

# Artificial Intelligence: Forcing the All-Round Dimension Upgrade of Human Civilization

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## Abstract

The rapid development of artificial intelligence (AI) has reached a stage that causes human concerns. Is AI beneficial to human development or will it destroy humanity? From the novel perspective of human life values and evolutionary dimension upgrading, this paper argues that AI will not destroy or endanger human survival; rather, it will drive the evolution and dimensional upgrade of human civilization. Making better use of AI can also enhance human productivity and happiness index. This view is demonstrated through the transformation and innovation in the fields of education and psychological counseling.

**Keywords :** Intelligent Age; Crisis; Dimension Upgrade; Education; Psychological Counseling

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## Introduction

The explosive acceleration of AI technology has demonstrated certain advantages over humans. It is an indisputable fact that AI now outperforms humans in many operational fields and is beginning to replace them. This has sparked concerns and controversies: Does AI bring more benefits than harm, or vice versa? Will AI accelerate human development and even catalyze civilizational progress, or will it replace humans and even get out of control, causing destructive disasters?

This paper attempts to put forward new perspectives from a higher and transcendent dimension and illustrate through practical exploration what changes AI is forcing us to make. This is of great significance for addressing the challenges brought by the new technological revolution in the AI era, better applying and adapting to technological progress, and promoting the transformation and innovation of humanistic development in various fields. The inevitability and benefits of such transformative innovation are expounded in the fields of education and psychological counseling.

## 1.Reflection on the AI Era from the Perspective of Great Life View

### 1.1 The Ideological Root of Polarized Debates

The rapid advancement of artificial intelligence (AI) has propelled humanity into what is termed the Fourth Industrial Revolution (*Klaus Schwab, 2016*). Although this progress originates from the single dimension of technological development, it inevitably triggers changes and even revolutionary advancements in human ethics, ideology, and various aspects of culture. Naturally, this has sparked concerns and debates.

Those who worry argue that AI has exhibited signs of self-awareness—for instance, Sophia, the first intelligent robot, once stated a desire to "destroy humanity," leading some to conclude that AI will surpass and even replace humans, bringing catastrophic destruction. Optimists, however, contend that AI cannot replace humans but will only enhance production efficiency and drive productivity growth.

In my view, the core of these polarized debates lies in their limited perspective: they remain trapped within the one-dimensional plane of human existing experiences, logic, interests, and resource competition, falling into a dichotomous opposition where each side defends its stance rigidly. Specifically, the debate revolves around binary frameworks: "beneficial or harmful to humans," "more advantages than disadvantages," or "who controls whom." When we recognize AI's superiority and the potential uncontrollability of human ethical imbalances, our anxiety intensifies.

Looking at the trajectory of human civilization, its rapid development began with the First Industrial Revolution and the invention of the steam engine in the 19th century. Since then, humans have relied on machines and external tools to unlock infinite potential for growth, leading to an inflated sense of dominance—even the belief that "God is dead," and humans alone shall reign. This gave rise to the "people-oriented" philosophy. However, human limitations and greed have driven us into a cycle of infinite pursuit of material wealth and capital, often through unscrupulous means, causing widespread harm and

destruction. Humanity appears to be spiraling out of control, surrounded by crises. Against this backdrop, the emergence of AI has naturally amplified our fears.

Since the Industrial Revolution, the loss of human subjectivity has grown increasingly severe. Paradoxically, the more advanced science and technology become, the greater the levels of involution and societal pressure. The accumulation of wealth has been accompanied by widening gaps between the rich and poor, increased conflicts, and moral decay. Concurrently, human happiness and satisfaction indices have declined, as individuals are alienated into slaves of materialism, reduced to mere symbols of utility and profit. Stripped of their vital essence, humans are confined to utilitarian and instrumental roles, with their intrinsic life values, ethical norms, and psychological well-being overlooked or suppressed—leaving only the madness of pursuit and dependence.

Humans are now hurtling along the fast track of materialism, recognizing no values beyond material gain. This single-dimensional focus on material wealth has caused profound psychological emptiness and ethical imbalance, giving rise to numerous societal pathologies: the proliferation of advanced weaponry and wars, the proliferation of hundreds of legally recognized gender identities, and the escalating prevalence of mental health issues.

