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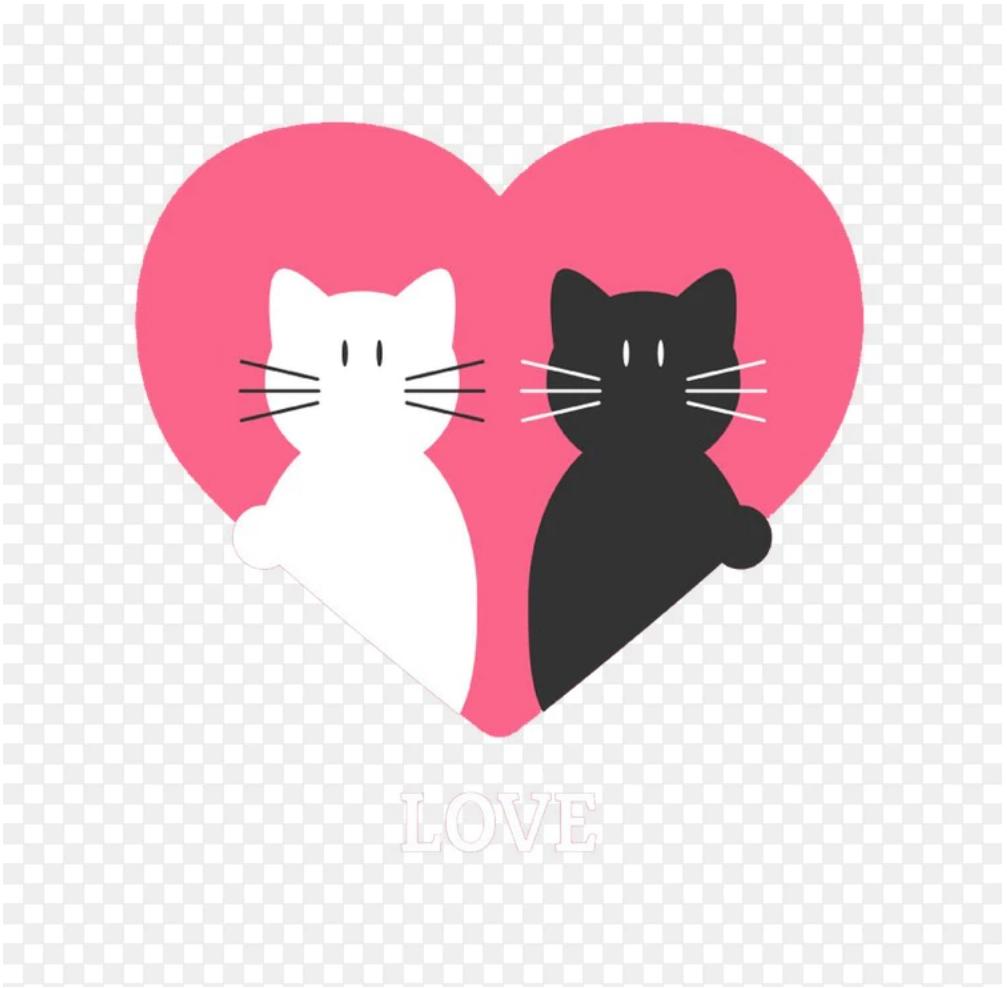
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月夜の鳥

月夜の鳥。静かで美しい
月夜の鳥。静かで美しい



山と雲

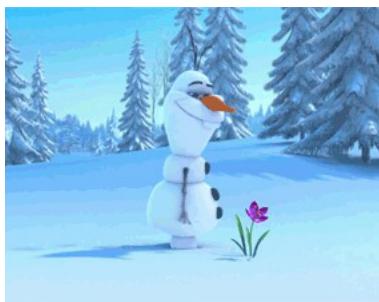
山と雲。美しい風景
山と雲。美しい風景



記念撮影

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[REDACTED] 2016 [REDACTED] 2019 [REDACTED] Robert Morris University [REDACTED] 2019 5 [REDACTED] Transformation [REDACTED]

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“**我**是**我**，**我**不是**你**”

BQ

A horizontal row of ten empty square boxes, intended for handwritten responses or marks.

A horizontal row of ten empty square boxes, intended for children to draw or write in.

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- BQ = Boston Qualified ボストンマラソン出場権, ボストンマラソン
 - ロックンロールマラソン Rock N Roll Marathon ボストン BQ

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“**我**们要向**你**们学习，**你**们要向**我**们学习。”
“**我**们要向**你**们学习，**你**们要向**我**们学习。”
“**我**们要向**你**们学习，**你**们要向**我**们学习。”

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☐ Barefoot Jogging ☐

Jog without shoes on

I enjoy so much freedom

If no one looks on

I rather bare my bottom

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A horizontal row of ten empty square boxes, intended for handwritten responses.

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2016-1-Power Ball

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A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks.

A horizontal row of seven empty rectangular boxes, likely for handwriting practice or filling in information.

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A horizontal row of ten empty square boxes, intended for handwritten responses or drawing.

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- 2021年
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• BRICS



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 - 2016
 - 2016



丙申年



Chinese New Year

The Year of

Monkey

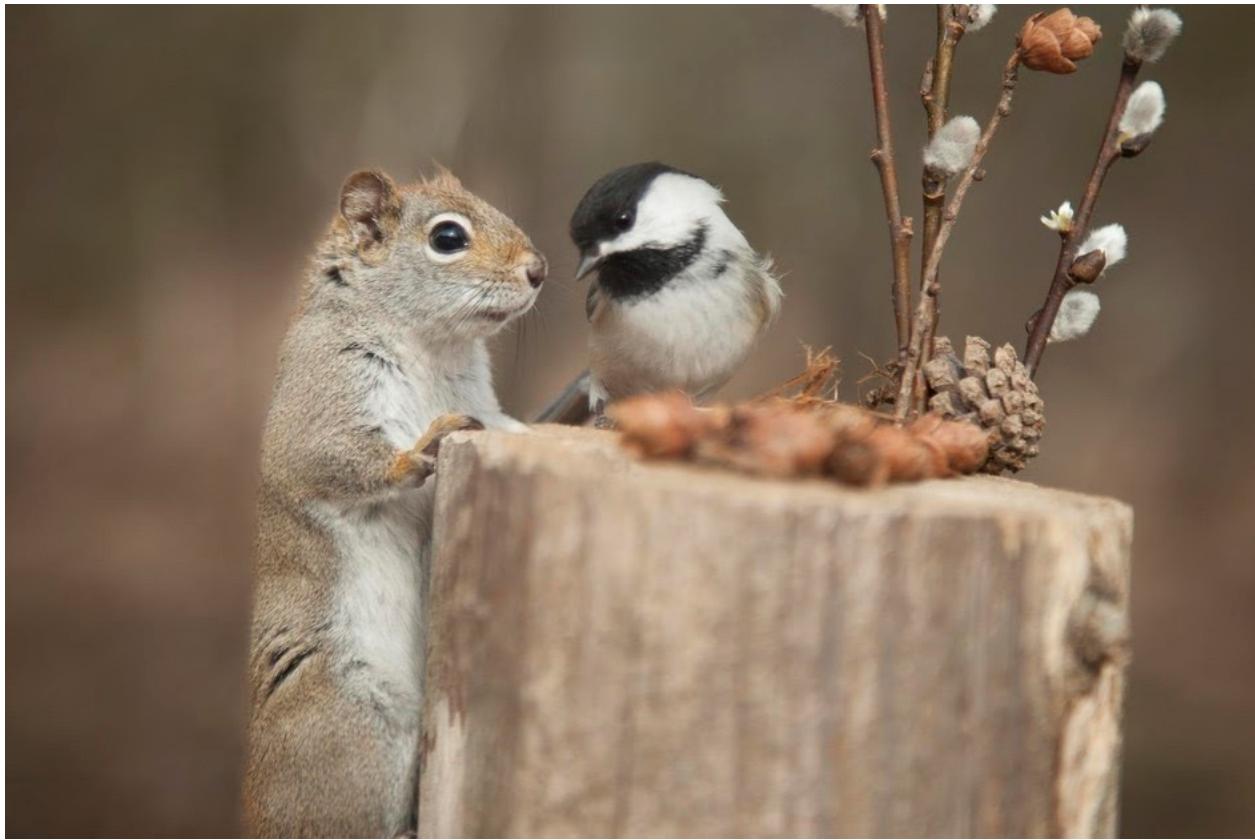
猴年大吉

猴年快乐，猴年大吉？

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120

A 4x10 grid of 40 empty rectangular boxes, intended for children to draw or write in.

A horizontal row of 20 small, empty rectangular boxes, likely used for input fields or placeholder text in a form.

A horizontal row of eight empty rectangular boxes, likely used for input fields or placeholder text in a form.

A grid of 20 empty rectangular boxes arranged in four rows of five boxes each. The boxes are white with black outlines.

2019 Mussels from Brussels



សារព័ត៌មាន • សេវា

សារព័ត៌មាន
សេវាប្រចាំឆ្នាំ
សេវាប្រចាំឆ្នាំ
សេវាប្រចាំឆ្នាំ

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2021 年 • 中国医师节

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中国医师节
中国医师节
中国医师节



中国医师节

中国医师节 • 中国医师节

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- 中国医师节



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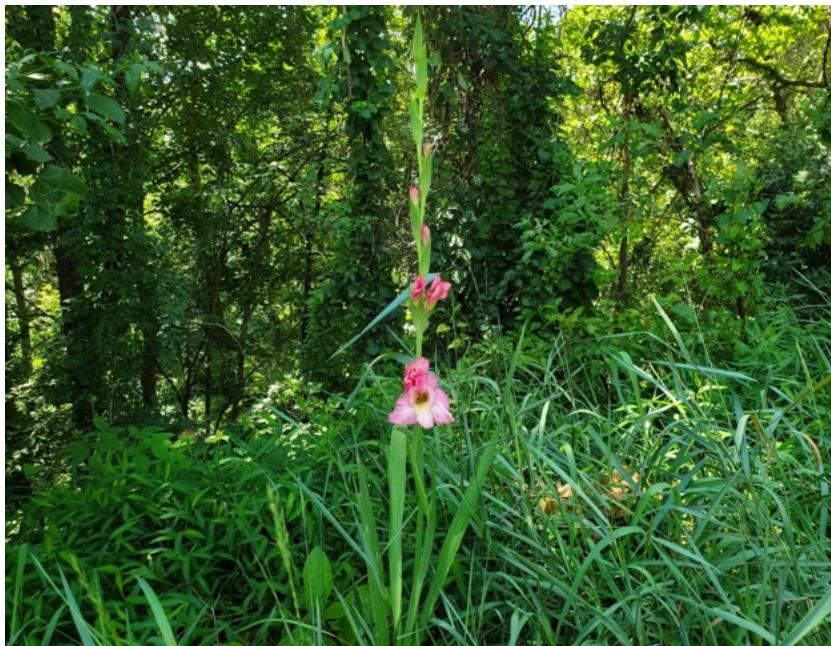
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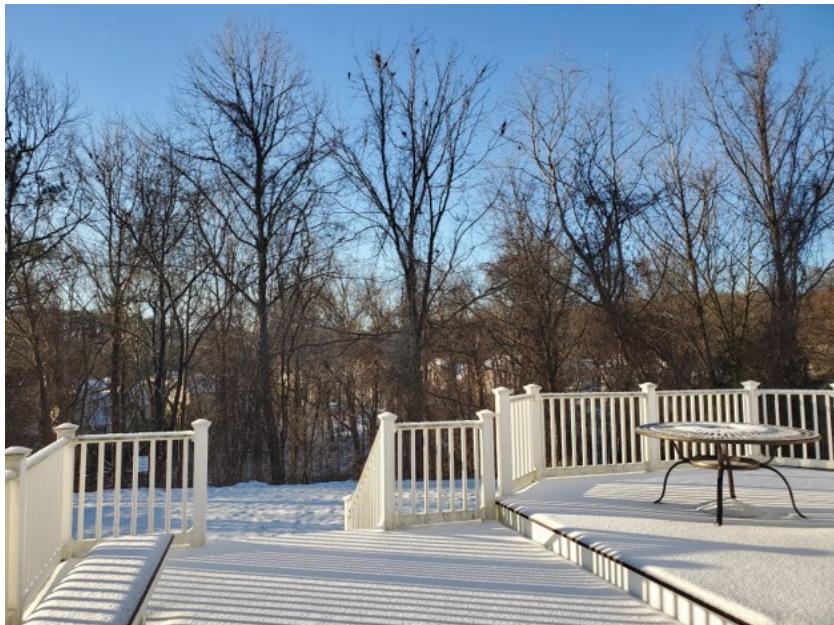
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A horizontal row of ten empty square boxes, intended for children to draw or write in.



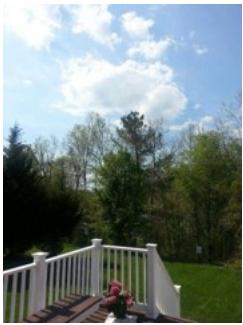
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一、背景情况

1.1. 项目概况

1.2. 项目背景

1.3. 项目目的和意义



二、项目实施情况

2.1. 项目实施进度

2.2. 项目实施效果

□:

- “**1927年毛泽东在井冈山领导秋收起义的指挥部旧址**” - 项目名称
- “**毛泽东(井冈)革命根据地创建者**”“**毛泽东**”“**毛泽东**”“**毛泽东**”“**毛泽东**”
- “**毛泽东“三湾改编”**”“**毛泽东**”“**毛泽东**”“**毛泽东**”“**毛泽东**”“**毛泽东**”
- “**毛泽东领导秋收起义**” - 项目名称 - 项目
- “**毛泽东领导秋收起义**”

三、结论

3.1. 项目评估结果

3.2. 项目评估报告

3.3. 项目评估报告日期: 2019年3月31日

四、附录

4.1.

4.2. 项目评估报告

4.3. 项目评估报告

4.4.

4.5. 项目评估报告

4.6. 项目评估报告

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飞鸿

知足常跑出女将
雏雁初飞便嚣张
汗水今洒明珠港
波城展翅再翱翔

荣誉/战绩

雁者知足常跑群当家花旦也。被评为 2015 Runner of The Year, 并入选知足常跑名人堂。雁在她的首马 (2015 Baltimore Running Festival Marathon) 中取得了 3:41:37 辉煌战绩! 同时她是知足常跑历史上第一位 BQ 的英雄。她将在 2017 年代表知足常跑群参加著名的波士顿马拉松赛。

个人情况:

事业：地球物理科学家

跑步经历：因为对好友的一个新年承诺（A New Year's Resolution）2015一月开始跑步，五月加入知足常跑群，六月和队友一起开始马拉松训练，十月成功BQ。

跑步时喜欢做的事：“什么都不想，就那么享受着一个人的空间，弥足珍贵”

下一个目标：2016三月 Washington DC Rock & Roll 半程马拉松赛跑出 1:40-1:45 的成绩

奔跑印象：

跟雁一起奔跑，感觉她就像那只带领大家长途飞行的头雁，披星戴月，追风逐日，执著坚定，温柔优雅。除了天分以外，雁对跑步节奏的深刻理解和几乎完美的控制使她在训练强度不大的情况下（每周平均 37 迈）能够轻松 BQ。比赛中完全按照自己的既定方案跑，不受外界的干扰和影响，后程发力，绵绵不断，往往在最后两迈爆发出惊人的能量完成 negative split 冲刺。平时周末训练和大家有说有笑，鸡血不断，让艰苦的训练变成了快乐的 journey。

诗：超杰 文：金明

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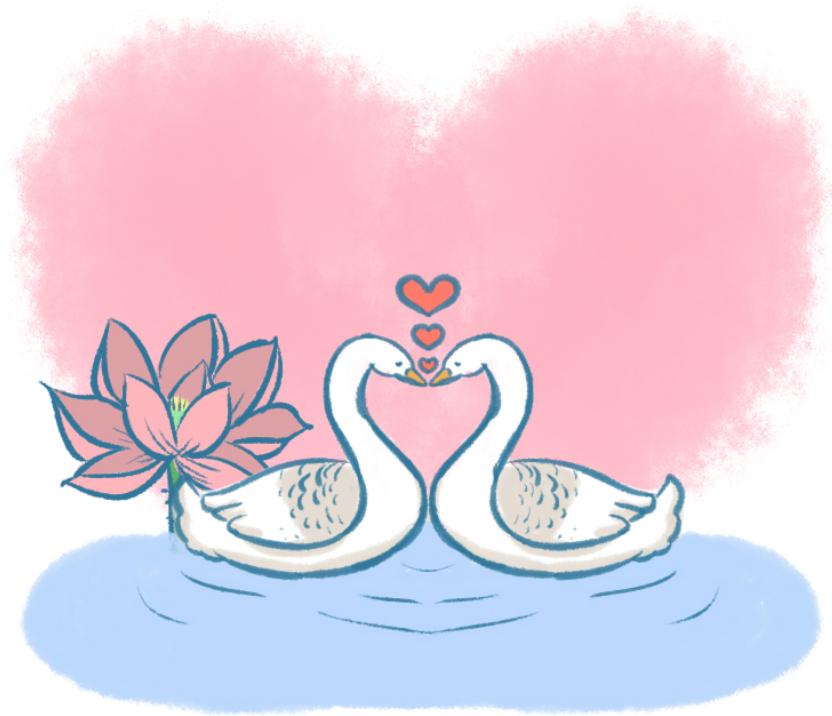
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A horizontal row of ten empty square boxes, intended for children to draw or write in.

5 of 5



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A horizontal row of ten empty square boxes, intended for children to draw or color in.

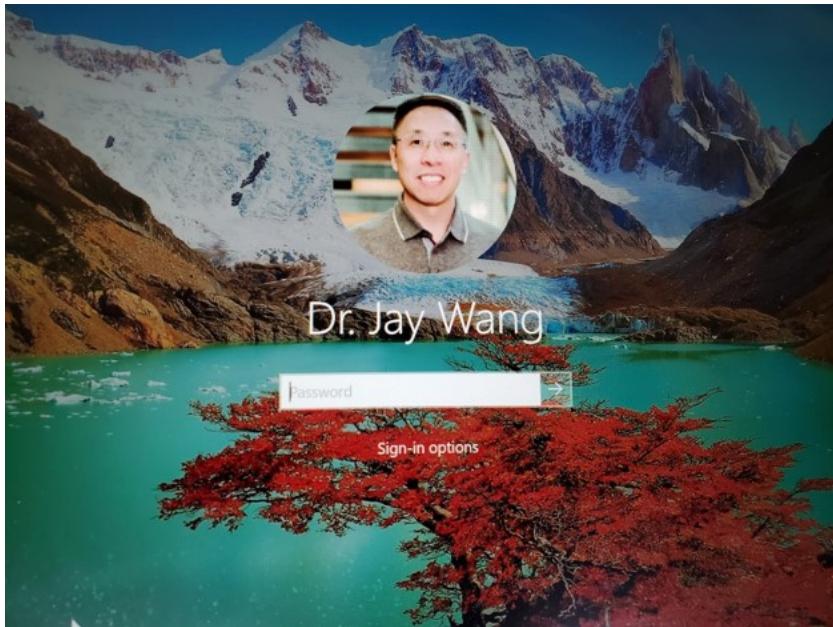
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HEALTHCARE FRAUD DETECTION USING TOPIC MODELING AND ADVERSARIAL ATTACKS

MITRE and Cornell University

September 30, 2020

MITRE | SOLVING PROBLEMS
FOR A SAFER WORLD™

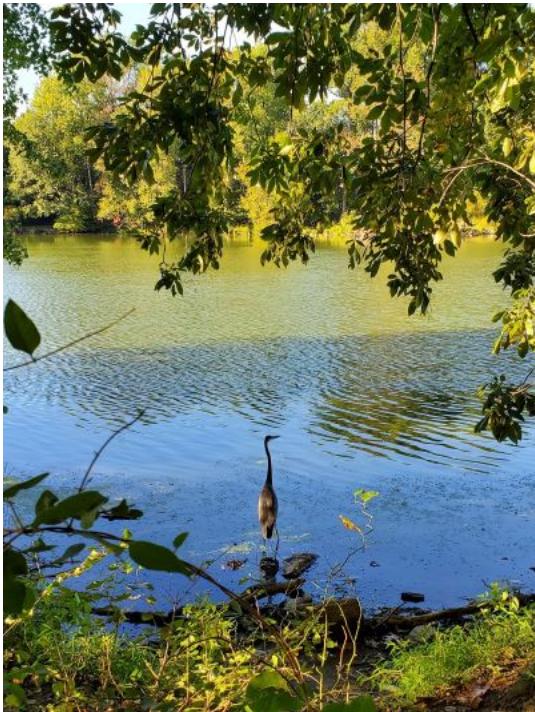
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A 4x10 grid of 40 empty rectangular boxes, intended for children to draw pictures in. The grid is composed of four rows and ten columns of boxes.

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2020

A large grid of 40 empty rectangular boxes arranged in four rows of ten. The boxes are evenly spaced and aligned horizontally and vertically.

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A 4x10 grid of 40 empty square boxes, arranged in four rows and ten columns, intended for children to practice writing their names.

ANSWER

A grid of 30 empty rectangular boxes arranged in four rows of five boxes each. This is likely a placeholder for a crossword puzzle grid.

A horizontal row of ten empty square boxes, intended for children to draw or write in.

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- Grace Drive 2011-2012 2013-2014 (2015-2016)
 - 2012-2013, 2013-2014, 2014-2016, 2015-2016
 - 2015-2016, 2016-2017, 2017-2018, 2018-2019 “Grace Drive” 2019-2020, 问: how do you know? (2020)



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- 2014年1月1日开始实施“营改增”政策
 - 2016年5月1日全面推开“营改增”政策

Happy Hour

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A horizontal row of twelve empty square boxes, intended for children to write their names in, likely as part of a classroom activity.

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- BQ = Boston Qualified
 - BQ = BBQ = Barbecue

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A grid of 20 empty rectangular boxes arranged in four rows of five boxes each. This visual representation is used to show the structure of a 4x5 matrix or grid.

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 - 『Python』“Python”
 - 『Python』“Python”
 - 『Python』“Python”
 - 『Python』(Passion):
 - 『Python』 (Philosophy)
 - 『Python』 (Poetry)
 - 『Python』 (Programming)



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A 4x10 grid of 40 empty square boxes, arranged in four rows and ten columns, intended for drawing or writing practice.

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A horizontal sequence of 24 small squares arranged in a single row. The first 12 squares are grey, and the next 12 squares are blue, creating a visual pattern of alternating colors.



