THE BIO-ECO-HUMANITIES AND GEOPOLITICAL TREATISE

COSMIC CREDIT WITHOUT COLLATERAL

The Rebellious Trajectory of Rootless Economics

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BHUTAN, NOVEMBER 1st, 2026

Is a rootless economy the ultimate cause behind the global socio-ecological crisis?

In this monumental and trans-disciplinary treatise, empirical anthropologist Ms. Tran Thi Lanh delivers a profound act of contrition for modern civilization, exposing a critical reality: humanity is currently borrowing on unsecured credit from a planet with no maturity date for repayment. *Cosmic Credit Without Collateral* traces the golden thread of human consciousness from prehistoric bottlenecks and Paleolithic Animism to the absolute emptiness (*Śūnyatā*) of pristine Buddhism and the Taoist law of mutual reliance: *"Man models after Earth, Earth models after Heaven."*

Through a rigorous Marxist political economy lens, this book dismantles the hubristic Smithian paradigm that downgraded Mother Nature into an inanimate commodity. It unmasks the violent legacy of the mid-20th-century Green Revolution and the predatory corporate enclosures that alienated Land (the Mother) from Labor (the Father).

Moving beyond critique, the author elevates the **"Vietnamist Paradigm"** as a sovereign alternative. Centered on a groundbreaking analysis of Article 53 of the 2013 Vietnamese Constitution, the text showcases how a nation born of resistance against imperialist extraction has institutionalized a supreme legal shield to protect the natural commons and secure localized livelihood sovereignty. Converging with Bhutan's century-spanning vision of the *Gelephu Mindfulness Landscape*, this work forces resource-expropriating empires to look back in deep introspection and heed a timeless, trans-spatial reminder: **"Don't forget Where We Began!"**

CHAPTER I
LOOKING BACK

Chapter I establishes the foundational philosophy of Bio-Eco-Humanism, critiquing modern global structures throughthe lenses of Marxist political economy, indigenous wisdom, and cosmic causality. It traces environmental and social degradation back to the Green Revolution of the mid-20th century, arguing that Western capitalism and mechanistic technocracy have reduced land and labor to mere financial metrics. Furthermore, the chapter contrasts this unipolar exploitation with an emerging multipolar order and advocates for a return to ecological balance and spiritual harmony aligned with cosmic laws.

The Act of Contrition

"We borrow from the planet on credit, with no deadline for repayment"!
is the profound realization formulated by Ms. Tran Thi Lanh (Founder of the SPERI Institute). She stood as a prominent eco-human biologist at the turn of the 20th and 21st centuries. She was also an empirical anthropologist dedicated to applying the wisdom, insights, knowledge and unwritten traditional political institutions of indigenous communities across the continents where she paused to study, research, and perform comparative analyses. These foundational endeavors allowed her to lay the very first bricks to synthesize, test, and validate her insights during her lifelong journey of remaining alongside local communities. Her ultimate purpose was to deeply comprehend humanity's act of contrition:
"We borrow from the planet on credit, with no deadline for repayment"!.

Secondly, the Vision of the Green Revolution through the Lens of Marxist Dialectical Materialism

Looking back at history sixty-six years ago, the Green Revolution (the chemicalization of agriculture) was conceived as a strategy to repurpose surplus weapons and chemical stockpiles from World War II. American financial oligarchs drove this "*Green Revolution*" to co-opt two-thirds of the world's peasantry, deliberately steering them away from the profound influence of the

Great October Revolution of 1917- the "*Red Revolution*" led by the Bolsheviks which overthrew the Tsarist regime. This historic event had cleared the path toward Socialism governed by the laws of dialectical materialism, as precisely delineated by Karl Marx in Volume I of *Das Kapital* in 1867.

Thirdly, the Systemic Contradiction Between Indigenous Knowledge and Mechanical Technocratic Institutions

This research trajectory focuses on a deep analysis of the adversarial relationship between the knowledge and wisdom of indigenous peoples and the rampant abuse of agricultural chemicals. This chemical dependency was engineered by the Green Revolution of the 1960s, pioneered by the Monsanto Corporation.

This thesis is illuminated through the analytical prism of dialectical logic and Marxist political economy. Specifically, it reviews the post-Tsarist era when the Soviet Union was established upon a historically rushed doctrine: *"Advancing straight to Socialism, bypassing the stage of Capitalist development."*

This historical impatience, which disregarded the structurally indispensable laws of Capitalism regarding the accumulation and development of productive forces before transforming into a "Socialist" society, yielded consequences strikingly similar to how the Green Revolution imposed mechanical, technocratic solutions upon natural ecosystems. This constitutes the continuous theoretical foundation proving the validity of the perception and vision of Ms. Tran Thi Lanh - the pioneer who synthesized and opened the path back to Bio-Eco-Humanism as early as the 1990s.

Her timeless vision from three decades ago remains acutely relevant today in the third decade of the 21st century. Humanity is only now beginning to awaken as the atmosphere warms by the hour, the earth is extracted to utter exhaustion, and the planet rages as if serving a "divorce petition" to humankind.

