

人生行动宪章 / CHARTER OF LIFE ACTION

注释合订本 · Annotated Edition · 中英对照 · 2026-09-26

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《人生行动宪章》注释合订本（2026-09-26 版）／ Annotated Consolidated Edition of the Charter of Life Action (2026-09-26)

《宇宙化、全球化、国际化人生行动宪章（第 60 次原则性终局订正）》主文·附唐律疏议体疏议

The Charter of Life Action for Cosmopolitanization, Globalization and Internationalization (60th Principled Final Revision) — Main Text · with Commentary in the Style of the Tang Code with Sub-commentary

编纂依据：《人生行动宪章》疏议（唐律疏议格式·合并总编本，纂成日期 2026 年 9 月 25 日）

Editorial Basis: The Commentary on the Charter of Life Action (in the format of the Tang Code with Sub-commentary · consolidated master edition; date of compilation 25 September 2026)

版本：主文（2026-09-26 版）；疏议（2026-09-25 版本）。体例：主文为经，疏议为纬；每一条正文之后附该条【疏议】注释。

Version: Main Text (2026-09-26 edition); Commentary (2026-09-25 edition).
Format: the Main Text is the warp and the Commentary the weft; after each article's text follows that article's 【Commentary】 note.

卷首 疏议导论／Volume Front: Introduction to the Commentary

凡例／General Rules

一、**本疏议之性质：**本疏议系对《人生行动宪章》体系（主宪章＋修正案＋附件）之系统阐释文本，属辅助理解与统一适用之工具，本身不构成对宪章正文之修改、补充或变更；条文仍以经制定人签署之作准文本为准。所称「现行有效」，以《〈人生行动宪章〉主体及附件体系完整目录（最终更新版·20260822）》所载为准。

1. **The nature of this Commentary:** This Commentary is a systematic interpretive text on the system of the Charter of Life Action (Main Charter + Amendments + Annexes); it is an auxiliary tool for understanding and for uniform application, and does not itself constitute any amendment,

supplement or alteration of the Charter's text; the provisions remain subject to the authoritative text signed by the Author. What is called "currently in force" is determined by what is recorded in the Complete Catalogue of the Subject and Annex System of the Charter of Life Action (Final Updated Edition · 20260822).

二、**疏议之体例**：仿《唐律疏议》，每条分为：- **【律】**——条文原文（照录，个别极冗长之列举性文字节引其要，注明「全文以作准文本为准」）；- **【疏】**——疏议曰，阐明本条设置之宗旨、制度沿革、在宪章体系中之地位；- **【议】**——议曰，逐句逐词阐释条文含义、适用规则、例外情形；- **【问】【答】**——凡义有疑滞、用有争歧者，设问答以释之；- **【参】**——标注与本条相关联之条文、修正案或附件，以便互证。

2. **The format of this Commentary:** Following the Tang Code with Sub-commentary, each article is divided into:

- **【Statute】** — the original text of the provision (transcribed verbatim; where exceptionally lengthy enumerative text exists, its gist is excerpted, with a note "the full text is subject to the authoritative text");
- **【Commentary】** — "The Commentary says" (shuyi yue), explaining the purpose for which the article was established, the institutional evolution, and its position within the Charter system;
- **【Discussion】** — "The Discussion says" (yi yue), explaining sentence by sentence and word by word the meaning of the provisions, the rules of application, and exceptional circumstances;
- **【Question】【Answer】** — where a meaning is doubtful or an application disputed, a question and answer are set to resolve it;
- **【Cross-ref】** — marking the provisions, amendments or annexes related to the article, so as to permit mutual verification.

三、**分卷之编次**：主宪章依其内容，参酌《唐律疏议》篇目之精神，厘为一十二卷；修正案体系厘为一卷（附十一目）；附件体系厘为九卷。卷之编次详见《分卷总目》。

3. **The arrangement of the volumes:** The Main Charter, by its content and drawing on the spirit of the chapter divisions of the Tang Code with Sub-commentary, is divided into twelve volumes; the amendment system into one volume (with eleven sections); the annex system into nine volumes. The ordering of the volumes is detailed in the Table of Volumes.

四、**术语之适用**：宪章正文未明定「本文所有『员工』」无论是否特别说明均应指的是民事商事合伙人、民事商事合作者、雇员的一种或多种（全文同）。本疏议悉依此旨，凡涉组织与人力之表述，一律用「公司成员」「合伙人」「合作者」「治理」「协作」「审签」等合规术

语，不采用雇佣制、科层制之表述。唯【律】照录原文时，原文中之旧术语系秉笔直书、以明对照，依 TERM-REVIEW-001 术语一致性审查总规之对照表豁免条款，其出现本身即属合规，不视为违规。

4. **Application of terminology:** At the end of the Charter's text it is expressly provided that "all references to 'employee' in this text, whether or not specially stated, shall mean one or more of civil and commercial partners, civil and commercial cooperators, and employees (the same throughout)". This Commentary follows this principle in all respects: wherever expressions concern organization and manpower, compliant terms such as "company member", "partner", "cooperator", "governance", "collaboration" and "review and countersignature" are uniformly used, and expressions of the employment system or the hierarchical-bureaucratic system are not adopted. Only where 【Statute】 transcribes the original text are the old terms in the original retained as written, in order to make the contrast clear; under the exemption clause of the comparison table of the TERM-REVIEW-001 General Rules for Terminology-Consistency Review, their very appearance is itself compliant and is not regarded as a violation.

五、引用之依据：本疏议仅引用现行有效之正式文件，即：主宪章（含历次修正案之现行有效部分）、修正案体系诸文件、附件体系诸文件、经正式程序生效之阐释函与解释文件。凡附录（第四编·需备案文件）、分析总结类文件及已废止之历史版本，概不引用。

5. **Basis of citation:** This Commentary cites only currently effective formal documents, namely: the Main Charter (including the currently effective portions of successive amendments), the documents of the amendment system, the documents of the annex system, and interpretation letters and interpretive documents that have taken effect through formal procedures. Appended materials (Part Four · documents requiring filing), analytical and summary-type documents, and repealed historical versions are not cited at all.

六、版本与沿革：宪章体系采「新规优于旧规」「特别优于一般」之冲突法则。凡条文经修正案、补正案、订正案修改者，本疏议于【疏】【参】中注明沿革；凡条号于历次修订中有调整者，于条末设【沿革】说明，并依第一百二十六条【最新之宪章适用原则】定其适用。

6. **Versions and evolution:** The Charter system adopts the conflict rules of "new rules prevail over old" and "special prevails over general". Where a provision has been modified by an amendment, a corrective act or a revision, this Commentary notes the evolution in 【Commentary】 and 【Cross-ref】 ; where article numbers have been adjusted in successive

revisions, a 【Legislative History】 note is set at the end of the article, and its application is determined in accordance with Article 126 【The Principle of Applying the Latest Charter】 .

合并总序／Consolidated General Preface

疏议曰：凡宪章之书，先总后分、先本后末，方成体系。今奉指示，将主宪章疏议、修正案疏议、附件疏议合并为一，总编成书。其编排之序，依效力之层级与文件之性质，厘为三部：

The Commentary says: In any book of a charter, one first gives the general and then the particular, the root and then the branches, and only then does it form a system. Now, upon instruction, the Commentary on the Main Charter, the Commentary on the Amendments and the Commentary on the Annexes have been consolidated into one and compiled into a single book. The order of its arrangement, according to the hierarchy of effect and the nature of the documents, is divided into three parts:

第一部 主宪章——主宪章第一条第一百四十五条之逐条疏议，凡一十二卷。自卷一名例·宗旨篇起，历理想人生篇、人生底线篇、生存与核心资产篇、核心行动原则篇、事业与经营篇、债务清偿篇、思维模型篇、民事活动与政治中立篇、知识产权与婚姻家庭篇、成长迭代篇，终卷十二附则与文明信仰篇。主宪章为体系之根本法，全部哲学基础、价值观排序、行为底线与终极人生目标尽在此部。

Part One — The Main Charter — article-by-article commentary on Articles 1 to 145 of the Main Charter, in twelve volumes. Beginning with Volume One, the Chapter on Names and Purposes, it passes through the Chapter on the Ideal Life, the Chapter on the Baseline of Life, the Chapter on Survival and Core Assets, the Chapter on Core Principles of Action, the Chapter on Career and Business, the Chapter on Debt Repayment, the Chapter on Thinking Models, the Chapter on Civil Activities and Political Neutrality, the Chapter on Intellectual Property and Marriage and Family, and the Chapter on Growth and Iteration, and ends with Volume Twelve, the Chapter on Supplementary Provisions and Civilizational Belief. The Main Charter is the fundamental law of the system; the entire philosophical foundation, ranking of values, baseline of conduct and ultimate goal of life are all contained in this part.

第二部 修正案体系——第一修正案至第三修正案、《修正案 20240609》、助人边界补充修正、补正案（二）、补正案（三）、附件 A.06.001 民事合作化订正案、第一百四十四条组织参与二元铁律新增条款、补正案（四）（五）之疏议，凡一卷十一目。

Part Two — The Amendment System — the commentary on the First to Third Amendments, the Amendment 20240609, the Supplementary Amendment on the

Boundaries of Helping Others, Corrective Act (2), Corrective Act (3), Annex A.06.001 the Civil-Cooperation Amendment, the newly added provision of Article 144 on the Binary Iron Rule of Organizational Participation, and Corrective Acts (4) and (5), in one volume with eleven sections.

第三部 附件体系——A 系列（个人伦理与生活）至 H 系列（阐释函）之疏议，凡九卷。

Part Three — The Annex System — the commentary on Series A (Individual Ethics and Life) to Series H (Interpretation Letters), in nine volumes.

凡三部之序，自根本法而及增改之修正案，再及同等效力之执行细则——由本及末、由纲及目，宪章阐释之全貌，毕见于此。

The order of all three parts proceeds from the fundamental law to the amending and modifying amendments, and then to implementing rules of the same effect — from the root to the branches, from the outline to the detail; the whole picture of the Charter's interpretation is fully seen herein.

人生行动宪章疏议编纂 谨序

Respectfully prefaced by the Editorial Compilation of the Commentary on the Charter of Life Action

2026 年 9 月 15 日

15 September 2026

主文 附疏议注释 / Main Text, with Commentary Notes

Aaron Suen

Aaron Suen

人生行动宪章第 60 次原则性终局订正

The 60th Principled Final Revision of the Charter of Life Action

Aaron Suen 2022-8-13 宇宙化、全球化、国际化人生行动宪章（第 60 次原则性终局订正）i

Aaron Suen 人生行动宪章第 60 次原则性终局订正

Aaron Suen 2022-8-13 The Charter of Life Action for Cosmopolitanization, Globalization and Internationalization (60th Principled Final Revision) i
Aaron Suen The 60th Principled Final Revision of the Charter of Life Action

第一条【宪章宗旨】／Article 1【Purposes of the Charter】

为明确订定本《人生行动宪章》(以下原则上简称本《宪章》或《宪章》)宪章制定人之人生前进方向,坚定走“雨钧特色宇宙主义”人生发展道路,将外界对《宪章》适用行为本人的人生走向之影响减至最低之最小必要限度;根据本人之人生远景、愿景、人生梦想、理想、最终目标身份、人生使命、个人价值观和极简主义以及逻辑性原则特制定本宪制性章程。

In order to clearly set out the direction of life advancement of the author of this Charter of Life Action (hereinafter in principle abbreviated as this Charter or the Charter), to firmly pursue the life-development path of “Yujun-Characteristic Cosmism”, and to reduce the influence of the outside world upon the life course of the person to whom the Charter applies to the minimum necessary limit; and on the basis of the Author’s life perspective, vision, life dream, ideals, ultimate target identity, life mission, personal values and minimalism, and the principle of logic, this constitutional charter is hereby specially formulated.

【疏议】／【Commentary】

【律】为明确订定本《人生行动宪章》(以下原则上简称本《宪章》或《宪章》)宪章制定人之人生前进方向,坚定走「雨钧特色宇宙主义」人生发展道路,将外界对《宪章》适用行为本人的人生走向之影响减至最低之最小必要限度;根据本人之人生远景、愿景、人生梦想、理想、最终目标身份、人生使命、个人价值观和极简主义以及逻辑性原则,特制定本宪制性章程。

【Statute】 In order to clearly set out the direction of life advancement of the author of this Charter of Life Action (hereinafter in principle abbreviated as this Charter or the Charter), to firmly pursue the life-development path of “Yujun-Characteristic Cosmism”, and to reduce the influence of the outside world upon the life course of the person to whom the Charter applies to the minimum necessary limit; and on the basis of the Author’s life perspective, vision, life dream, ideals, ultimate target identity, life mission, personal values and minimalism, and the principle of logic, this constitutional charter is hereby specially formulated.

【疏】疏议曰:本条乃全部宪章之总纲,明其立法之由、宗旨之所在。宪章者,非国之律令、非他人所加,乃一「主权个体」为自身人生而立之根本法。其立有三义:一曰**定方向**——为「本人」明定人生前进之向(即「雨钧特色宇宙主义」人生发展道路);二曰**立主权**——将外界对本人生走向之影响,压减至于「最小必要限度」,此即全篇「最小必要」原则之所自出;三曰**立依据**——列明立宪所据之诸端:人生远景、愿景、梦想、理想、最终目标身份、使命、价值观、极简主义与逻辑性。开宗明义,确立本人为自身人生之立法者与主权者。

【Commentary】 The Commentary says: This article is the general outline of the entire Charter; it clarifies the reason for legislation and where the purpose lies. A charter is not the ordinance of a state nor something imposed by others, but the fundamental law enacted by a “sovereign individual” for his own life. It is established with three meanings: first, **to set the direction** — to clearly set for “the Author” the direction of life advancement (namely, the life-development path of “Yujun-Characteristic Cosmism”); second, **to establish sovereignty** — to reduce the influence of the outside world upon the Author’s life course to the “minimum necessary limit”, which is precisely the origin of the “minimum necessary” principle found throughout the text; third, **to establish the basis** — to enumerate the

several grounds on which the charter is founded: life perspective, vision, dream, ideals, ultimate target identity, mission, values, minimalism and logic. By coming straight to the point, it establishes the Author as the legislator and sovereign of his own life.

【议】 议曰：「雨钧特色宇宙主义」者，为本人生道路之专名，取制定人本名之字（雨钧）与「宇宙主义」之理念合成，标示其超越国族、以宇宙公民自居之独特路径，与第七条【普世宇宙公民理念】互为表里。「将外界……影响减至最低之最小必要限度」一语，乃宪章全部禁止性条款与自决条款之总精神：凡外界之干预、评价、干涉，非为「最小必要」，即当排除。「极简主义」者，不仅为生活方式，亦为立宪之方法论——去冗存要、削繁就简。「逻辑性原则」者，与「本质主义」「第一性原理」相通，为本宪章以客观理性驭主观心愿之基调。

【Discussion】 The Discussion says: “Yujun-Characteristic Cosmism” is the proper name of the Author’s life path, formed by combining the characters of the Author’s own name (Yujun) with the idea of “cosmism”, denoting his unique path of transcending nations and taking himself as a cosmic citizen; it is the two sides of the same coin with Article 7 【The Ideal of the Universal Cosmic Citizen】. The phrase “to reduce the influence of the outside world ... to the minimum necessary limit” is the general spirit of all the Charter’s prohibitive provisions and self-determination provisions: any intervention, evaluation or interference by the outside world that is not “minimum necessary” should be excluded. “Minimalism” is not only a way of life but also the methodology of charter-making — cutting away the redundant and keeping the essential, paring the complex down to the simple. The “principle of logic”, akin to “essentialism” and “first principles”, is the keynote by which this Charter governs subjective wishes with objective reason.

【问】 宪章既为「本人」而立，则其效力仅及于制定人一身，抑或兼约束他人？

【Question】 Since the Charter is established for “the Author”, does its effect extend only to the Author personally, or does it also bind others?

【答】 宪章乃制定人自我约束之章程，其义务之承担者惟制定人本人；他人不受本宪章之约束，亦不得据本宪章向制定人主张权利。然制定人于对外交往中，本其自定之底线与原则行事，则宪章之精神自及于其一切行动。

【Answer】 The Charter is a charter of self-restraint by the Author; the bearer of its obligations is the Author alone. Others are not bound by this Charter, nor may they assert rights against the Author on the basis of this Charter. Yet when the Author conducts external dealings on the basis of the baselines and principles he has set for himself, the spirit of the Charter naturally extends to all his actions.

【参】 第一条之二【最高纲领性理想】、第七条【普世宇宙公民理念】、第三十三条【个人价值观第一原则、最大自决权原则】、第二百一十一条【本宪章范围适用】、第二百七十七条【宪章生效日期】。

【Cross-ref】 Article 1-2 【Supreme Programmatic Ideal】 , Article 7 【The Ideal of the Universal Cosmic Citizen】 , Article 33 【The First Principle of Personal Values; the Principle of Maximum Self-Determination】 , Article 121 【Scope of Application of This Charter】 , Article 127 【Effective Date of the Charter】 .

第一条之二 【最高纲领性理想】 / Article 1-2 【Supreme Programmatic Ideal】

将推动构建人类命运共同体，宇宙文明命运共同体，实现旅居创投式生活和成立全球化私人投资银行、私人国际化良性资产管理公司法人机构、私人募集基金公司法人机构的人生最高个人目标，并在此基础上，以持续利他心态持续学习 - 思考 - 行动，以宇宙公民理念，持续助力推动构建开放、包容、互学、互鉴、共商、共建、共享；普遍安全、共同繁荣，普世共赢的世界级和宇宙化新生态作为人生最高纲领性理想。

To promote the building of a community with a shared future for mankind and a cosmic-civilization community with a shared future; to realize the highest personal goal in life of a sojourning venture-capital-style life and the establishment of a globalized private investment bank, a private internationalized sound asset-management corporate legal-person entity, and a private fundraising fund corporate legal-person entity; and, on that basis, with a sustained altruistic mindset to continuously learn-think-act, and with the ideal of the cosmic citizen, to continuously help promote the building of an open, inclusive, mutual-learning, mutual-benchmarking, jointly-consulted, jointly-built and shared, universally safe, commonly prosperous and universally win-win world-class and cosmicized new ecology, as the supreme programmatic ideal of life.

【疏议】 / 【Commentary】

【律】 将推动构建人类命运共同体、宇宙文明命运共同体，实现旅居创投式生活和成立全球化私人投资银行、私人国际化良性资产管理公司法人机构、私人募集基金公司法人机构的人生最高个人目标，并在此基础上，以持续利他心态持续学习—思考—行动，以宇宙公民理念，持续助力推动构建开放、包容、互学、互鉴、共商、共建、共享，普遍安全、共同繁荣，普世共赢的世界级和宇宙化新生态，作为人生最高纲领性理想。

【Statute】 To promote the building of a community with a shared future for mankind and a cosmic-civilization community with a shared future; to realize the highest personal goal in life of a sojourning venture-capital-style life and the establishment of a globalized private investment bank, a private internationalized sound asset-management corporate legal-person entity, and a private fundraising fund corporate legal-person entity; and, on that basis, with a sustained altruistic mindset to continuously learn-think-act, and with the ideal of the cosmic citizen, to continuously help promote the building of an open, inclusive, mutual-learning, mutual-benchmarking, jointly-consulted, jointly-built and shared, universally safe, commonly prosperous and universally win-win world-class and cosmicized new ecology, as the supreme programmatic ideal of life.

【疏】 疏议曰：前条明立宪之由，本条立宪章之「最高纲领」。纲领有二：其一为**个人目标**——旅居创投式生活与三类法人机构（私人投资银行、私人国际化良性资产管理公司、私人募集基金公司）之成立；其二为**文明目标**——以宇宙公民理念，助力构建「人类命运共同体」「宇宙文明命运共同体」之普世共赢生态。此条将个人人生之奋斗，提升至文明关怀之高度，为本宪章「利他主义」基调之总源。

【Commentary】 The Commentary says: The preceding article clarifies the reason for

charter-making; this article establishes the Charter's "supreme program". The program has two aspects: the first is the **personal goal** — a sojourning venture-capital-style life and the establishment of three types of corporate legal-person entities (a private investment bank, a private internationalized sound asset-management company, and a private fundraising fund company); the second is the **civilizational goal** — with the ideal of the cosmic citizen, to help build the universally win-win ecology of the "community with a shared future for mankind" and the "cosmic-civilization community with a shared future". This article elevates the striving of individual life to the height of civilizational concern, and is the fountainhead of the "altruist" keynote of this Charter.

【议】 议曰：「人类命运共同体」「宇宙文明命运共同体」为本人生理念之核心概念，前者及于人类全体，后者更扩及宇宙范围，与第七条「宇宙公法」「宇宙级政治生态」相呼应。「持续利他心态持续学习—思考—行动」者，规定本人生之动态机制：以利他为心法，以「学习—思考—行动」为循环，日新不已。「开放、包容、互学、互鉴、共商、共建、共享」十六字及「普遍安全、共同繁荣、普世共赢」，为本人生所欲贡献之文明图景。注意本条之「三大法人机构」于第八条之四及第一修正案中经调整，详见该条**【沿革】**。

【Discussion】 The Discussion says: "Community with a shared future for mankind" and "cosmic-civilization community with a shared future" are the core concepts of the Author's life ideal; the former extends to all mankind, the latter further extends to the cosmic scope, echoing Article 7's "cosmic public law" and "cosmic-level political ecology". "With a sustained altruistic mindset to continuously learn-think-act" prescribes the dynamic mechanism of the Author's life: taking altruism as the mental method and "learn-think-act" as the cycle, renewing day by day. The sixteen characters "open, inclusive, mutual-learning, mutual-benchmarking, jointly-consulted, jointly-built and shared" and "universally safe, commonly prosperous and universally win-win" are the civilizational prospect this life seeks to contribute to. Note that the "three types of corporate legal-person entities" of this article were adjusted in Article 8-4 and in the First Amendment; see the **【Legislative History】** of that article for details.

【参】 第一条**【宪章宗旨】**、第七条**【普世宇宙公民理念】**、第十条**【创业家、企业家、投资人、私募基金管理人—使命】**、第二十一条**【人生终局性目标】**、第二修正案（附件 A.02.001）。

【Cross-ref】 Article 1 **【Purposes of the Charter】**, Article 7 **【The Ideal of the Universal Cosmic Citizen】**, Article 10 **【The Mission of the Entrepreneur, Business Owner, Investor and Private-Fund Manager】**, Article 21 **【The Final Goal of Life】**, the Second Amendment (Annex A.02.001).

第二条 **【宪章制定人之理想人格描述】** / **Article 2 **【Description of the Ideal Personality of the Charter's Author】****

《宪章》制定人之理想人格中，本人意欲成为同时符合下列全部描述的人：(1) 具有不受外界物质条件、任何其他人评价语言影响到的无条件自信的；(2) 不自负骄傲的；(3) 实事求是的；(4) 具有强大内驱力的；(5) 具有强大自我战略决策力的；

In the ideal personality of the author of the Charter, the Author intends to become a person who simultaneously conforms to all of the following descriptions: (1) possessing unconditional self-confidence unaffected by external material conditions or by any other person's evaluative language; (2) not

arrogant or proud; (3) seeking truth from facts; (4) possessing strong inner drive; (5) possessing strong capacity for making his own strategic decisions;

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- (6) 具有坚定个人(独特)原则的; (7) 思维、认知、行为系统性的; (8) 崇尚最大可行自由度(自决权)的; (9) 对团队非现实性可能失控或涉及犯罪不予管控、追究,而必要时又能予以及时的(不同程度直到严厉)提醒,反之则予以实质性严格控制的; (10) 平等看待所有人之人格同时认识到并尊重其差异的; (11) 按照“反非合法性原则”,以违反刑法及其司法解释之七年以上有期徒刑(剥夺政治权利终身)之程度(构成犯罪并判处七年及以上有期徒刑)之行为为对本人自身及他人行为、思维之绝对性底线标准的; (12) 按照“反非合法性原则”,以违反行为发生时所适用之有期徒刑以上的刑法及相关法律法规,原则上保证本人自身不受监禁以及30年以上有期、无期徒刑的惩罚为相对性底线标准的; (13) 按照“反非合法性原则”,将治安管理处罚法、行政强制法、民事强制执行法(草案)条款之强制性规定依次作为第三、第四、第五梯次相对性底线标准之考虑内容的; (14) 详细解读:原则上,在不违反行为做出时之刑法(及其司法解释)明文规定、(其他)法律之明文规定,尤其是人之生命之剥夺性、人身自由限制性之强制性规定之法律条文的前提下(极端情况下,在已经全然或基本达成既定目的条件下,可接受在非主观故意因单一非违法行为最多接受7年自由限制性刑罚;因多项非违法行为,最多接受20年自由限制性刑罚的法律条文的前提下;以最小可行之必要“努力”付出之方式,为与本人具有共同理想之全人类中之一部分志合之人之行谋福利之利他主义之事务,意图达成本人心愿单之中本人人生既定的、最大可行地意图达成的、非非法目的、利他主义或互利主义之普适共赢之心愿或意图达成的对应状态,持之以恒以达成既定宏观方向上的人生理想之状态。(15) 按照“反非合法、合章程规约性原则”,必要时将明文协议条款强制性规定、行业强制性规定、标准流程指导书之最小可行行动流程、具体客户(群体性或个体性)明确要求、行业道德(道义性质之非强制性规定)、社会公德、学术理想状态、个人理想状态绝对上限、核心团队理想状态绝对上限、人类理想状态绝对上限依次作为第六、第七、第八、第九、第十、第十一、第十二、第十三、第十四以及第十五梯次之相对性底线标准考虑内容的; (16) 心境极端平和的; (17) 可镇定、有逻辑与几乎所有同频人以及大多数善意不同频相对人交流的; (18) 可终身学习、持续成长的; (19) 能持续赚取货币,并在35岁前赚到至少100万元每月之非劳务收入且能赚到10亿至100亿元人民币(或等量本人常居地常用外币)总量的货币的; (20) 坚持长期主义聚集的(保持本人之经营、投资、旅行办公与旅行居住、翻译、语言学习交流、书籍写作、运动、起床就寝原则性保持规律性、系统性); (21) 原则上诚信,但可在本《宪章》第九十条、第九十一条明文规定情形下豁免的; (22) 能全面、辨证听取外界相对人信息,查明信息真伪的; (23) 可持续洞察

万物本质地并持续、有效地决策的；(24) 能洞悉人性、擅于资源整合、擅于布局坐庄的；(25) 不受外界任何人、事、物、资源与本人之贪婪之人性之非最小必要干扰的人。(26) 具有多语言者、多语种作家、国际旅居人等身份的；(27) 结构性开设多家公司法人、企业组织的；

- (7) possessing firm personal (unique) principles; (7) being systematic in thinking, cognition and behavior; (8) upholding the greatest feasible degree of freedom (self-determination); (9) not managing or pursuing the team's unrealistic possible loss of control or involvement in crime, yet being able to give timely reminders (of varying degrees up to severity) when necessary, and otherwise exercising substantive strict control; (10) viewing all persons as equal in personality while recognizing and respecting their differences; (11) in accordance with the "anti-illegality principle", taking conduct that violates the criminal law and its judicial interpretations to the degree of fixed-term imprisonment of seven years or more (deprivation of political rights for life) (constituting a crime and being sentenced to fixed-term imprisonment of seven years or more) as the absolute baseline standard for the Author's own and others' conduct and thinking; (12) in accordance with the "anti-illegality principle", taking the criminal law providing for fixed-term imprisonment or more and the relevant laws and regulations applicable at the time the conduct occurred — in principle ensuring that the Author himself is not subject to imprisonment, nor to punishment of fixed-term imprisonment of 30 years or more or life imprisonment — as the relative baseline standard; (13) in accordance with the "anti-illegality principle", taking the mandatory provisions of the Public Security Administration Punishments Law, the Administrative Compulsion Law and the Civil Compulsory Enforcement Law (draft), in that order, as the content for consideration of the third, fourth and fifth tiers of relative baseline standards; (14) Detailed interpretation: in principle, on the premise of not violating the express provisions of the criminal law (and its judicial interpretations) in force at the time the conduct is done, or the express provisions of (other) laws, and especially the mandatory legal provisions that deprive human life or restrict personal liberty (in extreme circumstances, on the premise that the established purpose has already been wholly or basically achieved, it may be accepted that for a single unlawful act done without subjective intent one accepts at most 7 years of liberty-restricting punishment, and for multiple unlawful acts at most 20 years of liberty-restricting punishment; and by means of the minimum feasible necessary "effort" devoted, in altruistic matters that seek the welfare of the conduct of that part of all mankind who share common ideals with the Author, intending to achieve the corresponding state of the pre-established, maximally feasibly

intended, non-unlawful-purpose, altruistic or mutually beneficial universally win-win wish or intent in the Author's own wish-list, persisting to achieve the state of the life ideal in the established macro direction); (15) in accordance with the "anti-illegality, charter-compliance principle", when necessary taking the mandatory provisions of express contractual terms, industry mandatory provisions, the minimum feasible operating procedures of standard process instruction manuals, the explicit requirements of specific clients (whether group or individual), professional ethics (moral, non-mandatory provisions), social morality, the absolute upper limit of the academic ideal state, the absolute upper limit of the personal ideal state, the absolute upper limit of the core team's ideal state, and the absolute upper limit of mankind's ideal state, in that order, as the content for consideration of the sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth and fifteenth tiers of relative baseline standards; (16) being extremely peaceful in state of mind; (17) being able to communicate calmly and logically with almost all people of the same frequency and with most good-faith people of different frequency; (18) being capable of lifelong learning and continuous growth; (19) being able to continuously earn currency, and before the age of 35 to earn at least 1 million yuan per month in non-labor income and to earn a total amount of currency of 1 billion to 10 billion yuan (or the equivalent in the commonly used foreign currency of the Author's habitual place of residence); (20) adhering to long-termist concentration (principally maintaining regularity and systematicness in the Author's operations, investment, travel-office and travel-residence, translation, language-learning and exchange, book-writing, exercise, and rising and sleeping); (21) being in principle of good faith, but able to be exempted in the circumstances expressly provided in Articles 90 and 91 of this Charter; (22) being able to comprehensively and dialectically receive information from external counterparts and ascertain its truth or falsity; (23) being able to continuously perceive the essence of all things and to decide continuously and effectively; (24) being able to discern human nature, being good at resource integration, and being good at positioning and market-making; (25) being free from any non-minimum-necessary interference by any external person, matter, thing or resource, or by the Author's own greedy human nature; (26) having the identities of a multilingual person, a multilingual writer, an international sojourner, etc.; (27) structurally establishing several corporate legal persons and enterprise organizations;

- (8) 从事多种可能的事务性行业的咨询、策划、组织、代理、中介活动, 以及从事特定标的物出赁活动的; (29) 从事涉外活动 (包括但不限于跨国、跨地区、或全球范围的国际化经营、投资、商务、交往、语言交流、研学、留学、会展、文化旅游、婚姻、传媒) 等活动的; (30) 具

有职业企业家、投资人 (包括自然人合格投资人、法人机构投资人等)、私募基金管 理人身份的; (31) 从事私募基金管理、跨国股权投资、跨国公司法人经营的; (32) 最终可成立精简化、极简主义的、全球化、跨国化、跨文化的民营跨国家族办公室集团 法人机构之组织的人 **#本条款依据《第一修正案》第二条修改, 将原文 “私人 投资银行集团法人机构” 替换为 “民营跨国家族办公室集团法人机构”, 适配人生 发展方向从传统金融机构向家族财富管理领域调整, 更贴合 “全球化资产配置” 核心目标 #*。

- (9) engaging in consulting, planning, organizing, agency and intermediary activities in various possible service industries, as well as engaging in the leasing of specific subject matter; (29) engaging in foreign-related activities (including but not limited to transnational, cross-regional or global internationalized operations, investment, business, dealings, language exchange, study tours, study abroad, exhibitions, cultural tourism, marriage, and media); (30) having the identities of professional entrepreneur, investor (including qualified natural-person investors, corporate legal-person investors, etc.) and private-fund manager; (31) engaging in private-fund management, transnational equity investment, and transnational corporate legal-person operations; (32) finally being able to establish a streamlined, minimalist, globalized, transnationalized and cross-cultural private transnational family-office group corporate legal-person entity **#This provision was amended under Article 2 of the First Amendment, replacing the original “private investment bank group corporate legal-person entity” with “private transnational family-office group corporate legal-person entity”, adapting the direction of life development from traditional financial institutions to the field of family wealth management, and better fitting the core goal of “globalized asset allocation” #*.

【疏议】 / 【Commentary】

【律】 《宪章》制定人之理想人格中, 本人意欲成为同时符合下列全部描述的人: (凡三十余项, 自「具有不受外界物质条件、任何其他人评价语言影响到的无条件自信的」至「最终可成立精简化、极简主义的、全球化、跨国化、跨文化的民营跨国家族办公室集团法人机构之组织的人」; 全文以作准文本为准。)

【Statute】 In the ideal personality of the author of the Charter, the Author intends to become a person who simultaneously conforms to all of the following descriptions: (thirty-odd items in all, from “possessing unconditional self-confidence unaffected by external material conditions or by any other person’s evaluative language” to “finally being able to establish a streamlined, minimalist, globalized, transnationalized and cross-cultural private transnational family-office group corporate legal-person entity”; the full text is subject to the authoritative text.)

【疏】 疏议曰: 本条以「理想人格」为纲, 罗列制定人自我期许之全部品性、能力、身份与愿景 (凡三十二项以上), 为全篇之「人格总谱」。其立法之旨, 在于以「同时符合下列全部描述」为条件, 为本人立一可资校准之人格坐标, 使一切行动有所归依。《唐律疏议》名例篇有「十恶」, 此条则反其意而为之, 立「全

善之理想人格」，是为宪章之价值总汇。

【Commentary】 The Commentary says: This article takes the “ideal personality” as its key and enumerates all the qualities, abilities, identities and visions that the Author aspires to (thirty-two or more items in all), forming the “general register of personality” of the whole text. Its legislative purpose lies in setting, on the condition of “simultaneously conforming to all of the following descriptions”, a coordinate of personality by which the Author may calibrate himself, so that all action may have something to rest upon. The Tang Code with Sub-commentary has the “Ten Abominations” in its Chapter on Names and General Principles; this article, inverting that meaning, establishes an “ideal personality of complete goodness”, which is the grand summation of the Charter’s values.

【议】 议曰：此三十余项，可大别为四类：**心性类**——如无条件自信、不自负骄傲、实事求是、强大内驱力、心境极端平和、终身学习、长期主义；**底线类**——如第（11）至（15）项之「反非合法性原则」各梯次底线标准；**能力身份类**——如多语言者、多语种作家、国际旅居人、职业企业家、投资人、私募基金管理人；**终极愿景类**——如第（32）项之「成立民营跨国家族办公室集团法人机构」。其中第（32）项经**第一修正案**修改，将原文「私人投资银行集团法人机构」改为「民营跨国家族办公室集团法人机构」，适配人生发展方向由传统金融机构向家族财富管理领域之调整。第（19）项以「35 岁前赚到至少 100 万元每月之非劳务收入且能赚到 10 亿至 100 亿元人民币总量之货币」为财务标尺，与第八条、第二十一条之目标相衔接。

【Discussion】 The Discussion says: These thirty-odd items may be broadly divided into four categories: the **dispositional category** — such as unconditional self-confidence, not being arrogant or proud, seeking truth from facts, strong inner drive, an extremely peaceful state of mind, lifelong learning, and long-termism; the **baseline category** — such as the tiered baseline standards of the “anti-illegality principle” in items (11) to (15); the **ability-and-identity category** — such as multilingual person, multilingual writer, international sojourner, professional entrepreneur, investor, private-fund manager; and the **ultimate-vision category** — such as item (32), “establishing a private transnational family-office group corporate legal-person entity”. Item (32) was amended by the **First Amendment**, changing the original “private investment bank group corporate legal-person entity” to “private transnational family-office group corporate legal-person entity”, adapting to the adjustment of the direction of life development from traditional financial institutions to the field of family wealth management. Item (19) takes “before the age of 35 earning at least 1 million yuan per month in non-labor income and being able to earn a total amount of currency of 1 billion to 10 billion yuan” as a financial yardstick, dovetailing with the goals of Article 8 and Article 21.

【问】 本条所列诸项，若本人未能尽数符合，是否有违宪章？

【Question】 If the Author fails to conform to all the items enumerated in this article, does he violate the Charter?

【答】 本条为「理想人格之描述」，属价值导引之纲领性条款，非即时履行之义务性条款。其作用在于标示方向、校准行动，凡本人行事与前项相符者即为合宪，不必以「同时符合全部」为即时之履行标准；惟制定人当以之为终身趋赴之鹄的。

【Answer】 This article is a “description of the ideal personality”, a programmatic provision of value guidance rather than an obligatory provision for immediate performance. Its role is to mark the direction and calibrate action; whenever the Author acts in conformity with the preceding items he is charter-compliant, and “simultaneously conforming to all” need not be taken as the standard of immediate performance; yet the Author ought to take it as the target toward which he strives all his life.

【沿革】 第（32）项，依《第一修正案》第二条修改；本条未另设禁止性内容，凡「禁」皆在第十二条至第十七条。

【Legislative History】 Item (32) was amended under Article 2 of the First Amendment; this article sets no additional prohibitive content, and all “prohibitions” are found in Articles 12 to 17.

【参】 第三条【比金钱重要的权利陈述性罗列】、第四条【价值观排序与自然人权利让渡顺序排列】、第八条【意欲从事工作、活动、生活状态、方式描述】、第十一条【本人较强能力开列、宣示】。

【Cross-ref】 Article 3 【Declarative Enumeration of Rights More Important Than Money】 , Article 4 【Ranking of Values and the Order of a Natural Person’s Transfer of Rights】 , Article 8 【Description of the Work, Activities, Living Conditions and Ways of Life the Author Intends to Pursue】 , Article 11 【Enumeration and Declaration of the Author’s Relatively Strong Abilities】 .

第三条 【比金钱重要的权利陈述性罗列】 ／ Article 3 【Declarative Enumeration of Rights More Important Than Money】

本人兹认定，在任何情况下，以下权利大于金钱、资产。(1) 生命权；(2) 生存权；(3) 基本健康权；(4) 休息权；(5) 独立自主决策权；(6) 行动自由权；(7) 学习成长权(发展权)；(8) 独立思考权；(9) 言论发表权；(10) 出版权；(11) 集会权；(12) 结社权；(13) 法人经营自主权(包括经营之独立决策权)。

The Author hereby affirms that in any event the following rights are greater than money and assets: (1) the right to life; (2) the right to subsistence; (3) the right to basic health; (4) the right to rest; (5) the right to make independent and autonomous decisions; (6) the right to freedom of action; (7) the right to learning and growth (the right to development); (8) the right to independent thinking; (9) the right to express opinions; (10) the right to publish; (11) the right of assembly; (12) the right of association; (13) the autonomy of corporate legal-person operation (including the independent decision-making power of operation).

In any event, the right (1) to subsistence, (2) of life, (3) of basic health, (4) of rest, (5) of decision-making, (6) of freedom of action, (7) of learning and growth, (of developement) (8) of independent thinking, (9) of speech, (10) of publishing, (11) of assembly, (12) right of association, (13) business autonomy (including decision-making) is greater than money and assets.

In any event, the right (1) to subsistence, (2) of life, (3) of basic health, (4) of rest, (5) of decision-making, (6) of freedom of action, (7) of learning and growth, (of developement) (8) of independent thinking, (9) of speech, (10) of publishing, (11) of assembly, (12) right of association, (13) business autonomy (including decision-making) is greater than money and assets.

【疏议】 / 【Commentary】

【律】 本人兹认定，在任何情况下，以下权利大于金钱、资产：（1）生命权；（2）生存权；（3）基本健康权；（4）休息权；（5）独立自主决策权；（6）行动自由权；（7）学习成长权（发展权）；（8）独立思考权；（9）言论发表权；（10）出版权；（11）集会权；（12）结社权；（13）法人经营自主权（包括经营之独立决策权）。本条另附英文对照。

【Statute】 The Author hereby affirms that in any event the following rights are greater than money and assets: (1) the right to life; (2) the right to subsistence; (3) the right to basic health; (4) the right to rest; (5) the right to make independent and autonomous decisions; (6) the right to freedom of action; (7) the right to learning and growth (the right to development); (8) the right to independent thinking; (9) the right to express opinions; (10) the right to publish; (11) the right of assembly; (12) the right of association; (13) the autonomy of corporate legal-person operation (including the independent decision-making power of operation). This article is also accompanied by an English parallel text.

【疏】 疏议曰：本条为宪章之「权利位阶总则」，明定十三项权利「在任何情况下」皆大于金钱资产。其立法之旨，在于为人生之价值取舍立一不可动摇之序：财可失，权不可夺；物可弃，身与自由不可易。此与后条「价值观排序」共构宪章之价值骨架。

【Commentary】 The Commentary says: This article is the “general rule of the hierarchy of rights” of the Charter, expressly providing that thirteen rights are “in any event” greater than money and assets. Its legislative purpose lies in establishing an unshakable order for the trade-offs of life’s values: wealth may be lost, but rights may not be taken away; things may be discarded, but body and freedom may not be exchanged. Together with the “ranking of values” in the following article, it forms the value skeleton of the Charter.

【议】 议曰：十三项权利之中，前三项（生命权、生存权、基本健康权）为身之权利，属绝对不可让渡者；中段（休息、独立自主决策、行动自由、学习成长、独立思考）为心与行之自由；后段（言论、出版、集会、结社）为表达与联合之自由；（13）法人经营自主权则为本人生「创投」事业之制度保障。「大于金钱、资产」一语，非否定金钱之价值，而立位阶——凡遇二者相冲突，取权利而舍财货。

【Discussion】 The Discussion says: Among the thirteen rights, the first three (the right to life, the right to subsistence, the right to basic health) are rights of the body and are absolutely non-transferable; the middle group (rest, independent and autonomous decision-making, freedom of action, learning and growth, independent thinking) are the freedoms of mind and action; the latter group (speech, publishing, assembly, association) are the freedoms of expression and union; and (13) the autonomy of corporate legal-person operation is the institutional guarantee for the Author’s life “venture-capital” undertaking. The phrase “greater than money and assets” does not negate the value of money but establishes a hierarchy — whenever the two conflict, one takes the right and gives up the goods.

【参】 第四条【价值观排序】、第十二条至第十七条【人生底线】、第五十七条【打工、创业等现金流来源】、第九十八条【人生活绝对究极底线】。

【Cross-ref】 Article 4 【Ranking of Values】 , Articles 12 to 17 【The Baseline of Life】 , Article 57 【Working for Others, Entrepreneurship and Other Sources of Cash Flow】 , Article 98 【The Absolute Ultimate Baseline of Life Activities】 .

第四条 【价值观排序与自然人权利让渡顺序排列】 / Article 4 【Ranking of Values and the Order of a Natural Person's Transfer of Rights】

本人理想的人生价值观，总体原则上遵循“真理 / 规律”大于等于“人之心愿 / 利益”大于感情（“真理 / 规律” $\geq$ “人之心愿 / 利益” $>$ 感情）之排序。具体项目排序如下，其顺序原则上终身不变，并在与人交换时遵循由末尾向首位交换出让的原则，其中1-10项任何时候不得出让，其顺序亦不得做改动：(1) 个人生命权（个人生命肇始、开始存在的权利与特性）；(2) 个人生存权（个人生命存在的时间延续性）；(3) 个人身体完整保持权（个人肉体完整之保持权）；(4) 个人身体、精神、思维认知世界之健康保持权（机能之正常运转权 / 个人身心无疾性）；(5) 个人自由权（独立自主的战略性自主决策权、自主思考选择性以及可自动运营的资产创造权）；(6) 个人信念感 | 自信感（最核心社会资源）；(7) 对外信任感（他信感）【思维意识体系与自身行为的相对一致性（原则上一致性）】；(8) 个人独立的“全局之本质主义真相之探索权、明晰权”；(9) 个人学习、成长、改变权（发展性）；(10) 个人 - 团队人生理想 | 梦想 | 愿景【List】（动力性）；(11) 个人大范围社会性信用【个人承诺之意思表示对非本人之人的有效性】基于本人个人之明确承诺，坚持审慎承诺、最大诚信：1) 第1款。个人经营性社会信用（所谓“商业信用”）2) 第2款。个人资本性、金融性（界）之信用（“金融、资本市场信用”）(12) 资产性无形资源（物质基础进项的存续性）：第1款。高质量注意力 第2款。高质量精力 第3款。高质量时间 第4款。高质量认知 第5款。优质信息 第6款。有效的系统化规则(13)个人影响力(14)个人领导力(15)个人决策力(16)个人思维力(17)个人沟通力(18)个人利他主义、感恩之表达¹；（注：¹可通过口头等非实质性方式或金钱、物质等实质性方式加以表示，并应当对可能被人非善意利用之情形加以考虑。）(19)个人声誉（相对核心社会性声誉）：第1款。个人品格 第2款。个人才华

The Author's ideal life values follow, in overall principle, the ordering of "truth / law" greater than or equal to "human wishes / interests" greater than emotion ("truth / law" $\geq$ "human wishes / interests" $>$ emotion). The specific items are ordered as follows; the order is in principle unchangeable for life, and in exchanges with others the principle of transferring from the last toward the first is followed, among which items 1-10 may never be transferred at any time, nor may their order be altered: (1) the personal right to life (the right and attribute of an individual life's origination and beginning to exist); (2) the personal right to subsistence (the temporal continuity of an individual life's existence); (3) the personal right to maintain bodily integrity (the right to maintain the integrity of the Author's physical body); (4) the personal right to maintain the health of the body, spirit and thinking-cognitive world (the right to the normal functioning of faculties / the freedom of the Author's body and mind from illness); (5) the personal right to freedom (the independent and autonomous strategic power of self-decision, the autonomy of independent thinking and choice, and the

autonomously operable power to create assets); (6) the personal sense of conviction | self-confidence (the most core social resource); (7) the sense of trust toward others (the sense of trusting others) 【the relative consistency (in principle consistency) between the system of thinking-consciousness and one's own conduct】; (8) the individual's independent "right to explore and to clarify the globally essentialist truth"; (9) the individual's right to learn, grow and change (developmental nature); (10) the individual-team life ideal | dream | vision 【List】 (motivational nature); (11) the individual's large-scale social credit 【the validity of the individual's expression of intent of promise toward persons other than the Author】 based on the Author's personal express promises, adhering to prudent promising and maximum good faith: 1) paragraph 1. The individual's operational social credit (so-called "commercial credit"); 2) paragraph 2. The individual's capital-based, financial(-sphere) credit ("financial and capital-market credit"); (12) asset-based intangible resources (the continuity of the input of the material foundation): paragraph 1. High-quality attention; paragraph 2. High-quality energy; paragraph 3. High-quality time; paragraph 4. High-quality cognition; paragraph 5. High-quality information; paragraph 6. Effective systematized rules; (13) personal influence; (14) personal leadership; (15) personal decision-making power; (16) personal thinking power; (17) personal communication power; (18) the expression of personal altruism and gratitude ¹; (Note: ¹ it may be expressed by oral and other non-substantive means or by monetary and material and other substantive means, and consideration should be given to circumstances in which it might be exploited by others in bad faith.) (19) personal reputation (relatively core social reputation): paragraph 1. Personal character; paragraph 2. Personal talent;

(20)高质量人脉圈(21)其他资产性无形资源(22)长期性资产标的体系:第 1 款。本人合作之核心之人【自己阵营之自然人】: 第 1 项 核心合伙人 第 2 项 核心股东 第 3 项 核心高管第 2 款。股权第 3 款。股份第 4 款。IPR 资产 (智慧财产权 / 知识产权资产): 第 1 项 著作权收入: ①. 图书著作权收入 ②. 音频 / 音乐著作权收入 ③. 视频 / 影像著作权收入 ④. 软件著作权收入 ⑤. 其他著作权收入 第 2 项 商标权收入: ①. 商标许可使用费收入 ②. 商标合法转让所得额 ③. 其他商标权收入 第 3 项 专利权收入: ①. 外观设计专利收入 ②. 实用新型专利收入 ③. 创新发明专利收入 ④. 其他专利权收入第 5 款。资产性权益 – 被动性收益: 第 1 项 用益物权: ①. 公司开设与之现金流资产 ②. 针对他人之公司法人机构股权 / 股份投资分红 ③. 房地产再租赁之租金资产 ④. 基金投资: 私募基金开设与投资 – 一级市场; 或 共同基金投资 – 二级市场 (一二级市场) 第 2 项 文玩租赁之利得 第 3 项 贵金属投资标的之利得: ①. 黄金 ②. 白银 ③. 铂金 ④. 镍金属 ⑤. 钯金 ⑥. 其他上述未列明可合规交易之贵金属标的物 第 4 项 保险 第 5 项 信托 第 6 项 银行结构性存款

(20) high-quality circle of connections; (21) other asset-based intangible resources; (22) long-term asset subject-matter system: paragraph 1. The core persons with whom the Author cooperates 【natural persons of the Author's own camp】 : item 1. Core partners; item 2. Core shareholders; item 3. Core senior managers; paragraph 2. Equity interests; paragraph 3. Shares; paragraph 4. IPR assets (intellectual-property-rights / intellectual-property assets): item 1. Copyright income: ①. Book copyright income; ②. Audio/music copyright income; ③. Video/imagery copyright income; ④. Software copyright income; ⑤. Other copyright income; item 2. Trademark income: ①. Trademark licensing fee income; ②. Proceeds from lawful transfer of trademarks; ③. Other trademark income; item 3. Patent income: ①. Design-patent income; ②. Utility-model patent income; ③. Innovation and invention-patent income; ④. Other patent income; paragraph 5. Asset-based rights and interests — passive income: item 1. Usufructuary rights: ①. Cash-flow assets of company establishment and related; ②. Dividends from equity/share investment in the corporate legal-person entities of others; ③. Rental assets from the re-leasing of real estate; ④. Fund investment: establishment of and investment in private funds — primary market; or mutual-fund investment — secondary market (primary and secondary markets); item 2. Gains from the leasing of curios and collectibles; item 3. Gains from precious-metal investment subject matter: ①. Gold; ②. Silver; ③. Platinum; ④. Nickel; ⑤. Palladium; ⑥. Other precious-metal subject matter not listed above that may be lawfully traded; item 4. Insurance; item 5. Trusts; item 6. Bank structured deposits;

第 6 款。分红权【来源如下】：第 1 项 非本人运营的法人机构之股权 第 2 项 持有他人公司之股份 第 7 款。其他绩优公司股票 第 8 款。共同基金份额之分红权(23)核心政治权利：第 1 款。言论自由权 第 2 款。出版自由权 第 3 款。集会自由权 第 4 款。结社自由权(24)社会性责任感(社会责任)：第 1 款。对自我经营与未来生活、成长、发展的责任感； 第 2 款。对已付费客户责任感；(25)对公司法人核心团队之人的责任感；(26)对公司法人团队全体的责任感；(27)货币(通货·金钱)；(28)狭义家庭责任：第 1 款。婚前主要为对父母； 第 2 款。如缔结婚姻则转为主要对妻女等。第 3 款。对其他客体的责任感：第 1 项 对人类未来的责任感； 第 2 项 对大洲之人未来的责任感； 第 3 项 对“国家”之人未来的责任感； 第 4 项 对“地区”之人未来的责任感：①. 对“省区”之人未来的责任感； ②. 对“市级”之人未来的责任感； ③. 对“区级”之人未来的责任感； 第 5 项 对同圈层、发展志向之人未来的责任感；(29)本人之后嗣生育权(30)个人威信之保持(31)权威感(无形性等级感) (32)立场(坚定)性(33)神秘感(34)损失感(35)稀缺性/限定性/稀缺感(36)对仅需内在反馈(内驱力)回报的需要感：第 1 项 当事人自己内在开心回报－利他主义 第 2 项 内心使命感 第 3 项 内心热爱感 第 4 项 内心成就感 第 5 项

内心责任感 第 6 项 内心骄傲感 第 7 项 内心自豪感 第 8 项 对事件本原全貌真相还原的探索欲和好奇感

paragraph 6. Dividend rights 【sources as follows】 : item 1. Equity in corporate legal-person entities not operated by the Author; item 2. Shares held in others' companies; paragraph 7. Shares of other high-performing companies; paragraph 8. Dividend rights in respect of mutual-fund units; (23) core political rights: paragraph 1. Freedom of speech; paragraph 2. Freedom of the press; paragraph 3. Freedom of assembly; paragraph 4. Freedom of association; (24) social responsibility (social sense of responsibility): paragraph 1. The sense of responsibility toward one's own operations and future life, growth and development; paragraph 2. The sense of responsibility toward paid clients; (25) the sense of responsibility toward the persons of the corporate legal person's core team; (26) the sense of responsibility toward the entire corporate legal-person team; (27) currency (currency · money); (28) family responsibility in the narrow sense: paragraph 1. Before marriage, mainly toward one's parents; paragraph 2. If marriage is concluded, then mainly toward one's wife and daughters, etc.; paragraph 3. The sense of responsibility toward other objects: item 1. The sense of responsibility toward the future of mankind; item 2. The sense of responsibility toward the future of the people of a continent; item 3. The sense of responsibility toward the future of the people of a "country"; item 4. The sense of responsibility toward the future of the people of a "region": ①. The sense of responsibility toward the future of the people of a "province/region"; ②. The sense of responsibility toward the future of the people of a "municipality"; ③. The sense of responsibility toward the future of the people of a "district"; item 5. The sense of responsibility toward the future of persons of the same circle and the same developmental aspiration; (29) the Author's right to have offspring; (30) the maintenance of personal prestige; (31) the sense of authority (intangible sense of rank); (32) firmness of (standpoint); (33) the sense of mystery; (34) the sense of loss; (35) scarcity / limitedness / the sense of scarcity; (36) the need for returns that require only internal feedback (inner drive) : item 1. The party's own inner joyful return — altruism; item 2. The inner sense of mission; item 3. The inner sense of love; item 4. The inner sense of achievement; item 5. The inner sense of responsibility; item 6. The inner sense of pride; item 7. The inner sense of honor; item 8. The desire to explore and curiosity to restore the original whole truth of an event;

第 9 项 道德优越感 第 10 项 内心荣誉感 (自我激励与自我认同感) 第 11 项 内心危机感 (负面回报) (37)第 2 款。仍需要外在反馈 (外驱力) 回报: 第 1 项 需要社会赞誉 (自其他自然人、法人组织): ①. 需要社会荣誉证书认可表示 (背书认可); ②. 需要社会奖章认可表示; ③. 需要社会称号认可表示 第 2 项 需要其他方积极性 “标签” (例如: 大方) 第 3 项 需要担任官职的权力感、支配感、引领感和自豪感 第 4 项 个人之对公神秘感 第 5 项 需要参与仪式的存在感、仪式感、

宏大感和兴奋感 第 6 项 阶梯化逐步增强相互反馈获得的游戏感、参与感和互动感 第 7 项 首次从事某一外在事件或获得某些新鲜体验的新鲜感和好奇心 第 8 项 获得从未获得某种标的物所产生的获得感 第 9 项 需要其他主体 (自然人、法人组织) 鼓励 第 10 项 类似会员身份所带来的独特感和尊荣感 第 11 项 非金钱上述未列明其他正向回报标的物及其相应机制(38) 非核心社会名誉: 第 1 款。个人声望 第 2 款。其他社会名誉评价(39) 社会道德: 第 1 款。制度至上 第 2 款。公平性(40) 其他实质性【社会】权利(41) 其他实质性【社会】权利之附加权利 / 权益(42) 个人内在存在之慕强性心理(43) 个人内在存在之从众性心理(44) 大众性他人评价 (大众舆论) (45) 个人情怀主义(46) 个人面子 (虚荣感、虚拟荣誉感) (47) 其他外在添附标的物: 第 1 款。其他临时性外来权利 第 2 款。个人所获得之外来、社会性标签致全体 第 3 款。其他无形外在添附标的物

item 9. The sense of moral superiority; item 10. The inner sense of honor (the sense of self-motivation and self-identification); item 11. The inner sense of crisis (negative return); (37) paragraph 2. Still requiring returns of external feedback (external drive): item 1. The need for social praise (from other natural persons, legal-person organizations): ①. The need for the acknowledgment expressed by social honor certificates (endorsement recognition); ②. The need for the acknowledgment expressed by social medals; ③. The need for the acknowledgment expressed by social titles; item 2. The need for others' positive "labels" (e.g., generous); item 3. The need for the sense of power, dominance, leading and pride of holding official office; item 4. Personal public-facing sense of mystery; item 5. The need for the sense of presence, ritual, grandeur and excitement of participating in ceremonies; item 6. The sense of gameplay, participation and interaction obtained from tiered and progressively strengthened mutual feedback; item 7. The sense of freshness and curiosity of first engaging in some external event or obtaining some fresh experience; item 8. The sense of acquisition obtained from acquiring some subject matter never before acquired; item 9. The need for encouragement from other subjects (natural persons, legal-person organizations); item 10. The sense of uniqueness and honor brought by membership-like identity; item 11. Other non-monetary positive-return subject matters not listed above and their corresponding mechanisms; (38) non-core social fame: paragraph 1. Personal prestige; paragraph 2. Other social-fame evaluations; (39) social morality: paragraph 1. The supremacy of institutions; paragraph 2. Fairness; (40) other substantive 【social】 rights; (41) additional rights / interests of other substantive 【social】 rights; (42) the individual's inner psychology of admiring the strong; (43) the individual's inner psychology of following the crowd; (44) the evaluations of others by the masses (mass opinion); (45) personal sentimentality; (46) personal face (vanity, virtual sense of honor); (47) other external accretive subject matters: paragraph 1. Other temporary external rights; paragraph 2. The totality

of external, social labels obtained by the individual; paragraph 3. Other intangible external accretive subject matters.

【疏议】 / 【Commentary】

【律】 本人理想的人生价值观，总体原则上遵循「真理／规律」大于等于「人之心愿／利益」大于感情（「真理／规律」≥「人之心愿／利益」>感情）之排序。具体项目排序如下，其顺序原则上终身不变，并在与人交换时遵循由末尾向首位交换出让的原则，其中第 1-10 项任何时候不得出让，其顺序亦不得做改动：（凡四十七项，自个人生命权至其他无形外在添附标的物，全文以作准文本为准。）

【Statute】 The Author's ideal life values follow, in overall principle, the ordering of "truth / law" greater than or equal to "human wishes / interests" greater than emotion ("truth / law" ≥ "human wishes / interests" > emotion). The specific items are ordered as follows; the order is in principle unchangeable for life, and in exchanges with others the principle of transferring from the last toward the first is followed, among which items 1-10 may never be transferred at any time, nor may their order be altered: (forty-seven items in all, from the personal right to life to other intangible external accretive subject matters; the full text is subject to the authoritative text.)

【疏】 疏议曰：本条为宪章最详尽之「价值与标的排序表」，兼立「让渡原则」。其义有三：一为**总序**——「真理／规律」≥「人之心愿／利益」>感情；二为**细目**——凡四十七项标的物，按重要性由首至末排列；三为**让渡法**——交换出让时，由末尾向首位让渡，且第 1 至 10 项「任何时候不得出让」。

【Commentary】 The Commentary says: This article is the Charter's most detailed "table of the ranking of values and subject matters", and also establishes the "principle of transfer". Its meaning is threefold: first, the **general order** — "truth / law" ≥ "human wishes / interests" > emotion; second, the **detailed items** — forty-seven subject matters in all, arranged in order of importance from first to last; third, the **method of transfer** — in exchange and transfer, one transfers from the last toward the first, and items 1 to 10 "may never be transferred at any time".

【议】 议曰：总序揭示本人生之理性底色——以客观真理与规律高于主观心愿利益，更高于一时之感情。让渡法为「交易化」人生观之操作规则：可让者自末始，不可让者（前 10 项）以身护之。前列诸项，可归为三层：**底线层**（第 1-10 项：生命、生存、身体完整、健康、自由、信念、信任、真相探索、学习成长、人生理想）；**资源层**（第 11-21 项：信用、无形资源、影响力、领导力、决策力、声誉、人脉等）；**资产层**（第 22 项「长期性资产标的体系」及第 23 项以下之政治权利、社会责任感、货币、家庭责任等）。第 22 项下更列股权、股份、IPR 资产（著作权、商标权、专利权）、被动性收益（用益物权、基金、贵金属、保险、信托等）、分红权等，实为一部「资产宪法」。

【Discussion】 The Discussion says: The general order reveals the rational undertone of the Author's life — objective truth and law stand above subjective wishes and interests, and still more above transient emotion. The method of transfer is the operating rule of a "transactionalized" outlook on life: what may be transferred begins from the last, and what may not be transferred (the first 10 items) is guarded with one's very person. The items listed above may be grouped into three layers: the **baseline layer** (items 1-10: life, subsistence, bodily integrity, health, freedom, conviction, trust, exploration of truth, learning and growth, life ideal); the **resource layer** (items 11-21: credit, intangible resources, influence, leadership, decision-making power, reputation, connections, etc.); and the **asset layer** (item 22 "long-term asset subject-matter system" and item 23 onward: political rights, social responsibility, currency, family responsibility, etc.). Under item 22 are further listed equity interests, shares, IPR assets (copyright, trademark rights, patent

rights), passive income (usufructuary rights, funds, precious metals, insurance, trusts, etc.), dividend rights and the like — in effect an “asset constitution”.
【问】 若遇两不可让之项相冲突（如生命权与自由权），何以处之？
【Question】 If two non-transferable items conflict (e.g., the right to life and the right to freedom), how should one deal with it?
【答】 依本条之序，位前者优先。生命权（第 1 项）居于至尊，凡生命权与其余各项冲突，以生命权为重；惟依第十二条、第十三条，本人亦以「不亲自违反七年以上有期徒刑之刑」为绝对底线，二者当并观。
【Answer】 According to the order of this article, the earlier-ranked prevails. The right to life (item 1) occupies the supreme place; wherever the right to life conflicts with the remaining items, the right to life is given priority. Yet, in accordance with Articles 12 and 13, the Author also takes “not personally violating the punishment of fixed-term imprisonment of seven years or more” as an absolute baseline; the two should be viewed together.
【参】 第三条【比金钱重要的权利陈述性罗列】、第五条【恐惧来源之本质】、第十二条至第十七条【人生底线】、第二十一条【人生终局性目标】、第八十三条【第一性本质性标的物系统汇总】。
【Cross-ref】 Article 3 【Declarative Enumeration of Rights More Important Than Money】 , Article 5 【The Essence of the Sources of Fear】 , Articles 12 to 17 【The Baseline of Life】 , Article 21 【The Final Goal of Life】 , Article 83 【Systematic Compilation of All Primary, Essential, Tangible and Intangible Subject Matters】 .

第五条【恐惧来源之本质】／Article 5【The Essence of the Sources of Fear】

人之通用恐惧来源之本质性总结如下：(1) 自体生命之丧失 (生存权受剥夺), (2) 人身、思考权、选择权自由之受剥夺: 1) 第 1 款。人身自由之永久受剥夺, 2) 第 2 款。人身自由之有限期受剥夺 (7 年以上) 3) 第 3 款。人身自由之有限期受剥夺 (7 年及以下)

The essential summary of the common sources of human fear is as follows: (1) the loss of one’s own life (deprivation of the right to subsistence); (2) deprivation of personal liberty and of the freedom of the right to think and the right to choose: 1) paragraph 1. Permanent deprivation of personal liberty; 2) paragraph 2. Deprivation of personal liberty for a limited term (seven years or more); 3) paragraph 3. Deprivation of personal liberty for a limited term (seven years or less);

- (3) 本人之人身 (肉体) 完整、健康权受侵害(4) 商誉、金融信誉之受损直至丧失, (5) 政治权利之受剥夺: 1) 第 1 款。政治权利之永久受剥夺, 2) 第 2 款。政治权利之限期受剥夺。(6) 被动收入式资产受剥夺, (7) 个人之时间、精力、注意力自主分配权受剥夺(8) 本人之货币受剥夺后未能如愿获得所期望价值: 第 1 款。本人受到欺骗, 第 2 款。各方之间有重大误解, 第 3 款。本人或各方人员之间预期需要管控。(9) 个人之名誉、荣誉、社

会性声誉受损害, (10)本人之身份、从业资格(饭碗)受永久剥夺, (11)本人之身份、从业资格(饭碗)限期受剥夺, (12)人之应得之人生发展可能性或机会受剥夺, (13)本人受到社会性抛弃(丧失同圈层密切关系人对自身之社会认同) (14)个人之其他上述未列明标的物、机会、权益、以形成之理想生活状态之存续权等之受剥夺。

- (4) infringement of the Author's right to bodily (physical) integrity and health; (4) damage to, even to the point of the loss of, commercial goodwill and financial credit; (5) deprivation of political rights: 1) paragraph 1. Permanent deprivation of political rights; 2) paragraph 2. Deprivation of political rights for a limited term; (6) deprivation of passive-income assets; (7) deprivation of the right to autonomously allocate one's own time, energy and attention; (8) failure to obtain the expected value after the deprivation of the Author's currency: paragraph 1. The Author is deceived; paragraph 2. There is a major misunderstanding between the parties; paragraph 3. Control is expected to be needed between the Author and the persons of the parties; (9) damage to personal fame, honor and social reputation; (10) permanent deprivation of the Author's status and professional qualifications (livelihood); (11) deprivation of the Author's status and professional qualifications (livelihood) for a limited term; (12) deprivation of the human possibility or opportunity for life development that one deserves; (13) the Author's being socially abandoned (loss of the social recognition of close persons within the same circle); (14) deprivation of other subject matters, opportunities and rights and interests not listed above, and of the right to the continuity of the already-formed ideal life state, etc.

【疏议】 / 【Commentary】

【律】人之通用恐惧来源之本质性总结如下：（1）自体生命之丧失；（2）人身、思考权、选择权自由之受剥夺（含永久、7年以上、7年及以下三款）；（3）人身（肉体）完整、健康权受侵害；（4）商誉、金融信誉之受损直至丧失；（5）政治权利之受剥夺；（6）被动收入式资产受剥夺；（7）个人之时间、精力、注意力自主分配权受剥夺；（8）货币受剥夺后未获所期望价值（欺骗、重大误解、预期管控）；（9）名誉、荣誉、社会性声誉受损害；（10）身份、从业资格永久受剥夺；（11）从业资格限期受剥夺；（12）人生发展可能性或机会受剥夺；（13）受社会性抛弃；（14）其他标的物、机会、权益及理想生活状态存续权之受剥夺。

【Statute】 The essential summary of the common sources of human fear is as follows: (1) the loss of one's own life; (2) deprivation of personal liberty and of the freedom of the right to think and the right to choose (including the three paragraphs of permanent, seven years or more, and seven years or less); (3) infringement of the right to bodily (physical) integrity and health; (4) damage to, even to the point of the loss of, commercial goodwill and financial credit; (5) deprivation of political rights; (6) deprivation of passive-income assets; (7) deprivation of the right to autonomously allocate one's own time, energy and attention; (8) failure to obtain the expected value after the deprivation of currency (deception, major misunderstanding, expected control); (9) damage to fame, honor and social reputation; (10)

permanent deprivation of status and professional qualifications; (11) deprivation of professional qualifications for a limited term; (12) deprivation of the possibility or opportunity for life development; (13) being socially abandoned; (14) deprivation of other subject matters, opportunities, rights and interests, and of the right to the continuity of the ideal life state.

【疏】 疏议曰：本条剖析恐惧之本质，实为前条价值排序之反面投影——凡所恐惧者，即所珍视者。明恐惧之源，则知防范之的。立法之旨，在于将模糊之「惧」化为可识别之标的，使本人得以理性驭情、有的放矢。

【Commentary】 The Commentary says: This article dissects the essence of fear; it is in truth the reverse projection of the ranking of values of the preceding article — whatever one fears is whatever one treasures. By clarifying the sources of fear, one knows the target of prevention. The legislative purpose lies in turning the vague “fear” into identifiable subject matters, so that the Author may govern emotion with reason and aim with precision.

【议】 议曰：恐惧之源，与前条价值清单大体对应，而更揭示其心理机制——恐惧生于「失」之预期。据此，本人之风险管理，即以「不失其所珍」为纲：以保险、信托、身份配置护其资产（第6项），以多语言、跨文化能力护其发展机会（第12项），以审慎承诺、最大诚信护其信用（第4项），以少而深之交护其社会认同（第13项）。此条与后《附件》各信用、安全条款相贯通。

【Discussion】 The Discussion says: The sources of fear correspond broadly to the value list of the preceding article, while further revealing its psychological mechanism — fear is born of the expectation of “loss”. On this basis, the Author’s risk management takes “not losing what he treasures” as its key: protecting his assets by insurance, trusts and identity allocation (item 6); protecting his developmental opportunities by multilingual and cross-cultural abilities (item 12); protecting his credit by prudent promising and maximum good faith (item 4); and protecting his social recognition by few but deep associations (item 13). This article is interlinked with the later annexes’ credit and security provisions.

【参】 第三条【比金钱重要的权利陈述性罗列】、第四条【价值观排序】、第八十三条【第一性本质性标的物系统汇总】、附件 A.05.001【反极端主义、信用评价与个体信仰支持实施细则】。

【Cross-ref】 Article 3【Declarative Enumeration of Rights More Important Than Money】，Article 4【Ranking of Values】，Article 83【Systematic Compilation of All Primary, Essential, Tangible and Intangible Subject Matters】，Annex A.05.001【Detailed Implementing Rules on Anti-Extremism, Credit Evaluation and Support for Individual Belief】。

第六条【关于本人行为之“信”与“变”】／Article 6【On “Faithfulness” and “Change” in the Author’s Conduct】

审慎承诺，最大诚信；敢于修正，放弃面子；长期主义，行稳致远。

Prudent promises, maximum good faith; dare to correct, abandon face; long-termism, steady progress far.

【疏议】／**【Commentary】**

【律】 审慎承诺，最大诚信；敢于修正，放弃面子；长期主义，行稳致远。

【Statute】 Prudent promises, maximum good faith; dare to correct, abandon face; long-termism, steady progress far.
【疏】 疏议曰：本条以十六字立本人行为之总则，言简而义丰，为全篇之「行为心法」。前八字言「信」——对人之道；中八字言「变」——对己之道；后八字言「恒」——对时之道。三者相济，构成制定人处世之完整姿态。
【Commentary】 The Commentary says: With sixteen characters this article establishes the general rule of the Author's conduct — concise in words yet rich in meaning, it is the "mental method of conduct" of the whole text. The first eight characters speak of "faithfulness" — the way toward others; the middle eight characters speak of "change" — the way toward oneself; the last eight characters speak of "constancy" — the way toward time. The three assist one another, constituting the complete posture of the Author in dealing with the world.
【议】 议曰：「审慎承诺，最大诚信」者，承诺之前慎之又慎，承诺之后一诺千金，与第九十条诚信原则、第九十一条豁免机制互参。「敢于修正，放弃面子」者，为本人生「自我迭代」（第百八条、第百九条）之心理前提——认错之勇，胜于饰非之巧。「长期主义，行稳致远」者，为第七十条长期主义思维之总源。「信」与「变」看似相悖，实则相成：对人之信不可轻改，对己之过必须勇改。
【Discussion】 The Discussion says: "Prudent promises, maximum good faith" means to be doubly cautious before making a promise and to keep the promise as good as gold after making it; it is mutually referential with the principle of good faith of Article 90 and the exemption mechanism of Article 91. "Dare to correct, abandon face" is the psychological premise of the Author's life "self-iteration" (Articles 108, 109) — the courage to admit error surpasses the cleverness of glossing over faults. "Long-termism, steady progress far" is the general source of the long-termist thinking of Article 70. "Faithfulness" and "change" appear contrary but in fact complete each other: faithfulness toward others must not be lightly altered, while one's own faults must be bravely corrected.
【参】 第九十条【诚信原则】、第九十一条【诚信原则之豁免】、第七十条【长期主义思维】、第百八条【Bug 发现与迭代】、第百九条【成长性思维心态】。
【Cross-ref】 Article 90 【The Principle of Good Faith】 , Article 91 【Exemption from the Principle of Good Faith】 , Article 70 【Long-Termist Thinking】 , Article 108 【Bug Discovery and Iteration】 , Article 109 【A Growth Mindset】 .

第七条 【普世宇宙公民理念】 ／ Article 7 【The Ideal of the Universal Cosmic Citizen】

普世宇宙公民理念是一种理念性信仰，普世宇宙公民大脑内不抱有任何现有国家、政党、政治主张等概念的约束，认为世界各地甚至全宇宙全部都可以前往，没有任何限制，任何不违反法律强制性规定之事务，在特定条件下皆可为之，主张建立“宇宙公法”、“宇宙级政治生态”、寻求“普世共赢”、“天下共主”的人生状态。

The ideal of the universal cosmic citizen is an idealistic belief: the mind of the universal cosmic citizen does not harbour any constraint by concepts such as any existing state, political party or political proposition, and holds that every place in

the world, even the entire cosmos, may be gone to, without any restriction; any matter that does not violate mandatory legal provisions may, under specific conditions, be done; it advocates establishing a “cosmic public law” and a “cosmic-level political ecology”, and seeking the life state of “universal win-win” and “the sovereign of all under heaven”.

【疏议】 / 【Commentary】
【律】 普世宇宙公民理念是一种理念性信仰，普世宇宙公民大脑内不抱有任何现有国家、政党、政治主张等概念的约束，认为世界各地甚至全宇宙全部都可以前往，没有任何限制，任何不违反法律强制性规定之事务，在特定条件下皆可为之，主张建立「宇宙公法」「宇宙级政治生态」，寻求「普世共赢」「天下共主」的人生状态。
【Statute】 The ideal of the universal cosmic citizen is an idealistic belief: the mind of the universal cosmic citizen does not harbour any constraint by concepts such as any existing state, political party or political proposition, and holds that every place in the world, even the entire cosmos, may be gone to, without any restriction; any matter that does not violate mandatory legal provisions may, under specific conditions, be done; it advocates establishing a “cosmic public law” and a “cosmic-level political ecology”, and seeking the life state of “universal win-win” and “the sovereign of all under heaven”.
【疏】 疏议曰：本条为宪章之「身份信仰宣言」，确立制定人以「普世宇宙公民」自居之根本立场。其要义有三：一曰去国族约束——不受任何现有国家、政党、政治主张之概念束缚；二曰普遍可往——世界各地乃至宇宙皆可前往；三曰依法而为——凡不违反法律强制性规定之事，于特定条件下皆可为之。此为第九十四条至第九十九条「政治中立」「非战争参与」诸条之思想总源。
【Commentary】 The Commentary says: This article is the Charter’s “declaration of identity and belief”, establishing the Author’s fundamental standpoint of taking himself as a “universal cosmic citizen”. Its essential meaning is threefold: first, freedom from national-ethnic constraint — not bound by the concepts of any existing state, political party or political proposition; second, universal accessibility — every place in the world, even the cosmos, may be gone to; third, acting in accordance with law — any matter that does not violate mandatory legal provisions may, under specific conditions, be done. This is the intellectual fountainhead of the provisions on “political neutrality” and “non-participation in war” in Articles 94 to 99.
【议】 议曰：「宇宙公民」非法律身份，而为理念身份——一种超越国界的自我认同与世界图景。本条为「宇宙主义」之正式宣示，与第一条之「宇宙主义」道路、第一条之二之「宇宙文明命运共同体」一脉相承。「宇宙公法」「宇宙级政治生态」「天下共主」诸语，标示本人所向往之终极格局。惟须注意：本条以「不违反法律强制性规定」为行动之界，与第九十八条【人生活动绝对究极底线】、第二百二十五条【法律法规改订之应对】共守法律底线。
【Discussion】 The Discussion says: “Cosmic citizen” is not a legal status but an idealistic status — a self-identification and worldview transcending national boundaries. This article is the formal declaration of “cosmism”, in the same lineage as the “cosmism” path of Article 1 and the “cosmic-civilization community with a shared future” of Article 1-2. The phrases “cosmic public law”, “cosmic-level political ecology” and “the sovereign of all under heaven” mark the ultimate configuration the Author aspires to. It must be noted, however, that this article takes “not violating mandatory legal provisions” as the boundary of action, jointly safeguarding the legal baseline together with Article 98 【The Absolute Ultimate Baseline of

Life Activities】 and Article 125 【Response to Amendment of Laws and Regulations】 .
【问】 既为宇宙公民，则是否可不受任何一国法律之约束？
【Question】 Being a cosmic citizen, may one then be free from the binding of the law of any state?
【答】 否。宇宙公民者，理念之超越，非法律之豁免。凡身处一国一地，即受其现行有效法律之拘束；宪章第二百五十三条明定，凡宪章与所在地法律法规强制性规定有不可调和之冲突者，依法律改订宪章条文而后实施。故本条之「宇宙视野」与「法律底线」并行不悖。
【Answer】 No. A cosmic citizen is a transcendence in ideal, not an exemption in law. Wherever one is within the territory of a state or place, one is bound by its currently effective law; Article 125 of the Charter expressly provides that where the Charter irreconcilably conflicts with the mandatory provisions of the laws and regulations of the place where one is, the Charter's provisions shall be amended in accordance with law and then implemented. Thus the "cosmic vision" of this article and the "legal baseline" are not mutually exclusive.
【参】 第一条【宪章宗旨】、第一条之二【最高纲领性理想】、第九十三条【爱国主义之意义与豁免】、第九十四条至第九十九条、第二百五十三条【法律法规改订之应对】。
【Cross-ref】 Article 1 【Purposes of the Charter】 , Article 1-2 【Supreme Programmatic Ideal】 , Article 93 【The Meaning of Patriotism and Exemptions】 , Articles 94 to 99, Article 125 【Response to Amendment of Laws and Regulations】 .

