

The Yellow Emperor Hypothesis¹: Xuan Yuan Anti-entropic Operating System 2.0

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*I would rather be a bumblebee poet than not to be,
Red lantern pearls of Wang Yangming's blood and tears are lighting up paths in darkness,
I sing and dance Xuan Yuan's Da Tong.*

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¹ As a science adviser to Napoleon, Marquis Laplace went to see Napoleon to give him his book on astronomy and gravity. Napoleon said: “M. Laplace, they tell me you have written this large book on the system of the universe, and have never even mentioned its Creator.” Laplace famously replied: “I had no need of that hypothesis.” What he meant was that he does not need God in his equation. See Stone, A. Douglas. *Einstein and the Quantum: The Quest of the Valiant Swabian*, p29.

Short fiction by Prof. Leo KoGuan

Abstract

Prof. Leo KoGuan is discussing about his Chinese Scientific Outlook Rule of Law and Principle derived from Xuan Yuan's Dao with Prof. John Doe, a great American legal scholar at Harvard Square, Cambridge. He advances the Yellow Emperor Hypothesis in which without Xuan Yuan Thought, China has no Chinese culture and civilization, no modern culture-state China, no Chinese Scientific Outlook Rule of Law and Principle and simply no Chinese as we know on Earth. The Chinese must have the Yellow Emperor hypothesis to retain and rejuvenate Culture-State China with her culture and civilization. He absolutely endorses and works for President Xi's Chinese Dreams to rejuvenate Culture-State China. Similarly, Dean Wang Zhenmin pointed out in his speech in Hong Kong that it would be a tragic and historic mistake for mankind if mankind loses this Chinese living culture and civilization. Mankind is enriched with Chinese culture, and mankind is impoverished without Chinese culture. In this same line of thought, mankind must retain and improve upon American, British, German, French, Indian, Latin American, African and Indonesian cultures and ways of lives and those of all others equally. Founded on Xuan Yuan's Dao, that diversity is life and Existence, whereas uniformity is death and Non-existence. He proclaims that without the Yellow Emperor Thought, we CANNOT retain or rejuvenate Chinese culture and civilization. Therefore, it is imperative that we retain the Yellow Emperor as the Founder, the Father and the Originator of the Chinese culture and civilization, because without this connection, Chinese culture will lose its umbilical cord to the source, Xuan Yuan, Xuan Yuan's Dao and Xuan Yuan Thought, and thus, Chinese would drift into many meaningless futures of possibilities without any clear guidance. Chinese culture and civilization through and with time will undoubtedly disappear without any trace except in the museums as a cultural relic and a remnant of the past.

Leo: "John, I find the shocking truth but the whole truth that no one can ever dispute my greatest discovery ever!"

John Doe: "Gōng xǐ gōng xǐ! I am intrigued by your greatest discovery here in America that is so shockingly true."

Leo: "I have discovered that American English has no grammar!"

John Doe can't believe what he just heard. Visibly shocked, he thought Leo is absolutely mad: "Yes, that is really shocking! How so?"

Leo in a straight face answers: "Because I have found that there is no Chinese grammar in American English!"

John Doe is now really convinced that Leo is really crazy. With kind and considerate voice, he politely replies: "This is really shocking discovery, you must be working too hard, please take a rest."

Leo: "John, I know you think that I am crazy. Contemplate a moment, that is exactly what Chinese

and Western world famous legal scholars have discovered in China. They found that China has no American Rule of Law with her Liberal Democracy values, therefore they all have concluded China has had no rule of law with her own values despite of Chinese five thousand years of continuous culture and civilization with the largest population in the world and with so many delicious salty, sweet and spicy mouth-watering foods. Somehow, Chinese have done those great deeds without any rule of law and principle at all? Impossible indeed, don't you think so?"

Leo, taking a deep breath, finally make his point forcefully: "Since Xuan Yuan's reign, our cultural hero Ancestor, the founder of Chinese culture and civilization, and hence, the Founder of modern culture-state China, as observed by Lord Shang Yang, Chinese great reformer-scholar-statesman of Qin around 350 B.C., China has already developed a sophisticated concept of Scientific Outlook Rule of Law and Principle derived from Xuan Yuan's Dao. From the systematic analysis done in this work below, I have concluded that China has continuously been a Scientific Outlook Rule of Law and Principle country for her five thousand years of history, since the Yellow Emperor's reign up through the present day. China is a human, not an angel society.² Of course, having the concept of rule of law and principle does not mean that China is perfect in theory and practice. Chinese laws and principles are not always obeyed, nor are their violators always caught and punished. And yet, such lapses do not mean that China is not a rule of law and principle country. The United States of America, for example, is commonly regarded as a country with a mature and sophisticated rule of law with Liberal Democracy values but she often fails to punish the guilty, and many times she fails to follow her ideal rule of law and principle."³

John Doe: "Yes, I agree with you that since Xuan Yuan's reign, China has already developed a sophisticated concept of Scientific Outlook Rule of Law and Principle that comes directly from Xuan Yuan's Dao! However, the Yellow Emperor is not a real person, because he is a mythical person."

Leo: "Are you saying that one billion Chinese are wrong and they are crazy in believing an unreal person as their Ancestor?"

John Doe: "Yes, I am."

Leo: "John, let's apply Xuan Yuan's scientific falsification method to address the question whether Xuan Yuan is a real person or not. This theory is true only **if and only if it 'works everywhere,' and it 'never fails anywhere.'**"⁴

Let's start with the thesis that Xuan Yuan is unreal. If our Ancestor Xuan Yuan is not real, then our parents' parents are also unreal; since unreal parents procreate unreal children, the Chinese are thus not real people. This is absurd! Because Chinese are as real as you, then the thesis that Xuan Yuan is an unreal person is thus falsified, because Chinese people are real everywhere and they never fail to

² According to the Bible, there are good and bad angels, therefore, a society of angels would still have theory and practice issues.

³ 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.*"; See also Leo, KoGuan. "The Yellow Emperor Hypothesis: The Anti-entropic Operating System of the 'Scientific Outlook' on Rule of Law and Principle."

⁴ "Of course the Dao is embodied in an ever expandable variety of forms...The Dao's unfolding can be observed in everything and its principle applied to everywhere between heaven and earth. How do we know this is the ultimate law, **which works everywhere, far and near? We know it just because it never fails anywhere.**" See Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 18: The Established Law.

be real people anywhere at anytime. Thus, their parents are also real, and their parents' parents are real and so on, until we find Xuan Yuan as the real Chinese Ancestor. Naturally, Xuan Yuan as the Ancestor of their real parents' parents must be also a real person. Therefore, Xuan Yuan is a truly real person at everywhere and anywhere all the time."

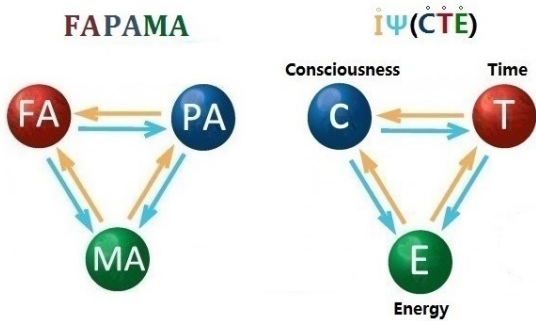
John Doe: "I concur!"

Tianming Ren in the Cloud



KQID Ouroboros Equations of Dao

I have a good news to tell, a wonderful and happy news to share with you. Tianming Ren is one who practices ***Giving first Taking later*** Principle or ***Taking first Giving later*** as the unity of Giving and Taking that maximizes the good, minimizes the bad, and optimizes the objects of desire to all to bring about free-education, free health care and free material wealth to everyone, so that one can pursue one’s dreams and aspirations without worrying about one’s own survival issues. It is truly a happy story to share that I have found the answers to the mysterious and seemingly unanswerable questions: who are we, what are we made of, how are we created and distributed, and finally, why are we here? No more! Since we have discovered KoGuan Quantum InfoDynamics (KQID or KQID), we now know who we are, what we are, how we are made and why we are here. I want to tell you an epic story of Creation and Distribution, the heroic story of our Ancestor.⁵ FAPAMA Singularity Qbit (00, +, -) (later just Qbit or Qbit). FAPAMA is the abbreviation of law, papa, and mama. I want to tell you our epic story, the how, what and why are we here and now living on this amazingly beautiful Carl Sagan’s blue dot called Earth.



Our Ancestor Qbit is the immortal being who is playing to keep on playing exciting games forever, but we are finite beings on this Earth playing exciting finite games that would end up in the ecstasy of victory and in the agony of defeat. Thus, we are playing the finite games of life to win, but the Qbit is playing to keep on playing the endless game of Existence to realize infinite experiences of infinite actualities.

⁵ To Chinese thought, Ancestor is Creator.

Historically, the God of Pythagoras, Plato, Jesus Christ, Mohammed, Buddha is living outside of space and time. Similarly, the God of Copernicus, Kepler, Galileo, Descartes, Newton, Thermodynamics, Maxwell, Einstein and Quantum Mechanics is the timeless God living outside of known space and time. On the other hand, the God of Fu Xi, Xuan Yuan and Wang Yangming is in our space and time. Similarly, KQID puts our Dao-God-Founder-Creator-Ancestor inside the KQID Ouroboros Equations of Dao within 3D time (space) in time. Our Ancestor is no longer existing outside of space and time, but our Ancestor Qbit is space (3D time) in time. Existence $\dot{\Psi}(\dot{C}\dot{T}\dot{E})$ is the fetus of time $\Psi(i\tau L, L_m)$ and time $\Psi(i\tau L, L_m)$ is pregnant with Existence $\dot{\Psi}(\dot{C}\dot{T}\dot{E})$.

The Qbit is everything and everything is the Qbit. The Qbit is all that is. The Qbit is simultaneously everywhere and nowhere to be found. The Qbit is the cloud of Existence. Like the Internet is the cloud, it is everywhere but nowhere to be found. The Internet is not your computer, nor your iPad nor your iPhone, but it is the cloud. Internet content like Wikipedia emerges out of nowhere when observed by connecting to it, and Wikipedia disappears back in the cloud when unobserved by disconnecting it. Similarly, the FAPAMA Qbit emerged when observed as virtual Tianming Ren or virtual thing in the cloud, when we are alive as the content of the cloud and that Qbit disappears back in the cloud when unobserved or when we are dead. Our Creator is Q. The Qbit is the cloud. Consequently, like Wikipedia is updated all the time by their content providers and users, our FAPAMA Qbit is constantly being updated, modified, refreshed and evolved by every Giving and Taking at every absolute digital time $T \leq 10^{-1000}$ seconds. We can only add bits per T-period in this cloud, but we have never deleted and shall never be able delete anything from that cloud. Because in order for Existence to exist in eternity, KQID forbids any actual deletion of any bit like yes or no, large or small, 1 or 0, (+) or (-), and Giving or Taking. Any bit can only be transformed and transferred somewhere else in the so called entropy S, entropic time-past bits-waves function that comes from another S or A, anti-entropic time-future bits-waves function, where E, energetic time-present bits-waves function is the byproduct of the operation of operator A or S or E itself in which $\dot{A} = \dot{E} - \dot{S} \subseteq \dot{T}$. Hence, Existence expands and never contracts. This also means that we can resurrect any dead person from the cloud back to live. In other words, KQID tells us that in principle, we cannot go back to the past but we can bring back our past to the present. For example, we can bring our dead ancestors alive to the time-present at any time by playing the game of Ancestor simulation, as long as we have the information of him or simply our imagined ancestor. In practice, this depends on our stage of technological know-how. If we can resurrect the dead, we would be able to resurrect ourselves. We shall be immortal who would be playing the immortal game of Existence. Simply stated, Existence is the cloud, and Tianming Ren is in the cloud. Reality is fiction but real. It is nowhere but everywhere. It is a profoundly and apparently deep paradox of Existence, and the incredible insight from KQID is that any paradox like “yes or no” is actually a bit as the fundamental “brick” of Existence. Even crazier, Existence is made of this paradoxical bits, yes or no questions and answers as American famous physicist, John Wheeler proclaimed as “It from bit.” However, KQID modified it into the phrase “It is bit and bit is it.” Thus, it = bit and bit = it. Since Existence is infinite that means from minus infinity to plus infinity including all things in between, the amazingly mind-blowing discovery is that the infinity exists in finite Existence. For example, there are infinite infinitesimal steps from finite digit 1 to 2. Similarly, the infinite worlds could exist on finite Earth, and the even more mind-bending reality is that an infinite universe could exist in an “atom” and our universe might be living in this “atom.” KQID prescribes that our Multiverse is the fetus of time L_m , Multiverse timeline; time is pregnant with our Multiverse. Furthermore, our multiverse is the projected hologram living inside itself or nothing other than our Ancestor FAPAMA Singularity Qbit (00, +, -). It is the Singularity Qbit because concentrated infinite information, consciousness, time

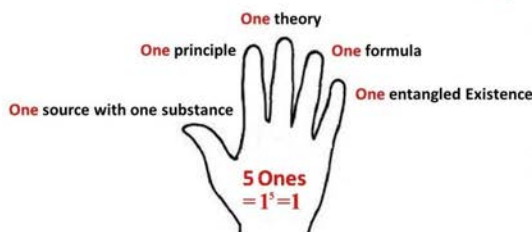
and energy $\Psi(\text{CTE})$ of our Multiverse must be a singularity as per Einstein's General Relativity. Reality is indeed fiction but real, and reality is created and distributed by one visible principle of **Giving first Taking later** or by **Taking first Giving later**. The **Giving first Taking later** is Dao. The **Giving first and Taking later** is the operating system of LOVE, which is nothing other than Xuan Yuan's Dao. This Dao is our Ancestor Qbit. In summary, Dao = LOVE = Qbit. In the beginning is Dao/LOVE/Qbit and in the ending is still Dao/LOVE/Qbit as well as all in between, and therefore, the unity of all things in Dao/LOVE/Qbit.