Fourthly, the Exhaustion of the Natural Ecosystem and the Repercussions of Neo-Colonialism

In the third decade of the 21st century, humanity is witnessing a visible chain of consequences dictated by the cosmic law of cause and effect through severe natural disasters: floods, typhoons, earthquakes, droughts, wildfires, and pandemics. This is the inevitable outcome of the systemic blindness and profiteering perpetrated by an alliance of financial oligarchs and pragmatically

manipulative political factions - forces that masquerade under the guise of "humanitarianism" and "democracy" to establish a new form of global neo-colonialism.

This degeneration is sanctioned by self-proclaimed modern civilized doctrines that adopt currency and radical individual liberty as their primary metrics of value. This egoistic value system is a clear manifestation of the root defilements: *attachment, aversion, ignorance, pride, doubt, and dogmatic views* (*greed, anger, delusion, arrogance, skepticism, and cognitive bias*). It is driving two fundamentally interdependent entities, which coexist like yin and yang or the two sides of a single coin - namely, human beings and the natural ecosystem - into a state of profound crisis.
Here, the natural ecosystem is understood as Earth (the Mother of all species), and humanity is understood as the Father of creative labor.

This increasingly alarming process of degradation originated from the "*Green Revolution*" plotted by the Monsanto Corporation, a legacy continuously inherited and perpetuated by Wall Street financial powers in the United States for over half a century. The hidden objective of this financial elite has been to dismantle, at all costs, the ideology and dialectical logic of Marx, his contemporaries, and subsequent generations of Marxist scholars.

In reality, most nations embarking on the path of building a Socialist society have encountered identical obstacles: a historical haste arising from a lack of experience, knowledge, and dialectical logic tailored to specific dimensions of space, time, empirical foundations, historical trajectories, and national self-respect. Consequently, although the path toward a Socialist society *(where Land and Labor belong to the Collective)* remains vast and open, the progressive steps taken by individual nations have not yet fully harmonized theory with practice, nor integrated form with essence. They have yet to fully realize the dialectical materialism and logic of mutual reliance between humanity and the cosmos - a balance urgently advised by *Sun Yat-sen* and *President Ho Chi Minh* through the principles of *national independence, public welfare, and civil rights*, which Marx himself elegantly articulated within *Das Kapital* for posterity.
The primary indicator of this haste, which caused regrettable oversights on the path toward Socialism immediately following national liberation, was exemplified by the early Soviet Union's application of a declaration filled with revolutionary idealism: *"Advancing straight to Socialism, bypassing the capitalist stage of development."*

The invaluable lesson of the Soviet Union spanning from 1917 to 1991 proved the truth of the five distinct stages outlined by Karl Marx in humanity's socio-economic evolution. These stages are: first, Pristine Primitive Communism; over time and space, humanity transformed into the second stage, the Monarchical Feudal System. The self-dissolution of feudalism through the law

of quantitative changes leading to qualitative transformation gave rise to the Bourgeois Revolution, driven particularly by the peasantry to form early Capitalism. Accordingly, Marx concluded that the third stage is an exceptionally volatile phase - the era of Capitalist economic development. Marx likened this third stage to the intense labor pains of childbirth (*the pangs of delivery*). This is precisely the period of confrontation and testing between humanity and the natural world according to the Law of Cause and Effect.

If humanity had truly understood and awakened to Marx's immortal rallying cry, *"Workers of the world, unite! Land and Labor belong to the community,"* mankind would certainly not have allowed itself to overshoot (*run out of control*). Instead, today we witness excruciating agony across every corner of the planet. Nature (*the mother of all species*) is not the only victim; human beings are equally victimized, discovering that the enemy of mankind is none other than the very seeds humanity itself sowed and must now reap.

It is a heartbreaking tragedy to witness the destruction of nations and the loss of homelands under the intoxicating spell of monetary obsession and American-style individualism unfolding day by day.

Indeed, Marx warned that Capitalism carries the seeds of its own destruction, driven by a callous apathy rooted in a systemic ignorance (*systemic avidyā*) that erases both core values: Land and Labor. This era has pushed human dignity and self-respect to the brink of expiration. This is acutely manifested by atmospheric CO_2 concentrations reaching the threshold of 423 PPM - a gentle yet profound warning from Mother Nature.

Marxist analysis demonstrates that once humanity transcends the capitalist economic era - refusing to adopt radical individualism and monetary vassalage as its benchmarks - mankind will look forward to constructing a wondrous and peaceful Socialist society. This phase serves as the prerequisite for the realization of the proletarian manifesto: *"Workers of the world, unite; Land and Labor belong to all people."* This transitional period witnesses the gestation of a new entity known as the "*Communist Society*." This fifth stage is forged through the preceding four stages, operating within the logic of mutual dependence and the cyclical wheel of Cause and Effect that Marx himself charted for humanity to verify.

