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Anisminic v Foreign Compensation Commission

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5. “Irrationality test”

Wednesbury unreasonableness test: “whether the decision was so unreasonable that no reasonable authority would ever consider imposing it.”

Super-Wednesbury test: “whether the consequences [of the decision] were so absurd that he must have taken leave of his senses”

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To learn (xue)

1. What to learn?

- The Master taught us through his erudition, his conduct, his loyalty and his trustworthiness.
Confucius (7.25)
- Confucius taught his disciples using poems, documents, li and music. His students were about 3000. 72 of them were accomplished in 6 arts (六艺).
Sima Qian, Shiji, 62 (Sima Qian: c. 145 – c. 86 BCE)
- 六 = 礼, 乐, 射, 御, 书, 数 (Dong Zhong Shu, 春秋, 卷 5) (Dong Zhong Shu: 179 – 104 BCE)
- 六经 = 礼, 乐, 射, 御, 书, 数 (徐 干, 中论 1) (Xu Gan: 170 – 217)
- A villager of Da Xiang (大乡) said, “Great, isn’t he? Confucius. With his vast learning, he did not manage to make a name of himself.” The Master heard this and told his students, “What shall I try? Shall I try carriage driving? Or shall I try shooting? I think I will try carriage driving.”
Confucius (9.2)
- The Master said, “When you are at home, serve your parents. Outside the family, treat everyone with brotherly love. Be earnest and trustworthy. Comprehensively love all living beings but closeness should be based on ethical integrity. Conduct should come first. Then, read books (六经) when you have energy to spare.”
Confucius (1.6)
- 礼 v. 乐 v. 射
- The Master had wonderful things to say about the Poems, the Documents and ceremonial protocols. Such wonderful

things he had to say. □□□□□□□□□□□□□□(7.18)

- The Master said, “There are people who can recite all three hundred poems out of memory. But when they are entrusted with governing, they cannot manage. When they are sent on diplomatic missions, they cannot cope on their own. Numerous as they may be, they are all useless. 無用多矣(13.5)
- Zi Xia said, “If you overcome talents, remove desires, serve your parents with all your might, serve your boss with devotion, abide by your words when socialising with friends, who can say that you haven’t learned? I will certainly say that you have learned.” 克己復禮，天下歸仁焉。(1.7)
- 克=to win, to be victorious, to excel, to be better than. 己=talents, erudition
 - 克己復禮(11.15), 克己復禮(17.22), 克己復禮(19.23)
 - The Master said, “When you see excellent people, endeavour to align yourself with them. When you see people who lack talents, scrutinise yourself. 見賢思齊焉，見不賢而內自省也 (14.17)
- 克=to remove a dense thicket (克己) 己 = desires, temptation
- 克己復禮 (2C – 3C commentary by He Yan 何晏)
- I haven’t seen a person who loves virtue as much as he loves a woman 吾未嘗見愛德如愛色者 (9.17, 15.12)
- 克(xian) is good, excellent, talented. But it is something one should overcome, should not be enslaved to. → Zi Gong is in the habit of comparing people. The Master said, “Ci must be excellent (克), eh? I have no time for this.” 子貢曰：「克，奚足貴乎？」子曰：「有桓楹之知，而不能自克，天下之謂我惑者也。」(14.29)

2. How to learn?

- The Master said, “Perhaps there are people who say things they know nothing about. I don’t do that. You

should gather a lot of information (聞) and then choose the good things and follow them. You should experience a lot (見) and you will understand. This is the way to knowledge.” 子曰：「多聞，擇其善者而從之，知之矣。」(7.28)

- Zi Zhang learned in order to seek an employment. The Master said, “Study a lot (聞) and eliminate doubtful information. If you cautiously say things which are not doubtful, you will make few mistakes. Experience a lot (見) and eliminate the risks. If you cautiously do things which are not risky, you will have few regrets. When you make few mistakes in your speech and when you have few regrets in your conduct, an employment will come your way as a consequence.” 子張曰：「何謂也？」子曰：「多聞，擇其善者而從之，知之矣。」(2.18)
- The Master said, “Learning without thinking leads to false knowledge. Thinking without learning is dangerous.” 子曰：「學而不思則罔，思而不學則殆。」(2.15)
- Zi Xia said, “In order to excel in your task, you must learn. In order to excel in your learning, you must be entrusted with a task.” 子夏曰：「百工居一以成其事，學一術以成其能。」(19.13)