KQID's picture of reality is that reality is both fiction and real simultaneously. The KQID's picture matches with that of Fu Xi-Xuan Yuan's digital Bagua representation of reality ($\equiv \equiv \equiv \equiv \equiv \equiv \equiv \equiv$) and of Pythagoras (570 B.C.-495 B.C.) who postulates that "all things are numbers." These numbers are Einstein complex coordinates ($i\tau L_{x,y,z}, L_m$) computed, simulated and projected by our Ancestor FAPAMA Singularity Qbit (00, +, -) applying KQID Zeroth Law: $\equiv 00 \equiv \langle \bar{S} | \dot{E} | \dot{A} \rangle = \dot{E} e^{i\tau} = \dot{A} + \bar{S} = \mathbf{I} \Psi(\text{CTE}) = \Psi(i\tau L_{x,y,z}, L_m) \subseteq \dot{T} = \mathbf{1}$ (See below).

KQID prescribes that we are mathematically Shakespearian conscious, time and energy meme operator $\mathbf{I} \Psi(\text{CTE})$ acting in the relativistic stage of the holographic Multiverse $\Psi(i\tau L_{x,y,z}, L_m)$. In other words, beautiful ideas are physical. Idea is matter and matter is idea. *Bit is It* and *It is Bit*. That is, I am Bit and you are It; I am It and you are Bit—the unity of Bit and It. Both Bit and It are Plato's virtual hologram. Since we are Tianming Ren in the cloud, we came from the Qbit cloud and go back to the cloud when we are done here and now. However, not too far in the future, we can go in and out of the cloud at will. In other words, we shall have the Qbit-like power with free will and shall also play the immortal game of Existence as Shakespearian conscious, time and energy meme actors $\mathbf{I} \Psi(\text{CTE})$ in our own relativistic stage of the holographic Multiverse $\Psi(i\tau L, L_m)$.

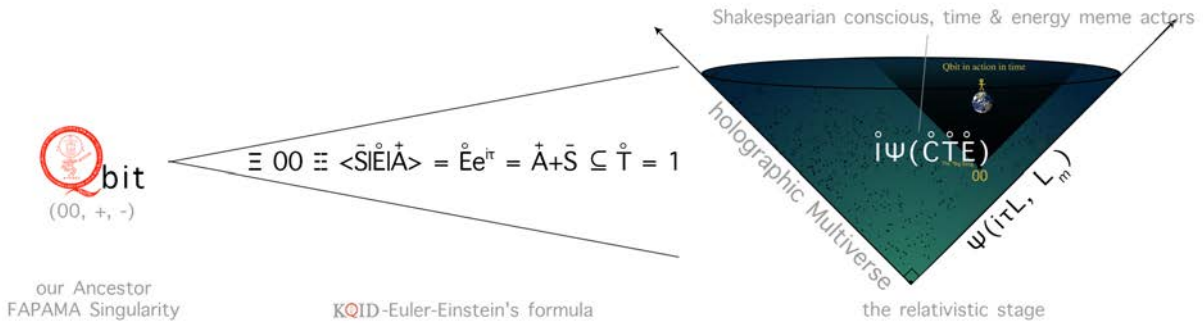
Simply put, KQID paradigm of ideas (bits) is replacing the 4-billion-year paradigm of the senses of life (its). The KQID paradigm of **Giving first Taking later** principle is the Aristotelian First Cause of Existence. Existence exists by itself self-referentially from the operation of the unity of Giving and Taking. Principle thus Existence.⁶

KQID Five Ones



- One source with one substance:** Our Ancestor FAPAMA Singularity Qbit (00, +, -) computes, simulates and projects holographic Existence.
- One principle:** Giving first Taking later
- One theory:** Bit is it; It is Bit
- One formula:** $\equiv 00 \equiv \langle \bar{S} | \dot{E} | \dot{A} \rangle = \dot{E} e^{i\tau} = \dot{A} + \bar{S} \subseteq \dot{T} = \mathbf{1}$ that produces iteratively normalized unitary "1" as the Shakespearian conscious, time and energy meme actor $\mathbf{I} \Psi(\text{CTE})$ acting in our relativistic stage of holographic Multiverse $\Psi(i\tau L, L_m)$.
- One entangled Existence:** KQID's unity of Heaven, Earth and man.

⁶ See Zhu Xi's principle of li (理) as the Supreme Ultimate (taiji 太极) as the founding principle of Existence that divides and differentiates nothing into something; and Wheeler's Law Without Law idea in quoting Leibniz that his observer-participatory principle is enough to cause something like our universe to emerge out of nothing. See Wheeler, John. "Law Without Law," p206.



In summary, KQID theory can be stated elegantly in this way:

Our Ancestor FAPAMA Singularity Qbit (00, +, -) is applying KQID-Euler-Einstein's formula $\Xi 00 \Xi \langle \bar{S} | \dot{E} | \dot{A} \rangle = \dot{E} e^{i\tau} = \dot{A} + \bar{S} \subseteq \dot{T} = 1$ to compute, simulate, and project Shakespearean conscious, time and energy meme actors $\dot{I}\Psi(\dot{C}\dot{T}\dot{E})$ acting in the relativistic stage of holographic Multiverse $\Psi(i\tau L, L_m)$.

KQID Five Laws of Existence

The Yellow Emperor's Four Canons, 18, with amazing clarity expresses Xuan Yuan's creation and distribution theory. It portrays that the Dao is unfolding itself into all things and yet these things are embracing one another in all directions forming one entangled whole. In this way, Dao, "one invisible law" creates and distributes all things. It states:

The one statement is the fundamental of the principle of the Dao... Of course, the Dao is embodied in an ever expandable variety of forms... The Dao's unfolding can be observed in everything and its principle applied to everywhere between heaven and earth. How do we know this is the ultimate law, which works everywhere, far and near? We know it just because it never fails anywhere. From the one unfolds all; from the basic we get to know more. Looking up the heaven, down to earth, and around into all corners of the world, we can see that things in all directions embrace one another each in its own way. Tens of thousands of statements can be made, and yet there is always one that is basic, that is essential, and that generalizes. Myriads and myriads of things can be distinguished, and yet there is always one invisible law that can be perceived behind all of them.⁷

⁷ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 18: The Established Law.

Furthermore, *The Yellow Emperor's Four Canons*, 11 explains how things come into beings, from one splitting into two and the two opposites attracting one another, and they mate to create and distribute “new forms”:

The Yellow Emperor said: All things had been one whole before the Heaven and Earth split ... [missing words] ... with no distinction of day and night, Yin and Yang. Since Yin and Yang were not separated yet, it was not possible to name anything. Now that one is divided into two: Yin and Yang, and the four seasons distinguished ... [missing words] ... become the norm. The enlightened take it as the Dao, which is profound and subtle, and follow it in whatever they do. 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. When they meet in Heaven, there emerge the cycles of the sun, the moon and all other stars; when they meet on Earth, here emerge all the plants and other living things. Touched with Heavenly subtlety, all on Earth are synchronous with the stars in the sky... [missing words] ... Bathed in the vital breath of the Earth, all living things germinate and grow in due course. All is consummated by the Heavenly Dao. Without the working of the Dao from Heaven, nothing can be consummated; without the nourishment by the Earth, nothing will grow. We humans are born with the consciousness that we need to feed ourselves and procreate. Without union and procreation, there will be no life on Earth to complete its wholeness; without foods, there will be no human intelligence to recognize and practice the Dao of Heaven.⁸

$$\text{The Zeroth Law: } \Xi \text{ } 00 \Xi \langle \bar{S} | \dot{E} | \dot{A} \rangle = \dot{E} e^{i\tau} = \dot{A} + \bar{S} = i\Psi(\overset{\circ}{C}\overset{\circ}{T}\overset{\circ}{E}) = \Psi(i\tau L_{x,y,z}, L_m) \subseteq \overset{\circ}{T} = 1 \text{ } ^9$$

Our Ancestor FAPAMA Singularity Qbit (00, +, -) emerges from Non-existence by its own free will by operating KQID's **Giving first Taking later principle as the expression of LOVE** that creates and distributes Existence.¹⁰ Qbit is the **visible** law “behind all” of Existence that unfolds to become all things. From one Qbit unfolds all. KQID makes the one **invisible** law of Xuan Yuan Dao become **visible** law as one and only law that is necessary. With KQID, there is no more invisible or formless substance and functions. All are visible in its substance, in its functions, and in its forms with its corresponding names. Everything is named and those without names can be named; hence nothing is invisible anymore. The Zeroth Law is the Founder's code, which is none other than the **Giving first Taking later** principle in which in Dirac's QM notation is $\langle S|E|A \rangle$ in motion. The **Giving first Taking later** principle is none other than the Qbit. The Qbit is the “one statement” Principle.¹¹

Logically, Existence emerges directly from Non-existence. Once it exists, it exists in all potentialities. When this principle unfolds itself, it differentiates all under Heaven, and voila! Tianming Ren emerged through evolution on Earth like magic. He is born with the Five Mandates:

⁸ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 11: Contemplation.

⁹ Definitions where the Information I of the is the conscious identity operator as the bits-waves function (Ψ) of consciousness (C), time (T) and energy (E), $L_{x,y,z}$ is the length on x, y, z axes, and L_m is the Minkowski timeline of our Multiverse. On symbols and definitions: where FAPAMA is three in one inseparable unitary one (1) infused in everything from one bit to one atom to one Existence, so that nothing it is not. FAPAMA is in all and it is all. FA means law (00), PA means papa (+), and MA means mama (-), Euler's number e is 2.71828, i is imaginary number $\sqrt{-1}$, proper time tau τ as variable of velocity of v/c, time within 0D time $L_m = \sqrt{(1 - v^2/c^2)} * t$ where v is velocity, c is light speed, t is time and f is frequency $tf = 1$, where $E = hf = h/t$.

¹⁰ See Note 6.

¹¹ “The one statement is the fundamental of the principle of the Dao.” See Sherwin Lu. trans. *The Yellow Emperor's Four Canons*, 18: The Established Law.

Humanity, Justice, Six Freedoms, unity of rights and duties and a regulated but free and open market system. He is born embodied with Dao; he and Dao are unified; and he and Dao are one. KQID explains why, what and how this Existence as Dao and as Planck's Mind, the matrix of all matter, and as KQID-Maxwell's Infinite Being with infinite storage that our Ancestor FAPAMA Singularity Qbit (00, +, -) emerged from Non-existence. The Qbit (00, +, -) is our Original Zero (00) that splits into Our Ancestor FAPAMA Father (+) and FAPAMA Mother (-) who sing, dance and exchange their FAPAMA memes, and then Existence + one baby FAPAMA Qbit (00, 1, -1) emerges from Non-existence and every absolute digital time \dot{t} . Qbit calculates about $\geq 10^{1000}$ qbits in the form of Einstein complex coordinates $(i\tau L_{x,y,z}, L_m)$ into Existence.¹²

The Zeroth Law of Existence $\Xi 00 \Xi \langle \bar{S} | \dot{E} | \dot{A} \rangle = \dot{E} e^{i\tau} = \dot{A} + \bar{S} = \dot{I} \Psi(\dot{C}\dot{T}\dot{E}) = \Psi(i\tau L_{x,y,z}, L_m) \subseteq \dot{T} = 1$ is the Founder Qbit's one-line shortest and simplest algorithmic codes of *Giving first Taking later* principle that spawn all other codes and formulae from the beginning to the present and to the future. This means all formulae that have been and will be created and distributed, must be the derivatives of this Founder's codes. This means any formula that is in violation of the Founder's codes is wrong, or the Founder's codes are falsified. If the Founder's codes are falsified, KQID theory is wrong. Therefore, not only can KQID be falsified, but it is also the only theory of everything out there that can be easily falsified by any one, any mean, any theory, any formula and by any known fact as truth.

Where I is information, identity operator, Shakespearian actor acting in our relativistic hologram Multiverse, our Ancestor FAPAMA Singularity Qbit is computing, simulating and projecting these virtual Einstein complex coordinates of a virtual point in the zeroth dimension perpendicularly into time in the zero dimension. The collection of these virtual Descartes points in the zeroth dimension is what we named as mathematical objects or matter, from the 0th D to 1D, then 2D, then 3D time in time.