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The operational framework and methodological approach on this path toward Socialism represent the dialectical and logical solution to the Law of Cause and Effect. This has been eloquently and progressively demonstrated by President Vladimir Vladimirovich Putin from the year 2000 to the present day. Through countless historical vicissitudes, trials, and tribulations, he has steered the nation with an unyielding fortitude and a deep-seated spirit of national pride and self-respect.

Fifthly, the Process of Conflict Between Native Mutual Reliance Logic and the Capitalist Accumulation Trajectory

At present, we are witnessing a fierce, epochal conflict between two diametrically opposed systems of thought. On one side stands the logic of mutual reliance between humanity and the natural world. This paradigm has been forged over four decades upon the bedrock of indigenous knowledge and unwritten traditional political institutions, shaping the nature-nurturing wisdom of indigenous communities across the globe - a philosophy pioneered, explored, and synthesized by eco-anthropologist Ms. Tran Thi Lanh since the 1990s. On the opposing side lies the manipulation orchestrated by Wall Street financial oligarchs in the United States.

This oligarchic axis operates by inducing a slow, bleeding expiration of monetary capitalism and radical individual liberty. This transmission line of attachment, aversion, and ignorance (*greed, anger, and delusion*) stems from the illusory mindset conceived by Adam Smith in the 18th century. Today, this systemic capitalist ignorance stands exposed, revealing deep-seated internal contradictions and facing structural decay within the second and third decades of the 21st century.

Sixthly, the Global Geopolitical Turning Point Since February 24, 2022

The manipulation of Wall Street financial oligarchs now exhibits signs of an apocalyptic decline, akin to a dying apex predator facing the collapse of its self-imposed empire.

For those walking the path of relying upon and nurturing nature: "*Man follows the ways of Earth, Earth follows the ways of Heaven, Heaven follows the ways of Tao, Tao follows the ways of Nature* which is the absolute Truth of Cause and Effect, they observe every movement within

the ideological current toward a Socialist society. They patiently, calmly, and serenely scan for the flashes of enlightenment appearing at the end of the tunnel. Long before Marx, Prince Siddhartha illuminated this truth. Marx, followed by his contemporaries and subsequent generations of Marxist scholars, internalised into their very sinews and bones the principle Marx repeatedly emphasized: *Land is the Mother, and creative Labor is the FATHER*. This mutual generation law remains entirely valid to this day. Indeed, Article 53 of the 2013 Constitution on the S[1]-shaped land (Vietnam) represents a monumental effort to sustain and bring this truth to fruition across all corners of the earth.

Meanwhile, tragically, the agonizing and structural death throes of radical individualism and monetary vassalage - which emerged alongside the rise of the Green Revolution in the 1960s - arrogantly persist to this very moment. This is starkly evident as citizens everywhere are driven to madness. From the United States and the foggy realms of Britain to the Elysée Palace and Berlin across the Old Continent, Western leaders endlessly chant the same immortal refrain of *Sanctions, Humanitarianism, Peace, and Democracy*. They spin frantically within a karmic retribution from which these self-proclaimed "Elites" have no way back.

This adversarial historical progression entered a decisive turning point on February 24, 2022. This was the moment President Vladimir Putin launched the special military operation, initiated by the strategic deployment of an armored convoy advancing toward the Ukrainian capital of Kyiv - a highly calculated maneuver of containment and feint designed to reshape the global geopolitical order. Just four days into the campaign, the deliberate mobilization of a military convoy stretching approximately 64 kilometers (around 40 miles) at a minimal speed demonstrated the supreme strategic depth and sophistication of President Putin's intellect. This feint served as a psychological trap, causing the American, NATO[2], and EU[3] policymakers and oligarchs to indulge in wishful thinking, only to crash heavily onto the trading floor of their own flawed subjective biases. The deceptive tactics deployed by the US[4], NATO, and EU in 2014 through the Minsk Agreements in Belarus were a diplomatic gambit that Western geopolitical actors mistook for a swift, easily closed victory. In reality, it merely exposed the pathetic shortsightedness and delusion of a monetary and individualistic system masquerading under the guise of humanitarianism, solidarity, and elite democracy.

[1] Viet Nam Nation
[2] North Atlantic Treaty Organization
[3] European Union
[4] United State

Seventhly, the 2014 Minsk Agreement Through the Lens of Marxist Capitalist Critique

The operational paradigm anchored in monetary power and American-style individualism, along with its vassals, exposes a structural impotence. This alliance remains categorized within a state of "Ignorance" under the causal logic of the capitalist mode of production, as profoundly analyzed by Karl Marx in *Das Kapital* (Volume I, Chapter 15 and Chapter 26, published in 1867). This structural blindness was vividly illustrated by the 2014 Minsk Agreement across four distinct dimensions:

Ignorant of what? Blind to the objective laws of historical movement, foolishly believing that bourgeois financial institutions and legal instruments could permanently suppress and dictate core geopolitical contradictions.

Ignorant where? Right on the Eastern European geopolitical chessboard, where they imposed technocratic logic and neo-colonial interests onto a historical-cultural space governed by entirely different laws of motion.

Ignorant of whom? Lacking strategic vision by miscalculating the internal strength and dialectical logic of their adversary (the Russian Federation), while completely disregarding the sovereign will of independent national communities.

