[Preface]

Everyone pursues success, wealth, health, and happiness, and every country and society also hopes for long-term stability, but how can we achieve these?We all know that to achieve our goals, we need to work hard, but why do we often fail to get what we've worked hard for?Why is it that the results obtained are often not directly proportional to the degree of effort, or why one works hard but receives little?What other factors determine success or failure more than effort?

Why do some people become wealthy and comfortable without working too hard, while others work hard but still remain poor?Why do some people have smooth sailing in all aspects while others encounter obstacles and problems everywhere?Why do some people seem to be blessed by heaven and always encounter various good opportunities to develop and achieve success, while others always have bad luck and find it difficult to succeed?Why do some people achieve great success while others achieve nothing?Why do some people live a long and healthy life while others suffer from illness and have a short lifespan?Why are some families prosperous while others are dilapidated and scattered?Why do some people and races always produce talented individuals and constantly strive for glory, while others have many people who are decadent and degenerate, causing the entire population and race to decline and perish?Why do some regions have developed economies and cultures, and high population quality, while others have lagging development and poor population quality to the outside world?Why are some areas very livable with good weather and frequent natural disasters?Why do some countries and regions have harmonious societies while others have rampant riots?Why are some countries rich despite lacking resources, while others are poor and backward despite having abundant resources?

With these questions in mind, let's explore the influencing factors and development laws of life, family, society, and country, and uncover the secrets of success, happiness, wealth, and prosperity.

[Content Summary]

Keywords: mental strength, willpower, gods and ghosts, heavenly path, retribution for good and evil, doing good, eliminating evil, reaping blessings, avoiding disasters, rise and fall, self-cultivation, managing the family, establishing a career and business path, management, governing national policies, pacifying the world, popular sentiment, public opinion, governance by the people, rule of law

This book reveals the existence of mental power and elaborates on its enormous impact, including its internal influence on one's success and external consequences for good and evil. It further elucidates that determination, confidence, and the accumulation of good deeds are key to achieving success and blessings. <Liao-Fan's Four Lessons> on All Things "elaborates on the law that doing good deeds can change one's destiny from the perspectives of destiny, metaphysics, and many examples. This book, on the other hand, explains the principle that doing good deeds can bring blessings from psychophysics, psychology, and sociology.

At the same time, this book also discusses the application of mental energy and related viewpoints from different perspectives such as self-cultivation, family harmony, career establishment, governance, and world peace.And it advocates that everyone should take care of themselves and others, focus on win-win situations to gain everyone's recognition and form a favorable external mental environment for themselves. If everyone takes care of themselves and others, and does not take unfair advantage, then society will avoidable have various problems and move towards civilized governance. If everyone has a sense of merit and is committed to making contributions to society, then society will be able to develop rapidly and move towards prosperity.

Excerpts from Part of the Book:

The existence of mental power and its internal influence on personal state can cause good and evil to be rewarded externally. Mental power is a powerful force that can affect an individual's mentality, spirit, and health internally. It can become an internal driving force that inspires oneself to strive for excellence and achieve goals. Externally, it radiates to others in the form of love, hate, likes, and dislikes, causing a strong impact on others and ultimately leading to the phenomenon of good and evil being rewarded. Because by doing good and being good to others, one can receive gratitude, blessings, goodwill, praise, and admiration from others, and thus gain a positive and helpful aura that can help push things forward smoothly. If doing evil to others is not good, one will be hindered by the impact of hatred, curses, and even disasters, resulting in various aspects of disharmony and even disasters. The sentence is:.Therefore, it is important to maintain a good, strong, and positive attitude, and to have a clear conscience in all aspects. It is best to strive for mutual admiration and emotional connection between people and gods.

Everyone should take care of themselves and others. To be good, one must first adhere to taking care of oneself and others, paying attention to and considering oneself while also considering the interests and feelings of others, avoiding harm to others, and understanding that it is not one's own interests that one should not possess. Otherwise, it will harm others or the collective, and one will inevitably be held accountable and face disaster and retribution.All kinds of social problems are caused by some people disregarding the interests of others for their own benefit. If everyone could take care of themselves and others, there would be no such bad behaviors as deception, theft, fraud, bribery, and plundering, and society would be peaceful and civilized.

Everyone should have the heart to pursue merit. Making various contributions to society is the greater meaning of life. Accumulating merit and accumulating virtue can also bring blessings and blessings to oneself, family, and descendants. If everyone has the heart to pursue merit and even puts contributing to society before personal gain, society will develop rapidly with everyone's contributions.

The Importance of Aspiration and Perseverance: A person with ideals, aspirations, and pursuits can go further and avoid mediocrity, while a strong and persevering heart, and persistent efforts, can better achieve their ideals.The most crucial aspect of a child's education is to cultivate their aspirations and provide them with internal drive. Without aspirations and self pursuit, it is difficult to achieve success through external supervision.

Success depends greatly on blessings. Success depends on direction, methods, effort, and luck. To find good direction and methods, besides observing and thinking more, it is also influenced by luck. Good luck makes it easier to find good direction and methods faster, and one can encounter people, resources, and opportunities in need everywhere.Having good intentions, being kind to others, and doing more good deeds can earn one recognition, blessings, and help from others, resulting in blessings and unexpected luck.If one does little good and accumulates virtue, and lacks good karma, their luck will be average, and they will rarely encounter lucky opportunities. They can only rely on hard work alone, and their development will be relatively slow.If one's intentions are not upright, selfish, and self serving, they will be disliked by everyone, leading to the loss of good fortune and frequent misfortunes. They will often have bad luck, things go against their wishes, or even encounter obstacles everywhere.

The way of management is to integrate and cooperate in everything in order to develop faster, while having a broad and tolerant mindset can unite more forces and integrate more resources.Innovation and differentiation can avoid homogeneous competition and make it easier to establish and develop.Improving efficiency and reducing costs are eternal principles.

Some of the key phrases in this book (golden phrases):

·All beings and things possess the power of the mind

·A kind heart and gentle countenance bring fewer worries and illnesses

· A strong heart and resolute will ensure success in all endeavors

Heaven Way & Power of Heart

·Grand dreams and positive affirmations always come true
·No finite expectations, believe in infinite possibilities
·Things gather for wishes, where there is a demand, there is a response
·The mind needs to be strong in the affirmative, and the stronger the mind, the greater the strength
·Innocent and without evil, without injustice or resentment, without loss or debt, without fear of ghosts and gods
·Family tradition is diligent and virtuous, generations prosper, everyone admires goodness, and the country's fortune is prosperous
·Great merit in society will bring prosperity to future generations
·Respect all things in heaven and earth, cultivate benevolence and kindness
·Benevolence and righteousness bring blessings, and virtue brings blessings
·Do more good deeds and reap rewards
·A virtuous person, blessed by gods and Buddhas
·Both humans and gods praise each other, and the blessings are endless
·To do good deeds, we should look at our strength and results, but also at our thoughts and wishes
·Good and evil will be rewarded, never wrong
·Hatred and enmity will inevitably lead to disasters and calamities
·Always correct your mistakes and stay away from disasters
·Rise and fall depend on virtue rather than technique, and the influence of Feng Shui on selecting the right day is minimal
·Greater success depends on blessings
·Doing good deeds can change one's luck, accumulating virtue can withstand calamity
·Doing good deeds and accumulating virtue is the best way to improve one's destiny
·Doing public welfare is the investment with the highest input-output ratio
·Fortune may not go smoothly, but reflection and accumulation of virtue
·When luck is not good, we should reflect on our own mistakes, and when circumstances are not good, we should cultivate our virtues
·Unjust wealth brings disaster
·Diligent cultivation of good virtues can earn God's blessings
·The heart of benevolence, the source of all goodness
·Do not impose on others what you yourself would not desire
·Seek praise, not resentment
·Navigate life with grace, live with integrity
·Pursue only mutually beneficial endeavors; never gain at others' expense
·Management is about managing hearts; governance is about governing minds
·The way of management lies more in mutual recognition and trust
·Do good deeds, accumulate virtue, receive blessings, and make achievements that will be passed down for generations to come
·A single act of righteousness outweighs ten acts of kindness

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Chapter 1 The existence and force of mental energy

1. The existence of mental power

People not only have physical strength, but also mental strength.
Heart force can be understood as brain waves and magnetic fields, which are invisible forces.
Heart force is also a type of force, so it can be understood and analyzed using physical mechanics.
Unlike physical strength, mental energy cannot be transmitted without physical contact with a body or solid material. Its transmission and function are not limited by time or space (it can also be understood as being transmitted through magnetic or gas fields).
The manifestations of mental power include striving, aspiring, swearing, hesitation, regret, guilt, self blame, etc. for internal factors, and recognition, trust, love, praise, appreciation, respect, admiration, worship, blessing and dislike, jealousy, hatred, contempt, exclusion, curse, etc. for external factors.
And various psychological activities, such as longing, longing, longing, longing, anxiety, worry, making wishes, praying, etc., are also accompanied by mental effort.
The state of a person is mostly a state of mental energy, such as high morale, complete concentration, focused and exhausted, discouraged, and restless.
In addition to human mental power, animals also have it, and even plants, static objects, the sun, moon, heaven, and earth are all mental power, but their strength, brightness, and manifestation are different.All things in heaven and earth have spirits, including all animals that have inner activities such as memory, thinking, and emotions, as well as plants that are relatively weak and difficult for us to perceive. However, various substances actually have spirits. For example, someone once conducted an experiment and said thank you and scold to two cups of water separately. After a period of time, the reactions of the two cups of water were different, indicating that water also has spirits. Those who have inner activities and spirits will have inner and outer mental power.

2. The immense impact of mental energy on oneself

Heart power has a powerful force, and its strength is beyond the imagination of ordinary people.
Internally, it can drive one's own behavior, and all words and actions stem from the drive of the soul. Strong thoughts can make people pursue relentlessly or even forget sleep and food, and can also form strong psychological suggestions, generating powerful guidance and driving force in the underworld to achieve goals faster.For example, good self psychological suggestion, often imagining beautiful results and the future (such as students often imagining getting high scores in exams and getting into good universities in the college entrance examination), often can really be achieved, as the saying goes, "Think right, do right". I have read a book before that talked about imagining a beautiful future, beautiful things happening, and what kind of successful person you want to become, you need to psychologically regard yourself as such a person and demand corresponding requirements from yourself. Ancient sages placed great emphasis on “meditative contemplation while lying down,” suggesting that each night before sleep and upon waking, one should visualize positive events to come—such visions often materialize. Conversely, pessimistic and weary mental suggestions tend to invite worse luck, compounded by a lack of effort to address issues, ultimately

making matters irreparably worse. The proverb “The more you fear it, the more likely it is to happen” illustrates that the very things we dread tend to materialize. The frequent misfortunes predicted by a “jinxed mouth” likely stem from negative energy creating a resonance that attracts corresponding outcomes.As the saying goes, “What you focus on expands,” and the Western proverb “What you don't dream of won't come to you” also illustrates the power of mental energy. Frequently recalling and yearning for something truly does bring about a response and makes it materialize. (for example, I once watched a TV report about a mother who kept thinking and firmly believed that she would be reunited with her kidnapped son, and it really happened many years later).Therefore, everyone must have lofty dreams and good suggestions, as these often come true.As well as various religious prayers and wishes, they often achieve the desired goals. The belief in "sincerity leads to spirituality" is often effective, and "responding to every request" often occurs (the huge push of faith and psychological suggestion can indeed produce many "miracles"). Especially for some believers with firm beliefs, they often make ambitious wishes that are difficult to achieve, but they can always be ultimately realized.There is a saying that goes, 'Where there is a will, there is a way.' This also indicates that as long as there is ambition and a strong belief in oneself, persistence, success can often be achieved. We can usually do well in things that we put in effort and dedication, and solve difficulties that we are eager to find solutions. However, things and difficulties that are not urgent or even hopeful often have no solution.Even if all living beings (animals and plants) have obsession, they can cultivate into spirits with transcendent power through long-term "cultivation" (there have been many legends and even records of this kind, such as tree spirits, fox spirits, etc.).

1) A great deal of mental energy determines what kind of person one will become and how high their career can reach

Everyone has a vague positioning of themselves in their hearts, thinking that they are what kind of person they are and what kind of success they can achieve. The mental power of this positioning constantly shapes and affects themselves, determining their development direction and the degree to which they can perform in various things. Ultimately, it also basically determines the kind of person they will become and the degree of success they will achieve in their inner positioning. It can be said that what a person thinks in their heart will make them what kind of person they will become.

Therefore, people with different levels of ideological realm have completely different levels of success.

And daring to think and act is often the primary factor for success, because it is completely impossible to succeed if you dare not even think or do.Only by daring to think and act can we unlock possible hope, and often decide to do something with a strong desire to achieve it. The various resources needed to achieve the goal will naturally come together.That is to say, things gather for the sake of wishes, and there is always a response when there is a demand. Kazuo Inamori once said, “If the heart does not call, things will not come.”

There are also people with great potential. It can be said that the stage is as big as the heart is, but the inner thoughts often set a ceiling for oneself. If one feels that it is impossible to surpass a certain level, they will not strive to surpass that level, and ultimately can only reach the level set by the heart.And if a person always thinks that someone is so powerful and stronger than themselves, without surpassing their mentality, then it is really rare to surpass them.Some people have a mentality of "accepting fate" after trying their best to defeat, that is, giving up their pursuit, being content with mediocrity and failure, which makes them give up their efforts to break

through and never have the possibility of breaking through again.The height that a person pursues will limit the height of their development, so it is important to be confident and believe in infinite possibilities, rather than setting limits on one's expectations or the height of one's development from the bottom of one's heart.

2) The mental energy greatly affects the state and efficiency of personal learning and work:

Most people are in good physical condition most of the time, and the mental state that affects their personal learning and work status is more important, including the level of positivity in their mentality, whether their emotions are high or low, and whether their mood is happy, angry, sad, joyful, loving, evil, fearful, etc. For example, being lost and unable to enjoy oneself is an example of how their mentality affects their state of mind.

Maintaining a positive, confident, optimistic, enthusiastic, happy, composed, and open-minded attitude can greatly improve work efficiency, and even exceed expectations without feeling tired;If one is pessimistic, tired, dissatisfied, conflicted, anxious, fearful, emotionally low, lethargic, worried, and anxious, they often wander aimlessly, cannot enter the state, have poor efficiency, and even cannot calm down to carry out their studies and work normally.

Therefore, it is necessary to maintain a calm and composed attitude, neither feeling sad nor happy about things, in order to move forward steadily.

3) Mental strength greatly affects the success or failure of life and career:

Whether one puts in the effort or not can have a significant difference in effectiveness. As long as one puts in the effort, the chances of success are high, while not putting in the effort often makes it difficult to achieve success.

As the saying goes, 'If you believe it can be achieved, try everything possible; if you don't believe it can be achieved, it will be difficult.' This is also a reflection of the influence of mentality on success or failure. If you have confidence in something and value it enough, try everything possible to succeed easily. If you don't have confidence, you will feel discouraged and feel that everything is difficult. If you don't value it, you will be careless and even less likely to succeed.

Observing from ancient times to the present, both in China and abroad, those who can achieve great success are all strong willed individuals with a strong desire for success and perseverance. Guided by their inner selves, they persevere and strive tirelessly, gradually approaching and ultimately achieving their goals. However, those who are listless have no chance of success, and even if opportunities are presented to them, they will watch them pass by helplessly.

We can also feel in our daily lives that things that are crucial or highly valued, and even things that have no way out but can only succeed and not fail, can often be accomplished.The things that one desires in their heart are also easier to obtain, while the dispensable things are often not obtained and are often missed, which also illustrates the importance of mentality in achieving goals.

Of course, we cannot detach ourselves from reality. It does not mean that any goal can be achieved with strong mental strength. Even if we force ourselves to achieve a goal that is free from reality, we cannot achieve it. It just means that mental strength can help people achieve their goals as quickly and effectively as possible under realistic conditions.

Traditional physiognomy believes that 'wealth and prosperity depend on spirit', which also indicates that a person's psychology, mentality, and spiritual outlook have a significant impact on their life development. Judging a person mainly depends on their mentality. People with a good heart, great aspirations, and strong will inevitably have development and wealth.

There is often a phenomenon that after getting married or buying a house, people under pressure tend to earn more money faster. In addition to the pressure to work harder, there are also psychological forces that drive them, such as a more mature mindset, clearer goals, greater pressure, and stronger expectations and desires after getting married.

And learning a knowledge and skill, if there is a strong and urgent need to master it (such as the need to work, earn money, solve difficulties encountered, sue, treat diseases, etc.), it will also be learned quickly, but if it is forced to be accepted or instilled, it will be difficult and slow to grasp it well.For example, "Long illness makes one a doctor" is often easier to become a famous doctor because there is an urgent need for learning in order to treat oneself, so one can often learn better. People who have fought in lawsuits also learn law by themselves because of this need, and quickly become very familiar with the law. The same principle applies.So turning learning into a demand is the most important and effective way to improve learning efficiency.

4) The influence of mental energy determines an individual's mental state and even appearance:

A person's inner self determines their spiritual outlook. For example, being confident and pursuing excellence can make a person appear imposing, while being discouraged can make a person appear listless.

And long-term inner state can also greatly affect appearance.As the saying goes, "appearance is born from the heart." A person's spiritual outlook is a reflection of the soul (the projection of the soul on the face), and appearance not only has innate foundations that come with birth, but also changes with changes in mentality and personality. For example, it becomes more refined with the improvement of cultivation, and becomes more rounded and blessed with the improvement of love and altruism (such as the increase of charitable love making people's earlobes richer),A good mindset will lead to a better complexion and smoother skin (therefore, in order for a person to have a more attractive and pleasing appearance, the first step is to purify and beautify their mind, and cultivate a tolerant mindset. This will naturally make their endocrine system more normal, and they will look more and more beautiful and radiant, which is much better than physical and chemical beauty treatments such as applying cosmetics or undergoing treatments). People with a good heart, spirit, temperament, and every word and action will make them feel comfortable.

Another phenomenon is that although couples come from different families and have completely different bloodlines, they often have a married appearance after living together for a long time, and the adopted children will become more and more like family members over time. This is because each member of the same family has similar beliefs and attitudes, so their appearance will also be similar, which also confirms the principle of "Appearance reflects inner character".

The concept of 'Appearance reflects inner character' can also be explained from physiology. For example, a full heavenly court is a manifestation of calm and less panic in dealing with things, and as a result, the hippocampus in the anterior part of the brain is developed. Those who are anxious or fearful will have a larger brain and smaller body, resulting in a narrower forehead (Chinese physiognomy believes that people with a full heavenly court will become officials, which is indeed reasonable, because leaders must be calm and less panic in dealing with things).

Due to the fact that one's inner self can be discerned through appearance and mental state, one can often see a person's psychology through facial expressions and eye contact. As the saying goes, "eyes are the window to the soul", and the physiognomy of judging a person's future based on appearance and mental state actually adopts the

method of observing the heart from the face and then inferring the future from the heart. Zeng Guofan's method of identifying people also mentions that "wealth and status are judged by the spirit, and fame and fortune are judged by the demeanor", which is the same principle.

5) Mental strength greatly affects an individual's health and lifespan:

It is widely recognized that psychology has a significant impact on health. Firstly, health includes mental health, and secondly, mood can affect the body's immune system and digestive function. As the saying goes, "a bad mood can lead to illness" and "a good mood naturally leads to a good appetite".

Maintaining a positive mindset and staying calm and composed can lead to a more relaxed and vigorous vitality. Therefore, adjusting one's mindset well can enhance one's vitality, strengthen their ability to absorb nutrients, immunity, and maintain good physical health.

Psychological suppression can weaken a part of vitality, which often leads to illness or inability to resist viruses. Therefore, the key to treating diseases is to regulate the body and mind, restore physical fitness, and enhance the ability to resist viruses.

There is also a saying that goes' a broad mind leads to weight gain '. People with a broad mind and less emotional fluctuations are more likely to gain weight because the mind and heart consume a lot of energy. Studies have shown that mental labor consumes more physical energy than physical labor, so having a broad mind and less worry will reduce the consumption of useless energy, making them more likely to gain weight.

And 'strong heart and strong body', when the heart is strong, the spirit and energy will be vigorous, the metabolism will be vigorous, and the body will naturally be stronger, with better resistance and less illness.

The concepts of "heart promotes disease, heart promotes disease recovery" and "A heart at ease can ward off illness by a mile." indicate that there is a great relationship between disease and mentality. Disease often occurs when the body and mind are fragile, and it is easy for bacteria to invade, or for bacteria that have already been lurking in the body to more easily attack. If the heart is depressed, upset, disheartened, and anxious, it is easy to get sick. Traditional Chinese medicine believes that depression is the main cause of many diseases, and emotions such as restlessness, greed, and resentment can make blood and qi flow less smoothly. From blood oxygen monitoring, it can also be seen that low mood can reduce blood oxygen saturation. Fresh blood contains antibodies, phagocytic cells, nutrients, and other necessities for various parts of the body, which are also problematic. The best repair tool,If it doesn't flow smoothly, the body will develop diseases (there is an article titled "The Secret to Being Invincible to All Drugs, Completely Subverting Your Cognition!")http://mp.weixin.qq.com/s?__biz=MzI0NDk2ODk0MQ==&mid=2247495878&idx=2&sn=6f9ef91645a0370a7c1a80e945a7b0e6&chksm=e9570c44de2085521b253af9ef8448b559a07ba5ac06b335ec171f903146a71d9f384bc4f30a&mpshare=1&scene=23&srcid=&sharer_sharetime=1580610847391&sharer_shareid=55ad746740c567a0d7936a723426b895#rd There is a detailed explanation in this regard, and people who feel relaxed and clear headed are more likely to have fewer illnesses, and some illnesses even occur due to psychological reasons.Therefore, in addition to medication and surgery, it is also necessary to simultaneously treat the patient's psychology, make them happy and relieved, eliminate evil energy, and establish confidence in overcoming the disease without panic and anxiety.

There are also rules such as' benevolence leads to longevity ', which indicate that kind-hearted people are often healthier both physically and mentally, and have a longer

lifespan.

Extract content from other articles 1 (Experimental proof of laws such as "benevolence leads to longevity"):

A magazine in the United States once published a research report titled "Toxic Substances Produced by Bad Mood", which stated: "Experiments in the psychological laboratory have shown that our human evil thoughts can cause physiological chemical changes, producing a toxin in the blood. When a person exhales into an ice cup in a normal state of mind, it condenses into a colorless and transparent substance; while when a person is in a state of resentment, anger, terror, and jealousy, the condensed objects show different colors. Through chemical analysis, it is known that negative thoughts can cause toxins to be produced in human body fluids

Recently, Yale University and the University of California collaborated to study the topic of "How Social Relationships Affect Human Mortality". Workers randomly selected 7000 people for a 9-year follow-up survey. The statistical research found that people who are helpful and get along well with others have significantly better health status and life expectancy than those who often harbor malicious, narrow-minded, and self interested thoughts. The mortality rate of the latter is 1.5 to 2 times higher than that of normal people.The same conclusion has been reached among people of different races, social classes, and fitness habits, so scientists have announced their research results that doing good deeds can prolong people's lives.

More and different experiments have come to the same conclusion, that a pure, charitable, and positive state of mind can make life healthy and joyful, while evil thoughts can cause tissue imbalance and disease in the body.This is a discovery in the field of physiology and medicine, which was systematically explained in ancient Chinese books thousands of years ago.As Confucius once said, 'Those who are benevolent have a long life', and ancient medical texts emphasize the retention of positive energy and the prohibition of evil.

Extract content from other articles 2:

The Zhu You technique in traditional Chinese medicine: "Transferring essence to Zhu You" is a primitive spiritual and psychological therapy that involves changing one's mind, focusing on one's thoughts, praying to God, seeking blessings, and healing from illness.This is the original meaning of "Zhuyou" in ancient times, which is the method of exhaling, absorbing qi, and guiding in Taoist medical health preservation techniques.

The Book of Chu Customs, Chapter on Witchcraft and Wizardry, and the Medical Activities of Witchcraft and Wizardry, states that 'using witchcraft as a means of treatment is not without positive effects and outcomes.'.After inquiring about the cause of the illness, the wizard prayed to the ghosts and gods, and used hypnosis, suggestion, and stimulation methods to make the patient believe that their illness was caused by a specific ghost or god. In the process of the wizard symbolically praying for forgiveness from a certain god or driving a ghost to escape, the patient's internal defense function was fully triggered, which is also known as the transformation of essence into qi in the "Su Wen". At the same time, the depression and fear caused by illness were unconsciously relieved.

3. The immense force exerted by the mind on the external environment

1) The impact of mental energy on others:

The external influence of mental energy can radiate and affect others, forming assistance, promotion, contrast, resistance, and harm to others.For example, if you have a good impression of someone or even want to repay their kindness, you will

have a favorable impression and blessings towards them, as well as religious activities that pray for blessings and disaster relief for friends, benefactors, and sentient beings. These activities can create a positive aura, helping, promoting, highlighting, and resolving resistance and disasters. For example, if you hold a negative or even hostile attitude towards someone, the disgust in your heart can produce a restraining and harmful aura that can have an effect on them. As the ancient saying goes, "If a thousand people point at someone, they will not fall ill and die on their own", which means that everyone's hatred can make a person be attacked by the evil aura of many people, like a thousand arrows piercing through a heart, accelerating failure and death.

2) The collective efforts of the people determine the social, cultural, and political ecology of a place

A social collective, its culture and politics are the result of the collective efforts of everyone, and their mentality and cognition are jointly formed. The general beliefs of the people will determine the direction of social development. Many cultural and political phenomena are based on popular support and are the spiritual products of the overall population in the region.

Someone once discovered and proposed that 'when the mental power of sentient beings reaches a certain level, it will become reality', which also indicates that the mental power of sentient beings can influence and determine the social form.

All kinds of turmoil in history have also gained the support of some people, otherwise it would not have been possible to rise up without their support. For example, the Taiping Rebellion, Yuan Shikai's restoration, and the Cultural Revolution all occurred and were implemented only on the cultural foundation of ignorant and backward modern Chinese society. It was difficult to occur in other countries that had already moved towards civilization at that time, and if they did occur, they would have been resisted by everyone and quickly failed (Deng Xiaoping once said that the Cultural Revolution was impossible to occur in Europe and America).And all kinds of government policies are based on folk customs and public opinion (public opinion is still relatively influential in decision-making, and generally no one dares to go against public opinion), otherwise they would not dare to introduce or be quickly resisted, including Russia's invasion of Ukraine, which is also recognized and even supported by many Russian citizens (many Russian people believe that occupying Crimea and eastern Ukraine is reasonable and will not be returned, and even think that the entire Ukraine should be a part of Russia).The breeding of corruption is also based on the public's lack of strong opposition to corruption and the belief that wealth can be achieved through promotion, and even many people vigorously cooperate with corruption in exchange for their own interests.The formation of democratic politics must be based on the active and rational participation of the people in politics, as well as the traditional political ideology of no longer recognizing the law of the jungle and the idea of political power emerging from the barrel of a gun. Otherwise, even if a democratic system is established, it will not be stable and easily fall into chaos and subversion.Sun Yat sen also sighed, "The rise and fall of a country, and the governance of chaos, can be understood by observing its people... To build a solemn and sacred country, there must be beautiful and noble people. If there is no good character for the people, there will be no good politics; if there is no good politics, there will be no good country... The cause and effect of the country and the people are interrelated.

Therefore, in order to change the culture and politics of a region, it is necessary to first change the values, beliefs, customs, etc. of the people in that region. To eradicate corruption and dictatorship, it is also necessary to first remove the soil that breeds corruption and dictatorship.

In ancient China, emphasis was placed on civilizing surrounding areas through education before gradually achieving integration. In modern society, strong countries often seek psychological recognition through cultural transmission when invading and colonizing weak countries.

3) The morale of the people, that is, the will of the people, determines the survival of a regime:

The one who gains the support of the people wins the world. The support of the people is the first factor that affects the rise and fall of a regime. Only by gaining the support of the people can we gather a wide range of forces to win the victory of seizing power, and only by gaining support can we maintain long-term governance without being resisted. However, a regime that loses the support of the people will soon lose its cohesion, fail to implement policies, rebel and fall apart, and quickly lead to its downfall. Throughout history, there have been many rulers who did not understand this principle, believing that mastering wealth and military strength was the most important (such as Zaifeng in the late Qing Dynasty who advised to pay attention to public opinion and prevent turmoil when he believed that "having troops" was not necessary). They relied on fearlessness and did not take the interests and feelings of the general public seriously. They did not communicate with the people or conform to their will, but instead confronted the people. Although the people were initially unarmed and resource scarce, they were always able to quickly gather and form a strong force through various confrontational and resistance measures, both overt and covert, hard and soft, to overthrow and drive down rulers who deviated from the will of the people.

It is not entirely correct to say that 'political power comes from the barrel of a gun'. Force is also one of the means to seize power, but it still requires broad support from the people in order to establish a political power.After seizing power, it is also necessary to continue to win the hearts of the people in order to maintain the regime, otherwise if not recognized by everyone, even if in power, it will quickly collapse.For example, Li Zicheng and Hong Xiuquan established their political power through uprisings with widespread public participation, but their retrogressive actions and lack of popularity after establishing their political power quickly led to their own downfall.

Of course, there have been times in history where the barbaric, backward, unscrupulous, immoral, and even unpopular side emerged victorious in political and military struggles. This is often due to external intervention, the impact of huge natural disasters, or the significant negligence and mistakes of some people, or when the people's intelligence was not fully developed and their ignorance was misled, resulting in the wrong target of public support (when the people's intelligence was not fully developed, people were easily deceived, and the organization, propaganda, mobilization, and other factors of some political parties had a great influence and deception on the people's hearts).When the actions of people representing different orientations are too many or too few, it can also make the public opinion not play a decisive role. For example, although the majority of people support one aspect, they have not taken action, while the group supporting another aspect has fewer people but is active. The result may not necessarily be the victory of the people with more public opinion.But this is not the mainstream of history, and this kind of victory or defeat is often not long-lasting. In the end, it will still be won by the righteous and governed by the people.

4) The human heart affects the natural environment and weather:

If the hearts of the whole society are smooth, not only will the society be harmonious, but the natural environment will also be better, more beautiful, and comfortable. The climate will become more favorable because everyone's hearts are smooth and there

will be less venting and destruction around them.The ancient saying 'The sage comes from the clear Yellow River' probably means that there are sages in the world who lead everyone to purify the customs, and even the Yellow River water will become clear as a result.

If there is a lot of resentment in people's hearts, not only will society be disharmonious, but it will also lead to more natural disasters. For example, Emperor Wu of Han's retrogressive actions led to frequent natural disasters in the late period of his rule, and in the late Ming Dynasty, natural disasters also occurred frequently due to the resentment of heaven and people, often resulting in poor or even no harvest in farmland.

In ancient times, when natural disasters occurred, the emperor or local officials should first reflect and repent, reflect on where their moral character was not good, identify their faults and make remedies, as well as apologize and do good deeds to gain forgiveness and pray for the reduction of natural disasters.The words of Lu Jia in the Han Dynasty, 'Evil governance arises from evil qi, evil qi arises from disasters, such as vipers and insects, which arise with qi. The rainbow belongs to the category of rainbows and can be seen due to governance. If governance is lost at the bottom, then astronomy should be elevated; if evil governance falls on the people, then insect disasters will arise on the ground', should also be reasonable.

There are also historical books that record: Duke Zhou practiced benevolence and righteousness, worshipped Houji in the suburbs, offered tribute in Yue Chang, translated and perfected, and responded to the fate of Lin Feng, plants and trees.Yin and Zhou were ignorant, and Weizi abandoned his own flesh and blood and died.Good deeds bring joy to birds and animals, while evil deeds bring fear to officials.

Dong Zhongshu also discovered this phenomenon and warned the monarch of disasters: "If the punishment is not appropriate, evil energy will arise. Evil energy will accumulate at the bottom, and resentment will accumulate at the top. If there is a lack of harmony between the upper and lower levels, yin and yang will become violent and evil will arise

Natural disasters are often caused by human factors. In countries and regions where people's hearts are in chaos and there is a strong sense of evil and hostility, not only are human disasters frequent, but natural disasters also occur frequently.

And social civilization, good governance, and harmonious people often make this place have good weather. For example, Singapore is located in a high-risk area for typhoons but rarely suffers from disasters, and many civilized and developed countries in Europe always have pleasant climates.

5) The aggregation of people's aspirations, also known as culture, can affect the development of a collective or region

Culture is a collective and regional reflection of the mentality and values of people, and the gathering of people's aspirations and psychological identification forms family traditions and culture.

A family with a diligent, proactive, and filial family tradition is bound to prosper.

If everyone in an enterprise, unit, or other collective has a positive attitude, the working atmosphere will be better. Everyone will work hard and if everyone is gentle, kind, and reasonable, they will get along well, unite, and be friendly. The ultimate result is that the overall career will prosper.

If everyone is lazy and casual, with low morale, and even scheming and having ulterior motives, then the entire team will lack fighting spirit and be like a scattered sand. The ultimate result will be low overall efficiency and frequent chaos, quickly leading to defeat.

The development of a region is more determined by people's hearts and culture, rather than geographical location, resources, and so on.Many regions are underdeveloped not due to transportation or resource issues, but rather due to people's mentality and mindset. They lack confidence in development and even in their daily lives, are not able to use their brains, and are not diligent. How can they become wealthy?

The most obvious example is Israel and some neighboring countries, both located in deserts and in unfavorable locations. However, Israel has developed well, including agriculture, and is the world's fifth largest exporter of food, fruits, and vegetables. Most of the surrounding countries are underdeveloped and poor, and the vast majority of industrial and agricultural products rely on imports. This can leave those who are environmentally determined speechless.

North Korea and South Korea share the same location and environment, and North Korea has more abundant resources, but its development is far inferior to South Korea, which is also due to its culture and system.

And some countries in Eastern Europe do not develop as well as Western Europe, often due to cultural concepts, and many countries in Asia, Africa, and Latin America, although rich in natural resources, are also poor due to laziness and lack of active survival and development.

In the United States, the development of the black community is relatively poor compared to other ethnic groups. Many people say that it is due to issues with their racial DNA that they are clumsy and not good at making a living. This is not correct, as they are also very intelligent. The main issue is cultural, not DNA. Many black people have also developed well after accepting advanced cultural concepts, while those who still retain backward attitudes such as laziness and dependence on relief do not develop well.The better development of Jews and Chinese is inseparable from the family philosophy of valuing education, passing down poetry and etiquette, and the life philosophy of hard work and struggle.

Why has the Northeast region of China not developed well in recent years? It can be said that the relationship between people's mentality and culture is the greatest. Northeast China has fertile soil, abundant resources, and a good economic foundation, but why has it not developed well and is still declining? It is because many people's thinking is rigid and outdated, including still liking to eat from the same big pot (as seen in a previous report titled "The Employment Choices of Northeast Youth: Even with Staffing and Sweeping the Streets") http://item.btime.com/314jd4i9pts8p9ocm7jc9fe90lt?from=mini ） There are also bonuses for job positions that are not based on ability or performance, but rather on seniority, emphasis on relationships, and exclusion of unrelated people and outsiders. Some people are even reckless about embezzling collective interests, and most of the general public does not think that this approach is unacceptable. Most people laugh at poverty instead of prostitution and only believe that development is powerful. Some people also do whatever they want to bully others and exclude their legitimate interests (Reports indicate that Didi and shared bicycles have been targeted by illegal taxi drivers in some northeastern cities, facing mob attacks and wanton destruction.). In such a society with a declining atmosphere, moral corruption, and no rules, all good people and things cannot be tolerated and can only be forced to leave and abandon this land. In the end, this How can the region develop well?

Some people in mountainous areas and coastal areas also develop in big cities, but often in the end, many people in mountainous areas have poor economic performance and relatively few have economic success. This should also be related to culture, because their conservatism, inflexible thinking, lack of progress, excessive frugality

and stinginess, lack of sharing and win-win spirit and other shortcomings lead to poor popularity and missed many development opportunities.

I previously read an article that mentioned that Hui villages in northwest China are often poorer than Han villages, even if they are only neighboring villages (seehttp://tieba.baidu.com/p/4614672419In the article, it is mentioned that "Hui Village and Han Village are almost clear at a glance in Gansu, with a clear distinction between them. Any village where a large number of buildings can be seen is a Han village, and any village with adobe houses is obviously Hui Village". This should also be a cultural gap. Many people who are too religious often do not attach enough importance to secular education and livelihood, but pay more attention to religious sustenance, and even spend a lot of their economic income on religious ceremonies and donations of religious buildings.

This is also why culture is often more important than institutions in enterprise management and social governance. For a family, enterprise, unit, or even a region or country, it is more important to ensure that every member has a good mentality, philosophy, outlook on life, and values than to maintain internal discipline with institutions every day. Governing a country is more important than governing everyone's "heart", that is, using etiquette and morality to educate the people to be good and virtuous, which is more important than enacting many laws. This has been discussed by many scholars such as King Wen of Zhou, Duke Zhou, and Confucius.

For poverty alleviation in impoverished areas, it is best to provide them with hope for development and lead them out of psychological difficulties, which is more useful than giving them some economic donations, because many of them have lost hope in life and even become decadent, and their depressed state is the reason for their poverty.

6) The mentality of the crowd is one of the main factors affecting the outcome of a battle:

In addition to the difference in military strength, the mentality of the participants in the battle is also a major factor affecting the outcome of the battle.Therefore, since ancient times, leading troops in combat has always placed great emphasis on morale. A team with high morale is easy to win, while a team with low morale is often easily defeated by a single blow. In struggle and war, the first thing to do is to break their morale and deflate them.

As the saying goes, 'When we meet on a narrow road, the brave win'. 'Bravery' refers to the mentality of bravely fighting to the death. In close combat, the brave side often wins, which also indicates that confidence, bravery, and psychological qualities are more decisive factors in determining victory than strength.

For various struggles, there is also the concept of "momentum", which is to enhance people's recognition and longing for oneself, form an advantage in people's recognition, and overwhelm competitors in the momentum of reputation and public opinion, thereby sliding the balance of victory towards oneself.

And goals, ideals, and cultural identity are even more important, even playing a decisive role. If they are not recognized, such as lack of military morale, many soldiers will defect or flee, and the army will quickly collapse. However, if they are recognized, everyone will work together and unite against the enemy, forming a huge force.Since ancient times, there have been too many cases of military disintegration, defeat, and even mutiny and defection due to the lack of recognition for their unknown origins and rebellious actions.The teacher of justice always receives widespread support, gathers strength, and achieves victory.People are paying more and more attention to political propaganda and mobilization within the military, such as holding swearing in ceremonies before major operations, promoting goals and concepts on a daily basis,

and even establishing political party organizations in platoons.Another more effective and cost-effective way of fighting is to undermine the enemy's morale through propaganda, sowing discord, and recruiting surrenders.
There are also many examples in modern times where despite having a significant military advantage, the Pahlavi dynasty in Iran was quickly defeated due to a lack of fighting will. For example, the Pahlavi dynasty in Iran gave up its efforts and was overthrown, and the elected government in Afghanistan did not have the will to resist the Taliban and fled or surrendered from top to bottom, quickly falling apart.And there are also those who, due to their strong will and vastly different strengths, can still persevere, such as Ukraine's counterattack against Russian aggression.
A regime where the majority of the people and soldiers have grievances, participating in a war, will only wait for failure, because not many people will contribute, and some may even cause obstacles, and everyone's hearts are looking down on it and expecting it to fail.At the end of the Ming Dynasty, repeated defeats and even being easily defeated by the enemy were likely closely related to people's resentment towards heaven and earth.

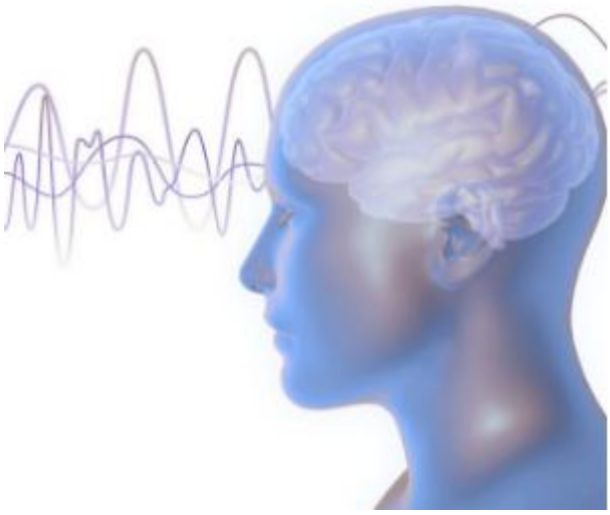
4. The stronger the mind, the greater the force of the mind

As mentioned earlier, anything that requires effort and dedication can generally be done well, and any difficulties that require urgent and thoughtful thinking can generally be solved. However, things and difficulties that are not urgent or even hopeful often have no solution.
Regardless of various thoughts such as longing, obsession, resentment, etc., never forgetting will inevitably have echoes and will have an effect. However, if they are formed from vague and indifferent psychology into profound and strong beliefs, their power and influence will greatly increase.
The degree of a person's desire for success is directly proportional to the degree of ultimate success. The stronger the desire, the greater the chance of achieving goals, while the probability of achieving goals that are not strong or lack confidence is generally very small.
Anger and resentment often drive people to take actions that do not stop until they achieve their goals. For example, in history, Wu Zixu's extremely strong belief in revenge for the downfall of Chu pushed him to do everything in his power to ultimately achieve his goals. Sima Qian also sighed at the end of "Biography of Wu Zixu" and said, "The poison of resentment is so great to people." This shows that the energy generated by immense resentment is very, very great.Wu Sangui was furious and went crazy for revenge, even losing his sanity and resorting to any means necessary for revenge.
Scientific research has shown that human potential is actually great, but the brain limits a person's explosive power in order to protect bodily functions from excessive use. However, people who lose their rationality, are in extreme danger and forget everything for survival, and even mentally abnormal lunatics often exhibit astonishing physical strength without being limited by the brain.
When a person is forced into a dead end and takes risks, their mental and physical strength will also be particularly strong. They will have to fight back with all their might, which means putting soldiers to death and leaving them with no way out, stimulating a strong desire for survival and generating tremendous combat power.And the military strategy emphasizes the principles of "do not chase after enemies in dire straits" and "surround but not miss", in order to avoid forcing the enemy to a dead end and causing their resistance to be particularly strong. Instead, adopting a strategy that gives people

some hope, gradually consumes and decomposes, and gradually eliminates the enemy can minimize the enemy's counterattack strength and reduce their own casualties.In many struggles, avoiding strong backlash and gradually eroding the frog by boiling it in warm water can also reduce resistance and achieve better results.
So the stronger the mind, the greater the force of the mind.Everyone needs to have a strong pursuit and firm belief in order to better achieve their goals and achieve extraordinary achievements. In management, as a leader, it is also necessary to be good at inspiring everyone's thoughts and generating greater energy, such as setting goals, planning blueprints, depicting a better future (pie charts), and intentionally creating a sense of crisis (on the battlefield, it is said in "Wu Zi · Zhibing" that "if you must die, you will live; if you are fortunate enough to live, you will die", and this is also the case in various fields of competition, so having a sense of crisis is better), and even in special situations, it is like the art of war to fight to the death and bring everyone back to life.

5. The force of mental energy is also influenced by legitimacy

Mind power also has the nature of legitimacy, such as positive, energetic, constructive, and rational mind power, as well as negative, energetic, destructive, and unreasonable mind power. Legitimacy is completely different.
The effectiveness of mental strength is not only related to strength, but also to legitimacy.
For example, curses can attack others with mental power, but if they are justified and justified, they will be more powerful. Improper and unjust curses often have poor or even no effect, and may even cause counterattacks and harm oneself (as the saying goes, "Cursing others, cursing oneself", and unreasonably cursing others will ultimately bring bad luck to oneself).The reason behind this is that only legitimate and just curses conform to the trend of the overall aura and magnetic field between heaven and earth, and are recognized and even blessed by sentient beings, gods, etc. Unjust and unjust curses will be prevented by heaven and earth, and will be defended and supported by the power of the cursed (such as ancestral souls, family members, friends, fans) through the counterattack of their mental strength
Therefore, when exerting effort, we should also pay attention to legitimacy, and as long as we do not harm the legitimate interests of others in all aspects, we do not have to worry about others' unfounded, irrational, and unreasonable curses.



Chapter 2 Continuation and Summary of Mental Power: The Existence of Gods, Ghosts, and Heavenly Paths

Gods, ghosts, and the Way of Heaven do indeed exist, and promoting their existence is not about promoting superstition and negative thoughts, but has positive social significance. Recognizing the existence of gods, ghosts, and the Way of Heaven, understanding their sources and characteristics, and learning how to deal with them, follow the Way of Heaven, and avoid punishment for violating their will and the Way of Heaven are very meaningful for individuals and society.After reading an article, Mozi wrote, "Mozi believed that as long as the way of ghosts and gods was promoted and everyone believed in it, no one dared to do evil, and society would surely restore peace and order.

1. The continuation of mental power after death and the existence of "gods and ghosts"

After death, the mental energy of humans and other living beings will continue to exist, known as "spiritual immortality", "soul wandering", "hostility lingering", etc. It will continue to exist through various energy fields, magnetic fields, and even material carriers, and sometimes even attach to the bodies of other people to control their words and actions (there have been many rumors and records in this regard, and some people sometimes exhibit some "ghostly" behavior, which should also be influenced by the power of the underworld), and sometimes attach to animals, such as transforming into butterflies or birds and appearing in some occasions (such as some red and white happy events where butterflies fly in and refuse to leave, it should be the humanization of a deceased family). The butterfly comes, and it often enters some people's dreams (the phenomenon of dead people relying on dreams is common).

The continuation of this kind of mental power can be quite strong, especially for people with high energy (those who have achieved great success, great merit, and great social influence), as well as those who die with unfulfilled wishes (even those who cannot close their eyes in death) or with resentment, while ordinary people and those who die peacefully generally have a relatively small continuation of mental power after death.

The term 'gods and ghosts' can actually be understood as inseparable souls, spirits, and qi knots. Among them, gods refer to the souls and spirits of people who have made contributions, virtues, and merits to society, while ghosts refer to the souls, qi knots (good ghosts) or the souls, qi knots (evil ghosts) of ordinary people or the souls, qi knots (evil ghosts), and souls with resentment (evil ghosts).

And the more people recognize and respect this continued spirit, the stronger its existence becomes. Therefore, the more revered the gods are, the stronger their magical power and the more they manifest.

Understanding the continuation of mental power and the existence of ghosts and gods, let us know the reverence for the deceased and the ghosts and gods formed by them, just as the saying goes, we should know that 'there are gods when we lift our heads three feet high'.If we help someone, the spirit of their ancestors in heaven will also be grateful and repay us for helping us, pushing us towards a better direction, and helping us avoid disasters. This is also one of the reasons why helping others always pays off and accumulating virtue can withstand disasters.

In fact, we should respect God, but we don't need to pay too much attention to worship

rituals and offerings, because they prefer us to pass on and continue his character and spirit rather than expecting you to bribe him.
There is no need to be afraid of ghosts. Good ghosts will not harm people, while evil and vicious ghosts will only seek out those who have enemies, hatred, and grievances, because grievances have a head and a lord, and ghosts must also reason, otherwise they will be punished by the gods.Even if ghosts and monsters attack people who are not their enemies beyond their own boundaries, they will only attack those who are immoral, sinful, guilty to others, and guilty to society. People with righteous minds, no wrongdoing, no guilt to others, and no guilt to society do not need to be afraid of ghosts and monsters,
And gods, ghosts, and people are not on the same channel, just like driving in different lanes, they usually won't come into contact unless there are conflicting issues, debts, emotions, or requests for help.So as long as we have a righteous heart and a clear conscience towards others and society, we don't have to be afraid of ghosts and gods. If we really encounter ghosts and are asked for help by them, we can help them if we can (such as in the Chaozhou drama "Chai Fang Hui" where Li Laosan agreed to Mo Erniang's ghost's request and helped her find her enemy).
There are also sayings such as "a kind heart can connect with the gods, a high virtue can suppress ghosts" and "benevolence can subdue evil spirits, righteousness can resist evil spirits", which also indicate that people with a kind heart are more easily accepted by the gods and are more willing to communicate with them. However, evil spirits and ghosts can only obey and dare not act under the awe of the righteous and righteous spirit of benevolence and righteousness.

2. The Way of Heaven - a compilation of the hearts and minds of heaven, earth, gods, sentient beings, and all things

The concept of "heaven" is widely recognized and accepted by everyone. We often say things like "As one acts, so the heavens watch.", "heaven's net is vast and unobstructed", "people have good wishes, heaven will bless them", etc., which are all recognition and acceptance of the existence of "heaven".
The term 'heaven' here does not refer to the sky, nor does it refer to any deity. It should be understood as the Tao of Heaven and the laws of nature. As the saying goes, 'the Tao of Heaven resides in the human heart', which is the energy field that gathers the hearts and minds of the universe, heaven and earth, humans, sentient beings, and all things.
We should also respect and follow the rules of "heaven" in our actions and conduct ourselves, that is, we should know and obey the will of heaven.Just as Confucius summarized the different stages of life from not being confused to knowing the will of heaven, each of us should constantly explore and find a better role positioning for ourselves in society, form our own sense of social mission, and ultimately achieve the realm of "knowing the will of heaven" and "harmony between man and nature".
Throughout history, people who have achieved great development and success have highly respected the principles of understanding and following the will of heaven. They also have a strong sense of social mission and ambition, are adept at adapting to the times, and have been created as heroes.It can also be said that those who understand and follow the will of heaven are often more likely to succeed.
Confucianism also advocates "establishing the heart for heaven and earth, establishing the destiny for the people, inheriting the ultimate knowledge for the future, and opening up peace for all generations." Confucius annotated the Book of Changes, saying "God bless you, and good fortune is without disadvantage." This shows that he

acknowledges the transcendent status of heaven. Mencius emphasizes the cultivation of the heart and nature, but the ultimate goal is also "to wholeheartedly understand and fully comprehend heaven.

Throughout history, emperors have regarded themselves as "Heavenly Kings" and taken it as their responsibility to respect heaven and love the people. They often hold ceremonies to worship heaven, which means communicating with heaven and praying to heaven. Generally, there is a position of Imperial Astronomical Observatory to continuously observe and report on the dynamics of celestial phenomena, and formulate policies and guide actions based on these dynamics.Everywhere, "Heaven" is revered and "Heavenly Way" is taken as the criterion. As far away as the Zhou Wenwang family, they have a great reverence for the mandate of heaven and have come to the conclusion that "the mandate of heaven is common, but virtue is auxiliary" after long-term contemplation. In modern times, such as Zhu Yuanzhang, he has always attached great importance to the mandate of heaven and followed it as the criterion everywhere. The capital city is named Yingtian Prefecture, the palace is named Fengtian Hall, and the imperial edict begins with the words "Fengtian Carries on". There are also negotiation letters with Zhang Shicheng that advise him to "wait patiently for the mandate of heaven".Not only does Confucianism have the concept of "heavenly mandate", but shamanism also pursues the unity of heaven and man, and the integration with nature. The Jianzhou Jurchen ethnic group of the Han ethnic group does not necessarily believe in shamanism. Nurhaci and others are very obsessed with heavenly mandate, and every time they go on a campaign, they must observe the stars and celestial phenomena. Only when there are auspicious signs can they launch an expedition, and whenever there are changes in celestial phenomena, they are very nervous. They convene officials to analyze and discuss.

Since ancient times, those who rose up in rebellion and uprising have generally advocated slogans such as' doing justice for heaven '.

3. Some forms of communication and leveraging with heaven, earth, gods, and ghosts

We must have reverence for heaven, earth, gods, and all things.Since ancient times, many people, cultures, and religions have recognized the existence of spirits in all things, and have a great reverence for heaven, earth, gods, and all things. This is very good, but of course, there are also people whose reverence is not correct, too conservative, and even burdened by it (such as the worship of statues, sacrifices, and scriptures that have become a form of reverence, even similar to Hinduism, which regards various people and creatures as objects of worship regardless of their goodness or badness, forming tens of thousands or billions of gods, and giving them statues and temples, making large and small statues and temples everywhere, frequently burning incense, lighting candles, and placing offerings for worship), which has been criticized by everyone.

Worship, prayer, making wishes, swearing - forms of communication and leveraging with the "heavens" and gods: The "heavens" and gods can communicate through rituals such as worship, meditation, and meditation. They can ask for their help through prayer, gain their recognition and willingness to help by making promises of gratitude or doing many good deeds, or ask them to be witnesses and future supervisors of the oath.

Many people who have tried prayer have felt that it is often effective, which is the result of receiving help from heaven, earth, and gods.Especially for believers of various religions, they often witness the miracles brought by prayer and therefore become

more faithful to religion (presumably because they firmly believe that gods exist and can help them, resulting in better prayer effects, which is known as "sincerity leads to spirituality").

If a certain "wish" is made during prayer, such as thanking the gods for their help in fulfilling the wish or making many public welfare contributions, the effect of prayer is often better.Of course, this kind of wish needs to be repaid. You cannot promise to achieve your goals later but not fulfill them. At least, the next time you pray and make a wish, the effect will be greatly reduced, and you will be punished for taking back what you have given. You may even encounter more unfavorable situations. Some people compare making a wish to "swiping a credit card", which is very vivid: making a wish can get help from the gods and achieve goals that you could not have achieved according to your own abilities, just like getting a credit card. When you don't have money, you can use the credit card to pay in advance. However, if you use the credit card first, you will have to repay the debt later, otherwise you will be pursued, punished, and listed as a dishonest person.

Furthermore, prayer should not have any improper purposes. The content of prayer must be harmless to society. Those who commit evil deeds, deceive and deceive, but pray for the blessings of heaven and the gods, and even think that worshiping gods, thanking gods, and wearing divine symbols can cause chaos, are very ridiculous. Heaven, earth, and the gods themselves exist in response to righteousness and will not bless or assist them. The reason why gods and Buddhas can become gods and Buddhas is because they have good intentions and merits for society. They hope that everyone will inherit their wishes and wills and continue to do good deeds for the benefit of all beings, and will never help others. It should be said that praying for improper wishes with the gods is like falling into a trap and letting heaven and the gods know more about them. Crimes.For example, many hospitals in Putian are not well evaluated by people, and a considerable proportion of those engaged in telecommunications fraud come from Fujian. However, worshiping gods is very popular in Putian and Fujian, and many people believe that as long as they worship gods more, they will be blessed with unjust wealth. This is impossible, and their downfall also proves everything.There are also some people who pray to evil spirits for help in achieving some improper goals, and even in some places, some people "raise ghosts" (such as the "raising of little ghosts" behavior of some people in Thailand, Hong Kong and Macao). However, evil spirits themselves are difficult to establish themselves in the divine realm, and their magical power is limited. Moreover, those who pray for help from evil spirits or even "raise ghosts" often end up being harmed and swallowed up by them.

And some people, in order to make a solemn commitment to their promises, will use the method of swearing to heaven and the gods, that is, using heaven and earth, the gods as witnesses and guarantees for future execution. For this kind of oath, the person who swears must respect it and not think it is just talk and not take it seriously, because if they fail to do so, they will generally be punished, such as various difficulties and even disasters. If there is a promise in the oath that what will happen if they do not do it, then it will often be as promised in the oath.

However, in summary, instead of praying to gods and worshipping Buddha, it is better to do more good deeds and accumulate virtue, do more public welfare, and help those in need. All sentient beings, gods, and heaven will recognize and reward them, which means that it is better to pray for their help than to gain their recognition and give help through good behavior.And when praying for their help, one can also do more good deeds at the same time, which can be recognized by them and make it easier to obtain

their help.
The gods of heaven and earth are most fond of people doing good deeds for public welfare, and their response is mainly through donations and other charitable actions.For those who profit from mystical services such as fortune telling, selecting dates, and Feng Shui, it is best to only keep a portion of their income for their daily needs, and donate the excess to public welfare organizations and temples. This is because such income also relies on the power of heaven and gods, and sometimes even relies on revealing the secrets of the heavens. It is also necessary to repay heaven, earth, and gods through charitable donations.

Chapter 3 The effect of mental power leads to retribution for good and evil, and how to obtain blessings and stay away from disasters

1. The phenomenon of retribution for good and evil

Looking around and tracing history, we will find that individuals who achieve good development and family descendants who thrive are often those who do good deeds and accumulate virtue, while those who have malicious intentions, do evil deeds, and do not uphold integrity ultimately do not have a good ending. The reproduction of offspring is often limited and mostly poor, dilapidated, and marginalized in society, and even future generations gradually become scarce and disappear without a trace.As far back as the ancient rulers Danfu, King Wen of Zhou, King Wu of Zhou, and the House of Zhou, they ushered in an era of prosperity, upheld moral principles, administered benevolent governance, established ritual codes, and enfeoffed the descendants of the sage kings. Through diligent administration and love for the people, they earned the reverence of both mortals and gods, ultimately enjoying a reign of over eight hundred years. Their descendants flourished, constituting more than fifty percent of China's current population.(see data for reference)http://www.360doc.com/content/19/0201/21/276037_812599249.shtml）.Since ancient times, people with high moral character and dual talents have often received great blessings, such as good fortune, wealth, longevity, and prosperity for generations.For example, Guo Ziyi, a famous general of the Tang Dynasty, was able to turn the tide and quell rebellions, unite various ethnic groups, save the country and the people from danger. He was also highly skilled in dealing with people and was widely recognized by the monarch, colleagues, family members, and all sectors of society. He achieved a perfect life of prosperity and a smooth start and end, and had many descendants who continued to thrive.There is also the famous Song Dynasty minister Fan Zhongyan, who helped to stabilize the people, stabilize the country, and accumulate virtue. His descendants have been prosperous and thriving to this day.These officials with good reputations often have prosperous offspring, not because they have seized a lot of wealth to ensure that many generations have no worries about food and clothing, and have more children and children, but because they have worked for the welfare of the people and accumulated great virtue, which has greatly benefited their descendants and enabled them to develop smoothly and live a prosperous life. They have also been able to give birth to some talented offspring, making the clan more prosperous.On the other hand, those tyrants and war criminals were ultimately ruined and their children withered away (including modern World War II war criminals and tyrants). Those who violated their principles and committed atrocities often had a bad ending, such as Bai Qi, who ignored life and killed countless people, and Li Guang, who betrayed his word and tricked enemy soldiers into surrendering and then killed them. They also ended up being executed and ultimately committing suicide. Those who obtained unjust wealth and seized it by trickery often quickly lost their previous unjust wealth due to their own or their family's bad behavior (such as gambling) or suffered disasters or serious illnesses, such as Li Hongzhang, Wang Zhanyuan, and Sheng Xuanhuai all seized enormous wealth through power and even sold out national and ethnic interests,But the result was the downfall of the family and the rapid loss of all their assets.

Looking at various regions, the clans with prosperous populations and big families are mostly families that have accumulated a lot of good deeds and virtues. Within a clan,

there are multiple branches of households, which generally have the best development and population compared to the more charitable and benevolent branch. However, those unjust and unreasonable clans are ultimately marginalized by the community, with their families becoming smaller and their population becoming increasingly scarce.In rural areas, there is a phenomenon that large villages often have many virtuous and filial people, whose good deeds make the village more prosperous, while small villages often have some rebellious and hostile people, which affects development, increases the difficulty of marriage, and slows down economic and population development.

Regions with a good culture of doing good deeds and accumulating virtue have developed relatively well, while areas with poor population quality and many people who have no bottom line in their work have developed very poorly. For example, many people in the United States have a strong sense of social responsibility and a good spirit of doing good, often donating a large proportion of their property to public welfare undertakings. In addition, many European countries have a more compassionate and caring social atmosphere, focusing on helping the poor, and even showing great love for animals (such as when I went to Austria before, I heard that they have a habit of throwing food in the snow for birds to eat in winter, and I also saw a report that the Danish government spent millions of yuan to buy four elephants from a circus and put them in a zoo to avoid slavery and enjoy their later years). These behaviors can be described as kind-hearted and admirable. Shen Qin,As a result, it has become one of the reasons for their good development and happy life.And in areas where people engage in exploitation, deception, and robbery, where the strong prey on the weak, and where there is excessive labor, abuse, and torture of animals (such as in Southeast Asian forests where elephants are abused as laborers to pull wood), there are often complaints everywhere, and everyone's heart is depressed. They have been poor for many years and have not developed, and even frequent natural disasters such as wind and rain.

It can be said that every good deed will be rewarded, and every evil deed will also be rewarded, and there will never be any mistakes.The nature of heaven and earth often exceeds people's expectations in various situations, some of which are often lamentable, but upon careful analysis, there are also causes and effects involved.

The Chinese saying goes, 'A family that accumulates good deeds will have surplus blessings, and a family that accumulates evil deeds will have surplus misfortunes.' This is both reasonable and true.As the saying goes, 'sooner or later, you will have to pay back when you come out to work', 'the cycle of heaven has never spared anyone', and 'many unjust deeds will lead to self destruction', they have always been very effective.There are also Chaoshan sayings such as "Heaven and earth complement loyalty and richness", "Honesty will last forever, and accumulated evil will not last long", and "The bend of the Qian will always be poor for a long time, and it will not be enough to eat for nothing", all of which reflect and summarize the phenomenon of retribution for good and evil.

Excerpt reference content: "Scientists make astonishing discoveries: good and evil are rewarded as true science"https://health.wenwo.com/iw/aiwenArticle/5916ccd90cf2926043309ba9

2. Explain from the perspective of psychophysical science why good and evil are rewarded

The saying that good and evil will be rewarded may sound like a superstition, but it often happens and is a widely recognized fact, which seems difficult to explain through scientific analysis.

In fact, it is not difficult to explain from the perspective of the physical science of mental power.As mentioned earlier, mental energy has a strong external radiation and influence effect. If a person acts well, treats others well, and helps others, they will gain the goodwill, gratitude, repayment, blessings, and corresponding mental energy of others. These mental energies are positive and have a supportive and enhancing effect, which can help people develop faster in all aspects. The souls of the deceased relatives and the gods in the world of the beneficiaries will also thank and praise those who do good deeds, help them resolve and avoid various bad things, guide them towards a favorable direction, and make their development smoother.If one commits evil, the injured person will not only seek opportunities for revenge, but also curse the wrongdoer with disgust, hatred, and even gritted teeth from a psychological perspective. The evil energy in the heart will make the wrongdoer obstructed everywhere, and everything will not go smoothly. Even the body and mind will be affected by the vengeful person's psychological impact and fall ill or even die (as the ancient saying goes, “When a thousand fingers point at you, you'll die even if you're not sick.”). This impact is not a physical or material impact, but an impact on the aura, which cannot be seen by the naked eye, but is much stronger than the physical or material impact.Moreover, in addition to the mental power of the parties involved in good and evil, the mental power of the people around and even all beings in the world will also come into play. Everyone who sees good deeds will be pleased, praised, and blessed, while those who see evil deeds will be disgusted and excluded. Heaven, earth, gods, and all things also have the mental power of liking, doing good, and disliking, and will do their best to punish evil and promote good. These also increase the role of mental power, making the retribution of good and evil more obvious.

Good and evil will be rewarded, which can be said to be inevitable. Even if the behavior is deliberately kept secret, and even if it is not known to others and does not produce corresponding mental effects, there will still be retribution, because although people do not know, "heaven" knows. As the saying goes, "when people do it, heaven watches." "Heaven" will also arrange corresponding good and evil retribution for each person's good and evil behavior. As the saying goes, "Heaven's net is vast and not leaking." At the time of committing evil, all kinds of creatures and objects around know

and will produce memories and mental impacts, as well as gods, because they are everywhere (As the saying goes, “There are gods watching over us from above,” and as the archbishop in Les Misérables said, “There are spirits dwelling beneath the earth'.

3. Explain from the perspective of social psychology why good and evil are rewarded

It is also easy to explain good and evil with retribution from a sociological perspective.
On the one hand, both doing good and doing evil will bring rewards to the target, including seeking gratitude and seeking revenge, which is a normal psychological and natural behavior of every person. Therefore, for those who are good to others, they will inevitably reciprocate, and for those who are not good to others, they will definitely retaliate with a tooth for a tooth.
On the other hand, doing good deeds can gain recognition and trust from others. When people see someone willing to invest money, labor, and time in doing good deeds and public welfare, they will think that this person is a good person, not a bad person, and will definitely not deceive or deceive others. They can deal with them with peace of mind, and everyone will be happy and confident to cooperate with them or introduce opportunities to them. This greatly increases development opportunities, and people's recognition and trust in them will lead to rapid, comprehensive, and in-depth cooperation without the need for communication, investigation, and reservation. Cooperation costs are lower, efficiency is higher, and depth is greater.If one commits evil and is disliked or hated by everyone, they will avoid it and try not to cooperate with it. If they have no choice but to deal with it, they will have reservations and even intentionally use obstacles to punish them or raise various conditions to make them pay more costs.
That is to say, being kind to others and being good at being a person often leads to more help and opportunities, finding both sides and encountering "benefactors" (people who are helpful and willing to help oneself) everywhere. On the other hand, those who are not kind to others and do evil will be disliked, excluded, isolated, and obstructed by others, encountering obstacles everywhere, and everything will not go smoothly.
If you pay more attention and observe, you can also find that people and companies that have developed well in society are generally good at being a good person, paying attention to reputation and brand image, having good intentions and starting points, and willing to do good deeds and public welfare. Moreover, the greater the love and kindness, the greater the efforts. For example, Gates' tremendous efforts and wholehearted public welfare investment have enabled him to achieve long-term success and wealth.And those people and companies who only care about their own interests or even have ulterior motives, betray their promises, and resort to any means are basically unable to develop. Even if there are occasional opportunities to do great things for a while, they will soon decline.

4. Some explanations for the principle of retribution for good and evil

Many people still have doubts about the retribution of good and evil. Here are some common doubts and answers:

Q1: Why are some people good but not rewarded, while others act recklessly but not punished?Why is good and evil always not reported immediately?

A1: There will be no room for error when good and evil are rewarded. Some have not been reported yet, but it seems that they have been reported over time. However, most of them are not reported immediately, as the saying goes, "It's not that we don't report it yet. When the time comes, everything will be reported.

The retribution for good and evil is often not quick and real-time, because some good and evil are hidden and not easily detected by everyone and the heavens, or some situations are complex and require judgment and distinction (just like legal punishment is not immediately executed, but needs to analyze the situation and consider the reasons before making a definite judgment), and retribution requires timing, occurring only when there is a need and when it is appropriate.So when you do a good deed, don't expect immediate rewards, but you will find that you will naturally receive rewards when needed later. For those who have not received retribution for their wrongdoing, besides pushing for them to receive retribution as soon as possible, there is no need to complain that they have not received it. It is just because the time has not yet come, or the wrongdoer is still relatively strong and not so easy to be hated by everyone, cursed by their inner strength, and hit by the magnetic field of punishment from heaven until they are weak, that they can be better dealt with.As we can also see, those who commit evil but still have glory often suffer a complete defeat once a defeat comes, and cannot be dealt with. Unlike those who have not committed evil, even if they encounter setbacks, they will not be severely defeated.

Q2: Is there a quantitative standard for retribution for good and evil?Why do some people receive more retribution and others receive less retribution for doing the same thing?

A2: There is a quantitative standard for retribution for good and evil. Every act of good or evil will have corresponding retribution, and the amount of retribution is basically

proportional to the willingness and power of the executor, as well as the effects produced by the implementation.
Doing the same thing only requires equal effort and produces equal results, but willingness may not necessarily be equal (willingness is the degree of effort, wealthy and poor people contribute the same amount of money to public welfare, while poor people have better hearts and greater willingness), so some people will receive more retribution while others will receive less.
And retribution is not only related to one's own words and deeds, but also to the accumulated virtues or wrongdoings of the ancestors. If the ancestors do good deeds and also do good deeds themselves, the accumulated blessings will be greater. In addition, the surplus blessings of the ancestors sometimes help to reduce the severity of punishment for some wrongdoings. For example, some emperors in the late Ming Dynasty, although relatively poor, could continue to maintain their power and prosperity for some time due to the insufficient blessings accumulated by the ancestors (which can be understood as the great contributions made by the ancestors to society, and many people are grateful and therefore try to support their descendants).

Q3: How to evaluate the viewpoint proposed by Li Zongwu's theory of "thick black" that success, wealth, and prosperity rely on a thick face and a dark heart rather than good deeds and merits?
A3: Works on the study of thick and black ideology suggest that Liu Bang, Cao Cao, and others succeeded only when their faces were thick and their hearts were black, while Xiang Yu and others failed only when their hearts were not thick enough. "Liu Xuande, a slave of the seven surnames, was thick, Han Xin suffered humiliation from his crotch, and King Goujian of Yue was thick; Cao Cao chose not to let others down because he was black, Tang Taizong killed his brothers and forced his father to go up because he was black, and Zhao Kuangyin's yellow robe was black. The opposite of thick is' the courage of a commoner ', while the opposite of black is' the kindness of a woman'.Han Xin is only thick and not black, Changle Zhongshi is ultimately decapitated, Fan Zeng is only black and not thick, and he died in a foreign land due to the scheme of sowing discord. Xiang Yu is both a "commoner" and a "woman", and the mud is difficult to support. The country has to obediently surrender to others, promoting the "thick and black view of history: good people do not have long lives, and disasters last for thousands of years. Why is this? Stubbornness leads to long lives, and elegance is easy to die early. What is the reason for this? Of course, it is because of the length of life and the quality of life, it does not depend on whether he is" handsome "or a good person.Don't be deceived by Confucianism, Taoism, and Buddhism. Doing good deeds every day may not necessarily result in good karma. If this were true and there were such clear standards, everyone would have become a great good person a long time ago, and the world would not be like it is now. "And" those who are honest and unscrupulous will not choose means to pursue something, regardless of their own honor or disgrace. Those who are honest and tolerant will be submissive, those who are black will be ruthless will be arrogant, and those who can be submissive and brave will naturally be invincible.
These views are biased and narrow-minded.The historical figures mentioned in it may have some blemishes in certain aspects, but we cannot only see their tainted and dark side. We should also recognize that they are generally good and have made great contributions to society. For example, Liu Bang, Zhu Yuanzhang, and others were able to unite various forces to pacify the world and restore order to society, allowing the people to live a stable life again. Their merits are very great. They truly achieved

success by relying on their overall goodness and social contributions that are much greater than their shortcomings and destruction.When it comes to failed characters, although they have a benevolent and compassionate side, they often have more bad aspects. For example, Xiang Yu committed many acts of betrayal, such as killing his superiors Song Yi and Xiong Xin, killing 200000 surrendering Qin soldiers, and burning down the Afang Palace. He was also not good to his subordinates and the people. His failure was more due to these reasons rather than his lack of integrity, and it can even be said that he failed because he was too black and unethical.And the examples of "thick" mentioned by him are actually mostly temporary compromises. It is necessary to temporarily avoid the sharp edge and not bear the humiliation and burden for better survival and development, and it is only temporary coping rather than the shameless long-term. This is understandable. Many of the "black" examples mentioned by him are also flexible, temporary, and not limited to details measures taken to achieve big and good goals, which can be appropriately understood.
But the good people and good deeds it promotes have no good karma, and the bad people have long-lasting wealth and prosperity, which is even more generalized and biased.It is to use individual special circumstances and temporary situations to negate the overall and long-term situation. Overall and over time, the vast majority of cases are those where good and evil are rewarded, good people are rewarded, and bad people have no good ending.
We can learn from the theory of thick and dark learning, which advocates for patience and perseverance, as well as the determination and courage to do things, but we cannot be misled by some of its spring and autumn writing techniques.

Q4: Why do some people still suffer misfortune or failure after doing good deeds?
A4: There is a corresponding good reward for doing good deeds, but in addition to the corresponding good reward, other aspects also need to be rewarded with good deeds. It is not possible to do a small amount of good deeds to obtain comprehensive and all-round good rewards.

Q5: Some people do good deeds and public welfare, but when they are down or in trouble, they do not receive help from the beneficiaries or others in turn?
A5: The vast majority of beneficiaries are grateful for the help they receive, but sometimes they are unaware of their need for assistance or do not have the ability to provide significant help. They cannot expect too much or excessive returns from others, such as giving only a small amount of help in the past, which cannot be repaid by others. They cannot give someone a few dollars and then get into trouble and ask them to help block bullets.

Q6: How to explain why Cong Fei and his wife Xing Dan did good deeds but did not receive divine favor, and even fell ill or passed away unexpectedly?
A6: On the one hand, this is an isolated phenomenon that does not represent the mainstream. Most people who do good deeds receive good rewards. On the other hand, there may be other retribution factors, such as not doing well in other areas (such as being too high-profile about public welfare), and it also depends on whether there is also accumulated retribution from ancestors.
Another issue is that the media, in order to create a gap effect and attract attention, deliberately sensationalize and exaggerate, including the hundreds of children and families supported by propaganda, but the vast majority of them are white eyed wolves, which is impossible. China's civilization has not yet deteriorated to this extent.

5. The Reasons and Importance of Blessing Reporting

Good karma is the retribution for goodness, and good karma is a form of good karma, which is the retribution for obtaining "good".

'Fu' refers to good fortune and blessings, which can be understood as' happiness'. It not only includes wealth (having wealth is just 'wealth'), but also includes many aspects such as career, wealth, health, appearance, family, and children.

A person who is fortunate will have everything going smoothly in all aspects, even if they have good luck and encounter good opportunities everywhere, with helpful people coming to their aid.

If a person lacks good fortune or is not fortunate enough, they often encounter many unfavorable situations, face many difficulties and accidents in doing many things, and are mentally exhausted throughout their life, making it difficult to succeed.

Everyone hopes for good fortune and strives to pursue wealth and prosperity, but many people do not know what the real reasons for wealth and prosperity are. Some believe that fate is predetermined and they are left to fate, while others think that seeking blessings from gods, worshiping Buddha, burning incense and kowtowing, reciting sutras and spinning wheels, choosing time and feng shui, and even hiring monks and Taoists to practice can make people prosperous and relieve disasters.Many people often only complain about their bad luck when they encounter unfortunate or unsatisfactory situations, rather than identifying what caused them.

Through the previous explanation of the principle of retribution for good and evil, everyone understands the reasons behind it. This enables them to have a clearer understanding of how to achieve good and good karma, be lucky and auspicious everywhere, and avoid evil and disaster.

To have good karma and avoid bad karma, one must have a good heart and good deeds. To be blessed, lucky, and avoid disasters, one must cultivate good virtues, show benevolence, plant blessings, and accumulate less resentment.Thousands of years ago, King Wen of Zhou discovered that no matter what one does, "virtue" is the most important, and put forward the idea that "the mandate of heaven is constant, but virtue is auxiliary." The tenth chapter of the "Annals of Xiaowen" in the "Records of the Grand Historian" also summarized the viewpoint that "when one hears about the

misfortunes of the heavens, one naturally blames them and promotes the prosperity of virtue.

The reason for the rise and fall of wealth and prosperity lies in one's own moral character. Wealth and blessings do not depend on fate, but on hard work and whether one accumulates virtue or not. All blessings are cultivated and planted, and as you work hard, you reap rewards. To obtain blessings, one must do more good deeds, love others, do more public welfare, accumulate merit, and cultivate good fortune. Seeking gods and worshipping Buddha and paying attention to magic are useless for improving luck.When we encounter things that go against our wishes and fail to achieve our goals, we also need to reflect on whether our moral accumulation is not enough. To obtain what we want, we need to be blessed in order to succeed. All of this is inseparable from accumulating virtue and planting blessings first. Without effort, there will be no harvest.

Success largely depends on good fortune, as it depends on direction, methods, effort, and luck. Direction and methods not only require more observation and thinking, but are also influenced by luck. Good luck makes it easier to find good direction and methods faster, and the advantages of luck are the ability to encounter people, resources, and opportunities in need.

Having good intentions, being kind to others, and doing more good deeds can earn one recognition, blessings, and help from others, resulting in blessings and unexpected luck.If one accumulates less virtue on a regular basis, they will have less good fortune and therefore have less luck. Their development will be slower, and if they have improper intentions or seek personal gain at the expense of others, they will be disliked by everyone and lose their good fortune. This often leads to various unfavorable situations, such as setbacks, setbacks, and even misfortunes.

We can also often see people around us who have ulterior motives, often using all their tricks but ultimately achieving nothing or even making things worse. On the other hand, those who are kind-hearted and kind-hearted often have a unique advantage in every aspect.

Looking at developed and wealthy countries, people often have higher quality and good moral character, do not do anything that is harmful to morality, be friendly to others, and do not harm others. Therefore, they generally receive blessings and live a happier, happier, and more prosperous life. However, in poor and backward areas, there are often many people with malicious intentions who only seek profit and do not follow rules or even have no moral bottom line. The orientation of social values is distorted, and they laugh at the poor but not the prostitutes. They are unfriendly to others and even do not respect their elders. Stealing and bullying often occur, resulting in a vicious cycle of poverty and backwardness, making it difficult to turn the tide and live a good life.Some people have quoted Guan Zhong's words that 'the granary is solid and the etiquette is known', which has some truth, but it should also be said that 'knowing etiquette, saving energy, and reaping blessings are what make the granary solid'.

The saying 'poor people must have hateful qualities' and' suffering deserves recognition 'also illustrate from some aspects that lack of blessings, poverty, bad luck, disasters, and hardships all have their own reasons. Instead of lamenting and complaining about one's own fate, it is better to reflect more on one's own moral character and make improvements.

But when you know how to do good things, don't ask about your future. As long as you do good deeds and accumulate virtue, you will inevitably be blessed. As long as you have great love and great merit in society, you will achieve great success (if you do too

much great merit, great wealth will come as scheduled, and great positions will be like picking up a bag because of reputation). If you haven't achieved the desired success yet, it means that the kindness and love you have given haven't reached the corresponding level, and you still need to continue to work hard.

Many people who fail to achieve success in a certain task often have a lack of accumulated virtues and blessings, as well as a lack of implicit support. They may not always be friendly and have good relationships with others, and may encounter obstacles in some aspects due to resistance. They may also fail to unite the team and cultivate good assistants, leading to a breakdown in team cooperation.

6. Benevolence, righteousness, and kindness are beneficial for obtaining good rewards and blessings

Kindness and kindness refer to treating others and all things in heaven and earth with a compassionate heart, striving for altruism and win-win outcomes with others, and showing compassion and love for all sentient beings. They are willing to help those in urgent need and creatures.

Kindness and kindness are the keys to receiving good rewards and blessings, because:

1) **Benevolence, righteousness, and kindness can help people build good relationships, accumulate connections, and gain more opportunities for development and assistance**

Rende can gain more recognition and praise from everyone, build good relationships and increase networks, and thus gain more support and development opportunities.Because everyone knows that benevolent people will not harm others, there will be no risks in interacting with them, and they will consider others. Therefore, cooperating with them can guarantee a win-win situation and protect the interests of all parties. This way, everyone is willing to make friends and cooperate with them, and this kind of worry free cooperation will be deep, low condition requirements, efficient, and low-cost.Everyone else prefers to give priority to people with benevolence and virtue, because out of goodwill and belief that opportunities will definitely produce good results, and everyone is willing to help benevolence and virtue. When they need help or encounter difficulties, this kind of assistance is often the key to a person's further

development or getting out of trouble, which is called "having benefactors to help" in China.

If a person is unkind, lacks love, and is ungrateful, that is, someone who does not consider others and does not cooperate with others for mutual benefit, then everyone will avoid him and be unwilling to have contact and interaction with him, and even suppress and marginalize him everywhere. Naturally, his development opportunities will be much less, and when he needs help or even encounters difficulties, no one will be willing to help him.

You can observe and compare that the more enthusiastic people are about public welfare, the smoother their careers will be. The more companies donate, the more recognized they will be and the bigger their careers will be. That's why.

So we must establish a heart of benevolence, love, pay attention to the interests and feelings of others, speak with integrity, be reliable and trustworthy, be widely recognized by everyone, and naturally have more opportunities for development and a higher chance of success. This is the principle of "being a good person in advance" as the saying goes. If a person is recognized, there will be no problems in doing things, and generally they will succeed, but if there are problems in being a good person, it will be difficult to succeed in doing things.We often see around us that if a person or organization is recognized and praised by everyone, and is willing to cooperate and help, it will develop smoothly. However, if it is disliked, underestimated, or even looked down upon by many people, it will generally be difficult to develop.

2) **Benevolence, righteousness, and kindness converge to form a powerful support force and competitive advantage:**

Benevolence, righteousness, and kindness are the best ways to gain support from all parties and thus achieve better development. Whether in the business, political, or other fields, it relies on the implementation of benevolence to gain widespread recognition, acceptance, and support, thereby gaining overwhelming competitive advantages.The Zhou Dynasty replaced the Shang Dynasty to gain control of the world, and the Tian family replaced the Jiang family to take power in the state of Qi, both of which gained widespread recognition for their benevolence and virtue, united many forces, and ultimately formed an absolute advantage that was much stronger than the other party, and then replaced them like taking out a pocket.

In political struggles, people who are not too biased towards one aspect, are relatively moderate, kind, and harmless to all parties, are often more likely to be chosen and supported by everyone and rise to power.

3) **Benevolence, righteousness, kindness can turn enemies into friends and reduce confrontation:**

Kindness can also turn enemies into friends to the greatest extent possible, gaining the recognition of enemies through benevolence, reducing their hostility and even converting it into a supportive force. Therefore, there is also a saying that 'benevolence is invincible'.

Do not treat enemies and bad people as enemies, but rather understand their difficulties more, consider and propose ideas from their perspective, and help them find ways to live better based on their situation and conditions. We should work together to overcome difficulties and solve problems, rather than arguing or even fighting with each other. I believe that through this love for them, we can often influence them and turn enemies into friends.

4) **Benevolence, righteousness, and kindness can make it easier for people to acquire more wealth:**

Kindness can also generate wealth. As the saying goes, 'wealth grows with

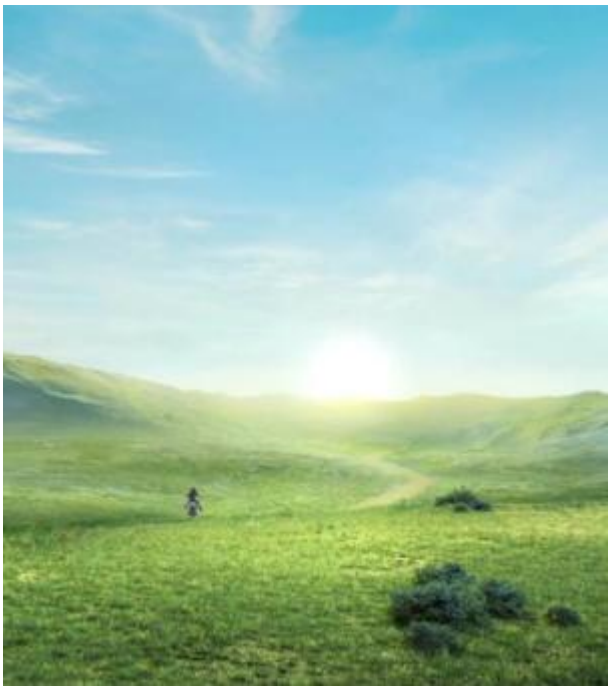
benevolence'. People and organizations who are kind and benevolent will have better financial luck because when they have opportunities to make money, they are more willing to cooperate with virtuous people, which increases their chances of making money. It can also be understood that wealth, like people, prefers to be close to kind and approachable people. Wealth is like water, and water flows downwards. Therefore, humble and humble people respect others and place themselves in a lower position, which is more conducive to accumulating wealth.

5) Only benevolence, righteousness, kindness, and kindness can accommodate wealth and prosperity:

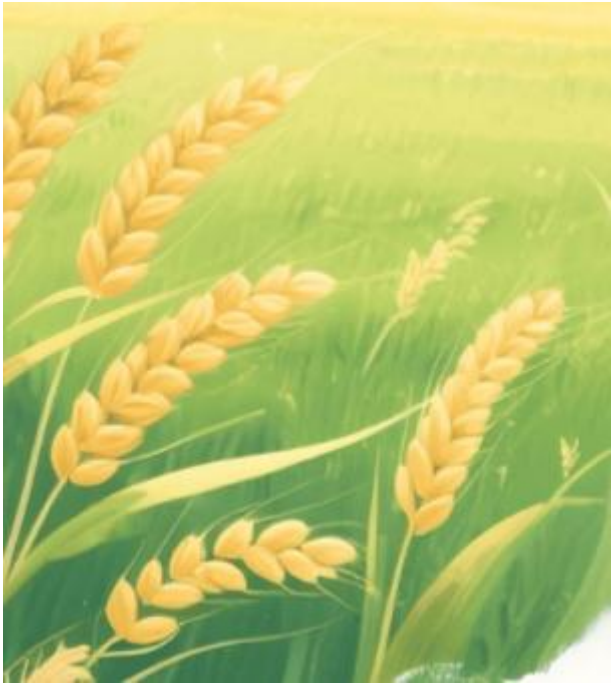
Being virtuous and carrying things means having profound moral cultivation in order to be able to bear wealth and prosperity. However, if one's moral character is not enough but holds a high position and possesses a large amount of wealth, they will not be worthy of their position and wealth, and disaster will eventually occur.

In short, benevolence, righteousness, and kindness are the only ways to obtain good rewards and blessings, and a broad and virtuous heart naturally brings endless blessings.

My personal motto is "Respect all things in heaven and earth, cultivate benevolence and wealth". I should "respect" and "love" all things in heaven and earth, pay more attention to "cultivation" for myself, and achieve "benevolence and wealth" for all people and things. I have also found many years of practice very useful, and everyone can refer to it.



7. Do more good deeds and accumulate virtue in order to obtain more blessings



To do good is to do good deeds, to help people and creatures in need, to do altruistic things, to accumulate virtue is to contribute to society, to have merit in society such as contributing to the construction of various aspects of society and promoting the improvement and development of various aspects of society.(Note: Some religions also have the concept of "merit", but it only refers to the practice and contribution to the religion, not the merit of contributing to society.)

Doing public welfare and doing good deeds not only allows one to receive the support of others, but also the favor of heaven, which makes their career smoother, their health healthier, their family safer and happier, and their descendants more prosperous, as the saying goes.

The concept of “cultivating blessings extensively” means that blessings are attained through giving and sowing. Good deeds yield good results. We must practice kindness and accumulate virtue to receive an unending stream of blessings in the future. Moreover, the more we sow, the more we reap—the greater the harvest will be.

1) Doing good deeds and accumulating virtue is the best way to improve luck and destiny:

Different people have different luck and destiny, and luck and destiny often have a greater impact on a person's development than their level of effort. This may sound difficult to understand, but many facts have made everyone admit that it is indeed the case.

What determines a person's luck and destiny?

According to traditional Chinese wisdom, the five elements are: virtue, destiny, feng shui, ancestral merit, and education. We can analyze each one individually and discover that these five elements are fundamentally connected to virtue.

Firstly, the top priority is' virtue 'itself, which means the most crucial thing is to have' virtue 'oneself. As the saying goes,' good heart and good destiny are good. 'With a good heart and good moral character, one can accumulate good deeds and accumulate virtue, and their destiny will naturally improve.

Secondly, ranked second is "destiny", also known as "destiny theory". According to traditional Chinese beliefs, a person's destiny is determined by the "four pillars and eight characters" formed by their birth date (year, month, day, hour). Different birth dates determine different "destiny theories". Although this cannot be scientifically proven to be accurate, it is largely accurate based on many examples from ancient and modern times.This is actually not difficult to understand. At different times, the atmosphere and environment of the universe are different, so people born at different times have different innate conditions. For example, a seed germinates in two different solar terms and environments, spring and winter, and the innate conditions have a great impact on a person's life.

But what determines a person's birth date? In addition to being influenced by the time of pregnancy and fetal development, according to traditional beliefs, the accumulated virtues of parents and ancestors are the main factors. If parents and ancestors have good accumulated virtues, their children and grandchildren will be born at a time when their destiny is relatively good. If parents and ancestors have moral corruption, they will give birth to children and grandchildren who are destined to fail. Therefore, this factor is also determined by "virtue", but this "virtue" is the "virtue" of parents and ancestors, not their own "virtue".Moreover, although innate destiny is influenced by the blessings of parents and ancestors, fate can be improved through one's own efforts and moral cultivation the day after tomorrow.

Then let's take a look at the third element "Feng Shui". According to the theory of Chinese Feng Shui, the ventilation and lighting, surrounding environment, terrain and hydrology of Yangzhai and ancestral tombs can affect the luck of a family. This has been proven to exist and be effective for thousands of years. For example, good and open Feng Shui makes people broad-minded and daring to think and act, while tight Feng Shui makes people stingy and introverted.But who can get a good feng shui treasure land also depends on "virtue" according to traditional Chinese beliefs, because virtuous people will intentionally or unintentionally always get a feng shui treasure land, or the selected place may become a feng shui treasure land due to the relocation of mountains and waters even if it is not originally a feng shui treasure land. However, even if an immoral person tries hard to find a feng shui treasure land, due to their own virtue not matching this feng shui treasure land, they will not be able to bear the blessings generated by this feng shui treasure land, and will instead experience disasters. In the end, they can only withdraw from this feng shui treasure land, or if they do not withdraw, this feng shui treasure land will be destroyed by various factors and become no longer a feng shui treasure land, which is also known as "thick and generous" in China. Without a strong moral character, it is impossible to hold onto the precious land of Feng Shui.

It can also be said that feng shui is a manifestation of good or bad luck, rather than the cause of it. People do not improve their luck due to various considerations such as feng shui and choosing a day. Luck largely depends on their moral character, and it is their own moral character that determines their rise and fall. Rise and fall depend on virtue rather than technique. Therefore, do not pursue the construction of mystical decorations, ancestral tombs, and other feng shui facilities to improve luck, and do not attribute the lack of development to the lack of good feng shui in your own family.The "Dao" refers to the adherence to benevolence and virtue, which is more important and fundamental. "Spells" such as feng shui and selecting a day are at most minor and temporary promotions, or mainly used to achieve better avoidance of evil. However, for those who have not done anything wrong or owe others, there will be no vengeful ghosts or spirits waiting for an opportunity to seek revenge. Therefore, there is no need for these spells in the first place. Those who have accumulated evil will be afraid of being sought revenge and need to pay attention to mystical methods such as choosing a day and observing feng shui.

The fourth element, 'ancestral merit,', is also a consequence of the accumulation of virtue by predecessors and is related to morality.

The fifth element of "education" is to strive to acquire more knowledge to change one's destiny, and striving to learn is also a form of self-reliance.

Improving luck is basically achieved through the five aspects mentioned above. Other methods such as seeking help from gods and worshipping Buddha may also temporarily improve luck to a certain extent. However, as mentioned in the previous

section on "Some Forms of Communication and Borrowing Power with Heaven, Earth, Gods and Demons", seeking help from gods and Buddha is more effective by making good wishes to donate and contribute to society, as well as embracing Buddha's feet and begging for their help. It is better to gain their recognition and help through regular good behavior.

I myself sometimes do some charity work and have found that my luck always improves significantly after doing charity work, often resulting in great returns. I deeply feel that doing more charity work will make all aspects smoother, and I feel that doing charity work is the highest return investment, with a higher return rate than any other investment.And it can be said that doing public welfare and charity is the investment with the highest input-output ratio, often with a one-time profit, but investing a little can yield a huge return.After completing public welfare, there are always some unexpected gains and benefits, and they are all done with little effort, but receive many times the return.Gates and others probably know the secret of getting richer the more they donate, so they always give their all to public welfare, but the result is that their wealth does not decrease with donations, but rather increases with donations.

2) **Doing good deeds and accumulating virtues is beneficial for getting rid of difficulties and disasters:**

The ancient Chinese saying 'one virtue is worth three calamities' is reasonable.The better, the smoother. People with good intentions and actions always receive help from others and even receive blessings from heaven when they encounter difficulties, successfully solving problems and overcoming difficulties.People who are pure, good, and virtuous are often able to turn danger into safety, and even benefit from misfortune. When facing difficulties or disasters, if one can hold good intentions and continue to do good deeds, they often receive help from some people, even from the power of the underworld (including heaven, as well as the hearts and souls of the beneficiaries of our good deeds and their families, and even their ancestors), so as to turn misfortune into good fortune, get rid of difficulties and disasters, or reduce the losses suffered due to encountering difficulties and disasters.

This has been the case throughout history, both in China and abroad. Previously, I saw reports that a Pakistani was captured by terrorists, and it was through doing good deeds within one's abilities every day that one's inner strength was strengthened, persevered, and ultimately, luckily gained the opportunity to escape.

So when you encounter difficulties, don't be discouraged, don't blame others, just try your best to do it well, try your best to cope with it, make the greatest good wishes, do good deeds within your ability, and pray for the blessings of heaven and the gods. You will definitely be able to overcome difficulties and get rid of disasters.

3) **Doing good deeds and accumulating virtue can protect family and descendants:**

Doing good deeds and accumulating virtues is the best way to make one's career and family prosperous. As mentioned earlier, since ancient times, large families have relied on doing good deeds and accumulating virtues to prosper.

After accumulating virtue through doing good deeds, the beneficiaries not only appreciate the person who has accumulated virtue, but also show great care and support to their descendants. They care for and assist the entire family of the person who has accumulated virtue through doing good deeds. In this way, not only do they receive rewards for doing good deeds, but their families and descendants also receive shade.

We usually only need to observe and compare, and we can find that kind and virtuous people, regardless of their current living conditions, tend to have children of better

quality, with generally higher appearance and intelligence than children from other families. Even some couples who live in poverty and have average appearance but simple hearts tend to have children who are good-looking, intelligent, and healthy (as the saying goes in Chaoshan, "a crab born from a crab"), which is also the result of loyalty and virtue accumulation.

There are also people who can achieve great success and wealth, not only because of their own hard work and emphasis on doing good deeds and accumulating virtues, but also because they have ancestral blessings, that is, those who have accumulated significant or more virtues from their ancestors.

Sima Guang once said, "Accumulate wealth in the descendants, but the descendants may not be able to keep it. Accumulate books in the descendants, but the descendants may not be able to read them. It is better to accumulate Yin virtue in the underworld, thinking that the descendants will have a long-term plan." He also pointed out that accumulating Yin virtue can protect the descendants.

In addition, people who do good deeds and accumulate virtue are more likely to have more prosperous offspring. You can observe that those families with more prosperous populations are mostly those who have accumulated virtue in their ancestors.In Raoping County, Chaozhou City, during the Yuan Dynasty, there was a man named Yu Ying who was very kind and helpful. Once, he even helped many people who could not afford to pay public rations to the government and faced severe punishment to pay the required public rations. It can be said that he saved the lives of thousands of people and was widely praised. His descendants were also very prosperous, with more than 100000 descendants to this day, and the Yu surname became a prominent surname in the local area as a result.

4) Doing good deeds and accumulating virtues is beneficial for one's physical and mental health

Helping others and making contributions to society can bring comfort, comfort, and pride to one's mood. The whole body and mind will be in a state of sublimation, which is very good for physical and mental health, and even beneficial for longevity, as the saying goes, "The benevolent live long.When we experience psychological anxiety and low mood, engaging in some charitable activities can quickly lift our spirits out of the slump.

In short, doing good deeds and accumulating virtue is of great benefit to oneself and society, especially for oneself and one's family to receive blessings in all aspects.

8. Doing more charity and public welfare can better reflect the meaning of life and social value

We should all have a sense of social responsibility, a desire for merit, and therefore strive to do as much good as possible, accumulate merit, and contribute more to public welfare.Since ancient times, China has emphasized social responsibility, especially the Confucian spirit of entering the world and the pursuit of meritorious deeds, moral character, and speech.If life is only about pursuing a better life for oneself, then coming to this world is just a journey of eating, drinking, and scattering, leaving nothing behind. It has no meaning in life, but being able to contribute to society is what makes life extraordinary.Everyone should pursue a mundane life while living an extraordinary one. Every day, they should think about how to accumulate virtue and contribute to society, rather than pursuing fame, fortune, and enjoyment.

If a person is only wealthy, then they are only wealthy, but if they can contribute to society, they will become "expensive" and be respected everywhere. "Rich and

expensive" is more meaningful than simply "rich".
From the perspective of social development, if everyone has the heart to pursue merit, and even puts contributing to society before personal gain, then society will achieve rapid development under everyone's contribution.

9. Some concepts, methods, and principles of doing good deeds and accumulating virtue

If we hope to gain more blessings, we should do more good deeds and accumulate more virtues. Does everyone have the conditions and methods to do good deeds and accumulate virtues?What are the ways of implementation?How can we do better?

1) Everyone can do good deeds and accumulate virtue:

Doing good deeds and accumulating virtues is something that everyone has the conditions to achieve. Don't think that your own strength or economic ability is too limited to carry out. Many people even think that doing good deeds and accumulating virtues requires a lot of money and ability. In fact, donating money is just one of the many acts of doing good deeds and accumulating virtues. Many acts of doing good deeds and accumulating virtues do not require much or even no money, and some are just a small gesture.For example, in daily life and work, some conveniences and helping others are often just a small gesture. There are also many great achievements that save people from danger, which often do not require spending money (such as bringing drowning victims to water). Spreading positive energy, motivating others, and mediating conflicts among others often only require some words.
Different people have their own ways of doing good and accumulating virtue that suit them.For example, doctors who try their best to save lives and help the injured, save costs for patients, and even subsidize patients, are all doing good deeds and accumulating virtue;Teachers who strive to spread knowledge and positive energy, and wholeheartedly cultivate more students to become successful, are all doing good deeds and accumulating virtues;As government officials, promoting policies that benefit the people and making more statements that benefit the people are all doing good deeds and accumulating virtue.
If you have great ability, do great public welfare; if you have little ability, do small public welfare.Even if students do not have economic conditions and their abilities are average, they can still contribute to society by doing volunteer activities within their capabilities. For example, law students can help people in need of legal assistance solve problems, which can solve social problems and provide them with exercise and improvement. Medical students can go to various impoverished families to provide them with preliminary medical services and health knowledge dissemination... Even for the weak who are poor or disabled, they can provide some help and care or some convenience to the people or animals in need around them.Currently, many people still lack love and are rarely proactive in helping others. Giving money and effort for public welfare has not yet become a widely participated behavior, and even offering seats for the elderly, pregnant women, and infants on public transportation, which is easy for everyone to do, is not common. This is very unacceptable.
Don't be afraid that your contribution may not be enough to make much difference, because there are still many people contributing together. Even if one person's strength is not great, the accumulation of small amounts can make a big difference. Even if it can't make a big difference, every help is still valuable, including warming the hearts of the beneficiaries, making them feel relieved, seeing hope, and having more confidence to overcome difficulties.
So we should no longer worry about our own poor conditions and low abilities and not

participate in doing good deeds to accumulate virtue.Even if the conditions are not superior or even exhausted from settling down and supporting the family, even if the ability is weak, one should have the heart to do good deeds and accumulate virtue, and try their best to do good deeds within their capabilities.

