(1) The relationship of motive force

The motive force relationship of no form action means that the three no form actions are mutually transformable. Since the transformation of one no form action into another must involve the participation of the third no form action in order to embody the absolute identity of no form, the specific transformations among the three no form actions are as follows:

1) When manifestation action transforms into isolation action, the participation of motive force action is required.

2) When manifestation action transforms into motive force action, the participation of isolation action is required.

3) When isolation action transforms into motive force action, the participation of manifestation action is required.

4) When isolation action transforms into manifestation action, the participation of motive force action is required.

5) When motive force action transforms into isolation action, the participation of manifestation action is required.

6) When motive force action transforms into manifestation action, the participation of isolation action is required.

In other words, any transformation among these three no form actions is not a direct binary process, but a united, triadic process. This kind of united transformation among the three no form actions is called 'no form united transformation'. In fact, the previous subsections have already made use of this no form united transformation. This mechanism of united transformation embodies the intrinsic, indivisible connection among the three no form actions. It clarifies the mode of transformation among them, enhancing the logical coherence and operability of the theory. The third no form action can provide the motive force, the ground, or the condition for the transformation, as it plays different roles in different transformations.

There is a special case of this no form united transformation. For example, let's say there are three things (a, b, c), which may or may not be the same thing. Let A represent the manifestation action of 'a', B the isolation action of 'b', and C the motive force action of 'c'. They can be mutually transformed, but for A to transform into B, it does not necessarily require the motive force action C; rather, it might require a motive force action D, which is not among the three. Of course, we are interested in another case: where C and D are the same, meaning that 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 an "integrated transformation of no form action" among A, B, and C, or for short, A, B, and C are (or constitute) a 'no form integrated transformation'.

That is to say, to determine whether A, B, and C constitute a no form integrated transformation, they must simultaneously satisfy the following six no form united transformations: A transforms into B requiring C; A transforms into C requiring B; B transforms into C requiring A; B transforms into A requiring C; C transforms into A requiring B; and C transforms into B requiring A.

No form united transformation is the most fundamental mode of transformation among the three no form actions. It embodies the identity among them. No form integrated transformation is a special case, referring to the direct, mutual united transformation among the three actions A, B, and C. This indicates that the three actions of no form not only transform into one another based on the principle of identity, but in the process of a no form integrated transformation, they can also directly define and support each other.

This direct mode of transformation shows that each action is both a necessary condition for and a result of the transformation of the others. Each action is both the product and the cause of the others, forming a closed, mutually transforming, self-sustaining system. This relationship of no form integrated transformation is not only one of mutual dependence, but also one of mutual support, thus forming a unified whole that is both mutually dependent and mutually supportive.

The three no form actions themselves possess the six no form united transformations, so these three actions constitute the most fundamental no form integrated transformation. Each no form action is the prerequisite and the result of the other two no form actions. This means they are mutually dependent and mutually defining; no single relationship can exist or be understood independently.

(2) The following are some examples:

(2.1) This no form united transformation can be applied in many areas, for instance, in the psychological realm. When a person is very passionate (motive force action) and wants to express it (manifestation action), a certain mode of isolation is needed (for example, singing, work, etc.). When a person is full of ideas and knowledge (isolation action), in order to have the capacity for action, it is necessary to present or express (manifestation action) it to others, which then leads to the practical capacity for action. No form united transformation can be widely applied to describe various processes.

Let us analyze the examples:

Scenario 1: A passionate person wants to express themselves.

No form united transformation:

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

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

Mode/Method (isolation action): To express the passion, one chooses a specific form or method of expression, such as singing, writing, or painting. This choice isolates the passion into a specific form of expression.

Process: motive force action → (through isolation action) → manifestation action.

Scenario 2: A person with many ideas and knowledge wants to transform them into a practical capacity for action.

No form united transformation:

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

Presentation/Display (manifestation action): This is the act of transforming knowledge and ideas into a perceptible form, for example, by presenting, sharing, or explaining them to others.

