

Dissociation

解离

2023.12

1009352789@qq.com

Contents

Part 1: Introduction.....	4
I A very small number of people control the vast majority of social resources	5
II A very small number of people gather social resources through power, money, real estate, etc.....	6
III Slow down the Matthew effect of social resource gathering by reducing the use of money	10
IV Immovable property is very important in the use of money	12
V the shackles are everywhere	13
Part 2: Dissociation of Traditional Forms of Family and Residence	15
I New forms of family	15
II New forms of residence	17
III Specific examples of new forms of family and new forms of residence	19
IV Extend the concept of public sharing from the exterior building to the interior	20
V Emancipate women, respect children, and block the transmission of social status at the bottom.....	21
Part 3: Dissociation of debts that become instruments of control	24
I Debt becomes a tool of control	24
II Debt is not the same as debt.....	25
III Top of society controls the bottom with the help of debt	27
IV The workload has increased but the income has not increased proportionately.....	30
V Dissociation of debt.....	32
VI Take the housing prices in Wenzhou as an example	33
Part 4: Dissociation of empty and unfulfilled work.....	35
I More and more non-productive producers	35
II Empty and unfulfilled work.....	41
III Dissociation of work.....	43
Part 5: Dissociation of Education, Shaping and Screening	44
I Words are tools for understanding the world.....	44
II Orientation of education	46

III Screening mechanism of education has been weakened.....	48
IV Dissociation of education system	51
V Where is the way out for the small town problem-solver?	51
Part 6: Dissociation of Aging, Health, and Medical Treatment	54
I Physical aging as a natural law	54
II Health, medical care and pension	56
III The perspective of dissociation	57
Part 7: Dissociation of Faith, Filial Piety	58
I Faith becomes a tool of control	58
II Filial piety becomes a tool of control	61
Part 8: Dissociation and Meditation	63
I The concept of dissociation	63
II How to dissociate in meditation	63
Part 9: Afterword	65
I The fate of a cow	65
II Werewolf games, zoo monkeys, office work	68
III My story of Shanghai.....	72
IV The phoenix man Qi Tongwei and the native of city Hou Liangping	77
V Is Kailash faith or oppression?	81
VI Understand society	83

Part 1: Introduction

Dissociation appeared in the 18th century as a psychological concept. Dissociationism is also a technical word, but now rarely used, in psychology, dissociation describes the individual's mental detachment from the surrounding environment, is the brain's self-protection mechanism in the face of stress. "Dissociation" is a word I borrowed from psychology to summarize the worldview and methodology I have expounded, and it also represents the original purpose of the establishment of this view, which is to understand reality, break free from chains, and achieve happiness. What I mean by "dissociation" is similar to mindfulness meditation, which describes an individual's objective view of themselves and their surroundings from a third-party perspective, freed from subjective constraints. The ideological source of this view, the reflection on the inner self of the individual, comes partly from Zhuangzi, and the response to the external world partly comes from Marx.

I A very small number of people control the vast majority of social resources

In the society we live in today, the distribution of resources is extremely uneven, the gap between the rich and the poor is huge, and the vast majority of people living in different regions, different cultures, different occupations, different ages, and living in their own worlds face the same problems, that is, material poverty and spiritual anxiety.

Worldwide, in nearly 200 countries, a very small number of megacities gather the vast majority of human social resources. New York, Washington, D.C., the Bay Area, and Los Angeles in North America, Paris, London, and Moscow in pan-Europe, and Tokyo, Hong Kong, and Singapore in East Asia, all gather power and capital. These cities are the crystallization of human civilization, and through the forms of power, currency, monopoly transportation, high-precision manufacturing, scientific and technological research and development, the vast human resources on the

earth are brought together from mines, oceans, villages, and county seats.

In these megacities, a small group of people, as well as their relatives and vassals, control the vast majority of the wealth of the city, and indirectly control the wealth of the whole society. Part of this control is achieved in the form of private ownership, such as securities, real estate, collectibles, etc., and the other is in the name of non-private ownership, which nourishes a number of interest groups that are inextricably linked with power in the form of finance, land, and enterprises. All kinds of dazzling new terms, REITs, industrial parks, etc., are obscuring one thing, that is, the largest amount of social resources has always been in the hands of a very small number of people.

II A very small number of people gather social resources through power, money, real estate, etc

The strength of the dollar has been well known, with the support of the world's most powerful armed force, the U.S. military, so that the world's important materials,

including crude oil, non-ferrous metals, key technology products, etc., are priced in dollars, so the issuer of the dollar can rely on the issuance of dollars, and use the dollar cycle to gather the wealth of all those who use the dollar to trade.

This reminds us that currency, which was originally used as a general equivalent to facilitate the trading of users, is a tool that can aggregate the wealth of users. As long as the basic subsistence behaviors such as paying taxes, seeing a doctor, going to school, using electricity, water, gas, tobacco and alcohol, the Internet, communications, grain and oil, etc., only accept a certain specific currency, and at the same time announce that there will be punishment for not using this specific currency through compulsory means such as laws, then the issuer of this specific currency can gather the wealth of all the people who use this specific currency, and even do not need to maintain the basic value of the dollar by regularly recycling the dollar like the dollar cycle, and directly issue it indiscriminately.

Of course, there is also a problem with direct and indiscriminate distribution, and soaring prices will shake the survival foundation of users, so it is necessary to cooperate with a recycling method. The best way to do this is real estate, followed by collecting taxes. By artificially creating scarcity, it is possible to use real estate to recycle specific currencies in the hands of users, and even further use modern financial means such as banks and liabilities to recycle specific currencies for 10, 20, or 30 years in advance. In this sense, immovable property and taxation are the same thing, as are coinage, banking, land sales, and tax collection, that is, exchanging a particular currency for a real resource, and then recovering the specific currency.

This is the financial chain that is put on the people of the world, tying the vast majority of the bottom to the ecological niche that is drained by the blood of a very small number of top layers.

The continued functioning of this system depends on one of the main contradictions facing the world today, namely, if a very small number of people are not allowed to pool

the social resources of the remaining vast majority, the whole society cannot continue to produce a large amount of wealth, and people fall into abject poverty with no social resources. In order to prevent people from falling into this miserable situation, society acquiesces to the existence of convergence, but the convergence of a very small number of people will bring great social injustice, such as the chaebol in South Korea, where individuals with huge amounts of capital control public power and are above the law.

This situation is Xi and tacitly tolerated in some Western countries, and although they are in a weak position at home, they at least live a leisurely life and can occasionally travel to the third world. But this life is inherently fragile, and a financial crisis can shatter illusions and expose the fundamental instability of its social system. The other scenario is to have power instead of a very small number of businessmen gather the resources of everyone, and then return the pooled resources to everyone. This dual power of power and capital produces and gathers wealth with great efficiency, but sometimes the

pooled wealth is not returned to the masses, but is taken by a few people who are closer to power and capital. In short, people have not been able to resolve the contradiction between efficiency and fairness, and have only set aside the contradiction.

III Slow down the Matthew effect of social resource gathering by reducing the use of money

Koreans can't live without three things in their lives, death, taxes, and Samsung, and taxes and items provided by Samsung, all of which are realized through the won. People in all modern countries are inseparable from two things, death and money. People in modern society cannot refuse money, because the goods of survival need money, and the difference is only which currency is used. But as long as money is used, there will be people who issue money and people who hoard money, and then there will be the Matthew effect of the poor getting poorer and the rich getting richer.

That's why the idea that "when you have saved enough money, you can retire with interest" is ridiculous. It has

never been possible to save money in the bank without working to earn interest, especially in the case of blood-drawn people. Inflation is only a symptom, and the underlying reason is that money acts as a general equivalent in modern society and is only an excuse to gather the resources of the user's society. It is impossible for the converged to rely on this convergence tool to avoid being converged. The converged can only slow down the convergence by reducing the use of money, but the convergence must exist, which is determined by the relationship between strength and weakness.

Let's take a simple example to illustrate that large-scale "saving money, eating and lying flat" is not feasible. For example, if a large number of young laborers learn to do this, then there will soon be a shortage of labor in society, and no one will work if there is no one to work in a year after earning 2 million yuan a year, and the corresponding rent, food, and medical care will also rise to the point of devouring labor income, and 2 million will be spent quickly. This seems to be inflation and soaring prices, but in fact the underlying reason is that

the top level needs to have a corresponding number of people at the bottom to work to support, and once someone does not work, it is necessary to drive this person to work, which used to rely on whips and labor, but now relies on money and debt.

IV Immovable property is very important in the use of money

The trend of de-dollarization will lead to the weakening of the dollar, and then enter the profound changes unseen in a century. This is an example of the change in the interest structure brought about by the converged by reducing the use of money, increasing the difficulty of gathering social resources, and reducing the Matthew effect. The only constant in human history is constant change.

One of the most important ways to use money is through real estate, which is why it is also known as a cistern. Similarly, one of the most important means of reducing the use of money is to change the use and understanding of real estate, in short, to buy less. Investing in real estate is a way to amass wealth from other users. With the process of

urbanization, when buying for the reason of self-occupation, once you fall into the traditional concept of family and residence, that is, a family of several people, buy 89 square meters, more than 100 square meters, three bedrooms and one living room, and then buy a larger apartment step by step, step by step to the city center of the consumption inertia. This traditional concept of family and residence, which has been used at the top of society, will only promote the Matthew effect of resource pooling step by step. This is another form of locking peasants to work in the yellow earth, that is, locking modern laborers in reinforced concrete.

V the shackles are everywhere

The mainstream family form and the supporting subsistence and living form are a major accomplice of the top layer to lock the social status of the bottom and its descendants in the position of being blood-drawn. Birth, schooling, work, buying a house, marriage, childbirth, pension, death, in several links, such as all kinds of involution training when going to school, depressing labor income at work, weakening the bargaining position of

workers and management, binding houses to children's education and supporting community services, pushing up the abnormal rent-to-sale ratio through different renting rights, including the cost of marriage and childbirth into the cost of buying a house, relocating all large institutions, large hospitals, and large schools to the city, and advocating the demand for improved housing. Further guide the bottom to take all the resources to buy a house, and then when providing for the elderly, promote the culture of filial piety and home care, and let the bottom bear the pressure of providing for the elderly. Price increases, destocking, buying houses and investment, etc., are all ways of resource aggregation that greatly benefit a very small number of people, and the vast majority of people bear the vast majority of the cost.

This is a complete set of captive closed loops, which is a shackle formed by poor information and concepts, morality, and emotions, so that the bottom thinks that this is fate and is not aware of the existence of other ways out. The bottom is too domesticated and shackles

everywhere, and the result is a sharp increase in wealth and poverty.

Part 2: Dissociation of Traditional Forms of Family and Residence

I New forms of family

The traditional form of family is that everyone is born dependent on their father and mother for upbringing. This brings up the problem that at the moment of birth, although there may be no insurmountable gap between people genetically, physically, regardless of disability or extreme talent, there is no such thing as an insurmountable chasm between people, but in terms of social attributes. Born at the same time, the children of the rich and powerful in big cities and the children of peasant families in marginal mountainous areas are no different in the sense of animal people, but in the sense of social people, they are two species with reproductive isolation. In particular, the marriage that pays attention to the right match, the strong alliance has further brought about differentiation, the intersection of the powerful, the rich, and the

scholars, and the matching of traders, farmers, and workers, and the threshold has been further solidified.

Jumping out of the old framework of "more than ten years of hard study VS accumulation of several generations", the family system has been changing from a historical point of view, starting from the large family of several hundred people in the agricultural era, the number of families is gradually decreasing, and now some rural areas still have the Xi of living together for three generations, and modern cities are basically three- or four-person families, and slowly, the proportion of single-parent families and one-person households is also increasing.

It may be further deduced that with the further enrichment of materials, single-parent families and one-person families have become the mainstream of society, that is, the main force to raise children comes from society, that is, as soon as a person is born, he is raised by public institutions, and public institutions are responsible for food and accommodation, and education work is also undertaken by public institutions, that is,

boarding schools are further extended to the birth of students. When a person has a child, it means more companionship and socialization, and the actual capital investment is very small, which is very helpful to reduce the gap between the rich and the poor after birth and reduce people's fertility pressure. This can also liberate people from all kinds of constraints, reduce internal friction from the family, and devote more time and energy to the career they love.

II New forms of residence

When you realize that life is not a track, you don't just need to go in a given direction, you can reshape the family form and living concept, that is, according to the principle of one room for each family member, similar to hotels, dormitories and apartments, minimize the living room and kitchen, and keep only the bedroom and bathroom.

When buying real estate, give up the living room, give up the kitchen, give up the useless area, minimize the use of money by minimizing debt, give up the idea of relying on the appreciation of real estate to make a profit, and save

yourself from the huge mortgage of buying a big house, having several children after marriage, and living in the same house for three generations by renting a house in the same neighborhood for your parents, rather than buying a large or even larger improved house for three generations. This idea of a large house is a continuation of the agrarian civilization, and it is not a big burden for the top of the city or the peasants with rural homesteads who have a lot of wealth, but for those who have just come to the city from other places to establish a foothold, it is a deed of sale and become a modern slave trapped in debt.

Why is there a strong emphasis on new forms of housing? Because housing, currency, and debt are the most effective means for the top to gather resources at the bottom, which is manifested in the fact that the most important wealth of residents is the house, but in addition to the real estate in the core area of the big city, the vast majority of the house is the black hole of debt and devouring the wealth of laborers. Therefore, it is necessary to start from changing the concept and form of residence, change the form of the family, change the trajectory of life, and then promote the

liberation from the shackles. This shackle is labor in exchange for money, money is siphoned off by the house, labor is continued in exchange for money, larger self-housing is purchased, money continues to be sucked away, and finally it is found that all life is tied to reinforced concrete, just like a peasant is tied to the yellow earth.

III Specific examples of new forms of family and new forms of residence

Let's take a young man who came from a small place to settle down in a big city as an example, the new family form is that both men and women only buy a house with a single bedroom, marriage means that the two people continue to hold their own houses, but can choose to move to one of them, and the birth of children is to continue to live in one of them in the early stage, and as the children grow up, they rent or buy the same bedroom with a single bathroom, and take care of the parents according to the children, that is, rent or buy a house with a single bathroom. When the parents return to their hometown or to their own residence, they will return or sell the house.

All of these houses have separate portals, and the occupants have their own keys or passwords. After the cancellation of the kitchen, the dining will be based on the HDB flats and food courts in Singapore, and after the cancellation of the living room, the meeting and exchange will be replaced by a café and meeting room.

IV Extend the concept of public sharing from the exterior building to the interior

The forms of human habitation are constantly changing. In the past, there were no high-rise buildings such as unit buildings, real estate was mainly based on land and buildings on it, people lived in a certain yard, house or even tent, with a garden or yard, it would be difficult to imagine that modern society is a few small rooms to form a large suite, several large suites to form a building, a dozen floors to form a building, several buildings to form a community, thousands of people live in a community. Modern people have even invented the concept of public sharing to identify some living areas that seem to exist but do not know where they actually are.

Once this evolution is understood, it makes sense to extend further. Since the green plants in the community and the corridor in front of the door can be shared, the three-bedroom and one living room in the door can also be further shared, that is, the corridor, kitchen, and living room in the door can also be shared, that is, the property rights are confirmed to each room and belong to each family member, so that every bedroom door has a lock and belongs to everyone. This is already happening, some second-hand landlords rent out three-bedroom apartments, lock each room and rent it to young people, which is a modern form of living, the only problem is that it is not possible to make each room have a separate toilet and bathroom.

V Emancipate women, respect children, and block the transmission of social status at the bottom

The traditional form of family and residence, in addition to the bottom will be deprived of the fruits of labor and the entire golden period of life will be consumed, will also bring endless calculations, three generations, husband and wife, children, and the elderly around the division and share of the same house, washing

houses, adding names, inheritance, loans, pre-marital property and other means come from this.

When the traditional marriage is divorced, the division of property, because most families are in the same house, there will be a competition over whose name is written and the proportion of capital contribution, which will affect the intimate relationship and equal communication between people. Women are in a socially disadvantaged position, and there is sacrifice in having children, and it is reasonable but dishonorable to receive property compensation from marriage. Since this is human nature and is inevitable, it is inevitable to ensure the living conditions of women from the beginning, further refine the form of residence and real estate rights, reduce it to each bedroom, get married with one bedroom, divorce with their own bedrooms, and leave with each other, without affecting each other's residence, which can be compared to a hotel, and if you want to improve the quality of living, you can live in a loft duplex one-bedroom apartment, so that women can achieve emancipation from property rights.

