

Abstract

The philosophy of early Deleuze is the main subject of this dissertation. Concretely, it will be treated with regard to distinctive and singular individuation of a man: this essay tries to present his relationship to the ultimate horizon of Being in Deleuze's work. The first chapter constitutes a starting point which can be determined in criticism of the image of thought, closely related with Deleuze's transcendental empiricism. The second chapter is devoted to its culmination, to the metaphysical description of the virtual field of Ideas, of transcendental conditions of our experience. The next chapter shows how Ideas condition, that Ideas actualise themselves insofar as something develops itself within its intensive field of individuation. The fourth chapter takes us back to our starting point: it concerns a phenomenon, this time sufficiently explained, and we are again obliged to confront us with the image of thought which covers this explanation. This is the reason why our interpretation has to continue. The description of distinctive and singular individuation of a man wants to explain the way by which the image of thought, based on common sense, is established. Even though our experience is constructed on this image, there are still some "small islands" of difference, places where the virtual emerges in the actual. The fifth chapter will treat them and also the role of our language and of a speaking man. The conclusion as a sort of evaluation of Deleuze's philosophy, trying to show its place within the history of philosophy, follows.

Key words

Deleuze, man, individuation, transcendental empiricism, virtual, Ideas, sense, becoming-mad of the world, univocity of being, image of thought, actual, phenomenon, Other, language