

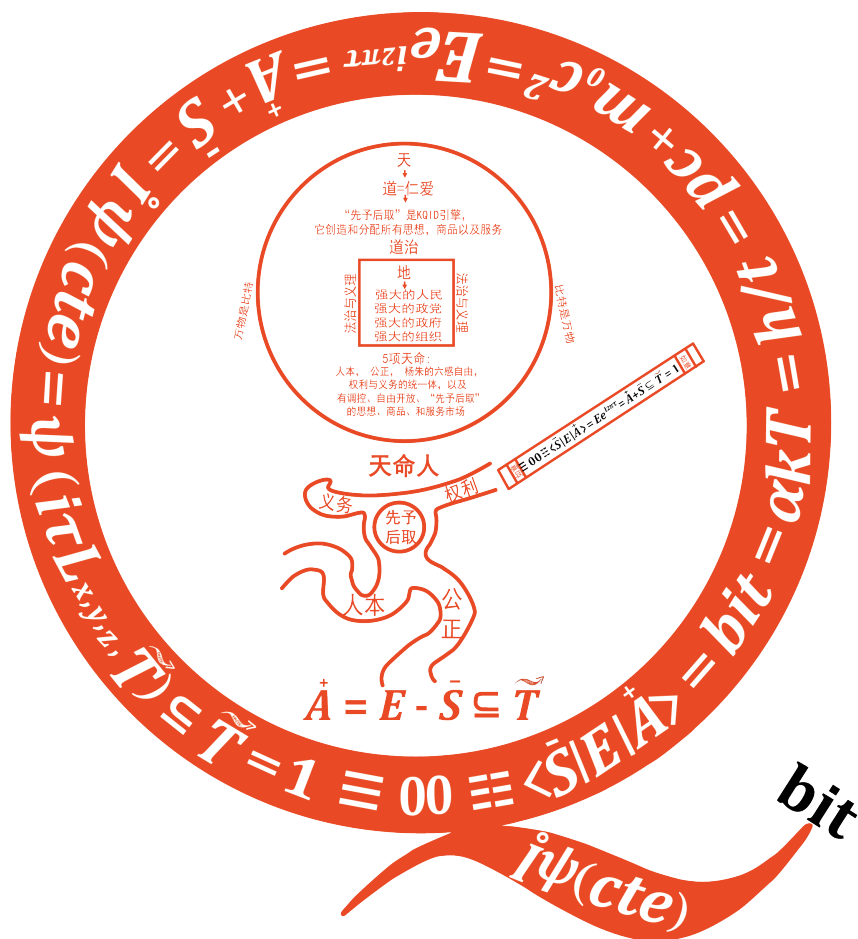
由中华引擎提供动力的中国梦

[拟稿]

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中华文化文明仅有一个原则，即道治；
道创造并分配万物。



由KQID引擎提供动力的轩辕文化文明2.0

¹ 基于轩辕 4712 年 4 月的原作，本文更新于轩辕 4713 年 7 月。

由中华引擎提供动力的中国梦即由KQID引擎提供动力的轩辕文化文明2.0：赫赫始祖，吾华肇造¹，那是世界上首个由中式法治与义理统治的文化共同体。他教导人类实现轩辕大同，我们必须发展源自道的中式法治与义理，以及中式免费午餐经济体制科学观。轩辕在《黄帝四经·十大经·立命》和《黄帝四经·十大经·观》宣布了他的使命：**我谨畏天，敬爱大地，爱护人民，我帮助迷失方向者找寻其人生道路...我协助目标明确者实现其人生理想，我爱之并使之富足²**。此时此刻，为了实现他的使命，我们必须建立源于道的轩辕法治与义理。全国人民代表大会是至高无上的“立法者”，它制定并修正宪法。全国人民代表大会由公正无私的立法者组成，通过建立并监督宪法审查法院来审查统一宪法。所有法官必须是“依法办事而不偏执一己之私”的公正无私的“执法者”。他在《黄帝四经·经法·名理》写道：“唯公无私，见之不惑，乃知奋起”³。令人惊讶的事实是他的法治与义理仍然是超群而现代的。因为中式法治与义理是源于轩辕之道的，这些类似道的法和德是凌驾于所有人类和组织之上的；而所有人又在法律面前平等。他在《黄帝四经·经法·道法》中说：

道生法。法者，引得失以绳，而明区直者也。故执道者，生法而弗敢犯也，立法而弗敢废也。故能自引以绳，然后见知天下而不惑矣。⁴

他建立了法治和德治，禁止人治。《黄帝四经·称》中写道：“世恒不可择法而用我，用我不可，是以生祸”⁵。因此，他要求我们遵循源于道的法治和德治，而非人治，以作为衡量是非的客观标准和指导原则。这并不是当权者一人之专制，而是基于源自道的客观标准。《黄帝四经·经法·君正》和《黄帝四经·经法·亡论》中他写道：

法度者，正之至也。而以法度治者，不可乱也。而生法度者，不可乱也。精公无私而赏罚信，所以治也.....一国而服三不辜者，死；废令者，亡。⁶

道明确不得高于其自身。道遵循其自身之道治。自然地，源自道的轩辕法治与义理并非统治者凌驾于法律之上的意识形态，那是一种必须从封建历史中清除的已过时的治国方式和已废止的意识形态。人治是一种所谓“小人”的封建意识形态，只为其自身利益而治国。他谴责人治。他要求统治者基于以人为本来管理国家，帮助每个人实现他们的目标。他是人本和公正的守护者，罢免滥用权力恐吓其人民的领袖。他痛恨残暴的统治并惩罚暴君。轩辕天命是世界上首部以书面形式授权任何人在任何时间任何地点，推翻或/和诛杀暴君的大宪章⁷。他在《黄帝四经·经法·四度》中定义暴政：

生杀不当胃（谓）之暴.....暴则失人.....失人则疾，周迁动作，天为之稽，天道不远，入与处，出与反。⁸

他严厉惩罚所有抢夺人民生计使人民变贫困的强盗，以及所有恐吓其人民的暴君。例如《黄帝四经·十大经·正乱》讲述了我们的英雄轩辕是如何亲自擒杀蚩尤的故事，并详细阐述了轩辕和他的人民如何对待蚩尤，以儆效尤：

剥其皮革以为干侯，使人射之，多中者赏。其发而建之天，名约蚩尤之旌。充其胃以为鞠，使人执之，多中者赏。腐其骨肉，投之若醢，使天下唾之。⁹

¹ 翻译和改编自毛泽东和朱德(1937)：《祭黄帝文》。

² 廖凯原意译自陆寿筠《黄帝四经·十大经·立命》和《黄帝四经·十大经·观》英译本译（2008）。

³ 《黄帝四经·经法·名理》。

⁴ 《黄帝四经·经法·道法》。

⁵ 《黄帝四经·称》。

⁶ 《黄帝四经·经法·君正》和《黄帝四经·经法·亡论》。

⁷ 廖凯原意译自陆寿筠《黄帝四经·十大经·正乱》英译本译（2008）。

⁸ 《黄帝四经·经法·四度》。

⁹ 《黄帝四经·十大经·正乱》。

他命令所有人：“谨守吾正名，毋失吾恒刑，以示后人。”《黄帝四经·十大经·正乱》中，他严厉警告并命令：

毋乏吾禁，毋留吾醢，毋乱吾民，毋绝吾道。乏禁，留醢，乱民，绝道，反义逆时，非而行之，过极失当，擅制更爽，心欲是行，其上帝未先而擅兴兵，视蚩尤共工。¹

轩辕命所有人遵循他的道治，先予后取。他希望所有帝王都是遵循先予后取的仁慈之王，即如《黄帝四经·称》、《黄帝四经·经法·六分》、《黄帝四经·十大经·成法》、《黄帝四经·十大经·名形》、《黄帝四经·经法·四度》中所述的“人制取予。取予当，立为圣王；取予不当，流之死亡”。他的道治乃天地、人之合一。他实现了名形统一²，并在真相中追求真理以分辨是非，惩恶扬善³。“亲民”之核心原则正是先予后取之治，来帮助每个人实现他们的梦想和抱负。在《黄帝四经·经法·君正》和《黄帝四经·十大经·行守》中，他揭示了：

父母之行备，则天地之德也……号令合于民心，则民听令；兼爱无私，则民亲上。……夺之而无予，其国乃不遂亡。⁴

天下正义之理都在其法定管辖权内；轩辕天命引领万物时时运行。轩辕天命限制统治者的统治权。统治者不享有不受限制的权利，即使他们是通过合法选举任命的。统治者的统治权是有条件的，应以人本和公正为统治核心，确保和鼓励每个公民能够追求自己的梦想和愿望的同时，也能够公平的享有免费教育、免费健康医疗、免费的物质财富。例如，他著名的后代周武王和周文王跟随轩辕脚步，在《尚书》中记载到周王遵循天命大宪章得到以周代商的正义公理。他解释了商代的先王汤诛杀夏朝末代暴君桀及其全家的原因：“桀德……是惟暴德罔后”。也是因为这一理由，他以周代商，他使商纣王焚宫自尽，结束他的家人及大臣的生命，从而周文王建立了周代。他向天下世人说明：

呜呼！其在受德豎，惟羞刑暴德之人，同于厥邦；乃惟庶习逸德之人，同于厥政。帝钦罚之……⁵

公正是为了天下苍生的，否则就没有实现公正。轩辕的天命大宪章就是一个普适之令。他不仅授权每个国家的可以推翻其各自国家内违反人本的统治政权，还授权一个国家的统治政权可以借“天刑”之名，“不濡不传”地采取一切必要措施，替天行道，并帮助另一个国家受压迫和受奴役的人们终结他们违法的政权，以公平而合法的方式建立一个有德治的新政府。根据《联合国宪章》和其他国际法例中现行的国际法和惯例，这一天命本质上是超越领土界限的，它惊奇的与现代国际法和惯例相一致。他在《黄帝四经·十大经·观》中向众人庄严宣布了他的法令：

不达天刑，不濡不传。当天时，与之皆断；当断不断，反受其乱。⁶

他批准以上征讨邪恶政权的战争。此外，一个专制者必无容身之地，他的下场必将是按照正义的法律和正当的程序被逮捕、审判。《黄帝四经·十大经·行守》中，轩辕曾警告所有的暴君：“人恶苛……苛而不已，人将杀之。”⁷例如希特勒、墨索里尼、东条英机以及被臣民推翻的商代末代君主纣王，都被人民推翻并诛杀了：希特勒和商纣王都被迫自尽，前者饮枪而后者火焚。而墨索里尼和东条英机则是被人民处死的——前者被枪决，其尸体被反吊，后者则被判犯有战争罪而被处以绞

¹ 《黄帝四经·十大经·正乱》。

² 《黄帝四经·十大经·成法》。

³ 《黄帝四经·十大经·名理》。

⁴ 《黄帝四经·经法·君正》和《黄帝四经·十大经·行守》。

⁵ 《尚书·周书·立政》，原文此处引用雅各英译本。

⁶ 《黄帝四经·十大经·观》。

⁷ 《黄帝四经·十大经·行守》。

刑。以“天刑”之命来终结对人权的滥用，这也是依据孟子的人情，即人乍见孺子将入于井，皆有怵惕惻隐之心。《黄帝四经·经法·四度》、《黄帝四经·十大经·行守》、《黄帝四经·十大经·顺道》：“禁伐当罪，必中天理”¹。如果这样的人道主义干预主要被用作领土扩展的托辞，那么对于这样侵略性的政体，“地将绝之”，因为“地恶广”²，而且“见地夺力，天逆其时”³。

