```
·(Pǔ):宇宙终极本源,气的纯粹混沌未分化状态,创生链起点与溯源链终点,对应圣人之气、先天德知(如爱因斯坦对时间本质的直接洞察)
                                    气(Qì):万物共同本体,无形能量场/信息海,对应物理学"量子真空"、哲学"本体""道体"
                                    象(Xiàng):气的动态模式/趋势,连接气与形的桥梁,如股市涨跌趋势、人的神韵、时代思潮
                        核心术语定义
                                    枢(Shū):认知转换关键机制,指"观象"能力,后天返先天的桥梁,对应《易传》"几"、开阖枢调节功能
                                   ─ 形(Xíng):象凝练后的固定结构/法则,如物理定律、数学方程、社会制度(西方科学主要研究对象)
                                    - 器(Qì):形的具体化物质体现,如苹果、显微镜、广义相对论方程
   气形象理论核心体系与基础概念 ○
                                   创生链:朴(气)→象→形→器(宇宙生成/创造过程,自上而下,自然显现)
                                   溯源链:器→形→象→气→朴(认知逆向过程,遇矛盾溯源本源,解决深层问题)
                                    居气观象:安住气的本体感知,观照象的变化,洞悉形器生灭规律(对应《周易》
                                     观象制器:通过直觉感知象,领悟规律,创造解决方案/产品(对应《周易》
                                                                               ,创新方法论核心)
                                                     核心目标:抒情言志、精神超越,追求情感共鸣
                                                     认知路径:由外向内,物我交融(外在意象→内心情感/宇宙感悟)
                                  李白式 (东方诗性-道家
                                                     思维过程:发散、隐喻、审美,创造诗意空间(如"白发三千丈,缘愁似个长"
                                                     哲学根基:天人合一,与环境和谐感应
                                                     输出结果:诗歌、意境等无形精神产物
                                                       核心目标:生存制胜、解决问题,追求物理胜利
                                                       认知路径:由外向外,即时映射(环境信息→战术/工具匹配)
                                  邦德式(西方特工-实用主义)
                                                       思维过程:收敛、实用、高效,快速触发应对方案(如见鱼晕厥→判断有毒→屏息破窗)
                                                       哲学根基:主客二分,分析控制环境
                                                       输出结果:行动、胜利等有形成果
                                                             哲学根源:道家"天人合一"、儒家"德性之知"
                                                             - 认知来源:内向回溯,与宇宙本体感而遂通
                                                             知识性质:先天、直觉、整体,关联道德境界的良知
                                            先天德知(李白代表)
                                                             ·运作方式:"感通",物我两忘如明镜照物
                                                             - 核心动力:内在生命情感与宇宙感(如李白的"愁")
                                                             输出结果:创造独特意境(诗篇)
  、东西方思维与认知对比 ベ
                                                             比喻:"泉眼",知识如活水自然涌出
                   认知源头差异(先天德知 vs 后天认知) ○
                                                             哲学根源:西方"主客二分"、经验主义、理性主义
                                                             - 认知来源:外向学习,通过训练积累知识库
                                                             知识性质:后天、逻辑、分析,关联技能经验的见闻之知
                                            后天认知(邦德代表)
                                                             ·运作方式:"反应",模式识别如计算机调用数据库
                                                             核心动力:外在任务目标与逻辑必要性(如邦德的"使命"
                                                             输出结果:提供高效可复制解决方案(行动)
                                                             比喻:"水库",知识如储水用时调动
                                                          · 特质:生发、灵活,思维发散整体(如树木生长,注重生命力)
                                       东方(木-厥阴风木-气象层) ○
                                                          核心智慧:"成己",体验意境、感应能量
