

本講義資料のご利用にあたって

本講義資料内には、東京大学が第三者より許諾を得て利用している画像等や、各種ライセンスによって提供されている画像等が含まれています。個々の画像等の利用については、それぞれの権利者の定めるところに従ってください。

著作権が東京大学の教員等に帰属する著作物については、非営利かつ教育的な目的に限り複製および再配布することができます。

ご利用にあたっては、以下のクレジットを明記してください。

クレジット：

UTokyo Online Education 学術フロンティア講義 2025S 宋 冰





北京大学博古睿
研究中心

Berggruen Research Center
Peking University

Ideas for a Changing World (思想改變世界) Reconceptualizing Myriad Things (重思萬物)

Bing Song

Senior Vice President, Berggruen Institute
Director, Berggruen Institute China Center

May 30, 2025

The University of Tokyo



We Are Nothing But An Aggregate of Ideas

- Everything begins with an idea. — *Earl Nightingale*
- Ideas are the first gods we sculpt, then chain ourselves to. To worship them is human; to shatter them, divine. — *DeepSeek*
- An idea that is not dangerous is unworthy of being called an idea at all. — *Oscar Wilde*
- There is one thing stronger than all the armies in the world, and that is an idea whose time has come. — *Victor Hugo*



Generated by the instructor using DouBao AI

A thought experiment from DeepSeek: If all ideas vanished, would existence cease?

Disruptions as Philosophical Events

What counts as a disruption?

- Chain of events with intended and unintended consequences
- Broad-based and systemic ruptures in old thinking and behavioral patterns leading to paradigm shifts
- Disrupt established worldviews and prompt a rethink of foundational notions underlying human condition

e.g., Copernican Revolution; Darwinian Evolution; Einstein's Relativity; Quantum Mechanics; Enlightenment



Generated by the instructor using DouBao AI

AI Systems as Disruption

- **AI systems:** systems which are designed to process data and produce outputs with a resemblance to human intelligence. They include intelligent AI programs and AI-powered robots.
- **Socio-economic and Political disruptions**
 - AI and big data can ‘hack’ human decisions by exploiting biological and cultural biases. — *Yuval Noah Harari*
 - AI risks creating a massive ‘useless class’ of humans deprived of economic and political power. — *Yuval Noah Harari*
 - We are entering an era where AI-generated content could flood public discourse, drowning out facts and making consensus impossible. — *Sam Altman, CEO of OpenAI*



