

The Way to Immortality and Direct Knowledge in the 33rd Chapter of Lao Tzu
 La voie vers l'Immortalité et la Connaissance Directe dans le chapitre 33ème
 du Lao Tseu/ La via verso l'Immortalità e la conoscenza diretta
 nel capitolo 33 del Lao Tze

Calea catre Imortalitate si cunoastere directa expusa de Lao Zi in capitolul 33
 Dan Mirahorian

Abstract: Awakening, Enlightenment, Self Knowing, Mystical Death, Second Birth, Mystical Trance-the two ways of knowing the True Reality: the external way (the way of indirect or mediated knowledge, in which we remain prisoners in the second reality –the reality of projections on the mental screen, on the wall of Socrate’s cave) and internal way(the direct way of knowledge that brings awakening, the access to self knowledge and divine powers)


Abstract: Trezirea, Iluminarea, cunoasterea de sine, moartea mistica, a doua nastere, transa mistica- cele doua cai de cunoastere a realitatii: calea externa(calea mijlocita, care ramane prizoniera a realitatii secunde, proiectata pe ecranul mental - peretele pesterii lui Socrate) si calea interna(calea directa, care conduce la cunoasterea nemijlocita a realitatii, la autocunoastere si trezire) **L'immortalità- la morte iniziatica e la seconda nascita -una tecnica di risveglio nel Taoismo- La Via(Tao) del Cielo (che è in noi) per divenire immortali**

vedeti/see: Alegoria pesterii lui Platon: O adaptare in lut/Plato's Allegory of the Cave: An adaptation in clay: <http://www.vimeo.com/1070177>

Alegoria "Pesterii lui Socrate"

OAMENI DE PE TERRA AU FOST TRANSFORMATI IN PRIZONIERI AI PESTERI (CAMEREI PERIFERICE A CONSTINTEI) SI IN RECIPIENTE (CARE CAUTA DOAR UMLPAREA CU PLACERI, AVERI SI INFORMATI) PRINTR-UN INDEUNGAT SI UNDEZ DE STERGERE, DE CONDITIONARE SI DE PROGRAMARE. ASTFEL S-A INSTALAT SOMNUL, TRANSA CENTRIFUGA, VIRUSAREA, ORBIREA, NEPUTINTA SI PRIVIREA DOAR IN AFARA, SPRE LUMEA UMBRELOR SAU A ILUZIILOR (MAYA). ASA A APARUT UITAREA ADEVARATEI LOR IDENTITATI SI MENIRI SI AU AJUNS SA SE IDENTIFICE CU CEEA CE POSEDA (HAINELE, TRUPUL EFEMER, NUMELE PRIMIT, CU CEEA CE ESTE EFEMER, AVEREA SI SA DEVINA DEPENDENTI DE SURSELE DE PLACERE) IAR NU CU CEEA CE SUNT CU ADEVARAT- MANIFESTARI ALE CONSTINTEI ETERNE A UNIVERSULUI CARE A DEVENIT CONSTIENT DE SINE INSUSI.

Dan Mirahorian
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REALITATEA SURSA (LUMINA NERECREATA)
 REALITATEA NOUMENALA INDESCRIP TIBILA, INACCESIBILA MINTII RATIONALE
 MAHAT, BUDDHI, VIJNANAMAYA KOSHA MAREA SALA LUMINOASA A CONSTIINTEI
 CARE PRIMESTE NEMIJLOCIT LUMINA DIVINA;
 STAREA DE VEGHE PARADOXALA (TURIYA) IN CARE ACCESAM BANCA DE DATE A
 UNIVERSULUI. MEMORIA DIN CORPUL KAUZAL(KARANAMAYA KOSHA)

REALITATEA SECUNDA (LUMINA CREATA)
 REALITATEA FENOMENALA, DESCRIPTIBILA, ACCESIBILA RATIUNII

MINTEA, MANAS, MANOMAYA KOSHA, MICA SALA A CONSTIINTEI CARE PRIMESTE LUMINA IMPRUMUTATA(SURSA DE LUMINA FENOMENALA: SOARELE EXTERIOR, FOCUL); STAREA PROFANA DE VEGHE PE CARE O FOLOSIM IN RELATIA ORIZONTALA CU SEMENII

EXTERNORIZARE/TRANSA CENTRIFUGA CUNOASTEREA EXTERIOARA

Dan Mirahorian
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"Pestera lui Socrate"

Fiintele umane sunt prizoniere in camera periferica a constintei(pestera) unde percep prin mijlocirea simturilor grosiere doar o realitate a umbrelor(simturile transforma semnalele optice,termice, mecanice sau chimice din mediu in impulsuri care realizeaza pe un perete(ecranul mental) o proiectie a realitatii, care e diferita de realitatea insasi.

PERETE ECRAN MENTAL

Filmul UMBRE PROIECTII

Prizonier imobilizat (conditional, programat, hipnotizat) sa priveasca doar in afara catre ecranul mental (peretele pesterii)



Content /Cuprins/ **Contenu/ Inhalt/ Contenido /Contenuto**

1.TEXT/TEXTE/ TEXTO/ TESTO

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CAPÍTULO 33**

**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 /Traduzione versioni in lingua rumena, in inglese,
francese, italiano, spagnolo e tedesco**

5.Commentary/Comentariu/Commentaire /Kommentar/Comentario/Commento

6.Conexiuni/Connections/Connexions/ Verbindungen/Conexiones/Connessioni

7.Dictionar/Dictionary/Dictionnaire/ Wörterbuch/Diccionario/Dizionario

8. Bibliografie/ Bibliography Bibliography/ Bibliographie/ Bibliografía

Iluminat este doar cel ce se cunoaște pe Sine

[Capitolul 33 din " Dao De Jing" (道德經) a lui Lao Zi(老子) din cartea: "CALEA SPRE CER ȘI PUTERE", de Dan Mirahorian, Ediția 2004

TEXT ÎN L. CHINEZĂ
(第三十三章)

知人者智
自知者明

勝人者有力,
自勝者強。
知足者富。
強行者有志。
不失其所者久。
死而不亡者壽。

TEXT TRANSLITERAT ÎN PÏNYÏN
(dī4 san1 shì2 san1 zhang1)

zhī1 ren2 zhì2 zhī4 ,
zì4 zhī1 -zhè3 míng2 .

shèng4 ren2 zhè3 yǒu3 lì4 ,
zì4 shèng4 zhè3 qiáng2 .
zhī1 zú2 zhè3 fù4 .
qiáng2 xíng2 zhè3 yǒu3 zhì4 .
bù4 shī1 qǐ2 suǒ3 zhè3 jiǔ3 .
sǐ3 èr2 bù4 wáng2 zhè3 shòu4 .

* Numerele folosite după termenii transliterati în pinyin au rol de tonuri: a1=ā; a2=á; a3=ǎ; a4=à; a0=a5=a[ton neutral]

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TRADUCEREA CAPITOLULUI 33

- 33.1. Cel ce cunoaște pe alții [lumea exterioară] are erudiție [are experiență; rămâne toată viața în "mica sală a inteligenței", prizonier al cunoașterii mijlocite],
- 33.2. Doar cel ce se cunoaște pe Sine este Iluminat [doar cel ce se cunoaște întră în "marea sală luminoasă inteligenței", unde se manifestă cunoașterea nemijlocită sau "adevărata cunoaștere"].
- 33.3. Cel ce învinge pe alții [ce impune voința sa, altora] are forță exterioară [pare tare],
- 33.4. Doar cel ce se învinge pe Sine este cu adevărat puternic [doar cel ce și stăpânește propriile pasiuni este unit cu forța Spiritului (Shen)].
- 33.5. Cel care cunoaște mulțumirea este cu adevărat bogat [cel care cunoaște suficientul și cel care consideră destul, ceea ce îi oferă viața este cu adevărat bogat; cel veșnic nemulțumit este sărac, oricâte bogății ar avea];
- 33.6. Cel ce are intenție deschide viitorul [cel ce se retrage în determinare merge cu tărie înainte; cel ce acționează perseverent, fără să se silească, are energie; cel ce are puterea hotărârii perseverează; cel ce are adevărata stabilitate se pliază după soarta ce i-a fost dată păstrându-și identitatea (sfântul este ca și apa care ia oricare dintre formele vaselor în care este turnată, dar își păstrează identitatea, imobilitate interiorului); cel ce are ambiție eșuează fiindcă se forțează să acționeze, încearcă să fie ceea ce nu este].
- 33.7. Cel care nu-și pierde locul [cel ce rămâne așezat (centrat în Tao)], oriunde s-ar duce, dăinuie; [doar cel ce rămâne așezat la locul său de origine, simplu, natural și care nu-și pierde propria natură (sufletul) obține imortalitatea; moare repede cel ce rătăcește (cel ce caută în afară, cel curios, se risipește, se îndepărtează de firea sa)];
- 33.8. Cel ce se stinge (moare) fără să piară atinge veșnicia [cel ce este ca și mort, fără să dispară (cel ce nu-și pierde conștiința intră în transa mistică)]; cel ce a renunțat la falsa personalitate devine nemuritor (moartea aparentă sau voluntară deschide accesul la continuitatea conștiinței sau la independența de corp a conștiinței); acela nu încetează să existe după moarte; cel ce ține la viață (ce se teme pentru ea) o va pierde];

33.MAWANGDUI-TEXTUL PE MĂTASE (JIABEN):

知人者知(智)也。自知〔者明也。勝人〕者有力也。自勝者〔強也。知足者富〕161也。強行者有志也。不失其所者久也。死而不忘(亡)者壽也。

33.MAWANGDUI-TEXTUL PE MĂTASE (YIBEN):

知人者知(智)也。自知明也。自勝(勝)人者有力也。自勝(勝)者強也。知足者富也。強行者有志也。不失其所者久也。死而不忘(亡)者壽也。

TRADUCERE COMENTATĂ:

知人者智。自知者明。勝人者有力。自勝者強。

Cel ce cunoaște pe alții [lumea exterioară] are erudiție [are experiență; rămâne toată viața în "mica sală a inteligenței", prizonier al cunoașterii mijlocite]. Doar cel ce se cunoaște pe Sine este Iluminat [doar cel ce se cunoaște întră în "marea sală luminoasă inteligenței", unde se manifestă cunoașterea nemijlocită sau "adevărata cunoaștere"]. Cel ce învinge pe alții [ce impune voința sa, altora] are forță exterioară [pare tare]. Doar cel ce se învinge pe Sine este cu adevărat puternic [doar cel ce și stăpânește propriile pasiuni este unit cu forța Spiritului (Shen)].

MAWANGDUI(TEXTUL PE MATASE DE LA JIABEN) scrie:

知人者知(智)也。自知(者明也)。勝人)者有力也。自勝者(強也)。¹

Cel ce cunoaște pe alții are erudiție. Doar cel ce se cunoaște pe Sine este Iluminat
Cel ce învinge pe alții are forță. Doar cel ce se învinge pe Sine este cu adevărat puternic.

MAWANGDUI(TEXTUL PE MATASE DE LA YIBEN) scrie: 知人者知(智)也。自知(者明也)。
自勝(勝)人者有力也。自勝(勝)者強也。²

Dan Mirahorian: "He who knows others has knowledge; he who knows himself is enlightened.
He who overcomes others has force; he who overcomes himself is powerful"³

Wing-Tsit Chan: "He who knows others is wise; he who knows himself is enlightened.
He who conquers others has physical strength. He who conquers himself is strong"⁴

Robert G. Henricks: "To understand others is to be knowledgeable; to understand yourself is to be wise. To conquer others is to have strength; to conquer yourself is to be strong"⁵

1 高明。《帛書老子校注》(北京中華書局, 1996), 403頁。

2 高明, 403頁。
3 Dan Mirahorian, Florin Bratila, Tao Jian Wen, Cartea Căii spre Cer și Putere Lao tseu (Lao Tzu; Lao Zi), Tao Te King (Tao Te Ching; Dao De Jing), Bucharest, Romania, 1994
4 Wing-Tsit Chan, A Source Book in Chinese Philosophy (Princeton, N.J.: Princeton University Press, 1973), p.156.