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沙 塞 子

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荆景傷懷。凭誰醉？人皆
樂甚，我獨歡寡。秋風千
里柳蝶飛，柔波起，伊人安在？
但無語，弄每一葉，任偶天涯。

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一博

托詞悲秋，實為傷春。
難避空老詞兒。

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A grid of 20 empty rectangular boxes arranged in four rows of five boxes each. The boxes are outlined in black and have a thin white background.

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A grid of 20 empty rectangular boxes arranged in four rows of five boxes each. This visual representation is used to show the structure of a 4x5 matrix or grid.

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A set of three horizontal rows of empty rectangular boxes, intended for children to draw or write in.

A row of five empty square boxes for writing.

A horizontal row of ten empty square boxes, intended for children to write the numbers 1 through 10 in.

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How are you doing□

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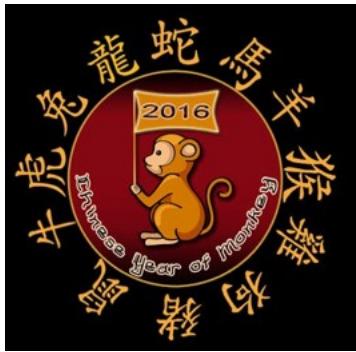
10 of 10

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三

A horizontal row of fifteen empty square boxes, intended for children to draw or write in.



7.1.1.1.1.1.1.1

A 2x10 grid of 20 empty square boxes, arranged in two rows of ten. These boxes are intended for children to draw or write in.

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“□□□□□□□□□□” - □□□□



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A horizontal row of ten empty square boxes, intended for children to draw or write in.

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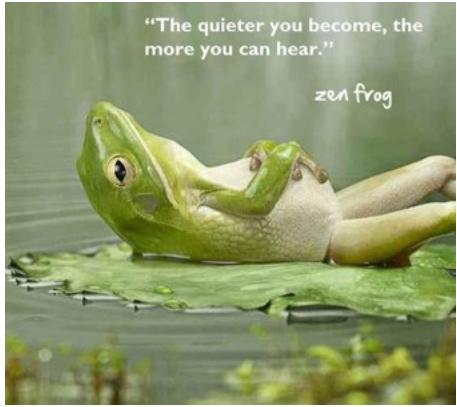
A horizontal row of ten empty square boxes, intended for children to draw or write in.

1

A horizontal row of ten empty rectangular boxes, intended for children to draw or write in.

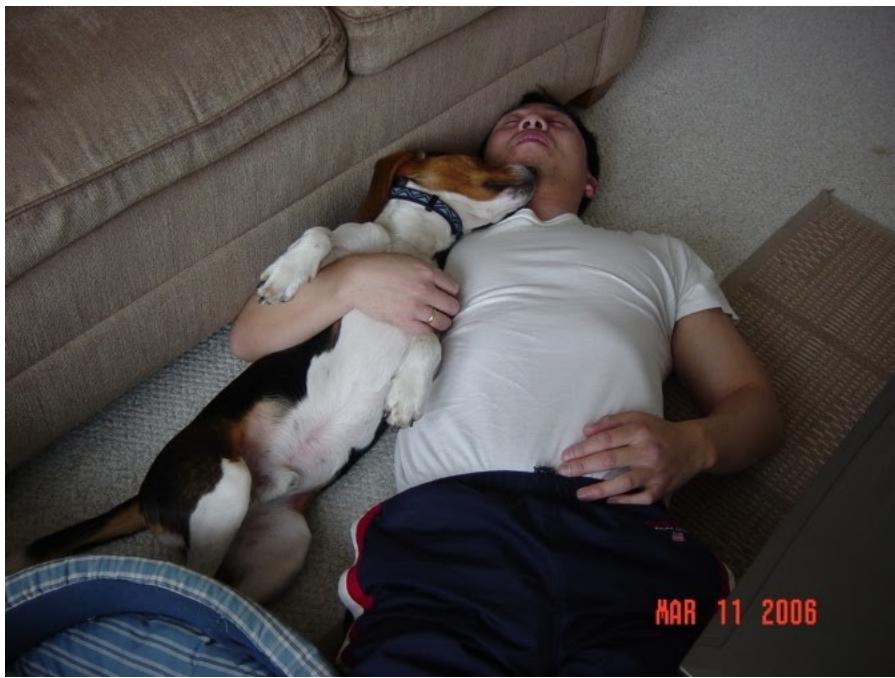
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A horizontal row of ten empty square boxes, intended for children to draw or write in.

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A horizontal row of ten empty rectangular boxes, intended for children to write their names in, similar to a handwriting practice sheet.

10 of 10

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三

A grid of 20 empty rectangular boxes arranged in four rows of five boxes each. The boxes are white with black outlines.

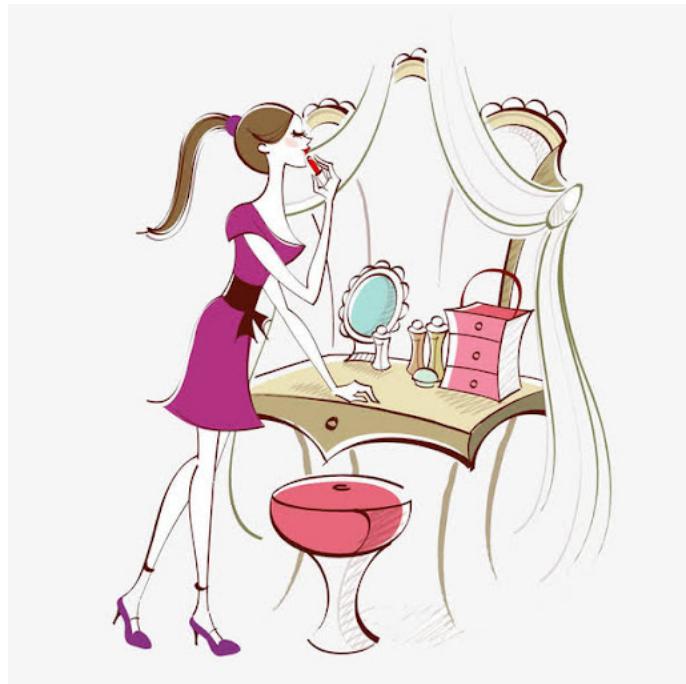
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A 4x10 grid of 40 empty square boxes, arranged in four rows and ten columns, intended for drawing or writing practice.

三

A grid of 20 empty rectangular boxes arranged in four rows of five boxes each. The boxes are outlined in black and have a white background.

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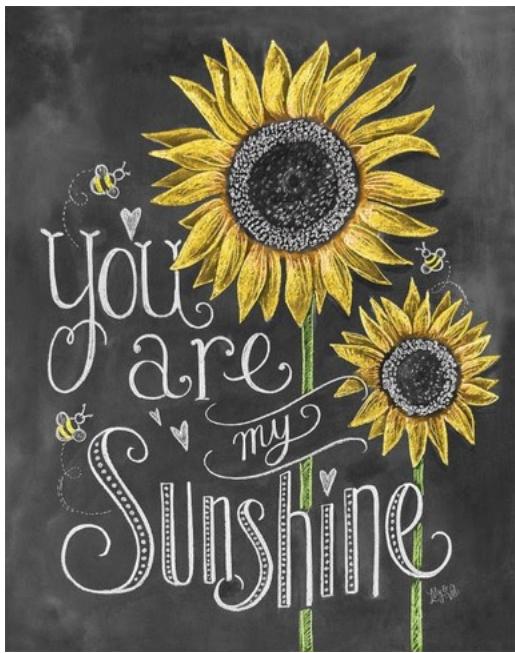
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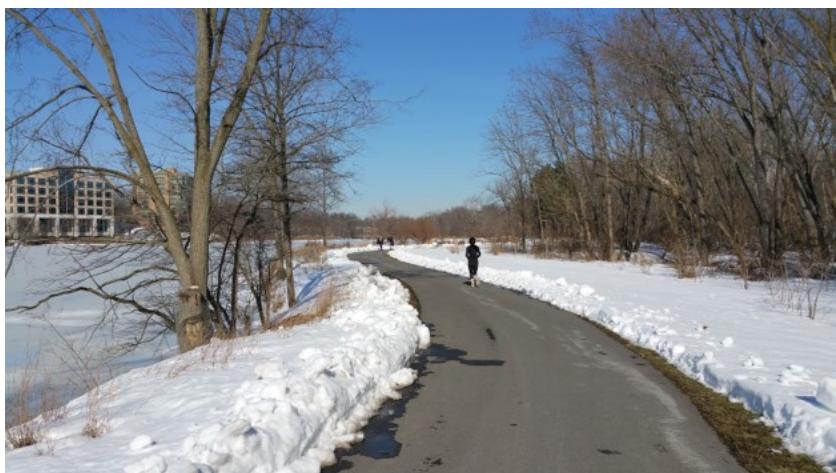
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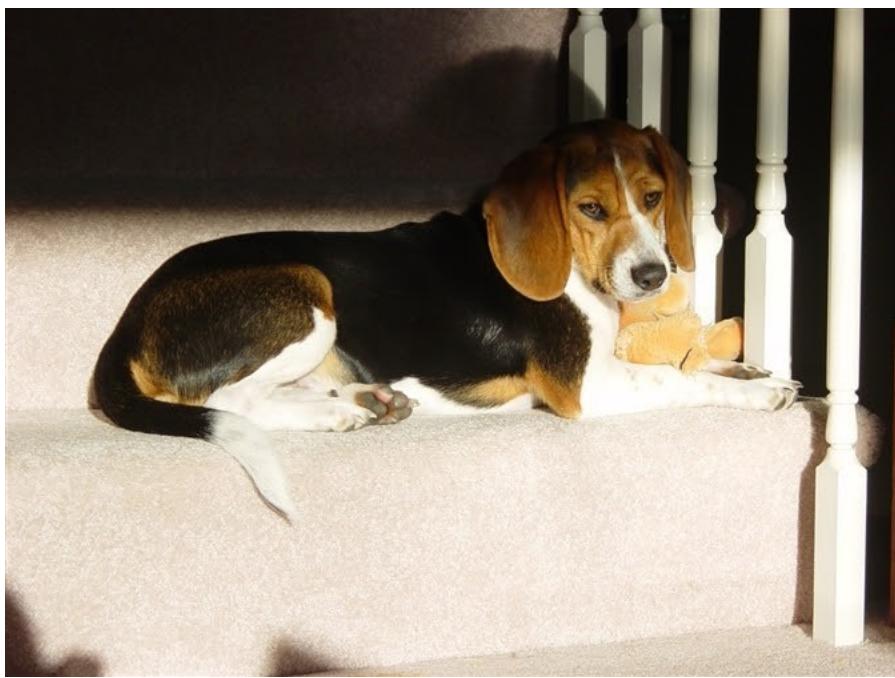
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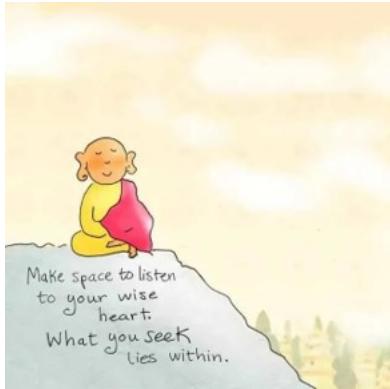
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Small is Sweet
Big is Bad

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A row of five empty square boxes for writing.

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Three rows of empty boxes for drawing.

A row of five empty square boxes for writing.

A row of five empty square boxes for writing.

A 3x4 grid of 12 empty square boxes, arranged in three rows and four columns, intended for drawing or writing.

5

A vertical stack of eight horizontal lines, each consisting of a series of small squares.

10 of 10

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A decorative horizontal bar consisting of a series of small, evenly spaced rectangles.

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[REDACTED]

2

- 朝鮮半島の歴史
 - 朝鮮半島の地理
 - 朝鮮半島の文化

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ANSWER

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Four empty square boxes arranged horizontally, intended for a child to write the number four.

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A horizontal row of ten empty square boxes, intended for children to write the numbers 1 through 10 in.

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A horizontal row of ten empty square boxes, intended for handwritten responses.

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KISS 88

KISS 原意为“Keep It Simple and Sweet”，即“保持简单和甜美”。



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“Sealed with a kiss”□(□□□)

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- 首页 > Seal With A Kiss > Seal With A Kiss - !08.jpg)

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□Rain Therapy • □□□

Listen to the music of the rain,

I forget all of my pain.

It pours like tears,

It brings me cheers.

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□You and Me • □□□□

You and me

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You are liquid

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Solid is me

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You are tender

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Strong is me

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You are sticky

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Sweet is me

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You and me

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Family

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You and me

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Harmony

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You are for veggie

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Stomach loves me

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You and me

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□To My Friend • □□□□

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To My Friend

You said

You know little

I said

I want little

We both

Have little

So, I

Write little!



▣Smile • □□□

Your smile is a
WMD

But I have to
plead

To set others
free

Please direct it
at me

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Note: WMD - Weapon of Mass Destruction □□□□□□□

▣Ocean • □□

Try not to offer people an ocean.
They won't be able to bring it to boil.
They are more likely to drown.

Offer people a river,
So□ they can swim safely.
If you are lucky, they may feel the ocean.

Offer people a lake,
So□ they can fish quietly.
If you are lucky, they may see the ocean.

Offer people a drop of water.
So, they won't be thirsty.
If you are lucky, they may taste the ocean.

ପାଦମୁଖ
ପାଦମୁଖକର୍ତ୍ତବ୍ୟା
ପାଦମୁଖକର୍ତ୍ତବ୍ୟା

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ପାଦମୁଖ, ପାଦମୁଖକର୍ତ୍ତବ୍ୟା, ପାଦମୁଖ, ପାଦମୁଖକର୍ତ୍ତବ୍ୟା, ପାଦମୁଖ
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ଉଦ୍‌ଧରଣ ପାଦମୁଖ

When the trouble troubles you
You trouble the trouble

When you drink the drink
The drink drinks you

When the dark darkens you
You light the light

When the sadness saddens you
You tear up the tears

When the silence silences you
You text the text

When the dream dreams you
You dream the dream

When the sense senses you
You feel the feel

When the love loves you
You love the love

When you miss the miss
The miss misses you

When the day is day dreaming
The night becomes nightmare

The beer may be chill
The heart stays warm

The moon may be nowhere tonight
The sun will rise tomorrow

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□Monkey Mantra • 猴子心咒

See, not seek□

Live, not believe□

Respect, not expect□

Walk, not talk□

Be mindful, not mind full□

Be a human, not a demon□

Love monkeys, not money□ □This one is optional□)

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□Now and Here • 现在与在此

The past is over□

The future is nowhere□

We all grow older□

Oh, my darling□

Let's hold each other□

Tight and forever□

For life is short□

And love is rare□

Every moment is ours to cheer□

Some may be rich□

Some may have power□

Happiness comes from neither□

Love is a true treasure□

Let's keep love□

Near and dear□

Let's enjoy life

Now and here

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Nowhere or Now and Here

From time to time we get stuck and our lives seem to go nowhere. The word "Nowhere" can be seen as the combination of either "No" and "Where" or "Now" and "Here". There are two options. We can choose one or the other. When we choose Now and Here, we stop whining and start living again. This is what Zen calls "Live the life here and now" ("□□□□")



□Software Development Chaos□

Kiran asked

"Are we ready

to integrate the code?"

Anthony replied "No"

Ram replied

"Oh, No"

"No, No" We heard Sridevi echo

Priya replied "I can say yes If I can catch Venkat by the toe"

She needs help with JBPM But Venkat is no show

It took 45 minutes to publish RAD 8 is so slow

It should be RAPID What a joke

No stable build to validate Our testers didn't sit idle

They wrote test cases on specs with too many holes

They feel a little lucky “At least we don’t have to code”

Despite the chaos We all still have hope

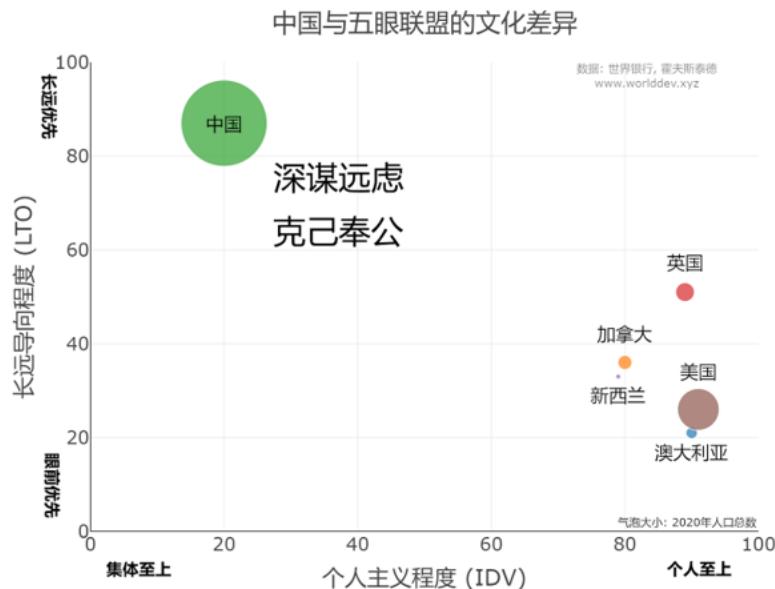
 SSA DCPS program

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A horizontal row of twelve empty square boxes for writing.

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.



七国集团

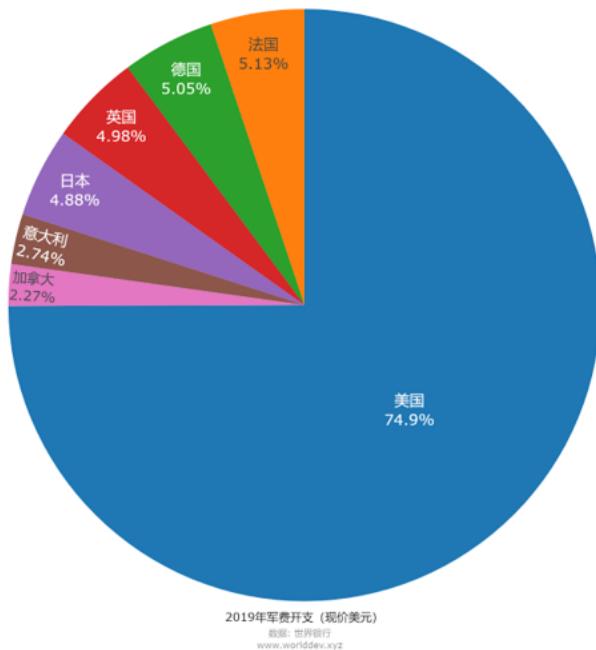
七国集团(Group of Seven)或G7，是七个发达国家组成的政治、经济集团。

成员：美国、英国、法国、德国、意大利、加拿大、日本。

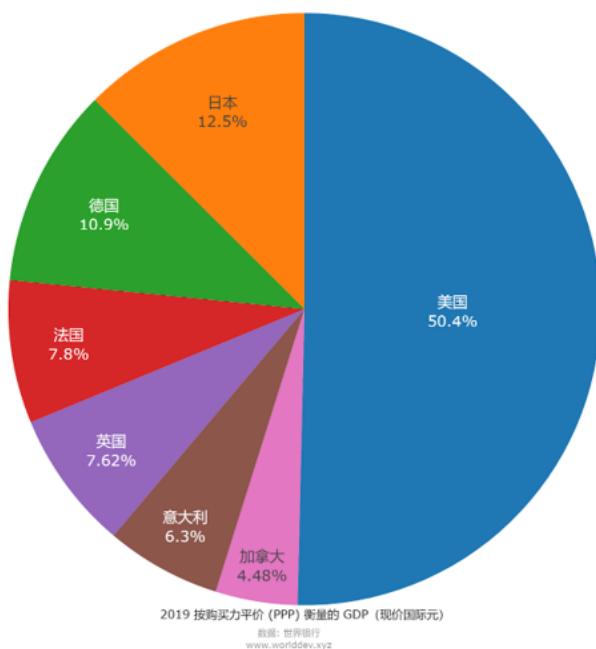
宗旨：促进七国在政治、经济、社会、文化、科技等领域的合作。

七国集团在国际事务中发挥着重要作用，对全球经济、政治、军事等方面产生深远影响。

七国集团中美国的军费支出是其余六国总和的三倍



七国集团中美国的经济实力是其余六国的总和



结束语

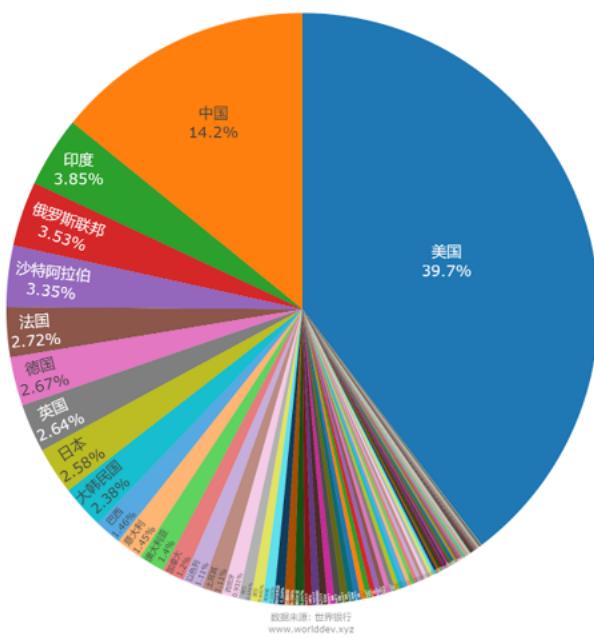
七国集团在国际事务中发挥着重要作用，对全球经济、政治、军事等方面产生深远影响。

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks.

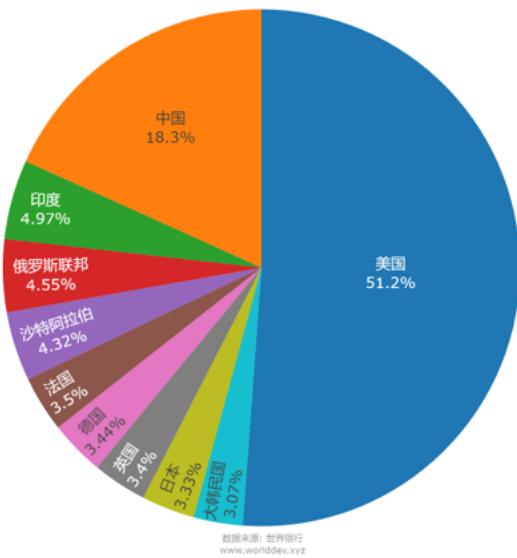
10 / 10

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks.

