

Deleuze. A Logic of the Event

In my Master thesis I am focusing on the Deleuzian metaphysics and particularly on its logical aspect. By logic I understand here the minimal conceptual frame that conditions Deleuzian ontology. Having been inspired by François Zourabichvili, it seems to me that the concept of the event forms an “abstract motor” of Deleuze’s philosophy, who acknowledges besides: “In all my books, I have tried to discover the nature of the event.” I would like to talk about the logic of the event for the same reason that Deleuze talks about it in the case of Stoics, Leibniz and Whitehead. My principal aim is to investigate the analysis of Deleuze concerning the event in the context of his interpretation of the philosophies of Stoics and Leibniz, so as to formulate the new quality given to this concept by Deleuze.

Deleuze is looking for the nature of the event whose logic he discovers in the philosophy of Stoics and Leibniz. During twenty two centuries in the West there were only two genuinely distinct logics: Aristotelian one and Stoic one. Deleuze allies himself with the latter in order to tangle with the Aristotelian metaphysics that privileges “identity in the concept, opposition of predicates, analogy in judgment, and resemblance in perception”. On the basis of the Stoic theory of λεκτόν, Deleuze develops ontology of sense and enhances it with some metaphysical inventions of Leibniz stemming rather from mathematics than logic. The result is the logic of the event or the ontology of the event capable of accounting for the production of reality.

Key words: event, sense, structure, logic, ontology, metaphysics, virtual, possible, univocity, transcendental field, Stoics, Leibniz.