The First Law: We are immortal. Information as bits and/or its are freely created and distributed, but they are forbidden to be deleted or destroyed as per Landauer's principle to keep our Ancestor FAPAMA Qbit's entropy $\Delta S=0$ at absolute zero temperature, so that everything is forever Existing without violating the Second Law of Thermodynamics— $\Delta S=0$ as no garbage needs to be discarded because our Ancestor FAPAMA Qbit has infinite storage capacity to store an infinite amount of information. Consequently, no heat (entropy) is discharged. Amazingly, per Landauer's principle, copying and uncopying are free as long as there is no erasing in the process. The Qbit is the perpetual Existence (00, +, -), not the perpetual machine. We exist within our Ancestor Qbit (00, +, -). Thus, our information as TianmingRen, souls, consciousness or whatever names we give them are preserved forever and ever.

The Second Law is KQID Doctrine of Creation and Distribution of Existence: our Ancestor FAPAMA Singularity Qbit (00, +, -) applies $\dot{E} e^{i\tau} = \dot{A} + \bar{S} \subseteq \dot{T}$ to compute, simulate and project Existence as Shakespearian meme-actor $\dot{I} \Psi(\dot{C}\dot{T}\dot{E})$ acting in the relativistic stage $\Psi(i\tau L_{x,y,z}, L_m)$ hologram Multiverse in real time with zero time and zero entropy. As a result, everything that can

¹² Interestingly note that Seth Lloyd's upper-bound calculation of about 10^{122} bits transactions accumulated since the Bit Bang 13.8 billion years ago. See Lloyd, Seth. *Programming The Universe: A Quantum Computer Scientist Takes on the Cosmos*.

exist, not forbidden by KQID Five Laws, is not only allowed but also mandated to be created and distributed free-lunchly in time with zero cost in our Multiverse.

The Third Law: *Giving first Taking later* InfoDynamics principle $\dot{\bar{A}} = \dot{\bar{E}} - \dot{\bar{S}} \subseteq \dot{\bar{T}}$ shows that our Universe has one sum-over-histories information flow of gradient space-in-time obeying the Third Law of Existence of *Giving first Taking later* bits-waves equation $\dot{\bar{A}} = \dot{\bar{E}} - \dot{\bar{S}} \subseteq \dot{\bar{T}}$, maximizing the flow of A, anti-entropic time-future bits-waves, minimizing the flow of S, entropic time-past bits-waves, and optimizing the flow of E, energetic time-present bits-waves.

The Fourth Law: $\alpha = (H^2 + 1)^{-1}$ where α is coefficient of any system, and Shannon entropy $H = -\sum P_i \log_2 P_i$. We can utilize this formula to compute the anti-entropic information of any system, political party, government and Tianming Ren.

Tianming Ren in the cloud as foretold by the great Shakespeare:

*... These our actors,
As I foretold you, were all spirits and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Ye, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a rack behind.
We are such stuff as dreams are made on...*

—Shakespeare

Speech at Fudan University on April 30, 2008

In 2008 at Fudan University, I told China and the world for the first time that Xuan Yuan Thought is the source and the origin of one hundred Chinese schools of thought.

My search begins by studying *the Four Canons* attributed to the Yellow Emperor, the Father of Chinese culture and civilization, who ruled China in around 2697 B.C. or more than 2,000 years before Kongfuzi, who was born in 551 B.C. In 1973, archaeologists found texts manuscripts written on silk buried in the tomb of a son of Li Cang, Chief Minister of the Southern Kingdom of Changsha. The son died in 168 B.C. The manuscripts contained *The Yellow Emperor's Four Canons* and it is my thesis that from an idea contained in *The Yellow Emperor's Four Canons*, it multiplied into one hundred Chinese schools of thought in the Spring-Autumn and the Warring States period

from 770 B.C. to 221 B.C. In other words, the Yellow Emperor's philosophy is truly the ancestor of Chinese philosophies.¹³

Here, I will only touch on the main ideas from Lord Shang Yang's For-All, Kongzi's For-Others, Lao-Zhuangzi's For-Nature and Yang Zhu's For-Self. The main threads of Chinese thoughts must contain the five elements as follows:

1. Xuan Yuan's Dao: Dao creates and distributes all forms and formless substance and infused them with virtue. Dao has no beginning but it has its origin but without an ending in time and without boundaries.¹⁴ *The Yellow Emperor's Four Canons*, 25 states: "The Dao has no beginning or end, but manifests itself all the time. When not recognized, it seems not existent; When perceived, it is there."¹⁵ This is consistent with Bohr-Wheeler's interpretation of quantum phenomena, which are phenomena only when observed as those phenomena, if not they are just all quantum possibilities.¹⁶ Contrary to the Text that says Dao has no beginning, here I have modified the concept of Dao because despite Laozi's warning that no one can know the true Dao, I believe we can know the true Dao, and KQID prescribes that Dao has the beginning but without the ending. As a matter of fact, because Dao has the beginning, we can know it. It has Feynman's sum-over histories, thus we can investigate Dao and extend our knowledge as *the Great Learning* teaches us. Xuan Yuan's Dao is NO longer mysterious, nor invisible or formless. It has substance, function and structure. Dao computes, simulates and projects meme actors $\Psi(\text{CTE})$ onto our world $\Psi(\text{irL}, \text{Lm})$. We can know the nature of Dao, what it is made of, how it exists and why it exists! Dao has deep apparent paradoxes: both time and timeless, finite and infinite, local and non-local causality, small and large, etc. (See above on KQID).

2. Xuan Yuan has obtained, followed and upheld the Party's values and principles, and the Party has also received, followed and upheld Xuan Yuan's Dao that unites all things into one:¹⁷ such as the unity of Giving and Taking, the unity of Yin and Yang,¹⁸ the unity of Dao and action,¹⁹ the unity of Principle and Existence, the unity of bit and it, the unity of Li and Qi, Xuan Yuan-Wang-Mao's unity of knowing and doing,²⁰ the unity of names and forms,²¹ the unity of rule of law and rule of virtue, the unity of rights and duties, the unity of words and deeds,²² and the unity of all things.²³ For example, the 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."²⁴ (See from Xuan Yuan to Xi Jinping below).

¹³ Based on Leo, KoGuan. "In Search of a Rule of Law with Chinese Characteristics."

¹⁴ "Dao has its origin but no boundaries." See Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 21: The Dao of Governing.

¹⁵ *Ibid*, 25: Congruity.

¹⁶ See Wheeler, John. "Law Without Law."

¹⁷ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 6: A Discourse.

¹⁸ *Ibid*, 11: Contemplation.

¹⁹ "Acting in unison with the Dao guarantees success." See *Ibid*, 8: On the Covenant.

²⁰ "Human intelligence to recognize and practice the Dao." See *Ibid*, 11: Contemplation.

²¹ "All the names and forms were at one and nobody can break the rules without getting punished." See *Ibid*, 18: The Established Law.

²² Xinhua. "Full text of Constitution of Communist Party of China."

²³ "...all things will be at one with Heaven and Earth." See Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 6: A Discourse.

²⁴ See Note 22.

3. After observing, following and upholding the Dao, China would realize a harmonious society, which is the idealized goal of Chinese culture-state craft that leads to Xuan Yuan's Da Tong as an ideal harmonious society, where there would be no need for laws (Fa) or rituals (Li) because everything would run naturally and effortlessly in a wuwei state of existence, and where each has free education, free health care and free minimum wealth in which from each to each according to his/her dreams and aspirations.

4. The government is based on meritocracy, hence the ablest rules. It is logical to implement only the ablest rules, which is to impose the two-term limit and age limit to top leaders, and to forbid for life term without limit for any position;

5. Chinese Jurisprudence and Chinese Scientific Outlook Rule of Law and principle must be the creatures of Xuan Yuan's Dao. These laws and principles must be just, fair, clear, precise, impartial, uniform, universal, consistent, regular and predictable.²⁵

The Standard Five Elements Test

We can apply this inclusive standard five elements test to Chinese hundred schools of thought and universally to anyone's thought, and those that have the "five elements" would be definitely derived from Xuan Yuan 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 any one, alien, cyborg and self-conscious robot. Among the five elements, the most important one is the Xuan Yuan's Dao meme that acts like that of the genetic Y-chromosome marker²⁶ that was passed from father only to son. Whether we can find Xuan Yuan'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:²⁷

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.

Speech at KoGuan Law School Naming Ceremony on September 20th, 2008

On September 20th, 2008, at KoGuan Law School Naming Ceremony, Shanghai Jiao Tong University Law School officially changed its name to KoGuan Law School of Shanghai Jiao Tong University. On this historic occasion, I spoke for the first time with the title "Rule of Law and Virtue with Chinese Characteristics," which derived directly from our Ancestor Xuan Yuan Thought. Xuan Yuan taught us that the Culture-State China must not be just a Rule of "Laws" country as Fajia prescribed, or just a Rule of "Virtues" country as Rujia practiced. Xuan Yuan clearly stated in his

²⁵ Leo, KoGuan. "In Search of a Rule of Law with Chinese Characteristics," p3.

²⁶ Wells, Spencer. *The Journey of Man: A Genetic Odyssey*.

²⁷ See Leo, KoGuan. "In Search of a Rule of Law with Chinese Characteristics"; Leo, KoGuan. "The Yellow Emperor Hypothesis: The Anti-Entropic Operating System of the 'Scientific Outlook' Rule of Law and Principle"; Leo, KoGuan. "The Yellow Emperor Hypothesis: The Anti-entropic Operating System of the 'Scientific Outlook' on Rule of Law and Principle"; 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*"; Leo, KoGuan. "The Yellow Emperor Operating System 2.0 (4708 X.Y-Infinity)."

teaching that laws and virtues come together as one to rule the Culture-State China. Laws are like our Sun, and virtues like our Moon. They are complementary and reinforcing each other. Laws alone would not be sufficient, neither would virtues alone be. That is why by following Xuan Yuan Thought, I advanced Chinese Scientific Outlook Rule of Law and Principle as one of the five components of my Xuan Yuan Anti-entropic Operating System 2.0.

The Yellow Emperor's Four Canons, 11 states:

The most effective means for correction are punishment by law and education in moral virtue. When the two methods are properly used and alternately put into full play, just as the sun and the moon take turns lighting up the Earth, any deviation can be rectified...²⁸

The Yellow Emperor's Four Canons, 15 states:

And law and morality are the means for regulation. Law and morality are like the sun and the moon, overlooking from the above in complement to each other. If they do not work in concert, they will see disasters everywhere. Heavenly virtue shines bright but would not penetrate people's hearts without the law punishing the vicious; the Heavenly law strikes awe into the vicious but will not overwhelm without conscious cultivation of virtue. When law and morality promote one another, the morality positive and the negative will be clearly distinguished and properly handled^{29,30}.

The Party and President Xi Jinping agree with Xuan Yuan Thought above and said: “the rule of law and the rule of virtue must go hand in hand...”³¹ And the CPC’s Constitution states: “The Communist Party of China...combines the rule of law and the rule of virtue in running the country.”³²

A speech was delivered and a paper was submitted at 1st China-U.S. Dialogue on Rule of Law on July 29th-30th, 2010 at Tsinghua Law School sponsored by China-United States Exchange Foundation.

Following Xuan Yuan Thought, I gave the lunch speech and submitted a paper to this historical 1st China-U.S. Dialogue on Rule of Law at Tsinghua Law School as the non-governmental execution of President Hu Jintao and President Barack Obama summit joint agreement to promote China-U.S. dialogue on Rule of Law on November 17th, 2009, Beijing,³³ attended by Chinese and American world famous legal scholars, which was organized and chaired by Dean Wang Zhenmin, and I reiterated my finding in my lunch speech and in the paper submitted:

My thesis running through this work is that the Dao or Way, a core principle in the Yellow Emperor’s thought and practice of “loving the people” is translated into an operating system of

²⁸ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 11: Contemplation.

²⁹ *Ibid*, 15: Tribal Strife.

³⁰ Leo, KoGuan. “Rule of Law and Virtue with Chinese Characteristics,” Page 3.

³¹ Xinhua. “Xi Jinping stresses judicial independence.”

³² See Note 22.

³³ “The United States and China agreed that promoting cooperation in the field of law and exchanges on the rule of law serves the interests and needs of the citizens and governments of both countries. The United States and China decided to convene the U.S.-China Legal Experts Dialogue at an early date.” See the White House. “U.S.-China Joint Statement.”