5 Robert G. Henricks, Lao Tzu, Te Tao Ching, A New Translation Based on the Recently Discovered Ma Wang Tui Texts (New York: Ballantine Books, 1989), p.252

1.TEXT

Textul in lb. chineza in versiunea Wang Bi (王弼) (226 – 249 e.n)	Text transliterat in pinyin	Textul in lb. chineza in versiunea Heshang Gong
<p>33. (第三十三章) (di4 san1 shi2 san1 zhang1)</p> <p>33.1 知人者智 , zhi1 ren2 zhe3 zhi4 ,</p> <p>33.2.自知者明。 zi4 zhi1 zhe3 ming2,</p> <p>33.3.勝人者有力, sheng4 ren2 zhe3 you3 li4 ,</p> <p>33.4.自勝者強。 zi4 sheng4 zhe3 qiang2 .</p> <p>33.5.知足者富*, zhi1 zu2 zhe3 fu4 .</p> <p>33.6.強行者有志*。 qiang2 xing2 zhe3 you3 zhi4 .</p> <p>33.7.不失其所者久, bu4 shi1 qi2 suo3 zhe3 jiu3 .</p> <p>33.8.死而不亡者壽。 si3 er2 bu4 wang2 zhe3 shou4.</p>		<p>知人者智 , 自知者明。 勝人者有力 , 自勝者強。 知足者富 , 強行者有志 , 不失其所者久 , 死而不亡者壽。</p>

Note/ Footnotes / Fußnoten

*Apare o inversare a liniilor 33.6+33.5 in versiunile anterioare Wang Bi/ Before Wáng Bì, lines 6. and 5. were obviously exchanged! (In the second part, all four pairs demonstrate the “daoist favorite”) / die Zeilen 6. und 5. wurden offensichtlich vor Wáng Bì vertauscht! (Alle vier Paare zeigen in der zweiten Zeile den „dàoistischen“ Favoriten).

2. VARIANTE ANTICE/ANCIENT VERSIONS

Versiunea lui Wang Bi (王弼), nu este diferita de cealalta existente pe care le redam mai jos:

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.

Versiunea Heshang Gong ("Inteleptul de la malul apei")(河上公)(202-157 i.e.n.)

知人者智，自知者明。勝人者有力，自勝者強。
知足者富，強行者有志，不失其所者久，死而不亡者壽。

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.

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

知人者智也，自知者明也。勝人者有力也，自勝者彊也。

知足者富也。彊行者有志也。不失其所者久也。死而不亡者壽也。

Mawangdui(馬王堆)

Textele pe matase de la Mawangdui au fost descoperite intr-un mormant care dateaza din anul 168 i.e.n.. Ele includ doua copii aproape complete ale Laozi, la care ne referim ca Textul A (甲) si Textul B (乙), ambele inversand ordinea traditionala si pun partea despre Te inaintea partii despre Tao. Intemeindu-se pe stilurile caligrafice utilizate si pe regulile de interzicere a folosirii numelor imperiale expertii considera ca versiunile A si B pot fi datate, respectiv, in prima sau treia decada a secolului al II-lea i.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.

Mawangdui A [versiunea A]

知人者知也自知□□□□者有力也自勝者□□□□也彊強行者有志也不失其所者久也死不忘者壽也

Mawangdui B[versiunea B]

知人者知也自知明也朕人者有〇也自朕者強也知足者富也強行者有志也不失其所者久也死而不忘者壽也

Guodian(郭店)

Cea mai veche versiune cunoscuta a textului lui Laozi este scrisa pe fasii de bambus si a fost descoperita in 1993, intr-un mormant situat langa orasul Guodian (郭店) din Jingmen, Hubei, si este datat inainte de 300 i.e.n. Versiunea **Guodian** cuprinde 800 de fasii de bambus cu peste 13,000 caractere, din care 2,000 corespund cu Tao Te Ching, incluzand 14 versuri necunoscute anterior. Capitolul 33 nu exista in versiunea **Guodian** pe fasii de bambus

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>

Chapter 33 is not present in Guodian Bamboo Slips

Tabelul de mai jos prezinta in comparatie versiunile existente

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
知 zhi1	知 zhi1	知 zhi1	知 zhi1	知 zhi1	Capitolul 33 nu este
人 ren2	人 ren2	人 ren2	人 ren2	人 ren2	
者 zhe3	者 zhe3	者 zhe3	者 zhe3	者 zhe3	
智 zhi4	智 zhi4	智 zhi4	知 zhi1	知 zhi1	

自 zi4 知 zhi1 者 zhe3 明 ming2	自 zi4 知 zhi1 者 zhe3 明 ming2	也 ye3 自 zi4 知 zhi1 者 zhe3 明 ming2 也。ye3 勝 sheng4 人 ren2 者 zhe3 有 you3 力 li4 也 ye3 自 zi4 勝 sheng4 者 zhe3 有 you3 力 li4 也 ye3 自 zi4 勝 sheng4 者 zhe3 強 qiang2 知 zhi1 足 zu2 者 zhe3 富 fu4 也 ye3	也 ye3 自 zi4 知 zhi1 □ □ □ □ 者 zhe3 有 you3 力 li4 也 ye3 自 zi4 勝 sheng4 者 zhe3 □ □ □ □ 也 ye3 ∟ 強 qiang2 行 xing2 者 zhe3 有 you3 志 zhi4 也 ye3 不 bu4 失 shi1 其 qi2 所 suo3 者 zhe3 久 jiu3 也 ye3 死 si3 而 er2 不 bu4 亡 wang4 者 zhe3 壽。shou4 也 ye3	也 ye3 自 zi4 知 zhi1 明 ming2 也 ye3 朕 sheng4 人 ren2 者 zhe3 有 you3 O 也 ye3 自 zi4 朕 sheng4 者 zhe3 強 qiang2 也 ye3 知 zhi1 足 zu2 者 zhe3 富 fu4 也 ye3 強 qiang2 行 xing2 者 zhe3 有 you3 志 zhi4 也 ye3 不 bu4 失 shi1 亓 qi2 所 suo3 者 zhe3 久 jiu3 也 ye3 死 si3 而 er2 不 bu4 忘 wang4 者 zhe3 壽 shou4 也 ye3	prezent in versiunea Guodian pe fasii de bambus / Chapter 33 is not present in Guodian Bamboo Slips
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3. TRADUCEREA CONVERGENTA A CAPITOLULUI 33 / CONVERGENT TRANSLATION OF 33RD CHAPTER / TRADUCTION CONVERGENT DE 33E CHAPITRE KONVERGENTE ÜBERSETZUNG VOM 33 KAPITEL / TRADUCCIÓN CONVERGENTE DEL CAPÍTULO 33 / TRADUZIONE CONVERGENTE DEL CAPITOLO 33
TITLU/TITLE / TITRE / TITEL/ TÍTULO / TITOLO:
Doar cel ce se cunoaște pe Sine este Iluminat.

知人者智，

33.1. Cel ce cunoaște pe alții [lumea exterioară] are cunoastere (indirectă) [erudiție, experiență; rămâne toată viața în "mica sală a inteligenței", prizonier al realității secundare și al cunoașterii mijlocite de impulsurile senzoriale și cognitive (rolul umbrelor) proiectate pe ecranul mental, care joacă rolul de perete al pesterii lui Socrate, din relatarea făcută de Platon în Republica, VII] / The one who knows others [outer world] has (indirect) knowledge [erudition; experience; remains a prisoner in "the little room of intelligence", or the second reality (the reality of shadows), captive of the mediated knowledge created by the sensory and cognitive impulses, projected on the mental screen - represented as the wall of Socrates' cave, in Plato's Allegory of the Cave presented in Republic, VII]

自知者明。

33.2. Doar cel ce este conștient de Sine este Iluminat [doar cel ce se cunoaște intră în "marea sală luminoasă a inteligenței", unde se manifestă vederea, cunoașterea nemijlocită sau "adevărată cunoaștere"] / The one who is aware of himself is Enlightened [he enters mahat, "the great enlightened hall" of inner vision or direct knowledge]

勝人者有力，

33.3. Cel ce învinge pe alții [ce impune voința sa, altora] are forță exterioară [acționează mijlocit] / The one who conquers others has external force [mediated capacity of action].

自勝者強。

33.4. Doar cel ce se învinge pe Sine este puternic [doar cel ce se alinaza cu forța Spiritului (Shen) folosind relaxarea, abandonarea sau predarea în fața Divinului realizează capacitatea de acțiune directă (nemijlocită) și devine flautul în care cântă Divinitatea (Shen)] / Only the one who conquers himself is strong [only the one that realize the alignment with the force of Spirit (Shen) using relaxation, letting go, surrender to Divine manifests direct capacity of action and becomes the flute in which the Divine (Shen) sings].

知足者富，

33.5. Cel care cunoaște mulțumirea este bogat [cel care cunoaște mulțumirea (în lb. skrt.: santosha) este eliberat de credința că "a avea", îl poate conduce la eliberare din starea de recipient, pt. a deveni izvor; cel veșnic nemulțumit este sărac, oricâte bogății ar avea] / The one who knows contentment is rich [the one that knows contentment (în Sanskrit: "santosha") becomes free from the faith that "to have" can lead to salvation from the state of recipient, in order to become a source, a spring of water of life; the one who is eternally discontent is poor, no matter how much wealth has been accumulated]

強行者有志，

33.6. Cel ce își menține cursul cu tărie ajunge la destinație [realizează masa critică; întărește energia vitală a rinichiului (zhi 志); cel ce se merge cu tărie ancorat în ceea ce face ajunge la destinație: înradăcinarea în izvorul de energie a vietii (Tao); cel ce acționează perseverent, fără să se silească, are energie vitală și viața lungă; cel ce este hotărât are adevărata stabilitate: se pliază după soarta ce i-a fost dată păstrându-și identitatea (sfântul este ca și apa, care ia oricare dintre formele vaselor

în care este turnată, dar își păstrează identitatea, imobilitate interiorului)]. / **The one who keeps on his course with power succeeds [achieves critical mass; kidney vital energy (Zhi 志)]*****

不失其所者久，

33.7. Cel care nu-și pierde localizarea [în radacinarea în "ceea ce este" numai "acum și aici"], dăinuie; [cel ce rămâne așezat (centrat în Tao) oriunde s-ar duce dăinuie; obține imortalitatea doar cel ce rămâne așezat la locul său de origine (izvor; acasă), simplu, natural și care nu-și pierde propria natură (sufletul); moare repede cel ce rățăcește (cel ce caută în afară, cel ce se risipește, cel ce se îndepărtează de firea sa)]; **The one who does not lose his localization [in "here and now" which is the root of Tao], will last.**

死而不亡者壽 si3 er2 bu4 wang2 zhe3 shou4

33.8. Cel ce se stinge (moare) fără să piară atinge imortalitatea [cel ce este ca și mort, fără să dispară (cel ce nu-și pierde conștiința intră în transa mistică)]; cel ce a renunțat la falsa personalitate devine nemuritor (moartea aparentă sau voluntară deschide accesul la continuitatea conștiinței sau la independența de corp a conștiinței); acela nu încetează să existe după moarte; "cel ce ține la viață (ce se teme pentru ea) o va pierde"]/ **The one who extinguishes (dies) but not perish lives eternally.******

Note:

Din propozițiile 33.1-4 se observa că sunt puse față în față două modalități de cunoaștere (mijlocită și nemijlocită) și de acțiune (indirectă și directă), ce aparțin de două stări de ființare diferite :

1. starea de "recipient", unde se manifestă credința în "a avea" și a realizării prin umplere și

2. starea de "izvor", unde se manifestă credința în "a fi" și a realizării prin golire

Din cauza acestei deosebiri dintre "a avea" și "a fi" se impune următoarea traducere:

*Cel ce cunoaște pe alții **are** cunoștințe [are experiență; erudiție; pare înțelept]

Cel ce se cunoaște pe sine **este iluminat [realizează accesul la lumina interioară, necreată, eternă și la vederea nemijlocită de lumina exterioară]

*** Există un prag sau o masă critică în orice domeniu. O viață întreagă poate fi irosită degeaba dacă sapi până la adâncimea de 5 metri o mie de fantani, atunci când apa (stratul freatic; izvorul omniprezent) se află la 6 metri adâncime. Traducerea "Avansul puternic înseamnă ambiție/voință" este eronată și reprezintă o alterare confucianistă a textului. O astfel de traducere trebuie completată de zicala că "ambitia își distruge posesorul". Cel ce are ambiție eșuează fiindcă se forțează să acționeze, încearcă să fie ceea ce nu este. Aceasta traducere este contrară căii abandonării luptei, specifică non-actiunii (wu-wei) din mesajul lui Lao Tzu.

The translation: "Powerful advancement is ambition/will" is a confucianist alteration of the message of Lao Tzu, because "ambition destroys its owner/ l'ambition fait périr son possesseur". All these translations are against the way of non struggle/non fighting/non-action (wu-wei).

