

# **A Trinity: No more Absurd than the Left and Right Versions of Hand**

## **Definitions**

### **Unity**

A unity encompasses two or more objects, which are subject to the same description and each of which can be substituted for each of the remaining, e.g., identical triplets can wear the same clothes and, in this sense, constitute a unity. Such objects may be called examples of the unity.

### **Multinity**

A multinity encompasses two or more objects, which are subject to the same description and none of which can be substituted for another. Such objects are called *versions* of the multinity.

### **Bible**

There is only one Bible, but a host of versions of this one Bible, such that the various translations/versions should count as a multinity, i.e., the same (in terms of source and original), but still different and not substitutable (in terms of expression). Two or more Bibles of the *same* version or translation would be substitutable for each other and thus would not constitute different versions relative to each other, but rather examples/copies of one and the same version, i.e., a unity (per the definition above).

### **Binity**

A binity is a multinity, the count of the versions of which is two.

### **The Hand**

One's hand is a binity in that the left hand and the right hand are subject to the same description, but not interchangeable, e.g., unable to wear the same glove.\* \*\*

\* Immanuel Kant had this to say about a binity\*\*\* in his [\*Prolegomena\*](#) (Part One, par. 10): "If two things are quite equal in all respects as much as can be ascertained by all means possible, quantitatively and qualitatively, it must follow that the one

can in all cases and under all circumstances replace the other, and this substitution would not occasion the least perceptible difference." And then he goes on to show that this logic fails with regard to the left hand and the right hand (among other binities), each being the mirror reflection of the other.

\*\* There is no definition for the left or right hand, but only for hand. The left version and the right version denote an *internal* difference, but which can be discerned by humans only by taking an *external* look. Also one's ear and one's foot constitute a binity, respectively.

\*\*\* Term Kant uses is not binity, but "incongruent counter-parts" (*inkongruente Gegenstücke*).

## Two Equal Spherical Scalene Triangles

Another example of a binity might be two, equal, scalene triangles on a sphere with a common base (a segment of a hemisphere of the sphere) and where every two equal sides share a common endpoint. Here then each side of each triangle can be substituted for its respective, equal side in the other, and so the parts of one can be substituted for the parts of the other, but yet the two triangles cannot be substituted for each other. And so the respective sides can serve as examples of a unity (interchangeable), while the whole triangles would be versions of a multinity (not substitutable).

## Duality of Light

In a related regard we might consider one member of the Christians' Holy Trinity, namely Jesus, and here we can draw on an analogy with light. According to quantum mechanics, light is at one and the same time both [fully a particle and fully a wave](#) (and not just partly one and partly the other, and which in scientific parlance is called a duality). In Michael Guillen's book *Amazing Truths* (Chapter 3) this fact serves very well as an analogy for the Christians' assertion of Jesus as fully human and fully divine, and since we are speaking of two versions of a single person, Jesus here in this regard would represent a binity. Such an assertion concerning Jesus as a binity may be a contradiction or paradox logically, but conceptually is no more absurd than this duality of light, an established fact of quantum science. (And this does fit well with the Christian notion of Jesus as "[the light of the world](#)."\*)

\* Here is my personal speculation as to how such a dual nature might work, and in this regard I take a cue from the Hindu notion of reincarnation: when God the Son is incarnated as human (Jesus), he gives up all prior recollection (of his divinity) just as the Hindu soul, upon its reincarnation, loses all memory of a past life.

Accordingly then Jesus, as reported in the Christians' scriptures, speaks not from knowledge, but from faith and then from the ensuing experience (e.g., his word makes water into wine), but which experience alone is not sufficient for perfect knowledge of his divine nature,\*\* but only to strengthen his faith as a human. It is only upon the Resurrection that Jesus unifies his memory to include the divine and the human. So before his birth Jesus is only divine, and from the birth to the resurrection Jesus is only human (speaking here of consciousness), while since the resurrection Jesus is both fully human and fully divine (again speaking here of consciousness), i.e., a duality.

\*\* In the Jewish context of his time, Jesus will not have been able to infer and recognize his own divinity from these reported miracles because many of the prophets of old, who were not divine, were said to also have worked miracles on occasion.

