



海嘉学校

BEIJING INTERNATIONAL BILINGUAL ACADEMY



海嘉学校的共识性学习包括三个方面：个人学习（作为向善向上的个体）；教育学习（作为教育工作者的个体）；组织学习（作为组织成员的个体）。通过这些学习，推动大家形成基本的教育理念共识、学校文化共识和组织逻辑共识。

BIBA's consensus in learning includes three aspects: Individual learning (As an individual striving for goodness and improvement); educational learning (As an individual educator); and organizational learning (As an individual member of the organization). Through these forms of learning, we promote consensus on the basic educational principles, school culture, and organizational logic among everyone.

摘自《海嘉微言》

From "BIBA Words of Wisdom"

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海嘉学校的《每日嘉言》早上6点发出，每年365个清晨，持续的温润着海嘉社区。每日嘉言的《海嘉微言》是从海嘉人长期教育耕耘的过程中生发出来的短小且直白的哲思话语，折射出海嘉人以教育为安身立命之所的赤忱情怀。

The daily "BIBA Words of Wisdom" is issued at 6 a.m. every morning, warming the BIBA community with its consistent presence 365 mornings throughout the year. The BIBA Words of Wisdom are brief and straightforward philosophical thoughts that have emerged from the long-term educational endeavors of members of the BIBA community, reflecting their sincere passion of making education foundation of their lives.

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每日精进打卡是海嘉的传统，它涵盖了实践、感悟、内省和自励的过程。通过这种方式，看到海嘉教育者最质朴的教育实践，最真实的教育思考，最鲜活的生命状态。坚持打卡的同事晚上发出《每日打卡》，每年365个夜晚，持续的为海嘉场域充电。

The daily "Progress Check-in" is a tradition of BIBA, with staff sharing practices, reflections, introspection and self-motivation. Through this, we can witness the most authentic educational practices, the most genuine educational thoughts and the most vibrant state of life among BIBA educators. Colleagues persist in sending out these daily "Progress Check-in" every evening, recharging the BIBA community every night throughout the 365 nights each year.

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一个人的职业死亡从他停止学习的那一刻开始，不学习不进步的可以退出。努力保持学习的那道光，因为不知道谁会借着这道光走出黑暗。海嘉倡导认准了的事情，就经年累月傻呵呵的坚持，努力抵达百猴效应。放弃，可以找到一万个理由；坚持，只需要一个信念。

The professional death of a person begins the moment when the person stops learning, and those who do not learn and who do not progress can step aside. We must strive to maintain the light of learning, because we will never know who will use this light to walk out of darkness. BIBA advocates that once we have determined to do something, we must persist in pursuing it foolishly year after year, striving to reach the "Hundredth monkey effect". There can be a thousand-and-one reasons to give up; but to persist, only one belief will be sufficient.

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在理念文化落实方面：少说教、多影响，不勉强，尊重和激发每一个人的自由意志和理性精神。苏格拉底认为：每个人都可以在肉体和精神上受孕，当一个人的灵魂中产生了美好的东西，他就在精神上怀孕了。努力建设一个场域，帮助有缘人在精神上受孕，诱发理念的共鸣、精神的共振。

In putting cultural philosophy into practice, offer less preaching, more influence, no coercion, and respect and stimulate the free will and rational spirit of every individual. Socrates believes that everyone can be impregnated physically and spiritually. When a person's soul generates something good, the person will become spiritually pregnant. Strive to build a field that helps those with a connection to become spiritually pregnant, evoking the resonance of philosophy, and the resonance of spirit.

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教育就是“陪着”，行不言之教；团队建设也是“陪着”，以无为之益。海嘉大社区的成员们相互陪着，相互砥砺。“陪着”是个挺复杂的活：有时要微微点醒，有时要静待花开，有时要直面棒喝，有时要随缘放过。

Education is "Accompanying", teaching without words; team building is also "Accompanying", benefiting without actions. Members of the BIBA community support each other, mutually encouraging and challenging. "Accompanying" is actually a complicated task: Sometimes requiring gentle awakening, sometimes awaiting flowers to blossom, sometimes firmly telling, and sometimes letting go with equanimity.