There is also a sense of boundary between traditional family and housing forms, especially in the relationship between parents and adolescents. In families where they live together, parents intrude into their children's rooms at will, disrespecting teenagers, and teenagers become subordinate to their parents rather than being an independent person, which often leads to serious psychological problems among teenagers. Living in a separate room for one person is a form of respect for the individual. After the physical hard boundary is formed between parents and teenagers, the soft boundary of concepts and social status will naturally be formed, and the inheritance of the concepts that bind the bottom will be slowed down from generation to generation.

Starting from the young people who have just begun to form the three views, they form a hard boundary with the previous generation, temporarily dissociate young people from the situation of being bound by concepts and being drained of blood, let go of moral and emotional constraints, look at their own environment objectively, and

then seek a new direction. This is the dissociation of traditional forms of family and residence.

Part 3: Dissociation of debts that become instruments of control

The dazzling array of financial instruments in modern society, such as currency, investment, wealth management, stocks, banks, leverage, and land and houses, have turned debt into a tool for the top to control the bottom and gather wealth.

I Debt becomes a tool of control

As the vast majority of people at the bottom of society, the understanding of debt is to borrow money from each other, for example, A borrows money from B, agrees on the repayment time and interest, and repays the money and interest when the time comes. This is an ancient and simple mechanism of relief between people, with punitive measures, and failure to repay the money will lead to debt default, affecting integrity. But different debts actually vary greatly, to give a few simple examples: one is usury, borrowing money with extremely high interest rates, and then violently collecting it, and not being able to pay it

back, resulting in default. The second is debt fraud, where the scammer coaxes others to write an IOU and agree to give money, but finds that it is a fraud and therefore does not repay the money, resulting in a breach of contract. The third is violent debts, using violence to threaten others to write IOUs, agree to repay the money, and failure to repay will lead to a breach of contract. Do these debts affect personal integrity? Obviously, it doesn't matter.

If a person is in debt for living, and then finds that the currency corresponding to the debt has not reached his hands, the bank directly transfers it to the developer, and the house corresponding to the currency is not finished and cannot be lived in, and then refuses to repay the debt, will it affect the integrity of this person? The reality is that the impact will be on the credit. This is the debt of fraud, the coercive debt of soft violence, the coercion of people into debt by the right of residence.

II Debt is not the same as debt

In modern society, everyone deals with banks, and everyone deals with debt. But the nature and reasons for the formation of debt are different, which makes it a

shackle at the bottom and a tool at the top. This can be judged by the flow of money and the transfer of core assets.

If a person is saddled with debt because he buys a house on the outskirts of a small county, and the whole family lives in this house, and there will be no ups and downs in the long run, then debt is a shackle. If a person is saddled with debt, such as various credit cards and consumer loans, to meet the needs of daily luxuries, then debt is a shackle. If a person is saddled with debt, such as a mortgage, the corresponding real estate is in the core area of a large city, a core asset that appreciates in the long term, and is equipped with debt to maintain cash flow, it is a tool to pool resources. If a person is saddled with debt, he or she is forgiven by starting a business, deliberately transferring money, turning debt into investment and non-performing assets, and going bankrupt, then debt is undoubtedly a tool to harvest others.

Not only debt, but also financial instruments including investment, wealth management, stocks, etc., although it cannot be denied that they have a role in promoting social

development, but in the current social reality, all of them are tools for the top to harvest the bottom.

III Top of society controls the bottom with the help of debt

The core of the financial chain at the top of modern society is to maintain the hunger and thirst for purchasing power at the bottom, that is, the lack of security and the desire to hoard money by reducing social welfare.

The first is to ensure the bottom line of survival, such as ensuring that the price of civil water and electricity is very low, and at the same time, through community health centers and other forms, to ensure the most basic medical needs of the society, that is, no human life. The second is education, which ensures the most basic level of education at the bottom, so that illiteracy will not appear, and at the same time inculcates the same language and writing system and way of thinking, so as to facilitate the mass production of a stable labor force. Then there is living and transportation, so that the ground floor has a place to live, and the division of land, housing, unified rent, rent, and purchase of private houses are all forms of residence. The most important thing is to

control the resources at the disposal of the individuals at the bottom, specifically the amount of money. Constantly reducing labor income, stabilizing or slightly increasing the cost of living, a little bit of money can make the bottom work for half a lifetime, and then through debt, housing, childbirth, education, medical care, etc., all the money will be recovered. After all, a single individual holding too much currency is detrimental to the stability of the system.

But what is the purpose of the top floor? There are also games between the top layers. The top level of North America, the top level of East Asia, and the top level of Eastern Europe wrestle with each other, and even within the top level of East Asia, there are also differences. East Asia as a whole, in the world is still in the ecological niche composed of processing workers, that is, it is necessary to reduce labor costs, let the world's manufacturing and large factories move, and then put the vast majority of labor into manufacturing, only provide a little education, medical care, childbirth, pension, clothing, food, housing and transportation protection, the

vast majority of the labor surplus is collected, invested in building roads, bridges, buildings, factories, and invested in the construction of super enterprises. This collection process can be divided into two parts: one is to purchase or establish farms from the hands of farmers, collect grain and supply it to the city with a very small amount of money, and the city gathers a large number of people to work the assembly line, express delivery, takeaway, online car-hailing, construction site workers, front desk attendants, and 996 workers, and use massive manpower and material resources in exchange for foreign exchange and technology transfer for capital accumulation. However, in the process of accumulation, a very small number of top levels in East Asia have used their own ecological niche to transfer currency to their own hands through loans, approvals, projects, licenses, etc., and then transfer them overseas, such as Hong Kong, Singapore, Europe and the United States, offshore companies, etc., and then physically move abroad.

IV The workload has increased but the income has not increased proportionately

This is the problem with the distribution system, or rather, the distribution of social wealth is extremely tilted in favor of capital on the balance of capital and labor.

After ordinary people receive education, leave school, and enter society, they are first eaten by rent, then by their bosses when they are working, and then by mortgages, education, and medical care. We've become so accustomed to the process as if it were taken for granted, as if another era never existed.

In that era, jobs were distributed after receiving education, and the income was stable and secure, and it would not be easily lost, which meant that people did not have to be like commodities, circulating in the labor market, and being selected according to the cost performance, but also fearing that after the age of 35, they would lose the possibility of losing the cost performance, and they would lose the opportunity to work and ensure the standard of living.

In those days, housing was allocated, and the unit had the responsibility to help employees solve housing and provide transitional accommodation, which meant that young people did not need to face long-term rental agents who ate at both ends, were secretly evicted from their rooms after taking out loans, and did not have to empty their six wallets, and for up to twenty or thirty years, they did not dare to complain, did not dare to rest, did not dare to lose their jobs, had no ability to resist risks, and did not have the ability to resist life.

In that era, education could really change people's destiny, and there would be no "985 waste" and "small-town problem-solvers" mocking the uselessness of reading and the solidification of classes.

The social welfare system we use to support us is too poor, and the path of upward circulation is shrinking and opening up to the downward channel, which leads people to live in fear and fight social pressures with late marriage or even infertility. In the face of the times, individuals seem to have choices, but in fact, they don't, and the

tangible, invisible hand will push you in a certain direction.

V Dissociation of debt

The gap between the rich and the poor in the modern world is very large, and it is reflected in the country, between urban and rural areas, between cities, between occupations, and between those who have a house and do not have a house. The core is that once a person enters a certain system, according to the positioning, logic, and inertia of this system, he will automatically enter the rules formulated by others. In fact, all people, rich or poor, live in the rules set by others, who may be ancient or modern, and through language, writing, thought, violence, power, and money, they directly or indirectly let others live under their influence, without being aware of the other possibilities of not living in such rules.

Dissociation is a temporary respite from this rule, a re-examination of one's own environment, an examination of existence, an examination of debt, an examination of money, an examination of education, and then the search for new possibilities.

VI Take the housing prices in Wenzhou as an example

In the decade from 2000 to 2010, Wenzhou's housing prices were in its golden age, and housing prices soared, rising from 2,000 to 30,000, while in 2010, housing prices in Beijing and Shanghai were only 2 or 30,000 yuan. Wenzhou, a city that is not a second-tier city, has housing prices comparable to those of the first-tier.

At that time, people were like crazy and tried all kinds of ways to borrow houses, Wenzhou people not only in Wenzhou, but also in major cities across the country, and even in foreign countries to find houses, Wenzhou's real estate speculation group also began to be famous throughout the country at that time. At that time, Wenzhou was the hardest hit area of private lending, and when real estate speculation was particularly popular, people were willing to borrow 10% of the interest a month, which meant that the interest was more than the principal in a year, and the annual interest of usury was only 36% as defined by law.

In 2011, because of the recession of the international environment, local small and medium-sized enterprises began to be short of funds, and the private sector also had a

loan crisis, the boss ran away, the speculative tenants cut off the supply, the house price was cut in half, and the long decline continued, until 2015, the house price fell from 30,004 at the peak, and it took four years to fall all the way to 10,008.

"The largest tannery in Wenzhou, Zhejiang, Jiangnan Tannery has closed down, and the bastard boss Huang He eats, drinks, prostitutes, and gambles, owes 350 million yuan, and runs away with his sister-in-law..."

There is an essential gap between Wenzhou and big cities like Beijing, Shanghai, Guangzhou and Shenzhen. It does not have the long-term inflow of high-net-worth population in first-tier cities and the strong resource support of the government, and it is certain that housing prices will plummet after experiencing an irrational surge, but first-tier cities such as Beijing, Shanghai, Guangzhou and Shenzhen are unlikely to have a cliff-like decline in housing prices under the current urban development speed and government land supply mechanism.

Housing prices in first-tier cities kidnap GDP, but also kidnap the government and home buyers, once it falls,

it means a bank credit crisis and the Great Depression, with Japan's "lost twenty years" as a lesson from the past, the government is afraid to let housing prices plummet, and the rise in housing prices has consumed the enthusiasm of young people who have not yet bought a house and the vitality of the real economy, and it is best to maintain price fluctuations all the time, not to fall sharply.

Part 4: Dissociation of empty and unfulfilled work

I More and more non-productive producers

Human society is stratified according to age, and there are laborers, laborers who can work but are not laborers, and consumers. Those under the age of 16, over 70 years old, or those who are sick and disabled are consumers who have no way to work, who are in good health and under the age of 16–70 and who have a job, are laborers, and the rest are still in education, rentier, and do not want to work, want to work but cannot find a job. Someone once made a simple calculation that of China's 1.4 billion people, more than 500 million are consumers, more than 500 million are laborers, and the rest are all laborable but not laborers,

basically one-third. Extending to 8 billion people around the world, it may be about the same.

There are not many basic supplies to sustain people's survival, medical care and education, food, clothing, fire, water and electricity, housing, hospitals, and schools, which can make people basically alive. In Western fairy tales, there are examples of the little king's daughter who still needs to collect firewood in winter, and there are also examples in old China where commoners have no clothes and the family wears one piece.

With the great development of the productive forces in modern society, a small number of people can be engaged in agriculture, industry, and other primary and secondary industries, so that the majority of people can meet their basic survival needs, so that most people do not have to go to the fields and work in the field, but can serve each other. This is also the reason why the proportion of GDP in the tertiary industry is increasing and the number of employees in the service industry is growing. The concepts of service industry, tertiary industry, and GDP are confusing, and in fact they are all expressions, and fewer

and fewer people are needed to produce goods that meet the basic needs of all people, and the remaining people are mainly transferring these items, such as banks, laws, intermediaries, administration, front desks, etc., and factory directors, grassroots managers, shareholders, etc., who manage laborers, are all cooperating with the transfer.

There is a paradox here. In order to increase the income of shareholders, factory directors and grassroots managers, it is necessary to increase output, some rely on monopoly and sit on the ground to increase prices, some rely on science and technology to make production more efficient, and some rely on reducing costs, laying off employees and reducing salaries, so that products are getting cheaper and cheaper. Therefore, the income of people engaged in mature agriculture and industrial production is always low, and the number of people is also decreasing.

But there are still not many people who control these mature agricultural and industrial production, that is, business owners. At the same time, the vast majority of these people are responsible for the fate of those who

wield power, violence, taxes, currency, land, minerals, water and electricity, roads, railways, docks, oil, and tobacco, and drain most of the profits. Generally speaking, the development of the productive forces allows a small number of people to continue to work to feed the survival needs of all people. And those who continue to work in this part of the population will be constantly deprived of their output, like old cattle, eating grass and producing milk. The key ecological system of society is the ruling group composed of a very small number of people, which formulates the rules for the operation of society and forms a group of small groups of people who maintain the operation of the rules, and rules over the producers engaged in agriculture and industry and the production of daily necessities.

This key ecological system, with the great development of productive forces, needs fewer and fewer people, in the past, everyone farmed, a family of a few acres of land to support themselves, modern large-scale agricultural production, a few people can operate thousands of acres of farms with mechanical devices. This raises a serious question, how can people who are not in this critical

ecosystem share the basic goods they produce to support themselves?

Our society still pursues the concept of more work and more reward, because although the number of people needed in the key ecosystem is decreasing, the absolute number is still in hundreds of millions, so in order to maintain the operation of this group of people, we cannot blatantly abandon the concept of more work and more reward.

Further, different countries, nations and cities are also in different ecological niches of the world's ecosystems, some countries in Northern Europe, with few people and ecological niches in the distributors, the leadership of several pillar industries and several large enterprises plus the government decision-making level, constitute the top layer, and the production and manufacturing links at the end of the industry are placed in other countries with many people, forming a society in which most people have no actual labor value, a small number of people have labor value, and a very small number of people dominate the vast majority of wealth. Such a society would allow the majority of the population to be

free from working through high welfare and a universal basic income, which is in the form of money for all.

Why did the county order in ancient China recruit so few people? There may be dozens of people in a county who eat public meals, and even the staff members are paid for by themselves. Because the productive forces are insufficient, the vast majority of the people become peasants, and the food they contribute is only enough to feed a small number of people, plus the gentry and landlords in the middle take a cut, so the ruling group can only feed a small part of its subordinates after it consumes and supplies the armed forces.

The characteristic of modern society is that it allows a large number of people to be separated from production and meet their basic survival needs without labor. There are also differences in ecological niches between cities, a city where a large factory is located, a city where a large amount of capital is gathered, and a city where the ruling group is located, that is, a city that is the center of industry, finance, politics and culture, naturally feeds a large number of people who do not need to engage in

production, because these cities provide a large number of jobs, and the existence of these jobs is to mobilize resources and direct human and material resources to certain places through financial allocation, wage preparation, investment and financing, consumption and other forms. The limit to mobilizing resources is to build a city from scratch.

II Empty and unfulfilled work

There are fewer and fewer jobs that must be performed by people, but society is unable to really allow too many people to meet their basic survival needs without doing anything, so a large number of dispensable jobs have been created. Such work can leave the person doing it feeling empty and unfulfilling. In the process of arranging more and more people who can do nothing, more and more positions are born just to arrange this group of people, resulting in more and more people feeling empty and unfulfilled in their work.

Why can't these people who can be idle in production be directly allowed to directly receive materials to survive without having to produce? For example, small countries and

large cities with high welfare can also implement similar systems, such as subsidies and food stamps, but in other areas, because they also bear the labor link in the social niche, they can only provide a very small amount of social welfare to cover the cost. Second, there is an unknown disaster and the outbreak of science and technology, and at that time it is necessary to mobilize the forces of the whole society, and if the ideological trend of production does not spread, it will be difficult to mobilize. The third is that the superior himself does not want to give up the opportunity for others to obey his will and complete his ideas when he is not under strong external pressure. The most important thing is that because there is no work to restrain it, the society will lose order and shake the foundation of social domination.

A large number of administrative personnel are needed in the organs, but in fact, these mountains and seas may only come from the temporary initiative of the superiors, and the documents are implemented at the level by the documents, and the meetings are implemented by the meetings, and everyone looks very busy, which is actually

the extension and bearing of the will of the superiors. It's not because there are more jobs and more people need to be recruited, but because the resources that can be deployed by superiors can recruit more people, so recruit people first and then arrange jobs. The waiters in hotels and restaurants are just serving and delivering food for a small income, so as to avoid asking people with resources to pick up the food themselves. The salesman on the side of the road and the salesman on the phone are just the labor recruited by the boss who has the resources to find that he can be called for only a little money.

When people find themselves just an extension of the will of others, being called at will to carry out some performative work, or even the existence of this job is only so that the person has a job, can stay in one place for a long time, and avoid wandering around idly, how can they feel the meaning of existence?