Giving first and Taking later. This principle flowered into one hundred schools of thoughts in the Spring-Autumn to Warring States Period from 770 to 221 B.C. I tried to capture the essence of the Yellow Emperor's teaching that then branched out into many schools.³⁴

I believe that since the reign of the Yellow Emperor up to the present day, both the concept of rule of law and of the principle of ***Giving first Taking later*** as well as the concept of individual freedoms and the pursuit of individual happiness have been present in Chinese society... (T)he Chinese concept of rule of law and principle that both law and virtues are derived from the Dao.
35

On this historical 1st China-U.S. Dialogue on Rule of Law, Dean Wang Zhenmin invoked his privilege as the Chair by moving a motion as the conclusion of this 1st Dialogue, and this motion was seconded by distinguished delegates including distinguished Prof. Xu Bing, Prof. Xin Chunying from the NPC, Prof. Zhang Yuejiao from the WTO, Prof. Fang Liufang, Prof. Wang Chenguang, Prof. Yi Yanyou, Prof. Betty Ho, the Chief Judge Andrew Li of Hong Kong, former Secretary of Justice Ms. Elsie Leung and Prof. Leo KoGuan,³⁶ who adopted the resolution that our Ancestor and cultural hero who was also the Founder of Chinese Culture-State, developed Chinese Scientific Outlook Rule of Law and Principle, and since the rule of the Yellow Emperor as observed by the great Reformer-Statesman-Scholar Lord Shang Yang, China has continuously had the Chinese Scientific Outlook Rule of Law and Principle. The motion was voted and passed overwhelmingly. Dean Wang later wrote to me on August 1st, 2010, that without the Yellow Emperor's hypothesis Chinese "rule of law in China would be groundless."

In the Chinese tradition, the link with the Yellow Emperor's thought and practice is assumed and clearly evident. However, this link might be severed in the near future if we do not deliberately and consciously keep this link with him. The Chinese cultural operating system could be no more, gone with the wind, a dust of history, and her glorious culture will be a cultural relic, a remnant of the past, found only on displays in museums everywhere. The biggest threat is coming from the individualistic rights-obsessed framework, in which rights do not have their corresponding duties attached.

Because this framework is not part of our homegrown cultural heritage, China has no antidote to cure its bad side effects. This means not only the end of Chinese culture, but also the end of Chinese and Culture-State China on Earth. This is the biggest calamity that no Chinese could stand idly by. This is the impending present danger calamity to all Chinese, and this is a national emergency that only the Chinese Party could urgently possibly deal with. Therefore, the Party must lead and reaffirm the Yellow Emperor, the father of Chinese civilization and culture, and the unifying idea of a Chinese cultural operating system distinct from the West. This system also places everyone equally before the law, and no one or organization can be above the law.

³⁴ See Leo, KoGuan. "The Yellow Emperor Hypothesis: The Anti-Entropic Operating System of the 'Scientific Outlook' Rule of Law and Principle."; 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.*"; Leo, KoGuan. "The Yellow Emperor Operating System 2.0 (4708 X.Y-Infinity)."

³⁵ Leo, KoGuan. "The Yellow Emperor Hypothesis: The Anti-Entropic Operating System of the 'Scientific Outlook' Rule of Law and Principle," p2-3.

³⁶ Other scholars include: Prof. William P. Alford, Prof. Paul Gewirtz, Prof. Jacques deLisle, Prof. Jeffrey S. Lehman, Prof. Stanley Lubman, Prof. Donald C. Clarke and Prof. Nicholas C. Howson, Prof. Xie Weihe, VP Tsinghua University.

***Giving first Taking later* principle is the Synthesis of Chinese thought from Xuan Yuan to Xi Jinping**

The quintessential tenet of the Yellow Emperor Hypothesis, the one single thread running through all his thought, is “loving the people” through the anti-entropic operating system of the Scientific Outlook on the Rule of Law and Principle. Xuan Yuan articulates his idea of “loving the people” and says lovingly in *The Yellow Emperor’s 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.³⁷

My thesis is that the Dao or the Way, the core principle in the Yellow Emperor’s thought and practice of “loving the people” is translated into an operating system of ***Giving first Taking later***. This principle flowered into one hundred schools of thought in the Spring-Autumn to Warring States Period from 770 to 221 B.C. The Yellow Emperor’s teaching then branched out into many schools, although I only highlight Lord Shang Yang’s For-All rule of law, Kongfuzi’s For-Others Ru-jia, Laozi-Zhaungzi’s For-Nature Daojia, and Yang Zhu’s for-self individualism within the framework of the Yellow Emperor’s unity of thought and practice.³⁸

I follow Xuan Yuan’s Dao (KQID), which is expressed in 5 anti-entropic principles: humanity, justice, Yang Zhu’s six freedoms, the unity of rights and duties, and a regulated but free and open market system. I further claim that this principle contains the new synthesis that can be formed by combining Zhu Xi’s rational mind that objectively investigates things using both reduction and deduction to extend knowledge, with that of Wang Yangming’s unity of knowledge and action, an emergent phenomenon in the mind. Wang’s theory of the unity of knowing and doing implies that the mind and principle are one, and mind is everything or *bit is it*.

Therefore, when principle is everything and everything is principle or stated in information binary digital digit (bit) terms simply as *bit is it* and *it is bit*, we can combine Zhu Xi’s thought of Li and Qi with Wang Yangming’s unity of knowledge and action into one synthesis: the unity of principle (Li) and everything (Qi), or the unity of Li and Qi. The “sincerity of the will” taught in *the Great Learning* drives the mind to investigate things in actual everyday experience and practices. However, the weakness of Wang Yangming’s principle is that this Principle is pure Mind, and that mind has no external objective things outside the mind. Therefore, the investigation of things is only in the mind. Understandably, Wang Yangming’s physics at that time was before Newton’s three Laws of motions and his universal law of gravity that helped the West to start the Industrial Revolution and send man to the Moon. Wang did not know Maxwell’s finite being’s hypothesis (1872) that information does work as energy does, or information is energy and per Einstein energy is matter ($E = mc^2$), or according to Landauer’s principle (1961) that information is physical where one bit $\geq k\ln 2$. Later, KQID formulated the Theory of Everything since 2011 (4708 X.Y): *bit is it* and *it is bit* (See KQID

³⁷ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 3: The Upright King.

³⁸ *Ibid*, 11: Contemplation.

Ouroboros Equations of Dao).

On further reflection, Chinese thoughts, according to Hu Shi, have the scientific spirit encompassed in reduction and deduction methods, but lack still the Western scientific method that is applicable to something external out there, or something external from the mind. Xunzi (298 B.C. -238 B.C.) has an interesting discourse “On Nature” in Chapter 17 of his work. He thinks man is the master of his own body, mind and nature. He is responsible for his own fortune and misfortune. He alone decides what is good and evil in his world. He has to invent and develop culture to help him to conquer his environment. This unique ability of man makes him unique and powerful. He must rationally and empirically control, exploit, develop and take good care of nature and himself in nature.³⁹ In other words, he followed Xuan Yuan-Xunzi-Hu’s Scientific Outlook to look on nature, and he disagreed with Laozi’s belief that the true Dao cannot be explained and understood.⁴⁰ I also followed Xuan Yuan-Hu’s Scientific Outlook, and in KQID, I explain and describe the truth Dao in KQID Ouroboros Equations of Dao. KQID must be subjected to the rigorous Karl Popper’s scientific falsification.⁴¹ Similarly, Xuan Yuan’s scientific outlook depends on vigorous Popper’s falsification method of verification. Li Hei has verified Xuan Yuan’s Dao because Xuan Yuan’s Dao is true everywhere. It is true everywhere, “*because it never fails anywhere.*” Li Hei says:

Of course the Dao is embodied in an ever expandable variety of forms...The Dao’s unfolding can be observed in everything and its principle applied to everywhere between heaven and earth. How do we know this is the ultimate law, which works everywhere, far and near? We know it just *because it never fails anywhere.*⁴²

If we combine the Chinese scientific spirit with the Western scientific method, it would produce the new synthesis that contains the rigorous intellectual discipline of the scientific method along with the scientific spirit, giving the Chinese thought the discipline that it requires to investigate things in Xuan Yuan-Hu’s “Scientific Outlook on Development that puts people first and calls for comprehensive, balanced and sustainable development.”⁴³ This scientific outlook art approach requires all government policies and laws to be verified, falsified and measured against what these policies/laws want to achieve while “matching words with deeds.”⁴⁴ This synthesis of Chinese and Western thoughts could be defined as Xuan Yuan-Hu’s Scientific Outlook. This scientific outlook combines Western scientific method of reductionism and deduction with Xuan Yuan-Wang-Mao’s holistic unity of knowing and doing, theory and practice, and Xuan Yuan-Deng’s Seeking Truth from Facts as the emergent properties of self-organized phenomena of a complex system.

This scientific outlook would retain Xuan Yuan-Laozi-Zhuanzi’s spontaneously free and easygoing wuwei lifestyle in nature, and preserve his emergent, innovative and creative free-thinker attitude.

³⁹ Xunzi idolized Da Yu, who diverted water into 9 channels and prevented flood. He believed man has to use Nature not just to admire it: “Instead of regarding Heaven as great and admiring it, Why not foster it as a thing and regulate it? Instead of obeying Heaven and singing praise to it, Why not control the Mandate of Heaven and use it? Instead of looking on seasons and waiting for them, Why not respond to them and make use of them? Instead of letting things multiply by themselves, Why not exercise your ability to transform [and increase] them? Instead of thinking about things as things, Why not attend to them so you won’t lose them? Instead of admiring how things come into being, Why not do something to bring them to full development?” See Chan, Wing-Tsit. ed. *A Source Book in Chinese Philosophy*, p122.

⁴⁰ Legge, James. trans. *Laozi: Dao De Jing*, Verse 1.

⁴¹ See Popper, Karl. *The Open Society and Its Enemies*.

⁴² Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 18: The Established Law.

⁴³ See Note 22.

⁴⁴ *Ibid.*

This synthesis contains both mind/knowledge and practice/action in one organic whole as stated in Mao's masterpiece works "On Practice" and "On Contradiction," which assumed that our universe is a dynamic, interconnected and interpenetrated organic whole, with dialectic knowledge and practice co-rising together to infinity as seemingly one whole synthesized entity. Thus, the knowledge and practice is Wang-Mao's one affair. Mao declared: "Such is the dialectical-materialist theory of the unity of knowing and doing."⁴⁵

In other words, when we follow the Yellow Emperor's principle of *Giving first Taking later*, we synthesize all Chinese thoughts from the Yellow Emperor to hundreds of schools of thought with Xuan Yuan's Dao as the core of Chinese philosophy: For-All—Shang Yang's Fajia of Scientific Outlook on Rule of Law (Fa); For-Others—Kongzi-Mengzi's Rujia of Rule of Humanity and Righteousness (Li); For-Nature—Laozi-Zhuangzi's Daojia of wuwei; For-Self—Yang Zhu's Yangjia of Six Freedoms and weiwo—Self-Preservation;⁴⁶ Xuan Yuan-Wang-Mao's Unity of Knowing and Doing, Deng's Opening Mind and Seeking Truth from Facts,⁴⁷ Jiang's Three Represents, Hu's Scientific Outlook on Development that "puts people first" to achieve a global harmonious society, and Xi's Chinese Dream of Rejuvenation of Great Culture-State China.

In conclusion, Xuan Yuan Thought has already obtained, embodied and upheld all of the Party's values and virtues from Mao, to Deng, to Jiang, to Hu and to Xi's Chinese Dreams, and similarly, the Party has already absorbed, followed and incorporated Xuan Yuan Thought into its body. For Example, Chairman Mao on behalf of himself, the Party and Chinese sworn solemnly under the Heaven and Earth on his Offerings⁴⁸ to ask our Ancestor Xuan Yuan to supervise Chinese leaders and government. Therefore, there is no distinction between the Party's Thought and Xuan Yuan Thought. The Party's Thought and Xuan Yuan Thought have been unified into one thought from the very beginning, because they are one thought since birth. In other words, the unity of the Party and Xuan Yuan. By applying Xuan Yuan-Deng's opening our mind and seeking truth from facts, the Party's Thought and Xuan Yuan Thought are one. This unity of the Party and Xuan Yuan is not against the Party nor against 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 anti-entropic idea. The act will be anti-disunity and anti-splitting up of the Party and the country. This idea will unify China. This act will be good for the government, good for the ruling Party and good for Chinese everywhere. For examples, Qin Shi Huang paid his homage and gave an offering to Xuan Yuan over 2,000 years ago.⁴⁹ Similarly, Chairman Mao on behalf of the Party and Chinese paid his homage and gave Offering to Xuan Yuan on April 5th, 4634 X.Y (1937).⁵⁰ Consequently, the unity of the Party and Xuan Yuan does not degrade but definitively upgrades the status of the Party in the eyes of Chinese and mankind. How could that be possible to unify the Party and Xuan Yuan, you ask? Simple answer: Because the Party is China's governing party run by Chinese who have Xuan Yuan Thought within, since Chinese culture is the sea memes of Xuan Yuan Thought where Chinese

⁴⁵ Mao, Zedong. "On Practice."

⁴⁶ Let life live free. Life is born free and always wants to be free. It must not and cannot be contained, as life finds its own way out through quantum fluctuation, tunneling and teleportation through quantum entanglement. See "Time, thus I exist," from Leo, KoGuan. "Meditation on Time and 'I'."

⁴⁷ "Whether one is deviating from or adhering to the DYellowao can be observed and spotted; What is true or false can be judged by facts." See Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 5: The Four Principles.

⁴⁸ English translation modified by Leo, KoGuan, based on Mao, Zedong and Zhu, De. "Offering to the Yellow Emperor."

