

Xuan Yuan Calling

A Draft for Chinese Consensus 4712XY

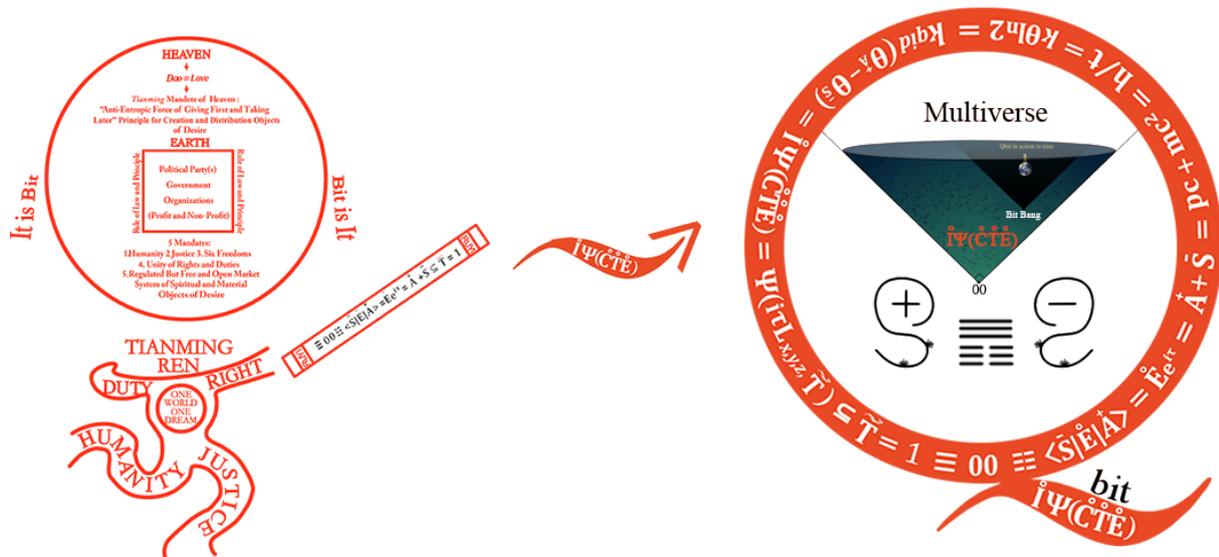
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Existence powered by KQID engine by our Ancestor Qbit:

The Qbit is executing KQID Zeroth Law $\equiv 00 \equiv \langle \tilde{S} | E | \tilde{A} \rangle = \dot{E} e^{i\tau} = \dot{A} + \dot{S} = \dot{I} \Psi(\dot{C}\dot{T}\dot{E}) = \Psi(i\tau L_{x,y,z}, \tilde{T}) \subseteq \tilde{T} = 1$
 to compute, stimulate and project its Shakespearian meme actors $\dot{I} \Psi(\dot{C}\dot{T}\dot{E})$ acting in the
 relativistic hologram Multiverse $\Psi(i\tau L_{x,y,z}, \tilde{T})$.



TianmingRen is primordial Sun Wukong holding as-you-wish timerod to command our Multiverse.

Xuan Yuan Anti-entropic Operating System 2.0 powered by KQID engine

00¹

I am Giving first Taking later
Let Qbit be!

Qbit

Let KQID² be!

KQID writes Qbit's shortest algorithmic codes of Giving first Taking later

$$\equiv 00 \equiv \langle \bar{S} | \bar{E} | \bar{A} \rangle = \bar{E} e^{i\tau} = \bar{A} + \bar{S} = \bar{I} \Psi(\bar{C}\bar{T}\bar{E}) = \Psi(i\tau L_{x,y,z}, \bar{T}) \subseteq \bar{T} = 1.$$

Then, Qbit is constantly unfolding itself,
Bit is it; it is bit.³

KQID

Happy time has arrived,
Let Universe be!

Our Zhuangzi's universe and we were born together as one.

Our Ancestor Father and Mother Qbit (00, +, -) were singing, dancing and exchanging bits with joy to celebrate the birth of their baby $2.44324862 \cdot 10^{-59}$ m universe forged by fire at temperature of $3.35609307 \cdot 10^{136}$ °K in the Bit Bang about 13.8 billion years ago.

