

each of these planes there is a paranoiac dimension, another that is perverse, a kind of familial position, and a dotted line of escape or schizoid breakthrough. The major line ends at the body without organs, and there it either passes through the wall, opening onto the molecular elements where it becomes in actual fact what it was from the start: the schizophrenic process, the pure schizophrenic process of deterritorialization. Or it strikes the wall, rebounds off it, and falls back into the most miserably arranged territorialities of the modern world as simulacra of the preceding planes, getting caught up in the asylum aggregate of paranoia and schizophrenia as clinical entities, in the artificial aggregates or societies established by perversion, in the familial aggregate of Oedipal neuroses.

2 The Molecular Unconscious

What is the meaning of this distinction between two regions: one molecular and the other molar; one micropsychic or micrological, the other statistical and gregarious? Is this anything more than a metaphor lending the unconscious a distinction grounded in physics, when we speak of an opposition between intra-atomic phenomena and the mass phenomena that operate through statistical accumulation, obeying the laws of aggregates? But in reality the unconscious belongs to the realm of physics; the body without organs and its intensities are not metaphors, but matter itself. Nor is it our intention to revive the question of an individual psychology and a collective psychology, and of the priority of the one or the other; this distinction, as it appears in *Group Psychology and the Analysis of the Ego*, remains completely stymied by Oedipus. In the unconscious there are only populations, groups, and machines. When we posit in one case an involuntariness (*un involontaire*) of the social and technical machines, in the other case an unconscious of the desiring-machines, it is a question of a necessary relationship between inextricably linked forces. Some of these are elementary forces by means of which the unconscious is produced; the others, resultants reacting on the first, statistical aggregates through which the unconscious is represented and already suffers psychic and social repression of its elementary productive forces.

But how can we speak of machines in this microphysical or micropsychic region, *there where there is desire*—that is to say, not only its functioning, but formation and autoproduction? A machine works according to the previous intercommunications of its structure and the positioning of its parts, but does not set itself into place any more than it forms or reproduces itself. This is even the point around which the usual

polemic between vitalism and mechanism revolves: the machine's ability to account for the workings of the organism, but its fundamental inability to account for its formations. From machines, mechanism abstracts a *structural unity* in terms of which it explains the functioning of the organism. Vitalism invokes an *individual and specific unity* of the living, which every machine presupposes insofar as it is subordinate to organic continuance, and insofar as it extends the latter's autonomous formations on the outside. But it should be noted that, in one way or another, the machine and desire thus remain in an extrinsic relationship, either because desire appears as an effect determined by a system of mechanical causes, or because the machine is itself a system of means in terms of the aims of desire. The link between the two remains secondary and indirect, both in the new means appropriated by desire and in the derived desires produced by the machines.

A profound text by Samuel Butler, "The Book of the Machines," nevertheless allows us to go beyond these points of view.⁷ It is true that this text seems at first merely to contrast the two common arguments, the one according to which the organisms are for the moment only more perfect machines ("Whether those things which we deem most purely spiritual are anything but disturbances of equilibrium in an infinite series of levers, beginning with those levers that are too small for microscopic detection"⁸), the other according to which machines are never more than extensions of the organism ("The lower animals keep all their limbs at home in their bodies, but many of man's are loose, and lie about detached, now here and now there, in various parts of the world"⁹). But there is a Butlerian manner for carrying each of the arguments to an extreme point where it can no longer be opposed to the other, a point of nondifference or *dispersion*. For one thing, Butler is not content to say that machines extend the organism, but asserts that they are really limbs and organs lying on the body without organs of a society, which men will appropriate according to their power and their wealth, and whose poverty deprives them as if they were mutilated organisms. For another, he is not content to say that organisms are machines, but asserts that they contain such an abundance of parts that they must be compared to very different parts of distinct machines, each relating to the others, engineered in combination with the others.