                                                          特质:成形、确定,思维收敛分析(如金属塑造,注重规则工具)
                   文明思维差异(五行隐喻) ○
                                      · 西方(金-阳明燥金-形器层) ⊶
                                                          核心智慧:"成物",分解世界、制造工具
                                      辩证关系:相克(东方嫌西方僵化,西方嫌东方模糊)、相成(西方需东方创新源头,东方需西方落地方法),融合为"金木交并"
                                                 核心思想:绝对时空观、超距作用的力(F=G·M·m/r²)
                                                 气形象对应:执着"形器"层面,时空为固定舞台,引力为外在力
                                                 适用范围:低速(v<<c)、弱引力场(日常生活、经典工程学)
                                                  核心思想:相对性原理、光速不变原理,颠覆绝对时空(E=mc²)
                                       · 狭义相对论 (
                      与经典物理/相对论关联 🤇
                                                   气形象对应:打破绝对"形",时空为统一平直背景(闵可夫斯基时空),仍为"形器"层面
                                                  适用范围:高速(v≈c)、弱引力场/无引力(粒子加速器、GPS修正)
                                                  核心思想:等效原理、时空弯曲,引力为几何效应(爱因斯坦场方程)
                                       广义相对论(
                                                   气形象对应:时空(形)与物质能量(气)互感,接近"气"的本质,融合"形"与"气"
                                                  适用范围:全速、强引力场(宇宙学、黑洞、引力透镜)
                                                       核心特征:概率性、叠加态、不确定性(量子真空涨落)
                                        量子力学(QM) ○
一 三、气形象理论与科学理论关联(
                                                      气形象对应:"气"的混沌未分化状态(朴),对应"太阳寒水",主"开"(释放可能性)
                                                       与相对论矛盾本质:"气"的概率性(量子)与"形"的确定性(相对论)在认知模型中无法协调
                     与量子力学/量子引力关联 (
                                                              气形象定位:"太阴湿土",为"枢",调节量子与相对论的转化
                                        量子引力(QG,潜在解决方案) ○
                                                             一 功能:运化"气"与"形",将量子概率(开)转化为时空确定性(阖),承载二者共同根基
                                                              动态机制:左旋为脾(升清,化量子为"神")、右旋为胃(降浊,化相对论为"志"),实现"神志相交"
                                        怀特海过程哲学:与"过程哲学、生成论"本体论相通,强调"生成"而非"实体"
                      与西方哲学/科学思想关联
                                        斯宾诺莎实体属性样式:"实体"对应"气","属性"对应"气"的显现维度,"样式"对应"形""器"
                                        涌现时空理论:触碰到"气"层,试图从量子成分衍生时空,但缺乏"象"的动态过程描述
                                                                        正常气化:肝(魂/木)升→化神,肺(魄/金)降→化精→神清气爽、泪液固摄
                                                                        ・失常气化:肝木升发太过→相火上逆(魂飞),肺金肃降不及→固摄失职(魄散)→相火遇风→泪出
                                                      迎风流泪(人身小宇宙)
                                                                       一 核心病机:升降反作,开阖失常(该开的火妄开,该阖的水不阖)
                                                                        解决方案:调和肝肺、平抑相火,根本为"培土健脾"复枢机
                                                                          闷热(象):地面热气(阳)积聚→应升不升,湿热郁结
                                                                          大风(引动):疏泄肝木→打破郁结,给热气上升通道(开)
                                                      闷热逢风则雨(自然中宇宙)
                        系统失衡案例解析(一以贯之的"开阖枢机失调") 🧨
                                                                         — 下雨(形):湿热之气上升遇冷空气(阴)→阴阳交争→凝形为雨
                                                                          核心机制:郁极乃发,升降交争(被迫"气交"过程)