III Dissociation of work

For those who feel empty at work, and lack a sense of accomplishment and meaning, dissociation has value. People need to detach themselves from all kinds of social

relationships, re-examine their environment, and realize that their current work is a big show, where everyone is performing, playing a role. The actor's performance is for the audience to see, earn a little performance fee to support your life, your job is to perform for your superiors, earn a little salary to support your life, don't get too involved in the play, so as to eliminate all the mental pain you feel in the real-world performance of work except for physical pain, and achieve a state of tranquility and happiness.

Part 5: Dissociation of Education, Shaping and Screening

The modern education system is a collection of tools for shaping and selecting people, and the main carrier of this collection of tools is words. The two are shaping each person in a directional manner, and at the same time, they are also gradually screening people.

I Words are tools for understanding the world

People first use their senses to see, hear, and touch the world, and have specific feelings, and then they know the sun, the land, the dogs, and the trees. In order to communicate with each other and produce language and

writing, more abstract concepts such as faith, currency, state, and nation can be born. The physical isolation of mountains, rivers and seas has led to the creation of different languages, English, French, Arabic, Chinese, and subdivisions, such as Chinese Simplified and Chinese Traditional. There is a story in the West that human beings originally had only one language, and they were working together to build the Tower of Babel, and the gods were afraid that humans would build the Tower, so they lowered different languages, and from then on, people of different languages began to kill each other, and the Tower of Babel also fell. This story foreshadows the great power of language, which people rely on to recognize each other, to hold each other together, to form order, and on which elites rule.

Language is invented and created by a small number of people in the human race, and the elite group formulates the norms, and then the majority of people follow and use it. Human ancestors relied on words to preserve history and shape the worldview of future generations, and the elite groups of later generations invented new words such as

"religion" and "faith" to strengthen their control over others, and trapped the masses in caves by highlighting certain concepts and deliberately downplaying others, or even directly deleting certain words and ideas, such as book burning and censorship.

The Chinese Simplified world is a relatively pure world, constantly being purged by elite groups, and a large number of concepts are not interoperable with other languages. People who rely on Chinese simplified Chinese to communicate with each other and understand the world are relatively limited, whether they are reading books or watching videos, they are all in the information cocoon. Although people themselves live in information cocoons, there are many kinds of information cocoons in the world, some large and some small, the largest such as the pan-English world, and the smallest is a world with only one person or several people.

II Orientation of education

The education system relies on language and writing to convey some classics, opinions, histories, characters, stories, etc., which have been screened by the elite group,

to the educated, so as to lay the foundation for the three views of the educated. The vast majority of people in the world find it difficult to reflect deeply, and after continuing to rely on the education system to acquire knowledge, they are unable to discern the gold content and unanimously believe that it is true. In the vast ocean of knowledge, there is still a large amount of knowledge that human beings do not understand, knowledge hidden in other languages, knowledge that is hidden for various reasons, knowledge that can only be understood through text or video, knowledge that cannot be understood through words or videos, knowledge that cannot be used on the Internet or taken photos to leave records, etc., even if the knowledge that can finally be accepted by the education system, in the process of continuous screening, a large amount of information is lost, leaving only knowledge that conforms to the views of the elite group and believes that it can produce social labor in batches.

It is important to conform to the views of the elite group and to produce labor in bulk. For the same thing, how to understand it, the opinions formed can be varied, how to

explain, how to elaborate, how to characterize, how to close the coffin, which parts to talk about, and which parts not to talk about, in the end it will all boil down to the point of view of the elite group. At the same time, there is also a need for an education system that is conducive to the cultivation of the labor force, and basically does not tell how to get something for nothing, cheating, and lazy.

III Screening mechanism of education has been weakened

In addition to the shaping mechanism, education also comes with a screening mechanism, or a elimination mechanism. In China, it is embodied in the diversion of the high school entrance examination, the admission to the college entrance examination, the postgraduate examination, etc., through the education system, according to the age of the person step by step, leading to different social roles, such as workers, doctors, lawyers, teachers, etc.

Social roles distinguish between people's social status. Although labor equality is in principle, the social status of mayors and judges is higher than that of assembly line workers and cleaners, which is difficult to deny in

real life. When people born in the same year joined the work force in their 20s, who went to the hospital to become a grassroots doctor, who entered the court to become a grassroots judge, who entered the university to become a young teacher, who went to a construction site to move bricks, and who went to pick up garbage on the road, in addition to relying on genetic talent and the social status of parents, what else can be relied on to make a difference? Modern times rely mainly on the selection of the education system. However, the education system's hierarchical and social status selection mechanism is weakening. Because of increased productivity, capital accumulation, and information gaps, the ecological niche of various types of work representatives has been occupied. The modern education system does not include job assignments, so those who study medicine may go to Internet companies, and those who study nuclear bombs may go to express delivery.

It can be understood that the concept of the occupation of the work niche is in this way: originally it was a barren land, people had a lot of needs, such as food and

clothing, and then a large number of people began to produce, after the demand was met, there were fewer people who needed to work, and there were fewer jobs, and the people in the early stage of production held capital accumulation and did not share it with others, whether in the name of consumption or investment, but only hoarding. To some extent, consumption and investment are the same thing, consumption is spending money to buy products and services, and investment is spending money to fulfill dreams. With the improvement of production efficiency and capital accumulation, there are fewer and fewer people in the society who need to work, and there is a large number of unemployment, and at the same time, the information gap leads to the intergenerational inheritance of social status, that is, the inheritance of blood relations, and finally leads to the weakening of the effect of the social status screening mechanism brought by the education system.

This is where unemployment in prestigious schools, employment crisis with high academic qualifications, and mismatch between majors and jobs come from. The biggest role of public educational institutions is classification,

followed by education, so they set up different levels of academic degrees and different majors in order to direct people to different jobs.

IV Dissociation of education system

The dissociation of the education system and language is to make people dissociate themselves from various social relations, and re-examine the foundation of the mother tongue language on their own three views, the orientation of the elite group represented by the education system to shape their own concepts, and the screening mechanism of educational examinations to screen their own social identity, so as to bring the possibility of their own self-identity positioning in the involution society, and more clearly understand that people's lives are wilderness, not tracks.

V Where is the way out for the small town problem-solver?

The confusion of the small-town problem-solver about the way out stems from the confusion of ideas.

First of all, learning Xi, exams, and assignments are three things, but they are integrated together in the past experience of being a problem solver in a small town. Xi

means that in the process of absorbing new knowledge, your ability and thinking have grown. Exams mean that certain rule-makers set standards and use various methods such as written exams and interviews to see if you meet the standards. Distribution means what niche you occupy in society and how much benefit you can reap.

The logic of "knowledge changes destiny" is that as long as you work hard to meet the requirements of the exam and study Xi, the social wealth distribution system linked to the exam score will send you to a better ecological niche. The best example of this slogan in the real world is the college entrance examination. However, learning Xi does not necessarily require exams, just like a person who goes to a lecture, it may be just because of pure intellectual curiosity, and there are many gains after listening, and no one will deliberately investigate these gains. Exams and Xi are not necessarily linked, and the link will become an exam-oriented Xi. In particular, it is necessary to pay attention to the distribution, which is not necessarily linked to the Xi and exams, and now there has even begun to be a trend of disconnection between the assignment and the

exam, which is also the most confusing place for the problem makers in the town.

The distribution of social wealth should be understood in terms of the concept of ecological niche. When a small number of people in the society enjoy the dividends of the times and complete the accumulation of primitive capital, the whole society begins to show a state in which the rich get richer and the poor get poorer. To put it in more figurative words, "If you weren't born on a Rolls-Royce, you won't be able to sit in your life." "

The small-town problem-solvers did not understand the mechanism of allocation, so the most uncomfortable thing was the disconnection between assignment and exams. Study hard according to the requirements of the exam, Xi the knowledge beyond the requirements of the exam, rely on the exam to enter a good university, repeat this path for a few years, enter the society with a good diploma, and think that since the exam is good, then the distribution of social wealth will naturally tilt towards itself, so it is like a pig with a "high-quality" red poke on the buttocks, and enter the slaughterhouse with a high spirit.

This raises the question of whether the knowledge Xi learned to meet the standards set by the rule-makers is the knowledge that this society needs. After all, no one has ever promised that what you learn will be useful. What's more, the days of job assignments upon graduation are over, and good test scores no longer mean a job with a good social niche, and while people still have the impression that a good university means a good job, in fact the two are no longer equated. The logical chain of "knowledge changes fate" has begun to gradually break. The core of breaking the game is to solve the distribution problem.

Part 6: Dissociation of Aging, Health, and Medical Treatment

The birth and death of living beings are inevitable processes. From this point of view, the process of life, physical health, aging, the appropriate prolongation of life by medical means, and the death of human individuals in old age are all part of this inevitable process.

I Physical aging as a natural law

Judging from the currently known discoveries, human history is a history in which different groups are interconnected, or compete, or cooperate, or kill, or

reproduce, and the vast majority of groups die out, and a very small number of groups survive. There has been a study that more than 60% of the male ancestors of the Han nationality can be traced back to 6 separate early males, which can be understood as 100 million people in the world at present, and the ancestors are the same person. The vast majority of people in history, like reeds, were born and then died, leaving no offspring, no genes and then disappearing. In the same way, the birth of 100 million people only requires a pair of Adam and Eve, and then wait, and time will make these people.

The cruelty of natural selection and the power of biological reproduction make the search for meaning in one's own existence seem futile. Meaning, value, meaning, value, in different languages and cultures, the various explorations and descriptions of self-existence are powerless in the face of the natural laws of disease, aging, and physical collapse. From the time that human beings came out of Africa more than 100,000 years ago to now spread all over the world, it is a process in which one

group walks one way to reproduce the next group, and then walks a little way, reproduces again, and walks again.

As an animal, the human body ceases to develop from the birth of a baby to the age of eighteen, reaches the peak of physical function in the thirties, maintains a high state for several decades and then gradually ages, and in the social sense, he ceases to work between sixty and seventy, and generally dies between eighty and ninety. Tumors, cardiovascular and cerebrovascular diseases, etc. are all genetic shackles set by nature on animal people, and human beings can only delay their arrival, but in the end they must also accept it, because this is part of the laws of nature.

II Health, medical care and pension

After accepting the meaninglessness of life and the eventual arrival of death, physical health is a state of the body without physical pain, different from psychological sub-health or mental depression, functional decline, hair loss, and aging are all part of a healthy body, which should be naturally allowed to occur and accept it. Medical treatment is like a soothing and delaying

operation, soothing people's hearts, reducing pain, accepting unchangeable and irresistible physical changes, and helping people face the inevitable death. The concept of old-age care does not exist in nature, but its emergence is inevitable for the development of human civilization. In any case, the core still depends on the people themselves. Mutual help between people is necessary for survival, but raising children to prevent old age is a ridiculous concept, the birth of a life comes from another life is unwilling to face death, and the kidnapping and locking up in order to make one's own death more satisfying one's own wishes is absurd. One should learn to face one's own death, not to forcibly tie up someone else to escape death, even if that person is one's child.

III The perspective of dissociation

After breaking free from the shackles of social relations, as an individual, we should look at the aging and death of our organism as an animal person, and we should understand that it is inevitable and irresistible, which is the law of nature. Facing death head-on, instead of praying for medical treatment, praying for the company

of others, or even restricting the choices and development of others.

Part 7: Dissociation of Faith, Filial Piety

The birth of a life is the beginning of a social shackle. When a life chooses to terminate itself because of social relations and moral ideas, whether it is self-termination in the biological sense or self-termination in the social sense, then these relationships and morals need to be re-evaluated. It is extremely difficult to change the social relations and moral concepts that already exist and are widely accepted, because there is always a chain of interests tied behind them, so it is better to use the power of time to re-examine and establish connections and break the shackles from the new generation. That's the value of dissociation, and we need to revalue the morality that we take for granted, because some of it has been exploited as a tool.

I Faith becomes a tool of control

Discussing honesty generally means simple values such as "telling the truth", "doing what you say", and "paying back debts", which are good qualities among working people.

For those who work, ploughing the land, screwing, and sending express delivery, they can't be false, and cutting corners must be severely punished, and lending from each other is a mutual aid and mutual aid mechanism, so "don't lie" and "borrow and repay" are agreements that should be observed between each other. However, for the ruling group that wields force and needs to be supported from the bottom, it is very important to rule the ruling group with no tire, espionage and intelligence, vertical and horizontal manipulation, and how to obtain the most wealth at the lowest cost.

Honesty between the bottom and the bottom becomes a tool of domination. To give an example, the "credit record" system established by all countries in the world, a person borrows money from another person because he is in a difficult situation, and does not want to repay the money according to the agreement, and becomes a bad man and goes to the record, which is subject to various restrictions, which is reasonable, which is also the original intention of the establishment of credit history. But what if a hawker runs a shop and the business is depressed by war and

plague, and the landlord sits on the ground and raises the price, and owes usury in the reluctance to operate? What if a young person who has just graduated is found to be looking for a job for the first time and encounters a fraud in the name of induction and debts on a credit card? What if a family buys an unfinished house and doesn't want to pay the mortgage, fueled by all kinds of artificial panic? What if a 35-year-old couple is unemployed and laid off and seriously ill, and they can't pay off their debts after paying their medical bills?

Should these be included in the list of dishonesty? How can there be landlords sitting on the ground to raise prices? Why not assign work? Why not allocate a house? Why is the house deeply tied to social welfare, and if you don't buy a house, you can't enjoy benefits such as education? How can there be a return to poverty due to illness? The source of these phenomena all points to the lack of a systematic social system, turning social repression into mutual harm at the bottom. When the bottom is squeezed to the limit, the currency is recycled in large

quantities, and the debt becomes a dark tax, then integrity is the means of control and the tool of rule.

II Filial piety becomes a tool of control

"The Holy Dynasty rules the world with filial piety" reflects "filial piety" as a tool for "governance", which is thought-provoking, and the public's Xi is even more chilling. "Filial piety" as a tool for the ruling group to rule the bottom has become a matter of course. Filial piety has changed from a voluntary morality that highlights the beauty of human nature to a performative, guilty, and binding bond and shackles. Raising children to prevent old age, no matter how properly whitewashed, points to one point, find yourself a slave in the last years of your life and obey your orders. From a historical point of view, from the perspective of the breadth of influence, whether a particular person is filial to his parents or not, the public may not pay more attention to it than whether the garbage is dumped at the door of the residence. In essence, filial piety or not is basically an individual's self-entanglement.

It cannot be denied that the care of parents for their children in animal instinct, but the question is how long? How difficult is it to face without changing? In Xuanwumen, is Li Shimin filial piety to Li Yuan? Is it reprehensible? Did Kangxi, Yongzheng, and Qianlong love their children when choosing heirs? Filial piety is essentially completely different between the two groups of the top group and the bottom masses.

Loyalty and grace are instruments of domination. Pull a passer-by on the street and ask, "Are you loyal or not?" "Others will tell you that the monarch is long gone, how can you be loyal? Loyal to the leadership? Or is it loyal to the business? Loyal to the clan? Loyal to home? The morality of loyalty has been used by the ruling clique to rule over the ordinary masses since its birth. Life is an accident, rather than a kind of kindness everywhere, in order to repay others in the future, forming a bondage of kindness.

Part 8: Dissociation and Meditation

I The concept of dissociation

As a collection of cosmopolitanism and methodology, the core concept of dissociation is that people can detach themselves from all kinds of social relations, re-examine their own environment, eliminate all mental pain except physical pain, and achieve a state of tranquility and happiness.

II How to dissociate in meditation

Lying or sitting somewhere, imagining that you have a soul, which gradually detachs from your body and floats into the sky, through the atmosphere to the moon. The soul stands on the moon and looks back at the earth, surrounded by dark space, only stars, and the distant sun.

Looking back at the Earth, the atmosphere circles the blue planet, and in the middle of the ocean are continents, on which 8 billion people live. In the universe for more than 13 billion years, in millions of years of human history, in thousands of years of civilization, as many people as sand in a pile of sand, as many people were born, walked on the earth, and as the sun rose and set, from

babies to dry bones, physical pain was inevitable, and mental pain was an accessory to all kinds of social relations.

When the soul floats on the moon and examines its own body, it will find the emptiness and meaninglessness of the current situation of the body, which is nothing more than eating, sleeping, reproducing, and competing with its own kind. Chimpanzees in the woods live together in packs and do the same thing, except that the tools are more advanced, the number of chimpanzees is larger, the clothes are more ornate and the language is more complex.