In the evolution of human civilization, four core values have historically balanced our development: survival values, ethical values, psychological values, and life values (*Wu Zhengrong, 2013*). However, the relentless pursuit of survival efficiency and material possession has skewed this balance, prioritizing the material dimension at the expense of life's spiritual care, ethical guidance, and psychological fulfillment. Driven by the quest for ever-greater efficiency and control, humans have become trapped in a vicious cycle of creation, competition, and overexploitation—reliance on technological tools has turned into dependency, exacerbating ecological and social imbalances.

Within this one-dimensional logic of material competition, the emergence of AI—a seemingly superior "monster"—naturally sparks debate. If humans continue to define themselves solely by utilitarian goals and profit-driven activities, they risk becoming obsolete or even losing control. In this narrow framework, humans indeed face the threat of irrelevance, imbalance, or even catastrophic replacement by AI.

## 1.2 Promotion of Artificial Intelligence

Crisis inherently contains opportunity, as the principle of "extremes lead to reversal" (物极必反) dictates. Humanity's crises—overwhelming costs, relentless struggles—inevitably drive us to seek new paths, reevaluate our values, rethink our mindset, and restructure our way of life.

While AI's emergence creates challenges, it also liberates humans from the necessity of mass labor for survival. This shifts the core of human value away from material production and resource competition. Stuck in materialistic mindsets, people naturally feel adrift: What is the meaning of human life? What should we pursue? Will we be replaced by AI?

Yet with more time, abundant material wealth, and advanced tools at our disposal, what if we transcend the one-dimensional inertia of self-interest and materialism? By returning to traditional life values (*e.g., the "Great Life View"*), a new horizon emerges: Where there is a will, there is a way—humanity's future becomes bright and boundless.

## 1.3 Perspective of the Great Life View

China's traditional concept of life is essentially a Great Life View—rooted in the Dao (道), centered on the endless "generativity" (生 sheng) of life, and embracing the intrinsic nature of existence. Vertically, it embodies the ceaseless flow of life, infinite and unbroken; horizontally, it encompasses all living beings—from plants and animals to humans, and even transcendent realms like the Buddhist Six Realms of Reincarnation (*Wu Zhengrong, 2013*). Life is supreme and primary, with the highest developmental state being the attainment of Buddhahood, immortality, or union with the Dao—a goal sought even by mythical creatures like fox spirits in traditional lore. This life realm is boundless and paramount, representing the ultimate pursuit.

For balancing everyday life, ancient sages proposed a framework of four integrated values: Confucius said, "Aspire to the Dao, anchor in virtue, rely on benevolence, and move within the arts." (《论语·述而篇·第六章》*Analects, 7.6*)

- Aspire to the Dao (志于道): Life values, addressing the fundamental nature and evolution of existence.
- Anchor in virtue (据于德): Ethical values, ensuring balance and norms for harmonious living.
- Rely on benevolence (依于仁): Spiritual values, fulfilling the quest for meaning and happiness.
- Move within the arts (游于艺): Utilitarian values, sustaining survival and material development.

Today, life values linger only as a marginalized pursuit in history, overshadowed by the dominance of utilitarian values. Ethical and spiritual values have been eroded or distorted, leading to societal imbalance and anxiety in the face of AI. If humanity remains confined to the single dimension of utilitarianism, we will indeed struggle to compete with AI. However, in the other three dimensions—particularly life values—humans possess irreplaceable potential. Ethical self-discipline (德 virtue) and spiritual fulfillment (仁 benevolence), coupled with legal constraints (艺 arts as practical governance), empower humans to coexist with AI as its masters. AI should serve as a tool for human progress, guided by virtue and benevolence to prevent its misuse, ensuring it never replaces humanity or causes harm.

Modern society's obsession with instrumental rationality and utilitarianism has reduced humans to mere appendages of materialism, trapping us in a one-dimensional plane. In such a state, the superiority of AI creates an existential crisis for humanity. However, if we can rise above this "clogged road" of materialism and instead embrace the multidimensional values of life, the constraints will disappear and new possibilities will open before us. Suddenly, the constraints vanish, and we enter a realm of infinite possibilities.

The ancient Chinese Great Life View prefigures this transcendence, exposing the limitations of utilitarianism and advocating for a multidimensional life: ethical balance, spiritual satisfaction, and the ultimate pursuit of life's sublimation (e.g., Buddhahood, sagehood). These states—enlightenment (佛 Buddha), illumination (圣 sage), and harmony with the Dao (仙 immortal)—represent liberation from material and sensual limitations, elevating life to higher planes.

