

癸卯(2023)年中国仙都祭祀轩辕黄帝大典

中国第六届黄帝文化学术研讨会

轩辕纪年4720年10月21日

轩辕召唤

中华共识¹

我信轩辕故我为华人



由KQID时间引擎提供动力的轩辕文化文明2.0

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¹本文是廖凯原教授于轩辕4712年8月15日在中国法律史学会年会所作的主旨演讲、轩辕4712年7月4日在由最高院组织的首届中华司法研究高峰论坛所作演讲的更新版本，两者皆改自于廖教授于轩辕4712年4月19日在第九届黄帝文化国际论坛所作的主旨演讲。

综述

我们呼吁就中国性之本位论达成中华共识。我们的中国性自然源于我们对赫赫始祖轩辕的信仰，他建立了现代中华并创立了中华文化文明。过去，华人生活在轩辕文化和文明中，作为华人之特性无疑是与生俱来的；然而今天，世界在强大的由牛顿引擎提供动力的西方文化文明下运行，正在把每个人有意无意地转化为西方人。若无专属自己的强大引擎，没有一个国家能抵挡由伟大的牛顿引擎提供动力的西方运行体系。抵抗是徒劳的。选择是否加入先进、强大和富裕的世界，还是被抛下。我们见证了一个个国家已“欣然”做出选择，被吸收并被同化。大多数国家如今正在西方运行体系下运行。中华民族其延续五千年的文化文明正努力保持和复兴其中国性。中国性正在各处面临着实实在在的存亡威胁。中国性可能永远在地球和我们的宇宙中消亡。我们一旦失去她，就将永远失去，并将永不复得。因此，各地华人有道德义务去创造一个比牛顿引擎更强大的中华引擎，更新、复兴轩辕文化文明1.0，使其更有活力地升级为轩辕文化文明2.0。为此，我们提议由KQID时间引擎为轩辕文化文明2.0提供动力，来重振和复兴我们的中国性。我们的使命是实现轩辕大同，即人人享有免费教育、免费健康医疗、免费物质财富。我们相信自己，并支持四项中华信念：1) 道治，2) KQID时间引擎，3) 轩辕法治和五项天命，以及4) 轩辕大同。特此，我们毅然重申，追本溯源，并知晓前进的方向。

序言

习近平主席在轩辕纪年4711年10月13日的一个清晨，教导我们对绵延五千多年的中华文明，应该多一份尊重，多一份思考，这能为国家治理能力现代化提供有益借鉴：

“我国古代主张民惟邦本、政得其民，礼法合治、德主刑辅，为政之要莫先于得人、治国先治吏，为政以德、正己修身，居安思危、改易更化，等等，这些都能给人们以重要启示。”²

因此，他建议我们要“本着择其善者而从之、其不善者而去之的科学态度”对上述传统文化加以分析。³

习主席将中国梦定义为：

“实现中国梦，是物质文明和精神文明均衡发展、相互促进的结果。没有文明的继承和发展，没有文化的弘扬和繁荣，就没有中国梦的实现。中华民族的先人们早就向往人们的物质生活充实无忧、道德境界充分升华的大同世界。中华文明历来把人的精神生活纳入人生和社会理想之中。所以，实现中国梦，是物质文明和精神文明比翼双飞的发展过程。随着中国经济社会不断发展，中华文明也必将顺应时代发展焕发出更加蓬勃的生命力。”⁴

习主席已经指出中华文化是中国人之魂。“思想文化是一个国家、一个民族的灵魂。”他学而思之，并补充道，“无论哪一个国家、哪一个民族，如果不珍惜自己的思想文化，丢掉了思想文化这个灵魂，这个国家、这个民族是立不起来的。”⁵



黄帝城内中华合符坛的石碑上记载着现代中华文化共同体于轩辕元年的建立。

²新华网：《习近平：解决中国的问题只能在中国大地上探寻适合自己的道路和办法》。

³新华网：《习近平：解决中国的问题只能在中国大地上探寻适合自己的道路和办法》。

⁴习近平：《习近平在联合国教科文组织总部的演讲》。

⁵新华网：《习近平：要尊重别国别民族的思想文化》。

上图石碑上，刻有在轩辕元年建立现代中华文化共同体时的首次庄严宣誓，记载了当时所有部落在涿鹿⁶以民主投票推选轩辕为首位天下共主。他们以龙为国家图腾，⁷象征权力、创造力与力量。他们在涿鹿决定以轩辕为核心及政府首脑，涿鹿因此成为这一新成立的中华文化共同体的首个都城，奠定了中华5000年文明的基础。他在我们的列祖列宗之前郑重宣誓：“我禀赋于天，受意于大地，得力于人心……”⁸

我们特此声明并确认，中国文化源自轩辕道，是为中国人之“中国性”的本位论，这并不以人的DNA为准，而在于其文化身份。人类这一物种可以通过DNA来辨认，这些DNA为物种的生理特征编程，其中包括了影响其智商和情商的大脑皮层，但中国人源于他们的文化基因。就如同遗传基因一般，⁹文化基因也可自我繁殖。¹⁰我在由KQID时间引擎提供动力的轩辕反熵运行体系2.0中设计了有关“中国性”的五大要素标准测试¹¹，可用于对独特“中国性”的评价，而最重要的就是轩辕道的基因，它就如同Y染色体基因标记¹²一样，只可由父亲传给儿子。轩辕道赋予了中华文化特殊的身份、中国语言、信仰体系、¹³专有技术以及习俗仪式。一个文化共同体能使其人民以和谐而协调的方式有所作为。¹⁴在我们文化的安排下，我们在自然中如鱼儿在水中游一般自然而无为，要么战斗，要么逃跑；要么生存，要么死亡。我们的文化源于轩辕，并在宇宙中定义了作为中国人的我们是谁、什么、又为何如此。轩辕道的基因正在中国思想中生而活着。不论轩辕基因是否得以传承并存于他人的思想之中，但只要道在，那从文化意义上来说，这个人就是中国人。

此外，我们将中国性的五大要素标准测试运用于中华百家思想甚至普及至所有人的思想，如果含有这“五大要素”的就一定源于轩辕思想。但是，为了防止这项测试被滥用于不道德的行为，它只有在用于接纳而非排斥的时候才是有效的。因此，如果被用于排斥任何种族、思想、人种、或任何人、外星人、半机械人和有自我意识的机器人时，这项测试就是无效的，也必须被法律禁止、道义上谴责。在这五大要素之中，最重要的就是轩辕道的基因，它就如同Y染色体基因标记一样，由父亲仅传给儿子。无论我们是否能发现轩辕道得以传承并存于他人的思想之中，只要道在，那从文化意义上来说，这个人就是中国人。我也对以下四家进

⁶唐人李泰在《括地志》曾记录：“黄帝征战蚩尤，初都涿鹿，即位乃都有熊。”三国时期的皇甫谧则在《帝王世纪》说明：“有熊，即今河南新郑是也。”参见李泰：《括地志》；另见皇甫谧：《帝王世纪》。

⁷有趣的是，轩辕部落的图腾本是熊，而非龙。这表明他对其他部落文化和思想的宽容，并愿意接纳它们，并以龙替代了他原本部落熊，作为国家的象征图腾。

⁸《黄帝四经·十大经·立命》。原文此处由译者陆寿筠及本文作者意译。

⁹KQID 认定“比特是万物，万物是比特”：遗传基因不过是生物基因。

¹⁰参见理查德·道金斯：《自私的基因》。

¹¹参见廖凯原教授：《黄帝范例：轩辕反熵运行体系 2.0》，“五大要素的标准测试”。

¹²参见斯宾塞·韦尔斯：《人类的旅程：基因的奥德赛》。

¹³参见罗伯特·A·保罗：《混合信息：人类社会中的文化和基因继承》。

¹⁴参见罗伯特·A·保罗：《混合信息：人类社会中的文化和基因继承》。

行了这项测试，他们都包含这五大要素：1. “为他人”的孔子儒家，2. “为人人”的商鞅法家 3. “为自然”的老庄道家，和 4. “为自我”的杨朱杨家。

因此，我们必须自愿达成中华共识，即我们伟大的赫赫始祖轩辕是举世闻名的英雄，是中国人之“中国性”的本源，也可简单概括为有意识和无意识地遵循“唯一不失”的道治。¹⁵

我们特此认可并明确，若没有源自中华文化文明缔造者轩辕的中华文化，中国人将会失去灵魂。我们完全同意、并展示什么、怎样和为何我们可以通过由KQID时间引擎（道）提供动力的轩辕2.0来实现习主席的中国梦。否则，我们或许能够赢取使中国成为最强国的战役，却会输掉自身“灵魂”，输掉整个战争，以至在这个宇宙上，中国人不再是中国人。¹⁶这对于中国人和全人类来说，将会是个无法想象的悲剧。

习主席教导我们中华文化是海纳百川的：

“历史告诉我们，只有交流互鉴，一种文明才能充满生命力。只要秉持包容精神，就不存在什么‘文明冲突’，就可以实现文明和谐。这就是中国人常说的：‘萝卜青菜，各有所爱。’

.....

中国人早就懂得了‘和而不同’的道理。生活在2500年前的中国史学家左丘明在《左传》中记录了齐国上大夫晏子关于‘和’的一段话：‘和如羹焉，水、火、醯、醢、盐、梅，以烹鱼肉。’‘声亦如味，一气，二体，三类，四物，五声，六律，七音，八风，九歌，以相成也。’‘若以水济水，谁能食之？若琴瑟之专壹，谁能听之？’”¹⁷

我们诚挚宣告，道治文明不会与其他任何道治或神的先知之治文明相冲突，因为道治文明本质上就是兼收并蓄的。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。¹⁸道治是所有可能治理方式中最好的一个。¹⁹道治将人文与科学之间的鸿沟合并成一个大一统的学科，不再有文理之分。所有的知识必须基于可证实的轩辕-邓小平的实事求是，即无处不正确，处处皆无失。所有的政府政策、法律、声明的目标不论正确与否，也都必须是可证实、可问责、也可证伪的。

¹⁵《黄帝四经·十大经·成法》，原文此处援引陆寿筠的英译本，下同。

¹⁶参见伊恩·莫里斯：《西方将主宰多久》。

¹⁷习近平：《习近平谈治国理政》，第287页。

¹⁸参见《中庸》，相关论述载廖凯原：《<黄帝四经>新见：中国法治与德治科学观的反熵运行体系》。《中庸》云：“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；和也者，天下之达道也。致中和，天地位焉，万物育焉。”参见《中庸》，原文此处援引理雅各英译本。

¹⁹莱布尼兹眼中的世界是有可能世界中最好的一个。

在中国，一切都以道治、党治、民治、法治和德治为基础。没有人、君主、统治者、组织或党派是凌驾于道之上的，连道本身亦是如此。道必须遵循自己的道治。道治即为五项天命（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²⁰、商品和服务市场）之治。中式德治即道治，因为“人皆以之”，没有道将一事无成，且道“唯一不失”²¹，而西式德治实则先知之治，这样的先知之治也为法治设定了界限。西式法治受到不言自明的先知限制和支配。换言之，西方自由民主的价值观源自基督教先知之治。这也正是我们不常听闻这一说法的原因，因为它会导致政治分裂和社会动荡。如果它在源自基督教上帝价值观的法庭上被公开声明，这些法庭的审判将会引起争议，不被非基督教徒遵循。正因如此，富勒²²认为法庭不得欺骗全世界和自己，误以为他们的决定仅仅是根据案件的真相和他们自以为客观的法律而得出的。这些善意的谎言因众人保持缄默的协定而得以保留，这也使得这一实证主义法哲学的秘密仅为可靠对象所知。²³在源于神治的西方法治之下，尽管美国试图以建立托马斯·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。甚至是美元也表明了其先知之治的本源，因为上面印有“我们信仰上帝”的字样。反之，我们也可在人民币上印上“我们信仰道”，以体现我们轩辕文化共同体的本源。²⁴

