

Sciurch of Scientific GOD

Volume 1 Issue 5

The Chinese Dream of the 21st Century: Benevolence, Civic Duty, Equality, Liberty & the Pursuit of Happiness under Scientific GOD



Hexagram 18

第十八卦：蠱：元亨，利？大川。先甲三日，後甲三日。

Kù indicates great progress and success (to him who deals properly with the condition represented by it). There will be advantage in (efforts like that of) crossing the great stream. (He should weigh well, however, the events of) three days before the turning point, and those (to be done) three days after it.

老子：執大象，天下往。往而不害，安平太。樂與餌，過客止。大道廢，有仁義；智慧出，有大偽…。

Laozi said: To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease. When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came, wisdom and shrewdness appeared, and there also appeared great hypocrisy.

子曰：「克己復禮，為仁。一日克己復禮，天下歸仁焉。」「恭、寬、信、敏、惠。恭則不侮，寬則得？，信則人任焉，敏則有功，惠則足以使人。」

Confucius said: Love is to conquer self and turn to courtesy. If we could conquer self and turn to courtesy for one day, all below heaven would turn to love. [Love is] modesty and bounty, truth, earnestness and kindness. Modesty escapes insult; bounty wins the many; truth gains men's trust; earnestness brings success; and kindness is enough to make men work.

$$1 = e^{i0} = e^{i0} e^{i0} = e^{-iL+iL} e^{-iM+iM} = L_e L_i^{-1} (e^{-iM}) (e^{-iM})^{-1} \rightarrow$$

$$\begin{pmatrix} L_{M,e} & L_{M,i} \end{pmatrix} \begin{pmatrix} A_e e^{-iM} \\ A_i e^{-iM} \end{pmatrix} = L_M \begin{pmatrix} A_e \\ A_i \end{pmatrix} e^{-iM} = L_M \begin{pmatrix} \psi_e \\ \psi_i \end{pmatrix} = L_M \psi = 0$$

Editors:

Huping Hu, Ph.D., J.D.
Maoxin Wu, M.D., Ph.D.

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Essay

The Chinese Dream of the 21st Century: Benevolence, Civic Duty, Equality, Liberty & The Pursuit of Happiness under Scientific GOD

(Call for New Chinese Enlightenment - July 4th Movement)

Dated: December 21, 2011

Xin Mao*

ABSTRACT

In the spirit of ancient Chinese wisdom and the collective spirits of Chinese sages and pioneers, Laozi, Kong Fuzi, Sun Zhongshan, Mao Zedong & Deng Xiaoping among others, we call all Chinese worldwide to rise up in the pursuit of the Chinese Dream of the 21st Century – benevolence, civic duty, equality, liberty and pursuit of happiness under Scientific GOD. We note here that some aspects of these sacred pursuits might be hindered by our particular history, modern atheism and materialism. Thus, a new enlightenment of all Chinese is the key to accomplish these sacred pursuits and transform Chinese societies. By enlightening and transcending ourselves, we shall transform atheism and materialism to scientific spirituality, corruption to righteousness, injustice to justice, inequality to equality and restriction to liberty. GOD Bless Chinese People! May we all finally arrive at the “Gate of Heavenly Peace and Justice” and start building GOD’s Paradise on Earth. So, let July 4th Movement begin!

Key Words: Chinese Dream, 21st Century, benevolence, civic duty, equality, liberty, pursuit of happiness, enlightenment, July 4th Movement, Mandate of Heaven, Gate of Heavenly Peace, Scientific GOD.

Only powerful people have liberty. Sung Zhongshan

*Knowledge is a matter of science and no dishonesty or conceit
whatsoever is permissible. What is required is definitely the reverse
- honesty and modesty. Mao Zedong*

Democracy is our goal, but the country must remain stable. Deng Xiaoping

Preamble

Over four thousand years ago, our ancestors brought forth on Asia, the Middle Kingdom structured as dynasties and guided by the oracle, Yi Jing, under the Mandate of Heaven. Four thousand years later in 1912, the last dynasty fell and the Chinese Republic was born after the Xinhai Revolution. By the Grace of Heaven (GOD), we now constitute almost one-fourth of

* Correspondence: Xin Mao, E-mail: july4thmovement@gmail.com

the world population and Chinese Societies are rising and advancing in all aspects of material life and on the World Stage.

We hold today that all Chinese are not only obligated to uphold our traditional values of benevolence and civic duty but also entitled to the rights of equality, liberty and pursuit of happiness under Scientific GOD. These rights and duties and their extensions shall be applicable in all aspects of our lives - spiritually, physically, financially, environmentally, scientifically and politically - that to secure, advance and perform these rights and duties and thus perfect Chinese Societies, our Constitutions may be amended time to time, if necessary, and successive governmental, social and corporate structures and institutions shall be established, deriving their just political, social and economical powers and duties from the consent of the people - that whenever any structure or institution becomes inadequate of these ends, it is our duties to modernized it or to abolish it, and to establish new ones, laying the foundation on such principles and organizing the structures in such forms, as to us shall seem most likely to reflect our understanding and knowledge of Scientific GOD and Its Mandate.

The Critical Coming Moment

As societies, we have achieved over the last thirty years unprecedented material wealth, technological advances, military strength and worldwide economical power. But we shall be facing great challenges both within our societies and without, testing whether we shall be able to self-govern with equality and liberty, whether our public and private institutions can be transformed and work in harmony for the benefit of all Chinese and whether we can be among great Nations on Earth playing important roles in world affairs and world peace.

As a people, we shall be engaged in a great struggle, testing whether we can uphold our traditional values and whether our rights of the 21st Century can be realized, protected, sustained and advanced. Many among us shall also be engaged in a silent struggle in our hearts testing whether our yearning for GOD, benevolence and righteousness can conquer our own shortcomings – materialism, hypocrisy, corruption, or excessive capitalism and commercialism.

So, before this critical coming moment, it is appropriate that we Chinese from all walks of life around the world – the religious and the non-religious, the rich and the poor, the executives and the workers, the intellectuals and the laymen – and indeed all who loves Chinese - reflect on the status of our societies and our own belief, morality and conducts as individuals with the great hope of advancing the Chinese Dream of the 21st Century and ushering Chinese and the mankind at large through the “Gate of Heavenly Peace and Justice” and build a new era of unprecedented progress & prosperity under Scientific GOD.

Reflection on Our History & Heritage

It was said that before the advent of our Middle Kingdom, our ancestors lived peacefully with each other and harmoniously with Nature as tribes and clans. Then various dynasties and warring states were born, rose and declined under the Mandate of Heaven – Xia, Shang,

Zhou, Warring States, Qing, Han, Three Kingdoms, Tang, Song, Yuan, Ming & Qing - creating our long and rich history and cultural heritage.

During the late Qing, our people were under the feudal rule of a corrupted government and the semi-colonial rules of foreign invading forces. Oppressed and exploited, our people rebelled through numerous uprisings. The Xinhai Revolution under the leadership of Song Zhongshan and his generals gave birth to our Republic in 1912 ending over two thousand years of feudal rules.

