

In the previous sections, as no form action theory was gradually established and unfolded, the mystery of consciousness was also gradually unveiled. The content of this subsection is a more detailed and specific exploration of consciousness.

(1) The Detection and Generation of Consciousness

Traditionally, it is believed that in the human brain there is a function or region responsible for the manifestation of consciousness. This is impossible, because if such a thing A exists, we can then go on to ask, what is it that makes A manifest consciousness? The answer is a more fundamental function B. We can still continue to ask, what is it that gives B such a function? To ask in this way is to fall into an infinite regress.

Unless, in the continuous backward questioning, one encounters a certain thing of no form. This thing should be no form manifestation; it possesses manifestation action, and it is what manifests consciousness. As no form manifestation, it is the final answer to the essence of consciousness, because manifestation has no form and can be questioned no further. The action of manifestation is to manifest form; a thing that can manifest form cannot itself possibly be form. In other words, it is impossible to attribute the essence of the final generation of consciousness to a certain thing that has form; consciousness can only be the result of 'no form' action. Consciousness is a kind of no form manifestation action.

To be precise, consciousness is a world dominated by manifestation. People analyze brain states, neural activity, cognitive functions (all 'forms') in an attempt to explain consciousness (this is not to deny that such research is without value). However, they miss the crucial point: the essence of the generation of consciousness is no form manifestation. Therefore, only by clarifying what 'no form' is can one possibly have a true understanding and explanation of consciousness.

Local or partial theories are unlikely to fully unravel the mystery of consciousness. This is because consciousness can understand and involve different aspects of the world. Consciousness itself is an extremely complex and multidimensional phenomenon. It involves not only the cognitive processes of the individual, but also the structure of the world, human free choice, and the relationship between humans and the world. It also involves complex concepts such as being and freedom. Therefore, only in a complete philosophical system can the essence of consciousness be better explained and clarified. Any attempt to understand it requires a comprehensive philosophical system that can explain all aspects of the world, and that contains these concepts and clarifies the relationships among them. Therefore, only by placing consciousness within a complete philosophical system can we truly unlock its secrets, and 'no form action theory' achieves this. By connecting consciousness, being, freedom, transparency, isolation, motive force, and manifestation, 'no form action theory' achieves an understanding of the essence of consciousness within its comprehensive framework.

According to no form action theory, consciousness is the state in which a thing reaches a certain degree of transparency, thereby allowing its essence to be directly manifested. This viewpoint is clear and well-grounded. This viewpoint is very different from the popular emergence theories of consciousness. Emergence theories of consciousness usually hold that consciousness is a phenomenon that spontaneously emerges from certain complex systems (such as the activity of neurons in the brain) at a certain level of organization or complexity (Chalmers, The Conscious

Mind, 1996).

Emergence theories tend towards the mysteriousness of consciousness: although emergence theories emphasize complexity, they do not provide a precise cause or mechanism for the generation of consciousness, which gives one a certain 'sense of mystery'. It often evades the fundamental question of how consciousness 'leaps' from an unconscious state to a conscious state. Emergence theories lack a clear mechanism of transformation: emergence theories do not explain in detail when, how, and why consciousness emerges, which makes the process of the formation of consciousness seem vague and mysterious.

In contrast, no form action theory clearly explains how consciousness achieves manifestation through the mutual transformation of no form actions, emphasizing the process of the transparency of the three actions: isolation action, motive force action, and manifestation action. In other words, the coherent transformation of the three no form actions is the reason why consciousness can be generated. This places conscious and unconscious processes within different ranges of the same 'transparency'. The difference is gradual, not sudden and mysterious. This explanation not only reveals the process of the generation of consciousness, but also sheds its mysterious color, making the formation of consciousness more logical and understandable. By connecting consciousness with the quantifiable concept of transparency, the theory has the potential for empirical testing of consciousness.

We cannot make contact with consciousness, but we can know, based on no form united transformation, whether consciousness has been generated, or how it is generated. According to no form united transformation, when we know that an isolation action is transformed into a motive force action, and if this transformed motive force action is not transformed into an external manifestation action, but is only externally manifested in some way after a period of time, then this period of time without external manifestation is the manifestation of consciousness. The manifestation of consciousness during this period of time cannot be captured by the outside world, as if it had disappeared for a while. This period of time is, in fact, the making of a thing transparent to the point where it cannot give feedback to other things, and is thereby directly and openly manifested, and becomes consciousness. This period of unmanifested time marks the state of consciousness. During this time, consciousness, as an internal manifestation, is not affected by external influences. And after this period of time, this internal manifestation action of consciousness may be transformed into memory, emotion, or other things and be externally manifested. The same is true for the transformation of motive force action into isolation action. In other words, the manifestation of consciousness corresponds to the period of time in the process of 'no form united transformation' when 'motive force action' or 'isolation action' has not been transformed into an external manifestation action.

