Deleuze and Guattari's Immanent Plane and *Becoming* in a Fairy Tale

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Abstract   *The entities exist on dual planes, on the physical or transcendental plane, in forms, and the philosophical or immanent plane that only considered intensity and movement of the objects. The present study is grounded on the notions of Deleuze and Guattari (1987) who considered immanent plane to be affecting and transforming the indulged bodies through process of becoming. The present study, through thematic analysis, investigated a few instances from the character of Alex Bailey, from, The Enchantress Returns (2013). The findings depicted that becoming was a constant process. Additionally, the becoming bodies or objects could be physical, imaginary, psychological or phenomenal. The transformations through becoming were not physical and did not appear on transcendent plane. Moreover, the affected bodies depicted the difference in their thoughts and actions.*

Key Words: Physical, philosophical, Immanent plane, transcendence plane, objects, transformation

Introduction

Immanence and transcendence are two levels and planes of existence. Classically, transcendence meant beyond the empirical visible world and sensual experience of the world. Only religion went beyond real empirical world. In contrast, senses were immanent and kept within the empirical world. Consequently, these two concepts were two opposite sides of the coin.

Actually, immanence was more than this. It was a complex concept, and existed on multiple thought levels. Thence, immanence initiated the actualization, which in return created the immanent plane. Conventionally, philosophy created an unlimited One, on the plane of immanent, which held concepts, produced perceptions and grounded everything. But, the plane of immanence did not rest on supposition of how things would turn out 'to be' (Thiele, 2016, p. 6). It was not an ideal frame of truth, but, produced differentiation through concepts and actualization. It did not represent anything and was nothing other than itself.

Immanence occupied a central focus in the works of Deleuze and Guattari (1994). Immanence was a foundational notion, which gave rise to thought, created the thought's inner state. Though Deleuze and Guattari did not define the plane of immanence contrary or in relation to its customary equal, the transcendence. They used the concept of transcendence and immanence in a different way by connecting these two concepts in hierarchy, and added a third term to substantiate both, a life. The immanence could be the thought image, but, was not, "related to Matter or Mind" (Deleuze & Guattari 1994, p. 44), rather, resided on the ontological frame, where thought took place. Ontology as philosophical thinking, shifted thought beyond the invisible, in a mode that was physical, by influencing the logical, reasonable thinking. Concepts rose and fell, but, with infinite speeds passed, "only through their own components" (Deleuze & Guattari, 1994, p. 35-36). This, actualized immanence as *becoming* and a concept.

Literature Review

The creation of concepts was central to philosophy. They were not abstract standings or referred to entities like soul, awareness, purpose, subject or object. Rather, they constituted events with a certain milieu, and

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transformed thought by creating a precise design that responded to the focused problem (Thiele, 2016).

The relation amid the concepts and the plane of immanence is mutual. The concepts could be created without immanence plane or ground. But, the plane of immanence could not be thought without the inhabiting concepts, the internal thought situations, not spoken out yet. Vig (2010) elaborated that one concept did not refer to other, but led to different comprehension and suppositions. Therefore, a new concept and question always outlined a new plane. The plane of immanence reflected thought in an infinite movement. It was not a method or scientific or historic knowledge about the meanings of thought, nor with a particular mission. Thus, the infinity provided the consistency of thought in an infinite horizon of movement. In the physical world, the horizon regresses as the subject progresses, but, the plane of immanence provided, "an absolute horizon" (Deleuze & Guattari, 1994, p. 38).

The relation amid immanence and transcendence planes was more of consequence than dichotomous. However, Deleuze and Guattari (1994) elaborated immanence and its counterpart, the chaos. Thus, if immanence kept the consistency during infinite movement, chaos without form or nature, had no consistency. So, thoughts created in chaos are chosen and ungrounded, and immanence grounded it on the horizon or plane of thought, creating concepts. Groundlessness meant having no fixed points and no queries or ideas. Thus, horizon of thought lacked the world, subject, consciousness or oneness, god. As elucidated by Zourabichvili (2003), the real experience begun with making chaos a thought, and then into a concept.

Consequently, in immanence, the concepts corresponded to a real order, with their own strengths and resistances against the chaos of infinite speed, with an immanence that was boundary less. Hence, the plane of immanence was intrinsic, with, "two facets as Thought and as Nature" (Deleuze & Guattari, 1994, p. 38). The plane of immanence enabled and created meaning, thought and experience against the chaotic non-meaning underlying life. According to Smith (2003) the existence never needed transcendent values of God, the noble, or supreme to be compared, chosen, and judged. The criteria was only immanent, the possibility of life through movement and intensities, rejecting what is not created.