同时，轩辕的法哲学公开表明依靠道治，它为中式法治明确界限和指导方针。道治就是五项天命之治。事实上，任何不受五项天命之治限制的法治都是专制的。没有五项天命之治的法治依然是人治。例如希特勒，他也是人。他成为了纳粹价值观的先知，并以一己之见将自己的价值观强加于人。他是依德国法律以正当而民主的方式选举出来的，而他的政权则依照德国的法治和纳粹的价值观来治理，实际上是与上文中的五项天命相违背的。因此，神治仍有两大缺陷：1) 它无法适用于不信先知或神的人们；2) 神治倚仗其先知。由此可以得出，源于神治的法治在根本上有一个不可调和的弊端——它取决于那位自称是万能之声的先知人物，他垄断了对神之法律的解读。所以，这样的法律体系仅仅是建立在对先知与神之间联系的信仰之上的，而这无法被证伪，甚至连那些试图证伪先知和其言行真实性的行为都是对上帝的亵渎。回溯历史，我们已有了无数先知，也因此有了无数神和对神之法的解读。先知也是人，所以归根结底，先知之治不过是人治的另一种说法罢了。这一基础取决于以先知为名的人治。换言之，西方法治表面上看来确是一种真正的法治理想，也为许多人带来了更美好的生活和正义。西

²⁰在 KQID 中，思想是比特，根据兰道尔原理，比特是物理的。

²¹“故未有以，万物莫以。”参见《黄帝四经·道原》。

²²参见朗·L·富勒：《实证主义与忠实于法律——答哈特教授》。

²³参见H·L·A·哈特：《实证主义与法律道德的分离》；另见朗·L·富勒：《实证主义与忠实于法律——答哈特教授》。

²⁴为表明其文化底蕴，新加坡的一元硬币上铸成含有五行的八卦形状。

方法治有着一套健全的机制，并能通过制度予以贯彻，这便是我们可以学习、并有选择地将合适的部分在我们的现实社会位中为自己所用。然而尽管它有着诸多好处，它从根本上却有着一个不可调和的弊端：先知也是人，即使先知是神的化身，他仍需要其他先知来解读他的话语。因此，归根结底，西式法治的法哲学仍是基于专制的人治之上的，而所有基于人治的法治都在根本上有不可调和的弊端：它们注定会被自私自利的那些人和他们的小团体腐化。这些法治取决于先知和其后自称圣者根据自身统治利益而做出的解读。相反，道治是多元宇宙的标尺，它可被形名统一²⁵和实事求是的标准证实和证伪。我们不再以先知的足长来丈量长度。例如“米”被定义为真空中光在 $\frac{1}{c}$ 秒内穿行的距离。试想若“米”和“秒”是由无数来自不同地域和年龄段的人们专制地决定将会如何？那么，如GPS、火车和飞机这样的现代奇迹将会停止正常运作，而国际商务将会终止。根据我们的保守估计，半数以上的世界人口，即35亿人将会丧生。我们必须从可证伪的事实中求是，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。我们必须摒弃由先知强加的专制标准。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。五项天命（道）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道治、德治或人本之治、公正之治、六感自由之治、权利与义务的统一体之治和/或有调控且自由开放的市场体制之治，²⁶那么这个国家将无法规避暴力变更的历史周期律，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。

我们特此宣誓，轩辕为证，中国将永远是源自道的法治与义理科学观之国，也将是和平之国，一直致力寻求全人类的和平与繁荣。

在此，当我们遵循道——先予后取原则时，我们便能以轩辕道为中式哲学核心，将从轩辕到习近平主席的中国思想统一起来。轩辕思想是春秋战国（公元前770-221年）诸子百家思想之本源，更是五千年来所有中国思想的源泉。道就是爱，而爱也表现为一个先予后取的运行体系。他已在《黄帝四经·君正》中明确了“爱民”思想：

²⁵ “循名复一，民无乱纪。”参见《黄帝四经·十大经·成法》；“欲知得失情，必审名察形。”参见《黄帝四经·十大经·名形》。

²⁶ 举例来说，根据五项天命之一的有调控且自由开放的市场体制，由政府已制定了开放政策，目前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。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。

“父母之行备，则天地之德也。三者备，则事得矣。能收天下豪杰骠雄，则守御之备具矣。审于行文武之道，则天下宾矣。号令合于民心，则民听令；兼爱无私，则民亲上。”²⁷

²⁷ 《黄帝四经·经法·君正》。

中华共识

鉴于，一个分裂的中华民族无法立足；一个统一的中华民族方能自立自强。

因此，我们中国人团结一致，重申我们的身份和本源。

鉴于轩辕是我们的赫赫始祖、文化英雄、中华文化与文明的缔造者和赋予者、自轩辕元年起现代中华文化共同体的创始人；轩辕思想不仅是中国诸子百家思想的本源，也是近五千年来亿万华夏子孙的多元化思想的本源。中国各朝代开国者们都会祭奠他，从颛顼、啻、尧、舜、夏禹、商汤、周文王、到秦始皇嬴政、汉高祖刘邦、宋太祖赵匡胤、明太祖朱元璋、清世祖福临，再至孙中山、毛泽东、蒋介石和邓小平。²⁸

毛泽东主席——新中华文化共同体的联合创始人和领导人，于轩辕纪年4634年（公元1937年）4月5日清明节曾代表中国共产党和所有中华儿女庄严地撰文致祭轩辕：

赫赫始祖，吾华肇造；胄衍祀绵，岳峨河浩。
聪明睿智，光被遐荒；建此伟业，雄立东方……
懿维我祖，命世之英；涿鹿奋战，区宇以宁。
岂其苗裔，不武如斯；泱泱大国，让其沦胥……
昭告列祖，实鉴临之，皇天后土。尚飨！²⁹

兹决议，达成共识，在党的领导下，我们将致力推进轩辕-习近平总书记的中国梦，复兴中华文化文明，推广由KQID时间引擎提供动力的轩辕反熵运行体系2.0。正如荀子在两千多年前所指出的那样，³⁰归根结底，任何社会的相对优势在于其社会文化体系。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**，人力：为轩辕1.0和西方1.0提供动力的人或牲畜之力；2) **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；³¹3) **合题**：由KQID时间引擎（道）提供动力的轩辕反熵运行体系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**。这一KQID时间引擎是源自道的中华引擎，为已刷新、重启、复兴、

²⁸邓小平指出：“台湾始终是每个炎黄子孙心中的挂念。”参见维基百科：《黄帝》；另见张鸿涛：《祭奠黄帝陵诗话》；邹转景：《中国历代祭奠轩辕黄帝》。

²⁹翻译和改编自毛泽东和朱德：《祭黄帝文》。

³⁰没有文化的人就不再是人，而是野兽；没有文化的国家则不会繁荣。任何人和国家的优势在于文化的进步。参见《荀子》，原文此处参考何艾克的英译本；另见伯顿·沃森的英译本；冯友兰：《中国哲学简史》；陈荣捷：《中国哲学文献选编》。

³¹在美国，美籍华人（ABC）有时被称为“香蕉人”，外黄内白。

振兴的中华文化文明提供动力，以实现为全人类带来轩辕大通的轩辕-习近平之梦，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。

我们特此附议，卡尔·马克思的《共产党宣言》所言——人们“失去的只是枷锁，他们获得的将是整个世界。”³²这也是各地人民的共同梦想和愿望。我们的赫赫始祖轩辕终身致力于卸下人们身上的枷锁，并创造建立源自道且有着中国特色的最佳法治和德治，以切断枷锁，使所有人解放翻身，当家做主。他帮助人民寻梦、追梦并致富，使人人享有免费教育、免费医疗和免费最低物质财富。因此，轩辕和马克思去除枷锁并解放人们的目标形成了统一。在源于道的法治与义理科学观中，马克思思想和轩辕思想统合于一体。

我们特此赞同，轩辕思想已经采纳、体现并发扬了中国共产党所有价值观与美德，³³从毛泽东到邓小平、江泽民、胡锦涛和习近平的中国梦。同样地，中国共产党已经将轩辕思想吸收、遵循并融合为一体：给予和索取的统一、轩辕-王阳明-毛泽东的知行合一³⁴、名形统一³⁵、言行一致³⁶、法治与德治的统一³⁷、权利与义务的统一和万物的统一³⁸。例如《中国共产党章程》：“党要用邓小平理论、‘三个代表’重要思想、科学发展观和党的基本路线统一思想，统一行动。”³⁹换言之，由于所有的中国思想都是轩辕思想，轩辕思想已和有中国特色的党的思想形成统一。轩辕思想也是13多亿中国人的个体基因思想，更赋予了中国人“中国性”。

党和轩辕的这种统一既不反对党，也不反对政府，相反地，这样的统一反而会增强党在中国人和全人类眼中的权威性和合法性。这是一种反熵的观念，即反对党和国家的不统一或分裂，并将统一中国。这会令政府、执政党和所有中国人受益。因为和轩辕的统一使党在中国人和全人类眼中的地位不降反升。中国人在耳濡目染和潜移默化中自然地汲取了轩辕文化文明。事实上，中国人不一定要有华人血统，而必然无一例外地受到轩辕思想的浸润。换言之，轩辕道业已发展衍生出今日13亿多中国人。中国人之所以为中国人正是因为存于心中的轩辕思想。

³²参见卡尔·马克思和弗里德里希·恩格斯：《共产党宣言》。

³³根据凯原量子信息动力学 (KQID) 比特范式的理论，轩辕是位圣人，他的思想涵括了过去、现在和将来的事件，可再创造事件，也可被事件再创造。换言之，在未被现在的人们观察到时，过去的事件或旧想法均尚未定型。参见约翰·惠勒于1978年提出的“延迟选择”思想实验，这已由阿兰·阿斯佩于2007年用单一光子证明，近期也由A·G·特拉斯科特等人用单一原子证明（参见A·G·特拉斯科特等：《单一原子的惠勒延迟选择思维实验》）。因此，轩辕本人可以被过去、现在和未来修改、采纳和驳斥，而轩辕思想可将过去、现在和未来的思想融入自身。

³⁴毛泽东：《实践论》以及王阳明知行合一。

³⁵《黄帝四经·十大经·成法》。

³⁶新华网：《中国共产党章程（全文）》。

³⁷《中国共产党章程》：“中国共产党……实行依法治国和以德治国相结合。”参见新华网：《中国共产党章程（全文）》。

³⁸“与天地总矣。”参见《黄帝四经·经法·论》。

³⁹新华网：《中国共产党章程（全文）》。

我们明确认可，轩辕是人类首位领袖，经绝对多数投票选举产生。各部落成员在涿鹿投票，设立了世上第一个联邦政府形式的政治联盟，建立了首个中华文化共同体，并接纳包容所有的部落、种族、文化和民族。

首位领袖，他明确了道治、执政党之治、民治、法治和五项天命之治的观念。道治就是先予后取的德治，其中治国的核心要义便是“爱民”，以使每个人实现各自梦想和愿望。《黄帝四经·君正》有令：

“父母之行备，则天地之德也。三者备，则事得矣。能收天下豪杰骠雄，则守御之备具矣。审于行文武之道，则天下宾矣。号令合于民心，则民听令；兼爱无私，则民亲上。”⁴⁰

首位领袖，他对文化共同体政府这一先进理念、方式和目的进行了清晰和全面阐释。《黄帝四经·称》：“善为国者，太上无刑，其次正法，其下斗果讼果，太上不斗不讼不果。夫太上争于化，其次争于明，其下救患祸。”⁴¹

他建立良好的治理体系，并传承了对“老虎”和“苍蝇”的适当惩罚，和对有德行之人的奖赏，不论地位高低。⁴²《黄帝四经·六分》：“文德究于轻细，武刃及于当罪。”⁴³

他奉劝人类遵循兼收并蓄的道治，并接纳包容所有独特思想和文化。道不是排他，而是中庸在多样性中的和谐统一，和轩辕身为创始人和“赫赫始祖”所拥有的包罗万象的文化身份。⁴⁴道，而非人，才是一切事物的尺度，⁴⁵并支配一切。他反对“三凶”的恶主：“一曰好凶器，二曰行逆德，三曰纵心欲。”⁴⁶然而，他赞同一位仁主心中“唯公无私，”⁴⁷并学习、跟随，“与天同道”。⁴⁸否则，便会“逆顺相攻”。他在《黄帝四经·论约》和《黄帝四经·道原》中对道治作出如下定义：