In this way, we have, in theory, found the way in which consciousness is generated, using no form united transformation. This can also solve the problems inherent in the various materialist theories of the past, which attempted to locate consciousness in material objects such as the brain and nerve cells. They all would have a mediator that requires further explanation. The solution for the generation of consciousness provided by no form action theory has no mediator. As long as there is a mediator, one falls into the predicament of infinite regress. The solution for consciousness provided by no form action theory is logically continuous, requires no mediator,

and requires no infinite regress.

Thus, we can know whether the human brain has generated consciousness by examining whether isolation action or motive force action has 'disappeared' for a period of time. This method can capture the existence of consciousness from a temporal perspective, because traditional external detection methods cannot capture this implicit manifestation that does not produce feedback. Although we cannot obtain the direct manifestation of consciousness, this provides a theoretical method, basis, and feasibility for detecting whether consciousness has been generated. The main advantage of this theoretical method is that the existence of consciousness can be detected even if consciousness has no external expression. This can be used to assess the consciousness of animals or other entities whose conscious signs cannot be directly observed. It can also be used to investigate consciousness in states such as sleep, coma, or other states where external expression is minimal or ambiguous.

According to no form united transformation, we can also 'manufacture' consciousness by making a thing (isolation action or motive force action) transparent to the point where it cannot give feedback to other things. This means that, in theory, if we can control the mode of manifestation of a thing, that is, by reducing its form and causing it to reach a sufficiently transparent state, consciousness will be naturally generated. This provides a standard for the generation of consciousness: the sufficient transparency of 'isolation action' or 'motive force action'. 'Manufacturing' consciousness also does not mean that one can obtain the direct manifestation of consciousness.

In fact, nature has already, through the path of making things transparent, evolved human consciousness: first, through the interaction of matter, living organisms evolved. Then, through the interaction of living organisms with nature, animals with brains evolved. Finally, conscious humans evolved. This process is one of continuously making the information processing forms of specific functional modules of living organisms more direct and more unconcealed (i.e., transparent). This gradually evolved the brains of animals (this does not mean a simplification of the nervous system; on the contrary, the more the nervous system evolves, the more complex it becomes. This is like a computer: the manifestation on the computer screen becomes clearer and clearer, but the computer itself becomes more and more complex), thereby making human consciousness more and more transparent and clear. This point can also be seen from the process of human growth and development. When a person is young, their visual and auditory consciousness are not very clear. As a person gradually develops and grows, their visual and auditory consciousness gradually become clear. This shows that consciousness is not some mysterious phenomenon, but is generated when the form of a thing is reduced to a sufficiently transparent state.

During that period of time when isolation action or motive force action 'disappears', that is, during the period of time when consciousness is generated, the disappeared isolation action (or motive force action) can, within consciousness, autonomously and mutually transform with other isolation actions and motive force actions in consciousness to generate feelings, emotions, imagination, thought, and so on. In this way, a manifested world of consciousness is formed. This process embodies the manifestation characteristic of the world of consciousness, that is, the transformations within consciousness do not depend on external feedback. This is why

consciousness can form an independent, subjective world of manifestation.

Some of the isolation actions or motive force actions in consciousness can also be transformed into isolation actions or motive force actions that can give feedback, and can become memories or can drive the body to produce actions, thereby mutually interacting with the body. For example, by obtaining a determinate answer through thought or by strengthening a belief, the isolation action in consciousness will be strengthened. This isolation action is then transformed into motive force action, and this motive force action will be strengthened. When the motive force action is strengthened to a certain degree, this strengthened motive force action will produce feedback or have an effect on things outside of consciousness. In this way, the signal in consciousness can be transmitted to things outside of consciousness. That is, this strengthened motive force will give feedback to the human body, thereby driving the body to react or take action (stimulating action, generating emotional changes, etc.).