The bang triggered the varying light speed c in the vacuum from $4.27141367 \cdot 10^{87}$ m/s at $1.43 \cdot 10^{-147}$ s to $1.61524964 \cdot 10^{14}$ m/s at one second.⁴ By 9,199.05 years later,⁵ it grew from $2.44324862 \cdot 10^{-59}$ m to $3.48111558 \cdot 10^{20}$ m, and this variable c became constant c of 299,792,561 m/s.

Now it is still expanding⁶ at c and its size is at least $2.61111 \cdot 10^{26}$ m.

We are free to explore and enjoy our home universe.

I⁷

Let me be!

Alive, I am in Heaven.

¹ KQID-Turing complete U states: all finite systems M can be perfectly computed, simulated and projected by our Ancestor FAPAMA Qbit (00, +, -), Omni-mathematician-programmer-projector, Planck's matrix of all matter, and KQID-Maxwell's infinite being with infinite memory. The Original Zero (00) emerges as Dao by its own freewill from the Void, non-Existence that even nothing itself doesn't exist, and names itself Qbit, *Giving first Taking later*. Qbit is three-in-one (00, +, -). Zhuangzi foretold: "Therefore from non-existence we proceed to existence till we arrive at three." Then, this Qbit is constantly unfolding itself per absolute digital time $\bar{T} \leq 10^{-1000}$ s. The first stanza is Heaven, the second, Earth and the third, man.

² Alexander Pope's *Let Newton be!*

³ KQID theory *bit is it; it is bit* prescribes *all things are $\Psi(i\tau L_{x,y,z}, \bar{T})$, 4-vector complex coordinates*. KQID came from Fu Xi-Xuan Yuan's digital Bagua ($\equiv \equiv \equiv \equiv \equiv \equiv \equiv \equiv$), Pythagoras's "all things are numbers", and Maxwell's Demon thought experiment that information (bit) does works, and further, from Landauer's principle "Information (bit) is physical (it)" where one bit $\geq k\Theta \ln 2 = mc^2$, k is Boltzmann's constant, Θ is temperature, $\ln 2$ is 0.693147181, m is mass and c is light speed in the vacuum. Thus, bit is energy and energy is matter (it) per Einstein. Frank Wilczek testified in his book, *The Lightness of Being*: "[Q]uarks and gluons...embodied ideas...are mathematically complete and perfect objects...the objects that obey the equations of gluons. The its are the bits." KQID orders the *bit paradigm* that functions as our neocortex brain on top of the *it paradigm* that functions as our mammalian brain.

⁴ KQID posits the Multiverse CMB radiation is about $\leq 3 \cdot 10^{-30}$ °K calculated by George Smoot et al. as the temperature of our universe event horizon, and further requires that the Maxwell's $c = \sqrt{\epsilon_0 \mu_0}$ is about $\geq 10^{87}$ m/s in our Multiverse, so that it caused the outburst of our Bit Bang to inflate at the rate of about 10^{87} m/s within that first discrete time 10^{-147} seconds per Maxwell's equation $c^2 = \frac{1}{\epsilon_0 \mu_0}$ where ϵ_0 is vacuum permittivity, μ_0 is vacuum permeability, and c is c-timerod. See Smoot *et al*, "Entropic Accelerating Universe": "At this horizon, there is a horizon temperature, $T\beta$, which we can estimate as $T\beta = \sim 3 \times 10^{-30}$ K."

⁵ KQID reproduced the constant light speed c in the vacuum at $2.99792561 \cdot 10^8$ m/s in 9,199.05 years after the Bit Bang. Newton's mass was in his equation $F = ma = \frac{GMm}{L^2}$ in 1687, but mass was unknown. Einstein defined mass in $E = mc^2$ in Wilczek tried to reveal the "Origin of Mass" (arXiv:1206.7114v2), but he concluded, "the end of the road is not in sight." No one so far has calculated c at the moment of the Bit Bang of our universe, nor shown how and when c in the vacuum emerged as we have observed. Without knowing how c has evolved through time, and what c is, no one can know what is energy E nor mass m . Thus, E , m and c are locked together. KQID is the first theory that calculated c from its equations and we could know energy and mass.