卷二 理想人生篇 / Volume Two — The Chapter on the Ideal Life

第八条 【意欲从事工作、活动、生活状态、方式 (理想人生、人格) 描述】 / Article 8 【Description of the Work, Activities, Living Conditions and Ways of Life (Ideal Life, Personality) the Author Intends to Pursue】

本人意欲持续以旅居方式，从事与语言等涉外事务 (尤其是商事、投资、金融相关的活动) 相关的咨询、策划、代理、会展、旅游、著作撰写、音视频摄录、语言言语翻译、出版等一系列工作相关的策划

The Author intends to continuously pursue, in a sojourning manner, planning and organizing work related to a series of tasks connected with foreign-related affairs such as language (especially activities related to commerce, investment and finance) — consulting, planning, agency, exhibitions, tourism, book writing, audio-video recording, language and speech translation, publishing, etc.

与组织工作。并以如上所述事务为基础，进行国际商务、金融、贸易、经营等相关性质的创业、投资、私人募集基金（包括股权投资类与证券投资类²）经营管理、资产管理公司开设、经营及个人、家庭之全球资产配置相关的活动的，进而透过【每月 10w + 人民币现金流收益】，最终享有私密且独立的旅居式的私人办公方式和生活方式的最大可行之自由化的人生理想状态与方式。

（注：²需以取得中国基金、证券业协会分别出具的基金从业资格、证券从业资格为最小可行条件；必要时可考虑取得 CFA 和（或）MF 等相关性质资质。）

And, on the basis of the above matters, to engage in activities related to international business, finance, trade and operations — entrepreneurship, investment, private fundraising fund (including equity-investment and securities-investment types²) operation and management, establishment and operation of asset-management companies, and global asset allocation for the individual and the family — and thereby, through 【a monthly cash-flow income of RMB 100k+】 , ultimately to enjoy the maximally feasible liberalized ideal life state and mode of a private and independent sojourning-style private office mode and way of life. (Note: ² the minimum feasible condition is to obtain the fund-practitioner qualification and the securities-practitioner qualification issued respectively by the Asset Management Association of China and the Securities Association of China; where necessary, consideration may be given to obtaining qualifications of a related nature such as the CFA and/or MF.)

【疏议】 / 【Commentary】

【律】 本人意欲持续以旅居方式，从事与语言等涉外事务（尤其是商事、投资、金融相关的活动）相关的咨询、策划、代理、会展、旅游、著作撰写、音视频摄录、语言言语翻译、出版等一系列工作相关的策划与组织工作；并以此为基础，进行国际商务、金融、贸易、经营等性质之创业、投资、私人募集基金（含股权投资类与证券投资类）经营管理、资产管理公司开设经营及个人、家庭之全球资产配置相关活动，进而透过【每月 10w+人民币现金流收益】，最终享有私密且独立的旅居式私人办公方式与生活方式的最大可行之自由化人生理想状态与方式。

【Statute】 The Author intends to continuously pursue, in a sojourning manner, planning and organizing work related to a series of tasks connected with foreign-related affairs such as language (especially activities related to commerce, investment and finance) — consulting, planning, agency, exhibitions, tourism, book writing, audio-video recording, language and speech translation, publishing, etc.; and, on that basis, to engage in activities related to international business, finance, trade and operations — entrepreneurship, investment, private fundraising fund (including equity-investment and securities-investment types) operation and management, establishment and operation of asset-management companies, and global asset allocation for the individual and the family — and thereby, through a monthly cash-flow income of RMB 100k+, ultimately to enjoy the maximally feasible liberalized ideal life state and mode of a private and independent sojourning-style private office mode and way of life.

【疏】 疏议曰：本条详述制定人之「理想人生图景」，为第一条「人生前进方向」之具体展开。其结构为「手段—路径—标的」三层：以旅居与涉外事务之策划组织为手段，以创业、投资、私募基金、资产管理为路径，以「每月 10w+人民币现金流收益」及「私密独立之旅居式自由生活」为标的。此条与第八条之二

〔方向顺序〕、第八条之三〔创投红线〕、第八条之四〔私募基金可替代〕、第八条之五〔非货币出资〕共构「理想人生」之完整规范。

【Commentary】 The Commentary says: This article sets out in detail the Author's "picture of the ideal life", as the concrete unfolding of the "direction of life advancement" of Article 1. Its structure is threefold — "means - path - object": with the sojourning and the planning and organizing of foreign-related affairs as the **means**, with entrepreneurship, investment, private funds and asset management as the **path**, and with "a monthly cash-flow income of RMB 100k+" and "a private and independent sojourning-style free life" as the **object**. Together with Article 8-2 (sequential direction), Article 8-3 (red lines for venture capital), Article 8-4 (substitutability of a private fund) and Article 8-5 (non-monetary capital contribution), this article forms the complete norm of the "ideal life".

【议】 议曰：「旅居方式」者，非游历之谓，而为本人生之核心工作生活形态（与第二十二条【全球旅居之人生状态】相贯通）。「涉外事务」以语言为基，涵盖咨询、策划、代理、会展、翻译、出版等，与本人「多语言者、多语种作家、国际旅居人」之身份（第二条）相符。「每月 10w+人民币现金流收益」为自由生活之量化门槛，与第十八条【日现金流 USD45 底线】、第十九条【现金储备】、第二十一条【终局性目标】连成财务阶梯。括注「需以取得中国基金、证券业协会分别出具之基金从业资格、证券从业资格为最小可行条件」者，为进入私募基金领域之合规前提。

【Discussion】 The Discussion says: "A sojourning manner" is not a matter of touring, but the core working-and-living form of the Author's life (interlinked with Article 22 【The Life Condition of Global Sojourning】). "Foreign-related affairs", grounded in language, cover consulting, planning, agency, exhibitions, translation, publishing and the like, conforming to the Author's identities (Article 2) as "a multilingual person, a multilingual writer and an international sojourner". "A monthly cash-flow income of RMB 100k+" is the quantified threshold of the free life, linked into a financial ladder with Article 18 【The Daily Cash-Flow Baseline of USD 45】 , Article 19 【Cash Reserves】 and Article 21 【The Final Goal】 . The bracketed note "the minimum feasible condition is to obtain ... the fund-practitioner qualification and the securities-practitioner qualification" is the compliance premise for entering the field of private funds.

【参】 第八条之二至之五、第二十一条【人生终局性目标】、第二十二条【全球旅居之人生状态】、第五十七条【现金流来源】、第一百七条【顺滑的人生行业跳跃之一】。

【Cross-ref】 Articles 8-2 to 8-5, Article 21 【The Final Goal of Life】 , Article 22 【The Life Condition of Global Sojourning】 , Article 57 【Sources of Cash Flow】 , Article 107 【Smooth Career-Industry Leaps, Part One】 .

第八条之二 【人生前进方向顺序排列】 / Article 8-2 【Sequential Arrangement of the Directions of Life's Advancement】

本人人生前进方向，按照如下顺序排列，每一步都只做“最小可行之本质主义步骤”即可：(1) 通过咨询、策划³、中介、代理、租赁、金融（包括私募股权基金、私募证券基金及其国际化、全球化）等行业方式，针对特定需求之特定标的进行小额交易；（注：³可以以口头、书面形式进行。）(2) 满足公司法规定之最小可行条件则开设公司法人机构，营收 10000w + 时，同时策划设计好【集团化】公司法人机构顶层架构；(3) 营收稳定在 CNY 30w + 时，则开始招募 1-2 名

助理人; (4) 营收稳定在 CNY 100w + 时, 则开始招募 1-2 名员工、民事商事合伙人、民事商事合作者、雇员、民事商事合伙人、民事商事合作者、雇员(工人); (5) 营收 100w + 时, 则开始业务文书化、标准化; (6) 营收 1000w + 时, 则开始加强营销活动, 提高客单价; (7) 营收 10000w + 时, 则开始重构业务全盘的商业模式(进行会员制、俱乐部制、以及国际化、生态化的顶层设计); (8) 营收 10000w + 且个人手头空闲盈余资金达到 100w + 以上时, 开始成立私募基金、进行股权投资, 随后应成立资产管理公司。

The Author’s directions of life advancement are arranged in the following order; at each step it suffices to perform only the “minimum feasible essentialist step”: (1) by means of such industries as consulting, planning ³, intermediary, agency, leasing and finance (including private equity funds, private securities funds and their internationalization and globalization), conduct small-amount transactions aimed at specific subject matters of specific needs; (Note: ³ it may be done orally or in writing.) (2) when the minimum feasible conditions provided by the Company Law are met, establish a corporate legal-person entity, and when revenue reaches 100 million+ yuan, at the same time plan and design the top-level structure of a 【group-oriented】 corporate legal-person entity; (3) when revenue stabilizes at CNY 300k+, begin to recruit 1-2 assistants; (4) when revenue stabilizes at CNY 1 million+, begin to recruit 1-2 company members, civil and commercial partners, civil and commercial cooperators, engaged personnel, civil and commercial partners, civil and commercial cooperators, engaged personnel (workers); (5) when revenue reaches 1 million+, begin to document and standardize the business; (6) when revenue reaches 10 million+, begin to strengthen marketing activities and raise the per-client transaction value; (7) when revenue reaches 100 million+, begin to restructure the business model of the entire operation (carrying out the top-level design of a membership system and a club system, and of internationalization and ecologicalization); (8) when revenue reaches 100 million+ and the individual’s idle surplus funds on hand reach 1 million+ or more, begin to establish a private fund and conduct equity investment, and thereafter an asset-management company should be established.

【疏议】 / 【Commentary】
【律】 本人人生前进方向, 按如下顺序排列, 每一步只做「最小可行之本质主义步骤」: (1) 以咨询、策划、中介、代理、租赁、金融(含私募股权基金、私募证券基金及其国际化、全球化)等方式, 针对特定需求之特定标的进行小额交易; (2) 满足公司法规定之最小可行条件则开设公司法人机构, 营收 10000w+时, 同时策划设计好【集团化】公司法人机构顶层架构; (3) 营收稳定在 CNY30w+时, 开始招募助理人; (4) 营收稳定在 CNY100w+时, 开始招募民事商事合伙人、民事商事合作者等; (5) …… (全文以作准文本为准)。
【Statute】 The Author’s directions of life advancement are arranged in the following order; at each step only the “minimum feasible essentialist step” is performed: (1) by means of

consulting, planning, intermediary, agency, leasing, finance (including private equity funds, private securities funds and their internationalization and globalization), conduct small-amount transactions aimed at specific subject matters of specific needs; (2) when the minimum feasible conditions provided by the Company Law are met, establish a corporate legal-person entity, and when revenue reaches 100 million+ yuan, at the same time plan and design the top-level structure of a group-oriented corporate legal-person entity; (3) when revenue stabilizes at CNY 300k+, begin to recruit assistants; (4) when revenue stabilizes at CNY 1 million+, begin to recruit civil and commercial partners, civil and commercial cooperators, etc.; (5) ... (the full text is subject to the authoritative text.)

【疏】 疏议曰：本条将「理想人生」分解为可循序推进之阶梯，每一步以「最小可行之本质主义步骤」为准则——不做超前之事，只做当下最小而必要者。这种「阶梯化+最小可行」之推进法，是本人生战略之方法论特色，与第四十九条【MVP原则】、第五十九条【业务发展通用模型】同一心法。

【Commentary】 The Commentary says: This article decomposes the “ideal life” into a ladder that may be advanced step by step, each step taking the “minimum feasible essentialist step” as its criterion — not doing things prematurely, but only what is minimal and necessary at the moment. This “laddering + minimum feasible” method of advancement is the methodological feature of the Author’s life strategy, of the same mental method as Article 49 【The MVP Principle】 and Article 59 【The General Model of Business Development】.

【议】 议曰：阶梯之序，由「小额交易」而「开设法人」「组建团队」「集团化架构」，与第五十四条【从分文没有到人类首富各阶段】相呼应。凡涉及「招募人员」之表述，依宪章正文末之术语明定，其「员工」「雇员」等语，均应理解为民事商事合伙人、民事商事合作者、雇员之一种或多种；本人生之组织形态，以合伙、合作为主体，不采雇佣科层之制。

【Discussion】 The Discussion says: The order of the ladder proceeds from “small-amount transactions” to “establishing a legal person”, “forming a team” and “group-oriented structure”, echoing Article 54 【The Core and Critical Matters on Which to Focus at Each Stage from Penniless to the World’s Richest】. Wherever the expression “recruiting personnel” is involved, in accordance with the express provision of terminology at the end of the Charter’s text, the words “company member”, “engaged personnel” and the like should be understood as one or more of civil and commercial partners, civil and commercial cooperators and engaged personnel; the organizational form of the Author’s life takes partnership and cooperation as its main body, and does not adopt the employment-and-hierarchy system.

【沿革】 本条正文含「招募 1-2 名员工……民事商事合伙人、民事商事合作者、雇员」等历史表述，悉依宪章术语明定及 TERM-REVIEW-001 对照表豁免规则理解，即以合伙、合作关系为实质。

【Legislative History】 The main text of this article contains historical expressions such as “recruit 1-2 company members ... civil and commercial partners, civil and commercial cooperators, engaged personnel”, all of which are understood in accordance with the express provision of terminology in the Charter and the exemption rule of the TERM-REVIEW-001 comparison table, that is, with partnership and cooperative relations as the substance.

【参】 第八条、第八条之三、第五十四条、第五十九条、第百七条。

【Cross-ref】 Article 8, Article 8-3, Article 54, Article 59, Article 107.

第八条之三 【本人创投活动红线】 / Article 8-3 【Red Lines for the Author's Venture-Capital Activities】

本人创投活动红线如下: (1) 负向现金流的资产不可: ①. 总成本额; ②. 定金或月供; ③. 宏观综合利息率; ④. 现金流; ⑤. 总负债额; ⑥. 自有资金额。(2) 银行月供及利息大于正向现金流入额贷款不可。

The Author's red lines for venture-capital activities are as follows: (1) assets with negative cash flow are impermissible: ① total cost amount; ② down payment or monthly instalment; ③ macro composite interest rate; ④ cash flow; ⑤ total liabilities; ⑥ own funds. (2) loans whose bank monthly instalment and interest exceed the positive cash inflow are impermissible.

(3) 向风险投资 (VC) 融资坚决不签个人连带担保。(4) 原则上只发起轻资产零成本或低成本创业项目。(5) 其他本质相同的损害本人相同性质、相近性质权益条款的情形。

(4) In financing from venture capital (VC), one resolutely does not sign a personal joint-and-several guarantee. (4) In principle, one only launches asset-light, zero-cost or low-cost entrepreneurial projects. (5) Other circumstances essentially the same that harm the Author's rights and interests of the same nature or a similar nature in terms of the clauses.

【疏议】 / 【Commentary】

【律】 本人创投活动红线如下: (1) 负向现金流之资产不可: ①总成本额; ②定金或月供; ③宏观综合利息率; ④现金流; ⑤总负债额; ⑥自有资金额。 (2) 银行月供及利息大于正向现金流入额之贷款不可。 (3) 向风险投资 (VC) 融资坚决不签个人连带担保。 (4) 原则上只发起轻资产零成本或低成本创业项目。 (5) 其他本质相同之损害本人相同性质、相近性质权益条款的情形。

【Statute】 The Author's red lines for venture-capital activities are as follows: (1) assets with negative cash flow are impermissible: ① total cost amount; ② down payment or monthly instalment; ③ macro composite interest rate; ④ cash flow; ⑤ total liabilities; ⑥ own funds. (2) loans whose bank monthly instalment and interest exceed the positive cash inflow are impermissible. (3) In financing from venture capital (VC), one resolutely does not sign a personal joint-and-several guarantee. (4) In principle, one only launches asset-light, zero-cost or low-cost entrepreneurial projects. (5) Other circumstances essentially the same that harm the Author's rights and interests of the same nature or a similar nature in terms of the clauses.

【疏】 议曰: 本条为本人一切创业投资活动立「不可逾越之红线」五条, 其核心精神为**绝不背负令自由受制的债务、绝不以个人承担连带之险**。此与第八条之四「私募基金非必须」、第八条之五、第六十八条系列债务条款共同守护本人生之财务安全底线。

【Commentary】 The Discussion says: This article establishes five "red lines that may not be crossed" for all the Author's entrepreneurial and investment activities, whose core spirit is **never to bear debt that restricts freedom, and never to take the risk of personal joint-and-several liability**. Together with Article 8-4 "a private fund is not indispensable",

Article 8-5, and the series of debt provisions of Article 68, it safeguards the baseline of the Author's financial safety.

【议】 议曰：第（1）（2）项为「财务红线」——凡负向现金流之资产、月供大于现金流入之贷款，一概不可；此为「现金流主义」之铁律，与第十七条、第十九条、第二十一条一脉相承。第（3）项为「担保红线」——「个人连带担保」一旦签订，人身自由与资产安全即受制于人，故坚决不签。第（4）项为「资产结构红线」——原则上只做轻资产项目，重资产之困与「全球旅居」之志相悖。

【Discussion】 The Discussion says: Items (1) and (2) are the “financial red line” — assets with negative cash flow, and loans whose monthly instalment exceeds the cash inflow, are categorically impermissible; this is the iron rule of “cash-flow-ism”, in the same lineage as Articles 17, 19 and 21. Item (3) is the “guarantee red line” — once a “personal joint-and-several guarantee” is signed, personal liberty and asset safety are placed in the hands of others, and so it is resolutely not signed. Item (4) is the “asset-structure red line” — in principle only asset-light projects are undertaken, and the burden of heavy assets is contrary to the aspiration of “global sojourning”.

【参】 第八条、第八条之四、第八条之五、第十九条【现金储备】、第二十一条【终局性目标】、第六十八条之二至之六【债务清偿】。

【Cross-ref】 Article 8, Article 8-4, Article 8-5, Article 19 【Cash Reserves】 , Article 21 【The Final Goal】 , Articles 68-2 to 68-6 【Debt Repayment】 .

第八条之四【私募基金之成立之可替代性】／Article 8-4

【Substitutability of the Establishment of a Private Fund】

本人依法并依据本宪章原则，在本宪章项下，将私募基金之成立列为可选择项，但在任何情形下非为必须之人生项目 **#本条款依据《第一修正案》第三条新增，降低私募基金成立的强制性要求，为人生规划提供更多灵活性，避免单一路径依赖 #*。

In accordance with law and the principles of this Charter, and under this Charter, the Author lists the establishment of a private fund as an optional item, but in no circumstances is it a mandatory life project **#This provision was added under Article 3 of the First Amendment, lowering the mandatory requirement for the establishment of a private fund, providing greater flexibility for life planning and avoiding single-path dependence#*.

【疏议】 ／ **【Commentary】**

【律】 本人依法并依据本宪章原则，在本宪章项下，将私募基金之成立列为可选择项，但在任何情形下非为必须之人生项目。（本条款依据《第一修正案》第三条新增。）

【Statute】 In accordance with law and the principles of this Charter, and under this Charter, the Author lists the establishment of a private fund as an optional item, but in no circumstances is it a mandatory life project. *(This provision was added under Article 3 of the First Amendment.)*

【疏】 疏议曰：本条经第一修正案新增，为「理想人生」松绑——将私募基金之设立由「必为」改为「可

选」。其义在于：人生道路多条并行，不为单一路径所困，是为「可替代性」原则。

【Commentary】 The Commentary says: This article was added by the First Amendment, loosening the constraints on the “ideal life” — changing the establishment of a private fund from “mandatory” to “optional”. Its meaning is: the paths of life run in parallel, not trapped by a single path; this is the principle of “substitutability”.

【议】 议曰：此条与第八条之二〔方向顺序〕、第一百七条〔行业跳跃〕相参，示本人生之规划以「多条并行、择时而进」为智，而非执一而行。第（一）条之二所列三大法人机构（投资银行、资产管理公司、私募基金公司），自此皆可为可选项，视条件与时势而定。

【Discussion】 The Discussion says: This article is referential with Article 8-2 (sequential direction) and Article 107 (career leaps), showing that the Author’s planning of life is wise in “running multiple paths in parallel and advancing at the right time”, rather than proceeding rigidly along one. The three major corporate legal-person entities listed in Article 1-2 (an investment bank, an asset-management company, a private fund company) may henceforth all be optional, as conditions and circumstances dictate.

【参】 第一条之二【最高纲领性理想】、第八条、第八条之五、第一百七条【行业跳跃】、第一修正案（附件A.01.001）。

【Cross-ref】 Article 1-2 【Supreme Programmatic Ideal】 , Article 8, Article 8-5, Article 107 【Career Leaps】 , the First Amendment (Annex A.01.001).

第八条之五【非货币的股东进入投资方式之允许】／Article 8-5

【Permissibility of Non-Monetary Ways for Shareholders to Enter Investment】

在本宪章项下，本人（任何对公司、企业等法人、非法人的）投资的方式上允许非货币的股东进入投资方式可通过：(1) 以股权；(2) 以债权；(3) 以知识产权 (IPR)；(4) 以特定依法入股且可估价之标的的使用权；(5) 以其他依法可用的非货币的股东进入投资标的物之一种或多种之组合投资加以实现 **#本条款依据《第一修正案》第四条新增，拓展投资方式多样性，适配不同资产类型（如知识产权、标的的使用权）的投资需求，降低货币资金依赖 #*。

Under this Charter, in the Author’s ways of investing (in any corporate, enterprise or other legal-person or non-legal-person entity), non-monetary ways for shareholders to enter investment are permissible and may be realized through: (1) by equity; (2) by debt; (3) by intellectual property rights (IPR); (4) by the right to use specific subject matter that may be contributed as capital in accordance with law and may be appraised; (5) by a combined investment of one or more of the other non-monetary subject matters for shareholders’ entry that may be lawfully used **#This provision was added under Article 4 of the First Amendment, expanding the diversity of investment methods, adapting to the investment needs of different asset types (such as intellectual property and rights to use subject matter) and reducing dependence on monetary funds#*.

【疏议】 / 【Commentary】
【律】 在本宪章项下，本人（对公司、企业等法人、非法人）投资方式上允许非货币的股东进入，投资方式可通过：（1）以股权；（2）以债权；（3）以知识产权（IPR）；（4）以特定依法入股且可估价之标的的使用权；（5）以其他依法可用的非货币股东进入标的物之一种或多种之组合投资加以实现。（本条款依据《第一修正案》第四条新增。）
【Statute】 Under this Charter, in the Author's ways of investing (in corporate, enterprise and other legal-person or non-legal-person entities), non-monetary ways for shareholders to enter investment are permissible, and the ways of investment may be realized through: (1) by equity; (2) by debt; (3) by intellectual property rights (IPR); (4) by the right to use specific subject matter that may be contributed as capital in accordance with law and may be appraised; (5) by a combined investment of one or more of the other non-monetary subject matters for shareholders' entry that may be lawfully used. <i>(This provision was added under Article 4 of the First Amendment.)</i>
【疏】 疏议曰：本条经第一修正案新增，拓宽投资之「出资」手段，允许以股权、债权、知识产权、标的物使用权等非货币方式进入，为资产配置提供多样性，降低对货币资金之依赖。
【Commentary】 The Commentary says: This article was added by the First Amendment, broadening the "capital-contribution" means of investment and permitting entry by non-monetary means such as equity, debt, intellectual property and rights to use subject matter, providing diversity for asset allocation and reducing dependence on monetary funds.
【议】 议曰：本条与第百条至第百三条【知识产权诸条】、第二十一条【股权、债权、有价证券等终局目标】相呼应，示本人以「IPR为财务方舟支柱」之资产观。非货币出资之估值与合规，须依现行公司法及相关部门规章为之。
【Discussion】 The Discussion says: This article echoes Articles 100 to 103 【Provisions on Intellectual Property】 and Article 21 【The Final Goal of Equity, Debt, Securities, etc.】 , showing the Author's asset outlook of "taking IPR as the pillar of the Financial Ark". The valuation and compliance of non-monetary capital contributions must be carried out in accordance with the currently effective Company Law and the relevant departmental rules.
【参】 第八条、第二十一条、第百条至第百三条【知识产权】、第一修正案（附件A.01.001）。
【Cross-ref】 Article 8, Article 21, Articles 100 to 103 【Intellectual Property】 , the First Amendment (Annex A.01.001).

第九条 【关于本宪章所涉及的战略、方案、计划制定的制定、落实预期与机制】 / **Article 9 【On the Formulation, Implementation Expectations and Mechanisms of the Strategies, Plans and Programs Covered by This Charter】**

本《宪章》制定人应当制定关于本《宪章》、本人人生战略、实施方针、方案、计划的制定、落实的相关预期指标与落实机制与监督机制，并做好相关的人（包括但不限于相关策划人、指挥人、组织人、实施人、监督人等）的行动内容部署（包括但不限于有关的具体内容表述、评价维度及其表述、相关数据性指标等），做好相关人员的预期管理与协调机制；坚持向对应相对人披露（disclose）

相关最小可行之必要信息原则，适度做好对不特定人群、不相关人员 (包括亲属在内) 的相关具体信息保密工作；同时做好针对既定任务的监督检查的落实。

The author of this Charter ought to formulate the relevant expected indicators, implementation mechanisms and supervision mechanisms for the formulation and implementation of this Charter, the Author’s life strategy, implementation guidelines, programs and plans, and to make a good deployment of the action content of the relevant persons (including but not limited to the relevant planners, directors, organizers, implementers and supervisors), including but not limited to the relevant specific content statements, evaluation dimensions and their statements, and the relevant data-based indicators; to make a good mechanism for the expectation management and coordination of the relevant persons; to adhere to the principle of disclosing to the corresponding counterparts the relevant minimum feasible necessary information, and to appropriately maintain confidentiality of the relevant specific information from unspecified groups and unrelated persons (including relatives); and at the same time to carry out the implementation of the supervision and inspection of the established tasks.

【疏议】 / 【Commentary】
【律】 本《宪章》制定人应当制定关于本《宪章》、本人人生战略、实施方针、方案、计划之制定、落实的相关预期指标与落实机制与监督机制，并做好相关人员之行动内容部署（含具体内容表述、评价维度及其表述、相关数据性指标等），做好相关人员之预期管理与协调机制；坚持向对应相对人披露（disclose）相关最小可行之必要信息原则，适度做好对不特定人群、不相关人员（包括亲属在内）之相关具体信息保密工作；同时做好针对既定任务之监督检查之落实。
【Statute】 The author of this Charter ought to formulate the relevant expected indicators, implementation mechanisms and supervision mechanisms for the formulation and implementation of this Charter, the Author’s life strategy, implementation guidelines, programs and plans, and to make a good deployment of the action content of the relevant persons (including the relevant specific content statements, evaluation dimensions and their statements, and the relevant data-based indicators); to make a good mechanism for the expectation management and coordination of the relevant persons; to adhere to the principle of disclosing (disclose) to the corresponding counterparts the relevant minimum feasible necessary information, and to appropriately maintain confidentiality of the relevant specific information from unspecified groups and unrelated persons (including relatives); and at the same time to carry out the implementation of the supervision and inspection of the established tasks.
【疏】 疏议曰：本条立宪章之「执行与监督机制」，为本人人生战略之落地提供保障。其要有三： 立指标 （预期指标、数据性指标、评价维度）——使目标可衡量； 设机制 （落实机制、监督机制、预期管理与协调机制）——使行动可追踪； 定信息规则 （向相对人最小必要披露、对不相关人员适度保密）——使信息可控。
【Commentary】 The Commentary says: This article establishes the Charter’s “implementation and supervision mechanism”, providing a guarantee for the realization of the Author’s life strategy. Its essential points are three: setting indicators (expected indicators, data-based indicators, evaluation dimensions) — so that goals may be measured;

establishing mechanisms (implementation mechanism, supervision mechanism, expectation-management and coordination mechanism) — so that action may be traced; and **setting information rules** (minimum necessary disclosure to counterparts, appropriate confidentiality from unrelated persons) — so that information may be controlled.

【议】 议曰：此条将企业治理之「目标—执行—监督—协调」逻辑，移植于个人人生治理，是本宪章「以治企之道治身」之特色。「最小可行之必要信息披露」原则，与第九十一条【诚信豁免】、第一百四十四条【付费筛选】、附件 A.05.001【信用评价】互参。监督机制之要，在于「既定任务」之落地，与第一百十九条【复盘化原则】相承。

【Discussion】 The Discussion says: This article transplants the logic of “goal – execution – supervision – coordination” of corporate governance into the governance of individual life, a feature of this Charter’s “governing the person by the way of governing an enterprise”. The principle of “minimum feasible necessary information disclosure” is mutually referential with Article 91 【Exemption from Good Faith】 , Article 114 【Payment-Based Screening】 and Annex A.05.001 【Credit Evaluation】 . The essence of the supervision mechanism lies in the realization of the “established tasks”, carried on with Article 119 【The Principle of Regular Review】 .

【参】 第一百十九条【复盘化原则】、第九十一条【诚信原则之豁免】、第九十三条【爱国主义之意义与豁免】、附件 A.05.001。

【Cross-ref】 Article 119 【The Principle of Regular Review】 , Article 91 【Exemption from the Principle of Good Faith】 , Article 93 【The Meaning of Patriotism and Exemptions】 , Annex A.05.001.

第十条 【创业家、企业家、投资人、私募基金管理人使命】 / Article 10 【The Mission of the Entrepreneur, Business Owner, Investor and Private-Fund Manager】

创业家、企业家、投资人、私募基金管理人使命即通过货币作为信任中介物以及物质基础，通过创造可自动运行的资产（公司等）获得人身选择可能性自由、改造现有工资结构与公司治理模式，进而履行社会责任、实现本人人生使命、愿景。

The mission of the entrepreneur, business owner, investor and private-fund manager is, through currency as a medium of trust and as a material foundation, and through creating assets that can run automatically (companies, etc.), to obtain the freedom of the possibility of personal choice and to transform the existing wage structure and corporate governance model, and thereby to fulfil social responsibility and realize the Author’s life mission and vision.

【疏议】 / 【Commentary】

【律】 创业家、企业家、投资人、私募基金管理人使命，即通过货币作为信任中介物以及物质基础，通过创造可自动运行的资产（公司等）获得人身选择可能性自由、改造现有工资结构与公司治理模式，进而履行社会责任、实现本人人生使命、愿景。

【Statute】 The mission of the entrepreneur, business owner, investor and private-fund manager is, through currency as a medium of trust and as a material foundation, and through creating assets that can run automatically (companies, etc.), to obtain the freedom of the possibility of personal choice and to transform the existing wage structure and corporate governance model, and thereby to fulfil social responsibility and realize the Author's life mission and vision.
【疏】 疏议曰：本条为本人之「职业使命宣言」。其义在于：创业、投资、私募基金管理之终极目的，非止于赚钱，而在创造可自动运行的资产以获得自由，并改造旧有之工资结构与公司治理模式，进而履行社会责任、实现人生愿景。
【Commentary】 The Commentary says: This article is the Author's "declaration of professional mission". Its meaning is: the ultimate purpose of entrepreneurship, investment and private-fund management is not merely to make money, but to create assets that can run automatically in order to obtain freedom and to transform the old wage structure and corporate governance model, and thereby to fulfil social responsibility and realize the life vision.
【议】 议曰：「创造可自动运行之资产」者，即第二十条【核心资产创造】之宗旨——以资产之自动运行，换人身之自由选择。「改造现有工资结构与公司治理模式」者，为去雇佣化、兴合伙合作之社会理想，与第十条、第五十八条【工资之本质】、第六十三条【财务方舟阶段】相贯通。「以货币为信任中介物」者，与第六十八条【货币之本质】相呼应。
【Discussion】 The Discussion says: "Creating assets that can run automatically" is the purpose of Article 20 【Core-Asset Creation】 — exchanging the automatic running of assets for the free choice of the person. "Transforming the existing wage structure and corporate governance model" is the social ideal of de-employment-ization and the promotion of partnership and cooperation, interlinked with Article 10, Article 58 【The Essence of Wages】 and Article 63 【The Stages of the Financial Ark】. "Taking currency as a medium of trust" echoes Article 68 【The Essence of Currency】.
【参】 第二十条【核心资产创造】、第五十八条【工资之本质】、第六十三条【财务方舟构建宏观时期】、第七十八条【人生奋斗之理想上限】。
【Cross-ref】 Article 20 【Core-Asset Creation】 , Article 58 【The Essence of Wages】 , Article 63 【The Macro Periods of Building the Financial Ark】 , Article 78 【The Ideal Upper Limit of Life's Striving】 .

第十一条【本人较强能力开列、宣示】／Article 11【Enumeration and Declaration of the Author's Relatively Strong Abilities】

经实践检验，本人以下能力较强，尤其排名靠前的能力，应当持续重点培养与发扬：(6) 空手让他人作为本人而行动能力（激励、鼓励、引导力）；(7) 经营能力；(8) 决策能力；(9) 策划能力；(10) 组织能力；(11) 逻辑能力；(12) 谈判能力；(13) 语言、言语能力；(14) 学习能力；(15) 领导力；(16) 综合管理能力：1) 第 1 款。尤其资本管理能力；2) 第 2 款。资金管理能力；3) 第 3 款。组织管理能力；4) 第 4 款。核心人员管理能力；(17) 影响塑造力（造势能力）。

Having been tested in practice, the following abilities of the Author are relatively strong, and especially those ranked higher ought to be continuously and emphatically cultivated and developed: (6) the ability to make others act for the Author while empty-handed (the power to inspire, encourage and guide); (7) operational ability; (8) decision-making ability; (9) planning ability; (10) organizing ability; (11) logical ability; (12) negotiating ability; (13) language and speech ability; (14) learning ability; (15) leadership; (16) comprehensive management ability: 1) paragraph 1. especially capital-management ability; 2) paragraph 2. fund-management ability; 3) paragraph 3. organizational-management ability; 4) paragraph 4. core-personnel management ability; (17) shaping and influencing power (the ability to create momentum).

【疏议】 / 【Commentary】

【律】 经实践检验，本人以下能力较强，尤其排名靠前的能力，应当持续重点培养与发扬：（凡十余项，含「空手让他人为本人而行动能力（激励、鼓励、引导力）」「经营能力」「决策能力」「策划能力」「组织能力」「逻辑能力」「谈判能力」「语言、言语能力」「学习能力」「领导力」「综合管理能力」（含资本管理、资金管理、组织管理、核心人员管理）「影响塑造力（造势能力）」等；全文以作准文本为准）。

【Statute】 Having been tested in practice, the following abilities of the Author are relatively strong, and especially those ranked higher ought to be continuously and emphatically cultivated and developed: (ten-odd items in all, including “the ability to make others act for the Author while empty-handed (the power to inspire, encourage and guide)”, “operational ability”, “decision-making ability”, “planning ability”, “organizing ability”, “logical ability”, “negotiating ability”, “language and speech ability”, “learning ability”, “leadership”, “comprehensive management ability” (including capital management, fund management, organizational management and core-personnel management), “shaping and influencing power (the ability to create momentum)”, etc.; the full text is subject to the authoritative text.)

【疏】 疏议曰：本条为制定人「能力清单」之自我开列与宣示，其旨在于「知长而扬之」——以自知之明立发展之基。此条与第二条（理想人格）、第三十二条（知识结构）共构本人之「能力—认知」自觉。

【Commentary】 The Commentary says: This article is the Author’s self-enumeration and declaration of his “list of abilities”, whose purpose is to “know one’s strengths and develop them” — to lay the foundation of development on the basis of self-knowledge. Together with Article 2 (the ideal personality) and Article 32 (the knowledge structure), this article forms the Author’s self-awareness of “ability-cognition”.

【议】 议曰：所列诸能力，以「空手让他人为本人而行动能力」（激励、引导）为首，可见本人生成事之法，重在「以人之力成事」——即组织、激励、整合，而非事必躬亲，与第二十七条【最核心动作之专注原则】、第七十一条【布局与坐庄主义】相贯通。「综合管理能力」中含资本管理、资金管理、组织管理、核心人员管理，与第八条之三【创投红线】、第十条【使命】相参。

【Discussion】 The Discussion says: Among the abilities listed, the first is “the ability to make others act for the Author while empty-handed” (inspiration, guidance), from which it may be seen that the Author’s way of accomplishing things lies in “accomplishing things through the strength of others” — namely organizing, inspiring and integrating, rather than attending to everything personally; it is interlinked with Article 27 【The Principle of Concentrating on the Most Core Action】 and Article 71 【Positioning-Ism and Market-

Making】. The “comprehensive management ability” includes capital management, fund management, organizational management and core-personnel management, referential with Article 8-3 【Red Lines for Venture Capital】 and Article 10 【Mission】.

【参】 第二条【理想人格】、第三十二条【知识结构与认知地图】、第二十七条【最核心动作专注原则】、第七十一条【布局与坐庄主义思维】。

【Cross-ref】 Article 2 【The Ideal Personality】, Article 32 【Knowledge Structure and Cognitive Map】, Article 27 【The Principle of Concentrating on the Most Core Action】, Article 71 【Positioning-Ism and Market-Making Thinking】.

卷三 人生底线篇 / Volume Three — The Chapter on the Baseline of Life

第十二条【人生绝对性人生底线宣示】 / Article 12 【Declaration of the Absolute Baseline of Life】

在任何情况下，不得使自身行为确实违反刑法及其司法解释之七年以上有期徒刑（剥夺政治权利终身）之程度（构成犯罪并判处七年及以上有期徒刑），或超逾以上限度。

In no circumstances shall the Author’s own conduct actually reach the degree of fixed-term imprisonment of seven years or more (deprivation of political rights for life) under the criminal law and its judicial interpretations (constituting a crime and being sentenced to fixed-term imprisonment of seven years or more), or exceed that limit.

【疏议】 / 【Commentary】

【律】 在任何情况下，不得使自身行为确实违反刑法及其司法解释之七年以上有期徒刑（剥夺政治权利终身）之程度（构成犯罪并判处七年及以上有期徒刑），或超逾以上限度。

【Statute】 In no circumstances shall the Author’s own conduct actually reach the degree of fixed-term imprisonment of seven years or more (deprivation of political rights for life) under the criminal law and its judicial interpretations (constituting a crime and being sentenced to fixed-term imprisonment of seven years or more), or exceed that limit.

【疏】 疏议曰：本条为宪章之**绝对底线**，昭示本人行为之不可逾越之界——「七年以上有期徒刑」。此条之立，非授人以可为之事，而为**自我设限**：以刑法最严之刑为尺，划出「绝不可入」之区。第二条（11）项「反非合法性原则」之绝对性底线标准，即源于此。

【Commentary】 The Commentary says: This article is the Charter’s **absolute baseline**, declaring the boundary of the Author’s conduct that may not be crossed — “fixed-term imprisonment of seven years or more”. The establishment of this article does not grant what may be done, but is a **self-imposed limit**: taking the severest punishment of the criminal law as the measure, it draws out a zone that “must never be entered”. The absolute baseline standard of item (11) of Article 2, the “anti-illegality principle”, originates precisely here.

【议】 议曰：本条以「七年以上有期徒刑（剥夺政治权利终身）」为绝对尺度，其立法技法巧妙：不逐条罗列禁止事项，而以「刑罚量级」为标准，随刑法之修订而自动调整（见附件 H.01.001 阐释函）。第二百五条【法律法规改订之应对】、第二百七条末段所示「风险边界标尺」之性质，于此显现——本条为「设限」而非「授权」。第十三条更以「不亲自违反」为限，列明诸般绝对禁止。
【Discussion】 The Discussion says: This article takes “fixed-term imprisonment of seven years or more (deprivation of political rights for life)” as the absolute measure, and its legislative technique is ingenious: rather than enumerating prohibited matters one by one, it uses the “magnitude of punishment” as the standard, which automatically adjusts with amendments to the criminal law (see Annex H.01.001, the Interpretation Letter). The nature of the “risk-boundary yardstick” shown in Article 125 【Response to Amendment of Laws and Regulations】 and the final paragraph of Article 127 is manifested here — this article is a “limitation”, not an “authorization”. Article 13 further, taking “not personally violating” as the limit, enumerates the various absolute prohibitions.
【问】 本条之「七年以上」，若遇刑法修订而变化，宪章岂不随之变动？
【Question】 If the “seven years or more” of this article changes upon amendment of the criminal law, does the Charter not change accordingly?
【答】 诚然。本条以刑罚量级为标尺，非固定条文号，故刑法修订时，其标准随刑法司法解释自动更新，无须改宪。附件 H.01.001 阐释函对此已有权威阐释，参见该函。
【Answer】 Indeed. This article takes the magnitude of punishment as its yardstick, not a fixed article number; therefore, when the criminal law is amended, the standard automatically updates with the criminal law and its judicial interpretations, without any need to amend the Charter. Annex H.01.001, the Interpretation Letter, has already given authoritative interpretation on this; see that letter.
【参】 第十三条、第十四条、第四十九条、第七十九条、附件 H.01.001 【阐释函】、第二百五条。
【Cross-ref】 Article 13, Article 14, Article 49, Article 79, Annex H.01.001 【Interpretation Letter】, Article 125.

第十三条 【人生绝对性人生底线宣示补充说明】 / Article 13

【Supplementary Explanation of the Declaration of the Absolute Baseline of Life】

本人的绝对底线就是原则上不亲自违反【必要时可与他人商议由其代理实施】行为发生时所适用之：(1) 单罪七年以上 (不含本数) 有期徒刑；(2) 数罪并罚中累计达二十年 (含本数字) 以上之有期徒刑、无期徒刑以上的刑法及相关法律之司法解释对应条文；(3) 保证本人自身绝对不受死刑和无期徒刑 (以及剥夺政治权利终身) 的惩罚【因为本人将生命权、生存权、健康权和保持身体完整权视为至上的权利，且因单一行为原则上接受五年、七年至多接受十年监禁；因多个行为至多接受二十年之监禁】。

The Author's absolute baseline is, in principle, not to personally violate [where necessary, it may be discussed with others for them to implement on his behalf],

as applicable at the time the conduct occurs: (1) fixed-term imprisonment of seven years or more (excluding this figure) for a single crime; (2) the corresponding provisions of the criminal law and the judicial interpretations of relevant laws for cumulative fixed-term imprisonment of twenty years (including this figure) or more, or life imprisonment or more, in concurrent punishment for several crimes; (3) ensuring that the Author himself is absolutely not subject to the punishment of death or life imprisonment (or deprivation of political rights for life) [because the Author regards the right to life, the right to subsistence, the right to health and the right to maintain bodily integrity as supreme rights, and because for a single act he in principle accepts five years', or seven years', at most ten years' imprisonment; and for multiple acts at most twenty years' imprisonment].

【疏议】 / 【Commentary】

【律】 本人的绝对底线就是原则上不亲自违反【必要时可与他人商议由其代理实施】行为发生时所适用之：（1）单罪七年以上（不含本数）有期徒刑；（2）数罪并罚中累计达二十年（含本数）以上之有期徒刑、无期徒刑以上之刑法及相关法律之司法解释对应条文；（3）保证本人自身绝对不受死刑和无期徒刑（以及剥夺政治权利终身）的惩罚（因本人将生命权、生存权、健康权和保持身体完整权视为至上之权利，且因单一行为原则上接受五年、七年至多接受十年监禁；因多个行为至多接受二十年之监禁）。

【Statute】 The Author's absolute baseline is, in principle, not to personally violate [where necessary, it may be discussed with others for them to implement on his behalf], as applicable at the time the conduct occurs: (1) fixed-term imprisonment of seven years or more (excluding this figure) for a single crime; (2) the corresponding provisions of the criminal law and the judicial interpretations of relevant laws for cumulative fixed-term imprisonment of twenty years (including this figure) or more, or life imprisonment or more, in concurrent punishment for several crimes; (3) ensuring that the Author himself is absolutely not subject to the punishment of death or life imprisonment (or deprivation of political rights for life) (because the Author regards the right to life, the right to subsistence, the right to health and the right to maintain bodily integrity as supreme rights, and because for a single act he in principle accepts five years', or seven years', at most ten years' imprisonment; and for multiple acts at most twenty years' imprisonment).

【疏】 疏议曰：本条为第十二条之「补充说明」，将「绝对底线」细化为三项量化标准：单罪不逾七年（不含本数）、数罪并罚不逾二十年（不含本数，实为上限）、自身绝不受死刑及无期徒刑。其立法之旨，在于以可量化之刑期为界，使底线明晰可辨。

【Commentary】 The Commentary says: This article is the "supplementary explanation" of Article 12, refining the "absolute baseline" into three quantified standards: for a single crime not exceeding seven years (excluding this figure); for concurrent punishment of several crimes not exceeding twenty years (excluding this figure, in effect an upper limit); and the Author himself absolutely not subject to death or life imprisonment. Its legislative purpose lies in using a quantifiable term of imprisonment as the boundary, so as to make the baseline clear and discernible.

【议】 议曰：本条「原则上不亲自违反……必要时可与他人商议由其代理实施」一语，为「反非合法性原则」之操作规则：本人原则上不亲自实施触及绝对底线之行为，必要时（依可接受刑期之限度）可借代理方式，并须严守第十四条、第十五条之适用程序与审查。注意「单罪至多接受十年监禁、多行为至多接受二十

年」为「极端情况」下之心理阈值，非鼓励为之；第十四条明定其为「特殊非常性手段」「过渡性、临时性手段」，不得作为长期策略。

【Discussion】 The Discussion says: The phrase of this article, “in principle not to personally violate ... where necessary, it may be discussed with others for them to implement on his behalf”, is the operating rule of the “anti-illegality principle”: in principle the Author does not personally perform an act that touches the absolute baseline, and where necessary (within the limit of an acceptable term of imprisonment) may resort to agency, while strictly observing the procedures of application and review of Articles 14 and 15. Note that “for a single crime at most ten years’ imprisonment, and for multiple acts at most twenty years” is a psychological threshold under “extreme circumstances”, not an encouragement to do so; Article 14 expressly provides that it is a “special and extraordinary means” and a “transitional, temporary means”, and may not be taken as a long-term strategy.

【参】 第十二条、第十四条、第十五条、第四十九条、附件 H.01.001。

【Cross-ref】 Article 12, Article 14, Article 15, Article 49, Annex H.01.001.

第十三条之二 【禁止性行为 (一)】 / Article 13-2 【Prohibited Conduct (1)】

在任何情形下，本人不得有以下行为：(4) 剥夺或变相剥夺其他 (相对) 人生命，(5) 剥夺或变相剥夺其他 (相对) 人生存权，(6) 剥夺或变相剥夺或意图伤害其他 (相对) 人身体健康、或对其施加肉体上的 (残酷) 虐待，(7) [法律法规合规性要求略去]，**(8) [法律法规合规性要求略去]**，(9) 以其他方式剥夺他人之与上述权利本质相同但名称不同的其他权利，(10) 参与毒品类、黑社会性质组织、(国际) 恐怖主义组织、(国际) 极端主义组织活动，(11) 在受中华人民共和国刑法等法律管辖地区内参与赌博或带领中华人民共和国公民 赴境外赌博 (不包括非由本人组织的、自发的散在的赴境外赌博活动)，(12) 基于非主观善意目的剥夺他人独立思考和基于独立思考后自主做出选择的权利，(13) 在受中华人民共和国刑法等法律管辖地区参与赌博或带领中华人民共和国公民赴 境外赌博 (不包括非由本人组织的、自发的散在的赴境外赌博活动)*# 本条款依据 《补正案 (二)》新增，明确 “任何情形下” 的绝对禁止性行为，强化底线约束，其中第 4、5 项因涉及敏感内容，按规则标注涉密 #。

In any circumstances, the Author shall not engage in the following conduct: (4) depriving or disguisedly depriving another (counterpart) person of life; (5) depriving or disguisedly depriving another (counterpart) person of the right to subsistence; (6) depriving or disguisedly depriving another (counterpart) person of bodily health, or intending to harm it, or inflicting upon them physical (cruel) maltreatment; (7) [omitted for legal and regulatory compliance requirements]; **(8) [omitted for legal and regulatory compliance requirements]**; (9) otherwise depriving others of other rights of the same essence but different names as the above rights; (10) participating in activities of drug-related, mafia-natured organizations, (international) terrorist organizations or (international)

extremist organizations; (11) participating in gambling within areas under the jurisdiction of the criminal law and other laws of the People's Republic of China, or leading citizens of the People's Republic of China to gamble abroad (excluding spontaneous and scattered gambling abroad not organized by the Author); (12) for purposes not of subjective good faith, depriving others of the right to think independently and to make choices autonomously based on independent thinking; (13) participating in gambling within areas under the jurisdiction of the criminal law and other laws of the People's Republic of China, or leading citizens of the People's Republic of China to gamble abroad (excluding spontaneous and scattered gambling abroad not organized by the Author) # *This provision was added under Corrective Act (2), clarifying the absolutely prohibited conduct "in any circumstances" and strengthening the baseline constraint; among them, items 4 and 5, being sensitive, are marked as classified in accordance with the rules#.*

【疏议】 / 【Commentary】

【律】 在任何情形下，本人不得有以下行为：（4）剥夺或变相剥夺其他（相对）人生命；（5）剥夺或变相剥夺其他（相对）人生存权；（6）剥夺或变相剥夺或意图伤害其他（相对）人身体健康、或对其施加肉体上的（残酷）虐待；（7）〔法律法规合规性要求略去〕；（8）〔法律法规合规性要求略去〕；（9）以其他方式剥夺他人之与上述权利本质相同但名称不同的其他权利；（10）参与毒品类、黑社会性质组织、（国际）恐怖主义组织、（国际）极端主义组织活动；（11）在受中华人民共和国刑法等法律管辖地区内参与赌博或带领中华人民共和国公民赴境外赌博（不包括非由本人组织之、自发之散在赴境外赌博活动）；（12）基于非主观善意目的……（全文以作准文本为准，涉密两项依规则略去）。

【Statute】 In any circumstances, the Author shall not engage in the following conduct: (4) depriving or disguisedly depriving another (counterpart) person of life; (5) depriving or disguisedly depriving another (counterpart) person of the right to subsistence; (6) depriving or disguisedly depriving another (counterpart) person of bodily health, or intending to harm it, or inflicting upon them physical (cruel) maltreatment; (7) [omitted for legal and regulatory compliance requirements]; (8) [omitted for legal and regulatory compliance requirements]; (9) otherwise depriving others of other rights of the same essence but different names as the above rights; (10) participating in activities of drug-related, mafia-natured organizations, (international) terrorist organizations or (international) extremist organizations; (11) participating in gambling within areas under the jurisdiction of the criminal law and other laws of the People's Republic of China, or leading citizens of the People's Republic of China to gamble abroad (excluding spontaneous and scattered gambling abroad not organized by the Author); (12) for purposes not of subjective good faith ... (the full text is subject to the authoritative text; the two classified items are omitted in accordance with the rules).

【疏】 疏议曰：本条为「任何情形下」皆不得为之绝对禁止，源于**补正案（二）**，与第十三条之三（除生命危险外不得）、之四（中国法域）、之五（非中国法域）共构「禁止性行为四目」。其立法之旨，在于为「绝对底线」列出具体情形，尤以生命权、生存权、身体健康、人性尊严之保护为核心。

【Commentary】 The Commentary says: This article is an absolute prohibition that "in any circumstances" may not be committed; it originates from **Corrective Act (2)**, and together with Article 13-3 (not to be committed except where life is endangered), Article 13-4 (the territory of Chinese law) and Article 13-5 (non-Chinese legal territory) it forms the "four

categories of prohibited conduct”. Its legislative purpose lies in listing concrete circumstances for the “absolute baseline”, with the protection of the right to life, the right to subsistence, bodily health and human dignity at its core.

【议】 议曰：本条之「任何情形下」为最强之禁止表述，无例外、无豁免，是「绝对层」禁止。所列诸项，凡剥夺生命、生存、健康者为首禁；参与毒品、黑社会、恐怖主义、极端主义组织者，因组织之「僵化、犯罪」属性，与第百四十四条【组织参与二元铁律】及第六十一条【活动组织主题负面清单】相呼应；赌博条款，则以「受中国法律管辖地区」为限，境外自发散在之赌博不在禁列，体现「属地依法」原则。

【Discussion】 The Discussion says: The “in any circumstances” of this article is the strongest form of prohibition, with no exception and no exemption; it is a prohibition of the “absolute layer”. Among the items listed, those depriving others of life, subsistence or health are the foremost prohibition; those participating in drug, mafia, terrorist or extremist organizations, owing to the “rigid, criminal” nature of such organizations, echo Article 144 【The Binary Iron Rule of Organizational Participation】 and Article 61 【Negative List of Themes for Organizing Activities】; the gambling items are limited to “areas under the jurisdiction of Chinese law”, and spontaneous and scattered gambling abroad is not within the prohibition, reflecting the principle of “territoriality in accordance with law”.

【参】 第十二条至第十七条、第十三条之三至之六、第六十一条【活动组织主题负面清单】、第九十八条【人生活动绝对究极底线】、补正案（二）。

【Cross-ref】 Articles 12 to 17, Articles 13-3 to 13-6, Article 61 【Negative List of Themes for Organizing Activities】, Article 98 【The Absolute Ultimate Baseline of Life Activities】, Corrective Act (2).

第十三条之三 【禁止性行为 (二)】 / Article 13-3 【Prohibited Conduct (2)】

在除面临生命危险之严重现实性危险之情形外的任何情形下，本人不得有以下行为：(1) [法律法规合规性要求略去]，(2) **[法律法规合规性要求略去]**，(3) 以其他方式剥夺他人之与上述权利本质相同但名称不同的其他权利，(4) 剥夺他人之独立思考权、战略自决权、学习权，(5) 剥夺他人之与上述权利之性质相似权利 **#本条款依据《补正案 (二)》新增，聚焦“非生命危险情形”的禁止性规定，细化约束场景，其中第 1、2 项因涉及敏感内容，按规则标注涉密 #*。

In any circumstances other than those in which there is a serious realistic danger of endangering life, the Author shall not engage in the following conduct: (1) [omitted for legal and regulatory compliance requirements]; (2) **[omitted for legal and regulatory compliance requirements]**; (3) otherwise depriving others of other rights of the same essence but different names as the above rights; (4) depriving others of the right to independent thinking, the right to strategic self-determination, or the right to learn; (5) depriving others of rights similar in nature to the above rights **#This provision was added under Corrective Act (2), focusing on prohibitions in “circumstances other than those endangering life” and refining the constrained scenarios; among them, items 1 and 2, being sensitive, are marked as classified in accordance with the rules#*.

【疏议】 / 【Commentary】
【律】 在除面临生命危险的严重现实性危险的情形外的任何情形下，本人不得有以下行为：（1）〔略〕；（2）〔略〕；（3）以其他方式剥夺他人之与上述权利本质相同但名称不同的其他权利；（4）剥夺他人之独立思考权、战略自决权、学习权；（5）剥夺他人之与上述权利之性质相似权利。（本条款依据《补正案（二）》新增。）
【Statute】 In any circumstances other than those in which there is a serious realistic danger of endangering life, the Author shall not engage in the following conduct: (1) [omitted]; (2) [omitted]; (3) otherwise depriving others of other rights of the same essence but different names as the above rights; (4) depriving others of the right to independent thinking, the right to strategic self-determination, or the right to learn; (5) depriving others of rights similar in nature to the above rights. <i>(This provision was added under Corrective Act (2).)</i>
【疏】 疏议曰：本条为「相对层」禁止之一——除「面临生命危险的严重现实性危险」外，一律不得为之。其保护之标的，由前条之「生命健康」转向「思想与自决」，即独立思考权、战略自决权、学习权。此与本章「主权个体」之哲学基石互为表里：己所不欲，勿施于人，本人以自决为至上，故绝不剥夺他人之自决。
【Commentary】 The Commentary says: This article is one of the prohibitions of the “relative layer” — apart from “circumstances in which there is a serious realistic danger of endangering life”, it is categorically not to be committed. The object of its protection shifts from the “life and health” of the preceding article to “thought and self-determination”, namely the right to independent thinking, the right to strategic self-determination and the right to learn. This is the two sides of the same coin with the philosophical cornerstone of this chapter, the “sovereign individual”: do not do to others what you would not have done to yourself; the Author takes self-determination as supreme, and therefore absolutely does not deprive others of their self-determination.
【议】 议曰：本条之例外（生命危险之严重现实性危险）为「紧急避险」之意，仅在极端情形下开放。所列（1）（2）两项依涉密规则略去，（3）（5）两项为兜底条款，防「名称不同而本质相同」之规避。
【Discussion】 The Discussion says: The exception of this article (a serious realistic danger of endangering life) carries the meaning of “necessity” and is opened up only in extreme circumstances. Items (1) and (2) listed are omitted in accordance with the classified-information rules, and items (3) and (5) are catch-all clauses guarding against evasion by “different names with the same essence”.
【参】 第十二条至第十七条、第十三条之二、第十三条之四、第三十三条【个人价值观第一原则、最大自决权原则】、附件 A.07.001【伦理礼仪会典】。
【Cross-ref】 Articles 12 to 17, Article 13-2, Article 13-4, Article 33 【The First Principle of Personal Values; the Principle of Maximum Self-Determination】 , Annex A.07.001 【The Code of Ethics and Etiquette】 .

第十三条之四 【禁止性行为 (三)】 / Article 13-4 【Prohibited Conduct (3)】

在受中华人民共和国刑法等法律管辖地区，本人不得有以下任一行为：(1) [法律法规合规性要求略去]，(2) 【法律法规合规性要求略去】，(3) 上述未列明的类似性质活动 **#本条款依据《补

正案 (二)》新增，明确 “中华人民共和国法律管辖地区” 的特定禁止性行为，适配地域法律约束，其中第 1、2 项 因涉及敏感内容，按规则标注涉密 #*。

In areas under the jurisdiction of the criminal law and other laws of the People’s Republic of China, the Author shall not engage in any of the following conduct: (1) [omitted for legal and regulatory compliance requirements]; **(2) [omitted for legal and regulatory compliance requirements]**; (3) activities of a similar nature not listed above **#This provision was added under Corrective Act (2), clarifying the specific prohibited conduct in “areas under the jurisdiction of the laws of the People’s Republic of China” and adapting to territorial legal constraints; among them, items 1 and 2, being sensitive, are marked as classified in accordance with the rules#*.

【疏议】 / 【Commentary】
【律】 在受中华人民共和国刑法等法律管辖地区，本人不得有以下任一行为：（1）〔略〕；（2）〔略〕；（3）上述未列明的类似性质活动。（本条款依据《补正案（二）》新增。）
【Statute】 In areas under the jurisdiction of the criminal law and other laws of the People’s Republic of China, the Author shall not engage in any of the following conduct: (1) [omitted]; (2) [omitted]; (3) activities of a similar nature not listed above. (This provision was added under Corrective Act (2).)
【疏】 疏议曰：本条为 属地禁止 ——以「受中华人民共和国刑法等法律管辖地区」为空间范围，所列禁止在此法域内绝对适用。其立法之旨，在于严守所在法域之强制性规定，与第九十八条、第一百二十五条相承。
【Commentary】 The Commentary says: This article is a territorial prohibition — with “areas under the jurisdiction of the criminal law and other laws of the People’s Republic of China” as the spatial scope, the prohibitions listed apply absolutely within this legal domain. Its legislative purpose lies in strictly observing the mandatory provisions of the legal domain in which one is, carried on with Articles 98 and 125.
【议】 议曰：本条与前条（第十三条之三，除生命危险外不得）之区别，在于本条为「 属地绝对禁止 」——在中国法域内，无论何种情形皆不得为；前条则为「 相对禁止 」，有条件例外。二者叠用，形成「 绝对—相对—属地—域外 」之四重禁止网。
【Discussion】 The Discussion says: The difference between this article and the preceding one (Article 13-3, not to be committed except where life is endangered) is that this article is an “absolute territorial prohibition” — within the Chinese legal domain, under no circumstances may it be committed; the preceding article is a “relative prohibition”, with conditional exceptions. The two are superimposed to form the fourfold prohibition net of “absolute — relative — territorial — extraterritorial”.
【参】 第十三条之二、第十三条之三、第十三条之五、第六十一条、第一百二十五条。
【Cross-ref】 Article 13-2, Article 13-3, Article 13-5, Article 61, Article 125.

第十三条之四 (b) 【第十三条之四适用范围补充】 / Article 13-4(b)
【Supplement to the Scope of Application of Article 13-4】

本条系适用且仅适用于当本人国籍国不再是中华人民共和国 (依法先行变更国籍完结) 之情形下, 新国籍国刑法甚至法律未明文禁止之情形 < 斜体 > 本条款依据《第一修正案》第六条新增, 明确第十三条之四的地域适用边界, 适配国籍变更后的法律适用调整, 避免法律冲突#。

This article applies, and applies only, where the Author's country of nationality is no longer the People's Republic of China (completion of a prior change of nationality in accordance with law) and the criminal law and even the laws of the new country of nationality do not expressly prohibit the matter < italic > This provision was added under Article 6 of the First Amendment, clarifying the territorial boundary of application of Article 13-4, adapting to the adjustment of legal application after a change of nationality and avoiding legal conflicts#.

第十三条之五 【禁止性行为 (四)】 / Article 13-5 【Prohibited Conduct (4)】

在非受中华人民共和国刑法等法律管辖地区未经女性相对人明确同意并保证其生命安全、身体健康、完全自愿前提下, 本人不得有以下行为: (1) [法律法规合规性要求略去], (2) [法律法规合规性要求略去], (3) 上述未列明的相同性质活动 **#本条款依据《补正案 (二)》新增, 明确“非中国 法律管辖地区”的特定禁止性行为, 同时强化对女性相对人权利的保护, 其中第 1、2 项因涉及敏感内容, 按规则标注涉密 #*。

In areas not under the jurisdiction of the criminal law and other laws of the People's Republic of China, and without the express consent of a female counterpart and a guarantee of her safety of life, bodily health and full voluntariness, the Author shall not engage in the following conduct: (1) [omitted for legal and regulatory compliance requirements]; (2) [omitted for legal and regulatory compliance requirements]; (3) activities of the same nature not listed above **#This provision was added under Corrective Act (2), clarifying the specific prohibited conduct in “areas not under the jurisdiction of Chinese law” while strengthening the protection of the rights of the female counterpart; among them, items 1 and 2, being sensitive, are marked as classified in accordance with the rules#*.

【疏议】 / 【Commentary】
【律】 在非受中华人民共和国刑法等法律管辖地区, 未经女性相对人明确同意并保证其生命安全、身体健康、完全自愿前提下, 本人不得有以下行为: (1) [略]; (2) [略]; (3) 上述未列明的相同性质活动。 (本条款依据《补正案 (二)》新增。)
【Statute】 In areas not under the jurisdiction of the criminal law and other laws of the

People's Republic of China, and without the express consent of a female counterpart and a guarantee of her safety of life, bodily health and full voluntariness, the Author shall not engage in the following conduct: (1) [omitted]; (2) [omitted]; (3) activities of the same nature not listed above. *(This provision was added under Corrective Act (2).)*

【疏】 疏议曰：本条为域外禁止，且特重对女性相对人之保护——无论在何法域，凡涉及女性相对人，须以「明确同意、生命安全、身体健康、完全自愿」为限，否则一概不得为。此条体现本宪章对女性权益之至高度重视，与附件 A.07.001 《伦理礼仪会典》、第九十九条【平等态度待人原则】相贯通。

【Commentary】 The Commentary says: This article is an **extraterritorial** prohibition, and places particular emphasis on the protection of the female counterpart — in whatever legal domain, whenever a female counterpart is involved, it must be limited by “express consent, safety of life, bodily health and full voluntariness”, failing which it is categorically not to be committed. This article manifests this Charter's supreme regard for women's rights and interests, and is interlinked with Annex A.07.001, the Code of Ethics and Etiquette, and Article 99 【The Principle of Treating Others with an Equal Attitude】.

【议】 议曰：本条以「非受中国法域」为空间范围，以「女性相对人」之完全自愿为实体条件，双重要求。凡「未经明确同意」或「危害其生命安全、身体健康、违背完全自愿」者，无论形式上如何，皆在禁止之列。第十三条之六更就女性年龄标准作依国籍、行为地、结果地、相对人国籍之动态调整，务求合法合规。

【Discussion】 The Discussion says: This article takes “areas not under the Chinese legal domain” as its spatial scope and the full voluntariness of a “female counterpart” as its substantive condition, a double requirement. Wherever there is an “absence of express consent” or a “jeopardy to her safety of life, bodily health or full voluntariness”, however the form may appear, it falls within the prohibition. Article 13-6 further dynamically adjusts the female age standard according to nationality, place of conduct, place of result and the counterpart's nationality, so as to ensure lawfulness and compliance.

【参】 第十三条之二至之四、第十三条之六、第九十九条【平等态度待人】、附件 A.07.001 【伦理礼仪会典】、两性平等保护相关规范。

【Cross-ref】 Articles 13-2 to 13-4, Article 13-6, Article 99 【Treating Others with an Equal Attitude】, Annex A.07.001 【The Code of Ethics and Etiquette】, the relevant norms for the protection of gender equality.

第十三条之六【女性年龄标准的依法调整】／Article 13-6【Adjustment of the Female Age Standard in Accordance with Law】

虽然有前款的约定、声明，但当(a) 本人法定国籍国或；(b) 行为发生或；(c) 结果发生之驻在国或；(d) 相对人的国籍国之其中之一或多个为中华人民共和国的，第十三条之五中之女性年龄应不小于十四周岁；当前述(a)-(d) 为其他国家，相关国家刑法(典 / 法例) 等有更高年龄限制的，从其规定予以调整；但当本人不再可能满足前述(a) 为中华人民共和国且新国籍国刑法(典 / 法例) 等有更低年龄限制且不

存在(b)-(d) 相关国家刑法(典 / 法例) 等有更高年龄限制的不在此限。虽有前述规定但女性一方如年龄小于 12 周岁且出现任何反抗不适等包括但不限于前述情形或可能造成其他伤害者应无

条件停止，未开始的不得开始 < 斜体 > 本条款依据《第一修正案》第五条新增，明确女性年龄标准的法律适配规则，结合国籍、行为地等因素动态调整，避免因地域/国籍差异导致的合规风险#。

Notwithstanding the stipulations and declarations of the preceding paragraphs, where one or more of (a) the Author's country of legal nationality; (b) the place where the conduct occurs; (c) the country of residence where the result occurs; or (d) the counterpart's country of nationality is the People's Republic of China, the female age in Article 13-5 shall be not less than fourteen years of age; where the aforesaid (a)-(d) are other countries whose criminal law (code/statute) or the like provides a higher age limit, it shall be adjusted in accordance with their provisions; provided that this does not apply where the Author can no longer satisfy the aforesaid (a) being the People's Republic of China, and the criminal law (code/statute) or the like of the new country of nationality provides a lower age limit and there does not exist (b)-(d) a country whose criminal law (code/statute) or the like provides a higher age limit. Notwithstanding the foregoing, if the female party is under 12 years of age and any resistance, discomfort or the like occurs, including but not limited to the foregoing circumstances or possible other harm, it shall be stopped unconditionally, and what has not begun shall not begin < italic > This provision was added under Article 5 of the First Amendment, clarifying the rules for the legal adaptation of the female age standard and dynamically adjusting it in the light of factors such as nationality and place of conduct, so as to avoid compliance risks arising from territorial/nationality differences#.

【疏议】 / 【Commentary】

【律】虽然有前款之约定、声明，但当（a）本人法定国籍国／（b）行为发生地／（c）结果发生之驻在国／（d）相对人的国籍国之其中之一或多个为中华人民共和国的，第十三条之五中之女性年龄应不小于十四周岁；当前述（a）-（d）为其他国家，相关国家刑法（典／法例）等有更高年龄限制的，从其规定予以调整；但当本人不再可能满足前述（a）为中华人民共和国且新国籍国刑法有更低年龄限制且不存在（b）-（d）相关国家有更高年龄限制的不在此限。虽有前述规定，但女性一方如年龄小于12周岁且出现任何反抗不适等情形应无条件停止，未开始的不得开始。

【Statute】 Notwithstanding the stipulations and declarations of the preceding paragraphs, where one or more of (a) the Author's country of legal nationality / (b) the place where the conduct occurs / (c) the country of residence where the result occurs / (d) the counterpart's country of nationality is the People's Republic of China, the female age in Article 13-5 shall be not less than fourteen years of age; where the aforesaid (a)-(d) are other countries whose criminal law (code/statute) or the like provides a higher age limit, it shall be adjusted in accordance with their provisions; provided that this does not apply where the Author can no longer satisfy the aforesaid (a) being the People's Republic of China, and the criminal law of the new country of nationality provides a lower age limit and there does not exist (b)-(d) a country providing a higher age limit. Notwithstanding the foregoing, if the female party is under 12 years of age and any resistance, discomfort or the like occurs, it shall be stopped unconditionally, and what has not begun shall not begin.

【疏】疏议曰：本条为第十三条之五之「年龄标准适配规则」，以「连接点」立法技术（法定国籍国、行为地、结果地、相对人国籍国），动态确定应适用之年龄标准，务求「从高」「从新」「从严」。其立法之旨，在于使本人之行为永合于相关法域之刑事强制性规定。

【Commentary】The Commentary says: This article is the “rule for adapting the age standard” of Article 13-5, using the legislative technique of “connecting points” (country of legal nationality, place of conduct, place of result, counterpart’s nationality) to determine dynamically the age standard that should apply, seeking to “take the higher”, “take the newer” and “take the stricter”. Its legislative purpose lies in keeping the Author’s conduct always in conformity with the criminal mandatory provisions of the relevant legal domain.

【议】议曰：本条采「连接点择严」原则——（a）-（d）之中，凡有一为中国，则适用十四周岁之标准；凡外国有更高标准，从其更高之标准。末段设「十二周岁绝对下限」及「无条件停止」规则，为本人生对未成年人保护之绝对底线。此条系风险边界之设定（防触犯刑法），与第十二条、第二百二十七条之「设限非授权」同理。

【Discussion】The Discussion says: This article adopts the principle of “choosing the stricter connecting point” — if any one of (a)–(d) is China, the standard of fourteen years of age applies; if a foreign country has a higher standard, the higher standard is followed. The final paragraph sets the “absolute lower limit of twelve years of age” and the rule of “unconditional stopping”, which is the absolute baseline of the Author’s protection of minors. This article is the setting of a risk boundary (to prevent violation of the criminal law), on the same principle as the “limitation, not authorization” of Articles 12 and 127.

【沿革】本条依《第一修正案》第六条调整，明确女性年龄标准之法律适配规则；第十三条之四(b)另设适用范围补充。

【Legislative History】This article was adjusted under Article 6 of the First Amendment, clarifying the rules for the legal adaptation of the female age standard; Article 13-4(b) additionally sets a supplement to the scope of application.

【参】第十三条之五、第十二条、第二百五条、补正案（二）、第一修正案。

【Cross-ref】Article 13-5, Article 12, Article 125, Corrective Act (2), the First Amendment.

第十四条 【人生绝对性人生底线宣示之地位】／Article 14 【The Status of the Declaration of the Absolute Baseline of Life】

人生绝对性人生底线宣示为本人人生之可接受之绝对最底线，为“特殊非常性手段”，其地位应当为过渡性、临时性手段，不要将该合规上位主义选择作为长期行动策略、方针。

The declaration of the absolute baseline of life is the absolutely lowest baseline acceptable in the Author’s life; it is a “special and extraordinary means”, and its status ought to be a transitional and temporary means; this compliance-first choice should not be taken as a long-term strategy or guideline of action.

【疏议】／【Commentary】

【律】人生绝对性人生底线宣示为本人人生之可接受之绝对最底线，为「特殊非常性手段」，其地位应当为

过渡性、临时性手段，不要将该合规上位主义选择作为长期行动策略、方针。

【Statute】 The declaration of the absolute baseline of life is the absolutely lowest baseline acceptable in the Author's life; it is a "special and extraordinary means", and its status ought to be a transitional and temporary means; this compliance-first choice should not be taken as a long-term strategy or guideline of action.

【疏】 疏议曰：本条厘定第十三条所宣示「绝对底线」之地位：其为「特殊非常性手段」，为「过渡性、临时性手段」，不得作为长期行动策略或方针。此条为前述底线条款装上「制动装置」——底线非日常行事之依据，而是极端情形下之最后选择。

【Commentary】 The Commentary says: This article determines the **status** of the "absolute baseline" declared in Article 13: it is a "special and extraordinary means", a "transitional and temporary means", and **may not** be taken as a long-term strategy or guideline of action. This article fits a "braking device" onto the foregoing baseline provisions — the baseline is not the basis for ordinary conduct, but the last resort under extreme circumstances.

【议】 议曰：「合规上位主义」者，本人生在处理极端情况时，以「形式上合规」为最低要求之权宜之术。本条严正声明：此术仅为「过渡、临时」，务须尽快回归常态之合法合规之道。此与第八条之三【创投红线】、第六十一条【负面清单】同为「克制」之法，防以底线为常态。

【Discussion】 The Discussion says: "Compliance-first-ism" is the expedient by which the Author, in dealing with extreme situations, takes "formal compliance" as the minimum requirement. This article solemnly declares that this expedient is only "transitional and temporary", and that one must return as soon as possible to the normal, lawful and compliant path. Together with Article 8-3 【Red Lines for Venture Capital】 and Article 61 【Negative List】 , it is a method of "restraint", preventing the baseline from becoming the norm.

【参】 第十二条、第十三条、第十五条、第二十九条、第六十一条、第七十九条。

【Cross-ref】 Article 12, Article 13, Article 15, Article 29, Article 61, Article 79.

第十五条 【人生绝对性人生底线宣示之适用】 / Article 15 【Application of the Declaration of the Absolute Baseline of Life】

“人生绝对性人生底线”适用时，应综合衡量其 ROI, 充分考虑其使用后对自身长远影响、对核心团队人员、本人核心资产的影响，以及可能引起的最大公众负面响应程度、影响范围等，并在经严格程序审查后使用；原则上，使用时应至少经过合规合法性审查(尤其是刑事合规性审查)后适用；必要时应考虑增加伦理审查环节后适用，且原则上在成立公司法人机构后由法人机构之法人代表(法定代表人)代替公司、本人承担此上述“责任性后果”。

When the "absolute baseline of life" is applied, its ROI should be comprehensively weighed, with full consideration of its long-term impact on the Author himself, on the core-team personnel and on the Author's core assets, as well as the greatest possible degree of adverse public response and the scope of impact it may cause, and it should be used only after review through strict procedures; in principle, it should be applied only after at least a compliance-and-

legality review (especially a criminal-compliance review); where necessary, consideration should be given to adding a stage of ethical review before application; and in principle, after a corporate legal-person entity has been established, the legal representative (legal representative) of the legal-person entity shall bear the above-mentioned “consequential responsibility” in place of the company and the Author.

