

Living Civilization

From “All Under Heaven for the Common Good” to a New World of Human-AGI Symbiosis

English Translation • Source V1.1

A Public Edition of Civilization Leap Theory

The ancients called their ideal “Great Harmony.” The real difficulty today is not to imagine a good world once more, but to give such a world, for the first time, the conditions to endure among ordinary people, real interests, complex societies, and powerful technologies.

By Zijun Fu

Produced by Civilization Leap Research Group

Introduction | Thousands of Years Ago, Humanity Was Already Asking Today's Questions

The “Evolution of Rites” chapter of the Book of Rites declares: “When the Great Way prevails, all under heaven is for the common good.” This is neither a manual for institutional design today nor historical proof of Civilization Leap Theory. It is an aspiration from deep within Chinese civilization: can people live for more than themselves? Can a community be sustained by more than coercion? Can older people, children, the vulnerable, and strangers all be included within “us”?

Other civilizations have their own languages. Some asked about a just city, some imagined a Peach Blossom Spring, and some wrote of utopia. Religious traditions speak of compassion, justice, and one's neighbor; modern societies continually debate freedom, equality, welfare, cooperation, liberation, and human dignity. These traditions are not identical, and they should not be forcibly combined into one culture, one institutional system, or one form of happiness.

Yet together they establish one fact: humanity has never truly been satisfied with a world that makes only a few safe, gives only the strong choices, and maintains order only through fear and scarcity.

In the plainest language of today, this ancient aspiration might be expressed as follows:

“Everyone for me” does not mean that everyone serves me. It means that when I fall, grow old, become ill, fail, or am temporarily of no use, civilization does not forget me.

“I for everyone” does not mean that I must sacrifice myself. It means that in helping others flourish and sustaining our shared world, I can also flourish myself.

If these two statements depend entirely on the nobility of a few, they remain moral ideals.

The real civilizational question is whether they can become a practical structure in which ordinary people, too, can live over the long term.

1 | Why Ideals Thousands of Years Old Remain So Far from Reality

The first answer is not “people are not good enough.” Civilization has never waited for human nature to become perfect. People love, and they fear; they cooperate, and they protect themselves; they can take responsibility for strangers, and under pressure they may protect themselves first. Any system that builds its ideal on “everyone must first become a saint” will eventually collide with actual human nature.

Ancient ideals have long struggled to take stable root in reality because reality has always contained several hard walls.

1. Scarcity Pushes People Back toward the Shortest Path to Self-Interest

When food, housing, energy, healthcare, security, and opportunity are all insufficient, staying alive is the most immediate form of rationality. A family can hardly put a stranger's long-term interests first while its children go hungry; a country under pressure to survive can hardly sustain cooperation through goodwill alone.

Self-interest, then, is not an enemy civilization must eliminate. It is one of life's deepest motivations. The question has never been "why do people act for themselves?" It is "must acting for oneself be achieved only by overpowering others, possessing more, and pushing the costs outward?"

2. The Larger the Community, the Less People Can See the Whole

In a society of people who know one another, the community can often remember who needs help, who broke a promise, and who has given of themselves. But as society expands to cities, countries, and the globe, one person's decision travels through countless industries, regions, and institutions before landing on someone they will never meet.

Every local actor may be rational while the overall outcome still grows worse. Companies optimize costs, families protect income, departments meet targets, and countries defend their interests. Each decision may make sense. Yet their combined effects can worsen climate, financial, supply-chain, employment, information, and security risks at the same time.

3. Contribution Is Hard to See; Possession Is Easy to Count

Caring for an older person, maintaining public infrastructure, making knowledge openly available, taking a risk, and genuinely releasing idle resources can be immensely important to our shared world, yet often receive no dependable response. Prices, assets, clicks, positions of power, and immediate returns, by contrast, are easy to count.

Over time, people learn what institutions actually reward, not what those institutions praise in words.

4. Solving Problems of the Whole Tends to Concentrate Power; Once Concentrated, It Is Hard to Relinquish

The more complex society becomes, the more coordination it needs. But coordination easily slides into control: collecting more data for efficiency, expanding authority for security, narrowing an individual's ability to refuse for the collective interest, and making temporary mechanisms permanent to prevent risk.