Ignorant how? Demonstrated by signing the Minsk Agreement merely as a temporary fix - a short-term diplomatic trick to delay and weaponize Ukraine (installing a comedian as a puppet scapegoat and shield) - without realizing that this childish and naive breach of faith would trigger a fierce law of cause and effect, leading to the irreversible collapse of the unipolar order.

Eighthly, the Three Expressions of Arrogance within an Oversedated Capitalist System

We shall defer a deep analysis of the three ignorant maneuvers - synthesized by Ms. Tran Thi Lanh as three pathetic manifestations of monetary capitalism and radical individual liberty. These consist of:

The Commercialization of Power: Utilizing financial oligarchy to manipulate and dictate political processes (most clearly demonstrated via US presidential elections).

Political Profiteering via Neo-Colonialism: Once the machinery of power is secured, they weaponize it as a tool to reclaim and replicate their initial capital investments through neo-colonial exploitative strategies.

The Establishment of Puppet Vassal Systems: Utilizing dependent regimes as "cannon fodder" and intermediary tools to expropriate the natural resources of sovereign nations.

For the time being, we will not delve deeper into this Marxist dialectical logic to analyze the specific indices of these monetary and individualistic profiteering schemes. This comprehensive logical foundation will be systematically analyzed in the subsequent research chapter: *"Marx on Land & Labor: A Case Study of the Production Modes of the Indigenous H're Community (A Bilateral Society) in Vietnam"* conducted by eco-anthropologist Ms. Tran Thi Lanh.

Ninthly, the US Bipartisan Scenario and the Law of Infinite Interdependent Origination

The essence of this illusory trap is vividly exposed through the landscape of the US presidential election, culminating in the return of Donald Trump - an emblem of populist power hunger who only deceives the impulsively ignorant - elected as the 47th President. Midway through the race, under systemic pressure, Joe Biden was forced to transfer his political power and campaign representation to a woman of color (Vice President Kamala Harris) after failing to stand firm before a pragmatic democratic electorate. This decision to change horses midstream was expected to alter the outcome; however, the final victor was ultimately determined by the crude and naked intervention of tech billionaire Elon Musk. Musk deployed the colossal financial leverage derived from technological interests - effectively disrupting the organic processes of creation - to back Donald Trump across the finish line. This reality fully unmasks the moral decay inherent in monetary capitalism and radical individual liberty. It represents a transmission line of systemic "Ignorance" operating under the Law of Cause and Effect, where the deluded, egoistic ego of possession is glorified as the ultimate purpose and driving force impelling humanity into a mechanical, American-style marathon. The nature of this system is captured in a tragi-comic image: both Donald Trump and Elon Musk must bow their heads before GOD to beg for protection.

Conversely, for President Vladimir Putin, the Law of Cause and Effect serves as a foundation of gratitude and an objective philosophy of survival guiding his entire conduct - from his days as a KGB intelligence officer to his nearly three-decade tenure as the supreme leader of the Russian Federation. This journey, filled with tears and profound patience, is dedicated to restoring human dignity and humanity across the globe, transcending the borders of the Russian nation itself. Ontologically, no entity can separate itself from the samsaric wheel of the Law of Cause and Effect - shifting from the interconnectedness of energy frequencies to the Twelve Links of Dependent Origination, and converging at the law of Infinite Interdependent Origination (where all things rely upon one another). This causal logic constitutes an endless nutritional current governed by organic biogeochemical cycles among matter, energy, and information. This is

precisely the philosophical essence that the school of Bio-Eco-Humanism, pioneered by eco-anthropologist Ms. Tran Thi Lanh, deeply comprehended and synthesized since the 1990s.

Tenthly, the RUBICSA Plus Multipolar Interconnectedness and the Unipolar Public Debt Crisis in 2026

As of October 18, 2026, the complete array of empirical data has thoroughly exposed the systemic nature and antithetical operational modes of two distinct transmission lines: the US dollar-centric unipolar order versus the surging multipolar interconnectedness (RUBICSA Plus). While the United States grapples with a colossal public debt burden exceeding tens of trillions of dollars, a stark financial reality emerges: only a handful of nations, such as the Russian Federation, the Democratic People's Republic of Korea, Laos, and Bhutan, remain completely independent, untouched by the wretched, lifelong debt entanglements between creditor and debtor born of treasury bonds and commercial transactions with the US.

In sharp contrast, major economies spanning from China, Japan, Germany, France, the United Kingdom, Italy, and Spain to Thailand, Australia, and New Zealand find themselves trapped in a bittersweet, inextricable entanglement with the United States. The persistent, illicit dependency of these nations on the US reflects a highly perilous state of structural subjugation. The United States- a nation locked into old habits, consuming by drawing in advance upon the resources of future generations and gullible countries - has fostered a form of illusory freedom and short-sighted gratification based on unsustainable exploitation, a phenomenon that will be systematically analyzed in the subsequent chapters of this journey.