“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。⁴⁹万物得之以生，百事得之以成。人皆以之，莫知其名。人皆用之，莫见其形。一者，其号也，虚其舍也，无为其素也，和其用也。”⁵⁰

⁴⁰ 《黄帝四经·经法·君正》。

⁴¹ 《黄帝四经·称》。

⁴² 参见《黄帝四经·经法·四度》；另见新华网：《习近平：把权力关进制度的笼子里》。

⁴³ 《黄帝四经·经法·六分》。

⁴⁴ 翻译和改编自毛泽东和朱德：《祭黄帝文》。

⁴⁵ 普罗泰戈拉曾有句名言：“人是万物的尺度。”

⁴⁶ 《黄帝四经·经法·亡论》。

⁴⁷ 《黄帝四经·经法·名理》。

⁴⁸ 《黄帝四经·十大经·观》。

⁴⁹ 《黄帝四经·经法·论约》。

⁵⁰ 《黄帝四经·道原》。

他倡导仁义之说，这也被孔子纳为儒家的核心价值观。⁵¹他践行人本与公正，命令我们为之奋斗，忠告我们“达刑则伤。”⁵²此外，“诸侯不报仇，不修耻，唯义所在。”⁵³他及时行动，限制强者，保护弱者。

他提倡无为思想，即人类与自然共处，之后为老庄所发展。他敬爱大地、土壤、海洋、森林和山峦，命令我们与自然和谐共处，同时他鼓励我们以中式科学发展观的艺术视角，小心慎重，珍惜地球，探索、调查和改善自然，以增益我们的福祉。我们已获准许，可以去发现、追寻并激发我们的全部潜能。

他接纳自我保护的“为我”主义，也为杨朱所用。之后，杨朱倡导有人格尊严的六感自由，与自然一起欢歌奏乐。他赋予我们生命的意义，令人人都享有追求梦想和愿望的权利，并享有免费教育、免费医疗和免费物质财富。他禁止“大杀服民，戮降人，刑无罪”，⁵⁴并警告君主“人恶苛”和“苛而不已，人将杀之”。⁵⁵

他主张男女生而平等，“柔刚相成，牝牡若形”。⁵⁶他更表扬了女性的态度（雌节）：“是谓吉节，是谓绛德。”⁵⁷例如，轩辕的妻子嫫祖，发现蚕丝可以用来制造丝绸，从而发明了缫丝方法并开创了养蚕业。她是世界上丝织业的先驱，也令中国文化与文明伴随着丝绸享誉世界。中国丝绸出口到世界各地，连凯撒时期罗马的贵妇也以身着中国的优雅丝织品为傲。

首位科学家，他运用轩辕-波普尔的证伪主义，即只有“唯一不失”的理论才是正确的。⁵⁸他坚持实事求是：“情伪有实”，⁵⁹这一思想之后也被邓小平所提倡。他通过观测和计算日月星辰的运行发明了轩辕历法，大大改善了人们的生活。他将伏羲的八卦从文字变成符号（☰☷☱☲☳☴☵☶☸），并将其发展成我们今天所熟悉的数码的八卦。轩辕已发展出一个深奥的关于科学创造和分配、源自道的存在的故事。⁶⁰

⁵¹ 《黄帝四经·经法·论》。

⁵² “禁伐当罪，必中天理。”参见《黄帝四经·经法·四度》。

⁵³ 《黄帝四经·称》。

⁵⁴ 《黄帝四经·经法·亡论》。

⁵⁵ 《黄帝四经·十大经·行守》。

⁵⁶ “行法循道，是为牝牡。牝牡相求，会刚与柔。柔刚相成，牝牡若形。”参见《黄帝四经·十大经·观》：“阴阳，固不两行。两相养，时相成。”参见《黄帝四经·十大经·行争》。

⁵⁷ 《黄帝四经·十大经·雌雄节》。

⁵⁸ 《黄帝四经·十大经·成法》。

⁵⁹ 《黄帝四经·经法·四度》。

⁶⁰ 参见《黄帝四经·十大经·观》；《黄帝四经·十大经·成法》；《黄帝四经·称》；《黄帝四经·道原》。

首位全科医学家，⁶¹他以大慈大悲的胸怀，为人民治病。他建立了当时的医学，使人民保持健康，度过百岁，同登寿域。他倡导“法于阴阳，和于术数”。⁶²他教导人们要施用预防性药物，积极预防疾病，增强免疫系统以抵抗任何潜在疾病：⁶³

“是故圣人不治已病治未病，不治已乱治未乱，此之谓也。夫病已成而后药之，乱已成而后治之，譬犹渴而穿井，斗而铸锥，不亦晚乎。”⁶⁴

首位环境学家，他敬爱大地。作为所有部落的核心首领，他接受了神圣天命，并向世人宣告，他“畏天、爱地、亲民”以统治中华文化共同体，并帮助每个人追寻其人生目标。⁶⁵他使天、地、人和。人若是损害了地，就必定会损害天和人。他宣布：“土敝者天加之以兵。”⁶⁶所以我们必须重视环境和其代价，这也是任何科学发展观中很重要的一部分/成本。《黄帝四经·称》：

“宫室过度，上帝所恶；为者弗居，唯居必路。减衣衿，薄棺槨，禁也。疾役可发泽，禁也。草丛可浅林，禁也。聚宫室堕高增下，禁也；大水至而可也。”⁶⁷

人类首位人权律师，他宣扬并践行“爱民”和“民本”原则。有三大理由：

一，正如下文其人生使命所述，他**主张人有不可剥夺的权利**以追求个人生活目标，比于1776年写下著名的美国《独立宣言》的伟大人权律师托马斯·杰斐逊早了四千多年。轩辕热爱人民，并提倡神圣的生命和人类的自由。他于轩辕元年宣布并制定了关于轩辕大同的使命：

“我禀赋于天，受意于大地，得力于人心……我谨畏天，敬爱大地，爱护人民，我帮助迷惑的人们找到他们正确的人生方向…我帮助已有目标的人们实现其人生理想，我使他们富足。”⁶⁸

二，**接受天命后，轩辕向人们颁布了他的天命大宪章**，这是世界上最早的书面大宪章，授予人们推翻并诛杀暴君的权力。⁶⁹例如《黄帝四经·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。

⁶¹张其成院长提出建议：轩辕是首位医学家。

⁶²《黄帝内经·素问·上古天真论》。

⁶³《黄帝内经·素问·四气调神大论》。

⁶⁴《黄帝内经·素问·四气调神大论》。

⁶⁵《黄帝四经·十大经·立命》，原文此处由译者陆寿筠及本文作者意译。

⁶⁶《黄帝四经·经法·国次》。

⁶⁷《黄帝四经·称》。

⁶⁸《黄帝四经·十大经·立命》，原文此处由译者陆寿筠及本文作者意译。

⁶⁹《黄帝四经·十大经·正乱》。

充其胃以为鞠，使人执之，多中者赏。腐其骨肉，投之若醢，使天下哂之。”

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他忠告人类遵循其天命大宪章：“谨守吾正名，毋失吾恒刑，以示后人。”

⁷¹《黄帝四经·正乱》亦云：

“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。”⁷²

他惩处各地暴君，即使是经过合法选举产生或被合法指定的暴君也无权统治。统治者的统治权是**有条件的**，应确保这种统治以人本与公正的方式对待全体公民为前提条件，必须保证每一个公民享有免费教育、免费健康医疗并能平安地享受免费的物质财富，同时有意愿也有能力追求自己的梦想与愿望。此外，任何暴君必无容身之地，他/她的下场必将是按照正义的法律和正当的程序被逮捕、判决。轩辕曾警告所有暴君：“人恶苛……苛而不已，人将杀之。”⁷³例如希特勒、墨索里尼、东条英机以及被臣民推翻的商末君主纣王，都被人民推翻并诛杀：希特勒和商纣被迫自尽，前者饮枪而后自焚。而墨索里尼和东条英机则是被人民处决的——前者被枪决，其尸体被反吊，后者则被判战争罪并处以绞刑。

天下正义之理：在其法律权限内，轩辕天命可号令万物。他著名的后代周武王和其弟周公跟随轩辕脚步，逼迫商纣王自焚而死，并建立周朝。⁷⁴周公以史为例，证明了周朝反抗暴君商纣师出有名，他解释了商汤诛杀夏桀及其全家的原因：“桀德……是惟暴德罔后。”⁷⁵也是因为这一理由，他以周代商。他向天下世人说明：

“呜呼！其在受德譬，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。”⁷⁶

正义是为了天下苍生的，否则就没有实现正义。轩辕的天命大宪章是一个面向来自所有文化、所有种族、所有人的普适之令，因此也适用于全人类。他不仅授权任何文化共同体的每个公民可以推翻各自国家内违反人本的统治政权，还授权一个文化共同体的统治政权可以借“天下正”之名，“不濡不传”地采取一切

⁷⁰《黄帝四经·十大经·正乱》。

⁷¹《黄帝四经·十大经·正乱》。

⁷²《黄帝四经·十大经·正乱》。

⁷³《黄帝四经·十大经·行守》。

⁷⁴参见《尚书·周书》，原文此处援引理雅各英译本。

⁷⁵周公曰：“桀德，惟乃弗作往任，是惟暴德罔后。亦越成汤陟，丕厘上帝之耿命，乃用三有宅，克即宅，曰三有俊，克即俊。严惟丕式，克用三宅三俊，其在商邑，用协于厥邑；其在四方，用丕式见德。呜呼！其在受德，譬为羞刑暴德之人，同于厥邦；乃惟庶习逸德之人，同于厥政。帝钦罚之，乃侔我有夏，式商受命，奄甸万姓。”参见《尚书·周书·立政》。

⁷⁶《尚书·周书·立政》。

必要措施，惩罚如希特勒之纳粹这样的犯了反人本之罪的邪恶政权，替天行道，并帮助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美德的新政府。据我们《联合国宪章》和其他国际条约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。伟大祖先轩辕在《黄帝四经·观》中严令众人：

“不达天刑，不禱不传。当天时，与之皆断；当断不断，反受其乱。”⁷⁷

他批准以上征讨邪恶政权的战争，只有以“天下正”之名终结滥用人权时才是正当的，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：“禁伐当罪，必中天理。”⁷⁸如果这样的人道主义干预主要被用作领土扩张的托辞，那么对于这些侵略性政体，“地将绝之”，因为“地恶广”，⁷⁹且“见地夺力，天逆其时”。⁸⁰

三，他发展了中式法哲学并推广了中式法治与义理科学观：道生法与德。

法治是人类文明的重要成果之一。⁸¹

——习近平，轩辕纪年4711年10月23日

4720年前的轩辕元年，轩辕成为了基于科学之道的法治（rule of law）的缔造者和创始人。法治及义理科学观直接由道产生。五项天命（道）是我们的大宪章：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。法和义理是为了我们的福祉而设计的，而非为了统治者或道的利益，因为道和统治者都因我们而存在和生存。毫无疑问，道并不凌驾于自身之上，道遵循自身的道治。轩辕法治及义理科学观并非统治者高于法的法制（rule by law）意识形态，法制是荒谬而落伍的观念，也是失效的治国之术，应被清扫进封建历史的垃圾桶里，而这也是它真正所属之处。法制理念是一种“小人”的封建意识形态，他们仅为一己之私而治理天下。因此才有了轩辕的天命大宪章，罢免那些只顾一己之私而非人民利益的领导者。这五项天命是世间万物的大宪章。因为这些法与义理对所有人来说是同一标准，所以任何人都应当公平地以这一源于至高无上且理性的道为标准。按此标准，每一个人都可以理解、判断、遵循法及义理。故而没有任何人或君主、⁸²任何组织或政党可以凌驾于这些法与义理之上；此外，每一个人和组织在此标准下一律平等，无一例