Practical Capacity for Action (motive force action): This is the result brought about by the presentation/display, for example, gaining recognition, appreciation, or encouragement, which in turn stimulates the individual's capacity for action.

Process: isolation action → (through manifestation action) → motive force action.

(2.2) A tree seed embodies the potential for life; the information of life is encoded in its genetic structure, making it an isolated thing. When the seed sprouts and grows into a tree, its inner potential, driven by external motive forces such as sunlight and nutrients, is outwardly expressed as roots, leaves, and branches.

Process: isolation action → (through motive force action) → manifestation action.

According to no form action theory, potential can be explained in this way: potential means that for isolation action to be manifested, motive force action is required. Potential is regarded as an isolated state that contains the possibility for change and development, but the realization of these possibilities requires motive force action. In order to realize and embody this potential, motive force action is necessary. This explanation is very consistent with no form action theory because it connects isolation action and manifestation action: it establishes a clear link between isolation action (the seed as a unique entity) and manifestation action (the life potential of the seed becoming reality). This connection can only be completed with the participation of m-otive force action. Motive force action (sunlight and nutrients) plays an indispensable and crucial role in driving the transformation from potential to reality. This is the explanation for why potential can become reality. Aristotle emphasized form as the final cause of the realization of potential (Aristotle, Metaphysics), whereas my theory places more emphasis on motive force action as the necessary condition for the realization of potential.

(2.3) The no form integrated transformation of the three elements of thought: Concept (isolation action), Inference (motive force action), and Judgment (manifestation action).

We can map 'concept' to isolation action due to its characteristic of defining and distinguishing; map 'inference' to motive force action due to its being the active process of thought from premise to conclusion; and map 'judgment' to manifestation action due to its being the act of clearly presenting a state of affairs or a conceptual relationship. The mutual transformations among them can be divided into six cases:

2) The transformation of Concept (isolation action) into Judgment (manifestation action) requires the participation of Inference (motive force action):

Description: An isolated, uninterpreted concept (such as a pure symbol or name) does not in itself fully manifest its meaning. In order to understand 'what it is'—that is, to allow the concept's content to be judged and manifested—it is necessary to reveal its attributes, relationships, and meaning through inference (a motive force process such as definition, analysis, association, etc.).

Process: Isolated Concept → (driven by inference) → Judgment and Manifestation of the concept's meaning.

Example: We encounter an unfamiliar word "X" (isolated concept). To understand "what X is" (to judge/manifest its meaning), we need to consult materials, analyze the context, and connect it with known concepts (the process of inference), ultimately forming a judgment about the meaning of "X": "X is Y".

2) The transformation of Concept (isolation action) into Inference (motive force action) requires the participation of Judgment (manifestation action):

Description: To perform an inferential analysis on an isolated concept (to make it enter a motive force process), we must first have a preliminary judgment or understanding of it (manifest its basic definition or attributes). Without at least a minimal judgment of 'what the concept is,' inference cannot be initiated.

Process: Isolated Concept → (based on the manifestation of a preliminary judgment) → Enters the motive force process of inference.

Example: To perform geometrical inference (motive force action) on the concept of a 'triangle', we first need a basic judgment (manifestation action) about 'what a triangle is,' for example, "a triangle is a closed figure composed of three line segments connected end-to-end in sequence." Based on this judgment, we can then proceed to infer the sum of its internal angles, the relationships between its sides and angles, etc.

3) The transformation of Inference (motive force action) into Judgment (manifestation action) requires the participation of Concept (isolation action):

Description: The ultimate purpose of the process of inference (motive force) is to arrive at a conclusion, and a conclusion is typically presented in the form of a judgment (manifestation action). Any inference must be based on clearly defined concepts (isolation action) as its objects and premises.

Process: The motive force process of inference → (using isolated concepts) → Forms the manifestation of a judgment.

Example: In a syllogistic inference (motive force action)—"All mammals are warm-blooded; whales are mammals; therefore, whales are warm-blooded"—this inferential process uses the isolated concepts of 'mammal', 'warm-blooded', and 'whale' to ultimately arrive at the judgment "whales are warm-blooded" (manifestation action).

