

၀ ဖု ၀၀ ၀၀၀၀ ၀၀ ၀၀၀ ၀၀, ၀၀၀ ၀၀၀ ၀၀ ၀၀ ၀၀ ၀၀၀ ၀၀၀ ၀၀၀ ၀၀. ၀၀၀ ၀
 ၀ ၀၀၀ ၀၀၀ ၀၀၀ ၀၀ ၀၀၀ ၀၀၀ ၀၀၀ ၀၀၀ ၀၀၀ ၀၀. ၀၀ ၀၀၀ ၀၀ ၀၀ ၀၀ ၀၀ ၀၀
 ၀, ၀၀၀ ၀၀၀ ၀၀ ၀၀ ၀၀ ၀၀. ၀၀, ၀၀ 6

[illegible][illegible][illegible]

1000 10 10000 1000 10 10000 100000 “1000 1000 1000000 1000 1000 10000 10
 10000?”10 10, 1000 1000 10000. “10000 1000 10000 1000 10 1000000. 10000
 1000 1000000 1000 100000 1000. 1000 1000 10, 1000 10 10000. 1000 1000 10 10
 10 100000.” (12.19)

“ $\lim_{n \rightarrow \infty} \frac{1}{n} \sum_{k=1}^n f(k) = \int_0^1 f(x) dx$, $\lim_{n \rightarrow \infty} \frac{1}{n} \sum_{k=1}^n f(k) = \int_0^1 f(x) dx$.
(4.11)

00, 000057: “00 000 000000 00 000000 00 00(00000)”

00, 00, 00: “000 000 0000 0000 0000(0000000)”

[illegible]

問, 問68: 問問 問問 問問 問問 問問, 問問 問問 問問問問 問問 問問 (問問問問問問 問問問問) ??

4. □□□□□□ □

[illegible]

0000 000000: “0000 0000 0000 00 000, 0000 000 000 00 0000
 0000 000 00(000)0 00 0 00 00 000000 000 000 000000.” (00 1.11).

000 “000 00, ‘00(00)0 00 0000 300 00 00 000’0 000 000, 00 00 0
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 00.” (00 14.40)

[illegible][illegible]

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5. 如何 選擇, 如何 選擇?

በሥነ ምግባር “በሥነ ምግባር ሥነ ምግባር ሥነ ምግባር. ሥነ ምግባር ሥነ ምግባር ሥነ ምግባር”
በሥነ ምግባር, ሥነ ምግባር ሥነ ምግባር: “በሥነ ምግባር ሥነ ምግባር ሥነ ምግባር. ሥነ ምግባር ሥነ ምግባር ሥነ ምግባር
በሥነ ምግባር ሥነ ምግባር ሥነ ምግባር ሥነ ምግባር (በሥነ ምግባር ሥነ ምግባር) ሥነ ምግባር.” በ 13.18

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 “0 0 000 000? 0 000 0000 000 00 00, 000 000 00, 0 000 00 000 0
 000 00 000 00000 00 00.” 00 7.19

耶穌 基督 曾 對 門徒 說： “你們 必 領受 聖靈 的 恩賜， 凡 你們 所 繫 的 在地上， 必 繫 在 天上， 凡 你們 所 解 的 在地上， 必 解 在 天上。” (太 13.16)

□□□□□ (□□ 8.2),
 □□□□□ □□□□ (□□, 17.8)
 □□□□ (□□ 1.8)

“你怎麼知道?”

2. □□□ □□ □□□ □□

[illegible][illegible]

በዚህ ስምምነት መሰረት በዚህ ስምምነት መሰረት, በዚህ ስምምነት, በዚህ ስምምነት, በዚህ ስምምነት በዚህ ስምምነት. በዚህ ስምምነት በዚህ ስምምነት በዚህ ስምምነት በዚህ ስምምነት, 3 በዚህ ስምምነት በዚህ ስምምነት. በዚህ ስምምነት በዚህ ስምምነት በዚህ ስምምነት.