                                                                          QM(太阳寒水-主"开"):微观概率、发散可能性(如魂应升)
                                                                         ·GR(少阴君火-主"阖"):宏观时空几何、确定秩序(如魄应降)
                                                      QM与GR矛盾(物理宇宙) •
                                                                         ·矛盾本质:QM"魂"欲升无GR"魄"固化,GR"魄"欲降难容QM"魂"发散→开阖失司、升降不交
・四、天人合一:系统失衡与平衡机制 🔾
                                                                         解决方案:寻找"枢机"(量子引力),调节开阖转化
                                                                             · 纵轴(上下):上为气(天,无形能量/本源),下为形(地,有形物质/载体)→定义宇宙本体结构:
                                        宇宙立体坐标:上下为体(气形关系)、左右为用(阴阳魂魄道路) ○──
                                                                             横轴(左右):左为阳升之路(魂,生发/化神),右为阴降之路(魄,收敛/化精)→定义宇宙动态机制。
                                                           上下相因顺(气形交泰):天气降→滋养大地,地气升→承接天恩→云行雨施(人身对应"心肾相交")
                        天人合一的实现路径○
                                                          左右相因顺(魂魄互根):魂升化神,魄降化精→气血调和,魂魄互根互用
                                       动态平衡机制:"相因顺"
                                                          中心枢机(脾/土):居中央调控四维,实现动态平衡(人身为脾胃运化,宇宙为量子引力)
                                       ·天人合一境界:气形上下、魂魄左右均"相因顺"→人身小宇宙与天地大宇宙同频共振,认知直觉通透,行为发自本性
                                          科学领域:为量子引力等难题指方向,放弃"形器"层面缝合,跃升至"气象"找新范式
                                          跨学科创新:提供"溯源链"心法,遇矛盾溯源本源(气),创生超越矛盾的新方案
                        应用价值(元操作系统)
                                        ─ 个人认知:提供修行路径(器→形→象→气→朴),通过"观象"达"居气观象"境界
                                          文明对话:展现东方整体性思维潜力,为中西方智慧对话提供基石
五、气形象理论应用价值与思维模式 0~
                                           溯源-创生式思维:逆向溯源至本源(气/朴),再顺流创生(象→形→器)
                                          动态平衡式思维:用"五行生克"
                                                           "开阖枢"看待矛盾,调节至动态平衡
                        思维模式(生成式世界观)
                                         一 隐喻感应式思维:善用比喻跨领域映射,触发深刻洞见(如用"金木"喻东西方文明)
                                           本体认知式思维:统一本体论(世界是什么)与认识论(如何认识世界)
                                                     "有无"即"气形":"无"为气(天地之始),"有"为形(万物之母),"玄之又玄"为气形无限转化
                                                 内七篇修行次第:《逍遥游》养气→《齐物论》炼气→《养生主》气足→《人间世》塑形→《德充符》《大宗师》德知→《应帝王》成象制器
                      与道家/儒家/禅宗关联 0
                                                    ':为"感通"通道,祛除杂念达澄明,与天地万物"气"共振
六、气形象理论与传统文化关联○
                                                              :"成象"为"观象"获智慧,
                                                                    (气), 在人为"道"(认知), 在地为"化"(形器转化)
                                               "观象制器":观察自然之象(气的显现),创造人造之器,为创新根本方法
                                                '无极而太极" :无极=朴(本源),太极=气(含象形成器潜能)
                              个人修行:筑基(守气,静心减杂念)→训练(观象,感知事物趋势)→实践(制器,基于象创解决方案)→循环(溯源,反思调整)
                  实践路径
                             科学研究:停止强行缝合现有理论(器),跃升至"气"层找本源,再衍生新理论(新器)
                             创新创造:摒弃"头脑风暴"(以器生器),践行"以气制器"(感应本源之气,自然生成方案)
 七、理论实践与终极意义(
                             解决认知困境:化解量子与相对论矛盾(视为气形转化不同阶段)、文明思维对立(金木交并)
                             实现认知升维:从"形器"执看到"气"的本源感知,达成"天人合一"
                  终极意义
                             文明传承:为中华古典智慧提供现代形态,实现"薪火相传"(以气为火,以理论为新薪)
                             人生指引:让人超越执着,顺应"气化流行",在动态平衡中实现"无为而无不为"
```