2) Everyone should develop the pursuit and habit of doing good deeds and accumulating virtues:

Each of us should form a strong pursuit of doing good deeds and accumulating virtue, taking it for granted that we should do so. That is to say, we should all have good intentions. For example, officials should have the pursuit of benefiting one side and benefiting the people, doctors should have the pursuit of saving lives and helping the injured, teachers should have the pursuit of cultivating talents, spreading good intentions and knowledge, and participants in charity activities should have the pursuit of poverty alleviation and assistance

And it should be recognized that the merits obtained from these pursuits, that is, the contribution to society, are much more valuable than making some money. Putting the benefit of more people in front of one's own money making (for example, hospitals should not only do profitable businesses that serve the rich, but also do more difficult to make money businesses that serve the poor).

Our entire society should also take whether it benefits society and sentient beings as the main criterion for judging success.For example, in the real estate industry, although one earns a lot of money, they have participated in driving up housing prices, which have become a huge burden on the general public. This is a failure rather than a success. There are also those who work in the medical industry, but see that the problem of "expensive and difficult medical treatment" has not been solved and even become increasingly expensive and difficult. The entire industry should also blame itself.

We should inspire each other's desire to build merit, and it is recommended that everyone greet each other with the phrase 'boundless merit' to encourage each other to further build merit.

Everyone should also develop the habit of doing good deeds and accumulating virtue in their daily lives.For example, according to the promotion of "doing good deeds every day and accumulating virtue every day", it is customary to persist in doing some good deeds and accumulating virtue every day. There is also an ancient practice of recording "merits, demerits, and qualifications", which is worth learning. Record the good deeds, merits, and mistakes done every day, so as to better urge oneself to do them well.There are also "love donation cans/boxes" set up at home and in the workplace for everyone to donate, and then accumulate and donate after a period of time, or post QR codes for receiving donations from public welfare units. It is also convenient to place donations or scan codes to pay for donations at any time, which can better cultivate the habit of donation and encourage more family and unit members to participate in donations.

3) Some helpful ways to accumulate virtue through doing good deeds:

There are many ways to do good deeds and accumulate virtue, big and small, difficult and easy, each suitable for different people and situations. Below are some examples for reference.

① In terms of social welfare:

a. Promote the improvement of social systems, the construction of the rule of law and democracy, promote social progress, improve social management, and make society a rule-based society to reduce internal friction and improve social efficiency.These can benefit the entire society and benefit many people, so the merit is very great,

and it is also the pursuit of the wise throughout history.Government officials can use their functional power to carry out this work through policy proposals, formulation, etc., while ordinary people can also carry out this work through suggestions, feedback and complaints, and writing articles to voice their opinions.

b. To make great achievements, serve the country, and contribute to the stability, development, and construction of the country and society in all aspects is also a great merit.
c. By means of diplomatic negotiations, persuasion and mediation, exchange of interests and balance, etc., we can persuade all parties to stop fighting and war, turn hostility into silk, and avoid social unrest and suffering, which is also of great merit.
d. By innovating technology, business models, systems, etc., various social problems can be solved to benefit the people.For example, the problem of difficult and expensive medical treatment that is prevalent in countries around the world, if new systems, technologies, etc. can be used to solve this problem, it will be of immeasurable merit.
e. Organizing, engaging in, and funding research and promotion of various theories, technologies, software, and equipment that are beneficial to improving lives and society is also beneficial to a large number of people and has great merit.
f. Initiate, organize, and fund the construction of various public facilities and equipment to provide services and convenience for everyone.For example, repairing bridges and roads can bring convenience to many people, as well as establishing or funding public hospitals, donating medical equipment and drugs, and improving the level of medical services to enable many people to obtain better medical services. Building water conservancy and utilizing agriculture can also better avoid droughts and floods, and their merits are relatively great and beneficial for future generations.
g. Organizing and funding efforts to beautify the public environment, improve public health, and provide better public activity spaces for everyone is also a form of merit.
h. Establishing a business, developing the economy, creating more job opportunities, and driving more people to develop, providing more opportunities for survival and growth, is also a contribution and merit to society.
i. Creating better and lower cost products and services that benefit everyone is also a form of merit.

② **In terms of educating people and cultivating talents:**

Renowned Hong Kong metaphysics master Chen Lang once said, "Nowadays, the world is very bad, and everyone will do whatever it takes to seek fame and profit. The problem still lies in the lack of holy teachings (holy education), shame, and morality. If you want to maintain wealth and honor for generations to come, the most important thing is to promote holy teachings (holy education). Everyone has a sense of shame, so there will be fewer human disasters, fewer human disasters, and natural disasters. You people have great influence, build good schools, cultivate good teachers, and do this (holy education). China will be stable, and all over the world will naturally come to learn and do this. It is the biggest thing in the world now. To do the greatest good is to be blessed, and whoever does it will benefit, and will be blessed with great wealth and honor for generations to come

a. Purifying people's hearts and spreading good intentions.Educating the people to be good, honest, self disciplined, self loving, cultivate their minds and conduct themselves well, and actively participate in social construction with a sense of social responsibility is of great merit and has been pursued by sages such as Duke Zhou and Confucius throughout history. This is beneficial for social peace, stability, and better development.This job is also a long-term work, and it has not been done very

well yet. "To continue the pursuit of excellence and create peace for all generations" is to inspire everyone to continue fulfilling this unfinished mission. We must continue to work hard in this regard and strive to make great contributions to the education of the people, like Duke Zhou, Confucius, Shakyamuni, and others, and become holy and Buddha.Everyone should make more efforts in this area, spread positive energy, and use their own light to illuminate as much of the world as they can.It includes the ability to publicize good deeds in various interpersonal exchanges and social activities, the ability to publish good deeds in WeChat friends circle and other We Media, and the ability to paste positive energy, good advice content or two-dimensional codes of charity organizations receiving donations on the exterior walls of some properties and construction sites, on the side of cars, as well as books that can help print good deeds, official account that can help spread positive energy, and the media. They can also send messages, letters, and plaques and banners to officials and public figures to encourage them to do good deeds (similar to sending people's umbrellas to officials in ancient times).

b. Encouraging people to abandon evil and uphold righteousness is also a great merit.Especially if the great persuasion of goodness can be successful, it is of immeasurable merit. For example, Yel ü chucai and Qiu Chuji advised Temujin to stop killing innocent people and save countless lives. There are also many examples from ancient times of persuading rulers to turn from goodness and persuading local forces to abandon darkness and seek enlightenment, all of which are great merits.And daily advice to eliminate various bad habits, reform oneself, take responsibility for oneself and the family, and not do anything that affects or harms others are also virtues.
c. Enlightenment and liberation of everyone's thoughts.Many people are bound and deceived by old, backward, paranoid, and superstitious ideas and fixed thinking patterns. Guiding them out of their misconceptions, freeing them from the shackles of their thoughts, and moving towards rationality, normal thinking, free living, and rejuvenation is also of great significance and social merit.
d. Make contributions to the education industry.Including initiating, organizing, funding, and supporting education, providing places, facilities, books, and teaching staff for everyone to learn and progress, assisting, rewarding, and teaching students, promoting the improvement of cultural level for more people from all aspects, and cultivating more talents for society, is also a great merit of public welfare.As a teacher, if done well, it can cultivate many talents and enable students to have good values, acquire knowledge and skills. The merit is also great, much greater than donating some money.And every person who has already achieved success should also provide guidance and guidance to those around them whenever they have the opportunity. The greatest merit in the world is to help others become enlightened, and lighting up the beacon in their hearts has a huge impact on their lives, more useful than giving them a lot of money.
e. Inspire and motivate others to aspire and strive, and give them encouragement to make them more confident.This is like lighting a beacon in a person's heart, which can make their life and development better, and it is also a great merit.Everyone can motivate others, educate younger generations, encourage and strengthen others, stimulate their potential, and provide advice and strategies, all of which can accumulate good virtues in this regard.There are still many people who lack confidence, which affects their success and even leads to feelings of inferiority and pessimism, causing them to suffer greatly. If we can give them confidence and support, help them establish a positive and optimistic attitude, generate good inner

motivation and psychological suggestions, it is also very good. Many Chinese people are quite melancholic, and it is meaningful to make them optimistic.

③ **In terms of helping the needy:**

a. Saving people from danger.Helping people who are threatened by danger or trapped in a desperate situation is of great significance, especially saving lives, which is a great merit (as the saying goes, "saving one life is better than building a seven level floating slaughter"). Therefore, doctors who bravely rescue others from harm, doctors who spare no effort to save lives and help the injured regardless of personal gains and losses, soldiers who vow to defend their country to the death, firefighters who risk their lives to save people from fire and water are all very great.And providing funding for disaster relief and rescuing the public from danger is also invaluable.

b. Give medicine as a gift for medical treatment.Providing financial support and assistance to economically disadvantaged patients and those who cannot receive better diagnosis and treatment due to lack of care or inconvenient transportation is also very meaningful.

c. Poverty alleviation and assistance to the needy.It is a great merit to provide financial assistance to those who are poor, suffering from hunger, cold, living difficulties, lack of care, or even displaced, to shelter them and help them overcome their difficulties, and to provide them with better livelihood skills, as well as opportunities for employment and entrepreneurship to help them overcome their difficulties.Currently, many people are still living in hardship, and many regions and countries are also very poor. We need to help them alleviate poverty.Sometimes, some forms of assistance do not require our investment. For example, we can make full use of various idle and abandoned materials to provide for the poor and those in urgent need. This includes collecting and sending many old clothes and supplies to underdeveloped areas (although many people have been carrying out this work, it is not enough), as well as providing clean and undamaged food that cannot be eaten at home, fresh food that cannot be sold out in restaurants, and clean food that customers have ordered but have not yet eaten. These can also be considered for use by those who have not yet solved their basic needs.In addition to donating money and goods, it is also better to find ways to teach them livelihood skills and methods of getting rich (that is, "teaching people how to fish is better than teaching them how to fish"), change their backward and conservative thinking, inspire their ideas of getting rich, and provide them with more opportunities for employment and entrepreneurship, such as developing local industrial economy, assisting local products to open up sales channels, exporting local surplus labor to other places for employment, or finding processing tasks for people in other places to do, so that a person has the opportunity and skills to make a living, often ensuring a family's life.

d. Providing financial support and encouragement to diligent, ambitious, and struggling students will provide them with assistance, warmth, and make them more likely to succeed. They will also be grateful to society for its positive energy and have a greater chance of giving back to society in the future.

e. Rescuing animals that are homeless, hungry, cold, or even injured or killed is also a sign of love and merit. The practice of releasing animals advocated by Buddhism and Taoism belongs to this category of behavior.

④ **In terms of eliminating violence and ensuring justice:**

a. Overthrowing authoritarian and cruel regimes, eliminating superstitions, cracking down on cults, rescuing oppressed and persecuted people, saving millions of people from hanging over, merit is worthy of heaven.For example, Liu Bang and Zhu

Yuanzhang expelled the cruel rulers of the previous dynasty, Vietnam sent troops to overthrow the Khmer Rouge regime that harmed the Cambodian people, and the United States sent troops to overthrow the cruel Saddam regime that oppressed the Iraqi people, all of which are unparalleled merits recorded in history.The descendants of Liu Bang and Zhu Yuanzhang are also remembered and thanked by the people for their merits, and they repay their descendants for supporting them to enjoy the country for hundreds of years (that is, the blessings brought by their merits allow their descendants to enjoy prosperity and wealth for hundreds of years).

b. Organize, carry out, participate in, and support the crackdown on organized crime and evil, and protect the safety of people's lives and property.
c. Expose and report violations of discipline and law that harm others and collectives, stop various crimes, and maintain a good social atmosphere.
d. If officials, judges, lawyers, and others can uphold justice for the people, redress white grievances, and correct wrongful punishments, it is also a merit.Many grassroots people have low cultural levels and do not know how to appeal when they are oppressed. If legal aid can be provided to them, it will also be of great help to them.
e. Stopping and persuading various violent and abusive behaviors among the public is also a virtue.For some families with domestic violence, it is also necessary to advise or provide feedback to the management department. Violence cannot be tolerated, and it cannot be said that it is just a family matter that needs to be ignored.

⑤ **In terms of enthusiastic assistance:**

a. Handle things with kindness, consider others more in various collaborations to prevent losses and give more benefits to others.For example, when shopping, it is also important to understand the difficulties faced by businesses. When purchasing food, try to buy items that are nearing their expiration date or have exceeded their freshness period. Also, do not be too strict in selecting fresh products. This can help businesses avoid losses caused by expired or stale products that cannot be sold, as well as losses caused by selecting good fresh products and selling them at a lower price.
b. Encourage others, provide opportunities for employment, development, and wealth creation, and offer various guidance, support, and assistance to help others develop better.
c. Convenient to interact with others, achieve the beauty of others, and not make things difficult for others.
d. Efforts are made to retrieve lost property and help people search for lost loved ones, as well as to recover lost items.
e. Comfort and guide others with heartwarming words and actions.
f. Resolving disputes, persuading and mediating relationships with others (including advising against divorce), are also virtues.
g. There are many ways to do good deeds and accumulate virtue besides the ones listed above. Any good act that benefits others, the country, and the people is to do good deeds and accumulate virtue.

Then different methods are also suitable for different people and times. For example, wealthy people can make more financial donations when they have abundant funds, while those who are not financially well-off can help others more in terms of output. For businessmen, providing better, lower cost and innovative products and services that can benefit the people is the most basic and convenient way to carry out accumulated virtues. For officials, they should pursue the accumulation of virtues that benefit one side and benefit the people, including using their influence to express opinions that are

beneficial to the people, promoting decisions that are beneficial to the people, seeking justice for the people, resolving disputes properly, making fair and just judgments, avoiding strict and harsh law enforcement to avoid harming the people, etc

4) Several principles for accumulating virtue through doing good deeds:

① When helping others, try not to talk about closeness or likes and dislikes. Help more people who are close to or approve of you, but also try to help those who are distant, unappreciated, or disliked. This can better reflect great love, including those who are not liked or recognized by others. Many times, it is precisely because of their unappreciated behavior and some shortcomings that they are relatively poor and destitute (as the saying goes, "poor people must have something to hate", and those who do not do well often have shortcomings). They need help more, and we can guide them to correct their shortcomings in the process of helping them. For example, although poor students and problematic students in school may not be liked by others, if they Family poverty can also be supported, and helping them can often have a great warming and motivating effect.

② Charity and public welfare should strive for a wider range of benefits, helping as many people as possible and generating greater benefits.Everyone can do as much as possible to benefit, assist, facilitate, benefit, educate, and teach the people, such as building bridges and roads, establishing schools to benefit many people, providing strong relief to disaster victims to help many survive, turning war into silk to quell the war, and turning the tide to restore order, resist foreign enemies to defend the country, and quell drug riots. All of these are highly beneficial, and their merits are immeasurable.In addition to targeting the people around them, it would be even better if we could provide assistance to a wider range of people. For example, overseas, North Korean people are still living in hardship and urgently need to be rescued, and many people in Asia, Africa, and Latin America are very poor and suffering. Although they long to escape poverty, they often lack opportunities or skills, and their concepts are backward. If we can rescue them, change their concepts and customs, teach them life skills and how to build a better society, and provide them with employment opportunities, it is also a great merit.

③ Emergency rescue takes priority over poverty rescue, and poverty rescue is more about teaching them life skills and guiding them to change their lives through their own efforts.

④ If more people can be mobilized to participate in doing good deeds and achieve far-reaching impact, the significance will be even greater. For example, compiling, printing, and disseminating books that encourage people to do good deeds can play a role in mobilizing more people to do good deeds. If the compiled books can be widely and long-lasting, it will have far-reaching impact and great significance. Setting an example for oneself and inspiring others to imitate is also a way to mobilize more people to participate and form far-reaching impact.The Confucianism advocates several ways to contribute to society, among which "virtue" and "speech" are also important. This is because virtue and speech can set an example, promote good atmosphere, educate the people, enlighten people's intelligence, purify people's hearts, and contribute to society and the country through merit, which can promote the stability of the country and the development of society, and their significance is even more profound. The sages such as Duke Zhou and Confucius have been worshipped and commemorated for generations through virtue and speech, and their contributions to human society are many times greater than those of many successful emperors and generals.

⑤ The size of a person's love cannot be evaluated based on their contribution to

charity, the amount of donation, or the amount of labor they put in. After all, there is a huge gap in everyone's ability and economic strength, and everyone's economic ability is also subject to fluctuations. If a person donates tens of thousands of yuan in extremely difficult times, their love is already great. Donating 20 million yuan when they have tens of billions of yuan does not necessarily mean their love is greater. Rich people donate more, but the love is greater. Poor people donate less, but the love is greater. Therefore, charity should advocate for having money and effort, regardless of form, participation, ability, and dedication.It can be understood as good intentions=charitable efforts divided by personal strength, and then doing public welfare mainly depends not on the size of good intentions, but on the size of good intentions. Good intentions indicate the degree of a person's charity.For the annual charity ranking list, in addition to ranking by donation amount, it is recommended to also create a ranking list based on the size of charitable wishes.

10. Do not gain, do not suffer, do not use any injustice, do not own interests to stay away from disasters

Unscrupulous wealth and unjust benefits are obtained through causing losses to others. They are property cursed and hated by those who suffer losses, and there will be disasters when they obtain, receive, and use them.Not obtaining means not being able to obtain unjust wealth;Not accepting is when someone gives us property. If we know that the property is unjust, then we should not accept it;If you can't refuse to accept it, then stick to not using it and wait to take it back to those who have been damaged, or if you really can't take it back, donate it for public welfare.

Everyone should have a sense of duty, and only take the benefits that belong to their own labor and contributions, without taking advantage of benefits that do not belong to them or taking advantage of others and the collective.

Not obtaining, not receiving, and not using all unjust and non self owned wealth is something that many people cannot do, because in the face of interests, many people often cannot hold their bottom line, especially when it comes to easily obtained benefits that are not divided. They often feel that they are getting nothing for nothing, and some people will even try their best to seize them in order to obtain more benefits.

Therefore, in areas lacking moral values, as long as the regulatory mechanism is not in place, it is easy to engage in behaviors that harm collective and social fairness, such as corruption, kickbacks, bribery, and impersonation. This applies to all kinds of people in government departments, public institutions, private companies, and even families. Corruption with official positions and power, and the abuse of public and private interests, need not be mentioned. Even ordinary people will find ways to use various policies to claim more reimbursement and impersonation (such as using medical insurance policies to open hospitals as much as possible, taking more drugs even if they don't actually need them or just want to sell them to specialized recyclers). Some even turn on the faucet very small to let the water slowly drip in order to obtain water without the water meter turning). You can avoid some water bills,There are still many people who take tax evasion, fraud, and even tax refund fraud seriously, thinking that it is not theft, robbery, or harm to others. Some people even refuse to return others' belongings by taking them as their own, and even obtain others' property through theft, fraud, default, robbery, and other means.

In fact, these people who intentionally or unintentionally obtain non divided benefits and take them as their own do not understand that taking non divided benefits is harmful and can bring disaster to themselves. Because it is not their own wealth, taking it will result in legal sanctions, moral condemnation, public hatred, and

condemnation from heaven. Heaven is also very fair. Those who take advantage of the collective and others will be returned. You can observe those who embezzle, take kickbacks, cheat policies, and engage in theft and extortion. Even if they are not punished by law, they often encounter many unfavorable conditions, diseases, etc. for themselves and their families, and even have spendthrift children in their families who have exhausted their previous non divided gains.

So everyone must not possess or harm the interests of the collective or others. Wealth obtained through corruption, bribery, embezzlement, robbery, and other means is unjust and toxic, and possessing and using it will bring harm.Even including the use of ill gotten gains from relatives, friends, and others, one should not take them. If one takes them, they will also bear the punishment of the heavens for obtaining ill gotten gains. When encountering someone who even gives money from relatives and friends, everyone should check whether it is ill gotten gains and whether the source is legitimate. If it is not legitimate wealth, do not accept it. If it is really necessary to receive it, do not spend it on oneself and one's family. It can be used for public welfare to resolve it. If it is indeed necessary for survival, then leave some for survival and do more good deeds to avoid retribution.

There is also a Chinese tradition that says' no merit, no salary 'and' no virtue, no position, there will be disasters', which makes sense. If you do not have corresponding merits, you must not accept corresponding salary, because getting it will cause dissatisfaction or even hatred from others and suffer.For example, the royal clan salary system of the Ming Dynasty stipulated that any descendant of the royal family could receive a salary. However, in the later period of the Ming Dynasty, due to the large number of royal descendants, they became a heavy burden on the people. These royal descendants were hated by the general public, and peasant uprisings targeted them and massacred them. In fact, if these royal descendants consciously refused their salary and relied on themselves, they would have a better chance of survival.And 'virtue is not worthy of position' and 'virtue is not worthy of wealth'. If one's own moral character is not worthy of holding a certain official position or possessing corresponding wealth, one must resign, otherwise one will eventually fall and even lose their family and life. China has always attached great importance to matching virtue with position to avoid being unworthy of position, including many examples of resigning from official positions or even imperial positions due to one's own shallow virtue.And the viewpoint put forward in "Caigen Tan" that "one should not seek non divided blessings, nor be greedy for gains without reason", "it is better to seek complete destruction than to have excessive praise; it is better to have disasters without reason than to have non divided blessings" is also very reasonable.

Another point is that donated funds cannot be taken for personal use. Currently, some members of charitable organizations often violate this taboo, and some people who accept donations but cannot use them for other purposes should donate them to others in need.

However, the current concept of not being able to take advantage of one's own interests is still relatively weak in many people's minds and urgently needs to be improved.To ensure that everyone has a bottom line and understands what cannot be done and what money cannot be earned, one must have a clear understanding in their heart.Here are some that everyone can refer to:

a. We must never launch wars or provoke armed conflicts for personal political or economic interests, otherwise we will suffer retribution and even end our lives.
b. We must never open our eyes and tell lies and deceive the people for personal political or economic interests, otherwise we will suffer retribution and even end our

lives.

c. Under no circumstances should we betray collective and national interests, including leaking secrets, cooperating with territorial concessions, providing invasion assistance, etc., in order to obtain personal economic or political benefits. Otherwise, we will suffer retribution and even end our lives.

d. We must never help others maintain authoritarian rule, nor support other countries invading other countries, including providing them with support and assistance, sponsoring or selling materials to them, showing goodwill to them, forming alliances with them, standing up for them, appreciating and supporting them, otherwise we will suffer retribution and even end our lives.

e. We must not participate in or promote the formulation of strict and harmful laws, policies, and regulations to facilitate our own work and even profit from distorted management systems.Many regulations are becoming increasingly strict and demanding, often driven by some managers in order to gain greater power and control over the people, and to make them demand more benefits from them.

f. Under no circumstances should one engage in any form of deception, theft, or robbery, including organizing or participating in activities such as helping criminals sell stolen goods or providing services such as scouting, hiding, transportation, and communication.Some telecommunications service companies provide bulk phone numbers, virtual numbers, and other telecommunications services to fraudsters in order to earn some profits, which is a heartless bottom line.There are also some warlords and governments in northern Myanmar who have no bottom line. As long as fraudsters give them money, they condone, even support, and protect them from illegal fraud and trafficking, which is also unacceptable. In the end, many of them have been cracked down and destroyed.And everyone should not calculate, harm, or deceive others in their daily transactions and interactions.For example, various investment scams that make people invest with no return, lottery tickets and insurance that seem good but are actually not cost-effective for buyers, and the behavior of speculating on a certain product and then cashing out for others to take over, are all creating traps, illusions, and deceiving people to cheat them of their wealth. They must not be done.It is also unacceptable to offer products that are inferior and fake, or to deceive customers through excessive packaging, false images, hype, and creating an atmosphere.And some people take advantage of the mentality of patients seeking medical treatment in a panic, introducing useless equipment, drugs, and health products to patients with serious illnesses, often at high prices. This is very wrong. These patients are already very miserable, but they still deceive them. How can they be at ease.The high priced disposable small independent packaging sterile coupling agents launched by some manufacturers for ultrasound diagnostic examinations are also quite misleading to patients and overpriced (10 times more expensive than those in large bottles). In fact, most of the time, high-quality and affordable large bottles of ultrasound coupling agents can be used. Although they are widely used in some hospitals for profit transfer, this kind of money is also unscrupulous.

g. Never threaten, blackmail or extort others.Including seizing others' problems, threatening, intimidating, retaliating, or reporting complaints and making them give benefits.

h. We must never engage in the research and development, production, and sales of harmful or counterfeit goods.Drugs, poisons, banned weapons and explosives are all harmful to society. Various counterfeit, inferior, and infringing products are harmful to the public and the market economy. We must not organize or participate in the

research and development, production, and sales of these products, including not being able to apply for such jobs when looking for them.

i. We must never take advantage of others' vulnerability to exploit them for economic or other benefits.This is the most unethical and hated behavior.

j. Never act like a tiger or assist a tyrant.We cannot carry out tasks that harm the people for the sake of salary and rewards, even if it is easy to make money or under great pressure.For example, some professional thugs, assassins, and mercenaries, as long as they are paid, will attack, kill, and plunder the people according to the employer's requirements (such as Cossack soldiers hired by Tsarist Russia to plunder neighboring countries), which is unacceptable.If public officials, military police, and demolition teams receive tasks that are wrong, harmful, or harmful to the public, they should resist or if they can't do it anymore, they would rather resign and leave. They cannot bend down and execute tasks against their conscience for the sake of five dou of rice.And if officials encounter a dictator who brings disaster to the country and the people, they should also resign and not continue to follow the dictator without conscience, and even compete to do things that are harmful to the world, speak for him and deceive the people, and be willing to be his licking dog and sing praises to him.Otherwise, it will only accumulate evil and cause future retribution while serving the tiger and aiding the tyrant.

k. We must never use our power to arrogantly seize the wealth of others.Although others can only be eroded in a moment of helplessness, they will hold a grudge in their hearts and constantly curse and seek revenge.

l. We must never deceive others into making contributions under the guise of high prestige, such as some lottery tickets claiming to be public welfare but actually seeking huge profits but only investing a small proportion in public welfare.

m. We must never intentionally create incidents for personal purposes in order to fish in troubled waters, as it is causing trouble for others and the collective and benefiting them.

n. Under no circumstances should one engage in or cooperate with others to carry out covert operations and gain benefits in various transactions, as it undermines social rules and fairness and benefits.

o. Never seek illegitimate benefits through bribery or kickbacks.Obtaining business opportunities such as orders, reducing payments, and increasing profits through bribery may seem like a win-win situation with the bribe taker, but it is also a behavior that undermines fair competition, harms the interests of others and the collective, and is a kind of evil. We must never do it, even if we receive bribes or kickbacks, we should not cooperate and would rather not do this business.

p. Never abuse power for personal gain.Including the use of power to embezzle benefits and resources, the use of power to make things difficult for others, and the abuse of power for personal gain is not only present in officials, but also in various units, companies, and positions. Even a security guard or sanitation worker may use their power to manage a certain area to make things difficult for others to obtain.The abuse of power for personal gain leads to serious damage to collective and public interests, as well as social inequality, decreased efficiency, and increased internal friction. Many people intentionally tighten things that could have been relaxed in order to use their power more easily to trap others. In order to operate more covertly and avoid being held accountable, they often deliberately complicate simple things and add many processes and work to cover up the abuse of power for personal gain (such as manipulated, predetermined results, and perfunctory evaluations, meetings, discussions, and signatures).

q. Never possess someone else's property without returning it.Items borrowed from others must be returned in a timely manner, and any lost or forgotten property must be returned without hesitation. If the owner cannot be found, they can be handed over to government departments or donated to charitable organizations instead of taking it as their own. If the merchant miscalculates and charges less or finds more, they must also point it out and pay enough to prevent the merchant from losing.

r. We must never harm the public for personal gain or illegally obtain collective interests.Many people think that the money of the state, units, collectives, companies, and shareholders can be cheated, taken, tricked, and harvested without feeling indebted to anyone, or that not owing to a specific person is not harmful. However, this actually affects and owes to the general public, and the accumulation of evil is greater and wider.

s. Never take advantage of others in cooperation.Collaborating with others requires clear accounting and mutual benefit and loss sharing. Any unclear or miscalculated accounts must also be accounted for clearly. Profit and loss distribution, unfair responsibility, and finding ways to gain more benefits and bear less losses must be avoided.And it is necessary to be trustworthy, do well according to promises and agreements, and obtain benefits. We cannot violate promises and agreements for the sake of maximizing benefits.

t. We must never take advantage of loopholes in the government, businesses, or others to exploit them for personal gain.For example, using some policies to claim more or falsely claim benefits, finding ways to obtain more medical insurance drugs, and profiting from the loopholes in some promotional and after-sales policies of merchants.

Anything that does not create wealth, does not provide services or benefits to others, and only obtains the property of others, is unacceptable.

To make a profit, one must rely on their own abilities and contributions. They must be at ease, come from the right path, and not harm the collective or others. As the saying goes, "a gentleman loves to make money in a proper way," and should not obtain wealth that harms others or the collective. They should only do win-win things and not gain benefits that harm others.If everyone can stick to this point, then society will be peaceful, and we can achieve the state of 'finding nothing on the road and keeping our doors open'.

Chapter 4 The application of mental energy in personal cultivation, development, and social interactions

Since mental energy plays a huge role both internally and externally, and can greatly affect personal development, leading to retribution for good and evil, what kind of inner mental energy should each of us cultivate?How to guide and cope with the mental pressure exerted on oneself by others?How can we utilize internal and external energy to continuously improve ourselves, achieve better development, and achieve success?

1. Cultivate inner strength and good willpower

Everyone should establish lofty ideals and kind wishes in their own hearts, establish positive values and mindsets, possess strong confidence, optimistic spirit, strong will, and persistent beliefs, and constantly stimulate their desire for success, push themselves to exert pressure, and maintain a strong internal drive. They should also have good self suggestions and constantly imagine the realization of their dreams. They should also pray for the protection and help of heaven and gods in their daily lives.

Set a great goal and strive to pursue it strongly and persistently

Everyone must have lofty aspirations, lofty ideals and goals, and position themselves as high as possible psychologically.A person with ideals, aspirations, and pursuits can drive themselves to go further and not be content with mediocrity. Moreover, the greater the ambition, the better, daring to think and act, and having great talent and strategy, the greater the development achievements. Only with lofty aspirations can one launch an impact on the sky and possibly achieve outstanding accomplishments.

And there must be a strong desire to achieve one's aspirations. The stronger the desire for success, the greater the motivation. Feeling that the realization of one's aspirations is optional and not firmly pursuing success can lead to a lack of motivation and difficulty in achieving success.

And this strong pursuit must also be persistent, persevering, and persevering. It cannot be just a momentary impulse to try and lazy to deal with, otherwise it is highly unlikely to succeed.

Perseverance is very important. Success is not easy to come by, and the process is often long and tortuous. Only by persisting can we win. Without persistence, there is no chance of success. Moreover, many failures are only one step away from success. If we continue to persist without wavering or giving up, we can break through the critical point and achieve victory.

It is also necessary to be tenacious, not afraid of difficulties and setbacks, and never give up. Difficulties do exist, but we must firmly believe that "there are always more solutions than difficulties". Setbacks, setbacks, and failures are inevitable, and we

cannot lose heart because of them. We should treat setbacks as tempering, failures as a process of accumulating experience, and climb up wherever we fall. Only by moving forward bravely can we be invincible.

Since ancient times, people who have achieved great success have always been ambitious, strong willed, and persevering.Very few people without great ambitions achieve great and long-lasting success, at most they can only achieve some simple, accidental, and short-term success.Even if they have great ambitions, successful people are often only a minority. Many people had lofty aspirations when they were young, but only a very small number pursued them fiercely and persevered for a long time, eventually achieving success. Many people did not put in their best effort, or gradually forgot their ideals and original aspirations after experiencing a period of failure, or became relaxed due to the wear and tear of a comfortable life, or gradually gave up their dreams due to the pressure of work and life. They even became discouraged and completely gave up their dreams due to encountering failures, setbacks, and unsatisfactory situations. In the end, they became mediocre and incompetent. There are also those who have great ambitions but do not work hard to learn various skills. Their practical ability is too poor, and it is difficult to achieve success.

Currently, many people lack ambition, have no goals, and do not know where their direction is. As a result, they can only lead a chaotic life, drifting aimlessly and ultimately achieving nothing.There are also many people who have ideals and aspirations, but their ideals and goals are small, without big pursuits, and it is difficult to achieve great things.Some people may have great ambitions, but their pursuit is not strong, they just think about it and think it would be better if they could achieve it.

I hope everyone has ideals and dreams, and doesn't feel like they're not cut out for success. 'Dreams still need to exist, what if they come true?'.Never bow down to fate. Regardless of one's background or starting point, one must firmly believe that fate is in their own hands. Everyone has the opportunity to succeed. 'Princes, generals, and ministers, it's better to have seeds.'.Have a strong pursuit, think day and night, and yearn for success.We must persist in our efforts and never give up, knowing that no matter how hard we work, we will reap what we sow. We must understand that only by putting in more effort can we achieve more success.And don't be discouraged by setbacks, failures, or difficulties. Instead, persevere and never give up until you achieve your goals. Believe that persistence is the key to victory!

Having good intentions, the pursuit should prioritize benefiting others and the world

As the saying goes, 'If a person has good wishes, heaven will bless them.' Heaven likes good and dislikes it, and prefers to give good opportunities to those who have good deeds and good intentions, because they know that those who have good wishes and good intentions will have good opportunities, gain more wealth and energy, and will do more beneficial things for society and the people. When a person has good wishes, hopes to benefit the people, and even has a bodhicitta mind to wholeheartedly save them from suffering and difficulties, they will be able to receive divine help and the blessing of sentient beings. Heaven will give them more opportunities, wealth, greater strength, and higher positions to do more good deeds.For those who have no good intentions and only use their wealth for their own enjoyment, or even use their abilities to exploit, plunder, or harm others, God will definitely not give them more opportunities for development. They will not be willing to help but will only block them from obtaining more opportunities, wealth, and higher positions, so as to prevent them from obtaining more wealth and higher positions, which will only cause greater harm.

If the starting point of doing things is good, the success rate will be much higher.Because a good starting point will lead to a good development direction and gain recognition and support from everyone.The most typical example is Liu Xiu, who has had a lot of luck along the way and can be called the chosen one. The main reason is that he has a desire to maintain peace in the world rather than compete for power and profit, and uses this to call on everyone. He also has a kind heart in dealing with people and can unite various forces, thus gaining the protection of heaven and finding a smooth sailing.

By observing and comparing, one can find that those who have developed well have good aspirations and purposes, hoping to benefit humanity and improve everyone's work and life. People and companies with emotions are more likely to succeed and can achieve long-term success.For example, Jack Ma's development pursuit for Alibaba platform is to create a good online platform that "makes it easy to do business in the world", while Xiaomi's corporate purpose is to reduce costs and "let more people enjoy the fun brought by technology".

It can be said that effort is important in doing anything, methods are more important because they can affect efficiency, direction is more important because the right direction can lead to good results, and the starting point is the most important because a good starting point and desire can gain recognition and support from all parties and have no disadvantages.

Therefore, each of us and every unit must have good and great good intentions in order to receive recognition, blessings, and blessings from the world, heaven, earth, and gods. Only then can we overcome obstacles with few setbacks and minimal impact, ultimately leading to success and achieving good results.

Our life aspirations and the original intention of work or entrepreneurship must be good, noble, socially responsible, and pursue the benefit of the public in order to achieve success. The greater our good wishes and lofty aspirations, the more likely we are to achieve greater achievements. Our work principles must be considerate of all parties and sentient beings in order to achieve success in all aspects.And there must be no bad or harmful goals that harm others and the collective society, nor should bad means be used in the pursuit of development, otherwise there will be no doubt of failure.

Many people still lack great good intentions, such as everyone hoping to make money and succeed, but most people only make money and succeed to improve their own and their families' lives, hoping to enjoy life better, achieve financial freedom earlier, retire earlier and no longer have to work. However, few people make money and develop to achieve higher life value, social value, help more people, and benefit humanity and society. This is not right. How can they receive special favor and support from heaven, earth, gods, and sentient beings to achieve greater development?We should all contribute more to society instead of just enjoying ourselves and our families after achieving development. With a foundation and better strength, we should do more things instead of reducing our workload and retiring early to enjoy leisure.

Sun Yat sen also said, 'If you aspire to do great things, don't aspire to become a high-ranking official.' He hoped that everyone would prioritize doing great things and making great contributions to society, rather than having more power as the primary goal. Being a high-ranking official is only for doing great things, and there are many ways to do great things that even non high-ranking officials can do.And the education of Confucianism in China also hopes that people will be called sages, establish hearts for heaven and earth, and establish lives for the people, rather than becoming officials, kings, and wealthy.All of these also encourage everyone to have good intentions and aspire to contribute to society and the world.

Of course, good intentions must also not violate the laws of nature and society. They must not be unrealistic and cause harm or even disasters by doing bad things with good intentions. In the process of implementation, they must also take into account the legitimate rights and interests of all parties. They must not resort to any means, be forceful, or harm others or even bring disaster to the country and the people in order to achieve their goals.Since ancient times, many unrealistic and hasty social reform movements, such as Wang Mang's reform and Wang Anshi's reform, have had good intentions but are divorced from reality, disregarding the interests and feelings of the people, and being too strict and trampling on the rule of law. As a result, they have caused great damage to society and harm to the people, bringing more disasters.

Goals, aspirations, and implementation methods should be constantly summarized and reflected upon. If any mistakes are found, they should be adjusted and corrected in a timely manner. We cannot be stubborn like Wang Mang and Wang Anshi, who failed and caused social disasters but did not repent. In addition, Pol Pot's fanatical killing in Cambodia resulted in millions of deaths nationwide but he refused to admit his mistakes until death, thinking that he was rescuing the people and establishing a utopia.

Responsible, with a strong sense of collective spirit and responsibility towards family and society

Human society is all about living in groups, with groups living together, division of labor and cooperation, and embracing each other for warmth, in order to better survive and develop.For example, having family members who can take care of each other in daily life can lead to a better and more secure life. For example, when it comes to doing things or starting a business, it is difficult to achieve great development by relying solely on one person. It is necessary to rely on teamwork and collaborative work to achieve better development.

The collective provides us with better protection and support, so each of us should have a spirit of collectivism, a sense of responsibility towards the collective, and a sense of ownership. We should maintain and support the survival and development of the collective, strive to safeguard its interests and security, contribute to the construction of the collective, and stop any words or actions that harm the collective to others.

For families, we should think more about other members, consider their needs and feelings, take good care of them, contribute more wealth to the family, and bring better reputation to the family and clan through good performance (that is, honor the ancestors). At the same time, we should also guide, educate, and supervise other members of the family to follow the good path.And we cannot refuse or shirk family responsibilities such as raising children and caring for elders. We cannot only focus on our own interests and feelings and let other family members lose their support or suffer emotional harm. We cannot drag down the family, let alone abandon the family. We cannot ignore and stop bad behavior of family members.

For work units, we should strive to achieve more performance and contributions, rather than dragging the unit down. We should also maintain the interests and image of the unit, and cooperate with other colleagues to do our work better. If there are internal and external problems, we should negotiate and handle them well. If we cannot handle them, we should promptly feedback to the leadership organization. We should also provide more opinions and suggestions on the problems that exist in the unit, and not be indifferent or irrelevant.

For society, we should strive to promote social progress and benefit the people as much as possible.We should actively participate in social affairs and social

management, provide suggestions and voice our opinions for social development.Instead of being indifferent and unenthusiastic about social affairs, even ignoring the negative aspects of society, or remaining silent in order to protect oneself, and only using their feet to vote for immigration and leave, it should be noted that many social disasters throughout history have been caused by the majority of people not caring about social affairs and actively resisting and correcting bad behavior. Just as the Cultural Revolution could not have occurred in countries with strong civic consciousness, because any signs of it would have been trampled out by everyone, but it did happen in China, and it cannot be ruled out that it will happen again. The main reason is that the vast majority of Chinese people do not actively stop bad political behavior. Occasionally, some people may resist but it is difficult to have an effect and will be criticized by everyone. It's meddling in other people's affairs.

If engaged in commercial activities, when providing products and services to society, one should find ways to improve quality and reduce prices as much as possible, in order to benefit the people, rather than deliberately pushing up prices to make more profits. For example, the housing prices in Hong Kong are extremely high, and there are several major real estate developers who monopolize the market and raise prices. Although these developers have made a lot of money as a result, if they have a sense of social responsibility, they should also feel ashamed and self blame because they did not lower the housing prices in Hong Kong to benefit the people, but pushed them higher and higher. From the perspective of social responsibility, it can be said that these real estate developers have failed.

And for the national collective, we should also work together to safeguard its interests and build a beautiful home.When it is invaded, everyone should have the obligation to rise up and defend their country, because the country is invaded and destroyed, and without the protection of the country, everyone will face the possibility of being plundered, enslaved, and killed by the invaders.When it develops poorly, becomes poor, backward, and chaotic, our lives will also be greatly affected, and everyone must strive to promote its development towards a better direction.

In traditional Chinese culture, there has always been a sense of responsibility to restrain oneself and serve the public, be loyal to the monarch and love the country, and never forget the worries of the country, as well as a social ambition to care for the world and pursue global unity. For example, "cultivating oneself, governing the country, and pacifying the world", The sentence is:.It is precisely through the spirit of joining the WTO, especially among some social elites, that the country continues to develop.

The spirit of "sacrificing oneself for the country", "the city is with the people, the city is destroyed and the people perish", and "seeking the benefit of the country's life and death, avoiding it for good or bad", which has always been praised by China, is also a highly loyal spirit to the country, inspiring more people to devote themselves to killing enemies.And the spirit of Bushido in Japan is also a spirit of extreme loyalty to the collective and group values at the cost of life, forming a tenacious fighting force.The societies of European countries have developed a strong sense of citizenship, a tradition of actively participating in social affairs, and a high sense of social responsibility among the aristocratic class. When the country is in difficulty, they always take the lead (for example, according to statistics, the aristocratic death rate in previous wars is much higher than that of civilians), which also maintains the survival and development of the country and promotes continuous social progress.

We should refer to and inherit these traditions and spirits, care about the country and the world, establish a sense of citizenship and ownership, be enthusiastic about collective affairs, contribute to the collective and society, and put the interests of the

collective and the overall situation above our own interests, taking into account the overall situation and paying less attention to personal gains and losses.
Everyone should take responsibility, actively strive to create more benefits for their family and society, and serve the country by paying taxes. They cannot evade their duties (including some people who believe in some mundane and unrealistic practices that escape reality, and even abandon their family's religion or doctrine, which is also a bad way to evade responsibility).Everyone should have a sense of social responsibility and understand that only when society is good can everyone be good. In addition to pursuing personal survival and development, one should also do something of social value within their abilities.Besides considering one's own economic benefits, one should also consider social benefits when doing anything, and even prioritize social benefits before personal interests.
As the backbone of society, officials and elites should have a sense of social responsibility and mission, shoulder the mission of responding to the development of the times and promoting social progress, and strive to leave a glorious page in history.Officials should take benefiting the people as their duty and have the understanding that 'when officials do not make decisions for the people, it is better to go home and sell sweet potatoes'.

Kindness, having a bottom line in doing things:

Kindness is the most basic thing that a person must do. Without a kind heart, it is easy to have improper intentions, resort to any means necessary, and lead to poor development, even going astray, and ruin one's reputation.
Everyone must uphold kindness, have a bottom line in their actions, not extinguish humanity, and refrain from harming others.What can be done and what cannot be done, what benefits can be obtained and what cannot be obtained, what money can be earned and what money cannot be earned, all must adhere to the premise of not harming others and the collective.For public officials and armed personnel who hold or exercise power, it is even more important to pay attention to this aspect, so as not to harm many people due to improper behavior. Decision making in all aspects should be cautious and seek different opinions to ensure safety and harmlessness. Policy regulations and superior orders with problems should be feedback and promoted for correction. If they cannot be corrected, they should be flexibly executed. If it is really not possible, it is better to resign and leave, and not do things that harm the people or even help the tyrant for the sake of the five bushels of rice.
Everyone should constantly improve their self-cultivation, purify their own mind, and abandon all kinds of impure thoughts, achieving a pure heart, pure morality, and pure character, as advocated by Confucianism's "childlike heart". They should not have improper intentions, harm others, or do things that violate their conscience, adhere to principles and bottom lines, and prevent doing things that violate principles, go beyond the bottom line, and harm nature and reason. For example, the ancient sayings "Do not have a heart that harms others" and "Do not do any evil or good deeds.
Having done something that harms others and society, one will eventually be punished and criticized, and even before being punished, they will suffer immense psychological torment and panic all day long (such as many fugitive criminals who report living a life worse than death during their escape). After being punished, they will also be rejected by many people and find it difficult to integrate into society and achieve development.Even if not discovered or punished, one will still face moral and divine condemnation, and suffer the retribution of fortune, longevity, and disaster.
Only by living and doing things in accordance with the conscience of heaven and earth, with a clear conscience, can one feel at ease, without complaints or regrets, and have

a happy mood every day. They can also face everything openly and stand firm in society, better integrate into society, and live a normal life and achieve normal development. Moreover, because of their innocent heart and flawless morality, they do not need to fear the entanglement and punishment of ghosts and gods (as the saying goes, "Don't be afraid of ghosts knocking on the door if you don't do wrong things").

Although most people are kind, there are actually many people who have not achieved this, including many people who add harmful additives to food without any bottom line in order to make it look better, taste better, and store better. There are also many people who love to take advantage of others and calculate others in daily interactions and transactions, but there are not many people who are truly loyal and kind to others. Even those who sell counterfeit and inferior products, sell inferior products as good, and cut corners in their work and construction are common. There are also many people who resort to any means necessary in the workplace, shopping mall, and officialdom to compete with each other and add insult to injury. Some people always think that they don't have to work hard to reap rewards and are not ashamed to profit through fraud, theft, robbery, and other means. Some individuals are ruthless in oppressing, forcing, torturing, or even killing others in order to achieve their own goals.

Another type of evil that people tend to overlook is indirect evil, such as aiding and abetting the tyrant or aiding and abetting the tiger, which is indirect evil. If one does not commit evil or directly harms others, but helps others to do something harmful, they must not do such indirect evil.For example, providing economic assistance, equipment, and even manpower to authoritarian regimes to suppress resistance and maintain their tyranny, selling arms to pirates and terrorists to further endanger the world, and helping authoritarian countries develop nuclear bombs to threaten human security. For example, selling various fraud and gambling tools, providing materials and venues for various criminals.

Everyone must understand that how much money to earn and how much development to achieve depends on their own efforts and cannot be taken too seriously. The key is to be able to maintain the bottom line of kindness, so as not to be severely punished or punished in the future, and only then can they live with peace of mind.

Be proactive and daring to think and do:

Everyone should be proactive and strive for progress. They should not accept their fate as the master of their own destiny, be unwilling to be mediocre, take the initiative, strive for excellence, and strive to succeed in order to have more opportunities and possibilities for development. People who are indifferent to the world, have no desires or aspirations, and do not strive for progress will only live a peaceful and mediocre life. Cynical and self destructive people are even more unlikely to integrate into society and achieve success.

And we must believe that the stage is as big as our hearts are, dare to think and do, not be too conservative, restrained, or timid, in order to break through the limitations of our thinking, make breakthroughs, achieve great development, and realize infinite possibilities.

People need to have motivation or pressure in order to strive better and make greater progress. It is best to have the motivation to pursue certain goals. However, if there are no goals or motivation to pursue, one must put pressure on oneself, such as the pressure to improve their life, raise children, and support their elders. This will inevitably lead to relaxation and even decadence (so in a sense, early consumption such as credit cards and mortgages can cause many people to be in debt and have pressure, which is also beneficial for driving everyone to constantly strive).

Diligent and hardworking, striving hard:

We must always maintain diligence. Everyone's success is inseparable from diligence. The prosperity of every country mainly relies on the diligence of its people. Only by constantly working hard and cultivating diligently can we continuously create benefits and obtain more income.

You reap what you sow. Hard work requires more time and effort to reap more rewards. If a person persists in working hard while others are resting or enjoying themselves, they will definitely make faster progress than others. Success is basically achieved by putting in many times more effort than ordinary people.Laziness and less labor naturally result in less harvest, even if one occasionally encounters unexpected wealth, they will quickly become idle.

Although there are situations where wealth and development are obtained through luck (such as winning the lottery), luck only occurs occasionally and cannot happen frequently. It is difficult to achieve great success with just one or two lucky encounters. People who achieve great success rely on continuous efforts to gain and accumulate a lot of success, big and small, ultimately leading to great success.

Moreover, as the saying goes, "the harder you work, the luckier you will be", "Heaven rewards diligence", "Heaven helps those who help themselves", and "Opportunities only favor those who are prepared". These also indicate that God favors those who work hard the most. The harder they work, the more opportunities they will have because they are constantly searching for opportunities, observing and thinking, making it easier to discover and seize them. Lazy people, even if opportunities come their way, cannot detect them or lack confidence to seize them because they have no successful experience.

Be good at observing, thinking, and thinking multiple ways to find the right direction and improve efficiency

No matter what you do, you can't just bury your head and work hard. You must observe, think and think more about ways to grasp the essence of things, find the right direction, and find methods to do more effectively and efficiently.

The first important thing is to observe, think, analyze and judge, and choose the right field and direction in order to find development space and opportunities. Otherwise, if the field and direction are not chosen well, one will enter a field with fewer opportunities and greater competition or a direction that is not suitable for oneself, making it difficult to succeed. Even if one chooses the wrong field, it will be a waste of effort or even result in greater losses as one works harder.

And methods are also very important. Good methods can achieve twice the result with half the effort, be easy and effortless, and have low input and high output.

Efficiency is also important. To achieve success, one not only needs to devote more time and energy than others (i.e. "diligence"), but also needs to improve efficiency by doing more in the same amount of time (i.e. "speed"). "Diligence" and "speed" are necessary conditions and accelerators for a person's success.

Confident, full of confidence in oneself:

A confident heart can make a person invincible and maximize their potential, just as Anthony Robin said, everyone has superhuman power. Success lies in awakening the giant in the heart, that is, awakening a confident heart.

If one lacks confidence in oneself, their potential cannot be fully realized and may be compromised, even leading to psychological barriers of fear of failure. As a result, the chances of success are greatly reduced.When we feel that something is difficult and lack confidence in doing it well, we are less likely to be able to do it well.Especially if you give up hope, the chances of success are basically very slim.

The power of faith is infinite, so we must use faith to lead action and create

miracles.Believe that you can do well, achieve your goals, and succeed. There is no difficulty that cannot be solved, and there is nothing that can stump you. Believe that the world will be more wonderful because of yourself.

You also need to have confidence in your physical health in order to fill your heart with sunshine and vitality.Even if you encounter a disease, you should have confidence in your recovery in order to facilitate it. You should not treat yourself too much as a patient, which can cause a lot of psychological pressure and affect your recovery.

Optimistic, with good psychological implications:

Maintaining optimism, having positive psychological cues, and thinking in a positive direction can have significant benefits.

Optimism can make people feel happy, relaxed, and in a good state, which is beneficial for physical and mental health as well as better learning, work, and life.

And good psychological suggestion can bring luck to people, making them more successful and successful in all aspects. "With a beautiful heart, one can encounter beauty" is what it means.

Pessimistic and psychologically suggestive people not only make people feel sad and anxious, which is not conducive to their physical and mental health, but also often lead to "more fear, more right". Bad things often happen as imagined.

Everyone can observe their surroundings. People with a bad fate are mostly those who worry more, because they always think about the possibility of something bad and worry more. This will weaken their confidence in the future, and they will have no clue about things. Everything will stagnate and no progress will be made, which leads to a bad fate.

Of course, this is also complementary. The smoother and more successful a person is, the better their psychological state will be, and the better their mentality and psychological suggestion will be, the smoother it will be. Therefore, strong people are always strong, and smooth people will get better as long as they don't take the wrong path.Unless a person who fails has strong psychological resilience and maintains a good mentality, they often fail completely and cannot turn over if they fail to overcome the psychological shadow of failure.

Therefore, we should have an optimistic spirit, always maintain good self suggestion, be full of hope and happiness in our hearts, always imagine that beauty is about to happen, even if we encounter difficulties or disasters, temporary hardships and difficulties, or unfairness, we should maintain optimism and positivity, think more about the interesting and happy things in life, and look forward to a better future, so as to become smoother and smoother.In various competitions and struggles, it is also necessary to maintain the will to win and the self suggestion of having the victory in hand, in order to keep one's fighting spirit high and blood boiling, and thus make it easier to achieve victory.

But one should not be pessimistic, sad, anxious, fearful, or fearful, which can lead to emotional confusion, restlessness, and reluctance to move forward, thereby affecting the normal development of work, study, and life.One should not have the mentality of seeing oneself as a backward, weak, poor, cared for, or victim, otherwise one will become trapped in these roles and find it difficult to turn over.When feeling down, one should adjust quickly through work, exercise, entertainment, conversation, public welfare, etc., rather than being unable to self regulate. When one has a pessimistic tendency or is surrounded by pessimism around them, one should also jump out as soon as possible and be exposed to positive and sunny information.

Optimistic spirit and good self suggestion come from inner cultivation and training, and require hard work and persistence like habits.

In addition to daily suggestion, self suggestion can also be used to daydream or close your eyes to rest when you have time, or to meditate before and after sleep, and then engage in meditation on beautiful outcomes and a bright future.

It is better to have specific and detailed self suggestion rather than just general, vague, and vague suggestion. The more specific and detailed the self suggestion, the better.For example, before the exam, it is very beneficial to suggest that you can do well and achieve a high score or above, and which school or unit you have been admitted to, which is very conducive to your exceptional performance in the exam.

There is also a need for self suggestion to be without doubt, to feel that it is natural, undisputed, and certain, and the effect will be better.For example, when learning the operation of a software or tool, if one feels that it is the most basic skill that should be mastered in work and life, they will quickly master it (just like how everyone can quickly learn how to operate a mobile phone). Some people also learn a language quickly, probably because they think that it is natural to know the language without any difficulties, so they will learn quickly without psychological barriers.

In addition, if you want to become a certain kind of person, you can also apply the necessary conditions to yourself by portraying yourself as that person and role, which will be more effective.For example, if you hope to become the president in the future, you should truly regard yourself as the president, demand of yourself everything that the president must achieve, and follow the president's standards in every word and action.

Refining the mind and forming a strong and resilient inner self:

A strong inner self is crucial for a person to establish and develop in society. Only with a strong inner self can one have the ability to withstand pressure and not be easily defeated. Only then can one remain calm and composed in the face of all difficulties and crises, calm and composed, and not panic or lose control. Only then can one face various complex interpersonal relationships with restraint and composure, without being swayed by emotions or fighting spirit, and not ruin major events.

Perseverance is the key to maintaining one's ideals. Even if faced with many difficulties and setbacks, many successes are achieved through persistent efforts. The story of the turtle and rabbit race illustrates that persistent effort is the biggest factor in determining success. People who give up easily when they don't see hope or encounter difficulties and setbacks will only achieve nothing.

A strong and resilient heart often needs to be stimulated and tempered through hardships, setbacks, and even humiliation to form.

Enduring hardship and being able to endure hardship is crucial (“Youthful poverty is priceless” captures this sentiment—poverty in youth forces one to endure hardship). Only through hardship does one learn to cherish opportunities, develop a sense of responsibility (“Children of the poor grow up fast” embodies this idea), and cultivate the drive and ambition to strive for change. Maintaining a spirit of hard work and an ascetic lifestyle is what enables sustained success and ultimate triumph.

Those who endure excruciating hardships, setbacks, and humiliation—if they are not defeated—will almost invariably succeed.

Be at ease and maintain a relaxed mood:

Being at ease, with a relaxed mood, unrestrained, carefree, open and peaceful, is a relatively high realm of the soul.Being at ease, without any psychological burden, doing anything will be easier to settle in, more engaged, more in state, more efficient, and will bring a fresh breeze every day, resulting in physical health and a radiant appearance.

But many people are trapped by life, burdened by emotions, influenced by others, as well as emotionally sensitive, easily anxious, anxious, petty, and even have crooked

and evil thoughts, which make it difficult to achieve freedom.
Freedom is also a honed nature of the mind. To achieve freedom, one needs to at least:
Honesty and kindness, not to do anything wrong, having a clear conscience and being honest, without fear of being retaliated against by enemies at any time;
Maintain happiness without inner turmoil, with a gloomy mood, a gloomy expression, and a full of worries, otherwise your body will be unhealthy and things will not go smoothly;
Being able to control and regulate emotions without becoming immersed in a certain emotion and unable to extricate oneself, becoming decadent or collapsing. Everyone's mood often gets stuck and tangled, but it needs to be able to adjust quickly;
You need to be open-minded about things. Life is full of ups and downs, which is normal. Encountering difficulties, setbacks, crises, and various problems is also normal. The sky will not collapse, and there is no way out. As long as it is not a matter of life or death, there is no need to be nervous or anxious, and you can slowly find solutions;
Not caring about the gains and losses of others, being at a disadvantage is a blessing, allowing others to take advantage of others is okay and there will be rewards, while others' bad words and deeds, as long as they are harmless, are also okay. Be lenient with others;
Don't worry too much about others, everyone can do it themselves. For example, elders don't need to worry too much about their children and grandchildren because 'children and grandchildren have their own blessings';
Have a positive attitude, including not having an unbalanced mindset towards others' luck, not being jealous, envious, or even causing harm to others and doing things that harm others without benefiting oneself (harming others without benefiting oneself or others is completely inhumane);
As long as you have a clear conscience, you don't have to care too much about others' evaluations;
Make yourself pursue or be at least busy, fulfilling and not empty.
I would like to send you a poem written by myself titled 'No Worries Verse' to encourage everyone:
When heart and mind are whole and good,
All wishes naturally come to be.
Meet heaven's will with calm and ease,
Free from sorrow and free from fear.
May all people under heaven
Attain great freedom and ease.
Excerpt content:
Good people don't live long, bad people live for a thousand years
The original expression of this proverb is usually "good people do not live long, bad people live for a thousand years" or "good people do not live long, bad people live for a thousand years", which is an observational summary of the relationship between morality and lifespan that has been passed down among the people for a long time.The core meaning is that kind and upright people often live short lives due to self sacrifice or suppressing emotions, while selfish and cunning people live long lives due to their lack of consideration.The following is a detailed analysis:
① Common variants and sources of the original sentence
The common saying goes, “Good people don't live long, while bad people live a thousand years,” as seen in the second act of the Yuan drama The Creditor and the Debtor (“As the saying goes: Good people don't live long. How can this trouble ever end?”).

Another version, 'Good people don't live long, bad people live for a thousand years,' emphasizes the comparison between 'life' and 'years,' which is commonly seen in modern interpretations.

② Logical explanation behind common sayings

The reason why good people have a short lifespan:

Psychological repression: Good people often endure grievances due to their adherence to morality, leading to long-term suffocation and damage to their health.

Self sacrifice: such as heroic rescue, Jiao Yulu style dedication, neglecting one's own health or taking risks.

Reasons for the longevity of bad people:

Psychological release: Bad people will seek revenge for their grievances, and emotional release will be more direct, reducing internal friction.

Unrestricted behavior: Unrestricted by rules, such as Qin Hui and other treacherous officials profiting from power struggles.

③ Cultural Disputes and Revised Perspectives

This proverb does not negate kindness, but serves as a warning that 'kindness needs to be accompanied by sharpness' to avoid excessive self consumption.

According to Buddhist theories such as "Three Realms of Cause and Effect", surface phenomena may not necessarily reflect ultimate retribution.

If further exploration is needed, extended concepts such as karma, morality, and the relationship between health can be searched.

Mature and steady, not panicked or impulsive:

Being mature and steady means being rational, experienced, well planned with methods and steps, low-key and not ostentatious, calm and not impulsive, not being disturbed or tempted by the surroundings, having determination and fearlessness in the face of danger, and not easily being affected by various unexpected events and losing control.

Only with maturity and stability can one take on great responsibilities and achieve great things. Therefore, the selection of officials, especially the heir to the throne, throughout history has always paid great attention to whether the candidates are mentally mature and mature. If they are not mature and mature enough, it will be difficult to cope with various complex situations, and it is also easy to cause disasters due to their intentions, impulsiveness, etc. For example, Chongzhen was a person with immature mind, not good at grasping the essence, not able to distinguish between priorities and lack of determination, and easily swayed and swayed, leading to indecisiveness and instability. His rise to power greatly accelerated the downfall of the Ming Dynasty.

Gentle and kind, not irritable or easily angered:

Gentle means having a gentle and peaceful personality, benevolent means being kind and tolerant towards others, doing things kindly, and not being irritable means not being easily impulsive, excited, or angry, and not making excessive words and actions as a result. Maintain a calm and composed demeanor, and others will not get excited or angry no matter how much they do. Communication will not use angry words (many arguments and conflicts are caused or deepened by angry words).

If these can be achieved, one can get along well with various people without causing strained relationships, and it is also easy to be recognized and accepted by everyone, so as to have more opportunities for development.

Moderate and peaceful, not biased or absolutized, not going to extremes:

Not being stubborn in one's own views, without prejudice and arrogance, not being extreme or going to extremes, and being moderate and peaceful is called the doctrine

of the mean.Allow for the coexistence and prosperity of diverse cultures, harmony in diversity, and the flourishing of a hundred flowers and schools of thought, without promoting a singular or exclusive culture or religion.Allow multiple opinions to exist, seek common ground while reserving differences, and avoid a one size fits all approach.This is the only way to get along well with others and unite more people and strength.

The doctrine of the mean is very important and useful, which is very conducive to social development, prosperity, and stability. China has also relied on the doctrine of the mean to achieve prosperity and vitality, standing tall in the world for thousands of years. Even Europe absorbed the doctrine of the mean from China during the transition of Eastern and Western learning in the Middle Ages, which changed the original extreme and unified ideological and cultural ideas, and thus improved society and embarked on the path of the Renaissance.There are still unrepaired monotheistic religions and authoritarian states in the world today. If we can refer to and absorb the doctrine of the mean, I believe it will also be beneficial for improving the local society.

So we must continue to adhere to and promote the doctrine of the mean, which has extraordinary significance for our own lives and the progress of society.

Independent thinking, able to distinguish right from wrong and not go with the flow:

Independent thinking is very important because many of the information we come into contact with is not true or profound, and some of it is deliberately created by people with ulterior motives to mislead people (such as exaggerated propaganda by salespeople, lies by scammers, and distorted and false information brainwashed by religious or social rulers to control everyone's thinking). Therefore, we must have a clear mind, a consciousness of independent thinking, and the ability to distinguish right from wrong. We cannot be deceived by surface and untrue information, and cannot be misled or led by people with ulterior motives, so as to avoid detours and losses.

Be cautious and analyze everything carefully

Prudence means being cautious and careful in doing things, considering carefully, being rational and wise, being conservative and cautious, not easily fooled, misled, biased, or deceived by others, carefully considering various decisions, and seeking opinions, references, and discussions on everything.

Many times, society is characterized by a dangerous environment, with various conspiracies and schemes everywhere, and a strong sense of prevention is essential.Only by being cautious can one "A careful boat sails for ten thousand years" and "avoid losses through caution", thereby minimizing deception and setbacks, avoiding detours, and achieving steady progress.

Deceiving things are always hidden behind the surface, so to be cautious, one needs to be good at analysis and thinking. Through reasoning and information capture, one can go through the surface illusions to see the essence of things, identify and eliminate various false information, and directly reach the source of things.

Especially when it comes to things that are different from usual and illogical, such as inexplicable flattery (showing hospitality for nothing), free food, drink, and play benefits, as well as overly enthusiastic invitations to participate in activities, investments with high returns, and words and actions that urgently guide people to make payments, it is important to question and reflect more. For example, if the return rate is high, why didn't the recommended person do it themselves and their relatives and friends first? There is no such thing as a free lunch in the world. Why do some people provide free food, drink, play, and play benefits? It is also important to know that "showing hospitality for nothing is either rape or theft"? Other people's flattery is often aimed at deceiving benefits or intentionally misleading and ridiculing others. When you see

seemingly despicable things, you can win. The chess endgame challenge requires thinking that the person who plays the game cannot foolishly give away money,And you can also learn more about the other party from various aspects (including searching for the other party's name or methods online with the word "fraud", often to see if anyone has made complaints or exposed them online).
For things promoted by others, it is also necessary to analyze, compare, and scrutinize them from multiple aspects before making a decision, rather than just listening to the salesperson's introduction, because they will only talk about the good aspects and less about the bad aspects in order to achieve profits from the transaction, and will exaggerate the good aspects.
Be cautious when proposing something in the name of superiority to others, and prevent purposeful guidance that only borrows certain names.
Flattery towards others also depends on whether it is excessive and deliberate, in order to prevent some people from using flattery and instigation to lead others astray and achieve the blatant scheme of "supporting and killing".
For various needs that require investment and payment, it is also important to consider and be cautious. Do not invest unless there is a clear return. When paying for expenses, try to pay and deliver at the same time, and pay back as much as possible.
It is also important to avoid greed and lust. If people become greedy and lustful together, they may easily lose their rationality and even develop evil from the edge of their hearts.

Flexible and not rigid:

One must not be rigidly bound by books or dogma; one must understand both the what and the why. Only then can one grasp the essence of things and adapt with flexibility. Sometimes, when choices must be made, one must weigh the pros and cons and sacrifice the lesser to save the greater. At times of urgency, one must exercise discretion (grasping the balance of interests) rather than get bogged down in trivialities (as Lu Lianzhong said, “Those who fixate on minor details cannot achieve great renown; those who resent minor disgraces cannot accomplish great deeds”).

J**udging the situation and acting within one's means:**

In life, one should judge the situation and act accordingly. Sometimes, one should avoid wind and rain, do not take risks, and do not act without considering one's own strength.
Be patient when it's time to wait, and decisive when it's time to take action.

2. Cultivate a compassionate heart towards the outside world

1) The importance of a compassionate heart:

Love is the source of all goodness, and all goodness ultimately stems from love.Having love for elders will lead to filial piety towards them;Having love for the younger generation will lead to cherishing the young and encouraging and teaching them;Having love for others, one will consider their interests and feelings, and will not harm them;Having love for customers, one will try their best to provide them with better products and services while minimizing their costs;If you have love for your partner, you will be trustworthy and value win-win outcomes;Having love for those in need will help them in times of crisis;Having love for society, one will have a sense of social responsibility towards the world, strive to do public welfare, pursue contributions to society, and promote social progress;If you love your country, you will strive to make contributions, offer advice, and dedicate everything to it;Compassionate towards the people, we will strive to benefit them and consider the well-being of the people everywhere, without harming them;If one has love for public property, all things, and

nature, they will not intentionally damage objects, destroy the environment, harm living beings, including not having the heart to harm every blade of grass and tree

A person who can take care of themselves and others, and achieve win-win results with integrity is also because of love. With love, one is compassionate, kind, enthusiastic, and has a clear sense of love and hate (including hating evil and harming others, and hating evil as hatred). Only then can one take care of oneself and others, achieve win-win results with integrity, and have social aspirations.Selfishness, harming others, and causing harm are all due to lack of love, even malice, and resorting to any means necessary.

The most important thing for a person is whether they have love or not. Without love, it is impossible for everyone to accept, develop, and live well.

To determine whether a person is good, one can look at some details to see if they have love and if they truly have love. For example, China has always placed filial piety first for thousands of years, judging a person's quality based on whether filial piety is good to their closest loved ones. If filial piety is not present, it will not be very good for others.There is also the story of Qin Xiba's love for small animals, which is an example of judging that a person must have compassion and love for small animals. Qin Xiba couldn't bear to separate the deer from the mother deer and let it go. Although the ruler of Lu, Meng Sun, was angry with him for letting the deer go, he also saw that he had compassion and love, so he entrusted his son to him for education.We can also see how caring a person is by observing how well they take care of their pets and plants.

Since ancient times, various schools of thought and religions have advocated for love. For example, Confucianism advocates for "benevolence and love," emphasizing "benevolence, righteousness, propriety, wisdom, trustworthiness, gentleness, courtesy, frugality, loyalty, filial piety, integrity, shame, and courage," as well as "sincerity, brotherly love, diligence, elegance, and perseverance," which requires everyone to have love in all aspects to achieve these goals. Mohism advocates for "love and mutual benefit," which emphasizes universal love and cooperation for mutual benefit. Buddhism advocates for "compassion," hoping that everyone can be compassionate and do more altruistic things. Christianity advocates for "universal love," which requires everyone to be equal and free. Islam also emphasizes "love," especially the Islamic Confucian scholar Ma Zhu in his "Halal Guide" during the late Ming and early Qing dynasties, who proposed "being able to be kind to one's flesh and blood. Those who can be kind to others are called solitary goodness; those who can be kind to others are called dual goodness; those who can be kind to others are called public goodness; those who can be kind to animals, insects, plants, and trees are called universal goodnessIt also advocates for great love.

In matters of great compassion, Fan Zhongyan stands as a model for us to emulate. Not only did he dedicate himself to the welfare of his country and its people, making immense contributions to the nation and society, but he also possessed a heart of selfless love. He pioneered the concept of the “charitable estate” (comprising “charitable fields,” “charitable dwellings,” and “charitable schools”)—a precursor to modern foundations—to aid impoverished relatives and neighbors. This benevolent institution sustained itself for over 800 years, continuing until the Republican era. This legacy of benevolence continued to bless his family and community. Another deeply moving story about him involves a feng shui master who declared his ancestral home's location exceptionally auspicious, predicting generations of high-ranking officials if they settled there. Yet Fan resolutely decided to convert the property into a school instead. This allowed children from the neighborhood to study there and benefit from the auspicious feng shui's blessings—ensuring the community, not just his family, reaped

the rewards of the land's fortune. (This school later became Suzhou Public School, now known as Suzhou Jingfan Middle School), demonstrating his profound spirit of altruism.

2) What constitutes a compassionate heart, and what kind of compassionate heart do we need

Everyone should have love, at least love and take care of their family, while also caring for themselves and their families without harming others. It is best to have a great heart of love and also love others (That is to say, “Honor others' elders as you would your own elders, and cherish others' children as you would your own children.”), and strive to contribute to society and the country, and strive to benefit the people (that is, to contribute to society).

And love should be deep and urgent, not just light and indifferent love. Only deep and urgent love can truly, deeply, and timely goodness be done.For example, there are still many people in the world who are in need of rescue, including those who are oppressed, imprisoned, enslaved, and persecuted by totalitarianism, war, and cults. They also live in poverty, lack of freedom, dignity, hunger, and fear. However, many of us turn a blind eye to these situations and do not take any action to rescue them. We rarely care, miss, or even think about helping them completely forget about them. We have not even spoken up for them, and even when we see them, we are numb and ignore their suffering (such as Koreans who see millions of their compatriots still in dire straits but rarely find ways to change the situation). This is very unacceptable, indicating that most people still do not possess great love, especially deep and urgent love.

The target audience of love should also be as broad as possible, and we should not be concerned about the shortcomings of those we help, but should be full of love for everything, just like the Confucian pursuit of "universal harmony", Buddhism's advocacy of "universal salvation", and Christianity's emphasis on "God loves the world". All people and things are objects of our love, including even a bad person or even an enemy.For example, we cannot stop loving someone just because they have flaws or problems. No saint can be without faults, and poor people must have detestable qualities. Poor people often have detestable flaws that lead to failure. While we help them because they are pitiful, we also try our best to guide them to improve their shortcomings.

Of course, love should also be moderate and not excessive, including not spoiling or indulging family members, not satisfying unreasonable demands, and avoiding helping those who cannot change their nature (such as Mr. Dongguo rescuing wolves or farmers rescuing snakes).We must also fight decisively against the enemy, without showing any mercy towards women.

And love also requires skills, such as helping people in need. In addition to material assistance, it is also necessary to motivate, guide, and help them move towards self-reliance as much as possible, and try not to help them solve all their difficulties. Instead, leave some for themselves to solve, so that they also have pressure and will not form dependence.

3) How to have a compassionate heart:

A person with love should also feel heartbroken when encountering the suffering, failure, disasters, etc. of others. They should empathize with the pain of others, be anxious about what others are suffering from, and not be indifferent or even gloating, or even booing (such as calling someone who is desperate to jump off a building to jump quickly) and throwing stones into a well. They should also try their best to save others instead of just being spectators.

We should always have a heart of compassion for the heavens and people, not tolerate their suffering, and strive to help the needy, be enthusiastic about public welfare and social affairs, and benefit the people from all aspects.Compassion towards the heavens and others means not being able to bear to see others suffer. Seeing others suffer makes one feel unbearable and uncomfortable.According to Mencius, it means having a "heart of compassion", and according to Wang Yangming, it means "caring for all things".When encountering people who are poor, hungry, living in difficulties, lacking care, displaced, sick, injured, in danger and suffering, bullied, or treated unfairly, one should have compassion and try to help and rescue them. When seeing animals being slaughtered, abused, or even flowers, plants, and trees being trampled and cut down, one should have compassion.

We need to constantly remind ourselves that there are still many people suffering in the world (but we can see pictures of people around the world who are still suffering every day before hanging them on the record), and we need to think more often. If we save more and contribute more, we can help many people.We need to learn from the philosophy of Ksitigarbha Bodhisattva that 'one cannot become a Buddha until the hell is empty, and only by crossing all sentient beings can one attain enlightenment'. As there are still many people in the world who live in hunger, hardship, and pain and need our help, we should not live a life of abundance and comfort. There are still many people in the world who have not eaten enough, so we should not eat enough.

We should have a strong sense of social responsibility and public morality, be willing and brave to meddle in matters that concern society and the masses, and promote continuous improvement and progress in society.Many people are indifferent to society and numb to its irrationality. They only complain and rarely try to find ways and take action to promote improvement. Many people feel that public affairs are not their own and have little to do with themselves. They do not need to meddle in other people's affairs, and always think that society is difficult to change. They cannot change the environment and can only adapt to it. There are also people who are afraid of trouble and refuse to save themselves, are not brave enough to do justice, and even worry about the impact and drag themselves down. They avoid seeking help from others and even refuse or reject seeking help. These are all wrong and should even be punished by conscience and morality.

We should have the spirit of putting the interests of all sentient beings and society first, and even being selfless.Since ancient times, many heroes and heroines have achieved great feats and deeds, but most people mainly pursue personal and family fame and interests. We should learn from sages such as Confucius and Shakyamuni, and focus solely on purifying people's hearts, bringing happiness to all beings, and ensuring long-term social peace.

We should be helpful, proactive, and generous in helping others.We cannot be stingy in helping others, including underestimating wealth, being kind and willing to share wealth with more people in need, viewing wealth as a blessing bestowed upon us by heaven, and providing more assistance to those in need, that is, doing a good job of extending blessings and allowing more people to share the blessings. We must recognize that this is the only way to be recognized by "heaven" and the world, and to obtain more heavenly blessings and development opportunities. We cannot be stingy in giving, be a miser, or be "unkind to wealth".

3. Developing excellent moral character and gaining recognition from sentient beings and heaven

How can we cultivate virtue and establish good moral character?

This is a question that humans have been exploring since ancient times. For example, Confucianism advocates benevolence, righteousness, propriety, wisdom, trustworthiness, gentleness, courtesy, frugality, loyalty, filial piety, integrity, shame, and courage, Buddhism advocates compassion and generosity, and Christ advocates repentance and universal love.Taking into account various excellent traditional ideas and cultures, combined with the development of the times, the following virtues should be worth considering:

Honesty, perseverance in truth, facts

Truth and facts are the most precious to human society, but they are often not initially in the hands of the majority or the dominant party. Each of us has a responsibility to persist in changing others' misunderstandings and concealment of truth and truth once discovered, so that everyone is not deceived and society can develop better.

Especially if the truth is not upheld, it will hinder the development of society and even bring disasters. Therefore, it is even more necessary to risk one's life to persist, strongly advise, and remain unyielding in the face of powerful punishment. For example, Copernicus, Bruno, and Galileo were persecuted or even burned to death and persisted in the truth until death.

At the beginning of 2020, a new type of pneumonia broke out in Wuhan and affected the whole country and even the world. At the beginning of the outbreak of the infectious disease, eight doctors discovered it and issued messages to remind the government and the public. This is commendable, but unfortunately, they were regarded by the government as rumor mongers and detained and admonished before succumbing and not continuing to persist. If they could continue to persist and remind the government and the public through various methods, they should be able to better prevent the spread of the epidemic, and their merits would be even greater.

Humble and humble, not self deprecating

Humility and humility are not about feeling inferior, but about respecting others, pursuing progress endlessly for oneself, never becoming complacent, and keeping oneself in a state of empty mindedness.

Humility and humility keep oneself in a low position, making it easier to gain acceptance from others. It is beneficial and harmless in dealing with people, and can also prevent oneself from becoming arrogant and complacent, and constantly improve.

Do not have the idea of belittling things or others, and do not speak recklessly, just as Buddhism also regards the precepts of delusion as one of its major precepts.

Even if you are correct, successful, and have gained something, do not be arrogant, belittle yourself, or become complacent. Even if they are wrong, have poor skills, fail, or encounter difficulties, do not judge others as inferior, and do not make fun of or ridicule others.

Abstinence from desires and cherishing blessings, not excessively pursuing wealth and material life

Human desires are endless and difficult to fully satisfy, so it is necessary to exercise restraint, especially in the pursuit of wealth and material life.

Wealth can be used appropriately and sufficiently, but too much is useless because life does not bring death and death does not take away. Do not force it, work harder and let nature take its course to obtain it.

In terms of material life, as long as basic necessities such as clothing, food, housing, and transportation are met to ensure sufficient nutrition, food, shelter, and safety, it is sufficient.

Therefore, traditional Chinese culture advocates abstinence and frugality, including Taoism's advocacy of a pure heart and few desires, Confucianism's appreciation of

Yan Hui's satisfaction with a simple bowl of food, a ladle of water, and a humble abode, Mohism's advocacy of non pleasure and frugality, and Buddhism's advocacy of cherishing blessings.The concept of cherishing blessings is very interesting, which means that everyone's innate blessings are fixed from a destiny perspective. Only by cherishing blessings and slowly enjoying them can they last longer. For example, Ji Xiaolan recorded in the "Yuewei Caotang Notes" that his brother's son and the son of his servant were born in the same courtyard on the same year, month, and day. Originally, they should have had the same destiny, but the brother's son died young while the servant's son grew up. It can be inferred that his brother's son's good food and drink caused his blessings to be enjoyed too early and he died earlier. The servant's son's simple life gradually consumed his blessings, so his life was longer. This is not unreasonable.

Contemporary Western countries also advocate low-carbon living, saving money and reducing consumption.

Too much pursuit of material enjoyment and wealth can have many drawbacks, such as:

1) Occupying and consuming too many resources and time, becoming a burden or even losing interest in things, affecting the normal development of one's career;
2) Overeating and excessive stimulation can actually harm physical and mental health;
3) Stimulating the expansion of desire, and if the desire is too strong and cannot be satisfied, it will lead to the evil thoughts of taking shortcuts, speculation, taking advantage of others and the collective, and even going astray;
4) Excessive material consumption can also affect the subsequent development of society and even damage the ecological environment.Having few desires and no demands, easy to satisfy, can actually purify the heart, be worry free, and be content with contentment. Therefore, we should advocate living a simple life;
5) Dieting to avoid overeating and binge drinking, it is best to follow the traditional way of health that advocates eating eight tenths full, and even moderate hunger and practicing fasting are more conducive to eliminating diseases;
6) Avoid eating delicacies and wild game, eat less meat, and eat more vegetables, fruits, and vegetarian food that is more nutritious, healthier, has lower production costs, and causes less damage to the environment and ecology;
7) Not buying luxury goods, not living in a big house, not driving a luxury car;
8) Cherish every resource, try to control the amount of cooking and avoid leftovers (Chinese cities generate 60 million tons of kitchen waste every year, which not only wastes but also causes environmental pollution and increases processing costs, which is shocking), and make the most of various items to achieve their full potential. Do not discard and replace them casually, and try to use waste materials for other purposes to turn waste into treasure;
9) Frugality and frugality, careful calculation, do not underestimate the little things saved. Accumulating small amounts can better accumulate and hold onto wealth and resources, as the saying goes, "Small wealth comes from frugality, and great wealth comes from heaven;
10) Establish a good view of wealth, avoid excessive pursuit of wealth, and try to donate excess wealth to public welfare (similar to the behavior of Bill Gates, etc.). This not only helps to remain indifferent and clear minded, but also avoids having wealth beyond one's own moral character and fortune, resulting in the phenomenon of "virtue does not match wealth".

Eat frugally, avoid luxury goods, expensive meals, and extravagance, because it's better to use it to do something useful for society and others

The life of an ascetic is also quite good, with abstinence, and also inspiring and enhancing compassion (many sentient beings suffer, and one should not enjoy it oneself)

Being insatiable in greed can lead to a lot of evil. Many powerful people, who were originally seeking endless wealth, continue to pursue it endlessly, resulting in serious social disasters and ultimately leading to conflicts and self destruction

【 Shame 】

Knowing shame is also one of the moral principles advocated by Confucianism, which has positive significance and can urge everyone to abandon good and evil, fulfill their duties faithfully, and not do anything that would harm life, family, and society.

We use the term 'shameless' to describe a person who does something bad or does something wrong to others without blushing or feeling ashamed, while a person who is notorious and afraid of being criticized by public opinion has a sense of shame. Everyone should feel ashamed and guilty about what they have done to others or the collective.

China currently has a relatively poor inheritance of shame, with many people neglecting their duties and harming the public and society. They often just casually apologize or even shift the responsibility onto others or other factors without apology. Moreover, many people feel that "it's better to teach me to take responsibility for the world than to teach the world to take responsibility for me".Japan, on the other hand, has a relatively good sense of shame in some aspects. In Japan, as long as a person feels sorry for everyone, the collective, and the country, they will feel ashamed and tearfully confess and apologize, resign from their position, or even self punish and apologize.

In China, there are often people who shamelessly try to please the dictator in order to gain power, sing praises for the dictator against their conscience, and even become accomplices of the dictator to do things that harm the people, without considering that this will leave them with eternal infamy.They simply do not understand that power comes more from the recognition of the people rather than just authorization from superiors, and that power is short-lived, reputation is long-lasting, and it is entirely judged by the people. If they only know how to please their superiors but deviate from the people, and do not distinguish between right and wrong, and only follow their superiors, they will only be called mediocre or even ruined.

A person must pay attention to reputation and be recognized by everyone, rather than being ridiculed or even burdened with eternal infamy.

Be kind to others, treat every person and every living being kindly

Everyone and every organism has the right to survival and development. We should respect their right to survival and development, treat them well, and not infringe upon them.

Everyone has different interests and needs, and we should think more about them, provide more understanding, support, and help.More beauty for adults, more solutions for people's urgent needs.

In the competition of human society, we can gain recognition and support from others through our own virtues and favors (as the ancient saying goes, "the guest serves the four seas"), but we cannot make others submit through deception, coercion, imprisonment, and enslavement, nor can we harm or even physically eliminate them because they do not agree.Even if the other party is a bad person, we must first try to persuade and influence them. If we still cannot solve the problem, we will consider taking strong measures.For various organisms, we cannot hunt and kill them at will, such as the Buddhist doctrine of "no killing" and the popular internet term "harmless to

humans and animals".
We can even try our best to avoid competing with others for profits. We can avoid vicious competition by deviating from them in terms of business areas, business methods, product services, etc., similar to the Taoist concept of "no competition with the world".
Always consider others, understand them, help them, do not make things difficult for others, do not harm others, and do not compete with others for benefits. Only in this way can we live up to the conscience of heaven and earth, and unite more strength and gain more support.
However, it may seem easy to achieve these things, but many people have not, including those who see honest and weak people. Many people do not feel the need to respect or protect them, but rather feel that they are in a strong position and can be bullied and exploited;Many people have narrow hearts and strong jealousy, wishing to see others laugh at them or see others better than themselves;For those who have competition, conflicts, and animosity with themselves, many people also rarely treat them well.Even many people like to deliberately make things difficult for others whenever they have the opportunity, grab people's braids, and refuse to let go of inevitable small problems or problems that have not caused much substantial negative impact, and even escalate them.
Another point that many people tend to overlook and fail to do is not paying attention to their own moral cultivation, which can hurt others because of their words. As the saying goes, "A good word warms the winter three times, and a bad word hurts the cold of June." Language can also warm people's hearts or make them feel cold. Its harm to others is deeper and more lasting than the physical harm. One's intentional or unintentional words can sometimes cause lifelong psychological pain.So we must speak gently to others, not intentionally or unintentionally make fun of others or even use malicious language towards them. Before understanding the ins and outs of a person or thing, we should not make judgments or make biased comments that deviate from the facts, let alone slander, defame, frame, label, or maliciously attack them.People's words can be feared, and people's mouths can't melt the gold. Ruan Lingyu, a generation of famous women, committed suicide because she couldn't stand all kinds of gossip and the public opinion of taking out of context and misinterpreting the facts. In addition, during the COVID-19, I saw a message that a Hubei girl in Shanghai was forcibly isolated by the epidemic prevention department because she was Hubei, and could not get normal treatment. She sent messages online to fight with many people who were isolated together, but many people who were not clear about the actual situation or even misinterpreted the facts were attracted a wave of cold wind and even insults, and could not bear to take a lot of sleeping pills to commit suicide.
There are still many people who underestimate the lives of various animals and plants, and do not treat every living being well.For example, indiscriminately killing insects and ants, trampling or even uprooting flowers, plants, and trees.The various animal sacrifices to the gods of heaven and earth are also very inappropriate and must be condemned, especially in some religious worship activities in Nepal where killing a large number of cows and other animals to worship the gods is the most exaggerated. In fact, the gods of heaven and earth also care for living beings. They will feel heartbroken when they see animal sacrifices, and worshiping them with animal sacrifices is counterproductive. Only ghosts and spirits can possibly enjoy animal sacrifices, but we do not need to worship ghosts and spirits.
Be kind and filial, treat your family well
Treating family members well includes showing kindness towards peers and juniors,

and showing filial piety towards elders.

Family members are the closest people to us. If we treat our family members poorly, we cannot treat others well. Even if we treat others well, it is false, insincere, and purposeful. The ancient Chinese saying "filial piety comes first" illustrates this principle. China generally praises a family with "four generations under one roof", which does not mean that the elderly in the family have a long lifespan, but rather that the family has harmonious relationships and several generations can get along harmoniously without having to split up. People in such families generally have good cultivation.

People who are not good to their families, such as those who are disrespectful to their parents and elders, abuse and scold their younger siblings and children, domestic violence against their spouses, as well as those with poor family relationships such as separation, divorce, difficulty in finding a partner, late marriage, brothers turning against each other, and even those who do not recognize their relatives, are generally people with personality defects or quality problems. Everyone must be careful when dealing with them, and it is best to stay away from those with poor qualities.

For filial piety towards elders, many people may think that it is enough to ensure that they have food to eat and money to spend. This is indeed a legal responsibility to support them, but what is the difference between it and raising animals? In addition to getting enough to survive, elders also need to be respected and live with dignity. They also need spiritual life, including emotional companionship. If they only ensure that their lives are worry free, but rarely accompany or communicate with them, are indifferent, and even use rough language and rude attitudes towards elders, it cannot be considered filial piety towards elders.

It is also easy for family members to lose their sense of respect for each other due to being too familiar with each other, and to forget to be polite and rational when speaking, always full of complaints, blame, and even verbal abuse.So some people may feel that they get along well with people outside, but find it difficult to communicate with their own family. Consider this: if everyone can be as polite, humble, and calm towards their spouse as they are to outsiders, then communication can also be good.

Some people also say that they have good relationships with their workplace and people outside, and everyone has a good evaluation that it is their family's bad relationship that leads to poor relationships.In fact, it is because family members spend more time together, and it is easier to discover each other's shortcomings over time, so it is more likely to develop disgust. Moreover, there is a direct interest relationship between family members, which is more likely to lead to differences and conflicts. However, when spending less time with outsiders, only sometimes they are together, and everyone only sees the good aspects of each other, so disgust will be reduced. Moreover, there is usually little or no interest interaction with outsiders, so conflicts will naturally be less.So having good relationships with outsiders and receiving positive feedback from them doesn't necessarily mean anything, but having good relationships with family and treating them well is what reflects one's personal qualities and cultivation.

Some people feel that they have reasons for being unfilial to their elders and unkind to their family, including being unkind to them or having various shortcomings such as nagging and fixed thinking. However, as Zeng Guofan said, "Do not abandon the beauty of people with small evil, and do not forget the kindness of people with small grievances." No matter how bad their family members are, they are not so vicious that they are not worthy of respect. Most of the time, they are also very kind to us, especially parents who love and nurture their children. We cannot forget their great beauty and kindness.

Some people use their own financial difficulties as a reason for not being good enough to their families, but financial difficulties can only be said to be unable to do well materially, and do not affect their spiritual level.
Family is everyone's support, and harmony in all aspects of the family is the key to success. We must treat every family member well.
May there be no unfilial world, where everyone respects their elders and allows them to live a peaceful old age. May there be no children abandoned or subjected to domestic violence, and all elders, including stepparents, love their children. May every child grow up happy and fulfilled.
Of course, treating family members well is not without principles. We must not use our abilities and resources like corrupt officials to provide opportunities for family members to benefit themselves at the expense of the public and enrich their own pockets. We must not condone or cover up for family members' wrongdoing.
Gratitude and gratitude, remembering the source when drinking water
Everyone who receives help and kindness from others must not forget their roots, but rather seek to repay their kindness and double the return, as the saying goes, 'A drop of kindness should be repaid with a gushing spring.'.Because only in this way can we receive more help and support from more people. People who are not grateful show that no matter how good they are to them, it is useless, and everyone will feel cold and stay away from them.
Gratitude also means remembering the goodness of others towards oneself and not dwelling on their shortcomings. Members of society and families should be grateful to each other instead of dwelling on each other.
There are many touching stories in Chinese history about gratitude and reciprocity, such as Cheng Ying and Gong Sun Chujiu who committed suicide and sacrificed their own sons to protect the orphan Zhao, and Yu Rang, Nie Zheng, and Jing Ke who assassinated and assisted their enemies to repay their kindness
The Ming Dynasty saved the Joseon Dynasty from danger and enabled them to restore their country, which the Joseon Dynasty is forever grateful for as a work of rebuilding. Even if the Ming Dynasty was destroyed, the Joseon Dynasty has been planning how to restore it, which is a typical example of gratitude and reciprocity.
Adhere to rules, keep promises, fulfill duties, and remain loyal and unwavering
Credit is so important.If a person or a company has a good reputation, speaks with integrity, keeps their promises, and keeps their promises, then everyone will be willing, like, confident, and give priority to cooperating with them. Cooperation will also be less guarded, conditions will be relaxed, and cooperation will be deeper and faster, with more opportunities and wider paths.If one does not keep their promises, they will lose the foundation for continued trust, and few people will be willing to cooperate with them. If there is cooperation, it will be shallow and the conditions will be more demanding, which will result in the loss of many opportunities for development and even the inability to establish a foothold in society.Even for a government, credit is very important. If the government's credit goes bankrupt, it will not gain the recognition of the people, be abandoned by the people, and quickly perish, just like the prestige and credit of the late Qing Dynasty court were lost, and as a result, no one listened to its orders anymore, and it quickly collapsed.Jack Ma also said that credit is the greatest wealth of society in the future. Indeed, if a person has credit, it is priceless. Many businesses and collaborations are difficult to carry out due to mutual distrust or require the establishment of many guarantee conditions before cooperation, which slows down the progress of cooperation and increases the cost of cooperation. If the credit problem is solved, cooperation can be quickly achieved and transaction costs can be greatly

reduced.We need to build good credit and reputation, establish a good image and reputation, abide by rules and keep our word, and not engage in fraud or deception towards others.Since ancient times, those who have achieved great things have always been those with good credit and reputation. Flexible but untrustworthy people can only occasionally and partially benefit from small gains, while those who break their promises will basically not have good development.

Everyone keeps their promises and rules, so that society can operate smoothly with minimal internal friction, and the country can develop better.If people do not abide by their promises and conventional behavioral and business rules, it will not only lead to disputes and waste of a lot of manpower and resources to handle, but also cause many people's work to become useless due to being delayed by those who do not abide by their promises and rules, resulting in disorder, poor operation, and a lot of internal friction in the entire society, making it difficult for the country to develop.The reason why developed countries develop relatively well is often not because they have richer resources and more abundant accumulation, but more importantly, they have formed a set of social rules that are easy for everyone to abide by. Every enterprise and person has a good contractual spirit and is very trustworthy. In contrast, underdeveloped countries often have abundant resources and their own research and development or introduction of technology are not bad. However, the quality of their citizens is poor and credit is generally lacking. The society is chaotic and even full of various irregular internal conflicts, with serious internal friction.

To build a brand and sell well in the market, a company's products also rely on a reputable reputation and sales mechanism.You can observe and compare why European, American, Japanese, and Korean brands are more likely to become famous brands in an industry, and even if their prices are high and their cost-effectiveness is not good, they sell better, while Chinese products can only occupy the low-end market, sell at low prices, and have a low market share, even if Chinese manufacturers have similar starting levels, similar time periods, and products are not inferior to them.This is because they place more emphasis on brand reputation and have strict quality control over their products. They do not sell products that do not meet the quality standards before leaving the factory, and even immediately recall all products that have been found to be defective, even if the quantity is large and the loss is significant. This way, their product consumers are more willing to purchase with confidence, even if it is more expensive.Another thing is that their sales mechanism is also very trustworthy. When the agency authorization is granted, it will be strictly enforced to protect the interests of the agents and not bypass them to carry out sales, ensuring that their interests are guaranteed and they can make substantial profits. This mechanism will make every salesperson very motivated and dedicated to promoting their products and praising them in front of customers, making market sales easier.Many Chinese manufacturers lack the spirit of complying with business rules, and tend to abandon credit in the face of interests. They do not pay attention to protecting agents at all levels, and even treat contracts and agreements as a child's play to compete for the market fruits cultivated by agents. This makes it difficult to form a strong and loyal market sales channel, and thus difficult to succeed in the market.

Since ancient times, it has been advocated on the battlefield not to kill surrenderers, believing that killing surrenders is ominous. In fact, it is also a pursuit of integrity and honesty towards surrenderers, because killing surrenderers is deceiving and betraying their trust. It is a violation of the promises and honesty made when accepting surrender, In fact, Chinese people were very concerned about credit in ancient times. Even in the face of floods, Wei Sheng insisted on keeping his promise and waiting for his lover to

meet him. He hugged the bridge pillar and refused to leave, and was eventually drowned by the flood, which is a typical example of keeping his promise. Even now, most people still attach great importance to reputation and credibility, but the spirit of the contract is generally weak, and there are still many people who like to play tricks and take shortcuts to bypass rules and act in accordance with commitments (a typical example is Tian Ji horse racing, which is actually stealing beams and changing pillars to take advantage of the situation and not following the rules of the competition, but has been praised and even regarded as a standard of conduct). Some people are accustomed to doing what they say while doing what they do.The lack of these credits has led to high costs and internal friction in Chinese society. Everyone has to be influenced by others' dishonesty, which consumes a lot of energy and financial resources, and seriously affects the development of society.

In addition, many people have become increasingly indifferent to the concept of loyalty and fidelity, including those who are paid but fail to fulfill their duties and responsibilities in the positions they hold, and even engage in extramarital affairs. They also fail to strictly abide by contracts such as marriage and remain faithful.People who have not done well in these aspects are also irresponsible and dishonest. Everyone should try to avoid them as much as possible.

4. Self cultivation, reflection, and continuous improvement to avoid causing trouble for evil

People should do good deeds, but also try to avoid doing evil, that is, to prevent doing evil. They should distinguish right from wrong, good from evil, and be clear about what to do and what not to do.

Accumulated evil and sin can bring disaster, so we need to avoid making mistakes and following evil, constantly remind ourselves to be good at ourselves, and think about our own mistakes, constantly reflect and repent of our sins and make improvements, constantly improve ourselves, and pursue perfection in all aspects.

In reality, everyone will have some bad behavior or mistakes to some extent, some big and some small, some many and some few. However, no matter how much and how small they are, we must reject them. Small evil is also evil, and small evil accumulates into a big karmic obstacle. As Liu Huangshu said, "Do not do evil for its small size." Whatever is evil, regardless of its size, cannot be done.

Christianity advocates repentance, where everyone speaks of their original sin, repents, expresses their intention not to continue making mistakes, prays for forgiveness and redemption, and strives to contribute to society and others to redeem themselves.Confucianism also advocates constantly reflecting on one's own mistakes, as Zengzi said, 'I reflect on myself three times a day', constantly reflecting and repenting of my own sins, which can enable me to constantly correct and improve myself.

Everyone should not be ashamed to face their own shortcomings, and should not be afraid of being known for their mistakes. Just like patients should fully let doctors know about their condition, they should face themselves squarely and strive to reform themselves. If they know their mistakes and correct them, they will also receive forgiveness from everyone, the gods, and the heavens.Never give up on yourself when you're wrong, break the jar and walk down the wrong path until you're black. Instead, understand the saying 'a prodigal will never exchange gold' and 'put down the butcher's knife and become a Buddha on the ground'.

Especially when we encounter things that are not going smoothly or fulfilling our wishes, we should reflect on where we did wrong or not enough. Everything has a cause and effect. If our luck is not good, we should think about our own mistakes. If our situation is not good, we should cultivate more virtues. As long as we do well in all aspects and focus on doing good deeds and accumulating more virtues, blessings will naturally come and things will naturally go smoothly.

When encountering disasters, the first thing to do is to reflect on what you did poorly and immediately improve, as well as do more good deeds to resolve the disaster.Just like ancient emperors who encountered national disasters, in addition to immediately arranging disaster relief, they often had to repent themselves, issue self punishment edicts, worship heaven and earth, pray for forgiveness, and implement benevolent policies such as amnesty for the whole world.

In order to better reflect on one's own mistakes and continuously improve, one can also learn the ancient method of recording "merits and demerits" (which can be done using the calendar function of a mobile phone or by developing a specialized app), persist in reflecting on mistakes every day and recording them, and conduct statistical analysis and summary for a period of time.

In order to better avoid evil, we also need to distinguish right from wrong and clarify which behaviors are evil.And often compare and discover that you are still doing evil, then quickly change, especially those big evil must be stopped quickly, and strive to do good deeds and accumulate virtue to redeem yourself.

The big and obvious "evil" is relatively easy for everyone to know, and has been mentioned in the previous discussion (such as some in the chapter discussing the inability to obtain unjust benefits, and some in the chapter discussing the cultivation of good character as the opposite). Here are also some small and inconspicuous "evil" that are easily overlooked for everyone's reference in order to better avoid them.

1) The accumulation of small but small things is also a great evil obstacle:

·Spitting everywhere can easily lead to the spread of diseases.
·Littering cigarette butts and garbage can damage public health.
·Smoking in public places and around others can affect their health.
·Loud and disruptive, affecting others.