What is essential is this double movement whereby Butler drives both arguments beyond their very limits. *He shatters the vitalist argument by calling in question the specific or personal unity of the organism, and the mechanist argument even more decisively, by calling in question the structural unity of the machine.* It is said that machines do not reproduce themselves, or that they only reproduce themselves

through the intermediary of man, but "does any one say that the red clover has no reproductive system because the bumble bee (and the bumble bee only) must aid and abet it before it can reproduce? No one. The bumble bee is a part of the reproductive system of the clover. Each one of ourselves has sprung from minute animalcules whose entity was entirely distinct from our own. . . . These creatures are part of our reproductive system; then why not we part of that of the machines? . . . We are misled by *considering any complicated machine as a single thing*; in truth it is a city or a society, each member of which was bred truly after its kind. We see a machine as a whole, we call it by a name and individualize it; we look at our own limbs, and know that the combination forms an individual which springs from a single centre of reproductive action; we therefore assume that there can be no reproductive action which does not arise from a single center; but this assumption is unscientific, and the bare fact that no vapour-engine was ever made entirely by another, or two others, of its own kind, is not sufficient to warrant us in saying that vapour-engines have no reproductive system. The truth is that each part of every vapour-engine is bred by its own special breeders, whose function is to breed that part, and that only, while the combination of the parts into a whole forms another department of the mechanical reproductive system."¹⁰ In passing, Butler encounters the phenomenon of surplus value of code, when a part of a machine captures within its own code a code fragment of another machine, and thus owes its reproduction to a part of another machine: the red clover and the bumble bee; or the orchid and the male wasp that it attracts and intercepts by carrying on its flower the image and the odor of the female wasp.

At *this point of dispersion* of the two arguments, it becomes immaterial whether one says that machines are organs, or organs, machines. The two definitions are exact equivalents: man as a "vertebro-machinate mammal," or as an "aphidian parasite of machines." What is essential is not in the passage to infinity itself—the infinity composed of machine parts or the temporal infinity of the animalcules—but rather in what this passage blossoms into. Once the structural unity of the machine has been undone, once the personal and specific unity of the living has been laid to rest, a direct link is perceived between the machine and desire, the machine passes to the heart of desire, the machine is desiring and desire, machined. Desire is not in the subject, but the machine in desire—with the residual subject off to the side, alongside the machine, around the entire periphery, a parasite of machines, an accessory of vertebro-machinate desire. In a word, the real difference is not between the living and the machine, vitalism and

mechanism, but between two states of the machine that are two states of the living as well. The machine taken in its structural unity, the living taken in its specific and even personal unity, are mass phenomena or molar aggregates; for this reason each points to the extrinsic existence of the other. And even if they are differentiated and mutually opposed, it is merely as two paths in the same statistical direction. But in the other more profound or intrinsic direction of multiplicities there is interpenetration, direct communication between the molecular phenomena and the singularities of the living, that is to say, between the small machines scattered in every machine, and the small formations dispersed in every organism: a domain of nondifference between the microphysical and the biological, there being as many living beings in the machine as there are machines in the living. Why speak of machines in this domain, when there would seem to be none, strictly speaking—no structural unity nor any preformed mechanical interconnections? "But there is the possibility of formation of such machines—in indefinitely superimposed relays, in working cycles that mesh with each other—which, once assembled, will obey the laws of thermo-dynamics, but which in the process of assembly do not depend on these laws, since the chain of assembly begins in a domain where by definition there are as yet no statistical laws. . . . *At this level, functioning and formation are still confounded as in the molecule*; and, starting from this level, two diverging paths open up, of which one will lead to the more or less regular accumulations of individuals, the other to the perfectings of the individual organization whose simplest schema is the formation of a pipe."*

The real difference is therefore between on the one hand the molar machines—whether social, technical, or organic—and on the other the desiring-machines, which are of a molecular order. Desiring-machines are the following: formative machines, whose very misfirings are functional, and whose functioning is indiscernible from their formation; chronogeneous machines engaged in their own assembly (*montage*), operating by nonlocalizable intercommunications and dispersed localizations, bringing into play processes of temporalization, fragmented

