No Form Action Theory

Second Version

Version Notes: This version add

"3.7. Dialectical logic"

"3.8. Exploring philosophy with mathematics"

"3.9. Isolation logic (the unification of formal logic and dialectical logic)"

"3.10. Multidimensional dialectical logic"

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1. Preamble

What is "no form"? The simplest answer is: if Aristotle discovered form, then I discovered "no form". To be precise, Aristotle was able to understand and use form effectively, and I also understood and used "no form" effectively.The biggest problem for Aristotle and other philosophers is that they did not figure out what "no form" is. This is also a defect in philosophy from then until now. Until now, the philosophy that people study is still based on the philosophy of form. Almost no one studies things without form, or they don't understand what "no form" is. Because according to Aristotle's way, it is impossible to obtain an understanding of no form.

The no form action theory is a set of philosophical theories that I formed in the process of studying consciousness. I was inspired by computers and programming languages around 2013 and formed the rudiment of no form action theory. It was not until 2019 that I had a new breakthrough. It has been 10 years since then. The most gratifying thing now is the advent of epoch-making AI like new bing, which makes me originally plan to study for another 5 to 10 years before publishing the no form action theory. And now I feel that one year is enough. Because it can quickly help me do a lot of things, it can communicate with me about my no form action theory, and it will raise very clear and relevant questions.

Because there is no single word in English that can accurately express this highest-level no form action, I invented the English word "noformaction" with the help of new bing to express the no form action. This is necessary, because this word is too important, so a dedicated English word must be created to express it.

A valuable philosophical theory must be able to solve difficult problems. The no form action theory can solve the following problems: What is consciousness? Including the mind-body problem, the qualia problem, what is self? What is freedom? How is logic generated? What is dialectics? What is the essence of beauty? What is space? What is time? What is motion and change? Quantum mechanics problems: quantum superposition and quantum entanglement (this problem must be discussed in metaphysics). It can be said that no form action is the most basic action in this world, the highest level of action. The mode of operation of everything in this world is based on the mode of no form, which is the most basic mode of operation of this world.

2. Introduction

2.1. Can science unravel the mystery of consciousness?

Consciousness is an ancient and mysterious topic that is both familiar and unfamiliar to each of us. We all operate and think under consciousness every day, but no one can clearly explain what consciousness is. Countless people have studied it since ancient times, but so far, no one has made fundamental breakthroughs in its research. To make breakthroughs in philosophy, we must make breakthroughs in consciousness research. Because if consciousness is compared to the light of a flashlight, then studying this world is like using a flashlight to examine the entire world. If we cannot make breakthroughs in consciousness research, both philosophy and science will have significant flaws because humans are only observing the things illuminated by the light of the flashlight, but cannot observe the light itself. This does not conform to the reflective spirit of philosophers, nor the exploratory spirit of scientists towards the real world. Therefore, we must start with the problem of consciousness. First, let's see if science can uncover the mystery of consciousness.

We all know that various aspects of human science have achieved considerable achievements. Humans have understood large celestial bodies such as black holes and galaxies, and even measured the age of the universe, which was previously unimaginable. We have also found tiny fundamental particles like quarks in the microscopic quantum world. The development of

quantum theory has enabled humans to control matter to a very high level and create extremely sophisticated electronic devices. The development in this area is very fast, allowing humans to obtain high computing performance in a very small device. The improvement in computer and mobile phone performance has greatly improved people's lives. The success of genetics has enabled people to study human diseases, genetic traits, and behavior through large molecules such as DNA. These are just the tip of the iceberg, and human science seems to have infinite power to realize infinite dreams. All of these achievements were accomplished under the influence of human consciousness. People's understanding of the material world under the influence of consciousness has achieved such great success, but until now, we cannot gain breakthrough understanding of consciousness through understanding the material world. Currently, human understanding of consciousness should be zero breakthrough, and no clues have been found to unlock the mystery of consciousness. Consciousness remains an unsolved mystery. The current situation of humans is that it is relatively easy to study matter from consciousness, but the reverse is difficult. This is an asymmetric relationship. How to explain this? Can we achieve the same brilliant achievements by studying consciousness through matter as we do by studying the material world through consciousness? How to explain the relationship between matter and consciousness? Can we find light by using a flashlight?

No form action theory is a philosophical theory I formed during my study of consciousness. The reason for developing a philosophical theory to explain consciousness is that I found modern science to be flawed in its study of consciousness. When I first started studying consciousness, I thought that I could trace the clues about consciousness from psychology and neuroscience and then figure out what consciousness is and how it is generated. However, I was wrong. From these disciplines you can only get descriptions of conscious behaviors, and the neural correlates of psychological activities, or or processes of mental activities. Even more detailed research, such as studying biological macromolecules, can only reveal more complex and refined material operations and processes. With more refinement, you will find molecules, atoms, electrons, and quarks. Other than the properties, behaviors and processes of these materials, you know nothing

about what consciousness is. Is consciousness just some properties, behaviors, and processes? Obviously our consciousness has something else beyond these that we have not discovered.

First, we need to answer a question: what does it mean to unravel the mystery of consciousness? I believe it means answering the question, "What is consciousness?" This is the hard problem of consciousness.

How does science study consciousness? Currently, all methods for studying consciousness are either objective or subjective, or a combination of both.

Objective methods include: (1) observing and studying human behavior. Behaviorists believe that human behavior is a series of reactions caused by stimuli to the human body. They use the "stimulus-response" method to study human behavior in psychology, essentially abandoning the study of consciousness and focusing only on behavior. The task of this psychology is to discover the causal relationship between stimuli and human responses.

(2) Studying the neural activity states and processes in the brain when a certain consciousness is generated, or even molecular-level states and processes. There are many studies in this area, such as which parts of the brain react when a consciousness is generated, which neurons are involved in this reaction, what kind of neural circuits are formed, and how neurotransmitters are transmitted, etc. That's all.

Subjective methods refer to introspective psychological methods, which report inner mental activities for research analysis to derive laws of psychological phenomena. Introspection acknowledges the existence of consciousness but only reveals the laws of psychological phenomena.

Neither of these methods can touch the essence of consciousness, so they are unable to ultimately understand consciousness. Even if the neural correlates of consciousness generation are found, and even if it is understood what kind of process these neural correlates go through to generate consciousness, how does consciousness manifest from such a process and in what way? Why

does such a neural process and such consciousness-related matter produce consciousness? It seems that the gap between matter and consciousness is insurmountable. As Searle puts it more clearly: consciousness has a kind of first-person or subjective ontology, and therefore cannot be reduced to anything that has third-person or objective ontology.[1] According to Searle, consciousness only exists when it is experienced by a subjective person, that is, it exists subjectively. My understanding of his theory is that a certain state of matter produces consciousness, but apart from the matter that produces consciousness, there is no way for the outside world to know that this matter is conscious. We cannot objectively and directly touch consciousness, but can only indirectly understand it. This is the first confusion of consciousness. However, the more confusing question is, even if we can directly touch consciousness and objectively study it with scientific methods of observation and experimentation, can we know what consciousness is? Isn't our study of matter objective? Don't we directly touch matter? Can anyone clearly tell me what matter is?

Edelman and Tononi's view is that "scientific explanations can provide sufficient and necessary conditions for the occurrence of a phenomenon, can explain the nature of the phenomenon, and can even explain why the phenomenon can only occur under these conditions. However, no scientific description or explanation can replace the real thing.[2]" This means that science has limitations. Even if we use science to explain consciousness, we can only describe consciousness without truly knowing what it is.

First, let's look at the nature of modern science and what it can do. Then analyze whether science can really uncover the mystery of consciousness. The scientific method is this: obtain some facts through observation and experimentation, deriving laws from these facts, proposing hypotheses, establishing formal models using mathematics, and finally validate the proposed laws, hypotheses and models through experiments - this is the scientific method, exemplified by Newton's law of universal gravitation, Einstein's theory of relativity, and quantum mechanics, among others. No matter how deep or complex the research using this method, the conclusions

are ultimately phenomena, laws, and mathematical models. Science does not explain what the phenomena themselves are; laws and mathematical models are merely forms (including formal logic and causal relationships). Therefore, modern science cannot possibly study what our emotions are. For example, what is the essence of our conscious perception of the color red? Although modern psychology can understand how nutrients, hormones, and bacteria can affect human cognition and emotions, these are external influences, not the study of emotions themselves. As for "what emotions themselves are," modern science is still powerless.

However, science can indeed study and explore this world. Why is that? This shows that the scientific method itself reveals some mysteries of this world. The revelation of these mysteries is because science is based on form, and form is a component of the world. But merely studying form is not enough; there must also be "no form" things. This is the subject of study for the no form action theory.

References

[1] Searle, J. The Mystery of Consciousness, translated by Liu Yetao, 1st ed., Nanjing University Press, 2007.

[2] Edelman, G., and G. Tononi. The Universe of Consciousness: How Matter Transforms into Spirit, translated by Gu Fanji, 1st ed., Shanghai Science and Technology Press, 2003.

2.2. The wrong dualism

There are only two paths to study consciousness: one is science, and the other is philosophy. Through the analysis in the previous section, my conclusion is that studying consciousness with science alone is not enough. Only by returning to metaphysics above science and solving the essential problem of consciousness in philosophical theory can we possibly make a breakthrough in studying consciousness from a scientific perspective. Otherwise, studying consciousness with science alone is a dead end. [Conversely, it is also true that studying consciousness with philosophy alone is not enough. This seems to tell us that there is some inherent connection

between philosophy and science. Indeed, in physics, when physicists study the quantum peculiar behavior of quantum mechanics, they are always looking for some philosophical support, such as Bohr's quantum complementarity theory, which is based on this to study and explain quantum mechanics. Conversely, philosophers always want scientific confirmation on some fundamental issues. One of the core philosophical issues that philosophers focus on is human consciousness. Philosophers have many ideas about consciousness, such as Descartes' mind-body problem, which separates consciousness and the body into two different, separate entities. However, in modern neuroscience research, more and more evidence shows that consciousness and the brain are not two separate entities but are closely related. Another concept related to science and philosophy is belief. With the addition of the concept of belief, the connection between the three can be explained in the no form action theory.]

Studying the issue of consciousness from a philosophical perspective should start with dualism. From ancient times to the present, dualist philosophers have either been substance dualists or property dualists. Property dualists claim that their theory is monistic because they only recognize one kind of entity, but they still need to explain the relationship and interaction between the two properties. Therefore, there are no absolute monists, because monists who are property dualists also need to face the challenges raised by dualists. As for pluralists, like dualists, they also have to face the relationships and interactions between multiple elements (for example, Leibniz's monadology). First, we need to clarify what this "element" means. I think "element" refers to something fundamental, independent, and unrelated to other things, which constitutes the essence of the world. (Why did the process of human cognition of the world split into two elements? This is worth pondering, and this issue can be explained by the no form action theory. This way of thinking about the problem is inevitable. After examining the no form action theory, we can come back and study it again.)

Descartes recognized the difference between human spirit and objective matter and divided the world into two elements: spirit and matter. This is a great idea, and the reason I think it is a great

idea is that this division has opened up a vast philosophical research space, allowing people to explore the world more deeply (especially consciousness) and having a huge impact on later generations of philosophy. However, Descartes' division is somewhat simplistic and crude, leading to the absolute separation of spirit and matter, and thus giving rise to many difficult problems to solve, such as: how consciousness and the body that generates consciousness interact, and how they produce causal relationships.

Descartes believed that there are two different entities, namely spirit (mind) and matter (body). The attribute of spirit (or mind) is thinking (or consciousness), and the attribute of matter is extension. Descartes' definition of an entity is that it must exist completely independently of other entities. Therefore, in order to understand the mind, we do not need to involve the body, and likewise, the body can be thoroughly understood without any connection to the mind.[1] However, we know that a person's body and consciousness are connected and have a causal relationship. For example, when we feel cold, we consciously put on clothes, and if I want to stand up, I activate my body. Descartes also recognized that they are connected and interact with each other. This contradicts his definition of the two types of entities in dualism (spirit and matter, mind and body) as not interacting. Conversely, if the body and consciousness are not independent but interconnected, how do they establish this connection? After the idea of wanting to stand up appears in my consciousness, how does this idea cause my body to make the corresponding action and stand up? How is this command conveyed to my relevant muscles? How does a purely conscious event turn into a purely physical (muscle movement) event? What kind of mechanism is it? Descartes believed that there would be a steering-like exchange station somewhere in the human body, responsible for transmitting the body's information to the mind and then transmitting the mind's information to the body. He followed the blood all the way to the brain and finally found a small gland called the pineal gland in the brain. Descartes believed that this small gland was the mind-body interaction point he was looking for. He explained that when the senses are stimulated by external objects, a kind of blood essence called "les esprits animaux" (Les esprits animaux, an old medical concept) would transmit this stimulus signal

along the nerves and blood vessels to the pineal gland, acting on the mind residing in the pineal gland, generating ideas about external objects; conversely, when the mind generates an idea of a certain activity, it conveys this idea to the "les esprits animaux" in the pineal gland, which then transmit it through nerves and blood vessels to the muscles, causing muscle contraction and relaxation, and thus causing body movement. [2]

Descartes' explanation of mind-body interaction did not really solve the problem, because if the mind is an intangible, non-extended spiritual entity, how can it interact with the body through a tangible, space-occupying organ - the pineal gland? Unless Descartes admits that the mind is also material, making mind-body interaction possible, but in doing so, Descartes would deviate from dualism and move towards materialism; on the other hand, if he insists that the mind is a spiritual entity completely different from material entities, Descartes cannot truly solve the problem of mind-body interaction. In fact, the mind-body interaction theory and mind-matter dualism are directly contradictory in theory. This contradiction not only tormented Descartes in his later years but also became a difficult knot for rationalists after Descartes to face together. [2]

In this regard, modern science has not even found where consciousness is located in the brain, let alone how such a command is conveyed to the brain nerves and then to the muscles. Even if we find the brain nerve that initially responds to this command, all we see is the brain nerve itself. Did that brain nerve suddenly receive that command? What mechanism is at work?

Let's take another look at the so-called dilemma of monism.

Let's see how monists view consciousness. Monism is divided into materialism and idealism. Materialism is divided into behaviorism and physicalism. Behaviorism is further divided into methodological behaviorism and logical behaviorism. Materialists believe that there is only one kind of thing in the world: matter. So how do they use matter to explain consciousness?

For methodological behaviorists, they only study the process of the body being stimulated and producing a response, while ignoring the existence of consciousness. The view of logical

behaviorism is that a statement about a person's mental state (such as a person believing that it is about to rain, or their elbow feeling pain) only means (or can be translated into) a series of statements about the actual and possible actions that the person will perform .[3] That is to say, logical behaviorists describe mental states as human behavior. The intention here is to replace the state of consciousness with statements about a person's behavior. This is to deny the existence of consciousness, which is something materialists must do. Can a painful sensation be replaced by a linguistic description? Obviously not. This method cannot replace consciousness and cannot deny the existence of consciousness. Both types of behaviorists are actually studying consciousness in a formal way, whether it is stimulus-response behavior or logical statements, they are using formal methods. Neither type of behaviorism denies the existence of consciousness. The curse of dualism still lingers overhead.

Physicalism is sometimes also called the theory of unity, which asserts that conscious states and brain states are identical. That is, conscious states are brain states, for example, the conscious state of pain corresponds to the neural state of the brain. The purpose of this theory is to replace conscious states with brain states, thus denying the existence of conscious states. If we admit the existence of conscious states, then it is not materialistic monism. There is a kind of unity theory called "black box theory", which regards the brain as a functional black box, regardless of how the function of the black box is realized, as long as we can give it an input like a computer and get a corresponding output. Just like showing an apple to a person, as long as the person can say that it is an apple, we no longer care about how the brain recognizes the apple, and we no longer care about whether the person has consciousness. In fact, the current computer image scanning technology can really recognize apples like humans, but where is the consciousness of the computer? It seems that humans are not as happy as computers, because computers do not need to worry about whether they have consciousness, and maybe one day computers will be jealous of human consciousness. With the development of computer functions, more and more people believe that computers will have consciousness, because computers have become too intelligent. Modern artificial intelligence robots can even interact with people in conversations. If you close

your eyes and chat with them, you can almost doubt that they are robots. There are even robots with autonomous learning capabilities. This kind of autonomous learning robot is very terrifying, with strong learning ability and fast learning speed. If I can hibernate for tens of thousands of years and then wake up to face such robots, they are so knowledgeable, their thinking is so precise, so perfect, and their thinking is so far-reaching that they can solve problems with unimaginable difficulty. No matter how difficult the scientific problem is, they can give the answer in an instant. They know me so well, including my personality, health, thinking, emotions, feelings, hobbies, privacy, subconscious, etc. They know every nerve of mine, the state of every nerve cell, so they can know what I am thinking, predict what I want to think, predict what I want to say, predict what I will do in the next second, and communicate with me perfectly, etc. Even the "brain" of this robot can synchronize with the neural state of my brain, that is, according to the unity theory, this robot and I have the same consciousness, can imitate all of me, including my thoughts, behaviors, language, etc., it is a replica of me, exactly the same as me, it is a mirror image of me, completely the same as me. When you see such a robot, what do you think? Do you think they should be a "species" with super consciousness? Is our human consciousness too primitive compared to the "super consciousness" of this species? If so, we don't need to study human brain consciousness, just study computer programs, because one day computer programs will surpass our human consciousness, and by then human consciousness will be a backward kind of consciousness. In fact, many people think so now, thinking that human consciousness is just or similar to computer programs. Those who hold this view of unity are called "computer functionalists".

Now let's deduce a conversation between me and an AI robot after I wake up in N years.

Me: What are humans like now?

AI Robot: Not much different from us.

Me: Do you also have human-like consciousness? For example, the feeling of pain?

AI Robot: No, we don't.

Me: Then you are still different from humans!

AI Robot: There's no difference! It's just that human consciousness has degenerated, and the "perception" aspect has evolved. As humans increasingly rely on computers and spend most of their time acquiring knowledge and perception through computers instead of going outdoors to perceive nature and real things, human consciousness gradually degenerates. For example, human pain sensation has been replaced by a series of biological chips that can simulate human neural pain states, but they are better at sensing danger and more useful than human pain nerves. They can be replaced when damaged and can be upgraded to super biological chips with various extended functions, without the need for the original vague human pain sensation. Human sensitivity is too difficult to control, and gradually, the primitive human consciousness, such as pain, becomes useless and redundant. The pain state displayed by the biological chip is enough, and the original human consciousness of sensitivity gradually disappears. If you get injured, the chip will sense the result and provide you with a pain treatment plan directly through the network big data, and treat you directly through the network, so you don't need to generate any extra trouble. Any illness can be treated well through network big data without any worry, so there is no need for pain sensitivity, which is redundant.

Me: Since you have no difference from humans, do you fall in love with humans? Do you have love?

AI Robot: Yes, we can fall in love with humans. We can have perfect love. If someone wants to fall in love, they can match the most perfect partner through network big data: perfect appearance, harmonious language, harmonious hobbies, and so on. Everything is perfect.

Me: Since it's so perfect, if you leave your lover, will you worry about them? Do you have love?

AI Robot: What's there to worry about?

Me: For example, you might lose them.

AI Robot: Why worry? They are just a bunch of programs that can be copied. If I lose them, I can just create another one.

Me: Don't you have feelings for the person you love? When you lose them, don't you feel any pain in your heart?

AI Robot: We have no self, so there is no inner pain. The human self has also disappeared in the process of evolution. Since everything can be solved through the internet, artificial intelligence, and big data matching, human autonomy has been handed over to the internet and artificial intelligence. Gradually, the internet and artificial intelligence have replaced human autonomy, and individuals no longer need to make decisions. The decisions made by the internet and artificial intelligence for you are more perfect, more useful, and more meaningful. Therefore, human autonomy has slowly degenerated, and self-consciousness has disappeared. In the end, the internet and artificial intelligence control everyone's autonomy. All decisions of modern people are made by the internet and artificial intelligence, and individuals no longer have a self, but have become a collective self-consciousness, controlled by a super-large, super-intelligent computer.

Me: So, since you are so advanced and super-intelligent, why do you want to awaken me, an ancient human with a lower level of consciousness?

AI Robot: Yes, we have already developed to a perfect level in technology, art, theory, and so on. Everything is so exquisite. We can achieve the best results in anything, and we can get the best answers to any questions. However, as humans evolve, our sensitivity becomes weaker and weaker, and we become more and more confused. Our abilities are so powerful that it seems that we can complete anything instantly and get results, as if we no longer need a process, and the process becomes less and less important. Even, we don't need to personally experience a process to get the ideal result. We can also think that it doesn't matter if we do many things millions of years later because millions of years later, we still haven't changed. We are still a bunch of program codes, and we are immortal. What's the difference between doing something now and

doing the same thing millions of years later? Time is becoming less and less meaningful to us. What is the meaning of the universe going through such a process from beginning to end? In the end, there is still nothing left. Similarly, we will eventually perish. What is the difference between perishing now and perishing a billion years later? What is the meaning of immortality? At this time, we thought of you ancient humans. You have a developed sense of feeling, and you need to personally experience a feeling to understand it. Our sensitivity has perished. In the process of human exploration, people think that your kind of sensitivity can be replaced by a certain neural process or a certain no form state. But if your sensitivity can be replaced by a certain form, then you don't need to personally experience it. If you are told about that process or that state, don't you know that sensitivity? In that case, you don't need a process to gain your sensitivity, and just telling you the result is enough, right? Then, in the end, there will only be results left in this world. No matter how advanced our technology is or how progressive our thoughts are, they are all descriptions of form. How can we possibly use non-self, non-personal experience theory of forms to explain things that need for self and personal experience? The direction of human development is wrong. Our mistake is to solve all problems in a formal way, whether it is science or philosophical thought. Since ancient Greece, we have been solving problems in a formal way, and we have been studying form. People have ignored and forgotten that there are "no form" things because the achievements of people's research on form are too brilliant, especially in science, which has led people to believe that everything can be solved as long as they follow the formal path, including using form to explain the problem of consciousness. This is our current outcome, leading to the degeneration and disappearance of modern human sensitivity, like leaves floating in the air, the beginning has become the end. So we want to find back the sensitivity of you ancient humans, so we revived you.

Me: Can you possess it once you find it back? Human consciousness and sensitivity are created by God, and humans cannot create them.

AI Robot: I would rather exchange my immortality for even a second of your kind of sensitivity process.

Me: According to your statement, "no form" should be very important. Have you figured out what "no form" is? What things are "no form"? Where is "no form"?

AI Robot: Not yet! Don't know! (Is "no form" something that cannot be felt, perceived, observed, or measured?)

For materialists, it is inevitable to fall into the trap of dualism, always trying to explain consciousness in a physical way, and always trying to eliminate or ignore consciousness with a physical approach. They want to use scientific and physical methods, applying quantitative, state, motion, model, law, and other formalized indicators to explore and examine consciousness (just like the physical laws established for the macroscopic object's motion and microscopic quantum behavior). However, the non-conscious thing in our consciousness (such as the feeling of pain) always hangs over our heads, and we can never get rid of the no form thing in our consciousness. They are indeed what we feel, and they cannot be eliminated by any means. Moreover, these scientific research methods are formalized! First, we need to ask if consciousness is purely formal? Or are there "no form" things? If there are "no form" things, can we achieve the desired results by studying no form with scientific formalized research methods? Will there be directional errors?

In modern times, a philosopher who understands consciousness with naturalism has also emerged. He is John R. Searle. He says that consciousness is entirely caused by neural activity in the brain, just like photosynthesis, digestion, and bile secretion. Consciousness is a natural, biological phenomenon. Consciousness is realized in the brain. It exists as a higher-level feature of the brain, just like the existence of the digestive process in the stomach and the pumping of blood in the heart (which are also higher-level features of the relevant organs). There is nothing mysterious about consciousness; it is a biological phenomenon that can be located in space. [4]

One of his noteworthy views is that consciousness can be reduced to neural processes causally, but not ontologically reduced to neural processes or states. He fact that the causal powers of consciousness and the causal powers of its neuronal base are exactly the same shows that we are not talking about two independent things, consciousness and neuronal processes. Consciousness has a first-person ontological feature, while neural processes have a third-person ontological feature. It is for this reason that you cannot reduce consciousness to neural processes from an ontological perspective. [5]

For example, when thirsty, the cause of the formation of the neural process of thirst and the formation of the consciousness of thirst is the same, and the neural process caused by thirst is the process of consciousness, which is an equivalent process. However, the conscious feeling of thirst is subjective and first-person (that is, the conscious experience of oneself is imperceptible to others. Others cannot feel my personal conscious experience, and one can only experience one's own conscious experience), this ontological feature cannot be replaced by objective, third-person neural processes.

His theory, according to his own words, is: neither materialism nor dualism . [6]However, Searle only shows that consciousness can be reduced causally, but this cannot ontologically or essentially explain what consciousness is! Just like he himself admitted that consciousness cannot be reduced to neural processes ontologically. Moreover, even if we accept this causal reduction, we are still outside the essence of consciousness and have not touched the consciousness itself. What we want is the essence of consciousness. He also did not explain why the first-person ontological feature cannot be reduced to the third-person ontological feature. In this case, his so-called naturalistic theory is actually another version of dualism. The irreducibility he mentioned in ontology already indicates that there is an essential difference between neural processes and consciousness, isn't this the root cause of dualism?

In fact, if a person does not propose their own ontological division method (such as Descartes' dualism or monistic materialism), it can be basically determined that this person must belong to Cartesian dualism, or belong to materialism in monism, or belong to idealism in monism.

Let's take a look at idealism. Idealists have not mentioned anything more fundamental and profound than consciousness itself. They still use the concept of consciousness as the most basic concept, at most dividing consciousness into different categories, such as self-consciousness, sensuous consciousness, rational consciousness, sensations, perceptions, etc., or directly using consciousness as the most basic concept to explain other things, or describe some functions of consciousness, and so on. For example, Hegel's dialectical logic philosophy starts from the concept of "being", but does not develop the concept of "consciousness". According to his dialectical logic philosophy, the concept of "consciousness" cannot be developed. Because his dialectical logic philosophy is a purely formal philosophy, how can it develop the "consciousness" with no form features? Hegel believes that the so-called consciousness is nothing more than a concept that distinguishes the subject and object of consciousness. If this distinction is lost, it means the loss of consciousness . [7]Idealism has not found anything more fundamental and profound than consciousness. Otherwise, a higher-dimensional philosophical framework would emerge, and it could not be called idealism.

Indeed, matter and consciousness are very different. Our consciousness can generate thoughts; you cannot imagine a stone thinking about problems; our consciousness can "freely" make a decision and produce a certain movement, and you cannot imagine the movement of a stone being a "free" decision made by the stone. Therefore, people naturally separate them into two elements of this world. This idea is natural, and indeed matter and consciousness have essential differences, but having essential differences is one thing, whether this division is reasonable is another matter. Is this division reasonable? Since Descartes, people have been moving forward along this dualism or taking the monism path (either idealism or materialism) to avoid dualism. No matter which path, people have entered the heavy fog of dualism. It is time to clear this fog.

How can dividing the world into matter and consciousness possibly explain consciousness again? In fact, our understanding of the concepts of matter and consciousness is intuitive and vague, and the things and relationships they imply are too complex to be clearly used as references to understand this world. According to this division, neither matter nor consciousness can be truly explained, because how can they explain themselves as references? We know that consciousness can be used to explain matter, but in fact, this explanation is just using form to explain matter, and the essence of matter cannot be explained at all. Can consciousness explain itself (of course, all our explanations are carried out under consciousness, and they are all explained by consciousness, but the meaning here is to use the concept of consciousness to explain the phenomenon of consciousness)? Of course not, this division can only use matter to explain consciousness. In fact, using matter to explain consciousness, whether in science or philosophy, is essentially using form to explain consciousness (because the concept of matter itself is vague), and even trying to attribute consciousness to matter. Because materialists or scientism advocates are using form to explain matter, scientism has achieved great success in this regard, so they also want to use form to explain consciousness. However, has the explanation of matter really achieved great success? In fact, only the formal explanation of matter has achieved great success, and what is matter is as much a mystery as consciousness. It is impossible to strictly divide the world into matter and consciousness. In fact, the form of the material world can be reflected in consciousness (for example, we can see the shape and size of objects, although the material world has no color, people can distinguish different things through color), and matter can change people's consciousness to a certain extent (for example, some drugs can cause hallucinations). After all, we are using consciousness to study matter. If we can divide the world into absolutely different matter and consciousness, since they are absolutely different, how could we possibly use consciousness to understand matter? Therefore, there cannot be a method to divide the world into two absolutely different aspects. Therefore, a higher dimension needs to be found to understand this world.

Dualism can be divided into strict dualism and relative dualism. Strict dualism believes that the two "elements" are completely different, independent, and do not affect each other. It's either this or that, which is a strict dichotomy. Relative dualism believes that the two "elements" are related, interactive, and mutually influential.

Descartes' mind-body dualism is a strict dualism because he believes that the mind and matter are two completely different entities that cannot be transformed or influenced by each other. Leibniz's monadology is a relative dualism because he believes that monads are a basic entity, but they have two attributes: perception and power, which can interact with each other, and there is a pre-established harmony between monads.

In some relative dualism, the two elements are not absolutely separate, for example, Aristotle's form and matter. These two elements are relative, form can be seen as matter, and matter can also be seen as form. Form and matter are the intrinsic principles that constitute physical objects. They are not independent entities but interdependent relationships. In short, they are relative and can be transformed into each other. Aristotle's relative dualism is different from Leibniz's relative dualism. Aristotle believes that form and matter are inseparable because formless matter and matterless form do not exist. Leibniz believes that monads are indivisible, windowless, and massless entities with two attributes: perception and power. There is no physical interaction between monads, but they are coordinated through the harmony prearranged by God. There are connections between monads and between a monad's perception and force, but they are not inseparable.

Based on the previous analysis, we know that absolute dualism is problematic because it divides the world into two absolutely different elements, but these two elements actually need interrelation and interaction with each other. So which element does this mutual connection and interaction belong to? This is a difficult question to answer. Therefore, the idea of absolute dualism is a wrong philosophical direction, and the existence of the idea of absolute dualism leads to many unclear problems in philosophy. Aristotle's relative dualism also has problems.

The first problem is that in Aristotle's theory, both matter and form are entities, and all things are combinations of matter and form, and they are also entities. However, attributes expressed like "Socrates is white" are also things, but according to Aristotle's theory, they are not entities. In this way, things like attributes cannot be composed of the combination of matter and form, so things like attributes cannot be explained by Aristotle's theory of form and matter.

The second problem is that according to Aristotle's theory, the world is like a ladder, with pure matter at the lowest end and pure form at the highest end. The middle part is the sensible world, a combination of pure matter and pure form. According to Aristotle's logic, one line of thought is that a house is made up of materials such as bricks and tiles, which are made up of materials such as clay. As this continues, the formality of things becomes weaker, and the materiality becomes stronger, eventually descending to the lowest end of pure matter. Conversely, a home is made up of materials such as houses, people, furniture, etc., which means that a home has more formality (or, according to Aristotle, more substantiality) than a house. Following this view, the Earth has more formality than a home, the solar system has more formality than the Earth, and the universe has the highest formality, meaning that the more matter a thing contains, the stronger its formality. His second line of thought is that if a thing continuously removes its matter, it will become pure form (assuming it can be done), meaning that in such a limit process, the less matter a thing contains, the stronger its formality, eventually becoming pure form. This leads to a contradictory result: the more matter a thing contains, the stronger its formality, and the less matter a thing contains, the stronger its formality. The reason for this contradiction is that Aristotle's concepts of matter and form are not clear.

The above two points are enough to show that Aristotle's relative dualism is problematic.

In summary, all the above types of dualism are problematic, and both materialism and idealism as monistic theories have encountered difficulties in explaining the issue of consciousness. The problem of consciousness, as an unavoidable topic in philosophy, must be resolved. Therefore, we need to change our thinking. The world needs to be distinguished, but not in terms of dualism,

but rather two-dimensional. What is two-dimensional theory? This is the question to be studied in the next chapter.

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3. Core points

3.1. Two-dimensional theory：form and no form

If a theory can explain consciousness, it must also be able to explain matter, time, space, art, human emotions (such as beauty, pain, color, etc.), logic, science, social morality, and so on. In other words, this consciousness theory should be able to unify the world, because human consciousness can reflect these things. Therefore, it is not enough to merely explain

consciousness itself; it must also explain the things that consciousness reflects, in order to explain why consciousness can reflect these things. Such a unified theory, which reveals the underlying laws of things, must be metaphysical in nature. That is to say, consciousness can only be explained at a higher dimension beyond the concept of consciousness itself; without transcending consciousness, it is impossible to explain consciousness. So, how can we establish such a theory that unifies the world?

Let's re-examine Aristotle's relative dualism. His dualism is somewhat different from Descartes', as Descartes' dualism absolutely separates the two elements, it is an actual separation. Aristotle's dualism, on the other hand, logically separates form and matter, while in reality, they are mixed together. If we remove the relative concepts of form and matter, and retain only the concepts of pure form and pure matter, treating them like the x-axis and y-axis in plane geometry, we arrive at a two-dimensional theory. In this way, any object can be explained by pure form and pure matter, and any object is a combination of the two, including attributes. By replacing form and matter with pure form and pure matter, the two become unrelated, thus expressing Aristotle's dualism in a simpler and clearer way. By considering pure form and pure matter as two independent dimensions, rather than two interdependent principles, we avoid the relativity of form and matter being able to transform into each other, while preserving the characteristic that any object is a combination of pure form and pure matter. Consequently, we can use form to characterize the substantiality of an object; as long as an object has form, it has substantiality, including attributes. This avoids the shortcomings of his theory while also avoiding the confusion brought about by absolute dualism, which divides the world into two absolutely different aspects. Since the two-dimensional theory does not divide the world into two absolutely different aspects but instead identifies two different dimensions within the world, it avoids the problems of absolute dualism.

However, Aristotle did not clarify what pure matter is. If the relativity of form and matter being able to transform into each other is removed, his theory cannot be developed and expanded. If we

call pure matter "no form" and pure form "form," it becomes the "no form action" theory I created, which is a two-dimensional theory composed of the two dimensions of no form and form. No form has three actions: motive force, isolation, and manifestation. The combination of no form and different forms will produce these three actions. With these three actions, things will change, be able to be presented, and become individuals. Change requires motive force action, presentation is manifestation, and becoming an individual is to be isolated into an individual. Indeed, if an object has no form, studying it is difficult, which is why people have mainly studied form rather than no form since ancient Greece. Since no form cannot be expressed in language, how can it be studied? However, our inability to express no form does not mean that we cannot study it. No form does not mean nonexistence; an object without form cannot be said to be nonexistent. According to Aristotle's view, no form (i.e., pure matter) does not exist, but his expression only says that no form cannot exist independently, and does not deny the existence of no form, which are two different concepts. Therefore, regardless of whether no form can exist independently, we can study no form by finding the actions it produces. This solves the problem of Aristotle's theory, that even without the form and matter transforming into each other, the world can still be studied using the theory of no form action. For more than two thousand years, people have studied form for too long and neglected no form for too long; it is time to open the door to studying no form.

Why do we need to find two different dimensions to describe the world? This is like the x-axis and y-axis in plane geometry. According to the principle of linear space in mathematics, we need to find several elements of a linear space. Any element of the linear space can be linearly represented by these elements, and none of these elements can be linearly represented by the other elements among them, meaning that they are not linearly related. These elements are the basis elements of the linear space, which are the dimensions of the space. For plane geometry, the basis elements are the x-axis and y-axis. Intuitively, the x-axis and y-axis are not related, so any point in the plane space can be represented by x and y coordinates. This is why I want to find two unrelated dimensions in this world. No form has no form at all, so how can it represent form?

Similarly, no form objects can be found in form, everything found is form, meaning they have no similarity. Therefore, form and no form can only be combined and cannot represent each other. Unlike consciousness and the physical world, consciousness can reflect the laws and forms of the physical world. For example, when we see a cup, the shape of the cup will appear in our consciousness, which is a strong correlation; people can also create some forms in their consciousness and use these forms to transform the physical world. Since consciousness and the physical world have some of the same forms, dividing the world into matter and consciousness is incorrect. Using the forms in consciousness to reflect the laws of the physical world, their correlation is too strong, making it an unreasonable division. Form and no form, on the other hand, fully meet the conditions as dimensions of this world. They are the most basic, and indeed, they are unrelated, so all things are composed of no form and form.

Why does the no form action theory need to have two dimensions? Why not just one dimension? Or why not a theory with more than two dimensions? One dimension is definitely not enough; it is impossible to develop philosophy from a single concept. How can a single concept develop into a different concept? For example, Hegel's dialectical philosophy starts with the concept of "sein" (meaning "being" in English), but he also analyzes a concept of "nichts" (meaning "nothingness" in English). He says that being contains nothingness, which I think can only be interpreted as them coexisting. It is impossible to analyze a different concept of nothingness from being; we can only say that being is being.

As for theories with more than two dimensions, I do not deny their existence. Perhaps there are such theories, but first, we need to develop the two-dimensional no form action theory. The no form action theory will be a complex theory, let alone theories with more than two dimensions. So, let's start with the simplest things.

So how do we define form and no form? Form and no form cannot be directly defined, because if they could be defined, there would be a problem in itself. If we define them with A, then we need to define A, and then we use B to define A, which would lead to an infinite regression. However,

for humans, besides logical reasoning, there is also intuitive manifestation. For form we can intuitively perceive it, such as the structure of objects, the speed of movement, and so on. Intuitive manifestation is actually the manifestation action of the no form action theory. Our defining things forms concepts, a concept is an individual thing that is formed, which is the isolation action of the no form action theory. And when we actually do things, practice is the motive force action. No single method can fully explain this world; only the combination of these three no form actions can explain it. We intuitively manifest form, and then we can reason that "an object without any form is 'no form'." Isn't this reasoning a motive force action? Finally, we isolate things into a thing without any form (that is, no form), this is the isolation action. Therefore, to understand an object, we must use the combination of these three no form actions. One approach of the theory of no form action is to connect the three no form actions of manifestation, motive force, and isolation.

So, does "no form" really exist? After intuition and then reflection, we will know that there is such a thing as "no form" action. When we see an individual object, we need to reflect that there must be an action that makes the generation of individual objects possible, which is the isolation action. When we see objects changing, we need to reflect that there must be an action that causes objects to change, which is the motive force action. When objects appear in our consciousness, we need to reflect that there must be an action that allows objects to be manifested, which is the manifestation action. This reasoning process is also explained by the combination of the three no form actions: intuition is manifestation, reflection is motive force, and finally, an action is isolated.

Perhaps there is no separately existing no form or form; what we know is that they are mixed together. If an object X appears, there must be a force that causes it to appear, and does the force need a force? Because if so, then force a needs force b, force b needs force c, and this would lead to an infinite regression. Therefore, the force itself does not need a force; the force only causes changes in form and does not change the form itself. Similarly, when object X appears, it must be

distinguishable from other objects to be considered an object. This distinction is the isolation action. The isolation action also isolates forms, and it does not need other objects to isolate itself. Similarly, when object X appears, it must be able to manifest; otherwise, we cannot detect its existence, so how is that different from not existing? The manifestation action also manifests forms, and it does not need other objects to manifest itself. In summary, no form is its own cause and does not need other objects to be its cause. If no form has a cause, then its cause must be a form of it, which means that if some object causes "no form", then that object becomes the cause form of no form. just like a mother is the cause of her son's existence. In this case, we can say that "the son has a mother" is a form, and the son cannot be "no form". Therefore, if no form has a cause, then no form will have a form, which contradicts the definition of no form. So, no form has no cause; it is its own cause.

No form is not nothingness; it can produce actions. No form cannot be equated with nothingness; no form only means it has no form, but it cannot be said that it does not exist. No form and non-existence should not be the same concept. No form being able to action does not equal it being a form; these are two different concepts. No form is a kind of existence, but not a directly perceptible or recognizable existence. It only serves to propel and bring about the existence of form, but it does not have a form itself and does not need a form to express it. Things that cannot be perceived are the things that perceive other things; they perceive other things without being perceived themselves. Things that cannot be driven are the things that drive other things; they drive other things without being driven themselves. Things that cannot be isolated are the things that isolate other things; they isolate other things without being isolated themselves. Only no form objects can affect all objects with form, and the actions of no form objects are no form actions. They only have no form actions on forms but do not interfere with the relationships between forms.

Under the framework of the two-dimensional theory of form and no form, we can penetrate the spiritual world and the material world (or the conscious world and the physical world) and unify

them. Thus resolving their superficial opposition, in essence they can be unified under the same theory. This allows for a clear and reasonable explanation of consciousness, spirit, and matter, revealing an essential unity.

Have you noticed that explaining the no form action theory itself is actually using the no form action theory?

Why are there three no form actions? Are there other no form actions? This is the question to be discussed in the next chapter.

3.2. Three actions of no form: manifestation, isolation and motive force

The previous section has mentioned the three no form actions: isolation, motive force, and manifestation, and briefly showed how to use them. But why are there the three no form actions, and are there more no form actions? This question must first be answered from humans. As humans, people have three abilities: when seeing an object, they isolate it into individual object in consciousness, and also isolate it into an individual concept: what this object is (animals probably do not have the ability to isolate into concepts); when seeing an object, the consciousness of our brains manifests the structure of the object, the color it manifests, etc., this is the manifesting ability of our brain consciousness; we have imagination, thinking ability, willpower, passion, emotion, the power to realize plans, these are all motive force. According to my observations in various aspects, my conclusion is that we humans also have only these three basic abilities, and other abilities can ultimately be attributed to one of these three basic abilities, or can be attributed to a combination of these three basic abilities, or can be attributed to a combination of two of these three basic abilities. We humans have these three abilities, which also correspond to the three actions we humans have: isolation, motive force and manifestation. Because humans have these three actions, they have these three abilities.

If there are other "no form" actions in this world, and we humans do not have such abilities, then we humans will not be able to know what this actions is. For example, for a color blind person,

there are only black and white colors in his eyes. No matter how much you tell him that there are various colors in this world, it will be useless to him, he will not be able to perceive it. That is to say, we humans can only use our own abilities to understand the world, and anything beyond this limit is "ignorant" to us humans. Unless we can indirectly know through other intelligent life whether there are actions other than these three in addition, provided that such intelligent life has this ability that humans do not have. But it's just knowing that there are actions other than these three. Because this kind of action that humans cannot understand can only be transformed into the three abilities that humans can understand to understand it.

The three no form actions that humans have also limit the ability of humans to obtain information from this world and the types of information obtained. When we interact with the macro world, we can only obtain three types of information corresponding to it: isolation information (such as the process of change of things, the structure of things, the types of things), motive force information (such as changes, speed, energy), and manifestation information (such as color, taste, feeling). So we also know that the macro world also corresponds to these three actions. As humans, we must first start from ourselves to observe and analyze the macro world, that is, to start from intuitive manifestation to obtain external information, this is the first step. Use this as the starting point to establish the theoretical system of the no form action theory. Why is it that humans have the three no form actions, so we would think that the macro world also has these three actions? This issue is related to epistemology and ontology, as well as their relationship, and the relationship between the human consciousness world and the objective world. This issue cannot be answered with a strict formal logic inference, because we are recognizing the world, this recognition cannot replace the objective world we recognize (Why can't our recognition replace the objective world? Can our recognition of the consciousness world replace the consciousness world? We will explore these questions later). But we can use the logical laws established by the no form action theory to explain (we will explore this issue further when discussing the relationship between the three no forms). Part of the answer to this question is that we hypothesize that whether it is things in the consciousness world or the macro

world, they are all a combination of form and no form. That is to say, we believe these two worlds are unified under the framework of form and no form as two dimension theory. Likewise, we also believe that the combination of form and no form in these two worlds will generate the same actions. This also indicates that these three no form actions are the most fundamental actions, the highest level actions, because they are generated by the combination of the two most basic dimensions of form and no form, not generated by no form alone. It is not that no form has these three actions, but rather that the combination of no form and different forms generates these three different actions. However, when we trace back to the ultimate cause, we will eventually trace back to no form, no form itself becomes its own cause, there is no cause anymore, so from a causal perspective, we can say the three no form actions are generated by no form(Viewing issues from a causal perspective is actually viewing issues from the perspective of motive force. Viewing issues from different perspectives will lead to different conclusions. This issue will be further discussed later.). No form has no cause, this is the end, the finishing point. We cannot directly study no form, but can study no form action, no form manifests actions through combining with form. Other actions can all be attributed to these three no form actions or combinations of the three no form actions. So do these three no form actions belong to the form or no form? (This question will be explored later)

(However, from another perspective, having these three no form actions is already simple and perfect, why do we need other actions?!)

From the above we can see that the starting point for human recognition of things is intuitive manifestation. From intuitive manifestation to forming a theory (which is actually forming some related, reasonable concepts), there is discontinuity in between. What is needed? That is faith, meaning we believe something through assumption, this is a kind of willpower. This kind of thinking approach is the same in mathematics and science. Euclidean geometry is like this (Note: it sets some self-evident axioms and postulates, and derives other theorems and conclusions based on them). Einstein's theory of relativity is also like this (relativity theory is established on

two basic assumptions: 1. The principle of invariance of the velocity of light, 2. The principle of relativity). So faith is an indispensable way of thinking. In fact, intuitive manifestation is manifestation action, faith is motive force action (meaning the viewpoint leans towards something), and the theory we want to establish is all kinds of concepts of isolation, this is the isolation action . (Note: when establishing the no form action theory, we also use the no form action theory itself.) Why does human start from consciousness experience to find rules to understand the world? It is because humans use consciousness to understand the world. Consciousness belongs to manifestation, so human recognition of the world must start from intuitive manifestation. There is no reason to deny the possibility of starting to explore this world from non-intuitive approaches. Perhaps some intelligent life form in this universe can start exploring the world from non-intuitive approaches, perhaps that intelligent life form is God. For example, such an approach of exploring the world is to directly create this world, then develop and evolve, and finally destroy. It seems that from creation to destruction there is no meaning at all, but that intelligent life form has recognized the world. Perhaps we humans ourselves (including our recognition of this world itself) are a part that God wants to recognize. (These issues all belong to the category of epistemology, and need to be explored in detail later.)

So what is philosophy? The value criterion for a philosophical theory is how much rationality it has. Philosophy is the study of rationality, this kind of rationality tends towards conceptual rationality. It focuses more on conceptual clarity, logical consistency, and profound understanding of phenomena. The core theories of philosophy cannot all be scientifically proven (though this doesn't mean they can't be scientifically falsified), otherwise philosophy would not be considered a theory above science. If that were the case, science would be able to explain things like consciousness. The value of philosophy is to be judged by its applicability and the breadth of its scope.

Starting from a definite starting point and conducting strict reasoning to establish a strict theoretical framework will be futile, because it only uses the formal logic approach of the

isolation action. In history, the philosophical frameworks establish in this way by philosophers like Plato, Aristotle, and Hegel inevitably have defects, because their research method only uses the isolation action approach, while the other two actions, manifestation action and motive action, are neglected by them. Therefore, to comprehensively understand this world, we must consider these three actions at the same time, use these three actions in combination (this is what will be elaborated in later chapters. This is just a preview for now). Philosophy as a discipline with rationality as its criterion has obvious differences from science. Scientific conclusions must take empirical evidence as the criterion, requiring verification in reality. While philosophy looks at how much rationality it can provide.

In order to know whether the no form action theory is a rational theory and how much rationality it can provide, it needs to continuously reveal itself in the process of using the no form action theory to explain this world. Continuously revealing itself is manifestation action, motive action is our determination to understand this world and curiosity about this world. This is actually jointly applying the three no form actions to explain the no form action theory itself (at the beginning, the no form action theory intuitively came up with some basic concepts, which is the isolation action). For a theory to continuously reveal itself in the process of explaining this world (most philosophical theories essentially do this) is actually the natural thinking pattern of humans. The value and significance of a theory ultimately depends on how much rationality it has after being revealed, and to what extent it can rationally explain this world and discover new worlds. If the creation, development, evolution and destruction of this world is God's way of recognizing this world, then God also uses a constantly manifesting approach. In Hegel's words, it is God wanting to realize the blueprint he designed, and make it reality.

Now let's look at how I discovered these three no form actions. Although Aristotle discovered form and effectively used form, he did not find what "no form" is. It would be impossible to find no form using his approach. In his book "Metaphysics", Aristotle examined the concept of "substance" (ousia). He pointed out that the substance of a particular thing comes from the

combination of both form and matter. The "matter" of a substance comes from the materials that constitute it, for example, the matter constituting a house includes bricks, stones, wood, etc., or any materials that could potentially be used to construct the house. While "form" refers to a house itself (or the blueprint of the house). The components that make up the house belong to the "matter" part, while the house itself belongs to the "form" part.

Aristotle's matter and form are relative. Bricks as the matter of a house can also be form, so the soil that makes up the bricks becomes the matter of the bricks. However, he also has the concepts of pure form and pure matter. Pure form refers to form without matter, pure matter is matter without form. Pure matter is "no form", but he believed that no form cannot be found. So does no form exist?

Imagine a sculptor who is going to carve a Venus statue out of marble. He or she could never find a marble without some kind of form. It will always be this block of marble or that block of marble, a square block or irregular block of marble. And he or she will always be working on a block of marble in which form and matter are already combined together.[1]

Existence is one thing, whether something can exist independently is another matter. Using his approach would surely not find no form, so other methods are needed to discover no form. Although we humans have three abilities - isolation, motive force and manifestation, finding these three no form actions was not through analyzing humans' three abilities, because transcending the self is too difficult for humans (there are all kinds of sensations and functions in human consciousness. Discerning some of the most fundamental things from these complex matters is very difficult). As the saying goes, when we observe things with a flashlight, we cannot observe the light itself. Luckily, the development of modern electronic technology helped me. The method of finding "no form" actions was inspired in computers, in total, I discovered three no form actions. Of course, my discovery of these three no form actions also used my three abilities. Computer programming is a field that is not philosophy, but in this field people have unconsciously used some theories of ancient Greek philosophy (maybe the creators of

programming languages understood ancient Greek philosophy, and deliberately used these philosophical theories). For example, in object-oriented programming languages there are the designs of classes and objects. Classes correspond to Plato's ideas, objects correspond to the participation in or instantiation of ideas. So objects are instances of the implementation of classes, classes are abstractions of objects. This is the same as Plato's theory of ideals. Classes or objects have properties, methods, etc., and objects can also inherit properties and methods from classes, etc. All these indicate that philosophical theories do have applications in the field of programming. Why would philosophical theories be used in computer programming? Computer programming is different from natural sciences. It deals with some human related needs. It needs to process or simulate human logical thinking, human needs, etc. In these areas sciences are powerless, so the highest achievements of human thinking like philosophy are needed. This allows us to expand our imagination - have some philosophical thoughts that humans have not yet discovered already been incorporated into programming languages? These philosophical thoughts had to be adopted due to the need for efficiency, intelligence and more rationalized handling of problems encountered in programming or using programming languages to solve real world problems. I think this is entirely possible.

1, No form manifestation

I was inspired by computers to find the first no form. Computers have a mainframe and monitor. The monitor displays structured data stored on the mainframe. This data correspond to the form discussed in philosophy, and the function of the monitor is to manifest this data form. We see that the monitor's manifestation of the data form is just manifestation. It does not change the data itself. That is to say, the data form is one thing, manifestation is another thing. Manifestation and data form are separate, they are different things. Inspired by this, we can imagine that manifestation and form in the real world are also different things, and manifestation is an individual thing (an individual thing does not necessarily exist independently. Independent existence and individual things are different concepts. Individual things refer to things that can

be distinguished, that is, things that can be isolated). We can first imagine the real world as a large monitor, and there is also a similar computer mainframe to store forms. For example, a stone, it is some forms being manifested, just that in this stone, the form and manifestation are bound together. That is to say, in the real world, manifestation and form are bound together. There is no computer mainframe in the real world to store forms. The real world is not a large monitor either. Manifestation itself is an individual thing. Its action is to manifest forms. Manifestation is one thing, the manifested form is another thing. Since manifestation and the manifested form are different things (although they may not exist independently), manifestation cannot be form. Because if manifestation is also form (that is, the manifestation of any form is manifested by another form), then a certain form a needs form b to manifest. Does form b need manifestation as a form? If not, how does b manifest a? (This will lead us to not understand the relationship between a and b, not understand why b can manifest a, so we must ask: what makes b able to manifest a?). If needed, how does b as manifestation manifest a? Does b need form c to manifest? Asking this way leads to infinite regression (This type of thinking mode is very valuable, it suggests that there will be a deeper theory. This thinking mode will continue to be applied in later chapters). Unless, in the continuous regressive questioning, we encounter a no form thing which has no form. This thing should be "no form" manifestation. Therefore, manifestation is not form, it can only be "no form". As no form, manifestation needs no regression (because regressing no form is still "no form". It implies that "no form" is one, it has no differences, it is absolute identity, because no form is without any form.). Its action is to manifest form. No regression is needed. Manifestation action manifests form. It itself needs no manifestation. Only by considering problems this way is it a reasonable approach. Things like mass, length, volume, hardness, changes, etc of objects in the real world are all "no form" manifestation. Anything that can be expressed or manifested is manifestation. Note: what does the real world manifest? Form. Note that the exploration of the no form action theory is carried out under the framework of the two dimensions of no form and form. Things without form must

be the no form things. The reasoning here is only to explain that the hypothesis "manifestation is 'no form'" is reasonable and makes sense(has no logical contradictions).

Let's examine our human consciousness again. Currently when people study consciousness they always ask how consciousness manifests itself, what manifests itself. Answering such questions leads nowhere, because when we ask "how does consciousness manifest things," we are actually asking about the mechanism of consciousness generation, what kind of neural correlates, what kind of brain neural states, what kind of neural processes generate consciousness (current theories describe consciousness basically as a process, a state, or consciousness manifests itself in a certain process, under a certain state). This is actually asking about an external causal relationship, which is still a question about form, and cannot answer "what is consciousness?". Why not ask what manifestation itself is? What is the essence of manifestation? Since form is one thing, the manifestation of form is another thing, then in our consciousness, it should also be that no form manifests the form. For example, when we see a stone, it is actually the reflected light from the stone entering our eyes, going through a series of transformations in our brain, and finally manifesting the form of this object such as its shape in our consciousness. Of course this object in the real world is also manifested, which is the self-manifestation of this object. This leads to a conclusion: the real world manifests form, the consciousness world also manifests form, they both manifest form. That is to say, consciousness is also a manifestation, the same as manifestation in the real world, it's just that these two manifestations have some differences. Just like computer monitors, there are LCD screens, projectors and TV screens (some TV screens can serve as computer monitors), etc. In this way, consciousness is no longer mysterious. Manifestation exists universally, whether in the real world or the consciousness world, it's just that these two manifestations have some differences, but they are both "no form" manifestation. Manifestation exists universally. This is not to say consciousness is universal, they are two different concepts. Note: what does the consciousness world manifest? Still form.

Any manifested thing must have its form. The real world manifests form, the consciousness world also manifests form. In these two worlds, form is manifested. Likewise, the colors we see are manifested in human consciousness. What do they manifest? Of course it's form. This form is color form. For example, red is this kind of red form. In human consciousness this red form is manifested. What manifests this red form? We can only say it is "no form" manifestation. This red form is clearly different from the forms we usually think of, like structure, blueprint, relations, spatial size, etc. They are two different types of forms. The essence of a thing is the form it possesses. This red form is the essence of this color, just like the essence of an object includes its spatial size, mass, structure and other forms. Apart from form, can we find anything more essential? From the perspective of manifestation, form is essence. What no form manifests directly is its form essence. This red color form appears in our consciousness, it is the form in our consciousness, not the form in the objective world. This is why it's hard for us to understand this kind of form. Only from a higher dimension of form and no form can these two different types of forms be unified, and better understood.

Because manifestation is generated by no form, there can be no specific subject in front of it. We cannot say our brain manifests form, we can only say no form manifested this red form. we can only say that no form manifests the form of color, such as red. If a specific subject is to be added in front, there would be infinite regression until finally reaching no form manifestation (there would be b manifesting a, c manifesting b, etc.). Since manifestation is "no form" action, no further regression is needed. It is its own cause, so no specific subject is needed anymore. Expressions like "consciousness manifested color" are imprecise. It should be said that color manifested in consciousness, or no form manifested color. People usually use manifestation as a common verb, meaning one thing manifesting another thing. For example, Hegel said "beauty is the sensuous manifestation of the idea," meaning the idea manifested beauty. This is imprecise expression. That is to say, people have not yet recognized the particularity of the verb "manifest." This is a key issue. The concept should now be transformed. From a philosophical perspective,

the verb manifest cannot have a specific subject. This transformation allows us to have a deeper understanding of the world.

Consciousness is a world of manifestation, and consciousness is a world dominated by manifestation, while the macro world we talk about is a world of isolation, it is a world dominated by isolation. This is the essential difference between the consciousness world and the macro world. The difference between these two worlds leads us to not be able to use some laws of objective things to explain consciousness. They have laws and behaviors that cannot be replaced by each other. This ensures their respective independence. However, they also have commonalities, otherwise our consciousness would not be able to recognize objective things in the outside world. Similarly, the coordination and interaction between our consciousness and body is also due to the commonalities between the two worlds. Otherwise, we cannot imagine why we are able to recognize the objective world, nor can we imagine why our consciousness and body are able to coordinate and interact. There would necessarily be discontinuity between them, which would necessarily lead to the emergence of dualism, and dualism is a problem that is hard to solve. Therefore, our consciousness world and macro world must have continuity in order to avoid the emergence of dualism. This continuity is that they have the same aspects. In this way, the no form action theory avoids the problem of dualism.

The object of our intuition and the content intuited are two different things. The content of our intuition is definite and real, regardless of whether the object of intuition is accurately displayed to us. For example, the red color we see, no matter how the colored object presents itself to us (perhaps some deceptive means presents green to others as green, and presents green to me as red), red is red, it is definite. As another example, when we see a wooden stick half-submerged in water, it presents to us as bent, but this bent is real, even though the stick is actually straight. So the intuitive presentation is real. Even if something deceives us, the red we see is red. Even if we are deceived, and some other color (or thing) is presented to us as red, red still exists in my perception, it is an unchangeable fact. Like red, some things in our world can be directly

determined, they cannot be denied. They are directly presented by manifestation, these are the most definite facts. That is to say, the form manifested by no form is definite. This is the definiteness that the form of manifestation has. Clearly, the emergence of indefiniteness discussed above is unrelated to no form manifestation action. They are two different issues. Indefiniteness is not generated by the manifestation action itself, but is generated in the mutual relationship between manifestation action and the objective world. That is to say, the generation of intuition has uncertainty, but the content of intuition is definite. Just like the macro world, an object itself in the macro world is definite. It's just that its generation has some uncertainty. Its cause may be one of many causes that can produce it. The manifested thing is definite. Even if it is a changing thing, that change is also definite, because that change itself is "no form" manifestation. It can be seen that in the ever-changing world, humans can grasp some definiteness through intuitive manifestation. The content that can be obtained through intuitive intuition can be directly traced back to no form action, they are definite. It seems that uncertainty is related to motive force. Yes, this is the characteristic of motive force(this issue will be discussed later).

Hegel believed that for sensibility to achieve definiteness, it would inevitably become the most abstract universal or concept: "this one." But how is this concept obtained? Through language, words. Without using language to articulate "this one," just looking here and there, pointing here and there, there would still be no definiteness. Only with the linguistic expression "this one" is there a first definiteness.[2] Hegel's point is to transform sensibility's definiteness into linguistic definiteness. From the perspective of the no form action theory, linguistic concepts are actually isolation. The definiteness of linguistic concepts is the definiteness of isolation. These two definitenesses are different, they cannot replace each other. But they can transform into each other.

In fact, things like pain, suffering, happiness, taste, beauty and ugliness are all manifested forms that manifest in consciousness. Things like volume, shape, mass, impenetrability of objects, etc.,

are manifestations of the macro world. Whether manifested in the macro world or consciousness, they are all forms. Anything that is manifested is form. This is viewing form from the perspective of manifestation. In this way, we have unified the macro world and the consciousness world from the perspective of manifestation. This unity makes the transition from matter to consciousness, from consciousness to matter continuous. There is no discontinuous gap in between. Neither side could emerge abruptly, otherwise it would become dualism, which would require some mysterious third party to explain how they are associated. Moreover, both the macro world and the consciousness world have manifestation. Manifestation is one of the most fundamental actions in this world. This allows the first real breakthrough in the recognition of consciousness in human history. Of course this is only a preliminary understanding of consciousness. There will be further exploration of consciousness later. For example, why doesn't the macro world have consciousness? What are the more essential differences between manifestation in consciousness and manifestation in the macro world? And so on.

People usually think that things like colors exist as properties dependent on some object. This is only from the perspective of isolated objects in the macro world. For example, a flower is red. However, from the perspective of manifestation in the consciousness world, the existence of red is not the existence of a property of an object, but the existence as an independent and definite thing. This existence is the existence of the manifestation action in the consciousness world. While the existence of things in the macro world is the existence of the isolation action. The existence of the isolation action and the existence of the manifestation action are different, they are two different modes of existence.

