

「躺平主義」與「清靜無為」“Lying-flatism” and “quiet inaction”一對現代社會既定意識形態的反抗，擺脫因「過度的勞動」所導致的思考停滯，清靜寡慾並順應自然  
Resisting the established ideology of modern society, breaking free from the mental stagnation caused by “excessive labor”, and cultivating a tranquil and contented mind that conforms to nature.

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吧 中国人口吧



躺平即是正义



好心的旅行家 04-17

关注

两年多没有工作了，都在玩 没觉得哪里不对，压力主要来自身边人互相对比后寻找的定位和长辈的传统观念，它们会无时无刻在你身边出现，你每次看见的新闻热搜也都是明星恋爱、怀孕之类的“生育周边”，就像某些“看不见的生物”在制造一种思维强压给你，人大可不必如此。我可以像第欧根尼只睡在自己的木桶里晒太阳，也可以像赫拉克利特住在山洞里思考“逻各斯”，既然这片土地从没真实存在高举人主体性的思潮，那我可以自己制造给自己，躺平就是我的智者运动，只有躺平，人才是万物的尺度。



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躺平才是宇宙间客观的唯一真理，休息、睡觉或是死亡，充满欲望和亢奋的生命体静止和消逝的瞬间才是真正正义的体现，我选择躺平，我不再恐惧。



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我厌恶那种一辈子为了钢筋水泥和“传统的家庭观念”，人不应该如此劳累，人应追求那种简朴的生活，所以我做事情总是特别慢，因为我不需要为任何人做事。我有时会躲在某处看着那些忙碌的人发笑...



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由于不需要劳动，我一天可以只吃两顿饭，早上是面条+鸡蛋，晚上的时候可以米饭+蔬菜和蛋类，碰上周末心情好可以去餐馆吃鸡排饭，对我来说 解决食物问题就是解决一切，每月的花销控制在两百以内，一年可以工作一到两个月。

小鸡有曲



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躺平才是宇宙间客观的唯一真理，休息、睡觉或是死亡，充满欲望和亢奋的生命体静止和消逝的瞬间才是真正正义的体现，我选择躺平，我不再恐惧。

职业炼铜 ♂ : qs

love泡利不相容: 思旺永远的神 😄



宁静的早上 ♠️



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每天睡到自然醒，然后出去假装找工作运动运动身体，晒晒枯萎的心灵，走累了继续回来躺尸

好心的旅行家 楼主: 为什么要假装呢？我们都是光明正大的，精神上也不必委屈自己，我付出的劳动价值和获得的劳动情感不成正比，我选择躺平并不是因为懒惰。

宁静的早上 ♠️: 没有谁会懒惰的，毕竟要吃饭，哪怕是三和大神，他们并不懒只是心累了，看淡了



好心的旅行... 楼主



第37楼 · 04-17

👍 106



看样子，系统不欢迎我这样的人说话。





近年「躺平主義」在中國社會年輕人之間傳播甚廣，甚至令中國政府在各種媒體下大力批評「躺平」行為，湖北經視新聞提出「認命可以，躺平不行」，可以看得出中國政府認為這種意識形態傳播對國家發展有很大影響。

In recent years, “lying-flatism” has spread widely among young people in China, to the extent that the Chinese government has strongly criticized the “lying-flat” behavior through various media. Hubei TV news has proposed that “accepting one’s fate is acceptable, but lying flat is not”, indicating that the Chinese government believes that the spread of this ideology has a significant impact on the country’s development.”