*Raymond Ruyer, *La genèse des formes vivantes* (Paris: Flammarion, 1958), pp. 80-81. Taking up certain arguments of Bohr, Schrodinger, Jordan, and Lillie, Ruyer shows that the living is directly coupled to the individual phenomena of the atom, beyond the mass effects that appear in the internal mechanical circuits of the organism as well as in the external technical activities: "Classical physics only concerns itself with mass phenomena. In contrast, micro-physics naturally leads to biology. Starting from the individual phenomena of the atom, one can in fact go in two directions. Their statistical accumulation leads to the laws of common physics. But as these individual phenomena become complicated through systematic interactions—all the while keeping their individuality at the core of the molecule, then at the core of the macromolecule, then of the virus, then of the one-celled organism, by subordinating the mass phenomena—one is led all the way to the organism that, no matter how large, remains in this sense microscopic" (p. 54). These themes are developed at length by Ruyer in *Neo-finalisme* (Paris: Presses Universitaires de France, 1952).

formations, and detached parts, with a surplus value of code, and where the whole is itself produced alongside the parts, as a part apart or, as Butler would say, "in another department" that fits the whole over the other parts; machines in the strict sense, because they proceed by breaks and flows, associated waves and particles, associative flows and partial objects, inducing—always at a distance—transverse connections, inclusive disjunctions, and polyvocal conjunctions, thereby producing selections, detachments, and remainders, with a transference of individuality, in a generalized schizogenesis whose elements are the schizzes-flows.

Subsequently—rather, we should say on the other hand—when the machines become unified at the structural level of techniques and institutions that give them an existence as visible as a plate of steel; when the living, too, become structured by the statistical unities of their persons and their species, varieties, and locales; when a machine appears as a single object, and a living organism appears as a single subject; when the connections become global and specific, the disjunctions exclusive, and the conjunctions biunivocal; then desire does not need to project itself into these forms that have become opaque. These forms are immediately molar manifestations, statistical determinations of desire and of *its own* machines. They are the same machines (there is no difference in nature): here, as organic, technical, or social machines apprehended in *their* mass phenomenon, to which they become subordinated; there, as desiring-machines apprehended in their submicroscopic singularities that subordinate the mass phenomena. That is why from the start we have rejected the idea that desiring-machines belong to the domain of dreams or the Imaginary, and that they stand in for the other machines. There is only desire and environments, fields, forms of herd instinct. Stated differently, the molecular desiring-machines are in themselves the investment of the large molar machines or of the configurations that the desiring-machines *form according to the laws of large numbers** in either or both senses of subordination, in one sense and the other of subordination. Desiring-machines in one sense, but organic, technical, or social machines in the other: these are the same machines under determinate conditions. By "determinate conditions" we mean those statistical forms into which the machines enter as so

* Allen Wallis and Harry Roberts, in *Statistics, a New Approach* (New York: Free Press of Glencoe, 1956), define the "law of large numbers" as follows: "the larger the samples, the less will be the variability in the sample proportions . . . the basis of the Law of Large Numbers is that for an improbable event to occur n times is improbable to the n th degree" (p. 123); "the larger the groups averaged, the less the variation" (p. 159). And the consecutive sequences will be "swamped" by a large number of subsequent observations (see L. H. C. Tippett, *Statistics* [New York: Oxford University Press, 1943], p. 87). (*Translators'note.*)

many stable forms, unifying, structuring, and proceeding by means of large heavy aggregates; the selective pressures that group the parts retain some of them and exclude others, organizing the crowds. These are therefore the same machines, but not at all the same regime, the same relationships of magnitude, or the same uses of syntheses. It is only at the submicroscopic level of desiring-machines that there exists a functionalism—machinic arrangements, an engineering of desire; for it is only there that functioning and formation, use and assembly, product and production merge. All molar functionalism is false, since the organic or social machines are not formed in the same way they function, and the technical machines are not assembled in the same way they are used, but imply precisely the specific conditions that separate their own production from their distinct product. Only what is not produced in the same way it functions has a meaning, and also a purpose, an intention. The desiring-machines on the contrary represent nothing, signify nothing, mean nothing, and are exactly what one makes of them, what is made with them, what they make in themselves.