⁶ See Sakar *et al*. "Marginal evidence for cosmic acceleration from Type Ia supernovae" (arXiv: 1506.01354v2).

⁷ Yangzhu's *Let there be me!*

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.¹

Therefore, he advised us to analyze these traditional values “in a scientific attitude” by “promoting the positive elements and discarding the negative elements.”²

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 (Da Tong) 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.³

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.”⁴



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

¹ Xinhua. “Xi Jinping: the answers to China’s issues must be found in our own land.”

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

³ Xi, Jinping. “Full text: Xi Jinping’s speech at UNESCO headquarters.”

⁴ Xinhua. “Xi urges respect for other cultures.”

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 Zhuolu⁵ and elected Xuan Yuan as their FIRST LEADER of mankind by democratic votes. They also chose dragon⁶ as the national symbol to represent Chinese power, creativity and strength. They agreed to establish their first united government with Xuan Yuan as the core in Zhuolu, which became the first capital of this newly established Culture-State China. 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...”⁷

HEREBY, WE STATE and CONFIRM that Chinese culture derives from Xuan Yuan 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,⁸ cultural memes are reproduced themselves.⁹ I have designed the five-element test of “Chineseness” (see Xuan Yuan Anti-entropic Operating System 2.0 powered by KQID engine) to evaluate the distinctive Chineseness, and the most important one is the Xuan Yuan Dao meme that acts like that of the genetic Y-chromosome markers¹⁰ that were passed on only from fathers to sons. Xuan Yuan Dao gives Chinese culture its unique identity as well as Chinese languages, belief systems,¹¹ know-hows, customs and rituals. A culture-state enables people to act in a harmonious and coordinated way.¹² 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 Xuan Yuan and define why, what, who we are as Chinese in this universe. Xuan Yuan Dao meme lives and is alive in Chinese thought. Whether Xuan Yuan’s memes pass on or not pass on and live or not live in a person’s mind, if this Xuan Yuan Dao is living there, then this person is culturally Chinese. Therefore, we must willingly reach the Chinese Consensus that our Glorious and Remarkable Ancestor Xuan Yuan 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 Xuan Yuan Dao that is always “consistent and never fails anywhere.”¹³

⁵ 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*.

⁶ It was interesting to note that Xuan Yuan’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.

⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 10: Lifelong Mission.

⁸ KQID prescribes *bit is it and it is bit*: genes are only biological memes.

⁹ See Dawkins, Richard. *The Selfish Gene*, 11: Memes: The new replicators.

¹⁰ See Wells, Spencer. *The Journey of Man: A Genetic Odyssey*.

¹¹ See Paul, Robert A. *Mixed Messages: Cultural and genetic inheritance in the constitution of human society*.

¹² See Paul, Robert A. *Mixed Messages: Cultural and genetic inheritance in the constitution of human society*.

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

WE FIRMLY ACKNOWLEDGE and RECOGNIZE that without Chinese culture inherited from Xuan Yuan, 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 Xuan Yuan 2.0 powered by KQID 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.¹⁴ This would be an unimaginable tragedy for the Chinese and mankind.

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?"¹⁵

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.¹⁶ The rule of Dao is the rule of the best of all possible rules.¹⁷ 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 Xuan Yuan-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

¹⁴ See Morris, Ian. *Why The West Rule-For Now*.

¹⁵ Xi, Jinping. *The Governance of China*, p287.

¹⁶ 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*.

¹⁷ Leibniz's world is the best of all possible worlds.

Five Mandates (Humanity, Justice, Yang Zhu's Six Freedoms, Unity of Rights and Duties, and a Regulated but Free and Open Market System). 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,"¹⁸ 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,¹⁹ 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.²⁰ 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 Xuan Yuan's culture-state origin: "In Dao We Trust."²¹

Meanwhile, Xuan Yuan 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 the rule of Five Mandates is still arbitrary. Any rule of Law without its rule of 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 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

¹⁸ "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.

