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TRILITY THEORY AND HUMAN REASONING



HASSAN ALI SROUR

DOCTOR, AUTHOR OF THE
THEORY OF TRILITY AND HUMAN
REASONING





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DEDICATION

To my parents, for their dedication, support, security, and education, which allowed me to walk through life with safe steps.

To my brothers, **Mariam, Hussein, May, Lina**, and **Sergio**, Examples of determination, character, and dedication.

To my nephews, **Itaf, Hilal, Amira, Hadi, Hiba, Mohamad, Aline, Vida, Long Sergio, Lina, Ali, Lia**, and **Julia Elisa** who brought me joy and enthusiasm.

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To all teachers, masters, and doctors, who are the basis of any society that wishes to emerge from the darkness and be illuminated by an infinite light.

“Can the wise be equated with the ignorant? Only the sensible are reminded of this.”

(Holy Quran)

PREFACE

Historically and to the present day, almost in its entirety, everything that involves the human sphere is based on duality, it seems then that human reasoning is always based on only two options.

In general, life and decision-making are always based on two options, yes or no, positive and negative, success and failure. It aimed to propose another way of thinking, to suggest broader reasoning for decision making, to demonstrate that trinidad is a new concept and that it can change the way we see life and science.

10 questionnaires were used, applied to 400 people, 300 women and 100 men aged 18 to 78 years, to demonstrate the dual form of reasoning, on average 85.7% of people answered in a dualistic way.

The concept of trinity is new, and can be a tool to modify current thinking and or add to this process, people most of the time opt for extreme thinking, not allowing the expansion of their thinking, in general the human being has received influences from the most varied knowledge in a dualistic way, which is not always ideal for problem solving.

LIST OF ACRONYMS

CNS: Central Neural System

SNS: Sympathetic Neural System

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Introduction



Historically and to the present day, almost in its entirety, everything that involves the human sphere is based on duality, it seems then that human reasoning is always based on only two options.

Some examples of this duality are present in various contexts, tall and short, thin and fat, white and black, heaven and earth, good and bad, big and small, rich and poor, strong and weak, life and death. Anyway, the list is endless, you can cite other examples based on the dual.

In general, life and decision-making are always based on two options, yes or no, positive and negative, success and failure. Thus, the objective was to demonstrate another way of thinking that goes beyond what is currently advocated and with the suggestion of new perspectives regarding the options of reasoning, without being influenced by the historical facts that have been carried since the beginning.

Most of the time people limit their thinking by causing reasoning to fall into the brain's trap between two options, one affirmative or negative, yes or no, positive and negative. With this, it prevents new possibilities from arising in the elaboration of a plan and finally in its execution. Are we limited in only two choices? Or are there other ways to solve any problem?

Throughout human history and in the present day, there seems to be a conditioning of our mind, either due to brain functioning, or influences of thoughts, education and way of teaching that have been imposed on people's lives.

One of the objectives of the research is to demonstrate that there is a pattern of thought among human beings, making associations of what would be most obvious in their minds, without checking other mental possibilities, where they are limited to only two options influenced by what theoretically seems to be the right option.

The second objective is to propose another way of analyzing everything that surrounds human life, expanding the field of reasoning, not accepting only thoughts limited to duality, but a new concept of thinking called trility.

In view of the complexity of life in practically all aspects that revolve around the human being, including social behavior and the most varied fields of knowledge, it is believed that there is a way to achieve greater success in all areas of knowledge, as well as to help in the way people are used to thinking.

Many times there seems to be a limitation in everything you do and think, leaving the feeling of emptiness in the mind to solve problems and make decisions. With the thesis that there is a third element in thought and there are not always only two sides, but three or even more, this will lead to an expansion of reasoning, without limitation to dualism.

For the development of the thesis, questionnaires were elaborated to demonstrate the pattern of thinking among people, in order to verify the dualism in decision making, where most of the time people limit themselves to the extreme

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of thought, making opposite associations and with less expansion of ideas.

The work did not find any reference that deals with the subject directly or the term trility in the research carried out, either in bibliographies or any data source, even the largest search engine in the world does not recognize the search term trility.

Therefore, in addition to the research carried out through the material elaborated, all types of publications were sought, being them philosophical, religious and scientific, to show the dualism that exists in the human mind and thus discuss the current thought with the proposed theory.

Thus, the research was based on the exploratory, descriptive and explanatory methodology, demonstrating the dualism rooted in people's minds and in counterpoint suggesting a new way of thinking to help the most varied problems found in human life and the fields of knowledge.

The doctoral thesis presents the following chapters based on the literature review. Initially, I put everything that could be found regarding dualism from a historical and philosophical point of view, as well as religious and scientific, considering that the reference in the Western world is the Greek philosophers.

Later it will be presented in the other chapters on human reasoning from the perspective of neuroscience and brain functioning, following the concept of trility that will be proposed.

Finally, the results of the research, as well as the discussion and conclusion. Considering that in relation to trility there are no publications on the subject in the right sense, and as it has already been discussed that the term does not even exist, the hypothesis of a new thought will be suggested when discussing the data and their interrelations with the current thought.

JUSTIFICATION

It is observed that most of the time people make their decisions with dual thinking, elaborating dualistic thinking, putting two alternatives, and many times they are extreme ideas, not taking into account a third or more possibilities.

When this happens, the solutions of any act are limited, biologically this is how we are programmed, not to mention the influences we receive throughout life and in various ways. Whether in the field of education, or socially and even in scientific knowledge.

To this end, it is believed to be important to have a new way of thinking, to get out of dual thinking and try to take into account a third option or more, and often the resolution of any problem can be hidden in the expansion of reasoning, seeking new brain analysis to find answers and solutions to problems in any field.

GENERAL OBJECTIVE

Evaluate human thought through questionnaires applied to people, and demonstrate how reasoning is based on duality, preventing alternatives for decision making.

SPECIFIC OBJECTIVES

1. Propose another way of thinking.
2. Suggest broader reasoning for trinity-based decision-making.
3. To demonstrate that trinitarianism is a new concept and that it can change the way of seeing life and science.
4. Demonstrate that sacred books present scientism
5. To expose that probably the holy Quran presents threefold reasoning in many matters involving human life.

Chapter 1

Dualism



Dualism, as the name implies, gives an idea of two, and this name can represent anything that comes to your mind, giving the sense of something dual.

In the dictionary of the Portuguese language, it defines duality with the following meaning: *du-a-li-da-de* meaning: 1- Character of that which is dual or double. 2- Philos, a pair of terms between which there is an essential relationship (e.g., between matter and form), (Michaelis, 1998). Thus, it is clear to understand the dualistic meaning of any act, fact, idea, thought, reasoning and/or choices between two options.

According to Coelho (2010), explaining Bergson, reports that the dualism related to the brain and memory, where he claims that there are two types of memories, the one related to the structures of the S.N.C and the other concerns the present that is necessary to carry the memories of the past.

As explained above, it can be seen that dualism is a phenomenon that can be applied to various knowledge to demonstrate, ideas, arguments and theories in various senses. Such as philosophy, religion and science. In addition, it can be related to behavior and decision-making, where through these dualistic influences the choices are interfered with.

For Freud (1920), our conceptions, from the beginning, were dualistic and are today even more definitely dualistic than before, now that we have described the opposition as taking place, not between ego instincts and sexual instincts, but between life instincts and death instincts. The author makes it clear that the idea of duality is very old and there is a perception of opposition.

Descartes' natural philosophy is the result of a theory that begins with metaphysics, entirely permeated by the method derived from mathematics, becoming the center from which the multiple paths and tendencies of the critique of knowledge and the philosophy of science radiate (Ramoszi et.al, 2013, p.186). As mentioned by the author, it is clear that dualism takes a position in various knowledges and is not just a simple definition.

As explained above, for example, it is known that the meaning of the word dual is easily interpreted and understood, but its meaning applied to knowledge goes beyond a simple definition. As already exposed, and in the other chapters of this research, the breadth of this concept and its presence in the most varied themes will be verified in the citations.

Descartes would have invented his dualism, his mechanism and his thesis that reduces animals to mere machines as a theoretical construction to justify what he and his contemporaries did and for which neither the Aristotelian-scholastic philosophical tradition nor the skepticism of the second half of the sixteenth century served. As far as the Aristotelian-Scholastic tradition is concerned, Descartes had to distance himself from it precisely because of his sensualism; while skepticism was the enemy to be defeated, not only be-

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cause it was also sensualist, but also because it rejected the possibility of man achieving absolute certainties (Domingos, Jimenez, 2019, p. 253).

The author makes it clear that the dualistic concept began in the beginning, and once again shows that the philosophical beginning, had an influence on several aspects, certainly contributed in many aspects throughout history.

This dualistic reasoning impacted people's lives, certainly even showed why most of the time individuals end up making their choices limiting themselves to choosing only between two extreme options.

These data reveal much more than what dualism influenced, it is evident, in this context, dual thinking has traveled through history making constructions that have influenced people's lives until the present day.

Thus, it is expected, throughout the research, to better elucidate dualism and its impacts. It can be seen, therefore, that this reality is more present than its perception, even so, there seems to be no reason for this to change, considering that many things are built on these elements.

For all these reasons, the present research proposes a new way of thinking. It should be noted that, although there are criticisms about this dualistic method, the present thesis aims to collaborate with existing knowledge.

1.1 PHILOSOPHICAL HISTORY OF DUALISM

For Plato (324a), in the concrete case of the generation of two, you will not be able to inform any other cause if it is not the participation of duality. Of this duality he who has to remain two will have to participate, as he will participate in the unity, everything that becomes one, as for divisions and additions and other subtleties of the same kind, you will send them all for a walk, leaving the care of the answer to those who are wiser than you.

Without a doubt, Plato was one of the great philosophers of the Western world and certainly many of his ideas are part of it to this day. Being studied in the modern era with varied interpretations of his philosophy, he contributed to and influenced the world with his thoughts. From this we can infer that within many thoughts that he left, dualism was part of his reasoning to explain his point of view in relation to the dual.

Within the Platonic dialogue *Phaedo*, which is one of his main dialogues, *Cebes*, *Semias* and *Echecrates* are also part of this card, and at a certain point the duality is put into discussion between them.

It is not just about dualism in thought, for example, the ideal would be to think of more alternatives to find a solution, unfortunately, most of the time people give up on attempts or give up for limiting their way of thinking.

It would be important to consider that by expanding the reasoning to more options and putting a third possibility, this will allow a way out to solve a problem, either because you want to make a personal decision or solve a mathematical problem.

If you think of a coin, for example, and ask people how many sides it has, most of the time people will answer heads or tails. But is it just that, if you analyze this question in depth, you can see that in addition to the two sides that would be obvious the answer, there is one more side that was not considered. In this case, the edge of the coin, therefore, many of the issues that involve human thinking, the solution can be in a non-obvious thought, but in your way of thinking and analyzing other factors or options.

As mentioned by Plato earlier, it can be seen that the influence of dualism on people's lives is very old, and in addition to Plato there are other thinkers and philosophies that talk about what would be dual. It seems that in addition to historical interferences and influences, the brain seems to set a trap with regard to decision-making due to the fight-or-flight response that will be explained in other chapters.

The transformations. If the characteristic of structured wholes is to depend on their laws of composition, they are therefore structuring by nature and this constant duality or, more precisely, bipolarity of properties of being always and simultaneously structuring and structured, is what explains, in the first place, the success of this notion which, like that of "order" in Cournot (particular case, indeed, of current mathematical structures), assures its intelligibility through its own exercise. Now, a structuring activity can only consist of a system of transformations (Piaget, 1979, p.8).

The author makes it clear that there is duality when explaining about mathematical structures that he calls transformations and in these, he mentions that there is a constant duality responsible for being always and simultaneously structuring and structured, giving the sense that only with this form is it possible to solve the problem.

Perhaps in this question, as mentioned above, and in so many other issues that involve not only mathematics, but also physics, chemistry and other fields of knowledge, if the theory of trility is applied, because it is not limited to dualism, there would be no other interpretations and findings.

As a result, Silva obtained that only the total time of problem solving using the dual simplex method was higher for the problems in the case where $n > m$. This occurred because the number of fillings made was also higher for this case. Thus, it is clear how important it is to maintain sparsity to reduce the time to solve the

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problem. In other words, this explains why it is necessary to expand the reasoning to mathematical questions, if he had applied the theory of trility, perhaps it would have been even faster.

In fact, as mentioned, dualism is very present in people's lives, in a few lines we can observe its variations in various fields of knowledge, philosophy, mathematics and engineering, and this does not stop here, many other fields of knowledge address their issues in a dual way. It is not that this is wrong, but it can be improved, putting one more path to be evaluated.

1.2 DUALISM IN PHILOSOPHY FROM THE XVI TO THE XXI

In us there are only two kinds of thoughts: the perception of the understanding and the action of the will. All the ways of thinking that we experience in ourselves can be reduced to two general ones: one consists in apprehending by the understanding, and the other in determining oneself by the will. Thus, feeling, imagining, and even conceiving purely intelligible things are different ways of learning; but to desire, to have aversion, to confirm, to deny and to doubt are different forms of wanting (Descartes, 1644).

It can be said that the above statement, showing two perceptions the understanding and the will in this context, it is clear that for Descartes, it also places thought based on dualism. The most worrying thing, however, is to see that there is no other possibility. It is no exaggeration to say that this may be one of the reasons for limiting the broader understanding in reasoning

As explained above, by the way, to realize that although it speaks of understanding and will, it explains that feeling, imagining and even conceiving intelligible things are different ways of learning, but desiring, having aversion, confirming, denying and doubting are different ways of wanting.

Still on the paragraph above, there is a fact that overlaps this statement, even so, there seems to be no reason for a third option to be placed in thought. It is a sign that once again dualism is confirmed in his words.

I find this dualism fascinating, I mean the strange dualistic picture of a physical world consisting of comparably stable structures or quite structural processes at all micro and macro levels, and of substructures at all levels, in seemingly chaotic or randomly distributed motion, a chance movement that determines part of the mechanism by which these structures and substructures are sustained, and by which, they can sow by means of illustration, and grow and multiply by means of selection and instruction (Popper, 1902).

As mentioned by the author above, it can be said that he refers to the world and

explains his point of view based on the dual context. In this sense, it is clear that dualism is present in all argumentation of knowledge and in various branches.

At the same time, however, two forces are present, and although both have the same concept, they have passed from their unity to duality (Hegel, 1992, p. 99).

As explained above, for example, in theory, in each citation one observes examples of dualism to explain various theories and visions. It is not a matter of right or wrong these ways of seeing things, but unfortunately, everything always shows itself between two options.

It is important to consider that the more you expand an idea, the more comprehensive a discussion will be, either because it is a problem to be solved, or in this case. I think it is pertinent to bring up the concept of trilocity, with this it would be another way to raise the rational level for any situation.

Nothing seems to me to reveal in a more striking way the radical opposition between the celestial world and the terrestrial world. World of precision and world of more or less than, for Greek thought, the inability of the latter to overcome this radical duality, conceiving a unitary measure of time. Because, if it is true that the organa and kronou of the sky, if the celestial vault, with its uniform revolutions, creates, or determines, strictly equal divisions of time, if, for this reason, the sidereal day has a perfectly constant duration, the same is not true of the time of the Earth, of our time (Koyré, 1970, p. 63).