Human beings are very small as individuals, living alone in the forest or in a big city, and after zeroing out all social relations, they can wake up every day and become a new self. Positions, occupations, levels, and meetings are all performances, and people play their roles well, and when one act is over, they will appear in the next, and even the same body is performing multiple roles, appearing in different scenes and different scripts. What is protected is what is bound. The social connection between people and people, the protection of people, but also the

constraints, because of which people can no longer exercise their will freely.

When the soul of the moon observes the earth's body, it does not carry out subjective evaluation, but only makes objective observations, first looks at the appearance and then the environment, and dissociates from all kinds of social evaluations in one breath and one breath, and obtains tranquility.

Part 9: Afterword

I The fate of a cow

I often remember the fate of that cow.

It was one summer, and I spent a few months in the countryside on vacation. The local area is a small village deep in the mountains and old forests, famous for tea, most of the people in the village are tea farmers, and only a few families make a living from farming. On the first day I arrived in the village, I was chatting with the aunt and uncle who was playing mahjong at the entrance of the village, and I knew about the cow that was famous in the village. "That beast is lazy and doesn't work anymore?"

"It's long overdue." This is what the old man of the village will say when he mentions it.

In the field at the entrance of the village, I saw this famous cow in ten miles and eight towns, which looked like an ordinary ox lying on the grass and grazing, no different from thousands of rural cattle, but the eyes were particularly sharp, and people were very vigilant as soon as they approached, staring straight at people with big eyes, and their limbs were tense and motionless, ready to flee at any time.

This cow is different from the rest of the cows, and when other cows are working in the field, it will change its way to be lazy. Other cows plough three acres of land a day, but it only plows one acre, slowly swaying the tail of the ox to the grass next to it to graze. As soon as it came to pull it, it fell to the ground, panting and mooing, and couldn't pull it, and as soon as the person left, he stood up again, and continued to eat grass with vigor. This cow is not only lazy, but also lustful, when he sees the cow passing by, he refuses to move, staring at the cow's buttocks, his eyes can't be removed, and he must go to the

cow, smell it, rub it, and set it closely, causing the cows in the village to take a detour when they see it.

The villagers said, "Cattle have to work, and cattle that don't work are not good cattle and have to be slaughtered." As he spoke, he straightened his palm into a knife and gestured downward in the air. But cattle are expensive in the countryside after all, so they just talk about it, not do it.

I also think so, "Cattle are meant to work, and I've never seen a cow that doesn't work, so all cows in the world have to work." "It wasn't until I came to see the animal world later that I realized that cows don't have to work. The bison and cows on TV run in the wilderness, drink river water when they are thirsty, eat wild grass when they are hungry, fight when they encounter wild wolves, mate when there are cows, and wild cattle that are not tamed grow according to their wild nature. That scalper is an atavism, I think.

Of course, the beast was slaughtered in the end, and I witnessed it being slaughtered. A group of villagers who watched the excitement blocked the intersection, it was

unsuspecting and was led by the owner to the village entrance field, slowly wagging its tail, probably thinking that it was another day to be lazy, a strong man stood next to him, and the half-height cattle chopping knife was hidden behind him, waiting for it to approach, while it was unprepared, the hand knife fell, the cow's head fell to the ground, and the cow's blood flowed to the ground.

At night, I also got a bowl of beef, and the taste is still in my memory.

II Werewolf games, zoo monkeys, office work

A group of strangers who met for the first time sat around a long table and played a game of werewolves. Each person is dealt a card, assigns a role and then plays this role, speaking on behalf of the character, saying a lot of plausible and vague things to each other, protecting their own side and attacking the opposing side, and experienced and rule-savvy advanced players will also deliberately reverse the character and tell some lies to fool ordinary villagers. All the truth happens quietly only at night when the vast majority of people close their eyes. At the end of a game, the roles are assigned again, and the people who

were in the same camp in the previous game become different camps in this game, continue to say some vague words to each other, pretend to be a camp, and wait for everyone to close their eyes and reveal their true colors. After a few rounds, the final victory is the best disguised werewolf, and sometimes it happens that because the prophetic role of leading the civilians is played well, the civilians win in the end. At the end of each game, everyone took stock of each other's gains and losses in the previous game, and the werewolf who played the role and performed the most was unanimously affirmed. Everyone praised him for pretending to be the most like, and he successfully deceived everyone, but no one was angry, everyone knew that this was a game, and he was just the most advanced player in the room who was most familiar with the rules of the game. Finally, it's time for the game to end, and everyone goes home. Instead of playing the role of the game, everyone reverts to the role of family or society. A 28-year-old young man living alone went home to watch a movie, a 35-year-old mother went home to take care of her daughter, and a 40-year-old widowed middle-aged man picked up his son from school. I just happened to meet in the elevator and talked about the

game I just played, and then fell into an awkward silence, watching the elevator doors and floor numbers change.

Werewolf games are no different from people working in an office. A group of people sit in the office during the day to meet and discuss work, this person is the CEO of the partner company, that person is the middle level of a company, another person is the secretary who writes meeting minutes, and another person is the bag assistant. Everyone has a role to play. After getting off work, I went out of the office door and appeared at the dinner, still those characters, staggered with each other, and when the dinner was over, they went home. At home, they revert to their family roles as the father of two college-going children, the husband of a pregnant woman, the daughter who has just started working, and the son who is being urged to marry by his parents. The next day, the role may have changed. The middle level of the company jumped ship to work for the boss of the partner company, and it was those people who held a meeting, but they played different roles and said different things. Stripped of their family roles, these are a group of primates of different ages and genders, who

cover their physical features with braids, communicate with each other with sounds and eat after leaving their cement dwellings, take off their braids to sleep when they return to their dwellings at night, and repeat the actions of the first day when the sun rises the next day.

The monkeys in the zoo are similar. When basking in the sun in winter, the monkeys gather together to keep each other warm, and the familiar monkeys catch each other's lice through blood ties to enhance understanding. Some monkeys run to the trees to look around when they are in charge of the wind, some monkeys are responsible for taking care of the baby monkeys and carry the baby monkeys to breastfeed, and some monkeys are responsible for finding food and run around. Finally the Monkey King came and wanted to distribute the food. He dangled slowly, allocating most of the food to himself, a small portion to the monkeys who helped him catch lice, and finally the rest to the monkeys who were looking for food and looking for the wind.

III My story of Shanghai

I was still young, and I rode my bicycle through the streets of Shanghai every day to and from work. At that time, there was a trend in society that criticized the high salaries of the financial industry and the refined self-interest of students from prestigious schools who switched to finance. I was not exempt from vulgarity, and while verbally and fiercely criticizing, I joined a financial company honestly and physically.

In a small bungalow in the old town, the company enters through a large iron gate, then along the path into the courtyard, where there is a pavilion covered with vines, and when you enter the hall is a modern sculpture, a classical nude statue with half of her clothes off and wrapped around her waist.

Victor said that the small bungalow was built during the Republic of China, and Kong Xiangxi once lived there, and there was a proud and superior look on his face when he said it. Victor is the chairman of the company, wears gold-rimmed eyes, and although he is in his 50s, he has maintained his fitness for many years and has a tough body.

Victor is a fool, that's the consensus of all employees of the company. To be more precise, it is the consensus of all 4 employees of the company, although Victor calls himself the chairman of the group in his business card, but in fact, with his driver, there are only 4 people in the entire company.

The first time I met Victor was when I came to the company for an interview. In the conference room, he sits on one side of the conference table, backed by a modernist abstract oil painting with a few lines of stripes on an earthy background. Victor spent half an hour talking about the company's strong background and bright future, and finally concluded, work hard, the company will not treat you badly. I excitedly asked, how much is the salary? Victor said the probationary period was 500 a month.

Victor likes to give people English names. On the first day I joined the company, he asked me for my English name and wanted to make me a business card, I said no, Victor patted me on the shoulder and said, we are a foreign-funded enterprise, everyone must have an English name, you will be

called Peter in the future, and I have an English name since then.

Victor has a Rolls-Royce parked in the yard all year round, and he hired an old man to be the driver for this car. He originally planned to let the old man wear a suit and white gloves to drive him, and he also gave the old man a very British name, Charles. However, Charles was not angry, and he was still Xi wearing slippers all day, eating scallion pancakes and yellow fish noodles on the side of the road, which ruined the style of the British butler.

In addition to choosing English names, Victor also likes to talk about his past of studying abroad and working in foreign companies. Looking at the meeting PPT I made, Victor would say, Peter, you have to practice more PPT in the future, I used to do PPT at McKinsey, I didn't have to look at the keyboard, I pressed the shortcut key directly with both hands, but now I don't have to do PPT by myself and I'm not so proficient. Victor smiled self-containedly, and I guess it was mainly because of the latter sentence that I laughed.

Not just with us, but also with customers. When talking about business cooperation, Victor sat at his desk and repeated the same rhetoric he used to introduce the company during the interview, and when he was excited, he took out his mobile phone and swiped it a few times, stood up and stretched out the mobile phone screen across the desk to the customer, and the mobile phone screen was a news photo of him being invited to a well-known forum. In the photo, he is sitting on a discussion chair at the round table on the rostrum, full of spirit. He held the phone in his right hand, pointed to himself on the screen of the phone with his left hand and said, I was invited to participate in this forum before.

Later, the digital currency boom surged, and Victor began to invest in digital currencies. He didn't know where he knew a group of people, claiming to be the P coin dealer, and he told Victor mysteriously that he had controlled the P coin, and he would pull the price limit in two days, and he would tell you if he had a good relationship with you, but don't say it outside. Victor said yes, no problem, as soon as he turned around, he

called his buddy and said proudly, I have first-hand information, and I will definitely make a big profit this time. What the? It's true! The dealer is right next to me, and I'm going to be all in this time.

Victor put the money in, the P coin rose a little at the beginning, he smiled every day, and we worked easily, and then the P coin did not rise, and it fell a little, he was in a hurry to call to confirm the news, and we didn't dare to speak loudly. The dealer told him that this is a strategy, a technical adjustment, don't panic, holding is a value investment, and Victor continued to hold it. The P coins go up and down, Victor's mood goes up and down, and so does our work status. During that time, he would say in meetings, I studied and worked at McKinsey, and value investing can't be wrong. Until late one night, P coins suddenly fell like an avalanche, and the next day Victor didn't have a morning meeting, and we knew that he had lost all his underwear.

That morning, Uncle Charles, who had scallion pancakes for breakfast, told us that Victor called him at night and asked him to drive a Rolls-Royce to register as a Didi

driver in order to earn back a little fuel bill, and Uncle Charles euphemistically said on the phone that it was a bit difficult. In fact, Uncle Charles' first reaction at that time was to call him stupid, of course, this is what Uncle Charles told us later.

The company was shut down after all. After a long time, I asked my former colleague to find out that Victor had returned to his hometown in Guizhou. It was only then that I learned that the original foreign Victor never had any prominent background, he relied on the exam to come out of the mountains, went to study abroad after studying in a well-known domestic university, worked in a foreign company, was laid off in middle age, came to Shanghai to work hard, lost everything, and finally returned to his hometown in Guizhou.

Victor's time passed, and he waved his sleeves and disappeared from view.

IV The phoenix man Qi Tongwei and the native of city Hou Liangping

A gunshot sounded, Qi Tongwei, who resisted arrest and committed suicide, fell in a pool of blood, and the phenomenal hit drama "In the Name of the People" ushered in

the climax and ending, but the discussion of this drama did not stop, and a large number of netizens on the Internet wailed in various forums, and the information in the circle of friends turned black and became fans, sympathizing with this villain.

Qi Tongwei is undoubtedly a bad character, assassinating Chen Hai, an old classmate and good brother for many years, pretending to marry Liang Lu, a female teacher ten years older than him, in order to get ahead, he pretended to marry Liang Lu, a female teacher who was ten years older than him, and used illegal means to embezzle the assets accumulated by workers with blood and sweat, and arranged for various relatives to enter the public security system. Just looking at these plots, if the audience is allowed to vote on the fate of the characters in the play, Qi Tongwei will definitely die so much that he can't die anymore, but then the director and screenwriter will match this character with another side.

Qi Tongwei, a social dregs, was a good young man from the countryside at the beginning, and he was also an anti-drug hero who was shot three times in his body, but later

he was played with power, and his self-esteem was shattered, and he became a villain who did everything to grab his position. He still has a little conscience in his heart, and he didn't kill Hou Liangping, who came to persuade him to surrender, and he threw himself up and committed suicide by swallowing a gun after shouting "No one can judge me". This scene left tears of sympathy for the men and women in front of the screen. The image of this character has also changed from a heinous crime to extenuating circumstances, and the spearhead is also pointed at the male protagonist Hou Liangping.

The recurrence of public opinion is still because Qi and Hou have changed from the contest between evil and justice to the duel between the phoenix man and the people in the city, and it has also introduced another grand issue, the flow of classes and the bloodshed behind it.

Qi Tongwei represents a typical phoenix man, a peasant family, poor enough to borrow shoes from others, studying Xi hard work, and finally walking step by step to the position of the provincial department, without considering the dirty means behind it, it is a downright inspirational

story. Hou Liangping's life has been smooth, his parents are the director of Beijing and a primary school teacher, and after graduation, he married a wife with a strong family background, transferred to the Supreme People's Procuratorate, and spoke in a high-minded tone.

The mainstream of the audience in this drama is still those middle-class people who have just integrated into the big city and experienced the hard work, compared with Qi and Hou, Qi has a sense of substitution and appeal, so they began to cry out for Qi.

Qi Tongwei was born in the countryside, but after being in a high position, the objects he served were not peasants, but officials and capitalists with interests, as well as relatives from all sides who were connected by blood ties. This kind of character comes from a reckless background, and after being crushed by an unfair social phenomenon, he quickly becomes a part of it, and exacerbates the injustice situation. Although it came from the masses, enlightenment did not go to the masses. Every mature society will suffer from class solidification, and at the same time, the society will also set up some

distribution channels for stability and fairness. The consequences of using bloody and violent methods like Qi Tongwei will be borne by society itself, or more precisely, by the people at the lower levels.

V Is Kailash faith or oppression?

After his father's death, Nima decided to fulfill his father's last wish to go on a pilgrimage to Lhasa and to Kailash to turn the mountain. Many people in the village joined the pilgrimage procession of Nima, and they took the road under the eyes of the rest of the village. After months of long travel and sleeping in the open, the group arrived in Lhasa, but the money was also spent, and they worked as temporary workers to raise money for the trip. After scraping together enough money to travel, they set off towards Kailash.

We analyze the film Gang Rinpoche from two perspectives.

The first is the value of faith, as Kailash is the center of the world in local mythology, and people have to go to Lhasa once in their life to worship. There is a scene in the movie that struck me that the truck of the pilgrims

was hit by another car, and when they knew that there was a dying patient in the car who needed to be taken to the hospital, they told the perpetrator to send the person to treatment quickly, without talking about compensation, and did not even leave contact information. If the local people have no religious beliefs, then what to use to fill the moral system, punish the evil and promote the good, after all, the Han people are the vast majority, relying on their own Confucian culture to maintain the level of social morality, which is a small exception in the world.

The second is the meaning of life. White-collar workers who commute to work in first-tier cities every day and enjoy the convenience of modern technology in office buildings, although they work hard every day, pay rent and bear various expenses to maintain the quality of life, find that their wages are used up at the end of each month, and when they are older, they are cleared out of the company, and they are worried and doubtful about their lives. Are they fundamentally different from Tibetans?

Life is not only about making money, but you should have set aside some of your time to do what you want to do,

which others may not understand, but you are happy to. For example, when everything is silent, spend a whole night looking up at the starry sky; For example, lying on the lawn that has just rained and feeling the smell of damp earth; For example, sleeping comfortably in a rocking chair, doing nothing but lazily basking in the sun; For example, playing with friends and fighting landlords all night; Playing football, surfing, playing games, and of course, pilgrimage to Lhasa and prostrating Mount Kailash for a year.

VI Understand society

[The life of those with a higher level of education among the people at the bottom] The middle school grades are among the best, 18 years old to go to a prestigious school, 22 years old to further study, 25-27 years old to work in a private company, can not afford to buy a house, can not get married.

[The life of the classmate that the masses think] middle school grades are mediocre, 18 years old to go to a prestigious school, 22 years old to study abroad, further

study, 25-27 years old to enter the system to work, buy a house, get married.

[In fact, the life of the masses] was born in a working family, he was a small town to do the problem since he was a child, he only did the question when he was a student, and he knew that the biochemical ring material was a sinkhole major after filling in the volunteer, and he went to the big city after college, and he went to the private company to work after graduation to know the hardships outside the system, and the first half of his life is a portrayal of one step and one pit.