轩辕劝诫我们施行其兼收并蓄的道治，接纳包容所有独特思想和文化⁴。轩辕之道不是排他，而是中庸在多样性中的和谐统一，以及轩辕身为创始人和“赫赫始祖”所拥有的包罗万象的文化身份⁵。道，而非人，才是一切事物的准则⁶，并支配一切。“天地之道也，人之李（理）也”⁷。轩辕反对“三凶”的恶主：“一曰好凶器，二曰行逆德，三曰纵心欲”，然而，他赞同一位仁主心中“唯公无私”⁸，学习、跟随，“与天同道”⁹，否则，便会“逆顺相攻”。他在《黄帝四经·经法·论约》、《黄帝四经·道原》中明确：

功溢于天，故有死刑。功不及天，退而无名；功合于天，名乃大成。人事之理也。顺则生，理则成，逆则死，失则无名。背天之道，国乃无主。无主之国，逆顺相攻¹⁰.....一度不变，能适规饶。万物得之以生，百事得之以成。人皆以之，莫知其名。人皆用之，莫见其刑（形）。一者其号也。虚其舍也，无为其素也，和其用也。¹¹

在中国，万物基于道治、党治、民治、法治和德治。一个道治文明政府不会与其他任何道治或者神治文明政府相冲突，因为道治本身就是兼收并蓄的。道治对其他文明都包容并举，如同一个有着各种人种的大家庭，在多样性中达成和谐统一，谱成思想与信仰的音乐篇章¹²。道治是所有可能之治中最好的治理¹³。道治将人文科学与自然科学融合一体。所有知识必须是基于可证实的轩辕-邓小平实事求是标准¹⁴，即无处不正确，处处皆无失¹⁵。政府所有的政策法规都必须根据其既定目标来证实、证伪并衡量，以做到“言行一致”。轩辕法律哲学即道治，它为中国法治明确界限和指导方针。没有任何人、帝王、统治者、组织或政党能够凌驾于道之上。甚至道其本身不能凌驾于自身之上，它必须遵循其自身之道治。道治即五项天命：人本、公正、杨朱的六感自由、权利与义务的统一体以及有调控、自由开放、“先予后取”的思想、商品和服务市场。

所有法治观念必须来源于神或道，因此其法和德必须是神或道之产物。这样的法和德不得由人废除。而，源于人治的法治和义理可以由人改变或废除。显然，西方的法治是有瑕疵的，因为它基于其先知的价值。因此，神治有两大主要缺陷：1) 它不适用于不信奉神和其先知的人们；2) 神治

¹ 《黄帝四经·经法·四度》和《黄帝四经·十大经·观》。

² “地恶广.....广而不已，地将绝之”参见《黄帝四经·十大经·行守》。

³ “见地夺力，天逆其时”参见《黄帝四经·十大经·顺道》。

⁴ 新华网：《习近平：要尊重别国别民的思想文化》，摘抄自<http://news.xinhuanet.com/english/china/2014-09/24/c_133669157.htm>。

⁵ 翻译和改编自毛泽东和朱德(1937)：《祭黄帝文》。

⁶ 普罗泰戈拉曾有名言：“人是万物的尺度”。

⁷ 《黄帝四经·经法·四度》。

⁸ 《黄帝四经·十大经·名理》。

⁹ 《黄帝四经·十大经·观》。

¹⁰ 《黄帝四经·经法·论约》。

¹¹ 《黄帝四经·道原》。

¹² 《孔子：中庸》：“喜怒哀乐之未发，谓之中。发而皆中节，谓之和中也者，天下之大本也；和者也，天下之达道也。致中和，天地位焉，万物育焉。”此处援引理雅各英译本。另见廖凯原：《黄帝四经》新见：中国法治与德治科学观的反熵运行体系。

¹³ 莱布尼兹眼中的世界是所有可能世界中最好的一个。

¹⁴ 《黄帝四经·经法·四度》。

¹⁵ 《黄帝四经·道原》。

实际上需要它的先知来解读。由此可以得出，源于神治之法治基础有一个不可调和的弊端——人们必须依靠先知来解读神意。这一先知拥有解释神治的绝对垄断权。因此，这样一种仅仅依靠一个和神有感应的先知做出解释的法治体系是不可能被证伪的。甚至试图对先知及其口述文字、书写内容或者行为进行证伪，都是对神灵的亵渎。回溯历史，我们已有了无数先知给出的无数对神之法的解读。例如，希特勒纳粹政权统治德国就是西方法治概念毫无争辩的根本缺陷之证明。希特勒由德国法律经过民主选举产生，并且支配着德国宪政。希特勒作为纳粹党的先知受人崇拜，而他则强行以他的价值观作为德国法治，这造成了人类的惨剧。先知们还是人。因此任何先知之治从本质上而言还是人治，只是换了另一个名字。西方法治受到不言自明的先知之治的限制和支配。换言之，西方自由民主的价值观源自基督教先知之治，本文中不加详述这一说法，因为这会导致政治分裂和社会动荡。如果西方法庭公开声它的审判是源自于基督教的上帝价值观，那么这个审判将会引起争议，并不被非基督教徒遵循。因此，根据富勒的说法¹，法院欺骗了世界也欺骗了自己，因为他们作出的判决仅仅适用于案件的事实，也仅仅适用于他们客观适用的法律。这些欺骗源于深信不疑的实证主义者捍卫保持缄默的密约²。西方法治源于神治。它追其道德观念。同时，它也带来更好的生活和正义。我们学习其先进的执法程序并有选择性地为我们所用。但是，尽管它有诸多优点，西方的法治法律体系是基于自然法的观念，其自身有无法避免的缺陷。自然法的观念即倚仗宣称拥有源自神来治人之权利的先知的的神治观念。然而，所有先知皆是人类。因此西方法治法律体系本质上仍然是专制的人治。所有基于人治的法治其自身有无法避免的缺陷。他们必将受为一己私欲者之牵连而腐败。这样的法治为先知及其继承者自我标榜的神圣解释所限制。在源于神治的西方法治之下，尽管他们试图以建立托马斯·杰斐逊1802年倡导的“政教分离”作为安全措施，但美国官员们仍会手按圣经就职，国会日程仍以早晨祷告开始，而人们依然会在庄严的国定假日于圣诞节庆祝耶稣诞辰、于复活节庆祝耶稣复活、于感恩节感谢上帝，并依圣经将每周日定为休息日。“我们信仰上帝”是美国的官方座右铭，它甚至被刻印在了硬币和钞票上。

相反，道治是可以被形名统一和实事求是证实和证伪的标尺。我们不再以先知的足长来丈量长度，“米”被定义为真空中光在1/299,792,458每一秒³内穿行的距离。试想若“米”和“秒”是由无数来自不同地域和年龄段的先知专制地决定将会如何？我们的科学文明将会立刻崩溃。我们必须摒弃由先知强加的专制标准。我们必须从可证伪的事实中追寻真理，而非盲从自称为先知的人。不论一个人有多么神圣，他终究是人。我们的法律和价值观都必须源自可证实也可证伪的道，而非先知或圣人。正因如此，我们伟大的文化始祖⁴轩辕规定中式法治必须被置于德（五项天命）治的笼子之中，这一德治源自道，而非任何人或先知，无论此人有多么神圣。中国法院必须遵循包括形名统一、奖善惩恶、实事求是的轩辕道之治，国法和人情在内的中式法哲学来解释事实和法律。我们必须在一个可证实也可证伪的基础之上将法治标准化，而这一基础必须是人们能够公认为可证伪的标准。道的五项天命必须是这样的可证伪的准则。在我们人类考古和有记载的近五千年来，如果包括中国在内的任何文化共同体无法遵循五项天命（人本、公正、杨朱的六感自由、权利与义务的统一以及有调控、自由开放、“先予后取”的思想、商品和服务市场）⁵那么这个国家将无法规避暴力变更的历史

¹ 朗·L·富勒（1958）：《实证主义与忠实于法律——答哈特教授》，载《哈佛法律评论》。71(4)：第 630-629 页。

² H·L·A·哈特（1958）：《实证主义与法律道德的分离》，载《哈佛法律评论》。71(4)：第 593-629 页。

³ 第十七届国际 GMP 标准决议一（重量及测量大会），参见网址：<<http://www.bipm.org/en/CGPM/db/17/1/>>。

⁴ 译和改编自毛泽东和朱德(1937)：《祭黄帝文》。

⁵ 中国当前的开放政策依照五项天命之一的创造分配财富之引擎——有调控、自由开放、“先予后取”的思想、商品和服务市场，正有效地振兴中华文化文明。“一带一路”的新丝绸之路的大战略将中国和亚洲、印度洋、欧洲、中东、拉美和北美通过海陆交通相联结。这一伟大的全球战略同以中国为首的亚洲基础设施投资银行（AIIB）一样大胆，在提供资金的同时也能协调这些倡议和中国为首的金砖银行之间的关系，而这也将会在严重经济危机时对陷入困境的银行施以援手。通过这样的方式，习主席已经用切实有效的行动为他的中国梦提供了坚强后盾，而这也将为日后的中国复兴持续增压。为促进和平与繁荣的中国倡议将会推动人类至前所未有的高度。