The author makes it clear that duality is well embedded in the thinking of the time, and we cannot fail to say even today. This fact may have influenced the way people think, of course, not only this author, but several others who have already been cited, as well as who will still be presented.

These data reveal much more than just philosophies, it is evident, in view of this picture this knowledge influenced the way of thinking for decades and even centuries, it is expected, in this way, throughout the thesis, to present many authors who confirm the presence of dualism in various knowledge.

At this rate, it is only a matter of time, of a short time, so that through this research, it can be demonstrated that it is possible to change this form of reasoning. It can be seen, therefore, that this reality may be outdated and it is up to other researchers to verify the thesis of trilocity and human reasoning.

Even so, there seems to be no reason for other ways of thinking to be annulled, for all these reasons it is necessary to emphasize that knowledge is always evolutionary, and when it comes to the mind it is necessary to think that it should expand and not be limited.

The existence of all objects of external sense is doubtful. I call this uncertainty

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the ideality of external phenomena, and the doctrine of this ideality is called idealism, in contrast to which the assertion of a possible certainty of the objects of the external senses is called dualism (Kant, 1724).

As Nietzsche (1895) assures us, when he wrote the antichrist, it can be said that he also brings the idea of dualism when talking about a good god and an evil god. In this context, it is clear that once again among philosophical ideas whatever they may be, it often seems impossible not to address any topic without a dual context.

As explained above, it is interesting, in fact, the author's quote takes the idea of duality, but there is a fact that overlaps is the thought between good and bad. Even so, there seems to be no reason why there should be an average or balanced god, but rather it is either of a trait of being good or evil, leading to extreme reasoning.

It is undeniably a comparison, but it would be a mistake to attribute the dualistic idea to all thoughts, even if we have made this comparison. This immediate love involves a moment of sensuality, of beauty, although it is far from being exclusively sensitive. This is the part of necessity implied in passion. Like everything that is eternal, it entails a duality, since all eternity, looking back, presupposes it, as well as the future (Kierkegaard, 1994).

As mentioned by the author above, it can be said that although they address different themes, in this context, it is clear that they do not escape the dual idea. The most worrying thing, however, is to find that the examples of authors who do dual analysis are endless, while trilitic or trility is practically nil.

It is no exaggeration to say that perhaps for these reasons these ideas influence people's lives so much. The world is divided between fact and value (Hume, 1711).

Several philosophers from the sixteenth to the twenty-first centuries were exposed, demonstrating their ideas, with concepts of dualism, now, in theory, for many centuries their contributions corroborated the evolution of thoughts. Unfortunately, it was not possible to verify a broader idea or thought. It is important to consider that once again this shows the restriction in ideas when we do not apply more than two options.

The concept of subjectivation does not prioritize dualistic reasoning, since it intends to contemplate the space of multiplicity and complexity, the vast field of becoming and assemblages. It expands beyond conceptions that are tied to the distinction between body and mind, subject and object, individual and collectivity, excess of the utilitarian face of modern thought. It aims to understand the constant movement of constitution of subjects in relation to the environments in which they live. This perspective does not focus on an epistemological understanding that is limited to the plane of the subject who constructs and apprehends knowledge. It is not an epistemology focused on the knowing being, based

on the primacy of rationality, but rather an epistemology that reveals the relations of the subject with the worlds, of the subject with realities and also with the objects on which he focuses in the construction of knowledge (Fernandes; Parpignelli, 2011, p. 201).

The author makes it clear that dualism is a limiting factor with regard to subject and object and that there is a need for greater scope when it comes to being, and that possibly dualism does not benefit in this case. This is in line with what has been said, although we talk about dualism and the purpose of the thesis is to broaden the thought, it was necessary to demonstrate the authors above leaving the dual standard and presenting a view of the subject with the worlds.

These data reveal much more than a simple counter-argument, it is evident, in the face of this picture, that dualism will not always and historically necessarily reflect positively on human life.

Thus, it is expected at the end of the thesis, at this rate, it is only a matter of time, of a short time, to suggest and practice a new idea of thought that will possibly contribute to a greater expansion of reasoning.

It can be seen, therefore, that this reality, considering that the proposal of trinity is to demystify this extreme of thought, where there will always be room for other options, not just duality.

Some thinkers of the twentieth and twenty-first centuries also present their dualistic contributions, such as: For Bachelard (1979) it seems, moreover, that one can immediately give a reason for this dualistic basis of all scientific philosophy: by the very fact that the philosophy of science is a philosophy that is applied, it cannot preserve the purity and unity of speculative philosophy.

According to Badiou (1998), let us say that dance universally manifests that there are two sexual positions, whose names are man and woman, and, at the same time, abstracts, or erases, this duality. It can be said that in this context, it is clear that they employ the dualistic concept in their explanations. Increasingly, regardless of the theme addressed, thinkers of this time also assume the dualistic concept.

As explained above, it is interesting, in fact, to see that as the advance in theory occurs, the confirmation of dualism in society is increasingly perceived. But there is a fact that overlaps dualistic thinking, and there is a wide variety of explanations and reasoning and always limited to the dual. Even so, there seems to be no reason for them to extrapolate their analyses, always remaining faithful to dualistic thinking.

As verified by Bérgrson (2005), it was because they had severed all link between the two terms that philosophers were led to establish a rigorous parallelism between them that the ancients had not even thought of, to take them as translations

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and not inversions of each other, in short, to give their duality the substrate of a fundamental identity.

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In this sense, it is understood that in the face of one reasoning, it seems to make sense to have another in opposition, but this should not necessarily be limited only to each other in the dual sense.

This tension strikes at the heart of the mind-body problem. The Cartesian mind-body dualist cannot fail to perceive this antinomy. It is sufficiently persuasive to justify a rejection of all the central objections to Cartesian mind-body dualism, we need not abandon the thesis that there are Cartesian immaterial substances and they are causes of human behavior. We just have to abandon the idea that we can provide causal explanations for human behavior only in terms of causes understood as mechanistic or in terms of the transfer of kinetic energy as we usually understand it. There may be important questions about human behavior, questions that we cannot answer by appealing to testing and confirmation methods from the natural sciences as we understand them now (Almeder, 2013, p. 156).

The author makes it clear that Cartesian dualism does not answer all questions and can be detrimental to explain everything based on the dualistic idea, despite being cited in the year indicated outside the twentieth century.

Therefore, it was necessary to cite a more current author, considering that for the period of the previous century, there seem to be no quotations that oppose dualism. Therefore, it seems that only in the twenty-first century do some ideas that differ from previous centuries begin to emerge.

These data reveal much more than dual concepts, it is evident, in view of this picture, that in addition to the ideas themselves, it is hoped, in this way, to have demonstrated that there is a limitation to explain everything that surrounds man when it comes only to dualistic concepts.

It can be seen, therefore, that this reality may have its days numbered when, by applying the theory of trility and human reasoning, a new concept will be visualized to deal with all human issues. It is necessary to emphasize that the idea is not to annul previous concepts, just to add to what already exists of theories.

1.3 DUALISM AND RELIGION

We dare to affirm that, despite the widespread Christian belief in the immortality of the soul, resulting from the belief in anthropological dualism, even if the latter is concealed or unconscious, there is no biblical support that supports and sustains such an idea (Rosa, 2010).

Published studies show that dualism is an in-depth discussion in religion, even referring to its origin in the philosophers of antiquity as already stated about them. But when it comes to theological theories, there seems to be a denial of philosophical dualistic concepts.

It is perceived that as time advances among various knowledge, and even the religious, there begins to be a contestation of these ideas, but even so, it was found that this is far from being changed. When researching the articles, he came across several ideas discussing the theme of dualism with rigor and comparisons, such as the Platonic dialogue *Phaedo*.

In order to demonstrate the influence of dualism on human life, which is related to reasoning, behavior, as well as decision making, it was necessary to search for several sources, which are purely scientific, as well as religious scriptures to verify the extent of the influence of dualistic thinking.

Thus, after completing the philosophical part, articles and religious scriptures were sought to add and enrich the thesis. Even if the objective is not necessarily dualism itself, it was necessary to seek this information, so that there can be a later discussion with what was proposed as trilide and not duality.

As explained above, for example, now, in theory, the dualistic idea, given that it begins in the beginning, it is important to verify which knowledge it influenced,

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considering that religious knowledge, a great influencer of people's way of thinking, cannot be left out of the research. Otherwise, this would be incomplete.

It is not about criticism, whether it is right or wrong, but about showing another point of view, unfortunately, not always all written knowledge reaches all people, and many times, it will not necessarily benefit them.

It is important to consider that the thesis is to add, either because it is believed that dualism is limited, I think it is pertinent to bring up other ways of thinking to contribute to the evolution of thoughts.

It is known that, for example, within religions and in many situations dualism ends up being incorporated without necessarily intending to introduce people to such thinking. It is just part of a social historical context that ended up being naturally placed and practiced without individuals even being aware of their presence in their lives.

An idea that can be commented on is the concept of good and evil, having a dual meaning, and thus having no other aspect, the situation itself is either one or the other, there is no third option, could it be that in this duality there is no trility, for example, a person can have both characteristics, this would form a third aspect.

People are not totally and always good, or bad, there is a navigation between the two situations, many times the individual can present himself with bad or good thoughts, of course within what would be ethical and moral, it is the practice of good, but is this necessarily always so?

Of course, in this context either it is good or bad, there is no middle ground, but this can be related to the situation, sometimes depending on the circumstances you have to assume one of the states and this does not necessarily mean a characterization of the person.

As previously by Rosa, it is clear that there is a rejection of biblical dualism different from philosophical dualism, so it is clear that although dualism is present in some way in various beliefs, there is no denying that it is present in some way, this in turn can have an influence on the individual's way of thinking.

Among these religions that we know as, "Religions or Mystery Cult", we find Christian Mystery Cult and Orphic Mystery Cult, which contained as common points not only an eschatology guided by blessings and punishments in the world of the dead and the belief in the immortality of the soul/psyche, as well as the belief in the dualism of being. It is these similarities that lead us to study the religious subjectivism found in antiquity, just as it made the term "Late Antiquity Mystery Religions" well known since the beginning of the twentieth century (Silva, 2010, p.293).

The author makes clear the dualistic religious concept, it is evident not unlike philosophical ideas, that in some way the dual discourse and behavior is employed.

Thus, it is once again ensured that religiously you also use and apply duality in belief. It is fatally an influencing factor in reasoning, considering that billions of people in the world are followers of this or that religion that may present itself with dualistic ideas.

As a result, Rosa obtained that Platonic dualism interfered and influenced religion, that is, in some way the interpretations and actions of the churches were not left out of the historical facts that philosophical dualism brought about in the thoughts of the time and perhaps even the present day.

This explains why this type of influence lasts for so long, there seems to be a constancy in its application, without there being evolution and modification of concepts.

According to Silva, philosophical dualism was an instrument to explain the Christian faith, he also states that it not only influenced religious thought, but also socio-cultural and even intellectual. No culture has left as many marks on Western society as ancient Greece and that last to this day.

1.4 DUALISM IN CHEMISTRY AND PHYSICS (WAVE-PARTICLE DUALITY)

Electrons and photons exhibit characteristics of both waves and particles and reveal the probabilistic nature of quantum phenomena. There is enormous admiration by most physicists and those interested in science for the so-called wave-particle duality and the corresponding principle of complementarity of Niels Bohr (Novaes, Studart, 2016).

We can find the answer to this apparent wave-particle conflict in the principle of complementarity, first expounded by Niels Bohr in 1928. Wave descriptions and particle descriptions are complementary. That is, we need both descriptions to complete our model of nature, but we will never need to use these two aspects at the same time. Sometimes we use a wave aspect, sometimes we use the corpuscular to describe a certain occurrence (Junior, 2012).

Still for Junior (2012), the author makes it clear that one aspect of the duality of nature is a wave particle: electromagnetic radiations sometimes act as waves and sometimes as particles. Interference and diffraction demonstrate a wave behavior, while the emission and absorption of photons demonstrate particle behavior.

In the context of classical physics, a particle in motion is

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characterized by being in a well-defined position at each instant of time, with a determined velocity. In this way, the particle, over time, describes a continuous trajectory in space, as we expect it not to disappear at one point in space and reappear at another. A wave is characterized as an excitation that propagates along with the energy associated with it. Unlike the particle, a wave is not located at well-defined points in space (Araujo, 2018, p. 2).

As explained above, for Kaneko (2017), quantum particles are dual, in the sense that they behave as corpuscles, when they are emitted/absorbed, and as a probability wave, during their propagation. When a photon leaves its source and reaches the detector, it brings information with it, as you can measure its energy and momentum. A particle like the electron also carries energy, momentum, and mass.

Still for Kaneko (2017), in emission or detection, both the photon and the electron behave like a particle, however, in their propagation, the result of the interference pattern suggests that these particles are, in fact, a probability wave, and this is called wave-particle duality in Quantum Mechanics.

In fact, the dual character became better known from 1920 onwards, when experiments with electrons showed that they also have a dual nature, that is, they exhibit wave and corpuscular properties, as they present the phenomenon of diffraction. The theory that explains this dual behavior of fundamental entities such as light is the theory of quantum mechanics developed by E. Schrödinger, W. Heisenberg, P. A. M. Dirac and others (Burkarter, et al, 2007, p. 199).

Thus, in physics and chemistry, the dual concept also applies. It can be seen as mentioned above that this picture refers to the beginning of philosophy, where certainly the authors of some were influenced by dualism.

Thus, it was verified that after several discoveries, theories and experiments, there seems to be a window that was not discovered, in view of the wave-particle behavior, as exposed.

It is no exaggeration to say that this theme may be lacking in the theory of trility to further clarify the subject, explaining the missing factor for a better understanding of this phenomenon.

1.5 NEWTON'S THIRD LAW

According to Castrillo, Muniz (2013), "For each action there is always an equal

and opposite reaction, that is, the reciprocal actions of two bodies, one over the other, are always equal and directed to opposite parties.”

According to the author above, this law tells us that forces acting on a body can only be produced by other bodies, in such a way that, if a body A acts on another B with a force F (action), body B also acts on A with a force $-F$ (reaction).

That is, with a force of the same intensity and in the same direction, but in the opposite direction to the first, hence the negative sign. If these bodies are two particles, the direction in which the force of action and reaction (i.e., the interaction) takes place is fixed by the line segment that joins them.

Isaac Newton, a great authority in the world of physics with his laws that impacted this knowledge and the world with his contributions, in his third law, popularly known as action and reaction, shows a duality in this context, but it is undeniable that it gives a feeling of emptiness in thinking that it is only that.

Without a doubt, many things were built on the basis of this law. But if you think that there might be a trinity in this, you will certainly change all the reasoning based on it. If we consider that in any sense of the law when the principle of the same occurs, it will be that there would not be a product of action and reaction.

Many authors of books and articles repeat the same principle of Newton’s third law, each with its own examples, presenting a variety of statements to explain how it can be applied in practice. However, it is seen that the product of this action and reaction is not taken into account.

If an individual punches the wall (action), by law, it means that the wall will punch him with the same intensity in the opposite direction (reaction). What would be the result of this action and reaction, for example, if the intensity is greater than what the limb can bear, it will certainly suffer a fracture, or otherwise destroy the wall.

Now, in theory, as explained above, for example, it is not a matter of considering that the law is wrong, but perhaps it would be interesting to consider other aspects, unfortunately, it may be that the influence of dualism is that the evaluation of more hypotheses was left behind, such as, for example, taking into account a third strand.