[In fact, the life of the mass classmates] was born in a family of entrepreneurs, senior cadres, professors and scholars. Primary and secondary schools often go in and out of scientific research institutes, government agencies or study abroad, parents teach by word and deed or ask famous teachers for guidance, familiar with the employment situation of various popular majors in universities, know the advantages of teachers, doctors and public careers, and plan to study law, clinical medicine, computer and other majors in the future. Prepare with both hands, while

preparing for various language exams required for studying abroad, and on the other hand, prepare for domestic university entrance exams through guaranteed students, independent enrollment, specialty students, etc., and finally enter a good major in a good university. In college, I was introduced by my parents to scholars and professors in this major, followed by research, packaged resumes, published papers, and asked professors to help me practice interviews before the re-examination of the graduate examination, and passed the re-examination with high scores, or my parents helped me contact foreign scholars to study abroad. After graduation, through the selection of students, public institution recruitment, hospitals, universities, state-owned enterprise recruitment, home succession, etc., enter the field that parents are familiar with to inherit their father's business, parents help to buy a house early to settle down, and introduce the right person to get married and have children, and the career develops in an orderly manner.

[The crowd asked on the Internet] Why am I a master's/doctorate from a prestigious XX university, and my

classmates don't have as good grades as me, but they are better than me?

[Answer to the question] The characteristic of students is that they like to judge others from college rankings, grades, etc., and position themselves, in fact, social people are multi-dimensional, and academic qualifications are only one aspect of social people. A person's excellent resume to outsiders may be largely due to years of painstaking cultivation by their parents in high positions. In school, you only know one aspect of a certain person, and when you enter society, you really know this person.

解离

Dissociation

2023.12

1009352789@qq.com

目录

第一篇： 导言	90
一、当前社会现状是极少数人掌握绝大部分社会资源	90
二、极少数人通过权力、货币、不动产等形式汇聚社会资源	91
三、通过减少货币使用来减缓社会资源汇聚马太效应	93
四、不动产在货币使用中非常重要	94
五、无往不在枷锁	95
第二篇： 解离传统的家庭与居住形式	96
一、新的家庭形式	96
二、新的居住形式	97
三、新家庭形式和新居住形式的具体例子	98
四、将公摊理念从楼宇延伸到室内	99
五、解放女性、尊重儿童、阻隔底层社会地位传递	99
第三篇： 解离成为控制工具的债务	101
一、债务成为控制工具	101
二、债务与债务并不相同	102
三、社会顶层借助债务控制底层	102
四、工作量增加但收入却没有成比例增加	104
五、从债务中解离	105
六、以温州的房价为例	105
第四篇： 解离空虚而无成就感的工作	107
一、越来越多的不事生产者	107
二、空虚而无成就感的工作	110
三、解离工作	111
第五篇： 解离教育的塑造与筛选	112
一、文字是认识世界的工具	112
二、教育的定向塑造	113
三、教育的筛选机制不断减弱	114
四、解离教育体系	115
五、小镇做题家的出路在哪？	115

第六篇：解离衰老、健康、医疗	117
一、作为自然规律的肉体衰老	117
二、健康、医疗、养老	118
三、解离的视角	119
第七篇：解离信、孝	119
一、信成为控制工具	119
二、孝成为控制工具	121
第八篇：解离与冥想	122
一、解离理念	122
二、如何在冥想中解离	122
第九篇：后记	123
一、一头牛的命运	123
二、狼人游戏、动物园猴子、办公室工作	125
三、上海故事	127
四、凤凰男祁同伟和城里人侯亮平	130
五、《冈仁波齐》里是信仰还是压迫？	131
六、认识社会	133

第一篇： 导言

解离（dissociation）作为心理学概念在 18 世纪出现，解离主义（dissociationism）也是专业词汇，但现在已经很少使用的了，心理学上，解离描述个体在精神上从周围环境抽离，是大脑面对压力的自我保护机制。“解离”是我从心理学中借用的词，用来概括我所阐述的世界观及方法论，也代表这一观点的建立初衷，也就是认识现实、挣脱锁链、获得幸福。我所说的“解离”类似正念冥想，描述个体摆脱主观束缚以后从第三者角度来客观看待自己和周边环境。这一观点的思想源泉，对个人内心的思索部分来自庄子，对外部世界的应对部分来自马克思。

一、当前社会现状是极少数人掌握绝大部分社会资源

我们当前生存的社会，资源分布极端不平衡、贫富差距悬殊，生活在不同地区、来自不同文化，有着不同职业、不同年龄，生活在各自世界里的人，绝大部分都面临同样的问题，即物质上的贫乏与精神上的焦虑。

从世界范围来看，近 200 个国家里，极少数特大城市汇聚了绝大多数人类社会资源。北美的纽约、华盛顿、湾区、洛杉矶，泛欧洲的巴黎、伦敦、莫斯科，东亚的东京、香港、新加坡等，汇聚着权力和资本。这些城市是人类文明的结晶，通过权力、货币、垄断

运输、高精尖制造、科技研发等形式，将广袤地球上的人类资源从矿山、海洋、乡村、县城汇集而来。

这些特大城市里，生活着一小批人，还有他们的亲属与附庸，掌握着这个城市的绝大部分财富，也间接掌握着全社会的财富。这种掌握一部分是以私有来实现的，如证券、不动产、收藏品等，另外是以非私有名义被掌握，用财政、土地、企业等形式，滋养着一批和权力有千丝万缕联系的利益集团。各式各样、眼花缭乱的新名词，REITs、产业园等，都在掩盖一件事，即最大量的社会资源一直掌握在极少数人手中。

二、极少数人通过权力、货币、不动产等形式汇聚社会资源

美元的强势已经被人们熟知了，有目前世界最强大武装力量美军的支持，使得世界上的重要物资，包括原油、有色金属、关键科技产品等，都以美元定价，所以美元的发行者可以凭借发行美元、以及利用美元周期汇聚所有使用美元交易的人的财富。

这提示了我们，原本作为一般等价物，便利使用者交易的货币，是一种可以汇聚使用者财富的工具。只要使得交税、看病、上学、用电、用水、用气、烟酒、网络、通信、粮油等生存基础行为，都只接受某种特定货币，同时通过法律等强制手段，宣布不使用这种特定货币会受到惩罚，那这种特定货币的发行方，就可以汇

聚所有使用这种特定货币的人的财富，甚至不需要像美元周期一样，通过定期回收美元来维持美元基本的价值，直接滥发即可。

当然直接滥发也存在问题，物价飞涨会动摇使用者的生存基础，所以需要配合一种回收手段。最好的方式就是不动产，其次是收税。通过人为制造稀缺，可以用不动产回收使用者手中的特定货币，甚至进一步利用银行、负债等现代金融手段，提前回收10年、20年、30年的特定货币。从这一意义上，不动产和收税是一回事，铸币、银行、卖地、收税，也都是一回事，即通过特定货币换取实际资源，再把特定货币收回来。

这是套在全世界人民身上的金融锁链，将绝大部分底层捆绑在被极少数顶层抽血的生态位上。

这个体系的持续运转有赖于当今世界面临的一个主要矛盾，即如果不让极少部分人汇聚其余绝大部分人的社会资源，全社会就不能持续生产大量财富，人们也就陷入了甚至没有社会资源的赤贫惨状。为了不让人们陷入这种悲惨境地，社会就默许了汇聚的存在，然而极少部分人的汇聚，又会带来巨大社会不公，比如韩国的财阀，握有天量资本的个体左右公权，凌驾于法律之上。

这种情况在一些西方国家被人们习惯了、默许了，虽然被处于其国内的弱势地位，但至少活得清闲，还能偶尔去第三世界旅游一

下。但这种生活实质上非常脆弱，一次金融危机就能击碎幻像，暴露出其社会体系根本上的不稳定。另一种情况是让权力代替极少数商人汇聚所有人的资源，然后再把汇聚的资源返还给所有人。这种权力加资本的双重力量，生产和汇聚财富的效率极高，但有时汇聚的财富并没有返还给大众，而是被某些更接近权力和资本的少数人取走了。总之，人们一直没能解决效率和公平的矛盾，只是搁置矛盾。

三、通过减少货币使用来减缓社会资源汇聚马太效应

韩国人一生离不开三样东西，死亡、税收和三星，税收和三星提供的物品，都是通过韩元实现的。所有现代国家的人都离不开两样东西，死亡和货币。现代社会的人无法拒绝货币，因为生存物资需要货币，差别只是用哪种货币。但只要使用货币，就一定要有发行货币的人和囤积货币的人，然后就是贫者愈贫，富者愈富的马太效应。

这就是为什么“等攒够多少钱，就可以靠利息躺平退休”的想法很荒谬。从来不可能有“在银行存多少钱就可以不劳动攒利息”这种事的大量发生，尤其是在被抽血者身上大量发生。通货膨胀只是表象，深层次原因是货币在现代社会充当一般等价物只是用来汇聚使用者社会资源的借口。被汇聚者想靠这个汇聚工具来避免被汇

聚，是不可能的。被汇聚者只能通过减少使用货币来减缓汇聚，但汇聚一定存在，这是强势与弱势关系决定的。

举一个简单的例子来说明大规模的“攒钱吃息躺平”是不可行。比如某年的社会普通工资是10万一年，一个人挣了200万存银行，有了一年10万的利息后就不再工作，如果大量的青年劳动力都学着这么做，那很快社会上就出现劳动力短缺，没人工作，普通工资就会涨到一年20万，相应的房租、食物、医疗也会涨到吞噬劳动收入的地步，200万就会很快花完。这看上去是通货膨胀、物价飞涨，实际深层原因是顶层需要有相应数量的底层去劳动来供养，一旦出现有人不劳动，就要驱动这个人去劳动，以前靠鞭子、靠劳役，现在靠货币、靠债务。

四、不动产在货币使用中非常重要

去美元化的趋势会带来美元的衰弱，继而进入百年未有之大变局。这就是被汇聚者通过降低货币使用，增加社会资源汇聚难度，减少马太效应，带来利益结构变化的例子。人类历史唯一不变的就是持续变化。

最重要的货币使用途径之一就是不动产，所以房地产也被称为蓄水池。同样的，最重要的减少货币使用的手段之一，也是改变对不动产的使用和理解，简而言之，少买。投资不动产是一种从别的

使用者手中汇聚财富的方式。随着城镇化进程，基于自住理由进行购买时，一旦陷入传统的家庭和居住观念，也就是一家几口人，买89平、100多平，三室一厅，然后一步步买更大户型，一步步往市中心迁移的消费惯性。这种传统的家庭和居住观念，已经被社会顶层利用，只会一步步推动资源汇聚的马太效应。这是另一种形式的把农民锁死在黄土地上劳作，即把现代劳动者锁死在钢筋混凝土里。

五、无往不在枷锁

主流家庭形式和配套生存居住形式，是顶层将底层及其后代的社会地位锁死在被抽血地位的一大帮凶。出生、上学、工作、买房、结婚、生育、养老、死亡，在其中几个环节，比如上学时各类内卷性培训，工作时压低劳动性收入、弱化保障工人和资方谈判地位的工会组织，将房子和子女教育、配套社区服务绑定，通过租住不同权来推高畸形租售比，将婚育成本纳入买房成本，将大机构、大医院、大学校全部迁移集中到城市，同时鼓吹改善型住房需求，进一步引导底层将资源都拿去买房，然后在养老的时候，宣扬孝文化、居家养老，让底层自我承担养老压力。涨价去库存、买房投资等，都是极大利好极少部分人，绝大部分人承担绝大部分代价的资源汇聚方式。

这是一整套的圈养闭环，是信息差和观念、道德、情感上共同形成的枷锁，让底层认为这就是宿命，意识不到其他出路的存在。底层过于驯化，无往不在枷锁，导致的结果就是贫富的急剧拉大。

第二篇：解离传统的家庭与居住形式

一、新的家庭形式

传统的家庭形式是每个人出生后都是依托于父亲和母亲进行养育。这带来一个问题，也就是在出生的那一刻，虽然可能在基因上，在生理上，不考虑残疾或者极端天赋异禀，人和人之间没有不可逾越的鸿沟一样的差别，但在社会属性上就是天壤云泥。同一时间出生的，大城市富豪权贵的孩子、边缘山区农民家庭的孩子，在动物人的意义上，并无差别，但在社会人的意义上，是存在生殖隔离的两个物种。尤其是讲究门当户对的婚姻，强强联合又进一步带来了分化，权贵、富豪、学者的交叉，商贩、农民、打工人的配对，门槛被进一步固化。

跳出“十几年寒窗苦读 VS 几代人积累”的旧有框架去看，家庭制度从历史上看就在不停变化，从农耕时代几百人的大家族开始，家庭在逐步减少人数，现在部分农村还留着三代同住的习惯，现代城市则基本是三口、四口之家，慢慢地，单亲家庭、一人户比例也在增加。

不妨进一步推演，随着物质进一步丰富，单亲家庭和一人家庭成为社会主流，也就是说，抚养孩子的主要力量来自于社会，即一个人一出生，就由公立机构抚养长大，食宿都由公立机构负责，教育工作也由公立机构承担，也就是寄宿制学校进一步延伸到学生的出生。一个人有一个孩子，更多意味着陪伴、社交，实际资金投入极少，这对于减少人出生之后的贫富差距，减少人们的生育压力很有帮助。这也能让人从各种束缚中解放出来，减少来自家庭的内耗，更多将自己的时间精力投入自己喜爱的事业中。

二、新的居住形式

当意识到人生不是一条轨道，不用只沿着既定方向前进，就可以重塑家庭形式、居住理念，即按家庭成员一人一间的原则，类似酒店、宿舍和公寓，最小化客厅和厨房，只保留卧室和卫生间。

在购买不动产时，放弃客厅、放弃厨房、放弃无用面积，最小化债务就可以最小化货币使用，放弃依靠不动产增值获利的想法，通过为父母租同小区房子，而非为三代人购买大户型，甚至更大的改善型住房，从而将自己从买大房子，结婚后生好几个孩子，三代人同住一个房子里的巨额房贷中解脱出来。这种大户型的想法是农耕文明的延续，对于本身拥有大量财富的都市顶层或者有乡村宅基地的农民是负担不大的，但对于从外地初来城市立足的人，就是卖身契，成为受困于债务的现代奴隶。

为什么重点强调要新居住形式？因为住房、货币、债务是顶层汇聚底层资源的最有效手段，这表现为目前居民最重要的财富就是房子，但除了大城市核心地段的不动产，绝大部分房子就是负债，吞噬劳动者财富的黑洞。所以要从变革居住观念、居住形式开始，变革家庭形式，变革生活轨迹，继而推动从枷锁中解脱。这个枷锁就是劳动换取货币，货币被房子抽走，继续劳动换取货币，购置更大的自住房，货币继续被抽走，最后发现一生都被束缚在钢筋混凝土里，就像农民被束缚在黄土地上。

三、新家庭形式和新居住形式的具体例子

我们以一个从小地方来大城市安家的年轻人为例，新家庭形式就是无论男女，都只购买一间带独卫的卧室的房子，婚姻即意味着两人继续分别持有自己的房子，但可以选择搬到其中一间居住，生育子女则是早期继续带着子女在其中一间居住，随着子女长大，则为其租住或者购买同样的一间带独卫的卧室，照顾父母参照子女处理，即租住或购买一间带独卫卧室的房子。父母回老家或者回自己的住所，则退掉或者卖掉这间房子。

所有这些房子都是独立门户，由居住者自己掌握钥匙或者密码。厨房取消后，吃饭参照新加坡的组屋、食阁，客厅取消后，会客交流由茶座、咖啡馆、会议室取代。

四、将公摊理念从楼宇延伸到室内

人类的居住形式是不断变化的。以前没有单元楼等高层建筑的时代，不动产以土地及上面的建筑为主，人们居住在某个院子、房子甚至帐篷里，拥有园林或者院子，会难以想象现代社会是几个小房间组成一个大套间、几个大套间组成一层楼、十几层楼并成一栋楼、几栋楼并成一个小区，几千人生活在一个小区里。现代人甚至发明了公摊理念来确认一些看似存在又摸不到实际具体在哪的居住面积。

一旦理解了这种演化，那进一步延伸也就顺理成章。既然小区绿植、门前走廊可以公摊，那门内的三室一厅也可以进一步公摊，即门内走廊、厨房、客厅也公摊，即将产权确认到每一个房间，归属到每一个家庭成员，让每一扇卧室门上都有锁，归属每一个人。这种情况已经在发生，一些二房东将三室一厅租下来后，给每一个房间上锁单独租给年轻人，这就是一种现代的居住形式，唯一的问题就是没法做到每间房都有独立卫生间和浴室。