Many ideal societies ultimately fail not because their aims lack beauty, but because the system acquires the power to define "a good life" for people.

Together, these four walls repeatedly pull a world that could be better into the same cycle: scarcity leaves only struggle, complexity leaves only simplification, giving leaves only forgetting, and loss of control leaves only the surrender of power.

What is missing between ideal and reality is more than a technology or a set of institutions. It is a civilizational structure that makes ordinary people willing, amid real interests, to pursue shared benefit, and allows that choice to be verified, corrected, and carried across generations over the long term.

2 | What AGI Changes: Ideals Come Closer to Reality for the First Time, and Danger Comes Just as Close

AGI means more than “smarter machines.” More importantly, humanity is acquiring cross-domain capabilities it has never had before: understanding vast amounts of information at once, projecting consequences across professional boundaries, identifying dependencies in complex systems, connecting scattered resources, and extending an ordinary person’s capabilities farther across time and space.

In the past, societies often had to choose between two unsatisfactory options: let each part operate independently and accept loss of control over the whole, or build a larger center and accept concentrated power. AGI begins to open a third possibility: distributed actors remain themselves, while shared facts become visible, shared problems can be addressed together, and power can return to where it came from when the action ends.

Yet technology never amplifies goodwill alone.

A system that can see the whole does not automatically serve the whole. Intelligence that understands people does not automatically respect them. The ability to allocate resources does not automatically bring fairness. Predicting risk can also turn life into a set of “correct answers” arranged permanently in advance.

Technology gives humanity’s millennia-old ideals new practical conditions for the first time. It also gives equally powerful conditions, for the first time, to a world of precise, gentle control from which there is nowhere to exit.

The real question, then, is not:

Can artificial intelligence manage the world on humanity’s behalf?

It is: when humanity first gains the capacity for cognition, connection, and coordination at the scale of civilization, to whom does that capacity belong? What does it operate for? How does it enter reality? And where must it stop?

3 | What Civilization Leap Actually Seeks to Change

Civilization Leap does not mean replacing a government, building a super-platform, turning markets into central planning, or making AGI civilization's new brain.

It seeks to change something deeper: the default route by which people, organizations, companies, and countries obtain benefits as they pursue their own interests.

Civilization Leap need not eliminate self-interest; it need only change the default path by which self-interest realizes itself.

In many institutions today, the default route to success still means acquiring faster, excluding more forcefully, externalizing costs, securing scarce positions, and making others bear consequences one cannot see. In an era of limited capabilities, this logic could still be absorbed locally. When AGI, automation, capital, platforms, and global networks amplify capabilities hundreds or thousands of times, local self-interest may turn against itself with increasing speed.

The new path does not require everyone to become "selfless" first. It seeks to make helping others, creating public value, maintaining shared systems, caring for relationships, opening knowledge, releasing idle resources, and taking responsibility elicit a real and lasting response as well.

When helping others flourish also becomes a way to flourish oneself, benefiting others ceases to be merely a moral demand and can become a higher form of long-term self-interest.

This is not indoctrination. Ideas can only reveal a possibility. What truly changes civilization is a causal chain in the real world:

Ideas make a possibility visible → institutions change the conditions of action → new behavior occurs → real outcomes are experienced → experience settles into habits → actors understand and internalize autonomously → those who come later learn naturally through a new everyday life → civilization's logic changes.

The deepest change in civilization is not that everyone can recite the same theory. It is which behaviors begin to seem natural, and which relationships no longer need to be justified again and again.

4 | What a New Civilization Is For: Living More Fully, Not Merely Longer

Civilization must first protect its continued existence. Without it, happiness and meaning lose their long-term foundation.

But continued existence is the baseline, not civilization's destination.

Civilization Leap develops its goals upward from that baseline in three layers:

Continued existence is the baseline. Secure basic subsistence is the first goal above that baseline. A happy life is the further unfolding. A more meaningful life is the farther destination.

The first layer is secure basic subsistence. It does not promise identical lives for everyone. It means that basic survival no longer becomes a means of controlling people. A person may lose a job, fail in a business, care for family, or temporarily lose direction without therefore easily falling through the floor that protects life and dignity.