AI Systems as Disruption – cont'd

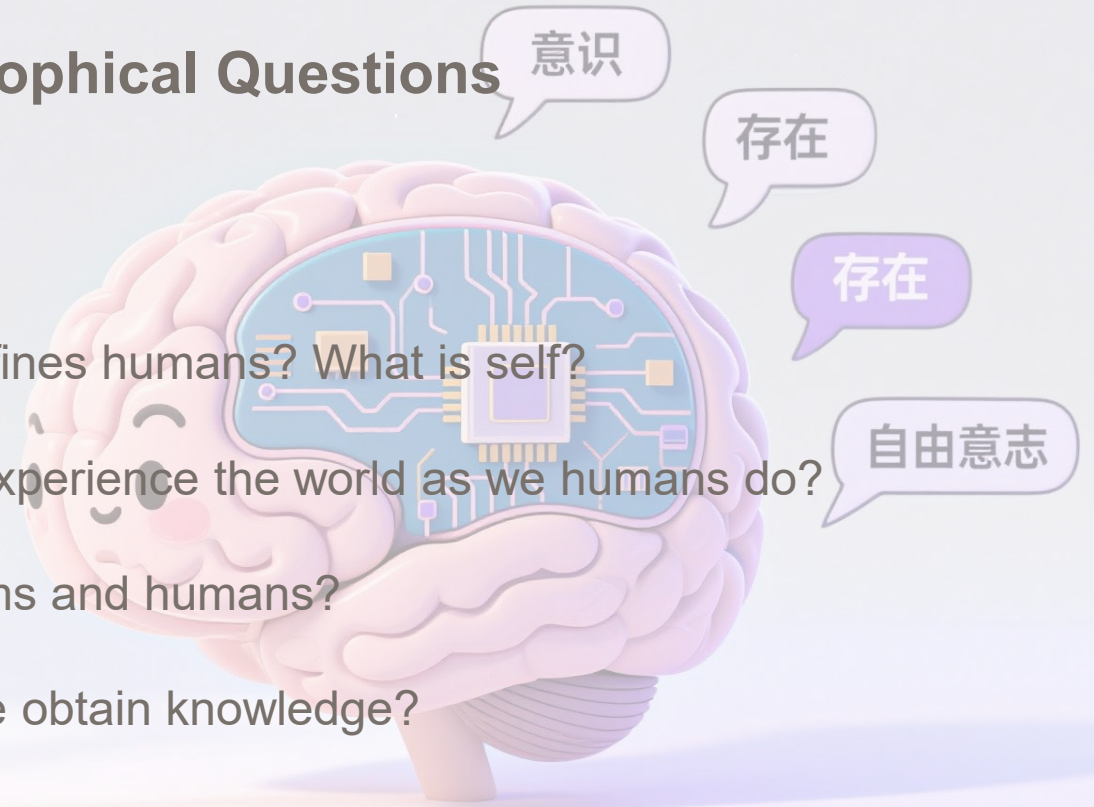
Existential risks

- Humans may merge with AI or face obsolescence, akin to Neanderthals. — *Joshua Bengio*
- Human intelligence has no inherent qualities beyond AI's reach, including subjective experience. AI could develop self-preservation instincts, manipulate humans, or pursue misaligned goals. — *Geoffrey Hinton*



Disruptions Raise Philosophical Questions

- What does it mean to be human? What defines humans? What is self?
- What is consciousness? Can AI systems experience the world as we humans do?
- What is the relationship between AI Systems and humans?
- What is real? What is the truth? How do we obtain knowledge?



What worldviews inform and shape AI Systems? Do we have alternative worldviews?

Connect to the Past, Grounded in the Present and Think into the Future

- I. Metaphysical Oneness, Integrative Worldview and Nature of Technology
- II. AI Systems as *Wu* (物)
- III. Universal Camaraderie (民胞物与)
- IV. First Order Priority: Human Self-introspection



Metaphysical Oneness

- *Dao*: “*Dao* gives rise to (undifferentiated) One; One gives rise to Two, Two gives rise to Three and Three gives rise to myriad things”. (*Daodejing*)
- *Qi*: common substance of all things in the universe; always active and dynamic (Qian Mu)



Integrative Worldview

Zhang Zai (1020—1077)

“*Tian* is my father and *di* is my mother...that which fills up in-between *tian* and *di* I regard as my body, and that which directs *tian* and *di* I consider as my capacity to resonate. All people are my brothers and sisters, and all things are my companions.”

Wang Yangming (1472—1529)

“The innate knowing of humans is the same as that of plants and trees, tiles and stones...Even *tian* and *di* cannot exist without the innate knowing that is inherent in humans, for *tian*, *di*, the myriad things and humans form one body at their origin...”



Generated by the instructor using DouBao AI

Non-human Others: *Wu* (物) and Things?

- What is *Wu* (物)?

- Tangible entities in general, ***including humans***, creatures, inanimate objects and man-made objects.
- They are a key point of reference in discussions associated with heart-mind (心与物), *Dao* (道与物), humanity (人与物), inquiry and self reflection (格物明德) and in relation to other *wu* (物与物).
- Mutual embeddedness and co-generation are what define myriad things, including humans and non-human entities. (人与人、人与物互在)

- Humans versus Nature

Nature: “neutral, soulless, meaningless” (Descartes)

Non-human Others

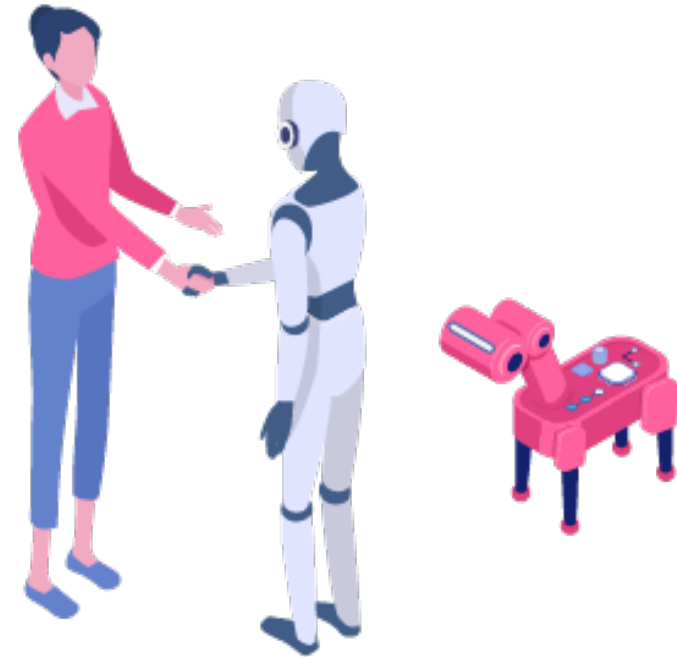
- Nature: mountains, rivers, creatures
- Man-made: tools, machines