Desiring-machines work according to regimes of syntheses that have no equivalent in the large aggregates. Jacques Monod has defined the originality of these syntheses, from the standpoint of a molecular biology or of a "microscopic cybernetics" without regard to the traditional opposition between mechanism and vitalism. Here the fundamental traits of synthesis are the indifferent nature of the chemical signals, the indifference to the substrate, and the indirect character of the interactions. Such formulas as these are negative only in appearance, and in relation to the laws of aggregates, but must be understood positively in terms of force (*puissance*). "Between the substrate of an allosteric enzyme and the ligands prompting or inhibiting its activity there exists no chemically necessary relationship of structure or of reactivity. ... An allosteric protein should be seen as a specialized product of molecular "engineering," enabling an interaction, positive or negative, to come about between compounds without chemical affinity, and thereby eventually subordinating any reaction to the intervention of compounds that are chemically foreign and indifferent to this reaction. The way in which allosteric interactions work hence permits a complete freedom in the "choice" of controls. And these controls, having no chemical requirements to answer to, will be the more responsive to physiological requirements, and will accordingly be selected for the extent to which they confer heightened coherence and efficiency upon the cell or organism. In a word, the very gratuitousness of these systems, giving molecular evolution a practically limitless field for exploration

and experiment, enabled it to elaborate the huge network of cybernetic inter-connections."^e*

How, starting from this domain of chance or of real inorganization, large configurations are organized that necessarily reproduce a structure under the action of DNA and its segments, the genes, performing veritable lottery drawings, creating switching points as *lines of selection or evolution*—this, indeed, is what all the stages of the passage from the molecular to the molar demonstrate, such as this passage appears in the organic machines, but no less so in the social machines with other laws and other figures. In this sense it was possible to insist on a common characteristic of human cultures and of living species, as "Markov chains": aleatory phenomena that are partially dependent. In the genetic code as in the social codes, what is termed a signifying chain is more a jargon than a language (*langage*), composed of nonsignifying elements that have a meaning or an effect of signification only in the large aggregates that they constitute through a linked drawing of elements, a partial dependence, and a superposition of relays.^f It is not a matter of biologizing human history, nor of anthropologizing natural history. It is a matter of showing the common participation of the social machines *and* the organic machines in the desiring-machines. At man's most basic stratum, the Id: the schizophrenic cell, the schizo molecules, their chains and their jargons. There is a whole biology of schizophrenia; molecular biology is itself schizophrenic—as is microphysics. But inversely schizophrenia—the theory of schizophrenia—is biological, biocultural, inasmuch as it examines the machinic connections of a molecular order, their distribution into maps of intensity on the giant molecule of the body without organs, and the statistical accumulations that form and select the large aggregates.

Szondi set out on this molecular path, discovering a genie unconscious that he contrasted with the Freudian individual unconscious as well as with Jung's collective unconscious.^g** He often calls this genie or

^eJacques Monod, *Chance and Necessity* (see reference note 27), pp. 77-78. And pp. 90-98: "With the globular protein we already have, at the molecular level, a veritable machine—a machine in its functional properties, but not, we now see, in its fundamental structure, where nothing but the play of blind combinations can be discerned. Randomness caught on the wing, preserved, reproduced by the machinery of invariance and thus converted into order, rule, necessity."

^fOn the Markov chains and their applications to the living species as well as to cultural formations, see Ruyer, *La genèse des formes vivantes*, Ch. 8. The phenomena of surplus value of code are clearly explained in this perspective of "semifortuitous sequences." Several times Ruyer compares this with the language of schizophrenia.

