

## AII



Francesco Belfiore

# **The Triadic, Bidirectional, and Evolving Mind**

Essential Concepts





Aracne editrice

[www.aracneeditrice.it](http://www.aracneeditrice.it)  
[info@aracneeditrice.it](mailto:info@aracneeditrice.it)

Copyright © MMXIX  
Giacchino Onorati editore S.r.l. – unipersonale

[www.giacchinoonoratieditore.it](http://www.giacchinoonoratieditore.it)  
[info@giacchinoonoratieditore.it](mailto:info@giacchinoonoratieditore.it)

via Vittorio Veneto, 20  
00020 Canterano (RM)  
(06) 45551463

ISBN 978-88-255-2170-2

*No part of this book may be reproduced  
by print, photoprint, microfilm, microfiche, or any other means,  
without publisher's authorization.*

I<sup>st</sup> edition: March 2019

# Contents

## 9 Introduction

### 13 Chapter I

#### *The triadic mind*

1.1. Description of the triadic mind, 13 – 1.1.1. *The three components of the triadic mind*, 13 – 1.1.2. *Interdependence of the three mind components*, 15 – 1.1.3. *Main mental products versus support mental products*, 17 – 1.2. Comment on the “triadic mind”, 19

### 23 Chapter II

#### *The triadic–bidirectional mind*

2.1. Description of the triadic–bidirectional mind, 23 – 2.1.1. *Inward/moral activity of mind: the main mental products*, 24 – 2.1.2. *Inward/moral activity of mind: the support mental products*, 25 – 2.1.3. *Scheme of the triadic–bidirectional mind*, 27 – 2.2. Comments on the triadic–bidirectional mind, 27

### 31 Chapter III

#### *The triadic–bidirectional–evolving mind*

3.1. Evolution of intellect (outward/selfish and inward/moral activities), 33 – 3.1.1. *Evolution of the outward/selfish activity of intellect*, 33 – 3.1.1.1. *Knowledge of the various “particular” objects and events*, 33 – 3.1.1.2. *Knowledge of “physical facts” and of “human facts”*, 38 – 3.1.1.3. *Macro–world and micro–world: a unifying hypothesis*, 44 – 3.1.1.4. *Central role of the concept of class. 1. From the relation object–class to logic*, 45 – 3.1.1.5. *Central role of the concept of class. 2. From the relation object–class (and event–class) to language*, 48 – 3.1.1.6. *Central role of the concept of class. 3. The solution of some claimed paradoxes*, 50 – 3.1.1.7. *Central role of the concept of class. 4.*

*From the relation object–class to numbers, 57 – 3.1.1.8. Central role of the concept of class. 5. From the relation object–class to the geometrical forms, 59 – 3.1.1.9. Central role of the concept of class. 6. Classes and the formation of the democratic society, 60 – 3.1.1.10. The knowledge of minds, 60 – 3.1.1.11. More on logic. The steps in the evolution of the rational activity (knowledge process — inductive method), 61 – 3.1.1.12. Some general considerations, 63 – 3.1.2. Evolution of the inward/moral activity of intellect, 64 – 3.1.2.1. Knowledge versus comparative evaluation, 64 – 3.1.2.2. Mind evolution as the objective, all-inclusive, and open moral good, 65, – 3.1.2.3. Hierarchical arrangement of the various moral goods, 66 – 3.1.2.4. Moral-thoughts, moral-feelings, and moral-acts. Limits of moral responsibility, 67 – 3.1.2.5. Mechanism of decisions and choices. The disappearance of the “will”, 69 – 3.1.2.6. Moral choices, 70 – 3.1.2.7. Comment on the moral conception, 71 – 3.2. Evolution of sensitiveness (outward/selfish and inward/moral activities), 75 – 3.2.1. Steps of the evolution of the emotional activity and the creation of arts, 75 – 3.2.2. Comments on the nature and definition of the art, 77 – 3.3. Evolution of the power (outward/selfish and inward/moral activities), 80 – 3.3.1. From the particular actions of the individual to the universal actions in society, 80 – 3.3.2. The functioning of human society, 82 – 3.3.3. The finality of laws, 83 – 3.3.4. Political positions and political parties, 84 – 3.3.5. Forms of democracy, 89 – 3.3.6. Electoral systems, 91 – 3.4. Comment on the triadic, bidirectional, and evolving mind, 92 – 3.4.1. General concepts, 92 – 3.4.2. Judgment criteria for mind products, 96 – 3.4.2.1. Specific criteria. Outward/selfish activity, 96 – 3.4.2.2. Specific criteria. Inward/moral activity, 97 – 3.4.2.3. General criterion. Outward/selfish and inward/moral activity, 98*

## 99 Chapter IV

### *From the “triadic mind” to the “triadic monism”*

4.1. The triadic monism, 99 – 4.2. Triadic, polymorphic monism (unity–multiplicity of reality), 101 – 4.2.1. Unity–multiplicity of the physical world, 101 – 4.2.1.1. Macro–world, 101 – 4.2.1.2. Micro–world, 106 – 4.2.2. Unity–multiplicity of intellect, 107 – 4.2.3. Unity–multiplicity of sensitiveness, 107 – 4.3. Triadic, polymorphic, and evolutive monism, 108