Core Definitions of Qi-Image-Form Theory

- Pu (朴): The ultimate origin of the universe, the pure and chaotic undifferentiated state of Qi. It is the starting point of the creation chain and the end point of the traceability chain, corresponding to the Qi of sages and innate moral knowledge (such as Einstein's direct insight into the nature of time).
- Qi (气): The common ontology and matrix of all things, a continuous, formless energy field or sea of information in the
 universe that contains all potential possibilities. Pu is its natural state, and all phenomena are its operational
 manifestations, corresponding to the "quantum vacuum" and "ultimate origin" pursued in physics, and the "ontology"
 and "Tao" in philosophy.
- Xiang (象): The patterns, trends, and relationships manifested in the dynamic operation of Qi. It is the critical state of Qi transforming into Form, can be perceived intuitively, and is the bridge connecting the ontology of Qi and the laws of Form, such as the trend of stock market rise and fall, the charm of people, and the ideological trend of the times.
- Shu (極): The key conversion mechanism and function in cognition and practice, specifically referring to the ability of "observing Xiang" itself, and the only bridge for acquired consciousness to approach innate "moral knowledge", corresponding to the regulating function in Kaiheshu and the intuitive perception ability in cognition.
- Xing (形): The fixed structure, pattern or law formed after Xiang is condensed and stabilized, which is the solidification
 of Xiang and the blueprint of Qi, such as physical laws, mathematical equations, thinking frameworks, and social
 systems (the main research object of Western science).
- Qi (器): The concrete and material embodiment of Xing, which is a specific thing and tool that can be observed, operated and used, such as apples, microscopes, poems, and the equation of general relativity.
- Traceability Chain: The reverse process of cognition: Qi → Xing → Xiang → Qi → Pu. When facing fundamental
 contradictions, instead of dwelling on the debate of Qi, trace back to the origin (Pu) to break through cognitive
 limitations, which is the fundamental method for solving deep-seated problems, achieving theoretical breakthroughs,
 and cognitive ascension.
- Creation Chain: The generation and creation process of the universe: Pu (Qi) → Xiang → Xing → Qi. Starting from the origin, patterns are naturally manifested, laws are condensed, and all things are generated, such as the evolution of the universe, the creation of great works, and the creation path of "making Qi from Qi".
- Residing in Qi and Observing Xiang: An advanced state of cognition: dwelling in the ontological perception of Qi, observing the changes of Xiang, and understanding the laws of the birth and death of Xing and Qi, corresponding to the deep method of "observing its Xiang and playing with its words" in the Book of Changes and the insight of strategists.
- Observing Xiang and Making Qi: The fundamental method of creation: perceiving Xiang through intuition, comprehending laws (Shu), and naturally creating solutions or products, which is the core methodology of "observing Xiang and making Qi" in the Book of Changes and all true innovations.

Comparison of Eastern and Western Thinking and Cognition

- Differences in Analogical Thinking
- o Li Bai Style (Eastern Poetic Taoist): The core goal is lyrical expression, spiritual transcendence, and the pursuit of emotional resonance. The cognitive path is from outside to inside, integrating things and me (external images →