2) Not obvious, not direct, easily overlooked, or easily thought of as a bad evil:

·Forcing others to drink, thinking it was hospitality, hurt their bodies.
·Poor time management and tardiness lead to wasting everyone's time.
·Borrowing things from others without taking the initiative to return them in a timely

manner is an act of lack of credit, irresponsibility, disregard for others' interests, and irresponsibility. It is also a sin that causes annoyance and even losses to others.
·Transitional promotion, making sales calls, sending advertising messages to unwanted people, and sending irrelevant information to WeChat groups and other communication groups may not seem bad, but it causes disturbance to everyone.Especially when it comes to advertising and making phone calls, it causes a lot of interference and is deeply hated by everyone.
·Not taking good care of the public environment, public facilities, and shared equipment, such as trampling on flowers and plants, and many people damaging or littering shared bicycles without feeling guilty.
·Killing small animals indiscriminately, such as trampling on ants and insects, may not seem like a big deal, but it is also a great sin that harms living beings.
·Uncritical speech, conveying incorrect information, and even liking to add fuel, stir up trouble, and belittle others can easily lead to rumors, false information, and gossip flying around, and harm others or the collective.
·Being unkind to others, being jealous and saying things or doing things that are harmful to others.
·Being in office but not fulfilling one's duties or even failing to take action is the evil of dereliction of duty.If you hold a position or receive a salary, unless there are special circumstances such as receiving unjust task instructions, you should be responsible for your work and not slack off or delay your work. Especially for public officials who hold high positions and receive salaries offered by the people, they should do a good job in serving the people and strive to make achievements. We should not "seek merit but no fault", but understand that "no fault is no fault".
·Deceiving customers in the process of selling products.
·Producing and selling harmful products that harm people, as well as producing and selling unhealthy, unhygienic, and harmful food or other products.
·It is also against justice for lawyers to use legal loopholes to help villains evade responsibility and punishment. You should not do so even if you do not take on business.
·The evil of legislation and judiciary: If bad laws and policies are formulated, they can also cause great harm, because bad laws and policies can harm many people, such as the promoters of a one size fits all ban on motorcycles in some places, and if judicial judgments are wrongly judged, they can also have a significant and negative impact. For example, in the Nanjing Pengyu case, Peng Yu was held responsible for helping the elderly.
There are many other things like this, everyone can pay more attention and do well, and it is best to become a person with moral cleanliness obsession, unable to tolerate any evil in oneself, so as to make oneself more and more perfect.

5. More likes than dislikes, creating a favorable external mental environment for oneself

Understanding that the mental power of others has a huge radiating effect, often greater than the effect of physical exertion, and that the effect of physical force is sometimes limited by conditions and cannot be implemented, while the effect of mental power is not limited by time and space, we should strive to gain recognition from everyone and create an external mental power environment that is beneficial to ourselves (that is, to make every person, creature, heaven, earth, and god around us have good and positive mental power). We should attract more love and praise, achieve praise and admiration from people and gods, and put ourselves in a heart

atmosphere environment that is sincerely respected, praised, and blessed by everyone.And one should not act recklessly, go against the norm, and provoke resentment and resentment, leading to being trapped in an unfavorable external psychological environment that is hated, cursed, and even condemned by many people, and criticized by thousands of people.

To achieve these goals, one should make a good vow, with the goal of benefiting the world, cultivate one's own love and compassion, consider others and things everywhere, show more kindness and love to others, do more altruistic words and deeds, help others more, do more public welfare, cultivate moral character, and thus gain everyone's approval, assistance, respect, love, blessings, gratitude, promotion, and enhancement of the heart. With the energy support of the gods, gods, and all living things in heaven and earth, one can achieve success and success in all aspects, and have a happier family. In addition, when encountering difficulties, one can also receive help to eliminate obstacles and resolve disasters due to the assistance and protection of external aura (as the ancient saying goes, "One virtue is worth three calamities").).If a person has great good intentions, many good deeds, and demonstrates good virtues, they can also move the world, gain greater strength, and have more opportunities for development.

And one should not engage in behaviors that interfere, oppress, deceive, exploit, or harm others, in order to avoid feeling repulsed or disgusted, and to avoid being criticized, opposed, despised, disliked, looked down upon, resentful, or cursed by others, because these can create unfavorable mental energy fields, create resistance that makes things difficult, and even attack people, affecting their physical and mental health.Bad behavior will leave karmic obstacles (karmic obstacles), which will accompany us like shadows and cause obstacles and disasters at any time. Even if a person commits too much evil, makes too many enemies, and infringes on the interests of others, they will be attacked by the hearts of numerous hostile and hateful forces like ten thousand arrows piercing through the heart, causing physical and mental exhaustion and even sudden death.Throughout history, both in China and abroad, those who cause public resentment, become enemies of the world, and provoke public anger will also seek revenge and push themselves towards destruction, even to the point of death without a trace. Examples include Wang Mang, Yuan Shikai, Hitler, Mussolini, Ceau ș escu (the dictator of Romania), Saddam Hussein, Osama bin Laden, and others.

And another thing to note is that the punishment for those who make mistakes should also be convincing to avoid resentment and side effects.

6. Harmony in life, uniting more people to avoid conflicts, hostility, and clashes

In addition to striving to do well and receive more praise from others, managing relationships with people around you and avoiding conflicts, hostility, and clashes as much as possible, are also necessary things to achieve a good external mental environment.

Moreover, in order for a person to achieve great success, they need to be good at resolving various problems and relationships, and have great wisdom in obtaining more opportunities and greater development through the allocation of interests and appropriate self sacrifice of interests.

If everyone is good at communication and can handle interpersonal relationships well, then society will be more harmonious.In fact, many interpersonal problems are not about significant conflicts of interest, but rather communication and coordination issues.For example, the most prominent interpersonal relationship issue in China is the mother-in-law daughter-in-law relationship. A very high proportion of mother-in-law daughter-in-law relationships are not good because they come from different families and have their own long-term accumulated habits, beliefs, and perspectives on things that are difficult to change (sons and mothers, daughters in law and their own parents come from the same family, so there will be no such differences). When mother-in-law and daughter-in-law come together, it is inevitable that there will be frequent disagreements, and it is often easy to have conflicts or even arguments due to such disagreements (couples may also have such disagreements, but they will not argue due to feelings, and father-in-law and daughter-in-law also have such disagreements, but their intersection is small and conflicts are rare). You can go and see that each mother-in-law daughter-in-law conflict is not involved. What kind of conflict of interest, it's just a trivial matter. At this time, be good at communicationCoordination is very important.

1) Try to unite more people:

It is necessary to make friends as widely as possible, so that even the worst and worst people can get along well with them, and even develop them into friends and good partners in certain aspects.

And try to make as few enemies as possible: don't make too many enemies, and don't let those who can't be friends or get along well become enemies.Even if there is a dispute, it should be handled in a friendly manner to avoid hostility. Even if the other party is not good, the relationship should be handled in a friendly manner and there should be room for negotiation, so that the relationship can still be maintained.

In addition, it is important to respect everyone and not ignore, belittle, ridicule, or offend anyone, even someone with low status, poor abilities, or poor performance. Otherwise, even a small person may create trouble and resistance at some point.

2) Get along well with everyone and avoid conflicts, hostility, and clashes:

Almost everyone has flaws, shortcomings, and sometimes mistakes, so it is difficult to get along well with everyone and avoid conflicts, hostility, and clashes.

For this, we must first be humble and gentle, treating others politely and gently no matter what they do, instead of easily forming hostility, emotional excitement, intense arguments, or even physical fights.Be kind to others, not let emotions control you and make excessive or radical actions. Even when angry, maintain a gentle and refined demeanor.

Try to restrain and avoid escalating conflicts. You must have high emotional intelligence, be rational, calm, and control your emotions. You will not easily say or do

things that harm others. Before speaking or doing anything, think twice before speaking or doing anything. Do not speak out loud, but think carefully before speaking. Speak well instead of using a confrontational or confrontational communication style, and never say angry, harsh, or extreme words.Do not use violent means to deal with conflicts, as it cannot lead to negotiations collapsing or falling out.

Be good at resolving conflicts.Skilled in analyzing and identifying the root causes of contradictions, and adopting win-win solutions, turning major issues into small ones, able to pacify all parties, "throw the shuttlecock at the young" to resolve various conflicts of different sizes, and able to use clever words and deeds to deal with and smooth out the dissatisfaction, resentment, and attacks of others.

Also, don't dwell on details and be lenient towards others.It doesn't matter if it's not a big deal or if it doesn't affect the overall situation. When people are observant, there is no one who can be too serious. Especially in some minor details, it's good to remind others of their negligence and small mistakes. If they have already discovered and are correcting it themselves, they can also treat it as if they haven't seen it. Don't point it out and make a big deal out of it, and don't exaggerate it.Who can be at a loss without being a saint, especially in a society that is not yet civilized and reasonable enough, where it is difficult for everyone to be perfect? Some words and deeds are also forced rather than intended, and things that do not reflect the essence should not be overly scrutinized.As long as the purpose and outcome are good, it is basically enough. If there are some twists and turns in the process, they can be relaxed appropriately. It is necessary to distinguish right from wrong, and the twists and turns can be accommodated. Do not necessarily argue about the twists and turns or completely follow the principles.

Be tolerant and forgiving of others, even if they have been wronged or hurt by others. As long as the other party sincerely apologizes and compensates, they will be given a step down. They should be forgiven and not hold grudges or grudges. When is the time for revenge.

We also need to learn patience.Learn to be patient, avoid the other person's anger, pretend to be a grandchild at appropriate times, and wait for the other person to calm down before making further arguments.It is indeed impossible to resolve the dispute temporarily. Setting aside the dispute for now can often calm both sides of the conflict and endure for a while to calm down the situation.If the other party is unreasonable and unable to persuade them, then endure for a while and not confront them forcefully.And most people cannot change at once, and we cannot force them to change immediately. We need to give them a space for relaxation and transition.There is no need to argue and argue too much with people who are not rational enough. We can only avoid them as much as possible, and if we cannot avoid them, we can try to endure them as much as possible.

3) Find ways to form consensus or even resonate with others:

Forming consensus or even resonance can bring about deep mutual recognition, which is the highest level of handling interpersonal relationships.

Therefore, it is important to be good at communication, listen to others' voices, and quickly analyze their needs and demands. This includes being good at observing their words and understanding their thoughts, as well as being able to empathize with others' thoughts. Often, there are things that others cannot express clearly, so it is important to be sensitive and understand the hidden meanings in others' words. Then, quickly identify common ground and develop solutions that are acceptable to all parties, in order to reach consensus and even resonate.

If consensus cannot be reached, try to find some common ground as much as possible.

It is impossible for someone to be 100% right and 100% wrong. There can always be some intersections, seeking common ground while reserving differences, and achieving harmony in diversity.And it is also possible to make appropriate compromises and concessions, just keep your opinions for now.
For one's own erroneous cognition, one should also correct it as soon as they realize it, and avoid being stubborn and clinging to one's own views for the sake of face and obsession.

4) Criticizing others requires attention to skills:

Critics also need to have skills, first affirming and then pointing out problems, including affirming that the starting point is good because few people have a bad starting point.
There are also mistakes that can be criticized, but don't talk about others' shortcomings. Exposing people without exposing their shortcomings is an objective existence and not a matter of personal right or wrong.
And try to use indirect methods instead of being too direct unless the other party still doesn't understand (this is better for giving face, and sometimes even requires "seeing through without revealing, seeing through without exposing").
One should not criticize others in public to avoid losing face.

5) Understanding how to compromise appropriately in exchange for greater living space:

At times, it is unreasonable, especially when not making concessions would threaten security or affect greater interests. In such cases, we cannot continue to hold on and can only temporarily compromise. If we need to pretend to be arrogant or cowardly, we can only pretend to be arrogant and cowardly first. Even if we lose our teeth, we can only swallow them in our stomachs. Revolutionary compromise is used to preserve our strength and exchange for future opportunities, which means that good people do not suffer immediate losses, temporarily suffer losses, and then plan ahead.In war, when there is a huge gap in strength between the enemy and us and we have no chance of winning, temporarily giving up resistance and fleeing to preserve our strength is also a survival strategy. Just like the Thirty Six Stratagems, if being surrounded and unable to escape, it is appropriate to consider giving up fierce resistance to avoid being slaughtered or massacred, and then seeking opportunities for revenge to preserve our strength. Of course, we cannot simply surrender and be slaughtered at will, nor can we turn into surrendering to the enemy to serve the enemy.
Make appropriate concessions and concessions, even if it's the benefits you deserve, in order to coordinate relationships and avoid affecting bigger things, it's okay to make appropriate concessions and concessions.Of course, this kind of compromise is aimed at personal interests, and one can sacrifice their own interests for their own and others' living space. However, for the greater good and collective interests, it cannot be compromised in exchange for personal living space.
Sometimes it is necessary to take a step back as a way forward. Taking a step back can broaden the horizon, reduce hostility, provide better buffer space for handling things, and even attract attention, value, and appreciation, thus gaining more opportunities.

6) Skilled at gaining the favor of others:

Gaining the favor of others is beneficial for establishing friendly relationships and coordinating the handling of things.
To achieve this, one should be good at discovering the strengths of others, affirming and praising them more, making them feel respected. Of course, it should not be flattery or flattery for personal gain, but rather affirmation and praise in sincere communication without any ulterior motives.

For some people who like to listen to good words, it may also be helpful to use good and beautiful language to make them feel comfortable.
For some people who value their interests, face, and rituals, kindness can also be used to gain their favor, even if it is a small favor, at least to make them feel respected, which is called winning over people's hearts.And giving more benefits to others in cooperation, giving more gifts, inviting more people to eat, etc., can also benefit people and generate goodwill.
Also, be careful not to affect the interests of others or be seen as a threat to their interests.If there is a real competition for interests with others, one should try to downplay it and avoid being clearly perceived. Sometimes, it is even necessary to be strategic, to be patient, and to hide one's abilities and bide one's time. It is necessary to take action without being too obvious, so as not to become a target of public criticism.Don't strive to be strong and competitive, show weakness without showing off, and don't be seen as a competitor or potential threat.

7) Skilled in communication:

Communication ability is also a necessary skill for a person to survive in society, because people who are not good at communication or even have a rebellious personality and are difficult to communicate will be avoided or even suppressed by others, and there will be no development opportunities. Survival will be a problem.
In terms of communication, it is essential to achieve smoothness, resolve various problems and conflicts, and convince the other party without leaving any emotional barriers that may affect future interactions. The following tips can be used as reference:
① Soften the other party first, including expressing recognition of their busy schedule to bring them closer together, and also making efforts to identify their own shortcomings, admit and apologize, in order to soften the other party, because all arguments are more about breathing a sigh of relief, and everyone hopes that the other party will admit their mistakes and apologize. Admitting cowardice is an attitude that can make the opposing party feel calm, have face, and reduce hostility;
② Think of the other person as a good and negotiable person, rather than setting them as problematic, deliberately opposing, or stubborn. Only in this way can there be good communication results, otherwise it will only lead to more and more chaos;
③ To have good communication skills, be good at expressing one's own opinions, and be able to clearly state and write down the intended meaning;
④ It is important to analyze and explain from the perspective of the other party's interests, making it easier for them to accept. Everyone is most concerned with their own interests. As long as the analysis is reasonable, even stubborn people will be persuaded, and even wrongdoers will turn around;
⑤ Speak in a moderate manner during arguments, without absolutization or extremism;
⑥ The tone should not be too harsh or extreme, making it uncomfortable to listen to, and one should not say harsh words or leave no room for maneuver when speaking;
⑦ Listen to and deeply consider the opinions of others, and try to meet some of their demands and needs as much as possible;
⑧ To give dignity to the other party, even if they are wrong, they should not criticize them completely and shamelessly, let alone criticize them in public places and platforms. They should also help the other party find some suitable excuses as a way to give them dignity;
⑨ For third parties who come forward to coordinate relationships with others, it is necessary to consider the issues from all parties' perspectives, making everyone feel that they are here to help them, rather than opposing them and posing a threat to them,

in order to gain recognition and acceptance. It is also necessary to be good at handling things in a harmonious manner, and to seek common ground while reserving differences in opinions from all parties. It is not necessary to completely negate any party and give everyone space. Punishment should not only be imposed on one party, but also on those who have problems. Even if one party is clearly reasonable, appropriate criticism and education should be given to make all parties psychologically accept it.

7. Be good at being a person, treat others kindly, and gain recognition from everyone

1) Sincere and kind to others:

To be sincere and honest with others, to truthfully reflect things without lying or concealing them (unless it is a well intentioned lie or concealment), and not to deceive others with false information. Only in this way can we better gain the recognition and trust of others, as the saying goes, "Where sincerity comes, gold and stone are opened." This is also conducive to jointly handling things according to the real situation. We all like to deal with straightforward people because we can trust them, but we don't like to deal with people who are too scheming, slick tongued, or even cunning. When we observe successful salespeople around us, we find that loyal and honest people are often more likely to succeed. They are more likely to gain the trust of customers, and everyone is more willing to cooperate with them. However, good eloquence and eloquence are not the main factors for successful sales business. In addition, those merchants who treat customers kindly and treat them with honesty and integrity also have better business because they can win the recognition and loyalty of customers.

Of course, it is not difficult for many people to be honest and kind in their daily lives, but when they encounter situations where they can gain more benefits through concealment, cheating, lying, deception, or competition, they tend to rush for quick success and forget about sincerity and kindness. When they make mistakes and need to take responsibility, they often cannot face them calmly and try to conceal it as much as possible.

2) Treat others with care:

To gain the hearts of others is to gain their recognition and trust, in order to have the

opportunity to cooperate with them, and to make them give their all in cooperation. Treating others with care can move them and fully recognize and trust them. We must treat everyone with care, including customers, partners, employees, family, friends, etc. We need to think about what they think and even need but haven't thought of it yet, just like Haidilao's service is to move and recognize customers through care.
Also, be enthusiastic and help others as much as possible in all aspects.
And treat others with friendliness and equality, without being arrogant or submissive, without looking down on others or showing disrespect towards them.
Sincerely hope for others to be better and wish them well everywhere.

3) In cooperation, consider others more, focus on win-win situations, and even benefit others:

Win win is the key to long-lasting cooperation and an important way to gain recognition and approval from others. By thinking, analyzing, and taking action with a win-win mindset, one can definitely start a career and maintain good interpersonal relationships. And allowing people to benefit can attract more people to cooperate. Most people like more and unexpected gains, so they should be willing to give others extra favors and allocate more benefits than they should have. This can gain the favor of others and bring more cooperation and opportunities.In ancient times, Tian Qi replaced Jiang's Tian family by using favors such as big fights and small fights to win over the hearts of the people and make them more supportive. Li Ka shing's statement that "70% is reasonable, 80% is also acceptable, then I only get 6%" in terms of cooperation and profit distribution is very reasonable. Business cooperation and personal conduct should not be thought to have been done according to requirements, but should allow others to gain more benefits than normal.
Taking advantage of others more is a good thing, as the saying goes, 'losing is a blessing.' However, one must never take advantage of others, whether intentionally or unintentionally, otherwise it will cause resistance or even retaliation, resulting in subsequent big trouble and losses, which are not worth the loss.
(**Excerpt from other articles:** People who are too selfish will not consider others, and in fact, they will not leave room for their own lives. When disaster strikes, no one will think of pulling you.)

4) Understand and be tolerant of others:

Due to different viewpoints and interests, it is inevitable for people to have debates, contradictions, frictions, and even disputes and conflicts. When these occur, we should understand each other more and think from each other's perspectives in order to reach a consensus more easily. Most people are not bad, and some places are not entirely subjective issues even if they are wrong, but have certain objective reasons. We need to understand more and be tolerant of each other as much as possible. As long as it is not principled, malicious, or involved in crime, we should be lenient and forgive others. For those who sincerely repent and are not stubborn, we should also give each other more opportunities to reform.Even if further processing is needed to resolve the issue, efforts should be made to coordinate and resolve it through communication, persuasion, third-party mediation, and legal rulings, rather than resorting to verbal abuse, violence, or even physical violence.
Especially in family relationships, mutual tolerance and understanding should be emphasized.
Understanding and tolerating others more, treating others generously, is beneficial for uniting more forces to help achieve career success, while reducing the risk of making enemies and being retaliated against.
Forgiving someone's momentary mistake can also avoid intense confrontation and

even make people feel grateful for it.
Of course, tolerance is not unprincipled or indifferent to specific circumstances. We cannot tolerate or cover up for malicious behavior and crimes, but should be jealous of evil as if it were hatred (this aspect will be elaborated later).
We need to hone to the level of being able to swallow knives and eat swords, and be able to hold boats in our stomachs, in order to achieve the unity of all parties through the concept of 'tolerance is great when the sea embraces all rivers'.

8. Maintain the bottom line of caring for oneself and others, and avoid excessive selfishness and self-interest

Everyone has a natural tendency to seek benefits and avoid harm, and is naturally inclined to pursue the maximization of their own interests. However, we must take into account both our own interests and the interests of others and the collective, achieving both personal and public benefits, and avoiding harming others for personal gain or benefiting the public for personal gain.
Taking into account others and other living beings, as well as the collective and public environment, is not only a sense of public morality, but also the most basic bottom line of being a person.Judging a person's goodness or badness can also be judged by whether they can stick to taking care of themselves and others. Good people must first adhere to taking care of themselves and others, paying attention to and considering themselves while also considering the interests and feelings of others. If a person fails to take care of themselves and others, all other expressions of love are false and just for the sake of fame and reputation.
Caring for oneself and others is also a spirit of win-win. While pursuing our own interests and corporate profits, we must also strive to achieve win-win situations for our relatives, friends, colleagues, customers, suppliers, and partners. Only in this way can we gain more recognition and support, and achieve greater and longer lasting success, which is the principle of "adults can reach themselves".Many enterprises focus on the construction of ecological chains to achieve win-win and common development for all parties, which is also based on this.
Taking care of oneself and others is the most important principle for interpersonal relationships. Only a republic that seeks common ground while reserving differences and works together in sorrow can produce a win-win situation. Simple and brutal vicious competition ultimately leads to mutual loss.This includes win-win cooperation in both business and politics, such as authoritarian governments taking measures to maintain their reactionary rule by making the people ignorant, weak, humiliated, untouchable, and poor, resulting in social development stagnating and regressing. They themselves cannot live a good life, while enlightened governments allow everyone to live a good life and have more wealth because they create more and pay more taxes.
Selfishness and disregard for others, sacrificing one's own interests for the benefit of others to the death, is very bad and can lead to many social problems.It can be said that the crux of all evil and social problems stems from some people placing their own interests and feelings above the interests and even lives of others.For example, theft, fraud, and robbery are all done to gain money for oneself and harm others' money. Swearing and hitting people is done to vent one's anger and ignore the harm caused to others. Abduction, fraud, and buying of children are done by the kidnappers to obtain sales revenue, while the buyers do so for the sake of having children. Such actions can cause great pain to the families of the abducted children. Those who beat and use children as begging tools are only doing so for their own income, disregarding the lives

and livelihoods of others. Adding excessive additives or even banned additives to food is also for the benefit of better product sales, regardless of whether customers will eat and harm their bodies. Corruption and bribery are done for their own personal gain, disregarding the loss of collective interests. Tax evasion and subsidy fraud are also done for their own benefit, benefiting the public and benefiting the private,Some rulers, in order to rule over more territories or seize more wealth for their own selfish interests, launch wars regardless of the lives of the people, causing great suffering and social destruction. In today's world, unreasonable democratic systems such as one person, one vote often distort public opinion and turn it into "populism", crushing true knowledge and truth. If politicians do not adhere to principles and prioritize the interests of the general public and the country, they will only make unreasonable and harmful decisions for the sake of winning votes and pleasing voters, and even lead the country into a quagmire of political and economic crisis

If everyone can take care of themselves and others, their personal and public interests, then society will soon be peaceful: if everyone can take care of themselves and others, and consider the interests and feelings of others, they will not harm others, and will not do things that cause loss or harm to others for their own interests and reputation. Society will not have various problems such as theft, extortion, bullying, etc., and society will become harmonious, civilized, and peaceful.If everyone can take care of themselves and others in their cooperation with others, they will have a win-win concept in cooperation, consider each other everywhere and try their best to achieve win-win results, and will not harm each other. Cooperation will be very smooth.If everyone could take into account both their personal and public interests, as well as the collective interests of society, there would be no corruption, subsidy fraud, or fraudulent welfare practices that harm the public and benefit the private sector.If every official has the heart to consider the interests and feelings of the people, loves them like children, they will serve the people well, and will not formulate policies and regulations that are unfavorable to the people. They will also not treat the people roughly in social management and law enforcement.If every government leader had taken into account the happiness and safety of the people, they would not have enslaved them or launched wars at will

The biggest difference between civilized human society and the animal world is that humans take care of themselves and others, take care of others, try to ensure that everyone can survive, and ultimately form a mutually prosperous and sustainable human society.Living in human society, everyone also enjoys a better life brought by shared prosperity.However, animals generally only consider themselves and their children at most (as the saying goes, "tigers do not eat their children"). In addition, animals with social customs will take care of each other's members in the group, and most of the relationships between animals follow the law of the jungle, without considering the living and survival needs of other species or even the same kind of animals (that is, the maintenance of life). They often engage in life and death struggles, so the animal world has always been in a primitive and backward state.Because of this, people often curse those who have no conscience and will not consider harming others at will, and often use the phrase 'even animals are inferior'.

The depth of the concept of taking care of oneself and others varies among different countries and ethnic groups. Civilized countries and highly educated ethnic groups tend to place greater emphasis on the concept of taking care of oneself and others.However, in barbaric and backward places and populations, there is often a lack of win-win thinking. Some people, once they gain the upper hand, take all and leave no room for others to survive, and even harm or kill others feels insignificant.

The common problem in Chinese society has always been that too many people have too much selfishness and take it for granted ("people are not punished by heaven and earth for themselves" has become a widely spread catchphrase), and there are often people who prioritize their own interests over public welfare, even abandoning the moral bottom line and resorting to any means necessary for personal gain. Therefore, various phenomena that deviate from common sense always appear in society, and social problems are always increasing.The current difficulty and high cost of medical treatment, as well as the inability of the general public to receive medical treatment, are largely due to the artificially inflated procurement costs of medical equipment, materials, and drugs. Even some unnecessary or low-priced projects are often induced or imposed on patients, increasing their burden (such as many high-value consumables and self funded medical projects). Some personnel in the middle, for their own interests, force already difficult patients to undergo more unnecessary and expensive treatments, forcing them to bear higher medical costs.And the high housing prices are also a result of some government departments and developers jointly raising land and property prices, disregarding the survival pressure of the general public.There were also once rampant pyramid schemes, where some people resorted to brainwashing, deception, and even detention to force others to assist them in deceiving more people for personal gain.And some practitioners in industries such as pharmaceuticals and medical devices intentionally push management departments to raise industry barriers and exclude competitors in the name of better ensuring user safety, and then form monopolies, thereby raising product prices. These are also behaviors that only care about personal gain and ignore the cost of increasing the public, and harm the public. Their hearts are worthy of punishment.

The bad habits of Chinese people traveling abroad, such as not paying attention to public health and taking photos in prime locations of tourist attractions, are often criticized for only focusing on themselves and neglecting other tourists.

Many people in China are learning from the West about human rights, but they haven't learned the good ones and haven't cultivated a sense of social responsibility. Instead, many people have become more refined and self-centered, further losing their awareness of taking care of themselves and others. In the process of safeguarding their rights, they overly emphasize their own and the rights of small groups, without considering the rights of others and the collective.

The cycle of dynastic changes in China has always been due to the endless pursuit of wealth by some people, while others engage in violent movements due to their inability to survive. After seizing power, another group of people relentlessly seize wealth... Therefore, the urgent task of China's current political and economic reforms is to advise interest groups to prioritize people's livelihoods and give up some of their own vested interests, so as not to obstruct the progress of reforms, lest they end up burning all stones in the end (Luo Ning has written multiple articles on this topic, which you can refer to).

People who do not know how to take care of themselves and others will eventually suffer retribution. For example, businessmen who do not pay attention to taking care of themselves and others are rarely able to grow and succeed in the long run. There are also rulers who do not consider people's livelihoods, disregard the interests of the people, and treat people's lives and property as worthless and do whatever they want in ancient and modern times, both in China and abroad. They will eventually be overthrown or overthrown, and have a bad end.

Understanding the importance and necessity of taking care of oneself and others, how can we better and fully achieve this? The following can be used as a reference:

·Control personal desires, abandon selfish thoughts, and strive to benefit others and contribute to society.The interests of individuals, families, and small groups need to be considered, but it is enough to satisfy them appropriately. We should not pursue them endlessly, so as to avoid making actions that harm the interests of others and society. The greatest significance of every person's life is to contribute to society. After meeting their own and their family's basic needs, they should also pursue creating value for others and society.
·Eliminate all behaviors that benefit oneself by harming others or the collective, including not deceiving, taking advantage of others, forcing and threatening, and not encroaching on the interests of the corrupt collective;
·Always consider the interests and feelings of others, be good at empathy, empathize with others, empathize with others' situations, consider problems from others' perspectives, pay attention to multiple aspects and details when doing things, avoid revealing people's shortcomings and touching people's hearts when speaking, and thus avoid intentionally or unintentionally harming others in certain aspects;
·Be cautious in words and actions, always pay attention to whether your actions and words will affect others, such as speaking loudly or making loud noises when doing something, whether smoking will force people next to you to inhale second-hand smoke, whether your words will slander or harm others, whether placing items at the door will affect others passing by or occupy the space of neighbors
·Be good at analyzing and insight into the likes and dislikes of others, and do not impose on them things they do not need or like (do not impose on others what they do not want);
·Do not excessively occupy social resources and opportunities for making money.It's like when we eat with multiple people, we need to consider the portion size of each dish and the number of diners, ensuring that everyone has something to eat, rather than eating too much of what we like and causing others to miss out.The same applies to the occupation of social and economic resources and opportunities. One should not excessively occupy too much or even eat alone, but rather leave some resources and opportunities for others;
·Pay attention to win-win situations everywhere, only do win-win things without harming others. In various activities such as cooperation, transactions, shopping, consumption, etc., consider the difficulties of related parties and avoid making them difficult or causing excessive costs and losses. Try to give more benefits to related parties and minimize trouble for them. If related parties suffer losses due to objective reasons, find ways to help them bear some of the costs, We must not make it difficult for merchants by implementing policy tilts that favor consumers through shopping platforms, or even exploit loopholes to take advantage of merchants;
·Engaging in product and service supply activities, if adjustments, price increases, production shutdowns, etc. need to be made to products and services, full consideration should be given to the impact on customers and the public, and efforts should be made to minimize the impact on everyone;
·Management should be people-oriented, fully considering the development prospects, ability improvement, work convenience, transportation convenience, adequate rest, health protection, family care and other needs of each employee. All aspects of management should try to avoid any adverse effects on them;
·Politicians in governing the country, and governments at all levels in managing society, while pursuing personal political goals and interests, should love the people like children, put the people first, treat the people with leniency and benevolence, and be "like cooking small delicacies in governing a great country". All resolutions should be

carefully crafted to prevent a seemingly small decision or even a sentence from causing trouble or even unbearable disasters for many people.

9. Revere all things in heaven and earth, follow the way of heaven, and not go against the laws and trends

Everyone should maintain a sense of awe towards heaven, earth, gods, sentient beings, and all things. They should respect heaven, earth, and gods, understand that "when people are observing the sky, they are observing" and "when they lift their heads three feet, there are gods." They should respect every person, every creature, and every object, and not harm others or creatures without reason or even at will.

Everyone should also understand and abide by the laws of nature and society, and not make decisions or behaviors that violate natural laws and science. They should also follow the development trend of the world rather than go against it, listen to and learn from public opinion, and do their best in various things, but do not force themselves to believe that "planning is in the hands of man and achieving is in the hands of heaven".

Don't be superstitious about various spells, but stick to the right path. The Tao is more important and the foundation, and spells are only a small and temporary promotion.

Only by following the will of heaven and following the way of heaven can we achieve great development. In the world trend, those who follow will prosper while those who go against it will perish. We must not go against the will of heaven and earth, or reverse history. We must not confront the will of the people, or else we will only be despised by the people and ultimately perish.

Since ancient times, China has always placed great emphasis on following the Way of Heaven, even including the Jurchen people of Jianzhou who gained the world as an example of respecting heaven and receiving blessings. They highly respect the mandate, will, and phenomena of heaven, and their hearts have become infinitely strong because of their respect for heaven.

Chapter 5 The application of mental energy in managing national, corporate, and political affairs

Collective organizations include families, companies, units, associations, governments, international organizations, etc. As mentioned earlier, "human society is a collective life, and everyone cannot do without the collective. The collective is the foundation of everyone's survival, and it is difficult to achieve great development by relying solely on one person. We must rely on team collectives to achieve better development and safety." In order to warm up and fight as a team, we cannot do without the collective. Family and marriage are the organizations and ways in which family members join forces to warm up, and the country is a large collective organization for everyone to warm up together. Unless productivity is particularly developed in the future, everyone can have worry free and worry free access to clothing, food, housing, transportation, health, and other aspects without doing anything. It is possible that one does not need a family, a workplace, or a country.

Everyone and the collective are closely related, so the operation of a collective organization is closely related to everyone. How to build, manage, and operate this collective organization is very important. Good management and organization can fully unleash everyone's enthusiasm and creativity, and enable everyone to get along harmoniously, unite everyone's strength, and promote development together. Everyone benefits from good collective efficiency and rapid development. If management and organization are not good, not only will everyone's enthusiasm be affected and creativity be limited, but also the organization will be lax, disputes will continue, and mutually destructive, destroying development achievements. Poor collective efficiency, stagnant development, and even continuous disasters will make everyone suffer and suffer.

A family's prosperity is not only due to a good family tradition where everyone works hard, but also greatly influenced by internal coordination within the family. With good coordination, family relationships are harmonious and harmonious, and everything prospers. However, with poor coordination, there is often noise and chaos, which greatly affects both life and work, making it difficult for the family to thrive.

If a unit or enterprise is not well managed, and everyone is not motivated to lay down their burdens, or even engage in scheming and mutual sabotage, it is difficult to achieve good performance and development.You can see that for those companies that can grow and last for a long time, in addition to technological advantages, it is more because of good management. The more the team grows, the larger the business scale becomes. However, for companies that do not do well in management, they cannot attract or retain talent, and cannot achieve further development.

A country, especially if it is well governed and harmonious, will have its people living and working in peace, and its economy will prosper. However, if management is harsh and everyone is constrained and afraid to do things, the economy and society will stagnate. Even if people's hearts are scattered and internal conflicts and disputes continue, causing chaos and even violence, social unrest, it will cause great damage and even lead to the suffering of people.

Why do some enterprises and other units collectively, some countries develop very well, everyone is civilized and harmonious, with abundant income, while others develop very poorly, struggling and falling behind in poverty?How can management be done well?How can we manage a family, a business, a unit, and a country to thrive?

In fact, management is about managing and managing people's hearts, with the core being the coordination and leadership of people's hearts. By gaining widespread recognition and trust from everyone, gathering public opinion and following people's hearts to unite strength, good management results can naturally be achieved.

1. Inspire morale and motivate everyone to strive for excellence

Setting aspirations has a great inspiring effect on life, so the most crucial and important aspect of education is to make people aspire, cultivate, assist, and inspire them to establish lofty and strong life ideals. With life ideals and a fervent desire to work hard to achieve them, there will be internal drive, self-improvement, self-directed learning and progress, without too much urging or teaching.A person without ambition and self pursuit will lack internal drive, but it is difficult to achieve success by relying on external supervision to learn, and long-term education that requires supervision is also very tiring.

The best way to educate children is to inspire their hearts and minds, so that they have lofty ideals and lofty pursuits. With pursuit, there will be internal drive, and they will make progress without worrying about it.To pursue one's life ideals, stand out, and realize one's life values

Managing employees and the public also requires them to have clear goals and a strong sense of efficiency. As Drucker said, management is about inspiring everyone's goodwill and potential, and about doing a good job in inspiring and guiding everyone's goals (which is commonly known as "beating chicken blood"), so that everyone can work hard to pursue performance and ideals.

Confidence is more important than gold. Only with confidence can people be more optimistic, positive, and motivated.Therefore, the boss must let the employees see a bright future and be motivated by it, the government must let the people see hope and be full of anticipation for the future and therefore willing to invest and consume, and the generals must make the soldiers have high fighting spirit and establish a sense of victory, so as to bravely kill the enemy (the oath meeting before the war is to stimulate everyone's fighting spirit).

2. Properly distribute benefits and mobilize everyone's enthusiasm through benefit driven approaches

Benefits include monetary benefits, reputation benefits, short-term benefits, and long-term benefits.
As the saying goes, 'All the hustle and bustle in the world is for profit, and all the hustle and bustle in the world is for profit.' Profit is the most attractive attraction and pursuit for people, so obtaining profit is the driving force for everyone, and it can best mobilize everyone's enthusiasm for doing things.
Therefore, if we can drive interests well, it can basically drive everyone in the world.
Legalism attaches great importance to the drive of interests and the corresponding institutional construction. For example, Han Feizi summarized and emphasized the concept of "human nature is based on interests", and many of Shang Yang's analyses and social system designs are also based on the drive of interests.
And Liu Bang generously rewarded, Zeng Guofan gave credit and opportunities to his staff, and Li Ka shing's words about cooperating with others to do business with as little profit as possible were all generous gifts to make everyone feel that working with them was more profitable, and they were more willing to cooperate with them from the bottom of their hearts.
In daily life, the vast majority of personnel phenomena can also be explained by the drive of interests.For example, under the system of public ownership where everyone eats from the same pot, it is not profitable for everyone to do more work, so no one will work seriously and actively. Everyone's efficiency is extremely low, and the phenomenon of being lazy, late, and leaving early, and not cherishing property and extravagance is common. On the other hand, adopting the private ownership contract system, doing more and less, and taking responsibility for the results of doing well or not, naturally leads to high enthusiasm and initiative, a strong sense of efficiency, and a willingness to do things quickly, efficiently, and economically, and consciously cherish every penny of property.Whether customers make purchases mainly depends on whether the product can bring benefits to themselves. If there are no benefits or the benefits are not enough, they will not purchase and use it.The key to enabling a person to learn knowledge and skills is to show them that learning can bring benefits, so that they can sharpen their brains and learn well on their own without having to teach them too much. Otherwise, if learning has no benefits or although there are benefits, they do not understand and recognize them, they will not learn seriously. Even if it is difficult to teach them, it is difficult to teach them, and even if they are taught, they will quickly forget.
Therefore, in the economic system, it is necessary to adopt more systems such as private ownership and contracting that motivate everyone, and try to minimize the use of systems such as public ownership and eating from the same pot that discourage everyone.And in terms of management, it is necessary to have clear division of labor, define each person's respective scope of responsibility, try not to mix everyone up to jointly handle the same affairs, and link everyone's work benefits and work effectiveness, so that everyone can have clear responsibility pressure and clear interest drive.
In addition to achieving the principle of 'more work, more pay', we should also try to minimize the benefits of not working and reduce social welfare for lazy people. We should focus on providing basic social services and relief for those in need. Other benefits should not be too many, so that some people may feel that since they have gained without working, they may simply lie flat and rely solely on government welfare to make a living.Due to the influence of leftist policies, some foreign countries have implemented high welfare policies, resulting in many people not working or creating wealth. In order to meet high welfare, high taxes must be implemented, which has

dampened people's enthusiasm for investment and entrepreneurship. As a result, investment and entrepreneurship have decreased, and overall social output has also decreased. This has led to a shortage of goods and rising prices, causing the country to quickly decline.

3. Win together to achieve cohesion and unity, mutual recognition to promote integration and unity

A collective organization includes families, enterprises, units, associations, countries, international organizations, etc. Some are becoming larger in scale, while others are shrinking or even disbanding. Some have harmonious and cooperative relationships, while others are plagued by internal conflicts and intense infighting.What is the reason behind this?

① Winning together allows each member to achieve better development than if they existed alone, in order to unite and unite everyone

A family should make each member feel that living together is better and more cost-effective than living separately, so that the family can survive without having to split. Otherwise, if living together is not good or some people feel treated unfairly, they will eventually split up and live separately.

A company or unit should provide employees with a good platform and mechanism, so that the income and benefits obtained by employees here are better than those obtained by working alone or joining other companies or units, and employees will be willing to stay.

If a country or region wants its people to work and live better here than in other places, and if the society is more fair, free, inclusive, and open, people will be more willing to settle and develop here.Countries and cities with high population inflows are economically active and socially civilized places, while places with high population outflows are economically poor, socially underdeveloped, and have many unreasonable and uncivilized rules.

A country also needs to coordinate the development and distribution of interests among its subordinate regions, so that everyone can merge together to share resources, learn from each other's strengths and weaknesses, exchange needs, and warm up together. This will also lead to unity and solidarity. However, if some regions feel unfairly treated or feel that they have contributed more but gained less benefits by working together, they will also want to become independent.

The reason why many regions are seeking independence is because the people there feel that they are being treated unfairly, discriminated against, oppressed, or that local resources and economic achievements have been taken away with little return, making them feel that independence or splitting off and voting for another parliament would make their lives better.Some regions refuse to be unified because they are afraid that the economy will be dragged down by another party after unification, and they will be forced to accept political and economic management models that are more backward than they are now.The reason why many CIS countries left the Soviet Union is also the same, because the Soviet Union brought them more deprivation and disaster.

The reason why the western regions of the United States, Hawaii, New Mexico, and Mexico have joined or still hope to join the United States is because they believe that joining can bring better economic development and social progress, even if they have not been together in history and their ethnic composition is not entirely the same.

In order to avoid promoting independence in certain regions, it is recommended to consider the interests and opinions of a particular region when making decisions related to it, rather than just considering the overall interests of the country and simply

voting by the majority.And also coordinate the relationships between members to achieve harmonious and friendly coexistence, timely resolve existing conflicts, and avoid irreconcilable conflicts that may affect unity.

And for a place to be independent, it is not something that can be decided internally, because it involves the overall interests of the entire country and must be decided as a whole, which is also an internationally recognized rule.The practice of inciting a region within a country to hold a referendum to achieve independence is unreasonable, illegal, and not internationally recognized.

② **Integrating everyone through economic cooperation and cultural and institutional identity, rather than relying on racial identity and forced force to achieve unity:**

It is better for a unit or a country to achieve internal integration and unity rather than internal fragmentation and fragmentation. It can achieve greater resource sharing on a larger scale, gather together to accomplish greater things, and better resist external regrets.

How can we achieve integration and unity without fragmentation and separatism?

Firstly, there needs to be a significant amount of economic interaction and a high degree of interdependence. You have me and I have you, and we cannot do without each other. This will inevitably lead to deeper and deeper integration.

Secondly, we need to identify with each other, recognizing each other's ideas, culture, and system from the bottom of our hearts, so that both parties can feel at ease and willing to integrate with each other.After the integration and unity, it is also necessary to continue to promote the construction of a culture and system that is mutually recognized, in order to consolidate the integration and unity. Of course, this is to form a new culture and system through equal coexistence, seeking common ground while reserving differences, and common derivation. It cannot be achieved by destroying the culture and system of one party and allowing its people to eliminate their original cultural memories. Otherwise, it will lose the support and recognition of the people, and will lead to a new division.

With the deepening and increasing frequency of economic exchanges between different parts of the world, as well as the widespread dissemination and popularization of good cultures and systems, the systems, cultures, and values of people in different regions are becoming more and more similar, and the world is becoming increasingly integrated. Therefore, in the future, global integration and unity will definitely be achieved, and the world will become a global village.

Of course, racial similarities also play a certain role in regional integration and unity, as blood is thicker than water, and ethnic groups of the same kind and origin will have feelings of reluctance to part ways and are more likely to come together.However, its impact is still far less than that of economic cooperation and cultural and institutional identity. If economic exchanges are not close enough and cultures and systems are very different, it is difficult to achieve integration and unification into a country even if the ethnic groups are the same, just as Chinese Mainland and Singapore are not easy to merge and unify into a country in the current state.

Some people believe that integration and unity can also be achieved through military force. While this may have been possible in times when ancient civilizations were not yet fully developed, it is no longer appropriate in modern society and can have serious consequences.In fact, even in ancient times, it was not always the law of the jungle where the strong prey on the weak. Ancient people already knew that forcing change was not sweet, and that mergers and unification achieved through military attack would be temporarily resisted and could not last long. Relying on cultural identity and

economic and institutional advantages to attract more regions to join in the merger, which is what Confucius said, "If people from afar do not agree, cultivate their culture and morality", is the best, most convenient, and longest lasting method.Many times in China, especially during the Han dynasty, the assimilation and integration of surrounding areas were mainly achieved through the dissemination of civilization.

In response to the current issue of Taiwan reunification in our country, it is also suggested to pay more attention to promoting cross-strait cooperation and integration to create an economic and social community, promoting further convergence of cultural concepts, and negotiating a political system that is acceptable to both sides of the Taiwan Strait in order to achieve reunification, and to gain the recognition of the people on both sides of the Taiwan Strait and the international community. It is not advisable to use force or coercion to achieve reunification, otherwise it will lead to the suffering of people, serious economic and social damage, resistance from the Taiwanese people, and resistance and punishment from the international community.

Overall, by doing well in all aspects and winning the hearts of the people, we can naturally better unite, integrate and unify everyone. In other words, it is the hearts of the people that determine reunification and independence, rather than the use of force.

4. Winning people's hearts: gaining recognition from everyone to achieve smooth and stable management

1) The importance of gaining recognition from everyone

The key to management lies in gaining everyone's recognition, including management systems, plans, methods, and the manager themselves, all of which must be recognized by everyone and win people's hearts. This has many benefits:

① Getting recognition can make management smooth and effortless, and achieve twice the result with half the effort.The key to management lies in members' recognition of the organization and the organization's trust in its members. Once the organization gains recognition from everyone, everyone will be willing to conscientiously do a good job in all aspects, including areas without regulations or management requirements. They will work wholeheartedly and without regrets, which is much easier and more effective than using various regulations and assessments to manage.If a person is not recognized, even if they are tied to their job position, they will not work hard and will only slack off, do perfunctory work, and even if a person has a serious degree of disapproval and resentment, they will try to sabotage. This management is ineffective and there are still many things to be done.

② Obtaining recognition is essential for the stable existence and long-term stability of management.Although intimidation can create power structures and implement management, it cannot last long and will soon collapse in the resistance or escape of

everyone.The continued existence of the management structure of a collective organization mainly depends on the recognition and support of everyone. For example, the state power relies on the recognition and support of the general public to establish and survive, as the saying goes, "whoever wins the hearts of the people wins the world." Similarly, various collective organizations such as families, enterprises, and associations also require the recognition and support of the majority of members to establish and sustain.If everyone agrees, they will come together to support and maintain the management work of the organization. However, if they do not agree, they will resist, confront management, or disperse, resulting in ineffective management (no one pays attention to and executes it), chaos (mutual interference, sabotage), collapse (talent and people flee), and turmoil (armed struggle).

Therefore, gaining recognition and trust from everyone is the most important asset of a collective organization such as a family, enterprise, unit, or country. Only with recognition and trust between people can cooperation be possible, and only when a collective organization has the hearts and minds of the people and is recognized by everyone can it have cohesion and operate better. Otherwise, it will be unpopular, disliked, excluded, and resisted by everyone, and people's hearts will be scattered and disintegrated.

Management is the management and command of people's hearts, and the best way to command the hearts and minds of all members is to make everyone feel a high sense of identity.For example, for the government, the main goal is to give everyone a high sense of identification with the government itself and its various decisions, so that they will not neglect and are willing to cooperate in implementing various policies. This can achieve political harmony, harmonious relationships at all levels, and smooth and effective implementation of various policies without facing resistance from those who openly comply with policies and have countermeasures.It can be said that governing the country lies in governing the heart. If the hearts of the people are in harmony, the government will be smooth and harmonious. If the hearts of the people are not in harmony, people will not recognize the government, and the country will be scattered or even turbulent.

The government should achieve good governance and harmony among people, enterprises and units should have reasonable mechanisms, business should be carried out through extensive cooperation and win-win results, people should build good relationships, and families should be harmonious. In this way, everyone will have a high sense of identification and be invincible.If a family, enterprise, unit, or country is governed with a lot of resentment and loses the hearts of the people, it will soon lead to its downfall.King Wu of Zhou also conducted multiple reconnaissance and trials (including observing the troops in Mengjin), and only officially launched an attack on the Shang Dynasty after confirming that the Shang Dynasty was completely divided and that everyone (including the lords and the people) did not recognize King Zhou and were willing to gather to attack the Shang Dynasty, which also illustrates this truth.

2) Methods to gain recognition, approval, and acceptance from everyone:

Through the following aspects, management institutions, leaders, and the systems and policies they introduce can be recognized by everyone:

① Ensure the legitimacy and legitimacy of the birth and appointment of managers and management organizations, and gain acceptance from everyone.

Legitimacy and legitimacy are very important, and if not handled properly, it can easily lead to unstable factors, so it has always been widely valued.For example, it is best for a management organization to be established through a joint resolution of its members,

and for leaders to be elected and elected, as this is more easily accepted by everyone.Even those who have gained power through special means will strive to handle this aspect well, such as attempting to gain power through military coups or replacing the previous regime through violent revolutions. They will use the reasons of pleading for the people, clearing the emperor's side, or using the act of hanging the people to punish them, doing justice for heaven, and eliminating harm for the people. After seizing power, they generally do not dare to directly announce their succession, but first take over temporarily, and then accept the throne through controllable means such as abdication, election, etc., or if it is inconvenient for them to come forward, they will let more legitimate people (such as the blood relatives or highly respected people of the previous legal authorities) act as puppets in front and do their own behind the scenes manipulation.

The management structure and leaders of a unit are generally elected through several methods: the company is usually managed and decided by shareholders or individuals designated by shareholders, the family clan is usually led by respected and virtuous individuals as the head of the parent clan, and associations, countries, and other organizations are generally elected and elected to form management structures and leaders (the wider the number of participants in the election, the more likely it is to improve legitimacy and recognition),Alternatively, those who inherit the throne according to established rules recognized by everyone (such as in ancient times, candidates were generally limited based on the father's death and son's succession, brother's brother's brother's brother's brother, and so on), and the specific succession was often determined by the rule designated by the previous emperor. Similarly, in most dynasties in China, in order to avoid confusion caused by competition for the throne among princes, the rule of the eldest son's succession was adopted, even if sometimes the emperor did not like it and wanted other children to inherit it, it was difficult to do so).

Due to the fact that elections and recommendations are important sources of legitimacy and legitimacy, everyone will strive to win in the election, and some people may even try to manipulate the election.

Inheritance is also one of the important sources of legitimacy and legitimacy. Inheritance can be done through blood ties or theoretical inheritance. However, regardless of the method of inheritance, the person who becomes the ruler after inheritance will always strive to maintain the reputation of the previous ruler and even promote a cult of personality towards them, emphasizing that they are inheriting from the previous ruler in order to indirectly improve their legitimacy and recognition by everyone.Throughout history, many uprisings and rebels have always liked to claim that they are descendants of a certain emperor, in order to gain acceptance from everyone through inheritance.

② Made significant contributions to society, appreciated and recommended by everyone.

The legitimacy of management and rule also comes from the contribution of the collective to society. For example, Liu Bang led everyone to quell the chaos and save the people from hanging over, Zhu Yuanzhang organized a rebel army to eliminate the tyranny of the Mongol and Yuan dynasties, thus winning the hearts of the people and naturally gaining the throne as emperor. There is also a unit where those who make greater contributions are more likely to speak up and be elected as leaders.

If a person wants to obtain a great position, as long as they do good deeds and accumulate great merits, they will naturally receive what everyone expects,

While leading the team to conquer the world, it is also necessary to bring

improvements in social management, economic benefits, and other aspects to everyone in order to become a leader more smoothly. Otherwise, one will only become a hero and gain temporary glory.

③ Has strong work ability, organizational skills, and charismatic personality.

Leaders' personal prophetic ability, planning ability, organizational coordination ability, propaganda and mobilization ability, work ability, and positive and high-end personality can all make them better recognized by everyone.

Some people intentionally shape and exaggerate their abilities and image in order to gain recognition from others through this aspect, even resorting to personality cult. In order to maintain their personal image, they constantly deceive others. Everyone should also be cautious to prevent being deceived and damaged.

④ Having both virtue and ability, maintaining a good value orientation and work performance, and gaining recognition and support from everyone.

This is the most important point, if it is not done well, no matter how well it is done, it is useless or cannot last long.

If the work effect is poor, or the work direction is wrong, and the actions are not recognized by everyone, or even considered to be retrogressive, the leader will be perceived by everyone as occupying a position of power that is unreasonable or even illegal, and will be resisted and resisted by everyone.Leaders who do not receive support from everyone are considered failures, and they are also dangerous and prone to retaliation and liquidation.

If the work is effective and always considers the collective, the country, everyone, and the people, that is, has good moral character, it will be recognized and supported by everyone.Virtue has always been highly valued in China. In the third year of Duke Xuan of Lu's reign, when the Zhou emperor sent Wang Sunman to comfort King Zhuang of Chu, who was stationed in Zhou territory, King Zhuang of Chu asked him about the size and weight of the nine tripods. Wang Sunman replied, "In virtue, not in the tripod." This made King Zhuang of Chu, who thought he could gain control of central power through force, realize that virtue was more important.

⑤ Establish a system that represents everyone's interests and form a community of shared interests with everyone.

The established system must represent the interests of everyone, and the decision-making must be reasonable and rational, ensuring that its implementation will benefit the collective and the public in a win-win situation.

And we need to form a chain of interests with everyone in order to mobilize their recognition and efforts, and form a powerful force.For example, companies with partnership system, shareholding system, and publicly listed (public shareholding system) can better integrate the efforts of the public and achieve better development.

It is also very important to achieve the principle of 'more work, more rewards' and' clear rewards and punishments', in order to make everyone feel that it is more reasonable and represents their interests, rather than unfair and unreasonable distribution of benefits out of selfishness.

⑥ Let everyone benefit and benefit from it.

Develop the economy and other aspects well, so that everyone can enjoy the fruits of development and gain higher recognition.

As the national economy continues to grow, companies often receive dividends, and if the dividends are relatively high, it will be easier to manage.Because providing everyone with adequate clothing, food, and security in all aspects of life, as well as development that can lead to wealth, will be more recognized by everyone.If the economy is in a mess, and many people experience a sharp decline in income,

unemployment, bankruptcy, and are so poor that they can't even afford to eat, then the ruling party and leaders will definitely be hated by everyone.

⑦ Consider everyone's interests and feelings more, give more benefits, care more, and move everyone.

People's hearts rely on warmth rather than management. To influence everyone silently, we must put people first in all management, consider the interests and feelings of those being managed, care for everyone, take care of everyone in details, and make more concessions in the distribution of benefits and reputation. This will make it easier to warm people's hearts and gain everyone's recognition.

For example, during the Spring and Autumn period, the Tian family of Qi used small struggles to gain favor and win people's hearts. Empress Dowager Cixi was also very good at caring for and taking care of her subordinates, and often gave small favors and favors to them, which was also a way for her to gain more gratitude and support, and to better stand undefeated in power struggles.

Also, try to be lenient and not harsh in managing everyone, which can earn their gratitude and recognition.

⑧ Maintain neutrality and impartiality in work, achieve rationality, fairness, and openness, establish credibility, and make everyone recognize and trust.

The distribution of benefits should be reasonable, rewards and punishments should be clear, and the handling of things should be fair and impartial. If it involves multiple interests, it is necessary to fully consider and coordinate the interests of all parties, and not neglect or favor one over the other.

To have credibility, establish credibility, and make everyone feel recognized and reassured, one must follow the right path, uphold integrity, principles, and selflessness.

⑨ To comply with the will of the people, respond promptly to their voices, and promptly address and quell public grievances and anger.

We should broaden our horizons and listen to various opinions and feedback, so that various problems can be discovered in a timely manner, in order to make timely corrections and adjustments to ourselves and various policies.

We should always listen to everyone's voices and respond accordingly, especially when there are public grievances and anger that need to be resolved and calmed down in a timely manner. Accumulated grievances can lead to various problems, and only when everyone is satisfied can there be no grievances and work enthusiasm be high.

Actions should meet everyone's expectations, conform to people's hearts, conform to the will of heaven, and conform to the trend of world and historical development.

⑩ Using common goals and ideals to gain everyone's recognition, inspire everyone's will, and unite everyone's strength.

To achieve better development, it is necessary to establish common goals and gain everyone's recognition in order to form a consensus and work together.

So it is necessary to create goals, ideologies, and cultures that everyone recognizes and practice together, and thus gain a higher sense of identification from everyone.

To guide and educate the public to establish a good and similar value orientation, so that everyone can form a unified will as much as possible, and thus better unite everyone's strength.

Some activities and ceremonies can also be carried out by reference. For example, the swearing in ceremony and drumming in battle and Loong Boat competition can mobilize everyone's will and rally their strength.

⑪ Requesting everyone's support under the pretext of special circumstances, special periods, etc.

In situations where normal explanations cannot convince everyone, some leaders may demand that everyone obey without reason under special circumstances (such as special national conditions) or special periods (such as war or epidemic prevention), even resorting to creating turmoil, panic, establishing foreign enemies, and provoking wars to achieve this goal.
Although this method has some effectiveness, it cannot have a significant effect or last long, after all, the eyes of the masses are sharp and will not be deceived all the time.
⑫ Through the use of force, personal control, punishment, and intimidation, people are afraid to oppose and can only obey.
Rulers who have always been challenged do not look for problems within themselves, but instead double down on suppressing challengers and opponents.
But maintaining power and ruling through this method will only be short-term and cannot last long, because using power to deal with dissidents can only provoke more and greater anger, and everyone will find opportunities to resist and eventually be defeated by everyone.
A regime often becomes overly confident in its high-pressure policies, believing that it will inevitably defeat its opponents and continue to maintain its authoritarianism, thus refusing to give up its authoritarianism and save itself with democracy until death. As a result, they all tend to fail.
It must be understood that even water can carry a boat and capsize it. Once it offends public anger, even the most authoritarian person will lose power and have to step down, because power exists only when everyone recognizes or fears it. If people do not recognize it and do not fear it, that power will no longer exist.
Rather than tightly controlling the people through high-pressure politics, it is better to convince them and spontaneously support them, which is the long-term way to maintain rule.
Controlling the masses through force and educating the ignorant will ultimately be ineffective. The best way to gain public support is through good political achievements and behavior that always considers the needs of the people.
⑬ Getting everyone's acceptance through superstition
Since ancient times, people have often used the traditional concept of divine right of kings, combined with celestial phenomena, disasters, and even fabricated auspicious signs, prophecies, and nursery rhymes to gain public support and attack opponents.
(**Excerpt from other articles:** Contrary to Confucian expectations, the theory of ghosts and gods not only fails to balance the power of monarchs, but also allows monarchs and ambitious individuals to use divination to find a legitimate reason for their unreasonable actions. Therefore, the theory of divination and disaster is often influenced by power and can only be used as an excuse or assistance to promote some political changes that have already matured.)
⑭ Strengthening legitimacy through proclaiming emperor, occupying the capital, and obtaining the national seal.To declare oneself emperor and claim to be orthodox in order to attract the hearts of the people, and occupying the capital can better demonstrate one's legitimacy. Even if one cannot occupy the capital, sometimes a new capital will be established. Obtaining the imperial seal can also enhance one's legitimacy (some companies may also compete for the official seal to strengthen their dominant position).

5.Gathering the wisdom of the people: allowing and encouraging extensive participation in politics and deliberation, to gather collective wisdom, gather strength, and strengthen supervision

The management of a unit or a country is a public matter that concerns the vital interests of everyone. Therefore, everyone can and must participate more. Management institutions, including the government, should allow and encourage the public to participate extensively in politics, in order to better gather ideas and benefits in decision-making, gather more strength in work development, and use everyone's participation to form better supervision of management work.

1) The benefits of participating in politics for the society/collective as a whole and for all parties involved:

① <u>The benefits of participating in politics for the overall society/collective:</u>

a. Can accelerate the resolution of social/collective issues.There are some problems in society/collectives that often go unnoticed and not brought up by anyone. Management departments may not be aware of them, or they may know but lack the motivation or pressure to solve them quickly. If everyone participates in political discussions and raises these problems and puts pressure on them, they will be promptly discovered, given attention, and resolved quickly.

b. Can promote the continuous purification of social/collective atmosphere.Whether the atmosphere of a society/collective continues to purify or deteriorate actually depends on the cognition and actions of all the people. If everyone is indifferent to public affairs and public interests, does not participate in discussions and provide suggestions on public affairs, does not actively promote the correction of existing problems, and does not tolerate troublemakers, then the atmosphere of the society/collective will inevitably continue to deteriorate. If everyone can actively participate in politics and form a strong force to defend justice, anyone will be afraid and dare not act recklessly, and the atmosphere of the society/collective will inevitably become increasingly purified.

c. Can promote the continuous optimization and progress of the social/collective system, and prevent behaviors that cause the social/collective system to regress.By participating in politics and jointly managing society/collectives, a democratic system of shared decision-making can be formed and established, and the system can be continuously improved and optimized under the joint promotion of everyone.And everyone is focused on public management affairs, daring to fight against the illegal behavior of politicians. Those power strategists and ambitious individuals dare not do whatever they want, and cannot implement a centralized authoritarian system against everyone's will.Without everyone's attention and resistance to illegal behavior, dictatorship will form smoothly. A country where the majority of citizens do not care about politics is inevitably prone to dictatorship. It can be seen that in order to prevent the emergence of dictatorship, we must actively participate in politics and constantly resist any behavior that goes against the interests of the people.

d. Can better supervise power, prevent abuse of power, and promote efficient, transparent, and clean management.With a large number of people and great power, comprehensive monitoring and strong supervision of power can be formed from all aspects, which can enable power to operate in the sunshine. Various lazy governance, abuse of power, corruption and bribery behaviors will also be quickly discovered, exposed and reported by everyone.

e. It is conducive to allowing virtuous people to rise to power and preventing bad people from stealing power.Some leadership positions involve soliciting opinions from everyone when selecting candidates, and some also implement elections (in China, there are some places where village cadres are selected through village elections). If everyone actively participates in elections and recommends and elects virtuous people, they will become the most popular and voted candidates in the

election and rise to power. However, if everyone ignores and does not actively participate in elections (just like in China, village cadre elections are rarely actively participated by villagers), it is often those who have strong utilitarian desires, are good at scheming, or even domineering who seek power.

f. It can enable public management to draw on collective wisdom rather than relying solely on the wisdom of a few individuals or even one person.Everyone participates in politics and forms a collective wisdom and effort, which is much better than relying solely on individual opinions. It can come up with more ideas and thoughts to promote faster development in all aspects, and also consider problems from different perspectives and provide opinions, which is conducive to better avoiding mistakes.Some people may say that Zeng Guofan once said, 'When it comes to strategy, there should be few people involved.' However, his statement mainly refers to the idea of not involving too many people in decision-making rather than planning (it is correct for a small number of people to make the final decision after discussing some things together), and mainly refers to situations where decisive action is needed in war.
g. Make various decisions better consider all parties and reduce irrationality, inequality, and imbalance.Everyone should participate more in decision-making and related opinion solicitation, express their opinions more, and strive for their own reasonable and legitimate interests. This will better consider the interests and feelings of all parties in decision-making, and avoid favoring one group of people to create irrationality, inequality, and imbalance.
h. It can alleviate social conflicts and make society/collectives more harmonious and stable.Participating in politics can help everyone better express their demands, coordinate and resolve conflicts, avoid some people's grievances caused by their demands not being taken seriously, prevent conflicts from escalating due to lack of coordination and resolution, reduce extreme behaviors such as resistance and retaliation against society/collectives due to grievances and disappointment, and make society/collectives more harmonious and stable.In addition, participating in politics and deliberation can help everyone develop a rational mindset and the habit of resolving problems and conflicts through democratic means, becoming mature, calm, and rational, able to view problems comprehensively, and not easily incited and exploited to participate in creating chaos.In a democratic and civilized society, people generally only engage in rational and lawful protest activities, and do not engage in riots or violent revolutions, which is also the reason for this.
i. It can better stimulate social vitality.Allowing or even encouraging everyone to participate in politics can fully mobilize everyone's enthusiasm and creativity.When people feel that their opinions and suggestions can have a positive impact on social development, they will be more proactive in paying attention to social/collective issues, exerting and contributing more intelligence and wisdom, making society/collective more vibrant.

② **The benefits of allowing members of the public/collective to participate in political discussions for leaders:**

a. Through everyone's participation in politics, more useful information, opinions, and ideas can be collected, which can be used as a reference to formulate better, more reasonable, more practical, and less erroneous policies.
b. In the process of implementing various policies, feedback from everyone can be obtained to promptly identify problems and correct errors, avoiding the situation where the authorities become confused about abnormal situations and problems but are still unaware.

c. By involving the public, decision-making becomes more legitimate, easier to gain support from everyone, and there is less resistance to implementation.
d. With the help of everyone, we can better promote the development of some things and solve some problems.Especially for the implementation of some major issues and the resolution of some major problems, it is often difficult for leaders to rely solely on their own efforts. With the voice of the people, it will be easier to achieve them.
e. Let everyone strengthen communication and cooperation in participating in politics, enhance unity, and strengthen social/collective cohesion.
f. To enable everyone to have a better understanding and comprehension of government/management institutions in political participation and deliberation, generate trust and recognition, and enhance the legitimacy and credibility of government/management institutions.

③ **The benefits of participating in politics for every member of the public/collective:**

a. To ensure that no one dares to ignore or infringe upon one's legitimate rights and interests, and to obtain better protection and protection.
b. Make yourself a part of the conversation and the protagonist, living a more prestigious and dignified life.
c. Provide oneself with more opportunities for development and attract more attention from superiors and others.Actively participating in collective affairs will provide more opportunities for development, and also make superiors and others see that they are enthusiastic about collective affairs, have a sense of collective responsibility, and are more likely to be selected and elected to higher positions.
d. Promote personal growth.In the process of participating in politics and deliberation, one can exercise their thinking ability, judgment ability, communication ability, organizational ability, and coordination ability. Moreover, they can come into contact with different people and perspectives, broaden their horizons, increase their knowledge, and have a positive impact on personal ability improvement and social interaction.

2) The disadvantages of not actively participating in politics and deliberation:

If none of us actively participate in politics and deliberation, there will be many disadvantages, including but not limited to the following:

① Management decisions can be limited and prone to errors.Decision making relies solely on the limited abilities and ideas of a few people, or even on individual brainstorming, which is relatively limited and prone to errors.Society cannot brainstorm and can only rely on the limited and error prone intelligence of a very small number of people to maintain development. Social development will be slow, and those who make decisions above will not understand the real situation below. Social problems will become more and more serious, and ultimately the entire society will be seriously ill and difficult to return to. It can only be destroyed, scattered and reorganized.

② Management policies may not fully consider the interests and wishes of the people, leading to social inequality.

③ Various social/collective issues may remain unresolved and even worsen.Without everyone's joint promotion, various problems will be solved relatively slowly, and even become more serious as they drag on.If many problems and drawbacks accumulate and become irreconcilable, many contradictions can easily lead to collapse and trigger riots, causing destruction and suffering.

④ Bad systems such as authoritarianism and totalitarianism will gradually form

without resistance, and subsequently cause harm to the country and the people, while good systems such as democracy will be difficult to establish without everyone's support.

⑤ It will make it easy for bad people to rise to power and act recklessly.If everyone does not pay attention to, care about, and participate in public affairs, it will give some people who are good at manipulating and speculating an opportunity to easily steal power and use it for personal gain, excluding, oppressing, plundering, and attacking others, and recklessly making society/collectives worse and worse.From a large country to a small village, if the majority of people do not actively participate in collective management, in the end, only a few people will divide the collective interests and oppress others.

⑥ Social management can be relatively inefficient and prone to corruption.Without everyone's participation and supervision, all aspects of management are mostly carried out in secret, which can be inefficient and prone to corruption.

⑦ It is easy to have irregular power struggles and lead to social chaos and turmoil.Without everyone's participation, the distribution of benefits is only carried out among a small number of people, and it is not conducted openly and transparently, which can easily lead to irregular and even unscrupulous power struggles, resulting in social chaos and turmoil.

⑧ For every individual, ethnic group, or other group, not actively participating in politics will result in having no say or influence in social management and benefit distribution. This will make it easier for people to be treated as fish on the chopping board and violated at will, just like how Chinese people who go abroad often only focus on economic development without paying attention to political participation are always the target of being exploited.

3) The effectiveness of participating in politics and deliberation:

Many people often think that participating in politics and deliberation will not have any effect, and that participating in politics and deliberation is not that easy or simple.This is a viewpoint that relies more on intuition, and it is a judgment that has not been analyzed or experienced through thought and practice.

In fact, as the saying goes, 'you reap what you sow', anything you do will have a harvest and effect, it's just that the effect is big or small, bright or dark, direct or indirect, short-term or long-term.

And even if the effect is small, it is effective and equally significant.It is precisely because many small effects accumulate into large effects and achieve a qualitative change from quantitative change.The convergence of the effects of many people's actions can be significant, leading to significant changes in things. Each person pushes forward a little bit, moving forward a little bit, and over time, the goal will be achieved.

Sometimes it may seem unsuccessful on the surface, but in fact, it still has an impact on the thinking of the incumbent and causes them to change their policy direction and direction in the future, as well as inspiring others to continue to participate in promoting it in the future. Therefore, it is also effective.

Some people participate in politics and discussions, even if they fail to bring about reform and progress in the system, they often ensure that the system does not regress or that the regression stops, which is also an effect.

We must firmly believe that as long as there is action in participating in politics and deliberation, it will be effective and meaningful. We must also understand that no small steps can lead to a thousand miles, and perseverance can be engraved. As long as we

mobilize broad participation and let everyone contribute their little bit of strength, and persist in not giving up, we can accumulate time and effort. When the driving force accumulated by everyone is greater than the resistance to social development, it can cause a displacement in society. When the equivalent change accumulates to a relatively large extent, it will naturally cause a qualitative change, and we will definitely achieve great results, ultimately promoting social progress.
And we also need to understand that without action, there can never be any effect. Instead of giving up lying flat and not taking action, it's better to work hard and take action. Any effect that can be achieved is a gain, and it's always better than nothing.

4) The harmless and non dangerous nature of participating in politics and deliberation:

Participating in and discussing politics is harmless and non dangerous for both individuals and society/collectives, and there is no need for anyone to have concerns about participating in and discussing politics.

① **Harmless and non dangerous to individuals:**

a.It is the basic right of every individual to inquire about and participate in collective affairs management, and actively participate in national affairs and politics. It is not illegal and is legal and protected by law.Including participating in political rallies, reflecting opinions to government departments, and other behaviors are all allowed by law for citizens to express their own demands within the legal framework.

b.It will not offend people, make them dislike them, and therefore be retaliated against.Proposing ideas and suggestions is to help do better, and anyone is welcome and grateful for it. However, offering opinions and criticism is also a reflection of the existence of problems, hoping to improve practices and solve problems. The starting point is also good. Although people may sometimes hear criticism and feel unhappy, they will not feel disgusted or resentful in their hearts. Even if the content of the criticism is incorrect or extreme, as long as it is out of goodwill rather than hostility, everyone can understand it.Of course, it may also affect some people's illegal profiteering, and there may be some people who are stingy and get angry when they hear sharp and harsh words, so they need to retaliate. However, society is now more transparent in all aspects, and information flow is also fast. Everything must be done in accordance with the law and regulations. No one can or dare to punish others at will. As long as the feedback and criticism content is not deliberately fabricated or spread rumors, there is no need to worry about what will happen. Unlike in the previously closed and slow information flow society, meddling in other people's affairs may be punished.

In fact, most managers have good intentions. Many policies have good intentions, but problems often arise because they were formulated without consideration or consideration. They also hope and welcome more feedback from everyone in order to do better. They do not want everyone to remain silent about the bad aspects of policies or only curse behind their backs without bringing them up directly.

And the vast majority of people are easy to communicate with, as long as they offer suggestions and opinions in a friendly, peaceful, and rational manner, they can communicate happily without causing conflicts or disputes.

② **Harmless and non hazardous to society/collective:**

Some people may think that too many people participating in politics and deliberation will cause chaos, but this is a wrong viewpoint. Participating in politics and deliberation is definitely not for everyone to cause unreasonable trouble, nor is it for riots or revolutions, but for rational and peaceful political participation. Where can it cause

chaos?Even if irrational and impulsive behavior may occur during participation, we can easily use the rule of law to prevent and stop it.What causes chaos is people's strong dissatisfaction and intense behavior, while allowing everyone to participate in political discussions can express and respond to their demands, reduce their dissatisfaction, and actually benefit social stability.

5) Everyone's right to participate in politics and deliberation:

① We are the masters of the country and society, and have the right to participate in management.The country is jointly owned by every citizen, and society is composed of each and every one of us. The government is just an institution entrusted by the people to handle some daily public affairs for the country, and the government staff are only employees of the people. Therefore, each and every one of us is the master of the country, society, government, and government personnel. Of course, we have the right to participate in politics and exert our personal opinions to influence them.I also hope that everyone has a genuine sense of ownership over the right to travel (unlike the previous emphasis on fulfilling obligations and only being willing to bury their heads in dedication).Even in private enterprises, the decision-making power is in the hands of shareholders, but the operation and daily management involve everyone, and everyone still has the right to express their opinions and demands. However, it is more up to shareholders to decide how much can be adopted.

② Participating in politics, that is, participating in public management, is a fundamental right of every individual.Citizens have the right to vote and freedom of speech in accordance with the law, and participating in politics is an important way for citizens to exercise these rights.And this right is equal to everyone, and anyone has the right to exercise it, regardless of their culture, position, social status, or wealth.Some people, in order to monopolize power for themselves and not allow others to meddle, demand that others not discuss major politics or even state affairs, are depriving others of their right to participate in politics.

6) The obligation of everyone to participate in politics and deliberation:

Everyone should have a sense of social responsibility, participate in politics and contribute to social/collective affairs together, in order to promote social/collective development and progress, prevent the interests of society/collectives from being violated, and prevent the system from being destroyed and regressing.Society not only needs the power of positive energy from everyone to develop, but also needs to constantly prevent being destroyed by reactionary forces and regressing. Social development is like sailing against the current, if you don't advance, you will regress.Society/collective is constantly changing under the joint action of various forces, including positive and negative forces. It depends on which direction the force is greater, and it will move towards which direction more.This is similar to the synthesis theorem of forces in physics: multiple forces acting in different directions and sizes on an object combine to form a resultant force on the object. The motion state of the object is determined by this resultant force, and the direction of the resultant force is more inclined towards which force is greater.We all have an obligation to do our best to contribute to the development of society in a better direction.

When our own rights are violated, we should not only protect our own rights, but also help others, especially the weak, to protect their rights to the best of our ability. Through participating in political discussions, we can promote the system to identify and fill gaps to ensure that no further violations of everyone's rights occur.

7) The necessity and initiative of participating in politics and deliberation:

People always think that politics has little to do with themselves, and that living a good life and doing a good job are enough. This is very wrong. In fact, politics is the most related to everyone's life and has the greatest impact on everyone. Whether politics is good or not, and whether leaders are good or not, can greatly affect everyone. Just like the ancient saying goes, "It is better to be a peaceful dog than a chaotic citizen." It can be seen that the quality of social politics will determine the quality of everyone's life: if politics is good, even dogs can live a good life; if politics is bad, people cannot live a good life!Comparing countries with developed democracy, freedom, and authoritarianism, people's lives in these different countries are truly vastly different. The most obvious difference is that South Korea and North Korea, two countries with similar foundations and cultures, adopt different political systems, resulting in significant differences in people's lives!It can be said that politics is related to everyone's life and death!Because politics is so closely related to the vital interests of each and every one of us, and has such a great impact on us, we cannot avoid politics. We cannot think that politics has nothing to do with ourselves, and we cannot treat politics as someone else's business. Instead, we must face it squarely.As discussed earlier, participating in politics and deliberation is an important means to promote social progress, uphold fairness and justice, and help improve decision-making quality, promote democratic development, and maintain social stability. We must promote the formation of democratic and transparent politics in society through extensive and active participation in politics and deliberation, which is conducive to the survival and development of ourselves and the public.Under the extensive participation of citizens in politics, our quality of life has been increasingly improved, and society and economy have achieved better development.Especially now that we are facing government corruption and various social drawbacks, each and every one of us should try our best to change the situation.

We also know that a person must actively enter the world and participate in social affairs in order to make greater social contributions and establish greater merits, and participating in politics is the highest level of participation in social affairs.

I hope everyone can take action, actively, timely, and positively participate in politics and jointly promote social progress.

Here, we propose the following:

① Everyone should establish a strong sense of social responsibility and exert a sense of ownership, actively care about and participate in the construction and management of society/collectives, participate more in public welfare undertakings, take on more responsibilities for public affairs, and make contributions to the collective and society within their capabilities.

② Everyone should pay more attention to various social problems and meddle in pushing for solutions to these issues.Everyone should develop the habit of being diligent in observation, good at thinking, and daring to doubt. They should promptly discover various negative and unreasonable aspects of the collective (the unit where they work and live) and society, make records, think and propose improvement suggestions, and provide feedback to the management department, the public, and the media to promote the implementation of improvements. By solving various existing problems, they can promote the development of the unit and society in a better direction.

③ Everyone should maintain a clear mind, be able to distinguish right from wrong, and have a strong sense of justice. They should dare to fight against and stop bad behaviors and perpetrators that undermine collective interests and obstruct social

progress.Including the retrogressive behavior of a dictator that causes society to regress, as well as the behavior that harms society and the people, we will never accept it passively or only dare to complain privately, but must rise up and fight back to make it restrained.Everyone should become a positive energy in society and a beam of light that illuminates a place.

④ Everyone starts from themselves and strives to become a qualified social citizen.Having excellent cultural qualities, rule of law spirit, and democratic literacy, thus making society more civilized, and paying attention to safeguarding one's legitimate rights and interests from infringement, thus enabling society to be better in a normal, orderly, and balanced state.

8) Establishing confidence in participating in and discussing politics:

Although participating in politics and deliberation is bound to be effective, many people still lack sufficient confidence to carry it out. They always see things as difficult, see obstacles as great, and are always afraid of failure.In fact, from many aspects of analysis, we have many reasons to be confident in participating in politics:

Firstly, the resistance we face is not significant, and the forces hindering social/collective development are not as powerful and terrifying as we imagine.In fact, resistance is only caused by a few people, and their number and resources are far less than those of the general public. It is easy for us to organize and form a force greater than resistance. As long as we all unite and fight against them more, they will inevitably be invincible.

Secondly, we should not only see some examples of unsuccessful participation in politics and deliberation, but also examples of successful participation in politics and deliberation throughout history and at home and abroad, which have brought about tremendous social progress. There are many successful examples, and even more so than failures.

Once again, we must overcome psychological barriers and bravely take a step towards implementation.Some things are not difficult to do, it's just a matter of whether or not to do them.Some people always feel that it is difficult to change something or the current situation, and this mentality is very harmful to political participation.In fact, if you carefully analyze why some people can achieve success in political activities and other areas while others do not, it is simply because they dare to do it and do it while others do not.The same goes for political participation. Whether it can be effective or not depends on whether you have fought for it or done it. As long as you do it boldly, it will inevitably be effective.

Finally, even if you encounter temporary failures, don't be discouraged.Everything cannot be smooth sailing, and we must be tolerant of temporary failures.

In short, we must have full confidence in political participation, firmly believe that political participation will be successful and effective, never succumb to resistance and temporary failure, and patiently persevere until the end without giving up easily.

9) Some directions and methods of participating in politics and deliberation:

Some people think that participating in politics and deliberation is a very complex matter, and they don't know how to start. In fact, it is not complicated, and there are also many directions and ways. Here are some common ways:

① Actively participate in election activities, including voting and campaigning.For example, in the current promotion of grassroots elections, everyone must actively participate and not just passively participate in voting. Instead, they should actively participate in campaigning and voting, and actively assist outstanding candidates in

being elected.In addition, active participation is also required in the election of people's congress deputies. According to regulations, citizens can directly elect town and county-level people's congress deputies, or indirectly elect people's congress deputies at or above the county level.

② Actively participate in research and decision-making on public affairs, including participating in government organized activities such as public solicitation of suggestions, hearings, decision-making discussions and voting, public solicitation of opinions, organizing public opinion surveys, collecting activities and providing feedback to the government, as well as calling, writing letters, emails, leaving messages on websites or WeChat to provide suggestions and express opinions to the government.

③ Participate in and organize various social organizations and political parties in order to better fight for legitimate interests and achieve social goals through organization.

④ Organize or participate in government supervision activities, such as requiring relevant departments to disclose specific information and income and expenditure details of certain public affairs, in order to supervise the integrity of public procurement.

⑤ Report and expose the misconduct of government officials.Fight against bad behavior instead of turning a blind eye. If someone violates laws, regulations, or even the constitution, they can file complaints, report, expose, report to the police, and prosecute through complaint channels and judicial channels to promptly stop bad behavior and punish criminals.Call 110 to call the police, 12345 to complain, 12388 to search the local 12345 official account, the "State Council" applet, the "National Letters and Calls Bureau" applet, as well as the website of the Commission for Discipline Inspection www.12388.gov.cn, the website of the Organization Department www.12380.gov.cn, etc. You can also leave messages anonymously, and the websites and government affairs platforms of all levels and government departments will also have interactive columns to reflect.

⑥ Expressing one's views through various media and methods."Voicing" is also one of the ways to participate in politics. In public media, including newspapers and television, Internet platforms, we media, etc., suggestions, criticisms, appeals, and initiatives can also play a catalytic role. Especially when many people make a common voice, relevant departments will feel pressure and make adjustments.

⑦ Initiate, organize, or participate in activities that showcase public opinion.Including gatherings for sit in protests, marches and demonstrations, collective signature petitions, etc., organizing everyone to express their opinions in a timely and bold manner, so that the government can better see public opinion, adjust decisions in a timely manner, and consider everyone's interests and feelings more.

As long as there is an opportunity, all political activities must be participated in, including actively participating in voting when possible, boldly expressing one's own views when given the chance to speak, and not giving up all opportunities to influence politics.

If each of us is filled with a sense of social responsibility, actively participates in the construction of society, actively participates in politics and promotes the development of society in a positive direction, then our society will become better day by day.From the above, we can also see that participating in politics is not mysterious or difficult. Everyone can do it anytime and anywhere, without the need for a high level of education to participate, let alone holding important positions to carry it out.

10) Methods and strategies to improve the effectiveness of political participation and deliberation:

① We cannot wait, rely, or demand, but must take the initiative, actively carry out, and focus on action.Everyone's rights need to be actively fought for in order to obtain them, and social problems also need to be promoted in order to solve them. Unreasonable areas in society also require more attention and pressure from everyone to improve. Dictatorial and corrupt leaders also need to be under great pressure from everyone to step down.In physics, the laws of inertia and motion state that without the action of force, the motion state of an object will not change.Similarly, without everyone's effort to push forward, everything will not change, and the entire society cannot automatically progress or even regress.We should not think that we don't need to worry about everything, that problems will automatically solve over time, that things will automatically adjust and improve, or that anyone who hinders social development can suddenly improve.We cannot wait and hesitate, but focus on action. Action is the key to effectiveness, multiple actions are the key to effectiveness, and early action is the key to early effectiveness.

② We need to mobilize as many people as possible to carry out the project together.Only with a large number of people can there be a strong voice, power, influence, and achieve better, greater, and faster results. It is necessary to gather feedback, reflect problems, and express opinions in order to make the management department feel the seriousness of the problem and the power of opposition, and attach importance to it. Otherwise, just one or two people speaking out will be considered as individual opinions or isolated cases, and will not be taken seriously, and may even be considered as just a few unreasonable troublemakers.And if there is resistance, it is even more necessary for many people to push together in order to make the driving force greater than the resistance and achieve progress.Just like the theorem that states that when a force acting on an object is less than its static friction force, it cannot change the object's static state. However, if multiple forces act on the object in the same direction and add up to a force greater than its static friction force, the static friction force will be overcome and the object will begin to move. Once the object begins to move, the frictional force will change from a larger static friction force to a smaller sliding friction force during the process, allowing the object to continue moving with less force than before.Similarly, it is difficult for a few of us to drive the development of something because the driving force is less than the resistance. However, if we mobilize many people to unite and push together, we can form a driving force greater than the resistance, which can drive the development of things. And once things start to develop, they will continue to develop without too much pushing force in the future.So we should not be afraid of difficulties or the inability to promote the development of things, but rather unite more people and strength to promote the development of things together. As long as we gather enough strength and work together with one heart, we will eventually be able to achieve our goals.And many people acting together can be safer, because if a few people act together, their strength is weak and they are easily suppressed by reactionary forces. Those who participate are easily dealt with, and the worst thing is scattered and divided actions, which can easily be defeated by reactionary forces one by one. However, if there are too many people and their strength increases, it is difficult for reactionary forces to suppress them, and they often fear offending public anger and dare not suppress them.

③ It must be timely and normalized.Participating in politics and deliberation must be done in a timely manner in order to solve problems early, promote improvement, and make society better earlier. The earlier, the easier it can be to carry out. Otherwise, when social problems accumulate and reactionary forces cannot be eliminated, it will be too late and difficult to solve problems and promote social improvement.It is also

necessary to persist in participating in and discussing politics on a daily basis, doing it every day, every month, and every year, in order to accumulate and achieve sustained and effective results over time. We cannot just fish for three days and sunbathe for two days, nor can we wait until the situation is critical and urgent to do it.We cannot wait until society collapses to reform it, we cannot wait until we have completely lost our freedom and cannot move to fight for it, we cannot wait until we are exhausted from hunger and cold to resist.

④ Persist and never give up.Drips of water can pierce through rocks, perseverance is victory. The most feared thing in the world is the word "perseverance". The value of participating in politics lies in persevering and not giving up. Don't be discouraged when you fail, continue to climb up when you fall, don't be disheartened and give up on yourself, and don't give up halfway.Don't give up until you reach your goal. If you can't do it once, analyze and summarize improvement methods before continuing. If you persist, you will get closer and closer to success.For the source of the problem, it is also necessary to break through the sand pot and find out to the end in order to take more targeted actions. For example, if some problems are caused by the establishment of laws, policy formulation, or approval of matters, then these departments should be required to make adjustments.If one department cannot solve the problem, you can look for more departments.If they refuse to cooperate in resolving the issue, they can also report it to their superior department or supervisory departments such as the Discipline Inspection Commission and the Organization Department to put pressure on them.Participating in politics and deliberation, like anything else, is definitely difficult and cannot achieve results easily. It requires a long-term struggle process. Only by persisting in bold and active participation can we ultimately achieve our goals. Even if there is no obvious effect at the beginning, we can definitely achieve significant results in the long run.

⑤ We cannot tolerate and tolerate evil, we must eliminate evil and correct problems.Many people find unreasonable things, encounter unfair treatment, and have their rights violated. They always think that the problem is not too big and do not pursue it, or they do not care if it does not endanger themselves. They also think that if there is a loss, it is not a big deal. This is very bad. It should be noted that many evil and bad things develop from childhood to adulthood, and if they are not stopped in time, not only will they be affected and violated, but they will also affect and harm more people. It is easy to let go and casually calculate, which will only lead to appeasement.

⑥ Familiarize everyone with the channels and methods of participating in and discussing politics, and master more skills in participating in and discussing politics.Many people do not understand how to protect their own rights, and even do not know how to protect their own rights. They also lack the ability to write corresponding documents, express communication, and provide security protection. They can organize materials for everyone to familiarize themselves with and learn from, and provide training for everyone.

⑦ ·Make more use of new technologies and tools.For example, the Internet and social media provide people with a more convenient, effective and influential way to participate in political affairs. Many of the work of participating in political affairs can also improve efficiency and make it easier for people to participate through the Internet, software and other technologies. For example, voting can be carried out more conveniently and quickly through websites, applets and other online ways, which can prevent cheating. And as mentioned above, complaints, letters and visits can be made through websites, WeChat and other small programs. It is also convenient, fast and low participation costs..

11) Code of conduct for participating in politics and deliberation (areas that must be noted and misconceptions to avoid):

Participating in politics and deliberation should also abide by certain codes of conduct to avoid negative impacts and side effects:

① The act of participating in politics and deliberation must be autonomous, voluntary, and free, rather than being demanded, induced, manipulated, or forced, including not being done in response to the demands of the government or a certain leader, not being influenced or bribed by others.

② We must be rational, not fanatical, not blindly obedient, and not exploited.Cannot be incited into fanaticism, cannot blindly follow without independent thinking, must avoid being used as a tool for political struggle like the Red Guards did in the past, and must not develop into a mass movement that is exploited and manipulated.

③ It must be legal and orderly.Cannot violate laws and regulations, and must be carried out in accordance with legal procedures and norms.We cannot cause trouble without reason, we cannot bypass legal means and use disruptive methods, we cannot use the excuse of not holding the public accountable by law and then use collective troublemaking to violate the law and be unreasonable.

④ It must be for the purpose of promoting the public interest or the legitimate rights and interests of individuals, and cannot use political participation and discussion activities to blackmail the collective or others for personal gain. It cannot use the means of political participation and discussion to attack others for personal gain.

⑤ Cannot create chaos and destruction.Including not being able to, and not inciting others to do so.

⑥ We cannot create or amplify conflicts among the people and exacerbate divisions or undermine unity.To promote dialogue and consensus among all parties, rather than stirring up conflicts and fanning the flames for amplification.

⑦ Protect and respect everyone.Protect everyone's rights and privacy, respect everyone's opinions, and avoid causing harm to others.

⑧ Avoid spreading false information and causing negative effects through misinformation.We should pay more attention to the authenticity of information, conduct political participation and deliberation based on facts, and avoid spreading rumors to mislead the public and harm society and others.

⑨ We must maintain a gentle and friendly attitude, avoiding extreme or even violent methods.This includes expressing oneself in a gentle and polite manner, respecting others, and avoiding emotional or extreme expressions.And pay attention to the skills of criticism, using suggestions, dialogues, and reminders instead of using attacks, sarcasm, insults, or personal attacks. Some criticisms should be avoided from being made public first to give face, and if they are ineffective, they should be made public to give pressure before being made public, leaving room for leniency and forgiving others if necessary.There are still some issues that should not be exaggerated in handling, and they cannot be easily escalated.Then the most important principle is the principle of non violence. When there is a dispute, no matter how heated the argument is, we cannot resort to violence. If there are problems that cannot be solved through various means, we should not seek to solve them through violent means. When opposing certain organizations or individuals, we should not resort to violent confrontation, but instead use non violent resistance methods such as resistance, non cooperation, and non cooperation.

12) The government and others must establish a sound mechanism for political

participation and deliberation, encouraging rather than hindering and cracking down on everyone's participation and deliberation

For a collective, including the government, it is very necessary and necessary to mobilize extensive participation and discussion in politics to gather more strength and talents to better promote the continuous improvement and development of society/collective. Therefore, it is necessary to establish a good management participation mechanism to encourage rather than hinder or attack everyone's participation in politics:

① Open up as many channels as possible for everyone to participate in and discuss politics, and ensure that all channels are unobstructed, making it easier, cheaper, and more efficient for the public to participate in and discuss politics.The authority to propose proposals on various government affairs in China, including current affairs, is only reserved for National People's Congress and Political Consultative Conference representatives. It is also possible to consider opening up the authority to propose proposals to the general public, which should allow for the collection of more good proposals.

② Widely mobilize and encourage participation in politics, and reward those who put forward good suggestions and opinions.Some companies have established rationalization suggestion awards, and it is suggested that the government can also establish similar awards.

③ Enhance the public's awareness of participating in politics and deliberation.Including promoting civic awareness and the consciousness of being the master of one's own affairs, actively supporting the development of social organizations.

④ Allow and welcome criticism, encourage discussion and debate.We should not label everyone's discussions as groundless discussions on major issues, but rather allow and encourage them. If we feel that what we are discussing is not right, we can engage in debates with everyone. The truth becomes clearer with more debates, and we should not be afraid of debates.We also need to allow media freedom so that everyone has a channel to express their opinions. We cannot do media censorship and content filtering, including not restricting people from posting information online, and not deleting or blocking information posted by people.

⑤ Encourage everyone to use legitimate methods such as complaints and lawsuits to promote social progress.Provide everyone with more convenience and assistance in this regard.

⑥ Ensure the safety of those who participate in politics and deliberation.Take measures to ensure information confidentiality and security protection, so that everyone is not afraid to express their concerns.

⑦ Avoid obstructing or even discouraging everyone's participation in politics and deliberation.For example, closing feedback and complaint channels, intimidating and retaliating against complainants should not be completely eliminated.

13) The tradition, current situation, existing problems, and gap between Chinese people's participation in politics and the West:

① **<u>The tradition and examples of Chinese people participating in politics and deliberation:</u>**

The mainstream Chinese culture, Confucianism, advocates for entering the world and requires everyone, especially literati and intellectuals, to have a sense of social responsibility. They should make contributions, establish virtue, govern the country, and maintain peace. They should also have compassion for the world and serve the

people. Under the influence of Confucian culture, most people have a strong sense of social responsibility and are willing to go through fire and water to pursue a common goal for the benefit of the country and the people. Regardless of whether they are in court or in public, they will care about national affairs and world affairs. Officials at all levels and private scholars often write letters to national leaders, and local gentry at the grassroots level often report various issues to local governments. These are all good traditions of participating in politics and deliberation.

Although many people often submit to high-level rulers in the process of participating in politics, dare not touch the core interests of changing the ruling class, and are even limited to maintaining the interests of the ruling class, a powerful force has still been formed, promoting the continuous progress of social management and national governance, and many touching examples have emerged.

There are many examples of officials at all levels risking their lives to remonstrate with the emperor. In order to maintain morality, etiquette, and ancestral order, they dared to offend the emperor, even if they were severely punished by the emperor's staff, imprisonment, dismissal, and house raids. They even took pride in being punished by the emperor for adhering to morality and etiquette, thinking that this could leave a reputation for loyalty and righteousness. The most typical example is during the Jiajing period of the Ming Dynasty, when many ministers tried their best to prevent the emperor from violating the etiquette system and posthumously conferring the title of emperor on their biological father. Even if they were punished, they still insisted on their own opinions and kept going one after another (some people were punished and even provoked more people to stand up). In the end, a large number of courtiers gathered at the Zuoshun Gate to express their protest, ignoring angering the emperor and crying loudly. It can be said that it is a matter of accepting death, but it can also be considered very dignified.The most famous person who dared to persuade the emperor despite his humble position was Hai Rui from the Ming Dynasty. He disregarded his own reputation and directly wrote a very impolite letter to Emperor Jiajing, which woke him up.Zheng Xia, also from the Song Dynasty, had a humble status but forcibly entered the palace to submit a remonstrance letter and a refugee map to Emperor Shenzong of Song, demanding that Emperor Shenzong stop the implementation of Wang Anshi's reform measures that were divorced from reality and forced the people to live in hardship. He also used his head as a guarantee to ensure that if the reform was stopped, people's grievances could be quelled and heavy rain could solve the drought at that time. Perhaps his loyalty and righteousness were earth shattering, and after Emperor Shenzong announced the abolition of the new law, it did indeed rain heavily.

During the Northern Song Dynasty's Wang Anshi Reform, more than a thousand farmers from Dongming County collectively went to Beijing to report to the emperor and protested in front of Wang Anshi's residence, demanding the abolition of unreasonable new laws.Another well-known example is the official bus petition in the late Qing Dynasty, in which Kang Youwei and other provincial candidates jointly petitioned for reform and reform in Beijing.There is also a contemporary example, which is in 1962, when a girl named Liu Guiyang from Hunan petitioned to Zhongnanhai, holding up signs and crying to report that many people in her family and hometown had starved to death. This made the central leadership realize the seriousness of the situation, adjusted policies in a timely manner, and forced the then top leader Mao Zedong to be criticized and withdraw from the front line.As well as various petitions and petitions from the public, students, and media people, some of them are still relatively large. Although they have not achieved much success, they

have promoted the improvement of some social management. For example, under the call of many people of insight and the public anger caused by casualties, the detention system and reeducation through labor system have been abolished. There are also unreasonable and harsh measures to ban people during the COVID-19 epidemic, which were finally lifted after everyone's protests and breakthroughs. But it is too slow to awaken and protest, and too slow to promote the unsealing, which has caused great harm and loss to the country and the people.

② **The current situation of Chinese people lacking participation in politics and deliberation:**

Throughout history, authoritarian dictators have sought ways to exclude, suppress, and obstruct the participation of the people in politics and decision-making in order to monopolize their power.

After thousands of years of rulers exaggerating Confucianism's emphasis on reasonable and appropriate superiority and inferiority as a sacred and unquestionable principle, as well as tightening and centralizing power without allowing the existence of civil rights, excluding everyone from power, and severely cracking down on those who dare to speak and advise as delusions, everyone has been scared. Currently, few people dare to inquire about public management anymore, and everyone is silent, only knowing to protect themselves and obey absolutely. Even for various unreasonable management, they are only accustomed to accepting adversity, swallowing humiliation, getting through and going through, and even dare not or will not participate in normal feedback, communication, exchange, or put forward opinions and suggestions with the government.In addition, the successive governments followed Shang Yang's method and vigorously promoted policies of poverty, exhaustion, and ignorance, which made people exhausted and unable to pay attention to public affairs in order to support their families, as well as lacking the ability and habit of independent thinking. As a result, most people became indifferent and numb to public affairs.And some people who could have fought for the interests of the people are often easily bribed or coerced (for example, some speculate that Kang Youwei may have been bribed during the bus petition activity and sacrificed everyone's demands for personal fame). There are also many high-ranking officials who, due to being exposed to corruption and other faults, are too concerned about personal interests and safety, and become afraid to speak up for the people. Grassroots officials are instilled with the idea of obedience and obedience, and most people only follow orders from superiors and do not actively participate in politics and discussions.

China lacks extensive participation and deliberation of the people and officials at all levels, which can be said to be one of the important reasons for the serious political corruption, remnants of feudalism, and the serious legacy of the Cultural Revolution in China today. Social drawbacks are rampant, and it has been difficult to enter a modern democratic society. Therefore, mobilizing extensive participation and deliberation is not only necessary, but also extremely urgent.