4) The transformation of Inference (motive force action) into Concept (isolation action) requires the participation of Judgment (manifestation action):

Description: Through inference (motive force action), we can form new, more precise, or more complex concepts (isolation action). In this process, we constantly make judgments (manifestation action) about the intermediate steps and results of the inference to ensure the reasonableness and clarity of the new concept.

Process: The motive force process of inference → (through the manifestation of stage-by-stage

judgments) → Forms a new isolated concept.

Example: Through the observation of a large amount of planetary motion data and mathematical inference (motive force action), Kepler, through a series of judgments (which manifested the true shape of planetary orbits), ultimately formed the new, more precise astronomical concept (isolation action) that "planets move in elliptical orbits."

5) The transformation of Judgment (manifestation action) into Concept (isolation action) requires the participation of Inference (motive force action):

Description: When we, through judgment (manifestation action), recognize that some things share common characteristics, in order to distill these common characteristics into a clear concept (isolation action), it is necessary to carry out inferential processes such as abstraction and generalization (motive force action).

Process: Judgment and Manifestation of common characteristics → (driven by inference such as abstraction and generalization) → Formation of an isolated concept.

Example: We observe that animals like cats, dogs, and horses all have certain common features (such as being viviparous, lactating, etc.); this is a basic cognitive judgment (manifestation action). Through inference (inducing and abstracting these common points, excluding the non-common ones), we form the isolated concept of 'mammal'.

6) The transformation of Judgment (manifestation action) into Inference (motive force action) requires the participation of Concept (isolation action):

Description: When we, based on a judgment (which has manifested a certain state of affairs or feature), want to proceed with further inference (a motive force process, such as analysis, explanation, or prediction), we often need to use other related, already isolated concepts as tools or frameworks for the inference.

Process: Judgment and Manifestation of a state of affairs → (using related isolated concepts as a framework) → Unfolds the motive force process of inference.

Example: We make the judgment that "market demand is declining" (manifestation action). In order to further analyze the reasons and predict the trend (the motive force of inference), we need to apply relevant concepts from economics, such as 'supply and demand', 'consumer confidence index', 'substitution effect', etc. (isolated concepts).

In summary, among the three elements of thought—concept, inference, and judgment—the transformation of each element into the others requires the collaborative participation of the third. They constitute a typical no form integrated transformation.

This explanation of "no form integrated transformation" depicts for us an integrated and complete model of thought. In this model, the three elements of thought are no longer independent units that can be separately analyzed, but are rather mutually dependent, mutually transforming, and mutually defining cognitive activities. Each element is both the prerequisite for the transformation of the others (as the ground, motive force, or foundation for manifestation) and the result of their transformation. They thus form a cyclically interactive and self-sustaining system of thought.

This system profoundly reveals the continuity of human cognitive activity (the seamless connection of processes) and its developmental nature (the continuous generation of new cognitive content and structures through transformation). It transcends the static, rule-based descriptions of the elements of thought found in traditional logic, providing a dynamic and holistic perspective that better reflects the actual way thought operates and its intrinsic unity and complexity.

This model of thought based on "no form integrated transformation" exhibits significant differences from Hegel's dialectic in terms of methodology and structural hierarchy. According to Hegel's dialectic, the concept is the thesis, representing thought's initial abstract grasp of the commonality of things; judgment is the antithesis, which is a further determination of the concept, revealing its contradiction, acting as both a negation and an enrichment; and inference is the synthesis, which is the sublation and integration of the judgment, forming a more comprehensive and profound understanding. The dialectical process is: the concept, through its internal contradiction, develops into judgment, and ultimately reaches a higher level of unity in inference (Hegel, 1817).

In contrast to Hegel's dialectic, the explanation provided by no form action theory for the relationship among the three elements of thought lies in the intrinsic structural interaction and mutual generation mechanism afforded by the no form integrated transformation within the cognitive process, rather than being merely a stage-by-stage deduction based on logical relations.

