

**69th Lecture at the Gramsci Monument, The Bronx, NYC: 7th September 2013**  
**FOR THE LOVE OF PHILOSOPHY**  
**Marcus Steinweg**

1. The subject of philosophy is a hyperbolic subject.
2. It is the subject of exaggeration.
3. I call it the subject of its ontological desire.
4. The exaggeration drives the subject beyond the recognized (social, political, cultural, etc.) reality.
5. It causes the subject to collide with the official truths of certainty.
6. The subject crosses the horizon of servitude toward something uncertain.
7. It touches uncertainty itself.
8. It loses the framework of the solidity of certainty.
9. At the same time, the subject, insofar as it asserts itself as subject, must not exhaust itself in mere reaction to the solidity of facts.
10. It is only subject when it risks transgressing the transgression of solidities itself, thus refusing to be the subject of simple resistance, of negativity and its common forms of romanticization.
11. The hyperbolic subject of truth is the subject of the transgression of transgression.
12. It risks contact with truth that prevents its self-enclosure within the horizon of certainty and conscience as well as within that of critical and simply rebellious intelligence and production.
13. It resists the plea for self-inscription in the system of recognition as well as the temptation to reflect itself in the phantasma of a pure exteriority or purity.
14. The hyperbolic subject exaggerates and drives itself into the conflict, the difference between recognition and exaggeration.
15. It relates itself to that which is without relation.
16. It authorizes itself as the site of an absolute conflict.
17. Philosophy and art as radical but abyssal move beyond the order of feasibility, not in any forms of assertion secured by a general principle, not in order to be more turned away from the world and reality than politics within the order of

making politics, but to place the intensity of their assertion in another horizon, in an horizon of infinitude and impossibility in which the subject resists absorption by mere interests or inclinations, as Kant says.

18. Art and philosophy are forms of self-acceleration of a desire to assert that breaks through the consensual horizons of discussion, argumentation, communication, explanation, justification or reflexive assurance of oneself.
19. Art and philosophy only exist as this breakthrough, as the violence of transgressing the horizon, as the violence of assertion of a subject of decision, of a decision which breaks through the horizon of the possible to the dimension of the impossible which is the dimension of truth.