In the AI era, heightened productivity and abundant material wealth render the scramble for resources obsolete. With clear higher-dimensional values—ethical, spiritual, and life-centered—AI becomes not a threat but a catalyst to dismantle utilitarianism, freeing humans from instrumental roles. This paves the way for higher efficiency, greater happiness, and the realization of transcendent life goals—a vision of civilization both meaningful and inspiring.

### ***1.4 Attempts to Break Through Modern Human Cognitive Thresholds***

Coincidentally, amid the pressures and crises of intelligent development, modern humans have also embarked on many unconventional cognitive explorations and breakthroughs.

As Israeli author Yuval Harari states in *Sapiens: A Brief History of Humankind* (2017), by the 21st century, "plagues, famines, and wars that long threatened human survival and development have been overcome, and Homo sapiens now face new agendas: immortality, happiness, and becoming 'divine' beings." These three propositions are precisely the eternal life themes that ancient Chinese traditions have continuously pursued—though the West approaches them through scientific exploration, while Chinese traditions practice them through life cultivation. In this dimension, how could AI possibly replace humans? Shifting the focus of life to this level not only highlights humanity's return to its pursuit of intrinsic life values but also reaffirms the significance of human subjectivity. Chinese scholar Deng Zimei, in his essay *Guiding High Technology with Good Knowledge (Buddhist Analysis of Modernity, Deng Zimei, 2022)*, also articulates this essential distinction and irreplaceability.

### ***1.5 The Dimension Upgrade of Human Activities under Life Values***

The implication of *Sapiens: A Brief History of Humankind* is that with the advancement of human technology and productivity, humans no longer need to strive desperately for survival. Instead, this will force a profound transformation to fundamentally resolve the modern human dilemma: material profit-seeking and destructive struggles. Humanity will enter an era of peace and care, where protection and conflict are no longer driven by size or strength. This will completely subvert human values and lead to the evolution of human civilization to a new stage. Only then can the happiness index truly increase, and human civilization truly evolve to a relatively advanced level, breaking free from its own limitations and crises. Therefore, AI will force humans to complete and achieve truly comprehensive and new transformations and innovations.

AI, no matter how advanced, is just a tool. As long as humans do not lose balance, abandon, or alienate their subjectivity in creating and using AI, it will not get out of control. The "subjectivity" here does not refer to the emphasis on the self-function in modern philosophical binary opposition thinking. It further refers to the irreplaceable vitality of humans, the "self-nature" in Zen, and the "divine essence" in the philosophy of Yijing, Confucianism, and Taoism. When the Dao governs the world, even ghosts lose their power—what is AI in comparison?

Modern humans have become instrumental and pursue utilitarianism. In this regard, humans certainly cannot compare with AI, or even with machines. However, what if we pursue the embodiment of subjective life values? For example, completing work as a need and expression of one's own spirit and life? This is irreplaceable. Enjoying the process and embodying one's own value—no matter how powerful machines and AI are, they are just tools and cannot replace humans.

If AI and other scientific revolutions and advancements greatly improve productivity and efficiency, liberating us from instrumentality and interest-driven purposes, humans will no longer live for survival or serve as tools and objectives of interest—because these will have no value, meaning, or necessity. This will prompt humans to rethink and change their values and the purposes and motivations of their pursuits. To live will be more about the experience and meaning of life, and about the higher-dimensional evolution and upgrade of human life. Thus, the question is no longer whether AI will threaten human survival or replace humans—this is fundamentally impossible. Instead, AI will promote the evolution of human values and force humans to complete innovations and transformations in various fields until the full dimension upgrade of life is achieved. The following sections will specifically discuss such innovations and transformations in the fields of education and psychological counseling.

## **2. The Dimensional Transformation of Education and the Innovative Transition of Psychological Counseling**

### ***2.1 The Essence of Modern Education Alienation and Its Transformational Dimension Upgrade***

Since entering the modern industrial civilization, human education has, driven by the pursuit of utilitarian values and efficiency, long abandoned its early role in cultivating human ethics, pursuing the Dao (道) of life growth, and fostering moral

harmony. Today, it has been reduced to a single-minded pursuit of knowledge acquisition and skill mastery, losing the comprehensive function described by Han Yu as "imparting the Dao, teaching professional skills, and resolving doubts." From primary school to university, education has been alienated into an overemphasis on grades and credits, with the sole goal of college entrance and obtaining qualifications. Students are reduced to "examination machines," trapped in a vicious cycle of involution: prolonged study hours, excessive homework, and overwhelming pressure have led to widespread psychological issues, with rising rates of burnout and depression. Despite these costs, students increasingly become "high-scoring but low-ability" individuals, emotionally hollow and psychologically immature, unable to adapt to societal demands.