Herein lies an important distinction between no form action theory and Hegel's dialectic. In no form action theory, manifestation action (judgment), isolation action (concept), and motive force action (inference) are all on the same level. The no form integrated transformation of the three elements of thought forms a process of thinking, making thought, as such a transformational process, a higher-level phenomenon. According to Hegel's dialectic, however, judgment and concept are phenomena of the same level, while inference, as the synthesis, is a higher-level phenomenon.

(2.4) In Descartes' saying, "I think, I am" (Descartes, 1641), the first "I" is the isolated I; it is a conceptual I. "I think" is the I of motive force; the "I" in "I am" is the I of manifested intuition, which manifests my being. To explain this statement using no form action theory: for the isolated I to be transformed into the I of manifested intuition, the I of motive force is needed to perform the act of thinking.

The first "I" in "I think, I am" is the "I" as a concept: the abstract, universal "I". This "I" is isolated, having no concrete content. The "I" in "I am" is the "I" as a being, meaning the concrete, real "I". This "I" is manifested through thinking. These two 'I's are transformed and linked together by the motive force action of 'I think', which acts as a bridge. It is precisely through this internal impetus of thinking that the abstract "I" can become the subjectively manifested "I" of being. Therefore, the isolated, abstract "I", through thinking, obtains content and is thereby transformed into the concrete, real "I".

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

1) The transformation of the isolated I (the conceptual I) into the motive force I (the 'I think'):

When we think about 'what I am,' we are, in fact, transforming the abstract, conceptual 'I' into the 'I' that carries out the actual activity of thinking. In the process of thinking, the 'I' is not merely 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 is itself a manifestation; it presents my capacity for thought, memory, way of thinking, and so on.

2) The transformation of the isolated I (the conceptual I) into the manifested I (the 'I am'):

When we realize that 'I' exist, we are, in fact, transforming the abstract, conceptual 'I' into the concrete, real 'I'. This process requires the participation of the motive force I, because thinking is the proof of my being; without thinking, one cannot realize the being of the 'I'.

3) The transformation of the motive force I (the 'I think') into the isolated I (the conceptual I):

When we reflect on our own process of thinking and attempt to generalize the essence of 'thinking', we are, in fact, transforming the 'I' of motive force into the isolated, conceptual 'I' (the essence of thought requires the conceptual 'I' for its understanding). This process requires the participation of the manifested I, because our reflection on and generalization of thinking must be based on the specific content of thought, capacity for thought, process of thought, and experiences of the 'I'.

4) The transformation of the motive force I (the 'I think') into the manifested I (the 'I am'):

When the activity of thinking (the motive force I) is ultimately to confirm the manifested fact of "I exist" (the manifested I), this process of thinking itself requires the basic conceptual category of 'I' (the isolated I) as its logical premise and subject. This conceptual 'I' unifies the motive force I and the manifested I.

5) The transformation of the manifested I (the 'I am') into the isolated I (the conceptual I):

When we abstract the concept of 'I' from concrete experiences and sensations, we are, in fact, transforming the manifested 'I' into the isolated, conceptual 'I'. This process requires the participation of the motive force I, because it necessarily involves thinking activities such as abstraction, generalization, and reflection.

6) The transformation of the manifested I (the 'I am') into the motive force I (the 'I think'):

When we realize the state of our being (for example, 'I am very happy'), and begin to think about the 'I', we are, in fact, transforming the manifested 'I' into the 'I' of motive force. This process of thinking itself requires the basic conceptual category of 'I' (the isolated I) as its logical premise and subject. This conceptual 'I' unifies the motive force I and the manifested I.

We see that the isolated I, the motive force I, and the manifested I are mutually dependent, mutually generating, and mutually supporting, perfectly satisfying all the conditions of a 'no form integrated transformation'. They indeed constitute a no form integrated transformation.