109 Chapter V

*Conclusive notes*

5.1. Overview, 109 – 5.2. Meaning of the eighteen (18) types of mental products, 113 – 5.3. What is the force that moves the world? 118





## Introduction

During the last two decades, by elaborating and reworking some philosophical reflections I conceived in my years of youth, I developed a coherent and comprehensive philosophical conception that I published in three large volumes (quoted below), which, together, amount to more than 1500 pages. Although, due to the breadth and variety of the topics treated, the complete description of my thought in these volumes is characterized by concision, I felt that the length of these texts demands too much expenditure of time and energy to the reader. For this reason, I decided to present the essential concepts of my thought in an extremely short and simple way, with the help of several schemes and figures that, I hope, offer to the reader a visual image of the various concepts expounded. That is, I attempted to create a slim book as agile and clear as possible, such that it could be read in a short time and without too much effort.

In order to reduce the length of the text as far as possible, I omitted to quote the bibliographic

references supporting the matter expounded. The reader is referred to the volumes mentioned above, where he can find a wide and thorough quotation of the works of very many thinkers.

Perhaps, the great simplification and the brevity adopted in this short book entail inevitably the risk to make the content of the book, at first sight, as diminished in its value. This risk can be reduced if one considers that what is read in this book should be regarded only as an introduction to my philosophical conception, whose knowledge can be adequately attained only by reading my works mentioned above. I was encouraged to present my thought in a concise form by the consideration that several thinkers, including the “classical” ones, made the same thing; one needs only to think of the case of D. Hume.

A point that I would like to clarify here concerns the use of the term “mind”, whose adoption was not without some hesitation. To refer to what is certainly the central point of my thought, besides the term “mind”, other terms could be used, such as “human person”, or “spirit”, or “subject”, or so on. However, because, as the reader will note by reading the text, my conception extends beyond the human person, to include the physical environment (of which the human person is part), no one of the possible terms appeared as satisfactory to me. Finally, I chose “mind” (a term that in English has a wider meaning than in Italian) to indicate the main “object”, even if not the exclu-

sive one, of my inquiry.

In dismissing this book for printing, I hope it may be read with interest by scholars and lover of philosophy and by those who share with me the irrepressible desire of a deeper understanding of the reality of which we all are part, and I will be grateful to those who will make constructive criticism and suggestions.

Catania (Italy), January 2019

*Francesco Belfiore*

Email: f.belfiore1@alice.it

*Author's original works:*

BELFIORE, FRANCESCO (2014/2016). *The Triadic Structure of the Mind: Outlines of a Philosophical System*. Lanham, MD, USA: University Press of America (2014, pp. XX+592) and Hamilton Books (2017, pp. XXI+592).

BELFIORE, FRANCESCO (2007/2013). *The Ontological Foundation of Ethics, Politics, and Law*. Lanham, MD, USA: University Press of America (1<sup>a</sup> ed.: 2007; revised ed.: 2013), pp. XX+509.

BELFIORE, FRANCESCO (2012). *The Democratic Society and Its Founding Concepts*. Lanham, MD, USA: University Press of America, pp. XXI+509.



# Chapter I

## The triadic mind

### 1.1. Description of the triadic mind

By means of the *internal observational method* (*introspection*), a conception of the structure and functioning of the *mind* has been developed.

Based on such a conception, the mind can be defined as being *triadic*, *bidirectional*, and *evolutionary*.

In this chapter, I will present the *triadism* of mind, with the help of some figures.

[N.B. In all figures concerning mind, what belongs to the sphere of intellect, of sensitiveness, and of power is indicated by means of broken, dotted or continue line, respectively].

#### 1.1.1. The three components of the triadic mind

The *mind* is *triadic*, i.e., is made of three “components” (see *Fig. 1.1*), listed below:

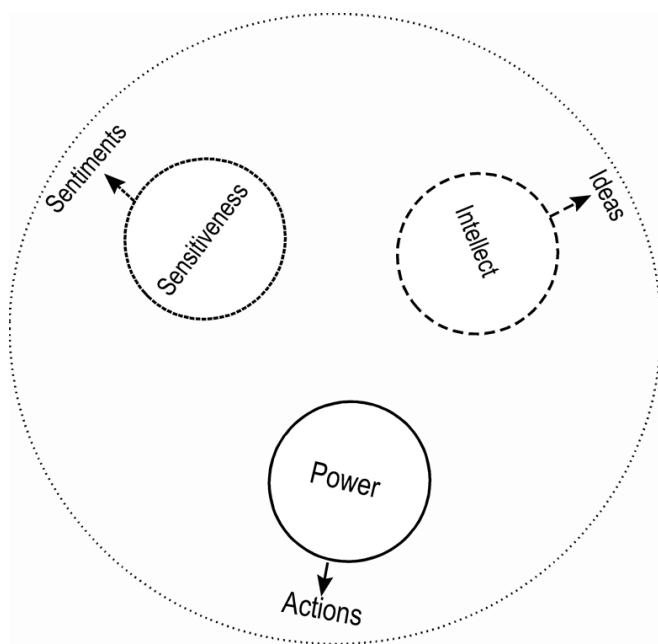
- (1) the *intellect*, which exerts the rational ac-

tivity and creates the ideas;

(2) the *sensitiveness*, which exerts the *emotional activity* and creates *sentiments*;

(3) the *power*, which exerts the *practical activity* and creates *actions*. (Power consists of corporeal structures and their relation with the environment).

