

(1) Being, Freedom, and Transparency

1) Being

In the previous subsections, it was discussed that if manifestation (note, not manifestation action, as manifestation action possesses form) were a form, it would result in an infinite regress. This deduction began with no form manifestation; it is a way of viewing form from the perspective of manifestation. Following this line of thought, we can reverse the deduction; that is, we can view no form from the perspective of form. For example, take the concept of 'man'. Man is an animal, an animal is a living being, and so on. Regressing continuously in this way, one will ultimately arrive at the largest (most universal) concept (that is, one finds the ultimate ground for a thing's ability 'to be'). This concept is the attribute of all things; it contains all things, and there is no concept above it. And this concept has no attributes, no determinacy (this is also what Hegel said: pure being is equivalent to nothingness), that is, it has no form at all; in fact, it is no form. Therefore, this concept is 'being'. This conclusion is one that is reached by viewing no form from the perspective of form.

So, which type of no form is this no form that is being viewed? This deduction is a process of seeking the ground of concepts, and concepts are of isolation (due to their characteristic of defining and distinguishing). It starts from seeking the ground of 'man' until the largest ground, 'being', is found. Therefore, this no form that is being viewed is of isolation. Therefore, this being is, in fact, the being of isolation. To view no form from the perspective of form, in the mode of isolation and as a limit, is precisely the 'being of isolation'. When not specified otherwise, being refers to the being of isolation. However, here, our calling this largest concept 'being' is only based on the common understanding. Why is it said that this largest concept is being? This question has not yet been answered here. For now, we can only temporarily call it being; a further explanation will be given later.

2) Freedom

Similarly, we can also view motive force from the perspective of form. For a thing 'a', the cause of 'a' is 'b', and the cause of 'b' is 'c'. Therefore, 'c' is also the cause of 'a', and there will likewise be a cause 'd' that generates 'c'. Continuing in this manner, one will obtain a causal chain: $b \in c \in d, \dots$, meaning that the later cause contains or implies the earlier cause (implication is, in fact, a kind of containment). This continues until one finds a largest cause. It is the cause of all things, and above it, there are no more causes. Then, it is self-caused. A thing that is its own cause is free. Since the later cause in the causal chain is the cause of the earlier cause, the later cause is an attribute of the earlier cause. Therefore, the form of the causes in the causal chain is continuously decreasing, until it becomes no form. That is to say, this largest cause is no form. Therefore, freedom is no form.

Note, since each cause in the causal chain can be treated as a concept, and the later cause contains the earlier one, then according to the previous deduction for being, when freedom is deduced, being is also deduced. Since being is no form, freedom is also no form. We can also understand it this way: since the cause of a thing can be an attribute of that thing, when the largest cause is the cause of all things, it is then the attribute of all things. Then this largest cause, as a concept, is the largest concept deduced earlier: being.

This is to say that freedom and being are related. Of course they are related, because they are both no form. In the process of deducing the limit of being, the form of the concepts will become less and less, until finally, the being of no form appears. Likewise, in the process of deducing the limit of freedom, the form of the causes will also become less and less, until finally, the freedom of no form appears.

Freedom is obtained from the deduction of the limit of causes. Therefore, freedom is viewed from the perspective of no form motive force. This is deriving freedom from the perspective of motive force; this is the freedom of motive force (of course, there will also be the freedom of isolation and the freedom of manifestation, which we will see later).

3) Transparency

Similarly, we can also view manifestation from the perspective of form. We can start with a thing and gradually reduce its form. For a thing, as we continuously reduce its form, it will become less and less concealed, more and more transparent, and will finally open up into a transparent thing. This thing is the transparency of manifestation. This is deriving transparency by viewing manifestation from the perspective of form. Transparency is also no form (of course, there will also be the transparency of motive force and the transparency of isolation).

Likewise, such a limit process of directly and gradually reducing the form of a thing also simultaneously deduces being and freedom. This is because the things in this limit sequence can all form concepts, and the concept of the later thing with less form can contain the concept of the earlier thing. Thus, the later thing with less form can be the ground of the earlier thing with more form. By a similar logic, the thing in this limit sequence with less form, by adding the corresponding removed forms, can generate the earlier thing. Following a causal logic, the later thing with less form can become the cause of the earlier thing with more form.

The core idea of the three limit deductions above is to continuously reduce the form of a thing to reach no form. It is just that the ways in which these three deductive approaches reduce the form of things are different. However, just such a difference is enough to deduce three different concepts. Yet, each of the limit deduction processes can be transformed into the other two processes. Although the emphasis of these three ways is different, they are always mutually accompanying. Therefore, they are a trinity, the reason being that they each correspond to the three different perspectives of no form. Furthermore, for each of these three deductive approaches, when the endpoint is reached, the results of the other two deductive approaches reaching their endpoints will also be seen. That is, the paths are different, but when they reach the same endpoint, the results of the other paths will all be seen.

In this way, the concepts obtained by viewing form from the perspective of no form should correspond to the concepts obtained by viewing no form from the perspective of form, and vice versa. Viewing form from the perspective of no form gives isolation, motive force, and manifestation. They correspond respectively to being, freedom, and transparency, which are obtained by viewing no form from the perspective of form. Through this symmetrical relationship, we will have a more comprehensive and profound understanding of form and no form, as well as the relationship between them.

As the form of an isolated thing decreases, its dynamism increases, and at the same time, its

freedom becomes stronger. As the form is further reduced, and its dynamism and freedom become even stronger, it becomes more and more transparent (its clarity increases), which means its manifestation becomes stronger. This is like light passing through glass; it passes through the glass freely, without obstruction. Therefore, the glass is transparent.

Transparency can be divided into the transparency of isolation, the transparency of motive force, and the transparency of manifestation. If a thing that exists has no transparency whatsoever, then it will not enter into any connection with other things, which is equivalent to it not existing. Even dark matter, although it does not interact with ordinary matter, still has the effect of gravity, and its traces can be tracked. This is a transparency that is generated through motive force.

The development of human society is a continuous movement towards the transparency of isolation and the transparency of motive force. To a certain extent, human freedom is the exercise of one's freedom under certain norms. This freedom is like an organic being, as if a brain were directing it; this is the transparency of motive force. To achieve the transparency of motive force, the relationships between people need to be made transparent and open within a certain scope. That is, by establishing some open and transparent rules for social behavior (this is a transparency generated through isolation: the transparency of isolation), and if everyone abides by these rules, then people's behavior will have predictability (the transparency of motive force). This is unlike a chaotic society, where the relationships between people are an opaque state of mutual harm in secret.

Once the transparency of isolation and the transparency of motive force are realized to a certain extent, if a certain transparency of social information can also be achieved, then human society will also become transparent in its manifestation, and the clarity of human society will also increase. Harm between people will be reduced, and the efficiency and happiness of the entire society will increase. We see that the three types of transparency are a no form trinity. Therefore, from the perspective of no form action theory, the three transparencies of human society are a necessary result of social development. To a certain extent, a highly developed human society needs to bind them together.

It is like modern artificial intelligence. When you ask it a question, its answer is like that of a conscious person, making it difficult to distinguish whether it is real or not. This has only achieved the transparency of isolation. This transparency is like a real person in terms of linguistic logic. That is, in terms of isolation, it is logically clear and understandable; this is the transparency of isolation. In this respect, it is as transparent as a real person, leading one to mistakenly believe it has human consciousness. In fact, it does not yet have the transparency of manifestation of a human consciousness. Achieving one form of transparency does not mean that other forms of transparency have been achieved. Therefore, the transparency of isolation is not equivalent to the manifestation of consciousness.

(2) The Relationship Among Being, Freedom, and Transparency

If a thing has no form, from the perspective of isolation, it has no determinacy whatsoever. Conceptually, it is the largest concept; no concept can express it. It is the final, most fundamental ground. If a thing has no form, from the perspective of motive force, it is free, because for motive force, there are no longer any constraints or obstacles; it is the greatest cause. If a thing has no

form, from the perspective of manifestation, it is transparent, because for manifestation, there is no longer any concealment; it is the most open.

