



“An unnecessary question cannot ever be sufficient, a sufficient question makes all others unnecessary.” - willvarey

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It is sometimes said that the field of apithology begins in its inquiry where other disciplines end. To one extent this is true. The questions apithology begins with are often not approached by other fields. The simplest example of this is the inquiry into the remediation of a pathology. This has as its aim an absence. In apithology the questions asked concern presences required, not the action needed to remove the undesired. An unnecessary question in apithology is one, that even if answered, adds nothing to human generativity. A question sufficient for our own purposes to begin, may not be worthwhile as a place of beginning. Sometimes, finding the right question is the main contribution and significance of an apithology inquiry. A question formed in sufficiency allows us to begin quite differently. Answers of a different category then occur more easily.

A metaphor helps us to recognise the mind of the unnecessary question. Here we are like a person desperately looking for a set of lost keys. These seem hidden from us in multiple places, lost in confused and unsecured assortments. To solve this confounding we make a place to hold all our keys, to keep them located and secure. It is a while before we notice that this safe place also needs a key. This key we place in a special drawer and only on closing and locking the drawer, do we notice the drawer itself, also has a key. In looking at this one remaining key in our open palm, we cannot recall the value of a single object protected by the keys to all the locked places. We had forgotten to consider the worthwhileness of our holding. This too, was a fact that we were also safe-guarding. We find a focus on problem protecting holds no keys to humanity knowing.

The way knowledgeable discourse protects its not-knowing is by providing security in ongoing non-answering. This defensive routine is of great sophistication. Some feel that defensive routines should be removed, that they hold us back, as they have no value. To make this mistake is to not appreciate why our routines have meaning. They hold significance for our maintenance and becoming. One reason why questions come from a place of deficiency is mostly to protect our own insufficiency. Everything unnecessary then becomes the reason for all our sought necessities. Unnecessary questions protect our inadequacy. Sufficient questions reflect our greater humanity.

We might pause to think about all the things we lack for our ambitions. Each absence, whether being for more money, time, support, love, stability, variation, consistency, progress or innovation, leads into another question of how to gain more, for what is lacking in our present assisting. From a proposition that sufficiency is the premise, not the promise, the question of what is sought to be gained, changes remarkably. The apithology of sufficiency inquires into what is actually necessary. We learn to ask questions of essence (not absence), so that a desperate answering becomes unbecoming. What results is the premise of presence.