2019年美国军费开支占全球总和的近40%

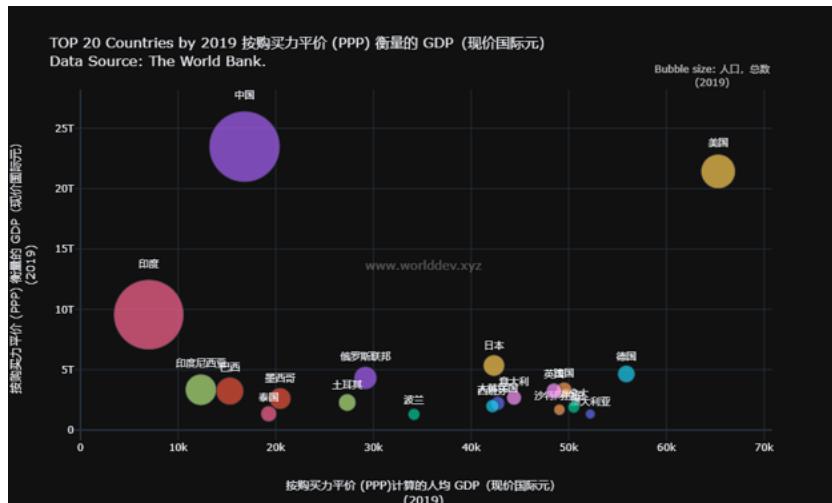


2019年军费开支前十个国家中，美国名列前茅，而且超过排在其后九个国家的总和



A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks, likely made of wood or metal, arranged in a repeating pattern.

中国GDP + 印度GDP + 美国GDP = 2019年世界GDP的1/3，美国GDP是印度GDP的4倍



Chindius

概念

中国+印度
中印

中国+印度+美国
中美印

中国+印度
中印

概念

中国+印度+美国

概念

中国+印度

概念

中国+印度

概念(中印)

中国+印度

Chindius

概念：Chindius = 中国+印度：

Chindius = China + India + US

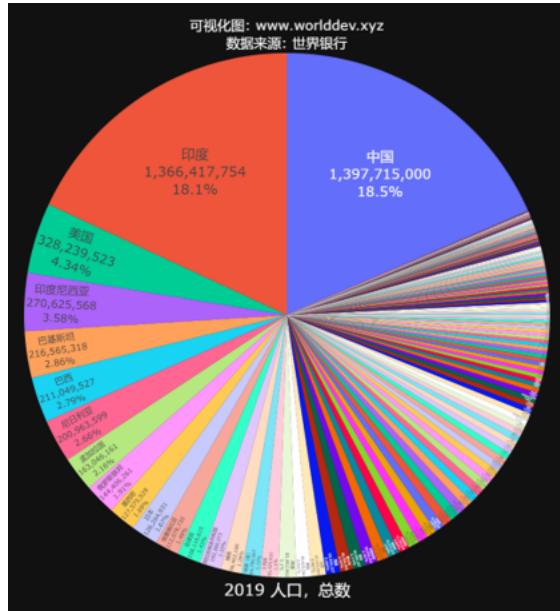
中国+印度+美国 = 中国+印度 = Chindius，中国+印度+美国 = Chindius

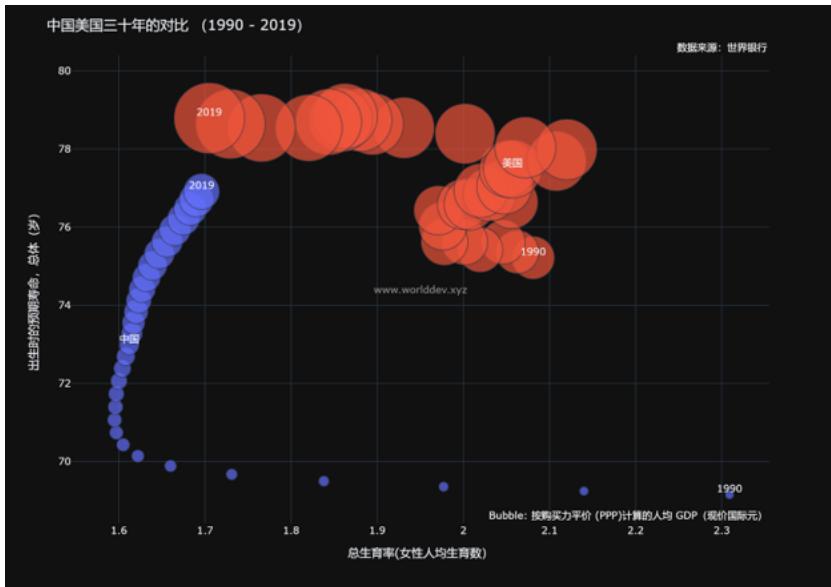
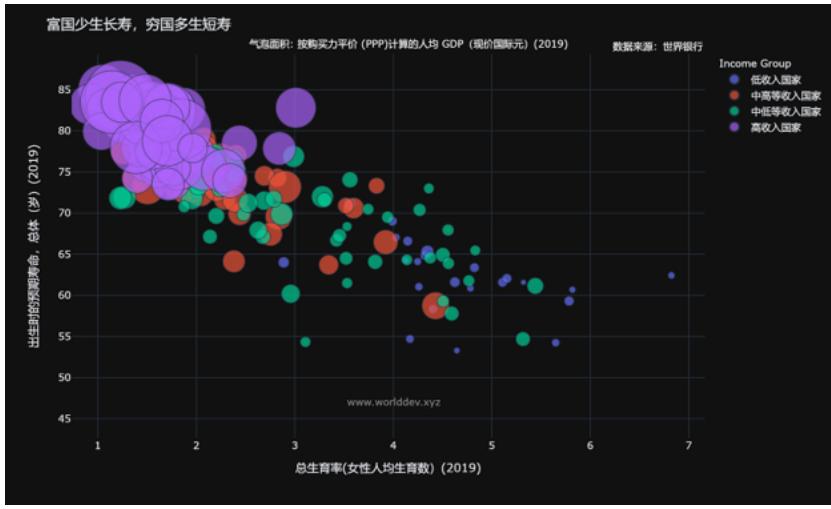
中国人口占世界人口的18.5%，印度人口占18.1%。

中国GDP占世界GDP的17.8%，美国占16.3%。

中国GDP在1990年占世界GDP的90%，而在2019年占17.8%。

中国人口占世界人口的18.5%，印度人口占18.1%。





G7

G7由七个国家组成

GDP是衡量一个国家经济规模的重要指标，G7国家的GDP占全球GDP的比例很大

GDP是衡量一个国家经济规模的重要指标

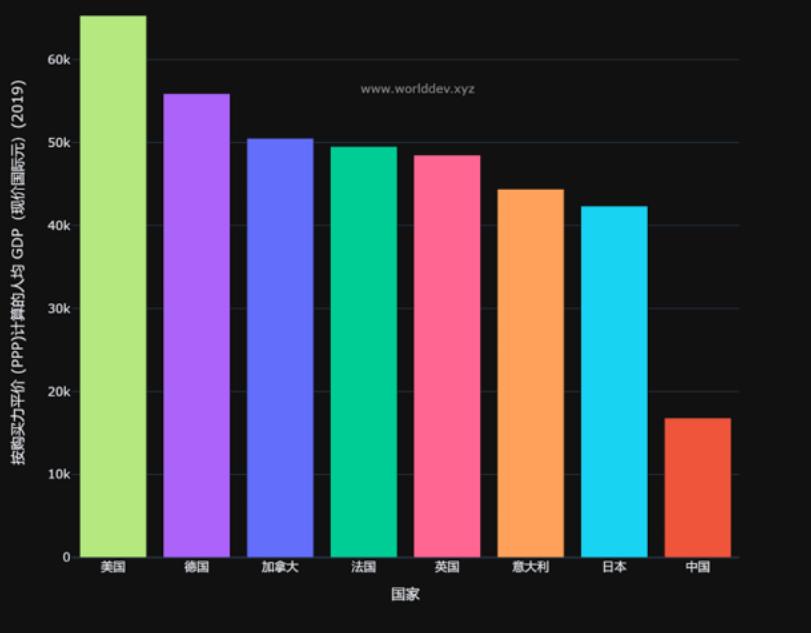
以下是一些关于G7国家的有趣事实：

G7国家的GDP占全球GDP的比例很大

G7国家的GDP占全球GDP的比例很大

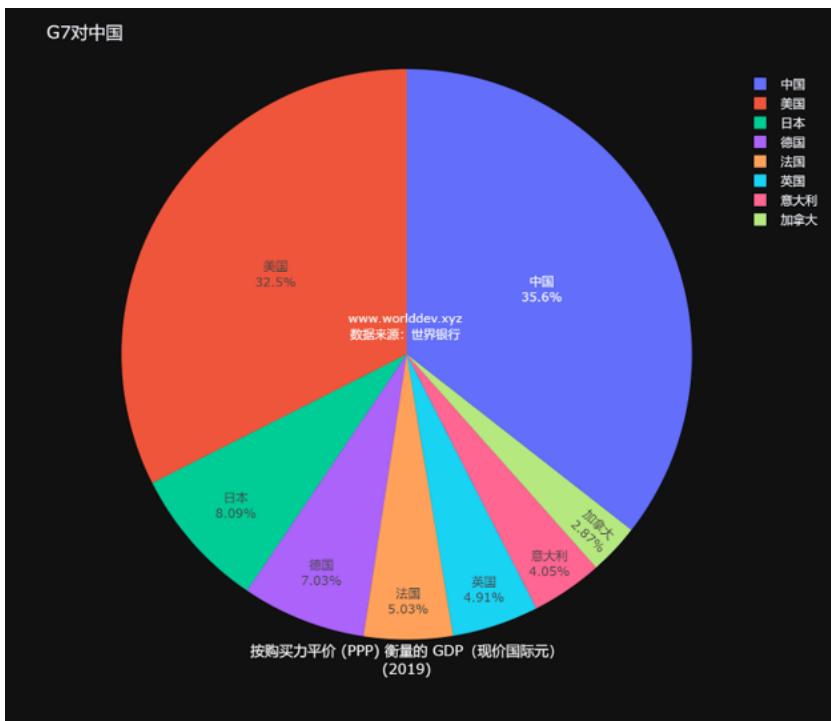
G7对中国

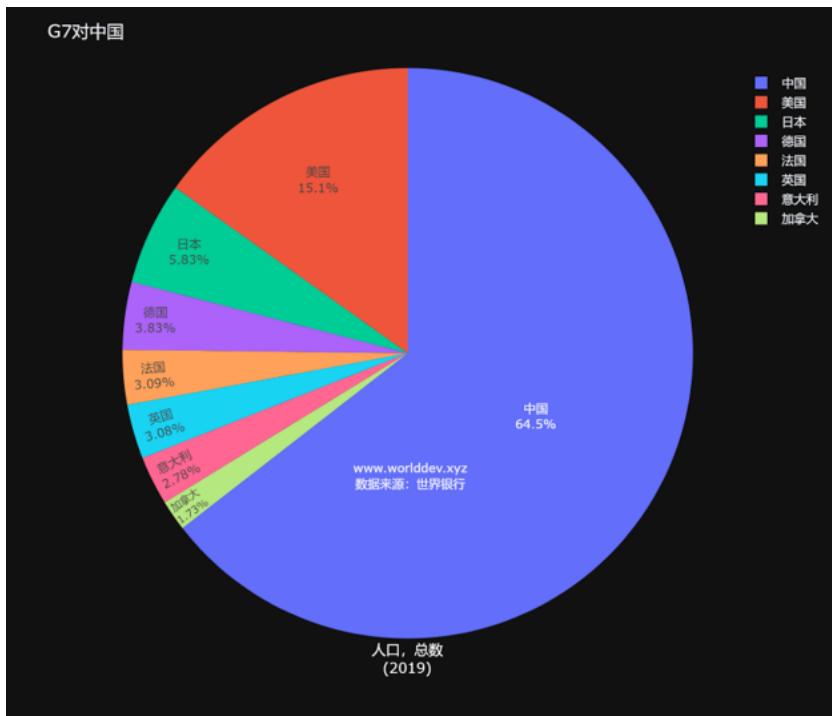
数据来源：世界银行



G7对中国

www.worlddev.xyz
数据来源：世界银行





人口分布

人口分布 - G7国家

“**人口分布 - G7国家**” - 人口

中国人口占G7总人口的比例最高，约64.5%。

美国人口占G7总人口的比例次之，约15.1%。

其他国家人口比例相对较小。

人口分布
G7国家

中国人口占G7总人口的比例最高，约64.5%。美国人口占G7总人口的比例次之，约15.1%。其他国家人口比例相对较小。

人口分布 - G7国家

人口分布 - 全球

“**人口分布 - 全球**” - 人口

中国人口占全球总人口的比例最高，约18%。

印度人口占全球总人口的比例次之，约18%。

其他国家人口比例相对较小。

人口分布
全球

中国人口占全球总人口的比例最高，约18%。印度人口占全球总人口的比例次之，约18%。其他国家人口比例相对较小。

人口分布 - 全球

人口分布 - 中国

数据科学是关于如何从数据中提取有价值信息的一门学科。

数据科学家
数据工程师
数据分析师
数据可视化师

数据可视化师是“数据科学家”最重要的分支之一，专注于数据可视化（Data Visualization）。

数据可视化师的职责：“将数据转化为视觉信息”。

数据可视化师的工作：“将数据转化为视觉信息”。

数据科学家

2012年《哈佛商业评论》（Harvard Business Review）称Data Scientist为“数据科学家”。

- 经济学家 Economist → Econometrics
- 流行病学家 Epidemiologist → Population Health Management
- 保险精算师 Actuarialist
- 统计学家 Statistician
- 商务分析师 Business Analyst
- 财务分析师 (Financial Analyst)
- 数据分析师 Data Analyst
- 数据工程师 Data Engineer

数据工程师

2012年《哈佛商业评论》（Harvard Business Review）称“数据工程师”。

数据工程师是负责构建和维护数据基础设施的工程师。

- 程序员 Programmer

数据工程师是负责构建和维护数据基础设施的工程师。

- 诗人 Poet

数据工程师是负责构建和维护数据基础设施的工程师。

- 政治家 Politician

数据工程师是负责构建和维护数据基础设施的工程师。

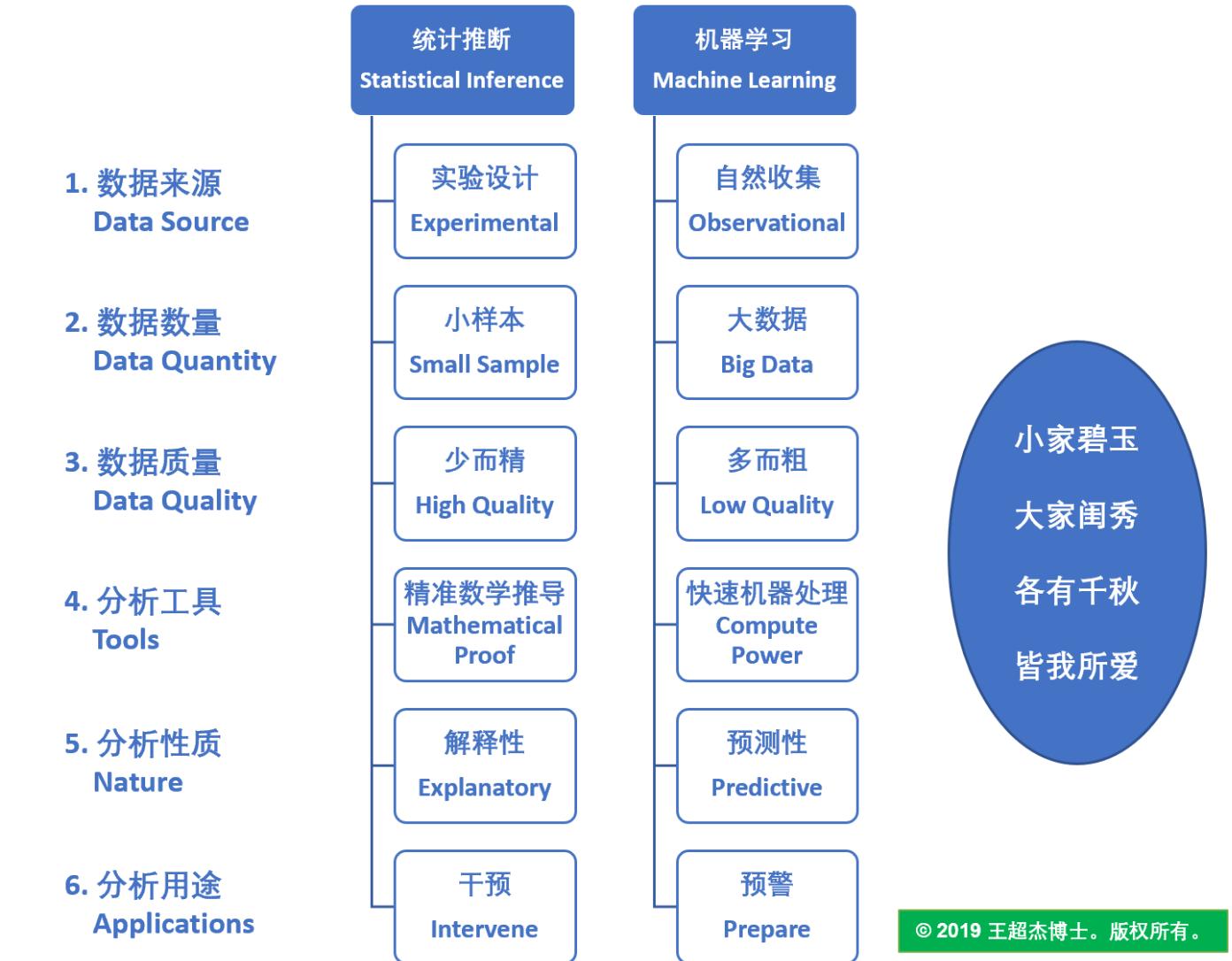
数据科学家 vs 数据工程师

数据科学家是负责构建和维护数据基础设施的工程师。

数据工程师是负责构建和维护数据基础设施的工程师。

数据工程师是负责构建和维护数据基础设施的工程师。

数据工程师是负责构建和维护数据基础设施的工程师。



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A horizontal row of eight empty rectangular boxes, likely for handwriting practice or labeling.

Management Science Peter Drucker 1985 The Effective Executive

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Management books usually deal with managing other people. The subject of this book is managing oneself for effectiveness. That one can truly manage other people is by no means adequately proven. But one can always manage oneself. Indeed, executives who do not manage themselves for effectiveness cannot possibly expect to manage their associates and subordinates. Management is largely by example. Executives who do not know how to make themselves effective in their own job and work set the wrong example.



□ □ □ □ □ □ □ □ □ □ □ □

A horizontal row of 20 empty square boxes, likely used for grading student responses.

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“我就是想让你知道，你不是唯一一个被我爱着的人。”

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Лесные черепахи

Лесные черепахи:

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Лесные черепахи

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"Лесные"

Лесные "лесные черепахи лесные черепахи лесные черепахи лесные черепахи лесные черепахи"

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“□□□□□□□□□□”

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“□□□□”

For more information about the study, please contact Dr. John Smith at (555) 123-4567 or via email at john.smith@researchinstitute.org.

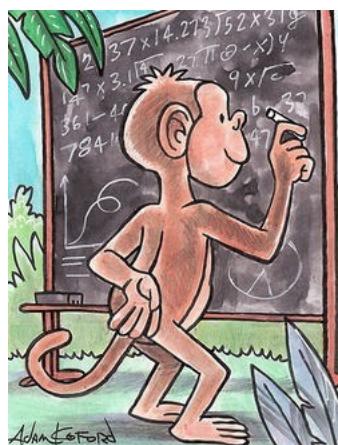
1

A horizontal row of twelve empty rectangular boxes, likely used for a survey or form to indicate a scale or count.

□ □ □ □ □ □ □ □ □ □ □ □

$$\frac{1}{3} + \frac{1}{3} + \frac{1}{3} + \frac{1}{3} = 100\%$$

10 of 10



□□□□□□□?□

www.nature.com/scientificreports/ | (2022) 12:1030 | Article number: 1030

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ANSWER

A horizontal row of 20 small, empty rectangular boxes arranged in a single row.

Evolution

1

“我”和“你”是两个完全不同的概念，不能混为一谈。在《论语》中，“我”和“你”都是指自己，而“吾”则是指别人。

A decorative horizontal bar consisting of a series of small, evenly spaced squares, likely a watermark or a decorative element.

“Belly to Belly” “Belly to Belly” “B2B”

A horizontal row of eleven empty square boxes, intended for handwritten responses.

5000

[REDACTED]

ဘေးဘာရီ? ဘဏ္ဍာန်ဘဏ္ဍာန်ဘဏ္ဍာန် Capitalist, ဘဏ္ဍာန်ဘဏ္ဍာန်ဘဏ္ဍာန် (Investment banker) မ ဘဏ္ဍာန်ဘဏ္ဍာန်, ဘဏ္ဍာန်ဘဏ္ဍာန် 2008 ဘဏ္ဍာန်ဘဏ္ဍာန်, ဘဏ္ဍာန်ဘဏ္ဍာန်, ဘဏ္ဍာန်ဘဏ္ဍာန်, ဘဏ္ဍာန်ဘဏ္ဍာန် 2016 ဘဏ္ဍာန်ဘဏ္ဍာန်, ဘဏ္ဍာန်ဘဏ္ဍာန်ဘဏ္ဍာန်ဘဏ္ဍာန် (Partner in crime) ဘဏ္ဍာန်IPO ဘဏ္ဍာန်ဘဏ္ဍာန် 2012 ဘဏ္ဍာန်ဘဏ္ဍာန်, ဘဏ္ဍာန်, ဘဏ္ဍာန်ဘဏ္ဍာန်ဘဏ္ဍာန် ဘဏ္ဍာန်ဘဏ္ဍာန်, ဘဏ္ဍာန်

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ဘဏ္ဍာန်

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- ဘဏ္ဍာန်(ဘဏ္ဍာန်, ဘဏ္ဍာန်) ဘဏ္ဍာန်ဘဏ္ဍာန်

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8 / 10

A horizontal row of fifteen empty square boxes, intended for children to write their names in, likely as part of a classroom activity.

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.

10 / 10



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A horizontal row of fifteen empty square boxes, intended for children to draw or write in.