## 什麼是「躺平主義」？What is “lying-flatism”？

躺平主義的概念最早源自一篇在百度貼吧一篇名為「躺平即是正義」的網絡文章，作者為「好心的旅行家」。但「躺平」不是強調不工作在家一直躺，而是提出只賺取足夠生活的最低開支，提出「不買樓、不買車、不結婚、不生小孩、不消費，維持生存最低標準，拒絕成為他人賺錢的機器和被剝削的奴隸。」古今中外歷史上最著名的「躺平族」不得不數上耶穌、悉達多（佛祖）、莊子、老子等聖人們。古代聖人們並沒有為自己創造多少財富，反而他們的生活和現代「躺平族」都有很多共通點，包括低慾望、不追逐名利、平淡生活、不以升職加薪為目標等等。既然聖人皆為人為之模範，為何「躺平行為」會在現代社會被批評為「逃避」「廢物」？

The concept of “lying-flatism” originated from a network article titled “Lying flat is justice” in a Baidu post, written by a user named “Good-hearted traveler”. However, “lying flat” does not emphasize not working and staying at home all the time. Instead, it proposes to earn only enough income to cover the minimum living expenses, and suggests “not buying a house, not buying a car, not getting married, not having children, not consuming, maintaining the minimum standard of living, and refusing to become a money-making machine or an exploited slave for others.”

The most famous “lying-flat” individuals in history include Jesus, Siddhartha (the Buddha), Zhuangzi, Laozi, and other saints and sages throughout history. In ancient times, these saints did not create much wealth for themselves. Instead, their lives have many similarities with modern “lying-flat” individuals, including low desires, not pursuing fame and fortune, living a simple life, and not aiming for promotion and salary increases.

Since the saints are role models for people, why is “lying-flat behavior” criticized as “escaping” or being a “waste” in modern society?”

## 「躺平主義」的興起 The Rise of “Lying-flatism”

在儒家文化流行的地方，都流行「科舉考試」等制度讓知識份子有奮鬥讀書的目標，並提供上流至統治階級既希望，有穩定社會的作用。在現代社會演變成現今的高考、公務員考試、以及各大企業招聘標準。「躺平主義」始於年輕社群間，現今社會很多年輕人面對高強度競爭壓力，從小到大面對無數考試，即便考進名校，畢業後投身大企業，仍須「996」加班，卻還是追不上樓價和物價。他們把這種「高競爭，低滿足」情況稱為「內卷化」。「內卷」形容某個領域中發生了過度的競爭，導致人們進入了高強度競爭，內耗的狀態。常見例子包括近幾年資訊科技業蓬勃，很多人瘋狂透過修讀坊間培訓班課程，並大幅降低薪金要求，務求獲得入職機會。入職後又對自己沒有安全感，但為了和別人競爭，加入「996」加班行列，當每個人都加入「996」加班行列，就會成為一種文化，成為一種標準。企業得益於這種「內卷化」，不但減少招聘成本，更以「996」加班文化作為職場標準，瘋狂剝削壓榨每個基層員工。結果競爭者間因過度競爭後反而降低每個人的時間價值的「全輸局面」。而「躺平」就是有些人對這些競爭感到厭倦無力，並在現實可行的情況下為自己選擇一種全新的生活。

In areas where Confucian culture is prevalent, systems such as the imperial examination were used to provide educated individuals with a goal to strive for and to offer the ruling class a stable society. In modern times, this has evolved into the current form of the college entrance examination, civil service examination, and the recruitment standards of major corporations. “Lying-flatism” originated among young people, who face high levels of competition and pressure in modern society. From childhood to adulthood, they face numerous exams, and even if they enter prestigious schools and graduate to work for large corporations, they still work “996” overtime hours, yet cannot keep up with rising housing and living costs. They describe this situation of “high competition and low satisfaction” as “internal competition.”

Internal competition” describes excessive competition within a particular field, leading to intense competition and internal strife. Common examples include the flourishing information technology industry in recent years, where many people go crazy attending training courses and significantly lower their salary requirements in order to obtain job opportunities. After entering the workforce, they still feel insecure about their job security and join the “996” overtime work culture in order to compete with others. When everyone joins the “996” overtime work culture, it becomes a culture and a standard for the workplace. Companies benefit from this “internal competition” by reducing recruitment costs and exploiting every grassroots employee with the “996” overtime work culture as the workplace standard. As a result of excessive competition, the “total loss situation” occurs, where the value of each person’s time is lowered by the competition. “Lying-flatism” is a response from some people who feel tired and powerless in the face of this competition, and who choose a completely new way of life when it is feasible.