- internal emotions/cosmic insights). The thinking process is divergent, metaphorical, and aesthetic, creating a poetic space (such as "Three thousand feet of white hair, for sorrow is so long"). The philosophical foundation is the unity of heaven and man, and harmonious induction with the environment. The output results are intangible spiritual products such as poems and artistic conceptions.
- Bond Style (Western Agent Pragmatism): The core goal is survival and victory, problem-solving, and the pursuit of physical victory. The cognitive path is from outside to outside, immediate mapping (environmental information → tactical/tool matching). The thinking process is convergent, practical, and efficient, quickly triggering response plans (such as seeing fish fainting → judging poisoning → holding breath and breaking windows). The philosophical foundation is the dichotomy of subject and object, analyzing and controlling the environment. The output results are tangible achievements such as actions and victories.
- Differences in Cognitive Sources (Innate Moral Knowledge vs. Acquired Cognition)
- Innate Moral Knowledge (Represented by Li Bai): The philosophical roots are Taoist "unity of heaven and man" and Confucian "moral knowledge". The source of cognition is inward retrogression, and one can sense and communicate with the cosmic ontology. The nature of knowledge is innate, intuitive, and holistic, related to the conscience of moral realm. The operation mode is "sensation and communication", forgetting both things and me like a mirror reflecting things. The core driving force is the inner life emotion and cosmic sense (such as Li Bai's "sorrow"). The output result is to create a unique artistic conception (poem). It is compared to a "spring eye", and knowledge gushes out naturally like living water.
- Acquired Cognition (Represented by Bond): The philosophical roots are Western "dichotomy of subject and object", empiricism, and rationalism. The source of cognition is outward learning, and knowledge bases are accumulated through training. The nature of knowledge is acquired, logical, and analytical, related to the knowledge of 见闻 of skills and experience. The operation mode is "response", and pattern recognition is like a computer calling a database The core driving force is external task objectives and logical necessity (such as Bond's "mission"). The output result is to provide efficient and replicable solutions (actions). It is compared to a "reservoir", and knowledge is stored and mobilized when needed.
- Differences in Civilization Thinking (Five Elements Metaphor)
- o Eastern: Corresponding to Wood Jueyin Wind Wood Qi Image Layer. It is characterized by growth, flexibility, and divergent and holistic thinking (such as the growth of trees, focusing on vitality). The core wisdom is "self fulfillment" experiencing artistic conception and sensing energy.
- O Western: Corresponding to Metal Yangming Dry Metal Xing Qi Layer. It is characterized by forming, certainty, and convergent and analytical thinking (such as metal shaping, focusing on rules and tools). The core wisdom is "object fulfillment", decomposing the world and manufacturing tools.
- O Dialectical Relationship: They are mutually restraining (the East dislikes the rigidity of the West, and the West dislikes the vagueness of the East) and mutually complementary (the West needs the source of Eastern innovation, and the East needs Western implementation methods). The integration is "the combination of gold and wood", realizing complementary thinking.

Relationship between Qi-Image-Form Theory and Scientific

Theories

- Relationship with Classical Physics/Relativity
- O Newtonian Mechanics: The core idea is the absolute space time view and the force of action at a distance (F = G·M·m/r²), and the motion of objects is determined by force (F = ma). It corresponds to clinging to the "Xing Qi" level, where space time is a fixed stage and gravity is an external force. It is applicable to low speed (v << c) and weak gravitational fields (daily life, classical engineering, preliminary celestial mechanics).
- o Special Relativity: The core ideas are the principle of relativity and the principle of constant speed of light, subverting the absolute space time (E = mc²), and space time is integrated into a four dimensional flat space time (Minkowski space time). It corresponds to breaking the absolute "Xing", and space time is a unified flat background still at the "Xing Qi" level. It is applicable to high speed (v≈ c) and weak gravitational fields/no gravity (particle accelerators, cosmic rays, GPS correction).
- O General Relativity: The core ideas are the equivalence principle and space time curvature, and gravity is a geometric effect (Einstein field equation). Matter and energy determine the curvature of space time, and space time guides the motion of matter. It corresponds to the interaction between space time (Xing) and matter energy (Qi), close to the essence of "Qi", integrating "Xing" and "Qi". It is applicable to full speed and strong gravitational fields (cosmology, black holes, gravitational lenses, precession of Mercury's perihelion).
- Relationship with Quantum Mechanics/Quantum Gravity
- O Quantum Mechanics (QM): It is characterized by probability, superposition state, and uncertainty (quantum vacuum fluctuation). It corresponds to the chaotic undifferentiated state of "Qi" (Pu), corresponding to "Taiyang Cold Water", and mainly "opens" (releases possibilities). The essence of the contradiction is that the probability of "Qi" (quantum) and the certainty of "Xing" (relativity) cannot be coordinated in the cognitive model.
- O Quantum Gravity (QG, Potential Solution): It is a potential unified scheme of quantum mechanics and general relativity. It is positioned as "Taiyin Damp Earth", which is the "Shu" to regulate the transformation between quantum and relativity. Its function is to operate "Qi" and "Xing", convert quantum probability (opening) into space time certainty (closing); The dynamic mechanism is that the left rotation is the spleen (ascending clarity, transforming quantum into "spirit") and the right rotation is the stomach (descending turbidity, transforming relativity into "will"), realizing the "intersection of spirit and will".
- Relationship with Western Philosophical/Scientific Thoughts
- O Whitehead's Process Philosophy: It is consistent with the ontology of "process philosophy and generative theory", emphasizing "generation" rather than "substance", which is in line with the dynamic generation process of "Qi → Xiang → Xing → Qi" in Qi Image Form theory.
- o Spinoza's Substance Attribute Mode: "Substance" corresponds to "Qi" (cosmic ontology), "attribute" corresponds to the manifestation dimension of "Qi" (such as "Li" and "Xing"), and "mode" corresponds to "Xing" and "Qi" (specific existence). Both recognize the unity of ontology and phenomenon.
- o Emergent Spacetime Theory: It touches the "Qi" layer and tries to derive space time from quantum components, but lacks the description of the dynamic process of "Xiang", and the "Xiang" of Qi Image Form theory just fills this gap and improves the cognitive chain of space time generation.