^gLipót Szondi, *Experimental Diagnostics of Drives* (New York: Grune & Stratton, 1952). Szondi's work was the first to establish a fundamental relationship between psychoanalysis and genetics. See also the recent attempt by André Green, in terms of the advances made in molecular biology: "Repetition et instinct de mort," *Revue française de psychanalyse*, May 1970.

genealogical unconscious familial; and Szondi himself went on to study schizophrenia using familial aggregates as his units of measure. But the genie unconscious is familial only to a very small degree, much less so than Freud's unconscious, since the diagnosis is carried out by comparing desire to the photographs of hermaphrodites, assassins, etc., instead of reducing it as usual to the images of daddy-mommy. Finally some relation to the outside! A whole alphabet, an entire axiomatic done with photos of mad people; this has to be tried, testing "the need for paternal feeling" against a series of portraits of assassins. It is no use saying this remains within the bounds of Oedipus, the truth is that it throws them open in a remarkable way. The hereditary genes of drives therefore play the role of simple stimuli that enter into variable combinations following vectors that survey an entire social historical field—an analysis of destiny.

In point of fact, the truly molecular unconscious cannot confine itself to genes as its units of reproduction; these units are still expressive, and lead to molar formations. Molecular biology teaches us that it is only the DNA that is reproduced, and not the proteins. Proteins are both products and units of production; they are what constitutes the unconscious as a cycle or as the autoproduct of the unconscious—the ultimate molecular elements in the arrangement of the desiring-machines and the syntheses of desire. We have seen that, *through* reproduction and its objects (defined familiarly or genetically), it is always the unconscious that produces itself in a cyclical orphan movement, a cycle of destiny where it always remains a subject. It is precisely on this point that the statutory independence of sexuality with regard to generation rests. Szondi senses this direction—according to which one must go beyond the molar to the molecular—so acutely that he takes exception to all statistical interpretations of what is wrongly called his "test." What is more, he calls for going beyond contents toward the realm of *functions*. But he makes this advance, follows this direction, only by going from aggregates or classes toward "categories," of which he establishes a systematically closed list—categories that are still only expressive forms of existence that a subject is meant to choose and combine freely. For this reason Szondi misses the internal or molecular elements of desire, the nature of their machinic choices, arrangements, and combinations. He also misses the real question of schizoanalysis: What drives your own desiring-machines? What is their functioning? What are the syntheses into which they enter and operate? What use do you make of them, in all the transitions that extend from the molecular to the molar and inversely, and that constitute the cycle

whereby the unconscious, remaining a subject, produces and reproduces itself?

We use the term *Libido* to designate the specific energy of desiring-machines; and the transformations of this energy—*Numen* and *Voluptas*—are never desexualizations or sublimations. This terminology indeed seems extremely arbitrary. Considering the two ways in which the desiring-machines must be viewed, what they have to do with a properly sexual energy is not immediately clear: either they are assigned to the molecular order that is their own, or they are assigned to the molar order where they form the organic or social machines, and invest organic or social surroundings. It is in fact difficult to present sexual energy as directly cosmic and intra-atomic, and at the same time as directly sociohistorical. It would be futile to say that love has to do with proteins and society. This would amount to reviving yet once more the old attempts at liquidating Freudianism, by substituting for the libido a vague cosmic energy capable of all of the metamorphoses, or a kind of socialized energy capable of all the investments. Or would we do better to review Reich's final attempt, involving a "biogenesis" that not without justification is qualified as a schizophrenic mode of reasoning? It will be remembered that Reich concluded in favor of an intra-atomic cosmic energy—the orgone—generative of an electrical flux and carrying submicroscopic particles, the bions. This energy produced differences in potential or intensities distributed on the body considered from a molecular viewpoint, and was associated with a mechanics of fluids in this same body considered from a molar viewpoint. What defined the libido as sexuality was therefore the association of the two modes of operation, mechanical and electrical, in a sequence with two poles, molar and molecular (mechanical tension, electrical charge, electrical discharge, mechanical relaxation). Reich thought he had, thus overcome the alternative between mechanism and vitalism, since these functions, mechanical and electrical, existed in matter in general, but were combined in a particular sequence within the living. And above all he upheld the basic psychoanalytic truth, the supreme disavowal of which he was able to denounce in Freud: the independence of sexuality with regard to reproduction, the subordination of progressive or regressive reproduction to sexuality as a cycle.*