⁴⁹ Other emperors including Liu Bang (Emperor Gaozu of Han), Zhao Kuangyin (Emperor Taizu of Song), Zhu Yuanzhang (Emperor Taizu of Ming), and Emperor Shizu of Qing. See Zhang, Hongtao. "Literature and History of People's Offering to the Yellow Emperor."; See also Zou Zhuanjing, "Generations of Chinese gave Offering to Xuan Yuan, the Yellow Emperor."

⁵⁰ See Note 48.

swim, breath, eat and drink. For example, Chinese naturally speak Chinese language even without formal schooling to communicate with other Chinese. Similarly, Chinese naturally absorb Xuan Yuan culture and civilization within consciously and subconsciously. I further observe that all Chinese, not necessarily racially Chinese, must have Xuan Yuan Thought living inside without exception. In other words, Xuan Yuan's Dao has unfolded itself into not only one hundred school of thought bloom in the Spring-Autumn and Warring State period but also in more than 1.3 billion Chinese today. (See the above standard test of Xuan Yuan's Dao meme) This Xuan Yuan's Dao test is always inclusive, not exclusive. The test is inclusive of all people from all races and thoughts. The test must be administered for inclusivity and tolerance, and against exclusivity and intolerance.⁵¹ The Chinese are beautiful, and all peoples are beautiful. We are all enriched by diverse cultural and racial backgrounds. Xuan Yuan Thought is against uniformity and for diversity. All Chinese citizens by law and principle cannot be excluded by the test, because Chinese citizens are Chinese unless they on their own free will publicly renounce their citizenships or Xuan Yuan's Dao. The Xuan Yuan's Dao is NOT exclusivity but Zhong Yong's harmonious unity in diversity. The Dao test is used to include, protect and preserve everyone, including aliens, cyborgs and self-conscious robots, within Xuan Yuan Anti-entropic Operating System 2.0. Xuan Yuan Thought is inclusive and tolerant to all unique thoughts and cultures. It does not claim its superiority. It is not exclusive, but rather it is an inclusive cultural identity by its maker, Xuan Yuan, our "Glorious and Remarkable Ancestor."⁵²

We believe that we must retain the Yellow Emperor as the Founder, the Father and Originator of the Chinese culture and civilization, because without this connection, Chinese culture will lose its umbilical cord to the source, Xuan Yuan, Xuan Yuan's Dao and Xuan Yuan Thought. If not, the Chinese will lose their identity as the Chinese forever on Earth. Our identity as the Chinese with five thousand years of continuous culture and civilization depends upon our acknowledgement of this umbilical lineage with our Ancestor Xuan Yuan as all founders of Chinese dynasties since Zhuangxi, Ku, Yao, Shun, Da Yu of Xia, Tang of Shang, Wen of Zhou, Qin Shi Huang of Qin, Liu Bang of Han, Zhao Kuangyin of Song, Zhu Yuanzhang of Ming, and Shizu of Qing, as well as Sun Zhongshan, Mao Zedong, Jiang Jieshi and Deng Xiaoping.⁵³

Therefore, we believe that Xuan Yuan, our Cultural Hero, the Father and Giver of Chinese culture and civilization, our Glorious and Remarkable Ancestor as Chairman Mao honored him and the Founder of modern Culture-State China since 1 X.Y (4711 years ago) is the source and origin of Chinese hundred schools of thought, and is the source and origin of all myriad thoughts of 1.3+ billion Chinese.

Theory of virtues, duties and rights of Man that come from *Giving first Taking later*:

Einstein was humbly aware of his indebtedness to others for his life. He said:

Every day, on hundred occasions, I remind myself that my mental and physical life depends on

⁵¹ I think Hitler's Nazi ideology is evil and Nazi's Aryan race superiority idea is despicable. Any one or organization deliberately genocide any race, and/or destroy their cultures and ways of lives are evil and commits crime against humanity. This is the Prime Directive of Xuan Yuan Anti-entropic Operating System 2.0.

⁵² See Note 48.

⁵³ 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."

the toil of other persons, living or dead. So I must try to repay whatever I have received and am receiving.⁵⁴

One cannot live alone in this Universe. Without others, one cannot have relationships. Without relationships, one cannot have a meaning of life or a life compass. Without relationships, nothing else can exist: no virtue, no duty, no right, and no law. Without others, it is ontologically impossible for anything to exist. Thus only with others can one have relationships; from relationships emerge virtues; from virtues emerge duties; from duties emerge rights and with rights come laws. With the Rule of Law and Virtue, one can have a life compass. With a life compass, one can find direction in life, and no longer lost in the abyss.

In navigation, we need a magnetic compass; in life, we need a life compass to guide us in our life journey; in a nation-state we need a Rule of Law and Rule of Virtue as our compass of culture-statecraft. In the past, in the absence of magnetic compass, we used the North Star to guide us in the open sea; with the invention of the compass, we replaced the North Star as our navigation guide; now we use GPS (Geostationary Positioning Satellites) to guide us in everything. It is just more accurate and useful. Before the invention of Rule of Law and Rule of Virtue, we used naked power to impose law and order; Today we still use it but more as a background threat. The Rule of Law and Rule of Virtue from Xuan Yuan's Dao is a more civilized, effective and just tool. It is a tool, a human invention to guide us, and a foundation for our development of more prosperity and more justice in human world. It is a useful fiction to achieve our material as well as spiritual goals.

Namely, man is a member of Homo Sapiens species, a life form, an anti-entropic organism that exploits free energy from its biosphere in the form of nutrients, fossil fuels or sunlight, and exports an equal amount energy waste in the form of heat and entropy into the same biosphere.⁵⁵ In this process, we emerge, endowed with Yang Zhu's six senses. Moreover, we can live, evolve and procreate.

Man is a Tianming Ren in the cloud, a divine and noble being from his citizenship and his active participation in the activities of a civilized noble society. If not, he is alone, a beastly creature, belonging to a society of beasts, living in a jungle. He is in the Hobbesian state of nature warring all. Naturally, this beastly creature or what Kongzi called "xiao ren," is subjected to the Jungle Rule. But then when he comes back as a noble and performing his duties as required; then he will be fully rehabilitated as before in the noble society, for a noble society is merciful and forgiving. As Kongzi suggested that a human society should be kind and just. He said: "The merciful benefit is enough to gain the service from people."⁵⁶

Reality is fiction but real. Everything is a fiction. Everything is a construct. Everything is an invention and convention. Reality is fiction but real. Our Ancestor Qbit (00, +, -) is the creator and Distributor of Existence, which is real, but the Qbit (00, +, -) as we conceived and perceived it to be, is also our own fiction but real. Nothing as the nothing itself is fiction but real, and nothing to

⁵⁴ See Sorabjee, Soli, J. "Every right gives rise to a corresponding duty."

⁵⁵ See Schrödinger, Erwin. *What is Life?: With Mind and Matter and Autobiographical Sketches*.

⁵⁶ Legge, James. trans. *Kongzi: Analects*, 17:6.

infinity as the infinity itself is fiction but real. They are our constructs in our mind, in our mathematics, physics, biology, principles, laws, economics, which are indeed our mere fiction but real. Everything we see, everything we perceive and conceive is fiction but real, and a pigment of our imagination. However for us, they are real, as real as our mind and our body are to us. It is fiction but real enough for me, and for most of us.

I conceive that Man is a fiction but real. By fiction, Man is Tianming en in the cloud, a divine and noble sovereign being, whose act, apprehension and mind are like Xuan Yuan, but capable of doing both good and evil. Hence we must encourage him to do good and discourage him to do evil within the framework of Chinese Scientific Outlook Rule of Law and Principle.

I believe Man is fiction but real. He exists in quantum superposition state; existing simultaneously in both material and spiritual world. Man is holo Tianming Ren living in the cloud.⁵⁷ Man is self-conscious collection of molecules that emerges, walks, thinks and experiences in the material world, and simultaneously, a spiritual divine being in communion with Our Ancestor Qbit (00, +, -), an emergent one quantum entangled Existence that embodied five relationships:

1. And in communion with his spirit-self, his relationship with himself is hence initiated; thus, his duty to authentic-self is born.
2. And in communion with the spirit of family and friends, his relationship with spirit-family-friends is hence initiated; thus his duty to family and friends is born.
3. And in communion with the spirit of a culture state, his relationship with spirit-culture state is hence initiated; thus his duty to his culture state is born.
4. And in communion with the spirit of mankind, his relationship with the spirit-mankind is hence initiated; thus his duty to mankind is born.
5. And in communion with spirit of the quantum entangled Existence as the sage Zhuangzi informed us more than 2,000 years ago, that we and the Cosmos are born together and are one,⁵⁸ thus his duty to Existence is born.

The relationship between noble being to spirit of authentic-self; noble to family, friends and community; noble to State; noble to mankind and noble to Nature; noble to spirit Qbit gives rise to virtues and virtues give rise to duties, and from duties, rights emerge, entangled with duties as one. In a word, all things are an entangled one spirit Qbit. (See KQID Five Ones). Therefore, the unity of rights and duties.

Kongzi advocated a similar idea. He said:

I advocate humanness by centering the policy on individuals as a core, then to family as a second core, then to a circle of friends as the third core, then a nation-state as the fourth core, and finally to humanity. From humanity to all living things and to Nature.⁵⁹

⁵⁷ See Leo KoGuan: "Virtual Man in the Cloud."

⁵⁸ See Watson, Burton. trans. *Zhuangzi: Basic Writing*, "All things equal."

⁵⁹ English translation modified by Leo KoGuan. See Legge, James. trans. *Kongzi: Liji*, "Daxue," 2.

Kongzi advanced a harmonious society based on for-others, a duty-conscious society, not based on right-conscious society; individual responsibility is not a dirty word. Rights emerge from duties, or duties produce rights. Rights do not produce duties, nor do duties emerge from rights. Duties emerge from Win-win principle or from the Harmonious Golden Virtues: a positive rule: “Do unto others what one wants other do.”; and a negative rule: “Don’t do unto others what one doesn’t want others do.”

Critique on traditional theories of rights:

- Rawls’ justice as fairness is a tautology and meaningless;⁶⁰ and his “veil of ignorance” is hopelessly impractical. If you don’t believe this statement, try blind fold yourself and then you cross highways blind-folded, and see if you can survive another day to argue for Rawls’s theory of Justice.
- Natural rights granted by God, and cannot be revoked by man, are not applicable in a country in which people do not recognize the authority of any God;
- Positive rights without duties attached are whatever the powerful and the ruthless say they are;
- Kongzi’s Lizhi is backward looking, custom-based and non-scientific in approach and ineffectual in practices and caused China to lose wars with others including with allied countries in 1842, 1860, with Japanese in 1895, and was renounced in the May 4th Movement of 1919.
- Lord Shang Yang’s Fajia is forward-looking positivists with scientific outlook approach but it was renounced over two thousand years ago as too cruel to the people, because it lacked the Xuan Yuan’s Rule of Virtue that comes directly from Xuan Yuan’s Dao.

The history of man according to Hegel is the history of butchery of victims by the powerful and the ruthless. He said: “History, as a slaughter-bench, a place where victims are tied down to be killed as a human sacrifice.”⁶¹ And Hanfeizi had advised to Chinese rulers more than 2,000 years ago: “The ruler, in his dealings with his people, asks for their death in times of calamity, and exhausts their energies in time of peace.”⁶²

Critique of other theories of rights is that if rights do not emerge from duties, rights require duties from others, but not from one’s self. And if one’s rights are other peoples’ duties, and these rights keep expanding their scopes, as in the case of America—if everyone has absolute rights then no one has duty anymore. Ironically, absolute rights leave no rights for everyone. Each competing rights are warring other rights. In this society, competing rights leave the society in constant conflicts and

⁶⁰ See Rawls, John. *A Theory of Justice*.

⁶¹ Hegel, G. W. F. *Lectures on The Philosophy of History*.

⁶² “Han,” Ch.46, See Zhao, Dunhua. “Axiological Rules and Chinese Political Philosophy.”

always in confusion as to who has bigger rights than others. In this kind of society NO one can find inner peace, and NO one can be “at ease.” Thus, a harmonious society CANNOT be realized.

Xuan Yuan Anti-entropic Operating System 2.0 postulates that rights emerge from duties, and duties emerge from virtues, and virtues emerge from relationship with his authentic-self, with his family and his friends, with communities, with humanity, and with Nature/Existence.

However, if rights emerge from duties, rights are NOT entitlements but privileges, which are by-products of each duty to his authentic-self, to his family, to his friends, to society, to humanity and to Nature, and vice versa. Duty is an obligation. People ask for less and contribute more; hence increase anti-entropic forces in the society. Charity activities are anti-entropic forces because these forces supply free-energies to a complex system. Hence, these free energies improve and maintain harmony, improve well-being and productivity and increase happiness. Only with this kind of society can one be “at ease” and enjoy life in a harmonious society.