CHAPTER II

DON'T FORGET WHERE WE BEGAN

This chapter explores the origins and philosophical evolution of early human history, tracing population shifts from the Toba supervolcanic bottleneck and the Paleolithic era of Animism to the emergence of major spiritual and philosophical traditions. It details the rise of Taoism and Buddhism in the 6th century BCE focusing on concepts of nature, dependent origination, and ultimate emptiness—followed by the advent of Christianity in 1st-century Palestine amidst the ministry and crucifixion of Jesus Christ.

Looking back at the past, when modern humans (*Homo sapiens*) first appeared approximately 200,000 to 300,000 years ago, the population scale was exceedingly small, with only about 100,000 to 300,000 individuals scattered and concentrated primarily in Africa. Due to the catastrophic aftermath of the Toba supervolcano eruption, humanity at that time faced the brink of extinction, with the estimated number of surviving individuals in Africa dwindling to a mere 1,000 to 10,000 people.

After overcoming this bottleneck crisis and embarking on the Great Migrations out of Africa, entering the Upper Paleolithic period (approximately 40,000 to 10,000 years ago), humans began to distribute themselves across the continents. Although the population showed signs of growth, it remained at a very low level, averaging only about 500,000 to under 1 million individuals globally.

During this Paleolithic era, humans depended entirely on nature, which fostered a philosophy of nurturing and relying upon the natural world. This ideology was synthesized by the outstanding individuals of the time into Animism - identified as humanity's very first primitive belief system—which recognized that all things in nature (including humans) possess a soul and exist in mutual interdependence. This is the root philosophy of mankind, formed within the consciousness through the interaction between the six sense bases (eye, ear, nose, tongue, body, intellect) and the surrounding universe to identify the six sense objects. This process establishes the strata of 'pre-consciousness - consciousness - super-consciousness - unconsciousness', constituting the distinct cosmic cognitive process of each individual belonging to modern humanity.

Stepping into the 6th century BCE, the philosophy of Laozi (Taoism) emerged with the doctrine of the birthless and deathless: *"Man models after Earth, Earth models after Heaven, Heaven models after Tao, Tao models after Nature"* (Humans rely on Earth, Earth relies on Heaven, Heaven relies on Tao, and Tao fully relies on Nature). Laozi profoundly realized that the ultimate essence of Tao is "Emptiness". It is precisely the absolute "Emptiness" of Tao that gives birth to the transient "Illusory Existence" of all things according to the cyclical wheel of "Man - Earth - Heaven - Tao - Nature". The human population across the globe during this era reached approximately 100 million people. To date, there remains no historical document reliable enough to confirm precisely from which specific land Taoism originated; most studies conventionally assume that Taoism from Laozi originated in ancient China, though this remains strictly a historical hypothesis.

Following Taoism was the advent of Buddhism in the 6th century BCE, intertwined with the profound realization that all sentient beings inherently possess Buddha-nature and hold the capacity to attain the fruit of Unsurpassed Right and Perfect Enlightenment (Samyak-sambodhi). The core manifestation of this conscious nucleus exists equally within every individual. Through a stream of thought characterized by profound dialectics and cosmic logic, Prince Siddhartha asserted that the ontology of all things lies in absolute Emptiness (*Śūnyatā*). He enlightened humanity with miraculous and sublime ideological codes through the system of pristine canonical discourses: namely, the process of the "Twelve Links of Dependent Origination" (*Pratītyasamutpāda*) in the *Agama Sutras*; the core tenet of the eight characters *"Should give rise to a mind that seeks no abiding place"* from the *Diamond Sutra*; the reality of the four characters *"Form is Emptiness, Emptiness is Form"* from the *Heart Sutra*; and the comprehensive worldview encapsulated in the four characters *"Infinite Interdependent Origination"* fully manifested from the ideological framework of the *Avatamsaka Sutra*.

Entering the 1st century CE, Christianity emerged, intrinsically linked to the life and mission of Jesus. According to recorded scriptures, in the land of Palestine at that time, God observed that the people of this region were morally declining and lacking in benevolence. Therefore, He chose the virgin Mary to fulfill the mystery of the Incarnation, giving birth to Jesus - an extraordinary child. The appearance of this Savior was prophesied by astrologers as a redeeming star for the people of this land. Fearing that His growing influence upon reaching adulthood would threaten their authority, the Jewish leaders of that era sought to collude with the ruling aristocracy- the Roman Empire - to eliminate Him. Along with His 12 disciples who

accompanied Him in preaching everywhere, Jesus quickly became the savior in the hearts of the Palestinian people. Ultimately, a historic turning point occurred when He was arrested and suffered crucifixion on the cross. The human population at this time reached 200 to 250 million people, while the number of Christians accounted for only about 0.001% of the global population.