③ **Some concepts of Chinese people that are not conducive to actively participating in politics and deliberation:**

Many Chinese people have very negative ideas, which leads to many people not being able or afraid to participate in politics.

a. Not able to distinguish right from wrong and lacking a strong sense of justice.Without the habit of independent thinking and the spirit of questioning, one often cannot distinguish right from wrong.And they lack a sense of justice, always numb and indifferent when faced with bad things, without firmly saying no, hating evil and eliminating it quickly.For some people's reckless behavior, they ignore and do not

stop it, allowing them to act recklessly and their power to continue to grow.

b. Fear power, be timid and afraid of things.Chinese people are cowardly in nature, and under the persecution and intimidation of powerful rulers in previous dynasties, they have become very afraid of powerful rulers. They regard rulers and officials at all levels as ghosts and gods, and are very afraid of them. They are always cautious about them, for fear that they will be punished by them even if they are unhappy. They dare not have any idea about their participation in social management, dare not point out even if they encounter obvious mistakes of the government, and remain silent. All is up to the superior officials and dignitaries the final say, and dare not oppose the bad ones. They will only keep their wits about themselves, swallow their pride, accept adversity, and at most privately talk and complain behind their backs I swear that I am too indifferent and insensitive to politics and even very afraid of turning pale when talking about tigers.

c. Lack of social responsibility and indifference to collective affairs.Many people do not understand that only by doing a good job in the collective can everyone's work and life be better, and they lack the concept of pursuing social value in life. Therefore, they are indifferent to collective affairs, lack a sense of social responsibility, and will not participate in activities to improve collective affairs and promote social progress.For collective and social affairs, no matter how chaotic they are, no matter how many people harm the public and benefit themselves, as long as they do not have a significant direct impact on themselves, they feel that it is irrelevant and ignore them.In everything we do, we often only consider our own interests and gains, and rarely consider the entire collective and society. In order to avoid our own losses, we can ignore the destruction and loss of collective and social interests.

d. There is no sense of ownership in social management.Chinese people have been used to being lambs and slaves for thousands of years, and generally lack civic consciousness. They do not consider themselves members and masters of society, and do not feel that they should be arbitrarily commanded, restricted, and manipulated by rulers and officials.Being labeled as a prison, one dare not cross the minefield; being told not to do anything, one obediently dares not do anything; no one will question or give feedback on unreasonable policies and regulations, but everyone obediently implements them. At most, they should do some self adjustment to avoid more losses. Everyone has been instilled with the intentionally distorted concept of "not seeking governance outside of their position", and feels that they should not interfere with social management affairs (in fact, each of us is the master of society and has the right to participate in social management, and "not seeking governance outside of our position")The original meaning of this sentence was to perform one's own duties and not to take over tasks that are not within one's scope of responsibility. However, it has been deliberately misinterpreted as not being able to overstep one's own responsibilities, that is, not being able to participate in social management without being an official. Rulers intentionally distort and instill this sentence in the general public in order to monopolize power and not interfere with others' affairs.

e. Not understanding that the social environment can be changed, and feeling that one cannot change the social environment.Society is originally the result of collective influence. If people feel that society is not good, they can change it to better adapt and meet their needs. Don't think that it is impossible to change the social environment and can only change oneself to adapt to it.For unreasonable social policies, don't just think about finding solutions, but also find ways to promote policy changes.Do not feel inferior, do not lack confidence in your ability to influence society,

do not think that you are just an ant and cannot influence society, and do not think that your efforts cannot change the overall situation.In fact, as mentioned earlier, the effectiveness of participating in politics and deliberation is that anyone can influence society with action and effort. As long as we persist in the struggle and mobilize more people to take action together, we can achieve significant results in participating in politics and deliberation.

f. Without the spirit and courage to resist.Due to thousands of years of high-pressure rule by authoritarian regimes, Chinese people have lost their spirit of resistance, their spines have been broken and they have no backbone at all. They are all weak bones and will not speak up even when oppressed. They have no blood at all, and none of them are men.No matter how much they are violated or oppressed, they will endure it silently and willingly. As long as they still have food to eat and can survive, they will barely survive and make do with their lives. Even if they are forced to starve to death, they rarely rise up to resist.When encountering powerful and domineering people, they lose their courage and only obediently surrender and kneel down to beg for mercy. Even if they are slaughtered at will, they will not fight to the death to resist. When many people are forced to have no way out, they do not choose to retaliate but instead choose to commit suicide. It is truly a pitiful weakness and incompetence.For bad people who commit evil deeds and dictators who act recklessly, basically no one dares to say no, no one dares to do some obstruction and interference. Even if there are opinions and dissatisfaction, they only dare to curse behind the scenes and dare not express anything, including subtle and safe expressions. They dare not even shout loudly or knock on objects to protest, and even dare not like or share content on social media that dare to express opposition. Everyone can only be a coward.As a result, they are always ravaged by the constantly emerging authoritarian villains, allowing these villains to tie ropes around everyone's necks and tighten them more and more, and facing invading strong enemies, they are also always arbitrarily slaughtered (the most typical examples are the large-scale city massacre during the Qing Dynasty's entry into the country and the arbitrary killing of Japanese invaders sweeping China, both of which have not received much resistance).Even intellectuals, as the elite class with good insight, consciousness, and ability, should have been the backbone of maintaining social morality. However, they rarely take the initiative to lead everyone in resisting evil, and often allow rulers to manipulate them. They even actively help rulers deceive, deceive, and oppress the people.As a result, some ambitious individuals always have the opportunity to easily establish dictatorial rule and wreak havoc on the world, which can last for a long time without much resistance.It can be said that it is precisely because Chinese people are so cowardly and lack the spirit and courage to resist that they have lived a life of pigs and dogs for thousands of years. We can only say that we mourn their misfortune and remain angry.

④ **The comparison and gap between Chinese and Westerners in terms of political participation and deliberation:**

I admire the spirit of Westerners who are enthusiastic about political participation and have the courage to participate. They have also won a beautiful life and a democratic and free environment through this.These are in stark contrast to the abnormal psychological numbness, fear, and misunderstanding of politics among the Chinese public.

Chinese people tend to think that they can only do what the government says, unlike Westerners who like to communicate and discuss with the government. Therefore, the West will continue to improve and optimize, while China is always deteriorating.

The performance of political participation by Westerners is similar to Mr. Zheng Zhenduo's description in his article "Communication in the Mountains": "When they arrive at a place, if they cannot stand something, they will try to reform it. Whenever they suffer any grievances, they will loudly accuse (regardless of whether these accusations are effective), and if there are obstacles or inconveniences to individuals or the public, they will write letters or personally go to cause trouble and question. Everyone is so attentive and concerned about the happiness and power of individuals and the public, and the parties will naturally make small improvements every day to meet everyone's needs... Naturally, they will pay attention to the safety and happiness of individuals and the public.It is precisely because of their active participation in politics and intervention in various affairs that things can always be better improved, personal and public rights are not violated, coupled with their concern for public welfare and their efforts (such as the "British and American aristocrats" who contributed money and effort to build public facilities "mentioned in" Mountain Communication "), it can be seen that" we only envy their power, these blessings, and these forces are all obtained and created by themselves "(Zheng Zhenduo," Mountain Communication ")

Westerners are like this. Most people like to meddle in other people's affairs and can't get enough sand in their eyes. If there is anything bad, they must make it better before giving up. Therefore, with the collective and persistent efforts of everyone, society is getting better and better.

And what about us?As described in Zheng Zhenduo's "Communication in the Mountains," "If we don't demand or create for ourselves, happiness and power will naturally not fall from the sky." Compared to Westerners, "Have we ever paid so much attention to and cared for our own and public happiness? Please think about it, we are truly worthy of it

The tradition of political participation and deliberation in Western society is still worth learning from. Many people actively offer advice and suggestions, criticize and complain when they see something bad, and as a result, society is gradually improving. We have always been too lazy, now we have to do it! Those who can do it are good people, those who can move forward together, those who do their best for the public are good people, and those who do not block others' work for personal reasons are good people! "(quoted from Zheng Zhenduo's article" Summer Meeting ")

6. Following public opinion: the necessity of democratic decision-making system

1) The benefits of democracy:

① The benefits of democracy for the entire country:

a. Can generate more optimized, comprehensive, and reasonable decisions.Through the joint participation, discussion, and voting of everyone, we can better brainstorm and gather the interests and demands of all parties, making decisions more optimized and perfect, avoiding mistakes and errors, and more in line with everyone's interests. It is much better than relying solely on individual decision-making.

b. Can prevent adverse decision-making outcomes.Democracy can prevent biased and extreme decisions, because under a democratic system, various forces will balance each other to ensure that decisions are not too biased towards either side, and extreme decisions cannot be made with everyone's consent.It can be said that although democracy may not necessarily produce the best decisions, it can avoid the worst decisions, and may not necessarily elect the best leaders, but it can avoid

electing bad leaders.Therefore, people are more willing to interact and cooperate with democratic countries because they know that democratic countries will not make abnormal extreme decisions, and there will be no danger in communication and cooperation.For authoritarian countries, people dare not engage in deep communication and cooperation, and are always on guard because they are afraid that their leaders will make extreme decisions one day.

c. Can make decision-making execution smoother.Decisions made jointly by everyone will face less resistance and be executed more smoothly.
d. Can reduce corruption and arbitrariness in power.Under a democratic system, power is relatively dispersed and mutually balanced and supervised, which can prevent some powers from becoming too powerful and leading to dictatorship and arbitrary actions.All aspects of social affairs are open to everyone and involve everyone, making them relatively transparent. There are many people watching from all aspects, and no one dares to act recklessly.
e. It can make the government more legitimate and recognized by the general public.The leaders elected by everyone and the government formed by them will have more legitimacy and be accepted and recognized by everyone.
f. It can better unite and unite everyone.Under a democratic system, everyone is the master of the country and enjoys the benefits brought about by its development. Therefore, they will unite and work together, thinking and striving towards one goal, without losing their hearts, morals, or morale.
g. It can better unleash everyone's creativity and achieve economic and cultural prosperity.Under a democratic system, everyone has equal opportunities for development and therefore has a high level of motivation. They will not feel disappointed or passive due to unfairness, exclusion, or deprivation of benefits, and will become more diligent and creative. Economic and cultural activities will also become more active and develop faster, and society will be full of vitality and achieve prosperity faster.The core viewpoint of Daron Acemoglu, Simon Johnson, and James Robinson, winners of the 2024 Nobel Prize in Economics, is that institutions play a decisive role in the prosperity of a country's economy. Only when social equity, inclusiveness, and property are protected can people be motivated and the economy continue to develop.You can also take a look at the whole world. Most democratic countries are economically developed and culturally prosperous, while authoritarian and uncivilized countries are mostly poor and backward.
h. It can better avoid internal conflicts in society.Under a democratic system, all aspects of work are orderly and regulated, and people do not have to constantly guard against various conspiracies and hidden arrows. They can put everything on the table and do not have to spend a lot of time trying to understand and test others' true thoughts. Interpersonal relationships are also much simpler and more direct, and people do not need to spend a lot of time coordinating relationships and balancing interests.
i. Better ensure social stability.Under a democratic system, any demands, opinions, or issues can be discussed on the table and resolved through discussion, negotiation, and voting, rather than through violent struggle. This will lead to greater social stability.
j. It can put competitive pressure on officials at all levels to work hard and do a good job.In democratic elections, those who are capable go up to those who are mediocre go down. Only those who do well and gain recognition from everyone can continue to be elected and remain in office. Those who do not do well can only step down. Therefore, everyone will strive to do a good job and strive for good work results,

unlike in authoritarian systems where the main focus is on pleasing superiors.(Because of this, those who oppose democracy are those who lack the ability and dare not face competition.)

② **Benefits to the public:**

a. Property is better protected and rights are better protected.
b. Living in a free and fair environment is more comfortable and happy.
c. Obtain more opportunities for education, employment, and development.All kinds of opportunities are no longer occupied by a few people but are open to the whole nation.
d. Don't worry about persecution, worry free.
e. Officials at all levels elected by democratic voting will always consider the interests and feelings of the people in order to win their votes, and dare not arbitrarily harm the people. This way, the interests of the general public can be better protected.

③ **Personal benefits for the incumbent:**

a. Obtain better governance legitimacy.Democracy is the greatest source of legitimacy in governance. When elected, power is granted based on the voting results, and legitimacy is impeccable and will not be questioned by everyone.
b. Obtain better security guarantees.Under a democratic system, all political activities are open and transparent, and everyone must accept the supervision of the law and the general public. Therefore, no one can and dare not act recklessly, and no one can and dare not use means other than the law to attack others. This ensures the safety of everyone engaged in political activities, including even if they abdicate and lose power, they will not be attacked by others at will and be unsafe.Unlike political activities under authoritarian systems, which are secret and hidden, various sinister, vicious, and life and death struggle methods emerge one after another. As a result, politicians face dangerous situations every day and must be cautious and careful. If they abdicate, they are easily retaliated against and purged by others.
c. Work is easier and less stressful.Power is decentralized, work is easier, and there are fewer responsibilities. You don't have to work under constant tension, but can relax and take vacations.

④ **Benefits for officials at all levels:**

Implementing democratic elections allows power to come from the votes of the people rather than being granted by superiors, and officials at all levels only need to do their job well and serve the people, without having to rely solely on the leader's face, look up to the leader's breath, and always follow their superiors just because they are controlled by the leader's lifeline. There is no need to say or do things that go against one's heart just to please the leader, and the entire ecology of the officialdom will also improve.

⑤ **Benefits for various political parties:**

Democracy is more conducive to the long-term development of political parties.Implementing democracy may cause a political party or current ruling group to lose power due to not meeting the needs of the masses, but it can also enable them to constantly renew themselves and develop in the long run under the pressure of competition;The use of centralized and exclusive authoritarianism to maintain one's ruling position will eventually fail, and once it fails, the entire political party and group will collapse and be difficult to turn over (the Soviet Communist Party is a good example), and cannot survive in the long run.Which one is better or worse, it can be inferred from this.

2) The disadvantages of undemocratic practices:

Refer to the content of the "Harm of Totalitarian Dictatorship" chapter in the later

section on governing the country.

3) Some comparisons between democracy and authoritarianism:

Perhaps we can determine which is better or worse between democracy and authoritarianism through a set of comparisons:

① Is dictatorship or democracy more conducive to the development of productive forces and society?

Dictatorship leads to mutual contradictions and scheming, resulting in the inability to integrate various resources and energy, and even the loss of a lot of energy due to mutual struggle and competition, which is not conducive to social cooperation and development;In a democratic system, everyone is equal and not subject to anyone, and there will be no distorted interpersonal relationships. Therefore, it is beneficial to integrate various political resources just like the stock system can integrate various economic resources. Moreover, people's energy is not consumed in internal consumption, but in work, which is more conducive to the development of society.

Under authoritarianism, rulers prohibit people from engaging in activities that are detrimental to themselves but may be beneficial to others in order to maintain their rule. Moreover, due to their absolute power to do so, many beneficial work for society cannot be carried out, and humanity cannot achieve full development;Democracy and freedom can enable people to engage in anything that does not harm everyone's interests. It is impossible for democracy to prohibit people from engaging in things that are beneficial to everyone, because its decision-makers are the masses.If authoritarianism can prohibit people from engaging in activities that are detrimental to everyone, democracy can also achieve this through collective decision-making and legitimate legal procedures, rather than relying on individual judgment and will like authoritarianism to prohibit.

Dictatorship leads to social inequality, which greatly undermines people's enthusiasm;Under democracy, with the joint decision-making of everyone, the system of interest distribution has become increasingly reasonable, greatly stimulating everyone's enthusiasm and unleashing all energy unprecedentedly.

Dictatorship makes it difficult for everyone to express themselves, resulting in great suppression and the inability to unleash their potential, which is not conducive to fully utilizing everyone's abilities and making good use of various resources;Democracy provides people with the opportunity to express themselves, feel at ease, and unleash their potential to the fullest extent possible.

Under authoritarianism, leaders have the power of life and death, causing people to only speak based on their faces and not pay attention to seeking truth from facts;Under democracy, people pursue higher efficiency, which requires them to seek truth from facts.

Dictatorship is not conducive to innovation, because under dictatorship, long-term absolute identification with the leader's views and reluctance to express any different opinions towards the leader will gradually lead to the loss of innovation ability;Under democracy, people are free to express any different opinions, resulting in the emergence of more ideas and theories, including innovative and useful ones.

Since the decision-making under autocracy is only the final say of one or several people, it is impossible to brainstorm and make the decision-making reach the best possible level.Under democracy, decisions are made jointly by everyone, so everyone's opinions and suggestions are considered, allowing for collective brainstorming.

Similarly, due to the lack of decision-makers, there will inevitably be fewer opinions to listen to. In addition, people are afraid to express opinions different from their leaders,

which often leads to insufficiently thorough decision-making, loopholes, or errors, ultimately resulting in mistakes and making the collective dangerous.Democracy has a multitude of diverse opinions that can serve as references, allowing for more comprehensive consideration and avoiding errors.

Dictatorship is not conducive to allowing the most talented people to do the most important things, because without elections under dictatorship, it is difficult for virtuous and capable people to enter the leadership to serve the people and do things better.Under democracy, leaders are elected by everyone, so only those who can best adapt to everyone's demands and have the most ability can be elected.

Throughout the world, places with particularly authoritarian and centralized power are often impoverished;And countries that have achieved democracy and freedom are all prosperous places.

Not only is dictatorship detrimental to the development of society, things, and productive forces, but it also causes enormous damage to various things and productive forces: rulers can squander, waste, kill, incite wars, and cause great destruction at will.Throughout history, how severe the suppression of productivity and civilization by authoritarianism has been!

From this, it can be seen that democracy has so many and incomparable advantages over dictatorship, and dictatorship is so detrimental and harmful to the development of society, everything, and productive forces.

② Is dictatorship or democracy better able to protect everyone's interests.

The tendency of decision-making is definitely determined by the interests of decision-makers, so authoritarian systems that rely on individual decision-making often only make policies that benefit those individuals who make the decision. Unless those few people are saints, they can always consider the interests of the public everywhere, which is rare;Democracy is jointly decided by everyone, so it can better represent everyone's will.

Dictatorship not only holds power in the hands of a few people, but also emphasizes the absolute obedience and authority of power. Under a dictatorship system, rulers can do whatever they want, and the interests of the masses cannot be guaranteed at all;With democracy and the rule of law, those who hold power dare not act recklessly, because the people can also constrain them through democratic systems, such as dismissal midway through their term.For example, the emergence and difficult governance of corruption are caused by authoritarianism, where they do whatever they want without any constraints, resulting in rampant corruption.

Dictatorship only has the existence of one power, and as a result, no force can compete with it. This increases the likelihood that rulers can do whatever they want, ultimately putting everyone's interests in danger;Democracy allows multiple powers to coexist, which can balance the forces of all parties and further prevent anyone from acting as they please, thus protecting the interests of everyone.

③ Is dictatorship or democracy more effective in maintaining political and social stability?

Some people may say that dictatorship can prevent frequent changes in political power.Firstly, even without frequent changes, it is based on sacrificing people's freedom, better choices, and sacrificing the development of society;Secondly, under dictatorship, regime changes are not necessarily infrequent. Apart from a few extremely centralized countries, many non democratic countries such as Latin America and Africa often experience coups and turmoil, and their regime changes are very frequent;Again, even those extremely centralized countries that have persisted for a long time without regime change, their stability is only temporary. They only temporarily

suppress contradictions, and eventually contradictions will erupt, and the eruption at that time will be intense and destructive. Therefore, they will inevitably experience turmoil and regime change sooner or later. For example, the outbreak of intense social unrest in Latin American countries is the reason for the accumulation and intensification of long-term contradictions. Tyranny, bad governance, and regimes that are unfavorable to the people cannot be sustained for a long time and will inevitably be abandoned, such as the arrival of the Soviet Union to Taiwan, which is a good example;On the contrary, only under a democratic system can everyone live better, and various conflicts are handled properly and timely instead of being concealed or oppressed and not manifested. There will not be too much fluctuation in public opinion, so the political power has a more stable foundation.Under the addition of democracy, the mutual checks and balances of various rights can prevent all parties from acting recklessly, thus avoiding turmoil. Moreover, in a democratic system, even if there is a change of regime, it is carried out through institutional, procedural, and relatively moderate means, without causing chaos or destruction.

In addition, due to the strong exclusivity and non inclusiveness of authoritarianism, it is difficult for people to get along in a friendly and harmonious manner;Democracy emphasizes fairness, republicanism, and non violence, so people can get along well and society is relatively stable.

④ Is dictatorship or democracy more conducive to everyone's development?

Under authoritarianism, people are unable to engage in their favorite and most suitable jobs, which hinders their ability to utilize their strengths and is not conducive to their development;Under democracy, as long as it does not violate the law or harm the interests of others, everything can be freely chosen, and all actions will not be stopped, so that each of us can engage in our favorite and most suitable work and achieve the greatest possible development.

Dictatorship leads to social inequality, which undermines everyone's initiative. This is not only detrimental to the overall development of society, but also to the personal development of each and every one of us;Under democracy, with the joint intervention and supervision of everyone, equality will be achieved, allowing everyone to gain more through their own greater efforts, become very proactive, and ultimately develop themselves relatively well.

Dictatorship makes each of us very depressed, losing interest in things and preventing us from realizing our potential;Democracy allows everyone to freely express their personal opinions, exert their influence on society, and ensure that everyone is not subject to any interference, so their mood is very relaxed and they can maximize their potential, which greatly benefits their personal development.

Due to the exclusivity and exclusivity of authoritarianism, there are very few opportunities for everyone to develop. As a result, in order to compete for limited opportunities, everyone must engage in fierce struggles with each other, ultimately resulting in the loss of a lot of energy and thoughts from all parties involved;Democracy, on the other hand, can provide everyone with the opportunity to achieve self realization and make achievements. Everyone does not have to spend much time, effort, and energy competing for development opportunities, but can focus their main energy on doing a good job, which is more conducive to everyone's development.

Dictatorship makes it difficult for everyone to unite, and each person can only rely on their own strength to struggle, making it difficult for them to develop well;Democracy enables people to better unite with others, cooperate, and enhance their strength, which is more conducive to personal development.

Dictatorship hinders and destroys the development of society, which is detrimental to

everyone;Democracy accelerates social development, resulting in benefits for everyone.
Dictatorship can also make people lose their rationality, because people's long-term aversion to the various behaviors of dictators will gradually become overly sensitive to various things, ultimately becoming irrational and extreme;Democracy will make everyone calm and rational.
⑤ Is dictatorship or democracy more capable of driving the world towards integration?
Autocracy expands through military force, although it can bring some regions together faster, this combination is mandatory and not from people's hearts. Often, it is only a superficial combination rather than a true integration, and it is also easy to re divide.In addition, authoritarianism is exclusive and does not tolerate dissent, making it impossible to achieve long-term integration of everyone.This means of promoting regional integration, which is achieved through military warfare, can also cause significant damage and harm to the world.
Promoting regional integration through democracy, consultation, communication, and cooperation is moderate, non violent, harmonious, republican, and non coercive, with a high degree of consensus and mutual recognition, in order to achieve deep, stable, and long-term integration without causing harm to either party.
⑥ Is dictatorship or democracy more conducive to a country's handling of international relations and world peace?
·Democratic countries are a force for world peace and are more conducive to it.Most people still hope for peace, while some people hope to gain illegal interests or maintain personal illegal rule through war. Therefore, the decisions made by democratic countries that are jointly decided by most people are generally not harmful to peace. Therefore, democratic countries are often forces conducive to world peace. Whether an autocratic country that is the final say by an individual is conducive to peace depends on the personal morality of its rulers. This is very dangerous, and the chances of endangering world peace are quite large.People don't have to worry about some democratic countries possessing nuclear weapons, because they are jointly decided by multiple people, and the probability of using nuclear weapons indiscriminately is very small. However, the international community is very wary of authoritarian countries possessing nuclear weapons, because they are afraid that the leaders of these countries will press the nuclear weapon launch button when their emotions fluctuate that day.
·Because the world is generally moving towards democracy, democracy is also beneficial for a country to better establish itself and handle international relations in a world that advocates democracy.
·The foreign policy of democratic countries is more predictable and easier to deal with.The decision-making of autocratic countries, including diplomatic decision-making, is the ruler's the final say, and is often subject to the influence of the ruler's personal interests and feelings;The major policies of democratic countries are widely representative of public opinion, discussed by everyone together, and generally do not have biased areas, making them more predictable. From their public opinion and common sense, their decisions can be roughly inferred, making it much easier to deal with.
⑦ Comparison between Dictatorship and Democracy in Cost Input and Payment:
The Democratic Party has increased the investment in activity funds, manpower, and time during the election and voting process, but this investment is decreasing as new technologies such as online campaigning and online voting are utilized.
Although authoritarianism has lower decision-making costs, does not require spending

activity funds or manpower on decision-making discussions and voting, and saves time, the resulting policies are prone to errors and omissions, power is not constrained and can easily become chaotic, and it can undermine people's work enthusiasm, bringing greater costs to society. It can even slow down social development and lead to depression and turmoil.

Under an authoritarian system, if the monarch is enlightened, that is, open and tolerant to listen to various opinions, it will lead to political clarity and social governance. However, if a incompetent monarch appears, it will cause the entire society to suffer.

⑧ Comparison between Dictatorship and Democracy in Efficiency Improvement, Error Probability Control, and Gains and Losses:

Democracy does not necessarily result in inefficient or untimely decision-making. It is easier for everyone to brainstorm and quickly come up with good decision-making solutions. As long as the decisions are good, they will also receive the support of the majority and be quickly voted on.

Autocratic decision-making takes less time and appears to be more efficient, but the probability of errors is very high. Once an error occurs, it often leads to complete failure and irreversible disasters, as authoritarianism requires unconditional obedience and does not allow feedback or corrective behavior. This results in errors being fully implemented, and mistakes will not be detected or stopped.The authoritarian system, especially the system designed by Shang Yang, is that the people are only oxen and horses, only wood, and do not need or allow feedback, blocking the possibility of adjustment.

For example, in some authoritarian countries, the decision-making and construction speed of many projects is very fast, but many projects with high risks and low input-output ratios that should not have been launched are often quickly pushed forward, causing huge losses that cannot be compensated for by the benefits brought by high efficiency.In democratic countries, building a road or bridge with relatively high investment sometimes requires more than ten or even decades of discussion before a decision can be made. This is not a bad thing, as disputes and controversies indicate that the input-output ratio is not high, and it is not an urgent need. Otherwise, if it is an urgent need and clearly advantageous, it is easy to be recognized by everyone and make a quick decision. Failure to start construction in a timely manner also avoids the waste of resources due to low utilization after blind construction.

Therefore, even if authoritarianism saves more time in decision-making, we cannot sacrifice the pursuit of more scientific, reasonable, and accurate decision-making in order to save time.

4) Refuting the harmful views of democracy:

Democracy is beneficial, while dictatorship is harmful but not beneficial. However, at this point, some people may argue that democracy is also harmful in some aspects, attempting to deny it and continue to maintain dictatorship.Here is a rebuttal to their viewpoint:

① Refuting the assertion that democracy can easily lead to disputes and unrest.Some people use the example of how the implementation of democratic systems in some countries has led to social and ethnic divisions, increased conflicts, and social unrest to illustrate that democracy is more prone to causing conflicts and unrest.This argument is confusing logic. The reason why these countries have implemented democracy and become more turbulent is mainly because the political order and legal system have not been established well, which has led to the competition brought by democracy not being regulated and everyone competing in disorder by any means necessary. There are also reasons why the quality of the

people is relatively low and not rational, which are not caused by democracy. Countries with a better legal foundation and better public quality have basically not led to increased turmoil when implementing democracy. Even if there are some disputes that arise because everyone is more willing to fight for their rights, they are controlled in an orderly and harmless manner.In addition, there are some authoritarian countries that use the banner of democracy, and their internal conflicts and turmoil cannot be attributed to democracy.

② The argument that democracy leads to government incompetence and inability to govern and control society is even more harmful.Some people say that in the 1970s and 1980s, elected governments and literati rulers in Latin America were generally very incompetent and inactive, unable to effectively govern society and suppress official corruption and social chaos. This shows that democracy often leads to weak and incompetent governments that cannot manage the country well.In fact, the weakness and incompetence of democratic governments in these countries were not caused by the democratic system, but rather by the strong reactionary forces (including some military forces) and the lack of legal system to constrain these forces, which led to many constraints on democratic governments. In addition, the general quality and democratic consciousness of the people in these countries were generally low, and their support for democratic governments was not strong enough. They were even easily influenced by interests and leftist ideas to oppose democratic governments, which made democratic governments weak and unable to effectively implement policies without the strong support of the people.Many warlords and black and evil forces also took advantage of the government's inability to control society well and caused chaos, resulting in a multitude of harms.

③ The argument that refuting democracy will lead to a country's weakness in foreign affairs.Some people say that democracy can lead to the disintegration of national organizations and weakness in external relations, so it is necessary to unify forces through centralization and authoritarianism in order to form a strong national power.In fact, democracy cannot cause "weakness and laxity". Democracy is organized, but the way it is organized is more open-minded, fair, and open, rather than dark, corrupt, and authoritarian like dictatorship. Democracy can better integrate various resources and forces to resist external enemies.Some people say that in Poland's history, the implementation of democracy and freedom has led to national weakness and repeated invasions and territorial divisions by neighboring countries. This is also incorrect. Poland's excessive anarchism has led to national disintegration, and the fact that every member of the aristocracy can veto decisions with one vote has made it difficult for the country to achieve anything. Democracy does not advocate anarchism, but advocates for a united and effective government through democracy, nor does it advocate for veto power, but for seeking common ground while reserving differences and reaching consensus.

5) Refuting the argument that authoritarianism is advantageous:

From the above analysis, we can clearly see that democracy is very beneficial and harmless to both society and individuals, while authoritarianism has significant harmful and destructive effects. However, some people still insist that authoritarianism has its advantages. Let us refute these claims below:

① Refuting the argument that authoritarianism is more efficient.Some people say that authoritarianism is more efficient, as it can make decisions immediately without spending as much time arguing as democracy.We evaluate the efficiency of a decision by considering both the duration of the decision and the efficiency of its implementation. In fact, democracy is more efficient than dictatorship. Although it requires more time to

discuss the decision, the decision can be implemented quickly and thoroughly due to the support of the majority.However, decisions made through authoritarian methods often face significant opposition, making it difficult to implement them quickly.

② Refuting the argument that authoritarian management has lower costs.Some people believe that authoritarianism can save costs by not having to spend a lot of money on elections, voting, and meetings. However, you need to see how much damage can be caused to society by the dereliction of duty, corruption, waste, and other issues that arise from authoritarianism. When combined, the cost of authoritarianism is much higher, and the people have to pay a greater price.We would rather spend some money on elections and meetings than suffer losses due to dereliction of duty, corruption, waste, etc. in order to save such a small amount of money.The cost of investing more in democracy can also enable more virtuous people to govern and make good decisions, thereby receiving more rewards. On the other hand, even if dictatorship does not involve dereliction of duty, corruption, waste, etc., it cannot allow the best people to govern and make the best decisions, thereby reducing management effectiveness and resulting in much smaller returns.

③ The argument that refuting authoritarianism is conducive to driving people to create more achievements.Some people may say that the high-pressure management of authoritarian systems makes people not slack off and able to produce more output. This may sound correct, but in fact, high-pressure management only brings pressure and fear to everyone to try to complete more work according to requirements, without giving them the enthusiasm and initiative to produce and create. There will be no breakthrough creation, and even when they feel dissatisfied due to oppression, they will try their best to grind and grind, but when they cause destruction, they will try their best to destroy.Democracy and freedom, on the other hand, will enable everyone to unleash their talents without being restricted or oppressed. The majority of work benefits will belong to oneself, and work will be filled with enthusiasm and positivity, resulting in more achievements.Everyone can see from ancient times to the present, both in China and abroad, that the creativity of the people under democratic systems is enormous. China during the era of benevolent governance in ancient times and Europe and America today are good examples.

④ Refuting the argument that authoritarianism is conducive to accelerating economic development.Some people advocate the dictatorship of some socialist countries, saying that it is conducive to the rapid completion of industrialization, such as some socialist countries in East Asia that achieved rapid industrialization in the early stages, but they do not know that it is based on sacrificing the good life of the masses and causing them to suffer, which is contrary to the true purpose of developing productive forces, "improving people's living standards". They also do not know that this method of developing productive forces is not advisable, contains a lot of false water, and is unsustainable.Although authoritarian measures such as planned economy have led to the development of the country's basic heavy industry, they have caused people to lose their freedom, their living standards to decline, and the economy other than heavy industry has not been fully developed. The people endure severe oppression and poverty.What's the use of industrial development if people's lives haven't improved?At this point, some people may say that industrial development can make the country's economy independent without being controlled by others, but they do not know whether it is more important to ensure and improve people's livelihoods or to make the country's economy independent!In fact, using a free economic policy can actually achieve industrialization better. For example, after the founding of the People's Republic of China, if China did not use centralized and regulatory methods, but instead

used political democracy, economic freedom, shareholding system, etc., it could still develop the economy and achieve industrialization, which is more conducive to improving people's lives, rather than developing industry at the expense of sacrificing the living standards of the people (especially the vast majority of farmers) as before, and the results were not good.Some people even say that the social and economic development during the Cultural Revolution was significant, and many numbers were listed, calling it a miracle. Therefore, we cannot deny the extreme authoritarianism of the Cultural Revolution. We need to know that: firstly, all the numbers were fabricated and fabricated, and the fact is that the national economic level and people's living standards were extremely poor during the Cultural Revolution; secondly, even if there was some development in heavy industry, it was obtained by sacrificing people's interests and compressing their consumption.

⑤ Refuting the argument that authoritarianism can accelerate social development.For example, Emperor Qin Shi Huang used high-pressure power to unify the national writing and measurement systems, which is a chaotic causal logic. The unity of writing and measurement systems is also supported and hoped for by the people, not driven by authoritarianism. If it is not what the people need, no matter how strong policies are, it cannot be promoted. If it is what the people need, it can be achieved without the use of power.

⑥ Refuting the argument that authoritarianism is beneficial to national development.Some people use the example of how centralization has enriched the country and strengthened the military throughout history to illustrate the benefits of authoritarianism. For example, the rapid rise of the Qin state after implementing centralization is also a logically confusing argument. Firstly, centralization does not necessarily mean authoritarianism. The Qin state further concentrates power in the central government, but the central decision-making system still adopts collective discussion and checks and balances among various powers. Secondly, the accelerated development of the Qin state is not mainly due to centralization, but rather through a series of institutional reforms and optimizations that activate various resources and enhance everyone's enthusiasm. Moreover, the later centralization of power in the Qin state led to the emperor or powerful officials acting independently, which also resulted in its state machinery quickly collapsing and collapsing.Throughout history, both domestically and internationally, those regimes that have been more successful due to the strengthening of centralization have centralized power in a central government that operates democratically, checks and balances each other, and makes collective decisions, rather than concentrating it in the hands of a few individuals. These "centralizations" strengthen coordination and management in all aspects rather than promoting authoritarianism, and concentrate scattered and chaotic local authoritarianism into relatively complete, orderly, and democratic centralization (such as the system of morning assembly and collective discussion, which has some democratic content).In order to reduce the chaotic situation of states fighting against each other, the United States changed the Confederacy to a federation, which strengthened centralization, but the centralized power was not decision-making power, but legal management power. It also changed the federal government to a more democratic government with separation of powers and mutual checks and balances.Furthermore, some people use Singapore as an example, believing that authoritarian politics are more conducive to national development. However, Singapore's authoritarianism mainly focuses on strong punishment for various illegal activities, rather than authoritarian decision-making and management. Decision making and management are appropriately limited to the elite class, who are only one

party dominant rather than one party dictatorship. They also have free elections, strict rule of law, and a good system for selecting and evaluating officials. Previous leaders have also been relatively open-minded and considerate of the people. This is the real reason why Singapore can develop, rather than authoritarianism that has led to Singapore's development.We also know that democracy, the rule of law, the quality and ethics of leaders, the quality of the people, and other aspects are all factors that contribute to the development of a place. We cannot simply say that the development of a place that also has authoritarianism is due to authoritarianism, while ignoring the development brought about by other factors. We can also think about this: if Singapore were to implement both the rule of law and democracy, would it be better?The answer is affirmative.In addition, although Singaporeans have a prosperous life, they have become very oppressed under authoritarian pressure, and many people have chosen to leave Singapore because they cannot have any voices opposing the government.

⑦ Refuting the argument that authoritarianism is beneficial for social stability.Dictatorship is better able to suppress various contradictions and opinions and bring peace to society, but it only forcefully suppresses them without resolving them properly. It only slows down and cannot avoid the eventual outbreak of social unrest.

⑧ Refuting the argument that authoritarianism is conducive to accelerating the development of civilization.Some people believe that in the case of underdeveloped productivity, implementing authoritarianism is beneficial for some people to be liberated from physical labor and engage in mental labor, thus promoting the development of civilization.However, throughout history, the ruling class did not engage in more mental labor and promote the development of civilization just because they reduced physical labor. Instead, they often indulged in luxury and stopped doing both physical and mental labor, even indulging in extravagance and neglecting their main duties.On the contrary, it is the vast laboring people who have created a large number of civilized achievements in production and life, and it is the laboring people, not the rulers, who have promoted civilization.However, authoritarianism actually hinders the development of civilization, as it often oppresses and harms the working people, greatly restricting and interfering with their creativity and innovation.

⑨ Refuting the argument that authoritarianism and corruption are beneficial to economic and social development.Some people believe that authoritarianism and corruption can enable some people to quickly accumulate wealth and better invest, thereby driving economic development.This is absurd because this kind of capital accumulation does not concentrate assets in the hands of those who are better able to use funds to promote economic development, but often in the hands of corrupt individuals who are not good at management. They often do not use the funds in their hands to contribute to the economy, but rather squander or hide them.And this unfair way of wealth distribution can cause dissatisfaction among people, greatly dampening the enthusiasm of the majority, and making it difficult for businessmen to make better money through collusion between government and business. On the other hand, those who work honestly are excluded, which damages the economy and even prompts people to learn from the behavior of corrupt elements and adopt speculative means to obtain wealth instead of honest labor, which is very detrimental to economic development.

⑩ Refuting the assertion that authoritarianism is conducive to creating technological miracles.Some people believe that it was the ancient autocracy that created many miracles in architecture and other aspects, and that it is impossible to mobilize resources to create such miracles under a democratic system (see Li Fang's "The Limits of Democracy"), in order to illustrate the benefits of autocracy.This is a reversal

of right and wrong, because these miracles cannot be organized and created under authoritarian systems. They can be created even more in democratic societies, as long as they are truly needed by society. In democratic societies, everyone's strength can also be mobilized to create them.Moreover, most of the miracles created under the authoritarian system are not really needed by society, but are simply used to excessively enjoy or maintain the rule of rulers. Building and creating those miracles is a waste, and it is not cost-effective for the entire society because these projects often require a lot of financial, material, and human resources, and even sacrifice millions of lives. The financial and material resources expended are used to improve the lives of the masses or to carry out practical, public oriented facilities and cultural construction, which is much better and more effective.

⑪ The argument that refuting authoritarianism is more conducive to dealing with urgent and dangerous situations.In emergency and dangerous situations, rapid decision-making is indeed necessary, and dictatorship often achieves faster decision-making than democracy. However, we need to distinguish clearly that in order to cope with emergency and dangerous situations, what we need is temporary dictatorship, not long-term dictatorship. This temporary dictatorship must be built on the foundation of democracy before, and it is necessary to first implement democracy in normal times, and use people elected through democracy to serve as leaders in emergency situations, so as to avoid the great harm caused by this temporary dictatorship.The prevention and control of the COVID-19 epidemic is the best example. At the beginning, authoritarian countries thought that they had institutional advantages in dealing with emergencies, but the scourge of authoritarianism was quickly and greatly reflected.

⑫ The argument that refuting authoritarian management is conducive to forming strong combat effectiveness and winning in war.Is dictatorship or democracy more effective in making people more combat ready?Some people may say that under authoritarian oppression, soldiers are forced to enhance their combat effectiveness and are better able to complete some brutal combat tasks. If it were in a democratic system, soldiers would be more lax and would not work so hard to complete cruel combat tasks.But it should be noted that the combat effectiveness generated through high pressure (often supplemented by certain lies and ignorant education) is often not sustainable, because soldiers are forced to fight and do not voluntarily and actively engage in combat from the heart. They will quickly lose morale and try to find ways to avoid carrying out combat tasks, and even rebel and switch sides at the first opportunity (including even setting up a squad to shoot deserters to force soldiers to fight desperately, soldiers will resist and kill the squad).If the military is organized using democratic, free, and human rights based methods, although it will make soldiers more free and comfortable, as long as the war is just and justice is used to call on everyone, most soldiers have a sense of justice and will fight without hesitation. Everyone will unite against the enemy, and they will also have strong combat effectiveness and long-lasting combat effectiveness.Moreover, a democratic system can unite people and integrate more and broader forces to resist foreign enemies.We need to empower soldiers with the goal of protecting everyone's interests and a sense of justice, rather than using high pressure to drive them to fight desperately in war.In wars throughout history, the probability of victory for the democratic, civilized, and benevolent side is still much higher than that of the authoritarian and barbaric side, which also indicates that democratic civilization is more likely to gain widespread support and form stronger fighting power, and win in wars.

6) Refuting the excuse that authoritarianism must be implemented:

The underdeveloped social productive forces, low cultural quality of the people, and

the country facing wars or disasters often become excuses for implementing authoritarian management, but in fact, the opposite is true. In these situations, democracy is even more needed.

① Refuting the argument that authoritarianism is needed to concentrate resources and better promote the development of productivity when productivity lags behind.Some people believe that when productivity lags behind, society must implement dictatorship in order to concentrate resources and better promote the development of productivity. Democracy can only be implemented after productivity reaches a certain level.In fact, the practice of forcibly concentrating resources to develop productivity cannot stimulate everyone's enthusiasm. Even if resources are concentrated, they will not have any effect, and they can easily be used in places where they are not really needed. Democracy is the most beneficial mechanism for the development of productivity at any time, because it can better mobilize everyone's enthusiasm and enable them to exert all their energy and resources better. It is also more conducive to uniting and integrating various forces, so that resources and forces can achieve voluntary and reasonable concentration and produce greater results.Democracy has always been necessary, there is always something better than nothing, and it is not determined by economic conditions. It does not mean that low productivity requires dictatorship, but that democracy is needed only when productivity develops.

② Refuting the argument that resource scarcity during special periods such as resistance, disaster relief, and epidemic prevention requires authoritarianism to better allocate resources and overcome difficulties.In special situations such as war, epidemics, disasters, and famines, there is often a severe shortage of resources. Some people believe that using authoritarianism would be better at this time. For example, Li Fang said in "The Limits of Democracy": "In a period of widespread food shortage, authoritarianism is undoubtedly more effective than democracy because it requires forced control and distribution, although it almost makes everyone unhappy." However, this completely ignores the fact that if the distributor does not distribute the scarce food and other resources according to the best and most sustainable plan to ensure the survival of the people, and even excessively occupies and squanders a large amount of food and other resources, it will make more people hungry without food?This phenomenon is common in authoritarian societies. In history, many famines and deaths were caused by centralized control of food that was not used for the urgent needs of the people. For example, in the late 1950s, while many people died of hunger in China, a large amount of food was also exported or used to aid foreign countries. The 1932-1933 Ukrainian famine was also a similar situation.People are selfish and self-centered. Allocating limited resources to selfish individuals will never achieve a distribution that benefits the collective and each individual.On the contrary, it is necessary to establish a democratic system in order to allocate public resources to where they are most needed through collective decision-making, avoiding being monopolized by a few individuals. For some privately owned resources, they can also be voluntarily borrowed through market exchange and persuasion for use in areas where the country urgently needs them, and can be mobilized for use, which is better than resorting to authoritarian coercion.

③ Refuting the assertion that the country must be managed through authoritarian systems such as one party dictatorship and indefinite individual leadership due to the unique national conditions.This argument is also to find excuses to maintain their authoritarian rule. Most of the characteristics of different countries' societies are similar, and the democratic and free system is universal. There is no particularly special

national situation that prevents the implementation of democracy.

7) Conclusion on the necessity, trend, and inevitability of democracy:

Democracy is beneficial but harmless to everyone, feasible and suitable for the vast majority of times, places, and national conditions. Practice has also proven that implementing true democracy at any time and in any place will only bring prosperity and development, without harm.Dictatorship is not beneficial but harmful, but it still poses a threat to human survival and development. Therefore, we must abandon dictatorship and implement democracy as soon as possible. Let us work together for the widespread implementation of democracy!

Democracy, freedom, the rule of law, civic consciousness, checks and balances of power, competition among political parties, open media and public opinion to achieve transparency and full supervision are all good medicines for social improvement and progress. They have been implemented in many countries, both in the West and the East. Except for a few countries that have temporarily encountered some problems due to improper operation and insufficient public quality, most of them have brought good results.

For democracy, it is not a matter of whether or not to implement it or when to implement it, but rather to implement it as soon as possible and immediately.

The process of historical development is a transition from authoritarianism to democracy, although there are many twists and turns and even back and forth twists and turns in the process, there is always only one inevitability, which is to ultimately move towards democracy.

The popularization of democracy is the unity of the world. Every country should accelerate political reform, follow the trend of world democracy, and embrace democracy as an advanced political civilization.

In the years before China, we may have been afraid of the side effects of poor implementation and manipulation of democracy and freedom, and intentionally distanced ourselves from democracy. We even emphasized not promoting democracy and freedom, and demanded that we not publicize it. We felt that we were constantly regressing on the path of democracy, which is very unacceptable. In fact, in recent decades, our education in China has been good. Currently, our national quality has improved, and people's hearts are more eager for democracy, freedom, and the rule of law than ever before. Now there are conditions to accelerate the gradual implementation of democracy and freedom. As long as we operate properly, our country can develop rapidly in these areas. It is suggested to start with cultivating civic awareness, participating in politics, and making everyone have a sense of ownership and social responsibility. Promote democracy, freedom, and the rule of lawThe spirit and methods of constitutionalism, combined with the openness of the media and extensive free discussion and debate, can further enhance people's understanding and literacy in these areas. Most people should be rational and restrained, and with these foundations, political reforms can be gradually carried out to avoid collapse.We are not currently promoting decentralization, checks and balances of power, but rather an increasing concentration of power. In fact, division of labor and delegation of power can mobilize more people to do better work, and leaders can be more relaxed and less responsible. By involving more people in discussions, decision-making, and brainstorming, mistakes can be better avoided. Otherwise, being too centralized can easily lead to neglecting one aspect of work and even making mistakes due to inadequate consideration in decision-making. Party leadership can also easily lead to power overriding everything, resulting in arbitrary and chaotic power.And we also abandon the term limit and switch to unlimited re-election, which goes against the

principles of democracy. The disadvantages outweigh the advantages, and we hope to restore the term limit system as soon as possible. In fact, even if we retire from the term limit system, we can still make contributions by participating in politics and discussion. There is no need to break the rules and attract negative evaluations or even resistance and confrontation.

8) Refuting the excuses and practices of avoiding and delaying democracy:

Although democracy is indeed better than dictatorship, this has been increasingly recognized by more and more people. Those who deny the benefits and necessity of democracy and promote the advantages of dictatorship are becoming more and more seen through and have no market. However, those who attempt to use dictatorship to maintain their illegal rule and interests will not easily give up dictatorship. They will inevitably use various excuses to maintain authoritarian rule and delay the realization of democracy. We must thoroughly struggle against these excuses and practices in order to achieve democracy as soon as possible. Their excuses and practices often include the following:

① Covering one's ears and stealing a bell to deceive the public.Always claiming to be practicing democracy and freedom, but in reality there has been no progress, and it has even become increasingly authoritarian, with tighter control over the people.The implementation of authoritarian systems claims to be promoting democracy, and it is a whole process, true democracy. Going against the path of reform claims to be deepening reform, and by disguising deception, people believe that they have been promoting democracy.

② Only implementing economic reforms without discussing political reforms.In fact, political reform is more important. Without political reform, economic reform is fundamentally difficult to carry out and cannot be guaranteed to continue. The failure of the "Hundred Day Reform" is an example.

③ Emphasizing that democratic reform cannot be too hasty, the implementation of democracy requires a process, a period of time, and a very long time, which delays the implementation of democracy.In fact, reform does not require that long time, but can be carried out gradually and quickly. We acknowledge that reform requires a long period of time, but this "long period of time" refers to a long time before the ultimate goal can be achieved, rather than waiting until a long time has passed before carrying out reform;Of course, we cannot be too hasty in our reform, but this does not mean that the implementation process should not be too hasty, rather than starting from the idea and doing slowly, rather than starting the reform slowly.

④ Delaying democratic reform on the grounds that the legal system is not yet mature and fearing that it may cause social chaos.The rule of law can only be continuously improved under the promotion of democracy. Democracy and the rule of law complement each other and complement each other. We cannot practice democracy without a good rule of law. In this way, not only can democracy not be formed, but the rule of law can never truly be formed. We can only promote both democracy and the rule of law at the same time, and ultimately achieve the effect of both being formed, without having to wait until one is completed before the other.

⑤ Delaying the implementation of democracy on the grounds that it is necessary to develop the economy first and wait until there is an economic foundation before carrying out political reforms.By emphasizing that politics must be built on an economic foundation, we instill in everyone the view that our current economic foundation is not yet suitable for implementing democracy, and that democracy is too advanced for us.This is just a deliberate fallacy that misleads everyone. In fact, as Mr. Xu Shuilian pointed out, the economy cannot determine the political form. The political form is

determined by people's identification and striving behavior. For example, ancient Greek democracy and American democracy were both built on a much backward economic foundation than we have now.

⑥ Refuting the argument that low public quality is not suitable for implementing democracy.Sun Yat sen believed that the people were not yet mature and that his own political party must first manage the country as a political nanny, implementing military and training policies first, and then implementing constitutionalism when conditions were ripe.This argument is only to maintain individual centralization and authoritarianism. In fact, the eyes of the people are sharp. As long as they are not deliberately misled and brainwashed, most people can distinguish right from wrong. Therefore, the implementation of democracy does not require the people to have such high cultural qualities.Currently, in rural areas where the quality of the people is very low, we are implementing nationwide elections for village leaders, while in cities where the quality of the people is relatively high, we are not implementing nationwide elections. This also shows that the argument that the quality of the people is not suitable for implementing democracy is contradictory.

We must expose these excuses for avoiding and delaying democracy and continuing to implement authoritarianism, and not be deceived and fooled by these excuses.We oppose all advocates of authoritarianism and recognize that those who argue that authoritarianism is necessary are only defending it, in order to maintain authoritarian rule and gain illegal benefits.

9) How to promote the establishment of a democratic system as soon as possible:

In order to promote the establishment of a democratic system as soon as possible, we can carry out some work from the following aspects.

① Clearly define the goals and plans of democracy.To achieve democracy, we must first have clear goals, not just vague and vague ideas. We need to list out what we need to achieve in each aspect, so that everyone has a goal to strive for and can achieve it one by one.

② Develop a schedule for the implementation of democracy.The establishment of a democratic system requires a gradual implementation process, and good steps and strategies are necessary to achieve low resistance, high efficiency, and good results. It is better to do what needs to be done first and then what needs to be done. It is also necessary to make good judgments and develop a scientific schedule based on the actual situation to achieve twice the result with half the effort.

③ Develop a democratic plan.And in order to ultimately achieve democracy, it is necessary to clarify in advance what kind of plan to adopt. There are some differences in the situation of different countries, and suitable democratic plans must be formulated according to local conditions and the times. Do not wait until the old system is abolished to consider how to set up a new system, as this will be too late and prone to errors and omissions.In addition, formulating a democratic plan in advance can also allow all parties to know in advance what their interests and status will be in the future, and be more willing to participate in the actions to promote the realization of democracy.

④ Establish an economic system that is conducive to the establishment of a democratic system.People who are economically independent and free are more conducive to establishing democracy. Otherwise, if they are economically controlled and can only survive by relying on others, they will not dare to have any ideas or opinions about anything.Therefore, establishing a market-oriented and privatized economic system will be more conducive to establishing democracy, while a public

ownership and planned economy economic system is very detrimental to the establishment of democracy.

⑤ Efforts should be made to improve the quality of life of the people and thus drive the pursuit of quality of life.People who have received higher education and have good qualities tend to pursue a better quality of life and are less willing to be controlled and enslaved, while those with lower cultural levels and lack of skills tend to lack confidence and are willing to be manipulated and manipulated.This is also the reason why many authoritarian rulers have deliberately tried to fool the people and prevent them from receiving too much education since ancient times, because they know that if the people have higher qualities, they will not be as obedient.Bureaucrats at all levels also need to have high quality, otherwise if a group of people with low education and low quality manage society, it is impossible to form and maintain a democratic system.We must focus on improving the quality education of the people. With the growth of a new generation of high-quality citizens, democracy will be established more naturally.

⑥ Efforts should be made to enhance the ideological consciousness of the people.The establishment and operation of a democratic system require the support of the general public, and therefore are more influenced by the ideological consciousness of the people.If most people can distinguish right from wrong, abandon evil and promote good, have civic awareness, and are enthusiastic about public affairs, the democratic system will be relatively easy to establish and operate stably.China urgently needs to rid its people of many bad perceptions and thinking habits, including the lack of the concept of equality between officials and the public, and the reluctance of many people to provide feedback and discuss public affairs with government officials. At the root, political strongmen are still highly respected, and only the highest ranking leaders are recognized, while other members of the decision-making team are treated as non-existent.Therefore, it is necessary to instill good awareness and concepts such as freedom, equality, democracy, the rule of law, and citizen political participation through schools, various media, and other channels. It is also necessary to improve people's judgment ability so that they will not be deceived by fake democracy. As more and more people move from ignorance to sobriety, authoritarianism becomes less and less marketable and has no foothold, making democracy easier to implement.

⑦ Mobilize and organize more people to support democracy and participate in democratic construction.Without widespread support and participation, the forces driving the implementation of democracy will be too weak to achieve victory, and democracy may not be well implemented and may even regress.To this end, we can promote the benefits of democracy and freedom to all social classes, so that everyone recognizes and aspires to democracy, and achieve a state of change in people's minds. Especially, we can promote the benefits to officials and strive for their support in implementing democratic political reforms.We also need to call on the people to take action, actively participate in politics and achieve support for the implementation of democracy.It is precisely because the vast majority of the Chinese people are not actively involved in politics and are not good at uniting and fighting against authoritarian forces that the democratic forces of the masses have not been gathered and formed into a strong force, so democracy has been delayed. In history, many democratic revolutionary movements have also failed or the elements of democratic pursuit have been compressed due to the minimal participation and indifferent observation of the masses (including the Xinhai Revolution, the New Democratic Revolution, etc.). Therefore, it is even more urgent to mobilize action to support democracy, form a huge force for pursuing democracy, force rulers to give up

authoritarian rule, and promote the implementation of democratic politics in society.

⑧ Make good use of various channels and means to promote democratic knowledge and provide skills training to the public.Many people are not familiar with democracy and need to do well in propaganda and training. Successful democratic enlightenment movements in some democratic countries are worth our reference.The content of propaganda and training can include knowledge of democratic content, methods, and common behaviors that violate democracy, as well as methods to combat these behaviors. The methods of propaganda and training can be achieved through various media (including social media) and online platforms, as well as mass SMS, email, online and offline lectures, poster pasting, and flyer distribution. The forms of propaganda and training can include knowledge popularization, story telling, song singing, practical practice, etc.In China, many people are not familiar with the democratic process of elections, and do not know how candidates and candidates are generated. They do not know that candidates can make public speeches to attract voters, and they have no concept of dismissing officials. All of these urgently need to be promoted and trained.

⑨ Make good use of new technologies to better promote the establishment of democratic systems.For example, conducting public opinion surveys and voting through online websites, mini programs, and apps can be more efficient, better protect privacy, and avoid cheating. Additionally, using social media posts and mass messaging and email can also facilitate faster communication of information.Some people have developed some voting mini programs that can be searched on WeChat and other platforms. They can set the scope of participation (such as limiting participation to only members within the group or publicly allowing everyone to participate), and can also set whether voting is anonymous or not. Everyone can use them to better investigate and express public opinion, including voting to support someone or something, as well as joint motions, joint petitions for recall, and other petitions.

⑩ Efforts should be made to raise funds for activities that promote democratic reform.Promoting the implementation of democracy requires a significant investment of manpower and material resources, thus requiring a considerable amount of funding. If sufficient funds can be raised, it will be conducive to accelerating the development of democratic reform activities.Including fundraising from the general public and overseas Chinese, applying for government funding, and seeking support from international organizations, all of these can be considered.

10) Measures to ensure the full and effective implementation of democracy:

In order to ensure the true implementation of democracy and maintain good luck in the long run, at least the following measures need to be taken:

① To achieve extensive and direct participation in democratic activities.We should try to involve people with vested interests as much as possible, and be open and transparent to let everyone know and participate. We cannot just vote privately or in small circles.Those who can directly participate should also try not to participate indirectly through representatives, especially those who cannot be controlled by a small number of people to represent the general public.

② Eliminate all false and manipulated democracy.Some so-called 'democratic systems' are not actually true democratic systems, but authoritarian systems that use the banner of democracy, including equal representation elections, sole candidate elections, and secret ballot elections, all of which are false or manipulated fake democracies.We must take measures to prevent vote manipulation and fraud. Such incidents are too common, and many authoritarian countries manipulate elections

(including manipulating votes to manipulate them, using non anonymous voting methods or even bayonet intimidation to manipulate voters to make them unwilling and afraid to vote as required). The best examples are Saddam Hussein and Gaddafi's frequent and highly qualified elections, as well as the elections of the two major Russian powers and some of their vassal countries, which have obvious traces of manipulation or intimidation of voters and elimination of candidates. Even many of Biden's mailed ballots may have been tampered with (the sudden surge in votes at the end of the vote count made him elected is very strange),The elections of some small countries are often controlled by the manipulation of their major powers, including the elections of some Eastern European countries, which are also frequently interfered by neighboring major powers.

③ When discussing and making decisions collectively, the decision-making circle should have as many members as possible, covering various fields, levels, and factions. The interests and destinies of each member are not controlled by others and can vote according to their own wishes.

④ To prevent candidates from being deprived of their eligibility to run for office by using excuses and tricks, or from being intimidated and afraid to run for office.Some dictators often use their administrative and judicial powers to arbitrarily deprive competitive candidates of their candidacy, and even force them to withdraw from elections through means such as sentencing and assassination.

⑤ Ensure the concealment of voting information to encourage everyone to express their true intentions.For example, a show of hands vote is a way of not hiding voting information. Anyone who raises their hand or not can be seen clearly, so voters often dare not express their true intentions truthfully.In some elections, those who vote in favor of a single candidate do not need to write anything on the ballot, but simply put the ballot into the ballot box. However, those who want to vote against that single candidate and switch to someone else need to go to the "vote writing area" and use a dedicated pen to write down the person they want to vote for. This also exposes voters who oppose a single candidate, and people often fear being purged later and dare not vote against them.

⑥ To ensure that voters and voters have corresponding interests rather than opposing each other.To have people who have interests corresponding to those of the voters (whose interests are influenced by their work results) vote, rather than letting people whose interests are not affected by the voters' work results or even their competitors vote, is like online shopping asking customers to evaluate the merchant, rather than letting the merchant's peers evaluate it.The performance of officials should mainly be evaluated by the people under their jurisdiction whose interests are affected by their work performance, rather than only being evaluated by higher-level leaders whose interests are not greatly affected by their work performance. Otherwise, officials will only please their superiors and not care about the interests and feelings of the people.In the past few years in China, some departments have carried out democratic evaluation and voting activities, which has led to many people trying to avoid losing too many people in their daily work, resulting in mistakes in voters.There is an example, which is Li Yuanchao's implementation of democratic reforms in Jiangsu, which received enthusiastic support from the public. However, he did not receive high scores in the party's voting evaluation because the party's voting evaluation was not for the people who benefited from his democratic reforms, but for his colleagues who had a competitive relationship with him.

⑦ There should be sufficient democratic activity processes in order to fully implement democracy.For example, it is necessary to allow candidates to fully showcase

themselves through speeches and other activities, as well as to engage in debates between candidates to help voters better distinguish their strengths and weaknesses.

⑧ Establish a sound political order and rule of law, ensure the safety of every participant in democratic politics, and prevent various people from creating chaos.Democracy advocates political competition, but political competition needs to be regulated by institutions, that is, political order, otherwise it will become chaos.Those countries that fail to implement democracy often turn into chaotic and dark political struggles and power struggles because they have opened up political competition but lack a system to regulate it.The rule of law is also important for democratic politics, as it can prevent everyone from attacking dissidents as they please, ensuring that everyone is not easily attacked by others and has a secure guarantee.In a society lacking the rule of law, political struggles are often very brutal, and politicians often have to fight to the death and eliminate all relevant personnel without stopping, because otherwise there will be hidden dangers of retaliation and revenge in the future.In some countries, the implementation of democracy is not thorough, comprehensive, or complete, and does not run through the entire process. There are still many authoritarian systems and forces remaining, and the remaining authoritarian forces often use imperfect legal loopholes to stir up trouble and lead to social unrest, which must also be prevented.For various social contradictions that were previously suppressed by authoritarianism for a long time and did not erupt, they will also erupt after the implementation of democracy. However, as long as there is good legal protection and proper regulation in expressing demands and promoting implementation, it will not lead to turmoil.Democracy without the rule of law is essentially fake democracy, such as the so-called "mass dictatorship" and "great democracy" during the Cultural Revolution, which was a farce of arbitrary fighting and trampling on human rights.

⑨ Punish acts that undermine democracy.Leaders who undermine democracy can be impeached, dismissed, publicly condemned, attacked, and punished by the court. We cannot allow some leaders to recklessly undermine democracy while others have no way to deal with them.For example, Yeltsin's use of force to attack parliament and undermine democracy went unpunished, leading Russia back towards authoritarian rule.

⑩ Properly handle the old forces that have already gained benefits to reduce resistance to democratic political reform.The implementation of democracy will break the original distribution of interests, causing the beneficiaries to lose some benefits. They will inevitably oppose democratic political reform, causing huge resistance, delaying the implementation of democracy, and even making the implementation of democracy fail.The failure of many democratic political reforms in ancient and modern times, both domestically and internationally, is often due to the country (region) having a strong tradition of authoritarianism and old forces that have not been properly handled, resulting in significant resistance.Therefore, it is necessary to find ways to handle them properly, including not killing them all at once, giving them a way out and a new way out. If necessary, we can compromise with them appropriately and exchange benefits with them.

11) How to view the failure of democracy in some regions:

Since democracy is so beneficial and harmless, why has it only been successfully implemented in some places and "failed" in some places?Even often criticized by some as the cause of social unrest in many places?Does it mean that democracy is not universal and even not suitable or feasible in many places?

There are many reasons why the implementation of democracy in some countries has

failed. One is that the emerging democratic forces are often not mature enough, making some mistakes in the process of implementing democracy and failing to handle various relationships well, ultimately failing to gain widespread support from the people;One is that in the process of reform, people's expectations often rise rapidly, but reform cannot satisfy the masses for a while, which makes them feel dissatisfied and oppose democratic regimes;Another issue is that the old reactionary forces always refuse to withdraw from the stage of power. They constantly undermine the achievements brought by democracy, persecute democrats, and as a result, the new democratic forces are easily defeated under the criticism of the masses and the oppression of the old forces.

We should not only see some failures in democratic practices, but also recognize that these failures and the chaos caused by them are generally only temporary. Democracy will eventually succeed as long as everyone persists.Firstly, it will not be long before a certain balance is reached between the accelerated development of society under the promotion of everyone, and the decrease in public expectations due to everyone becoming more calm. The contradiction between the masses and the democratic regime will be resolved;Secondly, democratic regimes will become more mature, experienced, and capable under the joint pressure of everyone, thus making the government better;Again, with everyone's joint efforts, the old forces, this unpopular force, will inevitably be eliminated sooner or later, and the democratic forces can completely replace them and fully play their role.

So, we cannot deny democracy and lose confidence in it just because of its temporary failure and the temporary impact and negative effects it brings. We need to strengthen our confidence, improve our democratic awareness and habits, enhance our political discernment, and fight against old forces. We believe that democracy will eventually succeed anywhere in the world - of course, this cannot be achieved without everyone's joint support and struggle.

(Excerpt: When the wisdom of a country's people is opened up, most of the time, mainstream public opinion represents the correct direction (but it is still important to remember that in some cases, mainstream public opinion may be wrong).In such a situation, the broad masses of the people have truly participated in the creation of history.That is to say, only when the wisdom of the people is activated can mainstream consciousness and public opinion have substantive significance.After a series of so-called color revolutions in Central Asia and Eastern Europe from the late 20th century to around 2015, these countries conducted national elections and referendums.Some countries are relatively mature, such as Poland, Czech Republic, Slovakia, Hungary, Lithuania, etc., and national elections help them move towards a healthy society.Some countries, on the contrary, still elect new problem leaders through national elections, such as Russia, Egypt, and other countries.Afghanistan, Iraq, Libya, Serbia and other countries that have undergone foreign military intervention have also held national elections, but the results are also very unsatisfactory.In addition, the development of a country's public intelligence also requires a dynamic process.Before the 1980s, South Korea also had national elections, but in reality it was a dictatorship and authoritarian politics.After the 1980s, democratic politics made some progress, but it was later discovered that many of the national leaders elected by the people had deficiencies in their personal character and governance abilities.Thailand has had national elections for decades, but there has been no improvement until now.The elected government always makes the military or the Thai king dissatisfied, and a considerable number of citizens are also dissatisfied, causing military coups to occur in this country every once in a while

12) Some limitations of democracy:

Practice has proven that democracy is currently the most conducive to the stability and development of human society, and is the best institutional choice in most forms and times of society.But democracy is not omnipotent, and there are also some limitations:

① Individual unsuitability of democratic existence.Democracy is not suitable for any situation, and in some cases, it is more timely to adopt non democratic methods appropriately.For example, in case of sudden emergencies, democratic procedures can be appropriately reduced to facilitate quick decision-making through small-scale discussions, in order to take more timely response measures, as the saying goes, in urgent situations, one should exercise power.The decision-making of combat command in war must be flexible, fast, and confidential, and it is not suitable to be generated through extensive and thorough discussions, as Zeng Guofan said, "When there is a plan, it cannot be made in large numbers, and when there is a plan made in large numbers, it will be leaked.However, this temporary authoritarian decision-making approach should be avoided as much as possible and must be based on a democratic premise: emergency decision-makers are previously elected through democratic means.

② Democracy is not a panacea that can solely promote social development.Implementing democracy is generally better than not implementing it at all, but don't think that democracy is omnipotent. Don't think that just implementing democracy can promote rapid social development. To promote social development, in addition to democratic systems, it also requires extensive participation of the public in public affairs, full establishment of the legal system, extensive training of talents, and improvement of the level of leaders.

③ The current democratic system is not yet perfect, and there are still many areas that need further improvement.From the ancient democratic system in Greece to the modern democratic system today, democracy is constantly developing and improving. However, there are still many aspects that need to be further improved in order to fully express public opinion, better play the role of public opinion, benefit the majority of people in all aspects without harming some people, and better balance efficiency and fairness. Some imperfections in the current democratic system often cause constant disputes among the people.

④ If democracy lacks broad participation from everyone, it is also easy to be manipulated and exploited.This includes being used as a fig leaf for doing bad things, such as some bad laws and policies being passed through manipulated voting activities and becoming legitimate and compliant, and even democracy sometimes being used as a means of invading other countries. For example, a common method used by a northern country is to invade other countries and hold manipulated referendums in the occupied areas, making resolutions to become independent from the original homeland and voluntarily join the aggressor country, turning aggression into popular, and division into legality with the endorsement of referendums.And these bad things done through democratic mechanisms will make it more difficult for people to deny them, because the process is compliant and decided by everyone's joint vote, and it is difficult to prove whether the vote was directed or coerced, as well as the proportion of those directed or coerced.

13) How to avoid defects in the democratic system or the distortion and exploitation of democratic means that may lead to drawbacks:

If a democratic system is not well-designed and flawed, and if democratic means are distorted and exploited by malicious individuals, it is easy to have some drawbacks,

which must be avoided:

① To avoid intentionally intensifying conflicts and affecting collective unity in order to gain votes.During democratic voting, some politicians intentionally divide the public into groups and provoke conflicts between different groups in order to win votes and attack competitors, leading to social division and affecting unity.For example, some politicians incite nationalism to gain support from some people over others, emphasizing differences and creating conflicts. Although they benefit themselves, they undermine unity.We must be vigilant against such behavior, promptly detect and expose and condemn it, and prevent its expansion.

② Prevent anyone from intentionally blocking or delaying the normal conduct of public affairs through democratic means in order to suppress their opponents.Some politicians, in order to reduce their competitors' opportunities to contribute to society and gain more support from the public, intentionally take the lead in organizing allies and inciting the public to block their competitors' proposals in voting, even if these proposals are beneficial to the country and the people.For this reason, it is also necessary to expose and condemn such behavior of opposing without sacrificing collective interests, and if necessary, impeach and revoke their voting rights.

③ Avoiding decision-making inefficiencies or even missed opportunities due to overly complex democratic system design and lack of coordination mechanisms.If the process of democratic decision-making is complicated and time-consuming, it will lead to low efficiency. If there is a lack of coordination mechanisms, it will be difficult to coordinate all parties, resulting in frequent discussions without decisions, decisions that cannot be made, and missing some opportunities. Therefore, it is necessary to simplify the process as much as possible and use new technologies such as online voting to improve efficiency. It is also necessary to balance political rights and interests, balance power, and establish a good coordination mechanism to avoid mutual constraints and difficulty in forming decisions.

④ Avoid collective responsibility and insufficient sense of responsibility and long-term consideration among officials in non permanent positions.Democracy requires multiple individuals to jointly manage collective affairs and prevent long-term tenure, which can avoid dictatorship. However, there are also certain drawbacks to shared responsibility, such as weak sense of responsibility among individuals, mutual reliance, and the tendency to pursue short-term goals without considering long-term solutions.In ancient times, emperors tended to cherish and carefully maintain their own country because it was their own. However, under a democratic system, some politicians were often indifferent to the country and did not take responsibility in critical moments. In addition, the semi democratic and semi authoritarian system led by several oligarchs in modern times was prone to situations where several oligarchs only tried their best to seek personal interests at the expense of national interests.To achieve this, it is necessary to select individuals with a strong sense of social responsibility and accountability for leadership positions, and to make their behavior transparent and subject to public supervision, in order to not only reap the benefits of implementing a democratic system, but also avoid the drawbacks of insufficient personnel responsibility and short sightedness under a democratic system.

⑤ Avoid falling into anarchism due to excessive emphasis on democracy.Democracy can confine power in a cage, but it cannot limit power to a state of complete inaction, because the complete absence of public power is not good, it will become anarchism, and the whole society will be like a scattered sand, where everyone can do whatever they want without obeying the collective and the overall situation.When an individual's behavior affects the entire collective, they still need to obey the collective and

management. For example, in the event of an epidemic, everyone should be isolated to prevent the spread of infection, so isolation is still necessary and they cannot completely disobey management.Poland's transition from strength to decline was due to an excessive emphasis on democracy and freedom, which led to anarchism and national disintegration.

⑥ To prevent anyone from using the democratic decision-making principle of minority obeying the majority as a tool to infringe upon the legitimate and fundamental rights and interests of minorities.The basic principle of democracy is that the minority obeys the majority. Some people may use this to formulate laws and policies that are unfavorable to groups with a relatively small proportion of people, infringe on the interests of groups with a relatively small proportion of people, and even use the name of the majority to impose tyranny on minorities.In some uncivilized and uncivilized countries, ethnic minorities often find it difficult to survive and develop. For example, in South Africa, black people took advantage of their population advantage to seize power through democratic systems, and then subjected white people to deprivation of benefits and tyranny. In Southeast Asian countries, some politicians also use their ethnic population advantage to continuously introduce policies that exclude or even persecute ethnic minorities, especially Chinese.In order to avoid such situations, it is necessary to ensure the protection of the basic rights and interests of each group and individual. It is necessary to clearly state and emphasize that certain basic rights and interests cannot be infringed upon or deprived. It is also necessary to ensure that some policies and regulations not only have the overall approval of the majority, but also have a certain proportion of approval from the minority population.(Of course, it is also necessary to avoid sacrificing collective image efficiency too much for the rights of a few people. Often, too much emphasis on human rights and minority interests can delay everyone, including many regulators who often sacrifice opportunities for a very small number of people with extremely low probabilities of risk. Therefore, sometimes they also require a small number of people to consider the overall situation.)

⑦ To avoid politicians being carried away by votes, afraid of losing votes and not daring to offend, punish, or challenge some social evils.

⑧ Prevent politicians from profiting from public interests and using collective funds to deliver unreasonable benefits to voters in exchange for votes.In many elections, especially in countries with poor voter quality, it is common for politicians to use collective wealth to exchange benefits with some voters in order to gain votes. In order to win votes, they promise to provide excessive preferential policies or even distribute benefits to some voters after their election. As a result, candidates who are rational, maintain the overall collective interests without compromising or unprincipled pleasing some voters often fail to win. Candidates who disregard the collective interests and generously deliver benefits to some voters at the expense of the collective are more likely to be elected, ultimately leading to candidates having to ignore the bottom line and mutually reinforce and please those low quality but large number of voters. These low-quality voters also taste the sweetness and always use their votes to blackmail candidates in exchange for not being elected. Reasonable interests,In the end, the entire political ecology became distorted, and these low-quality voters also developed a dependence on exchanging votes for welfare rather than obtaining wealth through their own efforts. Collective/national interests were arbitrarily distributed to these voters, and the economy collapsed. Venezuela and South Africa are the best examples.To this end, it may be considered to reduce the voting rights of low-quality voters who contribute less to society and demand more, and only give them basic rights votes.(**Excerpt from other articles:** Politicians have to compete to make promises in

order to win elections, as James Soong said, “Every election season turns politicians into Santa Claus,” resulting in welfare spending that outpaces the economy's capacity to sustain it.)

Many flaws and loopholes in democratic systems, along with the resulting drawbacks, stem from unreasonable democratic decision-making mechanisms. Specific analyses and solutions are detailed in thesubsequent section titled “Issues with Current Voting Decision Systems and Recommendations for Improvement.

7. Establishing a sound decision-making system: Problems and improvement suggestions for the current voting decision-making system

A good decision-making mechanism can make decisions that are beneficial to both the collective and individual interests, without making decisions that only benefit some people and harm the collective or other members' interests. It can fully consider everyone's opinions and gather broad ideas when making decisions, without ignoring the opinions and feelings of everyone. It can seek common ground while reserving differences and unify opinions, making the majority of people convinced. It will not be constantly plagued by disputes, chaos, or even fights, nor will there be decisions that violate common sense and low-level errors. It also has high decision-making efficiency to avoid missing time and opportunities.

How to establish a good decision-making mechanism?

The decision-making mechanism of one-man rule and unilateral decision-making by one or a few people is only considered to be more efficient in some cases, but it has many drawbacks, including the tendency to make mistakes and incomplete consideration. Currently, it is only adopted in places where dictatorship still exists and in special emergency situations. Most countries, companies, and other collective organizations adopt democratic decision-making mechanisms where everyone discusses and decides together most of the time.

But how to design a better democratic decision-making mechanism?The current widely implemented principle of minority obeying the majority in decision-making, as well as the practice of voting based on one person, one vote (except for companies that have voting rights based on equity ratios), also have many obvious flaws, especially in areas

where the quality of voters is relatively low.
Firstly, the principle of minority obeying the majority may sound reasonable and natural, but it can lead to interest groups with a larger number of votes controlling decision-making power and infringing on the interests of smaller groups or even the overall interests of the group. The legitimate interests of smaller groups are not protected and deprived, resulting in conflicts, confusion, and ultimately affecting the development of the collective and each member.For example, the majority black population in South Africa has pushed for policies that are very unfavorable to the white population and even forcibly deprive them of their wealth, leading to economic chaos and rapid decline. In addition, village cadre elections in rural areas often result in large clans using their numerical advantage to control more votes and monopolize power, which further excludes small clans and leads to ethnic division, social disharmony, and frequent incidents of major shareholders manipulating voting in enterprises that harm the overall interests of the company and the interests of small shareholders. As a result, internal conflicts within the company continue, and the company's development is affected or even leads to decline.
Secondly, the practice of "one person, one vote" means that everyone has the same decision-making power, which sounds very fair. However, since everyone has different interests in the collective, if "one person, one vote" is used, it is easy for the decision-making results to violate the overall interests of the collective and harm the interests of those who have a higher proportion of interests. This is unreasonable and can lead to problems in the collective organization. For example, if a company also implements a decision-making mechanism of "one person, one vote" regardless of the number of shares, there will be more ordinary employees, more minority shareholders, and more votes. The voting results will definitely result in policies to increase salaries, pay benefits, and distribute more dividends to the majority of employees and minority shareholders. This not only causes harm to the major shareholders, but also leads to problems for the collective organization. Everyone has finished playing after the collapse of Shankong's last enterprise.The use of one person, one vote in national decision-making has also caused many countries to suffer, as politicians constantly spend money at the expense of the country in order to please the majority of voters and gain more votes. They promise to provide generous welfare benefits after being elected, resulting in many people waiting for welfare benefits without actively working. In the end, the country's economy deteriorates and people become lazy (such as Greece and some Eastern European countries, as well as Western Europe and the United States, which have formed large-scale groups only waiting for relief and welfare), and the whole country suffers from poverty, inflation, and social unrest (such as Venezuela).The United Nations also has a voting system where each country has one vote, regardless of their size, which is clearly unreasonable. The voting results often fail to reflect the overall interests of the world, major countries, and their corresponding major populations. Although there are ways to make up for this by giving veto power to a few major countries, the drawbacks are still significant. Even some small countries often profit by selling their votes, that is, voting for whoever pays (China often pays for aid and debt relief in exchange for the votes of other small countries).Some people have higher cultural quality and professionalism, richer experience, more mature thinking, and more reasonable votes, just like the voting rights of a professional competition. The authority of expert voting is definitely much greater than that of ordinary audience members. That is to say, expert voting and scoring will have a greater impact on the overall evaluation results. Ignoring the level of quality, professional familiarity, and ideological maturity, one person one vote often

brings many negative consequences. For example, in some countries where the majority of the people have low quality, irrationality, or even poor discernment ability, the implementation of one person one vote results in the easy selection of people who are only eloquent and good at deceiving and fooling the public, but have flawed abilities and morals. The harm caused by the results is also very great.It can be seen that the system of one person, one vote seems fair, but it has many drawbacks. It is not universally applicable and cannot be promoted and applied as a universal value. (At the same time, it also reminds some immature young people not to be easily misled by some immature ideological trends and forcibly demand the implementation of one person, one vote in all aspects of society.).The practice of one person, one vote has dragged many countries into a quagmire, causing serious problems such as social chaos in South Africa where black people exploit their numerical advantage to arbitrarily harm white people, leading to national chaos and rapid economic decline. It has also caused widespread laziness among the Venezuelan people, who wait for the state to provide welfare, resulting in the country's decline. In some European countries, politicians continuously improve social welfare in order to please voters, causing the country to fall into bankruptcy and the economy to lose vitality due to high taxes to support high welfare. In addition, politicians in many countries in the United States and Europe are being carried away by the votes of the populous low-end population and can only continue to please them, leading to social disorder and deformity.

For this reason, it is suggested to refer to the following methods to solve the above-mentioned problems in traditional democratic decision-making mechanisms:

1) Do not conduct voting and decision-making solely based on one person, one vote. Instead, different voting rights (votes) can be given to individuals based on their contributions to taxation and social development, asset interests, educational background, professional level, position, age, and social management experience. It is best for relief recipients to have lower votes than normal people because their contributions to society are negative, and for those who have committed crimes such as corruption that have infringed on collective interests, no votes will be given because they cannot represent the interests of society. This is more scientific and reasonable, and the decision-making results can better reflect and protect the overall collective interests and the legitimate interests of each individual,It is also better to avoid low-quality and low social contribution groups like Venezuela and South Africa relying on numerical advantages to select inferior leaders who only serve to please low-quality and low social contribution groups at the expense of the country.In the United Nations, reasonable voting rights (votes) should also be given to each country based on its population size, economic weight, contribution to the world, and proportion of UN funding.In fact, American politicians have long recognized that decision-making cannot be made through one person, one vote. Therefore, in presidential elections, it is not about counting who gets the most votes in the country to be elected. Instead, each state has different unequal electoral votes based on population, economy, and other conditions. If a candidate wins in a state's vote, they receive the electoral votes of that state, and ultimately, they are elected based on who has the most electoral votes.The decision-making mechanism must be able to truly reflect the relationship of interests, so interests of different sizes also have reasonable decision-making power (votes).Kaidi netizen Sima Ming said, "The Supreme Court of the United States can veto laws passed by Congress (this is nine people negating the opinions of many people), and the President can also veto resolutions passed by Congress (this is one person negating the opinions of many people), which shows that democracy is not always about the minority obeying the majority.

2) Each person's vote can be divided into multiple parts and given to different candidates and decision-making options, which can more realistically and fully reflect everyone's intentions. Because not everyone fully supports a certain option, there is usually a feeling that one is the best, another is also good, and another is also good. If the vote can be divided into several parts and given to the people or options they support (some vote more, some vote less), it will be even better.
3) It is also possible to consider giving voters a negative vote, that is, a vote against veto, which means they can cast a vote that deducts their votes. This way, people can exercise this veto and deduction vote against candidates or decision-making options that they do not like very much, further preventing them from being elected.In this way, candidates and candidates not only need to gain the support of as many people as possible, but also minimize being strongly opposed.
4) Adopting a voting decision-making method with appropriate approval from different groups to protect the interests of each group and shareholder group, voting on a certain decision not only requires a majority of the collective support rate, but also requires that the support rate within small groups with fewer members and votes, as well as small shareholder groups with smaller voting rights, cannot be too low. For example, in rural elections mentioned earlier, it can be stipulated that not only must the entire village be approved, but also a certain proportion of approval must be obtained within small clans. This makes it difficult to pass decisions that are unfavorable to small groups and shareholder groups.This method is more effective than the previously widely adopted cumulative voting system (which is actually similar to allowing people to split their votes into multiple blocks and vote for multiple candidates and options, and in the case where multiple people and options will be elected, it is also beneficial to ensure that small groups and shareholders can push for as many candidates and options as possible to be elected), as well as providing a certain number of elected seats for different regions and industries (for example, in parliamentary elections, different regions and industries are generally allocated a certain number of seats, and in the US election, the electoral college system is also used, where each state has different votes corresponding to factors such as population and economy, and whoever has higher support in the state has the votes of the entire state to ensure the interests of each state are protected),There are also ways of rotating power among multiple tribes or political parties (such as the UAE having tribal chiefs take turns serving as the head of state), which are more conducive to protecting the interests of various groups and shareholder groups.Of course, this method also has its drawbacks, that is, some groups may focus too much on their own interests and intentionally oppose decisions that are beneficial to the entire group, making it impossible to pass. Therefore, it is recommended to set the approval ratio within each group and shareholder group to not exceed 50%, such as 30%, or suggest that it be the same as the proportion of the group's members in the overall population (but not exceeding 50% at most), which can better avoid delaying major events due to a small number of people.

Attachment: "Some Suggestions for Improving the Voting System" (an article I completed in 2004)

The voting system is an important component of a democratic system, providing effective means for ensuring democracy and expressing public opinion.The voting system has undergone long-term development and has become very diverse in form (not just the form that many people mistakenly believe is one person, one vote, and the result is determined only by the number of votes). It has also become more and more perfect, and can increasingly reflect voters' intentions for resolutions and their needs

for the development of things.
However, it is undeniable that the current voting system still has many shortcomings and drawbacks. Often, it cannot reflect the intentions of voters towards resolutions and the development needs of things, which often leads to disputes and even causes various interest groups to break apart and engage in armed struggle.Of course, pure voting democracy has its drawbacks, but it doesn't mean we don't want voting democracy. What we need is to reform this flawed system.
So what are the shortcomings and drawbacks of the current voting system?How should we avoid it?Below, I will list some of the shortcomings and drawbacks, analyze them one by one, and propose improvement ideas.

Implementing the "separate and appropriate voting decision-making method" can better coordinate the relationships between various interest groups

One of the drawbacks of the current voting system is that the voting method based solely on the overall voting results cannot coordinate the relationships between various interest groups.
In the current voting system, the determination of voting results is often based only on the overall voting results, without considering the voting situation of each group. This way, although most of the overall interests are considered, the interests of each group cannot be taken into account, which inevitably leads to unfairness to small groups and the inability to coordinate the interests of various groups, resulting in constant disputes and even rupture among groups.For example, in enterprises and organizations that cooperate with multiple stakeholders, decisions are often made based solely on the overall voting situation, which puts the enterprise and organization under the control of major shareholders and large groups. Small shareholders and small groups are suppressed by major shareholders and large groups, and it is impossible for them to withdraw from the whole when there is a decision-making dispute. This ultimately leads to conflicts between various interest groups, causing the organization to become chaotic, paralyzed, and divided, and cooperation cannot be successfully carried out.This phenomenon can be said to be very common, including in many well-established joint-stock companies;There are also many countries composed of multi-ethnic and multi interest opposing groups that cannot guarantee the interests of small ethnic groups and groups due to the current voting method that only considers the overall voting results. Good coordination of interests among different ethnic groups and groups ultimately leads to internal disputes, serious racial conflicts, social unrest, and even wars, and even national divisions (the phenomenon of independence struggles in many parts of the world, including parts of democratic countries and ethnic minorities, is caused by the inability to protect their interests under the current voting decision-making system).Due to the practice of voting only based on the overall voting results, the minority has always been oppressed and excluded by the majority, resulting in unreasonable infringement by the majority on the minority. This problem is common in history, present, and around us, and is often referred to as the 'tyranny of the majority'.
Analysis: In a collective, it is inevitable to have several groups with clearly different or even opposing interests. At this time, it is necessary to coordinate and handle the interests between them, and the voting system should also take into account the need for coordination.To coordinate well, it is necessary to fully consider the interests of all parties, not only focusing on the overall interests, but also considering and taking into account the interests of each group. It is necessary to prevent large groups from controlling decision-making and preventing small groups from expressing their opinions and interests.However, the current voting system that determines the voting results based on the overall voting situation does not have such a function. It only

guarantees the interests of the whole, without considering the legitimate interests of each group. This often leads to disputes and even allows large groups to arbitrarily occupy and damage the interests of small groups. For example, if China allows a national referendum to invest the tax revenue collected from the entire population in a certain place, it will definitely be invested in Henan every time because it has the largest population and voters.This is also the reason why various disputes and confusion still occur even under the current voting system. Therefore, for decisions that have a significant impact on the interests of different groups, the method of voting based solely on the overall voting situation should not be adopted, but a coordinated approach should be found.

Solution: In order to prevent disputes between such groups and prevent oppression and infringement by large groups and the majority on small groups and the minority, measures have always been taken to minimize or avoid the harm of such drawbacks

(1) The method of allowing various groups to take turns in governing, such as some countries and regions stipulating that the current leadership should be held by people from one ethnic group, and the next leadership should be held by people from another ethnic group, is not scientific. This not only fails to effectively resolve ethnic conflicts (and may even deepen them due to each group's intensified service to their own ethnic group during their term of office), but also loses consideration for the overall interests. For example, it may prevent those who are supported by the majority of the population and are beneficial to the population from being elected due to ethnic background restrictions;

(2) Sharing multiple positions among various groups is also one of the means of coordination. For example, multiple government leaders are held by people from different ethnic groups, and it is stipulated that if the president is from one ethnic group, then the prime minister should be from another ethnic group, in order to balance the interests of the groups. However, this still cannot completely solve the conflict of interests, it only makes some balance, and because of this, the contradictions are superficially manifested, which may lead to more intense struggles;

(3) By establishing some systems and laws to protect the basic rights and interests of various groups, that is, supplementing the current voting system through laws to make the distribution of benefits more fair and balanced, but these laws cannot be comprehensive and cannot keep up with the development of things, so ultimately they cannot guarantee the interests of small groups and vulnerable groups well;

(4) There are also regulations that determine the corresponding proportion of decision-making power based on the comprehensive proportion of resources and population, such as 70% of the comprehensive proportion of population, resources, etc., which can decide seven out of ten proposals. However, it is difficult to determine who decides which proposals, and there are still disputes.

To truly solve this drawback, I think we can use the "voting decision-making method of appropriate approval separately" to achieve it.The voting decision method of passing appropriately separately requires that the voting objects obtain more than 50% of the total votes (or the highest number of votes), and also requires that they pass in an appropriate proportion in each group (or that the number of votes in each group is not less than the top few).

This has many benefits:

(1) It can appropriately safeguard the interests of all parties.Because each party has the right to vote separately, the interests of each party can be separately reflected. Although the proportion limit that may be obtained through this group is relatively small, at least every resolution must have the support of a considerable part of the group

before it can be passed, thus ensuring that the resolution will not cause great harm to the interests of the group and to a certain extent avoiding the infringement of the majority or large group on the minority or small group;
(2) Better promoting cooperation and unity among all parties is conducive to the overall development of society.Because the interests of all parties are appropriately reflected, there is no need to worry about the inability to coordinate their interests together, which enhances the confidence of cooperation. After cooperation, the interests of all parties are protected and they will be better united.For example, if such a decision-making method is implemented in a joint-stock company, it can better handle and coordinate the interests of various shareholders, enabling them to cooperate and reinvest more effectively, and enabling the company to integrate more resources and accelerate development;By implementing this decision-making method within the country, it is possible to avoid division and accelerate the integration and unity of the nation (it can be said that this voting method is conducive to unity and cooperation);
(3) Avoid conflicts and ensure harmonious coexistence among all parties.It safeguards the interests of all parties, prevents the phenomenon of voting results being too biased towards one interest group and unacceptable to other interest groups, avoids conflicts caused by disputes during decision-making and interest distribution, and is conducive to harmonious coexistence among all parties;
(4) Reduce chaos and turbulence.Due to the provision of a system that reflects the interests of various groups, the competition for interests among them can be better regulated and conducted in an orderly, rational, and civilized manner, thereby avoiding confusion and turmoil.
Of course, there are also some issues that need to be grasped:
The first issue is how to divide into groups.How to divide groups, first of all, is a question of what constitutes a group. It is impossible to say that just a few people can form a group, and every vote must go through a certain proportion of them. If the group is divided too finely, the decision-making will become too complicated, affecting the efficiency of voting and even making it impossible to proceed. Moreover, it will provide a means for people to obstruct and disrupt normal decision-making.So there should be a condition for dividing and forming groups, for example, each small group must account for at least a certain percentage of the total number of people in order to have the right to demand independent resolution (so this may also be due to efficiency considerations and to prevent good decisions from not being passed due to opposition from a very small number of people, making it impossible to take care of too few groups).Secondly, there is the principle of grouping. What constitutes a different group? Here, I think it is better to follow the principle of voluntary grouping. If several people feel that they have different interests from others, they can organize together and apply for independent voting rights. Then, according to a predetermined standard, they can evaluate whether they meet the conditions for grouping and decide whether to approve through voting and negotiation (negotiation may bring disputes, but once confirmed, it can bring long-term avoidance of disputes).
There is another issue, which is how to determine the threshold for each group's approval (i.e. the proportion of approval or the number of votes not lower than the top). I think this should be based on the principle that the larger the group's comprehensive interests (including population, resources, industry, etc.), the higher the proportion of approval (or the higher the vote ranking) should be, in order to fully ensure the interests of the group and prevent certain groups from using this voting restriction to blackmail everyone to achieve the goal of meeting the unreasonable interests of the group. This can also prevent the situation where good plans cannot be approved due

to the interference of a small group of people caused by excessive consideration of the interests of all parties, resulting in indecision.And the specific proportion should be negotiated by all parties, and a lower limit should also be set, such as 30%, in order to truly ensure the interests of all parties.Of course, the best and most fair requirement is that each party must pass 50%, but it is difficult to achieve the phenomenon of most solutions being unable to pass. Therefore, it is better to have a proportion less than 50% appropriately.

The final question is about which resolution only needs to be passed by half of the total group, and which resolution should be appropriately passed by each group. I think this should depend on whether there is any dispute when making decisions based solely on the overall voting results. If the overall vote is passed by half and all groups feel that there are no objections and that it can be passed, then the decision should be made based on the overall voting results. However, if someone has objections and proposes that it should be passed by half of each group, then the voting decision-making method should be implemented separately and appropriately passed.

This approach is actually similar in the United States, where a referendum does not require a majority of all votes, but rather must be passed separately by each state, with the majority of states agreeing before it is passed. This is to consider the interests of each state separately.The practice of our superiors directly appointing the masses to pass or the approval of the masses through elections can also be said to be a method of dividing the voters in the decision-making process into two major parts: superiors and the masses, and then passing them separately. However, our approach does not have a clear operating method and often becomes a cover up for the monopoly of superiors. Instead, it undermines democracy and causes disputes, coercion, dissatisfaction, chaos, and other phenomena between superiors and the masses.It can be said that we are here to summarize, improve, and promote this approach.

Analysis, necessity discussion, and innovative application of unequal distribution of votes

The second drawback of the current voting system is that in many cases, the allocation of votes based on one person, one vote cannot reasonably reflect the interests and true situation of things, and as a result, people's interests are not treated fairly, which affects the better development of things.

There are many situations affected by this drawback, among which it can only be avoided through the decision-making mechanism of joint-stock companies and other individual cases where a large number of voting rights are allocated through equity. However, in many cases, this drawback cannot be avoided due to the implementation of one person, one vote. Two thirds of the countries in the United Nations only have 10% of the world's population, and only donate 5% of the assessed budget. However, because they all have the same voting power as major countries, they control the United Nations and impose their views on the United Nations General Assembly. It is difficult to imagine that the results of such voting will benefit the interests of the majority of people in the world;Those who allow or even condone the vast majority of the lower class to freely seize the wealth of the wealthy can thus gain the support of the lower class voters who make up the majority of the voting population and often win elections (as is the case in some African countries);In many of our regular voting, large units and groups only hold one vote, which leads to their interests not being fully reflected;In the selection of lower level cadres, if the appointment system is not used but voting is adopted, the superiors whose interests and work are more affected by the selection of lower level cadres often do not have more voting quotas, which is also unreasonable... These are all unreasonable phenomena where voting quotas are not completely

divided according to the status of interests
Analysis: As can be seen from the above, our current voting system itself has unreasonable aspects in the distribution of votes.This one person one vote allocation method is reasonable and equal in many cases, but in some cases, especially when the interests of each voter and the voting results differ greatly, it becomes unreasonable and inaccurate to reflect the interests.Often, various unfair phenomena arise, which undermine people's enthusiasm, fail to reasonably reflect the interests of various voters, and lead to endless disputes. They cannot truly reflect the actual situation of things and cannot make decisions that best meet the needs of their development, resulting in things not being able to achieve better development.
In fact, within a collective, each individual and voting party may have varying degrees of influence on the voting results due to differences in property, interests, reputation, etc. Therefore, it is not reasonable to have one person, one vote, and everyone having the same level of influence on the voting results.Although this appears to be equal on the surface, it is actually unfair and not conducive to protecting people's interests. Additionally, due to the insufficient reflection of the development requirements of the major components of society - the large interest module, it can also hinder the development of the main aspects of things and society, ultimately affecting the overall development of things and society.
Solution: In order to address the aforementioned drawbacks, I believe we should allocate votes based on the relative size of the interest relationship with the voting results. Voters with a greater interest relationship with the voting results will receive more votes, while those with a smaller relationship will receive fewer votes (or even no votes).Determining the amount of votes based on their relationship with interests is actually an extension of the voting method used in shareholder meetings, where voting rights are determined by the number of shares held, with one share holding one voting right, and those without shares having no voting rights.It is necessary to only allow stakeholders to vote, and those with significant interests should have more votes. For example, in a factory, if only the workers whose overall profit and interests are not the greatest are allowed to vote for the factory director, they will definitely vote for those who give them the best treatment, rather than those who can bring more benefits to the factory. In this way, shareholders will suffer losses;For example, if a family decides on an internal matter, the influence of parents, brothers, and daughters in law on voting will certainly vary due to their different contributions to the creation and possession of family wealth, rather than the lack of interest relationships among family members who do not have the right to vote;Whether there is another region that needs independence, as other regions do not have direct interests and therefore do not have the right to participate in voting;When it comes to the distribution of ticket amounts between localities and groups, it is not only related to the population size, but also to the resources and economic proportion occupied by localities and groups.This system of ticket allocation can be called the "unequal ticket allocation method".
The allocation of votes based on the relative size of the direct interest relationship with the voting results has been achieved in some cases, such as the decision-making method of stock companies based on equity distribution, and the fact that the number of seats held by each state in the federal parliament of the United States is not only related to population, but also to the size, economic situation, historical status, and other factors of the state. The proportion of votes held by each state in the "electoral college counting method" for presidential elections is also determined by different factors such as the resources and economic proportion of each state.But here we need to summarize it again and emphasize its necessity in some fields. We should not only

pay attention to equality, but also consider reasonable interests. We should not sacrifice fairness and reasonableness for equality. We hope that this principle can be more fully and widely implemented in necessary situations.For example, in the United Nations, countries with larger populations and greater economic weight should have more votes to have a greater impact on the voting results.Another hope is to extend, promote, and innovate this system to more necessary situations:

(1) In collective decision-making, considering that the voting results have a greater impact on superiors than on ordinary members, it is necessary to better reflect the opinions of superiors. Therefore, a voting system with an appropriate number of votes from superiors can be implemented, allowing superiors to have more votes than other voters.This approach not only reflects the relative importance of superior opinions more than the usual one person one vote, but also fully embodies the diverse opinions of superior leaders and the masses, making it more reasonable. It is also more effective in avoiding disputes, coercion, dissatisfaction, confusion, and other phenomena caused by differences in opinions between superiors and subordinates than previous practices such as direct appointment by superiors, nomination by superiors and approval by the masses, or election by the masses. It is easier to be accepted by all parties and easier to achieve and ensure democracy (of course, this kind of democracy is not a compromise democracy or a disguised dictatorship, because its unequal vote is reasonable);

(2) When making collective decisions, sometimes professionals should also have more votes, as they often have a better grasp of the essence of things.

Of course, when implementing such a ticket allocation system, attention should also be paid to the following points:

(1) The assessment of the size of interest relationships should be comprehensive, and should not only be based on the amount of wealth or taxes paid. Instead, many aspects of interest relationships and influencing factors should be considered. For example, in public voting, everyone's right to survival and development should be taken into account, while wealth, status, and reputation should only be considered as part of the assessment (so that the difference in each person's vote amount will not be too large);

(2) The interest relationship that affects the distribution of votes should be of the same nature as other voters. For example, the impact of election results on candidates is certainly greater than others, but this impact is only personal and different in nature from the impact of election results on everyone. Therefore, it cannot be used as a factor affecting the distribution of votes;

(3) The allocation of ticket amounts should be based on the true and actual size of the direct interest relationship, and should not go against the actual situation to avoid causing unfairness;

(4) This consideration of interest relationships should also be appropriate, and appropriate adjustments should be made under the premise of reasonable distribution to ensure that various opinions can be fully reflected. Vulnerable groups should be taken care of to avoid the phenomenon of a few people having too much voting power and controlling the majority. It is even more important to guard against capital being too strong and infringing on the right to survival of the masses, and to appropriately restrict capital to protect people's livelihoods.

By using the voting method of dividing one vote into multiple parts and voting for multiple candidates, the non singularity of voting intention is expressed

The third drawback of the current voting system is that it only allows voters to vote for one candidate, and the result cannot accurately reflect the will of the voters.