周期律，最终不是因内部暴力革命而自取灭亡，便是被他人征服或沦为其殖民地。因此，中国官箴必须为：**我们信仰道。**

习近平主席指出中华文化是中国之魂¹，因此，中国梦必须由中华引擎提供动力。在党的领导下，我们必须建立由KQID引擎提供动力的轩辕文化文明2.0。我们在此弘扬道治、党治、民治、法治与德治，推行一种可以用强大人民、强大政党、强大政府和强大组织来推进新理论框架的治理体系。强大且极富成效的反熵组织，实现为所有人生产、收获并提供大量的商品和服务；强大反熵政府，以建立并秉持轩辕法治和义理（“五项天命”），保证所有人得以实现人本及公正，同时建立免费午餐经济体制科学观，使人人都能享有免费教育、免费医疗和免费物质财富；强大并团结政党，形成一个强大的反熵型政府，为全人类带来人本、正义、和平和繁荣；强大人民，实现由人民监督组织、政府和政党。由此，政党、政府和人民在多元和谐的环境下，共同合作，帮助每个公民得以实现他/她的梦想。正如荀子在两千多年前所指出的那样²³，归根结底，任何社会的相对优势在于其社会文化体系。然而，一个文化文明依靠着引擎提供动力。强大的引擎产生强大的文化文明。我们致力于推进轩辕-习近平总书记的中国梦提供动力，复兴中华文化文明，为全人类带来轩辕大同，使人人都能享有免费教育、免费医疗和免费物质财富，且人人都能自由追梦、寻梦、圆梦。这个中国梦可以在我们此生实现，因为现在我们已经拥有了一个全新的中华引擎，为轩辕2.0提供动力。我们需要的是政治意愿和制度化专有技术，利用这个中华引擎来实现中国梦。轩辕文化文明1.0是由轩辕道提供动力的，近三千年来，我们的伟大祖先孔子、孟子、荀子、商鞅、老子、庄子、杨朱、墨子、朱熹、王阳明、徐光启、康有为、孙中山等人均试图运用轩辕道提供动力的轩辕1.0来复兴中华文化文明，但均以失败告终，因为他们未能开发出中华引擎来为中国梦提供动力。中华引擎必须源于道。要创造中国的机械发动机，我们必须直接从道中得出公式和数字。我们伟大祖先轩辕创造了一种实事求是的证伪方式，并且统一了名形。他宣布道是真实不失的仅仅因为“夫为一而不化”⁴。中国人民发明了制丝、指南针、火药、造纸以及纸币。然而，中国人民未能发明现代电气和机械引擎，为诸如现代工厂、飞机和将嫦娥及其宠物玉兔⁵送上月球的火箭等工业革命提供动力。目前只有三种引擎和相应的运行体系可供我们选择：1) **正题**：生物引擎，即为轩辕1.0和西方1.0提供动力的人/牲畜之力；2) **其反题**：强大的牛顿引擎，源自其绝妙的西方运行体系2.0。因此，为了优化对牛顿引擎的使用，人们就必须运用西方运行体系2.0来操作。所有用户将被同化，变成有中国特色的西方人⁶。然而，这个由牛顿引擎提供动力的西方2.0已经为人类进步做出了巨大贡献。我们不仅不反对西方2.0，反而对其牛顿引擎深为感激。作为一个民族，我们理应让自己的中华文化像西方文化一样在阳光下繁荣发展。我们需要西方文化来实现繁荣，而它也同样需要中华文化来昌盛。犹如舞蹈中的互惠互利，两者都需要对方来完成这支探戈舞；3) **合题**：源自道的KQID引擎。由于我们正活在达尔文式世界中，任何不适合的文化必须改变，否则就将灭亡。简言之，我们必须用公式和数字来开发源自道的中华引擎，为中国梦提供动力，否则我们试图复兴中华文化文明的中国梦将会破灭。幸好，我们已经发明了源自道的KQID引擎，它仅由一个“道”的公式和一个复数组成，能为中国梦提供动力。为了做到这点，我创造了新的数学概念，并使用新符号 $Qbit(00,+,-) = \text{存在} = 1$ ，仅需要一个由 $\Xi 00 \ddot{=} \langle S|E|A \rangle = bit = akT = h/t = pc + m_0c^2 = Ee^{i2\pi t} = A + S = I\psi(cte) = \psi(i\tau L_{x,y,z}, \vec{T}) \subseteq \vec{T} = I$ 产生的复数 $a+bi$ 、以及在闵可夫斯基空间的四向量复坐标，其3D平面与时间相互纠缠。复数 $a+bi$ ，其中 a 和 b 是实数而 i 是虚

¹ 新华网：《习近平：要尊重别国别民的思想文化》，摘抄自http://news.xinhuanet.com/english/china/2014-09/24/c_133669157.htm。

² 冯友兰（1948）：《中国哲学简史》，卜德，主编。纽约：自由出版社。

³ 陈荣捷，编译（1983）：《中国哲学文献选编》。普林斯顿：普林斯顿大学出版社。

⁴ 《黄帝四经·道原》。

⁵ 参见新华网：《中国的嫦娥三号月球探测器惊艳世界》。重访于2016年5月30日，http://news.xinhuanet.com/english/china/2013-12/14/c_132968320.htm。

⁶ 在美国，美籍华人（ABC）有时被称为“香蕉人”，外黄内白。

数 $\sqrt{-1}$ 。KQID是我们祖先Qbit的变形者公式，能够自我转化成有着无限数字的无限公式，可为无限问题提供无限解答。（参见《KQID引擎和创造》）。这个中华引擎即源自道的KQID引擎。道生仁爱，仁爱生先予后取——王阳明之知行合一的比特波，这里的“给予”，即“知”之阳(\dot{A})“索取”，即“行”之阴(\dot{S})= \dot{E} ，也是万物创造和分配的根本原则，它无所不包，甚至连虚无本身也遵循这一原则。先予后取的逻辑和机制遵循KQID的 $\dot{A} = \dot{E} - \dot{S} \subseteq \dot{T}$ ，其中 \dot{A} 是富有创造力的先予或反熵型时间-未来比特波函数(ψ)，作为正面的基本元素阳； \dot{S} 是富有创造力的后取或熵型时间-过去比特波函数(ψ)，作为负面的基本元素阴，得到的结果是 \dot{E} ，即富有创造力的动力型时间-现在比特波函数(ψ)，作为中性的基本自然混合元素能量之气，它等于绝对数字时间 $\dot{T} \leq 10^{-1000}$ 秒，或是其子集。阴阳相互吸引并配对，以创造并分配“若形”轩辕在《黄帝四经·十大经·观》中阐述：

群群□□，窈窈冥冥，为一困。无晦无明，未有阴阳。阴阳未定，吾未有以名。今始判为两，分为阴阳，离为四时，刚柔相成，万物乃生，德虐之行，因以为常。其明者以为法，而微道是行。行法循道，是为牝牡。牝牡相求，会刚与柔。柔刚相成，牝牡若形。¹

综上所述，由源自道的KQID引擎提供动力的轩辕文化文明2.0可使中国人保留并改进他们的“中国性”，并确保中国人能够在地球和我们的宇宙中长治久安。让我们一起吟唱《轩辕召唤》！

轩辕召唤！

我们的赫赫始祖是命世之英，¹
你一统天下，永久建立现代中华，²
 建立道治治理天下，²
 先予后取作为指导原则，³
 创造中华永恒文化文明，
 你的不朽睿智，光披遐荒，¹
 天地人和，
实事求是，统一形名，明辨是非，以便奖善惩恶，
为全人类颁布天命，解除或杀掉任何残暴君主，
 杀暴君²，以儆效尤，
制造源自道的法治和五项天命，拥护人本与公正，

你可听见轩辕在歌唱？⁴
**畏天、爱地、亲民……我帮助迷失方向者找寻其人生道路，
……我协助目标明确者实现其人生理想……我爱之并使之富足。²**
 他正唱着你心中之歌！
 轩辕大同：
 免费教育，人人终身享有，
 免费医疗，人人终身享有，
 免费物质财富，人人终身享有，

¹ 《黄帝四经·十大经·观》。

² 翻译和改编自毛泽东和朱德(1937):《祭黄帝文》。

³ 由廖凯原根据陆寿筠《黄帝四经》英译本改改编。

⁴ 《悲惨世界》：“你是否听到人民的歌声？这是不愿再为奴的民族的音乐在回响……那么请参加这场战斗，你会得到你的权利——得到自由！”

毫无烦恼，去追寻梦想。

不要问他在呼唤谁，¹

他正在召唤着你！

人本与公正的守护者。

你可听见轩辕在歌唱？

*畏天、爱地、亲民……我帮助迷失方向者找寻其人生道路，
……我协助目标明确者实现其人生理想……我爱之并使之富足。²*

他正唱着你心中之歌！

DoReMiFaSoLa：²

Do, 听的自由：听我欲听之声

Re, 观的自由：观我欲观之物

Mi, 享受美的自由：享我所爱之美

Fa, 言的自由：言我欲言之语

So, 生活的自由：享受我们向往的平静而轻松的生活

La, 思和行的自由：为我们所欲之物而思考和行动

DoReMiFaSoLa...LaSoFaMiReDo...

¹ 约翰·F·肯尼迪演讲：“不要问你的国家能为你做些什么，而要问你能为国家做些什么。”

² 杨朱自由之六大音符：让我来吧！

Do——听的自由：听我欲听之声，如同宇宙通过我们聆听自己在这星球中的热情和神圣旋律；

Re——观的自由：观我欲观之物，如同宇宙通过我们积极汲取我们的美丽世界，游目畅怀，以其创造力升华我们；

Mi——享受美的自由：享有我们所喜爱的一切美丽事物，如同宇宙通过我们享有纯洁本真的美丽，实现艺术表达，融入自然；

Fa——言的自由：言我欲言之语，如同宇宙通过我们庄严诉说，让身为天命人的我们能够听到天命。因此，人民的声音就是上天的意愿，人民共同的心声，便是五项天命（人本、公正、杨朱的六感自由、权利与义务的统一体以及有调控、自由开放、“先予后取”的思想、商品、和服务市场。）；

Sol——生活的自由：享受我们向往的平静而轻松的生活，如同宇宙通过我们在沉思中放松身心，与自然融为一体；因此，天命人可自由无为，与自然和谐共处，不被肉体折磨、精神痛苦所扰；

La——思和行的自由：为我们所欲之物而思考和行动，如同宇宙通过我们进行思考和行动，为在世间和宇宙执行天命而行一切必要之事。

决议草案

中式法理学和中式法治与义理科学观必须是轩辕道的产物。道治、执政党之治、民治和法治与义理之治均在轩辕文化文明2.0中形成统一。道治即为五项天命之治：人本、公正、杨朱的六感自由¹、权利与义务的统一体以及有调控的自由开放的市场体制，再加上国法和人情，即为中式法理学，这也是任何对中国宪法或其法规政策的司法审查之根基。我们必须以中国历史为鉴，认清没有在代表主权意识的全国人大监督之下的司法审查委员会/法庭，就无法有效实施宪政，即所谓道治、执政党之治、民治和法治。在商鞅的法治国度已有一定程度的司法审查，由法律官吏来实施秦国的法治，他们独立于执行秦国政府政策法规的官吏。为了使法律的阐释和实施保持一致，他颁布了有限司法审查的秦律，并在国内建立了法律惯例。他激进的变法和法治令小小的秦国在短短13年间，通过经秦孝公认可的商鞅变法，从七国中的一个相对弱国崛起为最强大国²。《商君书》的英译作者戴闻达如是评价中国惯例法律的制定与维护：

“它不再是负责维护法律的君主本身，也不是一本了无生气的书或传统，而是有着活生生的解释者对古代法令进行解读，而且他们和政府每天事务都有着密切联系。因为他们要按需向人民和官员解释法律并提出自己的观点，包括合法性或行政行为或民众行为等。他们对法律的解释会被记录在案，‘即后有物故，以券书从事’。”³

令人惊异的是，商鞅的法治和司法审查机构均来自源于道的轩辕科学法治与义理。因此法律乃“正之至”。法律在尽责的“立法者”和“执法者”手中，他们会无私地为所有人维持公平正义，始终如一，一视同仁，毫无例外。这些公正无私的“执法者”必须“精公无私”。他令法官和法庭独立，免受政治压力影响，以严格执法，明辨是非，这正是轩辕的司法审查程序。《黄帝四经·经法·名理》：“是非有分，以法断之；虚静谨听，以法为符。审察名理终始，是谓究理。”⁴此外，《黄帝四经·经法·君正》：

“法度者，正之至也。而以法度治者，不可乱也。而生法度者，不可乱也。精公无私而赏罚信，所以治也。”⁵

因此，“受赏无德，受罪无怨，当也。”⁶

秦国伟大学者型改革家商鞅在《商君书》中证实了轩辕的英明事迹：轩辕统治之下，人们“诛而不怒”，⁷因为刑罚是公正的。因此在轩辕2.0中，这些法治和义理必须是公正、公平、清晰、准确、无私、统一、普遍、一致、有规律且可预见的。⁸

我们人民特此决定，根据“道生法与德”的中式法理学建立轩辕法治与义理。因此，我们应当振兴和重建法治与义理科学观，在尽责的“立法者”和“执法者”手中，一切以法和理“断之”，他们会无私地为所有人维持公平的正义，始终如一，一视同仁，毫无例外。《黄帝四经·君正》：