¹⁹ See Fuller, Lon L. "Positivism and Fidelity to Law—A Reply to Professor Hart."

²⁰ 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."

²¹ Acknowledging her cultural heritage, Singapore one-dollar coin is minted in the shape of Bagua with Wuxing.

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 forms²² 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 Xuan Yuan 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 Xuan Yuan 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 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 System,²³ this country would not be able to escape from her historical cycle of violent changes, and eventually she would be

²² "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.

²³ For example, the current Xi-Li Government's Open Door policy according to one of the Five Mandates, a regulated but open and free market system 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 magnificent global strategy is equally bold by setting up China-led Asian Infrastructure Investment Bank (AIIB) to finance and coordinate these initiatives and China-led BRICS Bank, which will rescue troubled banks in time 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. The Chinese initiatives of peace and prosperity of all mankind shall usher mankind to an unprecedented height.

either self-destructed by her own violent revolution or subjugated, or colonized by others.

HEREBY, WE SWEAR BEFORE XUAN YUAN 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 Xuan Yuan Dao, *Giving first Taking later*, we synthesize all Chinese thoughts from Xuan Yuan to Xi Jinping. Xuan Yuan Thought is the 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. Xuan Yuan 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.²⁴

Xuan Yuan Dao [Yang ($\overset{+}{A}$) + Yin ($\overset{-}{S}$) = Qi ($\overset{\cdot}{E}$)] is the foundational creative principle underlying the creation and distribution of all that is, nothing that it is not, and even nothing itself is that principle. The logic and mechanics of *Giving first Taking later* are prescribed by KQID $\overset{+}{A} = \overset{\cdot}{E} - \overset{-}{S} \subseteq \tilde{T}$, where $\overset{+}{A}$ is Giving first, anti-entropic time-future bits-waves function (Ψ) that acts as positive fundamental element Yang, $\overset{-}{S}$ is Taking later, entropic time-past bits-waves function (Ψ) that acts as negative fundamental element Yin, and the outcome is $\overset{\cdot}{E}$, energetic time-present bits-waves function (Ψ) as neutral fundamental composite element energy Qi that is subset or equal to \tilde{T} , the absolute digital time $\leq 10^{-1000}$ seconds. Both Yang as $\overset{+}{A}$ and Yin as $\overset{-}{S}$ are principles (Li) or virtues. Briefly, energy Qi is produced by the interaction and relationship of creative *Giving* ($\overset{+}{A}$) and creative *Taking* ($\overset{-}{S}$). The relationships of Yang and Yin are as follows: Yang ($\overset{+}{A}$) + Yin ($\overset{-}{S}$) = Qi ($\overset{\cdot}{E}$); thus the unity of Li and Qi. KQID formulation: $\overset{+}{A} + \overset{-}{S}$ thus $\overset{\cdot}{E}$ or Yang + Yin thus Qi; Li thus Qi or Principle²⁵ thus Existence.

²⁴ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 3: The Upright King.

²⁵ Principle thus Existence idea is consistent with that of Zhu Xi’s *Taiji*, the supreme creative principle.

CHINESE CONSENSUS

WHEREAS, A divided Chinese against themselves shall not stand; A united Chinese shall stand proud and strong.

THEREFORE, WE Chinese unitedly reaffirm who we are and where we come from.

WHEREAS, Xuan Yuan is our Glorious and Remarkable Ancestor, the Father of Chinese culture and civilization, and the Founder of Culture-State China since 1XY; Xuan Yuan 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 Qing Shi Zu, as well as Sun Yat-sen, Mao Zedong, Chiang Kai-shek and Deng Xiaoping.²⁶

WHEREAS, Chairman Mao Zedong, the leading co-founder of new culture-state China, paid his homage and gave offering to Xuan Yuan 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.
Please enjoy the Offering!²⁷*

²⁶ 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 Xuan Yuan, the Yellow Emperor."

²⁷ Translated and adapted from Mao Zedong and Zhu De. "Offering to the Yellow Emperor."