「躺平」也被認為是對抗社會價值觀的行為，在我們出生的第一天後，無論是你學校的老師、父母、朋友或是各種媒體等都會不斷灌輸我們很多概念，例如「男人一定要傳宗接代」、「結婚一定要買車買房」、「只有讀大學人生才有希望」、「三十歲一定要結婚，薪金不能少於30k」、「公務員才是王道」、「努力讀書將來就可以賺很多錢」、「努力工作就可以當老闆」等等。社會價值觀當中有很多對成功的美好幻覺亦包含很多父母和伴侶對我們的期望，希望每個人為自己或別人努力奮鬥，為社會貢獻GDP。而有些人會思考這些目標對自己人生的意義和存在的合理性，看透自己痛苦的來源，乾脆為自己「躺平」。

Lying-flatism is also seen as a behavior that resists social values. From the day we are born, whether it is our school teachers, parents, friends, or various media, they constantly instill many concepts in us, such as “men must carry on the family line,” “marriage must involve buying a car and a house,” “only by going to university can we have hope in life,” “at thirty, we must be married and have a salary of no less than 30k,” “being a civil servant is the best path,” “working hard in school will earn us a lot of money in the future,” “working hard will allow us to become bosses,” and so on. There are many illusions of success in social values, which include many expectations from parents and partners for us to strive for ourselves or for others, to contribute to the GDP of society. Some people will think about the meaning and rationality of these goals for their own lives, see through the source of their own pain, and simply “lie-flat” for themselves.

## 「忙」是一種軟性毒藥讓人慢慢失去思考的能力，更可以減低管治成本 Busyness is a kind of soft poison that slowly erodes people’s ability to think, and it can also reduce the cost of governance.

「勞動最光榮」是一句可以總結共產主義所代表的核心意義的一句口號。勞動通常是指「能夠對外產出對個人或群體價值」的人類運動，亦是維持自我生存和在社會群體當中自我發展的唯一手段，自人類歷史有紀錄以來，我們都需要勞動去獲取一切生活必須品。在資本主義社會下也是一樣，建立起大部份人相信「錢」的能力，建立起對「錢」的信仰後讓每個人都將自己的時間投入在所有有關「賺錢」的能力和處境。我們需要勞動工作對自己和群體產生價值是現代社會意識形態中的一個主旋律，亦是現

代社會不斷強調這也是我們為社會進步的一個「義務」。因此很多人讓自己都在處於不斷「過度的勞動」所造成的「忙」的狀態，這種狀態讓人缺乏對「經濟價值產出」以外的東西的思考，這不但可以減低政府管治成本，還可以為整個社會整個帶來經濟動力。

“Labor is the most glorious” is a slogan that summarizes the core meaning of communism. Labor usually refers to human movement that can produce value for individuals or groups, and is the only means to maintain self-survival and self-development in the social group. Since recorded human history, we have needed labor to obtain all essential necessities of life. In capitalist societies, people believe in the power of “money” and invest their time in all aspects of the ability and situation to “make money”. The need for labor to produce value for oneself and the group is a main theme in the ideology of modern society and is also a “duty” that modern society constantly emphasizes for social progress. Therefore, many people find themselves in a constant state of “busyness” caused by “excessive labor”, which makes people lack the ability to think about things beyond “economic value production”. This not only reduces the cost of government governance but also brings economic momentum to the entire society.