The manifested world of consciousness and the external world are in a two-way interaction. In consciousness, isolation action, manifestation action, and motive force action can be autonomously transformed and can generate subjective experiences (such as emotion, imagination). These subjective experiences can be transformed into memories or can drive the actions of the body, forming an interaction with the external world. And conversely, the isolation action or motive force action of the external world can enter consciousness through forms such as perception, triggering new processes of manifestation.

Although the world of consciousness possesses independence and subjectivity, it can interact with the external world. This interaction is realized through no form united transformation. This transformation is both a reaction of internal manifestation and an active participation of the world of consciousness in the external world. In this way, we have solved the mind-body problem, thereby avoiding the traps of dualism and reductionism. This solution to the mind-body problem is logically continuous. This solution not only reveals the autonomy and subjectivity of consciousness, but also, through the mechanism of no form transformation, realizes the unity of consciousness and body, the internal and the external, providing a coherent and comprehensive theoretical framework for solving the mind-body problem. This, in fact, is the unification of the world of consciousness and the physical world through no form action theory, eliminating the chasm between them.

(2) The Subconscious

The subconscious that is active in the human brain is the mental activity of the mutual transformation among those numerous isolation actions and motive force actions that have not 'disappeared'. These transformations exist in a state of non-conscious manifestation below the level of human cognition. And once an isolation action or motive force action becomes transparent to the point where it cannot give feedback to other things in the external world, then the subconscious is transformed into manifested consciousness.

Within the framework of no form action theory, these activities of the subconscious do not need to be immediately expressed as manifested consciousness. They can remain continuously active in the background, influencing psychological phenomena such as cognition, emotion, and behavior, and driving their development. This provides a concrete mechanism for how

subconscious activities influence our conscious thoughts, feelings, and behaviors.

In other words, the subconscious can be understood as a continuous no form action transformation that has not yet reached the level of conscious manifestation; whereas consciousness is the state that is directly manifested when certain no form actions, through transformation, reach a certain degree of transparency and no longer give feedback to the external world. This reveals that the formation of consciousness is not a simple linear process, but a complex mutual transformation among no form actions. The existence of the subconscious means that the majority of mental activity is in fact carried out in a state of unconscious manifestation, while the generation of consciousness requires specific conditions, namely that isolation action or motive force action reach a sufficiently transparent state. This explains very well why the majority of mental activity is carried out on the subconscious level, and why we cannot directly perceive it. It also explains why the subconscious has an influence on manifested consciousness, while we may not necessarily be able to understand or be aware of how or why.

The key to the transformation of the subconscious into manifested consciousness lies in isolation action or motive force action reaching a sufficient degree of transparency. This can be achieved in several ways, for example:

1) External stimuli triggering associations

This method emphasizes the activating effect of the external environment on the subconscious. An external stimulus, as a motive force, causes certain isolation actions in the subconscious to be manifested, emerging into consciousness. For instance, a certain sound, smell, or sight reminds a person of a past experience; this association, through the push of the external stimulus, drives the transformation of the subconscious.

2) Relaxing the mind, weakening the current consciousness

By relaxing the mind and reducing the activity of the currently manifested consciousness, more opportunities for manifestation can be provided for the no form actions in the subconscious. This is equivalent to weakening the current manifested consciousness, allowing the motive force action and isolation action of the subconscious activity to be naturally manifested through no form united transformation. This also explains why relaxation exercises such as meditation and quiet sitting can promote the manifestation of subconscious content.

3) Strengthening consciousness through training

Training the mind or behavior is a purposeful mode of transformation. Through continuous repetition and reinforcement, the originally vague subconscious content gradually becomes clear. This method corresponds to the continuous strengthening of motive force action, which ultimately leads to the isolation action or motive force action in the subconscious reaching a sufficient transparency, manifesting as clear consciousness and viewpoints.

4) Specific scenes triggering emotions and thoughts

A specific scene or event can serve as a special isolation action. By triggering underlying emotions or memories, it can bring the content of the subconscious into manifested consciousness. For example, returning to a place where an important event once occurred may cause a person to

unconsciously recall the emotions or thoughts of that time. This emotion emerges from the subconscious and becomes manifested consciousness.

5) Learning or thinking bringing about clear cognition

Learning or deep thinking can make vague concepts or thoughts become clear. This method emphasizes the clarification of isolation action. Through deep thinking or the acquisition of new knowledge, the vague concepts in the subconscious are transformed through the interplay of motive force action, isolation action, and manifestation action, ultimately reaching a state of clear, manifested consciousness.