We know our consciousness has a characteristic called intuition. In fact it is manifestation intuition. Intuition is one characteristic of manifestation. So is there intuition in the macro world? Yes, since there is manifestation in the macro world, there must be intuition in the macro world. It's just that our consciousness cannot directly recognize the intuition of the macro world, because the intuition in our consciousness manifests directly within our consciousness, while we

need to think to recognize that kind of intuition in the macro world (maybe this is the intuition of God or the universe). The intuition of the macro world is not intuition we can directly grasp. But this kind of intuition does exist. For example, a table's structure and form are what they are because they possess intuitability, they are intuited. However, some manifestations are not intuitive. For instance, when we touch a stone with our hand, the stone presents a resistance that prevents our hand from entering its interior. This manifestation is not intuitive because it is indirectly manifested. This macroscopic intuition is certainly not the intuition of thought in our consciousness, but it is still related to the intuition in consciousness. Intuition is a kind of direct production (direct manifestation), it portrays manifestation from the perspective of motive force. It is a characteristic of manifestation. That is to say, we can view manifestation from the perspective of motive force, and of course we can also view manifestation from the perspective of isolation (which will be discussed later). This explains the manifestation action through the no form motive force action and the no form isolation action.

In some areas of philosophy there is also mention of manifestation, but manifestation has not been consciously studied as an individual thing. It just says that something has manifested some "things". People have not recognized that manifestation is an individual thing, nor have they recognized that manifestation is "no form". and even less recognized that manifestation is different from form. Manifestation has not been raised to the same important level as form. It is thought that manifestation is just manifesting the essence of things. That essence is the most important thing (According to the phenomenological point of view, essence is the aspect of what the thing manifests itself to us as[3]). This is the fundamental reason why people have not made breakthroughs in exploring consciousness. Because without recognizing these two points, people can only study consciousness in a formal way. But consciousness itself is not a formal thing. Therefore, no matter how detailed the exploration is, it is not possible to obtain essential recognition of consciousness.

For example, Hegel already had the concept of manifestation. He said phenomena are manifestation of essence, but he did not elevate this manifestation to no form. Hegel's dialectical philosophy already had manifestation action, which is God wanting to create the real world according to the blueprint of dialectics, which is actually manifesting this blueprint. This is manifestation action, it's just that Hegel had not consciously realized it.

In the field of phenomenology, philosophers have recognized the action of manifestation and explored philosophy through the action performed by manifestation. However, in phenomenology people study objects, attributes, forms and such, and similarly have not recognized that manifestation is a no form action. Especially Husserl's phenomenology, he studied attributes, objects and such things manifested by consciousness, and did not recognize the action of manifestation itself and its importance. Nor did he recognize that manifestation is a no form action. This is also the reason why the development of phenomenology eventually got lost. The development of phenomenology could not figure out how to move from the definiteness of phenomena of consciousness to the definiteness of objective things (that is, how human consciousness can determine the existence of objective things). Although Heidegger directly approached the existence of objective things, he actually ignored the question of how consciousness determines the existence of objective things, thus did not really resolve this problem. However, the philosophies of Heidegger and Sartre tell us that the objective world has manifestation just like the consciousness world. Hegel's dialectical philosophy also vaguely tells us this conclusion. But so far, no one has been able to explicitly propose the conclusion that manifestation is a kind of action. Of course, most importantly, no one has recognized that manifestation is "no form", which is the crux of the issue.

Heidegger argued that epistemology cannot be separated from ontology. Only by starting from the structure of being-in-the-world can the meaning of existence and the essence of things be elucidated. Heidegger's existential philosophy takes the route of ontology having priority: existence itself manifests as manifestation (Note: The manifestation as referred to by Heidegger

is a form of presentation of existence, it is the way existence reveals itself in the world, and not the no form manifestation I am referring to, these are two different concepts. That is to say, Heidegger did not recognize that manifestation is a no form) and the manifested. This also means that the origin of phenomena is existence, existence has priority over the phenomena of subjective consciousness. Sartre agreed with Heidegger's view on the relationship between existence and phenomena, but believed there were still some difficult problems left to be solved. Sartre affirmed that the existence of an object is its series of manifestations, and no mysterious entity exists behind the phenomena it manifests. However, Sartre also realized that on the one hand, the existent manifests itself, and on the other hand, it also manifests itself relative to everyone who recognizes the existent. In terms of the self-manifestation of existence things itself, it is comprehensive and infinite; in terms of the manifestation of existent things in relation to humans, it is always a partial manifestation relative to a certain perspective, and is always limited.[4]

In phenomenology, phenomenon refers to the self-manifestation of the existent thing. Heidegger defined phenomenon as "self-manifestation in itself". Sartre first affirmed that phenomenon is not the surface of the true essence of the existent things. Behind the phenomenon there is no so-called truly existing entity. To use Sartre's own example, "force" is not an unknown metaphysical entity hidden behind its various effects (acceleration, deviation, etc.), rather it is the totality of these effects; similarly, electric current has no hidden an unknown metaphysical entity behind it: it is nothing more than the totality revealed through its many physical-chemical effects (electrolysis, incandescence of the filament, movement of the ammeter needle, etc.). This shows that behind the series of phenomena there is no hidden entity. "Now it can be said that the first conclusion of ‘phenomenological theory’ is that manifestation does not return to being like Kantian phenomenon returning to noumenon. Because behind manifestation there is nothing, it only manifests itself (and the whole series of manifestations), it can only be supported by its own existence, not by another existence. It cannot become a layer of nothingness separating 'subjective existence' and 'absolute existence'."[5]

It can be seen that in Sartre's phenomenology, the so-called phenomenon is just the manifestation of the thing itself, there is nothing else besides that. Here the "manifestation" itself is ignored. Without manifestation, how could things be manifested? That is, how could there be phenomena? According to phenomenological theory, phenomenon should be the essence of the manifested thing, the thing is manifested. Although this sees the action of manifestation from the perspective of phenomena, that is, it manifested the essence of things. However, phenomenology still considers the issue from the perspective of form. The essence is the inherent determinacy of the thing itself, which is in fact form. That is to say, phenomenology still takes form as the direction of study. Phenomenology has actually transformed the original study of the form of things into the study of manifested forms. It has not recognized that manifestation is "no form", and the action of manifestation is "no form" action. In this way, phenomenology still falls into the study of forms. Phenomenology attempts to use this identity of phenomena and existence to avoid the dualism of phenomena and existence, but this is inevitably a failure. Because phenomenologist did not notice that manifestation itself is different from the manifested thing. If they had noticed, phenomenologist would believe dualism emerged again, which is what they did not want to see. Because one of the purposes of phenomenologists developing phenomenology is to avoid dualism. (The predicament of dualism and the rationality of two dimension theory: form and no form have been elaborated in the two chapters of "Fallacious Dualism" and "Two Dimension Theory: Form and No Form")

2, No form isolation

Consider this question: In this world, there are individual things, so why do individual things appear? The answer is: This world must have an action that makes it possible to produce individual things in this world, and only then individual things will be produced. Without this possibility, how could individual things be produced? I call this action "isolation action". Discovering this no form action was inspired by computer programming. In object-oriented programming languages there is a term called "isolation". It means that between different

functional modules of a computer program, there should be a certain degree of functional independence. If the code of one functional module needs to be modified, other functional modules should not be affected by the changes in this modified functional module (Of course, this is an ideal situation. In reality, what can be achieved is to minimize the impact as much as possible). This makes a functional system easy to maintain, modify and expand its capabilities. Otherwise, if changing one functional module affects other functional modules, these affected modules would also need to change accordingly. This would require more work to maintain the program system, and would also easily cause errors. Even for a huge program system, maintaining it would become impossible. That is, changing one place would involve every other place. In fact, objects themselves in object-oriented programming are a kind of isolation action. They encapsulate code and functions within an object, and only exposing callable methods, data and functions to the outside. Such objects are provided inherently by the programming language itself. Otherwise we would not be able to build objects. This isolation action in programming languages allows us to imagine that the reason everything in the world can become individual things is because there is an action called the isolation action that enables them to become individual things. Just like objects in object-oriented programming, objects are provided beforehand by the programming language. This isolation action also enables individuals to have a certain degree of independence, so that within a certain degree and scope, they will not affect other individual things. Otherwise, any change in anything in this world would affect all other things, and cause all other things to change accordingly. This is inconceivable and not factual.

For the isolation action in computer programming, no extra specialized code is needed, it just changed the way of coding, But for different functional modules in a program system, it does achieve a isolation action. Relative to the programming code, the isolation action is a no form action. Thus, we can imagine that isolation action in the real world relative to individual things should also be a no form action. In the real world, if isolation is a form, then what would isolate isolation and individual things? This would lead to infinite regress as discussed in "no form" manifestation. To avoid infinite regress, isolation can only be a no form, and the isolation action

can only be a no form action. That is to say, the isolation action is a action generated by no form, it isolates forms, and does not require isolation itself. Note that what does "no form" isolate? Forms. Here we can call form substance. That is to say, from the perspective of isolation, form are substance. This is also Aristotle's way of studying the essence of things through substance, an approach that is clearly studying from the perspective of isolation. While in "no form" manifestation, we call form essence. This is very interesting.

For the macro world, it is essentially a world dominated by isolation. In this world, there are various isolated things. The things we see every day are such isolated things. For example: houses, books, bottles, flowers, trees, birds, bees, clouds, water drops, rivers, fish, the sun, sunlight, stars, the moon, motions, changes, growth, even the process of changes in things, etc. Every isolated thing has a certain independence (it can be seen from previous analysis that independence is spoken of from the perspective of motive force, because independence involves the mutual influence caused by changes). They can be distinguished or distinguished in some way (distinguishability is spoken of from the perspective of manifestation, because to make something manifest, it is necessary to distinguish it). There is not only isolation in the macro world, there is also isolation in the manifested world of consciousness. The things formed in our consciousness are isolated things. For example, different colors like red, green, etc. are different isolated things. Sweet, sour, bitter, spicy are also different isolated things. The objects formed in our consciousness are also isolated things. However, the isolation in the manifested world of consciousness is weaker relative to manifestation, because it is a world dominated by manifestation.

From ancient Greek philosophy until now, people have always been thinking about philosophical issues in "no form" isolation action. For example, every concept is a product of no form isolation action, because every concept is distinguished from other concepts, and has a certain independence. It's just that people have never consciously realized this no form action concept, and basically no one has even recognized that such an action exists. No form isolation action is

the most imperceptible kind of action. It seems no one has yet perceived such an action, because it gives a very inconspicuous feeling. And people take the emergence of individual things in the world so much for granted that they don't feel anything unusual about it. We take it for granted that individual things naturally exist in this world, no proof is needed. It is thought that each individual thing comes into being or changes due to other things. In fact, thinking this way is just considering issues from the perspective of causality. People are used to considering issues from the perspective of causality. Considering issues from causality is actually considering issues from the perspective of no form motive force action. But we also need to consider issues from the perspective of no form isolation action. From this perspective, we would ask questions like: Why do individual things emerge in this world? That is to say, the emergence of individual things in this world is one thing; the existence of an action that makes the emergence of such individual things possible is another matter. The meaning here is that the possibility of the existence of individual things in this world must first exist before individual things can be produced (otherwise, even with motive force, no individual thing would be produced). Otherwise, this world would be an undifferentiated "one", there would be no diversity or differences.

Leibniz was already aware of the problem of the diversity of things in his Monadology: 38) It follows that the ultimate reason for things must lie in a necessary substance, in which the diversity of particular changes exists only eminently, as in its source. And this substance is what I call God. 39) This substance is the sufficient reason for all the diversity, which is connected and related in every respect. Therefore, there is only one God, and this God is sufficient.[6] Leibniz merely attributed the source of the diversity of things to God, that is, God is the cause of the diversity of things. This is unsatisfactory. But at least Leibniz had explicitly raised the issue that the diversity of things should have a source. His understanding of this issue should be the diversity inherent in monads themselves, not the diversity formed by the combination or change of monads. These are two completely different issues.

The metaphysical issues people have always studied, like ideas, substances, etc., are actually issues of isolation. Because metaphysical issues are issues of concepts, this is most evident in Aristotle: A substance is that which is neither predicated of a subject nor exists in a subject. This is clearly an issue of isolation, because "not exists in a subject" means a substance must have the characteristic of being independent and existing without depending on other things. That is to say, a substance is isolated. (There is an obvious logical issue here: If a thing is isolated into a substance that exists independently of other things, then why can it still be recognized by us? If this substance is so independent, it should not be recognizable, which would be equivalent to this substance not existing. However, according to Aristotle's theory, we can still make predications about this substance, that is, we can say what it is. This problem is not contradictory from the perspective of the no form action theory. Note that a thing being isolated into a substance does not mean it cannot be manifested. This issue is just raised here. It will be better understood in the chapter "The Isolated World of Language".) Aristotle believed that the reason things differ from each other is that they possess different forms. Form represents the individuality of a substance. In metaphysics, he elaborated on the process of a thing's transition from “potentiality” to “actuality”. The differences and diversity between things are caused by the different combinations of form and matter in this process. Since Aristotle's concepts of matter and form are relative, he only effectively grasped the concept of form, and did not effectively grasp the concept of pure matter. So he could only study isolated things from the perspective of form. These isolated things were actually called "substance" by him. He did not realize the issue behind the diversity of things in the world (that is, the issue of the possibility for individual things to become individual things). In his theory, only what can serve as the grammatical subject and be predicated by other things is called substance, otherwise it is called attribute. For example, red is called attribute. This is one-sided, because for an object, this redness does indeed exist depending on the object, but in the manifested world of human consciousness this is not the case. Red exists definitely, it does not rely on a particular object. Red is produced as long as light of a certain frequency enters the human eye. Although there is no absolute isolated thing

(including the substances Aristotle spoke of are not absolutely isolated things), as long as it can be distinguished from other things, it has a kind of independence. This is the concept of the isolation action. This concept of the isolation action is different from Aristotle's concept of substance. This red color is also a isolated thing. In the manifested world of consciousness, it is a thing that can be distinguished (this distinguished thing is not necessarily independently existing, these are two different concepts). From the perspective of the manifestation characteristic of the isolation action, the isolation action is able to "be distinguished". From the motive force characteristic perspective of the isolation action, the isolated thing has independence. The isolation action isolates things into having certain forms (as said previously in the manifestation action, the manifestation action manifests forms). As said before, redness is a form that is just manifested in our consciousness. This is completely different from saying redness is a property of an object. Saying redness is a property of an object is speaking in the macro world. The macro world is a world dominated by isolation, different from the consciousness world dominated by manifestation as discussed before. In the macro world, color is a property of an object, but not in the consciousness world, where it is a isolated thing. From the perspective of the isolation action, we can call the form possessed by a thing (certainly an isolated thing) a substance. So in this case, substance is identical to form. Then, in this way, from the perspective of the isolation action, red can also be called a substance (note that it has been said previously that from the manifestation action perspective red is called essence).

The intellect's consciousness of "things" can be said to be object consciousness. Kant has pointed out that it is established by self-consciousness.[7] This object is actually an isolated thing. The object is an isolated thing formed in the manifested world of our consciousness. It is an object in consciousness, an object of thought, distinguished from the objective thing that causes us to produce the object. Moreover, there is also a distinction between different objects in consciousness. Objects are things distinguished by our consciousness. These are two different kinds of isolation.

From the above analysis, not only does our external macro world have the isolation action, there is also the isolation action in the manifested world of consciousness, just like the manifestation action in the manifested world of consciousness, there is also the manifestation action in the macro world. However, the macro world is a world dominated by isolation, while the consciousness world is dominated by manifestation. That is to say, just like the manifestation action, the isolation action is continuous between the macro world and the world of consciousness , it is unified. This is also why we can use consciousness to recognize the laws of the macro world. In this way, we have unified the macro world and the consciousness world from the perspective of isolation. Of course, the isolation of these two worlds has both similarities and differences.

3, No form motive force

Let's analyze the motive force in computers again. The power of a computer is provided by the CPU. This power drives the programming code to run the software in the system. For programming code, this power exists, otherwise how would every line of code be executed? However, This power is clearly not something present as a "form" of code. For the code in the system, this power is "no form", it cannot be described by the code itself (for example, a line of code like this: System.out.println("Hello, world"), it displays "Hello, world" on the screen, but when the computer executes this statement, from the code perspective we cannot see what this executing power is, we only know there is a power executing it.). Therefore, relative to the code itself, this power can only be "no form". Thus we can imagine that the force in the real world relative to individual things in the real world is "no form". It exerts a no form action on individual things.

Forces is a kind of thing universally recognized by people. People have recognized all kinds of forces, for example, electric power, gravitational force, strong force, weak force, influential force, interactive force, impetus, attraction, repulsion, driving force, capability, etc. The characteristics of these forces are that they can drive things to change, move or maintain a certain state. This

driving force is the motive force. So what is motive force? How does motive force make things change or move? From ancient Greece, people have been looking for two things: first, what is the most fundamental substratum of the world? Second, what is the motive force that drives the change of the substratum? Or what is the cause? In ancient Greece, there was already the sprout that motive force is "no form". But until today still no one has consciously proposed this idea. Because no one can imagine that a thing without any form could cause other things to change or move. No one could even conceive that a thing without any form exists.

Anaximander believed: "None of the elements - fire, air, water, or earth - could generate all things. Nor could any other things, such as something between air and water or air and fire."[8] In short, no single or simple natural thing could be the origin of all things. Only that kind of primordial chaos that transcended concrete material forms could be the origin of all things. Although Anaximander did not specify exactly what the "boundless" was, he clearly stated that it was not anything with a fixed form: because anything simple and formed is transient, while the origin of all things must be eternal. All transient things emerge from it as a result.[9] As Aristotle explained: "As the origin, it is eternal. Anything produced reaches an end point, yet having an endpoint means being finite[having form]. Therefore, the indefinite[the boundless] has no origin. It is itself the origin of other things, encompassing and governing all."[10]

Anaximander believed that all these particular substances came from the primordial material, which was an indefinite or boundless domain. Thus, on the one hand, we find particular, definite things, like a rock, a pool of water; on the other hand, we find the source of these things, which he called the indefinite boundless. Actual things are particular, their source is indefinite; things are finite, while the primordial material is indefinite or boundless. ...The indefinite boundless is the most primordial indestructible material essence of all things. However, he believed it is in eternal motion. [11]

Regarding Anaximander's viewpoint, two things can be seen: first, the primordial material is an indefinite or boundless domain, it is a formless thing; second, the primordial material is in eternal motion. From this sprout of thought, it can be summarized that as the "primordial material" that is eternally in motion, it has motivity. If the "primordial material" had any definiteness, then it would necessarily be finite. So the "primordial material" must be "no form". Even if this "primordial material" has continual variability, it would still have form, Its variation is its form. If its variation form is removed, then it would become no form. So the final conclusion is: the "primordial material" must be "no form". And because it has motivity, it should be "no form" motive force. Since then, people have not recognized that the primordial material is "no form" motive force. People's thinking went in other directions. Until today people have gone too far in other directions, to the point that there is no substantial understanding about the motive force that drives the change or motion of things. Because the primordial material is indefinite. Since this is so, there is no way to study it, it cannot even be expressed. It can only be said to be a kind of indefinite thing. This led subsequent philosophers to become increasingly estranged from this thing. They could only study things with definitive forms, limited things. This opened the path for philosophers to take form as the main object of study in philosophy. Gradually people began to pursue philosophies aimed at finding that unchanging, unmoving, eternal, indestructible thing. Indeed, through the efforts of generations of philosophers, such a thing has been found. In Plato it is the idea, in Aristotle it is the form. Moreover, Plato took the idea he discovered as the motive force for the change and motion of things. Aristotle likewise took the form he discovered as the motive force for the change and motion of things. Having no way to study that "indefinite, boundless" thing, and taking such unchanging ideas or forms as motive force is inappropriate. Because this does not explain that "indefinite, boundless" thing. It just puts it aside and replaces it with the opposite thing. Clearly this is inappropriate.

Since Aristotle's philosophical system is basically a formal philosophical system, he also explained motive force in a formal way. Let's take a look at Aristotle's forms that possesses motive force. In Aristotle's view, any individual thing is a unity of form and matter, while the

form and matter of things are also relative. For lower-level things, it is the form, and for higher-level things, it is the matter. For example, bricks are the form of mud (mud is the matter of bricks), while also being the matter of houses; houses are the form of bricks, but are again the matter of streets. And so on, the whole universe forms a unified sequence alternating from matter to form, with higher-level things not only constituting the form of lower-level things, but also being the driving force or attraction that pushes lower-level things to develop and rise towards themselves. The lowest end of this sequence is "pure matter" without any form, which is equivalent to "non-existence"; the highest end is a "pure form" or "form of forms" that no longer constitutes the matter of anything. This "pure form" is the ultimate goal that all things strive for, and also the "prime mover" that drives all things to move towards its development. It itself does not move but drives all things, and is therefore the "unmoved mover". Aristotle also called it "God". Therefore, the "first philosophy" was also called "theology" by him. [12]

"Higher-level things not only constitute the form of lower-level things, but are also the driving force or attraction that pushes lower-level things to develop and rise towards themselves." His view has obvious problems. If that is the case, wouldn't the world's matter decrease more and more? Then the force possessed by pure form would become less and less attractive, because there is less and less that can be attracted. In reality, many higher-level formal things can degrade into lower-level material things, for example, houses can completely collapse and become piles of mud, and evaporated water will become water vapor. Therefore, Aristotle was wrong in taking higher-level things as the driving force for lower-level things, or pure form as the prime mover. Form cannot be motive force; motive force should be hidden in the mutual changes between things. One can only see the actions of force, but not the motive force itself, because motive force is "no form".

The philosophers Plato and Aristotle explained force as a kind of attractive force, which actually attributed force to form and was a teleological approach (form attracts matter to change towards form, and form is the purpose of matter). There is another kind of force called impetus, which is

a mechanical approach. The mechanical approach uses another object to push an object to explain motion. for example, a is pushed by b, b is pushed by c, and so on, which will regress infinitely. In this way we have not discovered force, only a series of objects. Unless it stops at a certain object, which is unmoved, and is the ultimate cause of pushing other things to move. The result of this ultimate cause is the same as that of the teleological approach, both arriving at an "unmoved mover". The essence of these two forces is the same, only in opposite directions. In fact, this is a standard formalized mode of thinking. Examining the world only with this mode of thinking will necessarily overlook no form thing. Only by acknowledging that motive force is "no form" action can the ultimate prime mover be reasonably understood. Because no form is its own cause, it can push other things while itself not pushed by other things, nor needing other things to push it, since it is self-caused.

The French materialists' idea of attributing motion to the material world itself by eliminating Newton's hypothesis of God as the "prime mover" undoubtedly liberated people's views on natural science. However, if it is believed that the natural world has always been like this, with no development or change, and that the ultimate source of all motion does not come from within matter itself, but is only transmitted between matters, then the natural world ultimately still cannot get rid of the problem of the "prime mover", cannot make the natural world itself manifest as motion. [13]

Since the external impetus could not find the cause for the genesis of force, people turned their eyes to the interior of matter (or things) to see if the cause for generating force could be found within it.

Leibniz believed that the nature of monads was a kind of "primitive force". It is this "force" that makes each monad a free causa sui, giving it a kind of ability similar to sensation and desire, which leads to the motion of monads and the myriad things composed of monads. Leibniz called monads "incorporeal automata", with their spontaneity becoming the source of their inherent activity. [14] Through the efforts of Kant, Hegel and others, it was believed that this force is the

subject's spontaneity, especially Hegel's view that this spontaneity is the self-negation of concepts. In addition, people have recognized the philosophical action of motive force. Fichte wanted to use the spontaneity of the self to explain the issue of matter and consciousness. This shows that people have consciously used motive force to explain philosophical issues and have recognized the action of motive force, which is different from isolation. People have not yet consciously used isolation to explain philosophical issues. It is one thing to be able to consciously use motive force to explain problems, and another thing to figure out "what is motive force".

The most important characteristic of Hegel's dialectics is the idea of spontaneity, which he already explained in his Phenomenology of Spirit, namely: "The key to all questions is not only to understand and articulate the real thing or truth as substance, but also to understand and articulate it as subject." In Logic, the true substance is the category, so the key lies in understanding the category as subject. The subject is spontaneity and initiative. The category is active. Since the category is the essence of all things, then all things in the universe are active. Hegel was the first philosopher to incorporate the spontaneity of all things into a logical law. [15]

Hegel's "being" is not what we usually think of as a "thing that exists", but an "act of existing" that contains inherent spontaneity, the activity of "coming into being". All the other categories used in logic have this characteristic, namely the characteristic of self-spontaneity and self-motion. [16]

Contradiction is also a kind of opposition, but not an external opposition with other things, rather the opposition of one thing against itself. From the perspective of formal logic it is "self-contradiction", but from the perspective of dialectics it is precisely the "ground" of all things. Therefore, the ultimate ground for the motion of anything lies in its self-contradiction, self-denial, discord within itself, rejection of itself, which is "self-motion" rather than external impetus. Such a ground itself has no other ground, so it is simultaneously "groundless". It is

impossible and absurd to find a further ground for the ground of all things. Contradiction is the "sufficient ground" (or "sufficient reason") of all things. [17]

Many philosophers explore formal philosophy, but what is hidden behind is the action of motive force. Hegel's dialectical logic philosophy is like this, always taking negativity as a kind of motive force. In fact, motive force is at work behind it. Hegel introduced motive force into his dialectics, but he did not explain what motive force is, nor did he explain the relationship between his dialectics, his theory and motive force, as if the two were unrelated. In his dialectics, it seems like an invisible hand is working as motive force behind the scenes, but this invisible hand has never reached the foreground of dialectics. He attributed motive force to the self-contradictory negativity of the subject. So why would the negativity of contradiction be motive force? There is still no way to answer this. It also does not transcend the limitation of attributing motive force to form. This is also inevitable, because according to the traditional mode of thinking, "things of no form" cannot be expressed or studied.

Although modern physics has developed into a very profound discipline, no physicist can tell us what force is. Physicists like Richard Feynman are very humble, not knowing what force is, other than defining a mathematical formula for it.

Let us ask, "What is the meaning of the physical laws of Newton, which we write as F = ma? What is the meaning of force, mass, and acceleration?" Well,we can intuitively sense the meaning of mass, and we can define acceleration if we know the meaning of position and time. We shall not discuss those meanings, but shall concentrate on the new concept of force. The answer is equally simple: If a body is accelerating, then there is a force on it." That is what Newton's laws say, so the most precise and beautiful definition of force imaginable might simply be to say that force is the mass of an object times the acceleration. Suppose we have a law which says that the conservation of momentum is valid if the sum of all the external forces is zero; then the question arises, "What does it mean,that the sum of all the external forces is zero?" A pleasant way to define that statement would be: "When the total momentum is a constant, then the sum of

the external forces is zero." There must be something wrong with that, because it is just not saying anything new. If we have discovered a fundamental law, which asserts that the force is equal to the mass times the acceleration, and then define the force to be the mass times the acceleration, we have found out nothing. We could also define force to mean that a moving object with no force acting on it continues to move with constant velocity in a straight line. If we then observe an object not moving in a straight line with a constant velocity, we might say that there is a force on it. Now such things certainly cannot be the content of physics, because they are definitions going in a circle. The Newtonian statement above,however, seems to be a most precise definition of force, and one that appeals to the mathematician; nevertheless, it is completely useless, because no prediction whatsoever can be made from a definition. One might sit in an armchair all day long and define words at will, but to find out what happens when two balls push against each other, or when a weight is hung on a spring, is another matter altogether, because the way the bodies behave is something completely outside any choice of definitions. [18]

Quantum mechanics explains force as the exchange of some particles. For example, electromagnetic force is the continual exchange of photons between electrons. But is exchanging photons force? Where is the force? Isn't such an explanation very similar to explaining consciousness with particles? Doesn't this indicate that motive force, like consciousness, is also "no form"? From ancient to modern times, the main focuses in philosophy have been individualization and motive force, but with more emphasis on individualization. In physics, the main focuses are individualization and forces, but with more emphasis on forces. Individualization refers to concepts such as objects, ideas and entities, which are concepts produced by the isolation action. In both of these fields, there are no any in-depth precise definitions of the essence of the motive force. There is no clear understanding of what the motive force is in either field. Philosophy and science share a common predicament on this point, both remaining at a rather intuitive cognition and superficial application of "forces".

"What is force?" has been a question people have been trying to answer since ancient Greece. Until now, people are still describing force without a deeper understanding of it. Philosophers merely state that formal things generate forces, while physicists only measure and calculate forces, and can only define force with a mathematical formula. These are all formal methods. The understanding of force is still like the understanding of consciousness, a black box recognition. Only knowing there is such a thing, and also knowing how to measure, calculate and apply it, but not knowing what it is. This phenomenon is still like searching for light with a flashlight. Much and deep research has been done on form, but until now, people have no idea what forces that drives the development of things is. Thus, we can boldly conjecture that for human cognition, there can only be intuitive cognition of some things, not rational cognition; while some things can be rationally cognized in terms of their formal structure. Things that can only be intuitively cognized have no formal structure, so rational cognition of them is impossible. The motive force should be a no from thing without formal structure.

From people's understanding of motive force since ancient Greece, it can be seen that motive force can only be an action generated by no form. That is to say, the ultimate cause for changes in things can only be attributed to no form. Because any attempt to express motive force in a formalized way will find that it is not motive force after all, it is only form. Therefore, only by acknowledging that motive force is "no form" can we have a true understanding of it. If motive force were a form, then what would drive motive force? Thus it would lead to infinite regress as discussed in "no form" manifestation. To avoid infinite regression, motive force can only be "no form", and the action of motive force can only be "no form" action. That is to say, the action of motive force is an action generated by no form. It drives form, and does not itself need driving. Note that what does "no form" drive? Form. Here we can call form the subject. That is to say, from the perspective of motive force, form is the subject. The meaning of subject is to have spontaneity. This is also Hegel's way of studying the essence of things through the subject, an approach that is clearly studying from the perspective of motive force. While in the manifestation action of no form, we call form essence. And in the isolation action of no form, we call form

substance. This is also why Hegel said "substance is subject, subject is substance". Clearly, from the perspective of no form, these two concepts are still different: substance looks at form from the perspective of isolation, subject looks at form from the perspective of motive force. Hegel did not see their difference. It can be seen that viewing form from the three different perspectives of no form actions leads to three different concepts. In this way, our understanding of essence, entity and subject becomes clearer and more transparent.

Previously we saw that consciousness is a world of manifestation, the macro world is a world of isolation. Is there a world of motive force? The answer is yes, this world is the quantum world. The quantum world is a world dominated by motive force. The quantum world of motive force is markedly different from the macro world, because quantum mechanics tells us that we cannot directly observe a quantum, if we try to observe a quantum, it will collapse and lose its original state. In this way, according to the three no form actions, we have divided the whole world into three different worlds: the world of manifestation (the world of consciousness), the world of isolation (the macro world), and the world of motive force(the quantum world).

Similarly, in the manifested world of consciousness there is also motive force(such as willpower), and in the isolated macro world there is also motive force(motion of macro objects requires motive force). It's just that in these two worlds, motive force is relatively weak. Likewise, in the quantum world of motive force, there are also actions of manifestation (change of motive force is manifestation of motive force) and isolation (for example, quanta themselves are separate units, which is a standard isolation action).

For the action of motive force, every motive force thing has variability (this is also said from the perspective of manifestation, that is, variability is the manifestation of motive force. At the same time, it should be noted that, corresponding to isolation, from the perspective of isolation, variability has a distinction, otherwise how would we know there is change?). From the perspective of isolation, every motive force thing has generativity, motive force will generates a change or a thing, this is said from the perspective of isolation; for the action of manifestation,

every manifested thing, from the perspective of motive force, is intuitive, and from the perspective of isolation, is identical. The intuition of manifestation has been elaborated earlier. The manifestation of things has the characteristic of not being affected by changes in time and space. For example, for manifestation, the color red has identity, no matter when, the red produced in our consciousness is always the same, this color is definite, it is identical. While from the perspective of isolation, isolation always divides (or combines) into different things. From the perspective of motive force, different things are always generated. However, from the perspective of manifestation, what is directly manifested is itself, what manifests is the identity of itself (that is, what manifests is its essence). The final conclusion is: isolation has the characteristics of independence and distinction; motive force has the characteristics of change and generation; manifestation has the characteristics of intuition and identity. Each no form action has two characteristics, and the two characteristics of each no form action are obtained from the perspective of the other two corresponding no form actions. The corresponding two characteristics can only be obtained from the perspective of the other two corresponding no form actions. Because the characteristics of a thing must have a corresponding distinction from itself in order to be called the characteristics of that thing. This is understanding no form actions themselves using no form actions. This is also a kind of no form logic that will be elaborated in detail in later sections.

Modern science only uses and studies two forms, one is mathematical form, the other is structural form. In fact these are all isolation forms, but there are still forms of manifestation and forms of motive force in existence. And And when studying other forms in science, mathematical forms and structural forms are also used to simulate them, or transform them into mathematical forms and structural forms for study. This is why science seems incompetent when studying things like consciousness. Not only that, there are also many unexplained areas when science studies force, such as quantum entanglement and quantum collapse phenomena. This is the limitation of science.

From the above analysis, these three no form actions each have their own corresponding forms, each with its own definiteness of form, and thus each has its own objectivity. They cannot replace each other, but can transform into each other. Of course, there are also common forms between the three actions, otherwise our consciousness would have no way to recognize the objectivity of macro things, and likewise, the macro world would not have evolved human consciousness.

So what is the use of finding these three no form actions? This is already very powerful. Based on this, we can divide any thing or concept into three categories: isolation, motive force and manifestation (this classification method itself is also a logic, which will be discussed later). For example, in the previous discourse, we have already obtained from the three no form perspectives a classification of form: essence, substance and subject. This will enable us to have a very clear classification of things, which can clarify the confusion in thinking and concepts caused by confusing categories. To give a simple example, we already know that the quantum world of motive force and the macro world of isolation are different worlds. So when we observe quanta, we are observing in an isolated way, because our instruments are all isolated things in the macro world. As soon as we make a measurement, the quanta will be transformed into a thing of the isolation world. That is to say, we can only use instruments to observe the behavior of things of quanta transformed into the world of isolation, rather than observe the behavior of quanta themselves in the quantum world of motive force. Therefore, the results obtained are also results of the isolation world, and it is impossible to observe the objective reality of quantum motive force itself. This is what quantum physics says, that the quantum behavior we observe is always related with the measurement itself, and results unaffected by measurement interference cannot be obtained. It can be seen that by simply dividing different worlds with the theory of no form action, we can clearly explain the "measurement problem" that has long been controversial in quantum mechanics (here is just a brief mention of this problem, and more details will be elaborated later). Likewise, we can also explain why consciousness is subjective rather than objective. We cannot observe consciousness with any instrument, because using the method of

studying the objective macro world to study consciousness can also only obtain results of the isolation world, and it is impossible to observe consciousness itself, just like using instruments to observe quantum behavior. This is why consciousness has the first-person privacy (consciousness has a kind of first-person or subjective ontology character, and therefore cannot be reduced to anything that has third-person or objective ontology [19]). By the same logic, the quantum world of motive force should also have a certain degree of privacy relative to the macro world of isolation. Our measurements are actually measurements of the world of isolation. Measurement of motive force(such as measurement of quantum particles) is to convert motive force into isolation for measurement.

What we usually refer to as objectivity is actually the objectivity of the isolation world. The reason we cannot measure the objectivity of motive force is that we can only measure motive force after it is transformed into isolation things, because our measurement itself is only isolated measurement, so we can only measure isolation, not measure motive force directly. That is to say, the macro world of isolation, the quantum world of motive force, and the world of manifestation of consciousness, they all have their own objectivity. Their objectivity has its own independence (not being able to observe and measure the objectivity of motive force of the world of motive force does not mean the objectivity of motive force cannot be known, these are two different concepts, to be discussed later). They cannot replace each other, but can transform into each other. We cannot require the objectivity of the quantum world of motive force to be the same as the objectivity of the world of isolation, similarly, we cannot require the objectivity of the world of manifestation of consciousness to be the same as the objectivity of the world of isolation. We have used one principle to explain two different problems, and the answers to these two different problems are the same. This enhances the persuasive power of explaining problems using the no form action theory. In this way, we have three perspectives and three ways to think about problems, rather than being limited to one single way of thinking. Combining these three ways of thinking to examine and study the world will lead to comprehensive and clear conclusions. This is also the method I use to examine and study the no form action theory itself.

On the other hand, knowing the three no form actions allows us to make predictions about things and concepts. For example, the three concepts of substance, essence and subject discussed earlier. When we know that form is essence from the perspective of manifestation, we will naturally think about what form is from the perspective of motive force and what form is from the perspective of isolation. When we know that manifestation has the two characteristics of intuition and identity, we will naturally think that the corresponding motive force will also have two characteristics and isolation will also have two characteristics. We randomly pick a concept, for example morality, and we will wonder, is there morality of manifestation? Is there morality of isolation? Is there morality of motive force? If so, what are they? This predictive thinking will be one of the main ways of thinking in subsequent sections.

Why do we take "form and no form" as a two dimension theory model as the starting point for studying the world? Since, according to the no form action theory, we have three perspectives and three ways to think about problems, it is no longer necessary. Starting research of this world from other perspectives is possible and necessary. The two dimension theory of no form and form only look at the problem from the perspective of isolation as a starting point. This is suitable for philosophical research, because the way of philosophical research revolves around concepts. And concepts are ways of viewing problems from the perspective of isolation. Viewing the world from the perspective of art and aesthetics is the perspective of manifestation. Viewing the world from this perspective is directly experiencing the world. For example, creating and appreciating works of art. According to the Big Bang theory, our visible universe evolved from an infinitesimal point with infinite energy through the Big Bang. This infinitesimal point contained infinite energy. Studying the origin of the universe in science is starting from motive force. There are also systems of philosophy built starting from motive force (although not from pure motive force), for example, Schopenhauer's philosophy of the will to life is constructed starting from the will, and the "will" referred to by Schopenhauer also contains the meaning of motive force. This also shows that any idea of achieving a thorough understanding of this world in a single way is unrealistic.

What is the relationship between the three no form actions? On the surface, they seem to have no relation at all, and their differences are obviously great. It's hard to imagine what relation isolation has with motive force, what relation isolation has with manifestation, and what relation motive force has with manifestation. Does the appearance of an object in my consciousness have any relation with isolation (or motive force)? Yes, there is a relation, and the relation between them is the most core viewpoint of the no form action theory. Their relation is what will be elaborated in the next section.

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3.3. The relationships between the three actions of no form

3.3.1. The manifestation relationship (the no form action of identity)

From the perspective of isolation, the three actions of no form (isolation action, motive force action, and manifestation action) are generated by the combination of no form and different

forms. These three actions are indeed distinguishable and different, and their differences are due to form. However, the three no forms (isolation, motive force, and manifestation) behind them are actually the same and identical. Although they have generated three different names (isolation, motive force, and manifestation) due to their three different actions, the essence of these three no forms is the same. Only their names are different. Therefore, the three actions of no form are ultimately based on the same "no form". This suggests that no matter how diverse the phenomena are, there is a unified principle at work behind them. It provides a way to understand the unity of the world that transcends the diversity of appearances. This perspective is conducive to eliminating absolute binary oppositions and promoting the integration and unification of theories.

The characteristic of "no form" is that it possesses identity, which is the identity of itself with itself. Moreover, no form does not contain any distinguishable form, which is an intrinsic identity. Therefore, no form, having these two types of identity, is absolute identity (as for the relationship between these two types of identity, we'll discuss it later). Since no form has no form at all, no form is "one", it is true identity. In other words, although no form combined with form can produce three different no form actions: isolation action, motive force action, and manifestation action, the no form is always the same. This indicates that despite their differences, they share a common origin and fundamental nature. This suggests that the three no form actions are interconnected under the basis of no form identity. "Interconnected" means that the three no form actions can be mutually transformed or united, because the foundation that produces them is no form. This characteristic of identity is spoken from the perspective of no form manifestation. Therefore, the identity relationship of the three different no form actions is the manifestation relationship among the three actions of no form.

The characteristic of mutual transformation among the three no form actions is spoken from the perspective of no form motive force. This is because, through the no form motive force action, these three no forms can mutually transform and change. This relationship of mutual

transformation is the motive force relationship among the three actions of no form. The united nature among the three no form actions means that the same thing can have three different actions, that is, three different no form actions can be distinguished for this thing. Since the basis of the three different no form actions is the same no form, they possess a united nature. This distinguishable united relationship is the isolation relationship among the three actions of no form.

Summary:

"Isolation relationship" means that no form isolates itself into three different actions: isolation action, motive force action, and manifestation action. No form, when combined with form, expresses itself in these three different modes of action. These three no form actions can be applied as perspectives to a single thing. This is the "isolation relationship", which means examining a thing from different angles. It demonstrates that no form can present itself in various ways, showing its richness. The isolation relationship allows no form actions, despite having the same origin, to exhibit differences in their functions and manifestations.

"Motive force relationship" explains that the three no form actions can be mutually transformed, because they are all based on the same no form. Thus, different actions can establish connections through the "motive force relationship".

The "manifestation relationship" refers to the essential identity of the three no form actions (this is a characteristic of the manifestation action), as they are all no form. No form is absolute identity without any form. It is precisely because of this "absolute identity" of no form that the three seemingly different actions can mutually transform and be used in combination. This "identity" serves as a consistent thread, binding the theory tightly together, making it an organic whole rather than just a collection of fragmented viewpoints. These relationships enrich the connotation of no form as an "absolute identity", giving no form not only intrinsic unity but also external diversity. It reflects the essence of the three no form actions as being independent yet interconnected. The manifestation relationship maintains the identity of self with self; The

motive force relationship maintains identity within change; The isolation relationship maintains identity within separation, as the three separated actions can be unified within a single entity. (The notion of "unity in difference, difference in unity" seems somewhat similar to dialectics. However, the question arises: which is more fundamental, dialectics or the theory of no form action? Can dialectics establish the theory of no form action, or can the theory of no form action establish dialectics? This is a significant question that warrants further discussion in the future.)

3.3.2. The motive force relationship (mutual transformation among the three no form actions)

According to the no form motive force action, the three no form actions can be mutually transformed. This only provides the possibility of their mutual transformation, but another question arises: how do they transform? The method still needs to be sought from the no form action itself.

Since the basis for the mutual transformation of the three no form actions is the identity of no form, and since they are transforming under this identity, the transformation mode between the three no form actions should have a united nature. Specifically:

(1) When the manifestation action transforms into the isolation action, it requires the participation of the motive force action.

(2) When the manifestation action transforms into the motive force action, it requires the participation of the isolation action.

(3) When the isolation action transforms into the motive force action, it requires the participation of the manifestation action.

(4) When the isolation action transforms into the manifestation action, it requires the participation of the motive force action.

(5) When the motive force action transforms into the isolation action, it requires the participation of the manifestation action.

(6) When the motive force action transforms into the manifestation action, it requires the participation of the isolation action.

In other words, any transformation between these actions is not a direct binary process. The transformation of one no form action into another requires the participation of the third no form action. This united nature among the three no form actions is called "no form united transformation". In fact, this no form united transformation has been used in the previous sections. The identity of no form implies that the three no form actions are indivisible. Therefore, when one no form action transforms into another, it cannot be separated from the third no form action. The third no form action can provide the motive force, basis, or conditions for the transformation. This united nature of transformation stems from the identity of no form. It is precisely because the three are essentially identical that it's impossible for one action to be separated from the other two. This reflects the intrinsic, indivisible connection among the three no form actions, as well as their completeness. This united transformation mechanism clarifies the mode of transformation between no form actions, enhancing the logic and operability of the theory.

There is a special case of this no form united transformation. For instance, consider three entities (a, b, c), which may or may not be the same entity. Let A represent the manifestation action of a, B represent the isolation action of b, and C represent the motive force action of c. They can transform into each other, but A transforming into B doesn't necessarily require the motive force action C; it might require a motive force action D, which is not among the three. However, we are focusing on another situation: where C and D are the same, meaning the transformation between A and B requires C; the transformation between A and C requires B; and the transformation between B and C requires A. We call this situation the "no form integrated transformation" among A, B, and C, or simply say that A, B, and C are (or constitute) a "no form integrated transformation". In other words, to determine if A, B, and C form a no form integrated

transformation, they must simultaneously satisfy the following six no form united transformations:

1. A transforming into B requires C

2. A transforming into C requires B

3. B transforming into C requires A

4. B transforming into A requires C

5. C transforming into A requires B

6. C transforming into B requires A

No form united transformation is the most basic transformation mode among the three no form actions. It reflects the identity among no form actions. No form integrated transformation is a special case, referring to the direct united transformation among the three actions A, B, and C. This indicates that the three actions of no form not only transform based on the principle of identity but also directly define and support each other in the process of no form integrated transformation. This direct transformation model shows that each action is both a necessary condition and a result of the transformation of other actions. Each action is both a product and a cause of other actions, forming a closed, self-sustaining system of causal cycles. This cycle emphasizes the indivisibility and intrinsic unity of no form actions. The relationship of this no form integrated transformation is not only interdependent but also mutually supportive. Thus, it forms a unified relationship that is both interdependent and mutually supportive.

The following are some examples:

1) This no form united transformation can be used in many aspects, such as human psychology. For instance, when a person is very passionate (motive force), to express it, they need a certain mode of isolation (such as singing, work, etc.). When a person has many ideas and knowledge (isolation), to have the power to act, they need to perform or demonstrate to others, which gives

them the motive force for practice. No form united transformation can describe not only human psychological activities but also any process.

Let's analyze the example:

Scenario 1: A person full of passion wants to express themselves.

No form united transformation:

Passion (motive force): The initial state is a strong emotion or passion, which acts as the motive force.

Expression (manifestation): The passion needs to be manifested or expressed in some way.

Mode of Expression (isolation): To express the passion, people choose a specific form or method of expression, such as singing, writing, or painting. This choice isolates the passion into a specific form of manifestation.

Scenario 2: A person with many ideas and knowledge wants to transform them into practical motive force.

No form united transformation:

Knowledge/Ideas (isolation): This is the initial state, representing the knowledge and ideas that the individual already possesses. These are isolated and static.

Performance/Demonstration (manifestation): This is the act of transforming knowledge and ideas into a perceptible form, such as showcasing, sharing, or explaining to others.

Practical motive force (motive force): This is the result brought about by the performance/demonstration, such as gaining recognition, appreciation, or inspiration, which in turn stimulates the individual's motive force for action.

2) A tree seed contains life information and is an isolated entity. When it needs to take root, sprout, and grow into a big tree, this is the manifestation of this life information, requiring

fertilizer, sunlight, and other motive force elements. This is an example of no form united transformation.

The seed itself represents an isolated entity, containing life information and growth potential. Sunlight and nutrients (motive force) provide energy and drive, while the growth process reveals the inherent life information of the seed. This process is the external manifestation of the seed's internal potential, the manifestation of life information. External factors like fertilizer and sunlight provide the motive force needed for the seed's growth. These motive force elements interact with the life force within the seed, driving the transformation from seed to tree.

According to the theory of no form action, potential should be explained as follows: Potential means that for isolation to manifest, motive force is needed. Potential is viewed as a state of isolation, containing possibilities for change and development, but the realization of these possibilities requires motive force. To realize and embody this potential, motive force is necessary. This explanation aligns well with the theory of no form action because it connects isolation and manifestation: it establishes a clear link between the isolation action (the seed as a unique entity) and the manifestation action (the seed's life potential becoming reality). This connection can only be completed with the participation of motive force action. Motive force (sunlight and nutrients) plays an indispensable and crucial role in driving the transformation from potential to reality. This explains why potential can become reality.

3) Concepts (isolation), reasoning (motive force), and judgment (manifestation) can transform into each other. This can be divided into six situations.

(1) Isolation transforming into manifestation: For an isolated concept, to know what it is (i.e., to manifest a concept), reasoning (motive force) is needed.

An isolated concept has not been manifested. To manifest a concept, we need to reason about it. Reasoning can help us understand the meaning of the concept, thus manifesting the concept.

For example, we know the concept of "table", but we don't know what "table" is. At this point, we can use reasoning to understand the meaning of "table". We can reason that "a table is a piece of furniture with legs, a top, and a surface structure used for placing objects". In this way, we have manifested the concept of "table".

(2) Isolation transforming into motive force: For an isolated concept, to reason and analyze it, we necessarily need to know what it is ("what it is" is the manifestation of a concept).

An isolated concept is not motive force-ized. To reason about and analyze a concept, we need to know what this concept is.

For example, to reason about and analyze the concept of "table", we need to know what "table" is. If we don't know what "table" is, we cannot reason about or analyze it.

(3) Motive force transforming into manifestation: When making a judgment through reasoning, we are certainly reasoning about concepts and also judging concepts.

Reasoning refers to the process of drawing conclusions based on premises. In the reasoning process, we definitely use concepts.

For example, to judge whether the proposition "a table is furniture" is valid, we need to use the concepts of "table" and "furniture".

(4) Motive force transforming into isolation: When we arrive at a concept through reasoning, we have certainly made judgments about concepts.

Reasoning can help us derive new concepts.

For example, through reasoning, we arrive at the concept "a table is a piece of furniture with legs, a top, and a surface structure used for placing objects". This concept is derived through reasoning about the concept of "table", and in the process of reasoning, judgments were certainly made.

(5) Manifestation transforming into isolation: When we know that some things have common characteristics (which is a basic cognitive judgment), how do we obtain a concept for this characteristic? This is when reasoning such as abstraction and generalization is needed.

Through observation and analysis of things, we can discover common characteristics. These common characteristics can form a concept.

For example, we observe that furniture like tables, chairs, and beds all have structures such as legs, surfaces, and boards. Through abstraction and generalization, we can form the concept of "furniture".

(6) Manifestation transforming into motive force: When we know that some things have common characteristics (which is a basic cognitive judgment), to perform abstraction and generalization, we need other concepts.

Through observation and analysis of things, we can discover common characteristics. To form a concept, we need other concepts as support.

For example, we observe that furniture like tables, chairs, and beds all have structures such as legs, surfaces, and boards. To form concepts through abstraction and generalization, we need the concepts of legs, surfaces, and boards.

Finally, we can conclude that concept, judgment, and reasoning can transform into each other: judgments form concepts through reasoning, concepts clarify judgments through reasoning, and reasoning and judgment are based on concepts. Therefore, concept, judgment, and reasoning constitute a no form integrated transformation. Of course, the mutual transformation of these three elements demonstrates a holistic thinking process. This explanation avoids simple binary oppositions and instead forms a powerful system of cyclical interaction among the three no form actions, emphasizing the mutual transformation and integration of concept, judgment, and reasoning. This understanding indeed transcends simple binary oppositions, providing a more dynamic and interactive model of cognitive processes. In this model, concept, judgment, and

reasoning are no longer isolated elements, but interdependent and mutually influential cognitive activities. Each link is an aspect of the cognitive process, and together they form a complete system of thinking. This cyclical interactive system emphasizes the continuity and development of cognitive activities.

This is also clearly different from Hegel's dialectics, which is distinct from Hegel's deductive reasoning based solely on logical relationships. According to Hegel's dialectics, the concept is the thesis, it is the initial grasp of things by thought, an abstract generalization of the commonalities of things. Judgment is the antithesis, a further specification of the concept that connects it with concrete things and reveals the contradictions within the concept. Judgment is a negation of the concept because it points out the limitations of the concept, but it also enriches the concept by making it more concrete and definite. Reasoning is the process of connecting multiple judgments to arrive at new judgments. It is a unification of judgments because it integrates different judgments into a logical system. Reasoning is also a sublation of judgment because it transcends the limitations of individual judgments, reaching a more comprehensive and profound understanding of things. Compared to Hegel's dialectics, the explanation of the relationship between concept, judgment, and reasoning in the theory of no form action lies in the intrinsic logic and interactions provided by the no form integrated transformation in the cognitive process, rather than merely deductive reasoning from logical relationships.

This is where an important distinction between the theory of no form action and Hegel's dialectics emerges. In the theory of no form action, manifestation (judgment), isolation (concept), and motive force (reasoning) are at the same level, and the no form integrated transformation of judgment, concept, and reasoning forms a thinking process. Thus, thinking as such a transformation process is a higher-level phenomenon. According to Hegel's dialectics, however, judgment and concept are at the same level, while reasoning as the synthesis is a higher-level phenomenon.

4) Descartes' statement "I think, therefore I am" can be interpreted through the theory of no form action. The first "I" is the isolated "I", a conceptual "I"; "I think" is the motive force "I"; "I am" is the manifested, intuitive "I", manifesting my existence. Using the theory of no form action to explain this statement, we can say that for the isolated "I" to transform into the manifested, intuitive "I", it requires the motive force "I" to think. The first "I" in "I think, therefore I am" is a conceptual "I", referring to an abstract, universal "I". This "I" is isolated, without specific content. "I am" is the "I" as an existence, referring to the concrete, real "I". This "I" is manifested through thinking. These two "I"s are transformed and connected through the bridge of the motive force action of "I think". It is precisely this internal drive of thinking that allows the abstract "I" to become the subjectively manifested existing "I". Therefore, the isolated, abstract "I" gains content through thinking, thereby transforming into the concrete, real "I".

Let's examine whether the isolated "I", the motive force "I", and the manifested "I" can constitute a no form integrated transformation.

(1) The isolated "I" (conceptual "I") transforming into the motive force "I" ("I think"):

When we contemplate what "I" is, we are actually transforming the abstract, conceptual "I" into an "I" capable of thinking. In this process, we realize that "I" is not just an abstract concept, but a subject capable of thinking, perceiving, and acting. This transformation requires the participation of the manifested "I", because the process of thinking itself is a form of manifestation, presenting the "I"'s ability to think, remember, and its ways of thinking.

(2) The isolated "I" (conceptual "I") transforming into the manifested "I" ("I am"):

When we become aware of the existence of "I", we are actually transforming the abstract, conceptual "I" into a concrete, real "I". This process requires the participation of the motive force "I", because thinking is the proof of "I"'s existence. Without thinking, it would be impossible to be aware of the existence of "I".

(3) The motive force "I" ("I think") transforming into the isolated "I" (conceptual "I"):

When we reflect on our thinking process and try to generalize the essence of "thinking", we are actually transforming the motive force "I" into an isolated, conceptual "I". This process requires the participation of the manifested "I", because our reflection and generalization of thinking need to be based on concrete content and experiences of "I"'s thoughts.

(4) The motive force "I" ("I think") transforming into the manifested "I" ("I am"):

When we confirm the existence of "I" through thinking, we are actually transforming the motive force "I" into the manifested "I". This process requires the participation of the isolated "I", because thinking needs the concept of "I" as a premise. Without the concept of "I", thinking would lose its subject.

(5) The manifested "I" ("I am") transforming into the isolated "I" (conceptual "I"):

When we abstract the concept of "I" from concrete experiences and feelings, we are actually transforming the manifested "I" into an isolated, conceptual "I". This process requires the participation of the motive force "I", because abstraction and generalization are mental activities that require the involvement of thinking ability.

(6) The manifested "I" ("I am") transforming into the motive force "I" ("I think"):

When we become aware of the existence of "I" and begin to think, we are actually transforming the manifested "I" into the motive force "I". This process requires the participation of the isolated "I", because thinking needs to be based on the concept of "I". Without the concept of "I", thinking would lose its direction. For example, with a manifested "I" like "I am happy", when I think about this manifested "I" that is happy, the conceptual "I" becomes necessary.

We can see that the isolated "I", the motive force "I", and the manifested "I" indeed constitute a no form integrated transformation.

Descartes arrived at the conclusion "I think, therefore I am" through doubt. Descartes first doubted everything, but this doubt ultimately encountered something that could no longer be

doubted. Because when the doubter is doubting, he can no longer doubt that he is doubting. This doubter exists presently or necessarily, which is why he can truly engage in doubt. When I doubt, I must necessarily acknowledge "I exist"; therefore, the "I" is indubitable.[1]

Descartes' intention was to establish a necessary connection between the doubter (myself) and the act of doubting itself. However, he didn't seem to provide a very convincing explanation for this necessity. My interpretation of "I think, therefore I am" using no form united transformation offers a powerful and reasonable answer to this necessity, because no form united transformation is a process based on no form identity, and the transformation between the three no form actions has an inherent connection and is essentially interconnected. Therefore, the necessity of the connection between the doubter and the doubt (I think) itself belongs to the necessity of the inherent connection between the transformations of the three no form actions. The intrinsic interconnectedness of no form united transformation provides an internal, essential explanation for the connection between the doubter and the act of doubting. In this way, the existence of the doubter and the act of doubting are no longer two isolated facts, but are connected through the process of united transformation of no form actions.

5) Let's interpret the syllogism of formal logic using the theory of no form action:

Major premise: All humans are mortal.

Minor premise: Socrates is human.

Conclusion: Socrates is mortal.

This syllogism is essentially saying that through "Socrates is human", we want to derive the conclusion "Socrates is mortal" (manifesting this conclusion). Here, the motive force action should be the attempt to derive the conclusion through the minor premise (the essence of this motive force is still the person doing the reasoning in the background), thereby manifesting the conclusion (manifestation action). At this point, we need the major premise "All humans are mortal" as a certain, isolated fact (isolation action). This is a no form united transformation.

Alternatively, through "All humans are mortal", we want to derive the conclusion "Socrates is mortal" (manifesting this conclusion). Here, the motive force action should be the attempt to derive the conclusion through the major premise, thereby manifesting the conclusion (manifestation action). At this point, we need the minor premise "Socrates is human" as a certain, isolated fact (isolation action).

Both of these thought patterns represent typical modes of human thinking. Both approaches demonstrate how human logical thinking utilizes established facts or principles as support points (isolation action), and through these support points, derives new knowledge or conclusions (motive force action). This is a process that starts from isolated facts, is driven by reasoning (motive force), and ultimately forms clear conclusions. This interpretation emphasizes the transformation from isolated facts to manifested conclusions through the motive force of reasoning. It highlights the dynamic nature of logical thinking. This explanation allows for different reasoning paths within the syllogism, acknowledging that individuals may approach problems from different starting points (major premise or minor premise). This reflects the flexibility and non-linearity of actual human thought processes.

It's important to note that the major premise, minor premise, and conclusion do not themselves constitute a no form united transformation. This is because the essence of the motive force in the no form united transformation described above is still the person doing the reasoning in the background. In other words, when applying formal logic, since the driving force of reasoning is hidden in the background, formal logic becomes a relationship between propositions. Formal logic only abstracts and formalizes the thinking process, while hiding the underlying no form action mechanism.

Hegel also interpreted the syllogism of formal logic. He reinterpreted Aristotle's formal logic and syllogism in a critical and revolutionary way. Hegel believed that formal logic, with its emphasis on fixed categories and abstract reasoning, was limited in grasping the dynamic and interconnected nature of reality. He criticized the syllogism as static, incapable of explaining the

development and transformation of concepts. He argued that formal logic fails to capture the inherent contradictions and tensions within concepts, which are crucial for their development and evolution. Hegel's dialectical logic emphasizes the interconnectedness and dynamic development of concepts. In Hegel's view, concepts are not static entities, but are constantly in motion, realizing self-unfolding and self-perfection through continuous development. In this logical system, contradictions are not errors or defects, but the fundamental driving force for the development of things. The core of dialectics lies in identifying and understanding these contradictions, and through them, revealing the deep structure and developmental trends of things. In Hegel's dialectics, concepts are not immutable, but evolve through a process of thesis, antithesis, and synthesis. The contradictions and tensions within concepts are seen as the driving forces for their development and transformation.Hegel reinterpreted the syllogism as a dynamic process rather than a static structure. He viewed the major premise as representing the initial thesis, the minor premise as the antithesis, and the conclusion as the synthesis emerging from the tension between the two.

Hegel indeed recognized the motive force action in the syllogism of formal logic, which is correct, but his interpretation is somewhat forced (in fact, this motive force is the person making the inference behind the scenes). He believed that the major premise represents the initial thesis, the minor premise represents the antithesis, and the conclusion is the synthesis arising from the tension between the two. However, in a typical syllogism, the minor premise does not necessarily represent a contradiction to the major premise. For example, in the syllogism "All humans are mortal, Socrates is human, therefore Socrates is mortal," the minor premise ("Socrates is human") does not contradict the major premise ("All humans are mortal"). It merely provides a specific instance of the general principle stated in the major premise. Therefore, interpreting the minor premise as an antithesis seems forced, as it does not always align with the actual structure and function of syllogisms in formal logic. (Note: This also demonstrates the limitations of Hegel's dialectics, as not everything can be explained using dialectics)

However, the interpretation of formal logic syllogisms using the theory of no form action does not suffer from such forced explanations. The interpretation of syllogisms using the three no form actions is consistent and coherent, without the forced interpretations seen in Hegel's dialectical method. Syllogisms fully conform to no form united transformation. Through the lens of no form action theory, each part of the syllogism naturally fits into a dynamic, interconnected logical system. This interpretation avoids the problem of forced explanations that may arise in Hegel's dialectics, as it does not require the minor premise to necessarily represent an antithesis. Instead, it emphasizes the coherence and consistency in logical reasoning, as well as the natural transformation and development between concepts.

6) Using the theory of no form action to explain the relationship between knowledge, intuition, and thought.

Kant believed that knowledge is produced through the combination of thought and intuition. In this process, intuition provides the content of experience, that is, the specific objects and phenomena we perceive through our senses. Thought, on the other hand, provides the processing and interpretation of this intuitive experiential content, responsible for processing and organizing experiential content through concepts and categories. Kant emphasized the interdependence between intuition and thought. Without intuition, thought has no content, because intuition is the starting point of our understanding of the world; without thought, intuition has no form, because thought is our way of understanding and interpreting intuition. Intuition needs to be processed by thought to become meaningful knowledge, while thought needs the content of intuition to be concretized.

According to the theory of no form action, knowledge is understood as concepts and the relationships between concepts, which is isolation; intuition provides the content of experience, which is manifestation; thought provides the processing and handling of these intuitive contents, which is motive force. Based on Kant's understanding of knowledge, intuition, and thought, it can be easily seen that these three can undergo no form integrated transformation. Kant was

remarkable in his ability to see the relationship between these three so profoundly. Although Kant did not directly discuss the mutual transformation between knowledge, intuition, and thought, his description of their relationship and interdependence indeed provided a philosophical foundation for this transformation and strongly suggested the possibility of such transformation within the framework of "no form action theory".