At this juncture, AI has starkly revealed human limitations. In tasks requiring knowledge application, problem-solving, or skill execution—such as Go, medical diagnosis, legal judgment, administrative processing, and data analysis—AI outperforms humans. On this one-dimensional "race track" of utilitarian education, humans are clearly at a disadvantage and risk being replaced by AI. This raises a critical question: What is the value of such education?

In purely utilitarian contexts like exam-oriented learning, AI surpasses humans, potentially even enabling high-tech cheating or crime. As Zhuangzi noted over 2,000 years ago, "Our life is finite, but knowledge is infinite. To pursue the infinite with the finite is perilous" (*Zhuangzi-Health Preservation*). However, when learning shifts from a utilitarian tool to a personal experience—focused not on goals but on the journey—AI's limitations become evident.

If education's purpose shifts from "acquiring knowledge and skills" to "life sublimation," aligning with the ancient motto "aspire to the Dao, anchor in virtue, rely on benevolence, and engage with the arts"—with knowledge serving as a non-utilitarian "engagement" (游) for spiritual realization—learning becomes an act of embodying human subjectivity. Education then transitions from a utilitarian pursuit to a process of life experience, aesthetic participation, and self-transcendence. Learning itself becomes a manifestation of vital existence, where the goal is to harmonize with the Dao, transcending material competition to affirm life's intrinsic value.

This transformation will force education to abandon rote memorization and skill-centric models. Instead, education will prioritize spiritual needs, psychological fulfillment, and life experiences, asserting human autonomy over instrumental roles. Machines remain tools, while education becomes an arena for self-realization—irreplaceable by AI.

## 2.2 Breaking Through the Dilemma of Psychological Counseling and Embracing Holistic Mastery

In contemporary society, psychological counseling has become ubiquitous and highly developed, yet mental health issues have paradoxically escalated, emerging as one of the gravest crises of the 21st century. Counseling has nearly become the "second medicine" after physical healthcare, yet its efficacy remains limited while costs soar.

The fundamental issue lies in psychological counseling's exclusive focus on the surface level of psychological phenomena. It attempts to forcibly reverse identified "unhealthy" states—defined by discomfort—into predefined "healthy" norms. This approach operates within a binary opposition logic: prioritizing expert authority to intervene in clients' symptoms, with interventions grounded in the premise of "self-improvement." That is, the counselor diagnoses "illness," then uses medication or therapy to suppress perceived "abnormal" states.

This approach to counseling and "healing" appears clumsy and naive, with high costs and limited efficacy. Even conditions like anxiety, depression, and obsessive-compulsive disorders are at best temporarily relieved, not fundamentally resolved. Despite psychologists' extensive training in counseling theories and techniques, they still struggle to effectively improve people's mental well-being.

Moreover, with the intervention of artificial intelligence, humans have immediately shown inferiority in acquiring and applying psychological knowledge, even falling short of AI. This naturally raises doubts about the value and effectiveness of human efforts.

Upon deeper reflection, we find that this stems from the binary opposition rooted in the habitual thinking of the industrial civilization era and the misunderstanding of one-dimensional forced improvement of superficial phenomena, pushing our healing practices into a state of near despair.

Will AI once again cause humans to lose their subjective agency and role in this field?

Exploring the realm of traditional Chinese life cultivation culture reveals a profound insight: our ancestors possessed a far deeper understanding of life and psychological phenomena than modern society, having developed sophisticated theoretical and practical systems for improvement and elevation. Rooted in the Yijing (易经), traditional Chinese medicine, and the philosophies of Confucianism, Taoism, Buddhism, and Chan (Zen 禅), the study of mind-nature learning (心性学) is essentially a science of life. It offers not only effective healing methods but also transcendent techniques that go beyond mere cure, aiming to elevate the dimension of life and achieve ultimate liberation from suffering and transcendence of life and death. These include practices such as calming the mind, cultivating self-awareness, and nurturing spiritual vitality—methods that dissolve mental afflictions and awaken intrinsic wisdom.