**** Great Death and Tao/Marea moarte și Tao "Our life and death are the one thing. When we realize this fact, we have no fear of death anymore, nor actual difficulty in our life/ Viața și moartea noastră sunt un singur proces (intrare-iesire) cu două nume diferite.. Atunci când vom înțelege acest lucru, frica de moarte va dispărea, ca și alte dificultăți din viața noastră" (Zen Mind, Beginner's Mind Shunryu Suzuki)

Sur l'extase taoïste, nous n'avons de Lao-tzeu qu'un texte fort court, mais qui prouve que la pratique date de lui, ou d'avant lui... « De dix hommes, un seul conserve sa vie jusqu'à son terme, parce qu'il en est détaché. Celui qui est détaché de la vie, est à l'épreuve de la corne du rhinocéros, de la griffe du tigre, des armes des combattants. Pourquoi cela ? Parce que, extériorisé par son indifférence totale, il ne donne pas prise à la mort. » L'extase joue un grand rôle dans le Taoïsme ; les Pères nous le prouveront bientôt. Censée être une union directe et immédiate au Principe, elle renouvelle, dans celui qui s'y livre, sa participation au Principe, sa foi, ses convictions, etc. Elle produit le détachement absolu de tout, même du corps. De là l'invulnérabilité de l'extatique. Tandis que l'âme est comme transportée, ou réellement transportée hors du corps par l'extase, le corps ne peut pas être frappé à mort. L'idée paraît être que, pour être mortel, un coup doit atteindre le noeud vital, la jonction du corps et de l'âme. Or ce noeud est p.156 dénoué, cette jonction n'existe pas, temporairement, chez l'extatique. Il ne peut donc être tué, tandis qu'il est en extase (chap. 50). [pagina 175 în: Léon Wieger S.J. Histoire des Croyances Religieuses et des Opinions Philosophiques en Chine depuis l'origine jusqu'à nos jours, Deuxième édition, imprimerie de Hien-hien, 1922, 798 pages.]

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 / Traduzione versioni in lingua rumena, in inglese, francese, italiano, spagnolo e tedesco

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

33.1-33.2 Doua cai de cunoastere: calea mijlocita(indirecta) si calea nemijlocita(directa)/ Two ways of knowledge: indirect and direct/ Deux voies de la connaissance: indirecte et directe/ Zwei Wege von Wissen: Indirekte und Direkte /Due modi di conoscenza: indiretta e diretta /Dos caminos de conocimiento:Indirecto y directo

33.1. 知人者智 , zhī rén zhě zhì,
33.2. 自知者明。 zì zhī zhě míng。

- Mirahorian Cel ce cunoaște pe alții [lumea exterioară] are erudiție; Doar cel ce este constient de Sine este Iluminat /The one who knows others[outer world] has knowledge; Only the one who is aware of himself is Enlightened/ Celui qui connaît les autres [le monde extérieur] a connaissance; Seulement celui qui est conscient de lui-même est éclairé (éveillé ou illuminé).
- Ram Cel ce cunoaste pe altii este intept; cel ce se cunoaste pe sine este cu adevărat iluminat .
- Hin-shun Тот, кто знает людей благоразумен. Знающий себя просвещен/Anyone who knows people wise. Knowing yourself is enlightened /Cel care cunoaste oamenii este intept. Cel care se cunoaste pe sine este luminat.
- Ad & Lomb Knowing others is intelligent. Knowing yourself is enlightened.
- Beck Those who know others are wise. Those who know themselves are enlightened.
- Blackney It is wisdom to know others; It is enlightenment to know one's self.
- Bynner Knowledge studies others, Wisdom is self-known;
- Byrn Those who know others are intelligent; Those who know themselves are truly wise.
- Chan He who knows others is wise; He who knows himself is enlightened.
- Chang To know others is to be intelligent. To be aware of one's self is to be awakened.
- Chen He who knows others is resourceful; He who knows himself is enlightened.
- ChengHong He who understands others is intelligent; He who knows himself is wise.
- ChengLin He who knows others is wise; He who knows himself is enlightened
- Chou The person who knows others is wise, The person who knows himself is enlightened
- Cleary Those who know others are wise; Those who know themselves are enlightened.
- Correa One who knows other people has understanding. One who knows herself has clarity.
- Crowley He who understands others understands Two; He who understands himself understands One.
- DerekL Those who understand others are intelligent; Those who understand themselves are enlightened

Duyvendak Celui qui connaît les autres est savant; Celui qui se connaît soi-même est éclairé.

Eiichi To know others is to be wise, To know oneself is to be enlightened.

Ettilio Chi conosce gli altri è sapiente; Chi conosce se stesso è illuminato

Evola Conoscer l'umano è prudenza; Conoscer se stesso[l'intérieure] è illuminatezza(1923); Conoscere gli altri è saggezza; Conoscere se stessi è illuminatezza(1959)

Gia-Fu&Eng Knowing others is wisdom; Knowing the self is enlightenment/ Andere zu kennen bedeutet Weisheit, Sich selbst zu kennen bedeutet Einsicht.

Gib-Cheng One who knows others is intelligent; One who knows himself is enlightened.

Gong Knowing others is wisdom. Knowing self is enlightenment

Hansen Those who know the human are wise. The self-knowing are discerning.

Haven Celui qui connaît les hommes est averti; Celui qui se connaît lui-même est réellement éclairé.

Henricks To understand others is to be knowledgeable; To understand yourself is to be wise.

Ho He who knows others is wise; He who knows himself is wiser

Hwang He who knows others is intelligent, He who knows himself is enlightened.

Jiyu Ren He who knows others is wise; He who knows himself is enlightened.

Kimura To know others is wisdom; To know one's self is enlightenment.

Kiyoashi Knowing others is intelligence; Knowing yourself is true wisdom.

LaFargue One who understands others is clever; One who understands himself has Clarity.

Larre Connaître autrui est un savoir-faire; Se connaître soi c'est l'illumination

Lau He who knows others is clever; He who knows himself has discernment.

Lauer Celui qui connaît les hommes acquiert la sagesse. Celui qui se connaît lui-même possède la lumière.

Legge He who knows other men is discerning; He who knows himself is intelligent.

Lindauer Those who know men are wise; Those with self-knowledge are luminous

LiouKiaHwai Qui connaît autrui est intelligent; Qui se connaît est éclairé

Mabry One who knows others is intelligent. One who knows himself is truly wise.

Ma Kou Qui connaît les autres a l'intelligence; Qui se connaît lui-même a le discernement

Matgioi Qui connaît les hommes est savant; il connaît avec clarté.

Maurer Whoever knows others has wisdom; Whoever knows himself has insight.

McDonald He who knows others is learned; He who knows himself is wise, nay, in the end it could be illumined.

Merel Who understands the world is learned; Who understands the self is enlightened.

Mitchell Knowing others is intelligence; Knowing yourself is true wisdom/ Andere zu kennen zeugt von Intelligenz; sich selbst zu kennen zeugt von wahrer Weisheit.

Muller If you understand others you are smart. If you understand yourself you are illuminated.

Ni Hua One who knows others is clever. One who knows himself has insight.

Nyssen Qui connaît les hommes est sage, qui est lui-même un sage est lumineux.

Pauthier Celui qui connaît les hommes est instruit. Celui qui se connaît soi-même est vraiment éclairé

Qixuan One who knows others is clever. One who knows one's self is wise.

Red Pine Who knows others is perceptive; Who knows himself is wise

Stanislas Celui qui connaît les hommes est prudent. Celui qui se connaît lui-même est éclairé.

Sumitomo Wer die andern kennt, ist klug; Wer sich selber kennt, ist weise /He who knows others is clever; He who knows himself is wise.
 Suzuki One who knows others is clever, One who knows himself is enlightened.
 Ta-Kao He who knows others is wise; He who knows himself is enlightened.
 Walker Knowing others is intelligence; Knowing the self is enlightenment.
 Wei Henry He who knows others is wise; He who knows himself is enlightened.
 Wieger Knowing others is wisdom; Knowing oneself is superior wisdom /Connaître les autres, c'est sagesse; mais se connaître soi-même, c'est sagesse supérieure, (la nature propre étant ce qu'il y a de plus profond et de plus caché).
 Wilhelm Wer andre kennt, ist klug; Wer sich selber kennt, ist weise /Quien conoce a los demás, es sensato. Quien se conoce a sí mismo, es sabio.
 World Knowing others is impossible. Knowing one's self requires only a remembering of one's unity with all things.
 Wu He who knows men is clever; He who knows himself has insight.
 Wu Yi One who knows another is intelligent; One who knows himself is enlightened.
 Yutang He who knows others is learned; He who knows himself is wise.
 Zhang Knowing others is smart. Knowing oneself is clearheaded.
 Zi-chang One who knows others is intelligent. One who knows himself is enlightened.

33.3-33.4. Doua tipuri de putere, de energie ori de actiune: mijlocita(indirecta) si nemijlocita(directa)/ Two kinds of power, energy or action: indirect and direct/ Deux sortes de puissance, de force, d'énergie ou de l'action: indirecte et directe/ Zwei Arten von Macht, Kraft, Energie oder Aktion: Indirekte und Direkte / Due tipi di potenza, forza, energia o di azione: indiretta e diretta / Dos tipos de poder, fuerza, energía o de la acción: Indirecto y directo

Acest text se referira la doua tipuri de puteri, de forte, de energie sau de capacitati de actiune care diferentiaza nivelul atins de o anumita civilizatie din univers sau de o anumita entitate vie constienta : 1. putere sau capacitate de actiune mijlocita(indirecta; tehnologica); 2. directa(nemijlocita; fara separare, inertie, reactiune, dualitate subiect-obiect; ca in non-actiunea taoista: wu-wei; ca in daruri, haruri, perfectiuni, siddhis, vibhuti)

33.3. 勝人者有力 , shèng rén zhě yǒu lì,
 33.4. 自勝者強。 zì shèng zhě qiáng。

Mirahorian Cel ce învinge pe alții [ce impune voința sa, altora] are forță exterioară [actioneaza mijlocit]; Doar cel ce se învinge pe Sine este puternic[doar cel ce se aliniaza cu forța Spiritului (Shen) folosind relaxarea, abandonarea sau predarea in fata Divinului realizeaza capacitatea de actiune directa(nemijlocita) si devine flautul in care canta Divinitatea(Shen)]. / The one who conquers others has external force[mediated capacity of action]. Only the one who conquers himself is strong[only the one that realize the alignment with the force of Spirit(Shen) using relaxation, letting go, surrender to Divine manifests direct capacity of action and becomes the flute in which the Divine(Shen) sings].

Ram Cel ce poate să învingă pe alții este tare; cel ce s-a invins pe sine este cu adevărat puternic.

Hin-shun Побеждающий людей силен. Побеждающий самого себя могущественен/ He who overcomes people is strong. He who overcomes himself is more powerful/Cel care invinge oamenii e puternic. Cel care se invinge pe sine este foarte puternic.

Ad & Lomb Conquering others takes force. Conquering yourself is true strength.

Beck Those who overcome others require force. Those who overcome themselves need strength

Blackney The conqueror of men is powerful; The master of himself is strong.

Bynner Muscle masters brothers, Self mastery is bone;

Byrn Those who master others are strong; Those who master themselves have true power.

Chan He who conquers others has physical strength. He who conquers himself is strong.

Chang To overcome others is to have superior strength. To overcome one's self is to be vigorous.

Chen He who surpasses others has power; He who surpasses himself is strong.

ChengHong He who wins over others is persuasive; He who conquers himself is strong.

ChengLin He who overcomes others is powerful; He who overcomes himself is strong.

Chou The person who conquers others is strong, The person who conquers himself is powerful.

Cleary Those who overcome others are powerful; Those who overcome themselves are strong.

Correa One who can conquer other people is powerful. One who can conquer herself is strongest.

Crowley He who conquers others is strong; He who conquers himself is stronger yet.

DerekL Those who overcome others have strength; Those who overcome themselves are powerful

Duyvendak *Celui qui vainc autrui est puissant; Celui qui se vainc soi-même est fort.*

Eiichi To master others is to be powerful; To master oneself is to be strong.

Ettilio *Chi vince gli altri è forte; Chi vince se stesso è piú forte*

Evola *Dominar gli altri è fortza; Dominar se stesso è potenza(1923); Dominare gli altri è fortza; Dominare se stessi è superiorità(1959)*

Gia-Fu&Eng *Mastering others requires force; Mastering the self needs strength / Andere zu bezwingen erfordert Kraft; Sich selbst bezwingen erfordert Stärke.*

Gib-Cheng One who conquers men is strong; One who conquers himself has strength.