It is important to consider that with trinity new views and analyses can arise, I think it is pertinent to bring up this discussion in an attempt to better understand the physical phenomena of this law.

All the books researched, for example, practically the explanations are the same, as if this law were totally true and without contestation or discussion. Here it is not being stated that it is a law without merit, it certainly presents its importance, and many studies have been based on it.

Therefore, according to the thesis proposal, it would be pertinent to apply tridality because it is a theory that covers all fields of knowledge, with the objective

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of expanding the analyses and contributing to the expansion of reasoning.

Certainly, regardless of the importance that the theory of trility may have, in the end it is a matter of adding to the existing knowledge and perhaps giving rise to others.

As already mentioned, it is evident that the concept of duality applies to Newton's third law, due to action and reaction, considering that there is so far nothing new that can be seen in disagreement with it.

Considering that trility is a concept that is being proposed, it has not yet been possible to find anything in the literature that talks about it. For this reason, the author describes it as such and has been defined as such for centuries.

“To every action corresponds an equal and opposite reaction” or “When body A suffers the action of an external agent B, it exerts on the external agent a force called a reaction that has the same modulus, the same direction and the opposite direction to that of the action.” It is clear from the wording of the third law that action and reaction act on different bodies and that the name action and reaction depend on the object of study (Almeida, 2009, p.121).

The author makes it clear, according to the other quote, that two bodies presented a force contrary to that exerted from one point to another. In view of what has already been explained above, that as much as there are several citations, there will be no novelty in the explanations, since theoretically there is nothing else to be included in it, unless there is a point of view that evaluates the law in a non-dualistic way.

As a result, Corradi et al. obtained that only when a given body exerts a force on another body (an action), the latter exerts a force of the same modulus, same direction, but opposite direction on the first (a reaction). It can be seen that several authors explain practically the same things and agree on the statements.

According to Araújo (2013), Third Law (Law of action-reaction): For each action there is an equal and opposite reaction; that is, the forces resulting from the interaction between two bodies are equal and symmetrical, each of them applied to one of the bodies.

As exposed, there is no doubt about the dualism present in Newton's third law, confirmed many times and repeated by countless scientists.

In view of the above, it is evident that because we are dealing with a thesis with a hypothesis and a proposal of trility, this means not only in the laws of physics, but in other knowledge, it is invited to practice this reasoning to better evaluate any situation, with a view to opening another window in thought, it is believed that it will be valid to incorporate this new technique of knowledge analysis.

1.6 DUALISM IN TRADITIONAL CHINESE MEDICINE (YIN AND YANG)

Taking into account that dualism is present in several areas of knowledge, Chinese medicine, which is an ancient medicine and that precedes Western philosophers, it was necessary to expose a concept that crosses the centuries to explain a series of situations, including men's health.

Yin and Yang are concepts that underlie Traditional Chinese Medicine. They are fundamental, opposite and complementary principles, which interact with each other and help the perception and understanding of various contradictions in the anatomy and physiology of the human body, as well as diagnosis and treatment (Yamamura, 2004).

As Yamamura (2004) assures us, a better understanding of the dynamic events of all things that occur in the universe was elaborated the theory of Yin – Yang. Therefore, everything that happens in the cosmos has two opposite and interdependent aspects, and Yin-Yang is a way of expressing this thought.

It can be said that in this context, it is clear that there are two opposing forces that interact by making oppositions. Once again, dualism in the definition of this concept is very evident.

As explained above, it is interesting, by the way, to realize the amount of things that surround the lives of people with a dualistic base, but there is a fact that overlaps this, that despite having a dual base of YIN and YANG, the balance of the two forces seems to point to what would be a trinity.

Even so, there seems to be no reason for it to be commented on directly, but rather greater importance for the dual forces. It is a sign that there is, finally, a trinity involved in the theory of these forces, but without evidence or publications by authors directly expressing any concept referring to it.

Traditional Chinese Medicine is characterized by an integral medical system, originating thousands of years ago in China. It uses language that symbolically portrays the laws of nature and that values the harmonious interrelationship between the parts aiming at integrity. As a foundation, he points to the theory of Yin-Yang, division of the world into two fundamental forces or principles, interpreting all phenomena in complementary opposites. The purpose of this knowledge is to obtain means of balancing this duality. It also includes the theory of the five movements that attributes to all things and phenomena, in nature, as well as in the body, one of the five energies (wood, fire, earth, metal, water), (Ministry of Health, 2006, p.13).

Taoist; since Greek philosophy seeks truth and works with the notion of poles that do not come together, of opposites that cancel each other out, the vital force

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ends up being explained in a way that is dissociated from the knowledge of the body, denying the process of interrelation between opposites that complement each other (Coutinho, Dulcetti, 2015).

Yang and Yin constitute a pair of complementary opposites to which the dualities/dyads of nature are related: day x night, light x dark, heat x cold, masculine x feminine, resistance x complacency, movement x rest (Palmeira, 1990).

These data reveal much more than just dualistic thinking, it is evident, in this context, that in addition to dual reasoning, there seems to be something else where the thesis of trility applies, although not explicitly, given that it is a new analysis.

It is hoped, therefore, that throughout the thesis and in its discussion, it can clarify even more about this hypothesis. It can be seen, therefore, that this reality can be improved by expanding the mechanism of analysis of any situation in life or in knowledge.

Chapter 2

Human reasoning.



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According to Michaelis (1998), the dictionary of the Portuguese language defines reasoning, 1. Act or effect of reasoning. 2. Mental process through which ideas are formulated, arguments, acts, facts and messages are understood, evaluations are elaborated, something is deduced and conclusions are drawn.

For Douglas (2006), The ability to receive and store information (memory), as well as to release it as such (recall), or through other forms, such as language (communication), ideas, reasoning or abstractions in general, is considered as a high function.

It is possible to distinguish two basic categories of learning: non-associative and associative. Non-associative learning is the result of experience with a unique type of event, as happens in habituation and awareness. Now, in habituation there is a decrease in the response by repeated stimulation. On the other hand, in sensitization there is an increase in the response after stimulation. However, associative learning results from the combination of two or more events and is commonly represented by conditioning, whether classical or Pavlovian, and instrumental conditioning (Douglas, 2006, p. 298).

The author makes it clear, as mentioned above, it can be said that reasoning is part of a complex neural network and involves several brain areas and some associated functions. In this context, it is clear that to think of something and make a subsequent decision, it takes several events in the S.N.C., to make a choice.

The most worrying thing, however, is to find that the stimuli received, memory and learning reflect directly on attitudes. It is no exaggeration to say that for proper reasoning it is directly related to various events in the mind and involves several aspects.

The prefrontal network plays an important role in behaviors that require multiple tasks and the integration of thought and emotion. Its integrity seems to be important for the simultaneous perception of the context of options, consequences, relevance and emotional impact, in order to enable the formulation of inferences, decisions and adaptive actions (Harrison, 2015, p.119).

Therefore, as mentioned above, human reasoning involves several brain areas and is dependent on learning, memory, emotions, and neurological activity. As verified, reasoning is quite complex and depends on several factors.

It is undeniably a question of many influences, but it would be a mistake to attribute it only to dualistic influences. Thus, the learning process is of particular importance. From this perspective, trility gains particular relevance, considering that thought is not only dual.

The cortical areas prior to the motor areas, generically called prefrontal areas, are responsible for complex behavioral activities, mainly related to the elaboration of strategies in general, abstract thinking, predictability, judgment, and affective and behavioral adequacy (Meneses, 2015).

They are the anatomical substrates of the higher cortical functions, such as: thinking, memory, symbolic processes, decision-making, perception and action directed to a goal, the planning of future actions. As Machado (2014, p. 247) assures us.

It can be said that, for example, in this context above, it is clear that due to the elaboration of thought, as well as reasoning, they are very individualized, considering that each being is unique, in view of their emotions, learning and knowledge acquired throughout life.

From this point of view, it is particularly relevant that the brain of each individual is a world full of particularity, but this does not mean that it will not suffer external influences, all stimuli from the environment tend to influence thought and reasoning.

Anxiety itself is an adaptive emotional state associated with the expectation of a threat, it can include fear-filled thoughts, symptoms of physiological activation, and the preparation for fight or flight. The neural circuits, neurochemistry, and behaviors that mediate human anxiety have features in common with primitive neural systems that mediate withdrawal response to aversive stimuli in slugs and worms (Merritt, 2011).

Also for Merritt (2011) in human beings, these responses incorporate the unique human capacities to think about the future, to respond in complex ways to a perceived threat and to modify based on life experiences and the social environment. People show considerable individual differences in anxious responses to threats.

Clinical and experimental evidence indicates that the cortex is the unique site of human reasoning and knowledge. Without the cerebral cortex, a person would be blind, deaf, mute, and unable to initiate a voluntary movement (Paradiso, 2002).

For Lent (2010), reason also involves many mental operations that are difficult to define and classify. Reasoning, problem solving, mental calculation, formulation of goals and life plans, social adjustment of behavior, and many others. Everything indicates that the prefrontal cortex is the main region involved.

The brain is a powerful, extremely intricate, complex, and intriguing organ. And, contrary to what many still think, it also has its limitations. There are many mysteries, new understandings and revelations that need to be made to better understand its functioning. And this is a task that covers several areas of neurosciences, in several different types of studies, including the study of decision-making (Souza, 2018, p. 59).

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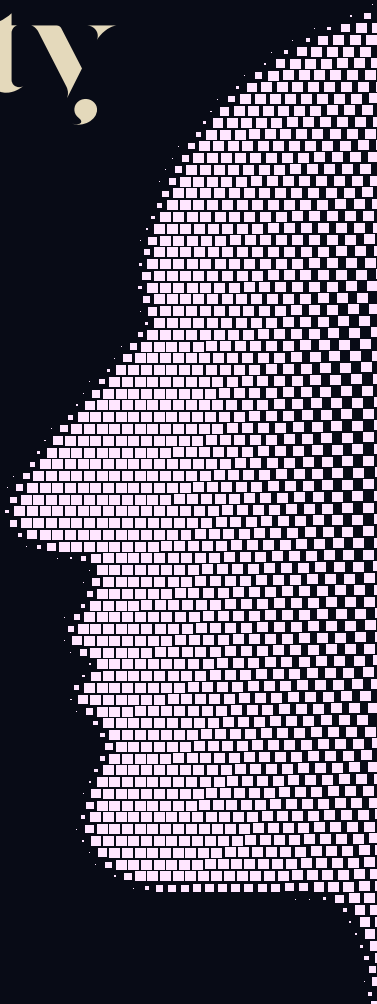
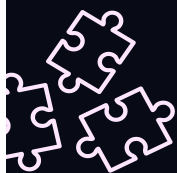
The author makes it clear, as explained above, it is evident that even nowadays with the advancement of neurosciences, there is no clear pattern of how reasoning and decision-making occur.

But certainly, in view of all the neurological complexity, which in turn forms the individual and gives the identity of his personality, as well as experience, studies, learning and thinking, makes decision-making and the elaboration of reasoning have a particular meaning.

Fatally the influence of so many factors is possibly related to our choices, as well as decision making, it is clear that the possibilities of reasoning are infinite and possibly trility is one of them.

Chapter 5

Concept of Trility



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Trility is a concept that represents an idea with three or more possibilities, just as duality or dualism represents two. With this definition, a trilithic and non-dual reasoning is suggested, in an attempt to make available in the individual's mind more alternatives for any type of action, thought or reasoning that surrounds human life, not only in the fields of life, but in all fields or areas of knowledge.

It can be said that the present research proposes and suggests a new way of thinking, in this context, it is clear that from the moment that one is almost always placed between two options, where in fact there are more, but due to historical influences in various senses one ends up making choices as it has been conditioned.

The most worrying thing, however, is to find that there are often other options to be chosen or thought about, but it ends up presenting an attitude of choosing what has been used to by some thought.

It is no exaggeration to say that trility will open up more space in the mind for better decision-making and often the key to solving a problem is in the third option (Trility), and that due to dualism our brain nails a trap to choose what is apparently the most logical.

Considering that there are neurological mechanisms that influence decision-making in times of stress, the person ends up making choices under this influence, with dual reasoning, between the extremes of any situation.

In this whole process, it happened that almost always the person ends up opting for something that somehow represents a logic, but it is a conditioned logic and that is influenced by various aspects and is not always the correct choice, due to the conditioning process of dualism.

Thus, the fact that the influence and conditioning of dualism has been perceived since antiquity, with a series of knowledge throughout history and in various fields of knowledge, is worrisome, because these derive from philosophy, religion, sciences, social behavior, as well as experience and education.

It is interesting, by the way, that the term trility is a new term proposed and suggested by the thesis, not found in any database, not even in the largest search engine in the world, it was not possible to find any reference to trility.

But there is a fact that overlaps with not finding references on the subject, there are some authors who criticize dualism, without necessarily talking about another way of thinking, as proposed in this research.

It is a sign that there is, finally, hope that this new concept will contribute to the way of thinking of human beings and can help in several areas.

In addition to what has been explained above in relation to references to trility, a single book was found that brings the idea of trility, not with this denomination, but in several parts of the consecrating Quran, showing a trilithic thought (trility), as will be exposed in the discussion of this thesis.

It is known that perhaps a religious book is not admitted in scientific work as a reference, but as stated about the difficulty of basing ourselves on the theme, we

chose to add this sacred book to enrich the work, considering that in the present research no references in this sense were found.

In view of the observation of the way people most of the time make their choices, and as stated above about the difficulty of theoretical foundation of trinity, we opted for a literature review and writing chapters based on duality.

In addition, to prove through tests applied to a population randomly, and thus demonstrate how people most of the time make choices based on dualism, as well as their experiences and knowledge placed as logical in their minds.

It is hoped that with this theory, people can benefit from one more option to lead their lives, this in the social field, while in the field of sciences, with future work by other researchers, it can increasingly be an alternative for the analysis of works, theories, laws and proofs that perhaps need a trilithic thought, applying the theory of trinity as will be discussed in the present work.

Chapter 4 Methodology



According to Hossne and Vieira (2001), when it comes to health research, we must take into account several aspects. Understand people as a whole, as well as their diseases based on existing studies and seek new ways to treat patients. But, due to the gigantic amount of information, it is necessary to synthesize this knowledge.

In general, research can be qualitative or quantitative. In both cases, the data collected has to be analyzed, so that considerations can be made and/or conclusions drawn. Quantitative research is related to the collection of numerical data, which follow mathematical rules (Abrantes, 2007).

In this case, we opted for quantitative evaluations of the data collected through a simple percentage, as well as the calculation of the margin of error.

Exploratory research or pre-reading reading of a survey, with a view to locating the information, since its existence is already known. It is assumed that a chapter or topic deals with a subject that interests us, but may omit the aspect directly related to the problem that concerns us (Lakatos, 2003).

The research was developed and classified in such a way that it was possible to achieve its objective more efficiently. For a better exploration of this research, it was observed that it is classified as exploratory research due to the fact of the use of bibliographic sources, descriptive to be able to describe the entire process and explanatory to explain the functioning and applicability of the theory. It is of a basic nature.

Due to the use of questionnaires with a predominance of closed questions for data collection, this research had a quantitative approach to data treatment. The use of a literature review based on book files, the qualitative approach was used for data treatment due to the interpretation that will be made about the bibliographic sources explored.

