So, then, there are these three modes of being: first, the being of a feeling, in itself, unattached to any subject, which is merely an atmospheric possibility, a possibility floating in vacuo, not rational yet capable of rationalization; secondly, there is the being that consists in arbitrary brute action upon other things, not only irrational but anti-rational, since to rationalize it would be to destroy its being; and thirdly, there is living intelligence from which all reality and all power are derived; which is rational necessity and necessitation.

A feeling is what it is, positively, regardless of anything else. Its being is in it alone, and it is a mere potentiality. A brute force, as, for example, an existent particle, on the other hand, is nothing for itself; whatever it is, it is for what it is attracting and what it is repelling: its being is actual, consists in action, is dyadic. That is what I call existence. A reason has its being in bringing other things into connexion with each other; its essence is to compose: it is triadic, and it alone has a real power.