3. Fond of learning?

- The Master said, “A noble man will eat but not seek to bloat out. He will have a dwelling but not seek comfort. He will be forthcoming in his conduct but cautious with his words. He will proceed along the Way and be upright. Such a man can be regarded as fond of learning.” 子曰：「君子食而求飽，居而求安，德之薄也。」(1.14)
- Duke Ai (哀) asked, “Among your students, who is fond of learning?” Confucius replied, “A man called Yan Hui was fond of learning. He was unwavering in his wrath. He did not repeat the same mistake twice. Unfortunately, he died early. Now there is none. I have not since heard of a man who is fond of learning.” 哀公問：「弟子孰好學？」子曰：「顏回好學，死後無雙。」(1.14)

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- The Master said, “Without a heart seething with rage, you won’t understand. Without gnashing your teeth, you won’t develop yourself further. When I raise one corner and if you don’t respond by raising the remaining three corners, I won’t repeat again.” 子曰：“不愤不启，不悱不发。举一隅不以三隅反，则我不复言。” (7.8)
- The Duke of She (申) asked Zi Lu about Confucius. Zi Lu ignored him. The Master said, “Why didn’t you say that he is the kind of man who would forget about eating when he is outraged, forget his worries when he is happy and he does not know that old age will eventually get to him.” 季康子之母死，公室欲用巫氏，子路曰：“不可。夫巫氏，贱人也。且鲁有初，始死，三日而后殓。公室欲用巫氏，子路曰：‘不可。夫巫氏，贱人也。且鲁有初，始死，三日而后殓。’” (7.18)
- Learning will remove narrow-mindedness. The most important thing is to be loyal and trustworthy. Do not befriend those who are not as good as you. If you discover a fault, do not hesitate to mend it.” 子曰：“学而时习之，不亦悦乎？有朋自远方来，不亦乐乎？人不知而不愠，不亦君子乎？” (1.8)(9.25)
- Zi Xia said, “If you constantly realise what you lack and do not forget what you are capable of, you deserve to be called someone who loves to learn.” 子曰：“学而时习之，不亦悦乎？有朋自远方来，不亦乐乎？人不知而不愠，不亦君子乎？” (19.5)

4. □□□□□□□□□□(□□, 1.1)

- The Master said, 'To learn and to put it into practice at the right moment; isn't it wonderful!'
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- **'Taming' of Confucian Analect:** Zhu Xi, Commentaries to four books. 'While human nature is good in every instance, some reaches enlightenment earlier than others. The slow learners must learn from the fast learners. What you have already learned must be frequently be revised (□□□). As you fully understand what you have learned, the pleasure can be found there. ... Cheng Zi

said, 'Xi means 'to revise again (習)'. If you often rethink and discern the different meanings, you will immerse yourself in it. There lies the joy.' ... Mr Xie said, "習" means there is not a moment when you do not practise (習不輟). 荀(1130-1200) 荀子: 荀子論學篇... 荀子 ... 荀子論學篇... 荀子(1033-1107; 荀子) 荀子論學篇(習)荀子論學篇... 荀子論學篇

- Xun Zi: Where does learning start and where does it end? Learning starts with reciting canonical texts out of memory and ends with reading books on Li. (荀子, 荀子 12) (Xun Zi: 310 – 235 BCE)

- **時 = at the right time**

- mobilise people at the right moment 時 (1.5)
- Pheasants in the mountain bridge! It is the right time, It is the right time! 時 時 (10.18)
- As he spoke only when it is the right time to speak, people did not hate his speech (荀子論學篇 荀子) (14.13)
- Use the calendar of Xia (夏) dynasty 時 (15.11)
- When you are still young, as your physical energy is unsettled, you should watch out for physical attractions 時 (16.7)
- Confucius chose the moment when he is not around to come and express his gratitude. 時 (17.1)
- If you love to offer your service and yet miss the right timing repeatedly, can you be regarded as intelligent? 時 (荀子17.1) (時 qi = many times)
- Four seasons come and go, all creatures are born. But does Heaven speak? (荀子論學篇) (17.19)
- cf. 荀子 (quoting Li Ji, 荀子) In Spring, you memorise the canonical texts, in Summer, you learn to play musical instruments, in Autumn, you learn the ritual protocols, and in Winter, you read

books. 春官大司馬 (Also quoting Li Ji, 禮記)
 In Spring and Autumn, you teach the ritual
 protocols and music. In Winter and Summer, you
 teach the Poems and the Documents. 夏官大司馬
 司馬