For Abrantes (2007), Bibliographic research comes from written sources, such as books, magazines, newspapers, periodicals, annals of events and the Internet. Every research has its bibliographic phase, as all have to have a theoretical foundation and a literature review.

As mentioned above, the quantitative approach was chosen, in view of the application of questionnaires and subsequent analysis shown in graphs. It is a mode of inductive analysis, with a view to the development of a theory.

According to Lakatos (2003), after data collection, the following orders are followed: Selection, coding and tabulation. Everything must be carried out with a thorough technique so that there is no error and subsequent inadequate information and or lack of understanding on the part of the reader.

It was decided to apply questionnaires to verify and evaluate whether people are influenced by dual thinking, so 10 questionnaires were elaborated (annexes 1 to 10), each one presenting a written questionnaire or with representation through pictures, asking the respondent to associate one figure to another or a

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name to another that made more sense in the mind of the researcher.

Therefore, as an instrument of data collection, questionnaires prepared by the researcher were used, as mentioned above, in order to obtain a better appreciation of the content presented in the work.

In addition to the questions pertinent to the survey, it contained data on education, age and gender. without identifying the researched, with presentation and signing of a free informed term of participation in the research.

In view of the hypothesis that most people think in a dual way or almost always choosing extreme ideas or even affirmative or negative, without taking into account a third or more alternatives that apparently did not make much sense, this questionnaire was applied to prove the hypothesis.

This questionnaire was designed to demonstrate and prove that they will choose the options that somehow had the conditioned information of what was asked and made more sense in their thinking.

All questionnaires were collected in a health unit, with people who work there and patients who attended the unit, data collection was carried out in a period of one month, more precisely in June 2022.

The sample consisted of a population of 2000 people, totaling 400 people interviewed and 400 questionnaires answered. For data analysis, it presented a margin of error calculated at 4.4 percentage points with a confidence level of 95.6%. The people interviewed were aged between 18 and 78 years, with education from elementary school to post-graduation.

As for the gender of the participants, they represented 300 females and 100 males of varying ages, as shown in graph 12.

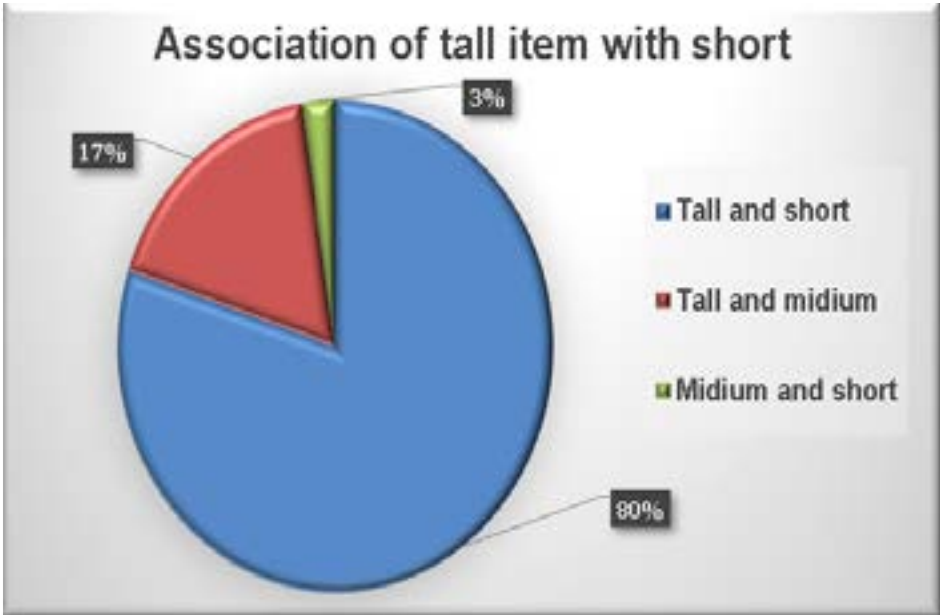
All data were presented in graphs, in order to facilitate the reader's understanding, comprehension and interpretation.

Chapter 5

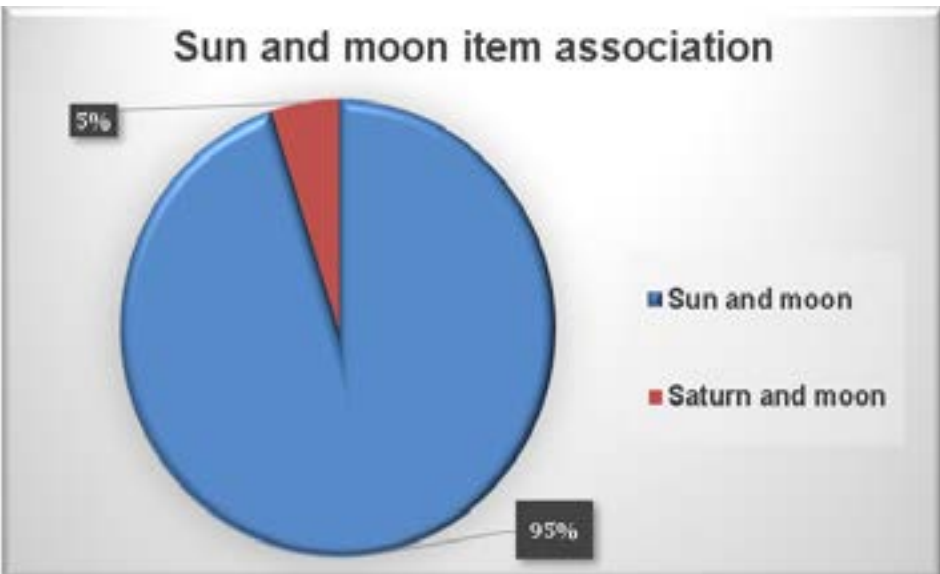
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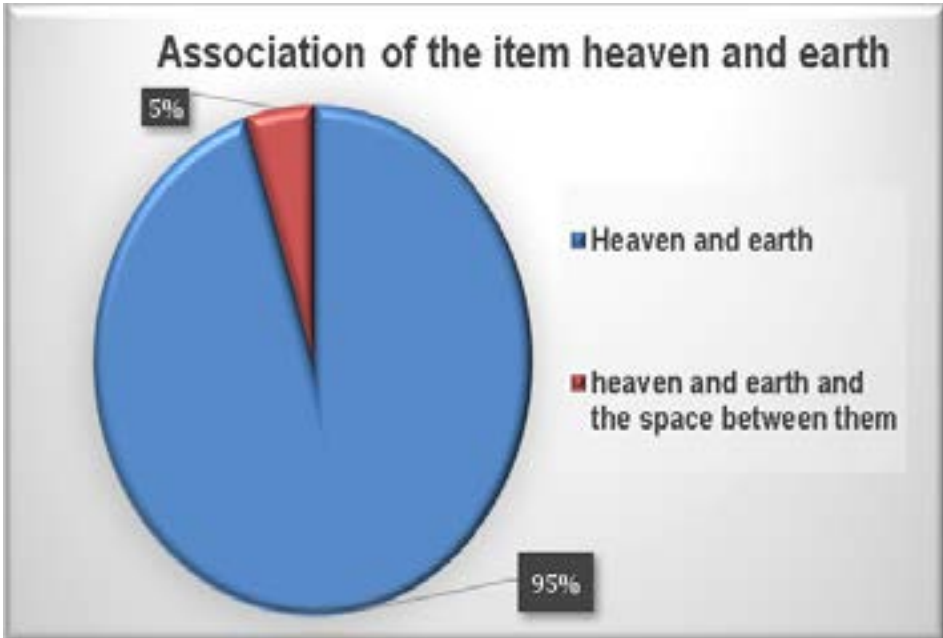
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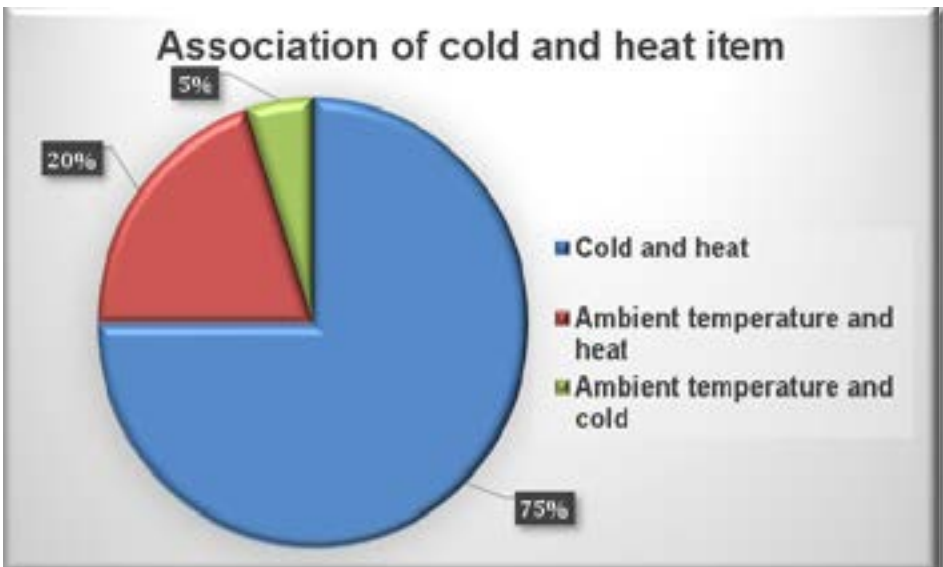
Graph 01. of Annex 1. 80% (320 people) associated the high item with the low item, 17.5% (70 people) with the high item with the medium item and 2.5% (10 people) with the medium with the low item.



Graph 02. of Annex 2. 95% (380 people) associated the item sun with the moon, 5% (20 people) with the item Saturn with the moon.

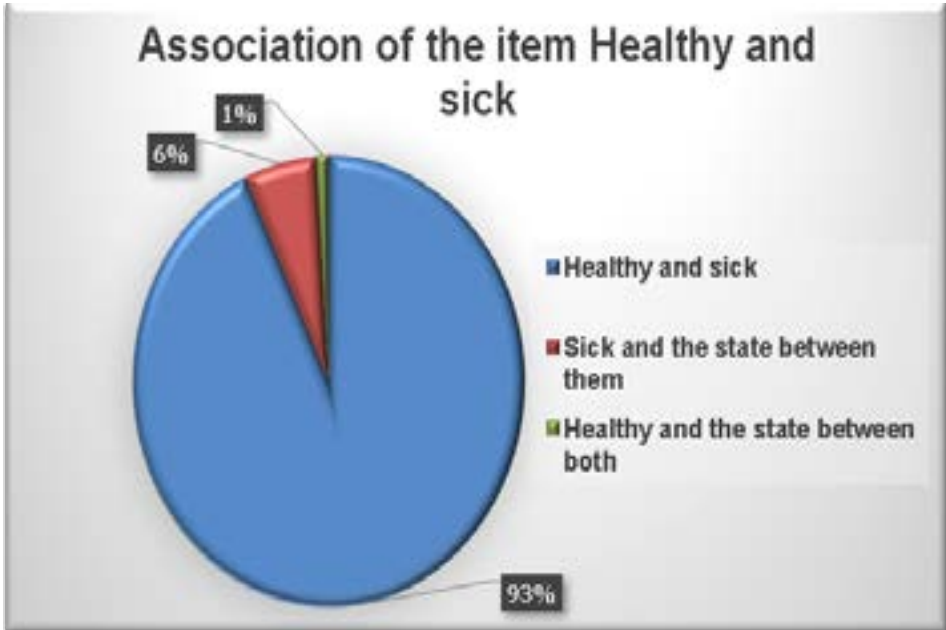


Graph 03. of Annex 3. 95% (380 people) associated heaven with earth, 5% (20 people) with earth with the space between them.

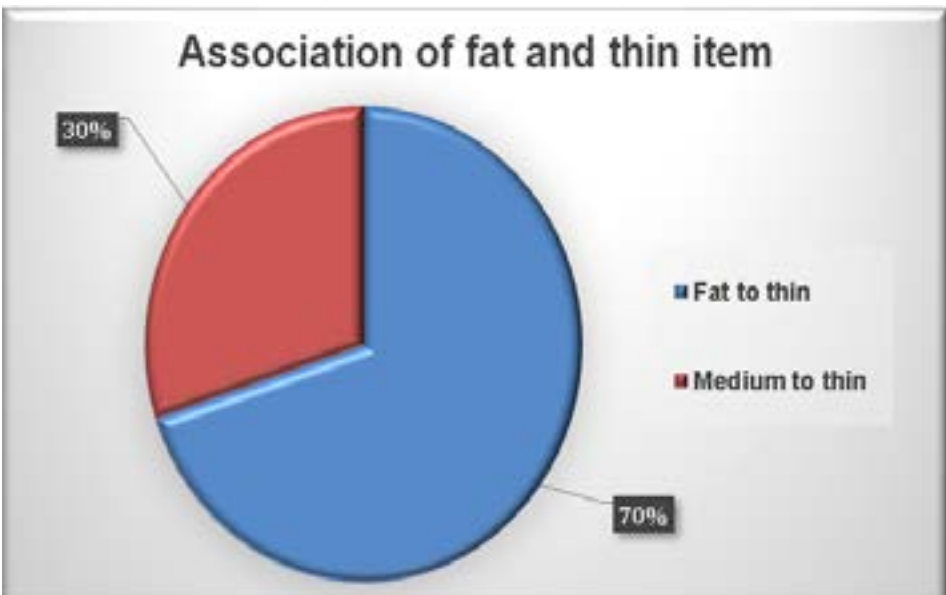


Graph 04 of Annex 4. 75% (300 people) associated cold with heat, 20% (80 people) with room temperature, and 5% (20 people) with room temperature with cold.