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稻盛和夫强调与宇宙意志相协调，“宇宙的意志”充满了爱、真诚与和谐。爱与幸福，是与宇宙意志相协调的。在爱与幸福的教育生态中：

- 释放人的潜力：个人 - 教育 - 学校
- 激活人的动力：自由 - 自主 - 自驱
- 激发人的善力：自力 - 他力 - 天力。

Ikeda Kazuo emphasizes on achieving harmony with the will of the universe. "The will of the universe" is filled with love, sincerity, and harmony. Love and fulfillment are in harmony with the will of the universe. An educational ecosystem of love and fulfillment will therefore:

- ***Unleash human potential:***
Individual - Education – School;
- ***Activate human motivation:***
Freedom - Autonomy - Self-drive;
- ***Inspire human goodness:***
Self-power - Other-power - Heavenly power.

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在学校里，爱与幸福的人 + 爱与幸福的机制，就形成了爱与幸福的教育生态。有了好的生态，组织及个体就可以自我进化，自我成长。在爱与幸福的教育生态中：

- 生命活泼 - 自由自驱
- 生态友好 - 社区社会
- 生生不息 - 人道天道

In school, people with love and fulfillment, in an infrastructure of love and fulfillment, will lead to an educational ecosystem of love and fulfillment. With a good ecosystem, organizations and individuals can evolve and grow on their own. In an educational ecosystem of love and fulfillment:

- *Life is vibrant - Free and self-driven;*
- *Ecology is friendly - Community and society;*
- *Philosophy is ever-renewing - Humanity and the way of heaven.*

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教育是为了美好生活，爱与幸福的教育，本身就是美好生活。教育生态是教育生产要素之间相互作用的关系，核心是人与人之间的关系。有爱的地方，生命便欣欣向荣；有幸福的地方，未来就冀冀可期。

Education is for a wonderful life, and an education of love and fulfillment is, in itself, a wonderful life. An educational ecosystem is the interrelationships of all the interactions amongst its educational factors, with the core being the relationships amongst people. Where there is love, life flourishes; where there is fulfillment, the future is full of expectations.

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教育是社会公器，学校乃众生平台。一切为了人，一切为了人的发展与幸福。海嘉倡导稻盛和夫强调的大家族主义，一起建设友爱的同事大家庭，一起建设温暖的教育大社区，相互帮助，共同成长，在温暖的教育生态中彼此成全。

Education is a public instrument of the society, and school is a platform for all human beings. Everything is for the people, for their development and fulfillment. BIBA advocates "Extended familism" emphasized by Kazuo Inamori, where we build a loving big family of colleagues and a warm education community, helping one another, growing together, and fulfilling each other in a warm environment.

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德鲁克将管理视为“liberal art”，直译就是“自由的艺术”。也许在他的眼中，管理的目的就是“实现人的自由”。康德也说：“人类只有在自由中才能发展其潜能。”海嘉倡导低管控、弱评价、高自主的机制，扩大内心的自由程度和工作的自主空间，释放人的自由意志和理性精神，提升爱与幸福的体验感。

Drucker regards management as "Liberal art," meaning "The art of freedom." Perhaps in his view, the purpose of management is to "Realize human freedom." Kant also said, "Man can only develop his potential in freedom." BIBA advocates a mechanism of low control, weak evaluation and high autonomy, to expand the degree of inner freedom and the autonomy of work, release human free will and the spirit of rationality, and enhance the experience of love and fulfillment.

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学校要有森林的气象。森林是“万物并育而不相害，道并行而不相悖”的。要允许教师在教育过程中做个性化的探索，保有自己的教育“自留地”，而不必过分追求管理上的整齐划一。整齐划一的往往是荒漠或戈壁，生命力蓬勃旺盛的地方是不可能整齐划一的。

Schools should possess the meteorology of a forest. A forest is where "All things grow together without harming each other, and paths run parallel to each other without conflicting." Teachers should be allowed to make individual explorations in the educational process, maintaining their own educational "Private plots," without overly seeking for uniformity in management. Uniformity often leads to deserts or Gobi. Where vitality is lush and thriving, it is impossible to be uniform.