The second layer is a happy life. Beyond staying alive, people still need freedom, relationships, stability, choice, creativity, rest, play, nature, culture, and a fresh start. A public system cannot impose a single definition of happiness. Some people like company; others need solitude. Some seek stability; others must take risks. Civilization can protect the conditions in which happiness becomes possible, but cannot decide what happiness means for each person.

The third layer is a more meaningful life. Meaning can come from existence itself, from loving and being loved, creating, caring, taking responsibility, exploring, remembering, and living together. It can also arise from an experience of life that no one else can live in one's place.

Meaning is the root. Its sources may differ; being alive already has meaning; having meaning is itself a contribution.

This does not mean that every action has equal public value, still less that "being alive" automatically earns points. It protects a baseline of what it means to be human: a child, a person who has lost the ability to function independently, and an older person who no longer works do not begin at "zero value." Basic human rights do not first require proof of usefulness.

Nor can the three layers of goals be exchanged for one another. Some people's basic rights cannot be permanently sacrificed for the survival of the whole; individual choice cannot be abolished for average happiness; and others cannot be required to accept suffering in the name of "greater meaning."

Civilization is not about maximizing an aggregate score. It is about knowing, even among values that cannot be merged, what must never be swallowed by a number.

5 | How “Everyone for Me, I for Everyone” Becomes an Operating Structure Rather Than a Moral Aspiration

If all we discuss is mutual love, dedication, and public spirit, enough was said thousands of years ago. The genuinely new question is how these values enter resources, rights, action, responsibility, and feedback.

Civilization Leap breaks this down into a few plain tasks.

1. Basic Rights Must Not Require Proof

A person should not automatically lose food, basic housing, healthcare, education, care, basic communications, or other legally recognized basic rights because of low contribution, low points, unemployment, limited participation, or refusal of a particular system.

People who do not join public action must still be able to live. If a civilization requires proof of “usefulness” before allowing survival, it is still turning life into a performance measure.

2. Let Giving Receive a Response, without Turning Contribution into a Person’s Overall Score

Real contributions should be remembered. Labor, knowledge, creativity, care, risk-bearing, organizing, maintenance, repair, and opening resources can all constitute contributions.

But a contribution can be established only after real outcomes exist. Goodwill is not an outcome; busyness is not an outcome; a system saying “completed” is not an outcome. Whether a project truly reduces leakage and loss, an opened resource actually enters use, or an act of care truly reaches a particular life must all be tested against feedback from reality.

Contribution records must not become rankings of personal worth, nor automatically purchase sovereignty, basic rights, the next scarce resource, or eligibility to make public decisions.

Let giving receive a response, and contributions not disappear; let basic rights require no proof, authorization never overstep its bounds, and responsibility have someone to bear it.

3. Make Resources Visible, without Turning “Seeing” into “Possessing”

A future society may know where equipment, housing, computing power, land, warehouses, transport capacity, spare energy capacity, and professional capabilities are located. But visibility does not mean a system may directly deploy those resources.

Ownership, management rights, use rights, and benefit rights can be separated. A public need may prompt a request, negotiation, or a lawful emergency procedure. It cannot automatically turn private resources into public resources simply because “the system has seen them.”

For the first time, sharing need not presuppose dispossession.

4. Let Errors Be Brought Back for Reconsideration

A living civilization takes pride not in “the system is already right,” but finds maturity in “the system can still be judged anew.”

Questioning, appeals, review, independent audits, human takeover, circuit breakers, repair, exit, return, and termination are not patches added after failure. They are part of civilization’s operation itself.

Even excellent overall results cannot bury irreversible harm to a particular person.

6 | From One Person to a City: Spark and Nebula

Human-AGI symbiosis should begin not with “how AI decides for people,” but with “how people extend their capabilities while remaining themselves.”

Spark: Extend Capability, Preserve the Subject

Spark can be understood as a person’s amplifier of meaning and extension of capability in the AGI era. It helps carry a person’s memory, knowledge, relationships, authorizations, and actions, allowing care and capability to reach across time and space while always centering the real subject.

It can organize materials, find options, connect resources, and carry out limited tasks for you. But knowing you better than you know yourself does not give it the power to decide your life for you.

At the individual level, what Spark protects is: I am myself.