1) On this level of no form, being, as the largest concept, has no ground; it can only be its own ground. From the perspective of freedom, this is to be self-caused, which is to be free. This is because freedom, as the greatest cause, has no further cause. In other words, the statement 'the cause of freedom is freedom' (the ground of the cause of freedom is freedom) is also a judgment of ground, which simultaneously says that the cause of freedom has no ground. Therefore, from the perspective of freedom, being is the being of freedom.

2) Freedom, as self-caused, is its own cause. From the perspective of being, this means its own cause is its own ground. That is, itself (its own cause is itself) is its own ground. Then freedom is also being. Therefore, from the perspective of being, freedom is the freedom of being.

3) Freedom, as the most fundamental self-cause, has no obstacles whatsoever. From the perspective of transparency, this is to be transparent. Therefore, from the perspective of transparency, freedom is the freedom of transparency.

4) Transparency, as the most unconcealed, open thing, from the perspective of freedom, has no obstacles whatsoever; that is to be free. Therefore, from the perspective of freedom, transparency is the transparency of freedom.

5) For transparency, as the most unconcealed thing, it is the most direct. For being, having no ground (that is, being its own ground) is the most direct, the most open. Therefore, from the perspective of being, transparency is the transparency of being.

6) For being, having no ground, or being its own ground, is the most open; it is the most direct. For transparency, as the most unconcealed thing, it is the most direct, the most open. Therefore, from the perspective of transparency, being is the being of transparency. The being of transparency is the groundless, direct manifestation of being. The being of transparency is unconcealed being.

We see that the three types of no form obtained by viewing no form from the perspective of form are interconnected and mutually transformable, because their essence is all no form. This shows that the three seemingly unrelated concepts of being, freedom, and transparency have a deep connection. Within the framework of no form action theory, they are unified.

Thus, based on the correspondence of isolation, motive force, and manifestation to being, freedom, and transparency, respectively, we can derive three types of being: the being of isolation, the being of motive force (corresponding to the being of freedom), and the being of manifestation (corresponding to the being of transparency). (Historically, it is because people did not distinguish these three types of being that confusion arose in the understanding of being). And they are mutually transformable. Three types of freedom: the freedom of isolation (corresponding to the freedom of being), the freedom of motive force, and the freedom of manifestation (corresponding to the freedom of transparency). And they are mutually transformable. Three types of transparency: the transparency of isolation (corresponding to the transparency of being), the transparency of motive force (corresponding to the transparency of freedom), and the transparency of manifestation. And they are mutually transformable.

(3) Existence and Being

Let us for a moment forget the being discussed above and examine, from a more common perspective, where existence comes from and what it means. In the infantile stage of a person's growth, their knowledge of an object they see before them is a direct knowledge of manifestation. Their primary focus is on the direct manifestation of this object. The knowledge of the position where this object is located is something that only gradually develops later, because knowledge of position is much more complex than the direct manifestation of the object. Even for an adult, when an unfamiliar object appears before our eyes, we generally first focus on the object itself.

For an infant, at first, they can only say the name of an object. An adult will continuously point at things and tell them 'what this is'; for instance, 'this is a flower'. The expression 'this is a flower (a)' is, in fact, an expression close to 'A is A'. It is using language to express this manifested flower. Therefore, the 'is' in 'this is a flower' means manifestation. At this stage, the infant's thinking is dominated by direct manifestation, and at this stage, they can only understand this direct manifestation.

In their later growth and development, by continuously engaging in various activities and observing the changes in the position of objects, they continuously obtain information about the position of objects, and thus are able to apply the word 'is' to location and place. This is achieved through the disappearance of an object from a certain position (or its disappearance in time; 'is' can also be used in a temporal sense). That is, information about location and place is obtained through negativity. Information about location and place is the beginning of a person's knowledge of the being of existing things. For example, 'this flower is on the table' (b).

In this way, the 'is' in (b) is different from the 'is' in (a). The 'is' in (b) can express location and place. It indicates that this flower belongs to the category of things that are on the table. Initially, a person does not know the concept of 'belonging'. 'Belonging' is a concept of indirect knowledge, whereas the 'is' in (b) is a direct knowledge of the relationship between this flower and the table: this flower is on the table.

However, as things later become more and more abstract, a person, in the process of growing up, will come to know expressions of 'is' that do not refer to a concrete location or place. For example, 'this flower is red', 'that child is a student' (c). 'Student' is an abstract concept, completely different from the actual table. Thus, the 'is' in (c) is again different. It can express abstract things that are not in spacetime. However, the 'is' in this expression also means 'belongs to'. This 'belonging' is abstract and conceptual, not a concrete position or time.

At this point, we can go a step further. We can use the method of limits discussed above to obtain a limit sequence: a child is a student, a student is a human, a human is an animal, an animal is a living being, and so on. Finally, we arrive at that largest concept: the being of isolation. At this point, we can say: a child is a student, a child is a human, a child is an animal, a child is a living being, and so on, up to that largest concept: the being of isolation. So, in the end, we can say: "children are beings of isolation". Therefore, for any thing, it can be derived in this way that: it is a being of isolation. This also establishes the legitimacy of the statement, 'a certain thing is a being of isolation'. However, we have still not answered why this largest concept is said to be

being (the being of isolation).

What we usually call 'existence' refers to something existing in spacetime. Only a few people, relying on their powerful capacity for abstraction, have come to know of abstract conceptual being (that is, the being of isolation). Then, by recognizing that being is an attribute of all things, they also recognized that being is the largest concept. However, the transition between existence and abstract conceptual being is discontinuous; there is a chasm. We do not know why we can transition from existence to being, nor do we know what kind of deep connection exists between them. We have only intuited abstract being from existence. But this intuition lacks logical rigor and inferential support. We need to bridge the chasm between existence and being, and reveal the intrinsic connection between them.

The situation is very complex, and the problem is difficult to explain. Therefore, we must return to no form action theory itself and use it to explain existence and being. The existence of a thing is its exposure in spacetime; it is its manifestation in spacetime (that is, the manifestation in the dimension of 'the now', as discussed previously).

We seem to have forgotten something. When we, through a process of limits, make the form of a thing less and less, it becomes more and more transparent, more and more open, and becomes unconcealed. But what would it be like if, conversely, we were to make the form of a thing more and more complex, more and more numerous? It would become less and less transparent, more and more concealed, thus hiding the transparency within itself, until finally, only its outer end could be unfolded and manifested. This is another kind of manifestation.

In this way, two ends appear: one end is the open manifestation, and the other end is the unfolded manifestation.

Because, according to the relationship of the no form trinity, a thing must necessarily be manifested in some way. Therefore, when a thing becomes less and less transparent, it must necessarily only manifest its 'outer end'. (Note: the 'outer end' here is not the commonly thought of outer surface, but a logical outer end. For instance, a rose is a living thing; a living thing is made of cells; cells are made of molecules, and so on, deducing backwards until one reaches no form. In such a logical process, the entire rose is that logical outer end, not just its outer surface). Otherwise, this thing would be completely concealed and not manifested.

Moreover, such a thing must necessarily have such an outer end. If this object were to continuously conceal outwards without end, then this thing could never be isolated into a single thing, and thus could not be manifested. In fact, a thing continuously unfolds and finally terminates in spacetime; that is, it terminates in pure no form action (as has been discussed in previous subsections, time and space are both pure no form actions). Because time and space, as pure no form actions, are followed only by no form, when the unfolding of a thing terminates in pure no form action, and then moves further back, it reaches no form, which prevents an infinite regress. This follows the same logic as obtaining the being of isolation—a type of no form—through a process of limits; only the direction of the limit is opposite.

Objects in the macroscopic world are precisely this kind of unfold-manifestation. An object in the macroscopic world manifests space by presenting itself through extension, and manifests time by presenting itself through motion and change. To manifest time and space by manifesting oneself

is also a way of viewing manifestation (no form) from the perspective of form.

Unfolding and opening are different. Unfolding is to manifest the outer end (from the perspective of manifestation, it could be called the unfolding end). Opening is to manifest the inner end (from the perspective of manifestation, it could be called the opening end). Here arises the essential difference between the manifestation of consciousness and the manifestation of a macroscopic object. Consciousness can manifest in an 'opening' way, directly intuiting the essence of things. The manifestation of macroscopic objects is one of 'unfolding': they, by continuously increasing their form, bring about an unfold-manifestation of their 'logical outer end' in spacetime.