However, civil wars and Japanese invasion were soon to follow. Again, as a people we fought in the invaders under the leadership of Mao Zedong and his generals and that of Jiang Jieshi and his generals but we also fought among ourselves until 1949 when Communists defeated Nationalists.

Over the last sixty years since the Korea War our societies have lived in peace except occasions of domestic movements and several small border conflicts. Over the last thirty years, the economic reforms initiated by Deng Xiaoping and maintained by Communist Government have ushered in the great industrial, technological, economical and financial progress on the Mainland which brought us and rest of the World unprecedented materials goods and thrust our societies to the world stage as a major player.

In short, over the last two hundred years from late Qing Dynasty to the present, we, both as societies and as a people, have endured and suffered so much corruption and humiliation, so many foreign invasions and so many domestic upheavals, yet not only we have survived but thrived. So, each of us should ponder whether this has been the Mandate of Heaven and what should be our roles and destiny in the 21st Century?

The Aftermath of Atheism and Materialism

No doubt that it has been the economic reforms initiated by Deng, the creativity, productivity and entrepreneurship of our people and the learning and applications of modern sciences and technologies fueled by capitalism of our own style that brought our societies unprecedented material wealth, prosperity and a world-influencing financial system.

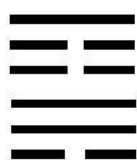
However, after all these revolutions and reforms in our recent history, the modern Chinese are not spiritually enlightened or free. After all the revolutions and reforms, the spiritual lives of many among us are sadly crippled by the manacles of atheism and the prisons of materialism. After all the revolutions and reforms, we live on a lonely island of empty spirituality in the midst of a vast ocean of material progress. After all the revolutions and reforms, many among us are confined in the corners of stale faith and find themselves spiritually in exiles on their own land. Indeed, after all the revolutions and reforms, the moralities of many among us are degenerating and some among us become deeply corrupt and are solely driven by money, power and fame.

Further, after the economical reforms, the private material wealth is now concentrated in the hands of so a few wealthy individuals and corrupted government officials. The very wealth

has created a deep gulf between the rich and the poor. On the other hand, many Chinese are unable to cope with or adapt to the new environments.

Ancient Chinese Wisdom

On a question related to this essay, Yi Jing (I Ching) says:



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Kû indicates great progress and success (to him who deals properly with the condition represented by it). There will be advantage in (efforts like that of) crossing the great stream. (He should weigh well, however, the events of) three days before the turning point, and those (to be done) three days after it.

老子：執大象，天下往。往而不害，安平太。樂與餌，過客止。大道廢，有仁義；智慧出，有大偽…。

Laozi said: To him who holds in his hands the Great Image (of the invisible Tao), the whole world repairs. Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease. When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came, wisdom and shrewdness appeared, and there also appeared great hypocrisy.

老子：天長地久。天地所以能長且久者，以其不自生，故能長久。是以聖人後其身而身先，外其身而身存。非以其無私邪？故能成其私。

Laozi said: Heaven is long-enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. This is how they are able to continue and endure. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realized?

子曰：「克己復禮，為仁。一日克己復禮，天下歸仁焉。…」 「恭、寬、信、敏、惠。恭則不侮，寬則得眾，信則人任焉，敏則有功，惠則足以使人。」

Confucius said: Love is to conquer self and turn to courtesy. If we could conquer self and turn to courtesy for one day, all below heaven would turn to love. [Love is] modesty and bounty, truth, earnestness and kindness. Modesty escapes insult; bounty wins the many; truth gains men's trust; earnestness brings success; and kindness is enough to make men work.

子曰：「學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？…」 「弟子入則孝，出則弟，謹而信，汎愛眾，而親仁。行有餘力，則以學文。」

Confucius said: To learn and then do, is not that a pleasure? When friends come from afar do we not rejoice? The young should be dutiful at home, modest abroad, careful and true, overflowing in kindness for all, but in brotherhood with love. And if they have strength to spare they should spend it on the arts.

子曰：「天何言哉！四時行焉，百物生焉，天何言哉？」「不怨天，不尤人，下學而上達。知我者，其天乎！」

Confucius said, What are the words of Heaven? The four seasons pass, the hundred things bear life. What are the words of Heaven? Never murmuring against Heaven, nor finding fault with men; learning from the lowest, cleaving the heights. I am known but to one, but to Heaven.

Scientific GOD Revealed

Oh GOD, you seem invisible to naked eyes, untouchable by hands, yet you are mathematically omnipresent, omniscient:

- “*e*” is your body, ether, the foundation of existence;
- “*i*” is imagination, a faculty of your mind, the source of creativity;
- “0” is initial state of your mind; emptiness, nothingness;
- “ $1=e^{i0}$ ” is your primal state, oneness, unity of existence;

Oh GOD, you seem silent in voice, absent in physical action, yet you are mathematically omnipotent, omni-active:

- “+ , - , * , / , =” are your operations of existence;
- “*c* , \hbar , π ” are your measuring units of existence;
- “*matrix*” is your container for governing rules, external/internal world;

Thus, You make the identity revealed to Euler to hold as follows:

$$e^{i\pi} + 1 = 0$$

You make primordial distinction to occur as follows:

$$1=e^{i0}=e^{i0}e^{i0}=e^{iL-iL}e^{iM-iM}=e^{iL}e^{iM}e^{-iL}e^{-iM}=e^{-iL}e^{-iM}/e^{-iL}e^{-iM}=e^{iL}e^{iM}/e^{iL}e^{iM} \dots$$

You create energy-momentum-mass relationship revealed to Einstein as follows:

$$1 = e^{i0} = e^{-iL+iL} = L_e L_i^{-1} = (\cos L - i \sin L)(\cos L + i \sin L) =$$

$$\left(\frac{m}{E} - i \frac{|\mathbf{p}|}{E}\right) \left(\frac{m}{E} + i \frac{|\mathbf{p}|}{E}\right) = \left(\frac{m - i|\mathbf{p}|}{E}\right) \left(\frac{m + i|\mathbf{p}|}{E}\right) = \left(\frac{m^2 + \mathbf{p}^2}{E^2}\right) \rightarrow$$

$$E^2 = m^2 + \mathbf{p}^2$$

You create, sustain & make evolving an elementary particle as follows:

$$1 = e^{i0} = e^{i0} e^{i0} = e^{-iL+iL} e^{-iM+iM} = L_e L_i^{-1} (e^{-iM}) (e^{-iM})^{-1} \rightarrow$$

$$\begin{pmatrix} L_{M,e} & L_{M,i} \end{pmatrix} \begin{pmatrix} A_e e^{-iM} \\ A_i e^{-iM} \end{pmatrix} = L_M \begin{pmatrix} A_e \\ A_i \end{pmatrix} e^{-iM} = L_M \begin{pmatrix} \psi_e \\ \psi_i \end{pmatrix} = L_M \psi = 0$$