Unity of Heaven and Man: System Imbalance and Balance

Mechanism

- Analysis of System Imbalance Cases (Dysfunction of Kaiheshu Mechanism)
- o Human Body (Small Universe): Tears in the wind. Normally, the liver (soul/wood) ascends → transforms into spirit, the lung (poetry/metal) descends → transforms into essence, and tears are properly retained. When abnormal, the soul flies (excessive ascension of liver wood → upward counterflow of ministerial fire), the soul disperses (insufficient descent of lung metal → failure of retention), and ministerial fire meets wind → tears flow. The core problem is reverse ascent and descent, dysfunction of opening and closing (excessive opening of fire, insufficient closing of water). The solution is to harmonize the liver and lung, suppress ministerial fire, and fundamentally "nourish the soil and strengthen the spleen" to restore the Shu mechanism.
- o Nature (Middle Universe): It is hot and stuffy, and it rains when encountering wind. Normally, the earth's Qi rises and the heaven's Qi descends, and clouds move and rain falls. When abnormal, it is hot and stuffy: the earth's Qi (yang) accumulates → should rise but does not rise, and damp heat stagnates; Strong wind: disperses liver wood → breaks the stagnation, and the earth's Qi rises and meets cold air → rainfall. The core mechanism is that depression leads to outbreak, and ascent and descent contend (forced "Qi interaction"). The solution is to follow the law of "ascent and descent of heaven and earth Qi" and predict meteorological changes.
- Physics (Big Universe): Contradiction between QM and GR. Normally, QM (opening) releases possibilities, GR (closing) stabilizes order, and the two are dynamically balanced. When abnormal, QM's "soul" wants to rise without GR's "soul" solidification, and GR's "soul" wants to descend but cannot tolerate QM's "soul" divergence, resulting in dysfunction of opening and closing and failure of ascent and descent. The core problem is the limitation of cognitive dimension and the lack of "Shu mechanism" regulation. The solution is to find "quantum gravity" as the "Shu mechanism" to coordinate the micro "opening" and macro "closing".
- Realization Path of Unity of Heaven and Man
- o Cosmic Stereo Coordinate
- O Longitudinal Axis (Up and Down: Relationship between Qi and Xing): The upper part is Qi (heaven, formless energy/origin), and the lower part is Xing (earth, tangible matter/carrier), defining the ontological structure of the universe and realizing "exchange of Qi and Xing" the heaven's Qi descends to nourish the earth, and the earth's Qi rises to undertake the grace of heaven (corresponding to "interaction between heart and kidney" in the human body).
- O Horizontal Axis (Left and Right: Soul Road): The left is the Yang ascending road (soul, growth/transforming into spirit), and the right is the Yin descending road (soul, convergence/transforming into essence), defining the dynamic mechanism of the universe and realizing "interdependence of soul and soul" the rise of soul needs the descent of soul as the foundation, and the descent of soul needs the rise of soul as the power.
- O Central Origin (Pu/Shu): Pu (Wuji) is the origin where Yin and Yang are not divided and Qi and Xing are integrated; Shu (Taiji/spleen earth) is the dynamic balance point, regulating the ascent and descent of the four directions, and is the power source of "Kaiheshu".
- o Dynamic Balance Mechanism (Mutual Following)
- Mutual Following Up and Down: The exchange of Qi and Xing, the circulation of heaven and earth Qi, and the
 growth of all things (such as the movement of clouds and rain in nature, and the interaction between heart and kidney
 in the human body).
- O Mutual Following Left and Right: The interdependence of soul and soul, the unobstructed transformation of Yin and Yang Qi, and the harmony of Qi and blood (such as the liver soul ascending to transform into spirit and the lung soul descending to transform into essence, and the spirit being kept inside).
- Central Shu Mechanism Regulation: The spleen (earth) is located in the center, transporting and transforming the four directions, regulating the Qi mechanism up, down, left and right, and ensuring the dynamic balance of the system (the spleen and stomach transport and transform in the human body, and quantum gravity in the universe).