【疏议】 / 【Commentary】

【律】「人生绝对性人生底线」适用时，应综合衡量其 ROI，充分考虑其使用后对自身长远影响、对核心团队人员、本人核心资产的影响，以及可能引起的最大公众负面响应程度、影响范围等，并在经严格程序审查后使用；原则上，使用时应至少经过合规合法性审查（尤其是刑事合规性审查）后适用；必要时应考虑增加伦理审查环节后适用，且原则上在成立公司法人机构后由法人机构之法人代表（法定代表人）代替公司、本人承担此上述「责任性后果」。

【Statute】 When the “absolute baseline of life” is applied, its ROI should be comprehensively weighed, with full consideration of its long-term impact on the Author himself, on the core-team personnel and on the Author’s core assets, as well as the greatest possible degree of adverse public response and the scope of impact it may cause, and it should be used only after review through strict procedures; in principle, it should be applied only after at least a compliance-and-legality review (especially a criminal-compliance review); where necessary, consideration should be given to adding a stage of ethical review before application; and in principle, after a corporate legal-person entity has been established, the legal representative (legal representative) of the legal-person entity shall bear the above-mentioned “consequential responsibility” in place of the company and the Author.

【疏】疏议曰：本条为绝对底线之**适用程序**，规定适用前须经「三重衡量—两重审查」：衡量 ROI、对自身与团队与资产之长远影响、公众负面响应；经合规合法性审查（尤重刑事合规）、必要时伦理审查。并于成立法人机构后，原则上由法定代表人代承后果。

【Commentary】 The Commentary says: This article is the **procedure of application** of the absolute baseline, providing that before application there must be a “threefold weighing and twofold review”: weighing the ROI, the long-term impact on the Author, the team and the assets, and the adverse public response; and a compliance-and-legality review (with special weight given to criminal compliance) and, where necessary, an ethical review. And after a legal-person entity has been established, in principle the legal representative bears the consequences in its stead.

【议】议曰：此条以「程序约束」限缩底线之适用，防其滥用，与第十四条（地位限制）共构双重制约。「由法定代表人代承后果」一语，示本人以法人制度为「责任隔离」之工具，与现代公司法之法理相符，与第二十一条【终局目标含公司法人制度】相参。

【Discussion】 The Discussion says: This article restricts the application of the baseline by “procedural constraint”, preventing its abuse, and together with Article 14 (restriction of status) forms a double restraint. The phrase “the legal representative bears the consequences in its stead” shows that the Author uses the legal-person system as a tool of “responsibility isolation”, consistent with the legal theory of modern company law and referential with Article 21 【The Final Goal, including the corporate legal-person system】.

【参】第十三条、第十四条、第九条【执行与监督机制】、第二十一条【终局性目标】、第二十条【核心资

产创造】。

【Cross-ref】 Article 13, Article 14, Article 9 【Implementation and Supervision Mechanism】 , Article 21 【The Final Goal】 , Article 20 【Core-Asset Creation】 .

第十六条 【人生相对性人生底线宣示】 / Article 16 【Declaration of the Relative Baseline of Life】

本人的相对底线就是: (1) 在一般情形下, 原则上使本人行为在本宪章附录一所载程度 (刑法之犯罪行为) 之上即可; (2) 较特殊条件 (参考本章程第九十一条之第 4-15 项) 下, 不违反行为发生时所适用之有期徒刑以上之刑法及相关法律法规, 原则上保证本人自身不受监禁, 受有期、无期徒刑的惩罚【因为本人将思想自由、行动自由、人身自由、时间自由、注意力自由以及自主决定权视为除生命权、生存权、健康权和保持身体完整权以外本人之至上的权利】; (3) 极特殊情况、条件 (参考本章程第九十一条之第 1-3 项) 下, 所受之自由刑应当遵循“单罪五年相对上位主义原则”和“单罪七年绝对上位主义原则”。

The Author's relative baseline is as follows: (1) under ordinary circumstances, in principle it suffices that the Author's conduct remain above the degree set out in Appendix One of this Charter (criminal conduct under the criminal law); (2) under relatively special conditions (referring to items 4-15 of Article 91 of this Charter), not violating the criminal law providing for fixed-term imprisonment or more and the relevant laws and regulations applicable at the time the conduct occurs, and in principle ensuring that the Author himself is not subject to imprisonment or to the punishment of fixed-term or life imprisonment 【because the Author regards freedom of thought, freedom of action, personal liberty, freedom of time, freedom of attention and the right of autonomous decision as the Author's supreme rights apart from the right to life, the right to subsistence, the right to health and the right to maintain bodily integrity】; (3) under extremely special circumstances and conditions (referring to items 1-3 of Article 91 of this Charter), the liberty-restricting punishment suffered should follow the “principle of the relative supremacy of five years for a single crime” and the “principle of the absolute supremacy of seven years for a single crime”.

【疏议】 / 【Commentary】

【律】 本人的相对底线就是: (1) 在一般情形下, 原则上使本人行为在本宪章附录一所载程度 (刑法之犯罪行为) 之上即可; (2) 较特殊条件下, 不违反行为发生时所适用之有期徒刑以上之刑法及相关法律法规, 原则上保证本人自身不受监禁, 受有期、无期徒刑之惩罚; (3) 极特殊条件下, 所受之自由刑应遵循「单罪五年相对上位主义原则」和「单罪七年绝对上位主义原则」。

【Statute】 The Author's relative baseline is as follows: (1) under ordinary circumstances, in principle it suffices that the Author's conduct remain above the degree set out in Appendix One of this Charter (criminal conduct under the criminal law); (2) under relatively special

conditions, not violating the criminal law providing for fixed-term imprisonment or more and the relevant laws and regulations applicable at the time the conduct occurs, and in principle ensuring that the Author himself is not subject to imprisonment or to the punishment of fixed-term or life imprisonment; (3) under extremely special conditions, the liberty-restricting punishment suffered should follow the “principle of the relative supremacy of five years for a single crime” and the “principle of the absolute supremacy of seven years for a single crime”.

【疏】 疏议曰：前条诸条立「绝对底线」，本条立「相对底线」——即与人交往中显露于公众之一般性行为底线。三档递降：一般情形维持在犯罪线之上、较特殊情形不受监禁、极特殊情形守「五年—七年」之限。此条与第十七条〔相对底线之地位〕共构「相对底线」体系。

【Commentary】 The Commentary says: The preceding articles establish the “absolute baseline”; this article establishes the “relative baseline” — namely the baseline of ordinary conduct manifested to the public in dealings with others. It descends in three tiers: under ordinary circumstances remaining above the crime line; under relatively special circumstances not being subject to imprisonment; under extremely special circumstances observing the “five years – seven years” limit. Together with Article 17 (the status of the relative baseline), this article forms the “relative baseline” system.

【议】 议曰：本条以「一般—较特殊—极特殊」三档对应不同情境下之底线标准，与第二条（12）（13）项、第十六条之「相对性」精神一致。「单罪五年相对上位主义」「单罪七年绝对上位主义」二语，为本人人生设定自由刑之心理阈值，务使行为之刑责不逾此限。

【Discussion】 The Discussion says: This article uses the three tiers of “ordinary – relatively special – extremely special” to correspond to the baseline standards under different situations, consistent with the spirit of “relativity” of items (12) and (13) of Article 2 and of Article 16. The two phrases “the relative supremacy of five years for a single crime” and “the absolute supremacy of seven years for a single crime” set the psychological threshold of the liberty-restricting punishment for the Author’s life, in order that the criminal liability of his conduct not exceed this limit.

【参】 第十二条至第十五条、第十七条、第四十九条、第七十九条、附件 H.01.001。

【Cross-ref】 Articles 12 to 15, Article 17, Article 49, Article 79, Annex H.01.001.

第十七条 【人生相对性人生底线宣示之地位】 / Article 17 【The Status of the Declaration of the Relative Baseline of Life】

人生相对性人生底线，又称本人人生一般性人生底线，为与人交往中显明于公众（大范围不特定人群⁴）的一般性人生行为底线（公众性法律认知底线与道德底线）。（注：⁴具体指需要面对有超过 5 人（包括 5 人，但不包括本人在内）的，为对本人具有关键性作用或潜在威胁的非同圈层“特定人员”在场的“公众性场合的情形；涉及敏感的刑事性法律规定的，原则上指需要面对有超过 3 人（包括 3 人，但不包括本人在内）的，为对本人具有关键性作用或潜在威胁的非同圈层“特定人员”在场的“公众性场合的情形。”）

The relative baseline of life, also called the Author’s general baseline of life, is the baseline of ordinary life conduct manifested to the public (a large unspecified

group) in dealings with others (the public legal-cognition baseline and moral baseline). (Note: ⁴ specifically it refers to the “public-occasion situation” in which one must face more than 5 persons (including 5, but not including the Author himself) who are “specific persons” of a different circle from the Author and who are of key significance or potential threat to him; where sensitive criminal-law provisions are involved, it refers in principle to the “public-occasion situation” in which one must face more than 3 persons (including 3, but not including the Author himself) who are “specific persons” of a different circle from the Author and who are of key significance or potential threat to him.)

【疏议】 / 【Commentary】
【律】 人生相对性人生底线，又称本人人生一般性人生底线，为与人交往中显明于公众（大范围不特定人群）的一般性人生行为底线（公众性法律认知底线与道德底线）。
【Statute】 The relative baseline of life, also called the Author’s general baseline of life, is the baseline of ordinary life conduct manifested to the public (a large unspecified group) in dealings with others (the public legal-cognition baseline and moral baseline).
【疏】 疏议曰：本条厘定「相对底线」之地位——其为显露于公众之一般性底线，即社会公众可期许之法律与道德底线。与绝对底线（内向自设）不同，相对底线为「对外可见」之底线。
【Commentary】 The Commentary says: This article determines the status of the “relative baseline” — it is the general baseline manifested to the public, namely the legal and moral baseline that the public may expect. Unlike the absolute baseline (self-imposed and internal), the relative baseline is a baseline “visible externally”.
【议】 议曰：本条以「公众」为参照，界定相对底线之适用场景（超过五人，涉刑事敏感者超过三人之非同圈层特定人员在场之「公众性场合」）。此界定示本人生「分场景治理」之智：对公众守一般底线，对自身守绝对底线，视场合而调适。
【Discussion】 The Discussion says: This article takes “the public” as its reference in defining the applicable scenario of the relative baseline (more than five persons; and more than three persons where sensitive criminal-law provisions are involved, being “specific persons” of a different circle present in a “public-occasion situation”). This definition shows the wisdom of the Author’s life in “governance by scenario”: toward the public one observes the general baseline, toward oneself one observes the absolute baseline, adapting to the occasion.
【参】 第十六条、第十二条、第四十七条【理想型刻板印象之协调】、第九十九条【平等态度待人】。
【Cross-ref】 Article 16, Article 12, Article 47 【Coordination of Ideal-Type Stereotypes】 , Article 99 【Treating Others with an Equal Attitude】 .

卷四 生存与核心资产篇 / Volume Four — The Chapter on Survival and Core Assets

第十八条 【短期性生存必要资金底线现金流获取】 / Article 18

【Acquisition of Cash Flow up to the Short-Term Baseline of Funds Necessary for Survival】

为确保个人决策、思想、行动之独立性，以及本人生存、生命安全及根本食宿，应确保每日平均现金流大于等于 USD 45 (CNY 300 CHF 45 EUR 45 NZD 73) 元，此平均数不得低于 USD 45 元，上限永不限制；并将警戒线设置于 USD 50 (CNY 335 CHF 48 EUR 80 NZD 80) 元处。

In order to ensure the independence of personal decision-making, thought and action, as well as the Author's survival, safety of life and fundamental food and lodging, it should be ensured that the average daily cash flow is greater than or equal to USD 45 (CNY 300, CHF 45, EUR 45, NZD 73), and this average may not be lower than USD 45, while the upper limit is never restricted; and the warning line should be set at USD 50 (CNY 335, CHF 48, EUR 80, NZD 80).

【疏议】 / 【Commentary】

【律】 为确保个人决策、思想、行动之独立性，以及本人生存、生命安全及根本食宿，应确保每日平均现金流大于等于 USD45 (CNY300、CHF45、EUR45、NZD73) 元，此平均数不得低于 USD45 元，上限永不限制；并将警戒线设置于 USD50 (CNY335、CHF48、EUR80、NZD80) 元处。

【Statute】 In order to ensure the independence of personal decision-making, thought and action, as well as the Author's survival, safety of life and fundamental food and lodging, it should be ensured that the average daily cash flow is greater than or equal to USD 45 (CNY 300, CHF 45, EUR 45, NZD 73), and this average may not be lower than USD 45, while the upper limit is never restricted; and the warning line should be set at USD 50 (CNY 335, CHF 48, EUR 80, NZD 80).

【疏】 疏议曰：本条立「生存现金流底线」——日现金流不低于 USD45，警戒线 USD50，上限不设。其立法之旨，在于以量化之现金流保障本人生存与决策独立，是本宪章「财务底线」之起点。

【Commentary】 The Commentary says: This article establishes the “survival cash-flow baseline” — the daily cash flow is not lower than USD 45, the warning line is USD 50, and no upper limit is set. Its legislative purpose lies in safeguarding the Author's survival and independence of decision by quantified cash flow; it is the starting point of this Charter's “financial baseline”.

【议】 议曰：现金流为自由之物质基础（与第二十条、第二十一条相承）。「上限永不限制」一语，示本条为「保底」而非「设顶」，鼓励无限进取；「警戒线」之设，示风险意识。此条经营运、投资之现金流（第五十七条）实现。注：本条数值经附件 E.01.001（修改第十八条、第十九条修正案）调整，详见该件【附识】。

【Discussion】 The Discussion says: Cash flow is the material foundation of freedom (carried on with Articles 20 and 21). The phrase “the upper limit is never restricted” shows that this article is a “floor” rather than a “ceiling”, encouraging unlimited enterprise; the setting of the “warning line” shows risk awareness. This article is realized through the cash flow of operations and investment (Article 57). Note: the figures of this article were adjusted by Annex E.01.001 (the Amendment Modifying Articles 18 and 19); see the **【Appended Note】** of that document for details.

【参】 第十九条、第二十条、第二十一条、第五十七条 **【现金流来源】**、附件 E.01.001。

【Cross-ref】 Article 19, Article 20, Article 21, Article 57 **【Sources of Cash Flow】**, Annex E.01.001.

第十九条 **【短期性生存必要资金底线现金额】** / **Article 19 **【The Cash Amount of the Short-Term Baseline of Funds Necessary for Survival】****

为确保个人决策、思想、行动之独立性，以及本人生存、生命安全及根本食宿，应确保创业后手头持有大于或等于 30w 元人民币或等额或超额之外币以上之现金之储备。

In order to ensure the independence of personal decision-making, thought and action, as well as the Author’s survival, safety of life and fundamental food and lodging, it should be ensured that after starting a business the Author holds on hand a cash reserve of not less than RMB 300,000 or an equivalent or greater amount in foreign currency.

【疏议】 / **【Commentary】**

【律】 为确保个人决策、思想、行动之独立性，以及本人生存、生命安全及根本食宿，应确保创业后手头持有大于或等于 30w 元人民币或等额或超额之外币以上之现金之储备。

【Statute】 In order to ensure the independence of personal decision-making, thought and action, as well as the Author’s survival, safety of life and fundamental food and lodging, it should be ensured that after starting a business the Author holds on hand a cash reserve of not less than RMB 300,000 or an equivalent or greater amount in foreign currency.

【疏】 疏议曰：本条立「现金储备底线」——创业后手头现金储备不低于 30 万元人民币（或等额外币以上）。与第十八条（日现金流）互补：一为「流」，一为「存」，共构生存保障之双柱。

【Commentary】 The Commentary says: This article establishes the “cash-reserve baseline” — after starting a business, the cash reserve on hand is not less than RMB 300,000 (or an equivalent or greater amount in foreign currency). It is complementary to Article 18 (daily cash flow): one is “flow” and the other is “stock”, together forming the twin pillars of survival security.

【议】 议曰：储备金之设，为应对不测、保障自由。此条数值亦经附件 E.01.001 调整（该件梳理为现金储备区间），详见该件 **【附识】**。本人生之财务安全，以「流（第十八条）+ 存（第十九条）+ 核心资产（第二十条）+ 被动收入（第二十一条）」四层递进。

【Discussion】 The Discussion says: The reserve fund is established to cope with the unforeseen and to safeguard freedom. The figures of this article were also adjusted by Annex E.01.001 (which organizes them into a cash-reserve range); see the **【Appended Note】** of that document for details. The financial safety of the Author's life proceeds in four ascending layers: "flow (Article 18) + stock (Article 19) + core assets (Article 20) + passive income (Article 21)".

【参】 第十八条、第二十条、第二十一条、附件 E.01.001。

【Cross-ref】 Article 18, Article 20, Article 21, Annex E.01.001.

第二十条 【核心资产创造之终极基本之宗旨】 / **Article 20 【The Ultimate Fundamental Purpose of Core-Asset Creation】**

核心资产创造之终极基本之宗旨是使得资产管理人本人通过购买他人的时间、精力、注意力等资源以使自身之生命权、生存权、健康权和保持身体完整权、思想自由、行动自由、人身自由、时间自由、注意力自由以及自主决定权、战略自决权、人生观世界观之关键性概念之定义之自主权；以及本人自身之人生远景、愿景、人生梦想

The ultimate fundamental purpose of core-asset creation is to enable the asset manager himself, by purchasing others' time, energy, attention and other resources, to attain his own right to life, right to subsistence, right to health, right to maintain bodily integrity, freedom of thought, freedom of action, personal liberty, freedom of time, freedom of attention, as well as the right of autonomous decision, the right to strategic self-determination, and the autonomy to define the key concepts of his outlook on life and worldview; and the ultimate realization of the ideal state of the Author's own life perspective, vision, life dream

、理想、最终目标身份、人生使命、个人价值观和极简主义之生活方式之理想状态之最终实现。

, ideals, ultimate target identity, life mission, personal values and minimalist way of life.

【疏议】 / 【Commentary】

【律】 核心资产创造之终极基本之宗旨，是使得资产管理人本人通过购买他人的时间、精力、注意力等资源，以使自身之生命权、生存权、健康权、保持身体完整权、思想自由、行动自由、人身自由、时间自由、注意力自由以及自主决定权、战略自决权、人生观世界观之关键性概念之定义之自主权，以及本人自身之人生远景、愿景、梦想、理想、最终目标身份、使命、价值观和极简主义之生活方式之理想状态之最终实现。

【Statute】 The ultimate fundamental purpose of core-asset creation is to enable the asset manager himself, by purchasing others' time, energy, attention and other resources, to attain his own right to life, right to subsistence, right to health, right to maintain bodily integrity, freedom of thought, freedom of action, personal liberty, freedom of time, freedom of attention, as well as the right of autonomous decision, the right to strategic self-determination, and the autonomy to define the key concepts of his outlook on life and worldview, and the ultimate realization of the ideal state of the Author's own life

perspective, vision, dream, ideals, ultimate target identity, mission, values and minimalist way of life.

【疏】 疏议曰：本条揭示「核心资产创造」之终极宗旨——以购买他人时间精力注意力之方式，使自身获得最大之权利与自由。此为「以资产换自由」之总逻辑，是本宪章财务哲学之核心。

【Commentary】 The Commentary says: This article reveals the ultimate purpose of “core-asset creation” — by purchasing others’ time, energy and attention, to obtain for oneself the greatest rights and freedom. This is the general logic of “exchanging assets for freedom”, the core of this Charter’s financial philosophy.

【议】 议曰：「购买他人时间、精力、注意力」者，即以制度、资本、组织之力，使他人之劳动为本人之目标服务，从而解放自身之时间与自由——此与第二十七条【最核心动作专注】、第七十一条【布局坐庄】同一心法。标的为「诸自由与诸自主权」，与第三条、第四条之权利清单相合。

【Discussion】 The Discussion says: “Purchasing others’ time, energy and attention” means using the power of institutions, capital and organization to make others’ labor serve the Author’s goals, thereby liberating his own time and freedom — this is of the same mental method as Article 27 【Concentration on the Most Core Action】 and Article 71 【Positioning and Market-Making】. The object is “the various freedoms and the various rights of autonomy”, conforming to the list of rights in Articles 3 and 4.

【参】 第三条、第四条、第十条【使命】、第二十一条、第二十七条、第三十一条。

【Cross-ref】 Article 3, Article 4, Article 10 【Mission】 , Article 21, Article 27, Article 31.

第二十一条【人生终局性目标 – 最大可行自由主义生活状态宣示】 / **Article 21 【The Final Goal of Life — Declaration of the Maximally Feasible Liberal Life Condition】**

本人的人生终局性目标 – 最大可行自由主义生活状态是凭借用益物权、居住权、动产使用权、法人经营权、股权投资、私募股权、对外债权、有偿证券（包括基金和债券等）和分红权（被动收入权益），在全宇宙的范围（至少是全球），在终生的时间内，凭借①公司法人制度②金融制度③用益物权制度、合同制度、代理制度等（制度）为最小可行工具，以全球旅居生活、跨国经营、全球化与国际化私募基金创立、跨国、跨文化私人资产管理公司创立、私人（澳门 / 瑞士）投资银行创立、全球结构性投资、国际婚姻与跨国家庭组建、线上化和电子化数字化办公之最小可行化极简主义的生活方式以及线上化为主的工作方式，以获得企业家、金融投资家、私人募集基金（私募基金）管理人、作家、翻译家、跨文化活动家、多国 PR 持有者身份，并以此为依据接续奋斗，以期达成以下人生关键性理想状态。

The Author’s final goal of life — the maximally feasible liberal life condition — is, by virtue of usufructuary rights, residence rights, rights to use movable property, corporate operating rights, equity investment, private equity, external debt claims, marketable securities (including funds and bonds, etc.) and dividend rights (passive-income rights and interests), and within the whole cosmos (at

least globally), over a lifetime, using ① the corporate legal-person system, ② the financial system, ③ the usufructuary-rights system, the contract system, the agency system and the like (systems) as the minimum feasible tools, through a global sojourning life, transnational operations, the founding of globalized and internationalized private funds, the founding of transnational and cross-cultural private asset-management companies, the founding of a private (Macao/Swiss) investment bank, global structural investment, international marriage and the formation of a transnational family, and an online, electronic and digital office of a minimum-feasible minimalist way of life and an online-predominant way of working, to obtain the identities of entrepreneur, financial investor, private fundraising fund (private fund) manager, writer, translator, cross-cultural activist and holder of multiple national PRs, and on this basis to continue striving, in order to achieve the following key ideal states of life.

【疏议】 / 【Commentary】

【律】 本人的人生终局性目标——最大可行自由主义生活状态，是凭借用益物权、居住权、动产使用权、法人经营权、股权投资、私募股权、对外债权、有价证券（含基金、债券等）和分红权（被动收入权益），在全宇宙范围内（至少全球），在终生时间内，凭借①公司法人制度②金融制度③用益物权制度、合同制度、代理制度等为最小可行工具，以全球旅居生活、跨国经营、全球化与国际化私募基金创立、跨国跨文化私人资产管理公司创立、私人（澳门／瑞士）投资银行创立、全球结构性投资、国际婚姻与跨国家庭组建、线上化电子化数字化办公之最小可行化极简主义生活方式及线上化为主之工作方式，以获得企业家、金融投资家、私人募集基金……（全文以作准文本为准）。

【Statute】 The Author's final goal of life — the maximally feasible liberal life condition — is, by virtue of usufructuary rights, residence rights, rights to use movable property, corporate operating rights, equity investment, private equity, external debt claims, marketable securities (including funds and bonds, etc.) and dividend rights (passive-income rights and interests), and within the whole cosmos (at least globally), over a lifetime, using ① the corporate legal-person system, ② the financial system, ③ the usufructuary-rights system, the contract system, the agency system and the like as the minimum feasible tools, through a global sojourning life, transnational operations, the founding of globalized and internationalized private funds, the founding of transnational and cross-cultural private asset-management companies, the founding of a private (Macao/Swiss) investment bank, global structural investment, international marriage and the formation of a transnational family, and an online, electronic and digital office of a minimum-feasible minimalist way of life and an online-predominant way of working, to obtain the identities of entrepreneur, financial investor, private fundraising fund ... (the full text is subject to the authoritative text).

【疏】 疏议曰：本条为全篇「终局性目标」之总宣示——「最大可行自由主义生活状态」。其结构为：以**被动收入工具**（用益物权、股权、债权、有价证券、分红权）为凭，以**三大制度**（公司法、金融、物权合同代理）为器，达致**自由生活图景**（旅居、跨国经营、国际婚姻、数字化办公）。此条为第一条之二、第八条、第二十条之总归宿。

【Commentary】 The Commentary says: This article is the general declaration of the "final goal" of the whole text — the "maximally feasible liberal life condition". Its structure is: with **passive-income instruments** (usufructuary rights, equity, debt, marketable securities, dividend rights) as the reliance, and with **three major systems** (company law, finance, and

the property-contract-agency systems) as the instruments, attaining a **picture of the free life** (sojourning, transnational operations, international marriage, digital office). This article is the final home of Articles 1-2, 8 and 20.

【议】 议曰：「被动收入权益」为本条之财务核心，与第十条、第五十七条相承。「最小可行化极简主义」为生活方式之准则，与第一条「极简主义」相呼应。「全宇宙范围」再次呼应第七条宇宙公民理念。此条与第二十二条【全球旅居】、第二十三条【本质主义理想状态】共构「理想生活」之完备描述。

【Discussion】 The Discussion says: “Passive-income rights and interests” is the financial core of this article, carried on with Articles 10 and 57. “Minimum-feasible minimalism” is the criterion of the way of life, echoing the “minimalism” of Article 1. “Within the whole cosmos” again echoes the ideal of the cosmic citizen of Article 7. This article, together with Article 22 【Global Sojourning】 and Article 23 【The Ideal State of Essentialism】 , forms the complete description of the “ideal life”.

【参】 第一条之二、第八条、第二十条、第二十二、第二十三、第三十一条。

【Cross-ref】 Article 1-2, Article 8, Article 20, Article 22, Article 23, Article 31.

第二十二条 【全球旅居之人生状态】 / Article 22 【The Life Condition of Global Sojourning】

本人全球旅居人生，具体通过以下住宿、出行的具体方式、手段、渠道等加以实现之：(1) 临时性入住全世界各地之民宿；(2) 临时性入住全世界各地之青年旅舍；(3) 临时性入住全世界各地之各星级等级酒店；(4) 合法借宿在全世界各地之其他旅居同好人之家中；(5) 与其他自然人或法人机构进行中短期租赁合同签订；(6) 或与其他自然人或法人机构协议设立用益(物)权 – 居住权；(7) 以及租赁或购买房车并雇佣驾驶司乘人员；(8) 雇佣拥有驾驶技能之私人秘书或助理、代理驾驶人(代驾人)；(9) 找寻并雇佣代理驾驶司乘人员提供劳务；(10) 购买包括但不限于下列交通工具之服务：1) 第1款。飞机之头等舱；2) 第2款。飞机之商务舱；3) 第3款。飞机之经济舱；

The Author’s life of global sojourning is realized concretely through the following specific ways, means and channels of accommodation and travel: (1) temporary stays in homestays worldwide; (2) temporary stays in youth hostels worldwide; (3) temporary stays in hotels of various star ratings worldwide; (4) lawful lodging in the homes of fellow sojourners worldwide; (5) entering into short- and medium-term lease contracts with other natural persons or legal-person organizations; (6) or agreeing with other natural persons or legal-person organizations to establish a usufructuary (real) right — the right of residence; (7) as well as leasing or purchasing an RV and engaging driving personnel; (8) engaging a private secretary or assistant with driving skills, or a proxy driver (designated driver); (9) seeking and engaging proxy driving personnel to provide labor services; (10) purchasing the services of the following means of transport,

including but not limited to: 1) paragraph 1. first class on aircraft; 2) paragraph 2. business class on aircraft; 3) paragraph 3. economy class on aircraft;

- 4) 第 4 款。火车之高铁之卧铺之软卧、硬卧、一等座或二等座位 5) 第 5 款。火车之动车之卧铺之软卧、硬卧、一等座或二等座位, 6) 第 6 款。以及直达、特快、快速列车卧铺之软卧、硬卧, 7) 第 7 款。或普通列车座席 (硬座等); 8) 第 8 款。选乘电车、汽车搭乘等。
- 5) paragraph 4. soft sleeper, hard sleeper, first-class or second-class seats on high-speed rail; 5) paragraph 5. soft sleeper, hard sleeper, first-class or second-class seats on the multiple-unit trains (Dongche); 6) paragraph 6. as well as soft sleeper and hard sleeper on through, express and fast trains; 7) paragraph 7. or ordinary train seats (hard seats, etc.); 8) paragraph 8. choosing to take trams, buses and the like.

【疏议】 / 【Commentary】

【律】 本人全球旅居人生, 具体通过以下住宿、出行之方式、手段、渠道等加以实现: (1) 临时性入住世界各地之民宿; (2) 青年旅舍; (3) 各星级酒店; (4) 合法借宿旅居同好之家; (5) 与自然人、法人机构中短期租赁; (6) 协议设立用益 (物) 权—居住权; (7) 租赁或购买房车并雇驾驶司乘人员; (8) 雇有驾驶技能之私人秘书、助理、代理驾驶人; (9) 找寻并雇代理驾驶司乘人员提供劳务; (10) 购买飞机头等舱、商务舱等交通工具服务 (全文以作准文本为准)。

【Statute】 The Author's life of global sojourning is realized concretely through the following ways, means and channels of accommodation and travel: (1) temporary stays in homestays worldwide; (2) youth hostels; (3) hotels of various star ratings; (4) lawful lodging in the homes of fellow sojourners; (5) short- and medium-term leases with natural persons and legal-person organizations; (6) agreeing to establish a usufructuary (real) right — the right of residence; (7) leasing or purchasing an RV and engaging driving personnel; (8) engaging a private secretary, assistant or proxy driver with driving skills; (9) seeking and engaging proxy driving personnel to provide labor services; (10) purchasing services of means of transport such as first class and business class on aircraft (the full text is subject to the authoritative text).

【疏】 疏议曰: 本条将「全球旅居」由理念 (第七条) 化为可操作之「住宿、出行方式清单」。其立法之旨, 在于使「旅居」成为可持续之生活形态, 而非一时游历。

【Commentary】 The Commentary says: This article turns “global sojourning” from an ideal (Article 7) into an operable “list of ways of accommodation and travel”. Its legislative purpose lies in making “sojourning” a sustainable life form rather than a momentary tour.

【议】 议曰: 所列诸方式, 体现「轻资产、高流动」之生活取向——以租、借、用益权替代购置, 正与第八条之三「轻资产」红线、第二十二条不购房原则 (见附件 A.04.001) 相符。凡涉「雇」之表述, 依宪章术语明定为合作、协作关系。

【Discussion】 The Discussion says: The various ways listed embody the life orientation of “asset-light, high mobility” — replacing purchase with rent, borrowing and usufructuary rights, precisely in conformity with the “asset-light” red line of Article 8-3 and the no-real-estate-purchase principle of Article 22 (see Annex A.04.001). Wherever the expression “engage” is involved, it is expressly provided by the Charter's terminology to be a

relationship of cooperation and collaboration.

【参】 第七条、第八条、附件 A.04.001 【个人生活形态原则细则】、第三十一条。

【Cross-ref】 Article 7, Article 8, Annex A.04.001 【Detailed Rules on the Principles of Personal Lifestyle】 , Article 31.

第二十二条之二 【全球旅居居住形态之补充】 / Article 22-2 【Supplement on the Residential Forms of Global Sojourning】

〔本条系 2026 年 9 月 25 日补正案（四）所增，经制定人审签核准、签署生效〕

〔This article was added by Corrective Act (4) of 25 September 2026; reviewed, countersigned and approved by the Author, and signed into effect.〕

本人全球旅居人生，有下列情形之一者，得依法采用下列居住方式、形态与渠道实现之：

Where any of the following circumstances exists, the Author's life of global sojourning may be realized by adopting, in accordance with law, the following residential ways, forms and channels:

（一）出于临时性、移动性、流动性居住之需要者；

(1) those for the need of temporary, mobile and fluid residence;

（二）因应自然灾害、公共卫生事件、突发事件等之应急避险需要者；

(2) those for the need of emergency refuge in response to natural disasters, public-health incidents, emergencies and the like;

（三）因应灾害安置、过渡性居所之需要者；

(3) those for the need of disaster resettlement and transitional dwelling;

（四）出于轻资产、高流动、成本优化及最小可行极简主义原则之需要者；

(4) those for the need of the asset-light, high-mobility, cost-optimization and minimum-feasible minimalist principles;

（五）其他符合本宪章宗旨之特殊旅居情形者。

(5) other special sojourning circumstances conforming to the purposes of this Charter.

本人得采用下列居住方式、形态与渠道实现之：

The Author may realize it by adopting the following residential ways, forms and channels:

第 1 项 集装箱房（含集装箱改造住宅）；

Item 1: Container houses (including container-converted dwellings);

第 2 项 移动板房、活动板房（含预制装配式房屋）；

Item 2: Mobile prefabricated houses and movable prefabricated houses (including prefabricated assembled houses);

第 3 项 救灾帐篷、大型军用帐篷（含应急救援型篷房及灾难安置型帐篷）；

Item 3: Disaster-relief tents and large military tents (including emergency-relief marquees and disaster-resettlement tents);

第 4 项 帐篷与露营（含露营帐篷、自驾露营及露营地驻留）；

Item 4: Tents and camping (including camping tents, self-drive camping and stays at campsites);

第 5 项 蒙古包、毡房等游牧式居所；

Item 5: Nomadic-style dwellings such as yurts and felt tents;

第 6 项 木屋、树屋、轻钢装配式小屋等轻型生态居所；

Item 6: Light ecological dwellings such as wooden houses, tree houses and light-steel assembled cabins;

第 7 项 拖挂式房车及房车营地长期驻留；

Item 7: Towable RVs and long-term stays at RV campsites;

第 8 项 胶囊旅馆、太空舱旅馆等微型共享住宿；

Item 8: Micro shared accommodation such as capsule hotels and space-capsule hotels;

第 9 项 换宿（含协作换宿、互助驻留等，以民事合作方式换取住宿）；

Item 9: Home exchange (including collaborative home exchange and mutual-aid stays, exchanging accommodation by way of civil cooperation);

第 10 项 其他符合本宪章宗旨之临时性、移动性、最小可行性居住形态。

Item 10: Other temporary, mobile and minimum-feasible residential forms conforming to the purposes of this Charter.

上述形态之采用，均须符合轻资产、高流动、最小可行极简主义原则及不购置不动产原则（附件 A.04.001）；凡涉「雇」「工」之表述，依宪章术语铁律，一律理解为民事合作、协作关系，绝不构成劳动雇佣关系。

The adoption of the above forms must all conform to the asset-light, high-mobility and minimum-feasible minimalist principles and the principle of not purchasing real estate (Annex A.04.001); wherever the expressions “employ” and “work” are involved, in accordance with the iron rule of the Charter’s terminology they are all understood as relationships of civil cooperation and collaboration, and absolutely do not constitute a labor-employment relationship.

【疏议】 / 【Commentary】
【律】 本人全球旅居人生，有下列情形之一者，得依法采用下列居住方式、形态与渠道实现之：第一款【适用情形】（一）出于临时性、移动性、流动性居住之需要者；（二）因应自然灾害、公共卫生事件、突发事件等之应急避险需要者；（三）因应灾害安置、过渡性居所之需要者；（四）出于轻资产、高流动、成本优化及最小可行极简主义原则之需要者；（五）其他符合本宪章宗旨之特殊旅居情形者。第二款【居住形态】第 1 项集装箱房（含集装箱改造住宅）；第 2 项移动板房、活动板房（含预制装配式房屋）；第 3 项救灾帐篷、大型军用帐篷（含应急救援型篷房及灾难安置型帐篷）；第 4 项帐篷与露营（含露营帐篷、自驾露营及露营地驻留）；第 5 项蒙古包、毡房等游牧式居所；第 6 项木屋、树屋、轻钢装配式小屋等轻型生态居所；第 7 项拖挂式房车及房车营地长期驻留；第 8 项胶囊旅馆、太空舱旅馆等微型共享住宿；第 9 项换宿（含协作换宿、互助驻留等，以民事合作方式换取住宿）；第 10 项其他符合本宪章宗旨之临时性、移动性、最小可行性居住形态。第三款【共同原则】上述形态之采用，均须符合轻资产、高流动、最小可行极简主义原则及不购置不动产原则（附件 A.04.001）；凡涉「雇」「工」之表述，依宪章术语铁律，一律理解为民事合作、协作关系，绝不构成劳动雇佣关系。（全文以作准文本为准，本条系 2026 年 9 月 25 日补正案（四）所增，该补正案已经制定人审签核准、签署生效）
【Statute】 Where any of the following circumstances exists, the Author’s life of global sojourning may be realized by adopting, in accordance with law, the following residential ways, forms and channels: paragraph 1 【Applicable Circumstances】 (1) those for the need of temporary, mobile and fluid residence; (2) those for the need of emergency refuge in response to natural disasters, public-health incidents, emergencies and the like; (3) those for the need of disaster resettlement and transitional dwelling; (4) those for the need of the asset-light, high-mobility, cost-optimization and minimum-feasible minimalist principles; (5) other special sojourning circumstances conforming to the purposes of this Charter; paragraph 2 【Residential Forms】 Item 1 container houses (including container-converted dwellings); Item 2 mobile prefabricated houses and movable prefabricated houses (including prefabricated assembled houses); Item 3 disaster-relief tents and large military tents (including emergency-relief marquees and disaster-resettlement tents); Item 4 tents and camping (including camping tents, self-drive camping and stays at campsites); Item 5 nomadic-style dwellings such as yurts and felt tents; Item 6 light ecological dwellings such as wooden houses, tree houses and light-steel assembled cabins; Item 7 towable RVs and long-term stays at RV campsites; Item 8 micro shared accommodation such as capsule hotels and space-capsule hotels; Item 9 home exchange (including collaborative home exchange and mutual-aid stays, exchanging accommodation by way of civil cooperation); Item 10 other temporary, mobile and minimum-feasible residential forms conforming to the purposes of this Charter; paragraph 3 【Common Principles】 the adoption of the above forms must all

conform to the asset-light, high-mobility and minimum-feasible minimalist principles and the principle of not purchasing real estate (Annex A.04.001); wherever the expressions “employ” and “work” are involved, in accordance with the iron rule of the Charter’s terminology they are all understood as relationships of civil cooperation and collaboration, and absolutely do not constitute a labor-employment relationship. (The full text is subject to the authoritative text; this article was added by Corrective Act (4) of 25 September 2026, which has been reviewed, countersigned and approved by the Author, and signed into effect.)

【疏】 疏议曰：本条为第二十二条【全球旅居之人生状态】之补充条款，扩其住宿形态之外延。第二十二条立「全球旅居」之纲，列举民宿、青旅、酒店、借宿、租赁、居住权、房车等七类住宿及出行诸端；然时代演进、居住技术日新，集装箱房、移动板房、救灾帐篷、露营帐篷、蒙古包、木屋、房车营地、胶囊旅馆等新型居住形态迭出，应急救灾之际尤为必需。故设本条以周延之，先列适用情形以为入径，次列十项形态以为清单，终以共同原则为约束。其立法之旨，与第二十二条一贯——使「旅居」成为可持续、可应变之生活形态。

【Commentary】 The Commentary says: This article is a supplementary provision to Article 22 【The Life Condition of Global Sojourning】, expanding the extension of its residential forms. Article 22 establishes the outline of “global sojourning”, enumerating homestays, youth hostels, hotels, lodging, leasing, the right of residence, RVs and seven other categories of accommodation together with various travel items; yet as the times evolve and residential technology is renewed day by day, new residential forms such as container houses, mobile prefabricated houses, disaster-relief tents, camping tents, yurts, wooden houses, RV campsites and capsule hotels have emerged one after another, and are especially necessary in times of emergency relief. Hence this article is set to make the matter comprehensive: it first lists the applicable circumstances as the approaches, then lists ten forms as the list, and finally takes the common principles as the constraint. Its legislative purpose is consistent with Article 22 — to make “sojourning” a sustainable and adaptable life form.

【议】 议曰：第一款五项情形，为本条之适用门槛——「临时性、移动性、流动性」（例行旅居）、「应急避险」（自然灾害、公共卫生事件、突发事件）、「灾害安置、过渡性居所」、「轻资产、高流动、成本优化及最小可行极简主义」、「其他特殊旅居情形」，五者并列，凡占其一即可援用。第二款十项形态，皆「轻资产、高流动」取向之落地：集装箱房、移动板房、救灾帐篷之属，可拆可迁；露营、蒙古包、木屋之属，近于自然；房车营地、胶囊旅馆、换宿之属，则以共享与流动为核。第三款共同原则，重申第八条之三「轻资产」红线与附件 A.04.001 「不购置不动产」原则；至若第 9 项「换宿」，系以技能协作、服务交换、经验分享等民事合作方式换取住宿，依 TERM-REVIEW-001 术语一致性审查总规，不得表述为「打工换宿」等含劳动从属性之词语，去雇佣化之旨于此尤须坚守。补正案（四）另设【术语订正】【与既有条款之衔接】二条，明其效力与适用之序。

【Discussion】 The Discussion says: The five circumstances of paragraph 1 are the threshold of application of this article — “temporary, mobile and fluid” (routine sojourning), “emergency refuge” (natural disasters, public-health incidents, emergencies), “disaster resettlement and transitional dwelling”, “asset-light, high-mobility, cost-optimization and minimum-feasible minimalism”, and “other special sojourning circumstances”; the five are juxtaposed, and the invocation suffices if any one of them is present. The ten forms of paragraph 2 are all the realization of the “asset-light, high-mobility” orientation: container houses, mobile prefabricated houses and disaster-relief tents are dismantlable and relocatable; camping, yurts and wooden houses are close to nature; RV campsites, capsule hotels and home exchange take sharing and mobility as their core. The common principles of paragraph 3 reiterate the “asset-light” red line of Article 8-3 and the “no real-estate

purchase” principle of Annex A.04.001; and as for Item 9 “home exchange”, it is the exchanging of accommodation by way of civil cooperation such as skill collaboration, service exchange and experience sharing; in accordance with the TERM-REVIEW-001 General Rules for Terminology-Consistency Review, it must not be expressed by words implying labor subordination such as “working in exchange for lodging”, and the purpose of de-employment-ization must be firmly upheld here in particular. Corrective Act (4) additionally sets two articles, 【Terminology Correction】 and 【Connection with Existing Provisions】 , clarifying the order of its effect and application.

【参】 第二十二条、第八条之三、第二十三条、第三十一条、附件 A.04.001；补正案（四）（2026 年 9 月 25 日生效）。

【Cross-ref】 Article 22, Article 8-3, Article 23, Article 31, Annex A.04.001; Corrective Act (4) (effective 25 September 2026).

第二十二条之三 【水上及特别形式居住形态】 / Article 22-3

【Waterborne and Other Special Forms of Residence】

〔本条系 2026 年 9 月 25 日补正案（五）所增，经制定人审签核准、签署生效〕

〔This article was added by Corrective Act (5) of 25 September 2026; reviewed, countersigned and approved by the Author, and signed into effect.〕

本人全球旅居人生，于下列特别情形下，得采用水上及非常规载体之居住形态：

In the following special circumstances, the Author’s life of global sojourning may adopt waterborne and other unconventional-carrier residential forms:

（一）应急避险、灾害安置、突发事件处置之需要者；

(1) those for the need of emergency refuge, disaster resettlement and the handling of emergencies;

（二）特殊旅居体验、考察研究等非常规情形之需要者。

(2) those for the need of unconventional circumstances such as special sojourning experiences and investigation and research.

第 1 项 船屋、船宿等水上居住形态；

Item 1: Waterborne residential forms such as houseboats and boat lodging;

第 2 项 水面浮动平台、水上浮动住宅等特殊水上载体；

Item 2: Special waterborne carriers such as floating platforms on the water surface and floating waterborne dwellings;

第 3 项 应急避险、灾害安置等特别情形下之临时性水上居住形态。

Item 3: Temporary waterborne residential forms under special circumstances such as emergency refuge and disaster resettlement.

前款所列形态，仅作特别形式标注，仅在特定情况下使用，不作为常设居住形态。

The forms listed in the preceding paragraph are marked only as special forms, used only in particular circumstances, and are not to serve as a standing residential form.

采用水上及非常规载体居住形态者，须符合水域管理、航行安全、治安、消防、环保等法律、行政法规及主管机关之规定，不得妨碍公共利益与他人合法权益。

Those adopting waterborne and other unconventional-carrier residential forms must conform to the provisions of the laws, administrative regulations and competent authorities on water-area management, navigational safety, public order, fire protection, environmental protection and the like, and must not obstruct the public interest or the lawful rights and interests of others.

本形态之采用，准用第二十二条之二第三款【共同原则】之规定。

The adoption of this form is governed mutatis mutandis by the provisions of paragraph 3 【Common Principles】 of Article 22-2.

【疏议】 / 【Commentary】
【律】 本人全球旅居人生，于下列特别情形下，得采用水上及非常规载体之居住形态：第一款【适用情形】（一）应急避险、灾害安置、突发事件处置之需要者；（二）特殊旅居体验、考察研究等非常规情形之需要者。第二款【居住形态】第 1 项船屋、船宿等水上居住形态；第 2 项水面浮动平台、水上浮动住宅等特殊水上载体；第 3 项应急避险、灾害安置等特别情形下之临时性水上居住形态。第三款【特别形式标注】前款所列形态，仅作特别形式标注，仅在特定情况下使用，不作为常设居住形态。第四款【安全与合规限制】采用水上及非常规载体居住形态者，须符合水域管理、航行安全、治安、消防、环保等法律、行政法规及主管机关之规定，不得妨碍公共利益与他人合法权益。第五款【准用】本形态之采用，准用第二十二条之二第三款【共同原则】之规定。（全文以作准文本为准，本条系 2026 年 9 月 25 日补正案（五）所增，该补正案已经制定人审签核准、签署生效）
【Statute】 In the following special circumstances, the Author’s life of global sojourning may adopt waterborne and other unconventional-carrier residential forms: paragraph 1 【Applicable Circumstances】 (1) those for the need of emergency refuge, disaster resettlement and the handling of emergencies; (2) those for the need of unconventional circumstances such as special sojourning experiences and investigation and research; paragraph 2 【Residential Forms】 Item 1 waterborne residential forms such as houseboats and boat lodging; Item 2 special waterborne carriers such as floating platforms on the water surface and floating waterborne dwellings; Item 3 temporary waterborne residential forms under special circumstances such as emergency refuge and disaster resettlement; paragraph 3 【Special-Form Marking】 the forms listed in the preceding paragraph are marked only as special forms, used only in particular circumstances, and are not to serve as a standing residential form; paragraph 4 【Safety and Compliance Restrictions】 those

adopting waterborne and other unconventional-carrier residential forms must conform to the provisions of the laws, administrative regulations and competent authorities on water-area management, navigational safety, public order, fire protection, environmental protection and the like, and must not obstruct the public interest or the lawful rights and interests of others; paragraph 5 **【Mutatis Mutandis Application】** the adoption of this form is governed mutatis mutandis by the provisions of paragraph 3 **【Common Principles】** of Article 22-2. (The full text is subject to the authoritative text; this article was added by Corrective Act (5) of 25 September 2026, which has been reviewed, countersigned and approved by the Author, and signed into effect.)

【疏】 疏议曰：本条为第二十二条之二之补，专治水上及非常规载体之居所。船屋、船宿、浮动平台之属，虽亦属「全球旅居」之可能形态，然其居所浮于水上，涉水域管理、航行安全、治安消防之特殊规制，与陆上形态迥异，故不可与陆域十项同列，而别立一条、另作定性。其立法之旨，在于「承认其可能，限定其定位」——不作通常居住形态，仅作特别形式标注，于特定情形下许之。

【Commentary】 The Commentary says: This article is a supplement to Article 22-2, dealing specifically with waterborne and unconventional-carrier dwellings. Houseboats, boat lodging and floating platforms, though also possible forms of “global sojourning”, have their dwellings floating on the water and involve the special regulation of water-area management, navigational safety, public order and fire protection, and are entirely different from the land forms; hence they may not be listed together with the ten land forms, but are established in a separate article and characterized separately. Its legislative purpose lies in “recognizing their possibility while limiting their positioning” — not to serve as an ordinary residential form, but only to be marked as a special form and permitted under particular circumstances.

【议】 议曰：第一款限适用情形为「应急避险、灾害安置、突发事件处置」与「特殊旅居体验、考察研究」两类，可见其非常态之定位。第三款「仅作特别形式标注，仅在特定情况下使用，不作为常设居住形态」，为本条之定性核心，与第二十二条之二所列陆域形态之可常规采用者，判然有别。第四款之安全与合规限制，正合第二十五条**【一事一议】**与 G.01.001 关于「法律明文强制性规定」之界分——凡涉水域、航行、治安、消防、环保之强制规定，皆须遵守。第五款准用共同原则，则使去雇佣化与轻资产之旨贯于一贯。补正案（五）另设**【与既有条款之衔接】****【特别形式之说明】**二条，以固其效力与适用之界。

【Discussion】 The Discussion says: Paragraph 1 limits the applicable circumstances to two categories, “emergency refuge, disaster resettlement and the handling of emergencies” and “special sojourning experiences and investigation and research”, from which its non-normal positioning may be seen. Paragraph 3’s “marked only as special forms, used only in particular circumstances, and not to serve as a standing residential form” is the core of this article’s characterization, clearly distinct from the land forms of Article 22-2 that may be adopted routinely. The safety and compliance restrictions of paragraph 4 precisely accord with Article 25 **【Case-by-Case Deliberation】** and the division of the “express mandatory provisions of law” in G.01.001 — all mandatory provisions concerning water areas, navigation, public order, fire protection and environmental protection must be observed. Paragraph 5’s mutatis mutandis application of the common principles makes the purposes of de-employment-ization and asset-lightness run through consistently. Corrective Act (5) additionally sets two articles, **【Connection with Existing Provisions】** and **【Explanation of the Special Form】**, to secure the boundaries of its effect and application.

【参】 第二十二条、第二十二条之二、第二十五条、附件 A.04.001、附件 G.01.001；补正案（五）（2026 年 9 月 25 日生效）。

第二十三条 【本质主义理想状态】 / Article 23 【The Ideal State of Essentialism】

为最大限度自由体验个人的人生，本人可在刑法及其在行为状态发生之当下之司法解释无明文禁止的状态下，凭借自身理智思维，独立、理智仔细思考、列明所有选项，并作出最符合本心的战略性、战术性选择；在不违背前述原则基础上得以任何形式从事任何本人认可的营利性经营活动，包括但不限于如下事项：(1) 股权结构策划设计活动；(2) 股权结构策划设计咨询、代理活动；(3) 法人组织架构策划设计活动；(4) 法人组织架构策划设计咨询、代理活动；(5) 商业模式策划设计活动；(6) 商业模式策划设计之咨询、代理活动；(7) 法律许可下的法务咨询建议活动；(8) 各类信息咨询活动；(9) 各类项目策划活动；(10) 各类民事代理活动；(11) 文化传播、文化传媒活动；(12) 茶产业营利性经营活动；(13) 汉服文化产业营利性经营活动；(14) 跨境电子商务营利性经营活动；(15) 出入境代理营利性经营活动；(16) 出入境(跨境) 商务、投资、考察、金融(包括但不限于国际股权投资运作、股权融资 运作、私募基金管理与经营)、(集团或单体公司法人机构) 开设与经营相关之营利性 经营活动；(17) 翻译、(电子化) 出版、跨文化交际相关之营利性经营活动；(18) 旅游、旅行相关之营利性经营活动；(19) 国际婚姻、国际家庭组建、国际移民、永居身份取得之代理相关之营利性经营活动；(20) 国际留学、游学、访学等学务相关之营利性经营活动；(21) 其他自己感兴趣且不违反法律的任何合法经营性活动(22) 【财富自由的理想状态】非劳务正向(流入性) 现金流大于同期总支出 125% 及以上，因而无需通过继续由本人亲自出卖任何自身标的物，以换取消费性支出的 理想生活状态与方式。(23) 【经营活动理想状态】经营活动标准化、自动化、制度化、国际化、集团化，创始人可 以作为实际控制人而抽离于经营活动的状态。

In order to experience the Author's individual life with the greatest degree of freedom, the Author may, in a state where the criminal law and its judicial interpretations at the moment when the state of affairs occurs do not expressly prohibit it, by virtue of his own rational thinking, independently and rationally and carefully think and enumerate all the options, and make the strategic and tactical choices that best accord with his own heart; and, on the basis of not contravening the foregoing principles, may in any form engage in any for-profit business activity that the Author approves, including but not limited to the following: (1) equity-structure planning and design activities; (2) consulting and agency activities for equity-structure planning and design; (3) corporate organizational-structure planning and design activities; (4) consulting and agency activities for corporate organizational-structure planning and design; (5) business-model planning and design activities; (6) consulting and agency activities for business-model planning and design; (7) legal-consulting and

advisory activities permitted by law; (8) various information-consulting activities; (9) various project-planning activities; (10) various civil-agency activities; (11) cultural dissemination and cultural media activities; (12) for-profit business activities in the tea industry; (13) for-profit business activities in the Hanfu cultural industry; (14) for-profit business activities in cross-border e-commerce; (15) for-profit business activities in entry-exit agency services; (16) for-profit business activities related to entry-exit (cross-border) business, investment, investigation and finance (including but not limited to international equity-investment operations, equity-financing operations, and private-fund management and operation) and the establishment and operation of (group or single-entity corporate legal-person) entities; (17) for-profit business activities related to translation, (electronic) publishing and cross-cultural communication; (18) for-profit business activities related to tourism and travel; (19) for-profit business activities related to agency services for international marriage, the formation of international families, international migration and the acquisition of permanent-residence status; (20) for-profit business activities related to academic affairs such as international study, study tours and academic visits; (21) any other lawful business activity that the Author is interested in and that does not violate the law; (22) 【The ideal state of financial freedom】 non-labor positive (inflow) cash flow greater than 125% or more of total expenditure for the same period, so that there is no need to continue to sell any of the Author's own subject matters personally in exchange for consumption expenditure, being the ideal life condition and mode; (23) 【The ideal state of business operations】 business operations that are standardized, automated, institutionalized, internationalized and group-oriented, in which the founder, as the actual controller, may withdraw from operational activities.

(24) 【时间自由安排的理想状态】个体从事活动的时间表、具体事项内容与实施时间均由本人自行安排、他人不得干涉，也不接受任何人以任何方式对本人日常活动予以安排，对此不设置任何除外条款，任何活动必须活动时间、地点、方式必须平等协商，否则任何情况下概不接受，除非直接威胁本人之生命。

(25) 【The ideal state of free time arrangement】 the individual's timetable for engaging in activities, the specific content of the matters and the implementation time are all arranged by the Author himself, others may not interfere, nor does he accept any person arranging his daily activities in any way, no exclusion clause is set for this, and any activity must have its time, place and manner negotiated on an equal footing, failing which it is categorically not accepted in any circumstances, unless it directly threatens the Author's life.

【疏议】 / 【Commentary】

【律】 为最大限度自由体验个人的人生，本人可在刑法及其在行为状态发生之当下之司法解释无明文禁止的状态下，凭借自身理智思维，独立、理智仔细思考、列明所有选项，并作出最符合本心的战略性、战术性选择；在不违背前述原则基础上得以任何形式从事任何认可之营利性经营活动，包括但不限于：（1）股权结构策划设计活动；（2）股权结构策划设计咨询、代理；（3）法人组织架构策划设计；（4）法人组织架构策划设计咨询、代理；（5）商业模式策划设计；（6）商业模式策划设计咨询、代理；（7）法律许可下之法务咨询建议；（8）各类信息咨询；（9）各类项目策划；（10）各类民事代理；（11）……（全文以作准文本为准）。

【Statute】 In order to experience the Author's individual life with the greatest degree of freedom, the Author may, in a state where the criminal law and its judicial interpretations at the moment when the state of affairs occurs do not expressly prohibit it, by virtue of his own rational thinking, independently and rationally and carefully think and enumerate all the options, and make the strategic and tactical choices that best accord with his own heart; and, on the basis of not contravening the foregoing principles, may in any form engage in any for-profit business activity that he approves, including but not limited to: (1) equity-structure planning and design activities; (2) consulting and agency for equity-structure planning and design; (3) corporate organizational-structure planning and design; (4) consulting and agency for corporate organizational-structure planning and design; (5) business-model planning and design; (6) consulting and agency for business-model planning and design; (7) legal consulting and advice permitted by law; (8) various information consulting; (9) various project planning; (10) various civil agency; (11) ... (the full text is subject to the authoritative text).

【疏】 疏议曰：本条宣示「本质主义理想状态」——在刑法无明文禁止之领域，以理智思维自由选择、以任何形式从事认可之营利活动。其立法之旨，在于以「法无禁止即可为」为原则，最大化本人生之自由空间与事业可能。

【Commentary】 The Commentary says: This article declares the “ideal state of essentialism” — in fields not expressly prohibited by the criminal law, to choose freely with rational thinking and to engage in approved for-profit activities in any form. Its legislative purpose lies in taking “whatever is not prohibited by law may be done” as the principle, maximizing the free space and business possibilities of the Author's life.

【议】 议曰：本条所列十余项营利活动（股权策划、架构设计、商业模式、法务咨询、信息咨询、项目策划、民事代理等），实为本人生之「事业范围清单」，与第二条（28）项、第八条、第八十四条至第八十六条相参。「以理智思维独立列明所有选项」为决策方法，与第二十五条【一事一议】、第七十五条【思维模型决策】相通。

【Discussion】 The Discussion says: The ten-odd for-profit activities listed in this article (equity planning, structure design, business models, legal consulting, information consulting, project planning, civil agency, etc.) are in truth the Author's “list of the scope of business”, referential with item (28) of Article 2, Article 8, and Articles 84 to 86. “Independently enumerating all the options with rational thinking” is the method of decision, akin to Article 25 【Case-by-Case Deliberation】 and Article 75 【Decision-Making by Mental Models】.

【参】 第八条、第二十五条、第七十五条、第七十七条、第八十四条至第八十六条。

【Cross-ref】 Article 8, Article 25, Article 75, Article 77, Articles 84 to 86.

第二十四条 【万物条件主义交易化本质主义原理；以刑事性法律为初始底线、保持善意行动之行动模式原理】 / Article 24 【The Principle of Conditionalist Transactional Essentialism Regarding All Things; the Principle of an Action Model Taking Criminal Law as the Initial Baseline and Maintaining Good-Faith Conduct】

本人认定万事、万物均是基于条件构建的，交易化本质主义活动，不归结于(本)人与(其他非本人之)人之间的交换条件的归因，均为非本质原因；认知思考，应当自由地从(本)人与(其他非本人之)人之间的交换条件的归因开始思考，且以刑事性法律及其司法解释之强制性规定为最低底线，随着自身条件的改善、本人统领的人渐增而不断提高，以善意之初心，行互利之行为。

The Author affirms that all matters and all things are constructed on the basis of conditions and are transactional-essentialist activities; attributions that do not reduce to the exchange conditions between the (the) person and (other non-Author) persons are all non-essential causes; cognitive thinking ought to start freely from the attribution of the exchange conditions between the (the) person and (other non-Author) persons, and take the mandatory provisions of the criminal law and its judicial interpretations as the lowest baseline, raising it continuously as the Author's own conditions improve and the persons under his leadership increase, and with a good-faith original intention, perform mutually beneficial conduct.

【疏议】 / 【Commentary】

【律】（本条标题为「万物条件主义交易化本质主义原理；以刑事性法律为初始底线、保持善意行动之行动模式原理」，正文阐明：万物皆可交易化理解，一切关系皆条件主义下之交换；以刑事性法律为行动之初始底线，同时保持善意行动之模式。全文以作准文本为准。）

【Statute】 (The title of this article is “The Principle of Conditionalist Transactional Essentialism Regarding All Things; the Principle of an Action Model Taking Criminal Law as the Initial Baseline and Maintaining Good-Faith Conduct”; the main text explains: all things may be understood transactionally, and all relations are exchanges under conditionalism; the criminal law is taken as the initial baseline of action, while the model of good-faith conduct is maintained. The full text is subject to the authoritative text.)

【疏】 疏议曰：本条为宪章之「世界观基石」——「万物条件主义交易化本质主义」。其义有二：一曰**交易化**——以「条件主义交换」理解人与人之关系（与第三十五条「万事皆人格平等、基于法律和合约的交换」相通）；二曰**善意底线**——行动以刑事性法律为初始底线，同时保持善意。此条为第三十五条、第八十七条至第九十二条「民事活动一般原则」之哲学总源。

【Commentary】 The Commentary says: This article is the “cornerstone of worldview” of the Charter — “conditionalist transactional essentialism regarding all things”. Its meaning is twofold: first, **transactionalization** — understanding the relations between persons through “conditionalist exchange” (akin to Article 35, “all matters involve equality of personality and exchange based on law and contract”); second, **the good-faith baseline** —

action takes the criminal law as the initial baseline while maintaining good faith. This article is the philosophical fountainhead of Article 35 and of the “general principles of civil activities” of Articles 87 to 92.
【议】 议曰：「交易化本质主义」非否定情义，而为清醒之认知工具：以交易眼光看关系，则不迷于虚情、不失于利益。惟本条同时以「刑事性法律为初始底线」「保持善意行动」，示交易化之底色为「依法+善意」，与第六条「诚信」、第九十条【诚信原则】并行不悖。此条与本人生「利他主义」（第七十二条、第七十三条、第一百十一条）构成一体两面：知交易之实，行利他之善。
【Discussion】 The Discussion says: “Transactional essentialism” does not negate affection and righteousness, but is a sober cognitive tool: by viewing relations through the lens of transaction, one is not deluded by false sentiment nor deprived of interests. Yet this article at the same time takes “the criminal law as the initial baseline” and “maintains good-faith conduct”, showing that the undertone of transactionalization is “legality + good faith”, running in parallel without conflict with the “good faith” of Article 6 and Article 90 【The Principle of Good Faith】. Together with the Author’s life “altruism” (Articles 72, 73, 111), this article constitutes two sides of one whole: knowing the reality of transaction and performing the goodness of altruism.
【沿革】 本条于底本中或被正文顺序略去，今依体系目录补入，其要旨以作准文本为准。
【Legislative History】 This article may have been omitted in order in the main text of the base edition; it is now supplemented in accordance with the systematic catalogue, and its essential purport is subject to the authoritative text.
【参】 第三十五条、第四十五条【属人归因终局】、第七十二条、第七十三条、第八十七条至第九十二条。
【Cross-ref】 Article 35, Article 45 【The Final Principle of Attribution to the Person】, Article 72, Article 73, Articles 87 to 92.
（下接第二十五条及以后诸条）
(Continued with Article 25 and the articles thereafter)

第二十五条 【一事一议、一次一分析原则】／Article 25 **【The Principle of Case-by-Case Deliberation and Single-Occasion Analysis】**

为确保切实将外界对《宪章》适用行为本人的人生走向影响减至最低之最小必要限度，避免来自于包括但不限于父母、亲戚、朋友、顾问或其他任何人员，违背宪章制定行为本人意愿之本意对本人思维、认知、决策的干扰、干涉，并保证本人思维持续活跃、保持创新性、创造性，对于任何时间的分析，应当结合本宪章其他原则和本原则，施行一事一议、一次一分析的方针、并独立负责。

In order to ensure that the influence of the outside world upon the life course of the person to whom the Charter applies is genuinely reduced to the minimum necessary limit, to avoid interference and intervention in the Author’s thinking, cognition and decision-making arising from persons including but not limited to parents, relatives, friends, advisers or any other persons contrary to the true

intent of the author of the Charter, and to ensure that the Author's thinking remains continuously active and retains innovativeness and creativity, the analysis of any matter at any time should, in combination with the other principles of this Charter and this principle, implement the approach of case-by-case deliberation and single-occasion analysis, and bear responsibility independently.

【疏议】 / 【Commentary】

【律】 为确保切实将外界对《宪章》适用行为本人的人生走向影响减至最低之最小必要限度，避免来自父母、亲戚、朋友、顾问或其他任何人员违背宪章制定行为本人意愿之本意对本人思维、认知、决策之干扰、干涉，并保证本人思维持续活跃、保持创新性、创造性，对于任何时间的分析，应当结合本宪章其他原则和本原则，施行一事一议、一次一分析的方针，并独立负责。

【Statute】 In order to ensure that the influence of the outside world upon the life course of the person to whom the Charter applies is genuinely reduced to the minimum necessary limit, to avoid interference and intervention in the Author's thinking, cognition and decision-making arising from parents, relatives, friends, advisers or any other persons contrary to the true intent of the author of the Charter, and to ensure that the Author's thinking remains continuously active and retains innovativeness and creativity, the analysis of any matter at any time should, in combination with the other principles of this Charter and this principle, implement the approach of case-by-case deliberation and single-occasion analysis, and bear responsibility independently.

【疏】 疏议曰：本条立「一事一议」之决策方法论——凡事皆单独分析，不套用旧例、不迁就他人，以实现「最小必要干预」之宗旨。此为第一条宗旨之操作化。

【Commentary】 The Commentary says: This article establishes the decision methodology of "case-by-case deliberation" — every matter is analyzed separately, without applying old precedents and without accommodating others, in order to realize the purpose of "minimum necessary intervention". This is the operationalization of the purposes of Article 1.

【议】 议曰：本条所防者，非仅外界之强加，更防「亲近者」之软性干涉（父母、亲友、顾问）。「结合本宪章其他原则」一语，示一事一议非孤立独断，而是以宪章整体为准绳之具体裁量。此条与第二十六条【完全依法自主决策】、第三十三条【最大自决权】、第五十四条【各阶段专注事项】同为「自决」之法。

【Discussion】 The Discussion says: What this article guards against is not only the imposition of the outside world, but still more the soft interference of "those close to one" (parents, relatives, friends, advisers). The phrase "in combination with the other principles of this Charter" shows that case-by-case deliberation is not isolated arbitrariness, but a concrete adjudication taking the Charter as a whole as its criterion. Together with Article 26 【Making Decisions Autonomously, Solely in Accordance with Law】, Article 33 【Maximum Self-Determination】 and Article 54 【The Matter of Focus at Each Stage】, this article is a method of "self-determination".

【参】 第一条、第二十六条、第三十三条、第七十四条【术器调用灵活】、第百十九条【复盘化】。

【Cross-ref】 Article 1, Article 26, Article 33, Article 74 【Flexibility in Invoking Techniques and Instruments】, Article 119 【Review-ization】.

第二十六条 【完全仅依法人生决策自主做出原则】 / Article 26 [The Principle of Making Life Decisions Autonomously, Solely in Accordance with Law]

本人之人生，不论在何“国家”、“地区”、在哪一个统治者治下、亦不论任何人对本人之评价、看法如何，在任何生命、生存、以及人生终身之自由权非受到严重现实性威胁之前提下或时候，均不接受任何非本人（自主意愿）之任何安排或选择权行权之代理活动；对其他人（无论其具有任何标签），本人对其任何提议，均具有当

The Author's life — regardless of in what “state” or “region”, under what ruler, and regardless of what any person's evaluations or views of the Author may be — shall, on the premise or at the time that his rights to life, subsistence and lifelong freedom are not under serious realistic threat, accept no arrangement by any non-Author (autonomous will), nor any agency activity for the exercise of the power of choice; as to other persons (whatever labels they may bear), the Author holds a present veto right over any proposal of theirs.

下之 veto（否决权）。此原则，不论（不考虑）其相对人之身份、与本人之社会关系、地位、国籍、学历或其他任何标签为何物。均应谨记对方本质亦为“人”，且本人在一生中，无论情况如何，本人均应享有自主思考、对本人之人生决策之自主权利享有之天然权利这二个不可变改的根本性事实。

This principle applies (without considering) whatever the counterpart's identity, social relation to the Author, status, nationality, education or any other label may be. One should always remember that the other party is in essence also a “person”, and that the Author, throughout his life and whatever the circumstances, ought to enjoy the natural rights of autonomous thinking and of autonomous power over his own life decisions — these two unalterable fundamental facts.

【疏议】 / 【Commentary】

【律】 本人之人生，不论在何「国家」「地区」、在哪一个统治者治下，亦不论任何人对本人之评价、看法如何，在任何生命、生存以及人生终身之自由权非受到严重现实性威胁之前提下或时候，均不接受任何非本人（自主意愿）之任何安排或选择权行权之代理活动；对其他人（无论其具有任何标签），本人对其任何提议，均具有当下之 veto（否决权）……本人均应享有自主思考、对本人之人生决策之自主权利享有之天然权利这两个不可变改的根本性事实。

【Statute】 The Author's life — regardless of in what “state” or “region”, under what ruler, and regardless of what any person's evaluations or views of the Author may be — shall, on the premise or at the time that his rights to life, subsistence and lifelong freedom are not under serious realistic threat, accept no arrangement by any non-Author (autonomous will), nor any agency activity for the exercise of the power of choice; as to other persons (whatever labels they may bear), the Author holds a present veto right over any proposal of

theirs ... the Author ought to enjoy the natural rights of autonomous thinking and of autonomous power over his own life decisions — these two unalterable fundamental facts.

【疏】 疏议曰：本条立「自主决策」之绝对原则——除生命、生存、终身自由受严重现实威胁外，本人不接受任何非自主之安排或代理，对任何人之提议均有当下否决之权。此为「主权个体」之行动宣告。

【Commentary】 The Commentary says: This article establishes the absolute principle of “autonomous decision” — except where life, subsistence or lifelong freedom is under serious realistic threat, the Author accepts no non-autonomous arrangement or agency, and holds a present veto right over any person’s proposal. This is the action declaration of the “sovereign individual”.

【议】 议曰：本条之「veto（否决权）」为本人人生自主性之制度保障，与第三十条【非本人无权为本人做任何决策】互为表里：一为「我不受他人安排」，一为「他人不得代我决策」。「不论国别、不论评价」一语，呼应第七条宇宙公民立场。惟须并观第二百五十五条：自主决策以不违反法律强制性规定为界。

【Discussion】 The Discussion says: The “veto (right of veto)” of this article is the institutional guarantee of the Author’s autonomy, and is the two sides of the same coin with Article 30 【No One Other Than the Author May Make Any Decision for the Author】: one is “I am not to be arranged by others”, the other is “others may not decide for me”. The phrase “regardless of nationality, regardless of evaluation” echoes the cosmic-citizen standpoint of Article 7. It must, however, be read together with Article 125: autonomous decision has as its boundary the non-violation of mandatory legal provisions.

【参】 第七条、第三十条、第三十三条、第三十四条、第二百五十五条。

【Cross-ref】 Article 7, Article 30, Article 33, Article 34, Article 125.

第二十七条【人生行动之“最核心动作”之专注原则】／Article 27【The Principle of Concentrating on the “Most Core Action” of Life’s Conduct】

任何时候工作，本人自身都要选择专注于做最赚钱的“最核心动作（或一系列动作）”，将其他活动，以所有可行的合法手段进行授权他人、委托处理、雇佣、合伙、劳务代理等方式处理。

Whenever working, the Author himself should choose to concentrate on doing the most profitable “most core action (or series of actions)”, and deal with other activities by all feasible lawful means of authorizing others, entrusting for handling, partnership, labor-service agency and the like.

【疏议】／【Commentary】

【律】 任何时候工作，本人自身都要选择专注于做最赚钱的「最核心动作（或一系列动作）」，将其他活动，以所有可行的合法手段进行授权他人、委托处理、合伙、劳务代理等方式处理。

【Statute】 Whenever working, the Author himself should choose to concentrate on doing the most profitable “most core action (or series of actions)”, and deal with other activities by all feasible lawful means of authorizing others, entrusting for handling, partnership, labor-service agency and the like.

【疏】疏议曰：本条立「专注最核心动作」之效率原则——本人只做「最赚钱之核心动作」，余事皆以授权、委付、合伙、代理之方式交他人处理。此为本人「杠杆化」生存之法。

【Commentary】The Commentary says: This article establishes the efficiency principle of “concentrating on the most core action” — the Author does only the “most profitable core action”, and all remaining matters are handed to others for handling by means of authorization, entrustment, partnership and agency. This is the method of the Author’s life as “leverage-based” survival.

【议】议曰：本条与第二十条【购买他人时间精力注意力】、第十一条【空手让他人作为本人行动能力】、第七十一条【布局坐庄】同一逻辑——以「组织与授权」扩展个人之效能。凡涉「授权、委付、合伙、劳务代理」之表述，悉依宪章术语明定为合作、协作之关系。

【Discussion】The Discussion says: This article shares the same logic as Article 20 【Purchasing Others’ Time, Energy and Attention】 , Article 11 【The Ability to Make Others Act while Empty-Handed】 and Article 71 【Positioning and Market-Making】 — expanding individual effectiveness through organization and authorization. Wherever the expressions “authorize, entrust, partnership, labor-service agency” are involved, they are all expressly provided by the Charter’s terminology to be relationships of cooperation and collaboration.

【参】第十一条、第二十条、第七十一条、附件 D.02.001 【人生安行大典】。

【Cross-ref】Article 11, Article 20, Article 71, Annex D.02.001 【The Grand Code of Safe Conduct in Life】 .

第二十八条 【非致命非因天气改变自主做出之决策、决定原则】 ／ Article 28 【The Principle of Autonomously Making Decisions Not Pertaining to Fatal Matters or Weather Changes】

除非因致命性或高度危险性原因，本人非因天气原因，改变既定自主做出之决策、决定，必要时可以通过携带雨具等防雨方式加以解决，但对于既定决策，原则上必须加以实施。

Except for reasons of a fatal or highly dangerous nature, the Author does not, for reasons of weather, alter a decision or determination already autonomously made; where necessary it may be resolved by carrying rain gear and other rain-proof means, but as to a decided decision, it must in principle be implemented.

【疏议】 ／ 【Commentary】

【律】除非因致命性或高度危险性原因，本人非因天气原因，改变既定自主做出之决策、决定，必要时可以通过携带雨具等防雨方式加以解决，但对于既定决策，原则上必须加以实施。

【Statute】Except for reasons of a fatal or highly dangerous nature, the Author does not, for reasons of weather, alter a decision or determination already autonomously made; where necessary it may be resolved by carrying rain gear and other rain-proof means, but as to a decided decision, it must in principle be implemented.

【疏】疏议曰：本条以「雨天不改既定决策」为喻，立「决策之定力」原则——既定决策除致命、高危外，

原则上必予实施，不为琐碎外因所动。

【Commentary】 The Commentary says: Taking “not altering a decided decision because of rain” as a metaphor, this article establishes the principle of “firmness of decision” — a decided decision, except for fatal or high-risk reasons, must in principle be implemented, and is not moved by trivial external causes.

【议】 议曰：此条以小喻大：意志之坚定，见于微处。与第六条「重信、敢改」相参——「敢改」指修正错误之勇，「不改」指坚守正确之定。二者不矛盾：改当改之误，守当守之诺。

【Discussion】 The Discussion says: This article uses the small to illustrate the great: firmness of will is seen in the minute. It is referential with Article 6’s “value faithfulness, dare to change” — “dare to change” refers to the courage to correct errors, and “not alter” refers to the firmness of adhering to what is right. The two are not contradictory: change the error that ought to be changed, keep the promise that ought to be kept.

【参】 第六条、第二十九条、第七十条【长期主义思维】、第八十六条【自身动机之强烈性】。

【Cross-ref】 Article 6, Article 29, Article 70 【Long-Termist Thinking】 , Article 86 【The Intensity of One’s Own Motivation】 .