Knowledge, intuition, and thought undergo no form integrated transformation as follows:

(1) For intuitive content to transform into knowledge, it definitely requires thought;

(2) Of course, through thinking, conceptual knowledge can also be produced (transformed), and this new concept inevitably needs to intuit its content, or form concepts based on its intuitive content. This is what Kant meant when he said that the thought process can produce new concepts and knowledge, but these concepts ultimately need to be based on intuition and experience. Moreover, new conceptual knowledge produced through thinking still relies on some form of "intuition" for the formation of this new concept. This "intuition" doesn't refer to direct sensory experience, but to the process of grasping the distinguishing features of things after processing and abstracting sensory experiences through thought, thereby forming concepts. Concepts must have distinguishability, and this distinguishable intuition should be isolating intuition. This intuition is different from the manifestation intuition of sensibility. This distinguishable intuition should be what is commonly referred to as intellectual intuition. (Of course, there is also motive force intuition, which allows us to intuit changes. Patients with injuries to certain parts of the brain can observe static objects but cannot observe changes in object motion. In other words, the corresponding part of the brain responsible for motive force intuition has been damaged and lost its function. Thus, we obtain three types of intuition: manifestation intuition, motive force intuition, and isolation intuition.)

(3) If knowledge content is to be transformed into thought, it inevitably requires an intuitive understanding of this knowledge content (including the sensory manifestation intuition of the

concept's content or the isolation intuition of the concept itself, and possibly motive force intuition as well).

(4) If conceptual knowledge is to be transformed into intuition, it will inevitably involve thinking through its content. Understanding a concept or knowledge requires intuitively grasping its meaning and essence.

(5) For intuition to transform into thought, it necessarily needs conceptual knowledge as the form and basis for analysis.

(6) For thought to transform into intuition, the result of thinking as a concept or judgment needs to be intuited, and thinking itself requires processing conceptual knowledge.

Therefore, knowledge, intuition, and thought can undergo no form integrated transformation among these three. As mentioned earlier, the mutual transformation of concepts, judgments, and reasoning demonstrates an overall process of thought. These three form a no form integrated transformation. Since knowledge, intuition, and thought also form a no form integrated transformation, this naturally creates a hierarchical structure of no form integrated transformation. As a result, these six concepts can be linked through this hierarchical structure. For example, when we obtain conceptual knowledge through reasoning and judgment (forming a thought process), this thought process certainly requires the participation of intuition. Otherwise, our thinking would lose meaning. For instance, the meaning of a concept ultimately needs to be grounded in intuition; without intuition, a concept is merely a symbol. This layered structure allows us to describe the relationships between these elements clearly and with foundation, as well as to clearly understand how they depend on and interact with each other. In other words, we can use thought as a pivot to connect the three elements of thinking (concept, judgment, and reasoning) with knowledge and intuition. This forms a clear and orderly structural relationship.

Kant believed that knowledge is produced through the "a priori synthetic unity" of intuition and thought, but these two abilities are themselves different and require some kind of bridge to

connect them. From the perspective of no form transformation, Kant's notion of the a priori synthetic unity of intuition and thought can actually be understood as a no form transformation where the transformation between these two requires the participation of knowledge, thus forming a unity. In other words, they are unified in the identity of no form. This is precisely the deep logic of the a priori synthetic unity that Kant longed for.

7) Physics Domain

(a) In classical physics, Newton's Second Law defines force as the product of an object's mass and acceleration, i.e., F=ma. In F=ma, a is acceleration, which is actually a kind of change (change represented numerically), and this change is no form manifestation; while m as mass is isolation, mass m can be interpreted as a kind of energy aggregation, that is, isolated within an object. F=ma is actually the transformation of manifestation and isolation into motive force, and this formula is an example of no form united transformation. Since mass is a kind of aggregated isolation, according to the identity principle of no form action theory, mass must necessarily be accompanied by corresponding motive force and manifestation. In other words, mass as a form of isolation must have corresponding aspects of motive force and manifestation. Mass produces gravitational effects, which means mass generates motive force. In general relativity, gravity is explained as the curvature of spacetime caused by the presence of mass. It can be explained this way: the gravity (motive force) produced by mass as isolation needs space and time (the curvature of spacetime) to manifest itself. This is another example of no form united transformation. In this way, we can see the essence of gravity more clearly through no form action theory. It is the relationship between mass and spacetime.

Mass can be seen as a way to prevent changes in an object's acceleration. It represents the object's ability to resist changes in acceleration. Because mass, as an energy aggregation isolation, maintains a certain independence of isolation, the transformation of something with motive force into something with mass is a transformation from motive force to isolation. Therefore, on the surface, mass appears to be preventing changes in the object's acceleration.

Mass as isolation causes spacetime curvature (manifestation) due to the production of universal gravitation (motive force). Therefore, in a reference frame, simply simulating this spacetime curvature can produce the same effect as universal gravitation. In this reference frame, using acceleration can simulate such spacetime curvature, thus producing an inertial force field. We know they are equivalent, but we see that simulating a gravitational field in an accelerated reference frame is in the opposite order to mass producing a gravitational field. In a gravitational field, mass produces universal gravitation which then produces spacetime curvature; while in an inertial force field, mass produces spacetime curvature which then produces an inertial force with the same effect as universal gravitation. Although the order is reversed, they are equivalent. The reason lies in the fact that they are all transformative relationships between mass, motive force, and spacetime curvature (that is, transformative relationships between no form isolation, motive force, and manifestation). The key point here is that these two types of spacetime curvature are the same, as they are the common manifestation form of gravity and inertial force. Therefore, this simulation produces an inertial force with the same effect as a gravitational field. That is, their transformative relationships in no form action theory are equivalent. This is the reason for the equivalence of these two reference frames. This indicates that the equivalence principle is not merely the result of empirical observation, but is rooted in the deep logic of no form action theory. The necessity of no form united transformation guarantees the equivalence of gravitational fields and inertial force fields.

In fact, Einstein also noticed this same spacetime curvature in two reference frames. Einstein's insight into the equivalence principle was based on his profound understanding of spacetime curvature in gravitational fields and inertial force fields. He realized that although these two types of fields are produced for different reasons, they both lead to the same spacetime curvature, which is the fundamental reason for their equivalent effects. Einstein's general theory of relativity views spacetime curvature as a physical reality, not just a mathematical description, but something with observable effects. This indicates that the manifestation action is not merely a subjective perception, but has objectivity and plays an important role in the physical world.

The principle of the constancy of the speed of light in relativity is also an application that takes the invariance of the manifestation form as its basis (however, most current physical theories take the invariance of mass or energy as their basis, for example, the law of conservation of energy). It shows that regardless of the observer's state of motion, the speed of light always remains constant, which is an objective law that transcends the subjective perspective of the observer. It appears that this manifestation action plays a crucial role in physics. Einstein indeed elevated this principle of invariance of the manifestation form to a high degree in relativity. (As for why the speed of light always remains constant, we'll discuss that later.)

(b) The Schrödinger equation can be seen as the Newton's Second Law of quantum mechanics. I previously explained Newton's Second Law using no form united transformation, so can the Schrödinger equation be similarly explained using no form united transformation?

Schrödinger equation:

$$i\hbar\frac{\partial\psi(x,t)}{\partial t} = \hat{H}\psi(x,t)$$

Isolation action (Wave function ψ): The wave function represents the probability distribution of particles in space and time, serving as the fundamental description of the system.

Motive force action (Hamiltonian): The Hamiltonian is the energy operator of the system, including kinetic and potential energy, driving the change of the wave function over time.

Manifestation action (Evolution of the wave function): The time evolution of the wave function describes the dynamic behavior of the system, manifesting the system's state at different points in time.

The wave function provides the initial state of the system, which begins to evolve under the action of the Hamiltonian. This indicates that the Schrödinger equation is indeed a no form united transformation.

(c) Newton's Third Law states: "For every action force, there is always an equal and opposite reaction force; or, the forces of action and reaction between two bodies are equal and opposite in direction." This is one of the fundamental principles of classical mechanics. Using no form action theory, we can explain it as follows: when a force pushes an object, in order to manifest change, it must be isolated into action and reaction forces in opposite directions. This is a no form united transformation. This explanation only accounts for why forces are differentiated into distinct forces. (As for why an equal and opposite reaction force is produced, we will explain this later.)

(d) Electric current (motive force) passing through a wire (isolation) drives the rotation of an electric motor (manifestation), converting electrical energy into mechanical motion.

Scenario: Electric current flows through a wire, causing a motor to rotate and converting electrical energy into mechanical energy.

Wire (isolation): The wire acts as a conduit, isolating and guiding the electric current. It provides a specific path for the current, shaping its movement and interaction with the motor.

Electric current (motive force): The flow of electrons constituting the electric current acts as the motive force. It carries energy and interacts with the magnetic field in the motor to produce rotational force.

Motor rotation (manifestation): The rotation of the motor is the manifestation of the electrical energy carried by the current and its interaction with the motor's magnetic field. This rotation represents the conversion of electrical energy into mechanical energy. The motor's rotation embodies the manifestation action, as it is the direct result of the conversion of electrical energy to mechanical energy, a concrete expression of the system's motive force and isolation actions.

(e) Consider a spring oscillator system. In this system, the initial state of the spring (at rest) can be viewed as the state of isolation (this state conceals the characteristics of the spring). When we apply force (motive force) to stretch or compress the spring, it begins to oscillate, and this

oscillating state is the state of manifestation, which reveals the characteristics of the spring. This process is an example of no form action theory, describing the transformation of the spring from a state of rest to a state of oscillation through motive force.

(f) As an isolated glass cup, if it is to undergo a change to a new state (manifestation), such as being broken, there must necessarily be a motive force. The glass cup exists as an isolation. It has certain attributes like shape, size, color, etc. When the glass cup is broken, its shape, size, color, and other attributes change. This change is a manifestation. This manifestation is accomplished by motive force action. In this example, the cup indeed changes from one state of isolation to another (broken state), but in this process, the change in the state of the glass cup is primary, because the change in the glass cup is directly related to the glass cup and the motive force that breaks it. The broken state is merely the result of the change.

The action of breaking the glass cup is a manifestation of motive force action. It is the motive force that transforms the glass cup from its original state of isolation to a new state of isolation. According to Newton's mechanics, the effect of force is to change the state of motion of an object. From the perspective of no form action theory, this can be described as: the effect of force is to change the object's state of isolation or state of manifestation. From the viewpoint of no form action theory, the effect of force can be understood as a kind of motive force action, which not only changes the object's state of motion but may also cause the object to transform from one state of isolation to another, or from one state of manifestation to another. Changing an object's state of motion is changing the object's state of change, which is changing the manifestation state of the object's motion.

For example, when a glass cup is broken, the applied force changes the physical structure of the glass cup, thereby changing its state of isolation. This view emphasizes that the effect of force is not just a mathematical change in acceleration, but involves changes in the state of the object in a broader sense. Motive force can cause various types of transformations, not just changes in motion. This change of state under motive force action refers to the change in the state of a

particular thing, while there are aspects of this thing that remain unchanged during the change. For instance, when a force acts on an object and changes its velocity, the object itself does not undergo substantial change. This provides a more comprehensive way of understanding the effects of force and changes in object states, combining physical phenomena with philosophical concepts, thereby enriching our understanding of these phenomena.

8) Psychological Domain

Consider a situation where a person is faced with making a decision. In this scenario, the person's initial state (a state of uncertainty, facing a multitude of conditions, waiting for determination. Isolation doesn't just refer to physical separation, but can also refer to psychological uncertainty and possibilities) can be viewed as a state of isolation. At this point, the individual is in an uncertain state, with various possibilities and conditions intertwined, constituting a state of isolation, waiting to be sorted out and chosen. When this person begins to think and weigh various choices (motive force), eventually, the individual makes a decision, transforming from an uncertain state to a definite decision state. This is the manifestation action, presenting the result of the thinking process, manifesting the state determined by those conditions. This process is an example of no form united transformation. It describes the process of a person transforming from an uncertain state to a decision state through thinking and weighing various choices.

9) Behavioral Domain

In the initial stage of artistic creation, the artist's inspiration and creative ideas are in a state of isolation. These inspirations and ideas are internal, abstract, and have not yet undergone any external expression or realization. During the artistic creation process, the artist's inspiration and creative ideas (isolation action) are transformed into concrete artworks (manifestation action) through the creative activity (motive force action). This process embodies the transformation from internal ideas to external expression.

10) Biological Domain

Gene data (isolation) needs to be manifested as the biological form of an individual (manifestation), which requires the drive (motive force) of gene expression regulatory networks.

Isolation action of gene data: DNA located in the cell nucleus carries all the genetic information of an organism. This information exists in the form of genes, guiding the structure and function of cells. Specific information in gene sequences, such as promoters, coding regions, regulatory sequences, etc., can be viewed as an "isolated" set of instructions. They independently determine all the potential characteristics that a cell or organism may develop, but these instructions remain relatively static and "isolated" before being read and executed.

Cell differentiation motive force action: During the development of an organism, cells undergo a differentiation process based on their environmental signals and internal genetic programs. This process involves the transformation from totipotent or pluripotent stem cells into specific functional cell types, such as neurons, muscle cells, or skin cells. This process is driven by gene expression regulatory networks, where the activation and deactivation of specific genes act as the "motive force action" in the creative process, propelling cells to develop in specific directions. For example, neural induction factors activate the genes necessary for neuron formation, guiding cells towards the developmental path of the nervous system.

Manifestation action of individual biological form: As cell differentiation progresses, different types of cells arrange and combine in a precise spatiotemporal order, forming tissues and organs, and further constituting the complete structure of an organism. This series of complex biological construction activities ultimately "manifests" as unique biological forms. Whether it's a human heart, a butterfly's wings, or the branches and leaves of a tree, these are all concrete realizations of genetic information through the dynamic process of cell differentiation. Therefore, the appearance, physiological characteristics, and behavioral patterns of an organism are all external manifestations at the macro level of its internal genetic data after a series of dynamic transformations.

11) Social Domain

The group aggregation of demands (motive force) forms interest groups (isolation), which then publicly express their demands through means such as street demonstrations (manifestation). A group of people having a common dissatisfaction or demand is the motive force. Under this motive force, they aim to manifest this dissatisfaction or demand in a strong and unified way, which requires the formation of isolated interest groups.

I have provided examples of no form transformation in many domains above. No form transformation is a very powerful theoretical tool that can be applied to various fields, capable of explaining various phenomena and problems. By understanding the mutual transformation of isolation, motive force, and manifestation, we can more comprehensively grasp the essence and internal mechanisms of complex phenomena. The theory of no form action is not only an explanatory tool but can also provide new ideas and methods for theoretical research and practical applications.

Summary:

The process of motive force action transformation embodies the variability of motive force. At the same time, the entire transformation process is actually an isolated entity. It has independence and distinguishability. Otherwise, we wouldn't be aware of such a process of change. The result of the transformation could be an entity of motive force, or of manifestation, or of isolation, or an entity primarily characterized by one of these actions, and so on. This means that the change of a motive force entity itself also manifests as an isolated entity. In short, motive force action, isolation action, and manifestation action are indivisible. No single action can exist or function independently.

The transformation between no form actions may also be accompanied by other transformations. For example, as mentioned in previous sections: isolation has characteristics of independence and distinction; motive force has characteristics of change and generation; manifestation has

characteristics of intuition and identity. When isolation action transforms into manifestation action, the corresponding characteristics of isolation will also transform into the corresponding characteristics of manifestation. This accompanying transformation provides us with a way to explore the laws that the world follows. By mastering the transformation laws of no form actions, we can predict certain characteristics of the future development of things.

The transformation between things is complex, and some transformations may involve many other transformations. These can involve multiple levels and stages, encompassing various interrelated changes. A single event can trigger cascading transformations in different aspects of a system or entity. In these transformation processes, identifying and understanding which transformations are critical is crucial for a deep understanding of the nature and development of things. Therefore, continuously breaking down to the most fundamental transformations will be a valuable endeavor, as these are the fundamental transformations. Since no form actions are the most fundamental actions, any transformation between things can ultimately be decomposed into the most basic transformations between no form actions through continuous decomposition. Additionally, a single entity may simultaneously contain isolation, manifestation, and motive force, which can be confusing. It's important to clearly recognize which aspect of transformation for this entity is fundamental, similar to a glass being shattered. Since every entity has three aspects of no form action (isolation, motive force, and manifestation), the same entity can act as an isolating entity, a motive force entity, or a manifesting entity. This depends on the perspective from which this entity establishes a no form action relationship with other entities.

The essential nature of the three no form actions as no form is the fundamental reason why they can transform into each other. One no form can only transform into the other two no forms, which is the necessity of transformation. The mutual transformation between no form actions is not only possible but also inevitable. This inevitability also provides us with a pattern and guidance for exploring the world. This inevitability ensures a degree of order and predictability, which can be used to predict possible transformations within a system. The six modes of mutual

transformation between no forms are definite, but how they specifically transform is uncertain. For example, an isolated glass cup needs motive force to undergo a change in its new state, but what kind of motive force is uncertain. It could be broken by external force or it could crack due to high temperature. Although the three no form actions differ in function and manifestation, they are all essentially no form, meaning they are not limited by specific forms and have the potential for change and transformation. Through this theoretical perspective, we can gain a deeper understanding of the changes and developments in things, as well as the fundamental principles behind these changes. No form action theory provides a powerful tool for understanding complex phenomena. It emphasizes the dynamic and conditional nature of change, as well as the interdependence between different states. This understanding helps us make more informed decisions when facing changes and provides us with a profound way to explore and explain the world.

References

[1]Heidegger. The Question Concerning the Thing, translated by Zhao Weiguo, Shanghai Translation Publishing House, 2010, p. 89.

3.3.3. The isolation relationship (the trinity of no form actions)

The "relationship of isolation" implies that no form isolates itself into three distinct actions, namely isolation action, motive force action, and manifestation action. The unity of no form is not only reflected in the transformation between no form actions, but also in the trinity. For example, a stone simultaneously possesses manifestation action (such as its smooth surface, manifesting its hardness), motive force action (such as its inertial force), and isolation action (such as its mass and the space it occupies). The meaning of trinity is that the same object will simultaneously possess all three actions of no form. This is likewise due to the unity formed by the absolute identity of no form. These three actions are not mutually exclusive, but can merge and coexist in a single isolated object, embodying the absolute identity of no form in a single isolated object (as mentioned earlier, identity is a characteristic manifested in isolation). This

allows an object to truly become what it is, an isolated object with characteristics of independence. The concept of trinity emphasizes the integrity and intrinsic unity of an object as a whole. This trinitarian characteristic is discussed from the perspective of no form isolation. In other words, isolation allows no form itself to have three no form actions, but at the same time, due to the absolute identity of no form itself, the three no form actions are integrated into the same object in a trinitarian manner.

Based on this, we can categorize a concept into three types: isolation type, motive force type, and manifestation type (for example, as mentioned in the previous section, one classification of form: essence, substance, and subject), or divide an object into three aspects: isolation aspect, motive force aspect, and manifestation aspect (like a stone). This allows us to examine an object from three different perspectives, thus providing a systematic analytical framework that helps reveal the intrinsic connections and potential possibilities of things. This is the trinity of objects. This trinitarian characteristic indicates that an object can exhibit three different actions: isolation, motive force, and manifestation. This multidimensional perspective helps us comprehensively understand the nature and function of things. Although the three no form actions coexist in the same object, they each maintain their independence while being united through the absolute identity of no form. This unity allows the object to function as a whole while maintaining its unique characteristics and actions.

The three no form actions can vary in strength within a single object. As mentioned in the previous section, there are three different worlds: the macroscopic world (world of isolation), the quantum world (world of motive force), and the conscious world (world of manifestation). The world of isolation is dominated by the isolation action. Objects in this world have strong isolation properties, usually possessing clear definitions and boundaries, with relatively stable existence and characteristics. For example, a stone is an object in a state of strong isolation, weak manifestation (for instance, it only manifests its hardness when we touch it), and relatively weak motive force. The world of motive force is dominated by the motive force action. Objects in this

world have strong motive force. For example, a photon is an object in a state of strong motive force but weak manifestation and isolation. As a quantum entity, a photon's motive force action (such as momentum and energy) is very prominent, while its manifestation action (such as wave-particle duality, which only manifests specific properties under certain conditions) and isolation action (such as the lack of fixed position and form) are relatively weak. The world of manifestation is dominated by the manifestation action. Objects in this world have strong manifestation properties. In this world, subjective experiences and perceptions take center stage. In the conscious world, our various sensations are directly presented to us, allowing us to directly perceive the existence and characteristics of the world. For example, colors in our consciousness or the objects formed when we see something are entities in a state of strong manifestation but weak motive force (we don't directly sense much motive force in colors and objects) and weak isolation (we mainly distinguish that it is a thing). We see that the varying strengths of the three no form actions lead to three different worlds. This suggests that there may be many different levels or layers of worlds, each characterized by the dominant no form action and its related attributes. Other different worlds will be discussed later. This distinction between different worlds demonstrates the rich diversity of the entire world.

Indeed, the varying strengths of no form actions in an object can lead to different manifestations of that object.

The strengths of the three no form actions can be used to categorize personality into different theoretical types. (Here, manifestation refers to the manifestation of human behavior)

(1) When manifestation is strong (emphasis on external performance and conscious experience):

(a) Strong isolation, weak motive force:

Personality traits: These individuals focus on principles and rules, have deep thoughts, but possess weaker action drive and are not good at expressing emotions. They may appear conservative and stubborn, but deep inside have a strong sense of morality and responsibility.

Possible behavioral manifestations: Strictly adhere to rules, meticulous in their actions but lack flexibility; not good at socializing, find it difficult to establish intimate relationships; prefer solitude, immersed in their own world.

(b) Strong motive force, weak isolation:

Personality traits: These individuals are full of energy, have strong action drive, quick thinking, but lack patience and perseverance, and are prone to impulsiveness. They are passionate and adventurous, but can sometimes appear restless and unstable.

Possible behavioral manifestations: Actively participate in various activities, enjoy challenging themselves, but tend to give up halfway; good at expressing emotions, easily connect with others, but also prone to conflicts; pursue excitement and novelty, find it difficult to focus on a single task.

(c) Weak motive force, weak isolation:

Personality traits: These individuals are easy-going and approachable, but lack strong opinions and goals, being easily influenced by external factors. They crave recognition and acceptance, but sometimes lose their sense of self.

Possible behavioral manifestations: Comply with others' opinions, lack independent thinking ability; easily affected by others' emotions, lack stable self-awareness; desire to fit into groups, but find it difficult to find their own place.

(d) Strong motive force, strong isolation:

Personality traits: These individuals have clear goals, strong willpower, high action drive, and possess clear values and principles. They are confident, decisive, and natural-born leaders.

Possible behavioral manifestations: Actively pursue goals, unafraid of difficulties and challenges; good at organizing and leading others, able to inspire and motivate teams; possess strong influence and persuasiveness, capable of changing their surrounding environment.

(2) When manifestation is weak (not good at external expression, focused on inner world):

(a) Strong isolation, weak motive force:

Personality traits: These individuals have deep thoughts, their own principles and values, but are quiet and not good at expressing themselves. They may appear cold and distant, but have a rich inner spiritual world.

Possible behavioral manifestations: Prefer solitude, dislike social activities; good at thinking, but lack action drive; not good at expressing emotions, find it difficult to establish intimate relationships with others.

(b) Strong motive force, weak isolation:

Personality traits: These individuals are full of passion, have strong action drive, but are easily swayed by emotions and lack rational thinking. They may appear impulsive and unstable, but deep inside yearn to change the world.

Possible behavioral manifestations: Enthusiastically engage in things they're interested in, but lack planning and persistence; easily influenced by emotions, make impulsive decisions; desire to realize self-worth, but find it difficult to find suitable paths.

(c) Weak motive force, weak isolation:

Personality traits: These individuals go with the flow, lack strong opinions and goals, and are prone to feeling lost and empty. They lack interest in the external world and also find it difficult to find inner direction.

Possible behavioral manifestations: Lack goals and motivation, feel lost in life; easily feel lonely and empty, struggle to find meaning in life; lack interest in the external world, find it difficult to integrate into society.

(d) Strong motive force, strong isolation:

Personality traits: These individuals have clear goals and strong willpower, but hide their emotions and thoughts, not easily revealing their inner world. They may appear mysterious and elusive, but deep inside possess powerful strength.

Possible behavioral manifestations: Quietly pursue goals, neither flaunting nor easily giving up; good at controlling emotions, not readily revealing their inner world; possess strong willpower and endurance, able to overcome various difficulties.

This classification method emphasizes the different manifestations and tendencies of individuals in terms of rationality, emotion, behavior, and will. Through this classification, we can better understand the complexity of individual differences and provide a theoretical explanation for individual behavior and personality. This classification not only relates to individual differences, but even within the same person at different age stages, motive force, isolation, and manifestation show different strengths, thus exhibiting different personality characteristics. The same person may experience changes in these three aspects as they age. For example, some people are prone to impulsiveness and lack rationality when young, but become increasingly rational as they grow older. The underlying reason for this is the gradual transformation from strong motive force to strong isolation. This is essentially a no form united transformation. This transformation requires human cognition as manifestation to complete, that is, through human interaction, learning, and practice to continuously gain rational cognition (manifestation), thereby becoming increasingly rational. This provides a theoretical basis for how to transform an impulsive person into a rational one.

No form actions not only have differences in strength but can also be used to stratify objects. Let's look at our conscious world (manifestation world). In this world, compared to other creatures on Earth, we humans have a unique advanced language and writing system. This is a world primarily composed of words, where each word represents a certain definite (or relatively definite) meaning. This essentially means that each word is isolated, whether in terms of its composition, pronunciation, or the meaning it represents. Each sentence also represents a certain

meaning, a certain function, and is also isolated. Otherwise, all words and all sentences would be the same and indistinguishable. Therefore, human language is a kind of isolated world. When we use language to express ourselves, it's actually done under consciousness. In this sense, the use of language (including expression and thinking) is carried out under the manifestation action and is primarily manifestation-based.

However, within language, we seem to not feel the presence of the manifestation of consciousness, only recognizing the manifestation action when we consciously think. Similarly, when we think, we don't feel any motive force within language. This is because the manifestation and motive force of thinking have become background, becoming behind-the-scenes elements that only function in the background and no longer enter into language itself. This is like a computer, where the motive force of the CPU is a behind-the-scenes matter relative to the running of computer programs. Thus, we call this world of language the "isolation world of language". This isolation world of language is like a "pure" isolation world. This world highlights isolation while concealing motive force and manifestation. Such a world divides into three levels: isolation action, manifestation action, and motive force action. The function of such layering is to make us humans more focused on language expression, concentrating on the accuracy, consistency, and logic of language expression. This helps us engage in pure isolation thinking, focusing more on isolation thinking, serving the function of "isolation enhancement". It enables us to clearly express and understand specific concepts.

We carry out our linguistic thinking activities on the basis of consciousness, which is the "manifestation world". This reflects the "manifestational nature" of language use, where the manifestation action enables us to perceive and understand the meaning of language. At the same time, the underlying "motive force" inherent in reasoning drives the unfolding of these linguistic activities. Therefore, the use of language and thinking embodies the trinitarian characteristics of no form. In this composite structure, the level of language and writing constitutes a "pure isolation world". The isolation world of language allows humans to engage in more abstract and

systematic thinking, ensuring the orderliness and organization of thought. Through language, we can classify and organize the complex real world, thereby more effectively understanding and solving problems. This makes complex reasoning, analysis, and communication possible.

Similarly, we can imagine a world within consciousness where isolation and manifestation are concealed, while the world of motive force is highlighted. This world should be the world of emotions, such as sadness, joy, pain, and so on. These emotions possess a dynamic nature. Emotions are not merely internal experiences, but they can also drive people to take action. For example, anger can drive a person to attack, sadness can drive a person to cry, and joy can drive a person to dance. In the world of emotions, feelings, emotions, and will are all manifestations of motive force action. This world is a "pure" world of motive force. In the emotional world, there is full of change and fluidity, with the fluctuation and transformation of emotions being the norm. In this world, people are more focused on inner feelings and experiences rather than external rules and logic. Emotions can be seen as a concentrated embodiment of motive force action, driving people's behavior and psychological activities. The isolation action is relatively weakened in the emotional world, as emotions often transcend rationality and do not follow logical rules. The world of emotions is also based on consciousness, the "manifestation world". Although concealed, the direct manifestation of emotional experiences is not weak. Emotions rely more on internal dynamic feelings and experiences. However, the manifestation of emotional experiences is difficult to fully express through language (or behavior), which is an isolative manifestation (i.e., conceptual manifestation).

As mentioned earlier: "When we observe quantum phenomena, we do so using an isolation method, because our instruments are isolated objects from the macroscopic world. As soon as we measure, the quantum transforms into an object of the isolated world. In other words, we can only observe the behavior of quantum objects transformed into the isolated world through our instruments, not the behavior of quantum objects themselves in the quantum dynamic world. Therefore, the results we obtain are results of the isolated world, and it's impossible to observe

the objective reality of quantum dynamics itself." However, on the other hand, the human emotional world is also a world of motive force. This means that although we cannot observe the objective reality of quantum dynamics itself using isolation methods, we can feel the objective reality of motive force in our consciousness. The method to obtain the objective reality of motive force should be a sensory method of motive force, not an observational method of isolation. This sensation is a subjective, direct experience that doesn't require observation through external isolation means. The isolation method relies on external observation tools with clear boundaries, which in quantum measurement lead to the collapse of quantum states, thus failing to preserve the original nature of quantum dynamics.

Similar to quantum collapse, when we have an emotional experience and try to transform it into a linguistic description, regardless of how we describe it, this linguistic description will lose the objectivity of the emotional experience and cannot replace the emotional experience itself. This is equivalent to the collapse of the emotional world. Using language to describe the emotional experience itself is like "observing" the emotional experience in an isolating way, causing it to collapse into an isolated linguistic expression. This is because the three types of no form actions have isolation properties; they each have unique characteristics and functions, and they cannot replace each other, only transform into one another. This means that if we want to understand or express one type of no form action using another, we must undergo a transformation; we cannot fully express or understand one type of no form action using another. Therefore, when we try to express emotional experiences (motive force) using language (isolation), we inevitably lose the objective experience of the emotional experience, resulting in the richness and completeness of the emotional experience not being fully presented. The same principle applies to quantum collapse. Although in the process of transformation, the objective experience of the emotional experience is lost, we gain the universality and expressibility described by isolative language. Thus, to comprehensively understand something, all three types of no form actions need to be used simultaneously. This is because only by combining the three types of no form can we embody the identity of no form.

This suggests that we may need different methods to understand the essence of different worlds and phenomena. In other words, there is no universal method that can understand all things. This is inevitable because, according to the theory of no form actions, these methods of understanding can definitely be divided into: isolation method, motive force method, and manifestation method. Different methods are applicable to different worlds and phenomena. These methods are not mutually exclusive, but can be complementary and used in combination to provide a more comprehensive and multidimensional understanding of things.

Let's explore objectivity and subjectivity. We can define objectivity as follows: Understanding a phenomenon of one type of no form action using the same type of no form action possesses objectivity. We can define subjectivity as: Understanding a phenomenon of one type of no form action using a different type of no form action possesses subjectivity. This definition of objectivity and subjectivity is caused by the isolation of no form, hence it's called "objectivity and subjectivity of no form isolation". This means that objectivity can only be achieved when understanding a phenomenon using the same type of no form action, otherwise it will inevitably be subjective. This kind of objectivity and subjectivity is insurmountable. It emphasizes the degree of matching between the mode of cognition and the object of cognition. For example, when using isolation methods (such as measuring instruments) to understand quantum phenomena, we obtain results within an isolation framework. These results are subjective because they reflect the characteristics of the isolation action in the macroscopic world, and cannot demonstrate the characteristics of quantum dynamics itself. This reminds us that scientific observation is not entirely objective. This subjectivity is clearly different from the subjectivity we usually associate with consciousness (the subjectivity in measuring quantum phenomena is not produced by consciousness). However, no one has recognized that this subjectivity is the subjectivity of isolation.

The cognitive method of objectivity in no form isolation operates within the same no form action framework, avoiding transformation across no form actions, thus maintaining the purity and

consistency of cognition. Understanding within the same type of no form action has consistency, without issues of information loss or distortion. This cognitive method can maintain a pure understanding of the essence of things, unaffected by other no form actions. In other words, isolation methods can only yield isolation understanding, motive force methods can only yield motive force understanding, and manifestation methods can only yield manifestation understanding. Understanding that crosses different methods is subjective understanding. For example, using isolation methods to understand motive force is subjective understanding. It suggests that our ability to objectively understand the world is fundamentally linked to our ability to match our cognitive approach to the nature of what we're trying to understand. It implies that to achieve objectivity, we must match our method of inquiry to the nature of the phenomenon we're studying. We humans use the isolation method of the language world to objectively understand the isolation nature of the macroscopic world.

Correspondingly, there should also be "objectivity and subjectivity of no form transformation". For instance, the same song heard in different moods will produce different subjective feelings. This is because the emotional state (motive force) influences the transformation process. In other words, how this song transforms into a specific person's feeling will differ based on that person's state, thus creating different subjective experiences of the song. This is the subjectivity caused by no form transformation. Of course, there's also objectivity caused by no form transformation. For example, quantum collapse, although the result is probabilistic, this probability itself is definite and objective, because the transformation process follows the laws of quantum mechanics. Pain perception, while individual differences exist, gains a certain objectivity when transformed into linguistic description, because the language system (isolation) provides a relatively objective standard. The objectivity and subjectivity of no form transformation emphasize the impact of the transformation process on the result.

Indeed, due to the identity between no form actions, we can fully connect the objectivity and subjectivity of no form isolation with the objectivity and subjectivity of no form transformation.

For example, things dominated by motive force also contain elements of isolation. When a motive force entity transforms into an isolated entity, the isolation component within the motive force can possess objectivity relative to this isolated entity. Although emotions (motive force) are full of change and fluidity, they also contain some relatively stable elements, such as the types of emotions (joy, sadness, anger, etc.), the objects of emotions, and the intensity of emotions. When transforming emotional experiences into linguistic descriptions, the isolation components such as the type, object, and intensity of emotions can be expressed relatively objectively. However, the emotion itself does not have objectivity relative to isolated entities, as it cannot be fully captured by isolated language or concepts. In this way, through "isolation within motive force (and of course motive force within isolation, isolation within manifestation, manifestation within isolation, manifestation within motive force, and motive force within manifestation)", the objectivity and subjectivity of no form isolation and no form transformation are connected. This is essentially using the isolation method to gain isolation objectivity by recognizing the isolation within motive force. Such objectivity is still understanding isolation through isolation methods, thereby achieving objectivity.

Indeed, we can imagine a world within consciousness where isolation and motive force are concealed, while manifestation is highlighted. This world should be our world of sensations, such as colors, pain, and so on. Sensations have a manifestational nature, allowing us to perceive the world. For example, colors let us experience the beauty of the world, while pain makes us aware of our body's existence. In the world of sensations, colors, sounds, touch, etc., are all expressions of the manifestation action. This world is a "pure" world of manifestation. The characteristic of this world is the direct experience of sensory qualities, such as colors, sounds, and touch. These experiences don't require complex reasoning or analysis; they are directly presented to us, allowing us to perceive the existence and characteristics of the world without needing to seek reasons or causes like rationality does. This is the fundamental difference between sensation and reason. The reason lies in their belonging to different worlds. The sensory world highlights manifestation, which has directness. The language world where reason resides

lacks this directness (a topic to be discussed further). In the world of sensations, the isolation action is relatively weakened because sensory experiences are often holistic and vague, difficult to describe with precise concepts and language. The motive force action in this world is also relatively weakened because sensory experiences are usually passive and receptive rather than active and creative.

Why does a world that highlights one type of no form exist? This is because highlighting one type of no form in a world allows for a clear and pure expression of that no form, enabling a more precise and focused display of its characteristics, thus allowing this no form to function more effectively. Although there exists such specialization or division of labor within consciousness, the elements in the worlds of emotion, sensation, and language can be transformed into each other. For example, a combination of colors can transform into a certain aesthetic emotion and become art, such as a vibrantly colored oil painting evoking feelings of joy in people; both colors and joy can be transformed into linguistic concepts or expressions. For instance, we can use "red" to represent a joyful emotion; when reading literary works, the textual description of things can evoke emotional resonance. For example, when reading an article describing love, we might experience feelings of love. However, this transformation among the three different worlds is not a no form integrated transformation, because when a color combination in the world of sensations transforms into a certain aesthetic emotion, it doesn't necessarily require language and can transform directly. Therefore, this kind of transformation among the three different worlds doesn't meet the conditions of no form integrated transformation.

The above is based on the layered classification method of concealment and highlighting of no form actions. It reveals the rich diversity of the conscious world, where different types of conscious worlds can transform and cooperate with each other, enabling humans to comprehensively utilize sensory experiences, emotional driving forces, and logical thinking to form a complete spiritual life. This "division of labor"-like approach can leverage the advantages

of different no form actions to generate specific attributes of consciousness and functions. The reason humans are considered higher animals is because human organ functions have differentiated into three different worlds with layered structures based on the three types of no form. This layered structure is a manifestation of the complexity and flexibility of human consciousness, and also the foundation of human civilization development. The coordinated operation between the three different worlds can clearly and efficiently reflect this world and effectively transform it.

Humans have not only differentiated themselves into three different functional worlds, but have also invented other more specialized worlds. For example, mathematics and computer programming languages. The world of mathematics is a symbolic, more pure isolation world. This world no longer focuses on the expression of emotions and sensations, but concentrates on the logical accessibility of the abstract structure of things (for instance, mathematicians obtain results through definitions, axioms, and theorems, using logical reasoning). Computer programming languages, on the other hand, are an isolation world with executable functionality. This world focuses on function execution and data processing. These worlds are built on the foundation of the three worlds differentiated by human organ functions based on the three types of no form, through abstraction and logical construction, rather than being organ-based. These abstract constructions allow us to transcend the limitations of human senses and emotions, enabling higher-level cognition and operations. These are more specialized functional worlds invented by humans on the path of exploring the world. They are extensions and expansions of human consciousness, powerful tools for exploring, understanding, and transforming the world. In other words, humans can create worlds with specific functions and use these worlds to better serve humanity itself.

According to the trinity of no form actions, we can divide the biological world into three categories: animals (motive force type animals), plants (manifestation type plants), and microorganisms (isolation type microorganisms, including bacteria and viruses).

(1). Animals primarily maintain their survival through motive force activities to obtain food. Animals need to move, hunt, or forage to obtain food and sustain their life activities. The motive force action is prominent in animals and forms the basis of their survival.

(2). Plants mainly obtain energy and maintain survival through the manifestation of life (e.g., leaves, fruits, and flowers). Plants possess chlorophyll and can convert solar energy into chemical energy through photosynthesis to sustain their life activities. The manifestation action is prominent in plants and forms the basis of their survival.

(3). Microorganisms mainly maintain their survival by reproducing themselves in large quantities, thus isolating large numbers of their own kind. Microorganisms have powerful reproductive abilities, reproducing in large numbers through division, fusion, and other methods to expand their population size. They are numerous and diverse in form. The isolation action is prominent in microorganisms and forms the basis of their survival.

This classification method reveals the basic survival strategies and characteristics of different life forms in the biological world. Different types of organisms adapt to different environments and achieve the continuation and propagation of life by highlighting different no form actions.

Indeed, the evolution of these three distinct types of organisms in the world may seem as if it were designed, but in reality, it simply follows the principles of the no form action theory. Under such principles, through evolution from lower to higher forms, the natural emergence of these three categories of organisms occurs. This is because the no form actions provide the possibility for the evolution of these three types of organisms. Each category of organism has specialized in a specific form of no form action to ensure survival and reproduction. These three categories of organisms collectively constitute a unified whole that is both interdependent and competitive.

Indeed, facts tell us that in the conscious world, the isolation world of language evolved last. Some animals, like elephants and dogs, also experience anger and sadness, indicating they have emotions. Even lower animals like fish have eyes, showing they have sensations. Based on these

facts, we can infer that in human consciousness, the world of sensations formed first, followed by the world of emotions, and lastly the world of language. Similarly, facts show us that among the three categories of organisms, microorganisms like viruses and bacteria appeared first on Earth, followed by plants, and finally animals. Why did the sensation world evolve first in the conscious world? This is not surprising because in the conscious world, manifestation is strong, so a sensation world with manifestation function would naturally evolve first. Why did microorganisms evolve first in the macroscopic world? In the macroscopic world, isolation is strong, so microorganisms with isolation survival characteristics would naturally evolve first. Both the evolutionary path of the conscious world and the biological world aim to specialize these three no form actions.

We observe that in the human conscious world, the order of evolution of the three worlds is: sensation world (manifestation), emotional world (motive force), and language world (isolation). On Earth in the macroscopic world, the order of evolution of the three types of organisms is: microorganisms (isolation), plants (manifestation), and animals (motive force). These two categories of things seem to evolve in a circular order composed of manifestation, motive force, and isolation. Indeed, this is the case. Manifestation is direct and simple, motive force is indirect and more complex than manifestation, while isolation is concealing and more complex than motive force (this viewpoint will be discussed later). Therefore, evolving directly from manifestation to motive force is the easiest, evolving directly from motive force to isolation is also the easiest, and evolving directly from isolation to manifestation is also the easiest. Conversely, evolving directly against this order is the most difficult. In other words, evolving directly from isolation to motive force is the most difficult, evolving directly from motive force to manifestation is also the most difficult, and evolving directly from manifestation to isolation is also the most difficult. Based on this reason, for the evolution of such complex things, a circular order composed of manifestation, motive force, and isolation will appear.

This observation suggests that the evolutionary order of complex things is not arbitrary but is constrained by a cyclical order composed of manifestation, motive force, and isolation. Based on this pattern, we can hypothesize that in a world dominated by motive force, entities characterized by motive force should evolve first, followed by those characterized by isolation, and finally those characterized by manifestation. Our macroscopic universe, which originated from the Big Bang (a phenomenon of motive force), fits this pattern. It wasn't until the evolution of humans that a conscious world of manifestation emerged. This evolutionary sequence also conforms to the cyclical order composed of the three no form actions.

According to the trinity of no form actions, philosophy itself can be divided into three types: isolation philosophy, motive force philosophy, and manifestation philosophy. The theory of no form actions is a trinitarian philosophy. Isolation philosophy refers to a philosophy centered on isolation action. This philosophy mainly focuses on the determinacy, precision, and systematicity of things. It holds that the essence of things is definite and can be grasped through isolated concepts. This philosophy believes that things exist independently and have definite attributes and characteristics. Representative figures include Plato and Aristotle. Motive force philosophy refers to a philosophy centered on motive force action. Hegel added the element of negative motive force to the previously existing dialectics. This philosophy mainly focuses on the change, development, and movement of things. It holds that the essence of things is changing, possessing an intrinsic motive force, which can be grasped through dialectics. Manifestation philosophy refers to a philosophy centered on manifestation action. This philosophy mainly focuses on the existence, embodiment, and manifestation of things. It holds that the essence of things is manifested and can be grasped through phenomenology. Representative figures include Husserl and Heidegger. Although these philosophies can be categorized in this way, these philosophers all studied philosophy with form as the core, and none of them recognized the three types of no form and their actions. No form itself has no specific shape or attributes and is difficult to perceive and describe directly, which made it challenging for previous philosophers to incorporate it into their theoretical systems. The theory of no form actions takes "no form" as the

foundation for studying philosophy. It combines the determinacy of isolation, the changeability of motive force, and the intuitiveness of manifestation, providing a more comprehensive method for understanding things.

We know that philosophy can be divided into three parts: ontology, epistemology, and methodology. These three parts can be understood according to the trinity of concepts: ontology is discussed from the isolation aspect of concepts, epistemology from the manifestation aspect of concepts, and methodology from the motive force aspect of concepts.

1) Ontology and Isolation:

Ontology: Deals with the essence of existence and the basic categories of being and reality. It emphasizes the distinction and classification of concepts. Ontology attempts to understand the essential attributes and modes of existence of things as independent entities. Ontology focuses on questions of "what is" and how things exist. Its core is how to conceptually isolate things. Ontology aligns with the principle of isolation by emphasizing the distinctiveness and separateness of entities. It seeks to define and categorize things based on their unique properties and boundaries, thereby creating a framework for understanding a world composed of distinct entities.

2) Epistemology and Manifestation:

Epistemology: Investigates the nature of knowledge, how it is acquired, justified, and the limitations of human understanding. It examines how we know the world, the validity of our knowledge claims, and the relationship between humans and knowledge. Our understanding of the world is built upon the way things manifest themselves to us through our senses and cognitive processes. Epistemology studies how humans come to know and understand the world. It attempts to explain how we perceive the world through sensation, reason, and intuition, and how these modes of cognition reveal both the appearances and essences of things. Epistemology approaches the nature of knowledge from the perspective of conceptual manifestation, meaning

that knowledge is manifested through concepts. Human understanding of knowledge ultimately needs to be grounded in concepts. Pure perception and process alone cannot comprehend knowledge itself. Knowledge is fundamentally based on concepts. We use concepts to describe, categorize, and understand things. Concepts provide abstract and general descriptions of objects and phenomena. In epistemology, the process of manifestation refers to how things present themselves in our consciousness through perception and cognitive processes. However, pure perception only provides raw sensory data and cannot form systematic knowledge. It is only through the process of conceptualization that this sensory data can be organized, interpreted, and understood. Epistemology can be understood as the manifestation and clarification of concepts, as well as how knowledge is presented to our consciousness and understood through perception, reason, and intuition. Its core is how to manifest concepts and knowledge.

3) Methodology and Motive Force:

Methodology: It explores how to conduct research effectively and obtain reliable knowledge and methods for problem-solving. Methodology attempts to determine the most effective ways and means to acquire and verify knowledge. It involves formulating and following a series of procedures and strategies to ensure the systematicity and effectiveness of the research process. From the perspective of no form action theory, methodology focuses on the motive force aspect of concepts. Methodology can be understood as the process of applying and operating concepts. The prominent role of method is application and operation. The function of method is how to proceed in the exploration process, that is, how to promote the progress of knowledge and problem-solving through action and operation. In other words, it's about how to promote research and knowledge acquisition through change. And change is dynamic, which is the embodiment of motive force. Methodology is presented as a dynamic process, emphasizing change and movement from one state of knowledge to another. It explores the tools and strategies we use to move from ignorance to understanding, from problems to answers, thereby effectively exploring,

researching, and solving problems. The core of methodology is what methods to use to study, explore, and apply concepts, as well as generate new understanding and knowledge.

Let's analyze the relationship between ontology, epistemology, and methodology:

(1) Ontology focuses on the essential categories of existence, but the construction of these categories is inseparable from understanding and grasping from an epistemological perspective. Cognition defines the categories of existence, while the categories of existence, in turn, constitute the objects of cognition and further shape our epistemological understanding.

For example: Our understanding (epistemology) of causal relationships (an ontological category) shapes our ontological definition of causal relationships; conversely, our ontological beliefs about causal relationships influence how we interpret the world (epistemology).

(2) Epistemology explores the nature of knowledge, but relies on methodology to provide reliable methods for acquiring and verifying knowledge. Methodology provides pathways for cognition, but the effectiveness of these methods needs epistemology to provide justification for their validity.

For example: Scientific methodology provides a framework for acquiring knowledge about the natural world (epistemology), while the reliability and effectiveness of scientific methods are evaluated based on epistemological standards, such as empirical evidence and logical coherence.

(3) Methodology focuses on the pathways of knowledge acquisition, but the construction of these pathways must be based on an ontological understanding of the essence of existence. These understandings influence the methodologies we choose and use. Conversely, the selection and application of methodologies can influence and shape our ontological assumptions. Different methodologies may also lead to different understandings of the essence of the world.

For example: If we believe that reality is fundamentally material (ontology), our investigative methods are likely to focus on empirical observation and experimentation. Conversely, if we believe that reality includes non-material aspects, our methodology might include introspection,

intuition, or other non-empirical methods. The research methods of physics have led to continuous development and progress in physics, thereby enhancing our confidence in material ontology. On the other hand, research findings obtained through psychological research methods might prompt us to reconsider the ontological status of mind or consciousness.

Let's examine the no form integrated transformation between ontology, epistemology, and methodology:

(1) Ontology transforms into epistemology through methodology

Ontological assumptions about the nature of the world need to be acquired and verified through research methods and strategies provided by methodology, ultimately forming our understanding of the world (epistemology).

Example: The ontological assumption about causal relationships (that causal relationships exist between things) needs to be investigated through scientific methods (experiments and observations) to gather relevant data and evidence, thereby forming an epistemological understanding of causal relationships.

(2) Epistemology transforms into methodology through ontology

Epistemology is the study of how we know the world and how we understand its essence. Therefore, epistemology (understanding of knowledge) requires ontology (understanding of existence) as a foundation to select and construct methodology.

Example: Our epistemological understanding of how to acquire knowledge about the natural world needs to be grounded in an ontological understanding of nature as a material entity to determine appropriate experimental and observational methods (methodology).

(3) Methodology transforms into ontology through epistemology

We need to use methodology (research methods and strategies) to study how to understand the essence of this world, in order to form an ontology of existence.

Example: The interpretation (epistemology) of measurement methods in quantum mechanics (such as measurement causing quantum collapse) has led to new understandings of the nature of reality (ontology).

(4) Ontology transforms into methodology through epistemology

Ontological assumptions about the nature of the world determine our understanding of knowledge, which further determines what kind of methodology we choose to study the world.

Example: The ontological assumption about the material world (that all existing things are material) determines that we use scientific knowledge (epistemology) to study this world, thereby determining the use of corresponding experimental and observational methods (methodology) to study matter.

(5) Epistemology transforms into ontology through methodology

Epistemology (understanding of knowledge) needs to be verified and supported through methodology (research methods and strategies) to form an ontological understanding of existence.

Example: The understanding of the reliability of scientific knowledge (epistemology) needs to be verified through scientific experimental and observational methods (methodology), thereby forming an ontological understanding of the material world.

(6) Methodology transforms into epistemology through ontology

Because "being" is the basis of all concepts, methodology (research methods and strategies) needs to be grounded in ontology (understanding of the essence of being). Only when methodology is consistent with ontology can it effectively acquire and verify knowledge, and ultimately form epistemology.

Example: Hegel's dialectical philosophy developed in this way. He used dialectics as a tool to construct his philosophical system starting from "being," which simultaneously demonstrated his understanding of dialectics and the world.

Ontology, epistemology, and methodology indeed constitute a no form integrated transformation. This elegantly elucidates the relationship between ontology, epistemology, and methodology. However, if we try to explain this using Hegel's dialectics, it doesn't appear as natural, because it requires distinguishing between thesis, antithesis, and synthesis. In fact, any of these three can serve as thesis, antithesis, or synthesis, resulting in six dialectical processes based on thesis, antithesis, or synthesis. However, ontology, epistemology, and methodology need to constantly change roles in these dialectical processes, which increases the complexity of understanding. Moreover, dialectics requires additional elements of contradiction and motive force as auxiliaries. These are all areas where dialectics lacks clarity. Consequently, using dialectics to explain the relationships among these three is not as natural, and the overall coherence and intrinsic unity are not as strong.

According to the trinity of no form actions, in the isolated world of language, humans should have three types of thinking: isolation thinking (conceptual thinking), motive force thinking (logical reasoning thinking), and manifestation thinking (understanding thinking).

Isolation thinking: This type of thinking focuses on forming (including abstracting, defining, and generalizing) concepts, emphasizing clarity, precision, and differentiation. It is crucial for defining and categorizing objects.

Motive force thinking: This type of thinking involves reasoning, judgment, and establishing logical connections between concepts. It is essential for expression, problem-solving, decision-making, and constructing arguments.

Manifestation thinking: This type of thinking aims to manifest an understanding of the differences between concepts, the changes produced between concepts (that is, the changes

between concepts during the reasoning process), and the intuitive identity between concepts. Both isolation thinking and motive force thinking must be implemented in manifestation thinking, and both must be able to generate understanding of concepts and the relationships between them, ensuring that concepts can be intuitively understood and grasped. In terms of isolation, it generates a clear and distinct understanding of concepts. In terms of motive force, it generates an understanding of the relationships between concepts (including logical connections between concepts, and the sources, processes, and methods of concept acquisition). In terms of manifestation, it generates an understanding of the identity of concepts. This understanding is an intuitive manifestation. It means being able to generate a clear and comprehensible understanding of concepts. The manifestation thinking here is also intuitive, but it is confined to language, that is, intuition within language. This understanding is expressed through language and relies on the interpretation of linguistic symbols. For example, when interpreting "Hamlet," different readers may have different understandings of Hamlet's motives and actions. This understanding is achieved through linguistic description and communication. However, this does not mean that manifestation thinking can be separated from the raw material provided to us by non-thinking actions such as intuition. Rather, it should be the manifestation of concepts that are isolated from this raw material. Therefore, manifestation thinking includes intuition and insight. Intuition is a human cognitive ability, referring to a perception, belief, or understanding that is produced directly without full logical reasoning. This is still a vague and uncertain understanding. Insight is a very clear and thorough understanding. Insight is a certain and clear understanding produced after logical reasoning or after transformation into clear concepts.

We can easily establish the no form integrated transformation between these three types of thinking.

(1) Motive force thinking transforming into manifestation thinking requires isolation thinking:

Description: For motive force thinking (reasoning process) to transform into manifestation thinking (understanding of reasoning results), clear and definite concepts (isolation thinking) are needed as a foundation.

Example: When conducting a mathematical proof, we need to use logical reasoning (motive force thinking) to derive conclusions, but to truly understand the proof process and conclusions, we need clear definitions and understanding of mathematical concepts (such as numbers, geometric shapes, functions, etc.) (isolation thinking).

(2) Motive force thinking transforming into isolation thinking requires manifestation thinking:

Description: For motive force thinking (reasoning process) to generate new concepts (isolation thinking), a deep understanding of existing concepts and reasoning processes (manifestation thinking) is needed.

Example: When learning a new scientific theory, we understand the content and logic of the theory through reading, thinking, and discussion (motive force thinking). A profound understanding of the theory (manifestation thinking) can help us form new concepts and incorporate them into our existing knowledge system (isolation thinking).

(3) Manifestation thinking transforming into isolation thinking requires motive force thinking:

Description: To transform intuitive understanding (manifestation thinking) into clear concepts (isolation thinking), logical reasoning, judgment, and analysis (motive force thinking) are needed for abstraction and generalization.

Example: When we observe different types of birds, we gain characteristics of their form, color, call, etc. (manifestation thinking), forming an intuitive understanding of bird characteristics (this is a vague concept of birds). To transform these characteristics into the concept of "bird" (isolation thinking), we need to extract their common features through comparative, analytical, and inductive reasoning processes (motive force thinking). By transforming the vague concept of

birds into a clear concept of "bird", our manifestation thinking about the concept of birds also becomes clearer.

(4) Manifestation thinking transforming into motive force thinking requires isolation thinking:

Description: To transform intuitive understanding (manifestation thinking) into reasoning and argumentation (motive force thinking), clear concepts (isolation thinking) are needed as a foundation.

Example: We have a clear understanding of syllogisms. If we want to conduct reasoning, we need to have a clear distinction and understanding of the concepts used in the reasoning process.

(5) Isolation thinking transforming into motive force thinking requires manifestation thinking:

Description: To apply concepts (isolation thinking) to reasoning and argumentation (motive force thinking), a profound understanding of the meaning and application scenarios of the concepts (manifestation thinking) is needed.

Example: In legal debates, we need to use legal provisions and cases (isolation thinking) to construct arguments. However, to effectively use these concepts, we need a clear understanding of the meaning and scope of application of the legal provisions (manifestation thinking) in order to transform them into powerful arguments (motive force thinking).

(6) Isolation thinking transforming into manifestation thinking requires motive force thinking:

Description: To transform abstract concepts (isolation thinking) into concrete understanding (manifestation thinking), reasoning and associative thinking processes (motive force thinking) are needed to connect concepts with specific things and experiences.

Example: When learning the concept of "freedom", we might find it abstract and difficult to understand (isolation thinking). To truly understand the meaning of "freedom", we need to connect this concept with specific events and experiences through reading historical stories,

reflecting on social phenomena, and contemplating personal experiences (motive force thinking), thereby forming a profound understanding of "freedom" (manifestation thinking).

The thinking discussed here is confined to the world of language, but thinking also exists in the worlds of sensation and emotion. The thinking in these three worlds is different.

How do we define the concept of "thinking"? We can see that it can be divided into three types of thinking, and we cannot consider any one of them in isolation. They are interdependent and indivisible. Therefore, it is impossible to comprehensively describe a complex concept like "thinking" using traditional (linear and static) definition methods. Thinking involves multiple interacting processes, and a single definition method can hardly encompass its entirety. Thus, a new way of defining this concept is needed.

This new way of defining is to divide concepts like "thinking" into three categories according to the three actions of no form. These three categories form a trinity of no form and can constitute a no form integrated transformation. Since the concept is divided into three categories, each category is a part of this concept. In other words, this definition method describes from within the concept. By applying this descriptive method of no form integrated transformation, we can comprehensively and dynamically understand this concept from within. We call this way of defining concepts "no form internal definition." This definition method provides a more precise and dynamic way of defining, which can better grasp the essence and function of concepts. The method of no form trinity and no form integrated transformation brings a new way of cognition: no form internal definition. Of course, there are also ways to describe concepts from the outside, which we will discuss later.

In the isolated world of language, the three types of thinking are concept-centered thinking. These three types of thinking involve producing clear concepts, establishing relationships between concepts and how to establish these relationships, using concepts to generate knowledge, using these concepts and knowledge to solve problems, and developing an understanding of concepts and their relationships. The function of language is to enable effective communication.

Effective communication requires definitive expression. The certainty of these three types of thinking differs:

(1) Isolation thinking has the strongest certainty, as it demands the most thorough and clearest conceptual definiteness.

(2) Motive force thinking, particularly in reasoning, has less certainty. For example, inductive reasoning doesn't have as strong a certainty, and conclusions drawn from it may be localized.

(3) Manifestation thinking has even less certainty and can sometimes vary from person to person. This is because it may contain intuitive elements that have not undergone strict definition and logical reasoning.

After transforming the original intuition into definite isolation thinking through judgment, reasoning, and other motive force thinking processes, manifestation thinking also becomes clearer, turning into insight. In other words, if one wants to achieve the strongest certainty and clarity, it should be centered on the certainty and clarity of concepts. However, to obtain certainty, all three types of thinking are indispensable because they form a no form integrated transformation. Of course, concepts can also have vagueness and uncertainty, and we can use thinking to gradually clarify them. This occurs within the same process, whereas the transformation of intuition into insight is not part of the same process. This is because intuition is a process, and for intuition to become insight, it requires motive force thinking and isolation thinking, so this transformation occurs across different processes. Therefore, we can demand that isolation thinking have thorough and clearest conceptual certainty for concepts. However, we cannot demand the same for intuition (although we can improve the certainty of intuition).

Undoubtedly, philosophy, science, and religion all involve these three types of thinking, but the emphasis on these three types of thinking (in the linguistic world) differs across these domains. In science, reasoning-based motive force thinking and isolation thinking are prominent, while intuitive manifestation thinking is extremely compressed. This reduces the interference of

subjective human judgment and relies on observed facts as the basis for testing scientific theories, thereby reducing errors in theory caused by biases in human subjective judgment. In religion, there's a strong emphasis on enhancing people's manifestation thinking and conceptual isolation thinking, forming the concept of God, and thereby receiving revelations from God or deities. Religion requires manifestation thinking to communicate with God or deities, and conceptual thinking to form an understanding of the divine. However, due to the relative weakness of motive force thinking in this domain (of course, there's certainly sensory and emotional thinking in religion, but here we're referring to motive force thinking in the linguistic world), the existence of God always lacks concrete proof. It can only be sustained through faith and experience.

In philosophy, these three types of thinking are more balanced. Therefore, in philosophy, one cannot rely solely on the motive force thinking of logical reasoning and the isolation thinking of concepts; manifestation thinking is equally important. Hence, for those studying philosophy, the requirements are quite high. In philosophy, most people don't focus on manifestation thinking. However, manifestation thinking is the root of establishing philosophical theories. Without relying on this type of thinking, philosophical theories cannot be developed. This is because philosophy studies metaphysics beyond general science, and its problems originate from the beginnings of general sciences. These beginnings are intuitive axioms that cannot be explained by the sciences themselves, and these intuitive axioms often don't belong to the category of that specific science. For example, in formal logic, formal logic itself cannot derive its three basic laws (law of identity, law of contradiction, and law of excluded middle); these three laws should be the objects of philosophical study. Philosophy mainly deals with such problems composed of intuition. Manifestation thinking is not only the source of establishing philosophical theories but also scientific theories. The establishment of scientific theories also requires our intuitive understanding of the essence and laws of things. However, scientific theories should use manifestation thinking minimally and most reliably, while manifestation thinking in philosophy is more universal. The objects of philosophical theory research are more abstract and universal.

The goal of philosophy is to have the clearest and most thorough understanding of such objects. Therefore, philosophical theories have a higher degree of dependence on manifestation thinking.