Gong Managing others has power. Managing self needs strength.

Hansen Those who triumph among the human have power. The self-triumphing are coercive.

Haven *Celui qui vainc les hommes est fort; Celui qui se vainc lui-même est réellement puissant.*

Henricks To conquer others is to have strength; To conquer yourself is to be strong.

Ho He who conquers others is strong; He who conquers himself is stronger

Hwang He who conquers others has the power of muscles; He who conquers himself is strong.

Jiyu Ren He who conquers others can be called physically strong; He who conquers himself is mighty.

Kimura To conquer others is power; To conquer one's self is strength.

Kiyoshi Mastering others is strength; Mastering yourself is true power.

LaFargue One who wins out over others has power. One who wins out over himself is strong.

Larre *L'emporter sur autrui est la force; L'emporter sur soi c'est la puissance*

Lau He who overcomes others has force; He who overcomes himself is strong.

Lauer *Celui qui conduit les hommes est fort. Mais celui qui se maîtrise lui-même détient la vraie puissance.*

Legge He who overcomes others is strong; He who overcomes himself is mighty.

Lindauer Those who conquer others possess strength; Those who conquer themselves possess force

LiouKiaHwai *Qui vainc autrui est fort; Qui se vainc lui-même a la force de l'âme*

Mabry One who overcomes others has force. One who overcomes the self has true strength.

Ma Kou *Qui triomphe des autres est fort; Qui triomphe de lui-même possède la force*

Matgioi	Ainsi, qui peut connaître les hommes a la force; avec la force, on peut être puissant.
Maurer	Whoever conquers others has force; Whoever conquers himself has strength.
McDonald	He who conquers others has strength of muscles; To conquer oneself is hard. So he who conquers himself is strong.
Merel	Who conquers the world has strength; Who conquers the self has harmony;
Mitchell	Mastering others is strength (is to have outer power); Mastering yourself is true power/ Herr zu sein über andere bedeutet Stärke; Herr zu sein über sich selbst bedeutet wahre Kraft.
Muller	If you overcome others you are powerful. If you overcome yourself you have strength.
Ni Hua	One who overcomes others is forceful. One who overcomes himself is truly strong.
Nyssen	Qui vainc les hommes possède la puissance, qui se vainc soi-même est fort.
Pauthier	Celui qui subjugué les hommes est puissant. Celui qui se dompte soi-même est véritablement fort.
Qixuan	One who can defeat others has energy. One who can defeat one's self is strong.
Red Pine	Who conquers others is forceful; Who conquers himself is strong
Stanislas	Celui qui dompte les hommes est puissant. Celui qui se dompte lui-même est fort.
Sumitomo	Wer andere besiegt, ist stark; Wer sich selbst überwindet - tapfer/Who defeat others is strong; He who overcomes himself - brave.
Suzuki	One who conquers others is powerful, One who conquers himself is mighty.
Ta-Kao	He who conquers others is strong. He who conquers himself is mighty.
Walker	Conquering others is power; conquering the self is strength.
Wei Henry	He who conquers others is strong; Conquering the self is strength. He who conquers himself is valiant.
Wieger	Imposing one's will on others is strength; Imposing one's will on oneself is superior strength (one's own passions being the most difficult to subdue)/ Imposer sa volonté aux autres, c'est force; mais se l'imposer à soi-même, c'est force supérieure (les passions propres étant ce qu'il y a de plus difficile à dompter).
Wilhelm	Wer andere besiegt, hat Kraft (äußere Kraft); Wer sich selber besiegt, ist stark /Quien vence a otros, es fuerte. Quien se vence a sí mismo, es poderoso.
Wu	He who conquers men has force; He who conquers himself is truly strong.
Wu Yi	One who overcomes another has power; One who overcomes himself is strong.
Yutang	He who conquers others has power of muscles. He who conquers himself is strong.
Zhang	Winning others is forceful. Winning oneself is powerful.
Zi-chang	One who overcomes others has power. One who overcomes himself is strong.

Multumirea; **Santosa/ Contentment/ Contentement/ Zufriedenheit/ Contentezza /Contento**

33.5. 知足者富, zhī zú zhě fù,

Mirahorian Cel care cunoaște mulțumirea este bogat [cel care cunoaște mulțumirea(in lb. skrt.: santosha) este eliberat de credința ca "a avea" poate conduce la eliberarea din starea de recipient, pt. a deveni izvor; cel veșnic nemulțumit este sărac, oricâte bogății ar avea]/ **The one who knows contentment is rich[the one who knows contentment(in Sanskrit : "santosha")**

becomes free from the faith that "to have" can lead to salvation from the state of recipient, in order to become a source, a spring of water of life; the one who is eternally discontent is poor, no matter how much wealth has been accumulated]

Ram	Cel ce cunoaste indestularea e bogat.
Hin-shun	Знающий достаток богат/Knowing plenty rich/Cel care cunoaste indestularea e bogat.
Ad & Lomb	Knowing what is enough is wealth.
Beck	Those who are content are wealthy.
Blackney	It is wealth to be content;
Bynner	Content need never borrow
Byrn	Those who know they have enough are truly wealthy.
Chan	He who is contented is rich.
Chang	To be satisfied is to be wealthy.
Chen	He who is content is rich.
ChengHong	He who feels contented is rich;
ChengLin	He who feels self-contentment is rich
Chou	The person who knows his lot is rich.
Cleary	Those who are contented are rich;
Correa	One who realizes that she has enough possesses abundance.
Crowley	Contentment is riches;
DerekL	Those who know contentment are wealthy
Duyvendak	Celui qui sait se satisfaire est riche.
Eiichi	To know that one has enough is to be fertile.
Ettilio	Chi sa accontentarsi è ricco
Evola	Sufficienza in se stesso è superiorità(1923); Ricco è chi è sufficiente a se stesso(1959);
Gia-Fu&Eng	He who knows he has enough is rich/Zufrieden sein heißt reich sein.
Gib-Cheng	One who knows sufficiency is rich
Gong	Who satisfies, rich.
Hansen	Those who know sufficiency are affluent.
Haven	Celui qui sait se suffire est riche.
Henricks	To know when you have enough is to be rich.
Ho	He who knows what is adequate lives a rich life
Hwang	He who knows contentment is rich,
Jiyu Ren	He who is content is rich,
Kimura	One who knows what is enough is wealthy;
Kiyoshi	If you realize that you have enough, you are truly rich.
LaFargue	One who is content is wealthy
Larre	Se contenter de peu c'est la richesse
Lau	He who knows contentment is rich;
Lauer	Celui qui se contente de ce qu'il a est le vrai riche. Être sans désir, c'est posséder le monde. C'est suivre la voie.
Legge	He who is satisfied with his lot is rich;
Lindauer	Those with knowledge of enough are wealthy
LiouKiaHwai	Qui se contente est riche
Mabry	One who knows he has enough is truly wealthy.
Ma Kou	Qui sait se contenter est riche
Matgioi	Qui sait se borner est riche.
Maurer	Whoever knows he has enough has wealth.
McDonald	To be content with what one has is to feel rich.
Merel	Who is contented has wealth;
Mitchell	If you realize that you have enough, you are truly rich. /Siehst du ein, dass du genug hast, dann bist du wahrhaft reich.
Muller	If you know how to be satisfied you are rich.
Ni Hua	One who knows he has enough is rich.
Nyssen	Qui sait assez est riche,
Pauthier	Celui qui connaît le suffisant est riche.

Qixuan	One who is easily satisfied is rich.
Red Pine	Who knows contentment is wealthy
Stanislas	Celui qui sait se suffire est assez riche.
Sumitomo	Wer sich beschränkt, wird reich/Who limits him/herself becomes rich.
Suzuki	One who knows contentment is rich
Ta-Kao	He who knows contentment is rich.
Walker	Know what is enough, and you'll be rich.
Wei Henry	He who knows contentment is rich;
Wieger	Being satisfied (content with what destiny has given), is true wealth/ Se suffire (être content de ce que le destin a donné) est la vraie richesse ;
Wilhelm	Wer sich genügen läßt, ist reich/ Who can content himself, is rich// Quien se contenta con lo que tiene, es rico.
Wu	He who knows when he has got enough is rich,
Wu Yi	One who is contented is rich.
Yutang	He who is contented is rich.
Zhang	Content people are rich.
Zi-chang	One who knows satisfaction is rich.

33.6. Caracteristicile practicii intense pt a atinge masa critica/The characteristics of intensive practice to achieve critical mass/Les caractéristiques d'une pratique intensive pour atteindre la masse critique/Le caratteristiche di una pratica intensiva di raggiungere la massa critica/Die Merkmale der intensive Praxis zu erreichen kritische Masse/Las características de la práctica intensiva para alcanzar una masa crítica

Principiul pragului critic sau al masei critice se manifesta in fiecare domeniu. O viata intreaga poate fi irosita asteptand ca apa sa fiarba, daca nu o incalzim suficient pt. a ajunge la temperatura necesara. Degeaba sapam pana la adancimea de 5 metri o mie de fantani, atunci cand apa (stratul freatic; izvorul omniprezent) se afla la 6 metri adancime. Traducerea "Avansul puternic inseamna ambitie/vointa" este eronata si reprezinta o alterare confucianista a textului. O astfel de traducere trebuie completata de zicala ca "ambitia isi distruge posesorul". Cel ce are ambitie eşuează fiindcă se forțează să acționeze, fiindcă încearcă să fie ceea ce nu este. Aceasta traducere este contrara caii abandonarii luptei, specifica non-actiunii(wu-wei) din mesajul lui Lao Tzu/The critical mass principle is present in each domain. We can lose our entire life waiting for water to boil, if we do not heat it enough. If the water(the omnipresent source of the water of life) is at a depth of 6 meters, it is uselees to dig one thousand wells at a depth of 5 meter. The translation: "Powerful advancement is ambition/will" is a confucianist alteration of the message of Lao Tzu, because "ambition destroys its owner/ l'ambition fait périr son possesseur". All these translations are against the way of non struggle/non fighting/non-action(wu-wei).

強行者有志。qiáng xíng zhě yǒu zhì。

Mirahorian Cel ce isi mentine cursul cu tarie ajunge la destinatie[realizeaza masa critica; intareste energia vitala a rinichiului(zhi 志) ; cel ce se merge cu tarie ancorat in ceea ce face ajunge la destinatie: realizeaza inradacinarea in izvorul de energie a vietii(Tao); cel ce acționează perseverent, fără să se silească, are energie vitala si viata lunga; cel ce este hotărât are adevărata stabilitate: se pliază după soarta ce i-a fost dată păstrându-și identitatea(sfântul este ca și apa, care ia oricare dintre formele vaselor în care este turnată, dar își păstrează identitatea, imobilitate interiorului)]. / The one who keeps on his course with power succeeds [achieve critical mass ; kidney vital energy (Zhi 志)]***

Ram	Cel ce este energetic, are un scop in viata.
Hin-shun	Кто действует с упорством обладает волей/ Who acts with persistence has will./Cel care actioneaza cu perseverenta are vointa.
Ad & Lomb	Forging ahead shows inner resolve.
Beck	Those who persevere have will power.
Blackney	It is willful to force one's way on others.