THEREFORE, BE IT RESOLVED by the **CONSENSUS** under the leadership of the **Party**, that we advance Xuan Yuan-Xi Jinping's Chinese Dreams to rejuvenate Chinese culture and civilization and develop Xuan Yuan Anti-entropic Operating System 2.0 powered by KQID 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.²⁸ Today we only have three engines options with their respective operating systems: 1) the **THESIS**, Muscle powers: human or animal powers that powered Xuan Yuan 1.0 and Western operating system 1.0; 2) the **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;²⁹ 3) the **SYNTHESIS**, Xuan Yuan Anti-entropic Operating System 2.0 powered by KQID engine (Xuan Yuan 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.**

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."³⁰ These have been the dreams and aspirations of people everywhere. Our Remarkable Ancestor Xuan Yuan has worked 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 Xuan Yuan's and Marx's goal to free people from their chains and from their arbitrary masters. Thus, Marx thought and Xuan Yuan Thought have been unified as one within Scientific Outlook Rule of Law and Principle derived from Dao.

HEREBY, WE AGREE that Xuan Yuan Thought has already obtained, embodied and upheld all of the Party's values and virtues from Mao, Deng, Jiang, Hu, to Xi's Chinese Dreams,³¹ and similarly, the Party has already absorbed, followed and incorporated Xuan Yuan Thought into its body that unites all things into one: the unity of Giving and Taking,³² the unity of Xuan Yuan-Wang-Mao's knowing and doing,³² the unity of names and forms,³³

²⁸ 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*.

²⁹ American born Chinese (ABC) is sometimes known as "banana" in the USA, yellow outside but white inside.

³⁰ See Marx, Carl and Friedrich Engel. *The Communist Manifesto*.

³¹ According to KoGuan Quantum InfoDynamics (KQID) bit paradigm theory, Xuan Yuan 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, Xuan Yuan himself can be modified, adopted and rejected in the past, present and future, and Xuan Yuan Thought can incorporate the past, present and future thoughts into itself.

³² Mao, Zedong. "On Practice."

³³ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 18: The Established Law.

the unity of words and deeds,³⁴ the unity of rule of law and rule of virtue,³⁵ the unity of rights and duties, and the unity of all things.³⁶ 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."³⁷ In other words, Xuan Yuan Thought has been unified with the Party's thought with Chinese characteristics, because all Chinese thoughts are Xuan Yuan 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 Xuan Yuan 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 Xuan Yuan does not degrade but definitively upgrade the status of the Party in the eyes of the Chinese and mankind. The Chinese naturally absorb Xuan Yuan culture and civilization within consciously and subconsciously. Actually, all Chinese, not necessarily racially Chinese, must have Xuan Yuan Thought living within without exception. In other words, Xuan Yuan Dao has unfolded itself into more than 1.3+ billion Chinese people today. The Chinese is Chinese because Xuan Yuan Thought is living within.

WE AFFIRMATIVELY RECOGNIZE that Xuan Yuan 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 races, culture and nations.

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 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 TianmingRen 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.³⁸

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*

³⁴ Xinhua. "Full text of Constitution of Communist Party of China."

³⁵ The CPC's Constitution states, "The Communist Party of China...combines the rule of law and the rule of virtue in running the country."

³⁶ "...all things will be at one with Heaven and Earth." See Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 6: A Discourse.

³⁷ Xinhua. "Full text of Constitution of Communist Party of China."

³⁸ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 3: The Upright King.

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.³⁹

He establishes good governance that hands down appropriate punishments to the “flies” and “tigers”⁴⁰ 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.”⁴¹

He persuades mankind to follow the inclusive rule of Dao, which is inclusive and tolerant to all unique thoughts and cultures. Xuan Yuan Dao is NOT exclusivity but Zhong Yong’s harmonious unity in diversity, and an inclusive cultural identity by its maker, Xuan Yuan, our “Glorious and Remarkable Ancestor.”⁴² Dao, not man, is the measure of all things,⁴³ 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 of the law.”⁴⁴ However, he approves a virtuous leader “motivated solely by public interest” in mind⁴⁵ who learns, follows and is “in step with” the Dao,⁴⁶ 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...⁴⁷ [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.⁴⁸

³⁹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 25: Congruity.

⁴⁰ Xinhua. “Xi Jinping vows ‘power within cage of regulations.’”