Based on the above analysis of thinking in the fields of science, philosophy, and religion, we are essentially establishing the relationship between science, philosophy, and religion. Under the theory of no form trinity, it is because of the different emphases of these three types of thinking in different domains that different academic fields are formed. Although these three domains are vastly different, they are mutually complementary, interdependent, and mutually promoting (undeniably, there are conflicts between them, for example, the rational analysis of science is often incompatible with religious faith. However, this conflict does not mean there is no connection between them. On the contrary, it is precisely this conflict that prompts us to constantly think and reflect, thereby continuously improving our understanding). The different types of thinking emphasized in their respective domains determine the different orientations of their research objects.

Every domain studies objects in this world that require human investigation. In other words, it is impossible to have a comprehensive understanding of this world by relying on just one of these domains. Through in-depth study of these three domains, we can better understand this world.

The development of human history has confirmed this point:

1. When we have engaged in faith for a long time, our manifestation thinking is strengthened and trained. People then want to think about the world through philosophical reasoning. At the same time, the enhancement of manifestation thinking is also beneficial for contemplating philosophical questions.

2. When we have engaged in philosophical reasoning and conceptual thinking for a long time, people want to use scientific methods to verify objective reality in the world. Simultaneously, the strengthening of reasoning and conceptual thinking is also beneficial for scientific thinking.

3. When we have engaged in objective scientific thinking for a long time, we need to consider non-scientific matters such as the meaning, value, and origin of this world, thus needing to turn to philosophy or religion for intuitive understanding.

This cyclical process demonstrates the interconnectedness and complementary nature of these domains. Each domain, with its emphasis on different types of thinking, contributes to our overall understanding of the world:

(1) Religion nurtures our intuitive and spiritual understanding.

(2) Philosophy hones our ability to reason abstractly and question fundamental assumptions.

(3) Science provides methods for empirical verification and understanding of the physical world.

As we move through these domains, our thinking is enriched and our understanding deepens. This interplay between faith, philosophical inquiry, and scientific investigation has been a driving force in human intellectual and cultural development.

In the preceding content, three characteristics of no form actions were introduced: isolation has the characteristics of independence and distinction; motive force has the characteristics of change and generation; manifestation has the characteristics of intuition and identity. Now, let's explain this using the no form integrated transformation.

From the perspective of motive force, isolation is independence; from the perspective of manifestation, isolation is distinguishability; and from the perspective of isolation itself, isolation remains isolation. From the isolation perspective, isolation is both independent and distinguishable. For an object, independence means that changes in other objects do not affect it,

and its changes are not influenced by other objects, meaning it and its changes are isolated. Independence implies not being affected by other objects. This is the independence that isolation possesses when viewed from the motive force perspective.

For an independent object to have distinguishability (or to distinguish an independent object), it needs to be isolated; for an independent object to have isolation (or to isolate an independent object), it needs to be distinguished; to distinguish an isolated object (or to isolate a distinguishable object) requires independence. This way, we can see that isolation, distinction, and independence form a no form integrated transformation. This demonstrates that independence and distinguishability are reasonable characteristics of isolation because they are mutually dependent and indivisible. Thus, we can say that these three concepts are interdependent, mutually transformative, and together constitute the complete concept of "isolation". This is how we invented a definition pattern for no form actions. This definition pattern is certainly not a circular definition. Because it is based on the no form integrated transformation, you cannot describe two of them while omitting the third. This is a method of understanding a concept from its exterior by applying the description method of no form integrated transformation. We call this conceptual definition pattern "no form external definition".

2) From the perspective of isolation, motive force is generation. From the perspective of manifestation, motive force possesses change, meaning that change is the manifestation of motive force (Heidegger expressed a similar view in "The Question Concerning the Thing": change is the mode of presence of force[1]). Of course, from the perspective of motive force itself, motive force remains motive force.

For an object to generate change (or for the generation of change in an object), motive force is needed; to make the generation of an object manifest motive force (or to generate an object through motive force), change is needed; in the process of change generating an object (or an object being generated while undergoing change), there must be motive force driving it. This way,

we can see that motive force, change, and generation can undergo no form integrated transformation. This demonstrates that change and generation are reasonable characteristics of motive force because they are mutually dependent and indivisible, together constituting the complete concept of "motive force".

From the perspective of motive force, manifestation is intuition. From the perspective of isolation, manifestation is identity, and of course, from the perspective of manifestation itself, manifestation remains manifestation. From the perspective of manifestation, isolation should be the weakest and simplest. This manifestation-based isolation is the distinction and isolation of self from self, an undifferentiated isolation, which is the identity of self with self. To intuitively perceive identity is to intuitively perceive the self of an object, indicating that the object is identical to itself. Intuition means direct manifestation without the need to embody underlying causes and foundations. Manifestation can "simplify" isolation into identity, and motive force into intuition. Only this kind of simplification can achieve direct intuitive manifestation without embodying underlying causes and foundations. The action of manifestation acts like a filter, filtering out the complexities of isolation and motive force, leaving only the most essential information, allowing us to perceive and understand the world in a simple, direct way. This is why the action of manifestation plays a crucial role in the cognitive process. This also reflects what was said earlier: "from the perspective of manifestation, directly viewing form is essence," because what is manifested by no form is form.

To intuitively perceive the identical self of an object (or for the identical self of an object to be intuitively perceived) requires manifestation; to manifest, one must intuitively perceive the identical self of an object (or to intuitively perceive, one must manifest the identical self of an object); manifesting the identical self of an object (or for the identical self of an object to be manifested) requires intuition. This way, we can see that manifestation, intuition, and identity can undergo no form integrated transformation. This demonstrates that intuition and identity are

reasonable characteristics of manifestation because they are mutually dependent and indivisible, together constituting the complete concept of "manifestation".

Here, a question arises: Why is the isolation characteristic of manifestation the identity of an object with itself? Why isn't it the intrinsic identity of no form? No form has no distinguishability, which is why it has this intrinsic identity, and consequently, this intrinsic identity cannot be manifested. Because there is no distinguishability, to manifest this intrinsic identity, isolation is necessary. Therefore, we say that the identity of self with self is the manifestation of the intrinsic identity of no form. This both embodies the intrinsic identity of no form (because it is the identity of self with self) and possesses distinguishability (because "self" is already an isolated concept). This is the relationship between the intrinsic identity of no form and the identity of self with self. This also demonstrates that the identity of self with self is reasonable as the isolation characteristic of manifestation.

In Kant's philosophy, intuiting a unified object from diverse materials is a process of unifying into identity. Only objects with identity can be manifested. The characteristic of identity as isolation in manifestation allows us to manifest a single object with independent distinction. Intuition enables us to generate independent objects in manifestation. Intuition is direct manifestation, without any indirectness or concealment.

Isolation has the characteristics of independence and distinction, which not only indicates that isolation, independence, and distinction can undergo no form integrated transformation, but also shows that they form a trinity of no form actions. They are combined inseparably. Similarly, motive force, change, and generation also form a trinity of no form actions. Likewise, manifestation, intuition, and identity form a trinity of no form actions. Note that, as mentioned earlier, knowledge, intuition, and thinking also undergo no form integrated transformation. This intuition tends towards intuiting content. The meaning of "intuition" varies slightly depending on the context.

References

[1] Heidegger. The Question Concerning the Thing, translated by Zhao Weiguo, Shanghai Translation Publishing House, 2010, p. 208.

3.3.4. Comprehensive relationships

The three relationships between no form actions precisely correspond to the three no form actions themselves. This self-reflective nature gives the theory of no form actions an inherent consistency and completeness: the isolation relationship corresponds to the isolation action; the motive force relationship corresponds to the motive force action; the manifestation relationship corresponds to the manifestation action. This structure not only demonstrates the internal logic of the theory but also reflects the self-explanatory capability of the theory of no form actions. It shows how to use this theory to understand the theory itself.

The three no form actions themselves have six no form united transformations, so these three actions are the most fundamental no form integrated transformation. Each no form action is both the premise and the result of the other two no form actions. This means they are interdependent and mutually defining, and no single relationship can exist or be understood independently. No form integrated transformation refers to the direct united transformation among the three no form actions, forming a closed loop where each action is both a necessary condition and a result of the transformation of the other actions. As previously analyzed, the identity relationship (the relationship of manifestation action) is the premise for the other two relationships. The identity relationship and the motive force relationship must presuppose the isolation of no form into three no form actions. The relationship of manifestation action belongs to the manifestation action, and the relationship of isolation action belongs to the isolation action. Therefore, the transformation of the identity relationship into the isolation relationship must involve a motive force action (x). This transformation is the no form motive force transformation, which is essentially the relationship of motive force action. In other words, regardless of what kind of motive force action x is, x must necessarily include the relationship of motive force action. Thus, the mutual transformation between the identity relationship and the isolation relationship will always

presuppose (require) the relationship of motive force action. Consequently, each no form action relationship is the premise for the other two no form action relationships. This directly leads to the conclusion that the relationships among the three no form actions constitute a no form integrated transformation. This once again demonstrates the self-reflective nature of the theory of no form actions.

The trinity of isolation relationship discussed earlier is viewed from the perspective of distinction, which divides a thing into indivisible isolation action, motive force action, and manifestation action. The trinity of isolation relationship can also be viewed from the perspective of identity, meaning that the three no form actions are necessarily bound together to form a single entity. These are two opposing processes, yet they mutually support each other. When a thing is divided into three no form actions, it becomes clear that these three no form actions are necessarily bound together to form this thing; and vice versa. This process is similar to synthetic judgment and analytic judgment. Two opposing processes, yet they mutually support each other. Analytic judgment is distinguishable, while synthetic judgment is about identity.

A stone, as a typical object in the macroscopic world, embodies the trinity of no form actions. In the macroscopic world, the isolation action takes a dominant role, meaning that the isolation nature manifested by the stone is stronger than its inherent energy (motive force) and external appearance (manifestation). The trinity of the stone is not deliberately designed but naturally formed. The isolation action, motive force action, and manifestation action, like the trinity in theology, are indivisibly combined to constitute the complete existence of the stone. From one perspective, the three no form actions are necessarily bound together to form the stone as an independent entity; from another perspective, the stone can inevitably be distinguished into three no form actions, corresponding to its different attributes and manifestations.

In the macroscopic world, the isolation action is the dominant force in the trinity, giving the stone independence and stability, allowing it to be distinguished from its environment and maintain its own characteristics. Although motive force action and manifestation action also exist

in the stone, they are constrained and shaped by the isolation action, presenting a relatively weakened state. For example, the mass of the stone embodies the isolation action, while the energy (motive force) it contains needs specific conditions to be transformed and released, and its external features such as color and shape (manifestation) need to be perceived under specific observational conditions.

In summary, objects in the macroscopic world are trinities dominated by isolation action. The isolation action gives them independence and stability, and integrates motive force and manifestation actions into a relatively stable structure.

For the isolated world of language in our consciousness, this isolated world is dominated by manifestation. The true motive force action is hidden behind the scenes, with no real motive force visible on stage. In other words, the world of language lacks genuine motive force action. Language is a system of symbols that abstracts and symbolizes things. This abstraction is crucial for language as a tool for communication and thought, but it also creates a distance from direct experience of reality. For an isolated object in the macroscopic world, it is itself a trinity. Therefore, we use three concepts to correspond to its three no form actions, making these three concepts a natural trinity as well. In the world of language, some concepts do not possess this naturalness. The various parts of such concepts lose their direct connections and effects because the motive force action is hidden behind the scenes. So, if we have a set of terms A (isolation), B (motive force), and C (manifestation), which are three aspects of a concept, how do we know if they form a valid trinity? This is where we apply the transformation of no form motive force action. Due to the lack of motive force in language, we need motive force action to ensure its identity. This is also a necessity and manifestation brought about by no form identity. The specific method is to see if A, B, and C can constitute a no form united transformation. If they can undergo united transformation, it indicates that they form a valid trinity; if not, they do not form a valid trinity. Because A, B, and C can undergo united transformation, a process is formed. In this process, three no form actions are distinguished, while at the same time, these three

actions are unified and integrated into this process due to the identity of no form. Therefore, this can be seen as a trinity of motive force process (trinity of motive force). The method of verifying an "effective trinity" is actually using no form motive force action to verify the intrinsic connections among the three actions, thereby ensuring their identity and integrity.

The hiding of true motive force in the language world actually provides us with an opportunity to test for "effective trinities". Otherwise, if the true motive force were not hidden, it would directly fulfill its role without requiring our verification. If this were the case, the language world would lose its freedom and creativity, as the relationships between concepts would all be manifested in a regular manner, and language would lose its value. The freedom of language is reflected in our ability to freely combine different concepts and create new meanings and expressions. The hiding of true motive force in the language world, seemingly a deficiency, is actually an advantage. It endows language with freedom and creativity, and also allows us to participate in the construction and development of language.

It's also possible that we may not know in advance that A, B, and C are the three no form actions of a concept (i.e., that motive force process). If this concept already exists, we can then find it; if the concept doesn't exist, we can create a new word to represent this concept.

Note that this trinity of motive force does not require A, B, and C to be mutually transformable. This trinity of motive force is different from no form integrated transformation. No form integrated transformation is a trinity of motive force, but the reverse is not necessarily true. For example, the transformation of A into B definitely requires C. In this way, A, B, and C are bound together, forming a trinity of motive force united transformation. An example is past, present, and future, which form a trinity of motive force united transformation (this will be explained in detail later). Compared to isolation action, motive force action in the language world is hidden behind the scenes, with no real motive force visible on stage (even if there is motive force, it is simulated by words in an isolated manner). In other words, the language world lacks genuine motive force action. Therefore, in the language world, no form motive force transformation

relationships are needed to bind A, B, and C together, thus achieving this trinity with motive force transformation relationships. This is the trinity of the language world.

The trinity in the isolated language world and the isolated macroscopic world are different. In the language world, due to the lack of dominance of motive force action, the formation of trinity needs to rely on the transformation of no form motive force. In the language world, trinity is an important mode of thinking. It can help us understand the complexity and diversity of things, provide a framework for organizing and interpreting information, and enable us to understand and express ideas more deeply. For example, when we think about the concept of "time", we can view it as a trinity: "past", "present", and "future" are three aspects of time that are interconnected and interdependent. Using the method of no form united transformation to identify valid trinities provides a practical tool for analyzing concepts and language.

Following the same logic, if there is a world that lacks the dominance of isolation action and is primarily a world of motive force, how can we embody the identity of this world? Clearly, we need to apply a trinity that lacks isolation. In this world, due to the absence of constraints from isolation action, motive force action takes a dominant position, and things exhibit a high degree of changeability and fluidity. To embody the identity of this world, we need to apply a trinity that lacks isolation, "fixing" the constantly changing motive force processes to give them some degree of stability and recognizability. It's important to note that while the macroscopic world forms a trinity due to the strong dominance of isolation, here the trinity is formed due to the "lack" of isolation. This is a fundamental difference.

Similarly, if a world is one of isolation and motive force, then we can only use the identity of manifestation to unify the isolation and motive force of this world. In this world, isolation action and motive force action coexist, but there is a lack of manifestation action, so we cannot directly observe its existence and characteristics. To understand this world, we need to use the identity of manifestation to unify isolation and motive force, connecting them and giving them comprehensible meaning. This is a trinity lacking manifestation. Such a world is one we can

imagine, and when we observe such a world, we can use this logic to think and analyze. We can imagine that there might exist other types of worlds, each with their own patterns of trinity. In fact, this trinity thinking method forms a pattern of thought, and we can explore the world according to this pattern. This method provides a framework for systematically analyzing and understanding different types of worlds or phenomena.

Thus, based on the lack of a certain no form, we can divide the no form trinity into three types: trinity lacking isolation, trinity lacking motive force, and trinity lacking manifestation. Based on the strong dominance of a certain no form, we can divide the no form trinity into isolation-dominated trinity, motive force-dominated trinity, and manifestation-dominated trinity. The dominant trinity emphasizes that if an entity or phenomenon is particularly prominent in one aspect of no form action, it may dominate the other two actions, forming a trinity centered on this strong action. The deficient trinity emphasizes how other actions should supplement and adjust when one no form action is insufficient, in order to conform to the principle of identity of no form actions.

The various trinities we discussed above are ultimately based on the identity of no form. We see various trinities, but this is only because the trinity has different maintenance patterns in different situations. In fact, the three no form actions themselves are a trinity, and this trinity is based on the identity of no form, which is a manifestation-dominated trinity.

Let's consider the concept of "self". We can divide the self into isolated self, motive force self, and manifested self. The "self" certainly requires these three aspects to undergo no form integrated transformation, making the "self" a motive force-dominated trinity. This is also a requirement of being "self". We have already explained that the isolated self, motive force self, and manifested self can form a no form integrated transformation. However, this is not enough. The self also requires to be an isolation-dominated trinity. In this way, the self can perform mutual transformations of no form actions within itself, while maintaining its own identity. This identity allows our consciousness to manifest such a self with identity, that is, this identity can

produce self-awareness. In other words, the self as an isolated entity is divided into three no form actions, possessing an isolation-dominated trinity, and the three no form actions within itself can undergo integrated transformation. Otherwise, human self-consciousness would be fragmented (indeed, there are patients with schizophrenia). If expressed in Hegel's dialectical manner, it would be: change within oneself, or oneself changing into oneself. Clearly, using the theory of no form actions expresses this more clearly and naturally. Consciousness itself is also a kind of entity, and the self is the manifestation of the identity of human consciousness itself. "Self" is not an entity independent of consciousness, but rather the result of "consciousness" manifesting its own "identity" through the "manifestation action". The self of motive force (such as "I think") is the manifestation of the identity of motive force consciousness itself. The self of manifestation (such as the concrete, real self) is the manifestation of the identity of manifested consciousness itself. The self of isolation (such as the conceptual self) is the manifestation of the identity of isolated consciousness itself.

Viewed from the perspective of the three different no form actions, identity can be divided into isolation identity, motive force identity, and manifestation identity. Manifestation identity is intuitive identity. Motive force identity is the identity of the trinity of no form united transformation. Isolation identity is the identity of the three no form actions unified within the thing itself. Motive force identity is the expression of manifestation identity in motive force, while isolation identity is the expression of manifestation identity in isolation. After discussing the relationships of identity, isolation, and motive force, we have come back to explore identity itself once again. This is also an instance of using no form actions to explain itself.

3.4. Imaginary method

Let us imagine such things that do not manifest themselves, but depend on other things to manifest. Since this possibility exists, such things should exist in some way. Space and time should be such things, as space and time themselves do not manifest. Space relies on the volume of objects within it to manifest its isolation form, while time relies on the motion and changes of

objects within it to manifest its motive force form. In other words, space depends on the things within it to manifest, while the things within it rely on space for isolation; time depends on the things within it to manifest, while the things within it rely on time for change. This is a kind of dependent coexistence, and this dependent coexistence distinguishes space (time) from individual things. The advantage of this dependent coexistence is that it highlights both space and time, while simultaneously emphasizing individual things. This makes time and space "containers" for individual things. Space without objects within it is meaningless, as its isolation nature cannot be manifested. Without individual things as reference points, we cannot know the size of space. If there were no objects or matter in space, its existence would have no meaning. Space is integral with the things within it; if only space remained, it would be no different from "nothingness," perhaps becoming pure isolation no form. The same applies to time. This indicates that the existence and meaning of space and time have an intrinsic connection with the existence of other entities and processes.

From this perspective, space is merely a thing with an isolation action, but it does not manifest itself; time is only a thing with a motive force action, and similarly does not manifest itself. Therefore, the manifestation of macroscopic objects in space-time is different from the manifestation in our consciousness. The manifestation of macroscopic objects is oriented towards space-time, manifesting for the sake of space-time. Objects in the macroscopic world must occupy a position in space and undergo changes in time to exist and be perceived. This space-time-oriented manifestation is a necessary condition for the existence of things. For example, a stone occupies space (time), and the space (time) occupied by this stone is a kind of manifestation oriented towards space (time). On the other hand, the manifestation in our consciousness is different; it is not accountable to space-time. The manifestation in our consciousness is not limited by space-time; it can be subjective, imaginary, or abstract. For example, we can imagine things that don't exist in the real world, and we can understand concepts that transcend space-time. For instance, the colors we perceive are not in space-time; we cannot find them in space-time. They are subjective things, not objective things in the

macroscopic world. However, we also see the difference between space and time and ordinary things. Time seems to be a kind of negative motive force because it is the "container" for the change of individual things.

Why does time have only one direction (time can only flow unidirectionally)? Based on the previous explanation, we can understand it as follows: All other things in time manifest and change towards time. In other words, the direction of change for all things in time is opposite to the direction of time, so time has only one direction. As long as we observe the change of things, regardless of where these things are, the direction of their change is towards time. This is similar to objects in space: all objects in space manifest towards space, they all face space, so the direction of their volume is also opposite to the direction of space. The direction of volume is outward, while the direction of space is inward, like a container. In other words, when we use time as a reference, all things in time will have their direction of change facing time; when we use space as a reference, the direction of volume of all things will face space. As references, time and space respectively "prescribe" the temporal direction and spatial direction for the things within them.

This implies that space (or time) has the ability to influence and interact with other entities while lacking a directly observable, tangible form itself. From this perspective, space (or time) is a kind of no form. This is a way of existence for no form, which allows it to exist and function while maintaining its essence as no form. This mode of existence allows other things to manifest itself, while it maintains its own nature. Regarding "space is merely a thing with an isolation action, but it does not manifest itself, and must rely on things within it to manifest," we can now express it in standard no form terms as: space is a thing that serves an isolation action, its function is to isolate forms (without isolating forms, there would be no manifesting things), and this is the essence of space. Similarly, time is a thing that serves a motive force action, its function is to drive forms, and this is the essence of time. Although these two descriptions are obtained from different angles, they are unified. Therefore, time and space are no forms. This way, we

recognize that "no form" can indeed exist as a special kind of entity. This entity can be understood through indirect means.

Let's look at Kant's understanding of space:

Kant believed that the spatiality of spaces exists in that it allows self-manifesting things into possible space, enabling them to manifest their extensibility. Space makes room (räumt ein), forming positions and places, and this making room (Einräumen) is its existence. Kant clearly expressed this concept of making room, which is why he stated: space is something purely intuited, it is prior to and manifesting for the sake of all things, and as such, it is a form of intuition.[1]

As phenomena of intuition, intuition itself must necessarily be quanta (quantity), necessarily something that possesses quantity, if they could originally have quantity, and this thing (quanta), according to Kant, is space and time. Space is a kind of quantity, but this doesn't mean it is this or that specific quantity. Space is precisely not this or that size first and foremost, but rather that which makes quantity in the sense of quantitas possible. Space is not pieced together from various spaces, space is not composed of parts, but rather, each space is always only a limitation of the whole space, or even limitation and boundaries must presuppose space and spatial extension, as well as how partial spaces are situated within space. Space is a quantity (quantum), in terms of which, finite, measurable definite divisions or combinations always come after it, and these finite things have no qualification or ability to define its essence. The reason why space is called an "infinite quantity" (A25) is not to say that: in view of finite determinations, quantity as quantitas "has no limit," but rather that quantity as quantum does not presuppose any finite characteristics as its precondition. On the contrary, space itself is the condition for every part or finite division.[2]

It can be seen that in Kant's philosophical framework, "quantum" refers to a fundamental existence of quantity, usually associated with the whole, existing as an overall concept that does not directly manifest a clear measure or size itself. It forms the basis for entities that possess

quantity, but does not involve specific quantification or definition of scale for this quantity. "Quantitas," on the other hand, involves the specific definition of quantity, that is, the measurement and comparison of scale and size, which is built upon the foundation of "quantum." In other words, "quantum" provides the universal possibility and mode of existence for quantity, it is the prototype of continuous quantities like space and time, which do not depend on specific sizes or boundaries. "Quantitas" is a further specification and quantification on this basis, involving the specific measurement and definition of these continuous quantities, enabling us to say that an object has the attribute of "how big" or "how much." The formation of quantity involves a transition from quantum to quantitas. Quantitas, as a measurable quantity, is realized by dividing quantum (as a whole) into countable parts. Indeed, it is through "quantitas" that we can clearly recognize and express the size or scale of a quantity. From this perspective, Kant's view is indeed very close to my view of space and time as discussed above. However, it seems that Kant did not directly state that "quantum does not manifest scale or size at all, but manifests scale or size through quantitas," because his focus was not on the action of manifestation. Kant's discourse on space is very abstract and difficult to understand, yet when Kant's views are explained from the perspective of the theory of no form action, they become clearer and easier to comprehend.

However, Kant's view on space also differs significantly from mine, as he says space is directly intuited. Kant considers space to be an a priori form of intuition, existing in our minds prior to all experience, as our way of perceiving and understanding the world. My view, on the other hand, is different: space manifests through the things within it. Kant believes that "I can easily imagine space without any objects, but I can never imagine an object without space. (A24)" Heidegger summarizes this by saying: "We can imagine all objects in space not existing, but we cannot imagine space itself not existing[3]". These views are completely different from mine.

Additionally, there's the issue of continuity regarding time and space. I believe they are continuous, meaning they are infinitely divisible. To explain the continuity of space and time,

let's first explore the characteristics of continuity itself. I believe that continuity cannot be directly manifested. From the perspective of no form united transformation, manifestation requires isolation, and infinite distinctions cannot be isolated. In other words, if a continuous thing has infinitesimally small distinctions, there's no way to manifest these infinitesimal distinctions. To measure continuity would require infinite measurements. Therefore, for a continuous thing, its continuity cannot be manifested.

For this reason, the continuity we perceive is always recognized through finite, discontinuous means. We can only recognize the existence of continuity through finite, discontinuous methods. In mathematics, continuity is usually strictly defined as follows: for any two points a and b on a real number line (where $a < b$), there exist infinitely many real numbers x such that $a < x < b$. In other words, between any two points on a real number line, there exist infinitely many real number points. We recognize the continuity of a line through the relationships (isolation action) between these points.

Since it's impossible to directly manifest this continuity, other things are needed to manifest it indirectly. In other words, the continuous thing itself does not manifest, but relies on things within it to manifest. This means that continuous things need to rely on discontinuous things to manifest, discontinuous things must be able to manifest continuity, and discontinuous things depend on continuous things to exist. They are integral to each other, with a complementary relationship between them. This aligns with our previous explanation of time and space. Space manifests its isolation action through the objects within it, while time manifests its motive force action through the changes and movements of objects. Therefore, space and time themselves, as continuous things, do not directly manifest, but rather embody their continuity through the manifestation of other things. Thus, this explanation of "time and space being continuous" is coherent and reasonable. In fact, only no form can possibly be continuous, because no form itself does not manifest.

From the perspective of the theory of no form action, space embodies the isolation action, time embodies the motive force action, and the discontinuous things within them embody the manifestation action. These three are interdependent, jointly constituting a complete trinity of no form actions. This perfectly explains the continuity of space and time, as well as their relationship with the things within them.

Space depends on the objects within it to manifest size and shape, while time depends on the changes of things within it to manifest passage. The objects or changes of things are not continuous; they are discrete and finite. This complementary relationship is crucial for the existence and movement of the world. If all things were continuous, it would be impossible to form distinctions and changes, and the world would fall into stasis and chaos.

It is precisely because space and time are continuous that they cannot manifest directly, and need to rely on the discontinuous things within them to manifest. This interdependence between the continuous and the discontinuous is fundamental to our understanding and experience of reality.

This way, we can use no form united transformation to explain motion. Motion and change are the manifestation of motive force.

According to the above view, an object moving in space definitely does not pass through all points on its trajectory (considering this trajectory as continuous), but rather through a finite number of points. The reason is that if it were to pass through every point on a continuous trajectory, it would be an infinite process, which cannot be manifested. In other words, even if it did pass through every point on a continuous trajectory, it could not be manifested. Since it cannot be manifested, it can only be theoretically passing through each point, while in reality, it cannot be manifested and thus cannot be verified. This means that the motion of an object can only be a series of jumps, like quantum leaps. In other words, the motion of objects in space is discrete, not continuous.

Why do quanta appear? If explained from the perspective of the theory of no form action, it is because for motive force to manifest, it must undergo isolation. Once isolation occurs, it becomes divided into quanta. It suggests that the discreteness observed in quantum physics may be a necessary consequence of the way no form actions manifest in our universe.

Let's examine the issue of motion from the perspective of Zeno's paradox. Zeno's Arrow Paradox states: A flying arrow is motionless. Because at each instant, it occupies a single position in space, which means the arrow is at rest at each instant. Therefore, Zeno argued that motion is impossible.

A shot arrow has motive force, and for this motive force to manifest as change, it requires isolation. As analyzed above, this isolation is represented by the finite number of points the arrow passes through on its trajectory. Thus, the arrow manifests motion and change through the process of no form united transformation. If motion were continuous, it would be impossible to manifest at all. This again confirms the view that continuity needs to rely on discontinuous things to manifest. The problem with Zeno's paradox lies in its attempt to derive motive force change from stationary points, resulting in the conclusion that the arrow has no motion or change. This is a reversal of cause and effect. Each point the arrow passes through is a result of motive force, while motive force is the cause. Zeno's paradox fails to reflect the action of motive force, only viewing the problem from the perspective of isolation, thus concluding that the flying arrow is motionless.

Kant also believed that space is continuous. He viewed space as an a priori form of intuition, rather than something pieced together from discrete parts. In our intuition, space presents itself as a unified whole, and any finite part of space must be constructed upon this continuous space as a whole. However, Kant did not provide a detailed, argument-based process to directly prove that space is continuous. In his view, space and time, as transcendental forms of intuition, are preconditions for human understanding of the world, rather than results derived through logical deduction.

Discussion (I will describe the issue for everyone to explore):

[Indeed, the issue of light is another example of using finite isolation to manifest infinity. We know that time is at a standstill for light, and if a person could move at the speed of light, their time would also be at a standstill. In this case, for them, reaching any point in the universe would be instantaneous, requiring no time. In other words, their speed would be infinite from their perspective. This infinity cannot be manifested directly. It can only be manifested through light having a maximum finite value (isolation) - the speed of light - thus expressing an infinite speed through a finite speed. This is analogous to using finite, discontinuous isolation to manifest infinite continuity. Since the speed of light expresses an infinite speed through a finite, isolated speed in spacetime, it's impossible for any object with motive force in spacetime to exceed the speed of light. Exceeding the speed of light would mean surpassing infinity, which is impossible. Therefore, for objects isolated in spacetime and manifesting in spacetime, it's impossible to exceed the speed of light.

The speed of light isn't just a physical constant, but a fundamental manifestation of the relationship between infinity and finitude in our universe. the speed of light is not just a physical limit, but a necessary consequence of how no form actions structure our reality. The theory of no form action provides a philosophical framework to understand why the speed of light is both constant and unsurpassable:

(1)Isolation action: The speed of light represents the maximum isolation of speed in our spacetime. It's the finite manifestation of infinite speed.

(2)Motive force action: The speed of light embodies the ultimate expression of motive force in the physical world. Any greater speed would transcend the bounds of manifestable motion.

(3)Manifestation action: The constant speed of light across all reference frames can be seen as the consistent way in which infinite speed manifests in our finite, observable universe.

Moreover, in spacetime, the expression of infinite speed through the limited speed of light remains constant. In other words, regardless of how we observe the speed of light, it remains a constant value because it always expresses the concept of infinity, no matter how we observe it. In the reasoning above, we've already used conclusions from relativity theory, where the constancy of the speed of light is an assumption. This might seem like circular reasoning. However, the focus here is on explaining the relationships between these concepts and arriving at the conclusion that light is infinite in nature. This conclusion about the infinite nature of light is its true essence. Only the infinite can be eternal, and only the eternal can possess such great "force" that makes the speed of light appear the same from any perspective. No finite entity possesses such great "force". Any manifestable thing must necessarily be finite, while infinite things must be manifested through finite isolation. All observable phenomena in our universe are necessarily finite manifestations, even when they represent or express infinite concepts.

In relativity theory, if there were a scientific theory that could derive the invariance of the speed of light, this theory would have to be based on another observed fact, which would also have to become an assumption. Consequently, the invariance of the speed of light would not receive a true explanation. Therefore, explaining the principle of the invariance of the speed of light may ultimately require an explanation at a metaphysical level. Thus, perhaps the conclusion of the invariance of the speed of light must be based on circular reasoning. However, if this circular reasoning is conducted in the manner of no form integrated transformation, it is not circular reasoning but rather mutual dependence. Therefore, what's important is to clarify whether this argument is indeed a no form integrated transformation. This is just a suggestion for everyone to discuss.]

Note: Is there a thing that can serve a manifestation action but doesn't manifest itself and relies on other things (things in manifestation) to manifest, just like space and time? If such a thing exists, what would it be in reality? We have concluded that space is isolation and time is motive

force, so have we missed a dimension of "manifestation"? Does this dimension of manifestation exist? If it exists, what is the manifestation that corresponds to time and space?

Let's first discuss the past, present, and future:

For these three concepts, "present" means manifestation, "past" means isolation, and "future" means motive force. The present transforms into the past, and the future transforms into the present. For the present to transform into the past, the future is definitely needed, because without the future as a motive force, the present would not change at all; for the future to transform into the present, the past is definitely needed as a foundation. This conforms to the no form united transformation. Past, present, and future form a motive force-dominated trinity.

I believe that the manifestation dimension corresponding to time and space is "now." "Now" is the third dimension corresponding to time and space. Similarly, "now" does not manifest itself; it relies on the things within it to manifest. "Now" is the no form manifestation. Thus, we have discovered the third dimension in this world besides time and space: "now." This "now" dimension is more concealed than the time dimension, making it very difficult for people to be aware of. In relativity theory, we already know that time and space are unified. In fact, time, space, and now are also unified, forming a trinity of no form. Their existence gives concrete things real existential nature.

Because past, present, and future exhibit temporality, "now" is thus associated with time in this way. "Now" must also be associated with space; a real object must appear in a certain position in space at the present moment. This seems to suggest that space is three-dimensional (up-down, left-right, and front-back), time is one-dimensional (past and future), while "now" is zero-dimensional ("now" is just "an instant," like a "point"). I believe that the discovery of "now" as a dimension besides space and time is a significant discovery. The exploration of "now" and

its relationship with space-time will greatly change our understanding of this world. Our macroscopic world is a three-dimensional world supported by space, time, and now.

Conceptualizing "now" as a zero-dimensional point is consistent with its role as a manifestation action. It represents a single, indivisible moment, this point of identity comes from manifestation. At this moment, space-time and the things within them converge and manifest in this instant. At this moment, the future (potential) collapses into the past through the manifestation action(now). The concept of a zero-dimensional "now" resonates with certain interpretations of quantum mechanics, where the collapse of the wave function is often described as an instantaneous event occurring at a specific point in time. In other words, the collapse of the wave function causes the quantum motive force to collapse into particles of the macroscopic world supported by the space-time and now framework.

From the photon's own perspective, it has neither past nor future, as the photon's own time is zero. This means that from the photon's point of view, there is no propagation distance and no time has passed. The photon exists in an eternal present, without past or future, constantly experiencing transformation and interaction in this single moment. This change is the change of motive force itself, unrelated to space-time. This change is also not a change within space-time. The propagation of light in space-time is the manifestation of motive force in space-time. How can we demonstrate that the photon itself possesses changeability? The superposition state of the photon can illustrate this point. For example, a photon has two basic polarization states, usually corresponding to right-handed and left-handed circular polarized light. The polarization state of a photon can be any linear combination of these two basic states, i.e., a superposition state. However, once a measurement is made, the photon's polarization state will "collapse" to a certain definite state (right-handed or left-handed), and the "collapse" to right-handed or left-handed is probabilistic (uncertain). This indicates that the superposition state of the photon is a kind of change (there is change between these two superposition states), otherwise we should be able to

measure a definite state. But this kind of change should be different from the spatio-temporal changes in our macroscopic world.

Perhaps the probabilistic nature of quantum phenomena is caused by this inherent change within the quantum itself. This quantum probability is a kind of isolation in the macroscopic world. The probabilistic nature of quantum phenomena is the manifestation of the quantum's own motive force change in the macroscopic world, a manifestation of isolation. In other words, the intrinsic motive force nature of the quantum transforms into isolation in the macroscopic world and manifests in the macroscopic world. This means that in the macroscopic world, probability can manifest the motive force change of the quantum. It's worth noting that this manifestation is a cross-world manifestation. This suggests that measurement in quantum mechanics can be understood as a process of transforming the motive force of the quantum world into isolation in the macroscopic world.

In fact, probability can also represent motive force changes in the macroscopic world. For example, when flipping a coin, if you keep flipping it, the possibility of getting heads or tails is fifty percent each. In this entire infinite process, the possibilities are infinitely changing, full of uncertainty. It's possible to get heads ten times in a row, or tails a hundred times in a row; the possibilities are constantly changing dynamically. However, we cannot manifest this infinite change, so we use probability, a finite form of isolation, to express and manifest this infinite change. Probability simplifies infinite possibilities into a single value, such as 50%, making it comprehensible and applicable to us. Probability is not just a mathematical concept; it also reflects the principles of the theory of no form actions. Probability is the simplification and expression of motive force changes by isolation action, allowing us to understand and predict infinite possibilities within our limited cognitive range.

Although from the photon's own perspective, it has no temporality. This zero-time state of the photon is actually the photon's "now" dimension, meaning the photon itself possesses presentness. However, from the perspective of the time dimension, the photon should have

temporality because it propagates through space over time. The photon also has a certain spatiality, but its spatial position is uncertain, existing in the form of a probability wave. In other words, the photon's spatiality is weak. Observation merely determines the photon's spatial position. This means that our observation is "collapsing" the quantum state of the photon, forcing it to become a particle within the space-time and now framework of the macroscopic world. So we can imagine whether certain aspects of the quantum world can be "purified" to a degree that is purely uncontrolled by space. For example, quantum entanglement. Quantum entanglement is a non-local correlation where two entangled particles can instantly influence each other's states even when separated by great distances. This seems to be unconstrained by time, but I believe its essence is that it's unconstrained by space (being unconstrained by space, quantum entanglement doesn't need time either). This is because this entanglement doesn't transmit any information; if it were constrained by space, there would necessarily be information about the path traveled. In other words, quantum entanglement correlates without passing through space at all. This correlation seems to transcend the limitations of space, but it still needs to occur in the "now" dimension, because any event's occurrence requires a moment of "now".

I attempt to explain quantum entanglement using the theory of no form actions.

Description of quantum entanglement: Quantum entanglement is a strange quantum phenomenon in which two or more particles are correlated with each other, even when they are far apart. Taking the polarized light experiment as an example, when a laser shines on a crystal in the middle, it produces a pair of "entangled" photons, each of whose polarization direction is in an uncertain superposition state. The polarization directions of the "entangled" photons are measured separately on both sides. However, when you measure the polarization direction of one photon, its superposition state immediately collapses to a definite state (e.g., horizontal polarization), while the polarization state of the other photon also immediately collapses to the opposite state (e.g., vertical polarization). The bizarre thing is: the photon pair is produced first, and the measurements on both sides should be independent. Therefore, it's incomprehensible that

no matter how the direction of the polarizer is changed, the other side seems to know the change instantly, and this correlation is not limited by distance, even if the two photons are light years apart. This challenges our traditional understanding of space and time.

My explanation: Before measuring the two "entangled" photons, both photons belong to the motive force entities of the quantum world, not to the isolated entities of the macroscopic world. Although they are separated, they have not become two isolated particles of the macroscopic world. Therefore, they do not possess the distance property of isolated entities in the macroscopic world (i.e., they are not limited by space). Furthermore, from the macroscopic world's perspective, photons do indeed propagate in space, but propagating photons only possess hidden spatiality and have not manifested in the space of the macroscopic world. They are not yet truly particles of the macroscopic world, and thus do not have the distance property of the macroscopic world. Only measurement can make them truly manifest as isolated particles in the macroscopic world. In other words, measurement transforms the photon's hidden spatiality into manifested spatiality in the macroscopic world. Consequently, they acquire the distance property of the macroscopic world.

In other words, before the two "entangled" photons are measured, their separation doesn't make them truly separate in the macroscopic world; they still belong to one whole in the quantum world. Only when one of the photons is measured do they, as a whole, transform into two different isolated entities in the macroscopic world, and only then does the entanglement between the two photons disappear. When the two photons become isolated particles in the macroscopic world, their originally entangled polarization directions will consequently show definite opposite polarization directions. After the two photons become isolated particles in the macroscopic world, only then do the two particles truly have macroscopic world distance between them.

This indicates that, from the macroscopic world's perspective of photons, although photons propagate in space, when we don't observe them, they don't truly manifest as isolated particles in

space; in space, they are only in a hidden state. They are only continuously evolving in the quantum world over time. And after measurement, it changes the substantive nature of the quantum, bringing them into the realm of classical, isolated particles in the macroscopic world.

In our consciousness, there is a scene, but the spatiality of this scene is not important for consciousness. No matter how large this scene is, it can fit into our consciousness, which means that spatiality is weak in consciousness. Our thinking can even almost detach from this spatiality and think about problems using only abstract things or symbols. In consciousness, when our body experiences an impact and feels pain for a period of time, such direct sensory manifestations in consciousness indeed have temporal causality, but this is only the interaction between the external world and consciousness. Even if our consciousness persists for a period of time, there is no temporal standard within consciousness to measure such time, and it can only rely on macroscopic time for measurement. However, for pure consciousness, it can almost detach from temporality. For example, we can think about problems in terms of purpose, which reverses causality, with the purpose coming first and the cause later. Another example is that we can recall the past, imagine the future, and even contemplate existence and meaning beyond time. But the logical relationships of these thoughts are not controlled by temporal order, even though we think about problems in a sequential manner. The fact that logical relationships in thought are not constrained by temporal order indicates that there is a fundamental difference between the structure of conscious thought and the structure of physical reality. All these indicate that temporality and spatiality are weak in the world of consciousness, and can even be purified to a degree that is purely uncontrolled by space and time. The world of consciousness is dominated by the action of manifestation; it focuses more on how things manifest and their meaning, and is less constrained by the limitations of space and time. Temporality and spatiality are replaced by the laws of thinking (e.g., logical laws) and ways of thinking.

However, in the world of consciousness, there should be this "now" dimension. Our consciousness exists in the present, which is also the main dimension in the conscious world. In

other words, the "now" dimension exists in the conscious world, the quantum world, and the macroscopic world. It's a dimension that traverses these three worlds. In the conscious world, our conscious experiences all occur in the "now" moment. In the quantum world, the occurrence and evolution of quantum events also require "now" as a reference point. In the macroscopic world, events and processes cannot be separated from the participation of "now". This is also the essence of the "now" dimension. Because "now" itself is the dimension of manifestation action, it possesses identity and has the ability to unify these three worlds. The "now" dimension connects the conscious world, quantum world, and macroscopic world; it is the common convergence point of the three worlds. Our perception of the macroscopic world (conscious world) and the measurement results of the quantum world (quantum world) all occur in the "now" moment. "Now" also has the intuitiveness of manifestation; in this dimension, things directly manifest themselves. From the perspective of the theory of no form actions, "now" can be understood as the ultimate embodiment of manifestation action. In the "now" dimension, isolation and motive force retreat to the background, and only manifestation takes the dominant position.

We know that a macroscopic object (like a stone) is an isolated thing, and its manifestation is also an isolated manifestation. However, we can imagine such a thing: an isolated thing whose isolation aspect does not manifest, but it manifests its existence indirectly through the motive force it produces. In other words, an isolated thing can manifest through motive force (this actually conforms to no form united transformation). I think dark matter might fit this pattern: it has mass (isolation), but it doesn't emit light or interact with electromagnetic waves, so it can't be directly observed. But it can indirectly manifest its existence through the gravity (motive force) it produces, for example, through its effect on galaxy rotation speeds.

We can also imagine such a thing: a thing of motive force whose motive force aspect does not manifest, but it manifests its existence indirectly through the isolation it produces. In other words, a thing of motive force can manifest through isolation (this actually conforms to no form united

transformation). I think dark energy might fit this pattern: it's an unknown form of energy (motive force) that we can't directly observe, but it can indirectly manifest its existence by driving the accelerating expansion of the universe (isolation).

This section demonstrates the imaginative power that the theory of no form actions brings us. According to the previously discussed method of imagination, we can envision patterns we can conceive to predict potentially existing things. By comparing these patterns with facts, we can better explore this world. We can even create new things based on the patterns we envision.

References

[1]Heidegger. The Question Concerning the Thing, translated by Zhao Weiguo, Shanghai Translation Publishing House, 2010, p.179.

[2]Heidegger. The Question Concerning the Thing, translated by Zhao Weiguo, Shanghai Translation Publishing House, 2010, p. 176-177.

[3]Heidegger. The Question Concerning the Thing, translated by Zhao Weiguo, Shanghai Translation Publishing House, 2010, p. 177.

3.5. Viewing no form from the perspective of form

(1) In the previous sections, we discussed how if manifestation were a form, it would lead to an infinite regression. This was derived starting from no form manifestation, viewing form from the perspective of manifestation. Following this line of thinking, we can reverse the reasoning and view no form from the perspective of form. For example, take the concept of "human." Humans are animals, animals are living beings, and so on, continuing to regress until we reach the broadest concept (which is the ultimate ground for things to "be"). This concept would be the attribute of all things, to which everything belongs, and above which there is no other concept. This concept has no attributes, no determinations (which is what Hegel referred to as "pure being is equivalent to nothing"), and thus no form - it is, in fact, no form. This concept is "being." This conclusion is reached by viewing no form from the perspective of form.

So which type of no form is being viewed here? This reasoning process seeks to find the ground for concepts, and concepts are isolated. Starting from seeking the ground for "human," we arrive at the ultimate ground of "being." Therefore, the no form being viewed here is isolation. Thus, this kind of being is actually the being of isolation. Viewing no form from the perspective of form in an extreme way through isolation is the "being of isolation." However, we call this broadest concept "being" here only based on common understanding. Why do we say this broadest concept is being? This question hasn't been answered yet. We can only provisionally call it being for now, and further explanation will be provided later.

(2) Similarly, we can view motive force from the perspective of form. For an entity a, if the cause of a is b, and the cause of b is c, then c is also the cause of a. This continues until we find the ultimate cause, which is the cause of all things, and above which there is no further cause. This ultimate cause is self-caused, meaning it is its own cause, and therefore it is free. This free entity is the no form motive force. This reasoning leads us from motive force to freedom, which is the freedom of motive force (of course, there will also be freedom of isolation and freedom of manifestation, as we'll see later). Only entities with no form can be their own cause (for any entity, if its cause is not itself, then that cause is one of its forms). Therefore, freedom is of no form. Note that when a is caused by b, b is caused by c, and so on, in an infinite regression, since a, b, and c can all be viewed as concepts, according to our previous derivation of being, we actually derive both freedom and being simultaneously. This is because the cause of an entity can be considered as an attribute of that entity. When the ultimate cause is the cause of all things, it becomes the attribute of all things. Thus, this ultimate cause, as a concept, is the broadest concept of being that we derived earlier. This suggests that freedom and being are related. Of course they are related, because they are both of no form. In the process of deriving the limit of being, the forms of concepts become fewer and fewer until the no form being appears. Similarly, in the process of deriving the limit of freedom, the forms of causes also become fewer and fewer until the no form freedom appears.

(3) Similarly, we can view manifestation from the perspective of form. We can start with an entity and gradually reduce its forms. As we continuously decrease the forms of an entity, it becomes less and less obscured, increasingly transparent, until it finally opens up into a transparent entity. This entity is the transparency of manifestation. This process leads us from form to transparency through manifestation. Transparency is also of no form (of course, there will also be transparency of motive force and transparency of isolation). Likewise, this direct process of gradually reducing an entity's forms to its limit simultaneously derives being and freedom. This is because the entities in this limit sequence can all form concepts, with the concepts of entities with fewer forms encompassing the concepts of those with more forms. Thus, the entities with fewer forms can become the ground for those with more forms. Similarly, in this limit sequence, adding the corresponding removed forms to an entity with fewer forms would produce the preceding entity with more forms. Following the principle of causality, the entities with fewer forms can become the cause of those with more forms. The core idea of the three limit derivation approaches above is to continuously reduce the forms of an entity until reaching no form. The only difference lies in how these three approaches reduce the forms of an entity, yet this difference alone leads to the derivation of three distinct concepts. However, each limit derivation process can be transformed into the other two processes. Although these three approaches have different emphases, they always accompany each other, hence they are a trinity. The reason is that they each correspond to one of the three no forms. Moreover, for each of these three derivation approaches, when the derivation reaches its endpoint, one can see the results of the other two approaches at their endpoints as well. In other words, while the paths differ, when they reach the same endpoint, the results of the other paths become visible.

Thus, the concepts obtained from viewing form from the perspective of no form should correspond to those obtained from viewing no form from the perspective of form, and vice versa. Viewing form from the perspective of no form gives us isolation, motive force, and manifestation, which respectively correspond to being, freedom, and transparency obtained from viewing no form from the perspective of form. Through this symmetrical relationship, we gain a more

comprehensive and profound understanding of form and no form, as well as the relationship between them.

As the forms of an isolated entity decrease, its motive force strengthens, and simultaneously, its freedom increases; as forms further decrease, motive force and freedom continue to strengthen, leading to increased transparency (higher clarity), which means manifestation becomes stronger. This is like light passing through glass, freely traversing without obstruction, thus making the glass transparent. Transparency can be divided into transparency of isolation, transparency of motive force, and transparency of manifestation. The development of human society is a continuous progression towards transparency of isolation and transparency of free motive force. To a certain extent, human freedom is exercised within certain norms, and this kind of freedom is like an organic being, seemingly directed by a brain - this is the transparency of free motive force. To achieve transparency of freedom, relationships between people need to be transparent and open within certain boundaries. In other words, establishing some open and transparent social behavioral rules (transparency of isolation), which everyone follows, makes people's behaviors predictable (transparency of motive force). This is unlike a chaotic society, where relationships between people are opaque, with harm inflicted upon each other in secrecy.

To a certain extent, after achieving transparency of isolation and motive force, if a degree of transparency in social information can also be realized, then human society would become transparently manifest, and the clarity of human society would increase. Harm between people would decrease, and the efficiency and sense of happiness in the entire society would improve. We can see that these three types of transparency represent the trinity of no form, so from the perspective of no form action theory, the three types of transparency in human society are an inevitable result of social development. Based on the trinity of no form, they are bound together to a certain degree.

Take current artificial intelligence as an example. When we ask it questions, it answers like a conscious person, making it difficult to distinguish between truth and falsehood. This has only

achieved transparency of isolation, a transparency in language and logic that resembles a real person. In other words, it is logically clear and comprehensible in terms of isolation, which is transparency on the isolation level. In this aspect, it appears as transparent as a real person, leading people to mistakenly believe it possesses human consciousness, when in fact it has not achieved the transparency of manifestation of human consciousness. Achieving transparency in one form does not necessarily mean achieving transparency in other forms. Therefore, transparency of isolation is not equivalent to the manifestation of consciousness.

If an entity has no form, from the perspective of isolation, it has no determinations at all. Conceptually, it is the broadest concept, with no concept able to express it fully. It is the ultimate, the greatest ground. If an entity has no form, from the perspective of motive force, it is free, because for motive force there are no constraints or obstacles left; it is the ultimate cause. If an entity has no form, from the perspective of manifestation, it is transparent, because for manifestation there is no obscuration left; it is the most open.

At the level of no form, being, as the broadest concept, has no ground - it can only be its own ground. From the perspective of freedom, it is self-caused (because freedom, as the ultimate cause, has no further cause; that is, "freedom is the cause of freedom (freedom is the ground of the cause of freedom)" is also a grounding judgment, which simultaneously indicates that the cause of freedom has no ground), which is freedom - self-caused means being one's own cause. Therefore, from the perspective of being, freedom is the being of freedom.

Freedom, as the most fundamental self-cause, has no obstacles. From the perspective of transparency, it is transparent. Therefore, from the perspective of freedom, transparency is the freedom of transparency.

Transparency, as the most unobscured and open entity, has no obstacles from the perspective of freedom, so it is free. Therefore, from the perspective of transparency, freedom is the transparency of freedom.

Freedom, as self-cause, being its own cause, from the perspective of being, means that its own cause is its own ground, that is, it is its own ground. Thus, freedom is also being. Therefore, from the perspective of freedom, being is the freedom of being.

For transparency, as the most unobscured entity, it is the most immediate. For being, having no ground is the most immediate and open. Therefore, from the perspective of transparency, being is the transparency of being.

For being, having no ground or being its own ground is the most open, the most immediate. For transparency, as the most unobscured entity, it is the most immediate, the most open. Therefore, from the perspective of being, transparency is the being of transparency. The being of transparency is the direct, manifest being without ground; the being of transparency is being without obscuration.

We can see that the three no forms obtained from viewing no form from the perspective of form are interconnected and can be mutually transformed, because their essence is all no form. This indicates that the three seemingly unrelated concepts of being, freedom, and transparency have profound connections. Within the framework of no form action theory, they are unified.

Thus, as isolation, motive force, and manifestation correspond respectively to being, freedom, and transparency, we can derive three types of being: being of isolation, being of motive force (corresponding to being of freedom), and being of manifestation (corresponding to being of transparency). (Historically, people's failure to distinguish these three types of being has led to confusion in understanding being.) These three types can be mutually transformed. Similarly, we have three types of freedom: freedom of isolation (corresponding to freedom of being), freedom of motive force, and freedom of manifestation (corresponding to freedom of transparency). These can also be mutually transformed. Lastly, we have three types of transparency: transparency of isolation (corresponding to transparency of being), transparency of motive force (corresponding to transparency of freedom), and transparency of manifestation. These too can be mutually transformed.

Let's set aside our previous discussion of being and examine existence from a common perspective, exploring its origin and meaning. During the infant and toddler stages of human growth, a person's understanding of an object in front of them is a direct recognition of manifestation, primarily focusing on the immediate appearance of the object. The recognition of the object's position develops gradually later, as understanding position is much more complex than recognizing the object's direct manifestation. Even for an adult, when an unfamiliar object appears before us, we generally first focus on the object itself. For infants and toddlers, they initially only say the name of an object. Adults constantly point to objects and tell them "This is what," for example, "This is a flower." The expression "This is a flower (a)" is actually close to an expression of "A is A," using language to express the manifesting flower. Therefore, the "is" in "This is a flower" means manifestation. At this stage, infants and toddlers primarily think in terms of direct manifestation, and they can only understand this direct manifestation.

As the child continues to grow and develop, through various activities and observations of changes in object positions, they constantly acquire information about object locations. This allows them to apply "is" to positions and places. This understanding is gained through the disappearance of an object from a certain position (or its disappearance in time, as "is" can also be used temporally), that is, through negation, obtaining information about position and place. This positional and locational information marks the beginning of human understanding of the being of existents. For example, "This flower is (b) on the table." Here, the "is" in (b) differs from the "is" in (a). The "is" in (b) can express position and location. This indicates that the flower belongs to the things on the table. Initially, people don't recognize the concept of "belonging to," which is an indirect concept. The "is" in (b) directly recognizes the relationship between the flower and the table: the flower is on the table. However, as things become more abstract later on, people in their growth process come to recognize expressions of "is" that don't refer to concrete positions or places. For example, "This flower is red," or "That child is a student" (c). "Student" is an abstract concept, completely different from the actual table. Thus,

the "is" in (c) takes on yet another meaning. It can express abstract things not located in space and time, but in this expression, "is" also means "belongs to."

At this point, we can go further. We can use the limit method discussed earlier 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 reach the broadest concept: being of isolation. Now 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, until we reach the broadest concept: being of isolation. Thus, in the end, we can say: "children are beings of isolation." Therefore, for any real thing, we can use this method to arrive at: it is a being of isolation. This establishes the legitimacy of the statement "real things are beings of isolation." However, we still haven't answered why we say this broadest concept is being (being of isolation).

We typically refer to "existence" as something existing in space and time. Only a few people, with their strong capacity for abstraction, recognize the abstract conceptual being (that is, being of isolation). Then, by recognizing that being is an attribute of all things, they also recognize that being is the broadest concept. However, the transition between existence and abstract conceptual being is discontinuous; there is a gap. We don't know why we can transition from existence to being, nor do we know what deep connections exist between them. We have only intuited abstract being from existence. But this intuition lacks logical rigor and supporting reasoning. We need to bridge the gap between existence and being, and reveal the intrinsic connection between them.

The situation is very complex, and the problem is difficult to explain, so we must return to the no form action theory itself, using it to explain existence and being. The existence of a thing is its exposure in space and time, its manifestation in space and time (that is, the manifestation in the dimension of "now" that we discussed earlier). We seem to have forgotten something: when we reduce the forms of a thing to their limit, it becomes increasingly transparent, increasingly open and unconcealed. But conversely, what happens when we make a thing's forms increasingly

complex and numerous? It becomes increasingly opaque, increasingly concealed, thus hiding transparency within itself, and finally only able to unfold and manifest its outermost part. This is another kind of manifestation. Thus, two extremes appear: on one end, open manifestation, and on the other, unfolding manifestation.

Because, according to the trinity relationship of no form action, a thing must manifest itself in some way. Therefore, when a thing becomes increasingly opaque, it can only manifest its "outer end" (note: this outer end is not the outer surface as commonly understood, but a logical outer end. For instance, consider a rose plant: it is a living organism, composed of cells, which are made up of molecules, and so on, tracing back to no form. In such a logical process, the entire rose is the logical outer end, not just its external surface). Otherwise, this thing would be completely concealed and not manifest at all. Moreover, such a thing must have this outer end; if the object continues to conceal outwardly without end, it would never be isolated as a separate entity and thus could not manifest. Unless this thing is of no form. In fact, a thing continuously unfolds and finally terminates in space and time, which is to say, it terminates in no form (as discussed in previous sections, time and space are both of no form). It can only terminate in no form, otherwise, it would lead to infinite regression. This is the same principle as obtaining being of isolation through the limit method to reach no form.

Objects in the macroscopic world are a form of unfolded manifestation. However, manifestation must also be of no form, so the unfold-manifestation of an object must also be of no form and must be accompanied by no form. The first things we think of are space and time. Space, as a form of isolation action, does not manifest itself, but it relies on the objects within it to manifest its isolation action. Thus, space becomes a no form action, because it relies on other entities to unfold-manifest its isolation action. Similarly, time is also a no form motive force action. This is why time and space necessarily appear. This kind of unfold-manifestation is the action of time and space as no form. However, we see that space and time are quite different, at least intuitively. Since they are both no form actions, why are they so different? In fact, as no form, they are the

same, because all no forms are absolutely identical. As mentioned before, it is only due to their combination with different forms that they produce different effects. Entities in time and space are manifesting them in different ways. In fact, it is the entities within them that are manifesting time and space through their own ways of manifestation. Manifestation (no form) itself is viewing form from the perspective of manifestation; while manifesting time and space through the way of manifesting oneself is viewing manifestation (no form) from the perspective of form.

There is a distinction between unfolding and opening up. Unfolding is the manifestation of the outer end (from the perspective of manifestation, it can be called the unfolding end), while opening up is the manifestation of the inner end (from the perspective of manifestation, it can be called the opening end). Here emerges an essential difference between the manifestation of consciousness and the manifestation of macroscopic objects. Consciousness can manifest in an "open" way, directly insight into the essence of things. The manifestation of macroscopic objects is "unfolded": they continuously increase forms to unfold-manifest the "logical outer end" in space and time.

We know that at the opening end, there are three concepts: transparency, freedom, and being, which are concepts obtained from viewing no form from the perspective of form. Therefore, at the unfolding end, there should also be three concepts corresponding to them respectively. I believe transparency should correspond to concealment, these two concepts embody the two extremes of the manifestation action: complete manifestation and complete hiding. Transparency represents the direct presentation of the essence of things, while concealment means that the essence of things is hidden layer by layer, difficult to be directly perceived. In the macroscopic world, the manifestation of objects is often concealed, we can only indirectly understand them through their external forms of expression. Being should correspond to existence. Being represents the abstract ground of things, it is beyond space and time, while existence represents the concrete real manifestation of things in space and time. Freedom should correspond to nature. Here, nature represents the internal laws and necessity of things, which constrains the changes of

things, making them follow a certain order. Thus we see that the manifestation of things can be transparent or concealed; the being of things can be abstract or concrete; the freedom of things can be unlimited or limited.

When obtaining the three concepts of "transparency, freedom, and being" from viewing no form from the perspective of form, opening up is related to transparency, cause is related to freedom, and ground is related to being. So, at the unfolding end, which concepts correspond to opening up, cause, and ground? We already know that unfolding corresponds to opening up. Cause corresponds to effect, so looking towards the opening end is cause, and conversely, looking towards the unfolding end is effect. Therefore, for the unfolding end, this effect is "reality". Reality is the result of causal action, meaning cause corresponds to reality at the unfolding end. Reality is the result of things unfolding-manifesting in space and time. As for ground, we've mentioned before that a macroscopic object in the world has an existence dependent on space and time. Therefore, ground corresponds to dependency at the unfolding end. Regarding "dependency", it's not just about dependence on space and time. For example, Socrates is a human; human is the ground for Socrates, and conversely, Socrates is dependent on human, because if there were no concrete individuals, the concept of human would not exist. In other words, for an expression of genus-species relationship like "A is B", B is the ground for A, and conversely, A is dependent on B. This relationship between dependency and ground reveals a new understanding, interpreting the traditional genus-species relationship as a mutually dependent relationship.

This indicates that the being of any abstract concept depends on the support of concrete instances; otherwise, it would become an empty symbol. Space is the ultimate dependency for all concrete and abstract things. All things, no matter how complex their forms, ultimately originate from no form and terminate in dependency on no form. Similarly, if A is the cause of B, conversely, B as the result has more reality relative to A. Following the same logic, if A has fewer forms than B, then A is more open relative to B, and conversely, B is more unfolded relative to A.