Bynner	Ambition wanders blind:
Byrn	Those who persist will reach their goal. Those who keep their course have a strong will.
Chan	He who acts with vigour has will.
Chang	To act with power is to be aspiring.
Chen	He who keeps going has will.
ChengHong	He who acts forcefully is determined.
ChengLin	He who practises self-cultivation is resolute
Chou	The person who maintains his path with energy has a strong will.
Cleary	Those who act strongly have will.
Correa	One who uses force must have a strong will.
Crowley	Continuous action is Will.
DerekL	Those who proceed vigorously have willpower
Duyvendak	Celui qui agit avec force a de la détermination ;
Eiichi	To devote oneself to Tao is to be resolute.
Etilio	Chi agisce con forza è risoluto
Evola	Possibilita di compiere è energia(1923); energia nell'applicarsi allo scopo significa carattere(1959);
Gia-Fu&Eng	Perseverance is a sign of willpower/Mit Nachdruck etwas durchführen bedeutet Wille.
Gib-Cheng	One who pursues his objective with steadfastness has willpower.
Gong	Who persists, success.
Hansen	Those who coercively act have will.
Haven	Celui qui suit sa voie a de la volonté.
Henricks	To go forward with strength is to have ambition.
Ho	He who overcomes difficulties knows what he wants.
Hwang	He who is determined has strength of will.
Jiyu Ren	He who acts with persistence has will,
Kimura	One who does what is required is committed.
LaFargue	One strong in his practice is self-possessed.
Larre	Agir puissamment c'est s'accomplir
Lau	He who perseveres is a man of purpose;
Lauer	Celui qui persévère fait preuve de volonté,
Legge	He who goes on acting with energy has a (firm) will.
Lindauer	Those who strive to go possess aspiration
LiouKiaHwai	Qui s'efforce d'agir a la volonté
Mabry	One who has discipline is sincere.
Ma Kou	Qui sait persévérer est volontaire
Matgioi	Qui agit fortement a de la volonté.
Maurer	Whoever perseveres has purpose.
Mitchell	If you stay in the center, will continue/Weilst du beständig im Mittelpunkt , wirst fortdauern
McDonald	And he one who acts with vigour has will.
Merel	Who is determined has purpose.
Muller	If you can act with vigour, you have a will.
Ni Hua	One who does not divert his mind from the realization of integral virtue is wisely willful.
Nyssen	qui marche avec force possède la volonté.
Pauthier	Celui qui accomplit des oeuvres difficiles et méritoires laisse un souvenir durable dans la mémoire des hommes.
Qixuan	One who drives one's self forth has will.
Red Pine	Who strives hard succeeds
Stanislas	Celui qui agit avec énergie est doué d'une ferme volonté.
Sumitomo	Willen hat nur, wer in Selbsterkenntnis handelt/Only the one who acts toward self-knowledge has Will .
Suzuki	One who pushes with vigor has will.
Ta-Kao	He who keeps on his course with energy has will.

Walker	Persevere, and you'll develop a will.
Wei Henry	He who acts with determination has high aims.
Wieger	Being master of oneself (bending oneself to the dispositions of destiny) is true character/ se maîtriser (se plier à ce que le destin a disposé) est le vrai caractère.
Wilhelm	Wer sich durchsetzt, hat Willen/ Whoever gets their purposes, has will Quien consigue sus propósitos, es voluntarioso.
Wu	He who adheres assiduously to the path of Tao is a man of steady purpose.
Wu Yi	One who acts forcefully has will.
Yutang	He who is determined has strength of will.
Zhang	Diligent people are of high purpose.
Zi-chang	One who disciplines himself has will power.

33.7. Localizarea in aici si acum / The localization in here and now/ La localisation dans l'ici et maintenant / Die Lokalisation in das Hier und Jetzt/ La localizzazione nel qui e ora /La localización en el aquí y ahora

不失其所者久, bù shī qí suǒ zhě jiǔ,

Mirahorian Cel care nu-și pierde localizarea[inradacinarea in "ceea ce este" numai "acum si aici"), dăinuie; [dăinuie doar cel ce rămâne așezat(centrat în Tao) oriunde s-ar duce; obține imortalitatea doar cel ce rămâne așezat la locul său de origine(izvor; acasa), simplu, natural și care nu-și pierde propria natură(sufletul); moare repede cel ce rătăcește (cel ce caută în afară, cel ce se risipește, cel ce se îndepărtează de firea sa)]; The one who does not lose his localization [in "here and now" which is the root of Tao], will last.

Ram Cel ce nu se depărtează de firea sa, trăiește mult.

Hin-shun Кто не теряет свою природу долговечен/Who does not lose its nature is durable/Cel care nu-si pierde natura este vesnic.

Ad & Lomb Hold your ground and you will last long.

Beck Those who do not lose their center endure.

Blackney Endurance is to keep one's place;

Bynner Vitality cleaves to the marrow Leaving death behind.

Byrn Those who embrace death will not perish, but have life everlasting.

Chan He who does not lose his place (with Tao) will endure.

Chang To retain one's source is to be long-lasting.

Chen He who maintains his own position will last long.

ChengHong He who does not lose his center endures;

ChengLin He who abides by his original nature endures;

Chou The person who does not stray from his proper place will have a long life.

Cleary Those who do not lose their place endure;

Correa One who doesn't lose sight of where she is can last for a long time.

Crowley He that adapts himself perfectly to his environment, continues for long;

DerekL Those who do not lose their base endure;

Duyvendak Celui qui ne s'écarte pas de sa juste place subsiste longtemps;

Eiichi To stay in one's own place is to endure.

Etilio Chi non perde il suo posto dura a lungo

Evola Chi non disgrega se stesso(1) è eterno(1923); Chi non lascia il posto che a durerà(1959)

Gia-Fu&Eng He who stays where he is endures/Seinen Platz nicht verlieren heißt Bestand haben.

Gib-Cheng One who does not lose what he has gained is durable.

Gong Keep your place, endure.

Hansen Those who don't lose their 'that-which' are long-lasting

Haven Celui qui reste à sa place dure longtemps.

Henricks	To not lose your place is to last long.
Ho	He who will not lose his place endures.
Hwang	He who does not leave the resource will endure,
Jiyu Ren	He who does not lose his root will endure,
Kimura	One who stays in one's destiny endures;
Kiyoashi	If you stay in the center you will endure
LaFargue	One who does not leave his place is lasting
Larre	Conserver ses moyens est durer
Lau	He who does not lose his station will endure;
Lauer	Celui qui demeure dans l'ordre des choses est le Sage absolu.
Legge	He who does not fail in the requirements of his position, continues long;
Lindauer	Those who are not losing their place are long-lasting
LiouKiaHwai	Qui reste à sa place vit longtemps
Mabry	One who remembers his Source will endure.
Ma Kou	Qui sait demeurer est stable
Matgioi	Qui ne s'éparpille pas, le voilà [qui dure] longtemps.
Maurer	Whoever keeps to one place endures.
McDonald	What stays in its place can endure. He who doesn't lose his centre can last quite long, he who hardly loses his place (with such as dao).
Merel	Who defends his home may long endure;
Mitchell	If you stay in the center with your whole heart, you will endure forever.
Muller	If you don't lose your objectives you can be long-lasting.
Ni Hua	One who preserves his natural integrity will endure.
Nyssen	Qui ne perd pas sa place dure longtemps,
Pauthier	Celui qui ne dissipe point sa vie est impérissable;
Qixuan	One who never loses one's place lives long.
Red Pine	Who doesn't lose his place endures
Stanislas	Celui qui ne s'écarte point de sa nature subsiste longtemps.
Sumitomo	Wer seinen Platz nicht verläßt, der bleibt bloß/Only the one who does not leave his seat, remains.
Suzuki.	One who loses not his place endures.
Ta-Kao	He who does not deviate from his proper place will long endure.
Walker	Remain in the center, and you'll always be at home.
Wei Henry	He who has not lost his proper abode endures;
Wieger	Staying in one's place (natural, that which destiny has given), ensures that your life to last longer / Rester à sa place (naturelle, celle que le destin a donnée), fait durer longtemps[votre vie]
Wilhelm	Wer seinen Platz nicht verliert, hat Dauer/ Anyone who does not lose his place, has duration/ Quien no abandona su puesto, tiene duración
Wu	He who stays where he has found his true home endures long,
Wu Yi	One who does not lose his place will endure long.
Yutang	He who does not lose his center endures.
Zhang	Those, who stay their grounds, stand out.
Zi-chang	One who does not lose one's personality, endures.

33.8. Imortalitatea- Marea moarte sau moartea initiatica si a doua nastere ca tehnica de trezire in Taoism/Immortality- The Great Death or initiatory death and the second birth as a technique of awakening in Taoism / L'immortalité-La grande mort ou la mort initiatique et la seconde naissance comme technique d'éveil initiatique in Taoisme/ Unsterblichkeit - Der Große Tod und Tao/ L'immortalità- la grande morte o di morte iniziatica e la seconda nascita come una tecnica di risveglio nel Taoismo / La inmortalidad, la gran muerte o la muerte iniciática y el segundo nacimiento como una técnica de despertar la iniciación en el taoísmo

Orice fiinta umana este nemuritoare. Vedeti mesajul din carte aparuta in 2009: Alien Interview de Lawrence Spencer , bazata pe documentele furnizate de Matilda O'Donnell MacElroy(an Army Air Force nurse who was stationed at the Roswell Army Air Field 509th Bomb Group in 1947).

Acest lucru l-au descoperit nu doar maestrii spirituali ori sfintii, ci si cei care au fost reanimati dupa o experienta in vecinatatea mortii(NDE- Near Death Experience). In cursul regresiiilor hipnotice am cerut persoanelor, care tocmai retraiau un evenimentul parasirii corpului fizic, atunci cand faceau eforturi disperate de a-l reanima, sa-si concentreze atentia si sa memoreze starea de fiinte eterne si constiente, sa se observe si sa constate ca au in continuare porti senzoriale subtile si capacitati de actiune. Chiar o haina noua (corp clonat) este imposibil sa fie imbracata de fiintele de pe Terra netrezite, care isi pierd **continuitatea constientei**, odata cu deteriorarea corpului fizic. Toti cei care au trecut prin poarta mortii accidental, fara sa se stinga(sa-si piarda continuitatea constientei) au descoperit imortalitatea si au relatat despre ea semenilor lor. Trezirea poate fi obtinuta in cursul vietii si de cei ce trec pastrandu-si constienta prin poarta somnului(mica moarte) sau prin poarta transei, fara sa-si piarda continuitatea constientei. "Viata(starea de veghe) si moartea(starea de somn profund) sunt un singur proces (intrare-iesire) cu doua nume diferite. Atunci cand vom intelege acest lucru, frica de moarte va dispare, ca si alte dificultati din viata noastra"/"Our life and death are the one thing. When we realize this fact, we have no fear of death anymore, nor actual difficulty in our life(Zen Mind, Beginner's Mind Shunryu Suzuki) In "Tao: A New Way of Thinking" by Chang Chung-yuan 『老子の思想 太オ・新しい思惟への道』 the author provides translations and explanations of the eighty chapters of Laozi's Dao De Jing while analyzing similarities between Daoism and Martin Heidegger's philosophy, Carl Jung's psychology, Kitaro Nishida's philosophy, Zen Buddhism, etc. On the page I opened was Chapter Fifty. The author calls that chapter "Great Death and Dao" and explains that when a person experiences the so-called 大死 (taishi; great death) or 無 (mu; nothingness), there will be no death for that person. The author compares this thinking to Heidegger's philosophy by quoting Keiji Nishitani's writing "Reflections on Two Addresses by Martin Heidegger": The spirit of world-affirmation, man's positive attitude to the world, seems to be found in its full manifestation in another quote from Abraham a Santa Clara: "**A man who dies before he dies, does not die when he dies.**" Heidegger comments on this sentence that it brings forward a decisive thought. This sentence would not sound strange if it had come from the mouth of a man of Zen. In fact, the same thought, in literally the same mode of expression, has been pronounced, we suppose, by a great number of Zen teachers. There is, for instance, a well-known Japanese waka of Shido Bunan [至道無難], a Zen master of the seventeenth century: "**Become a dead man, remaining alive; become thoroughly dead; then do what you like, according to your own mind; all your works then are good**"

33.8. 死而不亡者壽。sǐ ér bù wáng zhě shòu。

Mirahorian Cel ce trece prin poarta mortii fara sa se stinga descopera imortalitatea/
 The one who passes through the gate of death without dying will discover
 immortality :To die, but not to perish – that's immortality! / Celui qui traverse la
 porte de la mort sans mourir découvrira l'immortalité/ Quello che passa attraverso la
 porta della morte senza morire scoprirà l'immortalità/ El que pasa a través de la
 puerta de la muerte sin morir descubrirá la inmortalidad/Die Überquerung durch die
 Tür des Todes, ohne zu sterben entdecken die Unsterblichkeit : Sterben, doch nicht
 untergehen – das ist Unsterblichkeit!

Ram Cel care moare si nu se stinge, posedă cu adevărata indelung vietiure.
 Hin-shun Кто умер, но не забыт, тот бессмертен/Who's dead, but not
 forgotten, he is immortal/Cel care a murit, dar nu este uitat, este nemuritor.
 Ad & Lomb Die without perishing and your life will endure.
 Beck Those who die but maintain their power live eternally.
 Blackney Long life it is to die and not perish.
 Bynner Vitality cleaves to the marrow Leaving death behind.
 Byrn Those who embrace death will not perish, but have life everlasting.
 Chan He who dies but does not really perish enjoys long life.
 Chang To die yet not to be deceased is to have longevity.
 Chen He who dies, yet whose natural character remains, will live a long life.
 ChengHong He who dies but is not forgotten enjoys long life.

