

40th Lecture at the Gramsci Monument, The Bronx, NYC: 9th August 2013
THINKING THE UNTHINKABLE
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1. The dimension of truth is the dimension of what is unfamiliar or monstrous.
2. That truth exists means that knowledge and its certainties are limited.
3. Truth is the name of this limitation.
4. Truth refers to the groundless and nameless dimension that is uncanniness.
5. Certainty can only exist in the form of this functional form or way of living which brings the human subject close to monstrous chaos without sacrificing it to the authority of what is unsayable.
6. Therefore it can be said of the subject's way of living that it is *logical* because the logos maintains contact with the groundless abyss above which it is held.
7. There are such things as knowledge and certainty and logic, but they themselves are entrusted to what is unknowable, uncertain and illogical.
8. Philosophy was never anything other than the attempt to mediate what is problematic: reason with non-reason, finitude with infinitude, being with becoming, the ordinary with the monstrous, the sayable with the unsayable.
9. That is the dialectic of the movement of Western thought in which what cannot be mediated tries to find a mediation without coming to any valid solution.
10. Obviously it is a matter of the subject entering into an exchange with chaos and affirming a kind of osmotic or chaosmotic intimacy.
11. A subject (a subject of knowledge and certainty) exists only as the operator of a *chaosmosis*.
12. To be a subject, the subject must make contact with the chaotic non-ground.
13. Continually it surrenders itself to the unthinkability of what is monstrous — self-surrender which is opening up and resistance at one and the same time.
14. It is an opening up insofar as the subject does not refuse chaos.
15. It grants chaos entry into its thinking.
16. It gives chaos the possibility of stirring up its stocks of knowledge in order to rename them, to reorder and reclassify them.
17. The subject is resistant to this turbulence because it not only threatens its

cognitive stocks, its knowledge household, but reaches out directly for the subject itself, for its *existence*.

18. The subject resists the chaotic whirl to prevent itself by being torn away once and for all into the night of non-knowledge and silence.
19. It opens itself to the monstrous dimension only to return from it.
20. It has thus become a ghostly figure which has survived itself, its own death.