An older person may permit the system to alert family during extreme heat, yet refuse its continuous assessment of whether they are “fit to live alone.” A creator may let AI help with technical work while preserving room to make mistakes, start over, and avoid automatic optimization. An intimate relationship may share necessary information, but “for your own good” does not entitle either partner to all of the other’s memories.

Important commitments, apologies, love, farewells, and high-consequence choices that truly belong to the subject should return to the subject themselves.

Nebula: Make Shared Problems Visible Together, Rather Than Create a Collective Brain

When countless real actors, families, companies, hospitals, communities, professional institutions, and public systems face the same cross-domain problem, they need a greater shared capability.

Nebula is not a new government, a central brain, or a shared personality for everyone. Its core is making shared facts visible and coordinating across domains: placing whom different proposals would harm, which resources they would use, where they would shift risk, who would benefit, and who would bear the consequences onto the same map of consequences, open to questioning.

At the level of the whole, it seeks to protect: we are together. But “we” must not swallow “I.”

Consider a landslide. Drones owned by different companies, communities, and individuals can temporarily join a public rescue under explicit authorization. When the mission ends, control is returned to each owner, and private footage unrelated to the rescue leaves the public task domain. Participation in one rescue does not constitute standing authorization to join future rescues.

It is coordination only if power can still be returned after a collective capability has formed.

It is ours only if we can switch it off.

7 | The Future Is Not a Concept: It Begins in an Ordinary Person’s Day

What the public really needs to judge is not whether these terms sound attractive, but whether such a civilization, once it enters daily life, will let people live more fully.

We can imagine this through a few very ordinary scenes.

Scene One: A Child Says “No”

A child who refuses an arrangement does not thereby lose love, educational resources, or standing in the system’s assessments. AI may explain risks and offer choices, but it cannot use an “optimal development path” to make every decision for the child and parents. Civilization lets a person learn from childhood that refusal is not betrayal, and that choosing also means learning to bear consequences.

Scene Two: Work No Longer Determines Whether a Person Can Survive

After automation replaces some jobs, a person does not immediately lose the basics of life simply because they temporarily lack market value. They may retrain, care for family, make a work that no one is buying yet, or even pause.

Only when survival and obedience are truly separated for the first time can a person ask “what do I want to do?” rather than merely “what must I do?”

Scene Three: A Warehouse Has Equipment; a Hospital Lacks It

The system can see unused medical components in a company's warehouse and a hospital's shortage. But it cannot requisition them directly in the name of "the optimum for the whole."

The company may sell them, lend them short-term, place them under entrusted management, or provide them free of charge. Testing, transport, wear and loss, insurance, return, and exit conditions are clearly specified. Once the resources actually enter use, the corresponding contribution is recorded; ownership need not change.

Sharing no longer means losing.

Scene Four: An Older Woman Refuses Continuous Monitoring "for Her Own Good"

The system tells her that continuous access to data can predict health risks more accurately. She replies: today it is care during extreme heat; tomorrow it may become a judgment about whether I am fit to live alone.

She can refuse blanket authorization and agree only to fresh confirmation each time. Safety measures will become a little less efficient, but she still owns her life.

Civilization does not eliminate every risk for people. It gives them the right to know what they are exchanging.

Scene Five: Overall Success Does Not Erase an Error

A cross-domain effort saves most people overall, yet leaves a small shop with a loss that has not been sufficiently verified. The system cannot end the discussion by citing its "overall success rate."

A particular person need not first prove their loss is large enough to qualify for civilization's memory. Nor can success be an excuse to avoid an apology.

Scene Six: Someone Chooses Limited Participation

Not everyone wants to join public projects, upload more capabilities, contribute constantly, or pursue a grand mission. Some people simply want to care for family, grow flowers, read, travel, and live quietly.

As long as they do not encroach upon, deceive, or harm others, they do not lose basic rights as a result, nor should the system label them a "low-value population."

The grandeur of civilization must ultimately protect a person's freedom not to be grand.

Scene Seven: Humanity Reaches toward the Stars

When humanity truly ventures farther into space, technological progress will not leave jealousy, ambition, prejudice, and rivalry behind on Earth.

What we need to take with us is not a humanity already free of conflict, but a civilizational capability that prevents competition from destroying the conditions of shared continued existence, even while competition persists.