▪ 行 = to put it into practice,

- Master Zeng said, “Every day, I scrutinise myself about three things – , whether I was loyal when I undertake other people’s business; whether I was trustworthy in my dealings with friends; whether I put into practice what I teach.” 曾子三省吾身 (1.4)
- The Master said, “By nature, human beings tend to be similar. By actual practice, human beings tend to differ from each other.” 性相近也，習相遠也 (論語, 17.2)
- A noble man must be cautious in what he does. 君子居則思 (論語 2C – 1C BCE)
- If you actually practice good deeds, you become a noble man. If you actually practice evil deeds, you become petty and lowly. This is how human beings become different from each other. 積善成德，而神明自得，聖心廣矣 (荀子)
- 荀子 (7.29) (Zhu Xi’s commentary: 荀子集解 (卷之四))
- Through what we do, our nature becomes complete (論語), 論語, 卷三
- 論語, 卷三, 論語, 卷三 (論語)
- 論語集解 (卷之四) (論語)
- Your leisure activities should be decent, your occupation should be presentable. 論語集解 (卷之四)

7. Do you need a teacher?

- The Master said, “Whenever I am in a company of three, I find a teacher. I follow the one who is good. And I reform myself by not following the one who is bad. 三人行必有我師焉(論語 7.22)
- Gong Sun Zhao of Wei asked Zi Gong, “From whom did Zhong Ni learn?” Zi Gong replied, “The way of King Wen and King Wu has not fallen to the ground and it now remains with the people. Talented ones have great knowledge. Those who lack talent have small knowledge. As the way of King Wen and King Wu is everywhere, how can the Master not learn? Why should there be a fixed teacher?” 子貢問曰:“仲尼自何人而學?”子曰:“文武之道,未嘗墜地,今在人,賢者識其大,不賢者識其小,夫以是為小,夫何足貴乎?且夫自天地之間,何物而不有?且夫自天地之間,何物而不有?且夫自天地之間,何物而不有?”(論語 19.22)

8. Gradual advancement

- Zi Gong said, “In poverty, yet not be abject; in affluence, yet not be arrogant. How’s that?” The Master said, “Possible. But still, it is not as good as being poor yet in delight; being rich yet fond of Li.” Zi Gong said, “The Odes have it, ‘Like a gem! Now quarried, now filed, now sculpted and now polished!’ Is that what you mean?” The Master said, “Ci, Now we can talk poetry together! I tell you one thing and you understand the next.” 子貢曰:“貧而樂,富而貴,何者?”子曰:“可也。未如也。貧而樂,富而貴,何者?”子曰:“可也。未如也。貧而樂,富而貴,何者?”子曰:“可也。未如也。貧而樂,富而貴,何者?”(論語, 1.15)

8. A sense of balance

- Master You said, “If your promise is close to righteousness, you may carry out your promise. If your politeness is close to Li, you can avoid humiliation. If you do not, as a result, lose your popularity, you can

be a leader. □□□□□□□□□□□□□□□□□□□□□□□□□□□□(1.13)

- If you cherish 仁 (ren) and neglect learning, you will end up being stupid; If you cherish wisdom and neglect learning, you will end up being undisciplined. If you cherish trustworthiness and neglect learning, you will end up being a gangster; If you cherish honesty and neglect learning, you will end up being caught in a straightjacket; If you cherish courage and neglect learning, you will end up being disruptive; If you cherish firmness and neglect learning, you will end up being crazy.” 子曰：「好仁不好學，其蔽也愚；好知不好學，其蔽也荒；好信不好學，其蔽也僇；好直不好學，其蔽也绞；好勇不好學，其蔽也暴；好剛不好學，其蔽也狂。」 (論語, 17.8)

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3. Writ of habeas corpus

Writ ?

VICTORIA by the Grace of God, of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith, to J.K., Keeper of our Gaol of Jersey, in the Island of Jersey, and to

J.C. Viscount of said Island, Greeting.

We command you that you have (habeas) the body (corpus) of C.C.W. detained in our prison under your custody, as it is said, together with the day and cause of his being taken and detained, by whatsoever name he may be called or known, in our Court before us, at Westminster, on the 18th day of January next, to undergo and receive all and singular such matters and things which our said Court shall then and there consider of in this behalf; and have there then this Writ.

4. Petition of Right (1628)

“**What is the king's power?**”

- King (, ,) is not above the law
- King is not a lawgiver.
- King is not a judge.

