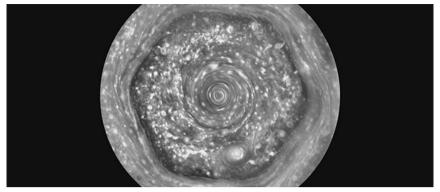
Spinoza #06

hexagon



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.



after—

corona/covid 19:

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 **excrescent**. **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 correpondingly **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.