We know that at the opening end, there are the three concepts of transparency, freedom, and being. They are concepts obtained by viewing no form from the perspective of form. Then, at the unfolding end, there should also be three concepts corresponding to them respectively.

1) Transparency corresponds to Exposure

These two concepts embody the two extremes of manifestation action: the open manifestation and the concealed manifestation. Transparency represents the direct presentation of a thing's essence, whereas exposure means that a thing's essence is concealed layer by layer, and can only unfold to expose its outer end. In the macroscopic world, the essence of objects is often concealed; we can only understand them indirectly through their external forms of expression. Concealment is the simple increase of form (opening is the decrease of form). Unfolding is the state from inside to outside caused by concealment. And exposure is the external state. This external state is the opposite of the state of transparency. This external state is spoken of from the dimension of 'the now'; it embodies 'the now'. If transparency weakens, the corresponding state of exposure will strengthen, and vice versa. It can be said that that which is unfolding is exposed; conversely, that which is opening is transparent.

2) Being corresponds to Existence

Being is the most abstract and fundamental ground of things; it transcends space. Existence, on the other hand, represents the concrete realization of things in space. Existence embodies space.

3) Freedom corresponds to Nature

Freedom is the most fundamental cause of things. 'Nature' here represents that things possess internal laws and necessity, which constrain the change of things, causing them to follow a certain order. The laws of nature change according to time; they embody time.

Thus we see that a thing can be an open transparency, or it can be a concealed exposure; a thing can be the being of an abstract ground, or it can be a concrete existence; a thing can be the freedom of an infinite cause, or it can be the nature of a finite result.

When deriving the three concepts 'transparency', 'freedom', and 'being' by viewing no form from the perspective of form, 'opening' is related to 'transparency', 'cause' is related to 'freedom', and 'ground' is related to 'being'. Then, at the unfolding end, which concepts correspond to opening, cause, and ground?

1) We already know that 'opening' corresponds to 'concealment'. This 'concealment' at the unfolding end becomes 'unfolding' in 'the now'; a thing unfolds due to concealment.

2) 'Cause' corresponds to 'result'. Thus, looking towards the opening end, we see 'cause'; conversely, looking towards the unfolding end, we see 'result'. Then, this 'result' at the unfolding end becomes 'reality'. Reality is the result of a thing's unfold-manifestation in time.

3) An object in the macroscopic world has being as its most fundamental ground, and it is a concrete realization in spacetime. Therefore, 'ground' corresponds to 'the concrete' at the unfolding end. This 'concrete' becomes 'object' in space. For example, Socrates is a man; 'man' is the ground of Socrates. Conversely, Socrates is the concrete of 'man'.

If A is the ground of B, then conversely, B is more concrete and has more object-hood relative to A. If A is the cause of B, then conversely, B is more of a result and has more reality relative to A. If the form of A is less than that of B, then A is more open relative to B; conversely, B is more concealed and has more of an unfolding nature relative to A.

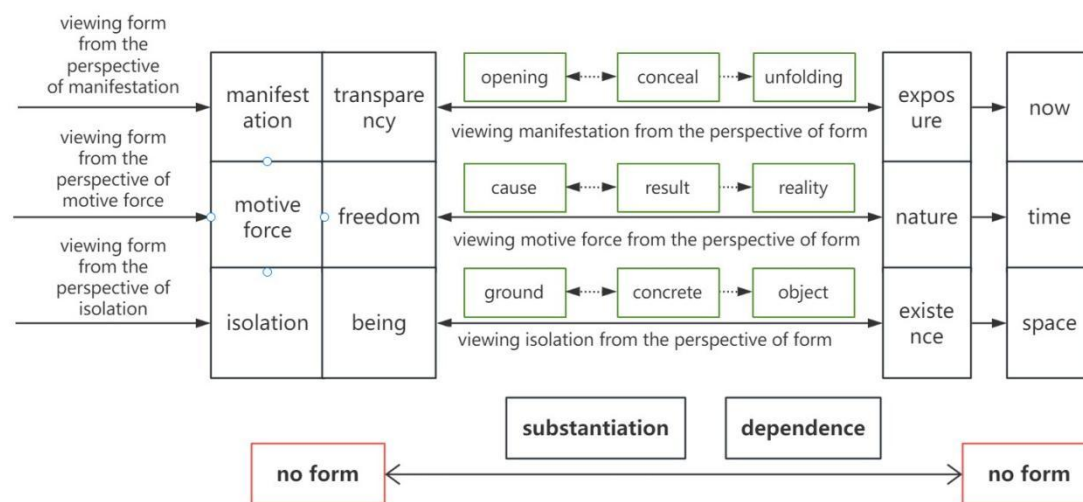
A 'concrete' object has a dependence on space. Not only that, for example, Socrates is a man; 'man' is the ground of Socrates. Conversely, Socrates is the dependence of 'man' (as a concept), because without individual concrete humans, the concept of 'man' would not exist. That is to say, for 'B is A', if A is the ground of B, then A is the substantiation of B (the literal core of substantiation is 'to stand under'; it is the foundation upon which a thing is able to 'stand'). Conversely, B is the dependence of A, because B is more concrete and has more object-hood than A. Continuing in this way, one will find that C is the dependence of B, and so on, until finally, one arrives at a concrete object in space. This relationship between dependence and substantiation reveals a completely new understanding, interpreting the traditional relationship of genus and species as a relationship of mutual dependence. This shows that the existence of any abstract concept depends on concrete instances; otherwise, it would become an empty symbol. And space is the dependence of all concrete and abstract things. And since space is rooted in no form, it ultimately terminates in a dependence on no form.

Being is the ultimate substantiation for a thing being itself. Therefore, it is said that an object in the macroscopic world consists not only in its internal substantiation of being, but also in the external dependence of existence at the other end (dependence on space). Thus, it is said that the inner end, from the perspective of being, is the substantiation end; the outer end, from the perspective of existence, is the dependence end. Being and existence jointly maintain this object. The existence of an object that we normally speak of is this dependence. That actually manifested flower, it exists in itself. When we say 'this flower exists', we necessarily imply where it is located and that it occupies space.

Likewise, the substantiation of reality is freedom, and its dependence is nature. Since nature changes according to time, when we speak of an object's existence in time, we are referring to the concrete presence of a certain object at a certain time. This is not merely a presence in time; this presence must necessarily be related to space: this object must appear at a certain time in a certain space. Therefore, viewing nature from the perspective of the existence of space, nature is also a kind of existence (the existence of time).

Likewise, the substantiation of unfolding is transparency, and its dependence is exposure. Exposure is a state on the dimension of 'the now'. The exposure of an object must necessarily be related to time and space (this object must necessarily appear in spacetime). Therefore, viewing

exposure from the perspective of the existence of space, exposure is also a kind of existence (the existence of exposure). Viewing exposure from the perspective of the nature of time, it is also a kind of nature (the nature of exposure).



According to the preceding explanation, we first recognize the direct manifestation of this flower. Later, we come to recognize the spatiotemporal existence of this flower. Still later, our use of 'is' becomes more and more abstract. At this point, we can no longer be satisfied with such an existence that is dependent on time and space. Instead, we ask the question of ground-based being: 'What is this flower?'. This question turns from spatiality to abstractness, thereby escaping the limitations of space and turning towards the ground-based being of a thing itself. The 'is' in this question can, through the method of limits, lead this flower to the being of isolation. And this being of isolation is the being of the substantiation end. Therefore, this also leads the dependent existence towards the being of the substantiation end.

Existence is also a result obtained by viewing no form from the perspective of form. When we say where this flower exists, what we mean is that from the flower as something having volume, we see space (likewise, from the flower as something undergoing change, we see time). We see that it exists in a certain place (we see that it exists within a certain time). And behind space (or time) is no form. This is the same result as when we, through the method of limits, see the being of isolation from the perspective of form. This is the relationship between existence and the being of isolation. They stand at two ends, both pointing towards no form, only in opposite directions. In this way, we have transitioned from the existence we normally know to the being of isolation. Thus, the previously mentioned being of isolation has acquired the legitimacy to be called 'being'.

