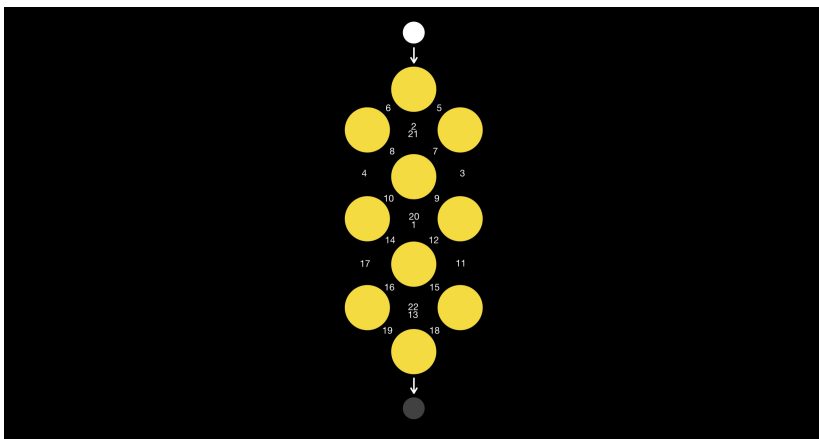


The GRA-tree is a *lattice* with a *game*, so to speak. It has a *game* which is *neither* zero-sum *nor* nonzero-sum. Instead, it is a 22-sum game. Which means that pairs *non-same* links that are connect in the lattice, yield the sum 22. The two exceptions are 22 (not a pair) and 11 (not non-same).

Hence the range of non-same number-pairs adding to 22 is **a)** from 1 to 10, and from **b)** 12 to 21. Their sum is 22 if they are added in **a)** ascending and **b)** descending order. The above diagram results from connecting the numbers in lattice (below) that add up to 22. Blue circle = 11. Red circle = 22.

This logic applies only to the order of *necessity*, and *not* to the order of contingency. The point being that logic is a common notion linked to necessity—it has to be *consistent*—while contingency is the subject matter of ethics, since it tied up with *consequence* (rather than with consistency).



The flyer-sets in the collection are neither pedagogic, nor anti-pedagogic. They are simply *bodies* defined as such by the characteristic is that they can produce and receive *movements*. Such movements that are restricted to *emissions* and *reflections* within the GRA-tree: an *asynchronous mirror*.

As bodies, the sets are *neither* subjects *nor* objects and the reflective movements within the tree are *affects*. Affects neither articulate identity nor difference, but operations with *forms* that reveal underlying process. The resulting entity—a child of the *occasional*—is therefore fundamentally *immanent*.

It is occasional in the sense that it constitutes a crossroads at which *naming* and *conjugating* correspond (granted that *names* derive from *attributes* and *verbs* from *properties*). This sort of correspondence is *not* the rule: it is *neither* repetitive, *nor* tied to *variation* (which is always *relative* to repetition).

As the crossroads of the *occasional*, the GRA-tree is fundamentally linked to the common notion of the number **22**: it is singular. The only other number articulating this way is **1**. **333** does *not*, since you have to *read* it *thrice*, though it is sufficient to *say* that there are ‘three 3’ to make the *count*.

Relative to the GRA-lattice, **333** brings in *repetition* and *variation*, featuring phenomena like *snow-flakes*. The basic structure is repetitive, while the variations are infinite. There not two identical snowflakes. From a repetitive point of view they are the same, at the same time they are infinitely varied.

Reading and *counting 22* correspond: I read ‘two two’—and there are two twos. Which is why **22**—in François Laruelle’s terminology—is *in one*. From which the GRA-tree has some *folding* properties. It folds along the two central axes: the *horizontal* axis and the *vertical* axis. They are *a/symmetric*.

The folding property of the vertical axis is *symmetric*. But the folding property of the horizontal axis is *asymmetric*. Which means that *symbolic congruence* is sufficient to note a correspondence in the vertical axis. While there is *no such* congruence in folding along the central horizontal axis. [Synolon](#).

In the GRA-tree, **22** links articulate at **10** nodes: these **10** nodes constitute the only points where reflective movements between the **22** links can be *recorded* and *replayed* (caught and transmitted). That is, the **10** nodes constitute the only place where the **22** links—sets/bodies—have *agency*.

Embodiment and *agency* are separate registries of the entities in the GRA-lattice, that re/configuration into repertoires. Since repertoires can fragment and recombine, the GRA-lattice features a game of *categorisation*. Which is for instance is what allows a *same* person to hold a repertoire of *identities*.

The procedure of the GRA-tree is to process contingency: pick up on the consistent patterns embodied by the connections in the lattice, and *transpose* these as categorising agents unto the contingencies where they are a matter of consequence. A Spinozist connection between *logic* and *ethics*.