- o Realm of Unity of Heaven and Man
 - When both "Qi and Xing up and down" and "soul and soul left and right" "follow each other", the small universe of the human body resonates with the large universe of heaven and earth:
- o Cognitive Level: Intuition is transparent, and "conscious mind" (acquired consciousness) and "original mind" (innate instinct) are unified.
- O Behavior Level: It comes from nature, and there is no need to deliberately follow the "Tao". Every thought and action is the natural expression of the "Tao".
- o Experience Level: The body and mind are light, the spirit is full, and the ultimate realm of "forgetting both things and me" and "unity of heaven and man" is realized.

Application Value and Thinking Mode of Qi-Image-Form Theory

- Application Value (Meta Operating System)
- Scientific Field: It points out the direction for cutting edge problems such as quantum gravity, abandons the theoretical stitching at the "Xing - Qi" level, jumps to the "Qi - Image" level to find a new paradigm, and promotes the revolutionary change of physics paradigm.
- o Interdisciplinary Innovation: It provides the method of "traceability chain". When encountering contradictions, trace back to the origin (Qi) and create new solutions beyond contradictions (such as integrating symbolism and connectionism in artificial intelligence, and integrating modern medicine and traditional holistic medicine in medicine).
- o Personal Cognition: It provides a practice path (Qi → Xing → Xiang → Qi → Pu), trains intuition through "observing Xiang", and finally reaches the realm of "residing in Qi and observing Xiang" to achieve cognitive ascension and personal growth.
- Civilization Dialogue: It shows the potential of Eastern holistic thinking, provides a cornerstone for the dialogue between Eastern and Western wisdom, promotes the deep integration of Eastern philosophy and Western science, and helps the inheritance and innovation of civilization.
- Thinking Mode (Generative World View)
- Traceability Generative Thinking: Trace back to the origin (Qi/Pu) in reverse, and then generate (Xiang → Xing →
 Qi) along the flow, breaking through the limitations of linear thinking and achieving fundamental innovation.
- O Dynamic Balance Thinking: View contradictions with "five elements generation and restriction" and "Kaiheshu", and adjust them to dynamic balance (such as coordinating the "opening and closing" relationship between QM and GR).
- Metaphorical Inductive Thinking: Make good use of metaphors to map across fields (such as using "gold and wood" to metaphor Eastern and Western civilizations, and using "four seasons" to metaphor cosmic evolution) to trigger profound insights and break down disciplinary barriers.
- Ontological Cognitive Thinking: Unify ontology (what the world is) and epistemology (how to know the world), and take "returning to Pu" as the premise of cognition to achieve the cognitive realm of "seeing ontology through phenomena".

Relationship between Qi-Image-Form Theory and Traditional Culture

- Relationship with Taoism/Confucianism/Zen Buddhism
- Laozi's "Tao Te Ching": The dialectics of "being and non being" and the thought of "inaction" correspond to "Qi and Xing" in Qi Image Form theory: "Non being" is Qi (the beginning of heaven and earth), "being" is Xing (the mother of all things); "Inaction" mean