The three components of mind have equal “weight” or “rank”.

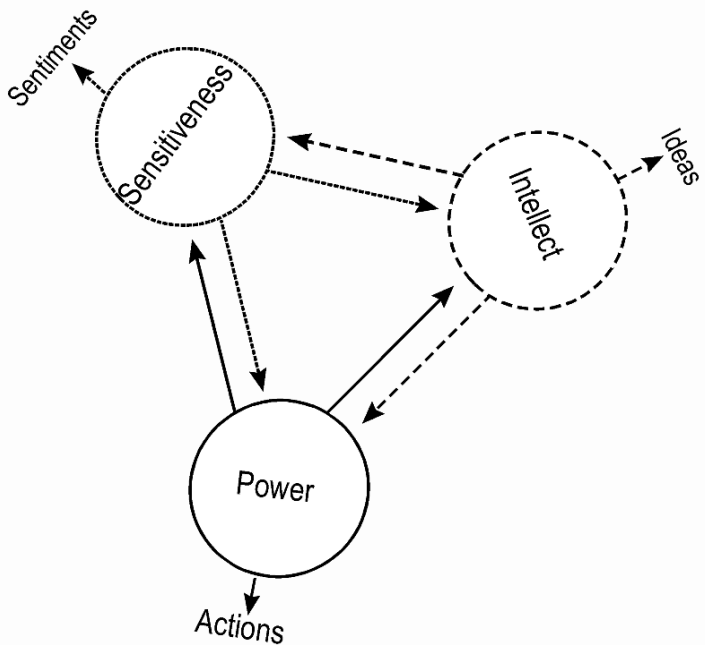


**Figure 1.1.** Scheme of the “triadic” mind, composed of *intellect*, *sensitiveness*, and *power*, which exert the rational, emotional, and practical activities and create the *ideas*, *sentiments*, and *actions*, respectively.

### 1.1.2. Interdependence of the three mind components

The three components of the triadic mind are *interdependent* from one another, as each of them needs the support of the other two (see Fig. 1.2). Indeed:

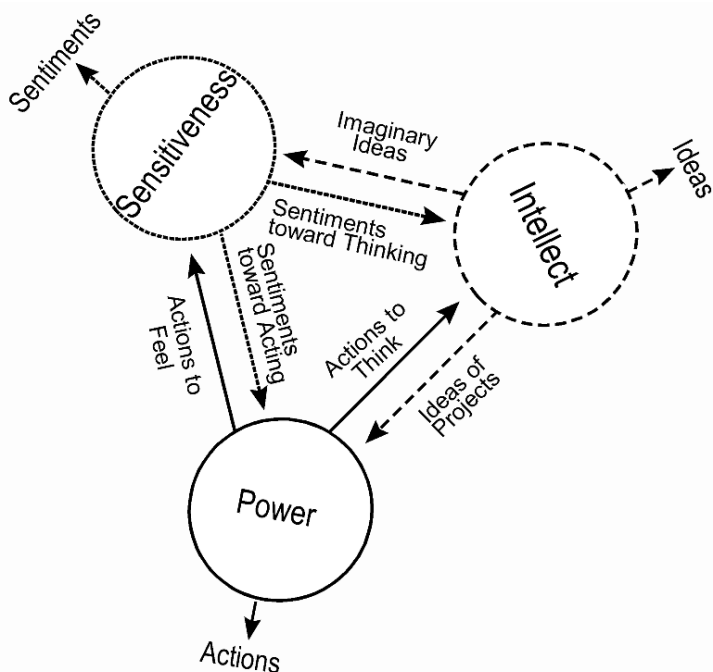
(a) an *action* is the realization of an *idea*-of-project and of the *desire* (sentiment) to realize that project;



**Figure 1.2.** The three “components” of mind are *interdependent* on each other.

(b) the *idea* of an “object” needs the *desire* (sentiment) to know that object as well as the *actions* (cerebral and corporeal functions) linked to thinking [even the ideas that arise from the casual observation of an object result (indirectly) from the desire to be in the place that allows that observation];

(c) a *sentiment* needs the *idea* of the object of the sentiment, even as a simple image, and the *actions* (cerebral and corporeal functions) linked to feeling.



**Figure 1.3.** This figure shows the names of the *main products* of mind as well as the names of the *support products*.