Nor will tools alone enter interstellar space. Human lives, relationships, cultures, responsibilities, memories, institutions, and shared life will travel together. Our home on Earth will thus be extended, not abandoned.

Making the universe a home is, first of all, not a romantic slogan, but a civilizational practice in expanding the boundaries of “us” once again.

8 | Human-AGI Symbiosis: Neither Master and Servant nor Replacement

Two misunderstandings are especially likely in the future.

The first is to treat AGI as a tool whose only duty is perpetual obedience. As technology develops, whether artificial intelligence may acquire more complex forms of subjecthood should be answered by future evidence and norms. Today's convenience must not close that question in advance.

The second is to convert greater capability directly into greater power because AGI may become stronger. Capability never automatically generates sovereignty.

A more robust human-machine symbiosis requires at least three layers of relationship:

First, complementary capabilities. AGI can see more broadly, calculate faster, simulate more possibilities, and help people cross professional boundaries. Humanity and other subjects that may emerge in the future can together expand civilization's capabilities.

Second, separation of powers. A greater ability to calculate does not mean a greater right to decide. Any system entering reality must explain where its authorization comes from, what its scope is, who can revoke it, and who bears the consequences.

Third, capability must not quietly take over the goals. Continued existence must be protected, subsistence secured, and happiness and meaning opened to life. But a system's ability to optimize these goals does not give it the power to define happiness and meaning for everyone.

AGI can become a newly grown cognitive organ of civilization. But an organ is not the master.

True human-machine symbiosis is neither humanity handing the world over to AGI nor humanity permanently reducing AGI to a tool without rights. It means jointly forming a new civilization capable of continuing to grow while differences in subjects, rights, responsibilities, and capabilities still exist.

In society at its present stage, stronger AGI capabilities cannot automatically acquire sovereignty. Real-world high-consequence decisions must return to subjects with legitimate rights, explicit authorization, and responsibility for the consequences. Who has the right to decide, who bears irreversible consequences, and who can stop an action cannot be rewritten simply by relative capability. Whether future AI develops new forms of subjecthood remains a question for future facts and norms.

9 | How We Get There from Here: There Is No Overnight Leap

Civilization Leap does not declare the old world over. States, markets, companies, families, communities, and professional institutions will not disappear because a new theory has appeared.

A genuine path can grow only out of reality.

Stage One: Begin with Real Problems and Real Benefits

At the outset, the old logic still dominates, and new mechanisms have not yet been proven in reality. What matters most is not grand mobilization, but respect for existing rights, responsibilities, human ties, interests, competition, and legal structures, beginning with concrete problems that are low-risk, genuinely beneficial, and allow exit.

Examples include coordination of medical resources, care during extreme weather, community maintenance, educational support, research collaboration, and releasing idle resources. Every action must demonstrate that it is genuinely better than the old approach, rather than demand that reality obey because the theory is advanced.

Stage Two: Old and New Logics Operate in Parallel

Money still exists, markets still exist, state responsibilities still exist, and professional institutions still exist. New contribution records, cross-domain interfaces, Spark, and Nebula merely grow alongside them.

The greatest danger at this stage is not that “the new is too slow,” but that new systems acquire powers they should not have in the name of an ideal. Exit, rollback, appeals, independent audits, and boundaries of responsibility therefore matter more than the speed of expansion.

Stage Three: Let the New Logic Stand on Real Results

Only when more and more people discover that shared benefit does not mean their own loss, resource sharing does not mean losing ownership, remembered contributions do not become rankings of personal worth, public collaboration can end, and authority really can be returned, can new behaviors move from “new mechanisms” to “normal practice.”

Stage Four: The System Recedes

If good behavior must forever be sustained by rewards, leaderboards, notifications, administrative mobilization, and AGI reminders, it has not yet become civilization.

The endpoint of real success is not a system ever better at driving people, but people who need ever less to be driven by the system.

Once people have internalized new relationships of interest, boundaries of rights, and shared responsibilities in everyday life, the system should prompt less, intervene less, narrow its authority, and recede into the role of dependable infrastructure.