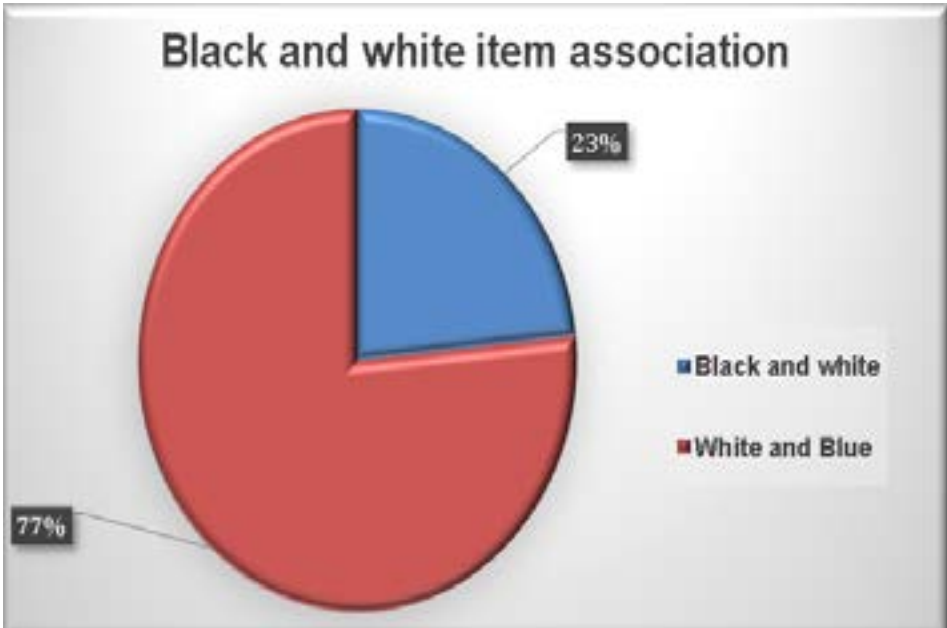
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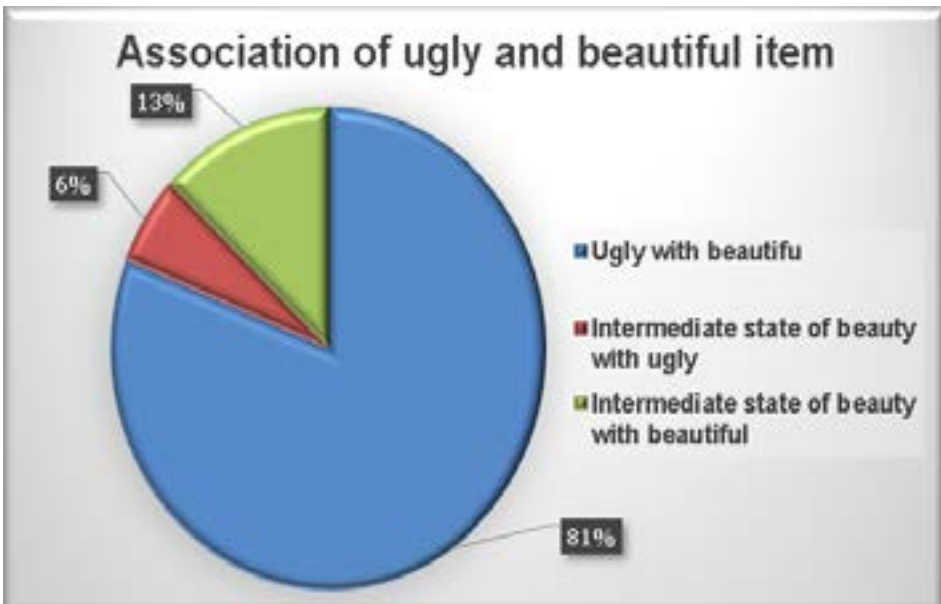
Graph 05 of Annex 5. 93% (372 people) associated the sick person with the healthy state, 6% (24 people) the sick item with the state among both 1% (4 people) healthy and the state between both.



Graph 06 of Annex 6. 70% (280 people) associated fat with thin, 30% (120 people) with medium and thin.

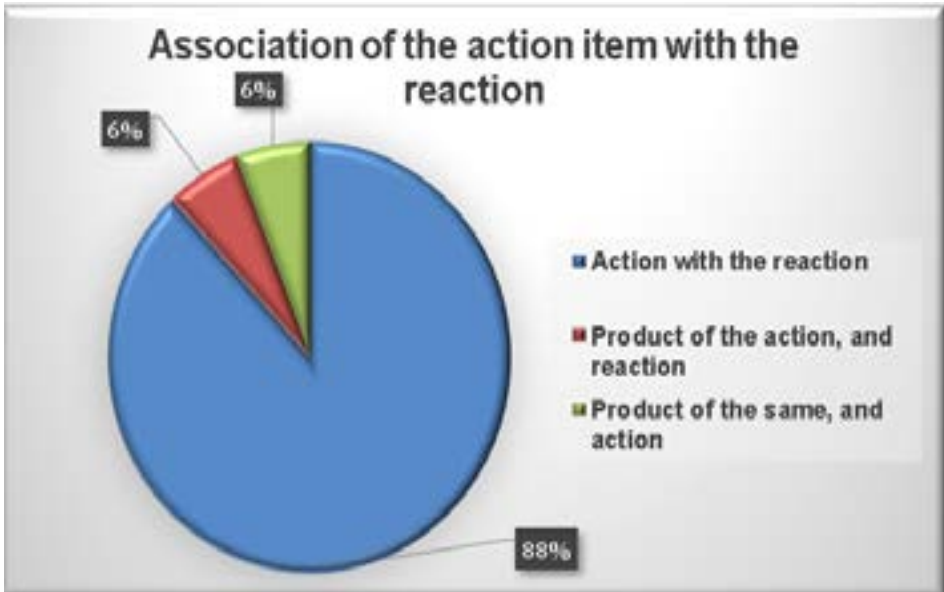


Graph 07 of Annex 7. 98% (392 people) associated black with white, 2% (8 people) with white with blue.

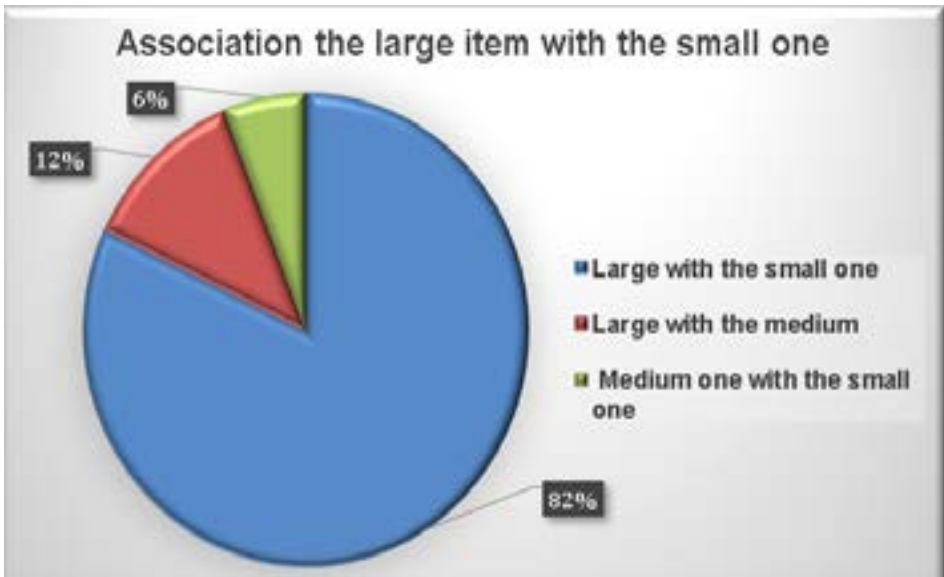


Graph 08. of Annex 8. 81.25% (325 people) associated the ugly with the beautiful, 12.5% (50 people) the item intermediate state of beauty with the ugly and 6.25% (25 people) intermediate state of beauty with the beautiful.

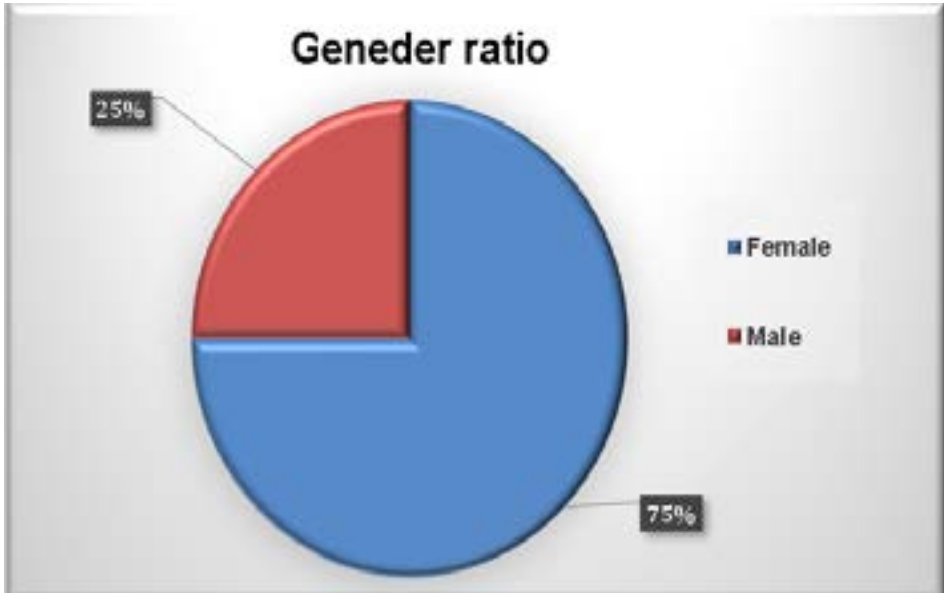
Trility Theory and Human Reasoning



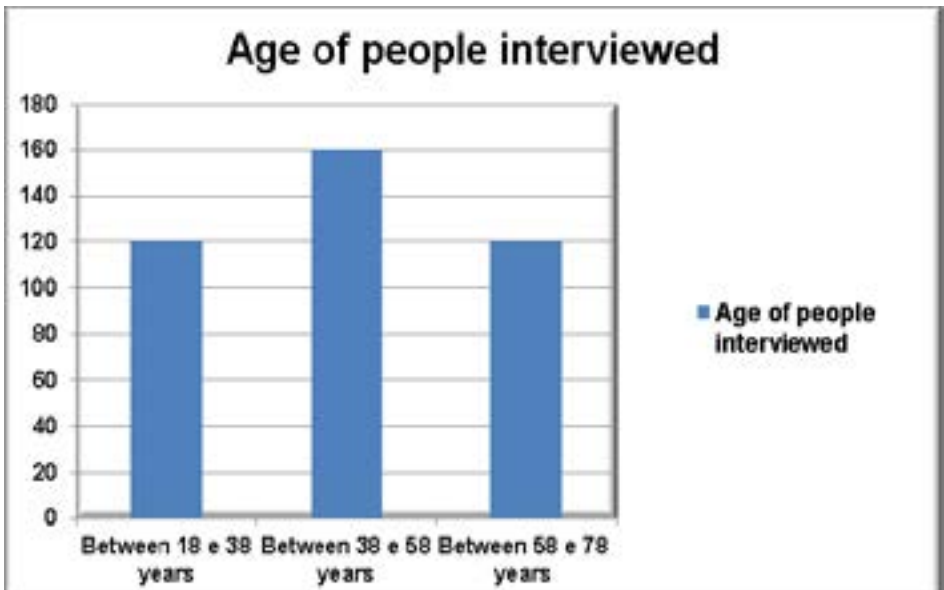
Graph 09. of Annex 9. 88% (352 people) associated the action with the reaction, 6% (24 people) the product of the same action and 6% (24 people) the product of the same reaction.



Graph 10 of Annex 10. 82% (328 people) associated the item large with the small, 12% (48 people) with the large with the medium and 6% (24 people) with the medium with the small.

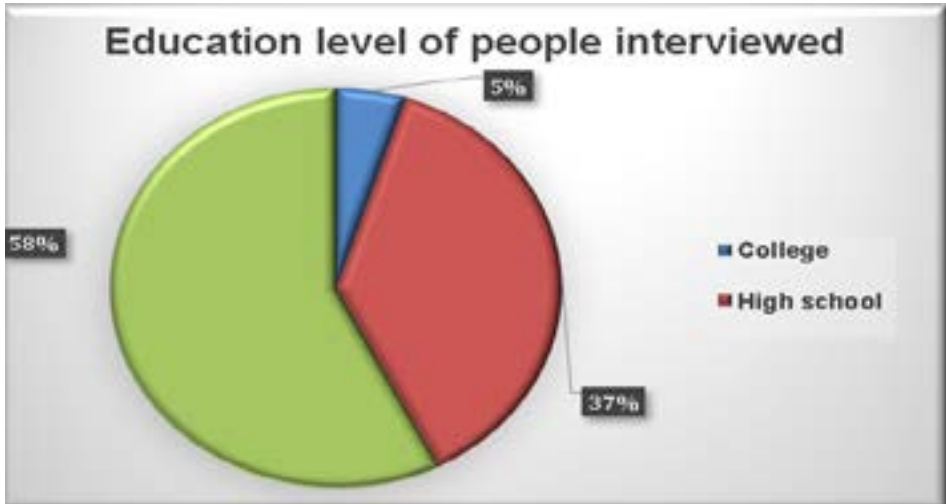


Graph 11. 75% of the people interviewed were 300 female and 25%, 100 male.



Graph 12: Graph representing the ages of the people interviewed, 120 people aged 18 to 38 years, 160 people aged 38 to 58 years and 120 people aged 58 to 78 years.

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Graph 13: Education level of the people interviewed most have elementary education with 56% (230 people), 37% (150 people) high school, 5% (20 people) higher education.

Chapter 6

Discussion



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In all the questionnaires applied to prove the dualistic thinking that emanates from human reasoning, they presented a higher percentage in the dualistic choice item.

According to annex 1 where the person was asked to answer this test that contained three options, high, medium and low, most people associated between the item high and low, about 80% (320 people) of the respondents.

Although 17.5% (70 people) associated medium with high and 2.5% (10 people) associated medium with low, when asked why they did not know how to answer this association, or gave a personal answer.

Thus, as exposed in the paragraphs above, it is concluded that the people most surveyed made an association of an extreme, obvious or oppositional character, or even confirming the dualist thesis.

Although there is a third option, in this case, the medium option, the majority opted for what, in practice, would be the most obvious and extreme, however, if we carry the idea of trility in this context, it is clear that people tend to answer the most convenient, where it is not necessarily the correct one.

If you analyze the question about height, people are not divided into tall and short, but there is a very large variety in relation to the height of individuals, so the question remains why people respond this way.

As already exposed, naturally there is an influencing factor of dualism, even if sometimes people think and know that the height of the is varied, in the answers the majority opted for the extreme and the opposites.

Often the way out of a problem or situation resolution is the third option or more and not what would be obvious, considering that if you suffer from the influence of dual thinking, people tend to choose the one with the greatest conditioning

Therefore, in this first questionnaire the medium would be the trility, where it would not necessarily have some obvious connection with high or low, but high with low even though it does not seem that it would make any sense, the option “medium” exists and it is necessary to take into account.

From the moment people answer the obvious and exclude the third option from their minds, they are limiting their reasoning and losing the opportunity to expand their minds. It is understood that people probably analyzed the third option, but chose the dual meaning to answer, and this would not necessarily be the correct answer for problem solving.

Many times, people get stuck at the extreme of some issue, where in fact the resolution is in the three-dimensional context (trility), in the option where most people do not realize because they limit their reasoning to dualistic thinking, they do not see what the third option would be.

For example, the sides of a coin have already been mentioned in this research, if we ask people how many sides it presents, most or all will answer, two, heads

and tails. However, if we analyze it better, we will realize that there is a third side, which is the circumference of the coin or edge.

Thus, it is clear that it is necessary to take the thought beyond the obvious, considering that the solution is present in the unusual, the opposing or contrary questions are not always the correct ones.

In the second questionnaire annex 2, people were asked to associate two of the three images present in it, namely, sun, moon and saturn.

95% (380 people) associated the sun with the moon, and only 5% (20 people) associated it differently. And again, when asked to the 5% of them why they did not associate the sun with the moon, they did not have a clear answer.

Once again, it is clear that when using reasoning to make decisions or answer a question, people end up answering with what they are most familiar with. Naturally, it seems to be true what most answered or associated, but if we think about the context of planets, stars and galaxies, the answer is very limited compared to what exists in the universe.

Therefore, in theory, if the trility reasoning is applied, the sun and moon would be in the context of duality while everything that exists beyond these two stars would be trilitic thinking (trility).