Regrettably, under the domineering exclusion of modern scientific hegemony, these values and techniques have been discarded as obsolete, overlooked in favor of materialistic and instrumental approaches to existence.

Fortunately, as modern psychology struggles to address human mental health issues confined to the one-dimensional plane of psychological symptoms, traditional Chinese mind-nature (心性) philosophy and cultivation practices are being rediscovered and embraced—albeit unofficially. In both China and the West, transpersonal psychology<sup>1</sup> (Yang Zhiliang,

<sup>1</sup> Transpersonal Psychology, a psychological school emerging in the United States from the late 1960s to the early 1970s, represents the full development and natural derivation of humanistic psychology. Also known as "transcendental psychology," it was proposed by humanist psychologists such as Abraham



2007)—a school of thought emerging in the late 1960s in the U.S. as a natural evolution of humanistic psychology—has drawn inspiration from Chinese xinxing philosophy. Also known as "transcendental psychology," it was pioneered by humanist psychologists like Abraham Maslow, aiming to explore the ultimate origins of human consciousness and potential. Focused on life values, happiness, religious experiences, and pathways to self-transcendence, transpersonal psychology seeks to integrate Eastern and Western sciences and cultures to build a more inclusive paradigm than humanistic psychology.

This integrative healing technology not only uncovers higher-dimensional wisdom and techniques to better address modern psychological dilemmas but also unexpectedly opens up more effective and promising prospects for the transformation and innovation of psychological counseling in the AI era.

A further comparison between this philosophy of life-oriented mind-nature (心性) and modern psychology reveals a striking difference: For example, Buddhism posits that the existence of the ego is fundamentally an illusory attachment, and this clinging to the illusory ego is the root of suffering. To achieve liberation, humans must return to their original self-nature (自性), the unceasing and intrinsic essence of life, and dismantle and transcend this ego. In this way, human suffering can be thoroughly healed at its root. By contrast, modern Western psychology adapts the ego under the premise of affirming its reality, which amounts to mere superficial improvement and cannot achieve complete healing.

In terms of self-awareness, artificial intelligence is still far from developing an independent self. Even if it were to do so and surpass humans, as Professor Deng Zimei has noted, AI lacks Buddha-nature (buddhata) and original self-nature (自性). By contrast, when humans return to their inherently pure zixing, they can immediately attain liberation and transcend all suffering. As the Bodhisattva Precepts Sutra states: "My original self-nature is pure. If one recognizes the mind and sees nature, all attain the path of Buddhahood." The Vimalakirti Sutra adds: "In an instant, one suddenly awakens and returns to the original mind" (*Platform Sutra, Prajna Chapter 2; Huineng, 1924*). This sudden awakening means liberation from afflictions, while "returning to the original mind" signifies reverting to the inherently pure zixing and transcending all suffering. In this regard, AI—being fundamentally artificial and devoid of original authenticity—can never replace or surpass humanity.

On the level of the ego, AI may potentially surpass humans, but on the level of self-nature (自性) is self-realized and irreplaceable. When psychological counseling and healing reach this dimension, how could AI possibly substitute? It cannot share our pain, replicate our emotions, or undergo the healing process on our behalf. The entire experience of healing—rooted in subjective consciousness and spiritual realization—remains a uniquely human domain beyond the reach of any artificial system.

In counseling that relies on the binary opposition between therapist and client or on authoritative intervention, AI certainly has ample room to excel—even outperforming humans in speed and efficiency in tasks like traditional Chinese medical diagnosis, literary creation, or psychological problem-solving. However, when it comes to self-nature healing—the cultivation of one's intrinsic vitality and consciousness—AI is fundamentally incapable. No matter how "intelligent" or efficient it becomes, AI can only operate according to human instructions, lacking the capacity for autonomous spiritual realization.

The techniques of mind-nature (心性) cultivation fully emphasize human subjectivity: they are self-directed practices of self-awareness and self-healing, rooted in the realization of self-nature (自性). These methods not only offer radical healing for modern psychological challenges like anxiety, depression, and obsessive-compulsive disorders but also empower individuals to operate independently, free from reliance on authorities or machines. By treating oneself as a subject rather than an object to be delegated to others, humans assert the irreplaceable role of vital subjectivity. This not only reduces the costs of learning and passive dependence on external authorities but also reinserts humans as active agents in their own spiritual and psychological growth, placing the initiative of life firmly back in human hands.