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[illegible]

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[illegible]

(Lao Zi, Dao De Jing, 42)

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[illegible]

...

 (4)

Heaven will judge it for you. Be not judges of others, and you will not be judged; do not condemn others and you will not be condemned. Seek instead to control and correct yourself. Most of all, love others.

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 0000 0000 0000 0000 00. ... 00000 0000 0000 0000 00 00000. 00 0000 0000 0000
 0 00 00 0000 000000 00 0000. 00 0000 0000 00000 00 00, 0000 00000000 00
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$$\begin{aligned} & \text{...} \\ & \text{...} \end{aligned}$$

□□□ □□□□ □□□ □□□□□(□□□□□□□□□), □□□□ □□□□ □□ □□□ □ □.

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

[illegible]

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cf. 11, 12 (11111111)

በሥነ ምግባር ስራ ላይ ለሚሳተፉ ሰዎች “የሥነ ምግባር ስራ ላይ ለሚሳተፉ ሰዎች” የሚለው ስያሜ በሥነ ምግባር ስራ ላይ ለሚሳተፉ ሰዎች የሚሰጠው ስያሜ ነው። ሥነ ምግባር ስራ ላይ ለሚሳተፉ ሰዎች የሚሰጠው ስያሜ ነው። ሥነ ምግባር ስራ ላይ ለሚሳተፉ ሰዎች የሚሰጠው ስያሜ ነው።

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል። (ገጽ 3)

... በሰላም የሚኖሩበት ስርዓት ማሳካት ይቻላል።

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል። (ገጽ 1)

5. Self-interest በሰላም

በሰላም የሚኖሩበት ስርዓት ማሳካት ይቻላል። (ገጽ 3)

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል። (ገጽ 30)

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል።

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል። (ገጽ 1)

6. ሰላም

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል።

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል። (ገጽ 2)

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል።

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል። (ገጽ 2)

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል።

በሰላምና በብቃት የሚኖሩበት ስርዓት ማሳካት ይቻላል። (ገጽ 3)

የሚገኝበት የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡
የሚገኝበት የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ (ገጽ 3)

[ገጽ]

የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡

የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ (ገጽ 9)

የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡

የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ (ገጽ 15)

[ገጽ]

“የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡” የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ “የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡” የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ “የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡” የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ (ገጽ, 13.24)

“የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡” የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ (6.23)

የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ (4.10)

ገጽ: ገጽ ገጽ ገጽ ገጽ

1. ገጽ v. ገጽ

- የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ (ገጽ 31)
- የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ (ገጽ 1)
- የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡
 - የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ (ገጽ 2) የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ (ገጽ 35)
 - የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ “የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ ... የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡ የሰው ልግ ስላለው ጥራት ምን ያህል ነው፡፡

[illegible]

2. □□□□ (□□□ □□)

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cf. []

- [illegible]

- “ $\lim_{n \rightarrow \infty} \frac{1}{n} \sum_{i=1}^n f(x_i)$ ” 的期望值 是 $\int_a^b f(x) dx$ (定理 5.25)

[illegible][illegible]

(□□ 6.27; □□ 12.15)

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5. □□ [Upholding uniformity]

[illegible][illegible]

[In such condition, there is no place for Industry; because the fruit thereof is uncertain: and consequently no Culture of the Earth; no Navigation, nor use of the commodities that may be imported by Sea; no commodious Building; no Instruments of moving, and removing such things as require much force; no Knowledge of the face of the Earth; no account of Time; no Arts; no Letters; no Society; and which is worst of all, continuall feare, and danger of violent death; And the life of man, solitary, poore, nasty, brutish, and short. – Hobbes, *Leviathan*, ch. 13.]

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(□□□ 4, 5, 6)

[illegible]

6. 天 [The will of Heaven]

[illegible]

have their theories. As far as moral fortitude and rightness are concerned, however, they are all way off the mark. How do I know? I know because I have obtained the brightest measure of this world and measure them.’ (Chapter 7)

cf. 詩, 卷之四, 詩

The Lord spoke to the king Wen,

‘I have bright virtue in me

But my voice is not loud, my appearance is not striking

My whip is not long, my lash is not thick

You won’t see me, you won’t know me

Follow my rule.’