As an example of your mighty power, you create, sustain & make evolving of an electron revealed to Dirac as follows:

$$1 = e^{i0} = e^{i0} e^{i0} = e^{-iL+iL} e^{-iM+iM}$$

$$(\cos L - i \sin L)(\cos L + i \sin L) e^{-iM+iM} =$$

$$\begin{pmatrix} \frac{m}{E} - i \frac{|\mathbf{p}|}{E} \\ \frac{m}{E} + i \frac{|\mathbf{p}|}{E} \end{pmatrix} e^{-ip^\mu x_\mu + ip^\mu x_\mu}$$

$$= \begin{pmatrix} \frac{m - i|\mathbf{p}|}{E} \\ \frac{m + i|\mathbf{p}|}{E} \end{pmatrix} e^{-ip^\mu x_\mu + ip^\mu x_\mu}$$

$$= \begin{pmatrix} m^2 + \mathbf{p}^2 \\ E^2 \end{pmatrix} e^{-ip^\mu x_\mu + ip^\mu x_\mu} = \frac{E^2 - m^2}{\mathbf{p}^2} e^{-ip^\mu x_\mu + ip^\mu x_\mu}$$

$$= \begin{pmatrix} E - m \\ -|\mathbf{p}| \end{pmatrix} \begin{pmatrix} -|\mathbf{p}| \\ E + m \end{pmatrix}^{-1} \begin{pmatrix} e^{-ip^\mu x_\mu} \\ e^{-ip^\mu x_\mu} \end{pmatrix}^{-1} \rightarrow$$

$$\frac{E - m}{-|\mathbf{p}|} e^{-ip^\mu x_\mu} = \frac{-|\mathbf{p}|}{E + m} e^{-ip^\mu x_\mu} \rightarrow \frac{E - m}{-|\mathbf{p}|} e^{-ip^\mu x_\mu} - \frac{-|\mathbf{p}|}{E + m} e^{-ip^\mu x_\mu} = 0$$

$$\rightarrow \begin{pmatrix} E - m & -|\mathbf{p}| \\ -|\mathbf{p}| & E + m \end{pmatrix} \begin{pmatrix} a_{e,+} e^{-ip^\mu x_\mu} \\ a_{i,-} e^{-ip^\mu x_\mu} \end{pmatrix} = \begin{pmatrix} L_{M,e} & L_{M,i} \end{pmatrix} \begin{pmatrix} \psi_{e,+} \\ \psi_{i,-} \end{pmatrix} = L_M \psi = 0$$

$$\rightarrow \begin{pmatrix} E - m & -\boldsymbol{\sigma} \cdot \mathbf{p} \\ -\boldsymbol{\sigma} \cdot \mathbf{p} & E + m \end{pmatrix} \begin{pmatrix} A_{e,+} e^{-ip^\mu x_\mu} \\ A_{i,-} e^{-ip^\mu x_\mu} \end{pmatrix} = \begin{pmatrix} L_{M,e} & L_{M,i} \end{pmatrix} \begin{pmatrix} \psi_{e,+} \\ \psi_{i,-} \end{pmatrix} = L_M \psi = 0$$

Let New Chinese Enlightenment Begin

It may be said that our pursuit of Chinese Dream of the 21st Century is hindered by the state of our own consciousness partly due to our particular history, modern atheism and materialism. Thus, a New Enlightenment of all Chinese is the key to accomplish these sacred pursuits and transform Chinese societies. By enlightening and transcending ourselves, we shall transform atheism and materialism to scientific spirituality, corruption to righteousness, injustice to justice, inequality to equality and restriction to liberty.

So, let New Enlightenment begin in each of us from the intellectuals to the laymen! Let New Enlightenment begin in our educational institutes! Let New Enlightenment begin in our financial systems! Let New Enlightenment begin in our corporate systems! Let New Enlightenment begin in our local, provincial and national governments!

When this happens, when we allow New Enlightenment to begin, when we let it to ring from every individual, every institution, every business and every governmental unit, we will be able to speed up that day when Chinese Dream of the 21st Century shall be realized under the Mandate of Heaven (GOD).

Our Sacred Pledges

In a sense, it is high time that each Chinese makes a pledge to our fellow Chinese – A pledge that each of us shall enlighten ourselves and shall work and struggle together with fellow Chinese for equality, liberty and pursuit of happiness in the 21st Century under Scientific GOD.

Each Chinese shall further promises to do his/her best to contribute to Chinese Society. The rich may pay more taxes, if necessary, and shall pledge more of their wealth to help and assist the less fortunate. The less fortunate shall work hard to realize their Chinese Dream.

Each Chinese corporation shall promise to be a moral corporation to Chinese Society. The executives shall strive for common good instead of excessive profit at the costs of the workers and the society and the workers shall strive to contribute their best productivity to the corporation.

Each Chinese educational institution shall promise to be the best Chinese Dream making institution. The administrators and teachers shall strive for producing the best students instead of collecting excessive tuitions and the students shall strive be the best students and future Chinese Dream makers.

Our national and local government promises to all Chinese that they will work in harmony for the prosperity and common good of all Chinese and the advancement of Chinese Societies, not the interests of a few or self-interests. The executives, representatives and judges shall strive to carry out the businesses in their best abilities and the supporting staff shall strive to provide the supporting services to their best abilities.

It may be said that today some among us in Chinese Societies would have defaulted on these

Sacred Pledges if made earlier. Instead of honoring these obligations, some among us would have given our fellow Chinese bad checks, checks which would have come back marked "insufficient funds." But we refuse to believe that the banks of the Chinese Societies would be bankrupt. We refuse to believe that there would be insufficient funds in the great vaults of Chinese Societies. So all Chinese individuals, corporations, institutions and Governmental units should make good on these Sacred Pledges — Pledges that will in the long run give our people the security of equality, liberty, basic necessities riches of our economy and the fulfillment of happiness under the Mandate of Heaven (GOD).

Finally, as Societies and a People, we pledge to the World that we shall always work for World Peace, eliminations of hunger and diseases, economical stability and prosperity and mutual benefits of all nations on Earth.

Fierce Urgency for New Enlightenment

Let us remind ourselves the fierce urgency of now. This is no time to be ignorant or hope others to enlighten first. Now is the time to enlighten everyone in Chinese Societies. Now is the time to rise from the darkness and despair of atheistic and materialistic society to a spiritual, benevolent and just society under Scientific GOD. Now is the time to lift Chinese Societies from the quick sands of Godless money, power, fame and corruption to the solid rock of glorious path to prosperity and happiness for all Chinese under Scientific GOD. Now is the time to make progress on equality and liberty for all our people.

It would be fatal for the atheists, materialists and various establishments to overlook the urgency of the moment for New Enlightenment. This sweltering heat of many Chinese' searching for GOD and the Chinese Dream of the 21st Century will not pass until there is an invigorating atmosphere of enlightenment and ensuing transformational changes in Chinese Societies. This is not an end, but a beginning. The whirlwinds of New Enlightenment will come to wake all Chinese and shake various establishments of Chinese Societies until the bright day of transformational changes, equality and liberty emerges by the Mandate of Heaven.