ChengLin He who follows Truth throughout life enjoys immortality.
 Chou The person who dies but does not perish will exist forever.
 Cleary Those who die without perishing live long.
 Correa She will die eventually but doesn't become forgetful in her old age.
 Crowley He who dies without dying, lives for ever.
 DerekL Those who die but do not perish have longevity
 Duyvendak Mourir sans périr, c'est la longévité.
 Eiichi To die but not to perish is to be ever present
 Etilio Chi muore ma non perisce ha lunga vita
 Evola Chi vive dopo la morte(2) è immortale(1923);Non cessare d'essere dopo la morte è immortalità (1959).
 Gia-Fu&Eng To die but not to perish is to be eternally present/Sterben und doch weiterleben bedeutet Unsterblichkeit.
 Gib-Cheng One who dies yet still remains has longevity.
 Gong Dead, yet present, immortal.
 Hansen Those who die and don't disappear are long-lived.
 Haven Celui qui meurt sans cesser d'être a acquis l'immortalité.
 Henricks To die but not be forgotten - that's [true] long life.
 Ho He who dies and yet lives lasts.
 Hwang He who knows to keep as still as a dead body but remain dynamic will enjoy longevity.
 Jiyu Ren He who dies physically, but preserves Tao will enjoy a long life.
 Kimura One who dies without perishing lives forever.
 Kiyoshi Embrace death with your whole heart and you will endure forever
 LaFargue One who dies and does not perish is truly long lived.
 Larre Mourir sans périr c'est la longévité
 Lau He who lives out his days has had a long life
 Lauer Celui qui meurt mais reste vivant a touché à l'éternité/Celui qui meurt mais reste dans le souvenir des hommes a touché à l'éternité.
 Legge He who dies and yet does not perish, has longevity.
 Lindauer Those who die yet without perishing are long-lived.
 LiouKiaHwai Qui est mort sans être disparu atteint l'immortalité
 Mabry He embraces death and so does not perish but lives forever.
 Ma Kou Qui vit la mort jouit d'une longue vie
 Matgioi Qui meurt et n'est pas oublié, le voilà immortel.
 Maurer Whoever dies without perishing lives long.
 McDonald The one who dies but doesn't really perish enjoys long life
 Merel Who surrenders his home may long survive it.
 Mitchell He who dies and yet does not perish, is an immortal/Wer stirbt und doch nicht wankt, ist ein Unsterblicher
 Muller If you die without loss, you are eternal.
 Ni Hua One who embraces the subtle essence dies yet does not perish and thus enjoys true immortality.
 Nyssen qui meurt mais ne s'enfuit pas vit longtemps.
 Pauthier Celui qui meurt et n'est point oublié a une vie éternelle.
 Qixuan One who never vanishes after death is eternal.
 Red Pine Who dies but doesn't perish lives on
 Stanislas Celui qui meurt et ne périt pas jouit d'une (éternelle) longévité.
 Sumitomo Wer aber stirbt und doch nicht untergeht, der dauert/But only the one who dies and yet does not extinguish, lasts.
 Suzuki One who may die but will not perish, has life everlasting.
 Ta-Kao He who may die but not perish has longevity.
 Walker Die without dying, and you'll endure forever.
 Wei Henry He who dies and yet does not perish becomes immortal.
 Wieger After death, not ceasing to be, is true longevity (which is the lot of those who have lived in conformity with nature and destiny). / Après la mort, ne pas cesser

d'être, est la vraie longévité, (laquelle est le partage de ceux qui ont vécu en conformité avec la nature et le destin)(3).

Wilhelm **Wer auch im Tode nicht untergeht, der lebt/ Whoever does not does not perish even in death, lives [forever] / Celui qui ne ne périt pas, même dans la mort, vit [éternellement]/ Chi non perisce anche nella morte, vive [per sempre]/ Quien que no se pierda, incluso en la muerte, vive [para siempre]**

Wu **And he who dies but perishes not enjoys real longevity.**

Wu Yi **One who dies but does not perish will live long.**

Yutang **He who dies yet (his power) remains has long life.**

Zhang **Those, who die without being forgotten, are perpetual.**

Zi-chang **One who is dead and never forgotten has longevity.**

5.Commentary/Comentariu/Commentaire /Kommentar/Comentario/Commento

33.1-33.2. Doua cai de cunoastere: calea mijlocita(indirecta) si calea nemijlocita(directa)/ **Two ways of knowledge: indirect and direct/ Deux voies de la connaissance: indirecte et directe/ Zwei Wege von Wissen: Indirekte und Direkte /Due modi di conoscenza: indiretta e diretta /Dos caminos de conocimiento:Indirecto y directo**

Doua tipuri de cunoastere: 1.mijlocita(de proiectiile impulsurilor senzoriale si cognitive pe ecranul mental/peretele pesterii lui Platon; prin aceasta cale este cunoscuta o realitate secunda, un model al realitatii creat pe ecranul mental cu ajutorul impulsurilor generate de portile senzoriale si de procesarea logica si analogica; aceasta este o cunoastere externa; orizontala) si 2.nemijlocita (de simturi si minte, o cunoastere de sine, verticala, directa). Primul tip de cunoastere ne mentine orbi, captivi intr-o realitate secunda unde nu vedem nimic fara o sursa de lumina fenomenala(lumina solara, foc, lanterna), ignoranti si neputinciosi. Al doilea tip de cunoastere ne conduce la lumina interioara, necreata (Iluminare), la eliberare din pestera lui Platon(descrisa in Republica VII) si la omniscunoastere si omnipotenta(actiune nemijlocita asupra plasei holografice care sustine realitatea manifestata)/**Two ways of knowledge: mediated(by sensory and cognitive inputs; indirect, external, horizontal knowledge) and unmediated(selfknowledge; vertical or direct knowledge; inner vision; inner light); Deux modalités de la connaissance: indirecte ou médiée (obtenue par l'intermédiaire des impulsions genérées de l'équipement sensorielle et cognitive; une connaissance externe, horizontale) et directe(ou non- médiée ; une connaissance orientée vers soi-même; verticale)**

33.1. Cel ce cunoaște pe alții [lumea exterioară] are cunoastere (indirecta)[erudiție, experiență; rămâne toată viața în "mica sală a inteligenței", prizonier al realitatii secunde si al cunoașterii mijlocite de impulsurile senzoriale si cognitive(rolul umbrelor) proiectate pe ecranul mental, care joaca rolulul de perete al pesterii lui Socrate, din relatarea facuta de Platon in Republica, VII]/ **The one who knows others[outer world] has (indirect) knowledge [erudition; experience; remains a prisoner in "the little room of intelligence", or the second reality(the reality of shadows), captive of the mediated knowledge created by the sensory and cognitive impulses, projected on the mental screen-represented as the wall of Socrate's cave, in Plato's Allegory of the Cave presented in Republic, VII]**

33.2. Doar cel ce este constient de Sine este Iluminat[doar cel ce se cunoaște intră în "marea sală luminoasă inteligenței", unde se manifestă vederea, cunoașterea nemijlocită sau "adevărata cunoaștere"]./The one who is aware of himself is Enlightened [he enters mahat, "the great enlightened hall" of inner vision or direct knowledge]

vedeti/see: Alegoria pesterii lui Platon: O adaptare in lut/Plato's Allegory of the Cave: An adaptation in clay: <http://www.vimeo.com/1070177>

33.3-33.4. Doua tipuri de putere, de energie ori de actiune: mijlocita(indirecta) si nemijlocita(directa)/ **Two kinds of power, energy or action: indirect and direct/ Deux sortes de**

puissance, de force, d'energie ou de l'action: indirecte et directe/ **Zwei Arten von Macht, Kraft, Energie oder Aktion: Indirekte und Direkte / Due tipi di potenza, forza, energia o di azione: indiretta e diretta / Dos tipos de poder, fuerza, energía o de la acción: Indirecto y directo**

Acest text se referira la doua tipuri de puteri, de forte, de energie sau de capacitati de actiune care diferentiaza nivelul atins de o anumita civilizatie din univers sau de o anumita entitate vie constienta : 1. putere sau capacitate de actiune mijlocita(indirecta; tehnologica); 2. directa(nemijlocita; fara separare, inertie, reactiune, dualitate subiect-obiect; ca in non-actiunea taoista: wu-wei; ca in daruri, haruri, perfectiuni, siddhis, vibhuti)

33.3. 勝人者有力 , shèng rén zhě yǒu lì,

33.4. 自勝者強。 zì shèng zhě qiáng。

33.3-33.4. Cel ce învinge pe alții [ce impune voința sa, altora] are forță exterioară [actioneaza mijlocit]; Doar cel ce se învinge pe Sine este puternic[doar cel ce se aliniaza cu forța Spiritului (Shen) folosind relaxarea, abandonarea sau predarea in fata Divinului realizeaza capacitatea de actiune directa(nemijlocita) si devine flautul in care canta Divinitatea(Shen)]. / **The one who conquers others has external force[mediated capacity of action]. Only the one who conquers himself is strong [only the one that realize the alignment with the force of Spirit(Shen) using relaxation, letting go, surrender to Divine manifests direct capacity of action and becomes the flute in which the Divine(Shen) sings].**

Mulumirea; **Santosa/ Contentment/ Contentement/ Zufriedenheit/ Contentezza /Contento**
知足者富 ,

33.5. Cel care cunoaște mulțumirea este bogat [cel care cunoaște mulțumirea(in lb. skrt.: santosha) este eliberat de credinta ca "a avea", poate realiza eliberarea din starea de recipient, pt. a deveni izvor; cel veșnic nemulțumit este sărac, oricâte bogății ar avea]/ **The one who knows contentment is rich[the one that knows contentment(in Sanskrit : "santosha") becomes free from the faith that "to have" ,and can lead to salvation from the state of recipient, in order to become a source, a spring of water of life; the one who is eternally discontent is poor, no matter how much wealth has been accumulated]**

33.6. **Caracteristicile practicii intense pt a atinge masa critica/The characteristics of intensive practice to achieve critical mass/Les caractéristiques d'une pratique intensive pour atteindre la masse critique/Le caratteristiche di una pratica intensiva di raggiungere la massa critica/Die Merkmale der intensive Praxis zu erreichen kritische Masse/Las características de la práctica intensiva para alcanzar una masa crítica**

Principiul pragului critic sau al masei critice se manifesta in fiecare domeniu. O viata intreaga poate fi irosita asteptand ca apa sa fiarba, daca nu o incalzim suficient pt. a ajunge la temperatura necesara. Degeaba sapam pana la adancimea de 5 metri o mie de fantani, atunci cand apa (stratul freatic; izvorul omniprezent) se afla la 6 metri adancime. Traducerea "Avansul puternic inseamna ambitie/vointa" este eronata si reprezinta o alterare confucianista a textului. O astfel de traducere trebuie completata de zicala ca "ambitia isi distruge posesorul". Cel ce are ambitie eșuează fiindcă se forțează să acționeze, încearcă să fie ceea ce nu este. Aceasta traducere este contrara caili abandonarii luptei, specifica non-actiunii(**wu-wei**) din mesajul lui Lao Tzu/**The critical mass principle is present in each domain. We can lose our entire life waiting for water to boil, if we do not heat it enough. If the water(the omnipresent source of the water of life) is at a depth of 6 meters, it is useless to dig one thousand wells at a depth of 5 meter. The translation: "Powerful advancement is ambition/will" is a confucianist alteration of the message of Lao Tzu, because "ambition destroys its owner/ l'ambition fait périr son possesseur". All these translations are against the way of non struggle/non fighting/non-action(**wu-wei**).**

強行者有志 ,

33.6. Cel ce isi mentine cursul cu tarie ajunge la destinatie[realizeaza masa critica; intareste energia vitala a rinichiului(zhi 志) ; cel ce se merge cu tarie ancorat in ceea ce face ajunge la destinatie: realizeaza inradacinarea in izvorul de energie a vietii(Tao); cel ce actioneaza perseverent, fara sa se sileasca, are energie vitala si viata lunga; cel ce este hotarat are adevarata stabilitate: se pliază după soarta ce i-a fost dată păstrându-și identitatea(sfântul este ca și apa, care ia oricare dintre formele vaselor în care este turnată, dar își păstrează identitatea, imobilitate interiorului)]. / **The one who keeps on his course with power succeeds [achieves critical mass; kidney vital energy (Zhi 志)]*****

33.7. Localizarea in aici si acum / The localization in here and now/ La localisation dans l'ici et maintenant / Die Lokalisation in das Hier und Jetzt/ La localizzazione nel qui e ora /La localización en el aquí y ahora

XLIV: "Celui qui sait où se tenir n'est pas en péril. Il peut subsister longtemps".