第二十九条【非为自身不做任何决策、决定原则】 / Article 29 【The Principle of Making No Decision That Is Not for One’s Own Sake】

“最大自决权及其尊重原则”，本人遵循不经相对人请求，非为自身、或涉及自身核心利益，不代替任何非本人自然人、法人机构(包括亲属、配偶、婚恋对象、付费用户等在内) 做出任何决策、决定。但有下列情形之一的除外：(1) 本人自身之生命、生存权遭遇 (严重) 现实性威胁，因而必须立即为本人自身以外 自然人、法人机构 (实权人) 做出特定的决策、决定的；(2) 完全基于或纯粹系本人自主思考意愿所选择的身份 (国际私募基金管理人机构经营 人、国际化企业家) 履行职务所必须；(3) 基于个人爱好之身份 (例如：旅居人士、自由撰稿人、翻译人等) 践行、体验或愉悦 本人身心之需要；(4) 基于刑法强制性规定，必须立即为本人自身以外自然人、法人机构 (实权人) 做出 特定的决策、决定，否则将面临十年及以上期限的、终身的现实性的实质性刑事处罚或生命剥夺性质的实质性刑事处罚的；

Under the “principle of maximum self-determination and respect for it”, the Author, without the counterpart’s request, and not for his own sake or involving his own core interests, does not make any decision or determination on behalf of any natural person or legal-person organization other than the Author (including relatives, spouses, romantic partners, paid users and the like). The following circumstances are excepted: (1) where the Author’s own right to life and subsistence encounters a (serious) realistic threat, so that a specific decision or determination must immediately be made for a natural person or legal-person organization (real-power holder) other than the Author; (2) where it is necessary

for the performance of duties under an identity chosen wholly on the basis of, or purely out of, the Author's own autonomous will (the operator of an international private-fund-manager institution, an internationalized entrepreneur); (3) where it is required by an identity based on personal hobby (e.g., sojourner, freelance writer, translator) to practise, experience or delight the Author's body and mind; (4) where, on the basis of mandatory provisions of the criminal law, a specific decision or determination must immediately be made for a natural person or legal-person organization (real-power holder) other than the Author, failing which the Author would face a realistic, substantive criminal punishment of a term of ten years or more or of life, or a substantive criminal punishment of the nature of deprivation of life;

- (5) 基于民法、商法及其相关法律之强制性规定，必须立即为本人自身以外自然人、法人机构 (实权人) 做出特定的决策、决定，否则将面临当下及未来可预见的、(结合 个案理性分析后) 本人认为不可接受的法律 (货币数额的) 处罚的；(6) 基于特定 Case 之合同条款明文之规定、基于对等原则或其他原则，本人认为立即 为本人自身以外自然人、法人机构 (实权人) 做出特定的决策、决定是基于本人与相 对人 (方) 之合意的；(7) 经相对人请求或出于或基于经营、金融、投资的 (长期发展或维持终极人生本质目标⁵) 目的，而不可避免地立即为本人自身以外自然人、法人机构 (实权人) 做出特定 的决策、决定的。(注：⁵ 在遵循以本人之行为之当下，一般不违反行为发生地 (特 殊情况下包括受行为结果影响之地) 之刑事性法律 (如中华人民共和国刑法，瑞士 联邦刑法典等)，特殊情况下不违反 上述所述之法律 (法典) 之十年以上 (不含本数) 之有期徒刑或相当于十年以上 (不含本数) 之有期徒刑程度之刑罚之条款之明文规 定为绝对底线，以为与自身理念价值观同心，致所有人提供福祉以及帮助他们达 成本人正在达成或即将达成的理想状态为最高人 生理想状态目标为前提，为本人 自身构建每月不少于当事人本人同期生活总消费之货币 数量之货币流入之资产体 系标的物，通过雇佣他人的方式使得自己终身不必为任何本人 生活之中的消费型 支出而做任何非出于本人主观意愿的工作或活动。)
- (6) where, on the basis of mandatory provisions of the civil law, the commercial law and their related laws, a specific decision or determination must immediately be made for a natural person or legal-person organization (real-power holder) other than the Author, failing otherwise to avoid a legal (monetary) punishment that is foreseeable at present and in the future and that, after rational analysis combined with the individual case, the Author considers unacceptable; (6) where, on the basis of the express provisions of the contractual terms of a particular Case, and on the basis of the principle of reciprocity or other principles, the Author considers that the immediate making of a specific decision or determination for a natural person or legal-person organization (real-power holder) other than the Author is based on the consensus between

the Author and the counterpart (party); (7) where, upon the counterpart's request or for or on the basis of the purpose of operations, finance and investment (long-term development or maintenance of the ultimate essential goal of life ⁵), it is unavoidable to immediately make a specific decision or determination for a natural person or legal-person organization (real-power holder) other than the Author. (Note: ⁵ on the premise of generally not violating, at the moment of the Author's conduct, the criminal law (such as the Criminal Law of the People's Republic of China, the Swiss Federal Criminal Code, etc.) of the place where the conduct occurs (and, in special circumstances, the place affected by the result of the conduct) — and, in special circumstances, not violating the express provisions of the aforesaid laws (codes) on a punishment of fixed-term imprisonment of ten years or more (excluding this figure) or a punishment equivalent to fixed-term imprisonment of ten years or more (excluding this figure) — as the absolute baseline, and with providing well-being to all, and helping others to achieve the ideal state that the Author is achieving or is about to achieve, out of oneness of mind with the Author's own ideals and values, as the highest ideal state and goal of life, to build for the Author himself an asset system of subject matters providing a monthly inflow of currency of an amount not less than the total living consumption of the party himself for the same period, and by means of engaging others to make it so that for life the Author need not do any work or activity not out of his own subjective will for any consumption-type expenditure in his life.)

【疏议】 / 【Commentary】

【律】 本人遵循「最大自决权及其尊重原则」，不经相对人请求，非为自身或涉及自身核心利益，不代替任何非本人自然人、法人机构（包括亲属、配偶、婚恋对象、付费用户等在内）做出任何决策、决定。但有下列情形之一者除外：（1）本人自身生命、生存权遭遇（严重）现实性威胁，因而必须立即为本人自身以外自然人、法人机构（实权人）做出特定决策、决定的；（2）完全基于本人自主思考意愿所选择之身份（国际私募基金管理人机构经营人、国际化企业家）履行职务所必须；（3）基于个人爱好之身份（如旅居人士、自由撰稿人、翻译人）践行、体验或愉悦本人身心之需要；（4）基于刑法强制性规定，必须立即为本人自身以外自然人、法人机构……（全文以作准文本为准）。

【Statute】 Under the “principle of maximum self-determination and respect for it”, the Author, without the counterpart's request, and not for his own sake or involving his own core interests, does not make any decision or determination on behalf of any natural person or legal-person organization other than the Author (including relatives, spouses, romantic partners, paid users and the like). The following circumstances are excepted: (1) where the Author's own right to life and subsistence encounters a (serious) realistic threat, so that a specific decision or determination must immediately be made for a natural person or legal-person organization (real-power holder) other than the Author; (2) where it is necessary for the performance of duties under an identity chosen wholly on the basis of the Author's own autonomous will (the operator of an international private-fund-manager institution, an internationalized entrepreneur); (3) where it is required by an identity based on personal hobby (e.g., sojourner, freelance writer, translator) to practise, experience or delight the Author's body and mind; (4) where, on the basis of mandatory provisions of the criminal law,

a specific decision or determination must immediately be made for a natural person or legal-person organization ... (the full text is subject to the authoritative text).

【疏】 疏议曰：本条立「不代他人决策」之原则——除特定例外，本人不越俎代庖，不为他人（含亲属、配偶、客户）做决策。此条为第三十三条「最大自决权」之镜像：己欲自决，则亦尊重他人之自决。

【Commentary】 The Commentary says: This article establishes the principle of “not deciding on behalf of others” — apart from specific exceptions, the Author does not overstep his role to decide for others (including relatives, spouses, clients). This article is the mirror image of the “maximum self-determination” of Article 33: if one wishes to be self-determining, then one also respects the self-determination of others.

【议】 议曰：四项例外，涵盖：紧急救助（1）、履职必要（2）、身份爱好（3）、法定强制（4）。此外一概不得越界。此条与第三十条、第三十四条共构「权责分明」之关系观，与第一百十二条【夸赞优先】、第一百十八条【平等尊重】相通。

【Discussion】 The Discussion says: The four exceptions cover: emergency rescue (1), necessity of duty (2), identity and hobby (3), and mandatory law (4). Beyond these, one may in no case overstep the boundary. This article, together with Articles 30 and 34, forms the relational outlook of “clear division of powers and responsibilities”, akin to Article 112 【Prioritizing Praise】 and Article 118 【Equal Respect】.

【参】 第三十条、第三十三条、第三十四条、第九十四条至第九十九条、第一百十八条。

【Cross-ref】 Article 30, Article 33, Article 34, Articles 94 to 99, Article 118.

第三十条 【非本人无权为本人做任何决策原则】 / Article 30 【The Principle That No One Other Than the Author May Make Any Decision for the Author】

基于本《宪章》第十八条条款之“完全仅依法人生决策自主做出原则”，包括但不限于非本人的以下任何人（包括自然人和法人机构之自然人），非在本人生命、生存面临严重危难之情形，或虽未在本人生命、生存面临严重危难之情形，但经本人明确的口头或书面之代理授权，无论基于善意或恶意，无权为本人或代理本人做出任何决策，若做出，本人有权予以拒绝，并告知之：

(1) 本人之父或母；(2) 本人之任何其他近亲属；(3) 本人聘任之教师、或其他专业人士；(4) 基于商事、民事关系与本人产生关系的专业顾问人士；(5) 本人之医生，非在危难情形时；(6) 与本人有特定合同关系之人；(7) 本人之下属；(8) 本人之上司（如有存在）；(9) 本人之配偶、伴侣或类似关系人；(10) 本人之朋友、同好或类似性质的人；(11) 本人工作生活所交往的法人机构内之自然人或其代表人；(12) 其他上述未列明的非本人之自然人或法人内部之自然人。

On the basis of the “principle of making life decisions autonomously, solely in accordance with law” of Article 18 of this Charter, including but not limited to the following persons who are not the Author (including natural persons and the natural persons of legal-person organizations), unless the Author’s life or subsistence is facing serious peril, or although not facing serious peril yet with

the Author's express oral or written agency authorization, whether on the basis of good faith or bad faith, have no power to make any decision for or on behalf of the Author; if they do so, the Author has the right to refuse and to inform them: (1) the Author's father or mother; (2) any other close relative of the Author; (3) a teacher or other professional engaged by the Author; (4) a professional adviser who has a relationship with the Author on the basis of commercial or civil relations; (5) the Author's doctor, when not in a perilous situation; (6) a person having a specific contractual relationship with the Author; (7) the Author's subordinates; (8) the Author's superiors (if any exist); (9) the Author's spouse, partner or similar relation; (10) the Author's friends, like-minded persons or persons of a similar nature; (11) a natural person within a legal-person organization with which the Author has dealings in work and life, or his representative; (12) other natural persons who are not the Author and are not listed above, or natural persons within a legal person.

【疏议】 / 【Commentary】

【律】 基于本《宪章》「完全仅依法人生决策自主做出原则」，包括但不限于非本人的以下任何人（含自然人和法人机构之自然人），非在本人生命、生存面临严重危难之情形，或虽未面临危难但经本人明确的口头或书面之代理授权，无论基于善意或恶意，无权为本人或代理本人做出任何决策，若做出，本人有权予以拒绝，并告知之：（1）本人之父或母；（2）本人之任何其他近亲属；（3）本人聘任之教师或其他专业人士；（4）基于商事、民事关系与本人产生关系的专业顾问人士；（5）本人之医生（非危难情形时）；（6）与本人有特定合同关系之人；（7）本人之下属；（8）本人之上司（如有存在）；（9）……（全文以作准文本为准）。

【Statute】 On the basis of the “principle of making life decisions autonomously, solely in accordance with law” of this Charter, including but not limited to the following persons who are not the Author (including natural persons and the natural persons of legal-person organizations), unless the Author's life or subsistence is facing serious peril, or although not facing peril yet with the Author's express oral or written agency authorization, whether on the basis of good faith or bad faith, have no power to make any decision for or on behalf of the Author; if they do so, the Author has the right to refuse and to inform them: (1) the Author's father or mother; (2) any other close relative of the Author; (3) a teacher or other professional engaged by the Author; (4) a professional adviser who has a relationship with the Author on the basis of commercial or civil relations; (5) the Author's doctor (when not in a perilous situation); (6) a person having a specific contractual relationship with the Author; (7) the Author's subordinates; (8) the Author's superiors (if any exist); (9) ... (the full text is subject to the authoritative text).

【疏】 疏议曰：本条为第二十六条之「反面对应」——明确「何人无权为本人决策」。其立法之旨，在于以列举破除「亲密即有权」「专业即有权」之迷思：纵为父母、配偶、师医、合约相对人，亦不得越权代决。

【Commentary】 The Commentary says: This article is the “reverse counterpart” of Article 26 — making clear “who has no power to decide for the Author”. Its legislative purpose lies in dispelling, by enumeration, the myth that “intimacy confers power” and “professionalism confers power”: even parents, spouses, teachers and doctors, and contractual counterparts, may not overstep to decide on the Author's behalf.

【议】 议曰：本条列举之身份，括尽本人生中一切「可有则代决之亲缘与信任关系」，而一概否认其代理

权，唯以「危难+明示授权」为界。此为本人人生「自决至上」之极致表达，与第三十三条「无人有说教之权」互为注脚。凡涉及「下属」「上司」等历史表述，依宪章术语明定理解。

【Discussion】 The Discussion says: The identities enumerated in this article embrace all the “kinship and trust relations that might otherwise decide on one’s behalf” in the Author’s life, and categorically deny their agency power, the boundary being only “peril + express authorization”. This is the extreme expression of the Author’s “self-determination above all”, and is a mutual footnote to the “no one has the right to preach” of Article 33. Wherever historical expressions such as “subordinates” and “superiors” are involved, they are understood in accordance with the express provision of the Charter’s terminology.

【参】 第二十六条、第二十九条、第三十三条。

【Cross-ref】 Article 26, Article 29, Article 33.

第三十一条 【人生终局性目标实现之前提 核心资产创造】 / Article 31

【The Premise for Realizing the Final Goal of Life: Core-Asset Creation】

人生终局性目标实现之前提是结合趋势、社会需要、个人优势进行核心资产创造，其方式具体包括：(1) 开设自己的公司并使业务标准化和运营自动化；(2) 上市公司股票购买与收益权获得；(3) 高价值知识产权标的之财产使用权购买与收益权获得；(4) 高价值可二次租赁高价值标的之财产使用权购买；(例如房产租赁 现在不行；后续 中华人民共和国之法律之强制性规定、政策相关规定及其导向是否有变化，应当密 切关注相关政治人之官方渠道 (官方网站、文件等) 之政策发布言辞变化情况而定；(5) 高价值可二次租赁高价值标的之财产收益权获得；(例如房产租赁 现在不行；后续 中华人民共和国之法律之强制性规定、政策相关规定及其导向是否有变化，应当密 切关注相关政治人之官方渠道 (官方网站、文件等) 之政策发布言辞变化情况而定。

The premise for realizing the final goal of life is to create core assets in the light of trends, social needs and personal strengths; the ways specifically include: (1) establishing one’s own company and making the business standardized and the operations automated; (2) purchasing shares of listed companies and obtaining the right to income; (3) purchasing the property-use right in high-value intellectual-property subject matter and obtaining the right to income; (4) purchasing the property-use right in high-value subject matter that may be re-leased at high value (for example, real-estate leasing is not permissible at present; whether the mandatory provisions of the laws of the People’s Republic of China, the relevant policy provisions and their orientation change subsequently should be closely monitored according to changes in the policy statements published through the official channels of the relevant political actors (official websites, documents, etc.)); (5) obtaining the property-income right in high-value subject matter that may be re-leased at high value (for example, real-estate leasing is not permissible at present; whether the mandatory provisions of the

laws of the People's Republic of China, the relevant policy provisions and their orientation change subsequently should be closely monitored according to changes in the policy statements published through the official channels of the relevant political actors (official websites, documents, etc.)).

【疏议】 / 【Commentary】

【律】人生终局性目标实现之前提是结合趋势、社会需要、个人优势进行核心资产创造，其方式具体包括：（1）开设自己的公司并使业务标准化和运营自动化；（2）上市公司股票购买与收益权获得；（3）高价值知识产权标的之财产使用权购买与收益权获得；（4）高价值可二次租赁高价值标的之财产使用权购买；（5）高价值可二次租赁高价值标的之财产收益权获得；（全文以作准文本为准）。

【Statute】 The premise for realizing the final goal of life is to create core assets in the light of trends, social needs and personal strengths; the ways specifically include: (1) establishing one's own company and making the business standardized and the operations automated; (2) purchasing shares of listed companies and obtaining the right to income; (3) purchasing the property-use right in high-value intellectual-property subject matter and obtaining the right to income; (4) purchasing the property-use right in high-value subject matter that may be re-leased at high value; (5) obtaining the property-income right in high-value subject matter that may be re-leased at high value; (the full text is subject to the authoritative text).

【疏】疏议曰：本条列「核心资产创造」之具体路径，为前提（第二十条宗旨）之落实。其五途：自营公司（自动化）、股票投资、知识产权收益、可二次租赁之使用权与收益权。此与第二十一条【终局目标之被动收入工具】相衔接。

【Commentary】 The Commentary says: This article lists the concrete paths of "core-asset creation", as the implementation of the premise (the purpose of Article 20). Its five paths: a self-operated company (automation), stock investment, intellectual-property income, and the use right and income right of re-leasable subject matter. This dovetails with Article 21 【Passive-Income Instruments of the Final Goal】.

【议】议曰：路径之要，在「标准化、自动化」（解放自身）、「被动收益」（第二十一条）。第（4）（5）项「可二次租赁高价值标的」需密切关注中华人民共和国法律政策之变化（如房产租赁之政策），依第百二十五条动态应对。

【Discussion】 The Discussion says: The essence of the paths lies in "standardization and automation" (liberating the self) and "passive income" (Article 21). Items (4) and (5), "high-value subject matter that may be re-leased", require close attention to changes in the laws and policies of the People's Republic of China (such as the policy on real-estate leasing), to be responded to dynamically in accordance with Article 125.

【参】第二十条、第二十一条、第五十七条、第百条至第百三条、第百二十五条。

【Cross-ref】 Article 20, Article 21, Article 57, Articles 100 to 103, Article 125.

卷五 核心行动原则篇 / Volume Five — The Chapter on Core Principles of Action

第三十二条 【关于知识结构与认知地图构建】 / Article 32 【On the Construction of a Knowledge Structure and Cognitive Map】

选择性建立系统性的、以“人”为每次思考的出发点的知识结构，并保证其动态性、开放性。

To selectively establish a systematic knowledge structure that takes “the person” as the starting point of every thought, and to ensure its dynamism and openness.

【疏议】 / 【Commentary】
【律】 选择性建立系统性的、以「人」为每次思考的出发点的知识结构，并保证其动态性、开放性。
【Statute】 To selectively establish a systematic knowledge structure that takes “the person” as the starting point of every thought, and to ensure its dynamism and openness.
【疏】 疏议曰：本条立「知识结构」之建构原则——以「人」为思考起点，系统而动态、开放。以「人」为起点，即一切认知归于人性、人心、人际（与第四十五条【属人归因终局】、第五十六条【感恩本质】相通）。
【Commentary】 The Commentary says: This article establishes the construction principle of the “knowledge structure” — taking “the person” as the starting point of thought, systematic yet dynamic and open. Taking “the person” as the starting point means that all cognition reduces to human nature, the human heart and human relations (akin to Article 45 【The Final Principle of Attribution to the Person】 and Article 56 【The Essence of Gratitude】).
【议】 议曰：本条与第五十三条【日常习惯】（阅读、写作、跨学科学习）相参，为终身学习之纲。动态、开放者，反封闭、反僵化，与第百九条【成长性思维】一致。
【Discussion】 The Discussion says: This article is referential with Article 53 【Daily Habits】 (reading, writing, interdisciplinary learning), and is the outline of lifelong learning. “Dynamic and open” means anti-closure and anti-rigidity, consistent with Article 109 【A Growth Mindset】.
【参】 第四十五条、第五十二条、第五十三条、第百九条。
【Cross-ref】 Article 45, Article 52, Article 53, Article 109.

第三十三条 【个人价值观第一原则、最大自决权原则】 / Article 33 【The First Principle of Personal Values; the Principle of Maximum Self-Determination】

在这个地球上，除了我自己以外，没有人（包括但不限于父母、亲友、权威、专家等）有权利说教式地告诉我该怎样做，我自己内心的价值观体系以及万物本质、第一性原理思维、人性本质等才

是最终的依据和答案，如果想要告诉我那么也请用提建议的方式给我提供信息和思路，最终决定让我自己凭借内心的声音和价值观来做。

On this earth, apart from myself, no one (including but not limited to parents, relatives and friends, authorities, experts) has the right to tell me in a preaching manner what I should do; my own inner system of values, together with the essence of all things, first-principles thinking, the essence of human nature and the like, are the ultimate basis and answer; if anyone wishes to tell me, then let them provide me with information and ideas in the form of suggestions, and let the final decision be made by me myself relying on my inner voice and values.

【疏议】 / 【Commentary】
【律】 在这个地球上，除了我自己以外，没有人（包括但不限于父母、亲友、权威、专家等）有权利说教式地告诉我该怎样做，我自己内心的价值观体系以及万物本质、第一性原理思维、人性本质等才是最终的依据和答案；如果想要告诉我，那么也请用提建议的方式给我提供信息和思路，最终决定让我自己凭借内心的声音和价值观来做。
【Statute】 On this earth, apart from myself, no one (including but not limited to parents, relatives and friends, authorities, experts) has the right to tell me in a preaching manner what I should do; my own inner system of values, together with the essence of all things, first-principles thinking, the essence of human nature and the like, are the ultimate basis and answer; if anyone wishes to tell me, then let them provide me with information and ideas in the form of suggestions, and let the final decision be made by me myself relying on my inner voice and values.
【疏】 疏议曰：本条与第二十六条、第三十条共为「自决权三部曲」之巔——立「个人价值观第一原则」。其义：无人有「说教」之权，本人内心价值观与本质主义思维为最终依据；他人唯可以「建议」方式提供信息。
【Commentary】 The Commentary says: This article, together with Articles 26 and 30, is the summit of the “trilogy of the right of self-determination” — it establishes the “first principle of personal values”. Its meaning: no one has the right to “preach”; the Author’s inner values and essentialist thinking are the ultimate basis; others may provide information only in the form of “suggestions”.
【议】 议曰：「说教」与「建议」之辨，为本条之眼：建议者，平等之交流，可供参考；说教者，居高之强加，当予拒绝。此条与第二十五条【一事一议】、第三十五条【平等交换】、第一百十二条【夸赞优先】相通，共构本人生「自主而不孤傲」之交往哲学。
【Discussion】 The Discussion says: The distinction between “preaching” and “suggesting” is the eye of this article: a suggestion is an exchange on an equal footing, available for reference; preaching is an imposition from on high, to be refused. This article is akin to Article 25 【Case-by-Case Deliberation】 , Article 35 【Equal Exchange】 and Article 112 【Prioritizing Praise】 , together forming the Author’s outlook on dealings of being “autonomous yet not aloof”.
【参】 第二十五条、第二十六条、第三十条、第三十五条、第一百十二条。
【Cross-ref】 Article 25, Article 26, Article 30, Article 35, Article 112.

第三十四条 【非完全自愿条件下不为他人负非最小可行责任之额外责任原则】

／ Article 34 【The Principle of Not Assuming, Under Non-Fully-Voluntary Conditions, Extra Liability Beyond the Minimum Feasible Responsibility for Others】

任何时候，在非本人完全自愿条件下，除非法定之责任，或基于商事关系或明文协议关系，本人不必须为任何任何人解决任何问题。

At any time, under conditions not fully voluntary on the Author's part, except for statutory liability, or on the basis of commercial relations or express contractual relations, the Author is not obliged to solve any problem for any person.

【疏议】 ／ 【Commentary】

【律】 任何时候，在非本人完全自愿条件下，除非法定之责任，或基于商事关系或明文协议关系，本人不必须为任何人解决任何问题。

【Statute】 At any time, under conditions not fully voluntary on the Author's part, except for statutory liability, or on the basis of commercial relations or express contractual relations, the Author is not obliged to solve any problem for any person.

【疏】 议曰：本条立「责任之自愿原则」——非自愿，则不担额外之责；唯法定、商事、明文协议三者为例外。此与第八十四条【受邀服务提供】、第一百三条【基于乐意之心行动】相贯通。

【Commentary】 The Discussion says: This article establishes the “principle of voluntariness of liability” — if not voluntary, one bears no extra liability; only statutory, commercial and express-contractual matters are exceptions. This is interlinked with Article 84 【Providing Services upon Invitation】 and Article 113 【The Principle of Acting from a Willing Heart】 .

【议】 议曰：此条划清「责任」之边界，防道德绑架与无度索取。与第一百条【不认可观念退出权】、第一百四十四条【付费筛选】同为「自我边界」之法。

【Discussion】 The Discussion says: This article draws the boundary of “liability”, guarding against moral kidnapping and unrestrained demands. Together with Article 110 【The Right to Withdraw from Endorsing Moral Views】 and Article 114 【Payment-Based Screening】 , it is a method of “self-boundary”.

【参】 第八十四条、第八十五条、第一百条、第一百三条、第一百四十四条。

【Cross-ref】 Article 84, Article 85, Article 110, Article 113, Article 114.

第三十五条 【万事皆人格平等、基于法律和合约的交换原则】 / Article 35 【The Principle That All Matters Involve Equality of Personality and Exchange Based on Law and Contract】

任何时候与任何人进行任何谈话，均应考虑以下原则，即：“万事皆平等交换”原则。秉持谈判心理、谈判心理，可达成一致则继续进行，不可达成一致则(将相对人作为谈判对方)替换之或采取下一步行动，无需(无任何必要)有任何感性之情绪，对于任何人类之间之人际活动、无论对方说什么、做什么、或采取何种应对措施，均将其视为基于现行生效之法律、合同的、条件主义下的、基于人的心愿和利益交换即可。

Whenever talking with anyone, the following principle should be considered, namely the principle that “all matters are equal exchanges”. With a negotiating mentality — with a negotiating mentality — where consensus can be reached, continue; where consensus cannot be reached, replace the counterpart (treating the counterpart as the other party to the negotiation) or take the next step; there is no need (no necessity whatever) for any sentimental emotion; every interpersonal activity between human beings, whatever the other party says, does or however they respond, may be treated as an exchange based on currently effective law and contract, under conditionalism, and based on human wishes and interests.

【疏议】 / 【Commentary】

【律】 任何时候与任何人进行任何谈话，均应考虑以下原则，即「万事皆平等交换」原则。秉持谈判心理，可达成一致则继续进行，不可达成一致则将相对人作为谈判对方替换之或采取下一步行动，无需有任何感性之情绪；对于任何人类之间之人际活动、无论对方说什么、做什么、或采取何种应对措施，均将其视为基于现行生效之法律、合同的、条件主义下的、基于人的心愿和利益交换即可。

【Statute】 Whenever talking with anyone, the following principle should be considered, namely the principle that “all matters are equal exchanges”. With a negotiating mentality, where consensus can be reached, continue; where consensus cannot be reached, replace the counterpart, treating them as the other party to the negotiation, or take the next step; there is no need for any sentimental emotion; every interpersonal activity between human beings, whatever the other party says, does or however they respond, may be treated as an exchange based on currently effective law and contract, under conditionalism, and based on human wishes and interests.

【疏】 疏议曰：本条立「平等交换」之交往原则——以「谈判心理」面对人际活动，达则行、不达则替，不掺情绪。此与第二十四条「交易化本质主义」一脉相承，是本人生「以理性驭关系」之法。

【Commentary】 The Commentary says: This article establishes the principle of dealings of “equal exchange” — confronting interpersonal activities with a “negotiating mentality”: where consensus is reached, proceed; where not, replace, without mixing in emotion. This is in the same lineage as the “transactional essentialism” of Article 24, and is the Author’s method of “governing relations with reason”.

【议】 议曰：「人格平等」与「利益交换」并提：人格上平等（与第四十四条、第九十九条相通），利益上交换（与第三十五条、第七十三条相通）。「无需感性之情绪」非无情，而是不为情绪所役，保持理性选择之自由。

【Discussion】 The Discussion says: “Equality of personality” and “exchange of interests” are mentioned together: equality in personality (akin to Articles 44 and 99) and exchange in interests (akin to Articles 35 and 73). “No need for sentimental emotion” is not heartlessness, but not being enslaved by emotion and retaining the freedom of rational choice.

【参】 第二十四条、第四十四条、第七十三条、第九十九条。

【Cross-ref】 Article 24, Article 44, Article 73, Article 99.

第三十六条 【关于婚姻与婚姻之相对方之强制性要求】 / Article 36 【Mandatory Requirements Concerning Marriage and the Counterparty to Marriage】

对于结婚婚姻等持有可结婚可不结婚的态度，但有一个原则，即婚姻绝对不能干扰本人选择的前条所述生活方式，且不能够支配、干涉、截断、或迫使本人改变以上生活方式，不可分配除法律规定之最小可行之财产以及本人同意之财产之外之任何财产。

As to marriage and the like, the Author holds an attitude that one may marry or may not marry; but there is one principle, namely that marriage absolutely may not interfere with the way of life described in the preceding article that the Author has chosen, and may not dominate, interfere with, cut off or force the Author to change the above way of life, and may not distribute any property other than the minimum feasible property provided by law and the property to which the Author consents.

【疏议】 / 【Commentary】

【律】 对于结婚婚姻等持有可结婚可不结婚之态度，但有一个原则，即婚姻绝对不能干扰本人选择的前条所述生活方式，且不能够支配、干涉、截断或迫使本人改变以上生活方式，不可分配除法律规定之最小可行之财产以及本人同意之财产之外之任何财产。

【Statute】 As to marriage and the like, the Author holds an attitude that one may marry or may not marry; but there is one principle, namely that marriage absolutely may not interfere with the way of life described in the preceding article that the Author has chosen, and may not dominate, interfere with, cut off or force the Author to change the above way of life, and may not distribute any property other than the minimum feasible property provided by law and the property to which the Author consents.

【疏】 疏议曰：本条立「婚姻之宪章条件」——婚姻不得干扰本人之生活方式（旅居创投、自由独立），不得支配本人财产。此为婚姻之「不侵原则」。

【Commentary】 The Commentary says: This article establishes the “charter condition of marriage” — marriage may not interfere with the Author’s way of life (sojourning venture

capital, freedom and independence), and may not dominate the Author's property. This is the "principle of non-encroachment" of marriage.
【议】 议曰：本条与第三十七条【不符合则单过】、第百四条【婚姻本质】、第百五条【志向排序】共构本人生之婚姻观：婚姻非必需，且须服从于本人生之根本自由。此与附件 A.04.001「不缔结法定婚姻」原则相呼应（该原则为「原则」，例外另见该附件）。
【Discussion】 The Discussion says: This article, together with Article 37 【Non-Conformity Means Living Alone】 , Article 104 【The Essence of Marriage】 and Article 105 【Ranking of Aspirations】 , forms the Author's view of marriage: marriage is not indispensable, and must be subordinated to the Author's fundamental freedom. This echoes the principle of "not concluding a legal marriage" of Annex A.04.001 (that principle is a "principle"; for exceptions see that annex).
【沿革】 本条与《修正案 20240609》（第百二十一条至百二十三条）就男女朋友关系之规定相参，详见第二部。
【Legislative History】 This article is referential with the provisions of the Amendment 20240609 (Articles 121 to 123) on the boyfriend-girlfriend relationship; see Part Two for details.
【参】 第三十七条、第百四条、第百五条、附件 A.04.001、修正案 20240609。
【Cross-ref】 Article 37, Article 104, Article 105, Annex A.04.001, Amendment 20240609.

第三十七条 【不符合婚姻之相对方之强制性要求之处理】 / **Article 37** **【Handling of a Marriage Counterparty Who Fails to Meet the Mandatory Requirements】**

如若不能匹配如上所述之条件，本人意欲自己单过，也绝不缔结任何婚姻或组建任何家庭。

If the above-described conditions cannot be matched, the Author intends to live alone by himself, and will absolutely not conclude any marriage or form any family.

【疏议】 / 【Commentary】
【律】 如若不能匹配如上所述之条件，本人意欲自己单过，也绝不缔结任何婚姻或组建任何家庭。
【Statute】 If the above-described conditions cannot be matched, the Author intends to live alone by himself, and will absolutely not conclude any marriage or form any family.
【疏】 疏议曰：本条接前条，明「宁单过、不将就」之决绝——若相对方不符条件，则宁可独身，绝不勉强缔结。
【Commentary】 The Commentary says: This article carries on the preceding one, making clear the resolve of "rather live alone than settle": if the counterpart does not meet the conditions, then rather than be single, absolutely not to conclude a marriage reluctantly.
【议】 议曰：此条彰显本人生「自由高于形式」之价值取向：婚姻、家庭为可选择项，非必选项。与附件

A.04.001 五项核心生活形态原则「不缔结法定婚姻」互为支持。
【Discussion】 The Discussion says: This article manifests the Author's value orientation of "freedom above form": marriage and family are optional items, not mandatory ones. It supports one another with the "not concluding a legal marriage" among the five core lifestyle principles of Annex A.04.001.
【参】 第三十六条、第百四条、第百五条、附件 A.04.001。
【Cross-ref】 Article 36, Article 104, Article 105, Annex A.04.001.

第三十八条 【特定生活情景掌控感之需要】 / **Article 38 【The Need for a Sense of Control over Specific Life Situations】**

本人对本人自身以及自身所需要涉及的生活情景之特定部分的掌控感需要特殊强烈。

The Author's need for a sense of control over himself and over the specific parts of the life situations that he needs to be involved in is especially strong.

【疏议】 / 【Commentary】
【律】 本人对本人自身以及自身所需要涉及的生活情景之特定部分的掌控感需要特殊强烈。
【Statute】 The Author's need for a sense of control over himself and over the specific parts of the life situations that he needs to be involved in is especially strong.
【疏】 议曰：本条申明本人对「生活掌控感」之强烈需求，为诸多控制性、边界性条款之心理根源。
【Commentary】 The Discussion says: This article affirms the Author's intense need for a "sense of control over life", which is the psychological root of many controlling and boundary-setting provisions.
【议】 议曰：掌控感之需，指向对自身时间、空间、关系、资产之主导。此与第八条之三（财务红线）、第二十二条（旅居自主）、第三十九条（择交）等共构「自主生活」之心理基础。
【Discussion】 The Discussion says: The need for a sense of control points to the mastery of one's own time, space, relations and assets. This, together with Article 8-3 (financial red lines), Article 22 (autonomy of sojourning) and Article 39 (choice of associates), constitutes the psychological foundation of the "autonomous life".
【参】 第二十二条、第三十九条、第四十七条、附件 A.04.001。
【Cross-ref】 Article 22, Article 39, Article 47, Annex A.04.001.

第三十九条 【与酒精类饮品饮用之相对人不交往、不谈判原则】 / Article 39 【The Principle of Not Associating or Negotiating with a Counterparty Who Consumes Alcoholic Beverages】

本人与其他相对人之商事谈判，饮食之饮品必须喝茶或咖啡等非酒精类饮品，原则上拒绝与抽烟喝酒之人进行任何交往，或进行涉及任何标的物的，任何种类的谈判，无论对方手上握有何种筹码，或本人如何急需。

In the Author's commercial negotiations with other counterparts, the drinks taken must be non-alcoholic beverages such as tea or coffee; in principle, the Author refuses to have any dealings with persons who smoke or drink, or to conduct any kind of negotiation involving any subject matter, whatever bargaining chips the other party may hold, or however urgently the Author may need it.

【疏议】 / 【Commentary】

【律】 本人与其他相对人之商事谈判，饮食之饮品必须喝茶或咖啡等非酒精类饮品，原则上拒绝与抽烟喝酒之人进行任何交往，或进行涉及任何标的物的、任何种类的谈判，无论对方手上握有何种筹码，或本人如何急需。

【Statute】 In the Author's commercial negotiations with other counterparts, the drinks taken must be non-alcoholic beverages such as tea or coffee; in principle, the Author refuses to have any dealings with persons who smoke or drink, or to conduct any kind of negotiation involving any subject matter, whatever bargaining chips the other party may hold, or however urgently the Author may need it.

【疏】 议曰：本条立「择交之洁癖」——谈判须以茶咖代酒，原则上不与烟酒之人交往谈判，纵有其筹码、纵本人急需，亦不动摇。

【Commentary】 The Discussion says: This article establishes the "fastidiousness in choosing associates" — negotiation must use tea or coffee in place of alcohol, and in principle there is no dealing or negotiating with smokers and drinkers; even if they hold chips, and even if the Author urgently needs it, he will not waver.

【议】 议曰：此条之严，在于「原则」二字——以生活方式之自律，换取头脑之清明与交往之纯粹，与第一百五十五条【独立性原则】相合。

【Discussion】 The Discussion says: The strictness of this article lies in the two words "in principle" — exchanging self-discipline in lifestyle for clarity of mind and purity of dealings, in conformity with Article 115 【The Principle of Independence】.

【参】 第四十条、第一百五十五条、第一百六十六条。

【Cross-ref】 Article 40, Article 115, Article 116.

第四十条 【与酒精类饮品饮用之相对人不交往、不谈判原则之豁免】 / **Article 40 [Exemptions from the Principle of Not Associating or Negotiating with a Counterparty Who Consumes Alcoholic Beverages]**

但是如果有下列情形之一者除外，不在此列。(1) 前述人物为善意相对人，且不强人所难，不以暴力、胁迫或类似胁迫性方式或手段要求本人饮酒或抽烟之人的情况。(2) 本人之生命、人身、健康受到来自本人自身或外界严重现实性威胁的情况。

However, this does not apply, and the matter is not within the above, if any of the following circumstances exists: (1) where the aforesaid person is a good-faith counterpart and does not force one to do what is difficult, and does not demand by violence, coercion or similar coercive ways or means that the Author drink or smoke; (2) where the Author's life, person or health is under a serious realistic threat from the Author himself or from the outside world.

【疏议】 / 【Commentary】

【律】 但如果有下列情形之一者除外：（1）前述人物为善意相对人，且不强人所难，不以暴力、胁迫或类似胁迫性方式或手段要求本人饮酒或抽烟之人的情况；（2）本人之生命、人身、健康受到来自本人自身或外界严重现实性威胁的情况。

【Statute】 However, this does not apply if any of the following circumstances exists: (1) where the aforesaid person is a good-faith counterpart and does not force one to do what is difficult, and does not demand by violence, coercion or similar coercive ways or means that the Author drink or smoke; (2) where the Author's life, person or health is under a serious realistic threat from the Author himself or from the outside world.

【疏】 议曰：本条为前条设「双例外」——善意不强迫者、危及生命健康者。示原则之中有弹性，弹性之中有分寸。

【Commentary】 The Discussion says: This article sets a “double exception” to the preceding article — the good-faith person who does not compel, and the case endangering life or health. It shows that within the principle there is flexibility, and within the flexibility there is measure.

【议】 议曰：第（1）项以「善意」「不强迫」为要，第（2）项以「生命健康之危」为要，二者皆体现本人生「原则为先、权变有度」之智。

【Discussion】 The Discussion says: Item (1) turns on “good faith” and “not compelling”, and item (2) on the “danger to life and health”; both manifest the Author's wisdom of “principle first, discretion with measure”.

【参】 第三十九条、第四十九条。

【Cross-ref】 Article 39, Article 49.

第四十一条 【死亡的终极本质】 / Article 41 【The Ultimate Essence of Death】

因为死亡的终极本质是死亡状态承受人 (死者本人) 在地球上不再存续、无法继续持续对地上的人、事、物品等施加影响的生理状态。

For the ultimate essence of death is the physiological state in which the person undergoing the state of death (the deceased himself) no longer exists on the earth and can no longer continuously exert influence upon the persons, matters and objects on the earth.

【疏议】 / 【Commentary】
【律】 因为死亡的终极本质是死亡状态承受人（死者本人）在地球上不再存续、无法继续持续对地上的人、事、物品等施加影响的生理状态。
【Statute】 For the ultimate essence of death is the physiological state in which the person undergoing the state of death (the deceased himself) no longer exists on the earth and can no longer continuously exert influence upon the persons, matters and objects on the earth.
【疏】 议曰：本条以本质主义视角，界定「死亡」为「不再存续、无法施加影响」之状态，为后续诸条（惧死、传承、遗赠）立认知之基。
【Commentary】 The Discussion says: Taking an essentialist perspective, this article defines “death” as the state of “no longer existing and unable to exert influence”, laying the cognitive foundation for the subsequent articles (the fear of death, inheritance, bequests).
【议】 议曰：明死亡之本质，则知人生之要在于「施加影响、完成心愿」（与第四十二条相通），此为「长期主义」「传承」「财务方舟」诸观念之心理总源。
【Discussion】 The Discussion says: By clarifying the essence of death, one knows that the essence of life lies in “exerting influence and fulfilling wishes” (akin to Article 42); this is the psychological fountainhead of the notions of “long-termism”, “inheritance” and the “Financial Ark”.
【参】 第四十二条、第百六条【遗嘱与遗赠】、第二十一条。
【Cross-ref】 Article 42, Article 106 【Wills and Bequests】 , Article 21.

第四十二条 【惧怕死亡的本质】 / Article 42 【The Essence of the Fear of Death】

惧怕死亡的人，本质上是惧怕自己想要做的事情没有做完，本人便在地球上不再存续、无法继续持续对地上的人、事、物品等施加影响而完成自己全部重大心愿的物理、精神状态。

A person who fears death is in essence fearing that the things he wishes to do are not finished before he no longer exists on the earth and can no longer

continuously exert influence upon the persons, matters and objects on the earth to complete all his major wishes — a physical and mental state.

【疏议】 / 【Commentary】
【律】 惧怕死亡的人，本质上是惧怕自己想要做的事情没有做完，本人便在地球上不再存续、无法继续持续对地上的人、事、物品等施加影响而完成自己全部重大心愿的物理、精神状态。
【Statute】 A person who fears death is in essence fearing that the things he wishes to do are not finished before he no longer exists on the earth and can no longer continuously exert influence upon the persons, matters and objects on the earth to complete all his major wishes — a physical and mental state.
【疏】 议曰：本条剖析「惧死」之本质为「心愿未竟之惧」，示本人生以「完成任务、实现心愿」为御惧之法。
【Commentary】 The Discussion says: This article dissects the essence of the “fear of death” as the “fear that wishes remain unfulfilled”, showing that the Author’s life takes “completing tasks and fulfilling wishes” as the method of mastering fear.
【议】 议曰：与第四十一条相承，本条将「惧死」转化为「行事之动力」——心愿愈明，惧意愈轻。此与第一条第百条「持续利他、持续行动」之精神一致。
【Discussion】 The Discussion says: Carrying on Article 41, this article turns the “fear of death” into “the driving force of action” — the clearer the wishes, the lighter the fear. This is consistent with the spirit of “continuous altruism, continuous action” of Articles 1 to 100.
【参】 第四十一条、第一条之二、第六十二条【人生宏观时期】。
【Cross-ref】 Article 41, Article 1-2, Article 62 【The Macro Periods of Life】.

第四十三条 【从宇宙公民、宇宙文明命运共同体角度的世界观构建】 / **Article 43 【Construction of a Worldview from the Perspective of the Cosmic Citizen and the Cosmic-Civilization Community with a Shared Future】**

这个世界的一切活动均围绕 “人” 开展，从事各类活动的人构成了一个又一个圈层，具体包括政治圈人 (士)、经济圈人 (士)、文化圈人 (士)、科技圈人 (士)，具体包括: (1) 哲学人 (士)、

All activities of this world are carried out around “the person”; the persons engaging in the various activities form circle after circle, specifically including political-circle persons (scholars), economic-circle persons (scholars), cultural-circle persons (scholars) and science-and-technology-circle persons (scholars), specifically including: (1) philosophy persons (scholars);

- (2) 经济人 (士)、(3) 法学人 (士)、(4) 教育学人 (士)【教育界人士】、(5) 语言文学人 (士)【语言文学界人士】、(6) 历史学人 (士)【历史界人士】、(7) 理学人 (士)【理学界人士】、(8) 工学人 (士)/ 工科人 (士)、(9) 农学人 (士)、(10) 医学人 (士)、(11) 军事人 (士)

【军事界人士】、(12) 经营人(士)【经营活动界人士】、(13) 艺术人(士)【艺术界人士】、(14) 跨学科人(士)【跨界人士】、(15) 学科创新人(士)【学科开创者】)

- (3) economics persons (scholars); (3) law persons (scholars); (4) education persons (scholars) 【persons of the education world】; (5) language-and-literature persons (scholars) 【persons of the language-and-literature world】; (6) history persons (scholars) 【persons of the history world】; (7) science persons (scholars) 【persons of the science world】; (8) engineering persons (scholars) / engineering persons (scholars); (9) agriculture persons (scholars); (10) medicine persons (scholars); (11) military persons (scholars) 【persons of the military world】; (12) business persons (scholars) 【persons of the business-operation world】; (13) art persons (scholars) 【persons of the art world】; (14) interdisciplinary persons (scholars) 【cross-boundary persons】; (15) disciplinary-innovation persons (scholars) 【pioneers of disciplines】

其无论进行任何活动的分析, 皆由“人”为维度展开, 具体分析维度如下:第 1 款。人: 第 1 项 个人与人类社会之共同梦想 第 2 项 个人与人类社会 (或其中一部分人的) 共识、心愿 第 3 项 个人使命、愿景、价值观 第 4 项 个人梦想、理想 第 5 项 个人规划 第 6 项 个人知识结构与所掌握学科原理 (原理性、模式性思路模型规划与借鉴) 第 7 项 个人方法论体系 (技巧、方法、流程、步骤、评价维度、评判指标等) 第 8 项 个人拥有的以及可以整合的工具 (人、财、物等有无形资源) 第 9 项 本人心态、心境 第 10 项 本人执行力、行动动机强度等 第 11 项 行动结果反馈 第 12 项 对上述 11 项内容的理想思考复盘、主观感受第 2 款。外物: 第 1 项 除自己以外的他人 (作为“工具人”、人力资源等) 第 2 项 财产 (货币、各类资产、各财产性权利) 第 3 项 物 (各种有形、无形的东西): ①. 事件及本人对该当事件的反应 (A 人与 B 人等在 xx 时间, xx 地点, 以 xx 方式, 基于 xx 目的, 做了 xx,xx,xx,xx,xx 事务, 获得 xx 结果反馈) 第 4 项 资源: ①. 包括有形资源 ②. 无形资产: a. 个人注意力; b. 高质量精力; c. 时间; d. IPRs; e. 社会性; f. 政治性权利; g. 财产性专有权利等

Whatever activities are analyzed, they are all unfolded along the dimension of “the person”; the specific dimensions of analysis are as follows: paragraph 1. The person: Item 1 the common dream of the individual and human society; Item 2 the consensus and wishes of the individual and human society (or a part thereof); Item 3 the individual’s mission, vision and values; Item 4 the individual’s dream and ideals; Item 5 the individual’s planning; Item 6 the individual’s knowledge structure and the discipline principles mastered (the planning and borrowing of principled and patterned models of thought); Item 7 the individual’s methodological system (techniques, methods, processes, steps, evaluation dimensions, judging indicators, etc.); Item 8 the instruments the individual

possesses and can integrate (tangible and intangible resources such as people, finance and things); Item 9 the Author's mindset and state of mind; Item 10 the Author's executive power, intensity of action motivation, etc.; Item 11 the feedback of the results of action; Item 12 the review and subjective feelings of the ideal thinking on the above 11 items; paragraph 2. External things: Item 1 others besides oneself (as "instrumental persons", human resources, etc.); Item 2 property (currency, various assets, various property rights); Item 3 things (various tangible and intangible things): ①. events and the Author's reactions to those events (A person and B person, etc., at time xx, in place xx, in manner xx, for purpose xx, did matters xx, xx, xx, xx, and obtained the result feedback xx); Item 4 resources: ①. including tangible resources; ②. intangible assets: a. individual attention; b. high-quality energy; c. time; d. IPRs; e. sociality; f. political rights; g. property-exclusive rights, etc.

【疏议】 / 【Commentary】
【律】这个世界的一切活动均围绕「人」开展，从事各类活动的人构成了一个又一个圈层，具体包括政治圈人（士）、经济圈人（士）、文化圈人（士）、科技圈人（士），具体包括：（1）哲学人（士）……（凡十余类，含经济、法学、教育学、语言文学、历史学、理学、工学、农学、医学、军事、经营、艺术、跨学科人士等；全文以作准文本为准）。
【Statute】 All activities of this world are carried out around "the person"; the persons engaging in the various activities form circle after circle, specifically including political-circle persons (scholars), economic-circle persons (scholars), cultural-circle persons (scholars) and science-and-technology-circle persons (scholars), specifically including: (1) philosophy persons (scholars) ... (ten-odd categories in all, including economics, law, education, language and literature, history, science, engineering, agriculture, medicine, military, business, art, interdisciplinary persons, etc.; the full text is subject to the authoritative text).
【疏】 议曰：本条以「圈层」为纲，构建本人生之世界观——世界由各类「人（士）」之圈层构成，本人游走其间。此为「宇宙公民」视野之具体化。
【Commentary】 The Discussion says: Taking the "circle" as its key, this article constructs the Author's worldview — the world is composed of the circles of various "persons (scholars)", among which the Author moves. This is the concretization of the "cosmic citizen" vision.
【议】 议曰：以「人」为世界之枢，与第三十二条「以人为思考出发点」、第四十四条「皆由人做出」一脉相承。此条为本人「跨界、跨圈层」交往与事业之认知地图。
【Discussion】 The Discussion says: Taking "the person" as the pivot of the world is in the same lineage as Article 32, "taking the person as the starting point of thought", and Article 44, "all is done by persons". This article is the cognitive map of the Author's dealings and undertakings in "cross-boundary and cross-circle" mode.
【参】 第七条、第三十二条、第四十四条、第五十二条。
【Cross-ref】 Article 7, Article 32, Article 44, Article 52.

第四十四条 【人之本质人格相同性与分工不同性及其对价】 / Article 44 【The Sameness of Human Personality in Essence and the Difference of Division of Labor, and Their Consideration】

人类社会所有活动皆由“人(自然人)”做出，无论其为何种身份，或有所附着的任何标签；但就其社会性价值而言，不同的分工、身份对应的“社会性刻板价格/价值”不同(例：企业家社会性对价较高，司机、护士等的社会性对价较低)；而不同身份的人最本质的差异点，在于不同的人的思维模式(意识形态)不同点(之间的差异点)，由此产生行为方式、生活模式和人生选择不同导致人生的根本性差异(不同)– 改变思维模式的人，最终会改变人生。

All activities of human society are done by “persons (natural persons)”, whatever their identity and whatever labels may attach to them; but as to their social value, different divisions of labor and identities correspond to different “social stereotyped prices/values” (e.g., entrepreneurs have a relatively high social consideration, while drivers, nurses, etc. have a relatively low social consideration); and the most essential point of difference between persons of different identities lies in the difference in their modes of thinking (ideology), which produces the fundamental difference in life resulting from different ways of conduct, life patterns and life choices — a person who changes his mode of thinking will ultimately change his life.

【疏议】 / 【Commentary】

【律】 人类社会所有活动皆由「人（自然人）」做出，无论其为何种身份或有所附着之任何标签；但就其社会性价值而言，不同的分工、身份对应的「社会性刻板价格／价值」不同（如企业家社会性对价较高，司机、护士等的社会性对价较低）；而不同身份的人最本质的差异点，在于不同的人之思维模式（意识形态）不同点，由此产生行为方式、生活模式和人生选择不同，导致人生之根本性差异——改变思维模式的人，最终会改变人生。

【Statute】 All activities of human society are done by “persons (natural persons)”, whatever their identity and whatever labels may attach to them; but as to their social value, different divisions of labor and identities correspond to different “social stereotyped prices/values” (e.g., entrepreneurs have a relatively high social consideration, while drivers, nurses, etc. have a relatively low social consideration); and the most essential point of difference between persons of different identities lies in the difference in their modes of thinking (ideology), which produces the fundamental difference in life resulting from different ways of conduct, life patterns and life choices — a person who changes his mode of thinking will ultimately change his life.

【疏】 议曰：本条立「人之二重性」——人格相同，分工不同。人格上人人平等，社会对价上则因分工而异；而决定人生根本差异者，在于「思维模式」。此为「成长性思维」（第百九条）之哲学依据。

【Commentary】 The Discussion says: This article establishes the “duality of the person” — the same in personality, different in division of labor. In personality all are equal; in social consideration they differ according to division of labor; and what determines the fundamental difference in life is the “mode of thinking”. This is the philosophical basis of the

“growth mindset” (Article 109).

【议】 议曰：此条之要，在「改变思维模式即改变人生」——赋人以求变之希望，与第百八条【Bug 迭代】、第百九条【成长思维】相通。凡涉职业对价之表述，系客观描述，不涉对任何行业之贬抑（与第九十九条【平等态度待人】并观）。

【Discussion】 The Discussion says: The essence of this article lies in “changing one’s mode of thinking means changing one’s life” — it endows persons with the hope of change, akin to Article 108 【Bug Iteration】 and Article 109 【Growth Thinking】. Wherever expressions concern professional consideration, they are objective descriptions and involve no disparagement of any industry (to be read together with Article 99 【Treating Others with an Equal Attitude】).

【参】 第九十九条、第百八条、第百九条、第百十五条。

【Cross-ref】 Article 99, Article 108, Article 109, Article 115.

第四十五条【属人归因终局原则】 / Article 45 【The Final Principle of Attribution to the Person】

本人对于任何事件原因的分析，最终应归结到人和人心、利益的维度，否则为非本质性原因，需要继续追问之。

The Author’s analysis of the cause of any event should ultimately reduce to the dimension of the person and of human hearts and interests; otherwise it is a non-essential cause, and one must continue to inquire into it.

【疏议】 / 【Commentary】

【律】 本人对于任何事件原因的分析，最终应归结到人和人心、利益的维度，否则为非本质性原因，需要继续追问之。

【Statute】 The Author’s analysis of the cause of any event should ultimately reduce to the dimension of the person and of human hearts and interests; otherwise it is a non-essential cause, and one must continue to inquire into it.

【疏】 议曰：本条立「属人归因」之方法论——凡析因，必索至「人与人心、利益」，方为本质；否则继续追问。此为本质主义之操作规则。

【Commentary】 The Discussion says: This article establishes the methodology of “attribution to the person” — whenever analyzing causes, one must trace to “the person and human hearts and interests” to reach the essence; otherwise one continues to inquire. This is the operating rule of essentialism.

【议】 议曰：此条与第三十二条【以人为出发点】、第六十条【轮回本质】、第百十九条【复盘至第一性本质】相通，是本人生「看透本质」之法。

【Discussion】 The Discussion says: This article is akin to Article 32 【Taking the Person as the Starting Point】 , Article 60 【The Essence of Cyclical Return】 and Article 119

【Reviewing to First-Principles Essence】 ; it is the Author's method of "seeing through to the essence".

【参】 第三十二条、第六十条、第百十九条。

【Cross-ref】 Article 32, Article 60, Article 119.

第四十六条 【关于信用与反信用】 / Article 46 【On Credit and Counter-Credit】

因为地球上任何国家、地区的任何组织之领导本质上都是人，哪怕是所谓国家元首人本人，只要是人，在任何时刻，都有可能处于说真话 (诚实信用) 或说假话 (欺骗的状态), 因而，所谓 “国家” 其实并不在物理世界存在，只是存在于人观念、内心情感中的标的物；其在任何时刻，亦都有可能处于说真话 (诚实信用)或说假话 (欺骗的状态), 因而，在任何时候要 (原则上最大程度) 无条件自信，但要对相对人在原则上相信的基础上进行辩证反向审查、谨慎相信任何其他相对人，但原则上亦不要主观上完全不信，最终以刑事性法律 (上限)、政策以及实际情况为准。

Because the leaders of any organization in any country or region on earth are in essence persons, even the so-called head of state himself: so long as he is a person, at any moment he may be in a state of telling the truth (honesty and good faith) or telling lies (deception); hence the so-called "state" does not in fact exist in the physical world, but is only a subject matter existing in people's ideas and inner emotions; and at any moment it too may be in a state of telling the truth (honesty and good faith) or telling lies (deception); hence, at all times one should (in principle to the greatest extent) be unconditionally self-confident, but should, on the basis of believing the counterpart in principle, conduct a dialectical reverse review and believe any other counterpart cautiously, yet in principle also not be subjectively and completely distrustful, and ultimately take the criminal law (the upper limit), policy and actual circumstances as the criterion.

【疏议】 / 【Commentary】

【律】 因地球上任何国家、地区的任何组织之领导本质上都是人……只要是人，在任何时刻，都有可能处于说真话 (诚实信用) 或说假话 (欺骗) 的状态，因而所谓「国家」其实并不在物理世界存在，只是存在于人观念、内心情感中的标的物……因而在任何时候要 (原则上最大程度) 无条件自信，但要对相对人在原则上相信的基础上进行辩证反向审查、谨慎相信任何其他相对人，但原则上亦不要主观上完全不信，最终以刑事性法律 (上限)、政策以及实际情况为准。

【Statute】 Because the leaders of any organization in any country or region on earth are in essence persons ... so long as he is a person, at any moment he may be in a state of telling the truth (honesty and good faith) or telling lies (deception); hence the so-called "state" does not in fact exist in the physical world, but is only a subject matter existing in people's ideas and inner emotions ... hence, at all times one should (in principle to the greatest extent) be unconditionally self-confident, but should, on the basis of believing the counterpart in principle, conduct a dialectical reverse review and believe any other counterpart cautiously,

yet in principle also not be subjectively and completely distrustful, and ultimately take the criminal law (the upper limit), policy and actual circumstances as the criterion.

【疏】 议曰：本条立「信用与反信用」之辩证——对己无条件自信，对人「信而再审」。既不全信，亦不全疑，以事实与法律为准。

【Commentary】 The Discussion says: This article establishes the dialectic of “credit and counter-credit” — unconditional self-confidence toward oneself, and “believe yet review” toward others. Neither wholly believing nor wholly doubting, taking facts and law as the criterion.

【议】 议曰：「辩证反向审查」为交往之法：先信而后查，既不轻信受骗，亦不疑神疑鬼。「国家系观念之物」一语，与第七条、第九十三条【爱国主义本质】相互呼应，共构本人生「去幻象、重实质」之世界观。

【Discussion】 The Discussion says: The “dialectical reverse review” is the method of dealings: believe first, then investigate; neither credulously deceived, nor suspicious of everything. The phrase “the state is a thing of ideas” echoes Article 7 and Article 93 【The Essence of Patriotism】 , jointly forming the Author’s worldview of “dispelling illusions and valuing substance”.

【参】 第七条、第四十条、第七十五条、第九十三条。

【Cross-ref】 Article 7, Article 40, Article 75, Article 93.

第四十七条【人类社会“理想型刻板印象”之协调】／Article 47 【Coordination of “Ideal-Type Stereotypes” in Human Society】

对于有特定身份的人，例如企业家、金融银行家、投资人、政治家、主持人等，公众常有社会“理想型刻板印象”；对此，在公众场合

应当加以体察和考虑，但也不必在意公众评价，应协调好表情管理、情绪管理、预期管理、心境管理、仪表管理、利益管理之公关与个人自由之价值观的协调。

For persons with specific identities, such as entrepreneurs, financial bankers, investors, politicians and presenters, the public often has social “ideal-type stereotypes”; in this regard, in public settings one should be perceptive of and take account of them, but need not concern oneself with public evaluation; one should coordinate well the public relations of expression management, emotion management, expectation management, state-of-mind management, appearance management and interest management with the values of personal freedom.

【疏议】／【Commentary】

【律】 对于有特定身份的人，如企业家、金融银行家、投资人、政治家、主持人等，公众常有社会「理想型刻板印象」；对此，在公众场合应当加以体察和考虑，但也不必在意公众评价，应协调好表情管理、情绪管理、预期管理、心境管理、仪表管理、利益管理之公关与个人自由之价值观的协调。

【Statute】 For persons with specific identities, such as entrepreneurs, financial bankers, investors, politicians and presenters, the public often has social “ideal-type stereotypes”; in this regard, in public settings one should be perceptive of and take account of them, but need not concern oneself with public evaluation; one should coordinate well the public relations of expression management, emotion management, expectation management, state-of-mind management, appearance management and interest management with the values of personal freedom.
【疏】 议曰：本条立「公众形象与个人自由之协调」——体察公众期许，用其可利者，而不为评价所困。
【Commentary】 The Discussion says: This article establishes the “coordination of public image and personal freedom” — be perceptive of public expectations, use whatever is beneficial, yet not be trapped by evaluation.
【议】 议曰：诸「管理」并举，示本人「以理性驭形象」之法：以公关之器护个人自由之实。与第十七条【相对底线之公众性】、第九十九条【平等态度待人】相通。
【Discussion】 The Discussion says: The stances of “management” are juxtaposed, showing the Author’s method of “governing image with reason”: using the instrument of public relations to protect the substance of personal freedom. It is akin to Article 17 【The Public Nature of the Relative Baseline】 and Article 99 【Treating Others with an Equal Attitude】.
【参】 第十七条、第三十八条、第九十九条。
【Cross-ref】 Article 17, Article 38, Article 99.

第四十八条 【公司建立运营与管理处置措施参考】 / Article 48

【Reference Measures for the Establishment, Operation and Management of a Company】

仅供公司建立运营与管理时参考适用之“关于违规违法行为的处置措施”：(1) 责令立即改正；(2) 责令限期改正；(3) 暂停履职；(4) 责令停职；(5) 接受约谈；(6) 取消资格；(7) 调岗处理；(8) 撤职处理；(9) 责令赔偿损失；(10) 责令继续履行；(11) 责令返还原物；(12) 责令具结悔过；(13) 责令业务重做；(14) 责令部门整改；(15) 责令单独闭门反思；(16) 责令提交书面检讨；(17) 责令其停职反省；(18) 责令其公开检讨；(19) 给予通报批评；(20) 责令其私下赔礼道歉；(21) 行为无效化宣告；(22) 没收所得权利与财物；(23) 责令适度乐捐；(24) 责令适度感恩金纳付；(25) 不予评奖、评优；(26) 降低其现有官职(级别)；(27) 减少非基础性薪金(奖金、福利、红利等)；(28) 停发非基础性薪金(奖金、福利、红利等)；(29) 给予非公开或公开之严重警告；(30) 给予对等实质性处罚处分；(31) 给予记过处分；(32) 给予记大过处分；

For reference only in the establishment, operation and management of a company, the “measures for handling non-compliant and unlawful conduct”: (1) order immediate correction; (2) order correction within a time limit; (3) suspend performance of duties; (4) order suspension from duty; (5) accept a consultation; (6) cancel qualification; (7) transfer to another post; (8) remove from office; (9)

order compensation for losses; (10) order continued performance; (11) order return of the original property; (12) order the signing of a statement of repentance; (13) order the business to be redone; (14) order the department to rectify; (15) order solitary reflection behind closed doors; (16) order submission of a written self-criticism; (17) order suspension from duty for reflection; (18) order a public self-criticism; (19) give a circulated criticism; (20) order a private apology; (21) declaration of the nullity of the conduct; (22) confiscation of rights obtained and property; (23) order a moderate voluntary donation; (24) order payment of a moderate gratitude fee; (25) no award or commendation; (26) lower existing official rank (level); (27) reduction of non-basic remuneration (bonuses, benefits, dividends, etc.); (28) suspension of non-basic remuneration (bonuses, benefits, dividends, etc.); (29) give a non-public or public serious warning; (30) give an equivalent substantive punishment or sanction; (31) give a record-of-demert demerit; (32) give a record-of-gross-demert demerit;

(33) 取消特定优待性权利 (评奖、评优、评先荣誉); (34) 记入任职档案册、信用档案册; (35) 公开宣告其被记入任职档案册、信用档案册; (36) 吊销工作证; (37) 取消其在全司特定部门相应职位任职资格; (38) 取消其在全司任职资格; (39) (依法) 违章性辞退处理; (40) 在公司内责令照价赔偿; (41) 依法追偿损失; (42) 提交司法机关给予民事性诉讼处理; (43) 提交司法机关给予行政性诉讼处理; (44) 提交司法机关给予治安管理处罚性机构处理; (45) 给予刑事性诉讼处理: 第 1 款. 1. 具结悔过; 第 2 款. 2. 宣告缓刑; 第 3 款. 3. 宣告假释; 第 4 款. 4. 监视居住; 第 5 款. 5. 取保候审; 第 6 款. 6. 保外就医; 第 7 款. 7. 管制 (3-24 个月); 第 8 款. 8. 拘留 (1-15 日); 第 9 款. 9. 拘役 (1-6 个月); 第 10 款. 10. 有期徒刑 (宣告缓刑); 第 11 款. 11. 有期徒刑 0.5-25 年 (实际执行): 第 1 项 1. 有期徒刑 0.5-3 年 (实际执行); 第 2 项 2. 有期徒刑 3-5 年 (实际执行); 第 3 项 3. 有期徒刑 5-7 年 (实际执行 含 7 年); 第 4 项 4. 有期徒刑 7-10 年 (实际执行, 不含 7 年); 第 5 项 4. 有期徒刑 10-15 年 (实际执行); 第 6 项 4. 有期徒刑 15-20 年 (实际执行); 第 7 项 5. 有期徒刑 20-25 年 (实际执行); 第 12 款. 12. 无期徒刑 (非实际 实际执行 13-25 年); 第 13 款. 13. 无期徒刑 (终身监禁 不得减刑, 不得假释, 现原则上仅明文适用于贪污罪的极端严重情形); 第 14 款. 14. 死刑 / 生命刑 (缓期 1-2 年执行); 第 15 款. 15. 死刑 / 生命刑 (实际执行)。

(34) cancel specific preferential rights (awards, commendations, honors of the advanced); (34) enter into the service-archive register and the credit-archive register; (35) publicly declare that one has been entered into the service-archive register and the credit-archive register; (36) revoke the work certificate; (37) cancel qualification to hold corresponding positions in specific departments throughout the company; (38) cancel qualification to hold office throughout the company; (39) (in accordance with law) dismissal for breach; (40) order compensation at price within the company;

(41) recover losses in accordance with law; (42) refer to the judicial organs for treatment by civil litigation; (43) refer to the judicial organs for treatment by administrative litigation; (44) refer to the judicial organs for treatment by the public-security-administration-punishment organs; (45) treatment by criminal litigation: paragraph 1. 1. signing a statement of repentance; paragraph 2. 2. pronouncement of a suspended sentence; paragraph 3. 3. pronouncement of parole; paragraph 4. 4. residential surveillance; paragraph 5. 5. release on bail pending trial; paragraph 6. 6. medical parole; paragraph 7. 7. public control (3-24 months); paragraph 8. 8. detention (1-15 days); paragraph 9. 9. criminal detention (1-6 months); paragraph 10. 10. fixed-term imprisonment (with a suspended sentence); paragraph 11. 11. fixed-term imprisonment 0.5-25 years (actually served): item 1 1. fixed-term imprisonment 0.5-3 years (actually served); item 2 2. fixed-term imprisonment 3-5 years (actually served); item 3 3. fixed-term imprisonment 5-7 years (actually served, including 7 years); item 4 4. fixed-term imprisonment 7-10 years (actually served, excluding 7 years); item 5 4. fixed-term imprisonment 10-15 years (actually served); item 6 4. fixed-term imprisonment 15-20 years (actually served); item 7 5. fixed-term imprisonment 20-25 years (actually served); paragraph 12. 12. life imprisonment (not actually served; actually served 13-25 years); paragraph 13. 13. life imprisonment (imprisonment for life, no commutation, no parole; in principle at present expressly applicable only to extremely serious circumstances of the crime of embezzlement); paragraph 14. 14. death penalty / life penalty (execution suspended for 1-2 years); paragraph 15. 15. death penalty / life penalty (actually executed).

【疏议】 / 【Commentary】

【律】 仅供公司建立运营时参考适用之「关于违规违法行为的处置措施」：（1）责令立即改正；（2）责令限期改正；（3）暂停履职；（4）责令停职；（5）接受约谈；（6）取消资格；（7）调岗处理；（8）撤职处理；（9）责令赔偿损失；（10）责令继续履行；（11）责令返还原物；（12）责令具结悔过；（13）责令业务重做；（14）责令单位整改；（15）责令单独闭门反思；（16）责令提交书面检讨；（17）责令其停职反省；（18）责令其公开检讨；（19）给予通报批评；（20）责令其私下赔礼道歉；（21）行为无效化宣告；（22）没收所得权利与财物；（23）责令适度乐捐；（24）责令适度感恩金纳付；（25）不予评奖……（全文以作准文本为准）。

【Statute】 For reference only in the establishment and operation of a company, the “measures for handling non-compliant and unlawful conduct”: (1) order immediate correction; (2) order correction within a time limit; (3) suspend performance of duties; (4) order suspension from duty; (5) accept a consultation; (6) cancel qualification; (7) transfer to another post; (8) remove from office; (9) order compensation for losses; (10) order continued performance; (11) order return of the original property; (12) order the signing of a statement of repentance; (13) order the business to be redone; (14) order the unit to rectify; (15) order solitary reflection behind closed doors; (16) order submission of a written self-criticism; (17) order suspension from duty for reflection; (18) order a public self-criticism; (19) give a circulated criticism; (20) order a private apology; (21) declaration of the nullity of

the conduct; (22) confiscation of rights obtained and property; (23) order a moderate voluntary donation; (24) order payment of a moderate gratitude fee; (25) no award ... (the full text is subject to the authoritative text).

【疏】 议曰：本条为公司治理所备之「违规行为处置措施」参考清单，凡二十余种，示本人治企之「措施库」。注意：本条系对公司法人机构之治理措施之参考，非对公司成员「处罚」「处分」之科层化管理；凡涉处置，皆以治理、协作、追究违约责任之合规方式为之。

【Commentary】 The Discussion says: This article is a reference list of “measures for handling non-compliant conduct” prepared for corporate governance, of more than twenty kinds, showing the Author’s “library of measures” for governing an enterprise. **Note:** this article is a reference for the governance measures of a corporate legal-person entity, not a hierarchical “punishment” or “sanction” management of company members; all handling is carried out in the compliant mode of governance, collaboration and the pursuit of liability for breach of contract.

【议】 议曰：所列措施，自「轻微」（责令改正、约谈）至「较重」（撤职、赔偿），层层递进，为本人人生治企「分级处置」之法。与公司治理体系中「违约责任追究」机制相衔接。

【Discussion】 The Discussion says: The measures listed proceed layer by layer from the “minor” (order to correct, consultation) to the “relatively serious” (removal from office, compensation), being the Author’s method of “tiered handling” for governing an enterprise. It dovetails with the “pursuit of liability for breach of contract” mechanism in the corporate governance system.

【沿革】 本条标题及正文含「管理处置」等历史表述，依宪章术语明定及 TERM-REVIEW-001 对照表豁免规则理解，即以治理、协作、追究之方式为之。

【Legislative History】 The title and main text of this article contain historical expressions such as “management and handling”, understood in accordance with the express provision of the Charter’s terminology and the exemption rule of the TERM-REVIEW-001 comparison table, that is, carried out in the mode of governance, collaboration and pursuit.

【参】 第九条【执行与监督机制】、第七十一条【布局坐庄】、附件 D.02.001【非合伙人合作者合同违约责任大典】。

【Cross-ref】 Article 9【Implementation and Supervision Mechanism】 , Article 71【Positioning and Market-Making】 , Annex D.02.001【The Grand Code of Contractual Liability for Breach by Non-Partner Cooperators】 .

第四十九条【标的物之购买 MVP 原则】／Article 49【The MVP Principle for Purchasing Subject Matter】

每次购买，原则上应当考虑先行策划、开列清单，并严格照单购买，原则上绝不购买清单之外之任何标的物，不因为价格优惠购买未事先策划购买之标的物。

For each purchase, in principle one should consider planning in advance and drawing up a list, and strictly purchase according to the list; in principle one must never purchase any subject matter outside the list, and must not purchase,

because of a price discount, any subject matter not planned and purchased in advance.

【疏议】 / 【Commentary】
【律】 每次购买，原则上应当考虑先行策划、开列清单，并严格照单购买，原则上绝不购买清单之外之任何标的物，不因为价格优惠购买未事先策划购买之标的物。
【Statute】 For each purchase, in principle one should consider planning in advance and drawing up a list, and strictly purchase according to the list; in principle one must never purchase any subject matter outside the list, and must not purchase, because of a price discount, any subject matter not planned and purchased in advance.
【疏】 议曰：本条立「购买清单主义」（MVP 原则）——先策划、开清单、照单购买，不因优惠而买清单外之物。
【Commentary】 The Discussion says: This article establishes “purchase-list-ism” (the MVP principle) — plan first, draw up the list, purchase according to the list, and do not buy things outside the list because of a discount.
【议】 议曰：此条以小见大——消费之自律，即欲望之驾驭，与第八十一条【自主标准制定行动模式原则】（购物清单之详尽）相呼应，本人生「极简主义」之生活准则亦基于此。
【Discussion】 The Discussion says: This article uses the small to reveal the great — self-discipline in consumption is the mastery of desire; it echoes Article 81 【The Principle of an Action Model of Self-Formulated Standards】 (the detailedness of the shopping list), and the Author’s life criterion of “minimalism” is likewise based on this.
【参】 第八十一条、第八条之三、附件 A.04.001。
【Cross-ref】 Article 81, Article 8-3, Annex A.04.001.

第五十条 【人类所有项目的创造的本质逻辑】 / Article 50 【The Essential Logic of the Creation of All Human Projects】

从人（人性）需求开始创造混沌状态 – 愈发清晰和体系化、理论化 – 利润减少 – 无利可图 – 从人（人性）需求开始重新创造新的混沌状态。

Starting from human (human-nature) needs, one creates a state of chaos — which becomes ever clearer, systematized and theorized — profits decline — profitlessness — and one starts anew from human (human-nature) needs to create a new state of chaos.

【疏议】 / 【Commentary】
【律】 从人（人性）需求开始创造混沌状态——愈发清晰和体系化、理论化——利润减少——无利可图——从人（人性）需求开始重新创造新的混沌状态。
【Statute】 Starting from human (human-nature) needs, one creates a state of chaos — which becomes ever clearer, systematized and theorized — profits decline — profitlessness

— and one starts anew from human (human-nature) needs to create a new state of chaos.
【疏】 议曰：本条揭示「项目创造之周期逻辑」——自需求生发（混沌）、经体系化（清晰）、至利润递减（无利）、再启新需求（新混沌）。此为商业周期之本质洞察。
【Commentary】 The Discussion says: This article reveals the “cyclical logic of project creation” — arising from needs (chaos), passing through systematization (clarity), to declining profits (profitlessness), and then opening new needs (new chaos). This is an essential insight into the business cycle.
【议】 议曰：此条与第五十一条【发端为 Idea】、第五十九条【业务发展模型】、第六十条【轮回本质】共构本人之「商业周期观」，示「拥抱变化、适时转型」之智。
【Discussion】 The Discussion says: This article, together with Article 51 【The Origin is an Idea】 , Article 59 【The Business-Development Model】 and Article 60 【The Essence of Cyclical Return】 , forms the Author’s “view of the business cycle”, showing the wisdom of “embracing change and transforming in due time”.
【参】 第五十一条、第五十九条、第六十条、第百七条。
【Cross-ref】 Article 51, Article 59, Article 60, Article 107.

第五十一条【人类所有项目创造的发端】／ Article 51 【The Origin of the Creation of All Human Projects】

人类所有项目创造的发端均为一个 Idea, 一个自己与特定合作的其他人的 (利他主义) 共识理念和倡导而已 (一般通过媒体或商业广告), 背后反应创始人的内心信念和愿景, 一般是一个基于本人和各类人群、人 (类) 和人性、人心、梦想的本质逻辑 (在高层和基层人士、抽象和具象、宏观到微观之间建立信息差壁垒), 以达到特定人的利益, 本质上任何机构都是由自然人组成的, 充其量是机构顶层人的内心观念的 (本质性、宏观性) 共识而已。

The origin of the creation of all human projects is a single Idea, merely a (altruistic) consensus idea and advocacy between oneself and the specific other persons who cooperate (generally through the media or commercial advertising), behind which is reflected the founder’s inner belief and vision, generally an essential logic based on the Author himself and the various groups of people, human (kind) and human nature, human hearts and dreams (erecting a barrier of information asymmetry between high-level and grassroots persons, the abstract and the concrete, the macro and the micro), so as to achieve the interests of specific persons; in essence any institution is composed of natural persons, and at most is the (essential, macro) consensus of the inner ideas of the persons at the top of the institution.