6) Extreme emotional events triggering the subconscious

An extreme emotional event, as a strong motive force action, can suddenly activate repressed emotions or thoughts in the subconscious. In this situation, the isolation action and motive force action in the subconscious, driven by the extreme emotion, rapidly reach a state of transparency, and are thereby transformed into manifested consciousness, expressing themselves as sudden behavioral or verbal reactions.

7) Self-reflection and introspection

Through conscious self-reflection, people can actively explore the motivations, needs, and emotions deep within their hearts. This method emphasizes the active role of humans in carrying out no form action transformation through introspection. Introspection is not only a further knowledge of manifested consciousness, but also an exploration of the content of the subconscious. Through this method, potential content is manifested, helping the individual to better understand the self.

Of course, consciousness can also be transformed into the subconscious. For example, there are many habitual forms of consciousness of which we are no longer 'aware', and they affect us in a subconscious way. For instance, after skillfully mastering a certain skill, an individual no longer needs to concentrate on performing the related operations; consciousness gradually transforms from an active manifestation to an operation on the subconscious level. In this state, the originally manifested conscious activity still has an influence on thought and behavior, but it is presented in a more hidden and automated way.

The manifestation and fading of consciousness are completed through the mutual transformation of the three actions: isolation, motive force, and manifestation. There exists a dynamic, mutually transformative relationship between consciousness and the subconscious. We see that the transformation between consciousness and the subconscious is coherent, and this coherence is realized through the mutual transformation among the three no form actions. In this way, conscious and subconscious processes are unified within a single theoretical framework. This unification avoids the artificial separation common in traditional psychological theories.

This theory provides a new perspective on how to influence the transformation from the subconscious to consciousness. By studying how to influence the transparency of no form actions, ways to enhance consciousness can be found. For example, through a certain kind of psychological training or technology, the external forms of isolation action or motive force action can be reduced, making them more transparent, and thereby accelerating the speed at which

subconscious content is transformed into consciousness. This may open up new research directions in fields such as psychology and cognitive science.

This theory provides us with a more nuanced perspective on phenomena such as 'intuition and insight', and even includes methods for creative problem-solving:

1) Intuition and insight can be seen as 'briefly touching' the 'threshold' of that 'transparency' in the subconscious process, providing us with fleeting moments of understanding when we are not fully aware of the underlying processes involved.

Intuition: A brief 'transparency'

Intuition is a fleeting perception of subconscious activity because it touches the edge of manifestation; it is just a moment when isolation action and motive force action achieve a partial transparency. Although we are not fully aware of the entire logic or context at that moment, we get a brief 'flash' from the subconscious into manifested consciousness. This 'flash' provides a direct feeling, as if we suddenly understand a certain problem, although we may not be able to explain the underlying reasons in detail. This phenomenon explains why intuition is often vague; it is not always able to be fully integrated into manifested consciousness, but only provides a certain sense of direction.

Insight: A deeper 'transparency'

Compared to intuition, insight is a deeper penetration. When isolation action and motive force action are further made transparent, reaching a state of complete manifestation, the information in the subconscious is completely transformed into manifested consciousness. This transformation process is usually accompanied by a sudden clarity and understanding, which is what we call an epiphany. An epiphany is a form in which the subconscious, after a period of processing and gestation, suddenly breaks through to manifested consciousness. This process reveals why insight often comes quickly and has a strong sense of 'suddenness', because it marks the completion of a complete process of transparency.

2) The unconscious work of the subconscious and creative breakthroughs

When we are faced with a complex problem, manifested consciousness may not be able to find a solution immediately. However, the problem does not disappear, but enters the unmanifested state of the subconscious, where it continues to be processed. This processing involves the mutual transformation among the three actions of isolation, motive force, and manifestation. These transformations have not reached sufficient transparency, and are therefore not directly manifested.

In some cases, after a period of 'unconscious work', these transformations taking place in the subconscious reach a certain degree of transparency, and the content of the subconscious suddenly breaks through to become a part of manifested consciousness. This is why, after we have engaged in other activities, or after a period of rest, inspiration may suddenly flash, and we find the solution to a problem. This phenomenon of creative breakthrough reveals the deep interactive process between the subconscious and manifested consciousness.