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A horizontal row of ten empty square boxes, intended for handwritten responses.

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A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks.

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A decorative horizontal bar consisting of a series of small, evenly spaced rectangles.

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(carrot and stick)

A horizontal row of 20 empty square boxes, likely for grading student responses.



10 of 10

A decorative horizontal bar consisting of a series of small, evenly spaced rectangles.

GDP

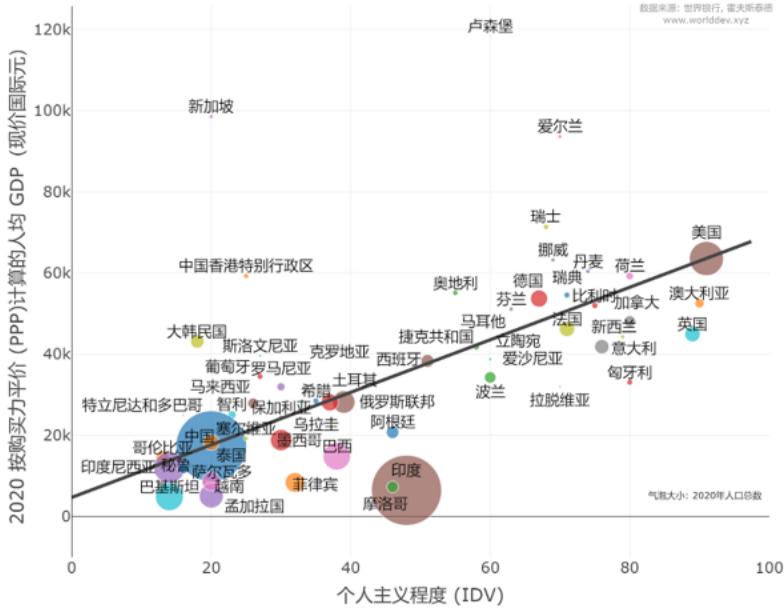
GDP GDP GDP

Why □

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国家文化与经济发展的关系

数据来源：世界银行，霍夫斯泰德
www.worlddev.xyz



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"_____ : _____"

Dr. □□□



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A decorative horizontal bar consisting of a series of small, evenly spaced rectangular boxes, likely a graphic element or a separator line.

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular boxes, likely a graphic element or a separator line.

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A horizontal row of fifteen empty square boxes, likely used for grading student responses.

A horizontal row of twelve empty rectangular boxes, intended for children to write their names in, likely as part of a classroom activity.

ANSWER



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**"We now live in a nation
where doctors destroy health,
lawyers
destroy justice,
universities
destroy knowledge,
the press
destroys information,
religion
destroys morals,
and banks
destroy the economy."**

- Chris Hedges

THEFREETHOUGHTPROJECT.COM



• Man & Matter

Nothing is difficult, only people make it so;
Nothing matters, only people do.

• Man & Matter



• Man & Matter

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VC(Venture Capital) PE(Private Equity), IPO(Initial Public Offering)

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ANSWER

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A horizontal row of ten empty square boxes, intended for children to write their names in, likely as part of a classroom activity.

A horizontal row of twelve empty square boxes, intended for children to write their names in, likely as part of a classroom activity.

10 of 10

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For more information about the study, please contact Dr. John Smith at (555) 123-4567 or via email at john.smith@researchinstitute.org.

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·“**中華人民共和國農業部**”**農業部**

“嘿”了一声，他从腰带里抽出一把匕首，冲着那两个士兵刺去。



A horizontal row of seven empty rectangular boxes, likely for handwriting practice or filling in information.

_____ - _____

“When I am hungry, I am cranky”

For more information about the study, please contact Dr. John Smith at (555) 123-4567 or via email at john.smith@researchinstitute.org.

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pocket recorder

Kelly

Teaching Assistant (TA) "so on and so forth" "so forth and so on" "so on and so forth"

“**中華人民共和國**”和“**中國人民民主專政**”。

1995年“BTN”（Better Than Nothing）“All By Myself”

“we like this Jay better!” (Jay!) “You guys wait a few days!”

ANSWER

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A horizontal row of 20 small, empty square boxes arranged in a single row.

，_____“_____”_____，_____”_____，_____”_____

10 of 10

A horizontal bar consisting of 20 empty square boxes arranged in a single row. The 11th box from the left is highlighted with a blue border.

“我就是想让你知道，你不是唯一一个被我爱着的人。”

“**中華人民共和國**”“**中國人民民主專政**”“**工人階級領導的、以工農聯盟為基礎的人民民主統一戰線的**”



A horizontal row of eleven empty rectangular boxes, likely used for input fields or placeholder text in a form.

“我就是想让你知道，你不是唯一一个被我爱着的人。”他微皱着眉，看着她，眼神中充满了复杂的情感。

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A horizontal row of 20 empty square boxes, intended for handwritten responses or answers.

A horizontal row of fifteen empty square boxes, intended for children to write their names in, likely as part of a classroom activity.

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10 of 10

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks.

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A horizontal row of twelve empty square boxes, intended for children to write their names in.

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十五、What goes around comes around

十件事情

我从你身上学到的十件事情

Ten Things I Learn from You (我从你身上学到的十件事情)

(1)

You are not a virtual machine. You cannot be programmed like this: If you don't get your work done by COB (close of business) today I will come and scold you If you don't listen to me I will give you hard time

我不是一个虚拟机。你不能这样被编程：如果你今天没有在下班前完成工作，我会来责备你。如果你不听我的话，我会给你点颜色看看。

(2)

You are not a vending machine. There is no slot to accept bills and coins. There are no buttons that can be pushed.

我不是一个自动售货机。我没有投币口。我没有按钮可以按。

(3)

You are actually a human being. What a surprise!

你其实是一个人。真令人惊讶！

(4)

You have a family. Who would have thought of that! You are a father, a mother, a son, a daughter, a husband, a wife, a friend, a neighbor.

你有家人。谁会想到！你是父亲、母亲、儿子、女儿、丈夫、妻子、朋友、邻居。

(5)

Each and every one of you is unique. You look different, you talk different, you laugh different. You all have different interests. There is no one size that fits you all.

你们每个人都是独一无二的。你们看起来不同，说话方式不同，笑的方式也不同。你们都有不同的兴趣。没有一种尺码能适合所有人。

(6)

You are happy when you are left alone. Except when I stop by, you are always happy to see me. At least you appear to be

你一个人的时候很快乐。除了我来拜访时，你见到我总是很开心。至少你看起来是这样的。

(7)

You are productive when you are happy. Now you know all the jokes I told are my bribery to you.

你快乐的时候很有效率。现在你知道我讲的所有笑话都是对你的贿赂了。

(8)

When I pay respect to you, you pay me back. This is the only investment I ever made that has a positive return.

当我尊重你时，你也会尊重我。这是我唯一投资回报率为正的投资。

(9)

When I take care of you, you take care of me. 我照顾你，你照顾我。

(10)

You have big hearts. You tolerate and forgive me for all the mistakes I have made and the wrongs I have done. I thank you for that!

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.

Love, Jay, the Wang (one) and the only.

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12 P

12P The Power of P (P12P):

- 平臺(Platform)、位置(Position)、人(People)、個性(Personality)、包裝(Packaging)、公眾(Publicity)、行銷(Marketing)、實踐(Practice)、產品(Product)、表現(Performance)、走自己的路walk the walk、談自己的話talk the talk、堅持(Persistence)、目的(Purpose)、原則(Principle)。

A horizontal sequence of 10 empty rectangular boxes, followed by a black dot, and then another horizontal sequence of 10 empty rectangular boxes.

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临别赠言

超杰：

我们虽然接触不多，但你给我留下的印象是：

兢兢业业地办事。

老老实实地为人。

希望你把它作为美德保持终生。

实没有小照可供留念，忘就忘了吧。

老韩 86.7.9

· 清华大学毕业纪念册

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莲

莲，又名“荷花”，是“花中君子”之一，具有“出淤泥而不染，濯清涟而不妖”的高洁品质。

莲的别名

- 莲
- 荷花

莲的用途

- 莲子（种子）
- 莲藕（茎）

莲，“出淤泥而不染”

莲的别名

- 莲
- 荷花

莲，“出淤泥而不染”

莲的用途

莲，又名“荷花”，是“花中君子”之一，具有“出淤泥而不染，濯清涟而不妖”的高洁品质。莲的别名有“莲”、“荷花”等。

莲的用途

莲，“出淤泥而不染”

莲的别名

“中年”就是“人生最美好的时期”

中年是人生的“黄金时期”，是“人生最美好的时期”。中年是人生的“黄金时期”，是“人生最美好的时期”。

中年

“

Middle Age is that perplexing time of life when we hear two voices calling us, one saying, "Why not?" and the other, "Why bother".

Sydney J. Harris (American Journalist 1917 - 1986)

“

中年是人生的“黄金时期”：中年是人生的“黄金时期”，是“人生最美好的时期”，是“人生最美好的时期”。

—— • —— (美国记者 1917 - 1986)



Middle Age is that perplexing time
of life when we hear two voices
calling us, one saying, 'Why not?' and
the other, 'Why bother?'

— Sydney J. Harris —

AZ QUOTES

中年是人生的“黄金时期”

中年是人生的“黄金时期”(Lockheed Martin)是“人生最美好的时期”NARA是“人生最美好的时期”SSA是“人生最美好的时期”FDA是“人生最美好的时期”FAA是“人生最美好的时期”



2008年6月21日，我被授予了Lockheed Martin公司颁发的“荣誉认可”奖。



2008年6月21日，我被授予了Lockheed Martin公司颁发的“荣誉认可”奖。



A horizontal row of 20 empty square boxes, intended for students to write their answers in a grid format.





2013年1月26日，公司组织的客户答谢晚宴



2013年1月26日，公司组织的客户答谢晚宴



2012年10月



2012年10月



2012年10月

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Jayson

Jayson

“Jayson” “Jayson” “Jayson” “Jayson” “Jayson” “Jayson” “Jayson” “Jayson” “Jayson” “Jayson”

Jayson

ANSWER

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马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。

马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。

马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。

马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。
368
分钟)

马拉松

马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。

马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。

马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。“撞墙”“hit the wall”是马拉松跑者常遇到的现象。

马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。

马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。(2012)马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。

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马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。

马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。



马拉松

“撞墙”，马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。

(马拉松跑者在比赛中常常会遇到“撞墙”现象，即在比赛进行到一定阶段后，身体能量耗尽，体力不支，出现疲惫、无力、呼吸困难等症状。“撞墙”“hit the wall”是马拉松跑者常遇到的现象。)

□□□□□□□□□□□□□□“□”□□□□□□□□“□”□□□□□□□□□□□□□□

我國的民族政策是民族平等、民族團結和各民族共同繁榮。

ANSWER

A horizontal row of 30 small, empty rectangular boxes arranged in a single line.

□ □ □ □ □ □

- - **Приложение** **Справочник** **Методика** **Контроль**
 - - **Приложение** **Справочник** **Методика**
 - - **Приложение** **Справочник**

“□□□□□ □□□□□ □□□□□”

A horizontal row of seven empty rectangular boxes, likely intended for handwritten responses or signatures.

- 二〇〇〇〇〇
 - 二〇〇〇〇〇(二〇〇〇)
 - 二〇〇〇〇
 - 二〇〇〇〇〇
 - 二〇〇〇〇〇
 - 二〇〇〇〇〇

□□□□□, □□□□□□□□□□, □□□□□

“我就是想让你知道，你不是唯一一个被我爱着的人。”

1

11

□□□□, □□□□; □□□□, □□□□

□□□□□□□□□□□□, □□□, □□□, □□□□□□□

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10 / 10

□□□□□, □□□□□□□□□, □□□□□□□□□, □□□□□

“□□□□，□□□□”，□□□□□□

□□□□□□□□□□□□“□□□□”□□□□□□□□□□□□

□□□□□□□!

_____ - _____ - _____

法于阴阳，和于术数
形与神俱，德全不危

饮食有节
起居有常
不妄劳作



志闲而少欲
心安而不惧
形劳而不倦

外不劳形于事，内无思想之患
以恬愉为务，以自得为功

© 2020 王超杰

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···:

“···”

···

善护口业，不讥他过；
善护身业，不失律仪；
善护意业，清净无染。

(《佛说无量寿经》)

A horizontal row of six empty rectangular boxes, likely used for input fields or placeholder text.

2.9

A horizontal row of eight empty rectangular boxes, likely for a student to write their name or other information.

“ ” “ ”

- ဗိုလ်ချုပ် အမြန်သော မြန်မာစာတမ်း
 - မြန်မာစာတမ်း
 - မြန်မာစာတမ်း
 - မြန်မာစာတမ်း
 - မြန်မာစာတမ်းMBA မြန်မာစာတမ်း
 - မြန်မာစာတမ်း

□2011□□□□□□□□□

A horizontal row of 30 small, empty rectangular boxes arranged in a single row.

2021-12-30



1662 60%
946 57%



□□□□□□□□□□

2020年4月13.16日6時
"No dancing" "跳舞"

2009年7月17日星期六

2009年7月17日星期六



2009年7月17日星期六

2009年7月17日星期六

2009年7月17日星期六



1

“我”在12岁那年，第一次接触到了《三国演义》。



40-49 222 111 111 222



□□□□□□□□□

□□□□□□?□

□□□□□□□□, □□□□□□□□□□

2

Ships don't sink because of the water around them; ships sink because of the water that gets in them.

Don't let what's happening around you get inside you and weigh you down.

11

□□□□□□□□□□□□;
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□□□□□□□□□□□□□□

Ships don't sink because
of the water around them;
ships sink because of the
water that gets in them.
Don't let what's happening
around you get inside you
and weigh you down.



ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ

- ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ ପାଇଁ ପରିବହନ କାର୍ଯ୍ୟ

ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ

A horizontal row of 20 small, empty rectangular boxes arranged in a single row.

- 二〇二〇年九月三十日
 - 二〇二〇年十月一日
 - 二〇二〇年十月三日
 - 二〇二〇年十月五日
 - 二〇二〇年十月七日
 - 二〇二〇年十月九日
 - 二〇二〇年十月十一日
 - 二〇二〇年十月十三日
 - 二〇二〇年十月十五日
 - 二〇二〇年十月十七日

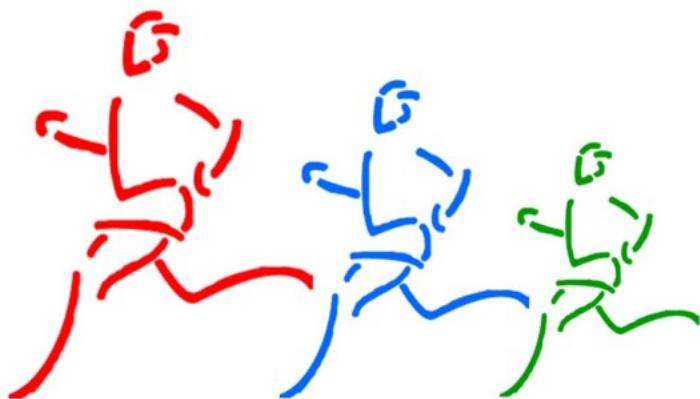
10 of 10

A horizontal row of 20 empty rectangular boxes, intended for children to write their names in, likely as part of a classroom activity.

□□□□□22□□□□□□□□□□□□□□ □ □□□□24□□□□□□□□□□□□□□

- 5K - □□
 - 10K - □□
 - □□ - □□
 - □□ - □□
 - BQ - □□
 - □□ - □□

□□□□□, □□□□□, □□□□□□, □□□□□□□□□□□□□□□□□□



1

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10

"I'm Lovin' It"

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks, likely made of wood or a similar material, arranged in a repeating pattern.

- 1 -

□“**愛**”**化學**（Chemistry）**愛**的分子、**愛**的反應、**愛**的應用……
□**愛**的分子：**愛**的分子是**愛**的化學，是**愛**的科學，是**愛**的知識；
□**愛**的反應：**愛**的反應是**愛**的過程，是**愛**的行為，是**愛**的表現；
□**愛**的應用：**愛**的應用是**愛**的實踐，是**愛**的行動，是**愛**的結果。



□“**愛**的分子”**愛**的化學

□**愛**的分子是**愛**的化學，是**愛**的科學，是**愛**的知識；
□**愛**的反應是**愛**的過程，是**愛**的行為，是**愛**的表現；
□**愛**的應用是**愛**的實踐，是**愛**的行動，是**愛**的結果。
“**愛**的分子”**愛**的化學，是**愛**的知識，是**愛**的科學，是**愛**的理論；
“**愛**的反應”**愛**的過程，是**愛**的行為，是**愛**的表現，是**愛**的實踐；
“**愛**的應用”**愛**的實踐，是**愛**的行動，是**愛**的結果。
□**愛**的分子：**愛**的分子是**愛**的化學，是**愛**的科學，是**愛**的知識；
□**愛**的反應：**愛**的反應是**愛**的過程，是**愛**的行為，是**愛**的表現；
□**愛**的應用：**愛**的應用是**愛**的實踐，是**愛**的行動，是**愛**的結果。

□“**愛**的分子”

□**愛**的分子是**愛**的化學，是**愛**的科學，是**愛**的知識；
□**愛**的反應是**愛**的過程，是**愛**的行為，是**愛**的表現；
□**愛**的應用是**愛**的實踐，是**愛**的行動，是**愛**的結果。

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.

□ □ □ □ □ □

2011 年度第 1 回定期評議會



Chased by Girls - Old Li

But I am late
for a date

with my running mate
of 32 years

□□□□□ - □□
□□□□□□□□
□□□□□□□□
□□□□□□□□
□□□□□□□□

“Running Mate” និង “Run” នូវ “Mate” និង “Run” នៅក្នុងការបង្ហាញ

“……”



□Chased by Girls – Monkey□

You don't have to be hasty

For I am in no hurry

At the finish line is Old Li

But he is not as pretty

□ □ □ □ - □ □ □

10 of 10

10

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□□□□□□□□□□

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[View Details](#) | [Edit](#) | [Delete](#)

□□□□□□□□□□□□

我就是我，是颜色不一样的烟火“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走” $10 - 3.5 = 6.5$ “我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”

Fall In Lake or Fall In Love - My Serendipitous Encounter With The Eastern Wisdom (我就是我 - 我的东方智慧)

To the Mysterious Master

I am sure someday you will stumble upon this book
just as I stumbled upon you

我就是我

我就是我

我就是我

我就是我

我就是我，“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”，我就是我，“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”

我就是我，“我是我自己的，谁都不能夺走”，我就是我，“我是我自己的，谁都不能夺走”

A horizontal row of 20 empty square boxes for writing names.

-                                                                                                                                                                                                                                                                                        

“我就是想让你知道，你不是唯一一个被我爱着的人。”

A horizontal row of ten empty square boxes, intended for children to draw or color in.

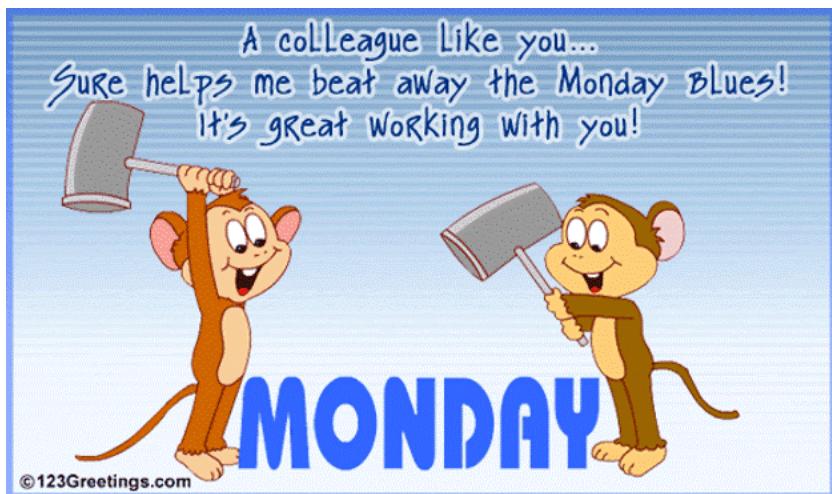
Work Life Balance

“Monday Blues”の意味は“月曜日”の意で、この歌は月曜日の朝の憂鬱な気分を表現する曲です。

A horizontal row of 20 empty rectangular boxes, intended for students to write their answers in a cursive handwriting style.

- 『中華人民共和國憲法』
 - 『中華人民共和國憲法』第5條第1款“一切法律、行政法規和地方法規都不得與中華人民共和國憲法相抵觸”
 - 『中華人民共和國憲法』第5條第2款，一切法律、行政法規和地方法規都不得與中華人民共和國憲法相抵觸

A horizontal row of 20 small, empty rectangular boxes, likely used for input fields or placeholder text in a form.



□ □ □ □ □ □ □ □ □

“中華人民共和國 憲法”中華人民共和國 法律”中華人民共和國 行政”中華人民共和國 司法”，
中華人民共和國

□□□□□□□□□□□□



1

Kim Kardashian, 2013年，她和她的家人一起在巴黎度过了一个愉快的假期。她分享了他们在巴黎的一些照片，并且在社交媒体上发布了这些照片。

□ □ □ □ □ □ □ □ □

2008

www.nature.com/scientificreports/

www.nature.com/scientificreports/

A horizontal row of ten empty rectangular boxes, intended for children to write their names in, similar to a handwriting practice sheet.

三

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“ ”

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ANSWER

A horizontal row of 20 empty square boxes, likely for grading student responses.

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.

A decorative horizontal bar consisting of a series of small, evenly spaced rectangles.

Digitized by srujanika@gmail.com

2019

- 『中華人民共和國憲法』
 - 『中華人民共和國物權法』
 - 『中華人民共和國合同法』
 - 『中華人民共和國公司法』
 - 『中華人民共和國海商法』
 - 『中華人民共和國海事訴訟法』
 - 『中華人民共和國海關法』
 - 『中華人民共和國海關行政審查規則』

A horizontal row of eight empty rectangular boxes, likely used for input fields or placeholder text.

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks.

Digitized by srujanika@gmail.com

12 19 21

.....