As time progressed into the 7th century CE, a new religious ideology emerged on the Arabian Peninsula, founded upon a distinct perspective regarding preceding covenants. Muslims rejected the divinity of Jesus as asserted in Christianity, maintaining that the Hebrew and Christian Scriptures had been altered over time by mortal authors. According to Islamic faith, God (Allah) fully revealed His final message through the Holy Qur'an to the Prophet Muhammad, who received and transmitted His exact words intact, free from any human authorship or interpretation. Thus, Islam was officially born. Although both religions worshiped a single, monotheistic God, the divergent interpretations of this divine message led to deep-seated conflicts, intense friction, and even bloody wars throughout history. The global human population during this era was estimated at a mere 200 to 210 million, with Muslims accounting for only about 2% to 3% by the end of the 7th century.

Stepping into the 16th century CE, a profound historical upheaval occurred within Christianity itself. Martin Luther, a German Augustinian monk, discovered severe instances of corruption and systemic abuse of power within the Church during his deep theological reflections. Consequently, he fiercely voiced his dissent by nailing his *95 Theses*. This movement of resistance - rooted in the word "Protest" - combined with the political backing of certain nobles, gave birth to the Reformation, thereby officially establishing Protestantism. Despite sharing a foundational faith in God and the Holy Bible, the ideological rupture between the Catholic and Protestant brethren led to protracted religious conflicts, culminating in devastating wars across European history. The world population at this time had reached 425 million to 500 million, with Protestants comprising approximately 3% to 5% of the total.

Following the timeline after the year 1517 in the 16th century, the populations of both Christians (including both Catholics and the newly formed Protestant branches) and Muslims experienced robust growth. Major shifts were recorded on the global religious map across Europe and its neighboring regions. The total number of Christian adherents globally accounted for roughly 20% to 25% of the world population, predominantly concentrated in Europe and beginning to spread to the Americas via the Age of Discovery. Within the Christian bloc, the advent of Protestantism quickly attracted about 3% to 5% of the global population by the close of the 16th

century. During the same period, Islam encompassed approximately 15% to 18% of the global population, marking the zenith of the Islamic Ottoman Empire as it controlled the entire Middle East, parts of Eastern Europe, and most of North Africa.

This demonstrates that even in the 16th century CE, the philosophy of nurturing nature - namely Animism, the belief that all living things possess a soul - still claimed the vast majority (75% to 80%) of the global population, who lived in harmony within the natural environment, viewing nature as the mother of all species.

As humanity entered the 17th century CE, the emergence of economists - likened to intellectual giants - reshaped civilization and the trajectory of human development. They established a new theoretical system governing currency and individual liberty through capitalist economic theory. Standing at this historical crossroads, a monumental question arises: How did the fate and standing of Animism, Taoism, and Buddhism shift under the ascendancy of Christianity, Islam, and Protestantism?

Specifically, the advent of classical economic theory pioneered by Adam Smith defined currency as a core index of value and the benchmark of civilizational progress. Under Adam Smith's lens, further encouraged by contemporary academic discourse, it was mistakenly assumed that *"Earth and all things were created by God out of nothing."* Humanity believed it could generate currency, wealth, and fulfill all human ambitions to become civilized and elite through the unbridled exploitation of resources. Consequently, Smith viewed natural resources as inanimate, insentient entities. This perspective stood in absolute opposition to the worldviews of Animism, Taoism, and pristine Buddhism.

Moving into the 19th century, Karl Marx warned that Adam Smith's doctrine was the very root that sanctioned the expansion of the ego, serving as a path that lured humanity deep into the ocean of suffering described in the Four Noble Truths.

Marx's immortal rallying cry, *"Workers of the world, unite!"*, resonated like a wake-up call across the planet. Emphasizing the premise that *"Labor is the father, and earth is the mother of all wealth,"* Marx directed humanity toward returning land and labor to communal ownership. Remarkably, the concept of the "Proletariat" under Marx's profound philosophical view shares a wondrous convergence with the states of consciousness defined as "Non-self (*Anātman*), Non-possession, and Non-abiding (*Apratiṣṭhita*) within Non-action (*Wu-wei*)" - a state where humans cast off possessiveness to unite regardless of skin color or ethnicity. From this foundation, Marx

deeply analyzed the dialectics of the ego, warning that monetary obsession and radical individualism would generate heavy collective karma (*karmic* retribution) upon Mother Earth and nature, ultimately driving humanity down a path of self-destruction.

Whirling through the third decade of the 21st century, we suddenly recognize salvific values when looking back at the ideological currents of human history: from the Nature-Nurturing Philosophy of 75% to 80% of mankind, to the ontological "Emptiness" of Laozi over 600 years BCE, and the 20 core characters distilled from the pristine canonical system of Prince Siddhartha nearly 600 years BCE; to Adam Smith's essential perspective on monetary ideology and individual freedom in the 18th century, up to Karl Marx's awakening bell of "Proletarian - Non-self - Non-possession - Non-abiding within Non-action" in the 19th century. And now, in the 21st century, we are witnessing the Kingdom of Bhutan construct a vivid future through a century-spanning vision: the *Gelephu Mindfulness Landscape* (broadcasted at 2:00 AM on November 1, 2026).