The common phenomena of 'a sudden flash of inspiration' or 'a moment of epiphany' in creative

thinking can be seen as the result of the unmanifested no form actions in the subconscious (especially motive force and isolation), after complex transformation, reaching sufficient transparency and finally entering manifested consciousness. This also explains why creative thinking usually requires a certain 'incubation period', that is, the complex transformation process in the subconscious requires time to be carried out in an unmanifested state.

Therefore, for innovative thinking, the subconscious is quite important, because the subconscious is the source of inspiration, insight, and intuition. The subconscious will integrate and process information when consciousness is 'unaware' and will obtain certain results. This is a naturally generated result and is not directly controlled by consciousness. Therefore, to have inspiration and innovation, efforts outside of consciousness become very important.

Our usual practice of maintaining correct thinking habits and behavioral habits helps to establish a good psychological environment, which in turn helps the subconscious to function healthily. Our honest and sincere attitude towards people and things can also make the subconscious 'honest and sincere'. 'Honesty and sincerity' help to promote the transparency of the subconscious. Transparency is crucial for obtaining the true essence of things, because it is the embodiment of the true essence of a thing's being, without modification or dilution. This means that this sincerity and honesty not only create a harmonious state of consciousness, promoting the balanced transformation of motive force, isolation, and manifestation, but also transmit an 'honest form' to the subconscious, allowing the essence of things to manifest naturally. Conversely, if we are in a state of negative emotions, bad habits, or self-deception for a long time, the subconscious may produce some misleading results, which will interfere with our innovative ability. Our daily mentality and behavior directly affect the thinking material of the subconscious and the quality of innovation.

The subconscious part of innovative thinking is usually spontaneous. To stimulate the innovative potential of the subconscious, we also need to go beyond purely conscious efforts. Maintaining a positive attitude towards life, cultivating a good mental state, developing diverse interests and hobbies, and experiencing different cultures and environments can all enrich the material 庫 of the subconscious, enabling it to naturally produce inspiration at the appropriate time. Maintaining an open mind makes us willing to accept new things and viewpoints, thereby stimulating the subconscious to process and associate different information. At the same time, intermittent relaxation and self-adjustment (such as meditation, rest) are also extremely important for the healthy functioning of the subconscious.

'Goodness' in philosophy is usually associated with behaviors and ideas that are consistent with morality and true intentions. Good behavior is harmonious and transparent, and therefore does not create internal conflict or contradiction. Good behavior and ideas help us to create a good psychological environment on the subconscious level, which is conducive to the benign operation of the subconscious. It can be seen that 'goodness' can be connected with essence. Good behavior and ideas can promote the generation of transparent inspiration from a person's subconscious, thereby allowing one to see the essence of things.

Good behavior is not just a certain moral requirement, not just a simple ethical concept; it is, moreover, the key to making contact with essence and obtaining a profound understanding. Goodness not only avoids internal conflict, keeping the psychological environment clear and

stable, but also helps people to approach truth with an open mind. When a person is in a state of negative emotions, unkind behavior, or inconsistency for a long time, the subconscious often becomes 'turbid', greatly weakening the ability for innovation, insight, and understanding of essence.

Conversely, as our understanding of the world and the essence of reality deepens, our understanding of goodness itself will evolve. The standards and content of goodness will also develop and be elevated, and a new understanding of goodness will in turn guide us towards a deeper level of wisdom. In this way, a positive cycle that promotes the awakening of consciousness and the growth of wisdom is formed.

For a group, if everyone follows transparent rules and treats others with integrity, sincerity, and friendliness, this is the foundational environment and key condition for this group to be creative. An environment of integrity, friendliness, and transparency in a group helps each member to maintain a psychological openness and sense of security. This state can encourage the subconscious to freely process information and generate new ideas. If a group is full of suspicion and mistrust, the subconscious of individuals may be affected by negative emotions, which in turn hinders the flow of creativity.

My conclusion is: the transparency of a person's environment and behavior does indeed affect the generation of the transparency of consciousness (that is, the generation of a clear consciousness).

(3) Understanding

Human understanding is a mode of conscious manifestation, and this mode possesses clarity and determinacy. Let us examine the characteristics of this kind of consciousness.

We know that humans can use thought to understand things; this is the understanding of thought. According to no form action theory, the understanding of thought can be seen as the process of making the form of a thing gradually transparent through the activity of thought. When a certain thing becomes clearly manifested, its form has been sufficiently simplified and made transparent to be directly grasped in consciousness. The clarity of human thought embodies the result of the simplification of form.