In the 20th century, numerous philosophical attempts investigated concept of life. Deleuze (2001) also ardently connected the three concepts; life, transcendence and immanence, for his methodological approach and termed himself a transcendental empiricist. This led to an inquiry of immanence, life, and empiricism. Empiricism depended on experiments, and experiments rested on experience and senses. Philosophy described experience with two approaches, empiricism and rationalism. So, on one hand Deleuze (2001) stated that he never broke with empiricism that directly exposed a concept. But, he also criticized the classical status of empiricism, on their narrow experience and inadequate usage of concept. The virtual or possible were also real. There was no differentiation between the reality of potential and actual events. The only variance amid them was their inequality in being actual. Thus, virtual did not lack reality, but, was engaged in a process of actualization on the plane that grants its specific reality.

This created a connection amid empiricism and transcendence. Therefore, virtual, events and singularities were beyond the traditional empiricism, thus, termed as transcendental empiricism by Deleuze (Vig, 2010). Transcendental experience occurred on transcendental field, referring not to an object or subject, like in empirical depiction, but, appeared on a pre-reflexive impersonal consciousness, with no self (Goodchild, 2000). But, a consciousness without a subject could be questioned. Deleuze replied that consciousness turned into a reality through a transcendent subject object relation on the transcendental field (Lester & Stivale, 1990). Thus, the plane of immanence defined transcendental field and life (Griffiths & Gray, 2001). Hence, the transcendence, plane of immanence and life, carry the same connotation and thought.

Deleuze (1994) used the concept of transcendence and of immanence in a different way. Classically, transcendence was beyond the empirical evident world, beyond senses and experienced world, or the religion that moved out of the empirical real world. In contrast, the sensual experience was immanent. But, Deleuze connected the two concepts in hierarchy and further added a substantiate, a life, not the life (Vig, 2010). Spindler (2010) too expressed an interest in real experience, in immanence and to its answers, to problems it replied to, its threats and resistances, transformation, mutations, de-territory and re-territory.

Bryant (2011a) further suggested that immanence was related to consciousness or experience, and transcendent referred to beyond consciousness. But, it was doubtful, if the immanent or consciousness could

represent the world, or talk about the world of consciousness. However, Bryant (2011a) elaborated that traditionally, the concepts of immanence and transcendence, the immanent referred to the entities of the world that interacted, modified and affected each other. Worldly or immanent creations interacted on a plane, whereas, the transcendent referred to beyond or outside the worldly interactions. God and Platonic forms, were examples of the transcendent. Hence, the interaction amid world creations and the transcendent, was unilateral.

In transcendence, the participated did not enter into participant, but, remained itself, produced, but, did not leave itself. The participated was the form, the creation that existed independently of all other substances, while that which participates, was a worldly object. Consequently, even without entities, the form, would exist. Thus, transcendent, the participated or the form does not enter into world entities or what participates, thus conditioned world entities without being conditioned itself. Accordingly, the ontologies organized around transcendence, like the God, forms, and consciousness are hierarchical, with one being on a privileged position, taming and measuring other entities (Adorno, 2011).

Immanence was a form of a life, not the life that was infinitive and impersonal. It was not in something else or belonged to anything else, or depended on an object or a subject, but a standard, an amount, and a criterion, to value the truth of a concept. Daniel (2000) believed that truth occurred in accordance to what is said. Therefore, the issues of philosophy never reached a consensus. The construction of all was immanent, marked as the proper philosophical requirement of accuracy, morality, and probability.

Bryant (2011b) further suggested that a *being* could be things or individual entities. Thus, rocks, quarks, corporations, cat, humans, all are objects, things, entities and beings. So, this did not place humans in a different category from other beings. The individuals once formed could not change their forms, but, only peculiarities. These regularities resulted of innate or immanence and production, with no transcendent terms outside individuals. The things were equal beings, with the power to interact with other beings. Thence, with no superior beings in forms or essences, each possessed the capacity of transforming.

Thence, immanence consisted of multiplicities, which were transformations and transitions resulted as a result of interaction amid bodies. Oyama (2001) explained that all multiplicities are equal. He elucidated the notion through DNA which contained the information that directed the development of the individual, but, DNA was one of the many variables. Therefore, multiplicities also involved interaction and connection amid variables and heterogeneous factors in bodies in precise circumstances.

