



What is it about the **hexagon** that connects wo-/man and nature? The above image is from the North Pole of Saturn. We find it in bee-hives. It is a clustering shape **both** by its potential to organise/permute with other hexagons, **and** in the ratio between its volume and surface (exceeding the square).

On the human scale it is more abstractly **connective-efficient**. The **situationist architecture** of the **haptic connect** can be seen like this: **1)** for any **term**, we can imagine **2)** an **opposite**, from the opposed **terms** we can derive **3-4)** two **inversions**, we can imagine **5)** the **whole** and consider **6)** the **actual whole**.

In this flyer-series of **#01-06** (1 **HEX**) no exegesis nor authoritative reading of Spinoza's *Ethics* has been worked out. What has been **obtained** is a mode of being **with** Spinoza, or with his work. It features the kind of **archaeological** ground-work that develop **individuation** as an **anthropological** prerequisite.



With the boundary-**traffic** across the in/finite—moving towards **individuation** or **isolation**—we shouldn't be surprised when we find that this is where **time** articulates: it is **not** the origin of time, **nor** the end of time, but where time articulates in **medias res**—between the beginning and the end—and **works**.

The **makeshift** relation **within** the in/finite—as the haptic connect **rotates** the co-ordinate **articulation** of the actual/virtual, situational/relational, specific/substantial—is also where the **work of time**, as long as the **in-one** assumption on **essence** and **existence** (their **unity**) is a premise we maintain **consistently**.

This is what we mean by adopting Spinoza's *Ethics* as a **method**. What I want to consider here is how it can work as a **critical** method: that is, as an **agent** of **non-symbolic** life and thought. This is a possibility comes from Simondon's query on **individuation**: he opposes the **symbolon** with the **synolon**.

Everything relating to the **logic of power**—of **claiming** territories, **dividing** them and **connecting** them (opening them for scientific, legal and economic transactions)—is **symbolic**. The **synolon** operates under the "radar" of power. The **synolon/súnolon** is the **composite** whole, and is **generally** indeterminate.

But not **specifically**. And **this is** the whole point. What we can say about it as a **general** and **unique** phenomenon is **vague**. But with an **analytic** approach—which always targets the **specific**—alot can be said, done/made and written. So, it is really true that our world presently is under the **yoke** of metaphysics.

What is **specifically determinate** is also what is **receptive** to the **work of time** (the general is **immune** to it, and the unique **overeats** on it). If the lasso of essence is too wide existence is choked (it becomes **singular**). If it is too narrow it becomes **exrescent**. **Normalisation** is a way **between** the two.

But also **beyond** (and that is the point). For what happens in the **mean** time, which is **neither** at the beginning **nor** the end? It is the **generative** process of **categorisation** where **mind** meets **matter** and determines the course of our **lives** and our **knowledge** of the world. **What** we know and **how** we know it.

Our **obsession** with the beginning and the end—the **origo** and **telos**—is **symbolic**: we live on the **assumption** that this is where **all** the **loose ends** will **tie**, with the **tight fit** of the **symbol**. The fit-of-two, like **shards** of a **fractured object**, is basic for the **symbol**. With the **ouroboros** as an **archetype**.

It is the **lure** of the **solution** which inheres in the **problem**, and is correspondingly **symbolic** in its **foundations**. It is an **assault** on categorisation—both as it hits and impacts—because it **denies** categorisation **essentially** (hit) and **existentially** (impact). It is the issue of **theft/robbery** in a nutshell.

Categorisation—like space—is **relative** to time: it is the 5th dimension that allows us to move **from space to place**; **from a problem to a situation**; **from a spot/drawing on a map/plan to the actual site**. The ability to **orient** ourselves is becoming **curtailed**, Ezra Zubrow has shown. So, **here's** the trouble.