詩經卷之四詩

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7. 詩 [Proving the existence of ghosts]

[Why is the whole world now in a chaos?] This is because everybody is in doubt as to the existence or non-existence of ghosts and spirits. Nobody is clear about the ability of the ghosts and spirits to recompense the talent and punish the violent.

The way to investigate the existence or non-existence of a phenomenon is to see whether many people have actually witnessed or heard it. A mere account that a certain this saw it or a certain that heard it will not be enough.

Those who insist on non-existence of ghosts say, ‘So many people claim to have seen or heard the ghosts and spirits. But who exactly have done so?’ Mo Zi says, ‘In fact, many people saw it together, heard it together. Du Bo is the case

in point ...'

Those who insist on non-existence of ghosts say, 'This is no more than many people's account of what they saw or heard. Is it enough to settle the doubt? How can a man who aspires to be a noble man of this world can be so gullible as to believe many people's account of what they saw or heard?' Mo Zi says, 'If many people's account of what they heard or saw is not enough to believe, not enough to settle the doubt, we won't know what the ancient sage kings Yao, Xun, Yu, Tang, Wen, Wu were like. Then, how can you say that they are to be emulated? Those who are above average all agree that the sage kings of the previous three dynasties are good enough to be emulated. [In numerous books which record their deeds, however, we may see that] they all believed in the existence of ghosts and spirits. They all served them well. Those who insist on the non-existence of ghosts go against the practice of the sage kings. Going against the practice of the sage kings is not the way of a noble man.'

Those who insist on non-existence of ghosts say, 'If the intention is not genuine, [offering sacrifice to the ghosts] is merely harming the interest of family members. Would such a practice make a respectful son?' Mo Zi says, '[In most cases, the sacrifice will be for the ghosts of one's deceased parents or relatives.] If these ghosts should be there, it is to offer food and drinks to one's parents and relatives. Is it not a great benefit? Even if these ghosts should not be there, the expenses of offering sacrifices are not wasted because family members and village people can all eat and drink. Through these occasions, people can get together and rejoice resulting in good bonding of the village people.'

Those who insist on non-existence of ghosts say, 'Ghosts and spirits simply do not exist. That is why you should not offer food, drinks and sacrificial animals. It is not that I cherish the food, drinks and sacrificial animals. I simply do not see what can be gained.' This is against the books of the

sage kings, against the deeds of respectful sons.

[cf. *Lun Yu*,

11.12 子夏曰百工居處以義，成其事，立於世。

7.21 子曰居處恭，執事敬。

2.24 子曰居處恭，執事敬。

7.35 子曰居處恭，執事敬，雖之夷狄不可棄也。

8. 命 [No Fate]

[Some say that there is the fate; some say that there is no fate.] If many people saw or heard it, we may know that there is the fate. If not, we may know that there is no fate. As none of the people have ever seen or heard the fate, we may conclude that there is no fate. If the base people are not to be trusted, why not observe the feudal lords' account or sayings? Again, none of the feudal lords have ever heard the sound of the fate, seen the shape of the fate. Let us then observe the affairs of the sage kings.

[Whether there was a good government or a bad government depended on the ability of the ruler. So there was no fate. Only the tyrants had claimed the fate. But the sage kings have all vanquished them. In their good reign, all said that it was due to their effort.]

[Why do people work hard? If they don't, they will lose the benefit of good government, peace, wealth, honour, prosperity, warmth, and a full belly. If they should believe in the fate, who would work hard?]

Noble men of the world who wish to promote the interest of the world and remove the harm of the world should condemn the theory of fate.