La phrase se trouve aussi dans XXXII. On trouvera dans les notes de XXXII l'explication de la phrase « savoir où se tenir ». Voir aussi IX et XVI.

不失其所者久, bù shī qí suǒ zhě jiǔ,

33.7. Cel care nu-și pierde localizarea[inradacinarea in "ceea ce este" numai "acum si aici"), dăinuie; [cel ce rămâne așezat(centrat în Tao) oriunde s-ar duce dăinuie; obține imortalitatea doar cel ce rămâne așezat la locul său de origine(izvor; acasa), simplu, natural și care nu-și pierde propria natură(sufletul); moare repede cel ce rățăcește (cel ce caută în afară, cel ce se risipește, cel ce se îndepărtează de firea sa)];**The one who does not lose his localization [in "here and now" which is the root of Tao], will last.**

World: He who discovers his oneness with the universe resides in peace. Living one day at a time is the essence of harmony. One who lives in harmony endures.

33.8. Imortalitatea- Marea moarte sau moartea initiatica si a doua nastere ca tehnica de trezire in Taoism/Immortality- The Great Death or initiatory death and the second birth as a technique of awakening in Taoism / L'immortalité-La grande mort ou la mort initiatique et la seconde naissance comme technique d'éveil initiatique in Taoisme/ Unsterblichkeit - Der Große Tod und Tao/ L'immortalità- la grande morte o di morte iniziatica e la seconda nascita come una tecnica di risveglio nel Taoismo / La inmortalidad, la gran muerte o la muerte iniciática y el segundo nacimiento como una técnica de despertar la iniciación en el taoísmo

Mirahorian Cel ce trece prin poarta mortii fara sa se stinga descopera imortalitatea **The one who passes through the gate of death without dying will discover immortality :To die, but not to perish – that's immortality! / Celui qui traverse la porte de la mort sans mourir découvrira l'immortalité/ Quello che passa attraverso la porta della morte senza morire scoprirà l'immortalità/ El que pasa a través de la puerta de la muerte sin morir descubrirá la inmortalidad/Die Überquerung durch die Tür des Todes, ohne zu sterben entdecken die Unsterblichkeit : Sterben, doch nicht untergehen – das ist Unsterblichkeit!**

Orice fiinta umana este nemuritoare, o entitate eterna, care este pt. a fi(IS BE) Vedeti mesajul din carte aparuta in 2009: Alien Interview de Lawrence Spencer, bazata pe documentele furnizate de Matilda O'Donnell MacElroy(an Army Air Force nurse who was stationed at the Roswell Army Air Field 509th Bomb Group in 1947).

Acest lucru l-au descoperit nu doar maestrii spirituali ori sfintii, ci si cei care au fost reanimati dupa o experienta in vecinatatea mortii(NDE- Near Death Experience). In cursul regresiiilor hipnotice am cerut persoanelor, care tocmai retraiau un evenimentul parasirii corpului fizic, atunci cand faceau eforturi disperate de a-l reanima, sa-si concentreze atentia si sa memoreze starea de fiinte eterne si constiente, sa se observe si sa constate ca au in continuare porti senzoriale subtile si capacitati de actiune. Chiar o haina noua (corp clonat) este imposibil sa fie imbracata de fiintele de pe Terra netrezite, care isi pierd **continuitatea constientei**, odata cu deteriorarea corpului fizic. Toti cei care au trecut prin poarta mortii accidental, fara sa se stinga(sa-si piarda continuitatea constientei) au descoperit imortalitatea si au relatat despre ea semenilor lor. Trezirea poate fi

obtinuta in cursul vietii si de cei ce trec pastrandu-si constienta prin poarta somnului(mica moarte) sau prin poarta transei, fara sa-si piarda continuitatea constientei. "Viata(starea de veghe) si moartea(starea de somn profund) sunt un singur proces (intrare-iesire) cu doua nume diferite. Atunci cand vom intelege acest lucru, frica de moarte va dispere, ca si alte dificultati din viata noastra"/"Our life and death are the one thing. When we realize this fact, we have no fear of death anymore, nor actual difficulty in our life(Zen Mind, Beginner's Mind Shunryu Suzuki)

In "Tao: A New Way of Thinking" by Chang Chung-yuan 『老子の思想

タオ・新しい思惟への道』 the author provides translations and explanations of the eighty chapters of Laozi's Dao De Jing while analyzing similarities between Daoism and Martin Heidegger's philosophy, Carl Jung's psychology, Kitaro Nishida's philosophy, Zen Buddhism, etc.

On the page I opened was Chapter Fifty. The author calls that chapter "Great Death and Dao" and explains that when a person experiences the so-called 大死 (taishi; great death) or 無 (mu; nothingness), there will be no death for that person. The author compares this thinking to Heidegger's philosophy by quoting Keiji Nishitani's writing "Reflections on Two Addresses by Martin Heidegger": The spirit of world-affirmation, man's positive attitude to the world, seems to be found in its full manifestation in another quote from Abraham a Santa Clara: **"A man who dies before he dies, does not die when he dies."** Heidegger comments on this sentence that it brings forward a decisive thought. This sentence would not sound strange if it had come from the mouth of a man of Zen. In fact, the same thought, in literally the same mode of expression, has been pronounced, we suppose, by a great number of Zen teachers. There is, for instance, a well-known Japanese waka of Shido Bunan [至道無難], a Zen master of the seventeenth century: **"Become a dead man, remaining alive; become thoroughly dead; then do what you like, according to your own mind; all your works then are good"**

33.8. 死而不亡者壽。sǐ ér bù wáng zhě shòu。

33.8. Cel ce se stinge (moare) fără să piară atinge imortalitatea [cel ce este ca și mort, fără să dispară(ce nu-și pierde conștiința întră în transa mistică); cel ce a renunțat la falsa personalitate devine nemuritor (moartea aparentă sau voluntară deschide accesul la continuitatea conștiinței sau la independența de corp a conștiinței); acela nu încetează să existe după moarte; "cel ce ține la viață (ce se teme pentru ea) o va pierde"]/ [The one who extinguishes\(dies\) but not perish lives eternally.****](#)

J. J.-L. DUYVENDAK: " In fiecare dintre primele trei propozitii sunt prezentate trei cupluri, in care primul membru este o asa-zisa virtute(confucianista) pe care Laozi o considera inferioara fata de al doilea termen al cuplului .In prima propozitie se face referire la cunoastere (智zhi) [orizontala, indirecta] care este explicit condamnata in capitolul 19: " Daca elimini asa zisa intelepciune(intemeiata pe textele sacre deformatate de religie- de aici transmisia in taoism si buddhismul zen: in afara textelor) si renunti la cunoasterea [indirecta, orizontala, care prin experientă, eruditie și griji, te leagă de exterior și de trecut] poporul va avea de o sută de ori mai mult profit"[絕聖棄智,民利百倍 jue2 sheng4 qi4 zhi4, min2 li4 bai3 bei4].

Caracteristicile buddhismul zen se pot rezuma în patru principii esentiale:

- 1.O transmisie directă în afara Scrierilor[orthodoxe](Kyôge-Betsuden*);
 - 2.Nici o dependentă față de cuvinte și de simboluri grafice(Furyû-Monji*);
 - 3.Să se îndrepte direct către sufletul omului(Jikishi-Ninshin*);
 - 4.Să-și contemple propria sa natură și să realizeze starea de «trezire»a unui buddha (Kenshō-Jōbutsu*).
- Aceasta definire foarte exactă a buddhisnului ch'an este în mod traditional atribuită lui Bodhidharma, primul patriarh al buddhismul zen.Numeroși eruditi moderni consideră însă că aceasta definire emană de la un maestru tardiv, Nan-ch'üan P'u yüan *(jap.Nansen Fugan).

Dans chacune des trois premières antinomies, le premier membre indique une soi-disante vertu(confucianiste) que Lao-tseu considère comme inférieure à celle exprimée par le second membre de l'antinomie. La première, tche (智zhi) « savoir », « connaître », « connaissance »/ est même expressément condamnée dans le chapitre XIX: "Si tu abolis la sagesse/ religion, l'autorité des textes sacrés et rejettes le savoir(la connaissance indirecte), le peuple en aura cent fois plus de profit" In each of the first three paradoxes, the first member indicates a so-called virtue (Confucianist) that Lao-tzu considered inferior to that expressed by the side of the antinomy. The firstknowledge(智zhi), is expressly condemned in the XIX : "If you abolished the wisdom/ religion, authority of sacred texts and reject the knowledge(indirect knowledge), the people will be a hundred times more profit "

Dans la troisième antinomie, le texte traditionnel donne : « Celui qui sait se satisfaire est riche (voir XLIV: "Celui qui sait se satisfaire ne sera pas confondu/He who knows to be content will not be

confused ". et XLVI: "Il n'y a pas de plus grand malheur que de ne pas savoir avoir assez/ There is no greater misfortune than not knowing contentment".)

Celui qui agit avec force a de la détermination » Une inversion des deux parties de cette phrase, d'ailleurs indiquée par la construction (yeou li, 124, de la deuxième antinomie correspondant avec yeou tche, 125, de la troisième), l'accorde mieux avec les deux antinomies précédentes.

Dans la quatrième antinomie, il semble y avoir un changement d'accent.

Bien que le premier membre indique encore quelque chose d'inférieur au second, il n'est plus question d'une chose répréhensible. En effet, « ne pas s'écarter de sa juste place » veut dire : accepter sa destinée, ne pas essayer par une activité démesurée de forcer son sort, ne pas vouloir arriver à l'épanouissement avant le moment opportun, ce qui est une idée tout à fait taoïste. Que signifie alors la dernière moitié de la phrase, qui a donné beaucoup de mal aux commentateurs ? Il me semble qu'ou bien elle signifie qu'une mort naturelle à la fin du développement de la vie, mort non hâtée par des incidents provoqués par toutes sortes d'activités, est la vraie longévité ; ou bien qu'il est question de la décomposition du corps, qui se transforme en d'autres choses et ainsi continue à exister. Cette idée se retrouve dans le **Tchouang-tseu, VI, 6** (Legge, p, 248).

Au lieu de wang (忘 wàng), « oublier », du texte traditionnel, je lis, avec une inscription des T'ang, wang (亡 wáng décédé ; défunt ; fuir; se sauver; mourir ; anéantir), « périr », écrit avec le même caractère sans la clé du " coeur"

Note:

Din propozitiile 33.1-4 se observa ca sunt puse fata in fata doua modalitati de cunoastere (mijlocita si nemijlocita) si de actiune(indirecta si directa), ce apartin de doua stari de fiintare diferite :

1.starea de " recipient " , unde se manifesta credinta in "a avea" si a realizarii prin umplere si

2. starea de " izvor " , unde se manifesta credinta in "a fi" si a realizarii prin golire

Din cauza acestei deosebiri dintre "a avea" și "a fi" se impune următoarea traducere:

*Cel ce cunoaște pe alții **are** cunoștințe [are experiență; erudiție; pare înțelept]

Cel ce se cunoaște pe sine **este Iluminat[realizeaza accesul la lumina interioara, necreată, eterna si la vederea nemijlocita de lumina exterioara]

*** Exista un prag sau o masa critica in orice domeniu. O viata intreaga poate fi irosita degeaba daca sapam pana la adancimea de 5 metri o mie de fantani, atunci cand apa (stratul freatic; izvorul omniprezent) se afla la 6 metri adancime. Traducerea "Avansul puternic inseamna ambitie/vointa" este eronata si reprezinta o alterare confucianista a textului. O astfel de traducere trebuie completata de zicala ca "ambitia isi distruge posesorul". Cel ce are ambiție eșuează fiindcă se forțează să acționeze, încearcă să fie ceea ce nu este. Aceasta traducere este contrara caili abandonarii luptei, specifica non-actiunii(wu-wei) din mesajul lui Lao Tzu.

The translation:" Powerful advancement is ambition/will" is a confucianist alteration of the message of Lao Tzu, because "ambition destroys its owner/ l'ambition fait périr son possesseur".

All these translations are against the way of non struggle/non fighting/non-action(wu-wei).