Analysis: In fact, a person often does not support a single candidate 100% of the time, but may support multiple candidates at the same time, with varying degrees of support (such as feeling that one party is better but also feeling that the other party is also good). Therefore, allowing only one candidate to vote may not fully and accurately reflect all voters' voting intentions, and the voting results may also be inaccurate: voters can only vote for the party they are relatively more supportive of, so the party with a small support base but a large number of people who strongly support them may be elected (passed), while the party with broad support but very strong support may be elected (passed). The side with relatively fewer supporters cannot be elected (approved),It's impossible to show who receives more overall support in this way.
Solution: To this end, I proposed the idea of "dividing one vote into multiple parts and voting for multiple candidates", which means that a voter can divide their vote into multiple parts and vote for multiple candidates separately, and the divided parts can be of different sizes (such as voting 10% of the vote for A and 90% of the vote for B).This approach not only better, more accurately, and fully reflects the intentions of voters, but also avoids sacrificing other intentions in order to achieve one aspect of voting intention (such as not being able to choose option B while choosing option A, even if they also support option B). At the same time, it also makes the voting results more accurate: the voting results are pure support rates, and whoever receives the highest support rate is elected.
In addition, presidential elections in countries such as Russia require candidates to receive more than half of the votes in the first election, otherwise another round of elections will be held. This phenomenon can also be avoided in the practice of "dividing one vote into multiple parts and voting for multiple candidates (candidates)": only one vote is needed, and whoever receives more support will be elected.
This voting method is also beneficial for resolving the contradictions in electoral district division: when multiple candidates are elected at once (such as in parliamentary elections), if each electoral district is divided relatively large, then one electoral district can have multiple seats. At this time, some people who do not represent mainstream public opinion only need to reach the last place in the elected seats to be elected, and sometimes this last place is quite small (when the current few already hold most of the votes), which makes it easier for low-quality people to be elected through illegal means such as bribery;If the electoral districts are divided relatively small, some districts with more talents may result in those with abilities not being elected, while some districts with fewer talents may allow those without abilities to be elected.Both methods are ineffective, which is also a drawback of the current voting system.If the voting method of "dividing one vote into multiple parts and voting for multiple candidates" is followed, elections can be held according to the division of the main election district, and people can divide one vote into several parts and vote for multiple people, then the elected people are those who represent mainstream public opinion and truly receive the support of multiple people.
Of course, this voting method of selecting multiple candidates with one vote will bring more workload to the counting of votes than before, but with the development of voting and counting technology, it should not bring much trouble.
Another way to address the drawbacks of voting mentioned above is that voters can choose multiple candidates (candidates) simultaneously, but this does not reflect the different levels of support voters have for each candidate (candidate).

Using the 'one vote, multiple choice voting method' to avoid multiple rounds of elections

The fourth drawback of the current voting system is that, like presidential elections in

countries such as Russia, candidates are required to hold another round of elections until someone receives more than 50% of the vote in the first election, which greatly increases the cost of the election.

Solution: To address the above drawbacks, in addition to using the "one vote divided into multiple parts to vote for multiple candidates" voting method as described in the previous section, the "one vote multi choice voting method" can also be used to avoid multiple voting activities, just like the first and second choices in the high school entrance examination, which can have the first support, second support (effective if the first support is eliminated),... on the ballot. This way, when multiple candidates (candidates) do not have a majority, there is no need to conduct another round of elections. Only candidates (candidates) who do not meet the conditions for the second round of elections need to be eliminated, and the vote counting can be repeated, which combines multiple rounds of elections at the same time.

By setting up more levels of voting to more fully express the will of voters

The fifth drawback of the current voting system is that our current voting system only allows for three choices: support, opposition, and abstention when voting on a single candidate. However, when there are multiple candidates, only the choice of who to support cannot fully reflect the multi-level will of voters.

Analysis: The will of voters is often to varying degrees.

Solution: When voting on a single candidate, multiple levels of voting can be established, such as very supportive, somewhat supportive, somewhat supportive, neither supportive nor opposed (abstaining), somewhat opposed, somewhat opposed, somewhat opposed, very opposed, etc. This can better express the will of voters.

When there are multiple candidates, voters can be given both a support vote and an opposition vote, allowing them to further oppose those they particularly dislike (although they can also choose not to use it).At the final vote count, the number of votes for each candidate (candidate) is obtained by subtracting the number of votes against from the number of votes in favor.This can better reflect the voice of voters.Later on, it was observed that the United States had already set up "opposition bars" in some elections.

Chapter 6 The Application of Heart Power in Make the World Peaceful

Many countries have been struggling to achieve good development due to the lack of good systems and culture, and even with abundant resources, they have been in a state of poverty because no amount of resources are useful if internal conflicts are frequent.
How can we establish a good system and culture to lead the country towards peace, civilization, and thus achieve rapid development?

1. Clarify people's hearts: avoid accumulating resentment and forming hostility

A person or an organization must manage the people's atmosphere around them well, and gain everyone's recognition and support in all aspects in order to make everything smoother. This is also true for a political regime. To manage the people's atmosphere well, and to ensure the stability and prosperity of both the government and the country, it is necessary to have good governance.
To achieve peace in a society, the first step is to straighten out people's hearts and avoid resentment among the masses.Otherwise, if there are widespread complaints and a lot of people have strong hostility, society will inevitably be in crisis and unable to be peaceful. If the grievances of all parties accumulate to a relatively large amount, society will collapse and fall into turmoil.
To achieve this, at least the following aspects must be done well:
1) Everyone's survival is guaranteed, life can be lived without hunger and cold, and ideally, the pursuit of a better life can also be met with basic satisfaction without constant improvement, with hope for a better future;
2) Everyone has a job to do and earn money, and will not be unemployed and fall into anxiety or even despair. Only by ensuring that the people live and work in peace and contentment can society be stable;
3) Everyone's basic rights and interests are protected without being suppressed or infringed upon;
4) Everyone's interests must be protected, their feelings must be considered, and their voices must be taken seriously;
5) Everyone is treated fairly and justly, and will not feel resentful because of unfair treatment;
6) The government and other social management institutions must handle every matter rationally in order to make everyone convinced, and there will be no incidents that go against the will of heaven and people. There should also be places that provide reasoning for the public, such as courts, petition departments, etc., where people who feel that they have suffered injustice and infringement can pursue reasoning through litigation, complaints, and other means. Complaints and grievances should not be suppressed or reconciled, but should be taken seriously and dealt with seriously. Complaints against government departments should be handled by higher-level departments or departments at the same level but unrelated to the complained department, rather than by the complained department itself. Handling (currently, this often leads to ineffective handling of petitions);
7) When the government is enforcing the law, it cannot wrongly accuse anyone and let them be punished without reason. When punishing those who make mistakes, they

should also explain the reasons and give them the opportunity to defend themselves, so that they can realize their mistakes and voluntarily accept punishment. This includes fair prosecution and sentencing by the court, which can also allow the punished person to voluntarily confess and face the law, so as not to have resentment, and the punishment should not exceed a reasonable level to avoid making it difficult for them to accept. The process of law enforcement and punishment should be gentle and not rough and rude.

2. Educating people's hearts: enabling them to be good and become qualified social citizens

1) The importance and tradition of educating people's hearts:

As mentioned earlier, not only is a person's own destiny closely related to their own heart and moral character, but the fortune of a country is also related to the hearts and moral character of everyone. The prosperity and avoidance of misfortune of a country and society also depend on the moral character of people from all walks of life.

A society must civilize and educate everyone to be good in order to prosper and avoid disasters. If many people do not understand the reasons and do evil themselves or tacitly approve or even support others to do evil, society will sooner or later suffer disasters that will cause most people to suffer.

In ancient times, when a few people ruled over the majority, Confucianism had a theory that the moral cultivation of a ruler was the key to a country's fortune. Many enlightened rulers also understood that only by doing a good job of benevolence and virtue could they obtain the blessings of heaven and receive the mandate of heaven to establish or extend their country. As King Wen of Zhou said, "Heaven's mandate is constant, but virtue is the only support.In today's society where everyone is widely involved in social management, the aggregation of each person's moral character has a greater impact on the fortune of the country.

A country with high national quality, where everyone is rational and loving, will develop relatively well, while a country with low national quality and deteriorating social atmosphere will experience poverty and riots.Chinese people often try their best to take advantage of others and the collective, which not only leads to a lack of good karma, but also makes things more difficult in all aspects. People become poorer, and their tendency to have no moral bottom line also leads to many social problems. As a result, the country accumulates poverty and weakness, and its fortunes are often affected by disasters.

A family or region can only produce talented people if the atmosphere is good, and these people can develop greatly, which in turn drives the development of relatives and friends, and the overall prosperity will be achieved. However, if the atmosphere of the family or region is not so good, and only ordinary people or even some spendthrifts and wrongdoers emerge, it will quickly decline.For example, there is an example of regional development. Suzhou's development is better than its surrounding areas not because of its resources or transportation, but because of its flourishing literary style and good social and cultural heritage, which has produced many capable and socially responsible talents. These talents have further driven the development of the local area.

A society that has more enlightened, progressive, and enthusiastic people for public welfare, and fewer stubborn, cruel, selfish, and unscrupulous people, can progress faster.

As mentioned earlier, natural disasters are often caused by human factors. By observing and analyzing, it can be found that countries with more and larger natural

disasters are often those that are backward, have low public quality, and social chaos.Countries and regions with civilized society, good governance, and harmonious people often have more favorable weather conditions, such as Singapore, which is located in a high-risk area for typhoons but rarely suffers from disasters.

Looking at those poor and turbulent countries, many people are ignorant and selfish. It is also because of their ignorance and selfishness that bad people are not opposed, sanctioned, or even supported to take power. Therefore, some people say that 'their thoughts deserve the hardships they have suffered', which is correct.

Especially when the social atmosphere is corrupt and even the hearts of the people are irretrievable, social turmoil will inevitably emerge one after another, and disasters, calamities, and calamities will continue to occur.For example, the occurrence of economic crises is often due to the negative consequences caused by a period of inactivity, extravagance, and empty mindedness, as well as disasters such as the Taiping Heavenly Kingdom and the Cultural Revolution, all of which were caused by people's weak resistance to cults and harmful ideas, and even the support and participation of many people in their activities. Therefore, Deng Xiaoping's statement that "internal strife like the Cultural Revolution could not have occurred in European and American countries" is reasonable.

If you look at history, you can also find that the era when Confucian civilization, which can effectively purify and purify people's hearts, was lacking was always an era of moral decline and rulers' misconduct. This was the case during the Southern and Northern Dynasties, as well as in modern times when Confucius was criticized for smashing temples.

In ancient China, there was a great emphasis on cultivating morality from top to bottom, which led to great development and thousands of years ahead of the world. Through the influence of morality rather than the threat of force, many neighboring countries regarded the Four Seas as their suzerain state. However, unfortunately, as the world gradually declined, most of the rulers, ministers, and people lost their moral integrity, selfishness, and happiness, and engaged in serious internal strife, ultimately leading to poverty, weakness, backwardness, and being beaten.

The world relies on everyone's self-cultivation and moral cultivation to become beautiful. If everyone does good and accumulates virtue to become immortal, the world becomes the immortal realm; if everyone does evil and becomes a demon, the world becomes the demon realm.

Chinese and Jewish immigrants to various parts of the world often achieve a greater proportion of success than people of other ethnicities, which is actually due to the emphasis on education. Education with excellent and progressive family traditions and cultural qualities enables everyone to become successful or at least achieve good development through self-reliance.On the other hand, some races that have not developed well around the world, such as black people, some people say that they are stupid and have DNA problems, but in fact, they lack good family traditions and education. Among them, those who have received education and culture are also very excellent. Some people do not do well because they are used to not actively working hard to make a living and only wander for emergencies or even steal, marry early and have more children without waiting for emergencies, and do not care about the family traditions of raising children.

The development history of China is to constantly educate more barbaric areas and integrate them into civilization. Developed countries in the world have also continuously exported their civilization to other backward countries, driving the development of more countries.Throughout history, China has placed great emphasis

on the education of its people. Through the education of etiquette and culture, barbarians can be transformed into civilized and civilized individuals. When it comes to the attire of guests in surrounding areas, military force is rarely used unless they are first attacked and counterattacked. Generally, it is through the export of culture and morality that they are influenced to integrate into civilized society ("if a distant person is dissatisfied, cultivate culture and morality").

In modern times, Western countries have developed a spiritual concept of universal love, freedom, and emphasis on science, which has led to the establishment of modern civilization. However, China has become increasingly ignorant and backward, and many people have lost their emotions and no longer care about the collective, as well as not paying attention to credit or even hygiene. Therefore, the country has also been unable to develop.

Educating the people is indeed very important. Many bad people have bad intentions since childhood. If they can receive timely education, they will not have to wait until they grow up to do evil and harm society.And those who have not developed well are often people with abilities and moral defects. As the saying goes, 'poor people must have things to hate', and it is also necessary to educate them to change their shortcomings.And every ordinary person is not a saint, and their psychology is somewhat problematic, such as distorted obsession, unhealthy beliefs, and bad life values, all of which need to be improved through education.

Everyone can also be educated. For example, in ancient times, many ethnic minorities who were originally at a lower level or even more barbaric were influenced and educated by advanced cultures such as Confucianism, and worked hard to learn knowledge and culture, making outstanding social contributions.Even extremely vicious murderers can be educated and influenced to 'lay down their butcher knives and become Buddhas'.

2) The content and goal of educating people's hearts:

The work of educating people's hearts is very important. What kind of education work should we carry out to educate the people into what kind of people?Confucianism teaches the people to uphold benevolence, righteousness, propriety, wisdom, trustworthiness, gentleness, propriety, frugality, loyalty, bravery, filial piety, brotherly love, and integrity. In today's society, the following contents and goals of education should serve as a reference:

① Let rulers and officials at all levels have a heart of loving the people like children.Imperial teachers, national teachers, policy advisors at all levels, secretaries at all levels, and scholars who have access to officials at all levels can work hard to do a good job in this area whenever they have the opportunity.

② Enhance everyone's values.Let everyone have a good set of values, outlook on life, and worldview, with good pursuit goals, and a clear understanding of what benefits can and cannot be obtained.

③ Let everyone have a correct understanding of the world and how to be a person and do things.Some people do bad things sometimes not because they have a bad heart, but because they have a problem with their cognition. They do not realize that their words and actions are not good for others or the collective. Some people even believe that they have made great contributions to the country after causing harm to the people, and they are stubborn, criticized, and even frustrated, without repentance. Therefore, it is necessary to change their cognition.

④ Let everyone have ambition and positivity.

⑤ Enable everyone to take care of themselves and others, without harming the interests of others and the collective for their own benefit.

⑥ Let everyone have a sense of responsibility and take responsibility for their actions.Nowadays, many people do not take full responsibility for their actions, including owing money to others and bankrupting their companies. They feel that if they can repay, they cannot just ignore it, and even do not consider repayment. If they are pursued, their attitude towards repayment is very bad, which is very bad.
⑦ Let everyone work diligently and steadily.Don't be tempted by comfort and pleasure, don't just focus on making big money easily, but work hard and start from the basics.
⑧ Let everyone have a good personality, gentle, generous, tolerant, and leave room for maneuver, without being easily angered, rough, cruel, or heartless.
⑨ Let everyone try to be moderate and not extreme.Being able to seek common ground while reserving differences, being moderate in dealing with people and things, and not being either black or white.
⑩ Let everyone be rational and reasonable, not to stir up trouble, not to lose control of emotions and rationality, not to follow others and lose rationality, not to make noise, and not to follow others' opinions and behave recklessly.
⑪ Encourage everyone to abide by social morality, have a bottom line in their actions, and not engage in unethical behavior (including not being able to do it themselves, as well as disobeying orders or secretly refusing to comply when instructed to do so, and if it is unavoidable, they would rather resign from their official position).
⑫ Let everyone treat others well, be kind to others, and enjoy becoming beautiful.
⑬ Let everyone eliminate extreme selfishness, take care of themselves and others, focus on empathy, and consider others more.If we can cultivate the concept of everyone taking care of themselves and considering each other to avoid harming and affecting others, society will be easier to manage, social problems will be greatly reduced, and society will soon enter peace.
⑭ Let everyone understand that a gentleman loves wealth in a proper way, pursues benefits but cannot be solely driven by profit, and unjust wealth is not advisable.
⑮ Let everyone prioritize profit over righteousness.Let everyone not laugh at poverty and prostitutes.
⑯ Let everyone know how to be ashamed, admit their mistakes, apologize, accept punishment, and correct them in a timely manner if they don't do well, and not hurt others and the collective, or even bring disaster to the country and the people, yet shamelessly feel that they are right.
⑰ Let everyone have the awareness of self-reliance and creating benefits.Let everyone, regardless of their social role or position, have a strong sense of efficiency, and pursue the benefits they create greater than the wealth they consume. It is best for everyone to contribute to society, and at least not become a burden that drags society down.Encourage young people who stay at home to work and start their own businesses, encourage those who have the ability to work but rely on relief to become self-sufficient in society, and encourage retirees to continue to use their surplus energy to create more value.
⑱ Cultivate the spirit of contract for everyone.We need to make everyone value and uphold credit, so that society can be more orderly and reduce internal conflicts.
⑲ Cultivate everyone's spirit of following rules.Chinese people are not happy to abide by rules. They always think of taking shortcuts, bypassing red lights, and using backdoors to find connections, which often break the rules and lead to social inequality and abnormality.
⑳ Cultivate the spirit of independent thinking and handling affairs, not blindly following or absolutely obeying others.For a long time in China, the traditional

emphasis on obedience, such as the patriarchal system, official orientation, and top-down approach, has caused the people to lose their independent spirit and urgently need to change it. We need to enable everyone to think independently and dare to be their own independent self, rather than bowing down to officials and other people, and even accepting them in reverse without saying no.

㉑ Encourage everyone to cultivate love.And it's best to have great love, not only for one's own family, but also for others and all things.Especially, it is required that public officials must have love, and having love can be the primary requirement for selecting public officials and the primary criterion for annual assessment after joining. Public officials who do not consider the interests and feelings of the people, do not respect the people, and arbitrarily harm the people cannot be appointed.

㉒ Cultivate a sense of justice in everyone.Encourage everyone to dare to pursue justice, express opposition when they see something bad, and stop others and the collective from being hurt. We cannot turn a blind eye and refuse to stop or even speak out against it.

㉓ Cultivate everyone's sense of public morality.Since ancient times, most people in China have been kind, but they are also selfish and lacking in public morality. Many people only prioritize their own interests and do not consider whether their actions will affect the public interest. They even do not think that it is bad to harm the public and benefit the private sector. Whenever there is an opportunity to harm the public and benefit the private sector, they will try their best to take advantage of it. For example, those who have the power to control resources will be greedy for benefits, while ordinary people will try to enjoy more reimbursement on medical insurance and even find ways to defraud insurance coverage.

㉔ Raise everyone's awareness of protecting their own rights and interests.In some special circumstances, it is advocated that everyone should consider the overall situation and selflessly contribute, but in ordinary times, it is still necessary to distinguish between public and private, protect everyone's rights and interests, and ensure that everyone's rights and interests are effectively protected in order for society to move towards normalcy. Otherwise, overemphasizing the collective and neglecting individual rights and interests will lead to some people depriving everyone of their rights and interests in the name of the collective.

㉕ Cultivate everyone's optimistic spirit.Especially for many Chinese people, they are quite sensitive and often worry about small things and pressures, which is not conducive to their physical and mental health and also affects their work and life. It is necessary to guide everyone to be optimistic and open-minded.

㉖ Guide everyone to reduce vanity and become more practical.Vanity makes it easy for some speculative businesses to reap intelligence taxes and increase unnecessary consumption of social wealth.

㉗ Cultivate good hygiene habits among everyone.Many people have poor hygiene habits, which affect the environment and public health.

㉘ Cultivate citizens' civic awareness and political participation skills.Empowering the public with the awareness and skills to engage in political participation can enable more forces to participate in public affairs, contribute to public affairs, and supervise the smooth operation of public power.

㉙ Cultivate everyone's sense of social responsibility.Let everyone establish the concept of pursuing merit in life, that is, making contributions to society, and preferably prioritize the pursuit of merit over personal interests (for example, officials should prioritize the pursuit of achieving more political achievements and benefiting the people over the pursuit of promotion and wealth).Although Confucianism advocates entering

the world and pursuing achievements or moral integrity, and advocates striving to cultivate oneself, manage one's family, govern the country, and maintain peace in the world, only a few people who have read and understood the books of sages have developed a strong sense of social responsibility and merit, putting the country and the people at heart. However, most people, especially ordinary people, generally do not have a sense of social responsibility. Most people only sweep the snow in front of their doors and ignore the frost on others' tiles, and even consider getting involved in social public affairs as meddling. Ordinary people who have not received good education will only have a "hungry and cold heart of theft, warm and lustful thoughts", rather than the "poor are self-sufficient" advocated by Du Fu. To achieve both prosperity and benefit the world.

㉚ Remove all kinds of ideological toxins from society and eliminate officials with ideological toxins.Most social problems are caused by the circulation of negative ideas, such as the Great Depression, social unrest, and cultural decline, all of which stem from the circulation of erroneous ideas.The ignorance of the people and the incompetence, chaos, and even misconduct of bureaucrats can cause great destruction and disasters. Each of us must remain clear headed, have independent thinking ability, and be able to distinguish right from wrong. We must use various means, including speaking out, to form public opinion and force bureaucrats with poor ideological motives and those who harm the country and the people to change their thinking or delegate power and resign.In some countries, including China, there are still many people who have left-wing thinking, and some people are even very ignorant and still miss and support the Cultural Revolution. As Mr. Lu Xun said, they are truly sorry for their misfortune and angry about it. Their current suffering is deserved, and they must be made to suffer the pain of the harm brought by leftist rule in order to wake up.In addition, we should also be wary of the fallacies of populism. In ancient times, the rioters who divided the rich and the poor, as well as the leftists of today, trampled on rules and laws under the guise of prioritizing the interests of the people, causing great harm to society. Often, they only seek their own interests under the banner of serving the people, and the people are only their tools and cannon fodder.

㉛ Remove some people's savage and cruel beastly nature.For example, some Russians inherit the strong centralization and strongman politics of the Mongols, as well as their ethnic characteristics of cruelty, aggression, possession, and conquest of land. Therefore, it is necessary to educate them to improve. However, according to their stubborn personality, the more they are suppressed, the stronger their resistance will be. It can be considered to guide them to use their strong style to defend justice rather than invade others. Russians actually have a sense of mission and believe that they are the Messiah (savior) of the nation. Guiding them well can suppress their beastly nature and use their spirit of daring to fight.

㉜ Cultivate everyone's logical thinking, so that everyone can understand things rationally.As Yuan Weishi said, "The second problem with traditional Chinese culture is the deficiency of thinking methods and the lack of understanding of logical rules." Many people are not logical and do not analyze and judge the reasons and responsibilities for the goodness or badness of things. Judging a person only depends on their position rather than their behavior, that is, they do not follow logic and only look at their position.This often makes it difficult for people to grasp the essence of things, and even leads to a lack of judgment on right and wrong, as well as feeling that they are not wrong even though they have done something wrong or not.(**Excerpt from other articles:** The lack of logic inevitably leads to serious negative impacts. Without logical thinking, people gradually develop ways of communication that deviate from logic -

resorting to emotions, traditions, violence, intentionally distorting others' views, replacing reasoning with attacks, and using exceptions to excuse their own mistakes... Keyboard warriors on social media are an example. Many public discussions quickly become meaningless verbal battles due to the lack of basic logical knowledge among participants.)

㉝ Activate the wisdom of the people, awaken everyone to no longer be ignorant and be able to distinguish right from wrong.We need to oppose ignorance of the people and ideological control, and instead open up the wisdom of the people and liberate their minds, so that everyone can be clear headed and have good ability to judge right from wrong.If a country has more officials and fewer fools than wise people, the country will naturally not develop or change.Even if many people are ignorant, it is easy for the people's hearts to turn against the right direction, and at this time, the people's hearts and opinions will become counterproductive, pushing the country in the wrong direction.The most serious thing is that before World War II, the German people were brainwashed and incited by Hitler, and became irrational, supporting Hitler's massacre of Jews and launching aggressive wars against neighboring countries.Since ancient times, dictators have always sought ways to lower the minds of the people in order to better control them, especially the Qing Dynasty in China, which reached its peak in ignorance of the people. Excessive ignorance of the people led to extremely poor quality of the people without any constraints on evil, and society became extremely corrupt. At the same time, the country also became very poor and weak as a result.And currently, we are not too bad, thanks to the good development of education in the past few decades. The quality of most people is still good, and they are basically clear headed. Therefore, most of the time, they dare not do evil things openly and do whatever they want. It is still not enough. There are still a considerable number of people who are in a relatively ignorant state, and most people always ignore social affairs, which leads to society not constantly progressing but often being reversed and deteriorating.The main factor currently affecting China's move towards modernization and democratization is also the ignorance and weakness of the people, which urgently needs to be changed through enlightenment education (excerpt from Qiu Zhenhai's words: The intellectual enlightenment movement in China in the 1980s left an extremely diverse and exciting decade for the spirit and intellectual history of the Chinese nation, and has also become a very exciting moment that is still praised by many people today. However, the intellectual enlightenment movement was interrupted in the late 1980s, and after the 1990s, the Chinese intellectual and ideological circles went from the original brilliance to the later depression, from the early pursuit of ideas and truth, to the later fear of ideas and truth, from the early glory of enlightenment to at least some intellectuals who took pride in degeneration). Evolution).

㉞ Let everyone be rewarded for good and evil, and believe without doubt that people are doing what heaven is watching.Human nature is inherently evil, and both power and humanity must be locked up in cages. In addition to using laws and systems to supervise and constrain people, morality and faith can also be used to constrain them.To make everyone understand that good and evil will inevitably be rewarded, so it is advisable to do good deeds for good and not harm others for evil. Let retribution deter everyone from acting recklessly, and everyone fears punishment and retribution, so they dare not do wrong.To make everyone understand that there is a god in raising his head, we can also refer to Zhu Yuanzhang's method of building Chenghuang Temple across the country to deter people from doing bad things through the City God God. At that time, it was also advocated to let the parties in dispute or suspected criminals go to the Chenghuang Temple to take poison vows. Many people were afraid

that the poison vows would be fulfilled and did not dare to lie.The constraints on everyone are really important. Once a person has no constraints and can do whatever they want without taking any responsibility, and there is no concept of retribution for good and evil or reverence for gods, they will become demons. For example, the Red Guards who do not need to reason with the law, the invading Japanese army who are encouraged to kill civilians without punishment, the various barbarian maniacs who have rampant animalistic tendencies in Central China, the rioters who were indoctrinated to kill heretics as protectors of religion during the Tongzhi Rebellion, and the soldiers who were allowed to plunder and slaughter the people at will after invading the city gates in some wars, as well as the highly centralized authoritarian tyrants such as Emperor Wu of Han and Temujin who have not been restrained, have all released unlimited animalistic tendencies and will do no evil. It has seriously harmed humanity.

㉟ Encourage schools and families to provide motivational education.The core of education is to inspire a person's will and thus stimulate their potential. It is necessary to make everyone aspire to establish ideals, and people with aspirations will consciously strive to pursue and work hard, without the need for supervision.It is possible to guide each person to establish lofty ideals based on their hobbies, strengths, wishes, etc., so that children can start thinking and dreaming about what they want to pursue and what life goals they want to achieve in the future.A person with lofty ideals and good values of benefiting others and oneself will enter the realm of self-improvement and pursuing the light.

㊱ Let every family establish a family tradition of valuing education and pursuing elite education.Families that value education are better able to cultivate talents, and both individuals and families can achieve better development.And we should strive to cultivate children into outstanding social elites rather than ordinary talents, and encourage them to achieve success and stand out.Some families currently only hope that their children can grow up healthy and have a stable job in the future, which is very detrimental to the development of individuals, families, and the country.Looking at developed countries such as Europe and America, they are able to move towards high levels of development and civilization because they have many social elites.In Dubai, in addition to 15% of locals, 5% of Europeans and Americans are highly educated individuals who hold a dominant position in many aspects of society and possess a large amount of wealth. The majority of Chinese people, who make up 10%, have average cultural backgrounds and mainly engage in small businesses or work in offices. On the other hand, 70% of South Asian (India and Pakistan) people, due to their low cultural backgrounds, mainly work as laborers. This shows that the level of education plays a decisive role in a person's social status.

3) The method of educating people's hearts:

Educating people's hearts also has certain difficulties, as Wang Yangming said, 'It is easy to break through the bandits in the mountains but difficult to break through the bandits in the heart.' Therefore, it is necessary to carry out work patiently and methodically.

① Theory should be easy to understand and combined with scientific and logical explanations to make it easier for everyone to comprehend and accept.China has some excellent traditional cultures that have played a positive role in teaching people how to be a good person and do things for a long time. However, some theories are not easy to understand and have not been explained clearly from a scientific and logical perspective, resulting in fewer and fewer people believing in them.For example, there is a reward for good and evil, which many people nowadays think is illusory or even superstitious. However, if we explain it from psychophysics and social sciences,

and let everyone know that doing good deeds will be appreciated and blessed by others, and will receive a boost of mental power, and can improve one's recognition by others, thus gaining more opportunities for development. On the contrary, if one does evil, they will be hated, cursed, attacked by these mental powers, and will be rejected by others, choosing not to cooperate and narrowing their path. It is easy to understand and accept the theory of reward for good and evil.

② Motivate individuals to actively learn and improve themselves through internal drive.If there is motivation (such as the attraction of benefits or fun) or urgent need (such as the urgent need to learn corresponding medical and legal knowledge when sick or in trouble), then there will be an internal drive to actively study, which is more effective than giving pressure (such as being eliminated or fired if not learning well) or just persuasion. Therefore, it is necessary to first make everyone realize that accepting education to improve oneself can improve one's level of development in all aspects and achieve better development and a better life. The work of education will be twice the result with half the effort.

③ We should combine teaching with action.Combining theory with practice, learning while doing is the fastest and most solid way to learn, and it is more targeted and efficient.

④ To change the tradition of education that focuses too much on imparting knowledge and less on cultivating students' moral character.Cultivating students with good moral character, values, personality, emotional intelligence, and aspirations is more important than imparting knowledge. Evaluating students should not only be based on grades, but also on the assessment and scoring of their moral character, sentiment, and values.

⑤ Build a good teaching staff to educate the public.Teachers, parents, and other family elders, as well as social elites, organize themselves to become a force for educating others.

⑥ ·Appropriate combination of punishment measures.If rational education is ineffective, some people can only be educated through punishment. As the saying goes, 'If you tell someone directly but don't change, you will be afraid after pain.' Pain is the best teacher, which can make people deeply remember and realize their repentance.

⑦ Require everyone to receive basic education, which means they have the obligation to receive education and undergo strict assessments to ensure that everyone can become a qualified citizen.

⑧ Try to create a good and warm environment for each child's growth, and pay more attention to those with poor living conditions.Many criminals and politicians who bring disaster to the country and the people have lived in poor family environments since childhood and have left psychological scars as a result. As they grow up, they have distorted their psychology, values, and become ruthless.I saw an article that read: "Soon Saddam turned 10 years old, and during these 10 years of being with his stepfather day and night, Saddam lived almost every day under his stepfather's punches and kicks. This upbringing environment almost made Saddam unaware of what kindness meant, and he was abused, ignored, and lived in poverty throughout almost all of his childhood. It also laid the foundation for many of his future actions when he ascended to the throne.It can be seen that providing a warm environment for everyone, making them hopeful about life, and exposing them to more positive people and things is better.Never let some people, especially immature children, live in a distorted, desperate, violent, and unreasonable environment. We must focus on and educate the mischievous and psychologically unbalanced students in schools, and

prevent them from growing up in crooked ways and becoming social scum.For those who have lived in a dark environment of conflict, violence, and hardship since childhood, as well as those who are in a disadvantaged and struggling position in society, we should also provide more care to avoid them becoming a factor that harms society due to psychological distortion.

4) The urgency of educating people's hearts:

Many people around the world, including China, are very ignorant, and many bad and harmful ideas are widely spread in the market, leading to many countries being under dark authoritarian rule or in a state of poverty and turmoil. Therefore, the work of educating people's hearts is still a long and arduous task.

There is an urgent need for more enlightenment writers like Rousseau and Paine to create more and better theories that are more easily accepted by the general public to educate and enlighten people, and for more people to participate in the work of educating and enlightening the people, promoting national awakening and quality improvement.

3. Chunhua Folk Customs: Cultivating Good Social Culture and Atmosphere

A country needs a good culture in order to have a flourishing humanistic culture and produce talented people for better development. Society needs a good atmosphere in order to have a clean and upright atmosphere and operate well as a result.

If a country's culture declines, its people become ignorant or barbaric, and its social atmosphere deteriorates, the entire country will inevitably fall behind and be abandoned by the world, and society will inevitably be plagued by endless chaos and even major disasters.

1) Good culture and atmosphere:

① Respect the tradition of knowledge.A society should respect knowledge and expertise from top to bottom, so that all aspects can continuously improve under the promotion of knowledge. If knowledge and expertise are not valued or respected, and even the concept of "more knowledge, more reactionary" is prevalent, then all aspects will decline.Qin Shi Huang, Hong Xiuquan, Mao Zedong, and others all harbored hatred towards Confucianism and other fine traditional cultures, as well as various

forms of knowledge. They destroyed books, hated and humiliated scholars, resulting in a huge social disaster.

② A united and harmonious atmosphere.A society must be united and not fragmented. Everyone should live in harmony and harmony, without scheming or even attacking each other.

③ The habit of advocating civilization rather than violence.Everyone will resolve conflicts in a civilized and rational way, rather than easily resorting to violence.

④ A hundred flowers bloom and a hundred schools of thought contend.All industries and fields allow various forces and factions to exist in diversity and fully compete with each other, without pursuing unity or uniformity.

⑤ The tolerance and storage capacity.Society is tolerant of various academic viewpoints and diverse individuals, and as long as there is no obvious harm, it will not be excluded.Inclusiveness has many benefits, because it allows everyone to survive, and perhaps one of them can have a good effect, just like how Meng Changjun even took in the door guests who were stealing things. However, during a critical moment of escape later on, this door guest who could learn how to crow chickens and was good at stealing things helped a lot.

⑥ A political atmosphere that allows for different opinions and tolerates opposition.Especially leaders and officials at all levels need to have a broad mind, allowing different unpleasant voices to exist, and allowing others to oppose them in various ways, including criticism, ridicule, and insults.Allowing opposing voices and people to exist is harmless and not harmful. On the contrary, it can encourage more people to give different opinions from different perspectives, which is beneficial for improving work and avoiding confusion and uncertainty among those in charge.And this kind of tolerance and forbearance can also create a relaxed political and social atmosphere, and society will not lose control or be in turmoil. Just like Chiang Ching kuo's tolerance towards dissidents, Taiwan's process of lifting martial law and moving towards democracy will not have a sudden release of political energy leading to social loss of control. Taiwan's democratic reform is very calm and rational, which is rare in the world.

⑦ A culture of friendship and mutual assistance.We should advocate being kind and helpful to others, and encourage various charitable activities.When everyone is facing difficulties, mutual assistance enables every individual and organization to go further.Moreover, receiving help from others can increase one's love for the outside world, as it can generate gratitude towards society and encourage others to follow suit whenever given the opportunity (at least without causing inconvenience or harm to others). In other words, love can also be contagious, and those who have been helped will generally feel grateful and try to help others in the future.If everyone in a society considers, cares for, and helps each other, then there will be no problems and the society will develop better and faster.Human beings have also developed in this way because of friendship and mutual assistance. Without mutual assistance, other animals can never be strong, and even the law of the jungle can never be strong. The group of the law of the jungle in humans is also difficult to develop and become as strong as grassland tribes for a while.

⑧ The trend of everyone pursuing good deeds and accumulating virtue to obtain blessings.Everyone is chasing after each other to do good deeds, such as repairing bridges and roads to alleviate poverty, and others are also planting blessings for themselves and their families.

⑨ The universal understanding that evil cannot be done.Everyone understands that there will be retribution for wrongdoing and that unjust gains should not be taken away,

creating a social atmosphere of "not closing doors and not finding anything", making society very safe.

⑩ The concept and habit of equality for all.Especially between officials and civilians, there should be no strict bureaucratic hierarchy, and no one should be oppressed by a higher official.In China, this is because many people have become accustomed to oppression and the culture of officialdom is still strong, making it difficult to establish.

2) Bad culture and atmosphere:

If the atmosphere of the entire collective (company, family, country) is not good, and everyone does not focus on their main work but engages in open and covert struggles, scheming, or relying on flattery, small reports, and promotion instead of remuneration based on work, then the morale of the army will be weakened and problems will arise frequently.

If everyone is lazy, unproductive, speculates, steals chickens and dogs, hates the rich, and causes trouble to others, then they will inevitably be poor and backward.

If the public laughs at poverty instead of prostitution, has no bottom line in their work, and takes all without leaving any opportunities for others, then society will inevitably be plagued by chaos and insecurity.

If the people have no civic will, do not care about public affairs, and are afraid of officials, then the country will inevitably move towards authoritarianism and the resulting corruption.

If officials are greedy and occupy a large amount of wealth, and even punish and kill the people indiscriminately, then the country will inevitably be in crisis, and the people will sooner or later rebel and punish the officials.

3) The method of purifying folk customs:

Vigorously punish evil and promote good, commend and publicize various good deeds, expose and severely punish various criminal offenses.And promote and praise the deeds of people who have made contributions to society and the country in history, while also showcasing and condemning the actions of those who have caused harm to the country and the people in history, so that everyone can distinguish right from wrong and abandon evil.

You can also refer to the content of the chapter "Punishing evil and promoting good, inspiring people's kindness, merit, and shame, and establishing a good social moral atmosphere" in the following text.

4. Realizing the Republic: Taking into account and coordinating all parties, achieving a balance and harmony of interests and efforts for all

A society must have a republic of ruling and opposition, a republic of regions, a republic of Chinese and foreign peoples, a republic of ethnic groups, and a republic of sects. All parties, both inside and outside, must work together to maintain stability and peace, and the world must be peaceful. However, if there is chaos and even infighting among all parties, it will be difficult to maintain stability and even cause great suffering.

To this end, it is necessary to coordinate the interests of all parties, mediate various contradictions, and avoid intensifying and leading to struggles.

And for existing problems, they should also be handled properly and not excessively handled, resulting in broken cans and falls.For example, many times in history, rulers would rather destroy the world (causing chaos) than give up power, because they were afraid of being liquidated if they lost their power. If they could handle the imperial family in a proper way like some modern countries have moved towards democratic republics through constitutional monarchy and other means, in exchange for the royal family

handing over power, there would be no further social unrest and greater losses caused by the stalemate between opposing sides.

Throughout history, political work has mainly been about coordinating the overall situation and interests of all parties, and properly handling social conflicts. When political work is carried out well, society is smooth and harmonious. When political imbalance and chaos occur, it will inevitably lead to social disasters and even national chaos.

1) Some methods to coordinate all parties and achieve social republic:

① Establish a society of shared prosperity and development.Everyone should have a spirit of sharing, so that others can also survive and develop, without excluding anyone or any group, and not eating alone without leaving space and opportunities for others.Society also ensures that everyone can achieve development as long as they work hard, and without effort, one cannot change their destiny.Only in this way can everyone have hope for the future, rather than despair and giving up or even retaliating against society.

② Pay attention to protecting the basic rights and legitimate interests of every individual and group.We cannot infringe upon or trample on the basic rights and legitimate interests of anyone or any group, even those with defects, problems, or crimes, and even those who belong to minority groups.

③ Ensure effective communication among all parties involved.Communication is the best way to handle conflicts. When conflicts arise, use communication to handle them. If there are different opinions or demands, everyone can raise them and discuss and coordinate to solve them. Often, existing conflicts and problems can be properly handled, and all parties can reduce conflicts and live in harmony. Even in some struggles and wars, communication can turn enemies into friends and enemies into jade.If there is a lack of communication, it will be difficult to understand and consider each other's demands, making it easier for more conflicts to erupt and leading to various forms of mutual harm.

④ Encourage everyone to cooperate and achieve win-win results.Everyone should have a spirit of win-win, and pay attention to multi-party win-win in everything they do.Cooperation and win-win outcomes among members of society/collectives are the best, as they enable everyone to utilize their strengths and receive better rewards.All kinds of social affairs and collective management affairs require win-win situations in order to proceed smoothly. Otherwise, if some people do not benefit or even suffer, it will inevitably lead to resistance and even trigger strong resistance riots.If it is necessary to harm the interests of some people, it is also necessary to do a good job of exchanging benefits or understanding righteousness, and make them voluntarily give up some rights, rather than forcing them.

⑤ Advocate everyone to get along honestly, be friendly and help each other.Collective/social members must get along honestly and openly express and discuss any issues, rather than engaging in deceitful, scheming, or calculating with each other, in order to make society more harmonious.Whoever is in difficulty should not gloat or take advantage of the situation, but should be friendly and help each other.

⑥ Advocate everyone to be orderly and leave room for competition.Even if members of society/collectives compete with each other, they should be orderly and leave room for maneuver, and not drive out all competitors.Even wolves understand this point. In a wolf pack, it is often not the most ferocious wolf as the leader, but a wolf who is good at coordinating members, has ideas, and can lead everyone to survive better as the leader. If there is a change of wolf king, the new wolf king will not drive away the old wolf king, but will continue to play its role, let alone kill its descendants. There is also a

struggle between wolf members, which generally does not cause the other party to die. As long as the other party shows weakness and surrenders, the battle will stop. These allow the wolf pack to not reduce personnel due to internal struggles, but to allow each member to continue to survive and play a role as a collective.On the contrary, some human regimes, especially those of barbaric tribes, always kill each other in internal struggles, and in the end, the whole system will decline or even disappear.

⑦ Advocate everyone not to dwell on and handle past disputes and grievances properly, but to focus more on future interests and development.Many things in the past often have objective reasons, and if we are too fixated on the past, it will be difficult to reach a settlement among all parties. It is better to downplay and deal with past issues in exchange for a better future for everyone.For example, in the late Qing Dynasty, everyone promised to give preferential treatment to the royal family and forgive the past, in exchange for the royal family's announcement of abdication and cessation of confrontation, which enabled China to move towards a republic at a very low cost.Nowadays, many countries' reforms are strongly resisted by interest groups because they are afraid of losing their benefits and are even more afraid of being liquidated. If they can be handled properly and allowed to offset their past crimes with the credit of giving up resistance, it would be better because giving up resistance can greatly reduce the losses caused by confrontation and accelerate the completion of reforms, bringing rich reform dividends. This is more cost-effective.

⑧ Society should be tolerant and inclusive.Allowing individuality, imagination, uniqueness, and even heresy to exist, and seeking common ground while reserving differences without demanding uniformity, ultimately leads to everyone competing and flourishing.

⑨ Social management must achieve fairness and justice.To prevent some people from resenting and retaliating against society due to injustice.

⑩ All aspects of society must be rational.No one can force others to surrender through coercion, but must persuade them with reason. If someone is unreasonable, there must be a place to reason and handle everything in a reasonable way to make everyone convinced.

⑪ Society must achieve equality for all.Since ancient times, most people have not suffered from poverty but from inequality, which often leads to dissatisfaction more easily than poverty.All resources and opportunities are open to everyone, the distribution of public interests must be equal, and rules and regulations must be followed by everyone without exception. Everyone must work together to maintain order rather than demanding obedience from others.

⑫ Society should have a mechanism for mediating conflicts to prevent them from escalating and expanding.To prevent intentional provocation and escalation of conflicts, and to handle them properly when conflicts arise, we must ensure that everyone is happy. Even if one party is punished, the reasons must be clear and convincing, and no one should still hold grudges. For historical problems and grievances, we should also try to let go of them, think less about the past, and look more towards the future.

⑬ Society also needs ways to vent grievances and anger.If you don't speak up or feel unhappy, it will be much better to say it out loud instead of holding it in your heart and going to extremes.To this end, it is necessary to safeguard everyone's freedom of speech, provide everyone with opportunities to express themselves, and ensure that their expression is valued.

⑭ Society should do a good job in balancing the forces of all parties and maintaining a balance of power.Balancing is essential to ensure social stability, and politicians throughout history have placed great emphasis on this aspect. For example, countries

such as the United States have adopted the separation of powers to maintain social balance. The system that often produces authoritarian demons without power checks and balances should be abolished as soon as possible.(**Excerpt from other articles:** For three months, the founding fathers of the United States secretly discussed and painstakingly created the "separation of powers and mutual checks and balances" system, which aimed at republicanism rather than democracy. The "founding fathers" of the United States claimed that they were committed to building a "republican system of government," but never mentioned the term "democratic government" or similar words. Why is this? In the upper echelons of American society at that time, the word "democracy" was full of violent colors. Therefore, many of the delegates to the Constitutional Convention did not have a good impression of democracy. And most of them loudly criticized the sins of democracy. One of their purposes in formulating the system was to restrict democracy. As the respected Benjamin Franklin also admitted with great pain, "We have all suffered from democracy. The persecution and injustice it brings

⑮ Preventing the emergence of centralized dictatorship and undermining the republic.For an organization, including the power of the state, it is also necessary to do a good job in the distribution, sharing, and sharing of power among all parties. It is not allowed for a few people or ethnic groups to monopolize power, and there should be no authoritarian regime that is hostile to the republic, otherwise it will seriously undermine the republic and continue to cause chaos.

⑯ The government and leaders must win the hearts of the people in order to unite everyone and avoid internal strife.If the government wins the hearts of the people, the world will be at peace; if it does not win the hearts of the people, it will inevitably lead to discord and social disintegration, ultimately leading to turmoil.To this end, it is necessary to ensure the legitimacy and wide acceptance of the theory of establishing and governing the country, ensure the legitimacy of the selection of leaders, and ensure that the policies and guidelines of governance are recognized by everyone.

2) How to avoid violent acts such as martial arts and war that seriously undermine the social republic:

① The central government must be able to control various regions well, and there should be no local challenges or even confrontations with the central government, in order to avoid social disintegration and turmoil.Firstly, the central government needs to win the hearts of the people and occupy a moral high ground, so that local authorities recognize that the central government does not have any intention of confronting the central government, and even if there is such an idea, no suitable reason can be found. Secondly, the central government needs to have sufficient strength or be able to mobilize various forces to form a strong force, so that local forces that oppose the central government are worried that they will be punished if they do so.The Zhou Dynasty's court was able to command the world from the beginning, but later on, the various lords became increasingly disobedient. This was due to the weakening of the court's power, as well as the fact that many Zhou emperors continued to break the rules and lose the support of the people, leading to rebellions and the collapse of the ritual system.The misconduct of Empress Dowager Cixi in the late Qing Dynasty also led to the loss of authority of the central government, resulting in the Southeast Mutual Protection provinces declaring independence and no longer obeying orders, and the country began to fall apart.

② Advocate for civilized non violent political struggle.Unless it is urgent and necessary, and for the sake of justice, it is advisable to avoid using unconventional means such as force and armed struggle in political struggles. Otherwise, it will be like

the Second Revolution of the Republic of China, which opened up a situation of military intervention in politics and led to the chaos of warlords during the Republic of China period, which is actually not good.In ancient times, nomadic tribes lacked the concept of republicanism, often having the idea of 'one mountain cannot tolerate two tigers' and the habit of fighting at the slightest disagreement. They often engaged in fierce internal struggles, resulting in tribes never growing stronger, and even if they prospered for a while, they quickly declined (established dynasties do not last long, there is a saying that' the fortune of the Hu people is only a hundred years').

③ We must ensure the nationalization and unified management of the military and other armed forces.It is not allowed to establish private armed forces or change some of the country's armed forces to obey individual commands, in order to better avoid warlord chaos.

④ To avoid forcing some people into desperate situations and turning them into outlaws for survival.Once a person is in a desperate situation, they often take risks and engage in irrational behavior, including violent actions.Therefore, it is necessary to pay attention to vulnerable groups and those who have experienced failures and difficulties in their daily lives and work, and provide them with certain care so that they will not harm society.In ancient China, there were wars between the Central Plains and northern nomadic tribes. Many times, this was due to the cancellation of border trade in the Central Plains, which prevented these nomadic tribes from obtaining the necessary food, salt, iron, and other materials for survival through market transactions. They had to rely on southern military force to seize the necessary materials to ensure their survival. In the era when border trade markets were established and both sides had sufficient mutual trade, wars were relatively rare.

⑤ Avoid politicians who are selfish or have the power to act recklessly, which may lead to war.Throughout history, wars have mostly been initiated by a minority of people for their own interests, because it is not cost-effective to consider war from the perspective of collective interests. Collective decision-making is unlikely to choose to launch wars. These minority rulers often sacrifice their people in order to seize more land and wealth, and launch wars. Some intentionally create tension through war to make everyone obey unconditionally and without reason, further increasing the concentration of power and demanding absolute obedience from others. Some even have ulterior motives, intentionally sending political enemies to the battlefield to achieve the goal of using borrowed weapons to kill and better eliminate them, while others intentionally shift the focus of internal conflicts through external wars,In addition, many dictators have great power and are often prone to launching wars due to personal stubbornness or sudden whims. It can be said that many wars are intentionally pushed forward by humans and can be avoided in the first place.In democratic countries, the power to wage war is limited, and no politician, even the president, can wage war at will, making it relatively safe. On the other hand, authoritarian countries are more likely to provoke war because once the ruler's mind is heated or provoked, they may resort to waging war unless they have high moral character and are good at taking care of themselves and others, and are not keen on engaging in war that harms others or benefits themselves.The wars that have caused great suffering and destruction of civilization in ancient and modern times can be avoided by most people as long as all parties, especially leaders, take care of themselves and others and adopt good handling methods. It is not appropriate for the entire society to be burned down for small interests or even personal gain.(Excerpt from "The Cost of Wolf Warrior's Reign: The Rise and Fall of the Eight Nation Alliance": This is precisely the most tragic part of Chinese history - how many lives have suffered

due to personal power gains and losses.)

⑥ Avoid religious fanaticism leading to war.Many religious wars and extreme religious terrorist activities in the world have brought disasters to society. The Tongzhi Rebellion in late Qing Dynasty in China was a result of religious and ethnic conflicts leading to genocide, resulting in tens of millions of deaths and injuries. Its lessons were extremely painful.To this end, it is necessary to crack down on fanatical and distorted religious thoughts and behaviors.

⑦ Avoid conflicts between villages, races, and clans, and even prevent group fights and violent massacres.During the late Qing Dynasty to the Republic of China, collective fights between rural residents frequently occurred, causing enormous damage to society.To achieve this, it is necessary to establish a rule of law society, and to abandon backward concepts of mutual exclusion and incompatibility among villages, races, and clans, and move towards coexistence and common prosperity.

⑧ To avoid being instigated and manipulated by some malicious foreign forces that may cause unrest.Foreign forces sometimes openly or secretly support certain forces to seek benefits or achieve certain goals. Therefore, it is necessary to select and treat foreign forces well. If they come to participate in construction and promote social progress, they are welcome. If they come to stir up trouble and take advantage of the situation to seize benefits, they must resolutely fight back.

5. Establishing a sound social system: ensuring orderly, stable, and smooth operation of society

Establishing a sound social system is crucial for achieving peace in society.With a good social system, all affairs can operate normally, stably, orderly, and smoothly, and there will be no easy chaos. Only then can members and groups of society coexist peacefully without constant disputes.

In a civilized and democratic society, in addition to a prosperous and secure life, people also live openly and friendly relationships, and everyone leads a comfortable and carefree life.Everyone can fully unleash their talents and achieve greater development without being restricted or discouraged.Leaders gain the support of everyone through fair elections based on their abilities and moral expectations, and do not have to face various dangerous political struggles. Even after retirement, they do

not have to worry about being liquidated and can live a normal life.Officials at all levels also obtain positions through elections and competitions, without the need to curry favor with higher-level leaders in order to obtain appointments.Everyone only has different division of labor, everyone is equal, and there is no subordinate relationship. No one depends on whom to eat, and there is no need to live a lowly life.

In a society with a backward system and authoritarianism, everyone lives in great distress and must be cautious as if walking on thin ice. Leaders and officials at all levels must face political struggles of open attack, hidden plots, and life and death. Officials at all levels must look at their superiors' faces, please them, and often say and do things against their will. Businessmen must bribe officials and collude with them to gain more development opportunities. The public is easily harmed and bullied by officials and businessmen who take advantage of their interests.

What kind of system is considered a good system?I would like to include at least the following aspects:

1) There must be a sound operational mechanism that does not rely on personnel quality.It is not necessary to rely on leaders with good abilities to operate well, but rather to ensure that no leader, even those with poor abilities, is affected.Since ancient times, the quality of society has been greatly influenced by the quality of its leaders. If a wise ruler emerges, society will last for several years; if a incompetent ruler or tyrant emerges, society will suffer greatly and quickly move towards eternal destruction.Some modern countries have gradually turned things around by establishing good systems that make it easy for anyone to become a leader.

2) There must be a mechanism for self correction.When bad people and things arise, they can be quickly corrected and implemented. For example, leaders and officials at all levels who are not suitable or competent can be quickly dismissed or replaced. There are also bad political movements (such as China's Cultural Revolution) that cannot be initiated, or when someone initiates a policy or regulation that is not suitable for the actual situation or even harmful to society, it can be quickly adjusted, modified or abolished.To this end, it is necessary to accommodate various voices, promote full discussion and intense debate in all aspects, allow and welcome suggestions and criticism, protect those who hold different opinions, and encourage those who offer suggestions.

3) There must be sufficient supervision mechanisms.All public power operations are transparent and open to everyone's supervision, and all competition is open and transparent. Everyone has the freedom of expression, including the freedom to express different opinions and criticize opinions. The media must also be open and free, and cannot be regulated or suppressed.With sufficient supervision, both the government and state-owned enterprises can operate better and more efficiently, and better avoid various mistakes and omissions.

4) It must be democratic and free.A democratic system can enable more people to participate in the management of public affairs, achieve collective wisdom and brainstorming, and do things better with fewer mistakes and omissions. Moreover, through extensive and comprehensive supervision by everyone, it can better prevent various acts of wrongdoing.Autocratic society limits the potential of individuals, and without the right to speak, the public can only accept adversity. As a result, society lacks the ability to correct mistakes, and if it makes mistakes, it will only continue to do so uncontrollably, making it easy to get stuck and collapse.

5) It must be standardized and orderly.A system must be highly standardized and not arbitrary or chaotic, with rules and laws to follow in all aspects of affairs.The ancient ritual system and contemporary law were all aimed at regulating various aspects,

especially the ancient ritual system, which had a high authority in the eyes of scholars. No one, even the emperor, could overstep its bounds. The most typical example was the Left Shunmen Incident in the Ming Dynasty, where courtiers risked their lives to strongly oppose Emperor Jiajing's posthumous title of their biological father as emperor.
6) It must be able to restrain everyone, especially those in power.All laws and regulations must be followed by everyone and cannot be violated. Violators must be punished, even leaders are equally guilty as commoners.Restricting power through various means such as political competition and separation of powers, limiting power in laws and regulations, and never allowing arbitrary power to be trapped in a cage.
7) It must not be managed too strictly to limit everyone's vitality and creativity.For harmless, non subjective issues and mistakes, they can be handled with appropriate leniency, and cannot be too strict, causing everyone to be tied up and lose vitality and creativity.Innovation and creation are not motivated, but released by reducing restrictions and allowing experimentation.
8) It must be possible to avoid the monopoly and manipulation of state power and resources by a few individuals.A good society must be able to take into account and protect the interests of every class, group, and individual, and must provide opportunities for development for everyone as long as they work hard.To prevent the power and resources of the country from being monopolized and manipulated by a few people, and to avoid certain aristocratic families and noble families that often monopolize most of the power and resources in history, squeezing out society and living a luxurious life, while ordinary people live a difficult life and no matter how hard they try, they have no chance to change their fate. Many people are even at a loss and unable to survive. Once this happens, internal contradictions in society will sharply intensify, and sooner or later riots will occur. The intolerable people will rise up in rebellion and double the liquidation of interest groups, ultimately leading to the destruction of everything.In order to avoid the winner takes all and the strong remain strong while the weak remain weak, it is necessary to open up opportunities for resource access, education, employment, and entrepreneurship, so that everyone has the opportunity to develop and enjoy the fruits of social development. For example, the ancient establishment of the imperial examination system to regularly recruit students was to provide opportunities for the lower class to rise.It is also necessary to establish a sound social security system, so that no matter how poor or destitute the people are, they will not find it difficult to survive and will not become a factor of social instability.In another society, if there are many cases of fraud and deception, in addition to inadequate moral education, there are also factors such as limited opportunities for regular development and blocked upward mobility. People who engage in fraud and deception are generally intelligent, and society has not absorbed and guided them to a good development track. In addition, their lack of moral concepts makes it easy for them to engage in unethical practices.
9) It must be gentle and civilized, not filled with violence.The business competition, interest disputes, political struggles, etc. between members and groups must be gentle, civilized, have bottom lines, and leave room for maneuver, rather than vicious, mutually harmful, cruel, unscrupulous, and leave no room for maneuver. Only in this way can we coexist and prosper together, without losing everything.
10) It must be tolerant, compassionate, and righteous.This includes giving those who have made mistakes the opportunity to redeem themselves and reform themselves, forcing people to break their pots and fall without being pushed to a dead end, and allowing those who have made mistakes but still have the ability to continue to shine for society.In the formulation and implementation of various laws, objective factors

should also be taken into account, with both emotions and warmth, rather than being cold and one size fits all.

6. Ensure everyone's basic rights such as work, migration, and communication, so that everyone can live freely

It is necessary to ensure the basic rights of everyone in order to allow everyone to live freely and with dignity, without relying on, obeying, or being controlled by others. Only when everyone has a basic normal life can the whole society be peaceful.

No one shall infringe upon the basic rights of others, and no country shall deny citizens basic rights (including freedom of speech, voting, and being elected) for any reason.Any behavior that violates or restricts the basic rights of others should be intervened and stopped by everyone, and no one should refuse to be interfered with on the grounds that it is a domestic matter or a national internal affair.

Human rights are greater than sovereignty, and no country should arbitrarily violate human rights in the name of safeguarding sovereignty. The United Nations should also play a role in supervising and enforcing compliance with human rights regulations by all countries and organizations.

People who ignore the basic rights of others and trample on their basic rights at will are extremely bad. Any person or organization that deprives others of their basic rights and freedoms should be severely punished.

No government shall monopolize the communication industry, restrict the freedom of communication of the people, deprive certain individuals of their communication rights, or restrict the freedom of movement of the people, including the freedom to go out and the freedom to use transportation. Otherwise, it is a disguised form of house arrest for the behavior of the people, and the freedom of expression of the people shall not be restricted.

7. Ensure that everyone has basic economic, security, and other conditions to sustain survival and independence

Heaven has given humans the mastery of fire and various tools, enabling them to break free from a state of hunger and no longer struggle on the survival line, but to live in a calm state. In addition to efforts to solve food and clothing, they also have the energy to engage in spiritual civilization construction, which is why human civilization has developed.Everyone can also compare and find that wealthy countries in the world tend to be more civilized and developed.

1) Why should we provide everyone with basic economic and security conditions for survival and development

① People need to ensure their survival in order to have an independent personality.Shang Yang's approach of 'poor people' is to make the people hungry, and in order to survive, they can only be controlled and lose their independence.In modern times, some regimes have implemented public ownership, which deprives people of economic independence and forces them to rely solely on those in power. Many civil servants and soldiers are also often coerced into oppressing the people for the sake of their salaries.Therefore, economic conditions are the primary condition for an individual to be independent and self-sufficient. It is necessary to ensure that everyone has basic economic conditions and can be independent. To this end, public ownership should be minimized as much as possible, and a social security system should be established so that everyone will not have the pressure of survival, thus enabling everyone to be independent.

② People need good economic conditions to stand tall.As the saying goes, 'people

are poor and their aspirations are short' and 'it's hard to defeat heroes with money'. Without economic conditions, it's difficult to have self-esteem.

③ People need to be able to live a comfortable life in order to be more knowledgeable and rational.As the saying goes, "the truth is revealed in the warehouse, but etiquette is known." "Poor people have deceitful plans, but rich people have a conscience." "Poor mountains and treacherous waters bring out unruly people." Except for a small number of cultured and bottom line people who will live in poverty and enjoy themselves, even if they are poor, they will not act recklessly. Most people, when their lives are uncertain, will be able to do anything bad without choosing food.For example, in the late Qing Dynasty, the living space of the people was greatly reduced, turning most of them into beggars and bandits, and making most people hungry without any bottom line.Therefore, we need to ensure that everyone lives a good life without life pressure, so that they can be calm, knowledgeable, rational, have good moral concepts and behavioral norms.(**Excerpt from other articles:** How can ordinary people talk about the meaning of life and moral standards if they can't even eat enough? Without basic material satisfaction, it's difficult to talk about morality with the public.)

④ Having good economic conditions for everyone is conducive to social stability.As the saying goes, 'those who have permanent property have perseverance'. With good economic conditions and a certain amount of wealth, they will seek stability and not take risks, and will also assist in maintaining social stability.

2) How to provide everyone with good conditions for survival and development:

① We cannot allow the government or a few individuals to monopolize the vast majority of opportunities, but rather ensure that everyone has the opportunity to make a living and earn money.The biggest bad thing Guan Zhong did in the history of our country was to propose that the state should "make a profit out of a hole", and that all the benefits of the world belong to the king. There is only one way to make a profit, that is, the state uses political, economic, and legal means to control all channels of livelihood while monopolizing the distribution of social wealth. If the people want to survive and develop, they must rely on the gifts of the monarch (state) in everything, so that the monarch can freely enslave and control the people under his rule.Although this approach allows the government to better control the people, it also deprives them of opportunities for development. The vast majority of people are unable to unleash their creative potential, and the entire country will inevitably fall into economic decline, also known as the "Guan Zhong trap".Take a look at the countries in modern times that have implemented public ownership, tilted policies towards public ownership, and pushed for the advancement of the state and the retreat of the people, all of which quickly fell into economic decline.Throughout history, rulers have often implemented state monopolies in core industries such as salt and iron monopoly in order to achieve the goal of "making a profit". By monopolizing important materials, rulers themselves control the economic lifeline of the entire society and seize huge amounts of social wealth.And they often deliberately adopt policies that emphasize agriculture and suppress commerce, cracking down on private business and forcing the public to engage in hard work and low profit production honestly, without getting involved in high profit commerce, which is monopolized by state officials and businessmen.To this end, we must provide everyone with good conditions for survival and development, abandon public ownership and promote private ownership, lift market restrictions, and eliminate various economic monopolies, especially those through administrative power.

② To disperse social wealth and enrich the people.Distributing social wealth to the people, rather than concentrating it in the hands of the government, not only allows the people to live better and more independently, but also gains more support from the

people. The people will be more supportive of the government, and when the country is invaded by foreign enemies, they will also fight harder to protect their property.If wealth is concentrated in the hands of the government and foreign enemies come, the people don't care and will only gloat and watch the excitement, just like when the Eight Nation Alliance attacked the Qing army, the people would only watch and cheer, and even help the enemy.(**Excerpt from other articles:** There is also a wisdom of ancient people, which is to hide money with the people. When the enemy invades, the country will not be emptied all at once. On the contrary, if the people are very poor and have no ability to resist, they will raise their hands and surrender. Xunzi said it well: those who gather wealth are the way to summon bandits, enrich the enemy, perish the country, and endanger themselves. Therefore, a wise ruler should not follow it. The best game rules are to make the people rich and hide wealth from the people. If there are enemies attacking, the people will naturally organize to resist.)

8.Manage religion and doctrine well: play their good role and prevent them from corrupting people's hearts or becoming spiritual shackles for the people

Religion is widely present in human society. Since ancient times, there have been many religions, some with a large number of followers and some with few followers. Some have strong vitality and are still thriving, while others have disappeared and have had a huge impact on society. Some have had a positive effect on human society, while others have had a negative or even destructive effect.

In fact, religion is a product of mental power, and all religions are essentially about guiding, enlightening, or controlling the hearts and spirits of their followers.

Religions generally shape and worship certain deities or saints, striving to find spiritual sustenance and a spiritual home for people. They advise people to abide by certain rules that are considered as principles of conduct, and are often used by many as spiritual comfort to seek peace of mind.

From the development of religion, we can also see the changes in the world. For example, in China, when people believe more in Confucianism, which actively participates in society, it indicates that society is in a prosperous stage. When people believe more in Buddhism, Taoism, mixed religions, and even cults, it often indicates that society is in a period of chaos. When there are many fortune telling halls open, it is often a sign of people's disappointment with society, feeling that their efforts are useless and turning to hope in fate, which is a sign of society's decline.

1) The positive effects brought by good religions and doctrines:

① Let people have a sense of awe, abide by rules and have a bottom line in their actions, and be afraid of being punished by heaven and gods and dare not act recklessly.

② To make people more peaceful and kind, most religions require believers not to commit crimes, and many advocate doing good deeds.

③ Make people stronger in their hearts and better able to deal with various difficulties and disasters.

2) The harm and destruction caused by bad religions and doctrines:

① It will be used by some charlatans and dictators to control and oppress the people.Some villains prefer to serve as religious leaders or even portray themselves as gods, and then govern the people through religion, because this way they are more supreme and can do whatever they want, and no one can question them, otherwise it is against the rules of the religion or the will of the gods, and can be dealt with arbitrarily. Religious leaders can be lifelong or even hereditary, much better than being a king.

② It will bring huge social disasters such as religious governance and religious massacres.Since ancient times, backward cultures, barbaric civilizations, and extreme religions have often brought great disasters to humanity, even worse than epidemics.Especially with regards to religion, there have been many disasters caused by religion throughout history, both domestically and internationally. These include the domination of medieval European religions over social darkness, the severe destruction of society and culture caused by the Taiping Rebellion in China, and the killing of a large number of people. During the reign of Emperor Tongzhi of the Qing Dynasty, the extreme Muslim riots in the northwest also led to the massacre of a large number of civilians and extreme economic and social damage.

③ Affects the normal management of society and makes it chaotic.Some religions make their followers only listen to their leaders and not the government, only recognize religious rules and not the law, which seriously affects the normal management of society. Some religions even incite their followers to persecute, kill non believers, and launch terrorist attacks on civilized society, which has seriously affected social stability.

④ Causing the public to lose their rationality.Especially some cults seriously distort people's outlook on life, values, and worldview, leading to superstition, sinking, lack of independent spirit, being manipulated by everyone, strange thoughts and behaviors, impulsiveness and irritability, cold-blooded violence

⑤ Becoming a tool for some people to deceive the public and accumulate wealth.Some people use religion to mobilize their followers to donate money and goods, but end up enriching themselves.

3) How to judge the quality of a religion or doctrine:

In today's civilized society, every religion or doctrine must meet at least the following requirements to be considered beneficial and harmless to society and its followers:

① It must be able to make believers live better.Believers believe in religion, join religious organizations, and participate in religious activities in order to live a better life, including learning knowledge, wisdom, and spiritual comfort. It is not good to make believers and followers pay a lot of costs but cannot provide them with or only provide them with very little help or service, or to provide deceptive and illusory help. Encouraging believers to self harm or even commit suicide is even more inhumane.

② It must be able to create value for society.Including encouraging believers to enter the world and engage in labor to create material value or knowledge, spiritual value, or promote good morals, rather than encouraging believers to avoid the world, not participate in labor, not create material value, and not play other social roles.In history, the Three Martial Arts and One Sect destroyed Buddhism because they saw that many people were attracted to Buddhism and could not create labor results, but instead needed social support and became a social burden. Moreover, religious buildings and activities also consumed a lot of manpower and material resources, affecting economic development. This should be taken as a lesson to avoid recurrence.

③ Religious activities and dissemination of doctrines must be carried out in accordance with the law and regulations.The law is the highest standard of society, and the religious rules of any religion must not violate the law, nor exceed or override the law. All activities must comply with legal provisions, and illegal activities must not be engaged in. Religion cannot be used as a reason to interfere with the normal law enforcement of the government, nor can religious regulations be used to replace the law to punish believers, especially the existence of vigilante justice.

④ The religious and doctrinal content disseminated must be healthy, beneficial, and not illegal.

⑤ We must also be friendly to non believers of our religion.We cannot restrict,

exclude, exploit, attack, or harm non believers and those who do not believe in our religion. We cannot interfere with non believers and demand that they follow the rules and customs of our religion. We cannot be exclusive, allow ourselves to exist alone, or pursue the destruction of other sects/doctrines.

⑥ It is necessary to allow others to comment and criticize this religion/doctrine, and also allow others to have disrespectful words and actions towards this religion/doctrine.Everyone has the right to criticize and express different opinions, as well as the freedom to show respect or disrespect towards others and other groups. As long as it does not infringe upon the legitimate rights and interests of others and other groups, it is not a problem.If you feel that the words and actions of others have infringed upon you, you can resort to the law, and you cannot retaliate or even violently attack others because of their opposition and disrespect.Some religions and their followers, because others have made unfavorable comments about them, discarded or destroyed their own items related to their own religion, mobilize the masses to pressure and attack those who make such words and actions. This is not good and is not allowed by law. If someone feels that they have been criticized improperly, they can refute it, but they cannot retaliate violently or even cause trouble.

⑦ It is necessary to allow believers and followers to question and debate the doctrines, scriptures, and main theories of this religion.The doctrines and theories that do not allow questioning or fear debate are all due to their inherent problems and fear of revealing their true nature. Truly good religions and doctrines are not afraid of questioning and debate, and are also willing to continuously improve and adjust through questioning and debate.

⑧ It must advocate for equality between humans and gods, rather than placing God above the heads of believers.God is meant to make everyone live better, and we cannot expect everyone to only obey God or be manipulated by God's arrangements. A good religion should not have gods above everyone else.Those who claim inequality between humans and gods usually pretend to be in the name and will of God to pursue their own interests.The Glorious Revolution in Britain promoted the realization of equality between humans and gods, freeing people from the enslavement of "gods" (i.e., sticks that impersonate divine will).

⑨ It must advocate for equality among all individuals within the organization.Although there are differences in qualifications and moral conduct among believers, no one can be superior to others based on differences in qualifications, positions, levels, etc. within the church. Everyone is equal.Christianity does a better job in this respect. All brothers and sisters are equal. However, some religions require believers to excessively respect and obey high-level religious figures, which is wrong.

⑩ Do not deify anyone.Every religious leader and believer is also a person rather than a deity, and cannot be deified or self deified (such as calling themselves "messengers of God", "living Buddhas", "saviors"). Those who call themselves or accept being called living Buddhas will not be true Buddhas. All actions of deifying someone are false deception, have personal interests, and go against the spirit of religion itself (such as calling themselves or accepting being called "living Buddhas" is a manifestation of "delusion" in Buddhism).

⑪ Not promoting reincarnation and treating suffering as retribution for past sins, nor promoting that everyone's fate is predetermined.If there is any promotion of these contents, it is basically aimed at making people blame themselves, accept their fate and obediently listen, accept oppression, and accept adversity, which is very malicious.

⑫ There won't be too many religious rituals.It is possible for religion to have appropriate rituals, but if there are too many rituals, many of them have ulterior motives

and may even be cults aimed at controlling the spirits of their followers.(**Excerpt from other articles:** By giving people strong psychological suggestions and adding some ritual behaviors, people will gradually turn to these self proclaimed sects.)

4) How to prevent harmful religions and doctrines:

① Prevent social distortion.When society is distorted to a certain extent, strange theories and religions will emerge and flourish, such as the emergence and rapid development of the Taiping Heavenly Kingdom movement. At that time, the development of Chinese society was seriously unbalanced, and many people were hungry and extremely ignorant. The cult created by Hong Xiuquan and others took advantage of the situation and attracted many believers, which then led to more people rebelling together.(**Excerpt from other articles:** After analyzing the social reasons for the Taiping Rebellion in his article "Chronicles of China," Marx sharply pointed out: "In fact, what was strange in this Chinese revolution was only its embodiment. Apart from changing dynasties, they did not set any tasks for themselves. They had no slogans. The panic they gave to the people was even more severe than the panic they gave to the old rulers. Their entire mission seemed to be to oppose stagnation and decay with ugly destruction, which had no signs of construction work." After listing various evil deeds such as murder, robbery, rape, and fear creation by the Taiping Rebellion, Marx summarized: "Obviously, the Taiping Army is the one depicted by the Chinese people's imagination. The incarnation of the devil.However, only in China can such demons exist, which are products of stagnant social life.”）

② Build a culture and spiritual civilization that is recognized by everyone, and thus provide people with good spiritual support and pursuit.Especially in China, there is a great lack of spiritual civilization construction, and people's spirits are very empty. It is urgent to establish a good spiritual civilization system.

③ We should manage and restrict heretics who are clearly harmful to society.Indeed, people who are full of demons and monsters should be managed and restricted in accordance with the law. Otherwise, like in South Korea, there will be many self proclaimed saviors who deceive and control the spirits of their followers, but they will not receive effective management, restriction, and punishment.

5) How to prevent various harms caused by religion and doctrine:

① Protect the freedom of belief of the people and prohibit religion from infringing on the freedom of non belief, conversion, and apostasy of the people.It is stipulated that people must not be forced to believe in religion. Any religious requirement can only attract people to believe in religion and cannot force them to believe in religion. All acts of coercion or coercion to believe in religion must be severely punished, even if they have not caused physical harm but have already caused psychological harm.The regulations must allow everyone the freedom to renounce their religion and adopt other religions.Whether or not to believe in religion is everyone's freedom. It is possible to remain non religious, or to give up faith and leave religion after believing in it. Practices that do not allow apostasy or even punish apostates as apostates are illegal. Those who believe in other religions after leaving religion should also be respected and not harassed, insulted, or punished. Even if apostates harm the church and other teachers, they can be resolved through legal means and cannot be punished privately.Some people say that making religious belief a personal privacy is the only way to truly embody religious freedom, and this also has some truth. In this way, whether a person has a religious belief or what religion they believe in cannot be known or confirmed by others, and therefore cannot be interfered with.

② It is not allowed to preach to minors, and it is not allowed to force minors to believe in religion through family pressure or by not providing for their living needs.This

includes not requiring minors to read religious books, access religious media, and not taking minors to participate in religious activities.Minors have immature intelligence and cannot distinguish right from wrong. They need to be allowed to become adults before they can be promoted for religion and allowed to make their own choices.

③ Prohibit religion from restricting the freedom of believers and followers.Religion cannot be placed above everyone else, and the norms of believers' words and deeds can only be admonished, not restricted or even punished. The law strictly protects all freedom of speech, including the freedom of believers, and cannot interfere with believers' marriage and love to ensure their freedom. It is also impossible to control believers' physical and mental health, including forcing or misleading them to obey arrangements.

④ Prohibit the dissemination of harmful information.The content of religious dissemination must be recorded and supervised by the management department, and it is best to openly accept social supervision and comments. If the dissemination violates legal provisions, corrupts people's hearts, and destroys society, it must be stopped and punished. Any ignorant superstition, violates the law, promotes violence, promotes unhealthy lifestyles, or encourages harm to others in order to protect the religion must be deleted. It is not allowed to encourage believers to do things that violate humanity and the law for the protection of the religion, or to encourage believers to harm and kill non believers.Religious venues that promote illegal speech will be immediately sealed off and closed, and illegal materials and propaganda tools will be confiscated. People who have been poisoned by toxic doctrine propaganda will also be re educated.Many people in the Mongolian and Tibetan regions have been poisoned by the local religion, with no ambition or active work. They are ignorant and only know how to constantly kowtow and kneel, thinking that they can receive the mercy and help of the gods. In addition to worshiping the gods, they are also taught to worship and obey the "masters" (i.e. various levels of divine sticks) very much. Many people dedicate most of their wealth to various levels of divine sticks while living a very poor life. Various levels of divine sticks live a very luxurious life. It is recommended to carry out religious reforms in these areas, prohibit the use of divine sticks to deceive the people, and eliminate superstition to make the majority of believers sober.There are also concepts that prohibit promoting donations to religious institutions as a way to redeem oneself, which are not conducive to social management.Because this makes people feel that by giving alms after committing evil deeds, they can relieve the disaster, which promotes people to blindly act recklessly and think that donating money afterwards can make up for their sins, so committing crimes is also okay.The reason why the viewpoint of banning Buddhism for economic reasons is not comprehensive is because the economy ultimately boils down to politics. However, politics here is not a struggle for the rights of religious groups, but a struggle between secular politics and religion. Before Tang Wuzong banned Buddhism, Du Mu criticized Buddhism, pointing out that Buddhism at that time did not achieve the goal of teaching people to be good. Many Buddhist believers committed crimes in their daily lives. Knowing their guilt, they donated money to temples, hoping that "guilt will be eliminated and there will be no blessings. The act of selling one's sins is like holding a left covenant and facing each other. This situation inevitably reminds us of the" indulgences "issued by the medieval European churchNo matter how serious the crime is, even if it is murder, it can be compensated with a "redemption voucher".It was not until the emergence of Martin Luther in the 16th century that Europe began to change this religious evil, and it is a great blessing that China had already strongly eradicated such phenomena

⑤ Prohibit the promotion of ideas that contradict modern civilization, including ideas

that cannot affect people's enthusiasm for life and the pursuit of justice.For example, some Buddhist theories suggest that people should accept their fate, not strive for it, and not take it seriously, even if they suffer injustice and misfortune. This is only beneficial for rulers and powerful people to govern society more easily, but not conducive to individual and social development,

⑥ Prohibit religions that advocate and promote violence, and educate and severely punish believers with violent tendencies.

⑦ We should guide all religions to carry out self rectification and innovation, remove the dross and retain the essence.For example, some superstitions and nihilistic content in Buddhism can be gradually abandoned, while Islam can also be improved to remove some radical theories so as not to be criticized for easily producing extremist terrorists as it is now.

⑧ Resolutely punish cults.For the promotion of supernatural powers and gods, guiding the public to engage in behaviors that harm themselves, others, and society, as well as the negative tendency of key personnel to control the public and society, and other harmful sects of religion, they should be resolutely prohibited and punished to avoid being called a scourge on society.

⑨ Require religion not to engage in excessive promotion.Many religions encourage their followers to promote religion, treating it as a mission or noble act (such as Christianity calling evangelism "spreading the gospel" to make missionaries feel that it is benefiting others), and as a merit that can bring rewards in life (such as developing as many new followers can increase merit and gain more blessings), which makes many people overly enthusiastic about promoting religion and sometimes leads to excessive promotion.It is suggested that religion should mainly rely on good theories that benefit everyone to attract them, rather than excessive promotion.

⑩ Ensure that all religions are subject to legal regulation and that all religious activities comply with the law.Religion is created by humans and can easily be used by those with ulterior motives to control, deceive, and enslave others. Therefore, it should operate within the legal framework and not override the freedom, rights, and interests of the law and believers.Religious activities and internal management must comply with the law, and religious sites cannot become lawless places.And illegal religious activities must be resolutely punished, and harmful religious activities should also be strictly prohibited. Government management departments cannot ignore illegal religious activities on the grounds of not infringing on personal freedom of belief.If there are conflicts between religious personnel that cannot be resolved through negotiation, they must be resolved through legal means and are not allowed to be resolved through religious laws, internal judgments, vigilante justice, etc.

⑪ Ensure equal coexistence among religious personnel through legal supervision.At present, there is a great deal of inequality among religious personnel. It is necessary to prohibit the practice of placing religious leaders and clergy at all levels in a position of superiority or even supremacy, and to supervise and accept reports and complaints of violations.

⑫ Require all religions to allow questioning and opposition, and prohibit and severely punish any violent retaliation or even group disturbances against opponents based on opposition.It is not possible for Bangladeshi Muslims to riot, burn dozens of Buddhist temples, and injure many Buddhists after seeing photos of Buddhist boys burning the Quran, as reported. Their retaliatory actions should be severely punished and more compensation should be paid.If criticized or opposed by others, opinions can only be refuted or defended through formal channels, and violent behavior and group disturbances caused by opposition from others will be severely punished.

⑬ Prevent religion from being used politically as a tool to deceive, control, oppress, and harm the people.Religion often has a significant and negative impact when used by politics. Many religions advocate for obedience and non resistance among their followers, which is beneficial for rulers to implement authoritarian rule. Therefore, many rulers like to use religion to control the people.And some rulers often deceive and control the people by pretending to be gods and ghosts, which is also very harmful to society.There have also been instances in history where religion has been used by the government to reduce a nation's combat effectiveness and population, such as the Qing government vigorously promoting Lamaism in Mongolia and requiring many people to practice their faith instead of engaging in labor or childbirth (Kangxi once said that building a Lamaist temple in Mongolia is better than having 1000 troops).

⑭ Prevent religion from being exploited by rulers to enslave the people.Religion has always been used by rulers to better maintain their rule, make the people obediently listen, and feel that being oppressed is reasonable, willing to satisfy the rulers' demands endlessly.The more favorable a religion is to rulers, the more it will be advocated and even strongly promoted. For example, Islam is often used as a spiritual tool for authoritarian rule and chosen by rulers as the state religion for comprehensive and strong promotion.The spirit of non resistance in Buddhism is often used by rulers to domesticate the people and make them more obedient, especially the absolute obedience of lamas to their masters, which is used to control the people. For example, Kangxi once said that building a lama temple in Mongolia is better than having a garrison of 1000 people, and Shihu promoted Buddhism to better enslave and eliminate the Han people.Confucianism is also often used to constrain the people, making officials and the public feel that they must be absolutely loyal to the monarch and must dedicate themselves to the monarch's regime without compensation. This makes the people feel oppressed and justified, and even if they are exploited by the rulers, they still sing praises to them.(Excerpt from "Liang Qichao: The Non Development of Chinese Politics Lies in the Stagnation of Chinese Thought" (by Yuan Xiang): According to the Hundred Schools of Thought, Mohist egalitarianism is the least conducive to authoritarian dictatorship and is also inconsistent with the hierarchical patriarchal system of feudal society.).Taoism advocates laissez faire freedom, but it is also not conducive to interference.The benefits of Legalism are suddenly apparent, but its drawbacks are also profound.Confucius spoke of loyalty and filial piety, benevolent governance with the ruler, and obedience with the people. His teachings are long-lasting and his laws are practical;The teachings of Legalism are easy to implement, but castration makes it difficult to move a step.Legalism views the relationship between the monarch and the subject as a blatant exploitation, where a strong monarch is acceptable and a weak monarch is chaotic.The negative result of Confucianism's unification is that civil rights are narrow and political foundations are not established, and there is a stagnation of evolution due to a fixed authority

⑮ Implement the separation of politics and religion to prevent religion from being used to strengthen authoritarian rule.Some rulers also like to strengthen their dictatorship through the integration of politics and religion, appoint their own religious leaders, and place backward, unhealthy, and unreasonable religious rules above civilized and advanced laws with universal values. In this way, in addition to strengthening their power through the power of law making and enforcement, they also use the power of religious discourse to make everyone unconditionally obedient, because all opposition can be punished severely without following the law on the grounds of apostasy.Therefore, it is necessary to implement the separation of politics and religion, and prohibit all political and religious unity.

⑯ Prohibit political participation through religion to prevent individuals from using religion for political purposes.Many religious leaders often hope to use their numerous followers to achieve their political ambitions of getting involved in social management, in order to prevent religion from being used as a tool for seizing power. For example, the Five Dou Mi Sect in history, the pseudo Christianity of the Taiping Heavenly Kingdom, and the White Lotus Sect were all used as tools for gathering crowds to rebel and seize power.

⑰ Restrict the construction of religious sites such as temples and churches.Because building these places is a waste of resources and benefits, it is better to limit the construction of these places and guide everyone to use more funds for public welfare affairs that are beneficial to society.

⑱ Prohibit religious profit-making activities, supervise the use of religious funds and property, and combat corruption.To prevent religion from being used as a tool for profit and accumulation of wealth, this is very common in China, especially in many Buddhist temples that have become profit-making places. Some people even turn temples into temples with continuously expanding industries and establishing new chain management. They deceive believers into donating large amounts of money through various pretexts and temptations, and most of it ends up in their own pockets and the pockets of gang members. Some even live a life of debauchery and concubines.Such behavior has deprived religion of its rightful positive significance and turned it into a tool for deceiving the public. Therefore, it is necessary to manage and regulate it well, encourage people to donate directly to those in need, and reduce religious institutions as platforms for receiving donations. It is also possible to prohibit individuals from accepting donations and require the establishment of funds to receive donations. For voluntarily donated property by believers, it must be registered, made public, and subject to various forms of supervision, including auditing and other supervision like other formal charitable foundations.

⑲ Religious figures are required to work harder and create more social value.Including engaging in production and creative labor, as well as striving to promote excellent culture, which plays a social role in purifying people's hearts and guiding them towards goodness.And advocate being an ascetic instead of enjoying a luxurious life, so as not to produce less than consumption and become a parasite in society.After the four bans on Buddhism, the most prosperous Buddhist sect in China was the Chan sect. This makes sense. In the history of Chan Buddhism, there was a famous Zen master named Baizhang Huaihai, who lived around the same time as Han Yu, who opposed Buddhism. Baizhang formulated a set of "Baizhang Qinggui", which not only required monks to swear to abide by the precepts, but also required them not to sit on high and wide beds, not to approach singing and dancing prostitutes, not to apply incense to their bodies, and not to store money and jewelry. The most crucial thing is that the most memorable sentence for people now is: "One day of not doing, one day of not doing. He changed the tradition of Indian Buddhism where people eat with their hands and demanded that monks support themselves and not become parasites of society.Prior to this, Buddhism from India despised labor and opposed monk labor, believing that monks should only accept offerings or consider begging as a merit.Moreover, Zen Buddhism does not rely on classics or Buddha statues, and does not advocate for the construction of Buddhist temples.From the Zen temple to the individual Zen master, they all take pride in simplicity.The above characteristics seem to be a reflection and correction of the various strange phenomena that existed in Buddhism during the ban on Buddhism, which allowed Zen Buddhism to be largely unaffected by the ban and to flourish in China in the future.Compared to some religious

phenomena today, Master Baizhang is indeed admirable

6) How to deal with harmful religions and doctrines:

Sometimes religion becomes something that some people use to serve themselves, and then it becomes tasteless. Many religions in this world are like this, and in the end, they become some harmful elements.

Harmful religions, also known as cults, often emerge in society, becoming a thorny issue in social management and even threatening human civilization and security. For example, the Taiping Heavenly Kingdom led to the death of 100 million people and caused great damage to the social economy. There are still many cults that continue to harm human society today.How to crack a cult? Here are some ideas or possible references:

① Methods to dismantle cults.Many cults can only exist and develop in the long term with the support of many people, so the main task of dismantling them is to eliminate the cultural foundation of their existence and minimize their recognition.It is possible to expose its true nature through propaganda, so that believers can recognize its essence, and through extensive, open, and transparent debates, make everyone understand the reasons and awaken, so that they will no longer support cults, reduce the mass base of cults, and then carry out comprehensive and severe legal punishment and elimination (as cults have lost their mass base, there will be no resistance to punishment and elimination at this time).

② Developing policies and regulations that benefit and rescue their followers based on their personal considerations, gaining their recognition and welcome, and resolving their misunderstandings, hostility, and confrontation.

③ To capture the thief, first capture the king. Focus on persuading and educating the main leadership members and punishing them according to law, so that they can change their thinking, reform themselves, and stop spreading crooked theories.Religious problems are often caused by the main leadership members who have ulterior motives and use religion to cause trouble. Therefore, the key to rectifying religious problems lies in cracking down on these people, rather than the entire sect (which is not right and difficult).

④ For believers who have been deceived, brainwashed, and engaged in behaviors that harm society, and who refuse to heed advice and persist, they shall be isolated and punished in accordance with the law.

⑤ Protect normal law enforcement, severely punish officials who dare to cause unreasonable disturbances and interfere with relevant departments' law enforcement, including punishing criminal believers, so that they dare not attempt to exert pressure on law enforcement departments by gathering crowds to make them give up punishing certain illegal believers.

7) Advocate everyone to have a good way of religious practice:

① Mainly to practice religious concepts, rather than focusing on carrying out various religious rituals.It is also possible to have appropriate rituals in religious activities, and through these rituals, one can deepen their beliefs. For example, the etiquette of worshipping teachers can make people respect their teachers more and study more seriously. However, if one becomes superficial and forgets what they really need to learn and do, it is not good.For example, some people who believe in Buddhism do not pay attention to the concepts of compassion, kindness, altruism, and accumulating good deeds, but instead focus on religious rituals such as burning incense, kowtowing, reciting scriptures, and spinning wheels every day, which goes against the norm.Especially in Tibetan areas, there is too much emphasis on rituals, including some people who still believe that by kowtowing step by step and crossing many

kilometers of distance, as well as traveling many times, one can receive blessings. It is truly lamentable and infuriating for their misfortune.In fact, many religions themselves also oppose formal activities, including the main classic scripture of Buddhism, the Diamond Sutra, which strongly opposes formal viewshttps://www.zhihu.com/question/287783577/answer/468438874Many truly enlightened monks also advocate for the practice of ideas rather than emphasizing rituals. However, many people misunderstand and overly formalize this, and even Christians criticize Buddhists for emphasizing form and kneeling down to worship statues.

② Say goodbye to statue worship and keep religion in your heart.The gods and Buddhas can be in the heart, there is no need to make them into exquisite statues or place them in solemn temples.

③ Stop using burning incense, candles, paper money, and offering sacrifices to pray to gods and worship Buddha.Respecting heaven, earth, gods, and all things without worshiping them, and more importantly, practicing the spiritual concepts advocated by the gods during their lifetime rather than making them happy through rituals and offerings, they hope that we can pass on and continue their morality and spirit.Gods and Buddhas do not need offerings such as paper money and food. People who are not physical do not need to eat, and paper money is not real money but counterfeit currency that deceives people.And gods and Buddhas are not like corrupt officials who help whoever gives benefits. They will not bless whoever gives more gifts.

④ Believe in religion with a normal and selfless attitude.Religion can only provide people with more spiritual support, regulate and balance feelings of loss or anxiety, and teach them to have a bottom line when doing things. They will not receive any rewards just because they believe in religion. To receive rewards, they mainly rely on their own efforts and being kind to others.

⑤ Be true to yourself, rather than relying on praying for divine blessings.Especially when it comes to corruption and other forms of harm to others and the collective, it is ridiculous to think of praying to gods and Buddhas to bless peace.

⑥ Choose a religion that can provide more spiritual support, emotional comfort, and a more comfortable life, and abandon religions that increase one's psychological burden or even put on spiritual shackles.In this regard, Christianity allows believers to repent and correct their sins in order to gain relief and rebirth, while Buddhism allows believers to abandon evil and promote goodness, and to gain spiritual freedom through doing good deeds.

⑦ Treat others in the church equally, neither humbly nor arrogantly.Respecting others is enough, without having to obey or even submit to those at a higher level, nor can one dictate to those at a lower or new level.

⑧ It is best not to wear religious clothing in public places to avoid negative psychological effects on others.

⑨ Don't donate money or goods to religious institutions, donate directly to poor people or institutions in need, otherwise many of the donations to religious institutions will be embezzled.

8) Urgent need to rescue populations endangered by religion:

In today's world, although many people have already lived in civilized societies and are living a relaxed and comfortable life, we must never forget that there are still many people who are still poisoned and persecuted by harmful religions and living in dire straits.

Many people in the world are still oppressed and persecuted by religion, losing some freedom and causing some financial losses due to religion.Some religions that are in

opposition to modern social civilization still prevail in the world, and even several religious countries still exist and seriously persecute their people.

9. Strive to punish and eliminate evil to ensure peace in the world

1) The necessity and urgency of punishing and eliminating evil:

All words, actions, and thoughts that infringe upon the legitimate rights and interests of sentient beings can be called evil. Evil poses a threat to everyone, causing losses and even harming their freedom, safety, and lives.

Evil and goodness are also in opposition, and the existence and development of evil will inevitably prevent or even destroy the existence of goodness.Every inch of evil advances, every inch of goodness inevitably retreats.

Therefore, to promote goodness, we must first punish evil, try to eliminate evil as much as possible, reduce and eradicate its existence as much as possible, in order to protect everyone, let everyone live in safety and freedom, and also enable goodness to be better developed.

And as evil continues to succeed, it will grow and expand rapidly, and the power of the victim's resistance will also weaken with the invasion of evil. Therefore, resistance to evil must be early and timely, otherwise when it expands, the difficulty of defeating it will increase.For example, when subjected to various oppressions, one must quickly resist while there is still some room for survival, avoiding the situation where there is no living space and only the breath of the oppressor can survive. At that time, it is difficult to have the power to resist, just like when one becomes a slave and can only rely on the gifts of the slave owner to fill their stomach. It is completely impossible and dare not confront the slave owner.

Evil must be eliminated as soon as possible, otherwise more and more people will suffer. We must treat evil with the most urgent attitude, be jealous of it, and eliminate it in the most timely and fastest way possible. It is best to eliminate evil before it begins to be implemented or in its infancy.

The punishment for evil must also be strict and severe, in order to serve as a warning to others and prevent everyone from committing evil.

We cannot tolerate evil either. We can tolerate innocent mistakes, but we must not tolerate malicious ones, because tolerance and indulgence of evil will allow them to do whatever they want without restraint.Villains are not always villains from the beginning, but rather become villains by acting recklessly without being punished.The tolerance towards the evil deeds of the imperial power has led to the increasing arbitrariness of the imperial power, the worsening of social dictatorship, and the silence towards some people's actions of reversing history, which has resulted in their more arbitrary behavior and serious consequences. There has been no opposition to some evil laws and policies, or only a few individuals have spoken out (such as the previous one size fits all demolition of rural houses with incomplete procedures, few people have reported the real situation and demanded to stop the movement, and the recent implementation of the Internet Number Law and the release of public notices for soliciting opinions, which everyone knows is not good, but few people have spoken out, and only a few professors have spoken out), and the lack of opposition has also led to the frequent arbitrary and smooth implementation of many evil laws and policies. The Chinese people who remain silent and complain behind their backs are truly saddened by their misfortune and angry at their lack of competition.For example, when it comes to harassing sales calls, most people just refuse without insulting or further reporting and punishing them, which has led to their increasing prevalence.There was also a previous case of robbing a bus and gang raping a woman while others remained silent,

as well as a case of Shandong's invasion, robbery, rape, and cruel murder of a couple, both of which were extremely released due to the lack of supervision and resistance.
Although sometimes tolerance can also influence bad people, it is necessary to have a prerequisite. Only when the wrongdoer realizes that they are wrong and has the possibility of being influenced to repent, can we appropriately "repay evil with kindness". Even so, we must show mercy and punish them, recognize their mistakes, and give appropriate tolerance.
Evil must also be eradicated, and we must not remain indifferent to it. We must fight to the end, eliminate all evil to prevent future troubles, and relentlessly pursue it. Otherwise, evil will remain and regain its ability before resurrecting.Be honest and eliminate all evil,.
We must all uphold justice, hate evil as if it were our own, in order to protect sentient beings and ensure the smooth functioning of society without chaos or suffering from disasters.
We cannot have a lucky mentality towards evil, thinking that it will only harm others and not ourselves, and even fantasizing that it will stop once it is implemented enough. Evil will not stop but will only intensify, and will do its utmost to harm as many people as possible.
We should be jealous of all kinds of evil and bad behavior, never tolerate them, and resolutely stop them, even if they are not our own victims.Because as Edmund Burke once said, "The only condition for evil to prevail is the silence of the good," Navalny also said, "All that is needed for evil to triumph is the inaction of the good." If we do not take action and stop evil in a timely manner, evil will expand, become rampant, and prevail. We will eventually become victims, even if we are fortunate enough not to become direct victims. When evil spreads and harms society too much, causing it to collapse and the entire society to be destroyed, there will be no eggs under the nest. We will also become indirect victims.It is suggested to establish the crime of tolerating and supporting traitors, and legislate to show that bad behavior should be stopped. Those who cannot be stopped should report to the police, otherwise they will be punished for tolerating and supporting traitors.For example, if someone engages in malicious behavior such as embezzling public property, harming others, and restricting their personal freedom, but fails to stop or report it to the police, it is considered a case of appeasement and should be punished.
Without principled tolerance and tolerance towards evil forces, without seeking justice for various injustices that occur, and without promoting improvement for unreasonable things, society will deteriorate and eventually everyone will become a victim.Every dynasty in China was often politically successful and harmonious at the beginning of its establishment, but gradually some people became corrupt and engaged in wrongdoing. However, everyone tolerated and ignored them, feeling that they did not want to cause trouble for themselves. As a result, society continued to deteriorate and decay, and in the end, no one could survive. Only then did a few people have no choice but to rebel. However, since the beneficiaries had become accustomed to the possession of most of the wealth and would not make concessions, those who resisted could only resort to violent resistance to be effective. As a result, violent resistance caused social unrest and disasters of suffering. Even if society could eventually be reset and order restored, the inevitable result of violent revolution would always be born - a new unconstrained one. Under authoritarian regimes, society will enter a new vicious cycle.In European and American societies, whenever there are negative aspects, everyone opposes and resists them through various means such as suggestions, debates, criticism, exposure, complaints, lawsuits, protests, and protests. Even if the negative aspects are not

related to them, they always like to meddle in their own affairs. As a result, society becomes increasingly purified and improved, and everyone lives better.Throughout history, both domestically and internationally, many appeasement policies, especially the appeasement policy towards Hitler during World War II, believed that sacrificing some benefits could bring temporary satisfaction to bad people, but the result was only to make bad people more reckless and bring greater disasters.In recent years, the world's repeated tolerance towards the authoritarian leader of a certain country in the north has not stopped their respective evil deeds, but has also led to their ambitions becoming increasingly inflated and causing trouble everywhere, even repeatedly invading other countries and forcibly seizing territories.We can no longer place too much emphasis on harmony. When harmony is necessary, we should strive for it. When struggle is necessary, we must persist until the end, so as to ensure the good development of society.

If we don't stop evil and let it develop, then in the end we will also suffer, and we deserve it, as the saying goes, 'No snowflake is innocent during an avalanche.'.As mentioned earlier, social disasters such as the Taiping Heavenly Kingdom and the Cultural Revolution were the result of not stopping or even cooperating with them, which to some extent can be said to be self inflicted.

We cannot rely on external forces to help us uphold justice, because it is difficult for external forces to come and help us uphold justice, and they have no vested interests in us. Why do they have to come and help us?

We cannot just rely on God to deal with bad people.The Heavenly Way does not punish evil and promote good in a timely manner, especially when everyone does not hate evil. Therefore, each of us should be jealous of evil as if it were our own, love ourselves and strive to deal with evil instead of just waiting for the Heavenly Way to punish the wicked. Often, when the heavens come to deal with and repay, the wicked have already harmed countless people and even caused great suffering.