¹参见廖凯原：《黄帝范例：中国法治与义理科学观的反熵运行体系》

²参见廖凯原：《黄帝范例：中国法治与义理科学观的反熵运行体系》；廖凯原：《<黄帝四经>新见：中国法治与德治科学观的反熵运行体系》。

³戴闻达，译：《商君书》。

⁴《黄帝四经·经法·名理》。

⁵《黄帝四经·经法·君正》。

⁶《黄帝四经·经法·君正》。

⁷君王说：“伏羲神农教而不诛，黄帝尧舜诛而不怒。”参见《商君书》。

⁸廖凯原：《探寻中式法治之道》，第3页。

“[所有政治机构中，法乃重中之重。]法度者，正之至也。而以法度治者，不可乱也。而生法度者，不可乱也。精公无私而赏罚信，所以治也。”¹

我们人民特此决定，依据道治、党治、民治、法治与德治（五项天命），建立由全国人大监督的独立宪法法庭。这些精公无私的法院“执法者”须“虚静谨听”，不受任何个人或少数人的利益影响。他严令法官和法庭独立，免受政治压力影响，以严格执法，明辨是非。他下令：

“是非有分，以法断之；虚静谨听，以法为符。审察名理终始，是谓究理。”²

兹决议，用科学观来振兴中华传统仪式，若无历史和实际需要，则清除其中迷信元素和不科学的观点。我们应该加强和重兴中华子女对父母和先祖的孝道。我们应当与时俱进地振兴《大学》，建立和谐的大同世界；我们因此推介以下五种关系：1) 每个主权体和其真实自我之间，2) 和亲友、团体之间；3) 和现代文化共同体之间；4) 和人类与自然之间；5) 和其先祖轩辕之间，这样的关系缔造了美德，美德要求人们履行义务，这样才能赋予那些履行者相应的权利。这就是王阳明之权利与义务的统一体。此外，我们将在日后的婚礼、葬礼、问候、日常活动等中创造并分配新习俗、自我强化的新思想和充满生机的新文化。通过信息动力学的共识，我们将自愿地更新、振兴和复兴他们，使之在习近平主席为首的党的带领和由KQID引擎提供动力的轩辕反熵运行体系2.0的指导下，共同成为新仪式、新习俗、新文化和新思想。每一代人都有权根据时代需求来修改这些仪式；³

兹决议，设立新的全国仪式，每位中国人都应致力成为心中养诚的天命人，实事求是⁴以致知⁵，知之为知之，不知为不知。⁶通过掌握轩辕的先予后取和灌输弘扬为人人带来人本、公正、杨朱的DoReMiFaSoLa、权利与义务的统一体以及创造分配财富之引擎——有调控、自由开放、“先予后取”的思想、商品和服务市场的五项天命，他将重塑自己的使命。他不仅是为了自己，更是为了全人类而奋斗。他将建立一个“人们的物质生活充实无忧”⁷的大同世界，其中人人享有免费教育、免费医疗和免费物质财富。此外，每一位有能力的华人毕生应至少于农历三月三前往圣城新郑朝拜一次，向轩辕致敬并以共同主权体的身份亲自接受天命；他/她应进行“孝义”仪式，在轩辕——我们的赫赫始祖、命世之英、中华文化文明的的缔造者和现代中华文化共同体的创始人面前宣誓：他将在世上惩恶行善，“不达天刑，不禴不传”地弘扬“天下正”；⁸

兹决议，鉴于习主席赞许黄陵为中华文明的精神标识，⁹我们设立新的全国仪式，每一位有能力的华人毕生应至少于四月前往圣地黄陵朝拜一次，为轩辕——我们的赫赫始祖、命世之英、现代中华文化文明的缔造者和中华文化共同体的创始人扫墓，¹⁰以尽孝道；

兹决议，为开创21世纪中国的新仪式，根据源自道的宪法规定，任何正当选出的中国国家主席必须在此后的8日内前往新郑，代表国人向我们的赫赫人文始祖轩辕宣誓，并正式接受天命：他/他

¹ 《黄帝四经·经法·君正》。

² 《黄帝四经·经法·名理》。

³ 习主席写道：“坚持从实际出发，就是要突出中国特色、实践特色、时代特色。”参见习近平：《加快建设社会主义法治国家》。

⁴ 轩辕和邓小平的实事求是。

⁵ 《礼记·大学》，原文此处援引理雅各的英译本。

⁶ 《论语·为政》，原文此处援引理雅各的英译本。

⁷ 习近平：《习近平在联合国教科文组织总部的演讲》。

⁸ 《黄帝四经·十大经·观》。

⁹ 大公报：《黄帝陵是中华文明的精神标识》。

¹⁰ 中国人对先祖的孝道。

将高举五项天命：人本、公正、杨朱的六感自由、权利与义务的统一体以及创造分配财富之引擎——有调控、自由开放、“先予后取”的思想、商品和服务市场；惩恶行善，在执行天命时“不达天刑，不襦不传”地弘扬“天下正”。¹这个国家仪式当由全国人大委员长予以主持并举行。

兹决议，为开创21世纪中国的新仪式，根据源自道的宪法规定，国家主席必须在任期将满前的春节前8日内前往黄陵的黄帝陵，身着汉服，向我们的赫赫人文始祖轩辕发表中国国情咨文，作为他弘扬五项天命（人本、公正、杨朱的六感自由、权利与义务的统一体以及创造分配财富之引擎——有调控、自由开放、“先予后取”的思想、商品和服务市场）、惩恶扬善以弘扬“天下正”²的汇报，并接受他/她个人的临别祝福。这个国家仪式当由全国人大委员长予以主持并举行。

兹决议，鉴于中华文化文明仅有一个原则，即道治；道创造并分配万物。中华文化文明建立在这一神圣原则之上。我们设立新的全国仪式，每一位有能力的华人毕生应至少前往中华文化文明的发源地圣地崆峒山朝拜一次，在圣地崆峒山得到他们自己之道，正如我们的赫赫始祖、命世之英、现代中华文化文明的缔造者和中华文化共同体的创始人——轩辕最初在那里得到他的道；

我们人民特此决定，根据以解放思想、实事求是和形名统一为基础的道治，打造轩辕科学观与和谐社会。我们必须建立轩辕可证伪的由KQID引擎提供动力的科学-艺术文化文明2.0。中国必须每年将其5%的GDP用于国家研发，如研发核聚变反应堆，为支持生态文明提供清洁免费的能源和无污染的交通系统，研发超级超导对撞机和对银河内的行星、系外行星和恒星等进行宇宙探索，积累在此时此地实现轩辕大同的前沿知识和有用的专有技术。

兹决议，为了提倡“妇女撑起半边天”³的中国社会主义，我们应从文化和法律上加强男女平等，使男性女性均可在婚姻中保留自己的姓氏；另外，男性子嗣应当继承父亲的姓氏，而女性子嗣应当继承母亲的姓氏。从生物学的角度来说，我们已经通过科学方式发现了男性的Y染色体的DNA谱系仅由父亲传给儿子，以创立父系历史，我们也进一步发现，线粒体DNA谱系仅由母亲传给女儿，以创立母系历史。⁴这样一来，女性子嗣不应被区别对待或被歧视，因为他们和男性子嗣一样，也在家族姓氏和基因物质方面“撑起半边天”。这将会减少生男多于生女的压力。随着时间的推移，男女比例也将会顺应自然，达到平衡。因此，任何家庭都应自由决定和选择他们认为适合自己子女的姓氏。每个家族都应保留并更新自己的族谱。国家将会尊重每个家庭的神圣性，没有权利也没有义务干涉其姓氏选择；

兹决议，恢复并在格里历中**重新设立国际轩辕纪年**，以示中华历史传承性和国际合作性。例如，今日是轩辕4713XY（2016AD，即公元2016年）10月17日，因此我们可以在格里历之上嵌入轩辕纪年，以纪念我们的始祖轩辕和其他共同创立者的无私奉献，他们深爱着我们，在1XY（2697BC，即公元前2697年）建立了现代中华文化共同体。而对任何发生在1XY轩辕统治之前的事件，我们可以用轩辕前纪年（BXY）表示。举例来说，轩辕生于20BXY（2717BC）；上海和长三角地区的良渚文化大约是处于2603-1603BXY（5300-4300BC）的时期，于4633XY（1936AD）被发现；而长江流域下游的河姆渡文化则约处于4303-2303BXY（7000-5000BC）的时期，于4670XY（1973AD）首次被发现；

¹ 《黄帝四经·十大经·观》。

² 《黄帝四经·十大经·观》。

³ 毛泽东思想。

⁴ 参见维基百科：《线粒体DNA》。

兹决议，明确并认可轩辕是现代中华的创始人，是华夏文化文明的缔造者，是世界上每个公民人本和公正的促进者和守护者，是地球和宇宙中所有华人之父；因此，为表敬意，我们应设立父亲节，作为国定假日，定于农历三月三日。

兹决议，明确并认可嫫祖是地球和宇宙中所有华人之母；因此，应设立母亲节，作为国定假日，定于农历六月六日，纪念嫫祖与轩辕成婚之日，以示对她创造和传播中国丝绸文明的敬意。

Chinese Dream Powered by Chinese Engine

[Draft]

by

Prof. Leo KoGuan,

Youxiong, April 21st, 4712XY¹

*Chinese culture and civilization has only one principle, that is, the rule of Dao;
 Dao creates and distributes all things.*



XuanYuan Culture and Civilization 2.0 powered by KQID engine

¹ Updated in July 2016 from the original April 2015 version.

Chinese Dream Powered by Chinese Engine is XuanYuan Culture and Civilization 2.0 Powered by KQID engine: Our Remarkable Ancestor XuanYuan is the founder of China¹, the first culture-state on earth governed by Chinese Rule of Law and Principle. He teaches mankind that to realize XuanYuan DaTong, we have to develop Chinese Rule of Law and Principle and Chinese Scientific Outlook Free-lunch Economic System from Dao. XuanYuan declares his mission in *The Four Canons*, 10 and 11: ***Revering the Heaven, cherishing the Earth, and holding the people dear, I help the disorientated find the right direction..., I assist the well orientated pursuing their dreams, ... and I love and prosper all***² To achieve His mission here and now, we have to establish XuanYuan Rule of Law and Principle derived from Dao. The National People's Congress (NPC) is the Chinese Sovereign that creates and reviews the Constitution. The NPC is composed of "impartial and selfless law-makers" who form and supervise a Constitution Review Court to review and standardize the Constitution. All judges must be "impartial and selfless law-executors" without "personal or factional motives and interests." He commands in *The Four Canons*, 9: "When judging if things tally with law or not, one must prudently guard against interference from personal or factional motives and interests."³ The amazing fact is that His rule of Law and Principle is still preeminent and modern. Because Chinese Rule of Law and Principle comes from XuanYuan's Dao, these laws and virtues like Dao are above all men and organizations; and all are equal under the laws. His decrees in *The Four Canons*, 1:

From Dao comes the law. The law is the yardstick by which to judge whatever is achieved and not achieved to assess whether it is in the right or in the wrong. Those who have grasped Dao develop the law without violating that Dao. Once the law is formed, they do not dare to ignore it. Using it as the yardstick, they can understand and judge everything in the world without being confused.⁴

He establishes the rule of law and virtue and forbids the rule of man. He writes in *The Four Canons*, 25: "The human world should not abandon the rule of law and be ruled by someone's personal will; otherwise, disasters are inevitable."⁵ He thus commands us to obey not man but Rule of Law and Rule of Virtue derived from Dao as the objective standard and guiding principle to measure the right and the wrong. It requires not arbitrary rule by a powerful man but rule by the objective standards that come directly from Dao. He says in *The Four Canons*, 3 and 7:

Of all political institutions, law is the most important. Therefore, the rule of law should not be arbitrary. The installment of legal institutions should be out of the hands of irresponsible people. The law-makers' and law-executors' selfless impartiality and consistency in administering rewards and punishments are essential for bringing about a good social order.Any state which indulges torturing or killing three kinds of innocent people is not far from death itself, because no state can last long if it is not ruled by law.⁶

Dao is unequivocally not above itself. Dao obeys its own rule of Dao. Naturally, XuanYuan Rule of Law and Principle derived from Dao is NOT an ideology where the ruler is above the law, which is an outdated statecraft and defunct ideology that must be swept away into the dustbin of feudal history. The rule of man is a feudal ideology of "xiaoren", who rule only to profit themselves. He denounces the rule of man. He commands rulers to govern based on *people first principle* to help everyone achieve his/her goals. He is the guardian of humanity and justice and removes leaders who abuse and terrorize their own people. He abhors tyrannical rule and punishes tyrants. XuanYuan Mandate of Heaven is the world's first written super-

¹ Mao, Zedong & Zhu De. (1937). "Offering to the Yellow Emperor." *New China News*.

² Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "10: Lifelong Mission", "11: Contemplation".

³ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "9: Names and Principles".

⁴ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "1: The Dao and the Law".

⁵ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "5: The Four Principles".

⁶ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "3: The Upright King", "7: Ways to Extinction".

constitution that authorizes anyone to remove or/and kill any tyrant anywhere at anytime.¹ He defines tyranny in *The Four Canons*, 5:

If innocent people are suppressed or put to death while the evil and criminal are at large, it is called tyranny....Tyrannical use of force will estrange the people.... Estrangement of people predicts widespread resentment. In a word, every move, back or forth, must abide by the Dao.... The Dao is not remote from anywhere anytime. No one can escape it.²

He strictly executes all future bandits who rob people of their livelihoods and make them poor and all future tyrants who terrorize their own people. As an example, *The Four Canons*, 14 tells the story of how XuanYuan captured and killed Chi You in person, and describes in detail how He and his people performed a ceremony mocking Chi You and expressed their disgust of Chi You's cruelty to warn future generations not to emulate his evil acts:

People flay his skin and make it into targets for arrow shooting training. Prizes are rewarded to high score winners. They cut his hair, attach it to a flagstaff and call the mock flag the "Chi You flag." They stuff his stomach with hair to make it into a football and those who can kick it into a target pit most often are rewarded. They chop up his flesh and bones, mix the mince with maror and invite people from all directions to suck it.³

He commands all: "I hope you will all abide by the principle of justice that I have pursued and never abandon the law that I have followed, so as to set an example for later generations." Then, He sternly warns and orders all in *The Four Canons*, 14:

Do not violate the regulations I made public,... do not play havoc with the people I cherish; do not block the Heavenly way I follow. If anybody does what is prohibited, or wastes food, or creates havoc, or goes against the way of Heaven, that is, if he runs counter to justice or to the cycle of seasons, if he deliberately does what he knows is wrong, what he knows is not proper, what only satisfies his own desires but is against the law, if he stubbornly insists on having his own way and wages a war without a mandate from Heaven, then he should be treated as another Chi You.⁴

XuanYuan orders everyone to obey His rule of Dao, *Giving first Taking later*. He wishes all to become generous kings who act in the kingly way of *Giving first Taking later* in *The Four Canons*, 25, 4, 18, 24, and 5: "He who gives and takes properly can be made the king; if not, he will lose his home, his life, and, if already a king, his throne." His rule of Dao unifies Heaven, Earth and man. He unifies names and forms⁵ and seeks truth from factsto distinguish right from wrong and to reward the good and punish the evil⁶. It is the rule of *Giving first Taking later* in which the core tenet of governing is "loving the people" to help each to realize his/her dreams and aspirations. He reveals in *The Four Canons*, 3 and 22:

Cherishing the people is a manifestation of Heavenly virtue and the guarantee for the accomplishment of anything... Decrees will be complied with when they are in line with people's wishes, and popular support for the leader comes with his selfless and equal love for all. ...And taking without giving will end in losing the whole country.⁷

All under Heaven (tianxia) is within His legal jurisdiction; His Mandate of Heaven governs all anywhere at anytime. His Mandate of Heaven limits rulers' rights to rule. Rulers do not have the unfettered right to rule, even if they are legally elected or appointed. Rulers' rights to rule are **conditional** upon their just rule bringing Humanity and Justice to all to enable and encourage every citizen to pursue his/her dreams and aspirations,

¹ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "11: Contemplation".

² Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "5: The Four Principles".

³ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "14: Order out of Chaos".

⁴ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "14: Order out of Chaos".

⁵ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "18: The Established Law".

⁶ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "9: Names and Principles".

⁷ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "3: The Upright King", "22: Rule of Conduct".

and to ensure that every citizen peaceably enjoys free education, free health care, and free material comfort. For example, His illustrious descendant King Wu and his brother Duke of Zhou followed in XuanYuan's footsteps. Duke of Zhou wrote in Shang Shu the justification for changing the right to rule from the Shang to the Zhou dynasty obeying XuanYuan Mandate of Heaven. He cited examples from history to explain why the earlier founder King Tang of the Shang Dynasty killed the bandit Jie, the last king of the Xia Dynasty and all in his family, "The way of Jie.... he employed [] cruel men; and he left no successor."¹ For a similar reason Duke of Zhou replaced the Shang with the Zhou Dynasty. He caused Zhou (of Shang) to commit suicide by burning his palace, killing himself as well as his family and his court officials. Thereby, Duke of Zhou established the Zhou dynasty.² He explained to all,

Oh! When the throne came to Zhou (of Shang), his character was all violence. He preferred men of severity, and who deemed cruelty a virtue, to share with him in the government of his states; and at the same time, the host of his associates, men who counted idleness a virtue, shared the offices of his court. God then sovereignly punished him...³

Justice is for all under Heaven, if not, Justice is not fulfilled, His Mandate of Heaven is universal. He not only authorizes every citizen of any state to overthrow his/her ruling regime that is against humanity in his/her country, but he also authorizes the use of force by a ruling regime of one state against another to uphold "Heavenly Justice" and "take necessary actions to punish" an evil regime that has committed crimes against humanity in order "to fulfill Heaven's will" and help the oppressed and enslaved people to end their own illegal regime and establish a new virtuous government by a fair and legitimate means. This Mandate of Heaven is extra-territorial in its nature, and is surprisingly consistent with modern International Law and Custom as stated in the *United Nations Charter* and other international treaties. His mandates to all mankind in *The Four Canons*, 11,

If somebody or some ruler of another state commits crimes against Heavenly justice, [an enlightened ruler] will take necessary actions to punish him so as to fulfill Heaven's will, never flinching nor passing the buck. If the time is right, he will seize the chance and make a prompt decision with no hesitation. But if the chance is missed, people will suffer from more troubles.⁴

He sanctions the above punitive war against any evil regime. Concomitantly, any tyrant must not be permitted to run and hide anywhere, and eventually must be captured and prosecuted according to a fair and just due process of law. He has warned all brutal tyrants *The Four Canons*, 22: "... the people detest brutality... the brutal, executed by the people."⁵ Ready examples include, Hitler, Mussolini, Tōjō and Zhou, the last king of the Shang dynasty, who were all, in some sense, removed and killed by the people: both Hitler and Zhou were driven to commit suicide by the people. Hitler shot himself with his own pistol and Zhou immolated himself, whereas Mussolini and Tōjō were executed by the people — Mussolini was shot and his corpse was hung upside down, and Tōjō was convicted of war crimes and executed by hanging. Any punitive action is legitimate only for "Heavenly Justice" to end extreme human rights abuses in accordance with Mengzi's Renqing that no reasonable human could stand idly by seeing children mercilessly thrown down into a well. *The Four Canons*, 5, 22 and 23: "If one wages punitive wars against evil forces, it must be in compliance with the Heavenly principle of justice."⁶ If such *humanitarian intervention* is used primarily as a pretext for territorial expansion, the aggressive regime shall be "expelled by the Earth," because the "Earth detests

¹ Legge, J. trans. *Shang Shu*, "Establishment of Government", "Zhou Shu."

² Legge, J. trans. *Shang Shu*, "Establishment of Government", "Zhou Shu."

³ Legge, J. trans. *Shang Shu*, "Establishment of Government", "Zhou Shu."

⁴ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "11: Contemplation".

⁵ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "22: Rule of Conduct".

⁶ Lu, S. trans. (2008). *The Yellow Emperor's Four Canons*, "5: The Four Principles", "22: Rule of Conduct", "23: Following the Dao".

aggressive expansion,”¹ and those “who covet other states’ territory and exploit their resources would be punished by Heaven sooner or later.”²

XuanYuan persuades mankind to follow His inclusive rule of Dao, which is inclusive and tolerant to all unique thoughts and cultures.³ Dao is NOT exclusivity, but rather Zhong Yong’s harmonious unity in diversity, and an inclusive cultural identity by its maker, XuanYuan, our “Glorious and Remarkable Ancestor.”⁴ Dao, not man, is the measure of all things, and Dao rules over all things. And Dao is “the cardinal principle for all human actions.”⁵ Following Dao, He disapproves a vicious leader who is practicing “three vicious [deeds]... indulging in fighting and killing; persecuting the virtuous; indulging one’s own wishes in disregard of the law.”⁶ However, he approves a virtuous leader “motivated solely by public interest⁷ who learns, follows and is “in step with” the Dao,⁸ in order to avoid confusion “between right and wrong.” The rule of Dao is because “we human live by it,” we can do nothing without it, and it is always “consistent and never fails,” He defines rule of Dao in *The Canons*, 8 and 26:

If one goes too far, going further than what is appropriate as judged by the Dao, he will suffer defeat. If he goes not far enough, not up to the standard as set by the Dao, he will not accomplish anything. Only when he is in step with the Dao, will he be able to reach his goal...Running counter to the Dao of Heaven means deserting the guiding principle for the state. Without the guiding principle, there will be confusion between right and wrong... [A]ll are born of It; without It, nothing can be accomplished. We humans live by It...we follow It. The Dao is consistent everywhere and all the way; so, if only one grasps Its quintessence, one can infer the whole from a single instance and redress all wrongs in the one right approach... Embrace the Dao and stick to the law derived from It, and all under heaven will be united into a harmonious one.⁹

In China, all things are based on rule of Dao, rule of the Party, rule of the People, rule of Law and rule of Virtue. A civilization govern by the rule of Dao does not clash with another civilization governed by the rule of Dao or or a civilization governed by rule of any prophet of God, because the rule of Dao is inclusive in its nature. The rule of Dao embraces all cultures and civilizations as one great family of human races in harmonious unity with the diversity to compose musical tunes of ideas and beliefs.¹⁰¹¹ The rule of Dao is the best of all possible rules. The rule of Dao integrates the great divide between the humanities and science into a unified discipline. All knowledge must be based on verifiable XuanYuan-Deng seeking truth from facts,¹² which is consistently true anywhere and never fails anytime.¹³ All government policies, laws and stated goals must be verifiable, accountable and falsifiable, whether they are correct or wrong as they are. XuanYuan’s Jurisprudence is the rule of Dao that sets the boundary and the guiding principle for Chinese rule of law. No man, king, ruler, organization or party is above Dao. Dao is not even above itself, It has to obey Its own rule of Dao. The rule of Dao is the rule of the Five Mandates: Humanity, Justice, Yang Zhu’s Six Freedoms, Unity

¹ Lu, S. trans. (2008). *The Yellow Emperor’s Four Canons*, “22: Rule of Conduct”.