The king must not be under man but under God and under the law, because law makes the king. (Henry Bracton, On the Laws and Customs of England; 13th c. Ipse autem rex non debet esse sub homine sed sub deo et sub lege, quia lex facit regem.)

5. Bill of Rights (Glorious Revolution) 1688

Bill of Rights (Bill of Rights; 1689)

- King's power (regal authority) is not illegal
- King is not a lawgiver, but a lawbreaker.
- Election of members of Parliament ought to be free.
- The freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament
- cruel and unusual punishments
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5. □□□□ 1787

Bill of Rights (10 Amendments of the US Constitution) 1791

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6. □□□ □□□□ 1989

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- 國(Nation)國
- 國 = 國家 國(La loi est l'expression de la volonté générale.)
- 國家 國
- 國家 國 國家 國
- 國 = 國家 國 + 國 國
- 國 國 國 國 國 國 國 國 國 國(La propriété étant un droit inviolable et sacré)

7. □□□□□□ (1948)

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1. 〇〇 〇〇〇 〇〇, 〇〇 〇〇 〇〇〇 〇〇 〇〇〇 〇〇〇 〇〇 〇〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇〇 . 〇〇〇 〇〇〇 〇〇〇, 〇〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇 〇〇〇 〇〇〇 〇〇〇 〇〇〇 〇〇.
2. 〇〇〇 〇〇 〇〇〇〇〇 〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇 〇〇〇〇.
3. 〇〇〇 〇〇〇 〇〇〇〇〇 〇〇〇〇 〇〇〇〇 , 〇〇〇 〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇.

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1. 〇〇 〇〇〇 〇〇〇〇 〇〇 〇〇〇 〇〇 〇〇〇 〇〇〇〇 〇〇〇 〇〇〇 〇〇〇 〇〇〇.
2. 〇〇 〇〇〇 〇〇〇〇〇 〇〇〇 〇〇〇 〇〇〇〇〇 〇〇〇〇.

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〇〇 〇〇〇 〇〇, 〇〇 〇 〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇〇 . 〇〇〇 〇〇〇 〇〇 〇〇 〇〇〇 〇〇〇 〇〇〇 , 〇〇〇〇 〇〇 〇〇 〇〇〇 〇〇〇〇 〇〇〇 〇〇〇〇 〇〇 〇〇〇〇 〇〇, 〇〇, 〇〇 〇 〇〇〇 〇〇〇 〇〇 〇 〇〇〇 〇〇〇 〇〇〇〇 〇〇〇 〇〇〇〇.

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〇〇 〇〇〇 〇〇〇 〇〇〇 〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇〇 . 〇〇〇 〇〇〇 〇〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇 〇 〇〇〇〇 〇〇〇 〇〇〇〇 〇〇〇 〇〇〇 〇〇〇〇, 〇〇〇, 〇〇〇〇 〇〇〇 〇〇〇〇 .

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3. 000 000 00 000 0000 . 000 000 00.00 0000 00 00 00 00 000
00 00000 00 00000 000 000 000 0000.

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1. 00 000 0, 000 0000 00, 0000 000 00 00, 000 000 00 000 00 0 000 .
2. 00 000 000 0000 000 000 000 000 00 000 000.
3. 000 00 00 000 000 0000 000 000 0000 000 0000 , 000 000 0 0 00000000 0000 0000 000 000 00 000 000.
4. 00 000 000 000 0000 000 00000 0000, 000 000 000.

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□ 25 □

1. 我們知道，在一個多項式環中，如果一個多項式是另一個多項式的倍數，那麼它的導數也是另一個多項式的倍數。這意味著，如果一個多項式是另一個多項式的倍數，那麼它的導數也是另一個多項式的倍數。
2. 我們知道，在一個多項式環中，如果一個多項式是另一個多項式的倍數，那麼它的導數也是另一個多項式的倍數。這意味著，如果一個多項式是另一個多項式的倍數，那麼它的導數也是另一個多項式的倍數。

