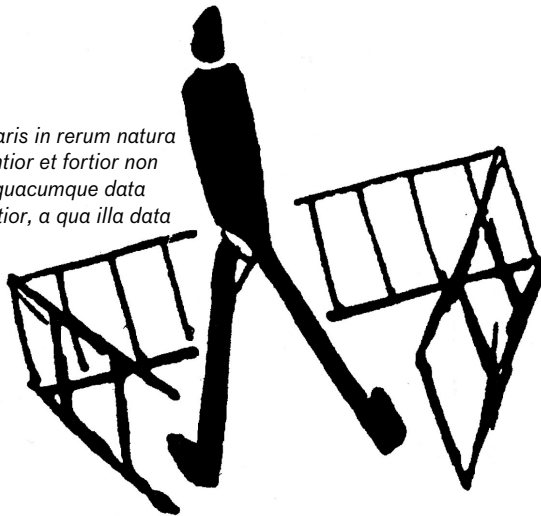


What can be learned by listening directly to Dániel Péter Biró's piece **Nulla res singularis**, intoning this Latin text in **translation** "There is no individual thing in nature, than which there is not another more powerful and strong. Whatso-ever thing be given, there is something stronger whereby it can be destroyed."

Why was **this** axiom from *Ethica* (IV) **selected** rather than **another** passage? In the **corona-crisis** I had no **access** the the list of **sources** Biró compiles at the **end** of the project description for *Sounding Philosophy*, laid out in [Research Catalogue](#). Also a share of **my own** library was **inside** KHiO at the **lockdown**.

*Nulla res singularis in rerum natura datur, qua potentior et fortior non detur alia. Sed quacumque data datur alia potentior, a qua illa data potest destrui.*



What I have **learned** during the corona lockdown—living in **quarantine** and then a “**hygienic isolate**”—is that turning to my **sensorial awareness** in the **domestic sphere** is instrumental in **enabling** myself to **hold the knowledge** turned in **video-conferencing**; what is communicated in **signs & symbols**.

Which is why I ended up deciding to see what I could **learn directly** by **listening** to the music composed by Dániel Péter Biró, **before** engaging with Spinoza’s **opus magnum** *Ethica*. Dwelling with the music as one would **hang out** by the **gates**, to pick up—or, **intercept**—what is going on in the city.

In all **honesty**, however, I must **confess** that my **beginnings** were **different**: as a visual anthropologist **working** with **design**, I wanted to make a **clear**—and somewhat **erudite**—demonstration of the **interest** that Spinoza’s **metaphysics** has to the **understanding** of our present **condition**, and its **extensions**.

So, please be **aware** that I had been **grappling** around with Spinoza’s geometry-styled **axioms**, **proofs**, **corollaries**, **propositions** and **notes** for a while, before I realised that I was working at **listening in**, this once too. Taking a **keen** interest in working on **substance** as what holds **thought** and **extension**.

So, **why not** start with the music I had heard? Dániel Péter Biró’s composition. After having **listened** to *Nulla res singularis* a **number** of times, I noticed that I had **ceased** listening to it in **chronological** sequence. And instead began listening to it **from** what I perceived to be **from the core out**. Did I do that?

Or, was the music **perhaps** some sort of **wetware** programmed to do its **work** in my **sensorial body**. It felt that way. The **effect**, however, was a **mixed** sense of **confusion** and **repair**. As though a **strange being** was held **captive**—hallowed by guttural **whispers**—as an **abode** for **traditional** song about to **leave**.

But then **held** by something **even** as it was about to **break** apart. I **cannot** place the piece in **time**—as **primordial**, or **alternatively**, at the **end** of time—but took it in as (yes) a kind of **substance**. It worked in my **system**: starting out with **attraction** and **pleasure**, but **becoming** increasingly intense/**wild**.

A **new chapter** in my **listening** to music: what started as an **act of appropriation**, on my part, ended up with my **concluding** that, although **archetypical** of a human **situation** and condition, it **could not be appropriated**. The more we think “**I know** what this is”, in the **beginning**, the more **befuddled** in the **end**.

But being a **human** I am **greedy**: I made the **same** mistake starting out with **working** with *Ethica*, as when I thought I had **learned**: and **listened**. Yet, I **knew** all this, at a **different** level of “**me**”, since it is as **lesson** with **artistic research**: do not **hope** to understand anything **other** than what is **next** to you.

Do not **claim** the **core** of **things**: leave it **open** for **others** to **bring** in their **experience**. Be there, **listen!** No sympathy is required, but **empathy**, yes. For many years I have been **attracted** to this **sentence** “Being the **other** to one **another**.” I intuit that as a **viable/sustainable** **ethics** for corona times.