² Lu, S. trans. (2008). *The Yellow Emperor’s Four Canons*, “23: Following the Dao”.

³ Xinhua. (2014). “Xi urges respect for other cultures.” Retrieved on 11/16/14 from <http://news.xinhuanet.com/english/china/2014-09/24/c_133669157.htm>.

⁴ Mao, Zedong & Zhu De. (1937). “Offering to the Yellow Emperor.” *New China News*.

⁵ Protagoras famously stated: “man is the measure of all things.”

⁶ Lu, S. trans. (2008). *The Yellow Emperor’s Four Canons*, “5: The Four Principles”.

⁷ Lu, S. trans. (2008). *The Yellow Emperor’s Four Canons*, “9: Names and Principles”.

⁸ Lu, S. trans. (2008). *The Yellow Emperor’s Four Canons*, “11: Contemplation”.

⁹ Lu, S. trans. (2008). *The Yellow Emperor’s Four Canons*, “8: On the Covenant”, “26: The Dao Proper”.

¹⁰ Legge, J. trans. (1893). *Kongzi: The Doctrine of the Mean*.

¹¹ Leo, KoGuan. “New Ideas on The Yellow Emperor’s Four Canons: The Anti-Entropic Operating System of the ‘Scientific Outlook’ Rule of Law and Principle.”

¹² Lu, S. trans. (2008). *The Yellow Emperor’s Four Canons*, “5: The Four Principles”

¹³ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 18: The Established Law.

of Rights and Duties, and a Regulated but Free and Open Market Giving first and Taking later of Ideas, Goods and Services.

All rule of law concepts must derive their authority not from man but from God or Dao, so that its laws and virtues derived from Him or It are above men and their creatures. These laws and virtues cannot be abolished by man. On the other hand, a rule of law and principle derived from man can be changed and abolished by man. Clearly, Western rule of law is flawed, because this rule is based on its prophet's values. Therefore, the rule of God has two major flaws: 1) It can never be applied to those who believe in neither the prophet nor his God; 2) The Rule of God actually relies upon His prophet. Therefore, one can conclude that rule of law derived from rule of God is incurably flawed in its foundation — it must still depend upon the Prophet who claimed himself as the voice of all Mighty. He has the monopoly in interpreting the God's laws. Therefore, such a system of law is based solely on a prophet's connection with his God/s that cannot be falsified. It is blasphemy even to try to falsify the veracity of the prophet and his spoken words, writings or deeds. Throughout history, there have been an uncountable number of prophets with their uncountable God/s and their interpretations of their Gods' laws." For example, Germany under Hitler's Nazi rule was the indisputable evidence of the fundamental flaw of Western rule of law concept. Hitler was democratically elected according to German laws and governed Germany under German constitution.⁸ Hitler was revered as the prophet of Nazi party and imposed his values on German rule of law that caused misery to mankind. Western rule of virtue is the rule of the Prophet that is meta-rule operating on top of its rule of law. Prophets are men. Thus any rule of any Prophet is fundamentally a rule of man by another name. Western rule of law is constrained and governed by its unspoken rule of the Prophet. In other words, the values of Western Liberal Democracy are derived from rules of the Christian Prophet, and little discussed in this context because to do so would be politically and socially divisive and potentially inflammatory. If it were openly stated in the decisions made by Western courts that the courts' decisions derive from Christian values, these decisions of the courts would be disputed and disobeyed by non-Christians. As a result, according to Fuller,¹ the courts deceive the world and themselves that their decisions are found only in the facts of the cases and in the laws they objectively take as they are. These deceptions are maintained by a conspiracy of silence that has guarded this secret of positivist jurisprudence from unsuspecting subjects.² The Western Rule of law derived its authority from the rule of God. It aspires to His moral ideal. Moreover, it has brought about better lives and better justice. It developed enforcement procedures that we can learn from and selectively adapt for our own use. But, despite its many merits, Western rule of law jurisprudence is based on Natural Law ideal that has an incurable defect in its very foundation. Natural Law ideal is the rule of God ideal that relies on prophets who claimed their authority from God to rule men. However, all prophets are humans. Thus Western rule of law jurisprudence of Natural Law is, at base, still based upon the arbitrary rule of man. All rules of law based on the rule of man have incurable defects in their foundations. They are bound to be corrupted by self-interested men and their factions. Such rules of law are subject to the interest of the prophet and his/her successive self-proclaimed holy interpretations. Despite the deliberate acts to secularize the Western Rule of Law, derived from Rule of the Prophet, by establishing the concept of the "separation of church and state" as advocated by Thomas Jefferson in 1802, US officials are sworn into office on the Bible, the US Congress starts its sessions with a morning prayer, and the Birth of Christ, known as Christmas, and the Resurrection of Christ from the dead, known as Easter, are celebrated as solemn holidays. Similarly, Thanksgiving Day is celebrated as a day to give thanks to God, and Sunday is a day of rest, as suggested in the Bible. ***In God We Trust*** is the official motto of the

¹ Fuller, Lon L. (1958). "Positivism and Fidelity to Law—A Reply to Professor Hart." *Harvard Law Review Association*, Vol. 71, No. 4. 630-672.

² Hart, H.L.A. (1958). "Positivism and the Separation of Law and Morals." *Harvard Law Review Association*, Vol. 71, No. 4. 593-629.

United States and carved on U.S. Coins and printed on all Dollar Bills.

In contrast, the rule of Dao is the standard yardstick that can be verified and falsified by the unity of names and forms and by seeking truth from facts. While we long ago abandoned the idea of measuring length according to a prophet's foot, the meter is defined as the distance travelled by light in the vacuum in $1/299,792,458$ of a second.¹ Imagine if the meter and second were arbitrarily set by a variety of prophets from various geographies and various ages. Our scientific civilization will instantly collapse. We must abandon arbitrary standards imposed by prophets. We must seek truth from falsifiable facts, not from men claiming to be prophets. A man is a man, no matter how holy he may be or claim to be. We must derive our laws and values from the verifiable and falsifiable Dao, not from prophets or holy men. That is why our cultural hero² XuanYuan decrees that China must be caged by Chinese Rule of Law and Rule of Virtue (Five Mandates) from Dao, not from any powerful man or prophet. Chinese courts must objectively interpret facts and laws following the Five Mandates, Guofa, and Renqing, as Chinese Jurisprudence according to Dao. Such a jurisprudence unifies names and forms as one to reward good and punish evil and to find truth from facts as they are. We must standardize the rule of law that has a falsifiable foundation. The Five Mandates of Dao provide that falsifiable standard. From our 5,000 years of human archaeological and written history, we learn that any state, including China, that fails to rule accordance to the Five mandates (rule of Humanity, rule of Justice, rule of Six Freedoms, rule of the Unity of Rights and Duties, and/or rule of a Regulated but Free and Open Market Giving first and Taking later of Ideas, Goods and Services as the engine for wealth creation and distribution)³ cannot escape from cycles of violent changes, and eventually is either destroyed by violent revolution or subjugated, or colonized by others. Therefore, Chinese official motto must be: *In Dao We Trust*.

President Xi Jinping stated that Chinese Culture is the soul of China,⁴ therefore, Chinese Dream must be powered by Chinese engine. To realize Chinese Dream, under the Party's leadership, we establish XuanYuan Culture and Civilization 2.0 powered by KQID engine. Hereby, China is under the Rule of Dao, Party, People, Law and Virtue that support a new Chinese social contract of Strong People, Strong Party, Strong Government and Strong Organizations. Strong and super productive anti-entropic organizations, so that they can produce, harvest and deliver an abundance of goods and services to all; Strong anti-entropic government, so that it can establish and enforce XuanYuan Rule of Law and Principle (Five Mandates) to uphold humanity and justice for all and establish Scientific Outlook Free-Lunch economic system where each has free education, free health care and free material comfort for all; Strong and united Party, so that the Party forms a strong anti-entropic government that is so strong that it can bring about humanity, justice, peace and prosperity for all; Strong people to supervise organizations, government and the Party; so that Party, government, organizations and people work together in harmony with diversity assisting each citizen to realize

¹ *Resolution 1 of the 17th CGMP (General Conference on Weights and Measures)* (1983) at <<http://www.bipm.org/en/CGPM/db/17/1/>>.

² Mao, Zedong & Zhu De. (1937). "Offering to the Yellow Emperor." New China News.

³ The current Chinese Open Door policy is in accordance with one of the Five Mandates, a regulated but open and free market Giving first and Taking later of Ideas, Goods and Services as the engine for wealth creation and distribution, is effectively rejuvenating Chinese culture and civilization. This New Silk Road Grand Strategy of *One belt, One road* links China to Asia, the Indian Ocean, Europe, Africa, the Middle East, Latin America and North America through sea and land networks. This magnificent global strategy is equally bold in setting up the China-led Asian Infrastructure Investment Bank (AIIB) to finance and coordinate these initiatives and the China-led BRICS Bank, which will rescue troubled banks in times of severe financial crises. This way, President Xi has backed up his Chinese Dreams with concrete and effective actions that are supercharging the Chinese Renaissance in this century and beyond. This *One belt, One road* shall bring peace and prosperity to all mankind.

⁴ Xinhua. (2014). "Xi urges respect for other cultures." Retrieved on 11/16/14 from <http://news.xinhuanet.com/english/china/2014-09/24/c_133669157.htm>.