Unfortunately, people's thoughts and attitudes are directly related to their reasoning, but this is related to several mechanisms, it is usually directly linked to the way the brain is fed.

Ideas are closely associated with the information that feeds the brain, naturally if you are used to having contact with certain influences and knowledge, you will inevitably relate to your decision-making.

Therefore, the choices that the individual will make are those that have more contact in their mind, considering in general that people are more in contact with the term moon and sun, they will naturally associate the two things.

For annex 3, the relationship between heaven and earth and the space between the two was asked. 95% (380 people) associated heaven and earth, and 5% (20 people) differently from the previous ones. Thus, not unlike the other questionnaires, the answers were twofold.

When we think about this questionnaire, we see that, although most answer heaven and earth, what would be the limit of both, and why not think about the rest that exists, if the sky is the upper limit of the earth with its infinite space and the stars, as well as all the stars float in this space, because most do not take into account this fact.

There is no doubt about the dualistic influence on human thought, in view of everything that has already been presented in the literature review and will be addressed again in the present discussion.

Certainly there are many other examples and dualistic knowledge that were not presented, since they are unlimited, but part of the varied knowledge was

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chosen to support the discussion.

Annex 4, on the other hand, addresses options related to temperature, heat, cold and ambient temperature, not unlike the others, 75% (320 people) associated heat with cold, 20% (80 people) ambient temperature and heat, and 5% (10 people) ambient temperature and cold.

With the same behavior as the previous ones, those who answered differently from the majority, could not clearly explain why their answers were different, and answered with personal questions, saying they preferred such temperatures.

Following annex 5, the question was about the state of health, healthy, sick and or between the two, 93% (372 people) associated the sick with the healthy, 6% (24 people) the sick and/or state between both situations and 1% (4 people) healthy with the state between both.

Naturally, either one is sick or healthy, however, not everyone is fully healthy or in full illness, there are situations where the being presents an intermediate state, where health and disease are interrelated.

Furthermore, the state of health is very broad and not just the absence of disease. In any case, the goal is to demonstrate the extreme in people's choices and confirm dualism in the human mind.

Moving on to the questionnaire in annex 6, which refers to a person's weight, and the items that appear in it are, fat, medium and thin. Thus, 70% (280 people) associated fat with thin, 30% (120 people) with medium with thin. Without a doubt, not all people are classified between fat and thin, and yes, there are different weights between people.

However, most people took their thinking to the extreme of an analysis on the issue of body weight, the 30% not unlike the other items answered in this way due to questions of personal preferences.

They claimed that the correct thing was to associate fat with thin, but because they did not like fat people, they associated it differently. While others gave explanations without much coherence or answered anything to justify their answers.

For the questionnaire that evaluated the color association, annex 7. The options presented were white, black and blue. There was no surprise in the answers, 98% (392 people) associated black with white, 2% (8 people) with white with blue.

Although it seems naturally correct to associate it with black and white, there are many other colors, but in the opposite way most made this association, while for other people they marked a different option because they believed that white with blue matched more.

In annex 8, the question was about beauty, Beautiful, ugly and intermediate state of beauty, 81% (325 people) associated ugly with beautiful or vice versa, 13% (50 people) intermediate state of beauty with ugly, and 6% (25 people) intermediate state of beauty with beautiful.

Certainly the beauty of a person is relative, and involves several issues, both

social and cultural, therefore, it is a very broad concept, however, due to the dualism in people's minds, most associated the beautiful with the ugly, despising other states of beauty.

However, it is not a mere coincidence for 325 people out of 400 to choose this duality, in view of what is intended to be demonstrated in this thesis, thus confirming the application of the dualistic idea, and the trinity is not present, and according to all questionnaires people choose what they are conditioned to, not allowing a different evaluation.

Another controversial question is about action, reaction and the product of it, annex 9. 88% (352 people) associated action with reaction, 6% (24 people) product of it with action, and 6% (24 people) product of it with reaction.

Theoretically for each action there is a reaction, this knowledge disseminated both in the scientific and social sense, such data were expected, however, according to the theory of the thesis, most stopped thinking beyond the obvious.

Action and reaction are contained in Newton's third law, as I have already addressed in one of the chapters, without a doubt, this law represents many impacts on the scientific and social environment, in view of the theory of trinity, we suggest that it presents a third strand, which would be the product of this interrelation.

Finally, Annex 10. He asked about sizes, large, medium and small. 82% (328 people) associated large with small, 12% (48 people) large with medium and 6% (24 people) medium with small. Like all other questionnaires, it also presented dualistic choices of extremity and opposition.

All the annexes mentioned from 1 to 10 presented dualistic and extreme answers, opposition in the answers of most people, thus, the thesis of dualism is confirmed, according to the research hypothesis.

On average, 85.7% of the answers to the questionnaires were dual, and 14.3% chose a different answer, although they did not clearly explain the reason for their choices, possibly had a reasoning based on non-duality, even though they did not know trinity.

As this is one of the objectives of the thesis, to demonstrate dualistic reasoning most of the time, this goes against everything that has been exposed so far, considering that this demonstration was chosen to suggest trinitude as a way of expanding thought and reasoning.

As also mentioned in the chapter trinity, the ideal would be to escape from duality so as not to limit reasoning, considering that dualism as it has evolved in human history, does not necessarily represent the correct and the best path to be chosen.

The present research identified that for Freud (1920) in psychoanalysis, (Coelho, 2010; Ramozzi et al, 2013) in science and philosophy, Domingos, Jimenez (2019) in philosophy. They agree among themselves on the dualistic issue, a situation found at work, according to the data exposed.

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Dualism present in the history of philosophy from the fifteenth to the nineteenth century, Plato (324), Descartes (1644), Hume (1711), Kant (1724), Nietzsche (1895), Popper (1902), Koyré (1970), Piaget (1979), Hegel (1992), Kierkegaard (1994) and Parpinelli (2011). All authors present dualistic ideas, confirmed in the present research.

As for dualism in the twentieth century, Bobbio (1909), Bachelard (1979), Badiou (1998), Bérgeon (2005) and religious Rosa; Silva (2010) expose his dual ideas verified in this thesis.

In chemistry and physics with regard to wave-particle duality, Burkarter (2007), Junior (2012), Novaes; Studart (2016), Kaneko (2017), Araújo (2018), affirm that the behavior of the particle sometimes behaves as a particle, sometimes as a wave, presenting dualistic behavior.

In this case above, taking into account that light is an influencing factor in the particle-wave dualistic behavior, the idea of trility and not duality is suggested, considering that light is the factor (trility) in this process, or another mechanism that is not limited to duality.

Regarding Newton's third law, for Almeida (2009), Araújo; Muniz (2013), the authors agree among themselves on the phenomenon of action and reaction, giving the sense of duality. The present research suggests trility as a product of action and reaction, so the result would be a trilithic reasoning and not dual as the law explains.

For traditional Chinese medicine with regard to YIN and YANG, Palmeira (1990), Yamamura (2004), Ministry of Health (2006), Coutinho; Dulcetti (2015), refer to the dualistic idea in this context, but with a sign of trility, considering that these two forces are interrelated, generating balance when regulated.

Assuming that YIN is one extreme and YANG is another, the balance of the two forces is trility, agreeing with the above authors, since this balance is a state part of this knowledge, it is fair to attribute it as a third condition.

On human reasoning, Paradiso (2002), Douglas (2006), Lent (2010), Merritt (2011), Machado (2014), Harrison; Meneses (2015) and Souza (2018) agree on the complexity of processing ideals, thoughts, memories, and reasoning.

In view of the collaboration of the authors above, it is seen how much reasoning presents its profound complexity, but even so, in most of the people evaluated in this thesis, they chose dualistic behavior, not different from historical, social and scientific influences.

Taking into account what the authors above reveal about reasoning, it can be said that the human brain is not necessarily plastered for its choices, and presents other forms of thoughts, so the present research suggests a reasoning with greater possibilities, not being stuck to mental influences but expanding the mind with alternatives beyond an answer that seems to be more logical.

Still on the reasoning, it is worth mentioning a natural mechanism, *Fight-or-*

flight response, which according to authors, this situation occurs when the human being is in a situation of danger, several neurological mechanisms come into action, causing the person to have to make a decision to *flee or fight*.

Under certain circumstances, the entire sympathetic system is triggered, producing a mass discharge in which the adrenal medulla is also activated, releasing adrenaline into the blood that acts throughout the body. As it receives sympathetic, preganglionic innervation, the adrenal medulla functions as a ganglion. In this case, adrenaline acts as a hormone, as it acts at a distance through the blood circulation, amplifying the effects of sympathetic activation. Thus, we have an alarm reaction, which occurs in certain emotional manifestations and emergency situations (Cannon's emergency syndrome) in which the individual must be prepared to fight or to flight, according to Cannon) (Machado, 2014, p. 128).

Although the above represents a natural duality of people, it can certainly influence their response mechanism, and when asking someone something, this person is in a situation of stress, being influenced by this mechanism mentioned above, having to opt for an extreme dualism and associate their answers as verified in this thesis.

Therefore, it was mentioned that somehow most people make such choices being influenced by this brain trap or the S.N.S., so such a mechanism comes into play and in turn the person often ends up making the choice that is not necessarily correct, because there is a neurological mechanism that leads them not to consider other options.

Within what has been exposed so far, trility is one more component in all processes that are part of human life, and can be applied in all fields, whether social, personal or scientific, for this, debates and new studies are needed to evaluate this new condition in human thought and behavior.

Regardless of dualistic thinking, the suggestion of trility is a sum that can contribute to people's lives, in view of the visualization of any situation with more alternatives for problem solving.

As already mentioned in the present research, there are no direct references to trility, since it is a new term proposed in this thesis. To support the discussion, it was decided to cite religious books that are the holy koran, the holy bible and the torah, which in turn form a trility.

Therefore, the holy Quran brings references to trinidad in several passages, even if they are not direct quotes, but everything indicates that it refers to this thought, in view of its disposition as writing and themes addressed.

Its citation is important, since it mentions modern writings that were recently discovered by science. It is impossible to read something scientific and current

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and not be cited, being a book that was written 1400 years ago, where the microscope did not even exist and it shows clear references to modern scientific knowledge.

In this sense, this knowledge will be addressed to enrich the discussion, as well as other authors. The holy Quran is divided into parts, chapters (surahs) as well as aya (verses).

Therefore, in relation to the references about the heavens and the earth as mentioned as a test in the thesis, here are some observations that bring statements about the trility.

- In the second surah Al Baqara (The cow), part 1, ayat (verses), (33, 107, 116, 117, 164), part 2 aya (verses) (255, 284).
- Third Surah Al Imran, part 3 (the family of Imran), aya (verses), (5, 29, 83, 109, 129, 133, 180, 189, 190, 191).
- Fourth surah An Nissa (The Women), part 5 and 6, aya (verses), (126, 131, 132, 170, 171).
- Quinta surata Al Maida (To Table Served) part 6, aya (verses), (17, 18, 40). Part 7, aya (verse), (97, 120).
- Sixth surah Al an'am (the cattle), part 7, aya (verses), (1, 3, 12, 14, 73, 75, 79), part 8, aya (verse), (101).
- Seventh surah Al a'raf (The Summits), part 8, aya (verses), (54, 96) and part 9, aya (verses), (158, 185, 187).
- Ninth surah At Tauba (Repentance), part 10, aya (verse), (36), part 11, aya (verse), (116).
- Tenth surah Yunis (Jonah), part 11, aya (verses), (3, 6, 18, 55, 61, 66, 68, 101).
- Eleventh surah Hud, part 12, aya (verses), (7, 107, 108, 123).
- Twelfth surah Youssif (Joseph), part 13, aya (verses), (101, 105).
- Thirteenth surata Ar ra'd (The thunder), part 13, aya (verses), (15, 16).
- Fourteenth surah Ibrahim (Abraham), part 13, aya (verses), (2, 10, 19, 32).
- Fifteenth Surata Al-Hijr, Part 14, Aya (verse), (85).
- Sixteenth surah Al nahl (The bees), part 14, aya (verses), (3, 49, 52, 73, 77).
- Seventeenth surah Al isra (The Night Journey), part 15, aya (verses), (44, 55, 99, 102).
- Eighteenth surah Al cahf (The cave) part 15, aya (verses), (14, 26, 51).
- Decima nona surata Mariam (Maria), parte 16, aya (versículos), (65, 90, 93).
- Twentieth surah Ta' ha', part 16, aya (verses), (4, 6).
- Twenty-first Al ambiya' (The Prophets), part 17, aya (verses), (4, 16, 19, 22, 30, 56).
- Twenty-second surah Al hajj (The pilgrimage), part 17, aya (verses), (64, 70).

- Twenty-third surah Al muminun (The Believers), part 17, aya (verse), (71).
- Twenty-fourth surah An nur (The light), part 18, aya (verses), (35, 41, 42, 64).
- Twenty-fifth surah Al furcan (discernment), part 18, aya (verses), (2, 6), part 19, aya (59).
- Twenty-sixth surah Ach chua'ra' (The poets), part 19, aya (verse), (24).
- Twenty-seventh surah An naml (The ants), part 19, aya (verses), (25, 60, 65, 75) and aya (verse), (87), part 20.
- Twenty-ninth surah Al ancabout (The spider), part 21, aya (verses), (44, 52, 61).
- Thirtieth surah Ar rum (The Byzantines), part 21, aya (verses), (8, 18, 22, 24, 25, 26, 27).
- Thirty-first surah Luqman, part 21, aya (verses), (16, 20, 25, 26).
- Thirty-second surah As sajda (Prostration), part 21, aya (verse), (4).
- Thirty-fourth surah Saba', part 22, aya (verses), (1, 3).
- Thirty-fifth surah Fatter (The creator), part 22 aya (verses), (1, 38, 40, 41, 44).
- Thirty-sixth surata Ya'sin, part 23, aya (verses), (81).
- Thirty-seventh surah The Saphat (The Lined Up), part 23, aya (verses), (5, 10, 27).
- Thirty-eighth surah Sad (The letter sad), part 23, aya (verses), (66).
- Thirty-ninth surah Az zúmar (The Groups), part 23, aya (verses), (5, 38). Part 24, (verses), (44, 46, 63, 68).
- Fortieth surah Ghafer (The Redeemer), part 24, aya (verses), (57).
- Quadragésima segunda surata Ax xura (A consultation), part 25, aya (verses), (4, 11, 12, 29, 49, 53).
- Forty-third surah Az zukhruf (The ornaments), part 25, aya (verses), (9, 82, 84, 85).
- Forty-fourth surah Ad dukhan (The smoke), part 25, aya (verses), (7, 30).
- Forty-fifth surah Al jassiya (The kneeler), part 25, aya (verses), (3, 13, 22, 27, 36, 37).
- Quadragésima sexta surata Al ahcaf (As dunes), part 26, aya (verses), (3, 4, 33).
- Forty-eighth surah Al fath (The triumph), part 26, aya (verses), (4, 7, 14, 16, 18).
- Quinquatésima surata Caf (A letter caf), part 26, aya (verses), (38).
- Fifty-first surah Az zariat (The spreading winds), part 26, aya (verses), (23).
- Fifty-second surah At tur (The mountain), part 27, aya (verses), (36).
- Fifty-third surah Na najm (The star), part 27, aya (verses), (31).
- Fifty-fifth surah Ar rahman (The Most Merciful), part 27, aya (verses), (29, 33).