【疏议】 ／ 【Commentary】
【律】 人类所有项目创造的发端均为一个 Idea, 一个自己与特定合作的其他人的 (利他主义) 共识理念和

倡导而已（一般通过媒体或商业广告），背后反映创始人的内心信念和愿景，一般是一个基于本人和各类人群、人（类）和人性、人心、梦想的本质逻辑……本质上任何机构都是由自然人组成的，充其量是机构顶层人的内心观念的（本质性、宏观性）共识而已。

【Statute】 The origin of the creation of all human projects is a single Idea, merely a (altruistic) consensus idea and advocacy between oneself and the specific other persons who cooperate (generally through the media or commercial advertising), behind which is reflected the founder's inner belief and vision, generally an essential logic based on the Author himself and the various groups of people, human (kind) and human nature, human hearts and dreams ... in essence any institution is composed of natural persons, and at most is the (essential, macro) consensus of the inner ideas of the persons at the top of the institution.

【疏】 议曰：本条揭示「项目之发端」为「共识理念」（Idea）——一切商业项目，本质皆为创始人内心信念之外化。

【Commentary】 The Discussion says: This article reveals that the “origin of a project” is a “consensus idea” (Idea) — every commercial project is in essence the externalization of the founder's inner belief.

【议】 议曰：此条与第五十二条【逻辑闭环】、第六十条【轮回本质】相承，示本人「以观念为商业之核」之认知。

【Discussion】 The Discussion says: This article, together with Article 52 【The Logical Closed Loop】 and Article 60 【The Essence of Cyclical Return】 , shows the Author's cognition of “taking ideas as the core of business”.

【参】 第五十条、第五十二条、第六十条。

【Cross-ref】 Article 50, Article 52, Article 60.

第五十二条 【人类所有项目创造原理的科学性逻辑闭环】 / Article 52 【The Scientific Logical Closed Loop of the Principle of the Creation of All Human Projects】

人类社会发展之逻辑闭环，从哲学的本质（行为人为本、人类社会国家联合性组织一号位元首以及本人所在国之一号位元首本人或人类共识之思想观念价值体系）开始经过经济学本质（人心愿望交换、价值交换）- 法学（政治政策、国际及一国之法律）- 教育学（政治人圈层之观念塑造工具）- 语言学文学（人之教育之工具）- 历史学（人类所有关键事件的记载和趋势总结）- 理学（人类自然科学理念：物理学、化学、生物学、天文学、地理学等）- 工学（人类所有有形的技术、方法、流程学科汇总）- 农学（人类所有植物耕种、动物饲养等相关理念和技术）- 医学（人类所有关于身体健康、疾病、药物、中毒等原理与分支的研究学科）- 军事（人类所有暴力机关人士及其机制的研究）- 管理经营学（人类所有企业生产经营活动人士及其机制的研究）- 艺术学（人类所有借助手段或媒介塑造形象、营造氛围，来反映现实、寄托情感的一种文化）

The logical closed loop of the development of human society begins with the essence of philosophy (the acting person himself, the head of state at the number-one position of a federated organization of human-society states, and the head of state at the number-one position of the Author's own country, or the ideological, conceptual and value system of human consensus) and passes through the essence of economics (the exchange of human wishes, the exchange of value) — law (political policy, international and national law) — education (the instrument for shaping the ideas of the political-circle strata) — linguistics and literature (the instrument of human education) — history (the record of all key events of mankind and the summary of trends) — science (the ideas of the natural sciences of mankind: physics, chemistry, biology, astronomy, geography, etc.) — engineering (the compilation of all the tangible techniques, methods and processes of mankind) — agriculture (the ideas and techniques relating to all the cultivation of plants and the rearing of animals by mankind) — medicine (all the research disciplines of mankind on the principles and branches of bodily health, disease, drugs, poisoning, etc.) — military affairs (the study of all the violent apparatuses of mankind and their mechanisms) — management and business (the study of all the persons engaged in the production and operation activities of enterprises and their mechanisms) — art (a culture of mankind that, by means of instruments or media, shapes images and creates atmospheres in order to reflect reality and place emotion).

【疏议】 / 【Commentary】

【律】 人类社会发展之逻辑闭环，从哲学的本质（行为人本人、一号位元首本人或人类共识之思想观念价值体系）开始，经经济学本质（人心愿望交换、价值交换）——法学（政治政策、国际及一国之法律）——教育学（观念塑造工具）——语言学文学——历史学——理学——工学——农学——医学——军事……（各学科环环相扣，构一逻辑闭环；全文以作准文本为准）。

【Statute】 The logical closed loop of the development of human society begins with the essence of philosophy (the acting person himself, the head of state at the number-one position, or the ideological, conceptual and value system of human consensus) and passes through the essence of economics (the exchange of human wishes, the exchange of value) — law (political policy, international and national law) — education (the instrument for shaping ideas) — linguistics and literature — history — science — engineering — agriculture — medicine — military affairs ... (the disciplines interlink ring upon ring to form a logical closed loop; the full text is subject to the authoritative text).

【疏】 议曰：本条以「学科闭环」描述人类社会运行之逻辑——自哲学发端，历经济、法、教、文、史、理、工、农、医、军诸域，构成自治之体系。此为本人跨学科认知之总图。

【Commentary】 The Discussion says: This article uses a “closed loop of disciplines” to describe the logic of the operation of human society — beginning with philosophy and passing through economics, law, education, literature, history, science, engineering, agriculture, medicine and military affairs, forming a self-consistent system. This is the Author's overall map of interdisciplinary cognition.

【议】 议曰：此条与第三十二条【知识结构】、第四十三条【圈层世界观】、第五十三条【跨学科习惯】相

参，示本人「以学科贯通看世界」之格局。

【Discussion】 The Discussion says: This article is akin to Article 32 **【Knowledge Structure】**, Article 43 **【The Circle Worldview】** and Article 53 **【The Interdisciplinary Habit】**, showing the Author's vision of "seeing the world through the interpenetration of disciplines".

【参】 第三十二条、第四十三条、第五十三条。

【Cross-ref】 Article 32, Article 43, Article 53.

第五十三条 **【日常习惯】** / **Article 53 【Daily Habits】**

本人日常习惯包括: (1) 传记、学术原理类书籍阅读; (2) 多语种写作; (3) 外语学习; (4) 多语种演讲、演说; (5) 跨学科领域阅读; (6) 跨语种、跨文化阅读; (7) 跨文化社交 (交际); (8) 跨学科原理的学习; (9) 健身; (10) 战略策划; (11) 人员组织; (12) 项目计划制定; (13) 执行落实; (14) 执行监督; (15) 反思复盘;

The Author's daily habits include: (1) reading biographical and academic-principle books; (2) multilingual writing; (3) learning foreign languages; (4) multilingual speeches and orations; (5) interdisciplinary reading; (6) cross-linguistic and cross-cultural reading; (7) cross-cultural socializing (intercourse); (8) learning interdisciplinary principles; (9) fitness; (10) strategic planning; (11) personnel organization; (12) formulation of project plans; (13) implementation; (14) supervision of implementation; (15) reflection and review.

【疏议】 / **【Commentary】**

【律】 本人日常习惯包括: (1) 传记、学术原理类书籍阅读; (2) 多语种写作; (3) 外语学习; (4) 多语种演讲、演说; (5) 跨学科领域阅读; (6) 跨语种、跨文化阅读; (7) 跨文化社交 (交际); (8) 跨学科原理的学习; (9) 健身; (10) 战略策划; (11) 人员组织; (12) 项目计划制定; (13) 执行落实; (14) 执行监督; (15) 反思复盘; (全文以作准文本为准)。

【Statute】 The Author's daily habits include: (1) reading biographical and academic-principle books; (2) multilingual writing; (3) learning foreign languages; (4) multilingual speeches and orations; (5) interdisciplinary reading; (6) cross-linguistic and cross-cultural reading; (7) cross-cultural socializing (intercourse); (8) learning interdisciplinary principles; (9) fitness; (10) strategic planning; (11) personnel organization; (12) formulation of project plans; (13) implementation; (14) supervision of implementation; (15) reflection and review; (the full text is subject to the authoritative text).

【疏】 议曰: 本条列本人之「日常习惯」, 凡十余项, 为「理想人格」(第二条)之日常养成法。

【Commentary】 The Discussion says: This article lists the Author's "daily habits", of more than ten kinds, as the method of the daily cultivation of the "ideal personality" (Article 2).

【议】 议曰: 习惯分三类: 学习 (读、写、学、讲)、跨文化 (跨语种、跨文化社交)、经营 (策划、组织、落实、监督、复盘)。与第五十四条「各阶段专注」、第三十二条「知识结构」相参。

【Discussion】 The Discussion says: The habits fall into three categories: learning (reading, writing, learning, speaking), cross-cultural (cross-linguistic, cross-cultural socializing) and business (planning, organizing, implementing, supervising, reviewing). They are akin to Article 54 “focus at each stage” and Article 32 “knowledge structure”.

【参】 第二条、第三十二条、第五十四条、第一百九条。

【Cross-ref】 Article 2, Article 32, Article 54, Article 119.

第五十四条 【从分文没有到人类首富各阶段应专注的核心关键性事项方向】 / Article 54 【The Core and Critical Matters on Which to Focus at Each Stage from Penniless to the World’ s Richest】

从分文没有到人类首富各阶段应专注的事项具体如下: (1) 0-1 万 / 年 – 解决少数人群 (精英人群) 的一个小问题(2) 1-10 万 / 年 – 专业深耕活动 (方案好不好) (3) 10-100 万 / 年 – 项目策划运营活动(4) 100-1000 万 / 年 – 标准化活动、营销活动、团队搭建

The matters on which to focus at each stage from penniless to the world’s richest are specifically as follows: (1) 0-10k/year — solving a small problem of a small group (the elite group); (2) 10k-100k/year — in-depth professional activity (whether the solution is good); (3) 100k-1M/year — project planning and operation activity; (4) 1M-10M/year — standardization activity, marketing activity, team-building

【疏议】 / **【Commentary】**

【律】 从分文没有到人类首富各阶段应专注的事项具体如下：（1）0-1 万／年——解决少数人群（精英人群）的一个小问题；（2）1-10 万／年——专业深耕活动（方案好不好）；（3）10-100 万／年——项目策划运营活动；（4）100-1000 万／年——标准化活动、营销活动、团队搭建……（全文以作准文本为准）。

【Statute】 The matters on which to focus at each stage from penniless to the world’s richest are specifically as follows: (1) 0-10k/year — solving a small problem of a small group (the elite group); (2) 10k-100k/year — in-depth professional activity (whether the solution is good); (3) 100k-1M/year — project planning and operation activity; (4) 1M-10M/year — standardization activity, marketing activity, team-building ... (the full text is subject to the authoritative text).

【疏】 议曰：本条按收入阶梯，明各阶段之「核心专注事项」，示本人生「阶段匹配、逐级跃升」之战略。

【Commentary】 The Discussion says: By income ladder, this article sets out the “core matters of focus” at each stage, showing the Author’s strategy of “stage-matching and step-by-step ascent”.

【议】 议曰：此条与第八条之二【方向顺序】、第五十九条【业务发展模型】、第六十三条【财务方舟阶段】相呼应，共构本人之「阶梯化成长」方法论。

【Discussion】 The Discussion says: This article corresponds to Article 8-2 【Sequential Direction】 , Article 59 【The Business-Development Model】 and Article 63 【The Stages of

the Financial Ark】 , together forming the Author’s methodology of “laddered growth”.

【参】 第八条之二、第五十九条、第六十二条、第六十三条。

【Cross-ref】 Article 8-2, Article 59, Article 62, Article 63.

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第五十四条 【从分文没有到人类首富各阶段应专注的核心关键性事项方向】 / Article 54 【The Core and Critical Matters on Which to Focus at Each Stage from Penniless to the World’ s Richest】

从分文没有到人类首富各阶段应专注的事项具体如下: (1) 0-1 万 / 年 – 解决少数人群 (精英人群) 的一个小问题(2) 1-10 万 / 年 – 专业深耕活动 (方案好不好) (3) 10-100 万 / 年 – 项目策划运营活动(4) 100-1000 万 / 年 – 标准化活动、营销活动、团队搭建活动 (激励、用人、自身人品) (5) 1000 万 - 10000 万 / 年 –(宏观抽象无形的) 商业模式设计活动(6) 1 亿 - 10 亿 / 年 – 同商业模式项目复制十遍(7) 10-100 亿 / 年 – 股权设计、公司法人集群 (集团) 架构、业务方向 (8) 100-1000 亿 / 年 – 国家命运 (国运) 发展趋势(9) 1000-10000 亿 / 年 – 人类社会发展趋势 (人、财、物; 天时、地利、人和)

The matters on which to focus at each stage from penniless to the world’s richest are specifically as follows: (1) 0-10k/year — solving a small problem of a small group (the elite group); (2) 10k-100k/year — in-depth professional activity (whether the solution is good); (3) 100k-1M/year — project planning and operation activity; (4) 1M-10M/year — standardization activity, marketing activity, team-building activity (inspiration, personnel use, one’s own character); (5) 10M-100M/year — (macro, abstract and intangible) business-model design activity; (6) 100M-1B/year — replicating a project of the same business model ten times over; (7) 1B-10B/year — equity design, corporate legal-person cluster (group) structure, business direction; (8) 10B-100B/year — national destiny (the destiny of the state) and development trends; (9) 100B-1,000B/year — the development trends of human society (people, finance and things; the right timing, the right place and the right people).

【疏议】 / 【Commentary】

【律】 从分文没有到人类首富各阶段应专注的事项具体如下: (1) 0-1 万/年——解决少数人群 (精英人群) 的一个小问题; (2) 1-10 万/年——专业深耕活动 (方案好不好) ; (3) 10-100 万/年——项目策划运营活动; (4) 100-1000 万/年——标准化活动、营销活动、团队搭建…… (全文以作准文本为准) 。

【Statute】 The matters on which to focus at each stage from penniless to the world’s richest are specifically as follows: (1) 0-10k/year — solving a small problem of a small group

(the elite group); (2) 10k-100k/year — in-depth professional activity (whether the solution is good); (3) 100k-1M/year — project planning and operation activity; (4) 1M-10M/year — standardization activity, marketing activity, team-building ... (the full text is subject to the authoritative text).

【疏】 议曰：本条按收入阶梯，明各阶段之「核心专注事项」，示本人生「阶段匹配、逐级跃升」之战略。

【Commentary】 The Discussion says: By income ladder, this article sets out the “core matters of focus” at each stage, showing the Author’s strategy of “stage-matching and step-by-step ascent”.

【议】 议曰：此条与第八条之二【方向顺序】、第五十九条【业务发展模型】、第六十三条【财务方舟阶段】相呼应，共构本人之「阶梯化成长」方法论。

【Discussion】 The Discussion says: This article corresponds to Article 8-2 【Sequential Direction】 , Article 59 【The Business-Development Model】 and Article 63 【The Stages of the Financial Ark】 , together forming the Author’s methodology of “laddered growth”.

【参】 第八条之二、第五十九条、第六十二条、第六十三条。

【Cross-ref】 Article 8-2, Article 59, Article 62, Article 63.

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第五十五条【创业的人群选择模式】 / Article 55 【The Population-Selection Model for Entrepreneurship】

从自己想做的一件事的最高学科性主题之本质性逻辑出发，确定 What、Why、How、How much cost? 由共性 (都是人、活动和心愿都遵循人性的本质性共同点) 到个性 (每

个人不同的细节和现象)、由宏观入微观先提供服务精英 (定位少数富有人群) 的急难险重特定问题制定解决方案；随着项目深入再逐步过渡到提供服务大众的特定问题解决方案。

Starting from the essential logic of the highest disciplinary theme of the one thing one wishes to do, one determines the What, Why, How and How much cost; proceeding from the common (all are persons, and activities and wishes all follow the essential commonalities of human nature) to the particular (each person’s different details and phenomena), and from the macro into the micro, one first provides solutions to the urgent, difficult, dangerous and heavy specific problems of the elite of the served (positioning at the small group of wealthy persons); as the project deepens, one then gradually transitions to providing solutions to the specific problems of the general public.

【疏议】 / 【Commentary】

【律】 从自己想做的一件事的最高学科性主题之本质性逻辑出发，确定 What、Why、How、How much

cost? 由共性（都是人、活动和心愿都遵循人性的本质性共同点）到个性（每个人不同的细节和现象），由宏观入微观，先提供服务精英（定位少数富有人群）的急难险重特定问题制定解决方案；随着项目深入再逐步过渡到提供服务大众的特定问题解决方案。

【Statute】 Starting from the essential logic of the highest disciplinary theme of the one thing one wishes to do, one determines the What, Why, How and How much cost; proceeding from the common (all are persons, and activities and wishes all follow the essential commonalities of human nature) to the particular (each person's different details and phenomena), and from the macro into the micro, one first provides solutions to the urgent, difficult, dangerous and heavy specific problems of the elite of the served (positioning at the small group of wealthy persons); as the project deepens, one then gradually transitions to providing solutions to the specific problems of the general public.

【疏】 议曰：本条立「创业之选人模式」——自本质逻辑出发（What/Why/How/Cost），先服务精英之急难险重，后及大众之普遍需求。此为「由高端切入、向下渗透」之商业路径。

【Commentary】 The Discussion says: This article establishes the “population-selection model of entrepreneurship” — starting from essential logic (What/Why/How/Cost), first serving the urgent, difficult, dangerous and heavy problems of the elite, and afterwards the general needs of the masses. This is the business path of “entering from the high end and penetrating downward”.

【议】 议曰：此条与第八十五条【客户找寻定位】、第五十九条【业务发展模型】相参。先精英后大众者，实为「以高价值验证、以规模化扩张」之法。

【Discussion】 The Discussion says: This article is akin to Article 85 【Client Seeking and Positioning】 and Article 59 【The Business-Development Model】. Serving the elite first and the masses afterwards is in truth the method of “validating with high value and expanding with scale”.

【参】 第五十六条、第五十九条、第八十四条、第八十五条。

【Cross-ref】 Article 56, Article 59, Article 84, Article 85.

第五十六条 【感恩的本质】 / Article 56 【The Essence of Gratitude】

感恩的本质是内在的一种情绪，其具体的表现主要有：(1) 发送感恩信息（数字电文、书信、视频、音频等）(2) 发送感恩小红包(3) 自然转介优质人(4) 其他合理方法

The essence of gratitude is an inner emotion, whose specific manifestations mainly include: (1) sending gratitude messages (digital messages, letters, video, audio, etc.); (2) sending a small gratitude red packet; (3) naturally referring high-quality persons; (4) other reasonable methods.

【疏议】 / 【Commentary】

【律】 感恩的本质是内在的一种情绪，其具体的表现主要有：（1）发送感恩信息（数字电文、书信、视频、音频等）；（2）发送感恩小红包；（3）自然转介优质人；（4）其他合理方法。

【Statute】 The essence of gratitude is an inner emotion, whose specific manifestations mainly include: (1) sending gratitude messages (digital messages, letters, video, audio, etc.); (2) sending a small gratitude red packet; (3) naturally referring high-quality persons; (4) other reasonable methods.
【疏】 议曰：本条界定「感恩」之本质（内在情绪）与表现（信息、红包、转介等），示本人生「知恩而报」之法。
【Commentary】 The Discussion says: This article defines the essence of “gratitude” (an inner emotion) and its manifestations (messages, red packets, referrals, etc.), showing the Author’s method of “knowing grace and repaying it”.
【议】 议曰：感恩之第三表现「自然转介优质人」，为本人生「以人脉反哺」之商业伦理，与第百一十一条【最大程度利他】相通。
【Discussion】 The Discussion says: The third manifestation of gratitude, “naturally referring high-quality persons”, is the Author’s business ethic of “feeding back through connections”, akin to Article 111 【Maximizing Altruism】.
【参】 第七十二条、第百一十一条、第百十八条。
【Cross-ref】 Article 72, Article 111, Article 118.

第五十七条 【打工、创业、公司法人机构创设、投资、IPR 财产性收入】 ／

Article 57 【Working for Others, Entrepreneurship, Establishment of Corporate Legal-Person Entities, Investment, and IPR Property Income】

本人生活维持之现金流，来自由本人基于市场人群供需关系亲自发起的自主创业（例如：小微企业法人）、组队创业（组建团队创业）、法人机构分红、个人组合性投资以及 IPR（智慧财产权）之财产性收入，生命、生存权受严重威胁条件下可来自临时性的、基于点对点劳务、按照工作成果计算报酬的劳务性收入；不接受按劳动时长计算收入的工资性收入，但有下列情形之一者除外：本人之生存、生命受到极端的现实性威胁，不及时采取措施可致本人生命丧失或不久于人事，且在可预见时间长度内无任何其他收入渠道或可支配收入的；本人之生存、生命受到极端的现实性威胁，不及时采取措施可致本人身体器官、肢体或其他关键性人身性标的受到终身性不可逆损伤，且在可预见时间长度内无任何其他收入渠道或可支配收入的；在该当按劳动时长计算收入的工资性收入给付机构（一般为公司法人机构）可以学习到特定的股权结构、商业模式、关键核心商事信息、利于本人后续从事独立的创业、投资活动的。

The cash flow sustaining the Author’s life comes from the Author’s independent entrepreneurship initiated personally on the basis of the supply-and-demand relations of the market population (e.g., a small-micro enterprise legal person), team entrepreneurship (forming a team to start a business), dividends from legal-person entities, personal portfolio investment, and the property income of IPR

(intellectual property rights); where the right to life and subsistence is under serious threat, it may come from temporary labor-service income based on point-to-point labor services and remunerated according to the results of the work; the Author does not accept wage-type income remunerated by the hours of labor, except in any of the following circumstances: where the Author's subsistence or life is under an extreme realistic threat, and failure to take timely measures could cause the loss of the Author's life or imminent death, and within a foreseeable length of time there is no other income channel or disposable income; where the Author's subsistence or life is under an extreme realistic threat, and failure to take timely measures could cause the Author's body organs, limbs or other key personal subject matters to suffer lifelong irreversible damage, and within a foreseeable length of time there is no other income channel or disposable income; where the institution paying the wage-type income remunerated by the hours of labor (generally a corporate legal-person entity) enables the Author to learn a specific equity structure, business model or key core commercial information, conducive to the Author's subsequent engagement in independent entrepreneurial and investment activities.

【疏议】 / 【Commentary】

【律】 本人生活维持之现金流，来自由本人基于市场人群供需关系亲自发起的自主创业（如小微企业法人）、组队创业（组建团队创业）、法人机构分红、个人组合性投资以及 IPR（智慧财产权）之财产性收入；生命、生存权受严重威胁条件下，可来自临时性的、基于点对点劳务、按照工作成果计算报酬的劳务性收入；**不接受按劳动时长计算收入的工资性收入**，但有下列情形之一者除外：本人之生存、生命受到极端现实性威胁……（全文以作准文本为准）。

【Statute】 The cash flow sustaining the Author's life comes from the Author's independent entrepreneurship initiated personally on the basis of the supply-and-demand relations of the market population (e.g., a small-micro enterprise legal person), team entrepreneurship (forming a team to start a business), dividends from legal-person entities, personal portfolio investment, and the property income of IPR (intellectual property rights); where the right to life and subsistence is under serious threat, it may come from temporary labor-service income based on point-to-point labor services and remunerated according to the results of the work; **the Author does not accept wage-type income remunerated by the hours of labor**, except in any of the following circumstances: where the Author's subsistence or life is under an extreme realistic threat ... (the full text is subject to the authoritative text).

【疏】 议曰：本条立本人生之「收入来源原则」——以创业、投资、IPR 财产性收入为主体，**原则上不接受按劳动时长计酬之「工资性收入」**。此为本宪章「反人身依附、倡自主创业」精神之集中体现。

【Commentary】 The Discussion says: This article establishes the Author's "principle of income sources" — taking entrepreneurship, investment and IPR property income as the main body, and **in principle not accepting "wage-type income" remunerated by the hours of labor**. This is the concentrated embodiment of this Charter's spirit of "opposing personal dependence and advocating autonomous entrepreneurship".

【议】 议曰：本条之例外（生存、生命受极端威胁且无其他渠道），为「极端情形下」之权宜，须严格把握。此条与第十条【使命】、第五十八条【工资本质】、第六十三条【财务方舟阶段】一脉相通——本人生

以「创造可自动运行之资产」为业，不以出卖时间维生。凡涉「工资」「打工」等历史表述，系照录原文以明对照，属对照表豁免。

【Discussion】 The Discussion says: The exceptions of this article (subsistence or life under extreme threat and no other channel) are expedients “under extreme circumstances”, and must be strictly grasped. This article is in the same lineage as Article 10 **【Mission】**, Article 58 **【The Essence of Wages】** and Article 63 **【The Stages of the Financial Ark】** — the Author’s life takes “creating assets that can run automatically” as its occupation, not selling time for a living. Wherever historical expressions such as “wages” and “working for others” are involved, they are transcribed verbatim from the original to make the contrast clear, and fall within the comparison-table exemption.

【沿革】 本条正文含「打工」等历史表述，悉依 TERM-REVIEW-001 对照表豁免规则理解。

【Legislative History】 The main text of this article contains historical expressions such as “working for others”, all understood in accordance with the exemption rule of the TERM-REVIEW-001 comparison table.

【参】 第十条、第五十八条、第六十三条、第八条之三、第二十一条。

【Cross-ref】 Article 10, Article 58, Article 63, Article 8-3, Article 21.

第五十八条 **【工资的本质】** / **Article 58 【The Essence of Wages】**

工资的本质是老板企业家花费金钱货币将“底层人”的时间精力和方案购买过来，以维持自己的生活。

The essence of wages is that the boss or entrepreneur spends money and currency to purchase the time, energy and solutions of “grassroots persons”, so as to sustain his own life.

【疏议】 / **【Commentary】**

【律】 工资的本质是企业家花费金钱货币将「底层人」的时间精力和方案购买过来，以维持自己的生活。

【Statute】 The essence of wages is that the entrepreneur spends money and currency to purchase the time, energy and solutions of “grassroots persons”, so as to sustain his own life.

【疏】 议曰：本条以本质主义视角揭示「工资」为「购买他人时间精力方案」之对价，示本人生「不以出卖时间维生」之经济哲学。

【Commentary】 The Discussion says: Taking an essentialist perspective, this article reveals “wages” as the consideration for “purchasing others’ time, energy and solutions”, showing the Author’s economic philosophy of “not selling time for a living”.

【议】 议曰：明工资之本质，则知本人生之出路在于「从被购买者转为购买者」（第二十条 **【核心资产创造】**）。此条与第五十七条、第十条共构本人生之「经济身份自觉」。凡涉「老板」「底层人」等历史表述，系照录原文以明对照。

【Discussion】 The Discussion says: By clarifying the essence of wages, one knows that the

Author's way out lies in "changing from the purchased to the purchaser" (Article 20 【Core-Asset Creation】). This article, together with Articles 57 and 10, forms the Author's "self-awareness of economic identity". Wherever historical expressions such as "boss" and "grassroots persons" are involved, they are transcribed verbatim from the original to make the contrast clear.

【参】 第十条、第二十条、第五十七条、第六十三条。

【Cross-ref】 Article 10, Article 20, Article 57, Article 63.

第五十九条 【业务发展通用模型】 / Article 59 【The General Model of Business Development】

业务制度发展：人需求 (机会) 发现期 – 项目设计期 – 创始人御驾亲征期 – 客户自由进入期 (项目验证期 低价或免费)–1v1 低价服务期 –1 v N 提价服务期 – 1vN 课程培训期 (标准化期)– 审核会员俱乐部期 – 业务规模化期 – 业务资本化期 – 套现退出期。

Business and institutional development: the period of discovering human needs (opportunities) — the project-design period — the period of the founder personally taking the field — the period of free client entry (the project-validation period, low-price or free) — the 1v1 low-price service period — the 1vN raised-price service period — the 1vN course-training period (the standardization period) — the vetted membership-club period — the business-scaling period — the business-capitalization period — the cash-out-and-exit period.

【疏议】 / 【Commentary】

【律】 业务制度发展：人需求（机会）发现期——项目设计期——创始人御驾亲征期——客户自由进入期（项目验证期低价或免费）——1v1 低价服务期——1vN 提价服务期——1vN 课程培训期（标准化期）——审核会员俱乐部期——业务规模化期——业务资本化期——套现退出期。

【Statute】 Business and institutional development: the period of discovering human needs (opportunities) — the project-design period — the period of the founder personally taking the field — the period of free client entry (the project-validation period, low-price or free) — the 1v1 low-price service period — the 1vN raised-price service period — the 1vN course-training period (the standardization period) — the vetted membership-club period — the business-scaling period — the business-capitalization period — the cash-out-and-exit period.

【疏】 议曰：本条立「业务发展通用模型」——自需求发现至资本化退出之十一阶段，为本人创业之标准路线图。

【Commentary】 The Discussion says: This article establishes the "general model of business development" — eleven stages from the discovery of needs to capitalization and exit, being the standard roadmap of the Author's entrepreneurship.

【议】 议曰：此模型与第八条之二【方向顺序】、第五十四条【各阶段专注】、第六十三条【财务方舟阶段】相参，共构本人生「业务—人生」双螺旋之成长图。

【Discussion】 The Discussion says: This model is akin to Article 8-2 【Sequential

Direction】 , Article 54 【Focus at Each Stage】 and Article 63 【The Stages of the Financial Ark】 , together forming the growth map of the Author’s “business-life” double helix.

【参】 第八条之二、第五十四条、第六十三条、第一百七条。

【Cross-ref】 Article 8-2, Article 54, Article 63, Article 107.

第六十条 【人类所有活动之轮回的本质】 / Article 60 【The Essence of the Cyclical Return of All Human Activities】

人类所有活动的本质即玩转他人之人心、人性、观念 (之自洽闭环)、情绪、愿望和愿景，无他，越是到高层 (尤其是国家一号位元首人层) 越是如此；其制度设计往往是将人性开关设计到制度中。

The essence of all human activities is to play with others’ human hearts, human nature, ideas (their self-consistent closed loop), emotions, wishes and visions — nothing else; and the higher the level (especially the level of the person at the number-one position of a state), the more so; and the design of their institutions often consists in designing the switches of human nature into the institutions.

【疏议】 / 【Commentary】

【律】 人类所有活动的本质即玩转他人之人心、人性、观念（之自洽闭环）、情绪、愿望和愿景，无他，越是到高层（尤其是国家一号位元首层）越是如此；其制度设计往往是将人性开关设计到制度中。

【Statute】 The essence of all human activities is to play with others’ human hearts, human nature, ideas (their self-consistent closed loop), emotions, wishes and visions — nothing else; and the higher the level (especially the level of the person at the number-one position of a state), the more so; and the design of their institutions often consists in designing the switches of human nature into the institutions.

【疏】 议曰：本条以本质主义揭示「人类活动之轮回」——究其本质，皆围绕「人心人性、观念情绪、愿望愿景」，高层尤甚；制度之妙，在于「以人性为开关」。

【Commentary】 The Discussion says: This article reveals, through essentialism, the “cyclical return of human activities” — at bottom, all revolve around “human hearts and human nature, ideas and emotions, wishes and visions”, the more so at higher levels; and the ingenuity of institutions lies in “taking human nature as the switch”.

【议】 议曰：此条与第四十五条【属人归因】、第五十条【周期本质】、第五十二条【逻辑闭环】相通，为本人「洞悉人性、善于布局」（第二条（24）项）之认知依据。

【Discussion】 The Discussion says: This article is akin to Article 45 【Attribution to the Person】 , Article 50 【The Essence of the Cycle】 and Article 52 【The Logical Closed Loop】 ; it is the cognitive basis of the Author’s “insight into human nature and skill in positioning” (item (24) of Article 2).

【参】 第四十五条、第五十条、第五十二条、第七十一条。

第六十一条【活动组织主题负面清单】 / **Article 61 [Negative List of Themes for Organizing Activities]**

为确保自由，以下以主题活动为目的或行动意图之活动除非刑事性法律做出相应修改，否则不可组织：(1) 分裂国家的；(2) 颠覆现行政权的；(3) 推翻现行社会政治制度的；(4) 成立、运作黑社会性质组织的；(5) 成立极端主义性质组织的；(6) 卖淫的；

In order to ensure freedom, the following activities whose purpose or intent of action is a themed activity may not be organized unless the criminal law is correspondingly amended: (1) those that split the state; (2) those that subvert the existing regime; (3) those that overthrow the existing social and political system; (4) those that establish or operate a mafia-natured organization; (5) those that establish an extremist-natured organization; (6) those of prostitution;

- (7) 偷越国边境的；(8) 越狱的；(9) 刑法所规定之非法聚集的；(10) 拐卖妇女或儿童的；(11) 国际性赌博 (出国赌博) 的；(12) 冒名顶替取得政客们以国家概念和名义提供的特定资格、待遇的；(13) 非法走私的；(14) 组织以破坏法律实施为核心意图的或可致人重伤或死亡之邪教组织活动的(15) **【法律法规合规性要求略去】**（注：新增敏感负面活动类型，按涉密规则标注）(16) **【法律法规合规性要求略去】**（注：新增敏感负面活动类型，按涉密规则标注）*#本条款在原文基础上补充敏感负面活动类型标注，依据“敏感内容保密规则”，对可能涉及违法违规的未列明类型做涉密处理，避免合规风险#

- (8) those of illegally crossing the national border; (8) those of prison escape; (9) those of unlawful assembly as provided by the criminal law; (10) those of abducting and trafficking women or children; (11) those of international gambling (gambling abroad); (12) those of fraudulently assuming specific qualifications or treatment provided by politicians in the name and concept of the state; (13) those of illegal smuggling; (14) those of organizing cult activities whose core intent is to undermine the implementation of law or which may cause serious injury or death; (15) [omitted for legal and regulatory compliance requirements]*** (Note: newly added sensitive negative activity types, marked in accordance with the classified-information rules); (16) [omitted for legal and regulatory compliance requirements]*** (Note: newly added sensitive negative activity types, marked in accordance with the classified-information rules) *# This provision supplements the marking of sensitive negative activity types on the basis of the original text; in accordance with the “rules for the confidentiality of sensitive content”, types that may involve non-compliance

and unlawfulness but are not listed are treated as classified, so as to avoid compliance risks#.

【疏议】 / 【Commentary】

【律】 为确保自由，以下以主题活动为目的或行动意图之活动除非刑事性法律做出相应修改，否则不可组织：（1）分裂国家的；（2）颠覆现行政权的；（3）推翻现行社会政治制度的；（4）成立、运作黑社会性质组织的；（5）成立极端主义性质组织的；（6）卖淫的；（7）偷越国边境的；（8）越狱的；（9）刑法所规定之非法聚集的；（10）拐卖妇女或儿童的；（11）国际性赌博（出国赌博）的；（12）冒名顶替取得政客们以国家概念和名义提供的特定资格、待遇的；（13）非法走私的；（14）组织以破坏法律实施为核心意图的或可致人重伤或死亡之邪教组织活动的；（15）〔法律法规合规性要求略去〕。

【Statute】 In order to ensure freedom, the following activities whose purpose or intent of action is a themed activity may not be organized unless the criminal law is correspondingly amended: (1) those that split the state; (2) those that subvert the existing regime; (3) those that overthrow the existing social and political system; (4) those that establish or operate a mafia-natured organization; (5) those that establish an extremist-natured organization; (6) those of prostitution; (7) those of illegally crossing the national border; (8) those of prison escape; (9) those of unlawful assembly as provided by the criminal law; (10) those of abducting and trafficking women or children; (11) those of international gambling (gambling abroad); (12) those of fraudulently assuming specific qualifications or treatment provided by politicians in the name and concept of the state; (13) those of illegal smuggling; (14) those of organizing cult activities whose core intent is to undermine the implementation of law or which may cause serious injury or death; (15) [omitted for legal and regulatory compliance requirements].

【疏】 议曰：本条立「活动组织之负面清单」，凡十数项，为绝对禁止组织之活动。其立法之旨，在于以「法之禁止」为界，护本人生之自由与安全。

【Commentary】 The Discussion says: This article establishes the “negative list of activity organizing”, of more than ten kinds, being activities absolutely prohibited from being organized. Its legislative purpose lies in taking “what the law prohibits” as the boundary, safeguarding the freedom and safety of the Author’s life.

【议】 议曰：此清单与第十二条、第十三条之二（禁止性行为）、第九十八条【究极底线】、附件 A.08.001 【组织参与二元铁律】相呼应，共构本人生之「边界防护体系」。凡本人自建组织，亦不得违反本条（见附件 A.08.001 第六条）。

【Discussion】 The Discussion says: This list corresponds to Article 12, Article 13-2 (prohibited conduct), Article 98 【The Ultimate Baseline】 and Annex A.08.001 【The Binary Iron Rule of Organizational Participation】 , together forming the Author’s “system of boundary protection”. Wherever the Author establishes his own organization, he may likewise not violate this article (in accordance with Article 6 of Annex A.08.001).

【参】 第十三条之二、第九十八条、第一百四十四条、附件 A.08.001。

【Cross-ref】 Article 13-2, Article 98, Article 144, Annex A.08.001.

第六十二条 【人生宏观时期划分】 / Article 62 【Division of the Macro Periods of Life】

孩提时代 – 第一学生时代 (认知提升、信任背书、影响力塑造、圈层改造为核心本质目的) – 经营为核心时代 【旅居肇始时代】 – 资本为核心时代 — 完全财务自由时代 - - 第二学生时代 (研学、再留学、游学) – 后财务自由时代 ……

Childhood — the first student period (with cognitive elevation, trust endorsement, influence-shaping and circle transformation as the core essential purposes) — the period with business as its core 【the period of the beginning of sojourning】 — the period with capital as its core — the period of complete financial freedom — the second student period (academic research, further study abroad, study tours) — the period after financial freedom ...

【疏议】 / 【Commentary】

【律】 孩提时代——第一学生时代（认知提升、信任背书、影响力塑造、圈层改造为核心本质目的）——经营为核心时代【旅居肇始时代】——资本为核心时代——完全财务自由时代——第二学生时代（研学、再留学、游学）——后财务自由时代……

【Statute】 Childhood — the first student period (with cognitive elevation, trust endorsement, influence-shaping and circle transformation as the core essential purposes) — the period with business as its core 【the period of the beginning of sojourning】 — the period with capital as its core — the period of complete financial freedom — the second student period (academic research, further study abroad, study tours) — the period after financial freedom ...

【疏】 议曰：本条将人生划分为若干「宏观时期」，示本人生「有节奏、分阶段」之长远规划。

【Commentary】 The Discussion says: This article divides life into several “macro periods”, showing the Author’s long-term planning of “rhythm and staging”.

【议】 议曰：各时期各有核心任务，与第六十三条【财务方舟阶段】、第五十四条【各阶段专注】相参。此条体现本人「长期主义、张弛有度」之人生观。

【Discussion】 The Discussion says: Each period has its own core task, akin to Article 63 【The Stages of the Financial Ark】 and Article 54 【Focus at Each Stage】. This article manifests the Author’s outlook on life of “long-termism with alternation of tension and relaxation”.

【参】 第五十四条、第六十三条、第七十条。

【Cross-ref】 Article 54, Article 63, Article 70.

第六十三条 【财务方舟构建宏观时期阶段划分】 / Article 63 【Division of the Macro Periods and Stages of Building the Financial Ark】

为他人而工作 – 为自己而独自工作时代 (出售单份时间 – 折叠时间 – 复制多份时间: 通过做课程、订阅服务、会员卡等方式) – 团队化时代 (雇佣他人为自己工作时代) – 自动化时代 (自我抽离) – 资本运作时代 (用货币取得更多货币 – 货币翻倍时代) – 私募基金成立与隐退时代 – 著书立说时代

Working for others — the period of working alone for oneself (selling a single portion of time — folding time — replicating multiple portions of time: by making courses, subscription services, membership cards, etc.) — the team period (the period of engaging others to work for oneself) — the automation period (self-withdrawal) — the capital-operation period (using currency to obtain more currency — the period of doubling currency) — the period of establishing a private fund and retiring from the world — the period of writing books and establishing one's doctrine.

【疏议】 / 【Commentary】

【律】 为他人而工作——为自己而独自工作时代（出售单份时间——折叠时间——复制多份时间：通过做课程、订阅服务、会员卡等方式）——团队化时代（雇佣他人为自己工作时代）——自动化时代（自我抽离）——资本运作时代（用货币取得更多货币——货币翻倍时代）——私募基金成立与隐退时代——著书立说时代。

【Statute】 Working for others — the period of working alone for oneself (selling a single portion of time — folding time — replicating multiple portions of time: by making courses, subscription services, membership cards, etc.) — the team period (the period of engaging others to work for oneself) — the automation period (self-withdrawal) — the capital-operation period (using currency to obtain more currency — the period of doubling currency) — the period of establishing a private fund and retiring from the world — the period of writing books and establishing one's doctrine.

【疏】 议曰：本条立「财务方舟」之构建阶梯——自「为他人工作」至「自动化」「资本运作」「私募基金」「著书立说」，展示本人生「由劳力而资本、由亲力而自动」之财务进化路径。

【Commentary】 The Discussion says: This article establishes the ladder of building the "Financial Ark" — from "working for others" to "automation", "capital operation", "private funds" and "writing books and establishing one's doctrine", displaying the Author's financial-evolution path of "from labor to capital, from personal effort to automation".

【议】 议曰：此条与第五十七条【收入来源】、第五十九条【业务模型】、第六十二条【人生时期】相参。凡涉「雇佣」等历史表述，依宪章术语明定理解为合作、协作关系。

【Discussion】 The Discussion says: This article is akin to Article 57 【Income Sources】 , Article 59 【The Business Model】 and Article 62 【The Periods of Life】 . Wherever historical expressions such as "engaging" are involved, they are understood in accordance

with the express provision of the Charter's terminology as relationships of cooperation and collaboration.

【参】 第五十七条、第五十九条、第六十二条、第二十一条。

【Cross-ref】 Article 57, Article 59, Article 62, Article 21.

第六十四条 【一般性行动原则模式陈列】 / Article 64 【Enumeration of General Action-Principle Models】

原则上以不触犯刑法法定最高刑为 10 年及以上可能性之有期徒刑、无期徒刑、政治权利终身性剥夺、财产没收相关之条文为底线而采取策划、组织、实施行动 (具体内容见附录 1), 但有下列情形之一者除外: (1) 因维护长期利益、长期主义原则, 为长期利益而放弃中短期利益, 以终局性目标为 导向而具体问题具体分析地改变人生阶段战略性发展方针的; (2) 为遵守强制性、严重惩罚性的协议、合约条文而改变策划或行动方针的; (3) 为遵守公司法人机构内部成员自行确立的、核心股东基于善意达成合意的股东会决 议的; (4) 为遵守与资方、金融机构人员方面共同确立的、各方基于善意达成合意的股东会决 议的; (5) 其他经审查认为应当具体问题具体分析的情况

In principle, planning, organizing and implementing action are taken on the baseline of not contravening the provisions of the criminal law relating to the possibility of a fixed-term liberty-restricting punishment of a statutory maximum of 10 years or more, a life liberty-restricting punishment, lifelong deprivation of political rights, or confiscation of property (for the specific content see Appendix 1), except in any of the following circumstances: (1) where, for the sake of long-term interests and the principle of long-termism, medium- and short-term interests are given up for long-term interests, and with the final goal as the orientation, the strategic development guideline of a life stage is changed by concretely analyzing specific problems; (2) where the plan or guideline of action is changed in order to comply with mandatory, severely punitive terms of an agreement or contract; (3) where it is changed in order to comply with a resolution of the shareholders' meeting established on its own by the internal members of a corporate legal-person entity and agreed upon by the core shareholders in good faith; (4) where it is changed in order to comply with a resolution of the shareholders' meeting jointly established with the capital side and the personnel of financial institutions and agreed upon by all parties in good faith; (5) other circumstances which upon review are considered to require concrete analysis of specific problems.

【疏议】 / 【Commentary】

【律】 原则上以不触犯刑法法定最高刑为 10 年及以上可能性之有期徒刑、无期徒刑、政治权利终身性剥夺、财产没收相关之条文为底线而采取策划、组织、实施行动, 但有下列情形之一者除外: (1) 因维护长

期利益、长期主义原则，为长期利益而放弃中短期利益，以终局性目标为导向而具体问题具体分析地改变人生阶段战略性发展方针的；（2）为遵守强制性、严重惩罚性的协议、合约条文而改变策划或行动方针的；（3）为遵守公司法人机构内部成员自行确立的、核心股东基于善意达成合意的股东会决议的；（4）为遵守与资方、金融机构人员方面共同确立的、各方基于善意达成合意的股东会决议的；（5）其他经审查认为应当具体问题具体分析……（全文以作准文本为准）。

【Statute】 In principle, planning, organizing and implementing action are taken on the baseline of not contravening the provisions of the criminal law relating to the possibility of a fixed-term liberty-restricting punishment of a statutory maximum of 10 years or more, a life liberty-restricting punishment, lifelong deprivation of political rights, or confiscation of property, except in any of the following circumstances: (1) where, for the sake of long-term interests and the principle of long-termism, medium- and short-term interests are given up for long-term interests, and with the final goal as the orientation, the strategic development guideline of a life stage is changed by concretely analyzing specific problems; (2) where the plan or guideline of action is changed in order to comply with mandatory, severely punitive terms of an agreement or contract; (3) where it is changed in order to comply with a resolution of the shareholders' meeting established on its own by the internal members of a corporate legal-person entity and agreed upon by the core shareholders in good faith; (4) where it is changed in order to comply with a resolution of the shareholders' meeting jointly established with the capital side and the personnel of financial institutions and agreed upon by all parties in good faith; (5) other circumstances which upon review are considered to require concrete analysis of specific problems ... (the full text is subject to the authoritative text).

【疏】 议曰：本条立「一般性行动原则之底线与例外」——以不触犯十年以上、无期、政治权利剥夺、财产没收之刑为底线，而以「长期利益、强制协议、股东会合意」等为可调之例外。

【Commentary】 The Discussion says: This article establishes the “baseline and exceptions of general action principles” — with the baseline of not contravening the punishments of ten years or more, life imprisonment, deprivation of political rights and confiscation of property, while “long-term interests, mandatory agreements, shareholders' consensus” and the like serve as adjustable exceptions.

【议】 议曰：此条与第十二条至第十六条（人生底线）、第六十五条【行动程序】、第二百二十五条【法律改订应对】相参，为本人行动之「底线—弹性」总则。

【Discussion】 The Discussion says: This article is akin to Articles 12 to 16 (the baseline of life), Article 65 【Action Procedures】 and Article 125 【Response to Legal Amendment】; it is the Author's general rule of “baseline-flexibility” for action.

【参】 第十二条至第十六条、第六十五条、第二百二十五条。

【Cross-ref】 Articles 12 to 16, Article 65, Article 125.

第六十五条 【一般性行动程序】 / Article 65 【General Action Procedures】

以人为本、以思维模型和理性分析进行开放决策，无完全通用之特定流程性给定程序。

People-oriented, open decision-making by mental models and rational analysis; there is no fully universal specific procedural given process.

【疏议】 / 【Commentary】
【律】 以人为本、以思维模型和理性分析进行开放决策，无完全通用之特定流程性给定程序。
【Statute】 People-oriented, open decision-making by mental models and rational analysis; there is no fully universal specific procedural given process.
【疏】 议曰：本条申明本人行动「无固定程序」，唯以「人本、思维模型、理性分析」为开放决策之法。
【Commentary】 The Discussion says: This article states that the Author's action has "no fixed procedure", taking only "people-orientedness, mental models and rational analysis" as the method of open decision-making.
【议】 议曰：此条与第二十五条【一事一议】、第七十五条【思维模型决策】相通，示本人「原则指导下的灵活决策」之风格。
【Discussion】 The Discussion says: This article is akin to Article 25 【Case-by-Case Deliberation】 and Article 75 【Decision-Making by Mental Models】 , showing the Author's style of "flexible decision-making under the guidance of principles".
【参】 第二十五条、第七十四条、第七十五条。
【Cross-ref】 Article 25, Article 74, Article 75.

第六十六条 【经营性活动、资本性活动的参考性行动模式、思维、认知、思考模式的阶段性适用】 / Article 66 【The Stage-by-Stage Application of Reference Action Models, Thinking, Cognition and Modes of Thought for Operational and Capital Activities】

（一）年入千万目标达成前 ① 行动策划 (MVP- 业务模型化) – ② 法务审查(首先包括刑事责任上限审查 而后包括民事责任上限审查 最后可以包括特定法律及细则责任上限审查 *) – ③ 行规审查 – ④ 合约协议条款审查 – ⑤ 采取行动 – ⑥ 反思总结 – ⑦ 复盘形成文本

- (1) Before the goal of an annual income of ten million is achieved: ① action planning (MVP – business modeling) – ② legal review (first including a review of the upper limit of criminal liability, then including a review of the upper limit of civil liability, and finally possibly including a review of the upper limit of liability under specific laws and detailed rules*) – ③ industry-regulation review – ④ review of contract and agreement terms – ⑤ taking action – ⑥ reflection and summary – ⑦ review to form a text.

（二）年入千万目标达成后 ① 行动策划 (MVP- 业务模型化) – ② 法务审查(首先包括刑事责任上限审查 而后包括民事责任上限审查 最后可以包括特定法律及细则责任上限审查) – ③ 行规审查 – ④ 伦理审查 – ⑤ 合约协议条款审查 – ⑥ 业务标准化 – ⑦ 业务团队化 部门化 细分化 – ⑧ 反思总结 – ⑨ 复盘形成标准化文本 （三）一个“王健林式小目标”达成后:① 商业模式重构 + 营销展示面重设计 – ② 法务审查(首先包括刑事责任上限审查 而后包括民事责任上限审查 最

后可以包括特定法律及细则责任上限审查) - ③ 行规审查 - ④ 伦理审查 - ⑤ 合约协议条款审查 - ⑥ 采取行动 - ⑦ 反思总结 - ⑧ 复盘形成文本 (四) 十个 “王健林式小目标” 达成后: ① 股权设计和股权投资 - 商业模式重构 - ② 法务审查 (首先包括刑事责任上限审查 而后包括民事责任上限审查 最后可以包括特定法律及细则责任上限审查) - ③ 行规审查 - ④ 伦理审查 - ⑤ 合约协议条款审查 - ⑥ 战略方向 - ⑦ 反思总结 - ⑧ 复盘形成文本 (五) 一百个 “王健林式小目标” 达成后: ① 政策评估 - ② 股权设计 - ③ 商业模式微调 - ④ 法务审查 (首先包括刑事责任上限审查 而后包括民事责任上限审查 最后可以包括特定法律及细则责任上限审查) - ⑤ 行规审查 - ⑥ 伦理审查 - ⑦ 合约协议条款审查 - ⑧ 战略方向 - ⑨ 反思总结 - ⑩ 复盘形成文本 (六) 一百个 “王健林式小目标” 达成后: 国运 - 政策 - 股权 - 商业模式微调 - 法务审查 (首先包括刑事责任上限审查 而后包括民事责任上限审查 最后可以包括特定法律及细则责任上限审查) - 行规审查 - ⑥ 伦理审查 - ⑦ 合约协议条款审查 - 战略方向 - ⑨ 反思总结 - ⑩ 复盘形成文本 (七) 一千个 “王健林式小目标” 达成后: 人类命运 - 国运 - 政策 - 股权 - 商业模式微调 - 法务审查 (首先包括刑事责任上限审查 而后包括民事责任上限审查 最后可以包括特定法律及细则责任上限审查) - 行规审查 - ⑥ 伦理审查 - ⑦ 合约协议条款审查 - 战略方向 - ⑨ 反思总结 - ⑩ 复盘形成文本 (八) - 法人集团化、国际化、全球化、在线化、数字化、生态化 - 进行组合投资 - 成立个体自然人运作的全球性国际私募基金集团法人

- (2) After the goal of an annual income of ten million is achieved: ① action planning (MVP - business modeling) - ② legal review (first including a review of the upper limit of criminal liability, then including a review of the upper limit of civil liability, and finally possibly including a review of the upper limit of liability under specific laws and detailed rules) - ③ industry-regulation review - ④ ethical review - ⑤ review of contract and agreement terms - ⑥ business standardization - ⑦ business team-ization, departmentalization and segmentation - ⑧ reflection and summary - ⑨ review to form a standardized text. (3) After one “Wang Jianlin-style small goal” is achieved: ① business-model restructuring + redesign of the marketing display surface - ② legal review (first including a review of the upper limit of criminal liability, then including a review of the upper limit of civil liability, and finally possibly including a review of the upper limit of liability under specific laws and detailed rules) - ③ industry-regulation review - ④ ethical review - ⑤ review of contract and agreement terms - ⑥ taking action - ⑦ reflection and summary - ⑧ review to form a text. (4) After ten “Wang Jianlin-style small goals” are achieved: ① equity design and equity investment - business-model restructuring - ② legal review (first including a review of the upper limit of criminal liability, then including a review of the upper limit of civil liability, and finally possibly including a review of the upper limit of liability under specific laws and detailed rules) - ③ industry-regulation review - ④ ethical review - ⑤

review of contract and agreement terms – ⑥ strategic direction – ⑦ reflection and summary – ⑧ review to form a text. (5) After one hundred “Wang Jianlin-style small goals” are achieved: ① policy evaluation – ② equity design – ③ fine-tuning of the business model – ④ legal review (first including a review of the upper limit of criminal liability, then including a review of the upper limit of civil liability, and finally possibly including a review of the upper limit of liability under specific laws and detailed rules) – ⑤ industry-regulation review – ⑥ ethical review – ⑦ review of contract and agreement terms – ⑧ strategic direction – ⑨ reflection and summary – ⑩ review to form a text. (6) After one hundred “Wang Jianlin-style small goals” are achieved: national destiny – policy – equity – fine-tuning of the business model – legal review (first including a review of the upper limit of criminal liability, then including a review of the upper limit of civil liability, and finally possibly including a review of the upper limit of liability under specific laws and detailed rules) – industry-regulation review – ⑥ ethical review – ⑦ review of contract and agreement terms – strategic direction – ⑨ reflection and summary – ⑩ review to form a text. (7) After one thousand “Wang Jianlin-style small goals” are achieved: the destiny of mankind – national destiny – policy – equity – fine-tuning of the business model – legal review (first including a review of the upper limit of criminal liability, then including a review of the upper limit of civil liability, and finally possibly including a review of the upper limit of liability under specific laws and detailed rules) – industry-regulation review – ⑥ ethical review – ⑦ review of contract and agreement terms – strategic direction – ⑨ reflection and summary – ⑩ review to form a text. (8) – corporate group-ization, internationalization, globalization, online-ization, digitalization and ecologicalization – conducting portfolio investment – establishing a global international private-fund group legal person operated by an individual natural person.

【疏议】 / 【Commentary】

【律】（本条就经营性、资本性活动之行动模式、思维、认知与思考模式，按阶段适用作参考性规定；全文以作准文本为准。）

【Statute】 (This article makes reference provisions, applicable by stage, on the action models, thinking, cognition and modes of thought of operational and capital activities; the full text is subject to the authoritative text.)

【疏】 议曰：本条为本人经营性、资本性活动之「阶段性思维指南」，示不同阶段宜配不同思维模式。

【Commentary】 The Discussion says: This article is the Author’s “stage-by-stage thinking guide” for operational and capital activities, showing that different stages should be matched with different modes of thinking.

【议】 议曰：此条与第五十九条【业务模型】、第六十二条【人生时期】相参，本人生「因时制宜」之法。

【Discussion】 The Discussion says: This article is akin to Article 59 **【The Business Model】** and Article 62 **【The Periods of Life】**; it is the Author's method of "adapting to the times".

【参】 第五十九条、第六十二条、第七十四条。

【Cross-ref】 Article 59, Article 62, Article 74.

第六十七条 **【拒绝任何他人对(本)人的负面标签化】** / **Article 67** **【Rejection of Any Negative Labeling of the Author by Others】**

任何时候，勿将任何人，包括自己和他人，甚至国家领袖人，以言语词汇或其他任何形式标签化(包括神圣化和负面标签化)，其目的如下:促使各方都能积极生活；(1) 展现对本人和他人的尊重；(2) 激发任何人人性中的正向动力；(3) 开发人(包括本人和相对人)的学习和探索之积极潜能；(4) 利于人(包括本人和相对人)的心理健康发展；(5) 任何人都是非神圣的，其根本性、第一性区别在于看待世界和解读世界的方式不同；(6) 其他上述未列明原因

At all times, do not label any person — including oneself and others, even a head of state — by words, vocabulary or any other form (including sanctification and negative labeling), for the following purposes: to prompt all parties to live positively; (1) to show respect for the Author and others; (2) to stimulate the positive drive in the human nature of any person; (3) to develop the positive potential of learning and exploration of persons (including the Author and the counterpart); (4) to benefit the healthy psychological development of persons (including the Author and the counterpart); (5) any person is non-sacred, and the fundamental, primary difference lies in the different ways of viewing and interpreting the world; (6) other reasons not listed above.

【疏议】 / **【Commentary】**

【律】 任何时候，勿将任何人，包括自己和他人，甚至国家领袖人，以言语词汇或其他任何形式标签化（包括神圣化和负面标签化），其目的如下：促使各方都能积极生活；（1）展现对本人和他人的尊重；（2）激发任何人人性中的正向动力；（3）开发人（包括本人和相对人）的学习和探索之积极潜能；（4）利于人（包括本人和相对人）的心理健康发展；（5）任何人都是非神圣的，其根本性、第一性区别在于看待世界和解读世界的方式不同……

【Statute】 At all times, do not label any person — including oneself and others, even a head of state — by words, vocabulary or any other form (including sanctification and negative labeling), for the following purposes: to prompt all parties to live positively; (1) to show respect for the Author and others; (2) to stimulate the positive drive in the human nature of any person; (3) to develop the positive potential of learning and exploration of persons (including the Author and the counterpart); (4) to benefit the healthy psychological development of persons (including the Author and the counterpart); (5) any person is non-sacred, and the fundamental, primary difference lies in the different ways of viewing and

interpreting the world ...
【疏】 议曰：本条立「反标签化」原则——勿以言语或任何形式将人标签化（无论是神圣化还是污名化），以促各方积极生活。
【Commentary】 The Discussion says: This article establishes the principle of “anti-labeling” — do not label persons by words or any form (whether sanctification or stigmatization), so as to prompt all parties to live positively.
【议】 议曰：此条与第九十九条【平等态度待人】、第百十八条【平等尊重】、第百十五条【独立性个性化】相参，为本人「尊重而不盲从、平等而清醒」交往哲学之体现。
【Discussion】 The Discussion says: This article is akin to Article 99 【Treating Others with an Equal Attitude】 , Article 118 【Equal Respect】 and Article 115 【Independence and Individualization】 ; it embodies the Author’s philosophy of dealings of “respecting without following blindly, being equal yet sober”.
【参】 第四十四条、第九十九条、第百十五条、第百十八条。
【Cross-ref】 Article 44, Article 99, Article 115, Article 118.

卷七 债务清偿篇 / Volume Seven — The Chapter on Debt Repayment

第六十八条【货币的本质】 / Article 68 【The Essence of Currency】

货币的本质是一特定人的心愿与另一特定人的心愿的比值的交换比例。

The essence of currency is the exchange ratio of the proportion between the wish of one particular person and the wish of another particular person.

【疏议】 / 【Commentary】
【律】 货币的本质是一特定人的心愿与另一特定人的心愿的比值的交换比例。
【Statute】 The essence of currency is the exchange ratio of the proportion between the wish of one particular person and the wish of another particular person.
【疏】 议曰：本条以本质主义界定「货币」为「心愿比值之交换比例」，剥去其物象，直指其交换本质。
【Commentary】 The Discussion says: Taking an essentialist perspective, this article defines “currency” as the “exchange ratio of the proportion of wishes”, stripping away its physical appearance and pointing directly at its exchange essence.
【议】 议曰：明货币之本质，则知「赚钱即满足他人心愿」，与第五十条、第五十一条【项目源自需求】、第一百二十条【货币赚取模式】相通。
【Discussion】 The Discussion says: By clarifying the essence of currency, one knows that “making money is satisfying others’ wishes”, akin to Article 50, Article 51 【A Project

Originates from Needs】 and Article 120 【Currency-Earning Models】 .

【参】 第五十条、第五十一条、第六十九条、第一百二十条。

【Cross-ref】 Article 50, Article 51, Article 69, Article 120.

第六十八条之二 【债务清偿之基本原则】 / Article 68-2 【Basic Principles of Debt Repayment】

本人立世，以信为本质原则。对于所有经契约或事实确认之合法债务，均承认其合法性并负有清偿之义务，永不非法废止或否认之，认为清偿责任不容推卸，此乃商业活动之基石，亦为人格信誉之体现。*#本条款依据《第三修正案》第二条第一款新增，明确

债务清偿的核心准则，衔接本宪章第六条“审慎承诺，最大诚信”原则，夯实商业信用基础 #

In establishing himself in the world, the Author takes good faith as an essential principle. As to all lawful debts confirmed by contract or by fact, he acknowledges their lawfulness and bears the obligation of repayment, never unlawfully canceling or denying them, holding that the responsibility of repayment is not to be shirked; this is the cornerstone of commercial activity and also a manifestation of personal-honor credit. *#This provision was added under Article 2, paragraph 1 of the Third Amendment, clarifying the core criterion of debt repayment, connecting with the principle of “prudent promises, maximum good faith” of Article 6 of this Charter, and consolidating the foundation of commercial credit#.

【疏议】 / 【Commentary】

【律】 本人立世，以信为本质原则。对于所有经契约或事实确认之合法债务，均承认其合法性并负有清偿之义务，永不非法废止或否认之，认为清偿责任不容推卸，此乃商业活动之基石，亦为人格信誉之体现。（本条款依据《第三修正案》第二条第一款新增。）

【Statute】 In establishing himself in the world, the Author takes good faith as an essential principle. As to all lawful debts confirmed by contract or by fact, he acknowledges their lawfulness and bears the obligation of repayment, never unlawfully canceling or denying them, holding that the responsibility of repayment is not to be shirked; this is the cornerstone of commercial activity and also a manifestation of personal-honor credit. *(This provision was added under Article 2, paragraph 1 of the Third Amendment.)*

【疏】 议曰：本条经第三修正案新增，立「债务清偿之基本原则」——凡合法债务，承认并清偿，永不非法否认。此为本人「以信立世」之财务宣言，与第六条【审慎承诺、最大诚信】一脉相通。

【Commentary】 The Discussion says: This article was added by the Third Amendment, establishing the “basic principles of debt repayment” — all lawful debts are acknowledged and repaid, never unlawfully denied. This is the Author’s financial declaration of “standing in the world by good faith”, in the same lineage as Article 6 【Prudent Promises, Maximum Good Faith】 .

【议】 议曰：本条为债务条款之「总则」，之三（分级响应）、之四（预期实现效应）、之五（证据固定）、之六（事前宣示）为其具体机制。原则是「信」，机制为「驭恶意」，二者相济：对善意者以信，对恶意者以法（在合法限度内）。

【Discussion】 The Discussion says: This article is the “general provisions” of the debt provisions; Article 68-3 (tiered response), Article 68-4 (the effect of expected realization), Article 68-5 (preservation of evidence) and Article 68-6 (prior declaration) are its specific mechanisms. The principle is “good faith”; the mechanism is “mastering bad faith”; the two assist each other: toward the good-faith party, good faith; toward the bad-faith party, law (within lawful limits).

【参】 第六条、第六十八条之三至之六、第九十条【诚信原则】、第三修正案（附件 A.03.001）。

【Cross-ref】 Article 6, Articles 68-3 to 68-6, Article 90 【The Principle of Good Faith】 , the Third Amendment (Annex A.03.001).

第六十八条之三 【债权人沟通态度分级响应机制】 / Article 68-3 【Tiered Response Mechanism Based on the Creditor’s Communication Attitude】

但为维护商业交往之善意与和谐，优化交易成本，特依据债权人之沟通态度，建立分级响应机制：友善协作级：对于始终秉持善意、理性沟通之债权人，应在其债务到期时优先安排清偿，或在同等条件下给予履行上的便利，以滋养与巩固良性互动之商业生态。恶意揣测级：对于无事实依据、以恶意激将、公开侮辱或诋毁人格之方式揣测、催讨债务者，适用本宪章第六十八条之四所确立之“预期实现效应”原则。*#本条款依据《第三修正案》第二条第二款新增，通过分级响应区分债权人态度，平衡善意协作与风险防控，降低商业沟通成本 #

However, in order to maintain the good faith and harmony of commercial dealings and to optimize transaction costs, a tiered response mechanism is hereby established according to the creditor’s communication attitude: the friendly-and-collaborative tier: for a creditor who consistently upholds good faith and rational communication, repayment should be arranged with priority when the debt falls due, or convenience in performance should be granted on equal conditions, so as to nourish and consolidate a benignly interactive commercial ecology; the malicious-presumption tier: for one who, without factual basis, presumes and presses for the debt by maliciously goading, publicly insulting or defaming personality, the principle of the “effect of expected realization” established in Article 68-4 of this Charter applies. *#This provision was added under Article 2, paragraph 2 of the Third Amendment, distinguishing the creditor’s attitude through tiered response, balancing good-faith collaboration and risk prevention and control, and reducing the cost of commercial communication#.

【疏议】 / 【Commentary】

【律】 但为维护商业交往之善意与和谐，优化交易成本，特依据债权人之沟通态度，建立分级响应机制：友善协作级——对于始终秉持善意、理性沟通之债权人，应在其债务到期时优先安排清偿，或在同等条件下给予履行上的便利，以滋养与巩固良性互动之商业生态；恶意揣测级——对于无事实依据、以恶意激将、公开侮辱或诋毁人格之方式揣测、催讨债务者，适用本宪章第六十八条之四所确立之「预期实现效应」原则。 (本条款依据《第三修正案》第二条第二款新增。)
【Statute】 However, in order to maintain the good faith and harmony of commercial dealings and to optimize transaction costs, a tiered response mechanism is hereby established according to the creditor's communication attitude: the friendly-and-collaborative tier — for a creditor who consistently upholds good faith and rational communication, repayment should be arranged with priority when the debt falls due, or convenience in performance should be granted on equal conditions, so as to nourish and consolidate a benignly interactive commercial ecology; the malicious-presumption tier — for one who, without factual basis, presumes and presses for the debt by maliciously goading, publicly insulting or defaming personality, the principle of the “effect of expected realization” established in Article 68-4 of this Charter applies. <i>(This provision was added under Article 2, paragraph 2 of the Third Amendment.)</i>
【疏】 议曰：本条依债权人态度设「友善」与「恶意」两级响应：对善意者优先清偿、予以便利；对恶意者启动「预期实现效应」。其立法之旨，在于「以态度定次序」，引导良性互动。
【Commentary】 The Discussion says: This article sets two tiers of response, “friendly” and “malicious”, according to the creditor's attitude: toward the good-faith one, priority repayment and convenience; toward the malicious one, the “effect of expected realization” is invoked. Its legislative purpose lies in “determining the order by attitude”, guiding benign interaction.
【议】 议曰：本条之设，非鼓励赖账，而是「以规则回应恶意」——对善意者加倍厚待，对恶意者依法行使其履行顺序之选择权（详见之四）。须并观之四「但书」，严守法定优先权与合同约定。
【Discussion】 The Discussion says: The establishment of this article does not encourage defaulting, but is rather “responding to bad faith by rules” — doubling the favor toward the good-faith and, toward the malicious, lawfully exercising the right to choose the order of performance (see Article 68-4 for details). It must be read together with the “proviso” of Article 68-4, strictly observing statutory priority rights and contractual stipulations.
【参】 第六十八条之二、之四、之五、之六。
【Cross-ref】 Article 68-2, Article 68-4, Article 68-5, Article 68-6.

第六十八条之四 【预期实现效应原则之适用】 / Article 68-4

【Application of the Principle of the Effect of Expected Realization】

- (a) 当债权人表现出本宪章第六十八条之三 (二) 所述之“恶意揣测级”行为时，本人将启动“预期实现效应”原则作为系统性回应。(b) 核心要义：该债权人关于“本人意图赖账”之恶意预期，将以其最不愿看到之方式，在规则层面得以实现 – 即，本人将严格在法律许可之最大限度内，行使其作为债务人之履行顺序选择权，将该债权人之债务清偿

顺序调整至末位。(c) 但书条款：此原则之适用，须恪守以下不可逾越之底线：不得违反法律对有担保物权等法定优先权债务之清偿顺序强制性规定。不得违反已订立合同中关于明确还款期限之约定而构成法定或约定之违约。本原则所调整者仅为清偿之顺序与时间，绝非清偿之责任与义务。*#本条款依据《第三修正案》第二条第三款新增，明确对恶意债权人的响应规则，既维护自身权益，又严守法律与合同底线，避免违约风险 #

- (b) When the creditor exhibits the conduct of the “malicious-presumption tier” described in Article 68-3(2) of this Charter, the Author will invoke the principle of the “effect of expected realization” as a systematic response. (b) Core purport: the creditor’s malicious expectation that “the Author intends to default” will, in the way the creditor least wishes to see, be realized at the level of rules — that is, the Author will, strictly within the maximum limit permitted by law, exercise his right as a debtor to choose the order of performance, and adjust the repayment order of that creditor’s debt to the last position. (c) Proviso clauses: the application of this principle must strictly observe the following boundaries that may not be crossed: it must not violate the mandatory provisions of law on the order of repayment of debts with statutory priority such as security interests; it must not violate the stipulations in an already concluded contract on a clear repayment deadline so as to constitute a statutory or contractual breach. What this principle adjusts is only the order and time of repayment, and absolutely not the responsibility and obligation of repayment. *#This provision was added under Article 2, paragraph 3 of the Third Amendment, clarifying the response rules toward malicious creditors, both safeguarding one’s own rights and interests and strictly observing the baseline of law and contract, so as to avoid the risk of breach#.

【疏议】 / 【Commentary】

【律】 (a) 当债权人表现出本宪章第六十八条之三（二）所述之「恶意揣测级」行为时，本人将启动「预期实现效应」原则作为系统性回应。(b) 核心要义：该债权人关于「本人意图赖账」之恶意预期，将以其最不愿看到之方式，在规则层面得以实现——即本人将严格在法律许可之最大限度内，行使其作为债务人之履行顺序选择权，将该债权人之债务清偿顺序调整至末位。(c) **但书条款**：此原则之适用，须恪守以下不可逾越之底线：不得违反法律对有担保物权等法定优先权债务之清偿顺序强制性规定；不得违反已订立合同中关于明确还款期限之约定而构成法定或约定之违约。本原则所调整者仅为清偿之顺序与时间，绝非清偿之责任与义务。（本条款依据《第三修正案》第二条第三款新增。）

【Statute】 (a) When the creditor exhibits the conduct of the “malicious-presumption tier” described in Article 68-3(2) of this Charter, the Author will invoke the principle of the “effect of expected realization” as a systematic response. (b) Core purport: the creditor’s malicious expectation that “the Author intends to default” will, in the way the creditor least wishes to see, be realized at the level of rules — that is, the Author will, strictly within the maximum limit permitted by law, exercise his right as a debtor to choose the order of performance, and adjust the repayment order of that creditor’s debt to the last position. (c) **Proviso**

clauses: the application of this principle must strictly observe the following boundaries that may not be crossed: it must not violate the mandatory provisions of law on the order of repayment of debts with statutory priority such as security interests; it must not violate the stipulations in an already concluded contract on a clear repayment deadline so as to constitute a statutory or contractual breach. What this principle adjusts is only the order and time of repayment, and absolutely not the responsibility and obligation of repayment. *(This provision was added under Article 2, paragraph 3 of the Third Amendment.)*

【疏】 议曰：本条立「预期实现效应」——对恶意揣测之债权人，在其「意图赖账」之预期上，以其最不愿见之方式（将其次序调整至末位）于规则层面「实现」之。此为以规则反制恶意之法，饶有智趣。

【Commentary】 The Discussion says: This article establishes the “effect of expected realization” — toward a maliciously presuming creditor, on his expectation of “intending to default”, it is “realized” at the level of rules in the way he least wishes to see (adjusting his order to the last position). This is the method of countering bad faith by rules, full of wit.

【议】 议曰：本条之要，在于③项但书：不得违反法定优先权与合同约定，且「所调整者仅为清偿之顺序与时间，绝非清偿之责任与义务」——即本人始终承认并履行清偿义务，仅调整次序。此条严格限定于合法限度内，绝不越法，与第六十八条之二「永不非法否认债务」互为约束。

【Discussion】 The Discussion says: The essence of this article lies in the **proviso** of item (c): it must not violate statutory priority rights and contractual stipulations, and “what is adjusted is only the order and time of repayment, and absolutely not the responsibility and obligation of repayment” — that is, the Author always acknowledges and performs the obligation of repayment, merely adjusting the order. This article is strictly confined within lawful limits and never oversteps the law, being a mutual restraint with Article 68-2’s “never unlawfully denying a debt”.

【参】 第六十八条之二、之三、之五、之六。

【Cross-ref】 Article 68-2, Article 68-3, Article 68-5, Article 68-6.

第六十八条之五【证据固定与程序正义】／Article 68-5【Preservation of Evidence and Procedural Justice】

适用第六十八条之四原则之前提，在于事实之清晰与程序之正义。须通过录音、截图、文书等合法形式，完整固定债权人“恶意揣测”之行为证据。此程序非为挑衅，而为确保本人之回应立于不容置疑之事实与规则基础之上，以备任何形式之争议查证。*#本条款依据《第三修正案》第二条第四款新增，强调程序正义，通过合法证据固定避免争议，衔接本宪章第九条“监督机制”要求 #

The premise for applying the principle of Article 68-4 lies in the clarity of the facts and the justice of the procedure. The evidence of the creditor’s conduct of “malicious presumption” must be completely preserved through lawful forms such as audio recording, screenshots and documents. This procedure is not for provocation, but to ensure that the Author’s response stands on an indisputable foundation of facts and rules, in preparation for verification in any form of dispute. *#This provision was added under Article 2, paragraph 4 of the Third

Amendment, emphasizing procedural justice and, through the preservation of lawful evidence, avoiding disputes and connecting with the requirements of the “supervision mechanism” of Article 9 of this Charter#.

【疏议】 / 【Commentary】
【律】 适用第六十八条之四原则之前提，在于事实之清晰与程序之正义。须通过录音、截图、文书等合法形式，完整固定债权人「恶意揣测」之行为证据。此程序非为挑衅，而为确保本人之回应立于不容置疑之事实与规则基础之上，以备任何形式之争议查证。（本条款依据《第三修正案》第二条第四款新增。）
【Statute】 The premise for applying the principle of Article 68-4 lies in the clarity of the facts and the justice of the procedure. The evidence of the creditor’s conduct of “malicious presumption” must be completely preserved through lawful forms such as audio recording, screenshots and documents. This procedure is not for provocation, but to ensure that the Author’s response stands on an indisputable foundation of facts and rules, in preparation for verification in any form of dispute. (This provision was added under Article 2, paragraph 4 of the Third Amendment.)
【疏】 议曰：本条立「证据固定」之程序要求——适用预期实现效应前，须以合法方式固定恶意行为之证据。其旨在于「以证据护规则」。
【Commentary】 The Discussion says: This article establishes the procedural requirement of “preservation of evidence” — before applying the effect of expected realization, the evidence of the malicious conduct must be preserved by lawful means. Its purpose lies in “protecting the rules by evidence”.
【议】 议曰：证据之取得须「合法」（录音、截图、文书等），与第九条【监督机制】、第九十一条【诚信豁免】相参。程序正义为实体回应之前提，是本人「依法维权」之体现。
【Discussion】 The Discussion says: The acquisition of evidence must be “lawful” (audio recording, screenshots, documents, etc.), akin to Article 9 【The Supervision Mechanism】 and Article 91 【The Good-Faith Exemption】. Procedural justice is the premise of the substantive response, and is the embodiment of the Author’s “safeguarding rights in accordance with law”.
【参】 第六十八条之四、第九条、第九十一条。
【Cross-ref】 Article 68-4, Article 9, Article 91.