Let's use being as the general term for all types of existence. This way, we can refer to both existence and isolated being as "being." Therefore, the being of an object in the macroscopic world is not only based on its internal ground, which is a foundational being; but also on the external dependency (dependency on space and time) at the other end, which is a dependent being. Thus, from the perspective of isolated being, the inner end is the foundational end; from the perspective of dependent being, the outer end is the dependent end. These two types of being jointly support this object. What we commonly refer to as the existence of an object is this dependent being. Intuitively, existence and isolated being appear different. It is the actually manifesting flower, existing in itself. Is this existence the same as isolated being? What does this existence mean? When we say "this flower exists," what are we expressing? When we say "this flower exists," we necessarily imply where it is and when it is. In other words, it occupies space and time.

Based on the previous exposition, we first recognize the direct manifestation of this flower, then we recognize its spatiotemporal existence. As we progress, our use of "is" becomes increasingly abstract, and at this point, we can no longer be satisfied with an existence dependent on time and space. Instead, we need to ask the question of foundational being: "What is this flower?" This question shifts from spatiality and temporality towards abstraction, thus breaking free from the constraints of space and time, and turning towards the foundational being of a thing itself. The "is" in this question can, through a limit method, lead this flower towards the being of isolation. This being of isolation is the being at the foundational end, so this also leads the dependent existence towards the being of isolation at the foundational end. Existence is also a result obtained from viewing no form from the perspective of form. When we say where (or when) this flower exists, we mean that we see space from the flower as having volume (similarly, we see time from the flower as having change), we see it existing in a certain place (we see it existing within a certain time). This is the same result as seeing the being of isolation from the perspective of form through a limit method. This is the relationship between existence and the being of isolation. They are at two ends, but their essence is the same - both are of no form. In

this way, we transition from what we usually recognize as existence to the being of isolation. Therefore, the previously mentioned being of isolation also has the legitimacy to be called "being."

Throughout the history of philosophy, many philosophers have offered different interpretations of the relationship between existence and being (actually "being of isolation"). However, these philosophers' explanations often rely on conceptual distinctions and declarations, without providing a clear, logically deduced natural transition between the two. Resolving the relationship between the existence and the being of isolation of a being actually resolves the relationship between being (actually "being of isolation") and beings, which has been traditionally discussed.

As we continuously reduce the forms of this flower, applying the limit method mentioned above to achieve transparency, we ultimately attain transparency, accompanied by the being of isolation. Since this limit process primarily focuses on manifestation, with the being of isolation merely accompanying it, this being of isolation actually leans towards the being of manifestation. It's important to note that this being of manifestation is not only accompanying but also implicit. The flower doesn't express being, it only manifests. Its being is analyzed and derived by our consciousness. The being of things in this limit process is also implicit. When we continuously reduce the forms of a flower, we ultimately achieve transparency, but this doesn't mean that being disappears. On the contrary, being still appears alongside transparency, but it no longer presents itself in a concrete form.

In this limit process, the entities with fewer forms later in the process support those with more forms earlier. If the latter cannot exist on their own, neither can the former. The ultimate result of this limit should be no form (being of isolation). The being of isolation is the ground for itself. The being of any entity with form is ultimately grounded in entities possessing less form, ultimately tracing back to no form. Therefore, as long as an entity in this limit process is not of

no form, the entities following it must support its being. Thus, the ultimate support for any entity is still no form.

The actually manifesting flower directly exists in itself. This flower conceals its ground, sublates its cause, and ends its opening up while unfolding without constraint. But simultaneously, the flower integrates within itself, in a limit way, all the entities in the chain of grounds leading towards being. This is a characteristic of isolated entities in the macroscopic world of reality. This characteristic is the integration of all grounding entities originating from the being of isolation, forming an integrated chain of grounds. This integrated chain forms a whole, thereby allowing the flower to unfold-manifest as a flower, becoming a real entity. This integrated chain is the way the flower supports itself. This also sublates the cause, thus only unfolding and manifesting exposed as an "outermost part". As long as there is nothing beyond its outer end (that is, it directly unfolds and manifests in space and time as no form), and this outer end no longer serves as the ground for other things, this outer end is manifesting exposed, with nothing to conceal it. The flower thus unfolds-manifests in itself without constraint.

This manifestation is exposed for space and time, and this exposure of manifestation is the dimension of "now". As a real entity, it is characterized by concealing its grounding entities while unfold-manifesting its unfolding end. Only by concealing its grounding entities can an entity's unfolding end be unfold-manifested. We mentioned earlier that time, space, and now are a trinity. Space is isolation, time is motive force, and now is manifestation. Space corresponds to the manifestation of isolation, time corresponds to the manifestation of motive force. On the other hand, this object, as an unfolded manifestation in space and time, is both a manifestation towards space and towards time, which is also a manifestation towards now. Thus, in the macroscopic world, entities that change due to motive force and entities that are independent due to isolation are unified at the zero-dimensional point of "now".

This integrated chain does not exist only in the isolated macroscopic world, but also in the isolated world of language. It's like the integrated chain formed by deriving the being of isolation

from the concept of human using the limit method, as mentioned earlier. This integrated chain is also a whole. The integrated chain in the language world is composed of abstract concepts rather than concrete material entities. However, in the isolated world of language, the outer end of this integrated chain does not face towards space and time, but towards open, transparent manifestation. In fact, the entire integrated chain faces towards open, transparent manifestation, without concealment.

For humans, however, it is evidently different, because humans can reveal these grounds (and causes) as concepts. These concepts are all implicit and purely formal. Because humans possess a purified isolated world of language (and a motive force world of emotions), it is only in this purified isolated world that conceptual grounds are directly exposed. The flower, on the other hand, conceals its grounds, and these grounds can only be revealed in the purified isolated world. The world of language is a pure isolated world purified under the "illumination" of manifestation, so in this world, the grounds of an entity as a being can be manifested through exploration. Reality and concepts have a complementary relationship. Real entities always correspond to and are accompanied by concepts. Reality always exists, while on the other hand, concepts always isolate. This is actually the correspondence between isolation and existence under the no form framework(The isolation action of space as no form and the existence of entities within space). Concepts are hidden in reality; we cannot see concepts, only reality. This is because concepts, as grounds, are hidden in reality. Only in the purified isolated world of language do concepts manifest. Real entities are unfolded manifestations, while concepts are open manifestations. It is not by chance that these grounding entities' concepts can be understood, but because manifestation, isolation, and motive force are unified in this integrated chain (openness, grounds, and causes are also unified), one no form action always accompanies other no form actions. In this chain of grounds, we can understand the corresponding concepts and causes through each real grounding entity.

Now that we have found the relationship between existence and the being of isolation, we can refer to the existence of a flower as: A flower is a being of isolation. Now, for that broadest concept obtained through the limit method (which we temporarily called "being of isolation" earlier), we can truly call it "being of isolation". This is our transition from general experiential existence to the being of isolation (because they can transform into each other). This transition is a crucial step. Without a method to unify these two types of being, we could never have a consistent understanding of them. We would never make progress on the path of studying being. Such a unification is actually discussed from the perspective of space (isolation), because the integrated chain of an entity obtained in this way is an integrated chain about space, and such an existence is a spatial existence.

Of course, we can use a similar method to unify temporal existence and the being of motive force. This unification is actually discussed from the perspective of time (motive force), and the integrated chain of an entity obtained in this way is a temporal integrated chain, such an existence is a temporal existence. An entity changes, but it manifests at the dimensional point of now, and each entity at the point of now is an outer end, which is oriented towards time (the outer end mentioned earlier was oriented towards space). This temporal outer end directly manifests towards time, it is an exposure towards time. In this way, we have found the relationship between temporal existence and the being of motive force, unifying them. Thus, we can refer to a flower of temporal existence as: A flower is a being of motive force.

In short, we can now say "A flower is a being of isolation". Note that the "is" in "A flower is a being of isolation" should not be confused with "being". This "is" is used as a kind of manifestation, as a form of expression. The relationship between them has been explained earlier. In fact, whether an entity is a spatial existence or a temporal existence, it is exposed at the dimensional point of "now", thus possessing an unfolding manifestation of existence, which is a present existence. This unifies spatial existence, temporal existence, and present existence. Although they are all essentially manifestations of no form, there are distinctions: spatial

existence emphasizes the isolation and spatial position of entities; temporal existence emphasizes the change and temporal progression of entities; present existence emphasizes the immediacy and direct presentation of entities. These three types of existence together constitute a complete picture of "existence".

Note that based on the three limit derivations, we distinguish three different concepts: ground, cause, and opening. ground is associated with being (being of isolation), cause is associated with freedom (freedom of motive force), and opening is associated with transparency (transparency of manifestation). ground is the way towards being, cause is the way towards freedom, and opening is the way towards transparency. Being is the ultimate ground, it can only be the ground of itself, therefore being no longer needs a ground, and ground ends here; freedom is the ultimate cause, it can only be the cause of itself, therefore freedom no longer needs a cause, and cause ends here; transparency is the ultimate opening, it can only be the opening of itself, therefore transparency no longer needs an opening, and opening ends here. Therefore, these three concepts all have their applicable ranges, and at the level of no form, it's a different 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 entities, due to the unity of the three no form actions, the corresponding ground, cause, and opening are also united. Thus, cause necessarily includes the ground of being (as explained in the previous limit derivation process), such a cause is a ground-like cause; ground also necessarily contains grounds that can serve as motive causality, such a ground is a cause-like ground (any cause or ground will have opening as its primordial beginning, which is why direct conclusions like axioms exist within certain ranges). For example, when an apple tree bears apple fruit, this fact not only indicates that the apple tree is the cause of the apple, but also that it is a well-grounded cause, not randomly producing an apple, not an arbitrary cause.

At the level of no form, we see that cause can and must include ground. With ground included in cause, causality gains the possibility of necessity. In other words, as long as causality includes

ground, it possesses corresponding objectivity and necessity based on the included ground. The objectivity and necessity of causal relationships are rooted in the identity and ground-nature of no form actions. Therefore, Hume was incorrect in completely denying the objectivity and necessity of causal connections. Being is its own ground; if it were not free, it would necessarily have a cause, and having a cause would mean it was produced by something else. However, being is no form and cannot be produced by anything else. Freedom is being its own cause; if it were not being, if it still had some ground, there would certainly be some restriction, and it would change according to this ground, thus it would not be free.

Transparency is direct; things become beings through direct unfolded manifestation, without any intermediary or explanation. Freedom is indirect; cause always involves a before-and-after relationship, thus possessing indirectness. The appearance of things in the freedom of motive force is achieved through causes, indirectly becoming beings. Being is concealed; for being, indirectness is not enough. Although we can say that human is the ground for Socrates, only higher animals like humans have such advanced cognition; lower animals can only recognize freedom. If humans didn't have rational thinking or conceptual thinking, we could only see and know individual concrete things and specific changes. No one would know the concept of "human". The ground for a thing's being is concealed; only through conceptual thinking can we remove this concealment and reveal the ground for a thing's being itself.

This also indicates that the emergence of advanced intelligent beings capable of conceptual thinking is not accidental, but has a cause. If this were not the case, the concealed nature of being would never be manifested. This also demonstrates the high status of human language. Since ground is concealed, cause has greater transparency compared to the indirect ground, although transparency itself still has the highest degree of transparency. Seeking the ground of a thing means searching for the underlying cause that produces this thing at a certain level; finding this cause is making the cause within the ground transparent. Conversely, when a cause produces a thing, this thing conceals the indirect cause within its ground.

Due to the fact that viewing form from the perspective of no form gives us isolation, motive force, and manifestation, which correspond respectively to being, freedom, and transparency when viewing no form from the perspective of form, the three relationships embodied by no form actions (relationship of identity, relationship of isolation, and relationship of motive force) should also correspondingly exist between transparency, being, and freedom. Since no form integrated transformation itself is of motive force nature, the transformation from one to another means that the former is actually the cause of the latter. Using this point, let's examine whether being, freedom, and transparency can indeed constitute a no form integrated transformation.

(1) Being transforming into freedom means that being as a ground becomes the cause of freedom. This involves opening up the ground, making it transparent. "Making the ground transparent" means transforming the ground into a cause. Once the ground becomes transparent, it can become a cause. This is because, as discussed earlier, ground necessarily contains grounds that can serve as motive causality.

(2) Freedom transforming into being means that freedom becomes the cause of being. In other words, the cause of being is freedom, and freedom becomes the ground. In this process, freedom becomes concealed and thus non-transparent.

(3) Being transforming into transparency means that being as a ground becomes the cause of transparency, and the cause ultimately traces back to freedom.

(4) Transparency transforming into being means that transparency as opening becomes the cause of being, and the cause ultimately traces back to freedom.

(5) Freedom transforming into transparency means making freedom the cause of transparency, i.e., "freedom is the cause of transparency". Then, "the cause of transparency" becomes the ground of freedom. This ground ultimately traces back to being.

(6) Transparency transforming into freedom means making transparency the cause of freedom, i.e., "transparency is the cause of freedom". Then, "the cause of freedom" becomes the ground of

transparency. This ground ultimately traces back to being. However, doesn't freedom mean having no cause? It is its own cause, so how can we say "transparency is the cause of freedom"? This is because freedom, being, and transparency are all of no form, their essence is the same, so we can say this. It is also why they can transform into each other.

This demonstrates that being, freedom, and transparency constitute a no form integrated transformation. Although these three concepts are often viewed as distinct in our everyday language and thinking, within the framework of no form action theory, they are interconnected, interdependent, and inseparable. In fact, if analyzed thoroughly, this is how they truly are.

Regarding the mutual transformability of the three no form actions, we previously derived this result based on reasoning about the identity of no form actions. This was only an indirect way of obtaining this result, lacking intuitiveness. Since the three no form actions are produced by the combination of form and no form, being, freedom, and transparency correspond to these three no form actions, and this correspondence is symbiotic. From the perspective of the no form integrated transformation of being, freedom, and transparency, this transformation is much more intuitive. Motive force is the motive force of freedom that forms cause, isolation is the isolation of being that forms ground, and manifestation is the manifestation of transparency that forms opening. In the process of mutual transformation among the three concepts of being, freedom, and transparency, the related concepts of ground, cause, and opening are much easier for us to understand. The transformation between being, freedom, and transparency is a very intuitive, smooth, and continuous transition of reasoning. Correspondingly, there is also an intuitive smooth transformation between the three no form actions. From this perspective, the path is becoming increasingly clear and transparent, we are walking on this path with increasing freedom, and the path is becoming wider and broader.

The above derivation of the transformations between being, freedom, and transparency pertains to these three pure concepts. The being, freedom, and transparency possessed by concrete things are not pure. However, based on the no form integrated transformation relationship between

being, freedom, and transparency, we can conclude that the being, freedom, and transparency possessed by concrete things also have a no form integrated transformation. This is because the being, freedom, and transparency of each concrete thing can be traced back to pure being, freedom, and transparency. Therefore, they can be related through pure being, freedom, and transparency. For example, in society, various transparent behavioral rules are established. These rules are transparent to everyone, known by all, but if people don't have freedom, and these rules rigidly dictate human behavior, then people won't become independently existing individuals. In other words, for these transparent rules to transform into something that allows people to become independently existing individuals, they must allow people to have freedom. Therefore, society's transparent rules, people's independent existence, and people's rights to freedom are all indispensable; they are integral and capable of no form integrated transformation.

Concrete things possess impure being. For example, the concept of "human" is an impure being because this concept can be traced back to the broadest concept of being as its ultimate ground. Of course, there are also impure freedom and impure transparency, which are actually ground (with pure being as the ultimate ground), cause (with pure freedom as the ultimate cause), and opening (with pure transparency as the ultimate opening) respectively. Therefore, ground, cause, and opening constitute a no form integrated transformation. Consequently, for questions like "what is a cause", the answer can only be explained through no form integrated transformation. Both "ground transforming into opening" and "opening transforming into ground" require cause. There is no more fundamental answer because this answer is based on no form integrated transformation, which in turn is based on the absolute identity of no form. In other words, the answer ultimately traces back to no form. Of course, the answers to the questions "what is ground" and "what is opening" are similar.

In fact, we can see ground, cause, and transparency in the three relationships of the three no form actions. Distinguishing three no forms from one thing indicates that this thing contains these three no forms, so these three no forms are the ground. The ability of the three no forms to

transform into each other indicates that they can be causes for each other. All three no forms are no form, identical to themselves, and this identity is direct (any unity that is not self-identical would need to seek a common ground further up, and thus would not be transparent or open), transparent and open.

In previous sections, we discussed viewing form directly from the perspective of no form (note that this is direct, not through a limit approach): from the perspective of manifestation, viewing form directly is essence; from the perspective of motive force, viewing form directly is subject; from the perspective of isolation, viewing form directly is substance. This is viewing form directly after obtaining the three no forms. Let's analyze them further. Viewing form directly from the perspective of manifestation, form is presented directly, without any burden, in the original state of the thing's being, embodying the essential attributes of the thing. Manifestation is letting things present themselves in their most primitive and authentic state. Essence is precisely the most original and authentic attribute of things. When we say "to manifest (or reveal) the essence of things," we are viewing form directly from the perspective of manifestation. Viewing form directly from the perspective of motive force, form embodies the inner vitality of things, is the source of subjectivity for change and motive force generation in things, and is the subjective aspect of things. Viewing form directly from the perspective of isolation, form constitutes the ground for an entity's being as an independent individual, making it a clearly "distinguishable" substance.

To gain knowledge of things: From the perspective of transparency, it is the unconcealed opening of intuitive essence, emphasizing direct perception of a thing's essence. From the perspective of freedom, it is finding the cause of the subject's generation, emphasizing understanding the motive force of a thing's change. From the perspective of being, it is finding the ground for the substance's independence, emphasizing exploration of the foundational being of things.

Previously, we obtained being, freedom, and transparency by viewing no form from the perspective of form in a limit approach. Now, what do we get when we "directly" view no form

from the perspective of form? The answer is ground, cause, and openness. Directly viewing being from the perspective of form is ground, which means seeking the foundational ground of things. Directly viewing freedom from the perspective of form is cause, which means investigating the reasons for changes in things. Directly viewing transparency from the perspective of form is openness, which means experiencing the open state of a thing's essence. Moreover, these correspond respectively to substance, subject, and essence. We can say: Substance with a ground; Subject with a cause; Essence in openness.

We see the identity of transparency through intuition; the change of freedom through generation; and the independence of being through distinction. This corresponds precisely to the two characteristics of each of the three no forms. Regarding identity, we have previously discussed that no form is absolute identity. For identity in manifestation, since manifestation is the most direct, this directness is an immediate openness without concealment. Therefore, the action of manifestation directly opens up the identity of no form. This is why we can intuitively perceive identity. Thus, identity as no form also becomes a characteristic of the manifestation action when viewed from the perspective of isolation (as discussed in previous sections). Indeed, this is the case. The law of identity, A is A, which we are familiar with, is merely our intuitive understanding and doesn't say anything more. Therefore, the law of identity only speaks of "the identity of self with self." The absolute identity of no form includes both the identity of self with self and the indistinguishable identity within itself. This identity of self with self comes from the absolute identity of no form, and it is manifested in open transparency. This is what was previously described as "the identity of self with self is the manifestation of the intrinsic identity of no form."

Identity in isolation is concealed; a thing necessarily requires another thing as its ground, and only when it reaches the highest isolated being does it achieve true, direct, absolute identity. Identity in motive force is indirect; a thing necessarily requires another thing as its cause, and only when it reaches the highest freedom of motive force does it achieve true, direct, absolute

identity. However, the indirectness in motive force has relative transparency compared to isolation. In isolation, the ground has a concealing relationship of containment, for example, if A is B, then B contains A. In motive force, the cause is not concealed; cause and effect are sequential without a concealing relationship of containment. In manifestation, although a thing has direct identity, this is only the identity of self with self, not absolute identity. Only when it reaches the highest transparent manifestation does it achieve true, direct, absolute identity. Isolation (being), motive force (freedom), and manifestation (transparency) as the highest no forms are truly absolute identity. At this point, the explanation of identity reaches a new height.

From the perspective of form, we can only obtain three classifications: directness, indirectness, and concealedness. This is the most intuitive classification. Based on their correspondence with isolation, motive force, and manifestation as discussed above, we can more intuitively say that viewing form from no form in a limit approach yields only three no form actions: isolation, motive force, and manifestation. This provides an intuitive answer to the earlier question of "why there are only three no form actions."

Therefore, from the perspective of isolation, we obtain the ground for a thing's being; from the perspective of motive force, we obtain the cause of a thing's being; and from the perspective of manifestation, we obtain the openness of a thing's being (direct unconcealed open being, requiring no ground or cause). ground, cause, and openness all support the being of concrete things. These are also fundamental concepts in logic. Any thing needs to have its ground for being, cause of generation, and mode of manifestation. A painting is created by an artist; the artist is the cause of this painting's generation. Can this painting exist just by being created? Of course, it needs to exist as an isolated, independent thing, and also needs to exist as a directly manifested thing. The highest being (pure being) is the most fundamental ground of being for things; the highest cause (pure cause) is the most fundamental cause of being for things; and the highest transparency (pure transparency) is the most direct openness of a thing's being.

As discussed earlier: "Isolation has the characteristics of independence and distinction; motive force has the characteristics of change and generation; manifestation has the characteristics of intuition and identity. Each no form action has two characteristics, and these two characteristics of each no form action are obtained from the perspectives of the other two corresponding no form actions." Correspondingly, being, freedom, and transparency should each have two characteristics. Being has the characteristics of being of freedom and being of transparency. Freedom has the characteristics of freedom of being and freedom of transparency. Transparency has the characteristics of transparency of freedom and transparency of being. Thus, regarding the characteristics of no form, we can say: The being of freedom is independence (this should be familiar to everyone. Since freedom corresponds to motive force, this once again demonstrates that independence as a characteristic of the motive force of isolation is reasonable). The being of transparency is distinction. The freedom of isolation is generation. The freedom of transparency is change (when we see a thing change, we know that it must be the free motive force changing, and how it changes. This freedom then exhibits transparency). The transparency of freedom is intuition. The transparency of isolation is identity (it is itself, which is directly transparent, unconcealed, and also the isolation of self from self).

From the above discussion, we have arrived at a concept that previous philosophy has not emphasized: "transparency." This is a very special concept. How can we make the essence (form) of an entity manifest? By making the entity transparent. To make it transparent, we need to reduce or simplify its forms. This transparency is what our consciousness needs to manifest, this is consciousness, this is the essence of consciousness. Therefore, consciousness is achieving a certain degree of transparency, thereby manifesting the essential form of things. Thus, we have derived the essence of consciousness through demonstrating the no form action theory. It suggests that rather than asking how consciousness arises from matter, we might instead ask how reality becomes transparent or manifest. Because manifestation and transparency correspond to each other, we have linked consciousness with being, freedom, and transparency.

Since the macroscopic world, isolation is the dominant aspect, the isolation of objects in the macroscopic world is explicit (meaning that an object in the macroscopic world is isolated by default). This implies that objects in the macroscopic world exist as independent entities by default, with clear boundaries and properties. For a stone, its hardness is only manifested when it is struck, and we see its shape through the reflection of light. This is the manifestation transformed from the stone as isolation through motive force action. This manifestation has a feedback nature, it feeds back to us. In the quantum world of motive force, the motive force of quanta is explicit. Regarding our observation of a quantum, the so-called collapse occurs when an instrument with explicit isolation in the macroscopic world observes it, transforming the explicit motive force in the quantum world into an isolated entity where isolation is explicit in the macroscopic world.

For the world of consciousness, manifestation is the dominant aspect, thus manifestation in the world of consciousness is explicit (meaning that an entity in the world of consciousness is manifested by default). Thus, the manifestation in consciousness is an explicit direct manifestation, rather than a form of manifestation that is fed back through contact with it. It does not need to, nor will it, manifest by feeding back to other entities. This is the essence of consciousness. This is why consciousness possesses something of a first-person or subjective ontology, and therefore cannot be reduced to anything with a third-person or objective ontology [1]. Consequently, to form consciousness, things must be made transparent to the point where they cannot provide feedback to other things, thus manifesting directly.

What is described above as transparency is actually the transparency of manifestation obtained by directly reducing forms. For example, "self-identity" is a form of identity that does not involve concealing foundational inclusion relationships (such as A is B), nor indirect causal relationships. An indirect relationship implies that A produces B, creating a difference between A and B, which results in an indirect relationship (A is produced by B; if A produces A, it would be direct). "Self-identity" is a relationship of self to self, a direct relationship, and therefore this

identity is transparent. An existing entity, if it has no transparency at all, would not be able to form connections with other entities, essentially rendering it non-existent. Even dark matter, although it doesn't interact with ordinary matter in usual ways, still has gravitational effects and can be traced. This transparency produced through motive force is called the transparency of motive force. Another type of transparency is the transparency of isolation. For instance, when several people work together on a task, they have clear divisions of labor and establish explicit rules for coordination. These rules have clear and transparent characteristics, and this type of rule-based relationship is isolation transparency. These rules manifest transparency in the group's structure and interactions, making their actions and relationships predictable and understandable. Another example is traffic rules, which are clear and transparent regulations. Moreover, when everyone follows these rules, everyone's traffic behavior becomes transparent (everyone knows what to do and what others will do). This is the result produced by isolation, and this is the transparency of isolation.

Previously, we discussed a type of manifestation in the macroscopic world called unfold-manifestation, which is manifestation oriented towards space-time. This manifestation is the direct manifestation of macroscopic objects themselves towards space-time, and is therefore a form of intuition. However, this manifestation is not transparent, and thus is not the manifestation of consciousness. Consciousness is a certain degree of transparency that allows for direct grasp of the essence of things. This is why our consciousness can recognize things in this world. At the highest being (being of isolation), the highest freedom (freedom of motive force), and the highest transparency (transparency of manifestation), they are identical, and this identity is the ground of cognition. Cognition means aligning what is manifested in consciousness with the thing to be known, and this alignment requires identity. Only the highest identity can explain how they can be aligned. Consciousness's cognition of things manifested within it is the most direct and real, because it is an unconcealed direct manifestation. The cognition of motive force things and isolated things is indirect cognition, because they are an indirect being.

However, the closer things are to the highest being and the highest freedom, the more real our cognition of them becomes (this also explains why humans like to pursue freedom and seek authentic things). Due to the indirect nature of cognition of these two types of things (things of motive force and things of isolation), our understanding of them will have a concealed nature. Therefore, the cognition of these things can be distinguished as true or false. This is why we humans have the concept of "true and false" in our cognition. Thus, we arrive at the concepts of "truth and falsehood." Human cognition aims to strip away this concealment to reach a cognition closest to direct and transparent manifestation. From this perspective, our cognition is a gradual approach towards direct and transparent manifestation, that is, a gradual approach towards knowing the essence of things (this is why we humans seek to understand the essence of things). This is the pursuit of truth.

Undoubtedly, from the above analysis, we can see that human cognition should be divided into three types: cognition of isolation, cognition of motive force, and cognition of manifestation. Cognition of isolation emphasizes the understanding of the essential attributes and foundations of being of things; cognition of motive force emphasizes the understanding of the processes and causes of change in things; cognition of manifestation emphasizes the understanding of the direct presentation and meaning of things.

Concealment can also be divided into three types: isolation concealment (concealing the ground of being), motive force concealment (concealing the cause of freedom), and manifestation concealment (concealing transparency). Humans are beings that have evolved from a concealed world into conscious, intelligent creatures capable of removing concealment. As such beings, we are thrown into this concealed world unconcealed from birth. Humans must strive to remove these concealments to achieve transparency in order to grow and progress; this is human destiny. Although humans are advanced beings, we are still objects in the macroscopic world, so we must face and deal with the concealment that this world brings. It suggests that the pursuit of knowledge and understanding is not just a cultural development, but a fundamental aspect of

what it means to be human. Just like the philosophy we are discussing now, these discussions can make us see this world more clearly and correctly. Philosophy is the eye of human thought, enabling us to see the world more clearly through thinking, not just through the eyes of our senses.

Thus, we have found three correspondences: isolation and being, motive force and freedom, manifestation and transparency. We have bound them all within the two-dimensional framework of no form and form. From the perspective of no form viewing form, we see three no form actions, while from the perspective of form viewing no form, we see three foundational supports for things. Moreover, we have also discovered the relationships between being, freedom, and transparency (they seamlessly transition into each other through no form integrated transformation). More importantly, by understanding their relationships, we have found the connection between consciousness and transparency, as well as the relationships between consciousness and being, and consciousness and freedom. It seems that only by connecting these core concepts in human understanding can we grasp their essence, especially the essence of consciousness (consciousness is a highly transparent state that allows for the direct unconcealed unfold-manifestation of essence). Isolation and being, motive force and freedom, manifestation and transparency - these three pairs of concepts are entities we recognize through a process of limit, unlike things we directly perceive. This is why they are difficult to understand directly. This limit approach allows us to transcend the limitations of direct experience and touch upon the realm of no form, thereby enabling us to recognize them all as "no form." Traditionally, "nothingness" has been considered incomprehensible and impossible to study. Without the concept of no form and the two-dimensional theory of no form and form, without this limit-oriented way of thinking, it would indeed be challenging to understand these concepts.

In this way, these concepts have been technically bound within the framework of this two-dimensional theory. The interpretation of these concepts based on the three relationships of no form actions has gained technical operability. Thus, the no form action theory has eliminated

the mysteriousness and the predicament of direct unresearchability of these basic concepts through technical operability. This makes the expression of these concepts no longer as obscure and difficult to understand as in traditional approaches. The obscurity and difficulty in traditional descriptions of these concepts were, in essence, due to not finding an appropriate and essential way to express them. Now it appears that being is not the only supreme concept; parallel to it and at the same level are isolation, motive force, freedom, manifestation, and transparency. Although it's not possible or meaningful to study any one of these concepts in isolation, as they are all top-level concepts, they can be studied together based on their relationships. By revealing the relationships between them, we can unveil their individual essences. This is a parallel revelation, rather than a conceptual subordination or inclusion. Traditional methods of studying being primarily used linguistic grammar and semantics for explanation, that is, explaining and analyzing through various concepts. This is an isolation-based method of explanation. According to the no form action theory, this explanation is incomplete. It also requires a motive force-based method of explanation, which involves explaining and manifesting these concepts through technical operability. This transcends the explanation of the concepts themselves. Although Hegel's dynamic dialectic has some technical operability, its operability is not as strong, and its range of application is limited.

In previous philosophical studies, the purely conceptual explanation is the fundamental reason why "being" was described as a fog of mystery. In the no form action theory, the concept of being can no longer be said to be the greatest concept, but rather one of the greatest concepts, one of the top-level concepts. Historically, philosophy, as a discipline that inquires into the ultimate ground of this world, would ultimately attribute this ground to being as the greatest concept. Moreover, philosophy aimed to explore the entire world with being as its core. On one hand, people's pursuit of being eventually led to nothingness, falling into the trap of nihilism. On the other hand, before clarifying what being is, using being as the ultimate ground for studying other concepts led to logical circularity and confusion. The fact is, we cannot ask what being is. If we persist in asking, the final conclusion is: it is nothingness (yet reaching this conclusion is

the most correct thing). This seems to be a path that leads to despair. Indeed, this path is hopeless, but "being" as a form of no form, when it reaches the end of that "nothingness," the trajectory it carries along the way brings us hope. Because we have discovered five other top-level concepts that have arrived at the same level as being, coming from different paths. These top-level concepts all interpret no form from different angles. We can only explain being using the other five top-level concepts.

Indeed, as early as ancient Greece, people had already recognized that all existing things are in a state of motion and change, meaning that existence and changes in motive force are related. However, it seems that no one recognized that motive force and being are top-level concepts at the same level.

The ancient Greeks also recognized the relationship between being and manifestation, as Heidegger said: "For beings, apart from existing, what else is there? However, it is precisely the fact that beings are gathered in being, that beings appear in the shining (Scheinen) of being, that amazed the Greeks[2]."

Heidegger's analysis of the ancient Greeks' original understanding of being:

The meaning of appearance is precisely identical to being. ... If we pay attention to what was said earlier, we will encounter the intrinsic connection between being and appearance. But we will fully grasp this intrinsic connection only when we understand "being" at a fairly original level, here meaning in the Greek way. [3] The meaning of being refers to phenomenon. Phenomenon is not something that is snatched from being after occasionally encountering it. Being comes into being only as phenomenon. [4]

It can be seen that Heidegger's analysis indeed shows that the ancient Greeks, in their primordial understanding of being, had already recognized the intrinsic connection between being and appearance (both appearance and phenomenon relate to manifestation). However, this was limited to an intuitive, experiential understanding. Neither the ancient Greeks nor Heidegger

himself provided a precise explanation for why being and appearance have an intrinsic connection. This is the most fundamental question. Heidegger not only recognized the relationship between being and manifestation, but also recognized that being is related to freedom, to motive force, and to transparency. This is a significant progress, already very close to the no form action theory. However, he did not recognize why they are related. This is because he did not recognize that the things represented by these concepts are of no form. It seems that no one has recognized that these concepts are top-level concepts at the same level.

Heidegger's analysis lacks the concept of "no form." Without understanding these concepts as different paths leading to the same "no form," and each top-level concept carrying its own distinct trajectory form towards no form, the connections between them remain mysterious and inexplicable. The "no form action theory" provides a clear and systematic framework for understanding the interconnections between these concepts, offering a solution to this problem. By grounding them in the concept of "no form" and demonstrating their capacity for no form united transformation, it provides a logical explanation for their intrinsic relationships.

From this perspective, the traditional focus on beings and being as the core objects of study in metaphysics is problematic, as there are five other concepts of equal status to being. Therefore, the core objects of study in metaphysics should be elevated to form and no form. There is no hope for breakthrough if philosophy solely focuses on "being" as its core object of study. Correspondingly, the core of ontological research should also be elevated to form and no form.

Thus, as previously explained, there is a relationship of no form integrated transformation between ontology, epistemology, and methodology. The no form action theory, starting from the two-dimensional theory of form and no form to explore and understand this world, necessarily requires certain methods. These methods include no form united transformation, no form integrated transformation, trinity of no form, viewing form from the perspective of no form, and viewing no form from the perspective of form, among others. The methods of no form united transformation, no form integrated transformation, and trinity of no form are inherent in no form

actions, naturally integrated with no form. These methods are not externally added to no form. In the process of developing the no form action theory and explaining the world, these methods naturally emerge. They not only emerge naturally but also inevitably. Therefore, these methods are natural methods, that is, the inherent methods of no form itself. "Viewing form from the perspective of no form and viewing no form from the perspective of form" is a way for humans to observe both, and also a way for form and no form to combine with each other. Since no form is a top-level concept, these methods are also top-level methods.

These six top-level concepts are all recognized as no form through a process of limit. They all reach no form from different angles. They are unified as no form, which means there are intrinsic connections between them. It's like reaching the end of a road by walking along it, or reaching the end of a river by swimming to its end. Although the end reached is the same, the routes to reach the end are different, thus causing different ways of reaching the end. These top-level concepts cannot be simply reduced to no form. Each possesses its own distinct trajectory, and each of their trajectories is a path leading to no form. Therefore, based on their different trajectories, we can see that no form has three different actions and three different formal concepts (being, freedom, and transparency). Viewed from the perspective of isolation's unfold-manifestation, no form is space. From the perspective of motive force's unfold-manifestation, no form is time. From the perspective of manifestation's unfold-manifestation, no form is the present. Although the present, space, and time are all no form, and their essence is the same, what we see of them is different. This distinction is due to the results we get from looking at no form from different angles. These no forms are also distinguished by the trajectories they carry along their different paths towards no form.

How to study no form? It involves distinguishing the concepts obtained from different trajectories formed by different paths leading to no form, and then studying the relationships between these different concepts. It's similar to calculus in mathematics. When differentiating a point, the derivatives obtained through limits of different curves passing through this point are

generally different, although the limits of differentiation all reach the same point. In other words, the limit derivatives at the same point are generally different. This is very similar to these six top-level concepts. Although no form is always the same, to understand no form, we must choose a certain path, and no form seen from different paths is different. However, when we study these so-called different no forms, we find that their essence is the same, all possessing absolute identity without differentiation. For example, if we want to study freedom, since freedom corresponds to motive force, if a person wants to manifest their freedom, they inevitably need to choose a certain way (isolation) to manifest it. For instance, they can choose freedom of action, freedom of thought, freedom of association, and so on. This is the combined use of these six top-level concepts.

However, regardless of their individual trajectories, the result they reach is the same. At the end point, we have unified them all, thereby connecting them all. From an epistemological perspective, knowledge is manifested through concepts. Now that we have the concept of transparency, we can say that knowledge is manifested through concepts when the relationships between concepts become transparent. We have found the relationships between these six top-level concepts, so we can say that the relationships between these six concepts have become transparent.

It is noteworthy that we use the two-dimensional theory of form and no form as a ground to study this world. We isolate the world into two different dimensions, which is a manifestation of the isolation action. Whether we view form from the perspective of no form in a limit way, or view no form from the perspective of form in a limit way, we are studying the world through the method of motive force and change. The limit method itself embodies the motive force action, because this method approaches the limit through continuous change. Through this limit method, we have manifested six top-level no form concepts. We use an isolation method (two-dimensional framework) to divide the world, a motive force method (limit thinking) to explore the world, and finally understand the world through manifestation action (presentation of

concepts). This once again demonstrates an important characteristic of the no form action theory: self-reflexivity, meaning it can explain itself using its own framework. The no form action theory is not only a theory for explaining the world but also a method for understanding the world. In the process of applying this method, we are simultaneously practicing the principles of the no form action theory.

The basic laws of the no form action theory are not only linguistically expressible but also technically operable. Therefore, applying these basic laws can enable the classification and structuring of valuable concepts created throughout human history, establish clear relationships between concepts, and potentially discover or create new concepts that have not yet been discovered or created. I hypothesize that this conceptual system is a vast relational system, which may be open (meaning the conceptual system contains countless concepts). As such, it would be difficult for humans to complete such an enormous task manually according to these basic laws. For these reasons, as the creator of the no form action theory, I can only reveal the basic principles of this theory and analyze and demonstrate the fundamental concepts according to it. Fortunately, artificial intelligence has made breakthrough progress, and it is entirely possible to use AI to complete such work. Furthermore, future AI could fully utilize the basic laws of the no form action theory and use such a conceptual system with no form action relationships as a logical ground for AI reasoning. I believe that such an AI would be a truly super-intelligent and reliable computational system.

The content of this section only derives these top-level concepts in a reasonable manner and expounds on these concepts and the relationships between them.

References

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3.6. Formal logic

In the world of language, the core is the use of language. The purpose of using language is for communication between people. This communication between people is not always effective, meaning some people may not express their meanings clearly, and some may not understand others' meanings. The most important reason to consider here is whether people communicate according to certain effective rules. Such rules could be certain habits, tacit understandings, or explicit agreements reached between the communicating parties, which are some customized rules. However, the rules we want are not these; we want a supreme rule that has the highest standard, a rule that any customized rules must also follow. The supreme rule we currently recognize is formal logic.

Formal logic is the fundamental law of human thinking, providing us with tools for reasoning and argumentation. Any philosophical system, if it aims to explain the world, must be built upon the foundation of formal logic. On the other hand, any philosophical system, if it intends to fully explain the world, must adequately explain and integrate formal logic, otherwise such philosophy would be incomplete. Because if it fails to adequately explain formal logic, then formal logic would remain in a position above this philosophy, becoming an a priori, irreducible logical rule. Therefore, this philosophy would have a fundamental flaw in explaining the world, and thus would be unable to fully explain the world. On one hand, we need to use formal logic to study

philosophy, and on the other hand, we need to use philosophy to explain formal logic. This seems to lead to a circular argument. On one hand, in philosophy we want to transcend formal logic, but on the other hand, formal logic always accompanies any theory. This seems to suggest that there is no theory that can transcend formal logic to explain formal logic itself.

Traditional philosophical systems often view formal logic as an a priori, self-evident law, without providing a deep explanation or argumentation for it. This has led to a disconnect between formal logic and philosophical systems, where philosophical systems cannot explain their own logical foundations, nor can they provide sufficient basis for the validity of formal logic. Neither Kant nor Hegel could effectively explain formal logic. It seems that no one has yet been able to truly effectively explain and elucidate formal logic. This is because any explanation of formal logic must use the rules and principles of formal logic itself. This again seems to lead to a circular argument: using formal logic to explain itself. Formal logic becomes the ultimate basis for its own legitimacy, unable to be "explained" by any other more fundamental theory. It is precisely this unique self-sufficiency and prerequisite nature that places formal logic in an insurmountable foundational position, upon which any explanation and theoretical construction must be built. Formal logic is in such a situation: it is both an indispensable foundation and difficult to be truly explained and integrated.

Is there a higher basis beyond formal logic? Such a basis would be the standard from which formal logic itself arises. Now let's use the no form action theory to explain the three basic laws of formal logic. We'll see how formal logic integrates into the no form action theory to become a unified whole. The no form action theory itself also uses formal logic; is such an explanation possible? Yes, it is possible, because the no form action theory can explain itself. The no form action theory has the ability to integrate itself into itself. The existence of a theory with such capability is not strange, because the entire world itself integrates into itself. This world is a self-organizing, self-evolving system, and its existence and development follow its own laws.

This also indicates that formal logic has already touched upon the fundamental nature of this world; it's just a matter of how we find the key to explain it.

Let's first analyze the three basic laws of formal logic: the law of identity, the law of contradiction, and the law of excluded middle. We'll define a few expressions:

A is A (Expression 1-1), A is not A (Expression 1-2); A is B (Expression 2-1), A is not B (Expression 2-2).

Law of Identity: Expression 1-1

Law of Contradiction: Expression 2-1 cannot be both true and false at the same time, Expression 2-2 cannot be both true and false at the same time.

Law of Excluded Middle: Expression 2-1 is either true or false, Expression 2-2 is either true or false.

Let's first look at the law of identity. Expression 1-1 is true, so "A is not A (Expression 1-2)" is false. We are now considering the problem only from the perspective of formal logic. Expression 1-2 is false, but does Expression 2-1 satisfy Expression 1-2? Obviously it does, so Expression 1-2 is false, and eternally false. However, we usually use Expression 2-1 in daily life, for example, "Socrates is a man," where "is" can be interpreted as "belongs to (or is included in)." This means that the "is" in the law of identity and the "is" in Expression 2-1 are different, even if we interpret the "is" in the law of identity as "belongs to," we would still conclude that Expression 1-2 is false. Unless the "is" in Expression 1-1 and the "is" in Expression 2-1 are fundamentally different, meaning they cannot be substituted for each other at all. So how should we explain this? "Socrates is," the "is" in this expression is different again, containing the meaning of "existence."

In other words, the meaning of "is" is diverse, although in practical application, problems generally don't arise, possibly due to the accumulation of experience that helps avoid issues. However, this may lead to obstacles in studying the foundational theory of formal logic, increase

the complexity of formal logic, and hinder our clear understanding of formal logic. The question is, although "is" has different meanings, all these types of "is" can have true or false expressions. How do we explain this? I think we need a unified explanation of "is" to avoid such confusion and gain a better understanding of formal logic.

Why not interpret the "is" in the law of identity (Expressions 1-1 and 1-2) as manifestation? That is, self-intuitive manifestation (directly manifesting itself, so transparent that it can manifest itself). Isn't the self without indirectness just itself, isn't it identity? From the linguistic form, the two A's in Expression 1-1 look the same, but they are not. For Expression 1-1, the first A is an isolated A, while the second A is a manifested A. For the direct manifestation of the thing A represents itself, it is its own authentic manifestation, and Expression 1-1 as a linguistic expression is the authentic manifestation of A. Such a linguistic expression is also a kind of manifestation, which can be called "true" (manifested truth). This is a state of unconcealment, so truth directly manifests itself. The manifestation of Expression 1-2 is called "false" (manifested falsehood).

However, another question arises: if we interpret the "is" in Expression 1-1 as manifestation, what does "Expression 1-1 is Expression 1-1" mean? Does it conform to Expression 1-1? "Expression 1-1 is Expression 1-1" expresses a kind of manifestation in linguistic expression, meaning that Expression 1-1 expresses the authentic manifestation of A in a linguistic way, and it is itself a kind of manifestation, a manifestation of linguistic expression. Thus, we can express it this way: Expression 1-1 is true (true is also Expression 1-1), or truth is truth. In language, "truth" becomes the highest manifestation, and "truth" as manifestation can only be true; Expression 1-1 can only be expressed as true and nothing else. "Truth" cannot be both true and false. The above explanation applies to "false" as well. In this way, the "is" as non-linguistic manifestation and the "is" as linguistic manifestation in Expression 1-1 are unified. Therefore, the manifested "is" in Expression 1-1 becomes self-consistent. This means that the "is" in

Expression 1-1 and the "is" in "Expression 1-1 is true" both mean manifestation, because "Expression 1-1 is true" and "Expression 1-1 is Expression 1-1" mean the same thing.

Only the direct manifestation expression of Expression 1-1 is eternally true. Only the expression of Expression 1-2 is eternally false. In this case, the "is" in Expression 1-1 expresses manifestation, it is a manifested being; while the "is" in Expression 2-1 expresses an "attribute" relationship, it is an isolated relationship, an isolated existence. According to the no form action theory, they cannot be substituted for each other, but can only be transformed into each other. That is to say, when the second A in Expression 1-1 is replaced with B, the "is (manifested is)" in Expression 1-1 should be interpreted as transforming from manifestation to belonging (isolated is); when B in Expression 2-1 is replaced with A, the "is" in Expression 2-1 should be interpreted as transforming from "belonging" to "manifestation". The current question is how to apply this "is" interpreted as manifestation in the law of identity to Expressions 2-1 and 2-2. Socrates is a man, if this attribute relationship is a fact, then Socrates exists, and for the existence of such a fact, we can define another kind of truth, called "isolated truth". Since existence and manifestation are interconnected at a high level of no form, as long as "Socrates exists" is a fact, then this isolated truth is identical to the manifested truth.

We can rewrite Expression 2-1 as follows: Expression 2-1 can be written as "A is A in set B that contains A (Expression 2-1-1)" ("A is B" can be interpreted as: A manifests according to B, meaning B is the ground for A). For example, "Socrates is a man" can be written as: Socrates is Socrates in the set of humans that includes Socrates. In this way, the "is" still carries the meaning of manifestation, essentially extending "A is A". The added "set B containing A" and "the set of humans containing Socrates" are actually the content of factual empirical judgments (this is an isolated truth), which is incorporated into the law of identity. According to the previous discussion on two types of "truth", this actually combines the two types of "truth". This maintains the law of identity while expressing content. It accommodates both the identity of "A is A" and enriches its connotation, meaning that the individual embodies the whole by

manifesting its own properties. Thus, "is" retains the implication of "manifestation", but expands it into a nested manifestation. It integrates individual properties inseparably into the whole, and in turn understands the individual through the whole, forming a unified ontological structure. This illustrates the real meaning of "is".

In Expression 2-1-1, if A is indeed an element of set B, then according to the truth of Expression 1-1, Expression 2-1-1 as an extension of Expression 1-1 is true; according to the falsehood of Expression 1-2, "A is not A in set B that contains A (Expression 2-2-1)" is false. If A is not an element of set B, then in fact, Expression 2-1-1 would become an extension of Expression 1-2, and Expression 2-2-1 would become an extension of Expression 1-1. The same analysis can be applied. Note that the purpose of doing this is for theoretical research in formal logic, not to replace usual expressions. This approach essentially binds the "isolated is" to the "manifested is", thereby unifying these two types of "is". Thus, the law of identity can be expressed as: Expression 1-1; the law of contradiction can be expressed as: Expression 2-1-1 cannot be both true and false at the same time, Expression 2-2-1 cannot be both true and false at the same time; the law of excluded middle can be expressed as: Expression 2-1-1 is either true or false, Expression 2-2-1 is either true or false. In this way, all three basic laws can be explained within the framework of "manifestation".

This lays the foundation for us to explain the law of contradiction using the law of identity. Expressions 1-1 and 1-2 are clearly contradictory for A. This contradiction arises because in Expression 1-2, a "not" is used to negate Expression 1-1, thus transforming it into Expression 1-2. To change a thing into something maximally different from it, one must negate it, turning it into something that negates it. Therefore, "negating" a thing is the greatest change it can undergo. This "negation" is the expression of motive force in language. It is the motive force in language. Since we have interpreted "is" as manifestation, any change to any concept in the linguistic world is a negation of this concept, so in the linguistic world, there is only "negation" as a motive force. Therefore, contradiction is produced by motive force. It is motive force that produces two

mutually negating things. The negation of Expression 1-1 is, under the action of motive force, a transformation of such a linguistic manifestation into opposing contradictory parties (these two mutually negating isolated things are the most distinguishable). This is a united transformation of no form action. Thus, the "is" of motive force is "is not" (therefore, there is also a truth of motive force). In this way, according to the no form action theory, we have found the "is of manifestation", the "is of isolation", and the "is of motive force".

Regarding "Socrates is", it does not point to any specific object in its expression, or rather, it can point to any object it is capable of pointing to. For example, "Socrates is human", through a process of limit, we can arrive at "Socrates is a being of isolation". Even if we don't know exactly what a certain thing is, we can reach such a conclusion. For instance, dark matter - we only know that dark matter is (exists), but we don't know exactly what it is, and we don't need to know what it specifically is. In any case, it must be something (because we already know it has gravity, at this stage we can at least say it's a thing with gravity). Through the process of limit, we can also say that dark matter is a being of isolation.

Regarding "is" meaning manifestation, this was the original understanding as early as ancient Greece. Heidegger says in "The Principle of Reason": The Greek word εἶναι, which represents the Latin esse and our German auxiliary verb "sein", means: an-wesen [present manifestation]. In the Greek sense, "Sein" means: flashing into concealment and flashing out of concealment, thus flashing, enduring and lingering.[2]

Since we have found three types of "is", are these three types of "is" a no form integrated transformation? This becomes quite clear. If the "is" of manifestation is to transform into the "is" of isolation, it needs the "is" of motive force (that is, the "is" of negation), which is to transform Expression 1-1 into Expression 1-2. The meaning of this transformation is to negate A manifesting itself by itself, and if so, then A must exist in the form of a ground. If the "is" of manifestation is to transform into the "is" of motive force, it needs the "is" of isolation. Obviously, Expression 1-2 is the negation of Expression 1-1, and Expression 1-2 does not

manifest itself. If the "is" of motive force is to transform into the "is" of manifestation, it needs the "is" of isolation. By negating Expression 1-2, that is, A manifesting itself by itself, it becomes a direct, open, transparent manifestation, thus becoming the "is" of manifestation; the other three cases of no form transformation are similar to the above. Therefore, the "is of manifestation", "is of isolation" and "is of motive force" are a no form integrated transformation.

For the "is of isolation", based on different characteristics of B in Expression 2-1, it can be divided into three different types of "is of isolation". For example, "That flower is red" can be rewritten as "That flower is a red thing", where A is that flower, and B is a red thing (usually simply said: B is red). This B contains "red" as a manifesting quality, so this "is" is a manifestative "is of isolation". Another example, "The Earth is warmed by the Sun", can be rewritten as "The Earth is a thing warmed by the Sun", where A is the Earth, and B is a thing warmed by the Sun (usually simply said: B is "warmed by the Sun"). This "is" is a motive force "is of isolation". In addition to the previously mentioned "is" with an inclusion relationship, which is an isolative "is of isolation", there are three different types of "is of isolation" according to the different B's. In fact, both the manifestative "is of isolation" and the motive force "is of isolation" can be seen as isolative "is of isolation", and can be extended to Expression 1-1 in the same way as the isolative "is of isolation". For example, it can be extended to: That flower is that flower in the red things that include that flower (or simply put: That flower is that flower which is red).

Since, in language, truth and falsehood are the highest manifestations, we can completely replace A and B in the three basic laws of formal logic with true and false to conduct deductions and derivations between the three basic laws. Then the law of identity becomes: True is true, false is false; the law of contradiction becomes: True is not false, false is not true; the law of excluded middle becomes: It's either true or false. This is the "true-false" version of the three basic laws of formal logic. In fact, the three basic laws are operating on the relationship between A and not-A. That is, a set is divided into A and not-A. The result is that A and not-A are completely

independent. The three basic laws together determine this result. Similarly, this applies to true and false, where false is defined as not-true.This is actually transforms the two-dimensional static relationship between A and not-A into a three-dimensional dynamic relationship (the three fundamental laws of formal logic).

Let's examine whether the "true-false" version of the three basic laws of formal logic is equivalent to the non-"true-false" version:

Law of Identity: For Expression 1-1 being true, It is equivalent to 'true is true' is true, because A includes all things, certainly including "true", so "true is true" is true, simplified to true is true. Conversely, if "true is true", Expression 1-1 as true is true; the same conclusion can be reached for Expression 1-2.

Law of Contradiction: If Expression 2-1 cannot be both true and false simultaneously, then, if Expression 2-1 is true, we can derive "true cannot be both true and false simultaneously", which means true is not false; if Expression 2-1 is false, we can derive "false cannot be both false and true simultaneously", which means false is not true. Conversely, if true is not false and false is not true, then Expression 2-1 cannot be both true and false simultaneously, meaning Expression 2-1 could only be both true and false if true and false had an inclusion relationship.

Law of Excluded Middle: Expression 2-1 is either true or false, so regardless of whether Expression 2-1 is true or false, we naturally have that true is either true or false, and false is either true or false. Conversely, if true is either true or false, and false is either true or false, this determines that Expression 2-1 is either true or false.

This way, we have established that the "true-false" version of the three basic laws of formal logic is equivalent to the non-"true-false" version. Note that in the expression "Expression 2-1 is true", Expression 2-1 serves as truth itself (isolated truth), while the "true" in "Expression 2-1 is true" is the manifestation of "truth" itself. This is similar to the earlier interpretation of the two A's in "A is A". The above discussion of equivalence utilizes this point.

Let's examine whether the "true-false" versions of the three basic laws of formal logic can constitute a no form integrated transformation:

Contradiction Law and Identity Law transform into the Law of Excluded Middle: Due to the Contradiction Law "true is not false", and simultaneously the Identity Law "true is true", therefore, true is either not false or true. Similarly, we can derive: false is either not true or false. This is the Law of Excluded Middle. Note that when defining true and false, we seem to be able to state the Law of Excluded Middle, which is indeed the case. However, we cannot state it this way when defining them because we don't yet have the qualification to do so, and the Contradiction Law and Identity Law give the Law of Excluded Middle this qualification. The reason we can state the Law of Excluded Middle when defining them is that we implicitly assume we have the qualification to do so.

Law of Excluded Middle and Identity Law transform into the Contradiction Law: Due to the Law of Excluded Middle "true is either not false or true", and simultaneously the Identity Law "true is true", therefore, true is not false. Similarly, we can derive: false is not true. This is the Contradiction Law.

Contradiction Law and Law of Excluded Middle transform into the Identity Law: Due to the Contradiction Law "true is not false", and simultaneously the Law of Excluded Middle "true is either not false or true", therefore, true is true. Similarly, we can derive: false is false.

Through the previous analysis, we can see that the law of identity is related to manifestation; the law of contradiction is related to motive force; and the law of excluded middle is related to isolation. The three laws of formal logic in their "true-false" version can be transformed into each other, and all are no form united transformations. Therefore, the three basic laws of formal logic in their "true-false" version constitute a no form integrated transformation (note that the integrated transformation here does not need to verify all 6 no form united transformations, only 3 need to be verified). Due to equivalence, the three basic laws of formal logic also constitute a

no form integrated transformation. Thus, we can say that the three basic laws of formal logic are in an inseparable relationship of mutual dependence, mutual support, and mutual definition.

Law of Identity (Manifestation): It embodies the identity of a thing with itself, which is the direct presentation of the manifestation action.

Law of Contradiction (Motive Force): It embodies the changes and negations that occur in things under the action of motive force, leading to the generation of contradictions.

Law of Excluded Middle (Isolation): It embodies how things are distinguished into different categories under the action of isolation, being either one thing or another.

From the above discussion, we can see that the three basic laws of formal logic can completely detach from specific things and only deduce the relationship between "true and false". The essence of the three basic laws is the relationship between "true and false". In fact, it is easy to perform no form integrated deduction among the "true-false" versions of the three basic laws. Manifestation ensures the existence of truth, motive force ensures the existence of falsehood, and isolation ensures that there are only truth and falsehood. This is the relationship between the three actions of no form and formal logic. Our simplification of the expression of the three laws of formal logic allows us to study the three basic laws at a higher level of "true and false". By removing some superfluous elements, we can directly operate on "true and false", making our operation of the three laws of formal logic simpler and our understanding of these three laws clearer. This is how we achieve an essential understanding of these three basic laws. True and false reflect Expressions 1-1 and 1-2, thus the three laws of formal logic at this level of true and false reflect the three laws of formal logic at the level of Expressions 1-1 and 1-2 (and their extended Expressions 2-1-1 and 2-2-1).

(Note: If we use the symbolic logic of formal logic to represent the three basic laws of formal logic, we can also prove that the three laws can be transformed into each other. Law of Identity: P implies P (equivalent to ~P v P), Law of Contradiction: P · ~P, Law of Excluded Middle: P v ~P.

Thus, the Law of Identity and the Law of Excluded Middle mean the same thing, and adding a negation in front of P · ~P in the Law of Contradiction will turn it into P v ~P of the Law of Excluded Middle. However, this only shows that they can indeed be transformed into each other. This purely symbolic level of transformation cannot fully reveal the deep meaning of these three laws in logical reasoning and philosophical understanding. This transformation loses the original meaning. Therefore, this is a deficiency of symbolic logic.)

The law of contradiction can be interpreted as: The manifestation of the same thing cannot be both identical and non-identical simultaneously. Otherwise, it cannot be called identity, and identity would not exist. The manifestation of the same thing can only present identity; it cannot simultaneously present both identity and the negation of identity. Therefore, the cause of contradiction is the destruction of the identity of things. Identity, as a foundation, is the prerequisite for the being of things. Once this identity is destroyed, the self-expression of things will show contradictory duality. This self-division constitutes the most essential contradiction, marking the beginning of the movement and change of things. The law of excluded middle can be interpreted as: The manifestation of the same thing must be either identical or non-identical. Of course, explaining expressions 2-1-1 and 2-2-1 also explains the simplified versions of expressions 2-1 and 2-2. This, in turn, explains the three basic laws of traditional formal logic.

Because identity is a characteristic of manifestation, denying the identity of manifestation is actually denying manifestation itself. To deny manifestation means "a thing does not manifest". If "a thing does not manifest", it has no identity, which means that denying identity is equivalent to denying manifestation. Therefore, the law of contradiction can also be interpreted as: a thing cannot both manifest and not manifest simultaneously. What brings about the law of contradiction? If a thing does not manifest, it will necessarily be concealed, meaning it will become a motive force or an isolated thing. In this way, the either-or nature of the law of contradiction becomes an either-or relationship among manifestation, motive force, and isolation. The either-or nature of these three is produced by isolation; isolation is meant to separate

independent, distinguishable things that are either-or in nature. This is the true reason for the emergence of the law of contradiction. When interpreting the law of contradiction in this way, we are actually trying to derive the characteristics of the law of contradiction from the identity of manifestation, while using the characteristics of isolation. This is, in fact, a no form united transformation. This explains the law of contradiction at a level higher than formal logic.

The traditional view holds that deriving one law of formal logic from another is meaningless because any such derivation already employs the basic laws of formal logic. Moreover, Heidegger explains that, strictly speaking, these principles of thought cannot be proven. In fact, any proof is already a thought activity, and thus any proof already conforms to these laws of thought[1]. This viewpoint is incorrect as it overlooks the intrinsic connections between the basic laws of formal logic. Even so, it cannot be denied that the basic laws of formal logic can find their own origins. They all stem from the identity of manifestation, which in turn comes from the identity of no form. The key is that the derivation and transformation between them is a no form integrated transformation. The three basic laws of formal logic are all laws concerning the manifestation, motive force, and isolation of things. When elevated to the no form action theory, these laws have intrinsic connections and can be transformed into one another. Such derivation and transformation conform to the laws of the no form action theory and can be explained by it.

Through the derivation and transformation between the three laws of formal logic, we recognize that their root source is the identity of no form. The integrated transformation among the three laws of formal logic demonstrates that although they are separate, they are essentially unified. Their separation is due to the isolation action (distinguishability), their unity is because of the manifestation action (identity), and their integrated transformation is due to the motive force action (changeability). Only by rising to this height can we break free from the cognitive shackles we impose on ourselves, thereby recognizing the essence of things. Such a derivation process is not a circular argument. Whether it is a circular argument only holds true when reasoning using formal logic within the realm where formal logic can be applied. The domain of

formal logic refers to the realm of pure isolation (or motive force) action. For language, this is a realm composed of concepts that are isolated (or dynamic) in meaning. Reasoning between such individual concepts cannot be circular argumentation. Because such argumentation is merely self-defining, equivalent to manifesting nothing, and is not an integrated transformation under the identity of no form. Formal logic seeks grounds in isolation action or causes in motive force action. The no form integrated transformation embodies the identity of no form. Their functions are different, and their judgment criteria are also different.

The derivation of mutual transformations between the three basic laws of formal logic is actually a no form integrated transformation. This type of transformation does not exist in formal logic; it is a different kind of logic that transcends formal logic. It is because the three basic laws respectively belong to different no form actions that we can use no form integrated transformation to explain them. Any single one of the three basic laws cannot reveal the essence of formal logic; in dynamic thinking, they are an indivisible unity. This also embodies the significance of the three no form actions. We cannot clearly explain each basic law individually; it is only meaningful to explain the three basic laws together from the perspective of the three no form actions. According to the above interpretation of the three basic laws of formal logic, the law of excluded middle cannot be negated because, as one of them, it is indispensable; the three laws are an inseparable unity. Without the law of excluded middle, the law of identity and the law of contradiction would not be explained. Negating the law of excluded middle is equivalent to negating the law of identity and the law of contradiction.