计算机的出现，使人们的生活、工作、学习等各个方面都发生了翻天覆地的变化。它不仅改变了人们的生活方式，还极大地提高了工作效率和生活质量。

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计算机的组成

- 处理器
- 存储器
- 显示器
- 键盘
- 光驱

计算机的出现，使人们的生活、工作、学习等各个方面都发生了翻天覆地的变化。它不仅改变了人们的生活方式，还极大地提高了工作效率和生活质量。

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处理器

计算机的出现，使人们的生活、工作、学习等各个方面都发生了翻天覆地的变化。它不仅改变了人们的生活方式，还极大地提高了工作效率和生活质量。

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计算机的出现，使人们的生活、工作、学习等各个方面都发生了翻天覆地的变化。它不仅改变了人们的生活方式，还极大地提高了工作效率和生活质量。

存储器

计算机的出现，使人们的生活、工作、学习等各个方面都发生了翻天覆地的变化。它不仅改变了人们的生活方式，还极大地提高了工作效率和生活质量。

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1

"It is not that far! Keep going until you hit the nail then turn left!" "hit the nail" 『



□ □ □ □ □ □ □ □ □

A horizontal row of 20 empty square boxes for writing answers.

□□□□□□□□□□“□□□□”□



□Eye Love You□

□□□□□□□□, □□□□□□□□□□□□

█████████████████████████? ██████████████████████████"Eye Love You"████



40 of 40

ANSWER

“我，我，我”（我）

“ ” ()

“□，□，□，□，□”（□□□□）

“………………”

□□□□□□□□□



A horizontal row of eight empty rectangular boxes, likely used for input fields or placeholder text in a form.

10. The following table summarizes the results of the study. The first column lists the variables, the second column lists the sample size, and the third column lists the estimated effect sizes.

A horizontal row of ten empty rectangular boxes, likely for handwriting practice or filling in a sequence.

“我就是想让你知道，你不是唯一一个被我爱着的人。”

“**中行**”是中行子的代称，也是中行子的别号。

A horizontal row of nine empty rectangular boxes, likely used for input fields or placeholder text.

Meet Valentine

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.

□□□□□□□□□□, □□□□□□□□□□, □□□□□□□□□□□□□□□□□□

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100 / 100

A horizontal row of ten empty square boxes, intended for children to draw or color in.

1

1

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□□□□□□□□□□

8 / 10

三

□□□□□□□□□□□□

A horizontal row of 20 empty square boxes for writing names.

□ □ □ □ □ □ □ □

1

1

- 二〇〇〇年九月三十日 , 中国
 - 二〇〇〇年九月三十日
 - 二〇〇〇年九月三十日
 - 二〇〇〇年九月三十日
 - 二〇〇〇年九月三十日

三

“Pleasure is only the negation of pain, and that pain is the positive element in life.”

三

A horizontal row of ten empty square boxes, intended for children to practice writing their names.

□□□□□□□□□□□□□□□□”□□□□□□”□”□□□□□□” □

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.

“……；……”

2

- “”
 - “; 



1

10

Информационные технологии

- ИИ - Информационные технологии
- ИИ - Информационные технологии
- ИИ - Информационные технологии

Информационные технологии

Информационные технологии

- Информационные технологии, Информационные технологии
- Информационные технологии "Информационные технологии"
- Информационные технологии "Информационные технологии" (Explicit) и (Tacit) Информационные технологии
- Информационные технологии

Информационные технологии Информационные технологии Информационные технологии



Информационные технологии

Информационные технологии Информационные технологии Информационные технологии Информационные технологии

Информационные технологии Информационные технологии Информационные технологии Информационные технологии

Информационные технологии

Информационные технологии "Информационные технологии" Информационные технологии "Информационные технологии"

Информационные технологии

Информационные

Информационные технологии

Информационные технологии

Информационные технологии Информационные технологии Информационные технологии Информационные технологии

ИИ

Информационные технологии "Информационные технологии" Информационные технологии

A horizontal row of eight empty rectangular boxes, intended for handwritten responses.

A decorative horizontal bar consisting of a series of small, evenly spaced rectangles.

“**中華人民共和國農業稅條例**”

“我……我……我……”

“**中華人民共和國農業部**”

“Great minds think alike”

1

A horizontal row of 30 small, empty rectangular boxes arranged in a single row.

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks.

三

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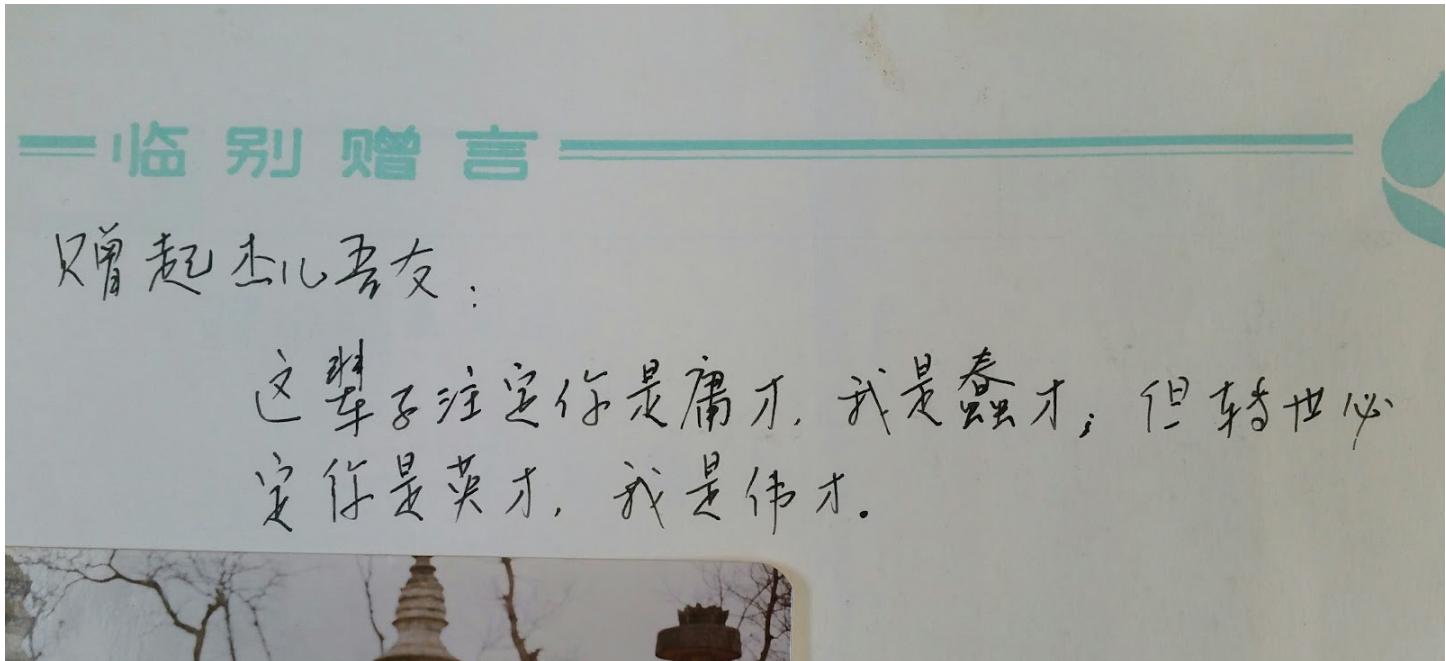
□□□□□

□ □ □ □ □ □

□□□ : □□□□□□ - □□□□□□“□□□□□□□□□□□□□□□□□□”

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“…………”



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□□，□□，□□，□□

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“…………”

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□□□—“□□□□□□”

□□□□ - “□□□□□□□□□□”

□□□□ - "□□□□"

A horizontal row of 12 empty rectangular boxes, likely used for input fields or placeholder text in a form.

“………………….”

1

三

“我就是想让你知道，你不是唯一一个被我爱着的人。”

1

A decorative horizontal bar consisting of a series of small, evenly spaced rectangles.

□□□□□□□□□□ (The glass is half empty) □□□□□□□□□□ (The glass is half full)

A decorative horizontal bar consisting of a series of small, evenly spaced rectangles.

-  
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 -  

A horizontal row of twelve empty square boxes, intended for children to write their names in, likely as part of a classroom activity.



6.1.1.1

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular boxes, likely a watermark or a decorative element.

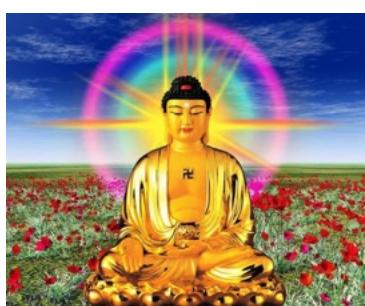
A decorative horizontal bar consisting of a series of small, evenly spaced rectangles.

“□□□□□□□□□□□□□□□□”

1

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks.

Digitized by srujanika@gmail.com



“**数据**”、“**信息**”、“**知识**”和“**智慧**”是构成“**智慧金字塔**”的四层，从下到上依次为**Data**、**Information**、**Knowledge**、**Wisdom**。

“**数据**”是**事实**，是**信息**的基础。

“**信息**”是**数据**的**解释**，是**知识**的基础。

二、• 智慧金字塔

“**数据**”是**事实**，是**信息**的基础。

“**信息**”是**数据**的**解释**，是**知识**的基础。

“**知识**”是**信息**的**总结**，是**智慧**的基础。

“**智慧**”是**知识**的**升华**，是**经验**的**结晶**。

“Dude, Listen up! (伙计们! 请仔细听我讲!)”

“**数据**”是**事实**，是**信息**的基础。

“**信息**”是**数据**的**解释**，是**知识**的基础。

“**知识**”是**信息**的**总结**，是**智慧**的基础。



三、• 智慧金字塔

“**数据**”是**事实**，是**信息**的基础。

“**信息**”是**数据**的**解释**，是**知识**的基础。

“**知识**”是**信息**的**总结**，是**智慧**的基础。

“**智慧**”是**知识**的**升华**，是**经验**的**结晶**。

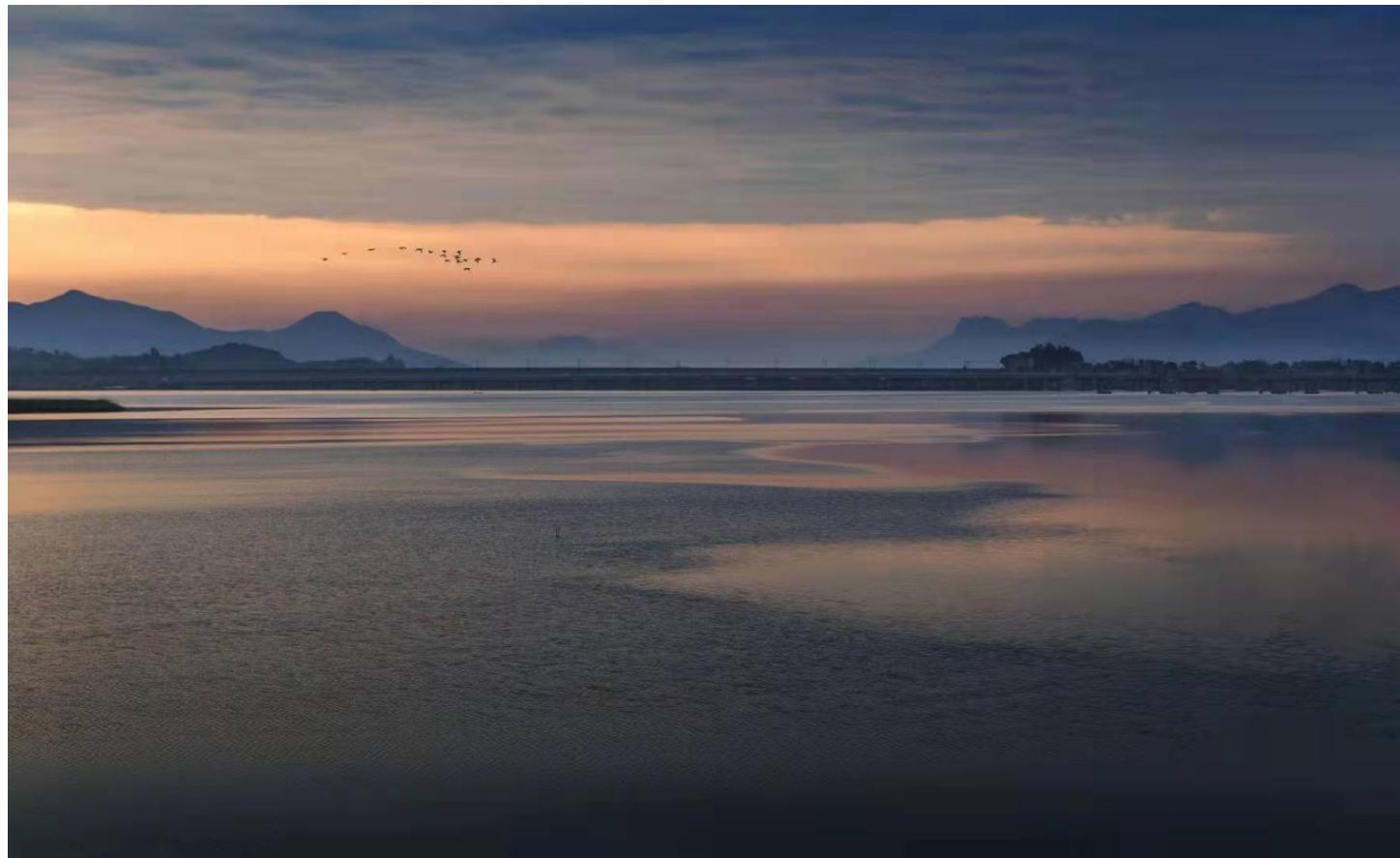
“**数据**”是**事实**，是**信息**的基础。

“**信息**”是**数据**的**解释**，是**知识**的基础。

“**知识**”是**信息**的**总结**，是**智慧**的基础。

“**智慧**”是**知识**的**升华**，是**经验**的**结晶**。

“**数据**”是**事实**，是**信息**的基础。



1. 亂世の始まり

1. 亂世の始まり(218年)

2. 亂世の始まり(52年)

3. 亂世の始まり(196年)～(251年)の間に、中国を襲撃した匈奴族

4. 亂世の始まり(59年)

5. 亂世の始まり(196年)～(251年)の間に、中国を襲撃した匈奴族

6. 亂世の始まり(62年)

7. 亂世の始まり(196年)～(251年)の間に、中国を襲撃した匈奴族

8. 亂世の始まり(45年)

9. 亂世の始まり(196年)～(251年)の間に、中国を襲撃した匈奴族

2. 亂世の終り

1. 亂世の終り(218年)

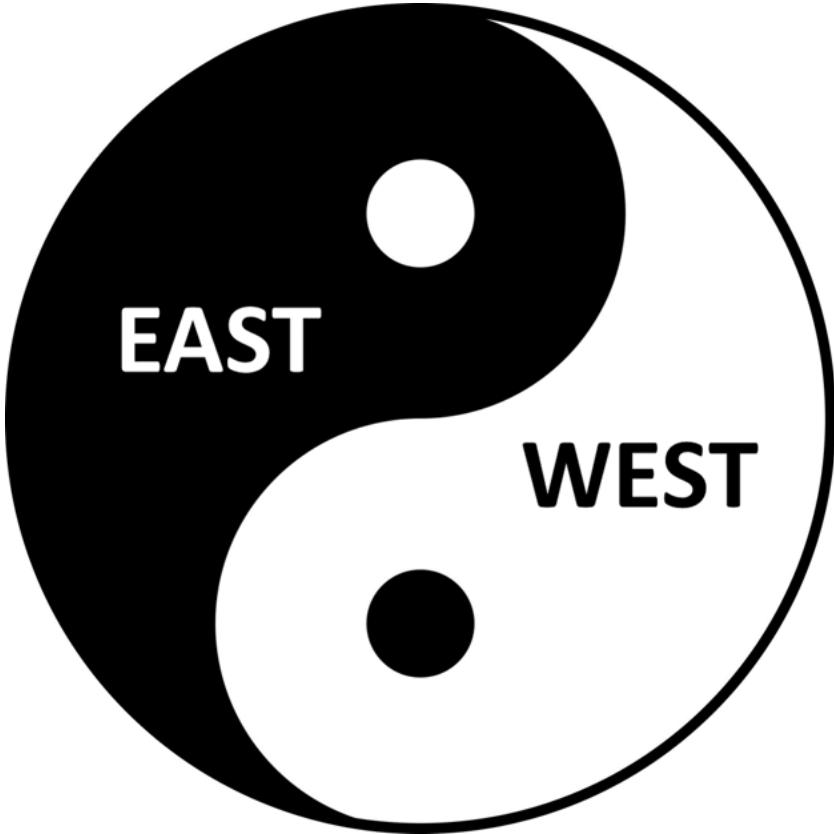
- 亂世の終り(218年)は、曹操が韓遂と馬超を破ったことによって始まる。
- 亂世の終り(218年)は、曹操が韓遂と馬超を破ったことによって始まる。
- 亂世の終り(218年)は、曹操が韓遂と馬超を破ったことによって始まる。

2. 亂世の終り(52年)

3. 亂世の終り(196年)～(251年)の間に、中国を襲撃した匈奴族

猴見猴到

Monkey see monkey do



猴見猴到

猴見猴到Monkey see monkey do 猴子看到另一只猴子在做什么，自己也会跟着做。形容人没有主见，光看别人怎么做，自己就跟着学。

“猴見猴到”形容人没有主见，光看别人怎么做，自己就跟着学。“猴子看到另一只猴子在做什么，自己也会跟着学。”

“猴見猴到”形容人没有主见，光看别人怎么做，自己就跟着学。“猴子看到另一只猴子在做什么，自己也会跟着学。”

“猴見猴到”形容人没有主见，光看别人怎么做，自己就跟着学。

Strength, Weaknesses, Opportunities, Risks

优势, 弱点, 机会, 风险

SWOT分析

- 强 - 优势
- 弱 - 弱点(劣势)(缺点)(不足)(短处)
- 机 - 机会

优势, 弱点, 机会, 风险

优势, 弱点, 机会, 风险

ମୁଖ୍ୟ ପାଇଁ କାହାର କାହାର କାହାର କାହାର

ମୁଖ୍ୟ ପାଇଁ

ମୁଖ୍ୟ

ମୁଖ୍ୟ ପାଇଁ କାହାର କାହାର କାହାର

ମୁଖ୍ୟ ପାଇଁ କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର

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କାହାର

ମୁଖ୍ୟ ପାଇଁ କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର
କାହାର

ମୁଖ୍ୟ "ମୁଖ୍ୟ ପାଇଁ" "ମୁଖ୍ୟ ପାଇଁ" କାହାର କାହାର

ମୁଖ୍ୟ - କାହାର କାହାର

ମୁଖ୍ୟ "Decide" କାହାର "Decision" କାହାର କାହାର "Cid" କାହାର "Cis" କାହାର "କାହା" କାହାର "Cut" କାହାର

ମୁଖ୍ୟ "କାହା" "କାହାର କାହାର" "Less is more" କାହାର

ମୁଖ୍ୟ - କାହାର କାହାର

ମୁଖ୍ୟ "କାହାର କାହାର" "କାହା" "କାହାର କାହାର"

ମୁଖ୍ୟ "କାହାର କାହାର" "କାହାର କାହାର" କାହାର କାହାର କାହାର କାହାର

ମୁଖ୍ୟ ପାଇଁ

ମୁଖ୍ୟ ପାଇଁ କାହାର Paramita କାହାର କାହାର କାହାର କାହାର

ମୁଖ୍ୟ ପାଇଁ କାହାର କାହାର କାହାର

ମୁଖ୍ୟ ପାଇଁ କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର
କାହାର କାହାର

ମୁଖ୍ୟ ପାଇଁ କାହାର କାହାର କାହାର କାହାର କାହାର "କାହା, କାହାର", କାହାର

ମୁଖ୍ୟ ପାଇଁ କାହାର କାହାର

ମୁଖ୍ୟ ପାଇଁ କାହାର

ମୁଖ୍ୟ ପାଇଁ କାହାର କାହାର କାହାର କାହାର କାହାର

ମୁଖ୍ୟ

ମୁଖ୍ୟ ପାଇଁ

ମୁଖ୍ୟ

- କାହା - କାହାର କାହାର କାହାର
- କାହା - କାହାର କାହାର - କାହାର କାହାର
- କାହା - କାହାର କାହାର
- କାହା - କାହାର କାହାର କାହାର

ମୁଖ୍ୟ ପାଇଁ "କାହା" କାହାର

- Humanity - 人
- Health - 健
- Happiness - 樂
- Harmony - 和



人和樂健

人和樂健

“人和樂健”

人和樂健

人和樂健

人和樂健

人和樂健

人和樂健

人和樂健

人和樂健

人和?

人和樂健

人和樂健“人”“和”“樂”“健”

人和樂健：

“人和樂健”

人和樂健

人和樂健：

“**三**”**一****二****四****五****六****七****八****九****十**”

三：

“**一**”**二**”

三：

三：

“**一**”**二**”

三：

三：

“**一**”**二**”

三：

三：



三：

- 一 - 二
- 三 - 四
- 五 - 六

三：

三：

三：

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三：

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三：

三：



五蕴皆空

五蕴皆空，色空，受空，想空，行空。

五蕴皆空，识空，法空，缘起空，缘灭空，涅槃空，空空如也，空空如也。

五蕴皆空，空空如也。

五蕴皆空，空空如也，空空如也。

五蕴皆空，色空，受空，想空，行空，涅槃空，空空如也，空空如也，空空如也。

空空如也，空空如也。

空，空空如也，空空如也，空空如也。

佛曰

五蕴皆空，色空，受空，想空，行空，涅槃空，空空如也，空空如也。

五蕴皆空，空空如也。

五蕴皆空：

五蕴皆空。

五蕴皆空。

五蕴皆空。

五蕴皆空。

五蕴皆空。

五蕴皆空。

五蕴皆空。

五蕴皆空。



在这个世界上，
怨恨绝不能止息怨恨。

结语

□□□□□□□□□□□□□□□□:

□□□□□□□□□□□□□□□□

□□□□□”□□□□□□□□□□□□□□□”

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1

1

1



□ □ □ □ □ , □ □ □ □ □

10 / 10

“—————”

11 / 11

“大乘無量壽經”

大乘無量壽經

大乘無量壽經

大乘無量壽經

「大乘無量壽經」
於諸有情。常懷慈忍。
和顏愛語。勸諭策進。



大乘無量壽經

大乘無量壽經

大乘無量壽經

大乘無量壽經

大乘無量壽經



4

A decorative horizontal bar consisting of a series of small, evenly spaced squares.