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2. 𐀀𐀁𐀂 𐀀𐀃𐀄 𐀀𐀅𐀆 𐀀𐀇𐀈 𐀀𐀉𐀊 𐀀𐀋𐀌 𐀀𐀍𐀎 𐀀𐀏𐀐 𐀀𐀑𐀒 𐀀𐀓𐀔𐀕 𐀀𐀖𐀗 𐀀𐀘𐀙 𐀀𐀚. 𐀀𐀛𐀜 𐀀𐀝 𐀀𐀞𐀟, 𐀀𐀠𐀡 𐀀𐀢 𐀀𐀣𐀤𐀥𐀦 𐀀𐀧, 𐀀𐀨 𐀀 𐀀𐀩𐀪 𐀀𐀫𐀬𐀭, 𐀀𐀮𐀯 𐀀𐀱𐀲𐀳 𐀀𐀴𐀵𐀶𐀷 𐀀𐀸𐀹𐀺𐀻 𐀀𐀼𐀽𐀾𐀿 𐀀𐀿.
3. 𐀀𐀁𐀂 𐀀𐀃𐀄𐀅 𐀀𐀇𐀈𐀉𐀊 𐀀𐀋𐀌 𐀀𐀍𐀎 𐀀𐀏𐀐𐀑 𐀀𐀓𐀔𐀕 .

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憲法 - 憲法 憲法 憲

I. 憲法 憲

A V Dicey, Introduction to the Study of the Law of the Constitution (1885)

憲, 憲法 憲 憲法, 憲法 憲法 ‘憲’の 憲法 憲.

- 憲法 憲
- (憲)憲 憲
- 憲法 憲法(Conventions of the Constitution)の 憲/憲

憲, “(憲)憲 憲”の 憲 憲 憲

1. 憲 憲法 憲/憲

- 憲 憲 憲?
- 憲, 憲, 憲 憲 憲/憲 憲?
- 憲法 憲 憲 憲 憲 憲 憲?
- 憲 憲 憲 憲 憲?

2. 憲 憲法 憲. 憲 憲 憲 憲

- 憲 憲, 憲 憲, 憲 憲 憲 憲 憲 憲 憲 憲 憲 憲?
- 憲法, 憲 憲 憲 憲 憲 憲 憲 憲 憲 憲 憲

3. Common law の 憲

- 憲 憲法 憲法 憲 憲, 憲 憲法 憲法 憲.
- Private law の 憲?

II. 憲法 憲

憲 “憲 憲”の 憲 憲 憲 憲, 憲法?

- 憲 憲法 憲法, 憲 憲法 憲?
- 憲法?

憲 憲法 “憲 憲”の 憲法?

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Crito, 52a-e

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Apology

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Il est évident que la force est une puissance physique, et qu'elle est la cause de la violence (et du mal).

...

Il est évident que, si la force est une puissance physique, elle est la cause de la violence, et qu'elle est la cause du mal. Il est évident que la force est une puissance physique, et qu'elle est la cause de la violence (et du mal).

Il est évident que la force est une puissance physique, et qu'elle est la cause de la violence (et du mal).

Il est évident que la force est une puissance physique, et qu'elle est la cause de la violence (et du mal).

“Il est évident que la force est une puissance physique; je ne vois point quelle moralité peut résulter de ses effets. Céder à la force est un acte de nécessité, non de volonté ; c'est tout au plus un acte de prudence. En quel sens pourra-ce être un devoir? ...

Il est évident que la force est une puissance physique, et qu'elle est la cause de la violence (et du mal).

Or, qu'est-ce qu'un droit qui périt quand la force cesse ? S'il faut obéir par force, on n'a pas besoin d'obéir par devoir ; et si l'on n'est plus forcé d'obéir, on n'y est plus obligé. On voit donc que ce mot de droit n'ajoute rien à la force ; il ne signifie ici rien du tout...

Il est évident que la force est une puissance physique, et qu'elle est la cause de la violence (et du mal).

Convenons donc que force ne fait pas droit, et qu'on n'est obligé d'obéir qu'aux puissances légitimes.”

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ጣን ጣን በጣም በጣም, 2005ጣን1ጣን በጣም በጣም በጣም ጣን ጣን ጣን ጣን.

2006.3.28 በጣም በጣም ጣን በጣም በጣም ጣን 220ጣን በጣም በጣም, ጣን በጣም ጣን 20ጣን በጣም በጣም. ጣን ጣን በጣም ጣን ጣን በጣም ጣን, በጣም በጣም በጣም በጣም ጣን ጣን. ጣን, በጣም ጣን ጣን 200ጣን በጣም በጣም በጣም በጣም ጣን ጣን, በጣም ጣን ጣን ጣን 2006.6.8ጣን ጣን ጣን ጣን በጣም በጣም, በጣም በጣም, በጣም 445ጣን ጣን በጣም ጣን ጣን በጣም. ጣን ጣን በጣም 350ጣን በጣም.

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