The evolutionary process of the knowledge of this flower can be explained in this way: what we first know is the direct manifestation of this flower. This direct manifestation is, in fact, dominated by manifestation action. We come to know the existence of this flower in spacetime, which is actually through the 'negation' of time or space (the flower disappears from a certain position or disappears in time). This negation is dominated by motive force action. To lead this flower to the being of isolation through the method of limits is, in fact, dominated by isolation action. This evolutionary process is: direct manifestation → negative motive force → abstract isolation. This is a process of knowing, from the simple to the complex.

In the history of philosophy, many philosophers have offered different explanations for the relationship between existence and being (which is actually the 'being of isolation'). However, the explanations of these philosophers often rely on conceptual distinctions and declarations, and do not provide a clear, logically deductive, natural transition between the two. The resolution of the relationship between the existence and the being of isolation of a being is, in fact, the resolution of the traditionally debated relationship between being (actually, the 'being of isolation') and beings.

We continuously reduce the form of this flower, applying to it the limit method used to obtain transparency, as discussed above. In the end, we will obtain transparency, and accompanying it is the being of isolation. Since this limit process is dominated by manifestation, the being of isolation is only an accompaniment, and it is implicit. This flower does not express being; it only manifests. Its being is analyzed out by our consciousness.

In this limit process, the later things with less form are the substantiation for the earlier things with more form. If the later ones cannot substantiate themselves, the earlier ones will not be able to either. The final result of this limit is no form (the being of isolation). The being of isolation is its own ground. The being of any thing that has form is based on a thing with less form, which will ultimately be traced back to no form. Therefore, as long as a thing in this limit process is not no form, the thing that follows it will certainly be substantiating its being. Thus, the ultimate substantiation of a thing is still no form.

The actually manifested flower directly exists in itself. This flower conceals its ground, sublates its cause (meaning that when a thing presents itself, we no longer directly see the causal chain behind it), and, having ended its open and unbound state, has unfolded into spacetime. But at the same time, that flower, in the manner of a limit, has integrated into itself all the things of ground from the chain of grounds leading to being. This is the characteristic of isolated things of the macroscopic world in reality. This characteristic is the integration of all things of ground that come from the being of isolation; this integration forms an integration chain of grounds. This integration chain forms a whole, thereby enabling the flower to be a flower and to unfold-manifest, becoming a concrete object. This integration chain is the way in which this flower is able to substantiate itself. This at the same time sublates the cause, and thereby is manifested only as an exposed, unfolding 'outermost part'. As long as there is nothing further beyond its outer end (that is, it is directly unfolded and manifested in spacetime), which means this outer end no longer serves as the ground for other things, then this outer end is manifested by being exposed, and nothing can conceal it. The flower thus brings about an unfold-manifestation freely and without restraint.

This manifestation is an exposed manifestation for space and time, and what this exposed manifestation manifests is the dimension of 'the now'. As a real thing, its characteristic is to conceal the things of its ground and to bring about an unfold-manifestation of its unfolding end. Only by concealing the things of its ground can its unfolding end be brought about for an unfold-manifestation. We have previously discussed that time, space, and the now are a trinity. Space is isolation action, time is motive force action, and the now is manifestation action. Space corresponds to the manifestation of isolation; time corresponds to the manifestation of motive force. On the other hand, this object, as an unfolding manifestation in spacetime, is at once a

manifestation oriented towards space (that is, it manifests for space), a manifestation oriented towards time, and also a manifestation oriented towards the now. Thus, in the macroscopic world, things that change due to motive force and things that are independent due to isolation are unified at this zero-dimensional point of 'the now'.

This integration chain exists not only in the isolated macroscopic world, but also in the isolated world of language. Just like the integration chain mentioned earlier, which is formed by deducing from the concept of 'man' through the method of limits to the being of isolation. This integration chain is also a whole. The integration chain of the world of language is composed of abstract concepts, not concrete material entities. However, the outer end of this integration chain in the isolated world of language is not oriented towards spacetime, but rather towards the open, transparent manifestation. In fact, the entire integration chain is oriented towards the open, transparent manifestation; there is no concealment.

For man, however, it is clearly different, because man is able to reveal these grounds (and causes) as concepts. These revealed concepts are, in their essence, purely formal; they are implicit in the material world. And because man possesses the purified isolated world of language, it is only in this purified isolated world that conceptual grounds are directly revealed. The flower, on the other hand, hides its grounds; only in the purified isolated world can these grounds of it be revealed. The world of language is a pure isolated world, purified under the 'illumination' of manifestation. Therefore, it is in this world that the grounds of beings can be manifested through a mode of exploration.

An object always corresponds to and is accompanied by a concept. An object is of existence, while on the other hand, a concept is of isolation. In a real object, the concept is concealed; we cannot see the concept, only the object. This is because the concept, as ground, is only manifested in the purified, isolated world of language. An object is an unfolded manifestation, while a concept is an open manifestation. It is no coincidence that the concepts of these things of ground can be known, because in this integration chain, manifestation action, isolation action, and motive force action are integrated (opening, ground, and cause are also integrated), and a no form action is always accompanied by another no form action. In this chain of grounds, through each real thing, we can come to know the corresponding concept and cause.

Now that we have found the relationship between existence and the being of isolation (existence is dependence, the being of isolation is substantiation, and they jointly maintain the concrete object), we can then say of an existing flower: 'A flower is a being of isolation'. Now, for that largest concept obtained through the method of limits (which we previously temporarily called the being of isolation), we can now truly call it the 'being of isolation'. This is the transition from the existence of common experience to the being of isolation (they are able to mutually transition into one another). This transition is a crucial step. If there were no method to unify existence and the being of isolation, we could never have a consistent understanding of them. We would never be able to advance on the path of the study of being.

This unification is, in fact, spoken of from the perspective of space (isolation action), because the integration chain of a thing obtained in this way is an integration chain of space, and such an existence is a spatial existence.

Of course, we can also, through a similar method, unify temporal existence and the being of motive force. This unification is, in fact, spoken of from the perspective of time (motive force action). The integration chain of a thing obtained in this way is a temporal integration chain (referring to the causal chain of a thing from cause to result), and such an existence is a temporal existence. A thing is changing, but it brings about an unfold-manifestation at the dimensional point of 'the now'. Each thing at this dimensional point of the now is an outer end; this is oriented towards time (the outer end discussed earlier was oriented towards space). This temporal outer end directly faces time and is manifested; it is an unfold-manifestation oriented towards time. In this way, we have found the relationship between temporal existence and the being of motive force, and have unified them. Thus, we can say of a temporally existing flower: 'A flower is a being of motive force'.

In summary, we can now say, 'A flower is a being of isolation'. Note, the 'is' (be) in 'A flower is a being of isolation' must not be confused with being. This 'is' is used as a manifestation action, as an expression. In fact, whether a thing has a spatial existence or a temporal existence, it is exposed at this dimensional point of the now, and thus is an unfolded manifestation, and is therefore a presential existence. This unifies spatial existence, temporal existence, and presential existence. They are all, in essence, embodiments of no form action: spatial existence emphasizes the independence and spatial position of a thing; temporal existence emphasizes the change and temporal process of a thing; and presential existence emphasizes the identity and direct presentation of a thing. These three types of existence together constitute the complete picture of 'existence'.

(4.) The Action of Transparency, the Action of Freedom, and the Action of Being

Note, based on the three limit deductions, we have distinguished three different concepts: ground, cause, and opening. Ground is associated with being (the being of isolation); cause is associated with freedom (the freedom of motive force); and opening is associated with transparency (the transparency of manifestation). Ground is the way to being; cause is the way to freedom; and opening is the way to transparency.

Being is the greatest ground; being can only be its own ground. Therefore, being no longer needs a ground; ground stops here. Freedom is the greatest cause; freedom can only be its own cause. Therefore, freedom no longer needs a cause; cause stops here. Transparency is the greatest opening; transparency can only be its own opening. Therefore, transparency no longer needs an opening; opening stops here. Therefore, these three concepts all have a limited scope of application. At the level of no form, it is another logic. At this level of no form, ground, cause, and opening are all identical. At this level, being, freedom, and transparency are also all identical.

