

## 可持續的核心價值：良知與中和

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### 摘要

工業革命以來，人類社會步入閉環式的社會結構病變。這種困境，係由於錯誤價值觀的建立所致，導致霸權殖民、資源掠奪、財富獨佔、環境破壞等問題；人們亦普遍形成無由緣起的不安。

雖然現今已引起有心之士開啟拯救的積極行動、聯合國亦陸續提出 ESG、SDGs 等永續發展理念，但若無法探究社會結構性病變的起源及本質、氣候變化究竟是天塹還是人為，恐怕難有顯著成效。

面對此嚴峻挑戰，我們應轉換思惟，不再用大腦等式邏輯思考，真正改過而非補過；不再崇尚「致權力」、「致功利」的慾望經濟理論，改用「致良知」、「致中和」的靈性經濟學，重新建構良好的社會秩序與正確價值觀。如此才能有效解決當前問題、消除人類焦慮，維持真正的永續發展平衡狀態，進而達到《大學》止於至善、《華嚴經》三世間圓滿、理事無礙的理想境界。

**關鍵詞：**SDGs、ESG、中和、良知、靈性經濟學

# **Keep Core Values Alive and Well: Moral Consciousness and Harmony**

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## **Abstract**

Since the Industrial Revolution, human society has stepped into a closed-loop social structural pathology. This predicament arises from the establishment of erroneous values, leading to issues such as hegemonic colonialism, resource plundering, wealth monopoly, and environmental destruction. People have also generally developed baseless anxiety.

Although concerned individuals have initiated proactive rescue actions, and the United Nations has successively proposed sustainable development concepts such as ESG and SDGs, it is unlikely to achieve significant results without exploring the origins and nature of social structural pathology and determining whether climate change is a natural divide or man-made.

Facing this severe challenge, we should change our mindset and stop thinking with

brain-based logical equations. Instead of simply correcting mistakes, we should genuinely reform. We must abandon the desire-driven economic theories that emphasize “power” and “utility”, and adopt spiritual economics that values “moral consciousness and conscience” and “harmony”. By reconstructing a good social order and correct values, we can effectively solve current problems, eliminate human anxiety, and maintain a truly sustainable balance. This will help us achieve the ideal states described in *The Great Learning* as ultimate goodness and in the *Avatamsaka Sutra* as the perfect harmony of the three worlds and the unobstructed interaction of principles and phenomena.

**Keywords:** SDGs, ESG, harmony, moral consciousness, spiritual economics

## 壹、前言

### I. Introduction

自十八世紀工業革命以來，人類社會步入一種閉環式的社會結構。這是因為此後，由於生產力的改變與提升，歐洲這個發源地的人們，已然成為天選之民，成為人類舞台中心，因此當時強權殖民國家，產生「日不落國」<sup>1</sup>的狂傲與自大。不幸的是，歐洲也成為恐怖的災難中心，兩次世界大戰，正是驗證這新時代的正負極作用！

Since the Industrial Revolution in the 18th century, human society has entered a closed-loop social structure. This change occurred because the transformation and enhancement of productivity made the people of Europe, the birthplace of this revolution, the chosen ones and the center of the human stage. Consequently, the powerful colonial nations of that time developed an arrogant and conceited attitude, epitomized by the concept of the "empire on which the sun never sets."<sup>1</sup> Unfortunately, Europe also became the epicenter of horrific disasters, as evidenced by the two World Wars, which demonstrated the positive and negative forces of this new era.

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<sup>1</sup> 其字詞源於神聖羅馬帝國皇帝查理五世：「在朕的領土上，太陽永不落下。」後指帝國無論何時皆有領土處於白晝狀態，足見該國力繁榮強盛。是用以形容全世界均有殖民地，並掌握當時全球性霸權的帝國。如十六世紀的西班牙帝國、十九世紀的大英帝國，皆曾有此稱號。

The phrase originated from Holy Roman Emperor Charles V: "The sun never sets on my empire." It later referred to an empire always having some territory in daylight, indicating the nation's prosperity and strength. This term was used to describe empires with colonies around the world and global hegemony. Examples include the Spanish Empire in the 16th century and the British Empire in the 19th century, both of which were referred to by this title.

這種閉環式的社會結構，源自歐洲文明的宿命及其歷史淵源。這部分應由史學家研究，非本文討論範圍。本文的立場是：此一閉環式的社會結構，所帶給當今人類的挑戰，應當如何化解？在如今的社會結構中，我們能否窺見其結構之端倪，從而化解現前所處困境？

This closed-loop social structure originates from the destiny and historical roots of European civilization. This aspect should be studied by historians and is beyond the scope of this article. The position of this article is to discuss how to resolve the challenges that this closed-loop social structure presents to contemporary humanity. Can we discern the elements of this structure in today's society and thus resolve the current predicament we are facing?

目前這種困境，是一種「無由緣起的不安」（簡稱「焦慮」）。當前世界，正普遍存在著這種不安。此無由緣起的不安包括：第一、無由緣起的前提性；第二、不安的無形狀態！

The current predicament is a type of “baseless anxiety” (referred to as “anxiety”). This kind of anxiety is prevalent in the world today. This baseless anxiety includes: first, the baseless nature of its premise; and second, the intangible state of the anxiety itself.

首先要明瞭的是「不安的狀態」。這種不安的狀態是由內心所產生，而非外

來。化解人內在的不安狀態，在華嚴學稱為「智正覺世間」<sup>2</sup>。而來自外部自然環境或人際關係的順逆處理，則形成文化與文明的演進。其中處理人與環境的問題，即物理、天文學範疇，在華嚴學稱為「器世間」<sup>3</sup>；處理人與人、人群與群際關係，屬生命學領域，在國學稱「大學」<sup>4</sup>，在華嚴學稱「眷屬世間」。<sup>5</sup>

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<sup>2</sup> 《華嚴經》有三世間：智正覺世間、器世間、眷屬世間。智正覺世間，即佛教所謂的「明心見性」，是普通修行人追求初始目標；以現代用語而言是開啟內心靈性智慧、延續法身慧命。

The *Avatamsaka Sutra* describes three worlds: the world of correct awareness, the world of objects, and the world of family and relatives. The world of correct awareness, which in Buddhism is referred to as “enlightening the mind and seeing one's true nature,” is the initial goal pursued by ordinary practitioners. In modern terms, it means awakening inner spiritual wisdom and continuing the wisdom life of the Dharma body.

<sup>3</sup> 舉凡地球、自然、萬物等非生命環境或資源，皆屬於「器世間」範疇。《華嚴經·世主妙嚴品》對器世間的敘述，能與現今環境保護理念相對應，亦對如何微妙莊嚴此世間有明確之說明。

All non-living environments or resources, including the Earth, nature, and all things, belong to the category of “worldly vessels”(器世間). The description of worldly vessels in the *Avatamsaka Sūtra* corresponds to modern environmental conservation concepts and provides clear guidance on how to subtly dignify this world.

<sup>4</sup> 《禮記·大學》：「致知在格物。物格而後知至，知至而後意誠，意誠而後心正，心正而後身脩，身脩而後家齊，家齊而後國治，國治而後天下平。」

*The Great Learning*: “Acquiring knowledge begins with investigating things. By understanding things, one reaches true knowledge. With true knowledge, sincerity arises. When sincerity is present, the mind becomes upright. A cultivated mind leads to a well-ordered family. A well-ordered family contributes to a well-governed state. And a well-governed state ultimately leads to peace in the world.”

<sup>5</sup> 人類社會生存、交際互動層面，以人為本，則屬於「眷屬世間」範疇。華嚴行者的使命，即在建構這「三世間」的圓滿，讓自我靈性內心得到真正幸福、讓環境資源得到保護與孕育的永續經營、讓人與人群皆能提升生命品質，共建和諧社會，讓它能成為真正幸福的「人間淨土」。

Human survival and social interaction, when centered around people, fall into the category of “worldly vessels”. The mission of Huayan practitioners is to construct the fullness of these “three realms,” allowing inner spiritual well-being, protection, and nurturing of environmental resources for sustainable management. By enhancing the quality of life for individuals and communities, they contribute to a

collective experiences. Whether through persistent efforts, like the story of Yu Gong moving mountains, Da Yu controlling floods, Jing Wei filling the sea, or drilling wood to create fire, or through patient waiting, such as waiting for Noah's Ark or calling for fire, these diverse approaches contribute to the development of civilization, each with its unique characteristics, transcending notions of good or bad.

直到成吉思汗建立的蒙古帝國崛起，遠征打醒歐洲沉睡千餘年的毒蛇，才開始新舊教間的戰爭<sup>6</sup>。後新舊教戰爭轉為殖民主義、意識形態的政治制度，促使工業革命，因而產生由政治→經濟→生產技術所構成的社會制度。

Until the rise of the Mongol Empire established by Genghis Khan, Europe had slumbered for over a thousand years like a dormant snake. It was during this time that conflicts between the old and new religions began.<sup>6</sup> Later, these religious conflicts transformed into battles over colonialism and ideological political systems. The Industrial Revolution was spurred by these developments, resulting in a social structure shaped by the interplay of politics, economics, and technological production.

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<sup>6</sup> 別稱「三十年戰爭」，是 1618-1648 三十年間，由神聖羅馬帝國內戰開始，逐漸演變成大規模的歐洲戰事。當時歐洲各國多有參戰，為尋求利益，選擇加入新教聯盟或天主教聯盟，促使新舊教衝突更為劇烈，戰爭最終以簽訂西發里亞和約結束。

Also known as the "Thirty Years' War," it lasted from 1618 to 1648. It started as a civil war within the Holy Roman Empire and gradually evolved into a large-scale European conflict. Various European countries participated in the war, aligning with either the Protestant Union or the Catholic League to seek benefits, intensifying the conflicts between the new and old faiths. The war eventually ended with the signing of the Peace of Westphalia.

這個社會結構經過三百年的優化過程，發展出政治制度的「三權分立」<sup>7</sup>、經濟的發展與「分配理論」<sup>8</sup>；工業技術則產生「專利制度」<sup>9</sup>等專制及雙標的閉環式結構，此一結構即構成治人者搜刮治於人者的欺凌制度。正是此種病變的社會結構，引起今日每一個人面對「無由緣起的不安」。

Over three centuries of refinement, this structure gave rise to the separation of powers in political systems,<sup>7</sup> economic theories of distribution,<sup>8</sup> and the establishment of patent systems<sup>9</sup> for industrial technologies. However, this very structure, characterized by closed-loop mechanisms of oppression, perpetuates exploitation by those in power over

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<sup>7</sup> 該理論最初由啟蒙時代政治理論家孟德斯鳩於 1748 年其編著《法意》所提出將權力三等分立為行政、司法、立法，彼此互相制衡，以保障個人自由，後為美國政府建國時所採用。

This theory was first proposed by Enlightenment political theorist Montesquieu in his 1748 book *The Spirit of the Laws*. He divided power into three branches: executive, judicial, and legislative, each balancing the others to ensure individual freedom. This concept was later adopted by the founding fathers of the United States in the establishment of their government.

<sup>8</sup> 該理論是經濟學中，揭示財富於社會階層成員間分配之關係。其廣義範圍是研究所有社會型態中，財富如何分配；狹義範圍則是研究自由經濟體系下，財富如何分配。

This theory in economics reveals the relationship of wealth distribution among members of social classes. Broadly, it studies how wealth is distributed in all forms of society; narrowly, it examines how wealth is distributed within a free market economy.

<sup>9</sup> 該制度是讓專利權人在法定期間，持有專利技術的排他權，使其享有該技術於商業的特權利益，以鼓勵其將知識公開分享。當專利權之法定期間屆滿該權利即告消滅，所有人皆即可循據專利說明書所揭露內容，自由運用其專利技術。專利制度於世界多數國家，得到廣泛應用與立法；甚至為促進國際交流、技術貿易與利益互換，多國相互締結簽署國際專利公約。

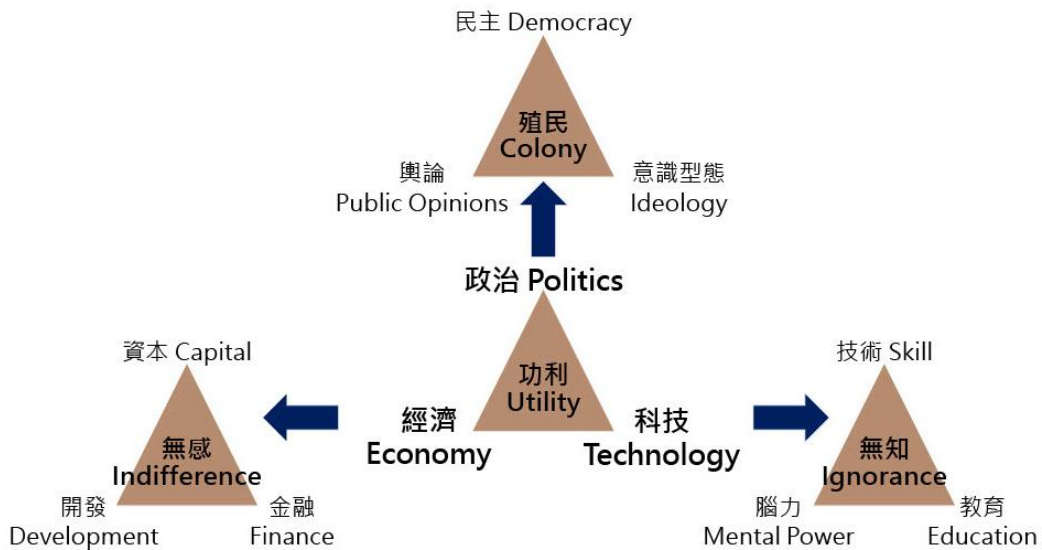
This system grants patent holders exclusive rights to their patented technology for a legally defined period. It allows them to enjoy commercial privileges to encourage the sharing of knowledge. Once the legal period of the patent expires, the rights are extinguished, and anyone can freely use the patented technology based on the disclosed contents in the patent specification. The patent system is widely applied and legislated in most countries around the world. Many countries have even signed international patent treaties to promote international exchange, technological trade, and mutual benefits.



those they govern. It is precisely this diseased social structure that contributes to the existential unease faced by individuals today.