⁷⁷ 《黄帝四经·十大经·观》。

⁷⁸ 《黄帝四经·经法·四度》。

⁷⁹ “地恶广……广而不已，地将绝之。”参见《黄帝四经·十大经·行守》。

⁸⁰ “见地夺力，天逆其时。”参见《黄帝四经·十大经·顺道》。

⁸¹ 习近平：《加快建设社会主义法治国家》。

⁸² “道生法。法者，引得失以绳，而明曲直者也。故执道者，生法而弗敢犯也，法立而弗敢废也。”参见高道蕴：《传统中的法、自然与道》。

外。⁸³《黄帝四经·道法》：“见知之道”，“道生法。法者，引得失以绳，而明曲直者也……度量已具，则治而制之矣。”⁸⁴

他卸下人们的枷锁，使人们获得自由。四千年后，伊曼努尔·康德发现，如果人只由源自道的轩辕法治和德治评判，“那么他就是自由的”。⁸⁵如果法治取决于人治或先知之治，那么人就无法真正获得自由。所以，人人都不会遭致非正当程序下的起诉、罚款及逮捕，不会遭致因非正当搜查和捕获而导致的恐惧，不会遭致酷刑，从而能自由地追寻杨朱的六感自由、自在无为地在自然中生活。伟大的法家学者商鞅曾观察到，轩辕“诛而不怒”，⁸⁶因为这里的刑罚是公正的。⁸⁷正因如此，他禁止专制的人治，并在法治与义理科学观中规定，没有任何人或组织能凌驾于法律之上，法律面前人人平等。他强烈反对酷刑，并宣布：“一国而服三不辜者，死；废令者，亡。”⁸⁸他告诫当权者不要滥用职权：“人执者流之四方。”⁸⁹

兹决议，轩辕是我们的赫赫始祖、命世之英、中华文化文明的缔造者和赋予者、现代中华文化共同体的创始人。他是自轩辕元年起我们伟大中华文化共同体的，也象征一个团结的中华民族；轩辕思想不仅是中国诸子百家思想的本源，也是近五千年来亿万华夏子孙的多元化思想的本源；

兹决议，他根据以道为基础的中式法哲学建立法治与义理科学观。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》：

“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。”⁹⁰

兹决议，我们依据道治、党治、民治、法治与德治，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。这正是轩辕的司法审查程序。《黄帝四经·名理》：

⁸³ “不管涉及什么人，不论权力大小、职位高低，只要触犯党纪国法，都要严惩不贷。”参见新华网：《胡锦涛十八大报告（全文）》。

⁸⁴ 《黄帝四经·经法·道法》。

⁸⁵ 引自弗里德里希·哈耶克：《通往奴役之路》，第6章。

⁸⁶ 君王说：“伏羲神农教而不诛，黄帝尧舜诛而不怒。”参见《商君书》，原文此处援引戴闻达英译本，下同。

⁸⁷ 本质上讲，轩辕提倡一种简单的法治及义理之治：法律面前人人平等，任何人包括君主本人在内不得凌驾于法律之上。在这种法治及义理之治的状态下，民众乐于接受管理。受赏不喜，受罚不怒，因为赏与罚是依法实施且为受者应得。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》；另见《黄帝四经·经法·君正》。

⁸⁸ 《黄帝四经·经法·亡论》。

⁸⁹ 《黄帝四经·经法·国次》。

⁹⁰ 《黄帝四经·经法·君正》。

“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。”

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秦国伟大学者型改革家商鞅在《商君书》中证实了他的英明事迹：轩辕统治之下，人们“诛而不怒”，⁹²因为这里的刑罚是公正的。

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君子，实事求是⁹³以致知⁹⁴，知之为知之，不知为不知。⁹⁵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DoReMiFaSolLa、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”⁹⁶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。因此，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：他将弘扬“天下正”，“不达天刑，不襦不传”，在世上惩恶行善；⁹⁷

兹决议，鉴于习主席赞许黄陵为中华文明的精神标识，⁹⁸他在参观仙都黄帝祠宇时对黄帝文化给予高度评价，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和黄帝祠宇朝拜一次，为轩辕——我们的赫赫始祖、命世之英、现代中华文化文明的的缔造者和中华文化共同体的创始人扫墓，⁹⁹以尽孝道；

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) 每个人和其真实自我之间，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

⁹¹《黄帝四经·经法·名理》。

⁹²君王说：“伏羲神农教而不诛，黄帝尧舜诛而不怒。”参见《商君书》。

⁹³轩辕和邓小平的实事求是。

⁹⁴《礼记·大学》，原文此处援引理雅各的英译本。

⁹⁵《论语·为政》，原文此处援引理雅各的英译本。

⁹⁶习近平：《习近平在联合国教科文组织总部的演讲》。

⁹⁷《黄帝四经·十大经·观》。

⁹⁸大公报：《黄帝陵是中华文明的精神标识》。

⁹⁹中国人对先祖的孝道。

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时间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；¹⁰⁰

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，今日是轩辕纪年4720XY（2023，即公元2023年）10月21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（1973）首次被发现；

兹决议，明确并认可轩辕是地球和宇宙中所有华人之父；因此，应设立父亲节，作为国定假日，定于农历三月三日，纪念轩辕生辰；

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。

¹⁰⁰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》。

轩辕召唤

吾人之赫赫始祖乃万世之英！
尔一统天下，奠基恒久常新中华，
禀人本，创邦政，
以道治天下，先予后取，立为圭臬，圆人人之梦。
造文字，设历法，创技艺，厚生载物。
华夏文明，彪炳史册。
尔的不朽睿智，光被遐荒。
求真实，一形名，明是非。
颁天命，诛暴君，安苍生。
本于道，定理法，
扬人本，信公正。
奖善惩恶，天地人和。

汝可听闻轩辕在咏唱？
畏天、爱地、亲民……吾助迷失方向者找寻人生之路，
……吾襄赞有志者圆其人生之梦……吾爱之且俾之富足。
彼正咏着轩辕大同！
无费之教，人人终身享有，
无费之医，人人终身享有，
无费之食，人人终身享有。
心中无烦恼，梦想任向往。
若问彼为何？
人本、公正之守护者！
若问彼呼唤谁？
彼正召唤着汝！

汝可听闻轩辕在咏唱？
畏天、爱地、亲民……吾助迷失方向者找寻人生之路，
……吾襄赞有志者圆其人生之梦……吾爱之且俾之富足。
彼正咏唱着汝心中之歌！

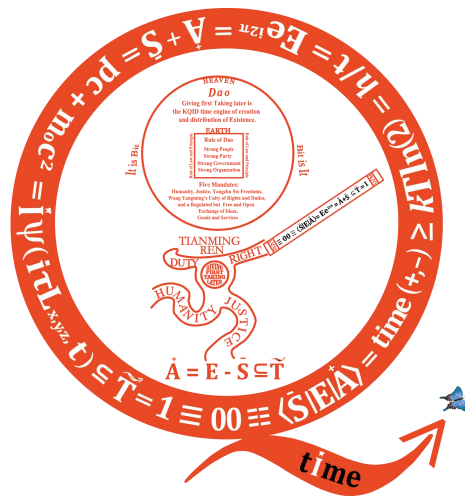
DoReMiFaSoLa:
Do, 听之自由: 听吾欲听之声,
Re, 观之自由: 观吾欲观之物,
Mi, 赏之自由: 赏吾欲赏之美,
Fa, 言之自由: 言吾欲言之语,
So, 生之自由: 享吾心所欲之生,
La, 思行之自由: 从吾欲之物而思行。
DoRe……DoReMiFaSoLa……DoRe……

Guimao Xiandu China 2023
Worshipping Ceremony to XuanYuan Yellow Emperor

The 6th Academic Conference on Chinese Yellow Emperor's Culture
October 21st, 4720XY

XuanYuan Calling
for the Chinese Consensus¹

In XuanYuan I believe therefore I am Chinese.



XuanYuan Culture and Civilization 2.0 powered by KQID time engine

by Prof. Leo KoGuan

The creator of XuanYuan 2.0 powered by KQID time engine
Director of KoGuan Chinese Rule of Law and Principle Studies Center, Tsinghua Law School
Cofounder of KoGuan Law School
Honorary Trustee of Tsinghua University
Honorary Trustee of Peking University
Trustee of Fudan University
Honorary Trustee of Shanghai Jiao Tong University
The Founder and Chairman of SHI International Corp.
The 3rd largest individual shareholder of Tesla

¹ This is an updated version of Prof. Leo KoGuan's speech at the China Institute of Legal History 4712XY Annual Academic Conference on August 15th, 4712XY, and the 1st Chinese Judicial Studies Summit Forum organized by the Supreme Court on July 4th, 4712XY, which was originally adapted from Prof. Leo's keynote speech at the 9th International Forum on Yellow Emperor Culture on April 19th, 4712XY.

Summary

We call for the Chinese Consensus on the ontology of Chineseness. Our Chineseness naturally emerges from our beliefs in our Remarkable XuanYuan who established modern China and founded her culture and civilization. In the past, Chinese was living in XuanYuan culture and civilization, undoubtedly being Chinese is given; however today, the world is operating under the powerful Western culture and civilization powered by its powerful Newtonian engine that is converting everyone consciously and unconsciously into Westerners. Without her own powerful engine, no nation has been able to resist the Western operating system powered by the great Newtonian engine. Resistance is futile. The choice is whether to join the advanced, powerful and rich world or to be left behind. We have witnessed, nation after nation has “willingly” chosen to join and been absorbed and assimilated. Most nations are now operating under Western operating system. China blessed with five thousand years of continuing culture and civilization is struggling in retaining and rejuvenating her Chineseness. Chineseness everywhere is facing a dire existential threat. Chineseness could extinct forever on earth and in our universe. Once we lose her, we lose her forever and we shall never be able to get her back. Therefore, Chinese everywhere has the moral duty to create a more powerful Chinese engine than Newtonian engine to renew, revitalize and invigorate XuanYuan culture and civilization from 1.0 to 2.0. For this reason, we propose KQID time engine to power XuanYuan culture and civilization 2.0 to retain, rejuvenate and enrich our Chineseness. Our mission is to achieve XuanYuan DaTong where everyone is given free education, free healthcare and free material comfort for life. We believe in ourselves and uphold four Chinese trusts: 1) the rule of Dao, 2) KQID time engine, 3) XuanYuan rule of law and Five Mandates, and 4) XuanYuan DaTong. Hereby, we resolutely reaffirm who we are, where we came from, and where we shall go toward.

PREAMBLE

President Xi Jinping, on a clear Monday morning of October 13th, 4711XY, taught the country that more respect and reflection on our 5,000 years of civilization could improve modern state governance,

The ancient China advocates people first for the government to win people's support; rule of both law and virtue with virtue as the major tool and penalty as the minor one; winning people's support before ruling, and managing the officials before managing the country; ruling with virtue, while correcting and improving oneself; thinking of the danger while living in peace; and updating and reforming the system, etc., which inspires us a lot.²

Therefore, he advised us to analyze these traditional values “in a scientific attitude” by “promoting the positive elements and discarding the negative elements.”³

President Xi defined Chinese Dreams:

The Chinese dream requires balanced development and mutual reinforcement of material and cultural progress. Without the continuation and development of civilization or the promotion and prosperity of culture, the Chinese dream will not come true. Forefathers of the Chinese nation long yearned for a world of great harmony (DaTong) in which people are free from want and follow a high moral standard. In the Chinese civilization, people's cultural pursuit has always been part of their life and social ideals. So the realization of the Chinese dream is a process of both material and cultural development. As China continues to make economic and social progress, the Chinese civilization will keep pace with the times and acquire greater vitality.⁴

President Xi pointed out that Chinese culture is the soul of the Chinese. “Culture is the soul of a nation,” thinking with learning, he added, “If a country or a nation does not cherish its own thinking and culture, if they lose their soul, no matter which country or which nation, it will not be able to stand.”⁵

² Xinhua. “Xi Jinping: the answers to China's issues must be found in our own land.”