In concrete things, due to the united character of the three no form actions, the corresponding ground, cause, and opening are also united. Therefore, cause must certainly contain ground (this has already been shown in the process of the limit deduction earlier); such a cause is a grounded cause. And ground must also certainly have a basis that can serve as a motive force cause; such a ground is a causal ground. Any cause or ground will have an opening as its primordial beginning. This is the reason for the existence, within a certain scope, of direct conclusions such as axioms, because they provide a direct presentation that requires no further questioning of ground or cause. For example, the fact that an apple tree bears apples not only shows that the apple tree is

the cause of the apple, but also that it is a grounded cause. Only an apple tree can bear an apple; it is not just any random cause.

We thus see that cause can contain ground. When cause contains ground, causality obtains its necessary ontological foundation. That is to say, as long as causality contains ground, based on the ground it contains, causality will possess a corresponding objectivity and necessity. The objectivity and necessity of the causal relationship are rooted in the identity and ground of no form action. Therefore, Hume's complete denial of the objectivity and necessity of the causal connection is incorrect.

Being is its own ground. If it is not yet free, then it must have a cause. If a cause exists, it would be generated by another thing. Being is no form; it cannot be generated by another thing. Freedom is its own cause. If it is not yet being, if it still has some ground, then there must be some limitation, and it would change according to this ground. Therefore, it would not be pure freedom.

We know that there are manifestation action, motive force action, and isolation action. Correspondingly, there should also be the action of transparency, the action of freedom, and the action of being. Opening is the action of transparency; concealment and opening are opposite actions. Cause is the action of freedom; result and cause are opposite actions. Ground is the action of being; the concrete and ground are opposite actions.

The action of transparency is viewing no form from the perspective of form; it is an action of form. Manifestation action, on the other hand, is the opposite; it is a no form action. Therefore, viewed from the opposite perspective, the action of transparency is also manifestation action (a reverse manifestation action). The same is true for the action of freedom and the action of being.

Opening is direct; a thing is directly opened and manifested to become a being, without any mediation. Cause is indirect; cause and result are always in a before-and-after relationship. Therefore, cause possesses indirectness; the appearance of a thing is achieved through a cause. It is an indirect appearance to become a being. Ground is concealed; for ground, indirectness is not enough. Although we can say that 'man' is the ground of Socrates, only an advanced animal like man has such an advanced level of knowledge. Lower animals can only know freedom (meaning they can perceive causal relationships). If man did not have rational thought, did not have conceptual thought, then we could only see and know individual concrete things, see and know individual concrete changes, and would not know the concept of 'man'.

The ground of a thing is concealed. Only through conceptual thought can the concealment be removed, thereby revealing a thing's own ground (this also shows that the appearance of a highly intelligent being with conceptual thought is not a coincidence). If this were not the case, then this concealed ground would never be manifested. This also illustrates how high the status of human language is. Since ground is concealed, relative to an indirect cause, the cause has a greater transparency than the ground. Of course, the greatest transparency is still the opening. To seek the ground of a thing is, on some level, to seek the underlying cause that generates this thing. To find this cause is to make the cause within the ground transparent. Conversely, when a cause generates a thing, this thing conceals the indirect cause within the ground.

Since viewing form from the perspective of no form gives isolation, motive force, and

manifestation, which correspond respectively to viewing no form from the perspective of form giving being, freedom, and transparency, then the three relationships embodied by no form action (the relationship of identity, the relationship of isolation, and the relationship of motive force) should also be correspondingly possessed by the action of transparency, the action of being, and the action of freedom.

Because no form united transformation is itself of motive force, when the former is transformed into the latter, the former is, in fact, the cause of the latter. Using this point, let us see if the action of being, the action of freedom, and the action of transparency can constitute a no form integrated transformation.

1) The transformation of the action of being into the action of freedom is for the action of being, as ground, to become the cause of the action of freedom. This is to open (the action of transparency) the ground, to make the ground transparent. 'To make the ground transparent' is to make the ground transparent into a cause. When the ground is made transparent, it can then become a cause. This is because it has already been discussed that ground must certainly have a basis that can serve as a motive force cause.

2) The transformation of the action of freedom into the action of being is for the action of freedom to become the cause of the action of being. That is to say, the cause of the action of being is the action of freedom. The action of freedom thus becomes a ground. In this way, freedom reduces its opening (the action of transparency) and reduces its transparency.

3) The transformation of the action of being into the action of transparency is for the action of being, as ground, to become the cause (the action of freedom) of transparency.

4) The transformation of the action of transparency into the action of being is for the action of transparency, as an opening, to become the cause (the action of freedom) of the action of being.

5) The transformation of the action of freedom into the action of transparency is to make the action of freedom the cause of the action of transparency. That is, 'the action of freedom is the cause of the action of transparency'. Then, 'the cause of the action of transparency' is the ground (the action of being) of the action of freedom.

6) The transformation of the action of transparency into the action of freedom is to make the action of transparency the cause of the action of freedom. That is, 'the action of transparency is the cause of the action of freedom'. Then, 'the cause of the action of freedom' is the ground (the action of being) of the action of transparency.

This shows that the action of being, the action of freedom, and the action of transparency constitute a no form integrated transformation. That is to say, ground, cause, and opening constitute a no form integrated transformation. Although in our daily language and thought they are often regarded as different concepts, within the framework of no form action theory, they are interconnected, mutually dependent, and indivisible. If analyzed thoroughly, this is in fact the case.

For example, in society, various transparent rules of behavior are established. Such rules are transparent to everyone; everyone knows them. But if people do not have freedom, and these rules prescribe human behavior in a very rigid way, then a person will not become an

independent being (a person as an independent, self-grounded individual, not a lifeless instrument; this kind of being is not a natural existence). That is to say, for these transparent rules to be transformed in a way that enables people to become independent beings, it is necessary that people have freedom. Therefore, the transparent rules of society, the independent being of a person, and a person's right to freedom are all indispensable; they form an integrated whole. And they are also capable of undergoing a no form integrated transformation.

In fact, within the three relationships of the three no form actions, ground, cause, and transparency can be seen. Distinguishing three no form actions from a thing shows that this thing contains these three no form actions as attributes; therefore, these three no form actions are the ground. That the three no form actions can be mutually transformed shows that they can be reciprocally causal. The three no form actions are all an identity of themselves with themselves; this direct identity is a transparent opening. Any identity that is not an identity of itself with itself (for example, plants and animals are both living beings) requires looking further up for a common ground; therefore, it is not completely transparent, nor is it completely open.

Regarding the mutual transformability of the three no form actions, we previously arrived at this result by reasoning based on the identity of no form. This result was obtained only indirectly, without Immediacy. The action of being, the action of freedom, and the action of transparency correspond respectively to isolation action, motive force action, and manifestation action. Looking at the no form integrated transformation of ground, cause, and opening, this transformation is much more immediate. The transformation among them is a very immediate, smooth, and continuous inferential transition. Therefore, the corresponding transformations among the three no form actions also acquire a certain Immediacy. For example, when we think, "Why is there this thing?", our thought transitions very naturally and smoothly from seeking its 'ground' (what it is) to seeking its 'cause' (how it is generated), and finally to questioning its 'opening' (how it is directly presented to us). This thought process is coherent for us.

In the previous subsections, it has already been discussed how to view form directly from the perspective of no form (note, directly, not through the method of limits): to view form directly from the perspective of manifestation is essence; to view form directly from the perspective of motive force is subject; to view form directly from the perspective of isolation is substance. This is viewing form directly after having obtained the three types of no form. Let us analyze them again.

To view form directly from the perspective of manifestation, the form is directly presented, without any baggage. It is the original state of the being of a thing, embodying its essential attributes. To manifest is to let a thing be presented in its most original and true state. And essence is precisely the most original and true attribute of a thing. What we say is: 'to manifest (or reveal) the essence of a thing', which is to view form directly from the of manifestation.

To view form directly from the perspective of motive force, the form embodies the inner vitality of a thing; it is the subjective source of the thing's change and generation of motive force; it is the subjective aspect of the thing.

To view form directly from the perspective of isolation, the form constitutes the foundation for a thing's existence as an independent individual, making it a substance with a clear 'distinction'.

To obtain knowledge of a thing, from the perspective of transparency, is the opening of the immediate essence, emphasizing the direct perception of the essence of the thing. From the perspective of freedom, it is the subject as cause generating other things, emphasizing the understanding of the motive force of change in things. From the perspective of being, it is finding the independent ground of the substance, emphasizing the inquiry into the foundation of a thing's being.