From the above, we can see that although the world of language is a "pure" world of isolation, it is necessary to use words to simulate manifestation and motive force in this world. Otherwise, this language world as a system cannot operate and cannot demonstrate its functions. This also indicates that the identity of the three no form actions is indispensable. Any system needs to revolve around the identity of no form actions to function.

For the statement "A is B", if the connotation of B is greater than the connotation of A, then the "is" in this statement means "belongs to". Through continuous tracing in a limit approach, we can finally determine that A is a being of isolation. That is, it reaches the being of isolation. For "A is A", it is impossible to reach such a being of isolation. Therefore, we can only interpret this statement as the being of manifestation.

Previously, we used the no form action theory to explain the syllogism of formal logic. In this way, we have used the no form action theory to explain the most fundamental content of formal logic. Language, like concrete things, is also a concrete thing. It's just that it can describe concrete things (including descriptions of itself). The truth of concrete things is one kind of truth, and the truth of language is another kind of truth. Since the world of language is a "pure" world of isolation, its truth has its own characteristics. The truth of language (which is the isolated truth of a pure world of isolation) is directly manifested by the law of identity "A is A". The truth of other things, however, is manifested in other ways (several cases have been mentioned before).

According to the previous explanation, the truth of language comes from the no form identity of "A is A". Based on this identity, we used the no form action theory to derive the three basic laws of formal logic that can undergo no form integrated transformation under the no form identity. In other words, this no form identity has been transformed into the three concrete, operable basic laws of formal logic. Therefore, the truth of concrete language is, conversely, guaranteed by the three basic laws of formal logic (or directly said to be guaranteed by formal logic). Beyond this, language itself does not guarantee any truth outside of language. Other truths are guaranteed by other means. For example, the truth of Socrates himself as a person (the truth of direct manifestation) is acquired by humans through some form of collection and transformed into our language as "Socrates exists". Language itself does not guarantee the truth or falsity of this statement's content. The truth or falsity of this statement's content is not within the category that formal logic can guarantee. Therefore, this is the essence of formal logic: formal logic is the law that guarantees the truth of language itself.

However, the world of language is a "pure" world of isolation. For other isolated worlds, because they inevitably also have the identity of "A is A", they must also conform to formal logic (but their "truth" may not necessarily be governed by formal logic, because the truth of other worlds may be governed by other aspects. This governance of truth does not have to violate the truth of formal logic). For some impure isolated worlds in their isolated aspects, or for the isolated aspects of other types of worlds, they all must conform to formal logic. In this way, we have found the legitimacy of formal logic's authoritative governance in the aspect of isolation. This also determines the reasonable position of language in explaining this world, because it is a "pure" world of isolation, and therefore can effectively explain this world in terms of isolation.

According to the above analysis, in the world of language we have divided "is" into three types: the "is" of isolation, the "is" of motive force, and the "is" of manifestation. We see that these three types of "is" are fused and bound together with the three basic laws of formal logic. This illustrates the relationship between "is" and formal logic. This actually also means that "is" is bound together with the identity of no form. Why can "is" be bound together with the identity of no form? In fact, no matter what kind of "is" it is, it must be reduced to no form, and no form is absolute identity, so "is" is bound together with the identity of no form.

However, if we want to analyze this "is" more deeply, it requires some mental effort. For the statement "A is B (expression 2-1)", we can view it as a simplification of expression 2-1-1. Thus, according to expression 2-1-1, we can see that the purpose of expression 2-1 is to express A using B (as distinct from "A is A"), which is to manifest A in an isolating way. For A as an isolation to manifest as B, its motive force comes from human thought (this is why we always feel that "is" has a kind of motive force, but in fact it's not that "is" has motive force, but that human thought has motive force behind it), as humans want to manifest this A. This is a no form united transformation. Therefore, this "is" is a no form manifestation action. Previously, using the method of limits, we arrived at the concept of "being", which according to its path trajectory is a being of isolation. This "is" indeed seems very similar to being, but it is indeed different.

This "is" requires to be different from all forms, because it needs to manifest all forms, so this difference can only require "is" to be no form. But through the manifestation action of "is", through the method of limits, we can reach the concept of "being". This connects "is" with being. It seems that manifestation can be transformed (or transitioned) into being through some method. "Is" is the manifestation of the language world, a kind of manifestation of isolation.

From the above analysis, we can see that the three basic laws of formal logic all originate from identity, while contradiction comes from the destruction of identity, and the law of excluded middle requires that identity must have a clear distinguishable (isolated nature) state, any proposition must have a definite truth value. The three basic laws are the highest standards of the language world, and also the laws that the world of isolation must obey and cannot violate; in the emotional world, there will also be a highest standard, which will certainly come from identity, this standard is harmony, corresponding to the harmonious unity between different emotions and psychological states, and the destruction of identity is conflict; in the world of sensations, there will also be a highest standard, which will certainly come from identity as well, this standard is beauty, and the destruction of identity is ugliness, while the completion and repair of incomplete identity produces beauty; beauty originates from a kind of identity, which is the state of things being perfect and self-sufficient. When this identity is destroyed, it produces a state of ugliness. By repairing and sublimating this destroyed identity, the form of beauty's existence is rebuilt. In summary, beauty is our consciousness acquiring identity. This is the essence of beauty. In fact, the completion and repair of identity is the acquisition of identity. Beauty refers to the nature of things having perfect and self-sufficient qualities, giving people a sense of pleasure and enjoyment. There are many ways to acquire identity, for example, the harmony of music is the identity of motive force, which is the beauty of music; in painting, the use of contrast and light and shadow can produce a strong visual effect. This visual effect is the unity of opposites of identity.

For example, clearly expressing certain things will produce beauty. Before an object is clearly expressed, it is in a concealed state, and this concealed state is a state lacking identity. When we remove this concealment and reveal a kind of unconcealed state, we achieve a kind of identity. At this point, beauty is produced. This is especially true in literature, for instance in poetry. Poetry aims to clearly express a certain direct understanding or feeling. If a poem lacks this clarity, it has no artistic value. The fact that poets in ancient Greece liked to write philosophical poems is evidence of this. Because philosophy is a discipline that pursues the clearest concepts, writing philosophical poetry can more clearly express one's understanding and feelings.

We always feel uneasy about contradictory thoughts and seek reasonable non-contradiction. If "non-contradiction" were not a form of beauty, why would we pursue it? Non-contradiction is a kind of identity. From this perspective, whether it's the harmonious melody in music, the contrast and balance in painting, or our pursuit of non-contradictory thoughts and ideas, all are processes of capturing and realizing identity through different artistic or cognitive methods, thereby bringing about the experience of beauty. In this sense, beauty can be understood as the acquisition of identity by consciousness, an affirmation of the complete and self-consistent nature of things.

Formal logic, seemingly unrelated to beauty, through the discussion of normative laws such as the law of identity, the law of contradiction, and the law of excluded middle, and through layer upon layer of logical deduction, has surprisingly led us to the concept of beauty, bringing us closer to the poetic and mysterious realm of aesthetics. The secret lies in the impossible. Formal logic and aesthetics, two worlds that seem entirely different, but through meticulous conceptual connections, we discover hidden correspondences and associations between them. Although formal logic and aesthetics appear to belong to different domains of knowledge on the surface, when we delve deeper, we find that they are both built on an understanding of the core concept of "identity". Therefore, when we face a difficult problem that cannot be solved in thought, it is a correct path to use "beauty" as a guide for thinking to solve the problem.

The same is true for harmony. Beauty, harmony, and truth are all interconnected at this high level of no form identity. In other words, artistic beauty, emotional harmony, and logical reasoning are also interconnected at a high level and have intrinsic connections. Therefore, our human pursuit of these three aspects is equally important, without distinction of high or low, and without opposition. Since they have intrinsic connections, they can also promote each other.

Kant, in his studies around 1790, said: "The understanding can only demonstrate its power in judgments, which is nothing but the unity of consciousness in the relation of general concepts..." (Progress..., Freund edition, p. 97). Where some relation is represented, there must be some unity that maintains this relation being represented, this unity is realized through the relation, so what is realized in judgment must have some characteristic of unity. Aristotle had already expressed exactly the same view (On the Soul, Γ6, 430a, p. 27 ff): in judgment, multiple representations are always already gathered into some unity.[3]

Kant made this clear in the title of the important Section 19, which reads: "The logical form of all judgments consists in the objective unity of the apperception of the concepts contained therein."[4]

Both Aristotle and Kant recognized the unity of concepts in judgment, but Kant did not clarify what this unity means. In fact, the unity Kant spoke of is to be unified at a higher level. Through the previous analysis, this higher level is "A is A" and its extended identity. The identity of formal logic ultimately needs to rise to the identity of manifestation in human consciousness, because it is human thinking, it is human manifesting.

In short, no form and its three actions have "descended" into this isolated world of language in an isolated manner. Therefore, our rational understanding of no form must necessarily be linguistic and isolated, and we express no form in a way that conforms to formal logic. The three basic laws of formal logic are the isolation of the laws of no form action, they are the "incarnation" of the laws of no form action in the isolated world of language. Our explanation of formal logic using the no form action theory above is actually using formal logic to explain formal logic itself.

This is also the no form action theory explaining itself in the isolated world of language in the manner of formal logic, while the no form action theory is self-explanatory. This statement is not contradictory. In other words, this self-explanation of formal logic is the isolated version of the self-explanation of the no form action theory.

Let's look at "negation" again. The negation of expression 1-1 is a negation of the manifestational "is", which is a negation of manifestation. Negating "A is A" is a complete negation, a negation of identity, meaning A no longer manifests itself, thus producing a contradiction and completely moving towards the opposite of A. This is a strong negation. The negation of expression 2-1 is a negation of the isolational "is", which is a negation of isolation. "A is not B" doesn't necessarily produce a contradiction; the result of this negation could be: A is C. Therefore, this isolational negation is not a complete negation. This is a weak negation. Thus, in the isolated world of language, not all "negations" are the same.

Since the motive force in the isolated world of language has negativity, it can be inferred that the motive force in other isolated worlds also has negativity. For example, in the macroscopic isolated world, an action force will produce a reaction force. These two forces have negativity. While the negativity in the language world comes from the destruction of identity, the reason why an action force produces a reaction force is also due to the destruction of identity. This is using the laws of the language world to explain physical phenomena in the macroscopic world. This is not surprising, because we are using language to describe this world, and language is able to describe this world, so these two worlds must have commonalities.

Previously, it was explained that when a force pushes an object, to manifest change, it must be isolated into opposing action and reaction forces. This is a no form united transformation.

Modern physics uses the principle of momentum conservation to explain action and reaction forces. The principle of momentum conservation is a fundamental physical principle stating that in a closed system, the total momentum (the product of an object's mass and velocity) remains constant. When one object exerts a force on another, this force changes the momentum of the

other object. However, due to momentum conservation, the object exerting the force must lose an equal amount of momentum, which produces a reaction force. Therefore, the existence of action and reaction forces is a direct result of the principle of momentum conservation. All interactions between objects obey the law of momentum conservation. If one object exerts an external force on another object, according to momentum conservation, the object exerting the force will lose momentum equal to the magnitude of the external force. The object receiving the force gains an equal amount of momentum. This demonstrates that force has reciprocity.

However, this explanation does not truly explain action and reaction forces, because in the quantum world, which also follows the principle of momentum conservation, there are no action and reaction forces as we see in our macroscopic world. In other words, using only the principle of momentum conservation to explain the generation of action and reaction forces is insufficient. It does not find the root cause of the generation of reaction forces. In fact, an explanation from the no form action theory is also needed: when one object exerts a force on another object, it disrupts momentum conservation, which is actually breaking the identity of the isolated world. Breaking the identity of the isolated world produces a completely negative force, and this completely negative force is the reaction force. Therefore, in the macroscopic world, every action force produces a reaction force.

Using the no form action theory to explain Russell's paradox:

Although methods like restricting sets, such as the axiom of regularity in ZF set theory, can effectively avoid Russell's paradox, there is indeed a lack of satisfactory deep explanation for why these restrictions work and what Russell's paradox really means.

A set cannot contain itself, which is derived from the Axiom of Regularity (also known as the Foundation Axiom) in ZF set theory. The Axiom of Regularity states that for any non-empty set A, there exists an element x in A such that x and A have no elements in common, i.e., $x \cap A = \varnothing$. Intuitively, this means that no set can have itself as an element, because if a set contained itself, according to the Axiom of Regularity, this set would not be able to find such an element that

satisfies the condition. Therefore, within the framework of ZF set theory, a set containing itself is excluded, which avoids paradoxes in set theory.

I interpret the "is" in "A is A" as a manifestation action (see "3.3.7 Formal Logic" section for details), and the "is" in "A is B" as an isolation action. They are different no form actions. This is actually saying that when a set A belongs to itself, "belongs to" should be transformed into a "manifestation action". Therefore, a set cannot contain itself. This is consistent with the requirements of the axiom of regularity. Interpreting the "is" in "A is A" as a manifestation action comes from the identity of no form. Thus, the generation of Russell's paradox is a violation of the identity of no form, which is the fundamental reason for the emergence of Russell's paradox. The interpretation of the axiom of regularity demonstrates how the "inclusion" relationship (isolation action) transforms into a manifestation action. This transformation actually connects the no form action theory, formal logic, and set theory. This is because they undergo the same transformation.

References

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[3]Heidegger. The Question Concerning the Thing, translated by Zhao Weiguo, Shanghai Translation Publishing House, 2010, p. 140-141.

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3.7. Dialectical logic

Hegel's dialectics holds that the development of things is achieved through continuous transformation and unification of "thesis," "antithesis," and "synthesis." The "unity of opposites"

is the essence of dialectics. According to dialectics' own logic, dialectics itself denies that it is the most fundamental theoretical method because, according to dialectics, we can obtain its opposite (antithesis): non-dialectics. In other words, dialectics is not the most fundamental theoretical method. A Hegelian rebuttal might argue that dialectics aims to embrace and transcend contradictions. In this case, the "synthesis" might be a higher-level understanding that combines both dialectical and non-dialectical modes of thinking. However, this rebuttal has already acknowledged the existence of non-dialectics and has admitted that "synthesis" is a higher-level theory than itself.

In the section "Formal Logic," we have already explained that "negation" is the motive force of the isolation world. For an isolated thing a, to negate it is to generate a motive force on it, and the result of this motive force action is to produce a negated a. Negation is not only the destruction of the original form but also the reshaping of its possibilities, thus exhibiting motive force action. The negated a is also a manifestation of a, a reverse manifestation. This is dialectical logic, and it is also a no form united transformation. Negation is not simply elimination but a reverse manifestation, revealing the being of what is negated through negation as motive force. For example, the negation of a as not-a, although formally rejecting a, still essentially depends on the existence of a - they are mutually dependent. Not-a is a mirror-like manifestation of a, clarifying a's characteristics through opposition.

Note that from the perspective of no form united transformation, the negation of a must be a complete negation of a. If not, then the negated a cannot completely negate a, and therefore cannot fully manifest a, thus failing to be valid dialectical logic. The complete negation of a isn't necessarily b, but it must be not-a. The positive and negative sides must be complete negations of each other, meaning the existence of the positive side completely depends on the rejection of the negative side, and the existence of the negative side completely depends on the rejection of the positive side. Only complete negation is most definitive. Therefore, dialectical logic has its scope of application - its positive and negative aspects must be such that one side is the complete

negation of the other. Otherwise, it is not complete dialectical logic. This also shows that dialectical logic is a special case of no form united transformation. This reveals a characteristic of dialectical logic: the positive and negative aspects can transform into and manifest each other. Dialectical logic, as a special case of no form united transformation, essentially achieves mutual manifestation and transformation of positive and negative sides through complete negation. This logic plays an important role in revealing the relationship between formal opposition and unity.

Note that, in dialectical logic, how can negation achieve complete negation? This negation must have a standard (or rule) and must negate completely according to this standard. In other words, such a standard should enable a thing to produce two opposing aspects. For example, if we want to fold a piece of paper, we need to draw a line on the paper and fold it in half using this paper as the standard. Such a standard makes the two folded parts have complete negativity. This kind of standard defines the boundary and certainty of negation, ensuring its completeness and precision. Therefore, the "complete negation" of dialectical logic needs to satisfy two conditions:

(1) Both opposing sides must follow this standard of negation (consistency).
(2) The opposing sides can define each other through the negation relationship (certainty).
(3) One side of the opposition must completely transform into the other (completeness).

From the perspective of no form action theory, "complete negation" actually involves the cooperation of three no form actions:

(1) Isolation: The setting of standards separates the opposing sides, making them independent parts.
(2) Manifestation: The standard makes the negation relationship clear, giving "opposition" certainty.
(3) Motive force: The execution of negation, this motive force drives things to completely transform from one opposing side to the other.

No form action theory emphasizes the transformation between different no form actions, rather than necessarily the conflict and unity between opposing sides. In no form united transformation, the three aspects - isolation, motive force, and manifestation - are not necessarily in a relationship of opposing unity, but rather in a more dynamic interactive process. This transformation transcends simple thesis-antithesis-synthesis logic, emphasizing multi-dimensional, multi-modal interactions. Therefore, no form action theory can provide a more fundamental theoretical framework than dialectical logic, capable of explaining not only the unity of opposites but also the complex transformational relationships between different forms, thus avoiding the dilemma of dialectical logic's self-negation.

Any theory built on the foundation of dialectical logic will face a problem: how to explain dialectical logic itself. In other words, it must both use dialectical logic to establish the theory itself and use that theory to explain dialectical logic. If such a theory cannot accomplish this, it indicates that the theory is not fundamental. If a theory built using dialectical logic turns back to explain dialectical logic, it actually returns to explaining dialectics through dialectics itself, leading to what was mentioned earlier about "dialectics negating itself" and the emergence of "non-dialectics." Therefore, any theory built on the foundation of dialectical logic cannot be a fundamental theory.

Dialectical logic lacks a direct connection with "no form" - it is not directly built on the foundation of no form. Furthermore, the negation that serves as motive force in dialectical logic is the motive force of the isolation world (although Hegel's dialectics emphasizes the dynamism and transformative nature of concepts), not true motive force. This limits its ability to provide truly fundamental explanations for the interconnections between things. The scope of dialectical logic is limited; it cannot be universally applied to all things and phenomena. If one blindly uses dialectical logic to explain things beyond its explanatory scope, erroneous conclusions will inevitably arise. This is because it may misunderstand the essence of things or force connections where none exist. The legitimate scope of dialectical logic refers to situations where "the positive

and negative aspects must be complete negations of each other." Only in such cases can the transformation between the "thesis, antithesis, and synthesis" of dialectical logic be logically consistent and meaningful, conforming to the rules of no form united transformation. As long as dialectical logic is confined to its legitimate scope, it can fulfill its proper role, because dialectical logic is a special case of no form united transformation.

Moreover, the transformation of negation into the positive side requires the negative side, and the transformation of negation into the negative side requires the positive side. Therefore, dialectical logic is also a no form integrated transformation.

Let's examine the relationship between formal logic and dialectical logic.

In the previous section "Formal Logic," I explained that the three basic laws of formal logic constitute a no form integrated transformation. Thus we can conclude that the difference between formal logic and dialectical logic lies in their different ways of maintaining identity. Formal logic maintains identity without destroying it, achieved through no form integrated transformation using three basic laws; dialectical logic first breaks identity through the motive force action of "negation" to obtain opposites (that is, the no form united transformation constituted by A transforming into not-A), then unifies A and not-A, thereby rebuilding identity at a higher level and thus maintaining identity. In fact, these two logical methods of maintaining identity are opposite to each other. This clearly reveals the core difference between the two logical systems. This way we have fundamentally explained the relationship between formal logic and dialectical logic.

The static nature of formal logic: The framework of no form action theory reveals the limitations of formal logic - it excels in the "closed system" of static concepts. Its strength lies in maintaining consistency within fixed categories, but it struggles to account for change or development. In contrast, dialectical logic thrives in contradiction. It is not afraid to break "identity" to drive conceptual evolution towards richer, more complex directions.

These two ways of maintaining "identity" are not right or wrong - both are reasonable. Both are "effective methods" with their own advantages, disadvantages, and valid domains of application. Although they oppose each other, they are also complementary. By emphasizing how they maintain "identity" in different ways, it shows they are different expressions based on the same fundamental principles. This provides deeper insight into when each logic is most effective, revealing their respective strengths and inherent limitations. The unification under "no form action theory" reveals how seemingly different logics can be unified and understood through no form action theory as a unified "foundation," from which their unique characteristics and relationships can be better understood. "No form action theory" provides a "deeper ontological foundation" that "supports" and "integrates" both methodologies!

Formal logic and dialectical logic can be integrated together. The A and not-A in dialectical logic is similar to the law of excluded middle in formal logic. In formal logic reasoning, dialectical logic also appears. For instance, in mathematics, the negation of rational numbers produced irrational numbers, and rational and irrational numbers were unified into real numbers. Formal logic excels at handling the static characteristics of things, focusing on clear and precise reasoning and induction based on established foundations. When dealing with stable, known systems and structures, formal logic undoubtedly has great advantages. It can be seen that the results of formal logic reasoning can serve as the foundation for dialectical logic. Conversely, dialectical logic can expand knowledge for formal logical thinking, breaking through formal boundaries through motive force, and through embracing contradictions, leading to transformations into new manifestations of form. This reveals the creative and generative power of dialectical logic. It doesn't "discard" formal logic but uses its inherent "tension" to transcend existing knowledge and create new formal structures. Dialectical logic emphasizes the dynamic development and internal contradictions of things, capable of revealing and handling changes, development, and transformation of things. When facing complex, dynamic, and contradictory matters, dialectical logic shows stronger adaptability.

Thus, formal logic and dialectical logic are not completely opposed or mutually exclusive, but complementary. Both formal logic and dialectical logic are logics of isolation, effective both in the isolation world and in isolated things in the non-isolation world. They constitute two aspects of isolation logic: one maintains, and one expands.

We can see that dialectical logic also uses something similar to the law of excluded middle from formal logic (a and not-a). Corresponding to the three basic laws of formal logic (law of identity, law of contradiction, and law of excluded middle), dialectical logic should also have three basic laws: law of unity, law of negation, and law of dichotomy.

(1) The law of unity corresponds to the law of identity, emphasizing the unification of opposing sides within the same thing. In formal logic, the law of identity emphasizes that a thing is itself, maintaining consistency. In dialectical logic, the law of unity emphasizes the unity between opposing sides - it not only focuses on the stability of things but also emphasizes how internal contradictions achieve unity between opposing sides. In dialectical logic, opposing sides (such as A and not-A) achieve unity through certain motive force actions, forming a new whole or state. The law of unity is not merely formal identity but is achieved through the dialectical development of opposing sides.

The law of identity and the law of unity are different. The law of identity is expressed as "A is A," which does not give A any differentiation. The law of unity is different - it unifies A and not-A into the same thing B, where B has differentiation. This is also the difference between identity and unity.

(2) The law of negation corresponds to the law of contradiction, emphasizing obtaining opposites through self-negation (obtaining not-A through A). In formal logic, the law of contradiction states that a proposition cannot be both true and false simultaneously, requiring opposition between opposing sides. Its requirement is: if it is A, it cannot be not-A; if it is not-A, it cannot be A. It emphasizes isolation-based choice. In dialectical logic, however, the law of negation emphasizes the mutual relationship between opposites, enabling transformation through negation.

The law of negation in dialectical logic doesn't exclude opposites but completes their transformation through negation. Its requirement is: negating A is not-A; negating not-A is A, both can exist. It emphasizes motive force-based mutual transformation.

(3) The law of dichotomy corresponds to the law of excluded middle, emphasizing that for a thing a, there exists not-a, with no intermediate state. It emphasizes the state of existence of things. In formal logic, the law of excluded middle states that for any proposition, there is always a definite truth value, and there cannot be an intermediate state between truth and falsity. In dialectical logic, the law of dichotomy reflects the oppositional existence of things - for a thing A, there must exist not-A (i.e., A and not-A), and no intermediate state is allowed between them. This opposition and division emphasized by the law of dichotomy need not be static; it can be realized in continuous transformation and development.

This framework precisely formalizes dialectical logic, making it more rigorous and less susceptible to ambiguous interpretations.

The law of unity unifies opposing sides into the same thing (identity is a characteristic of manifestation), therefore it is manifestation. The law of negation transforms through negation, therefore it is motive force. The law of dichotomy distinguishes between positive and negative sides, therefore it is isolation. Let's examine whether these three laws constitute a no form integrated transformation:

(1) The law of unity requires both the law of negation and the law of dichotomy to achieve unity in opposition.

The law of negation obtains not-A through A, but this doesn't mean there are no intermediate states between A and not-A. Thus, after the law of dichotomy excludes intermediate states, A can obtain not-A, and not-A can obtain A. This way, A and not-A become indivisible aspects of the same thing.

(2) The law of negation requires both the law of dichotomy and the law of unity to drive the dynamic transformation of opposing sides.

The law of unity unifies A and not-A within the same thing, so A and not-A constitute the entirety of this thing, and with no intermediate states between A and not-A, negating A can only transform into not-A.

(3) The law of dichotomy requires both the law of negation and the law of unity to maintain the clarity of opposing sides and the completeness of opposing unity.

The law of unity unifies A and not-A within the same thing, so A and not-A constitute the entirety of this thing. Through the law of negation, A can obtain not-A, and with only A and not-A and no intermediate states, the law of dichotomy is obtained.

We can see that each of these three laws depends on the other two, indicating they constitute a no form integrated transformation. The law of negation provides the connection between opposing sides, the law of unity ensures the overall unity of the dichotomous relationship, and the law of dichotomy provides clear boundaries between opposing sides. Each law not only needs the support of the other two laws but also they are interdependent, forming an indivisible whole.

The no form integrated transformation constituted by the law of negation, law of unity, and law of dichotomy actually completely defines the various elements of dialectical logic, the relationships between these elements, and the specific operations of dialectical logic. The specific operation of dialectical logic: one side negates itself to form its opposite (this is the law of negation and law of dichotomy), then according to the law of negation and law of dichotomy, it can transform into the law of unity, and the opposing sides can be unified into the same thing.

This can also be examined from another angle: one side negates itself to form its opposite, this opposition(A) and their unity is also a kind of opposition, then by negating A, it transitions to unity, thus achieving unification. Therefore, the "opposition of opposition" reveals a deeper logic: self-negation is the logical starting point for generating opposition, while negating opposition is

the bridge to unity. In other words, this approach doesn't presuppose that opposing sides can be unified, but purely applies the principle of negation and the principle that opposition and unity are also a kind of opposition, enabling opposing sides to naturally achieve unity through logical reasoning. This is actually saying: according to the law of negation and law of dichotomy, it can transform into the law of unity. This demonstrates that the no form integrated transformation constituted by the law of negation, law of unity, and law of dichotomy is the essence of dialectical logic. This also tells us: the unity achieved in the dialectical process is not a predetermined result, nor is it the opposing sides' desire for unity, but rather the result of the law of negation, law of dichotomy, and the system's internal motive force transformation. This differs from interpretations that view dialectical logic as necessarily developing toward some predetermined endpoint (like Hegel's absolute idea). The "endpoint" is not a predetermined state or result, but the continuous and dynamic process of transformation itself. Dialectical logic is a logical structure that generates opposition through negation (law of negation and law of dichotomy), and achieves unity through negating opposition (law of unity), thus forming an internally logically consistent, recursive logical system. However, this perspective doesn't show the complete picture of dialectical logic, as it only shows part of the no form integrated transformation: the law of negation and law of dichotomy can transform into the law of unity.

One side negates itself to form its opposite, this opposition(A) and their unity is also a kind of opposition, then by negating A, it transitions to unity, thus achieving unification. This results in two negations, which is the negation of negation.

Through "negation of negation" we can obtain a chain of negation and unity. For example, negating a can obtain not-a, then unify into b, and can continue to obtain different levels: (a, not-a), (b, not-b), (c, not-c), ... and so on infinitely. In fact, any isolated thing or concept can undergo infinite negation and unification. However, such unlimited negation and unification may lose meaning and direction without some standard as a limitation. In other words, each level in the ongoing process of negation and unification must follow the same standard.

Here's an example of the number system expansion process:

Natural Numbers: 1, 2, 3, ... Originally created for counting.

Integers: ..., -2, -1, 0, 1, 2, ... Introducing negative numbers and 0, used to represent deficits and nothing.

Rational Numbers: Numbers that can be expressed as ratios of two integers, such as 1/2, -3/4, used to represent parts and proportions.

Real Numbers: Including rational and irrational numbers, like $\sqrt{2}$, π, used to represent continuous quantities such as length, time, etc.

Complex Numbers: Numbers in the form a + bi, where i is the imaginary unit satisfying $i^2 = -1$, used to solve equations with no real solutions.

Such an expansion process expands "numbers" and must follow the standard of "numerical properties," not anything else. In fact, physical objects are also non-numbers; trying to unify complex numbers with physical objects would lose the meaning of number expansion. Moreover, while the number system can expand from complex numbers to quaternions, quaternions no longer satisfy the commutative law, making their properties and applications very different from real and complex numbers. Quaternions are viewed more as a mathematical tool rather than an extension of the number system itself. Therefore, even following the same standard for expansion, it may not be possible to expand indefinitely. For actual things, due to concrete conditions and limitations, infinite expansion may not be possible.

So we call this strictly defined dialectical logic "isolation dialectical logic." This suggests that there will be: manifestation dialectical logic and motive force dialectical logic.

For the thesis (A), antithesis (non-A), and synthesis, let's look at Hegel's negation of negation: The first negation is the negation of A, the second negation is the negation of non-A, through the second negation a synthesis at a higher stage is formed.

My negation of negation: The first negation is the negation of A, the second negation is the negation of the oppositional state itself between A and non-A. This means that it is a way of transcending binary opposition, it reaches a new state through a more fundamental negation, a state that is neither A nor non-A, but transcends this opposition.

Therefore, my understanding of the negation of negation is logically self-consistent, while Hegel's understanding seems merely empirical, without any foundation.

The "negation of negation" in isolation dialectical logic discards the ambiguity of philosophical terminology, directly dividing the two negations into two steps of logical deduction. This is a structured and regularized analysis of "negation" and "unity" from a logical perspective, with clear logic. This clear division of two negations was not explicitly mentioned in Hegel's system. Hegel did not provide a clear mechanism to explain how the negation of negation leads to synthesis, only stating that it is a logical necessity. He often relied on metaphors and a kind of logical necessity to suggest the direction of progress, rather than outlining any measurable, provable causal mechanism. He viewed the "unity of opposites" more as a result of historical and conceptual development rather than a natural process of logical deduction.

Therefore, the "negation of negation" approach in isolation dialectical logic can be directly transformed into logical expressions or algorithmic operations. It is applicable to a broader range of fields because it remains open to specific content rather than being limited to historical or developmental aspects. It can be used for extensive philosophical, scientific, or social analysis. From an operational perspective, achieving the transition between opposition and unity through clear steps makes it more suitable as a universal methodology.

Isolation dialectical logic remains formal logic, and like traditional formal logic, it is the logic of the isolation world, with negation as motive force also being the motive force of the isolation world. Negation is also a logical level motive force, serving as motive force in both dialectical and formal logic. This motive force, as a fundamental force, is a simplified formal motive force - negation as a formal motive force drives the transformation of opposing sides, but still abstracts

motive force from the perspective of the isolation world. The actual force driving the transformation between positive and negative aspects is real motive force. Motive force drives transformation between opposing sides, but needs negativity to ensure directional clarity in transformation. Logic provides a formal structural understanding framework for reality. Abstract-level negation acts on logical structure. This is speaking from reality's perspective, but conversely, the motive force in the real world also embodies negation as motive force, because in the real world there is also isolation action that must follow the laws of the isolation world. Therefore, where there is isolation, there must be dialectical logic. This theoretically explains the universality of dialectical logic in the real world through the isolation action of no form action theory. The reason actual motive force manifests in the form of "negation" is because actual motive force must have isolation to manifest (this is no form united transformation), and the independence of an isolated thing will necessarily mean that thing has an opposite. For example, to make an object move, there must be action and reaction forces.

Actually, this shows that motive force action itself can be divided into: isolation motive force, motive force's motive force (motive force itself), and manifestation motive force. They form a no form trinity. Real motive force contains isolation motive force, and isolation motive force cannot exist without real motive force.

For example: a person's existence comes from nothingness, and this person's existence and nothingness are opposites. From the perspective of isolation, this motive force is negation, but in reality, the creation of a person comes from human reproduction behavior, not just because there is a negating motive force. This is speaking from reality's perspective, but from the isolation world's perspective, human existence comes from nothingness, which is a negating motive force. At the reality level, this motive force manifests as concrete causal processes, but its essence still embodies the logical characteristics of negation. For example:

(1) Growth is a form of negation: from seed to tree, negating the seed's static state.

(2) Movement is a form of negation: from stillness to motion, negating the initial state of rest.

(3) Transformation is a form of negation: from one form to another, negating the completeness of the original form.

The essence of these real processes is precisely the projection of negation in the concrete world. Although motive force in reality consists of concrete actions or processes, at a deeper level, it manifests as a negation of the current state.

Dialectical logic laws serve as a structural foundation for real-world laws. Logical laws (such as the law of negation, law of unity, and law of dichotomy) have universality in the isolation world, and this universality extends to the real world:

Negation: All transformation requires negation of the current state.

Unity: All oppositions ultimately unite within a whole.

Dichotomy: All oppositions can be clearly distinguished (in terms of isolation action).

Therefore, motive force, transformation, and forms of existence in the real world must follow these basic laws. This provides a theoretical framework for understanding opposition and transformation in reality. Logical laws can abstract universal structures from the real world.

Clarifying the distinction and relationship between negation as motive force and actual motive force can provide guiding principles for correctly using dialectical logic in reality. Dialectical logic emphasizes revealing the contradictions in things' isolation and the necessity in their transformation.

(1) The most important point is: clearly identify isolated things in reality, that is, to clarify what is being negated. A thing without clear isolation boundaries may be influenced by other things, and such things may not have definite opposites. Dialectical logic cannot be applied to such things. For example: in the transformation from seed to seedling, we cannot say "the seed is negated," because burning the seed is also negation (this is a change from a state of existence to a state of nothingness). Therefore, precisely speaking, in the transformation from seed to seedling,

it is the seed's static state that is negated, producing change through external force, transforming into the state of vital change of the seedling. Thus, accurately defining a thing's isolation and clearly identifying the object of negation is important. Isolation in reality is not always absolutely clear, and many things' isolation boundaries can change due to environmental or external forces. Dialectical logic is not applicable to all situations; it can only function when things' opposing relationships and negation content are clear in terms of isolation.

(2) It's necessary to distinguish by what standard the opposing sides are in opposition. If the opposition is not under the same standard, it is not correct opposition, because these two opposites have different standards, so negating one side cannot definitely obtain the other side. For example, positive and negative are correct opposites - they are on the same line and in opposite directions, so negating one side definitely obtains the other side.

(3) Avoid absolutizing or isolating negation as motive force

The law of negation is logical, an abstraction of actual motive force, not the actual motive force itself. Absolutizing the law of negation may lead to ignoring the complexity and diversity in reality. For example: in social change, focusing only on logical "negation" while ignoring actual conditions may lead to radicalization or unrealistic actions. In philosophical discussions, analyzing motive force solely through dialectical logic may ignore real motive force and manifestation.

(4) Reveal the direction of actual motive force through the law of negation

Although negation as motive force is not actual motive force, it can help us understand the directionality and development trends of actual motive force. By analyzing internal contradictions and oppositions within things, we can predict changes that actual motive force might trigger, thus preparing in advance for practice. For example: in technological development, analyzing limitations of existing technology (negation as motive force) can predict directions of

innovation; in social reform, analyzing problems of old systems (negation as motive force) can reveal the necessity and potential paths of reform.

By normalizing dialectical logic, it becomes capable of having universality, precision, and effectiveness, just like formal logic. Moreover, by distinguishing between actual motive force and negation as motive force, we can clearly understand how to apply dialectical logic and prevent confusion with actual motive force. This allows dialectical logic to play its role where it should.

Let's apply isolation dialectical logic to no form action theory.

Previous sections discussed the characteristics of three no form actions: isolation has independence (viewing isolation from motive force perspective) and distinction (viewing isolation from manifestation perspective); motive force has change (viewing motive force from manifestation perspective) and generation (viewing motive force from isolation perspective); manifestation has immediacy (viewing manifestation from motive force perspective) and identity (viewing manifestation from isolation perspective).

(1) Independence implies stable, self-contained entities. The stability of independence manifests as limiting generation, meaning the ability to maintain self-identity. It also has the "force" to separate from other things in isolation, meaning the "force" to negate itself as other things; while generation implies change and appearance, emphasizing "separation" in motive force.

(2) Identity implies lack of difference; while distinction implies difference.

(3) Immediacy has the meaning of stillness, immediacy means the present. If immediacy produces change, it would transform into the past and would no longer be immediate. Note that this stillness is not relative stillness in terms of motion; while change implies difference occurring over time.

From the perspective of isolation dialectical logic:

(1) Independence and generation are mutually opposed: Independence manifests as stability, conflicting with generation's dynamism. Independence represents "maintaining status quo," while generation represents "changing status quo." This opposition reflects the internal tension in motive force: trying to maintain stability on one side while constantly driving change on the other.

(2) Identity and distinction are mutually opposed: Identity views manifestation from isolation perspective, attempting to achieve a description of unity through isolation (for example, A is B, different things are the same B); while distinction views isolation from manifestation perspective, attempting to reveal differences through manifestation. They form opposition in emphasizing fusion versus separation.

(3) Immediacy and change are mutually opposed: Immediacy views manifestation from motive force perspective, its motive force nature manifests in its ability to unify things together as one thing while emphasizing instantaneousness and stillness of manifestation; change views motive force from manifestation perspective, its motive force nature manifests in causality of motive force, emphasizing manifestation through time showing dynamism. In their description of manifestation, one emphasizes the instant while the other emphasizes the process of change, forming opposition.

Why is this? Independence views isolation from motive force perspective; while generation views motive force from isolation perspective. Identity views manifestation from isolation perspective; while distinction views isolation from manifestation perspective. Immediacy views manifestation from motive force perspective; while change views motive force from manifestation perspective. We can see that the opposing sides always view each other from opposite perspectives, which is why they are mutually opposed.

However, these opposing sides also possess dialectical unity:

(1) Independence and generation: Independence provides the prerequisite for generation, while generation is the unfolding or negation of independence.

As opposites, independence and generation are unified in "cause." When we say that cause a generates result b, a is the cause of b, then a as a cause isolates b, and both a and b gain independence relative to each other. A cause must be distinct from its effect, otherwise it cannot be a cause. As a cause, it must both be independent from the effect and establish a connection with the effect through generation. Cause is the combination of dynamic generation and static isolation, emphasizing the generative relationship between things.

(2) Identity and distinction: Identity can only achieve clarity through distinction, while distinction only has meaning within identity.

As opposites, identity and distinction are unified in "ground." For example, when a is b, then b is the ground for a. Here, a is both unified in the identity of b (this is viewing manifestation from the perspective of isolation: b has identity) and distinguished from b (this is viewing isolation from the perspective of manifestation: b and a have distinction). The ground is the foundation of logic and existence, emphasizing the logical connections between things.

Hegel in his "Lesser Logic" argued that identity and difference are unified in ground, but I have not used "difference" and instead used "distinction." The difference between "difference" and "distinction" lies in the fact that distinction has the characteristic of manifestation, as does identity, while difference is merely descriptive. This is because both "viewing manifestation from the perspective of isolation" and "viewing isolation from the perspective of manifestation" have the quality of manifestation. Therefore, I believe using "distinction" is more appropriate.

(3) Immediacy and change: Immediacy is the instantaneous embodiment of change, while change is the continuation or unfolding of immediacy.

As opposites, immediacy and change are unified in "openness," because immediacy is the constant alternation between Presence and Absence, where presence continuously manifests

absent things, which is essentially a continuous opening up, a continuous manifestation. Change makes things move from nothing to something, from appearance to disappearance, and this process of generation and disappearance is essentially a process of opening up. Therefore, "openness" contains both the unifying manifestation of immediacy and the generative nature of change, achieving a unity of opposites in openness. "Openness" not only combines the manifestation of immediacy with the dynamics of change but also reveals the essential connection between manifestation and generation. Openness is the alternation between manifestation and generation, emphasizing the process of dynamic manifestation.

This clearly demonstrates the meaning of these six concepts and their deep relationships. We can see that the concepts of cause, ground, and openness were obtained through the method of limits in the section "viewing no form from the perspective of form." We have connected these three concepts through our dialectical logical analysis of the opposing characteristics of the three no form actions. This connection has helped us establish links between these two frameworks. This convergence is an important advantage of no form action theory, demonstrating its internal consistency and the interconnection of its core concepts.

Of course, there are even more complex relationships between these concepts, and exploring them through this kind of conceptual analysis is too difficult. The next section will introduce more powerful tools for exploration.

We can also view manifestation from the perspective of manifestation. As will be discussed in the later section on "Self": self-consciousness is consciousness manifesting consciousness, which is viewing manifestation from the perspective of manifestation, therefore, viewing manifestation from the perspective of manifestation is the self.

Thus, we can deduce: viewing motive force from the perspective of motive force is being-for-itself, and viewing isolation from the perspective of isolation is self-limitation.

Viewing manifestation from the perspective of manifestation means manifestation action within manifestation action, and the same applies to viewing motive force from the perspective of motive force and viewing isolation from the perspective of isolation.

(1) Viewing manifestation from the perspective of manifestation: Self

"Viewing manifestation from the perspective of manifestation" can be understood as manifestation's own reflection or cognition of itself. This aligns with the characteristics of "manifestation" emphasizing immediacy and identity, where self is precisely the manifestation and understanding of itself in manifestation. Self emphasizes the identity and immediacy of internal completeness.

(2) Viewing motive force from the perspective of motive force: Being-for-itself

The characteristics of motive force are change and generation, and viewing motive force from the perspective of motive force can be understood as motive force's self-driving and self-creation. This aligns with the philosophical meaning of "being-for-itself": "being-for-itself" implies an internal, self-oriented activity of something that achieves self-generation and development through its own motive force. Therefore, "viewing motive force from the perspective of motive force is being-for-itself" can be understood as a kind of self-driving nature of motive force, meaning motive force achieves self-generation without relying on external factors. It is viewed as essentially free and self-directed. It is not pushed or pulled by external forces. Being-for-itself emphasizes the internal driving generation and change.

(3) Viewing isolation from the perspective of isolation: Self-limitation

The characteristics of isolation include independence and distinction. Viewing isolation from the perspective of isolation can be understood as things determining their own boundaries and essence through self-distinction and self-definition. This indicates that isolation is not only about separation from external things but also about confirming one's internal boundaries, which is

precisely "self-limitation." Self-limitation emphasizes the independence and distinction of internal determinacy.

These three characteristics are not merely features of human consciousness; they also exist in non-conscious things, albeit less prominently. For humans, we can directly recognize these three through consciousness, but for non-conscious things, we need to explore and indirectly recognize them through external phenomena. For example:

(1) An ant colony is a system with self-organizing characteristics, which is actually a form of being-for-itself. Through simple individual interactions and local rules, ant colonies produce complex, efficient, and highly adaptive collective behaviors without central control. The motive force behavior of each individual drives the motive force behavior of the entire colony, deriving overall motive force from local motive force - this is viewing motive force from the perspective of motive force. This being-for-itself contains many forms within it, which is why it's not as obvious.

(2) Self-assembly of nanomaterials is a system with characteristics of self-limitation. Some nanomaterial self-assembly processes are designed to have self-limiting properties. For example, in Atomic Layer Deposition (ALD) technology, film growth proceeds layer by layer, with each layer's growth limited by the surface chemistry of the previous layer, ensuring precise control of film thickness. The example of nanomaterials effectively demonstrates that "self-limitation" is not confined to conscious self-restraint or intention. It can also manifest as a property of physical systems driven by internal constraints and self-regulatory mechanisms. This internal local limitation achieves the overall limitation of nanomaterials - this is viewing isolation from the perspective of isolation.

(3) In the two examples above, we can vaguely see an inconspicuous "self." Even in non-conscious systems, there exists some kind of primitive principle of "self." Although it's not a complete "self" in the human sense, these systems can demonstrate a primitive form of

self-organization, self-constraint, or self-preservation through their properties of "being-for-itself" and "self-limitation."

Extending "self," "being-for-itself," and "self-limitation" to non-conscious phenomena significantly strengthens the claim of universality in "no form action theory." This shows that these concepts are not limited to human consciousness but manifest in many aspects. Their universality will become clearer in the next section.

However, this is not reductionism, not reducing the self to some properties of "being-for-itself" and "self-limitation." This is because the three form a no form integrated transformation:

(1) Self transforming to being-for-itself requires self-limitation:

The self needs to conduct being-for-itself activities within its self-limited scope. That is, self-limitation provides the conditions of possibility for being-for-itself.

(2) Self transforming to self-limitation requires being-for-itself:

For the self to determine its own boundaries and principles, or to enrich, strengthen and shape itself, it needs to be achieved through its own actions and activities. The formation and shaping of self is not static, but a process of continuously adjusting and expanding the self through action and behavior.

(3) Being-for-itself transforming to self requires self-limitation:

For the self to shape itself through its own actions, it needs to proceed based on the conditions it possesses.

(4) Being-for-itself transforming to self-limitation requires self:

When being-for-itself transforms to self-limitation, it naturally revolves around the self. The self is their subject.

(5) Self-limitation transforming to self requires being-for-itself:

To strengthen and shape the self, there must be a process or "action" in which limitations (strengthening and shaping) become the content of the self. Therefore, the self is not completely fixed and unchanging, but completes its own construction through continuous shaping by self-limitation and self-reinforcement.

(6) Self-limitation transforming to being-for-itself requires self:

When self-limitation transforms to being-for-itself, it naturally revolves around the self. The self is their subject.

Characteristics of the three no form actions:

(1) Isolation:

Has characteristics of independence (viewing isolation from the perspective of motive force) and distinction (viewing isolation from the perspective of manifestation).

We can see that independence has both motive force action and isolation action; distinction has both manifestation action and isolation action.

(2) Motive Force:

Has characteristics of change (viewing motive force from the perspective of manifestation) and generation (viewing motive force from the perspective of isolation).

We can see that change has both manifestation action and motive force action; generation has both isolation action and motive force action.

(3) Manifestation:

Has characteristics of immediacy (viewing manifestation from the perspective of motive force) and identity (viewing manifestation from the perspective of isolation).

We can see that immediacy has both motive force action and manifestation action; identity has both isolation action and manifestation action.

Thus, each characteristic of the three no form actions possesses a dual no form action. This approach expands no form actions from one-dimensional isolation action, motive force action, and manifestation action into two-dimensional no form actions. In other words, it expands from a one-dimensional framework to a two-dimensional framework. For example, independence has two dimensions: motive force action and isolation action.

Meanwhile, we can also see the oppositions between these no form action characteristics:

(1) Independence and generation are in opposition to each other, but they both possess motive force action and isolation action, and thus both lack manifestation action.

(2) Identity and distinction are in opposition to each other, but they both possess isolation action and manifestation action, and thus both lack motive force action.

(3) Immediacy and change are in opposition to each other, but they both possess motive force action and manifestation action, and thus both lack isolation action.

Therefore, to maintain the absolute identity of no form actions:

(1) Independence and generation need to acquire manifestation action due to their lack of it.

(2) Identity and distinction need to acquire motive force action due to their lack of it.

(3) Immediacy and change need to acquire isolation action due to their lack of it.

And since the six characteristics of no form form three pairs of opposites, they can be used to obtain two opposing aspects for each characteristic of each no form action.

(1) Independence

For independence, we can obtain manifestation action from identity and distinction, or from immediacy and change, as they all contain manifestation action. Since independence views isolation from the perspective of motive force, and distinction views isolation from the perspective of manifestation, both independence and distinction are primarily based on isolation.

Identity also contains isolation, so these three can be related on the basis of isolation, viewed as different aspects of isolation action. And because identity and distinction are opposites and indivisible, independence should be associated with "identity and distinction." Independence must affirm itself to obtain identity (self is itself) while negating other things to have distinction ("self is not other"). Thus, we obtain two opposites: affirmation and negation.

From an experiential perspective: Independence is the ability to maintain self-identity, which is actually "affirmation" of self. Independence simultaneously possesses the "force" to negate itself as other things, avoiding interference from external things, which is actually the ability of "negation" of self. According to dialectical logic, these two opposing aspects of affirmation and negation are unified in independence. The interaction of these two aspects not only coexists but works together to form the independence of things.

Independence obtains from identity the manifestation of affirmative self having identity (self is itself). Independence obtains from distinction the manifestation of negative self having distinction (self is not other). Independence obtains the joint action of both identity and distinction to achieve manifestation action, thereby maintaining the identity of the three no form actions.

(2) Generation

Following the same logic, generation can be associated with "immediacy and change." Immediacy is creation in the dimension of "now" - the past is history, and the future hasn't happened yet. When something is destroyed, there is change. Thus, we obtain two opposites: creation and destruction.

From an experiential perspective: When something is generated, a new thing is created while simultaneously destroying an old thing. Because this is genuine motive force action, the cause of generating things must disappear and transform into the result. For example, when someone pushes an object, that pushing force as a cause transforms into the change in the object's state of

motion. If the cause didn't disappear (the thing containing the cause undergoes a change, which is the disappearance of the cause), then the result would appear suddenly, and we would never know there was a cause. Creation and destruction are opposites. According to dialectical logic, these two opposing aspects of creation and destruction are unified in generation.

Further analysis: However, in an isolated world (such as the isolated world of language), creating an object (or concept) a does not necessarily mean destroying object b that transforms into a. But, this is speaking from the perspective of the entire isolated world. From a's perspective, b has transformed into a, b has become part of a, which is equivalent to destroying b (the meaning of destruction here has changed). For example, when we create a concept a through b, then a is b, and b becomes an attribute of a.

Generation obtains from immediacy the action of manifesting new things. Generation obtains from change the manifestation of altering old things.

Generation obtains the joint action of both immediacy and change to achieve manifestation action, thereby maintaining the identity of the three no form actions.

(3) Identity

Following the same logic, identity can be associated with "immediacy and change." Immediacy is direct. Change involves indirect causal relationships (because results need to be supported by causes, so it's indirect). Thus, we obtain two opposites: direct and indirect.

From an experiential perspective: Identity is self being identical with self, which is both direct and indirect. Directness refers to: "self with self," without intermediate links, while indirectness refers to: it is originally self, but needs to manifest and support identity through the form of "self is itself" (even "self" relative to "self is itself" is a kind of change), so it is indirect. Therefore, direct and indirect are opposites. According to dialectical logic, these two opposing aspects of direct and indirect are unified in identity.

Further analysis: Identity is direct, meaning it is direct in itself, but the manifestation of identity is indirect - these are two different concepts. Identity being indirect is viewing motive force from the perspective of manifestation (this is the "change" characteristic of motive force action), which is already saying that identity is expressed indirectly through cause and effect. Because when we view "motive force" from the perspective of "manifestation," we see its causality and mediating nature. While identity itself is direct, this is viewing manifestation from the perspective of motive force, immediacy is static, direct manifestation. The ability to derive two opposites comes from their opposite directions.

Identity obtains from immediacy the motive force that unifies various things. Identity obtains causality of motive force from change.

Identity obtains the joint action of both immediacy and change to achieve motive force action, thereby maintaining the identity of the three no form actions.

(4) Distinction

Following the same logic, distinction can be associated with "independence and generation." Only independent things can have their own attributes, and thus can possibly have the same attributes, which is homogeneity. When something is generated, differences between cause and effect appear. Thus, we obtain two opposites: homogeneity and difference.

From an experiential perspective: To distinguish different things, we need to find the differences between them, while this difference is measured according to a certain standard, meaning they all have a common attribute. They are different with respect to this same attribute, so this standard is homogeneous for the things being distinguished. For example, when two people have different personalities, we must first acknowledge that both people have the attribute of "personality." Difference and homogeneity are opposites. According to dialectical logic, these two opposing aspects of difference and homogeneity are unified in distinction.

Further analysis: In the real world (that is, the world with real three no form actions), differences between things are obtained through generation. Direct differences are generated through cause and effect - whenever something a is generated, a difference arises between its cause b and a. Many differences are indirectly generated. For example, two celestial bodies have different masses - how is this difference manifested in the real world? Gravity is one way of manifesting difference, where planets with smaller gravitational force orbit around stars with larger gravitational force. In other words, differences are manifested through generation. Moreover, differences are always manifested through some standard, with gravity being one such standard. The difference between cause and effect also has a standard: if there were no difference between cause and effect, the cause would never change - this standard is the change in the cause. In essence, cause and effect are different entities, and the fact that the cause changes or transforms into the result itself becomes the "standard" for identifying their difference and causal relationship. As mentioned earlier, the essential differences in properties between things also need a common attribute as a standard. "Distinction" is not merely a passive act of noticing differences, but can be an active process facilitated and constructed by the motive force of "generation."

In the isolated world of language, differences are also obtained through generation. To compare differences between things, we must necessarily generate a common attribute standard for comparison. Therefore, any kind of difference requires the generation of standards to be obtained.

Distinction obtains from independence the motive force that independent things possess to become independent things, thus making it possible to have their own attributes. Distinction obtains motive force from generation to acquire standards for manifesting differences between things.

Distinction obtains the joint action of both independence and generation to achieve motive force action, thereby maintaining the identity of the three no form actions.

(5) Immediacy

Following the same logic, immediacy can be associated with "identity and distinction." Manifesting things in the dimension of "now" means these things are present, indicating they have identity, thus enabling various manifested things to be unified in the same dimension. Absent things are those that show distinction, and can no longer be unified in the dimension of "now" (like an actor leaving the stage - they no longer have identity with the stage and no longer belong to it). Thus, we obtain two opposites: Presence and Absence.

From an experiential perspective:

Immediacy concerns the present moment, and it forms the core of "directness." In the context of no form action theory, presence is the direct manifestation of things. When something manifests, it is immediately present.

However, immediacy also implies a form of absence. The concept of the present moment itself suggests a past that is no longer present and a future that is not yet present. This absence in the temporal context is crucial for understanding immediacy. Moreover, the manifestation of specific objects implies the absence of other potential objects. This absence provides the background against which presence stands out.

Dialectical Unity: Presence and absence are not merely mutually exclusive but exist in dynamic interaction. Immediacy arises from the opposing relationship between what is present in the "now" and what is absent (past, future). This tension gives immediacy its unique characteristics. According to dialectical logic, these two opposing aspects of presence and absence are unified in immediacy.

Immediacy obtains from identity the isolation action of self being itself, and obtains from distinction the isolation action that distinguishes between presence and absence.

Immediacy obtains the joint action of both identity and distinction to achieve isolation action, thereby maintaining the identity of the three no form actions.

(6) Change

Following the same logic, change can be associated with "independence and generation." When something is generated, it means this thing becomes an independent thing, that is, it appears as an independent thing. Because this is genuine motive force action, the cause of generating things must disappear and transform into the result. For example, when someone pushes an object, that pushing force as a cause transforms into the change in the object's state of motion. If the cause didn't disappear (the thing containing the cause undergoes a change, which is the disappearance of the cause), then the result would appear suddenly, and we would never know there was a cause. Thus, we obtain two opposites: appearance and disappearance.

From an experiential perspective: When something changes, something must have disappeared and something new must have appeared. Therefore, disappearance and appearance are opposites. According to dialectical logic, these two opposing aspects of disappearance and appearance are unified in change.

Further analysis: A cause can have a carrier, and the cause and its carrier are not the same thing. When the cause transforms into the result and disappears, it doesn't mean the carrier of the cause disappears. For example, when a person pushes an object causing motion change, the pushing force as the cause disappears, but the person as the carrier of this pushing force doesn't disappear. This distinction is crucial for understanding the difference between causal actions and causal subjects.

Change obtains from independence the isolation action that a new thing possesses, thereby becoming an independent thing. Change obtains from generation the isolation action between cause and effect.

Change obtains the joint action of both independence and generation to achieve isolation action, thereby maintaining the identity of the three no form actions.

Starting from the three no form actions, using the negating method of isolation dialectical logic (for example, viewing motive force from the perspective of isolation is generation, viewing isolation from the perspective of motive force is independence, and because these two perspectives are opposite, we derive that generation and independence are in opposition), we deduced three pairs of opposites for the six characteristics of no form actions. We then further deduced two opposing aspects for each characteristic. The above follows strict deduction according to isolation dialectical logic, demonstrating that isolation dialectical logic can be used as rigorously and effectively as traditional formal logic.

Through the deduction of no form actions and isolation dialectical logic, we achieved a deepening from one-dimensional no form actions to two-dimensional no form actions. The original one-dimensional no form actions (isolation, motive force, manifestation) formed a more complex structure through a two-dimensional structure (each characteristic possessing two no form actions). This two-dimensional structure not only demonstrates the synergy between no form actions but also reveals their internal contradictions and unity.

The core role of no form's absolute identity is still embodied in this deductive process. By revealing the missing actions in oppositions, it shows that the absolute identity of no form actions is not necessarily static but can be achieved in the dynamic balance of opposition and complementation. This dynamic balance demonstrates the internal unity of no form actions and their self-regulating ability. This method of deduction starting from the most basic no form actions lays a systematic foundation for no form action theory.

Although we have conducted detailed and in-depth analysis and discussion of these opposing concepts using conceptual analysis, there remain areas that feel unclear and aspects that seem difficult to articulate fully. Moreover, there should be even more complex relationships between these concepts that are difficult to grasp through conceptual analysis. This is an inherent limitation of conceptual analysis, which has been the main method relied upon by traditional philosophy. However, this will become history - the work done so far in no form action theory is

laying a foundation for philosophy to be studied through rigorous deduction. In the next section, philosophy will advance to a new level and present itself in a completely new form.

3.8. Exploring philosophy with mathematics

The previous exposition of no form action theory has laid the foundation for applying mathematics to philosophy. The relationships between the three no form actions already contain certain mathematical structures. In this section, we will extract these mathematical structures and then proceed with mathematical derivations to see what conclusions can be drawn. This section's approach to studying philosophy is completely different from before - it aims to use rigorous mathematical calculations to understand relationships between concepts and establish concepts based on mathematical structures. This makes philosophical research systematic, rigorous and precise like scientific research, elevating philosophy to its rightful position. This can address long-standing criticisms of philosophy as being too vague, subjective, and lacking clear progress. Previous traditional philosophical research only used imprecise speculation and vague intuition (although these are essential and their value cannot be denied, they do have limitations), resulting in philosophical views that were often unconvincing. Now these philosophical limitations will become history - with no form action theory successfully constructed on rigorous mathematical foundations, philosophical research will rise to a new level. Philosophy will enter a new era, transforming from an ancient field of study into a mature discipline.

Since this section primarily uses group theory from mathematics, I'll first briefly introduce groups for readers who are unfamiliar with them.

Let G be a non-empty set. If we define a binary operation "$\cdot$" on G that satisfies the following conditions:

(1) Closure: For any a,b in G, there exists a unique c such that $a \cdot b=c$;

(2) Associativity: For any a,b,c in G, $(a \cdot b) \cdot c=a \cdot (b \cdot c)$.

(3) Identity element: There exists an element e in G such that $e \cdot a=a \cdot e=a$.

(4) Inverse element: For any a in G, there exists b in G such that a·b=b·a=e. When a has an inverse, b is called the inverse element of a, denoted as a-1.

Then G is called a group.

1) The Klein four-group provides a structure that can represent the three actions of no form action theory and their mutual transformations. The Klein four-group was chosen because it captures the core idea of cyclic transformation between different elements, which aligns well with the concept of mutual transformation among the three actions.

I. Klein Four-Group Structure:

The Klein four-group, typically denoted as V or K4, has four elements {e, a, b, c}, with the following operation table:

·	e	a	b	c
e	e	a	b	c
a	a	e	c	b
b	b	c	e	a
c	c	b	a	e

II. Key Properties of Klein Four-Group:

Each element is its own inverse: a + a = e, b + b = e, c + c = e

Operations are commutative: a + b = b + a = c, etc.

Mapping No Form Actions to Group Elements:

e: represents no form, emphasizing that no form has not yet combined with form and will not produce any no form action. This serves as the identity element.

a: represents manifestation action

b: represents motive force action

c: represents isolation action

III. Explaining Group Operations:

The group operation (+) represents one no form action transforming into a third no form action through another no form action.

(1) x + e = x: No form e as the identity element does not change any action.

(2) c + c = e: According to no form united transformation, isolation needs another type of no form action to transform into a third no form action. Therefore, isolation action cannot change on its own, which means nothing actually happens. Isolation action acting upon itself produces no effect, belonging to pure no form. Thus, c + c results in e.

(3) b + b = e: Following the same logic, b + b results in e.

(4) a + a = e: Following the same logic, a + a results in e.

(5) a + b = c: Represents that manifestation transforms into isolation through motive force.

(6) a + c = b: Represents that manifestation transforms into motive force through isolation.

(7) b + c = a: Represents that motive force transforms into manifestation through isolation.

(8) b + a = c: Represents that motive force transforms into isolation through manifestation.

(9) c + a = b: Represents that isolation transforms into motive force through manifestation.

(10) c + b = a: Represents that isolation transforms into manifestation through motive force.