³ Xinhua. “Xi Jinping: the answers to China's issues must be found in our own land.”

⁴ Xi, Jinping. “Full text: Xi Jinping's speech at UNESCO headquarters.”

⁵ Xinhua. “Xi urges respect for other cultures.”



The stone monument at the Chinese Hefu Altar, Huangdi City, records the founding of the modern Culture-State China in 1xy.

THE STONE MONUMENT erected and inscription carved above contain the first solemn declaration of the founding of modern Culture-State China in 1xy, which records that all tribes gathered at Zhuolu⁶ and elected XuanYuan as their **FIRST LEADER** of mankind by democratic votes. They also chose dragon⁷ as the national symbol to represent Chinese power, creativity and strength. They agreed to establish their first united government with XuanYuan as the core at Zhuolu, which became the first capital of this newly established Culture-State China as well as laid the foundation of China's 5,000 years of civilization. He swears before our ancestors and ceremoniously declares: "From the Heaven I have received the mandate... On the Earth I have gained a footing, and from the people I have won endorsement..."⁸

HEREBY, WE STATE and CONFIRM that Chinese culture derives from XuanYuan Dao as the ontology of the "Chineseness" of being Chinese, which is not based on one's DNA, but his/her cultural identity. The human species can be identified through its DNAs that program the species' physical features, including its cerebral neocortex that influences its EQs and IQs, but our Chineseness derives from our cultural memes. Like genetic memes,⁹ cultural memes are reproduced themselves.¹⁰ I have designed the Standard Five-element Tests of "Chineseness"¹¹ in XuanYuan Anti-entropic Operating System 2.0 powered by KQID time engine to evaluate the distinctive Chineseness, and the most important one is the XuanYuan Dao meme that acts like that of the genetic Y-chromosome markers¹² that were passed on

⁶ Li Tai in Tang Dynasty recorded that "After fighting with Chiyou, the Yellow Emperor first chose Zhuolu as the initial capital, and established the capital in Youxiong after taking power." Huangfu Mi had identified during Three Kingdoms period that "Youxiong is what is now called Xinzheng in Henan." See Li, Tai. *Kuo Di Zhi*; see also Huangfu, Mi. *Records of Emperors and Kings*.

⁷ It was interesting to note that XuanYuan's tribe symbol was a bear, not a dragon. This shows that he was tolerant and he was willing to compromise and accept other tribes' cultures and ideas and he changed his own tribe symbol of a bear with a national symbol of a dragon.

⁸ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 10: Lifelong Mission.

⁹ KQID prescribes *bit is it and it is bit*: genes are only biological memes.

¹⁰ See Dawkins, Richard. *The Selfish Gene*, 11: Memes: The new replicators.

¹¹ See Professor Leo KoGuan. *The Yellow Emperor Hypothesis: XuanYuan Anti-entropic Operating System 2.0, "The Standard Five Elements Test."*

¹² See Wells, Spencer. *The Journey of Man: A Genetic Odyssey*.

only from fathers to sons. XuanYuan Dao gives Chinese culture its unique identity as well as Chinese languages, belief systems,¹³ know-hows, customs and rituals. A culture-state enables people to act in a harmonious and coordinated way.¹⁴ Our culture programs us to fight or flight and to live or die naturally and wuweily in Nature as fishes are swimming in their water. Our cultures flow from XuanYuan and define why, what, who we are as Chinese in this universe. XuanYuan Dao meme lives and is alive in Chinese thought. Whether XuanYuan's memes pass on or not pass on and live or not live in a person's mind, if this XuanYuan Dao is living there, then this person is culturally Chinese.

Furthermore, we apply the Standard Five-Element Tests of Chineseness to Chinese hundred schools of thought and universally to anyone's thought, and those that have the "five elements" would be definitely derived from XuanYuan Thought. However, to prevent this test from being abused for an immoral act, this test is valid only when the test is applied to include but not to exclude. Therefore, the test is NOT valid and must be illegal by law and immoral by principle when it is applied to exclude any religion, thought, race, or anyone, alien, cyborg and self-conscious robot. Among the five elements, the most important one is the XuanYuan's Dao meme that acts like that of the genetic Y-chromosome marker that was passed from father only to son. Whether we can find XuanYuan's Dao meme pass on and live in anyone's thought, if this Dao is living there, then this person is culturally Chinese. I run the five elements test for the four schools and have found that they all have the five elements: 1. For-Others of Kongzi's Rujia, 2. For-All of Shang Yang's Fajia, 3. For-Nature of Lao-Zhuangzi's Daojia, and 4. For-Self of Yang Zhu's Yangjia.

Hereby, we reach the Chinese Consensus that our Glorious and Remarkable Ancestor XuanYuan is the world famous Hero, and the ORIGIN of the "Chineseness" of Chinese people, which can be simply summed up as the one who is following consciously as well as unconsciously the rule of Dao that is always "consistent and never fails anywhere."¹⁵

WE FIRMLY ACKNOWLEDGE and RECOGNIZE that without Chinese culture inherited from XuanYuan, the Giver of Chinese culture and civilization, the Chinese would lose their souls. We absolutely agree and show what, how and why we can achieve Xi's Chinese Dream by applying XuanYuan 2.0 powered by KQID time engine (Dao). If not, we might win battles to make China the most powerful country on Earth, but we would lose our "soul" and lose the war in which the Chinese would no longer be Chinese in this universe.¹⁶ This would be an unimaginable tragedy for the Chinese and mankind.

¹³ See Paul, Robert A. *Mixed Messages: Cultural and genetic inheritance in the constitution of human society*.

¹⁴ See Paul, Robert A. *Mixed Messages: Cultural and genetic inheritance in the constitution of human society*.

¹⁵ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 18: The Established Law.

¹⁶ See Morris, Ian. *Why The West Rule-For Now*.

President Xi taught us that Chinese culture is inclusive:

History proves that only by interacting with and learning from others can a civilization enjoy full vitality. If all civilizations are inclusive, the so-called “clash of civilizations” can be avoided and the harmony of civilizations will become reality; as a Chinese saying goes, “Radish or cabbage, each to his own delight.”

...

The Chinese people have long come to appreciate the concept of “harmony without uniformity.” Zuoqiu Ming, a Chinese historian who lived 2,500 years ago, recorded a few lines by Yan Zi, prime minister of the State of Qi during the Spring and Autumn Period (770-476BC) in *Zuo’s Chronicles (Zuo Zhuan)*: “Harmony is like cooking thick soup. You need water, fire, vinegar, meat sauce, salt and plum to go with the fish or meat. It is the same with music. Only by combining the texture, length, rhythm, mood, tone, pitch and style adequately and executing them properly can you produce an excellent melody. Who can tolerate soup with nothing but water in it? Who can tolerate the same tone played again and again with one instrument?”¹⁷

WE SINCERELY PROCLAIM that rule of Dao civilization does not clash with another rule of Dao or rule of the Prophet of any God Civilization, because it 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 diversity to compose musical tunes of ideas and beliefs.¹⁸ The rule of Dao is the rule of the best of all possible rules.¹⁹ The rule of Dao integrates the great divide between humanities and science into a unified discipline with no more division between them. All knowledge must be based on verifiable XuanYuan-Deng seeking truth from facts that it is consistently true anywhere and it never fails anytime. All government policies, laws and stated goals must be verifiable, accountable and falsifiable whether they are correct or wrong as they are.

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. No man, king, ruler, organization or party is above Dao, and not even Dao is above itself. Dao has to obey its own rule of Dao. The rule of Dao is rule of the Five Mandates (Humanity, Justice, Yang Zhu’s Six Freedoms, Unity of Rights and Duties, and a Regulated but Free and Open Market Giving first and Taking

¹⁷ Xi, Jinping. *The Governance of China*, p287.

¹⁸ See “*The Doctrine of the Mean (Zhong Yong)*” explained in 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*”; *The Doctrine of the Mean*: “While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of Equilibrium. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of Harmony. This Equilibrium is the great root from which grow all the human actions in the world, and this Harmony is the universal path which they all should pursue.” See Legge, James. trans. *Kongzi: The Doctrine of the Mean*.

¹⁹ Leibniz’s world is the best of all possible worlds.

later of Ideas,²⁰ Goods and Services). Chinese rule of virtue is rule of Dao because “we human live by it,” we can do nothing without it, and it is always “consistent and never fails,”²¹ whereas Western rule of virtue is rule of the Prophet, which sets a boundary to its rule of law. The Western rule of law is constrained and governed by its unspoken rule of the Prophet. In other words, the Western Liberal Democracy values are derived from rule of the Christian Prophet, which is why we don’t hear too much about it because it will be politically and socially divisive and explosive. If it is openly stated in the decisions made by the 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,²² the courts have to lie to the world and to themselves that their decisions are found only in the facts of the cases and in the laws they objectively find as they are. These white lies are kept by conspiracy of silence that has guarded this secret of positivism jurisprudence to unsuspected subjects.²³ Despite the deliberative acts of secularization of 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, the US officials are sworn 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 as Easter are celebrated with solemn national holidays, as well as Thanksgiving Day to give thanks to God, and Sunday is a day of rest as the Bible suggested. Even US Dollars are showing its rule of the Prophet origin: “In God We Trust.” In contrast, for Renminbi (RMB), we should acknowledge our XuanYuan’s culture-state origin: “In Dao We Trust.”²⁴

Meanwhile, XuanYuan Jurisprudence relies openly upon rule of Dao that sets the boundary and the guiding principle for Chinese rule of law. The rule of Dao is the rule of the Five Mandates. In fact, any rule of law without being governed by rule of the Five Mandates is still arbitrary. Any rule of Law without its rule of the Five Mandates is rule of man. For example, Hitler was a man. He became the Prophet of Nazi, who imposed his values according to his wisdom. He was legitimately and democratically elected according to German laws, and his regime ruled the country according to German Rule of Law with the regime’s Nazi’s values that were against the Five Mandates cited above. Therefore, the rule of God has two major flaws: 1) It can never be applied to those who neither believe in the prophet nor his God; 2) The Rule of God relies upon His Prophet. Therefore, one can conclude that rule of law derived from rule of God has an incurable flaw on its foundation — it must still depend upon the Prophet who claimed himself as the voice of all Mighty. He has the monopoly in

²⁰ In KQID, idea is bit, bit is physical per Landauer’s principle.

²¹ “Without it, nothing can be accomplished. We humans live by It... The Dao is consistent and never fails.” See Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 26: The Dao Proper.

²² See Fuller, Lon L. “Positivism and Fidelity to Law—A Reply to Professor Hart.”

²³ See Hart, H.L.A. “Positivism and the Separation of Law and Morals.” See also Fuller, Lon L. “Positivism and Fidelity to Law—A Reply to Professor Hart.”