Previously, we obtained being, freedom, and transparency by viewing no form from the perspective of form in the manner of a limit. So, what is it to view no form 'directly' from the perspective of form? The answer is ground, cause, and opening. To view being directly from the perspective of form is ground; it is to seek the ground of things. To view freedom directly from the perspective of form is cause; it is to investigate the cause of the change in things. To view transparency directly from the perspective of form is opening; it is the open state of the essence of things.

Moreover, they correspond respectively to substance, subject, and essence. We can say: a grounded substance; a subject as cause; an open essence.

Through Immediacy, we see the identity of transparency. Through generation, we see the change of freedom. Through distinction, we see the independence of being. This corresponds exactly to the two characteristics of each of the three types of no form.

Regarding identity, it has been previously stated that no form is absolute identity. As for the identity in manifestation, since manifestation action is the most direct, this directness is precisely a direct opening without concealment. Therefore, manifestation action directly opens the identity of no form. Consequently, identity is perceived through Immediacy. Therefore, identity, as that of no form, becomes the characteristic of viewing manifestation action from the perspective of isolation action (self-isolation) (as has been discussed in previous subsections on the characteristics of manifestation action).

And this is indeed the case. For example, the law of identity we are familiar with, 'A is A', is merely our immediate understanding; it does not say anything more. Therefore, the law of identity is merely stating the 'identity of a self with itself'. The absolute identity of no form is its own internal, undifferentiated identity. This 'identity of a self with itself' comes from the absolute identity of no form. This 'identity of a self with itself' is manifested in the open transparency. This is what was explained earlier as: "the identity of a self with itself is the manifestation of the absolute identity of no form".

Identity in isolation action is concealed; a thing must necessarily have another thing as its ground, and only when it reaches that highest being of isolation does it attain a true, direct identity. Identity in motive force action is indirect; a thing must necessarily have another thing as its cause, and only when it reaches that highest freedom of motive force does it attain a true, direct identity. However, the indirectness in motive force action, compared to that in isolation action, possesses a relative transparency. In isolation action, ground has a concealed relationship of containment; for instance, if A is B, then B contains A. Whereas in motive force action, the cause is not concealed; cause and result are successive, and there is no concealed relationship of containment.

In manifestation action, the 'identity of a self with itself' is an identity that has no concealed relationship of containment based on a ground (for instance, 'A is B'), nor does it have an indirect causal relationship. An indirect relationship means that A's generation of B implies that A and B are different, and this difference creates the indirect relationship (if A is generated by B it is indirect, but if one were to say A generates A, it would be direct). But the 'identity of a self with itself' is a relationship of the self with itself; it is a direct relationship. Therefore, such an identity is self-transparent.

Although a thing possesses a direct identity, this is only the identity of a self with itself, not an absolute identity. Only when it reaches that highest transparent manifestation does it attain a true, direct, absolute identity. It is isolation (being), motive force (freedom), and manifestation (transparency), as the highest no form, that are the truly absolute identity. At this point, the explanation of identity has reached a new height.

From the perspective of form, we can only obtain three classifications: directness, indirectness, and concealment. This is the most intuitive classification. Based on their correspondence with isolation action, motive force action, and manifestation action as stated above, we can say more intuitively that, in viewing form from the perspective of no form in the manner of a limit, there are only isolation, motive force, and manifestation (corresponding respectively to the three no form actions). This is an intuitive answer to the earlier question, 'why are there only three no form actions?'

Therefore, from the perspective of isolation, we obtain the ground of things; from the perspective of motive force, we obtain the cause of things; and from the perspective of manifestation, we obtain the opening of things (the direct, unconcealed open being, without need for ground and cause). Ground, cause, and opening are all supports for the existence of concrete things. These are also the basic concepts of logic. Any thing requires a ground for its being, a cause for its generation, and a manifested opening. A painting is created by an artist; the artist is the cause of the painting's generation. Can the painting exist just by being created? Of course, it needs to exist as an isolated, independent thing, and it needs to exist as a directly manifested thing.

And that highest ground (being) is the most fundamental ground of things; that highest cause (freedom) is the final cause of things; and that highest opening (transparency) is the most direct opening of things.

As stated earlier: "isolation action has the characteristics of independence and distinction; motive force action has the characteristics of change and generation; manifestation action has the characteristics of Immediacy and identity. Each no form action has two characteristics, and the two characteristics of each no form action are obtained from the perspectives of the other two corresponding no form actions." Correspondingly, the action of being, the action of freedom, and the action of transparency also each have two characteristics. The action of being has the characteristics of the free action of being and the transparent action of being; the action of freedom has the characteristics of the action of freedom of being and the transparent action of freedom; and the action of transparency has the characteristics of the free action of transparency and the action of transparency of being.

Thus, regarding the characteristics of no form action, we can say:

1) The free action of being is independence: Everyone should be familiar with this. The free being of a thing represents its independence.

2) The transparent action of being is distinction: When we make the ground of a thing transparent, this thing becomes a distinguishable being. For example, when the ground of a set (its definition or construction rule) is transparently revealed, we can clearly distinguish its boundary from other sets.

3) The action of freedom of being is generation: For the motive force action of freedom (cause) to serve as the ground of a thing, a result must be generated by the motive force. For example, non-living matter can be the cause of life. To serve as its ground, non-living matter must evolve (generate) life.

4) The transparent action of freedom is change: When we see the change of a thing, we know that it must be the motive force of freedom that is changing, and how it is changing. Then this freedom exhibits transparency.

5) The free action of transparency is Immediacy: Behind the most direct open presentation (Immediacy) is the motive force of freedom.

6) The action of being of transparency is identity: This is when a self is its own ground. This is directly transparent, open, and is also the isolation of a self from itself.

(5) Transparency

From the above discussion, we have arrived at a concept that has been neglected in past philosophy: 'transparency'. This is a very special concept. How can the essence (form) of a thing be directly manifested? It is by making this thing become transparent. To make it transparent is to reduce its form or simplify its form. Such a transparency is what our consciousness is to express; this is consciousness. Therefore, consciousness is the attainment of a certain degree of transparency, thereby manifesting the essential form of things.

This indicates that instead of asking how consciousness is generated from matter, it is better to ask how reality becomes transparent and manifested. Because manifestation and transparency correspond, in this way we have connected consciousness with being, freedom, and transparency.

Since the macroscopic world is a world dominated by isolation, the isolation of objects in the macroscopic world is explicit (meaning, an object in the macroscopic world is, by default, isolated). This means that objects in the macroscopic world are, by default, independent individuals with clear boundaries; this is the unfold-manifestation spoken of earlier. On the other hand, for a stone, its hardness is only manifested when it is struck, and it is only through the reflection of light from it that we see its shape. This is the transformation of the stone, as a thing of isolation, into manifestation action through motive force action. This manifestation action has a feedback nature (meaning that information can only be obtained through physical contact or interaction); it gives feedback to us, and this is indirect. In the motive force quantum world, the motive force action of a quantum is explicit. For our observation of a quantum, the so-called

collapse is this: when an instrument of isolation from the macroscopic world performs an observation, it transforms the motive force that is explicit in the quantum world into an isolated thing in which isolation is explicit in the macroscopic world.

As for the world of consciousness, it is a world dominated by manifestation, and therefore the manifestation of the world of consciousness is explicit (meaning, a thing in the world of consciousness is, by default, manifested). Thus, the manifestation in consciousness is an explicit, direct manifestation, and not the feedback of its manifested form through contact. It does not need to, nor will it, manifest by giving feedback to other things; this is the essence of consciousness. This is the reason why consciousness has "a first-person or subjective ontology and so cannot be reduced to anything that has a third-person or objective ontology" (Searle, 1997, p.212). And for this reason, it is said that to form consciousness, a thing must be made transparent to the point where it cannot give feedback to other things, and can thereby be directly manifested.

As has been discussed previously, there is a type of manifestation of things in the macroscopic world called unfold-manifestation; it is a manifestation oriented towards spacetime and the now. This manifestation is the direct manifestation of the macroscopic object itself, oriented towards spacetime and the now; therefore, this is also a kind of Immediacy. However, this manifestation is a non-transparent manifestation; therefore, this manifestation is not the manifestation of consciousness. Consciousness is that which possesses a certain degree of transparency, enabling it to directly grasp the essence of things. This is also the reason why our consciousness can know the things in this world.