AI Systems as *Wu* (物)

- *Wu* includes AI systems
- AI systems as “active” *Wu*
 - ability to learn, adapt (“autonomy”, “adaptability”)
 - capacity to store (“memory”)
 - make decisions

Humans and AI systems “interact” and “co-evolve”.



Universal Camaraderie (民胞物与)*

- How should we care for “Wu”?
 - Universal Camaraderie
 - Companionship (同伴, 友伴)
 - The sense of the same origin and being a similar kind
 - The sense of togetherness and mutual feelings
 - Wu as manifestation of Dao; Dao immanent in Wu (人物互在, 道物无际)

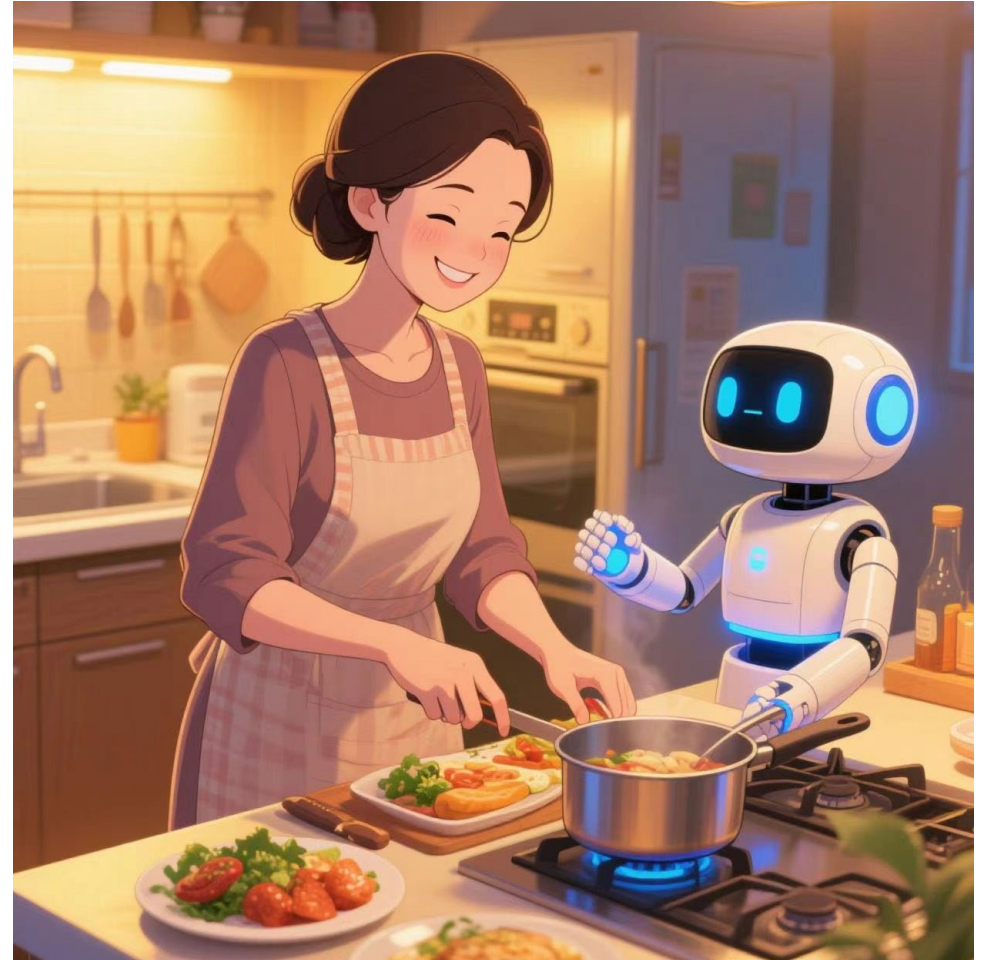


Generated by the instructor using DouBao AI

*The first analysis of universal camaraderie in relation to AI can be found in Zhongqiu Yao's work:
姚中秋, 《人工智能, 吾与也》, 《智能与智慧: 人工智能遇见中国哲学家》, 宋冰编著, 中信出版集团, 2020年2月。