Descartes, through systematic doubt, ultimately arrived at the philosophical cornerstone, "I think, I am". He pointed out that when the doubter performs the act of doubting, he can no longer doubt that he himself is doubting. This doubting "I" is immediately present and necessarily exists; otherwise, the act of doubting could not proceed. Therefore, doubting (I think) implies "I am,"

and so the "I" is indubitable (Descartes, 1641).

Descartes's meaning is that a necessary connection exists between the 'I' as the doubter and the act of doubting itself. However, he did not elucidate the internal mechanism of this necessity. "No form united transformation," however, provides a powerful explanation for this necessity. This is because no form united transformation is founded upon the identity of no form. The transformation among the three no form actions is an internal and essential necessary connection. Therefore, this necessary connection guarantees the necessary connection between the 'I' as the doubter and the act of doubting ('I think') itself. This provides a deeper, more dynamic, and structured explanation for the necessity in Descartes' assertion, "I think, I am".

(2.5) Explaining the syllogism of formal logic using no form action theory.

Major premise: All men are mortal.

Minor premise: Socrates is a man.

Conclusion: Therefore, Socrates is mortal.

The major and minor premises provide propositions that already exist; this is an isolation action. The motive force action here is the deduction of the conclusion through the relationship between the major and minor premises (the substance of this motive force is still a person performing the deduction behind the scenes), which thereby manifests the conclusion (manifestation action). This is a no form united transformation: isolation action → (through motive force action) → manifestation action.

(2.6) Explaining the relationship among knowledge, intuition, and thought using no form action theory.

Intuition directly gives sensory material; it is the way the mind presents individual objects, corresponding to manifestation action. Thought is the process of organizing and processing this material using conceptual categories, corresponding to motive force action. Finally, knowledge is a structured system of concepts and their relations, corresponding to isolation action, because it embodies the distinction, definition, and systematization of things.

The no form integrated transformation among knowledge, intuition, and thought:

1) The transformation of intuition into knowledge requires the participation of thought:

The raw content provided by sensory intuition is not, in itself, structured knowledge. To transform it into an organized, distinguishable system of conceptual knowledge, it must undergo the active processing, organization, and categorization of thought. Here, thought plays the motive force role that drives the transformation.

2) The transformation of thought into knowledge requires the participation of intuition:

Although the process of thought can construct theories and conceptual systems, the knowledge it ultimately forms must take the sensory content provided by intuition—or the direct grasp of basic concepts (a kind of intuitive understanding)—as its source, foundation, and ultimate object of reference. Without the foundation provided by intuition, the knowledge formed by thought would be empty.

3) The transformation of knowledge into thought requires the participation of intuition:

When we use existing knowledge to think or reason, we must first have some intuitive understanding or grasp of the content of this knowledge. The intuitive understanding of a concept (grasping its core meaning and essence) is the prerequisite for effectively using it in thought. Here, intuition provides the necessary condition and background understanding for thought to unfold.

4) The transformation of knowledge into intuition requires the participation of thought:

When we need to understand or recall an isolated concept of knowledge, its related sensory imagery or meaning needs to be directly presented in consciousness. This process, from abstract concept to concrete intuitive presentation, requires the active stimulation and construction of thought (such as the motive force activities of recollection, association, imagination, etc.) to be completed. Thought drives the generation and manifestation of intuitive content.

5) The transformation of intuition into thought requires the participation of knowledge:

To bring raw sensory intuition into the process of rational thought for analysis, comparison, or inference, one must use existing concepts of knowledge as the framework for analysis, the criteria for classification, and the form of expression. Without concepts of knowledge as an intermediary, intuitive content cannot be effectively integrated into the activity of thought.

6) The transformation of thought into intuition requires the participation of knowledge:

The results of the activity of thought, whether in forming new concepts or making judgments, ultimately need to be intuitively understood and their meaning grasped by us. And the result of thought itself (a new concept or judgment) is a kind of structured knowledge.