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调和好价值理性与工具理性，少利用人性的恐惧和欲望，多激发人性的善意和潜能。管理上要有一些“明智而有益的忽视”，这样余留下来的管理空白，必须以文化的力量来填补。文化好似道家的炁，看似没有，实则无处不充盈。

Reconcile value rationality with instrumental rationality, use less of human fear and desire, and inspire more of human kindness and potential. Management should have some "Wise and beneficial neglect", and the resulting gaps in management must be filled with the power of culture. Culture is like the Qi in Taoism, seemingly absent, yet it permeates everywhere.

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把人弄对，把机制弄顺，把生态弄好，把所有的能量都汇聚到人的发展与幸福中。巴菲特的一段话可以共勉：“我们花了相当的时间塑造我们的公司与工作模式，让我们可以与 we 欣赏的人一起做我们想要做的事，同时不会被迫做一些无聊和不想做的事情。”

Recruit the right people, optimise systems and mechanisms, cultivate a good ecosystem, and channel all energy into the development and fulfillment of individuals. A quote from Buffett for mutual encouragement: "We spend a considerable amount of time shaping our company and work patterns so that we can do what we want to do with people we appreciate, without being forced to do things that are boring and unwanted."

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人的发展是由基因（各异天赋）、内因（内生动力）、外因（外部生态）三个方面因素的影响推动的。学校是师生发展的生态环境，好的学校生态提供外因、激发内因、尊重基因。通过适宜的生态环境释放师生的内生动力，促进各自禀赋的最大发挥。

Human development is driven by the influence of three factors: Genetics (various talents), internal factors (intrinsic motivation), and external factors (external ecology). The school is the ecological environment for the development of teachers and students. A good school ecology provides external factors, stimulates internal factors, and respects genetics. Through an appropriate ecological environment, the intrinsic motivation of teachers and students is released, promoting the maximum expression of their respective talents.

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好的生态激发人的善和勤勉，坏的生态诱发人的恶和懒惰。拥有自由意志和理性精神的人，其生命会自我进化，生命状态会自我提升。因此，学校的责任在于构建一个有利于生命状态自我提升的教育生态环境。

A good school ecosystem inspires people's goodness and diligence, while a bad school ecosystem induces people's evil and laziness. People with free will and a rational spirit will self-evolve, and their state of life will self-improve. Therefore, the responsibility of the school lies in constructing an educational ecosystem that is conducive to the self-improvement of the state of life.

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教育是温暖的彼此成全，学校是理想的最美家园。教育不只是去回应现实世界，更要在心中建立一个理想世界。没有理想就没有教育，或者说没有理想的教育根本就不是教育。精神的追求、理念的向往，是教育理想中最重要、最美好的部分。

Education is warm mutual fulfillment, and school is the most beautiful home for ideals. Education is not just about responding to the real world but also about establishing an ideal world in our hearts. Without ideals, there is no education, or one could say that education without ideals is not education at all. Aspirations for spirit and philosophy are the most important and beautiful parts of educational ideal.

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激发内驱力：价值是内驱力的方向，热爱是内驱力的火源。教师与学生以自己的愿望、偏好、目标、价值观为动机产生行动，才会是具有高度自觉和持续动能的行动，才会是饱含热情与温度的行动，才会是能够产生意义感与幸福感的行动。

Stimulate intrinsic motivation: Value is the direction of intrinsic motivation, and passion is its source. When teachers and students take actions motivated by their own desires, preferences, goals and values, such will be actions of high awareness and sustainability, filled with passion and warmth, and capable of generating a sense of meaning and happiness.

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如何激励人是管理学最重要的问题之一。好的学校管理，不应该问我们要如何激励他人，而应该问如何做才能让人们自己激励自己。对于有内驱力的人，当个人与组织在愿望、偏好、目标、价值观等方面的重合度很高时，他就马不扬鞭自奋蹄了。

How to motivate people is one of the most important questions in management. Good school management should not ask how we can motivate others, but rather how we can create an environment where people motivate themselves. For individuals with intrinsic motivation, when there is a high degree of overlap between personal desires, preferences, goals, values, and those of the organization, they will naturally work hard without the need for external encouragement.