大眾對於這種不安現象的反應是無奈無助，不接受不行，接受卻不甘心，但又能如何？狗吠火車？或悻悻然當憤怒鳥？因此這些「受治於人」者，只好永遠沉淪於社會底層被剝削。而「治人」者雖居上位，卻也在爭奪高低名次中，受困其所設計的精英制度，自相反噬！（如附圖一）

The public's response to this unsettling phenomenon is one of helplessness and resignation. They neither fully accept it nor are content with it. But what else can they do? Bark at the passing train like a dog? Or sulk like an angry bird? Consequently, those who are "governed by others" remain perpetually marginalized and exploited at the bottom of society. Meanwhile, those who are in positions of power, while occupying the upper echelons, find themselves ensnared in the very elite systems they designed, leading to self-destructive cycles! (See Figure 1)



圖一：致功利的社會結構  
*Figure 1: Structural Changes in Society for Utilitarian Purposes*

正是此種精英制度所產生的閉環效果已經顯現，才會造成普遍的焦慮感現象。這是由於科技衍化的現象所產生的迭加情況。更有甚者是機械、電腦的結合，由網際網路、到第五代無線蜂窩技術（5G），乃至人工智能（AI）以來，人類的焦慮更甚，且迭加現象更轉為迭代現象。此種迭代現象，已經不只是個人的焦慮或社會族群的焦慮，而是上升到國家領導層的精英焦慮，乃至所有社會體制的迭代更新階段，世界國際各地的戰火與對峙，即可見一斑！

The closed-loop effects produced by this elite system have already manifested, resulting in widespread anxiety. This is due to the overlapping phenomena generated by technological evolution. Furthermore, the combination of machinery and computers, from the Internet to fifth-generation wireless technology (5G), and even artificial intelligence

(AI), has exacerbated human anxiety. The overlapping phenomena have transformed into iterative phenomena. This iterative phenomenon is no longer just individual or social group anxiety but has risen to the level of elite anxiety among national leaders and has reached the stage of iterative updates in all social systems. The conflicts and confrontations around the world are evident manifestations of this!

## 貳、覺醒之兆

### II. Signs of Awakening

我們所面對的挑戰，遠不只是內在的焦慮而已。在人生奮鬥中正處於順風得意的白領階級，乃至高階精英們，是體會不到這種內在焦慮的，他們甚至會說：「哪有那麼悲觀！」、「另找一個地球不就好了？」，或「建立一個神的國度或理想國，不就好了？」其實這種幼稚式的搪塞觀念，具有相當程度的危險性。

The challenges we face go far beyond internal anxiety. The white-collar class, who are enjoying success in their careers, and even the top elites, do not experience this internal anxiety. They might even say, “Why be so pessimistic?” or “Just find another Earth, won’t that solve it?” or “Establish a kingdom of God or an ideal nation, won’t that solve it?” In fact, these childish and evasive notions carry a considerable degree of danger.

現今外在環境的嚴峻態勢，已經引起有心之士展開積極的拯救行動。十餘年來，以聯合國倡起的 ESG<sup>10</sup>標竿，已產生包括環保、社會關懷、永續等議題及項目，共計十七類，四、五千個單位的投入。可見精英人士也已洞若觀火，人類的發展已到必須正視、審視、反思的地步，這正是人類自我覺醒的徵兆。

The severe situation of the current external environment has prompted concerned individuals to initiate active rescue actions. Over the past decade, the United Nations' ESG (Environmental, Social, and Governance) benchmarks<sup>10</sup> have led to the creation of seventeen categories and four to five thousand units focusing on issues such as environmental protection, social care, and sustainability. This shows that elite individuals are also keenly aware that human development has reached a point where it must be taken seriously, examined, and reflected upon. This is a sign of humanity's self-awakening.

雖然企業的原始動機只關心利潤與分配，即 EPS<sup>11</sup>，但後來開始重視 E（環

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<sup>10</sup> ESG 是環境保護、社會責任、公司治理等三個英文單字的縮寫。聯合國全球契約於 2004 年首次提出該永續發展之概念。其源自於 1999 年聯合國所倡議 CSR 企業社會責任廣泛概念，後聯合國再次提出 ESG 明確概念，成為評估企業經營衡量指標，以實踐先前 CSR 概念原則。ESG stands for Environmental Protection, Social Responsibility, and Corporate Governance, the abbreviation of three English terms. The United Nations Global Compact first introduced this concept of sustainable development in 2004. It originated from the broad concept of Corporate Social Responsibility (CSR) advocated by the United Nations in 1999. Later, the United Nations proposed the clear concept of ESG again, making it a metric for evaluating corporate operations and a means to implement the principles of the earlier CSR concept.

<sup>11</sup> 即每股盈餘，是指公司每股稅後獲利，除以該公司總股數計算結果，是重要財務指標之一。Earnings per share (EPS) refers to the company's after-tax profit per share, calculated by dividing the company's total profit after taxes by the total number of shares. It is one of the key financial indicators.

境）S（社會）G（治理）的 ESG 理念，接著才進入到 SDGs 發展與地球共生的永續理念<sup>12</sup>。目前這也代表當今主流文化的思潮，儼然形成一種人與天的博弈狀態。

Although the original motivation of enterprises was only concerned with profit and distribution, i.e., EPS<sup>11</sup> (Earnings Per Share), they later began to value the ESG (Environmental, Social, and Governance) concept. This subsequently led to the development of SDGs (Sustainable Development Goals) and the idea of sustainable coexistence with the Earth.<sup>12</sup> This now represents the mainstream cultural trend of our time, creating a situation akin to a contest between humanity and nature.

但氣候的變化到底是天塹，還是人為？我們要用后羿的手法，還是再等一次方舟的救贖？或要用鯀、禹的方法治水？目前仍在嘗試中，但人類的精英，確實卯盡全力，但願不會是夸父追日的無終之果，亦希望不要像方舟救贖，徒勞無功！

But is climate change a natural chasm or human-made? Should we use Hou Yi's

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<sup>12</sup> SDGs 是聯合國大會於 2015 年通過的永續發展目標，前身是聯合國為協助發展緩慢的國家脫離貧窮，於 2000 年發表之 MDGs 千禧年發展目標。聯合國於 15 年後檢討千禧年發展目標，遂再提出終結貧窮、消除飢餓、性別平等、氣候行動、衛生等 17 項永續發展目標，以及 169 項細則目標，藉以成為 2030 年之前，世界各國努力推動之永續發展方向。

The Sustainable Development Goals (SDGs) were adopted by the United Nations General Assembly in 2015. They are the successors to the Millennium Development Goals (MDGs) launched by the United Nations in 2000 to help underdeveloped countries escape poverty. Fifteen years later, the United Nations reviewed the MDGs and proposed the SDGs, which include 17 sustainable development goals such as ending poverty, eliminating hunger, achieving gender equality, taking climate action, and ensuring good health. Additionally, there are 169 detailed targets, which aim to guide global sustainable development efforts until 2030.

method, wait for another Ark's salvation, or employ Gun and Yu's methods to control water? We are still experimenting, but humanity's elites are indeed doing their utmost. We hope it will not be a fruitless pursuit like Kuafu chasing the sun, nor a futile effort like the Ark's salvation.

環觀近幾十年，人類為拯救受傷的地球母親，確實已經花費無數精力，其間創造出「已開發」及「開發中」<sup>13</sup>國家的名堂。而真正的問題，卻正是因為「開發」而令地球產生創傷，此一閉環邏輯即是由於「開發」而產生。

Over the past few decades, humanity has indeed expended immense effort to save our injured Mother Earth, creating the categories of “developed” and “developing”<sup>13</sup> countries in the process. However, the real problem arises from the very “development” that has caused the Earth's injuries. This closed-loop logic originates from development itself.

首先因開發而傷害地球，其次為彌補傷害而改進，因此而稱「已開發」或

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<sup>13</sup> 開發中國家係指基礎建設尚未完善、經濟、社會發展程度較低的國家；相對具有較高生活水準、擁有先進科技基礎建設、發展足夠經濟、社會之主權國家即稱已開發國家。但定義未有普遍標準、各國亦無共識，經濟上開發中國家常與 LMIC 低所得和中等所得國家互用概念。

Developing countries refer to nations with incomplete infrastructure and relatively low levels of economic and social development. In contrast, developed countries are sovereign states with a higher standard of living, advanced technological infrastructure, and sufficiently developed economies and societies. However, there is no universal standard for these definitions, and no consensus among nations. Economically, developing countries are often interchangeably referred to as LMICs (low- and middle-income countries).

「先進」國家。同時，將會「傷害環境」的事業以「地球村」<sup>14</sup>的分工名義分散出去，這些被分配到底層工業的地區，就稱為「開發中」國家。

First, the Earth is harmed by development; then, to remedy the damage, improvements are made, leading to the designation of “developed” or “advanced” countries. Meanwhile, industries that “harm the environment” are dispersed under the guise of the “global village”<sup>14</sup> division of labor. The regions allocated to these basic industries are referred to as “developing” countries.

事實上，這是將地球的傷害，由局部性演變成全球性災難的開端。而已開發國家則以「專利」之名，收割全世界的開發中國家。同時，這些已開發國家的生產力直線下降，美其名曰「服務業發達」，但這種已開發地區的閉環式社會結構，將因福利→選票→零生產力，產生內噬效果，最終令社會面臨崩潰！

In fact, this is the beginning of transforming the damage to the Earth from a localized issue into a global disaster. Developed countries harvest the developing countries of the world in the name of “patents.” At the same time, the productivity of these developed

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<sup>14</sup> 由於科技發展，增加人類探索地球程度、縮短地球各地的時空距離，整體就如同村落般。此概念最先由加拿大教育家馬歇爾·麥克盧漢於 1962 年提出，係藉由印刷、電力技術，透過大眾傳播將全球聯繫為一小村落，人們相互交流、傳遞訊息亦更為迅速頻繁。

Due to technological advancements, the degree of human exploration of the Earth has increased, and the time-space distance between different parts of the world has shortened, making the whole planet seem like a village. This concept was first proposed by Canadian educator Marshall McLuhan in 1962. He suggested that through printing and electrical technology, mass communication connects the world into a small village, enabling people to interact and exchange information more quickly and frequently.

countries has plummeted, euphemistically called “service industry development.” However, this closed-loop social structure in developed regions, driven by welfare → votes → zero productivity, will result in internal corrosion, ultimately leading to societal collapse!

在觀察人類覺醒的過程中，我們也發現另一詭異現象。在談及此現象前，應該先審視，人類此覺醒初現曙光的徵兆，是一項微妙的「巧合」。

In observing the awakening of humanity, we have also discovered another strange phenomenon. Before discussing this phenomenon, we should first examine that the signs of humanity's awakening are a subtle “coincidence.”

首先，民主政治就是以創造輿論議題來吸引選票的意識形態。所以，當客觀的地球現象出現時，即會演變成政治議題，進而成為社會上「利益集團」的利益重分配問題。如氣候方面，當初出現的是臭氧層破洞問題，當此一事實存在變成主觀的政治議題時，整個社會注意力及資源，就向利益集團的利益分配方傾斜，那之後重點已不在於氣候問題的解決，而變成「利益分配」的問題。

First and foremost, democratic politics is an ideology that creates public opinion issues to attract votes. Thus, when objective global phenomena emerge, they quickly evolve into political issues and subsequently become matters of “interest group” redistribution within society. For example, with climate issues, the initial concern was the problem of the ozone layer depletion. When this fact became a subjective political issue, the



focus of society's attention and resources shifted towards the distribution of benefits among interest groups. As a result, the primary focus was no longer on solving the climate issue but rather on the redistribution of benefits.

另外如碳中和<sup>15</sup>、碳排放，以及 SDGs 的碳量化、碳計算，乃至國際間的碳權交易等議題，都是最典型的例子。

Additionally, issues such as carbon neutrality,<sup>15</sup> carbon emissions, and the quantification and calculation of carbon under the SDGs, as well as international carbon trading, are all typical examples.

何以故？既然碳排放是罪魁禍首，那何不立即終止排碳？反而是另設計提出「碳權交易」<sup>16</sup>掩耳盜鈴的動作？這就是全球化社會結構性病變所造成的無奈，

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<sup>15</sup> 依據 IPCC 政府間氣候變化專門委員會定義，是單體國家、組織、企業於衡量期限內所排放的二氧化碳量，經過清除二氧化碳達到平衡時，即是達成碳中和、或淨零排放。

According to the Intergovernmental Panel on Climate Change (IPCC), carbon neutrality (also known as net zero emissions) refers to achieving a balance between the amount of carbon dioxide emitted by an individual country, organization, or business within a specified timeframe and the removal of carbon dioxide from the atmosphere. When emissions are minimized and any remaining emissions are offset through carbon removal methods, carbon neutrality is achieved.