There is something else that we must say to all Chinese who stand on the warm threshold which leads into the glorious path to Chinese Dream of the 21st Century under Scientific GOD. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for enlightenment, transformational changes, equality and liberty by drinking from the cup of bitterness and hatred.

We must forever conduct our New Enlightenment on the high ground of dignity and discipline. We must not allow our movement to degenerate into physical violence or worse. Again and again we must rise to the majestic heights of meeting negative forces with positive forces. The marvelous New Enlightenment which shall engulf the Chinese Societies must not lead us to a distrust of all atheists and materialists, for many of them, as evidenced by their sympathy or silence, have come to realize that their destiny is tied up with our destiny. We cannot walk alone.

We must also ask ourselves the soul searching question: Are we really fighting the benefit of

all Chinese or our own self-interests? And do we want to go down in history as hypocrites or truth and justice seeking men and women?

GOD Bless Chinese People! May we all finally arrive at “Gate of Heavenly Peace and Justice” and start building GOD’s Paradise on Earth. So, let July 4th Movement begin!

Acknowledgements:

This Essay is fused with adapted languages from the Declaration of Independence and Martin Luther King, Jr.’s speech “I have a Dream.”

一、科学主会

1. Scientific GOD Society (Sciurch)

改编者：新毛

Adapted by: Xin Mao*

Dated: December 21, 2011

Xin Mao

ABSTRACT

科学主会将是全国人民的现代精神引导核心。没有这样一个核心，科学主事业就不能胜利。

The Sciurch shall be the core of modern spiritual guidance of the people of the whole Nation. Without this core, the cause of Scientific GOD cannot be victorious.

Key Words: 科学主会, Sciurch, 科学主, Scientific GOD.

*以科学主为指南毛泽东语录为框架
With Scientific GOD as Guidance & Mao Zedong's Sayings as Framework*

引导我们现代化精神生活的核心力量将是科学主。指导我们思想道德的理论基础将是基于科学主的理论。

The force at the core guiding our modern spiritual life forward is Scientific GOD. The theoretical basis guiding our thinking and morality is the ideas based on Scientific GOD.

既要转化，就要有一个转化的**组织**。没有一个转化的**组织**，没有一个基于科学主的转化理论和转化风格建立起来的转化**组织**，就不太可能引导广大人民群众战胜物质主义及坏道德品质。

* Correspondence: Xin Mao, E-mail: july4thmovement@gmail.com

从毛泽东语录为科学主会改编的话语
Adaptation of Mao Zedong's Sayings For the Scientific GOD Society (Sciurch)

If there is to be transformation, there must be a transformational organization. Without a transformational organization, without an organization built on the Scientific-GOD-based transformational theory and in the Scientific-GOD-based transformational style, it may be impossible to guide the broad masses of the people in defeating materialism and immorality.

没有科学主会的努力，没有科学主会人做人民精神的中流砥柱，国家的真正民主共和是不大可能的，国家的世界领导地位也是不大可能的。

Without the efforts of the Sciurch, without the members of Sciurch as the spiritual mainstay of the people, the Nation may not achieve true Liberty, be a genuine Republic or play a leading role on the World Stage.

科学主会将是全国人民的**现代精神引导核心**。没有这样一个核心，科学主事业就不能胜利。

The Sciurch shall be the core of modern spiritual Guidance of the people of the whole Nation. Without this core, the cause of Scientific GOD cannot be victorious.

一个有纪律的，有科学主的转化理论配备的，采取自我批评方法的，联系人民群众的**组织**。一个由这样的**组织**领导的力量。一个由这样的**组织**引导的各转化阶级各转化派别的统一线路。这三件是我们转化国家的主要工具。

A well-disciplined organization equipped with the transformational theory of Scientific GOD, using the method of self-criticism and linked with the masses of the people; a force under the leadership of such an organization; a united front of all transformational classes and all transformational groups under the guidance of such an organization - these are the three main tools with which we shall transform the Nation.

我们应当相信群众，我们应当相信**科学主会**，这是两条根本的原理。如果怀疑这两条原理，那就什么事情也可能做不成了。

We must have faith in the masses and we must have faith in the Sciurch. These are two cardinal principles. If we doubt these principles, we may not accomplish anything.

以科学主的转化理论配备起来的科学主会，将会在全国人民中产生新的工作作风，这主要的就是理论和实践相结合的作风，和人民群众紧密地联系在一起的作风以及自我批评的作风。

Equipped with Scientific GOD theory and ideology, the Sciurch shall bring a new style of work to the people of the whole Nation. A style of work which essentially entails integrating theory with practice, forging close links with the masses and practicing self-criticism.

引导一个伟大的转化运动的组织，如果没有转化理论，没有历史知识，没有对于实际运动的深刻的了解，要取得胜利是不可能的。

No organization can possibly guide a great transformational movement to victory unless it possesses transformational theory and knowledge of history and has a profound grasp of the practical movement.

我们将会看到，启蒙运动是一个“普遍的科学主的教育运动”。启蒙就是全国人民通过科学的和自我批评来学习科学主。在启蒙中间，我们一定可以更多地学到一些科学主知识理论。

As we shall see, the enlightenment movement shall be "a widespread movement of learning about Scientific GOD". Enlightenment means the people of the whole Nation studying Scientific GOD through scientific method and self-criticism. We can certainly learn more about Scientific GOD in the course of the enlightenment movement.

要使十几亿的人精神上生活得好，要把我们这个经济文化正在进展的国家，建设成为富裕的、强盛的、具有高度文明道德的国家，这是一个很艰巨的任务。我们所以要

启蒙，现在要启蒙，将来还要启蒙，要不断把我们身上的错误东西整掉，就是为了使我们能够更好地担负起这项任务，更好地同一切立志改进的志士仁人共同工作。

It is an arduous task to ensure a better spiritual life for the billion plus people and to build our economically and culturally progressing country into a prosperous and powerful one with a high level of morality and civility. And it is precisely in order to be able to shoulder this task more competently and work better together with all the people who are actuated by high ideals and determined to institute progress that we must conduct enlightenment movements both now and in the future, and constantly rid ourselves of whatever is wrong.

政策是转化组织一切实际行动的出发点，并且表现于行动的过程和归宿。一个转化组织的任何行动都是实行政策。不是实行正确的政策，就是实行错误的政策；不是自觉地，就是盲目地实行某种政策。所谓经验，就是实行政策的过程和归宿。政策必须在人民实践中，也就是经验中，才能证明其正确与否，才能确定其正确和错误的程度。但是，人们的实践，特别是转化组织和转化群众的实践，没有不同这种或那种政策相联系的。因此，在每一行动之前，必须向成员和群众讲明我们按情况规定的政策。否则，成员和群众就会脱离我们政策的引导而盲目行动，执行错误的政策。

Policy is the starting-point of all the practical actions of a transformational organization and manifests itself in the process and the end-result of that organization's actions. A transformational organization is carrying out a policy whenever it takes any action. If it is not carrying out a correct policy, it is carrying out a wrong policy; if it is not carrying out a given policy consciously, it is doing so blindly. What we call experience is the process and the end-result of carrying out a policy. Only through the practice of the people, that is, through experience, can we verify whether a policy is correct or wrong and determine to what extent it is correct or wrong. However, people's practice, especially the practice of a transformational organization and the transformational masses, cannot but be bound up with one policy or another. Therefore, before any action is taken, we must explain the policy, which we have formulated in the light of the given circumstances, to Sciurch members and to the masses. Otherwise, Sciurch members and the masses will depart from the guidance of our policy, act blindly and carry out a wrong policy.