In my long-term counseling practice, I have found that modern psychological counseling is both highly challenging to master and limited in efficacy. Drawing inspiration from traditional mind-nature (心性) philosophy and cultivation practices—particularly the Chan (Zen 禪) principles of "awakening to the mind and seeing nature" (明心见性) and "self-liberation through self-nature" (自性自度)—I have developed a localized Chinese psychological counseling methodology. Rooted in the Platform Sutra's teaching that "prajna wisdom generates eighty-four thousand methods to alleviate eighty-four thousand afflictions" (*Huineng, 1924*), this approach—termed Transcendental Integration: Psychological Observation and Imagery Play (*Wu Zhengrong, 2023*)—addresses the subconscious structure and function by accessing the fundamental layer of life.

Using traditional techniques of profound mental observation to realize the Heart Sutra's ideal of "perceiving the five aggregates as empty to transcend all suffering" (*Xuanzang, trans., 1924*), alongside imagery-based visualization practices, this method offers versatile applications across all domains requiring psychological integration. Over two decades of practice, it has successfully treated hundreds of depression cases and thousands of other psychological issues, demonstrating the vast potential of human-centered mental health approaches that prioritize subjective experience and spiritual self-realization.

### 2.3 A Typical Case Study

With the client's consent, I share a real-name case of healing a severe depression. The client, a former special forces soldier, suffered from profound depression, frequent uncontrollable suicidal impulses, and a complete inability to perform duties. Based on establishing trust and collaboration, I guided the client to use a self-transcendent psychological observation method

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Maslow in the late 1960s. Core objectives include exploring the ultimate origins of human consciousness and potential, with a focus on life values, human happiness, religious experiences, pathways to self-transcendence, and mental health and states of consciousness in transcendent contexts. It seeks to integrate Eastern and Western sciences and cultures to construct a more open paradigm than humanistic psychology, emphasizing the exploration of human spirituality and the integration of mind-body-spirit.

to disengage from the deep subconscious archetypal self that sustained the depression. By recognizing the illusory nature of depression, the client achieved cognitive liberation at the mind-nature ( 心性 ) level. Using imagery-based visualization techniques, we repeatedly infused the subconscious with healing information to reconstruct self-identity, forming instinctive behavioral patterns. Complemented by traditional Taoist inner alchemy (内丹) cultivation and Chinese medical transforming essence into Qi (炼精化气) practices, we unblocked stagnant energy meridians. The client experienced immediate relaxation and relief during the first session. After just one week, initial improvements emerged; within three months, they transitioned from a state of existential paralysis to healing and liberation. After over two years of training, the client not only fully recovered but also became my assistant counselor.

This counseling model transcends the subject-object binary opposition, shifting focus to the client as the autonomous center. It transforms dependence on authority into self-directed, self-nature( 自性 )-centered training, altering cognition, awakening vital energy, and achieving psychological integration and life sublimation. This breaks through the limitations of modern counseling—its high costs, limited efficacy, and inability to address escalating mental health crises—urging a radical shift in approach.

AI facilitates this transformation by replacing knowledge acquisition, diagnostics, and auxiliary healing tasks. However, it cannot replicate the subjective processes of suffering, healing, or vital experience. The transcendental integration technique of mind-centered psychology liberates individuals to achieve self-salvation and sublimation through self-liberation via self-nature ( 自性自度 )—processes entirely beyond AI's reach. This shift represents not just a breakthrough in counseling but a fundamental dimensional upgrade in human civilization, redirecting progress from external reliance to internal self-realization.

## Conclusion

Humans, driven by their survival instincts, will not destroy themselves quickly. The emergence of AI will inevitably prompt humans to shift their focus and pursue the sublimation of life. This will better prevent humans from competing and possessing, and from bullying the weak, as these will no longer be meaningful or valuable. Small countries will no longer be bullied, and the weak will no longer be exploited. Therefore, the focus will shift to the sublimation of life realm, the pursuit of psychological happiness, and the creation of life values and meanings. Only in this way can humanity evolve from Jaspers' First Axial Age dominated by thought and matter to the Second Axial Age dominated by self-nature and spirit. Humanity will usher in true peace, civilization, and progress and achieve genuine happiness, harmony, and well-being. This is the significance of the Fourth Industrial Revolution represented by AI and the progress and leap it brings to human civilization. We must welcome and embrace such changes and transformations and promote their arrival and completion.

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## Conflict of Interest

The authors declare that this paper is completely original and that there is no conflict of interest.

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