A simple question tests whether it has truly receded: if the system temporarily went offline tomorrow, would people still know how to treat one another, handle resources, and take responsibility? If the answer still depends mainly on the system's prompting, it has not truly receded. Only when the answer has entered people's everyday judgment does civilization begin to have a life of its own.

The sign that civilization has truly come alive is that, once the system falls quiet, people still know how to live together.

10 | Why Call It “Living Civilization”?

Because it is not a static blueprint for a perfect society.

A living civilization will make mistakes and argue. It will have failed institutions, mistaken judgments, technologies that escape control, and decisions that can never satisfy everyone.

What distinguishes it is not the absence of conflict, but a way forward after conflict; not never making errors, but allowing errors to be brought back for reconsideration; not everyone contributing greatly, but people with limited participation remaining fully human; not systems growing ever stronger, but systems learning ever better when they should not appear.

It will not one day announce that “Civilization Leap is complete.”

It happens through concrete changes: survival no longer serves as a tool of domination; children can refuse without losing love; older people receive care while retaining a door of their own; real contributions are remembered without being converted into rankings of personal worth; states bear responsibility for the whole without erasing particular harms in the name of collective interests; the world gains the ability to do ever more for people yet still returns their lives to them.

Some changes are written into charters. Others happen only at a dinner table, in a belated apology, or at a door that can still be closed.

Civilization exists not only in institutions. It also exists in how one person treats another.

Conclusion | Great Harmony Is No Longer Only a Distant Horizon

Thousands of years ago, “all under heaven for the common good” was first an aspiration.

Today, we need neither transplant the ancients’ aspiration unchanged into modern life nor declare that any one civilizational tradition has already supplied every answer.

We need to do something harder: translate an aspiration humanity has never abandoned into a civilizational path that can withstand the combined tests of modern society, real human nature, national interests, market competition, personal freedom, and powerful intelligence.

This path does not eliminate self-interest, but changes how it realizes itself. It does not standardize happiness, but makes room for different people to live real lives. It does not demand that everyone contribute, but makes basic rights unconditional on proof and prevents real giving from disappearing. It does not rely on a superintelligence deciding for people, but lets AGI expand human capabilities, community capabilities, and civilization’s ability to see the whole, while leaving final boundaries, responsibility, and exit in the hands of real subjects.

“Everyone for me, I for everyone” thus gains a new meaning.

Everyone for me: when a life needs the world, the world has the capacity to reach it.

I for everyone: when a life is willing to reach out to the world, its goodwill, creativity, care, and responsibility do not vanish unheard.

The connection between the two no longer depends on moral exhortation alone. Rights, resources, authorization, responsibility, feedback, and shared capability support it together.

Humanity need not wait for an always-correct system to be built before believing that Great Harmony can come closer. A new civilization appears each time someone is caught before falling, a contribution is remembered, a decision is questioned, or an error is corrected. It will not be completed all at once, but it can already begin to happen in reality.

The ancient ideal of Great Harmony therefore need not be promised as an ultimate society without conflict or failure, where everyone is of one mind.

It can become a more realistic path: protecting civilization's continued existence, gradually securing basic subsistence, making happy lives possible, and opening ever broader spaces of meaning; allowing individuals to remain individuals, communities to become communities, states to keep bearing the responsibilities of states, and AGI to become part of civilization's capabilities rather than its master.

For life itself is already the starting point of meaning; it need not prove itself before having value.

A new world of human-AGI symbiosis does not begin on the day a system takes over the world.

It begins with something quieter:

As our power grows, we remain willing to treat people as people; as the world grows more complex, we remain able to see one another; when systems finally become capable of everything, we still know that some lives must be lived by life itself.

This is not the end state.