Gottlieb, 2001, (as cited in Griffiths & Gray, 2001) another biologist, stated that the genetic activity demonstrated that the genome was not restricted and took part in the organism's progressive and physiological adaptation to environment, both in internal and external stimulation. Additionally, that genes did not produce complete features and characteristics of the organism, which was a product of many local influences along with genes. Thus, the center of analysis was not only the organism, but its environment too (Drobyshev, 2014). Therefore, the logic of multiplicities and immanence asserted that there was no centralized controller of multiplicities and creation.

Actualization of the plane of immanence is a process and creation of *becoming*. There has been no universal *becoming* nor any general formula for *becoming*. As, "all *becoming* are already molecular" against molar, and *becoming* emitted particles to take relations of movement and rest to reach proximity (Deleuze & Guattari, 1987, p. 272-273). *Becoming* was a process that measured the difference as an individuating power. Thus, individuation was intensive, made up of differential relations (Deleuze, 1994). The immanence and *becoming* were related to ideas/virtual and concepts/actual. The link amid virtual and actual in the creative process of different/citation that turned immanence into immanent only to itself, absorbing all and one, leaving behind nothing.

Therefore, the process of immanent sustained forms of difference, and provided fresh passage of thought, by connecting idea and actualization, the virtual and actual, and the one or multiplicity with the all or singularities (Thiele, 2016). Deleuze clearly stated that he did not support an abstract idea, but, each plane of immanence was not incomplete like a scientific scheme, or patchy like concepts, rather, distributive, "it is an 'each' " (Deleuze & Guattari, 1994, p. 50). *Becoming* brought immanence to life immanence, like a dramatic performances brought life in characters (Mackenzie & Porter, 2011).

Thence, the performance in the fairy tale has been more than just a tale throughout the world (Zipes, 2012). In the twentieth century, the tales incorporated the altering trends and depicted the contemporary issues and

contributions. Zipes (2006) elucidated that many writers described the manipulative forces that operated for commercial interests with a totalitarian approach over society, turned people helpless and indecisive to reform and regulate their own lives. The civil rights movements, antiwar dissents, feminism, autonomy for marginal groups, and writers envisioned the fairy tale to evaluation the savage civilizing course, with believing that social change was possible.

Accordingly, the fairy tales possessed an extraordinary power on the conscious level with aesthetical structure, using magic not to betray, but to instruct. Unconsciously, fairy tales combine subjective instincts with objective hints of a social setting and permit multiple understandings in accord to ideology and belief (Salvadori, 2002). Therefore, the contemporary tales do not preach rationalism to control the imagination of readers but, subverted the reins of justification to reflect more spontaneously on ego and to affirm equivalents to the social situation that would enable to perceive work and play in a cooperative sense (Rodari, 1996).

In consequence, the undertaken study aimed to analyze a contemporary fairy tale, through the lens of immanence plane and *becoming*. The fairy tale, *The Enchantress returns* (2013) was selected as the tale bears the contemporary setting amalgamated with the medieval, with ample potential of interaction, change, transformation and activity among characters to reach their destiny.

The synopsis of the story was the revival of the Enchantress and her efforts to conquer the fairy land and beyond. It was with the efforts of the human world twins, especially Alex, that the Enchantress was defeated and the worlds saved.

Objective of the Study

Thus, the objective the study was to investigate the *becoming* of Alex at immanent plane, and the transformation and changes it brought within her, from the textual analysis of *The Enchantress returns* (2013).

Methodology

The theoretical framework of the undertaken research was provided by Deleuze and Guattari's (1987) concepts of immanence and *becoming*. Importantly, they mentioned beforehand that there were no fixed terms and conditions of the occurrence of the processes of *becoming* (Deleuze & Guattari, 1987).

The immanence plane did not comprise of undifferentiated and unformed matters, or chaos of different formed matters. It was, rather a continuity of intensities extracted from different forms and substances, though discontinuous, but, bound up in forms and substances, dividing into particles, with only de-territorialized flows that are re-territorialized (Deleuze & Guattari, 1987). *Becoming* occurred at immanence plane only. Thus, the undergoing experience of immanence and *becoming* destroyed the molar being and recreated different and exclusive options. Moreover, along with a critical, logical, and an objective eye, a subjective mode was also essential. The trial in experience and transformation lied within the struggle amid the experience and the later impressions. But, the struggle created a tension. And, while this tension developed, a new art formed, transforming the material, and transitioning from one life into another. So, immanence plane carried a memory or tension, retained a few variables that operated their own functions (Deleuze & Guattari, 1987). Deleuze and Guattari (2000) conceptually marked the multiple dimensions of *becoming* and the fact that *becoming* constantly changed its intensity in accordance to the event. Actually, everybody did not become everybody or everything, as *becoming* required sobriety and creativity. Each entity was the molar aggregate, but in becoming everybody/everything, one played with its molecular components (Deleuze & Guattari, 1987).