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- Fifty-seventh surah Al Hadid (The Iron), part 27, aya (verses), (1, 2, 4, 5, 10).
- Fifty-eighth surah Al mujadala (The argument), part 28, aya (verses), (7).
- Fifty-ninth surah Al haxr (The banishment), part 28, aya (verses), (1, 24).
- Sixty-first surah As saf (The Rows), part 28, aya (verses), (1).
- Sixty-second surah Al jumua (Friday), part 28, aya (verses), (1, 7).
- Sixty-fourth surah At taghabun (Reciprocal defrauds), part 28, aya (verses), (1, 3, 4).
- Seventy-eighth surah An naba (The news), part 30, aya (verses), (37).
- Eighty-fifth surah Al burj (The constellations), part 30, aya (verses), (9).

All the surahs and ayat (verses) placed above mention the heavens and the earth, or earth and heavens most often heavens and earth. Thus, it can be seen that heavens are more than one, which is in the plural. If the heavens are more than one, the more the earth carries the idea of trility.

Although elsewhere there is the denomination heaven and earth in the singular, therefore it is seen that there is the idea of more than one heaven. Other examples of trility will be presented later, as well as other authors.

It is worth remembering that these quotations were chosen to support the discussion, considering that nothing about trility was found in the present research, the discussion was based on what was possible to be found as well as on the literature review on dualism.

In the third surah Al Imra (The family of Imran), part 3, aya (verse) (3), Allah (god) brings the following words : *“He revealed to you (O Muhammad) the Book (gradually) with the truth, corroborating the previous ones, just as he had revealed the Torah and the Gospel.”*

The fantastic relation of writing, being the third surah, part 3, (verse) (3), and the citation of the three books that make up most of humanity, the Qur'an, Bible (gospel) and the Torah.

As mentioned above, is this all a coincidence? It is known that religions lead and influence the majority of the earth's population, but it has been shown that in the Christian religion there was a great influence with regard to dualistic thinking.

Not only that, but in the first aya and in the second, then in this case the first three, the third being already explained, the first has the following sayings “*Alef, Lam, Mim*” (There are three letters of the Arabic alphabet).

In the second aya, and being part of the first three and where each of them has trility in its content, this one is no different” *Allah! (God) There is no divinity but Him, the Living One, the Subsisting Self.*” Thus, (God, the living and self-subsisting).

Therefore, presenting three characteristics as mentioned above, leading to the denomination of trio, this organization in writing with its perfect placement making the reference as already mentioned, there is no denying divinity in this, regardless of what faith the person professes.

Another great example of trinity that is part of the beginning to the end of the holy Qur'an, in each surah it begins with the following words: '*In the name of Allah (God), the Merciful, the Merciful*' Then, (God, Merciful, Merciful).

Like the previous paragraphs, this one above is no different, presenting trinity at the beginning of each surah (chapter) except one does not begin in this way, as per the paragraph below.

It is worth remembering that there is only one surah that does not begin with the above words, called At tauba, the reason for the non-presence does not fit its discussion here, since it is not part of the context.

Sometimes it is time to deepen knowledge based on the reasoning of triality to possibly better understand the mysteries of life, which can be a transformation for humanity.

Most of the time the separation between peoples is perceived based on the religion or belief that each one follows, this denotes duality between one and the other, and it seems to be that the secret of the freedom of peoples lies in the union of these three beliefs and not in their separation.

Perhaps dualistic thinking contributed to this form of reasoning, which separated peoples, in addition to the influences of men who lead the masses by faith, but by introducing the thought of trinity, based on the scriptures and understanding of the whole, there will be a broader view of religiosity that will possibly unite instead of separate.

Without a doubt, if you think that a single God created humanity, as well as these monotheistic religions, it will not be possible to believe that there is a God for each people, God is simply him, unique and sovereign for all, creator of all and everything, according to the three books mentioned above.

In addition, another reasoning can be extracted, there are in fact three religions, or it is a single religion that occurred at different times, certainly, in this case it would not be a trinity, but it can be the way to discover something that is hidden by dualistic influences, as well as social, religious and scientific ones.

If there is a single God, creator of the universe and the three religions believe in the same thought, why their separation. Certainly, in addition to the historical times that each one has passed, human influence, as well as dualism may have contributed to such a situation.

The dualism present in religion with extreme concepts of thoughts, being applied to various interpretations, may have led to many wrong and harmful interpretations.

Continued in the third surah Al Imnra (The family of Imran), part 3, aya (verse), (48) in dialogue with Mary "*He will teach you the Book, wisdom, the Torah and the Gospel*" again the quotation of the three sacred books that govern the majority of the world's population, when he says, he will teach you the book, the Torah and the Gospel.

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Therefore, if a single god is recognizing the three books and the three peoples from the same, it can only be concluded that they all come from the same trunk. Unfortunately, most people do not seek to know the whole for better understanding, and still under dualistic influence that makes it impossible to expand reasoning.

Already in the aya (verse), (65)” *O people of the Scripture, why do you argue about Abraham, when the Torah and the Gospel were not revealed until after him? Do you not reason?*” Here, in addition to citing again an example of trility, there is a mention about reasoning, there seems to be questioning for people to reason and in this context in a trilitic way (trility).

And again about books and peoples, it is evident above, so that there is no discussion between peoples, but the acceptance of them and respect between them, although there seems to be a strong relationship between reasoning and trility.

In the fifth surah Al Maida (The table served), part 6, aya (verse), (46)” *And after them (prophets), We sent Jesus, the son of Mary, corroborating the Torah that preceded him; and We gave him the Gospel, which contains guidance and light, corroborating what was revealed in the Torah and exhortation to the righteous.*”

As mentioned above, one can once again perceive the inclusion of the three sacred books, where it speaks of guidance and light, certainly guides to the mind and thought and why not say reasoning, considering that the denomination light in this context refers to knowledge.

In the sixty-first surah As saf (The Ranks) “*And when Jesus, son of Mary, said, “O Israelites, verily, I am the messenger of Allah (God) sent to you, corroborating all that the Torah has foretold concerning the predictions, and the bringer of good tidings of a Messenger who will come after me, whose name will be Ahmad! However, when the evidence was presented to them, they said, “This is pure magic!”*”

The dialogue in the previous paragraph reveals the speech of Jesus, where he quotes the Torah and the Gospel, written in the holy Quran, it is noticed, however, that there was denial on the part of the listeners denying the trilitic thought, limiting itself to duality until the present day.

It is still possible to exemplify the term Judeo-Christian, which is very common, but one does not hear about the term Judeo-Muslim or Muslim-Christian, although in the book of Muslims itself it addresses this context of the union of the three, Jews, Christians and Muslims. Trility.

The above context is not the discussion from the religious point of view, but to demonstrate the importance of the trility applied to religion as in any other segment, however, it can certainly be better understood from this point of view.

Other examples of trility that possibly comes to the benefit of the general population. In Surah Al na’am (The Cattle), Part 8, aya (verse), (145) *Say: Of all that has been revealed to me, I find nothing forbidden to those who need to eat, nothing but carrion, flowing blood, or swine’s flesh, since this is abominable; it is desecration*

to indulge oneself with animals that have been sacrificed by invoking a name other than that of Allah (God); whoever is compelled to do so without intention or abuse, let him know that your Lord is Forgiving, Merciful.”

Above reference is made to carrion, blood, and swine meat, as a prohibition to the faithful, being three abominable things from the point of view of Islam, certainly also in the gospel in some Christian segments there is also this prohibition, where pork cannot be consumed.

The sixteenth surah An nahl (The bees), aya (verse) (115), also carries with it the statement about the trility and prohibition of carrion, blood, and pork. *“He has forbidden you only carrion, blood, swine’s flesh, and whatever has been sacrificed by a name other than Allah (god); but whoever is compelled to do so without intention or abuse, know that Allah (god) is Forgiving, Merciful.”*

Again, it is worth remembering that the objectives are not religious discussions, but the support of the thesis in the sense of trility, if he chose to quote the sacred Koran, because it is a divine book and that brings information impossible to be known by a simple mortal if he were not god.

In addition, many things that are present in the aforementioned book, would only have information after the discovery of the microscope and it speaks very clearly as follows. Remembering that the holy Quran was sent to Prophet Mohammed 600 years after Christ, this means 1400 years ago.

It is also worth remembering that sperm and its movements were seen approximately 300 years ago, on embryology and human development 200 years ago. It’s hard not to believe that everything is in fact the work of god.

Thus, in the twenty-third surah Al muminun (The Believers), part 18 aya (verse) (12), *“We created man from the essence of clay”*. Already in the next aya (verse) (13) *“Then we made it a drop of sperm, which we inserted into a safe place”* and in the aya (verse) (14) *“Then we converted the drop of sperm into something that clings, we transformed it into a fetus and converted the fetus into bones; then we clothed the bones with flesh; then we developed it into another creature. Blessed be Allah (god), Creator par excellence.”*

According to the verses above, it can be divided into two parts, considering that modern embryology makes this division from fertilization and subsequent embryonic and fetal development.

Thus, one can initially perceive the clay that in the scientific sense is not accepted in this process, but what to say when it refers to the drop of sperm and then something that sticks to it?

It is certainly this process that occurs after fertilization and subsequent implantation in the uterus that would be the safe place mentioned above. And this shows trility (clay, drop of sperm and something that sticks), first phase.

In the second stage of development where the tissues of the human body begin to form, then it refers to fetal development (bones, muscles, and then we develop

Trility Theory and Human Reasoning

into another creature). In this case, another trility, but in a next phase than the previous one, as demonstrated.

Currently embryonic development is well known by modern science, except that there are still windows without explanations, but it is a fact and this is exactly how the phenomena of development occur, it is logical that they are not being described with current details, but it is known that before becoming a fetus formed properly speaking it is something like a mass that clings to.

Initially without having the forms of the human body, it is something that does not have any human form, only after the bony and muscular appearance that it takes on the human form, with limbs, as well as other physical characteristics and fetal development, etc. Therefore, as it is written in the Quran it says *“And then we develop into another creature”* in this case it would be the fetus and subsequent development until birth.

Following this human process of development, birth occurs where one lives until a certain time, and the triple path continues to happen in another phase and according to what is written in the Holy Quran (life, death and resurrection). surah Al muminun (The Believers), part 18, aya (verse) (15) *“Then you will die, undoubtedly”* and verse (16) *“Then you will be resurrected, on the Day of Resurrection.”*

Therefore, as explained above, trility is from conception according to the holy Quran, one phase being when we form and the other after birth until resurrection, as described.

Still on birth and life, the same indicates human existence as follows, in the seventh surah, Al a'raf (The Heights), part 8, aya (verse) (25) *“He said to them (again): In it you will live and die, and in it you will be raised”*.

Already in the twenty-third surah, Al muminun (The believers), aya (Verse) (78) *“It was He who created your ear, sight and heart. How little you thank Him, this statement is incredible, if not extraordinary, that could only emanate from God. This is proven in modern embryology, the ears, the eyes and the prayer are originated in the three embryonic leaflets that give rise to every human organism.*

In this specific case mentioned above, the ear originates from the endoderm, the sight (the eyes) from the ectoderm and the heart from the mesoderm. For Gilbert (2003), in the first five weeks, in this period, the heart, eyes and ears are being formed.

As mentioned above, it is interesting to notice the citation of the three organs, ears, eyes and the heart, being a trility, originating in the three embryonic leaflets that give rise to the entire human body. In fact, humanity is far from understanding creation and even draws attention to people's ingratitude.

In addition to what was mentioned above in the sixty-seventh surah, Al mulk (Sovereignty), part 29, aya (verse) (23) *“Say to them: It is He Who created you and endowed you with ears and sights and faculties. How little you thank him!”*

It is fascinating such quotes, when one observes the issue of ears, vision and faculties, in this sense, vision and faculties, in the case of faculties is referring to the mind, which is naturally related to the brain in the S.N.C., both eyes and the brain are formed in the embryonic leaflet called ectoderm as already mentioned.

Thus, according to Machado (2014), the ectoderm, undifferentiated, then closes over the neural tube, thus isolating it from the external environment. At the point where this ectoderm meets the lips of the neural groove, cells develop that form on each side a longitudinal lamina called the neural crest, located dorsum lateral to the neural tube. The neural tube gives rise to elements of the central nervous system.

As mentioned above and already mentioned, the ectoderm gives rise to the S.N.C., which in turn is related to the brain and mental faculties, and is also originated in two eyes, so it is evident that such publications are extraordinary, considering that this knowledge was discovered by relatively recent science.

It is always worth remembering that the present research is not defending any religious point of view, much less creationist theory, but rather demonstrating reference to trinity associated with surprising ancient sacred scriptures that meet modern science and the thesis in question.

In view of the richness of sacred scripture on trias concepts, it was chosen to explore everything that involves triadic knowledge, since as demonstrated in the thesis dualism is present in practically all knowledge, so things that involve the human being even from a religious point of view were addressed and even what involves human thought.

The thirtieth surah, Arrum (The Byzantines), part 21, aya (verse) (54) "Allah (God) is the One Who created you with weakness; after weakness he strengthened you, after strength reduced you (again) to weakness, and to old age. He createth whatsoever He pleases, and is the Mighty, the All-Knowing."

It is seen in the surah above, about human creation and development, summarized in three phases, birth (weakness), where one is born dependent on everything, food, hygiene, parental care, in short, a being that works on the basis of neurological reflexes, unable to take care of itself in all senses.

Subsequently, development until adolescence and adulthood (vigor), and finally again to (weakness) old age and which often becomes dependent again, thus completing the trinity of human development and its trajectory.

With regard to fertilization once again, thirty-fifth surah, Fater (The creator), aya (verse) (11) "And Allah (God) created you from dust, then from sperm, then divided you into pairs. And no female conceives or bears without His knowledge. No one's life is prolonged or shortened unless it is recorded in the Book, because it is easy for Allah (God)."

As mentioned above, the trinity is present (powder, sperm, and division into pairs), fatally in addition to the demonstration of the three phases, a very curious

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statement is made about the division into pairs. It is known that after fertilization, cell division occurs in pairs until embryonic development.

After the fertilization that occurs between the oocyte and the sperm, the egg or zygote is formed, thus cell division into 2, 4, 8, 16 and 32 cells, and this division occurs in cell pairs (Moore, 2008).

And in the thirty-ninth surah Az zumar (The Groups), part 23, aya (verse) (6) ° *He created you of one person; then he brought up his wife from her, and brought up for you eight kinds of cattle. Gradually form yourselves in your mother's womb, between three darknesses. Such is Allah (God) your Lord; His is sovereignty. There is no divinity but Him.*"

The surah above refers to the development in phases (it gradually configures you in your mothers' wombs, among three darknesses), it is clear the reference of trility in intrauterine life, and darkness refers to ignorance, being a being without any knowledge and still in formation. One can say of the three darknesses, being fertilization, embryonic and fetal life.

Or, as it refers to the womb (uterus), it is known that the uterus has 3 layers (endometrium, myometrium and perimetrium) with the innermost to the outermost layers respectively, anyway in this context the most plausible explanation is related to the two findings.

For Marieb et.al (2014), The perimetrium ("around the uterus"), the outer serous membrane, the myometrium ("muscle of the uterus"), the intermediate layer, the endometrium ("inside the uterus") is the mucous lining of the uterine cavity and if fertilization occurs, the embryo takes shelter in the endometrium and remains there for the rest of its development, until birth.