*AH of Reich's last studies, biocosmic and biogenetic, are summarized at the end of Wilhelm Reich, *The Function of the Orgasm* (reference note 22), Ch. 7. The primacy of sexuality over generation and reproduction comes to be based on the cycle of sexuality (mechanical tension-electrical charge, etc.), which leads to a division of the cell: pp. 282-86. But very early in his work Reich reproached Freud for having abandoned the sexual position. *It was not only the dissidents from Freud who abandoned this position, it was Freud himself, in a certain fashion: a first time when he introduces the death instinct.*

If the details of Reich's final theory are taken into consideration, we admit that its simultaneously schizophrenic and paranoiac nature is no obstacle where we are concerned—on the contrary. We admit that any comparison of sexuality with cosmic phenomena such as "electrical storms," "the blue color of the sky and the blue-gray of atmospheric haze," the blue of the orgone, "St. Elmo's fire, and the bluish formations [of] sunspot activity," fluids and flows, matter and particles, in the end appear to us more adequate than the reduction of sexuality to the pitiful little familialist secret. We think that Lawrence and Miller have a more accurate evaluation of sexuality than Freud, even from the viewpoint of the famous scientificity. It is not the neurotic stretched out on the couch who speaks to us of love, of its force and its despair, but the mute stroll of the schizo, Lenz's outing in the mountains and under the stars, the immobile voyage in intensities on the body without organs. As to the whole of Reichian theory, it possesses the incomparable advantage of showing the double pole of the libido, as a molecular formation on the submicroscopic scale, and as an investment of the molar formations on the scale of social and organic aggregates. All that is missing is the confirmations of common sense: why, in what sense is this sexuality?

Cynicism has said, or claimed to have said, everything there is to say about love: that it is a matter of a copulation of social and organic machines on a large scale (at bottom, love is in the organs; at bottom, love is a matter of economic determinations, money). But what is properly cynical is to claim a scandal where there is none to be found, and to pass for bold while lacking boldness. Better the delirium of common sense than its platitude. For the prime evidence points to the fact that desire does not take as its object persons or things, but the entire surroundings that it traverses, the vibrations and flows of every sort to which it is joined, introducing therein breaks and captures—an always nomadic and migrant desire, characterized first of all by its "gigantism": no one has shown this more clearly than Charles Fourier. In a word, the social as well as biological surroundings are the object of unconscious investments that are necessarily desiring or libidinal, in contrast with the preconscious investments of need or of interest. The libido as sexual energy is the direct investment of masses, of large

and begins to speak of Eros instead of sexuality (Reich, pp. 124-27); next, when he makes anxiety into the cause of sexual repression, and no longer its result (p. 136); and more generally when he comes back to a traditional primacy of procreation over sexuality (p. 283: "Thus, *procreation* is a function of sexuality, and not vice versa, as was hitherto believed. Freud had maintained the same thing with respect to psychosexuality, when he separated the concepts 'sexual' and 'genital.' But for a reason I was not able to understand, he later stated that 'sexuality in puberty' is 'in the service of procreation.' ") Here Reich is obviously referring to Freud's Schopenhauerian or Weismannian texts, where sexuality comes under the sway of the species and the germs; for example, "On Narcissism; An Introduction," in *Collected Papers* (London; Hogarth Press), Vol. 4, pp. 36-38.

aggregates, and of social and organic fields. We have difficulty understanding what principles psychoanalysis uses to support its conception of desire, when it maintains that the libido must be desexualized or even sublimated in order to proceed to the social investments, and inversely that the libido only resexualizes these investments during the course of pathological regression.* Unless the assumption of such a conception is still familialism—that is, an assumption holding that sexuality operates only in the family, and must be transformed in order to invest larger aggregates.