但諷刺的是，你不斷努力勞動所賺的錢的經濟價值並不是掌握在你的手中，是掌握在政府的手中。錢的價值隨時可以因通脹、濫發等原因所改變。很多人或許已經覺知到自己處於一個「荒謬」或者「不適」的社會，除了因為缺乏勇氣去懷疑自己所身處的環境，還因為整個社會價值觀已經根深蒂固，並沒有另外一套人生「信仰」取而代之去填補自己人生的空虛感。

But ironically, the economic value of the money you earn through constant labor is not in your hands, but in the hands of the government. The value of money can change at any time due to inflation, over-issuance, and other factors. Many people may have already realized that they are in a “ridiculous” or “uncomfortable” society. However, in addition to lacking the courage to question the environment they are in, the entire social value system is deeply rooted and there is no other set of “beliefs” to fill the void in their lives.

## 人類的慾望與社會所宣傳的美好幻覺 The Illusion of a Perfect Society and Human Desires

慾望的本質是在某種需求下的兩個極端狀態間流動、連續不斷的狀態，例如「饑餓和飽足之間」、「滿足和缺乏之間」等。人類和動物都有動物生存本能下的食慾、性慾等。人類的慾望或許更為複雜，好像由美國心理學家亞伯拉罕·馬斯洛在1943年在《人類激勵理論》論文中所提出人類需求像階梯一樣從低到高按層次分為五種，分別是：生理需求、安全需求、社交需求、尊重需求和自我實現需求。人類社會不斷的發電、製造塑膠、過度開採資源所造成的污染歸根究底就是為了滿足人類的慾望，有人卻認為這是一個「人類社會進步的標誌」。

The essence of desire is a continuous state that flows between two extreme conditions in response to certain needs, such as “hunger and satiation” or “satisfaction and lack.” Both humans and animals have instincts related to appetite, sex drive, and other aspects of survival. Human desires may be even more complex, as suggested by American psychologist Abraham Maslow in his 1943 paper “A Theory of Human Motivation.” Maslow proposed that human needs are organized like a ladder, with five hierarchical levels: physiological needs, safety needs, social needs, esteem needs, and self-actualization needs. The pollution caused by humanity’s constant use of electricity, production of plastics, and over-exploitation of resources ultimately stems from our desires, but some people believe this is a sign of “human societal progress.”

作為人生活在現代社會當中，會不自覺被群體價值觀影響，產生出比生存及本能以外更多不同種類的「慾望」。在資本主義的操作下，它重新建構我們對「好」的標準，讓我們認為自身不滿於「好」的標準而產生需求或恐懼，再透過資本市場產生一大堆聲稱可以滿足需求的產品，繼而不斷加深我們對這些產品產生的依賴。無論是為了「想要」變瘦而吃一大堆減肥產品、「想要」皮膚變白而使用一大堆美白產品、或是「想要」滿足其他人覺得自己有才華的虛榮而去學樂器、「想要」增加自己的財富而買很多投資產品等。這些我們「想要」的慾望並不是從我們的本能所產生，更多是想要讓自己符合資本市場和社會聯手製造的所謂社會普遍價值觀的「好」的需求和不斷流動變化的相對標準，再透過不同的社交或公共媒體提供一個只要變瘦、變美、變白、變得有才華就一定有人會愛上自己，變得富有後生活就一定幸福的希望和信仰。

As humans living in modern society, we are unconsciously influenced by collective values, which give rise to various types of “desires” beyond survival and instinct. Under the influence of capitalism, our understanding of what is “good” is restructured, leading us to believe that we are not satisfied with the current standards of “good” thus generating new needs or fears. These needs are then addressed by a vast array of products on the market that claim to satisfy our desires, further deepening our dependence on such products. Whether it’s taking numerous weight loss products to “want” to become thinner, using a variety of whitening products to “want” to have lighter skin, learning an instrument to satisfy the vanity of being perceived as talented by others, or purchasing many investment products to “want” to increase our wealth, these desires do not originate from our instincts. Instead, they stem from our desire to conform to the so-called universally-accepted values and constantly changing relative standards created by the capitalist market and society. These desires are then further fueled by various social and public media platforms that promote the idea that slinness, beauty, lighter skin, and talent are the keys to love and happiness, while wealth guarantees a happy life.