2) The Chinese tradition of hating evil but being timid and afraid of things, bullying the weak and fearing the strong:

Throughout Chinese history, there have been many deeds of hating evil. Faced with fierce enemies and reactionary forces, one cannot be intimidated by force, nor can wealth be indulged in debauchery. They refuse threats and temptations, regard death as their own, and sacrifice their lives for righteousness. The deeds of Wen Tianxiang and Tan Si are equally touching.Even hating evil without distinguishing between kinship and distance, one's own relatives and family members who commit evil deeds are severely punished and punished with righteousness, such as the earliest recorded execution of the son who participated in the regicide and usurpation of the throne by the Wei state in the Spring and Autumn period.

Buddhism and Christianity both have the doctrine of accepting adversity, forgiving enemies, and striving to use tolerance and love to influence them (a typical example is the content in the Gospel of Matthew, which says "If someone hits your right cheek, even turn around and let him hit your left cheek"). However, in Chinese tradition, this is not highly advocated, just as Confucius' answer to the discussion on whether it is possible to "repay enmity with virtue" is that it is not possible and one must "repay enmity with righteousness".

However, after thousands of years of feudal authoritarian rule, oppression, and intimidation, coupled with the brainwashing of some religions, many people have become increasingly timid and cowardly. They are silent and submissive in the face of powerful forces, and have become indifferent, indifferent, and apathetic in the face of various wrongdoing. They only become spectators or when they are threatened, they

will only run away and rarely actively resist.Even fell into the bad habit of bullying the weak and afraid of the strong, and followed in bullying honest and weak people.As a result, Chinese society often easily deteriorates and sinks, and after a certain period of time, it becomes so corrupt that it requires manpower to turn the tide and restore order, or it can only lead to a collapse and a reorganization to restore order.

Confucian culture, in the process of being eliminated and replaced by the ruling class, has gradually lost its original martial spirit, hatred of evil, and righteousness, becoming cowardly and worshipping power. The group's external combat power has sharply decreased (including other non Han ethnic groups, whose Confucian culture after being castrated has also become relatively weak), and internally it bullies the weak and fears the strong, only follows the superior, and only follows power.

Many people only seek their own safety, regardless of the situation in society, and are unwilling to promote the purification of the social environment, without considering that only when society is better can everyone be safe and better.

Even those who are shameless and unscrupulous can always gain more benefits and live better, because everyone is kind and obedient, and they do not dare to fight against evil, allowing it to grow and harm others at will (for example, in the Chaoshan dialect, "if you dare to be domineering, you win" also means that those who are domineering will win).Imagine, if no matter who dares to act recklessly or irrationally, everyone attacks in groups, how can evil people gain power.

Being timid and afraid to fight becomes a habit of tolerating evil, without using the concept of hating evil, forcefully stopping evil, and eliminating all evil to nip all kinds of evil in the bud and eradicate them. This leads to the constant breeding of many evil and allowing evil to harm the good and innocent at will.

Since the Qin and Han dynasties in China, the social class division has basically been a large group of ignorant and weak people, a small group of people who do whatever they want, and a very small number of upright people. The small group of people who do whatever they want always easily defeats the very few upright people and arbitrarily ravages the many other ignorant and weak people. Therefore, it has always been like Hegel's saying, "Chinese history is a group of villains taking turns to dominate.

The Buddhist culture of compassion, which is indiscriminate and indiscriminate, has become widely popular in China, leading to people being lenient towards evil and not imposing severe punishment or even giving concessions without principles.

The lack of rules and even humanitarianism in the martial arts world is widely prevalent, and people recognize and even admire the survival rules of the underworld. The so-called loyalty pursued is selfishness and disregard for the legitimate interests and safety of others for the benefit of small groups, which also exacerbates the culture of bullying the weak and fearing the strong, causing great harm.

And in politics and international relations, there are some foolish people who overly emphasize order and harmony, the exchange and balance of interests among small circles, unity, and the maintenance of collective image, without emphasizing struggle or thorough struggle. This is also very bad. Often, it covers up contradictions and makes the surface harmonious, and the image is maintained, but it also leaves evil unpunished, laying the seeds for the future exacerbation of evil.The most typical example is Emperor Wu of Liang's lenient treatment of Hou Jing, as well as some unprincipled political compromises that occurred in modern times, which led to disastrous outcomes.

In the social and cultural context of Northeast China, the trend of bullying the weak and fearing the strong is particularly prominent. Few people dare to object to evil and tolerate it, allowing it to act recklessly. In addition, the government also lacks a role in

maintaining social fairness and justice, leading to a deterioration of social atmosphere and ultimately resulting in social stagnation and regression.

Chinese people are really sad. The vast majority of people have no spirit of resistance and always obey the orders of the strong. They will only swallow their pride and dare not speak up when faced with any harm, and even when they are about to be killed, most of them have no resistance at all.This not only created internal authoritarian rule, but also had no resistance when foreign enemies invaded, just like when Japan invaded China, a few Japanese soldiers could occupy a town without firing a single shot, and a few people could go to a village to act recklessly. Even if they put the guns they brought aside, no one dared to resist, and they would not resist even after being insulted.Even many people have no backbone at all. During the Japanese invasion of China, there were so many traitors and puppet soldiers. This is truly a national shame and a national tragedy. Even if they were starved or killed, their integrity as traitors and lackeys would be completely destroyed.

The recent murder of Dr. Li Sheng in Wenzhou (July 2024) was witnessed by many people who were too scared to stop the killer from pursuing Dr. Li. Even one person who tried to stop him was persuaded back by his family for fear of getting into trouble. As a result, Dr. Li could only die at the hands of the killer, which shows how society lacks righteous people. At that time, as long as someone stopped or everyone shouted loudly to scare the killer, Dr. Li could have been saved.

3) The initiative of punishing and eliminating evil, cultivating the spirit of daring to fight against evil and pursuing punishment and elimination of evil:

Punishing and eliminating evil has enormous and extraordinary significance, which is worth striving for and doing for each of us.As mentioned earlier, punishing evil and eliminating harm to society can also accumulate blessings, and eliminating one evil can often save many people, so it is better than doing ten good deeds.

Faced with the oppression, persecution, torture, and massacre that many people in the world are still suffering from, we should feel heartbroken and no longer numb or silent. We should no longer feel indifferent and afraid of evil. Instead, we should stand up together and take action to punish and eliminate evil.

Everyone needs to identify all the bad things and fight against them. As long as everyone takes action and keeps striving, the evil in society will be eliminated less and less, and it will not expand unchecked and harm more people due to our indifference and concession.

And do not ignore the small evil.Once a friend came to Guangzhou and got scammed by a taxi for over a hundred yuan. I told him I wanted to file a complaint, but he said it would be fine for just over a hundred yuan. However, I insisted on filing a complaint, and in the end, the driver was punished. If he didn't file a complaint, he would continue to harm more people. After filing a complaint, he restrained himself and warned the people around him. Therefore, this is not a matter of over a hundred yuan, but a matter related to the entire society.

Everyone should develop the habit of saying no to bad things, and when faced with evil, they should dare to resist. Intense resistance can make evil afraid and afraid to invade again, otherwise weakness will only lead to being exploited and dug deep into the soft soil.

Everyone doesn't have to worry about being shot for leading the fight against evil, and it's important to understand that villains are all chosen by persimmons to be soft. Only those who are tough will not be easily manipulated, and those who are weak will be dealt with arbitrarily.

The government should also assist everyone in eliminating evil, including reducing the

difficulty of litigation and making it easier to directly punish evil, rather than setting up too many overly complicated procedures that make it difficult to punish evil (such as the current difficulty and hassle of trying to punish evil through litigation), and even having many unreasonable restrictions that leave people helpless and helpless in dealing with evil.

The whole society should also pay more attention to the righteous path of Confucius and Mencius in making contributions to society, and less attention to the narrow-minded and self-centered loyalty of small groups.

Of course, due to the accumulation of evil in society over the years, punishing and eliminating evil is a massive project that requires everyone to take action. Everyone should contribute as much effort as possible, do as much as possible in what areas they can, and do as much work as they can.

We should also believe that punishing and eliminating evil can bring us blessings. As mentioned earlier, eliminating violence and maintaining justice is one of the good deeds that can bring blessings. Punishing and eliminating evil is also a merit, and a great merit, because it can reduce harm to more people, protect the people and the collective, ensure social stability, and have great social significance.Especially if we can fight against black and evil forces, bad bureaucrats, and even overthrow evil regimes, we can save many people and make great achievements (as mentioned earlier, Liu Bang, Zhu Yuanzhang, and others have made great contributions as a result, leaving their names in history and benefiting their descendants for many generations).

Eliminating evil can gain the support and praise of everyone and the gods, making oneself smoother. Although it may also offend and be hated by bad people, this hatred will not have any harmful effect without the support of the Tao.

Punishing and eliminating evil is closely related to everyone, and everyone is duty bound to participate. Everyone can do it, everyone can do it, and everyone can contribute. Let us embark on a new era of comprehensive and thorough punishment of evil in accordance with the law!

4) Various ways to fight against evil:

Evil and goodness are in opposition, and there has always been a confrontation, especially if we want to punish and eliminate evil, it will further provoke the confrontation of evil. So how can we fight against evil?Here are some methods and approaches for your reference:

① Provide advice and counsel to wrongdoers.

Be good at persuading people around you, especially high-ranking officials, to abandon evil and turn to good.

Evil doers often do evil in pursuit of their own interests, face, or simply because of improper or cognitively incorrect beliefs, which harm the collective or others. If they can be persuaded to give up these pursuits, change these beliefs, or understand that their actions will be strongly opposed and counterattacked by others, causing greater losses or even disgrace, and they dare not continue to do these behaviors, then they will stop doing evil.

There are also some bad people who are not malicious in their hearts, but have erroneous perceptions and formed obsession, resulting in doing things that harm the legitimate rights and interests of others. They also feel that they are right and great, including Wang Mang and Wang Anshi. Even after facing serious setbacks, they still feel that they are right because others deliberately opposed them. Even the Cambodian Khmer Rouge leader Pol Pot, who killed millions of people, did not truly feel that he was wrong until his death. The most important thing is to find ways to

change their cognition and thinking
Suggestions and advice are relatively gentle and friendly, and are less likely to provoke confrontation and retaliation from wrongdoers. They are better and less likely to cause harm or loss than legal or confrontational means, and are the best way to punish and eliminate evil.
Although persuasion may not necessarily be effective, I believe that as long as the methods are appropriate and the words are reasonable, most wrongdoers can still listen to some.Sincerity leads to success, using love and sincerity to influence wrongdoers, analyzing their interests, feelings, and concerns, and proposing better survival and development plans for them. I believe this will be accepted.For example, for Russia and its President Putin who launched the war of aggression against Ukraine, we can analyze their needs more, listen to their thoughts, and then advise and guide them to correct their wrong and bad needs. For some of their harmless needs, we can try to meet them or provide solutions to meet them, and let them understand that their actions will have catastrophic consequences for the world and themselves. Perhaps there is also a possibility of persuading them to change their ways.
When giving advice, the most important thing is to clarify the interests and analyze the possible consequences in order to better persuade the wrongdoer.For example, for rulers who oppress the people or ignore their interests and feelings, it is necessary to make them understand that going against their will will cause public anger and lead to future accountability, which will ultimately result in social disasters and the destruction of themselves and their families.For those in power who hinder social and historical development, and even bring disaster to the country and the people, it is important to make them understand that it is better to resign as soon as possible rather than maintain a stalemate and cling to power. Otherwise, they will be ousted sooner or later (many examples in history include Yuan Shikai and the recent Prime Minister of Bangladesh, Hasina), and it will be even worse for them to be ruined.For corrupt individuals and powerful interest groups who embezzle the country, it is necessary to make them understand that the vast net will eventually be investigated and punished twice as much, and they must stop as soon as possible and reform their ways.For the eagles, dogs, and lackeys who assist in the tyranny of the tyrant, we must also make them understand that their actions will be punished and held accountable. They must stop their wrongdoing and abandon their masters as soon as possible.For those who parasitize in the system and only become a burden on the people, they should also be cleared by the people who will eventually be turned over, just like the royal families who ate imperial food in various places in the late Ming Dynasty were massacred. It is better to find a way out early to reduce the burden on the people.
It is also necessary to advise wrongdoers to correct their values and make them understand that being a good person is more important to be beneficial and contribute to society, and at least not harmful to society.And eating, drinking, defecating, and defecating alone do not require much wealth and are too luxurious. On the contrary, the burden can make the body more prone to collapse. One should not pursue wealth excessively, but should stop at nothing, and should not resort to any means to harm the interests of the collective or others in order to obtain benefits. All kinds of fame and fortune should be obtained in a proper way and cannot be obtained through illegal methods.We should instill in every person in power and their subordinates a life philosophy of not being greedy, not being reckless, and pursuing achievements and contributions to society. They should value reputation and strive for eternal glory, rather than solely focusing on personal interests or resorting to any means to gain power. They should avoid being left behind for eternity.

In addition, the law of retribution for good and evil can also be used to persuade wrongdoers.To make them understand that there is indeed retribution for good and evil, and that committing evil and obtaining unjust wealth will not have a good ending. They will be retaliated against and punished, and that they and their families will suffer misfortune, financial loss, illness, injury, sudden death, foolish and weak offspring, and even extinction, then they will have some restraint.

And through religion, etiquette, and morality, people are advised to have a bottom line in their actions, not to exceed it, to be worthy of the gods and conscience, and to comply with rules and moral bottom lines.

The forms of persuasion include giving suggestions, reminders, advice, reporting, and advocacy. The methods can be through face-to-face communication, phone calls, text messages, emails, official channels for collecting public opinion, leaving messages, sending letters, faxes, reporting (memorials), submitting letters, sending open letters, publishing proposals, publishing articles, etc.

In order to achieve better persuasion effects, it is possible to consider establishing persuasion groups, persuasion teams, etc., mobilizing as many people as possible to participate, including mobilizing the families of the perpetrators to persuade them.Also, everyone can collect and summarize the contact information of persuasion targets, and share it with more people.

② Punish and eliminate evil through laws and regulations.

When the interests of individuals and collectives are infringed upon, and it is discovered that someone has violated laws, regulations, or even the Constitution, everyone can file complaints, reports, expose, report to the police, and prosecute through legal and government channels to stop bad behavior and punish criminals.

It includes calling 110 or various judicial departments to call the police, calling 12345 municipal hotline or WeChat to search the local 12345 official account, leaving a message, giving feedback to the State Council (WeChat to search the "State Council" applet), giving feedback to the Letters and Calls Bureau (petitioning or sending a letter or WeChat to search the "National Letters and Calls Bureau" applet), calling the 12388 hotline of the Commission for Discipline Inspection or the website of the Commission for Discipline Inspection www.12388. gov.cn, leaving a message on the website of the Organization Department www.12380. gov.cn, and suing the court, as well as the websites and government affairs platforms of various government departments at all levels will have interactive columns to reflect.

③ Exercise the power of supervision to expose wrongdoing.

For example, policies can be introduced to require officials to carry out property and income registration, and to make it public and subject to supervision.

Every citizen can legally request government departments to publish, publicize, and explain certain affairs and expenses, and request registration and acceptance of inspection and supervision.

It is also recommended to require adopters to have an obligation to conduct DNA testing and registration of their adopted children, in order to compare their DNA with the families of missing children and prevent child traffickers from escaping.

④ Express viewpoints and positions, refrain from speaking ill and protesting.

Everyone should not be numb, indifferent, or even accept all evil, but should confidently say no in order to let them know that they are against it, afraid of being counterattacked by everyone and dare not act recklessly and restrain themselves.

Everyone can boldly express their views and positions against all kinds of evil, and any citizen has the freedom of expression. It is not a problem and there is no risk to express oneself through formal and legitimate means without prejudice or attack.

Everyone's expression should also be firm and righteous, in order to better repel wrongdoers. Otherwise, not being firm enough will make them feel that they don't need to make too many concessions.
In cases where conventional methods such as persuasion, law, and expression are ineffective, protests can also be carried out, including verbal protests or silent protests.
Here are some expressions and protest methods that can be referenced:
Publish articles and videos in public media (forums, newspapers, etc.) and we media (such as WeChat friends circle, video number and blog, microblog, Tiktok, Today's Headlines, forums, etc.
Loudly announce one's own views and intentions in public, including support or opposition to certain people and things.
Submitting a petition or petition to the parties involved or the higher-level management department, and jointly signing it with multiple people, would be more effective. It would also be more effective if respected individuals and the elderly could participate together.
Open mobile network sharing in public places and set the network name to a slogan representing one's own viewpoint. People around you who open the wifi list will see it.
Give yourself a clear pen name, alias, and even go through procedures to change your name.
Expressing demands through products, such as printing slogans on clothing (i.e. making cultural shirts with slogans) and wearing them everywhere for others to see, as well as umbrellas with slogans and logos printed on them, or making labels with slogans and wishes to stick to various outdoor products such as cars.In addition to doing so oneself, one can also organize the production and distribution of cultural shirts to others, such as printing and selling them to others to wear.And we can provide more support to those who respond, such as encouraging people to purchase more of their products if the merchant posts slogans and labels on their products.
Publish a statement on one's (personal or company) website to express one's stance and condemn violence.For example, many companies in Europe and America have prominently published statements on their websites condemning the aggression against Ukraine, supporting Ukraine, and not selling products to Russia, which can also serve as an initiative and support.
Hang banners or raise hands at the doorstep of the perpetrator, in public places, or outside one's own premises to express oneself.For example, some residents hang banners on their balconies to protest against developers, and if there are stores, they can also post statements and slogans at the entrance (such as not selling to anyone, supporting something, etc.).
At the doorstep of the perpetrator and in public places, sit ins and collective walks and marches are held to express protest and demonstration.
Make prominent and eye-catching performance art at the doorstep of the perpetrator or in public places, such as strange costumes and behaviors (such as revealing buttocks).
Self harm or even suicide in public places.
Actively participate in voting, block bad candidates and candidates through ballots.
Countering fraudulent voting and voting.If voting is manipulated, one can publicly tear up the ballot to create influence, or write demands and questions on the ballot before voting.
Express public opinion through more ways.For example, if there is no voting, you can organize your own voting (both online and offline and ensure authenticity and validity), public opinion surveys, and then use these voting and survey results to form an influence.
Grow a long beard, with a beard to indicate one's aspirations.For example, Mei

Lanfang grew a beard to refuse performances and stated that he would not shave his beard before the victory of the Anti Japanese War.
Fasting as a form of protest, especially for well-known and prominent figures who are widely concerned, will have a more effective protest effect.
There are many ways to express oneself, and one can find ways to express oneself anytime and anywhere. As long as one persists in expressing oneself and the number of people expressing oneself increases, it will have an impact.
⑤ Criticism and condemnation.
Public or non-public criticism, questioning, reprimanding, attacking, denouncing, and cursing can be carried out against wrongdoers.This can create significant pressure on the perpetrators (especially when many people are simultaneously forming a public opinion, which can make them mentally and physically exhausted. Yuan Shikai died in anger amidst everyone's defection and strong condemnation), and can also make the perpetrators tired and give up on continuing to commit evil (for example, if everyone comes to curse the person who is harassing the phone with advertisements, instead of just hanging up the phone, it can make many people retreat from their profession and stop making advertising calls).
Everyone can collect more contact information of the perpetrators and use it as a blacklist for publication and dissemination, allowing more people to contact, send reminders, question, and criticize them.
However, criticism often leads to some counterattacks and retaliation, and prevention and response measures should be taken, such as trying to remain anonymous when possible, using electronic players to play content for verbal criticism without being judged as the voice of someone, and also considering face by privately reminding and criticizing before publicly criticizing if it is indeed ineffective.
⑥ Various forms of mockery and negation.
This includes ridicule, sarcasm, criticism, sarcasm and obvious opposite praise, high-level black and low-level red explicit praise and implicit criticism, etc.
In addition to face-to-face, public, and direct ridicule and negation, it can also be carried out through artistic creation of literary works such as poetry, novels, dramas, cross-talk, skits, riddles, etc., as well as through the use of ancient satire, external satire, pointing fingers at mulberry trees and locust trees, and pointing fingers at heaven and earth, in order to be more clever and leave no room for retaliation from the other party.
⑦ Intentionally wearing a high hat as a warning reminder.
For example, intentionally giving a plaque of "integrity and fairness" to corrupt and unauthorized officials can also serve as a reminder that they must be honest and fair.
In ancient times, officials could build mansions and repair large tombs for their parents, but if they made mistakes and were dismissed, they would also have to be removed and smashed. This way, officials would be relatively afraid to act recklessly in order to avoid losing some of their honors and becoming infamous.
There is also pressure for the government and the public to build ancestral halls, memorials for meritorious deeds, and send umbrellas to the people, in order to prevent them from doing things that are contrary to the content of the commendation.
That is to say, people with a halo of honor are relatively afraid to act recklessly, and are even more afraid of their image collapsing and their reputation being ruined.
⑧ Recording, publicizing, and disseminating the malicious words and deeds of bad people can also make them wary.
The bad words and deeds of bad people can be recorded and recorded, including the process of the incident and the negotiation process. Recording and recording can

make them afraid to leave evidence and be punished later, and they dare not act recklessly. Recording and recording can be done through mobile phones and other devices, as well as installing surveillance cameras. Then, recording and recording can be made public or hidden in secret.

Furthermore, it is important to keep a good record of the malicious words and deeds of bad people, as well as collect various evidence and traces (but it is important to avoid collecting unfounded rumors and false information), and even conduct human flesh searches to further expose their various ugliness, so that bad people are afraid of being punished in the future and dare not commit evil deeds.During the period when Germany was divided into East and West Germany, the public had a certain effect by recording the "accounts of change" against the military and political personnel of the East German government.

For these records, they can be sent to the perpetrators for them to restrain and correct. If they still refuse to listen, they can be made public and disseminated (but they should be well hidden and protected to avoid retaliation), such as publishing them in the media, posting them in some public places, and recording them on the blockchain that is difficult to remove, making them public to let more people know, affecting their image and reputation, and subjecting them to public condemnation and legal punishment.

⑨ Unfriendly treatment.

In terms of speech and behavior, they refuse to socialize with wrongdoers, refuse to shake hands, refuse to participate in activities together, refuse to take photos, look up in contempt, stare blankly, follow and observe, gather and watch, coldly laugh, loudly spit out saliva, and enjoy mourning. They use persuasive and scolding words such as "what can happen" and "there will be no good ending", or use words of despair and curses such as "I'm going to die" and "I'll never have a child". They leave comments in the online comments section about graphics and videos that do not agree or dare not express ambiguous and easily associated content, or use derogatory words or emojis such as "hehe" and "shshshshshh" (such as the recently popular dog head symbol), as well as expressing contempt, sarcasm, Angry, pessimistic, pessimistic, singing bad, drinking bad luck, or shouting the countdown to indicate that they will soon finish their calf, making them feel unhappy,Even dumping garbage or manure at their doorstep, using various methods to make them see people's contempt, hatred, and resentment towards them, and make them reflect on themselves.

⑩ Shouting loudly and honking horns to sound objects, expressing dissatisfaction, exerting pressure and intimidation.

Loudly speaking and shouting, such as shouting, shouting slogans, roaring, singing and honking, playing electronic voice slogans, etc., to express dissatisfaction and exert pressure and deterrence on bad people.

If you are unable or afraid to express or behave in other ways, you can also just speak out and provoke, which can also express dissatisfaction and put pressure on the wrongdoer.

You can shout out various sounds like surprised exclamations, sarcastic “oohs,” or even loud cries, as well as maniacal laughter. You can cough loudly at villains, or yell non-targeted slogans like “Victory is ours!” or “The people will prevail!” or cries for help like “Help!” You can also use venting words like “Fuck” or “damn it.” Other methods include blowing horns, car horns, banging pots and pans, or electronic devices to create noise. Singing protest songs in a group is also acceptable.

When someone commits evil, the people around can at least make loud noises to scare them, instead of remaining silent.

If everyone can gather together to speak out, respond to each other, and speak out at

the same time, it will be more effective and form a momentum.You can name the sports "Shout Out Loud", "Sing to the Sky", "Sing to China", and welcome more people to participate.Everyone who can speak in various ways can try to speak up as much as possible, and you can also distribute speakers to play for everyone (the kind of speakers used in the World Cup in South Africa that are very loud can be considered), as well as distribute players that can play slogans to everyone or send audio files of shouting slogans to everyone's phones for playback.

If you still dare not speak out in a targeted manner, you can also speak out in the name of reducing stress: research and practice have found that shouting loudly can release and relieve inner stress, avoiding the impact of excessive pressure on work, life, and health.Recently, the economy and stock market have been poor, making it difficult to make money and find employment. Many people are experiencing doubled pressure, and they may consider using their voices to relieve stress.In addition to shouting loudly, continuously ringing objects and honking horns are also good ways to vent.When faced with immense pressure and dissatisfaction, let's shout it out loud and ring it vigorously!Let voice release, relieve stress, and express oneself, better maintaining physical and mental health!

⑪ Abandonment leads to isolation, making one feel lonely and stressed.

Voting with one's feet means escaping from the perpetrators, such as the people of authoritarian countries immigrating or fleeing one after another (such as East German people crossing the Berlin Wall to escape East Germany, North Korean people fleeing North Korea), and capital withdrawing and moving away. It is also a form of resistance that makes them feel abandoned, lonely, and reflect on themselves.

Resignation and not being associated with others is also a kind of abandonment. Everyone should not associate with those who commit evil, authoritarianism, and reaction, not do things for them, not participate in activities initiated or organized by them, make them feel isolated, make them lonely, and make bad people become mere commanders.

Expelling some people from the organization and clan is also an act of isolation. For example, the Zhang clan assembly announced the expulsion of Zhang Xun, who was involved in the restoration, from the clan, which isolated him and made him feel the pressure of the clan.

And in some occasions, being avoided by everyone, not shaking hands or taking photos, is also isolated. The Russian leader who launched the invasion of Ukraine has been treated like this by other leaders of countries with a sense of justice on multiple occasions.

⑫ Comprehensively resist, making it incapable, unable to move, paralyzed and unable to operate.

No one or organization can survive without society, as they need access to resources and services such as food, clothing, housing, and transportation to continue their existence and operation. Therefore, if we want to oppose them, we must isolate, resist, and try our best to block them, which will be very effective.

Bad people, bad behavior, bad policies and regulations, as long as everyone does not recognize and resist them, they will be nothing.Even seemingly powerful and superior power comes from everyone's recognition and obedience. If everyone does not recognize, obey, resist, cooperate, or cooperate, then power will no longer exist.

And bad people can cause great harm, which is also achieved by hiring, controlling, coercing, and enticing many people to do evil together.There are not many people who are truly evil, and they cannot do much harm on their own. However, they have many helpers, which makes them strong and able to do whatever they want. That is to say,

there are many people who help the tyrant, which leads to his strength.(For example, Hong Kong's Huo often helps some people avoid material sanctions and even helps them purchase luxury goods, which is also a shameless act of aiding and abetting tyranny.)

For a reactionary government, if everyone, including government officials, soldiers, etc., has a bottom line and does not bow down to the five dou rice they are given, do not help them, and do not be their lackeys, then they will quickly become bare handed commanders and paper tigers.

If one performs tasks, provides assistance, and supplies such as clothing, food, shelter, and transportation for wrongdoers, it is aiding the tyrant and causing great harm, which must be eradicated.Everyone should not approach, please, or cooperate with them in order to gain their own interests. They should be clear headed and not blindly follow their orders to do things for them or participate in their activities.It is possible to not participate in, cooperate with, execute, or obstruct bad things. For example, if all excavator operators refuse to participate in illegal forced demolitions, then illegal forced demolitions cannot be carried out. If soldiers resist and do not suppress the people, then suppression will not be possible. If everyone does not sing red songs or is forced to participate, they will sing very little or even intentionally sing randomly, then the singing of red songs movement cannot be carried out.

Boycott includes open and positive boycotts, including public refusal to buy, disobedience, non execution, clear opposition, sabotage, resignation, etc., as well as soft boycotts, that is, openly doing but secretly violating, sabotage, intentionally grinding foreign workers, causing obstacles, and helping others.

For public officials, if they encounter unreasonable policies and do not change despite feedback, they can try not to implement them, slow down their implementation, or at least reduce their enforcement efforts (such as raising the gun to suppress the people by 10 centimeters), or even resign for this reason. For example, Yin Jia, the county magistrate of Lufu County in the Han Dynasty, resigned from his post due to unreasonable laws in handling the case of Zhao E avenging her father, and together with public opinion, forced the central government to adjust its handling plan.

Everyone should not work for bad people. Those who are already employed by them should resign as soon as possible (as an encouragement, it is recommended that companies prioritize recruiting these resigning people), or if they are temporarily unable to resign, they should slack off, not do their job well, or even intentionally do their job poorly, which can be counterproductive.And when you see them, you should smile less and have more angry eyes, speak less to them with applause and more booing, demand less from them and be more perfunctory, making them feel neglected and disgusted.

Also, do not accept orders from bad people to purchase products and services, and do not make money from them (ill gotten gains will be punished), including not providing them with any products and services, not providing food to them, not selling all kinds of supplies they need, especially tools for committing crimes, and not providing transportation, medical services, and other services to them.By implementing a power outage, the organization of bad people is forced to collapse and become unable to function.For those who continue to supply them, everyone can also stop them.

I once saw someone say, 'The number of people is far greater than that of her rulers. If the people do not provide any food, clothing, or necessities to the rulers, do not participate in their armies, and fight against them to the end, drowning them in the vast ocean of the people, then not only a hundred years, but even just one month can overthrow the government.' This shows that if the government is reactionary, it is

indeed easy for the people to overthrow it.
As long as everyone despises them, they cannot do evil. Nowadays, there are still many people who do not think they are bad, or are afraid that they will still obey them. Some people even try to please them in order to receive their rewards or collude with them for profit.
⑬ Difficulties are everywhere, and bad people are dealt with. Everyone cries out to fight, and those who receive punishment are punished and executed.
Including providing necessities such as clothing, food, housing, transportation, and medical care to create trouble for bad people and try to deal with them.
Not only can people try not to provide them with product services, but they can also pretend to be compliant and provide them, but intentionally create trouble in the process of providing them.For example, when diagnosing and treating them, intentionally misdiagnosing, intentionally delaying treatment, or using harmful treatments, or even finding ways to treat or kill them; when providing them with food, providing them with harmful food or intentionally adding harmful and toxic ingredients to the food; when providing hairdressing services, intentionally making mistakes that can cause them to be injured or even have their throats cut; when providing transportation services, intentionally delaying their time and causing accidents that can cause them to be injured or killed; when providing security services, intentionally relaxing security to give those who want to attack them an opportunity to take advantage of... In short, for bad people and villains, everyone should be punished and executed, and ways should be found to deal with them, so that they can hardly escape in the vast ocean of the people, like rats crossing the street and being shouted at by everyone. Strike hard.
Although some practices may be irregular, they are still unavoidable when there are no other methods available. Whoever can eliminate bad people is a great merit to society, and there is no need to be confined to details or overly concerned about personal interests and safety and dare not do so.
⑭ By cursing and using psychological impact, the physical and mental health of the perpetrator is affected.
Everyone can also pray together to let bad people suffer and die suddenly, believing that with the power of heaven and earth and the hearts of sentient beings, their decline and destruction will be accelerated.Let's curse all the bad people and all the totalitarian tyrants who get evil retribution and are killed immediately, and pray for the victims, brothers and sisters to be rescued as soon as possible.Buddhism can organize not only the Transcendent Dharma Society to appease grievances, but also the Anti Evil Dharma Society to lead everyone to curse all evil people to disaster and death. Other religions can also organize collective prayers for certain bad people to be punished by heaven and the gods.
⑮ Implementing sanctions and restrictions makes it difficult for perpetrators to establish themselves and face difficulties.
Imposing various sanctions and setting various restrictions on bad individuals, organizations, and regimes is also a way to limit their survival and development, thus increasing pressure and reducing chaos.
It is also necessary to sanction businesses or individuals who provide products and services to bad people or organizations, so that they can cut off their supply to bad people or organizations.
⑯ Guide and stimulate internal and external contradictions to bring about drastic changes.
Evil deeds are unpopular and illegal, and there will definitely be conflicts within the evil

gang and between them and others. This can guide and stimulate further internal and external conflicts, causing them to undergo drastic changes.

⑰ Violent and strong resistance.

Try not to advocate violent resistance, as violence can lead to multiple losses and injuries.

But if all kinds of nonviolent and rational ways are useless, then we can only consider resorting to violent and strong resistance.

⑱ Introduce external forces of justice to help punish and eliminate evil.

Introducing external forces of justice can lead to faster and better punishment and elimination of evil, including assistance in negotiations, condemnation, sanctions, and military intervention, which can quickly force internal changes or overthrow or subversion of evil groups.

5) Establish and strengthen the confidence in punishing evil and fighting against it:

Evil triumphs over righteousness, and justice inevitably triumphs over evil. Therefore, we must firmly believe that we can successfully punish and eliminate evil.

We don't have to be afraid of authoritarian and reactionary powers.As mentioned earlier, power, including reactionary power, comes from everyone's recognition and obedience. If everyone does not recognize them, they immediately become nothing. Therefore, no matter how powerful the power is, as long as it is reactionary, we only need to make everyone aware that they no longer recognize and obey them, and they will soon fall apart.Everyone should have a firm belief that 'dictatorship will perish', and everyone can have the psychological suggestion that dictatorship will soon perish, constantly imagining the beautiful scene after overthrowing dictatorship.

The power of evil is insignificant compared to the power of the vast number of good groups and the general public, so the power of evil is usually used to intimidate and make most people silent and afraid to resist or even remain silent. Therefore, as long as we mobilize everyone to speak up and resist, they will soon be crushed by the tremendous power of everyone.

We must strategically disdain evil forces. All evil forces and authoritarian totalitarians are paper tigers. As long as everyone opposes them in unison, they can only escape with their tails between their tails.

Of course, in terms of tactics, attention should be paid to the methods and skills of struggle, in order to achieve better results and better preserve one's own strength.

6) Strategies and techniques for punishing and eliminating evil:

① The first priority is to attack the heart, and try to minimize the use of direct and violent confrontation.

Unless forced to resort to violent confrontation, try to persuade, criticize, protest, boycott and other means to make the wrongdoer realize their mistake and repent, or be afraid of retaliation and dare not do evil again. This way, without fighting, the wrongdoer can voluntarily stop doing evil, reduce or avoid the losses caused by confrontation, and is the best and least costly way.

② In terms of approach, we should prioritize etiquette over military tactics, tackle the easy before the difficult, and adopt a gradual and flexible approach, adapting to changing circumstances according to individual needs and adopting a multi pronged approach.

The adopted approach can also start with gentle and easy to use methods with low risks, and gradually adopt confrontational and difficult methods with high risks, such as giving advice and persuasion first, using legal means to deal with it if it doesn't work, and then criticizing, protesting, boycotting, or even strong resistance.

Also, it needs to be flexible and adaptable.Protests can often be difficult, especially when evil perpetrators hold higher positions and are powerful. However, this cannot be a reason for not daring to fight, because there are always more methods than difficulties. There are many ways to fight, and as long as the appropriate method is chosen, it can still be achieved. For example, if the other party still has room for negotiation, suggestions and reminders can be given. If the suggestions and reminders cannot be conveyed, they can be seen through publishing articles, creating news events, etc. If there is no way to fight against them and one's own strength is not enough, then more people can be united to fight together,The worst way is to refuse to cooperate with their actions, making it difficult for them to implement and achieve the goal of resistance (such as not helping them with their work, not following their instructions and requirements, and not providing them with materials to affect their lives).

It is also important to cast spells according to people.Different approaches should be taken to address the demands and beliefs of different individuals.List the people who hinder social development and come up with ways to reform them. For example, for those who have no conscience and only consider themselves without considering others, becoming villains or corrupt officials, it is necessary to persuade them to abandon evil and turn to good, and mobilize everyone to supervise them;And those evil officials and accomplices of the wicked are all helping the tyrant to commit evil for the sake of gaining benefits. We need to persuade them to abandon evil and turn to good, and also try to help them find other ways out;For those who cannot be persuaded to give up evil, we can only give them pressure and punishment.

And try to take multiple measures to achieve better results.Multiple methods are more effective when carried out simultaneously, creating trouble for the wrongdoer from all aspects in order to make them surrender early.Especially for powerful evil forces, including extreme regimes and religious organizations, if there is a huge disparity in power, many methods must be used simultaneously to make them feel the pressure of being surrounded from all sides.

Eliminating evil should not and should not be confined to means, ensuring that the starting point and outcome are good. The means and process can be flexible and adaptable to ensure the achievement of goals, and the goal can be achieved quickly. Sometimes unconventional means are also necessary. Don't let moral principles become a heavy shackle in your heart and lead to being tied up, just like Hu Linyi said, "Bodhisattva's heart, butcher's means". Especially when dealing with unreasonable hooligans, you can only use unreasonable unconventional methods, at least use lightning strikes to restrain them first and then reason to avoid further harm.

③ Divide and strike, first small, then large, first easy, then difficult, one by one.

If there are multiple targets for punishment, they can be targeted separately and concentrated to break them down one by one.

And weak and easy to deal with, deal with those with low risks first, then deal with those who are strong but difficult to deal with those with high risks. For example, you can first target the evil that exists in individuals and then target the evil that exists in organizations.

④ Capture the thief first, capture the king.

Evil deeds are often planned, initiated, and organized by only a few people, as the political scientist Marcel Dirsus, author of "How Tyrants Fall," said, "The less democratic a political system is, the more those in power rely on the support of a very small number of people to maintain their power.It is also more reasonable for these few core personnel to bear the main responsibility, as they are the culprits.

Capturing the thief and capturing the king first is also a good strategy, with good results and low costs.As long as the top leader of the evil forces is eliminated, they can be left leaderless and the power that drives their team to do evil can be instantly eliminated.And it will be easier and less costly to deal with these few people.If someone or a group of people initiate a war, it is advisable to punish the instigators of the war through methods such as arrest and beheading, and to minimize the use of fighting against the armed forces they control to subdue them, in order to avoid wasting effort.

The main evil leaders should be beheaded as soon as possible in order to quickly and inexpensively restore world peace and rescue the millions of people persecuted by them.Imagine how much harm the world would have been reduced if Hitler and Stalin had been killed back then.The recent beheading of terrorist leaders by Israel is also a manifestation of the principle of 'capturing the thief first, capturing the king'.

If the culprit cannot be eliminated temporarily, it is also necessary to promote and create an atmosphere of rapid downfall, because if they feel that they will fall, their wings, especially those accomplices' thugs and lackeys, will lose confidence and fighting spirit.

⑤ Trim its wings and strike its weak spots, punish and attack the families and followers of the wrongdoers, making them afraid and giving up on continuing to commit evil.

Because their families, followers, and followers often do not have the same good security protection as the perpetrators, they are more vulnerable to punishment and attacks, which is their weakness, equivalent to hitting them seven inches.

Their families, followers, and followers did not advise them on their wrongdoing, and even enjoyed the fruits of their wrongdoing, so they were reasonably punished.If these family members do not want to be punished and attacked by everyone, they can publicly announce the severance of their relationship with the perpetrator and publicly condemn their crimes, as well as detach themselves from their lives and refuse to accept their materials and assistance.

Cutting its wings and striking its collaborators has always been a widely adopted method of struggle.A typical example is when Li Hongzhang, in order to restrain and attack Zuo Zongtang, first toppled the money bag that supported him, Hu Xueyan. Many political struggles also involve punishing the opponent's confidants, subordinates, and family members to attack the opponent.

The 2024 democracy movement in Bangladesh also adopted this method, where whoever suppresses the masses, the masses attack their families. Those high-ranking officials who issue orders and reactionary rhetoric that are detrimental to the people are quickly identified and punished, and even their families are wiped out. In the end, officials and military police dare not continue to suppress the masses in order to protect their families.

⑥ Evil must be eliminated, and all evil must be eradicated.

Any malicious behavior and its consequences must be resolutely investigated and severely punished as a warning to others to prevent recurrence.Confucius advocated the principle of "repaying grievances with honesty", which means that when dealing with bad things, one should follow the principles and handle them directly as needed. One should punish them severely without mercy, and not be lenient or even tolerant. One should also have a strict and resolute attitude, and not be affectionate.

For example, the current judicial department may be too busy or for some reason, many cases are delayed or even left unresolved, which leads to criminals seeing that it is difficult to punish them and becoming reckless. They commit more crimes, and the

judicial department is even busier as a result. It is recommended that the judicial department increase manpower, improve efficiency, and eliminate evil deeds with severe punishment in order to curb criminal activities. For example, in 2024, Malaysian courts sentenced five or six students who maliciously tortured and caused the death of their classmates in campus bullying to death. This way, in the future, few people will dare to commit campus bullying again, which can be regarded as a heavy punishment for governing the country.

Japanese military and political personnel from top to bottom committed heinous crimes in invading countries such as China, but the punishment for them after the war was far from enough, and even many people, especially the top leaders, were not punished. This could easily reignite militaristic thinking and harm other countries again in the future.

In addition, it is necessary to establish good systems in order to better ensure the prevention of the breeding of evil, take preventive measures against evil, and ensure that there is no evil in the world.

⑦ Adopting a combination of suppression and appeasement, allowing bad and wicked people to see that they can reform themselves and give up resistance.

Only by imposing heavier punishments on the main members and allowing followers to repent and redeem themselves, can we better reduce and disintegrate the resistance force. The method of killing to the death and killing without mercy will lead to desperate resistance, increase the difficulty of handling, and prolong the processing time. For example, in the case of the Taiping Heavenly Kingdom, if surrender was more widely accepted, there would be less resistance and lower cost of suppressing bandits.

Let the wrongdoer see that there is still a chance for self rescue and not despair and fight to the death to resist.We hate evil as if it were hatred, but we cannot have extreme mentality, adopt excessive punishment, or simply want to exterminate all those involved in evil. As long as we are willing to repent and abandon evil thoughts, we can give the opportunity to redeem ourselves and make achievements. Those who are not subjectively influenced by evil, but are swayed and coerced by evil, can also be treated leniently.

The royal family and interest groups that rule the country will always do their utmost to maintain reactionary rule in order to gain long-term benefits and prevent liquidation. How to deal with them well and prevent them from obstructing social reform is crucial. In order to obtain their support for reform (including regime change) instead of confrontation, they can be treated differently and not pursued for their past dealings in exchange for concessions and non confrontation. This is a common and effective method used by many countries in democratic transformation, including China's late Qing Dynasty when the Qing royal family abdicated.

Also, we should pay more attention to the face of bad people and try to give them a way out. We can remind and suggest them privately first, and then publicly criticize, protest, and struggle if not. In terms of handling plans, we should try to give them a way out and allow them to make dignified concessions.

This is also the reason for the existence of barriers in a besieged city. If you don't push people to a desperate situation, you can only resist from the sidelines, but leave room and steps for them.

⑧ Clearing up the root of evil thoughts is particularly important.

Criticize the thoughts that generate evil deeds, eliminate the poison of good thoughts, in order to better avoid the continuous emergence of evil.For example, it is necessary to expose and criticize the tyrannical social management ideas of Shang Yang as soon as possible, and to conduct a thorough review and criticism of the remnants of the

Cultural Revolution and some anti human ideas in the Marxist Leninist movement.

⑨ Expose more words, deeds, and tricks that promote evil, and organize and recommend more targets for eliminating evil.

Bad people and villains will try their best to cover up and decorate themselves, so that people cannot see that they are bad people and villains. Just like thieves will never write the word 'thief' on their faces, and may even pretend to make everyone feel that they are true, good, and beautiful for everyone and even for the country and the people. If they want to do something bad, they will either do it secretly. If they cannot do it secretly, they will use grandiose rhetoric to package things as high-end.

We must expose all kinds of evil words, deeds, and tricks, make them public, so that everyone can recognize their true face, not be deceived again, and fight against them clearly and accurately.

You can also organize and publish more recommended targets for eliminating evil to everyone, so that everyone can participate and better integrate and concentrate their efforts to carry out the work of eliminating evil more quickly and effectively.For example, several generations of dictators in a certain country in Northeast Asia have been extremely brutal and heavily in debt, and must be eliminated as soon as possible. We can recommend it to everyone and call on everyone to participate in the punishment of them.In terms of operation, we can adopt the same model as crowdfunding to do good deeds, and everyone can eliminate evil through crowdfunding.Israel has also compiled the terrorists that need to be eliminated into playing cards, and our country has also compiled some wanted individuals who have fled abroad into playing cards, which is also a practice of recommending targets for eliminating evil.

⑩ Try to mobilize, cultivate, and gather resistance forces as much as possible, to achieve crushing power beyond evil forces.

We need to rely on the power of the masses, mobilize as many people as possible to work together and take strong actions, in order to have better and faster resistance results.And it cannot be just a few people speaking out and taking action, otherwise the strength will be too weak to have much resistance effect.Especially for those who commit heinous crimes and have immense power, we must mobilize the whole nation to fight against them, encourage everyone to obtain and punish them.There are also collective gatherings, marches, demonstrations, and joint signature petitions, all of which are methods of uniting everyone to form a powerful force.

Only when one's strength surpasses that of the enemy can they have the certainty of victory.Therefore, it is necessary to mobilize more people to participate in the process of punishing and eliminating evil, and provide training on methods, skills, and other aspects of punishing and eliminating evil, in order to cultivate some excellent and powerful forces, as well as unite and work with various like-minded forces, ultimately forming a crushing power advantage.

The reason why many countries have not been able to break the deadlock and enter into democracy and freedom is because the power of authoritarianism and interest groups is too strong, and they have too many resources to attract or serve some people by allocating some resources to them.The necessary condition to break the deadlock is that the power to pursue democracy and freedom is much greater than the power of interest groups.

⑪ Try to conceal yourself as much as possible, take good protective measures, avoid rushing, and better preserve your own strength.

The process of resistance should be as anonymous as possible, and those who cannot be anonymous should try to hide behind the scenes to reduce exposure. It is also advisable to adopt behaviors that are not too obvious in the confrontation, in order to

minimize being retaliated by bad people.
And we need to anticipate various measures for both good and bad people to counterattack, and be fully prepared to respond in order to better protect everyone and the platform.
Also, don't be too hasty, be patient, understand that goals cannot be achieved in a short time, and plan for the long term. First, pay attention to safety, save strength, and then gradually achieve the goal.
⑫ Defend truth and justice, and help the power of justice more.
We cannot be afraid to watch truth and justice being harmed and ignore them, so as to ensure that society will not slide towards the side of evil. Otherwise, not only will society regress, but when truth and justice are lost, we will also inevitably be harmed and unable to resist.

7) How to mobilize and integrate more forces to punish and eliminate evil:

In order to gather more strength, we need to do a good job in propaganda work, awaken more people, make them aware of the existence of evil, and let them know that they must fight against evil in order to live and develop better, rather than thinking that it is irrelevant and only knowing how to protect themselves. We need to understand that a good society is more secure for everyone, so that everyone realizes that only by fighting against evil can they be restrained, and all victories are achieved through their own efforts.Don't fantasize that the wrongdoer will one day be satisfied or find their conscience and stop doing evil, and that wrongdoers also protect each other. Don't fantasize that the wrongdoer's superiors will come to punish them, and don't rely too much on external forces to help because external forces also have many problems to deal with and are not confident or have a high cost, so they won't come to help.Let everyone know that eliminating evil is also a way to do good deeds and accumulate blessings, so that everyone is willing to donate to the activities of punishing evil and fulfill their obligations to do all kinds of work within their capabilities for the activities of punishing evil.In addition, we should provide guidance and training on the direction, goals, and methods of punishing and eliminating evil, so that everyone can master the corresponding skills, channels, and tools.
It is also possible to establish a punitive organization, systematically carry out work, raise funds and resources, conduct training activities, and initiate and organize various movements.
People from all walks of life are a united force.People from different social classes and roles can play different roles. For example, social elites can play a role in organizing and contributing, lawyers are mostly people with a sense of justice who can provide legal support for activities to punish and eliminate evil, teachers and religious figures can use their influence to influence more people to do good, wealthy classes can contribute money and resources, and those who can no longer contribute money and resources can at least help voice their support

The Four-Character Song: Punishing and Eliminating Evil

Harm to all beings is called evil.
Evil advances by an inch, goodness retreats by a foot,
Strive to eliminate evil, only then can peace be achieved.
Evil often disguises itself as good—do not be deceived,
Expose and reveal it, leaving no room for concealment.
Evil must be eliminated, and all evil must be eradicated,
Hate evil as you would an enemy, fight it to the end.
Eliminating evil early is easier,

Act swiftly to lessen its harm.
Never tolerate, never appease,
Neglect and indulgence only let evil grow.
Punishing and eradicating evil is everyone's duty,
Methods abound, and all can contribute,
Monitor and publicize, document and disseminate,
Protest and criticize, condemn and denounce,
Mock and reject, warn and remind,
Treat with hostility, abandon and isolate,
Shout and roar, exert pressure and intimidate.
Impose sanctions and restrictions, making operation difficult.
Comprehensive resistance creates obstacles everywhere.
Refuse to obey or comply; do not slacken or delay.
Do not accept their employment; do not supply their needs.
Sabotage and disrupt; paralyze and cripple.
When encountered, find ways to deal with them.
Curse and denounce; resist with force.
Where the law falls short, the masses punish.
Trap them in a sea of opposition, leaving no escape.
Evil cannot prevail over righteousness; justice will triumph.
Strategically, look down upon them—fear not the paper tiger.
Tactically, focus on skill and technique.
Protect ourselves, preserve our strength,
Unite our forces, ensure certain victory.
First conquer their hearts, urge them to reform,
Apply diplomacy before force, employ multiple approaches.
Divide and strike, defeat them one by one,
Capture the leader to subdue the bandits, advocate decapitation,
Punish accomplices too, strike their weak points,
Combine suppression with appeasement to reduce resistance,
Eradicate evil principles to eliminate lingering toxins.

10. Some thoughts on the rule of law

Rule of law means that all things are handled according to the law and reason, rather than being arbitrarily handled based on the will of some people.

We must pursue the rule of law, bid farewell to and prevent the rule of man.At present, there are still some politicians who are keen on rule by man, including those who are keen on sports style law enforcement, indicator style law enforcement, and public (non professional) law enforcement, and use this to bypass laws and legal procedures to achieve personal goals. Everyone should take this as a warning.

(Excerpt: The basic characteristics of the Cultural Revolution, the most significant of which is the Chinese style thinking and system of the Cultural Revolution: firstly, "taking class struggle as the outline", essentially packaged as "putting people as the enemy" (rather than truly "putting people first");Secondly, there is a superstition about the absolute authority of leaders, which essentially upholds the absolute dictatorship of the individual in power;The third is lawlessness, kicking away the constitution and governing the country with the party;Fourthly, using group governance to package individual governance, and using movement to govern the country

1) The benefits of the rule of law:

① The rule of law can ensure the safety of everyone, and without the rule of law, anyone may be unsafe at any time.Only in a society governed by the rule of law can everything be reasonable and in accordance with the law. No one can and dare not violate the law and punish others at will, so everyone is safe.If there is no rule of law or the rule of law is not sound enough, some people may not have to abide by the law and deal with others at will. At this time, both ordinary people and officials at all levels are unsafe, including officials who are at risk of being dealt with, plotted, or murdered by the highest ruler or other officials at any time. Even the highest ruler cannot guarantee his own safety because there will always be others who find ways outside the law to deal with him.(**Excerpt from other articles:** "Si Weijiang: The Past and Present of Chinese Justice")https://mp.weixin.qq.com/s/ZWb1hIHeCR_okfrJEFi9ogChongqing's crackdown on organized crime has finally revealed its true colors, using public power to ravage every social class, whether it is private enterprises, police, officials, no one is safe, even Wang Lijun, only one person seems to be the safest

② The rule of law can ensure that social and political order will not be chaotic.Without the rule of law, some people can disobey the laws and rules at will, so that social affairs and state management affairs will be disordered, including the temple will also become a mess due to mutual strife.

③ The rule of law can better prevent arbitrary power from becoming corrupt and authoritarian.The rule of law can constrain everyone, including those with power. No matter how big the official holds the power, no one can act arbitrarily, which can better avoid corruption and authoritarianism.

④ The rule of law enables everyone to live freely and freely.The rule of law constrains everyone from acting recklessly, thereby ensuring that everyone's basic rights such as freedom of life, work, movement, and speech are not infringed upon by others' actions. Therefore, it allows everyone to live more freely.

⑤ The rule of law can better ensure the effectiveness of social management than the rule of man.A society ruled by man must encounter enlightened leaders in order to achieve better management, which is difficult to encounter. In a society ruled by man, most of the leaders who can rise to power are those who are competitive and do not have a bottom line. Occasionally encountering a few enlightened leaders can also

easily be corroded by power, and it is quickly discovered that they can do whatever they want without being restricted or punished.On the contrary, under the rule of law, every individual in society operates in an orderly and systematic manner, and social management is not greatly influenced by the quality and ability of leaders.

2) How to achieve and ensure the rule of law:

How can a society achieve and ensure the rule of law?I think at least the following points should be achieved:

① The vast majority of the people must have good qualities and awareness.We must ensure that everyone knows and abides by the law, and is accustomed to acting in accordance with the law.It is difficult for society to establish a rule of law management model if one cannot do things on their own without adhering to principles and laws, or refuse to oppose others' misconduct.

② Society must be relatively democratic.Only in a democratic society can the rule of law be smoothly formed and implemented, while in a non democratic system, it is difficult to establish the rule of law, and even if it is established, it is easily destroyed by the arbitrary actions of authoritarian rulers.

③ Judicial independence must be ensured.Judicial independence is essential for law enforcement personnel to be free from constraints and avoid the influence of the powerful.

④ Legislation and law enforcement must be transparent, open, and subject to supervision from the public and the media.This is the only way to avoid covert operations, and any non-standard or disorderly operations will be exposed and stopped by everyone.

⑤ There should be no individuals or organizations above the law.Anyone and any organization must abide by the law, and cannot violate it due to holding power or other reasons.

⑥ Everything is based on the law.It is prohibited to replace laws with policies and instructions. Violators must undergo constitutional and illegal review and accept punishment.In China, power is often the first priority, followed by relationships, and then rules and laws. In the face of power and relationships, rules can be flexible and invalidated.Many officials' accidents are caused by issues such as "using the convenience of their position or the convenience conditions formed by their authority and status to seek benefits for others", which shows the great role of power and influence!When can people no longer be afraid of power, no longer be in the hands of leaders in all aspects, and no longer need to be afraid of being found by supervisory departments or leaders to wear shoes? Only then can society enter a rule of law society.

⑦ It is necessary to reduce the difficulty and cost of the public's legal rights protection.This includes reducing the cost of litigation, lowering the difficulty of litigation, reducing the procedures and other troubles of litigation, in order to encourage people to protect their legitimate rights and interests through legal means such as litigation.It is suggested that the court and various government management departments should introduce as simple litigation and mediation procedures as possible, so that some rights protection can be easily and quickly handled, otherwise the court procedures will be too complex and the operational difficulty will be too high.Many people in China have given up their efforts to solve problems through litigation due to the difficulty of litigation and the difficulty of obtaining results even if they win, which is also one of the reasons why they have no legal basis.Especially in administrative litigation against officials, the difficulty is very high, and the probability of winning the lawsuit even if it is

reasonable is very low. It urgently needs to be changed.

⑧ To prevent officials' inaction from affecting the realization of the rule of law.Some officials are afraid of making too many mistakes, so they often neglect their duties. When it comes to the rights and demands of the people, they always try to push back what they can, delay what they can, and avoid judging what they can. This is also something that must be solved well, so that all aspects of society can fully and timely comply with the law and reason.

⑨ It is necessary to popularize the law so that more people understand it and are good at using it to protect their rights, and provide legal assistance to those in need.Many people do not understand the law well, let alone how to use it to protect their rights. When they are violated, they can only swallow their anger or just curse in private.If encountering government law enforcement, many people are accustomed to accepting whatever the government law enforcement or management department says, saying that it is illegal is illegal, and saying that it is not illegal is not illegal. No one knows how to question whether the government's resolutions and judgments are right, and even if they are wrong or unreasonable, they do not know how to use legal means to defend themselves and stop the government's unreasonable behavior. They do not know how to appeal, review, or sue, or although they understand, they are timid and afraid of retaliation.Many government officials, especially those at the grassroots level, take advantage of the public's unfamiliarity with laws and regulations and their lack of understanding of how to use the law to protect their own rights and interests, and arbitrarily manipulate, make things difficult, and extort the public.Therefore, it is urgent to provide legal aid to the general public, especially grassroots people, by setting up personnel to provide them with free services, helping them to dare and be good at using the law to protect their own rights and interests.

3) Some principles for formulating laws:

① The laws formulated must be equal to everyone and must be followed by everyone, and no one should be exempt from compliance.That is to say, we cannot only allow state officials to set fire and not allow the people to light lamps.

② It must be carefully formulated to prevent loopholes from being exploited.Often, some people take advantage of legal loopholes to seek benefits, so laws need to be formulated as thoroughly as possible.

③ It must be as simple and relaxed as possible, rather than too complicated, too strict, and the compliance cost should be too high.Some officials, in order to facilitate their own management and reduce the occurrence of problems, have to bear the responsibility of inadequate management. They like to set very strict management regulations to make everyone fearful and hesitant, and try to minimize the development of related businesses and activities. They even directly prohibit people from engaging in certain businesses and activities due to frustration. This way, without business and activities, there is no risk and responsibility of management, and they can rest assured. This is a practice of lazy governance.Some officials intentionally increase regulatory requirements, making it more difficult and costly for everyone to handle affairs, in order to give themselves more opportunities to make things difficult for the public and seek benefits. This often happens in areas such as special permit applications, fire safety requirements, and environmental protection requirements.And some officials intentionally formulate complex laws, regulations, and procedures in order to better fish in troubled waters and make their illegal activities more concealed and better concealed. Through various formal procedures and collective resolutions, they cover up their illegal and disorderly behavior and seek benefits.

④ It must be reasonable and not mechanized or dogmatic.Some laws and regulations often lack reasonable basis, such as adding mezzanines indoors to increase space utilization. According to common sense, it should only be necessary to ensure safety, and restrictions should not be imposed on the grounds of not meeting the planned usage area. In theory, the land department has already listed the requirements for area and height when selling land and other spaces. Buyers only need to ensure that they use the space within the specified area and height and ensure safety, and there is no need to limit the number of layers inside.There are also some regulations that are often mechanized or even too simple and crude. For example, in some places, due to environmental requirements, pig farms with less than 500 pigs must be closed. Although the strength of this small-scale breeding farm may be weaker, it does not necessarily mean that the environmental protection is poor. The specific situation depends on whether the requirements are met and cannot be generalized by scale.

⑤ Legal boundaries must be clearly defined, without ambiguity or too much room for human manipulation.Many laws and regulations in China are vague, and the discretion of law enforcement personnel is very large, which makes officials can easily manipulate the people in many ways. They the final say whether to do or not, whether to do or not, and whether to do or not.

⑥ After the formulation process and implementation, it is best to collect feedback, summarize and analyze, review and discuss in a timely manner, identify unreasonable and inappropriate areas, and make timely adjustments.Including the implemented laws and regulations, over time, some areas may become outdated due to significant changes in the actual situation. Therefore, it is necessary to collect more feedback and conduct regular analysis and discussion, and identify areas that need to be adjusted in a timely manner. This is similar to the annual review of automobiles, which is conducted once a year to see if there are any inappropriate aspects.Especially in China, there are many laws and regulations that are not very reasonable. It is recommended to initiate a comprehensive and systematic review of laws and regulations, and open up feedback and suggestions to everyone to improve the unreasonable areas as soon as possible.

4) Some requirements for judicial enforcement:

Whether the government's law enforcement can be done well, including whether it can be professional, reasonable, fair, and just, is very important. If it is not done well, it will lead to great social conflicts, and even social unrest.

How can we do a good job in judicial enforcement? I think at least the following requirements should be met:

① It is necessary to avoid implementing guiding policies as laws and regulations.To prevent some people from treating guiding policies, normative guidelines, and initiatives as laws and imposing them on the public, all policies, guidelines, and initiatives are only for reference and guidance, and can be voluntarily chosen whether to implement them, rather than being regarded as legal requirements that must be accepted and enforced. For example, the previous family planning policy was supposed to be implemented through guiding people to voluntarily implement it, but in most places it was treated as laws and regulations and enforced on the public, causing many families to suffer greatly. In addition, in recent years, the management policies of real estate enterprises, environmental protection related enterprises, education and training institutions by the state are often regarded as mandatory enforcement, and it is unacceptable to suddenly shut down or force a large number of enterprises and

institutions to be shut down without discussion, which has caused great harm. Economic losses, livelihood and social issues.

② There must be clear and sufficient evidence.It is unacceptable and unconvincing to draw a conclusion based solely on hearsay without sufficient evidence.In the era of illegal rule of law, especially in ancient times, emperors and officials were free to kill and seize people's lives, including framing others with arbitrary charges. Emperors throughout history would simply give a reason to kill someone. For example, Emperor Gaozong of Song could execute Yue Fei on unfounded charges, and some emperors even kept a large number of secret agents who often secretly executed people, leaving no trace of their remains. Local officials were also like this, and they could easily find excuses to put people to death. For example, in the late Qing Dynasty, Guangdong Navy Admiral Fang Yao falsely accused businessman Yang Junguang of being a thief in Jiangyang and executed him, and tried to exclude Lin Qiantai as a "outsider". Under the pretext of Lin Qiantai occupying Haitan and obstructing water conservancy, it was confiscated, and later the Lin family was accused of "owing official funds" and their ancestral hall was sealedShop house (see "Chen Xiaoping: Sun Yat sen and the Yang Yin Family in Cuiheng Village")https://baijiahao.baidu.com/s?id=1743095439933362463&wfr=spider&for=pc）.In modern society, it is required that all legal enforcement must have clear and sufficient basis, and cannot be arbitrary and groundless.

③ It must be fair and reasonable, and eliminate law enforcement and judicial judgments that are biased and distorted.If fairness and reasonableness cannot be achieved, it will lead to widespread and far-reaching negative impacts.For example, in a certain case, the person who helped up an elderly person who fell was falsely accused and wrongly judged as the person who knocked down the elderly and required compensation, resulting in no one daring to help the person who fell down from then on. As Bacon said, "One unjust judgment has more consequences than ten crimes, because unjust judgments pollute the water source.

④ We must strive to achieve fairness and equality.Firstly, it is necessary to ensure that the law is not inferior, and judicial enforcement cannot compromise with the powerful. It is necessary to ensure that the prince commits the same crime as the common people.Secondly, we should treat the public with fairness and impartiality, striving to achieve fair and just law enforcement, and avoid punishing only a few individuals and selecting only lenient punishment targets.Due to historical and objective reasons, there are often many people who violate regulations. At this time, only a few individuals are punished to avoid causing too much impact, and many law enforcement officers, in order to implement punishment more easily, often do not choose the most serious and typical objects for punishment, but punish the weakest and least capable people (such as in rural areas where demolition and rehabilitation are carried out by selecting houses with small buildings, poor and weak households, and no resistance ability). This creates an unfair, unjust, and even bullying the weak and afraid of the strong among the public, and instead of showing respect for the government, they sneer at it.For this reason, law enforcement personnel can be required to provide feedback and negotiate better punishment measures that can be implemented as comprehensively as possible when there are too many violators who cannot be fully punished according to regulations. However, if it is still impossible to impose a comprehensive punishment, it is necessary to punish the most serious and typical offenders by killing chickens as a warning to others.

⑤ We cannot be simple and rough, but we must clarify the facts and define responsibilities carefully.Many law enforcement agencies pursue indicators such as

enforcement coverage and speed, and in order to save time and convenience, law enforcement personnel often resort to crude and indiscriminate methods, without considering various objective factors. Some cases are even hastily concluded by the Hulusi monk.

⑥ It must be made public for supervision.It is necessary to keep records of the law enforcement process and accept supervision in an open and transparent manner to prevent law enforcement officers from acting recklessly. Law enforcement officers are required to use their own devices (such as law enforcement recorders worn by police officers) to record the entire process and upload it for archiving. The archives should also be available online for the public to view to achieve openness and transparency and accept supervision from all parties and the public. In addition, parties or surrounding people are welcome to make audio and video recordings, and there should be no intimidation to stop the public from making audio and video recordings.Even relatively secretive departments such as the Ministry of National Security cannot have the power to randomly investigate or arrest people, and their law enforcement must be open to supervision and cannot be exempted from scrutiny or supervision on the grounds of confidentiality.

⑦ It must be timely and fast.The alarm must be immediately responded to, just like dealing with a fire in a long time.Upon receiving a report, it is important to determine whether to file a case as soon as possible, and to quickly solve the case once it is filed.Only in this way can illegal activities be stopped as soon as possible and the harm caused by illegal activities be reduced as soon as possible.

⑧ It must be carried out comprehensively and continuously for a long time.If it is an unreasonable law and regulation, then remove the unreasonable parts first. If it is a problem free law and regulation, then it is still necessary to implement it seriously.We cannot fish for three days a day, nor can we engage in sports style law enforcement with a gust of wind, nor can we just catch typical cases from time to time.

⑨ We must adhere to the law and morality, and not be influenced by anyone's orders and demands.Judicial law enforcement personnel should have a bottom line in their work, act in accordance with the law and morality, not obey anyone's instructions and demands, and not be afraid of power to violate rules in judicial law enforcement.

⑩ We cannot enforce the law based on indicators to prevent the creation of something that is not illegal.In China, in order to prevent ineffective grassroots law enforcement and ensure the implementation of policies and regulations, there is a preference for indicator based law enforcement, which requires a place or unit to catch some illegal activities. As a result, it often leads to the need to obtain some that are not actually illegal to make up for the numbers.For example, before the crackdown on rightists, it was stipulated that a sufficient number of rightists must be arrested according to 3% of the population, which resulted in many people being wrongly accused. In addition, in the past few years, rural demolition and rehabilitation also required each area to demolish several residential houses, resulting in many houses that should not have been demolished being demolished to make up for the task. In the medical field, a hospital adverse event monitoring system is being implemented, which actually requires hospitals to report several adverse events every year. However, originally there were no reports, and some had to be fabricated and reported, which has implicated many people and drug and equipment manufacturers.

⑪ Our goal is to cure and save people, not to exterminate them.Try to use appropriate punishment and education to help those who make mistakes correct them, especially for behaviors that are not harmful and not subjectively intentional, education should be the main focus.

⑫ Punishment must be reasonable and justifiable.Punishments must be in accordance with the law, as well as in accordance with the circumstances and reasons, in order to be convincing.Sometimes there may be situations that are reasonable but illegal, and at this time, adjustments should be made based on the situation and reason.All right and wrong cannot be judged solely by law, but also by whether they have harmed others and the collective. If they have not harmed others and the collective, they should not be considered wrong and must be punished. For example, some buildings, although incomplete in procedures, should not be regarded as illegal constructions and required to be demolished if they do not have adverse effects (such as affecting planning and urban appearance, having safety hazards, or disturbing others if used), and do not infringe on the rights and interests of others or the collective.
⑬ The punishment should be lenient and moderate, and should not be too severe as much as possible.In addition to using heavy penalties during special periods to quickly rectify chaos and establish the authority of the law, it is still not appropriate to punish law enforcement targets too harshly. For example, in China, fines ranging from 200000 to 1 million yuan for violating advertising laws are indeed biased.We cannot impose heavy punishments for minor offenses or punishments that are too severe and make the subject of law enforcement feel dissatisfied, which can lead to greater harm caused by broken cans and falls.For those who commit crimes due to their inability to survive, they cannot be punished severely because they are forced to survive. No matter how severe the punishment is, it cannot stop their need to survive. Such severe punishment will only cause further social chaos.For crimes that have a cause and are forced, they should be punished leniently, which can eliminate resentment rather than accumulate it. For crimes that are only based on subjective desires, they should be punished severely, so as to warn the world. Only by combining the two can we achieve the goal of governing society while convincing the people. Otherwise, treating everything with strict power will inevitably fail to submit to the world, and treating everything with unprincipled tolerance will not be able to take care of the world.
⑭ Must be gentle and have a human touch.Society should become a rational society as well as a humane society, especially when laws are not omnipotent, comprehensive, or absolutely correct. When punishing non subjective malicious, controversial, or difficult mistakes, we should also have a humane approach and handle them appropriately, rather than rigidly emphasizing that "law cannot tolerate emotions".Everyone's life and property, as well as the wealth of society, should be taken care of during the law enforcement process. There should be "humanitarianism" and no disregard for human life. At the same time, there should also be "materialism" and no disregard for public property. For example, for wealth that will seriously damage the normal or disputed property of those being enforced, or seriously damage social wealth, special caution must be taken and it must be handled properly.
⑮ Avoid mechanization, dogmatism, rigidity, and a one size fits all approach.Many times, the actual situation is very complex, and judicial law enforcement should be executed flexibly and flexibly according to the actual situation, including the subjective nature of the object of judicial law enforcement. If it is indeed a desperate situation and forced to commit illegal acts, or if it is the first time making a mistake without understanding the relevant provisions of the law, the punishment should be appropriately reduced. Administrative law also emphasizes that first-time violations that are not caused by subjective reasons and do not result in serious consequences may not be punished.For those who knowingly commit crimes but still do them, they can be severely punished.For problems that have objective factors or are left over from historical reasons, the responsible parties should also be defined and punished

leniently and handled properly. For example, in rural areas, some housing land and construction procedures are incomplete, but this is basically not caused by subjective reasons. It is due to historical reasons and incomplete management by relevant departments during construction. Therefore, it cannot be classified as illegal construction and forcibly demolished. For those that have not caused serious planning or ecological impacts, they can be solved by completing procedures and paying fees. For those that do need to be demolished, compensation and resettlement should also be done.

⑯ We must enhance the enforcement of court judgments.Many judgments are not enforced, especially economic compensation, which is often not enforced, leading some people to act recklessly without worrying about being punished.

⑰ Don't be too hasty and give everyone some extra time.Some social problems are deeply rooted and involve various aspects and livelihood issues, so it is difficult to solve them immediately. Therefore, we cannot rush to demand a change at once. We can give everyone some time to gradually transition.

⑱ We should not excessively pursue thorough implementation, but leave room for appropriate flexibility.We emphasize the principle of 'following the law', but sometimes we cannot nitpick and pursue perfection, nor can we ignore others without giving them opportunities to reform and do everything we can.In recent years, we often hear about "zero tolerance" for certain things, which sounds very righteous and politically correct. However, upon careful consideration, there will always be some special situations that exist. Zero tolerance is an idealized and absolute thinking mode that is not in line with reality and may lead to disasters.In fact, when it comes to harmless things that are unnecessary to delve into, and when it comes to trivial matters that can be considered trivial, as the saying goes, 'If the water is clear, there will be no fish; if the people are observant, there will be no disciples.' Only by maintaining appropriate looseness in society can we be more dynamic.During the period in history when society was managed by strict laws and punishments, and when people were encouraged and even forced to report and blame each other, they often did not receive great governance. Instead, due to the deviation of people's hearts, more social problems arose, and even the entire society eventually fell apart.

⑲ To avoid disrupting social order and ensure social balance and harmony.Before the development and maturity of society and the realization of great harmony, there will be various interest groups and forces, but they will also form a balance of situation among each other. The society has formed a certain order and is in harmony. In some judicial law enforcement and social reforms, attention should also be paid to avoiding excessively breaking the original balance of interests and disrupting the original social order, which may lead to social collapse and chaos.Chairman Hu once said that social order is higher than law, and that chaos in social order can lead to social chaos, which also has some truth.

⑳ Judicial enforcement agencies must be independent and not subject to interference or control.Personnel from judicial law enforcement departments are not subject to the jurisdiction, appointment, dismissal, or dispatch of non judicial law enforcement system officials, and the department's funds are not controlled by non judicial law enforcement system officials.The term of office for judicial law enforcement personnel can be appropriately longer, which is also beneficial for them to have more independence. For example, the lifetime tenure of the US Supreme Court justices is designed to maintain their independence.In China, as a judicial unit, the Discipline Inspection Commission should also maintain its independence and not rely on other departments and leaders to survive, in order to avoid being used to crack down on

dissidents.

㉑ To prevent law enforcement personnel from having excessive power, and to determine responsibility and punishment plans through legal review and court judgments, in order to ensure the rationality and professionalism of law enforcement.It is necessary to impose restrictions on the authority of law enforcement personnel. For example, currently one or a few law enforcement personnel can decide to impose huge fines, shut down enterprises, confiscate or destroy huge amounts of property, demolish valuable buildings, etc. on law enforcement targets. This can easily lead to problems, especially now that law enforcement power has been delegated to townships and streets. Law enforcement personnel often have average legal expertise, and it is acceptable for them to complete some small and routine law enforcement tasks. However, for law enforcement involving high interest value, complex and controversial situations, it is still not suitable for them to fully complete the entire process. Some law enforcement personnel have ulterior motives and even use law enforcement to solicit bribes or retaliate against others. If their power is great, the harm will be great.Although some regulations stipulate that penalties involving significant amounts of value must go through legal review procedures, most of the regulations are unclear and not mandatory enough. Whether to go through legal review procedures is still up to a few people's discretion, and legal review is only conducted internally by law enforcement departments and may still be influenced by leadership opinions.I hope to improve the regulations. Unless the amount or value is small (with clear boundaries), legal review must be conducted, and legal review cannot only involve personnel from law enforcement departments. For those involving large amounts or values (such as fines exceeding 100000 yuan or demolition of illegal buildings with a value exceeding 100000 yuan or an area exceeding 50 square meters), it is required to be submitted to the court for litigation and judgment before enforcement (in fact, houses with high demolition values were previously judged and executed by the court, but now many places do not follow the court's judgment for convenience). Even if the amount involved is not large but the subject of enforcement has different opinions, in addition to administrative reconsideration, they can also request to go to the court for judgment, but only require that if they lose the lawsuit, they must bear the litigation costs.

㉒ Judicial law enforcement departments should pay attention to credibility, keep their promises, and not change them arbitrarily.If you agree on how to proceed, follow the instructions first and make adjustments after a period of time. It's important not to make changes too quickly, as it may leave everyone at a loss or even result in losses.For example, the environmental law enforcement in a certain place requires the relocation of a pig farm. Originally, it was agreed to give a six-month transition and gradually relocate, but within a few days, it suddenly came and forcibly demolished the pig farm, causing pigs to run around the mountains. The farmers had no choice but to find a way to quickly sell their pigs at a low price, resulting in significant losses.

㉓ It is necessary to improve the efficiency of judicial law enforcement departments.For example, there are too many unresolved cases in the court now, and rights defenders have to wait in line for a long time without a clear timeline, which has left some people in despair and forced them to give up their rights.

㉔ The judicial law enforcement team can be assessed based on the number of cases solved, rather than the detection rate.Otherwise, people are afraid of low detection rates and intentionally refuse to file cases that should have been filed.

㉕ It is necessary to improve the quality of law enforcement personnel and increase the punishment for non compliant and even malicious law enforcement behavior.Many law enforcement personnel lack legal knowledge and fail to clarify facts, distinguish

right from wrong, analyze subjective and objective factors, and determine the responsible parties. This can easily lead to erroneous law enforcement that violates objective facts and mistakes the responsible parties. Some work is not proactive in enforcing the law without distinguishing specific situations, and do not follow the legal process quickly. Some do not understand the original intention and purpose of legal provisions and do not know how to be flexible and adaptable, only sticking to rigid and mechanized law enforcement. Some lack the idea of considering the interests and feelings of the people, and are simple, rough, and tolerant in law enforcement. They do not handle law enforcement flexibly and properly, do not leave room for discretion. Some officials have a strong and domineering attitude towards law enforcement, and some intentionally harass the people by intimidating themSelective law enforcement is used to extort bribes or use public notices to retaliate against others. Some leaders, in order to achieve their law enforcement achievements or avoid being recognized by superiors as ineffective law enforcement, forcefully implement fast and rough law enforcement without going through the process or giving the public a chance to defend themselves. Some even forcefully enforce the law and shift the responsibility to others because the law enforcement matters involve their own problems (such as in the demolition and rehabilitation of illegal land, grassroots cadres quickly demolish public houses and push the public to bear the responsibility for illegal construction in order to cover up the fact that they illegally sold land and avoid being held accountable for illegal land sales).Lack of warmth, unprofessional, non-standard, and even malicious law enforcement has seriously harmed the public, damaged the image of the government, seriously damaged the relationship between the government and the people, caused public grievances, and endangered social and political security. It is urgent to put an end to it.

㉖ Professional judicial enforcement is necessary, and public participation in law enforcement is not advocated.The public can supervise law enforcement, but generally it is not suitable to participate in law enforcement.The law has strong professionalism, and judicial enforcement still needs to be carried out by professionals such as judges. The previous advocacy of the Fengqiao experience, the launch of mass movements such as the Cultural Revolution, and mass dictatorship also had more harm than benefit. It is easy to lead to arbitrary convictions, arrests, and smashing of things without respecting the rule of law, allowing those who are not professional in the law to enforce the law with unlimited power, which will lead to great disasters.Some politicians launch mass movements and replace professional judicial law enforcement systems with mass law enforcement, often to achieve undisclosed political goals such as using the impact of the masses to attack their political enemies.

㉗ It is necessary to give the subject of law enforcement sufficient opportunities to defend and raise objections, in order to avoid judicial enforcement errors and injustice.Apologizing is necessary to better understand the ins and outs of the situation, clarify responsibilities, and enable those who have indeed committed crimes to receive rebuttals and better understand where their mistakes lie, thereby becoming more convinced.When enforcing the law, it is necessary to first read out the objection method to the law enforcement object, so that the public knows that they can state facts, defend their views, and put forward opinions to law enforcement personnel. They can also file administrative reconsideration or administrative litigation with relevant departments.In addition, it is necessary to constrain the administrative reconsideration acceptance departments, such as the judicial bureau and courts, so that they must actively receive and cooperate with those who raise administrative reconsideration and administrative litigation, and promptly handle their demands. They must not be

influenced by the intentions of law enforcement departments and leaders and intentionally refuse to accept or delay the handling of administrative reconsideration and litigation. Otherwise, once reported, complained or inspected, violators will be severely punished.Furthermore, for the petition department, as the department responsible for public feedback on law enforcement issues and correcting mistakes, in handling petitions, it should not be handed over to the local government at the same level as the relevant law enforcement unit, as is currently the case. Instead, it should be handed over to its higher-level government for handling. Otherwise, they will definitely protect each other and not admit that they and their subordinate departments have made mistakes, and may even threaten the petitioner to withdraw the petition.

㉘ It is necessary to ensure the basic rights of the subject of law enforcement.Including the right to speak and not speak, the right to food and rest, and the right to communication, it is now wrong to deprive the person under review of their right to communication without judgment, and even to deny them normal rest and food, which can easily lead to being forced to surrender and confess as required by law enforcement personnel.

㉙ Promote legal education and minimize the occurrence of illegal activities among the public due to unfamiliarity with regulations.Laws and regulations should be widely publicized to ensure that everyone is aware of them. They cannot be strictly enforced without publicity, and efforts should be made to prevent anyone from intentionally making mistakes and being punished just because they do not know the law.At present, many laws and regulations are not well publicized, and many law enforcement targets only know about these regulations after being punished. For example, many people who are punished for demolishing and restoring farmland are unaware of the "eight prohibitions" regulations of the Ministry of Natural Resources.In order to reduce innocent punishment for violating the law due to ignorance of regulations and lack of subjective intent, the newly revised Administrative Law also emphasizes the principle of no punishment for first-time offenders and no punishment for non subjective faults, but these are often rarely implemented and considered for discretionary handling in law enforcement.

I hope that through the above measures, the formulation and implementation of various administrative regulations at all levels can be made more reasonable, fair, and just, and recognized by everyone, so that even if the public is punished, they will be convinced without resentment and retaliation against society, which will affect social stability.

In China, due to incomplete relevant systems and uneven quality of responsible personnel, there are currently many problems in judicial law enforcement that urgently need to be avoided and corrected.

5) Limitations of the law and corresponding measures:

The law has the following limitations:

① The law cannot be perfect.No matter how meticulous and detailed the laws and regulations are, there will inevitably be bugs and loopholes. We can only strive to refine them, and must not imagine the law to be flawless.

② Laws cannot be universally applicable. Social realities are complex, with numerous special circumstances. Virtually no law can be applied with absolute certainty in every situation, and there are often instances where it proves inapplicable. Therefore, legal enforcement cannot be applied with a one-size-fits-all approach; sometimes, it must be handled appropriately based on actual circumstances.

③ The law cannot achieve full coverage.Society is very complex, and it is impossible

for the law to cover everything. There are many places that cannot be covered.Therefore, we cannot expect society to be peaceful with laws. There will always be many illegal behaviors that exist outside the law, and we must use morality to prevent people from seizing loopholes in the imperfect law and committing evil deeds.Some people still take advantage of the fact that the law cannot achieve full coverage and believe that "everything can be done without prohibition". I think this is not right. They can only say that there is no corresponding law to regulate the areas where there is no prohibition, and the parties involved do not need to be punished by law. However, there are still other ways to regulate and punish them, such as moral condemnation, public opinion criticism, isolation and resistance, cold faced treatment, verbal abuse, verbal scolding, revenge killing, etc.

④ The law lags behind reality.The reality is a dynamic development, and there will always be new situations emerging. Therefore, it is necessary to regularly check for new situations and decide whether to supplement the content of laws, or to check whether some laws are outdated and need to be modified or cancelled.

⑤ Excessive laws can lead to disasters.No one can be perfect, and if you look carefully, everyone can find some problems. Some people will maliciously use laws and regulations to deliberately nitpick and criticize others, which will lead to great social problems.Therefore, it is necessary to urge everyone not to use the law to the extreme and to prevent society from being kidnapped by transitional laws and regulations and entering a dead end.

⑥ Law is not as important as moral education, and it is not as effective, efficient, and low-cost in social management as moral education.What can maintain social peace is more about morality than law.Because as mentioned above, laws cannot cover all aspects, are not applicable everywhere, and there are loopholes that cannot be avoided, it is not enough to rely solely on laws to maintain social order, but must be supplemented by moral constraints.And relying on the law to maintain social order can be more complicated and costly to operate, so society mainly relies on moral constraints and ideological education to make everyone consciously do well in all aspects. Then, for those who have not done well, legal constraints can be adopted. If the law cannot restrain them, then we can resort to violence, that is, before punishment and then military action. Only in this way can social management achieve twice the result with half the effort.

6) We should encourage everyone to reconcile with each other and prevent excessive or even malicious use of legal means:

① Encourage more communication and coordination among the public to achieve reconciliation rather than resorting to legal means at will.Resolving problems and conflicts through legal means is exhausting and costly for everyone. The best and lowest cost way to achieve reconciliation is through communication and coordination, resolving problems and resolving conflicts.The court also encouraged the mediation in front of the big family to try to settle the lawsuit. It also suggested that each management department should not directly enter the complaint handling procedure after receiving a complaint from someone to another person or unit, but can coordinate the two parties to settle the dispute. If the complainant is afraid of information exposure, you can send a message to them in the middle so that the complainant does not have to appear and reveal his or her identity, or you can use an anonymous information exchange group to let everyone communicate inside.In fact, everyone can communicate, even those who are heinous or foolish. As long as we identify the demands of all parties and try to find ways to meet reasonable demands, we can

persuade unreasonable demands, and disputes can be easily resolved.Indeed, there are still differences, so let's try to understand and tolerate each other, and seek common ground while reserving differences to focus on the bigger picture.

② We must prevent everyone from excessively or even maliciously using legal means to engage in behavior that harms others, benefits oneself, and harms the public.Due to the fact that the law can never be perfect and fully cover the entire society, there will always be some gray areas, and some people may engage in borderline behaviors, or some behaviors have already reached the legal boundary. However, if these behaviors have not infringed on the collective interests and personal interests of others, and have not caused any adverse effects, it is recommended that everyone should not pursue them, and it is better to make them beautiful.Often in some residential areas, some people use nearby public areas, but these areas will not affect others, and others will not use these areas. At this time, some people do not have a mature attitude, but rather do not see others as good, envy others for getting what they don't get, and take complaints to stop them. This is a behavior that harms others, benefits oneself, and is very unethical.When the relevant department receives a complaint, in addition to evaluating the content of the complaint against the law, it can also first confirm whether the content referred to in the complaint truly affects or infringes on the rights and interests of the collective or others. If not, it may not be accepted.And for those who frequently make complaints that harm others, do not benefit themselves, and do not benefit the public, they should be taught and punished, so that they do not intentionally make things difficult for others and increase the workload of social management.

Chapter 7 The Application of Heart Power in Governance

The quality of government management is extremely important. Good governance and harmonious people lead to the prosperity of all industries. However, if the system is unreasonable, the government management is inadequate, excessive, or chaotic, and political disputes continue to be chaotic and cannot be reconciled, the country will experience a serious social crisis, the economy will stagnate and even trigger wars.
How can we manage the government well and achieve better governance results?How to do a good job in all aspects of governance?Here are some viewpoints for reference.

1. Some suggestions on government functions

The government is the public instrument of the world, and its value lies in whether it can represent and safeguard the interests of the people, formulate and implement appropriate policies based on the laws of social development and actual situations, and take timely, appropriate, and effective action measures according to various situations.
With the development of society, the functions of the government are becoming increasingly perfect, and it is recommended to focus on the following functions:

1) Absorbing talents from all walks of life, uniting and gathering forces from all parties:

Managing a country/region is similar to running a business, it is also necessary to find ways to attract and gather more people and resources, and mobilize various resources and everyone's enthusiasm to make full use of their talents and resources, in order to become stronger and bigger.
Talents are the most important for an organization, and a good talent can drive a piece of work. Therefore, the government must do a good job in recruiting talents and absorb some excellent and suitable talents into the administrative system.I have seen an example before where Huang Taiji tried every means to attract talent, and even frequently went south to "plunder" (using both soft and hard methods to recruit) talent, including "capturing" (or relocating) 14-year-old genius Liu Zhaoqi to his camp for further training and use. In the future, Liu Zhaoqi has also made many achievements, which is similar to Huawei's recent high salary recruitment of genius youth.
In addition to talent, personnel and forces from all aspects are also important and indispensable. Various personnel and forces can create different values and solve different social needs and problems at all levels. Therefore, it is also necessary to do a good job in attracting and absorbing them.Especially for capital, we should focus on attracting investment and consumption to better drive the development of the economy and various industries.
In order to attract talents and various forces, it is necessary to achieve cultural diversity, openness and compatibility, loose and free management, openness and friendliness, and to employ people without any restrictions or past grievances. The country/region should be built into a place where people have development opportunities, can live and work in peace, and can fully play its role. It should be built into a hot land where internal people feel happy and proud, while external people are full of longing, flocking to it. It should not be built into a place with few development opportunities, difficult survival, exclusion, unfairness and justice, with many hidden dangers and dangers that are not attractive to everyone, and even make everyone feel dissatisfied, uneasy, and leave one after another.Enabling people to achieve development is the biggest way to attract talent. A place needs to attract and retain talent by encouraging them to come here for employment and entrepreneurship, which can lead to good development.

However, if people come but cannot develop, they will be disappointed, and even if they come, they will not be able to stay.
As long as we can attract good talents and various personnel and forces, unite and unite everyone, promote freedom and openness for everyone to pursue development, win people's hearts, and work together to build the country, then it will inevitably develop rapidly and prosper.The success of the United States lies in its successful absorption of a large number of outstanding talents and abundant funds from around the world, achieving prosperity and flourishing. However, the continuous outflow and flight of talents and funds from some countries will inevitably lead to decline.
In the wars, struggles, and competitions between nations and regimes, it is even more important to attract talents from all walks of life, unite and gather forces from all sides, just as Mao Zedong said, 'We need to make more of our people and fewer of the enemy's people.'.

2) Create and maintain a free environment, stimulate and unleash the vitality and creativity of the people:

A free environment is a breeding ground for creation, where people can unleash themselves, unleash their unlimited potential, and create amazing results.
Free and relaxed economic management with few restrictions allows everyone to freely engage in business and entrepreneurship, leading to more comprehensive economic development. Since ancient times, prosperous periods, also known as periods of good economic development, have been times when the government has been more open-minded and relaxed in economic management, allowing the people to rest and recuperate. Examples include the reigns of Wen Jing, the Kaiyuan era, and the prosperous Song Dynasty, which was once a global leader.
And a free and inclusive academic environment can foster a hundred schools of thought to contend and achieve a hundred flowers blooming. For example, the most glorious period of ancient Chinese intellectual and cultural creation was also the most free period of society, such as the Spring and Autumn Period and the Republic of China.However, many times during these periods, it was not because the government was more open-minded in ideological management, but rather because internal and external conflicts prevented the government from having too much control over society, and the people could wander in different regions controlled by different separatist regimes without being firmly controlled by any one regime.(It can also be seen that excessive government power is often not a good thing, as it can lead to excessive control and suppression of society, hindering social, economic, and cultural development.)
A free environment can better attract the arrival of talents and resources, just like Hong Kong rose and developed by positioning itself as an international free port and leveraging its advantages of freedom and openness.Everywhere in the world, places of basic prosperity are also places of freedom.In recent years, the Chinese economy has been heading towards a recession, which is also due to increasingly strict control and less freedom.
Therefore, one of the important functions of the government is to strive to create and maintain a free social environment, minimize restrictions and controls in various aspects such as entrepreneurship, commodity circulation, and ideological exchange, and be tolerant and tolerant of different cultures and groups of people, so as to make the entire society as free and relaxed as possible. This will quickly release everyone's vitality and creativity, and achieve social prosperity and flourishing.
However, from a certain perspective, the freedom of the people also weakens the government, which is not conducive to the formation of a strong government and public

decision-making.In the past, Poland's excessive freedom and veto power made collective affairs too easily hindered, leading to the country's decline and weakness. Some contemporary countries also place too much emphasis on individual interests and freedom, resulting in many government projects being unable to proceed smoothly.In order to avoid affecting the overall interests and public affairs of the collective due to excessive protection of individual freedom, when there is a conflict between personal interests and collective interests and public affairs, the freedom of individuals that does not involve basic human rights and the right to survival should also be appropriately restricted, and everyone must obey the majority with a small number.In addition, the government should also strive to be more popular and recognized by everyone. In the face of collective interests, the vast majority of the people will still prioritize the overall situation and relinquish some of their own freedom and interests. In emergency and special periods, they will also closely unite around the government instead of being scattered.

3) Advocate and cultivate the innovative spirit of the people, encourage and promote all-round innovation:

Innovation is the key to creating new value, solving difficult problems, avoiding intense homogeneous competition, and reducing internal friction. Innovation is necessary for the continuous development of society, economy, culture, and other aspects. Therefore, the government should guide and encourage a culture of social innovation, and promote and encourage everyone to do more innovation.

In China, many people lack the spirit of innovation or are overly concerned about the investment and risks involved in innovation. They like to imitate other people's products and even do not do simple differentiation, resulting in serious homogenization and internal competition among everyone.In Japan, a culture that is too conservative and restrained is also not good. Many people are too confined to their thoughts and lack the drive to think, do, and take responsibility..

We need to free everyone's minds, dare to think and act, boldly break through and innovate, instead of being confined to rules and regulations without changing their thinking.

Of course, the promotion of innovation should only be carried out through initiatives, commendations, and rewards. Everyone is free to choose, and should not be directed, ordered, or forced, nor should administrative measures such as policy bias be adopted. In terms of direction selection, it should be based on extensive evaluation and opinion collection, rather than just the suggestions of a few people, even if they are experts. It is also necessary to combine professional opinions and actual situations more, and not assume based on intuition.

We cannot simply believe that high-tech innovation is innovation, nor can we simply advocate for high-tech innovation.No matter what products and services can create new value or reduce costs to improve efficiency, they are all innovative and should be supported. Whether to focus on supporting them depends on the size of the benefits created and the number of people benefited, rather than whether they are high-tech or difficult.

Japan is too restrained in some cultures, which also limits the spirit of innovation and breakthroughs. We should take this as a lesson.(**Excerpt from other articles:** Compliance with rules is the most important thing in Japan. I have to admit that there is a lack of vitality here because innovation and development require destruction. Under a perfect and rigid system, developed societies are cursed, but in other places, this curse seems less severe than in Japan.)

4) Promote population reproduction and involve as many people as possible in

production and creation:
Population is productivity, and human resources are one of the most valuable resources in society. With more population, there can be more production and creation, and labor costs can be reduced.Therefore, the government should find ways to promote population growth as much as possible, so that society can thrive, have strong momentum, and have ample development potential.
At the same time, it is also necessary to encourage the participation of the majority of people in production and creation, in order to prevent some people from participating less or not participating in labor, resulting in a greater output than consumption, and becoming a burden on society or even pure parasites.For example, religious people often rely on the support of others, and a considerable number of people do not generate much social value (including spiritual and cultural value), or the value they generate far exceeds the resources they consume. Therefore, since ancient times, some regimes have also restricted the development of religion (such as some anti Buddhist movements that occurred in China and Han Yu's admonition of Buddhist bones). The main reason for this is that there are too many religious people who obtain without labor and occupy too much social wealth, which is reflected in economic creation, as well as the excessive time that people spend on religious activities).Many countries in Europe and America have been misled by leftist ideology, resulting in excessive welfare for their citizens and excessive care for the poor and refugees. This has also led to many people being willing to rely on social assistance for a living and lying flat without output. If this is not corrected, it will continue to cause huge social problems.In addition, society should also try to reduce the number of government personnel and military personnel as much as possible, because most of them consume resources rather than generate wealth. It is also necessary to crack down on those who are good at deceiving, swindling, and intentionally inflating material prices to profit from them, because these people do not create wealth but only transfer and possess others' wealth through deception.China is due to the fact that many people do not participate in creating wealth and still seize a large proportion of social wealth, resulting in ordinary people working hard but still living in financial difficulties and facing great pressure to survive.

5) Find ways to enable everyone and every resource to be fully utilized and utilized, so as to make the best use of their talents and resources:
To create more social wealth, it is necessary for people to make the best use of their talents and resources. Therefore, the government can provide more initiative and guidance to the people, organize and arrange to lead everyone to fully utilize each person and resource, cultivate everyone's concept of pursuing value creation and efficiency, and adopt management models such as market economy that can better allocate and utilize resources.
For example, commercial platforms can better and more flexibly organize human and material resources, promote the full utilization and utilization of idle manpower and materials, and can be advocated more.
There are also some people who usually have spare time to keep them busy, such as energetic school students, who can be organized to participate in social practice labor more (various work or carry out public welfare activities such as helping disadvantaged families, free diagnosis and education, legal aid, etc.), better contribute to society and learn knowledge better in practice. Soldiers also participate in labor after fighting and training (similar to the ancient farming and farming system, the farming system, and the modern Yan'an army's self-sufficient food and clothing movement), and retirees can be rehired or encouraged to take up social positions to better utilize their surplus

energy. In addition, many people in poverty-stricken areas who are usually idle can be organized to carry out road construction, environmental improvement and other work through "work for relief".

For various devices, items, and resources, we also encourage everyone to share and use them to improve utilization. Sharing is the most effective way to improve utilization and has been widely used. For example, buses, subways, taxis, airplanes, etc. are shared transportation, hotels and inns are shared accommodation, and restaurants are shared restaurants. By fully utilizing shared resources and sharing the cost of use, we can further promote and expand the scope of sharing. For example, in recent years, the most successful shared bicycles and car rentals have been promoted, but sharing has not yet been fully developed. There are also many scientific research, experimental, and production equipment that are often idle. If we can promote sharing, there will be considerable space.Many private cars and residential rooms are often idle, and sharing can also be considered to make full use of them. Residential rooms have been organized by platforms such as Airbnb for people to use and rent, which is also a trend.

For land, many now require that a certain output value must be achieved annually to achieve sufficient land use efficiency, otherwise additional fees must be paid, in order to encourage everyone to find ways to improve land utilization.

In some laws and regulations, it is also necessary to avoid imposing too many restrictions on everyone, which may affect their ability to fully utilize resources. For example, when adding floors indoors, as long as safety is ensured, there should not be too much regulation, otherwise it will hinder everyone from fully utilizing the space.

6) By ensuring sufficient supply and promoting full competition, we can reduce everyone's living and working costs

The government must make every effort to reduce people's living and working costs in order to make it easier for everyone to survive and obtain a good life and development, and therefore have more enthusiasm for childbirth, investment, and other aspects.

Currently, in many countries, due to the high cost of raising children, people are afraid to have more children or even choose not to have children. Therefore, it is necessary to reduce the cost of raising children in order to promote fertility.

There are still many countries with the problem of difficult and expensive medical treatment, and the cost of medical treatment for the public is high, often leading to poverty due to illness.

The high cost of housing is also a problem in many countries and regions, which seriously occupies people's funds and leads to a decline in their quality of life, even making it difficult for them to survive and lack the funds to carry out entrepreneurial investment.

In some countries, due to labor shortages, excessively high labor law requirements, and overly strong trade unions, labor costs are too high, leading to higher operating costs and people being afraid to invest in entrepreneurship or expand their businesses.

And in some countries, due to high requirements for environmental protection, product and service standards, etc., the operating costs of enterprises have also increased significantly, not only increasing the difficulty of enterprise operation, but also pushing up the costs of products and services.

Wait, these are all problems that the government must solve well.

How can we reduce costs in all aspects?

Firstly, it is necessary to fully and openly supply the resources and materials needed for people's daily lives and production, and not intentionally reduce or restrict the supply.For example, in some places where there is a high demand for housing and

more land supply is needed, it is necessary to find ways to increase the supply rather than intentionally controlling the supply.Insufficient supply will lead to a shortage of supply, causing suppliers to raise prices and those with funds to hold and speculate on prices.

Secondly, it is necessary to establish sufficient market competition in various industries.Make every effort to achieve open entry, lower barriers to entry, maintain competition, and prevent factors that may affect competition such as monopolies and restrictions on entry.Competition can encourage everyone to find ways to improve efficiency, reduce costs, and thus lower prices. As long as there is true and sufficient competition, there is no product or service that cannot reduce costs. The lack of sufficient competition will inevitably lead to low efficiency, high costs, and ultimately high prices.In some countries, monopolies in gasoline, electricity, communication, tobacco, and other industries have led to relatively high prices.In many countries, medical services are also regarded as public services that emphasize public welfare. Therefore, the government mainly controls the payment of medical insurance fees and sets up many public hospitals. Moreover, resources and policies are overly tilted towards these public hospitals, making it difficult for private capital to enter the medical service field. Even if they do, they face unfair competition and constraints everywhere, making it difficult to operate. Therefore, medical services also lack sufficient competition (except for the medical examination industry in China, which is a special case).So the difficult healthcare reforms carried out by various countries are actually due to the failure to grasp the essence, and the failure to find ways to make healthcare services more market-oriented, open, and fully competitive. Instead, the government firmly controls most of the medical resources and personnel for the sake of serving the people. Many medical resources and personnel cannot move and match freely, and the operation of medical services is rigid, lacking fair, open, and transparent competition. In addition, the excessive and continuous increase in drug and device approval requirements and entry barriers for medical service operation under the guise of safety further leads to insufficient supply of medical services, resulting in the difficulty of reducing medical costs.