Therefore, it can be said that knowledge, intuition, and thought constitute a no form integrated transformation among themselves. Together, they form an indivisible, mutually generating, and self-sustaining cognitive unity, profoundly revealing the internal structure and dynamic mechanism at the core of human knowledge formation.

As discussed earlier, the mutual transformation among concept, judgment, and inference embodies the holistic process of thought. They, too, constitute a no form integrated transformation. In this way, through the concept of 'thought', these two sets of concepts can be connected, forming a natural hierarchical structure of no form integrated transformation. For instance, a conceptual piece of knowledge is acquired through making a judgment via inference. Such a process of thought naturally requires the participation of intuition; otherwise, the result of our thinking would lose its meaning. Such a layered structure enables us to describe the relationships between them clearly and with justification, and to clearly recognize how they depend on and interact with each other. In other words, we can use thought as a pivot to connect knowledge, intuition, and the three elements of thought (concept, judgment, and inference), thereby forming a clear and orderly structural relationship.

(2.7) The Domain of Physics

(2.7.1) In classical physics, Newton's Second Law defines Force (F) as the product of an object's mass (m) and acceleration (a), i.e., F = ma (or a = F/m). We can apply the framework of "no form

action theory" to understand this law and its constituent elements more deeply:

1) Motive Force F: Force F itself is the source that drives change; it directly corresponds to "motive force action." It is the fundamental cause of the change in an object's state.

2) Acceleration a: Acceleration a is the measure of the change in an object's state of motion (a change expressed quantitatively). It is the external effect or mode of presentation that can be observed and measured after the motive force F acts upon the object. Therefore, 'a' is the manifestation action of F (change is the manifested characteristic of motive force).

3) Mass m: Mass m embodies the independence and boundary of an object; it is the foundation of the object as a distinguishable, independent "individual thing," and therefore corresponds to isolation action. We can understand mass (m) as "the aggregation and stable existence of energy within a specific spatial range." This aggregation causes energy to be 'isolated' within the object, forming a stable, distinguishable entity, thereby endowing the object with a definite "individuality."

Based on the above correspondences, F = ma can be explained as: an object with mass 'm' (this object is the individuation of mass 'm'), under the drive of a motive force F, manifests the change in its state of motion through the form of acceleration 'a'. That is, Motive Force (F) → through Isolation (m) → Manifestation (a). Why is it a transformation of F into a? Because 'a', as a type of change, is a characteristic of motive force; it manifests motive force action. Therefore, this is a no form united transformation.

Mass can be seen as a way of preventing changes in an object's acceleration. It represents the object's ability to resist changes in acceleration. This is because it can be considered that the way matter acquires mass is through the transformation of motive force action from the quantum world into isolation action, whereby the matter loses its dynamism and gains isolation. This is equivalent to saying that mass, as isolation action, has the ability to prevent a transformation into pure motive force action. This preventative ability allows matter to maintain its isolated state.

Therefore, when an external force is applied to an object with mass (or when this object exerts a force externally, such as a rocket), the mass will resist this external force, thereby forming an inertial force. This shows that inertial force is the result of isolation action. Note that this inertial force is no longer the motive force of the quantum world, but the motive force of the macroscopic world; it is the motive force of isolation. The motive force of the quantum world is the quantum itself, whereas the motive force of the macroscopic world is attached to objects that have mass. Therefore, as long as an object possesses mass (isolation action), no matter how it is accelerated, its mass will prevent it from transforming into a pure motive force action (such as a massless photon). Consequently, its velocity will not exceed the velocity of a pure motive force action (such as the speed of light).

(2.7.2) The Schrödinger equation can be seen as the Newton's Second Law of quantum mechanics. We have previously used no form united transformation to explain Newton's Second Law; can the Schrödinger equation be similarly explained by no form united transformation?

The Schrödinger equation: $i\hbar\partial\psi/\partial t = H\psi$

Isolation action (the wave function ψ): It describes the various possible eigenstates the system

can be in and their probability amplitudes, which has the characteristics of isolation action.

Motive force action (the Hamiltonian H): It represents the total energy of the system and is the 'engine' that drives the evolution of the wave function over time.