The truth is that sexuality is everywhere: the way a bureaucrat fondles his records, a judge administers justice, a businessman causes money to circulate; the way the bourgeoisie fucks the proletariat; and so on. And there is no need to resort to metaphors, any more than for the libido to go by way of metamorphoses. Hitler got the fascists sexually aroused. Flags, nations, armies, banks get a lot of people aroused. A revolutionary machine is nothing if it does not acquire at least as much force as these coercive machines have for producing breaks and mobilizing flows. It is not through a desexualizing extension that the libido invests the large aggregates. On the contrary, it is through a restriction, a blockage, and a reduction that the libido is made to repress its flows in order to contain them in the narrow cells of the type "couple," "family," "person," "objects." And doubtless such a blockage is necessarily justified: the libido does not come to consciousness except in relation to a given body, a given person that it takes as object. But our "object choice" itself refers to a conjunction of flows of life and of society that this body and this person intercept, receive, and transmit, always within a biological, social, and historical field where we are equally immersed or with which we communicate. The persons to whom our loves are dedicated, including the parental persons, intervene only as points of connection, of disjunction, of conjunction of flows whose libidinal tenor of a properly unconscious investment they translate. Thus no matter how well grounded the love blockage is, it curiously changes its function, depending on whether it engages desire in the Oedipal impasses of the couple and the family in the service of the repressive machines, or whether on the contrary it condenses a free energy capable of fueling a revolutionary machine. (Here again, everything has already

*Freud, *Three Case Histories* (reference note 42), p. 164: "Persons who have not freed themselves completely from the stage of narcissism, who, that is to say, have at that point a fixation which may operate as a disposing factor for a later illness, are exposed to the danger that some unusually intense wave of libido, finding no other outlet, may lead to a sexualization of their social instincts and so undo the work of sublimation which they had achieved in the course of their development. This result may be produced by anything that causes the libido to flow backwards (i.e., that causes a 'regression'): . . . paranoiacs endeavour to protect themselves against any such sexualization of their social instinctual cathexes."

been said by Fourier, when he shows the two contrary directions of the "captivation" or the "mechanization" of the passions.) But we always make love with worlds. And our love addresses itself to this libidinal property of our lover, to either close himself off or open up to more spacious worlds, to masses and large aggregates. There is always something statistical in our loves, and something belonging to the laws of large numbers. And isn't it in this way that we must understand the famous formula of Marx?—the relationship between man and woman is "the direct, natural, and necessary relation of person to person." That is, the relationship between the two sexes (man and woman) is only the measure of the relationship of sexuality in general, insofar as it invests large aggregates (man and man)? Whence what came to be called the species determination of the sexuality of the two sexes. And must it not also be said that the phallus is not one sex, but sexuality in its entirety, which is to say the sign of the large aggregate invested by the libido, whence the two sexes necessarily derive, both in their separation (the two homosexual series of man and man, woman and woman) and in their statistical relations within this aggregate?

But Marx says something even more mysterious: that the true difference is not the difference between the two sexes, but the difference between the human sex and the "nonhuman" sex.¹¹ It is clearly not a question of animals, nor of animal sexuality. Something quite different is involved. If sexuality is the unconscious investment of the large molar aggregates, it is because on its other side sexuality is identical with the interplay of the molecular elements that constitute these aggregates under determinate conditions. The dwarfism of desire as a correlate to its gigantism. Sexuality and the desiring-machines are one and the same inasmuch as these machines are present and operating in the social machines, in their field, their formation, their functioning. Desiring-machines are the nonhuman sex, the molecular machinic elements, their arrangements and their syntheses, without which there would be neither a human sex specifically determined in the large aggregates, nor a human sexuality capable of investing these aggregates. In a few sentences Marx, who is nonetheless so miserly and reticent where sexuality is concerned, exploded something that will hold Freud and all of psychoanalysis forever captive: *the anthropomorphic representation of sex!*

What we call anthropomorphic representation is just as much the idea that there are two sexes as the idea that there is only one. We know how Freudianism is permeated by this bizarre notion that there is finally only one sex, the masculine, in relation to which the woman, the feminine, is denned as a lack, an absence. It could be thought at first that such a hypothesis founds the omnipotence of a male homosexuality. Yet