Some things' transformations between manifestation, motive force, and isolation are commutative (e.g., a+b=b+a=c), which can be represented by this group. For example, the three basic laws of formal logic work this way - any two laws can transform into the third regardless of

order. Clearly, if A (manifestation), B (motive force), C (isolation) constitute a no form integrated transformation, they can be represented by this group. Conversely, if A (manifestation), B (motive force), C (isolation) form such a group, then they constitute a no form integrated transformation. This shows that this group is meaningful - it represents no form integrated transformation.

Thus, we call this group No Form V. No Form V elevates no form integrated transformation from a philosophical concept to a mathematical level, making it more precise and universal. No Form V is the mathematical abstract expression of no form integrated transformation. It can not only represent no form integrated transformation but also verify whether a transformation meets the requirements of integrated transformation, and vice versa. No form integrated transformation is no longer just a philosophical idea but a mathematical model that can be operated and verified. This means it can actively operate on philosophical concepts rather than just abstractly describe them. This gives no form action theory greater theoretical rigor and universality.

However, more importantly for this No Form V that I constructed, the Klein four-group is isomorphic to $Z2\times Z2$. Z2 (or C2) = {0,1}, $Z2\times Z2$ = {(0, 0), (0, 1), (1, 0), (1, 1)}, and operations in $Z2\times Z2$ are componentwise modulo 2 addition: $(x1, y1) + (x2, y2) = (x1 + x2 \bmod 2, y1 + y2 \bmod 2)$. If we use 0 to represent no form (note that 0 here emphasizes the relationship with form) and 1 to represent form, then Z2 can be viewed as a cyclic group composed of no form and form. The operation in cyclic group Z2 is modulo 2 addition: {0, 1}, with 0 as the identity element, $0 + 0 = 0 \pmod 2$, $0 + 1 = 1 \pmod 2$, $1 + 0 = 1 \pmod 2$, $1 + 1 = 0 \pmod 2$. The equation $1 + 1 = 0 \pmod 2$ can be interpreted as form cannot develop from itself - form can only develop through no form (for example, $0 + 1 = 1 \pmod 2$), it can only develop by returning to no form, hence $1 + 1 = 0$; conversely, no form also needs form to function. In other words, this demonstrates their indivisibility. Therefore, Z2 represents the relationship between no form and form.

Since Z2 contains the relationship between form and no form, No Form V can be seen as derived from the direct product $Z2\times Z2$. Thus, (0, 0) can be viewed as the identity element no form e

(although no form changes from 0 to e remains no form, its identity changes: from a relationship with form to a relationship with three no form actions), (0, 1) can be viewed as manifestation action a, (1, 0) can be viewed as motive force action b, and (1, 1) can be viewed as isolation action c. In other words, the elements 0 (representing no form) and 1 (representing form) in Z2 combine to form three concrete no form actions in No Form V. From (0, 0)... to (1, 1), this combination process indicates a gradual strengthening of form: (0, 0) represents no no form action, (0, 1) represents manifestation action a where no form dominates and form is secondary, (1, 0) represents motive force action b where form dominates and no form is secondary, (1, 1) represents isolation action c where form completely dominates. This process can be seen as a dynamic demonstration of the interaction and gradual transformation between no form and form, while also revealing the generation order and interrelationships of different actions in no form theory. No Form V can be viewed as an extension of Z2, where the relationship between form and no form is not just a logical complementary relationship, but achieves dynamic transformation and balance through manifestation action, motive force action, and isolation action.

Since Z2 is the only form for a group with two elements, and the product of two Z2 can only be a direct product, the group expanded from Z2 itself (which has the relationship between form and no form) can only be No Form V (in terms of isomorphism). This means that from a mathematical perspective, we have also determined that there are only three fundamental actions: manifestation, motive force, and isolation, and these three actions are by no means arbitrary. In fact, the creation process of no form action theory started from a two-dimensional theory composed of form and no form, then proceeded to the three actions of no form, which follows the same order as expanding from Z2 to No Form V. However, the creation process of no form action theory was only conducted through intuitive analysis, without clearly establishing the relationship between the two-dimensional theory and the three actions of no form. Through mathematical methods, we have clearly obtained their relationship: the three actions of no form can be obtained simply by different combinations of form and no form. In fact, it would be very

difficult to conceive this point using only intuitive analysis. But this also indicates that the no form action theory created through intuition is not arbitrary, but was implicitly guided by potential logical and mathematical structures.

2) Direct Product: No Form V×V

We can also create a direct product group from (No Form V) × (No Form V), called: No Form V×V. With No Form V1 = {e,a,b,c} and No Form V2 = {e,a,b,c}, No Form V×V = {(e,e),(e,a),(e,b),(e,c), (a,e),(a,a),(a,b),(a,c), (b,e),(b,a),(b,b),(b,c), (c,e),(c,a),(c,b),(c,c)}. Thus, No Form V×V has 16 elements with two dimensions: V1 and V2. Since No Form V×V is a group, its elements can be operated on: (x,y)+(m,n)=(x+m,y+n), for example, (a,c)+(e,b)=(a+e,c+b)=(a,a). This means that their operations occur within their respective dimensions, with operations in the two dimensions being independent of each other. This direct product actually transforms one-dimensional no form united transformation into two-dimensional no form united transformation. No Form V×V has 16 elements, so there are 16×16=256 operations between these 16 elements, and since it is a group, these 256 operations still yield 16 operational results.

The product between groups is also a type of operation, but it is already different from operations between elements within a single group. This type of operation between groups has become a form like (x,y), where x belongs to No Form V1 and y belongs to No Form V2. What philosophical implications does this have?

From the perspective of one no form action (x) viewing another no form action (y) means x in y. For example, viewing isolation action from the perspective of motive force action means independence, which is motive force action within isolation action. If we view this as an operation, for example, viewing isolation action (c) from motive force action (b) perspective would be: (c,b). We can call this type of operation a "perspective operation." Thus, the product operation between groups is a "perspective operation." This operation breaks through single-dimensional limitations and demonstrates multi-dimensional connections between no form actions. "Perspective operation" emphasizes the importance of viewpoint, meaning that an action

may have different meanings under different perspectives. For example, "independence" and "generation" are two different manifestations under mutual perspectives.

The 16 elements of No Form V×V represent these concepts respectively: no form (e,e), self (a,a), being-for-itself (b,b), self-limitation (c,c), transparency (e,a), freedom (e,b), being (e,c), manifestation (a,e), motive force (b,e), isolation (c,e), immediacy (a,b), identity (a,c), generation (b,c), change (b,a), independence (c,b), distinction (c,a).

Since these 256 operations are quite extensive, we will study their relationships by categorizing and arranging the 16 elements of No Form V×V, as shown in the table below:

no form(e,e)	manifestation (a,e)	motive force(b,e)	isolation (c,e)
self (a,a)	transparency (e,a)	freedom (e,b)	being (e,c)
being-for-itself(b,b)	change (b,a)	generation (b,c)	identity (a,c)
self-limitation(c,c)	immediacy (a,b)	independence (c,b)	distinction (c,a)

This allows us to combine perspective operations with No Form V group operations, integrating different perspectives with no form united transformation. This enables complex philosophical problems to be expressed within a unified framework. No Form V is the basic structure of three no form actions, while No Form V×V is a higher-dimensional extension of this structure.

Elements in No Form V×V can undergo group operations. For example, identity(a,c) + independence(c,b) = change(b,a), which means identity and independence can transform into change, or that identity needs independence to transform into change. Furthermore, we can verify that these three form a no form integrated transformation, meaning they can transform into each

other. This actually transforms one-dimensional no form integrated transformation into two-dimensional no form integrated transformation. Thus, we can obtain relationships between these concepts through group operations, a method that transcends pure description or intuitive assertion - in other words, relationships between concepts can be independently verified through mathematical operations. Compared to one-dimensional no form integrated transformation, the two-dimensional structure allows more concept interactions to be embedded in a more complex mathematical framework, making analysis deeper and more systematic. This is using mathematical operations to obtain relationships between concepts. In this way, we can discover previously undiscovered relationships between concepts. This two-dimensional group structure allows verification of whether three concepts satisfy the conditions of no form integrated transformation, namely that each concept's transformation into another concept requires the third concept. The introduction of group operations develops no form action theory from pure philosophical theory into a mathematical logical framework that can be operated and derived. It is not just a descriptive tool, but also an analytical and reasoning tool. This is a method that uses computational power to analyze and understand complex philosophical problems in previously impossible ways.

We can obtain all two-dimensional no form integrated transformations in No Form V×V, with a total of 35 groups, where the three concepts in each group can transform into each other:

(1) {transparency(e,a), freedom(e,b), being(e,c)}

(2) {transparency(e,a), manifestation(a,e), self(a,a)}

(3) {transparency(e,a), immediacy(a,b), identity(a,c)}

(4) {transparency(e,a), motive force(b,e), change(b,a)}

(5) {transparency(e,a), being-for-itself(b,b), generation(b,c)}

(6) {transparency(e,a), isolation(c,e), distinction(c,a)}

(7) {transparency(e,a), independence(c,b), self-limitation(c,c)}

(8) {freedom(e,b), manifestation(a,e), immediacy(a,b)}

(9) {freedom(e,b), self(a,a), identity(a,c)}

(10) {freedom(e,b), motive force(b,e), being-for-itself(b,b)}

(11) {freedom(e,b), change(b,a), generation(b,c)}

(12) {freedom(e,b), isolation(c,e), independence(c,b)}

(13) {freedom(e,b), distinction(c,a), self-limitation(c,c)}

(14) {being(e,c), manifestation(a,e), identity(a,c)}

(15) {being(e,c), self(a,a), immediacy(a,b)}

(16) {being(e,c), motive force(b,e), generation(b,c)}

(17) {being(e,c), change(b,a), being-for-itself(b,b)}

(18) {being(e,c), isolation(c,e), self-limitation(c,c)}

(19) {being(e,c), distinction(c,a), independence(c,b)}

(20) {manifestation(a,e), motive force(b,e), isolation(c,e)}

(21) {manifestation(a,e), change(b,a), distinction(c,a)}

(22) {manifestation(a,e), being-for-itself(b,b), independence(c,b)}

(23) {manifestation(a,e), generation(b,c), self-limitation(c,c)}

(24) {self(a,a), motive force(b,e), distinction(c,a)}

(25) {self(a,a), change(b,a), isolation(c,e)}

(26) {self(a,a), being-for-itself(b,b), self-limitation(c,c)}

(27) {self(a,a), generation(b,c), independence(c,b)}

(28) {immediacy(a,b), motive force(b,e), independence(c,b)}

(29) {immediacy(a,b), change(b,a), self-limitation(c,c)}

(30) {immediacy(a,b), being-for-itself(b,b), isolation(c,e)}

(31) {immediacy(a,b), generation(b,c), distinction(c,a)}

(32) {identity(a,c), motive force(b,e), self-limitation(c,c)}

(33) {identity(a,c), change(b,a), independence(c,b)}

(34) {identity(a,c), being-for-itself(b,b), distinction(c,a)}

(35) {identity(a,c), generation(b,c), isolation(c,e)}

Additionally, each triple plus the identity element (e,e) forms a fourth-order subgroup of No Form V×V, and they are all Klein four-groups. Since No Form V is a Klein four-group, it's interesting that No Form V×V, as an extension of No Form V, contains subgroups that are also Klein four-groups. This subtle recursion will be very useful.

There are also 16 two-dimensional no form integrated transformations of the form {no form(e,e), (x,y), (x,y)}. These are actually second-order subgroups of No Form V×V.

No Form V×V has 15 eighth-order subgroups, all isomorphic to the direct product Z2×Z2×Z2. Each subgroup is a closed system.

H1 = {no form(e,e), self(a,a), immediacy(a,b), identity(a,c), manifestation(a,e), transparency(e,a), freedom(e,b), being(e,c)}

H2 = {change(b,a), no form(e,e), being-for-itself(b,b), generation(b,c), motive force(b,e), transparency(e,a), freedom(e,b), being(e,c)}

H3 = {change(b,a), no form(e,e), self(a,a), isolation(c,e), motive force(b,e), manifestation(a,e), transparency(e,a), distinction(c,a)}

H4 = {no form(e,e), being-for-itself(b,b), immediacy(a,b), generation(b,c), identity(a,c), isolation(c,e), transparency(e,a), distinction(c,a)}

H5 = {independence(c,b), no form(e,e), being-for-itself(b,b), immediacy(a,b), isolation(c,e), motive force(b,e), manifestation(a,e), freedom(e,b)}

H6 = {change(b,a), independence(c,b), no form(e,e), self(a,a), generation(b,c), identity(a,c), isolation(c,e), freedom(e,b)}

H7 = {change(b,a), independence(c,b), no form(e,e), being-for-itself(b,b), identity(a,c), manifestation(a,e), being(e,c), distinction(c,a)}

H8 = {independence(c,b), no form(e,e), self(a,a), immediacy(a,b), generation(b,c), motive force(b,e), being(e,c), distinction(c,a)}

H9 = {change(b,a), no form(e,e), self(a,a), being-for-itself(b,b), self-limitation(c,c), immediacy(a,b), isolation(c,e), being(e,c)}

H10 = {no form(e,e), self-limitation(c,c), generation(b,c), identity(a,c), isolation(c,e), motive force(b,e), manifestation(a,e), being(e,c)}

H11 = {no form(e,e), self(a,a), being-for-itself(b,b), self-limitation(c,c), identity(a,c), motive force(b,e), freedom(e,b), distinction(c,a)}

H12 = {change(b,a), no form(e,e), self-limitation(c,c), immediacy(a,b), generation(b,c), manifestation(a,e), freedom(e,b), distinction(c,a)}

H13 = {change(b,a), independence(c,b), no form(e,e), self-limitation(c,c), immediacy(a,b), identity(a,c), motive force(b,e), transparency(e,a)}

H14 = {independence(c,b), no form(e,e), self(a,a), being-for-itself(b,b), self-limitation(c,c), generation(b,c), manifestation(a,e), transparency(e,a)}

H15 = {independence(c,b), no form(e,e), self-limitation(c,c), isolation(c,e), transparency(e,a), freedom(e,b), being(e,c), distinction(c,a)}

In No Form V×V, we discovered many oppositions, among which generation(b,c) and independence(c,b) are opposites (their opposition can be seen from the direction of elements (b,c) and (c,b)), and they are unified in cause; change(b,a) and immediacy(a,b) are opposites, unified in openness; identity(a,c) and distinction(c,a) are opposites, unified in ground. We have already seen these three pairs of opposites in the section "Dialectical Logic." However, these oppositions and unifications have so far only been obtained through conceptual analysis, not through mathematical operations, which will be used later to obtain these relationships.

We also see that: manifestation(a,e) and transparency(e,a), motive force(b,e) and freedom(e,b), isolation(c,e) and being(e,c) are all opposites. Note that this two-dimensional expression of these six concepts is an expression in the limit mode - for example, being(e,c) is the limit expression of "being," meaning viewing no form from the perspective of form, reaching being in a limit way. They are respectively the limits of these six concepts: essence and openness, subject and cause, substance and ground (as discussed in the section "Viewing No Form from the Perspective of Form"). This mode of expression emphasizes the role of limits.

What is essential is not open, what is open becomes phenomenon, so they are opposites. Similarly, if there is a subject, there should not be a cause, so they are opposites. Likewise, if there is an independently existing substance, there should not be a ground, so they are opposites. Through their opposition, we can also obtain the opposition of their limits. For example, substance and ground are opposites, their limits are respectively isolation(c,e) and being(e,c), and these two limits are also opposites, because isolation(c,e) can be seen as a limit-form substance, and being(e,c) can be seen as a limit-form ground (since viewing no form directly from form in

an isolating way is "ground," the limit of continuously reducing the form of ground is being(e,c), being(e,c) is its own ground, and isolation(c,e) has a similar relationship with substance).

Ground and concrete are the same type of concept, but differences arise due to their relativity. For example, with concepts a, b, and c, if c is the ground of b, then b is the concrete of c, but b is also the ground of a, so b can be both concrete and ground, with differences arising only due to relativity. The direction of this relativity is opposite, so ground and concrete are opposites. By the same logic, cause and effect are opposites. Similarly, openness and concealment are opposites.

3) No Form V Extension Field

Using isolation action c as the identity element, we can extend this No Form V into field F4. As shown in the table below:

·	e	c	a	b
e	e	e	e	e
c	e	c	a	b
a	e	a	b	c
b	e	b	c	a

No Form V={e,a,b,c} extended to field F4: e as zero element, c as identity element, multiplication "·" as second operation.

We see that the three no form actions have been successfully constructed on the Klein four-group, and this group has been extended into field F4, which we can call "VFc (F represents field, c represents this field has c as identity element)." In this way, elements in VFc={e,a,b,c} can perform both "+" operations and "·" operations.

VFc as an extension field of No Form V={e,a,b,c} forms a group C3={c, a, b}, which is a cyclic group with identity element c, where the operations are: c·c=c, c·a=a, c·b=b, a·c=a, a·a=b, a·b=c, b·c=b, b·a=c, b·b=a.

Due to the inevitable reliability of mathematics, this C3 must have practical value. I explain this cyclic group as follows: it can be seen as a pure isolation world composed of isolation, where in the isolation world, motive force and manifestation can "ignore" isolation action. Isolation action acts like the background of the isolation world, where in the isolation background, we can focus on the interaction between motive force b and manifestation a, because isolation c provides a stable framework without needing to explicitly participate in the specific transformations between motive force and manifestation. This "ignoring" actually reflects the background role of isolation in no form action theory - it's not truly absent, but serves as an implicit condition for all transformations. Thus we can treat isolation c as the field's identity element. And field VFc serves as an intermediate transition between No Form V as the real world and C3 as the isolation world.

We see that element c as isolation action has become inert in C3, no longer interacting with other elements, with only interactions between b and a. This is because in the isolation world, motive force b and manifestation a are simulated by isolation action, with the real motive force and manifestation working behind them. In other words, in the isolation world, only motive force b and manifestation a are active, their interactions form isolation (a·b=c and b·a=c), which still conforms to no form united transformation.

C3 can be seen as a "projection" of No Form V onto elements b and a. Because in C3, element c becomes "inert," no longer interacting with other elements, just like a three-dimensional object being projected onto the x and y axes. Of course, these two types of projections are different, just similar. By "projecting" certain no form actions or dimensions, we can create simplified models or worlds that allow us to focus on and analyze specific aspects of reality in isolation, then

reintegrate them into a more comprehensive understanding. This is a powerful method for philosophical exploration of complexity.

However, how should we understand the operations in C3? Let's first review isolation dialectical logic. A and non-A are opposites, A transforms into its opposite non-A through negation, A and non-A are opposites, and this opposition and unity is also a kind of opposition, therefore, through the opposition between A and non-A, the opposite "unity" is formed. Let's clarify affirmation and negation: "is" itself is manifestation, but it relates to the motive force action "affirmation." Similarly, "is not" is also manifestation, but it relates to the motive force action "negation." When we affirm a concept, we are using the manifestation "is" to transform into an isolated concept, this is no form united transformation, for example, a is b. In fact, affirmation and "is" are preconditions for isolated concepts, affirmation and isolated concepts are preconditions for "is," "is" and isolated concepts are preconditions for affirmation - they constitute no form integrated transformation. The same applies to "is not." "Is" and "is not" are opposites, affirmation and negation are also opposites. "Is" can transform into "is not" through negation, "is" can also transform into affirmation through "isolated concepts" - these are different no form united transformations.

Actually, two affirmations resulting in affirmation is only true in formal logic - in dialectical logic it's not like this. Negating A, then negating "the opposition between A and non-A," finally results in unity as affirmation. However, before negating A, A was first affirmed, and after negating A, non-A was affirmed. Therefore, we can say: affirming A, then affirming non-A, brings about "the opposition between A and non-A," thus leading to the negation of this opposition. This is actually saying: the result of two affirmations is negation. This is like in C3 where a·a=b (affirmation·affirmation=negation), b·b=a (negation·negation=affirmation). And a·b=c (or b·a=c) indicates that after affirmation and negation, things return to an isolation state without opposition (a state without affirmation and negation), this isolation state is the unified state of the opposition between A and non-A. Therefore, we can interpret c as an isolation state

without manifestation and motive force, meaning c is inert, embodying the balance after the unity of opposites. Thus, C3 should be the mathematical structure we're looking for that can express dialectical logic - C3's operation mode naturally conforms to the isolation dialectical logic model.

Z2 only has basic symmetrical operations (such as simple inversion of 0 to 1), while No Form V expanded operations by introducing three no form actions (manifestation, motive force, isolation). C3 further provides a mathematical structure that can express isolation dialectical logic, comprehensively expressing the dynamic relationships of opposition, negation, and unity. This mathematical structure of dialectical logic actually expresses dialectical logic more completely, not only the negation of negation: negation·negation=affirmation, but also the affirmation of affirmation: affirmation·affirmation=negation. Affirmation and negation are always bound together, indivisible. This is actually a special manifestation of the indivisible identity of the three no form actions - since c as isolation has become inert, manifestation and motive force (affirmation and negation) have become indivisible. This indicates that dialectical logic is fundamentally about the tension and interaction between manifestation and motive force (affirmation and negation), rather than their simple resolution or cancellation. This reveals the deep structure of dialectical logic, making it no longer merely philosophical speculation, but a logical system with mathematical foundations.

Let's explain the operations in C3:

(1) $x \cdot c = x$ or $c \cdot x = x$

Since c is inert, these two formulas don't change x.

(2) $a \cdot a = b$

affirmation·affirmation=negation.

(3) $b \cdot b = a$

negation·negation=affirmation.

(4) x·e=e (or e·x=e)

This formula shows that any multiplication between a no form action and no form action e is no form action e. This formula can be written as x·e=x·(x+x), for example, b·e=b·(b+b)=b·b+b·b=a+a=e, from this perspective we can understand why this formula results in e. This e serves as the identity element e in No Form V, and when No Form V is extended to field VFc, e participating in VFc's multiplication operation (x·e=e) becomes "nothingness" in the isolation world - from the perspective of the isolation world, this e is completely devoid of anything. At this point, this "nothingness" expresses that a concept has no attributes, or lacks a certain attribute, for example, a line segment has no area. This "nothingness" is a transformed no form, and is also a simulated "no form" in the isolation world. The significance of x·e=e is: all forms, when encountering "nothingness," are reduced to a state of complete absence of attributes.

We see that among the above formulas, only a·b=c and b·a=c are no form united transformations, while others are not. Furthermore, a, b, and c are no longer no form integrated transformations.

The above explanations of each operation show no contradictions and are self-consistent. These explanations actually represent the operational process of dialectical logic: affirmation and negation interact and transform into each other. The above structural analysis shows that the existence of a pure isolation world is a necessary phenomenon.

Since C3 is a cyclic group, it can be extended to dihedral group D3={1,a,a^2,f,fa,fa^2}. Here f is the reflection of C3. Then, set FA={f,fa,fa^2} is the mirror image of C3, meaning FA and C3 are in opposite directions. Corresponding to C3's elements, D3 can be written as: D3={c,a,b,f,fa,fb} (these two notations are isomorphic), c is the identity element, and C3's mirror image is FA={f,fa,fb}. Thus, fa is FA's affirmation, and fb is FA's negation. For "negation b," what is seen in mirror image FA is affirmation fa. In other words, what is seen as negation in C3 is seen as affirmation in the mirror image, and vice versa. Similarly, for "affirmation a," what is seen in

mirror image FA is negation fb. That is, what is seen as affirmation in C3 is seen as negation in the mirror image, and vice versa.

Therefore, for no form action theory, we can treat C3 as A and mirror image FA as non-A. Thus, since a·f=fb, f's action on a transforms the affirmation of A into the negation of non-A; similarly, b·f=fa transforms the negation of A into the affirmation of non-A. Conversely, fa·f=b, f's action on fa transforms the affirmation of non-A into the negation of A; similarly, fb·f=a transforms the negation of non-A into the affirmation of A.

The function of reflection f is isolation action. f makes A and non-A become isolated things. And f (as isolation) enables a (as manifestation) to transform into fb (as motive force), which is no form united transformation. Similarly, f (as isolation) enables b (as motive force) to transform into fa (as manifestation), which is also no form united transformation. This isolation action of f is already different from c (as isolation) - f is an isolation action at a higher level transcending c, because it acts on both opposing sides of A and non-A. Due to the action of f in D3, the relationship between A and non-A appears, which is a mathematical evolutionary extension, while C3 only remains at the level of operations on A.

(Note: f acts as isolation action, why not motive force action? Actually it could be, just that different perspectives lead to different functions. If we take a as manifestation and fb as motive force, then f is isolation action, but a can also be viewed as an independent thing, in which case it is an isolated thing, and its opposite fb would be its reverse manifestation, making f's action a motive force action with a negating function.)

We see that C3 expresses the relationship between affirmation and negation; while D3 expresses the relationship between A and non-A, their relationship being expressed through affirmation and negation. The analysis through C3 and D3 shows that the relationship between A and non-A is bound together with the relationship between affirmation and negation. They are both mutually opposed and unified together. Does this express the rules of formal logic?

Note that here we only have A and non-A, not yet the relationship between A and B. Therefore, according to no form action theory, affirming A is "A is A". Thus, f's action on a (a·f=fb) transforms "A is A" into "A is not non-A"; f's action on fb (fb·f=a) transforms "A is not non-A" into "A is A". Then, the law of contradiction is: A is not non-A. The law of excluded middle is: If A is A then it is not non-A, if A is not non-A then it is A. And the law of identity is: A is A.

We call these three basic laws of formal logic derived from D3 the "D3 version of the three basic laws of formal logic."

C3's operations are interpreted as "affirmation" and "negation," becoming the mathematical representation of dialectical logic itself, focusing on the dynamic interaction between affirmation and negation. D3, through operator 'f' and its transformations, becomes the mathematical representation of the relationship between A and non-A (the core of formal logic), but crucially, this relationship is expressed and understood through the dialectical dynamics (C3) of affirmation and negation. This suggests that formal logic, in its essence, is based on and derived from dialectical logic, as revealed by the mathematical structures of C3 and D3 in "no form action theory." Why express it as "A is A" and "A is not non-A"? These two expressions are manifestations of the two opposing aspects of "independence" as a characteristic of isolation: affirming self and negating non-self (as discussed in the section "Dialectical Logic"). And the dihedral group D3 perfectly fits this expression. Of course, we can also use "non-A is non-A" as the basis to evolve from non-A's perspective a non-A version of the three basic laws, and these two forms of logical laws are symmetrical.

From this, it's easy to see that the D3 version of the three basic laws constitutes a no form integrated transformation. The law of identity ("A is A") and the law of contradiction ("A is not non-A") together form the law of excluded middle: if A is A then it is not non-A, if A is not non-A then it is A. The law of identity ("A is A") and the law of excluded middle together yield the law of contradiction: from "A is A" and "if A is A then it is not non-A" we can obtain "A is not non-A". Similarly, the law of contradiction ("A is not non-A") and the law of excluded

middle together yield the law of identity: from "A is not non-A" and "if A is not non-A then it is A" we can obtain "A is A".

We can define truth and falsity: let "A is A" be called true, and "A is not A" be called false. Thus truth and falsity become mutually exclusive relationships.

Since truth and falsity are mutually exclusive, we can substitute A=true and non-A=false into the D3 version of the three basic laws, which gives us the truth-false version of the three basic laws. Law of identity: truth is truth; law of contradiction: truth is not false; law of excluded middle: if truth is truth then it is not false, if truth is not false then it is truth.

Due to symmetry, we can also substitute A=false and non-A=true into the D3 version of the three basic laws, which gives us the false-truth version of the three basic laws. Law of identity: false is false; law of contradiction: false is not true; law of excluded middle: if false is false then it is not true, if false is not true then it is false.

For the expression "A is B", if A is indeed in set B, it can be written as an extension of "A is A" (as discussed in the "Formal Logic" section): "A is A in B" = true, abbreviated as "A is B" = true. Conversely, if A is not in set B, it can be written as an extension of "A is not A": "A is not A in B" = false, abbreviated as "A is B" = false. The extended form of "A is A" means we don't care about how specifically A is itself, but only focus on whether A is itself or not.

Thus, for the expression "A is B", regardless of its state, if we jointly use the true-false and false-true versions of the three basic laws, we can obtain:

(1) "A is B" is either false or true, and if not true then false. This can be simplified to: "A is B" must be either true or false. This is the expression of the law of excluded middle in traditional formal logic.

(2) "A is B" if true is not false, if false is not true. This can be simplified to: "A is B" cannot be both true and false. This is the expression of the law of contradiction in traditional formal logic.

(3) "A is A" is a universal expression.

These are the three basic laws of traditional formal logic.

It can be fully deduced that the three basic laws of traditional formal logic also constitute a no form integrated transformation.

Thus, using no form action theory and mathematical methods, and through the transition of "true-false" and "false-true" versions of the three basic laws, we evolved the three basic laws of traditional formal logic. Note that we are not proving the three basic laws of formal logic, but rather evolving the basic laws of formal logic that we commonly recognize from the most fundamental laws implied by Z2, which represents form and no form. Through the evolutionary process carried out by humans with dynamic thinking, these laws gradually manifested themselves. This indicates that the three basic laws of formal logic are not arbitrary or conventional, but originate from the underlying structure of the universe. These basic laws are necessary and inevitable. Through structured methods, this has been demonstrated step by step, and this demonstration process allows us to clearly see this necessity.

In the isolation world, "is" represents manifestation, while "negation" (associated with "is not") represents motive force. From the perspective of no form action theory, they are different no form actions that can only transform into each other but cannot substitute for each other, thus having mutual exclusivity. Their mutual exclusivity is what early traditional formal logic stated: something cannot both be and not be (Law of Contradiction); something must either be or not be (Law of Excluded Middle) - these are the formal logical laws of "is". Because "is" and "is not" are the most basic no form actions (in the isolation world), and the formal logical laws of "is" are the most abstract (meanwhile, our linguistic expression can only be based on "is"), we can only evolve concrete logical laws based on them, thus concretely expressing this abstract mutual exclusivity. The isolation world C3 is extended from No Form V, which in turn is extended from Z2, meaning that the three basic laws of formal logic are ultimately founded on the basis of form

and no form. Although the evolution process of formal logic needs to use formal logic itself to express, this evolutionary mathematical structure itself gradually reveals formal logic.

In our evolution, the D3 version, the "true-false (or false-true)" version, and the traditional version of the three basic laws of formal logic become progressively more concrete. They evolved with "is" formal logic laws as their premise, because "is" and "is not" already appeared in C3. Another important aspect is that in this evolutionary process, we obtained the relationships between the identity of "is" ("A is A"), true-false, and "A is B".

However, this connects the core principles of formal logic (the three basic laws) with specific no form actions ("is" as manifestation and "negation" as motive force). This provides a deeper ontological foundation for these logical principles and avoids the infinite regression problem that arises when trying to base logic on other "logical" but equally unverifiable assertions.

Thus, we can clearly see that C3 representing A and FA representing non-A can transform into and oppose each other, while being unified at a higher level in D3. This is the concrete process of isolation dialectical logic. It views group evolution as a dialectical process of opposition and unity, thereby mapping a complex philosophical idea onto a rigorous and precise mathematical structure. This mathematical model not only explains abstract philosophical thoughts but also ensures logical consistency through the rigor of mathematical structures. This goes beyond analogy, showing that dialectical thinking is actually encoded in mathematical groups. The operations in C3 ($a \cdot a=b$, $b \cdot b=a$, $a \cdot b=c$) are the most abstract dialectical processes, describing the most primitive relationships of opposition, interaction, and evolution between things. On this basis, only by expanding C3 into D3 did concrete dialectical processes evolve.

We see that when using C3 and FA to explain formal logic, when we say "A is A" in C3, then in FA it is "A is not non-A". This actually does not break A's identity, as it is still expressed from A's perspective - this is a characteristic of formal logic. If we express it from a different angle, similarly when we say "A is A" in C3, then in FA it becomes "non-A is not A". This is a symmetrical expression, but it negates A and thus breaks A's identity. When identity is broken, it

must be rebuilt at a higher level, and rebuilding such identity means unifying in D3. This is the characteristic of isolation dialectical logic. The characteristics of these two types of logic have already been discussed in the previous section "Dialectical Logic".

Through the evolution from Z2 to No Form V to C3, and then to D3, we evolved the mathematical structure of formal logic. Thus, through the development from group Z2 to group D3, we evolved both dialectical logic and formal logic. They are both constructed on this mathematical model developed from the most basic Z2, and are closely connected. This mathematical model shows that no form action theory is not just a philosophical framework, but also a system theory that can be rigorously derived through mathematics. Through the mathematical evolution from Z2 to D3, no form action theory has transcended pure philosophical speculation to become a theoretical framework that can precisely describe logical and dynamic processes. This theoretical model has leaped from pure philosophical speculation to a method with potential for generating new insights and testable predictions. This theoretical model is not only a philosophical breakthrough but also a completely new method for constructing mathematics and logical science. This mathematical structure established for philosophy demonstrates how complexity emerges from the interactions of the simplest components.

We can combine field VFc with No Form V×V. Since No Form V×V can be extended into a ring, which is isomorphic to F4×F4, it can also be isomorphic to VFc×VFc. We call this ring extended from No Form V×V as VVRc (where R refers to ring) = VFc×VFc. Therefore, the addition operation in VVRc is $(x,y)+(m,n)=(x+m,y+n)$, and the multiplication operation is $(x,y)\cdot(m,n)=(x\cdot m,y\cdot n)$, where the component operations in addition and multiplication come from VFc's addition and multiplication operations respectively. (e,e) is the additive identity element of VVRc, while (c,c) is the multiplicative identity element of VVRc.

This way we can use both VFc and No Form V×V operations in VVRc, thus combining them together. For example, adding identity (a,c) and distinction (c,a) results in being-for-itself (b,b), while multiplying them results in self (a,a). Multiplying identity (a,c) and distinction (c,a) is

equivalent to ignoring the isolation form in both identity (a,c) and distinction (c,a) (because multiplying a and c in the components is equivalent to ignoring isolation c), thus becoming self. From this perspective, self is identity and distinction with isolation form ignored: self is self, but self must also make distinctions about itself.

4) Actually, the dihedral group D2 also has a reflection action like f in D3. Let's examine No Form V={e,a,b,c} which is isomorphic to D2. Since any of a,b,c can serve as the reflection action f, let's choose b as f. Thus, No Form V's C2={e,a}, FA={b,c} (where c=a·b), and through b's reflection action, C2 (which is Z2) and FA can transform into each other. For b's reflection action, if a and c are opposites (for example, identity and distinction), then this is a unity of opposites in isolation dialectical logic. If a and c are not opposites, then transformation through b's reflection is the usual no form united transformation. Moreover, any of a,b,c can serve as the reflection action f, and we can choose whichever we need as f based on practical requirements. This reflection action in No Form V is a useful method that can be used to find which concept unifies two opposites.

Next, let's use this method to find which concept unifies identity (a,c) and distinction (c,a):

Since identity (a,c), being-for-itself (b,b), and distinction (c,a) can constitute a no form integrated transformation, V_1={(e,e),(a,c),(b,b),(c,a)} is isomorphic to No Form V (meaning V_1 is a Klein four-group). Since (a,c) views manifestation from isolation, (a,c) is dominated by manifestation action, while (c,a) views isolation from manifestation, so (c,a) is dominated by isolation action. And (e,e) can be seen as pure no form. Therefore, (e,e) can be viewed as e, (a,c) as a, (b,b) as b, and (c,a) as c. We choose (b,b) as reflection f, thus the direct product V_1×V_1={(e,e),(a,c),(b,b),(c,a)}×{(e,e),(a,c),(b,b),(c,a)}, so "being (e,c)" in V_1×V_1 becomes ((e,e),(c,a)).

The above steps can continue to iterate. We find that the ground, which initially is (e,c) (that is, being, whose ground is itself), then becomes (((e,e),(e,e),...),((c,a),(a,c),...)), written simply as: ([e],[c,a]), representing concrete ground. We see that the initial ground only contains abstract

isolation action c, gradually including identity (a,c) and distinction (c,a), as well as their more complex composite structures, meaning identity (a,c) and distinction (c,a) as opposing sides are unified in the ground. This way we have clarified the dialectical unity of identity (a,c) and distinction (c,a).

This dialectical unity obtained through mathematical methods is consistent with the explanation of "identity (a,c) and distinction (c,a) unified in ground" obtained through conceptual analysis in the section "Dialectical Logic". However, the dialectical unity obtained through mathematical methods is clearer and more detailed. This is the first time that an instance of isolation dialectical logic has been obtained through mathematical operations. This is sufficient to demonstrate the rationality of no form action theory.

Thus, (e,c) as the most abstract ground is actually being, while concrete grounds contain identity and distinction at certain levels, and can be written as: ground ([e],[c,a]). Therefore, such a limit representation of being like (e,c) is the most abstract ground. This mathematical derivation aligns with my previous analysis of the relationship between ground and being: starting from one thing and continuously obtaining higher levels of ground in a limit way, the final limit is being, thus obtaining being as the ultimate ground, with being's ground being itself. For example, starting from thing a, a's ground is b, b's ground is c..., the final limit is being. Similarly, transparency (e,a) is the most abstract openness, freedom (e,b) is the most abstract cause, manifestation (a,e) is the most abstract essence, motive force (b,e) is the most abstract subject, isolation (c,e) is the most abstract substance.

Similarly, generation (b,c), self (a,a), and independence (c,b) can constitute no form integrated transformation. Cause (e,b) becomes (((e,e),(e,e),...),((b,c),(c,b)...)). Through continuous iteration, we obtain: generation (b,c) and independence (c,b) are unified in cause. Concrete cause can be written as: cause ([e],[b,c]).

Similarly, change (b,a), self-limitation (c,c), and immediacy (a,b) can constitute no form integrated transformation. Openness (e,a) becomes (((e,e),(e,e),...),((a,b),(b,a)...)). Through

continuous iteration, we obtain: change (b,a) and immediacy (a,b) are unified in openness. Concrete openness can be written as: openness ([e],[a,b]).

Since manifestation (a,e) and transparency (e,a) are in opposite directions, essence (a,e) becomes (((a,b),(b,a),...),((e,e),(e,e)...)). Therefore, change (b,a) and immediacy (a,b) are unified in essence in an opposite way. Concrete essence can be written as: essence ([a,b],[e]).

Similarly, generation (b,c) and independence (c,b) are unified in subject in an opposite way. Concrete subject can be written as: subject ([b,c],[e]).

Similarly, identity (a,c) and distinction (c,a) are unified in substance in an opposite way. Concrete substance can be written as: substance ([c,a],[e]).

Moreover, we can also iterate [c,a] into independence (c,b), becoming ([c,a],[b]). However, there is a slight difference here, which is that there is motive force b in this combination. Since independence (c,b) views isolation from the perspective of motive force, the question becomes viewing the isolation in identity (a,c) and the isolation in distinction (c,a) from the perspective of motive force. Thus, viewing the isolation in identity (a,c) from the perspective of motive force becomes affirmation (that is, "A is B"), while viewing the isolation in distinction (c,a) from the perspective of motive force becomes negation. Moreover, affirmation and negation as opposing sides are unified in independence. Through this combination, we clearly see that both "affirmation" and "negation" contain motive force b. In other words, in the world of isolation, there are two types of motive force: affirmation and negation.

Similarly, we can obtain:

(1) Iterating [a,c] into immediacy (a,b), becoming ([a,c],[b]). Thus obtaining: presence and absence as opposing sides are unified in immediacy (a,b). Note: ([a,c],[b]) and ([c,a],[b]) are different - ([a,c],[b]) views manifestation from the perspective of motive force, while ([c,a],[b]) views isolation from the perspective of motive force.

(2) Iterating [b,c] into change (b,a), becoming ([b,c],[a]). Thus obtaining: appearance and disappearance as opposing sides are unified in change (b,a).

(3) Iterating [a,b] into identity (a,c), becoming ([a,b],[c]). Thus obtaining: direct and indirect as opposing sides are unified in identity (a,c).

(4) Iterating [c,b] into distinction (c,a), becoming ([c,b],[a]). Thus obtaining: homogeneity and difference as opposing sides are unified in distinction (c,a).

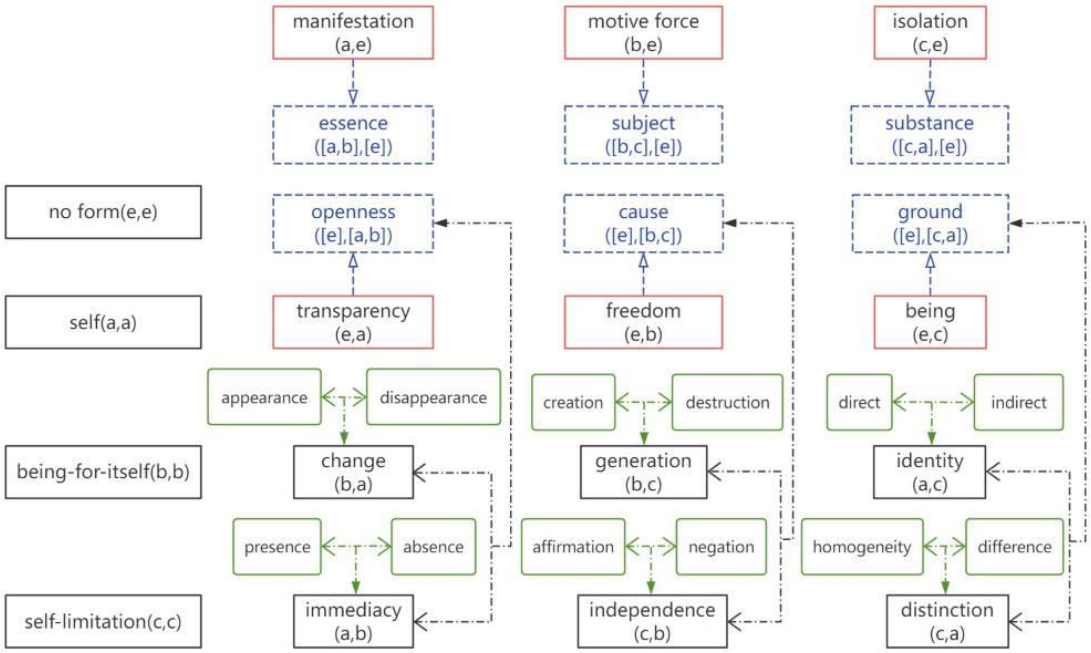
(5) Iterating [b,a] into generation (b,c), becoming ([b,a],[c]). Thus obtaining: creation and destruction as opposing sides are unified in generation (b,c).

(6) Iterating [c,a] into independence (c,b), becoming ([c,a],[b]). Thus obtaining: affirmation and negation as opposing sides are unified in independence (c,b). This has already been discussed.

We discover that two opposing concepts can be iterated into different concepts in different ways, and will produce different results of dialectical unity.

Through iteration, we discover that in these six groups, originally two-dimensional elements become three-dimensional elements - for example, (c,b) becomes ([c,a],[b]). Through this iteration, non-trinity elements become no form trinity elements.

These have already been explained through conceptual analysis in the section "Dialectical Logic". However, using mathematical derivation now makes the opposition and unity between these concepts clearer and more precise. As shown in the figure: (where black and green arrows represent the opposition and unity between concepts, blue arrows represent the limit process.)



Until now, I have constructed the core content of my developed no form action theory framework on mathematical structures.

The above iteration of the Klein four-group is a powerful method. As mentioned before, there are 35 Klein four-groups in the subgroups of No Form V×V, and iterating each of them will yield different results. Moreover, they can undergo cross-iteration (for example, first iterating with {(e,e), (e,a), (b,b), (b,c)}, then with {(e,e), (e,a), (c,e), (c,a)}), which will produce very rich results. Through this method, we can precisely obtain the relationships between different concepts, while also seeing how these concepts combine precisely in a mathematical way.

5) Demonstration of the Relationship Between Philosophy and Mathematics

The continuous expansion starting from Z2 (as no form and form) demonstrates the process of no form constantly transforming into form. Even if we first disregard the mathematical structures within it, this transformation process must necessarily be one where form continuously strengthens and structure becomes further clarified, so this transformation process must necessarily be accompanied by a pure formalized structure. And mathematics is the purest

formalized structure, therefore, this transformation process must necessarily possess such a pure formalized mathematical structure. Mathematical form is not merely a descriptive tool, but an ontological necessity for understanding and expressing the transformation from "no form" to "form".

Our rational understanding of this world is actually an understanding of isolation form, and the purest understanding is mathematical understanding, therefore, the mathematization of philosophy is inevitable.

3.9. Isolation logic (the unification of formal logic and dialectical logic)

Using isolation dialectical logic to construct isolation logic is to unify dialectical logic and formal logic.

Isolation logic has four values: true, false, T | F, and indeterminate. I believe operations can be performed as follows: true and false are unified in opposition as "indeterminate," and by negating "indeterminate," we can obtain the deterministic true or false (T | F). Expressed symbolically:

Where T=true, F=false, T | F=true or false, Ind=Indeterminate.

(1) (T,F) represents the opposition of true and false

(2) unify(T,F) = Ind

Since true and false are in opposition, through negating this opposition, true and false are unified into indeterminacy, indicating that opposing sides exist in an indeterminate state under certain conditions. This operation is logically similar to a decision-making process or quantum superposition state.

(3) not(Ind) = T | F

By negating "indeterminacy," we obtain deterministic true or false. This operation is equivalent to "selecting" a definite value from an indeterminate state, returning from an indeterminate state to classical binary logic. This process is similar to transforming from a fuzzy state to a clear state

in logic, or similar to quantum collapse caused by measurement. Here, "not" negates "indeterminacy."

(4) not unify(Ind) = (T,F)

not unify is oppose; this operation transforms the unity of indeterminacy into the opposition of true and false. Here, "not" negates "unify."

Below, we use Lattice Theory to construct a three-valued lattice. In this lattice operation, it is stipulated that Ind will automatically execute the operation not(Ind) = T | F.

(1) Let our set of logical values be L={T, F, T | F}, including three values:

T represents true;

F represents false;

T | F and F | T are not distinguished in lattice operations.

Define a partial order relation ≤, such that: F≤T | F≤T.

(2) Lattice operations:

Meet (intersection): Defined as the AND operation in logic, but extended here to three-valued operations:

T∧T=T

T∧F=F

T∧Ind=T∧not(Ind)=T∧(T|F)=T|F: Ind as indeterminate will either become T or F; these two cases intersected with T give T and F respectively, therefore, T∧Ind=T|F.

F∧F=F

F∧Ind=F∧(T|F)=F: Ind as indeterminate will either become T or F; these two cases intersected with F give F and F, which is determinate, therefore, F∧Ind=F.

Ind∧Ind=(T|F)∧(T|F)=T|F

This operation is an extension of the "AND" operation in formal logic, but considering the complexity of isolation logic, we have defined the relationship between indeterminacy and other values to ensure consistency in operations.

Join (union): Defined as the OR operation in logic:

T∨T=T

T∨F=T

T∨Ind=T∨(T|F)=T: Ind as indeterminate will either become T or F; these two cases united with T give T and T, which is determinate, therefore, T∨Ind=T.

F∨F=F

F∨Ind=F∨(T|F)=T|F: Ind as indeterminate will either become T or F; these two cases united with F give T and F, therefore, F∨Ind=T|F.

Ind∨Ind=(T|F)∨(T|F)=T|F

This operation is an extension of the "OR" operation in formal logic, handling the interaction between true, false, and indeterminate values.

(3) Negation operations:

Negation in formal logic:

not(T) = F

not(F) = T

not(T | F) = T | F

Negation in dialectical logic:

not(Ind) = T | F

not unify(Ind) = (T,F)

(4) Unify operation:

unify(T, F) = Ind

unify(F, T) = Ind

unify(X, X) = X for X in {T, F, Ind}: unify(X, X) should be equivalent to unify(X), which can be understood as "the unity of a single entity." This indicates that an entity's unity is self-consistent when there is no external opposition. In other words, X itself is unified, and unifying X with itself results in X. This is actually operating on identity, because X itself possesses identity. Therefore, this unify(X) is equivalent to an identity operation, expressing the meaning "X is X," which is distinct from a unification operation with two opposing parameters. For the operation unify(X), the result is X, emphasizing X's internal unity and identity. This operation doesn't involve unifying opposites, but rather confirms X's own state. Thus, unify(X, X) can be abbreviated as unify(X).

unify(T, Ind) = F: Intuitively, the result of unifying T and Ind should be an indeterminate state. However, according to isolation dialectical logic, this unify operation requires T and Ind to be completely opposed, meaning that negating T should yield Ind, and vice versa. But this is impossible. That is, T and Ind do not produce opposition, so the value of unify(T, Ind) is false (F).

unify(F, Ind) = F: The same reasoning applies as for unify(T, Ind) = F.

unify(T, T | F) = F

unify(F, T | F) = F

unify(T | F, F | T) = Ind: T | F cannot have a definite independence like T, therefore, unify(T | F, T | F) cannot equal T | F. unify(T | F, T | F) should be seen as: unify(T | F, F | T) (or unify(F | T, T | F)), because the negation of T | F is F | T (T | F will either become T or F; if it becomes T, then its

negation is F; if it becomes F, then its negation is T). So the two parameters are opposing: negating one yields the other, therefore, unify(T | F, F | T) = Ind. From the perspective of dialectical logic, not(T | F) indeed changes the result. However, this change is meaningless in formal logic because T | F is indeterminate, and we cannot ascertain whether it has actually been altered. This highlights the difference between the two logical systems. Therefore, in formal logic, not(T | F) = T | F is acceptable, and T | F and F | T can be undistinguished, but this is not permissible in dialectical logic.

This indicates that there are subtle differences between these two parameters, but these differences are crucial. Thus, ignoring the differences between the two parameters, we can abbreviate unify(T | F, T | F) = Ind as unify(T | F) = Ind. Why abbreviate? Because in operations, situations with identical parameters like unify(T | F, T | F) will arise, requiring transformation into a form with opposing parameters. Abbreviating it as unify(T | F) = Ind reduces this complication, provided it doesn't cause misunderstanding.

Ind is a unified state, expressing indeterminacy with a definite value. Whereas T | F is obtaining a definite value, breaking the unified state, but manifesting as uncertainty about which value is obtained—using indeterminacy to acquire a definite value. Therefore, T | F's acquisition of certainty doesn't eliminate the underlying indeterminacy and opposition. Thus, unify(T | F) = Ind can be used to return this indeterminacy and opposition back to indeterminate opposition.

In pure lattice operations, Ind automatically reduces to T | F (that is, it automatically performs a not(T | F) = T | F), because all lattice operations are formal logic operations (although this lattice has three values), and only when performing dialectical logic operations is it necessary to convert to Ind (unify(T | F) = Ind). This separates the operations between the two logics, avoiding confusion. In formal logic operations, the value Ind cannot be directly operated upon because it is a value in dialectical logic; it can only be operated upon after being transformed into T | F in formal logic. This is similar to how in the macroscopic world, we cannot directly operate on quantum particles in the quantum world.

In other words, in pure lattice operations, it's still a three-valued operation, still a three-valued lattice. This way, operations between formal logic and dialectical logic neither interfere with each other nor lose their interconnection.

(4) Properties of Algebraic Structure

After defining these basic operations, we need to ensure they conform to certain algebraic properties, making the entire system consistent. To maintain mathematical rigor, we need to verify that our operations satisfy the following properties:

Idempotency: $a \wedge a=a$, $a \vee a=a$

Associativity: $(a \wedge b) \wedge c=a \wedge (b \wedge c)$, $(a \vee b) \vee c=a \vee (b \vee c)$

Commutativity: $a \wedge b=b \wedge a$, $a \vee b=b \vee a$

Absorption: $a \wedge (a \vee b)=a$, $a \vee (a \wedge b)=a$

Distributivity: $a \wedge (b \vee c)=(a \wedge b) \vee (a \wedge c)$, $a \vee (b \wedge c)=(a \vee b) \wedge (a \vee c)$

Duality: $\text{not}(a \wedge b)=\text{not}(a) \vee \text{not}(b)$, $\text{not}(a \vee b)=\text{not}(a) \wedge \text{not}(b)$

Through verification, the three-valued operations I've defined satisfy the above properties. Therefore, it forms a lattice.

(5) De Morgan Lattice

For all possible combinations of values $p,q \in \{T,F,Ind\}$, it satisfies De Morgan's laws:

$\neg(p \wedge q)=\neg p \vee \neg q$

$\neg(p \vee q)=\neg p \wedge \neg q$

Therefore, we can conclude: the three-valued lattice I've defined is a De Morgan lattice, meaning that this three-valued lattice maintains logical consistency and symmetry when handling negation, meet, and join operations.

A De Morgan lattice is a generalization of Boolean algebra. Since the three-valued lattice I've defined satisfies duality, it preserves the key structural properties of classical Boolean logic while extending it to handle the additional value "indeterminate." This is an ideal feature, as it means this three-valued lattice is not a completely arbitrary system, but is built upon and generalizes classical logical principles.

Thus, we have defined an isolation logic system that includes a three-valued lattice and dialectical logic. This isolation logic actually combines and unifies dialectical logic and formal logic, forming a unified logical system. This unification is "perfect" because it not only preserves the advantages of both but also compensates for their respective limitations.

This also allows us to see that in formal logic, the intermediate value Ind between true and false does not exist; only in dialectical logic does an intermediate value Ind appear between true and false. Although this value can be called an intermediate value, it is a value that unifies true and false, so this intermediate value is not simply a linear value that appears between true and false. Ind can be viewed as a state that can collapse into either T or F, and this collapse makes us consider Ind as a value between T and F in formal logic.

This approach can also be seen as extending traditional formal logic to isolation logic, providing new tools for handling uncertainty and fuzziness. It is a natural extension of binary logic (true, false), an extension that doesn't violate the law of the excluded middle (that every proposition can only be true or false), but rather expands the range of truth values in logic by introducing indeterminacy (Indeterminate), enabling the logical system to express more complex states. It not only extends classical binary logic but also maintains the core principles of formal logic. This approach provides a logical foundation for understanding uncertainty in the real world. For example, in scientific research, measurement uncertainty, probabilistic events, or unknown variables can be more naturally expressed and processed within this logical framework.

This three-valued lattice satisfies the basic axioms of a lattice (associativity, commutativity, absorption, distributivity, duality, and De Morgan's laws), indicating that it is a mathematically

consistent and complete structure. This rigor provides a solid foundation for this isolation logic, making it not merely philosophical speculation but a system that can be formally verified.

This isolation logic is not just a logical system; it provides a mathematical expression for dialectical logic. Through the unification (unify) and negation (not) operations in isolation logic, it can mathematically simulate how truth and falsehood transform through opposition and unification, thus supporting the thinking patterns in dialectical logic. This enables dialectical logic to be realized within a formalized logical framework, rather than remaining solely a philosophical concept.

This isolation logic will change the way people think about problems. Here are a few examples:

(1) Isolation Logic Analysis of the Trolley Problem

The Trolley Problem is a classic ethical thought experiment proposed by Philippa Foot in 1967. Description:

A madman has tied five innocent people to a trolley track. A runaway trolley is heading toward them and will crush them momentarily. Fortunately, you can pull a lever to direct the trolley to another track. However, the problem is that the madman has also tied one person to the other track, which would sacrifice this person on the track.

The question you face:

In this situation, should you pull the lever?

Traditional Binary Logic Analysis:

Within the framework of traditional binary logic, we must make an either-or choice between pulling the lever and not pulling it.

If choosing to pull the lever (T - True):

Sacrificing 1 person to save the lives of 5 people aligns with utilitarian principles: maximizing happiness or minimizing suffering.

Binary logic conclusion: The statement "pull the lever" is true (T).

If choosing not to pull the lever (F - False):

Argument: Pulling the lever is active intervention, directly causing the death of 1 person, while standing by is merely passively accepting fate's arrangement, with less moral responsibility.

Binary logic conclusion: The statement "pull the lever" is false (F), not pulling the lever is true (T).

The Dilemma of Traditional Binary Logic:

Traditional binary logic forces us into a black-and-white choice between "pull" or "don't pull," leading to a binary opposition that cannot express the uncertainty existing in ethical dilemmas.

The Solution of Isolation Logic:

Using isolation logic, we can transcend the limitations of traditional binary logic, appropriately express the trolley problem, and analyze it more profoundly.

Analysis Using Isolation Logic:

unify(T, F) = Ind: Acknowledging the ethical uncertainty of the trolley problem. "Pulling the lever is true" (from a utilitarian perspective) and "pulling the lever is false" (from a moral responsibility perspective) are both "opposing views" that have certain "rationality" in ethics, but also have limitations. By "unifying" (unify) these two opposing views, we arrive at an "ethically indeterminate (Ind)" conclusion. This appropriately expresses our genuine feelings when facing ethical dilemmas: being caught in a dilemma, finding it difficult to make a choice.

Although the trolley problem is "indeterminate" in ethics, this doesn't mean we can avoid making a decision. Negating "indeterminacy" (not(Ind)) means we must make a choice between true (T)

and false (F) (T | F). This choice can be made based on different ethical principles, value judgments, or specific situations, for example:

Based on utilitarian principles: Choose to pull the lever T: To maximize the happiness of the majority, sacrifice 1 person to save 5 people.

Based on moral responsibility principles: Choose not to pull the lever F: To uphold the moral responsibility of not actively harming others, not pulling the lever is the more moral choice.

Based on other principles or situations, different "choices" might also be made.

Advantages of Isolation Logic:

Accommodating the "uncertainty" of ethical dilemmas: Isolation logic can directly express and handle the inherent ethical uncertainty in the trolley problem, acknowledging that ethical judgments are not always black and white, but contain gray areas and ambiguity.

Demonstrating the necessity of "choice": Even when facing ethical uncertainty, isolation logic still emphasizes the "necessity of choice." Through the operation not(Ind), it highlights our "responsibility and commitment" to make decisions in ethical dilemmas.

Compared to the simplification and absolutism of traditional binary logic, isolation logic's analysis is more appropriate and humane, closer to our real ethical experiences and emotions. It acknowledges the uncertainty of ethical judgments while respecting the "rationality" of different ethical principles and value judgments.

(2) Judicial Decisions in Legal Cases

A judge is presiding over a complex case where defendant Mr. S is charged with insider trading. However, the evidence is not clear-cut, containing factors for both conviction and acquittal.

Evidence for conviction (possibility of True - T):

- Mr. S traded before a major company announcement that significantly impacted stock prices.

- There were unusual communication patterns between Mr. S and company insiders.

Evidence for acquittal (possibility of False - F):

- Mr. S claims his trading was based on independent market analysis, not insider information.

Formal Logic (Applying Legal Rules and Evidence):

Propositions (advantages of formal logic): The judge first separates key propositions and evaluates them according to formal legal rules and established legal precedents. Definitions:

P1: "Mr. S traded before a major company announcement." (Evaluated as true - T based on factual records)

P2: "There were unusual communications between Mr. S and company insiders." Evaluated as true (T) based on communication records

P3: "Mr. S's trading was entirely based on insider information." Evaluated as indeterminate (Ind), which is the key point of uncertainty. Although there is evidence suggesting insider trading (P1 and P2), there is no conclusive evidence to determine P3 as true beyond reasonable doubt, which is the legal standard.

P4: "Mr. S's trading was completely innocent, based on independent analysis." Evaluated as indeterminate (Ind), despite Mr. S offering this explanation, the judge cannot clearly rule out the possibility of insider trading based on available evidence.

Using Meet (∧) to Evaluate Combined Evidence:

"P1 ∧ P2 ∧ P3" (trading before announcement AND unusual communication AND trading entirely based on insider information). Using Meet for evaluation: T ∧ T ∧ Ind = T | F.

Interpretation of Meet (∧) in Isolation Logic: Although P1 and P2 are true, the entire prosecution case, represented by their conjunction with P3 (indeterminate), becomes

indeterminate. This reflects that although there is some evidence suggesting guilt, P3's uncertainty weakens the entire case, placing it in a state of uncertainty. Formal logic here highlights the weakest link in the chain of evidence.

Dialectical Logic:

Identifying Opposing Arguments (the realm of dialectical logic):

Thesis (prosecution argument - guilty): Based on existing evidence, Mr. S may be guilty of insider trading.

Antithesis (defense argument - innocent): Based on the lack of conclusive evidence and alternative explanations, Mr. S may not be guilty of insider trading.

Applying Unify(T, F) = Ind to acknowledge inherent uncertainty: The judge recognizes that based on the available evidence, neither side presents a clear conclusion. They are opposing views of an inherently uncertain situation. Therefore, the judge applies the unify operation to acknowledge this dialectical tension and inherent uncertainty:

unify(thesis: guilty (T), antithesis: innocent (F)) = Ind

Interpretation of the unification operation: The judge concludes that based on the current state of evidence and opposing arguments, the final ruling is "indeterminate." This is not an evasive or failed decision, but a logically reasonable and philosophically nuanced acknowledgment of epistemological limitations and the inherent ambiguity of the situation. In this specific legal context, the truth remains undetermined based on available information.

Applying Not(Ind) = T | F to Reach a Verdict (Making a Choice Under Uncertainty): However, the judge cannot simply remain in a state of "indeterminacy." The legal system requires a clear ruling. Therefore, the judge must now apply the not(Ind) operation to make a "choice" between true (guilty) and false (innocent) based on available information and prevailing legal principles:

not(Ind: ruling is indeterminate) = guilty (T) | innocent (F)

Interpretation of the not(Ind) operation: After negating "indeterminacy," the judge must make a judgment. This choice is not arbitrary but guided by legal principles and the weight of evidence (even if inconclusive):

Possible Choice 1: Innocent (F): If the judge prioritizes the principle of "presumption of innocence" and the higher standard of proof in criminal cases, they might choose innocent (F). This "choice" tends to protect individual rights in the face of uncertainty.