The worst-case scenario is a combination of control, monopoly, and marketization, which not only results in insufficient competition, but also drives up prices due to the profit driven nature of marketization and the corruption of power.For example, in many countries, healthcare is both controlled and monopolized, with the result that it is mostly built using state investment, while using marketization for profit and most of the profit flowing into the pockets of a few people through procurement corruption and other means. Service prices and fees are also very high due to hidden costs such as procurement corruption, and excessive medical treatment such as arbitrary price increases without competition, excessive examinations, medication, infusion, hospitalization, etc., making it increasingly difficult for ordinary people to afford medical treatment.Education is also mainly controlled by the government, with very little competition, which leads to a shortage of resources. Good teaching schools are even rarer, and some people take advantage of this scarcity and their power to profit greatly, resulting in very high costs for everyone to attend, especially good schools.Many people believe that healthcare and the market cannot be market-oriented but should be more public welfare oriented, which is not correct. Public welfare becomes like a government office, with less competition, lower efficiency, and higher costs. On the contrary, only by further fully market-oriented can it bring about full competition and reduce costs and prices.There are also similar situations in the transportation sector, such as many people feeling that the ticket prices of the Guangzhou Shenzhen

Railway and some road and bridge tolls in Guangzhou Shenzhen are too high. There are also reasons why they lack similar competition and are mostly public-private partnerships with private shares, which are more profit driven.

To ensure full competition, it is necessary to prevent the emergence of monopolies. Monopolies include administrative monopoly, resource monopoly, technology monopoly, etc. Administrative monopoly is the use of policies to restrict the entry of others. For example, some countries in some industries are not open to public participation for the reason of relating to the national economy and the people's livelihood, but only to a few state-owned enterprises. In terms of resource monopoly, similar to Hong Kong, several real estate oligarchs occupy most of the reserved land and form a monopoly. Technology monopoly mainly occurs in high-tech industries such as computers, the Internet, etc. The United States often punishes several large companies for their actions of cracking down on competition and forming a monopoly in order to promote market competition.In some industries, some companies may dominate, but it is also important to avoid affecting competition. For example, large companies intentionally use ultra-low prices to seize the market and prevent small businesses from continuing to survive in order to force them out. This should be appropriately stopped.

Competition must be a full chain competition, and there cannot be any links that are controlled or monopolized. Otherwise, not only will it be impossible to lower prices through competition, but it will also lead to higher prices.For example, the equipment, consumables, drugs, etc. sold to hospitals for procurement, although there are more and more suppliers and the competition between suppliers is also increasing, these products are not getting cheaper but more expensive. This is because hospitals are basically monopolized and the decision-making power of procurement in hospitals is also controlled by a few people. In order to seize these few hospitals and please the decision-makers in these hospitals to obtain sales opportunities, these suppliers must continuously increase the kickbacks to these decision-makers. Many suppliers increase the kickbacks to each other, with some promising 20%, others increasing to 30%, and others increasing even higher. With high kickbacks, suppliers cannot do business at a loss and can only increase product prices (including launching new ones, higher priced models),Moreover, as competition among suppliers intensifies, not only is the cost of kickbacks increasing, but the chances of winning a bid are also decreasing. Even if the bid is not won in the end, the expenses of the procurement decision-makers in the public relations department are also unavoidable and cannot be refunded. Therefore, suppliers have to make a small number of transaction orders to earn enough to share the public relations costs of many unsold transactions. For example, more than a decade ago, a large hospital purchased high-end color ultrasound machines, and each machine cost more than 2 million yuan, which was already very impressive. Nowadays, most of the purchases cost three to four million yuan, and the products have not increased much but the prices have increased significantly.In recent years, the national implementation of centralized medical procurement has also been aimed at reducing procurement prices. However, if hospitals still do not have competition and the internal procurement and use of medical supplies are still controlled by a small number of people, prices will continue to rise in the future, and suppliers will gradually stop supplying the currently undervalued models and introduce new high priced models.

Again, we need to reduce various controls and disruptions on the enterprise.The more control there is over everyone, the more hindered their operations will be, and in order to meet the control requirements, it will inevitably increase costs. For example, requiring real estate developers to transfer the received housing payments and training

institutions to regulatory accounts instead of using them will occupy the operator's funds and increase the cost of capital investment and turnover for everyone.Many regulatory policies in the real estate industry have also led to restrictions on real estate developers' operations, slower cost recovery, and increased costs. In the end, these policies often do not lead to a decrease in housing prices, but rather result in property developers spreading the increased costs onto housing prices, causing them to rise instead.There are also increasingly high requirements and strict policies on environmental protection, labor, social security, taxation, etc., which constantly increase everyone's operating costs.And some policy requirements that fluctuate from left to right and even rise and fall, have caused great trouble for everyone, exhausting them to cope and affecting their operations, increasing the cost of response and proper handling. For example, the sudden and severe crackdown on the education and training industry before was later relaxed and encouraged, resulting in many operators suffering heavy losses.

Finally, we also need to make the public more rational and not be misled by some hype and rush to buy, which leads to some prices being raised.For example, some high-end tobacco and alcohol products have been pushed up in price due to the public's excessive pursuit of face and favors, and the inflated housing prices in the past are also factors that have been hyped up by businesses and driven up by the public's rush to buy.

In short, the government should do a good job in resource allocation to ensure sufficient supply, lift restrictions in all aspects to achieve full competition, reduce various excessive and unnecessary supervision, simplify government affairs and other procedures, avoid various laborious and costly struggles, and clear away various obstacles that affect economic development.

7) Minimize social internal friction caused by various disorders and irrationalities as much as possible:

The less irregularities, disorder, and irrationality within a country, the better, which can reduce unnecessary internal friction in society and prevent the country and everyone from suffering various unjustified losses.

Firstly, it is necessary to establish good social rules and cultivate the habit of doing things according to the rules.For example, developed countries often have well established business rules, and people generally adhere to promises and keep their promises, act according to rules, and the establishment of some brands is also the result of adhering to business rules and focusing on win-win situations in all aspects. However, in some countries, many people lack the spirit of rules and do not value reputation, often betraying their promises in pursuit of short-term benefits and maximizing their own interests, which brings a lot of trouble and losses to partners in all aspects and causes internal friction in society.

Establishing commercial trading platforms and credit platforms has many benefits for establishing social rules and reducing internal friction, and can also be further developed.In an environment where credit concepts are lacking and there is no platform based trading, businesses often like to take shortcuts and deceive customers, in order to maximize customer benefits. Therefore, there have been many instances of customer exploitation in the past.If a platform transaction is used, the fees often need to be confirmed by the merchant after the customer is satisfied, and if the customer is not satisfied and wants a refund, the merchant also needs to confirm. In addition, there are records of various behaviors of both parties in the transaction that can be evaluated by each other. Everyone dare not act recklessly, and there is no need to guard against each other, which saves time, effort, and internal friction.

Secondly, it is necessary to maintain social order and eliminate all kinds of deceitful and disruptive behaviors (such as advertisements, harassing phone calls, and excessive sales).The perpetrators of these behaviors do not create social value themselves, and they also require others to spend time and energy to cope with their actions, which leads to serious social friction.

Once again, it is necessary to prevent some people, especially government officials, from deliberately complicating simple issues and causing a significant increase in social friction in order to seek personal gain more covertly.

In China, many people live a very tiring life, mainly due to the relatively disorderly society and the prevalence of various scams and scams. There are many uncertain factors, and they often suffer from various unjustified losses. Moreover, dealing with things, especially with the government and public institutions, is always too complicated and difficult.

8) Eliminating negative perceptions and bad habits among the public:

People often have some negative perceptions, which leads to some bad behaviors and customs.

The government also has an obligation to educate and promote the people to be more rational, civilized, and pragmatic.

For example, many people do not pay attention to doing good deeds and accumulating virtue, but rather pay attention to worshiping idols, thinking that worshiping idols can bring good luck and therefore incur a lot of expenses. This can guide them to reduce the cost of worshiping gods, and to achieve inner and behavioral reverence for gods, while also accumulating virtue through doing good deeds to obtain blessings.

The concept of favoring sons over daughters and placing too much emphasis on clan interests without considering social fairness, as well as the idea of arbitrarily relying on the strong and bullying the weak, also need to be guided and eliminated.

9) Punish evil and promote good, stimulate people's kindness, merit, and shame, and establish a good social moral atmosphere:

A society must have a culture of abandoning good and evil, pursuing merit (striving to contribute to society), and being ashamed of being negative to society or others in order to be stable, peaceful, and thriving.

The government needs to carry out some work in these areas:

Firstly, it is necessary to do a good job in eliminating violence and ensuring justice, punishing all kinds of evil deeds severely and promptly, and not allowing any wrongdoing to occur, so as to better form a deterrent that makes people dare not do evil.At present, the judicial department in China has relatively adequate investigation and punishment for criminal offenses involving personal injury. However, the punishment for economic crimes, including malicious occupation of others' property, is not sufficient, and many acts of economic fraud have not been punished. Most of them are still pushed to the court for handling, requiring the parties to protect their rights and interests through litigation. However, the prosecution is often rejected for various reasons, and the process of filing a case is complex and time-consuming. The judgment is often not enforced or enforced, which leads to some people recklessly harming others.In fact, many clearly fraudulent and malicious behaviors should be dealt with and punished quickly as criminal offenses, otherwise it would be too difficult for the public to protect their rights, and wrongdoers would not have to worry about being punished and act recklessly.

Secondly, it is necessary to promote and cultivate the values of abandoning good and evil, and pursuing merit among the people.Including requiring the public to abide by the moral bottom line and not to lose their conscience, not to do things that harm others or

the collective, or even harm nature and reason, it is best to engage in altruistic and socially beneficial behavior, so that everyone understands that people are watching from the heavens, raising their heads three feet high is divine, good and evil will be rewarded, gaining unjust wealth will lead to disasters, doing good deeds and accumulating virtue can bring good karma, improve luck, and benefit themselves, their families, and even future generations (it is suggested that some donation boxes can also be named "Seed Blessing Boxes" to have a better understanding of how donating can bring blessings), doing things that are beneficial to society can last forever but harm society will leave a lasting reputation.People nowadays, including even high-ranking officials, take the initiative or are coerced into doing things that go against the conscience of heaven for their own and their families' interests. If they fail to firmly refrain from doing bad things, the main reason should be that they do not understand that doing so will result in retribution and do not worry about being infamous for eternity. Again, in order to advocate abandoning evil from good, incentives or punishments can be given based on reputation.We can strengthen the promotion of good deeds and disclosure of bad deeds, just like the Ming Dynasty established "Jingshan Pavilion" and "Shenming Pavilion" throughout the country to record the merits and sins of some local people, making both good and bad deeds public for more people to see. Currently, recording on credit records is also a way of disclosure, and in some places, the criminal and dishonest behavior of some people is also broadcasted on public screens.There is also a way to conduct merit and demerits evaluations, selecting advanced individuals who have done good deeds and contributed to society, as well as the main people and events that have caused harm or loss to others and society at each time.

Finally, it is advocated to spread positive energy, while giving warnings and punishments to those who spread negative energy, creating a clean and positive social atmosphere, and preventing the spread of various vulgar and harmful thoughts.

10) Maintain and promote public health:

Only with good health can people live and work better, be happier and more productive, and reduce the cost of illness treatment.The government needs to take the initiative to actively maintain the health of the people, including disease prevention and control, cultivating good hygiene, diet, and exercise habits among the public (reducing the reimbursement rate of medical insurance for those who have bad habits such as excessive drinking), as well as regulating unsafe and unhealthy foods (such as betel nut and liquor), and criticizing and punishing behaviors that persuade or even force people to drink.

11) Continuously optimizing laws, regulations, and policies:

Laws, regulations, and policies must be continuously optimized and adjusted according to their implementation and social development, in order to avoid going against social development.

For example, in order to encourage childbirth, Europe and the United States provide subsidies, but high-quality people do not rely on subsidies and still have very few children. Black people (in the United States) and Muslims (in Europe) both strive to have more children to obtain more subsidies to support their families, and the children they give birth to are not well raised, which leads to social elimination.At this point, the government should adjust its maternity subsidy policy, rewarding childbirth and cultivating talents, and punishing or even restricting childbirth for those who fail to raise and educate their children well.

12) To do a good job in disaster relief, assist the weak, and establish a good social assistance and security system:

Everyone has difficulties and crises, and if they don't receive help, they may lose opportunities for development or face failure in their careers, unable to turn over. Even if they face life-threatening situations or illnesses without assistance, they may become disabled or even die, making it impossible for them to make better contributions to their families and society. However, if they can receive help and assistance, they can have more opportunities for development or survive in their careers and lives, and make better contributions to their families and society in the future.

The government should promote mutual assistance among everyone and establish a good rescue and security system, so that everyone can receive timely and effective help when they encounter difficulties and dangers.

For impoverished people, in terms of assistance methods, in addition to economic assistance, it is also necessary to help them analyze the reasons for poverty and solve them accordingly. For example, if it is due to ability problems, they should be trained to master more job and livelihood skills, that is, "teaching them how to fish". If it is due to laziness and diligence, they should be urged to participate in labor. If there is a lack of employment opportunities, ways should be found to provide them with some job opportunities, and various methods should be used to enable them to better self generate.

2. Suggestions on Government Work Standards

1) Must follow the rules when doing things

The actions of the government are all significant and have a profound impact, so it is even more necessary to be cautious (governing a great country is like cooking small dishes) and ensure that they conform to the laws of nature, economy, society, and human nature.

Firstly, natural laws must be followed in various engineering constructions and agricultural production.Construction projects should not be carried out in violation of natural laws. For example, building urban areas in low-lying areas can easily lead to flooding or require a lot of cost to prevent flooding. Some projects may also have hidden dangers that may cause serious natural disasters, so it is best not to carry out them. Those who are unsure should try not to do them, do them less, and do them slowly. Otherwise, the losses will outweigh the gains and the consequences will be

endless.Agricultural production, on the other hand, cannot go against the natural time, solar terms, and geographical conditions. It must be carried out according to agricultural common sense. For example, in recent years, the behavior of excavating mountains to build rice fields has become very absurd in some places.

Secondly, in economic management, it is necessary to follow economic laws.For example, we cannot promote the Great Leap Forward by forcing the seedlings, we cannot pursue lofty and unrealistic goals without considering reality, we cannot blindly expand or reduce production capacity without considering the supply and demand situation, and we cannot ignore the self regulating and self balancing function of the market and make excessive administrative intervention.

And in promoting cost reduction and efficiency improvement in all aspects, it is important to understand that competition is the law that can most effectively reduce prices, costs, and improve efficiency. We should find ways to promote competition instead of relying on administrative intervention to achieve cost reduction and efficiency improvement.For example, implementing medical reform through administrative intervention has resulted in increasingly complex reforms. In order to adapt to many control regulations, the cost of various links in the medical system has become higher, and people's medical expenses have become more and more expensive.Including the implementation of the two ticket system for purchasing medical consumables and drugs in previous years, which was originally intended to reduce the circulation process and corresponding costs, but it also violated market rules, increased the difficulty and cost of manufacturers' operations, and ultimately the cost would only be passed on to patients, reducing competition and leading to further price increases.It can only be said that those who formulate policies often fail to grasp the essence. They should have changed the mechanism and hospital operation mode to make it a market entity, in order to achieve marketization, competitiveness, and cost reduction. However, they go in the opposite direction.

It should also be recognized that private enterprises have a much higher economic efficiency than state-owned enterprises.State owned enterprises are often inefficient and undermine fair competition in the market, while private economy is the most dynamic, efficient and least corrupt. Home appliances, mobile phones, cars, the Internet and other industries have been fully opened to private enterprises, and the industry has developed rapidly.Our recent practice of promoting national progress and private withdrawal, including some policies that are more favorable to state-owned enterprises than to private enterprises, such as real estate and many other industries, now prioritize and provide more support to state-owned enterprises. In addition, many infrastructure bidding and medical material supply are gradually shifting towards large state-owned enterprises monopolizing supply opportunities and winning bids, which is also incorrect and has caused widespread concern.I hope that adjustments can be made as soon as possible to fully open up all economic sectors to private enterprises and give priority to supporting them, while allowing state-owned enterprises to participate as little as possible to avoid them using government background and relationships to affect fair market competition.

Of course, some people believe that marketization and privatization can lead people to be too profit oriented and do evil, which is illogical. Marketization makes wealth flow more tempting for everyone, and also makes people more practical and profit oriented. However, whether a person does evil depends on their own values and self-control, rather than their degree of profit seeking. A person with good values and cultivation will benefit more by doubling their efforts to provide better products and services for others, while an unscrupulous person with little or no wealth flow around them also wants to

profit by harming others and seeking personal gain.
Again, social management should follow the laws of society and human nature.Only by adopting a market economy can we better mobilize everyone's production enthusiasm. We cannot ignore the profit driven nature of people and implement a work and distribution mechanism where everyone has no profit and no work enthusiasm.Only with democracy and freedom can we better unleash everyone's creativity. We must follow the trend of the world's development towards democracy and freedom, and establish a democratic and free society as soon as possible, rather than governing against the trend.The vast majority of people have a profit driven nature, and many people need to be restrained in order to avoid chaos. We cannot idealize governance by treating everyone as a good person or a saint, but rather to prevent various kinds of wrongdoing.There have been too many failed cases of governance in history due to violations of laws, such as Wang Mang's new policies and Wang Anshi's reforms, which were both idealized and went against the mechanisms and laws of political and social operation, resulting in great disasters. In addition, the modern implementation of systems such as public ownership of all people's property, cutting off the tail of capitalism, joint labor of people's communes, and equal distribution in large canteens also went against human nature and profit seeking, leading to a lack or inability of enthusiasm for everyone, and ultimately resulting in extremely low production efficiency and inevitable failure.(**Excerpt from other articles:** If we talk about the profound insight and understanding of the mechanisms and principles of the political and social operation of the thousand year empire, Wang Anshi's gap compared to Sima Guang can be said to be incomparable. Sima Guang's opposition to Wang Anshi's reform was based on a precise understanding and grasp of the historical pulse of the empire. This gave his opposition an extremely strong foundation and awe inspiring power.)
The human nature of pursuing profit and avoiding harm was explained in detail by Legalists thousands of years ago. Only by making good use of this law can we drive everyone's enthusiasm.Indeed, only those driven by interests will actively engage in work, without which they will not actively participate or even openly or secretly resist.Therefore, the formulation of various management policies and the organization and implementation of social tasks must fully consider this aspect. For example, in the past, the government often allocated some medical equipment to the grassroots, but found that it was always unused and piled up in corners with dust. In fact, it was because the use of these equipment by grassroots medical personnel did not increase their income benefits, but only increased their workload and work responsibilities, so they had no motivation to use them.
The low efficiency of public ownership is also due to the lack of initiative and enthusiasm for work, as it is not directly related to one's own performance.The contracting system and self financing market economy can better mobilize everyone's enthusiasm. Everyone will find ways to improve efficiency, reduce costs, and try to make the best use of their talents and resources to benefit themselves more.There are various things to do and investments to invest in, and everyone will carefully analyze and act cautiously. This way, everyone will use their brains to think and plan responsibly, which is much stronger than public ownership where only a few decision-makers think and often make decisions based on their own interests rather than careful consideration. Therefore, the market economy system is currently the most effective and efficient way to allocate resources.
In short, all kinds of laws cannot be violated. Those who follow them will prosper while those who go against them will perish.Many socialist countries in the world, due to their

failure to govern according to natural, market, and social laws, have pursued public ownership, state-owned monopolies, planned economies, etc., leading to poverty and failure. Some European and American countries have also been influenced by left-wing forces to emphasize equality and overly focus on social welfare, resulting in economic recession.The previous emphasis on public ownership and the use of planned economy, without paying attention to the rule of law in managing the economy and society, was relatively leftist, radical, and contrary to social laws. Some practices even extinguished human nature and went against the will of heaven. History has proven that it is not feasible or even harmful. However, Comrade Deng Xiaoping's reform and opening up and emphasis on the market economy are effective and better solutions to promote social and economic development.Currently and in the future, we must always be aware that planned economy and public ownership have been proven to be inefficient and prone to corruption. This is an unchangeable law that cannot be further promoted.

2) We must act in accordance with the will of the people

The government must carry out its work in accordance with the will of the people, and cannot deliberately act against their will. Leaders cannot impose personal preferences and will on the people.Otherwise, it will be disliked and unrecognized by the public, and the work will be difficult to carry out.

If you feel that the public has misunderstandings or cognitive errors, you can carry out propaganda and debates to correct their cognition. Only when everyone's overall understanding and opinions can be reversed, can relevant policies be implemented. If they still cannot be reversed, try not to be tough and confront public opinion.

In order to better comply with public opinion, it is necessary to listen to the opinions and voices of the people through various channels, understand their true feelings, and try to use democratic decision-making methods such as voting in all aspects to reflect the comprehensive opinions of more people.The ancient micro server private visits, modern public opinion surveys, and the establishment of channels for reflection, reporting, and complaint, as well as inspection and research, are all aimed at better understanding and collecting people's different opinions. The websites of various government departments in China have interactive columns for people to leave messages, which is also a good point. However, some of the messages left by people have not been responded to or are just copied from the text to evade certain rules instead of responding specifically, which still needs improvement.

As a government leader, it is also important to listen to different opinions and understand the real situation, rather than just living in one's own world, nor being stubborn in one's own beliefs. One should not only like to listen to good news and report good news without reporting bad news, and avoid doing things that are divorced from reality and go against the will of the people.

3) In decision-making, it is necessary to respect professionalism, conduct thorough discussions and research, and think carefully before making decisions

Many jobs are highly specialized, and it is important not to have outsiders lead experts. Instead, it is important to respect the profession, listen to the opinions of professionals, or involve them in decision-making.

And it is necessary to fully discuss and brainstorm, and conduct research and confirmation.

Managing a great country is like cooking a small dish. All decisions must be made carefully, not impulsively or impulsively. Instead, one should think twice before making

decisions, and at the beginning, small-scale pilot projects can be carried out before gradually implementing them comprehensively.

4) Priority must be given to the interests of the people, striving to benefit the people and not competing with them for profits

As Mencius said, 'The ruler is light, the state is secondary, and the people are important.' The government must prioritize the interests of the people and not pay more attention to the interests of the ruling class, nor harm the interests of the people for the sake of the ruling class's interests.

We must love the people like children, cherish them, and protect their property. We must protect the interests of the people everywhere.

And strive to benefit the people, help them obtain more benefits, be happy to see rather than jealous of the people's profit and wealth, allow and encourage those who become rich first and greatly, and never suppress or crack down on those who become rich for the sake of equal wealth. The people who have profit opportunities should not be hindered, but should be protected and even helped to achieve the beauty of the people as much as possible.

When cooperating with the public, try to allocate resources that benefit the people as much as possible. In some areas where conflicts arise with the interests of the people, make concessions to the people, and do not compete with them for profits or seize their development space.

If this can be achieved, it will enable the people to live and work in peace and contentment, recognize the government, connect with the government, and be willing to work together to build the country.

If we advocate for the advancement of the country and the retreat of the people, prioritize state-owned enterprises, and compete with the people for profits while suppressing private enterprises, the public will resist, dislike the government, and flee or lie flat one after another.

5) It is necessary to ensure political and social stability and security

Only when the regime is stable and secure can society maintain long-term stability. Otherwise, if the regime is unstable and changes frequently, social policies will change unpredictably, and even major disputes may arise during regime changes, leading to mutual dismantling and even attacks, which can trigger social unrest and even war. Society and the people will suffer together, burning jade and stone, and suffering greatly. "Better to be a peaceful dog than a chaotic citizen" is this principle.

Therefore, Deng Xiaoping's proposal of "stability above all else" is reasonable and justifiable. The government must first ensure the stability of the regime, and even if there are changes in leaders or governing teams, it must ensure a smooth and peaceful transition.

In terms of leadership succession, modern democratic elections can basically make competitors only accept the results without reason and dare not go against public opinion to provoke disputes. In ancient times, there was no era of democratic elections (although there were also small-scale discussions and recommendations between old leaders and main ministers, there was no quantitative procedure like modern democratic elections). In order to ensure a non controversial and smooth replacement of leaders, the previous leader usually designated an heir, and sometimes to avoid the successor being attacked and killed by others, it would be kept confidential and announced only after the old leader abdicated or died. In most dynasties in China, the "eldest son inheritance system" was adopted, which also meant that non eldest sons

should not have any improper thoughts and should not compete for inheritance. The practice of reducing disputes by exercising power,And it also makes it almost impossible for old leaders to violate this rule and arbitrarily change the successor's candidate (if violated, it will be strongly opposed by many people as a violation of etiquette), thereby reducing the instability of people's hearts caused by changing the successor's candidate.The practice of establishing a legitimate leader rather than a virtuous one has been misunderstood and criticized by many people. However, in the context of ancient times without modern democratic elections, it is actually a politically wise approach to ensure leadership change and avoid disputes. This is because establishing a legitimate leader can be very clear and explicit, while establishing a virtuous person will make everyone feel that they are more virtuous and suitable, inevitably leading to dissatisfaction, unwillingness, and disputes.Sometimes, when an emperor has no heir and passes away before a designated successor is appointed, it is necessary for ministers to select an heir from the emperor's collateral ethnic group, which often leads to disputes and conflicts.

In addition to leadership changes, there are often various opinions and disputes in the daily operation of the government, and it is also necessary to avoid chaotic and violent conflicts.We must establish political civilization, allowing for civilized forms of political struggle such as debate, proposal, motion, impeachment, and prosecution. Through the rule of law and regulations, we must eliminate aggressive, unscrupulous, and life and death political struggle methods such as insults, violent attacks, conspiracies, assassinations, and the use of judicial power to deprive others of their political rights or even sentence them to death.The rule proposal of not imposing the death penalty on standing committee members proposed by Chen Yun is an example

For social orders such as political rules and power balance that have long been formed in various countries and regions, even if they are subject to laws, it is advisable not to make major changes, but to gradually transition and adjust to avoid causing social unrest.When handling the Chongqing case, Secretary Hu also mentioned that maintaining social order is higher than upholding the law.

In addition to disputes between political figures, some actions of the people can also lead to instability and insecurity in the government and society, including various behaviors that damage the environment, deceive and bewitch others, leak state secrets, attack government agencies and personnel, etc. These also need to be well managed and restrained.However, in this regard, we must also grasp the measurement and not treat the public too harshly, otherwise it will cause everyone to be at a loss and fearful, afraid of accidentally violating the regulations.And the government also needs to understand that in order to prevent the public from opposing the government's influence on the security of the regime, it is not achieved through strict control. Strict control can only make people dare not oppose the government on the surface and temporarily. Instead, efforts should be made to promote economic development, provide employment and development opportunities, and satisfy all aspects of life. Only then can opposition to the government be reduced, making the regime more stable and society more stable. If the economy and society regress and life is not good, people will inevitably have a lot of resentment and will resist the government's actions that are not conducive to the regime. The regime cannot be stable and secure.

Regarding public opinion, those who deviate should be guided and corrected to avoid misleading the public, and those who are too extreme should be cooled down to avoid the surging of public opinion and more irrational and noisy people.

Throughout history, ruling classes have often focused on concealing internal

contradictions and disputes, even if internal struggles are intense, they do a good job of concealing them, maintaining a stable and united image, and not allowing the public to question leaders who are at fault, as well as maintaining a high-pressure situation towards the people, so that the people do not know how to and dare not take advantage of chaos to stir up trouble, and some restless opposition forces do not dare to make mistakes. This is also a measure to stabilize society. In a society where many people are not yet rational, it is necessary and politically wise.

6) Actively ensuring effective governance and service

In some basic areas, such as defending the country and building infrastructure, the government needs to be responsible and organized well.

And also in maintaining social order.Due to the fact that many people have evil human nature and seek personal gain at the expense of others, it is necessary to restrain them in order not to show it. If not restrained, many people will act recklessly and become demons. Therefore, the government must maintain social order, including requiring the public, officials, and military police to abide by the law and not act recklessly. If they are too lenient and fail to take action in this regard, society will become chaotic, and even society will be divided into scattered sand and internal conflicts and even warlord chaos.For example, the extensive social management of grazing in the Yuan Dynasty "contracted" various places to various officials for management, but these officials were not constrained and allowed to mess up, and these officials did not have adequate management of the people, leaving the gangs and civil armed forces to develop at will, which led to chaos in the society and soon caused chaos in the world.The ongoing chaos and disputes in Afghanistan and Myanmar are also due to the lack of a government that can effectively govern the entire society.In recent years, some European and American countries have been lenient, laissez faire, or poorly governed in their social management, instead of cracking down severely on criminal activities, resulting in deteriorating public security and rampant theft and robbery.

In solving social problems, the government should also be proactive, take the lead, and promote implementation, rather than lying flat.There are various problems in many places currently, such as frequent and severe traffic congestion. These problems could have been solved, but local governments have not taken the initiative to find solutions, as if they have nothing to do with them.

The management department should have a stance and responsibility, and cannot ignore the matter. If there are obvious problems, they should arrest and punish the person, rather than pushing the parties themselves to go through legal procedures. If there is malicious intent, punishment should be imposed, and strict and complete evidence should not be required.There are a lot of cases and disputes now, and the public security, procuratorate, and judiciary are very busy. If they don't solve the problems, the bad guys will act recklessly, and the problems will become more and more numerous.

(**Excerpt from other articles:** A description of the previous state of anarchy in Poland: To what extent has the state of anarchy reached? The king cannot issue decrees in Warsaw, the small nobles live and dream in their territories, the cities are in a state of decline, the big nobles compete for wealth, and private struggles are rampant. Serfs are confined to work in the fields all day long. The people do not know that there is a state, and the state does not know the people. The army is completely abolished (abolished by a Saxon king but not rebuilt), and the army of any country can move freely in Poland.).Anarchy Poland is no longer a country, but a place name.This is the

current state of the federation before it was partitioned

7) Minimize government functions as much as possible and prioritize services over management

The government can restrain various bad behaviors, ensure social stability, provide good public services, and organize large-scale work, but it is not necessarily better to have more functions and more details. On the contrary, in many aspects, especially in the field of social functions, it is better for the government to minimize or ignore them as much as possible.

Because government management requires costs and has side effects, the more it is managed, the higher the management costs will be, and it is more likely to cause interference and constraints on the normal public, as well as some people using their governance power to gain benefits.

The government should not interfere too much, but there are many benefits:

Firstly, less government regulation can prevent people from being constrained and better unleash social vitality.It has been proven that the more governance there is, the more restrictions there will be, making it difficult for various aspects to develop and break through. However, with less governance, everyone can better unleash their subjective initiative and creativity.

Secondly, less government regulation can reduce government spending, and self-management by social organizations will be more effective.Some industry management can be entrusted to civil organizations such as industry associations and societies, and rural areas can be managed by gentry and gentry (in ancient China, grassroots rural areas relied on gentry management). The government can reduce corresponding personnel and financial expenses, lower social management costs, and these civil organizations generally care about their close and long-term relationships with the managed and dare not act recklessly. They will do their best in management and service, and in some places and fields, multiple civil organizations can compete with each other, which can also improve management and service.

Again, less government regulation is also beneficial for reducing corruption.In the situation where the moral level of officials is generally not high, it is difficult to make them give up their desire for corruption. Even high salaries and benefits cannot satisfy their desires. As long as they have the opportunity to be corrupt, they will still try their best to be corrupt. As long as there are resources and funds arranged by them, they will always leave some benefits for themselves. Severe punishment cannot make them afraid, it will only make them more concealed and avoid being investigated. There are various methods to prevent corruption, which cannot be seamlessly cracked and corresponding.Therefore, simplifying administration and reducing power, reducing officials' power and the resources and funds they control, and reducing their opportunities to intervene in economic activities are necessary to curb corruption.

Indeed, it is better for the government to maintain basic social order and provide basic public services. It should try not to meddle too much, nor should it occupy or dominate too many resources.

The government should also provide strong support for everyone's economic and social activities, including business operations, without excessive instructions, guidance, or intervention. Everyone's choice of what to do better and how to do it better is related to their own interests and will be carefully chosen and grasped. There is no need for the government to worry or guide.And the government cannot impose its own ideas on everyone. Many restrictions and promotion measures on various industries are easily formulated based on assumptions, divorced from reality, and often

distorted by some people during formulation and implementation. Therefore, it is better not to participate and intervene, and let the market and society self regulate.
We should establish the concept of "small government, big market, big society, big people", and try to control as little as possible and ignore as much as possible.We should focus mainly on the urgent issues at the core, not just the eyebrows and beards. We should focus on the big and small issues, rather than managing everything in detail. Laozi advocates for the principle of governing by inaction and believes that good government and leaders should make the people feel their existence ("the heavens do not know what exists"). He believes that this is the only way for the people to recuperate, live more freely, and develop.
In Chinese history, the rule of Wen Jing during the Han Dynasty and the reign of Wanli during the Ming Dynasty were both laissez faire, resulting in prosperity and flourishing. In particular, Wanli's anarchist governance style allowed the people to have a high degree of freedom and happiness.
The liberation of productive forces proposed by Deng Xiaoping means reducing the control of production factors and unleashing economic vitality.Previously, the Secretary of the Guangdong Provincial Party Committee, Wang Yang, stated that all matters that social organizations can handle and manage well should be entrusted to them. At that time, the Guangdong Provincial Department of Civil Affairs also expressed its intention to relax restrictions on social organizations and implement "de administration" and "de monopolization" reforms for public welfare, charity, and social service social organizations, adopting a registration system, which is also a concept to reduce government management.
But in recent years, there has also been a trend of nanny style management in which the government has been too much involved in social affairs. As a result, it is difficult to please, with huge investment in human and financial resources and an overwhelming financial burden. Government personnel are generally busy and exhausted, and many things have not been well managed, leading to increasing complaints from the public.
In addition, there should be a concept of "transforming management into service". The government should focus more on providing services rather than management. For example, if the public does not follow the standards, they should be guided and assisted to do a good job, rather than being held accountable or punished.

8) Simplify and loosen social management as much as possible

① <u>The benefits and methods of simplified and flexible management:</u>

If there are too many and complicated procedures and processes, the efficiency will decrease, and the costs of manpower, material resources, and other aspects will also increase.
Therefore, it is necessary to find ways to streamline various relationships, simplify various procedures, reduce various processes, avoid red tape, and simplify complexity. If it cannot be simplified, be flexible and adaptable instead of rigid and inflexible. Only in this way can efficiency be improved and various costs, including government management expenses and public service costs, be reduced.
We also need to streamline administration and delegate power. For small matters, it is better to let those below make decisions without having to go through too many layers of requests. Otherwise, efficiency will be low, time will be wasted, and a lot of manpower costs will be incurred due to the approval process.
And the government management agencies and departments should also be simplified, so as not to have a large and bloated organization that requires coordination among many departments to handle a matter, and is prone to multiple departments shirking

responsibilities and a large number of personnel being overwhelmed.
In addition, the government often assumes that setting up some procedures and regulations can better prevent corruption and reduce costs, but the results not only fail to achieve the desired effect, but also increase the cost of the procedures.For example, when it comes to government procurement requirements, the bidding process is used, thinking that it can lower the procurement price through bidding and that open and transparent bidding can also avoid corruption. However, things go against expectations. As a result, most of these bidding processes are just a formality under the collusion of officials and businessmen, and the outcome is predetermined. It only adds parameters such as locking bids, finding people to accompany bids, selecting evaluation experts and supervision departments, and personnel for delivery inspection that must be operated to ensure the smooth progress of transactions. This requires a much higher cost than when bidding was not conducted, and involves a lot of manpower to follow up on the process,And the funds also have to wait for a long time after the entire process is completed before they can be received, which greatly increases the turnover cost of funds.Many government and public institutions, such as hospitals, purchase materials, equipment, services, and projects that are not originally expensive. However, if they go through bidding and tendering, the prices will increase many times because the sales process has increased significantly and the process is too long, resulting in increased costs and more people needing to be managed. It is better not to go through bidding and tendering, but to directly purchase.
Even some officials, in order to better conceal their rent-seeking and corrupt behavior, deliberately make the procurement process as complicated as possible, adding various stages such as product evaluation, expert selection, and meeting discussions, and manipulating these stages to make them just show off. Then, after concealing these stages of their internal procurement behavior, they become safe. In the future, if anyone questions the inspection of the supervisory department, it can be said that the procurement winning bid result is determined by everyone's evaluation, selection, and discussion, rather than their own decision.
In fact, in order to reduce procurement costs and avoid corruption, there is no need to go through so many procedures. As long as the entire process is transparent and open to public inspection and inquiry, no one will dare to raise prices, recover deductions, and other chaos.The main need is to change the system and mechanism, including privatizing and marketizing some service institutions such as hospitals as much as possible. If it is still public ownership, it is necessary to set up a procurement system that can greatly affect the interests of procurement decision-makers. This way, procurement decision-makers will try their best to reduce procurement costs.

② **The benefits and feasibility of loose and flexible management:**

Social management should balance leniency and strictness, with leniency as the main focus. Only when society is in extreme chaos and in order to accelerate the restoration of peace, can appropriate strictness be considered (that is, heavy punishment should be used to deal with chaotic times).
Firstly, it is impossible to implement overly strict and rigorous management.In reality, many situations are not fixed, and many tasks need to be handled flexibly according to the actual situation. Regulations that are too detailed and strict often become unreasonable and inflexible rules and regulations. For example, the current healthcare reform has set many strict rules and regulations for doctors, and they will be punished if they are not careful enough to violate them, making it difficult to carry out work.Also, in a society that pursues freedom, people do not want everything to be controlled. Too much control will inevitably cause strong dissatisfaction and resistance. The strict

control of the late COVID-19 epidemic was resisted and broken by the general public is an example.We don't need and can't make everyone obedient. It's good that most people have the same ideas and goals, and we need to achieve this goal through united front work rather than strict management and control.

Secondly, there is no need for strict management.There are no major problems or hidden dangers, as long as they are harmless, or the probability of problems occurring is very small, or even if there are better ways to deal with them, there is no need to regulate too strictly. Moreover, many times it is impossible and inappropriate to achieve 100% standardization, otherwise it will stifle everyone's enthusiasm and innovation, as the saying goes, "If the water is clear, there will be no fish.

Again, strict management has many drawbacks.Too much and too strict regulation imposes significant restrictions on many aspects and demands a lot from everyone. Meeting many of these requirements will result in significant costs and increased manpower investment.Excessive regulation also leads to high efficiency and low operating costs in various industries, affecting their development. It also results in high costs for the government in managing personnel and material resources, thereby significantly increasing the burden of social support.And treating the public too harshly and harshly can lead to people feeling anxious and at a loss, afraid of accidentally violating regulations, which in turn can cause the entire society to lose vitality, leading to stagnation or even depression in social development. Many people may also be afraid of being punished for accidentally violating strict control measures and flee abroad (as evidenced by recent situations in Hong Kong and mainland China).

Society needs to be managed with appropriate looseness in order to have vitality.The loose management during the reigns of Emperor Renzong of the Song Dynasty and Emperor Wanli of the Ming Dynasty is an example. At that time, the economy and culture were flourishing, and the people were free and happy.

However, comprehensive and strict social control can have the opposite effect. Qin Shi Huang is the best example. Under comprehensive and strict control and supervision, everyone lost their freedom and opportunities to make a living, and eventually became strongly dissatisfied, leading to a nationwide uprising. In addition, during the reigns of Emperor Wu of Han and Emperor Qianlong, due to excessive social turmoil or strict control over the people, they were the most unhappy times for the people. Coupled with their long-term rule, they caused great harm to the country, and the country was on the brink of collapse and decline. We must learn from these experiences.

Therefore, the government should relax its regulation of the public and various industries, minimize requirements in all aspects, and allow everyone to work with ease and without being tied up.

The governance of society certainly requires strong and effective measures to succeed, but it also needs to be combined with education and guidance, using both kingship and hegemony. Otherwise, being too strict and dominant will cause widespread loss of people's hearts and even lead to widespread confrontation. In history, it is far like the Qin Emperor and close like Chongzhen and Empress Dowager Cixi. It is because of being too strict and domineering in governing the country that officials and the people became estranged from their hearts and morals, ultimately leading to the downfall of the country, which cannot be ignored.We should allow harmless issues to exist appropriately, and provide appropriate tolerance for problems caused by historical and objective factors, and distinguish responsibilities based on subjective and objective factors. We should also allow and encourage people to redeem themselves for their contributions in exchange for reduced punishment, so as to unite more united front workers and gather more strength.

There is no need to worry about the risk of loss of control and insecurity in society if management is relaxed. We need to have a good safety concept and realize that safety is not achieved through strict control, but through everyone's recognition. If people's hearts approve, there will be no destructive or hostile behavior. If the government fails to meet expectations and lacks credibility, people will resist the government everywhere and try their best to cause damage. No matter how much control is exercised, it is difficult to prevent and avoid it.People's hearts rely on warmth rather than regulation. Being good to everyone, providing good service, causing less disturbance, and ensuring a good life and development for everyone will naturally satisfy and generate recognition, and society will be stable and secure. However, if we make things difficult for everyone, destroy their economy, cause social regression, and make their lives difficult, everyone will inevitably have a lot of resentment. At this time, no matter how strict the control is, it is impossible to ensure the stability of the regime and social security. At most, we can only obtain temporary and short-term peace.

There is no need to be afraid that releasing freedom will lead to the overthrow of the state power, just like the collapse of the previous Soviet regime. The Soviet regime was dissolved because it was too centralized, too strict, and too bad for the people, causing them to live in poverty and lack public support. As long as we let the people live a good life, everyone will be grateful and will not oppose the regime.

It is wrong for us to overly emphasize safety and comprehensive control, even at the cost of sacrificing the economy and people's livelihoods.Including the newly introduced or upgraded National Security Law, Spy Law, and Confidentiality Law in recent years, many people and capital have been scared and accelerated to flee China. A large number of citizens have immigrated and taken away a lot of wealth. Foreign investment has also decreased or even withdrawn from China, especially in Hong Kong, where the proportion of divestment and immigration is very high, and economic and financial development has plummeted.Nowadays, it is emphasized in all aspects that the organization must accept its leadership and strengthen its leadership. Everywhere, including private enterprises, there is a demand to establish organizational branches. In order to comprehensively cover management without blind spots, grid management is even implemented, and grid personnel are constantly patrolling and managing every small area. This is also a pursuit of strict control over all aspects. This has led to people feeling worried and afraid that various aspects will be subject to strict regulations in the future, and they dare not increase new investments. Even existing investments have been contracted and withdrawn, resulting in the stagnation and suspension of the whole society, a large number of people losing their jobs, economic depression, and even the brink of collapse. The people are generally dissatisfied.The overly strict control measures during the previous epidemic period have also greatly affected the livelihoods of many people. Even many people have committed suicide due to the pressure of losing their source of income under strict control. Many companies have suffered huge losses and even gone bankrupt as a result. Many people and capital have been disappointed and have fled China one after another.We need to learn from these lessons.

In addition, in China, it is common for some officials to intentionally control their management areas very strictly in order to reduce their own management work and avoid management responsibility risks, so that everyone can reduce their participation in this field of business. Strict investigation and punishment should also be carried out to prevent and eliminate it.

(Excerpt: Legalism is strict and restrained by law, often exhausted in one lifetime and backfire, such as Shang Yang, Wang Anshi, Zhang Juzheng; Confucianism is lenient

on the outside and strict on the inside, restrained by reason, which can be passed down for thousands of years and revered as sages, such as Confucius, Mencius, Cheng Zhu.)

9) Pursuing practicality in work, not pursuing formality, extravagance, or face saving

The management of the country and society is not just a matter of family, everything is related to the national economy and people's livelihood, and any action involves a large amount of funds and interests. Therefore, it is necessary to be very practical in order to do things quickly, efficiently, and economically, and benefit more people.

The most well-known pragmatic viewpoint is that 'It doesn't matter if the cat is white or black, as long as it catches mice.'. It also points out that we should not be confined to form or name, but use whichever method is good and practical.

Everything should pursue practicality and plan well.

In terms of work goals, the practical goal of enabling the public to live a happier life should be the primary pursuit, while other development indicators such as GDP can be secondary goals.The increase in GDP obtained through debt investment is not considered a real skill, just like how companies look at profits rather than turnover, and in some places, GDP is only driven by the back and forth of funds, which do not truly drive development and create benefits.We cannot encourage consumption just to boost GDP, especially for resource intensive consumption. There is no need to encourage it too much. Low carbon living is also good for everyone, and resources are also saved. For service industries that do not consume resources, encouraging more consumption can make capital flow easier.

In addition, when doing everything, we should strive for cost-effectiveness and pay attention to the input-output ratio. For example, for many infrastructure projects, if the utilization rate is not high, it is not cost-effective. This requires reducing investment and avoiding wasting money.Even a few years ago, some places were enthusiastic about building image projects and face saving projects, which were not practical (of course, there may also be some people who profit from the construction process by promoting the construction of these projects).

And some policies also need to consider the investment costs in various aspects, such as encouraging car purchases and promoting the exchange of old appliances for new ones to promote economic development. Although they have boosted GDP, for both the public and the government, it costs a lot to achieve the same effect and save money by taking public transportation or taxis. However, the government's investment in road infrastructure and purchasing subsidies also requires a lot of money, which is not cost-effective and practical.

In supporting some projects, we should also evaluate their practicality, how much benefit they can bring, and how many people they can benefit, rather than just leaning towards projects that sound high-end but not practical, which is meaningless.

10) Civilized governance, resolutely eliminating all tough, violent, and terrifying social management methods

The civilization of a society begins with the civilized governance of the ruling class over the ruled class. Otherwise, if only the people are required to be civilized and the government is uncivilized, the society cannot and cannot be considered civilized.

Civilized governance by the government can leave a good impression in the hearts of the people and gain their acceptance and trust. The people will still regard the government as their own. If uncivilized governance is not carried out, it will cause panic

among the general public. The government will be regarded as an enemy, hated and opposed, and seek opportunities for revenge and attack by the people. In the future, if it falls, it will be punished with double retaliation.So it's best to take good care of oneself, not to forcefully use violent and terrifying policies that may provoke public hatred and anger.

Throughout history, both domestically and internationally, the ruling class has often emphasized the use of education over punishment and opposed torture in managing the people.Only during periods of tyrannical rule did there exist many administrative measures such as forced confessions, torture, abuse, and even assassination and massacre.The most exaggerated example should be the Khmer Rouge rule in Cambodia, which achieved their social management goals through large-scale physical destruction of the people.

In modern society, it is even more important to respect every individual and eliminate tough, violent, and even terrifying management methods.We must use communication to handle problems more often, guide the public through education, and minimize punishment as much as possible.And for those who do need to be punished, try to use civilized methods as much as possible.

Nowadays, there are relatively few investigations that lack legal basis and involve improper detention and torture to extract confessions. However, there are still many new and clearly illegal methods of restricting personal freedom, such as "detention" and "mental treatment", that need to be corrected and improved.

11) It is our responsibility to be frugal and make good use of every penny of the country

The government controls a large amount of national wealth, which is hard-earned and must also be used for the people. Every government official should cherish and make good use of every penny of national wealth.

Firstly, try to save money on your own expenses and avoid spending recklessly.Including expenses for personal office, travel, hospitality, etc., one should be diligent, frugal, and not extravagant. In various external receptions, to show enthusiasm, one can be appropriately grand, but also moderate and avoid extravagance.There are also various public institutions such as the government and universities, which often have a lot of waste in office environment construction and equipment procurement due to insufficient utilization after investment.

Secondly, in project construction, it is important to avoid investing recklessly and spending a lot of money as a result.Various infrastructure projects must be necessary and capable of generating significant economic and social benefits before they can be launched.Previously, many projects with low input-output ratios were launched, and many projects were spent recklessly without strict control and supervision. It is estimated that a lot of the investment was also divided and flowed into the pockets of some people.

Once again, aid to other countries should be appropriate. For countries/regions in urgent need of assistance due to poverty or disasters, appropriate aid can be provided, and investments with sufficient returns can be made. Other things, such as simply pleasing them in exchange for them standing with us or singing praises to us in international occasions, are of little significance and do not need to be given.

Another issue is that for the rewards, support, and subsidies given by the government to some enterprises and institutions, a lot of funds are spent every year, but many of them are colluded in the distribution process through tailored guidelines and predetermined, controllable evaluations, and are distributed to specific individuals and

divided among a few people. Moreover, many of the objects given are unreliable, only able to talk big and write lofty materials without generating sufficient social and economic benefits in the end.It is recommended to reduce investment in this area, and if necessary, do not use the method of giving money first and then doing things. Instead, applicants can do things first and then apply for funds.Alternatively, some may need to be given first. For those who have not passed the acceptance, the funds already given to them can be refunded. If there are no funds to be refunded, they need to pay off the debt or use equity transfer to offset it, similar to an investment company requiring the investee to sign a gambling agreement.Alternatively, it could be in the form of a loan, without offering interest subsidies, and simply providing them with a loan as if they were unable to obtain it from the bank (similar to the term used in venture capital, it can be called a risk loan). This way, the money is not for nothing, but rather the principal and interest must be repaid. In the end, those who are not actually doing the job will not dare to apply.

12) Emphasize efficient operation and strive to reduce costs and increase efficiency

The concept of efficiency is the same for individuals, families, companies, units, localities, and countries. Everyone and every unit must pay attention to the input-output ratio and other benefits. The government must also have a strong concept of efficiency in its own operations, social management, and other aspects.

In its own operation, the government must pay attention to the effectiveness of everything it does, try to control the costs and manpower invested, improve everyone's work efficiency as much as possible, do as many things as possible with as few people as possible and spend as little cost as possible.Government departments and public institutions such as schools and hospitals often experience staff redundancy and insufficient work, which can be improved to enable everyone to play a greater role.And the government often likes to do superficial and formal work, investing a lot of manpower, time, and expenses without generating much value and benefits.

In terms of social management, government departments must also strive to optimize processes and adopt new technological means to provide convenience for the public, thereby improving the efficiency of both parties.For example, many jobs can be handled online as far as possible with the help of the developed Internet technology, which can greatly improve the efficiency and save the cost of transportation and travel. At present, some departments in some regions have partially implemented them, and there is still much room for improvement in the comprehensive implementation.

In addition, in the economic management and organization of the entire country, the government should also avoid blindly directing and causing chaos to avoid wasting people's money and leading to national and even economic crises.For example, during the Great Leap Forward and the commune movement, there was no sense of efficiency and pure nonsense. As a result, the existing social wealth was quickly exhausted and there was little new output. In the following years, people went hungry and died on a large scale.

Overall, the government is still far less focused on efficiency than running enterprises, especially private enterprises. If the government can operate with the same emphasis on efficiency and practicality as running enterprises, efficiency can be greatly improved. Alternatively, it is suggested to outsource some work to enterprises, which I believe can greatly improve efficiency and reduce costs.And as mentioned earlier, the government can try to minimize its involvement and delegate some management functions to society, which will have better results and also save the government

corresponding management costs.
It is also suggested to introduce public supervision to urge government departments to improve efficiency and reduce costs, so that each department can publish work plans, progress, and expenses in real time, and provide comments, questions, and suggestions to everyone.

13) Avoid vicious struggles between internal personnel and political parties that may affect overall work

There are many personnel within the government, and their interpersonal relationships are complex, often resulting in differences of opinion and conflicts of interest.
As the collective grows larger and there are more people, there may be personnel separation and aggregation to form some factions and political parties, which engage in activities and compete for interests through the parties.A country usually has multiple political parties, and within a political party, there are often multiple factions (as Chen Duxiu said, "there are no factions within the party, there are all sorts of strange things"). In a unit or company, there are also different factions that often form cliques.

① **The phenomenon of internal personnel and political parties fighting against each other:**

There will be differences of interest among government officials, political parties, and factions, and they will engage in fierce battles against each other. The methods of struggle include debating viewpoints, seizing benefits and opportunities, obstructing the work of other parties, attacking others through impeachment or even physical violence.

② **The pros and cons of internal personnel and partisan struggles:**

Positive competition and struggle between individuals and parties can facilitate political checks and balances, preventing one party from dominating without restrictions and easily leading to extremism.
But if it is a vicious, bottomless, and unscrupulous struggle, mutual exclusion, mutual destruction, personal attacks, or even military attacks, it is very harmful to all parties and the collective as a whole, including:
·Mutual restraint has greatly reduced the efficiency of decision-making and management, and even resulted in missing out on many good opportunities due to inability to make decisions;
·Mutual dismantling of power has increased internal friction, caused unnecessary damage, and even led to a significant weakening of national strength (for example, the decline of national strength in the late Northern Song and Ming dynasties was due to severe factional strife, causing harm to the country, the people, and the economy and culture);
·All parties must spend a lot of energy dealing with each other's bickering and criticism, which can be exhausting and hinder important matters;
·Excessive disputes can also lead to national fragmentation and disunity, and even trigger riots.

③ **The reasons for the malignant trend of personnel and party struggles:**

The main reason for the malignant rather than benign nature of personnel and party struggles is the inadequate establishment or weak enforcement of fair and strict political rules and disciplinary regulations. People can act recklessly and recklessly, including resorting to violence, without taking responsibility.Secondly, if the power giver (appointed from above, it is the superior leader such as the monarch, or elected, it is the voters) is not clear headed and rational, politicians will compete to obtain their delegated power by deceiving the power giver, rather than winning power through

ability, conduct, and performance. If the monarch is incompetent or the voters are ignorant, they are more likely to be deceived and fooled by them, allowing them to oppose and exclude others.

④ **It is necessary to ensure that the struggle between personnel and political parties is civilized and orderly, and avoid turning malignant:**

Firstly, it is required that everyone must prioritize the overall situation, maintain collective interests before considering individual interests, and be unified and consistent in the face of collective interests.If someone obstructs and destroys collective affairs for their own benefit, or opposes other people's proposals and work even if they are beneficial to the collective, they must be exposed, condemned, and punished.

Secondly, establish civilized and peaceful political struggle rules to ensure that all party struggles are conducted in a rational, orderly, and peaceful manner.All political parties must maintain harmony and diversity, while preserving their own opinions and interests, and maintain friendly and peaceful coexistence with others. Any behavior that excludes or attacks others, intentionally undermines others' good deeds or obstructs them, as well as uncivilized language and personal attacks on others, shall be exposed, condemned, and punished.

Once again, it is necessary to establish a working mechanism based on the rule of law rather than the rule of man, so that officials only need to pursue good work and will not be manipulated or plotted by others.In China, it has always been a society ruled by man, and the officialdom is no exception. Each official must spend a lot of time and energy dealing with their relationships with colleagues at all levels, and be careful not to offend anyone in all aspects. If you offend your superiors, you are easily put in a difficult position, and if you offend others, you are also easily targeted and retaliated against.Malignant party struggles often use methods such as making things difficult and plotting to attack the other party, their subordinates, and relatives and friends. Therefore, establishing a mechanism for the rule of law, following rules and procedures, and being open and transparent, where no one can cause trouble or use public statements for personal gain, will reduce the number of vicious conflicts between individuals and parties.

14) Build a strong, efficient, public service, and honest work team

The government cannot achieve good work results without a strong work team, and must ensure that team members are dedicated to serving the public and avoiding behaviors that harm the country and the people.

We must make every effort to recruit more outstanding talents into the civil service.In terms of personnel selection, it is best to require a caring attitude, as many government jobs are public welfare and involve the general public. Only caring people will wholeheartedly work and consider the interests and feelings of the people in the process.When selecting candidates for management positions, it is advisable to choose those who have not only government work experience but also social work experience, that is, those who have many years of work experience in social enterprises and institutions outside the government, because they have worked outside and have a better understanding of the social situation and the public's requirements for government management services (Argentina required that civil servants must have worked in society for many years after Millais took office).

In terms of personnel development, it is important to cultivate strong work abilities and execution skills for each individual, as well as the ability to work independently and handle tasks independently.

In the organization and arrangement of personnel work, it is necessary to clarify the division of labor and arrange the work more fully, and pay attention to efficiency improvement, so that everyone can exert their maximum value and achieve as many work results as possible, and make the best use of their talents.And it is necessary to instill a strong sense of efficiency, so that everyone has a sense of urgency to create benefits, and at least achieve that the value created is greater than the cost of personnel wages and benefits, so as not to become a burden.

In terms of personnel assessment, it is required that everyone must have a strong sense of responsibility and accountability, be responsible for their job duties and achieve outstanding performance, not neglect their duties or responsibilities, not lie idle and not strive for merits but for no faults.We can implement contract system, competitive employment, and last place elimination system to promptly eliminate personnel who have poor work performance or are not qualified.Moreover, the assessment should not be trapped in tedious details, and from a more humane management perspective, it is possible to flexibly relax the requirements for work methods and the supervision of work processes, and instead focus on results based assessment.

In terms of personnel motivation, we can refer to the management of the enterprise and provide everyone with higher and unlimited incentives. As long as we do well and have good work results to create high value, we can also give high performance-based compensation. Only in this way can we inspire everyone to work hard and create better work value, and also attract more outstanding people to join the civil service team.

It is also necessary to impose constraints on personnel, maintain integrity and serve the public, and never allow any harmful behaviors such as infringing on the interests of the collective and the people, interfering with their work and life, abusing power for personal gain, and damaging social fairness and justice.We also require everyone to improve their service spirit and attitude, eliminate bureaucratic style, and increase public satisfaction with the government.

As mentioned earlier, advocating for loose management in society refers to the management of ordinary people, while officials and other power executors should be strictly managed and restrained, because they hold power and resources and are prone to corruption, and once they commit crimes, the harm caused is greater. In other words, it is necessary to "strictly manage those in power, and loosely manage those without power".When we talk about "governing the country strictly" and "governing the country with heavy discipline", we mainly demand strict constraints on officials who hold power, while relaxing management on ordinary people who do not pose much harm. Since ancient times, many political failures have been caused by indulging officials and being harsh on the people.The article "All the Trouble Caused by Wang Anshi" also wrote: "Under the political structure of the empire, the most difficult thing to govern is not the people, but the officials. As long as the royal family and officials like wolves and tigers can avoid causing trouble and disturbing the people, and can be pure and inactive; as long as they do not give the officials the opportunity to harm the people, let them hold their duties and not act recklessly, so that they can maintain their positions and enjoy their careers, then the Chinese people will produce endless material and spiritual wealth like magic.

Adequate regulatory supervision is important for preventing government officials from acting recklessly and improving efficiency. It is necessary to ensure that every official has a sense of awe and dare not act recklessly, and must do their best to do their job.

There are many ways and methods to constrain civil servants.Internal self supervision within the government can have a certain role in correcting errors and limiting arbitrary

power. China has gradually established a supervision system since the Shang Dynasty, to institutions such as the Imperial Censorate, as well as the current Supervision Bureau and Discipline Inspection Commission. The supervision system has become increasingly perfect.The mutual supervision formed by the inter departmental affairs within the government, the mutual supervision formed by the competition and impeachment between various political forces such as political parties, the supervision formed by the public reporting of officials' behavior by the media, and the supervision of government personnel formed by the clear eyes of the public and the evaluation of public opinion are also relatively important.

However, if there is no separation of powers, it is difficult to form mutual supervision within the government, and more often than not, there will only be mutual cover up. In the absence of political openness and freedom, it is also impossible to form multiple political forces that fully compete with each other and form mutual supervision among them. In addition, without open, transparent, and transparent information disclosure and free media, it is also impossible to form public supervision over government personnel.Therefore, the separation of powers, the lifting of party bans, the disclosure of officials' assets, and the independence and freedom of the media must be achieved first.

Promote transparency and openness in government work and personnel, and increase media supervision.This includes requiring the vast majority of detailed information on government revenues and expenditures at all levels (especially the quantity and price of procurement content) to be made public on the website (unless the revenues and expenditures are very small or meet the conditions for confidentiality), for everyone to access, supervise, and question, in order to better avoid corruption.And the system of disclosing official property is also very conducive to preventing corruption.

The role of public opinion supervision is also very important. Making the media more independent and free, with the help of the media to achieve broader and more comprehensive supervision, is a good way to continuously improve society, standardize government work, and reduce arbitrary power. It can play a more extensive, comprehensive, and timely supervisory role than the disciplinary inspection department. However, in China, many government departments are very wary and exclusionary of media supervision. Many media have been subject to too much regulation, suppression, or even forced to shut down, and as a result, they are afraid of being punished and become cautious, rarely daring to speak out on various issues. We hope to relax media control, reduce content censorship, prohibit media suppression, and require that media punishment must be based on obvious and subjective malicious faults. Otherwise, punishment cannot be imposed arbitrarily.

In addition, it is also possible to consider having officials sign a commitment letter when they are on duty, promising to accept twice as severe punishment than the law if they violate discipline, law, corruption, bribery, etc. If such behavior does occur, they will be punished accordingly. They can also be required to frequently swear to the heavens that they are willing to face vicious retribution if they engage in corruption and other behaviors, so that they will have a sense of awe in the future (just like Yuanjia Village, a tourist attraction in Shaanxi Province, which requires businesses to sign signs at their doorsteps with the words "If you sell counterfeit goods, your whole family will forever fall into the Beggar's Gate" and other poisonous oaths). This way, many people should be afraid of punishment and retribution and dare not engage in corruption.

And it is also necessary to provide education to public officials, including traditional culture education, so that they understand that whatever they do with a deity holding

their head three feet high is watched by the deity and the heavens. They should realize that they cannot take unjust wealth, as taking it will not only result in legal sanctions, but also divine retribution and disaster. They should not use their power to oppress and plunder others, otherwise they will be hated, cursed, and punished with evil.

15) Rational accountability and proper handling of errors in work

Strict management should be implemented for civil servants, with proper supervision, assessment, and rewards and punishments. Any errors that occur during work should be handled rationally and properly, in order to convince everyone, maintain their work enthusiasm, and encourage them to take action.

Firstly, it is necessary to distinguish the causes and responsibilities of errors and adopt appropriate punishment methods.If it is caused by subjective factors such as dereliction of duty, severe punishment can be imposed. However, if it is caused by objective factors or the inevitable occurrence of excessive workload within a small probability, lenient punishment can be imposed. For those who are unfamiliar with the work and make mistakes for the first time, lenient and educative punishment can also be given.

To avoid a one size fits all approach to handling mistakes in work, and to prevent unfair and unreasonable punishments from disappointing everyone, one should simply lay flat and do less to reduce the chances of making mistakes. After all, doing more will inevitably lead to more mistakes. Therefore, it is better to do less and not do at all, not seeking merit but striving for no mistakes.And in all aspects of work, they only dare to follow the rules and stick to the old ways, and dare not cross the line and make appropriate adjustments and innovations. For example, for some products that require registration and approval (such as medical products), only those that are no different from existing products in society are easily approved (approval departments usually require similar registered products to be compared and give similar conclusions before being approved). For new products, it is very difficult to obtain approval because there are no similar and registered products to compare, even if they have been inspected and found to be safe and qualified, which limits everyone's innovation.

And government officials will also pass on the unreasonable accountability and punishment they receive to the public, that is, by imposing strict controls, complex procedures, and difficult business operations in the areas they manage. This makes it impossible for the public to enter this field to do business. For example, we often impose one size fits all and severe punishments on corresponding management officials for safety accidents and social incidents, resulting in overly strict management in the corresponding fields.For example, in the coal mining industry in Shanxi, under increasingly strict management with a one size fits all approach and layers of reinforcement, except for a few state-owned enterprises that can continue to operate, other private coal mines have basically closed down or can only be sold to state-owned enterprises.There is also fire management, which is increasingly demanding due to the management department's fear of being held accountable, resulting in significant investment costs and impacts (including losses caused by reduced space usage) for the entire society in this area.

Secondly, the punishment for work errors and mistakes should not be too severe.We cannot implement heavy punishment for minor crimes as suggested by Li Si's supervisory technique. This will make everyone panic and feel uneasy. If a small mistake is punished excessively, it will lead to the destruction of the body or the end of the mistake, just like the Chen Sheng Wu Guang Uprising. If you don't rebel, you will definitely die. It's not like fighting for a fight if you rebel.

Again, for mistakes that are not too serious or malicious, we should give them the opportunity to reform instead of beating them all to death. We should also allow them to redeem themselves and receive reduced punishment for their future work contributions.This will also enable better utilization of personnel and make them grateful and willing to work even harder for redemption.

16) It is necessary to ensure smooth communication and encourage discussion and criticism

① **The necessity of smooth communication:**

Each unit and country must ensure smooth communication channels, including research and discussion channels, suggestion channels, feedback channels, supervision and criticism channels, etc., all of which must be established and maintained unobstructed.

There are many benefits to smooth communication, including more discussion and participation in decision-making to gather collective wisdom and make decisions better, more comprehensive, and avoid errors and omissions. In addition, during execution, sufficient and timely feedback can be obtained so that problems can be discovered, solved, and adjusted in a timely manner, which is the benefit of gathering more talent and preventing errors and corrections.

It is very beneficial to have different voices in a society, which can provide different ideas from different perspectives and make everyone more alert and vigilant.

If a society only allows one thought and one voice, and does not allow discussion, then it is not far from ruin.If a collective is led by one leader and others remain silent and dare not express their opinions, suggestions, or opposition, it is easy to develop flawed, extreme, or even foolish policies.If these policies are ruthlessly and forcefully implemented without any room for negotiation, it will inevitably cause a huge disaster.

The higher a person's power, the greater their influence, and therefore the less likely they are to have cognitive errors. The only way to avoid cognitive errors is to "listen to both sides and understand".

Don't be afraid of all kinds of negative and unfavorable opinions, let everyone express different viewpoints from different perspectives, even if they are incomplete or even wrong. The collection and collision of various opinions, good, bad, right, and wrong, can help everyone better compare and extract good and right viewpoints. As the saying goes, the truth becomes clearer with debate. As a public sector, the government should allow and encourage everyone to put forward different opinions and fully discuss and debate them. Through everyone's discussion and debate, it can better improve the credibility of the government and make policy implementation smoother because it allows everyone to fully understand policies.

Those who are afraid and do not allow everyone to discuss are because their words and actions cannot withstand questioning. The truth they claim, if not allowed to be questioned, must be false truth.

Moreover, people's thoughts and opinions cannot be confined. The ancients knew that "defending people's mouths is better than defending Sichuan". What's more, in the Internet era, information, ideology and culture flow quickly and everywhere.Restricting speech will only cut off one's own way of speaking, and blocking criticism is just a cover up.

Furthermore, banning everyone from speaking will only make them more dissatisfied and desperate, forcing them to engage in resistance, sabotage, armed attacks, and other forms of confrontation.

There are some practices that are worth discussing, including labeling everyone's

discussions on current affairs as unfounded and punishing them, and prohibiting various forms of criticism and satire such as high-level black, low-level red, etc., which are all wrong. Everyone has the freedom to express themselves, and even if they are really making unfounded, unfriendly, or malicious criticisms, it is okay. Moreover, everyone's discussions and criticisms are aimed at making us do better, and they have a passionate love for us. Only when love is urgent can they be held accountable. If they are willing to discuss and criticize us, it means they still have expectations for us. If everyone is completely disappointed with us, they will not come to discuss and criticize us, but will remain silent and even cheer us on, hoping that we will double down in the wrong direction.

② **How to achieve smooth communication:**

Firstly, it is necessary to maintain smooth information transmission and communication.Throughout history, many high-level rulers have been unaware of the actual situation below, and have overlooked the fact that they may distort the implementation of policies, fish in troubled waters, use various countermeasures to resolve issues without implementing policies, and use policies to stir up trouble and seek personal revenge against dissidents.Underdeveloped information systems can also lead to some people doing bad things that not many people know about, making it difficult to better punish them and prevent their continued occurrence.Especially the communication between the ruling class, decision-making class, and grassroots is very important. It is not only necessary to consider the public more, but also to control the transmission of information, because the information at the grassroots level is often easily distorted or missed by the middle people, resulting in the upper echelons not being able to understand the various real situations at the grassroots level. If rulers do not want or like to hear different opinions from themselves, thinking that different opinions are harmful noise interference, then it is very dangerous. It will inevitably cause endless harm and even lead to chaos due to the mismatch between upper level decisions and grassroots.

In order to maintain smooth information transmission and communication, it is necessary to establish good interactive communication channels.If the government does not establish channels to question policies and provide feedback on issues, or if it only evades them, it will result in errors not being corrected and problems not being resolved in a timely manner.In ancient times, governments would set up remonstrators to specifically find faults and provide suggestions. However, many government units now have petition reception departments and interactive columns on their websites, in order to better provide feedback and issues to everyone. However, due to the fact that the department responsible for handling the matter is itself, there is not much pressure on the department to handle it properly, resulting in frequent evasive situations. It is recommended that higher-level departments or supervisory, disciplinary inspection and other departments at the same level supervise their handling situation, especially if they have not handled it well and the public feedback reaches the higher-level government, they should not be sent back to them for handling, but should be handled by the higher-level government.

Secondly, it is necessary to allow for discussion and criticism.We cannot restrict or even suppress discussions and criticisms, nor define everyone's discussions and criticisms as unfounded and punish them. We must also allow sharp, not necessarily professional, and not necessarily correct criticisms, and have a measurement of 'if there is, then improve; if there is no, then encourage'.

Again, we cannot suppress and persecute dissidents in order to maintain the power and voice of dissent and opposition in society.We cannot completely eliminate the

opposing forces. We must regard the voices and forces of opposition as a mirror that can continuously improve ourselves, allowing and welcoming their existence, as well as allowing them to form professional dissenting and opposing forces through association and party building.The rule of not killing officials, similar to that of the Song Dynasty, is to avoid punishing officials with different opinions and causing everyone to be afraid to speak again.It's better to cherish, encourage, and protect those who dare to ask questions and express opinions than to like and reward those who only respond to voices and sing praises. It's better for one person to speak up than for a thousand people who promise.

Finally, it is also necessary to cultivate the spirit and habit of questioning and speaking out among the public.Many people, especially those in China, are accustomed to following orders without thinking, accepting setbacks and not daring to oppose them. They lack the spirit and habit of questioning and speaking out. Even absurd policies are often rarely questioned, or even if someone questions them, they dare not speak out.So the government must encourage and cultivate people's spirit and habits in this regard.

17) Reform must be gentle, gradual, and take into account all aspects

Any reform requires a process, and a good system needs a long-term process from its initial establishment to gradual improvement and smooth operation on the track.Just like when a sapling is planted, it can only grow gradually. As it grows, it will have more and deeper roots. The more and deeper the roots, the more nutrients it absorbs, and the tree will grow faster, ultimately achieving lush branches and leaves.

There are too many examples of failed reforms and reforms throughout history. Some are mainly due to unreasonable design of plans, which have caused harm to society. Good intentions can lead to bad things, but more often it is due to problems in implementation. Often, they are eager to achieve results and fail to handle the details and interests of all parties properly. In the end, their success is on the verge of failure, which is very regrettable.

Economic, political, and other reforms are projects that involve a wide range of interests and complex operations, and must be carefully carried out in order to do them well:

① We cannot idealize or consider things without considering reality.It must be practical, and the reform goals must be deeply aligned with social development and people's needs.Wang Mang's blindly retro style reform is a typical unrealistic and contrary to social laws, which was ultimately abandoned and widely opposed and resisted by everyone.

② Efforts should be made to soften the transition and allow sufficient time for everyone to adapt and adjust, avoiding a hard landing that could cause significant disruption and harm to society and the public.For example, in the past few years, China's regulation of education and training, real estate, etc. was too fierce, resulting in a huge impact. Many enterprises were unable to adapt and adjust in a short period of time, and were forced to shut down or even go bankrupt, causing heavy losses and causing significant economic, social problems and even social unrest.

③ We cannot rush to achieve success and pursue a one-step approach.Unless it is an urgent moment to rectify the situation and turn the tide, it is generally not advisable to be too aggressive and lead to ups and downs. Instead, we should gradually adjust and promote through continuous exploration and experimentation.Due to the difficulty in designing comprehensive reform measures from the beginning, it is not advisable to promote them on a large scale without conducting experiments, in order to avoid errors

and omissions that may lead to disasters and situations that cannot be dealt with. Moreover, the situation varies in different regions, and even if tested and verified, it is not recommended to implement them comprehensively immediately. It is recommended that the degree of implementation should not exceed 30% of the scale each time, so that any errors will not harm the root cause.The investment of manpower and material resources required for reform will also be relatively large. Various problems need to be solved one by one according to their importance and urgency, and there are many interrelated problems that need to be solved first before creating conditions for solving other problems. Therefore, it is impossible to solve all problems at once, otherwise it will lead to neglecting one aspect at a time.Wang Anshi, due to his urgent desire to change the situation of poverty and weakness in the Northern Song Dynasty, disregarded the long-term reform proposals put forward by Su Shi and others, took inappropriate measures and urgently promoted them nationwide, resulting in great harm to the country and the people.The Hundred Days' Reform in the late Qing Dynasty was also eager for success, abolishing a large number of old laws and enacting a large number of new laws in a short period of time. As a result, many practices were open to discussion, and many things were not handled properly (such as the dismissal of redundant personnel without arranging a way out). The reform did not receive more support or even opposition from many people, which was also one of the reasons for its failure.

④ Do not act too hastily, sufficient conditions must be met before implementation can proceed.It is necessary to have a public opinion foundation, economic foundation, cultural and ideological foundation, organize a good execution team, and prepare the necessary funds and property before it can be carried out, and it cannot be implemented rashly.

⑤ Cannot be extreme or go to extremes.Everything that exists often has its own rationality, even if it does not conform to moral laws and regulations, and it is generally the result of balancing all aspects. It is generally not recommended to adopt a sweeping approach to all reform measures, but to leave some room according to the actual situation. Do not completely deny the valuable aspects that need to be retained or borrowed from anything, and do not completely hit anyone. Instead, affirm its good side and strive to gain its support for reform rather than standing in opposition.

⑥ We need a comprehensive implementation plan and steps.It is necessary to have good insight to analyze and grasp the essence of things, be familiar with various social situations, formulate effective and suitable implementation plans and steps, and pay attention to details to avoid omissions and failure. Actions should be patient, steady, and not reckless.

⑦ We need to handle all aspects properly and consider the interests of all parties involved.We need to understand the interests and thoughts of all relevant personnel, and have great wisdom to coordinate and achieve a win-win situation for all parties, so that the reform can gain the support of the majority of people, and avoid offending too many people to reduce the power of opposition.Reforms generally lead to a redistribution of power and interests, disrupting the existing balance of power and interests, and causing some people to reduce or even lose their power and interests. For those who suffer losses, appeasement and compensation should be given to reduce their opposition.

⑧ Be careful and steady, don't switch left and right.Repeated policy changes can lead to confusion and losses due to back and forth turmoil. For those who are unsure, they would rather not do it first. If they discover their mistake after doing it, they should not rush to change it back immediately. Instead, they should consider the impact and

cost of changing it back, gradually adjust it back, and try to avoid shocks and losses as much as possible.For example, in the past, it was required to return farmland to forests and encourage the planting of economic crops. Now, it is said that in order to protect food, it is necessary to cut down fruit trees and restore rice fields. Many farmers have suffered great losses.

⑨ The implementation process is low-key and not ostentatious, reducing noise and disturbance to the public.The reform plan should be researched and discussed more, but the implementation process does not need to be grand, in order to avoid causing psychological pressure on stakeholders and interference to the public. Efforts should be made to ensure that the plan is implemented silently and quietly to complete the reform.

18) We must take the lead in maintaining credibility and upholding credibility

The government's credibility is very important. If the government does not uphold its credibility, then the entire society will have no one to abide by its credibility.

The current government often fails to keep its promises, fails to fulfill various promises, frequently delays payment of various funds, and even acts in violation of laws and regulations. Its credibility is completely destroyed, and it has also damaged the entire social atmosphere.

19) The Way of Diplomacy: Integrity First, Establishing Reputation, Building Good Relationships with Countries, and Achieving Win Win Cooperation

A country's diplomacy is similar to a person's social interactions, requiring loyalty, credibility, and recognition from everyone. It is also important to make friends and focus on win-win situations in order to broaden its path.

① We should prioritize trustworthiness and uphold righteousness.Trustworthiness is so important. Whether it is an individual or a country, if they do not maintain credibility, prioritize profit, and forget their righteousness, they will be despised by everyone and unable to establish themselves in society.Although interests are important, faith is even more important. Those who pursue interests first and trample on faith at will, and adhere to the principle of "there are no permanent friends, only permanent interests", will inevitably be despised by everyone and their path will become narrower and narrower.Especially in modern society, we have come to understand that the law of the jungle will only lead us to decline. Only through civilized coexistence, mutual cooperation, and mutual assistance can we achieve common prosperity. Trustworthiness is the foundation of being a person and building a country, and not upholding it is the main reason for being beaten.The saying 'weak countries have no diplomacy' is basically wrong. It should be said that 'countries that do not uphold trustworthiness have no diplomacy'. Since ancient times, even in the Spring and Autumn period, let alone today's society with a relatively high level of civilization, many small countries have been respected and protected by everyone for their adherence to morality, and have been able to survive and develop for a long time. Some large countries have been seen as threats and attacked by everyone due to the loss of morality, and most countries in the world today are also weak countries. They have not been preyed upon by the law of the jungle but exist very well.A country lacking in trustworthiness is often a country that has not developed well, similar to the corrupt government of late Qing Dynasty in China, as well as several authoritarian and rogue countries in the world today. They are despised, isolated, resisted, and sanctioned by the whole world, losing many opportunities for cooperation and development with other countries. The losses suffered are much greater than the benefits gained from their

breach of trust, and as a result, they are all in a state of poverty and backwardness.Some countries often fail to recognize the importance of morality. In order to obtain material support, UN voting support, balance our enemies, divert international attention and condemnation from us, and respond to their pursuit of unity in wars, they often assist and support their foreign aggression, rebellion, and internal maintenance of authoritarian rule, ignoring their extreme harm to other countries and their own people, as well as their destruction of world peace. This is unacceptable and has led to their condemnation and isolation by the world, making it difficult for them to move forward in the international community and causing their economy to plummet.We must learn from our mistakes, occupy the moral high ground, and gain the respect of the world. We cannot take the world's disapproval and do things that go against the trend of the world and the will of the people. We must stay away from and cut off from regimes and political organizations that are despised by the world, such as dictatorship, theocracy, violent terrorist attacks, and aggression against other countries. It is best to have a clear opposition to them, to avoid being unrecognized, abandoned, and isolated by the international community because of being friendly with them or being too close to them. Supporting a country should also support the forces that are recognized by the people and are just within it, rather than helping the authoritarian and corrupt rulers to suppress the people and maintain their rule, so as not to be hated by the local people.If we want to seek influence and take a leading role in the international community, we also need to have a good reputation and reputation in order to gain everyone's support. Otherwise, if our reputation is poor and we have a bad reputation, we will only be criticized and boycotted by everyone.

② To fully open up the country.Only by fully opening up to the world and removing various restrictions can a country absorb resources and talents from all over the world for development, and only by selling its own advantageous products and services globally can it gain more profits, thus making the country more prosperous. However, a closed door country that relies solely on internal strength to build the country and relies solely on domestic demand and internal circulation to create economic benefits will have limited development and insufficient driving force, ultimately leading to poverty and decline. The Qing Dynasty in China is the best example.Opening up mutual markets can also better ensure national security, achieve mutual dependence and avoid confrontation with other countries, and make countries safer. Many wars are often launched by one side to obtain resources from the other but cannot be obtained through trade and can only be obtained through force, such as the attacks of northern nomadic tribes on the Central Plains region and the beating of the Qing government by Western countries. Solving these wars and conflicts is often more effective through open market trade than through military confrontation, and everyone has also found that obtaining the necessary goods and benefits through trade exchange is easier and cheaper than through military war. For example, the Han Dynasty established border markets so that the Xiongnu could obtain urgently needed materials through trade exchange without the need for force. resorting to force,It was also a major measure to ensure border peace, and Emperor Longqing of the Ming Dynasty solved the problem of frequent raids by Japanese pirates and Tatars through open trade. The "Longqing Switch" lifted the maritime ban, not only increasing overseas trade volume, but also completely eradicating the breeding ground for Japanese pirates.

③ We should hide our strength and bide our time, be humble and low-key, and maintain a low profile.Deng Xiaoping emphasized that it is reasonable for us to hide our strengths and bide our time. We do not have the conditions, nor do we need to show off our abilities. We are still very backward in many aspects, and we only have

advantages in some areas, which are not flawless. Don't make a big deal out of it.Lowering one's posture can make people feel respected and often better resolve existing conflicts.Being low-key is the only way to quietly make a fortune and achieve development. Otherwise, being high-profile will only make people dissatisfied and dissatisfied, reducing their support for us and even intentionally causing obstacles for us.

④ To achieve widespread friendship.A country, like a person, must have many friends in order to have more opportunities for development. Therefore, in handling international relations, it is necessary to be good at communication and exchange, to gain understanding from others, to consider and respect others, to gain their favor, and to be gentle and not extreme, tolerant of past grievances, and even willing to endure humiliation and burden when necessary, in order to avoid confrontation with other countries as much as possible. Understanding that "when a person is observant, there is no disciple" will not demand too much from others and lead to a lack of friends.In recent decades, China has adhered to the practice of maintaining good relations with all parties without offending anyone, which is relatively good. This approach is conducive to our country's foothold and development in the international community. We hope that we can continue to inherit and carry forward it, and eliminate the wolf like diplomatic behavior and extreme remarks that make enemies everywhere. We need to abandon the Cold War mentality and practices that encourage daring to fight and are good at fighting. We need to understand that diplomacy is mainly about negotiation and consultation rather than struggle. Most countries hope to cooperate more with us for win-win results and do not intentionally oppose us. However, disputes and conflicts in terms of interests and concepts are inevitable between countries. But as long as everyone follows the rules and ethics, and overall it is a win-win situation, there is no problem. Through friendly negotiation, mutual concessions, and joint compliance, there is no problem. Principles can handle relationships well.In addition, when faced with criticism and accusations from other countries, we should not get too excited. We should not feel insulted or attacked and lose our temper, causing strained relationships. If we do have problems, we should reflect more on ourselves and humbly improve. If we have no problems, we should explain and communicate more with our critics.We are currently isolated and even hostile towards other countries internationally, especially with deteriorating relations with Western countries. While there are some reasons for this, there are also issues with our own violation of international rules, moral principles, lack of gentleness and humility, and poor communication skills.

⑤ Adopt different levels of closeness in communication with different countries.National diplomacy, like social interaction, should choose friends and cooperate more with developed, civilized, and wealthy countries in order to more easily obtain the benefits of cooperation and achieve higher profits. Cooperation will be more guaranteed and less likely to have uncontrollable factors. It is important to pay less attention to communication and cooperation with countries that are poor, backward, or have lower personnel quality, in order to avoid difficulties in making profits or even frequent losses in blood transfusion to them, and to avoid uncontrollable factors in the cooperation process.In addition, we should interact with countries that are trustworthy and have a good international reputation, rather than with countries with a bad reputation, such as a barbaric and aggressive country in the north, so that we are not seen as a bad country like them by the international community. If we sometimes have contact with them, we should be careful not to fall for their tricks.

⑥ Try to minimize diplomacy between gold and silver coins.The friends obtained through Jin Yuan diplomacy are rarely true friends, mostly just for the purpose of

gaining wool.In recent years, in order to gain support from some small and backward countries in the international arena, we often try to please them through aid, construction assistance, unconditional low interest loans, accepting international students and providing subsidies. However, we have spent too much money and resources on these countries and their citizens, resulting in very little positive effect and a low input-output ratio.And a lot of the aid amount has fallen into the pockets of the aid handlers on our side and the aid recipients on the other side, which is also why some people are enthusiastic about promoting foreign aid.We should try our best to stop such behavior and reduce the expenses in this area, and instead rely on cooperation and mutual benefit with various countries, and gain recognition through trustworthiness to achieve good relations with other countries.

3. How to carry out the election, selection, supervision, and dismissal of government leaders effectively

The selection and appointment of government leaders is an important task in the operation of the government. If carried out well, good candidates can be selected, and the selection process will not lead to disputes or even wars due to differences in viewpoints or interests.Supervising government leaders can help them do their job better, reduce mistakes, and avoid chaos.Removing leaders who are not suitable to continue serving as leaders can achieve timely adjustment and reduce adverse effects.
The selection, appointment, supervision, and dismissal of government leaders are complex tasks that involve significant interests, making it difficult to avoid intense struggles. Human society has suffered greatly in this regard since ancient times, and both domestic and foreign dynasties have often caused great social harm and losses in order to determine and compete for leadership candidates.
How to better and more effectively carry out the selection, appointment, supervision, and dismissal of government leaders?
Firstly, it is necessary to ensure orderly, peaceful, and civilized conduct.The election and selection of leaders must not fall into chaotic disputes or even engage in infighting, brawls, and wars in order to seize the position. It is necessary to ensure that all parties running for the position of leader will not, dare not, and cannot create trouble and stir up trouble.Like most of the ancient Central Plains dynasties in China (mostly Han dynasties or minority dynasties that accepted Confucian culture through sinicization), in order to reduce disputes and maintain stability, most of the time they adopted the mechanism of default succession to the throne by the eldest son, so that everyone had no disputes and did not fall into disputes.However, the regimes of some nomadic tribes outside the Great Wall, including the Xiongnu, Mongol Yuan, and others, often engaged in power struggles with their brothers, uncles, and nephews, resulting in division and internal friction, and the entire regime quickly declined from prosperity to decline.The dismissal and change of leaders must also be carried out through peaceful political procedures, not through riots or coups.And if there is a change in the leader, we must also avoid related killings and let society move towards civilization. We cannot have to fight to the death, but let the competition losers continue to survive. In ancient times, new leaders would often go on a killing spree to eliminate those who posed a hidden danger to themselves, especially those who staged coups. They would often eliminate political enemies, their families, and subordinates to prevent future troubles (a typical example is after the Xuanwu Gate Incident of Li Shimin forced Li Yuan to kill the children of Li Jiancheng and Li Yuanji, just like how foreign lions would bite all the children of the old lion king after seizing the lion king's position). Sometimes, after selecting the crown prince, they would also kill his mother and relatives to prevent

them from interfering in politics in the future. The most typical example is that when Emperor Wu of Han passed the throne to Liu Fuling, he also killed his mother, Lady Gouyi. Even the Ottoman Empire was cruel,For a long time, the law of patricide and inheritance was implemented. When a person succeeded to the throne, his brother, sisters and other competitors for the throne would be killed. Later, in order to prevent the Sudan from having no children, the empire would face the risk of extinction. However, other brothers and sisters must also be placed under house arrest and unable to bear children or would also be killed after having children, so as to minimize the risk of disputes.

Secondly, those who participate in the election, selection, supervision, and dismissal must do so out of public conscience, considering the well-being of millions of people, rather than their own interests.Since ancient times, some people have not recommended leaders based on their own personal or small group interests, rather than on the best, most suitable, and beneficial to the country. Some people only recommend leaders for the sake of gaining support and gaining rewards and power in the future (especially for those who have little chance of rising to power and can receive very high returns), which often brings disasters.For example, Tang Dynasty's Changsun Wuji, driven by his own selfish desire to have more power distribution after Li Zhi became his nephew, vigorously recommended Li Zhi, who was not the best candidate, as the heir to the throne, leading to the country's decline from strength to weakness.For personal reasons, Empress Dowager Xiang of the Northern Song Dynasty deliberately excluded other outstanding candidates and firmly supported Zhao Ji, who was not suitable for the position of the highest leader due to his personality and abilities, to become the new emperor, laying a great thunder for the downfall of the Northern Song Dynasty.In modern times, it is also common for old leaders to select new leaders solely based on whether they belong to their own faction or are under their control, in order to protect their own and their family's interests, rather than selecting those who are both virtuous and talented. As a result, it often leads to flawed and problematic individuals being promoted while those with good abilities and qualities are not.History always fails to turn positive due to the selfishness of a few individuals, which is truly lamentable. I hope this situation can be eliminated in the future. Those who have the opportunity to participate in the election of leaders must prioritize righteousness and give up gains and losses, in order to live up to the people and history, and not bear the eternal reputation.There should also be mutual supervision and dismissal between political parties and different political forces, which should be done in a fair and reasonable manner, and not just for their own interests, causing trouble and opposing each other's actions.

Once again, we need to expand the reach of candidates and voters.Only with a wider range of candidates, including leaders, can we better find good candidates and win over the public, rather than being limited to just a few individuals.The more people participate in the selection and election, the better. Do not hold small circle elections. More people should consider from different perspectives, which can better avoid selecting unsuitable or even bad people.That is to say, free elections for all are the best, and this mechanism has undergone long-term evolution and extensive verification, which is quite good.Of course, as mentioned earlier regarding the improvement of the voting system, the equal distribution of one person, one vote is not supported during elections. Political and government professionals (including senior leaders) may have more votes than ordinary citizens, as they are more professional and familiar with it.

Finally, it is necessary to establish a sound mechanism for supervision and dismissal of

leaders, allowing them to receive sufficient supervision and be promptly dismissed when they are deemed unsuitable to continue serving. Additionally, regardless of the position, there must be term limits and they cannot serve for life indefinitely.Especially the mechanism for dismissal must be established, with clear provisions and procedural explanations in the constitution, in order to avoid the occurrence of bad leaders who cannot be removed from power in a timely and peaceful manner.Since ancient times, humans have suffered greatly from the inability to adjust their leaders in a timely manner. Leaders have often been incompetent or even cruel, causing great harm to the country and the people, but it is often difficult to make them step down. People can only endure their harm for a long time, or they need to be overthrown through coups, violent revolutions, or wars.Unless the resistance force controlled by the leader is relatively weak in rare cases, it is considered a peaceful way of dismissal when they are overthrown by powerful officials. However, such overthrown leaders are often not bad leaders, but often only weak and powerless in power struggles.

4. Requirements and selection considerations for serving as a government leader

Government leaders often have high power, able to make decisions on many things, allocate many resources, and even have the power to make arbitrary decisions on national affairs and take away others' lives if there is excessive centralization. Therefore, the quality of government leaders can greatly affect the rise and fall of the country and the happiness of the people.And the difficulty of replacing government leaders is often high, especially in the absence of a recall mechanism or term limit. Therefore, once the wrong person is selected to serve as a leader, it often brings great and lasting disasters.In countries and regions where the system is not sound and a good culture has not been formed, and there is no mechanism or atmosphere to constrain leaders, a bad leader will always bring serious harm to the country and the people, and can always do whatever he wants while others have no way to deal with him.

Therefore, it is necessary to appoint relatively good and suitable individuals as government leaders.

What kind of people are suitable to serve as government leaders?What are the conditions for serving as a government leader?The following requirements should be referenced:

1) You must have good values.A person's outlook on life, values, and worldview are important and can affect their entire life, while a leader's values and ways of doing things have a huge impact on the country and the people.

2) There must be a strong sense of social responsibility and mission.We must pursue the mission of contributing to society, benefiting the people, taking on responsibilities proactively, and striving to promote social progress, rather than being idle and mediocre.

3) It must have love, and it must be a heart of great love.To deeply love every citizen, not just a part of them, to love people from different ethnicities and groups, to love those with problems and even enemies, and to understand how to use love to transform enemies into friends. Only in this way can we unite all forces and achieve great unity.And one must love as much as they love their own children (that is, "love the people like children"), love from the bottom of their heart. Only then can they truly find ways to make everyone's lives better and benefit the general public. Only then can they empathize with and cherish people's livelihoods without arbitrarily harming the interests of the people and the wealth of society.The first criterion for recruiting public

officials should be whether they have compassion. Those who lack compassion, ignore the interests of the masses, and do not cherish the wealth of the country and society should not be selected or appointed as leaders at all levels and departments, otherwise it will harm many people and endanger the entire society.For the recruited public officials, it is also necessary to continue to investigate, cultivate, guide, and encourage their love, as an important indicator for annual assessment.Having love for the people is also the key to gaining their love and success. Otherwise, he would not be recognized and accepted by the people. For example, Emperor Renzong of Song was thirsty for a walk and hungry when he worked late, but he resisted speaking out for fear that it would cause trouble for his subordinates and even be punished for not doing his job well. It can be said that he had a kind heart and loved the people like a child, so he was loved and remembered by the general public.However, from many aspects, Chiang Kai shek and Soong Mei ling were not enough in their love for the people, but rather focused more on personal interests, personal desires for power, and personal enjoyment. They often excessively protected their confidants and family members without principles, and their failure in mainland China should also be due to this reason.

4) We must have compassion.Only those who have compassion for the poor and cannot bear to see others suffer will pay attention to the hardships of the people and make urgent efforts to improve their livelihoods. They will also do their best to avoid causing suffering to the people and take care of and assist the weak in society.Some people in contemporary times do not feel guilty about starving many people under their rule, and even say that there is no dynasty that did not starve to death, which is a typical negative example. Such people as leaders have indeed brought profound disasters to the country.Some people believe that hunger therapy is better when the public is poorer and the economy is more constrained, but they also lack empathy for the hardships of people's lives and compassion for their suffering.

5) We must have a caring heart for ourselves and others.One should have empathy, the habit of putting oneself in others' shoes, and consider everyone's interests and feelings everywhere. Only in this way can one avoid harming the people with their words, actions, and decisions, and not sacrifice the interests of the people for the sake of pursuing their own achievements. They will not only focus on their own vanity and face, but also not bow down to the hardships of people's livelihoods.

6) Must be mature and steady.As a leader, one must be mature and serious, with a mature mindset. After all, national affairs are of great importance and cannot be played with lightly. One should not act recklessly without considering the consequences, nor should they frequently change policies. One must be shrewd and thoughtful, considering all aspects thoroughly and in the long run. Everything must be handled meticulously and meticulously, with as few mistakes as possible. One should not have childish ideas or take things for granted.Throughout history, the selection of officials and heirs to the throne has also placed great emphasis on mental maturity and stable behavior. For example, in the Northern Song Dynasty, Empress Dowager Xiang forcibly proclaimed Emperor Huizong as the new emperor out of personal motives. Prime Minister Zhang Dun pointed out that Emperor Huizong was frivolous and exaggerated, but unfortunately this opinion was not adopted.Chongzhen was also a typical immature and steady person, often losing control in various aspects, which also led to the downfall of the country.

7) We must have the courage to make decisive decisions.Decisions are often controversial and need to be made by leaders. At this time, one should not worry too much about being hesitant and making difficult decisions. It is necessary to have the

courage to take responsibility and make decisions, especially in emergency situations where indecision is necessary to avoid missing the opportunity.

8) Must have a gentle personality and not be impulsive or irritable.Personal affairs can sometimes be relatively appropriate, but one must also be restrained. As a government leader, one must not be easily angered, impulsive, or impulsive.Leaders' anger and impulsiveness often bring great harm, the most exaggerated of which is the "wrath of the emperor, burying millions of corpses and shedding thousands of miles of blood". At the very least, when angry, subordinates will be at a loss and lose their sense of propriety. If leaders often get angry, subordinates will not dare to express their opinions and ideas, will not exert their subjective initiative to do things, and may even do things that violate the rules in order to comply with the preferences of their superiors. Chongzhen, who is easily agitated and irritable in this regard, is a good example.

9) You must have strong psychological resilience and determination.Without a strong will and strong psychological qualities, one cannot take on great responsibilities and it is difficult to achieve success. Otherwise, without determination and swaying left and right, it can cause great problems. For example, Chongzhen was very lacking in determination and easily panicked when faced with problems, leading to neglecting many things. For example, once he was attacked by Later Jin for the purpose of harassment, without analyzing and judging, he nervously called back the army that was about to destroy Li Zicheng to serve the king, resulting in the failure of the anti bandit campaign.

10) Must be tolerant and tolerant towards others.We should be able to tolerate others' non subjective, harmless, first-time mistakes and shortcomings, not be too strict, and allow others to correct their mistakes and redeem themselves. We should not be unreasonable and unforgivable, so as to unite more people.

11) Must be friendly to others and good at uniting everyone.To be friendly to everyone, to be harmless to both humans and animals, not to oppose anyone, and to maintain good relationships with the vast majority of people, just like Liu Xiu, to be widely accepted by various factions.As a leader, one should not act like a gentleman and only maintain good relationships with people of high quality. Instead, one should be skilled in dancing and befriending people of all kinds.

12) Must be kind and humble.Only in this way can people feel approachable and respected, and gain more acceptance, recognition, and help from others.

13) We must be humble and humble.Being self righteous and arrogant can make oneself stagnant or even unable to see things clearly, and also make others resentful. Even if there are problems, guidance and reminders will not be given. Only by being humble and humble can one constantly reflect, discover and learn from others' strengths, and make continuous progress.

14) Must have rich knowledge and experience.Insufficient knowledge and experience can lead to inaccurate perceptions of things in the world, resulting in errors. Only with rich knowledge and extensive experience can one better grasp the essence of things, judge situations, perceive problems, and handle various issues with ease.

15) We must adhere to principles and consider the overall situation, while also being adept at handling things flexibly and appropriately while ensuring basic principles.

16) We must lead by example and set a good example.This is the only way to win over the crowd and be followed by everyone.

17) We must pay attention to credit, keep our promises, and do what we say, rather than being someone who does not value credit and has inconsistent words and deeds.

18) It must be someone who is brave enough to face problems directly, rather than

someone who likes to cover them up.
19) It is necessary to represent the interests of the majority rather than having selfish motives that only care about the interests of small groups or even sacrifice the interests of the majority for the interests of small groups.
20) It is widely recognized that one must be good at being a good person and handling affairs.Including having good relationships with most people and not getting into strained relationships with any party, the way of doing things is recognized by everyone, and the results of doing things also meet the expectations of most people.Being recognized by everyone can lead everyone to carry out work more smoothly, and not being recognized by everyone will result in resistance from everyone in all aspects of work.
21) We must have the spirit of the rule of law.Work conscientiously according to regulations and procedures, rather than thinking that leaders can do whatever they want.
22) There should be a bottom line when doing things.We cannot give leadership to those who resort to any means necessary. Those who conspire and use tricks to harm others in political struggles will also use tricks to harm the country and the people. We cannot give power to those who are cruel and ruthless and kill the people for the sake of their own power. For example, it is said that Bo persecuted many entrepreneurs and officials, and even said he would kill 3000 people in the city he managed to establish his power. Fortunately, he was taken down and did not continue to hold power and rise to power. Otherwise, it is unknown how many more people would have been killed.
23) We must be cautious in our words and actions.A gentle word or a simple request from a leader can often be overly interpreted and executed by subordinates, causing difficulties, troubles, and significant losses for both subordinates and the public. Therefore, as a leader, one must be extremely cautious when speaking and doing things.
24) We should be moderate and not easily go to extremes. We should know how to leave room in our work, so as to balance and coordinate all parties, and unite more people.
25) Be able to bend and stretch, and be able to compromise and give in when needed, instead of being too tough and stubbornly carrying on.Only in this way can we assess the situation and adopt appropriate plans to preserve our strength while maximizing our benefits under limited conditions, making it easier for everyone to accept and coordinate various forces.
26) If you don't care too much about disputes with others, don't hold grudges, don't have a strong desire for revenge, and don't stop until you achieve your revenge goals, then you can reduce friction and opposition with others and avoid making enemies everywhere.
27) We should be indifferent to fame and fortune, and underestimate power and interests.We cannot pursue our own power, status, interests, and fame too much, so as not to harm the country and the people for the sake of gaining power, to be honest and not to harm the public for personal gain, and not to care about personal gains and losses.We cannot have ambition or even the desire for power. We must pursue great things rather than becoming high-ranking officials, and understand that even if we have little or no power, we can still achieve great things. We must also understand that we must pursue benefiting the people rather than pursuing personal power, fame, and fortune.
28) Do not force or rush to achieve things.According to one's strength, one should only do as many things as possible, and planning is in the hands of people and achieving

success is in the hands of heaven. One should focus on doing things with one heart, and not force others to do what one can. In addition, it is better to balance the balance of civil and martial arts with appropriate Buddhist teachings, so that everyone's work is not difficult. Pursuing things naturally and smoothly without violating the rules is also better.Zhuge Liang was in a hurry to achieve success, failed to assess the situation, and overestimated his abilities. He left Qishan six times, wasting his national strength and failing to achieve success.The reunification of the Taiwan Strait also needs to be gradually promoted through economic and cultural integration, and cannot be rushed or even resort to force, otherwise it will backfire.