There was never a universal *becoming* nor a formula for *becoming* (Thiele, 2016). All *becoming*, stated Deleuze and Guattari (1987) were movements, which produced nothing other than itself. *Becoming-* was not associated with progress or teleology or formed subjective identities. However, *becoming* are molecular, emitting particles to take relations of movement and rest to enter a zone of proximity (Deleuze & Guattari, 1987). Though, there was no suggested logical order to *becoming* and its multiple forms or multiplicities. *Becoming* was the individuating power of difference on the plane of immanence that created the qualities and extensities.

For thematic analysis, the guidance is provided by Vaismoradi (2013), who explained that the thematic analysis was an autonomous qualitative expressive method that identified, analyzed and reported patterns or

themes in the selected data. The study focused on the character of Alex Bailey from *The Enchantress Returns* (2013), and picked a few instances to elaborate the selected theme of the study.

Data Analysis and Discussion

The immanence was a multiplicity-idea, posing a problem, represented truth, and looked for a solution. *Becoming* actualized and expressed immanence. Hence, *becoming* was heterogeneous too (Deleuze & Guattari, 1987). *Becoming-imperceptible* was the immanent end of *becoming*, but it was not disappearing into nothingness in dissolution, but, *becoming* everything, to make a world (Deleuze & Guattari, 1987). In this context, it was seen that Alex missed the fairy world and her grandmother. She often dreamt of being into the forest and seeing her grandmother again. Thoughts occurred on the immanent plane, and she felt different when she woke up dreaming the same. The *becoming* existed amid Alex and the thoughts of her grandma. However, she reterritorialized, as she realized that she was being watched. But, the deterritorialization and her *becoming* with the grandmother, produced a new experience, which made her determined even to swear, that she saw grandmother sitting across her. The intensity of the experience was so strong but, she was confused to the truth of it. Despite, comprehending the reality, Alex knew, that she had to submit to the real, though the virtual was equally real, and its actualization was felt when Alex was resolute that she felt the presence of some absent entity, which was the result of her reaching proximity with the unknown entity.

Alex, wished for the, "dual-worldly life", as she had discovered that she and Conner were part fairy (p. 23). The immanent plane untied her thoughts and she de-territorialized by reaching proximity with the fairy land, and a new beginning of magic life. The *becoming* was imperceptible for Alex. As Deleuze and Guattari (1987) state, "[e]verything becomes imperceptible, everything is *becoming-imperceptible* on the plane of consistency, which is nevertheless precisely where the imperceptible is seen and heard" (p. 252). However, she turned back to transcendence plane or into molar being, knowing that her dreams were not met. But, on the immanent plane, her thoughts kept bothering her that a normal life was just impossible for her. The deterritorialization motivated her to break into the fairy lane and the impulse was so strong at the immanent plane, that she felt impossible to keep away from fairy land. As a result of reterritorialization into the real world, Alex felt depressed, as she missed her absent part of personality. But, she tried to look as real as possible and, "kept these thoughts to herself" (p. 26).

Next, the event was the twin's mother's new relation with Bob, which Alex penetrated on the immanent plane after establishing an interaction with the new formed relation. That helped her understand things with a clear vision. The *becoming* amid Alex and the thought at the unconscious level of intimacy amid her mother and Bob, de-territorialized her. However, at times she felt perplexed as she failed to comprehend and felt the necessity of forming an alliance with someone or thing at the immanent plane for clarity of the present situation. Thus, retiring to library, and reaching immanent plane with the solitude again, she understood that the reality was, "impossible" to change (p. 40).

Alex desperately wished to see her grandma. She formed an alliance and *becoming* with a book and embraced and talked to grandma's image on it. She deterritorialized and exchanged real with virtual reality. She reterritorialized too, "to make sure no one was watching her" (p. 41). But, on immanent plane, she reached proximity and whispered into the spine of book, and losing reality limitations, she gained infinite speed of particles and identified herself with the fairy world, "let me join you and the other fairies" (p. 43). But, she had to return to real world of standards and criteria, and reterritoialized as Conner interrupted, feeling embarrassment to be seen with, "inanimate object" (p. 43). But, interestingly, the changes of *being* at immanent plane were witnessed, and virtual turned into real, because when Alex went into the state of deterritorialization again, she found a new picture of her real grandma, forming an assemblage, a proximity. The *becoming* was achieved. Henceforth, assemblage, in its multiplicity, consisted of no divisions amid reality, the world, and representation or subjectivity. But, an assemblage formed relations amid multiplicities (Deleuze & Guattari, 1987). So, entities like human beings, culture, world material things, populated a single plane.

