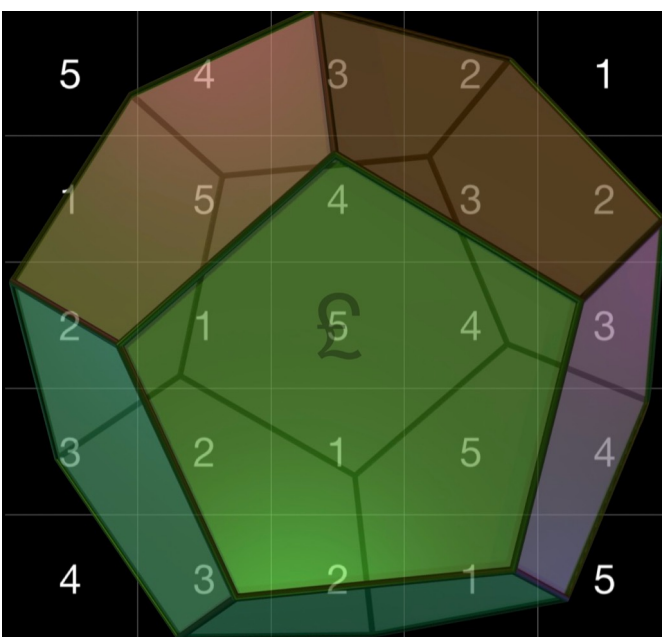


**Box 1**—the diagram above counter-poses two C-curves. One numeric ( $S_1$ ) and the other topological ( $S_2$ ). Counting and cutting are two different approaches that may complement each other and triangulate. However, they may also evolve to be opposed, in a sustained contradiction. Which likely happens when the solution is locked to the idea of synthesis.

If we simply had a case of stereoscopic semiotics—when superposing  $S_1$  and  $S_2$ —we would have an *two-tiered* model of language: featuring e.g. names as  $S_1$  and words as  $S_2$ . But *if*, at the beginning and the end, we have a *basic count*, it will *not* be possible to use the linguistic platform to hatch our relation to *reality*. Instead, *basic counting* will be our synthetic *a priori*. So, when a model is defined in terms of the *correspondence* between two patterns (of *perception* and *behaviour*), the relation between  $S_1$  and  $S_2$ , will either be a *simple*, *elaborated* or *generative* correspondence.

The following relates to what is contained, moves and is achieved in handout 161. DESERT COUNTS. The handout aims at a topological roundup in *dodecahedron* model  $\chi = 2$ . Topological modelling purports to understand the *basic counts* (**Box 1**), the *count of counts* (**Box 2**) and the *stack count* (**Box 3**) with the help of a geometrical lingo alongside the levels of counting outlined in the preceding handout. Because it articulates between the counting-performance and the contingencies *alongside* it—featuring the anthropological Bible-query—it features the *model proper*.

The model is based on its own autonomous principle and is *not* structured as the permutation algorithm used in 161. Instead the boxes 1, 2, 3 feature maximum transformations within/beyond the topologic shape with the Euler characteristic  $\chi = 2$ , with these definitions:  $F = 12$ ,  $E = 30$  and  $V = 20$  ( $F = \text{faces}$ ;  $E = \text{edges}$ ;  $V = \text{vertices}$ , w/  $\chi = V - E + F$ ). The two basic counts 1 are conceived as counter-posed *strips* progressing along two arcs moving in toward the centre. 2 The count of counts is modelled by an *orb*, with system-like properties. 3 Stack-counting features a *bifloral* pattern.



**Box 2**— The orb is here conceived as a liminal form between the 2 C-curves (strip) and the bifloral pattern. The semi-closed form between causal and final modes, one given to subjective reflection, permutations and under propitious conditions interception. The realm of counting rhymes: [am stram gram](#), [pic et pic et colégram](#), [bour et bour et ratatam](#), [am stram gram!](#)

*Anaptúxis* is thereby achieved at several levels, in the sense the growth, development and explanation articulate with the questions: what have we here? where/how does it move? how far has it come in terms already achieved? In the topological model we move from 1. two *basic counts* in rows and columns to the counter-posed arcs; 2. the *count-of-counts* which is modelled by the orb, which by virtue of its 19 additional linked edges (compared to the strips which only have a total of 11) is hetero-structural, and closes in on itself in a way approximating a cybernetic system, a modern *subject* or a biblical *face*; 3. the stack count which has 6 discrete configurations depending on how the orb is *cut* (relative to which N/S Poles).

The strip-model is active in the sense that affords a direction of action based on *interception* and *possibility*. In £-terms, moving from subjectivity to a specific understanding of truth-and-impact. This outcome in **Box 3** exists

neither in **Box 1** nor **Box 2**. But the sum of **Box 1** and **Box 2** is a *generic* disordered system: the emergence of a heterostructural form (orb) from the counterposed basic count (featuring as our material). When this disordered systems is defined in *specific terms* it moves to a bifloral pattern in **Box 3**. It emerges from 1 of 6 cuts of the variables in **Box 2**, and configures the variables in **Box 1**.