<sup>16</sup> 係指針對 CO2 二氧化碳和 GHG 其他溫室氣體所設計排放權交易計畫。目的是透過創造有限度排放配額的市場、加速對風能發電和太陽能光電等低碳電力的投資、降低化石燃料的競爭力，以進行氣候變化緩解。但國家、企業、組織透過碳交易付費給其他開發中國家或地區，以換取其二氧化碳排放權，雖可節省成本達到單體減排目標效果，但對減少全球二氧化碳總排放量卻無實質助益，因而常遭受諸多非議與批評。

The concept is known as carbon trading or emissions trading. It's designed to address CO2 (carbon dioxide) and other greenhouse gas (GHG) emissions. Here's how it works:

尤其是有志之精英們的無奈。顧此則失彼故也！

Why is this the case? If carbon emissions are the main culprit, why not immediately stop carbon emissions? Instead, the creation of “carbon trading”<sup>17</sup> is an act of self-deception. This reflects the helplessness caused by the structural pathology of a globalized society, especially for the committed elites. Prioritizing one issue inevitably leads to the neglect of another.

這種社會結構性病變，源於這一期文藝復興、工業革命、殖民主義的興起後，歐洲希伯來文明<sup>17</sup>精英們所構思出來的思想精華。如今，此一閉環式的制度

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Market Creation: A market is established where limited emission allowances (quotas) are traded.

Investment in Low-Carbon Energy: By creating a financial incentive, carbon trading encourages investment in low-carbon energy sources like wind power and solar photovoltaics.

Reducing Fossil Fuel Competitiveness: The goal is to reduce the competitiveness of fossil fuels, thereby mitigating climate change.

Criticism and Challenges: However, some criticize carbon trading because it allows countries, companies, and organizations to pay developing nations for their emission rights, which doesn't necessarily reduce global CO2 emissions significantly.

In summary, while carbon trading can help individual entities meet emission reduction targets, its impact on global emissions remains a topic of debate.

<sup>17</sup> 該文明誕生於巴勒斯坦地區，古稱「迦南」。當地希伯來人於公元前創立一神論的猶太教，主要經典為《希伯來聖經》（《舊約聖經》），後對早期基督教與伊斯蘭教形成具有深遠影響。希伯來文明是歐洲文明發展起源，但因眾人對「聖經」的詮釋解讀不同，其思惟模式漸轉為排他、掠奪、分贓、統治的錯誤價值觀，亦造成後續歐洲殖民主義、工業革命的發展。

The civilization originated in the region of Palestine, historically known as “Canaan.” The local Hebrew people established monotheistic Judaism around 1000 BCE. Their primary scripture is the Hebrew Bible (also known as the Old Testament), which later had a profound influence on early Christianity and Islam. The Hebrew civilization played a crucial role in the development of European civilization. However, differing interpretations of the Bible led to shifting thought patterns, including exclusivity, exploitation,

結構，已經展現出其危險的狀況。

This structural pathology of society originated from the Renaissance, the Industrial Revolution, and the rise of colonialism, which were driven by the intellectual essence conceived by the European and Hebraic elites<sup>17</sup>. Today, this closed-loop system structure has revealed its dangerous nature.

雖然精英們也發覺情況不對，而發出覺醒的警鐘，但仍是運用其希伯來文明的思惟模式，就像大力士用盡全力想要抱起自己，而自稱他可用一根棍子撬動地球一樣<sup>18</sup>。

Although the elites have realized that something is wrong and have sounded the alarm for awakening, they are still using the Hebraic thought model, akin to a strongman trying to lift himself with all his might while claiming he can move the Earth with a lever.<sup>18</sup>

這就是我們目前所面對的挑戰，所產生的焦慮。人類在希伯來文明為主流的

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division of wealth, and governance, which influenced subsequent European colonialism and the Industrial Revolution.

<sup>18</sup> 因動態守恆限制，人無法抱起自己、古希臘哲學家阿基米德主張槓桿原理時曾言：「給我一個支點，我可以撬動地球。」兩者皆有人定勝天、戰勝大自然之思想謬誤區塊。

Due to the conservation of energy, a person cannot lift themselves. The ancient Greek philosopher Archimedes famously stated the principle of leverage: “Give me a lever long enough and a fulcrum on which to place it, and I shall move the world.” Both ideas—defying nature and conquering it—are fallacies.

薰陶下，只用大腦的等式邏輯思維，在這一閉環下反覆，如同驢子蒙眼睛瞎轉。這種無奈只會有焦慮的反應出現，不會有良策產生。我們能否用另外一套大腦以外的不等式邏輯，來處理此「社會結構性病變」的無奈呢？

This is the challenge and anxiety we currently face. Under the influence of Hebraic civilization, humanity relies solely on the brain's equation-based logical thinking, repeatedly operating within this closed loop, like a blindfolded donkey going in circles. This helplessness only results in anxiety, without producing effective solutions. Can we use a different, non-equation-based logical system outside of the brain to address the helplessness caused by this “structural pathology of society”?

其次，所謂巧合的另一方是大自然主體的「所」（客體）<sup>19</sup>所發生的自然狀態。本來大自然的恆動，就有一種小循環的自然性。猶如人性中有良窳交替，大自然也有陰陽循環的現象。

Secondly, the so-called coincidence is the “state” of the natural world (object)<sup>19</sup> and its natural occurrences. Nature inherently has a small cycle of constancy. Just as human nature alternates between good and bad qualities, nature also has a cycle of yin and yang.

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<sup>19</sup> 佛教形容動作之主體為「能」、動作之客體為「所」。主客體併稱即為「能所」能與所具有相即不離、與體用因果之關係，故稱「能所一體」。

In Buddhism, actions are described in terms of “Néng” (能) and “Sǒu” (所). The “Néng” represents the subject or agent of an action, while the “Sǒu” represents the object or recipient of that action. When combined, they form the concept of “Néng Sǒu Yì Tǐ” (能所一體), emphasizing the inseparable relationship between the doer and the deed, as well as the cause-and-effect nature of their interaction.

如今兩者是否同時並現？若是，則此二現象不能籠統並談，否則無法對症裁方，必須分開治理。但如今卻混為一談，認為是「經濟」原罪，反而迷信「科技」萬能，此乃一大誤區也！

Are these two phenomena occurring simultaneously now? If so, these two phenomena cannot be discussed generally together; otherwise, it is impossible to prescribe the right solution, and they must be managed separately. However, they are currently being conflated and attributed to the “economic” original sin, with a misguided belief in the omnipotence of “technology.” This is a major misconception!

### 參、人性的觀察與覺醒

### III. Observation and Awakening of Humanity

綜上所述，精英的覺醒是件難得可貴之事。但是覺醒後的初步處理方式，就好像是施捨點費用，買幾張贖罪券付款給牧羊人<sup>20</sup>，做一件「向良心交代」的工

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<sup>20</sup> 依據天主教法典，僅教宗有頒賜大赦之權利，具體事項由宗座聖赦院負責。中世紀後期，羅馬教廷為籌措資金，授權神職人員前往歐洲各地售賣大赦證明書，此即後世所稱贖罪券。但這導致大赦行為商業化，淪為教會斂財工具，這讓當時歐洲社會激起盲從、民怨等動盪，後贖罪券更成為宗教改革之導火線，由於奧斯定會修士馬丁·路德與眾多宗教人士公開嚴厲抨擊，最終導致天主教內部出現矛盾紛爭、以及新教產生等宗教改革。

According to Canon Law of the Catholic Church, only the Pope has the authority to grant indulgences, with specific matters handled by the Apostolic Penitentiary. In the late Middle Ages, the Roman Curia authorized clergy to sell indulgence certificates across Europe to raise funds, leading to what later became known as indulgences. However, this commercialization of indulgences turned them into a tool for the Church to amass wealth, causing blind compliance and public resentment, which led to social

作，「碳」的問題就解決了？人類迄今尚未發現，冰山融化或冰河退卻，到底是天氣的影響？還是地熱、海水的溫度問題？即，這些大自然的變化，是地球的週期性自然問題，亦或是人類的行為所致？

In summary, the awakening of the elite is a rare and precious occurrence. However, the initial way of dealing with it, such as giving some donations, buying a few indulgences for the shepherd<sup>20</sup>, and doing a “conscience-relieving” task, seems to solve the “carbon” problem. Humanity has yet to discover whether the melting of icebergs or the retreat of glaciers is due to weather influences, geothermal issues, or ocean temperature problems. In other words, are these natural changes periodic issues of the Earth, or are they caused by human behavior?

若是地球本身的自然問題，則需有應對大自然變化的處置方案。聯合國所牽線的永續發展行動，應該不是目前的 ESG 方案！

If these are natural issues of the Earth itself, then there must be solutions to cope with these natural changes. The sustainable development actions orchestrated by the United Nations should not be the current ESG (Environmental, Social, and Governance) plans!

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unrest in Europe. This practice eventually became a catalyst for the Reformation. Augustinian monk Martin Luther, along with many other religious figures, publicly and harshly criticized the sale of indulgences, leading to internal conflicts within the Catholic Church and the emergence of Protestantism as part of the Reformation.

若是人類行為不當所引發，則應立即停止，那聯合國所牽線的永續發展行動，更應像其維和部隊<sup>21</sup>般，糾舉錯誤，當即終止這些不當的行為！

If these issues are caused by improper human behavior, then such actions should be immediately stopped. The sustainable development actions orchestrated by the United Nations should, like peacekeeping forces<sup>21</sup>, identify the errors and immediately put an end to these improper behaviors!

依此情況分析，目前的解決方式有些像頭疼醫頭，腳疼醫腳，而不知其本質原因是什麼！這就是使用大腦，千篇一律的等式邏輯思惟模式，亦即以人類所假設的意識形態為目標作「合理的推理」，所造成社會結構性病變，從而引發閉環式循環效應導致！

Analyzing the situation, the current solutions seem to address symptoms without understanding the underlying causes—like treating a headache when the head hurts and treating the foot when it hurts. This approach follows a uniform logical thinking pattern based on human-assumed ideologies as targets for "rational reasoning." This results in structural social maladies, leading to a closed-loop effect.

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<sup>21</sup> 係指由聯合國大會或安全理事會，至少需包括五個常任理事國的九票贊成，核准部署並決定其任務授權之部隊，此部隊僅配備簡單武器用以自衛和維持秩序之用途。

The United Nations Peacekeeping Forces refer to units authorized for deployment by the United Nations General Assembly or the Security Council, requiring at least nine affirmative votes, including those of the five permanent members. These forces are equipped only with simple weapons for self-defense and maintaining order.

目前，此一假設的前提，即是經濟必須繼續成長、利潤仍須最大化，因此才會有贖罪式行為的利益重分配現象；但迄今卻無人提出終止人類這樣的不當行為，反而更是變本加厲地推動！

Currently, the underlying assumption is that the economy must continue to grow and profits must still be maximized. This leads to a phenomenon where interests are redistributed in a guilt-appeasing manner. However, no one has yet proposed ending such improper human behaviors; instead, they are being promoted even more aggressively!

此社會結構性病變是人類的一種通病，每隔幾百年就會循環一次。這種通病的改革是暫時性的。並非改革制度不好，而是在運作的過程中，由於人類使用大腦邏輯，會鑽漏洞、貪圖取巧方便的習氣使然。求取利、名、權等因素，令人改變制度，產生病變所「致」！

This structural social malady is a common human affliction that recurs every few hundred years. Such reforms are temporary. It's not that the reformed systems are flawed, but rather that in their operation, human logical thinking leads to exploitation, shortcuts, and convenience-seeking behaviors. The pursuit of profit, fame, and power drives changes in the system, resulting in these maladies.

此「致」，即是「致權力」和「致名利」兩項目的！當此病變產生乃至將摧毀此社會時，唯透過「致良知」或「致中和」，方足以救之！這是從中西方歷史



演變的歷程來看的：

The term “*Zhi*” (致) refers to the pursuit of “power” and “profit.” When such maladies arise and threaten to destroy society, only through “attaining conscience” or “attaining balance” can salvation be found. This perspective is derived from the historical evolution of both Eastern and Western societies.

首先是西方的歷史。自從文藝復興以來六百多年間，群雄爭霸，先後替換西班牙、法國、英國等數個強權霸主，不但戰爭之殺戮血腥，外交之殘酷冷血，皆是以權力與利益為前提、「致權力」、「致利益」為本，何有「國是以義為利也」<sup>22</sup>的思想！

First, consider Western history. Over the past six hundred years since the Renaissance, numerous powers have vied for dominance, with Spain, France, and Britain successively replacing each other as hegemonic powers. These conflicts were marked by the

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<sup>22</sup> 《禮記·大學》：「國不以利為利，以義為利也。」即國家不應以財利為根本利益，而應以道義為根本利益。此與《孟子·梁惠王上》：「王何必曰利？亦有仁義而已矣。王曰何以利吾國？大夫曰何以利吾家？士庶人曰何以利吾身？上下交征利而國危矣。」所論思想一致。

In *The Great Learning*, it is stated: “A nation does not consider profit as profit, but considers righteousness as profit.” This means that a country should not regard financial gain as its fundamental interest, but should regard moral righteousness as its fundamental interest. This idea aligns with what is discussed in *Mencius*: Liang Hui Wang I: “Why must Your Majesty speak of profit? There is also benevolence and righteousness. When the king says, ‘What will benefit my country?’ the high officials say, ‘What will benefit my family?’ and the scholars and common people say, ‘What will benefit myself?’ When everyone competes for profit, the country is in danger.”

slaughter and bloodshed of wars and the ruthless cruelty of diplomacy. All were based on the premises of power and profit, pursuing “power” and “profit” above all else. The idea of “national interest as righteousness”<sup>22</sup> was utterly absent.