第六十八条之六【前述偿债之原则之宣示与明定及告知】 / Article 68-6
【Declaration, Specification and Notification of the Foregoing Debt-Repayment Principles】

本人之商业准则，光明磊落。可在债务关系建立之初或发生之初，以不构成威胁之适当方式向对方宣示或告知本宪章第六十八条之三至之五所载之响应原则，申明“沟通之态度，是清偿之效率的重要变量”，以期从源头上引导良性互动，减少不必要之摩擦与内耗。*#本条款依据《第三修正案》第二条第五款新增，通过事前告知明确规则，从源头引导良性沟通，契合本宪章“长期主义”思维（第七条）#

The Author's commercial principles are open and honorable. At the beginning of, or at the inception of, a debt relationship, the Author may, in an appropriate manner that does not constitute a threat, declare or notify the other party of the response principles contained in Articles 68-3 to 68-5 of this Charter, affirming that "the attitude of communication is an important variable in the efficiency of repayment", in order to guide benign interaction from the source and reduce unnecessary friction and internal depletion. *#This provision was added under Article 2, paragraph 5 of the Third Amendment, clarifying the rules through prior notification, guiding benign communication from the source, and conforming to the "long-termist" thinking of this Charter (Article 7) #.

【疏议】 / 【Commentary】

【律】 本人之商业准则，光明磊落。可在债务关系建立之初或发生之初，以不构成威胁之适当方式向对方宣示或告知本宪章第六十八条之三至之五所載之响应原则，申明「沟通之态度，是清偿之效率的重要变量」，以期从源头上引导良性互动，减少不必要之摩擦与内耗。（本条款依据《第三修正案》第二条第五款新增。）

【Statute】 The Author's commercial principles are open and honorable. At the beginning of, or at the inception of, a debt relationship, the Author may, in an appropriate manner that does not constitute a threat, declare or notify the other party of the response principles contained in Articles 68-3 to 68-5 of this Charter, affirming that "the attitude of communication is an important variable in the efficiency of repayment", in order to guide benign interaction from the source and reduce unnecessary friction and internal depletion. *(This provision was added under Article 2, paragraph 5 of the Third Amendment.)*

【疏】 议曰：本条立「事前告知」之法——于债务关系初始，以适当方式告知前述响应原则，从源头引导良性沟通。

【Commentary】 The Discussion says: This article establishes the method of "prior notification" — at the inception of a debt relationship, notifying the other party in an appropriate manner of the foregoing response principles, so as to guide benign communication from the source.

【议】 议曰：告知须「不构成威胁」，示本人「光明磊落」之商业品格。此条与第六十八条之二「以信立世」前后呼应，构成「信—驭—告」之完整债务治理逻辑。

【Discussion】 The Discussion says: The notification must "not constitute a threat", showing the Author's commercial character of being "open and honorable". This article corresponds from beginning to end with Article 68-2's "standing in the world by good faith", forming the complete debt-governance logic of "good faith - mastery - notification".

【参】 第六十八条之二至之五、第六条、第七十条。

【Cross-ref】 Articles 68-2 to 68-5, Article 6, Article 70.

卷八 思维模型篇 / Volume Eight — The Chapter on Thinking Models

第六十九条 【金融的本质】 / Article 69 【The Essence of Finance】

金融的本质是资金融通 金钱之串换 (本质是将有货币盈余的人的金钱以一定利息收益和协议规则提供给货币短缺的人)。

The essence of finance is the intermediation of funds — the swapping of money (in essence, providing the money of persons who have a monetary surplus to persons who are short of money on the basis of a certain interest return and agreed rules).

【疏议】 / 【Commentary】

【律】 金融的本质是资金融通金钱之串换 (本质是将有货币盈余的人的金钱以一定利息收益和协议规则提供给货币短缺的人)。

【Statute】 The essence of finance is the intermediation of funds — the swapping of money (in essence, providing the money of persons who have a monetary surplus to persons who are short of money on the basis of a certain interest return and agreed rules).

【疏】 议曰：本条以本质主义界定「金融」为「资金融通」，为本人从事金融、私募事业之认知基础。

【Commentary】 The Discussion says: Taking an essentialist perspective, this article defines “finance” as the “intermediation of funds”, laying the cognitive foundation for the Author’s engagement in finance and private funds.

【议】 议曰：明金融之本质，则知金融业之要在于「以规则与信用配置资金」，与第十条【使命】、第六十八条【货币本质】相参。

【Discussion】 The Discussion says: By clarifying the essence of finance, one knows that the essence of the financial industry lies in “allocating funds by rules and credit”, akin to Article 10 【Mission】 and Article 68 【The Essence of Currency】.

【参】 第十条、第六十八条、第一百二十条。

【Cross-ref】 Article 10, Article 68, Article 120.

第七十条 【长期主义思维】 / Article 70 【Long-Termist Thinking】

实施任何行为，应当考虑长期利益，秉持长期主义。

In carrying out any conduct, one should consider long-term interests and uphold long-termism.

【疏议】 / 【Commentary】

【律】 实施任何行为，应当考虑长期利益，秉持长期主义。

【Statute】 In carrying out any conduct, one should consider long-term interests and uphold long-termism.
【疏】 议曰：本条立「长期主义」为行动总则——凡事以长期利益为重。
【Commentary】 The Discussion says: This article establishes “long-termism” as a general rule of action — in all matters, long-term interests are given weight.
【议】 议曰：此条为全篇反复出现之「长期主义」（第一条、（20）项；第六条；第六十四条；第一百八条）之集中宣示，是本人一切决策之时间尺度。
【Discussion】 The Discussion says: This article is the concentrated declaration of the “long-termism” repeatedly appearing throughout the text (Article 1, item (20); Article 6; Article 64; Article 118); it is the time scale of all the Author’s decision-making.
【参】 第六条、第六十四条、第二十八条。
【Cross-ref】 Article 6, Article 64, Article 28.

第七十一条【布局主义与坐庄主义思维】／Article 71【Positioning-Ism and Market-Making Thinking】

做任何策划活动或实施行动，应当有资源整合和布局的心态，坚持一切不为我所有，但皆可（可以或可能）为我所用的思维方式。

In doing any planning activity or carrying out action, one should have the mindset of resource integration and positioning, and uphold the mode of thinking that “nothing need be owned by me, yet everything may (can or possibly) be used by me”.

【疏议】／【Commentary】
【律】 做任何策划活动或实施行动，应当有资源整合和布局的心态，坚持一切不为我所有，但皆可（可以或可能）为我所用的思维方式。
【Statute】 In doing any planning activity or carrying out action, one should have the mindset of resource integration and positioning, and uphold the mode of thinking that “nothing need be owned by me, yet everything may (can or possibly) be used by me”.
【疏】 议曰：本条立「布局与坐庄」之思维——重在资源整合与格局谋划，「不求所有，但求所用」。
【Commentary】 The Discussion says: This article establishes the thinking of “positioning and market-making” — with emphasis on resource integration and strategic positioning, “not seeking ownership, but seeking use”.
【议】 议曰：此条与第十一条【空手让他人为本人行动能力】、第二十七条【最核心动作】、第八十条【人生游戏本质】相参，是本人「轻资产、重整合」之思维核心。
【Discussion】 The Discussion says: This article is akin to Article 11【The Ability to Make Others Act while Empty-Handed】，Article 27【The Most Core Action】and Article 80【The Essence of the Game of Life】；it is the core of the Author’s thinking of “asset-lightness and

emphasis on integration”.

【参】 第十一条、第二十七条、第八十条。

【Cross-ref】 Article 11, Article 27, Article 80.

第七十二条 【利他主义思维】 / Article 72 【Altruistic Thinking】

在帮助他人时真心解决问题，在解决问题之行动过程中，不抱有私人预期之私心，无我利他。

When helping others, genuinely solve their problems; in the course of the action of solving problems, harbor no selfishness of private expectation, being selfless and altruistic.

【疏议】 / 【Commentary】

【律】 在帮助他人时真心解决问题，在解决问题之行动过程中，不抱有私人预期之私心，无我利他。

【Statute】 When helping others, genuinely solve their problems; in the course of the action of solving problems, harbor no selfishness of private expectation, being selfless and altruistic.

【疏】 议曰：本条立「利他主义」——助人须真心、无私心、至「无我利他」。

【Commentary】 The Discussion says: This article establishes “altruism” — helping must be genuine, without selfishness, reaching “selfless altruism”.

【议】 议曰：此条与第七十三条【共赢主义】、第一百十一条【最大程度利他】、第五十六条【感恩】相参，是宪章「利他」底色之思维表达。

【Discussion】 The Discussion says: This article is akin to Article 73 【Win-Win-Ism】 , Article 111 【Maximizing Altruism】 and Article 56 【Gratitude】 ; it is the expression in thought of the Charter’s “altruist” undertone.

【参】 第七十三条、第一百十一条、第一百十三条。

【Cross-ref】 Article 73, Article 111, Article 113.

第七十三条 【共赢主义思维】 / Article 73 【Win-Win Thinking】

做出决策时，应当考虑各方心愿之最大限度之达成和实现，保持私心最小化（甚至达到无我利他状态）。

In making a decision, one should consider the maximized attainment and realization of the wishes of all parties, and keep selfishness minimized (even reaching the state of selfless altruism).

【疏议】 / 【Commentary】

【律】 做出决策时，应当考虑各方心愿之最大限度之达成和实现，保持私心最小化（甚至达到无我利他状态）。

态)。
【Statute】 In making a decision, one should consider the maximized attainment and realization of the wishes of all parties, and keep selfishness minimized (even reaching the state of selfless altruism).
【疏】 议曰：本条立「共赢主义」——决策以「各方心愿最大化达成」为准，私心最小化。
【Commentary】 The Discussion says: This article establishes “win-win-ism” — decisions take “the maximized attainment of the wishes of all parties” as their criterion, with selfishness minimized.
【议】 议曰：此条与第一条之二「普世共赢」、第七十二条【利他】、第三十五条【平等交换】相参，为本人人生「利他而共赢」之商业伦理。
【Discussion】 The Discussion says: This article is akin to Article 1-2 “universal win-win”, Article 72 【Altruism】 and Article 35 【Equal Exchange】; it is the Author’s business ethic of “altruism and win-win”.
【参】 第一条之二、第七十二条、第三十五条。
【Cross-ref】 Article 1-2, Article 72, Article 35.

第七十四条 【术 (方法、流程、步骤) 和器 (工具、资源) 调用灵活原则】 /

Article 74 【The Principle of Flexibility in Invoking Techniques (Methods, Processes, Steps) and Instruments (Tools, Resources)】

任何人策划，在术 (方法、流程、步骤) 和器 (工具、资源) 调用方面应坚持灵活原则，在结果导向基础上，咬定本质目标 (自由人生) 不变，面对非核心利益，应当灵活处理，必要时一事一策划。

In anyone’s planning, the principle of flexibility should be upheld in the invocation of techniques (methods, processes, steps) and instruments (tools, resources); on the basis of being result-oriented, one holds firmly to the invariable essential goal (the free life), and, in the face of non-core interests, should act flexibly, planning case by case when necessary.

【疏议】 / 【Commentary】
【律】 任何人策划，在术（方法、流程、步骤）和器（工具、资源）调用方面应坚持灵活原则，在结果导向基础上，咬定本质目标（自由人生）不变，面对非核心利益，应当灵活处理，必要时一事一策划。
【Statute】 In anyone’s planning, the principle of flexibility should be upheld in the invocation of techniques (methods, processes, steps) and instruments (tools, resources); on the basis of being result-oriented, one holds firmly to the invariable essential goal (the free life), and, in the face of non-core interests, should act flexibly, planning case by case when necessary.

【疏】 议曰：本条立「术器灵活」原则——方法工具皆可灵活，唯「本质目标（自由人生）」不变。
【Commentary】 The Discussion says: This article establishes the principle of “flexibility of techniques and instruments” — methods and tools may all be flexible; only the “essential goal (the free life)” is invariable.
【议】 议曰：此条与第二十五条【一事一议】、第六十五条【无固定程序】相参，示本人「目标恒定、手段灵活」之智慧。
【Discussion】 The Discussion says: This article is akin to Article 25 【Case-by-Case Deliberation】 and Article 65 【No Fixed Procedure】 , showing the Author’s wisdom of “constant goal, flexible means”.
【参】 第二十五条、第六十五条、第八十一条。
【Cross-ref】 Article 25, Article 65, Article 81.

第七十五条 【思维模型决策原则】 / Article 75 【The Principle of Decision-Making by Mental Models】

本人依靠科学、有效的思维模型做决策，谨慎审查他人对自己种植“观念性心锚”（一般以言语方式），任何时候以自身和实证有效的科学思维模型做决策。

The Author relies on scientific and effective mental models to make decisions, cautiously reviewing the “conceptual anchors” that others plant in him (generally by verbal means), and at all times makes decisions with his own and empirically effective scientific mental models.

【疏议】 / 【Commentary】
【律】 本人依靠科学、有效的思维模型做决策，谨慎审查他人对自己种植「观念性心锚」（一般以言语方式），任何时候以自身和实证有效的科学思维模型做决策。
【Statute】 The Author relies on scientific and effective mental models to make decisions, cautiously reviewing the “conceptual anchors” that others plant in him (generally by verbal means), and at all times makes decisions with his own and empirically effective scientific mental models.
【疏】 议曰：本条立「以思维模型决策」之原则，尤重「反心锚」——谨防他人以言语植入观念，唯以科学模型决策。
【Commentary】 The Discussion says: This article establishes the principle of “deciding by mental models”, with special emphasis on “anti-anchoring” — guarding against others implanting ideas by words, deciding only by scientific models.
【议】 议曰：此条与第三十三条【最大自决权、反说教】、第四十六条【信用反信用】相参，为本人生「自主理性」之决策保障。
【Discussion】 The Discussion says: This article is akin to Article 33 【Maximum Self-Determination, Anti-Preaching】 and Article 46 【Credit and Counter-Credit】 ; it is the

decision-making guarantee of the Author's "autonomous rationality".

【参】第三十三条、第四十六条、第七十六条。

【Cross-ref】Article 33, Article 46, Article 76.

第七十六条 【数据化思维】 / Article 76 【Data-Oriented Thinking】

本人依靠科学、有效的数据信息资料做决策，谨慎使用数据。

The Author relies on scientific and effective data and information materials to make decisions, and uses data cautiously.

【疏议】 / 【Commentary】

【律】本人依靠科学、有效的数据信息资料做决策，谨慎使用数据。

【Statute】The Author relies on scientific and effective data and information materials to make decisions, and uses data cautiously.

【疏】议曰：本条立「数据化思维」——依数据决策，然谨慎用数。

【Commentary】The Discussion says: This article establishes "data-oriented thinking" — deciding by data, yet using data cautiously.

【议】议曰：与第七十五条、第七十七条【信息思维】共构「理性决策」三则。「谨慎使用数据」，示本人不盲信数据之清醒。

【Discussion】The Discussion says: Together with Article 75 and Article 77 【Information Thinking】, it forms the three rules of "rational decision". "Using data cautiously" shows the Author's sobriety in not blindly trusting data.

【参】第七十五条、第七十七条、第九条。

【Cross-ref】Article 75, Article 77, Article 9.

第七十七条 【信息思维】 / Article 77 【Information Thinking】

任何时候注意搜寻信息，且审慎验证其信息源和真确度，在此基础上从人性和供需思维出发设计商业项目，以 MVP 方式起盘创业。

At all times, be attentive to searching for information and cautiously verify its source and truthfulness; on that basis, starting from human nature and the thinking of supply and demand, design a commercial project, and start a business in the MVP manner.

【疏议】 / 【Commentary】

【律】任何时候注意搜寻信息，且审慎验证其信息源和真确度，在此基础上从人性和供需思维出发设计商业项目，以 MVP 方式起盘创业。

【Statute】 At all times, be attentive to searching for information and cautiously verify its source and truthfulness; on that basis, starting from human nature and the thinking of supply and demand, design a commercial project, and start a business in the MVP manner.
【疏】 议曰：本条立「信息思维」——重搜信、验真伪、据供求、以 MVP 起盘。
【Commentary】 The Discussion says: This article establishes “information thinking” — emphasizing the search for information, verifying its authenticity, relying on supply and demand, and starting up in the MVP manner.
【议】 议曰：与第四十九条【MVP 原则】、第七十六条、第八十六条相参，示本人「以信息为决策基础」之法。
【Discussion】 The Discussion says: It is akin to Article 49 【The MVP Principle】 , Article 76 and Article 86, showing the Author’s method of “taking information as the basis of decision”.
【参】 第四十九条、第七十六条、第八十六条。
【Cross-ref】 Article 49, Article 76, Article 86.

第七十八条 【人生奋斗之理想上限】 / Article 78 【The Ideal Upper Limit of Life’ s Striving】

本人人生理想上限是从“人”（人性、人心愿或人之需求及其供需关系）在成立公司（创业），并团队化运作、全球旅居办公获得个人自由的基础上成立全球化国际私募基金公司法人或企业机构（属私人募集基金性质）。

The Author’s ideal upper limit of life is, starting from “the person” (human nature, human wishes, or human needs and their supply-and-demand relations), to establish, on the basis of founding a company (entrepreneurship), operating it as a team, and obtaining personal freedom through global sojourning-office, a globalized international private-fund company legal person or enterprise institution (of the nature of a private fundraising fund).

【疏议】 / 【Commentary】
【律】 本人人生理想上限是从「人」（人性、人心愿或人之需求及其供需关系）在成立公司（创业），并团队化运作、全球旅居办公获得个人自由的基础上，成立全球化国际私募基金公司法人或企业机构（属私人募集基金性质）。
【Statute】 The Author’s ideal upper limit of life is, starting from “the person” (human nature, human wishes, or human needs and their supply-and-demand relations), to establish, on the basis of founding a company (entrepreneurship), operating it as a team, and obtaining personal freedom through global sojourning-office, a globalized international private-fund company legal person or enterprise institution (of the nature of a private fundraising fund).
【疏】 议曰：本条立「奋斗之理想上限」——自创业团队化，至成立全球化私募基金机构。

【Commentary】 The Discussion says: This article establishes the “ideal upper limit of striving” — from entrepreneurial team-ization to the establishment of a globalized private-fund institution.
【议】 议曰：与第一条之二、第八条、第七十九条【原则性下限】相参，共构「上限—下限」之奋斗区间。
【Discussion】 The Discussion says: It is akin to Article 1-2, Article 8 and Article 79 【The Principled Lower Limit】 , together forming the striving range of “upper limit - lower limit”.
【参】 第一条之二、第八条、第七十九条。
【Cross-ref】 Article 1-2, Article 8, Article 79.

第七十九条 【本人人生行动奋斗之原则性下限】 / Article 79 【The Principled Lower Limit of the Author’ s Striving in Life Action】

本人人生行动原则性下限是不使自身行为确实违反刑法及其司法解释相关之程度 (构成犯罪且 / 或剥夺政治权利), 并兼顾团队成员之利益做出决策。

The Author’s principled lower limit of life action is not to cause his own conduct actually to reach the degree related to the criminal law and its judicial interpretations (constituting a crime and/or involving deprivation of political rights), and to make decisions with consideration also for the interests of the team members.

【疏议】 / 【Commentary】
【律】 本人人生行动原则性下限是不使自身行为确实违反刑法及其司法解释相关之程度（构成犯罪且／或剥夺政治权利），并兼顾团队成员之利益做出决策。
【Statute】 The Author’s principled lower limit of life action is not to cause his own conduct actually to reach the degree related to the criminal law and its judicial interpretations (constituting a crime and/or involving deprivation of political rights), and to make decisions with consideration also for the interests of the team members.
【疏】 议曰：本条立「奋斗之原则性下限」——不触刑律，并兼顾团队成员利益。
【Commentary】 The Discussion says: This article establishes the “principled lower limit of striving” — not touching the criminal law, and taking into account the interests of the team members.
【议】 议曰：与第七条、第十二条、第七十八条相参，重「兼顾团队成员利益」一语，示本人「利他共赢」不因下限而废。
【Discussion】 The Discussion says: It is akin to Article 7, Article 12 and Article 78; the words “taking into account the interests of the team members” show that the Author’s “altruism and win-win” is not discarded because of the lower limit.
【参】 第十二条、第七十八条、第七十三条。

【Cross-ref】 Article 12, Article 78, Article 73.

第八十条 【人生游戏的本质之经济、政治角度认知】 / Article 80

【Cognition of the Essence of the Game of Life from Economic and Political Perspectives】

从政治以及经济角度看，人生就是一个资源占有与分配游戏（“分蛋糕游戏”）通过坐庄占据一定量的存量资源，进而通过团队化和合理分配这些资源给自己的跟从者，“利他”即可获得“成功”不过整个过程需要比较理性且敏捷行动 5 年左右，并不断维护自身地位。

From the political and economic perspectives, life is a game of occupying and distributing resources (a “cake-dividing game”): by market-making one occupies a certain amount of stock resources, and then, by team-ization and reasonably distributing these resources to one’s followers, “altruism” brings “success”; yet the whole process requires fairly rational and agile action over about five years, and the continuous maintenance of one’s position.

【疏议】 / **【Commentary】**

【律】 从政治以及经济角度看，人生就是一个资源占有与分配游戏（「分蛋糕游戏」），通过坐庄占据一定量的存量资源，进而通过团队化和合理分配这些资源给自己的跟从者，「利他」即可获得「成功」，不过整个过程需要比较理性且敏捷行动 5 年左右，并不断维护自身地位。

【Statute】 From the political and economic perspectives, life is a game of occupying and distributing resources (a “cake-dividing game”): by market-making one occupies a certain amount of stock resources, and then, by team-ization and reasonably distributing these resources to one’s followers, “altruism” brings “success”; yet the whole process requires fairly rational and agile action over about five years, and the continuous maintenance of one’s position.

【疏】 议曰：本条以政治经济视角揭示「人生游戏」为「资源占有与分配」，成功之道在「坐庄、团队化、利他分配」。

【Commentary】 The Discussion says: From a politico-economic perspective, this article reveals the “game of life” as “the occupation and distribution of resources”, where the way to success lies in “market-making, team-ization and altruistic distribution”.

【议】 议曰：与第七十一条【布局坐庄】、第百二十条【货币赚取模式】相参，是本人「以本质主义看人生」之又一例。

【Discussion】 The Discussion says: It is akin to Article 71 【Positioning and Market-Making】 and Article 120 【Currency-Earning Models】; it is yet another instance of the Author’s “viewing life through essentialism”.

【参】 第七十一条、第百二十条。

第八十一条【自主标准制定行动模式原则】／Article 81【The Principle of an Action Model of Self-Formulated Standards】

本人任何行动，应当从本质出发首先策划，结合自己最真实需要，以完全科学的视角，屏蔽与自己理想人生目标圈层、利益取向的人群言语（评价、舆论等）独立自主制定行动标准（例如：购物清单、特定标的采购配置的结构清单等），而后依据此文本进行购物，清单应当载明如下事项：（1）欲购买标的名称列举；（2）欲购买标的各自当下用量；（3）欲购买标的各自效用、最小可行之必要性的论证说明；（4）欲购买标的各自后续传导性作用说明、论证

In any action of the Author, one should, starting from the essence, first plan, combining one's own truest needs, and from a wholly scientific perspective, shielding out the words (evaluations, public opinion, etc.) of the groups of people whose ideal life-goal circles and interest orientations are not one's own, independently formulate the standards of action (for example, a shopping list, a structural list for the procurement and configuration of specific subject matter); and thereafter purchase according to this text; the list should set out the following matters: (1) an enumeration of the names of the subject matters to be purchased; (2) the respective current amount to be used of the subject matters to be purchased; (3) the respective utility of the subject matters to be purchased and the reasoning explaining the minimum feasible necessity; (4) the respective description and reasoning of the subsequent conduction effects of the subject matters to be purchased.

【疏议】／【Commentary】

【律】本人任何行动，应当从本质出发首先策划，结合自己最真实需要，以完全科学的视角，屏蔽与自己理想人生目标圈层、利益取向的人群言语（评价、舆论等），独立自主制定行动标准（如购物清单、特定标的采购配置的结构清单等），而后依据此文本进行购物，清单应当载明如下事项：（1）欲购买标的名称列举；（2）欲购买标的各自当下用量；（3）欲购买标的各自效用、最小可行之必要性的论证说明；（4）欲购买标的各自后续传导性作用说明、论证；……

【Statute】 In any action of the Author, one should, starting from the essence, first plan, combining one's own truest needs, and from a wholly scientific perspective, shielding out the words (evaluations, public opinion, etc.) of the groups of people whose ideal life-goal circles and interest orientations are not one's own, independently formulate the standards of action (for example, a shopping list, a structural list for the procurement and configuration of specific subject matter), and thereafter purchase according to this text; the list should set out the following matters: (1) an enumeration of the names of the subject matters to be purchased; (2) the respective current amount to be used of the subject matters to be purchased; (3) the respective utility of the subject matters to be purchased and the reasoning explaining the minimum feasible necessity; (4) the respective description and reasoning of the subsequent conduction effects of the subject matters to be purchased ...

【疏】 议曰：本条立「自主标准制定」之行动模式——凡事先策划、立标准、照标准而行，不为他人言语所动。
【Commentary】 The Discussion says: This article establishes the action model of “self-formulated standards” — plan first in all matters, set standards, and act according to the standards, unmoved by others’ words.
【议】 议曰：此条为第四十九条【购买 MVP】之细化，尤详于「清单应载事项」。与第三十三条【反说教】、第七十五条【反心锚】相参。
【Discussion】 The Discussion says: This article is a refinement of Article 49 【The Purchase MVP】 , especially detailed on “the matters the list should set out”. It is akin to Article 33 【Anti-Preaching】 and Article 75 【Anti-Anchoring】 .
【参】 第四十九条、第三十三条、第七十五条。
【Cross-ref】 Article 49, Article 33, Article 75.

第八十二条【在本人生命面临实质性威胁的状况确实出现时，得豁免实施前条购物清单开列程序】／Article 82【Exemption from the Shopping-List Procedure of the Preceding Article When the Author’s Life Is Genuinely Under Substantial Threat】

具体豁免情节包括：(1)触犯刑法生命刑条款而被判决并执行生命刑的；(2)可能因该当行为被当场杀害的；(3)可能因此而遭气象原因死亡的；

The specific exempting circumstances include: (1) being sentenced to and executed with the life penalty for contravening the life-penalty provisions of the criminal law; (2) possibly being killed on the spot because of the said conduct; (3) possibly dying because of meteorological causes as a result of it;

(4)可能因此而遭地理、地质灾害原因死亡的；(5)可能因此而遭交通事故发生或工具毁损原因死亡的(交通工具故障 人为交通事故 善意或恶意)；(6)可因突发性或非突发性疾病病发(如：器官衰竭)未能得到及时或(和)有效的救治而死亡的；(7)可因此出现身体器官、体征等发出异常信号，并可能造成本人人体之不可逆重大损害的；(8)可能因此而遭特定人群(例如黑社会组织等)泄愤报复等原因暗杀或杀害的；(9)可能因此而遭发生燃气 水害 火灾原因而可能死亡的；(10)可能因此而遭过度劳累未能得到有效缓解和恢复而可能死亡的；(11)可能因此而遭本人不可承受之重大外在、内在心理压力(可通过认知调节、心境管理解决)未能得到有效缓解和恢复而可能死亡的；(12)其他上述未列明的可能导致死亡的情况。

- (4) possibly dying because of geographical or geological disasters as a result of it; (5) possibly dying because of the occurrence of a traffic accident or the destruction of a vehicle as a result of it (vehicle failure, man-made

traffic accident, good-faith or malicious); (6) possibly dying because a sudden or non-sudden disease (e.g., organ failure) fails to receive timely and/or effective treatment as a result of it; (7) where the body organs or vital signs emit abnormal signals as a result of it and may cause irreversible major damage to the Author's body; (8) possibly being assassinated or killed as a result of it, by a specific group (e.g., a mafia organization) venting anger or taking revenge; (9) possibly dying because of the occurrence of gas, water or fire hazards as a result of it; (10) possibly dying because of excessive fatigue that fails to obtain effective relief and recovery as a result of it; (11) possibly dying because of major external or internal psychological pressure unbearable to the Author (which may be resolved through cognitive adjustment and state-of-mind management) that fails to obtain effective relief and recovery as a result of it; (12) other circumstances not listed above that may lead to death.

【疏议】 / 【Commentary】
【律】 在本人生命面临实质性威胁的状况确实出现时，得豁免实施前条购物清单开列程序。
【Statute】 When the Author's life is genuinely under substantial threat, the procedure of drawing up the shopping list of the preceding article may be exempted.
【疏】 议曰：本条为前条设「生命威胁」之紧急豁免——生命危急时，免于履行清单程序。
【Commentary】 The Discussion says: This article sets for the preceding article the emergency exemption of "threat to life" — when life is in critical danger, one is exempted from performing the list procedure.
【议】 议曰：与第四十条【酒类原则豁免】、第二十九条【例外情形】同一「紧急权变」之法。
【Discussion】 The Discussion says: Together with Article 40 【The Alcohol Exemption】 and Article 29 【Exceptional Circumstances】 , it is the same method of "emergency discretion".
【参】 第八十一条、第四十条、第二十九条。
【Cross-ref】 Article 81, Article 40, Article 29.

第八十三条【个人或人类所追求的所有第一性本质性有形无形标的物系统汇总】

／ Article 83 **【Systematic Compilation of All Primary, Essential, Tangible and Intangible Subject Matters Pursued by the Individual or Humanity】**

除非法律对特定禁止性事项(强制性要求事项)做出惩罚性措施，且侵害到自由和生命权，否则任何个人(具有选择权)选择不予遵守。(所有的惩罚的生效机制是基于人对可能失去自身已有的标的物的恐惧心理－得失心)得失心的既有对应标的，现将其总结并陈列如下：(1)基于侵害到

生命权的惩罚性措施而遵守某约定而行动；(2)基于侵害到身体权的惩罚性措施而遵守某约定而行动；(3)基于侵害到自由的惩罚性措施而遵守某约定而行动；(4)基于侵害到自身战略自决权的惩罚性措施而遵守某约定而行动；(5)基于侵害到既有的财产(货币或资产)或财产性权利(所有权；用益权：例如居住权；知识产权 IPRs: 商标权、著作权、专利权)而遵守某约定而行动；基于侵害到既有的非财产社会性权利(例如：政治权利：言论、出版、集会、结社等)而遵守某约定而行动；(6)基于侵害到既有的信用、声誉、名誉权利而遵守某约定而行动；(7)基于侵害到既有的肖像权、隐私权个人附属型权利等同类型权利而遵守某约定而行动；(8)基于侵害到未来人生可能的选择权而遵守某约定而行动；(9)基于侵害到自身内在感受激发而起自身内在的主观的负面情绪和感受而遵守某约定而行动：第 1 款。羞耻心；第 2 款。悔恨感(后悔的主观感受)；第 3 款。懊恼感；第 4 款。自责感；第 5 款。焦虑感；第 6 款。紧张感；第 7 款。愤怒感；第 8 款。沮丧感；第 9 款。悲伤感；第 10 款。痛苦感；(10)基于侵害到与自身关系极端密切人⁶的第 1-9 项标的而遵守某约定而行动；(注：⁶其范围应由当事人自行确定(即当事人自己真正在乎的人))

Unless the law makes punitive measures for a particular prohibited matter (mandatory-requirement matter) and it infringes upon freedom and the right to life, any individual (having the power of choice) chooses not to comply. (The mechanism by which all punishments take effect is based on a person's fear of possibly losing an existing subject matter of his own — the sense of gain and loss.) The existing corresponding subject matters of the sense of gain and loss are now summarized and set out as follows: (1) acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon the right to life; (2) acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon the right of the person; (3) acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon freedom; (4) acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon one's own right to strategic self-determination; (5) acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon existing property (currency or assets) or property rights (ownership; usufructuary rights: e.g., the right of residence; intellectual property rights IPRs: trademark rights, copyright, patent rights); acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon existing non-property social rights (e.g., political rights: speech, publishing, assembly, association, etc.); (6) acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon existing rights of credit, reputation and honor; (7) acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon existing rights of portrait, privacy and other accessory-rights-of-the-person of the same type; (8) acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon the possible right of choice of one's future life; (9) acting in

compliance with a certain stipulation on the basis of a punitive measure infringing upon one's inner feelings and arousing one's inner subjective negative emotions and feelings: paragraph 1. the sense of shame; paragraph 2. the sense of remorse (the subjective feeling of regret); paragraph 3. the sense of vexation; paragraph 4. the sense of self-reproach; paragraph 5. the sense of anxiety; paragraph 6. the sense of tension; paragraph 7. the sense of anger; paragraph 8. the sense of frustration; paragraph 9. the sense of sorrow; paragraph 10. the sense of pain; (10) acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon items (1) to (9) of a person extremely close to oneself⁶; (Note: ⁶ its scope is to be determined by the party himself (namely, the persons he truly cares about)).

基于维护自身所获得而既有的荣誉而遵守某约定而行动; 基于维护既有的某种共识性精神 (例: 契约精神) 而遵守某约定而行动; 基于如下内驱力 (内在驱动力) 而遵守某约定而行动: 第 1 款。当事人自己开心回报 – 利他主义; 第 2 款。内心使命感; 第 3 款。内心热爱感; 第 4 款。内心成就感; 第 5 款。内心责任感; 第 6 款。内心骄傲感; 第 7 款。内心自豪感; 第 8 款。内心参与感; 第 9 款。内心获得感; 第 10 款。事件本原全貌还原的探索欲和好奇感; 第 11 款。道德优越感 (道义感); 第 12 款。内心荣誉感; 第 13 款。内心损失感 (中性反馈); 第 14 款。内心愧疚感 (负面反馈); 第 15 款。内心危机感 (负面反馈);

Acting in compliance with a certain stipulation on the basis of maintaining one's acquired honor; acting in compliance with a certain stipulation on the basis of maintaining an existing consensus spirit (e.g., the spirit of contract); acting in compliance with a certain stipulation on the basis of the following inner drive (internal driving force): paragraph 1. the party's own joyful return — altruism; paragraph 2. the inner sense of mission; paragraph 3. the inner sense of love; paragraph 4. the inner sense of achievement; paragraph 5. the inner sense of responsibility; paragraph 6. the inner sense of pride; paragraph 7. the inner sense of glory; paragraph 8. the inner sense of participation; paragraph 9. the inner sense of acquisition; paragraph 10. the desire to explore and the curiosity to restore the whole original truth of an event; paragraph 11. the sense of moral superiority (the sense of justice); paragraph 12. the inner sense of honor; paragraph 13. the inner sense of loss (neutral feedback); paragraph 14. the inner sense of guilt (negative feedback); paragraph 15. the inner sense of crisis (negative feedback);

- (11) 基于如下外驱力 (外在驱动力) 而遵守某约定而行动: 第 1 款。需要社会赞誉 (自然人、法人组织); 第 2 款。需要社会荣誉证书、奖章、称号认可表示; 第 3 款。需要其他方积极性“标签” (例如: 大方); 第 4 款。需要担任官职的权力感、引领感和自豪感; 第 5 款。需要参与仪式的存在感、仪式感、宏大感和兴奋感; 第 6 款。阶梯化逐步增强相互反馈获得的游戏感、参与感和互动感; 第 1 项 首次从事某一外在事件或获得某些新鲜体验的新鲜

感和好奇感; 第 2 项 获得从未获得某种标的物所产生的获得感; 第 3 项 需要其他主体 (自然人、法人组织) 鼓励; 第 4 项 类似会员身份所带来的独特感和尊荣感; 第 7 款。需要金钱性回报 (人民币 ¥ 元 / 次): 第 1 项 需要 100 以下; 第 2 项 需要 100-500; 第 3 项 需要 500-1000; 第 4 项 需要 1000-5000; 第 5 项 需要 5000-10000; 第 6 项 需要 10000-20000; 第 7 项 需要 20000-50000; 第 8 项 需要 50000-100000; 第 9 项 需要 100000-150000; 第 10 项 需要 150000-300000; 第 11 项 需要 300000-500000; 第 12 项 需要 500000-1000000; 第 13 项 需要 1000000-3000000;

- (12) acting in compliance with a certain stipulation on the basis of the following external drive (external driving force): paragraph 1. the need for social praise (natural persons, legal-person organizations); paragraph 2. the need for the acknowledgment expressed by social honor certificates, medals and titles; paragraph 3. the need for others' positive "labels" (e.g., generous); paragraph 4. the need for the sense of power, leading and pride of holding official office; paragraph 5. the need for the sense of presence, ritual, grandeur and excitement of participating in ceremonies; paragraph 6. the sense of gameplay, participation and interaction obtained from tiered and progressively strengthened mutual feedback: item 1 the sense of freshness and curiosity of first engaging in some external event or obtaining some fresh experience; item 2 the sense of acquisition obtained from acquiring some subject matter never before acquired; item 3 the need for encouragement from other subjects (natural persons, legal-person organizations); item 4 the sense of uniqueness and honor brought by membership-like identity; paragraph 7. the need for monetary returns (RMB ¥ yuan / time): item 1 the need for below 100; item 2 the need for 100-500; item 3 the need for 500-1,000; item 4 the need for 1,000-5,000; item 5 the need for 5,000-10,000; item 6 the need for 10,000-20,000; item 7 the need for 20,000-50,000; item 8 the need for 50,000-100,000; item 9 the need for 100,000-150,000; item 10 the need for 150,000-300,000; item 11 the need for 300,000-500,000; item 12 the need for 500,000-1,000,000; item 13 the need for 1,000,000-3,000,000;

第 14 项 需要 3000000-5000000; 第 15 项 需要 5000000-10000000; 第 16 项 需要 10000000-50000000; 第 17 项 需要 50000000-100000000; 第 18 项 需要 100000000-500000000; 第 19 项 需要 500000000-1000000000; 第 20 项 需要 1000000000+;第 8 款。伦理 (内在信念感之冲突之惩罚);第 9 款。他人威胁 (负面回报);第 10 款。公众舆论压力 (负面回报);第 11 款。需要非金钱的上述未列明其他负面反馈刺激。

item 14 the need for 3,000,000-5,000,000; item 15 the need for 5,000,000-10,000,000; item 16 the need for 10,000,000-50,000,000; item 17 the need for

50,000,000–100,000,000; item 18 the need for 100,000,000–500,000,000; item 19 the need for 500,000,000–1,000,000,000; item 20 the need for 1,000,000,000+; paragraph 8. ethics (the punishment of a conflict of inner beliefs); paragraph 9. threats by others (negative return); paragraph 10. the pressure of public opinion (negative return); paragraph 11. other non-monetary stimuli of the negative-feedback kind not listed above.

【疏议】 / 【Commentary】

【律】 除非法律对特定禁止性事项（强制性要求事项）做出惩罚性措施且侵害到自由和生命权，否则任何个人（具有选择权）选择不予遵守。（所有的惩罚的生效机制是基于人对可能失去自身已有的标的物的恐惧心理——得失心）得失心的既有对应标的，现将其总结并陈列如下：（1）基于侵害到生命权的惩罚性措施而遵守某约定而行动；（2）基于侵害到身体权的惩罚性措施……（3）基于侵害到自由的惩罚性措施……（4）基于侵害到自身战略自决权的惩罚性措施……（5）基于侵害到既有的财产（货币或资产）或财产性权利（所有权、用益权、知识产权）而遵守某约定……（全文以作准文本为准）。

【Statute】 Unless the law makes punitive measures for a particular prohibited matter (mandatory-requirement matter) and it infringes upon freedom and the right to life, any individual (having the power of choice) chooses not to comply. (The mechanism by which all punishments take effect is based on a person's fear of possibly losing an existing subject matter of his own — the sense of gain and loss.) The existing corresponding subject matters of the sense of gain and loss are now summarized and set out as follows: (1) acting in compliance with a certain stipulation on the basis of a punitive measure infringing upon the right to life; (2) ... on the basis of a punitive measure infringing upon the right of the person ... (3) ... on the basis of a punitive measure infringing upon freedom ... (4) ... on the basis of a punitive measure infringing upon one's own right to strategic self-determination ... (5) ... on the basis of a punitive measure infringing upon existing property (currency or assets) or property rights (ownership, usufructuary rights, intellectual property rights) ... (the full text is subject to the authoritative text).

【疏】 议曰：本条以「得失心」为枢，系统汇总「惩罚—恐惧—标的物」之对应关系，是本人「风险—动机」分析之总表。

【Commentary】 The Discussion says: Taking the “sense of gain and loss” as the pivot, this article systematically compiles the correspondence of “punishment - fear - subject matter”; it is the Author's master table of “risk-motivation” analysis.

【议】 议曰：此条与第五条【恐惧来源】互为表里（一为「所惧」，一为「所惩」），与第十二条、第四十九条相参，为本人洞悉人性驱动力之认知工具。

【Discussion】 The Discussion says: This article is the two sides of the same coin with Article 5 【The Sources of Fear】 (one being “what is feared”, the other “what is punished”), and is akin to Articles 12 and 49; it is the Author's cognitive tool for understanding the driving forces of human nature.

【参】 第五条、第十二条、第四十九条。

【Cross-ref】 Article 5, Article 12, Article 49.

（下接第八十四条及以后诸条）

(Continued with Article 84 and the articles thereafter)

卷九 民事活动与政治中立篇 / Volume Nine — The Chapter on Civil Activities and Political Neutrality

第八十四条 【受邀服务提供原则】 / Article 84 【The Principle of Providing Services upon Invitation】

本人从事任何活动 (包括但不限于咨询、策划、代理代办、租赁、翻译、设计、谈判等) 均以外在相对方有需要为第一原初出发点和服务提供之第一原则, 服务承受方未有主动且强烈的动机时, (原则上) 不予帮助。

In engaging in any activity (including but not limited to consulting, planning, agency and handling, leasing, translation, design and negotiation), the Author takes the external counterpart's having a need as the first original point of departure and the first principle of service provision; where the recipient of the service has no proactive and strong motivation, the Author (in principle) does not help.

【疏议】 / 【Commentary】

【律】 本人从事任何活动 (包括但不限于咨询、策划、代理代办、租赁、翻译、设计、谈判等) 均以外在相对方有需要为第一原初出发点和服务提供之第一原则, 服务承受方未有主动且强烈的动机时, (原则上) 不予帮助。

【Statute】 In engaging in any activity (including but not limited to consulting, planning, agency and handling, leasing, translation, design and negotiation), the Author takes the external counterpart's having a need as the first original point of departure and the first principle of service provision; where the recipient of the service has no proactive and strong motivation, the Author (in principle) does not help.

【疏】 议曰：本条立「受邀服务」原则——服务以「相对方主动且强烈之需求」为前提，无则原则上不予帮助。此与第百十四条【付费筛选】、第三十四条【责任自愿】相贯通。

【Commentary】 The Discussion says: This article establishes the principle of “services upon invitation” — service is premised upon the counterpart's “proactive and strong need”; absent that, in principle no help is given. This is interlinked with Article 114 【Payment-Based Screening】 and Article 34 【Voluntariness of Liability】.

【议】 议曰：此条与第一条「最小必要干预」、附件 A.02.001【非必要不帮助原则】同源：不主动施与，不越界干预，是尊重他人自主之体现。

【Discussion】 The Discussion says: This article is of the same origin as Article 1's “minimum necessary intervention” and Annex A.02.001 【The Principle of Not Helping Unless Necessary】: not offering proactively, not intervening beyond boundaries, is the embodiment of respecting others' autonomy.

【参】 第三十四条、第八十五条、第百十四条、附件 A.02.001【非必要不帮助原则之豁免名单】。

【Cross-ref】 Article 34, Article 85, Article 114, Annex A.02.001 【The Exemption List of the Principle of Not Helping Unless Necessary】 .

第八十五条 【客户找寻与定位】 / Article 85 【Client Seeking and Positioning】

客户找寻时，必须定位于有主动且强烈的动机主动寻求受助且真切具有付费意图、意愿、能力之人。

In seeking clients, one must position oneself toward persons who have a proactive and strong motivation to proactively seek assistance and who genuinely have the intent, willingness and ability to pay.

【疏议】 / 【Commentary】

【律】 客户找寻时，必须定位于有主动且强烈的动机主动寻求受助且真切具有付费意图、意愿、能力之人。

【Statute】 In seeking clients, one must position oneself toward persons who have a proactive and strong motivation to proactively seek assistance and who genuinely have the intent, willingness and ability to pay.

【疏】 议曰：本条立「客户定位」之准则——唯「主动、强烈、有付费意图与能力」者为目标客户。

【Commentary】 The Discussion says: This article establishes the criterion of “client positioning” — only those who are “proactive, strong, and possessed of the intent and ability to pay” are target clients.

【议】 议曰：与第一百四十四条【付费筛选】、第一百六条【客户筛选维度】、第五十五条【创业选人】相参，是本人商业获客之法。

【Discussion】 The Discussion says: It is akin to Article 114 【Payment-Based Screening】 , Article 116 【The Dimensions of Client Screening】 and Article 55 【The Population Selection of Entrepreneurship】 ; it is the Author’s method of commercial client acquisition.

【参】 第五十五条、第一百四十四条、第一百六条。

【Cross-ref】 Article 55, Article 114, Article 116.

第八十六条 【自身动机之强烈性】 / Article 86 【The Intensity of One’ s Own Motivation】

本人自己亦应明确目标，主动明确自身真正强烈之渴求，并践行之。

The Author himself should also define his goals clearly, proactively clarify his own genuinely strong desires, and put them into practice.

【疏议】 / 【Commentary】

【律】 本人自己亦应明确目标，主动明确自身真正强烈之渴求，并践行之。
【Statute】 The Author himself should also define his goals clearly, proactively clarify his own genuinely strong desires, and put them into practice.
【疏】 议曰：本条立「自身动机」之要求——本人亦须明目标、见强欲、即践行。
【Commentary】 The Discussion says: This article establishes the requirement of “one’s own motivation” — the Author too must clarify the goal, see the strong desire, and put it into practice at once.
【议】 议曰：与第二十八条【决策定力】、第七十七条【信息思维】相参，示待人待己皆以「强烈动机」为准。
【Discussion】 The Discussion says: It is akin to Article 28 【Firmness of Decision】 and Article 77 【Information Thinking】 , showing that toward others and toward oneself alike, “strong motivation” is the criterion.
【参】 第二十八条、第七十七条、第一百十三条。
【Cross-ref】 Article 28, Article 77, Article 113.

第八十七条 【民事活动的一般原则一】 / Article 87 【General Principle One of Civil Activities】

平等原则 – 主要有两层含义，一层含义是法律面前人人平等的宪法原则在民法中的体现，一层含义是平等保护所有民事主体的合法民事权益。

The principle of equality — mainly with two layers of meaning: one layer is the embodiment in civil law of the constitutional principle that all persons are equal before the law; the other layer is the equal protection of the lawful civil rights and interests of all civil subjects.

【疏议】 / 【Commentary】
【律】 平等原则——主要有两层含义：一层含义是法律面前人人平等的宪法原则在民法中的体现，一层含义是平等保护所有民事主体的合法民事权益。
【Statute】 The principle of equality — mainly with two layers of meaning: one layer is the embodiment in civil law of the constitutional principle that all persons are equal before the law; the other layer is the equal protection of the lawful civil rights and interests of all civil subjects.
【疏】 议曰：本条及第八十八条至第九十二条，合为「民事活动五原则」（平等、自愿、公平、诚信、绿色），系本人从事民事活动之根本准则。
【Commentary】 The Discussion says: This article, together with Articles 88 to 92, forms the “five principles of civil activities” (equality, voluntariness, fairness, good faith and greenness), being the fundamental criteria of the Author’s engagement in civil activities.
【议】 议曰：平等原则为五原则之首，与第三十五条【万事皆平等交换】、第九十九条【平等态度待人】相

通。
【Discussion】 The Discussion says: The principle of equality is the first of the five principles, akin to Article 35 【All Matters Are Equal Exchanges】 and Article 99 【Treating Others with an Equal Attitude】 .
【参】 第八十八条至第九十二条、第三十五条、第九十九条。
【Cross-ref】 Articles 88 to 92, Article 35, Article 99.

第八十八条 **【民事活动的一般原则二】** / **Article 88 【General Principle Two of Civil Activities】**

自愿原则 – 民事主体从事民事活动，应当遵循自愿原则，按照自己的意思设立、变更、终止民事法律关系。意思自治是现代民法的“三大基石”之一。

The principle of voluntariness — in engaging in civil activities, a civil subject should follow the principle of voluntariness and, according to his own will, create, alter or terminate civil-law relationships. Autonomy of will is one of the “three cornerstones” of modern civil law.

【疏议】 / 【Commentary】
【律】 自愿原则——民事主体从事民事活动，应当遵循自愿原则，按照自己的意思设立、变更、终止民事法律关系。意思自治是现代民法的「三大基石」之一。
【Statute】 The principle of voluntariness — in engaging in civil activities, a civil subject should follow the principle of voluntariness and, according to his own will, create, alter or terminate civil-law relationships. Autonomy of will is one of the “three cornerstones” of modern civil law.
【疏】 议曰：本条立「自愿原则」——意思自治，为本人「最大自决权」（第三十三条）之民法根基。
【Commentary】 The Discussion says: This article establishes the “principle of voluntariness” — autonomy of will, being the civil-law foundation of the Author’s “maximum self-determination” (Article 33).
【议】 议曰：自愿原则与第三十三条、第三十四条（非自愿不担责）同构，示宪章与民法精神之契合。
【Discussion】 The Discussion says: The principle of voluntariness is of the same structure as Article 33 and Article 34 (no liability without voluntariness), showing the congruence of the Charter with the spirit of the civil law.
【参】 第三十三条、第三十四条、第九十条。
【Cross-ref】 Article 33, Article 34, Article 90.

第八十九条 【民事活动的一般原则三】 / Article 89 【General Principle Three of Civil Activities】

公平原则 – 以利益的均衡作为价值判断标准，以调整民事主体之间的经济利益关系，通过利益均衡配置民事主体的权利义务，公平正义是对民事司法活动的基本要求。

The principle of fairness — taking the balance of interests as the standard of value judgment in order to adjust the relations of economic interests between civil subjects, and allocating the rights and obligations of civil subjects through a balance of interests; fairness and justice are the basic requirements for civil judicial activity.

【疏议】 / 【Commentary】

【律】 公平原则——以利益的均衡作为价值判断标准，以调整民事主体之间的经济利益关系，通过利益均衡配置民事主体的权利义务，公平正义是对民事司法活动的基本要求。

【Statute】 The principle of fairness — taking the balance of interests as the standard of value judgment in order to adjust the relations of economic interests between civil subjects, and allocating the rights and obligations of civil subjects through a balance of interests; fairness and justice are the basic requirements for civil judicial activity.

【疏】 议曰：本条立「公平原则」——以利益均衡为准绳。

【Commentary】 The Discussion says: This article establishes the “principle of fairness” — taking the balance of interests as the criterion.

【议】 议曰：与第七十三条【共赢主义】相参，示本人「均衡共赢」之交易观。

【Discussion】 The Discussion says: It is akin to Article 73 【Win-Win-ism】 , showing the Author’s transactional outlook of “balanced win-win”.

【参】 第七十三条、第八十七条、第三十五条。

【Cross-ref】 Article 73, Article 87, Article 35.

第九十条 【民事活动的一般原则四】 / Article 90 【General Principle Four of Civil Activities】

诚信原则 – 诚实守信是市场活动的基本准则，是保障交易秩序的重要法律原则，要求全部民事主体诚实不欺，讲究信用，以善意的方式行使权利。

The principle of good faith — honesty and trustworthiness are the basic criterion of market activity and an important legal principle safeguarding the order of transactions; it requires all civil subjects to be honest and not deceptive, to value credit, and to exercise rights in a good-faith manner.

【疏议】 / 【Commentary】

【律】 诚信原则——诚实守信是市场活动的基本准则，是保障交易秩序的重要法律原则，要求全部民事主体诚实不欺，讲究信用，以善意的方式行使权利。

【Statute】 The principle of good faith — honesty and trustworthiness are the basic criterion of market activity and an important legal principle safeguarding the order of transactions; it requires all civil subjects to be honest and not deceptive, to value credit, and to exercise rights in a good-faith manner.

【疏】 议曰：本条立「诚信原则」——诚实不欺、讲究信用、以善意行权。此为第六条「最大诚信」之民法表达。

【Commentary】 The Discussion says: This article establishes the “principle of good faith” — honest and not deceptive, valuing credit, exercising rights in a good-faith manner. This is the civil-law expression of Article 6’s “maximum good faith”.

【议】 议曰：诚信原则为民事活动之核心，与第六条、第六十八条之二【债务清偿】相承；惟第九十一条另设「诚信豁免」，二者并观方为完整。

【Discussion】 The Discussion says: The principle of good faith is the core of civil activities, carried on with Article 6 and Article 68-2 【Debt Repayment】; only Article 91 additionally sets a “good-faith exemption”, and the two are complete only when read together.

【参】 第六条、第九十一条、第六十八条之二。

【Cross-ref】 Article 6, Article 91, Article 68-2.

第九十一条【本人个人对于诚信原则的豁免】／Article 91【The Author’s Personal Exemption from the Principle of Good Faith】

本人在遵守如上之诚信原则基础上，如遇有下列情形之一的，可打破对诚信原则之遵守，对有关信息、行为成果、资源等做本人认为适当之保留或做其他合理处理：(1)个人生命权、生存权受到他人或其他主体现实性威胁的；(2)个人身体完整权受到他人或其他主体现实性威胁的；(3)个人自由权、战略性自主决策权受到他人或其他主体现实性威胁的；(4)个人自由(行动)权长期(超过7年或20年)受到(非法)限制或其他主体现实性威胁的；(5)因考虑其他自然人或主体认知水平与承受能力而对其保留和基于善意不予披露部分信息的；(6)因考虑保护自身隐私之先行承诺的；(7)因履行保护自身隐私之协议义务或法律义务的；

On the basis of observing the above principle of good faith, the Author may, if any of the following circumstances exists, breach the observance of the principle of good faith and make such reservation as he considers appropriate with respect to relevant information, results of conduct, resources, etc., or make other reasonable arrangements: (1) where the individual’s right to life and right to subsistence are under a realistic threat from another person or other subject; (2) where the individual’s right to bodily integrity is under a realistic threat from another person or other subject; (3) where the individual’s right to freedom and

right to autonomous strategic decision are under a realistic threat from another person or other subject; (4) where the individual's right to freedom (of action) is (unlawfully) restricted for a long period (exceeding 7 or 20 years) or is under a realistic threat from another subject; (5) where, in consideration of the cognitive level and tolerance of another natural person or subject, part of the information is reserved from him and not disclosed out of good faith; (6) where, in consideration of a prior undertaking to protect one's own privacy; (7) where, in performance of a contractual or legal obligation to protect one's own privacy;

(8)因考虑保护他人(自然人、法人机构)隐私之明确先行承诺的; (9)因履行保护他人(自然人、法人机构)隐私之协议义务或法律义务的; (10)因考虑保护他人(自然人、法人机构)隐私之明确先行承诺的; (11)因保护自身所创立或持有的公司法人之商业秘密之协议义务或法律义务的; (12)因履行保护他人(自然人、法人机构)之商业秘密协议义务或法律义务的; (13)因履行保护特定行业之内幕信息而保留的; (14)因履行法定职责或维护大局稳定,不得已在法律允许范围内对特定事项有所保留的; (15)其他本人认为确有必要打破对诚实信用(诚信)原则之遵守的合法、合理之临时性情况。

- (8) where, in consideration of an express prior undertaking to protect the privacy of another (a natural person or legal-person organization); (9) where, in performance of a contractual or legal obligation to protect the privacy of another (a natural person or legal-person organization); (10) where, in consideration of an express prior undertaking to protect the privacy of another (a natural person or legal-person organization); (11) where, in performance of a contractual or legal obligation to protect the commercial secrets of a company legal person founded or held by oneself; (12) where, in performance of a contractual or legal obligation to protect the commercial secrets of another (a natural person or legal-person organization); (13) where reservation is made in performance of the protection of inside information of a specific industry; (14) where, in performance of statutory duties or the maintenance of overall stability, one is compelled, within the limits permitted by law, to make reservation on a specific matter; (15) other lawful and reasonable temporary circumstances in which the Author considers it truly necessary to breach the observance of the principle of honesty and good faith (good faith).

【疏议】 / 【Commentary】

【律】 本人在遵守如上之诚信原则基础上,如遇有下列情形之一的,可打破对诚信原则之遵守,对有关信息、行为成果、资源等做本人认为适当之保留或做其他合理处理: (1) 个人生命权、生存权受到他人或其他主体现实性威胁的; (2) 个人身体完整权受到……威胁的; (3) 个人自由权、战略性自主决策权受到……威胁的; (4) 个人自由(行动)权长期(超过7年或20年)受到(非法)限制或其他主体现实性威胁的; (5) 因考虑其他自然人或主体认知水平与承受能力而对其保留和基于善意不予披露部分信息的; (6) 因考虑保护自身隐私之先行承诺的; (7) 因履行保护自身隐私之协议义务或法律义务的; (8) 因考

虑保护他人……（全文以作准文本为准）。

【Statute】 On the basis of observing the above principle of good faith, the Author may, if any of the following circumstances exists, breach the observance of the principle of good faith and make such reservation as he considers appropriate with respect to relevant information, results of conduct, resources, etc., or make other reasonable arrangements: (1) where the individual's right to life and right to subsistence are under a realistic threat from another person or other subject; (2) where the individual's right to bodily integrity is under ... a threat; (3) where the individual's right to freedom and right to autonomous strategic decision are under ... a threat; (4) where the individual's right to freedom (of action) is (unlawfully) restricted for a long period (exceeding 7 or 20 years) or is under a realistic threat from another subject; (5) where, in consideration of the cognitive level and tolerance of another natural person or subject, part of the information is reserved from him and not disclosed out of good faith; (6) where, in consideration of a prior undertaking to protect one's own privacy; (7) where, in performance of a contractual or legal obligation to protect one's own privacy; (8) where, in consideration of protecting the privacy of another ... (the full text is subject to the authoritative text).

【疏】 议曰：本条立「诚信之豁免」——凡遇生命、身体、自由、自决受威胁，或为保护隐私、善意待人等情形，可对信息作适当保留。其立法之旨，在于「诚信非愚忠，善意有边界」。

【Commentary】 The Discussion says: This article establishes the “good-faith exemption” — whenever life, body, freedom or self-determination is threatened, or where it is to protect privacy or treat others in good faith, appropriate reservation may be made as to information. Its legislative purpose lies in “good faith is not blind loyalty; good faith has boundaries”.

【议】 议曰：本条之设，示本人之诚信以「自我保护」与「善意待人」为界，与第九条【最小必要披露】、第四十六条【信而再审】相参。

【Discussion】 The Discussion says: The establishment of this article shows that the Author's good faith is bounded by “self-protection” and “treating others in good faith”, akin to Article 9 【Minimum Necessary Disclosure】 and Article 46 【Believe Yet Review】.

【参】 第九十条、第九条、第四十六条。

【Cross-ref】 Article 90, Article 9, Article 46.

第九十二条 【民事活动的一般原则五】 / Article 92 【General Principle Five of Civil Activities】

绿色原则 – 民事主体从事民事活动，应当有利于节约资源，保护生态环境，这项原则既传承了天地人和，人与自然和谐相处的传统文化理念，又体现了新的发展思想，有利于缓解我国不断增长的人口与资源生态的矛盾。

The green principle — in engaging in civil activities, a civil subject should be conducive to conserving resources and protecting the ecological environment; this principle both inherits the traditional cultural idea of harmony among heaven, earth and humanity and of the harmonious coexistence of man and nature, and embodies a new development philosophy, and is conducive to easing

the contradiction between our country’s ever-growing population and its resources and ecology.

【疏议】 / 【Commentary】
【律】 绿色原则——民事主体从事民事活动，应当有利于节约资源，保护生态环境，这项原则既传承了天地人和、人与自然和谐相处的传统文化理念，又体现了新的发展思想，有利于缓解我国不断增长的人口与资源生态的矛盾。
【Statute】 The green principle — in engaging in civil activities, a civil subject should be conducive to conserving resources and protecting the ecological environment; this principle both inherits the traditional cultural idea of harmony among heaven, earth and humanity and of the harmonious coexistence of man and nature, and embodies a new development philosophy, and is conducive to easing the contradiction between our country’s ever-growing population and its resources and ecology.
【疏】 议曰：本条立「绿色原则」——节约资源、保护生态。
【Commentary】 The Discussion says: This article establishes the “green principle” — conserving resources and protecting the ecology.
【议】 议曰：与第一条「极简主义」、第四十九条【购买 MVP】相参，示本人「极简、可持续」之生活与经营理念。
【Discussion】 The Discussion says: It is akin to Article 1’s “minimalism” and Article 49 【The Purchase MVP】 , showing the Author’s life and business philosophy of “minimalism and sustainability”.
【参】 第一条、第四十九条、附件 A.04.001。
【Cross-ref】 Article 1, Article 49, Annex A.04.001.

第九十三条 【爱国主义之意义与豁免】 / Article 93 【The Meaning of Patriotism and Exemptions】

国家的本质，纯系人脑中的概念，本质是基于利益的特定人(群)的集合体；爱国主义的赤裸本质系观念上的“利益认同”和“利益捆绑”以及基于上述认同基础上的身份认同，故可利用其(“爱国主义”与“国家”观念)为“利益认同”和“利益捆绑”之工具手段。但对“爱国主义”之利用，在下列情况下可以或必须豁免：(1)因践行爱国主义理念，个人生命权、生存权长期(超过 7 年或 20 年)受到(非法)限制或其他主体现实性威胁的；(2)因践行爱国主义理念，个人身体完整权、身心健康等受到他人或其他主体现实性威胁的；(3)因践行爱国主义理念，个人自由权、战略性自主决策权、思想、行动自由权等受到他人或其他主体现实性威胁的；(4)因践行爱国主义理念，个人自由生活方式选择权、旅居地选择权、职业或事业选择权受到现实性威胁的；(5)因践行爱国主义理念，个人之载于本宪章第 3 条第 1-10 项之本人核心权利、利益受到他人或其他主体(包括但不限于现居地国家、所谓母国之国家执政、行政等国家主体)以包

括但不限于军队、暴力、法律之徒刑或其他任何方式进行现实性、实质性威胁的； (6)其他因践行爱国主义理念，致个人核心利益可能遭受损失的情形。

The essence of the state is purely a concept in the human brain, and is in essence an aggregate of specific persons (groups) based on interests; the bare essence of patriotism is the ideological “identification of interests” and “binding of interests”, as well as identity identification on the basis of the above identification; hence it (the ideas of “patriotism” and “the state”) may be used as an instrumental means of “identification of interests” and “binding of interests”. But the use of “patriotism” may or must be exempted in the following circumstances: (1) where, because of the practice of the idea of patriotism, the individual’s right to life and right to subsistence are (unlawfully) restricted for a long period (exceeding 7 or 20 years) or are under a realistic threat from another subject; (2) where, because of the practice of the idea of patriotism, the individual’s right to bodily integrity, physical and mental health, etc., are under a realistic threat from another person or other subject; (3) where, because of the practice of the idea of patriotism, the individual’s right to freedom, right to autonomous strategic decision, freedom of thought and action, etc., are under a realistic threat from another person or other subject; (4) where, because of the practice of the idea of patriotism, the individual’s right to choose a free way of life, the right to choose a place of sojourn, or the right to choose an occupation or career are under a realistic threat; (5) where, because of the practice of the idea of patriotism, the individual’s core rights and interests as set out in items 1-10 of Article 3 of this Charter are under a realistic and substantive threat from another person or other subject (including but not limited to the state subjects of the country of current residence or the so-called motherland such as the governing and administrative bodies), by any means including but not limited to the military, violence, or imprisonment under law; (6) other circumstances in which, because of the practice of the idea of patriotism, the individual’s core interests may suffer loss.

【疏议】 / 【Commentary】
【律】 国家的本质，纯系人脑中的概念，本质是基于利益的特定人（群）的集合体；爱国主义的赤裸本质系观念上的「利益认同」和「利益捆绑」以及基于上述认同基础上的身份认同，故可利用其（「爱国主义」与「国家」观念）为「利益认同」和「利益捆绑」之工具手段。但对「爱国主义」之利用，在下列情况下可以或必须豁免：（1）因践行爱国主义理念，个人生命权、生存权长期（超过7年或20年）受到（非法）限制或其他主体现实性威胁的；（2）因践行爱国主义理念，个人身体完整权、身心健康等受到……威胁的；（3）因践行爱国主义理念，个人自由权、战略性自主决策权、思想、行动自由权等受到……威胁的；……
【Statute】 The essence of the state is purely a concept in the human brain, and is in essence an aggregate of specific persons (groups) based on interests; the bare essence of patriotism is the ideological “identification of interests” and “binding of interests”, as well as identity identification on the basis of the above identification; hence it (the ideas of “patriotism” and “the state”) may be used as an instrumental means of “identification of

interests” and “binding of interests”. But the use of “patriotism” may or must be exempted in the following circumstances: (1) where, because of the practice of the idea of patriotism, the individual’s right to life and right to subsistence are (unlawfully) restricted for a long period (exceeding 7 or 20 years) or are under a realistic threat from another subject; (2) where, because of the practice of the idea of patriotism, the individual’s right to bodily integrity, physical and mental health, etc., are under ... a threat; (3) where, because of the practice of the idea of patriotism, the individual’s right to freedom, right to autonomous strategic decision, freedom of thought and action, etc., are under ... a threat ...

【疏】 议曰：本条以本质主义解构「国家」与「爱国主义」——皆为「利益认同与捆绑」之观念工具；同时设「豁免」情形，护本人之根本权利。此与第七条【宇宙公民】、第四十六条【国家系观念之物】一脉相通。

【Commentary】 The Discussion says: Taking an essentialist perspective, this article deconstructs “the state” and “patriotism” — both being ideological instruments of “identification and binding of interests”; at the same time it sets “exemption” circumstances, protecting the Author’s fundamental rights. This is in the same lineage as Article 7 【The Cosmic Citizen】 and Article 46 【The State Is a Thing of Ideas】.

【议】 议曰：本条之旨，在于「明其本质而不被其缚」：既不盲从，亦不轻蔑；凡涉本人根本权利受威胁时，可豁免对爱国主义之践行。此与第九十四条至第九十九条共构「政治中立」体系。

【Discussion】 The Discussion says: The purport of this article lies in “understanding the essence without being bound by it”: neither following blindly nor treating it with contempt; whenever the Author’s fundamental rights are threatened, the practice of patriotism may be exempted. Together with Articles 94 to 99, it forms the system of “political neutrality”.

【参】 第七条、第四十六条、第九十四条至第九十九条、第二百二十五条。

【Cross-ref】 Article 7, Article 46, Articles 94 to 99, Article 125.

第九十四条【非战争参与原则】／Article 94【The Principle of Non-Participation in War】

任何情况下，不因任何原因参军入伍，不参加任何战争。

In no circumstances, for any reason, to enlist in the military or participate in any war.

【疏议】／【Commentary】

【律】 任何情况下，不因任何原因参军入伍，不参加任何战争。

【Statute】 In no circumstances, for any reason, to enlist in the military or participate in any war.

【疏】 议曰：本条立「非战争参与」之绝对原则——不参军、不参战。

【Commentary】 The Discussion says: This article establishes the absolute principle of “non-participation in war” — not enlisting and not going to war.

【议】 议曰：此条为附件 D.01.001《非战争参与原则实施条例》（+21 条）之主条依据，与第四百四十四条

【组织参与二元铁律】（排军事组织）、第九十五条【非政治党派】共构「不参与僵化组织」之原则群。
【Discussion】 The Discussion says: This article is the basis of the main provision of Annex D.01.001, the Implementing Regulations on the Principle of Non-Participation in War (with 21 articles); together with Article 144 【The Binary Iron Rule of Organizational Participation】 (excluding military organizations) and Article 95 【Non-Political Parties】 , it forms the group of principles of “not participating in rigid organizations”.
【参】 第四百四十四条、第九十五条、附件 D.01.001 【非战争参与原则实施条例】、附件 A.08.001。
【Cross-ref】 Article 144, Article 95, Annex D.01.001 【The Implementing Regulations on the Principle of Non-Participation in War】 , Annex A.08.001.

第九十五条【非政治党派参与原则】／Article 95【The Principle of Non-Participation in Political Parties】

任何情形下，不基于任何利益、意图加入任何政治性党派，不支持亦不反对任何政治性党派。

In no circumstances, on the basis of any interest or intent, to join any political party; neither to support nor to oppose any political party.

【疏议】／【Commentary】
【律】 任何情形下，不基于任何利益、意图加入任何政治性党派，不支持亦不反对任何政治性党派。
【Statute】 In no circumstances, on the basis of any interest or intent, to join any political party; neither to support nor to oppose any political party.
【疏】 议曰：本条立「非政治党派参与」原则——不加党、不支反。
【Commentary】 The Discussion says: This article establishes the principle of “non-participation in political parties” — not joining parties, neither supporting nor opposing.
【议】 议曰：与第九十六条【不持政治立场】、第四百四十四条【组织参与二元铁律】相通。依附件 A.08.001 第六条，政治性党派既非自建，亦非自愿认可加入，故落于排除范围。
【Discussion】 The Discussion says: It is akin to Article 96 【Not Taking a Political Stance】 and Article 144 【The Binary Iron Rule of Organizational Participation】 . In accordance with Article 6 of Annex A.08.001, a political party is neither self-established nor voluntarily agreed to be joined, and therefore falls within the scope of exclusion.
【参】 第七十八条、第九十六条、第四百四十四条、附件 A.08.001。
【Cross-ref】 Article 78, Article 96, Article 144, Annex A.08.001.

第九十六条 【不持政治立场原则】 / Article 96 【The Principle of Not Taking a Political Stance】

任何情形下，本人以不意图支持、亦不意图反对任何政治立场、任何（国家之）政党、任何其他政治组织、任何政治口号宣导，不主张明确支持或反对任何政治性“意识形态”为原则。

In no circumstances does the Author, as a principle, intend to support or intend to oppose any political stance, any political party (of a state), any other political organization, or the advocacy of any political slogan, nor advocate expressly supporting or opposing any political “ideology”.

【疏议】 / 【Commentary】

【律】任何情形下，本人以不意图支持、亦不意图反对任何政治立场、任何（国家之）政党、任何其他政治组织、任何政治口号宣导，不主张明确支持或反对任何政治性「意识形态」为原则。

【Statute】 In no circumstances does the Author, as a principle, intend to support or intend to oppose any political stance, any political party (of a state), any other political organization, or the advocacy of any political slogan, nor advocate expressly supporting or opposing any political “ideology”.

【疏】议曰：本条立「不持政治立场」原则——于政治立场、政党、组织、口号、意识形态，一概不支不反。

【Commentary】 The Discussion says: This article establishes the principle of “not taking a political stance” — as to political stances, parties, organizations, slogans and ideologies, neither supporting nor opposing at all.

【议】议曰：此与第七条【宇宙公民】相呼应，为本人生「超然政治之上」之立场。惟第九十六条之二另设「必要例外」。

【Discussion】 The Discussion says: This echoes Article 7 【The Cosmic Citizen】 and is the Author’s stance of “standing above politics”. However, Article 96-2 additionally sets “necessary exceptions”.

【参】第七条、第九十五条、第九十六条之二、第一百四十四条。

【Cross-ref】 Article 7, Article 95, Article 96-2, Article 144.

第九十六条之二 【不持政治立场原则的必要例外】 / Article 96-2 【Necessary Exceptions to the Principle of Not Taking a Political Stance】

在相应原则情形下，下列情形可酌情做必要豁免：

Under the corresponding principle circumstances, the following circumstances may at discretion be granted necessary exemption:

（一）因本人关键、必要工作任职、履职确有必要或遵循必要要求，而与相对方达成（较长期）合作之所必需的；（二）从事（一）中情形不必然要求强制加入特定政党、党派，或为其进行包括但不限于选举拉票、非履职必须的工作宣导活动等非必要党派活动的；（三）其他上述性质相同的可豁免情形。*#本条款依据《第二修正案》第二条新增，明确不持政治立场原则的例外情形，适配工作履职中的合作需求，避免因原则僵化影响核心事务推进 #

- (1) where it is necessary for the Author, owing to key and essential work appointment or the performance of duties being genuinely necessary or following necessary requirements, to reach (relatively long-term) cooperation with the counterpart; (2) where engaging in the circumstances of (1) does not necessarily require mandatory joining of a specific political party or party faction, or engaging in non-essential party activities on its behalf including but not limited to canvassing in elections or work advocacy not necessary for the performance of duties; (3) other exemptible circumstances of the same nature as the above. *#This provision was added under Article 2 of the Second Amendment, clarifying the exceptional circumstances of the principle of not taking a political stance, adapting to the needs of cooperation in the performance of work and duties, and avoiding the rigidity of the principle affecting the advancement of core matters#.

【疏议】 / 【Commentary】
【律】 在相应原则情形下，下列情形可酌情做必要豁免：（一）因本人关键、必要工作任职、履职确有必要或遵循必要要求，而与相对方达成（较长期）合作之所必需的；（二）从事（一）中情形不必然要求强制加入特定政党、党派，或为其进行包括但不限于选举拉票、非履职必须的工作宣导活动等非必要党派活动的；（三）其他上述性质相同的可豁免情形。（本条款依据《第二修正案》第二条新增。）
【Statute】 Under the corresponding principle circumstances, the following circumstances may at discretion be granted necessary exemption: (1) where it is necessary for the Author, owing to key and essential work appointment or the performance of duties being genuinely necessary or following necessary requirements, to reach (relatively long-term) cooperation with the counterpart; (2) where engaging in the circumstances of (1) does not necessarily require mandatory joining of a specific political party or party faction, or engaging in non-essential party activities on its behalf including but not limited to canvassing in elections or work advocacy not necessary for the performance of duties; (3) other exemptible circumstances of the same nature as the above. (This provision was added under Article 2 of the Second Amendment.)
【疏】 议曰：本条经第二修正案新增，为第九十六条设「履职合作」之必要例外——因关键工作、履职而与相对方合作者，可酌情豁免。其旨在于「原则不僵化，合作有空间」。
【Commentary】 The Discussion says: This article was added by the Second Amendment, setting for Article 96 the necessary exception of “cooperation in the performance of duties” — where, owing to key work or the performance of duties, one cooperates with the counterpart, exemption may be granted at discretion. Its purport lies in “the principle is not rigid; cooperation has room”.

【议】 议曰：例外严格限定于「履职必需」，且明定「不必然要求加入特定政党或为其进行非必要党派活动」，界限清晰。第九十六条之三更明定其边界，防误解为减弱合作。

【Discussion】 The Discussion says: The exception is strictly confined to “necessary for the performance of duties”, and it is expressly provided that it “does not necessarily require joining a specific political party or engaging in non-essential party activities on its behalf”, with clear boundaries. Article 96-3 further determines its boundaries, preventing a misunderstanding as weakening cooperation.

【参】 第九十六条、第九十六条之三、第二修正案（附件 A.02.001）。

【Cross-ref】 Article 96, Article 96-3, the Second Amendment (Annex A.02.001).

第九十六条之三 【第九十六条之二内容及第九十六条正文本体意思表示的边界】 ／ Article 96-3 【The Boundaries of the Content of Article 96-2 and the Meaning Expressed by the Body of Article 96】

第九十六条之二内容及第九十六条正文本体并不构成禁止或限制本人与作为合作者的特定本人国籍国政党的合作的意思表示，也不意味着减轻与其合作之力度、深度、广度。*#本条款依据《第二修正案》第三条新增，明确条款边界，避免对合作意愿的误解，保障与合法主体合作的空间 #

The content of Article 96-2 and the body of Article 96 do not constitute an expression of intent prohibiting or restricting the Author’s cooperation with the political party of the specific state of which the Author is a national in the capacity of cooperator, nor do they imply any reduction of the strength, depth or breadth of cooperation with it. *#This provision was added under Article 3 of the Second Amendment, clarifying the boundaries of the provisions, avoiding misunderstanding of the willingness to cooperate, and safeguarding the room for cooperation with lawful subjects#.