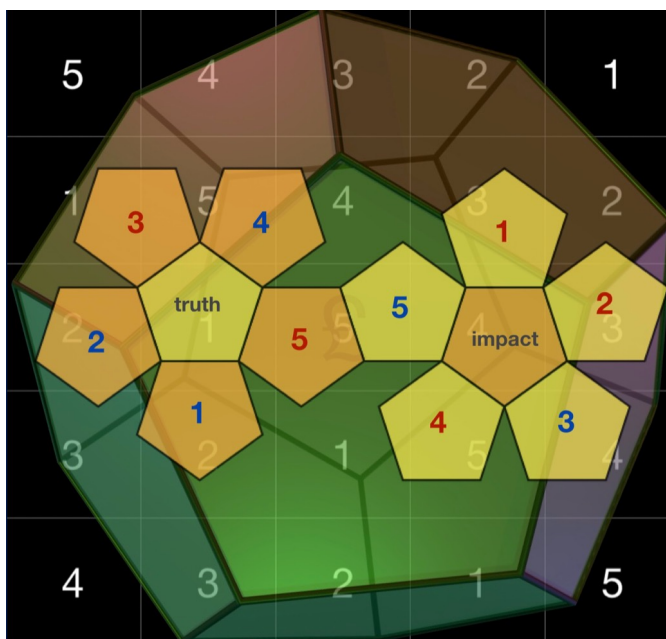
It occurs as the disordered system reaches the breaking-point of *individuation*. Which means that the *bifloral* pattern (**Box 3**) models what in Simondon's definition is called *information*. Individuation is here the difference that makes a difference, in Bateson's lingo. Once more, this outcome cannot be reaped from an abstraction from geometry transposed unto language—as is the tendency in most philosophical projects—just as little as what we had to say about *counting* in 161 can be reduced to counting *in principle*: we are referring to counting and topology in *actual* practice.

This performative impetus is of determining importance, since what comes out in the *wake* of the actual is the *virtual*: this relation between the actual and the virtual therefore resembles the relation between truth and impact in £-terms. If actual practice includes numeric and topological signifiers  $S_1$  and  $S_2$ , then virtual will define accordingly (by impact). The truth is determined by the consistency between counting as relating to *modelling*—outlined in 161—and *topological* modelling specifically in the present handout: they are defined in different terms and are yet consistent.

So, they triangulate in way resembling two independent/autonomous *witnesses* of a deed. It features a mode of inquiry in which one can manage to look at the case at hand, from the vantage point of two different people. This is a conjecture. And as all conjectures (Popper) it can be refuted. Which also means that in order to exist it must be sustained. This is an aspect of jurisprudence that exceed the consultation of legal sources, in the sense that we move beyond legal application, to connect/sustain its precedents. This way of operating can be progressive, but also be reactionary.

The question we are focussed on here is where the *bifloral* pattern breaks up, the *orb* closes and the two *C-curves* of the strip are at war. And: how can they be held together? What does it take to hold them? The bifloral pattern breaks up when truth *and* impact *disconnect*, the orb becomes a *world unto itself that contains its own reality* (i.e. an illusion), and the two counterposed C-curves shift to *opposition*. Unfortunately, this shorthand readily evokes the current political crisis in a great number of places, all over the world. It is not a crisis of political ideology, but of politics as such.

If we accept that the two C-curves feature the sum of the *elements*—based on two discrete counts of numbers in *ordinal* sequence—and that the orb features the elements of the *sum*—in multiple *permutable* orders—then the bifloral pattern features the *cardinal* numbers (which is the count of *something*, be it the numbers themselves). The compound features a transition from *relations* to *entities*: the permutable elements that *not* selected as actual elements of the stack, are *virtual* elements. They emerge from the *orb* as soon as the actual output in the bifloral pattern is clear: *any actual truth has a virtual impact*.



**Box 3**—the above diagram contains three layers: 1) the two counts; 2) the orbital count [the count of counts]; 3) the stack count modelling in the bifloral pattern (6 possible in total).

Tabloid and populist mediations tend to rank virtual impact *over* actual truth: which is why they are commonly received as speculative. While ranking actual truth over virtual impact are austerity ideologies (whether from the left or right). However, it is only when truth and impact rank equal that triangulation is possible, and the kind of *stereoscopic semiotics* that has been outlined here, is indeed effective. Let us call this the *equipotent alternative*. It can be conceived as an extended idea of *equity*. That is, a regulative mechanism for operational *democracies* and *environmental* equilibrium. A hypothesis to be tested and willed to yield courage to put in more effort.