其次看中國的歷史。歷史上中國分分合合，但卻能綿延五、六千年。可以見到，當社會上在「致權力」與「致利益」時，社會動亂不可止息，且時間亦長，雖有國祚，亦皆不能長久。但一經「奉天承運」之時，即出明君，以「致中和」及「致良知」管御天下，此時即有「平天下」的三百年盛世。其後又有亂，此亂即人鑽漏洞的習性，以令良政轉為亂政，產生結構性病變。

Next, consider the history of China. Throughout history, China has experienced cycles of unification and division, yet it has endured for five to six thousand years. It is evident that when society focuses on “pursuing power” and “pursuing profit,” social unrest becomes incessant and prolonged. Even if a dynasty is established, it often does not last long. However, when “mandate of heaven” (奉天承運 *Fèng Tiān Chéng Yùn*) is followed, a wise ruler emerges, governing the world with “attaining balance” and “attaining conscience,” leading to three centuries of peace and prosperity. Subsequently, chaos reemerges, driven by human tendencies to exploit loopholes, which turn good governance into corrupt administration, resulting in structural maladies.

此時即須再次「致良知」或「致中和」的重建。此種「致良知」的核心價值觀，即是社會結構中本自具足的「內斂穩定性結構」！也因此，中華文明方能綿

延五、六千年不墜。

At this time, it is necessary to once again rebuild the concepts of “attaining innate knowledge” or “achieving harmony.” The core values of “attaining innate knowledge” are the inherent “introverted stability structures” within social structures. This is why Chinese civilization has been able to endure for five to six thousand years without decline.

中華文明中的這種「內聚穩定的平衡機制」，其內聚穩定因素即是致良知，或《中庸》所言之致中和。為世界文明中，中華文明所獨具之文明特質。此一特質，正是要解今日人類所面對的挑戰，所應運用的法寶！

In Chinese civilization, this “cohesive and stable equilibrium mechanism” is characterized by the concept of “attaining the intuitive knowledge,” as described in the Confucian classic *The Doctrine of the Mean*. This unique cultural trait within Chinese civilization serves as a valuable tool for addressing the challenges faced by humanity today.

那何謂「致中和」？《中庸》曰：「喜怒哀樂之未發謂之中，發而皆中節謂之和。中也者，天下之大本也，和也者，天下之達道也！致中和，天地位焉，萬物育焉！」此謂致中和，天地萬物皆歸位，欣欣向榮耶！

What is “attaining harmony” (*Zhì Zhōng Hé*)? In *The Doctrine of the Mean*, it is said: “Before joy, anger, sorrow, and happiness fully manifest, it is called “*Zhōng*” (中), and when they manifest within appropriate bounds, it is called “*Hé*” (和). *Zhōng* (中) is

the foundation of the world, and *Hé* (和) is the path followed by all things! To achieve *Zhì Zhōng Hé* (致中和), heaven and earth align, and all things flourish!” This is called achieving harmony in which the heaven, the earth, and all things are in place and thriving.

何謂「致良知」？致良知為明代理學家王守仁<sup>23</sup>所提出的心學宗旨<sup>24</sup>。稱「致

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<sup>23</sup> 王守仁（1472-1529），字伯安、號陽明子，故世人多稱王陽明。中國明代中期思想家，其精通儒釋道三家學術，支持陸九淵「心即理」學說而有所闡發；亦反對程頤、朱熹「格物致知」治學方法。王守仁曾論心與理曰：「心一而已，以其全體惻怛而言謂之仁，以其得宜而言謂之義，以其條理而言謂之理。不可以心外求仁，不可外心以求義，獨可外心以求理乎？外心以求理，此知行之所以二也；求理於吾心，此聖門知行合一之教。」後世稱其學問為「陽明學」，與陸九淵合稱「陸王心學」，對中國、韓國、日本三地漢學，造成顯著影響。

Wang Shou Ren (1472-1529), courtesy name Bo An and also known as Yang Ming Zi, is often referred to by the public as Wang Yang Ming. He was a mid-Ming Dynasty Chinese thinker who was proficient in the teachings of Confucianism, Buddhism, and Taoism. Wang supported and elaborated on the “mind is principle” theory of Lu Jiu Yuan, while opposing the study methods of “investigating things to acquire knowledge” advocated by Cheng Yi and Zhu Xi. Wang Shou Ren discussed the relationship between the mind and principle, saying: “The mind is one; when it fully embodies compassion, it is called benevolence; when it acts appropriately, it is called righteousness; and when it operates in an orderly manner, it is called principle. One should not seek benevolence outside the mind, nor righteousness outside the mind, so why should one seek principle outside the mind? Seeking principle outside the mind is what causes the separation of knowledge and action; seeking principle within the mind is the teaching of the unity of knowledge and action in the sage’s school.” His teachings later became known as “Yang-mingism,” and together with Lu Jiu Yuan’s theories, they are collectively called the “Lu-Wang School of Mind.” This school of thought significantly influenced Sinology in China, Korea, and Japan.

<sup>24</sup> 本源自於《孟子·盡心上》：「人之所不學而能者，其良能也，所不慮而知者，其良知也。」與《禮記·大學》：「致知在格物。」王守仁循此闡發「良知即天理」，故其論著《傳習錄》：「心者身之主也，而心之虛靈明覺，即所謂本然之良知也。」另據其弟子王畿《刻陽明先生年譜序》所載，王守仁曾自云：「自幼即有志於聖人之學。蓋嘗範例於辭章，馳騁於才能，漸漬於老釋，已乃折衷於群儒之言，參互演繹，求之有年而未得其要，及居夷三載，動忍增益，始超然有悟於『良知』之旨。」故王守仁「致良知」思想，是其謫居貴州龍場、環境困苦時所提出。

良知」，與老子的「致虛極」相一致<sup>25</sup>。良知指的是天地本然存在的正能量，不作意利己之心，全憑本然存在的動能驅動，此即虛極本懷。必如此，方能各歸其所。

What is “attaining conscience” (致良知 *Zhì Liáng Zhī*)? “Attaining conscience” is the central tenet of the School of Mind<sup>24</sup> proposed by Wang Shouren<sup>23</sup>, a Neo-Confucian philosopher of the Ming Dynasty. The concept of “attaining conscience” aligns with Laozi’s idea of “attaining utmost emptiness.”<sup>25</sup> Conscience refers to the inherent positive energy of the universe, acting without selfish intent and driven purely by inherent dynamism, which is the essence of utmost emptiness. Only in this way can everything return to its proper place.

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It originally comes from *Mencius*: Jinxin Chapter I, which states, “What a person can do without learning is his inherent ability, and what he knows without thinking is his innate knowledge.” It also relates to *The Great Learning*, which states, “To extend knowledge to the utmost lies in the investigation of things.” Following these ideas, Wang Shou Ren expounded on the concept that “moral consciousness is the principle of heaven.” In his writings, such as the *Instructions for Practical Living*, Wang stated: “The mind is the master of the body, and the mind’s inherent nature of clear and bright awareness is what is called moral consciousness.” According to his disciple Wang Ji, in the *Preface to the Chronological Biography of Master Yang Ming*, Wang Shou Ren once said, “Since childhood, I aspired to the learning of sages. I followed the example in writing and pursued talents, gradually immersed in the teachings of Laozi and Buddha, then harmonized various Confucian sayings, deducing and interpreting them over the years but never grasping the essence. During my three years in exile at Longchang, Guizhou, through hardship and perseverance, I suddenly came to a profound realization of the concept of ‘moral consciousness.’” Thus, Wang Shou Ren’s philosophy of “attaining moral consciousness” was formulated during his period of hardship in exile.

<sup>25</sup> 《老子·第十六章》：「致虛極，守靜篤。萬物並作，吾以觀復。」

*Laozi*: Chapter 16: “Attain utmost emptiness, uphold steadfast tranquility. All things arise together, and I observe their return.”

各方面的經論舉證，皆可見到中華文明中內聚的核心價值，即提倡人性、本性的良知。是知，「人性」、「良知」、「民本」為社會制度中的內聚核心價值。若文明中缺乏此一基礎，在人性的鑽漏洞心態下，便會產生「外放的擴散崩潰現象」。這是人類的最大不幸。

In various aspects of classical texts and arguments, we can observe the core values inherent in Chinese civilization, which advocate for human nature and innate intuitive knowledge. It is understood that “human nature,” “intuitive knowledge,” and “people-oriented principles” are the cohesive core values within social systems. If a civilization lacks this foundation, it will lead to an “outward dispersion and collapse phenomenon” due to the exploitative mentality of human nature. This is the greatest misfortune for humanity.

今天，希伯來文明的最大缺點，不只是顯露在外的社會結構性病變，更可怕的是其文明中的「餐桌與菜單理論」<sup>26</sup>。這種思惟模式，正是希伯來文明中無法制約的「外在擴張式的崩潰現象」。它缺少「內聚的核心價值觀」，所以無法產

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<sup>26</sup> 美國國務卿布林肯於 2024 年第 60 屆慕尼黑安全會議發言：「在國際體系中，如果你不在餐桌上，就可能會在菜單上。」此理論展露了美國政治外交基本邏輯，即弱肉強食叢林法則。

In his speech at the 60th Munich Security Conference in 2024, U.S. Secretary of State Antony Blinken said: “In the international system, if you are not at the table, you are likely to be on the menu.” This theory reveals the basic logic of U.S. political diplomacy, which follows the law of the jungle where the strong prey on the weak.

生制約的思惟模式，因此才會有贖罪券心態的解決辦法。

Today, the greatest flaw of Hebrew civilization is not just the outwardly apparent structural social ailments, but even more alarming is its “table and menu theory.”<sup>26</sup> This way of thinking represents an uncontrollable “outward expansion and collapse phenomenon” within Hebrew civilization. It lacks “cohesive core values,” and thus cannot produce a restrictive thought model, leading to solutions like the indulgence mentality.

前述碳權交易現象只是其中之一。所有的霸權心態、殖民思想、干涉他人內政等現象，皆此一模式的變形，致使整個社會產生扭曲。

The aforementioned phenomenon of carbon credit trading is just one example. All hegemonic attitudes, colonial thoughts, and interference in other countries’ internal affairs are transformations of this mode, causing distortions throughout society.

能否運用另種思惟模式，來替換此種社會結構及思惟模式呢？

Is it possible to use an alternative way of thinking to replace this kind of social structure and mindset?

## 肆、面對挑戰

### IV. Facing Challenges

面對挑戰，惟有認清問題本質，轉換既有思惟，方能迎刃而解。我們須承擔全部責任，責無旁貸，當仁不讓！

To face challenges, we must first recognize the essence of the problem and shift our existing mindset in order to resolve it effectively. We must take full responsibility, without any excuses, and rise to the occasion without hesitation!

這三四百年來，由於清朝的禁武令<sup>27</sup>及訓詁學<sup>28</sup>、文字獄<sup>29</sup>等，造成中華文明

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<sup>27</sup> 因清朝廷憂慮基層民眾反叛革命或集結成草莽賊寇，故而頒布禁止民間私藏兵械之禁令。《清世祖實錄》順治六年（1649）三月甲申：「諭兵部，曩因民間有火炮甲冑、弓箭刀槍、馬匹，慮為賊資，戕害小民，故行禁止。」

Due to concerns that the grassroots populace might rebel or band together as bandits, the Qing court issued a ban on the private possession of weapons by civilians. According to the *Veritable Records of the Qing Shizu*, in the sixth year of Shunzhi (1649), third month, day of Jiashen: “The Ministry of War is instructed that previously, civilians possessed cannons, armor, bows, arrows, swords, spears, and horses, which were feared to be used as resources by bandits to harm common people, and thus were prohibited.”

<sup>28</sup> 是指傳統研究古書中詞義的學問，與文字學、聲韻學並稱為「小學」。由於清朝廷對士族思想進行高壓鉗制，眾多學者轉向研究語言文字相關安全議題，遂使清代考據之學甚為繁盛。

It refers to the traditional study of the meanings of words in ancient texts, which, along with philology and phonology, is collectively known as “minor learning.” Due to the Qing court's high-pressure control over the intellectuals' thoughts, many scholars turned to the safer topics of language and writing, leading to the flourishing of evidential scholarship during the Qing dynasty.