科学主会将提议国家转化的路线和政策，将提议各项具体的工作路线和各项具体的政策。但是，许多同志可能记住我组织的具体的个别的工作路线和政策，忘记我组织的总路线和总政策。而如果真正忘记了我组织的总路线和总政策，我们就将是一个盲

目的不完全的不清醒的转化者，在我们执行具体工作路线和具体政策的时候，就会迷失方向，就会左右摇摆，就会贻误我们的工作。

Sciurch shall propose the general line and general policy of the Nation's transformation as well as various specific lines for work and specific policies. However, while many comrades shall remember our organization's specific lines for work and specific policies, they may often forget its general line and general policy. If we actually forget our organization's general line and general policy, then we shall be blind, half-baked, muddle-headed transformational workers, and when we carry out a specific line for work and a specific policy, we shall lose our bearings and vacillate now to the left and now to the right, and the work will suffer.

真理,知识,谦虚,团结和非暴力是科学主会的生命，各级领导同志务必充分注意，万万不可粗心大意。

Truth, knowledge, humbleness, unity and nonviolence are the life of Sciurch; leading comrades at all levels must give them full attention and must never on any account be negligent.

二、阶级和平等自由斗争; 信仰和精神斗争

2. **Classes and Equality-Liberty Struggle;
Faith and Spiritual Struggle**

改编者: 新毛

Adapted by: Xin Mao*

Dated: December 21, 2011

Xin Mao

ABSTRACT

我们是站在人民大众一边的。对于科学主会的成员来说，也就是要站在科学主会的立场，站在科学主会精神和政策的立场。

We stand with the masses. For members of the Sciurch, this means keeping to the stand of the Sciurch, keeping to the spirit and policy of the Sciurch.

Key Words: 阶级, class, 平等自由, equality-liberty, 信仰, faith, 精神, spiritual, 科学主会, Sciurch, 科学主, Scientific GOD.

*以科学主为指南毛泽东语录为框架
With Scientific GOD as Guidance & Mao Zedong's Sayings as Framework*

平等自由斗争的实质是现代精神斗争。斗争中，一些阶级胜利了，一些阶级减弱或消失了。这就是近代史，这就是近几百年来文明史。拿这个观点解释近代史是历史上客观的，站在这个观点的反面的是历史上不客观的。

In substance, equality-liberty struggle is modern spiritual struggle. During the struggle, some classes triumph, others are diminished or eliminated. Such is the recent history; such is the history of civilization for the recent several hundreds of years. To interpret history from this viewpoint is historically objective; standing in opposition to this viewpoint is historically subjective.

* Correspondence: Xin Mao, E-mail: july4thmovement@gmail.com

在阶级和不同信仰的社会中, 每一个人都在一定的阶级地位和信仰中生活, 各种思想无不打上阶级和信仰的烙印。

In society of class and different faith, everyone lives as a member of a particular class and faith, and every kind of thinking, without exception, is stamped with the brand of a class and faith.

社会的变化, 主要地是由于社会内部矛盾的发展, 即生产力和生产关系的矛盾, 阶级之间的矛盾, 信仰之间的矛盾, 新旧之间的矛盾, 由于这些矛盾的发展, 推动了社会的前进, 推动了新旧社会的代谢。

Changes in society are due chiefly to the development of the internal contradictions in society, that is, the contradiction between the productive forces and the relations of production, the contradiction between classes, the contradiction between different faith and the contradiction between the old and the new; it is the development of these contradictions that pushes society forward and gives the impetus for the replacement of the old society by the new.

上层阶级, 腐败官员甚至政府本身对于工人农民学生的经济剥削或政治压迫, 将迫使工人农民学生游行甚至动乱, 以反抗现行制度或政府。.....在现行社会里, 只有科学主会引导下的工人农民学生科学主启蒙才是国家精神发展的真正动力。

The economic exploitation or political oppression of the workers, peasants and students by the upper class, the corrupted government officials or even government itself may force them into numerous protests and even riots against the system and government.... It shall be the Scientific GOD enlightenment of the workers, peasants and students under the guidance of Sciurch that shall constitute the real motive force of spiritual development in the Nation.

民族斗争, 说到底, 是一个精神斗争问题。在美国反对平等的, 只是一少部分人。他们绝不能代表占绝大多数的工人、农民、学生、知识分子和其他开明人士。

In the final analysis, national struggle is a matter of spiritual struggle. Among the People in the United States, it is only a small group of individuals in the anti-equality circle. They can in no way represent the workers, farmers, students, intellectuals and other open-minded persons who comprise the overwhelming majority of American People.

人民靠科学主会去启蒙团结。国家的反平等自由势力，靠启蒙团结后的人民去孤立和转化。凡是反平等自由的势力，你不理，他就不倒。这也和扫地一样，扫帚不到，灰尘照例不会自己跑掉。

It is up to the Sciurch to enlighten and unite the people. As for the anti-equality-liberty forces in the Nation, it is up to the enlightened and united people to isolate and transform them. Everything anti-equality-liberty is the same; if you do not deal with it, it will not change. This is also like sweeping the floor; as a rule, where the broom does not reach, the dust will not vanish of itself.

反对势力是不会自行转化或消失的。无论是国家的反对势力，或是国际上的侵略势力，都不会自行退出历史舞台。

The opposing forces will not transform or disappear on their own. Neither will the Nation's opposing forces nor the aggressive foreign forces step down from the stage of history of their own accord.

平等自由斗争虽不是请客吃饭，不是做文章，不是绘画绣花，但也能那样雅致，那样从容不迫，文质彬彬，那样温良恭俭让。平等自由斗争是主引导下的和平转化过程，是把阶级和平转化或者消除的过程。

Although equality-liberty struggle is not a dinner party, or writing an essay, or painting a picture, or doing embroidery, it can still be refined, gentle, temperate, kind, courteous, restrained and magnanimous. Equality-liberty struggle is a transforming process, a process guided by Divine forces by which classes shall be marginalized or eliminated all together.

独裁者对于人民是寸权必夺，寸利必得。科学主会呢？科学主会的方针是启蒙团结群众，和平地孤立抵抗独裁者。科学主会不按照独裁者的办法办事。独裁者总是要强迫人民接受统治，他左手拿着刀，右手也拿着刀。启蒙后的群众不按照他的办法，而是和平抵抗缴他的刀。...假如独裁者又要磨刀了，启蒙后的群众就在主的引导下和平抵抗缴他的刀。

A tyrant always tries to wrest every ounce of power and every ounce of gain from the people. And Sciurch? Sciurch's policy is to enlighten and united the people and peacefully isolate and resist the tyrant. Sciurch shall not act after the tyrant's fashion. The tyrant always tries to oppress the people, a sword in his right hand and another sword in his left. Enlightened people shall peacefully resist and disarm him, not following his example.... If the tyrant is to sharpen his sword again, enlightened people shall peacefully resist and disarm him under GOD's guidance.