五、解放女性、尊重儿童、阻隔底层社会地位传递

传统的家庭和居住形式，除了底层会被剥夺劳动成果和整个人生黄金期被消磨外，还会带来无休止算计，三代人，夫妻、孩子、

老人围绕着同一栋房子的分割、份额展开计较，洗房、加名、继承、借贷、婚前后财产等手段都来自于此。

当传统婚姻离婚后进行财产分割，因为大部分家庭就一栋房子，围绕写在谁名下、出资份额比例会陷入争夺，影响人和人之间的亲密关系和平等交流。女性处于社会弱势地位，生育子女存在牺牲，从婚姻得到财产补偿有合理性但不光彩。既然这是人性，无可避免，那从一开始就保障女性居住条件，将居住形式和不动产权进一步细化分割，缩小到每一间卧室，结婚各自带着一间卧室，离婚就带着各自卧室离开，互不影响居住，可以类比酒店，想改善居住品质就住 loft 复式单间卧室公寓，从产权上让女性实现解放。

传统家庭与居住形式还有边界感问题，在父母及青少年关系上尤为明显。共同居住的家庭，父母随意闯入子女居住房间，不尊重青少年，青少年成了父母的附属，而不是一个独立的人，时常酿成严重的青少年心理问题。一人一间独立房间的居住形式是对个体的尊重。在父母、青少年之间形成物理硬边界之后，自然就会形成观念、社会地位的软边界，减缓束缚底层的观念的代代传承。

从刚开始形成三观的年轻人开始，形成和上一代的硬边界，把年轻人从观念被束缚、物质被抽血的情况中暂时解离，放下道德、情感的制约，客观看待自身所处环境，继而寻求新的方向。这就是解离传统的家庭与居住形式。

第三篇：解离成为控制工具的债务

现代社会眼花缭乱的金融工具，货币、投资、理财、股票、银行、杠杆，还有土地房子，把债务变成了顶层控制底层，汇聚财富的工具。

一、债务成为控制工具

作为社会底层的绝大部分人，对债务的理解就是互相之间借钱，比如甲向乙借钱，约定还钱时间和利息，到了时间就还钱和利息。这是古老朴素的人们互相之间的救济机制，有着惩罚措施，不还钱就导致债务违约，影响诚信。但不同的债务实际上差异很大，举几个简单例子：一是高利贷，借了利息极高的钱，然后暴力催收，还不起导致违约。二是诈骗债务，骗子哄骗别人写下欠条，约定给钱，发现是诈骗因此不还钱导致违约。三是暴力债务，用暴力威胁别人写下欠条，约定还钱，不还导致违约。这些债务影响个人诚信吗？很明显不影响。

那一个人为了居住背上债务，然后发现债务对应的货币没到过他手里，银行直接转给开发商了，而货币对应的房子也烂尾住不进去，进而拒绝偿还债务，会影响这个人的诚信吗？现实情况是影响，会上征信。这就是诈骗债务，软暴力的胁迫债务，靠居住权胁迫人们背上债务。

二、债务与债务并不相同

现代社会每个人都和银行打交道，每个人也都和债务打交道。但是债务的性质和形成原因不一样，导致它成了底层的枷锁和顶层的工具。这个可以靠货币的流动和核心资产的转移来判断。

假如一个人背上债务是因为买一套小县城郊区的房子，整个家庭就这一套拿来居住，长期来看也不会有涨跌买卖，那债务就是枷锁。假如一个人背上债务，比如各种信用卡和消费贷款，是为了满足日常的奢侈需求，那债务就是枷锁。假如一个人背上债务，比如房贷，对应的不动产是在大城市的核心地段，是长期升值的核心资产，同时配备了保持现金流的债务，那就是汇聚资源的工具。假如一个人背上债务，是通过开办企业，蓄意将货币转移，将债务变成投资和不良资产，破产来免除债务，那债务毫无疑问就是收割别人的工具。

不仅仅是债务，包括投资、理财、股票等在内的金融工具，虽然不能否认对社会发展的促进作用，但当前的社会现实里，全部都是顶层收割底层的工具。

三、社会顶层借助债务控制底层

现代社会顶层控制底层的金融锁链，核心就是保持底层对购买力的饥渴，也就是通过减少社会福利带来安全感的缺失、囤积货币的渴望。

首先是保障生存底线，比如保证民用水电价格很低，同时通过社区卫生院等形式，保证社会最基本的医疗需求，也就是不出人命。其次是教育，保障底层最基本的教育水平，不至于出现文盲，同时灌输相同的语言文字体系和思维方式，便于批量化出产稳定的劳动力。然后是居住和交通，让底层有个地方住就行，分地、分房、统租、租住、购买私宅等，都是居住形式。最重要的就是，控制底层个人所掌握的资源，具体来讲就是货币数量。不停地降低劳动收入，稳定或者略微提升生存成本，一点点货币就能让底层劳碌半生，然后通过债务、房子、生育、教育、医疗等，将货币全部回收。毕竟单个个体掌握太多货币，对体系稳定是不利的。

但顶层的目的是什么？顶层之间也有互相博弈。北美顶层、东亚顶层、东欧顶层互相角力，甚至东亚顶层内部，也有分歧。东亚内陆整体上，在世界范围内还是处于一个加工劳动者组成的生态位，也就是需要压低劳动成本，让世界的制造业和大工厂都搬来，然后将绝大部分劳动力投入到生产制造中，只提供很少一点教育、医疗、生育养老、衣食住行方面的保障，将绝大部分劳动剩余收集起来，投入到造路修桥盖楼建工厂上，投入到建设超级大企业上。可以分两部分看这个收集过程，一是从农民手里，统一收购或者建立农庄，用极少量货币收集粮食供给到城市，而城市里又汇聚海量人口干流水线苦工、快递、外卖、网约车、工地工人、前台服务员、996打工人，用海量人力物力，换取外汇和技术转移，进行资

本积累。但是在这积累的过程里，极少数东亚顶层利用了自身的生态位，通过贷款、审批、项目、牌照等方式，将货币转到了自己手里，然后转到境外，比如香港、新加坡、欧美、离岸公司等，然后肉身移居境外。

四、工作量增加但收入却没有成比例增加

这就是分配制度出了问题，或者说，社会财富的分配在资本和劳动的天平上，极端地向资本倾斜。

普通人接受完教育，出了学校，进入社会，先被房租吃一波，再在工作的时候被老板吃一波，然后是房贷、教育、医疗，这些东西背后，藏着自我增殖的资本。我们已经过于适应这个过程，好像这就是理所当然，好像另外一个时代从未存在过。

在那个时代，工作在接受教育后会分配，且收入有稳定保障，不会轻易失去，这意味着人不用像商品一样，流通在劳动力市场里，依据性价比被人挑选，还要害怕在 35 岁之后失去性价比，也就失去了劳动机会和保障生活水平的可能。

在那个时代，房子是分配的，单位有责任帮员工解决住房，提供过渡的住宿，这意味着年轻人不需要面对两头吃的长租中介，被暗中背上贷款后赶出房间，也不用掏空六个钱包，在长达二三十年的时间里，不敢抱怨，不敢休息，不敢失业，毫无抵御风险的能力，也没有反抗生活的能力。

在那个时代，教育真能改变人的命运，不会有“985废物”、“小镇做题家”嘲讽读书无用、阶级固化。

现在我们用来兜底的社会福利保障体系过于差，向上流通的路径收缩，向下跌落的通道敞开，这导致人们生活在惶恐里，以晚婚甚至不育来对抗社会压力。个人在时代面前，看上去有选择，其实没有，有形、无形的手，会推着你往某个方向走。

五、从债务中解离

现代世界的贫富差距非常大，反映到国内，城乡之间、城市之间、职业之间、有房无房之间，差距也非常大。核心还是一个人一旦进入某个体系，按照这个体系给这个人的定位、逻辑、惯性生活，就会自动进入他人制订的规则里。事实上，无论贫富贵贱，所有人都生活在他人制订的规则里，这个他人可能是古代人、可能是现代人，通过语言文字思想、暴力、权力、金钱，直接间接让别人生活在他的影响里，毫无知觉，甚至意识不到不生活在这种规则里的其它可能性。

解离就是从这种规则里暂时喘息，重新审视自身环境，审视生存、审视债务、审视货币、审视教育，继而寻求新的可能性。

六、以温州的房价为例

在2000年到2010年的十年里，温州房价处在它的黄金年代，房价狂飙猛进，从两千一路上涨到三万，而2010年北京和上海房价

也不过是 2、3 万一平。温州，一个二线都算不上的城市，就有了媲美一线的房价。

当时的人跟疯了一样想尽各种方法借贷屯房，温州人不止在温州当地，同时也在全国各大城市流动，甚至在国外物色房子，温州的炒房团也就在那个时候开始闻名全国。当时温州是民间借贷的重灾区，炒房特别盛行的时候，一个月 10% 的利息都有人愿意去借，这意味着一年下来利息就比本金还要多，法律界定高利贷的年利率也才 36%。

到了 2011 年，因为国际环境不景气，当地中小企业开始资金紧张，民间也就有了借贷危机，老板跑路，炒房客断供，房价腰斩，漫长的下跌一直持续，到 2015 年，房价从最高峰时的 3 万 4，用了四年时间一路跌到 1 万 8。

『浙江温州最大皮革厂，江南皮革厂倒闭啦，王八蛋老板黄鹤吃喝嫖赌，欠下 3.5 个亿，带着他的小姨子跑路啦……』说的就是资金链断流的企业老板的下场。

温州和北上广深这样的大城市有本质差距。它没有一线城市的长期高净值人口流入和政府强力的资源支持，房价经历过非理性暴涨后暴跌是肯定的，然而北上广深这样的一线城市，在目前的城市发展速度和政府供地机制下，不可能出现房价断崖式下跌。

一线城市的房价绑架了 GDP，也绑架了政府和买房者，一旦下跌，就意味着银行信贷危机和经济大萧条，有日本『失去的二十

年』作为前车之鉴，政府是不敢让房价暴跌的，而房价的上涨又消磨着还没买房的年轻人的积极性和实体经济的活力，最好也不过是一直维持着价格波动，不会大幅下跌。

第四篇：解离空虚而无成就感的工作

一、越来越多的不事生产者

人类社会按年龄去分层，有劳动者、可劳动而未劳动者、消耗者。16岁以下、70岁以上或者病残的人是消耗者，没有办法劳动，身体健康且年龄在16-70岁以内，有份工作的，是劳动者，剩下的就是还在接受教育、食利阶层、本身不想工作、想工作而找不到工作的可劳动而未劳动者。曾有人简单统计过，中国14亿人口，5亿多是消耗者，5亿多是劳动者，剩下都是可劳动而未劳动者，基本都是三分之一。推广到全世界80亿人，可能也差不多。

维持人生存的基本供给并不多，医疗教育，粮食、衣物、烧火、水电、住房、医院、学校，就能让人们基本活着，在生产不够发达的年代，食物、衣物、医疗、住房的匮乏，让人疲于奔命。西方童话里就有小国王的女儿冬天还需要去捡柴火的例子，旧中国也存在平民没有衣服，一家人就共穿一件的例子。

现代社会的生产力大发展，让少部分人从事农业、工业等第一产业、第二产业，就能让大部分人满足基本生存需要，因此大部分人不用下地、下场干活，可以彼此服务。这也是第三产业GDP占比不断升高，服务业从业人数不断增长的原因。服务业、三产、GDP

这些概念具有迷惑性，实际上都是在表达，生产满足所有人基本需求的物品，所需要的人越来越少，剩下的人主要都在把这些物品转移走，比如银行、法律、中介、行政、前台等，管理劳动者的厂长、基层管理人员、股东等，都是在配合着转移。

这里面临一个悖论。为了股东、厂长、基层管理者收益增大，就需要让产出变多，有些依靠垄断、坐地涨价，有些依靠科技、让生产更加高效，有些依靠压低成本，裁员减薪，让产品越来越便宜。所以从事成熟的农业、工业生产的人，收入总是偏低的，而且也呈现人数越来越少的趋势。

但控制着这些成熟农业、工业生产的人，也就是企业主，其实还是不多。同时这些人中的绝大部分，都担负着被掌握权力、暴力、税收、货币、土地、矿产、水电、公路、铁路、码头、石油、烟草的人，抽走绝大部分收益的命运。概括来讲，生产力的发展，让少部分继续工作就能养活得了所有人的生存所需。而且这部分人继续工作的人，会被不停地剥夺产出，像老黄牛一样，吃草产奶。社会的关键生态体系，就是极少数人组成的统治集团，制定了社会运转规则，组建了一批维持规则运转的少部分人，统治从事农业、工业，生产生活必需品的生产者。

这个关键生态体系，随着生产力大发展，需要的人越来越少，以前人人种地，一家几亩地养活自己，现代大农业生产，几个人开

着机械装置就能运营几千亩的农庄。这带来一个严重问题，不在这个关键生态体系里的人，怎么分享产出的基础物资来养活自己？

我们的社会目前依旧奉行多劳多得的观念，因为关键生态体系虽然需要的人在减少，但绝对数量终究还是以亿为单位的，所以为了维持这批人的运转，不能明目张胆地舍弃多劳多得观念。

进一步的，不同国家、民族和城市，也处于世界生态系统的不同生态位，北欧一些国家，人少，生态位在分配者，几个支柱产业和几家大企业的领导层再加上政府决策层，构成了顶层，将产业末端的生产制造环节放在别的人多的国家，就形成了一个大部分人没有实际劳动价值，少部分人有劳动价值，极少部分人支配绝大部分财富的社会。这样的社会就可以通过高福利、全民基本收入，也就是人人发钱的形式，让大部分人无需劳动。

为什么古代中国的县令招募人员很少？一个县可能就几十个人吃公家饭，连幕僚都是自己从俸禄里掏钱养。因为生产力不够，绝大部分人当农民，贡献的粮食才只够养活少部分人，再加上中间的乡绅地主抽成，所以统治集团收上来资源，在自身消耗和供给武装力量以后，也只能养活少部分下属。

现代社会的特点就是可以让大量的人脱离生产，不用劳动，就能满足基本生存需求。城市之间也存在生态位的不同，一个大型工厂所在的城市、一个海量资金汇聚的城市、一个统治集团所在的城市，也就是工业、金融、政治文化中心的城市，天然养活大量不用

从事生产的人，因为这些城市提供了大量的岗位，这些岗位的存在，就是掌握海量资源的少数人，调动资源，通过财政拨款、编制工资、投资融资、消费等形式，将人力物力引导到某些地方。调动资源的极限是从无到有打造一座城市。

二、空虚而无成就感的工作

必须要人来进行的工作越来越少，但社会又难以真的让太多人什么都不用干就能满足基本生存需求，因此诞生了大量可有可无的工作。这样的工作会让从事的人感到空虚且没有成就感。少部分人组成的上层，在安排越来越多可以不事生产的人的过程中，诞生了越来越多只是为了安排这批人而产生的岗位，导致越来越多人在工作中感到空虚而无成就感。

为什么不能直接让这些本就可以不事生产的人，直接领物资生存，不用去生产呢？一来只有小范围的地方还可以实行类似制度，比如高福利的小国家、大城市，发放补贴，发放食品券，但在另一些地区，因为还承担着社会生态位里的劳动环节，所以只能提供极少量的社会福利来兜底。二来就是未知的灾难、科技的爆发，那个时候就有动员全社会力量的必要，如果不事生产的思潮蔓延，就会导致难以动员。三来就是上位者本身在没有受到强大外界压力时，也不想放弃让他人服从他意志，完成他想法的机会。最重要的还是因为没有工作来约束，社会就会失去秩序，就会动摇社会的统治基础。

机关里的文山会海需要大量行政人员，但实际上这些文山会海，可能只是来自于上级的临时起意，一级一级的用文件落实文件，用会议落实会议，每个人看着都很忙，实际上就是上级意志的延伸和承载。并不是因为工作多，需要招更多的人，而是因为上级能调配的资源，可以招募更多的人，所以先招人再安排工作。酒店、饭馆里的服务员只是为了一点微薄收入，端菜送菜来避免让握有资源的人自己去拿菜。路边的推销员、打电话的销售，都只是握有资源的老板发现只用付一点点钱就能使唤，因此招募的劳动力。