The happening was the disappearance of their mother, and the twins pondered over possibilities of entering the fairy world. The immanent plane allowed twins to reach a certain proximity of understanding each other's thoughts, thus, reaching into a *becoming*. Through, *becoming* Alex sync with her brother, understood thoughts,

and, "small smiles appeared", on their success of reaching a conclusion, from virtual to reality, and both, "could feel it" (p. 88). Deleuze and Guattari (1987) elucidate that the name of the object stayed, but, the transformation repeated itself, till no words could explain the experience, occurred in illegibility, and captured the sudden infinite moment of a transversal nature. There is no apparent physical connection, but, revived through experience. It shifted from the event to the mutual experience. Though, the physical impression seemed unaffected in the original performance, but, the bond under exploration was also conserved through recurrence and effort.

Alex's, "heart was racing", as she learnt that her mother was kidnapped by the evil Enchantress. Alex cracked up as, "this information knocked the wind out of her" (p. 111). The plan seemed virtual, away from reality, formed at immanent plane, as she knew she was going, "on a long trip", and determined nothing could stop her (112). The effectuations of *becoming* provoked Alex, who had no plan, but she knew her destiny. Thus, an interaction on the immanent plane determined her to take chances, and the infinite movement of particles formed an alliance with her determination, and resulted in action on transcendence plane. Immanence submerged identity under encounter, appearing in another form, with, "a transversal line", in the middle (Guinnane, 2013, p. 4). *Becoming* charged from movements and actions, and progressed in the subject and the material. The body obeyed and followed, without control and resistance. A live performance occurred amid two bodies, with the capability to transform the experience into a plane of consistency or immanence. Deleuze and Guattari (1987) observed that the inequality among beings or bodies was not intrinsic, but situational, that in limits the smallest could be equivalent to the largest (Deleuze, 1994). Anything irrelevant in an assemblage or situation could transform the entire assemblage. Thus, ontology suggested that a being could shift and interact entities, without over determining the rest.

But, a conflict between right and wrong occurred on immanent plane after Alex escaped. However, she managed to de-territorialize on immanent plane, by reaching proximity with the thoughts of defeating the Enchantress. The immanent perceptions, sensations, and concepts could be determined by social conditions. The immanent plane does not solely aim to unveil the natural orders of life, but directed towards free associations and free action (Rolli, 2004). But, Alex re-territorialized onto transcendence plane, shaking off the virtual with real, and overtaken with a doubtful thought whether she would be able to fight Enchantress. The shifting of panes, however, put her to sleep.

Next, it happened that the twins reached grandmother's cottage for some portal into fairy land. Alex laid her eyes on a, "beautiful painting on the wall" (p. 123), and formed an alliance, unseen on the transcendent plane, with the painting as she felt familiar about it. Soon, she deterritorialized with the painting by virtually reaching proximity with the characters, places in fairy land. The virtual thought changed into a reality and Alex revitalized the painting. Though, the consequences were drastic, as the whole cottage rattled, and Alex reterritorialized, crying, "What have we done!" (p. 125).

This could be explained by Deleuze's concept of *being* with unlimited creativity, but this did not suggest that *being* consisted of a single substance, affecting all other substances, as this would place transcendence in center of immanence. Deleuze suggested no essential difference between substance (being) and the modes, i.e. bodies, things, objects; and the substance must be only of the mode (Deleuze, 1994). For him, 'being' is not a substance that is transcendent to the multiple things, but *being* is just this variety, composed of chunks or units, with no one substance, but, many substances (as cited in Byrant, 2011a).

Thence, Alex, reached the fairy land. The ecstasy de-territorialized her, and excitement was glowing in her eyes. She seemed to ignore the reality of *being* cold and wet, and the proximity she reached with the excitement on reaching her destiny, revealed in her smile. The virtual became a reality, through her concentration and thoughts, which de-territorialized and suggested her a way. That was the first time in months that Alex had been happy. This elucidated Deleuze and Guattari (1994) view that there was not the slightest reason for thinking that forms of existence needed transcendent values for comparison, selection, and judgment, rather, they need only an immanent standard. A life was evaluated through movements and the intensities it created on a plane of immanence. The stagnant was rejected and creation, contrarily, accepted.