Sivaka-sutta: One day ... Moliya-Sivaka asked Buddha, Oh! Venerable Gautama, there are the religious and the bramans who hold this view, "All feelings joyful, sorrowful and

neutral of an individual are the result of the actions which the person committed in the past.” What say you, Venerable Gautama?’ Buddha said, Oh! Sivaka, there are also feelings which arise because of the physical condition (three kinds of humour – pitta semha, vata – and their combination). The existence of these feelings is generally recognised by people as truthful. The religious and the bramans who say “All feelings joyful, sorrowful and neutral of an individual are the result of the actions which the person committed in the past” go too far from the facts recognisable by personal experience and from the facts generally admitted by people. There are also feelings which arise because of the seasonal changes. ... There are also feelings which arise because of irregular events. ... There are also feelings which arise because of sudden accidents. ... There are also feelings which arise because of maturation of actions.’

9. 𑀓𑀲 [Against Confucians]

Throughout summer, they beg barley and rice. When five grains have all been harvested, they go after big funerals. They bring along their children and relatives to the funeral and bloat out. A few funerals will be enough to get them going. At the expense of other’s family, they fatten themselves. Relying on other’s field, they promote themselves. If a rich man has a funeral, they go crazy with joy and say, ‘This is the beginning of good food and good clothes!’

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[illegible]

[An Ying continues.] 哥哥，你這話說得真好。我這人就是個好人。我這人也許是個好人。我這人也許是個好人。我這人也許是個好人。

[illegible]

“那么，你，你希望我们成为什么样的朋友？”他问，然后停顿片刻：“你希望我们成为什么样的朋友。我们希望你成为什么样的人。我们希望你成为什么样的人。我们希望你成为什么样的人。”

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10. $\square\square$ [Endearing rightness] – y_i (rightness) or li (benefit)?

Suppose a man offers you a hat and shoes. In return he proposes to chop your hands off. Would you agree? You wouldn't. Because a hat and shoes are not as dear as your own limbs. Suppose a man offers you the whole world. In return, he proposes to take your life. Would you agree? You wouldn't because the whole world is not as dear as your life. Over one word, however, people kill each other. This shows that rightness is dearer than one's own life. Nothing, therefore, is dearer than rightness.

Noble men of the world treat rightful scholars with even less esteem than they treat a coolie carrying cereal. Imagine this. A coolie has rested on the roadside. Now he wants to stand up again with his load of cereal. But he is having difficulty. A noble man sees this. Without any regard to the

age, low or high status of the person, he will help him to stand up. Why? 'Because it is right', he says. These days, noble men who [supposedly] practice rightness transmit the Way of ancient kings only to preach; they do not do what they expound. Rather, they deny and defile it. This is why I say noble men of the world treat rightful scholars with even less esteem than they treat a coolie carrying cereal.

Mo Zi said, 'Merchants go to all corners. To sell their wares in markets, they move about with passport. In spite of the difficulties of crossing the check-points and toll-gates, in spite of the danger of thieves and robbers, they do it. Scholars, however, can remain seated and discuss rightness. There is no difficulty of crossing the check-points and toll-gates, no danger of thieves and robbers. [The comfort] is incomparable to the discomfort of having to move about with passport. Still, they don't do it. That is, scholars cannot calculate the benefit while merchants even investigate it.

When I say a blind man does not know black and white, I do not mean that he does not know the name. I mean he does not know what the name refers to. ... I say noble men of the world do not know ethical integrity. They do know the name but they do not know what it refers to.

Refuting my argument with your argument is just like hitting a boulder with an egg. Use all the eggs in the world. The boulder will still be right [there]. You cannot even make a dent.

Fundamentalist fanatics?