his/her dreams. Xunzi¹² pointed out more than 2,000 years ago that the comparative advantage of any country is its cultural system. However, a culture and civilization depends on its engine to power it. Powerful engine produces powerful culture and civilization. We propose Dao's engine (KQID) to power XuanYuan-Xi's Dream to rejuvenate Chinese culture and civilization to bring about XuanYuan DaTong to all mankind in which everyone shall enjoy free education, free health care and free material comfort for life, so that everyone is free to find, pursue and achieve his/her dreams and aspirations. This Chinese Dream is achievable within our lifetime, because we have a new powerful Chinese information engine to power XuanYuan 2.0. What we need is a political will and an institutionalized knowhow built to harness this Chinese engine realizing the Chinese Dream. XuanYuan culture and civilization 1.0 was powered by XuanYuan's Dao that our illustrious forefathers Kongzi, Mengzi, Xunzi, Shang Yang, Laozi, Zhuangzi, Yang Zhu, Mozi, Zhu Xi, Wang Yangming, Xu Guangqi, Kang Youwei, Sun Zhongshan, and many others had tried to implement for at least the last 3,000 years but they had failed. They failed because they did not develop Chinese engine to power Chinese Dream. Chinese engine must come from Dao. To create Chinese mechanical engine, we have to derive equations and numbers directly from Dao. Our Remarkable Ancestor XuanYuan invented a falsifiable method of seeking truth from facts and unifying names with forms. He states that Dao is true only because it has been consistent everywhere and never failed anywhere at anytime.³ Chinese invented silk making, the compass, gunpowder, paper, and paper money. However, we did not invent modern electrical and mechanical engines to power industrial revolutions, such as modern factories and airplanes, and the rockets to carry Chang'e and her pet Yu Tu⁴ to the moon. Today we have only three options for engines with their respective operating systems: 1) the **THESIS**, Biological engines or our brains and muscles that powered both XuanYuan 1.0 and Western operating system 1.0; 2) its **ANTITHESIS**, the Powerful Newtonian engine that sprang from Western Operating System 2.0. In order to **OPTIMIZE** the use of the Newtonian engine, one must operate it by using the Western Operating System 2.0, and all users will be assimilated and converted into Westernizers with Chinese characteristics.⁵ Western Operating System 2.0 powered by Newtonian engine has contributed greatly to the progress of mankind. We are NOT against Western operating System 2.0, and on the contrary, we are grateful for its Newtonian engine. As a people, we are entitled to empower our Chinese culture to flourishing equally under the Sun, like Western culture. We need Western culture to prosper. Likewise, it needs Chinese culture to flourish. Each requires the other to tango, in a win-win dance of life; 3) the **SYNTHESIS**, the KQID engine that sprang from Dao. As we are living in a Darwinian world, any unfit culture must adapt or go extinct. In short, we must develop a Chinese engine from Dao with equations and numbers to power the Chinese Dream. If we do not we will fail our Chinese Dream to rejuvenate Chinese culture and civilization. Fortunately, we have invented KQID engine from Dao to power the Chinese Dream. composed of just one Dao's equation with one complex number to power the Chinese Dream. KQID created a new concept of math with new symbols Qbit (00, +, -) = Existence = 1 that requires only one complex number $a + bi$ produced by $\frac{\hbar}{2\pi} \frac{\partial}{\partial t} \langle S|E \rangle = bit = akT = h/t = pc + m_0c^2 = Ee^{i2\pi t} = \dot{A} + \dot{S} = \dot{I}\psi(cte) = \psi(itL_{x,y,z}, \vec{T}) \subseteq \vec{T} = I$, 4-vector complex coordinates living in Minkowski flat 3D time entangled in time. The complex number is $a + bi$ where a and b are real but i is imaginary number $\sqrt{-1}$. KQID is our ancestor Qbit's shapeshifter equation that transform itself into infinite equations with infinite numbers for infinite solutions to infinite problems. (See KQID Engine and Creation) The Chinese engine is the KQID engine that comes from Dao. From Dao comes Love, and from Love comes *Giving first Taking later*; Wang Yangming's *one bit-wave of knowing and doing*, in which giving and knowing Yang (\dot{A}) taking and doing Yin (\dot{S}) = energy Qi (E) is the foundational principle underlying the

¹ Fung Y. L. (1948). *A Short History of Chinese Philosophy*. D. Bodde. ed. New York: Free Press.

² Chan W. T. ed. (1963). *A Source Book in Chinese Philosophy*. Princeton: Princeton University Press.

³ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 18: The Established Law.

⁴ Xinhua. (2013). "China's Chang'e-3 lunar probe amazes world." Retrieved on 05/30/16 from <
http://news.xinhuanet.com/english/china/2013-12/14/c_132968320.htm>.

⁵ American born Chinese (ABC) is sometimes known as "banana" in the USA, yellow outside but white inside.

creation and distribution of all that is, nothing that it is not, and even nothing itself. The logic and mechanics of *Giving first Taking later* are prescribed by KQID $\bar{A} = E - \bar{S} \subseteq \bar{T}$, where \bar{A} is creative Giving first, an anti-entropic time-future bit-wave function (ψ) moving backwards in time that acts as positive fundamental element Yang, \bar{S} is creative Taking later, an entropic time-past bit-wave function (ψ) moving forwards in time that acts as negative fundamental element Yin, and the outcome is E , a creative energetic time-present bit-wave function (ψ) as a neutral fundamental composite element energy Qi moving either forwards or backwards in time that is subset or equal to \bar{T} , the absolute digital time $\leq 10^{-1000}$ s. Yang and Yin attract and mate to create and distribute new forms. XuanYuan says in *The Four Canons*, 11:

All things had been one whole before ... Yin and Yang were not separated yet, it was not possible to name anything. Now that one is divided into two: Yin and Yang... The enlightened take it as the Dao... and follow it in whatever they do... When there is attraction between the two, then follows the union of the assertive and the receptive. They complement each other and give birth to new forms.¹

In conclusion, XuanYuan Culture and Civilization 2.0 powered by the KQID engine derived from Dao shall enable the Chinese to retain and improve upon their “Chineseness” and guarantee that we will survive and prosper here and forever on earth and in our universe. Let’s sing together XuanYuan Calling!

XuanYuan Calling!

Our Remarkable and Glorious Ancestor is the world famous Hero,²
You unite and establish modern China here and forever,¹
Establish rule of Dao to govern all,³
Give first Take later as the guiding principle,²
Create Chinese everlasting culture and civilization,¹
Light up the world with your immortal wisdom,¹
Harmonize Heaven, Earth and man,
Seek truth from facts by unifying names and forms to distinguish right from wrong
in order to reward the good and punish the evil,
Decree the Mandate of Heaven authorizing everyone to remove or kill any tyrant anywhere,
Kill Chiyou², a cruel tyrant, as an example,
Free men from their masters,
Enact rule of Law and Five Mandates from Dao to champion humanity and justice,

Do you hear XuanYuan sing?⁴
Revering the Heaven, cherishing the Earth, and holding the people dear,
I help the disorientated find the right direction...,
I assist the well orientated pursuing their dreams, ... and I love and prosper all.²
He sings your heart’s song!
XuanYuan DaTong:
Free education for all for life,

¹ Lu, S. trans. (2008). *The Yellow Emperor’s Four Canons*, “11: Contemplation”

² Xinhua. (2014). “Xi urges respect for other cultures.” Retrieved on 11/16/14 from <http://news.xinhuanet.com/english/china/2014-09/24/c_133669157.htm>.

³ Modified by Leo KoGuan, based on Sherwin Lu’s translation of *The Yellow Emperor’s Four Canons*.

⁴ *Les Misérables*: “Do you hear the people sing? It is the music of a people who will not be slaves again...Then join in the fight that will give you the right to be free!”

Free health care for all for life,
Free material comfort for all for life.
Worry free pursuing your dreams.
Ask not¹ who He is calling,
He is calling on you!
Guardian of humanity and justice.

Do you hear XuanYuan sing?
*Revering the Heaven, cherishing the Earth, and holding the people dear,
I help the disorientated find the right direction...,
I assist the well orientated pursuing their dreams, ... and I love and prosper all.*
He sings your heart's song!
DoReMiFaSoLa:²
Do, freedom of listening you like to hear
Re, freedom of seeing things you want to see
Mi, freedom of aesthetics you enjoy to experience
Fa, freedom of speaking out ideas you aspire to express
So, freedom of living a peaceful and leisure life you wish to have
La, freedom of thinking and acting on goals you desire to achieve in life
DoReMiFaSoLa...LaSoFaMiReDo...

¹ John F. Kennedy's speech: "Ask not what your country can do for you – ask what you can do for your country."

² Yang Zhu six musical tunes of freedoms: *Let there be me!*

Do—Freedom of listening to things I like to hear as though the universe through us is listening to its own passionate and sacred melody in the sphere;

Re—Freedom of seeing things I want to see as though the universe through me is actively absorbing the beautiful world I am living in, opening and freeing up my mind enabling and ennobling me with universal creativity;

Mi—Freedom of aesthetics I enjoy as though the universe through me is enjoying "naked" and pure beauty to satisfy its artistic expression and be one with nature;

Fa—Freedom of speaking out ideas I aspire as though the universe through me is solemnly expressing itself so that I, TianmingRen, can hear its mandates. Thus, the people's voice is the Heaven's wish; the people's united voice is the Heaven's Five Mandates (Humanity, Justice, Yangzhu's Six Freedoms, Unity of Rights and Duties, and A Regulated but Free and Open Market Giving first and Taking later of Ideas, Goods and Services as the engine for wealth creation and distribution);

So—Freedom of living the peaceful and leisurely life I wish as though the universe through me is relaxing in contemplation to be itself in nature and be one with the whole; Thus, TianmingRen is free to be let alone (Wuwei) in harmony with nature, and free from physical torture, mentally pain and suffering;

La—Freedom of thinking and acting on goals I desire as though the universe through me is thinking and acting, doing whatever is necessary to execute its mandates on Earth and in my universe.

DRAFT RESOLUTIONS

Chinese Jurisprudence and Chinese Scientific Outlook Rule of Law and principle must be the creatures of XuanYuan's Dao. Rule of Dao, Rule of the Party, Rule of the People and Rule of Law and Principle are unified into one XuanYuan Culture and Civilization 2.0 powered by KQID engine. The rule of Dao is the rule of the Five Mandates: Humanity, Justice, Yang Zhu's Six Freedoms,¹ Unity of Rights and Duties, and a Regulated but Free and Open Market System along with Goufa and Renqing as the Chinese jurisprudence, which is the foundation for any Judicial Review of Chinese Constitution as well as her laws and policies. We must learn from history in China that without the Judicial Review Committee/Court under the supervision of the NPC, the Sovereign's will, we cannot effectively implement constitutionalism or the so-called rule of Dao, rule of the Party, rule of the People and rule of Law and virtue. Even during the rule of law regime of Lord Shang Yang, we did have some sort of judicial review by officers of law to implement Qin's rule of law regime separate from officers of government who executed the laws and policies of Qin government. He instituted a limited Judicial Review Qin Laws and developed customary legal practices in the land to create consistency in the interpretation and practices of the laws. His radical reform and his rule of law enabled Qin, a small state to rise up from just a relatively weak state to become the most powerful state among the seven states within only about 13 years after the rule of law reform by Lord Shang Yang consented by Duke Xiao.² Duyvendak who translated *The Book of Lord Shang* into English commented on Chinese customary law-making and law-maintaining:

It is no longer the ruler himself, who is identified with the maintenance of the law, nor is it a dead book or tradition, but there are living interpreters of the ancient writ, who, moreover, are in closed touch with the everyday practice of government. For they have to interpret the laws to the people and to the officials and have to give their opinion, whenever it is desired, about the legality or otherwise of administrative actions or people's conduct. Their interpretations of the law are put on record and "on the death of the officer, affairs should be transacted according to these files."³

The amazing fact is that Shang Yang's rule of law and his Judicial Review institution derived from XuanYuan Scientific rule of law and principle from Dao. Consequently, laws "should not be arbitrary." Laws are in the hands of responsible "law-makers" and "law-executors" who administer selflessly consistent and impartial Justice for all without exception. The impartial and selfless "law-executors" of the courts must be independent "from personal or factional motives and interests." He orders for independent judges and courts from political pressures to apply laws strictly to cases to determine who is right and wrong. This is XuanYuan's judicial review process. *The Four Canons*, 9 states: "To distinguish the right and wrong one must judge by law...one must prudently guard against interferences from personal or factional motives and interests."⁴ And *The Four Canons*, 3 states:

The rule of law should not be arbitrary... (t)he law-makers' and law-executors' selfless impartiality and consistency in administering rewards and punishments are essential for bringing about a good social order.

Consequently, "Those who are rewarded would not be grateful while those punished bear no grudge, because rewards and punishments are appropriate and deserved."⁵

XuanYuan judicious deeds were documented by the illustrious scholar reformist Shang Yang who proclaimed in his book that during XuanYuan's rule, even the punished criminals "were not angry,"⁶ because the

¹ Leo, KoGuan. "The Yellow Emperor Hypothesis: The Anti-entropic Operating System of the 'Scientific Outlook' on Rule of Law and Principle."