草原上

草原上的一棵树

草原上的一棵树，草原上的一棵树

草原

草原上的一棵树

草原上的一棵树

草原上的一棵树

“草原上的一棵树”

草原

草原上的一棵树

草原上的一棵树

草原上的一棵树“草原上的一棵树”

草原上的一棵树，草原上的一棵树，草原上的一棵树

草原上的一棵树，草原上的一棵树，草原上的一棵树

草原

草原上的一棵树

草原上的一棵树“草原上的一棵树”

草原上的一棵树“草原上的一棵树，草原上的一棵树，草原上的一棵树”

草原上的一棵树，草原上的一棵树，草原上的一棵树

草原

草原上的一棵树“草原上的一棵树”

草原上的一棵树，“草原上的一棵树”，“草原上的一棵树”，“草原上的一棵树”

草原上的一棵树，“草原上的一棵树”

A horizontal row of 20 empty square boxes for writing names.

1

□□□□□□□□□

□□□□□□□“□□□□□□□□”

A horizontal row of 20 empty square boxes, likely for grading student responses.

□□□□□□□□□□□□□□□□□□□□□□□□; □□□□□□□□□

10

□□□□□□□□□□□□

□□□□□□? □□□□□□□



□ □ □ □ □ □

“我就是想让你知道，你不是唯一一个被我爱着的人。”

A horizontal row of fifteen empty square boxes, intended for children to write their names in, likely as part of a classroom activity or name recognition exercise.

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 - 

$$2 \times 2 = 4$$
 

“□□□□□□□□□□□□”

1

A horizontal row of fifteen empty square boxes, intended for children to write their names in, likely as part of a classroom activity.

□□□□□□□□□□□□

1



6 of 6

A horizontal row of 20 small, empty rectangular boxes arranged in a single row.

1

1

A horizontal row of 30 small, empty rectangular boxes arranged in a single row.

1

1

1

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

A horizontal row of 20 empty square boxes for writing names.



“我就是想让你知道，你不是唯一一个被我爱着的人。”



10 / 10

“我就是想让你知道，你不是唯一一个被我爱着的人。”

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.

“**三**、**四**、**五**、**六**、**七**、**八**、**九**、**十**”**一**、**二**、**三**、**四**、**五**、**六**、**七**、**八**、**九**、**十**”

A horizontal row of 20 small, empty square boxes arranged in a single row.

A horizontal row of twelve empty square boxes, intended for children to draw or color in.

“**我**”是“**我**”的“**我**”

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.

1

“…………”“…………”

10 / 10

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks.

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks, likely made of wood or a similar material, arranged in a repeating pattern.



၁၉၇၂ ခုနှစ်မြတ်ဆောင်ရွက်ခဲ့သူများ

1972 ခုနှစ်မြတ်ဆောင်ရွက်ခဲ့သူများ

မြတ်ဆောင်ရွက်ခဲ့သူများ အားလုံး

မြတ်ဆောင်ရွက်ခဲ့သူများ အားလုံး "၁၉၇၂ ခုနှစ်မြတ်ဆောင်ရွက်ခဲ့သူများ"

မြတ်ဆောင်ရွက်ခဲ့သူများ အားလုံး

မြတ်ဆောင်ရွက်ခဲ့သူများ အားလုံး မြတ်ဆောင်ရွက်ခဲ့သူများ

မြတ်ဆောင်ရွက်ခဲ့သူများ အားလုံး

မြတ်ဆောင်ရွက်ခဲ့သူများ အားလုံး မြတ်ဆောင်ရွက်ခဲ့သူများ

မြတ်ဆောင်ရွက်ခဲ့သူများ အားလုံး "မြတ်ဆောင်ရွက်ခဲ့သူများ"

မြတ်ဆောင်ရွက်ခဲ့သူများ GDP မြတ်ဆောင်ရွက်ခဲ့သူများ

မြတ်ဆောင်ရွက်ခဲ့သူများ

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ?

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ

၏: Noမြတ်ဆောင်ရွက်ခဲ့သူများ

၏: Why?

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ

၏: Noမြတ်ဆောင်ရွက်ခဲ့သူများ

၏: Why?

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ?

၏: Noမြတ်ဆောင်ရွက်ခဲ့သူများ



မြတ်ဆောင်ရွက်ခဲ့သူများ

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ အားလုံး?

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ အားလုံး?

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ

၏: (မြတ်ဆောင်ရွက်ခဲ့သူများ)

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ?

၏: မြတ်ဆောင်ရွက်ခဲ့သူများ အားလုံး

ମୁଖ୍ୟମାନ
-ମୁଖ୍ୟମାନ

ମୁଖ୍ୟମାନରେ କିମ୍ବା କିମ୍ବା

କିମ୍ବାକିମ୍ବା?

କିମ୍ବାକିମ୍ବା

କିମ୍ବାକିମ୍ବା?

କିମ୍ବାକିମ୍ବା

କିମ୍ବାକିମ୍ବା?

କିମ୍ବାକିମ୍ବା

କିମ୍ବାକିମ୍ବା?

କିମ୍ବାକିମ୍ବା

କିମ୍ବାକିମ୍ବା?

କିମ୍ବାକିମ୍ବା

କିମ୍ବା.....

କିମ୍ବାକିମ୍ବା



ମୁଖ୍ୟମାନରେ

କିମ୍ବାକିମ୍ବା

ମୁଖ୍ୟମାନ
ମୁଖ୍ୟମାନ
ମୁଖ୍ୟମାନ

କିମ୍ବାକିମ୍ବା

- କି - ମୁଖ୍ୟମାନରେ
- କି - ମୁଖ୍ୟମାନରେ
- କି - ମୁଖ୍ୟମାନରେ ମୁଖ୍ୟମାନରେ ମୁଖ୍ୟମାନରେ
- କି - କି(କ)ମୁଖ୍ୟମାନରେ କି(କ)ମୁଖ୍ୟମାନରେ

କିମ୍ବାକିମ୍ବାକିମ୍ବାକିମ୍ବାକିମ୍ବା

କିମ୍ବାକିମ୍ବାକିମ୍ବାକିମ୍ବାକିମ୍ବାକିମ୍ବା SMARTକିମ୍ବା

- S(Specific)具体的な目標
- M(Measurable)測定可能な目標
- A(Attainable)達成可能な目標
- R(Relevant)関連性のある目標
- T(Time-based)時間に基づいた目標



SMART目標の実践法

0. 目標設定の段階

1. 目標の明確化

2. 時限化

3. 指標の設定(何を達成するか)

4. 費用の算出

5. リソースの調査

6. 周囲環境の把握(リスク)

7. 運用計画の策定

8. 実行計画の立案

9. 監視と評価.

10. 反省と改善

12. 終了確認(成果)

3000時間労働

84000時間労働

目標達成度合い(%)

目標達成度合い(%)

目標達成度合い(%)

□ □ □ □ □ □ □ □

10 / 10

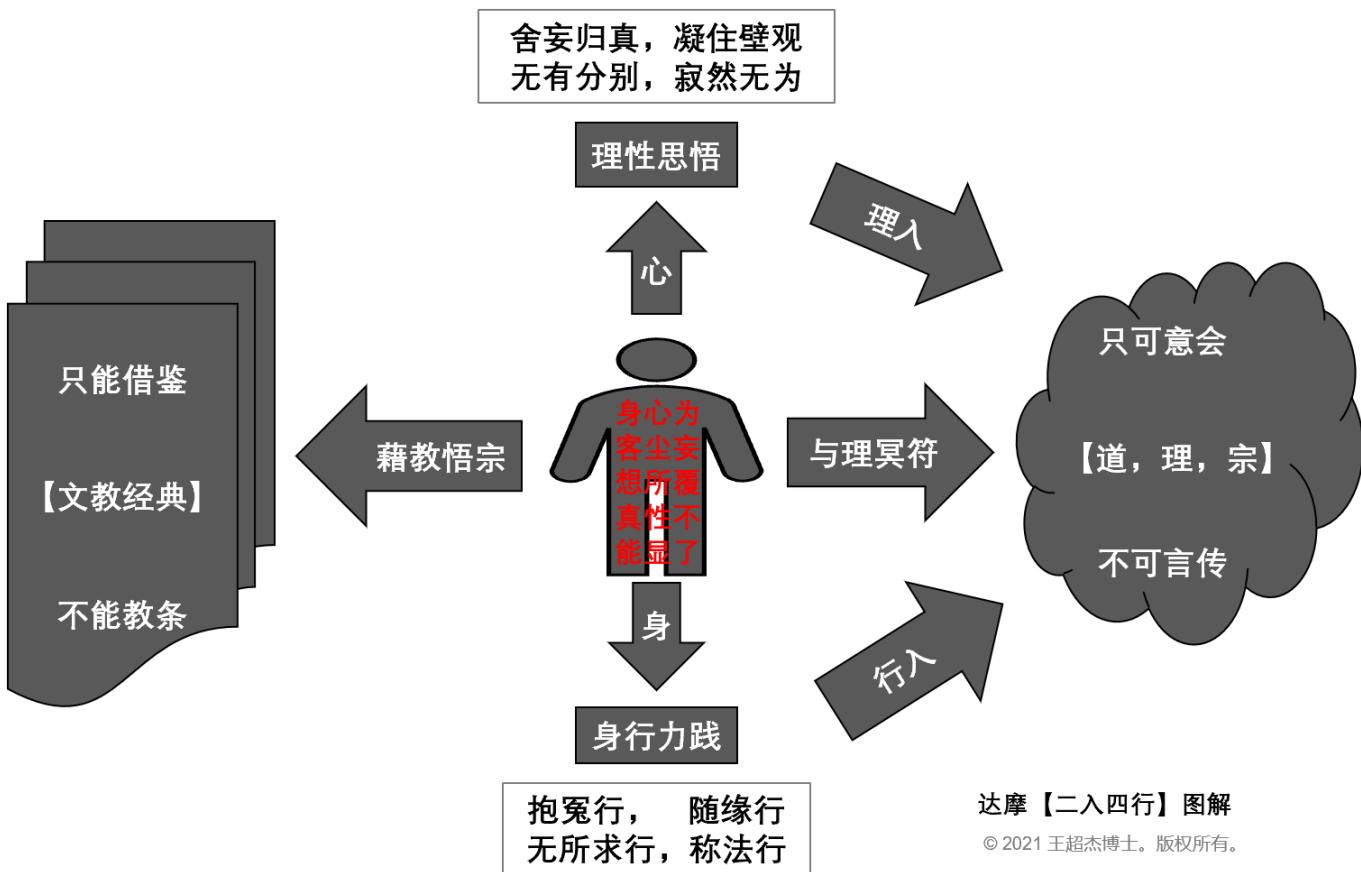
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菩提達磨大師略辨大乘入道四行觀

夫入道多途，要而言之，不出二種。一是理入，一是行入。
 理入者，謂藉教悟宗，深信含生同一真性，但爲客塵妄
 想所覆，不能顯了。若也捨妄歸真，凝住壁觀，無自無他。
 凡聖等一，堅住不移，更不隨文教。此即與理冥符，無有
 分別。寂然無爲名之理入，行入，謂四行。其餘諸行，悉入
 此中。何等四耶？一報冤行，二隨緣行，三無所求行，四稱
 法行。云何報冤行？謂修道行人，若受苦時，當自念言：我往昔無數
 劫中，棄本從末，流浪諸有多起冤憎，違害無限。今雖無

- 例題：四邊形ABCDの頂点A,B,C,Dが時計回りに並んでおり、辺ABと辺CDは平行である。このとき、四邊形ABCDは平行四邊形である。
 - 例題：四邊形ABCDの頂点A,B,C,Dが時計回りに並んでおり、辺ABと辺CDは平行である。このとき、四邊形ABCDは平行四邊形である。
 - 例題：四邊形ABCDの頂点A,B,C,Dが時計回りに並んでおり、辺ABと辺CDは平行である。このとき、四邊形ABCDは平行四邊形である。
 - 例題：四邊形ABCDの頂点A,B,C,Dが時計回りに並んでおり、辺ABと辺CDは平行である。このとき、四邊形ABCDは平行四邊形である。

2

1

6 of 6

□□□ * □ * □□
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□□□□□□□□, □□□□□□□□

10

10

10

10

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渭城朝雨浥轻尘，客舍青青柳色新。
劝君更尽一杯酒，西出阳关无故人。

王维
诗一首

渭城朝雨浥轻尘，客舍青青柳色新。
劝君更尽一杯酒，西出阳关无故人。



詩歌欣賞

一

- 朝雨
- 漫
- 青青
- 柳色
- 新
- 劝君
- 更尽
- 一杯酒
- 西出
- 阳关
- 无故人
- 故人
- 使君
- 送
- 王维
- 诗一首
- 送元二使安西
- 送元二使安西
- 送

詩歌欣賞

渭城朝雨浥轻尘，客舍青青柳色新。
劝君更尽一杯酒，西出阳关无故人。

A horizontal row of 30 small, empty rectangular boxes arranged in a single row.

- 何をやるの？
 - 何をするの？
 - 何をする？
 - 何をする？
 - 何をする？
 - 何をする？
 - 何をする？
 - 何をする？

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10 of 10

A horizontal row of fifteen empty rectangular boxes, intended for children to write their names in, similar to a handwriting practice sheet.

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…………，□，□，…………，□，□，…………，□，□，…………，□，□，…………，“…………，…………”；□“…………？…………”□

10

Хорошо, что я не знал, что это? Я знал, что это было, что это было, что это

было

Хорошо, что я не знал, что это было, что это было

было

Хорошо, что я не знал, что это было, что это было

было

Хорошо, что я не знал, что это было, что это было, что это было, что это было, что это

было

Хорошо, что я не знал, что это было, что это было, что это,

было

Хорошо, что я не знал, что это было, что это было, что это, что это

было

Хорошо, что я не знал, что это было, что это было?

было

Хорошо, что я не знал

Хорошо, что я не знал



Хорошо, что я не знал

Хорошо, что я не знал

- 1 - Хорошо, что я не знал, что это было
- 2 - Хорошо, что я не знал, что это было
- 3 - Хорошо, что я не знал, что это было, что это было
- 4 - Хорошо, что я не знал, что это было

Хорошо, что я не знал, что это было "Хорошо, что я не знал"

Хорошо, что я не знал

Хорошо, что я не знал
Хорошо, что я не знал

было

□□□□□□□

□□□□□□□

□□□□□□□

How Good You Are!

1

10 of 10

□□□□□□□□□□, □□□□□□□□□□, □□□□□□□□□□

10

A horizontal row of 24 small, empty rectangular boxes arranged in a single row.

A horizontal row of 20 small, empty rectangular boxes, likely used for input fields or placeholder text in a form.

1

三

“”

“我就是想让你知道，我对你没有恶意。”

□□□”□”□□□□□□□□□□□□

A 2x10 grid of 20 empty rectangular boxes, arranged in two rows of ten. These boxes are intended for children to draw pictures in.

1

1

□□□□□□□□“□”□□□□□□□□

- “□”□□“□”□□□ “□”□□□□□□□□□□
 - “□”□□“□”□□□“□”□ □□□□□□□□□□

- “□”□□□□“□”，□□□□□□□□□□□□

A horizontal row of 20 small, empty rectangular boxes arranged in a single row.

A horizontal row of ten empty square boxes, intended for a child to write the number 10 in.

ANSWER

“…………”…………

2010年1月1日～2015年12月31日までの期間に、
10歳未満の子供が、15歳未満の子供が、65歳以上の高齢者
が、10+15+15+15+15=65歳未満の子供が、10歳未満の子供が、15歳未満の子供が、65歳以上の高齢者

10 10 10

A grid of 40 empty rectangular boxes arranged in 5 rows and 8 columns. The boxes are outlined in black and are evenly spaced both horizontally and vertically.

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1981–2011, 30

$$\square(7 - 2) \times 6 = \square\square$$

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1 3 4 5 8 9 10 2 6 7 “ ” 30,

2011 年，中国 GDP 增长率为 9.2%，GDP 总量达到 519862 亿元。

$$\square(7 - 2) \times 6 = \square\square$$

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6 of 6

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100

10

“…………”…………

10

11

12 P The Power of P (P)

12 P

- 平臺(PPlatform)、位置(Position)、人(People)、個人特質(Personality)、包裝(Packaging)、宣傳(Publicity)、
“經營理念”(Business Philosophy)、行銷(Marketing)、實踐(Practice)、產品(Product)、表現(Performance)、walk the walk, talk the talk、堅持
等。
 - 目的(Purpose)、原則(Principle)、毅力(perseverance, Persistence)等。

6 of 6

……………，……………，……………，……………，……………，“…………”…………，…………，…………，…………

□6□8□□□ □

6□8

三

8□□□□0

5

1

6□□□□9

10

三

1

“ ” ” ” ”

□□□“□”□□

三三三三

“□□□”

ANSWER

10

8□□□□6

“□□□□□”

1

4

1

1

1

18

16

“P.F. Chang's”

“□” Palace Office “□” Official “□” “Office”

“Official” □□□□□

6

- How do you do? 问候语
 - How do I know 知道
 - How do you know 知道
 - How are you? 你好
 - How could you do that? 你怎么能那样做?
 - How to love a woman? 如何爱一个女人?
 - How old are you? 多大
 - How are you doing? 你最近怎么样?
 - How fast? 快速
 - How many? 多少
 - However 然而
 - Anyhow 无论如何
 - Know-how 知识
 - Somehow 不知怎的

[REDACTED]

□□□□□□□□□□□□□□□□“□”□

□□□□□□，□□□□□□“□”□

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□□□□□□□□□□□□□□□□“□”□

卷之三

6 of 6

A horizontal row of 20 empty square boxes, likely for grading student responses.

A horizontal row of 20 empty square boxes for writing names.

□□□□□□□□?

…………“……”…………?

A horizontal row of 20 empty square boxes for writing names.

A horizontal row of 20 empty square boxes, likely used for grading or marking student responses.

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2010年1月1日，中国开始实施《劳动合同法》，该法规定：用人单位与劳动者建立劳动关系，应当订立书面劳动合同。已建立劳动关系，未同时订立书面劳动合同的，应当自用工之日起一个月内订立书面劳动合同。用人单位与劳动者在用工前订立劳动合同的，劳动关系自用工之日起建立。用人单位违反本法规定不与劳动者订立书面劳动合同的，由劳动行政部门责令改正；情节严重的，处以罚款。用人单位自用工之日起超过一个月不满一年未与劳动者订立书面劳动合同的，应当向劳动者每月支付二倍的工资。用人单位违反本法规定，对劳动者实行限制人身自由、强迫劳动、侮辱人格、损害劳动者身心健康等行为，劳动者可以解除劳动合同，用人单位应当支付经济补偿金。

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10 of 10

“Date Wang, Get Wang Free” (约会王，王免费) “Buy One, Get One Free” (买一送一)

“Wang Tongue Soup”
“Won Ton Soup”, Dad Joke.

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A и B и P логотипы

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Логотип A и B и P

- Логотип A, B, P логотип
- Логотип A логотип
- Логотип P логотип
- Логотип HPG логотип (HPG и P)
- Логотип MB (Monkey Butt) логотип
- Логотип Money Back логотип

ЛЛ: HPG и P логотип

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- Логотип
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Логотип, Логотип

ମୁଖ୍ୟମନ୍ତ୍ରାଳୟ, ଭାରତୀୟ

ମୁଖ୍ୟମନ୍ତ୍ରୀ, ମୁଖ୍ୟମନ୍ତ୍ରାଳୟ, ଭାରତୀୟ

ମୁଖ୍ୟମନ୍ତ୍ରୀ, ମୁଖ୍ୟମନ୍ତ୍ରାଳୟ, ଭାରତୀୟରେ ପରିଚ୍ଯାକାରୀ ହେଉଥିଲା, ଏହାରେ ମୁଖ୍ୟମନ୍ତ୍ରୀ: ମୁଖ୍ୟମନ୍ତ୍ରୀ, ମୁଖ୍ୟମନ୍ତ୍ରାଳୟ

ମୁଖ୍ୟମନ୍ତ୍ରୀ, ମୁଖ୍ୟମନ୍ତ୍ରାଳୟ, ଭାରତୀୟ



ମୁଖ୍ୟମନ୍ତ୍ରୀ *

ମୁଖ୍ୟମନ୍ତ୍ରୀ: “ମୁଖ୍ୟମନ୍ତ୍ରାଳୟ” ମୁଖ୍ୟମନ୍ତ୍ରୀ “ମୁଖ୍ୟମନ୍ତ୍ରାଳୟ” ମୁଖ୍ୟମନ୍ତ୍ରୀ “ମୁଖ୍ୟମନ୍ତ୍ରାଳୟ” ମୁଖ୍ୟମନ୍ତ୍ରୀ “ମୁଖ୍ୟମନ୍ତ୍ରାଳୟ” ମୁଖ୍ୟମନ୍ତ୍ରୀ “ମୁଖ୍ୟମନ୍ତ୍ରାଳୟ”

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ମୁଖ୍ୟମନ୍ତ୍ରୀ

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- ମୁଖ୍ୟମନ୍ତ୍ରୀ
- ମୁଖ୍ୟମନ୍ତ୍ରୀ: ମୁଖ୍ୟମନ୍ତ୍ରୀ

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ମୁଖ୍ୟମନ୍ତ୍ରୀ ମୁଖ୍ୟମନ୍ତ୍ରୀ

bo ମୁଖ୍ୟମନ୍ତ୍ରୀ bore, ମୁଖ୍ୟମନ୍ତ୍ରୀ ମୁଖ୍ୟମନ୍ତ୍ରୀ

- I am bored to death! (ମୁଖ୍ୟମନ୍ତ୍ରୀ!)
- This movie is boring (ମୁଖ୍ୟମନ୍ତ୍ରୀ!)

ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି:

- ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି
- ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି

ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି



ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି(ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି)

ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି, ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି, ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି

ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି? ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି: ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି:

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- ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି

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ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି

ମୁଖ୍ୟମନ୍ତ୍ରାବ୍ୟାକ୍ଷମିତି



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“……”

For more information about the study, please contact Dr. John Smith at (555) 123-4567 or via email at john.smith@researchinstitute.org.

Obama

“歐巴馬”、“Obama”、“Obamaao”、“毛派”
Obama “O” Maoist

Rest

“The rest will have to rest upon David” “Rest” “Rest”

Rest “ ” “Take a good rest” “ ”



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English

□Knowledge and Wisdom□

There are two approaches human beings gain understanding of the phenomenal world. One is through indirect experiments. The other is through direct experiences. The former is also known as scientific methods or simply sciences. Sciences emphasize measurement, empirical analysis, and logical reasoning. The latter relies more on intuition, imagination, and analogical reasoning.

The understanding we gain through sciences forms the body of knowledge. The understanding we gain through life experiences and intuition leads to wisdom.