⁴¹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 4: Six-Way Demarcation.

⁴² Translated and adapted from Mao, Zedong and De Zhu. “Offering to the Yellow Emperor.”

⁴³ Protagoras famously stated: “man is the measure of all things.”

⁴⁴ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 7: Ways to Extinction.

⁴⁵ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 9: Names and Principles.

⁴⁶ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 11: Contemplation.

⁴⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 8: On the Covenant.

⁴⁸ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 26: The Dao Proper.

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.”⁴⁹ Moreover, “a nobleman should not avenge personal humiliation but only work to promote justice.”⁵⁰ He timely restrains the aggressive and protects the weak.⁵¹

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.”⁵² He warns the rulers that “people detest brutality” and “the brutal [will be] executed by the people.”⁵³

He promulgates that men and women are born equal and they “complement each other and give birth to new forms.”⁵⁴ Moreover, he praises female (yin) attitude. He says, “In a word, the Yin attitude is a propitious one as it accumulates merits.”⁵⁵ 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.

FIRST SCIENTIST who applies Xuan Yuan-Popper’s falsification method that *the theory is true only if it “works everywhere” and it “never fails anywhere.”*⁵⁶ He adheres to Deng’s Seeking Truth from Facts: “What is true or false can be judged by facts.”⁵⁷ He observes and calculates the movement of the Heaven and establishes Xuan Yuan Calendar to improve people’s livelihood. He invents Fu Xi’s digital Bagua from words into digital symbols (☰ ☷ ☱ ☲ ☳ ☴ ☵ ☶), and thus develops the bit Bagua form we know today. Xuan Yuan has

⁴⁹ “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.

⁵⁰ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 25: Congruity.

⁵¹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 6: A Discourse.

⁵² Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 7: Ways to Extinction.

⁵³ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 22: Rule of Conduct.

⁵⁴ “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.

⁵⁵ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 16: The Yin vs. the Yang Mentality.

⁵⁶ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 18: The Established Law.

⁵⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 5: The Four Principles.

developed a sophisticated scientific creation and distribution story of Existence from Dao.⁵⁸

FIRST COMPREHENSIVE PHYSICIAN⁵⁹ 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.⁶⁰ He teaches people to practice preventive medicine and proactively avoid illness by invigorating their immune systems to fight any potential illness:⁶¹

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 thirsty...Would this not be too late, too?⁶²

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.⁶³ 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."⁶⁴ 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.⁶⁵

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. Xuan Yuan loves people. He upholds the sacred life and liberty of man. He declares and enacts his mission statement of Xuan Yuan Da Tong in 1XY,

⁵⁸ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 11: Contemplation; 18: The Established Law; 25: Congruity; 26: The Dao Proper.

⁵⁹ Dean Zhang Qicheng suggested Xuan Yuan was the First Scientific Physician.

⁶⁰ 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]*.

⁶¹ 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]*.

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

⁶⁴ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 2: State Order.

⁶⁵ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 25: Congruity.

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.⁶⁶

Secondly, having received the Mandate of Heaven, Xuan Yuan 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.⁶⁷ For example, *The Four Canons*, 14 tells the story of how our hero Xuan Yuan captured and killed Chi You in person, and it states in details how Xuan Yuan 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.⁶⁸

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."⁶⁹ *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.⁷⁰

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. Xuan Yuan has warned to all brutal tyrants, "... the people detest brutality... the brutal, executed by the people."⁷¹ 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

⁶⁶ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 10: Lifelong Mission.

⁶⁷ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 14: Order out of Chaos.

⁶⁸ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 14: Order out of Chaos.

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

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*, 22: Rule of Conduct.

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): Xuan Yuan Mandate of Heaven governs all under Heaven under its legal jurisdiction. His illustrious descendant King Wu and his brother Duke of Zhou followed Xuan Yuan footstep and forced Zhou of Shang to commit suicide by burning his families, Court officials and himself by fire, and thus established Zhou dynasty.⁷² 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."⁷³ 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...⁷⁴

Justice is for all and all under Heaven, if not Justice is not fulfilled. Xuan Yuan Mandate of Heaven is a universal mandate to all 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 Xuan Yuan 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.⁷⁵

⁷² See Legge, James. trans. *Shang Shu*, "Zhou Shu."