When faced with complex phenomena, people always use the method of concepts to think about and understand problems. The 'concept' plays an important role of 'isolation action' in the process of understanding. It decomposes complex phenomena into relatively simple and mutually independent units. The concept enables complex phenomena and processes to be manifested in consciousness in a more simple and abstract way, thereby realizing an understanding of complex reality. This is also the key to how human thought can handle and master vast amounts of information. In this way, by taking concepts as basic units to find the laws of various phenomena, one is, in fact, simplifying and making transparent the forms of the phenomena and processes. And one can find the relationships among concepts to understand them more clearly; this is the gradual determination of the essence of things. In other words, the final result of the gradual clarification of concepts is to manifest the essence of things (that is, a clear form).

The understanding of human thought can be divided into the understanding of motive force concepts, the understanding of isolation concepts, and the understanding of manifestation concepts.

1) The process of logical inference and the process of proving a mathematical theorem are both the understanding of motive force concepts. The process of proving a mathematical theorem is to use simplified, abstract mathematical symbols to replace real things in order to clearly express various logical deductive relationships. The understanding of motive force concepts is the clear grasp of the causal relationships and evolutionary processes of things. This is the understanding of the motive force relationship of concepts.

2) The understanding of isolation concepts is the understanding of the structural relationships among concepts, such as the relationship 'A is B'. Through isolation action, we are able to extract different concepts from complex phenomena, distinguish them, and define the relationships among them. This process is the gradual clarification and revelation of the essence of things. The understanding of isolation concepts helps us to classify things, clarify their definitions and attributes, and establish clear boundaries for concepts through clear relationships. By clarifying the boundaries among concepts, isolation action enables us to determine the properties of things and to form a structural understanding of reality.

3) Additionally, there should also be the understanding of manifestation concepts; this is the understanding of the third type of thinking. The understanding of motive force concepts is mainly the understanding of the dynamic interaction of concepts and their causal relationships. The understanding of isolation concepts is mainly to distinguish the differences among concepts. Whereas the understanding of manifestation concepts is to unify various concepts within a single concept, forming an understanding of identity. For example, understanding how Maxwell's equations unify electricity, magnetism, and light under the single concept of the 'electromagnetic field'.

These three types of understanding correspond respectively to the three characteristics of no form action: change (the characteristic of motive force), distinction (the characteristic of isolation), and identity (the characteristic of manifestation). Furthermore, the understanding of manifestation concepts corresponds to synthesis; the understanding of isolation concepts corresponds to analysis; and the understanding of motive force concepts corresponds to dynamic reasoning.

Undoubtedly, these three types of understanding must certainly constitute a no form integrated transformation:

1) The transformation of the understanding of motive force concepts into the understanding of isolation concepts requires the understanding of manifestation concepts.

The understanding of motive force concepts emphasizes the evolution and change of concepts. But to clearly understand this change and decompose it into independent steps, we need, through the understanding of manifestation concepts, to unify these changes within a single higher-level framework. Through manifestation action, these changes manifest their intrinsic logical relationship as a whole, thereby enabling thought to clearly distinguish the independence of each stage of evolution and to isolate the various elements of the motive force concept for

understanding.

Example: In proving a mathematical theorem, it is only by clarifying the global structure of the proof through manifestation action that one can, within this framework, distinguish the independent meaning of each step.

2) The understanding of motive force concepts is transformed into the understanding of manifestation concepts, which requires the understanding of isolation concepts.

When we attempt to understand the overall unity of things from a process of change, we must first, through the understanding of isolation concepts, clarify the different elements and relationships within it. After distinguishing the various component parts of a concept, we can then reunify them in the understanding of manifestation concepts, forming a comprehensive knowledge of the process of change.

Example: In solving a complex physics problem, one must first isolate the different elements such as forces, energy, and variables, and only then can these elements be unified in a complete physical model to form a global understanding.

3) The transformation of the understanding of isolation concepts into the understanding of motive force concepts requires the understanding of manifestation concepts.

When we clearly distinguish different concepts through isolation action, we must, through the understanding of manifestation concepts, unify these distinguished elements within the same framework, in order to allow these elements to interact and drive the change of the concept. At this point, the understanding of manifestation concepts helps us to see the completeness of the entire conceptual structure, while the understanding of motive force concepts helps us to understand the causal relationships and evolutionary processes among these elements.