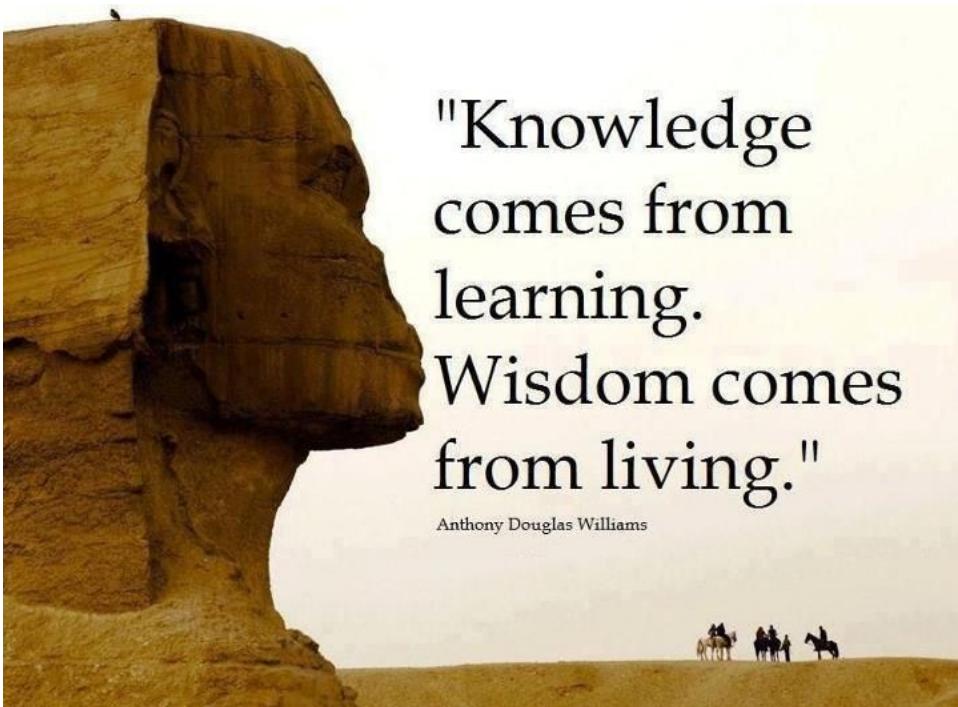
The complex reality is like an iceberg. We can only see the small part that is above the water. The large part is beneath the water and beyond our sights. So we only know what we know through observation. For the vast unknown, we have to rely on our intuition, imagination and analogical reasoning.

We need both knowledge and wisdom in order to have a more comprehensive and more accurate understanding of the reality and the world.

In his 2005 book "A Whole New Mind", author Daniel H. Pink coined the term "Conceptual Age" - a new era starting in 21st century that is different from the past Agriculture Age (18th century), Industrial Age (19th century), and Information Age (20th century).

Pink pointed out that while the Agricultural Age and Industrial Age requires physical strength and the Information Age requires knowledge, high tech, and IQ the Conceptual Age requires high concepts, high touch, and EQ.

We have passed the Information Age in which knowledge workers were in demand and had thrived. We are now in the Conceptual Age where people with both knowledge and wisdom are in high demand and will thrive.



More quotes at QuotesParade.com

□East-West Harmony□

Yin-Yang balance is the most fundamental concept of the ancient Chinese philosophy. Many aspects of Chinese civilization from culture to politics, from science to medicine, and the many schools of thoughts including Taoism and Confucianism have been deeply rooted in or subtly influenced by this concept.

Yin and Yang are the basic elements or forces that make up or drive the phenomenal reality - physically and metaphysically. The interaction, interconnection, and interdependence of these two opposing but complementary elements or forces is the simplest possible but most elegant way to explain phenomena of any kind, be it cosmos, nature, human, or society.

The imbalance of Yin and Yang is the root of instability. In order for the whole which both Yin and Yang are part of to survive, sustain, and prosper, Yin and Yang have to constantly interact with each other, complement each, and reach the ever evolving dynamic balance.

Interestingly, the globe is divided geographically into two hemispheres - the East and the West. These two hemispheres also exhibit prominent differences in cultures, religions and economic standings.

The West has the characteristics of the Yang which is masculine, individualist, extrovert, analytical, and innovative. The East has the characteristics of the Yin which is feminine, collective, introvert, intuitive, and conservative. Consequently, the West is more advanced in science and technology, more economically developed and more active and aggressive in world affairs; In contrast, the East tends to focus more on humanity, arts, self-cultivation, harmony between human and nature, harmony within self, family and society.

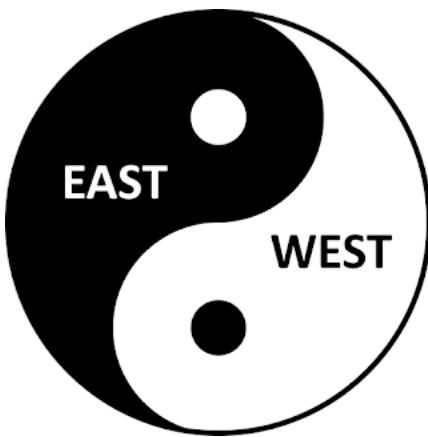
The global problems and crisis we are facing today can be attributed to the imbalance of the East and the West. This imbalance comes in many shades of grey, but the most important is the imbalance in economic and military power. The West is much more developed in economy, more advanced in science and technology, and possesses overwhelmingly stronger economic and military power.

The differences in cultures and religions and the lack of dialog and tolerance also make it harder for the East and the West to interact and connect with each other, let alone to depend on and support each other.

To achieve balance and harmony, the West and the East should learn from each other's strength. The West needs to put more focus and emphasis on arts, humanity, social justice, and income equality while the East needs to improve on science, technology and economic development.

But most importantly, the East and the West should learn to tolerate and respect the differences and to value and cherish the diversity.

The world peace and the future survival of our human race depend largely on the balance and harmony of the East and the West. If the current trend of imbalance persists, the world will become more and more dangerous and human survival will be at great risk.



□H for Harmony□

As human beings, we all seek health, happiness, and harmony.

According to the ancient Chinese wisdom dated back over five thousand years ago, the balance of Yin and Yang is the key to everything. Yin and Yang represent the most fundamental forces of the Universe and are found everywhere in the Nature, human body and mind, families, communities, societies, and the world. Yin represents soft, feminine, water, earth, intuition, introvert, conservative, etc.; In contrast, Yang represents hard, masculine, fire, heaven, logic, extrovert, radical, etc.

Yin and Yang are not against or opposite to each other but are complementary and interdependent. They are two inseparable parts of the whole just like the two inseparable sides of a coin. They are also like the two movements of a pendulum which swings constantly left and right to achieve the dynamic balance.

When Yin and Yang are in the state of imbalance, say, one is overpowering the other, disorder will come. For example:

When Yin and Yang in our body lose balance, we become sick; when Yin and Yang in our mind lose balance, we suffer from our internal conflict and stress; When Yin and Yang in the society lose balance ,we see social injustice and unrest; When Yin and Yang in the world lose balance, we see conflicts between cultures, religions, and nations and large scale human suffering follows when conflicts escalate and wars erupt.

Interestingly, humanity, health, happiness, and harmony all begin with alphabet "H". "H" is symmetric and represents balance. "H" also looks like a bridge connecting two sides. In the world, There are gaps between the rich and the poor, the power and the people, the privileged and the disadvantaged, the West and the East. Global issues and social problems are rooted in the gaps and imbalance and bridging the gaps and restoring the balance are keys to long term peace and harmony. The health and happiness of all human beings depend on the harmony and the peace of the world.



□Hard vs. Soft Systems□

If you live in a densely populated metropolis and have to deal with the traffic congestion in your everyday work and life, you would understand the inconvenience and the stress it brings.

Of course technology can help. For any given day and time, to get from A to B, you can always rely on GPS navigation device or App coupled with real-time live traffic data feed to find a fastest route. Although this does not solve the overall congestion problem, it helps individuals alleviate some of the trouble and stress. This is the concept of "Hard System" in which the problem is well defined (To determine a fastest route to get from A to B), sufficient

data about the problem can be collected (Live traffic data are gathered), and scientific analysis or tools can be developed (Navigation software uses algorithm to find an optimal route).

But on the other hand, the problem of traffic congestion is not so easy to analyze and solve. The traffic patterns are very dynamic and unpredictable and are attributable to many interwoven factors. It involves many interconnecting highways, roads, and streets with traffics from many different sources such as schools, shopping trips, work, tourists. Weather plays a big part in influencing the traffic. On a foggy, rainy or snowy day, the traffic definitely gets worse. The day and time also matter a lot. Rush hours and weekdays see much heavier traffic. Furthermore, the overall economy, the immigration policy can also impact the traffic in a larger perspective and scale. There is no simple way to describe, model, analyze and solve the overall problem. That is why traffic congestion problems are forever unsolved and even get worse overtime in major cities. This is the concept of "Soft System" where the problem is complex and even ill-defined, facts are complicated and may not be evident or even agreed upon by all stakeholders, data are hard to collect let alone to analyze, and no optimal solutions exist or can be found.

In the late 1960's systems researchers in the University of Lancaster, UK led by Peter Checkland developed a new approach called Soft Systems Methodology (SSM). One unique characteristic of this approach is its emphasis on the understanding of the problem before even attempting to solve it.

Thinking is only the means, not the end. The end goal is to solve problem. But to solve problems, we have to understand them first. Thinking has to begin with seeing first.



□Self-organization I□

Among many agile frameworks (Extreme Programming, Kan-ban, Lean, etc.), Scrum has become prevailing and dominant over the past decade. Many organizations from businesses to government agencies adopt scrum as they move away from traditional waterfall methodology to agile methodology. Some follow agile and scrum strictly and religiously, others mix it with waterfall in a hybrid attempting to reap the best of both worlds.

Ken Schwaber, one of the two co-developers of Scrum process, both among the 17 initial signatories of the Agile Manifesto, wrote in his book "Agile Project Management with Scrum":

For Scrum to work, the team has to deeply and viscerally understand collective commitment and self-organization. Scrum's theory, practices, and rules are easy to grasp intellectually. But until a group of individuals has made a collective commitment to deliver something tangible in a fixed amount of time, those individuals probably don't get Scrum. When the team members stop acting as many and adopt and commit to a common purpose, the team becomes capable of self-organization and can quickly cut through complexity and produce actionable plans."

This echos one of the 12 principles behind the agile manifesto:

The best architectures, requirements, and designs emerge from self-organizing teams. The key phrase here is "**self-organization**" as a noun or "**self-organizing**" as an adjective.

Even though many agile and Scrum practitioners are preaching "self-organization" and trying hard to improve the effectiveness of the scrum teams through self-organization, the results are mixed.

From many years of practicing agile and Scrum in both small scale and large scale information technology projects ranging from private to public sector, I witnessed teams struggle to form cohesion and to deliver the outcomes promised by Scrum. Many of the projects are short-term ranging from a few months to a year or so, by the time the team has gone through the forming, storming, and norming phase and you start seeing the light at the end of the tunnel, the project deadline is approaching which leaves little time for the performing phase. Much of the fruits from the initial team learning and development effort goes underutilized or even untapped.

This leads me to think about "self-organization":

- What exactly is "self-organization"?
- Can a scrum team achieve self-organization?
- If yes, how can the team achieve it?

- If not, what are the impediments?
- Can the team achieve some level of self-organization under some circumstances?

□Self-organization II□

Self-organization as a concept and a phenomenon has its root in systems theory. It is a key characteristic of a complex adaptive system.

In a complex adaptive system, a large number of diverse component parts interact and form a cohesive, robust, and resilient whole that exhibits emergent properties and achieves higher order in the absence of intervention or control from external forces.

Natural scientists first discovered these phenomena in natural systems such as a colony of ants, a forest, an ocean.

Engineers attempting to create better, larger, and more complicated systems such as a satellite, a power plant, or an enterprise information system apply the lessons and principles learned from the natural systems to improve the structure, design, and functions of the engineered systems.

Social scientists also find similar phenomena in social systems such as a community, a stock market, an economy and follow the suit by applying scientific knowledge and engineering techniques to effect social changes and to improve human conditions.

Self-organization enables a complex adaptive system to evolve from an initial chaotic, dysfunctional state into a cohesive, functional state. Self-organization also makes a complex adaptive system more robust and resilient to perturbations and uncertainties from its changing environments.

Now let's get back to our original question: Can a scrum team achieve self-organization? or phrase it in a different way: Is a scrum team a complex adaptive system?

A team consists of members who interact with each other to achieve a common goal. In traditional project management, a team is led by a team lead or a project manager and has well defined roles and responsibilities and top-down command and control hierarchy. Clearly, this type of team does not conform to the definition of a complex adaptive system which is a bottom-up grass-root organism without controlling forces imposed from the above.

A scrum team by definition consists of a scrum master which is a servant leader, a product owner which is the liaison of the end users and the champion for the end products, and a development team whose responsibility is to design, build and deliver the products to the end users in an incremental and iterative fashion.

The size of the development team within a scrum team can vary and even the guideline varies as well. Some say 5 plus or minus 2, others say 7 plus or minus 2. The rationale here is that the development team should be cross-functional in that all necessary disciplines are represented (for example, designers, developers, testers) but at the same time should have minimal number of people in order to achieve efficiency and effectiveness in communication and collaboration.

This reflects the emphasis of individuals and interactions from Agile Manifesto: "Individuals and interactions over processes and tools" This also reflects the emphasis of face to face conversation from agile principle #6: "The most efficient and effective method of conveying information to and within a development team is face-to-face conversation." This results in a overall scrum team size of less than a dozen people. In practice, the average scrum team size is even smaller. a complex adaptive system typically have large number of component parts. In another words, critical mass is needed to generate the dynamic behavior and to allow for the resilience and robustness to develop over time. Small group may be easier to communicate and collaborate, it does not generate the critical mass.

Another aspect of scrum is the emphasis of the role of the scrum master. A scrum master is the opposite of a traditional project manager or team lead in that it does not provide management function of command and control. In contrast, it is a servant leader and its primary goal is to protect the team from external influence, to facilitate communication and collaboration, to remove impediments, and to enable the team to focus on the tasks and deliver the products. In one of the agile projects I have worked on, we call the scrum master "Super Mom" to reflect the similarity of the role and the same initials (SM). This makes the scrum team somewhat like a closed system instead of an open system which a complex adaptive system is meant to be.

From the above, we can clearly see that agile methodology and scrum process put some structure and constrain around the makeup and function of a scrum team in terms of size, roles and responsibilities, and interaction with external entities such as end users, subject matter experts, and stakeholders.

The structure and constraints find its roots in the traditional project management and make the scrum team less a complex adaptive system.

Additionally, several characteristics of a complex adaptive system are missing in a scrum team.

First, a complex adaptive system typically starts in a organic way in that component parts are not "hand picked" by an external force but rather are naturally formed together organically such as a flock of birds or a schools of fishes.

Secondly, component parts within a complex adaptive system are typically equal and diverse without supervisor-subordinate relationship and clear distinction of roles and responsibilities. They are sometimes called agents. The emergent properties of a complex adaptive system come from the free and seemingly random interactions among the parts and also with the environments.

Lastly, it takes time for a complex adaptive system to form organically and to transition from chaotic state to a harmonic state. The time boxing nature of scrum and the limited time duration of projects do not provide the time needed for a scrum team to adapt and grow naturally.

The conclusion is that a scrum team is not a complex adaptive system and cannot achieve self-organization naturally or organically.

This is why scrum teams struggle to self-organize.

□A Different STEM□

The world has become more complex and less safe even though the last several decades have seen rapid advancement in science and technologies and increasing global economic development and growth. We are now facing challenging threats from global warming, terrorism, identity theft, cyber attacks, racial and religious conflicts, income inequality and social injustice, and many more.

What is puzzling is that as a human race we were able to send spaceships and astronauts to the outer space and we invented Internet, mobile devices, and social media networks to instantly connect people worldwide but we are still not able to resolve our differences and conflicts. More sadly, we still resort to bloody wars and sufferings of innocents for settling disputes and achieving peace the same way it has been for thousands of years.

Apparently, the STEM as it stands for Science, Technology, Engineering, and Math alone does not solve human problems. The advancement in STEM does not directly lead to solutions of human problems and does not directly translate into the betterment of humanity. Even though people enjoy the benefits of what STEM brings to their daily lives, they continue to suffer from stress and anxiety from deteriorating environments, declining health, broken relationships, and physical and financial threats.

It may be time to look at alternatives. How about a different kind of STEM?

This one stands for Systems Thinking, Engagement, and Mindfulness.

First, system thinking is a paradigm shift. We can no longer look at problems in isolation. We are much more interconnected and interdependent at many aspects and at many levels now than ever. All problems are correlated and affect each other whether we see the relationships or not. We don't just examine and solve one problem. We have to examine and solve all problems together in a systemic way.

In addition to treating problems as systems with a holistic and panoramic lenses, we must devise potential solutions with systemic approaches. There is no single approach or solution to problems. We have to evaluate multiple alternatives. Alternative approaches don't necessarily compete with each other but rather they complement each other. Science and technology are not the only solutions, they are part of the more comprehensive and overarching solutions. Science and technology alone are not able to solve social problems. Humanity has to be considered as a key component in the solutions.

It is actually part of the problem that we give the traditional STEM too much attention and value. Many young talents are attracted to the STEM fields with the promise of better career and higher income. Businesses tout countless innovations to gain competitive advantage and to maximize corporate profits and shareholder returns. The subjects of humanity such as arts, music, languages, cultures, religions, and history are neglected and undervalued. The imbalance between science and humanity limits our options and our abilities to solve multi-faceted social problems.

The E in the new STEM stands for Engagement. The top down, command and control approach of problem solving from traditional management textbook no longer works in the modern complex world. To solve problems, we need to engage stakeholders at all levels at all times. Engagement brings about multiple views, alternative ways of thinking, and better solutions. Engagement is really a part of system thinking. To gain system perspective, we have to engage everyone.

The M in the new STEM stands for Mindfulness. Mindfulness is a Buddhist concept and practice followed by millions of followers for thousands of years and have been adopted by the west for the past many decades for its benefits in improving both physical and mental health. Buddhism believes that human sufferings originate from ignorance which is the incorrect view of the reality and of ourselves and instructs its followers to calm and cleanse their mind by focusing on the present moment and paying close attention to ourselves and our surroundings without forcing and judging. Regular practices of mindfulness will help reduce and eventually eliminate the ignorance and hence bring us back to full awareness, enlightenment, wisdom, and happiness.

If engagement is about collective wisdom, then mindfulness is about individual wisdom. Collective wisdom relies on individual wisdom. They go hand in hand just like the parts and the whole in the systems thinking.

□Mindfulness for Systems Thinkers□

Systems thinking is more than thinking. It starts with seeing and ends at doing. Thinking is only the intermediate step. We don't just think for the sake of thinking, we think in order to solve problems. But if we don't see the problems clearly first, we will not be able to think of them critically. Poor seeing and thinking will eventually lead to undesirable actions and ineffective solutions.

Mindfulness is about seeing. It brings our mind back from distractions and disturbances and keeps it fully aware of ourselves and our surroundings at the present moment and from moment to moment. This awareness grounds us on the matters, their relationships, and the fine details here and now so that we can see with our senses and our mind the reality in a brighter light and a fuller view.

Mindfulness is also about acceptance. We observe ourselves, others around us, and our surrounding environments with full attention and unconditional empathy without prejudice and judgement. We accept what it is. Acceptance leads to better understanding and appreciation of the reality. Acceptance helps us gain more objective mental models of the reality. Mental models are foods for thoughts. While our thinking tends to be subjective, objective inputs to our thought process can help alleviate the inherent limitation of the subjectivity.

Mindfulness is rooted in Buddhism and has been practiced by its followers for thousands of years. Over the past several decades, this ancient Eastern religious practice has been adopted worldwide including the west. Many researches have documented both the physical and mental health benefits of mindfulness. The regular practices of mindfulness have been proven effective in helping people alleviate sufferings and achieve happiness.

A happier mind sees better, thinks better and acts better.



Mind Full, or Mindful?

□The Iceberg Model of Mind□

In 1976, American anthropologist Edward T. Hall developed the Iceberg Analogy of Culture in his book "Beyond Culture". He used iceberg as a metaphor to illustrate the complexity of culture. He reasoned that a culture has two aspects. One is external, visible, conscious and the other is internal, invisible, and subconscious. A culture is like an iceberg where the part above the water is visible and only constitutes a small portion of it (roughly 10%) and the part underneath the surface is invisible and constitutes the majority of it (roughly 90%). In order to understand a culture, one has to dive deep and get close to it.

In 1973, Chinese archaeologists uncovered four silk manuscripts of previously unknown works along with the well known Tao Te Ching when they excavated "Tomb Number 3" (dated back to 168 BCE) in an archaeological site in Hunan province (ancient state of Chu).

These four texts collectively are thought to reflect a branch of Taoism and provide new insights into the Taoist philosophy. The first text is the longest with about 5000 Chinese characters and is titled "The Constancy of Law".

One paragraph from the first text is particularly interesting and can be thought of as the ancient equivalence of the modern iceberg model.

The original text in Chinese:

道生之，德生之，天地生之，萬物生之。天地萬物生焉，而無有不生焉。生焉者，無往而不生焉。生焉者，無往而不生焉。

The translation in English (by the author):

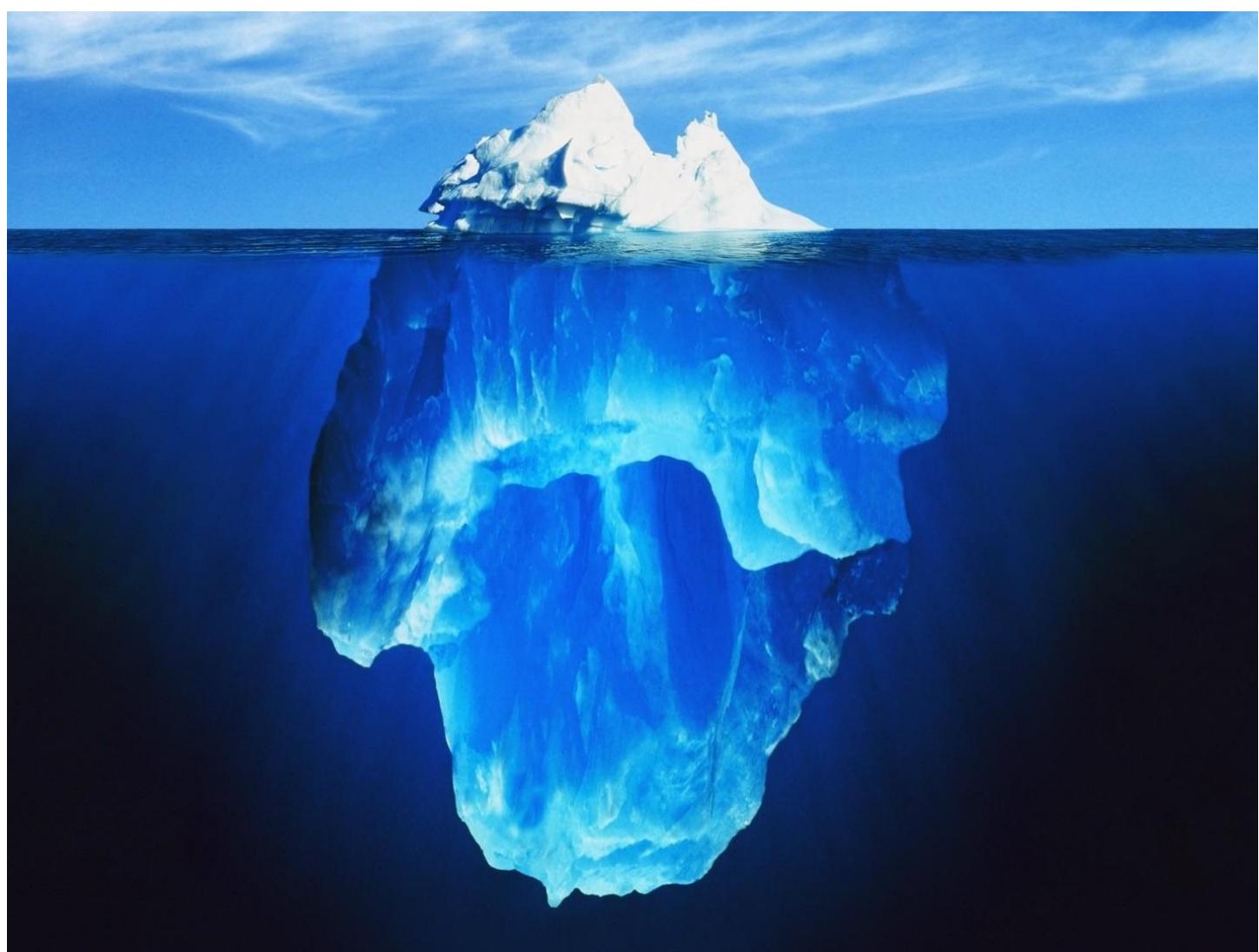
The Tao gives birth to the Mind. The Mind has internal virtues and external manifestations. The internal virtues are unspeakable yet authentic. The external manifestations may be described but not be misinterpreted.

The internal virtues are tranquil and undisturbed. The external manifestations are moving but unwavering. From moving to tranquil free of disturbance, moving yet unwavering, it is the divine mystery of the Mind. The Mind is the source of knowledge and wisdom.

Like culture, mind is a complex adaptive system. At the surface are the manifestations through languages, speeches, emotions, and behaviors. These manifestations originate from our conscious mind and are visible and comprehensible. Below the surface are our mental models of the reality, our ideas and beliefs, our values and thought processes. These form our unconscious mind and are invisible and difficult to grasp.

Great minds think alike. The iceberg model of mind from ancient Chinese sages remarkably parallels the iceberg model of culture from the modern American anthropologist, more than 2000 years apart.

Is there a deeper connection between mind and culture other than the fact that they both share the same iceberg model? Underlying a culture are people and the essence of a person is his or her mind. May we simplify a culture as a system of individual minds?



Systems Thinking in Buddhism

Buddhism is more than a religion. It is also philosophy and psychology. Some even claim it is science.

At the core of its teachings are ways of seeing the true reality of the phenomenal world, understanding the root causes of the human sufferings, and achieving the enlightenment and eternal happiness through practices of kindness and mindfulness.

One of the fundamental concepts of Buddhism is the Three Universal Truths or Three Dharma Seals(Tri-drsti-namitta-mudrā in Sanskrit or 三法印 in Chinese). It summarizes the many Buddhist teachings at a deeper, higher and more abstract level and also serves as the benchmarks to validate whether a teaching or a practice adheres to the Buddhist ideology.

The First Universal Truth is called "Impermanence" ("Anitya" in Sanskrit, "無常" or "不滅" in Chinese) . It can be interpreted as "All phenomena are impermanent".

The Second Universal Truth is "Non-self" ("Anatman" in Sanskrit or "無我" in Chinese). It can be interpreted as "Selfness is a fleeting phenomenon and hence is non-existent."

The Third Universal Truth is "Liberation" or "Nirvana" in Sanskrit, "涅槃" or "無我" in Chinese). It can be interpreted as "Human beings can be forever freed from endless sufferings through mindfulness and enlightenment".

Here we see clear parallel between the 2500 year old ancient Eastern Buddhist thinking and the less than century old modern Western systems thinking.

Buddhism sees the world as a complex system in which many constantly changing and evolving phenomena interact with each other. The world as a whole constantly changes and evolves as causes and effects are interwoven and emergent properties and behaviors come and go like non-stop running water. Buddhism advises its followers to have a right view of the world and not to be fooled by the human tendency of desiring a constant and fixed reality.

Buddhism also sees the human beings as complex systems and are an integral part of the world and advises its followers to have a right view of ourselves and not to be fooled by our egos which are really non-coherent, non-existent, and fleeting phenomena. Our thoughts are based on the static mental models of the dynamic world and hence do not represent the true reality. Our minds are the obstacles to the right views of the complex world and only the practices of mindfulness can remove the ignorance and indulging desires and save us from endless sufferings.

What you see is what you think. What you think is what you act. Before you can act systemically you have to think systemically. Before you can think systemically you have to see systemically.



The Humility of A Systems Thinker

There are two core principles of systems thinking that are fundamental for systems thinkers.

First, a systems thinker must recognize the limitation of his or her senses and mind.

We only see what our eyes can see, smell what our noses can smell, hear what our ears can hear, touch what we our hands can touch. What we see, smell, hear, and touch only provides us partial image of the truth and the whole. The ancient Indian story of the blind men and the elephant elegantly explained this phenomena.

Our mind is also limited since it relies on our senses for information. Our mental model of the truth and the whole is incomplete and imperfect. Hence, our thinking is not completely correct or objective, and our actions driven by our thinking is not completely right or effective.

Human beings are not perfect, we don't know everything. So the most important virtue of a systems thinker is humility. Recognize our limitation and respect the reality, complexity, and uncertainty.

Secondly, it is perfect to be imperfect.

It is all right not to know the entire truth. It is fine to have unknown mysteries. If human mind has the power and psychic to know everything, then there is no complexity, no uncertainty, no mystery. Hence, there is no beauty of life and no need for systems thinking as a discipline and no need for systems thinkers as problem solvers.

So be humble and embrace complexity and uncertainty.



□Two Dimensions of Systems Thinking□

We live in the confine of space and time. Our thinking naturally encompasses these two dimensions accordingly. The spatial dimension focuses on the structure while the temporal dimension focuses on the evolution.

Systems thinking as a discipline started out with the emphasis on system structure - the parts, the relationships, the hierarchy, and the whole. The foundation of systems thinking is holistic thinking which is about the spatial dimension of a system.

The temporal dimension of systems thinking has become more and more important in recent years as the world has become more and more complex plagued with mounting intractable problems. Scholars and scientists started investigating the ecological, social, political, and cultural systems which are much more complex than typical engineered systems such as mechanical, electrical, or information systems.

To solve social problems, it is not sufficient to just look at the present structure of the social system. One has to investigate the past, analyze the present and envision the future. We all desire a stable society that can sustain over time. Stability and sustainability reflect the two dimensions of systems thinking.

In addition, solving social problems requires much more than a surgical approach based on the spatial dimension of systems thinking. It requires an evolutionary and adaptive approach based on the temporal dimension of systems thinking.

While spatial dimension of systems thinking focuses on structural analysis and synthesis, temporal dimension of systems thinking looks deeper to understand the origin, the purpose, and the evolution of the systems, the root causes of the problems, the vision for future, and the meaning and means to effect the changes.

□All Roads Lead to Rome□

Modern western systems thinking was developed from the advancement and convergence of various scientific disciplines such as physics, chemistry, and biology and various engineering disciplines such as mechanical engineering, electrical engineering, and industrial engineering. It was developed as an alternative to the reductionist approach of analyzing the parts and aggregating the results.

Ancient eastern systems thinking was formed naturally from ground up as a holistic approach several thousands of years ago by simply observing the Universe, the Nature, and the society. The scholars and sages reached at systems thinking via personal reflection, meditation, and self-cultivation. They did not enjoy the help and paradoxically suffer the hindering of modern science, technology, and engineering. They started with a holistic view point at the very beginning.

Even though all roads lead to Rome, depending on which path they take, people arrive with different experiences and different personalities.

Modern western systems thinking came loaded with methods and tools that were the influences of reductionist approach. Modern well-educated people believed that these methods and tools are the key to solve complex modern problems.

Ancient eastern systems thinking came with very few luggage. It only brought simple teachings, fundamental principles, and intriguing ideas. It believed that in order to see the true world, you have to remove barriers between your mind and the reality. You don't need more tools, you just need less obstacles. You need to experience it, not analyze it.

□Three Equations of System Thinking□

Systems thinking can be described with three equations.

1. The Whole = The Sum of The Parts

This is the nature of a simple system.

For example, a bag of sands or a waiting line at the grocery checkout counter is a simple system.

This type of systems is too simplistic to require any inquiry into its purposes, functions, properties, and inner working. So it is really not in the domain of systems thinking.

1. The Whole < The Sum of The Parts

This is the nature of a convoluted or failed system.

For example, a dysfunctional family, an ineffective team, a society in turmoil, or an information system that failed to satisfy its user's needs. Too many modern social, political, and economical systems are considered convoluted or failed systems with too many interlocking problems.

1. The Whole > The Sum of The Parts

This is the nature of a complicated or complex system.

For example, a tree, a happy family, a high performing team, a harmonious society, or a well designed information system that meets the user's needs and improve their efficiency and effectiveness.

□The Whole□

A system can be simply defined as a whole. A system is a whole. Period.

Any additional words or sentences will break the whole. The moment we start describing the individual parts within the whole, the relationship and interactions between the parts, the relationship and interactions between the parts and the whole, and the relationship and the interactions between the whole and its surroundings, the whole shatters and its existence disappears.

The Tao Te Ching (道德经), the classic teachings of the Taoism written 2500 years ago, begins with a very short but profound sentence:

“The tao that can be told is not the eternal Tao” (道可道非常道).

In Taoism, the Tao is the Way, the Ultimate Reality, or the Ultimate Truth.

In modern concept, the Tao can be thought of the System. A system can be a concrete thing as big as the Universe, the Earth, or as small as a human being, a tree, or an ant. It can be an abstract thing such as a school of thoughts, a religion, a culture, or a society.

The Tao as the System is a whole. It can not be fully described in words. It can not be completely communicated in bits and bytes. It has to be experienced. Even the human experience has the limitation of being able to “see” the whole.

Peter Senge concluded his best selling book “The Fifth Discipline: The Art and Practice of The Learning Organization” with a short chapter titled “Indivisible Whole” in which he told the story of American astronaut Rusty Schweickart and his experience of looking at the Earth from far out in the space.

Rusty Schweickart described his experience:

"Up there you go around every hour and a half, time after time after time. As you eat breakfast you look out the window and there's the Mediterranean area, and Greece, and Rome, and North Africa, and the Sinai. And you realize in one glance that what you're seeing is what was the whole history of man for years- the cradle of civilization. And you think of all the history you can imagine looking at the scene. and that identity – that you identify with Houston, and then you identify with Los Angeles and Phoenix and New Orleans and everything. And the next thing you recognize in yourself, is you're identifying with North Africa. You look forward to that, you anticipate it. And there it is. That whole process begins to shift what it is you identify with. You begin to recognize that your identity is with the whole thing. And that makes a change.

You look down there and you can imagine how many borders and boundaries you crossed again and again and again. And you don't even see 'em. You know there are thousands of people killing each other over some imaginary line that you can't see. From where you see it, the thing is a whole, and it's so beautiful. and you wish you could take one from each side in hand and say, "Look at it from this perspective. Look at that. What's important?"

Peter Senge concluded that:

Floating in the space, Rusty discovered the first principles of systems thinking. But he discovered them in a way that few of us ever do - not at a rational or intellectual level but at a level of direct experience.

So, the whole is indivisible, indescribable and has to be experienced.

The tao that can be told is not the eternal Tao The name that can be named is not the eternal Name. The unnamable is the eternally real. Naming is the origin of all particular things. Free from desire, you realize the mystery. Caught in desire, you see only the manifestations. Yet mystery and manifestations arise from the same source. This source is called darkness. Darkness within darkness. The gateway to all understanding.

Laozi

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Systems Thinking: How Ancient Chinese Think

The concept of systems thinking was first developed by a modern western scholar, the MIT professor Jay Forrester, in 1956 when he established the field of systems dynamics. At the core of systems thinking is the concept of holism or holistic view. The term "Holism" was first coined by the British army general and South African statesman J. C. Smuts in his book "Holism and Evolution" published in 1926. Smuts defined holism as "underlies synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe".

While systems thinking benefited from the advances in modern sciences such as physics, chemistry and biology and emerged from the reductionist approach of analyzing the parts and aggregating the results less than a century ago, ancient Chinese had already formed the concept of systems thinking three thousand years back by observing the nature and the society, practicing meditation, and applying intuition.

The I Ching (易经), or the Book of Changes, developed 3000 years ago by ancient Chinese scholars , explained how the world is composed of many different parts and how the parts relate to and interact with each other to form the ever changing, dynamic but orderly universe. Generations of Chinese used this book and its divination techniques to gain insights and wisdom into the universe and the society, and to manage their personal lives and family affairs.

The binary system used in the modern computer science can be traced back to I Ching. In I Ching, a broken or dashed line represents Yin (阴) or 0, and a solid or closed line represents Yang (阳) or 1.

Yin and Yang are the basic elements of the universe. Eight trigrams (八卦) representing eight different but related elements are formed when three lines are stacked together ($2 \times 2 \times 2 = 8$). When two trigrams are stacked together, sixty four hexagrams (六十四卦) are formed ($8 \times 8 = 64$) which help to gain more granular insight into the world. This was essentially a modern 64 bit computing system.

Two major Chinese philosophies Taoism (道教) and Confucian (儒家) were established based on the foundation of the I Ching. The Taoism focused on the observation of the nature, the appreciation of its beauty and mystery, and the following of its laws and virtues. The Confucian on the other hand focused on the study of the societal structure, the roles and responsibilities each individual should play and take in order to keep the society in harmony and prosperity.

Some fundamental principles of systems thinking are reflected in the ancient Chinese philosophy, religion, and culture but are not commonly recognized or emphasized in western style of systems thinking.

For example, the concept of self-cultivation (修身). An essential part of the self-cultivation is sacrifice. It is assumed that in order to have an optimized whole, some level of sacrifice from the parts are required. This is very much evident in the Confucianism. Sacrificing one's individual interests and welfare for the well-being of others and the harmony of the family, the community and ultimately the society is the most respected and honored virtue anyone can have.

Another concept is no-action (无为) which is rooted in and is a key to the Taoism. No-action is not simply "do nothing". Rather it is about appreciating and respecting the complexity of a system, and understanding and following the karmic nature of a system. Follow the flow instead of taking unnecessary and damaging actions. Let the natural force works its wonder and do not disturb or disrupt the natural behavior of a system. Act only when it is necessary and when it is not against the natural flow of law and order.

Complexity

To an ordinary person, $1 + 1 = 2$ is a simple math problem while square root of $144 = 12$ is a complex one. But to a little baby, $1 + 1 = 2$ is too complex to grasp, and to a high school student, the square root of $144 = 12$ is quite simple.

So, complexity and its opposite simplicity are both relative terms. They are only germane to the capacity and limitation of human brain.

Complexity also has to do with interests or purposes of human beings. We only need to know what we have to know or what we want to know. A star up in the night sky is quite simple if we only care about the twinkles. But if we are interested in how far it is from the earth or what it would be like to live there, then a star is very complex and appears beyond our comprehension.

Human beings have choices. We can choose either simplicity or complexity or anything in between. We can simplify a complex matter or we can complicate a simple situation.

So it is all about us, the mankind. We are the host of the world and we can decide how we want to live our life and what we want the world to be. All human endeavors start from human beings and end at human beings. This is the beauty of being mankind. We are in control of our own destiny. But the root of human troubles and tragedies also lies in hands of mankind. Think of conflicts and wars among different states, religions, races, families, and individuals, they are all man made.



Word Cloud (Infographic) Python



ANSWER

...the first time I saw the new version of the software, I was really impressed by its user interface and ease of use.



3

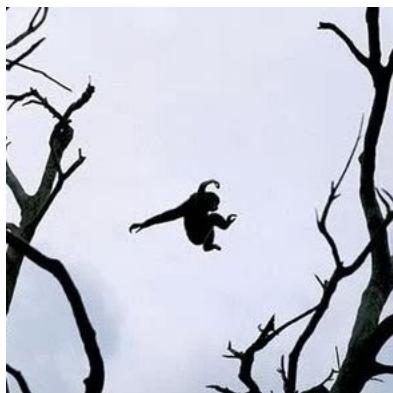
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A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks.



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Summary



whoami?

- **A Programmer** - from Java to Python
- **A Software Engineer** - from Waterfall to Agile/DevOps
- **A Project Manager** - from Control to Culture
- **A Data Scientist** - from Small Samples to Big Data
- **A Systems Thinker** - from System to System of Systems (SoS)

Continuous transformation & continuous transcendence - The DevOps of Living.

wcj365?

- **wcj** = my initials
- **365** = 360 + 5
- **365** = days per year (steady)
- **360** = degrees per circle (systemic)
- **5** = fingers per hand (simple)

Simplicity defines me.

Education

- **DSc** in *IS and Comm.*, Robert Morris University, PA
- **MBA** in *Finance*, Loyola University Maryland, MD
- **MS** in *Statistics*, The University of Toledo, OH
- **MA** in *Economics*, The University of Toledo, OH
- **BE** in *MIS*, Tsinghua University, Beijing, China
- No **BS**

Industry

- **Principal Systems Engineer**, The MITRE Corp. 2016 to Present
- **Software Engineer Sr. Staff**, Lockheed Martin Corp. 2006 to 2016
- **Vice President of Prod. Dev.**, Regent Education, Inc. 2013 to 2016

Professional

- Int'l Assoc. for Computer Info. Systems (IACIS)
- Int'l Council of Systems Engineering (INCOSE)
- Project Management Institute (PMI)

Certifications

- SAFe Agilist, Scaled Agile, Inc.
- PMP, PMI
- Certified Java Programmer, Oracle

Teaching

- **Adjunct Faculty**, Data Science, UMBC
 - [DATA 690 - Stats and Dataviz](#)
 - [DATA 606 - Data Science Capstone](#)
- **Corporate Faculty**, Healthcare Informatics, Harrisburg Univ.
 - [HCIN 541 - Healthcare Systems](#)

To teach is to share.

Pedagogy

- I put Practice above PowerPoint and Philosophy over Physics.
- I show students how I learn - copy and paste, trials and errors.
- I offer neither fishes nor fishing gears.
- The Internet is the biggest pond and Google is the best gear ever.

How can you be serious without being curious?

Journal Roles

- **Editor-in-Chief Emeritus**, Int'l Journal of Patient-Centered Healthcare (IJPCH), IGI Global
- **Editorial Review Board**, Issues in Information Systems (IIS), IACIS

Awards

- **Best Paper Award**, MakeLearn & TIIM Int'l Conf., Piran, Solvenia. 2019
- **Best Paper Incentive Award**, The MITRE Corp. 2018, 2019
- **Deliverable of the Month Award**, The MITRE Corp. 2019
- **The Catalyst Award for Intellectual Excellence**, The MITRE Corp. 2019
- **The Honor Award**, Lockheed Martin Corp. 2008

Running

- **Full Marathon (5:10)**, 2011 Baltimore Running Festival
- **Full Marathon (4:56)**, 2012 Marine Corps Marathon
- **Co-founder**, Patuxent Athleatic League of Striders (PALS), Maryland

Read, write, and run - therapies for a happy life.

Software ☕️

- [World Development Explorer ☕️](#)

- [Dialysis Care Quality Explorer](#)

□ Teachings □□□

- [DATA 690 - Stats & Data Viz with Python](#)
- [DATA 606 - Data Science Capstone](#)
- [HCIN 541 - Healthcare Systems](#)

□ Books □□□

- [Data Visualization with Plotly Express](#)
- [Poems & Proses](#)

□ Book Chapters □□□

- Wang, C. (2022). The strengths, weaknesses, opportunities, and threats analysis of big data analytics in healthcare. In M. Khosrow-Pour (Ed.), *Research anthology on big data analytics, architectures, and applications* (pp. 1703-1718). Hershey, PA: IGI Global.

□ Dissertation □□□□□

- (2021) Beyond Technology: Design a Value-Driven Integrative Process Model for Data Analytics ([download](#)).

□ Papers □□□□□

- (2021) Boeing 737 MAX: A case study of failure in a supply chain using system of systems framework, *Issues in Information Systems*, Volume 22, Issue 1. ([download](#)).
- (2020) Explore Health Information Exchanges using Systems of Systems Framework, *International Journal of Applied Research on Public Health Management (IJARPHM)*, Volume 5, Issue 2. ([download](#)).
- (2019) From Artificial to Emotional Intelligence: Integrating Five Types of Intelligence to Achieve Organizational Excellence, *International Journal of Management, Knowledge and Learning (IJMKL)*, Volume 8, Issue 2. ([download](#)).
- (2019) The Yin and Yang of a Doctor of Science in Information Systems and Communications Program, *Issues in Information Systems (IIS)*, Volume 20, Issue 2. ([download](#)).
- (2019) The Strengths, Weaknesses, Opportunities, and Threats Analysis of Big Data Analytics in Healthcare, *International Journal of Big Data and Analytics in Healthcare (IJBDAH)*, Volume 4, Issue 1. ([download](#)).
- (2018). Integrating Data Analytics and Knowledge Management: A Conceptual Model, *Issues in Information Systems*, Volume 19, Issue 2. ([download](#)).

□ Social Media □□□

- [LinkedIn Profile](#)
- [Facebook](#)
- [Google Scholar](#)
- [ORCID](#)
- [GitHub Profile](#)