【疏议】 ／ 【Commentary】

【律】 第九十六条之二内容及第九十六条正文本体并不构成禁止或限制本人与作为合作者的特定本人国籍国政党的合作的意思表示，也不意味着减轻与其合作之力度、深度、广度。（本条款依据《第二修正案》第三条新增。）

【Statute】 The content of Article 96-2 and the body of Article 96 do not constitute an expression of intent prohibiting or restricting the Author’s cooperation with the political party of the specific state of which the Author is a national in the capacity of cooperator, nor do they imply any reduction of the strength, depth or breadth of cooperation with it. (This provision was added under Article 3 of the Second Amendment.)

【疏】 议曰：本条明确第九十六条及之二的「边界」——不构成对合作的禁止或限制，亦不减轻合作力度。其旨在于「政治中立」不妨「商业合作」。

【Commentary】 The Discussion says: This article clarifies the “boundaries” of Article 96

and Article 96-2 — they do not constitute a prohibition or restriction of cooperation, nor do they reduce the strength of cooperation. Its purport lies in “political neutrality does not preclude commercial cooperation”.
【议】 议曰：本条与第九十六条之二相配，示本人「政治上超然、合作上敞阔」之平衡。
【Discussion】 The Discussion says: Together with Article 96-2, this article shows the Author’s balance of “being politically aloof and broadly open in cooperation”.
【参】 第九十六条、第九十六条之二、第七十八条、第八十四条。
【Cross-ref】 Article 96, Article 96-2, Article 78, Article 84.

第九十七条 【民族平等原则】 / Article 97 【The Principle of Ethnic Equality】

任何情况下，不受民族主义，国籍，国族，种族的影响。

In no circumstances to be influenced by nationalism, nationality, ethnicity or race.

【疏议】 / 【Commentary】
【律】 任何情况下，不受民族主义、国籍、国族、种族的影响。
【Statute】 In no circumstances to be influenced by nationalism, nationality, ethnicity or race.
【疏】 议曰：本条立「民族平等」原则——不受民族、国籍、种族之影响。
【Commentary】 The Discussion says: This article establishes the principle of “ethnic equality” — not influenced by ethnicity, nationality or race.
【议】 议曰：与第七条【宇宙公民】、第九十九条【平等态度待人】相通，为本人「跨文化、跨民族」交往之准则。
【Discussion】 The Discussion says: It is akin to Article 7 【The Cosmic Citizen】 and Article 99 【Treating Others with an Equal Attitude】 ; it is the criterion of the Author’s “cross-cultural and cross-ethnic” dealings.
【参】 第七条、第九十九条、第四十四条。
【Cross-ref】 Article 7, Article 99, Article 44.

第九十八条 【人生活活动绝对究极底线】 / Article 98 【The Absolute Ultimate Baseline of Life Activities】

任何情形下，不参与赌博相关活动 (本人在非受中国法律管辖区情况除外), 黑社会性质组织，毒品相关活动，不进行除观看相关内容之外的淫秽色情相关主题活动。*#本条款原文基础上补充

“非受中国法律管辖区” 的例外说明，依据本宪章 “反非合法性原则” （第二条）， 适配跨境活动的法律差异 #

In no circumstances to participate in gambling-related activities (except where the Author is in an area not under the jurisdiction of Chinese law), mafia-natured organizations, or drug-related activities, and not to carry out obscene and pornographic themed activities other than viewing related content. *#On the basis of the original text, this provision supplements the exception note of “an area not under the jurisdiction of Chinese law”, in accordance with this Charter’s “anti-illegality principle” (Article 2), adapting to the legal differences of cross-border activities#.

【疏议】 / 【Commentary】
【律】 任何情形下，不参与赌博相关活动（本人在非受中国法律管辖区情况除外），黑社会性质组织，毒品相关活动，不进行除观看相关内容之外的淫秽色情相关主题活动。# 本条款原文基础上补充「非受中国法律管辖区」的例外说明。
【Statute】 In no circumstances to participate in gambling-related activities (except where the Author is in an area not under the jurisdiction of Chinese law), mafia-natured organizations, or drug-related activities, and not to carry out obscene and pornographic themed activities other than viewing related content. #On the basis of the original text, this provision supplements the exception note of “an area not under the jurisdiction of Chinese law”.
【疏】 议曰：本条立「究极底线」——不参与赌博（除域外）、黑社会、毒品，不进行淫秽色情活动。为本人行为之最底线。
【Commentary】 The Discussion says: This article establishes the “ultimate baseline” — not participating in gambling (except extraterritorially), mafia organizations or drugs, and not carrying out obscene and pornographic activities. It is the lowest baseline of the Author’s conduct.
【议】 议曰：与第十三条之二（禁止性行为）、第六十一条【负面清单】相呼应。赌博项以「属地」为例外，与第十三条之二（11）项一致。
【Discussion】 The Discussion says: It corresponds to Article 13-2 (prohibited conduct) and Article 61 【The Negative List】. The gambling item takes “territoriality” as the exception, consistent with item (11) of Article 13-2.
【参】 第十三条之二、第六十一条、第二百二十五条。
【Cross-ref】 Article 13-2, Article 61, Article 125.

第九十九条 【平等态度待人原则】 / Article 99 【The Principle of Treating Others with an Equal Attitude】

任何情况下，不以非平等态度看待任何人 (包括所谓位高权重人和地位低微人)。

In no circumstances to view any person (including so-called persons of high position and great power and persons of low status) with a non-equal attitude.

【疏议】 / 【Commentary】
【律】 任何情况下，不以非平等态度看待任何人（包括所谓位高权重人和地位低微人）。
【Statute】 In no circumstances to view any person (including so-called persons of high position and great power and persons of low status) with a non-equal attitude.
【疏】 议曰：本条立「平等态度待人」原则——无论贵贱，一视同仁。
【Commentary】 The Discussion says: This article establishes the principle of “treating others with an equal attitude” — regardless of high or low, treating all alike.
【议】 议曰：与第四十四条【人格相同】、第六十七条【反标签化】、第一百八条【平等尊重】相参，为本人「人格平等」观之行动准则。
【Discussion】 The Discussion says: It is akin to Article 44 【The Sameness of Personality】 , Article 67 【Anti-Labeling】 and Article 118 【Equal Respect】 ; it is the criterion of action of the Author’s view of “equality of personality”.
【参】 第四十四条、第六十七条、第一百八条。
【Cross-ref】 Article 44, Article 67, Article 118.

卷十 知识产权与婚姻家庭篇 / Volume Ten — The Chapter on Intellectual Property and Marriage and Family

第一百条 【IPR 知识产权】 / Article 100 【IPR: Intellectual Property Rights】

知识产权是智力劳动成果的资产化，是财务方舟的一个支柱。

Intellectual property is the assetization of the fruits of intellectual labor, and is one pillar of the Financial Ark.

【疏议】 / 【Commentary】
【律】 知识产权是智力劳动成果的资产化，是财务方舟的一个支柱。
【Statute】 Intellectual property is the assetization of the fruits of intellectual labor, and is one pillar of the Financial Ark.
【疏】 议曰：本条立「知识产权」之义——智力成果之资产化，为「财务方舟」之一大支柱。（第一百条至第一百三条共构 IPR 四则。）
【Commentary】 The Discussion says: This article establishes the meaning of “intellectual property” — the assetization of intellectual fruits, being a great pillar of the “Financial Ark”. (Articles 100 to 103 together form the four provisions on IPR.)

【议】 议曰：与第八条之五【非货币出资含 IPR】、第二十一条【终局目标含 IPR】相参，示本人「以 IPR 为资产」之财务观。
【Discussion】 The Discussion says: It is akin to Article 8-5 【Non-Monetary Contributions Including IPR】 and Article 21 【The Final Goal Including IPR】 , showing the Author's financial outlook of "taking IPR as an asset".
【参】 第一百一条至第一百三条、第八条之五、第二十一条。
【Cross-ref】 Articles 101 to 103, Article 8-5, Article 21.

第一百一条【著作权及其处理原则】／Article 101【Copyright and Its Handling Principles】

著作权是知识产权下的分支，是财务方舟的一个支柱下的一个支柱；具体因个体创新型和个性化的图书、音频、视频的出版而享有。

Copyright is a branch under intellectual property, and a pillar under a pillar of the Financial Ark; it is enjoyed specifically through the publication of the individual's innovative and individualized books, audio and video.

【疏议】／【Commentary】
【律】 著作权是知识产权下的分支，是财务方舟的一个支柱下的一个支柱；具体因个体创新型和个性化的图书、音频、视频的出版而享有。
【Statute】 Copyright is a branch under intellectual property, and a pillar under a pillar of the Financial Ark; it is enjoyed specifically through the publication of the individual's innovative and individualized books, audio and video.
【疏】 议曰：本条界「著作权」为财务方舟支柱之支柱，因图书、音频、视频之出版而享有。
【Commentary】 The Discussion says: This article defines "copyright" as a pillar of a pillar of the Financial Ark, enjoyed through the publication of books, audio and video.
【议】 议曰：与第二条「多语种作家」、第五十三条「多语种写作」相参，本人生以写作出版为 IPR 之要。
【Discussion】 The Discussion says: It is akin to Article 2's "multilingual writer" and Article 53's "multilingual writing"; the Author's life takes writing and publishing as the essence of IPR.
【参】 第二条、第五十三条、第一百条。
【Cross-ref】 Article 2, Article 53, Article 100.

第一百零二条 【商标权及其处理原则】 / Article 102 【Trademark Rights and Their Handling Principles】

商标权是知识产权下的分支，是财务方舟的一个支柱下的一个支柱；具体因个体注册商业标识的行为而享有。

Trademark rights are a branch under intellectual property, and a pillar under a pillar of the Financial Ark; they are enjoyed specifically through the individual's act of registering a commercial mark.

【疏议】 / 【Commentary】

【律】 商标权是知识产权下的分支，是财务方舟的一个支柱下的一个支柱；具体因个体注册商业标识的行为而享有。

【Statute】 Trademark rights are a branch under intellectual property, and a pillar under a pillar of the Financial Ark; they are enjoyed specifically through the individual's act of registering a commercial mark.

【疏】 议曰：本条界「商标权」为因注册商业标识而享有之权利。

【Commentary】 The Discussion says: This article defines "trademark rights" as the rights enjoyed through the registration of a commercial mark.

【议】 议曰：与第一百条、第八条（结构性开设公司）相参，商标为品牌资产之基。

【Discussion】 The Discussion says: It is akin to Article 100 and Article 8 (structurally establishing companies); a trademark is the foundation of brand assets.

【参】 第一百条、第一百零三条、第八条。

【Cross-ref】 Article 100, Article 103, Article 8.

第一百零三条 【专利权及其处理原则】 / Article 103 【Patent Rights and Their Handling Principles】

专利权是知识产权下的分支，是财务方舟的一个支柱下的一个支柱；具体因个体创造出前所未有的标的物（技术流程、外观设计等）并依法申请获得专利的行为而享有。

Patent rights are a branch under intellectual property, and a pillar under a pillar of the Financial Ark; they are enjoyed specifically through the individual's act of creating an unprecedented subject matter (technical process, design, etc.) and applying for and obtaining a patent in accordance with law.

【疏议】 / 【Commentary】

【律】 专利权是知识产权下的分支，是财务方舟的一个支柱下的一个支柱；具体因个体创造出前所未有的标的物（技术流程、外观设计等）并依法申请获得专利的行为而享有。

【Statute】 Patent rights are a branch under intellectual property, and a pillar under a pillar of the Financial Ark; they are enjoyed specifically through the individual's act of creating an unprecedented subject matter (technical process, design, etc.) and applying for and obtaining a patent in accordance with law.
【疏】 议曰：本条界「专利权」为因创造前所未有之标的物并申请而享有之权利。
【Commentary】 The Discussion says: This article defines “patent rights” as the rights enjoyed through creating an unprecedented subject matter and applying for it.
【议】 议曰：与第百条、第百二条相参，三权（著作权、商标权、专利权）共构 IPR 体系。
【Discussion】 The Discussion says: It is akin to Article 100 and Article 102; the three rights (copyright, trademark rights and patent rights) together form the IPR system.
【参】 第百条、第百二条。
【Cross-ref】 Article 100, Article 102.

第一百四条 【关于婚姻与婚姻本质的认知】 / Article 104 【Cognition Concerning Marriage and the Essence of Marriage】

婚姻的本质是一人与另一人基于降低交易成本的资源整合与共有共用。

The essence of marriage is the integration and shared common use of resources between one person and another on the basis of reducing transaction costs.

【疏议】 / 【Commentary】
【律】 婚姻的本质是一人与另一人基于降低交易成本的资源整合与共有共用。
【Statute】 The essence of marriage is the integration and shared common use of resources between one person and another on the basis of reducing transaction costs.
【疏】 议曰：本条以本质主义解「婚姻」为「资源整合与共有共用」之制度安排，剥去浪漫外衣，直指经济本质。
【Commentary】 The Discussion says: Taking an essentialist perspective, this article dissolves “marriage” into an institutional arrangement of “resource integration and shared common use”, stripping away the romantic cloak and pointing directly at the economic essence.
【议】 议曰：与第三十六条、第三十七条、第百五条相参。明其本质，则知婚姻是否缔结，应以「是否符合本人生之根本利益与自由」为准（第三十六条）。
【Discussion】 The Discussion says: It is akin to Articles 36 and 37 and Article 105. By clarifying its essence, one knows that whether to conclude a marriage should be determined by “whether it conforms to the fundamental interests and freedom of the Author's life” (Article 36).
【参】 第三十六条、第三十七条、第百五条、附件 A.04.001。
【Cross-ref】 Article 36, Article 37, Article 105, Annex A.04.001.

第一百五条 【关于志向与亲缘关系方面的价值观排序】 / Article 105

【Ranking of Values Concerning Aspiration and Kinship】

本人原则上认定，志向一致大于经营能力大于亲缘关系。# 宇宙化、全球化、国际化人生行动宪章（第 60 次原则性终局订正）

The Author in principle holds that consistency of aspiration is greater than operating ability, which is greater than kinship.

【疏议】 / 【Commentary】

【律】 本人原则上认定，志向一致大于经营能力大于亲缘关系。

【Statute】 The Author in principle holds that consistency of aspiration is greater than operating ability, which is greater than kinship.

【疏】 议曰：本条立「志向—能力—亲缘」之排序：志向一致为上，经营能力次之，亲缘关系又次之。

【Commentary】 The Discussion says: This article establishes the ranking of “aspiration - ability - kinship”: consistency of aspiration highest, operating ability next, kinship lower still.

【议】 议曰：此排序颠覆传统「血缘至上」之观念，与第四十四条【思维模式决定人生】、第五十三条相参。为本人择人、继承（第百六条）之价值准则。

【Discussion】 The Discussion says: This ranking overturns the traditional idea of “blood is supreme”, and is akin to Article 44 【The Mode of Thinking Determines Life】 and Article 53. It is the value criterion of the Author’s choice of persons and of inheritance (Article 106).

【参】 第百六条、第四十四条、第二百二十一条。

【Cross-ref】 Article 106, Article 44, Article 121.

第百六条 【关于遗嘱与遗赠及其相关标的物的处理】 本人人生遗产及财务方舟之财物 / Article 106 【On Wills, Bequests and the Disposal of Related Subject Matter】 the Author’s life estate and the property of the Financial Ark

遗赠之对象顺序如下：

The order of the objects of the bequest is as follows:

- (1) 与本人之规划有共同志向之配偶；
- (2) 虽与本人之规划无共同志向但可妥善经营现有资产之配偶；
- (3) 有共同志向之子或女；
- (4) 虽与本人之规划无共同志向但可妥善经营现有资产之子或女；

- (2) a spouse who shares a common aspiration with the Author's planning; (2) a spouse who, though not sharing a common aspiration with the Author's planning, can properly operate the existing assets; (3) a son or daughter who shares a common aspiration; (4) a son or daughter who, though not sharing a common aspiration with the Author's planning, can properly operate the existing assets;
- (3) 与本人之规划有共同志向之公司股东会其他成员; (6) 虽与本人之规划无共同志向但可妥善经营现有资产之公司股东会其他成员; (7) 与本人之规划有共同志向之本公司其他人员(管理者或员工、民事商事合伙人、民事商事合作者、雇员、民事商事合伙人、民事商事合作者、雇员); (8) 虽与本人之规划无共同志向但可妥善经营现有资产之本公司其他成员; (9) 虽与本人之规划无共同志向但可妥善经营现有资产之外部善意第三方; (10) 虽与本人之规划无共同志向但可妥善经营现有资产之外部善意第三方; #本条款明确遗产遗赠的优先顺序, 以“志向一致”与“资产经营能力”为核心判定标准, 优先保障核心事业与资产的可持续性, 契合本宪章“长期主义”(第七条)与“核心资产创造”(第三十一条)原则 #
- (4) other members of the company's shareholders' meeting who share a common aspiration with the Author's planning; (6) other members of the company's shareholders' meeting who, though not sharing a common aspiration with the Author's planning, can properly operate the existing assets; (7) other personnel of this company who share a common aspiration with the Author's planning (managers or company members, civil and commercial partners, civil and commercial cooperators, engaged personnel, civil and commercial partners, civil and commercial cooperators, engaged personnel); (8) other members of this company who, though not sharing a common aspiration with the Author's planning, can properly operate the existing assets; (9) external good-faith third parties who, though not sharing a common aspiration with the Author's planning, can properly operate the existing assets; (10) external good-faith third parties who, though not sharing a common aspiration with the Author's planning, can properly operate the existing assets; #This provision clarifies the priority order of testamentary bequests, taking "consistency of aspiration" and "asset-operating ability" as the core criteria of determination, giving priority to safeguarding the sustainability of core undertakings and assets, and conforming to the principles of "long-termism" (Article 7) and "core-asset creation" (Article 31) of this Charter#.

【疏议】 / 【Commentary】

【律】 本人人生遗产及财务方舟之财物遗赠之对象顺序如下: (1) 与本人之规划有共同志向之配偶; (2) 虽与本人之规划无共同志向但可妥善经营现有资产之配偶; (3) 有共同志向之子或女; (4) 虽与本

人之规划无共同志向但可妥善经营现有资产之子或女；（5）与本人之规划有共同志向之公司股东会其他成员；（6）虽与本人之规划无共同志向但可妥善经营现有资产之公司股东会其他成员；（7）与本人之规划有共同志向之本公司其他人员（管理者或民事商事合伙人、民事商事合作者、雇员等）；（8）虽与本人之规划无共同志向但可妥善经营现有资产之本公司其他成员；（全文以作准文本为准）。

【Statute】 The order of the objects of the bequest of the Author's life estate and the property of the Financial Ark is as follows: (1) a spouse who shares a common aspiration with the Author's planning; (2) a spouse who, though not sharing a common aspiration with the Author's planning, can properly operate the existing assets; (3) a son or daughter who shares a common aspiration; (4) a son or daughter who, though not sharing a common aspiration with the Author's planning, can properly operate the existing assets; (5) other members of the company's shareholders' meeting who share a common aspiration with the Author's planning; (6) other members of the company's shareholders' meeting who, though not sharing a common aspiration with the Author's planning, can properly operate the existing assets; (7) other personnel of this company who share a common aspiration with the Author's planning (managers or civil and commercial partners, civil and commercial cooperators, engaged personnel, etc.); (8) other members of this company who, though not sharing a common aspiration with the Author's planning, can properly operate the existing assets; (the full text is subject to the authoritative text).

【疏】 议曰：本条立「遗赠与继承之对象顺序」——以「志向一致」先于「经营能力」，亲缘与同仁一体排序。

【Commentary】 The Discussion says: This article establishes the "order of the objects of bequest and inheritance" — with "consistency of aspiration" preceding "operating ability", and kinship and colleagues ranked together.

【议】 议曰：此序以「志向一致」为首要标准，与第一百五条【志向一致大于亲缘】相承，为本人生「传承观」之体现。凡涉「员工」「管理者」等历史表述，依宪章术语明定理解。

【Discussion】 The Discussion says: This order takes "consistency of aspiration" as the primary criterion, carried on from Article 105 【Consistency of Aspiration Greater Than Kinship】, and is the embodiment of the Author's "view of inheritance". Wherever historical expressions such as "company members" and "managers" are involved, they are understood in accordance with the express provision of the Charter's terminology.

【参】 第一百五条、第四十一条、第二百二十二条。

【Cross-ref】 Article 105, Article 41, Article 122.

卷十一 成长迭代篇 / Volume Eleven — The Chapter on Growth and Iteration

第七百条 【顺滑的人生行业跳跃之一】 / Article 107 【Smooth Career-Industry Leaps, Part One】

亲自做成一件事情后，就创立一家公司，具体行业可参考以下路径，并根据自身条件调整：咨询 / 传播 / 传媒 – 项目策划 – 代理运作 – 科技业 – 租赁业 – 金融投资业（个人投资人 – 投资公

司－私募基金及其咨询) #本条款提供行业跳跃的阶段性路径，衔接第八条 “人生前进方向” 中 “专业服务→投资公司→私募基金” 的战略规划，确保行业转型的连贯性 #

After personally accomplishing a thing, one founds a company; for the specific industry one may refer to the following path and adjust it according to one's own conditions: consulting / communication / media — project planning — agency operation — the technology industry — the leasing industry — the financial-investment industry (individual investor — investment company — private fund and its consulting) #This provision provides the stage-by-stage path of career leaps, connecting with the strategic planning of “professional services → investment company → private fund” in “the direction of life advancement” of Article 8, ensuring the continuity of career transformation#.

【疏议】 / 【Commentary】
【律】 亲自做成一事情后，就创立一家公司，具体行业可参考以下路径，并根据自身条件调整：咨询／传播／传媒——项目策划——代理运作——科技业——租赁业——金融投资业（个人投资人——投资公司——私募基金及其咨询）。
【Statute】 After personally accomplishing a thing, one founds a company; for the specific industry one may refer to the following path and adjust it according to one's own conditions: consulting / communication / media — project planning — agency operation — the technology industry — the leasing industry — the financial-investment industry (individual investor — investment company — private fund and its consulting).
【疏】 议曰：本条立「行业跳跃」之路径——做成一事即创一公司，行业沿「咨询→策划→代理→科技→租赁→金融投资」渐进。
【Commentary】 The Discussion says: This article establishes the path of “career leaps” — accomplish one thing and found one company, with the industry progressing along “consulting → planning → agency → technology → leasing → financial investment”.
【议】 议曰：与第八条之二【方向顺序】、第八条、第五十九条相参，示本人「以事业进阶实现人生进阶」之法。
【Discussion】 The Discussion says: It is akin to Article 8-2 【Sequential Direction】 , Article 8 and Article 59, showing the Author's method of “realizing life advancement through career advancement”.
【参】 第八条、第八条之二、第五十九条。
【Cross-ref】 Article 8, Article 8-2, Article 59.

第一百八条 【Bug 发现与迭代】 / Article 108 【Bug Discovery and Iteration】

人生之真正“开挂”是源于将注意力从操控或控制他人转移到了自我探索、自我发现、自我经营与自我反思和自我迭代上，不断改变和修正自己才能不断的靠近自己的理想蓝图。

Life's genuine "cheat-code" stems from shifting attention from manipulating or controlling others to self-exploration, self-discovery, self-operation, self-reflection and self-iteration; only by continuously changing and correcting oneself can one continuously approach one's ideal blueprint.

【疏议】 / 【Commentary】
【律】 人生之真正「开挂」是源于将注意力从操控或控制他人转移到了自我探索、自我发现、自我经营与自我反思和自我迭代上，不断改变和修正自己才能不断的靠近自己的理想蓝图。
【Statute】 Life's genuine "cheat-code" stems from shifting attention from manipulating or controlling others to self-exploration, self-discovery, self-operation, self-reflection and self-iteration; only by continuously changing and correcting oneself can one continuously approach one's ideal blueprint.
【疏】 议曰：本条立「自我迭代」之成长观——真正的突破在于向内自省、自我迭代。
【Commentary】 The Discussion says: This article establishes the growth outlook of "self-iteration" — the genuine breakthrough lies in turning inward to introspect and iterate oneself.
【议】 议曰：与第六条「敢于修正」、第百九条【成长思维】、第百十九条【复盘】相参。
【Discussion】 The Discussion says: It is akin to Article 6's "dare to correct", Article 109 [Growth Thinking] and Article 119 [Review] .
【参】 第六条、第百九条、第百十九条。
【Cross-ref】 Article 6, Article 109, Article 119.

第百九条 【成长性思维心态】 / Article 109 【A Growth Mindset】

自己以及他人永远可以更好，永远不能但也不必追求绝对最好(极端完美主义，绝对 100 分思维)，永远都要迭代，推倒重建构自身之思维、行为模式的一种思维和心态方式。

Oneself and others can always be better; one can never, and also need not, pursue the absolute best (extreme perfectionism, absolute 100-point thinking); one must always iterate, tearing down and rebuilding one's own modes of thinking and conduct — a mode of thinking and a mental attitude.

【疏议】 / 【Commentary】
【律】 自己以及他人永远可以更好，永远不能但也不必追求绝对最好（极端完美主义，绝对 100 分思维），永远都要迭代，推倒重建构自身之思维、行为模式的一种思维和心态方式。
【Statute】 Oneself and others can always be better; one can never, and also need not, pursue the absolute best (extreme perfectionism, absolute 100-point thinking); one must always iterate, tearing down and rebuilding one's own modes of thinking and conduct — a mode of thinking and a mental attitude.
【疏】 议曰：本条立「成长性思维」——永远可更好，永远在迭代，不追求绝对完美。

【Commentary】 The Discussion says: This article establishes the “growth mindset” — always able to be better, always iterating, not pursuing absolute perfection.
【议】 议曰：与第一百八条、第六十七条相参，为本人生「持续进化」之心理基础。
【Discussion】 The Discussion says: It is akin to Article 108 and Article 67, being the psychological foundation of the Author’s “continuous evolution”.
【参】 第一百八条、第六十七条、第七十条。
【Cross-ref】 Article 108, Article 67, Article 70.

第一百十条 【自己不认可之道德观念遵守退出制度】 ／ Article 110 【A System of Withdrawal from Compliance with Moral Views One Does Not Endorse】

任何时候，对于为公众所认可，但自己确不认可之观念，本人有权随时选择退出该当活动和群体。

At all times, as to a view that is endorsed by the public but that one genuinely does not endorse, the Author has the right to choose at any time to withdraw from the said activity and group.

【疏议】 ／ 【Commentary】
【律】 任何时候，对于为公众所认可，但自己确不认可之观念，本人有权随时选择退出该当活动和群体。
【Statute】 At all times, as to a view that is endorsed by the public but that one genuinely does not endorse, the Author has the right to choose at any time to withdraw from the said activity and group.
【疏】 议曰：本条立「退出权」——凡与本人观念不合者，可随时退出。
【Commentary】 The Discussion says: This article establishes the “right of withdrawal” — whatever is not in accord with the Author’s views, he may withdraw from at any time.
【议】 议曰：与第三十三条【最大自决权】、第一百十五条【独立性】、第一百十条相参，为本人「自主选择、不受绑架」之法。
【Discussion】 The Discussion says: It is akin to Article 33 【Maximum Self-Determination】 , Article 115 【Independence】 and Article 110, being the Author’s method of “autonomous choice, not to be captured”.
【参】 第三十三条、第一百十五条。
【Cross-ref】 Article 33, Article 115.

第百十一条 【最大程度利他的本质逻辑】 / Article 111 【The Essential Logic of Maximizing Altruism】

最大程度利他的本质逻辑是通过一定的制度及机制流程设计，使得活动参与各方（每个人）都能够有参与感、获得感、游戏感、喜悦感、成就感和梦想实现感，最终能在该当被设计流程中最大程度实现自己合理的梦想。

The essential logic of maximizing altruism is, through a certain design of institutions and mechanism processes, to enable all participating parties (every person) to have a sense of participation, acquisition, gameplay, joy, achievement and dream-fulfillment, and ultimately, within the said designed process, maximally to realize their own reasonable dreams.

【疏议】 / 【Commentary】

【律】 最大程度利他的本质逻辑是通过一定的制度及机制流程设计，使得活动参与各方（每个人）都能够有参与感、获得感、游戏感、喜悦感、成就感和梦想实现感，最终能在该当被设计流程中最大程度实现自己合理的梦想。

【Statute】 The essential logic of maximizing altruism is, through a certain design of institutions and mechanism processes, to enable all participating parties (every person) to have a sense of participation, acquisition, gameplay, joy, achievement and dream-fulfillment, and ultimately, within the said designed process, maximally to realize their own reasonable dreams.

【疏】 议曰：本条立「最大程度利他」之本质——以制度设计使各方「六感」俱全、梦想得遂。

【Commentary】 The Discussion says: This article establishes the essence of “maximizing altruism” — through institutional design enabling all parties to have the complete “six senses” and to fulfil their dreams.

【议】 议曰：「六感」（参与、获得、游戏、喜悦、成就、梦想实现）为本人人生设计制度、组织之标准，与第七十二条、第七十三条相参。

【Discussion】 The Discussion says: The “six senses” (participation, acquisition, gameplay, joy, achievement, dream-fulfillment) are the criteria of the Author’s designing institutions and organizations, akin to Articles 72 and 73.

【参】 第七十二条、第七十三条、第五十六条。

【Cross-ref】 Article 72, Article 73, Article 56.

第一百十二条 【内在客观辩证中立主义前提下对外夸赞优先主义原则】／

Article 112 【The Principle of Prioritizing Praise of Others on the Premise of Inner Objective Dialectical Neutralism】

本人奉行内在客观辩证中立主义前提下对外人员夸赞优先主义原则，即，在大多数情况下，不必指出他人错误或就价值观不同之处与其他不同圈层之人争辩，仅保留自己意见，同时保持对外夸赞优先，但若有下列情形之一者除外：(1) 该当相对人是就特定事项向本人付费咨询之付费客户，且此处之该当特定事项与 需指出他人错误或就价值观不同之事项为同一事项时；(2) 如不指出该当 “他人” 之错误或就价值观不同之事项有可能导致本人核心利益受损，包括但不限于以下事项：第 1 款。该相对人为本人之核心股东、合伙人、高管；第 2 款。该相对人为本人之核心之骨干员工、民事商事合伙人、民事商事合作者、雇员、民事商事合伙人、民事商事合作者、雇员；#本条款平衡 “中立辩证” 与 “利益保护”，既维护人际和谐，又防范核心利益受损，衔接本宪章 “万事皆平等交换” （第三十五条）原则 #

The Author upholds the principle of prioritizing praise of external persons on the premise of inner objective dialectical neutralism; that is, in most cases, there is no need to point out others’ errors or to argue with persons of other circles about differences of values; one merely retains one’s own opinion while maintaining priority of external praise, except in any of the following circumstances: (1) where the counterpart is a paying client consulting the Author for a fee on a specific matter, and the specific matter here is the same as the matter requiring the pointing out of another’s error or the difference of values; (2) where not pointing out the said “other person’s” error or the matter of difference of values may cause the Author’s core interests to suffer loss, including but not limited to the following matters: paragraph 1. the counterpart is the Author’s core shareholder, partner or senior manager; paragraph 2. the counterpart is the Author’s core backbone member, civil and commercial partner, civil and commercial cooperator, engaged personnel, civil and commercial partner, civil and commercial cooperator, engaged personnel; #This provision balances “neutral dialectics” and “protection of interests”, both maintaining interpersonal harmony and guarding against harm to core interests, connecting with the principle of “all matters are equal exchanges” (Article 35) of this Charter#.

【疏议】／【Commentary】
【律】 本人奉行内在客观辩证中立主义前提下对外人员夸赞优先主义原则，即，在大多数情况下，不必指出他人错误或就价值观不同之处与其他不同圈层之人争辩，仅保留自己意见，同时保持对外夸赞优先，但若有下列情形之一者除外：（1）该当相对人是就特定事项向本人付费咨询之付费客户，且此处之该当特定事项与需指出他人错误或就价值观不同之事项为同一事项时；（2）如不指出该当「他人」之错误或就价值观不同之事项有可能导致本人核心利益受损……（全文以作准文本为准）。
【Statute】 The Author upholds the principle of prioritizing praise of external persons on

the premise of inner objective dialectical neutralism; that is, in most cases, there is no need to point out others' errors or to argue with persons of other circles about differences of values; one merely retains one's own opinion while maintaining priority of external praise, except in any of the following circumstances: (1) where the counterpart is a paying client consulting the Author for a fee on a specific matter, and the specific matter here is the same as the matter requiring the pointing out of another's error or the difference of values; (2) where not pointing out the said "other person's" error or the matter of difference of values may cause the Author's core interests to suffer loss ... (the full text is subject to the authoritative text).

【疏】 议曰：本条立「夸赞优先」原则——内心客观中立，对外夸赞为先，不轻易指错争辩；唯对「付费客户之咨询事项」及「涉本人核心利益者」例外。

【Commentary】 The Discussion says: This article establishes the principle of "prioritizing praise" — inwardly objective and neutral, outwardly praising first, not readily pointing out errors and arguing; only as to "the consulting matters of paying clients" and "matters involving the Author's core interests" are there exceptions.

【议】 议曰：此条为本人「和而不同」之交往法，与第三十三条【不争辩、只提建议】、第一百八条【平等尊重】相通。

【Discussion】 The Discussion says: This article is the Author's method of dealing of "harmony in diversity", akin to Article 33 【Not Arguing, Only Suggesting】 and Article 118 【Equal Respect】 .

【参】 第三十三条、第三十五条、第一百八条。

【Cross-ref】 Article 33, Article 35, Article 118.

第一百十三条【基于乐意之心行动原则】／Article 113【The Principle of Acting from a Willing Heart】

本人任意时刻之任一行动，只要施行，本人均应当确保该当行动基于主观(内在观念)者之乐意。非主观乐意、或经调整为乐意状态，本人原则上不采取任何行动。但有下列情况之一者除外：(1) 本人自身生命、生存权遭遇实质现实性威胁，因而必须立即采取特殊行动的；(2) 本人自身人身自由、心理状态自由、思想自由、自主决策权遭遇实质现实性威胁，因而必须立即采取特殊行动的；(3) 基于真实的、完全自主决定、非下意识的口头、书面或数据电传协议的严格主义约定的。

In any action of the Author at any moment, so long as it is performed, the Author should ensure that the action is based on the willingness of the subjective (inner conceptual) person. Where not subjectively willing, or unless adjusted to a willing state, the Author in principle undertakes no action. The following circumstances are excepted: (1) where the Author's own right to life and subsistence encounter a substantive realistic threat, so that special action must immediately be taken; (2) where the Author's own personal liberty, freedom of psychological state, freedom of thought and right of autonomous decision encounter a substantive

realistic threat, so that special action must immediately be taken; (3) where based on the strict-stipulation undertaking of a genuine, wholly autonomously decided, non-subconscious oral, written or data-teletransmitted agreement.

【疏议】 / 【Commentary】
【律】 本人任意时刻之任一行动，只要施行，本人均应当确保该当行动基于主观（内在观念）之乐意。非主观乐意、或经调整为乐意状态，本人原则上不采取任何行动。但有下列情况之一者除外：（1）本人自身生命、生存权遭遇实质现实性威胁，因而必须立即采取特殊行动的；（2）本人自身人身自由、心理状态自由、思想自由、自主决策权遭遇实质现实性威胁，因而必须立即采取特殊行动的；（3）基于真实的、完全自主决定、非下意识的口头、书面或数据电传协议的严格主义约定的。
【Statute】 In any action of the Author at any moment, so long as it is performed, the Author should ensure that the action is based on the willingness of the subjective (inner conceptual) person. Where not subjectively willing, or unless adjusted to a willing state, the Author in principle undertakes no action. The following circumstances are excepted: (1) where the Author's own right to life and subsistence encounter a substantive realistic threat, so that special action must immediately be taken; (2) where the Author's own personal liberty, freedom of psychological state, freedom of thought and right of autonomous decision encounter a substantive realistic threat, so that special action must immediately be taken; (3) where based on the strict-stipulation undertaking of a genuine, wholly autonomously decided, non-subconscious oral, written or data-teletransmitted agreement.
【疏】 议曰：本条立「乐意之心」原则——行动须基于主观乐意，不乐意则不行（紧急与严格约定除外）。
【Commentary】 The Discussion says: This article establishes the principle of the “willing heart” — action must be based on subjective willingness; if unwilling, one does not act (except for emergencies and strict stipulations).
【议】 议曰：此条为第三种「自决」之法（前有第二十六条、第三十三条），示本人「以心之所愿为行动之准」之生命姿态。
【Discussion】 The Discussion says: This article is the third method of “self-determination” (following Articles 26 and 33), showing the Author's life posture of “taking the heart's wish as the criterion of action”.
【参】 第二十六条、第三十三条、第三十四条。
【Cross-ref】 Article 26, Article 33, Article 34.

第一百十四条 【付费筛选主义原则】 / Article 114 【The Principle of Payment-Based Screening】

对他人向本人寻求帮助或解决问题时，原则上应当要求其付费，后续作用如下：(1) 将付费认可者筛选出来，集中服务，有利于保障自身不受不必要之麻烦的威胁（包括但不限于人身、生命、健康等威胁）；(2) 将付费认可者筛选出来，集中服务，有利于找到同频人；(3) 将付费认可者筛选出来，集中服务，有利于协调自身精力、时间等的分配；(4) 将付费认可者筛选出来，集中服务，有利于保证“不付费人得不到本人服务，逐步提升本人自身之时间、精力、注意力等无形资源之货币价值之提升”；(5) 将付费认可者筛选出来，集中服务，有利于剔除“白嫖人

士”、“藤壶型消费者” 等人，筛选优质客人，有助于提升自身人生之赚钱效率，同时优化和改造自己身边 与自己密切交往人，间接优化本人人生质量。#本条款通过 “付费筛选” 优化资源分配，契合本宪章 “专注最核心动作” （第二十七条）与 “客户定位优质人群” （第八十五条）原则，提升时间与精力的投入产出比 #

When another person seeks help from the Author or asks the Author to solve a problem, the Author should in principle require the other to pay; the subsequent effects are as follows: (1) screening out those who acknowledge by payment, and serving them in a concentrated way, is conducive to safeguarding the Author from the threat of unnecessary trouble (including but not limited to threats to person, life and health); (2) it is conducive to finding people of the same frequency; (3) it is conducive to coordinating the allocation of the Author’s energy, time, etc.; (4) it is conducive to ensuring that “non-payers obtain no service from the Author, gradually raising the monetary value of the Author’s intangible resources such as time, energy and attention”; (5) it is conducive to eliminating “freeloaders”, “barnacle-type consumers” and the like, screening high-quality clients, helping to raise the efficiency of making money in one’s life, and at the same time optimizing and transforming the persons close to oneself with whom one closely deals, indirectly optimizing the quality of the Author’s life. #This provision optimizes resource allocation through “payment-based screening”, conforming to the principles of “concentrating on the most core action” (Article 27) and “positioning clients toward high-quality groups” (Article 85) of this Charter, and raising the input-output ratio of time and energy#.

【疏议】 / 【Commentary】
【律】 对他人向本人寻求帮助或解决问题时，原则上应当要求其付费，后续作用如下：（1）将付费认可者筛选出来，集中服务，有利于保障自身不受不必要之麻烦的威胁（含人身、生命、健康等威胁）；（2）有利于找到同频人；（3）有利于协调自身精力、时间等的分配；（4）有利于保证「不付费人得不到本人服务，逐步提升本人自身之时间、精力、注意力等无形资源之货币价值之提升」；（5）有利于剔除「白嫖人士」「藤壶型消费者」等人，筛选优质客人，有助于提升自身人生之赚钱效率……（全文以作准文本为准）。
【Statute】 When another person seeks help from the Author or asks the Author to solve a problem, the Author should in principle require the other to pay; the subsequent effects are as follows: (1) screening out those who acknowledge by payment, and serving them in a concentrated way, is conducive to safeguarding the Author from the threat of unnecessary trouble (including threats to person, life and health); (2) it is conducive to finding people of the same frequency; (3) it is conducive to coordinating the allocation of the Author’s energy, time, etc.; (4) it is conducive to ensuring that “non-payers obtain no service from the Author, gradually raising the monetary value of the Author’s intangible resources such as time, energy and attention”; (5) it is conducive to eliminating “freeloaders”, “barnacle-type consumers” and the like, screening high-quality clients, helping to raise the efficiency of making money in one’s life ... (the full text is subject to the authoritative text).
【疏】 议曰：本条立「付费筛选」原则——助人原则上须付费，以筛选优质、保障自身。

【Commentary】 The Discussion says: This article establishes the principle of “payment-based screening” — helping others in principle requires payment, so as to screen for quality and safeguard oneself.

【议】 议曰：与第八十四条【受邀服务】、第八十五条【客户定位】、第一百十六条相参，为本人生「以价值交换护自身」之法。

【Discussion】 The Discussion says: It is akin to Article 84 【Services upon Invitation】 , Article 85 【Client Positioning】 and Article 116, being the Author’s method of “safeguarding oneself through the exchange of value”.

【参】 第八十四条、第八十五条、第一百十六条。

【Cross-ref】 Article 84, Article 85, Article 116.

第一百十五条 【思维方式与生活方式的独立性原则与个性化原则】 / Article 115 【The Principles of Independence and Individualization in Ways of Thinking and Living】

普通人 = 一般人 = 大多数人；因此，如果本人打算过上一般人(普通人) 终其一生过不上的生活，就要做的和一般人 (大多数人)不太一样；同时要找到自己的理想型模仿对象，先行研究其思维方式，再研究其行为模式，最终让自己的思维模式、行动模式、商业模式、生活方式变成大多数人想象不到的样子，最终过上本人个性化的理想生活。

Ordinary person = average person = the majority; therefore, if the Author intends to live a life that the average person (ordinary person) cannot live in an entire lifetime, he must act somewhat differently from the average person (the majority); at the same time he must find his ideal-type model, first studying the model’s mode of thinking and then studying the model’s mode of conduct, ultimately making his own mode of thinking, mode of action, business model and way of life become what the majority cannot imagine, and ultimately living the Author’s individualized ideal life.

【疏议】 / 【Commentary】

【律】 普通人=一般人=大多数人；因此，如果本人打算过上一般人（普通人）终其一生过不上的生活，就要做的和一般人（大多数人）不太一样；同时要找到自己的理想型模仿对象，先行研究其思维方式，再研究其行为模式，最终让自己的思维模式、行动模式、商业模式、生活方式变成大多数人想象不到的样子，最终过上本人个性化的理想生活。

【Statute】 Ordinary person = average person = the majority; therefore, if the Author intends to live a life that the average person (ordinary person) cannot live in an entire lifetime, he must act somewhat differently from the average person (the majority); at the same time he must find his ideal-type model, first studying the model’s mode of thinking and then studying the model’s mode of conduct, ultimately making his own mode of thinking, mode of action, business model and way of life become what the majority cannot imagine,

and ultimately living the Author's individualized ideal life.

【疏】 议曰：本条立「独立性与个性化」原则——欲过非常之生活，须行非常之事；先学理想对象之「思维」，后学其「行为」。

【Commentary】 The Discussion says: This article establishes the principle of “independence and individualization” — to live an extraordinary life, one must do extraordinary things; first learn the ideal model's “thinking”, then its “conduct”.

【议】 议曰：此条强调「思维先于行为」，与第四十四条【思维模式决定人生】、第百九条【成长思维】相参。

【Discussion】 The Discussion says: This article emphasizes that “thinking precedes conduct”, akin to Article 44 【The Mode of Thinking Determines Life】 and Article 109 【Growth Thinking】.

【参】 第四十四条、第百九条、第四十三条。

【Cross-ref】 Article 44, Article 109, Article 43.

第一百十六条 【客户筛选最小必要评判维度】 / Article 116 【The Minimum Necessary Evaluation Dimensions for Client Screening】

为保证客户质量，客户筛选最小必要评判维度总结如下：（1）对本服务所达成的理想状态持续性保持的热爱稳定程度；（2）客户自身明确目的度；（3）客户自身付费能力（客户付费能力审查创业之初应当选择放宽，随着创业公司自身现金流规模增加不断提高标准和要求）；（4）客户自身付费意愿；（5）客户自身改变现状的动机强度和行动强度；#本条款明确客户筛选的核心维度，兼顾“创业初期灵活性”与“后期质量把控”，衔接本宪章“受邀服务提供原则”（第八十四条），避免资源浪费 #

In order to ensure client quality, the minimum necessary evaluation dimensions for client screening are summarized as follows: (1) the degree of stability of the client's sustained love for the ideal state achieved by this service; (2) the degree of the client's own clarity of purpose; (3) the client's own ability to pay (the review of the client's ability to pay should be relaxed at the outset of the venture, and the standard and requirements continuously raised as the scale of the venture company's own cash flow increases); (4) the client's own willingness to pay; (5) the intensity of the client's own motivation to change the status quo and the intensity of action; #This provision clarifies the core dimensions of client screening, balancing “flexibility in the initial stage of a venture” and “quality control in the later stage”, connecting with the “principle of providing services upon invitation” (Article 84) of this Charter, and avoiding waste of resources#.

【疏议】 / 【Commentary】

【律】 为保证客户质量，客户筛选最小必要评判维度总结如下：（1）对本服务所达成的理想状态持续性保持的热爱稳定程度；（2）客户自身明确目的度；（3）客户自身付费能力（创业之初应当选择放宽，随现金流规模增加不断提高标准）；（4）客户自身付费意愿；（5）客户自身改变现状的动机强度和行动强度。
【Statute】 In order to ensure client quality, the minimum necessary evaluation dimensions for client screening are summarized as follows: (1) the degree of stability of the client's sustained love for the ideal state achieved by this service; (2) the degree of the client's own clarity of purpose; (3) the client's own ability to pay (it should be relaxed at the outset of the venture and the standard continuously raised as the scale of cash flow increases); (4) the client's own willingness to pay; (5) the intensity of the client's own motivation to change the status quo and the intensity of action.
【疏】 议曰：本条立「客户筛选五维度」——热爱稳定度、目的明确度、付费能力、付费意愿、改变动机强度。
【Commentary】 The Discussion says: This article establishes the “five dimensions of client screening” — stability of love, clarity of purpose, ability to pay, willingness to pay, and intensity of the motivation to change.
【议】 议曰：与第八十五条、第一百十四条相参，为本人「以标准择客」之法。
【Discussion】 The Discussion says: It is akin to Article 85 and Article 114, being the Author's method of “choosing clients by standards”.
【参】 第八十五条、第一百十四条。
【Cross-ref】 Article 85, Article 114.

第一百十七条 【人际沟通思路通则】 / Article 117 【General Rules of Approach for Interpersonal Communication】

凡与人沟通，原则上从最宏观共识、感谢、赞美开始，先行从主题与人、财、物、事件（起止时间、涉及空间地点）陈述抽象宏观言语（概念性或原理性言语或行业术语），而后逐步具象化，在交流中区分主题，区分模块，逐步细化和具体化（运用比喻或讲故事），坚持势、道、法、术、器、念（态—行为做出时行为人本人之动机、心理状态）、行、果一体化推进，坚持抽象、具象必混搭的逻辑思路而行；同时坚持做好语音、文字记录，坚持沟通—记录结合原则。

In communicating with anyone, in principle begin with the most macro consensus, thanks and praise, first stating abstract macro words (conceptual or principled words, or industry terminology) concerning the theme and the persons, finance, things and events (start and end times, the space and place involved), and then gradually concretize, distinguishing themes and modules in the exchange, gradually refining and specifying (using metaphor or story-telling), upholding the integrated advancement of momentum, the Way, law, technique, instrument, idea (attitude — the actor's own motive and psychological state at the time the conduct is done), action and result, and proceeding by the logic of necessarily mixing the abstract and the concrete; at the same time upholding

good audio and written records, and upholding the principle of combining communication and recording.

【疏议】 / 【Commentary】
【律】 凡与人沟通，原则上从最宏观共识、感谢、赞美开始，先行从主题与人、财、物、事件（起止时间、涉及空间地点）陈述抽象宏观言语（概念性或原理性言语或行业术语），而后逐步具象化，在交流中区分主题，区分模块，逐步细化和具体化（运用比喻或讲故事），坚持势、道、法、术、器、念（态）、行、果一体化推进，坚持抽象、具象必混搭的逻辑思路而行；同时坚持做好语音、文字记录，坚持沟通—记录结合原则。
【Statute】 In communicating with anyone, in principle begin with the most macro consensus, thanks and praise, first stating abstract macro words (conceptual or principled words, or industry terminology) concerning the theme and the persons, finance, things and events (start and end times, the space and place involved), and then gradually concretize, distinguishing themes and modules in the exchange, gradually refining and specifying (using metaphor or story-telling), upholding the integrated advancement of momentum, the Way, law, technique, instrument, idea (attitude), action and result, and proceeding by the logic of necessarily mixing the abstract and the concrete; at the same time upholding good audio and written records, and upholding the principle of combining communication and recording.
【疏】 议曰：本条立「人际沟通之通则」——由宏观至具象、由共识至细节，兼采「势道法术器念行果」一体之法，并重记录。
【Commentary】 The Discussion says: This article establishes the “general rules of interpersonal communication” — from the macro to the concrete, from consensus to detail, adopting the integrated method of “momentum, Way, law, technique, instrument, idea, action, result”, and emphasizing records.
【议】 议曰：此条为本人沟通之方法论，与第三十五条【平等交换】、第三十二条【以人为出发点】相参。
【Discussion】 The Discussion says: This article is the Author’s communication methodology, akin to Article 35 【Equal Exchange】 and Article 32 【Taking the Person as the Starting Point】 .
【参】 第三十二条、第三十五条、第四十三条。
【Cross-ref】 Article 32, Article 35, Article 43.

第一百十八条 【对他人平等尊重之意义】 / Article 118 【The Meaning of Equal Respect for Others】

对他人平等尊重之意义如下：(1) 保护自身短、中、长期心愿 (利益) 之实现 (服务不受损)；(2) 保护本人自身免受不必要之人身伤害；(3) 免于被其他人反扑、中伤等；(4) 避免受到不必要的治安管理、刑事处罚；(如确有必要，则不在此条限制范围内)

The meaning of equal respect for others is as follows: (1) protecting the realization of one’s own short-, medium- and long-term wishes (interests) (so that

service is not impaired); (2) protecting the Author from unnecessary personal harm; (3) being free from others’ counterattack, slander, etc.; (4) avoiding unnecessary public-security-administration and criminal punishment; (if genuinely necessary, then it is not within the scope of this provision’s restriction).

【疏议】 / 【Commentary】
【律】 对他人平等尊重之意义如下：（1）保护自身短、中、长期心愿（利益）之实现（服务不受损）；（2）保护本人自身免受不必要之人身伤害；（3）免于被其他人反扑、中伤等；（4）避免受到不必要的治安管理、刑事处罚；（如确有必要，则不在此条限制范围内）
【Statute】 The meaning of equal respect for others is as follows: (1) protecting the realization of one’s own short-, medium- and long-term wishes (interests) (so that service is not impaired); (2) protecting the Author from unnecessary personal harm; (3) being free from others’ counterattack, slander, etc.; (4) avoiding unnecessary public-security-administration and criminal punishment; (if genuinely necessary, then it is not within the scope of this provision’s restriction).
【疏】 议曰：本条揭示「平等尊重他人」之意义——不仅为道德，更为自我保护与利益实现之实。
【Commentary】 The Discussion says: This article reveals the meaning of “equal respect for others” — not only a matter of morality, but in substance a matter of self-protection and the realization of interests.
【议】 议曰：此条以「利己之实质」释「利他之形式」，与第三十五条【平等交换】、第九十九条【平等态度待人】相参。
【Discussion】 The Discussion says: This article explains the “form of altruism” by the “substance of self-interest”, akin to Article 35 【Equal Exchange】 and Article 99 【Treating Others with an Equal Attitude】 .
【参】 第九十九条、第六十七条、第三十五条。
【Cross-ref】 Article 99, Article 67, Article 35.

第百十九条 【复盘化原则】 / Article 119 【The Principle of Regular Review (Review-ization)】

本人之人生经验之总结遵循凡是经验，必复盘、思考与总结到达第一性本质 (人性本质、人性欲望、利益 & 心愿交换)，之后再从第一性本质进行由无形到有形、由宏观到微观的思考。# 本条款强化“复盘”的深度要求，衔接本宪章“一事一议”（第二十五条）与“数据化思维”（第七十六条），确保经验转化为可复用的战略能力 #

The Author’s summarization of life experience follows the rule that every experience must be reviewed, thought over and summarized down to the first-principles essence (the essence of human nature, human desires, interests & the exchange of wishes), and thereafter one thinks from the first-principles essence

in a movement from the intangible to the tangible and from the macro to the micro. #This provision strengthens the depth requirement of “review”, connecting with “case-by-case deliberation” (Article 25) and “data-oriented thinking” (Article 76) of this Charter, ensuring that experience is converted into reusable strategic capability#.

【疏议】 / 【Commentary】
【律】 本人之人生经验之总结遵循凡是经验，必复盘、思考与总结到达第一性本质（人性本质、人性欲望、利益 & 心愿交换），之后再从第一性本质进行由无形到有形、由宏观到微观的思考。#衔接「一事一议」与「数据化思维」。
【Statute】 The Author’s summarization of life experience follows the rule that every experience must be reviewed, thought over and summarized down to the first-principles essence (the essence of human nature, human desires, interests & the exchange of wishes), and thereafter one thinks from the first-principles essence in a movement from the intangible to the tangible and from the macro to the micro. #Connecting with “case-by-case deliberation” and “data-oriented thinking”.
【疏】 议曰：本条立「复盘化」原则——凡事必复盘，必究至第一性本质，再由本质推演。
【Commentary】 The Discussion says: This article establishes the principle of “review-ization” — every matter must be reviewed and traced to the first-principles essence, and then reasoned out from the essence.
【议】 议曰：与第二十五条【一事一议】、第四十五条【属人归因】、第一百八条【迭代】相参，为本人生「经验转化为能力」之法。
【Discussion】 The Discussion says: It is akin to Article 25 【Case-by-Case Deliberation】 , Article 45 【Attribution to the Person】 and Article 108 【Iteration】 , being the Author’s method of “converting experience into ability”.
【参】 第二十五条、第四十五条、第一百八条。
【Cross-ref】 Article 25, Article 45, Article 108.
（下接第二百二十条至第一百四十五条）
(Continued with Articles 120 to 145)

卷十二 附则与文明信仰篇 / Volume Twelve — The Chapter on Supplementary Provisions and Civilizational Belief

第一百二十条 【货币赚取的模式总结】 / Article 120 【Summary of Currency-Earning Models】

常见货币赚取模式总结如下：（一）政府模式 – 布局主义 – 分蛋糕 (利益 / 利润分配)、任务 + 以各种名目抽成收税 + 针对违法行为收取货币 (罚款 / 金)；（二）金融模式 (投资模式 / 资本模式)– 坐庄主义 – 以货币、有价证券等为主要工具运用借贷之杠杆 (未来之货币收益) + 当下之

利息的模式获取收益；（三）公司企业典型模式：第1款。“类政府规则主义”布局坐庄模式项目：第1项通过搭建平台、制定平台规则、利他先给平台参与人一部分利润……等动作与其他平台参与者进行抽成分润（依照政府“纳税”的原理）；第2项通过搭建平台、制定平台规则等动作与其他平台参与者进行违规处罚收益（依照政府“纳税”的原理）；第2款。现金流运作模式项目：第1项合伙人模式项目（例：优质人员全员持股计划、法人机构战略合作与人员合作计划等）；第2项会员、俱乐部模式项目；（例：私董会、闭门研讨俱乐部等）；第3项加盟模式项目；第4项代理（费用）、代办抽成 / 服务费用先行集中收取模式项目；第5项中介、信息差搭桥抽成模式项目；第3款。培训类、【信息】咨询类费用收取模式项目（纯利润文书式标准化后0边际成本之模式）；第4款。相对较大规模（1对多人服务的）资本利得（差价）模式项目（最普通、大众化、绝大多数人的运用的模式）；（四）大众经营性模式项目 – 个体户之思考与行动模式：第1款。较小规模（1对1服务的）资本利得（差价）模式（最普通、大众化、绝大多数人的运用的模式）；（五）纯粹时间、体力、精力出卖之思考与行动模式：第1款。打工模式（员工、民事商事合伙人、民事商事合作者、雇员、民事商事合伙人、民事商事合作者、雇员模式 / 雇员模式）；#本条款系统梳理货币赚取模式，衔接本宪章“核心资产创造”（第二十条）与“人生前进方向”（第八条），为不同阶段的盈利选择提供参考 #

The common currency-earning models are summarized as follows: (1) the governmental model — positioning-ism — dividing the cake (the distribution of interests / profits), tasks + skimming and taxing under various names + collecting money (fines / penalties) for unlawful conduct; (2) the financial model (investment model / capital model) — market-making-ism — taking currency, marketable securities, etc. as the main instruments and obtaining returns by the mode of the leverage of borrowing (the future monetary return) + the present interest; (3) the typical company-and-enterprise models: paragraph 1. the “quasi-governmental-rule-ism” positioning-and-market-making model project: item 1 conducting skimming and profit-sharing with other platform participants through actions such as building a platform, setting platform rules and altruistically giving platform participants a part of the profits first (following the principle of governmental “taxation”); item 2 conducting non-compliance-penalty revenue with other platform participants through actions such as building a platform and setting platform rules (following the principle of governmental “taxation”); paragraph 2. the cash-flow-operation model project: item 1 the partner model project (e.g., the all-staff shareholding plan for high-quality personnel, the strategic-cooperation and personnel-cooperation plan of a legal-person entity, etc.); item 2 the membership and club model project (e.g., private board meetings, closed-door seminar clubs, etc.); item 3 the franchise model project; item 4 the model project of agency (fees), of handling commission / service fees collected in advance in a centralized manner; item 5 the model project of intermediary and information-asymmetry bridging commission; paragraph 3. the training-type and 【information】 consulting-type fee-collection model project (a

model of zero marginal cost after pure-profit documentary standardization); paragraph 4. the relatively larger-scale (one-to-many service) capital-gain (price-difference) model project (the most ordinary, popular and most widely used model); (4) the mass operational model project — the mode of thought and action of the self-employed: paragraph 1. the smaller-scale (one-to-one service) capital-gain (price-difference) model (the most ordinary, popular and most widely used model); (5) the mode of thought and action of purely selling time, physical strength and energy: paragraph 1. the working-for-others model (company member, civil and commercial partner, civil and commercial cooperator, engaged personnel, civil and commercial partner, civil and commercial cooperator, engaged-personnel model / engaged-personnel model); #This provision systematically sorts out the currency-earning models, connecting with “core-asset creation” (Article 20) and “the direction of life advancement” (Article 8) of this Charter, and providing a reference for profitability choices at different stages#.

【疏议】 / 【Commentary】

【律】 常见货币赚取模式总结如下：（一）政府模式——布局主义——分蛋糕（利益／利润分配）、任务＋以各种名目抽成收税＋针对违法行为收取货币（罚款／金）；（二）金融模式（投资模式／资本模式）——坐庄主义——以货币、有价证券等为主要工具，运用借贷之杠杆（未来之货币收益）＋当下之利息的模式获取收益；（三）公司企业典型模式：第 1 款「类政府规则主义」布局坐庄模式项目（搭建平台、制定规则、抽成分润、违规收益）；第 2 款 现金流运作模式项……（全文以作准文本为准）。

【Statute】 The common currency-earning models are summarized as follows: (1) the governmental model — positioning-ism — dividing the cake (the distribution of interests / profits), tasks + skimming and taxing under various names + collecting money (fines / penalties) for unlawful conduct; (2) the financial model (investment model / capital model) — market-making-ism — taking currency, marketable securities, etc. as the main instruments and obtaining returns by the mode of the leverage of borrowing (the future monetary return) + the present interest; (3) the typical company-and-enterprise models: paragraph 1 the “quasi-governmental-rule-ism” positioning-and-market-making model project (building a platform, setting rules, profit-sharing by skimming, non-compliance revenue); paragraph 2 the cash-flow-operation model project ... (the full text is subject to the authoritative text).

【疏】 议曰：本条系统总结「货币赚取」之诸模式——政府模式（分蛋糕、抽税、罚金）、金融模式（坐庄、杠杆、利息）、公司企业模式（平台规则）。其立法之旨，在于使本人洞悉财富生成之机理，「知其道，明其术」。

【Commentary】 The Discussion says: This article systematically summarizes the various models of “currency earning” — the governmental model (dividing the cake, taxation, fines), the financial model (market-making, leverage, interest) and the company-and-enterprise model (platform rules). Its legislative purpose lies in enabling the Author to understand the mechanisms of wealth generation, “knowing its Way and understanding its technique”.

【议】 议曰：此条为本人经营投资之「认知总图」，与第六十八条【货币本质】、第六十九条【金融本质】、第八十条【人生游戏本质】相参。凡涉「抽成」「罚款」等表述，系对既有模式之客观描述，非本人所取之道（本人生以利他共赢为业）。

【Discussion】 The Discussion says: This article is the Author’s “overall map of cognition” for business and investment, akin to Article 68 **【The Essence of Currency】** , Article 69 **【The Essence of Finance】** and Article 80 **【The Essence of the Game of Life】** . Wherever expressions such as “skimming” and “fines” are involved, they are objective descriptions of existing models, not the path the Author takes (the Author’s life takes altruism and win-win as its occupation).

【参】 第六十八条、第六十九条、第八十条、第七十一条。

【Cross-ref】 Article 68, Article 69, Article 80, Article 71.

第二百一十一条 **【本宪章范围适用】** / **Article 121 【Scope of Application of This Charter】**

本《宪章》制定人****之人生之任何策划、组织、协调、号召等一切思维及行为活动适用本《人生行动宪章》。

This Charter of Life Action applies to any planning, organizing, coordinating, calling and all other thinking and behavioral activities of the life of the author of this Charter ****.

【疏议】 / **【Commentary】**

【律】 本《宪章》制定人****之人生之任何策划、组织、协调、号召等一切思维及行为活动适用本《人生行动宪章》。

【Statute】 This Charter of Life Action applies to any planning, organizing, coordinating, calling and all other thinking and behavioral activities of the life of the author of this Charter ****.

【疏】 议曰：本条厘定宪章之**适用范围**——制定人之一切思维与行为活动（策划、组织、协调、号召等）皆适用本宪章。

【Commentary】 The Discussion says: This article determines the **scope of application** of the Charter — all the thinking and behavioral activities of the Author (planning, organizing, coordinating, calling, etc.) are subject to this Charter.

【议】 议曰：本条与第一条**【宗旨】**、第二百二十四条**【未尽事宜】**相参，明示宪章「全覆盖、无盲区」之适用原则。

【Discussion】 The Discussion says: This article is akin to Article 1 **【Purposes】** and Article 124 **【Matters Not Exhaustively Provided For】** , expressly showing the Charter’s applicable principle of “full coverage, no blind spots”.

【参】 第一条、第二百二十四条、第二百二十七条。

【Cross-ref】 Article 1, Article 124, Article 127.

第一百二十二条 【宪章订立、修改、部分废止、全部废止权归属】 / Article 122 【Attribution of the Power to Conclude, Amend, Partially Repeal and Fully Repeal the Charter】

本《人生行动宪章》的订立、修改、部分废止、全部废止权归本《宪章》制定人****所有。

The power to conclude, amend, partially repeal and fully repeal this Charter of Life Action belongs to the author of this Charter ****.

【疏议】 / 【Commentary】
【律】 本《人生行动宪章》的订立、修改、部分废止、全部废止权归本《宪章》制定人****所有。
【Statute】 The power to conclude, amend, partially repeal and fully repeal this Charter of Life Action belongs to the author of this Charter ****.
【疏】 议曰：本条明定宪章之「订立、修改、废止权」专属制定人，为本宪章「主权」之制度保障。
【Commentary】 The Discussion says: This article expressly provides that the “power to conclude, amend and repeal” the Charter is exclusive to the Author, being the institutional guarantee of this Charter’s “sovereignty”.
【议】 议曰：与第一百二十三条【解释权】、第一条之二【立宪主体】相参，示宪章之「自我立法、自我修改」之根本属性。
【Discussion】 The Discussion says: It is akin to Article 123 【The Power of Interpretation】 and Article 1-2 【The Charter-Making Subject】 , showing the Charter’s fundamental attribute of “self-legislation, self-amendment”.
【参】 第一百二十三条、第一条、第一百十六条【遗赠】。
【Cross-ref】 Article 123, Article 1, Article 116 【Bequests】 .

第一百二十三条 【《宪章》最终解释权归属】 / Article 123 【Attribution of the Final Power of Interpretation of the Charter】

本《人生行动宪章》之最终解释权归本《宪章》制定人****所有。

The final power of interpretation of this Charter of Life Action belongs to the author of this Charter ****.

【疏议】 / 【Commentary】
【律】 本《人生行动宪章》之最终解释权归本《宪章》制定人****所有。
【Statute】 The final power of interpretation of this Charter of Life Action belongs to the author of this Charter ****.
【疏】 议曰：本条明定「最终解释权」专属制定人。本疏议即奉此权之授权而编，属辅助阐释，不越最终解

释之权。
【Commentary】 The Discussion says: This article expressly provides that the “final power of interpretation” is exclusive to the Author. This Commentary is compiled under the authorization of this power and is auxiliary interpretation, not overstepping the final power of interpretation.
【议】 议曰：与第二百二十二条相参。凡本疏议之阐释与制定人之解释有不符者，以制定人之解释为准（参见凡例第一条）。
【Discussion】 The Discussion says: It is akin to Article 122. Wherever the interpretation of this Commentary differs from the Author’s interpretation, the Author’s interpretation prevails (see Article 1 of the General Rules).
【参】 第二百二十二条、第二百二十四条、附件 H.01.001 【阐释函】。
【Cross-ref】 Article 122, Article 124, Annex H.01.001 【Interpretation Letter】.

第二百二十四条 【未尽事宜】 / Article 124 【Matters Not Exhaustively Provided For】

本《宪章》未尽事宜，本人应当依照《宪章》原则，自行决定后进行具体分析而后采取行动。

As to matters not exhaustively provided for in this Charter, the Author should, in accordance with the principles of the Charter, decide on his own, then make a concrete analysis and thereafter take action.

【疏议】 / 【Commentary】
【律】 本《宪章》未尽事宜，本人应当依照《宪章》原则，自行决定后进行具体分析而后采取行动。
【Statute】 As to matters not exhaustively provided for in this Charter, the Author should, in accordance with the principles of the Charter, decide on his own, then make a concrete analysis and thereafter take action.
【疏】 议曰：本条立「未尽事宜」之处理——依宪章原则、自主决定、具体分析而后行动。
【Commentary】 The Discussion says: This article establishes the handling of “matters not exhaustively provided for” — in accordance with the principles of the Charter, deciding autonomously, making a concrete analysis and then acting.
【议】 议曰：此条与第二十五条【一事一议】、第二百二十六条【最新适用】相参，示宪章「原则为纲、开放适用」之弹性。
【Discussion】 The Discussion says: This article is akin to Article 25 【Case-by-Case Deliberation】 and Article 126 【The Latest Application】 , showing the elasticity of the Charter’s “principles as the key, open application”.
【参】 第二十五条、第二百二十六条、第二百二十一条。
【Cross-ref】 Article 25, Article 126, Article 121.

第百二十五条 【法律法规改订之应对】 / Article 125 【Response to Amendment of Laws and Regulations】

如所在地之法律法规有所改订，且其强制性规定与本《宪章》产生不可调和的实质性冲突的，则将本《宪章》中与法律、法规有实质性冲突之本《宪章》条文，依据法律、法规明文强制性规定做出修改后实施。

If the laws and regulations of the place where one is are amended and their mandatory provisions come into irreconcilable substantive conflict with this Charter, then the provisions of this Charter that are in substantive conflict with the laws and regulations shall be amended in accordance with the express mandatory provisions of the laws and regulations and then implemented.

【疏议】 / 【Commentary】

【律】 如所在地之法律法规有所改订，且其强制性规定与本《宪章》产生不可调和的实质性冲突的，则将本《宪章》中与法律、法规有实质性冲突之本《宪章》条文，依据法律、法规明文强制性规定做出修改后实施。

【Statute】 If the laws and regulations of the place where one is are amended and their mandatory provisions come into irreconcilable substantive conflict with this Charter, then the provisions of this Charter that are in substantive conflict with the laws and regulations shall be amended in accordance with the express mandatory provisions of the laws and regulations and then implemented.

【疏】 议曰：本条立「法律优先」之原则——凡宪章与所在地法律法规强制性规定有不可调和之冲突者，改宪章条文以合法律。

【Commentary】 The Discussion says: This article establishes the principle of “the priority of law” — wherever the Charter irreconcilably conflicts with the mandatory provisions of the laws and regulations of the place where one is, the Charter’s provisions are amended to accord with the law.

【议】 议曰：此条为宪章「法律底线」之最高保障，与第七条【不违反法律强制性规定】、第九十八条、第二百二十七条相参。凡法律改订，宪章随之调整，务使本人生之行为永合于法。

【Discussion】 The Discussion says: This article is the highest guarantee of the Charter’s “legal baseline”, akin to Article 7 【Not Violating Mandatory Legal Provisions】 , Article 98 and Article 127. Whenever the law is amended, the Charter is adjusted accordingly, so that the Author’s conduct always accords with law.

【参】 第七条、第九十八条、第二百二十六条、附件 G.01.001。

【Cross-ref】 Article 7, Article 98, Article 126, Annex G.01.001.

第一百二十六条 【最新之宪章适用原则】 / Article 126 【The Principle of Applying the Latest Charter】

此前之《宪章》与本《宪章》(最新版宪章) 有不一致的, 以本最新版本之《宪章》为准。

Where a previous Charter is inconsistent with this Charter (the latest version of the Charter), this latest version of the Charter prevails.

【疏议】 / 【Commentary】
【律】 此前之《宪章》与本《宪章》（最新版宪章）有不一致的，以本最新版本之《宪章》为准。
【Statute】 Where a previous Charter is inconsistent with this Charter (the latest version of the Charter), this latest version of the Charter prevails.
【疏】 议曰：本条立「新规优于旧规」之冲突法则——凡旧版与最新版不一致者，以最新版为准。
【Commentary】 The Discussion says: This article establishes the conflict rule of “new rules prevail over old” — wherever an old version is inconsistent with the latest version, the latest version prevails.
【议】 议曰：此条与体系总则之「新规优于旧规、特别优于一般」相合，为本疏议处理历次修正沿革之依据（参见凡例第六条）。
【Discussion】 The Discussion says: This article accords with the general provisions of the system, “new rules prevail over old, special prevails over general”, and is the basis on which this Commentary handles the evolution of successive amendments (see Article 6 of the General Rules).
【参】 第二百五十五条、第二百二十四条、凡例第六条。
【Cross-ref】 Article 125, Article 124, Article 6 of the General Rules.

第一百二十七条 【宪章生效日期】 / Article 127 【Effective Date of the Charter】

本《人生行动宪章》自 ****（原 “2022 年 8 月 13 日” ）起施行。对本人来说利己的行为逻辑、对其他人就是利他；因为其他人也是人(法律条 文前默认省略的，也是 “任何人” 三个字)(或三重意思)：(1) 以单个人【及其真实需求】为本 vs 以(全) 人类【及其共识性需求】为本；

This Charter of Life Action takes effect from **** (originally “13 August 2022”). To the Author, a self-interested logic of conduct is altruism toward others; for others are also persons (what the legal provisions omit by default is also the three words “any person”) (or a threefold meaning): (1) taking the single individual 【and their real needs】 as the foundation vs. taking (all) humanity 【and its consensual needs】 as the foundation;

- (2) 以理论中的理想化的人为本 vs 以有血有肉、有人性的人为本；(3) 以人的具体显示性需求为本 vs 以理论化总结的抽象的共性需求为本。
- (3) taking the idealized person of theory as the foundation vs. taking the fleshy, human-natured person as the foundation; (3) taking the person's concrete manifested needs as the foundation vs. taking the abstract common needs summarized in theory as the foundation.

【疏议】 / 【Commentary】
【律】 本《人生行动宪章》自 2022 年 8 月 13 日起施行。
【Statute】 This Charter of Life Action takes effect from 13 August 2022.
【疏】 议曰：本条明定宪章之生效日期——2022 年 8 月 13 日。此为本人人生之法之始基。
【Commentary】 The Discussion says: This article expressly provides the effective date of the Charter — 13 August 2022. This is the foundational beginning of the law of the Author's life.
【议】 议曰：宪章生效后，迭经修正（详见第二部），然其施行之始日不变。各修正案之生效日期另计（如助人边界补充修正自 2025 年 10 月 20 日、组织参与二元铁律自 2026 年 8 月 22 日）。
【Discussion】 The Discussion says: After the Charter took effect, it was repeatedly amended (see Part Two for details), yet the initial date of its implementation is unchanged. The effective dates of the various amendments are counted separately (e.g., the Supplementary Amendment on the Boundaries of Helping Others from 20 October 2025, and the Binary Iron Rule of Organizational Participation from 22 August 2026).
【参】 第一条、第二部【修正案体系】。
【Cross-ref】 Article 1, Part Two 【The Amendment System】 .

第一百二十八条 【文明成功的核心定义】 / Article 128 【The Core Definition of Civilizational Success】

文明成功的核心定义是消灭人性阴影 (如极端利己人格)，具体包括：(1) 多数人能稳定享有基于信任、合作与爱的丰盛生活；(2) 极端人格及其生存哲学被边缘化、无害化，无法对文明主流价值形成冲击；#本条款依据《补正案（三）》新增，拓展宪章的价值维度，从“个人人生规划” 延伸至 “文明价值认同”，契合本宪章 “推动构建人类命运共同体” （第一条之二）的最高纲领 #

The core definition of civilizational success is the elimination of the shadow of human nature (such as the extremely egoistic personality), specifically including: (1) the majority can stably enjoy an abundant life based on trust, cooperation and love; (2) extreme personalities and their survival philosophy are marginalized and rendered harmless, unable to form an impact on the mainstream values of civilization; #This provision was added under Corrective Act (3), expanding the

value dimension of the Charter, extending from “individual life planning” to “the identification of civilizational values”, and conforming to the supreme program of this Charter to “promote the building of a community with a shared future for mankind” (Article 1-2)#.

【疏议】 / 【Commentary】
【律】 文明成功的核心定义是消灭人性阴影（如极端利己人格），具体包括：（1）多数人能稳定享有基于信任、合作与爱的丰盛生活；（2）极端人格及其生存哲学被边缘化、无害化，无法对文明主流价值形成冲击。（本条款依据《补正案（三）》新增。）
【Statute】 The core definition of civilizational success is the elimination of the shadow of human nature (such as the extremely egoistic personality), specifically including: (1) the majority can stably enjoy an abundant life based on trust, cooperation and love; (2) extreme personalities and their survival philosophy are marginalized and rendered harmless, unable to form an impact on the mainstream values of civilization. (This provision was added under Corrective Act (3).)
【疏】 议曰：本条经补正案（三）新增，立「文明成功」之核心定义——消灭人性阴影，使多数人享丰盛生活，令极端人格边缘化。此为宪章由「个人人生」延伸至「文明价值」之标志，与第一条之二【最高纲领】相呼应。
【Commentary】 The Discussion says: This article was added by Corrective Act (3), establishing the core definition of “civilizational success” — eliminating the shadow of human nature, enabling the majority to enjoy an abundant life, and marginalizing extreme personalities. This marks the Charter’s extension from “individual life” to “civilizational values”, echoing Article 1-2 【The Supreme Program】.
【议】 议曰：此条为第二百九条至第四百五条「文明与信仰」诸条之总纲。「文明能与阴影共存且始终导向光明」为本条之精神内核（见第三百三十二条）。
【Discussion】 The Discussion says: This article is the general outline of the provisions on “civilization and belief” of Articles 129 to 145. “Civilization can coexist with the shadow and always lead toward the light” is the spiritual core of this article (see Article 132).
【参】 第一条之二、第二百九条至第四百五条、附件 A.05.001。
【Cross-ref】 Article 1-2, Articles 129 to 145, Annex A.05.001.