Still as for creation, the presence of trility is present in the fortieth surah, Gháfer (The Remissory), part 24, aya (verse) (67)" *It was He Who created you from dust, then from semen, after something that clings to, then He extracted you, children, from your mother's womb, to then reach your maturity, and then you reach senility; and there are those, among you who die before; He does so, so that you may reach the predetermined term, that you may reason.*"

As mentioned above, there are two phases of trilities, the first, (created from dust, then from semen and later in something that clings to), then (extracted from you, children, soon reach your maturity and, finally, senility). In addition, attention is drawn to the reasoning.

Within the above, several examples are evidenced within a religious knowledge, confirmed by science. In addition, the medical sciences are also based on trility, for example, it is known that there is a parameter of normality when evaluating the health of the human being. Therefore, these parameters are based on the equilibrium range, which is often evaluated in laboratory tests.

However, a disease can be mentioned as diabetes and this can be considered a disease, if it is hyperglycemia or hypoglycemia, and there is the range of normality

called normoglycemia or euglycemia. Thus, the three components form a trility.

As mentioned above, not only diabetes, but other diseases are measured and evaluated through this principle, although doctors understand this reasoning, this does not mean that they also suffer from dualistic influences in other fields of knowledge or life.

By way of citing the presence of scientism in the sacred Bible according to Mori (2008), *The Round Shape of the Earth*: Isaiah 40:22 “*He is the one who sits on the CIRCLE OF THE EARTH*”. How, in the year 700 B.C., did Isaiah know that the earth was round? Scientists in Isaiah’s day thought that the earth was flat.

They did not discover that the earth was round until the year 1519, when Magellan sailed around the world. How did Isaiah know about something more than 2000 years before science?

The above, just to demonstrate that the Holy Bible, brings scientific context, as for the trillide will not be attributed to it, since it was not the object of deep research as carried out in the Quran.

It is known that perhaps the trinity (Father, Son and Holy Spirit) is questioned as a form of trility, but they are different denominations, and this discussion would be something more specific and not as comprehensive as the present thesis.

In turn, in future specific research on the subject of the present study, it will be taken into consideration by other researchers, in order to confirm the present study.

The Torah, on the other hand, is no different when it comes to science present in it, considering as already mentioned, the three books are considered sacred, it is only fair that they all present quotes that refer us to scientific knowledge.

There is a verse in Kohelet 1:4, “*The earth abide forever*,” which seems to suggest that the earth stands still and the sun moves around it. This presentation was entirely acceptable at the beginning of the common era, especially when, in the second century, Ptolemy perfected Aristotle’s construction of how the sun and planets moved around the earth in circular orbits with additional rotation around certain points in these orbits.

Finally, it is hoped that other studies and research based on trility can contribute to changing the pattern of duality that exists in the social, cultural and scientific environment. And that trility can open a space in the human mind, giving an alternative or one more possibility to achieve the resolution of any situation.

Conclusion



It was possible to demonstrate in this thesis that most people think in a dualistic way, respond in an extreme way and what seems to be obvious or that they are commonly used to, or even what they are conditioned to reason.

In addition, it has been shown that duality is an old concept and is present in the most varied knowledge and people in a way suffer the influence of duality and are unaware of trinity, they do not analyze their lives with an expansion of their thinking, most of the time maintaining the simplest reasoning.

Although trinity is not widespread among people, given that it is a new concept, there are authors and religious books that bring the idea of denial of duality and announcement of trinity, without necessarily with this denomination.

The average number of answers verified in this survey was 85.7% of people thought in a dualistic way, with the highest percentage reaching 98% in the questionnaire about colors.

14.3% answered differently, possibly choosing the three-dimensional form of thought without actually knowing this modality.

He found that religious books can bring very relevant information in various fields of human life, and contribute to the formation of the being, as well as scientific concepts, even though they are books attributed to religion.

The holy book Quran brings astonishing revelations in various fields of knowledge, as well as references to trinity. The Bible and the Torah have not been verified for trinity, however, it also demonstrates scientific concepts with different concepts and views from the Quran.

It is hoped that this study will be the basis for discovering new knowledge and expanding existing knowledge. Trilidade is believed to have the ability to improve human reasoning and can be used in all fields of science, technology, and related fields.

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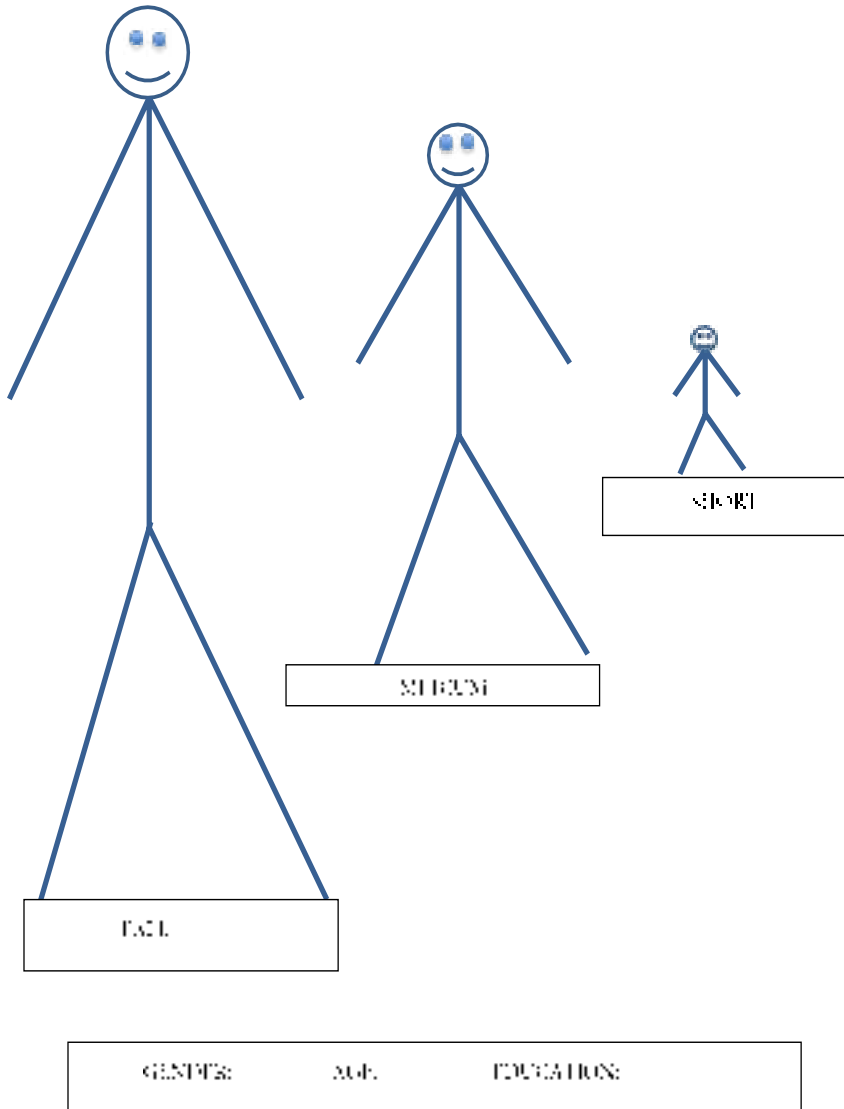
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Trility Theory and Human Reasoning

ATTACHMENTS

ANNEX 1

ASSOCIATE TWO OBJECTS BY CONSTRUCTING THE STRUCTURAL ARROW.



ANNEX 2.

ASSOCIATE TWO IMAGES BY CONSTRUCTING THEM WITH AN ARROW



MOON



GENERER

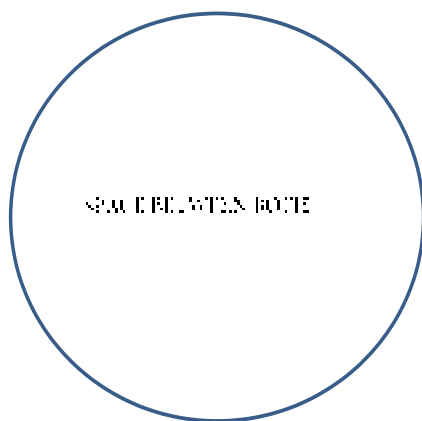
ARROW

EDUCATION

Trility Theory and Human Reasoning

ANNEX 3

ASSOCIATE PROBLEMS BY CONSTRUCTING THE SPACEPLAN ABOVE.



GENITRIS	AGE	EDUCATION
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ANSWER 4

ASSOCIATE TWO OBJECTS AND TWO CONCEPTS BY CONNECTING THEM WITH AN ARROW

COLD

AMBIENT TEMPERATURE

HEAT

TEMPERATURE

AGE

EDUCATION

Trility Theory and Human Reasoning

ANSWER

ASSOCIATE TWO OBJECTS TOGETHER BY CONNECTING THEM WITH AN ARROW

SICK

HEALTHY AND THE STATE BETWEEN BOTH

HEALTHY

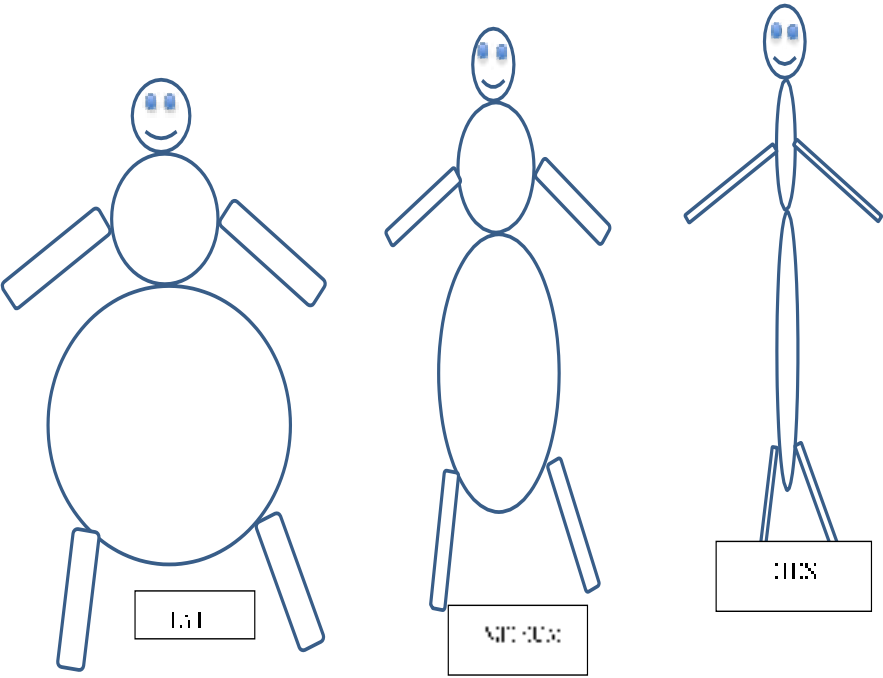
GENDER

AGE

EDUCATION

ANALOGY

THREE LINE DRAWINGS OF PEOPLE USING THE SAME LINES BELOW



4.51225	7.04	EDUCATION
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Trility Theory and Human Reasoning

ANNEX 7

ASSOCIATE EACH OF THE LANCES BY CONSTRUCTING THEM WITH AN ABBREVIATION.

FILE

FLICK

WHEEL

GENDER:

AGE:

EDUCATION:

ANNEX 8.

ASSOCIATE TWO RECTANGLES BY CONNECTING THEM WITH AN ARROW

UGLY

INTERMEDIATE STATE OF BEAUTY

BEAUTIFUL

CHEN:FR

AGE

EDUCATION

Trility Theory and Human Reasoning

ANNEX 9

ASSOCIATE TWO RECTANGLES BY CONNECTING THEM WITH AN ARROW

ACTION

PRODUCT OF THE ACTION AND REACTION

REACTION

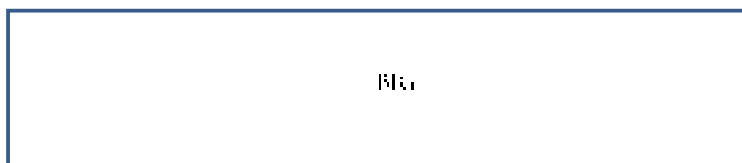
CONSUMER

WAGE

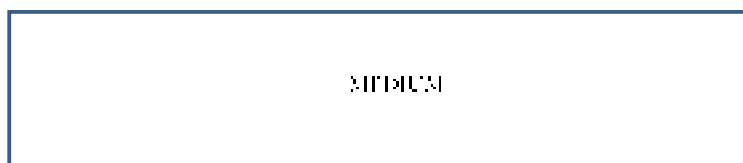
EDUCATION

ANNEX 10

ASSOCIATE TWO RECTANGLES BY CONNECTING THEM WITH AN ARROW



BEI



MIDJUM



SLAFI

GENETIK	AGE	EDUCATION
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Trility Theory and Human Reasoning

APPENDIX

TABLE A: DON SHE FIELD RESEARCH DATA

INTERVIEW TOPICS	
CONSUMER	NO. MIP RESEARCH SPONSORS/RELEVANT
CONSUMER	100
MARKET	100
And	NO. MIP RESEARCH SPONSORS/RELEVANT
DEVELOPMENT	100
DEVELOPMENT	100
DEVELOPMENT	100
DEVELOPMENT	NO. MIP RESEARCH SPONSORS/RELEVANT
DEVELOPMENT/RESEARCH	100
DEVELOPMENT/RESEARCH	100
DEVELOPMENT	100

RESEARCH AUTHORIZATION TERMS

CARTA DE AUTORIZAÇÃO

Eu, Marcos Henrique Kehl, Secretário de saúde de Itati-SC, tenho ciência e autorizo a realização da pesquisa intitulada teoria da tríade e o raciocínio humano sob responsabilidade do pesquisador Hassan Ali Srouf na unidade de saúde Itati-SC, situado no endereço, Rua João Beux Sobrinho, 200 - Centro, Itati - SC, 89856000. Para isto, serão disponibilizados ao pesquisador o espaço físico para entrevista das pessoas que ali se encontram sob sua permissão e assinatura de termo de consentimento para responder a questionário que será entregue aos mesmos no momento da coleta de dados.

Itati-SC, 06 de janeiro de 2022



Secretário de saúde

MARCOS HENRIQUE KEHL
Secretário Municipal de Saúde
019.344.251-14

Trinity Theory and Human Reasoning

TRANSLATION OF THE RESEARCH AUTHORIZATION TERMS

I, Marcos Henrique Kell Secretary of Health of Itati SC, am aware of and authorize the carrying out of the research entitled: Trinity Theory and Human Reasoning under the responsibility of researcher Hassan Ali Younis at the Itati SC health unit, located at Rua Juan Brax Sobrinho, 333 Centro, Itati SC, 89856000. In this end, the researcher will be provided with a physical space to interview people who are there under his permission and sign a consent form to respond to the questionnaire that will be delivered to them at the time of data collect.

Itati SC, 06 June, 2022

MARCOS HENRIQUE KELL, Municipal Health

Secretary 024611289-11

Secretary of Health

ENGLISH EDITION

TRILITY THEORY AND HUMAN REASONING



HASSAN ALI SROUR

DOCTOR, AUTHOR OF THE
THEORY OF TRILITY AND HUMAN
REASONING