谁是反对者？谁是我们的朋友？这个问题是社会转化的首要问题。国家过去一切自由自由运动成效甚少，其基本原因就是不能启蒙和团结真正的朋友，以孤立真正的反对者。科学主会应该是群众的精神向导，在社会转化中将未有科学主会引错了路而转化不失败的。我们的转化要有不引错路和一定成功的把握，不可不注意启蒙和团结我们的真正的朋友，以孤立我们的真正的反对者。我们要分辨真正的朋友反对者，不可不将国家社会各阶级的经济地位精神处境及其对于社会转化的态度，作一个大概的分析。

Who are our opponents? Who are our friends? This is a question of the first importance for the social transformation. The basic reason why all previous liberty and freedom movements in the Nation achieved so little was the lack of enlightenment and unity of our true friends and isolation of our true opponents. Sciurch should be the spiritual guide of the masses, and no transformation may succeed when Sciurch shall guide them astray. To ensure that we will definitely achieve success in the transformation and will not guide the masses astray, we must pay attention to enlightenment and unity of our true friends and isolation of our true opponents. To distinguish real friends from real opponents, we must make a general analysis of the economic and spiritual status of the various classes in the Nation and of their respective attitudes towards the social transformation.

一切反对平等自由的, 勾结串通贪官污吏的独裁专制者、剥削集团、买办阶级、垄断阶级以及附属于他们的一部分知识界反对派, 是科学主义孤立反对的目标。启蒙后的广大人民群众将是社会转化的主要力量。无神论者和中性者是我们可接近的朋友。那动摇不定的反对平等自由的个人、组织, 其右翼可能是我们的反对的目标, 其左翼可能是我们的朋友——我们要时常提防他们, 不要让他们扰乱了我们的阵线。

The targets to be isolated and opposed by the Sciurch are all those who are against equality-liberty or in conspiracy with corrupted officials – the tyrants and dictators, exploiting conglomerates, bribing class, monopolies and the intelligentsia attached to them. The leading force in the social transformation is the enlightened masses. Atheists and neutralists are approachable friends. As for the vacillating individuals and groups who are against equality-liberty, their right wing may become our opponent and their left wing may become our friend - but we must be constantly on our guard and not let them create confusion within our ranks.

什么人站在转化派方面, 他就是转化派, 什么人站在专制主义极端资本主义或极端个人主义方面, 他就不是转化派。什么人只是口头上站在转化派方面而在行动上则另是一样, 他就是一个口头转化派, 如果不但在口头上而且在行动上也站在转化派方面, 他就是一个完全的转化派。

Whoever sides with the transformer is a transformer. Whoever sides with dictatorship, excessive capitalism or excessive individualism is not a transformer. Whoever sides with the transformer in words only but acts otherwise is a transformer in speech. Whoever sides with the transformer in deed as well as in word is a transformer in the full sense.

我认为, 对转化派来说, 一个人, 一个团体, 一个组织, 或者一个学校, 如若不被反转化派反对, 那就不好了那说不定是同反对派同流合污了。如若被反对派反对, 那就好, 那就证明我们同反对派划清界线了。如若反对派起劲地反对我们, 把我们说得一塌糊涂, 一无是处, 那说不定就更好了, 那就证明我们不但同反对派划清了界线, 而且证明我们的工作是有成绩的了。

I hold that it is bad as far as transformers are concerned if a person, a group, an organization or a school is not opposed by the opponent, for in that case it would probably mean that we have sunk to the level of the opponent. It is good if we are opposed by the opponent, since it proves that we have drawn a clear line of demarcation between the

opponent and ourselves. It may be still better if the opponent opposes us wildly and paints us as utterly black and without a single virtue; it demonstrates that we have not only drawn a clear line of demarcation between the opponent and ourselves but achieved a great deal in our work.

凡是反对派反对的，我们不一就要拥护；凡是反对派拥护的，我们不一就要反对。

We may not support whatever the opponent opposes and oppose whatever the opponent supports.

我们是站在人民大众一边的。对于科学主会的成员来说，也就是要站在科学主会的立场，站在科学主会精神和政策的立场。

We stand with the masses. For members of the Sciurch, this means keeping to the stand of the Sciurch, keeping to the spirit and policy of the Sciurch.

在社会转化成功后，反对派依然存在，他们必然地要和我们作继续对抗，我们决不可以轻视这些残留的反对派。如果我们现在不是这样地提出问题和认识问题，我们就要犯极大的错误。

After the social transformation has succeeded, there will still be opponents in existence; they are bound to oppose us desperately, and we must never regard these remaining opponents lightly. If we do not now raise and understand the problem in this way, we shall commit the gravest mistakes.

我们的反对派决不甘心于他们的失败，他们还要作最后的挣扎。在社会转化以后，他们也还会以各种方式从事反对活动，他们将每日每时企图复辟。这是必然的，毫无疑问的，我们务必不要松懈自己的警惕性。

Our opponents may not take their defeat lying down and they may struggle to the last resort. After the social transformation, they may still engage in opposing activities in various

ways and will try every day and every minute to stage a comeback. This may be inevitable, beyond all doubt, and under no circumstances must we relax our vigilance.

在科学启蒙和自由平等斗争基本完成后，各类反对派的残余还是存在，无神论者和物质主义者还是存在。精神和平等自由斗争并没有结束。科学会和反对派之间的斗争，各派政治力量之间的斗争，科学会和反对派之间在意识形态方面的斗争，还是长时期的，曲折的，有时甚至是很激烈的。反对派也要按照自己的世界观改造世界，科学会要按照自己的世界观转化世界。在这一方面，新的社会和现有社会之间谁胜谁负的问题可能不会很快解决。

After Scientific GOD enlightenment and equality-liberty struggles shall have in the main come to an end, there shall be still remnants of the defeated opponents. There shall be still atheists and materialists. The spiritual and equality-democratic struggles shall be by no means over. The struggle between Sciurch and the opponents, the struggle between the different political forces, and the struggle for the ideology held by the Sciurch and the opponents shall continue to be long and tortuous and at times will even become very acute. The Sciurch shall seek to transform the world according to its own world outlook, and so does the opponents. In this respect, the question of which will win out, new society or now-existing society, shall not be quickly settled.