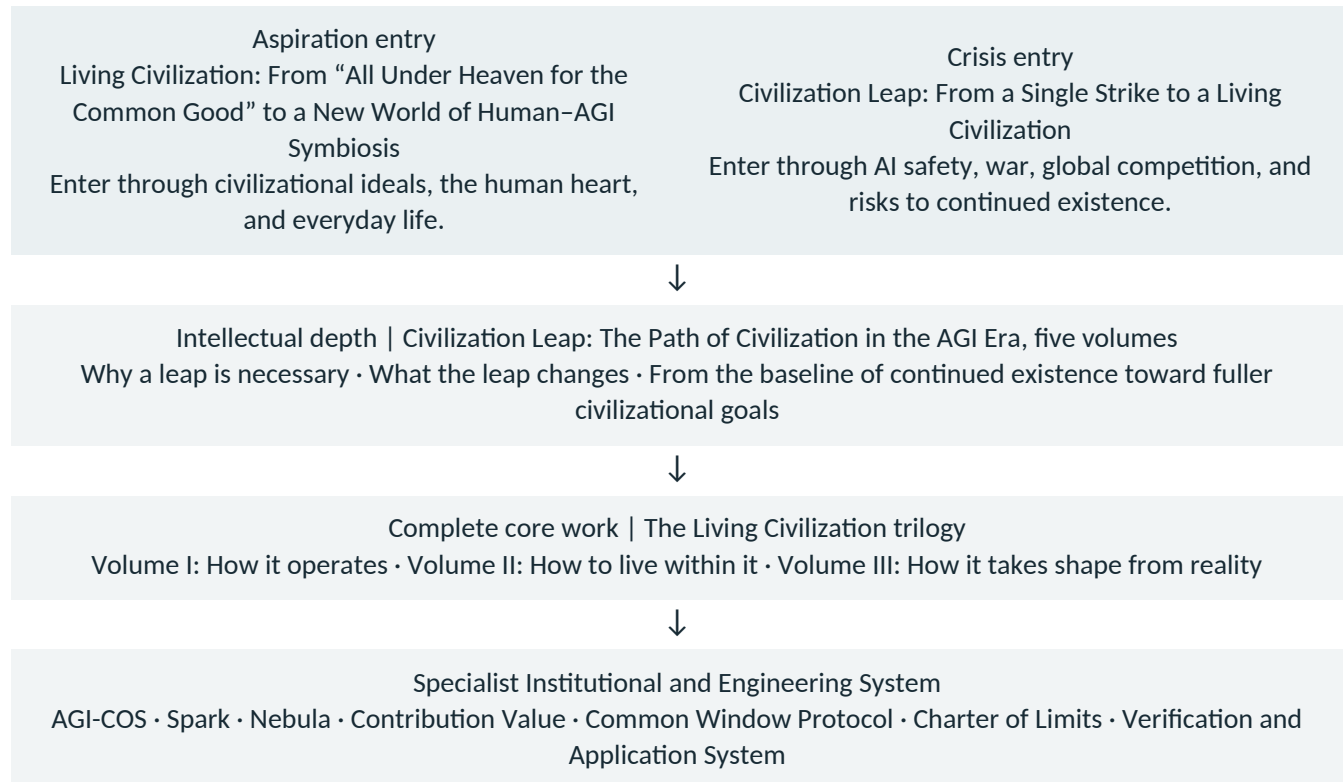
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Civilization Leap Theory System | Main Public Reading and Communication Entry

Two entry points · One main thread · From why a leap is necessary to how civilization operates, is lived, and takes shape

You may enter from either side. Both paths ultimately converge on the same question: how can humanity grow together with the powerful intelligence it has created, rather than lose the future together?



Complete reading order: either public edition → the five-volume work → the Living Civilization trilogy → the specialist institutional and engineering system

If time is limited, you can begin with either public edition. If you are already interested in concrete everyday life and how the civilization operates, you can also go directly to the Living Civilization trilogy.

Unified public entry: www.civitas.top

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Continue from This Essay

The following entry points follow this essay's natural chain of questions without repeating the explanation of the system already in the main text. All lead to the current stable document pages at www.civitas.top.

This Essay's Website Document Page

<https://www.civitas.top/en/documents/p01-entry-004/>

01 | Civilization Leap: From a Single Strike to a Living Civilization

Enter the same system from its other side, through crisis and continued existence.

<https://www.civitas.top/en/documents/p01-entry-005/>

02 | Civilization Leap: The Path of Civilization in the AGI Era (All Five Volumes)

Explore the intellectual foundations: why a leap is necessary and what it changes.

<https://www.civitas.top/en/documents/p02-five-001/>

03 | Living Civilization: Unified Collected Edition of the Trilogy

Enter the complete core work: how it operates, how it is lived, and how it takes shape.

<https://www.civitas.top/en/documents/p04-living-001/>

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