当人发现自己只是他人意志的延伸，被随意使唤，开展一些表演性质的工作，甚至这份工作的存在只是为了让这个人有工作，可以长久待在一个地方，避免无所事事地游荡，还怎么感到存在的意义？

三、解离工作

对于那些在工作中感到空虚，成就感、意义感缺失的人，解离就有了价值。人要从各类社会关系中脱离，重新审视自身所处环境，意识到自身目前的工作就是一场大型表演，所有人都在表演，饰演某个角色。演员表演是给观众看的，赚一点表演费维持生活，你的工作是表演给上级看的，赚一点工资维持生活，不要太入戏，从而消除除肉体痛苦外，一切在工作这场现实世界表演中感到的精神痛苦，达到宁静幸福的状态。

第五篇：解离教育的塑造与筛选

现代教育体系是塑造人、筛选人的一系列工具合集，这一工具合集的主要载体是文字。两者在定向塑造每一个人，同时也在逐步筛选人。

一、文字是认识世界的工具

人先是用感官，看到、听到、触摸到世界，有具体感觉，才知道太阳、土地、狗、树木。为了互相交流，产生语言文字，也就能诞生信仰、货币、国家、民族等较为抽象的概念。山川大海等物理上的隔离，导致产生不同的语言文字，英语、法语、阿拉伯语、中文，还有细分，比如简体中文和繁体中文。西方有一则故事，人类原本只有一种语言，在合力建造通天塔，神害怕人类建成塔，所以降下不同语言，从此不同语言的人开始互相杀戮，通天塔也倒了。这个故事预示语言文字的巨大力量，人们依靠它互相识别，互相抱团，形成秩序，精英集团依靠它进行统治。

语言文字是由人类族群里少部分人发明创造，精英集团制定规范，然后大部分人跟随使用。人类祖先靠文字保存历史，塑造后代世界观，后代中的精英集团发明新词汇“宗教”“信仰”等加强自己对其他人的控制力量，通过突出强调某些概念，刻意淡化另外词汇，甚至直接删去某些词汇和理念的方式，比如焚书、审查，将大众困在洞穴里。

简体中文世界是相对纯净的世界，持续被精英集团清洗，大量概念和其它语种不互通。依靠简体中文来互相交流、认识世界的人，相对局限，不管是看书、看视频，都是在信息茧房里。虽然人本身就是生活在信息茧房里，但世界上信息茧房各种各样，有大有小，最大的比如泛英语世界，最小的是只有一个人、几个人的世界。

二、教育的定向塑造

教育体系依靠语言文字，将一些被精英集团筛选出来的典籍、观点、历史、人物、故事等，输送给受教育者，为受教育者的三观奠定基础。世界上的绝大部分人都很难深度反思，在持续依靠教育系统获取知识后就无法甄别其中的含金量，统一认为是真的。在浩瀚的知识海洋里，还有大量人类不了解的知识、藏在其它语种里的知识、因为各种原因被隐藏起来的知识、只能看实物而无法通过文字或者视频了解的知识、不能上网或者拍照留下记录的知识等，就算是最后能被教育系统接纳的知识，也在不间断筛选的过程中，失去大量信息，只留下符合精英集团观点，认为可以批量出产社会劳动力的知识。

符合精英集团观点、批量出产劳动力，这两点很重要。对于同样一件事，怎么认识它，形成的观点可以多种多样，怎么解释、怎么阐述、怎么定性、怎么盖棺定论，讲哪些部分，不讲哪些部分，最后都会归结到要符合精英集团的观点。同时，还需要利于培养劳

动力，基本没有讲述怎么不劳而获、偷奸耍滑、好吃懒做的教育系统。

三、教育的筛选机制不断减弱

教育除了塑造机制还附带筛选机制，或者说淘汰机制。在中国体现为中考分流，高考录取，研究生考试等，通过教育系统，根据年龄增长把人一步步分类，导向不同社会角色，比如工人、医生、律师、教师等。

社会角色区分人的社会地位。虽然原则上劳动平等，但市长、法官的社会地位，比流水线工人、保洁员高，这一点在现实生活中难以否认。同一年出生的人在 20 多岁参加工作的时候，谁进医院当基层医生，谁进法院做基层法官，谁进大学当年轻教师，谁去建筑工地搬砖，谁去马路上捡垃圾，除了靠基因天赋、靠父母社会地位，还能靠什么做区分？现代主要靠教育系统的筛选。但是现在教育系统的阶层、社会地位筛选机制在减弱。因为生产效率提高、资本积累和信息差距，各类工作代表的生态位已经被占据。现代教育系统不包工作分配，所以学医的可能去互联网公司，学核弹的可能去送快递。

可以这么理解工作生态位被占据这一概念：原本是一片荒芜，人们有大量需求，比如粮食和衣物，然后大量人开始生产，满足需求以后，需要去劳动的人就少了，岗位也少了，前期生产的人握有资本积累又不分给别人，不论是以消费还是以投资的名义都不分给

别人，只是囤积。在某种程度上，消费和投资是一回事，消费是花钱买产品服务，投资是花钱满足梦想。随着生产效率提高和资本积累，社会需要劳动的人越来越少，就出现大量失业现象，同时信息差距导致社会地位的代际传承，也就是血缘关系的传承，最后导致教育系统带来的社会地位筛选机制效果减弱。

这就是名校失业、高学历就业危机、专业与工作不匹配的来源。公立教育机构，最大的作用是分类，其次才是教育，所以设置不同层次学历学位以及不同专业，以便把人导向不同工作岗位。

四、解离教育体系

解离教育体系和语言文字是让人从各类社会关系中解离，重新审视母语这种语言文字对自身三观的奠基、教育系统代表的精英集团对自身观念的定向塑造、教育考试筛选机制对自身社会身份的筛选，从而为自身在内卷社会的自我身份定位带来可能，更加清晰认识，人的一生是旷野，而非轨道。

五、小镇做题家的出路在哪？

小镇做题家对出路的迷茫源于思路的混乱。

首先，学习、考试、分配是三件事，只是在小镇做题家的过往经历中，被融合在一起。学习意味着你在吸收新知识的过程中，能力、思维得到了成长。考试意味着某些规则制定者制定标准，并以笔试、面试等各种方式来考察你是否符合这个标准。分配意味着你在社会中占据着什么生态位，能获取多大利益。

“知识改变命运”的逻辑就是只要你努力迎合考试要求去学习，和考试成绩挂钩的社会财富分配体制就会把你送到一个更好的生态位。这句口号在现实世界最好的例子就是高考。但是，学习不一定需要考试，就像一个人去听讲座，可能只是因为纯粹的求知欲，听完有很多收获，这些收获也没有人会去特意考察。考试和学习也不一定挂钩，挂钩就会变成以考试导向的学习。尤其需要注意的是分配，分配不一定和学习、考试挂钩，现在甚至已经开始出现分配和考试脱节的趋势，这也是小镇做题家们最困惑的地方。

对于社会财富的分配，应当以生态位的概念来理解。当社会里少部分人享受到时代红利，完成原始资本积累以后，整个社会就开始呈现富者愈富、贫者愈贫的状态，在增量放缓、比拼存量的时候，财富分配就是以血缘关系为纽带的。用更形象的话来阐述，

“如果你出生的时候没有坐上劳斯莱斯，那你这辈子就都坐不上了。”

小镇做题家们没有理解分配的机制，所以最不适应的就是分配与考试的脱节。照着考试的要求努力学习，对于考试要求以外的知识两眼一抹黑，依靠考试进入好大学，重复这个路径学几年，拿着一个不错的文凭进入社会，满心以为既然考得好，那么社会财富分配也理所当然会向自己倾斜，于是就像屁股上盖“优质”红戳的肉猪，气宇轩昂地迈进屠宰场。

这就面临一个问题，迎合规则制定者制定的标准所学习到的知识，是不是这个社会需要的知识？毕竟从来没有人承诺过，你学的知识一定有用。更重要的是，毕业就分配工作的时代已经过去，考试成绩好不再意味着取得社会生态位好的工作，虽然人们还留着好大学意味着好工作的印象，但实际上两者早就不再等同。“知识改变命运”的逻辑链条，已经开始逐渐断裂了。破局的核心还是要解决分配问题。

第六篇：解离衰老、健康、医疗

生物的诞生、死亡是必然的过程。以此为基点去看生命的过程，肉体的健康、衰老，医疗手段对生命的适当延长，人类个体晚年面对死亡都是这个必然过程的一部分。

一、作为自然规律的肉体衰老

从目前已知发现来看，人类历史是一个在外界环境作用下，不同群体产生互相联系，或竞争、或合作，或杀戮、或繁衍，绝大部分群体消亡，极少部分群体存续的历史。曾有一个研究，60%以上的汉族男性祖先，可以追溯到6个单独的早期男性身上，可以理解为目前世界上有一亿人，祖先是同一个人。历史上的绝大部分人，像芦苇一样，出生然后死亡，没有留下后代、没有留下基因就消失了。同样的，1亿人的诞生，只需要一对亚当和夏娃，然后等待，时间会造就这些人。

自然选择的残酷和生物繁衍的力量，让人寻找自身存在意义的行为显得徒劳。意义、价值、meaning、value，不同语言、不同文化里，对自我存在的各种探寻和描述，在疾病、衰老、肉体崩溃的自然规律面前都是无力的。人类从十几万年前走出非洲到现在遍布世界，就是一个群体走一段路繁衍出下一个群体，再走一段路，再繁衍，再行走的过程。

作为动物的人，就是从出生的婴儿到十八岁肉体停止发育，三十多岁达到身体机能巅峰，维持较高状态几十年后逐渐衰老，社会意义上在六十至七十之间不再劳动，直至一般八十至九十之间死亡。肿瘤、心脑血管病等都是大自然在动物人身上设下的基因枷锁，人类只能迟缓它的到来，但最后也必须接受，因为这就是自然规律的一部分。

二、健康、医疗、养老

接受生命的无意义和死亡的终将到来后，身体健康就是一种没有肉体病痛的机体状态，不同于心理亚健康或者精神抑郁，机能下降、脱发落发、外形衰老等都是健康身体的一部分，应当自然放任，接受发生。医疗就像是一种抚慰、延缓的操作，抚慰人心，减少痛苦，接受不可改变与不可抗拒的肉体变化，帮助人直面不可避免的死亡。养老的概念，在自然界是不存在的，但它的出现是人类文明发展的必然。无论如何，核心还是要靠人自身。人和人的互相帮助是生存必需的，但养儿防老就是荒谬的概念，一个生命的诞生

来自另一个生命不愿意直面死亡，为了让自己的死亡能够更满足自己的意愿而进行的绑架和锁定是荒谬的。人应当学会自己直面自己的死亡，而不是强行捆绑别人来逃避死亡，即便这个别人是自己的孩子。

三、解离的视角

在自身挣脱社会关系的束缚后，作为个体审视自身作为动物人的机体衰老和死亡，应当明白其无可避免且无法抗拒，这就是自然规律。直面死亡，而不是祈求医疗，祈求其它人的陪同，甚至束缚其它人的选择与发展。

第七篇：解离信、孝

一个生命的诞生即是一具社会枷锁的开始。当一个生命因为社会关系和道德理念选择自我终结，无论是生理意义上的自我终结还是社会意义上的自我终结，那么这些关系和道德就需要被重估。改变已经存在并且被广泛接受的社会关系、道德理念极为困难，因为背后总是捆绑着利益链条，因此不如用时间的力量，从新生代开始，重新审视并建立联系，解除枷锁。这就是解离的价值，我们需要重估我们习以为常的道德观念，因为其中一些已经被利用，成为工具。

一、信成为控制工具

讨论诚信一般意味着“说真话”、“言出必行”、“欠债还钱”等朴素价值观，在劳动人民中这些都是良善品质。对于劳动的

人，耕地、拧螺丝、送快递，做不得虚假，偷工减料要被严惩，互相之间的借贷是一种共助互济机制，因此“不撒谎”、“有借有还”是互相之间应当遵守的约定，骗人精、老赖被人唾弃。但是对于掌握武力、需要底层供养的统治集团来说，兵不厌诈、间谍情报、纵横捭阖、怎么以最小代价获得最多财富，都是非常重要的统治手腕。

底层之间的诚信也就成为统治工具。举一个例子，世界各国都建立的“信用记录”制度，一个人因为处于困境向另一个人借钱，事后不想按照约定还钱，成了老赖就上记录，受到各种限制，合情合理，这也是信用记录建立的初衷。但如果一个小贩盘下店铺做生意，生意因战争、瘟疫而萧条，遇到房东坐地起价，在勉强经营中欠下高利贷呢？如果刚毕业的年轻人，在初次找工作中遇到以入职培训为名进行的诈骗，欠下信用卡债务呢？如果一个家庭在各种人为制造的恐慌推波助澜里，买了烂尾房子不想负担房贷呢？如果35岁夫妻双双失业下岗又遇到重病，付完医药费所以还不起债务呢？

这些该不该进失信名单？怎么会有地主坐地涨价？为什么不分配工作？为什么不分配房子？为什么房子和社会福利深度绑定，不买无法享受教育等福利？怎么会出现因病返贫现象？这些现象源头都指向社会系统性兜底制度的缺失，把社会性的压制变成底层的互相伤害。当底层被极限压榨，货币被大量回收，债务成为暗税，那诚信就是控制的手段、统治的工具。

二、孝成为控制工具

“圣朝以孝治天下”反映出“孝”作为“治”的工具，令人深思，而大众的习以为常更令人不寒而栗。“孝”作为统治集团对底层进行统治的工具已经成为一种天经地义。孝从一种自愿的、彰显人性美的道德，变成表演式、愧疚式、捆绑式的纽带和枷锁。养儿防老，不管粉饰得多么恰当都指向一点，在人生末年给自己找一个奴仆，听命于自己。从历史看、从影响广度看，某个特定人是否孝顺父母，大众的关注度可能还没住所门口垃圾是否得到倾倒来得多。实质上，孝顺与否基本都是个体在自我纠结。

不能否认动物本能里父母对子女的照顾，但问题是能持续多久？面对多大困难而不变化？在玄武门李世民对李渊算不算孝？是否应当谴责？康熙、雍正、乾隆在选择继承人时对子女是不是爱？孝在顶层集团与底层群众两个群体之间，实质上完全不同。

忠与恩本就是统治工具。在大街上拉一个路人问“你忠不忠君？”别人会告诉你君主早就不在了，还怎么忠？忠于领导？还是忠于企业？忠于宗族？忠于家乡？忠诚这个道德从诞生开始就是统治集团用来统治普通群众。人生是一种偶然，而不是处处心积虑布施恩情，就为了将来别人报答，形成恩情捆绑。

第八篇：解离与冥想

一、解离理念

解离作为世界论与方法论的集合，核心理念就是人从各类社会关系中脱离，重新审视自身所处环境，消除除肉体痛苦外的一切精神痛苦，达到宁静幸福的状态。

二、如何在冥想中解离

周身安静，躺或坐在某处，想象自身有灵魂，灵魂逐渐脱离身体漂浮至天空，穿过大气层来到月球。灵魂站在月球上回望地球，周身都是黑暗的太空，只有群星，还有遥远的太阳。

回望地球，大气层绕着蓝色星球，大洋中间是大陆，上面生活着 80 亿人。在宇宙 130 多亿年时间里，在人类数百万年历史里，在几千年文明里，像沙堆里沙子一样多的人出生，行走在大地上，随着太阳升落，从婴儿变成枯骨，肉体痛苦无可避免，而精神痛苦都是各类社会关系的附属。

当灵魂漂浮于月球审视自己肉身，就会发现肉身当前处境的虚无和无意义，无非饮食、睡眠、繁衍、与同类争夺。树林里的黑猩猩群居在一起，也做着一样的事，区别只是工具更加高级、聚在一起的数量更加庞大、穿上更加华丽的衣服、使用更加复杂的语言。

人类作为个体十分渺小，在森林或者大城市里独居，将一切社会关系归零后，每天睡醒一睁眼就可以变成一个全新的自我。岗位、职业、级别、会议都是在表演，人们演好自己的角色，当一幕

表演结束就到下一幕登场，甚至同一个肉身也在表演多个角色，在不同幕、不同剧本中登场。被什么保护，就被什么束缚。人和人的社会连接，提供保护也带来束缚，人们因为这保护也不再能自由地行使意志。