The highest being, the highest freedom, and the highest transparency, as no form, are identical. Identity is the foundation of knowledge. What is meant by knowledge is the bringing into consistency of that which is manifested in consciousness and the thing to be known. This consistency requires identity, and only the highest identity can guarantee that they can be consistent. The knowledge that consciousness has of the things manifested within it is the most direct and the truest, because that is an open, direct manifestation.

Whereas the knowledge of things of motive force and things of isolation is an indirect (concealment is also a form of indirectness) knowledge, because they are both an indirect being. However, the closer a thing is to the highest being and the highest freedom, the truer our knowledge of it becomes (which also explains why humans like to pursue freedom and true things). Since these two types of things (things of motive force and things of isolation) are known indirectly, the knowledge of them will also have indirectness and concealment, which gives rise to deviation. Therefore, the knowledge of them will have a distinction between truth and falsehood. This is also the reason why, in human knowledge, there is 'truth and falsehood'.

The goal of our human knowledge is to overcome this indirectness and concealment in order to attain a knowledge that is closest to direct and transparent manifestation. Viewed in this way, our knowledge must progressively approach direct and transparent manifestation, which is to say, it must progressively approach knowing the essence of things (this is the reason why we humans must pursue the essence of things). This is the pursuit of truth.

Undoubtedly, from the above analysis, it can be seen that human knowledge should be divided

into three types: the knowledge of isolation, the knowledge of motive force, and the knowledge of manifestation. The knowledge of isolation emphasizes the knowledge of the essential attributes and the foundation of being of things; the knowledge of motive force emphasizes the knowledge of the process of change and the cause of things; and the knowledge of manifestation emphasizes the knowledge of the directly presented mode and meaning of things.

Concealment can also be divided into three types: the concealment of isolation (concealing the ground), the concealment of motive force (concealing the cause), and the concealment of manifestation (concealing the opening). Man is a conscious, intelligent being who has evolved from a concealed world to become one who can remove concealment. As such a being, from birth, one is thrown (unconcealedly exposed to) into this concealed world. Man must strive to remove these concealments to achieve transparency in order to grow and progress; this is man's fate. Because although man is an advanced being, he is, after all, also an object of the macroscopic world. Therefore, man must also face the concealment brought by this world and engage with it: to contend with it, and to dedicate himself to revealing it, and in this concealment, to bring his own being into the unconcealed. It shows that the pursuit of knowledge and understanding is not just a cultural development, but a fundamental aspect of human meaning.

Just like the philosophy we are discussing now, these discussions enable us to see this world more clearly and more profoundly. Philosophy is the eye of human thought; it enables man, through thought, to see this world more clearly, and not merely to see the world with the eyes of the senses.

(6) Summary

Thus, we have found three correspondences: isolation and being, motive force and freedom, manifestation and transparency. We have bound them all within the framework of a two-dimensional theory of no form and form. From the perspective of no form viewing form, we saw the three no forms, while viewing no form from the perspective of form, we saw the three foundations that support things (which are also no form).

Not only that, but at the same time we have also found the relationship among the action of being, the action of freedom, and the action of transparency (they seamlessly transition into one another through no form integrated transformation). More importantly, by understanding the relationship among them, we have found the relationship between consciousness and transparency, and at the same time have come to know the relationship between consciousness and being, and the relationship between consciousness and freedom. It seems that only by connecting all these most core concepts in human knowledge can one come to know their essence, especially the essence of consciousness (consciousness is a highly transparent state that allows for the direct manifestation of essence).

These three pairs of concepts—isolation and being, motive force and freedom, manifestation and transparency—are all known by us in the manner of a limit, which is different from things we know directly, and this is also the reason why they are difficult to understand directly. The method of limits enables us to transcend the limitations of direct experience, to touch upon the domain of no form, and thus for them all to be known as 'no form'. Things that 'have no form' have traditionally been considered incomprehensible and un-researchable. Without the concept

of no form action and the two-dimensional theory (no form and form), and without this 'limit' way of thinking, a deep understanding of these concepts would be difficult to achieve.

In this way, these concepts are technically bound within the framework of this two-dimensional theory, and the explanation of these concepts based on the three relationships of no form action thus acquires a technical operability. In this way, no form action theory, through technical operability, eliminates the mystery of these basic concepts and the dilemma of their being unable to be directly studied. This makes their expression no longer obscure and difficult to understand as it was in tradition. The reason for the obscurity and difficulty of understanding in traditional descriptions is simply that a suitable and essential way to express them had not been found.

It now appears that being is not the only highest concept. Parallel to it, on the same level, are also isolation, motive force, manifestation, freedom, and transparency. Although one cannot directly study any single one of them (to do so would also be meaningless, as they are all concepts of the highest order), one can, based on their relationships, unite them for study, and by revealing the relationships among them, reveal their respective essences. This is a parallel revelation, not a conceptual revelation of subordination or inclusion.

The traditional method for studying being has mainly been to use the grammar and semantics of language for explanation—that is, to use various concepts for explanation and analysis. This is the isolation method of explanation. According to the viewpoint of no form action theory, this explanation is incomplete. It also requires the use of the motive force method of explanation. This motive force method is to explain with technical operability, to reveal these concepts. This transcends the explanation of the concepts themselves. Although Hegel's motive force dialectic has a certain technical operability, its operability is not that strong, and its scope of application is limited to philosophical speculation (Hegel, *Science of Logic*, 1812).

In past philosophical research, purely conceptual explanation has been the fundamental reason why 'being' has been spoken of as a fog. In no form action theory, the concept of being can no longer be said to be the largest concept; rather, it should be said to be one of the largest concepts, one of the concepts of the highest order.

Historically, philosophy, as a discipline that inquires into the ultimate ground of this world, would ultimately reduce this ground to the largest concept, being. Furthermore, philosophy was to take being as its core to explore the entire world. On the one hand, in their inquiry into being, people ultimately arrived at nothingness (an empty concept with no determinacy), falling into the trap of nihilism (Nietzsche, *Thus Spoke Zarathustra*, 1883). On the other hand, without yet having clarified what being is, they had to take being as the ultimate ground to study other concepts, which led to logical circularity and confusion.

The fact is, one cannot ask what being is. If one persists in asking, the final conclusion is: it is nothing (however, to arrive at this conclusion is the most correct thing). This seems to be a path that offers only despair. Indeed, this path holds no hope. However, when one, in the manner of a limit, walks from a concrete ground to the 'being' of no form, the trajectory of this journey brings us hope. Because we have discovered, coming from other paths in the manner of a limit, five concepts of the highest order that are on the same level as being. These highest-order concepts explain no form from different perspectives. And we can only use the other five highest-order

concepts to explain being.

Ancient Greek philosophers, such as Heraclitus, had long ago perceived that existing things are in a state of eternal motion and change, implying a connection between being and motive force (change) (Aristotle, *Metaphysics*, 350 BCE). They also recognized the relationship between being and manifestation, such as Parmenides' "to be is to appear". Heidegger provided a profound analysis of this:

"Beings are gathered in Being, and beings appear in the shining (Scheinen) of Being, which astonished the Greeks" (Heidegger, 1957). He further pointed out: "Appearance is identical with Being... Being appears as phenomenon" (Heidegger, 1935).

It can be seen that Heidegger's analysis indeed shows that the ancient Greeks, in a primordial understanding of being, had already recognized the intrinsic connection between being and appearance (both 'appearance' and 'phenomenon' are related to manifestation). However, it was limited to this; it was only an intuitive, experiential knowledge. Neither the ancient Greeks nor Heidegger himself gave a precise explanation for why there is an intrinsic connection between being and appearance. This is the most fundamental question.

Heidegger advanced the insights of the ancient Greeks. In his works, Heidegger systematically explored the relationships between Being and manifestation, freedom, motive force, and transparency, transcending the intuitive insights of the ancient Greeks:

1) Being and Manifestation

Heidegger held that Being is not an abstract entity, but unfolds through the manifestation of beings. He emphasized that Dasein (the mode of human existence) is the site where Being manifests. Through 'Being-in-the-world', by interacting with beings, Being is manifested. For example, a tool (like a hammer) manifests its meaning of being in its 'readiness-to-hand', not merely as a static object (Heidegger, *Being and Time*, 1927). In *Introduction to Metaphysics*, he pointed out: "Beings manifest themselves through phenomena, Being is appearance." This manifestation is not a superficial appearance, but the presentation of the essence of beings through the 'shining' of the phenomenon (Heidegger, *Introduction to Metaphysics*, 1935).