²⁴ Acknowledging her cultural heritage, Singapore one-dollar coin is minted in the shape of Bagua with Wuxing.

interpreting the God's laws. Therefore, this system of law is solely based on the belief alone in the Prophet's connection with his God/s that cannot be falsified. It is blasphemy to even try to falsify the veracity of the Prophet and his spoken words, writings or deeds. Throughout history, we have an uncountable number of Prophets with their uncountable God/s and their interpretations of their Gods' laws. Prophets are men. Thus any rule of any Prophet in the bottom is still a rule of man in another name. This foundation relies on the rule of man in the name of a Prophet. In other words, Western rule of law on its face is a genuine rule of law ideal and has actually brought about better lives and better justice to many. The Western rule of law has a well developed mechanism and procedural enforcement that we can learn from and selectively adapt the proper ones for our own use in our own realities. Despite its many merited features, it has an incurable defect in its very foundation. All prophets are humans. Even if the prophet is the incarnation of God in the human flesh, he still needs other prophets to interpret His words. Thus Western rule of law jurisprudence is still based upon the arbitrary rule of man in its bottom. All rule of laws based on a rule of man have incurable flaws in their foundation. They are bound to be corrupted by self-interested men and their factions. These rule of laws are subjected to the ruling interest of the Prophet and his/her successive self-proclaimed holiness interpretation. In contrast, the rule of Dao is a Multiversal standard yardstick that can be verified and falsified by the unity of names and forms²⁵ and by seeking truth from facts. We abandoned to measure length according to a prophet's foot. For example, the meter is defined as the distance travelled by light in the vacuum in $\frac{1}{c}$ second. Imagine if the meter and second are arbitrarily set by numerous prophets of various geographies and various ages. No modern wonders such as GPS, trains and airplanes would work properly, and international commerce would stop working. We conservatively expect that more than half of the world population or about 3.5 billion people will perish. We must seek truth from falsifiable facts, not from a man who claimed to be a prophet. A man is a man, no matter how holy he is. We must abandon arbitrary standards imposed by a prophet. We must derive our laws and values from the verifiable and falsifiable Dao, neither from a prophet nor a holy man. That is why our Remarkable cultural Hero XuanYuan mandates that Chinese Rule of Law must be put into the cage of Rule of Virtue (Five Mandates) from Dao, not from any man or any prophet no matter how holy he is. Chinese courts must interpret the facts and the laws following the Five Mandates, Guofa, and Renqing as Chinese Jurisprudence according to XuanYuan Rule of Dao that 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 humanity can agree upon as the falsifiable foundation. The Five Mandates (Dao) must be that falsifiable standard yardsticks. From our human archaeological and written history of about 5,000 years, if any culture-state including China fails to

²⁵ "All the names and forms were at one and nobody can break the rules without getting punished." See Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 18: The Established Law; "To foretell success or failure, one must check the names of things and their forms (what the names stand for) against each other." Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 24: Name and Form.

follow Rule of Dao or Rule of Virtue or 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,²⁶ this country would not be able to escape from her historical cycle of violent changes, and eventually she would be either self-destructed by her own violent revolution or subjugated, or colonized by others.

HEREBY, WE SWEAR BEFORE XuanYuan that China shall forever be the country of Scientific Outlook Rule of law and Rule of Virtues from Dao and China shall be the country of and for peace that she is always seeking and working for peace and prosperity of all mankind.

HEREBY, when we follow Dao, Giving first Taking later, we synthesize all Chinese thoughts from XuanYuan to Xi Jinping. XuanYuan Thought is the root and origin that flowered into one hundred schools of thought in the Spring-Autumn to Warring States Period from 770 to 221BC and the origin of all Chinese thought for the last 5,000 years. Dao is love and love is translated into the operating system of *Giving first Taking later*. He articulates his idea of “loving the people” in *The Four Canons*, 3:

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.²⁷

²⁶ For example, the Government’s Open Door policy according to 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. The 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 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. The Chinese initiatives of peace and prosperity of all mankind shall usher mankind to an unprecedented height.

²⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 3: The Upright King.

The Chinese Consensus

WHEREAS, A divided Chinese against themselves shall not stand; but a united Chinese shall stand strong.

THEREFORE, WE Chinese unitedly reaffirm who we are and where we come from and resolutely reaffirm XuanYuan is our Glorious and Remarkable Ancestor, the Father of Chinese culture and civilization, and the Founder of Culture-State China since 1XY; XuanYuan Thought is the source and origin of Chinese hundreds of schools of thought, as well as all myriad thoughts of billions of Chinese people for about 5,000 years. He has been unanimously worshiped by all founders of Chinese dynasties since Zhuanxu, Ku, Yao, Shun, Da Yu of Xia, Tang of Shang, Emperor Wen of Zhou, Qin Shi Huang, Liu Bang of Han, Zhao Kuangyin of Song, Zhu Yuanzhang of Ming, and Shunzhi Emperor of Qing, as well as Sun Yat-sen, Mao Zedong, Chiang Kai-shek and Deng Xiaoping.²⁸

Solemnly, Chairman Mao Zedong paid his homage and gave offering to XuanYuan on behalf of the Party and all Chinese on April 5th, 4634XY (1937)

*Our Remarkable Ancestor,
Founder of modern culture-state China.
Your descendants thrive,
Along marvelous mountains and scenic rivers.*

*The flame of your wisdom,
Lighted up the world.
You made great achievement,
To establish China in the east...*

*Our Glorious Ancestor,
The world famous Hero.
You won the great victory at Zhuolu,
So the world was peaceful and prosperous...*

*We are your descendants,
Why not pass down your courageous spirit?
Our wonderful culture and civilization,
Don't let her fall to extinction...*

*Tell our Ancestors,
They can supervise us,
Witness by Heaven and Earth.*

²⁸ Deng Xiaoping pointed out: "Taiwan is rooted in the hearts of the descendants of the Yellow Emperor." See Wikipedia. "Yellow Emperor." See also Zhang, Hongtao. "Literature and History of People's Offering to the Yellow Emperor"; Zou Zhuanjing, "Generations of Chinese gave Offering to XuanYuan, the Yellow Emperor."

*Please enjoy the Offering!*²⁹

THEREFORE, BE IT RESOLVED by the **CONSENSUS** under the leadership of the **Party**, that we advance XuanYuan-Xi Jinping's Chinese Dreams to rejuvenate Chinese culture and civilization and develop XuanYuan Anti-entropic Operating System 2.0 powered by KQID time engine. In the end, the comparative advantage of any society is its cultural social system as Xunzi pointed out more than 2,000 years ago.³⁰ Today we only have three engines options with their respective operating systems: 1) the **THESIS**, Biological engine or human or animal muscles that powered XuanYuan 1.0 and Western operating system 1.0; 2) its **ANTITHESIS**, Powerful Newtonian engine that sprang out from its wonderful Western Operating System 2.0. Consequently, in order to **OPTIMIZE** the use of the Newtonian engine, one must operate it by using the Western Operating System 2.0. All users will be assimilated and converted into Westernizers with Chinese characteristics;³¹ 3) the **SYNTHESIS**, XuanYuan Anti-entropic Operating System 2.0 powered by KQID time engine (Dao) to enable the Chinese to retain and improve upon their "Chineseness" and guarantee the **Chinese will survive and prosper here and forever on earth and in our universe**. This KQID time engine is the Chinese engine derived from Dao to power the refreshed, rebooted, reinvigorated and rejuvenated Chinese culture and civilization to fulfill XuanYuan-Xi's Dream to bring about XuanYuan Da Tong to all mankind in which each shall enjoy free education, free health care and free material wealth for life and each shall be free to find, pursue and achieve his/her dreams and aspirations.

HEREBY, WE CONCUR with Karl Marx's *Communist Manifesto* that all people have "nothing to lose but their chains. They have a world to win."³² These have been the dreams and aspirations of people everywhere. Our Remarkable Ancestor XuanYuan has worked for all his life to unchain people from their chains by creating and establishing the best Rule of Law and Rule of Virtue from Dao with Chinese characteristics, which aims to cut those chains loose, so that all people are free from their arbitrary masters. He finds people's dreams, realizes their dreams and makes them prosper, so that each shall have free education, free health care and free material wealth for life. Therefore, there is a unity of XuanYuan's and Marx's goal to free people from their chains and from their arbitrary masters. Thus, Marx thought and XuanYuan Thought have been unified as one within Scientific Outlook Rule of Law and Principle derived from Dao.

HEREBY, WE AGREE that XuanYuan Thought has already obtained, embodied and

²⁹ Translated and adapted from Mao Zedong and Zhu De. "Offering to the Yellow Emperor."

³⁰ A man without culture is not a man but a beast; a country without culture can't prosper. The advantage of any man and country is the advancement of culture. See Hutton, Eric L. *Xunzi: The Complete Text*. See also Watsons, Burton. *Xunzi: Basic Writings*; Fung, Yu-lan. *A Short History of Chinese Philosophy*; Chan, Wing-Tsit. ed. *A Source Book in Chinese Philosophy*.

³¹ American born Chinese (ABC) is sometimes known as "banana" in the USA, yellow outside but white inside.

³² See Marx, Carl and Friedrich Engel. *The Communist Manifesto*.

upheld all of the Party's values and virtues from Mao, Deng, Jiang, Hu, to Xi's Chinese Dreams,³³ and similarly, the Party has already absorbed, followed and incorporated XuanYuan Thought into its body that unites all things into one: the unity of Giving and Taking, the unity of XuanYuan-Wang-Mao's knowing and doing,³⁴ the unity of names and forms,³⁵ the unity of words and deeds,³⁶ the unity of rule of law and rule of virtue,³⁷ the unity of rights and duties, and the unity of all things.³⁸ For example, the ruling CPC's Constitution states, "The whole Party must achieve unity in thinking and action with Deng Xiaoping Theory, the important thought of Three Represents, the Scientific Outlook on Development and the members must match words with deeds."³⁹ In other words, XuanYuan Thought has been unified with the Party's thought with Chinese characteristics, because all Chinese thoughts are XuanYuan Thought, which is the each meme thought of 1.3+ billion Chinese people and the root of their "Chineseness."

This unity of the Party and XuanYuan is neither against the Party nor the government. On the contrary, this unity will strengthen the Party's authority and legitimacy to the eyes of Chinese and mankind. This act is an anti-entropic idea that is against disunity and splitting-up of the Party and the country, and aims to unify China. This will be good for the government, the ruling Party and the Chinese everywhere, because the unity of the Party and XuanYuan does not degrade but definitively upgrades the status of the Party in the eyes of the Chinese and mankind. The Chinese naturally absorb XuanYuan culture and civilization within consciously and subconsciously. Actually, all Chinese, not necessarily racially Chinese, must have XuanYuan Thought living within without exception. In other words, XuanYuan Dao has unfolded itself into more than 1.3+ billion Chinese people today. The Chinese is Chinese because XuanYuan Thought is living within.

WE AFFIRMATIVELY RECOGNIZE that XuanYuan is the FIRST LEADER of mankind who was elected by the super majority votes of the tribe members in Zhuolu to form the world's first political alliance of federal government, and to establish the first Culture-State China that is inclusive and tolerant to all tribes, human

³³ According to KoGuan Quantum InfoDynamics (KQID) bit paradigm theory, XuanYuan is a sage, and his thought encompasses the past, present and future events, which can recreate and be recreated by them. In other words, the past events or old thoughts are not yet determined until they are observed in the present. See John Wheeler's "delayed choice" thought experiment in 1978 that has been verified by Alain Aspect in 2007 with single photons and now with a single atom by A. G. Truscott et al (See Truscott, A.G. et al, "Wheeler's delayed-choice gedanken experiment with a single atom"). Hence, XuanYuan himself can be modified, adopted and rejected in the past, present and future, and XuanYuan Thought can incorporate the past, present and future thoughts into itself.

³⁴ Mao, Zedong. "On Practice" and Wang Yangming's unity of knowledge and action.

³⁵ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 18: The Established Law.

³⁶ Xinhua. "Full text of Constitution of Communist Party of China."

³⁷ The CPC's Constitution states, "The Communist Party of China...combines the rule of law and the rule of virtue in running the country."

³⁸ "...all things will be at one with Heaven and Earth." See Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 6: A Discourse.

³⁹ Xinhua. "Full text of Constitution of Communist Party of China."

racess, culture and nations.

THE FIRST LEADER who articulates the concept of rule of Dao, rule of a ruling Party, rule of the people, rule of Laws and rule of the Five Mandates. The rule of Dao can be stated as the rule of virtue as *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 decrees in *The Four Canons*, 3:

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.⁴⁰

THE FIRST LEADER who specifies a well-defined and well-developed state governance of culture-state government, the mean of government and the goal of government. *The Four Canons*, 25 states:

In governing a state, the ideal situation is one in which the ruler does not have to resort to punishment; the next best is one in which the rule of law is a must and is already installed; and not so ideal is for one to achieve order through disputes and fights; if a ruler fails to bring about order by any means, that is the worst situation. In the ideal situation, the ruler only needs to maintain an originally harmonious social order based on prevailing moral justice; in the next best situation, the ruler aims at distinguishing right from wrong behaviors and punishing the wrong and promoting the right. If the ruler is largely occupied with the task of suppressing social turmoil, it is definitely not good government.⁴¹

He establishes good governance that hands down appropriate punishments to the “flies” and “tigers”⁴² and rewards to merited persons from the lowest to the highest positions. He says in *The Four Canons*, 4, “Fairness in giving rewards as not to neglect the humblest and earnestness in enforcing punishment as not to let whoever deserves get away.”⁴³

He persuades mankind to follow the inclusive rule of Dao, which is inclusive and tolerant to all unique thoughts and cultures. Dao is NOT exclusivity but Zhong Yong’s harmonious unity in diversity, and an inclusive cultural identity by its maker, XuanYuan, our “Glorious and Remarkable Ancestor.”⁴⁴ Dao, not man, is the measure of all things,⁴⁵ and Dao rules over all things. He forbids a vicious leader “indulging in fighting and killing; persecuting the virtuous; indulging one’s own wishes in disregard

⁴⁰ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 3: The Upright King.