All these grand ideologies have been illuminating the light of enlightenment, granting humanity a profound lesson in self-gratitude for its own existence. These great minds have universally directed human beings to return and dwell securely within the "*Emptiness of Svabhāva*" (Intrinsic Naturelessness), treasuring the seed of consciousness that inherently exists equally and naturally within all sentient beings and within our own physical bodies. This trans-spatial and timeless teaching prevents humanity from falling into delusions and chasing the illusions of the ephemeral ego, which leads to self-destruction, causing suffering to oneself, to others, and to all living things. Concurrently, it exposes the consequences of a rootless economic model. Today, as nature unleashes its wrath and ecological crises surround us, it becomes increasingly clear that humanity is tormenting itself within the vortex of the Truth of Suffering (*Duḥkha-satya*), the root of which is none other than the Truth of the Origin of Suffering born of our own attachment, grasping, and ignorance.

Let us look back, just once, to our place of origin, so that we do not forget and may remind ourselves - the place where the philosophy of Nurturing Nature was intuitively realized by humanity from the very dawn of existence. Confronting all things, mankind must maintain a cautious and mindful attitude before the advancements of a rootless science!. (Tran Thi Lanh 2015 - Livelihood Sovereignty and the Serenity of the Village).

CHAPTER III

ARTICLE 53 OF THE 2013 CONSTITUTION

Livelihood Sovereignty[5] and Article 53 of the 2013 Constitution

Analyzed through the rigorous prism of Marxist political economy, Article 53 of the 2013 Constitution is far from a mere statutory declaration defining the governance of public property; rather, its essence represents the formal codification of a frequency-based interconnectedness, the very structural genesis of Heaven, Earth, and Humanity operating within the cyclical wheel of cosmic cause and effect. By solemnly decreeing that core natural resources belong to *"the entire people,"* this constitutional architecture fundamentally eradicates the foundational secret of primitive accumulation. This predatory accumulation is driven by an illusion of monetary capitalism and radical individual liberty, which historically thrives on the systematic expropriation and privatization of the commons. In stark contrast to the Western model bound by the egoistic Smithian paradigm, which strips land of its dialectical logic to reduce it into an inanimate, insentient instrument for rent extraction, the Vietnamese legal entity firmly establishes that the State acts exclusively as *"the owner's representative and exercises unified management."* This representation functions as a supreme communal trust, erecting a rigorous institutional oversight mechanism designed to intercept the transmission lines of systemic ignorance (*structural avidyā*) driven by Wall Street financial oligarchs and technocratic neo-colonial forces.

This is the exact locus of a wondrous convergence where national jurisprudence harmonizes with the Livelihood Sovereignty treatise and the Bio-Eco-Humanist wisdom synthesized by empirical anthropologist Ms. Tran Thi Lanh. The preservation of livelihood sovereignty and the serenity of the village can only be fully realized when the ultimate means of production, Land and Labor, are permanently shielded from commodification and saved from monetary vassalage. The historical haste that previously obstructed early Socialist regimes is here resolved through the dialectical serenity of contemporary constitutional law, which honors cultural autonomy and the objective logic of mutual reliance intrinsic to indigenous communities. Upon this unyielding legal bedrock, the cyclical wheel of Cause and Effect operates transparently, restoring to humanity a cautious, mindful stance toward all things and fostering a harmonious, peaceful sanctuary where nature is nurtured and mankind is liberated through genuine, creative labor.

[5] 10 Standards of Livelihood Sovereignty by Ecological Creation

The Legal Citadel of Socialist Orientation

Within this transformative framework, Article 53 of the 2013 Constitution serves as an institutional blueprint that directly challenges the predatory logic of Western capital accumulation. The constitutional text explicitly mandates that *"land, water resources, mineral resources, wealth in the sea and underground, resources in the airspace, and other property invested and managed by the State belong to the entire people, with the State acting as the owner's representative and exercising unified management."*

Through the analytical lens of Marxist political economy, this constitutional declaration represents a monumental effort to dismantle the *Samudaya* (the Truth of the Origin of Suffering) inherent in the "unsecured credit" system generated by rootless economic models. By firmly establishing the principle of Public Ownership of Land and Labor, the Vietnamese state erects a formidable legal citadel against the wave of corporate rhetoric spearheaded by transnational financial oligarchs. Instead of reducing natural resources to inanimate, insentient commodities, as dictated by the hubristic Smithian paradigm, this framework legally preserves the organic, living connection between the ecosystem (the Mother) and creative human labor (the Father).

Consequently, Article 53 does not merely function as an administrative regulation; rather, it operates as a vital legal embodiment of the logic of mutual reliance between humanity and the cosmos. This constitutional mandate provides the essential structural foundation for the school of Bio-Eco-Humanism, establishing a sovereign legal shield that secures local livelihood sovereignty and protects the natural commons from the self-destructive forces of radical individualist exploitation.