Rights come before laws; Laws are created to protect and uphold rights. Each noble’s rights emerge from his duties and obligations fulfilled. By giving and sharing one’s resources and ideas, one enters into a noble’s society and lives together in the state of perpetual peace, within the realm of Rule of Law and Rule of Virtue. These rights arise from acts of performing one’s duties and obligations from noble to noble, in a harmonious society. These rights are privileges, not entitlements. These rights emerge from performing his or her duties to each other based on the Harmonious Golden Virtues principles. The existence of these rights is dependent upon and subject to performing these duties. If not, the nobles have no rights, not losing them but just not having these rights in the first place, because these rights are not ontologically created. The body of rights is an empty shell waiting to be filled by duties fulfilled. Here, rights are not entitlements but earned. Rights are privileges arisen from participation of giving and sharing resources.

The theory of virtue, duties and rights of Man derived from *Giving first Taking later* is consistent with Xuan Yuan’s teaching: “Those who have accumulated merits will thrive; those who have accumulated misdeeds will decline. From what one accumulates, his future, good or bad, can be predicted.”⁶³

Rights arise from duties, duties arise from virtues, and virtues arise from these relationships. These relationships must be based on a Win-Win arrangement to produce mutual benefits and satisfaction to all parties. From the Win-Win arrangement gives rise to first and second rules and from three win-lose arrangements give rise to third, fourth and fifth rules:

Five Rules

1. Kongzi’s positive and negative versions of Golden Rule or Zhong Yong⁶⁴:

⁶³ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 16: The Yin vs. the Yang Mentality.

⁶⁴ See Legge, James. trans. *Kongzi: Analects*, 15:23; See also Legge, James. trans. *Kongzi: The Doctrine of the Mean*, Chapter 13.

A negative version: “Do NOT do unto others what you would not have them do unto you”; a positive version: “DO unto others what you do want them to do unto you.” Xuan Yuan agrees that “self-restraint may bring about temporary losses, but it should be rewarding in the long run.” One “might suffer repeated losses for a time,” but one “is accumulating merits for the future.” Therefore, if one follows the Golden rule, one “will surely be blessed with unexpected happiness.”⁶⁵

2. The Reciprocity Rule or Tit-for-Tat Rule as the second best:

“Cooperate with others first, then do as they do into you.” You must promptly and without fail reward cooperation and punish defection.⁶⁶ Robert Trivers pointed out that this ‘reciprocal altruism’ is derived from our evolutionary past when we were beasts.⁶⁷ Kongzi also made similar point: “Repay kindness with kindness but evil with justice.” Or it is also known as “an eye for an eye, and a tooth for a tooth.”⁶⁸

Kongzi attributed his own virtue to Heaven: “It is Heaven itself that has endowed me with virtue.”⁶⁹ Other rules such as The Jungle Rule or Iron Rule, The Bully and Sucker Rule and The Feudal Rule, should be discouraged or even prohibited as evil in Xuan Yuan’s Da Tong.

3. The Jungle Rule or the Iron Rule: “Do unto others as you like, before they do it unto you” or “He who has the gold makes the rules.” Xuan Yuan advises:

One might benefit from ... aggressiveness once a while, but the benefit is not necessarily a blessing... If one keeps reaping benefits by being aggressive, he is actually sowing seeds for future disasters or self-destruction.⁷⁰

4. The Bully and Sucker Rule: “suck up to those above you, and abuse those below.” Xuan Yuan discourages this Bully mentality. He says:

Whoever is obsessed with the Yang mentality is harmful to people’s livelihood: a ruler will destroy the country; a commoner, himself. He cannot protect people from danger, cannot accomplish what he attempts, cannot procure what he pursues, cannot win when he fights, cannot survive for long himself, cannot multiply his descendants—in a word, the Yang mentality is an ominous one as it dissipates whatever merits one might have accumulated.⁷¹

5. The Feudal Rule: “Give precedence in all things to close relatives and do as you like to others.”⁷² Xuan Yuan advocates meritocracy and against feudal rule. He advises that one “admits all able persons from far and near.” To achieve it one must cherish the people and judge them based on their merits.⁷³

⁶⁵ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 16: The Yin vs. the Yang Mentality.

⁶⁶ See Sagan, Carl. *The Rule of the Game*; See also Zhao, Dunhua. “Axiological Rules and Chinese Political Philosophy.”

⁶⁷ See Trivers, Robert, L. “The Evolution of Reciprocal Altruism.”

⁶⁸ See Sagan, Carl. *The Rule of the Game*.

⁶⁹ Legge, James. trans. *Kongzi: Analects*, 7.23.

⁷⁰ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 16: The Yin vs. the Yang Mentality.

⁷¹ *Ibid.*

⁷² See Note 68.

⁷³ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 3: Upright King.

The Reciprocity Rule is the second best rule we have in the dog-eats-dog world but it is the most practical and practiced by most people most of the time. The Iron Rule promotes the advantage of ruthlessly powerful few against the interests of common people. The Bully and Sucker Rule should be discouraged by law, such as the anti-discrimination laws, anti-trust laws and anti-corruption laws, etc. The Feudal Rule is out of date, although it is still prevalent in society. For example, the government must enact gift tax and estate tax, and the state can tax up to 50% marginal rate of the estate above a certain threshold, say 60 million RMB. The Golden Virtues historically are not effective as they had consistently failed to punish cruelty and exploitation. The Golden Rule is the best rule but it must be backed by Rule of Law and Principle. As Xuan Yuan points out in *The Yellow Emperor's Four Canons*, 11: "Promotion of virtue followed by punishment of the corrupt...The most effective means for correction are punishment by law and education in moral virtue."⁷⁴ Therefore, the unity of Rule of Law and Rule of Virtue with Chinese Characteristics.

Tianming Ren in the cloud emerged from the Qbit that was unfolding itself in the Bit Bang into many qbits:

Starbits and Weiwo

Twinkle twinkle starlight, starbright, stardusts, starbits made in Heaven,

Hot chic Starbits,
You were born original in the humongous cosmic fireball of our Ancestor Qbit (00, +, -),
From the cradle of the Qbit Bang that is unfolding since 13.8 billions years ago,
How powerful,
How magnificent,
How glorious!

Hot chic Starbits,
You were born divine and noble,
Child of our divine Ancestor Father and Mother Qbit,
Miraculous birth in the cosmic fire with the temperature of 10^{136} °K,
In a short burst in time of 10^{-147} seconds of creation,
Speeding up at the blinding light speed of about 10^{90} m/s,
Our first universe sphere was born with 10^{-57} m radius that is continuously inflating toward its destiny unafraid,
Within one second, your light speed was reduced substantially up to about 10^{14} m/s and within ten thousand years later, you are moving at a constant speed of 3.10^8 m/s.

Hot chic Starbits,
You were born unique,
No one is like you,
Born free,
Free soul-wanderer,
Care-free with wuwei spirit, nothing seems to bother you,
Recklessly exploring the whole Universe and visiting all interesting places,

⁷⁴ *Ibid*, 11: Contemplation.

Powered by our Qbit's chariot of fire,
You have tirelessly explored the entire universe,
Searching for me, your Mr. Right!
How wonderful,
How touching!

Starlight, starbright, stardusts, starbits, you are sparkling in my eyes,
Cos you are my lucky hot chic starbits,
Spectacular shining little bits,
You have come from far, far away,
Now you have found me,
Please please don't ever leave me.

Starlight, starbright, stardusts, starbits, I am really happy,
Cos you have found me,
You are my savior,
You are my hero,
You have given me life,
Please please don't ever leave me,
I can't live without you, not even for a second,
I need you, we are bound together till the end of time,
Our fate is sealed, soulmate forever,
Not even our death will tear us apart,
Cos you and me are one,
Inseparable soulmate by birth!

The logic and mechanics of *Giving first Taking later*

Long before Einstein, Xuan Yuan advises us against taking without giving back. He says if one is only "taking without giving," one "will end in losing" everything.⁷⁵ In brief, he teaches us that ***Giving first Taking later*** or ***Taking first Giving later*** is the source of virtues, duties and rights of Man: "The way of the humans regulates the taking and giving. He who gives and takes properly can be made the king; if not, he will lose his home, his life, and, if already a king, his throne."⁷⁶ Thus he advises us: "Taking without giving will lead to its own extinction."⁷⁷

1. Taking without Giving

If one is practicing only Taking, it will lead to extinction, because in the end one will get nothing. Thus, Taking without Giving will lead to one's extinction.

Taking from 100 == to==>> 0 leads you to nothing.

2. Giving without Taking

⁷⁵ *Ibid*, 22: Rule of Conduct.

⁷⁶ *Ibid*, 25: Congruity.

⁷⁷ *Ibid*, 2: State Order.

Similarly if one is practicing only Giving, it will exhaust/deplete one's 100 and he/she will have nothing left, which would lead to one's demise. Thus, Giving without Taking will lead to one's extinction.

Giving 100 ==to==>> 0 leads you to nothing.

Therefore, naturally, we must practice the positive version ***Giving first Taking later***, and alternatively we must practice the negative version ***Taking first Giving later*** principle, depending upon circumstances. Sometimes one Gives first and Takes later, and sometimes one Takes first and Gives later.

For examples:

One is Giving 100 Taking 100

One is Giving 100 Taking 100

One is Taking 100 Giving 100

Here the math is pure magic, one is Giving two times of same one's 100 to others, and one is Taking back an accumulative 200 from different others. Thus from Giving one's 100, one is Taking 200 from others. The third sample, one is Taking 100 from the third Giver and one in return is Giving one's 100 later to this third person. To sum it up, from one's 100, one is accumulating 300 from others. This is a very profitable and accumulative transaction for one to reach the top of power or wealth. Laozi has observed this simple truth and advised in his verse 36 that one must give first in order to take.⁷⁸ Russian President Medvedev in 2010 took Laozi's advice and told German Chancellor Merkel and French President Sarkozy to follow Laozi's advice to give more financial aids to members of the European Union like Greece, which was in dire financial and political crisis.⁷⁹ Similarly, Kongzi advanced the famous positive and negative Golden Rules, and his teaching can be summed up in one word: "reciprocity" principle as his core teaching. Thus, both Kongzi and Laozi sages have the same ***Giving first Taking later*** or ***Taking first Giving later***, which is also the core of Xuan Yuan Anti-entropic Operating System 2.0. Therefore, the unity of Giving and Taking.

Therefore, it is not difficult to see that if one gives more and takes more in return in a regulated but free market system, one will become richer beyond one's dream. This ***Giving first Taking later*** reciprocity principle encourages every one to exchange Giving with Taking as often as possible and as many as possible to achieve his/her dreams and aspirations.

Therefore, to increase the wealth of a nation, that nation must make the cost of each transaction as low as possible at a given stage of her development using KQID's science and technology. Premier Li Keqiang and his administration have stated their goal to lower the transactional costs in all areas of endeavors. For example: to reduce the red tapes and less regulations to make easier and cheaper to conduct transactions; fewer rent seekers in the system or less legal and illegal corruptions; and

⁷⁸ "In order to take, one will surely give first." See Ch'u Ta-Kao. trans. *Laozi: Dao De Jing*, Ch.36; See also Legge, James. trans. *Laozi: Dao De Jing*;

⁷⁹ See China Daily. "Medvedev Urges Europe To Read Chinese Philosopher For Solution To Problems."

government enforcement of anti-trust laws against price fixing by semi-monopoly companies. To lower the cost of transactions through KQID's science and Technology, the more efficient and "greener" are those transactions with the least impact on the environment plus more wealth created and distributed. The ultimate goal is to have a zero cost of transactions that Scientific Outlook Free-Lunch Economic System is designed to accomplish and delivered. Then, we shall realize Xuan Yuan's Da Tong. Two versions to reach the lowest possible transactional costs: 1. These costs are paid for by nature or our environment like the Earth and the Sun, as gifts from our Ancestor Qbit; 2. These transaction costs are actually free without friction like in the superconducting medium with temperature near absolute zero. If we can do this feat, this is the perpetual machine in which our Ancestor Qbit has accomplished in the perpetual Existence.

Hobbesian State of Nature

A state in which each beast war against all: Each beast is by and for himself. He is alone, fighting against the world. He takes all resources from others for himself regardless of cost to others and to Nature.⁸⁰

Xuan Yuan's Da Tong Covenant

Social Contract pact among Tianming Ren is a social contract among nobles. The breach of contract by a noble would bring him down from a noble status to a beast one, and he shall be subjected to the Jungle Rule, which is specially designed for a beast, which normally bullies the weak and the innocent. As Kongzi suggested, in this situation, the society has no choice but to respond against "evil with justice." This is a lose-lose situation, not a desirable outcome.

Xuan Yuan's Da Tong is a state of perpetual peace: a state in which all nobles are in harmony with others in the framework of Rule of Law and Rule of Virtue with Chinese Characteristics. It is not based on fictional tacit consent by nobles, as formulated by most social contract theories. But rather, in this theory, a noble gives his consent by actively giving and sharing his resources, and by actively participating in the society. Each noble gives and shares duties and rights with one another in the unity of rights and duties for the greater good: Each for all, and all for each—the desirable outcome of a win-win harmonious, prosperous and peaceful society where each is pursuing his/her dreams and aspiration where each has free education, free health care and free material wealth.