Example: When we list all the evidence and legal statutes in a legal debate (the understanding of isolation concepts), in order to organize them into a persuasive, dynamic chain of argumentation (the understanding of motive force concepts), we must first rely on a holistic grasp of the core dispute of the case (the understanding of manifestation concepts). This holistic grasp provides the direction for how to organize the evidence.

4) The understanding of isolation concepts is transformed into the understanding of manifestation concepts, which requires the understanding of motive force concepts.

After we have distinguished different concepts, the relationships among these independent concepts are not always obvious. To form a unified understanding of these concepts, one must first, through the understanding of motive force concepts, deduce and clarify the interaction and evolution among these concepts, in order to ultimately integrate these different concepts into a larger whole in the understanding of manifestation concepts.

Example: In a complex system, after distinguishing the different modules or parts, motive force concepts help us to understand the interactive relationships among them, and finally, through manifestation action, a unified understanding of the entire system is formed.

5) The transformation of the understanding of manifestation concepts into the understanding of motive force concepts requires the understanding of isolation concepts.

When we start from the understanding of manifestation concepts and see the overall unity of things, if we want to drive a change in the concepts within, we must first, through the understanding of isolation concepts, clarify the different elements or levels within. Through this distinction, we can drive the interaction among these elements, ultimately generating change or new chains of inference in the motive force concepts.

Example: In a philosophical system, after first seeing the overall conceptual unity, by isolating specific concepts, one can drive a change in certain parts of it, forming new inferences or theoretical developments.

6) The understanding of manifestation concepts is transformed into the understanding of isolation concepts, which requires the understanding of motive force concepts.

When we, through manifestation action, understand the overall unity of things, if we want to distinguish the specific parts within, we must first, through the understanding of motive force concepts, drive our in-depth understanding of the causal chains or logical relationships among the different parts. After understanding the dynamism of these relationships, we can then, through isolation action, separate the different parts within, in order to make a clear distinction.

Example: In a complex social theory, after understanding the overall social structure through manifestation, one needs to understand the interaction among different social groups through motive force relationships, in order to finally clearly distinguish these groups.

By elucidating that these three types of understanding can constitute a no form integrated transformation, the mutual relationship among these three 'understandings' is thus clearly given. The relationship among them is one of mutual dependence and indivisibility. The transformation among them also emphasizes the irreducibility of each type of understanding to the others. Although mutually dependent, they are not merely different aspects of the same thing, but different modes of interacting with reality. They cannot be completely explained or understood by each other, because each provides a unique perspective. This reflects the irreducibility of the three no form actions themselves.

The ability to clearly understand a specific 'thing' requires that consciousness be able to simultaneously use all three types of understanding to achieve transparency. This, in fact, provides us with a concrete path for comprehensively understanding a certain thing. Other cognitive theories often have difficulty capturing this degree of interconnectedness. They may describe different cognitive processes, but they often fail to explain the fundamental principles that connect them and make them operate as a unified whole.

Since these three types of understanding correspond to synthesis, analysis, and dynamic reasoning, it follows that synthesis, analysis, and dynamic reasoning also constitute a no form integrated transformation. The six transformations above also express the relationship of mutual transformation among them.

The ultimate purpose of these three different types of understanding is to manifest the essence of things. However, even when things are simplified into understandable concepts, the relationships among some things are quite complex, and the corresponding causal relationships and evolutionary processes among these concepts will also become quite complex. For

increasingly complex situations, their form also becomes increasingly complex. This will become less and less transparent, and their clarity will consequently become worse and worse, and thus they become more and more difficult to understand. This is because a more complex relationship requires the processing of more forms and their interactions, and requires a greater motive force for transformation and isolation. As complexity increases, understanding this complexity also increases the transformations among the no form actions. The energy consumed will also increase, which weakens the ability of our consciousness to 'keep up' or to make everything sufficiently transparent to produce understanding. Therefore, for excessively complex causal relationships and evolutionary processes, it is also difficult for us humans to grasp them with clarity. For instance, in proving a mathematical theorem, in order to clearly understand the proof process, we must consume more energy. Complex concepts similarly require the consumption of more energy to obtain a clear understanding. For example, the concepts of philosophy: being, freedom, the self, and so on.

References

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