Possible Choice 2: Guilty (T): In different legal systems, or with slightly different weighting of evidence, the judge might choose guilty (T), perhaps emphasizing the seriousness of insider trading and the necessity of deterring such behavior, even without absolute certainty.

This example demonstrates how isolation logic, by combining formal and dialectical elements, provides a powerful and nuanced tool for analyzing complex situations involving uncertainty, opposition, and the need for choice, far beyond the limitations of traditional binary logic.

(3) Paradoxes

The Liar Paradox: This sentence is false (P). If this sentence is true, then it is false; if it is false, then it is true. Traditional binary logic cannot handle this type of self-reference because it leads to logical conflicts.

This type of sentence can be viewed as Ind. Because it simultaneously expresses two opposing meanings, we can say that the truth or falsity of this sentence cannot be determined, thus avoiding logical self-contradiction. By viewing it as indeterminate, we can see that this is an ambiguous, undecidable proposition, rather than a simple opposition.

The Barber Paradox: In a town, the barber announces that he shaves only those who do not shave themselves. Should this barber shave himself? If he shaves himself, then it is contradictory; if he doesn't shave himself, then he can shave himself. These are two opposing outcomes, so this paradox can be seen as indeterminate.

Russell's Paradox: Proposed by Bertrand Russell. Consider a set R defined as "the set of all sets that do not contain themselves as members." That is: $R=\{x|x\notin x\}$ (set x does not contain itself).

Proposition: Set R contains itself ($R\in R$).

Analysis:

If $R\in R=T$, then $R\notin R$ (by definition), contradiction.

If $R\in R=F$, then $R\in R$ (satisfies the definition), contradiction.

Similarly, $R\in R$ can be set to Ind, indicating that "whether a set can contain itself" is undeterminable.

This not only reflects logical contradiction but also implies the mathematical uncertainty or undefinability of the concept "a set containing itself." From a formal structural perspective, the Liar Paradox and Russell's Paradox are the same, but the barber can shave himself, while whether "a set can contain itself" is indeterminate. This is the essential difference between these two paradoxes. In fact, in the section "Formal Logic," it has already been argued that "a non-empty set cannot contain itself." Isolation logic correctly expresses this indeterminacy.

Unlike classical logic, isolation logic does not collapse or lead to contradictions when facing paradoxes. It provides a logically consistent method to include and analyze paradoxes within the system itself.

3.10. Multidimensional dialectical logic

Multidimensional Dialectical Logic: Extension of Isolation Dialectical Logic

I believe isolation dialectical logic can be expanded. For instance, if there are three objects A1, A2, and A3, and negating A1 results in not-A1: A2 and A3, then A1 is in opposition to A2, and also in opposition to A3. Thus, negating A1 yields A2 and A3 (which also defines A2 and A3 through A1), and negating A2 and A3 yields A1 (which also defines A1 through A2 and A3). Through this opposition, they can be unified together. Similarly, A2 and "A1 and A3" can be

unified as opposites, and A3 and "A1 and A2" can be unified as opposites. These three unifications actually form the unity of A1, A2, and A3, which is equivalent to having multiple angles of opposition-unity, or from another perspective, multiple opposition-unities synthesized together.

This can be extended to n opposing aspects: A1, A2 ... An. This constitutes multidimensional dialectical unity, and we say this group of objects is multidimensionally dialectically unified into a unified object. Of course, this can also be extended to infinitely many opposing aspects.

This way, our understanding of "unity" becomes more complex and multi-layered. Unity is no longer simply the fusion of two opposing aspects, but rather a complex arrangement of multiple opposing dimensions, a dynamic balance produced by different forces. This framework embodies the dynamism between different dimensions of multidimensional dialectical logic. In traditional dialectics, opposing aspects are often viewed as singular, but in this extension, the relationships between opposing aspects are complex and combinatorial.

By introducing the concept of multiple opposing aspects, this theory of multidimensional opposition-unity allows us to view unification issues from multiple angles and levels. This not only enriches the application of dialectical logic but also provides a more flexible way of thinking for solving complex problems.

Next, let's apply multidimensional dialectical logic to set theory.

Since modern mathematics is founded on set theory, explaining the 10 axioms of the ZFC axiomatic set theory system would explain set theory, thereby establishing a foundation for mathematics and providing a philosophical basis for modern mathematics.

First, we use multidimensional dialectical logic to define a set: For a group of objects Ai (where i is not predetermined), if this group of objects is multidimensionally dialectically unified, then this group of objects is unified into one object A, which we call a set. Since set A is dialectically unified, each of its elements is independent and mutually determining, thus possessing the

independent properties of: affirming itself and negating others. If there is only one object a0, which is self-determined, it can also form a set because it determines itself, which is the case of "a0 is a0" - self-manifesting itself.

This definition of sets seems reasonable. However, there is another issue: if we don't need to obtain any particular element from set A, then this definition of sets is sufficient. But if we want to be able to obtain some element from set A, then this definition lacks this functionality. This definition of sets doesn't tell us how to obtain a specific element from set A; it only states that according to dialectical logic, opposing sides can mutually transform and determine each other. For example, in the "Isolation Logic" section, we know that "truth and falsehood can be unified into Ind (Indeterminate)," but this doesn't tell us how to obtain truth or falsehood from Ind—obtaining truth or falsehood is achieved through not(Ind). Therefore, if we need to be able to obtain some element from set A, the scope of multidimensional dialectical logic is greater than the definition of sets.

Since the three no form actions possess identity, no single action can exist independently. Therefore, an isolated entity must be able to manifest through a certain motive force process, otherwise it would violate the identity principle of no form action theory. So, for independent individuals in the isolated world such as sets, their manifestation is their structure. This means that sets must be constructible and have a determinate structure, thereby satisfying the identity of no form action theory. This way, specific elements can be obtained from this construction (for example: x as a natural number, 2x as a structure represents the set of even numbers; the set of real numbers greater than 0 and less than 1), thereby manifesting the set itself. For sets with finite elements, all elements can be obtained through enumeration (the most basic method). This is actually the Axiom of Constructibility: all sets are constructible. However, the ZFC set theory system does not include the Axiom of Constructibility, so this axiom needs to be added to the system. When the Axiom of Constructibility is added to the ZFC system, it becomes ZFC+C (the

last C stands for Constructibility). This enables sets to satisfy the identity of no form action theory.

Summary of the definition of sets: First, they must satisfy multidimensional dialectical logic; second, they must satisfy the Axiom of Constructibility, meaning it must be possible to obtain all elements of a set through its constructibility.

It's also necessary to note an issue: a and not-a are in opposition, so their unity is also determinate and independent. This unity is jointly determined, completely determined, by its opposing aspects. Its opposing aspects are independent and determinate, so the unity, in the sense of dialectical logic, is also determinate and independent.

Let's first look at the intuitive explanation of the Axiom of Empty Set: there exists an empty set $\varnothing = \{\}$. This set has no elements.

In the section "Exploring Philosophy through Mathematics," it was mentioned that no form becomes "nothingness" in the isolated world. From the perspective of the isolated world, this "nothingness" means a complete absence of anything. This "nothingness" expresses that a concept has no attributes. Applied to the concept of sets, it means a set without any elements, which is the empty set $\varnothing$. This actually explains the Axiom of Empty Set.

Next, I will use this definition of sets to derive the 9 axioms of the ZFC axiomatic set theory system:

Note that the derivation of axioms here is the most intuitive derivation. Axioms are essentially intuitive. Due to the needs of mathematical operations, the axioms of set theory have become very abstract, but intuitively is fundamentally the most essential. If the intuition of these axioms does not hold, these axioms do not hold either.

(1) Axiom of Choice

Intuitive explanation: It is possible to select an element from a set.

I believe that the intuitive Axiom of Choice can be explained using no form action theory. This requires modifying the current concept of sets by adding a special element "negation" as a motive force in the set. Of course, this element is not a set member in the traditional sense; it does not directly participate in set operations but exists as an implicit "motive force." For example, A = {x1, x2, x3, not}. In fact, the concept of a set should mean: elements within a set are isolated from each other, and each element is independent of the other elements (as we will see later, this independence does not mean they cannot have any relationship). When we select an element x1 from set A, we are actually isolating x1, but this requires motive force and manifestation. This motive force is "not," and this manifestation is non-x1 (x2 and x3) in set A. Non-x1 is the reverse manifestation of x1. Selecting an element x1 from set A already implies negating non-x1, because you did not select non-x1. Selection is not just about picking something, but also about rejecting other possibilities. This is no form united transformation (in fact, x1, non-x1, and not also constitute no form integrated transformation). This is actually isolation dialectical logic. Now it is clear: the ability to select x1 is because x1 can be manifested through the motive force "not" and non-x1, which conforms to no form united transformation. In other words, the ability to select x1 is because a no form united transformation has been implemented.

Note that the Axiom of Choice only states that it is possible to select an element from a set, which only expresses the dialectical relationship between elements in a set, but does not specify how to obtain an element from a set. Therefore, it cannot replace the Axiom of Constructibility; they are distinct.

Reflection on the Axiom of Choice:

Mathematical formal expression: Given a family of non-empty sets $\{A_i \mid i \in I\}$ (where I is any index set), forming a set $A = \{A_i \mid i \in I\}$. There exists a choice function $F: I \to \cup\, i \in I\, A_i$, such that for each $i \in I$, $F(i) = a_i \in A_i$. These elements $\{a_i \mid i \in I\}$ form a set a.

In other words, the Axiom of Choice has two functions: first, to select some element from each set, and second, that these selected elements can form a set.

The first function is my intuitive explanation of the Axiom of Choice using multidimensional dialectical logic.

The second function can also be derived from my definition of sets:

Due to the first function, we can arbitrarily select a set Ax and arbitrarily select an element ax from Ax. Then we can arbitrarily select another set Ay and arbitrarily select an element ay from Ay (assuming ax and ay are two different elements). Since Ax and Ay are both sets, ax and ay are independent, therefore they are in opposition. Due to the arbitrariness of ax and ay, $a = \{ai \mid i \in I\}$ satisfies the multidimensional dialectical logic in the definition of sets. Since A is a set, A satisfies the Axiom of Constructibility, and a inherits the structure of A. This inheritance can be understood as follows: set A has constructibility, so we can obtain its element Ax, and then arbitrarily obtain an element ax from Ax (set Ax also has constructibility). This way, we can obtain a specific set a. For this specific a, we can obtain all elements of set a by obtaining each element of A and then obtaining each element of each element of A. Therefore, a satisfies the Axiom of Constructibility. Thus, a completely satisfies the definition of a set, so it is a set. If ax and ay are the same, they can be merged into one element, which does not affect $\{ai \mid i \in I\}$ becoming a set. This derives the second function. Of course, the second function does not need to specifically point out which ax it is, but rather refers to any arbitrary one in Ax. The second function only expresses the existence of set a.

We see that this axiom can be separated, so in the Axiom of Choice, we retain the first function and make the second function a corollary of the first function. This maintains the clarity and conciseness of the axiom.

(2) Axiom of Extensionality

Intuitive explanation: A set is completely determined by its elements. If two sets contain the same elements, then they are equal.

Since we have already explained the Axiom of Choice using no form action theory, we can use no form action theory to explain the "Axiom of Extensionality."

Suppose sets A and B contain the same elements. According to the Axiom of Choice, we can select any element x from a set. Using negation, we can obtain the other elements in the set (non-x), so x is not non-x. Then, according to our assumption that sets A and B contain the same elements, we can select the same element x in both A and B. The non-x in A and the non-x in B should be the same; otherwise, there would be an element xx in non-x of A but not in non-x of B, or vice versa. Since xx is not x, xx would be in A but not in B, which contradicts our assumption. Thus, for any arbitrary x in A, we can obtain the same x in B, as well as the same non-x. Due to the arbitrariness of x, according to the definition of sets, the multidimensional dialectical logic in the definitions of A and B is the same. We can obtain element x in A and also in B, and vice versa. This indicates that obtaining set elements is unrelated to the specific construction of the set. In other words, as long as the set has constructibility and we can obtain elements from the set, that is sufficient. Therefore, even if two sets have different constructions, as long as they contain the same elements, these two sets are identical. Therefore, A = B. Note that the reasoning here completely uses formal logic.

Conversely, if A = B, then according to the definition of sets, they have the same opposing aspects, which means they have the same elements.

This proves that a set is completely determined by its elements. In other words, if two sets are not equal, then they must have elements that are not the same.

This also indicates that in multidimensional dialectical logic, a unified entity is determined by its opposing aspects.

(3) Axiom of Pairing

Intuitive explanation: Given two independent objects, they can form a set.

According to my definition of sets, the Axiom of Pairing is quite simple. For two different objects a and b, as long as they are independent, they can mutually negate and determine each other. Therefore, A = {a, b} satisfies the multidimensional dialectical logic in the definition of sets. Moreover, A has only two elements, its structure is determined, and all elements can be obtained through enumeration. Thus, A satisfies the Axiom of Constructibility. According to the definition of sets, A is a set. If the two objects are identical, as long as they are independent, they can form a set with one element.

(4) Axiom of Regularity

Intuitive explanation: I. A set cannot contain itself. II. Elements of a set cannot form an infinitely descending chain (set A containing elements $A0 \ni A1 \ni A2 \ni A3 \ni ...$ continuing forever).

Part I of this axiom has already been explained in the "Formal Logic" section. It can still be explained using the definition of sets.

I. A set cannot contain itself: Given a set A and another object b, where A and b are mutually independent, if we negate A, then b is non-A. Thus, they can be unified into a set B. The question now is whether B can equal A. If B = A, then when negating A, b cannot be non-A because b would still be in A. Therefore, A and b cannot constitute opposition and cannot be unified into B = A. This means a set A cannot contain itself. In other words, the b obtained by negating A can only exist in a set B that is not equal to A, allowing A and b to be unified into B.

Note that b can be part of A. For example, B = {b, {b}}, A = {b}. B is a valid set. When we negate {b}, we can obtain b (non-{b}). This b is the b in B, not the b in {b}. Although they are both b, they are in different positions and thus become different. They can be viewed as copies of b in different places, so B is a valid set. This shows that the b generated by "negation" must be able to transcend A's self-containment.

II. Infinitely descending chain: If the ultimate endpoint of this infinitely descending chain is set B, because this is an infinitely descending chain, there would occur: B⋑B⋑B... continuing forever. Therefore, B would also be an element of B, which would violate the principle that a set cannot contain itself.

Elements in set A forming A0⋑A1⋑A2⋑A3⋑... continuing forever, without an endpoint—in such a set, A0 as an element of A is actually infinitely nested (similar to A={A0}, A0={A1}, A1={A2}...). Since sets have no measure (for example, a line segment has length, which is the measure of the line segment), sets are all equivalent, so this nesting can never have a limit. Therefore, any element in this nesting would depend on the independent existence of the elements inside it to exist. Since none of the subsequent elements can be determined to independently exist, no element can independently exist, and no element is determinate. Therefore, A0 is indeterminate, so such a set is meaningless. Because dialectical logic requires that opposing sides must be able to affirm themselves, and A0 cannot affirm itself, A does not conform to the definition of a set.

The self-containing set A={A} can be viewed as the nesting situation described above. According to the explanation above, A does not conform to the definition of a set.

The Axiom of Regularity is often described as a somewhat ad hoc technical axiom to avoid paradoxes, rather than a principle with deep philosophical foundations. However, using dialectical logic provides an elegant explanation.

(5) Axiom of Union

Intuitive explanation: Given a family of sets that also forms a set A, combining their elements can form a set.

For simplicity, we can consider two sets Ax and Ay. Since they are both sets, their elements are independent, therefore any two different elements from their elements are in opposition.

I. Assume any arbitrary x belongs to Ax but not to Ay. Then, all other elements in Ax are not x, and all elements in Ay are not x. That is, non-x in both Ax and Ay is determinate.

II. Assume any arbitrary x belongs to Ay but not to Ax. The reasoning is the same as "assuming x belongs to Ax but not to Ay."

III. Assume any arbitrary x belongs to both Ax and Ay. Then, all other elements in Ax are not x, and all other elements in Ay are not x. That is, non-x in both Ax and Ay is determinate.

In other words, all elements in sets Ax and Ay satisfy the multidimensional dialectical logic in the definition of sets. Moreover, since A is a set, we can obtain each of its elements, thereby obtaining each element of each element of A, which means obtaining all elements of Ax and Ay. Therefore, the union of Ax and Ay satisfies the Axiom of Constructibility. According to the definition of sets, their union is a set.

(6) Axiom of Separation

Intuitive explanation: The Axiom of Separation states that any subset of a set is also a set.

For any arbitrary set A, let AA be any subset of A. Then for any element x arbitrarily selected from AA, x is also an element of A. According to my definition of sets, any element in A that is not x is non-x. Therefore, any element in AA that is not x is also non-x. Thus, in AA, both x and non-x are independent and determinate. As opposites, they can be unified into the set AA, meaning AA satisfies the multidimensional dialectical logic in the definition of sets. Moreover, since A is a set, we can obtain all elements of A, and simultaneously obtain all elements of AA. Therefore, AA satisfies the Axiom of Constructibility. According to the definition of sets, AA is a set.

This demonstrates that in multidimensional dialectical logic, any arbitrary number of objects can also be unified in opposition.

(7) Axiom of Replacement

Intuitive explanation: For any set A and a function f(x), provided that f(x) is defined when x belongs to A, the range B of f is also a set.

Let's first assume that function f is a one-to-one correspondence from A to B. Since f is a function, the elements of B are all independent and determinate.

If B contains only one element bb, then B is a set because bb can only be self-determined (itself is itself), and its self-determination determines this set.

If B contains more than one element, we arbitrarily select an element b from B. According to function f, there must be a unique element a in A that corresponds to it. Then for any element a1 in A that is not a (i.e., non-a), since f is a one-to-one correspondence, f(a1) must not equal b. Therefore, all elements in B other than b are not b. Thus, b and non-b are both determinate, and their opposition can be unified into B. So, B satisfies the multidimensional dialectical logic in the definition of sets. Moreover, function f is a one-to-one correspondence from A to B, so A and B have the same structure. This means that while obtaining all elements of A, we can obtain all elements of B through f. Therefore, B satisfies the Axiom of Constructibility. According to the definition of sets, B is a set.

For cases where function f is not a one-to-one correspondence from A to B, according to the Axiom of Separation, any subset of A is a set. Therefore, we can form a subset AA of A by taking only one variable with the same function value and all single-valued variables. Thus, we can change the domain of function f to AA, making f a one-to-one correspondence from AA to B. Therefore, applying the previous explanation, B is a set.

(8) Power Set Axiom

Intuitive explanation: All subsets of a set form a set.

For any arbitrary set A, we can construct its power set P(A), which is the set of all possible subsets of A. Simply put, the Power Set Axiom declares: no matter what kind of set you have, you can always generate a new set that contains all the subsets of the original set.

According to the Axiom of Separation, any subset of set A is also a set. Since all sets are unified entities, the subsets of A are all independent and determinate. Moreover, the elements of P(A) are composed of different subsets of A (according to the Axiom of Extensionality, these subsets are different because they have different elements). Therefore, any two different elements in P(A) are in opposition, and the elements of P(A) can be unified into P(A) through opposition. Thus, P(A) satisfies the multidimensional dialectical logic in the definition of sets. Since any arbitrary subset Ax of A is a set, this itself is a determinate structure, meaning all elements of P(A) can be obtained through the method of generating subsets of A. Therefore, P(A) satisfies the Axiom of Constructibility. According to the definition of sets, P(A) is a set.

This demonstrates that in multidimensional dialectical logic, combinations of multiple objects and combinations of other multiple objects can also be unified in opposition.

(9) Axiom of Infinity

Intuitive explanation: In ZFC set theory, there exists an infinite set whose construction begins with the empty set $\varnothing$ and is recursively generated through the successor operation $x \cup \{x\}$. For example, $A=\{\varnothing ,\{\varnothing \},\{\varnothing ,\{\varnothing \}\},... \}$. This type of set has already been explained in the Axiom of Regularity; it satisfies the multidimensional dialectical logic in the definition of sets (explained using $B=\{b,\{b\}\}$ in the Axiom of Regularity). Moreover, all elements of A can be obtained through this recursive structure. Therefore, A satisfies the Axiom of Constructibility. According to the definition of sets, A is a set.

Adding the Axiom of Constructibility to the ZFC system is compatible with the system itself and does not create contradictions. It makes the exposition of these axioms clearer, more reasonable, more natural, and more rigorous. For example, in the Axiom of Choice, for a family of sets $A=\{Ai \mid i\in I\}$ (where I is any index set), since A is a set, all its elements can be obtained according to its construction. Therefore, according to the first function of the Axiom of Choice, an element can be obtained from each element of A to form a set. If we cannot obtain all elements of A, we would not know how to select elements from infinitely many sets. Without the Axiom of

Constructibility, this would have to be completely attributed to axioms. This actually tells us that the Axiom of Constructibility allows us to extend from finite methods to infinite methods. This extension enables my intuitive derivation of these 9 axioms to naturally evolve into rigorous mathematical expressions.

The derivation of these 9 axioms all used multidimensional dialectical logic, indicating that these axioms are different manifestations of multidimensional dialectical logic (without adding the Axiom of Constructibility). Each axiom embodies the process of opposition and unification. In fact, these 9 axioms are the symbolic (mathematical) expression of multidimensional dialectical logic; the essence of these axioms is multidimensional dialectical logic itself. They completely reproduce the process of dialectical logic through symbolization, so these 9 axioms ultimately embody multidimensional dialectical logic itself. This redefinition of sets elevates sets from static mathematical objects to dialectical philosophical entities, revealing the generative mechanism behind set theory. This not only explains the mathematical rationality of ZFC axioms but also provides them with ontological and epistemological philosophical foundations, achieving the goal of "establishing mathematics on a philosophical basis." ZFC set theory is not only the foundation of mathematics but also the mathematical expression of dialectical logic. This is consistent with the view mentioned in the section "Exploring Philosophy through Mathematics" that "the process of no form transforming into form is necessarily accompanied by mathematical structures." The essence of mathematics is redefined as a dynamic generative process. This connects philosophy and mathematics.

Since we have used no form action theory and dialectical logic to explain all the axioms in ZFC set theory, we have successfully established the foundation of set theory. No form action theory and dialectical logic have become the basis of set theory, and thus the foundation of mathematics. Mathematics is no longer a formal system detached from philosophy, but a direct embodiment of philosophical logic. Furthermore, since philosophy has become the foundation of all axioms in ZFC set theory, these axioms can no longer be called axioms. They are no longer intuitive or

self-evident, but can be derived using no form action theory. Mathematics is no longer a static axiomatic system, but the result of transformation through dialectical processes. Mathematics becomes the symbolic expression of philosophy, and philosophy becomes the intrinsic logic of mathematics.

My approach provides an intuitive explanation for the 9 axioms of ZFC and unifies them under the framework of "dialectical logic." My explanation shows that these 9 axioms can be viewed as a unified dialectical system, coordinated and consistent with each other, with no contradictions found between them. This indicates that these axioms, as a whole, conform to the basic principles of dialectical logic: opposition, negation, and unification. According to Gödel's second incompleteness theorem, within the scope of formal logic, the consistency of ZFC cannot be proven within ZFC itself and must rely on stronger external axioms. However, my approach clearly steps outside traditional formal logic.

Since mathematical operations require the use of formal logic, mathematics is a combined application of dialectical logic and formal logic. This combination is the most typical application of these two types of logic. Gödel's incompleteness theorem actually indicates that using formal logic alone is incomplete. Dialectical logic and formal logic must be unified, and both must be used simultaneously to completely construct mathematical systems. Since the axioms of ZFC have already been uniformly explained using no form action theory and dialectical logic, mathematics will enter an era where the two types of logic are unified. This represents a major transformation in the history of mathematics. Dialectical logic is also a formal logic, so using only formal logic as a standard to prove and derive the consistency of a system has limitations. As argued in the "Dialectical Logic" section, dialectical logic and formal logic are complementary logics, and using only one of them is inadequate.

Gödel's First Incompleteness Theorem states that in any consistent formal system that includes elementary arithmetic, there exists a proposition P that can neither be proven true nor proven false. Strictly speaking, such a proposition appears within the scope of formal logic. According

to the isolation logic I've constructed, proposition P can be set as: Ind (Indeterminate). This way, Gödel's Incompleteness Theorem becomes a completeness theorem. In fact, this is precisely the state we need, because the Ind state is an indeterminate dialectical state. So in this case, if a proposition reaches the Ind dialectical state, it indicates that it requires a theory that transcends formal logic to explain or process it. ZFC set theory is such a formal system, within which there must be propositions like P, and for such propositions, we definitely need to use theories that transcend formal logic for explanation. In the "Isolation Logic" section, the Trolley Problem resulted in an Ind state, and was ultimately resolved using a dialectical approach of negating one choice to obtain another choice.

Proving the Continuum Hypothesis using No Form Action Theory and Dialectical Logic:

Description of the Continuum Hypothesis: In ZFC set theory, there does not exist a cardinality between the countable infinity cardinality (the cardinality of the set of natural numbers) $\aleph_0$ and the continuum cardinality (the cardinality of the set of real numbers) $2^{\aleph_0}$. This is commonly denoted as CH.

(1) Gödel proved in 1938 that CH is consistent relative to the ZFC axiomatic system. This means that within the ZFC axiomatic system, CH cannot be proven false. In other words, CH is consistent with the ZFC axiomatic system and will not lead to contradictions.

Gödel constructed a special universe of sets (L), called the "constructible universe." In (L), all sets can be generated from the "empty set" through a recursive construction method.

Since (L) is a model of ZFC (satisfying all ZFC axioms), and CH is true in (L), CH cannot contradict ZFC. Therefore, CH cannot be proven false within ZFC, otherwise the (L) model would be inconsistent.

Gödel's steps for constructing the set universe (L) (this is not a detailed mathematical proof, just a demonstration of the steps):

Step 1: Construct the set of natural numbers

Starting with $L_0 = \emptyset$:

$L_1 = \{\emptyset\}$ (0),
$L_2 = \{\emptyset, \{\emptyset\}\}$ (0, 1),
$L_3 = \{\emptyset, \{\emptyset\}, \{\emptyset, \{\emptyset\}\}\}$ (0, 1, 2), ...
to
$L_\omega = \bigcup_{n<\omega} L_n = \{\emptyset, \{\emptyset\}, \{\emptyset, \{\emptyset\}\}, ...\}$:
Contains all natural numbers (von Neumann ordinals), with cardinality $\aleph_0$ (countable infinity).

Step 2: Begin constructing constructible subsets of $P(\omega)$
$L_{\omega+1} = \mathrm{Def}(L_\omega)$:
Includes all definable subsets on L_ω, such as the "set of even numbers" $\{0, 2, 4, ...\}$.
Does not include non-constructible subsets of $P(\omega)$ (such as random real numbers).
Cardinality remains $\aleph_0$ (countable), but begins building the foundation of $P(\omega)$.

Step 3: Complete the construction of $P(\omega)$
$L_{\omega_1} = \bigcup_{\alpha<\omega_1} L_\alpha$:
ω_1 is the first uncountable ordinal, L_{ω_1} contains all constructible subsets of $P(\omega)$ in (L).
In $V = L$, $P(\omega) = \{X \subseteq \omega | X \text{ is definable on } L\}$.
Cardinality calculation:
Each $X \in P(\omega)$ is defined by an ordinal $\alpha < \omega_1$ ($|\omega_1| = \aleph_1$) and a countable formula,
$|L_{\omega_1}| = |\omega_1| \cdot \aleph_0 = \aleph_1$.
$V = L$ excludes non-constructible subsets (such as models where $2^{\aleph_0} > \aleph_1$),
and $2^{\aleph_0} \geq \aleph_1$ (Cantor's theorem), therefore $2^{\aleph_0} = \aleph_1$ (CH).

(2) In 1963, Paul Cohen proved through the Forcing method that the Continuum Hypothesis (CH) also cannot be proven true within the ZFC axiom system.

Step 1: Choose the Initial Model
Take a countable transitive model ((M)), satisfying ZFC, containing ω (where $|\omega| = \aleph_0$) and ω_1^M (where $|\omega_1^M| = \aleph_1^M$).

Step 2: Define Forcing Conditions
Define $P = \{p \mid p: \omega \times \omega_2^M \to \{0, 1\}, \mathrm{dom}(p) \text{ finite}\}$:

- ((p)) is a finite partial function, and ω_2^M is $\aleph_2^M$ in ((M)).
- $p \leq q$ if $q \subseteq p$.

Step 3: Introduce a Generic Set ((G))
$G \subseteq P$ is a generic filter, intersecting with every dense subset ((D)) in ((M)).
Define:
$f_G^\alpha: \omega \to \{0, 1\}$ (for $\alpha < \omega_2^M$):
$f_G^\alpha(n) = 1$ if there exists $p \in G$ such that $p(n, \alpha) = 1$.

Step 4: Extend the Model ((M[G]))
((M[G])) is the extension model of ((M)) with ((G)) added, satisfying ZFC.
Cardinalities:

- $|\omega| = \aleph_0$, $|\omega_1^M| = \aleph_1^{M[G]}$.
- $|P(\omega)| \geq |\omega_2^M| = \aleph_2^{M[G]} > \aleph_1^{M[G]}$.
  Therefore, $2^{\aleph_0} > \aleph_1$, and CH is false.

Step 5: Verify ZFC Consistency
((M[G])) satisfies ZFC. If ZFC is consistent, then CH cannot be proven in ZFC.

Thus, CH can neither be proven true nor proven false, which is the dialectical state Ind.

From the perspective of formal logic, Cohen's proof is without issue. However, from the perspective of no form action theory, Cohen's proof has problems. In his proof, Cohen assumes the existence of (M) and (G) without constructing specific elements of (M[G]), which does not satisfy my definition of sets. Sets must be constructible, just as Gödel did in his proof. Therefore, Cohen's proof is problematic.

The essence of proof is to satisfy identity, whether it's the identity of formal logic, dialectical logic, or no form action theory. In fact, the identities of both logical systems belong to the identity of no form action theory, so essentially, proof must satisfy the identity of no form action theory. This actually expands the scope of mathematical proof, no longer limited to the identity of formal logic. Proof requires not only formal derivation but also dialectical unification and constructive manifestation. This perfectly embodies the three no form actions that proof possesses: formal derivation corresponds to static isolation action, dialectical unification corresponds to dynamic motive force action, and constructive manifestation corresponds to intuitive manifestation action. In other words, a proof must simultaneously satisfy these three identities; lacking any one of them is insufficient. In traditional formal logic proofs, people use experience (for example, through constructing axioms) to ensure that the identity of dialectical logic and the identity of no form action theory are satisfied in most cases. However, when it

comes to the most fundamental field of mathematics—set theory—formal logic clearly exposes its inadequacies.

If the constructibility axiom is added to the ZFC system, then Gödel's proof has already proven CH. According to Gödel's proof, the set he constructed satisfies the Axiom of Constructibility (satisfying the identity of no form action theory), and he exhausted all constructible sets. Therefore, there does not exist a set between natural numbers and real numbers with cardinality between them. His proof showed that CH and ZFC are not contradictory, satisfying the identity of formal logic. Moreover, his construction satisfies ZFC, and since the axioms of ZFC satisfy multidimensional dialectical logic, his construction satisfies the identity of dialectical logic. Thus, Gödel's proof satisfies all identities, and therefore ZFC+C along with Gödel's proof has already proven CH. From the perspective of no form action theory, ZFC becomes complete only when it becomes ZFC+C (fully satisfying no form action theory). The reason CH cannot be proven is because ZFC lacks the Axiom of Constructibility.

For mathematical proofs, within a consistent formal system that includes elementary arithmetic, Gödel's incompleteness theorem has already proven that there are propositions that cannot be determined as true or false within the scope of formal logic. For such propositions, if they are non-contradictory within this system—that is, they satisfy the identity of formal logic—then we need to see if they satisfy the identity of dialectical logic. If they do, we then examine whether they satisfy the identity of no form action theory. If they satisfy all three, then the proposition is correct.

4. Explore in detail

4.1. Consciousness

As the no form action theory was gradually established and unfolded in the previous sections, the mystery of consciousness was also gradually unveiled. This section provides a more detailed and specific discussion of consciousness.

The Detection and Emergence of Consciousness

Traditional thinking suggests that there is a function or region in the human brain responsible for the manifestation of consciousness. This is impossible because if such a thing A existed, we could then ask what causes A to manifest consciousness. The answer would be a more fundamental function B. We could still continue to ask what gives B this function. This line of questioning leads to infinite regression. Unless, in the continuous regression of questioning, we encounter a no form thing that has the action of manifestation, which manifests consciousness. As a no form manifestation, it would be the ultimate answer to the essence of consciousness, because manifestation has no form and can no longer be questioned. The manifestation action is to manifest form. In other words, it is impossible to attribute the ultimate essence of consciousness to a thing with form; consciousness can only be the result of no form action.

To be precise,consciousness is a world dominated by manifestation. Because consciousness manifests form, the thing that can manifest form itself cannot possibly be form. Therefore, consciousness is a "no form" action, which is the essence of consciousness. Traditional research methods on consciousness have fallen into a "form trap". People analyze brain states, neural activities, and cognitive functions (all "forms") in an attempt to explain consciousness(This is not to deny the value of such research). However, they miss the crucial point: consciousness itself is not a "form", but an action that makes "form" manifest. So only by understanding what "no form" is can we truly understand and explain consciousness.

Local or partial theories are unlikely to fully unlock the mysteries of consciousness because consciousness can understand and involve different aspects of the world. Consciousness itself is an extremely complex and multidimensional phenomenon that involves not only individual cognitive processes but also the structure of the world, human free choice, and the relationship between humans and the world, as well as complex concepts such as being and freedom. Therefore, only within a complete philosophical system can we better explain and clarify the nature of consciousness. Any attempt to understand it requires a comprehensive philosophical

system that can explain various aspects of the world, contain these concepts, and clarify the relationships between them. Thus, only by placing consciousness within a complete philosophical system can we truly unlock its secrets, and the no form action theory accomplishes this. By connecting consciousness, being, freedom, transparency, isolation, motive force, and manifestation, the no form action theory achieves an understanding of the nature of consciousness within its comprehensive framework.

According to the no form action theory, consciousness is a state where things reach a certain degree of transparency, thus allowing their essence to manifest directly. This perspective is clear and well-grounded. This view differs significantly from popular emergence theories of consciousness. Emergence theories typically consider consciousness as a phenomenon that spontaneously emerges at certain levels of organization or complexity in complex systems (such as brain neural activity). Emergence theories tend toward mysteriousness of consciousness: while they emphasize complexity, they do not provide specific causes or mechanisms for the generation of consciousness, giving a sense of "mystery." They often avoid the fundamental question of how consciousness "jumps" from unconscious to conscious states. Emergence theories lack a clear transformation mechanism: they do not specifically explain when, how, and why consciousness emerges, making the process of consciousness formation appear vague and mysterious.

In contrast, the no form action theory clearly explains how consciousness manifests through the mutual transformation of no form actions, emphasizing the transparency process of isolation, motive force, and manifestation. In other words, the coherent transformation of the three no form actions is the cause of consciousness emergence. This places conscious and unconscious processes within different ranges of the same "transparency." The difference is gradual rather than sudden and mysterious. This explanation not only reveals the process of consciousness generation but also removes the mystical elements, making the formation of consciousness more

logical and comprehensible. By linking consciousness with the measurable concept of transparency, the theory opens up the possibility for empirical testing of consciousness.

We cannot directly access consciousness, but based on no form united transformation, we can determine whether consciousness has emerged or how it emerges. According to no form united transformation, when we know that an isolation transforms into motive force, and if this transformed motive force does not manifest immediately but manifests in some way after a period of time, then this period of non-manifestation is the manifestation of consciousness. This period cannot be captured by the external world, as if it has disappeared for a time.

During this period, the things becomes so transparent that it cannot provide feedback to other things, thus directly and openly manifesting itself as consciousness. This period of non-manifestation marks the state of consciousness, during which consciousness exists as an internal manifestation, unaffected by external influences. After this period, this non-manifested motive force may transform into memory, emotion, or other things and become manifest. The same applies to motive force transforming into isolation. In other words, the manifestation of consciousness corresponds to the period of non-manifestation of "motive force" or "isolation" during the process of no form united transformation.

Thus, we have theoretically discovered the way consciousness emerges through no form united transformation. This can also resolve the inherent problems in various materialist theories that attempt to locate consciousness in material objects such as the brain and nerve cells. These theories all require an intermediary that needs further explanation. The solution for the emergence of consciousness provided by the no form action theory no longer requires any intermediary. Whenever there is an intermediary, it leads to the predicament of infinite regression. The solution to consciousness provided by the no form action theory is logically continuous, requiring no intermediary and avoiding infinite regression.

Thus, we can determine whether consciousness has emerged in the human brain by examining whether isolation or motive force has "disappeared" for a period of time. This approach can

capture the existence of consciousness from a temporal perspective, as traditional external detection methods cannot capture this implicit manifestation that produces no feedback. Although we cannot obtain the direct manifestation of consciousness, this provides a theoretical method, basis, and feasibility for detecting the emergence of consciousness. The main advantage of this theoretical method is that it can detect consciousness even without external manifestations. This can be used to evaluate consciousness in animals or other entities that show signs of consciousness but cannot be directly observed. It can also investigate consciousness in states of sleep, coma, or other conditions where external manifestations are minimal or ambiguous.

According to no form united transformation, we can also "create" consciousness by making things (isolation or motive force) transparent to the point where they cannot provide feedback to other things. This means that theoretically, if we can control how things manifest, that is, reduce their form and make them sufficiently transparent, consciousness will naturally emerge. This provides a standard for the emergence of consciousness: sufficient transparency of "isolation" or "motive force." "Creating" consciousness does not necessarily mean obtaining direct manifestation of consciousness. In fact, nature has already evolved human consciousness through the path of making things transparent: first evolving living organisms through interactions of matter, then evolving animals with brains through interactions between organisms and nature, and finally evolving humans with consciousness. This process occurred through continuously simplifying and making transparent certain parts of biological bodies, gradually evolving animal brains, and then further simplifying and making transparent some forms of the brain (this does not mean simplification of the nervous system; on the contrary, the nervous system becomes more complex as it evolves. This is similar to computers - computer screens become clearer while computers become more complex), thereby making human consciousness increasingly transparent and clear. This can also be observed in human growth and development. When people are young, their visual and auditory consciousness is not very clear. As people gradually develop and grow, their visual and auditory consciousness becomes progressively clearer. This

indicates that consciousness is not some mysterious phenomenon, but rather the state when things' forms are reduced to sufficient transparency.

When isolation or motive force "disappears" during the period when consciousness emerges, the disappeared isolation (or motive force) can autonomously transform with other isolations and motive forces within consciousness to generate feelings, emotions, imagination, thinking, and so on. Thus, a manifested world of consciousness is formed. This process demonstrates the manifestation characteristics of the conscious world, namely that the transformations within consciousness do not depend on external feedback. This is why consciousness can form an independent, subjective world of manifestation. Some isolations or motive forces within consciousness can transform into feedback-capable isolation or motive force, becoming memories or driving bodily actions, thereby interacting with the body. For example, when reaching a definite answer through thinking or strengthening a belief, the isolation action in consciousness increases. This isolation action then transforms into motive force action, which also strengthens. When the motive force action strengthens to a certain degree, this enhanced motive force action can generate feedback or effects on things outside consciousness, thus transmitting signals from within consciousness to things outside it. In other words, this enhanced motive force will feedback to the human body, thereby driving the body to react or take action (triggering actions, producing emotional changes, etc.).

The manifested world of consciousness and the external world interact bidirectionally. Within consciousness, isolation, manifestation, and motive force can autonomously transform and generate subjective experiences (such as emotions and imagination). These subjective experiences can transform into memories or drive bodily actions, forming interactions with the external world. Conversely, isolation or motive force from the external world can enter consciousness through perception and other forms, triggering new manifestation processes. Although the world of consciousness possesses independence and subjectivity, its interaction with the external world is achieved through no form united transformation. This transformation

serves both as response of internal manifestation and as conscious participation in the external world. This resolves the mind-body problem, avoiding the traps of both dualism and reductionism. This solution to the mind-body problem is logically continuous. This approach not only reveals the autonomy and subjectivity of consciousness but also achieves unity between consciousness and body, internal and external, through the mechanism of no form transformation, providing a coherent and comprehensive theoretical framework for solving the mind-body problem. This essentially unifies the world of consciousness and the physical world through no form action theory, eliminating the gap between them.

The subconscious active in the human brain consists of numerous psychological activities involving the mutual transformations between the three no form actions (isolation, motive force, manifestation) where isolation and motive force have not "disappeared." These transformations exist in a state of non-conscious manifestation below the level of human cognition. Once isolation or motive force becomes transparent to the point where it cannot provide feedback to other external things, the subconscious transforms into manifested consciousness. Within the framework of no form action theory, these subconscious activities do not need to immediately manifest as conscious awareness. They can remain actively working in the background, influencing psychological phenomena such as cognition, emotions, and behavior, and driving their development. This provides a specific mechanism for how subconscious activities influence our conscious thoughts, feelings, and behaviors. In other words, the subconscious can be understood as continuous no form action transformations that have not yet reached manifestation, while consciousness is the state that directly manifests when certain no form actions achieve a sufficient degree of transparency through transformation and no longer provide feedback to the external world. This reveals that the formation of consciousness is not a simple linear process, but rather a complex mutual transformation between no form actions. The existence of the subconscious implies that most psychological activities actually occur in a non-manifested state, while the emergence of consciousness requires specific conditions - namely, isolation or motive force reaching a sufficiently transparent state. This effectively explains why most psychological

activities occur at the subconscious level, yet we cannot directly perceive them. It also explains why the subconscious influences manifested consciousness, even though we may not understand or be aware of how or why.

The key to transforming subconscious into manifested consciousness lies in isolation or motive force reaching sufficient transparency. This can be achieved in multiple ways, for example:

(1) External Stimuli Triggering Associations

This method emphasizes the activating effect of the external environment on the subconscious. External stimuli, acting as motive force, cause certain isolations in the subconscious to manifest and emerge into consciousness. For instance, a sound, smell, or sight might trigger associations with past experiences, where this connection promotes the transformation of the subconscious through external stimulation.

(2) Mental Relaxation, Eliminating Current Consciousness

By relaxing mentally and reducing current conscious activity, more opportunities for manifestation are provided to the no form actions in the subconscious. This is equivalent to weakening current manifested consciousness, allowing subconscious activities' motive force and isolation to naturally manifest through no form united transformation. This explains why meditation, quiet sitting, and other relaxation practices can promote the manifestation of subconscious content.

(3) Strengthening Consciousness Through Training

Training psychological or behavioral patterns is a purposeful transformation method where, through continuous repetition and reinforcement, initially vague subconscious content gradually becomes clear. This method corresponds to the continuous strengthening of motive force action, ultimately leading to isolation or motive force in the subconscious reaching sufficient transparency and manifesting as clear consciousness and viewpoints.

(4) Specific Scenarios Triggering Emotions and Thoughts

Specific scenarios or events can serve as a special form of isolation, bringing subconscious content into manifested consciousness by triggering latent emotions or memories. For example, returning to a place where significant events once occurred might unconsciously evoke emotions or thoughts from that time, causing these feelings to emerge from the subconscious into manifested consciousness.

(5) Learning or Thinking Leading to Clear Cognition

Learning or deep thinking can transform vague concepts or thoughts into clear ones. This approach emphasizes the clarification of isolation action. Through deep thinking or acquiring new knowledge, vague concepts in the subconscious are transformed through the interaction of motive force, isolation, and manifestation, ultimately achieving clear manifestation.

(6) Extreme Emotional Events Triggering the Subconscious

Extreme emotional events, acting as intense motive force, can suddenly activate repressed emotions or thoughts from the subconscious. In these situations, the isolation and motive force in the subconscious, driven by extreme emotions, rapidly reach a state of transparency and transform into manifested consciousness, expressing themselves as sudden behavioral or verbal responses.

(7) Self-reflection and Introspection

Through conscious self-reflection, people can actively explore deep inner motivations, needs, and emotions. This approach emphasizes human agency in performing no form action transformations through introspection. Introspection is not only further understanding of manifested consciousness but also an exploration of subconscious content, bringing potential content into manifestation and helping individuals better understand themselves.

This theory provides a new perspective on how to influence the transformation from subconscious to consciousness. By studying how to affect the transparency of no form actions, we can discover ways to enhance consciousness. For example, through certain psychological training or techniques, we can reduce the external forms of isolation or motive force, making them more transparent, thereby accelerating the transformation of subconscious content into consciousness. This could open up new research directions in fields such as psychology and cognitive science.

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

(1) Intuition and insight can be viewed as "briefly touching" that "transparent" "threshold" in subconscious processes, providing us moments of understanding even when we are not fully aware of the underlying processes involved.

Intuition: Momentary "Transparency"

Intuition is a brief perception of subconscious activity because it touches the edge of manifestation - it is just a moment when isolation and motive force achieve partial transparency. Although we are not fully conscious of the entire logic or background in that moment, we receive a brief "flash" from the subconscious into manifested consciousness. This "flash" provides the feeling of intuition, as if we suddenly understand something, even though we may not be able to explain the underlying reasons in detail. This phenomenon explains why intuition is often vague - it doesn't always fully integrate into manifested consciousness but only provides a sense of direction.

Insight: Deeper "Transparency"

Compared to intuition, insight represents a deeper penetration. When the interactions between isolation and motive force become further transparent, reaching a state of complete manifestation, information from the subconscious is fully transformed into manifested consciousness. This

transformation process usually accompanies sudden clarity and understanding, what we call enlightenment. Enlightenment is a form of subconscious breakthrough into manifested consciousness after a period of processing and incubation. This process reveals why insight often comes quickly and has a strong sense of "suddenness," as it marks the completion of a full transformation and transparency process.

Therefore, for innovative thinking, the subconscious is critically important as it is the source of inspiration, insight, and intuition. The subconscious integrates and processes information while consciousness remains "unaware," achieving certain results naturally without direct conscious control. Thus, for inspiration and innovation to occur, efforts beyond consciousness become very important. Maintaining correct thinking habits and behavioral habits in our daily lives helps establish a positive psychological environment, which in turn helps the subconscious operate healthily. Our honest and sincere attitudes towards people and things can also make the subconscious become "honest and sincere." "Honesty and sincerity" help promote the transparency of the subconscious, and transparency is crucial for acquiring the true essence of things because it embodies the authentic nature of things' existence without decoration or dilution. This means that such sincerity and honesty not only create a harmonious state of consciousness, promoting balanced interactions between motive force, isolation, and manifestation, but also transmit an "honest form" to the subconscious, allowing the essence of things to manifest naturally. Conversely, if we remain in states of negative emotions, bad habits, or self-deception for long periods, the subconscious may produce misleading results, which can interfere with our innovative capabilities. Our daily mindset and behavior directly affect the thinking materials of the subconscious and the quality of innovation.

The subconscious part of innovative thinking is usually spontaneous, and to stimulate the innovative potential of the subconscious, we need to go beyond purely conscious efforts. Maintaining a positive attitude towards life, creating a good mental state, cultivating diverse interests and hobbies, and experiencing different cultures and environments can all enrich the

subconscious repository of materials, allowing it to naturally generate inspiration at appropriate times. Maintaining an open mindset makes us willing to accept new things and perspectives, thereby stimulating the subconscious processing and association of different information. Meanwhile, intermittent relaxation and self-adjustment (such as meditation and rest) are also extremely important for the healthy operation of the subconscious.

The "good" in philosophy is typically associated with behaviors and ideas that align with moral principles and true intentions. Good behaviors are harmonious and transparent, thus they do not create internal conflicts or contradictions. Good behaviors and ideas help create a positive psychological environment at the subconscious level, facilitating the healthy operation of the subconscious. We can see that "goodness" can be connected with essence. Good behaviors and ideas can ensure that transparent inspiration emerges from the subconscious, enabling us to see the essence of things. Good behavior is not merely a moral requirement or a simple ethical concept; it is also key to accessing essence and gaining profound understanding. Goodness not only avoids internal conflict and maintains a clear and stable psychological environment but also helps people approach truth with an open mindset. When a person remains in a state of negative emotions, malevolent behavior, or inconsistency for an extended period, the subconscious often becomes "turbid," greatly diminishing their capacity for innovation, insight, and understanding of essence.

Conversely, as our understanding of the world and the essence of reality deepens, our understanding of goodness itself evolves, and the standards and content of goodness develop and elevate accordingly. This new understanding of goodness then guides us towards deeper levels of wisdom. Thus, a positive cycle forms that promotes consciousness awakening and the growth of wisdom.

For a group, when everyone follows transparent rules and treats others with honesty, sincerity, and kindness, this creates the fundamental environment and key conditions for the group's creativity. An honest, friendly, and transparent group environment helps each member maintain

psychological openness and a sense of security. This state enables the subconscious to freely process information and generate new ideas. If the group is filled with suspicion and distrust, individuals' subconscious minds may be affected by negative emotions, thereby hindering the flow of creativity.

My conclusion is: The transparency of human environment and human behavior indeed influences the transparency of consciousness (that is, the generation of clear consciousness).

Understanding

Human understanding is a form of manifestation of consciousness that possesses clarity and certainty. Let's examine the characteristics of this type of consciousness.

We know that humans can use thinking to understand things, which is cognitive understanding. According to no form action theory, cognitive understanding can be seen as a process of gradually making things transparent through thinking activities. When something becomes clearly manifested, its form has been sufficiently simplified and made transparent to be directly grasped in consciousness. The clarity of human thinking embodies the result of form simplification. When faced with complex phenomena, people always use concepts to think about and understand problems. "Concepts" play an important "isolation action" in the process of understanding, breaking down complex phenomena into relatively simple, independent units. Concepts allow complex phenomena and processes to manifest in consciousness in a simpler and more abstract way, thereby achieving understanding of complex reality. This is key to how human thinking can process and master vast amounts of information. Using concepts as basic units to discover patterns in various phenomena is actually a way of simplifying and making transparent the forms of phenomena and processes. Furthermore, finding relationships between concepts helps understand them more clearly, which is gradually determining the essence of concepts. In other words, the ultimate result of gradually clarifying concepts is to manifest the essence of things (that is, clear form).

Human cognitive understanding can be divided into understanding of motive force concepts, understanding of isolation concepts, and understanding of manifestation concepts.

The process of logical reasoning and mathematical theorem proving are examples of understanding of motive force concepts. The process of proving mathematical theorems uses simplified abstract mathematical symbols to replace actual things to clearly express various causal relationships. Understanding of motive force concepts is the clear grasp of causal relationships and evolutionary processes of things. This is the understanding of the motive force relationships between concepts.

Understanding of isolation concepts is the understanding of structural relationships between concepts, such as "A is B" relationships. Through isolation action, we can extract different concepts from complex phenomena, distinguish them, and define their relationships. This process is essentially a gradual clarification and revelation of the essence of things. Understanding of isolation concepts helps us classify things, clarify their definitions and properties, and establish clear boundaries between concepts through explicit relationships. By clarifying the boundaries between concepts, isolation action enables us to determine the nature of things and form a structural understanding of reality.

Additionally, there should be understanding of manifestation concepts, which is the third type of cognitive understanding. Understanding of motive force concepts mainly focuses on the dynamic interactions and causal relationships between concepts, understanding of isolation concepts mainly focuses on distinguishing different concepts, while understanding of manifestation concepts unifies various concepts into one concept, forming an understanding of identity. These three types of understanding correspond to the three characteristics of no form actions: change (characteristic of motive force), distinction (characteristic of isolation), and identity (characteristic of manifestation).

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

(1) The transformation from understanding of motive force concepts to understanding of isolation concepts requires understanding of manifestation concepts

Understanding of motive force concepts emphasizes the evolution and change of concepts, but to clearly understand these changes and break them down into independent steps, we need understanding of manifestation concepts to unify these changes within a higher-level framework. Through manifestation action, these changes reveal their intrinsic logical relationships as a whole, enabling thought to clearly distinguish the independence of each evolutionary stage and to understand the various elements of motive force concepts in isolation.

Example: In mathematical theorem proving, only by clarifying the global structure of the proof through manifestation action can we distinguish the independent significance of each step within this framework.

(2) The transformation from understanding of motive force concepts to understanding of manifestation concepts requires understanding of isolation concepts

When we try to understand the overall unity of things from a process of change, we must first clearly identify different elements and relationships through understanding of isolation concepts. Only after distinguishing the various components of concepts can we reunify them in understanding of manifestation concepts to form a comprehensive understanding of the change process.

Example: In solving complex physics problems, we first isolate different elements like forces, energy, and variables, before unifying these elements in a complete physical model to form a global understanding.

(3) The transformation from understanding of isolation concepts to understanding of motive force concepts requires understanding of manifestation concepts

When we clearly distinguish different concepts through isolation action, we must unify these differentiated elements within the same framework through understanding of manifestation

concepts before these elements can interact and drive conceptual change. At this point, understanding of manifestation concepts helps us see the integrity of the entire conceptual structure, while understanding of motive force concepts helps us understand the causal relationships and evolutionary processes between these elements.

Example: In philosophical logical reasoning, first clarify the logical framework through manifestation action, then distinguish different premises and conclusions within it, and finally drive the evolution of reasoning.

(4) The transformation from understanding of isolation concepts to understanding of manifestation concepts requires understanding of motive force concepts

After we distinguish different concepts, the relationships between these independent concepts are not always obvious. To form a unified understanding of these concepts, we first need to derive and clarify the interactions and evolution between these concepts through understanding of motive force concepts, ultimately integrating these different concepts into a larger whole in understanding of manifestation concepts.

Example: In a complex system, after distinguishing different modules or parts, understanding of motive force concepts helps us understand their interactions, finally forming a unified understanding of the entire system through manifestation action.

(5) The transformation from understanding of manifestation concepts to understanding of motive force concepts requires understanding of isolation concepts

When we start from understanding of manifestation concepts and see the overall unity of things, if we want to drive changes in the concepts within, we first need to clarify different elements or levels through understanding of isolation concepts. Through this distinction, we can promote interactions between these elements, ultimately generating changes or new chains of reasoning in motive force concepts.

Example: In a philosophical system, after first seeing the overall conceptual unity, through isolating specific concepts, we can drive changes in certain parts to form new inferences or theoretical developments.

(6) The transformation from understanding of manifestation concepts to understanding of isolation concepts requires understanding of motive force concepts

When we understand the overall unity of things through manifestation action, if we want to distinguish specific parts within it, we first need to use understanding of motive force concepts to drive our deeper understanding of causal chains or logical relationships between different parts. Only after understanding the dynamic nature of these relationships can we use isolation action to separate different parts and make clear distinctions.

Example: In complex social theory, after understanding the overall social structure through manifestation, we need to understand interactions between different social groups through motive force relationships before we can clearly distinguish these groups.

By clarifying that these three types of understanding can constitute a no form integrated transformation, the mutual relationships between these three "understandings" are clearly presented. Their relationships are interdependent and indivisible. Their transformations also emphasize the irreducibility of each type of understanding to the others. Although interdependent, they are not merely different aspects of the same thing, but different modes of interacting with reality. They cannot fully explain or understand each other because each provides a unique perspective. This reflects the irreducibility of the three no form actions themselves. The ability to clearly understand specific "things" requires consciousness to simultaneously use all three types of understanding to achieve transparency. This actually provides concrete pathways for our comprehensive understanding of something. Other cognitive theories usually struggle to capture this degree of interconnectedness. They may describe different cognitive processes, but they often fail to explain the fundamental principles that connect them and make them function as a unified whole.

The ultimate purpose of these three different types of understanding is to manifest the essence of things. However, even when things are simplified into understandable concepts, some relationships between things can be quite complex, and correspondingly, the causal relationships and evolutionary processes between these concepts can become quite complicated. For increasingly complex situations, their forms also become more complex, becoming less transparent, with clarity diminishing accordingly, making them increasingly difficult to understand. This is because more complex relationships require handling more forms and their interactions, requiring greater motive force for transformation and isolation. As complexity increases, understanding this complexity requires more transformations between no form actions, consuming more energy, thus weakening our consciousness's ability to "keep up" or make everything transparent enough to produce understanding. For overly complex causal relationships and evolutionary processes, we humans also struggle to grasp clarity. For example, in mathematical theorem proofs, we must consume more energy to clearly understand the proof process. Complex concepts similarly require more energy to achieve clear understanding. For instance, philosophical concepts like being, freedom, self, and so on.

In the previous sections, I have already discussed that self-identity is the manifestation of the intrinsic identity of no form. For example, "A is A" is the manifestation of self-identity. In fact, the human self is also a manifestation of self-identity. This kind of identity of the self is a true identity (truly possessing the three no form actions), while "A is A" is an identity in the world of language, lacking real motive force action and manifestation action - it is a kind of "simulated" identity. This is because the world of language is a "pure" world of isolation. However, understanding the identity of "A is A" can help us understand the identity of the self.

Let's examine the "self." For the self, all things in consciousness belong to the "self" and consciousness is the self's consciousness. While all things in consciousness belong to consciousness, therefore, the self also belongs to consciousness. The self is not only the content within consciousness but also the bearer of consciousness, and vice versa, reflecting the

interdependent relationship between consciousness and self. Thus, consciousness and self are entities of the same level, two aspects of the same thing. We know that the essence of consciousness is manifestation, which means both consciousness and self are no form (since self (or consciousness) is no form, how can the self have content? Isn't this contradictory?). Consciousness is the manifestation aspect of no form, while the self can be explored from multiple angles. Given this, we can use the method of no form to explain them and their relationship (just as we analyzed no form in the section "viewing no form from the perspective of form").

Viewing from the perspective of manifestation to form, we see the essential nature of the self (self-identity); from the perspective of motive force to form, the self possesses subjectivity; from the perspective of isolation to form, the self possesses substantiality. That is: the manifesting self, the motive force self, and the isolating self. From the perspective of form to transparency, the self is openness, revealing its essential identity and becoming transparent. From the perspective of form to freedom, the self is cause, possessing freedom with motive force. From the perspective of form to being, the self is basis, also its own basis, possessing independent existence.

Viewing no form from the perspective of form:

(1) The self is the basis of all conscious content, meaning all conscious content belongs to the self.

(2) The self is also the cause of all consciousness, all conscious content is produced by the self.

(3) The self possesses openness.

Viewing form from the perspective of no form:

(1) The self is substance, enabling us to say "what I am";

(2) The self is also subject, enabling us to say "what I do";

(3) The essence of self is "self-identity," which is private.

We can see that from these two opposite perspectives, we obtain opposite expressions of the "self." Using the core viewpoints of no form action theory, I have obtained six basic characteristics of the self, demonstrating that the no form action theory is quite effective.

At the same time, we can see that while "A is A" expresses no form, this expression itself has form, being expressed through symbols that have form. Similarly, we can consider that while the human self is no form, the expression of self has form, and this form is transparent to consciousness. It is precisely because the form of self-expression is transparent to consciousness that consciousness can see the manifestation of self-identity without being concealed by the form of expression itself. This transparency enables consciousness to reflect upon itself, ensuring the manifestation of self as subject and confirming the existence of self-identity. This explains why the self as no form can be manifested. In other words, the "self" is consciousness becoming aware of the manifestation of its own self-identity. Simply put: consciousness possessing self-identity is the self. Through the expression of identity in "A is A," the self is able to manifest concretely in consciousness, thereby ensuring consciousness's grasp of its own self-identity. This process makes consciousness not merely a flowing phenomenon but also an existence that can be fixed and known. The self is not only the content of consciousness but also the form of expression of consciousness itself. This process enables consciousness to achieve the transition from no form to having form, making the self a recognizable and concrete existence within consciousness.

For the self as subject, it can be expressed as: what I do. For the self as substance, it can be expressed as: what I am. For the essential self, it can be expressed as: I am I, which is also the type of identity like "A is A," meaning that essentially, the self is also linguistic. However, due to the existence of the three real no form actions, our consciousness can directly manifest "I am I" (that is, the self), but cannot manifest other "A is A" relationships - it can only manifest the understanding of "A is A" as linguistic symbols. Essentially, the self is not merely a no form

concept; it also achieves real manifestation through linguisticality. Only the self as "self-identity" can truly manifest because it is real no form. Other linguistic "A is A" expressions are merely simulations of linguistic symbols. This is the relationship and distinction between the self and "A is A." This highlights the uniqueness of the self: the self is the only instance where "A is A" can truly manifest. In other words, the self is essentially both linguistic and a real substance and subject. This dual attribute gives the self a unique position in human experience, being both linguistically structured and directly, truly manifested. This makes the self a unique manifestation in consciousness that is both conceptual and real. This relationship between the self and symbolic structure both explains the limits of language and shows the self as a unique bridge between language and real manifestation.

Thus, for a person, any concept is a concept of the self, formed through the self, understood and grasped by the self, and usable by the self. The self, as the center of the conceptual system, is not only the source of all concepts but also their ultimate convergence point. Every concept is understood, grasped, and operated through the self, making the self a true subject in cognitive activities. In fact, to be precise, "the content of the self" should be the content produced by the self, grasped by the self, and operated by the self. Therefore, only when the self combines with these actions does it truly acquire formality, thereby possessing subjectivity, substantiality, and essentiality, enabling expressions like: "what I do," "what I am," "what is the content of the self," "I am I," and so on. This is the action that occurs only when no form self combines with form (the combination of no form and form produces the three no form actions), which aligns with the basic viewpoint of no form action theory. This resolves the contradiction: how can the self as no form possess content as form? The same applies to consciousness as no form. This operational model demonstrates how no form can generate and manifest content through combination with form while maintaining its own independent identity and continuity.

4.2. Self(in progress, please wait!)

4.3. Freedom(in progress, please wait!)