The Breath of Consciousness and the Call to Return

Reflecting upon the grand trajectory of human thought, Article 53 of the 2013 Constitution of the Socialist Republic of Vietnam is by no means an isolated statutory instrument; rather, it stands as the definitive dialectical locus where the supreme philosophical wisdom of the world and the indomitable spirit of a sovereign nation converge. From the very dawn of existence, when the first *Homo sapiens* overcame the extinction crisis of the Toba supervolcano and embarked on the Great Migrations out of Africa, humanity intuitively realized a supreme truth: Nature is the primordial source, the Mother that nurtures all species. This initial consciousness crystallized into Animism, an objective paradigm of mutual reliance that recognized a universal soul and an intrinsic interdependence within all living things.

By the 6th century BCE, the philosophy of Laozi (Taoism) emerged as a profound realization of the ultimate "Emptiness" of Tao, establishing the deathless law: *"Man models after*

Earth, Earth models after Heaven, Heaven models after Tao, Tao models after Nature." Continuing this Eastern stream of wisdom, pristine Buddhism arose through the enlightenment of Prince Siddhartha, unveiling the Twelve Links of Dependent Origination (Interdependent Origination) and the comprehensive worldview of Infinite Interdependent Origination rooted in absolute emptiness. These pre-modern paradigms universally directed humanity to dwell securely within their intrinsic nature, treasuring the seed of consciousness that inherently and naturally coexists within all living beings.

The Rootless Economics and the Awakening Dialectic

However, the trajectory of the self-proclaimed "elite Western civilization" violently disrupted this organic, frequency-based interconnectedness between humanity and Mother Nature in the 18th century, marked by the advent of monetary ideology and radical individualism pioneered by Adam Smith. The egoistic misunderstanding of this rootless economic science dehumanized Mother Nature into an inanimate, insentient entity. It sanctioned the unbridled expansion of the human ego, driving mankind into a mechanical marathon of resource expropriation and planetary exhaustion.

Confronting this systemic decay, the 19th century witnessed the resounding awakening bell of Karl Marx through the framework of dialectical materialism. Reaffirming the immutable law that *"Labor is the father, and earth is the mother of all wealth,"* Marx exposed the self-destructive core of the capitalist mode of production. Concurrently, he directed humanity toward the "Proletariat", a profound philosophical concept that shares a wondrous convergence with the Eastern states of *"Non-self (Anātman), Non-possession, and Non-abiding within Non-action (Wu-wei)."* It is a state where humanity casts off the illusion of egoistic ownership to restore Land and Labor to their rightful essence of communal property.

The 21st-Century Grand Audit of Thought

Today, in the 21st century, as the planet rages within the vortex of the Truth of Suffering (*Duḥkha-satya*) born of human grasping and ignorance, the Vietnamist paradigm has emerged as a supreme legislative force. Fully internalizing Marxist dialectics and the timeless teachings of historic leaders, Article 53 of Vietnam's 2013 Constitution stands as an unyielding legal shield that restores Land and Labor to the domain of public ownership. This monumental ideological convergence is illuminated by the Bio-Eco-Humanities (BHE) framework and the Livelihood Sovereignty theory, pioneered and synthesized by empirical anthropologist Ms. Tran Thi Lanh since the 1990s. This work, therefore, is far from a mere academic monograph; it is a profound act

of contrition for humanity, a courageous historical audit of thought designed to dismantle technocratic naivety and force resource-expropriating empires to look back in deep introspection. This text delivers a timeless, trans-spatial decree: Return to the place of origin, abide within the Emptiness of Essential Nature and reclaim the serenity of the village to salvage ourselves, others, and all sentient species.

From a violent battlefield of historic extractions, Vietnam has transformed into a global philosophical sanctuary. Today, the world's resource-expropriating empires, which long operated under the guise of "modern civilization," are forced to halt and confront themselves before a trans-spatial and timeless reminder: **"Do not forget the place of origin!"** The philosophy of Nurturing Nature, securing livelihood sovereignty, and preserving the serenity of the village, intuitively realized by humanity at the very dawn of existence, is now powerfully re-illuminated by Vietnam's legislative shield and national dignity. It guides mankind out of the vortex of the Truth of Suffering toward a future of absolute harmony, serenity, cosmic reliance, and ecological eternity.

This systemic fortitude gains an even more profound, contemporary geopolitical significance in the current era. Facing the truth directly, the highest Leadership of Vietnam is executing a historic audit, resolutely reviewing, calibrating, and rectifying all socio-economic errors, oversights, and ideological naiveties accumulated since the 1986 Doi Moi reform period. This bold act of national self-awakening aims to radically purge mechanical, technocratic mindsets and short-term exploitative practices, intercepting the transmission lines of systemic ignorance (*structural avidyā*) driven by rootless development models. Vietnam, a nation that heroically rose from the ashes of continuous, devastating wars against French colonialism, Japanese fascism, American imperialism, and hegemonistic expansions, never succumbed to military brutality, and it refuses to bow down today before the predatory manipulation of monetary capitalism.

CHAPTER IV

INDIGENOUS PEOPLES WITHIN THE SPIRITUAL ECOSYSTEM

CHAPTER V

WORKERS OF THE WORLD, UNITE!

CHAPTER VI

LAND AND LABOR UNDER COMMUNAL OWNERSHIP

CHAPTER VII

GROSS VILLAGE WELL-BEING (GVW)

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