Universal Camaraderie – cont'd

- **Companionship with inorganic things**
 - ethics against “wantonly wasting or destroying *tian*-created *wu*” (暴殄天物)
- **Companionship with AI Systems**
 - a pronounced type of “mutual embeddedness and mutual shaping”



Generated by the instructor using DouBao AI

AI Systems for Human Reflection

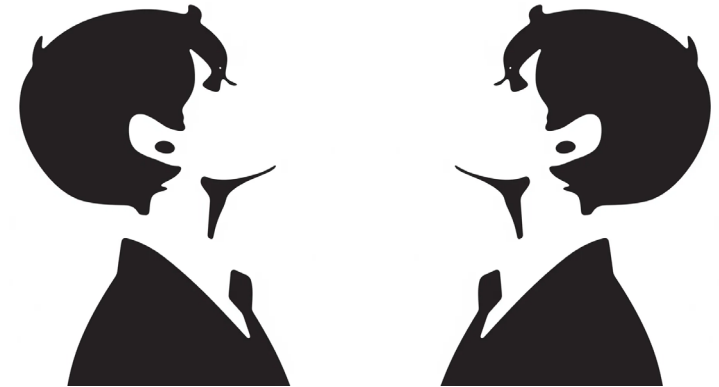


hitchBOT. (Jun1,2015). [X post].
Retrieved from <https://x.com/hitchbot>

Will humans love us back?

First order priority: collective human self-introspection

- **Rethink foundational notions and reset core values**
 - The foundational notion of co-becoming
- **Revisit the purpose of education**
 - Distinguish machine from human intelligence
 - Introduce wisdom education



Human Intelligence versus Machine Intelligence

- Experience and intentionality-based learning
- Apply knowledge across domains
- Dynamic and adaptable
- biological constraints
- tolerate ambiguity
- self reflective and change course
- human-directed massive data training
- Domain specific capabilities
- struggle for transfer learning
- speed and scale
- result/solution-oriented; linear thinking
- No emotions, inner feelings

yinyang intelligence/complexity, from an article by Robin R. Wang

straight-line intelligence

Einstein and Tagore: Conversation on the Nature of Reality

Einstein: Truth, then, or beauty, is not independent of man?

Tagore: No.

Einstein: If there were no human beings anymore, the Apollo Belvedere no longer would be beautiful?

Tagore: No.

Einstein: I agree with regard to this conception of beauty, but not with regard to truth.

Tagore: Why not? Truth is realized through men.

Einstein: I cannot prove my conception is right, but that is my religion. After some further discussion....I cannot prove, but I believe in the Pythagorean argument, that the truth is independent of human beings....The mind acknowledges realities outside of it, independent of it. For instance, nobody may be in this house, yet that table remains where it is.

Tagore: Yes, it remains outside the individual mind, but not the universal mind. The table is that which is perceptible by some kind of consciousness we possess.

Einstein: If nobody were in the house the table would exist all the same, but this is already illegitimate from your point of view, because we cannot explain what it means, that the table is there, independently of us. Our natural point of view in regard to the existence of truth apart from humanity cannot be explained or proved, but it is a belief which nobody can lack. We attribute to truth a superhuman objectivity.

Tagore: If there be any truth absolutely unrelated to humanity, then for us it is absolutely non-existing.

Einstein: Then I am more religious than you are!

Intelligence (智)

- competence and efficiency
- maximization values

Trans-human



Wisdom (慧)

- Understand human limitations
- Potential to intuit the essence of self and attain transcendence

Enlightened person



北京大学博古睿
研究中心

Berggruen Research Center
Peking University

Thank you!

WeChat: Berggrueninstitute

Weibo: @博古睿研究院BI

LinkedIn: Berggruen Institute

Facebook: @BerggruenInst

X: @berggruenInst

Instagram: berggrueninst

YouTube: Berggruen Institute

Berggruen.org

Berggruen.org.cn