Manifestation action (the evolution of the wave function $\partial\psi/\partial t$): The rate of change of the wave function with respect to time, $\partial\psi/\partial t$, describes the change of the quantum state.

Transformation path: Isolation (wave function ψ) → (through the motive force action of the Hamiltonian operator H) → Manifestation (the time evolution of the wave function $\partial\psi/\partial t$).

This shows that the Schrödinger equation is indeed a no form united transformation.

(2.7.3) An electric current (motive force action) drives the rotation of a motor (manifestation action) through a wire (isolation action), causing electrical energy to be converted into mechanical motion.

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

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

Current: The flow of electrons that constitutes the current acts as the motive force. It carries energy and interacts with the magnetic field inside the motor to produce a rotational force.

Motor Rotation: 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.

(2.7.4) Consider a spring oscillator system. In this system, the initial state of the spring (its state of rest) can be regarded as an isolated state. This state conceals the characteristics of the spring: its elastic coefficient, natural frequency of vibration, etc. When we apply a force (motive force) to stretch or compress the spring, the spring begins to vibrate. This state of vibration is the manifested state, and this vibrational state manifests the elasticity of the spring.

Transformation path: Isolation (stationary spring) → (through motive force (applied force)) → Manifestation (vibrational state)

This process is an example of no form united transformation, describing the process of the spring's transformation from a state of rest to a state of vibration through motive force.

(2.7.5) For a glass cup, as an isolation action, if it is to undergo a change to a new state (manifestation action), for instance, by being shattered, there must necessarily be a motive force action. The glass cup exists as an isolated thing. It has certain properties such as shape, size, etc. When the glass cup is shattered, its properties change. This change is a manifestation action. This manifestation action is accomplished by a motive force action. In this example, it is indeed the case that the cup changes from one isolated state to another isolated state (the shattered state). However, in this process, the change in the state of the glass cup is primary, because it is the change in the cup that is directly related to the motive force that shattered it. The shattered state is merely the result of the change.

Transformation path: Isolation action (the glass cup) → (through the motive force of shattering the cup) → Manifestation action (the change of the glass cup to its shattered state)

This process is an example of no form united transformation.

(2.8) The Psychological Domain

Consider a person facing a decision. In this situation, the person's initial state (the state of uncertainty—that is, facing a host of conditions, awaiting determination. Isolation refers not only to physical separation, but also to psychological uncertainty and possibility) can be regarded as an isolated state. At this point, the individual is in a state of uncertainty, where various possibilities and conditions are intertwined, constituting an isolated state, waiting to be sorted through and chosen from. This person, through thinking and weighing the various options (m-otive force action), makes a decision, transforming from a state of uncertainty to a state of a definite decision. The result of the thinking is presented, manifesting the state determined by those conditions; this is manifestation action. This process is an example of no form united transformation; it describes the process of a person transforming from a state of uncertainty to a state of decision through thinking and weighing various options.

(2.9) The Domain of Behavior

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

(2.10) The Biological Domain

In biology, genetic data (isolation action) is manifested as an individual's biological morphology (manifestation action) through gene regulation (motive force action). This process embodies the core mechanism of "no form united transformation": the three actions dynamically interact to transform potential information into a visible result.

Genetic Data: The DNA located in the cell nucleus carries the genetic blueprint of the organism, encoding all potential characteristics in the form of genes (such as promoters, coding regions). This information is like an 'isolated' set of instructions, existing independently and remaining relatively static until it is read and executed (Alberts et al., 2002, p. 45).

Gene Regulation: During development, cells differentiate from pluripotent stem cells into specific types (such as neurons, muscle cells). This transformation is driven by gene regulation. Mechanisms like transcription factors or neuro-inductive factors activate specific genes, pushing the cell to develop along a specific path (Gilbert, 2010, p. 123).