<sup>29</sup> 是中國自春秋以降即有之專制統治者對文人的政治迫害，由文章字句細節編織罪名，尤以明清兩代為盛，如清代中期文學家龔自珍即曾作詩：「避席畏聞文字獄，著書只為稻粱謀。」

It refers to the political persecution of scholars by autocratic rulers in China since the Spring and Autumn



的內捲現象，致使中華文明步入純陰的死寂狀態。因此，對於十八世紀的工業革命及歐洲社會改革的際遇，中國全然沒有反應過來，致使三次工業革命全部缺席<sup>30</sup>。今次第四次工業革命，我們宣佈：我們到達了，我們出席了；我們不但參與，更將引領人類思想文明走勢與發展，以免這一期文明步向崩潰的懸崖！

In the past three to four hundred years, due to the Qing Dynasty's prohibition of martial arts<sup>27</sup>, the focus on philology<sup>28</sup>, and the literary inquisition<sup>29</sup>, Chinese civilization experienced a phenomenon of internal stagnation, leading it into a state of lifeless inactivity. As a result, China did not respond at all to the Industrial Revolution and the social reforms in Europe in the eighteenth century, causing it to miss out on all three industrial revolutions<sup>30</sup>. For this fourth industrial revolution, we declare: we have arrived, we are present, and not only are we participating, but we will also lead the direction and development of human intellectual civilization, to prevent this current phase of civilization from heading towards the brink of collapse!

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period. These rulers would fabricate charges based on the details of their writings, with the practice peaking during the Ming and Qing dynasties. An example is the mid-Qing dynasty writer Gong Baizhen, who wrote in a poem: "I avoid taking my seat in fear of the literary inquisition, and write books only for the sake of making a living."

<sup>30</sup> 是指人類技術飛速進步的時間段。現已經過三次工業革命，第四次仍在發展階段。第一次進入機械化時代（1750-1850）；第二次進入電氣化時代（1870-1915），第三次進入資訊時代（1970-2010），第四次進入網際網路時代（2010 迄今）。

It refers to the periods of rapid technological advancement in human history. There have been three industrial revolutions so far, with the fourth one still in progress. The first industrial revolution marked the mechanization era (1750-1850); the second entered the electrification era (1870-1915); the third ushered in the information era (1970-2010); and the fourth has brought us into the internet era (2010 to the present).

在省視精英們「覺醒」的過程中，有一種「補過」的心態，而非「改過」的立場。兩者的區別是：

In reflecting on the process of the elites' "awakening," there is a mindset of "compensation" rather than a stance of "correction." The difference between the two is:

一、補過的心態，是承認此種行為是一種過失，應該給予補償或賠償，但是此種有過失的行為，還是被容許繼續為之。

1. The mindset of compensation acknowledges that this behavior is a mistake and should be compensated or repaid, but this erroneous behavior is still allowed to continue.

二、改過的立場，是確認這種過失的行為後，即可不再犯。此一立場即當下停止過失之行為，而不容許再犯；雖不追訴，也不可繼續為之！並非「補償」後繼續為之！

2. The stance of correction, upon confirming the erroneous behavior, ensures that it is not repeated. This stance requires the immediate cessation of the erroneous behavior and does not allow for its recurrence; while it does not seek retribution, it also does not permit the behavior to continue after compensation.

這兩種心態的存在與矛盾，才是當今我們所面對的核心挑戰。精英們過於聰明，他們覺醒，緊接著就是鑽漏洞，在利潤最大化的前提下，已開始規劃「利益

重新分配」的問題，因此不可能終止其過失的行為，而是借過失行為的補償，重新分配利益鏈，並將「過失的行為」重新包裝，將「利益鏈」區塊重新分佈。廣大的群眾怎麼會知道呢？他們只要口中有奶嘴樂<sup>31</sup>就好！

The existence and contradiction of these two mindsets are the core challenges we face today. The elites are too clever; their awakening is immediately followed by exploiting loopholes. Under the premise of maximizing profits, they have begun planning the issue of “redistributing interests.” Thus, it is impossible for them to cease their erroneous behavior. Instead, they use compensation for their mistakes to redistribute the chain of interests, repackaging the “erroneous behavior” and redistributing the blocks of the “chain of interests.” How would the masses know? They just need to be pacified with a pacifier<sup>31</sup> to be content!

可是有良知的精英們，卻知道「補過心態」只是一種「頭疼醫頭，腳疼醫腳」的應付狀態。這種龐氏騙局<sup>32</sup>並不能解決問題，若要從根本上來對治，則必

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<sup>31</sup> 由於全球生產力上升，未來世界高比率人口，將無法參與產品與服務生產，為避免多數社會底層人群反抗與暴動：故需要包含網路、影音、遊戲等低階娛樂內容，以滿足該族群慾望，讓其生活被大量娛樂活動所覆蓋。這就如奶嘴可讓嬰兒停止哭鬧，但卻無實質營養與利益。

Due to the rise in global productivity, a high proportion of the future population will be unable to participate in the production of goods and services. To prevent rebellion and riots among the majority of the lower social strata, it is necessary to provide low-level entertainment content, such as internet, video, and games, to satisfy their desires and keep their lives filled with entertainment activities. This is akin to a pacifier that can stop a baby from crying but offers no substantial nutrition or benefit.

<sup>32</sup> 源自 1919 年由查爾斯·龐茲策劃的投資詐騙案，其向投資人引薦高報酬率的投資商品，但實際未透過投資該商品產生報酬，而是吸收新投資人以支付報酬。初期加入的投資人短時間內可獲

須斬斷利益鏈。

However, conscientious elites understand that the “compensation mindset” is merely a way to address problems superficially, like treating the symptoms without addressing the root cause. This kind of Ponzi scheme<sup>32</sup> cannot solve the issues. To fundamentally address them, the chain of interests must be severed.

此則當今主流社會的利益盤主，將會為此利益的意識形態而護盤，此乃另種形式的世界大戰！誰會扛起此一大纛，為當今之危機而與主流相抗衡？當今的主流即是經濟發展，利益盤可以重新分配，但利益鏈不可以切斷，所以才會有精英們的「補過心態」，而不願採用「改過立場」！

The current mainstream society's interest holders will defend their interests' ideology, which is another form of world war. Who will take up this great banner to confront the mainstream and tackle today's crisis? The current mainstream is economic development! Interest distribution can be rearranged, but the chain of interests cannot be severed! This is why the elites adopt a “compensation mindset” rather than a “correction stance”!

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得高回報獲利，藉以誘使更多投資人盲目跟進，可是一旦缺乏更多、嶄新資金流入，此投資計劃便會無以為繼，最後致使投資人血本無歸。

The term originates from a 1919 investment fraud scheme orchestrated by Charles Ponzi. He introduced high-yield investment products to investors, but the returns were not generated through actual investments. Instead, new investors' funds were used to pay returns. Early investors received high returns in a short period, enticing more investors to join blindly. However, once the influx of new

所以，我們所面對的挑戰，不僅是表面上的氣候問題、污染問題，或人際關懷問題，而是更深層次的意識形態問題，就是利益盤的重分配或斷鏈問題，這種「補過心態」以及「改過立場」的根本問題，是人類面子的根本問題，不是能不能改的問題，而是願不願改的問題！

Therefore, the challenges we face are not merely surface issues such as climate change, pollution, or interpersonal care, but deeper ideological issues regarding the redistribution or severing of the chain of interests. The fundamental problem between the “compensation mindset” and the “correction stance” is a fundamental issue of human dignity. It's not about whether change is possible, but whether there is a willingness to change!

這種不能改或不願改的問題，就是社會結構性病變的結果。大家都知道要改，也知道該如何改，但「利益鏈」斷不了，所以就變成不願改。所以根本問題其實是維持「經濟成長」，精英們美其名曰「就業」問題。因此，此一思惟模式就造成了「利益盤」重新分配，而不能斷鏈的「改不了」模式。

This inability or unwillingness to change is the result of structural abnormalities in society. Everyone knows that change is necessary and understands how to implement it, but the “chain of interests” cannot be severed, resulting in a lack of willingness to change. Thus, the fundamental issue is actually maintaining "economic growth," which the elites euphemistically refer to as the “employment” issue. This mindset leads to the redistribution of the "interest chain" without breaking it, creating an “unmodifiable” model.

若論思惟模式，就涉及到造成當今社會結構性病態的希伯來文明、意識心態的思惟模式。這一意識形態的產生與發展，已有二千多年之久，曾經很成功的將歐洲文明帶入黑暗時代千餘年。這一次的成功，是在「新舊教」戰爭之後，經過殖民主義及工業革命的發展，產生的再一次「閉環式的意識形態」現象！而現在的焦慮乃至恐慌也正是因之而起！

When discussing modes of thought, it involves the thought patterns of Hebrew civilization and consciousness that have led to the structural pathologies of contemporary society. The emergence and development of this ideology have spanned over two thousand years, once successfully plunging European civilization into the Dark Ages for over a millennium. This success was repeated after the “Wars of Religion,” through the development of colonialism and the Industrial Revolution, resulting in another “closed-loop ideological” phenomenon. The current anxiety and even panic stem from this very cause!

此種閉環主義的現象，不是希伯來文明的特色，而是人類「性惡」的必然下場，是每三百年左右經常會發生的人性醜陋面貌，也就是「致功利」的必然下場。

The phenomenon of this closed-loop ideology is not a characteristic of Hebrew civilization, but rather an inevitable outcome of human “inherent evil.” This ugly aspect of human nature tends to surface approximately every three hundred years, leading to the inevitable result of “pursuing utility.”

這一期文明的「致功利」主義已經走到這一「閉環」的死胡同裡，唯有通過人性中「性善」的思惟模式方可挽回，否則將再延續春秋戰國的割據列國志<sup>33</sup>，或再掉入五胡亂華<sup>34</sup>的時代，也可能再步宋朝之「宋、遼、金、夏」<sup>35</sup>四族征戰、三分天下的動亂中。

This phase of civilization's "pursuit of utility" ideology has reached a dead-end in this closed loop. Only through the thought patterns of human "inherent goodness" can it be salvaged. Otherwise, it will continue the fragmentation seen in the Spring and Autumn and Warring States periods,<sup>33</sup> or fall into the chaos of the Five Barbarians' invasion of China<sup>34</sup>, or even repeat the turmoil of the Song Dynasty's conflicts with the Liao, Jin, and

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<sup>33</sup> 中國周王朝後期，由於禮崩樂壞與其他民族入侵，造成國力衰弱，對諸侯列國已無控制實權，因而發展為春秋戰國群雄割據征伐的時代，最終由秦始皇嬴政於 221 BCE 統一中國。

In the later period of the Zhou Dynasty in China, the decline of rituals and music, along with invasions by other ethnic groups, weakened the national power. The Zhou court lost control over the feudal states, leading to the era of the Spring and Autumn and Warring States periods, characterized by fragmented and warring states. This period ended with Qin Shi Huang's unification of China in 221 BCE.

<sup>34</sup> 南宋洪邁於《容齋隨筆》首次提出此名詞，是指中國東晉時期境內，匈奴、鮮卑、羯、羌、氐，五個胡人內遷之游牧部落聯盟，趁西晉政權於八王之亂衰弱期間，割據漢地北部領土並建立多個政權，後與退守漢地南部的西晉政權形成對峙之勢。

The term was first introduced by Hong Mai of the Southern Song Dynasty in his work *Rong Zhai Essays*. It refers to the alliance of five nomadic tribes—Xiongnu, Xianbei, Jie, Qiang, and Di—who migrated into the territory of Eastern Jin during the Eight Princes' Rebellion. These tribes took advantage of the weakened Western Jin regime to seize northern Chinese territories and establish multiple regimes, eventually forming a confrontation with the Western Jin regime that retreated to southern China.

<sup>35</sup> 此四朝各為漢、契丹、女真、黨項不同民族組成，並於兩宋期間，各自為政、三方對峙。

These four dynasties were composed of different ethnic groups: Han, Khitan, Jurchen, and Tangut. During the period of the two Song dynasties, they each governed independently, resulting in a tripartite confrontation.

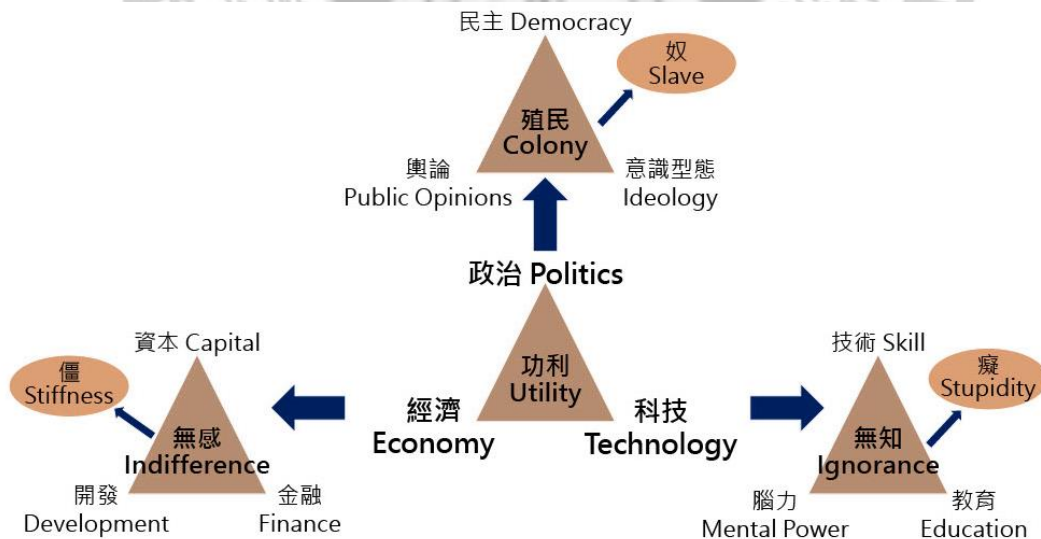
Western Xia,<sup>35</sup> leading to a tripartite division of the world.