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从外部强加到个体自主，从外部推动到内部驱动，从服从文化到创造文化。教师的精神天空，源于内在精神生活与校园价值取向的同频共振。教育工作是良心工作，教育劳动是精神劳动，最重要的不是外部管理，而是自我管理的复兴。

From external imposition to individual autonomy, from external pushing to internal driving, from a culture of obedience to a culture of creation. The spiritual realm of teachers originates from the resonance between their inner spiritual life and the value orientation of the school. Educational work is a work of conscience, educational labor is spiritual labor, and the most important thing is not external management, but the revival of self-management.

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热爱是内驱力的种子。当人因为热爱，在内驱力的驱动下不计功利地做自己喜欢的事情时，会形成全情投入的忘我状态和油然而生的满足感，带给人幸福美好的心流体验。反之，在胡萝卜加大棒的模式下，人们做事的动力只是为了实现功利目的（获得奖励或免于惩罚），这只满足了人的动物性需要，就不能产生心流体验的幸福感。

Passion is the seed of intrinsic motivation. When people, driven by love and intrinsic motivation, engage in activities they enjoy without concern for utility, they enter a state of total immersion and a sense of satisfaction that arises spontaneously, bringing about a happy and fulfilling flow experience. Conversely, under the carrot-and-stick model, people's motivation to do things is merely to achieve utilitarian goals (to obtain rewards or avoid punishment), which only satisfies their animalistic needs and does not produce the happiness of a flow experience.

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哈耶克用尽一生向人们证明，人类的繁荣、幸福和尊严来自个人自由，来自个体的内驱力，而不是集体主义的外部强加。《内在动机》通过扎实的实验告诉我们：人的行为只有来自于自己的真正选择，也就是打从心里理解并接受的自主决定，才是真正想做的，才能带来积极性和创造性。

Hayek spent his entire life trying to prove to people that human prosperity, happiness and dignity come from individual freedom, from the internal drive of the individual, rather than from the external imposition of collectivism. "Intrinsic Motivation" tells us through solid experimentation that only human behaviors that come from one's own genuine choice, from one's autonomous decision that is truly understood and accepted from the heart, will be those that one truly wants to do, and those that can bring enthusiasm and creativity.

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把学习的主动权还给学生，把教学的主动权还给教师。海嘉学校致力于构建自由开放的教育环境，努力形成教师、学生、家长活力互动的生态系统，在适当的混沌中诱发自组织，让自由滋生，让美好涌现。教师、学生、家长之间的关系并非简单的线性联系，而是相互交织、相互影响。这种关系推动着学校系统的不断演进，在自组织的协同中创造出更多的可能性。

Return the initiative of learning to the students and the initiative of teaching to the teachers. BIBA is committed to building a free and open educational environment, striving to form an ecosystem of dynamic interaction among teachers, students, and parents. In the appropriate chaos, self-organization is induced, allowing freedom to flourish and goodness to emerge. The relationship between teachers, students, and parents is not a simple linear connection, but rather interwoven and mutually influential. This relationship drives the continuous evolution of the school system, creating more possibilities through the synergy of self-organization.

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找事做才是真正的做事，自组织才是真正的组织能力。校园自组织程度取决于校园里人的自由程度和自主空间，自组织是靠共同价值观的“智慧型组织”。自组织的形成是教师与学生内驱力的延伸，组织能力背后，是一种看不见、摸不着的价值观层面的力量。

Taking the initiative to find things to do is the true way of doing things, and self-organization is the true organizational capability. The degree of self-organization on campus depends on the degree of freedom and the space for autonomy of the people on campus. Self-organization relies on a "wise organization" with shared values. The formation of self-organization is an extension of the intrinsic motivation of teachers and students. Behind organizational capability lies a force that is invisible and intangible at the level of values.

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现实是人类勇敢行为的结果，而不是人类过度设计的结果。在适度规划与自由发挥之间创造平衡，让局限的生命更加自由，让呆板的组织更加蓬勃。乱七八糟的生机盎然，远好过，井井有条的死气沉沉。道法自然的自发秩序：涌现大于权威，创新大于标准，过程重于答案……

Reality is the result of human courageous actions, not the result of human over-design. Creating a balance between moderate planning and free play allows the limited life to be more free and the rigid organization to be more vibrant. A messy vitality is far better than an orderly dullness. The spontaneous order of the way of nature: Emergence is greater than authority, innovation is greater than standards, process is more important than answers...