Biological Morphology: The differentiated cells arrange themselves in a spatio-temporal order to form tissues and organs, ultimately manifesting as the biological morphology, such as the human heart, the wings of a butterfly, or the branches and leaves of a tree. This process presents the genetic potential on a macroscopic level (Wolpert, 1998, p. 56).

(2.11) The Social Domain

The aggregation of a group with a grievance (motive force action) forms an interest group (isolation action), which then publicly expresses its demands through means such as street protests (manifestation action). A group of people sharing a common dissatisfaction or demand constitutes the motive force. Under this motive force, they aim to manifest this dissatisfaction or demand in a forceful and unified way, which necessitates the formation of an isolated interest group.

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

(3) Summary:

The process of the transformation of the three actions embodies the changeability of motive force. At the same time, the entire process of transformation is, in fact, an isolated thing. It possesses independence and distinguishability. Otherwise, we would not even know that such a process of change exists. The result of the transformation could be a thing of motive force, a thing of manifestation, a thing of isolation, or a thing dominated by one of these actions, and so on. This is to say that the process of change of a thing of motive force is itself manifested as an isolated thing.

In summary, motive force action, isolation action, and manifestation action are indivisible. No single action can exist independently, nor can it function independently.

The transformation among no form actions may also be accompanied by other transformations. For instance, as mentioned in the previous subsections: isolation has the characteristics of independence and distinction; motive force has the characteristics of change and generation; and manifestation has the characteristics of Immediacy 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 laws to follow in exploring the world. By grasping the laws of transformation of no form action, we are able to predict certain characteristics of the future development of things.

The transformation between things is complex, and some transformations may contain many other transformations. Furthermore, they may involve multiple levels and stages, as well as various interconnected changes. A single event can trigger a cascade of transformations in different aspects of a system or entity. In these transformation processes, identifying and understanding which transformations are crucial is of vital importance for a deep understanding of the essence and development of things. Therefore, it will be valuable to continuously break down transformations into their most fundamental forms. Because, those are the fundamental transformations. Since no form action is the most fundamental action, any transformation

between things can, through continuous decomposition, ultimately be broken down into the most basic transformations among no form actions.

Additionally, a thing may simultaneously contain isolation action, manifestation action, and motive force action. Such a situation is deceptive, and one must clearly recognize which aspect of this thing's transformation is the fundamental one. Just as in the case of the shattered glass cup. Since every thing has the three aspects of no form action (isolation, motive force, and manifestation), then this same thing can serve as a thing of isolation, a thing of motive force, and a thing of manifestation. This depends on the perspective from which this thing enters into a relationship of no form action with other things.

The foundation behind the three no form actions is no form; this is the fundamental reason why the three no form actions can be mutually transformed. A no form action can only be transformed into one of the other two no form actions; this is the necessity of the transformation. The mutual transformation among no form actions is not only possible, but also possesses necessity. This necessity also provides us with a law and a guide for exploring the world, because this necessity ensures a certain degree of order and predictability. It can be used to predict the transformations that may occur within a system. The six modes of mutual transformation among the no form actions are determined, but the specific way in which they transform is indeterminate. For example, for an isolated glass cup to undergo a change to a new state, a motive force is required. However, the specific type of this motive force is indeterminate; it could be shattered by an external force, or it could shatter due to high temperature.

Although the three no form actions differ in function and form of expression, the foundation behind them is all no form. This means they are not limited by specific forms and possess the potential for change and transformation. Through this theoretical perspective, we can more deeply understand the change and development of 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 dynamism and conditionality of change, as well as the interdependence among different states. This understanding helps us to make more informed decisions when faced with change, and it provides us with a profound way to explore and explain the world.

No form united transformation possesses determinacy and universality; it is, in fact, a type of logic. Since no form united transformation is grounded in the identity of no form, it is a logic of identity. This logic is clearly different from the formal logic and dialectical logic we commonly use. However, this is only a superficial difference. In later subsections, it will be seen that, in fact, formal logic and dialectical logic are also grounded in the identity of no form; they are both special cases of the logic of identity. Reasoning conducted using the logic of identity is called 'identity reasoning'.

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