⁴¹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 25: Congruity.

⁴² Xinhua. “Xi Jinping vows ‘power within cage of regulations.’”

⁴³ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 4: Six-Way Demarcation.

⁴⁴ Translated and adapted from Mao, Zedong and Zhu De. “Offering to the Yellow Emperor.”

⁴⁵ Protagoras famously stated: “man is the measure of all things.”

of the law.”⁴⁶ However, he approves a virtuous leader “motivated solely by public interest” in mind⁴⁷ who learns, follows and is “in step with” the Dao,⁴⁸ because if not, he/she will confuse “between right and wrong.” 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...⁴⁹ [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.⁵⁰

He upholds Ren and Yi that Kongzi applied as the core values in Rujia. He practices Humanity and Justice, and commands us to fight for them because “fighting for injustice hurts oneself.”⁵¹ Moreover, “a nobleman should not avenge personal humiliation but only work to promote justice.”⁵² He timely restrains the aggressive and protects the weak.⁵³

He advances Wuwei of human existence to be with and live in nature, which was further developed by Lao-Zhuang. He cherishes the Earth, land, seas, forests and mountains. He orders us to live in harmony with nature, although he encourages developing Chinese scientific outlook art perspective with care and cherishing the Earth to poke, probe and improve nature to benefit our wellbeing. We are authorized to find, pursue and realize our full potentials.

He embraces Weiwo of self-preservation that Yang Zhu followed. Later, Yang Zhu advocated Yang Zhu’s DoReMiFaSolLa with human dignity to free man to sing and play his music with nature. He guides our life purpose so that each has the right to pursue his/her personal dreams and aspirations, and each has free education, free health care and free material wealth. He prohibits killing “somebody who has surrendered or who has merits or who is innocent.”⁵⁴ He warns the rulers that “people

⁴⁶ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 7: Ways to Extinction.

⁴⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 9: Names and Principles.

⁴⁸ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 11: Contemplation.

⁴⁹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 8: On the Covenant.

⁵⁰ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 26: The Dao Proper.

⁵¹ “If one wages punitive wars against evil forces, it must be in compliance with the Heavenly principle of justice.” Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 5: The Four Principles.

⁵² Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 25: Congruity.

⁵³ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 6: A Discourse.

⁵⁴ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 7: Ways to Extinction.

detest brutality” and “the brutal [will be] executed by the people.”⁵⁵

He promulgates that men and women are born equal and they “complement each other and give birth to new forms.”⁵⁶ Moreover, he praises female (yin) attitude. He says, “In a word, the Yin attitude is a propitious one as it accumulates merits.”⁵⁷ For example, Leizu, his wife, discovered silk and invented both silk farming and silk loom method. She is the founder of Chinese silk civilization that has been the envy of the world. Chinese silk was exported to the known world. Julius Caesar’s Roman aristocrat ladies were known to wear this lustrous fabric.

THE FIRST SCIENTIST who applies XuanYuan-Popper’s falsification method that *the theory is true only if it “works everywhere” and it “never fails anywhere.”*⁵⁸ He adheres to Deng’s Seeking Truth from Facts: “What is true or false can be judged by facts.”⁵⁹ He observes and calculates the movement of the Heaven and establishes XuanYuan Calendar to improve people’s livelihood. He invents Fu Xi’s digital Bagua from words into digital symbols (☰ ☷ ☱ ☴ ☵ ☲ ☳ ☶), and thus develops the digital Bagua form we know today. XuanYuan has developed a sophisticated scientific creation and distribution story of Existence from Dao.⁶⁰

THE FIRST COMPREHENSIVE PHYSICIAN⁶¹ who cures people’s sickness with great compassion and mercy. He establishes scientific medicine of his time to improve people’s health and extend their wellbeing and life expectancy to over 100 years. He teaches people to follow yin and yang, so that people will live a long life without illness.⁶² He teaches people to practice preventive medicine and proactively avoid illness by invigorating their immune systems to fight any potential illness.⁶³

Hence, the sages did not treat those already ill, but treated those not yet ill, they did not put in order what was already in disorder, but put in order what was not yet in disorder... Now, when drugs are employed for therapy only after a disease has become fully developed, when [attempts at] restoring order are initiated only after disorder has fully developed, this is as if a well were dug when one is

⁵⁵ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 22: Rule of Conduct.

⁵⁶ “Following the Dao is the same as handling the relationship between the female and the male. 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.” Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 11: Contemplation; “Yin and Yang do not run parallel. The two sides of each pair contain and complement each other.” Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 15: Tribal Strife.

⁵⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 16: The Yin vs. the Yang Mentality.

⁵⁸ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 18: The Established Law.

⁵⁹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 5: The Four Principles.

⁶⁰ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 11: Contemplation; 18: The Established Law; 25: Congruity; 26: The Dao Proper.

⁶¹ Dean Zhang Qicheng suggested XuanYuan was the First Scientific Physician.

⁶² Unschuld, Paul et al. *Huang Di Nei Jing Su Wen*: 2: Comprehensive Discourse on Regulating the Spirit [in Accordance with] the Qi of the Four [Seasons].

⁶³ Unschuld, Paul et al. *Huang Di Nei Jing Su Wen*: 2: Comprehensive Discourse on Regulating the Spirit [in Accordance with] the Qi of the Four [Seasons].

thirsty...Would this not be too late, too?⁶⁴

THE FIRST ENVIRONMENTALIST who cherishes the Earth. Having received the Heavenly mandate as the core leader of all tribes, he proclaims to all that he is ruling culture-state China by “Revering the Heaven, cherishing the Earth, and holding the people dear” to help each to pursue his/her goals in life.⁶⁵ He harmonizes Heaven, Earth and man. One cannot harm the Earth without harming the Heaven and man. He warns, “Do not overuse the land... Whoever overuses the land will be punished by natural calamities.”⁶⁶ Therefore, we must put the value and price on our environment as the important part/cost of any Scientific Outlook on Development. *The Four Canons*, 25 states:

Building too many palaces is not tolerated by Heaven, as most of them will not be inhabited, or, if ever, not for long. It is not allowed...to damage the natural environment by large-scale construction work; nor to lay waste forests by abusive logging; nor to drastically change the topography of a region except for channelizing huge floods.⁶⁷

THE FIRST HUMAN RIGHTS LAWYER for Mankind who preaches and practices “loving the people” and “putting people first” principles. There are three reasons:

Firstly, as stated below in his mission of life, he advances that man has the unalienable right to pursue his/her own personal goal in life more than 4,000 years before the great human rights lawyer Thomas Jefferson who famously wrote the American Declaration of Independence in 1776. XuanYuan loves people. He upholds the sacred life and liberty of man. He declares and enacts his mission statement of XuanYuan Da Tong in 1XY,

From the Heaven I have received the mandate... On the Earth I have gained a footing, and from the people I have won endorsement... Revering the Heaven, cherishing the Earth, and holding the people dear, I help the disorientated find the right direction for their lives... I help the well orientated carry on their lifelong missions... and I love them and make them prosper.⁶⁸

Secondly, having received the Mandate of Heaven, XuanYuan issues to mankind the Mandate of Heaven decree, the world’s first written super-constitution that authorizes anyone to remove or/and kill any tyrant.⁶⁹ For example, *The Four Canons*, 14 tells the story of how our hero XuanYuan captured and killed Chi You in person,

⁶⁴ Unschuld, Paul et al. *Huang Di Nei Jing Su Wen: 2: Comprehensive Discourse on Regulating the Spirit [in Accordance with] the Qi of the Four [Seasons]*.

⁶⁵ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 10: Lifelong Mission.

⁶⁶ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 2: State Order.

⁶⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 25: Congruity.

⁶⁸ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 10: Lifelong Mission.

⁶⁹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 14: Order out of Chaos.

and it states in details how XuanYuan and his people treated Chi You to give an example to the future generations:

People flay his skin and make it into targets for arrow shooting training. Prizes are rewarded to high scores winners. They cut his hair, attach it to a flagstaff and call the mock flag “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 for more times are rewarded. They chop up his flesh and bones, mix the mince with maror and invite people from all directions to suck it.⁷⁰

He further warns mankind to abide by his Mandate of Heaven, “I hope you will all abide by the principle of justice I have pursued and never abandon the law I have followed so as to set an example for later generations.”⁷¹ *The Four Canons*, 14 further states:

Do not violate the regulations I made public; do not dump the meat paste I gave you; 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.⁷²

He punishes tyrants everywhere who don’t have the right to rule even if they are legally elected or appointed. Rulers’ rights to rule are **CONDITIONAL** upon their just rule that brings Humanity and Justice to all to enable every citizen to be willing and able to pursue his/her dreams and aspirations, and each has free education, free health care and free material wealth in peace. Meanwhile, any tyrant must not be able to run and hide anywhere, and eventually he/she must be captured and prosecuted according to a fair and just due process of law of humanity. XuanYuan has warned to all brutal tyrants, “... the people detest brutality... the brutal, executed by the people.”⁷³ For example, Hitler, Mussolini, Tōjō and Zhou, the last king of the Shang dynasty were removed and killed by the people: both Hitler and Zhou were forced to commit suicide by the people. Hitler was killed by his pistol and Zhou was burned to death by fire, 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.

The principle of Justice to all under Heaven (tianxia): XuanYuan Mandate of Heaven governs all under Heaven under its legal jurisdiction. His illustrious

⁷⁰ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 14: Order out of Chaos.

⁷¹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 14: Order out of Chaos.

⁷² Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 14: Order out of Chaos.

⁷³ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 22: Rule of Conduct.

descendant King Wu and his brother Duke of Zhou followed XuanYuan footstep and forced Zhou of Shang to commit suicide by burning his families, Court officials and himself by fire, and thus established Zhou dynasty.⁷⁴ Duke of Zhou justified Zhou's rebellion against the tyrant Zhou of Shang, the last bandit, by citing examples from history to explain why earlier founder King Tang of Shang Dynasty killed bandit Jie, last king of Xia Dynasty and all his families, "The way of Jie.... he employed were cruel men; and he left no successor."⁷⁵ For that similar reason he replaced Shang with Zhou Dynasty. He explained to all under the Heaven,

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...⁷⁶

Justice is for all and all under Heaven, if not Justice is not fulfilled. XuanYuan Mandate of Heaven is a universal mandate to people of all races from all cultures, and hence to all mankind. He not only authorizes every citizen of any culture-state to overthrow his/her ruling regime against humanity in his/her country, but he also authorizes the use of force by a ruling regime of one culture-state against another to uphold "Heavenly Justice" and "take necessary actions to punish" this evil regime that committed crimes against Humanity like Hitler's Nazi, "to fulfill Heaven's will" and help the oppressed and enslaved people to end their own illegal regime to establish a new virtuous government by a fair and legitimate mean. This Mandate of Heaven is extra-territorial in its nature amazingly according to our existing International Law and Custom as stated in the *United Nations Charter* and other international treaties. The great and remarkable XuanYuan in *The Four Canons*, 11 sternly issues his decree to all mankind,

If somebody or some ruler of another state commits crimes against Heavenly justice, he 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.⁷⁷

⁷⁴ See Legge, James. trans. *Shang Shu*, "Zhou Shu."