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(14.9)

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה. “אֲנִי (אֲנִי) אֶפְרַיִם אֶתְּחַלֵּם אֶתְּחַלֵּם אֶתְּחַלֵּם, אֲנִי (אֲנִי) אֶפְרַיִם אֶתְּחַלֵּם אֶתְּחַלֵּם אֶתְּחַלֵּם.” (14.16)

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(1) :

註：「台灣 台灣 台灣 台灣，台灣 台灣 台灣(台灣) 台灣」台灣，1.12 (台灣 台灣台灣台灣台灣)

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11

- $\lim_{n \rightarrow \infty} \frac{1}{n} \sum_{k=1}^n f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx$ (Riemann 積分)
- $\lim_{n \rightarrow \infty} \frac{1}{n} \sum_{k=1}^n f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx$ (Riemann 積分). 例 3.15
- $\lim_{n \rightarrow \infty} \frac{1}{n} \sum_{k=1}^n f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx$ (Riemann 積分). 例 3.17 (Riemann 積分)
- $\lim_{n \rightarrow \infty} \frac{1}{n} \sum_{k=1}^n f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx$ (Riemann 積分). “ $\lim_{n \rightarrow \infty} \frac{1}{n} \sum_{k=1}^n f\left(\frac{k}{n}\right) = \int_0^1 f(x) dx$ ” の証明

□. ” □□□□□□□□□□(□)□□□□□□□□ (□□, 3.14)

- 審判官 審判 時： “[審判 官は 審判 官] 審判(官)は 審判 官は 審判 官, 審判 官は 審判 官(官) 審判 官は 審判 官 審判 官.” 第 8.11

(3) □□(□□) □□□ □□

- [illegible]

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000000000000000000 (00, 14.41)

(4) 000 00 00

0000 000 000. “0(0), 0(0) 0000, 00 000 00 000 00 0 00? 000 000
000 00 000 0 000 00 0 00?”

00000000000000000000000000000000 (00, 17.11)

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0000 000 000. “000 00 00 0000 00 000, 000 00 00 0000 0000 00,
000 00 00 0000 0000 0000 00, 000 00 00 0000 00 00 0000 00.”
(8.2)

“000 000 0 00 000 0000 000 000000 00 000 000.” (6.25, 12.15)

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00(0)00 00 000000(0000) (9.10)

0000 000 000. “000 000 0000 00, 00(0)0 00 0000, 0000 000, 0000
00 00 000000. 00 00 0000!” (15.18)

[00 00 000 0] 00 0000 000 00 00(0)00 0000 000 000 00 00. 00 00
00 000 0000 00 00 000000 00 0000 000000(0000) 00 00 0000 0000.
(9.3 000)

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0. “000 00000 00 000 00, 000 00, 0000 00, 000000 00.” 000 000 00
00. “00 00 000000 000, 0 000 000 0000000.” (12.1)

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0000 000 000. “00 000 00000 00000 00000 000, 00 000 000000 000 000
0, 00 00000 000 00 00 00000 00 000 000 00 0 000?” (00 3.26)

「何故か、君は...」

「何故か、君は...」 “何故か、君は... 何故か、君は...”
「何故か、君は...」 (2.11)

「何故か、君は...」 “何故か、君は... 何故か、君は...”

Genuine / Fake

「何故か、君は...」 “何故か、君は... 何故か、君は... 何故か、君は...”

「何故か、君は...」 (3.3)

「何故か、君は...」 “何故か、君は... 何故か、君は... 何故か、君は...”
“何故か、君は... 何故か、君は...” “何故か、君は... 何故か、君は...”
“何故か、君は... 何故か、君は...” “何故か、君は... 何故か、君は...”

「何故か、君は...」 (3.8)

「何故か、君は...」 “何故か、君は... 何故か、君は... 何故か、君は...”

「何故か、君は...」 (3.23)

「何故か、君は...」

「何故か、君は...」 “何故か、君は... 何故か、君は... 何故か、君は...”
「何故か、君は...」 (8.8)

「何故か、君は...」 “何故か、君は... rule of law?”

「何故か、君は...」 “何故か、君は... rule of law?”

「何故か、君は...」 (2.3)

[illegible]

□□□□□□□□□□□□□□□□ (□□, 2.15)

□□□□□□□□□□□□□□□□□□□□ (□□□, 15.31)

[illegible]

□ □ : □ □ □ □ □ □ □ □

'□□□' □□ □□□?