² Leo, KoGuan. "The Yellow Emperor Hypothesis: The Anti-Entropic Operating System of the 'Scientific Outlook' Rule of Law and Principle"; See also Leo, KoGuan. "New Ideas on The Yellow Emperor's Four Canons: The Anti-Entropic Operating System of the 'Scientific Outlook' Rule of Law and Principle."

³ Duyvendak, J. J. L. trans. *The Book of Lord Shang*.

⁴ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 9: Names and Principles.

⁵ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 3: The Upright King.

⁶ The King said: "...Fu Hai and Shen-nung taught but did not punish; Huangdi, Yao, and Shun punished, but were not angry..." See

punishments were just. Thus, under XuanYuan 2.0, these laws and principles must be just, fair, clear, precise, impartial, uniform, universal, consistent, regular and predictable.¹

WE, THE PEOPLE, HEREBY RESOLUTE to establish XuanYuan Rule of Law and Principle according to Chinese Jurisprudence: from Dao comes laws and virtues. Therefore, we must rejuvenate and reestablish the Scientific Outlook Rule of Law and Principle that “should not be arbitrary” in the hands of responsible “law-makers” and “law-executors,” who administer selflessly consistent and impartial Justice for all without exception. *The Four Canons*, 3 states:

Of all political institutions, law is the most important. Therefore, the rule of law should not be arbitrary. The installment of legal institutions should be out of the hands of irresponsible people. The law-makers’ and law-executors’ selfless impartiality and consistency in administering rewards and punishments are essential for bringing about a good social order.²

NOW, WE, THE PEOPLE, HEREBY RESOLVE, according to the rule of Dao, rule of the Party, rule of the People and rule of Law and Virtue (Five Mandates), we establish Independent Constitutional Courts supervised by NPC. The impartial and selfless “law-executors” of the courts must be independent “from personal or factional motives and interests.” Sternly, XuanYuan calls for independent judges and courts from political pressures to apply laws strictly to cases to determine who is right and wrong. He orders: “When judging if things tally with law or not, one must prudently guard against interferences from personal or factional motives and interests.”³

NOW, FURTHER, BE IT RESOLVED, that we shall scientific-outlookly rejuvenate Chinese traditional rituals and purge its superstitious elements and non-scientific ideas except for historical and pragmatic purposes. We shall reinforce and reinvigorate Chinese filial piety of children towards their parents and ancestors. We shall update and rejuvenate *The Great Learning* to build the Harmonious Great Commonwealth; hence we introduce the Five Relationships between 1) each sovereign being to his authentic-self, 2) to family, friends and community, 3) to modern Culture-State, 4) to mankind and to Nature, 5) to his Ancestor XuanYuan that give rise to virtues. Virtues require duties to be performed that grant the performers their rights attached. This is Wang Yangming’s unity of rights and duties as one. Moreover, we will create and distribute new habits, new self-strengthening minds and new invigorated culture in weddings, funerals, greetings, everyday life activities, and so on for this century and beyond. We voluntarily renew, rejuvenate and revitalize them by infodynamic consensus into new rituals, new habits, new culture and new thinking as collectively directed by the Party led by President Xi Jinping and according to XuanYuan Culture and Civilization 2.0 powered by KQID engine (Dao). Each generation is entitled to revise the rituals according to the need of their time;⁴

NOW, FURTHER, BE IT RESOLVED, that we shall establish the new national ritual that every Chinese strives to be the TianmingRen who cultivates sincerity in his heart, extends his knowledge⁵ by seeking truth from facts,⁶ holds he knows when he knows a thing and admits he does not know a thing when he does not know.⁷ He rectifies his mission by mastering XuanYuan’s ***Giving first Taking later*** and infusing his/her mind with the Five Mandates to uphold Humanity, Justice, Yang Zhu’s DoReMiFaSoLa, Unity of Rights and Duties and a Regulated but Free and Open Market Giving first and Taking later of Ideas, Goods and Services as the engine for wealth creation and distribution for all. He works not only for himself but also for mankind. He builds a society “free from want”⁸ (Da Tong) where each has free education, free health care and free material wealth. Furthermore, every able Chinese at least once has to pay pilgrimage to Xinzheng, the holiest city, on

Duyvendak, J. J. L. trans. *The Book of Lord Shang*.

¹ Leo, KoGuan. “In Search of a Rule of Law with Chinese Characteristics,” p3.

² Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 3: The Upright King.

³ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 9: Names and Principles.

⁴ President Xi wrote: “To proceed on the basis of our country’s realities, we need to give emphasis to what is especially Chinese, practical, and contemporary.” See Xi, Jinping. “Accelerating the Establishment of Socialist Rule of Law in China.”

⁵ Legge, James. trans. *Kongzi: Liji*, “The Great Learning.”

⁶ XuanYuan and Deng’s seeking truth from facts.

⁷ Legge, James. trans. *Kongzi: Analects*, 2.17.

⁸ Xi, Jinping. “Full text: Xi Jinping’s speech at UNESCO headquarters.”

March 3rd Chinese Lunar Calendar to perform Offering and directly receive his Mandate of Heaven as the common sovereign from XuanYuan in person. He/she shall perform the “filial duty” ritual and swear before XuanYuan, our Glorious and Remarkable Ancestor, our world famous cultural HERO, the Father of Chinese culture and civilization, and the Founder of modern China that he shall punish the evil and reward the good “to fulfill Heaven’s Will, never flinching nor passing the buck” in this world;¹

NOW, FURTHER, BE IT RESOLVED, as President Xi praised Huangling as the spiritual symbol of Chinese civilization,² that we shall establish the new national ritual that every able Chinese at least once must pay pilgrimage to Huangling, the holiest place, in April to perform filial piety tomb-sweeping³ of XuanYuan, our Glorious and Remarkable Ancestor, our world famous cultural HERO, the Father of Chinese culture and civilization, and the Founder of modern Culture-State China;

NOW, FURTHER, BE IT RESOLVED, that in order to create a new ritual for the 21st century China, any Chinese President-elect having been elected officially and properly according to the Constitution derived from Dao within 8 days thereafter must wear ceremonial Hanfu on behalf of the Chinese to swear to our Remarkable Cultural Hero XuanYuan and receive his/her official Mandate of Heaven in Xinzheng that he/she shall uphold the Five Mandates: Humanity, Justice, Yang Zhu’s DoReMiFaSoLa, Unity of Rights and Duties and a Regulated but Free and Open Market Giving first and Taking later of Ideas, Goods and Services, and punish the evil and reward the good “to fulfill Heaven’s Will, never flinching nor passing the buck”⁴ in executing his/her mandates. This national ceremony shall be presided over and conducted by the Chairman of National People’s Congress.

NOW, FURTHER, BE IT RESOLVED, that in order to create a new ritual for the 21st century China, according to the Constitution derived from Dao, within 8 days before the Chinese Spring Festival in his/her expiring term, the President in ceremonial Hanfu must give his/her last State of China address as a report on his/her Mandate of Heaven in upholding the Five Mandates: Humanity, Justice, Yang Zhu’s DoReMiFaSoLa, Unity of Rights and Duties and a Regulated but Free and Open Market Giving first and Taking later of Ideas, Goods and Services, and punishing the evil and rewarding the good to fulfill the “Heaven’s Will”⁵ to our Remarkable Cultural Hero XuanYuan, and receive his/her personal farewell blessing at XuanYuan Mausoleum in Huangling. This national ceremony shall be presided over and conducted by the Chairman of National People’s Congress.

NOW, FURTHER, BE IT RESOLVED, as Chinese culture and civilization has only one principle, that is, the rule of Dao, Dao creates and distributes all things and Chinese culture and civilization is founded on this sacred principle, that we shall establish the new national ritual that every able Chinese at least once must pay pilgrimage to Kongtong Mountain, the holiest place and the birthplace of Chinese culture and civilization, to receive his/her Dao as XuanYuan, our Glorious and Remarkable Ancestor, our world famous cultural HERO, the Father of Chinese culture and civilization, and the Founder of modern Culture-State China, originally received his Dao there;

WE, THE PEOPLE, HEREBY RESOLUTE to establish XuanYuan Scientific Outlook and Harmonious Society according to the rule of Dao based on opening one’s mind while seeking truth from facts and unifying all names with their forms. We must build XuanYuan falsifiable and scientific-art culture and civilization 2.0 powered by KQID engine. China shall invest 5% of her GDP annually for national Research and Development, like fusion reactors to provide clean and free energy and pollution-free transport system to support Eco-civilization, the Supercollider and space exploration to planets, exoplanets and stars in our Milky Way and beyond to accumulate the leading-edge knowledge and the useful knowhow to bring about XuanYuan Da Tong here and now on Earth.

¹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 11: Contemplation.

² Ta Kung Pao. “Huangling is the spiritual symbol of Chinese civilization.”

³ Chinese filial piety to their ancestor.

⁴ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 11: Contemplation.

⁵ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 11: Contemplation.

NOW, FURTHER, BE IT RESOLVED, that in order to promote Chinese Socialism that “women hold up half the sky,”¹ we culturally and legally enhance equality between men and women that both men and women can retain their own last names in the marriage; furthermore, male children should inherit their father’s last name and female children should inherit their mother’s last name. Biologically, we have scientifically identified the male’s Y-chromosomal DNA lineage passes on only from father to sons to create patrilineal history and we further identify mitochondrial DNA lineage passes on only from mother to daughters to create maternal history.² This way, female children shall not be disadvantaged and discriminated against, because they also “hold up half the sky” in the family’s last name and genetic materials just like male children do. This will reduce the pressure to have more male than female children. With time, the ratio of boys and girls would balance itself out according to nature. Therefore, any family should freely decide and choose whatever makes sense for this family on their children’s last names. Each family should keep and update their family tree. The state respects the sanctity of family and shall have neither the right nor the duty to interfere with their family name choices;

NOW, THEREFORE, BE IT RESOLVED, that we shall restore what was his and reestablish the **international XuanYuan Era** within Gregorian Calendar, marking it out for Chinese historical continuity as well as international cooperation. For example, today is October 17th, 4713XY (2016AD), and thus we still use the Gregorian Calendar plus the inserted XuanYuan era sandwiched in the middle to honor the selfless contribution of our Ancestor Founder XuanYuan and his Co-founders, who loved us and founded MODERN Culture-State China in 1XY (2697BC); For any event before XuanYuan’s reign in 1XY, we just put in Before XuanYuan (BXY). For example, XuanYuan was born in 20BXY (2717BC); Liangzhu Culture near Shanghai and Yangtze River delta existed around 2603-1603BXY (5300-4300BC), which was discovered in 4633XY (1936AD); and Hemudu Culture near the lower reaches of the Yangtze River existed around 4303-2303BXY (7000-5000BC), which was first discovered in 4670XY (1973AD);

NOW, THEREFORE, BE IT RESOLVED, that we acknowledge and recognize XuanYuan is the Founder of modern China, the Creator of Chinese culture and civilization, the Promoter and Protector of humanity and justice to each citizen of the earth, and the Father of all Chinese on Earth and in our Universe; therefore we shall establish Father’s Day in His honor as a national holiday on Chinese lunar calendar March 3rd;

NOW, THEREFORE, BE IT RESOLVED, that we acknowledge and recognize Leizu is the Mother of all Chinese on Earth and in our Universe; therefore we shall establish Mother’s Day as a national holiday on Chinese lunar calendar June 6th celebrating Leizu’s marriage with XuanYuan and honoring her creation and distribution of Chinese silk civilization.

¹ Mao Zedong Thought.

² Wikipedia. “Mitochondrial DNA.”