## **Trinity**

A trinity is a multinity, the count of the versions of which is three, i.e. a trinity encompasses three objects which are subject to the same description and none of which can be substituted for another.

### **Three Dimensions of Space**

There is a single space, and there are three ways of representing this space: width, length and height, and which are commonly called dimensions of the space. Each of these three represent the same space, and in that sense are the same, but cannot be substituted for each other.\* Accordingly these three dimensions can count as three different versions of one and the same space. And in this sense space constitutes a trinity.

\* Relative to a person's body there would be width extending to the left and to the right; and length extending in front and behind; and height extending from below the floor that the feet are standing on to above that floor.\*\*

\*\* See [Regions](#) (printed page 38).

### **Tracing Out a Loop in Midair and seen from Three Different Viewpoints**

Imagine two people facing each other with one tracing out a loop, e.g. circle or ellipse, in a clockwise motion between the two, beginning and ending at the vertex (the Noon position per a clock analog). The other person would see a counter-clockwise motion. And a third person, standing to the side and looking directly at the edge of the tracing plane (and from a proper distance), would see a straight-line motion, down and then back

up. Accordingly, and given this configuration, we would have one single, physical motion (like the single space above), and three distinct objects, i.e., versions/perceptions of that single motion (which, *as perceived*, cannot be substituted for each other) and which would be analogous to the three different ways (dimensions or versions) of representing space per above. And in this sense the one motion, *as perceived* in these three ways, would also constitute a trinity.

### **The Christians' Holy Trinity**

According to the three traditional creeds of the Christian faith, the Holy Trinity seems to conform very well to the definition of a trinity as given above, namely: the Holy Trinity encompasses three versions (called Persons), all of which are the same in the sense of being perfect manifestations of the single Godhead, but none of which can be substituted for any other, for one is Father, another is Son and the third is the Holy Spirit.

## **Comments**

### **Two Versions of Hand versus Two Hands**

In ordinary talk we speak of the human as having two hands, but in technical speech we would speak of the human as having two *versions* of hand.\*

\* Likewise a Trinitarian God would be spoken of as consisting of three Versions/Persons of the Godhead (and not three gods), and space would not be three spaces, but rather one space consisting of three versions or dimensions.

### **Council of Nicea**

Due to the difficulty of grasping the concept of a trinity, it is understandable that it would have taken a long time before the Christian Church could finally express and accept its Trinity. Hints are given in the Christian scriptures, but the concept did not receive formal acceptance until the [Council of Nicea](#) (325 AD).

## **Speculations**

### **Christian Marriage as a Trinity**

Today the Christian marriage might also be considered as a sort of trinity, consisting of the two members of the physical element of the marriage joined with the spirit of Jesus or with the Holy Spirit, i.e., three persons/versions of one spirit. This would also be a more

modern take on marriage; earlier the analogy was: Jesus rules the man, and man rules the woman. (See also [God's Left Hand Joke](#).)

### **Three-in-One Waterfall(s)**

Perhaps the easiest physical and visible analogy of what might pass for a trinity--though not fitting the definition given in this post--is what tipped a young, questioning [Francis Collins](#) into converting to Christianity from atheism, namely a single stream which, when reaching a precipice, is divided by rocks into three equal waterfalls in a row, and then after which reverts to a single stream again. This was a true three in one, for it was easy to look and see it/them both ways: here is a single waterfall and here are three distinct waterfalls.

### **Universal Contact**

In a rather parenthetical vein, it may be interesting to note that a threesome is the largest group of humans in which every member can hold hands (via immediate grip) with all other members.

## **Conclusion**

Essentially then we see that the concept of a trinity is no more absurd than the two versions of hand and the three dimensions/versions of space, both of which are realities.

## **Final Consideration**

It is always worthwhile to keep in mind that Kant thought that such matters as the Trinity belonged to the "theoretics" of Christianity, and that we should keep the *practical* aspects of this religion in mind above all else, especially: to love our neighbor as we do ourselves (and to count all people as our neighbors) and not to expect God to do for us what ourselves we can do.

## **Acknowledgements**

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## **Note**

It may also work to use Unumity instead of Unity, and Pluribunity in place of Multinity as suggested by the American motto: E Pluribus Unum, i.e., "Out Of Many, One."

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