[illegible][illegible]

6.3)

子曰。 “知者不惑，仁者不憂，勇者不懼，天下之民，知者不惑，仁者不憂，勇者不懼。”

Confucius said, “The wise are not confused, the benevolent are not anxious, the brave are not afraid, the people of the world, the wise are not confused, the benevolent are not anxious, the brave are not afraid.” (Zi Han, 19.5)

子曰。 “知者不惑，仁者不憂，勇者不懼，天下之民，知者不惑，仁者不憂，勇者不懼。”

Confucius said, “The wise are not confused, the benevolent are not anxious, the brave are not afraid, the people of the world, the wise are not confused, the benevolent are not anxious, the brave are not afraid.” (Zi Han, 5.28)

子曰。 “知者不惑，仁者不憂，勇者不懼，天下之民，知者不惑，仁者不憂，勇者不懼。”

Confucius said, “The wise are not confused, the benevolent are not anxious, the brave are not afraid, the people of the world, the wise are not confused, the benevolent are not anxious, the brave are not afraid.” (Zi Han, 17.4)

子曰。

子曰。 “知者不惑，仁者不憂，勇者不懼，天下之民，知者不惑，仁者不憂，勇者不懼。”

Confucius said, “The wise are not confused, the benevolent are not anxious, the brave are not afraid, the people of the world, the wise are not confused, the benevolent are not anxious, the brave are not afraid.” (Zi Han, 1.15)

Confucius said, ‘Some people just understand. They are the top class. Those who learn and then understand are in the next class. Some people are dim and yet they learn. They are in the next class. Those who are dim and yet do not learn; they are in the lowest class.’

Confucius said, “The wise are not confused, the benevolent are not anxious, the brave are not afraid, the people of the world, the wise are not confused, the benevolent are not anxious, the brave are not afraid.” (Zi Han, 16.9)

子曰。

子曰。 “知者不惑，仁者不憂，勇者不懼，天下之民，知者不惑，仁者不憂，勇者不懼。”

Confucius said, “The wise are not confused, the benevolent are not anxious, the brave are not afraid, the people of the world, the wise are not confused, the benevolent are not anxious, the brave are not afraid.” (Zi Han, 10.18)

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 .

ἄλλοι δὲ οὕτως·” ἀποκαταστήσει ὁ θεὸς τοὺς πόδας αὐτοῦ ἐν ἡμέρᾳ τῆς κρίσεως (ῥωμ 1.13)

cf. ἀποκαταστήσει ὁ θεὸς τοὺς πόδας αὐτοῦ. ῥωμ, ῥωμ 39

ἄλλοι δὲ οὕτως· “ὁ θεὸς ὁμοιωσάμενος ἑαυτὸν τοῖς ἀνθρώποις, ἑαυτὸν ἑαυτὸν ὁμοιωσάμενος, ὁμοιωσάμενος ἑαυτὸν ὁμοιωσάμενος (ῥωμ, 4.10)

ἄλλοι δὲ οὕτως: “ὁμοιωσάμενος ὁ θεὸς ἑαυτὸν τοῖς ἀνθρώποις ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος (ῥωμ 8.2)

ἄλλοι δὲ οὕτως ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος (ῥωμ, 17.8)

ἄλλοι δὲ οὕτως, ὁμοιωσάμενος ὁ θεὸς

ῥωμ(ῥωμ) ὁμοιωσάμενος: “ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος.” ἀποκαταστήσει ὁ θεὸς τοὺς πόδας αὐτοῦ (ῥωμ, 19.13)

ἄλλοι δὲ οὕτως. “ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος. ἀποκαταστήσει ὁ θεὸς τοὺς πόδας αὐτοῦ (ῥωμ, 19.6)

ἄλλοι δὲ οὕτως. “ὁμοιωσάμενος, ὁμοιωσάμενος ὁ θεὸς ὁμοιωσάμενος ὁμοιωσάμενος!” (1.1)

ῥωμ(ῥωμ) ὁμοιωσάμενος

ῥωμ ὁμοιωσάμενος?