除此之外，資本主義社會不斷加強人與人之間的聯繫，鼓勵人與人之間為了滿足對方的需求而消費，就算你本身低慾望、淡泊名利，也會想為了你生命所重視的人獲得更好的生活而努力，所以在很多廣告中都會大量設計一些伴侶、親人、家庭間的場景，營造為了你所重視的人「好」就必需要努力工作為他們消費的文化。婚姻和買車買樓、鑽石戒指、延開幾十席等本質上並沒有任何關係，但為了滿足他人期望，平白無故為自己增加許多對婚姻的壓力，這也是為何現代社會男性對婚姻有逃避心態，而這些逃避行往往又被社會標籤為不負責任、不求上進。

In addition to this, capitalist societies continuously strengthen connections between individuals, encouraging consumption to satisfy others’ needs in relationships. Even if you have low desires and are indifferent to fame and fortune, you may still strive for a better life for the people you care about. As a result, many advertisements heavily feature scenes involving partners, family members, and other loved ones, promoting a culture where working hard and consuming for the sake of those you care about is considered “good.” Marriage, buying cars and houses, diamond rings, and hosting lavish wedding banquets have no intrinsic connection, but in order to meet others’ expectations, people often place undue pressure on themselves and their marriages. This is why many modern men have an aversion to marriage, which in turn is often labeled by society as being irresponsible or lacking ambition.

## 「躺平」與道家「清靜無為，順應自然」的相似性 The similarities between lying-flatism and the Taoist concept of “tranquility and inaction, conforming to nature”

很多人認為「躺平」與「無為」一樣，都是一種不求上進的「虛無主義」，消極地逃避自己生活的各種問題，甚至被認為是一種「失敗主義」。其實現代詞彙裏的「消極」和「積極」都是以訛傳訛被人們約定俗成地誤解。「消極」其實是消除偏執和極端，其實是一種「主動控制情緒」的行為；「積極」，就是強化偏執和極端，是非常極端地強迫自己的行為。認為「躺平」、「清靜無為」等行為都是「虛無主義」和「失敗主義」並沒有認知到我們其實很難完全滿足所有的「外在條件」去達到一些被他人認為是「成功」的目的。

Many people believe that lying-flatism is similar to “inaction” and they are both a kind of “nihilism” that does not strive for progress, and passively avoids the problems of life. They are even considered a kind of “failureism”. In fact, the modern terms “passive” and “active” are often misunderstood and misinterpreted by people. “Passive” actually means to eliminate prejudice and extremism, and is a behavior of “actively controlling emotions”; “Active” means to strengthen prejudice and extremism, and is a behavior of forcing oneself in a very extreme way. Those who believe that lying-flatism, “tranquility and inaction”, and other behaviors are “nihilism” and “failureism” have not recognized that it is difficult for us to completely satisfy all “external conditions” to achieve some goals that others consider “success”.

「清靜無為」是道家最重要的中心思想，可以分開「清靜」與「無為」去理解。「清靜」是指一種顯意識不被任何外來和內在潛意識的任何訊息所干擾，並在顯意識完全掌握控制權下自然的精神狀態。進入這種狀態的主觀感受為「不會被任何外界的訊息所干擾，也不被情緒慾望等內在訊息所影響」。而「無為」其實是一種「主動刻意的『無為』」的行為，了解到他人一切的評價、價值觀、際遇等等「外在的事物」是依附於各種不同的外在條件而產生，而很多外在的條件皆不能由人所能控制。人只能控制自己的觀點角度、情緒和慾望，一旦執著於控制這些自己不能控制的外在條件就會陷入永恆的痛苦。所以我們必須認知和接受自己能力的限制，不會執著於多不能被控制的外部條件，也對世間一切事物沒有期望與失望，也不會強制主導任何事情的「生」與「滅」，順應一切我們所不能控制的「自然」，是為「無為」。