29) To be able to recognize and correct mistakes, rather than being paranoid, stubborn, and unable to recognize and accept failure.In history, leaders like Wang Mang and Wang Anshi were very stubborn, seeing failures as caused by others' sabotage rather than their own reasons. They made serious mistakes but still did not turn back even after hitting the southern wall. There are also many such leaders in modern times.

30) We cannot be stubborn, arrogant, and arbitrary.Many incompetent rulers are incompetent and arrogant, without considering the opinions of others.We cannot choose those who are too dominant and domineering, let alone those who have ulterior motives and resort to any means necessary.(**Excerpt from other articles:** A change maker who is stubborn, lacks compromise, seeks quick success and instant benefits, and destroys existing systems will definitely lead to great disasters. Coupled with the inherent deficiencies of moral supremacy and ritual system, they will inevitably fail.)

31) One should not have lofty ambitions but lack talent, otherwise one may have limited knowledge and understanding in various aspects, but still have high aspirations and love to manage things, command recklessly, and make frequent mistakes, causing greater harm.

32) One should not be vain, seek good face, only like to listen to pleasant words, or have a desire for great achievements.Otherwise, they will make false and wasteful decisions, and be exploited by treacherous people through flattery and flattery.Be low-key and pragmatic, constantly reflect on your shortcomings instead of promoting your achievements, constantly strive to improve your abilities, and make more achievements to better deserve your position.Leaders who are too dominant and too eager for great achievements are a disaster for both the country and the people.For example, Emperor Wu of Han turned the country into a tool for his ambitions and desires for power, destroyed the private economy, undermined the legal system, and increased the severity of criminal laws, resulting in numerous wrongful cases and triggering a culture of mutual reporting and framing in society. He was warlike, ambitious, and extravagant, causing a heavy burden on the people and exhausting the accumulated national wealth of the prosperous era, turning the world into a hell.Yang Guang's excessive indulgence and extravagance have led to the exhaustion of the world, the displacement of the people, and the collapse of the world.

33) There should be no feeling of superiority or pursuit of reputation.Leadership is just a position, with different division of labor from everyone else, rather than being superior to everyone else.If one feels superior, they will inevitably not be able to serve everyone well and may feel that they should be served by everyone, and even bully and attack everyone.You also need to know that your own high abilities and virtues cannot correspond to too much honor.Chairman Liu once criticized the leaders at that time for being self righteous and shamelessly demanding that party members respect and support him... He was complacent, eager to be a teacher, to teach others and command others, and always wanted to climb on top of others... The root of his fame

was not eradicated, and he attempted to dress himself up as a "great figure" and "hero", even resorting to any means necessary to satisfy his desire.

34) Cannot have defects in mind or personality.This includes not having distorted psychological traits such as hatred towards the rich and being unkind to others, as such people can pull everyone into common poverty. Some people also have a desire to retaliate against society, and if they become leaders, they will intentionally harm society.However, ignorance, foolishness, insufficient intelligence, limited understanding, and a solitary, aloof, stubborn, and stubborn personality are not suitable for leadership positions or even any public office.

35) There should be no mental disorder.For example, in history, Emperor Ai of Jin, who said "why not eat minced meat", was a mentally ill person who was arbitrarily controlled by the demon queen and others, and Wang Mang also committed various strange and ridiculous behaviors due to mental disorders in the later period.

36) We should not be too strong, but also know how to retreat when faced with difficulties and when we achieve success.As a leader, if one fails to govern the country or region well, one must consciously strive to be able to rise and fall, rather than being unsuitable or being opposed by many people but still refusing to step down. It is important to understand that not stepping down in a timely manner will trigger public anger, resistance, and ultimately lead to social depression and even turmoil. Timely stepping down can resolve crises, such as the abdication of the Qing dynasty, which prevented a nationwide violent revolution, and the Han Emperor Wu's self punishment decree and gradual abdication, which also saved some people's hearts and avoided global turmoil. Tang Xuanzong's silent acceptance of being replaced by the Crown Prince's early accession is also considered the last wise move. Yuan Shikai's announcement of abdication also partially resolved the crisis at that time and saved himself from being overthrown. Overthrow the humiliation of slaughter.In addition, many monarchs in history, who had done well in the early stages and could have left a good reputation in history if they had abdicated earlier, but did not understand the importance of success and did not abdicate. They were greedy for power and never abdicated. As they grew older, they became confused, incompetent, and even acted recklessly, ultimately leading to their downfall, including Emperor Xuanzong of Tang.

37) It is best to have experienced poverty, hardship, and hardship.Such talents will be more pragmatic and have a greater sense of empathy and empathy towards the lower class people, just like Emperor Ming of Han Liu Bing who grew up in prison and among the common people, deeply understanding the situation of the lower class in society and the hardships of the people. After ascending to the throne, he was very open-minded and considerate of the people.

38) It is best to be someone with good economic strength and foundation.Such people do not need to profit from being officials, and are even less likely to be corrupt. Otherwise, if the family is poor, becoming an official will easily lead to thoughts and behaviors of profiting from power.

39) It is best to have worked in the social and economic fields for many years, served as a leader, and achieved considerable success.Such people have rich experience, are familiar with various aspects of society and economy, and have more management experience. It would be better if they were to become government leaders.For example, having a successful entrepreneur who manages a large number of people manage a government can generally be done with ease.

40) Priority should be given to people from regions with open mindedness, good credit, and a positive culture, and less people from regions with poor customs should be selected.For example, the author used to work in a company where the manager of a

department was from a certain province in the northwest. He was very foolish and managed the department like a chicken and a dog, and a large proportion of the organizers of electronic fraud came from a province in the southeast with relatively low scores in the bank's credit evaluation system. People in this province who are prone to bottom line violations should try to choose people from that province as leaders as little as possible.

41) It is best not to grow up in an environment that enjoys privileges and special treatment, otherwise there will be a mindset of privilege, a habit of doing things differently, and a mindset of only considering oneself without considering the interests and feelings of the people.

42) It's better not to be too old.Cadres and leaders should be rejuvenated, preferably requiring those over 60 years old not to hold leadership positions, and at most to be consultants.Otherwise, as one grows older, their ears and eyes become closed, their thoughts become rigid, and they are prone to problems such as detachment from reality, doing bad things with good intentions, having more than enough energy but not enough, and even fainting due to incompetence.Some people reach a certain age and usually have varying degrees of Alzheimer's disease, which is a type of senile dementia. After this condition occurs, the main symptom is a significant decrease in sense of security. If one becomes a leader, it is easy to develop distrust, suspicion, and aggression towards others.

43) It is best to choose people with happy or at least normal marriages and families, and to minimize the use of people with abnormal marriages or relationships.People with happy marriages and families are generally those with good personalities and interpersonal skills, while those with abnormal marriages and relationships (especially scumbags who frequently change partners) often have problems with their values and personalities.

In short, leaders hold power in high positions and have a significant impact on their performance. Therefore, when selecting leaders, one should be extremely cautious. Only those who are suitable as commanders should be appointed as leaders, while those who are only suitable as generals should not be allowed to manage on a large scale but only be allowed to take charge independently. Moreover, it is necessary to ensure that leaders always have a good mentality and cognition through supervision, reminders, media criticism, and other means.

5. The harm of totalitarian dictatorship and how to prevent its occurrence, as well as how to crack it when it occurs

1) The Harm of Totalitarian Dictatorship

Totalitarian autocracy refers to a system where a minority holds unlimited power, with a paternalistic approach to management and a one size fits all approach to decision-making.

The harm of authoritarian rule is deeply felt and recognized by most people, especially the Chinese people who have experienced thousands of years of authoritarian rule.Liang Qichao said, "The negative consequences of unifying it are: narrow civil rights without establishing the foundation of government, and stagnant evolution due to a fixed authority..." The harm of authoritarianism includes but is not limited to the following aspects:

① Causing social development to slow down or even regress.Under totalitarian autocracy, leaders control all resources and do whatever they want. Others must obey the leader absolutely when begging for rewards around the leader. All things are just the the final say of the leader, and other people are not allowed to have different ideas

and opinions. As a result, everyone has no autonomy in proposing, making decisions, doing things, etc., and can't play a role. It is impossible to brainstorm. Only relying on the wisdom of a few leaders rather than playing the wisdom of everyone in the whole society, all aspects will be very limited, and the development will be slow.

② Causing social inequality and a lack of motivation and creativity among people, resulting in a weak country and poor people.Totalitarian dictatorship only allows a few people to decide on the distribution of opportunities and wealth, which can easily lead to great unfairness (a few people hold huge wealth through power control, while the majority of the people have few opportunities to make a living and often struggle for small profits), greatly dampening everyone's work enthusiasm, leading to many people lying flat and resisting, greatly reducing social creativity, economic stagnation, and all authoritarian countries in the world being weak and poor.

③ Causing low social efficiency, severe internal friction, and rigid institutional rigidity.Autocratic rulers are basically bitches who want to set up memorial archway, and oppose them in order not to be seen clearly. They tend to engage in a lot of red tape and complicate simple things, so as to better hide their eyes and fish in troubled waters. As a result, they have caused great and unnecessary human and material consumption and low efficiency. In order to hide their gains, they have greatly damaged the overall interests of society.After the concentration of power, only the core leaders have decision-making power, and most people do not have decision-making power and cannot handle things in a timely manner according to the actual situation. They also need to give instructions at all levels, which results in very low efficiency and poor timeliness in handling things. Moreover, everyone is afraid that if the leaders are dissatisfied, they will be punished and be cautious, making their work very rigid and inflexible. They would rather be foolproof than flexible.

④ Make most people poor, humble, ignorant, scoundrel, without freedom and security.Totalitarian authoritarianism is inevitably opposed by everyone, and those in power, fearing the awakening of the masses in order to maintain their rule, will do their utmost to oppress, imprison, deceive, and mislead everyone, causing many people to be deceived or even dumbfounded. They will also restrict everyone everywhere, making them poor and powerless to resist. They will enact many evil laws to give everyone a handle to be dealt with at any time, making everyone feel insecure and have to obey obediently. Those who dare to oppose will be severely punished, causing many people to lose their wealth, dignity, freedom, and even their lives.(**Excerpt from other articles:** "The Evolution of Chinese National Character" National character is not static. From the Spring and Autumn Period to the Tang and Song Dynasties, and then to the Ming and Qing Dynasties, the Chinese character flowed down like a waterfall, deteriorating day by day. The Spring and Autumn Period was simple and simple; the Tang Dynasty was strong and sunny, with a martial spirit; after entering the Ming and Qing Dynasties, the hooliganism became increasingly strong, and this change was closely related to the development of the authoritarian system.)

⑤ Resulting in national isolation and tense relations with other countries.Totalitarian authoritarianism is afraid of criticism and interference from the international community, and will choose to isolate themselves and create conflicts with other countries to establish external enemies in order to transfer people's hatred towards them to the outside.By observing and comparing, it can be found that very few democratic countries and regimes intentionally provoke wars. Those who initiate wars are forced to counterattack, while the countries and regimes that create trouble in the world are mostly authoritarian regimes.

⑥ It is easy to make irrational, illogical decisions that harm both the country and the

world.Autocratic countries rely solely on a few people to make decisions, which can easily lead to poor and unfavorable decisions for the country, the people, and the international community due to the poor consideration, impulsiveness, personal likes and dislikes, and personal interests of these few people. Therefore, many policies of authoritarian countries are highly random, biased, and even strange. People are also very worried that authoritarian countries will suddenly act recklessly and not follow the rules of the game. Unlike democratic countries, where decisions are made by multiple people through full discussion, there will be no irrational or obviously wrong decisions. It is widely recognized that authoritarian countries are a hidden danger and threat to world peace and social stability.

⑦ Resulting in serious corruption.The greater the power, the more prone it is to corruption, and absolute power will lead to absolute corruption.

⑧ This makes it easier for bad people to rise to power.Collectivism can sometimes reflect wisdom and efficiency, but historical evolution often leads to more bad people in power than good people.This is because when collective goals become individual upward goals, they are often achieved by any means necessary, and people without ambition and honesty are often unable to do so.The convergence within the organization will eventually result in fewer good people and more bad people among those in power.Hayek once concluded that "the evolution of Stalinism in the Soviet Union, from a centrally planned economy to individual centralization and then to fascism, was inevitable." In his 47th year of consequences, he couldn't help but sigh, "While we are striving to consciously create our future based on some lofty ideals, we are actually unconsciously creating results that are completely opposite to what we have been fighting for

⑨ Resulting in the elimination of talented individuals from society.Under authoritarian rule, those who blindly follow and obey will only be appreciated and promoted by slaves because of their obedience, while truly capable people generally have their own opinions and will not be submissive to others. They have principles and will bow down and do things that violate their conscience. They will be ignored, excluded, and attacked because of their sharp edges.

⑩ Dictatorship also poses great harm to both the implementers themselves and the political parties they belong to.It is harmful to rulers who implement authoritarianism themselves, as it can lead to their downfall and a lasting reputation.For a political party, if an authoritarian dictator emerges, it will also drag down or even push the entire party to collapse.

In short, authoritarian rule greatly hinders and destroys social progress and economic development, causing great harm to everyone's lives and development.The pinnacle was the Qing Dynasty, which not only massacred tens of millions of people, but also led to the decline and withering of the Chinese economy, with its economic weight shrinking to 6% of its previous level, destroyed Chinese culture, launched a large-scale literary inquisition to restrict intellectual freedom, made the people ignorant, including reducing the literacy rate from 20% to 1%, deprived the people of freedom, including the inability to freely migrate and immigrate abroad, and lost a large amount of territory... In addition, in recent years, the left turn and hegemonic governance have also caused China's economy to rapidly decline and diplomacy to be isolated

(**Excerpt from other articles:** Wherever arbitrary power prevails, civilization declines, barbarism prevails, and people suffer. The prosperity of a civilization depends on economic development on the surface, but in reality, it depends on the domestication of rulers, because there can be no prosperous economy in places where individual freedom, life, and property are not respected. A country that is not democratic cannot

become a developed country; a country where arbitrary power prevails should not be considered a civilized country.)
(**Excerpt from other articles:** On June 16, 1989, Deng Xiaoping remarked during a conversation with several central leaders: It now appears that my influence is too great, which is detrimental to the country and the Party. One day, this will become very dangerous. Many countries internationally base their China policies on whether I am ill or have passed away. I have been aware of this issue for many years. It is highly unhealthy and dangerous for a nation's destiny to rest on the reputation of one or two individuals. As long as nothing happens, there is no problem. But once something does happen, it will be beyond control.")

2) The Formation of Dictatorship and the History of the Struggle between Democracy and Dictatorship

After humans formed families and societies, power went from the primary level to become increasingly organized, with a larger scope of control, higher authority and concentration, more monopolized, and less constrained, reaching its peak and forming a one-man rule, also known as extreme authoritarianism.
In China, the earliest record should be that authoritarianism had already formed during the era of Emperor Yu, such as the fact that the Windproof Clan was only late for meetings and had a reason for it, but Emperor Yu could kill them at will if he was angry, and Emperor Yu later changed the abdication system and passed the throne to his own son.Emperor Qin Shi Huang pushed authoritarianism to a peak, which was imitated and inherited by future rulers.Since the Han Dynasty, rulers have adopted the methods of Confucianism and Legalism to better numb the people and prevent them from seeing that cannibalism is unsightly. They use Confucian ethics and morality to cover up the cannibalistic rule of man, such as the article "Why did China experience two thousand years of feudal autocracy? Who established the power of the emperor? The answer lies in this person", which states that "the Confucianists who promote loyalty to the emperor and love for the people to the people are the ones who truly play a role. The Legalists, who prioritize imperial power, use Confucianism to educate the people and guide decision-making. The Qin Dynasty created a dictatorial foundation with Legalism as the core ideology for the feudal dynasty, and the Western Han Dynasty put a beautiful new coat on this system, making it more effective. It looks bright and beautiful. Therefore, when it comes to benevolent governance, advocating the Way of Kings, and respecting Confucianism, but when it comes to authoritarianism, domineering behavior, and venerating Legalism.
Most people are numb and indifferent to authoritarian behavior, and afraid to oppose it for fear of retaliation.And the power that is not constrained by opposition and other constraints is like a wild horse that has gone out of control, becoming increasingly authoritarian.
Autocratic executors have gone to great lengths to centralize power, trying every means to suppress opposition forces, eliminate all potential opposition forces in their infancy, and not allow other forces to gather (such as the "curse of party confinement" in the Eastern Han Dynasty, which prohibited and cracked down on party formation). They try to hold as much and greater power as possible, and hold power indefinitely. Even if they no longer hold power, they hand it over to their own relatives or confidants to avoid being purged.
With the continuous expansion and savage growth of power, it has become increasingly arbitrary, and the rights and interests of the people and society are increasingly being violated.For thousands of years, political strongmen and warlords

have emerged every now and then, causing serious harm to the country and the people.

Many benevolent and ambitious individuals, both ancient and modern, at home and abroad, have also seen the harm of authoritarianism and constantly proposed plans to constrain power. From Zhou Gong and Confucius' emphasis on rule by virtue, adherence to etiquette and law, and compliance with the will of heaven, to Mencius' proposition of "the ruler is light and the people are noble, and the country is secondary", to the concept of "putting power in a cage" that emerged in the West, they have all worked hard to find ways to constrain power. Many outspoken remonstrators and forced rebellious people have also disregarded their own safety and strived to fight against authoritarian rulers.But there are also some unscrupulous individuals who, in order to seek credit and rewards for personal gain, constantly design more effective schemes and systems for authoritarianism (the most vicious and harmful being Shang Yang, who proposed ignorance, weakness, poverty, and exhaustion), as well as act as propagandists for authoritarianism, constantly creating public opinion concepts (such as loyalty to the monarch), and as enforcers of authoritarianism, thugs, and lackeys.

For thousands of years, both ancient and modern, both domestically and internationally, a significant portion of history has been a tug of war between authoritarianism and anti authoritarianism.Some people constantly strengthen centralization without considering the interests of the people and the safety of the country, while others actively fight against them at the cost of their own lives.However, in the past few thousand years, especially in China, anti authoritarianism has always been at a disadvantage. Society has become increasingly authoritarian and authoritarian, and the authoritarian system has become increasingly tight and powerful. The people have been oppressed more and more, and there are fewer ways and forces to resist.From the perspective of modern Chinese history, the anti authoritarian forces have indeed become increasingly weak, and even during the decades of Empress Dowager Cixi's dictatorship and the later decades of a certain tyrant's dictatorship, they have not received much opposition.The idea of authoritarianism is deeply rooted in the minds of many people, even Sun Yat sen, who initially pursued democracy and republicanism, had a tendency to pursue authoritarianism.(**Excerpts from other articles:** Different from the mainstream of the academic circles in Chinese Mainland, Liu Xiaobo's evaluation of Sun Yat sen is relatively negative, and different from the general push of the Kuomintang and the Communist Party on him as "China's great revolutionary pioneer". Liu Xiaobo said that Sun Yat sen's real political heritage is a violent revolution and democratic centralism party, followed by the "party state system" of "one country, one doctrine, one party, one leader", that is, political dictatorship; a large number of historical data prove that Sun Yat sen is a radical revolutionary and hegemonic dictator in both ideology and action. Liu Xiaobo, based on what Sun Yat sen did before his death, believes that if Sun will not implement the "Three People's Principles" he promised to unify China. He is most likely a totalitarian monarch.In the history of Chinese political parties, Sun Yat sen established the tradition of party supremacy, unity of ruler and teacher, building the military with the party, and training the government with the party;In the history of Chinese journalism, Sun Yat sen was the initiator of the mouthpiece ideology. In Sun Yat sen's eyes, newspapers were the propaganda tools of the Party, and news and journalists were the promoters of Party ideology

Since ancient times, it has always been easy to move towards dictatorship, and there are often individuals who can recklessly harm the entire world, enslave and harm the vast majority of the people on their own.The force against authoritarianism is always

too weak, and it requires everyone to unite and form a huge force to contain it, preferably to extinguish it when it shows signs.

3) How to prevent the emergence of authoritarianism and corruption

Autocratic authoritarianism and its inevitable corruption are very harmful, and we must do our utmost to prevent their occurrence.

How can we prevent the emergence of authoritarianism, totalitarianism, and corruption?This includes how to prevent power hungry individuals with authoritarian tendencies from rising to power from the institutional level, how to prevent those in power from having the desire and opportunity for authoritarianism, how to constrain and supervise those in power so that they cannot do whatever they want, and how to make the public despise rather than recognize authoritarianism and dare to fight against it culturally, thus leaving no soil for the survival of authoritarianism.

Among them, the system is particularly important. Poor systems can easily lead to authoritarianism, and once formed, it is difficult to oppose and eliminate them. However, if there are good election, decision-making, supervision, term limits, and recall systems, it can better avoid the emergence of authoritarianism.Culturally, it is the root cause. Only by clearing the cultural soil of authoritarianism can it prevent its resurgence.

① Correct the understanding and values of leaders and their subordinates:

It is better to make leaders realize that by developing society well through democratic and free systems, they can also benefit more than by using authoritarian systems to restrict the people and allow themselves to arbitrarily seize benefits.

Leaders need to pay attention to their reputation, recognize that promoting social openness, democracy, freedom, and benefiting the people as a result can make themselves immortal, while authoritarian rule that causes suffering to the people will only leave them with a reputation and a stain for eternity.To learn from the calligraphy that Yu Youren gave to Chiang Ching kuo, which reads' When calculating profits, we should plan for the benefit of the world, and when seeking fame, we should seek eternal fame ', to be selfless and strive for eternal glory.

② Minimize power and the benefits it brings:

If power is returned to the people as much as possible for them to self govern, and the government mainly maintains order rather than controlling too much power and resource distribution, then the power will be relatively small, and the power they possess will not have much sweetness, which can prevent people from thinking about excessive power and gaining more benefits from it.It is particularly important to make power have no sweetness, otherwise if power has sweetness and benefits, it cannot stop some people from trying their best to gain power and benefits, just like how flies can't get rid of things with taste, and things without taste will naturally dissipate.

Minimize the resources and benefits controlled and allocated by the government as much as possible, in order to better reduce opportunities for corruption and bribery.At present, the government controls and participates in the allocation of too many resources and funds, including a large amount of funds for infrastructure construction, scientific research support, industrial support, social security, foreign aid, as well as natural resources such as minerals, medical and educational resources, and a large number of industries and enterprises controlled by the government. There are many cases of corruption and bribery in management and benefit distribution that are difficult to eradicate. It is better for the government to reduce its control and allocation in these areas and adopt other methods to achieve the effect of ensuring national economy and people's livelihood. For example, it can be handed over to the private sector, and the government only needs to provide subsidies according to the results and effects.It can

be said that as long as there is an opportunity for corruption, it is difficult to avoid it, and no matter how hard one tries to catch it, officials will only become corrupt in various forms. Moreover, in order to evade supervision, the ways of corruption will become increasingly complex and costly. Therefore, it is better to reduce the opportunities for corruption through mechanisms.

And in terms of the system, it is necessary to enable political figures to do things based on their abilities and reputation rather than relying on power. Those with abilities and reputation, regardless of their position or power, can mobilize everyone to achieve great things, rather than relying on power to command everyone to achieve great things. Those with power, but without ability, reputation, or decision-making errors, cannot command everyone, so that everyone will not pursue personal achievements too much.

③ Try to weaken power and constrain it as much as possible:

Power should not be too great, it should be weakened and minimized as much as possible. Otherwise, if the power of the person in power is too great, others will not be able to and dare not oppose it. Because if the power of the person in power is too great, they can arbitrarily influence the employment, treatment, living and development conditions of others, and even control the life and death power of others, then others will not dare to oppose him and can only obediently listen, be manipulated and flattered, please him, and let the person in power act recklessly without any opposition.

Han Feizi proposed that leaders should firmly hold the power of rewards and punishments in their hands. Abandoning this power is like a tiger losing its minions and cannot influence the unity of its subordinates.Indeed, people are all driven by the pursuit of profit, and what they fear the most is the person who can influence their own interests, that is, the person who controls their own rewards and punishments.Therefore, if the power of rewards and punishments is in the hands of one person, it is easy to lead to dictatorship. Therefore, in order to prevent dictatorship, we should attribute the power of rewards and punishments to collective decision-making. Any major rewards and punishments, including major appointments and removals, benefit distribution, and rewards and punishments, are decided through collective consultation. In this way, leaders cannot influence others arbitrarily by themselves, nor can they form dictatorship.

The pen (media), knife handle (supervision, judiciary, military, and security, etc.) must also be independent and cannot be manipulated by those in power, otherwise those in power can arbitrarily affect the reputation and safety of others, making it difficult for others to compete with them.Judicial independence is particularly important, as everyone is bound by the law. Nowadays, when it comes to leadership, many laws and systems are not truly implemented, but rather give way to the will and requirements of the leader. Everything is arranged according to the leader's will, and no one dares to say a single "no". This way, in the long run, there will be no checks and balances on the leader, leading to authoritarianism.

If power is not constrained and supervised, and can do whatever it wants, even the best leader will become a demon. Once anyone gains power without constraints, they will basically fly like a wild horse out of control.

So we need to tame those in power in the system, and put power in a cage. Any power must be constrained by the system, process, and other forces, and cannot be arbitrary or reckless. Everything must be done according to the system and procedures, and we must not handle things according to the leader's instructions.At present, our constraints on power are very weak. Those in power can act arbitrarily rather than according to the system, and there are even many unclear systems for the exercise of power. Ultimately,

this inevitably leads to their arbitrary actions but no one dares to control them, and there is no basis for control. Corruption, authoritarianism, and other issues cannot be curbed.

It is necessary to prevent the emergence and growth of political strongmen in the system. If there are indeed tyrannical political strongmen, everyone should attack and eliminate them in a timely manner, in order to better avoid gradually moving towards dictatorship and protect everyone from being harmed by power.

In addition, it is necessary to establish a constitutional system, that is, to establish a limited government, so that power has scope, restricted areas, and cannot harm the basic rights of the people.

China has never had a restrictive political system since ancient times. Since no one can stop a tyrannical ruler from acting recklessly, once a tyrannical ruler emerges, the country will inevitably fall into a deep abyss. Moreover, in a system where one can do whatever they want, many leaders are prone to losing themselves and quickly moving from enlightenment to incompetence.Since ancient times, China has often experienced obstacles to national development and even chaos due to a single leader, which has taught us a painful lesson. Therefore, it is urgent to carry out political reforms, establish a sound and stable political balance system, and ensure that there will be no more arbitrary power.

④ Establish constraints on the appointment, removal, and term of office of leaders:

All leaders should be able to rise and fall, and those who are deemed inappropriate should be promptly dismissed. A mechanism for impeaching and dismissing leaders should be established.

And leadership positions must implement a term system, with each term lasting four to five years and a maximum of one re-election. They cannot serve for a long time, nor can they indirectly serve for a long time by controlling puppets to take office for a period of time and then continue to serve. They must not serve indefinitely or even for life.

In this way, there is a possibility and expectation of resignation, and those in power dare not do whatever they want to avoid being purged after leaving office. When encountering bad leaders, everyone will not be afraid and can initiate a push to dismiss them, or at least endure and wait for their term to expire.

⑤ Implement multi person joint leadership, establish a collective decision-making mechanism, and avoid individual or minority dictatorship and arbitrary decision-making:

A unit requires multiple people to jointly lead and form a leadership team, and the members of the leadership team must have an equal relationship, rather than a superior subordinate relationship or even an unequal relationship like a monarch and minister.Although we also need collective leadership and decision-making to implement democratic centralism, the top leaders often have a greater impact on the interests and safety of other members of the leadership, so the relationship between the members of the leadership often becomes the relationship between the monarch and the subjects, and the top leaders the final say what happens.

Unless it is a very small decision, it must be collectively discussed and decided upon by the leadership team or the meeting, rather than being approved by the leaders or the central government.

One person or a few people can't say it in a word, or they will always cause serious disasters because of their poor consideration or even mistakes or even bad purpose decisions.

(**Excerpt from other articles:** The political party established according to the model of the Communist Party of the Soviet Union is actually a committee system. Apart from

the lack of power separation and checks and balances, its specific operation also lacks procedural and institutional regulations, and has a great deal of arbitrariness. The personality and ability of the party's top leader determine the characteristics of the party and state system.)

⑥ Implement separation of powers and mutual checks and balances:

Separation of powers and mutual checks and balances are extremely important in politics, as they can effectively prevent a certain power from gaining power, expanding and losing control, and are conducive to political stability.

The separation of powers originated in the West is to make the legislative, judicial, and administrative powers independent and mutually check and supervise each other. Since ancient times, many leaders have liked to have several subordinates who have taken over some power check and balance each other to achieve the goal of better control and mutual restraint.

Our country has a practice where senior leaders also participate in decision-making discussions or consultations, and even retain their offices for a period of time after leaving office. This can also play a role in assisting and appropriately balancing the new leadership team to prevent deviation.

⑦ Let supervision and oversight also have an impact on all officials, including the highest leaders:

In non democratic countries, most of the internal supervision within the government only supervises officials and staff at all levels, and often does not play a supervisory role for the top leader. The supervision among officials, media, and the public is also rarely able or daring to cover the top leader, which will make the top leader not subject to any supervision or oversight.

We are too tolerant and laissez faire towards officials, especially leaders, in the system, which makes it easy for them to forget their original intentions and become corrupt.

⑧ Establish a comprehensive system of persuasion:

If leaders can fully listen to and adopt everyone's opinions, it can also have a good corrective effect.In ancient times, many imperial courts specifically established remonstrators who often gave advice to the emperor, and generally allowed ministers to submit memorials and the public to submit letters to the emperor. Currently, many government units have established petition reception departments and set up interactive columns on websites to better encourage people to look at problems from different perspectives and express different opinions.But often times, when the emperor or the highest leader is too strong and emphasizes personal authority too much, they will also regard everyone's advice as a betrayal and attack, resulting in severe punishment for the persuader.

Therefore, it is necessary to protect those who dare to speak up and ensure that they are not punished or retaliated against.In this regard, Emperor Taizu of Song swore to warn his descendants not to kill censors, which is a relatively good thing, and modern society should do even more so.

In history, leaders who allowed and actively listened to advice often achieved great success and fame, with the most typical being Emperor Taizong of Tang.Leaders who do not tolerate different opinions and indiscriminately kill opponents often become notorious tyrannical rulers, the most typical of which were many cruel and arbitrary emperors during the Northern and Southern Dynasties period.

If different opinions are treated as unfounded, and critics are restricted and suppressed, everyone who expresses different opinions must be cautious, and even no one dares to criticize those in power, then this regime will be doomed and will only deteriorate.

A ruler should have the demeanor of obediently following advice, understanding that "a

thousand people's promises are not as good as one scholar's words." As Confucius said, "Those who always call their ruler evil can be called loyal ministers" (only those who dare to criticize the monarch are considered loyal ministers).

⑨ Ensure information transparency, circulation, and freedom of speech and media:

Transparency and transparency allow the public to have a clear understanding of government affairs and participate in supervision. The public's eyes are sharp and there are many people involved, which is much stronger than relying solely on supervision and disciplinary inspection departments to complete supervision work.

Information transparency and media freedom make it difficult for authoritarian implementers to deceive everyone.This is why many authoritarian countries have restricted the use of some news platforms, communication software and even the Internet. They must cover up the truth, maintain deceptive lies and restrict the flow of information.

The defection of the masses and relatives is an inevitable condition for the downfall of rulers, and the media is the main way to accelerate the formation and maturity of this condition. Therefore, authoritarian rulers always try their best to control the media, leaving opponents with no media space and making opposition to them very difficult.

Therefore, to avoid authoritarian rule, it is necessary to firmly prohibit or restrict information transparency, circulation, and freedom of speech and media for various reasons such as epidemic control and wartime management.

⑩ Establishing political civilization and changing the extreme political competition environment of life and death:

Before the establishment of a democratic civilization system, political struggles were all life and death, and they would physically eliminate political enemies and even exterminate their relatives, friends, and close associates. Without doing so, there would be a possibility of retaliation.

This political ecology has created a situation where most politicians must be ruthless, act without rules or bottom lines, and form a situation of reverse elimination, where bad money drives good money, because the worse the situation, the more they can win in political struggles.

This is also one of the reasons for authoritarian rule, as the winner of the struggle can only maintain their own security by maintaining centralized and high-pressure rule.

To change this situation, it is necessary to establish political civilization, promote open debate and competition, and prohibit all unethical means of power struggle by officials.For those who create chaos to obtain excuses for action, create incidents to provoke conflicts or strike others (such as the chemical explosions in multiple cities of some countries in recent years, which were intentionally carried out for power struggles), as well as those who engage in power struggles through means such as cleansing, intimidation, torture, and assassination, they must be exposed and severely punished.

For example, in the late 1970s, Chen Yun proposed the rule of not imposing the death penalty at the level of standing committee members. Although it was in line with the spirit of the rule of law, it was also to better avoid a life and death struggle and the resulting outcome of a net breaking.

⑪ Promote democratic construction, allowing power to come from the people's election authorization and decision-making to be influenced by public opinion:

Democracy can not only achieve better unity of forces and collective wisdom, but also better prevent authoritarian rule.

Because in a democratic system, all power is authorized through elections by the people. In order to gain and maintain power, government leaders must consider the

interests, feelings, and intentions of the people in their decisions and actions, and dare not violate facts and laws, or even act recklessly based solely on personal preferences. However, if the people have no right to democratic election, recall and vote, and the power is only in the hands of the individual and the minority, they can freely arrange the final say, then it will naturally lead to autocratic totalitarianism of varying degrees. If the leaders are more enlightened, it will be better. If they are selfish, perverse, moody, backward in cognition and ideas, they will be disorderly.

It is best for leaders and officials, in addition to their reputation, to also be influenced by the evaluation of the public in terms of their work performance and salary, so that they will work harder to do a better job and treat the public well, and be less authoritarian and tyrannical.

⑫ Establishing a good constraint of the people on the rulers:

To form strong and effective civic organizations and forces, so that civil forces can gather and form a powerful force to balance leaders, rather than being unable to gather a scattered group of sand and being subject to arbitrary manipulation by rulers.

If there is a strong civilian force, leaders dare not act recklessly, and if they do something wrong or not, they will be opposed and can only correct or step down.

In some authoritarian countries, only the voice of the government is heard, and the people are suppressed to silence and be unable to move, making it difficult for society to escape from dictatorship.

⑬ Eliminate the environment where cultural concepts and authoritarianism and corruption breed, awaken the people, and make rulers consciously do well:

To eradicate corruption and dictatorship, it is also necessary to first clear the soil that breeds them. Many of the Chinese people's ideologies that are harmful to democracy but beneficial to dictatorship are the soil that breeds corruption and dictatorship, leading to the stubborn existence of authoritarianism and corruption, and seriously hindering the development of democracy.

Especially in China, there is a great need for democracy and it is not unsuitable for implementing a democratic system (such as the successful implementation of democracy in Taiwan). However, many of the Chinese people's consciousness and concepts have seriously hindered the development of democracy, and most regions have been under non democratic systems for a long time.

These negative concepts include but are not limited to the following:

Many people, officials, and leaders also lack modern political civilization concepts, but still have many traditional harmful ideas, such as:

a. The public turns a blind eye to dictatorship and shows no resentment towards it.Thousands of years of authoritarian rule have led to the majority of the people becoming accustomed to and tacitly accepting it, allowing rulers to engage in arbitrary authoritarian practices that few would oppose.
b. The public lacks a sense of collectivism and does not actively participate in politics and think that politics, national management, and themselves have nothing to do with it.Most people believe that as long as it does not lead to their inability to survive, they can do whatever the ruling class likes.
c. The concept of 'family world' and 'leading the land to the shore is not like royal land'.Rulers often view the world as their own and therefore do not allow or severely punish others for interfering with national management. However, the general public does not oppose it but believes that it should be the case in the first place. As a result, a small number of people often treat the country as a private tool.
d. The concept of advocating political strongmen.Many people still believe that it is necessary and better for political strongmen to manage the country, in order to

control society, ensure social stability, better safeguard national interests, and prevent the country from being invaded by external enemies. Killing decisive and ruthless people is seen as a great strategy, while leaders who are good to the people are seen as weak. This can lead to strongmen easily gaining power and even if they do whatever they want after gaining power, they will not be opposed by everyone. In the end, they are often not only strong against enemies and bad people, but also very strong and arbitrarily oppress kind-hearted people within.This is particularly severe in countries such as China and Russia, where the people have long suffered from the rule of strongmen.

e. The misconception that leaders can only have one.Many people agree with the traditional saying 'one mountain cannot accommodate two tigers' and' there is no other day ', but they do not know that multiple leaders can lead together at the same time, and that better balance can be achieved through mutual checks and balances among different leaders.And many people only recognize the biggest leader, and everything is based on the highest ranking leader, treating other decision-making members as non-existent.
f. Afraid of officials and superiors.Due to excessive fear of the power held by their leaders, the vast majority of people are always afraid of their leaders. Even if they make mistakes, they dare not remind them, and they dare not even offer constructive suggestions. Moreover, no one dares to fight against authoritarian and dictatorial behavior. Society is silent and timid, and no one is a man.
g. I have no favorable impression of democracy and even support authoritarianism.Many people are influenced by the propaganda of Quyi and believe that democracy often leads to weak and inefficient governments, and cannot be used to organize society.Even many people believe that authoritarianism is necessary, thinking that society is complex and that it is possible to use tough and uncivilized means to conduct social management and political struggles in order to be more efficient and effective.
h. Lack of the concept of equality between officials and civilians.The concept of hierarchy is deeply rooted, and many people do not place their leaders on an equal footing with everyone. Any resources, interests, or achievements are arbitrarily occupied by the leaders.In addition, due to the fact that the allocation of resources and power is in the hands of leaders, many public officials have the mentality of being willing to be leaders' servants or even competing to be leaders' lackeys. Their work has never been centered on responsibilities and performance, but on the interests and feelings of leaders.
i. The concept of blindly following the leader and following only the superior.The leader's opinion is always taken as the standard in everything. The leader the final say, and what the leader says is right. No one dares or will doubt or contradict the leader's views, and no one dares to question anything.
j. Worship and even deify leaders.Treating a leader as a perfect person, even a saint or divine being, is beyond doubt and opposition. Some even believe that a leader is the emperor, and that whoever becomes a leader is destined by heaven to obey its arrangements.
k. The concept that leaders can serve for life.There is no understanding of "tenure" or "appointment" for leadership positions, only the concept of "replacement", no concept of election or change of leadership. It is believed that a leader can only be a capable individual, and no one will oppose or dare to oppose the leader holding the position until retirement or even death.
l. No distinction between right and wrong, no recognition of morality, no recognition of

victory or defeat.Most people have the concept of 'the winner is king, the loser is a bandit', worshiping the winner regardless of their value orientation and means adopted.The despicable ones who are more likely to win and do not adhere to morality and rules are instead praised by everyone, while those who adhere to morality and rules with bottom lines are often more likely to fail and are looked down upon by everyone.

m. Lacking backbone and moral principles, he flattered and flattered his superiors in order to obtain rewards for his bones.There are always some treacherous people who try their best to flatter and flatter their leaders, making them complacent and prone to deviation. With everyone's flattery and indulgence, it's no wonder leaders don't become arrogant and lawless.Dictatorship is often the result of collective efforts, including Yuan Shikai's return to the autocratic monarchy, which was also driven by a group of servants seeking more rewards and hereditary power and salaries.If everyone had the backbone and bottom line to uphold morality, and not only tried to dissuade others, but also refused to cooperate, it would have been much better. However, the tragedy of China is that throughout the ages, there have always been slaves and lackeys, who have no bottom line to flatter and flatter their masters in order to please them. They always cater to and cooperate with their masters' misbehavior.

n. Very forgetful and not good at learning from history, so China always leads to man-made disasters that cannot be avoided time and time again. It repeats low-level history and is repeatedly hurt by authoritarianism, but never reflects on how to avoid the recurrence of authoritarian power

o. Lack of the spirit of being the master of one's own affairs and the courage to safeguard one's own interests.Chinese people are indifferent to the world, but on the contrary, they have gone to extremes, without exerting any subjective initiative, and not only do they not strive for the collective interests that benefit everyone, but they also do not compete for their own interests.Even if one's own interests are violated, they dare not speak up. If one's own interests are damaged, they can tolerate it and will not resist unless absolutely necessary

p. Lack of modern political concepts.Chinese people do not have the habit of democratic thinking. Even if the old regime is overthrown, they only know how to organize the regime through monarchy, and the result can only lead to a new dictatorship.Chinese people lack the habit of dealing with affairs in a democratic way. They only know how to let one person with absolute power manage the society. Why should we lead the final say? If there is something, one leader must approve it. They often turn a blind eye to or even praise the paternalism and authoritarian behavior, tolerate being oppressed and dictatorshipd, but never know how to actively resist autocracy, support democracy, and organize and manage the collective in a democratic way.

q. In response to these negative concepts and cultures, we should strive to promote change from the following aspects:

r. Make everyone pay attention to the legitimacy source of leadership.Changing people's perception of not being elected as leaders is unreasonable, insisting that power comes from popular elections and that those who are not elected cannot hold power.

s. We need to change the mindset of the ruling class, positioning themselves as personnel serving the country and the people, rather than the masters of the country and the people, and making the people strongly resist behaviors that dare to occupy and squander national interests at will.

t. Power cannot be private.It is not the Confucian hierarchical system that brought about dictatorship, but rather the authoritarian people who monopolized the political power without distributing it to everyone, even if it was distributed to everyone according to hierarchy
u. Eliminate the rise of strongmen and the emphasis on authority.In fact, a leader who is gentle, flexible, understands rules and regulations, is not rude, and cares about people's livelihoods is better. They should not bow down to the outside world or tolerate bad people, but should not be too domineering or strong. Being too domineering and strong will inevitably offend other countries and units externally, and harm the interests of the people internally.
v. We can unite everyone through the recognition of goals, systems, and culture, rather than relying too much on personal authority and charm to unite everyone.And just as Laozi said, 'When it comes to being too powerful, you don't know what you have.' A good government and leader cannot be felt by the people, and the best management is to achieve subtle and silent management.
w. Raise everyone's awareness of democracy and recognize that using democracy to manage society is better.In fact, democracy is the most organized and formal, which will only lead to the best and most efficient integration of resources.
x. To cultivate the concept of hating authoritarianism and not tolerating tyranny.To make everyone realize the illegality of dictatorship and oppose it in groups, we cannot tolerate the sand of dictatorship in our eyes.
y. We must cultivate the spirit of not fearing authoritarianism, daring to struggle, and continuously fighting.The reason why people are afraid to fight and there are systems that cannot guarantee people's safety is more due to people's beliefs and habits.There should be as many people as possible who dare to stand up and take responsibility. No one is without responsibility. Everyone opposes authoritarianism and regards killing evil dragons as a glory, rather than just being submissive and submissive. No one dares to stop and punish the leader's bad behavior and illegal behavior.Everyone should understand that without resistance to authoritarianism, it will form smoothly. In order to prevent the emergence of authoritarianism, we need to constantly resist.
z. To let those in power know that the people are not easy to deal with, and that good and evil will be rewarded. Chaos and disaster will result in retribution and retribution.It's better not to be too authoritarian and not to go against the tide than to be ousted from power and have a bad reputation.
aa. Don't just rely on leaders for obedience, respect, and correctness. In fact, leaders are the same as us, and even have less exposure to practical things than us, resulting in more mistakes.We cannot regard leaders as omnipotent, we cannot give all decision-making power to leaders, we cannot simply listen to their opinions or even believe that they cannot intervene, we cannot dare not disobey their will at all, and we cannot oppose even unreasonable demands for their interests.

The awakening of the people is so important that the thinking in their minds that is conducive to the emergence of authoritarianism must be eradicated in order to make it difficult for authoritarianism to sprout.It is necessary to awaken everyone through enlightenment, and achieve authoritarianism and the Cultural Revolution, which will not happen in Europe or America, nor in China.

Excerpt from other articles: The people of a country know that their government is an exploitative, reactionary, and traitorous government, and they are fighting to overthrow it, but often it takes more than ten years, decades, or even hundreds of years to achieve victory.Why is it so slow?In theory, the number of people is much

larger than that of her rulers. If the people do not provide any food, clothing, or basic necessities to the rulers, do not join the enemy's army, and fight against them to the end, drowning them in the vast ocean of the people, then not only in a hundred years, but even in just one month, the government can be overthrown.But the reality is always far from what people expect. Overthrowing the government always takes a long time, mainly because the people have their dispersion and procrastination, which is one of their weaknesses.The people are not wise or observant, they have their own limitations in knowledge and thinking.Some countries have maintained a feudal society for thousands of years, or allowed a zombie ideology to rule for thousands of years, but their people have never discovered any unreasonable aspects;Sometimes, thinkers, writers, and artists from many countries are not recognized by the people of their homeland for a considerable period of time, while religion, as a reactionary and backward spiritual opium, has long been accepted by the people of this country: all of these indicate that there are things that the people do not know or understand.

4) How to crack the emergence of authoritarianism

Once authoritarianism occurs, everyone must take action quickly and intervene in a timely manner, including warning and punishing authoritarian behavior. If it still doesn't work, the perpetrators of authoritarianism will be dismissed.

It is also necessary to mobilize its subordinate personnel not to assist the tyrant, not to follow his evil deeds, not to sing praises for him without conscience, but to persuade and resist him as much as possible. If he really cannot resign or cannot resign, he should try not to execute his orders.

If it is not possible to dismiss the implementers of dictatorship, one can refer to the content of the chapter "Striving to Punish and Eliminate Evil to Ensure Peace in the World" in the previous "The Role of Mind and Power in Peaceful World" to deal with the greatest evil in the world, resist and even overthrow the implementers of dictatorship.

5) Identify the tricks of authoritarian rulers and take corresponding measures

Autocratic rulers will try their best to maintain their authoritarian rule, while concealing their essence and behavior, dressing themselves up as enlightened and selfless people, packaging their actions as conforming to the will of the people, reasonable, and in accordance with the law, so that the people will not resent them, and will severely crack down on and intimidate those who dare to oppose them, making everyone afraid to resist.

① **Some tricks used by authoritarian rulers to disguise themselves and give small favors to the people in order to gain their favor:**

a. Packaging oneself very high-end.Just as thieves and swindlers will disguise themselves to make it difficult for everyone to see that they are thieves and swindlers, authoritarian rulers also package themselves as good leaders who serve the country and the people, selflessly serve the public, and devote themselves wholeheartedly, making the people full of goodwill and gratitude towards them.
b. Deify oneself and promote personality cult.By fabricating stories and having some subordinates take the lead in shouting slogans and singing praises, we can sanctify ourselves and better make the people regard him as a god, without suspicion or opposition.
c. Using grandiose rhetoric and concepts to package one's own despicable purposes and behaviors, such as emphasizing the special situation and characteristics of the country to avoid universal values, claiming to be the representative of the people and claiming that the people are the masters of the country, using mass movements to

bypass the rule of law and achieve illegal goals, using the name of collective public ownership to monopolize the right to use and distribute property for a few people, providing excuses for arbitrarily distributing wealth to others in the name of fair and common prosperity, strengthening individual centralization in the name of strengthening organizational leadership, making everyone obey its command to fight wars that are actually for their own interests in the name of defending the country, and promoting themselves as more scientific, comprehensive, and high-quality.

d. Draw a beautiful blueprint by drawing a pancake to gain everyone's following.Promising the people that we will lead them towards a certain ideology and a better future, although these beautiful futures are all utopias, they still attract many people who are willing to follow them wholeheartedly and be at their disposal, or at least think that they are good people who save the world and have a good impression of them.
e. By developing the economy and distributing some economic achievements to the people, we can benefit them and have a favorable impression of them, even feeling grateful for their contributions and gifts.And they know that economic development indicators are the key to stabilizing public opinion, so they often exaggerate the achievements of economic development and often make empty promises for future development.
f. Occasionally giving everyone some small favors to make everyone grateful.Usually, they manage and abuse everyone severely, but occasionally they give everyone a little relaxation as a way to show off, and they also give some of the large profits they have gained to share with everyone, just like giving candy to everyone to eat. Often, this makes the people ignore and forget the pain and be grateful to them, especially the Chinese people who are the most forgetful. As soon as they live a few good days, they joyfully forget all the pain and lessons learned.(Excerpted from a certain leader's words before: "If we want to... pass down the country from generation to generation, we must not let the lower class people live a prosperous life. We must use various movements to torment them, use various policies to deprive them of all their rights, and then gradually give them back like squeezing toothpaste. Only then will the lower class people be grateful to us. When they are busy running around and competing for profits for basic survival, they have no time to care about ideals and democratic freedom. At that time, the people will turn around and demand that we must stand on the moral high ground like a savior to maintain social order. Only then can the country ensure that we pass on our next generation without any worries. This is a wise governance strategy.)

② **The trick of authoritarian rulers to make their ruling position and actions more reasonable and legitimate:**

① Using excuses such as "special national conditions" and "extraordinary times" to justify the implementation of authoritarian rule.Including the fact that due to the unique national conditions, it is not suitable to implement a democratic and free system like a regular country, so that the public takes it for granted and no longer thinks that democracy and freedom are the trend and universal system of the world today.However, special situations such as natural disasters, epidemics, and wars need to be handled according to special circumstances in order to concentrate resources and respond more efficiently to disasters and wars. Power must be more centralized and unquestionable. For example, the Kuomintang implemented a management model of "political training" under the pretext of special periods, and finally ended it in 1991 after Taiwan continued to do so for many years.Many authoritarian rulers like to use extraordinary events to strengthen their power, treating them as an overwhelming

matter. In order to respond, they demand absolute obedience from others, further enhancing their authority and continuing their residual power even after the extraordinary events have passed. They sometimes do not hesitate to intentionally create or expand disasters and wars.So we need to be vigilant and wary of people using various excuses to promote authoritarian behavior, demanding that no one engage in special situations. When encountering special circumstances, it is necessary to clearly define which decisions can be made and how to respond to emergencies. It is also required to promptly complete the decision-making discussion procedures afterwards and correct inappropriate decisions.

② By manipulating the voting process of voters or through formal and perfunctory voting procedures, one can disguise their governance and behavior as legitimate.In order to better manipulate voters, they will try to reduce the number of voters and only select a small number of obedient people as representatives to vote.And generally, non anonymous voting methods are used, and even those who agree do not need to vote, while those who disagree need to walk to the ballot box in front of everyone to vote, making voters afraid to vote against them for fear of retaliation.Formal and perfunctory voting includes equal number elections where the number of elected candidates is equal to the number of candidates, including elections where only one candidate is selected, and elections where ballots are tampered with or even not affected by air tickets.In addition, some authoritarian dictators also use methods such as sentencing, imprisoning, and driving away competitors to deprive them of the opportunity to run for office or even physically eliminate them, in order to achieve exclusive elections and ensure their own victory without a doubt.The democratic process has been shamelessly used by them as a tool to maintain dictatorship and retrogression. They even intervene and manipulate neighboring countries' elections in order to elect obedient puppets, and even manipulate a small number of people in some areas of neighboring countries to hold so-called "national referendums", "vote" to declare independence (China's Outer Mongolia became independent in this way), and then "voluntarily" join the country and annex it.

③ **The tricks used by authoritarian rulers to reduce the public's resistance consciousness and thoughts:**

a. Controlling information to make the public unaware that they are actually very bad.This includes restricting press freedom, strictly scrutinizing media content, monitoring social information such as conversations between people, punishing those who spread "false information", blocking information that is detrimental to oneself, and ensuring that public opinion is guided according to one's own needs.
b. Implementing the policy of ignorance towards the people, striving to lower their minds and make them ignorant, unable to see the essence of things, unable to distinguish right from wrong, lacking logical thinking and reasoning ability, unable to understand the reasons for the distortion, numb like being drugged, unable to think like walking corpses, and even fanatical and extremist like zombies who have been beaten with chicken blood, only blindly following the ruler's instructions and biting people indiscriminately.
c. Through education and propaganda, instill an ideology that is conducive to governance, brainwash everyone with loyalty to the monarch, patriotism, discipline and ethics, obedience to the organization, absolute loyalty, and dedication to the country and ideology, so that everyone follows the rules, obeys obediently, is willing to be arranged freely, and accepts all hardships in reverse.
d. Prohibit all thoughts and statements that criticize or oppose those in power.Daxing's literary inquisition convicts people of inappropriate speech, causing them to sever

their rebellious thoughts and speech.

e. It is meaningful to package the cost of suffering in life, such as North Korea's glorification of famine as a 'march of suffering'.
f. Whitewashing the negative characters of evil and packaging them as positive and great characters, so that everyone feels that their behavior similar to that of the negative characters is not bad, but also great like the packaging and promotion.For example, reaffirming and praising Stalin, the Cultural Revolution, and its initiators are all aimed at this aspect.
g. Promote poverty or severe disasters in other countries, where people live in dire straits, to make their own people feel lucky and happy. For example, a country in Northeast Asia uses this method to make its people feel that they are the happiest in the world.
h. By intentionally creating social crises and turmoil and then forcefully suppressing them, people admire, enjoy, and become accustomed to accepting the rule of strongmen, and become dependent on them. They feel that although the actions of strongmen rulers are not good, they are necessary for social management.This technique was frequently used by Yeltsin, Chiang Kai shek, and others.
i. By intensifying internal contradictions to create internal struggles and establishing external enemies to create external conflicts, we aim to divert the public's attention and shift their opposition towards us.Intentionally amplifying internal contradictions to form opposition and struggle, causing everyone to devote their thoughts and energy to internal struggles, or promoting foreign countries that hold critical and opposing opinions as selfless hostile forces, and pushing the causes of various domestic problems and difficulties onto them.Sometimes they even intentionally provoke conflicts and even wars with other countries, establish a common foreign enemy among the whole nation, and incite people to fervently deal with foreign enemies. For example, the wars that lasted for many years between Iran and Iraq were mainly caused by the leaders of the two countries transferring people's dissatisfaction with the poor domestic situation in order to establish foreign enemies.(**Excerpt from other articles:** In order to divert the public's attention and prevent them from paying too much attention to the government's mistakes, rulers always constantly establish some foreign enemies in front of the public, and exaggerate how despicable these enemies are, in order to demand that the public unite more obediently to fight against these enemies.)
j. Through unreasonable laws and systems, everyone has a handle to be caught in their hands, fearing retaliation and not daring to resist.By enacting laws that are unreasonable, strict, and have subjective operational space, it is easy for everyone to have areas that do not comply with regulations and can be investigated and punished in their work and life. By collecting and mastering various problems of each person, especially dissidents and officials, the whole family is afraid of being caught and punished at any time, so that everyone has concerns and dare not oppose the rulers.
k. Intimidate the public to make them afraid to resist.Including the formulation of strict laws and widespread propaganda, the establishment of a powerful spy system and armed forces to monitor and suppress the people, the severe punishment of those who oppose them, and the display of the punishment process and results to the public for viewing (the most exaggerated is that North Korea still often allows the public to witness the torture and death penalty on site), allowing the public to see the serious consequences of opposing rulers, creating a climate of fear, and making the public panic. Even if they originally had the idea of resisting the authoritarian dictator,

they became hopeless and lost their will to resist. Even if they were oppressed and humiliated by the authoritarian dictator, they dared not resist.Autocratic dictators often achieve the effect of killing one person to deter others by harshly striking those who stand out, making the intimidation work twice as effective. For example, the old leader's severe crackdown on Peng, Liu and other people who dared to criticize made others silent and dare not speak again.

l. Implement a system of joint participation, making the public afraid of being implicated by others or afraid that their actions will affect their relatives and friends, so they dare not resist and will advise and prevent them when they see someone resisting.The system of collusion is still very serious in a totalitarian country in Northeast Asia. When one person is punished, their family members will also be punished together. Often, families are sent to shelters or even killed together. There are also some remnants in other countries, such as when a person is sentenced and their family members cannot enlist or apply for public office.These make the people live in extreme fear and dare not easily express their dissatisfaction with the rulers.

④ **The trick of authoritarian rulers to strengthen their ruling power:**

a. Strengthen centralization and enable oneself to control the vast majority of power and resources.To control more administrative, judicial, military, economic, propaganda and other powers and resources by oneself, that is to say, to hold the gun, knife handle, money bag, etc. in one's own hands. Other people and regions cannot mobilize these powers and resources, making it difficult to organize effective resistance forces.

b. Unite influential forces such as meritorious families, aristocratic families, and imperial relatives, give them economic and political privileges and opportunities to participate in benefit distribution, exchange their support, form privileged interest groups, and consolidate the foundation of rule.These privileged individuals often have connections with old acquaintances and officials scattered throughout the country, and their influence should not be underestimated.

c. Build a subordinate team that does not distinguish between right and wrong, does not uphold morality, is absolutely obedient and loyal to oneself, and is cold-blooded and ruthless towards the people. Feed team members rotten meat to make them more willing and necessary accomplices.The power of authoritarian dictators is very limited, relying on a group of henchmen to maintain their rule. Autocratic dictators will select and reuse servants who are absolutely obedient and loyal to themselves regardless of right or wrong, and exclude, attack, and murder those disobedient officials. They never demand subordinates to distinguish right from wrong and pursue morality, but demand absolute loyalty.In addition, authoritarian dictators constantly feed these henchmen with rotten meat, grant privileges, and give them opportunities to embezzle national wealth, plunder social wealth, and seek rent-seeking power (authoritarian rulers do not oppose corruption, even if there are times to crack down on corruption, they only crack down on disobedient officials, and do not move against officials who are corrupt but obedient), allowing these henchmen to gain huge benefits. Therefore, they are grateful and more supportive of authoritarian dictators, and after these people leave a stain on the thief ship, they will also worry that if the authoritarian dictator is overthrown, they will be liquidated together, so they will work harder to maintain the rule of the authoritarian dictator.The subordinate teams created in this way are all ruthless and bloodthirsty, and they are ruthless in plundering and suppressing the people.

d. Build a large team of military, police, and stability maintenance personnel, equipped with advanced monitoring and law enforcement equipment, and brainwash them to

become brainless, indecisive, and ruthless. They will only blindly obey commands and unconditionally and forcefully execute superior orders.

⑤ **The tricks used by authoritarian rulers to weaken the resistance ability of the people and strike at the resistance force:**

a. Through various means, the public may lack economic strength or even fall into economic difficulties, unable and afraid to resist.Dictators adhere to the principles of poverty, weakness, and labor advocated by Shang Yang, striving to compress the economic development space of the people and minimize their control over wealth, making it easier for them to be controlled without resistance. They even make the people exhausted and unable to organize resistance activities in order to survive (including monopolizing land supply and raising housing prices, as well as making the people become slaves to buying houses and settling down).They will monopolize economic resources, such as promoting public ownership and implementing state monopoly operations on certain industries (such as ancient salt and iron state monopolies, and modern oil, electricity, and telecommunications that are not open to the market), making the people economically dependent on them and relying on them for survival, so they dare not oppose them.Even in order to prevent the public from disobeying after becoming wealthy, they would rather make the society as a whole poor than give the people the opportunity to become wealthy. For example, policies that focus on agriculture and suppress commerce, as well as isolationist policies, are practices that make both the people and the country poor, but they are willing to do so.There are also heavy taxes and excessive issuance of currency, all aimed at depriving the people of their wealth and keeping them struggling to survive in poverty.
b. Restricting the freedom of the people, controlling their behavior, and closely monitoring them to prevent them from engaging in resistance activities, or to quickly suppress and strangle those who have resistance intentions.Strictly control and prohibit all freedoms and behaviors of the people that are detrimental to the rule of authoritarian dictators, such as controlling public opinion, restricting freedom of speech, not allowing marches and demonstrations, and sometimes even restricting the free movement and mobility of the people through household registration and pass systems.In order to better restrict and control the people, dictators and rulers will set up spy agencies, station ears and eyes, and use technological means such as surveillance electronic eyes and chat record AI analysis monitoring to go deep into every corner and closely monitor the people,
c. Prevent the masses and officials from gathering and dividing the resistance forces.Autocratic dictators restrict the formation of associations and parties among the people, prohibit or strictly regulate civil organizations, prevent the gathering of resistance forces, and even intentionally use racial, religious, and other differences to provoke internal conflicts, create divisions, incite infighting, divide the people, and prevent them from uniting to form a strong resistance force.For their subjects, authoritarian dictators often prevent everyone from gathering and prefer to balance or even fight against each other, in order to achieve the goal of better controlling everyone while reaping the benefits. Lin Liguo once pointed out that authoritarian rulers create contradictions and divisions, and even turn the national machinery into a tool for mutual killing, in order to achieve their goal of dividing and ruling, breaking down and consolidating their own ruling position.
d. Severely crack down on those who dare to resist.Dictators are ruthless in retaliating against those who dare to resist. They detain, punish, torture, execute, suppress, and kill the people, exclude, label, dismiss, and remove officials and political

enemies from their positions (canceling their reputation and treatment), administer canines, detain, imprison, execute, and assassinate them.Moreover, these retaliatory actions are often carried out by secret agencies, which are often unreasonable and illegal, do not give the parties involved a defense or appeal, and often do not go through normal judicial procedures.There are also laws that often intentionally set up "pocket crimes" that are convenient for rulers to use to deal with rebellious people, which are abstract and vague charges that can be hidden inside. The most controversial and criticized charge is the crime of provoking trouble.At the same time as punishing the rebels, they often use their monopolistic discourse power to tarnish the reputation of the punished individuals, causing them to become discredited and hated by the ignorant masses.It can be said that the means of retaliation used by authoritarian dictators are becoming increasingly diverse, sophisticated, covert, and comprehensive, which also makes it difficult for rebels to resist and resist. This is also one of the reasons why the Qin Dynasty's high-pressure policies were quickly countered and destroyed by the people, while some modern authoritarian countries (such as a hereditary country in Northeast Asia and a religious country in the Middle East) implement even more high-pressure policies, but it is difficult for the people to form a major resistance.

e. Create war and use the enemy's knives to eliminate the resistance against oneself.Autocratic dictators often enjoy waging wars, not only to divert internal conflicts, but also to take the opportunity to send those who oppose them to the battlefield, order them to charge forward and confront stronger enemies, and use the enemy's knife to eliminate these people.Yang Guang launched the Goryeo War with the aim of weakening the power of the disobedient through war. In the Ming and Qing dynasties, as well as the Republic of China, there were often examples of rulers or powerful officials driving political enemies and non affiliated troops to the battlefield to make egg and stone moves. The leaders of the two countries in the Iran Iraq War also used the battlefield to clear a large number of people who opposed them.

In summary, it can be seen that authoritarian dictators are very cunning. Everyone must unite, unite as one, work together, and act together in order to defuse their tricks and suppress them.As long as everyone recognizes their essence, does not deceive them, is not controlled or dominated by them, does not cooperate with their arrangements, does not supply them with materials and services, and does not become their lackeys, they will quickly become isolated and unsustainable.

I also advise authoritarian dictators to recognize themselves, not to pursue power and wealth endlessly with insatiable desires, not to attempt to ride on the people's heads all the time, not to oppose the people, and to seek their own reasons and problems in the face of public opposition without harming the people. Otherwise, they will eventually be overthrown by the people and become infamous for eternity.

Chapter 8 The Application of Heart Power in Business

——Some methods towards success and wealth accumulation

Here are some personal experiences and insights on employment, entrepreneurship, and business over the years. I hope this can also provide some reference for everyone, so that they can read these experiences and get some tips, find the right way to succeed and become rich, and achieve success in their career and wealth as soon as possible.

1. The necessity of pursuing a career

A person who enters the workforce, whether it is for employment, business, entrepreneurship, or government or politics, must pursue a career, that is, to achieve success in order to obtain great rewards. Otherwise, if one does not achieve success in their career, they will inevitably receive relatively little return.

2. How to establish a career

To be able to establish a career, one must first adhere to deep cultivation in a certain field, and never stop constantly changing careers. Each field requires long-term exploration to understand its intricacies and secrets, and thus create something more advantageous than others. Only then can one have rich accumulation of technology, resources, customers, channels, and other aspects, and ultimately achieve success in their career.Secondly, one must be diligent, that is, diligent+fast. Diligence means spending more time, and fast means being efficient. Only in this way can one earn more and better seize the opportunity.

3. Employment or entrepreneurship, choose the appropriate way to start a business

Whether a person chooses to work on a company platform to achieve good performance and receive corresponding rewards, or chooses to start their own business and strive for success, depends on their abilities and current conditions.

If you are not familiar enough with an industry, or if the team you can mobilize is not capable of handling all aspects of a stall comprehensively and effectively, or if you do not have the various resources needed for entrepreneurship, it is recommended to start working first.

If you are already very familiar with the industry, have strong capabilities in all aspects of yourself or the team you can form, and have no shortcomings, and have mature conditions in all aspects, then you can choose to start a business.

4. Make good use of the "platform+individual" personnel organization and cooperation model

In the future, the economic organization model of "platform+individual" will increasingly replace the economic organization model of "company/unit+employee". "Platform+individual" is already very common, such as insurance business, partnership law firms and financial institutions, flexible employment travel agencies, as well as popular food delivery websites, ride hailing platforms, and chauffeur platforms, all of which are personnel organizations and cooperation models of "platform+individual".This model does not require a fixed number of employees for the company, and the pressure is relatively low. Only when there is profit, will it be shared with the labor providers. This way, it is a win-win situation and there will be no

operational pressure.For individuals, they are not limited by working hours. If they have time and energy, they can go online and do more work. If they don't have time or want to take a break, they can go offline and not accept orders. They can earn as much profit as they do, without the pressure of performance requirements. They can also fully utilize their strengths and resources to create more value. They can apply their strengths and resources to multiple employers. For example, if they are familiar with a certain job skill, they can serve multiple units that need it. If they are familiar with a certain customer, they can help multiple manufacturers sell products to this customer. In addition, they can also take on various tasks, such as delivering takeout at mealtime during the day and driving Didi at night.It can be said that the economic organization model of "platform+individual" will better achieve the full utilization of talents and resources.

5. Choose a better and more suitable place for your own development

When choosing a place for career development, if you have a life pursuit, it is recommended to go to large and developed areas as much as possible. Although the cost of living and development may be higher, the success rate will still be greater, and you will earn more. Therefore, you are not afraid of high costs, just like renting a storefront to a bustling location where the rent is higher, but the business is better and it is easier to earn money. Renting a remote place has lower costs but it is more difficult to earn money.

You can also choose some places where you have advantages in the past, such as a foreigner who may not have much advantage in their own country, but comes to China as an English foreign teacher and becomes a hot commodity with proficiency in English.

6. Some good ideas for employment

1 Have a strong sense of efficiency.It is important to understand that creating more can earn more, and creating less will inevitably result in a lack of salary and benefits. Every company pays employees based on how much they create, and creating more requires conditions to demand more compensation from the company. If the company sees creating so much, it will definitely give more compensation, but if it does not, it can also switch to other places that can offer more compensation.In reality, many people have the idea that I will do as much as the company gives me money, but there is rarely a notion that I can ask the company to give me as much money as I do, which must be corrected.

2 We need to give first, create first, and then talk about returns.Companies always consider who does a good job before giving them a raise. Employees who give first, create first, and then demand better treatment from the company are more likely and logical. However, waiting for the company to give them higher treatment before doing more things will never wait.

3 We should pay attention to win-win cooperation with the company.If the company can make a profit or at least not lose money in hiring me, it can obtain long-term cooperation with the company, which means stable work. Otherwise, if the long-term cost exceeds the output and drags down the company, it will definitely be fired sooner or later.

7. Some good ideas for entrepreneurship

1) **There must be a strong concept of creating sufficient value for customers.**

We must ensure that our products or services exceed their value for money.All

products and services must be able to create value for customers in order to be considered and chosen, and must create enough value to make customers decide to purchase.This includes Apple, Xiaomi, and others who have done quite well. Their products are made to be worth the price and even exceed the value, often exceeding users' expectations and making them scream.It should be understood that whether customers engage in purchasing behavior mainly depends on whether the product or service can bring them benefits. If there are no benefits or the benefits are not enough, they will not make a purchase.Products or services must meet or even exceed customer requirements and expectations, including functionality, performance, quality, price, etc., in order to be competitive.

2) **Have good intentions and principles for doing things.**

People have good wishes, and heaven will bless them. Only with good wishes and starting points can one receive the blessing of heaven, and the same goes for business and entrepreneurship.To build a business with love, to create products and services for a better life for the world, is the key to success.And we must adhere to our moral and ethical duties. Businessmen must not forget the principle of "bringing services and benefits to everyone, and then earning a little by themselves". They must not pursue excessive profits, nor make unjust gains.

3) **Human relationships are also important, so one needs to be able to be a good person.**

To succeed, one not only needs hard work and luck, but also interpersonal relationships. The ancients emphasized the importance of favorable timing, location, and harmony, and valued the help of influential people, which is reasonable.If there are experts willing to help and like-minded friends who can brainstorm and expand their ideas, support each other and use more strength and resources, then we can achieve twice the result with half the effort, be more likely to succeed, and develop faster.If you always encounter bad situations, all aspects are not going smoothly, and no one is willing to help, then it will be difficult to succeed.To have good luck and receive help from others, it is necessary to do more good deeds and accumulate virtue, be willing to help others to obtain blessings and improve luck, as well as to build good relationships, make friends, especially high-level positive energy friends, and pay attention to win-win situations to win everyone's recognition and willingness to cooperate deeply and support each other.

4) **Be sure to do more charity work and contribute more to society in order to gain better recognition from customers and obtain better luck.**

To do business, it is necessary to do more charity work in order to gain recognition and trust from customers, suppliers, and partners. Because everyone thinks that if you are willing to contribute to society, it will definitely not deceive others. Naturally, they will recognize and trust you, and then they will be more willing to trade and cooperate with you, give you more support, and even introduce more customers and business opportunities to you because they think you are reliable.As the saying goes, 'small wealth depends on frugality, big wealth depends on heaven' and 'small wisdom depends on strategy, big wisdom depends on virtue'. Only those with great virtue will become rich because heaven is always watching how well everyone does. Whoever has virtue and is willing to contribute more of the money they earn to society will be given more opportunities to make money by heaven. However, if a person earns money only for their own enjoyment, or even engages in unethical behavior such as prostitution, gambling, and drug abuse, or even does things that harm heaven and earth, then heaven will not give them more opportunities to make money, and will even take back the wealth they originally gave you.Everyone can also see that Gates, Li Ka

shing, and others are getting richer by donating more, while those bosses who are more stingy and calculating towards others are shrinking as they do business.Having good luck is really important, otherwise doing a lot of things that don't go smoothly or even make mistakes will result in greater losses as one works harder. However, doing more charity and accumulating good deeds is the best way to improve luck, which will make a person more willing to do the right thing and continue to thrive.

5) **The goal can be set higher and farther.**

It is possible to set ambitious goals for the development of a company, and achieving big goals will not be impossible. As long as one is determined to do so, they can always raise the necessary resources, find ways to achieve the goals, and thus achieve great success. However, if the goals are set relatively small, no matter how much they are achieved, they will only be small achievements.

8. Some rules for business and entrepreneurship

1) **We need to grasp the supply and demand situation well.**

When doing business, it is important to choose areas with demand and corresponding products and services that are not highly competitive at present and in the future (such as those that are difficult for others to easily enter and maintain low competition), so that you can be proactive without seeking customers.We cannot invest recklessly without understanding the supply and demand situation in a certain field, otherwise there may be products or services that no one wants, or although there are people who want them, there are too many suppliers for customers to choose from. The competition is too intense and it is difficult to do. We can only beg customers not to choose others but to choose our own products or services. At this time, we must lower prices, owe customers debts, and carry out personal research to win customers, which is tiring and unprofitable.

2) Find ways to gain customer recognition and trust.

Gaining customer recognition and trust is the top priority in striving for customer cooperation. If customers recognize and trust you, it is easy to reach a deal or cooperation, and they may even listen to you in everything. However, if you do not recognize or trust you, giving customers even the best products or discounted prices will be useless. Instead, customers will feel that you are using some tricks to deceive them.There are many ways to gain recognition and trust from customers, but the most important one is to make them feel that you are trustworthy, reliable, and responsible, and that they can work with you with peace of mind. They also believe that you have a spirit of cooperation, focus on win-win cooperation, and will not deceive others. Therefore, in all aspects of life and work, you must do a good job, including paying attention to many details to move customers, doing more altruistic and charitable things to gain their favor, improving your moral cultivation, being generous and not calculating in all aspects, and spreading good business performance and large orders in some aspects, which can also increase customers' recognition and trust in you.

3) **Do a good job in business planning.**

To do a good business, one must plan well.We need to have more ideas and constantly explore new products, services, channels, and customers.To plan and create a good product or service, it is necessary to ensure that the launched product or service has an advantage in the competition, preferably an absolute advantage, in order to easily succeed and stand invincible.

4) **Choose the right industry and direction.**

Lang is afraid of choosing the wrong industry. Choosing the right industry makes it easier to make money by entering industries with large markets, low competition, and

high value. Otherwise, choosing the wrong industry can be tiring and not profitable. For example, if you choose to work as a laborer or ride a tricycle to make a living, you can't make much money by putting in all your efforts.Try not to work in industries that are easy for others to enter, because even if it is currently easy to do, it will soon become difficult to do.It is also necessary to try to fill the market gap before it is saturated, as it is easier to seize business from a mature and saturated market.And if a market is saturated, but customers still have some needs that have not been met, success can also be achieved by better satisfying customers. For example, clothing competition is already fierce, but there are always people who can identify some customers' segmented needs, such as the need for higher end clothing for more face, suitable for certain activities or sports, and launch suitable products to achieve success.

5) **Find and use good methods.**

Doing business requires good methods, including adopting appropriate business models, adopting quick market entry methods, adopting clever product layouts and price positioning strategies in competition

6) **We must rack our brains and find ways.**

No matter what you do, you should always think and observe more, and think of multiple ways, especially in business and entrepreneurship.Nowadays, customers have a wide variety of products and services to choose from, and even within the same product and service, there is fierce competition among peers. Business operations are not easy, so everything requires racking one's brain to operate well, unlike before when the market was good and competition was small, and success could be achieved simply by doing it casually.

7) **Emphasize practicality and reduce vanity.**

Business and entrepreneurship are activities that require a lot of real money and resources. Practicality should be the top priority in everything, and since ancient times, business has been regarded as a "technique for achieving practical results".Try to save as much as possible, without paying attention to ceremony or extravagance.There are also more effective methods and approaches to be adopted, which can be done better without being confined to rules and regulations.And it should also be authentic and rational, using more affordability to attract customers instead of using some tricks to attract them.

8) **Try to open up sources, reduce costs, and increase efficiency as much as possible.**

Regardless of individuals, families, enterprises, units, or countries, it is necessary to increase revenue, reduce costs, and improve efficiency, especially for business and entrepreneurial activities that focus on economic benefits.By observing and comparing, it can be found that many individuals, families, and businesses are not wealthy or in poverty due to insufficient income but relatively high expenses.Therefore, it is very important to increase revenue and reduce expenses. We must find ways to make good use of various resources to create more benefits, launch more products and services, expand more customers and channels, and think of more business models to achieve more profits. At the same time, we must also reduce expenses in all aspects, such as personnel and activities, as much as possible.Some companies make a lot of extravagance, with large and beautifully decorated venues, and hire a lot of people but with low efficiency and low output. They also set up many executives with high salary costs, which means they have not done a good job of increasing revenue and reducing expenses.In today's fiercely competitive world, cost reduction and efficiency improvement are particularly important. Only by reducing costs and increasing efficiency can we squeeze out more profit margins, gain more profits, and find ways to

lower prices for customers and attract them to purchase more.Only by achieving the ultimate goal of cost reduction and efficiency improvement can one dominate others in a highly competitive market while still being able to survive.In order to reduce costs and increase efficiency, it is necessary to simplify various affairs to lower the cost of implementation and improve efficiency. It is also necessary to make full use of every resource and every person to make the best use of their talents and resources.Indians also have great methods to reduce costs, which are worth learning from. They can often make some things extremely cost-effective.

9) Before investing, it is necessary to familiarize oneself with the industry and conduct careful investigation, observation, and careful consideration.

To prepare for investing in a new business, it is important to first familiarize oneself with the corresponding industry. It is best to work in this industry for a period of time in order to better understand the detailed situation of the industry and learn some methods and tricks of its operation.Careful investigation and observation are necessary, and during the investigation, it is necessary to filter out some people's untrue feelings that they do not want to disappoint others (some people will definitely praise and say good things when they see you have ideas and enthusiasm, but generally will not say bad, don't be confused by their agreement). Conducting business activities through pre subscription crowdfunding is also a good market research method, because the participants have to pay, and they will carefully consider and give real opinions on whether it is good or bad.Also, it is important to communicate and seek advice from professionals in the industry, to gain their practical experience and lessons learned, in order to avoid unnecessary detours.In addition, it is best to choose to start working or doing trade when entering an industry, as it will be easier to enter, with lower costs and less risk. Even if failure occurs, the losses will be minimal. Then, once you become familiar with it, you can enter the research and development and production stages.

9. Some effective business methods

1) Avoiding competition by creating new products, exploring new markets, and launching new models.

The last thing you want to do in business is to encounter competition, because in competition, you can only ask customers to buy by lowering prices, allowing customers to owe debts, etc., which not only reduces the chances of transactions but also lowers profits.How can we avoid competition?There are many methods, one of which is to launch new products and services, differentiate them from peers' products, avoid homogenization, and not make products that are similar to existing products in the market. It is necessary to make some differences, even if they are only different in color, appearance, and configuration, so that they will not be comparable to existing products in the market and will not be pressured back and forth by customers.Another method is to explore new customers, channels, and markets if the products and services have not been able or have not been launched, or to find more customers with demand, or to find new channels that can better cooperate with customers to achieve faster sales (such as selling one's own products through other suppliers of customers, which will be faster than tackling customers on one's own).Another way is to introduce new business models, such as selling products to make money, but selling products without making money or even giving them away for free, and then making money through subsequent consumables, services, advertising, etc. This is the idea of "the wool comes from the dog and the pig pays".In short, we must adhere to innovation in all aspects and not compete head-on with others. If others can do it, let them do it. We should only do innovative and more valuable things ourselves.People from

developed countries such as Europe, America, Japan, and South Korea who see a product selling well and want to do it, usually make a better one. If they can't do better, they will make it more distinctive in a certain aspect and focus on niche markets. The price is usually higher than the existing products in the market, while Chinese people often only make the same or almost the same one, and then smash the price to grab the market.Chaoshan people are very hardworking and meticulous in their budgeting, but they lack innovation and do not pay attention to differentiation. They like to imitate and bargain with each other, and compete fiercely in the same field. This also needs to be improved.

2) By establishing a brand and increasing customer recognition, the market becomes more stable and profits are higher.

The competition in the market, if only relying on product and price competition, will result in low profits and the market is easily taken away by others. The best way is to establish a brand, including building brand image, shaping brand spirit, etc., and occupy the minds of customers, making them recognize the brand and feel that its products are good. This way, customers will continue to purchase our products without being easily taken away. The market will be much easier to do, and those with a brand are responsible and guaranteed in all aspects, so the price will be reasonable and higher.Doing business is built on recognition and trust, and products and services rely on customer recognition and trust to survive and develop. Brands are the carriers of recognition and trust, and once a brand is established, the trust problem is solved, and customers will prioritize and purchase with confidence

3) We should be good at utilizing more resources and strength to make money for ourselves, rather than relying solely on our own hands to make money.

If I don't stand out and only earn the wages of my own labor, then there won't be much.We need to integrate and utilize more people and resources to do things, including using employees to do things, using distributors to help sell, using bank funds for investment, etc., in order to obtain more profits.

4) Avoid eating from the same pot, establish a mechanism for interest agency and contracting, and enhance everyone's sense of responsibility and enthusiasm.

How to use more power to work together is quite skillful. The most important thing is to attract and drive everyone with benefits, so that everyone is full of enthusiasm and dedication. To achieve this, it is best to adopt a benefit agency contracting system, such as assigning market and customer responsibilities to various salespeople or agents, so that they can do well and have good returns. If they don't do well, there will be pressure. Everyone should put in their heart to cultivate their own one and a half acres of land, and the company can obtain better returns through everyone's joint efforts.You can observe that successful companies have done a good job in market division of labor, establishment and protection of agency systems, and management. There are many sales personnel and agents with clear division of labor and responsibilities, and they are good at achieving price uniformity and preventing counterfeit goods to protect each agent and ensure that they receive rewards for their efforts.Salespeople often have lower base salaries and higher commissions than those with lower commissions. They mainly rely on their base salaries to eat from the same pot, which increases their motivation and makes management easier.And some companies may outsource production, sales, human resources and other processes to external companies instead of managing them themselves, because the people who undertake outsourcing will be more dedicated and find ways to reduce costs, resulting in more efficient results with less effort.In fact, the interest agency contracting system

is not only effective in market management, but also frequently used in social management. For example, from collectivized collective labor to household contracting, the enthusiasm of farmers has been greatly improved. There are also dynasties that often adopt the method of contracting out various regions to manage the country (such as the feudal system and the chieftain system).

5) The product should be serialized.

High, medium, and low grades, as well as different configurations, meet the needs of different customers and provide different products to different distributors in the same market to avoid competition.

6) Try to create standardized products and services.

Standardized products and services can be infinitely replicated, making them easier to grow. The profit may be relatively low, but with quantity, the overall profit will be high. Non standard products and services must be customized every time, which can be tiring and difficult to replicate and grow. Although the profit can generally be higher, the quantity cannot be increased.

7) Try to sell products and services that are substantial in quantity, not too low in value, and not too competitive.

Be sure to choose products and services with a larger market capacity or not too small to expand.At the same time, try to choose products with low value, as those with low value not only produce a large quantity but also have a small total amount, and often have lower profits.The competition for the selected products should not be too intense, otherwise it will be difficult to compete in the market by begging customers to purchase.

8) Try to do business with wealthy people as much as possible.

It is easier to earn money from the wealthy than from the poor, for example, it is easier to earn money from Europeans and Americans than from Indonesians. Of course, the quality and characteristics of products and services provided to the wealthy will be higher, so it is also necessary to determine which customers are suitable for their own products and services, but try to do more business with the wealthy.Women are often the ones who spend more money in their families, so many businesses are also willing to do business with women.

9) The farther you sell something, the better.

The market is about exchanging goods and goods, and selling products far away is better because different regions often lack and do not understand these products. In ancient times, some Middle Easterners came to China, and many of them became wealthy merchants. Their success should be mainly due to the good business of buying and selling goods and goods nearby and far away, and they made high-value jewelry and spices, so they made huge profits.Especially if engaged in trade, try to explore markets that are farther away. The farther away the distance, the less there is exchange of goods with this side. This way, goods with advantages from this side will have more opportunities to go there. For example, Xinjiang's specialty products will have fewer opportunities to sell to farther places, so there are more market opportunities. However, if sold to local or surrounding provinces, it will be difficult to open up the market because there are already many.

10) There is also a large market for the business of human resource replacement.

The current labor costs in Europe and America are very high, especially for technical activities such as engineers, doctors, lawyers, etc. The labor costs in China are still much lower. Therefore, selling products and services with high technical personnel costs produced in China to Europe and America will be more profitable due to the greater cost advantage.

11) To produce products and services of different grades, appropriate matching

and operation methods should be corresponding.
For example, if you sell lunch boxes and fast food, you can only sell fast food according to the environment and personnel matching of a large food stall, and not according to the matching of a high-end restaurant.

10. The abilities, qualities, and concepts that entrepreneurs must possess

1) One or a team must have comprehensive abilities.
One or a team should have strong and comprehensive abilities in order to succeed in entrepreneurship. However, if one's abilities are weak or there are shortcomings in a certain aspect, the chances of success in entrepreneurship will be much lower. At this time, it is more advisable to consider choosing to work, that is, to cooperate with mature large companies and platforms.

2) Skilled in integrating internal and external resources, uniting and mobilizing everyone's strength for cooperation.
Doing anything cannot rely solely on one's own personal strength, but requires integrating various internal and external resources, uniting many people to work together, and making everyone enthusiastic about the common cause, in order to do it and develop faster.
A person with good character, being able to be a good person, being recognized by everyone, and being able to unite everyone are the key to success.
In history, founding monarchs such as Liu Bang, Liu Xiu, Li Shimin, Zhu Yuanzhang, and Huang Taiji were successful because they were recognized by everyone, good at uniting talents, and everyone was willing to work closely with them, which led to success. For example, Liu Bang said that he was not as good as his subordinates in all aspects, but his advantage was that he could integrate them. The founding fathers of the Qing Dynasty also integrated a large number of top talents from the Ming Dynasty under their command. Xiang Yu, Wang Mang, Chongzhen, Hong Xiuquan and others were all able to unite various forces and talents, and even drove them to extinction and forced them to join the enemy camp (such as Han Xin, Chen Ping, Yingbu, Peng Yue, etc.). Head Liu Bang, the remaining Fan Zeng was also forced to leave and sadly passed away.
In the business world, only those who are good at integrating resources and talents can accomplish great things and achieve great success.Li Ka shing used some funds to establish a company according to the controlling shareholder position, and then used this company to control larger companies, and then controlled even larger companies. In this way, with less capital, he could control a large amount of capital through layer by layer control and carry out many, large businesses.Wang Jianlin from Wanda Group is also a master at integrating resources, cleverly integrating and revitalizing land resources in various regions, utilizing land resources and the construction blueprint of Wanda Plaza to attract many businesses to cooperate, as well as using property sharing to attract construction companies to advance funds for construction. In the end, he only used a small amount of funds to leverage the construction and operation of the project.The real estate industry also requires a huge amount of capital investment and the ability to effectively integrate land resources, bank funds, and owner funds in order to succeed.
Therefore, in business and entrepreneurship, one must learn to integrate more resources and strengths, and enable everyone and every resource to play their maximum role.
All the necessary resources and talents are basically existing in society, it depends on

whether there is the ability to integrate and organize them well for operation.Including a lack of funds, many places can borrow money, a shortage of talent, as long as a good platform and distribution mechanism are established, so that everyone can play to their strengths and earn high income, they can quickly gather the needed talents. However, due to a lack of sales channels, as long as there are good products and market distribution and protection mechanisms, many distributors will be willing to join in and work together.

In terms of personnel, it is essential to learn how to work in a team, allocate tasks to each individual, enable everyone to utilize their strengths and cooperate with each other, share common goals and ideas, unify willpower, and work together.

We should also pay attention to win-win situations with everyone, so that everyone can receive sufficient or even excess rewards for their efforts. We should give more benefits, take care of everyone, and be generous and tolerant, rather than being ungrateful. Only in this way can we gain everyone's recognition and unite their hearts.

For partners who are willing to cooperate, including collaborators and suppliers, it is important to ensure that they have less investment, less work, and higher profits, rather than allowing them to have less profit and more work. Only then will they be willing to cooperate more.

3) Always have a strong sense of efficiency and maintain diligence and hard work.

Any individual, family, company, unit, or country must produce more than they consume in order to gradually accumulate surplus, otherwise they will only become poorer and poorer.

To produce more, one must have a strong sense of efficiency and try various ways to create benefits.And we should make every member work hard and strive to make the best use of their talents. Everyone should create benefits to the greatest extent possible, rather than just some people creating benefits while others have little or no benefits. There should be no members who are idle or dragging their feet.And do everything

Creating benefits is the most important aspect of every business operation. Only with benefits can enterprises survive and grow. Without benefits or poor benefits, enterprises will eventually dry up and cannot continue to operate.Moreover, making the per capita output value of the entire enterprise relatively high is essential for its survival.If capital investment is introduced, it is even more necessary to find ways to generate more benefits, because without increasing returns and distributing some to investors, cooperation cannot continue, and capital will withdraw and demand compensation for investment returns.

4) Pay attention to integrity and establish a good reputation:

In the end, market competition is not just about products and services, but about reputation. Whoever is more honest and reliable will win.

The success of many companies is often not mainly due to the special advantages of their products and services, but rather the success of their reputation. Having a reputation and being trusted by everyone makes everything easier and there are many more opportunities.

And if integrity is lost, everything is over, unreliable, bad reputation, no matter how good the thing is, no one dares to take it.

As mentioned earlier about integrity, a company's products need to build a brand and sell well in the market, relying on a reputable reputation and sales mechanism.You can observe and compare why European, American, Japanese, and Korean brands are more likely to become famous brands in an industry, and even if their prices are high

and their cost-effectiveness is not good, they sell better, while Chinese products can only occupy the low-end market, sell at low prices, and have a low market share, even if Chinese manufacturers have similar starting levels, similar time periods, and products are not inferior to them.This is because they place more emphasis on brand reputation and have strict quality control over their products. They do not sell products that do not meet the quality standards before leaving the factory, and even immediately recall all products that have been found to be defective, even if the quantity is large and the loss is significant. This way, their product consumers are more willing to purchase with confidence, even if it is more expensive.Another thing is that their sales mechanism is also very trustworthy. When the agency authorization is granted, it will be strictly enforced to protect the interests of the agents and not bypass them to carry out sales, ensuring that their interests are guaranteed and they can make substantial profits. This mechanism will make every salesperson very motivated and dedicated to promoting their products and praising them in front of customers, making market sales easier.Many Chinese manufacturers lack the spirit of complying with business rules, and tend to abandon credit in the face of interests. They do not pay attention to protecting agents at all levels, and even treat contracts and agreements as a child's play to compete for the market fruits cultivated by agents. This makes it difficult to form a strong and loyal market sales channel, and thus difficult to succeed in the market.

5) Be good at budgeting carefully.

Doing business cannot just make big money without making small money, after all, there are not many opportunities to make big money. There are more opportunities to make small money, and only by accumulating a lot of small money can one accumulate more. It is like a sea that accepts a hundred rivers without choosing a stream to become a big one.

We also need to control costs in all aspects. We cannot spend too much here and too much there, otherwise it will be difficult to make profits and survive if we spend too much everywhere.

[Summary Proposal]

After understanding the existence and powerful role of mental energy, as well as its application in various aspects such as self-cultivation, career development, family management, governance, and world peace, we can further contemplate how everyone can do better and live better, as we understand the inevitability and reasons for the retribution of good and evil.I think at least the following aspects need to be done well:

1) To establish lofty ideals, have aspirations, be unwilling to be mediocre and pursue success, and strictly demand oneself, persevere, and strive for self-improvement, in order to drive oneself to constantly move forward and achieve great success.
2) To be pure and self loving, to abide by one's duties and discipline, not to be greedy or treacherous, not to gain or receive unjust wealth, not to do anything that harms heaven and reason, so as not to suffer from evil retribution or divine punishment.
3) Be kind-hearted, honest and treat others with kindness, pay attention to win-win situations with others, have a conscience and never harm or harm others, take care of oneself and others everywhere, avoid harming and affecting others, and avoid being hated or cursed by others and being attacked by others' hearts and minds, affecting one's luck and health in all aspects.
4) To be a good person, one should strive to be praised by others in all aspects and avoid being hated, in order to create a favorable external mental environment for oneself. In dealing with others, one should always be kind and beautiful, tolerant and not overly concerned, and make good friends with everyone, thus creating good interpersonal relationships.
5) To improve one's self-cultivation, become a qualified social citizen, and become a positive force in society without causing chaos or trouble.
6) To learn how to make a living, work hard, and be financially independent without becoming a burden on family or society, it is best to make contributions to family and society, and strive to become an elite in society, making great contributions to society and leaving a lasting legacy.
7) We should learn to cherish our blessings, be frugal and frugal, avoid overeating and drinking excessively, live a low-key and low-carbon life without pursuing extravagance, and avoid extravagance and waste.
8) Advocate becoming an ascetic to cultivate the spirit of saving the world through hardship, and not enjoy a good life until there are still people who have not lived a good life.On the one hand, it is about cherishing blessings, and on the other hand, it is about constantly experiencing and remembering that there are still many people who are in difficult situations.
9) We should respect the gods and strive to fulfill their wishes to benefit society and the people, rather than focusing on forms such as kneeling, kowtowing, burning incense, and reciting scriptures. We should do more good deeds to gain the appreciation and help of the gods, rather than attempting to bribe them by offering tribute.
10) To have good intentions and pursue merit is to contribute to the pursuit of society, so that one can live with social value, family value, and work value, rather than just eating, drinking, and scattering like a walking corpse.
11) To have love, compassion, and empathy, and to do one's best to provide help to others, especially the weak and those in need, from all aspects, and to cherish all living beings and all things.We should start with small things to cultivate love.Do

not catch small animals in the wild to raise at home, such as catching small fish to raise at home. This is very cruel because it will separate the small animals from their families, and those who catch and raise them are generally unlikely to live well or long.

12) Perform good deeds and cultivate virtue, sow blessings widely, thereby receiving good fortune to improve your own and your family's luck, and bestow blessings upon future generations.
13) To have a sense of social responsibility, to have the concept of "doing something for society/the world", and to actively contribute to safeguarding collective interests, improving the social environment, promoting social progress, and upholding social justice.To become a positive energy in society and a beam of light illuminating a place.
14) We should prioritize righteousness and put morality above interests. We should not give up or even harm righteousness out of concern for personal interests. As a politician, we should have integrity and be willing to sacrifice ourselves rather than do anything that harms the country, society, and the people because we are caught and held hostage. We must swear never to assist the tyrant.Investigators, law enforcement, and judicial personnel must insist on disclosing the truth and cannot be coerced, intimidated, or bribed to cover up the truth. If they cannot do so, they would rather resign.
15) To be able to distinguish right from wrong, be upright, have clear love and hate, hate evil as if it were hatred, dare to fight against evil, seek and seize all opportunities to eliminate evil, strive to eliminate evil and make contributions to society, and at least maintain oneself from being harmed by evil.To cultivate the courage to say no and oppose those who are not good, it includes the inability to implement bad policies and prevent bad officials from rising to power.
16) We will never cooperate with any unethical behavior such as committing crimes, corruption, etc. We will never provide products and services to evil people, nor will we be their lackeys or accomplices. We will never assist the tyrant in his tyranny.
17) If it is found that a friend or family member has committed evil, it is necessary to persuade them to change their ways and refuse the benefits they have gained from doing evil. If the advice is indeed ineffective, they can sever ties with them and report their situation to the government or make it public. This can help stop evil and avoid being implicated, punished or liquidated in the future.
18) For military, police, and various law enforcement personnel, it is necessary to have backbone and uphold morality, not to be bad officials, not to assist the tyrant, to distinguish right from wrong, not to obey orders, and never to execute instructions that harm the people or the country. If they cannot or dare not disobey orders, they can also raise their guns, comply with public orders but secretly violate them, use false pretenses, slack off and delay, take leave and resign, and thus implement resistance.
19) As officials at all levels, we need to love the people like children and be careful to protect them from harm, prevent them from suffering, strive to fight for and create more benefits and opportunities for the people, speak up for the people, help the suffering people overcome difficulties, and help the victimized people protect their rights. We must achieve the goal of benefiting the people and benefiting the people. We cannot do nothing, otherwise it is better not to do nothing. We cannot treat the suffering of the people in cold blood and implement or even organize policies that will harm the people. We cannot ignore the interests of the people, disregard their lives, make things difficult for the people, or engage in corruption, bribery, and

extortion to obtain unjust wealth.Do not flatter superiors, do not be their servants, and give advice to those who do not do well. Do not be afraid to advise, speak the truth, or reflect the real situation, and even say things that go against your heart or show false information in order to gain the favor of superiors.

20) As senior leaders, we need to respect the will of heaven and the people, follow the trend of human development and the will of the people, not do whatever we want for personal gain and personal preferences, not go against the will of the world, not reverse the course of history and cause social regression, not have the mindset of sacrificing the interests of the people and the country to achieve personal achievements, and avoid tarnishing the reputation of the country and the people for eternity.

If everyone can cultivate themselves, be self disciplined and self reliant in this way, everyone will definitely achieve good development and blessings, and live a successful and comfortable life, and the world will be peaceful and social civilization will be prosperous soon.

It is also recommended that everyone take an oath: Never profit from ill-gotten gains; never steal, rob, or deceive; never bribe others; never produce counterfeit or substandard goods; act with integrity before heaven and earth; clearly distinguish right from wrong and good from evil; to uphold justice and social responsibility, to never aid the wicked, to never supply goods or services to evildoers, to confront or deal with wrongdoers decisively when opportunity arises, to never turn a blind eye to harm within one's organization or society but to actively drive improvement, and to never live a life of compromise. Should any of these principles be violated, may one be struck by heavenly thunder.

[Afterword]

I deeply understand the significance of writing this book and sincerely hope to write it well and benefit the people as soon as possible.
Yet, constantly overwhelmed by numerous responsibilities and lacking sufficient mental focus. I have only managed to jot down scattered fragments and partial chapters. To my dismay, several years have passed without bringing the book to fruition.
But before the book is completed, I always feel uneasy in my heart, because I always remember that there are still so many people living in poverty and without dignity, and countless ordinary people suffering.It can be said that before achieving the goal of helping the world, one's hair will bloom, and one's heart will burn with anxiety, making it difficult to sleep at night.
I feel very guilty for writing this book urgently and diligently, but I always write it slowly. Reflecting on myself, I have not focused my time and energy on writing this book as soon as possible, which only shows that I did not put this matter in a very urgent and important position, nor did I have enough compassion for the hardships of the people. My heart is full of self blame and guilt. I have also thought about hanging photos of children suffering from hunger and illness in North Korea to urge myself to pay more attention to and speed up the writing of this book
Fortunately, after continuous accumulation, I have finally completed the basic writing.
Overall, I am quite satisfied with the content. I also believe that if the theories presented in this book can be widely promoted and accepted, everyone can live a happier and more carefree life, social problems can be greatly reduced, and even wars can be avoided, living beings can be spared from suffering, and civilization can be protected from destruction.
I warmly welcome everyone to engage in discussion and offer guidance. I also invite you to join me in promoting this book and its valuable concepts.
Spreading benevolent thoughts brings boundless blessings!