月球灵魂观察地球肉身时，不带主观评价只做客观观察，先看外形再看环境，一呼一吸间从各类社会评价解离，获得宁静。

第九篇：后记

一、一头牛的命运

我时常记起那头牛的命运。

那一年夏天，我在农村度过了几个月的假期。当地是深山老林里的一个小乡村，以茶闻名，村里人大部分是茶农，只有几户人家靠种地为生。这几户种地的农家，每家都养牛，而到村里第一天，我就在村口闲聊打麻将的大爷大妈口中，知道那头在村中老少闻名的牛。“那头畜生又偷懒，不干活了？”“早就该宰了它。”这是村里老头提起它会说的。

在村口的地里，我见到这头十里八乡闻名的牛，看上去只是伏在草地上吃草的一头普通黄牛，和千千万万乡下黄牛毫无区别，只是眼特别尖，人一走近就很警惕，大眼直直盯着人看，四肢绷得一动不动，随时准备逃跑。

这头牛和其余牛不一样，当别的牛吭哧吭哧在地里干活时，它会变着法子偷懒。别的牛一天耕三亩地，它只耕一亩，慢悠悠晃着牛尾巴逛到旁边草地吃草。它还有痞气，养它的农户看不过眼，一来拉它，它就顺势往地上一倒，喘着粗气哞哞叫，拉也拉不动，人一走就又站起来，神气活现继续吃草。这牛不光偷懒，还好色，见母牛路过就不肯走动，盯着母牛屁股，眼睛都挪不开，还一定要往母牛那里凑，闻一闻，蹭一蹭，套套近乎，导致村里母牛见它都绕道走。

乡亲们说，“牛是要干活的，不干活的牛不是好牛，要宰了。”一边说，一边把手掌伸直成一把刀，在空中向下比划一下。但牛在乡下毕竟金贵，所以也只是说说，没动手。

我也这么认为，“牛就是要干活的，从没见过不干活的牛，所以天底下的牛都是要干活的。”直到我后来看动物世界才知道，原来牛不一定要干活。电视里的野牛、莽牛在蛮荒里奔跑，渴就喝河水，饿就吃野草，遇到野狼就打架，有母牛就交配，没被驯服的野牛是依着野性生长。那头黄牛是返祖了，我想。

当然那头畜生最后还是被宰了，我目睹它被宰杀的全过程。一帮看热闹的村民堵在路口，它毫无防备被主人牵着走到村口地里，慢悠悠晃着尾巴，可能以为又是可以偷懒的一天，一个壮汉就站在旁边，半身高度的斩牛刀藏在身后，等它走近，趁它不备，手起刀落，牛头落地，牛血流了一地。

夜里，我也分到一碗牛肉，那味道一直记到现在。

二、狼人游戏、动物园猴子、办公室工作

一群第一次见面的陌生人，围坐在长桌边上，玩起狼人游戏。每个人发一张牌，分配角色然后扮演这个角色，代表角色发言，互相说一大堆似是而非、含含糊糊的话，保护自己方阵营、攻击对方阵营，经验丰富、精通规则的高级玩家还会故意反串角色，说一些谎言糊弄普通村民。一切真相都只在绝大部分人闭眼的夜里悄悄发生。一局游戏结束再次分配角色，上一局还是同阵营的人在这一局里成为不同阵营，继续互相说一些含含糊糊的话，装作一个阵营，就等大家闭眼后露出真实面目。几局下来，最后获胜都是伪装最好的狼人，有时也出现因为带领平民的预言家角色发挥得好，最后平民赢。每局游戏结束，大家互相盘点上一局得失，反串角色、表演最像的狼人得到一致肯定。大家夸他装得最像，成功欺骗所有人，但没有人生气，大家都知道这是一个游戏，他只是在座人里最熟悉游戏规则的高级玩家。最后到点了，游戏结束，大家各自回家。不用扮演游戏里的角色，所有人恢复家庭或社会的角色。28岁独居男青年回家看电影，35岁母亲回家照顾女儿，40岁丧偶中年男性接儿子放学，大家各自散去。刚好在电梯里遇到就聊聊刚刚的游戏，然后陷入尴尬的沉默，看着电梯门和楼层数字在变动。

狼人游戏和在办公室上班的人并无区别。一群人白天坐在办公室里开会讨论工作，这个人角色是合作方企业老总、那个人角色是

某公司中层、另一个人角色是写会议记录的秘书、还有一个人角色是拎包助理。每个人扮演着每个人的角色。下班后出了办公室大门，出现在饭局上，还是那几个角色，互相觥筹交错，饭局结束，各自回家。在家里，他们恢复家庭角色，这个人是两个正在上大学的孩子的父亲、那个人是一个怀孕女人的丈夫、另一个人是刚参加工作的女儿、还有一个人是正在被父母催着结婚的儿子。第二天，角色可能就变了。公司中层跳槽去合作方企业替老总工作，又是那几个人开会，但扮演的角色不一样，说的话也不一样。剥去家庭角色，这些人就是一群年龄各异、性别不同的灵长类智人，用编织物遮盖身体特征，在离开水泥搭建的居住地后互相用声音交流、进食，在夜里回到居住地后脱掉编织物进行睡眠，在第二天太阳升起时重复第一天的行为。

动物园里的猴子也类似。冬天晒太阳时，猴群聚在一起互相取暖，以血缘为纽带，熟悉的猴子捉着对方身上的虱子，增进了解。有些猴子负责望风就跑到树上四处张望，有些猴子负责照顾小猴子就抱着小猴子哺乳，有些猴子负责找食物就四处乱窜。最后猴王来了，要分配食物。他慢悠悠地晃来晃去，把大部分食物都划给自己，小部分划给帮自己捉虱子的猴子，最后剩下的才是给那些找食物和望风的猴子。

三、上海故事

我那时还年轻，每天上下班就骑着自行车飞驰在上海的大街小巷。当时社会弥漫着一股风潮，批判金融行业的高薪与名校生转金融的精致利己。我也没有免俗，一边口头激烈批判，一边身体诚实地加入一家金融公司。

公司在老城区一个精致小洋房里，进来先经过一道大铁门，然后沿着小道进院子，院子里有覆着藤蔓的凉亭，拐进大厅就是一座现代雕塑，是一尊衣服脱了一半，缠在腰上的古典裸女像。

Victor 说小洋房是民国时候建的，孔祥熙曾经住过，说的时候脸上有自豪优越的神色。Victor 是公司董事长，戴金丝边眼睛，虽然 50 多岁，但长年保持健身所以身形硬朗。Victor 是傻逼，这是公司所有员工的共识。更准确地说，是公司所有 4 个员工的共识，虽然 Victor 对外的名片称呼自己集团董事长，但其实加上他的司机，整个公司也只有 4 个人。

我第一次见到 Victor，是来公司面试。会议室里，他坐在会议桌一侧，背后是一幅现代主义抽象油画，土黄色背景上有几行条纹。Victor 用半小时讲述公司的雄厚背景和光明未来，最后总结，好好干，公司不会亏待你。我激动地问，工资开多少。Victor 说试用期一个月 500。

Victor 喜欢给人取英文名。我进公司第一天，他问我英文名，要给我做名片，我说没有，Victor 拍着我肩膀说，我们是外资企

业，每个人都要有英文名，你以后就叫 Peter 吧，从此我多了一个英文名。

Victor 有一辆劳斯莱斯常年停在院子里，他为了这辆车专门雇一个老大爷当司机。他本来打算让大爷平常穿西服，戴白手套给他开车，还给老大爷取了非常英伦的名字 Charles。奈何 Charles 不争气，还是习惯整天穿拖鞋，在路边吃葱油饼和黄鱼面，破坏了英伦管家的范儿。

除了喜欢给人取英语名，Victor 还喜欢见缝插针讲自己在外留学和外企工作的过往。看着我做好的会议 PPT，Victor 会说，Peter，你以后 PPT 要多练，我以前在麦肯锡做 PPT，眼睛都不用看键盘，两只手直接按快捷键，只是现在不用自己做 PPT 了才没那么熟练了。Victor 说完露出自矜的笑容，我琢磨着估计主要是因为后面那句才笑的。

不只是和我们讲，和客户更要讲。谈商业合作时，Victor 坐在办公桌一边，把面试我时介绍公司的那一套说辞再讲一遍，讲到激动处，他掏出手机划拉几下，站起来隔着办公桌把手机屏幕伸到客户面前，手机屏幕上是他被邀请参加某知名论坛的新闻照片。照片上的他坐在主席台圆桌讨论椅上，意气风发。他右手拿着手机，左手指着手机屏幕上的自己说，我之前受邀参加这个论坛。

后来数字货币热潮涌起，Victor 开始投资数字货币。他不知道从哪认识一帮人，自称 P 币庄家，煞有其事、神秘秘地跟 Victor

说已经控盘 P 币，过两天拉涨停，和你们关系好才告诉你们，可千万别往外说。Victor 说肯定的，没问题，一回头就打电话给自己的哥们，志得意满地说，我有一手消息，这次肯定能挣一笔大的。什么？是真的！庄家就在我旁边，我这次要 all in。

Victor 把钱投进去，P 币一开始涨了一点，他每天笑咪咪，我们干活也轻松，后来 P 币不涨了，还落下去一点，他就着急打电话确定消息，我们说话也不敢大声。庄家跟他说这是策略、是技术调整，不要慌，拿住才是价值投资，Victor 就继续拿着。P 币起起落落，Victor 的心情也跟着起起落落，我们的工作状态也跟着起起落落。那段时间，他开会就念叨，我留过学，还在麦肯锡工作过，价值投资不会错的。一直到某个深夜，P 币突然像雪崩一样跌下去，第二天 Victor 没开早会，我们知道他输得底裤都没了。

那天早上，拿葱油饼当早饭吃的 Charles 大爷告诉我们，Victor 夜里打电话给他，让他开着劳斯莱斯去注册滴滴司机，想挣回一点油费，Charles 大爷委婉地在电话里说这个有点困难。其实 Charles 大爷当时心里第一反应是骂他傻逼，当然这是 Charles 大爷后来告诉我们的。

公司终究关了。很久之后，我问起前同事才知道原来 Victor 回了贵州老家。我也是那时才知道，原来洋气的 Victor 从来没有什么显赫背景，他靠着考试从大山走出来，在国内知名学府求学后去国

外深造，进外企工作，人到中年被裁员，来上海打拼，输光所有，最后还是回了贵州老家。

Victor 的时代过去了，他也挥了挥衣袖，消失在人们的视野里。

四、凤凰男祁同伟和城里人侯亮平

一声枪响，拒捕自杀的祁同伟倒在血泊里，现象级热剧《人民的名义》迎来高潮和结局，但对这部剧的讨论没有停下，网上大批网友在各种论坛哀嚎，在朋友圈信息纷纷黑转粉，同情起这个反派人物。

祁同伟毫无疑问是坏事做绝的角色，暗杀多年老同学兼好兄弟陈海，为出人头地假心假意娶大自己十岁的女老师梁璐，给山水集团做靠山，用不法手段侵吞工人用血汗积累的资产，安排各种亲戚进公安系统。只看这些剧情，如果让观众投票决定剧里人物命运，祁同伟肯定死得不能再死，但之后导演和编剧就给这个人物配上另一面。

社会渣滓祁同伟一开始是农村出来的大好青年，还是身上中三枪的缉毒英雄，后来被权力玩弄，自尊碎一地就成为无所不用其极攫取地位的反派。他内心深处还有点良知，没有杀来劝降的侯亮平，喊了声“没人能审判我”就吞枪自杀。这一幕让屏幕前的男男女女留下同情的泪水。这个角色的形象也从罪大恶极变成情有可原，矛头还被指向伟光正的男主侯亮平。

舆论的反复还是因为祁和侯从邪恶和正义的较量，变成凤凰男和城里人的对决，也引进另一个宏大问题，阶级的流动和背后的血腥。

祁同伟代表典型凤凰男，农民家庭，大学穷到鞋子要向人借，学习刻苦努力，最后一步步走到省厅位置，不考虑背后肮脏手段，就是彻头彻尾的励志故事。侯亮平一辈子顺风顺水，父母是北京的处长和小学老师，毕业后娶了家庭背景雄厚的老婆，调到最高检工作，说话也高高在上的腔调。

这部剧观众里发声的主流还是那些刚融入大城市，体会拼搏不易的中产们，祁和侯相较而言，祁更有代入感和感染力，所以开始纷纷为祁叫屈。

祁同伟出身农村，但身居高位后的服务对象不是农民，是利益关系的官员和资本家，还有以血缘为纽带连接的各方亲戚。这种角色出身草莽，被不公的社会现象碾压后迅速化身其中一份子，变本加厉加剧不公现状。虽然从群众中来的，但觉悟没有到群众中去。每个成熟社会都会遭遇阶层固化，同时社会为稳定和公平也会设置一些流通渠道。像祁同伟这样采取血腥和暴力手段，后果会由社会本身承担，更确切而言，是下层人民承担。

五、《冈仁波齐》里是信仰还是压迫？

普拉村村民尼玛扎堆，在父亲去世后决定完成父亲遗愿去拉萨朝圣、去冈仁波齐转山。村里很多人加入尼玛扎堆的朝圣队伍，他

他们在村里其余人目光中上了路。历经数月长途跋涉和风餐露宿，一行人抵达拉萨，但钱也花光了，为筹旅费，他们做起临时工。凑够路费后，他们朝冈仁波齐出发。

我们从两个角度分析这部电影《冈仁波齐》。

第一是信仰的价值，当地人神话里，冈仁波齐是世界中心，而人一生要去一次拉萨朝拜。电影里一个情节让我印象深刻，这批朝圣者的卡车被另一辆车撞了，当知道那辆车里有一个快死的病人需要送去医院时，他们让肇事者快点送人去治疗，没有谈赔偿的事，连联系方式都没留。如果当地人没有宗教信仰，那拿什么填充道德体系、惩恶扬善，毕竟汉族这样无神论者占绝大多数，靠着本身的儒家文化维系社会道德水平，在世界范围内是小部分特例。

第二是人生的意义。每天在一线城市穿着光鲜上下班，在写字楼享受现代科技便利的白领，虽然每天努力工作，但付着房租、承担维持生活品质的各种消费，每到月底就发现自己工资用完，等到年纪大了就被清理出企业，惶恐不安怀疑自己人生。他们和藏民有本质区别吗？

人生不止挣钱，本来就应该空出一部分时间去做自己想做的，别人不一定理解的，但自己乐意的事。比如在万籁俱寂的时候，用一整个夜晚的时间仰望星空；比如躺在刚下过雨的草坪上，感受潮湿的泥土气息；比如舒舒服服睡在摇椅上，什么都不做，只是懒洋洋晒太阳；比如和朋友玩物丧志，打一晚上斗地主；比如踢球，比

如冲浪，比如打游戏，当然还有比如去拉萨朝圣以及用一年时间围着冈仁波齐山磕长头。

六、认识社会

【底层群众中受教育程度较高者的人生】中学成绩名列前茅，18岁上名校，22岁深造，25-27岁进私企工作、买不起房、结不了婚。

【该群众以为的同学人生】中学成绩平平，18岁上名校，22岁留学、深造，25-27岁进体制工作、买房、结婚。

【实际上该群众的人生】工薪家庭出身，从小就是小镇做题家，学生时代只会做题，填完志愿才知道生化环材是天坑专业，上大学才到大城市，毕业去私企就业才知体制外的苦，前半生就是一步一坑的写照。

【实际上该群众同学的人生】出生在企业家、高级干部、教授学者家庭。中小学就经常出入科研院所、机关单位或者出国游学，父母言传身教或者请名师指点，熟悉大学各热门专业就业情况，知道师医公职业优势，计划以后学法律、临床医学、计算机等专业。两手准备，一边准备出国留学需要的各种语言考试，一边通过保送生、自主招生、特长生等准备国内高校入学考试，最后进一所好大学的好专业。在大学里，经父母介绍认识这个专业的学者教授，跟着做研究，包装简历，发表论文，研究生考试复试前就请教授帮忙练习面试，高分通过复试，或者父母帮忙联系国外学者去国外深

造。毕业后通过选调生、事业单位招考、医院、大学、国企招聘、回家接班等方式，进入父母熟悉的领域子承父业，父母帮助早早买房定居，又介绍门当户对的对象结婚生子，事业有条不紊发展。

【该群众在网上发问】为什么我是 XX 名校的硕士/博士，身边同学成绩没我好，但比我混得好？

【对问题的回答】学生的特点在于喜欢从高校排名、成绩等方面去判断他人，定位自我，实际上社会人是多维度的，学历只是社会人的一个方面。某个人展现给外人的优秀简历可能大半归功于身处高位的父母多年的苦心栽培。在学校里，你认识的只是某个人的一个方面，进入社会，你才真正认识这个人。