Importantly, Rolli (2004) explained that time placed immanent structures into forms of actualization that could be realized in a phenomenological status. Deleuze and Guattari (1987) connected the sensual realm of

desire with the ontology of temporality. The senses develop a perception of time that suited the various speeds of passing time, just like thinking raised immanence to the status of a concept. Therefore, the traditional means could not grasp immanence, thus, expressed within the lower states of physical life, to be thought by a new kind of thinking.

Findings and Conclusion

Thus, the findings depicted that along with timeless aspect of fairy tales, it is the way they are modernized that appeal to all classes and age groups in society. Fairy tales indicate paths to be taken in reality. On a psychological level, the unfamiliar symbols in the fairy tale releases readers to return to repressed ego troubles and familiar prime moments of lives. But, a fairy tale works on a conscious, literary, and philosophical level. The fairy tale could have a moral, stern purpose, but must mirror a procedure of struggle against suppression, authoritarianism and opportunities for the comprehension of utopia.

The findings also led to the conclusion that among many aspects that criticized human perceptions about existence like the Copernican, which suggested that humans were not at the center of the universe; the Darwin revelation that humans were neither distinct nor above animals; and the psychoanalytic that suspected a secret agency working behind the directed actions. Immanence came next inline revealing that humans were not sovereigns among the beings, but one among beings. To the unpleasant surprise, immanence disclosed that human autonomy was limited with action influenced by the processes in the bodies, because of physical entities. But, below consciousness, existed the multiplicity world where one entangled in agencies and infinite interactions and transformations without horizon through deterritorialization.

The study met its objective by finding out that though, these transformations, not physical, occurred on the immanent plane only, but, every time their occurrence suggested and boosted Alex's energies, potentials and confidence to again associate herself on the immanent plane with something new and experience another *becoming*. So, the study also elaborated the limitless interactions and *becoming* something unusual at the immanent plane through the limitless transformations of Alex. The multiple *becoming* of Alex suggested that *becoming* presented a differentiation. This was the difference not among different entities in categories and groups, rather, the difference within the self with each new *becoming*. It never represented or imitated an idea, nor resembled the terms of *becoming*. Instead, *becoming* was a strange performance, neither dreams nor phantasies, but, perfectly real. So, the human being did not really become anything in *becoming*, but the process produced nothing other than itself.

The plane of the infinite or faith, or plane of immanence, repeatedly and instantly imparted, re-imparted, and re-gathered, the finite. Perception existed behind typical relation of subject and an object, escaping movements that limit the relation. Perception had its own limits, existing in the middle of things, through its proximity, the comprehension of each other or passing from one to another. Writing, recording and documenting an event meant a sense of completion, with an urge to transcend, that served as a language which expressed that transformation. Each object presumed the continuity, an activity, of a flow.

The conclusion could be drawn from the findings that elements like color and gender were determinations, considered natural, which are theoretical directions, but, transferors of human objectives, meanings, implications. But ontology and multiplicities request a mutual connection, with no agency was determinative. Organizations occurred in multiplicities, where some agencies could be dominant, without the power to reduce others to plain carriers of other entity. Every entity passing another contributed, may be small, but made a difference.

Thus, it is concluded that whenever an activity reached an intensity, the energies were reactivated into other activities that connected routes and grew in an infinite, perpetual process, this process, confessed Deleuze and Guattari (1987), was everything. Genesis also stated that with the occurrence of void, existed an opening too, with advancement of the lines of *becoming*, thus, ascend and multiply.

It is further concluded that life was justified with multiplicity, with no enchaining of endurance by distinct unities of totalization and subjectification. Authorities unified life and kept the multiplication of differences, whereas, the transcendental appeared to be conquering the unification. The subject flew inside an essence of life, and turned automatic and void of wholeness. The human subjectivity caught into the net of representation with

an identity. This identity determined the illusions of transcendence, towards subject's endless significance. Transcendental, even when freed from identity and determined by consciousness, stayed transcendent. The experiences of life did not subordinate to experience that composed transcendent. Nevertheless, the experience needed to prove itself. Actually, *the being* existed far beyond limits of transcendental and the conditions of reality. The power of matter made the *being* conscious, and virtual, which is represented beyond matter, ascended towards super-conscious by reducing unconsciousness.

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