

**65th Lecture at the Gramsci Monument, The Bronx, NYC**

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**TOUCHING NON-SENSE**

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1. Philosophy, insofar as it represents a European event, the event of a culture of logos that has lasted two and a half millennia, associated itself from the outset with light (with the platonic sun, the Christian *lumen*, the *enlightenment*, the *Lumières*, the Husserlian evidence and the Heideggerian *Lichtung*).
2. It was ignited at its origin as a metaphysics of light, from Heraclitus' all-steering lightning, Plato and the Neo-Platonism of Plotinus, Proklos and Porphyry, via Augustine up to Robert Grosseteste, Roger Bacon, Bonaventura and Albertus Magnus in order, from the declining Middle Ages, to dominate the entire modern age, the metaphysics of cognitive self-transparency, the search for incontrovertible certainty (*certitudo*), of the self-grounding or self-founding in the evidence of self-consciousness.
3. As if the Western subject from its very dawning had stood under the dictates of a light that condemned it to articulate itself and its world in the concepts of what is obvious, of clarity, of visibility and openness, that is, of a certain *logical* evidence: "For two and a half millennia everything that is and becomes appears in the light of the logos: through the logos and as logos."
4. And yet it is *clear* that a component part of the subject of light is the contact to a darkness which darkens the light of evidence.
5. The subject of light is accompanied by the threat of its darkening.
6. It experiences the efficiency of this darkness in all its stirrings and acts.
7. Thinking exists only in relation to the limit that indicates the impossibility of thinking.
8. Touched by non-sense, every thinking must bring itself to assertions of sense.
9. Only in touching non-sense do freedom, reason, responsibility make sense as a condition of possibility of self-elevation.

10. To think the childhood of philosophy, *Greece*, means not much more than pointing to the Mediterranean and to the peoples which triumphed over it.
11. Of the philosopher it can be said what Hegel said of the Hellenic people: that they are at home on the water of the sea, that the "nature of their country" (Deleuze and Guattari speaker of Greece's "fractal structure: every point of the peninsula lies so close to the sea, and the coast is so uncommonly long") induced them into an "amphibian existence" which caused them to spread out "freely over the land", that this "out to sea from the restrictedness of the soil" gave the Greeks a kind of Mediterranean ecstasy by giving them the "idea of the indeterminate, unlimited and infinite" and that whoever tries to become at home in the "most dangerous and most powerful element" has to struggle with the deceptiveness of oceanic illusion.
12. The philosopher puts his hopes and passions, his "property and life itself in danger of being lost".
13. He is exposed to the constant incalculability of oceanic powers.
14. As long as the subject is afflicted by the unconscious, the contingent and any kind of darkness, the body of concepts slouches and relaxes in the thalassic element.
15. Nothing is more certain than this water, that there is no beyond to the water, and no secured shores, no land spared flooding.
16. Each and every shore must be invented, and even when such inventions succeed, the oceanic chaos encloses the individual concept like an island threatened with imminent subversion again by the next tide.