ῥωμ ὁμοιωσάμενος(ῥωμ) ὁμοιωσάμενος,

ῥωμ ὁμοιωσάμενος(ῥωμ) ὁμοιωσάμενος,

“... ()” “... () ... ?” “...”

... (, 5.8)

... . “... ()” “... .” “... ... ?” “... ?” “... ()” “... .” “... .” “... ... ?” “... .” “... ... ?” “... .”

... (, 5.19)

... . “... ()” “... ... ?” “... ()”

... () “... ... ?” “...” ... () ... (;) ... (, 14.1)

... ‘...’

... () “...” “...” ... (, 6.22)

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 00 0000 000 000. “000 00 00.” 000 00 000 0000 000.
 0000000000000000 000000000000 0000 (00, 12.22)

[illegible][illegible][illegible]

' '

[illegible]

0000 000 000. “000 0000 0000 0000 000 0000. 0000 000 000 000 0
 0 00 0000 000 0000.”
 000000000000000000000000()000000 (00, 8.10)

[illegible]

[illegible][illegible]

11

1.

[illegible][illegible]

000 000. 0000 000 000. “0! 000 00 000 00, 000 00 000 00.”

□□□□□□□□□□□□□□□□ (□□, □□ 11.9)

“你這人，怎麼這樣？你這人，怎麼這樣？你這人，怎麼這樣？”

□□□□□□□□□□□□□□□□ □□□□□□□□□□□□□□□□ (□□, 11.10) □□□.□□.□.□□
□□□□□□□

[illegible]

□□□□□□□□□□□□□□□□□□□□□□□□(□□, □□ 10.18)

[In preparing ceremonial offerings] The dishes are not fully cooked, the elaborately piled meat is not to be tasted. They are to be sniffed three times and not eaten. (Xun Zi, Li Lun)

[illegible]

□□□ □□□□(c. 563-483BC):

[illegible]

2. , underdog 'input'

[illegible][illegible]

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000 000 00 000 000 00000. 000 0000 00 000 000 00 000 000.”
00 (00, 00 11.1)

0000 000000 00 0000 00. 00 000 000. “000 000 000 0000?” 0000 0
 00 000. “000 000 0000 000 00 0000000?”
 00 (00, 9.14)

3. ' '

በሰላም ስላለን በሰላም ስላለን. በሰላም ስላለን. “በ ሰላም ስላለን.”
በሰላም ስላለን (በሰ, በሰ 10.15)

4. "Noblesse oblige, n'est-ce pas?"

በግልጽ በሚታወቅ ሁኔታ ላይ ስለሚገኝ ምርጫ፣ ለምርጫው የሚሳተፉ ሰነዶች ላይ ምርጫው የሚደረግበት ቀን ምን ዓይነት ሰዓት እንደሚገኝ ማሳሰቢያ ማስቀመጥ ይገባል፡፡

`if (color == 'black') print('Color is black') else print('Color is not black') (10, 10.6)`

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 00. 0(0)0 00 000 000 000 000 0000 000. 000000000000000000000000
 00(10.6)

00 00 00 00 00 00 000000, 000 000 0 00 000000. 000 0000 000 000,
 000 0000 000 000, 00 000 000 000, 000 000 000 000. 0000 000 00
 00 000 0000, 00 00 000 000 000. 0000000000 ... 0000000000000000
 0(=over-cooked)00000000000000000000000000 (00, 10.8)

□□□ □□□ □□□□ □□ □□□ □□ □□□□. □□□□□□(10.9)

[illegible][illegible]

(, 11.8)

[illegible]

5.

“你怎麼知道？” 他問。 “你怎麼知道？” 他問。 “你怎麼知道？” 他問。

□(□)□□□□□□□□□□□□ □□□□ (Lunyu, 10.12)

6.

[illegible][illegible][illegible]

7.

0000 00 0000 0000 000. 0000 0000 000, 0 000 000 000 0000 000,
 0000 0000 000, 00 000 0000 000.
 000000000000000000(00, 9.4)