2) Being and Freedom

Freedom is the core characteristic of Dasein's existence, embodied as an openness to its own possibilities. Dasein is 'thrown' into the world (thrownness), yet through 'projection', it faces the future, choosing its mode of being. For example, choosing to become a poet or a scientist is an expression of Dasein's freedom. In *Being and Time*, Heidegger proposed 'Being-toward-death': Dasein, in facing the necessity of death, awakens to its own finitude, which in turn stimulates authentic freedom. This freedom enables Dasein to transcend the everyday 'they' (das Man) and directly confront the possibilities of being. Being thus unfolds through the dynamic choices of freedom, displaying its openness (Heidegger, *Being and Time*, 1927).

3) Being and Motive Force

Heidegger, inheriting the ancient Greek view of motive force (such as Heraclitus' "everything flows"), held that Being is inseparably linked with generation and change. In *Introduction to*

Metaphysics, he interpreted the ancient Greek 'nature' (physis) as a process of generation and manifestation; beings manifest Being through growth and decay. The temporality of Dasein further embodies this dynamism: the threefold structure of the past (having-been), the present (present), and the future (to-be) drives the dynamic of Dasein's being. However, modern technology reduces beings to 'standing-reserve', suppressing the dynamism of Being and leading to concealment (Heidegger, *The Question Concerning Technology*, 1954).

4) Being and Transparency

Heidegger, through 'Aletheia' (the Greek word for 'truth'), elucidated the relationship between Being and transparency. Truth is not the correspondence of a proposition, but the 'unconcealment' of Being, that is, beings becoming transparent through manifestation. For example, a work of art (such as Van Gogh's *A Pair of Shoes*) reveals the truth of beings through the phenomenon, making Being clearly visible. Dasein, as the site where Being manifests, possesses transparency, revealing Being through language, poetry, or thought. However, Being is often concealed (as in the domination of technology) and needs to be regained through authentic awakening (Heidegger, *On the Origin of the Work of Art*, 1935).

Heidegger's exploration of the relationship between Being and these concepts is a great step forward; it is already very close to no form action theory. However, he did not recognize why they are related. This is because he did not recognize that the things these concepts represent are no form. It seems as though no one has been able to recognize that these concepts are top-level concepts on the same hierarchical level.

The part missing from Heidegger's exploration is precisely the concept of 'no form'. If these concepts are not understood as being obtained through different paths leading to the same 'no form', and that each top-level concept carries its own distinct formal trajectory leading to no form, then the connection among them remains mysterious and inexplicable. 'No form action theory' provides a clear and systematic framework for understanding the interconnection of these concepts, offering a solution to this problem. By grounding them in the concept of 'no form' and demonstrating their ability to undergo no form integrated transformation, a logical explanation for their intrinsic relationship can be provided.

Viewed in this way, the traditional practice of taking beings and being as the core objects of study for metaphysics is problematic, because there are five other concepts on the same hierarchical level as being. Therefore, the core objects of study for metaphysics should be elevated to form and no form. Taking only 'being' as the core object of study for philosophy offers no hope for a breakthrough. Correspondingly, the core of ontological research should also be elevated to form and no form.

Thus, as explained earlier regarding the relationship of no form integrated transformation among ontology, epistemology, and methodology. No form action theory, taking the two-dimensional theory of form and no form as its starting point to explore and know this world, necessarily requires certain methods. These methods include no form united transformation, no form integrated transformation, the no form trinity, viewing form from the perspective of no form, and viewing no form from the perspective of form. And these methods are contained within form and no form; they are naturally integrated with them. These methods are not externally imposed. In

the process of unfolding no form action theory and explaining this world, these methods naturally flow forth. Not only do they flow forth naturally, but they do so necessarily. Therefore, it is said that these methods are natural methods and also intrinsic methods. 'Viewing form from the perspective of no form and viewing no form from the perspective of form' are ways in which humans observe the two, and also the ways in which form and no form mutually combine. Since no form is a top-level concept, these methods are also top-level methods.

These six top-level concepts are all known as no form through the method of limits. They all arrive at no form from different perspectives. They are all unified into no form, which is to say, there is an intrinsic connection among them. This is like walking to the end of a road is the end of the road, and swimming to the end of a river is the end of the river. Although the end reached is the same, the routes to the end are different, which results in the ways of reaching the end being different. These top-level concepts cannot be simply reduced to no form; they each have their own different trajectories, and their respective trajectories are all paths leading to no form. Therefore, based on their different trajectories, we see that no form has three different actions and three different concepts of form (being, freedom, and transparency).

Viewing no form from the unfold-manifestation perspective of isolation is space. Viewing no form from the unfold-manifestation perspective of motive force is time. Viewing no form from the unfold-manifestation perspective of manifestation is the now. The now, space, and time are all pure no form actions; behind them all is no form. Their differences are also due to the different paths leading to no form.

How is no form to be studied? It is by distinguishing the concepts obtained from the different trajectories formed by the different paths leading to no form, and then studying the relationships among these different concepts. It is like calculus in mathematics: when taking the derivative at a point, the derivatives obtained through the limit for different curves passing through this point are generally not the same, although the limit of the derivative is to arrive at the same point. That is to say, for the same point, its limit derivative is generally not the same. This is very much like these six top-level concepts. Although no form is all the same, to know no form, we must choose a certain path, and the no form seen from different paths is also different. But when we study these so-called different no forms, we find that their essence is the same; they all possess an undifferentiated absolute identity. For instance, if we want to study freedom, since freedom corresponds to motive force, then if a person wants to manifest their freedom, they must necessarily choose some mode (isolation) to manifest it. For example, they can choose freedom of action, freedom of thought, freedom of association, and so on. This is the united use of these six top-level concepts.

But regardless of their respective trajectories, the result they arrive at is the same. At the end they reach, we have unified them all, thereby connecting them. From an epistemological perspective, knowledge is manifested through concepts. Now that we have the concept of transparency, we can say that when the relationship between concepts becomes transparent, it means that knowledge has been manifested through concepts. We have found the relationships among these six top-level concepts, so we can say that the relationships among these six concepts have become transparent.

It is worth noting that we study this world based on the two-dimensional theory of form and no

form. We isolate the world into two different dimensions, which is an embodiment of isolation action. And whether it is by viewing form from the perspective of no form in the manner of a limit, or by viewing no form from the perspective of form in the manner of a limit, both are ways of studying the world using the mode of motive force change. The method of limits itself embodies motive force action, because this method is one of approaching a limit through continuous change. And through this method of limits, we have manifested the six top-level concepts of no form.

We use the method of isolation (the framework of the two-dimensional theory) to divide the world, the method of motive force (limit-based thinking) to explore the world, and ultimately, through manifestation action (the presentation of concepts) to understand the world. This is a no form united transformation, which once again embodies an important characteristic of no form action theory: reflexivity, that is, it can use its own framework to explain itself. No form action theory is not only a theory for explaining the world, but also a method for knowing the world. In the process of applying this method, we are at the same time practicing the principles of no form action theory.

The fundamental laws of no form action theory are not only a matter of linguistic expression but are also technically operable. Therefore, by applying these fundamental laws, it is possible to classify and structure the valuable concepts created throughout human history and to establish clear relationships among them. In this process, it may even be possible to discover or create new concepts that were previously unknown. I conjecture that this conceptual system is a vast relational system, and it is perhaps open (that is, the conceptual system possesses innumerable concepts). If that is the case, relying on human effort alone to follow these fundamental laws would make it difficult to complete such a vast undertaking.

Based on the above reasons, I, as the creator of no form action theory, can only reveal the fundamental principles of the theory and, in accordance with the theory, analyze and present the basic concepts. Fortunately, modern artificial intelligence has made groundbreaking progress, and it is entirely possible to use AI to continuously carry out such work. Furthermore, future AI could completely use this relational system and the fundamental laws of no form action theory as the logical basis for conducting its reasoning. I believe that such an AI would truly be a reliable computational system possessing super-intelligence.

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