致功利除了造成今日社會結構病變閉環狀態外，魏晉南北朝、宋三朝皆然，唯有致中和或致良知的奉天承運，才有可能重返「太平盛世」。

The pursuit of utility, besides causing the current closed-loop structural pathologies in society, was also evident during the Wei, Jin, Southern and Northern Dynasties, and the three Song dynasties. Only through the mandate of heaven, achieved by “attaining harmony” or “cultivating a virtuous conscience,” can we possibly return to a “peaceful and prosperous era.”

今日的社會結構性病變如附圖二：

The current structural pathologies in society are illustrated in Figure 2.



圖二：致功利的社會結構性病變  
Figure 2: Structural Pathologies of a Profit-Driven Society



圖中表示當今所謂西方主流社會中，希伯來文明社會結構性病變的組成概況。這一病變大約由四個三角點的結構所形成，其中以政治、經濟、科技所組成的「致功利」為權利核心，又以民主選票制、輿論操縱，及意識形態塑造、構成殖民式思想、奴化政策的世界觀，再以經濟開發、資本操作、金融控制構成福利漂流人生的價值觀。最後再以科技發展，將教育導向技術性的研發、鬥爭，將精英的腦力智商完全鎖死在單一目標的愚癡人生觀中。

The figure illustrates the composition of structural pathologies in contemporary Western mainstream society, influenced by Hebrew civilization. This pathology is formed by a structure of four triangular points, with the core of power being “the pursuit of profit” composed of politics, economy, and technology. It is further shaped by democratic electoral systems, media manipulation, and ideological molding, creating a colonial mindset and policies of subjugation. Additionally, economic development, capital manipulation, and financial control form a value system of welfare-dependent lives. Finally, technological advancement directs education towards technical research and competition, locking the intellectual capabilities of elites into a single-minded, foolish worldview.

這就是蒙古鐵騎踢醒歐洲人，進人文藝復興時代，這六、七百年來所造成的希伯來文明復興的結果。在經歷新舊教之間長達三百年的意識形態鬥爭與分割後形成兩大陣營，並經社會的覺醒，而產生新社會漂流人生的慾望福利經濟理論，乃至工業革命後，發現科技與金融交互掠奪的愚癡人生觀，因此喪失人與自然、人與人際，以及人與自己間的認知與關係，不但迷失自己，也迷失對人的關懷，

以及對大自然存在的認知。

This is the result of the Hebrew civilization's revival, which was awakened by the Mongol invasions and led Europe into the Renaissance. Over the past six to seven hundred years, after a three-hundred-year ideological struggle and division between the old and new religions, two major camps were formed. Through social awakening, a new societal drift towards a desire-driven welfare economy theory emerged. Following the Industrial Revolution, the foolish worldview of technological and financial plundering was discovered, leading to a loss of understanding and relationships between humans and nature, humans and interpersonal relationships, and humans and themselves. This not only caused people to lose themselves but also their concern for others and their recognition of nature's existence.

所以，今日所發生之事，究竟是環境的自然現象，還是人為所致的結果？由於自私的意識形態發展，及受權力、面子，乃至經濟利益影響，阻礙思考，因此喪失人與自然和諧與平衡的正常認知及判斷。同時在人際關係方面更喪失對民本、人本的良知認知，所以造成世界的兩極化，尤其是人對「自我」的認知——不論是對身體存在的感知，或對生命存在的人性認知都完全缺乏！

So, are the events happening today a natural phenomenon or a result of human actions? Due to the development of selfish ideologies and the influence of power, face, and economic interests, thinking has been obstructed. This has led to a loss of normal understanding and judgment regarding the harmony and balance between humans and nature.

Additionally, in interpersonal relationships, there is a loss of conscience and understanding of the people's and human's essence, causing the world to polarize, especially in terms of "self-awareness"; whether it is the awareness of the body's existence or the understanding of human nature, there is a complete lack!

此一情形造成所有精英們都在解決各自崗位上的問題。對於全面性問題的發生，就產生出誰提出問題即先解決該問題的狀況。表面看好像已覺醒，也採取些先進的作法，問題似乎解決、時代進步了，事實上卻是造成龐氏騙局的作法，因此才產生「補過的心態」情形。

This situation has led all elites to focus on solving problems within their own domains. For comprehensive issues, it results in a scenario where whoever raises the problem must first solve it. On the surface, it seems like there is an awakening, and some advanced methods are adopted, making it appear as though problems are being solved and the era is progressing. However, in reality, it is akin to a Ponzi scheme, leading to a "patching up" mentality.

就此而言，時代的巨輪好像跑錯了方向！何以見得？這是由於精英們只能在等式邏輯的區塊下自我了斷，因此產生拆東牆補西牆的龐氏作風。這對整體與完整的格局而言無濟於事，所以才稱為龐氏騙局。此一騙局，真正所騙的就是人類的核心問題：「人生——生活——生命」的存在！這才是人類稱為萬物之靈的人生根本問題！但在此龐氏騙局之下，已被完全忽略。

In this regard, it seems like the great wheel of the era is running in the wrong direction! Why is this the case? It is because the elites can only resolve issues within the confines of logical equations, leading to a Ponzi-like approach of robbing Peter to pay Paul. This is ineffective for the overall and complete structure, hence it is called a Ponzi scheme. The real deception of this scheme lies in the core issue of humanity: the existence of “life—living—existence.” This is the fundamental issue of human life, which has been completely overlooked under this Ponzi scheme.

於今，我們已經抵達了，必須出席、參與、拆穿此一騙局的作派，重新給出新社會結構的運作理念！

Today, we have reached a point where we must attend, participate, and expose this scheme, and redefine the operational concepts of a new social structure!

## 伍、理想國的藍圖

### V. Blueprint of the Ideal State

在主流價值觀的主導之下，尤其在此政治意識形態的「合縱與連橫」聯合戰隊態勢之下，誰也不敢提出與其相左的反對意見。但現狀確實需要有人提出些參考值，給予人類另種思路，用以尋求解套的方法。此方法是歷史之力，是種宏觀的思路，歷史上稱為農民革命<sup>36</sup>，或稱為革命，或稱為改朝換代。若不採取武力

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<sup>36</sup> 指農村或從事農業人口的暴動，反抗既有混亂秩序或腐敗建制。農民革命的起因包括抗稅、反抗社會不平等、宗教戰爭、異族壓迫、農奴制、要求土地重新分配，或是瘟疫饑荒等。

或血腥的方式，那就只有作思想革命的鬥爭了！

Under the dominance of mainstream values, especially in the context of the “vertical and horizontal alliances” of political ideologies, no one dares to voice opposing opinions. However, the current situation indeed requires someone to propose reference values, offering humanity an alternative way of thinking to seek solutions. This method is the force of history, a macro perspective historically known as peasant revolutions<sup>36</sup>, revolutions, or dynastic changes. If we do not adopt violent or bloody means, then we must engage in ideological revolutionary struggles!

我們所欲提出的解決方案，即是以「致中和」的社會結構，取代「致功利」的社會結構。在致功利的社會結構下，其思惟模式是以追求利潤最大化作為目標，因此整個社會是以慾望為基礎，無條件的享受為目標，所形成的經濟理論，構成慾望結構的社會基礎，以至完全糟蹋大自然所賜予我們的資源。如此揮霍，以至於無法體會今日所遭遇的狀況，到底是人為的結果，還是大自然的週期性狀態！這都是慾望蒙蔽我們的理智，令人喪失靈性所致！

The solution we propose is to replace the “profit-driven” social structure with a “harmony-driven” social structure. In a profit-driven social structure, the mode of thinking is

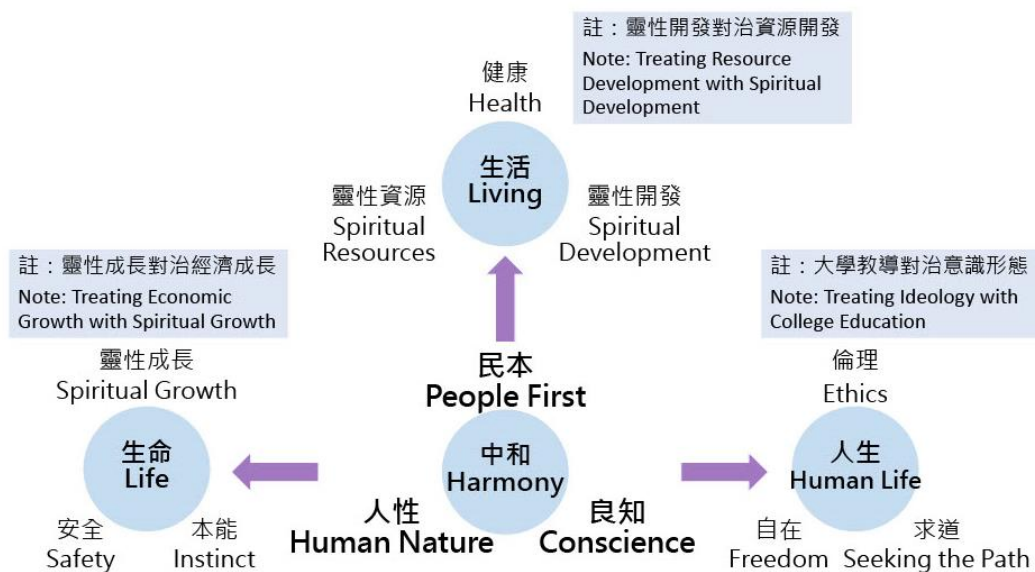
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A peasant revolution refers to uprisings in rural areas or among agricultural populations, resisting existing disorderly systems or corrupt establishments. The causes of peasant revolutions include tax resistance, opposition to social inequality, religious conflicts, ethnic oppression, demands for land redistribution, and responses to plagues or famines.

aimed at maximizing profits. Therefore, the entire society is based on desires, with unconditional enjoyment as the goal, forming an economic theory that constitutes the social foundation of desire. This leads to the complete squandering of the resources nature has bestowed upon us. Such extravagance makes it impossible to understand whether the current situation is a result of human actions or a cyclical state of nature! All of this is due to desires blinding our rationality, causing us to lose our spirituality.

如此情境，我們能否另闢「改過」的途徑，而非仍停滯於「補過」錯誤的行為、錯誤的思惟模式？如是改過，不再使用「慾望經濟理論」，而改用「靈性經濟理論」；如是改過，不再架構「致功利」的社會結構，而改用「致中和」的社會結構；如是改過，不再將用「小學」功利、知識鬥爭式霸權教育體系，而改用「大學」的「人性、人本、良知」的「人生、生活、生命存在」靈性教育體系！這一「致中和」的社會結構系統，如附圖三所列：

In such a situation, can we explore a new path of “correction” rather than remaining stagnant in the erroneous behaviors and thought patterns of “patching up”? If we choose “correction,” we will no longer use the “desire economy theory” but instead adopt the “spiritual economy theory.” If we choose correction, we will replace the “profit-driven” social structure with a “harmony-driven” social structure. If we choose correction, we will no longer use the “elementary” utilitarian and knowledge-based hegemonic education system but instead adopt the “university” spiritual education system focused on “humanity, human essence, and conscience” in “life, living, and existence.” This “harmony-driven” social structure system is illustrated in Figure 3.



就今日的社會而言，這圖中的圖示結構，是未來理想國的一個概念，略可分為下列四項：

In today's society, the structural figure depicted in this table represents a concept of the ideal future. It can be summarized into the following four points:

一、中心結構為「致中和」的「中和」為核心，按《中庸》一經的定義，此中依「事法界」的定義有三大因素，即民本、人性及良知。

1. The central structure revolves around the core concept of “harmony.” According to the

definition in the *Doctrine of the Mean*, this concept encompasses three essential factors: the well-being of the people, human nature, and moral integrity.

二、民本以生活為核心，生活又以健康為前提。此中的定義有三因素，即健康、靈性資源的探討和靈性資源的開發。

2. The well-being of the people centers on life, with health as a fundamental prerequisite.

Within this context, three factors are considered: physical health, exploration of spiritual resources, and the development of inner spirituality.

三、人性是以生命為基礎，不可將人的生命當做生產工具；人性是以安全為前提，發揮本能為生活，提升生活品質即是靈性成長。

3. Human nature is grounded in life itself and should not be treated merely as a means of production. Safety is a fundamental condition, and allowing our innate instincts to flourish enhances our quality of life, contributing to spiritual growth.

四、良知是以人生的存在為價值。此一人生價值，即在倫理的架構中自在的舒展自身本具的本能，此即求道的教導，故而又與靈性資源的探討、開發及成長皆相互關連為一體。

4. Moral integrity derives its value from the existence of human life. This intrinsic value unfolds within the ethical framework, aligning with the teachings of seeking the Way.



Consequently, the exploration, development, and growth of spiritual resources are interconnected.

在這樣的社會結構中，物質與慾望將會降到最低程度，大自然將不再受到破壞，人群結構將會重新洗牌，功利主義的精英階級將會消失，但不知他們將作怎樣的反抗與掙扎！同時，人的生命也將不再是生產工具。生產工具及知識的傳遞部分，將全權由「AI」等科技取代。因此，人類必將轉為靈性生活，因此也必須產生「靈性經濟學」<sup>37</sup>，及致中和的靈性社會組織。

In such a societal structure, materialism and desires will diminish to their lowest levels. Nature will no longer suffer destruction, and the social fabric will be reshuffled.