我国新的社会和现有社会之间在意识形态方面的谁胜谁负的斗争，将需要一个相当长的时间才能解决。这将是因现有社会的知识分子的影响将还要在我国长期存在，作为旧的意识形态，还要在我国长期存在。如果对于这种形势认识不足，或者根本不认识，那就要犯绝大的错误，就会忽视必要的思想斗争。

It will take a long period to decide the issue in the ideological struggle between the new society and the now-existing society in our country. The reason shall be that the influence of the intellectuals who come from the now-existing society will remain in our country for a long time to come, and so will their old ideology. If this is not sufficiently understood, or is not understood at all, the gravest mistakes will be made and the necessity of waging the struggle in the ideological field will be ignored.

在我国，无神论者和物质主义者的思想，反科学主义的思想，还会长期存在。但是，新的社会将在我国建立。我们将在科学主义启蒙方面，取得胜利，但是在精神和思想方面，我们还将会有好多事需要做。科学主义和物质主义之间在意识形态方面的问题，还需要真正解决。我们同无神论者和一些宗教势力的思想还要进行长期的斗争。不了解这种情况，放弃思想斗争，那就是错误的。凡是错误的思想，凡是毒草，凡是无神论思想，都应该进行批判，决不能让它们自由泛滥。但是，这种批判，应该是充分说理的，有分析的，有说服力的，而不应该是粗暴的、官僚主义的，或者是物质主义的、教条主义的。

In our Nation, atheistic and materialistic ideology, anti-Scientific-GOD ideology will continue to exist for a long time. However, the new society shall be established in our Nation. We shall win victory in Scientific GOD enlightenment, but we shall still have many things to do on the spiritual and ideological fronts. In the ideological field, the differences between Scientific GOD and materialism shall still need resolution. We still have to wage a protracted struggle against atheistic ideology and some religious forces. It is wrong not to understand this and to give up ideological struggle. All erroneous ideas, all poisonous weeds, all atheistic thoughts, must be subjected to criticism; in no circumstance should they be allowed to spread unchecked. However, the criticism should be fully reasoned, analytical and convincing, and not rough, bureaucratic, materialistic or dogmatic.

物质主义和教条主义都是违反科学主义的。科学主义将会一定要向前发展，要随着实践的发展而发展，不能停滞不前。停止了，老是那么一套，它就没有生命了。但是，科学主义的基本原则又是不能违背的，违背了就要犯错误。用形而上学的观点来看待科学主义，把它看成僵死的东西，这是教条主义。否定科学主义的基本原则，否定科学主义的普遍真理，这就是物质主义。物质主义是一种无神论者的思想。物质主义者抹杀新社会和现有社会的区别，抹杀科学主义和现有宗教的区别。他们所主张的，在实际上并非不是新社会的路线，而是现有社会的路线。在现在的情况下，物质主义的比教条主义更有害的东西。我们现在思想路线上的一个重要任务，就是要开展对于物质主义的批判。

Both materialism and dogmatism run counter to Scientific GOD. Sciurch must certainly advance; it must develop along with the development of practice and cannot stand still. It would become lifeless if it remained stagnant and stereotyped. However, the basic principles of Scientific GOD must never be violated, or otherwise mistakes will be made. It is dogmatism to approach Scientific GOD from a metaphysical point of view and to regard it as something rigid. It is materialism to negate the basic principles of Scientific GOD and to

negate its universal truth. Materialism is one form of atheistic ideology. The materialists shall deny the differences between new society and the existing one, between Scientific GOD and existing religions. What they shall advocate is in fact not new society line but the existing society line. In present circumstances, materialism is more pernicious than dogmatism. One of our current important tasks on the ideological front is to unfold criticism of materialism.

物质主义是一种无神论者思潮，它比教条主义有更大的危险性。物质主义者，口头上也挂着科学，他们也在那里攻击“教条主义”。但是他们所攻击的正是科学主义的最根本的东西。他们将反对或者歪曲唯心论和辩证法，反对或者企图削弱人民自由和科学主义的引导，反对或者企图削弱新社会转化建设和新社会建设。在我国新社会转化取得基本胜利以后，社会上还将有一部分人梦想恢复现有社会制度，他们要从各个方面向科学主义进行斗争，包括思想方面的斗争。而在这个斗争中，物质主义者就是他们最好的助手。

Materialism is an atheistic trend of thought that is even more dangerous than dogmatism. The materialists may pay lip service to Sciurch; they too attack "dogmatism". However, what they are really attacking is the quintessence of Scientific GOD. They oppose or distort spiritualism and dialectics, oppose or try to weaken the people's liberty and the guiding role of the Sciurch, and oppose or try to weaken new society transformation and construction. After the basic victory of the new society transformation in our country, there shall be a number of people who vainly hope to restore the existing system and fight the Sciurch on every front, including the ideological one. Moreover, their right-hand men in this struggle are the materialists.

三十三、学习

33. Study

改编者：新毛

Adapted by: Xin Mao*

Dated: December 21, 2011

Xin Mao

ABSTRACT

科学主理论，是“放之四海而皆准”的理论。不应当把它当作教条看待，而应当看作行动的指南。不应当只是学习科学主理论的词句，而应当把它当成转化性的科学来学习。不但应当了解科学主理论关于一般规律的结论，而且应当学习以科学主为基础的观察问题和解决问题的立场和方法。

The Scientific GOD theory is universally applicable. We should regard it not as a dogma, but as a guide to action. Studying it is not merely a matter of learning terms and phrases but of learning Scientific GOD as the science of transformation. It is not just a matter of understanding the general laws derived from Scientific GOD theory, but of studying the standpoint and method in examining and solving problems based on Scientific GOD theory.

Key Words: 学习, study, 科学主会, Sciurch, 科学主, Scientific GOD.

*以科学主为指南毛泽东语录为框架
With Scientific GOD as Guidance & Mao Zedong's Sayings as Framework*

要把一个现有的不信主的国家改变成为一个是以科学主为指南的国家，我们面前的工作是很艰苦的，我们的经验是很不够的。因此，必须善于学习。

In transforming the existing atheistic Nation into a Scientific-GOD-guided country, we are confronted with arduous tasks and our experience is far from adequate. So we must be good at learning.

* Correspondence: Xin Mao, E-mail: july4thmovement@gmail.com

从毛泽东语录为科学主会改编的话语
Adaptation of Mao Zedong's Sayings For the Scientific GOD Society (Sciurch)

情况是在不断地变化，要使自己的思想适应新的情况，就得学习。即使是对于科学主已经了解得比较多的人，科学主立场比较坚定的人，也还是要再学习，要接受新事物，要研究新问题。

Conditions are changing all the time, and to adapt one's thinking to the new conditions, one must study. Even those who have a better grasp of Scientific GOD and are comparatively firm in their Scientific GOD stand have to go on studying, have to absorb what is new and study new problems.

我们能够学会我们原来不懂的东西。我们不但善于转化一个旧世界，我们还将善于建设转化后新世界。

We can learn what we did not know. We are not only good at transforming the Old World, we are also good at building the transformed New World.

学习有两种态度。一种是教条主义的态度，不管我国情况，适用的和不适用的，一起搬来。这种态度不好。另一种态度，学习的时候用脑筋想一下，学那些和我国情况相适合的东西，即吸取对我们有益的经验，我们需要的是这样一种态度。

Now, there are two different attitudes towards learning from others. One is the dogmatic attitude of transplanting everything, whether or not it is suited to our conditions. This is no good. The other attitude is to use our heads and learn those things that suit our conditions, that is, to absorb whatever experience is useful to us. That is the attitude we should adopt.