this is not at all the case; what is founded here is rather the statistical aggregate of intersexual loves. For if the woman is defined as a lack in relation to the man, the man in his turn lacks what is lacking in the woman, simply in another fashion: the idea of a single sex necessarily leads to the erection of a phallus as an object on high, which distributes lack as two nonsuperimposable sides and makes the two sexes communicate in a common absence—*castration*. Women, as psychoanalysts or psychoanalyzed, can then rejoice in showing man the way, and in recuperating equality in difference. Whence the irresistibly comical nature of the formulas according to which one gains access to desire through castration. But the idea that there are two sexes, after all, is no better. This time, like Melanie Klein, one attempts to define the female sex by means of positive characteristics, even if they be terrifying. At least in this way one avoids phallogocentrism, if not anthropomorphism. But this time, far from founding the communication between the two sexes, one finds instead their separation into two homosexual series that remain statistical. And one does not by any means escape castration. It is simply that castration, instead of being the principle of sex conceived as the masculine sex (the great castrated soaring Phallus), becomes the result of sex conceived as the feminine sex (the little hidden absorbed penis). We maintain therefore that *castration is the basis for the anthropomorphic and molar representation of sexuality*. Castration is the universal belief that brings together and disperses both men and women under the yoke of one and the same illusion of consciousness, and makes them adore this yoke. Every attempt to determine the nonhuman nature of sex—for example, "the Great Other" in Lacan—while conserving myth and castration, is defeated from the start. And what does Jean-Francois Lyotard mean, in his commentary—so profound, nevertheless—on Marx's text, when he sees the opening of the nonhuman as having to be "the entry of the subject into desire through castration"?¹² Long live castration, so that desire may be strong? Only fantasies are truly desired? What a perverse, human, all-too-human idea! An idea originating in bad conscience, and not in the unconscious. Anthropomorphic molar representation culminates in the very thing that founds it, the ideology of lack. The molecular unconscious, on the contrary, knows nothing of castration, because partial objects lack nothing and form free multiplicities as such; because the multiple breaks never cease producing flows, instead of repressing them, cutting them at a single stroke—the only break capable of exhausting them; because the syntheses constitute local and nonspecific connections, inclusive disjunctions, nomadic conjunctions: everywhere a microscopic transsexuality, resulting in the woman containing as many

men as the man, and the man as many women, all capable of entering—men with women, women with men—into relations of production of desire that overturn the statistical order of the sexes. Making love is not just becoming as one, or even two, but becoming as a hundred thousand. Desiring-machines or the nonhuman sex: not one or even two sexes, but *n* sexes. Schizoanalysis is the variable analysis of the *n* sexes in a subject, beyond the anthropomorphic representation that society imposes on this subject, and with which it represents its own sexuality. The schizoanalytic slogan of the desiring-revolution will be first of all: to each its own sexes.

Psychoanalysis and Capitalism

The schizoanalytic argument is simple: desire is a machine, a synthesis of machines, a machinic arrangement—desiring-machines. The order of desire is the order of production; all production is at once desiring-production and social production. We therefore reproach psychoanalysis for having stifled this order of production, for having shunted it into *representation*. Far from showing the boldness of psychoanalysis, this idea of unconscious representation marks from the outset its bankruptcy or its abnegation: an unconscious that no longer produces, but is content to *believe*. The unconscious believes in Oedipus, it believes in castration, in the law. It is doubtless true that the psychoanalyst would be the first to say that, everything considered, belief is not an act of the unconscious; it is always the preconscious that believes. Shouldn't it even be said that it is the psychoanalyst who believes—the psychoanalyst in each of us? Would belief then be an effect on the conscious material that the unconscious representation exerts from a distance? But inversely, who or what reduced the unconscious to this state of representation, if not first of all a system of beliefs put in the place of productions? In reality, social production becomes alienated in allegedly autonomous beliefs at the same time that desiring-production becomes enticed into allegedly unconscious representations. And as we have seen, it is the same agency—the family—that performs this double operation, distorting and disfiguring social desiring-production, leading it into an impasse.

Thus the link between *representation-belief* and the family is not accidental; it is of the essence of representation to be a familial representation. But production is not thereby suppressed, it continues to rumble, to throb beneath the representative agency (*instance representative*) that suffocates it, and that it in return can make resonate to the breaking point. Thus in order to keep an effective grip on the zones of