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<sup>37</sup> 即靈性經濟資源之存在、開發與運用。此理論架構與實踐，皆源自於《華嚴經》。靈性資源的存在即《華嚴經》開顯之「佛境界」，靈性資源的開發即《華嚴經》指出的「成佛之道」。靈性經濟學之運用，即透過生命改造的實踐，內心具備覺悟靈性，確立正確價值觀後投入生活，讓智正覺世間、器世間、眷屬世間皆得圓滿，為後代子孫留下真善美的生命空間，而非破碎、污染，充滿掠奪、慾望、功利的世界。請參照拙作《我們只有一個選擇》。

The concept of “Spiritual Economics” pertains to the existence, development, and utilization of spiritual resources. This theoretical framework and practical approach find their roots in the *Avatamsaka Sūtra*. Existence of Spiritual Resources: The “Buddha Realm” revealed in the *Avatamsaka Sūtra* represents the existence of spiritual resources. These resources transcend the material and connect to a deeper dimension. Development of Spiritual Resources: The path to enlightenment, as outlined in the same sutra, constitutes the development of spiritual resources. It involves inner awakening, aligning with correct values, and embodying wisdom and compassion. Application of Spiritual Economics: Practicing spiritual transformation allows individuals to cultivate awakened spirituality within themselves. With a firm ethical foundation, they engage in life, benefiting both self and others. This approach leads to fulfillment in wisdom, virtue, and harmonious relationships, leaving a legacy of genuine beauty and well-being for future generations. It contrasts with a fractured, polluted world driven by greed, desire, and utilitarian pursuits. For further insights, refer to my work titled *We Have Only One Choice*.

The utilitarian elite class will fade away, but their resistance and struggle remain uncertain! Simultaneously, human life will cease to be a mere production tool. As technology, including “AI,” fully replaces the role of transmitting knowledge and functioning as production tools, humanity will shift toward a spiritual existence. Consequently, the emergence of “Spiritual Economics”<sup>37</sup> and the establishment of spiritually harmonious social organizations become imperative.

應知，只要有人出生，靈性資源開發即永生不滅，生活及生命品質的提升，皆將趨向「止於至善」<sup>38</sup>目標，且可依於傳承，自在發展，永續無礙！

It is essential to recognize that as long as humans are born, the development of spiritual resources remains eternal. Improving the quality of life and life itself will inexorably lead toward the ultimate goal of “attaining the highest good”<sup>38</sup>. This process can be guided by tradition, allowing for unhindered, sustainable growth.

理想國的藍圖很好擘劃，這是「理法界」到「理無礙法界」<sup>39</sup>的範圍，但若

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<sup>38</sup> 《禮記·大學》：「大學之道，在明明德，在親民，在止於至善。」以佛教術語釋說，止於至善，即阿耨多羅三藐三菩提，生命境界即佛境界，須邁向未知、無盡超越，方達此目標。

*The Great Learning* states: “The way of the Great Learning lies in manifesting one’s bright virtue, being close to the people, and reaching the ultimate goodness.” In Buddhist terminology, “reaching the ultimate goodness” corresponds to attaining Anuttarā Samyakṣambodhi (阿耨多羅三藐三菩提), which signifies the enlightened state. This state transcends the known and ventures into the boundless, guiding us toward the ultimate goal.

<sup>39</sup> 理法界係指理論層面，《華嚴經》所談即理法界，而理無礙法界即理論層面已具足圓滿。

欲將此「理法界」落到社會上成為一項制度，則是「事法界」到「事無礙法界」<sup>40</sup>的部分。這是屬於落實與實踐的兌現部分，它會觸碰到當今主流意識群體的抗爭。

The blueprint for an ideal society is well outlined, spanning from the “realm of ideas” to the “unhindered realm of ideas”<sup>39</sup>. However, if we aim to implement this “realm of ideas” as a societal system, it involves transitioning from the “realm of actions” to the “unhindered realm of actions”<sup>40</sup>. This practical realization touches upon the resistance of today’s mainstream consciousness.

要如何來宣導此一理性、或稱推銷此一理念，以令此一主流精英們接納，那才是真功夫！產品的陳述，只是「理法界」的發明而已！推銷出去能被主流的精英們所接納，才是本文的宗旨！

The real challenge lies in how to advocate for this rational concept or effectively market it to gain acceptance among the mainstream elite. Mere theoretical statements represent the ‘realm of ideas,’ but true success lies in persuading the mainstream elites to

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The term “理法界” refers to the theoretical level, and in the context of the *Avatamsaka Sūtra*, it specifically denotes the “realm of principles” or “principle realm.” On the other hand, the “理無礙法界” represents the perfected theoretical level.

<sup>40</sup> 事法界說明世俗現象界，「華嚴宗」之實踐即事法界，事無礙法界即生活現象實踐圓滿。

The term “事法界” refers to the realm of conventional phenomena or worldly appearances. In the context of the Huayan (*Avatamsaka*) tradition, “事法界” represents the practical engagement with everyday phenomena. On the other hand, “事無礙法界” signifies the perfected realization within the realm of lived experiences.

embrace and adopt these ideas.

此處必須再次提出，不是要顛覆、革命或推翻目前的社會秩序，而是要立足於當今的世界，重構良好、正確的社會秩序，即：

Here, it must be reiterated that the intention is not to subvert, revolutionize, or overthrow the current social order. Instead, the goal is to build upon the present world and reconstruct a sound and righteous social order. This includes the following aspects:

一、經濟仍須成長，但不是 GNP 的貨幣所得成長，而是靈性成長、幸福指數提升、生活品質提升、健康指數提升、才華展現等等！

1. Economic Growth: Economic growth remains essential, but not solely in terms of monetary gains measured by Gross National Product (GNP). Rather, it encompasses spiritual growth, increased happiness indices, improved quality of life, enhanced health metrics, and the expression of individual talents.

二、社會的重心，人的生命生產力將轉為人性品質的兌現，而不是功利主義的財富分配！

2. Shift in Social Focus: The center of society will transition from measuring human productivity solely in terms of utilitarian wealth distribution to realizing the full potential of human nature and qualities.

三、教育的重點將由知識的獲得，轉為本能的開發。

3. Education Emphasis: Education will shift its focus from mere knowledge acquisition to the development of innate abilities.

四、人生觀、價值觀、世界觀將有極大的轉變，分享觀念將改變舊秩序中的佔有觀念！

4. Transformation of Perspectives: Views on life, values, and the world will undergo significant changes. The concept of sharing will challenge the old paradigm of possession.

五、開發內在的本能，有身體本能及生命本能之別，但絕非內在的專業技能。此等內在潛能的開發，也將不會再是專利及著作權的範圍！

5. Unleashing Inner Potential: Developing innate abilities—whether physical or related to life itself—will no longer be confined to patents or copyrights.

由於這些重點的存在，嚴重衝擊當今主流「利益鏈」及「利益盤」的整合。書呆子<sup>41</sup>不是利益階層的權利分配者，不知道他們會否分配、或者全盤否決。但

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<sup>41</sup> 筆者據古代察舉制度，將讀書人略分三類：一為宰相能臣類，具襄輔國政之氣度能力；二為鄉里士紳類，遵行禮教，具高潔操守與經濟能力；三為書呆子類，僅識字無法融會貫通者。

According to the ancient imperial examination system, scholars were roughly categorized into three groups: (1) Statesmen and Capable Advisors: These individuals possessed the qualities and abilities necessary for assisting in governing the country effectively. (2) Local Gentry and Scholars: They adhered to

有一點請不要忽略，科技圈的 5G、6G<sup>42</sup>技術與 AI 的整合，有關「人力生產工具」及「知識工薪階層」的文職人員，乃至靠寫資料作論文的學者、教授皆將失業。不是焦慮他們的收入，而是整個社會結構將會大轉變，就像工業革命改變社會結構，同樣的網際網路不也改變了這一期的社會狀態嗎？而此次 AI 革命不也來臨了嗎？精英們，何不一勞永逸呢？

Due to the existence of these key points, it severely impacts the integration of today's mainstream "interest chains" and "interest networks." The bookworm<sup>41</sup> is not a distributor of privileges within the elite class, so it remains uncertain whether they will allocate or outright reject these changes. However, one point should not be overlooked: the integration of 5G, 6G<sup>42</sup> technologies, and AI in the tech industry will lead to the unemployment of white-collar professionals—those considered "human production tools" and "knowledge workers," including scholars and professors who write papers. It's not about worrying about their income; rather, the entire social structure is poised for significant transformation. Just as the Industrial Revolution reshaped society, the advent of the internet similarly altered the social landscape. Isn't the current AI revolution upon us? Elite

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Confucian principles, maintained high moral standards, and demonstrated intellectual competence. (3) Bookworms: This group consisted of those who could read but lacked the ability to synthesize and apply knowledge effectively.

<sup>42</sup> 第六代行動通訊系統，是 5G 系統後的延伸。其使用至兆赫茲頻段的傳輸能力，比 5G 提升 1000 倍 bps、網路延遲亦從毫秒降到微秒級，目前仍在開發階段。

Regarding the 6G technology, it represents the sixth generation of mobile communication systems, extending beyond 5G. Operating in the terahertz frequency range, it offers transmission speeds 1000 times faster than 5G (in bits per second) and significantly reduced network latency (from milliseconds to microseconds). However, it is still in the development phase.

individuals, why not seize this opportunity for lasting change?

## 陸、靈性經濟學

### VI. Spiritual economics

這幾十年來，由於生活環境的變化，人類開始注意到地球的不同。由此而來有了污染、環保、臭氧層，乃至空氣、溫度、碳排放等等問題。儼然人類的經濟活動成了原罪，而此原罪又不可改進，因此產生贖罪的心態與言行。這或許是種良知的覺醒，但其作法卻是仍是頭疼醫頭，腳疼醫腳的江湖郎中行徑，是種見相而捉影的作法，無法環觀全局。

In recent decades, due to changes in our living environment, humanity has become increasingly aware of Earth's various conditions. This awareness has led to concerns about pollution, environmental conservation, the ozone layer, air quality, temperature fluctuations, carbon emissions, and other related issues. Interestingly, human economic activities have been labeled as a form of 'original sin,' and yet this perceived wrongdoing remains seemingly uncorrectable, resulting in a mindset of atonement through words and actions. While this awakening reflects a sense of conscience, the approach taken resembles that of a traditional healer addressing symptoms without considering the broader context.

宇宙天體本身就是一種動態情況，廣的不說，就地球所處的太陽系，就有恆星、行星、衛星之間的自轉、公轉問題。此種動態關係，就有大循環、小循環

等等狀況。大循環中有「成、住、壞、空」<sup>43</sup>的變化，小循環則有週期性的無常變化，又稱四季五行甲子變化。目前的外部環境變化，是否與之有關，又豈可用原罪心態，全怪人類經濟活動？

The cosmos itself operates dynamically. Focusing on our solar system within the vast universe, we encounter phenomena such as the rotation and revolution of stars, planets, and satellites. These dynamic relationships involve both large and small cycles. The great cycle encompasses the processes of “creation, existence, decay, and emptiness<sup>43</sup>,” while the small cycle exhibits periodic impermanence—often associated with the changing seasons and elemental cycles. Considering the current external environmental shifts, can we truly attribute them solely to human economic activities, especially when framed within the context of an “original sin” mentality?

姑且不論海水溫度、板塊漂移等大地震問題，針對人類拆東牆補西牆、借新債還舊債的作法，就是值得商榷的課題。但這是一項歷史遺留的根本問題，已造成社會結構性病變的閉環現象。故目前要進行的便是走出此閉環的魔咒，否則無解。因此才提出靈性經濟學的「致中和」社會結構的理想國。

Setting aside issues like ocean temperatures and plate tectonics related to major earthquakes, the practice of robbing Peter to pay Paul, or borrowing new debt to repay

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<sup>43</sup> 佛教術語，係指世界生成、維持、破壞、消失之四種階段，常與「生住異滅」並稱。

In Buddhist terminology, “成住壞空” refers to the four stages of existence: creation, existence, decay, and emptiness. It is often associated with the concept of “生住異滅” (birth, existence, change, and cessation).



old debt, is a debatable topic. However, this fundamental problem is a historical legacy and has led to a closed-loop phenomenon causing structural dysfunction in society. Therefore, the current imperative is to break free from this vicious cycle; otherwise, there is no solution. Hence, the proposal of an ideal country based on the principles of “Spiritual Economics” seeks to achieve harmony in societal structures.

此一理想國並非空穴來風，而是有歷史依據的，中國歷史即是例證。

This ideal country is not a mere fantasy; it has historical precedents, as evidenced by Chinese history.

此一理想國即是以《中庸》的致中和為核心，貫穿整個中國歷史五六千年。長遠的歷史不是時間的問題，而是能維持長時間的中心思想一本體中的「致中和」理念！然而此一理念即是真理。

This ideal country, rooted in the concept of *The Doctrine of the Mean*, has threaded through China's history for five to six thousand years. The longevity of history isn't merely about time; it hinges on the enduring central idea—the principle of “achieving balance and harmony.” This concept embodies a fundamental truth.