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推动了中国巨大繁荣的邓小平说：他不是改革开放的总设计师，他没有做什么事，他仅仅是给松了一下绑，解除了一些禁忌，一切的一切，都是人民群众自己创造出来的。松绑解禁忌：释放了内驱力，滋生了自组织。从这个角度看，社会的繁荣是由无数的平凡而不甘平庸的人，在“内驱力 + 自组织”中创造出来的——教育的繁荣亦是如此。

Deng Xiaoping, who propelled China's immense prosperity, said that he was not the chief designer of the reform and opening-up, that he didn't do much himself, but simply loosened the bindings and lifted some taboos. Everything that has been achieved was created by the people themselves. Loosening bindings and lifting taboos: this released intrinsic motivation and nurtured self-organization. From this perspective, the prosperity of society is created by countless ordinary yet unwilling-to-be-ordinary people through "intrinsic motivation + self-organization" — and the same is true for the prosperity of education.

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昨天的工作用肌肉，今天的工作用头脑，明天的工作用心脏。在未来的AI时代，机器越来越像人不可怕，人越来越像机器才可怕。机器，能代替人类的体力和智力，但不能取代人类的爱与幸福。教育是人类生物学上最大的杠杆作用。爱与幸福，就是我们的精神杠杆。

The work of yesterday relied on muscle, the work of today relies on the mind, and the work of tomorrow will rely on the heart. In the future AI era, it's not scary that machines are becoming more like humans; what's scary is that humans are becoming more like machines. Machines can replace human physical and intellectual labor, but they cannot replace human love and fulfillment. Education is the greatest leverage in human biology. Love and fulfillment are our spiritual leverage.

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人生和教育，都是底蕴与价值观的长跑；
人生和教育，都是爱与幸福的皈依。没有爱就没有教育，没有幸福就没有未来。
海嘉倡导爱与幸福的教育，爱与幸福，既是回归，也是再出发。

Life and education are both marathons of depth and values; life and education are both a refuge in love and fulfillment. Without love, there is no education; without fulfillment, there is no future. BIBA advocates an education of love and fulfillment, which is both a return and a new beginning.

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柏拉图用理念论把世界进行了二分，在可见的现象世界之外存在一个不可见的但可以被理性认知的理念世界，那里储存着世界万物的原型。人是追求意义的存在，当人类怀着对超验的向往追求理念世界的时候，才会诞生超越世俗的长期主义和对道德的敬畏。

Plato used the theory of Forms to divide the world into two parts. Beyond the visible world of phenomena, there exists an invisible world of Forms that can be known through reason, where the archetypes of all things in the world are stored. Man is a being that seeks meaning, and it is only when humans, with a yearning for the transcendent, pursue the world of Forms that the pursuit of long-termism beyond the mundane and a reverence for morality come into being.

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在苏格拉底的“爱的阶梯”中，爱也有高下之分，就好像爬梯子一样，在“爱的阶梯”最高处，是对“美的理念”的爱。海嘉学校一直饱有对“美的理念”的爱，并努力把理念的教育世界投射到现实的教育世界中去。用真情的努力改善教育，以微小的力量推动文明。

In Socrates's "ladder of love," love is also divided into higher and lower levels, much like climbing a ladder. At the highest rung of the "ladder of love" is the love for the "Form of Beauty." BIBA has always been filled with love for the "Form of Beauty" and strives to project the educational world of ideals into the real educational world. With sincere efforts to improve education, it pushes civilization forward with small forces.

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爱与幸福的学校，在情感蓬勃的自由与隽永深刻的理性之间。从某种角度说，“爱与幸福”是人类价值的最大公约数。人类与一般生物不同的伟大之处在于：能够在追求生命的保存与延续之外，求取精神层面的价值和意义。

A school of love and fulfillment exists between the exuberant freedom of emotion and the profound depth of reason. In a sense, "Love and fulfillment" is the greatest common denominator of human values. The greatness of humans, setting them apart from other beings, lies in their ability to seek value and meaning at the spiritual level, beyond the pursuit of the preservation and continuation of life.

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