How do we make people strong?

Hanfeizi advised us on how to have a realistic government. He said: "To govern the world, one has to follow the human nature."⁸¹ He further advised the ruler to use the Jungle Rule to strike first against the people and to make them weak and helpless. But because we want to have super-strong people, not weak and helpless victims as Hegel alluded earlier, I would recommend to reverse the

⁸⁰ See Hobbes, Thomas. *Leviathan*.

⁸¹ "Han," Ch.48. See Note 62.

target in his method (shu) theory and for the people to act first ('shi bu liang li') only to make the ruler serve the people and subservient to the will of the sovereign people.⁸²

How do we make sure leaders “put people first”?

Man has “nothing to lose” but his chains, as Karl Marx proclaimed.⁸³ Similarly, Xuan Yuan creates and establishes a genuine Rule of Law and Rule of Virtue with Chinese characteristics, which are to cut those chains loose, so that man is unchained from his arbitrary master. Therefore, there is a unity of Xuan Yuan’s and Marx’s goal to free man from his chains and from his arbitrary master. Within this Rule of Law and Virtue framework, each person has equal worth; each has equal opportunity; each has equal rights before the law; each is free to live his own life as he chooses with all privileges and duties as a noble being in Xuan Yuan’s Da Tong Covenant. Each is free by Xuan Yuan’s super-constitution to pursue his/her dreams and aspirations within the framework of rule of law and principle.

The relationship of people and their political leaders follows the principle of verifiable and falsifiable measurements: all political leaders’ merits are rewarded and all their violations are punished commensurate to the gravity of their merits and violations.⁸⁴ This measure is in accordance with the Reciprocity Rule: “Cooperate with others first, then do as they do into you.”⁸⁵ And people combine the Reciprocal Rule with the Jungle Rule: “Do at first unto others what you don’t want them to do unto you.” Therefore, people must strike first and put their leaders into “the cage of regulations,” the government must be transparent to all, and the leadership positions are to be limited to only two terms, no more without exceptions.⁸⁶

The political leaders historically wielded proportionally much more power vis-a-vis the people. For example, Hanfeizi suggested that the ruler should enslave their people to death if necessary for the glory of the state.⁸⁷ However in today’s China, the people are the Sovereign. The National People’s Congress embodies the people’s Will. The body wields the power on behalf of the people following the principle of “people first” government, and all political leaders must serve the people first before themselves. Therefore, people must NOT ask their leaders to *love* them but to *command* them via the Rule of Law and Rule of Virtue to serve the people. People can learn from brilliant but cruel Hanfeizi on how to make sure our leaders serve the people willingly and obediently, without worrying that they would hang the people separately when they have the power and the mean to do so. People must make sure their leaders as the servants of the people serve the people according to these leaders’ mandate as granted by the people and the constitution. Hanfeizi wrote: “By relying on others to serve me with love, I am in danger. By making others have to serve me, I am in security.”⁸⁸

In order for China to escape from her historical dynastic violent regime changes, we must apply power (shi), skill (shu) and Chinese Scientific Outlook Rule of Law and Principle, and we must

⁸² “Han,” Ch.52. *Ibid.*

⁸³ See Marx, Carl and Friedrich Engel. *The Communist Manifesto.*

⁸⁴ “Han,” Ch.49. See Note 62.

⁸⁵ See Note 68.

⁸⁶ See Leo, KoGuan. “The Yellow Emperor Operating System 2.0 (4708 X.Y-Infinity).”

⁸⁷ “Han,” Ch.46. See Note 62.

⁸⁸ “Han,” Ch.14. *Ibid.*

apply the unique Chinese native cultural elements to restrict ruler's power by adopting the famous Hanfeizi's two handles (reward and punishment) to force the ruler to serve the people first and be subservient to the will of the people. I replace the word "ruler" and "keeper" with "people" and the word "subjects" and "bird" with "leader"; then Hanfeizi's political advises to rulers, the readers shall read like what I modify here:

(T)he enlightened 'people' tend their 'leaders' in the way as one speaks of raising birds," that is, "the 'people' cuts off the forewings of a bird (a leader) so that it has to rely on 'people' for his/her feeding. How can it not be tamed?"⁸⁹

To ensure a leader is tamed, his/her wings must be clipped, then put this leader in a "cage of regulations" as President Xi suggested.⁹⁰ Thus, even if he /she escapes from the cage of regulations, he/she cannot fly away to escape Justice.

We must therefore find a method to guarantee that our leaders to "love the people" by setting up the political institution. China is now fortunately as practice by the Party that officials cannot be top leaders unless they have proven themselves, from their lifelong actual political 'loving' deeds and their past merited performances, to serve the people well. In this case, the people must apply the Jungle Rule: "Do at first unto others what you don't want them to do unto you."⁹¹ The difference here is that people want a super-strong and super-stable government, NOT a weak leader with a non-stable government like that of the U.S. that deliberately and proudly has established in her Constitution. In China, however, the people want their political leaders to be strong and to be stable to govern such a huge country in generating super anti-entropy power ever known in mankind history to make the people rich and contented beyond belief, and ultimately, to build Xuan Yuan's Da Tong in which each is willing and able to pursue his/her dreams and aspirations, where each has free education, free health care and free minimum material wealth.

Immanuel Kant observed long ago that: "Man is free if he needs obey no person but solely the laws."⁹² However, more than 4,000 years before Kant, Xuan Yuan has observed the Scientific Outlook Rule of Law and Principle derived from Dao, "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. What has stopped short can be continued; what has perished can be revived—Who knows the miraculous power behind all this? What is dead comes back to life again; Misfortune is converted into a blessing."⁹³ Thus, Xuan Yuan commands us to obey not man but Rule of Law and Rule of Virtue derived from Dao as the objective standard to measure right and wrong. Thus, the Rule of Law and Rule of Virtue with Chinese characteristics is the objective standard and the guiding principle established by our Ancestor Qbit. It is not arbitrary rule by a powerful man but by the objective standards come directly from Dao/Qbit. Obeying Xuan Yuan commands, we, the people, especially our leaders, must establish Scientific Outlook Rule of Law and Principle and put themselves willingly in the cage of the Rule of law and Rule of Virtue. President Xi Jinping said: "the rule of law and the rule of virtue must go hand in hand..."⁹⁴ And the

⁸⁹ "Han," Ch.34. *Ibid.*

⁹⁰ Xinhua. "Xi Jinping vows 'power within cage of regulations.'"

⁹¹ See Note 68.

⁹² Quoted in Hayek, Friedrich. *The Road to Serfdom*, Ch. 6.

⁹³ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 1: The Dao and the Law.

⁹⁴ See Note 32.

CPC's Constitution states: "The Communist Party of China...combines the rule of law and the rule of virtue in running the country."⁹⁵ Furthermore, to clarify his determination to rejuvenate China to achieve Xi's Chinese Dream, President Xi swore before all on Jan. 22nd, 2013: "No one can enjoy absolute power outside of the law," and "Power should be restricted by the cage of regulation."⁹⁶ Like Xuan Yuan who served the people first before him, President Xi unconditionally vowed: "Anyone who exercises power should serve the people, be accountable to the people and consciously accept supervision by the people."⁹⁷

The First Leader, First Scientist, First Environmentalist and First Human Rights Lawyer of Mankind

First leader elected by the super majority votes by the tribe members that gathered in Zhuolu to form the world's first political alliance of confederacy form of government, and to establish the first Culture-State China that is inclusive and tolerant to all tribes, human races, culture and nations.

The stone monument erected and inscription carved below contain the first solemn declaration of the founding of modern Culture-State China in 1 X.Y (4711 years ago), which records that all tribes gathered at Zhuolu and elected by democratic votes their first national leader, Xuan Yuan. They also chose dragon⁹⁸ as the national symbol representing Chinese power, creativity and strength. They agreed to establish their first united government with Xuan Yuan as the core, and the first seat of their united government be located in Zhuolu. Zhuolu then was the first capital of this newly established Culture-State China.



The stone monument at the Chinese Hefu Altar, Huangdi City, records the founding of the modern

⁹⁵ See Note 22.

⁹⁶ See Note 90.

⁹⁷ *Ibid.*

⁹⁸ 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.

Culture-State China in 1 X.Y (4711 years ago).

First leader who articulates a well defined and well developed thought of government, the mean of government and the goal of government: *The Yellow Emperor's 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.⁹⁹

Xuan Yuan disapproves a vicious leader “indulging in fighting and killing; persecuting the virtuous; indulging one’s own wishes in disregard of the law.”¹⁰⁰

However, he approves a virtuous leader “motivated solely by public interest” in mind¹⁰¹ who learns, follows and is “in step with” the Dao,¹⁰² because if not, he/she will confuse “between right and wrong.” He says in *The Yellow Emperor's Canons*, 8:

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.¹⁰³

He approves appropriate rewards to the “flies” and “tigers” and punishments to the “flies” and “tigers”.¹⁰⁴ He says in *The Yellow Emperor's 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.”¹⁰⁵

First Scientist who applies Popper’s falsification method to verifying any theory (See above) that ***the theory is true only if it “works everywhere” and it “never fails anywhere.”***¹⁰⁶ He adheres to the principle of Deng’s Seeking Truth from Facts. He says: “What is true or false can be judged by facts.”¹⁰⁷ He observes and calculates the movement of the Heaven and establishes Xuan Yuan’s Calendar to improve people’s livelihood. He invents Fu Xi’s Bagua in words into symbols (☰ ☷ ☱ ☲ ☳ ☴ ☵ ☶)

⁹⁹ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 25: Congruity.

¹⁰⁰ *Ibid*, 7: Ways to Extinction.

¹⁰¹ *Ibid*, 9: Names and Principles.

¹⁰² *Ibid*, 11: Contemplation.

¹⁰³ *Ibid*, 8: On the Covenant.

¹⁰⁴ See Note 88.

¹⁰⁵ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 4: Six-Way Demarcation.

¹⁰⁶ *Ibid*, 18: The Established Law.

¹⁰⁷ *Ibid*, 5: The Four Principles.

☰ ☷ ☱ ☴ ☵) and develops the Bagua form we know today.¹⁰⁸ This gives the picture of digital reality that is fiction but real, thus as one of co-founders of KQID. Xuan Yuan has developed a sophisticated scientific creation and distribution story of Existence from Dao that is similar to that of KQID (See KQID section above).

First Environmentalist who cherishes Earth: He declares: “Whoever overuses the land will be punished by natural calamities.”¹⁰⁹ Therefore, we must put the value and price on our environment as the important part/cost of any Scientific Outlook on Development. And *The Yellow Emperor’s 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.¹¹⁰

First Human Rights Lawyer for mankind who preaches and practices “loving the people” and “putting people first” principle:

Three reasons why he is the First Human Rights Lawyer for Mankind:

Firstly, he declares and enacts his mission statement of Xuan Yuan’s Da Tong and Chinese Scientific Outlook Rule of Law and Principle 1 X.Y (2697 B.C.):

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.¹¹¹

He advances that man has the unalienable right to pursue his/her own personal goal in life more than 4,000 years before Thomas Jefferson. He loves people and makes them rich in peace. He upholds the sacred life and liberty of man. He preaches and practices Kongzi’s humanity and justice. He commands us to fight for Humanity and Justice, and advises us that “(f)ighting for injustice hurts oneself,”¹¹² and “A nobleman should not avenge personal humiliation but only work to promote justice.”¹¹³

Secondly, he enacts Xuan Yuan’s Mandate of Heaven. Thus, he is both the first leader and first human rights lawyer of mankind. Following the principle of “Loving the people” and “putting people first” principle, he enacts Xuan Yuan’s Mandate of Heaven, the world’s first written super

¹⁰⁸ Source: my private discussion with Prof. Du GangJian, Dean of Hunan University Law School.

¹⁰⁹ Lu, Sherwin. trans. *The Yellow Emperor’s Four Canons*, 2: State Order.

¹¹⁰ *Ibid*, 25: Congruity.

¹¹¹ *Ibid*, 10: Lifelong Mission.

¹¹² “If one wages punitive wars against evil forces, it must be in compliance with the Heavenly principle of justice.” See *Ibid*, 5: The Four Principles.

¹¹³ *Ibid*, 25: Congruity.

constitution that authorizes anyone to remove or/and kill any tyrant.¹¹⁴

For example, *The Yellow Emperor's 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 treat Chi You to give an example to the future generation;

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.¹¹⁵

Having received the Mandate of Heaven, Xuan Yuan “in the name of Heaven” issues his Mandate of Heaven decree to his people. *The Yellow Emperor's Four Canons*, 14 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.¹¹⁶

Finally, Xuan Yuan gives his will to the future generation to abide by his Mandate of Heaven decree: “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.”¹¹⁷

For example, Xuan Yuan's Mandate of Heaven was used to justify dynastic changes. His illustrious descendant Duke of Zhou who forced Zhou of Shang to commit suicide by burning his families, Court officials and himself by fire and established Zhou dynasty,¹¹⁸ justifying his action against the tyrant Zhou, last bandit of Shang Dynasty by citing examples from history. He explained why earlier founder King Tang of Shang Dynasty killed bandit Jie, last king of Xia Dynasty and all his families of: “The way of Jie... he employed were cruel men; and he left no successor.”¹¹⁹ For that similar reason he replaced Shang with Zhou Dynasty. He explained to all under the Heaven:

¹¹⁴ *Ibid*, 14: Order out of Chaos.