⁷³ 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."

⁷⁴ See Legge, James. trans. *Shang Shu*, "Establishment of Government."

⁷⁵ 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.”⁷⁶ 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,”⁷⁷ and those “who covet other states’ territory and exploit their resources would be punished by Heaven sooner or later.”⁷⁸

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.*⁷⁹
–Xi Jinping, October 23rd, 4711XY.

Xuan Yuan is the Father and Founder of the rule of law based on scientific Dao in 1XY, 4,712 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 System. 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. Xuan Yuan 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 Xuan Yuan 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,⁸⁰ 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 any exception.⁸¹ 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

⁷⁶ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 5: The Four Principles.

⁷⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 22: Rule of Conduct.

⁷⁸ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 23: Following the Dao.

⁷⁹ Xi, Jinping. “Accelerating the Establishment of Socialist Rule of Law in China.”

⁸⁰ “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.”

⁸¹ “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.”

or in the wrong... When the law is in force, order will be established and nothing against it cannot be curbed.”⁸²

He unchains man from his chains and from his masters. As a result, “man is free,” as Immanuel Kant observed 4,000 years after Xuan Yuan,⁸³ if he is solely judged by Xuan Yuan 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, 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 Xuan Yuan’s rule, even the punished criminals “were not angry,”⁸⁴ because the punishments were just.⁸⁵ 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.”⁸⁶ He tells powerful people not to abuse their power. He counsels, “Whoever abuses power will be exiled by the people.”⁸⁷

NOW, HEREBY, BE IT RESOLVED, that Xuan Yuan 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; Xuan Yuan 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. 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

⁸² Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 1: The Dao and the Law.

⁸³ Quoted in Hayek, Friedrich. *The Road to Serfdom*, 6.

⁸⁴ 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*.

⁸⁵ In essence, Xuan Yuan 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.

⁸⁶ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 7: Ways to Extinction.

⁸⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 2: State Order.

consistency in administering rewards and punishments are essential for bringing about a good social order.⁸⁸

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, Xuan Yuan calls for independent judges and courts from political pressures to apply laws strictly to cases to determine who is right and wrong. This is Xuan Yuan’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.⁸⁹

His judicious deeds had been testified by the illustrious scholar reformist Shang Yang who proclaimed in his book that during Xuan Yuan’s rule, even the punished criminals “were not angry,”⁹⁰ 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 Superior Man who cultivates sincerity in his heart, extends his knowledge⁹¹ by seeking truth from facts,⁹² holds he knows when he knows a thing and admits he does not know a thing when he does not know.⁹³ He rectifies his mission by mastering Xuan Yuan’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 System for all. He works not only for himself but also for mankind. He builds a society “free from want”⁹⁴ (Da Tong) where each has free education, free health care and free material wealth. Hereby, every able Chinese at 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 Xuan Yuan in person. He/she shall perform the “filial duty” ritual and swear before Xuan Yuan, 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;⁹⁵

⁸⁸ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 3: The Upright King.

⁸⁹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 9: Names and Principles.

⁹⁰ 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*.

⁹¹ See Legge, James. trans. *Kongzi: Liji*, “The Great Learning.”

⁹² Xuan Yuan and Deng’s seeking truth from facts.

⁹³ See Legge, James. trans. *Kongzi: Analects*, 2.17.

⁹⁴ Xi, Jinping. “Full text: Xi Jinping’s speech at UNESCO headquarters.”

⁹⁵ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 11: Contemplation.

NOW, FURTHER, BE IT RESOLVED, as President Xi praised Huangling as the spiritual symbol of Chinese civilization,⁹⁶ 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-sweeping⁹⁷ of Xuan Yuan, 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 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 Xuan Yuan 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 Xuan Yuan Anti-entropic Operating System 2.0 powered by KQID engine. Each generation is entitled to revise the rituals according to the need of their time;⁹⁸

NOW, FURTHER, BE IT RESOLVED, that in order to promote Chinese Socialism that “women hold up half the sky,”⁹⁹ 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.¹⁰⁰ 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;

⁹⁶ Ta Kung Pao. “Huangling is the spiritual symbol of Chinese civilization.”