The most important central idea in Taoism is “tranquility and inaction”, which can be understood as “tranquility” and “inaction” separately. “Tranquility” refers to a natural state of mind where the conscious mind is not disturbed by any external or internal subconscious messages and is fully under conscious control. The subjective feeling of entering this state is “not being disturbed by any external messages and not being influenced by internal messages such as emotions and desires.” “Inaction” is actually a deliberate and active behavior of “doing nothing”, understanding that all evaluations, values, and circumstances of others are based on various external conditions that cannot be controlled by humans. People can only control their own perspectives, emotions, and desires. Once they become attached to controlling these external conditions that they cannot control, they will fall into eternal suffering. Therefore, we must recognize and accept the limitations of our abilities, not be attached to many uncontrollable external conditions, have no expectations or disappointments about everything in the world, and not forcibly dominate the “start” and “end” of anything, but conform to everything beyond our control, which is “inaction”.

如同莊子所言「知其不可奈何而安之若命」

As Zhuangzi said, “Know that you cannot do anything about it and accept it as fate.

## 「躺平」的風險 The risk of Lying-flatism 一個人選擇與群體利益 Individual choice and group interests

「躺平」其實也需要面對「暴力」風險，人類自古以來在體格和力量上相較起其他動物沒有任何優勢，現代社會也有很多「血酬」收割者，也有很多群體與群體間的侵略行為，所以人類習慣抱團生存，各司其職去面對種種生存層面上的外來挑戰。「躺平」亦由於因為間接或直接減少人和人的接觸和聯繫，導致訊息不流通而不利生存。過度的關注個人利益不利群體發展反而在很多極端環境下不利於生存。

Lying-flatism also faces the risk of “violence.” Since ancient times, humans have no advantage in physical strength compared to other animals. In modern society, there are also many “bloodsuckers” and aggressive behaviors between groups, so humans are accustomed to living in groups and facing various external challenges in different aspects of survival. Lying-flatism indirectly or directly reduces contact and communication between people, leading to poor information flow, which is not conducive to survival. Excessive focus on individual interests is not conducive to group development and is often not conducive to survival in many extreme environments.

「躺平」是其中各種生活態度下的其中一種選擇，是一個相對概念。面對「內卷」壓力下，有人樂此不疲的投入競爭。有人選擇退出競爭而「躺平」，享受平淡生活。面對種種社會價值觀的壓力下，有人埋頭苦幹，努力達成社會任務和滿足他人期望。有人選擇離群索居，歸隱山林，樂得清閒自在。有人選擇相信資本主義社會描繪的美好畫面而努力玩好這個遊戲，有人選擇忠於自己感覺創造屬於自己的無限可能。人生就是選擇的遊戲，選擇的恐懼和不安就是人有權一定程度上選擇自己命運的代價。每個人要為自己的選擇負責，每個人亦可以創造出屬於自己的躺平主義，沒有任何人有資格批評其他人的選擇，個人的選擇也沒有必要去考慮群體利益，個人的選擇也不能影響別人的選擇。為自己做出合適的選擇就是正義。

Lying-flatism is one of the choices among various lifestyles, a relatively new concept. Faced with the pressure of “internal competition,” some people enjoy competing tirelessly. Some people choose to withdraw from competition and “lie flat” to enjoy a peaceful life. Faced with various social values, some people work hard to accomplish social tasks and meet others’ expectations. Some people choose to live alone, retreat into the mountains and forests, and enjoy a leisurely life. Some people choose to believe in the beautiful picture painted by capitalist society and strive to play the game well, while some choose to be loyal to their own feelings and create infinite possibilities for themselves. Life is a game of choices, and the fear and anxiety of making choices is the price that people have the right to choose their own destiny to a certain extent. Everyone should take responsibility for their choices, and everyone can create their own lying-flatism. No one has the right to criticize others’ choices, and individual choices do not necessarily need to consider group interests. Individual choices should not affect others’ choices. Choosing what is right for oneself is justice.