書云：「中也者，天下之大本也；和也者，天下之達道也。致中和，天地位焉，萬物育焉。」此一核心思想，於理固美矣！然於事焉，卻有歷史之進程，此是謂「成住壞空」也！

As the saying goes: “*Zhōng* (中) is the foundation of the world, and *Hé* (和) is the way that reaches all things. Therefore, striving for balance and harmony aligns us with the position of heaven and earth, nurturing all existence.” This core idea is indeed beautiful in theory. However, in practice, historical processes unfold, akin to the cycle of “creation, existence, decay, and emptiness” (成住壞空).

當秩序建立，是以致中和為中心時，社會即入成與住的階段，而稱「奉天承運」。當壞空之時重建社會秩序，若入「致功利」的閉環時，則禮崩樂壞<sup>44</sup>，天下即進入合久必分的狀態；若新秩序的建立，是以「致中和」的核心思想領域，則社會秩序即進入分久必合的狀態。

When order is established with “*Zhōng Hé*” at its core, society experiences a phase of growth and stability, often referred to as “*Fèng Tiān Chéng Yùn*” (奉天承運). Yet, during times of decay and emptiness, when society rebuilds its order, if it falls into a closed loop of “achieving utilitarian goals” (致功利), rituals collapse, music deteriorates<sup>44</sup>, and the world tends toward division after unity.

所以，約事而言，致中和有五行運作的陰陽運行軌跡，不可否認其存在的價值。若無致中和的理念，則不是紛紛擾擾的分裂狀態，動蕩不安，就是長達千餘年的黑暗時代。因此，提出此「致中和」的社會結構理念，有二層意義：

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<sup>44</sup> 即典章制度、禮法教化遭受破壞，致使社會秩序混亂、道德規範淪喪。

In the past, due to the destruction of established systems, rituals, and moral education, social order became chaotic, and ethical norms declined.

Regarding practical matters, the concept of “*Zhōng Hé*” (achieving balance and harmony) operates along the trajectories of the Five Elements and the interplay of Yin and Yang. Its inherent value cannot be denied. Without the idea of “*Zhōng Hé*,” society would either be in a state of constant turmoil and division or endure prolonged dark ages. Therefore, proposing the ideal country based on the principles of “*Zhōng Hé*” serves two essential purposes:

第一層：致中和理念的長遠性，是人類稱為萬物之靈的社會結構所必須。貨幣、物質慾望並非人生真正目的；健康、安全幸福才是人生目標。

1. Long-Term Relevance: The concept of “*Zhōng Hé*” is essential for the social structure of humanity, often referred to as the “spirit of all things.” True life goals extend beyond currency and material desires; they encompass health, safety, and happiness.

第二層：致中和理念於目前是治理人類當下所面對的自然困境、人際關係冷漠，乃至內心空虛無奈、虛無的最佳解藥。故如何轉化當下主流經營決策至關重要。

2. Immediate Relevance: In the face of current natural challenges, interpersonal apathy, and inner emptiness, the “*Zhōng Hé*” principle acts as a potent remedy. Transforming mainstream decision-making is crucial in this context.

試想，如今的精英們齊聚聯合國，設想出 ESG 等十七大類，共有四五千家國

際企業的投入，可見人們已經非常重視此問題。但是效果呢？我們必須從本體上找到根源，才能一勞永逸化解此根本問題。

Consider this: today's elites gather at the United Nations, envisioning categories like ESG (Environmental, Social, and Governance) with investments from four to five thousand international companies. Clearly, people now place significant importance on this issue. But what about the results? To address this fundamental problem once and for all, we must delve into the essence and find its root cause.

雖然我們也知，人類的聰明，對於再好的人為制度都會具有破壞性，因此才會有「成住壞空」的社會現象，但此等現象不礙真理存在的永恆光芒！

While we recognize that human intelligence can undermine even the best-designed systems, leading to societal phenomena like the cycle of “creation, existence, decay, and emptiness,” this doesn't diminish the eternal radiance of truth.

這種「成住壞空」的現象，並不代表「致中和」不堪一擊，反而是堅韌不拔的象徵。這是紅塵社會中的陰陽運作狀態，如白天黑夜般持續循環，且永遠不離中軸線，故稱此為真理的軌跡。在紅塵中沒有永恆，紅塵中的永恆，名字叫「無常」。試想想，上帝所創造的伊甸園尚且容不了亞當、夏娃兩人，紅塵萬呎浪又如何鎮得住呢？所以，陰陽五行<sup>45</sup>的運作所產生的成住壞空現象乃是必然，重點

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<sup>45</sup> 陰陽五行學說為戰國時期陰陽家鄒衍所創，指木、火、土、金、水五種元素相生相剋之理。因其學說隱喻中道平衡思想，故後續廣泛運用於醫學、占卜、音律，甚至與儒學進行融合。

是在致中和的真理本質不可缺也！

The very existence of this cycle doesn't render the concept of "achieving balance and harmony" ineffective. On the contrary, it symbolizes resilience. It mirrors the yin and yang dynamics within our bustling world—a perpetual cycle akin to day and night, forever centered on an unchanging axis. Thus, we call it the trajectory of truth. In the realm of impermanence, where nothing remains eternal, the name for this enduring quality is "impermanence" itself. Consider this: even Eden, created by God, couldn't accommodate both Adam and Eve simultaneously, the tumultuous waves of the mortal world—how can they ever be calmed? Therefore, the cyclical phenomena arising from the interplay of Yin and Yang and the Five Elements<sup>45</sup> are inevitable. The crucial point lies in recognizing the essential truth of "*Zhōng Hé*" (achieving balance and harmony).

世事本無常，彼方唱罷我上場，成住壞空本輪回，無所謂的永恆。永恆的名字本叫無常。所以，精英們就宏觀局面，看到世事大局的演變過程中，本該從民本→民生→民性，再到個人的立場，審視人本→生活→人生→人性之間的生活狀態。從個人，每個人的生活狀態，再到全人類，乃至人類與地球環境中的互動、依存之間的關係，要如何取得一種永續、可持續發展的平衡狀態！

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The theory of Yin-Yang and the Five Elements was created by Zou Yan, a philosopher of the Yin-Yang school during the Warring States period. This theory explains the interrelationship and mutual influence of the five elements: wood, fire, earth, metal, and water. Due to its underlying principle of balance and harmony, this theory has been widely applied in medicine, divination, music, and even integrated with Confucianism.

In this impermanent world, the curtain falls on one scene, and another takes its place. The cycle of creation, existence, decay, and emptiness continues—a perpetual rhythm. The name for this enduring quality is “impermanence.” So, elites must adopt a macroscopic perspective, observing the evolution of the world’s affairs. From the well-being of individuals to the collective welfare of humanity, even considering our interdependence with the Earth’s environment, how can we achieve a sustainable equilibrium?

如此思考之精英，才可以稱為時代領航者。若只是為目前的利益鏈護盤，則大自然的運作與人性的互動，會有一種大腦無法控制的狀況產生，那就是驚天動地的局面了：就星辰大宇宙言叫毀天滅日；就地球言叫板塊漂移；就人類社會言，則稱為改朝換代！

Only by contemplating in this manner can one be considered a leader of the era. If one merely safeguards the current chain of interests, the natural order and human interactions will lead to a state beyond the brain’s control—a scenario of cosmic upheaval. In the vast universe, it would be called cataclysm; on Earth, it would be tectonic drift; in human society, it signifies a change of dynasties!

因此，我們才提出這一套「理想國」的藍圖。此一藍圖，對於聯合國精英們正在進行的 ESG 計劃，將會有絕對的幫助，尤其在對環境治理上的根本反思，以及對社會人文關懷作法上的實際執行方案，乃至對經濟的可持續發展標的及其方向上。該方向必須由資源開發轉為靈性開發。這不是哲學問題，也不是神學問

題，更不是抽象的宗教問題。

Therefore, we propose a blueprint for the “Ideal Country.” This blueprint will significantly aid the United Nations’ ESG initiatives, particularly in fundamental reflections on environmental governance, practical execution of social and humanitarian care, and sustainable economic development goals. The direction must shift from resource exploitation to spiritual development. This isn’t a philosophical issue, a theological question, or an abstract religious matter.

在歷史上，東方民族已經實踐五至七千年。從傳說的三皇五帝<sup>46</sup>時代，經三代的夏、商、周三朝制度化，透過三禮制度<sup>47</sup>的兩千多年現代史，即是此一藍圖的寫照。今日，我們重新提出，並非要剝奪利益鏈的護盤權力，而是提出新一套的歷史秩序觀。希望今日的精英們不要只觀一隅，未觀全局，這才是面對困境時的「改過立場」，而非只是「補過心態」的贖罪作法！

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<sup>46</sup> 據《尚書大傳》載，有伏羲、神農、燧人三皇、黃帝、顓頊、帝嚳、堯、舜五帝。此皆中國上古傳說君主，象徵中華文化從生食至熟食、繁衍家畜、耕種產食、治理河患之歷史演進。

According to *The Book of Documents: The Great Commentary*, there were three sovereigns: Fu Xi, Shen Nong, and Sui Ren, and five emperors: Huang Di, Zhuan Xu, Di Ku, Yao, and Shun. These legendary rulers of ancient China symbolize the historical evolution of Chinese culture from consuming raw food to cooked food, the domestication of livestock, agricultural production, and the management of river floods.

<sup>47</sup> 三禮係指《周禮》、《儀禮》、《禮記》三部中國傳統經典，因三禮對「禮意」、「禮制」具有詳細通盤性解說與記載，遂成為中國數千年各朝禮樂制度、政治之依據。

The “Three Rites” refer to three traditional Chinese classics: *The Rites of Zhou*, *The Etiquette and Ceremonial*, and *The Book of Rites*. These texts provide comprehensive explanations and records of the principles and systems of rites, making them the foundation for the ritual and political systems of various Chinese dynasties over thousands of years.

Throughout history, Eastern civilizations have practiced these principles for five to seven thousand years. From the legendary Three Sovereigns and Five Emperors<sup>46</sup> era to the institutionalized systems of the Xia, Shang, and Zhou Dynasties, and through the two-thousand-year history of the Three Rituals<sup>47</sup>, this blueprint has been a reflection of our journey. Today, we reintroduce it—not to strip away the protective layers of interest chains but to propose a fresh perspective on historical order. We hope that today's elites will look beyond narrow viewpoints, embracing a holistic understanding. This shift represents not just atonement but a genuine change in stance when facing challenges!

不妨，換個立場想想，如同象棋的牌局，當思惟無法通過時，換圍棋牌局的思惟模式試試，又如同叢林法則<sup>48</sup>不通過時，不妨換共贏策略<sup>49</sup>看看。事實上，由於人性的弱點作用，再優秀的制度時間久了都會生蠱。上帝的伊甸園，在一人的時代沒問題，但兩人共存以後就出事了。所以上帝乾脆毀壞伊甸園。人呢？我們怎麼可以毀掉上帝的創造？其實，上餐桌還是上菜單？這種選邊站的思惟都是片面的，兩千多年前就已經有「合縱、連橫」<sup>50</sup>的破解法，現在怎麼還有這麼幼稚

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<sup>48</sup> 原是指自然界「物競天擇」、「弱肉強食」之普遍生存規律；但現今出現另一種貶義，即敘述人類社會文明、經濟競爭中，無視道德法治、壓迫消滅弱勢，強勢取得最大利益之法則。

Originally, this referred to the universal survival rules of “natural selection” and “survival of the fittest” in nature. However, it has now taken on a negative connotation, describing a principle in human society and economic competition where moral and legal norms are ignored, and the powerful oppress and eliminate the weak to gain the greatest benefits.

<sup>49</sup> 指合作雙方放下爭執與己見，停止相互對抗競爭，促使更多方合作，共同獲取更大利益。

It refers to both parties in a collaboration setting aside disputes and personal opinions, ceasing mutual antagonism and competition, and encouraging broader cooperation to achieve greater mutual benefits.

<sup>50</sup> 合縱連橫是中國春秋戰國時期縱橫家所實行之兩外交政策，《戰國策》載有公孫衍與蘇秦共同



的觀念？

Perhaps we can consider it from a different perspective. Just as in a game of chess, when one strategy fails, try thinking like a Go player. Similarly, if the law of the jungle<sup>48</sup> doesn't work, consider a win-win strategy<sup>49</sup>. In reality, due to human vulnerabilities, even the most excellent systems eventually become flawed over time. The Garden of Eden, created by God, worked fine for one person, but trouble arose when two coexisted. So God decided to dismantle Eden. But what about humans? How can we destroy God's creation? In truth, are we dining at a table or ordering from a menu? These either-or mentalities are one-sided. Over two thousand years ago, the concept of “unite vertically, ally horizontally”<sup>50</sup> was already a solution. Why do we still harbor such simplistic notions?

放下執著，換個作法，致中和！靈性經濟學！

**Let go of attachments and try a different approach—achieve balance and harmony! Welcome to the realm of spiritual economics!**

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提出「天下之士合縱相聚於趙而欲攻秦」合縱南北六國之外交政策；反之秦國自西向東與各國諸侯結交，與合縱抗衡之外交政策即是連橫。

“Vertical and Horizontal Alliances” were two diplomatic strategies implemented by strategists during the Spring and Autumn and Warring States periods in China. According to the *Strategies of the Warring States*, Gong Sun Yan and Su Qin jointly proposed the “vertical alliance,” where scholars from across the land gathered in Zhao to plan an attack on Qin, forming a north-south alliance among the six states. Conversely, the “horizontal alliance” was Qin’s strategy of forming east-west alliances with various feudal lords to counter the Vertical Alliance.

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