⁹⁷ Chinese filial piety to their ancestor.

⁹⁸ 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.”

⁹⁹ Mao Zedong Thought.

¹⁰⁰ See Wikipedia. “Mitochondrial DNA.”

NOW, THEREFORE, BE IT RESOLVED, that we shall restore what was his and reestablish the international Xuan Yuan Era within Gregorian Calendar, marking it out for Chinese historical continuity as well as international cooperation. For example, today is July 4th, 4712_{XY} (2015_{AD}), and thus we still use the Gregorian Calendar plus the inserted Xuan Yuan era sandwiched in the middle to honor the achievement of our Ancestor Founder Xuan Yuan and his Co-founders, who loved us and founded MODERN Culture-State China in 1_{XY} (2697_{BC}); For any event before Xuan Yuan's reign in 1_{XY}, we just put in Before Xuan Yuan (_{BXY}). For example, Xuan Yuan was born in 20_{BXY} (2717_{BC}); Liangzhu Culture near Shanghai and Yangtze River delta existed around 2603-1603_{BXY} (5300-4300_{BC}), which was discovered in 4633_{XY} (1936_{AD}); and Hemudu Culture near the lower reaches of the Yangtze River existed around 4303-2303_{BXY} (7000-5000_{BC}), which was first discovered in 4670_{XY} (1973_{AD});

NOW, THEREFORE, BE IT RESOLVED, that we shall establish Father's Day as a national holiday on Chinese lunar calendar March 3rd in honor of Xuan Yuan's birthday;

NOW, THEREFORE, BE IT RESOLVED, that we shall establish Mother's Day as a national holiday on Chinese lunar calendar June 6th celebrating Leizu's marriage with Xuan Yuan and honoring her creation and distribution of Chinese silk civilization.

Xuan Yuan Calling!

**Our Remarkable and Glorious Ancestor is the world famous Hero,¹
You unite and establish modern China here and forever.¹
Create Chinese everlasting culture and civilization,¹
Light up the world with your immortal wisdom,¹
Harmonize Heaven, Earth and man,²
Unify names and forms as one to reward good and punish evil,²
Decree the Mandate of Heaven for all mankind,²
Enact rule of Law and Five Mandates from Dao,²
Take the solemn oath and vow your Chinese Dream:²
*Revere the Heaven, cherish the Earth, hold the people dear,
Find their dreams...pursue their dreams...realize their dreams.***

**Do you hear Xuan Yuan sing?³
He sings your heart's passionate song!
Love song of DaTong,
Free education for all for life,
Free health care for all for life,
Free material wealth for all for life,
Ask not⁴ on whom Xuan Yuan is calling,
He is calling on you!
Bearer of the "prairie fire",⁵
Guardian of the flame forever,
DoRe...DoReMiFaSolLa⁶...DoRe....**

¹ Translated and adapted from Mao, Zedong and De Zhu. "Offering to the Yellow Emperor."

² Modified by Leo KoGuan, based on Sherwin Lu's translation of *The Yellow Emperor's Four Canons*.

³ *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!"

⁴ John F. Kennedy's speech: "Ask not what your country can do for you – ask what you can do for your country."

⁵ Quoted from Mao, Zedong. "A single spark can start a prairie fire."

⁶ The six Yang Zhu's musical tunes of freedoms: *Let there be me!*

Do—Freedom of listening sounds we desire as though the universe through us is listening to its own passionate and sacred melody in the sphere;

Re—Freedom of seeing things we desire as though the universe through us is actively absorbing the beautiful world we are living in, opening and freeing up its mind enabling and ennobling us with its creativity;

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

Fa—Freedom of speaking ideas we desire as though the universe through us is solemnly expressing itself so that we, 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 System);

Sol—Freedom of living a peaceful and leisure life we desire as though the universe through us is relaxing in contemplation to be itself in nature and be one with the whole; Thus, TianmingRen are 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 objects we desire as though the universe through us is thinking and acting, doing whatever is necessary to execute its mandates on Earth and in our universe.