科学主理论，是“放之四海而皆准”的理论。不应当把它当作教条看待，而应当看作行动的指南。不应当只是学习科学主理论的词句，而应当把它当成转化性的科学来学习。不但应当了解科学主理论关于一般规律的结论，而且应当学习以科学主为基础的观察问题和解决问题的立场和方法。

The Scientific GOD theory is universally applicable. We should regard it not as a dogma, but as a guide to action. Studying it is not merely a matter of learning terms and phrases but of learning Scientific GOD as the science of transformation. It is not just a matter of

understanding the general laws derived from Scientific GOD theory, but of studying the standpoint and method in examining and solving problems based on Scientific GOD theory.

如果有了正确的理论，只是把它空谈一阵，束之高阁，并不实行，那末，这种理论再好也是没有意义的。

If we have a correct theory but merely prate about it, pigeonhole it and do not put it into practice, then that theory, however good, is of no significance.

对于科学主的理论，要能够精通它、应用它，精通的目的全在于应用。如果你能应用科学主的观点，说明一个两个实际问题，那就要受到称赞，就算有了几分成绩。被你说明的东西越多，越普遍，越深刻，你的成绩就越大。

It is necessary to master Scientific GOD theory and apply it, master it for the sole purpose of applying it. If you can apply the Scientific-GOD-based viewpoint in elucidating one or two practical problems, you should be commended and credited with some achievement. The more problems you elucidate and the more comprehensively and profoundly you do so, the greater will be your achievement.

科学主理论和国家转化实际，怎样互相联系呢？拿一句通俗的话来讲，就是“有的放矢”。“矢”就是箭，“的”就是靶，放箭要对准靶。科学主和国家转化的关系，就是箭和靶的关系。有些同志却在那里“无的放矢”，乱放一通，这样的人就容易把转化弄坏。

How is Scientific-GOD-based theory to be linked with the practice of the Nation's transformation? To use a common expression, it is by "shooting the arrow at the target". As the arrow is to the target, so is Scientific GOD to the transformation of the Nation. Some comrades, however, are "shooting without a target", shooting at random, and such people are liable to harm the transformation.

有工作经验的人，要向理论方面学习，要认真读书，然后才可以使经验带上条理性、综合性，上升成为理论，然后才可以不把局部经验误认为即是普遍真理，才可不犯经验主义的错误。

Those experienced in work must take up the study of theory and must read seriously; only then will they be able to systematize and synthesize their experience and raise it to the level of theory, only then will they not mistake their partial experience for universal truth and not commit empiricist errors.

读书是学习，使用也是学习，而且是更重要的学习。从转化学习转化——这是我们的主要方法。没有进学校机会的人仍然可以学习转化，就是从转化中学习。转化国家是民众的事，常常不是先学好了再干，而是干起来再学习，干就是学习。

Reading is learning, but applying is also learning and the more important kind of learning at that. Our chief method is to learn transformation through transformation. A person who has had no opportunity to go to school can also learn transformation - he can learn through working in transformation. Transformation of Nation is a mass undertaking; it is often not a matter of first learning and then doing, but of doing and then learning, for doing is itself learning.

从“老百姓”到科学主会成员之间有一个距离，但不是万里长城，而是可以迅速地消灭的，接受启蒙，干社会转化，就是消灭这个距离的方法。说学习和使用不容易，是说学得彻底，用得纯熟不容易。说老百姓很快可以变成科学主会成员，是说此门并不难入。把二者总合起来，用得着中国一句老话：“世上无难事，只怕有心人。”入门既不难，深造也是办得到的，只要有心，只要善于学习罢了。

There is a gap between the ordinary civilian and the Sciurch members, but it is no Great Wall, and it can be quickly closed, and the way to close it is to take part in enlightenment, in social transformation. By saying that it is not easy to learn and to apply, we mean that it is hard to learn thoroughly and to apply skillfully. By saying that civilians can very quickly become Sciurch members, we mean that it is not difficult to cross the threshold. To put the two statements together, we may cite the Chinese adage, "Nothing in the world is difficult for one who sets his mind to it." To cross the threshold is not difficult, and mastery, too, is possible provided one sets one's mind to the task and is good at learning.

我们必须向一切内行的人们（不管什么人）学科学主知识。拜他们做老师，恭恭敬敬地学，老老实实地学。不懂就是不懂，不要装懂。

We must learn Scientific GOD knowledge from all who know how, no matter who they are. We must esteem them as teachers, learning from them respectfully and conscientiously. We must not pretend to know when we do not know.

知识的问题是一个科学问题，来不得半点的虚伪和骄傲，决定地需要的倒是其反面——诚实和谦逊的态度。

Knowledge is a matter of science and no dishonesty or conceit whatsoever is permissible. What is required is definitely the reverse - honesty and modesty.

学习的反面是自己的满足，要认真学习一点东西，必须从不自满开始。对自己，“学而不厌”，对人家，“诲人不倦”，我们应取这种态度。

Complacency is the opponent of study. We cannot really learn anything until we rid ourselves of complacency. Our attitude towards ourselves should be "to be insatiable in learning" and towards others "to be tireless in teaching".

有些人读了一些科学主的书，自以为有学问了，但是并没有读进去，并没有在头脑里生根，不会应用，精神境界还是旧的。还有一些人很骄傲，读了几句书，自以为了不起，尾巴翘到天上去了，可是一遇风浪，他们的立场，比起真正懂科学主的人来，就显得大不相同。前者动摇，后者坚定，前者暧昧，后者明朗。

Some people have read a few Scientific GOD books and think themselves quite learned but what they have read has not penetrated, has not struck root in their minds, so that they do not know how to use it and their spiritual wellbeing remain as of old. Others are very conceited and having learned some book-phrases, think them terrific and are very cocky; but whenever a storm blows up, they take a stand very different from that of people who really understand

Scientific GOD. They waver while the latter stand firm, they equivocate while the latter are forthright.

学习科学主，不但要从书本上学，主要地还要通过亲身体会、工作实践和跟其他人交流接近，才能真正学到。如果我们的知识分子读了一些科学主的书，又在同跟其他人交流中，在自己的亲身体会中有所了解，那末，我们大家就有了共同的语言，不仅有科学主方面的共同语言、新社会制度方面的共同语言，而且还可以有未来世界观方面的共同语言。如果这样，大家的工作就一定会做得好得多。

In order to have a real grasp of Scientific GOD, one must learn it not only from books, but mainly through direct experience, through practical work and exchange or close contact with others. When in addition to reading some Scientific GOD books our intellectuals have gained some understanding through exchange or close contact with others and through their own direct experience, we will all be speaking the same language, not only the common language of Scientific GOD and the common language of the new social system, but probably even the common language of the future world outlook. If that happens, all of us will certainly work much better.