

ARIADNE'S THREAD

PHILIP FRANSES

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This issue explores a generative threefold principle that introduces rhythm, freedom, and the possibility of return into what might otherwise appear as a closed unity. Rather than viewing the one as self-sufficient, the contributions gathered here suggest that unity is realised through the dynamic interplay of three. In this sense, the three marks the arrival of something that cannot emerge through a single, linear route, but instead arises through relation, resonance, and association.

From the perspective of science, a major jump in 1926 was when theorists treated particles as relational entities, effectively serving as *mirrors* through which the behaviour of other particles could be understood. In this way, the idea of the world as a *mirror* replaces classical descriptions of isolated individual entities. Mathematical symbolism constructs this *mirror*, enabling the prediction and measurement of elementary processes.

Lou Kauffman, following up a previous article in the HSJ on Henri Bortoft's coalescence and compresence, makes a new bridge between mathematics and perception: each individual part can be understood as a *mirror* of the whole. The *mirror* is therefore not merely a feature of mathematical formalism, but an expression of the whole-part dynamic itself. While in quantum theory the *mirror* appears to close upon the mathematics of measurement, in perception it opens onto the question of how wholeness is interpreted through individual expression. The *mirror* that is central to quantum theory, is given foundation through perception.

The Triad as Primal of Tim Eastman takes the physics further by going deeply into the implication of threefoldness as a creative order before space and time, suggesting that the *mirror* is generative of subject/ object reality. The editors Philip Franses and Trevor Griffiths explore the edge further of how we understand three-ness either mathematically through

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quaternions or imaginatively through triquetra in a conversation that unfolds the influence of this bridge across mathematics and perception.

What mathematics *mirrors* is the same capacity of the universe to reflect upon itself that evolution, in the article of John Torday, shows. We read the history of life as outward signs interpreted by our own holistic quest. Louise Livingstone asks why we use only the mind to interpret these signs? Why not use the heart to follow the portents that have no exact symbolism, accepting our feelings in finding a coherent direction? John Torday and Louise Livingstone papers are mirrors of each other, a commitment to physiology and heart respectively. They ask from the reader the quality of surrender that impels the move to triadic self-reference, across the many languages in which the whole can be spoken. When science offers its perspective as a contribution with other perspectives it allows wholeness to enter our lived experience unexpectedly, and increase our potential for creative innovation. The triad is then ubiquitous, as Peter Merry identifies, in both subjective and objective systems of signs in general. In one way, the *mirror* is turned inwards into a mathematical prediction of elemental behaviour; in the other perception, sees outwards into the face of time, matter and light giving new insight of the whole.

The articles hold the movement between mathematics and perception, until these aspects come together as meaning. The world tells itself indirectly through a *mirror* reflecting the parts in the whole, and the whole in the parts. Many enigmas and paradoxes express their dichotomy through such a closed/ open mirror. For instance, consciousness when closed, questions its own nature; when open it is an aspect of the *mirror* that mediates between observer and observed. The seal of quantum mathematics as a closure of measurement's interpretation, when open is a reflection of perception making meaning with the world.

The threefold relation is approached from multiple perspectives: as a state of being, a pattern in the world, a rhythm within the heart, a structure of mind. Yet a shared insight emerges—that the one comes into presence only when these dimensions are held together in living unity. Threefold nature calls for an imaginative engagement with the whole, understood as a field of associations unfolding from what was previously latent.

This is the rhythm that takes us into three into one, to surprise us with the reflection of *mirrors* looking each into the others' integrity. Carey Morning brings the *mirror* directly to life in words: