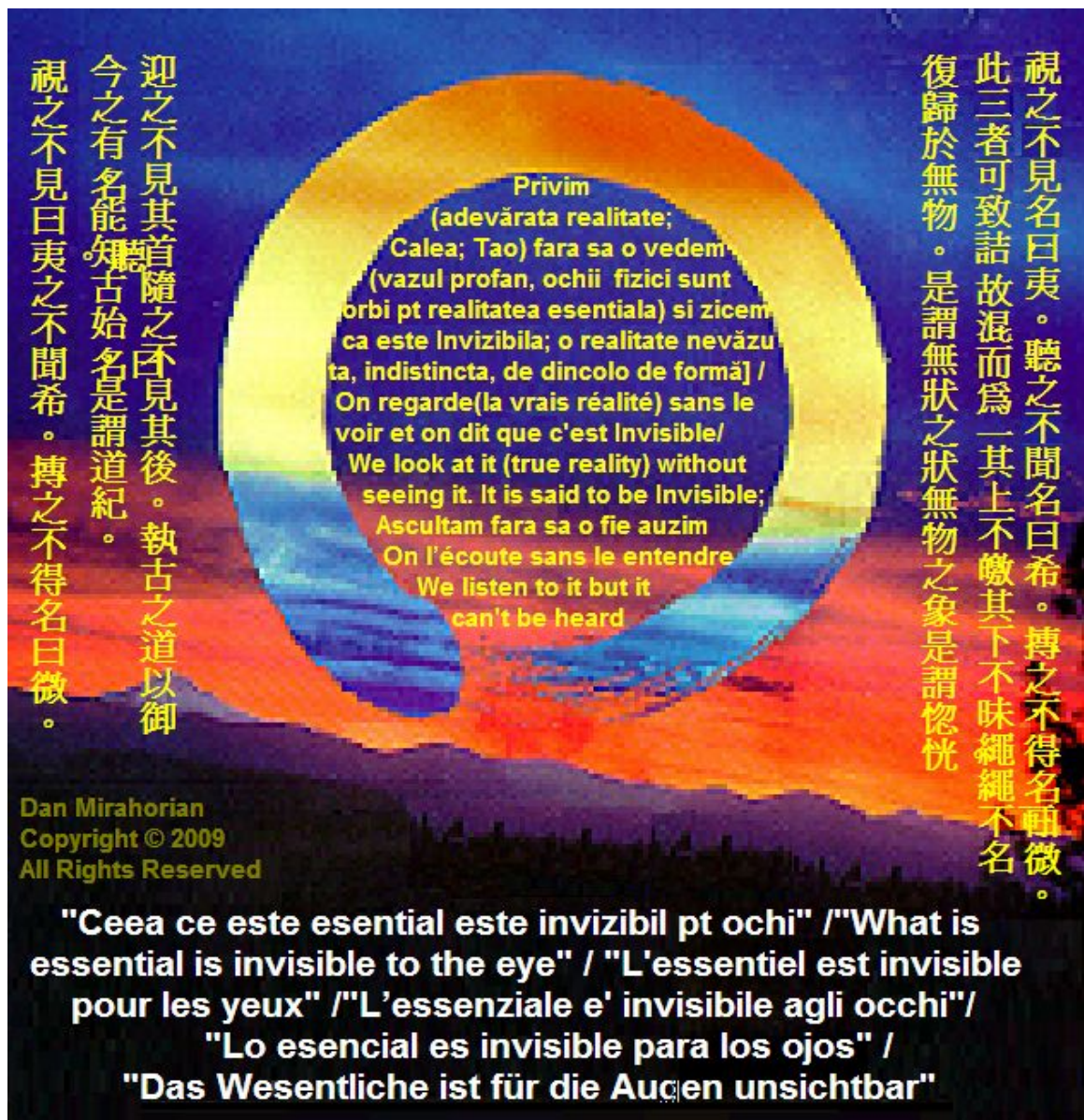


Chapter 14 "Ceea ce este esential este invizibil pt ochi" / "What is essential is invisible to the eye" / "L'essentiel est invisible pour les yeux" / "L'essenziale e' invisibile agli occhi" / "Lo esencial es invisible para los ojos" /

"Das Wesentliche ist für die Augen unsichtbar"

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Abstract: In capitolul 14 al Dao De Jing, descoperim ca autorul[Lao Zi(老子)] se refera la adevarata realitate a universului manifestat, care este invizibla pt ochi, dar este accesibila in inima noastra (folosind calea cunoasterii directe sau nemijlocite)/In the 14th chapter of Tao Te Ching ,we discover that the author[Lao Tzu(老子)] refers to the true reality of the universe, which is invisible to the eyes, but is accessible in our heart (using the way of direct knowledge) / Dans le 14é chapitre du Tao Te King, on voit que l'auteur[Lao Tseu (老子)] fait référence à la vrais réalité de l'univers, qui est invisible pour les yeux, mais est accessible dans notre coeur (en utilisant la voie de la connaissance directe) / En el 14° capítulo del Tao Te King, vemos que el autor [Lao Tze (老子)] se refiere a la verdadera realidad del universo que es invisible a los ojos, pero es accesible en nuestros corazón (utilizando il camino de lo conocimiento directo)/ Nel capitolo 14 del Tao Te King, si vede che l'autore [Lao Tze (老子)] si riferisce alla vera realtà dell 'universo che è invisibile agli occhi, ma è accessibile nei nostra cuore (utilizzando la via di una conoscenza diretta)/ In Kapitel 14 der" Klassische Buch vom Sinn und Leben" (Dau De Ging; Tao Te King ) Laotse bezieht sich auf die wahre Realität der "Universum ist unsichtbar für die Augen, aber ist verfügbar in unserem Herz (durch die Anwendung der Weg der direkte Wissen).



視之不見名曰夷。聽之不聞名曰希。搏之不得名曰微。此三者可致詰故混而爲一其上不皦其下不昧繩繩不名復歸於無物。是謂無狀之狀無物之象是謂惚恍。

迎之不見其首隨之不見其後。執古之道以御今之有名能知古始名是謂道紀。

視之不見曰夷之不聞希。搏之不得名曰微。

Privim  
(adevărata realitate;  
Calea; Tao) fara sa o vedem  
(vazul profan, ochii fizici sunt  
orbi pt realitatea esentiala) si zicem  
ca este Invizibila; o realitate nevăzu  
ta, indistincta, de dincolo de formă) /  
On regarde(la vrais réalité) sans le  
voir et on dit que c'est Invisible/  
We look at it (true reality) without  
seeing it. It is said to be Invisible;  
Ascultam fara sa o fie auzim  
On l'écoute sans le entendre  
We listen to it but it  
can't be heard

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"Ceea ce este esential este invizibil pt ochi" / "What is essential is invisible to the eye" / "L'essentiel est invisible pour les yeux" / "L'essenziale e' invisibile agli occhi" / "Lo esencial es invisible para los ojos" / "Das Wesentliche ist für die Augen unsichtbar"

"Iata secretul meu. Este foarte simplu. Ceea ce este esential este invizibil pt ochi; doar cu inima poti vedea cu adevarat. "[Micul print (1943) de Antoine de Saint-Exupéry (1900 - 1944)]/

"Voici mon secret. Il est très simple: L'essentiel est invisible pour les yeux . On ne voit bien qu'avec le coeur. [Le Petit Prince (1943) par Antoine de Saint-Exupéry (1900 - 1944)]/

"Here is my secret. It is very simple. What is essential is invisible to the eye. It is only with the heart that one can see rightly; "; [The Little Prince(1943) is a novel by Antoine de Saint Exupéry (1900 - 1944)]

"He aquí mi secreto, que no puede ser más simple : sólo con el corazón se puede ver bien; lo esencial es invisible para los ojos." [El Principito ,Capítulo X (1943) , novela de Antoine de Saint-Exupéry(1900 - 1944)]

"Ecco il mio segreto. E' molto semplice : L'essenziale e' invisibile agli occhi. Non si vede bene che col cuore. ". "Ma gli occhi sono ciechi. Bisogna cercare con il cuore"(da "Il piccolo principe", pubblicato nel 1943, è l'opera più conosciuta di Antoine de Saint-Exupéry(1900 - 1944)].

"Hier ist mein Geheimnis. Es ist ganz einfach: man sieht nur mit dem Herzen gut. Das Wesentliche ist für die Augen unsichtbar" [Der kleine Prinz(1943) von Antoine de Saint-Exupéry(1900 - 1944)]

## 14 贊玄 zàn xuán

Caracteristicile/elogiul(贊 zàn) misterului si ale transei mistice(玄 xuán)

Pauthier's Title: Le noir(玄 xuán) défini[les attributs de Krishna]

Legge's Title: The Manifestation(贊 zàn) of the Mystery(玄 xuán);

Susuki's Title: Praising(贊 zàn) the Mysterious(玄 xuán);

Goddard's Title:What In Praise of the Profound;

14 . The Incomprehensibility of Tao /Unbegreiflichkeit des Tao

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## 1. TEXT/TEXTE/ TEXTO/ TESTO

Textul in lb. chineza in **Text transliterat in pinyin**  
versiunea Wang Bi (王弼)



## 14. (第十四章)

## (di4 shi2 si4 zhang1 )

視之不見,名曰夷;  
聽之不聞,名曰希;  
搏之不得,名曰微。  
此三者不可致詰,  
故混而為一。

其上不皦,  
其下不昧,  
繩繩不可名,  
復歸於無物。

是謂無狀之狀,  
無物之象,  
是謂惚恍。迎之不見其首,  
隨之不見其後。

執古之道以御今之有。  
能知古始,是謂道紀。

shi4 zhi1 bu4 jian4 , ming2 yue1 yi2 ;

ting1 zhi1 bu4 wen2 , ming2 yue1 xi1 ;

bo2[tuan2] zhi1 bu4 de2 , ming2 yue1 wei1.

ci3 san1 zhe3 bu4 ke3 zhi4 jie2,

gu4 hun4 er2 wei2 yi1 .

qi2 shang4 bu4 jiao3,

qi2 xia4 bu4 mei4,

sheng2[ming2]sheng2[ming2]bu4 ke3 ming2,

fu4 gui1 yu2 wu2 wu4 .

shi4 wei4 wu2 zhuang4 zhi1 zhuang4,

wu2 wu4 zhi1 xiang4,

shi4wei4 hu1 huang3.ying2 zhi1 bu4 jian4 qi2 shou3,

sui2 zhi1 bu4 jian4 qi2 hou4 .

zhi2 gu3 zhi1 dao4 yi3 yu4 jin1 zhi1 you3 .

neng2 zhi1gu3 shi3 , shi4 wei4 dao4 ji4 .

## 2. VARIANTE ANTICE/ANCIENT VERSIONS/ LES VERSIONS ANTIQUES /ANTIGUO VERSIONES /ALTE VERSIONEN/ LE ANTICHE VERSIONI

Textul in lb. chineza in versiunea Wang Bi (王弼) redat mai sus :

WB: 視之不見 名曰夷。聽之不聞 名曰希。搏之不得 名曰微。此三者不可致詰，故混而為一。其上不皦，其下不昧，繩繩不可名，復歸於無物。是謂無狀之狀，無物之象，是謂惚恍。迎之不見其首，隨之不見其後。執古之道以御今之有。能知古始，是謂道紀。

Textul in lb. chineza in versiunea Heshang Gong (河上公)(202-157 i.e.n.):

Heshang Gong("Inteleptul de la malul apei") (河上公)(202-157 i.e.n.) este un mistic chinez care a dezgropat o copie a Dao De Jing datind din 579 i.e.n., dar nu exista azi nici o dovada a existentei textului. Versiunea lui Heshang Gong a Dao De Jing a fost utilizata mai mult de eruditii care au vrut sa analizeze diferentele fata de textul versiunii Wang Bi cat si diferitele comentarii asupra textului/He shang Gong ("Riverside Sage") (202-157 BCE) is a mystical Chinese personage who is said to have unearthed a copy of the Dao De Jing dating to about 579 BCE, but there is no proof of that text's existence. Gong's version of the Dao De Jing has been used mostly by scholars who compared the few textual differences between it and the Wang Bi version, as well as their very different commentaries on the text.

HG: 視之不見 名曰夷，聽之不聞 名曰希，搏之不得 名曰微。此三者不可致詰，故混而為一。其上不皦，其下不昧。繩繩不可名，復歸於無物。是謂無狀之狀，無物之象，是謂惚恍。迎之不見其首，隨之不見其後，執古之道，以御今之有，能知古始，是謂道紀。

Textul in lb. chineza in versiunea Fu Yi (傅奕)(555 - 639 e.n.)

Versiunea lui Fu Yi (傅奕) dateaza din sec II i.e.n. a fost gasita intr-un mormant din perioada dinastiei Han si a fost publicata de invatatul taoist Fu Yi (555-639 e.n) in 574 e.n;

Fu Yi (555 - 639 CE) was a Daoist scholar and astrologer who compiled a text of the Dao De Ching called the Chiao-ting Gupen Laozi (Ancient Text of the Laozi Collated). Fu Yi claimed that his version was based on a text found in 487 CE at the excavation of the grave of one of Xiang Yu's (232 - 202 BCE) concubines in the town of Xuchou near the Grand Canal. If that is true, then the text Fu Yi based his version on had to be dated prior to 202 BCE, since Yu's concubine wouldn't be afforded such an elaborate grave after Yu died.

F Y: 視之不見 名曰夷。聽之不聞 名曰希。搏之不得 名曰微。此三者不可致詰，

故混而爲一。一者，其上之不嫩，其下之不昧。繩繩兮不可名，復歸于無物。是謂無狀之狀，無物之象，是謂芴芒。迎之不見其首，隨之不見其後。執古之道，可以御今之有。能知古始，是謂道紀。

## Mawangdui(馬王堆) 馬王堆 Mǎwángduī

Textele pe matase de la Mawangdui au fost descoperite într-un mormant care datează din anul 168 î.e.n.. Ele includ două copii aproape complete ale Laozi, la care ne referim ca Textul A (甲) și Textul B (乙), ambele inversând ordinea tradițională și pun partea despre Te înaintea părții despre Tao. Intemeindu-se pe stilurile caligrafice utilizate și pe regulile de interzicere a folosirii numelor imperiale experții considera că versiunile A și B pot fi datate, respectiv, în prima și a treia decadă a secolului al II-lea î.e.n.(Boltz 1993:284). Both Mawangdui texts (also referred to as the "Silk Laozi") were discovered in 1973 in a grave excavated in the town of Mawangdui (Hunan Province). The occupant of the grave was Li Ts'ang who died in 168 BCE. Texts A and B were written in different script styles of the period, and apparently by two different scribes. Many of the ancient characters are no longer in use today, and there are varying opinions as to which modern character should be used to represent the ancient ones. I've relied on Robert Henricks' opinions as to which characters to use for this chart. Since this chart is intended for the use of people who may not have access to dictionaries which include some of the most ancient Chinese characters, I've limited the characters listed here to those readily available (having the same or similar meanings), and which can be accessed in most Chinese dictionaries. <http://www.tao-te-king.org/mawangdui-neu.htm>

## 馬王堆 Mǎwángduī 14 – 章十四

### Mawangdui A [versiunea A] A :

視之而弗見名之曰微聽之而弗聞名之曰希昏之而弗得名之曰夷三者不可至計故混

者其上不收其下不忽尋呵不可名也復歸於無物是謂無狀之狀無物之象是謂芴芒而不可見其首執今之道以御今之有以知古始是謂道紀

### Mawangdui B[versiunea B]

B:視之而弗見之曰微聽之而弗聞命之曰希德昏之而弗得名之曰夷三者不可至計故混而為一者上不紊下不忽尋呵不可命也復歸於無物是謂無狀之狀無物之象是謂芴芒望隨而不見後迎而不見首執今之道以御今之有以知古始是謂道紀

## Guodian(郭店)

Cea mai veche versiune cunoscută a textului lui Laozi este scrisă pe fasii de bambus și a fost descoperită în 1993, într-un mormant situat lângă orașul Guodian (郭店) din Jingmen, Hubei, și este datat înainte de 300 î.e.n. Versiunea Guodian cuprinde 800 de fasii de bambus cu peste 13.000 caractere, din care 2.000 corespund cu Tao Te Ching, incluzând 14 versuri necunoscute anterior. Capitolul 33 nu există în versiunea Guodian pe fasii de bambus / chapter 33 not available

In 1993 a tomb was uncovered in Guodian (Hubei Province) which contained some (but not all) of the chapters of the currently used Dao De Jing. Since this text was written on bamboo slips, it's also referred to as the Bamboo Slip Laozi. Historians have dated the tomb to the Third or Fourth Century BCE, being the oldest version of the Dao De Jing in existence today. Many of the characters used on the bamboo slips are so old that even the scholars debate which modern characters should be used to represent them. I've relied on both Henricks and other scholars at the Dartmouth Conference on the Guodian in my character

selection for this chart. For more extensive research on the Guodian characters, consult the book listed below written on the Dartmouth Conference. References used for Chinese characters:

LAO TZU'S TAO TE CHING, Robert Henricks

THE GUODIAN LAOZI (Proceedings of the International Conference, Dartmouth College, May 1998), Sarah Allen and Crispin Williams

Photos of the actual bamboo slips

from the Guodian tomb can be found at: <http://www.daosisopen.com/GuodianLaozi.html>

Capitolul 14 nu exista in versiunea pe fasii de bambus gasita la Guodian / Chapter 14 is not present in the bamboo slips version discovered at Guodian / Le chapitre 14 n'est pas présent dans la version sur les fiches de bambou découvertes à Guodian / Kapitel nicht vorhanden

The ancient versions in parallel / Les versions antiques en parallèle / Versiunile antice in paralel / Die alten Versionen parallel / Le antiche versioni in parallelo / Las versiones antiguas en paralelo

Wang Bi 王弼	HeshangGong 河上公	Fu Yi 傅奕	Mawangdui A 馬王堆	Mawangdui B 馬王堆	Guodian 郭店
視 shi4 之 zhi1	視 shi4 之 zhi1	視 shi4 之 zhi1	視 shi4 之 zhi1	視 shi4 之 zhi1	Capitolul 14 nu exista in versiunea pe fasii de bambus gasita la Guodian / chapter 14 is not present in the bamboo slips version discovered at Guodian Kapitel nicht vorhanden /
不 bu4 見 jian4 名 ming2	不 bu4 見 jian4 名 ming2	不 bu4 見 jian4 名 ming2	而 er2 弗 fu2 見 jian4 名 ming2	而 er2 弗 fu2 見 jian4 □	
曰 yue1 夷 yi2 聽 ting1 之 zhi1	曰 yue1 夷 yi2 聽 ting1 之 zhi1	曰 yue1 夷 yi2 聽 ting1 之 zhi1	曰 yue1 微 wei1 聽 ting1 之 zhi1	曰 yue1 微 wei1[14.21] 聽 ting1 之 zhi1	
不 bu4 聞 wen2 名 ming2	不 bu4 見 jian4[14.4] 名 ming2	不 bu4 聞 wen2 名 ming2	而 er2 弗 fu2 聞 wen2 名 ming2	而 er2 弗 fu2 聞 wen2 命 ming4[16.31]	
曰 yue1 希 xi1 搏 bo2 之 zhi1	曰 yue1 希 xi1 搏 bo2 之 zhi1	曰 yue1 希 xi1 搏 bo2 之 zhi1	曰 yue1 希 xi1 昏 hun1[18.22] 之 zhi1	曰 yue1 希 xi1 德 de2 昏 hun1 之 zhi1	
不 bu4 得 de2 名 ming2	不 bu4 得 de2 名 ming2	不 bu4 得 de2 名 ming2	而 弗 fu2 得 de2 名 ming2	而 弗 fu2 得 de2 命 ming4	
曰 yue1 微 wei1 此 ci3 三 san3 者 zhe3 不 bu4	曰 yue1 微。 wei1 此 ci3 三 san3 者 zhe3 不 bu4	曰 yue1 微。 wei1 此 ci3 三 san3 者 zhe3 不 bu4	曰 yue1 夷 yi2 三 san3 者 zhe3 不 bu4	曰 yue1 夷 yi2[14.7] 三 san3 者 zhe3 不 bu4	

可 ke3	可 ke3	可 ke3	可 ke3	可 ke3	
致 zhi4	致 zhi4	致 zhi4	至 zhi4	至 zhi4	
詰 jie2	詰 jie2	詰 jie2	計 ji 4	計 ji4	
故 gu4	故 gu4	故 gu4	故 gu4	故 gu4	
混 hun4	混 hun4	混 hun4	混 hun4	混 hun4	
而 er2	而 er2	而 er2	□	而 er2	
為 wei2	為 wei2	為 wei2	□	為 wei2	
一 yi1	一 yi1	一 yi1	□	一 yi1	
		一 yi1	=	一 yi1	
		者 zhe3	者 zhe3	者 zhe3	
其 qi2	其 qi2	其 qi2	其 qi2	其 qi2	
上 shang4	上 shang4	上 shang4	上 shang4	上 shang4	
		之 zhi1			
不 bu4	不 bu4	不 bu4	不 bu4	不 bu4	
噉 jiao3	噉 jiao3	噉 jiao3	收 shou1	謬 miu4	
其 qi2	其 qi2	其 qi2	其 qi2	其 qi2	
下 xia4	下 xia4	下 xia4	下 xia4	下 xia4	
		之 zhi1			
不 bu4	不 bu4	不 bu4	不 bu4	不 bu4	
昧 mei4	昧 mei4	昧 mei4	忽 hu1	忽 hu1	
繩 sheng2	繩 sheng2	繩 sheng2	尋 xun2	尋 xun2	
繩 sheng2	繩 sheng2	繩 sheng2	尋 xun2	尋 xun2	
		兮 xi1	呵 he1	呵 he1	
不 bu4	不 bu4	不 bu4	不 bu4	不 bu4	
可 ke3	可 ke3	可 ke3	可 ke3	可 ke3	
名 ming2	名 ming2	名 ming2	名 ming2	命 ming4	
			也 ye3	也 ye3	
復 fu4	復 fu4	復 fu4	復 fu4	復 fu4	
歸 gui1	歸 gui1	歸 gui1	歸 gui1	歸 gui1	
於 yu2	於 yu2	於[于] yu2	於 yu2	於 yu2	
無 wu2	無	無	無	無	
物 wu4	物。	物。	物	物	
是 shi4	是	是	是	是	
謂 wei4	謂	謂	胃	胃	
無 wu2	無	無	無	無	
狀 zhuang4	狀 zhuang4	狀 zhuang4	狀 zhuang4	狀 zhuang4	
之 zhi1	之 zhi1	之 zhi1	之 zhi1	之 zhi1	

狀 zhuang4	狀 zhuang4	状 zhuang4	狀zhuang4	狀zhuang4	
無 wu2	無 wu2	無wu2	無wu2	無wu2	
物 wu4	物 wu4	物wu4	物wu4	物wu4	
之 zhi1	之 zhi1	之zhi1	之zhi1	之zhi1	
象 xiang4	象 xiang4	象 xiang4	□	象xiang4	
是 shi4	是 shi4	是 shi4	□	是shi4	
謂 wei4	謂 wei4	謂 wei4	□	胃wei4	
惚 hu1	惚 hu1	笏 wu4	□	忽 hu	
恍 huang3	恍 huang3	芒。 mang2	□	望 wang4	
迎 ying2	迎 ying2	迎 ying2	□	隋 sui2	
之 zhi1	之 zhi1	之zhi1	□	而er2	
不 bu4	不 bu4	不bu4	□	不bu4	
見 jian4	見 jian4	見 jian4	□	見 jian4	
其 qi2	其 qi2	其 qi2	□	亓 qi2	
首 shou3	首 shou3	首 shou3	□	後 hou4	
隨 sui2	隨 sui2	隨 sui2	□	迎 ying2	
之 zhi1	之 zhi1	之 zhi1	而 er2	而 er2	
不 bu4	不 bu4	不 bu4	不 bu4	不 bu4	
見 jian4	見 jian4	見 jian4	見 jian4	見 jian4	
其 qi2	其 qi2	其 qi2	其 qi2	亓 qi2	
後 hou4	後, hou4	後。 hou4	首 shou3	首 shou3	
執 zhi2	執zhi2	執 zhi2	執zhi2	執 zhi2	
古 gu3	古gu3	古 gu3	今 jin1	今 jin1	
之 zhi1	之zhi1	之 zhi1	之zhi1	之zhi1	
道 dao4	道,dao4	道,dao4	道dao4	道dao4	
		可 ke3			
以 yi3	以	以	以	以	
御 yu4	御	御	御	御	
今 jin1	今jin1	今jin1	今jin1	今jin1	
之 zhi1	之zhi1	之zhi1	之zhi1	之zhi1	
有。 you3	有, you3	有。 you3	有∟ you3	有you3	
能 neng2	能neng2	能neng2	以yi3	以yi3	
知 zhi1	知zhi1	知zhi1	知zhi1	知zhi1	
古 gu3	古gu3	古gu3	古gu3	古gu3	
始 shi3	始shi3	始shi3	始shi3	始shi3	
是 shi4	是shi4	是shi4	是shi4	是shi4	
謂 wei4	謂 wei4	謂 wei4	胃wei4	胃 wei4	

道 dao4 紀。ji4	道 dao4 紀。ji4	道 dao4 紀。ji4	□ □	道 dao4 紀 ji4	
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3. TRADUCEREA CONVERGENTA A CAPITOLULUI 14/CONVERGENT TRANSLATION OF 14<sup>TH</sup> CHAPTER / TRADUCTION CONVERGENT DE 14E CHAPITRE KONVERGENTE ÜBERSETZUNG VOM 14. KAPITEL / TRADUCCIÓN CONVERGENTE DEL CAPÍTULO 14 /TRADUZIONE CONVERGENTE DEL CAPITOLO 14

TITLU/TITLE /TITRE /TITEL/ TÍTULO /TITOLO:

**Caracteristicile lui Tao-Invizibilul, Inaudibilul, Imperceptibilul.  
Cel ce descoperă anticul început(obarsia) contactează esenta lui Tao**

視之不見: shì zhī bù jiàn:

14.1. Privim (adevărată realitate; Calea; Tao) fara sa o vedem(vazul profan, ochii fizici sunt orbi pt realitatea esentiala)\* / **On regarde(la vrais réalité, la voie, Tao) sans le voir/We look at it (true reality) without seeing it.**

名曰夷; míng yuē yí;

14.2. Si o numim zicand ca este Invizibila [夷 yi2 i; o realitate nevăzuta, indistincta, de dincolo de formă]/ **Et on le nomme en disant que c'est Invisible/ And we name it saying that it is Invisible;**

聽之不聞: tīng zhī bù wén:

14.3. Ascultam(adevărată realitate, Calea; Tao) fara sa o fie auzim/ **On l'écoute sans le entendre /We listen to it but it can't be heard**

名曰希; míng yuē xī;

14.4. Si o numim zicand ca este Inaudibilă [希 xi1; hi; Tăcerea; Neauzitul "Fără grai"; de dincolo de sunet; numele său este tăcere]/ **Et on le nomme en disant que c'est Inaudible / And we name it saying that it is Inaudible;**

搏之不得: bō zhī bù dé:

14.5. O atingem [in permanenta] fara sa o putem simti(si apuca)/ **On le touche [en permanence] sans pouvoir le sentir ou saisir / We touch it in permance without the capacity to feel it (to grasp; to seize it).**

名曰微。 míng yuē wēi.

14.6. Si o numim zicand ca (aceasta realitate) este Impalpabila [微 wei1; Intangibila; Imperceptibila, Subtila; Imateriala "Fără dimensiuni"]\*; **[Et] on le nomme en disant que c'est Impalpable/ And we name it saying that it is (Intangible).**

此三者 不可致詰, cǐ sān zhě bù kě zhì jié

14.7. Aceste trei însușiri [stări; caracteristici; lucruri incomensurabile] nu pot fi definite [descifrate; înțelese; pătrunse] /**Ces trois attributs ne peuvent pas être**



définis /These three attributes cannot be defined/ / Diese drei Attribute können nicht festgelegt werden/ Questi tre attributi non possono essere definiti

故混而為一: gù hùn ér wéi yī:

14.8. Fiindca sunt fuzionate intr-o unică si misterioasă realitate [nediferențiată; inseparabilă; insondabilă (nedespărțite sunt una)]/: **Parce qu'ils sont fusionnées ensemble comme une seule l'unité / Because they are merged together as a single unity.**

其上不耀, qí shàng bù jiǎo,

14.9. Deasupra (partea sa superioară) nu este luminată [când se ridică nu răspândește lumină (nu este Yang)] / **Sa partie supérieure n'est pas éclairé (lumineux) / Its upper part is not bright**

[MWD: "Unul"—Nu exista nimic mai atotcuprinzător deasupra sa] / **"Un"il n'ya rien de plus englobant au-dessus de lui / "One"—there is nothing more encompassing above it]**

其下不昧, qí xià bù mèi,

14.10. Dedesubt (in profunzime) nu este întunecată [când apune nu este umbrită (nu este Yin)]; **Sa partie inférieure (profond) n'est pas n'est pas obscure / Its lower (profund) part is not dark.**

[MWD: Si nu este nimic mai mic decât aceasta (realitatea suport este infinitezimala) / **Et rien de plus infiniment petit (infinitésimal) en dessous / And nothing smaller (infinitesimal) below it.**

繩繩不可名, shéng shéng bù kě míng,

14.11. Ea (Calea; Tao) dăinuie vesnic fără limite [繩繩 shéng shéng: se desfășoară veșnic fără început și sfârșit; este o șerpuire continuă, infinită, nedeslușită (imperceptibilă; perpetuă)] și nu poate fi numită [individualizată; localizată; descrisă (fără a-și pierde esența)]. **Opérant à l'infini et sans limite, ne peut pas être nommé / Continuing endlessly and boundless, cannot be named.**

復歸於無物。 fù guī yú wú wù.

14.12. Pentru că ea (Calea; Tao) se reîntoarce mereu la Neființă [în domeniul imperceptibilului; Tao aparține tărâmului Nonexistenței, fără de lucruri, de dinaintea manifestării]. **Elle (la voie; Tao) retourne et revient à l'immatériel dans le non-être / It (The Way; Tao) returns into the non-being.**

是謂 無狀之狀, shì wèi wú zhuàng zhī zhuàng

14.13. De aceea [Calea; Adevărata realitate; Tao] este numită (是謂 shì wèi), forma fără formă [chipul ce nu are chip (無狀之狀, wú zhuàng zhī zhuàng)] / **C'est la raison pour laquelle on l'appelle la forme sans forme / That is why is called the shapeless' shape**

無物之象, wú wù zhī xiàng,

14.14. Imaginea fara obiect [imaginea a ceea ce nu are imagine proprie (oglinza universului)]. **Image sans object matériel[ l'image sans image (le miroir de l'universe)]/ Image without object[the image without image(the mirror of the universe)]**

是謂惚恍。shì wèi hū huǎng.

14.15. De aceea [Calea; Adevărata realitate; Tao] este numită(是謂 shì wèi), haosul profund (惚恍 hū huǎng) [惚(nedefinit; nedeslusit, nedeterminat; duce și aduce lucrurile în/din Neființă) 恍(inesizabil, neclar; nepătruns; obscur; fără părți (pretutindeni egală)]. **Par conséquent, [La Voie;Tao] est appelé hu-huang (l'Indéterminé; l'indistinct, incertitude, confusion, clair-obscur)/ Therefore it is called hu-huang( vague, illusive , evasive, hidden chaos).**

迎之不見其首 yíng zhī bù jiàn qí shǒu

14.16. Întâlnind-o [迎之 yíng zhī daca te apropi de ea ] nu-i vedem fata [首 (începutul, capul, jonctiunea capitală)]. **Allant à sa rencontre on ne voit pas sa tête(face; début, commencement); Approaching to meet it, we do not see its beginning(face; head)**

隨之 不見其後。suí zhī bù jiàn qí hòu.

14.17. Urmând-o [隨之suí zhī], nu-i vedem[不見 bù jiàn] spatele sau (其後qí hòu sfârșitul) [caracterul de ciclu (inel) al acestei realitati suport]. **Le suivant , on ne voit pas la fin(son dos)/ Following it, we do not see its tail (end; back).**

執古之道: zhí gǔ zhī dào:

14.18. Daca se va înrădăcina [acum] în calea (Tao) străveche [imuabila; constanta; cel ce se ancorează in realitatea prezenta acum si aici ] /**Si l'on s'attache à la voie de l'antiquité / If you hold to the ancient Tao**

以御今之有。yǐ yù jīn zhī yǒu.

14.19. Va stapani trairea in prezent [obține eliberarea, desăvârșirea vietii sale; va domina și va fi invulnerabil față de circumstantele exterioare (prezente)]. **On maîtrise le présent. / We can manage the present .**

能知古始, néng zhī gǔ shǐ,

14.20. Va fi in stare sa cunoasca Obârșia straveche [taina; începutul; originea din care s-a desfășurat totul],/Et on peut connaître l'origine primordiale ; / **And we are able to know the primordial beginning**

是謂道紀。shì wèi dào jì.

14.21. Aceasta inseamnă sa depanam firul conducator [紀 jì] al lui Tao [ sa accesam sinele; esenta; legea; firul care ne conduce dincolo de timp; aceasta se numeste realizarea contactului imediat (direct; experimental) in punctul nodal al curentului și al firului de desfășurare al universului]. **C'est justement appelé démêler le fil conducteur de la Voie (qui guide l'homme au dela du temps) / This is called to unravel the thread of the Way (Tao)[ which guides each human being beyond time]**

## Note:

\*Micul Print: "Iata secretul meu. Este f.simplu: doar cu inima poti vedea cu adevarat. Ceea ce este esential este invizibil pt ochi;"[Micul prinț (1943) de Antoine de Saint-Exupéry (1900 - 1944)]/ Le Petit Prince: "Voici mon secret. Il est très simple: on ne voit bien qu'avec le coeur. L'essentiel est invisible pour les yeux[Le Petit Prince (1943) par Antoine de Saint-Exupéry (1900 - 1944)]/ The Little Prince: "Here is my secret. It is very simple. It is only with the heart that one can see rightly; What is essential is invisible to the eye"; [The Little Prince(1943) is a novel by Antoine de Saint Exupéry (1900 - 1944)]

El Principito : "He aquí mi secreto, que no puede ser más simple : sólo con el corazón se puede ver bien; lo esencial es invisible para los ojos." [El Principito ,Capítulo X (1943) , novela de Antoine de Saint-Exupéry(1900 - 1944)]

Der kleine Prinz: Hier ist mein Geheimnis. Es ist ganz einfach: man sieht nur mit dem Herzen gut. Das Wesentliche ist für die Augen unsichtbar[Der kleine Prinz(1943) ist eine vom Autor illustrierte Erzählung von Antoine de Saint-Exupéry(1900 - 1944)]

\* In [4] propozitia (3) este redată astfel: "Încercând să-l cuprind (pe Tao), nu-l ajung; și de aceea îl numesc Necuprinsul". Necuprinsul, atât cel "foarte mare" cât și cel foarte mic, indică subtilitatea și lipsa dimensiunilor lui Tao suprasenzorial, ce-și are sediul în afara spațiului și timpului; aceste caracteristici sunt redată în paranteza dreapta.

\*\* Curentul "apei cerești" reappare sub denumirea de "cascadă" (vedeti cap. 8 și 34)

\*\* \*Abel Rémusat(1788-1832) in traducerea capitolului 14 din:"Mémoire sur la vie et les opinions de Lao-Tseu"( imp. Roy. 1821)interpreteaza cele trei cuvinta care desemneaza cele trei caracteristici ale lui tao: Invizibil ( I), inaudibil (Hi) si impalpabil sau intangibil (Wei) ca desemnand o transcripție pt Iehova

Abel Rémusat rapprochait les idées du Lao Tseu de celles de Pythagore et de Platon; il avançait, en outre, une hypothèse qui fit un bruit considérable. Au chapitre XIV du Tao-te-king, on lit : « Celui qu'on ne voit pas quand on le regarde est appelé I; celui qu'on n'entend pas quand on l'écoute est appelé Hi; celui qu'on ne touche pas quand on le palpe est appelé Wei. »

Rémusat était d'avis que les trois mots I-hi-wei n'avaient aucun sens en chinois et il crut y retrouver une transcription du nom de Jéhova. Stanislas Julien, le disciple et le successeur d'Abel Rémusat au Collège de France, donna en 1842 une traduction intégrale du livre De la Voie et de la Vertu; en se fondant sur l'autorité des commentateurs chinois, il traduisit les trois mots I-hi-wei comme signifiant «-incolore-», « aphone » et « incorporel ».

In 1823 the French sinologist Jean-Pierre-Abel Rémusat suggested a relationship between Abrahamic faiths and Taoism; he held that Yahweh was signified by three words in Chapter 14; yi (夷 "calm; level; barbarian"), xi (希 "rare; indiscernible; hope"), and wei (微 "tiny, small; obscure").

4. Translations versions in Romanian language, in English, French, Italian, Spanish & German / Versions de traduction dans langue roumaine, en anglais, français, espagnol italien et en allemand / Variante de traducere ale acestui capitol in lb. romana, engleza, franceza, italiana, spaniola si germana / Versionen Übersetzungen in Rumänischer Sprache, in Englisch, Französisch, Italienisch, Spanisch, und Deutsch / Versiones de las traducciones en lengua Española, en Rumano, Inglés, Francés, Italiano y Alemán / Versioni di traduzione in lingua rumena, in inglese, francese, italiano, spagnolo e tedesco

See in [Bibliography](#) the abbreviation fot the authors/vedeti in [Bibliografie](#) prescurtarile utilizate pt autori

### 14.1. Chapter 14 Sentence 1

1. 視之不見: shì zhī bù jiàn: Privim (adevărată realitate; Calea; Tao) fara sa o vedem(vazul profan, ochii fizici sunt orbi pt realitatea esentiala)\* / On regarde(la vrais réalité, la voie, Tao) sans le voir/We look at it (true reality) without seeing it.

2. 名曰夷; míng yuē yí; Si numim zicand ca este Invizibila [夷 yi2 i; o realitate nevăzuta, indistinctă, de dincolo de formă]/ Et on le nomme en disant que c'est Invisible/ And we name it saying that it is Invisible;
3. 聽之不聞:tīng zhī bù wén: Ascultam(adevărata realitate, Calea; Tao) fara sa o fie auzim/ On l'écoute sans le entendre /We listen to it but it can't be heard
4. 名曰希; míng yuē xī; Si zicem ca este Inaudibilă [希xi1; hi; Tăcerea; Neauzitul "Fără grai"; de dincolo de sunet]/ Et on le nomme en disant que c'est Inaudible / And we name it saying that it is Inaudible;
5. 搏之不得: bō zhī bù dé: O atingem [in permanenta] fara sa o putem simti(si apuca)/ On le touche [en permanence] sans pouvoir le sentir ou saisir / We touch it in permance without the capacity to feel it (to grasp; to seize it).
6. 名曰微。 míng yuē wēi. [Et] on le nomme en disant que c'est Impalpable/ And we name it saying that it is (Intangible).

Ram Privind către Tao, nu se vede, se numeste Invizibil. Ascultând, este vocea tăcerii ce nu se aude si de aceea se numeste Hi-fără graiu. Pipăit, desi etern, nu se simte si de aceea se numeste UEI-imaterial.

Hin-shun Ma uit la el si nu-l vad, si de aceea il numesc invizibil. Il ascult si nu-l aud, de aceea il numesc de neauzit. Incerc sa-l cuprind si nu-l ajung, de aceea il numesc foarte mic.

Ad & Lomb Seeing but not seeing, we call it dim. Listening but not hearing, we call it faint. Groping but not touching, we call it subtle.

Beck We look at it, and do not see it; it is invisible. We listen to it, and do not hear it; it is inaudible. We touch it, and do not feel it; it is intangible.

Blackney They call it elusive, and say That one looks But it never appears. They say that indeed it is rare, Since one listens, But never a sound. Subtle, they call it, and say That one grasps it But never gets hold.

Bynner What we look for beyond seeing; And call the unseen, Listen for beyond hearing; And call the unheard, Grasp for beyond reaching; and call the withheld,

Byrn Look for it, and it can't be seen. Listen for it, and it can't be heard. Grasp for it, and it can't be caught.

Chan We look at it and do not see it; Its name is The Invisible. We listen to it and do not hear it; Its name is The Inaudible. We touch it and do not find it; Its name is The Subtle (formless).

Chang Gaze at it; there is nothing to see. It is called the formless.Heed it; there is nothing to hear. It is called the soundless. Grasp it; there is nothing to hold on to. It is called the immaterial.

Chen That which cannot be seen is called invisible. That which cannot be heard is called inaudible. That which cannot be held is called intangible.

Chen E.M. What is looked at but not (pu) seen,Is named the extremely dim (yi).What is listened to but not heard, Is named the extremely faint (hsi).What is grabbed but not caught, Is named the extremely small (wei).

ChengHong Looking at without seeing it, it is invisible; Listening to without hearing it, it is inaudible;Holding onto without finding it, it is intangible;

ChengLin That which cannot be seen is formless. That which cannot be heard is noiseless. That which cannot be touched is bodiless.

Chou What we look at and do not see is called simplicity. What we listen to and do not hear is called rarity. What we clasp and do not catch is called delicateness.

Cleary What you don't see when you look is called the unobtrusive. What you don't hear when you listen is called the rarefied. What you don't get when you grasp is called the subtle.

Correa Look for it but you won't see it; It is said to be imperceptible.Listen for it but you won't hear it;It is said to be intermittent. Reach for it but you won't be able to obtain it; It is said to be slippery.

Crowley 1. We look at it, and see it not; though it is Omnipresent; and we name it the Root-Balance.(Hadit, the root of Yod.) We listen for it, and hear it not, though it is Omniscient; and we name it the Silence.(Nuit, the root of He.) We feel for it, and touch it not, though it is Omnipotent; and we name it the Concealed.[Ra-Hoor-Khuit, Kether, the root of Vau.(WEH NOTE: This appears questionable, as the root of Vau and the Sun god both pertain to Tipheret)]



DerekLin Look at it, it cannot be seen. It is called colorless. Listen to it, it cannot be heard. It is called noiseless. Reach for it, it cannot be held. It is called formless. These three cannot be completely unraveled

Duyvendak Ce que l'on regarde sans le voir s'appelle incolore. Ce que l'on écoute sans l'entendre s'appelle aphone. Ce que l'on touche sans le saisir s'appelle subtil.

Edwin

Eiichi

Ettilio

lo guardi e non lo vedi-è detto invisibile; lo ascolti e non lo senti-è detto inudibile; lo tocchi e non lo afferrì-è detto incorporeo

Evola

Lo si guarda e non lo si vede, onde è detto invisibile; lo si ode e non lo si intende, onde è detto senza suono; lo si tocca e non lo si afferra, onde è detto incorporeo(1959); Il senso(da intendersi come le categorie ordinarie dell'intelletto=uomo) la(la Via, il Tao) cerca ma non la vede; onde pare come l'indifferenziata; il senso l'ascolta ma non l'intende, onde gli appare come l'imperceptibile; il senso la tocca ma non riesce ad afferrarla, onde gli appare come l'inconcreta(1923).\*

Gauthier

Gia-Fu&Eng look, it cannot be seen - it is beyond form. listen, it cannot be heard - it is beyond sound. grasp, it cannot be held - it is intangible.

Gib-Cheng

Golden

Gong

Gorn-Old

Praising the void ie. plainness is that which cannot be seen by looking at it. he. stillness is that which cannot be heard by listening to it. we. rareness is that which cannot be felt by handling it.

Gu

What cannot be seen is called "Yi" (without colour); What cannot be heard is called "Xi" (without sound); What cannot be touched is called "Wei" (without shape);

Hansen

Look at it and fail to see: its name is 'remote.' Listen to it and fail to hear: its name is 'diffuse.' Feel it and fail to get anything: its name is 'subtle.'

Haven

Regardant, on ne le voit pas, on le nomme l'Invisible; écoutant, on ne l'entend pas, on le nomme l'Inaudible. Touchant, on ne le sent pas, on le nomme l'Impalpable.

Henricks

We look at it but do not see it; We name this "the minute." We listen to it but do not hear it; We name this "the rarefied." We touch it but do not hold it; We name this "the level and smooth."

Hinton

Looked at but never seen, it takes the name invisible. Listened to but never heard, it takes the name ethereal. Held tight but never felt, it takes the name gossamer.

Ho

when we cast our eyes upon it yet cannot see it, we call it yi (literally "flat", "peaceful", or "delighted") when we turn our ears to it yet cannot hear it, we call it xi (literally "rarefied") when we stretch our hands to reach it yet cannot touch it, we call it wei (literally "infinitesimally small")

Huang C.

Looking at it, you do not see it - this is called "invisible"; Listening to it, you do not hear it - this is called "inaudible"; Trying to touch it, you do not feel it - this is called "intangible."

Huang T

Look for it and it can not be seen, it is called invisible; Listen to it and it can not be heard, it is called inaudible; Reach for it and it can not be touched, it is called intangible.

Hwang

Something which we look at, and cannot see, shall be called 'invisible'. Something to which we listen, and cannot hear, shall be called 'inaudible'. Something which we seize, and cannot grasp, shall be called 'intangible'.

Jiyu Ren

you look at it and it is not seen, it is called the formless. you listen to it and it is not heard, it is called the soundless. you grasp it and it is not to be held, it is called the intangible.

Kim

You look at it but don't see it. So you name it the invisible. You listen to it but don't hear it. So you name it the inaudible. You grasp at it but don't touch it. So you name it the intangible.

Kimura

Looked at but not seen, it is thus called the invisible, Listened to but not heard, it is thus called the inaudible, Reached for but not grasped, it is thus called the intangible:

Kiyoashi

Look, and it can't be seen. Listen, and it can't be heard. Reach, and it can't be grasped.

Kwok

When you gaze at something, but see - nothing; when you listen for a sound, but cannot hear it;

when you try to grasp it and find it has no substance

LaFargue "Look for It, you won't see It: It is called 'fleeting' Listen for It, you won't hear It: It is called 'thin'. Grasp at It, you can't get It: It is called 'subtle'."

Larre

Lau D. C. what cannot be seen is called evanescent; what cannot be heard is called rarefied; what cannot be touched is called minute.

Lauer Mes yeux s'écarquillent, et je ne le vois pas : il s'appelle l'Invisible. Mon ouïe est en alerte, et je ne l'entends pas : il s'appelle l'Inaudible. Mes mains se tendent et ne rencontrent rien : il s'appelle l'Impalpable.

Legge We look at it, and we do not see it, and we name it 'the Equable.' We listen to it, and we do not hear it, and we name it 'the Inaudible.' We try to grasp it, and do not get hold of it, and we name it 'the Subtle.'

Li David Looking at it, it cannot be seen - label it invisible; Listening to it, it cannot be heard - label it inaudible; Holding onto it, it cannot be held - label it intangible.

Lindauer Being observed, lacking sight Say the name smooth Being listened to, lacking hearing Say the name rare Being pounced on, lacking obtainment Say the name small.

Lin P.J. Looked at, it cannot be seen; it is called colorless. Listened to, it cannot be heard; it is called soundless. Grasped, it cannot be obtained; it is called formless.

LiuKiaKwai Le regardant, on ne le voit pas, on le nomme l'invisible. L'écoutant, on ne l'entend pas, on le nomme l'inaudible. Le touchant, on ne le sent pas, on le nomme l'impalpable.

Lu Yi

Lynn When we look for it but see it not, we call it the invisible. When we listen for it but hear it not, we call it the inaudible. When we try to touch it but find it not, we call it the imperceptible.

Mabry Look for it and it cannot be seen - it is beyond sight. Listen for it and it cannot be heard - it is beyond hearing. Grasp at it and it cannot be caught - it is beyond substance.

Ma Kou Ce que l'on ne peut voir, Est appelé invisible; Ce que l'on ne peut entendre, Est appelé inaudible; Ce que l'on ne peut toucher, Est appelé imperceptible.

Mair We look for it but do not see it; we name it "subtle." We listen for it but do not hear it; we name it "rare." We grope for it but do not grasp it; we name it "serene."

Matgioi On regarde, on ne voit pas [la Voie]. Son nom se prononce le Manque. On écoute, on n'entend pas [la Voie]. Son nom se prononce le Subtil. On cherche, on ne touche pas [la Voie]. Son nom se prononce le Vide.

Maurer Look at it; you can't see it: Call it shapeless. Listen to it: you can't hear it: Call it soundless. Grasp at it; you can't hold it: Call it bodiless.

McDonald Look at it, it can't be seen, is called the invisible. Listen to it, it can't be heard, is called the inaudible. Grasp at it, it can't be touched, is called the fine formless.

McCarroll Look at it, you cannot see it. It is invisible. Listen to it, you cannot hear it. It is inaudible. Reach for it, you cannot grasp it. It is intangible.

Merel Looked at but cannot be seen - it is beneath form; Listened to but cannot be heard - it is beneath sound; Held but cannot be touched - it is beneath feeling;

Mitchell Look, and it can't be seen. Listen, and it can't be heard. Reach, and it can't be grasped.

Moss

Muller Look for it, it cannot be seen. It is called the distant. Listen for it, it cannot be heard. It is called the rare. Reach for it, it cannot be gotten. It is called the subtle.

Muller Look for it, it cannot be seen. It is called the distant. Listen for it, it cannot be heard. It is called the rare. Reach for it, it cannot be gotten. It is called the subtle.

Ni Hua Look at it, but you cannot see it. Because it is formless, you call it invisible. Listen to it, but you cannot hear it. Because it is soundless, you call it inaudible. Grasp it, but it is beyond your reach. Because it is subtle, you call it intangible.

Nyssen Qui regarde sans voir son nom, on dit que c'est un étranger. Qui écoute sans entendre son nom, on dit qu'il est étrange. Qui s'est battu sans se faire un nom, on dit qu'il est minuscule.

Org Lee When we exerted to look, but could not see any trace, we described whatever it was as invisible; When we listened attentively, but could not hear anything, we named it as inaudible; When we tried hard to grope, but could not grasp anything, we depicted whatever it was as intangible.

Pauthier Celui que l'on regarde et que l'on ne voit pas se nomme I; [Glose: La grande image sans figure]. Celui que l'on écoute et que l'on n'entend pas se nomme Hi ; Celui, que l'on cherche à toucher et que l'on ne peut saisir se nomme Wei(1).

Qixuan What you look at but can not see is called "formless."What you listen to but can not hear is called "soundless." What you grasp at but can not get is called "traceless."

Red Pine We look but don't see it and call it indistinct we listen but don't hear it and call it faint we reach but don't grasp it and call it ethereal

Stanislas Vous le regardez (le Tao) et vous ne le voyez pas : on le dit incolore.Vous l'écoutez et vous ne l'entendez pas : on le dit aphone. Vous voulez le toucher et vous ne l'atteignez pas : on le dit incorporel.

Star

Suzuki We look at Reason and do not see it; its name is Colorless. We listen to Reason and do not hear it; its name is Soundless. We grope for Reason and do not grasp it; its name is Bodiless.

Ta-Kao That which we look at and cannot see is called plainness. That which we listen to and cannot hear is called rareness. That which we grope for and cannot get is called minuteness.

Tan That which cannot be seen is called Yi. That which cannot be heard is Xi. That which cannot be touched is Wei.

Tran Cong Look at it but you cannot see it; its name is formless. Listen to it but you cannot hear it; its name is soundless.grasp it but you cannot get it; its name is incorporeal.

Trottier

Waley Because the eye gazes but can catch no glimpse of it,It is called elusive.Because the ear listens but cannot hear it, It is called the rarefied.Because the hand feels for it but cannot find it, It is called the infinitesimal.

Walker Looked at but not seen, listened to but not heard, grasped for but not held, formless, soundless, intangible:

Wei Henry What is invisible when looked at is called Yi; What is inaudible when listened to is called Hsi; What is elusive when grabbed at is called Wei.

Wieger Looking, one does not see it, for it is invisible. Listening, one does not hear it, for it is silent. Touching, one does not feel it, for it is impalpable/ En regardant, on ne le voit pas, car il est non-visible. En écoutant, on ne l'entend pas, car il est non-sonore. En touchant, on ne le sent pas, car il est non-palpable.

Wilhelm Man schaut nach ihm und sieht es nicht: Sein Name ist Keim.Man horcht nach ihm und hört es nicht:Sein Name ist Fein.Man faßt nach ihm, und fühlt es nicht, Sein Name ist Klein/Al mirarlo no lo vemos, se llama Germen.Al escucharlo no lo oímos- se llama Sutil. Al palparlo no lo sentimos, su nombre es Pequeño.

Wing R.L looked at but not seen: its name is formless. listened to but not heard: its name is soundless. reached for but not obtained: its name is intangible.

World

Wu John Look at it but you cannot see it! Its name is Formless. Listen to it but you cannot hear it! Its name is Soundless. Grasp it but you cannot get it! Its name is Incorporeal.

Wu Yi Looking at it, one cannot see it; it is named the invisible. Listening to it, one cannot hear it; it is named the inaudible. Grasping at it, one cannot get it; it is named the immaterial.

YangXiaolin If you look at it but cannot see it, this is called Yi. if you listen to it but cannot hear it, this is called Xi. if you touch it but cannot feel it, this is called Wei.

Yutang Looked at, but cannot be seen - That is called the Invisible (Yi). Listened to, but cannot be heard - That is called the Inaudible (Hsi). Grasped at, but cannot be touched - That is called the Intangible (Wei).

Zhang Tao cannot be seen, cannot be heard, and cannot be grasped. We cannot detect them with our senses.

Zi-chang Look at it, but it cannot be seen, it is called "the shapeless". Listen to it, but it cannot be heard, it is called "the soundless". Grasp it, but it cannot be held, it is called "the bodyless".

(1) Pauthier(p.33 La doctrine du Tao): Ainsi donc, les trois premières phrases du paragraphe précédent peuvent signifier naturellement: "Cet Etre, en tant qu'on le regarde et qu'on ne le voit pas, se nomme GRAND, élevé (invisible par son élévation); Cet Etre, en tant qu'on l'écoute et qu'on ne l'entend pas, se nomme RARE, ténu [ insonore par sa rarification]; Cet Etre, en tant qu'on cherche à le toucher et qu'on ne peut le saisir, se nomme SUBTIL(intangible par sa subtilité, sa pénétration)"

(2)Nelle prime righe: il Principio, tangibile ma inafferrabile. Il suo non-essere, che non è il non-esistente. Potrà interessare questo passo di Kuan-tze(XIII, 36), per l'incontro degli attributi del

principio con la tecnica della realizzazione:” Il Tao non è lontano, pure raggiungerlo è difficile... Vuoto e non-essere, incorporeità e immaterialità, ciò si chiama Tao. Il Cielo è vuoto, la Terra è calma, né uno né l'altra si sforzano. Getta via l'io e taci; allora in te permarrà la chiarezza divina. Chi capisce profondamente il silenzio(p'u jen) e l'immobilità comprenderà la trama essenziale del Tao..Se (l'uomo) rinuncerà alle brame, il vuoto(hsü) lo compenetrerà interamente; da esso compenetrato, resterà calmo e non-agente; calmo e fermo, riprenderà contatto con l'etere vitale; chi possiede l'etere vitale è staccato(dalla forma terrestre); staccato, irradierà luce come un dio(ming shen)”

## 14. 2. Chapter 14 Sentence 2

7. 此三者不可致詰 cǐ sān zhě bù kě zhì jié, Aceste trei însușiri [stări; caracteristici; lucruri incomensurabile] nu pot fi definite [descifrate; înțelese; pătrunse] /Ces trois attributs ne peuvent pas être définis /These three attributes cannot be defined/ / Diese drei Attribute können nicht festgelegt werden/ Questi tre attributi non possono essere definiti

8. 故混而為一: gù hùn ér wéi yī: Fiindca sunt fuzionate intr-o unică si misterioasă realitate [nediferențiată; inseparabilă; insondabilă (nedespărțite sunt una)]/ Parce qu'ils sont fusionnées ensemble comme une seule l'unité / Because they are merged together as a single unity.

Ram	Aceste trei insusiri sunt mistere de nepătruns; ele intocmesc Unitatea
Hin-shun	Aceste trei insusiri ale lui Dao sint inexplicabile. De aceea ele se contopesc intr-una singura.
Mirahorian	
Ad & Lomb	These three cannot be fully grasped. Therefore they become one.
Beck	These three elude our inquiries, and hence merge into one.
Blackney	These three complaints amount To only one, which is Beyond all resolution.
Bynner	Merge beyond understanding in a oneness
Byrn	These three cannot be further described, so we treat them as The One.
Chan	These three cannot be further inquired into, And hence merge into one.
Chang	We cannot inquire into these three, Hence, they interfuse into one.
Chen	These three cannot be defined, therefore they are merged as one.
Chen E.M.	These three cannot be comprehended, Thus they blend into one.
ChengHong	These three need no further inquiry, they are thus merged into the One:
ChengLin	These three cannot be examined in detail for they really constitute one indivisible whole.
Chou	These three cannot be discerned, So they unite to become one.
Clatfelter	
Cleary	These three cannot be completely fathomed, so they merge into one;
Correa	In these three ways it can't be investigated. Therefore, blend them together and allow them to act as one.
Crowley	These three Virtues hath it, yet we cannot describe it as consisting of them; but, mingling them aright, we apprehend the One.
DerekLin	So they are combined into one
Duyvendak	Ces trois qualités ne peuvent être scrutées davantage, car, confondues, elles ne font qu'un.
Edwin	
Eiichi	
Etilio	queste tre qualità non si possono scrutare e fuse insieme formano l'uno
Evola	Queste tre caratteristiche del trascendente si mescolano e dicono un'unica cosa(1959); Queste tre determinazioni in quanto trascendenti il senso sono indistinguibili, e il senso le raccoglie così in un'unità di là da se stesso(1923)
Gauthier	
Gia-Fu&Eng	these three are indefinable; therefore they are joined in one.



Gib-Cheng  
Golden  
Gong  
Gorn-Old These, being indiscernible, may be regarded as an unity - I H W, Tao.  
Gu These three things can be in no way defined, so they are combined into one.  
Hansen This threesome cannot be exhaustively probed for portents. Hence we blend them and deem them as one.  
Haven Ce que sont ces trois attributs, il est impossible de le préciser; c'est pourquoi on les confond, car il ne font qu'un.  
Henricks These three cannot be examined to the limit. Thus they merge together as one.  
Hinton You can't unravel these three blurred so utterly they've become one, since we cannot distinguish these three, we equate them as one.  
Ho  
Huang C. These three, which defy thorough inquiry, long ago merged into one.  
Huang T These three are beyond reckoning, so when these three merge, they are one.  
Hwang These things are not available to be researched for realization when taken singly; hence when we unite them again, we obtain the true one.  
Jiyu Ren these three cannot be further inquired into. it is the one in reality..  
Kim These three are beyond scrutiny. Therefore, blend them into one.  
Kimura These three are beyond the reach of sense and reason, Yet, in the moment of kosmic union, They merge in spiritual awareness as the Universal One.  
Kiyoshi  
Kwok Then these three things that go beyond your mind are moulded together in the one  
LaFargue These three lines are about something that evades scrutiny. Yes, in it everything blends and becomes one.  
Larre  
Lau D. C. these three cannot be fathomed and so they are confused and looked upon as one  
Lauer Trois aspects indéfinis qui font l'unité.  
Legge With these three qualities, it cannot be made the subject of description; and hence we blend them together and obtain The One.  
Li David All three are beyond comprehension; they are One.  
Lindauer That which these three describes cannot be resolved So they mingle yet act as one.  
Lin P.J. These three cannot be investigated further, so they merge together to make one.  
LiuKiaKwai Ces trois états dont l'essence est indéchiffrable, Se confondent finalement en UN  
Lu Yi  
Lynn Because these three aspects of it are impossible to probe, it remains a single amorphous unity.  
Mabry These three cannot be fully comprehended. They are fundamentally connected and somehow they are one.  
Ma Kou Trois éléments indéchiffrables Qui se confondent en un.  
Mair These three cannot be fully fathomed. Therefore, they are bound together to make unity.  
Matgioi Ces trois choses, il ne se peut qu'elles deviennent claires. C'est pourquoi, [quoique] plusieurs, elles deviennent cependant une seule chose  
Maurer These three are beyond scrutiny; Therefore they blend into one.  
McDonald These three elude all solid inquiries And merge and become one.  
McCarroll These three qualities are unfathomable and so they fuse together and become one.  
Merel These depthless things evade definition, And blend into a single mystery.  
Mitchell  
Moss  
Muller These three ultimately cannot be fathomed. Therefore they join to become one.  
Muller These three ultimately cannot be fathomed. Therefore they join to become one.  
Ni Hua These three are indescribable and imperceptible, but in the mystical moment you see it, hear it and grasp it, the Unseen, Unheard and Unreachable presents itself as the indefinable essence.  
Nyssen Ces trois ne peuvent être interdits, ainsi ils se mélangent et font un.  
Org When these three processes [of identification] could not yield any more evidences [of their perceptibility], they were confused as one and same thing, i.e. nothing (having no existence).

Pauthier	Ce sunt trei [choses] qui ne peuvent être expliquées ; c'est pourquoi c'est un chaos (hoen) , une confusion qui ne fait qu'Un
Qixuan	Those three are an inseparable puzzle.
Red Pine	three failed means to knowledge I weave into one
Stanislas	Ces trois qualités ne peuvent être scrutées à l'aide de la parole. C'est pourquoi on les confond en une seule.
Star	
Suzuki	These three things cannot further be analyzed. Thus they are combined and conceived as a unity
Ta-Kao	These three cannot be closely examined; So they blend into One.
Tan	All these three qualities can hardly be analysed. When amalgamated into one,
Tran Cong	These three attributes are unfathomable; therefore they mingle into one.
Trottier	
Waley	These three, because they cannot be further scrutinized, Blend into one,
Walker	the Tao resists analysis and defies comprehension.
Wei Henry	These three are not amenable to investigation; Therefore, they mingle as One.
Wieger	These three attributes must not be separated, for they designate one and the same being/Ces trois attributs ne doivent pas être distingués, car ils désignent un même être.
Wilhelm	Diese drei kann man nicht trennen, darum bilden sie vermischt Eines/ Es impossible separarlos, porque juntos forman Uno.
Wing R.L	these three cannot be analyzed, so they mingle and act as one.
Wu John	These three attributes are unfathomable; Therefore they fuse into one.
Wu Yi	These three cannot be inquired into; therefore, they are blended into one.
YangXiaolin	These three things cannot be fully understood. Therefore, they are mixed into one thing: the Dao.
Yutang	These three elude our inquiries and hence blend and become One.
Zhang	Therefore, they form an entirety of Tao.
Zi-chang	These three characteristics are incomprehensible, yet they uniquely constitute the oneness of Tao.

### 14.3. Chapter 14 Sentence 3

9. 其上不暾, qí shàng bù jiǎo, Deasupra (partea sa superioară) nu este luminată [când se ridică nu răspândește lumină (nu este Yang)] /Sa partie supérieure n'est pas éclairé (lumineux) / Its upper part is not bright

10. 其下不昧, qí xià bù mèi, Dedesubt (in profunzime) nu este întunecată [când apune nu este umbrată (nu este Yin)]; Sa partie inférieure(profond) n'est pas n'est pas obscure / Its lower (profound) part is not dark.

11. 繩繩不可名, shéng shéng bù kě míng, Ea (Calea; Tao) dăinuie vesnic fara limite [se desfășoară veșnic fără început și sfârșit; este o șerpuire continuă, infinită, nedeslușită (imperceptibilă; perpetuă)] și nu poate fi numită [individualizată; localizată; descrisă (fără a-și pierde esenta)]. Opérant à l'infini et sans limite, ne peut pas être nommé/Continuing endlessly and boundless, cannot be named.

12. 復歸於無物。fù guī yú wú wù. Pentru că ea (Calea; Tao) se reîntoarce mereu la Nefiintă [în domeniul imperceptibilului; Tao aparține tărâmului Nonexistenței , fără de lucruri, de dinaintea manifestării ]. Elle(la voie;Tao) retourne et revient à l'immatériel dans le non-être / It (The Way; Tao) returns into the non-being.

Ram Mai presus de Tao nu este lumină; dedesubt nu este umbră. E vesnic si fără nume. Duce toate lucrurile in Nefiintă  
Hin-shun Partea lui de sus nu este luminata, partea lui de jos nu este intunecata. El este infinit si nu poate fi numit. El se intoarce din nou la nefiinta.

Mirahorian  
Ad & Lomb **Rising, it is not bright; setting it is not dark. It moves all things back to where there is nothing**  
Beck **Not by its rising, is it bright, nor by its sinking, is it dark. Infinite and eternal, it cannot be defined. It returns to nothingness.**  
Blackney **At rising, it does not illumine; At setting, no darkness ensues; It stretches far back To that nameless estate Which existed before the creation.**  
Bynner **Which does not merely rise and give light, Does not merely set and leave darkness, But forever sends forth a succession of living things as mysterious As the unbegotten existence to which they return.**  
Byrn **Its highest is not bright. Its depths are not dark. Unending, unnamable, it returns to nothingness.**  
Chan **Going up high, it is not bright, and coming down low, it is not dark. Infinite and boundless, it cannot be given any name; It reverts to nothingness.**  
Chang **Above, it is not light. Below, it is not dark. Invisible, it cannot be called by any name. It returns again to nothingness.**  
Chen **Look at its highest part - it is not bright. Look at its lowest part - it is not dark. It never ends and it cannot be named. It returns to nothingness.**  
Chen E.M. **As to the one, its coming up is not light, Its going down is not darkness. Unceasing, unnameable, Again it reverts to nothing.**  
ChengHong **It is not bright above, nor dark below, Boundless beyond description, and reverting back to nothingness.**  
ChengLin **This indivisible whole (Truth) does not appear bright when viewed at the summit, or dark when viewed at the nadir. It is imperceptible and indescribable. It is always changing, and reverting to the state of Nothingness.**  
Chou **When it is revealed, it does not dazzle, When it is concealed, it is not dark, When it is infinite, it is not defined. It attains the non-existent.**  
Cleary **above is not bright, below is not dark. Continuous, unnameable, it returns again to nothing.**  
Correa **Seeing them as one shows us that:What is superior doesn't show itself clearly;What is inferior doesn't become uncertain. Searching and looking everywhere!You see that it can't be named.You have to go back to depending on the fact that it has no substance.**  
Crowley **Above it shines not; below, it is not dark. It moves all continuously, without Expression, returning into Naught.**  
DerekLin **Above it, not bright. Below it, not dark. Continuing endlessly, cannot be named. It returns back into nothingness.**  
Duyvendak **Son lever n'est pas rayonnant ni son coucher obscur. Opérant en ramifications infinies qui ne peuvent être exprimées par des termes, elle retourne à l'immatériel.**  
Edwin  
Eiichi  
Etilio **il suo sorgere non è splendente; il suo tramontare non è oscuro. dipanandosi in ramificazioni infinite; che non hanno nome, ritorna ancora al non-essere**  
Evola **è negazione della luminosità superiore, e dell'oscurità inferiore, è immenso e insuscettibile di nome, rimanda a ciò che sta prima (e al disopra) dell'essere.(1959); negazione della luce superiore e dell'oscurità inferiore, eternamente indeterminata,ripiegantesi nell'incoerente(1923)**  
Gauthier  
Gia-Fu&Eng **From above it is not bright; from below it is not dark:an unbroken thread beyond description. it returns to nothingness.**  
Gib-Cheng  
Golden  
Gong  
Gorn-Old **It is not bright above nor dark beneath. Infinite in operation, it is yet without name. issuing forth it enters into itself.**  
Gu **Above it there is no light; below it there is no darkness; So vague as to defy any description. it is categorized as the nothingness,**  
Hansen **Its height is not sparkling. Its depth is not murky. Stringlike, it cannot be named. It reverts to being no natural kind.**

Haven En haut, il n'est pas éclairé; en bas il n'est pas obscure. Il est éternel. Il est sans non. Son origine est là où n'existe aucun être.

Henricks "One" - there is nothing more encompassing above it, and nothing smaller below it. Boundless, formless! it cannot be named, and returns to the state of no-thing.

Hinton Rising without radiance and setting without darkness, braided together beyond name, woven back  
always and forever into nothing:

Ho Its upper side does not dazzle like strong light. its under side does not dim like darkness. it is beyond description, and easily confused as nothing.

Huang C. One is something whose past is not remote, whose future, not transient. continuous and unending, it is unnameable, and again reverts to nothingness.

Huang T As for this one, there is nothing above it remaining to be accounted for, there is nothing below it that has been excluded. Ever searching for it, it is beyond naming. It returns to no-thing.

Hwang Its upper part is not bright, and its lower part is not obscure. It works in its way perpetually without an end, but we can't know its motive. Then this can be traced in the state of nothingness.

Jiyu Ren its upper side is not bright, its underside is not dark, infinite and boundless, it is hardly namable, it returns to a state with no shape or image.

Kim No brightness above it, no darkness below it -boundless, it cannot be named. Return to the objectless object.

Kimura There is no above that is bright, nor below that is dark, But only the infinite, forever indefinable, always reverting to nothingness.

Kiyoshi Above, it isn't bright. Below, it isn't dark. Seamless, unnamable, it returns to the realm of nothing.

Kwok Its surface doesn't shine, but nor is its base dull.

LaFargue Its top is not bright Its underside is not dim. Always unnameable, It turns back to nothingness.

Larre

Lau D. C. its upper part is not dazzling; its lower part is not obscure. dimly visible, it cannot be named and returns to that which is without substance.

Lauer En haut il n'est pas lumineux, en bas il n'est pas obscur. Son éternité défie même le temps. Il n'a pas de nom. Il vient d'un monde où rien de sensible n'existe.

Legge Its upper part is not bright, and its lower part is not obscure. Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing.

Li David Looking up, it is dim. Looking down, it is dark. It lacks clarity, it defies a name; it returns to Null.

Lindauer What is high lacks brightness What is low lacks darkness Restrictions and restraints cannot be named Return, merge with, relate to the absence of things.

Lin P.J. The upper part is not bright; the lower part is not dark. So subtle, it cannot be named, but returns to nothingness.

LiuKiaKwai Sa face supérieure n'est pas illuminée; Sa face inférieure n'est pas obscure; Perpétuel, il ne peut être nommé. Ainsi il appartient au royaume des sans-choses

Lu Yi

Lynn Its risings cast no light, and its settings occasion no dark. On and on it goes, unnamable, always reverting to nothingness.

Mabry Its highest is not bright. Its lowest isn't dark. It is infinite! Continually emerging, completely beyond description, It returns again and again to nothingness.

Ma Kou L'aspect supérieur est non lumineux, L'aspect inférieur est non obscur. Indéfini il ne peut être nommé.

Mair Of unity, its top is not distant, its bottom is not blurred. Infinitely extended and unnameable, It returns to nonentity.

Matgioi La partie supérieure n'est pas évidente : sa partie inférieure n'est pas cachée [ne dort pas]. [La Voie] Eternelle n'a pas de nom [qui lui convienne.] Elle réintègre [les hommes] dans le vide.

Maurer Its upper side it not bright, Its lower side is not dark. Continually the can't-be-named goes on And comes back to nothingness.

McDonald Its rising brings no light; its sinking, no darkness. Unceasing, continuous, it can't be defined, on the way back to where there's nothing.



McCarroll The upper part is not bright. The lower part is not dark. Ceaselessly the unnamed moves back to nothingness.

Merel In its rising there is no light, In its falling there is no darkness, A continuous thread beyond description, Lining what does not exist;

Mitchell Seamless, unnameable, it returns to the realm of nothing. Above, it isn't bright. Below, it isn't dark.

Moss

Muller Its top is not bright; Its bottom is not dark; Existing continuously, it cannot be named and it returns to no-thingness.

Ni Hua Confront it, and you do not see its face. Follow it, and you do not see its back. It does not appear bright when viewed at the zenith, nor does it appear dark when viewed at the nadir. There is nothing that can make this subtle essence of the universe distinct. When you try to make it clear to yourself, it evasively reverts to Nothingness.

Nyssen Sa partie supérieure n'est pas éclairée, Sa partie inférieure n'est pas cachée. Le cordon qui retient et que l'on ne peut nommer, se retourne et revient à l'intérieur sans l'être.

Org [Furthermore:]When we strove to look upward [for higher canons of Tao], we discovered that we cannot elucidate it [with any perfection];When we exerted to look downward [for worldly manifestation of Tao], we realized that we cannot scrutinize it [thoroughly]; Constantly, it moved and changed boundlessly that hardly any of our descriptions was felicitous; Subsequently, it was again [conveniently] grouped under the category "nothing" (devoid of existence).

Pauthier Le premier d'entre eux n'a pas plus d'éclat, le dernier n'est pas plus obscur ; c'est une chaîne [d'êtres] sans interruption que l'on ne peut nommer. En remontant à son principe, c'est la non-existence des choses [c'est la non-Entité];

Qixuan One can't know where it begins and where it ends. Continuous and nameless, it returns to nothingness.

Red Pine with no light above and no shade below too fine to be named returning to nothing

Stanislas Sa partie supérieure n'est point éclairée ; sa partie inférieure n'est point obscure. Il est éternel et ne peut être nommé. Il rentre dans le non-être.

Star

Suzuki (which on) Its surface is not clear and in its depth not obscure. Forever and aye Reason remains unnamable, p. 82 and again and again it returns home to non-existence.

Ta-Kao Revealed, it is not dazzling; Hidden, it is not dark. Infinite, it cannot be defined. It goes back to non-existence.

Tan Its upper limit is not radiant, and its lower limit is not dull. It is as nebulous as it is indescribable. Eventually it approaches to nothingness.

Tran Cong Its upper side is not bright; its under side not dim. it continues endlessly, it is unnamable. Until it returns beyond the realm of things,

Trottier

Waley Its rising brings no light; Its sinking, no darkness. Endless the series of things without name On the way back to where there is nothing.

Walker Its rising is not about light, its setting not a matter of darkness. Unnameable, unending, emerging continually, and continually pouring back into nothingness,

Wei Henry On rising, the One does not become bright; On falling, it does not become dark. Unnameable it goes on and on, And again reverts to Non-Being.

Wieger This being, the Principle, is not light above and dark below, as are opaque material bodies. Like a slender thread, it unwinds itself (as continuous existence and action). It has no name of its own. It goes back as far as the time when there were no other beings but itself/ Cet être, le Principe, n'est pas lumineux en dessus et obscur en dessous, comme les corps matériels opaques, tant il est ténu. Il se dévide (existence et action continues). Il n'a pas de nom propre. Il remonte jusqu'au temps où il n'y eut pas d'êtres autres que lui.

Wilhelm Sein Oberes ist nicht licht, sein Unteres ist nicht dunkel. Ununterbrochen quellend, kann man es nicht nennen. Er kehrt wieder zurück zum Nichtwesen/Su parte superior no es clara, su parte inferior no es oscura. Como fluye constantemente, no sabríamos designarlo. Siempre retorna al No-ser.

Wing R.L its rising is not bright; its setting is not dark. endlessly, the nameless goes on, merging and returning to nothingness.

Wu John Its upper side is not bright: Its under side not dim. Continually the Unnameable moves on, Until it returns beyond the realm of things.

Wu Yi Above it, there is no light; below it, there is no darkness. Continually! Infinitely! Unnameable, it returns again to the nothingness.

YangXiaolin Its top is not bright, its bottom is not dark; it is so elusive it cannot be described. it is not a physical entity,

Yutang Not by its rising, is there light, Nor by its sinking, is there darkness. Unceasing, continuous, It cannot be defined, And reverts again to the realm of nothingness.

Zhang It is neither too bright above, nor is it too dark below. It exists everywhere and yet cannot be pointed out. So it is ultimately abstract. It is a state without concrete constitution;

Zi-chang Look upward, it is not clear. Look downward, it is not dim. Continuously, continuously! We are unable to trace it's original name because it returns to the state of unknown existence.

#### 14.4. Chapter 14 Sentence 4

13. 是謂無狀之狀, shì wèi wú zhuàng zhī zhuàng, De aceea [Calea; Adevărata realitate; Tao] este numită(是謂 shì wèi), forma fără formă [chipul ce nu are chip (無狀之狀, wú zhuàng zhī zhuàng)]/C'est la raison pour laquelle on l'appelle la forme sans forme/That is why is called the shapeless' shape

14. 無物之象, wú wù zhī xiàng, Imaginea fara obiect [imaginea a ceea ce nu are imagine proprie (oglinza universului)]. Image sans object matériel[ l'image sans image (le miroir de l'universe)]/ Image without object[the image without image(the mirror of the universe)]

15. 是謂惚恍。shì wèi hū huǎng. De aceea [Calea; Adevărata realitate; Tao] este numită(是謂 shì wèi), haosul profund[ alunecă (nedefinit; nedeterminat; duce și aduce lucrurile în/din Nefiintă) și este numită Insesizabilul -neclarul; nepătrunsul; fără părți (pretutindeni egală); Numele său este tăcere]. Par conséquent, [La Voie;Tao] est appelé hu-huang (l'Indéterminé; l'indistinct, incertitude, confusion, clair-obscur)/ Therefore it is called hu-huang( vague, illusive , evasive, hidden chaos).

16. 迎之不見其首 yíng zhī bù jiàn qí shǒu Intâlnind-o [迎之 yíng zhī daca te apropi de ea ] nu-i vedem fata [începutul, capul, jonctiunea capitală]. Allant à sa rencontre on ne voit pas sa tête(face; début, commencement); Approaching to meet it, we do not see its beginning(face; head)

17. 隨之不見其後 suí zhī bù jiàn qí hòu. Urmând-o [隨之 suí zhī], nu-i vedem[不見 bù jiàn] spatele (sfârșitul; 其後 qí hòu) [characterul de ciclu (inel) al acestei realitati suport]. Le suivant , on ne voit pas la fin(son dos)/ Following it, we do not see its tail (end; back).

Ram Este formă fără de formă, o inchipuire fără de chip. Este taină de nepătruns . Nu i se vede nici fata nici spatele; este infinit.

Hin-shun Si iata ca este numit forma fara forme, figura fara fiinta. De aceea el este numit neclar si nebulos. Il intilnesc si nu-i vad fata, il urmaresc si nu-i vad spatele.

Mirahorian vedeti in cuprins/see in content

Ad & Lomb Meeting it there is no front, following it there is no back.

Beck This is the form of the formless, being in non-being. It is nebulous and elusive. Meet it, and you do not see its beginning. Follow it, and you do not see its end.

Blackney Describe it as form yet unformed; As shape that is still without shape; Or say it is vagueness confused: One meets it and it has no front; One follows and there is no rear.

Bynner That is why men have called them empty phenomena, Meaningless images, In a mirage With no face to meet, No back to follow.

Byrn Formless forms, and imageless images, subtle, beyond all understanding. Approach it and you will not see a beginning; follow it and there will be no end.

Chan This is called shape without shape, Form without objects. It is the Vague and Elusive. Meet it and you will not see its head. Follow it and you will not see its back.

Chang Thus, we call it the form of the formless The image of the imageless.

It is the evasive. Approach it; you cannot see its face. Go after it; you cannot see its back.

Chen Therefore it is called the shape without shape and the substance without substance. It is called indefinable. One approaches it but cannot see its beginning. One follows it but cannot see its end.

Chen E.M. Therefore it is called the formless form, The image (hsiang) of nothing. Therefore it is said to be illusive and evasive (hu-huang). Come toward it one does not see its head, Follow behind it one does not see its rear.

ChengHong It is a shape without form, an image without substance, and A blurred ambiguity. Facing it, one sees no head, and following it, one sees no back.

ChengLin It is formless, shapeless, vague, and indefinite. Pacing it, one cannot see its head; pursuing it, one cannot see its tail.

Chou Its name is the form of the formless And its image is that which does not have an image. It is mysterious. Meet it, and you will not be able to see its face, Follow it, and you will not be able to see its back.

Clatfelter

Cleary This is called the stateless state, the image of no thing; this is called mental abstraction. When you face it you do not see its head, and when you follow it you do not see its back.

Correa It is correctly described as having an appearance without shape. Being devoid of content it appears to be like what would be called formless. Look forward to following it and you don't realize that you're already behind it. Attempt to graciously welcome it as your mentor and you don't realize that its always been leading you.

Crowley It is the Form of That which is beyond Form; it is the Image of the Invisible; it is Change, and Without Limit. [(Cf. Ain, Ain Soph, Ain Soph Aur. Also see 'Book of Wisdom or Folly'.)] We confront it, and see not its Face; we pursue it, and its Back is hidden from us.

DerekLin Thus it is called the form of the formless, The image of the imageless, This is called enigmatic Confront it, its front cannot be seen, Follow it, its back cannot be seen

Duyvendak C'est ce qu'on appelle Forme de l'Informe, Image de l'Immatériel ; mais ces appellations ne sont que de vagues approximations. Va au devant d'elle et tu n'en verras pas le chef. Suis-la et tu n'en verras pas l'arrière.

Edwin

Eiichi

Etilio è ciò che si chiama la forma senza forme, è figura che non ha figura è l'indistinto e l'indeterminato. andandogli incontro non ne vedi il volto. seguendolo non ne vedi il dorso

Evola la sua forma è l'assenza di forma; la sua figura è l'assenza di figura; profondità indiscernibile; se porti avanti lo sguardo non ne vedi la fine; se porti indietro lo sguardo non ne vedi l'origine(1959); forma della mancanza di forma, fenomeno del non-fenomeno, non mediata da altro, non veniente da sintesi di altro, senza principio né fine.(1923)

Gauthier

Gia-Fu&Eng the form of the formless, the image of the imageless, it is called indefinable and beyond imagination. stand before it and there is no beginning. follow it and there is no end.

Gib-Cheng

Golden

Gong

Gorn-Old This is the appearance of the non-apparent, the form of the non-existent. This is the unfathomable mystery. Going before, its face is not seen; following after, its back is not observed.

Gu And is called the shape without shape as well as the image without substance. It is hence named as "hu Huang" (vague and dimly visible). Facing it, you cannot see its front; following it, you cannot see its back.

Hansen This we call the condition of being in no condition; the sign of no natural kind. This we call 'confused' and 'indistinct.' Facing it you cannot see its head; Following it you cannot see its rear

Haven On peut dire qu'il est forme sans forme, figure sans figure; c'est l'Indéterminé. Allant à sa rencontre on ne voit pas sa face; le suivant, on ne voit pas son dos.

Henricks this is called the formless form, the substanceless image. this is called the subtle and indistinct. follow it and you won't see its back; greet it and you won't see its head.

Hinton This is called formless form or nothing's image, called spectral confusion, something you meet without seeing a front and follow without seeing a back.

Ho its shape is shapeless. its appearance is that of nothing, we call it the "as if." when we greet it, we cannot see its face. when we follow it, we cannot see its back. (since reality is impossible to track down)

Huang C. This may be called the formless form, the immaterial image. This is called faint and dim: following it, you do not see its tail; meeting it, you do not see its head.

Huang T Its state is described as no state, its form is described as formless. It is called the vision beyond focus. Follow after it, and it proves endless. Go before it, and no beginning can be found.

Hwang This is called the form of formlessness, and semblance of nothingness; This is called the fleet of indeterminable. We can neither retrace to see its beginning, nor can we expect to see its end.

Jiyu Ren this is called the shapeless shape, the bodiless image, it is called the vague and elusive. while meeting it, you cannot see its head, while following it, you fail to see its back.

Kim It is called the shapeless shape - the formless form. It is called the vague and dim. You meet it but don't see its head. You follow it but don't see its back.

Kimura Therefore, it is called form of the formless, image of the imageless. And it is known as the amorphous. Confronting it, no head is seen from the front. Following it, no rear is seen from behind..

Kiyoashi Form that includes all forms, image without an image, subtle, beyond all conception. Approach it and there is no beginning; follow it and there is no end.

Kwok Given this, it is only knowable as no-thing. Confront it - it has no head; Come behind it, and it has no tail

LaFargue This is the shape of something shapeless the form of a nothing this is elusive and evasive. Encountering it, you won't see the front following it, you won't see its back.

Larre

Lau D. C. this is called the shape that has no shape, the image that is without substance. this is called indistinct and shadowy. go up to it and you will not see its head; follow behind it and you will not see its rear.

Lauer Car la lumière appelle l'obscurité et l'obscurité existe par la lumière. Le Tao est une forme sans forme, une image sans image. Il est l'Indéterminé. Si l'on marche devant lui, on ne voit pas son principe. Si l'on va derrière lui, il paraît sans fin.

Legge This is called the Form of the Formless, and the Semblance of the Invisible; this is called the Fleeting and Indeterminable. We meet it and do not see its Front; we follow it, and do not see its Back.

Li David This is formless form, this is imageless image. This is elusiveness. Confronting it, one cannot see its head; Following it, one cannot see its tail.

Lindauer It is an appropriate action to call it the absence of being shape's shape The absence of being thing's form. It is appropriately called ungraspable, elusive Moving toward it there is no seeing a head Following it there is no seeing a tail.

Lin P.J. This is called the shape without shape, the image without image. This is called indistinct: confronting it, one cannot see the head; following it, one cannot see the back.

LiuKiaKwai Il est la forme sans forme et l'image sans image; Il est fuyant et insaisissable; L'accueillant, on ne voit pas sa tête; Le suivant, on ne voit pas son dos

Lu Yi

Lynn This we refer to as the shape of that which has no shape, the image of that which has no physical existence. This we refer to as dim and dark. Try to meet it, but you will not see its head. Try to follow it, but you will not see its tail,

Mabry And this is what nothingness looks like: It is the image of the absence of being. (It sounds vague and elusive to me!) Approach it and you will not see its beginning Follow it and you will not see its end.

Ma Kou      **Forme sans forme, Image sans image, Clair-obscur indistinct. On ne peut voir son visage Ni suivre son dos.**

Mair          **This is called "the form of the formless, the image of nonentity." This is called "the amorphous." Following behind it, you cannot see its back; Approaching it from the front, you cannot see its head.**

Matgioi      **Ainsi donc, n'avoir pas de forme est sa forme: n'avoir pas de dehors est son dehors: ainsi [les hommes] souffrent continuellement. En avant [de la Voie], on ne voit pas sa tête. En arrière, on ne voit pas son dos. (1)**

Maurer      **Call it the formless form, The imageless image, The obscure. From in front, you don't see its head. From behind, you don't see its back.**

McDonald    **It's called shape free from shapes; forms without form; the image of nothingness. That's why it's called the elusive; Go towards them, and you can see no physical front; go after them, and you see no rear.**

McCarroll    **It has the form of the formless, the image of the imageless. It is indefinable and shadowy. Go up to it and you will not see its front. Follow it and you will not see its back.**

Merel        **Its form formless, Its image nothing, Its name silence; Follow it, it has no back, Meet it, it has no face.**

Mitchell     **Form that includes all forms, image without an image, subtle, beyond all conception. Approach it and there is no beginning; follow it and there is no end.**

Moss

Muller        **Thus, it is called the formless form, The image of no-thing. This is called the most obscure. Go to meet it, you cannot see its face. Follow it, you cannot see its back.**

Ni Hua        **You may call it the Form of the Formless or the Image of the Imageless. Yet the elusive, subtle essence remains nameless. If you hope to meet it, it has no part you can call front. If you hope to follow it, it has no place you can call behind.**

Nyssen        **Il est justement appelé forme sans forme, Il ne ressemble à aucun être. Il est justement appelé incertitude, confusion. On le rencontre sans voir sa tête, On le suit sans voir son dos.**

Org            **[After much probing, the best we can describe is:] If it (Tao) has some form (shape) that, however, can not be depicted [with felicity] by any of us (the searchers); It has [anyhow] some image (phenomenon) that, however, cannot be perceived (formulated) [adequately] by us; [A keen observer can only push to the edge by reporting as follows:] [It is like] A shadowy being glimmers and quivers [and that is all we can perceive]; Even though we have attempted to move to the front of its procession in order to meet it head on, we were still unable see its beginning; We had also tried to follow it from behind, we were similarly unable to find its end.**

Pauthier     **c'est ce que l'on appelle forme sans forme [littér. forme de la non-forme]; image de la non-image. C'est un [être] indéfinissable; en remontant à son origine, on ne lui voit point de commencement ; en le suivant [dans la suite des tems] , on ne lui voit point de fin.**

Qixuan        **It is formless shape, imageless image, invisible vision. One tries to meet it, but can see no head. One tries to follow it, but can see no end.**

Red Pine     **this is the formless form the immaterial image this is the waxing waning we meet without seeing its face we follow without seeing its back**

Stanislas    **On l'appelle une forme sans forme, une image sans image. On l'appelle vague, indéterminé. Si vous allez au-devant de lui, vous ne voyez point sa face ; si vous le suivez vous ne voyez point son dos..**

Star

Suzuki        **This is called the form of the formless, the image of the imageless. This is called the transcendently abstruse. In front its beginning is not seen. In the rear its end is not seen.**

Ta-Kao        **It is called the form of the formless, And the image of non-existence. it is called mystery. Meet it, you cannot see its face; Follow it, you cannot see its back.**

Tan            **This is why it is called the formless form, or the immaterial material. This is why it is called the illusory. Try to meet it head-on, and you cannot see its face. Try to follow it from behind, and you cannot see its back.**

Tran Cong    **It is called the formless form, the non-material image; It is called the vague. Confront it and you do not see its face! Follow it and you do not see its back!**



Trottier

Waley They are called shapeless shapes; Forms without form; Are called vague semblance. Go towards them, and you can see no front; Go after them, and you see no rear.

Walker It is formless form, unseeable image, elusive, evasive unimaginable mystery. Confront it, and you won't see its face. Follow it and you can't find an end.

Wei Henry This is called shape of the shapeless, And form of the formless. This is called winking-waning, as in a dream. On greeting it, one cannot see its front; On following it, one cannot see its back.

Wieger Superlatively devoid of form and figure, it is indeterminate. It has no parts; from in front one sees no head, from behind no rear/ Superlativement dépourvu de forme et de figure, il est indéterminé. Il n'a pas de parties ; par devant on ne lui voit pas de tête, par derrière pas d'arrière-train.

Wilhelm Das heißt die gestaltlose Gestalt, das dinglose Bild. Das heißt das dunkel Chaotische. Ihm entgegengehend sieht man nicht sein Antlitz, ihm folgend sieht man nicht seine Rückseite/Es una forma sin forma, una imagen inmaterial. Es el caos oscuro. Al mirarlo de frente, no vemos su rostro, al seguirlo, no vemos su espalda.

Wing R.L that is why it is called the form of the formless, the image of nothingness. that is why it is called elusive. confronted, its beginning is not seen. followed, its end is not seen.

Wu John We call it the formless Form, the imageless Image. We call it the indefinable and unimaginable. Confront it and you do not see its face! Follow it and you do not see its back!

Wu Yi This is called the form of the formless, the image of nothingness. This is called the vague, the elusive. Meeting it, one does not see its face; following it, one does not see its back.

Yang Xiaolin Having a shape that is shapeless and an image without an object. This is why it is so elusive and dynamic. When you look at the front, it has no beginning. When you look behind, it has no end.

Yutang That is why it is called the Form of the Formless, The Image of Nothingness. That is why it is called the Elusive: Meet it and you do not see its face; Follow it and you do not see its back.

Zhang It is an image without concrete shape. So it is evasive. When you look at it, you cannot see the beginning; when you follow it, you cannot see the end.

Zi-chang It is called "the formless form" and "the imageless image". That is why it is called "the indistinct and elusive".

(1) Matgioi: "N'avoir pas d'habits, voilà son vêtement; n'avoir pas d'oreiller voilà son appui; ainsi [les hommes] souffrent continuellement"

## 14.5. Chapter 14 Sentence 5

18. 執古之道:zhí gǔ zhī dào: De aceea numai cel care se înrădăcinează acum în străvechiul [imuabilul;constantul] Tao [doar cel ce tine hăturile lui Tao]. Si l'on s'attache à la voie de l'antiquité / If you hold to the ancient Tao

19. 以御今之有。yǐ yù jīn zhī yǒu. Va realiza trairea in prezent [obține eliberarea, desăvârșirea vieții sale; va domina și va fi invulnerabil față de circumstanțele exterioare (prezente)]. On maîtrise le présent. / We can manage the present .

20. 能知古始,néng zhī gǔ shǐ, Va fi in stare sa cunoasca Obârșia [taina; începutul; originea din care s-a desfășurat totul],/Et on peut connaître l'origine primordiale ; / And we are able to know the primordial beginning

21. 是謂道紀。shì wèi dào jì. Aceasta inseamnă sa depanam firul conducator al lui Tao [cel ce ne conduce dincolo de timp; cel ce se ancorează in realitatea prezenta acum si aici; se realizeaza contactul imediat (direct; experimental) în punctul nodal al curentului și al firului de desfășurare al universului]. C'est justement appelé démêler le fil conducteur de la Voie (qui guide l'homme au delà du temps) / This is called to unravel the thread of the Way (Tao)[ which guides each human being beyond time]

Ram Numai intemeiati pe [eternul si] străvechiul Tao putem astăzi să ne desăvârșim  
viata. Cel ce cunoaște această străveche taină este pe Cărare.

Hin-shun Urmand vechiul Dao si stapinind existenta de astazi, putem cunoaște inceputul cel  
vechi. Acesta este firul lui Dao

Mirahorian

Ad & Lomb Live in the ancient Tao, Master the existing present, Understand the source of all  
things. This is called the record of Tao.

Beck Stay with the ancient Way in order to master what is present. Knowing the  
primeval beginning is the essence of the Way.

Blackney If you hold ever fast To that most ancient Way, You may govern today. Call truly  
that knowledge Of primal beginnings The clue to the Way.

Bynner Yet one who is anciently aware of existence Is master of every moment, Feels no  
break since time beyond time In the way life flows.

Byrn When we grasp the Tao of the ancient ones, we can use it to direct our life today.  
To know the ancient origin of Tao: this is the beginning of wisdom.

Chan Hold on to the Tao of old in order to master the things of the present. From this  
one may know the primeval beginning (of the universe). This is called the bond of Tao.

Chang Adhere to the Tao of the remote past, And apply it to the present. This will enable  
you to understand the primordial beginning. This is the essential Tao.

Chen Hold fast to the original path in order to control the realm of the present. To know  
the ancient origin is the discipline of Tao.

Chen E.M. Holding on to the Tao of old (ku chih tao), So as to steer in the world of now (chin  
chih yu).To be able to know the beginning of old, It is to know the thread of Tao.

ChengHong Holding fast the Tao of old, For the understanding of current discoveries, One may  
learn the beginning of Creation. This is called the principle of Tao.

ChengLin Abide by this primordial Truth, and the States of today can be ruled. Know the  
primary conditions, and you know the principles of Truth.

Chou By adhering to the ancient Tao, You will be master of the essence of the present  
And you will be aware of the origin of the past. That is the clue to the Tao.

Clatfelter

Cleary Hold to the ancient Way so as to direct present existence: only when you know the  
ancient can this be called the basic cycle of the Way.

Correa You are holding onto Dao this very moment. By taking control of this very moment  
you have it. By understanding what has occurred throughout history you can begin to correctly  
describe the progression of Dao.

Crowley Ah! but apply the Tao as in old Time to the work of the present; know it as it was  
known in the Beginning; follow fervently the Thread of the Tao.

DerekLin Wield the Tao of the ancients To manage the existence of today One can know the  
ancient beginning It is called the Tao axiom

Duyvendak Si l'on s'attache à la voie de l'antiquité pour diriger l'existence d'aujourd'hui, on  
peut connaître l'origine primordiale ; cela s'appelle démêler le fil de la Voie.

Edwin

Eiichi

Etilio se ci si attiene alla via antica per guidare l'esistenza di oggi si può conoscere  
l'origine primordiale. questo è detto svolgere il filo della via

Evola Principio primordiale; In atto adesso[come in ogni tempo=perennemente attuale]  
Si segua la via degli Antichi; e si conoscerà l'essenza eterna del Principio[1959]; Oltre tale analisi,  
è possibile la conoscenza sintetica della sua eterna natura: atto che trae sé da sé assolutamente  
nello sviluppo(20)[1923]

Gauthier

Gia-Fu&Eng stay with the ancient tao, move with the present. knowing the ancient beginning is  
the essence of tao.

Gib-Cheng

Golden

Gong

Gorn-Old Yet to regulate one's life by the ancient knowledge of tao is to have found the path.

Gu To control the present being (substance) by employing the tao of ancient time, one knows the beginning of the universe. And this is called the law of the Tao.

Hansen If you grasp guiding discourse from ancient times in dealing with today's reality you can know the ancient beginnings. This is called a guiding discourse's record.

Haven C'est en observant l'antique Tao que l'on peut régler l'existence actuelle. Pouvoir connaître le commencement du passé, c'est tenir le fil du Tao.

Henricks hold on to the way of the present -to manage the things of the present, and to know the ancient beginning.this is called the beginning of the thread of the way.

Hinton Abiding in the ancient way to master what has now come to be and fathom its ancient source: this is called thread of the way.

Ho I should only follow the path walked by the ancient sages. that is how i can deal with situations of the now. knowing to follow the way of the ancient masters, can already be called following the way.

Huang C. Hold on to the present tao to govern the present realm, whereby you know its primeval origin. This is called the tao's thread-head.

Huang T Employ the Tao of today in order to manage today's affairs and to know the ancient past. This is called the principle of Tao.

Hwang When we hold the primordial tao, we can rule today's being. Since we can know the beginning of heaven and earth, we know the outline of the Tao.

Jiyu Ren to hold on to the tao of old in order to harness the things at present, to be able to know the primeval beginning, - this is called the law of tao.

Kim Hold on to the Tao of old, and thereby ride the being of now. Know the old beginning, which is called the thread of Tao.

Kimura Whereby one lives in the present in accordance with the Tao Eternal, Thereby one comes to know the beginning of time. This is called the Universal Law of the Tao.

Kiyoshi You can't know it, but you can be it, at ease in your own life. Just realize where you come from: this is the essence of wisdom.

Kwok If people could follow the ancient way, then they would be masters of the moment. And if you know this way then you have seen the timeless way of the Tao.

LaFargue Keep to the Tao of the ancients and so manage things happening today. The ability to know the ancient sources, this is the main thread of Tao.

Larre

Lau D. C. hold fast to the way of antiquity in order to keep in control the realm of today. the ability to know the beginning of antiquity is called the thread running through the way.

Lauer En suivant l'antique voie, on maîtrise le présent. Car le Tao est le fil qui guide l'homme à travers le temps.

Legge When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called (unwinding) the clue of Tao.

Li David Seize Direction of the past - this is to manage the Ull of the present. Know it from the beginning - this is to understand the Direction's rhythm.

Lindauer Holding the tao of the ancients Warding off presence of the now happens The ability to know the ancient beginnings Is appropriately called a bond to tao.

Lin P.J. Grasp the ancient tao to manage present existence. Thus we may know the beginning of the ancient. This is called the record of Tao.

LiuKiaKwai Qui prend les rênes du Tao antique, Dominera les contingences actuelles; Connaître ce qui est l'origine, C'est servir le point nodal du Tao

Lu Yi

Lynn So hold on to the dao of old to preside over what exists now. It is possible to know how things were at the beginning of time. this we refer to as holding the thread of the Dao.

Mabry If you cling to the Tao of ancient times the present will be no problem. To know the ancient origin is to follow the Tao.

Ma Kou Pourtant qui suit l'antique voie Saura maîtriser le présent. Connaître l'origine Revient à marcher sur la voie.

Mair Hold to the Way of today to manage the actualities of today, thereby understanding the primeval beginning. This is called "the thread of the Way."

Matgioi En apprenant très longtemps la Voie, des Sages peuvent exister aujourd'hui. Le[Sage] lettré connaît le passé et le présent: ainsi donc il enseigne la Voie.

Maurer But hold onto the Tao of old And you can handle today's nowness. Knowing the primal is the key to Tao.

McDonald Hold on to the dao of old to master the things of the present. Master what once was, at the start, It's the essence of rarefied, pearl-stringed dao.

McCarroll Yet, hold fast to this ancient tao and you will experience the present now-moment. Know its beginnings and you can follow the path of the tao.

Merel Attend the present to deal with the past; Thus you grasp the continuity of the Way, Which is its essence.

Mitchell You can't know it, but you can be it, at ease in your own life. Just realize where you come from: this is the essence of wisdom.

Moss

Muller By holding to the ancient Tao You can manage present existence And know the primordial beginning. This is called the very beginning thread of the Tao.

Ni Hua Yet it can be observed in the constant regularity of the universe. The constancy of the universe of antiquity is the constancy of the present time. If one knows the Primal Beginning, one may thus know the truth of the universal subtle Way.

Nyssen Tenir la voie ancienne, pour conduire le présent et le posséder. Pouvoir connaître l'origine ancienne, est justement appelé la voie fondamentale.

Org [Nevertheless:] If we would hold on to the venerable ways we have inherited, we could maneuver through present existence [sensibly]; If we have succeeded to ascertain how and why the venerable ways were launched, then we are on our way to know the outline of Tao.

Pauthier Celui qui saisit [qui comprend] le Tao des anciens tems, pour apprécier les existences actuelles[les êtres qui existent], peut connaître l'ancien commencement [l'ancien principe]. C'est ce que l'on appelle la chaîne du Tao.

Qixuan In the domain of the Way, the past shapes the present, And being able to feel the past is abiding by the Way.

Red Pine holding onto this very Way we rule this very realm and discover its ancient past this is the thread of the Way

Stanislas C'est en observant le Tao des temps anciens qu'on peut gouverner les existences d'aujourd'hui. Si l'homme peut connaître l'origine des choses anciennes, on dit qu'il tient le fil du Tao.

Star

Suzuki By holding fast to the Reason of the ancients, the present is mastered and the origin of the past understood. This is called Reason's clue.

Ta-Kao By adhering to the Tao of the past You will master the existence of the present And be able to know the origin of the past. This is called the clue of Tao.

Tan Following the way of ancient Tao, you will be able to manage your affairs with great aplomb. To be able to understand ancient Tao is to truly appreciate the immutable principles of Tao

Tran Cong He who keeps with this timeless way can dominate present events. To know the timeless origin is to go into the way

Trottier

Waley Yet by seizing on the Way that was You can ride the things that are now. For to know what once there was, in the Beginning, This is called the essence of the Way.

Walker Perceive its ancient subtle heart, however, and you become master of the moment. Know what came before time, and the beginning of wisdom is yours.

Wei Henry Taking hold of the Tao of antiquity To cope with the problems of the present Could make one know the ancient origins. This is called the unbroken strand of Tao.

Wieger It is this primordial Principle that has ruled, and rules, all beings right up to the present. Everything that has been, or is, since the ancient origin, is from the unwinding of the Principle/ C'est ce Principe primordial, qui régit tous les êtres, jusqu'aux actuels. Tout ce qui est, depuis l'antique origine, c'est le dévidage du Principe(1).



Wilhelm Wenn man festhält den SINN des Altertums, um zu beherrschen das Sein von heute, so kann man den alten Anfang wissen. Das heißt des SINNS durchgehender Faden/Si para dominar la existencia de hoy nos atenemos al SENTIDO de los antiguos, nos es dado conocer el remoto comienzo. A esto se le llama el hilo ininterrumpido del SENTIDO.

Wing R.L hold on to the ancient tao; control the current reality. be aware of the ancient origins; this is called the essence of tao.

Wu John Yet, equipped with this timeless Tao, You can harness present realities. To know the origins is initiation into the Tao.

Wu Yi If one holds to the way of ancient times, one can manage existence in the present. That one can know the origin, is called the record of the way.

YangXiaolin It allows you to apply the real knowledge of the past to the present. Therefore, if you understand the real knowledge of the past, you understand the principles of the dao.

Yutang He who holds fast to the tao of old in order to manage the affairs of now is able to know the primeval beginnings which are the continuity of Tao.

Zhang Using the time-tested tao, we can handle the present problems. Therefore, whose who understand tao understand the laws of the universe.

Zi-chang To embrace Tao from ancient times is to know the original causes of the past in order to control what is going on in the present. This is called "the law of Tao".

(1) Les treize premiers chapitres forment une série. Ici l'auteur reprend depuis le commencement. Nouvelle description du Principe, non-sen-sible tant il est tenu ; le néant de forme ; l'être infini indéfini ; qui fut avant tout ; qui fut cause de tout. Description pittoresque de tei son action productrice continue et variée, par la métaphore ki dévidage d'une bobine. Le sens est clair : les produits divers du Principe, sont les manifestations de sa vertu ; la chaîne infinie de ces manifestations de la vertu du Principe, peut s'appeler le dévidage du Principe. — Ce chapitre important, ne présente aucune difficulté[Léon Wiegner, Les pères du système taoïste].

(20) Frase tradotta alquanto liberamente: nel testo vi sono le idee di sviluppo e di spontaneità, riferite altresì all'evoluzione umana. L'analisi si riferisce all'apprensione della Via dal di fuori, in funzione e in contrapposto alle categorie del senso; nella sintesi ci si trasporta nella Via ,onde la determinazione negativa risultante dall'analisi si trasmuta nell'esperienza, che la Via è autoctisi[L'autoctisi è un termine "tecnico" dell'idealismo gentiliano: l'atto dell'autoconsapevolezza come processo interiore e libero con cui l'io pone se stesso, determinando così il proprio essere]

## 5. Commentary/Comentariu/ Commentaire /Kommentar/Comentario/Comento

Elogiul sau caracterizarea (贊 zàn) principiului transcențial (tao道 dào), care se afla la originea oricarui fenomen în gândirea lui Laozi și Zhuang zi, este de asemenea un elogiu al misterului și a transei mistice(玄 xuán)

L'Éloge ou la caractérisation(贊 zàn) du Principe transcendantal Tao(道 dào), qui est à la source de tout phénomène dans la pensée de Laozi et Zhuangzi est aussi l'éloge du mystère ou de la tranche mystique(玄 xuán).

În final calea de adâncire(玄 xuán) și scopul (ajungerea la destinație în tao(道 dào) care este poarta tuturor minunilor門[mén] devin o singură entitate

Claude Larre: " Contrar opiniei că mesajul lui Laozi cuprins în cartea căii și a virtuții este straniu, învecinându-se cu încompresibilul, noi suntem de părere că nimic nu este mai ușor de înțeles și de practicat. " Cependant, contrairement à l'opinion répandue qui voudrait que le Livre de la Voie et de la Vertu soit étrange, bordant l'incompréhensible, nous sommes de l'opinion que rien n'est plus facile à comprendre et à pratiquer/

"Mes paroles si faciles à comprendre ; Si faciles à mettre en pratique  
Personne ne les comprend; Personne ne les pratique »[ Claude Larre: chapitre 70]

"Mesajul [Cuvântul expus aici] este ușor de înțeles și de înfăptuit,  
Si totuși nimănui nu-l înțelege și nu-l urmează"[ Mirahorian: capitolul 70]

Aussi longtemps que nous nous obstinerons à substituer à la logique du Dao De Jing, qui est la logique ordinaire chinoise du vivant, notre logique un peu mécaniste, informatisée aujourd'hui et pour tout dire arithmétique, nous peinerons à saisir un texte qui obéit plutôt aux nécessités d'un message qu'à celle d'un discours. Dès que nous admettons être en présence de mieux qu'une doctrine, d'un manifeste pour exprimer l'indicible, l'innommable qui est au cœur de la vie, le texte devient accessible, car c'est souvent la dérive intellectualiste qui empêche de saisir le Lao zi.

Libérons donc en nous la puissance qui, par-delà la grammaire et la réflexion, permet de comprendre la leçon du Lao zi. Cessons de caresser des rêves et commençons enfin à apprivoiser la réalité.

"Iata secretul meu. Este f. Simplu. Ceea ce este esential este invizibil pt ochi; doar cu inima poti vedea cu adevarat. "[Micul prinț (1943) de Antoine de Saint-Exupéry (1900 - 1944)]/

"Voici mon secret. Il est très simple: L'essentiel est invisible pour les yeux . On ne voit bien qu'avec le coeur. [Le Petit Prince (1943) par Antoine de Saint-Exupéry (1900 - 1944)]/

"Here is my secret. It is very simple. What is essential is invisible to the eye It is only with the heart that one can see rightly; "; [The Little Prince(1943) is a novel by Antoine de Saint Exupéry (1900 - 1944)]

"He aquí mi secreto, que no puede ser más simple : sólo con el corazón se puede ver bien; lo esencial es invisible para los ojos." [El Principito ,Capítulo X (1943) , novela de Antoine de Saint-Exupéry(1900 - 1944)]

"Ecco il mio segreto. E' molto semplice : L'essenziale e' invisibile agli occhi. Non si vede bene che col cuore. ". "Ma gli occhi sono ciechi. Bisogna cercare con il cuore"(da "Il piccolo principe", pubblicato nel 1943, è l'opera più conosciuta di Antoine de Saint-Exupéry(1900 - 1944)].

"Hier ist mein Geheimnis. Es ist ganz einfach: man sieht nur mit dem Herzen gut. Das Wesentliche ist für die Augen unsichtbar" [Der kleine Prinz(1943) von Antoine de Saint-Exupéry(1900 - 1944)]

Teme abordate:

Invisible, Inaudible, and Intangible Dào/Unsichtbares, unhörbares, unfassbares Dào

Infinite, Boundless, Inconceivable Unity /Endlose, grenzenlose, unbegreifliche Einheit

Shapeless Shape, Hidden Chaos/Form des Formlosen, Verborgenes Chaos

Awareness of the Origin: Dào's Guideline/Bewusstsein des Ursprungs: Die Richtschnur des Dào

Duyvendak: Des expressions employées ailleurs (Tchong-yong, XVI) pour décrire l'imperceptibilité des esprits (voir aussi Lie-tseu, V. 25b) sont appliquées ici à la nature de la Voie. La Voie est yi, si, wei, (49) mots dont la signification (en tout cas celle des deux premiers) est douteuse. C'est la définition même qui les explique, de sorte que je les traduis par « incolore, aphone, subtil ». Voir XXXV. Imperceptible, elle opère dans tous les phénomènes, trop nombreux pour être exprimés par des termes, jusqu'à ce qu'elle retourne au non-être. L'alternance constante donne la forme à l'informe et est elle-même une image (siang (24), voir IV, XXI, XXV, XLI) de ce qui est immatériel. Pourtant de telles appellations ne sont qu'un vague effort pour décrire la nature de la Voie. La Voie elle-même nous échappe toujours. Il y a cependant la méthode pragmatique à laquelle se rapporte la fin du chapitre. La Voie qui comprend tout est une. Celui donc qui se sert de la Voie de l'antiquité pour ordonner le présent peut connaître aussi l'origine des choses, parce qu'il y a toujours le même fil de développement.

Je rends kou (50) par « car » (« confondues, elles font un ») et non par « c'est pourquoi ». Je suis A. Waley en traduisant chang (51) « dessus » et hia (52) (« dessous ») comme des verbes, « lever » et « coucher », bien qu'aucun commentaire qui me soit connu ne marque le changement

Léon Wieger — Les pères du système taoïste: Résumé des commentaires [page 20]

Les treize premiers chapitres forment une série. Ici l'auteur reprend depuis le commencement. Nouvelle description du Principe, non-sensible tant il est ténu ; le néant de forme ; l'être infini indéfini ; qui fut avant tout ; qui fut cause de tout. Description pittoresque de sa son action productrice continue et variée, par la métaphore ki dévidage d'une bobine. Le sens est clair : les produits divers du Principe, sont les manifestations de sa vertu ; la chaîne infinie de ces manifestations de la vertu du Principe, peut s'appeler le dévidage du Principe. — Ce chapitre important, ne présente aucune difficulté.

Zhuang zi cap.22 "Intelepciunea calatoreste in nord"

" Doar prin nefiintare(starea golita de orice dorinta- descrisa de Lao zi in cap.1) se poate atinge desavarsirea Nefiintei", caracterizata de faptul ca atunci " cand e privita nu este vazuta, atunci cand e ascultata nu e auzita, iar atunci cand e atinsa nu este simtita"

## 6. Conexiuni/Connections /Connexions/ Verbindungen/Conexiones/Conessioni

La langue chinoise donne à l'idéogramme "qi", la signification de "souffle" qui se rapproche le plus de l'idée de substance invisible, présente partout dans l'univers. L'idéogramme "gong" est traduit par « travail ». Il intègre la notion de force déployée pendant le travail, mais évoque aussi méthode et pratique.

le caractere traduit par maitrise: zhi, 知, est le savoir, la connaissance.

deux types de savoir sont presentes

le savoir quantitatif qui mene a l'erreur(par le savoir, conserver ce qui part)

la savoir qualitatif qui mene au silence(par l'esprit, connaitre ce qui arrive-se refere a (shen)

un autre sens de ce caractere zhi est guerison

Ces sens de savoir, zhi, 知, évoquent le chapitre 71 du Dao De Jing :

Savoir que l'on ne peut savoir, 知不知

La perfection 上

Ne pas savoir qu'on est malade 不知知

La maladie 病

Etre malade d'etre malade 夫唯病病

C'est la fin de la maladie 是以不病

Les saints eux n'etaient pas malades 聖人不病

Etant malades d'etre malades 以其病病

Ils n'etaient plus malades(15) 是以不病

Savoir, c'est prendre en compte le fait que l'on ne sait pas. Croire que l'on sait, sans tenir compte de ce fait, est une maladie, une illusion a l'égard du reel.

En sachant que le savoir est une impossibilite, les saints sheng 聖, se debarrassaient de la maladie

L'esprit de l'homme tombe facilement malade parce qu'il cherche a dire l'ineffable, a voir l'invisible, a entendre ce que l'oreille de l'homme n'a jamais entendu, a saisir l'impalpable, a enchaîner le naturel, a reconstruire le spontane, a decomposer le simple(17)

Au chapitre 32 du Dao De Jing

Il faudrait arreter le savoir 夫亦將知止

Savoir arreter le savoir 知止

Ce serait le salut 可以不殆

**Le silence de l'aiguille: Quand le Yi Jing éclaire les transformations ... Par Michel Vinogradoff**

**7. Dictionar chinez-roman al tuturor caracterelor din capitolului 14 al Dao De Jing[Tao Te Ching] insotita de transcriptie si semnificatie**  
**Chinese-English Dictionary of all the Characters in chapter 14 of Dao De Jing[Tao Te Ching] accompanied by Romanization and Meaning**

# Dictionnaire Français-Chinois de tous les caractères chinois du chapitre 14 du Dao De Jing[Tao Te King]acompagne de leur transcriptions et significations/ Wörterbuch Französisch-Chinesisch für alle chinesischen Schriftzeichen in Kapitel 14 des Dao De Jing [Tao Te King] begleitet ihre Mitschriften und Bedeutungen

第 di4 ti:R:prefix înaintea unui număr,pentru numere de ordine,de ex.: "primul","numărul doi", etc.;secvență,număr;categorie;clasă;grad;E:line,order, degree, class, going along the line, serves for the formation of the ordinal numbers, merely,only,meanwhile,however,house,apartment,number; F: préfixe formant les nombres ordinaux;  
G:Reihe,Ordnung,Grad, Klasse, der Reihe nach, dient zur Bildung der Ordnungszahlen, lediglich,nur, indessen, aber, Haus, Wohnung, Nummer;

十四 shi2 si4:R:patrusprezece ;E:fourteen; F: quatorze; G: vierzehn;

章 zhāng zhang1 tschang:R:capitol;sectiune;paragraf;instructiune;regulă;statut;tratat;articol;petitie; memorandum;departament;sigiliu;timbru;bine;frumos;insignă colorată;distictie; pretuire;ultimul nume[una dintre cele 100 de familii];E: essay, treatise, paper, petition, memorandum, chapter, department, paragraph, section, seal, stamp, regulation, instruction, modifier, statute, rule, fair, fine, nice, beautiful, colored, badge, award, pricing, last name ( one of the 100 families) ;F: chapitre ; ordre ; règle; règlement; statuts ; cachet; sceau ; médaille; insigne; G:Aufsatz,Abhandlung, Schriftstück, Eingabe, Denkschrift, Kapitel, Abteilung, Absatz, Abschnitt, Siegel, Stempel, Vorschrift, Bestimmung, Satzung, Regel, Paragraph, schön, bunt, abzeichnen, Auszeichnung, Familienname;

14.1: 視[视] shì shi4 schi R: vedere; viziune; regarder; a vedea; a considera/observa; a privi (la), a se uita, a se uita la;a socoti; a tine cont de; a avea în vedere; a reflecta asupra, a analiza, a cerceta; a cugeta, a gândi, a aprecia, a judeca; a imita; a contraface, a falsifica; E:look at, regard, look upon, treat, inspect, watch; F: vue; vision; regarder; voir ; considérer;G:ansehen, sehen, besichtigen,betrachten als -,in Betracht ziehen, im Hinblick auf -, im Vergleich zu -, vergleichen, beurteilen;

14.2: 之zhī zhi1 chih; tschi; tchi; chi.chih; si R:el; ea;acesta, acestea;a lui;a ei;a lor;semn pt. genitiv si atributiv; care se duce la;E: he, she, it. this, those, sign for genitive, zigzag, untranslatable filler,to go; G: er,sie,es, dieser, jener, Zeichen des Genitivs, hingehen, gehen, Zickzack, unübersetzbares Flickwort; F: Littera auxiliaris; (literary equivalent of 的de; dí; dì de; di2; di4 1. le centre de la cible; but; objectif) ; (subor. part.) ; him ; her ; it postposita 'nominibus' facit genitivum;'verbis'facit relativa, participia.Pronomen : Ille,iste;suus.Item: Progredi. Pervenire ad.Mutare; Particule auxiliaire,d'un usage très-étendu en chinois. Placée après un nom, elle indique que celui qui la précède est dans sa dépendance, ou au cas que nous nommons génitif;placée après les caractères qui peuvent avoir une signification verbale, les rend actifs, en fait des participe, ou devient elle-même un pronom relatif. Pronom démonstratif Lui,Elle,Eux,Ceux-ci,Ceux-là, etc. Elle signifie aussi "a l'égard de","en ce qui concerne". De plus,elle est aussi prise comme verb de mouvement:"aller d'un lieu à un autre"; "parvenir à";"Passer de...à" Et encore: négliger(i yè), changer (pién-yè). Un écrivain chinois,cité dans le dictionnaire de Khang-hi, dit que "toutes les fois que ce caractère est employé dans le langage, il indique: ou un rapport de dépendance(yeou sso chou)des personnes et des choses; ou un rapport de 'détermination'(yeou sso tchi ssé), ou enfin un rapport de'mouvement vers' (yeou sso wàng). C'est,dans les trois cas,une particule de "relation". Le caractère tchi est aussi pris dans une acception presque synonyme(thoung) de 致tchi,"se rendre dans un lieu éloigné",tandis que le premier signifie "se rendre dans un lieu rapproché de celui où l'on se trouve.» (Khang-hi). Ce même dictionnaire cite des exemples à l'appui de son dire, et ajoute que, dans l'un et l'autre cas,le sens et le son de tchi,comme prononciation,sont les mêmes.Cette observation expliquerait pourquoi il y a dans la langue graphique des Chinois tant de caractères qui sont priscomme' synonyme',à cause de la seule ressemblance du'son',la 'forme' n'en ayant aucune; et pourquoi aussi il y a tant de caractères dans cette même langue graphique qui ne représentent que le ' son' de certains mots de la ' langue parlée',à l'exclusion de toute signification "graphique". Dictionnaire etymologique chinois-annamite latin-francais par G.Pauthier, Didot, 1867;



14.3: 不 bù bù4 pū :**R**: nu ;non;fără; negatie; (prefix negativ);unii comentatori consideră că forma veche, care a fost ulterior simplificată ca : 不este:懷 huai<sup>2</sup> [a gandi la; a nutri (un sentiment, o speranță); a păstra cu duiosie, a păstra în suflet;minte;inimă;san; termen folosit pentru a indica non-actiunea, decizia de a realiza«eliberarea»,libertatea între anumite limite]; [vezi: Comentariu în «Glosar de termeni chinez-roman»]; **E**: no,not, negation, used to form a negative,used to indicate indifference, used to indicate a choice to get free, freedom within limits; **F**: (placé avant un mot au quatrième ton) ne... pas **G**:grundsätzliche, absolute Verneinung, nein, nicht, (nicht so sein, nicht da sein, nicht tun), un-, -los, verneinende Befehlsform, wolle nicht, tue ja nicht, noch nicht, gebr. für erheblich, sehr sich frei machen, sich lösen, Freiheit in Grenzen; 2.19;

14.4: 見[见] jiàn; xiàn jian4 kien **R**:a vedea; a înțelege;a vizita;a cerceta;remarcat;vizibil,a apărea; a avea audientă;**E**: see, catch sight of, meet with, be exposed to, show evidence of, appear to be, refer to, vide, meet, call on, see, view, opinion; **F**: 1. voir; apercevoir ; être au contact de; être exposé à ; apparaître; s'avérer; se montrer ; voir; se référer à ; rencontrer; voir; vue; avis; opinion; 2. voir; apercevoir ; être au contact de; être exposé à ; apparaître; s'avérer; se montrer ; voir; se référer à ; rencontrer; voir; vue; avis; opinion;**G**: sehen, bemerken,Ansicht, ansehen als-, im Hinblick auf-,einsehen, besuchen, Empfang, Begegnung,Zusammenkunft,Zeichen des Passivs, wahrnehmen; 3.20;

14.5: 名 míng ming2 ming **R**:a numi; a denumi; a descrie; nume; reputatie; faimă; rang; pozitie;titlu; **E**:name, fame, glory, reputation, well-known, famous, celebrated, description, to name, according to the name only, apparently, pretext,counter for persons; **F**: Nom; (mot mesure pour les personnes); place ; nom; titre ,nommer , baptiser désigner ;名词 míng cí nom 名着 míng zhù chef-d'œuvre;masterpiece **G**:Name, Bezeichnung, benennen, Ruhm, Ruf, berühmt, nur dem Namen nach, Schein, Vorwand, Zählwort für Personen;

14.6: 曰 yuē yue1 yüe :**R**: a spune,a zice; a exprima în cuvinte; a se pronunța; vorbire;discurs despre; în cea ce privește; observati similitudinea uluitoare dintre doua caractere曰 yuē yue1 (a zice) si 日 rì rì4 (zi; soare) ; vorbitorul chinez și majoritatea traducerilor aleg semnificatia曰 yuē yue1 ("a spune"); **E** The similarities between the two characters曰 yuē yue1 (say) and 日 rì rì4 (day, sun) is amazing.The chinese speaker has chosen the meaning曰yue1 "say" rt 73. Most of translations choose this meaning too; **F**: dire; déclarer; appeler; nommer; donner le nom de; la similitude des deux signes曰 yuē yue1 (dire) et 日 rì rì4 (jour; soleil ) est stupéfiant; Les chinois ont choisi曰yue1 "dire"; La plupart des traductions choisissent aussi cette signification; **G**: Die Ähnlichkeit beider Zeichen ist verblüffend. Die chinesische Sprecherin hat die Bedeutung "sagen " gewählt rt 73. Viele der Übersetzungen wählen auch diese Bedeutung;

14.7: 夷 yí yi2 i **R**: străin;barbar,de același fel,normal,uzual;obișnuit; nimicul;nevăzutul;invizibilul;a distruge,a face una cu pământul;a nimici; a șterge (din memorie); a dărâma până la temelie; a suprima, a înlătura, a bloca; mediocru, de rând; vulgar; răspândit; calm, liniștit, senin;echilibrat, cuminte;**E**:foreigner barbarian (in the east) ordinary, Smooth, flat, straight, Injure, kill, raze, Wipes out (clan) , fair, Quiet, peaceful, safe squat, degree, class Literal: Big bow therefore tension; **F**: raser ; exterminer; sauf ; étranger; étrangers. barbares (à l'est), en général, ordinaire, lisse, plane, droite, blesser, tuer, exterminer (famille), juste, calme, paisible, s'accroupir, niveau, classe, littéralement: grand arc- donc de serrage; Pauthier(p.33 La doctrine du Tao): Le premier de ces trois caractères a , entre autres significations, celles de grand, d'étendu, de beau (magnum, amplum, pulchrum), il est composé du radical de la grandeur, de l'élévation, 大da4 ta, et du radical 弓 gong1kung, arc, emblème de la force.**G**:Ausländer. Barbaren(im Osten), gewöhnlich, ordinär, glatt, eben, gerade, verletzen, töten, ausrotten(Sippe), gerecht, ruhig, friedlich, hocken, Grad, Klasse; wörtlich:großer Bogen- daher Spannkraft; 14.7;

14.8: 聽[听]tīng ting1,4 ting **R**:a asculta; a auzi;a fi atent;atentie,băgare de seamă;a lua în seamă, a observa, a urmări atent; a fi atent la; a ciuli urechea; a încerca să priceapă (ceva); a da ascultare;a se supune, a se conforma, a face ceea ce i se poruncește; a asculta o poruncă; a consimți, a încuviința; a da voie, a aproba; a admite, a recunoaște; a permite, a îngădui, a lăsa; a da;**E**:listen, hear, heed, have a receptive ear for, allow, let; **F**: écouter ; entendre, entendre les mots de quelqu'un, respecter, comprendre,

obéir; suivre; obéir à; **G**: hören, zuhören, anhören, auf jemand's Worte hören, beachten, horchen, sich erkundigen, verstehen, gehorchen;

14.9: 之 **zhi1** vedeti:/ **vedere**:/ **voir**:/ **ver**:/ **see**:/finden Sie unter: 14.2

14.10: 不 **bu4** vedeti:/ **vedere**:/ **voir**:/ **ver**:/ **see**:/finden Sie unter: 14.3

14.11: 聞 **wén wen2 wen** **R**: a auzi; zvon; știri; a se face auzit: informare; a percepe; a mirosi; **E**: hear, smell, news, story, well known, famous; **F**: entendre; écouter, savoir, d'expérience, de connaissances, d'un rapport, sentir; renifler; nouvelle; **G**:hören, erfahren, Erfahrung, Wissen, berichten, riechen;

14.12: 名 **ming2 ming** vedeti:/ **vedere**:/ **voir**:/ **ver**:/ **see**:/finden Sie unter: 14.5

14.13: 曰 **yue1** vedeti:/ **vedere**:/ **voir**:/ **ver**:/ **see**:/finden Sie unter: 14.6

14.14: 希 **xī xi1 hi** ; **hsi**; **R**:neauzit; inaudibil; tăcere; nelegat,liber,detașat,desprins;(păr)despletit;care nu este bine fixat sau strâns; (d. nod) slab,desfăcut;(d.frânghii)moale,destins;(d.zăvor) deschis;deșurubat, care are joc;care nu este compact sau dens;afânat; fără grai;frugal,sărăcăcios,neîndestulător;a renunța la, a abandona,a ceda;rar;neobișnuit; pretios;(a)rareori;a spera; **F**: xī espérer; désirer; **Pauthier**(p.33 La doctrine du Tao): Le second a, entre autres significations, celle de "rare"; et la réunion des deux caractères I et Hi signifie une chose très-obscur ou très-subtile que l'on ne peut saisir (Hi I, res valde obscura vel subtilis, quae percipi nequit. Basile.D.) **E**: hope, rare, uncommon; **G**:selten, seltsam, spärlich, mausern, sehr, hoffen, hoffentlich,= ich bitte, sehnlich wünschen;

14.15: 搏[搏] **bó bo2 tuán tuan2 po** **R**: luptă; încâierare; a se lupta (cu), a se lua la trântă; a lupta (împotriva unei dificultăți); a lupta împotriva; efort, strădanie;a apuca,a prinde;a pune mâna pe;a cuceri,a captura; a sesiza (o idee); a lovi,a izbi; bătaie (a inimii);palpitație, zvâcnire (a inimii); lovitură; ritm; măsură,batere a măsurii;pulsatie, huruit;a bate puternic, a palpita; a tremura; **tuan2**: a rostogoli(roti; întinde) cu mâna; **E**: wrestle, fight, combat, struggle, beat, throb; **tuan2**: roll round with hand; **F**:搏 bó combattre; se battre; battement; palpitant; battre, sauter, frapper; 搏tuán tuan2 roll round with hand; tour à la main; **G**:schlagen, ergreifen, springen, anrennen, klopfen, pulsieren;

14.16: 之 **zhi1** vedeti:/ **vedere**:/ **voir**:/ **ver**:/ **see**:/finden Sie unter: 14.2

14.17: 不 **bu4** vedeti:/ **vedere**:/ **voir**:/ **ver**:/ **see**:/finden Sie unter: 14.3

14.18: 得 **dé de2 te** : **R**:a obține; a primi; a procura; a deveni; a ajunge la;a efectua;(a încerca să obții)a necesita, a cere;a trebui; **E**:used between a verb or an adjective and its complement to indicate result, possibility or degree, to get, purchase, to have to win, to reach, to turn out well, to become, to be able to, to strive, greedily; **F**: avoir besoin; nécessiter; devoir; falloir; être sûr de; **G**:bekommen, erlangen, erwerben, besitzen, haben, gewinnen, erreichen, glücken, werden, können, erstreben, habgierig;3.11;

14.19: 名 **ming2 ming** vedeti:/ **vedere**:/ **voir**:/ **ver**:/ **see**:/finden Sie unter: 14.5

14.20: 曰 **yue1** vedeti:/ **vedere**:/ **voir**:/ **ver**:/ **see**:/finden Sie unter: 14.6

14.21: 微 **wēi wei1 wei** **R**: mic, minuscul;fără dimensiuni;l material;slab,lipsit de tărie;impalpabil; lipsit de consistenta(intensitate);(voce)slabă; imperceptibil; subtil; impalpabil puțin numeros; minutios, detaliat; minut, moment, clipă;subtil;ascutit;pătrunzător; ager;abil; îndemânatic, dibaci; îndemânatic; șiret;viclean; amănunțit;(misiune )specială; detaliu,amănunțit; plăpând, subtirel; ușor;superficial,vag; superficial; neînsemnat, ușuratic;fără importantă;minor;a trata superficial. intermediar;mijlociu,mediu;de mijloc; (adj. posesiv) meu, mea, mei, mele; **E**: minute, tiny, profound, abstruse; **F**: minuscule; minime; micro-; **Pauthier** (p.33 La doctrine du Tao): "Le troisième caractère signifie peu, petit, mitee, subtil, et il est employé avec cette signification dans le Tchoung-young, où il est dit :Rien n'est évident en comparaison des choses

cachées ; rien n'est Manifeste en comparaison des choses subtiles”. **G**:winzig, mikro, infinitesimal, klein, ein wenig, fein, verborgen, geheim, nicht, ein Zehnmillionstel, gering, unbedeutend; **14.21**

14.22: 此 **cǐ** **ci3** **tz'u** **tse** **R**: aceasta; aci; aici, acum; a opri; stop; în acest loc; **E**:this, now, here; **F**: ce, ici, maintenant; **G**:dieser, hier, jetzt;

14.23: 三 **san1** **san** **R**: trei, al treilea, de trei ori;deseori,de multe ori, adesea; la intervale scurte;**E**: three, often; **F**: trois, souvent;**G**: drei, oft;

14.24: 者 **zhě** **zhe3** **tsche** **chê** **R**:particula de genul[-ar,-ist,-or,-giu] care indica persoana care face ceva;olar;artist;muncitor; taoist,hangiu); particulă gramaticală cu functii variate, în special “acela care vine”si “actiunea de a veni”; **E**: a particle used after an adjective or verb[-er,-ist] as a substitute for a person or a thing, used to indicate a person engaged in a certain profession or believe in a doctrine, used to indicate things mentioned above[worker;taoist] **F**:placé après un adjectif ou un verbe et utilisé comme substantif pour désigner une personne ou une chose; **G**:enklitisches grammatisches Hilfswort: derjenige, welcher, ein solcher, der etwas, das, schließt in Definitionen das zu Definierende ab, hebt das logische Subjekt hervor: was- anlangt, was anbetrifft, bildet Partizipien und (Partizipial-) Substantive, schließt als Finalpartikel Befehlssätze ab.Substantivierung; 33.3; 56.2

14.25: 不 **bu4** vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.3

14.26: 可 **ke3,4** **ko** **ko** **k'o** (**kö**) **R**:a putea;posibil;apt; practicabil;capabil;a se potrivi; aprobare(exclamatie de aprobare); **E**:can, prefer, may, have, possible, possibly, matching, fitting, proper, feasible, permissible, however, but;**G**: können, mögen, dürfen, sollen,möglich, möglicherweise, passend, schicklich, zugänglich, aber;

14.27: 致 **zhì** **zhi4** **tschi** **R**:a cauza; a merge,a trimite;a transmite; a exprima; a ceda, a da ;a produce, a cauza;a face pe cineva sa dea tot ce poate;sa mearga cel mai profund;la limita extremă;**E**:send, extend(respects, greetings, etc.) result in, incur, concentrate, so...that, interest; **F**:addresser ; causer; entraîneur ; s'appliquer à; transmettre, envoyer, livrer, apporter, le sacrifice, de renoncer, de refuser, la volonté, l'intention, le but, l'achèvement, parfaitementvenir, à lancer, pour effet de créer, provoquer, d'évidence, atteindre, obtenir, de sorte que, ce qui, il vient à ce que; se rendre dans un lieu éloigné", tandis;**G**: kommen lassen, veranlassen, bewirken, verursachen, hervorrufen, entstehen, hervorgehen, erreichen, erlangen, so daß, wodurch, es kommt dazu, daß;überbringen,schicken,hingeben,opfern, verzichten,ablehnen,Wille, Absicht,Ziel,Vollendung, hervorragend ; **10.12**;

14.28: 詰[诘] **jié** **jie2** **kie** **R**: a examina,a investiga;a interoga;(examinare)amănunită;(o traducere)îngrijită, atentă;închis, încuiat; întrebare de încuiere;interzis;perioadă de interdicție; (fonetică;d.vocale)închis;mustrare;a muștra,a pedepsi;a regula;a reglementa;a orânduia pune la punct;a potrivi (un ceas);a adapta;a modera;**E**: closely question, interrogate, crossexamine; prohibit conduct, regulate, make accusations, ausfragen, interrogations, investigate, punish; **F**: interroger; interrogation, examiner, enquêter; interdire, diriger, régler, faire des projets, de le punir; **G**:verboten, leiten, regeln, Vorhaltungen machen, ausfragen, verhören, untersuchen, bestrafen;

14.29: 故 **gù** **gu4** **ku** **ku** **R**: baza, temelie,cauză, motiv, deci, prin urmare asadar; consecință, actiune, fenomen;(cauză a neplăcerii:) necaz, mahnire, doliu, deces; răposat(mort), bătran, vechi; antic; **E**: ground,base, reason, cause, therefore, along, consequently, origin, matter, deliberate, old, from the old days, once, former, friend, acquaintance, die, died; **F**: base; raison; cause; à dessein; par conséquent, c'est pourquoi; donc, l'origine, la matière, délibérément, vieux, ancien, autrefois, anciennement, ami, connaissance, la mort, mourir; décédé; **ideo**; **G**:Grund, Ursache, deshalb, daher, folglich, Ursprung, Angelegenheit, absichtlich, alt, früher, einst, ehemalg, Freund, Bekanntschaft, sterben, verstorben; **1.25**;

14.30: 混 **hún**; **hùn** **hun2,4** **hun** **R**:tulbure, nămolos;confuz,nebulos,amestecat;nediferentiat;a-si pierde capul,a se încurca;a trece drept;amestec, încurcătură;a fi într-o încurcătură;a încurca (o afacere);a ameti,a zăpăci,a năuci;a fi purtat,dus(de apă);**E**: mix, confuse, pass for, muddle along, drift along, get along with sb.; **F**:mêler ; s'infiltrer ; gagner sa vie tant bien que mal; **G**:trübe, unklar, durcheinander, unregelmäßig, schlecht, unordentlich, vermischt, verwirren, verwechseln, bewußtlos, sich herumtreiben; **14.30**;

14.31: 而 **ér** **er2** **ěr** **erh**; **R**: A. ("astfel; în acele circumstanțe", în calitate de:) sufix în frazele adverbiale; particulă de legătură: apoi; atunci, și încă, și, dar, însă; B. tu; dvs; C. particulă finală; **E**: **express coordination**, similar to but or yet, connect cause and effect, aim and means or action, indicate a change from one state to another; **F**: et ; mais ; tandis que; alors que; **G**: **und dabei**, und demgemäß, gleichwie, aber, sonder, und doch, gleichwohl, indessen, du dein, leeres Wort am Satzende;

14.32: 為[为] **wéi**; **wèi** **wei2,4** **wei**; **R**: a face, a acționa, a făptui; a fi; a administra; a servi drept; a acționa ca; a deveni; în numele; a cauza; pentru că; din pricină că; motiv; **E**: **do, act, act as, serve as, make, let, make, form, to serve as, shall be construed as, become, be, mean, together with 所 [suo3 so** actually; place] to indicate a passive structure; indicating the object of one's act of service; **F**: faire, agir, pratiquer, être utilisés comme, sont considérés, pour; à; afin de; en vue de; 为所欲为 **wéi suǒ yù wéi** agir à sa guise / se conduire en maître absolu / se conduire en despote; **G**: **tun, handeln, üben, machen, lassen, veranlassen, bilden, sein, dienen als-, gelten als-**, (4) zur Bestimmung als Objekt; 2.7;

14.33: 一 **yī** **yi1** **i**; **R**: unu; un ; o; singur; primul; același; de aceeași formă; întregul; tot; spațiul; imediat ce; definit; absolut; unic; timpul unu [momentul initial]; același; unul și același, identic, uniform; de aceeași formă; definit; întregul; tot; spațiul; imediat ce; absolut; unic; pretutindeni, peste tot; **E**: **One, 1, first, The same, Be, Of the same shape, Whole; single ; The space, as soon as, definite, absolutely, unique, one-time**; **F**: un, une; premier, première; à peine; aussitôt; même ; tout; **G**: **ein, eins, 1, erste, derselbe, gleich, gleichförmig, ganz, das All, so bald als -, bestimmt, unbedingt, einzig einmalig**;

14.34: 其 **qí** **qi2** **ki** **ch'i** **R**: a ei, a lui, lor; acela particulă modală (ce marchează o opinie ori o opțiune subiectivă); particulă finală ce se referă la propoziția care o precedă; **E**: **used within a sentence to refer to somebody or something mentioned earlier: he she it, they, his, her, its, their, that, such**; **G**: **er, sie es, dieser, jener, anderer, sein, ihr, dessen, deren, davon, Einleitungswort, etwa=nämlich, drückt Wunschform aus: möge**;

14.35: 上 **shàng** **shang4** **shang** **R**: A. sus; deasupra, pe, asupra; vârf, culme, creștet; pisc; apogeu; împărat; cer; superior, cel mai bun; primul; anterior; B. a se ridica; a urca; a răsări, ridicare, înălțare, a urca; a merge în susul (râului); a ajunge, înaintare; progres; **E**: **upper, up, upward, higher, superior, better, first, preceding, previous, the emperor, go up, mount, board, get on, go to, leave for**; **F**: monter; grimper ; partir pour ; mettre; fixer ; appliquer ( un remède ); supérieur; haut ; premier; précédent; **G**: **Ton 4: oben, auf, über, Gipfel, obere, beste, erste (von zweien), vorige, frühere, hinaufgehen, darbringen, Vorgesetzter, Obrigkeit, Kaiser Ton 3: hinaufgehen, hinauf, hingehen, hin, nach, besteigen, einsteigen, überreichen, darbringen, einreichen, einer der vier Töne der Aussprache, eine der fünf Musiknoten**; 8.1;

14.36: 不 **bu4** **vedeti**: / **vedere**: / **voir**: / **ver**: / **see**: / **finden Sie unter**: 14.3

14.37: 皀 **jiǎo** **jiao3** **kiao** **R**: alb; pur; clar, strălucitor; a emite; a da drumul; a degaja, a lăsa să plece, a slăbi din strânsoare; a (se) descărca; punere în libertate; a elibera; scurgere (a apei); degajare (de gaze); achitare; îndeplinire (datorii); a reabilita (un insolubil); a concedia; a demobiliza, a lăsa la vatră; a lansa (un proiectil); a emite; a plăti; a îndeplini, a se achita de (o obligație); a anula; a decolora; a pune în libertate; permisiune; permis; a acorda (o autorizație); a pune; a da cu împrumut; a face clar; a declara; a înțelege; gol; descoperit; simplu, fără folos; în van; **E**: **dazzlingly white, twinkle; clear and bright; (surname) ; sparkling**; **F**: blanc brillant, scintillant; **G**: **blendend weiß, glitzern**; 14.37:

14.38: 其 **qí** **vedeti**: / **vedere**: / **voir**: / **ver**: / **see**: / **finden Sie unter**: 14.34;

14.39: 下 **xià** **xia4** **hia** **R**: jos, sub; dedesubt; mic; a coborî; a micșora; a înscrie ; a trece în contul cuiva; **E**: **down, below, under, lower, low, inferior, subordinate, second, next, cut down, sit, lay down, lay (eggs), descend, get off, fall, issue, put in, form an idea, finish work, give birth to**, **F**: sous; ci-dessous, en bas, diminuer; descendre; suivant-e; prochain-e; faible, faible, inférieur, subalterne, deuxième, prochaine, réduire, come, déposer, pondre des oeufs, de dépenser, a été adoptée (commandes); **G**: **unten, unter, untere, hinab, niedrig, gering, minderwertig, Untergebener, ich mein, zweite, nächste, senken**,



hinabsteigen, sich daranmachen, anfangen, beginnen, ablegen, niederlegen, Eier legen, ausgeben, erlassen(Befehle), ein Mal. ein Schlag; 2.2;

14.40: 不 **bu4** vedeti:/ **vedere:/ voir: / ver: / see:/finden Sie unter: 14.3**

14.41: 昧 **mèi mei4 mei** :**R**:întunecat, obscur;stupid; abrutizat; absurd; nătâng, prost; secret; a disimula; a (se)ascunde, a se preface; a tine secret;a absorbi;a fi în necunoaştere de; **E**: **hide, conceal, be ignorant of;** **F**: **catcher; dérober; dissimuler; peu éclairé; ignorant;** **G**: **dunkel, finster, blind, blindings, unklar, verheimlichen, geheim, unterschlagen; 14.41;**

14.42: 繩 **shéng sheng2 scheng**/繩 **min3 min** :**R**: **sheng2**: coardă(de arc);sfoară; şiret;strună;şirag,rând,şir aliniere; continuitate; şnur, funie; stânjen;legătură; a împiedica, a retine, a încurca; a înăbuşi, a înfrâna; a feri, a păzi; a restrânge, a micşora; a se abtine de la; linie de marcare; regulă; 繩 **min3 min** **R**: fără capăt; nesfârşit; **E**:**rope, cord, string, restrict, restrain; min<sup>3</sup>: without end, unlimited;** **F**:**corde; ficelle;** **G**:**Seil, Strick, Schnur, Bindfaden, Richtschnur(des Zimmermanns und bildlich), Maßstab, Regel, messen, gerade, richtigstellen, sich richten nach-, fortsetzen; min3 min3 ohne Ende, unbegrenzt; 14.42;**

14.43: 繩 **sheng<sup>2</sup>** aliniere;continuitate; şnur,funie;stânjen;legătură;coardă(de arc);sfoară;şiret;strună;şirag,rând,şir;a împiedica,a retine,a încurca;a înăbuşi,a înfrâna;a feri,a păzi;a restrânge,a micşora;a se abtine de la;linie de marcare;regulă.  
[**wu2 xian4**=nelimitat;nesfârşit;nemărginit]

14.44: 不 **bu4** vedeti:/ **vedere:/ voir: / ver: / see:/finden Sie unter: 14.3**

14.45: 可 **ke3** vedeti:/ **vedere:/ voir: / ver: / see:/finden Sie unter: 14.26**

14.46: 名 **ming2 ming** vedeti:/ **vedere:/ voir: / ver: / see:/finden Sie unter: 14.5**

14.47: 復 **fu4** **R**: a merge înapoi, a se întoarce; a reveni (la o stare);a înapoia,a restitui;a reîncepe;a repune;a restabili (ordinea);a restaura;a renova;a reconstitui;a povesti;a raporta; a răspunde;repetat,din nou,iar; în:yi jing(Cartea Mutatiilor) caracterul pentru 24; **E**:**turn around, turn back, repeat, answer, recover, resume, revenge;** **G**: **zurückkehren, wiederholen, wieder, auch, wiedererlangen, wiederherstellen, von Frondienst befreien, wiederkehren antworten, berichten, im Gegenteil, andererseits i ging (yi jing) #24;14.47;**

14.48: 歸 **gui1 kwei** **R**: a merge la o casa nouă (se zice la mireasă); reîntoarcere acasă,a merge înapoi, a converge;a trimite înapoi; a prezenta, a transmite;a merge catre o tintă, a urmări;să ajungă la,a se duce la, a apartine de, a încredinta; **E**:**go back to, return, converge,come together,turn over to,put under sb's care;** **G**: **heimkehren, heimführen, zurückkehren, zurückgeben, zurückgreifen, zurückführen auf-, zurückfallen, obliegen, zugehören, zuweisen, übergeben, teilen, (dividieren); 14.48;**

14.49: 於[于] **yú yu2 yū** **R**: prenume; în, la, pe, cu;a fi (într-un loc);oh! **E**: **in, at, up to;** **F**: **dans; jusqu'à, à; de, par; nom de famille;** **G**: **hingehen, Familienname, in, an; 14.49;**

14.50: 無[无] **wú wu2 mo2 mou4 wu** **R**:nu există,nu are;fără;nu;golul;vidul,nonexistentă[ceea ce nu are caracteristici si deci nici nume] ;无軌 wú guǐ fara urme; **E**:**not existing, there is not, nothing, no, without, un, -less, used for RS8506 wu :origin, mother, ncr 14 the left hand = the holding hand; wu can be translated as oneness of emptiness and fullness: a holding hand + one = oneness;fire + crossed fire = yin and yang of fullness and emptiness, a polarity which changes to oneness;** 无軌 wú guǐ trackless; **F**: **ne...pas; sans; rien;** **G**:**nicht vorhanden, es gibt nicht, nichts, kein, ohne, un-, -los, gebraucht für RS8506 (wu) = rt80 origin,mother; ncr14 die linke Hand= die haltende Hand;**

14.51: 物 **wù wu4 wu** :**R**: creatură,obiect,lucru;substantă;materie;manifestare(continut,subiect,fond) a examina; **E**: **living being, substance, essence, creature, nature,the outside world, other people, being, thing, matter, cloth,inch,subject,object,content,product,good,commodity, subject, mass, thing, matter, the outside world, other people, content, substance; taurus-of-being [vezi/see: cap.16];** **F**: **chose; objet;** **G**:**Lebewesen,Wesen, Ding, Sache, Gegenstand, Ware, Stoff, Masse; Stier-des-Seins;1.22;**

14.52: 是 shì shì4 schi : R: corect; da;aceasta,astfel,asa;deci; (prin urmare; indica mijlocirea; particulă pentru legătură:) este;sunt; a afirma;是以shì4yì³: de aceea; E:correct,right,yes,right,used as the verb to be when the predicative is a noun,used for emphasis when the predicative is other than a noun, used to indicate existence,used to indicate concession; F: oui; d'accord; vrai; correct; être; il y a; n'importe; tout ; ce; cela; G:richtig,Recht,ja,dieser,jener,solcher,so sein,der Fall sein,sein, ist; 2.47;

14.53: 謂[谓] wèi wei4 wei: R: a se adresa,a spune,a zice;chemare,a se chema;a-si zice siesi,a gandi,a-si imagina; E:say, be called, meaning, sense; F:dire; appeler; nommer; sens; signification; G:jemanden mitteilen, zu jemanden sagen, von jemandem oder von etwas (kritisch) aussagen, nennen, heißen, bedeuten, eine (bestimmte) Bedeutung haben, einen (bestimmten) Sinn haben, darüber sprechen, sagen;

14.54:無wu2 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.50

14.55: 狀[状] zhuàng zhuang4 tschuang R: formă, înfățișare; fel, chip; configuratie; aspect; model; contur;aspect; model;figură, aparentă; fizionomie,mină; purtare;conduită;fel,soi;tip,manieră;gen,rasă; categorie;circumstante, împejurare; (a comunica împejurările:) un raport, referat, dare de seamă;expunere;declaratie;acuzare; E: form, shape, condition, state of affairs, written complaint, law suit, certificate; F: forme ; état; situation ; plainte; G:Form, Aussehen, Erscheinung, Lage, Umstände, anklagen, Anklage, Rechtsverfahren, Beweisaufnahme, Mitteilung an Vorgesetzte, Eingabe; 14.55;

14.56:之zhi1 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.2

14.57: 狀 zhuang4 tschuang R: vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.55

14.58: 無 wu2 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.50

14.59: 物 wu4 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.51

14.60: 之zhi1 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.2

14.61: 象 xiàng xiang4 siang R: imagine; formă; figură; piesă sau figură tăiată în fildeș; simbol, model similar, a se asemana; comparatie; elefant; fildeș; contine 家 [jiā1kia ]; E: elephant, appearance, be like, resemble, look as if; F:comme; tel; éléphant; l'ivoire ressembler à ; être comme; forme, apparence, image, qui semble fait constellation, étoile, figures (d'échec: la tour en chinois); G:Elefant, Elfenbein, Form, Erscheinung, Abbild, darstellen, Anschein, Umstand, Sternbild, Stern, Figur (Turm) im chin. Schach, Vorstellung, Bild; 4.39;14.61;

14.62:是 shì4 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.52

14.63: 謂 wei4 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.53

14.64: 惚 hū hu1 hu R: încurcat; confuz; neclar; insesizabil; a confunda; tulburat, năucit; întuneric; ignorantă, necunoscut; umbră; culoare închisă; întunecat;in ascuns; obscur, nesigur; variabil; schimbător; neglijent, neatent; indiferent,nepăsător; omisiune;părsire,uitare; abrupt, prăpăstios; neașteptat, subit; brusc; E: dark, hidden unclearly, confused, unsafe, doubt; F:indistinct; incertain/-e, floue, cachée, sombre. confus, doute; G:unklar, undeutlich, verborgen, dunkel. verworren, unsicher, Zweifel;

14.65: 恍 huang3 huang R: agitat,excitat; îndrăznet, curajos; curaj; obraznic; nerușinat la culme; abrupt; proeminent; nebun; frământare, tulburare; a (se) agita, a (se) tulbura;a (se) îmbăta, sălbatic; brusc; a părea; a avea impresia;ca și cum ar fi confuz; E: suddenly; seem, as if confused, excited, bold, crazy; G:verwirrt, aufgeregt, toll, verrückt, plötzlich, es scheint als ob; 14.65:

14.66: 迎 ying2 ying R: a ieși în întâmpinare, a te mișca contra vântului;a primi, bun venit!; noastră!; primire călduroasă; binevenit; a saluta; a întâmpina; a întâlni privirea (cuiva); a prezice, a calcula; E: greet, welcome, move towards the wind, G:entgegengehen, (sich treffen), begegnen, entgegenkommen, bewillkommen, entgegennehmen, empfangen, abholen;

14.67: 之 zhi1 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.2

14.68: 不 bu4 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.3

14.69: 見 jian4 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.4

14.70: 其 qi2 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.34

14.71: 首 shou3 schou R: cap; lider;un șef; origine, început, primul dintre; E:head, leader, chief, first of; G:Kopf, Haupt, Anfang, zuerst, einleiten, Führer, Häuptling, Anstifter, hauptsächlich, Zählwort für Gedichte; 14.71;

14.72: 隨 sui2 sui R: a urma;a veni după;a însoți;a acompaña;a fi în acord cu;împreună;simultan; succesiune de dinastii; E: follow, comply with, let somebody do as he likes; G:folgen, nachfolgen,entsprechen, gemäß,begleiten,zusammen,zugleich,sofort,sobald als -,darauf,später; 2.46;

14.73: 之 zhi1 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.2

14.74: 不 bu4 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.3

14.75: 見 jian4 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.4.

14.76: 其 qi2 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.34

14.77: 後 sau后 hou4 hou R: în urmă;în spate;după; descendent, succesori; E: behind, back; at the back, after, afterwards, later, offspring; G:nach (örtlich und zeitlich), hinter, hintere, hinten, später, künftig, Nachwelt, Nachkommen, hintansetzen, nördlich, Familienname; 2.44;

14.78: 執[执] zhi zhi2 tschi prindere;apucare,avantaj;a prinde,a apuca;a captura;control;a conduce; E:hold, grasp, take charge of, manage, persist; F:tenir ; persister ; appliquer; exécuter; G:halten, festhalten, anfassan, ergreifen, festnehmen, verwalten, besorgen, ausführen, festhalten an-, hartnäckig;14.78;

14.79: 古 gǔ gu3 ku R: antic;străin;curios,straniu,ciudat;nefamiliar,neobișnuit;surprinzător;necunoscut, neștiut; E:ancient; F:ancien; antique; G:alt, in alter Zeit, altertümlich, antik, alt werden; 14.79;

14.80: 之zhi1 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.2

14.81: 道 dào dao4 dao3 dou6 tao tao R:Tao;Calea(verticala a cunoasterii directe); Cerul; adevărul;mersul lumii;natura;ordinea;legea lumii;calea adevărată; principiul dreptății; obiceiuri; ratiune; doctrină;în buddhism:cunoasterea cea mai înaltă;principiu ;metodă;mijlocul si calea;potecă;drum; a călători;a urma;a parcurge (a spune;a descrie;a exprima); E:Way, path, road, street; method, direction; principle; truth; reason;skill;Tao (of Taoism);a measure word;to say;to speak;to talk; train, run; Run of the world; nature; world order;world law; the daoism;the truth way;right principles;virtue, customs, Buddhism: Highest knowledge,Principle, teaching,method, means and way;Part of a province, district, abbot of such a district, Dautai (Taotai),Counting word for rivers etc.,Speaking, Saying; route; F: chemin; voie; lit; cours ; moyen; méthode; procédé; G:Weg, Pfad, Bahn, Lauf, Lauf der Welt, Natur, Weltordnung, Weltgesetz, das "Tao", Daoismus;Taoismus; Dauismus, der rechte Weg, richtige Grundsätze, Tugend, Sitten,Vernunft, bud: höchste Erkenntnis, Grundsatz, Lehre, Verfahren, Mittel und Wege, Teil einer Provinz, Bezirk, Vorsteher solchen Bezirks, Dautai(Taotai), Zählwort für Flüsse usw., sprechen, sagen Natur;

14.82: 以yi3 i R:a folosi; în acord cu; asa si asa;folos,pt.ca să; de,de către,de la; prin, pe la; cu; langă,alături de,fiindcă,a adopta,a considera că;prin (mijlocirea a), pentru ca să;pornind de la; E:use, take, according to, because of, in order to, so as to; G:gebrauchen, nehmen als, betrachten als, mit, vermittels, durch, damit, dadurch, von her, lasen, veranlassen, so daß, dmait, um zu, entsprechend, gemäß, auf Grund von, deshalb, deswegen, weil, und und auch, wie auch, oder, beziehungsweise, dient zur Voranstellung des Objekts, bildet Adverbien, aus diesem Grunde;

14.83: 御yù yu4 yū a conduce (un vehicul); a îndrepta (atentia, pașii, gândurile, eforturile, etc.); a îndruma; a dirija (,a cârmi; a guverna; 2. a administra, a stăpâni, suveran; regat, imperiu; a domni;

imperial; a servi împăratul, a sta la dispoziție; servitor, aprod; însoțitor; prezent, care asistă; a opune rezistentă; a se tine în afară; a apăra, a străjuji; **E**:drive, steer, imperial, resist, keep out, ward off; **F**: conduire, piloter, impérial, résister, résister à; se tenir à l'écart, conjurer; **G**:Kunst des Wagenlenkens, kutschieren, fahren, treiben, lenken, zügeln, Einhalt gebieten, in der Gewalt haben, verwalten, regieren, Staatswagen, kaiserlich, aufwarten, zur Seite stehen, Bedienter, anziehen, kleiden;

14.84: 今 jīn jin1 kin **R**: acum, actual, prezentul;modern;azi;ziua prezentă; **E**:modern, presentday, today, this year, now, the present; **F**: aujourd'hui; maintenant; actuel; présent; ce; cette; **G**:jetzt, jetzig, heute, Gegenwart; 14.84;

14.85: 之zhi1 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.2

14.86: 有you<sup>3</sup> a avea;a exista;manifestarea;plinul;fiinta;existenta[ceea ce are caracteristici și deci un nume]

14.87: 能néng neng2 **R**: (un urs; de aici:)fortă, putere;capacitate,posibilități;abilitate îndemânare,iscusintă;talentat; aptitudini; dotat;deștept,istet;capabil,îndemânatic;a fi capabil de a,a fi în stare să; a putea;a fi posibil; **F**: capacité; énergie; pouvoir; être capable de;

14.88: 知zhi<sup>1</sup> a cunoaște ;a înțelege;a percepe

14.89: 古 gu3 ku vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.79

14.90: 始 shi3 schi shih **R**:a începe; început; origine; primul; **E**:beginning, origin, at first, at the beginning, now, then; first, only now, now and then;**F**: début, origine, commencer, au départ, d'abord, la première, , maintenant; **G**:Anfang, Ursprung, anfangen, anfänglich, zuerst, der erste, erst, erst jetzt, nunmehr, sodann;

14.91: 是 shi4 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.52

14.92: 謂 wei4 vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.51

14.93: 道 dao4 tao tao vedeti:/ vedere:/ voir: / ver: / see:/finden Sie unter: 14.81

14.94: 紀 jì4 ki **R**:a descătușa,a desface;a lămuri,a desluși;a se descurca firele;a aranja;a fixa,a stabili,a reglementa; lege;a înregistra,an,vârstă,dinastie;legendă de bază;Nume.propriu.( nume de familie); **E**:basic; fundamentally, the law regularly, manage, organize, register, record, diaries, records, history books, government time, period, era, age - 12 years, 144 years, the cords of a network of small, family name, feudal; **F**: fondamentalement, la loi, régulièrement, diriger, organiser, enregistrer, enregistrement, agendas, les disques, les livres d'histoire, le gouvernement du temps, période, temps, heure, - 12 ans, 144 ans, les petites cordes d'un réseau, le nom de famille, Feudalstaat; **G**:grundlegend, gesetzmäßig, regelmäßig, leiten, ordnen, eintragen, aufzeichnen, vormerken, Aufzeichnungen, Geschichtsbücher, Regierungszeit, Zeitabschnitt, Zeitrechnung, Zeitalter, - 12 Jahre, 144 Jahre, die kleinen Schnüre eines Netzes, Familienname, Feudalstaat;

## Caractere in Mawangdui

也 ye3 ye particulă finală ,confirmarea unei afirmații; asemenea;la fel;chiar și;exact;încă;**E**:also, too, as well, indicating concession, indicating resignation; **G**:Schlußwort der Schriftsprache, das ist, das bedeutet, Zeichen des Indikativs, in seltenen Fällen ein Fragewort, Umgangssprache: auch, und ebenfalls, sogar;3.60;

命 mìng ming4 **R**:A. A.viață; noroc,B.sorti;soartă;destin,ursită; (ceea ce atribuie, repartizează, dăstinează Cerul:) mandatul ori vointa Cerului; durată de viață;C.un ordin,îndatorire publică, demnitate; rang, titlu. **F**:ordonner; vie; sort; fortune; destin; ordre; commandement; **E**:life, lot, fate, destiny, order, command; **G**:Leben, Schicksal, Los, Fügung, Befehl, Erlaß, befehlen, ernennen 16.31;

德 dé de2 te te;tö;teh **R**:virtute;calitate;merite;abilitate;putere;succes;comportare;a aprecia;**E**: virtue, quality, good qualities,merits,favors,blessings,ability,strength,success,behavior,considering as good ,to appreciate,Germany;power for paces to the very crosspoint of yin and yang -building a network resulting in integrity -a mirror of oneness and wholeness.One turns to polarity and reverse in everlasting cycles; **F**: vertu; moralité; volonté; coeur; bonté; bienveillance; **G**: Tugend, Güte, gute Eigenschaften, Verdienste, Wohltaten, Segnungen, Fähigkeit, Kraft, Erfolg, Betragen, als gut ansehen, schätzen, Deutschland; 10.69;



昏 **hūn hun1 hun** :**R**: a. a pierde cunostinta; a lesina; sumbru; obscur; amurg, crepuscul; crepuscular; a se însera, amurg, zorii zilei; lumină slabă, umbră; întuneric; tulbure; confuz, prost, tont; insensibil; stupid; B. a lua în căsătorie; o soție; **E**: dusk, dark, dim, confused, muddled, lose consciousness, faint; **F**: perdre connaissance; s'évanouir; sombre; obscur; troublé; **G**: Abenddämmerung, dunkel, unklar, trübe, dumm, verwirrt, betäubt, bewusstlos, schwindlig; 18.22;

弗 **fu2 fu** :**R**: non, nu; **E**: not, no; **G**: nicht, nein, phys: Volt; 2.79;

收 **shōu shou1** **R**: a primi; a aduna; a culege; a recolta; a termina; a înceta; venit; recolta; **F**: recevoir ; rassembler; recueillir ; récolter ; terminer; cesser; revenu ; récolte;

謬 **miù miu4** **R** eronat; gresit; absurd; **F**: erroné ; absurde ;faute; fau-x,-sse; erreur

呵 **hē he1**; Mandarin **ā; hē**; Cantonais **ho1; ho2 ; aa3; ngaa3 ; o1; ou1** ; **R**: 1)particula fonetica; 2) "O Doamne"; **F**: (particule phonétique); 2. expirer; "mon Dieu";

計[计] **jì ji4** **R**: aparat de masura; idee; plan; stratagema; combinatie; proiect; manevra; **E**: measuring device; idea, plan, stratagem; combination; project operation; **F**: appareil de mesure; idée; plan; stratagème; combinaison; projet; manoeuvre; **G**: Messgerät; Idee, Plan; Kombination; Projekts hat;

元 **qí qi2** **R**: vedeti : 其 qí qi2; **E**: see: 其 qí qi2; **F**: voir: 其 qí qi2 son; sa; leur; nom de famille;  
兮 **xī xi1 xi** :**R**: [separare suflu] indică o pauză; particulă finală; interjecție de admirație; **E**: oh, oh, mostly untranslated interjection used in poetry; **F**: xī (inter.) (interjection utilisée en poésie indiquant l'émerveillement) Oh!; **G**: oh, ach, meist unübersetzt bleibendes Ausrufungswort, in Gedichten gebraucht; 4.10;

尋 **xún xun2** **R**: a cauta; a cerceta; **E**: to search; seek; to inquire; 寻访 xún fǎng to inquire after / to look for (sb); **F**: chercher; rechercher; **G**: suchen;

胃 **wèi wei4** **R**: stomac; **E**: F:estomac;

望 **wàng wang4** **R**: reputație; prestigiu; a privi; a spera; a ura/a dori; **F**:réputation; prestige; regarder ; espérer; souhaiter;

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