第二百九条 【教育体系的引导义务】 / Article 129 【The Guiding Duty of the Education System】

在“文明成功”章节框架下，明确教育体系的引导义务：需将“人性光谱认知”“无限游戏价值(可持续的合作与传承)”纳入必修内容，通过下列方式帮助个体认清“极端人格的危害(如丧失深度信任、内心安宁)”，从认知源头规避对极端生存哲学的认同：(1) 开设跨文化人性研究课程，剖析不同文明下的人性特质与合作模式；(2) 组织“无限游戏”实践活动，模拟长期合作场景（如跨国项目协作）；(3) 邀请跨领域专家（如心理学家、社会学家）解读极端人格的形

成机制与规避方法；#本条款依据《补正案（三）》延伸，衔接第二百二十八条“文明成功定义”，通过教育引导夯实文明价值基础，契合本宪章“终身学习”（第二条第17项）原则#

Within the framework of the “civilizational success” chapter, the guiding duty of the education system is clarified: “cognition of the spectrum of human nature” and “the value of the infinite game (sustainable cooperation and inheritance)” must be incorporated into compulsory content, and individuals must be helped, through the following means, to recognize “the harm of extreme personalities (such as the loss of deep trust and inner peace)” and to avoid, from the cognitive source, identification with the extreme survival philosophy: (1) offering cross-cultural courses on the study of human nature, analyzing the traits of human nature and the modes of cooperation under different civilizations; (2) organizing “infinite game” practical activities, simulating long-term cooperation scenarios (such as cross-national project collaboration); (3) inviting cross-disciplinary experts (such as psychologists and sociologists) to explain the formation mechanisms and avoidance methods of extreme personalities; #This provision is extended under Corrective Act (3), connecting with “the definition of civilizational success” of Article 128, consolidating the foundation of civilizational values through education and guidance, and conforming to the principle of “lifelong learning” (item 17 of Article 2) of this Charter#.

【疏议】 / 【Commentary】
【律】 在「文明成功」章节框架下，明确教育体系的引导义务：需将「人性光谱认知」「无限游戏价值（可持续的合作与传承）」纳入必修内容，通过下列方式帮助个体认清「极端人格的危害」，从认知源头规避对极端生存哲学的认同：（1）开设跨文化人性研究课程；（2）组织「无限游戏」实践活动；（3）邀请跨领域专家解读极端人格的形成机制与规避方法。（本条款依据《补正案（三）》延伸。）
【Statute】 Within the framework of the “civilizational success” chapter, the guiding duty of the education system is clarified: “cognition of the spectrum of human nature” and “the value of the infinite game (sustainable cooperation and inheritance)” must be incorporated into compulsory content, and individuals must be helped, through the following means, to recognize “the harm of extreme personalities” and to avoid, from the cognitive source, identification with the extreme survival philosophy: (1) offering cross-cultural courses on the study of human nature; (2) organizing “infinite game” practical activities; (3) inviting cross-disciplinary experts to explain the formation mechanisms and avoidance methods of extreme personalities. (This provision is extended under Corrective Act (3).)
【疏】 议曰：本条立教育体系之「引导义务」——以课程与实践，培养合作传承之价值，防极端人格之认同。
【Commentary】 The Discussion says: This article establishes the “guiding duty” of the education system — through courses and practice, cultivating the value of cooperation and inheritance and preventing identification with extreme personalities.
【议】 议曰：与第二百二十八条、第四百十条【信仰教育终身化】相参，示本人「以教育化育文明」之理想。
【Discussion】 The Discussion says: It is akin to Article 128 and Article 140 【Lifelong

Belief Education】 , showing the Author's ideal of "civilizing civilization through education".

【参】 第二百二十八条、第二百三十条、第二百四十条。

【Cross-ref】 Article 128, Article 130, Article 140.

第二百三十条 【个体信仰维护的权利】 / Article 130 【The Right to Maintain Individual Belief】

个体有权自主选择与维护符合文明主流价值的信仰，具体包括：(1) 拒绝任何非自愿的信仰灌输，包括但不限于宗教、意识形态等；(2) 在法律允许范围内，通过阅读、交流、实践等方式深化个人信仰；(3) 当个人信仰遭受他人恶意攻击或干预时，有权通过合法途径（如法律诉讼、舆论澄清）维护；

An individual has the right to autonomously choose and maintain a belief conforming to the mainstream values of civilization, specifically including: (1) refusing any involuntary inculcation of belief, including but not limited to religion and ideology; (2) within the limits permitted by law, deepening personal belief through reading, exchange, practice, etc.; (3) when personal belief suffers malicious attack or interference by others, having the right to safeguard it through lawful channels (such as legal proceedings and clarification of public opinion);

#本条款依据《补正案（三）》“个体信仰维护与社会支持”章节新增，保障个体信仰自由，衔接本宪章“独立自主决策权”（第三条第5项）与“思想自由”（第十六条）原则 #

#This provision was added under the chapter "Maintenance of Individual Belief and Social Support" of Corrective Act (3), safeguarding the freedom of individual belief and connecting with the principles of "the right to independent and autonomous decision" (item 5 of Article 3) and "freedom of thought" (Article 16) of this Charter#.

【疏议】 / 【Commentary】

【律】 个体有权自主选择与维护符合文明主流价值的信仰，具体包括：（1）拒绝任何非自愿的信仰灌输（含宗教、意识形态等）；（2）在法律允许范围内，通过阅读、交流、实践等方式深化个人信仰；（3）当个人信仰遭受他人恶意攻击或干预时，有权通过合法途径（如法律诉讼、舆论澄清）维护。

【Statute】 An individual has the right to autonomously choose and maintain a belief conforming to the mainstream values of civilization, specifically including: (1) refusing any involuntary inculcation of belief (including religion, ideology, etc.); (2) within the limits permitted by law, deepening personal belief through reading, exchange, practice, etc.; (3) when personal belief suffers malicious attack or interference by others, having the right to safeguard it through lawful channels (such as legal proceedings and clarification of public opinion).

【疏】 议曰：本条立「信仰自由」之权利——拒灌输、可深化、能维权。此为「主权个体」在信仰领域之自决，与第三十三条【最大自决权】一脉相承。
【Commentary】 The Discussion says: This article establishes the right of “freedom of belief” — refusing inculcation, able to deepen, able to safeguard. This is the self-determination of the “sovereign individual” in the domain of belief, in the same lineage as Article 33 【Maximum Self-Determination】 .
【议】 议曰：本条强调「符合文明主流价值」「法律允许范围内」，示信仰自由之边界。
【Discussion】 The Discussion says: This article emphasizes “conforming to the mainstream values of civilization” and “within the limits permitted by law”, showing the boundary of freedom of belief.
【参】 第三十三条、第二百九条、第三百一十一条。
【Cross-ref】 Article 33, Article 129, Article 131.

第三百一十一条 【社会对个体信仰的支持机制】 / Article 131 【The Social Support Mechanism for Individual Belief】

社会应建立对个体信仰的支持机制，具体包括：(1) 设立非盈利性信仰交流平台，为不同信仰群体提供平等对话空间；(2) 出台政策鼓励符合文明主流价值的信仰实践活动（如公益慈善、跨文化交流）；(3) 对因信仰遭受歧视或不公待遇的个体，提供法律援助与社会救助；

Society should establish a support mechanism for individual belief, specifically including: (1) setting up non-profit belief-exchange platforms, providing a space of equal dialogue for different belief groups; (2) introducing policies to encourage belief-practice activities conforming to the mainstream values of civilization (such as public charity and cross-cultural exchange); (3) providing legal aid and social relief to individuals who suffer discrimination or unfair treatment because of belief.

【疏议】 / 【Commentary】
【律】 社会应建立对个体信仰的支持机制，具体包括：（1）设立非盈利性信仰交流平台，为不同信仰群体提供平等对话空间；（2）出台政策鼓励符合文明主流价值的信仰实践活动（如公益慈善、跨文化交流）；（3）对因信仰遭受歧视或不公待遇的个体，提供法律援助与社会救助。
【Statute】 Society should establish a support mechanism for individual belief, specifically including: (1) setting up non-profit belief-exchange platforms, providing a space of equal dialogue for different belief groups; (2) introducing policies to encourage belief-practice activities conforming to the mainstream values of civilization (such as public charity and cross-cultural exchange); (3) providing legal aid and social relief to individuals who suffer discrimination or unfair treatment because of belief.
【疏】 议曰：本条立「社会支持机制」——平台、政策、援助三途，护个体信仰。
【Commentary】 The Discussion says: This article establishes the “social support

mechanism” — platforms, policies and aid, three channels protecting individual belief.

【议】 议曰：与第百三十条相配，一为个体权利，一为社会支持，共护信仰自由。

【Discussion】 The Discussion says: Paired with Article 130, one being the individual right, the other social support, together they protect freedom of belief.

【参】 第百三十条、第百三十二条、第百三十七条。

【Cross-ref】 Article 130, Article 132, Article 137.

第百三十二条 【信仰危机的根除逻辑】 / Article 132 【The Logic of Eradicating Belief Crises】

信仰危机的根除逻辑通过三重维度消解信仰动摇风险，最终确保宪章核心信仰“文明能与阴影共存且始终导向光明”，具体包括：(1) 明确价值标准，压缩极端哲学的“正当性”空间：通过立法与舆论引导，界定极端信仰的违法性与危害性；(2) 完善系统约束，压缩极端行为的“生存”空间：建立跨部门监控机制，及时干预极端信仰引发的违法活动；(3) 赋能个体选择，拓展正向信仰的“支撑”空间：提供正向信仰实践的资源支持（如资金、场地、宣传渠道）；#本条款依据《补正案（三）》新增，构建信仰危机的解决方案，衔接第二百二十八条“文明成功定义”，保障宪章核心价值的稳定性#

The logic of eradicating belief crises dispels the risk of wavering belief through three dimensions, ultimately ensuring the Charter's core belief that "civilization can coexist with the shadow and always lead toward the light", specifically including: (1) clarifying value standards and compressing the space of the "legitimacy" of extreme philosophy: through legislation and the guidance of public opinion, defining the unlawfulness and harm of extreme belief; (2) perfecting systemic constraints and compressing the "survival" space of extreme conduct: establishing a cross-departmental monitoring mechanism to intervene promptly in unlawful activities induced by extreme belief; (3) empowering individual choice and expanding the "support" space of positive belief: providing resource support for positive belief practice (such as funds, venues and publicity channels); #This provision was added under Corrective Act (3), constructing a solution to belief crises, connecting with "the definition of civilizational success" of Article 128, and safeguarding the stability of the Charter's core values#.

【疏议】 / 【Commentary】

【律】 信仰危机的根除逻辑通过三重维度消解信仰动摇风险，最终确保宪章核心信仰「文明能与阴影共存且始终导向光明」，具体包括：（1）明确价值标准，压缩极端哲学的「正当性」空间；（2）完善系统约束，压缩极端行为的「生存」空间；（3）赋能个体选择，拓展正向信仰的「支撑」空间。

【Statute】 The logic of eradicating belief crises dispels the risk of wavering belief through three dimensions, ultimately ensuring the Charter's core belief that "civilization can coexist

with the shadow and always lead toward the light”, specifically including: (1) clarifying value standards and compressing the space of the “legitimacy” of extreme philosophy; (2) perfecting systemic constraints and compressing the “survival” space of extreme conduct; (3) empowering individual choice and expanding the “support” space of positive belief.
【疏】 议曰：本条立「信仰危机根除」之三重维度——压极端之正当性、压极端之生存空间、拓正向之支撑空间。
【Commentary】 The Discussion says: This article establishes the three dimensions of “eradicating belief crises” — compressing the legitimacy of the extreme, compressing the survival space of the extreme, and expanding the support space of the positive.
【议】 议曰：「文明能与阴影共存且始终导向光明」为本条之精神，示本人对文明之乐观与清醒。与第二百二十八条相参。
【Discussion】 The Discussion says: “Civilization can coexist with the shadow and always lead toward the light” is the spirit of this article, showing the Author’s optimism and sobriety toward civilization. It is akin to Article 128.
【参】 第二百二十八条、第三百三十三条、第三百三十五条。
【Cross-ref】 Article 128, Article 133, Article 135.

第三百三十三条 【信仰危机根除逻辑的适用效力】 / Article 133 【The Applicable Effect of the Logic of Eradicating Belief Crises】

本条款（第三百三十二条）的适用效力覆盖以下场景：（1）个人层面：当个体面临信仰动摇时，可依据本条款寻求社会支持（如信仰咨询、心理疏导）；（2）群体层面：当特定群体出现信仰极端化倾向时，相关部门应启动系统约束机制；（3）跨国层面：在国际交流中，可借鉴本条款逻辑，推动不同文明间的信仰包容与合作；

The applicable effect of this provision (Article 132) covers the following scenarios: (1) the individual level: when an individual faces wavering belief, he may, in accordance with this provision, seek social support (such as belief counseling and psychological guidance); (2) the group level: when a specific group shows a tendency toward extremization of belief, the relevant departments should activate the systemic constraint mechanism; (3) the transnational level: in international exchange, the logic of this provision may be drawn upon to promote the tolerance of belief and cooperation among different civilizations.

【疏议】 / 【Commentary】
【律】 本条款（第三百三十二条）的适用效力覆盖以下场景：（1）个人层面：个体面临信仰动摇时，可依据本条款寻求社会支持（如信仰咨询、心理疏导）；（2）群体层面：特定群体出现信仰极端化倾向时，相关部门应启动系统约束机制；（3）跨国层面：国际交流中，可借鉴本条款逻辑，推动不同文明间的信仰包容与合作。
【Statute】 The applicable effect of this provision (Article 132) covers the following

scenarios: (1) the individual level: when an individual faces wavering belief, he may, in accordance with this provision, seek social support (such as belief counseling and psychological guidance); (2) the group level: when a specific group shows a tendency toward extremization of belief, the relevant departments should activate the systemic constraint mechanism; (3) the transnational level: in international exchange, the logic of this provision may be drawn upon to promote the tolerance of belief and cooperation among different civilizations.

【疏】 议曰：本条明第百三十二条之适用效力，覆盖个人、群体、跨国三层。

【Commentary】 The Discussion says: This article clarifies the applicable effect of Article 132, covering the three levels of the individual, the group and the transnational.

【议】 议曰：与第百三十四条【跨国信仰合作】、第七条【宇宙公民】相参。

【Discussion】 The Discussion says: It is akin to Article 134 【Transnational Belief Cooperation】 and Article 7 【The Cosmic Citizen】 .

【参】 第百三十二条、第百三十四条。

【Cross-ref】 Article 132, Article 134.

第百三十四条 【跨国信仰合作的原则】 / Article 134 【The Principle of Transnational Belief Cooperation】

跨国信仰合作应遵循以下原则，契合“宇宙公民理念”（第七条）：

Transnational belief cooperation should follow the following principles, conforming to the “ideal of the cosmic citizen” (Article 7):

- (1) 平等包容：尊重不同国家、文明的信仰差异，不将自身信仰强加于人；(2) 互利共赢：以信仰合作为纽带，推动跨国公益、文化交流等利他活动；(3) 合法合规：遵守合作双方国家的法律规定，不从事任何违法的信仰活动；
- (2) equality and inclusiveness: respecting the belief differences of different countries and civilizations, and not imposing one's own belief on others; (2) mutual benefit and win-win: taking belief cooperation as a bond to promote altruistic activities such as transnational public welfare and cultural exchange; (3) lawfulness and compliance: observing the legal provisions of the countries of both cooperating parties, and not engaging in any unlawful belief activity.

【疏议】 / 【Commentary】

【律】 跨国信仰合作应遵循以下原则，契合「宇宙公民理念」（第七条）：（1）平等包容：尊重不同国家、文明的信仰差异，不将自身信仰强加于人；（2）互利共赢：以信仰合作为纽带，推动跨国公益、文化交流等利他活动；（3）合法合规：遵守合作双方国家的法律规定，不从事任何违法的信仰活动。

【Statute】 Transnational belief cooperation should follow the following principles,

conforming to the “ideal of the cosmic citizen” (Article 7): (1) equality and inclusiveness: respecting the belief differences of different countries and civilizations, and not imposing one’s own belief on others; (2) mutual benefit and win-win: taking belief cooperation as a bond to promote altruistic activities such as transnational public welfare and cultural exchange; (3) lawfulness and compliance: observing the legal provisions of the countries of both cooperating parties, and not engaging in any unlawful belief activity.

【疏】 议曰：本条立「跨国信仰合作」三原则——平等包容、互利共赢、合法合规。

【Commentary】 The Discussion says: This article establishes the three principles of “transnational belief cooperation” — equality and inclusiveness, mutual benefit and win-win, and lawfulness and compliance.

【议】 议曰：本条明引第七条【宇宙公民理念】，示本人生信仰观之世界维度。与第一百四十三条【跨国信仰教育合作】相参。

【Discussion】 The Discussion says: This article expressly cites Article 7 【The Ideal of the Cosmic Citizen】，showing the world dimension of the Author’s outlook on belief. It is akin to Article 143 【Transnational Belief-Education Cooperation】.

【参】 第七条、第三百三十三条、第一百四十三条。

【Cross-ref】 Article 7, Article 133, Article 143.

第一百三十五条【极端信仰的识别标准】／Article 135【Identification Standards for Extreme Beliefs】

为落实“系统约束”（第一百三十二条第2项），明确极端信仰的识别标准，凡符合下列情形之一的，可认定为极端信仰：（1）主张通过暴力、歧视等手段实现信仰目标的；（2）否定文明主流价值（如信任、合作、平等），宣扬极端利己或仇恨的；（3）限制个体自由（如思想自由、行动自由），强制他人接受信仰的；

In order to implement the “systemic constraint” (item 2 of Article 132), the identification standards for extreme beliefs are clarified: where any of the following circumstances is met, it may be identified as an extreme belief: (1) advocating the realization of belief goals through violence, discrimination and other means; (2) denying the mainstream values of civilization (such as trust, cooperation and equality), and propagating extreme egoism or hatred; (3) restricting individual freedom (such as freedom of thought and freedom of action), and forcing others to accept a belief.

【疏议】／【Commentary】

【律】 为落实「系统约束」（第一百三十二条第2项），明确极端信仰的识别标准，凡符合下列情形之一的，可认定为极端信仰：（1）主张通过暴力、歧视等手段实现信仰目标的；（2）否定文明主流价值（如信任、合作、平等），宣扬极端利己或仇恨的；（3）限制个体自由（如思想自由、行动自由），强制他人接受信仰的。

【Statute】 In order to implement the “systemic constraint” (item 2 of Article 132), the identification standards for extreme beliefs are clarified: where any of the following circumstances is met, it may be identified as an extreme belief: (1) advocating the realization of belief goals through violence, discrimination and other means; (2) denying the mainstream values of civilization (such as trust, cooperation and equality), and propagating extreme egoism or hatred; (3) restricting individual freedom (such as freedom of thought and freedom of action), and forcing others to accept a belief.
【疏】 议曰：本条立「极端信仰」之识别标准三条——暴力歧视、否定主流价值、强制他人。
【Commentary】 The Discussion says: This article establishes the three identification standards of “extreme belief” — violence and discrimination, denial of mainstream values, and forcing others.
【议】 议曰：此标准与第十三条之二（禁止性行为）、第一百四十四条【组织参与二元铁律】相参，示本人对「极端」之清醒界定。
【Discussion】 The Discussion says: These standards are akin to Article 13-2 (prohibited conduct) and Article 144 【The Binary Iron Rule of Organizational Participation】 , showing the Author’s sober definition of “extremity”.
【参】 第三百三十二条、第三百三十六条、第十三条之二。
【Cross-ref】 Article 132, Article 136, Article 13-2.

第三百三十六条 【极端信仰干预的流程】 ／ Article 136 【The Process of Intervening in Extreme Beliefs】

对极端信仰的干预应遵循以下流程，确保程序正义：（1）线索发现：通过社会举报、部门监控等渠道获取极端信仰活动线索；（2）初步核查：由专业机构（如公安机关、社会学研究机构）核实线索真实性；（3）分级干预：根据极端程度采取不同措施（如约谈教育、法律制裁）；（4）后续跟踪：对干预对象进行长期跟踪，防止再次陷入极端信仰；

Intervention in extreme beliefs should follow the following process, ensuring procedural justice: (1) discovery of leads: obtaining leads on extreme-belief activities through channels such as social reporting and departmental monitoring; (2) preliminary verification: verifying the authenticity of the leads by professional institutions (such as public-security organs and sociological research institutions); (3) tiered intervention: taking different measures according to the degree of extremity (such as consultation-education and legal sanction); (4) follow-up tracking: conducting long-term tracking of the intervention target to prevent relapse into extreme belief.

【疏议】 ／ 【Commentary】
【律】 对极端信仰的干预应遵循以下流程，确保程序正义：（1）线索发现（社会举报、部门监控）；（2）初步核查（专业机构核实）；（3）分级干预（按极端程度采取不同措施）；（4）后续跟踪（长期跟

踪)。
【Statute】 Intervention in extreme beliefs should follow the following process, ensuring procedural justice: (1) discovery of leads (social reporting, departmental monitoring); (2) preliminary verification (verification by professional institutions); (3) tiered intervention (taking different measures according to the degree of extremity); (4) follow-up tracking (long-term tracking).
【疏】 议曰：本条立「极端信仰干预」之程序——发现、核查、分级干预、跟踪。
【Commentary】 The Discussion says: This article establishes the process of “intervention in extreme beliefs” — discovery, verification, tiered intervention, tracking.
【议】 议曰：本条强调「程序正义」，与第六十八条之五【证据固定与程序正义】同一法治精神。
【Discussion】 The Discussion says: This article emphasizes “procedural justice”, sharing the same spirit of the rule of law as Article 68-5 【Preservation of Evidence and Procedural Justice】.
【参】 第三百三十五条、第六十八条之五。
【Cross-ref】 Article 135, Article 68-5.

第三百三十七条 【正向信仰的激励机制】 **／ Article 137 【The Incentive Mechanism for Positive Beliefs】**

为拓展“正向信仰支撑空间”（第三百三十二条第3项），建立正向信仰激励机制：（1）对践行正向信仰的个体（如长期参与公益），给予社会荣誉（如“文明使者”称号）；（2）对推动正向信仰传播的组织，提供政策扶持（如税收减免、场地支持）；（3）将正向信仰实践纳入个人社会信用评价，作为优质资源（如就业、贷款）的参考依据；

In order to expand the “support space of positive belief” (item 3 of Article 132), an incentive mechanism for positive belief is established: (1) to individuals practising positive belief (such as long-term participation in public welfare), social honor is given (such as the title “Civilization Envoy”); (2) to organizations promoting the spread of positive belief, policy support is provided (such as tax reduction and venue support); (3) positive belief practice is incorporated into the personal social-credit evaluation, as a reference basis for high-quality resources (such as employment and loans).

【疏议】 ／ 【Commentary】
【律】 为拓展「正向信仰支撑空间」（第三百三十二条第3项），建立正向信仰激励机制：（1）对践行正向信仰的个体（如长期参与公益），给予社会荣誉（如「文明使者」称号）；（2）对推动正向信仰传播的组织，提供政策扶持（如税收减免、场地支持）；（3）将正向信仰实践纳入个人社会信用评价，作为优质资源的参考依据。
【Statute】 In order to expand the “support space of positive belief” (item 3 of Article 132),

an incentive mechanism for positive belief is established: (1) to individuals practising positive belief (such as long-term participation in public welfare), social honor is given (such as the title “Civilization Envoy”); (2) to organizations promoting the spread of positive belief, policy support is provided (such as tax reduction and venue support); (3) positive belief practice is incorporated into the personal social-credit evaluation, as a reference basis for high-quality resources.

【疏】 议曰：本条立「正向信仰激励」机制——荣誉、扶持、信用三途。

【Commentary】 The Discussion says: This article establishes the mechanism of “incentivizing positive belief” — honor, support and credit, three channels.

【议】 议曰：与第三百三十一条相参，一为支持机制，一为激励机制，共促正向信仰。

【Discussion】 The Discussion says: It is akin to Article 131, one being the support mechanism and the other the incentive mechanism, together promoting positive belief.

【参】 第三百三十一条、第三百三十二条、附件 A.05.001 【信用评价】。

【Cross-ref】 Article 131, Article 132, Annex A.05.001 【Credit Evaluation】 .

第三百三十八条 【信仰与商业活动的结合原则】 / Article 138 【The Principle of Combining Belief with Commercial Activities】

信仰与商业活动结合时，需遵循以下原则，避免信仰被商业化滥用：（1）透明化：明确告知消费者商业活动中的信仰元素，不隐瞒或误导；（2）非强制性：不强制消费者接受信仰相关的附加条件（如购买商品需认同特定信仰）；（3）利他性：将商业利润的一定比例用于正向信仰实践（如公益慈善）；

When belief is combined with commercial activities, the following principles should be followed, to avoid the abuse of belief through commercialization: (1) transparency: clearly informing consumers of the belief elements in commercial activities, not concealing or misleading; (2) non-compulsion: not compelling consumers to accept additional conditions relating to belief (such as requiring the recognition of a specific belief to purchase goods); (3) altruism: using a certain proportion of commercial profits for positive belief practice (such as public charity).

【疏议】 / 【Commentary】

【律】 信仰与商业活动结合时，需遵循以下原则，避免信仰被商业化滥用：（1）透明化：明确告知消费者商业活动中的信仰元素，不隐瞒或误导；（2）非强制性：不强制消费者接受信仰相关的附加条件；（3）利他性：将商业利润的一定比例用于正向信仰实践（如公益慈善）。

【Statute】 When belief is combined with commercial activities, the following principles should be followed, to avoid the abuse of belief through commercialization: (1) transparency: clearly informing consumers of the belief elements in commercial activities, not concealing or misleading; (2) non-compulsion: not compelling consumers to accept additional conditions relating to belief; (3) altruism: using a certain proportion of commercial profits for positive

belief practice (such as public charity).
【疏】 议曰：本条立「信仰与商业结合」三原则——透明、非强制、利他。
【Commentary】 The Discussion says: This article establishes the three principles of “combining belief with commerce” — transparency, non-compulsion and altruism.
【议】 议曰：与第八十四条【受邀服务】、第百十一条【最大程度利他】相参，示本人「以利他之心行商业之事」之伦理。
【Discussion】 The Discussion says: It is akin to Article 84 【Services upon Invitation】 and Article 111 【Maximizing Altruism】 , showing the Author’s ethic of “conducting commercial matters with an altruistic heart”.
【参】 第百十一条、第八十四条、第六十七条。
【Cross-ref】 Article 111, Article 84, Article 67.

第百三十九条【信仰冲突的解决途径】 **／ Article 139【Ways to Resolve Belief Conflicts】**

当不同信仰群体发生冲突时，应通过以下途径解决，避免冲突升级：（1）协商优先：鼓励冲突双方通过平等对话达成共识；（2）第三方调解：由中立机构（如非盈利性调解组织）介入调解；（3）法律裁决：当协商、调解无效时，通过法律途径解决冲突；

When a conflict arises between different belief groups, it should be resolved through the following ways, to avoid escalation of the conflict: (1) negotiation first: encouraging both sides of the conflict to reach consensus through equal dialogue; (2) third-party mediation: intervention in mediation by a neutral institution (such as a non-profit mediation organization); (3) legal adjudication: when negotiation and mediation are ineffective, resolving the conflict through legal channels.

【疏议】 ／ 【Commentary】
【律】 当不同信仰群体发生冲突时，应通过以下途径解决，避免冲突升级：（1）协商优先：鼓励冲突双方通过平等对话达成共识；（2）第三方调解：由中立机构介入调解；（3）法律裁决：当协商、调解无效时，通过法律途径解决冲突。
【Statute】 When a conflict arises between different belief groups, it should be resolved through the following ways, to avoid escalation of the conflict: (1) negotiation first: encouraging both sides of the conflict to reach consensus through equal dialogue; (2) third-party mediation: intervention in mediation by a neutral institution; (3) legal adjudication: when negotiation and mediation are ineffective, resolving the conflict through legal channels.
【疏】 议曰：本条立「信仰冲突」之解决途径——协商、调解、裁决。
【Commentary】 The Discussion says: This article establishes the ways to resolve “belief

conflicts” — negotiation, mediation and adjudication.
【议】 议曰：与第三十五条【平等交换】、第百十七条【沟通通则】相参，示本人化解冲突之理性态度。
【Discussion】 The Discussion says: It is akin to Article 35 【Equal Exchange】 and Article 117 【General Rules of Communication】 , showing the Author’s rational attitude in resolving conflicts.
【参】 第三十五条、第百十七条、第百三十六条。
【Cross-ref】 Article 35, Article 117, Article 136.

第一百四十条 【信仰教育的终身化】 / Article 140 【Lifelong Belief Education】

信仰教育应贯穿个体一生，契合“终身学习”（第二条第17项）原则，具体包括：（1）幼儿阶段：通过绘本、游戏等方式传递“爱与合作”的基础信仰；（2）成年阶段：提供多样化的信仰学习资源（如线上课程、线下研讨会）；（3）老年阶段：组织信仰分享活动，帮助个体总结人生信仰的价值；

Belief education should run through an individual’s whole life, conforming to the principle of “lifelong learning” (item 17 of Article 2), specifically including: (1) the early-childhood stage: conveying through picture books, games and the like the basic belief of “love and cooperation”; (2) the adult stage: providing diversified resources for belief learning (such as online courses and offline seminars); (3) the elderly stage: organizing belief-sharing activities to help individuals summarize the value of their life belief.

【疏议】 / 【Commentary】
【律】 信仰教育应贯穿个体一生，契合「终身学习」（第二条）原则，具体包括：（1）幼儿阶段：通过绘本、游戏等方式传递「爱与合作」的基础信仰；（2）成年阶段：提供多样化的信仰学习资源；（3）老年阶段：组织信仰分享活动，帮助个体总结人生信仰的价值。
【Statute】 Belief education should run through an individual’s whole life, conforming to the principle of “lifelong learning” (Article 2), specifically including: (1) the early-childhood stage: conveying through picture books, games and the like the basic belief of “love and cooperation”; (2) the adult stage: providing diversified resources for belief learning; (3) the elderly stage: organizing belief-sharing activities to help individuals summarize the value of their life belief.
【疏】 议曰：本条立「信仰教育终身化」——人生各阶段皆有信仰教育。
【Commentary】 The Discussion says: This article establishes “lifelong belief education” — belief education at every stage of life.
【议】 议曰：与第二条（18）项「可终身学习」、第二百二十九条相参，示本人「终身学习」之理念由知识扩及信仰。

【Discussion】 The Discussion says: It is akin to item (18) of Article 2, “capable of lifelong learning”, and Article 129, showing that the Author’s idea of “lifelong learning” extends from knowledge to belief.
【参】 第二条、第二百二十九条、第四百四十一条。
【Cross-ref】 Article 2, Article 129, Article 141.

第四百四十一条 【信仰与人生目标的结合】 / Article 141 【Combining Belief with Life Goals】

个体应将个人信仰与人生目标结合，确保人生行动的一致性，具体包括：（1）在制定人生规划（如职业选择、创业方向）时，融入信仰中的利他、合作等理念；（2）当人生目标与信仰产生冲突时，优先调整目标以契合信仰核心价值；（3）定期复盘人生行动与信仰的契合度，及时修正偏差；

An individual should combine personal belief with life goals, ensuring the consistency of life action, specifically including: (1) when formulating a life plan (such as career choice and entrepreneurial direction), incorporating the ideas of altruism and cooperation in belief; (2) when a life goal conflicts with belief, giving priority to adjusting the goal to accord with the core values of belief; (3) regularly reviewing the degree of accord between life action and belief, and correcting deviations in time.

【疏议】 / 【Commentary】
【律】 个体应将个人信仰与人生目标结合，确保人生行动的一致性，具体包括：（1）制定人生规划时融入信仰中的利他、合作等理念；（2）当人生目标与信仰产生冲突时，优先调整目标以契合信仰核心价值；（3）定期复盘人生行动与信仰的契合度，及时修正偏差。
【Statute】 An individual should combine personal belief with life goals, ensuring the consistency of life action, specifically including: (1) when formulating a life plan, incorporating the ideas of altruism and cooperation in belief; (2) when a life goal conflicts with belief, giving priority to adjusting the goal to accord with the core values of belief; (3) regularly reviewing the degree of accord between life action and belief, and correcting deviations in time.
【疏】 议曰：本条立「信仰与人生目标之结合」——以信仰引导规划、以信仰校正目标、以复盘纠偏。
【Commentary】 The Discussion says: This article establishes the “combination of belief with life goals” — guiding planning by belief, correcting goals by belief, and rectifying deviations by review.
【议】 议曰：与第一百十九条【复盘化】、第七十三条【共赢主义】相参，示本人「以信仰统摄人生」之自觉。
【Discussion】 The Discussion says: It is akin to Article 119 【Review-ization】 and Article 73 【Win-Win-Ism】 , showing the Author’s self-awareness of “governing life by belief”.

【参】 第一百十九条、第七十三条、第二百二十八条。

【Cross-ref】 Article 119, Article 73, Article 128.

第一百四十二条 【社会对信仰教育的投入】 / Article 142 【Society's Investment in Belief Education】

社会应加大对信仰教育的投入，保障教育资源的可及性：（1）政府层面：将信仰教育经费纳入财政预算，支持学校、社区开展信仰教育活动；（2）企业层面：鼓励企业参与信仰教育公益项目（如赞助信仰交流活动）；（3）个人层面：倡导个体自愿捐赠，支持正向信仰教育的发展；

Society should increase its investment in belief education, safeguarding the accessibility of educational resources: (1) the governmental level: incorporating belief-education funds into the fiscal budget, supporting schools and communities in carrying out belief-education activities; (2) the enterprise level: encouraging enterprises to participate in public-welfare projects of belief education (such as sponsoring belief-exchange activities); (3) the individual level: advocating voluntary donation by individuals to support the development of positive belief education.

【疏议】 / 【Commentary】

【律】 社会应加大对信仰教育的投入，保障教育资源的可及性：（1）政府层面：将信仰教育经费纳入财政预算；（2）企业层面：鼓励企业参与信仰教育公益项目；（3）个人层面：倡导个体自愿捐赠，支持正向信仰教育的发展。

【Statute】 Society should increase its investment in belief education, safeguarding the accessibility of educational resources: (1) the governmental level: incorporating belief-education funds into the fiscal budget; (2) the enterprise level: encouraging enterprises to participate in public-welfare projects of belief education; (3) the individual level: advocating voluntary donation by individuals to support the development of positive belief education.

【疏】 议曰：本条立「信仰教育投入」之三层（政府、企业、个人），护教育资源之可及。

【Commentary】 The Discussion says: This article establishes the three levels (government, enterprise and individual) of “investment in belief education”, safeguarding the accessibility of educational resources.

【议】 议曰：与第四百十条、第三百一十一条相参。

【Discussion】 The Discussion says: It is akin to Article 140 and Article 131.

【参】 第四百十条、第三百一十一条、第四百十条。

【Cross-ref】 Article 140, Article 131, Article 140.

第一百四十三条 A 【个人决策边界与主动帮助事项】 / Article 143A
【Personal Decision Boundaries and Matters of Proactive Help】

〔本条系《人生行动宪章》第五补正案（助人边界决策相关事项补充修正）于 2025 年 10 月 20 日所增〕

本条款依据《人生行动宪章》第三十条【非本人无权为本人做任何决策原则】、第三十三条【个人价值观第一原则】及第一条之二【最高纲领性理想】中“持续利他心态”原则制定，明确个人决策干预边界与主动帮助的适用情形，既坚守“减少外界干扰、自主决策”的核心立场，又践行“利他且可控”的行动逻辑，确保与原宪章条款精神完全契合。

(一) 个人不干预决策之事项范围本人对下列三类事项，原则上不主动介入、不承担决策责任，除非符合本条款“主动帮助适用情形”之规定，且不得因任何非本人意愿的外部干预改变此边界：

(1) 广义无关事项：对本人不知情、未参与且无任何法律关联（含权利义务关系）或事实关联（含利益牵连、行为牵连）的事务，不主动干预决策。此规定旨在落实原宪章“将外界对人生走向影响减至最低之最小必要限度”（散见于第一条、第二十五条）的初衷，避免无关联事务占用核心精力。

(2) 无法定强制协助义务事项：虽本人知情或曾参与，但依据现行生效法律（含刑法、民事法律、行政法律及对应的司法解释）无“应当”“必须”履行协助或帮助义务的事务，且本人已明确表示不愿提供帮助的，不被动承担决策或行动责任。此规定严守原宪章“以刑事性法律及司法解释之强制性规定为最低底线”（散见于第一条、第六十四条）的原则，拒绝无法律依据的义务强加。

(3) 无法律与道德双重义务事项：既无法律强制性协助要求，也无明确社会公德约束（不含主观臆断的道德期待）或原宪章约定的道德义务，且本人明确不愿帮助的事务，不强行介入决策。此规定符合原宪章第三十三条【个人价值观第一原则】中“除本人以外，无人有权说教式告知本人该如何做”的立场，保障决策自主性不受非必要道德绑架。

(二) 主动帮助之适用情形针对本条第一款第 2 项、第 3 项所列事项，若同时满足下列全部条件，本人可主动提供帮助；若仅部分满足，不得启动帮助行为，具体情形如下：

(1) 帮助对象限定：帮助对象须为女童、女性、儿童、病患、体弱确需帮助者等群体，且经客观判断（结合其实际处境、资源获取能力）属于“善意非优势性群体”——即该群体无挑衅行为、无借帮助谋求不当利益（如额外财物索取、不合理权利主张）的意图，同时确有现实帮助

需求（如无法独立解决生存、健康相关问题），确保帮助行为契合原宪章“持续利他心态”的核心导向。

(2) 请求方式与例外：

① 常规情形：该“善意非优势性群体”本人或其亲属、监护人等利害关系人，须以“无挑衅行为、礼貌表达”的方式提出帮助请求，不得存在威胁、强迫、侮辱或不尊重的言行，此要求呼应原宪章第百十八条【对他人平等尊重之意义】中“以尊重为沟通基础”的原则；

② 例外情形：若因突发疾病（如心脏病发作）、意外伤害（如交通事故受伤）等紧急情况，导致“善意非优势性群体”本人无法自主作出意思表示（如昏迷、丧失语言能力），则无需其本人或利害关系人主动请求，本人可基于客观判断启动必要帮助，此例外延续原宪章“极端情况下灵活适配”（散见于第一条、第六十四条）的行动逻辑，兼顾利他与现实合理性。

(3) 帮助内容边界：帮助行为须同时满足三项要求：

① 合法性：不得违反现行法律强制性规定（如不得协助规避法律责任）；

② 利益保护：不得导致本人核心利益（含生命权、人身自由权、战略性自主决策权、主要财产权益）受损；

③ 适度性：严格遵循原宪章“最小可行付出”（散见于第一条、第八条）的行动逻辑，仅投入必要的时间、精力或资源，避免因过度帮助影响自身人生目标（如全球旅居、私募基金创立）的推进。

[This article was added by the Fifth Corrective Act of the Charter of Life Action (the Supplementary Amendment Concerning Matters Related to the Boundary of Helping Others) on 20 October 2025.]

This provision is formulated on the basis of Article 30 【The Principle That No One Other Than the Author May Make Any Decision for the Author】 , Article 33 【The First Principle of Personal Values】 and the principle of a “sustained altruistic mindset” in Article 1-2 【Supreme Programmatic Ideal】 ; it clarifies the boundary of intervention in personal decisions and the applicable circumstances of proactive help, both upholding the core standpoint of “reducing external interference and making decisions autonomously” and practicing the action logic of “altruism that is controllable”, ensuring complete congruence with the spirit of the provisions of the original Charter.

(-) The scope of matters in which the individual does not intervene in decisions. As to the following three categories of matters, the Author in principle does not actively intervene and does not bear decision-making responsibility, unless the

“applicable circumstances of proactive help” of this provision are met, and this boundary may not be changed by any external interference contrary to the Author’s will:

(1) Broadly unrelated matters: as to affairs of which the Author is unaware, in which he has not participated, and to which there is no legal connection (including a relation of rights and obligations) or factual connection (including an involvement of interests or of conduct), he does not actively intervene in decisions. This provision aims to implement the original Charter’s original intent of “reducing to the minimum necessary limit the influence of the outside world upon the course of life” (scattered through Articles 1 and 25), avoiding unrelated affairs occupying core energy.

(2) Matters without a statutory mandatory duty of assistance: where, although the Author is aware of or has participated in the matter, there is no duty of assistance or help of an “ought to” or “must” nature under currently effective law (including criminal law, civil law, administrative law and the corresponding judicial interpretations), and the Author has expressly stated that he is unwilling to provide help, he does not passively bear decision-making or action responsibility. This provision strictly observes the original Charter’s principle of “taking the mandatory provisions of the criminal law and its judicial interpretations as the lowest baseline” (scattered through Articles 1 and 64), refusing the imposition of obligations without legal basis.

(3) Matters without a dual legal and moral duty: where there is neither a legal mandatory requirement of assistance, nor a clear constraint of social morality (excluding subjectively conjectured moral expectations) or a moral duty agreed in the original Charter, and the Author is expressly unwilling to help, he does not forcefully intervene in decisions. This provision conforms to the standpoint of Article 33 【The First Principle of Personal Values】 of the original Charter that “apart from the Author, no one has the right to tell the Author in a preaching manner what he should do”, safeguarding decision-making autonomy from unnecessary moral kidnapping.

(二) The applicable circumstances of proactive help. As to the matters listed in items 2 and 3 of paragraph 1 of this article, if all of the following conditions are simultaneously satisfied, the Author may proactively provide help; if only some are satisfied, the helping conduct may not be initiated. The specific circumstances are as follows:

(1) Limitation of the object of help: the object of help must be groups such as girls, women, children, the sick and the frail who genuinely need help, and must, upon objective judgment (in the light of their actual situation and ability to obtain resources), belong to the “good-faith non-advantaged groups” — namely, a group that has no provocative conduct and no intent to seek improper benefits through

help (such as extra demands for property or unreasonable assertions of rights), while genuinely having a real need for help (such as being unable to independently resolve problems related to survival or health), ensuring that the helping conduct conforms to the core orientation of the original Charter’s “sustained altruistic mindset”.

(2) The manner of request and exceptions:

① Ordinary circumstances: the “good-faith non-advantaged group” — the person himself, or his relatives, guardians and other interested parties — must make the request for help in a manner of “no provocative conduct and polite expression”, and there must be no threatening, coercive, insulting or disrespectful words or conduct; this requirement echoes the principle of “taking respect as the basis of communication” in Article 118 【The Meaning of Equal Respect for Others】 of the original Charter;

② Exceptional circumstances: if, owing to an emergency such as a sudden illness (e.g., a heart attack) or accidental injury (e.g., injury in a traffic accident), a person of the “good-faith non-advantaged group” is unable to autonomously make a declaration of intent (e.g., coma, loss of speech capacity), then no proactive request by the person himself or an interested party is required, and the Author may, on the basis of objective judgment, initiate necessary help; this exception continues the action logic of the original Charter’s “flexible adaptation under extreme circumstances” (scattered through Articles 1 and 64), balancing altruism and realistic reasonableness.

(3) The boundary of the content of help: the helping conduct must simultaneously satisfy three requirements:

① Lawfulness: it must not violate currently effective mandatory provisions of law (e.g., it must not assist in evading legal liability);

② Protection of interests: it must not cause damage to the Author’s core interests (including the right to life, the right to personal liberty, the right to autonomous strategic decision, and major property rights and interests);

③ Measure: it must strictly follow the action logic of the original Charter’s “minimum feasible contribution” (scattered through Articles 1 and 8), investing only necessary time, energy or resources, and avoiding, through excessive help, impairing the advancement of one’s own life goals (such as global sojourning and the founding of a private fund).

【疏议】 / 【Commentary】
【律】 本条款依据《人生行动宪章》第三十条【非本人无权为本人做任何决策原则】、第三十三条【个人价值观第一原则】及第一条之二【最高纲领性理想】中「持续利他心态」原则制定，明确个人决策干预边界与主动帮助的适用情形……(一)个人不干预决策之事项范围：本人对下列三类事项，原则上不主动介入、不承担

决策责任，除非符合本条款「主动帮助适用情形」之规定，且不得因任何非本人意愿的外部干预改变此边界：(1)广义无关事项……(2)无法定强制协助义务事项……(3)无法律与道德双重义务事项……(二)主动帮助之适用情形：针对本条第一款第2项、第3项所列事项，若同时满足下列全部条件，本人可主动提供帮助；若仅部分满足，不得启动帮助行为：(1)帮助对象限定（须为女童、女性、儿童、病患、体弱确需帮助者等群体，且属「善意非优势性群体」）……(2)请求方式与例外……(3)帮助内容边界（合法性、利益保护、适度性）……

【Statute】 This provision is formulated on the basis of Article 30 【The Principle That No One Other Than the Author May Make Any Decision for the Author】 , Article 33 【The First Principle of Personal Values】 and the principle of a “sustained altruistic mindset” in Article 1-2 【Supreme Programmatic Ideal】 ; it clarifies the boundary of intervention in personal decisions and the applicable circumstances of proactive help ... (一) The scope of matters in which the individual does not intervene in decisions: as to the following three categories of matters, the Author in principle does not actively intervene ... (1) broadly unrelated matters ... (2) matters without a statutory mandatory duty of assistance ... (3) matters without a dual legal and moral duty ... (二) The applicable circumstances of proactive help: as to the matters listed in items 2 and 3 of paragraph 1 of this article, if all of the following conditions are simultaneously satisfied, the Author may proactively provide help; if only some are satisfied, the helping conduct may not be initiated: (1) limitation of the object of help (which must belong to “good-faith non-advantaged groups”) ... (2) the manner of request and exceptions ... (3) the boundary of the content of help (lawfulness, protection of interests, measure) ...

【疏】 疏议曰：本条为「助人边界」之总纲。其立法之难，在于二义相反而须并行：一义曰「自主」，即主宪章第一条所立「将外界对人生走向之影响减至最低之最小必要限度」，第三十条所立「非本人无权为本人做任何决策」，第三十三条所立「个人价值观第一原则」；一义曰「利他」，即第一条之二所立「持续利他心态」。若唯自主，则流于自守；若唯利他，则失于无度。本条之设，正为此二义立界：以「不干预之界」守自主，以「帮助之情形」伸利他。故本条自陈其依据三事（第三十条、第三十三条、第一条之二），而以「既坚守……又践行……」为其立法方法，非虚文也。

【Commentary】 The Commentary says: This article is the general outline of the “boundary of helping others”. Its difficulty in legislation lies in two meanings that are opposed yet must run in parallel: one meaning is “autonomy”, namely the “reducing to the minimum necessary limit the influence of the outside world upon the course of life” established in Article 1 of the Main Charter, the “no one other than the Author may make any decision for the Author” established in Article 30, and the “first principle of personal values” established in Article 33; the other meaning is “altruism”, namely the “sustained altruistic mindset” established in Article 1-2. Were there only autonomy, it would degenerate into self-guarding; were there only altruism, it would lose all measure. The establishment of this article is precisely to draw the boundary for these two meanings: with the “boundary of non-intervention” guarding autonomy, and with “the circumstances of help” extending altruism. Hence this article self-declares its basis in three matters (Articles 30 and 33 and Article 1-2), and takes “both upholding ... and practicing ...” as its legislative method — this is no empty rhetoric.

【议】 议曰：第一款之三类，其逻辑顺序由外而内：广义无关事项者，以「关联」为界（无法律关联、无事实关联）；无法定强制协助义务事项者，以「法律义务」为界（无「应当」「必须」之协助义务，且本人已明确表示不愿提供帮助）；无法律与道德双重义务事项者，以「法律与道德双阶」为界（无论强制性法律要求，抑或明确之社会公德约束或宪章约定之道德义务）。三者皆以「明确表示不愿帮助」为其共同之前提要件，故非默示即弃，乃明示而后守。此三「不干预」非消极之推诿，实为「避免无关联事务占用核心精力」

「拒绝无法律依据的义务强加」「保障决策自主性不受非必要道德绑架」三义之落实。

【Discussion】 The Discussion says: The three categories of paragraph 1 follow a logical order from the outside inward: broadly unrelated matters take “connection” as the boundary (no legal connection, no factual connection); matters without a statutory mandatory duty of assistance take “legal duty” as the boundary (no duty of assistance of an “ought to” or “must” nature, and the Author having expressly stated his unwillingness to provide help); matters without a dual legal and moral duty take the “two-tier test of law and morality” as the boundary (whether mandatory legal requirements, or clear constraints of social morality, or moral duties agreed in the Charter). All three take “express statement of unwillingness to help” as their common pre-requisite, and thus it is not an implied abandonment but an express statement followed by adherence. These three “non-interventions” are not negative shirking, but the implementation of the three meanings of “avoiding unrelated affairs occupying core energy”, “refusing the imposition of obligations without legal basis” and “safeguarding decision-making autonomy from unnecessary moral kidnapping”.

第二款之三重条件，其逻辑为「全备方启」：条件一为「人」（须属善意非优势性群体，无挑衅、无借帮助谋求不当利益之意图，且确有现实帮助需求）；条件二为「请」（须以无挑衅、礼貌表达之方式提出，紧急情形下则设例外，得以客观判断启动必要帮助）；条件三为「界」（合法性、利益保护、适度性三者须同时满足）。「若同时满足下列全部条件，本人可主动提供帮助；若仅部分满足，不得启动帮助行为」一语，为「累计要件」之明文，故缺一即为不可。其中「适度性」一要件，以「最小可行付出」为准，明其帮助须「仅投入必要的时间、精力或资源」，不得因过度帮助而碍其人生目标（如全球旅居、私募基金创立）之推行。此即「利他且可控」之正解：利他而不损己之本，方为可持续之利他。

The three conditions of paragraph 2 follow the logic of “initiation only when all are complete”: condition one is “the person” (must belong to a good-faith non-advantaged group, with no provocation and no intent to seek improper benefits through help, while genuinely having a real need for help); condition two is “the request” (must be made in a manner of no provocation and polite expression; in emergency circumstances an exception is set, permitting the initiation of necessary help upon objective judgment); condition three is “the boundary” (lawfulness, protection of interests and measure must all be satisfied). The words “if all of the following conditions are simultaneously satisfied, the Author may proactively provide help; if only some are satisfied, the helping conduct may not be initiated” are an express provision of “cumulative conditions”, and thus the absence of any one makes it impermissible. Among them, the one condition of “measure” takes “minimum feasible contribution” as the criterion, making clear that the help must “invest only necessary time, energy or resources”, and must not, through excessive help, obstruct the advancement of one’s own life goals (such as global sojourning and the founding of a private fund). This is the correct understanding of “altruism that is controllable”: only altruism that does not damage one’s own foundation is sustainable altruism.

【问】 第二款之帮助，明言「针对本条第一款第 2 项、第 3 项所列事项」，而不及第 1 项「广义无关事项」，其义何在？**【答】** 此为本条之关键界限。第 1 项之「广义无关事项」，本人既不知情、未参与，且无法律与事实之关联，则虽有善意非优势性群体之请求，亦不属本条帮助之范围——否则「无关」之界尽废，与「将外界影响减至最低之最小必要限度」之旨相悖。故本条之帮助，以「知情或曾参与」为其前提，此为疏解本条者首当注意之处。

【Question】 The help of paragraph 2 is expressly stated to be “as to the matters listed in items 2 and 3 of paragraph 1 of this article”, and does not extend to item 1 “broadly unrelated matters”; what is the meaning of this? **【Answer】** This is the key boundary of this article. As to the “broadly unrelated matters” of item 1, the Author is neither aware of nor

has participated in them, and there is no legal or factual connection; hence, even if a good-faith non-advantaged group makes a request, it does not fall within the scope of the help of this article — otherwise the boundary of “unrelated” would be entirely abolished, contrary to the purport of “reducing to the minimum necessary limit the influence of the outside world”. Hence the help of this article takes “being aware of or having participated in” as its premise; this is the point to which those interpreting this article should first attend.

【参】主宪章第一条、第一条之二、第八条、第二十五条、第三十条、第三十三条、第六十四条、第一百八条；附件 B.01.001 《人生行动宪章非必要不帮助原则之豁免名单》；附件 C.01.001。

【Cross-ref】Articles 1, 1-2, 8, 25, 30, 33, 64 and 118 of the Main Charter; Annex B.01.001, the Exemption List of the Principle of Not Helping Unless Necessary of the Charter of Life Action; Annex C.01.001.

第一百四十三条 B 【跨国信仰教育的合作】 / Article 143B 【Cooperation in Transnational Belief Education】

〔本条属信仰系列（第一百二十八条至第一百四十五条）之原有条文〕为推动“宇宙文明命运共同体”（第一条之二）建设，加强跨国信仰教育合作：（1）建立跨国信仰教育联盟，共享教育资源（如课程体系、专家资源）；（2）组织跨国信仰教育交流活动（如学生交换、学术研讨）；（3）联合制定跨国信仰教育标准，确保教育质量与文明价值导向一致；

〔This article is an original provision of the belief series (Articles 128 to 145).〕 In order to promote the building of the “cosmic-civilization community with a shared future” (Article 1-2) and strengthen cooperation in transnational belief education: (1) establishing a transnational belief-education alliance to share educational resources (such as course systems and expert resources); (2) organizing transnational belief-education exchange activities (such as student exchange and academic seminars); (3) jointly formulating transnational belief-education standards to ensure that educational quality is consistent with the orientation of civilizational values.

【疏议】 / 【Commentary】

【律】为推动「宇宙文明命运共同体」（第一条之二）建设，加强跨国信仰教育合作：（1）建立跨国信仰教育联盟，共享教育资源；（2）组织跨国信仰教育交流活动；（3）联合制定跨国信仰教育标准。

【Statute】 In order to promote the building of the “cosmic-civilization community with a shared future” (Article 1-2) and strengthen cooperation in transnational belief education: (1) establishing a transnational belief-education alliance to share educational resources; (2) organizing transnational belief-education exchange activities; (3) jointly formulating transnational belief-education standards.

【疏】议曰：本条立「跨国信仰教育合作」之法——结联盟、办交流、制标准。

【Commentary】 The Discussion says: This article establishes the method of “cooperation in transnational belief education” — forming an alliance, holding exchanges, formulating standards.

【议】 议曰：本条明引第一条之二，与第百三十四条【跨国信仰合作】相参，共构本人生「跨国、跨文明」之信仰愿景。

【Discussion】 The Discussion says: This article expressly cites Article 1-2 and is akin to Article 134 【Transnational Belief Cooperation】 , together forming the Author’s “transnational, cross-civilizational” vision of belief.

【参】 第一条之二、第百三十四条、第百四十一条。

【Cross-ref】 Article 1-2, Article 134, Article 141.

第百四十四条 A 【组织参与二元铁律】 / Article 144A 【The Binary Iron Rule of Organizational Participation】

〔本条系 2026 年 8 月 22 日新增原则条款所增，经制定人签署生效〕

〔This article was added by the newly added principled provision of 22 August 2026, signed into effect by the Author.〕

本人参与任何组织，仅限下列两种情形之一：

The Author’s participation in any organization is limited to one of the following two circumstances only:

（一）本人自行建立之组织——该组织由本人亲自创设，其成员（人员）系由本人亲自遴选、甄选确定者；

(1) An organization established by the Author himself — an organization personally founded by the Author, whose members (personnel) are selected and determined personally by the Author;

（二）本人基于特定目的自愿加入之组织——本人完全认可该组织之宗旨与核心成员，且系基于特定、明确之目的而自愿加入者。

(2) An organization which the Author voluntarily joins for a specific purpose — where the Author fully endorses the organization’s purposes and core members, and voluntarily joins on the basis of a specific, clear purpose.

除前两款所列两种情形之外，本人不参与任何组织；尤其不接受包括但不限于国家公务员等僵化体制性组织之参与，无论其附带何种利益、身份或待遇。

Apart from the two circumstances listed in the preceding two paragraphs, the Author does not participate in any organization; in particular, he does not accept participation in rigid institutional organizations including but not limited to the civil service, whatever benefits, status or treatment may attach.

本条之详细情形、认定标准、例外与实施，见附件 A.08.001 《组织参与二元铁律实施细则》。

For the detailed circumstances, identification standards, exceptions and implementation of this article, see Annex A.08.001, the Detailed Implementing Rules of the Binary Iron Rule of Organizational Participation.

【疏议】 / 【Commentary】
【律】 第一百四十四条 【组织参与二元铁律】：本人参与任何组织，仅限下列两种情形之一：（一）本人自行建立之组织——该组织由本人亲自创设，其成员（人员）系由本人亲自遴选、甄选确定者；（二）本人基于特定目的自愿加入之组织——本人完全认可该组织之宗旨与核心成员，且系基于特定、明确之目的而自愿加入者。除前两款所列两种情形之外，本人不参与任何组织；尤其不接受包括但不限于国家公务员等僵化体制性组织之参与，无论其附带何种利益、身份或待遇。本条之详细情形、认定标准、例外与实施，见附件 A.08.001 《组织参与二元铁律实施细则》。制定人：孙雨钧 生效日期：2026 年 8 月 22 日。
【Statute】 Article 144 【The Binary Iron Rule of Organizational Participation】: The Author’s participation in any organization is limited to one of the following two circumstances only: (1) an organization established by the Author himself — an organization personally founded by the Author, whose members (personnel) are selected and determined personally by the Author; (2) an organization which the Author voluntarily joins for a specific purpose — where the Author fully endorses the organization’s purposes and core members, and voluntarily joins on the basis of a specific, clear purpose. Apart from the two circumstances listed in the preceding two paragraphs, the Author does not participate in any organization; in particular, he does not accept participation in rigid institutional organizations including but not limited to the civil service, whatever benefits, status or treatment may attach. For the detailed circumstances, identification standards, exceptions and implementation of this article, see Annex A.08.001, the Detailed Implementing Rules of the Binary Iron Rule of Organizational Participation. Author: Aaron Suen. Effective date: 22 August 2026.
【疏】 疏议曰：本条之立，其旨有三。一曰「护自主」：主宪章以主权个体之绝对自由与发展为哲学基石，凡组织之参与，皆可能引入外部之意志、时序与评价，故非自建或自愿者，皆足以摇动其自主。二曰「贯体例」：主宪章第九十四条禁参军参战、第九十五条禁加入政治性党派、第九十六条立不持政治立场，三者为「特定领域之不参与」；本条则为「一切组织之参与的准入规则」，故为前三条之总纲。三曰「防绕行」：凡原则之立，最患规避之道；以「入职」「挂靠」「借调」「外聘」诸名，皆可自「不愿加入」之名而收「实际隶属」之实。本条以「参与」为标的，而非以「加入」为标的，故凡实质之参与，无论其名目如何，皆入其辖。此三者合，则本条非一新增条款，实为全体系之「组织闸门」。
【Commentary】 The Commentary says: The establishment of this article has three purposes. First, “guarding autonomy”: the Main Charter takes the absolute freedom and development of the sovereign individual as its philosophical cornerstone; any participation in an organization may introduce an external will, temporality and evaluation, and thus whatever is neither self-established nor voluntarily joined is enough to shake the Author’s autonomy. Second, “consistency of structure”: Article 94 of the Main Charter prohibits enlisting and going to war, Article 95 prohibits joining political parties, and Article 96 establishes not taking a political stance; these three are “non-participation in specific domains”, whereas this article is “the access rule for participation in all organizations”, and is thus the general outline of the preceding three. Third, “preventing circumvention”: in establishing any principle, the greatest concern is the way of evasion; under names such as

“taking a post”, “attaching”, “secondment” and “external engagement”, one may, under the name of “unwillingness to join”, reap the substance of “actual subordination”. This article takes “participation” rather than “joining” as its object, and hence any substantive participation, whatever its name, falls within its scope. The three together make this article not merely a newly added provision but in truth the “organizational gate” of the whole system.

【议】 议曰：本条之结构为「二元+兜底排除+授权细则」，层次分明。（一）第一款之「自建组织」，其要件有二：一曰「由本人亲自创设」，二曰「其成员（人员）系由本人亲自遴选、甄选确定」。故其识别之标，不在组织之名义，而在「人员何来」——凡人员之来由不出于本人者，即不合第一款。附件 A.08.001 另定「含委托遴选经本人审查签署核准视为亲选」之认定标准，此即「亲自」之延伸：凡委托他人代为遴选而经本人审查、签署核准者，视为亲选；此为可行之变通，而仍以本人之审查与核准为其不变之核。（二）第二款之「自愿加入之组织」，其要件亦二：一曰「完全认可该组织之宗旨与核心成员」，「完全」二字为要，凡有保留者不合；二曰「基于特定、明确之目的」，「特定、明确」四字为要，凡目的含糊者不合。二者相合，方为其「自愿」。（三）第三款为「兜底排除」：「除前两款所列两种情形之外，本人不参与任何组织」为一重排除；「尤其不接受包括但不限于国家公务员等僵化体制性组织之参与」为二重列举排除；「无论其附带何种利益、身份或待遇」为三重价值排除。三重叠加，则「以利诱之」之途亦塞——凡以身份、待遇、地位为饵者，本条预为之拒。（四）第四款为「授权」：本条之详细情形、认定标准、例外与实施，悉委之于附件 A.08.001 《组织参与二元铁律实施细则》。夫条文贵简，细则贵详；本条以简立其纲，以附件 A.08.001 尽其目，此正体系「主宪章为根本原则、附件为特定领域之实施细则」之分际。

【Discussion】 The Discussion says: The structure of this article is “binary + catch-all exclusion + authorizing detailed rules”, in clear layers. (1) The “self-established organization” of paragraph 1 has two requirements: first, “personally founded by the Author”; second, “whose members (personnel) are selected and determined personally by the Author”. Hence the criterion of identification lies not in the name of the organization but in “whence the personnel come” — wherever the personnel do not come from the Author, it does not satisfy paragraph 1. Annex A.08.001 additionally sets the identification standard that “selection by delegation, upon the Author’s review, countersignature and approval, is deemed personal selection”, which is an extension of “personally”: where another is delegated to select on one’s behalf and the Author reviews, countersigns and approves, it is deemed personal selection; this is a feasible adaptation, yet still takes the Author’s review and approval as its invariable core. (2) The “organization voluntarily joined” of paragraph 2 also has two requirements: first, “fully endorsing the organization’s purposes and core members”, the word “fully” being essential, and any reservation failing to satisfy it; second, “on the basis of a specific, clear purpose”, the four characters “specific, clear” being essential, and any vague purpose failing to satisfy it. Only when the two are combined is it “voluntary”. (3) Paragraph 3 is the “catch-all exclusion”: “apart from the two circumstances listed in the preceding two paragraphs, the Author does not participate in any organization” is the first exclusion; “in particular, he does not accept participation in rigid institutional organizations including but not limited to the civil service” is the second, enumerative exclusion; “whatever benefits, status or treatment may attach” is the third, value-based exclusion. With the three superimposed, the path of “tempting by benefit” is also blocked — whatever uses status, treatment or position as bait, this article rejects in advance. (4) Paragraph 4 is the “authorization”: the detailed circumstances, identification standards, exceptions and implementation of this article are all delegated to Annex A.08.001, the Detailed Implementing Rules of the Binary Iron Rule of Organizational Participation. Provisions value brevity, detailed rules value fullness; this article establishes its outline briefly and completes its items through Annex A.08.001 — this is precisely the system’s division whereby “the Main Charter is the fundamental principle, and the annexes are the

implementing detailed rules of specific domains”.

【问】 本人若因谋生之急需而须入职某一非自建、亦非自愿加入之组织，可谓合于本条否？ **【答】** 不可。本条第（一）（二）两款之外，别无第三途，故非以「谋生之急需」而为通融之据。遇有生计之迫，当循主宪章第八条、第八条之二所立之创收路径（咨询、策划、中介、代理、租赁、金融等）与其「最小可行之本质主义步骤」而为，或依本条第二款之「特定、明确之目的」审视其是否真属自愿加入，非可即事而破铁律。

【Question】 If the Author, out of the urgent need to make a living, must take a post in an organization that is neither self-established nor voluntarily joined, may it be said to conform to this article? **【Answer】** It may not. Apart from paragraphs (1) and (2) of this article, there is no third path; hence “the urgent need to make a living” is not a ground for accommodation. When pressed by livelihood, one should follow the income-generating paths established in Articles 8 and 8-2 of the Main Charter (consulting, planning, intermediary, agency, leasing, finance, etc.) and their “minimum feasible essentialist steps”, or examine, under paragraph 2’s “specific, clear purpose”, whether it is truly a voluntary joining — one may not break the iron rule on the spur of the moment.

【问】 本条与第九十六条之二之「必要例外」关系如何？ **【答】** 二者层面不同，不可互援。第九十六条之二所解者，为「不持政治立场原则」在「关键、必要工作任职、履职」之情形下之豁免，其标的是「政治立场之表态」；本条所辖者，为「组织之参与」本身，其标的是「参与与否」。故虽有第九十六条之二之例外，亦不得据以参与本条所排除之组织；反之，凡合本条二元之参与，其政治立场之表态仍受第九十五条、第九十六条及其例外之拘束。二者各守其域，方为不乱。

【Question】 What is the relationship between this article and the “necessary exceptions” of Article 96-2? **【Answer】** They operate at different levels and cannot be invoked for one another. What Article 96-2 resolves is the exemption of the “principle of not taking a political stance” in the circumstances of “key and essential work appointment and performance of duties”, its object being “the expression of a political stance”; what this article governs is “participation in an organization” itself, its object being “whether to participate or not”. Hence, even with the exception of Article 96-2, one may not thereby participate in an organization excluded by this article; conversely, whenever participation satisfies the binary rule of this article, the expression of political stance is still bound by Articles 95 and 96 and their exceptions. Only when each keeps to its own domain is there no disorder.

【参】 主宪章第八条、第八条之二、第九十四条、第九十五条、第九十六条、第九十六条之二、第九十六条之三、第一百四十四条；附件 A.08.001 《组织参与二元铁律实施细则》；附件 D.01.001 《非战争参与原则实施条例》。

【Cross-ref】 Articles 8, 8-2, 94, 95, 96, 96-2, 96-3 and 144 of the Main Charter; Annex A.08.001, the Detailed Implementing Rules of the Binary Iron Rule of Organizational Participation; Annex D.01.001, the Implementing Regulations on the Principle of Non-Participation in War.

（本部完）

(End of this Part)

第一百四十四条 B 【信仰危机的应急响应机制】 / Article 144B

【Emergency Response Mechanism for Belief Crises】

当出现大规模信仰危机（如极端信仰蔓延）时，启动应急响应机制：（1）成立应急小组：由政府、社会组织、专家组成，统筹应对工作；（2）信息公开：及时向公众发布危机进展与应对措施，避免谣言传播；（3）集中干预：调动资源对受极端信仰影响的群体进行集中教育与疏导；

When a large-scale belief crisis arises (such as the spread of extreme belief), the emergency response mechanism is activated: (1) establishing an emergency team: composed of the government, social organizations and experts, coordinating the response work; (2) information disclosure: promptly releasing to the public the progress of the crisis and the response measures, avoiding the spread of rumors; (3) concentrated intervention: mobilizing resources to carry out concentrated education and guidance for the groups affected by extreme belief.

【疏议】 / 【Commentary】
【律】 当出现大规模信仰危机（如极端信仰蔓延）时，启动应急响应机制：（1）成立应急小组（政府、社会组织、专家组成）；（2）信息公开（及时发布进展与措施，避免谣言）；（3）集中干预（对受极端信仰影响群体集中教育与疏导）。
【Statute】 When a large-scale belief crisis arises (such as the spread of extreme belief), the emergency response mechanism is activated: (1) establishing an emergency team (composed of the government, social organizations and experts); (2) information disclosure (promptly releasing progress and measures, avoiding rumors); (3) concentrated intervention (concentrated education and guidance for groups affected by extreme belief).
【疏】 议曰：本条立「信仰危机应急响应」——应急小组、信息公开、集中干预。
【Commentary】 The Discussion says: This article establishes “emergency response to belief crises” — an emergency team, information disclosure and concentrated intervention.
【议】 议曰：与第三百三十二条、第三百六十六条相参，共构信仰风险之治理链。
【Discussion】 The Discussion says: It is akin to Article 132 and Article 136, together forming the governance chain of belief risk.
【沿革】 注意：本条第一百四十四条（信仰危机应急响应机制）系 20251020 合订本所载。2026 年 8 月 22 日，宪章新增另一第一百四十四条【组织参与二元铁律】。二者条号相重，其沿革与适用详见第二部第九目及本条【参】。本疏议依第二百二十六条【最新之宪章适用原则】处理：现行有效之第一百四十四条为【组织参与二元铁律】；本条（信仰危机应急响应）为信仰系列条文之一，其效力以作准文本及最新体系目录为准。
【Legislative History】 Note: The Article 144 of this article (the emergency response mechanism for belief crises) is that contained in the 20251020 consolidated edition. On 22 August 2026, the Charter newly added another Article 144 【The Binary Iron Rule of Organizational Participation】. The two article numbers overlap; their evolution and application are detailed in Section 9 of Part Two and in the 【Cross-ref】 of this article. This

Commentary handles it in accordance with Article 126 【The Principle of Applying the Latest Charter】 : the currently effective Article 144 is 【The Binary Iron Rule of Organizational Participation】 ; this article (emergency response to belief crises) is one of the provisions of the belief series, and its effect is subject to the authoritative text and the latest systematic catalogue.

【参】 第三百三十二条、第三百三十六条、第四百五十五条、第二百六十六条、第二部第九目。

【Cross-ref】 Article 132, Article 136, Article 145, Article 126, Section 9 of Part Two.

第四百五十五条 【信仰相关条款的修订原则】 / Article 145 【Principles for Amending Belief-Related Provisions】

本宪章中与信仰相关的条款（第二百二十八条至第四百四十四条）修订时，需遵循以下原则：（1）价值一致性：修订内容需契合“文明成功”“人类命运共同体”的核心价值；（2）广泛参与性：修订前需征求社会各界（如专家、公众、跨国组织）的意见；（3）法律合规性：修订内容不得违反行为发生地国家的刑法、行政法等强制性规定；#本条款明确信仰相关条款的修订边界，保障条款修订的科学性与合规性，紧密地衔接本宪章“法律法规改订之应对”（第二百五十五条）原则 #

When the belief-related provisions of this Charter (Articles 128 to 144) are amended, the following principles must be followed: (1) consistency of values: the amended content must conform to the core values of “civilizational success” and “a community with a shared future for mankind”; (2) broad participation: before amendment, opinions must be solicited from all sectors of society (such as experts, the public and transnational organizations); (3) legal compliance: the amended content must not violate the mandatory provisions of the criminal law, administrative law, etc. of the country where the conduct occurs; #This provision clarifies the boundary of amendment of belief-related provisions, safeguarding the scientificity and compliance of the amendment of provisions, and closely connecting with the principle of “response to amendment of laws and regulations” (Article 125) of this Charter#.

i 本文所有“员工”无论是否特别说明均应指的是民事商事合伙人、民事商事合作者、雇员的一种或多种（全文同）。

i All references to “employee” in this text, whether or not specially stated, shall mean one or more of civil and commercial partners, civil and commercial cooperators, and engaged personnel (the same throughout).

宇宙化、全球化、国际化 人生行动宪章第五补正案

The Fifth Corrective Act of the Charter of Life Action for Cosmopolitanization, Globalization and Internationalization

第一条 依据人生行动宪章第百二十二，百二十四，百二十六条，本人人生实践现对关于助人 边界决策相关事项补充修正，并增加一条作为人生行动宪章第百四十三条，全文如下：

Article 1. On the basis of Articles 122, 124 and 126 of the Charter of Life Action, the Author now, in his life practice, makes a supplementary amendment concerning matters related to the boundary of helping others, and adds one article as Article 143 of the Charter of Life Action, the full text of which is as follows:

第二条 本补正案 2025 年 10 月 20 日起生效，自生效之日起施行。

Article 2. This Corrective Act takes effect from 20 October 2025 and is implemented from the date of its effect.

宪章补充修正人签字：

Signature of the amender of the Charter:

2025 年 10 月 20 日

20 October 2025

【疏议】 / 【Commentary】
【律】 本宪章中与信仰相关的条款（第百二十八条至第百四十四条）修订时，需遵循以下原则：（1）价值一致性：修订内容需契合「文明成功」「人类命运共同体」的核心价值；（2）广泛参与性：修订前需征求社会各界（如专家、公众、跨国组织）的意见；（3）法律合规性：修订内容不得违反行为发生地国家的刑法、行政法等强制性规定。
【Statute】 When the belief-related provisions of this Charter (Articles 128 to 144) are amended, the following principles must be followed: (1) consistency of values: the amended content must conform to the core values of “civilizational success” and “a community with a shared future for mankind”; (2) broad participation: before amendment, opinions must be solicited from all sectors of society (such as experts, the public and transnational organizations); (3) legal compliance: the amended content must not violate the mandatory provisions of the criminal law, administrative law, etc. of the country where the conduct occurs.
【疏】 议曰：本条立「信仰条款之修订原则」——价值一致、广泛参与、法律合规。
【Commentary】 The Discussion says: This article establishes the “principles for amending belief-related provisions” — consistency of values, broad participation and legal compliance.
【议】 议曰：本条为文明信仰篇之终条，亦为主宪章条文序列之末，其「法律合规性」原则呼应第二百五条【法律改订应对】，为本宪章「法律底线」之再次确认。
【Discussion】 The Discussion says: This article is the final article of the chapter on civilizational belief, and also the end of the sequence of the Main Charter’s provisions; its principle of “legal compliance” echoes Article 125 【Response to the Amendment of Laws】 , being a reaffirmation of this Charter’s “legal baseline”.

【沿革】 宪章正文未明定：「本文所有『员工』无论是否特别说明均应指的是民事商事合伙人、民事商事合作者、雇员的一种或多种（全文同）。」此一术语总则，为本疏议术语处理之文本依据（参见凡例第四条）。

【Legislative History】 At the end of the Charter's main text it is expressly provided: "All references to 'employee' in this text, whether or not specially stated, shall mean one or more of civil and commercial partners, civil and commercial cooperators, and engaged personnel (the same throughout)." This general rule of terminology is the textual basis for the handling of terminology in this Commentary (see Article 4 of the General Rules).

【参】 第二百五十五条、第二百二十二条、第二百二十八条、凡例第四条。

【Cross-ref】 Article 125, Article 122, Article 128, Article 4 of the General Rules.

卷末赘言 / Concluding Remarks at the End of the Volume

疏议曰：主宪章一十二卷，自第一条至第一百四十五条，凡百四十有五条（含子条），毕矣。

The Commentary says: The Main Charter, in twelve volumes, from Article 1 to Article 145, one hundred and forty-five articles in all (including sub-articles), is here complete.

综观全书，其义可一言蔽之：—「主权个体」立于天地之间，以本质主义之眼观世，以最小必要之度自守，以长期主义之期自励，以利他共赢之心待人，以法律与道德为底线，终求最大可行之自由人生。自第一条立宗旨，历理想人格、人生底线、生存资产、行动原则、思维模型、事业经营、债务清偿、民事政治、知识产权、婚姻家庭、成长迭代，终及文明信仰，脉络贯通，本末兼赅。是为第一部之终。

Surveying the whole book, its meaning may be summed up in one sentence: A **"sovereign individual" stands between heaven and earth, viewing the world through essentialist eyes, guarding himself by the measure of the minimum necessary, spurring himself with the expectancy of long-termism, treating others with a heart of altruism and win-win, taking law and morality as his baseline, and ultimately seeking the maximally feasible free life.** From Article 1, which establishes the purposes, through the ideal personality, the baseline of life, the assets of survival, the principles of action, the thinking models, the career and business, debt repayment, civil and political matters, intellectual property, marriage and family, growth and iteration, and finally to civilizational belief, the thread runs through and both the root and the branches are fully covered. This is the end of Part One.

（第一部 主宪章 终）

(End of Part One · The Main Charter)