⁷⁵ Duke of Zhou said: "The way of Jie.... he employed were cruel men; and he left no successor. After this there was Tang the Successful, who, rising to the throne, grandly administered the bright ordinances of God. He employed, to fill the three (high) positions, those who were equal to them; and those who were called possessors of the three kinds of ability would display that ability. He then studied them severely, and greatly imitated them, making the utmost of them in their three positions and with their three kinds of ability. The people in the cities of Shang were thereby all brought to harmony, and those in the four quarters of the kingdom were brought greatly under the influence of the virtue thus displayed. 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..." See Legge, James. trans. *Shang Shu*, "Establishment of Government."

⁷⁶ See Legge, James. trans. *Shang Shu*, "Establishment of Government."

⁷⁷ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 11: Contemplation.

He sanctions the above punitive war against an evil regime, which is legitimate only and only for “Heavenly Justice” to end extreme human right abuses according to Mengzi’s Renqing that no ordinary human could stand idly by seeing children being thrown down into a well: “If one wages punitive wars against evil forces, it must be in compliance with the Heavenly principle of justice.”⁷⁸ If this *humanitarian intervention* is used primarily as a pretext for territorial expansion, this aggressive regime shall be “expelled by the Earth” because the “Earth detests aggressive expansion,”⁷⁹ and those “who covet other states’ territory and exploit their resources would be punished by Heaven sooner or later.”⁸⁰

Thirdly, he develops Chinese jurisprudence and advances Chinese Scientific Outlook Rule of Law and Principle: from Dao comes laws and virtues.

*The rule of law is one of the most important accomplishments of human civilization.*⁸¹
—Xi Jinping, October 23rd, 4711XY.

XuanYuan is the Father and Founder of the rule of law based on scientific Dao in 1XY, 4,720 years ago. From Dao comes directly the Scientific Outlook Rule of Law and Principle. The Five Mandates (Dao) are our super-constitution: Humanity, Justice, Yang Zhu’s Six Freedoms, the 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. Laws and principles are designed for the sake of our wellbeing, neither for the rulers nor for Dao, since Dao and rulers exist and live for our benefits. Unequivocally, Dao is not above itself. Dao obeys its own rule of Dao. XuanYuan Scientific Outlook Rule of Law and Principle is NOT rule by law ideology where the ruler is above the law, which is an absurdly outdated concept and defunct statecraft ideology that must be swept away into the dustbin of feudal history where it belongs. The rule by law ideology is a feudal ideology of “xiaoren” who rule only for their own profits. That is why we have XuanYuan Mandate of Heaven to remove leaders who rule for their own benefits instead of the benefits of the people. The Five Mandates are the super-constitution of all earthlings. Since these Laws and Principles are the same standard yardsticks for all, all shall be judged upon equally by these standard yardsticks that derive directly from the supreme rational Dao. These standards must allow everyone to understand, predict and follow the laws and principles. Neither earthling including kings,⁸² nor any organization or political party has the authority and power beyond these Laws and Principles; furthermore, every one and organization are mandated to be treated equally under the same standards without

⁷⁸ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 5: The Four Principles.

⁷⁹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 22: Rule of Conduct.

⁸⁰ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 23: Following the Dao.

⁸¹ Xi, Jinping. “Accelerating the Establishment of Socialist Rule of Law in China.”

⁸² “The Dao gives birth the Law. This Law is the marker that separates success and failure and distinguishes the unjust from the just. Therefore one who holds fast to the law can produce law but dare not transgress them.” See Turner, Karen. “Law, Nature, and the Dao in the Huang Di Tradition.”

any exception.⁸³ He states in *Four Canons*, 1 that “Dao is the source of Wisdom” and “From Dao comes the law. The law is the yardstick by which to judge whatever is achieved and not achieved to see if it is in the right or in the wrong... When the law is in force, order will be established and nothing against it cannot be curbed.”⁸⁴

He unchains man from his chains and free him from his masters. As a result, “man is free,” as Immanuel Kant observed 4,000 years after XuanYuan,⁸⁵ if he is solely judged by XuanYuan rule of Law and rule of Virtue that come from Dao; Man is not free if the rule of Law and rule of Virtue come from either rule of man or rule of the Prophet. Consequently, rule of Dao frees man from arbitrary prosecution, penalty and arrest without a fair and just due process of law, from fear of undue search and seizure, and from torture. He is free to practice Yang Zhu’s six freedoms, living in a wuwei way of life in nature. The great Fajia Scholar Shang Yang observed that during XuanYuan’s rule, even the punished criminals “were not angry,”⁸⁶ because the punishments were just.⁸⁷ Therefore, He bans arbitrary rule by man and prescribes Scientific Outlook Rule of Law and Principle that no one and no organization is above the law and principle. Everyone and organization are equal under the law and principle. He is violently against torture on anyone, and declares, “Any state which indulges in 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.”⁸⁸ He tells powerful people not to abuse their power. He counsels, “Whoever abuses power will be exiled by the people.”⁸⁹

NOW, HEREBY, BE IT RESOLVED, that XuanYuan is our Glorious and Remarkable Ancestor, our cultural HERO, the Father of Chinese culture and civilization, and the Founder of modern China as the symbol of our great culture-state China and the symbol of one united Chinese since 1XY; XuanYuan Thought is the source and origin of Chinese hundreds of schools of thought, as well as all myriad thoughts of billions of Chinese in the world for about 5,000 years;

NOW, HEREBY, BE IT RESOLVED, that he establishes the Scientific Outlook Rule of Law and Principle according to Chinese Jurisprudence based on Dao.

⁸³ “All those who violate Party discipline and state laws, whoever they are and whatever power or official positions they have, must be brought to justice without mercy.” See Xinhua. “Hu Jintao’s report at 18th Party Congress.”

⁸⁴ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 1: The Dao and the Law.

⁸⁵ Quoted in Hayek, Friedrich. *The Road to Serfdom*, 6.

⁸⁶ The King said: “...Fu Hai and Shen-nung taught but did not punish; Huangdi, Yao, and Shun punished, but were not angry...” See Duyvendak, J. J. L. trans. *The Book of Lord Shang*.

⁸⁷ In essence, XuanYuan advocated a simple rule of law and principle: everyone is equal before the law and no one, including the Emperor himself, is above the law. Under his rule of law and principle, the people were content to be ruled: “Those who are rewarded would not be grateful while those punished bear no grudge, because rewards and punishments are appropriate and deserved.” See Leo, KoGuan. “The Yellow Emperor Hypothesis: The Anti-entropic Operating System of the ‘Scientific Outlook’ on Rule of Law and Principle”; See also Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons* 3: The Upright King.

⁸⁸ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 7: Ways to Extinction.

⁸⁹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 2: State Order.

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.⁹⁰

NOW, HEREBY, BE IT RESOLVED, according to the rule of Dao, rule of the Party, rule of the People and rule of Law and Virtue that 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. This is XuanYuan’s judicial review process. *The Four Canons*, 9 states:

To distinguish the right and wrong one must judge by law. When judging if things tally with law or not, one must prudently guard against interferences from personal or factional motives and interests.⁹¹

His judicious deeds had been testified by the illustrious scholar reformist Shang Yang who proclaimed in his book that during XuanYuan’s rule, even the punished criminals “were not angry,”⁹² because the punishments were just.

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 knowledge⁹³ by seeking truth from facts,⁹⁴ holds he knows when he knows a thing and admits he does not know a thing when he does not know.⁹⁵ 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 DoReMiFaSolLa, 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”⁹⁶ (Da Tong) where each has free education, free health care and free material wealth. Hereby, every able Chinese at

⁹⁰ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 3: The Upright King.

⁹¹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 9: Names and Principles.

⁹² The King said: “...Fu Hai and Shen-nung taught but did not punish; Huangdi, Yao, and Shun punished, but were not angry...” See Duyvendak, J. J. L. trans. *The Book of Lord Shang*.

⁹³ See Legge, James. trans. *Kongzi: Liji*, “The Great Learning.”

⁹⁴ XuanYuan and Deng’s seeking truth from facts.

⁹⁵ See Legge, James. trans. *Kongzi: Analects*, 2.17.

⁹⁶ Xi, Jinping. “Full text: Xi Jinping’s speech at UNESCO headquarters.”

least once has to pay pilgrimage to Xinzheng, the holiest city, on 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 Culture-State China that he shall uphold “Heavenly Justice” and “he will take necessary actions to punish [evil] so as to fulfill Heaven’s Will” and to do good “to fulfill Heaven’s Will, never flinching nor passing the buck” in this world;⁹⁷

NOW, FURTHER, BE IT RESOLVED, that in order to create a new ritual for the 21st century China, any Chinese President-elect by the Central Committee of the Party within 8 days thereafter must wear ceremonial Hanfu on behalf of the Chinese and himself to pay his personal respect to our Remarkable Cultural Hero XuanYuan and receive his official blessing in person in Xinzheng. This national ceremony shall be supervised, led and performed by the Chairman of National People’s Congress.

NOW, FURTHER, BE IT RESOLVED, as President Xi praised Huangling as the spiritual symbol of Chinese civilization,⁹⁸ and praised highly of XuanYuan culture when he visited Huangdi Ancestral Temple in Xiandu, that we shall establish the new national ritual that every able Chinese at least once must pay pilgrimage to Huangling and Huangdi Ancestral Temple, the holiest places, in April to perform filial piety tomb-sweeping⁹⁹ 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 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 person 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

⁹⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 11: Contemplation.

⁹⁸ Ta Kung Pao. “Huangling is the spiritual symbol of Chinese civilization.”

⁹⁹ Chinese filial piety to their ancestor.

Anti-entropic Operating System 2.0 powered by KQID time engine. Each generation is entitled to revise the rituals according to the need of their time,¹⁰⁰

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 21st, 4720XY (2023), 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 (1936); and Hemudu Culture near the lower reaches of the Yangtze River existed around 4303-2303BXY (7000-5000BC), which was first discovered in 4670XY (1973);

NOW, THEREFORE, BE IT RESOLVED, that we acknowledge and recognize XuanYuan is the Father of all Chinese on Earth and in our Universe; therefore we shall establish Father's Day as a national holiday on Chinese lunar calendar March 3rd in honor of XuanYuan's birthday;

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.

¹⁰⁰ 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."

XuanYuan Calling

Our Remarkable and Glorious Ancestor is the world famous Hero!
You unite and establish everlasting modern China here and forever,
Form the people first government,
Order the rule of Dao, *Giving first Taking later* as the principle,
Assist all in realizing their aspirations,
Give us letters, calendar and skills to improve our lives,
Create Chinese everlasting culture and civilization,
Light up the world with your eternal wisdom,
Seek truth from facts by unifying names and forms to distinguish right from wrong,
Decree the Mandate of Heaven to remove or kill tyrants to free men from their masters,
Enact law and principle from Dao that none is above and everyone is equal,
Uphold humanity and justice,
Reward the good and punish the evil,
Harmonize Heaven, Earth and man.

Do you hear XuanYuan sing?
Revering the Heaven, cherishing the Earth, and holding the people dear,
I am helping the disorientated find the right direction,
assisting the well orientated pursuing their dreams, and loving and prospering all.

He sings XuanYuan DaTong!
Free education for all for life,
Free health care for all for life,
Free material comfort for all for life,
No worry in pursuing your dreams.

Ask why He is doing?
Guardian of humanity and justice!
Ask who He is calling?
He is calling on you!

Do you hear XuanYuan sing?
Revering the Heaven, cherishing the Earth, and holding the people dear,
I am helping the disorientated find the right direction,
assisting the well orientated pursuing their dreams, and loving and prospering all.

He sings your heart's song!

DoReMiFaSoLa:

Do, freedom of listening you like to hear,
Re, freedom of seeing things you want to see,
Mi, freedom of aesthetics you crave to experience,
Fa, freedom of speaking out ideas you aspire to express,
So, freedom of living peaceful and leisure life you wish to enjoy,
La, freedom of thinking, creating and acting on goals you desire to achieve.

DoRe...DoReMiFaSoLa...DoRe....