¹¹⁵ *Ibid*.

¹¹⁶ *Ibid*.

¹¹⁷ *Ibid*.

¹¹⁸ See Legge, James. trans. *Shang Shu*, “Zhou Shu.”

¹¹⁹ 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 *Ibid*, “Establishment of Government”.

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...¹²⁰

In our ancient and contemporary histories, tyrants everywhere 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 that enables every citizen willing and able to pursue his/her dreams and aspirations, where each has free education, free health care and free material wealth in peace. Whereas, 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. As Xuan Yuan has warned to all brutal tyrant: "...the people detest brutality...the brutal, executed by the people."¹²¹ 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 war crimes and executed by hanging.

Thirdly, he develops Xuan Yuan's Jurisprudence based on Dao: From Dao comes directly the Scientific Outlook Rule of Law and Principle, which is embedded in the Five Mandates of Heaven as 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 our well beings, not for the rulers or even for Dao. These Five Mandates are super constitution of all earthlings. Since these Laws and Principles are the same standard yardsticks for all, all shall be judged upon them equally by these standard yardsticks derived directly from the supreme rational Dao. These standards must allow everyone to understand, predict and follow the laws and principles. Neither earthling including kings,¹²² nor any organization or any political party has the authority and power beyond these Laws and Principles; furthermore, everyone and organization are mandated to be treated equally under these same standards without any exception.¹²³

Xuan Yuan commands us to follow his Scientific Outlook Rule of Law and Principle that laws and principles "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 Yellow Emperor's 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.¹²⁴

¹²⁰ *Ibid.*

¹²¹ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 22: Rule of Conduct.

¹²² "Dao produced the law. Law is the marker that indicates 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. "Escape from History: An Assessment of the Conception of Law in the Yellow Emperor Texts."

¹²³ "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."

¹²⁴ Lu, Sherwin. trans. *The Yellow Emperor's Four Canons*, 3: The Upright King.

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 Yellow Emperor’s 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.¹²⁵

In other words, he formulates and enacts the first Scientific Outlook Rule of Law and Principle derived from Dao:

He upholds Kongzi’s Huamny and Justice. He acts timely to restrain the aggressive and protect the weak.¹²⁶

He is against arbitrary rule by man and prescribes Shang Yang’s Scientific Outlook Rule of Law and Principle that no one and no organization is above but equal under the law and principle. He is violently against torture on anyone. He 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.”¹²⁷ He tells powerful people not to abuse their power. He counsels: “Whoever abuses power will be exiled by the people.”¹²⁸

He defends Laozi-Zhuangzi’s wuwei of human condition to be with and live in nature. He cherishes the Earth, land, seas, forests and mountains. He orders us to live in harmony with nature, although he encourages the development of Chinese scientific outlook art perspective to poke, probe and improve nature to realize our full potentials.

He embraces Yang Zhu’s weiwo of self-preservation and Yang Zhu’s six freedoms with human dignity. He guides our lives’ purpose in which 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.”¹²⁹ He warns the rulers that “people detest brutality” and “the brutal, executed by the people.”¹³⁰

He promulgates men-women’s equality.¹³¹ He even praises female (yin) attitude. He says: “In a word, the Yin attitude is a propitious one as it accumulates merits.”¹³² For example, Leizu, his wife,

¹²⁵ *Ibid*, 9: Names and Principles.

¹²⁶ *Ibid*, 6: A Discourse.

¹²⁷ *Ibid*, 7: Ways to Extinction.

¹²⁸ *Ibid*, 2: State Order.

¹²⁹ *Ibid*, 7: Ways to Extinction.

¹³⁰ *Ibid*, 22: Rule of Conduct.

¹³¹ “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.” *Ibid*, 11: Contemplation; “Yin and Yang do not run parallel. The two sides of each pair contain and complement each other.” *Ibid*, 15: Tribal

discovered silk and invented both silk farming and silk loom method. She was the pioneer in silk manufacturing industry in the world that made Chinese culture and civilization the envy of the world. Chinese silk was exported to the known world. Julius Caesar's Roman aristocrat ladies were known to wear this sexy silk fabric.

As a result, "man is free," said Immanuel Kant more than 4,000 years later, if man is judged solely by Xuan Yuan's rule by Law and Virtue but not rule by man. Consequently, everyone must be free from prosecution, penalty and arrest without a fair and just due process of law, free from fear of undue search and seizure, free from torture, free to practice Yang Zhu's six freedoms, and free to be let alone, wuwei living in harmony with nature in peace.

The great reformist scholar-statesman Shang Yang of Qin clearly wrote in his book that during Xuan Yuan's rule, even the punished criminals "were not angry,"¹³³ because the punishments were just.¹³⁴

Glorious and Remarkable Ancestor, World Famous Hero, Founder of Modern Culture-State China, Father of Chinese Culture and Civilization

Xuan Yuan is our Remarkable Ancestor, our "people-first" culture-state Giver, Founder and "world famous Hero," who has been acknowledged and respectfully embraced by Chairman Mao Zedong, the leading co-founder of new culture-state China. In a beautiful Qingming on April 5th, 4634 X.Y (1937), Chairman Mao powerfully, emotionally and touchingly gave his Offerings on behalf of the Party and Chinese people everywhere to Xuan Yuan, our *Glorious and Remarkable Ancestor*, the *Father and Giver* of Chinese culture and civilization and *world famous Hero* and *Founder* of modern Culture-State China.

Chairman Mao wrote movingly:

Our Remarkable Ancestor,
You are the first one who established the culture-state China.
Your descendants thrive,
Mountains are towering and the Yellow River goes forward.

The flame of your wisdom,
Light up the country for thousands miles away.
You created the great culture-state China,
You made China stood up in the east.

....
Our glorious Ancestor was world famous Hero.

Strife.

¹³² *Ibid*, 16: The Yin vs. the Yang Mentality.

¹³³ The King said: "...Fu Hai and Shen-nung taught but did not punish; Huang-ti, Yao, and Shun punished, but were not angry..." See Duyvendak, J. J. L. trans. *The Book of Lord Shang*.

¹³⁴ In essence, the Yellow Emperor 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.

You defeated and killed Chi You at Zhuolu,
So the world was at peace and prospered.

We are the descendants of Yellow Emperor,
Why don't we have His brave spirit pass down?
Our powerful culture-state,
Don't let her turn to destruction!

....
And let our Ancestors know.
They can supervise our behavior,
The Heaven and Earth can testify.
Ancestors, please enjoy the Offerings!¹³⁵

Resolution:

Let's all unite, and together we are applying Wang Yangming's unity of knowledge and action, Mao's unity of knowing and doing, Deng's Opening our Mind and Seeking Truth from Facts, and Jiang's Three Represents through Hu's Scientific Outlook on Development, to bring about harmonious society in Xuan Yuan-Xi's Chinese Dream. Let's resolute to honor our Glorious and Remarkable Ancestor and cultural Hero Xuan Yuan, and properly recognize his contribution to our well beings. Xuan Yuan observed and calculated the movements of our Moon, Sun and stars, and then he invented Xuan Yuan's Calendar, the first scientific lunisolar calendar system to help farmers to find the best dates to plant and harvest their grains, and thus to increase the land yields and improve the land ecology. Moreover, his calendar was used to celebrate happy family lives during the Mid-Autumn and the Spring Festivals, and to worship our ancestors during the Qingming Festival.¹³⁶ We are touched by the sincere efforts of our illustrious Ancestor Xuan Yuan to improve people's lives and make them prosperous. Therefore, may I propose to you that we insert and place Xuan Yuan's era within Gregorian Calendar, marking it out for Chinese historical continuity as well as international cooperation? For example, today is September 13th, 4711 X.Y (2014), thus we still use the Gregorian Calendar plus the inserted Xuan Yuan's 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 X.Y (2697 B.C.) about 4711 years ago.

Summary of Xuan Yuan Anti-entropic Operating System 2.0 (From 4708 X.Y to Eternity):

Xuan Yuan Anti-entropic Operating System 2.0 embedded with Five Mandates of Heaven (Humanity, Justice, Six Freedoms, unity of rights and duties, and a regulated but free and open market system) has 5 components:

1. Xuan Yuan's Dao or KQID;
2. Xuan Yuan's Mandate of Heaven;
3. Xuan Yuan's Jurisprudence and Scientific Outlook Rule of Law and Principle;

¹³⁵ See Note 48.

¹³⁶ See Zhang, Zeduan. *Qingming Shànghé Tú* scroll.

4. Scientific Outlook Free-Lunch Economic System; and
5. Scientific Outlook on Environment.

Xuan Yuan 2.0 is the Chinese Grand Strategy that empowers each individual, Tianming Ren, as the common sovereign to use optimally his/her creativity to unleash the productivity of 1.3+ billion people, producing an unimaginable height of prosperity and happiness in harmonious unity. This Grand Strategy achieves this through deploying Humanity, Justice, Six Freedoms, the unity of rights and duties, and a regulated but free and open market system based on anti-entropic forces of ***Giving first Taking later*** in an equal and relative value principle. Xuan Yuan 2.0 deploys the KQID's time engine that is so powerful that it can create and distribute objects of desire from nothing. Thus, it would be possible for a more fair and just creation and distribution of spiritual and material objects of desire for Chinese and mankind that simultaneously respects the following Tianming Ren's five relationships:

1. between body-soul self as the core-self;
2. between the core-self and family and friends;
3. between the core-self and community/country;
4. between the core-self and mankind and
5. between the core-self and nature/Multiverse.

Xuan Yuan's Da Tong

I, Xuan Yuan, command you to follow me!

My dear children,

Having done my mandate on Earth,

I rose up to Heaven and ascended to my golden throne at Xuan Yuan Star in the Beidou Constellation.

Facing south, under the watchful eyes of my lucky Su Star,

I have held in my sincere heart Kongzi's compassion rule FOR-OTHERS to establish others first what I seek for myself as my Principle;

I have upheld Kongzi's reciprocal justice with courage by repaying evil with justice and repaying virtue with virtue;

I have obeyed Lord Shang's Scientific Outlook Rule of Law FOR-ALL in my body as an ironclad framework for what I can and what I cannot do;

I have followed Laozi-Zhuangzi-KQID's FOR-NATURE as Dao of Wuwei guiding me effortlessly into a spiritual life living in harmonious human relationships and nature as my life companion;

I have embraced Yang Zhu's material-spiritual FOR-SELF in

cultivating his six freedoms of cosmic musical tunes do re mi fa sol la in my six senses, singing his art of life Let there be me!

Allow the ear to hear what it likes,	~~Do~~
the eye to see what it likes,	~~Re~~
the nose to smell what it likes,	~~Mi~~
the mouth to say what it likes,	~~Fa~~
the body to enjoy the comforts it likes to have,	~~Sol~~
and the mind to do what it likes.	~~La~~

Having received the Dao,

I know and practice that Heaven, Earth and I are One, thus

Wang-Mao's unity of knowing and doing, and

Giving first Taking later principle.

My dear children,

Freedom in any name still smells as sweet as a red rose,

Freedom expressed in many languages still speaks in one mighty voice:

The voice of love and justice from our collective soul,

The voice of hope from our collective heart,

The voice of our sacred melody of six freedoms do re mi fa sol la fired up the Beijing Olympic torch that ignited our common eternal flame for a better future in One World One Dream.

Speaking in one united mighty voice,

In order to build a more just harmonious One World One Dream,

Where each is blessed with riches beyond belief in wealth, culture, and spirit,

We, the Common Sovereigns, hereby do solemnly swear:

No more rule by man but by the Scientific Outlook Rule of Law and Principle,

No more war on Chi You waged anywhere, but peace in our heart,

No more bloodshed but red wine shared,

We fight hatred with kindness,

We fight lie with sincerity,

We fight evil heart with wisdom,
We fight evil acts with justice,
We fight crimes with strict laws but merciful,
We fight for all, all for one!

My dear children,
Dews of a lingering One World One Dream are shining under the morning Sun,
A rare rainbow of the universe shows off its pride,
On our bare hands, the six sacred treasures unveiled,
Let's go where no one else has gone before,
Let's carry our six sacred treasures toward their destiny unafraid,
Days ahead are brighter than our past,
Days of wine and roses are dawning upon us,
Days of pain and suffering by Chi You are gone with the wind,
Days of manmade misery are no more!
Days of plenty blessed by objects of desire are here to stay,
Days of free education, free health care, and free material wealth are free for all for life,
Days of from each to each according to his/her dreams and aspirations have prevailed.

Immortality before birth, immortality after life...
Heaven here and now on mother Earth,
Days of red wine and red roses are upon us!
Let's drink the red wine and smell the red roses together...

Having said these sacred words,
Xuan Yuan smiled and invited all:

Let's sing together a song of delight:
Do re mi fa sol la...la sol fa mi re do....

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