**** Great Death and Tao/Marea moarte si Tao "Our life and death are the one thing. When we realize this fact, we have no fear of death anymore, nor actual difficulty in our life/ Viata si moartea noastra sunt un singur proces (intrare-iesire) cu doua nume diferite.. Atunci cand vom intelege acest lucru, frica de moarte va dispere, ca si alte dificultati din viata noastra"(Zen Mind, Beginner's Mind Shunryu Suzuki)

Sur l'extase taoïste, nous n'avons de Lao-tzeu qu'un texte fort court, mais qui prouve que la pratique date de lui, ou d'avant lui...« De dix hommes, un seul conserve sa vie jusqu'à son terme, parce qu'il en est détaché. Celui qui est détaché de la vie, est à l'épreuve de la corne du rhinocéros, de la griffe du tigre, des armes des combattants. Pourquoi cela ? Parce que, extériorisé par son indifférence totale, il ne donne pas prise à la mort. » L'extase joue un grand rôle dans le Taoïsme ; les Pères nous le prouveront bientôt.

Censée être une union directe et immédiate au Principe, elle renouvelle, dans celui qui s'y livre, sa participation au Principe, sa foi, ses convictions, etc. Elle produit le détachement absolu de tout, même du corps. De là l'invulnérabilité de l'extatique. Tandis que l'âme est comme transportée, ou réellement transportée hors du corps par l'extase, le corps ne peut pas être frappé à mort. L'idée paraît être que, pour être mortel, un coup doit atteindre le noeud vital, la jonction du corps et de l'âme. Or ce noeud est p.156 dénoué, cette jonction n'existe pas, temporairement, chez l'extatique. Il ne peut donc être tué, tandis qu'il est en extase (chap. 50). [pagina 175 in: Léon Wieger S.J. Histoire des Croyances Religieuses et des Opinions Philosophiques en Chine depuis l'origine jusqu'à nos jours, Deuxième édition, imprimerie de Hien-hien, 1922, 798 pages.]

(1) Chi non si applica all'esteriore, ma mantiene sempre sé nell'unita raccolta dell'atto[1923];

Nella penultima linea si torna alla norma dell'esser se stessi, in fedeltà alla parte assunta entrando nella condizione umana. Il forzare, il mutar luogo, l'affermarsi senza contatto con la propria natura originaria crea solo una specie di essere fittizio fuori dall'essere, destinato a dissolversi, a non durare[1959];

(2). Dopo la realizzazione dell'indifferenza, dopo il distacco; cfr. Valentino: "in quanto dissolvete il mondo e non siete voi stessi dissolti, siete signori di tutta la distruzione e di tutta la creazione" (Clemente Alessandrino, Stromata, IV, 20)[1923]

In effetti, un'altra possibile interpretazione di tale linea è: "dopo la morte, non dimenticare"-cioè mantenere la continuità di coscienza[1959]

(3) Léon Wieger: La mort et la vie, deux formes de l'être. Il s'agit de la survivance consciente [pour atteindre l'immortalité] ; Voyez: "Les pères du système taoïste", Tome I. Introduction, page 10.

6. CONEXIUNI/CONNECTIONS

Transa mistica si moartea-Mystical Death -see Chapter 50 in Lao Tzu

Jesus/Iisus: "cei ce isi vor da viata pt mine vor trai vesnic"

Vedeti in Aforismele lui Patanjali despre aliniere (Yoga Sutra) aforismul YS1.14 despre masa critica si aforismele legate de multumire (santosha)

Tehnicile de imortalitate din alchimia interna (内丹 nèi dān) si externa (外丹 wai dan)

Vedeti textul lui Henri Maspero (1882-1945) din Le Taoïsme intitulat: "Les procédés de « nourrir le principe vital » dans la religion taoïste ancienne" care este redat in intregime in linkul indicat dupa [Bibliografie](#)

Duyvendak J. J.-L. : "Atteindre une longue vie est un idéal chinois à la poursuite duquel les Taoïstes se sont spécialement voués. Cet idéal nécessite une ascèse difficile. Nous la connaissons dans le Taoïsme postérieur ; mais dans le Tao-tö-king il y a aussi des indications claires de ces pratiques (LII). Une technique spéciale se développa dans ce but. Il y eut une discipline de la respiration, permettant de faire circuler le k'i, le souffle, dans le corps entier avec la plus grande intensité possible ; on apprenait à respirer, comme on dit, « par les talons ». Il y eut également une hygiène sexuelle qui, dans l'union du Yin et du Yang, s'appliquait à conserver la force vitale en faisant circuler le sperme dans le corps. Il y eut encore la recherche d'herbes médicinales, propres à conserver la vitalité, et l'alchimie pour préparer la pilule d'immortalité. Les Saints taoïstes, devenus maîtres de ces pratiques, acquéraient le don de lévitation : ils planaient librement au gré du vent et leurs corps, dématérialisés pour ainsi dire, n'avaient plus besoin de nourriture et devenaient impérissables ". Il faut rapprocher aussi, dans Tchouang-tseu, XI, 3, un exposé de l'art de la longévité : il faut « cramponner son esprit à la tranquillité ») de sorte que « les yeux ne voient rien, les oreilles n'entendent rien, le coeur ne comprend rien. »

Empêcher ces deux (l'âme spirituelle houen et l'âme corporelle p'o) de se séparer (chapitre X), en embrassant l'unité, c'est-à-dire la Voie par laquelle tout se maintient, signifie donc posséder la longévité, n'être pas soumis à la mort. Pour l'expression « se cramponner à l'unité », voir aussi: XXXIX.

7. Dictionar chinez-roman al tuturor caracterelor din capitolului 33 al Dao De Jing [Tao Te Ching] insotita de transcriptie si semnificatie Chinese-English Dictionary of all the Characters in chapter 33 of Dao De Jing [Tao Te Ching] accompanied by Romanization and Meaning Dictionnaire Français-Chinois de tous les caractères chinois du chapitre 33 du Dao De Jing [Tao Te King] accompagnée de leur transcriptions et significations

33. LISTA CARACTERELOR DIN CAPITOLUL TREIZECI ȘI TREI AL DAO DE JING [TAO TE CHING; TAO TE KING] INSOTITA DE TRANSCRIPTIE SI SEMNIFICATIE

第 di4 四: 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;
G:Reihe, Ordnung, Grad, Klasse, der Reihe nach, dient zur Bildung der Ordnungszahlen, lediglich, nur, indessen, aber, Haus, Wohnung, Nummer;

三十三 san1 shi2 san1 R: treizeci și trei;

章 zhang1 tschang R: capitol; secțiune; paragraf; instrucțiune; regulă; statut; tratat; articol; petiție; memorandum; departament; sigiliu; timbru; bine; frumos; insignă colorată; disticție; prețuire; 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); G: Aufsatz, Abhandlung, Schriftstück, Eingabe, Denkschrift, Kapitel, Abteilung, Absatz, Abschnitt, Siegel, Stempel, Vorschrift, Bestimmung, Satzung, Regel, Paragraph, schön, bunt, abzeichnen, Auszeichnung, Familienname;

33.1: 知 zhi1 tschi R: a cunoaste; cunoastere; eruditie; cunostinte; a intelege; a percepe; a fi constient; cunoastere mijlocita (in lb.skr: jnana) care e luata de confucianisti drept inteligență, înțelepciune, desteptaciune, cand de fapt e doar o acumulare, o memorizare de texte si intipariri transmise sau memorate (in lb.skr: smrti); (influenta confucianista care identifica inteligenta si intelepciunea cu "umplerea cu invataturi"); E: know, be aware of, inform, notify, tell; knowledge, wisdom; wise, clever; G: wissen, verstehen, kennen, erkennen, Kenntnis haben von-, sich bewußt sein, sich erinnern, bekannt, vertraut sein mit -, beherrschen, das Wissen, die Kenntnis, die Erkenntnis; apare prima data in: 2.4; in 3.55 acest caracter este inlocuit de 智 zhi4;

33. 2: 人 ren2 jen R: om; persoană; uman, ceilalții (în opoziție cu sine însuși); E: human being, homo, man, person; others (as opposed to oneself), people, personality, character, everybody, each; G: Mensch, Menschheit, Person, Leute, jemand, jemand anders;

33. 3: 者 zhe3 tsche R: particula de genul [-ar, -ist, -or, -giu] care indica persoana care face ceva; olar; artist; muncitor; taoist, hangiu); particulă gramaticală cu funcții variate, în special "acela care vine" și "acțiunea 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] 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;

33.4.: 智 zhi4 tschi R: a cunoaste; a sti; a intelege; a percepe; cunoastere mijlocita (in lb. skrt.: jnana); eruditie; experienta; cunoastere indirecta sau mijlocita de simturi si de procesarea mentala (transmisa prin vorbe, carti, marturii ale simturilor); cunoastere mijlocita (in lb.skr: jnana); care e luata de confucianisti drept inteligență, înțelepciune, desteptaciune, cand de fapt e doar o acumulare, o memorizare de texte transmise sau memorate (in lb.skr: smrti); (influenta confucianista care identifica inteligenta si intelepciunea cu " umplerea cu invataturi"); agerime; spirit, minte; E: to know, to perceive; experience; understand, indirect knowledge (in Sanskrit: jnana; smrti) which is taken by the confucianist as intelligence, wisdom, wit; G: Weisheit, Verstand, Geist, Wissen, Klugheit, Fähigkeit, bud: Erkenntnis, Einsicht, Intelligenz, Intellekt, klug, weise, verständig, intelligent; (skr: jnana); apare in: 3.55 in loc de 知 zhi1 ; 33.4;

33.5: 自 zì4 tzu tse R: (respirație, suflare) propria sa persoană; sine; personal; prin sine însuși, natural; a ieși (dintr-o încăpere) a muri; de la, din; E: oneself, one's own, naturally, sine, from; G: selbst, persönlich, eigen, privat, von selbst, selbsttätig, natürlich, von (Richtung), seit, Auto-;

33.6: 知 zhi 1 R: vedeti/see: 33.1

33.7: 者 zhe3 tsche R: vedeti/see: 33.3;

33.8: 明 ming2 ming R: strălucitor; iluminat; luminos; lumină; zori, (de aici:) următoarea (zi); clar, evident; a face clar, a declara; văz; vedere inteligență, inteligent; E: bright, brilliant, clear, distinct, open, explicit, sharp-eyed, clear-sighted; Enlightened; Enlightenment; G: hell, leuchten, scheinen,

glänzend, berüht, offen, sichtbar, klar, deutlich, es ist klar, daß-; erklären, Verstand, verstehen, erkennen, wissend, klug, morgen, Höflichkeitsanrede, Ming-Dynastie(1368-1644),F.N.

33.9: 勝 sheng4 A. a avea forța de a face, adecvat pentru, corespunzător la, a prezenta, a purta; suficient, cu totul, în întregime; B.a cuceri; a învinge; a subjuga, a întrece, a depăși, a excela;

33.10: 人 ren2 R: vedeti/see: 33.2;

33.11: 者 zhe3 R: vedeti/see: 33.3;

33.12: 有 you3 yu R: a avea;a exista;manifestarea;plinul;ființa;existența[ceea ce are caracteristici și deci un nume]; skr: «bhava»; E:to have, to possess, to exist, there is, the being, to own the existence;

G:haben, vorhanden sein, es gibt, phil: das Sein, bud: das Dasein,

33.13: 力 li4 putere fizică,forță;tendon;mușchi; resurse,mijloace;energie,efort;a exercita propria forță;lucru; power, strength, ability, force, physical strength; Kraft, Stärke, mit Kraft, kräftig, kraftvoll, phys. (fig) Energie, gewaltsam, Eifer, eifrig, ernsthaft, sich anstrengen, die Kraft haben;

33.14: 自 zi4 tzu R: vedeti/see: 33.5;

33.15: 勝 sheng4 R: vedeti/see: 33.9;

33.16: 者 zhe3 R: vedeti/see: 33.3;

33.17: 強 qiang2 kiang R: puternic, violent; superior, mai bun; a forța, a sili;a constrânge; a face eforturi; E:strong, powerful, better, a bit more than; G:stark, kräftig, gewaltsam, anmaßend, Nachdruck, Kraft, besser, übertreffen, mehr als-, Wiebel(Insekt), Familienname Aussprache kiang3 zwingen, nötigen, hartnäckig, bestehen auf-, nachdrücklich, sich anstrengen; apare prima data in: 3.43;

33.18: 知 zhi1 R: vedeti/see: 33.1

33.19: 足 zu2 tsu R: picior; suficient,destul,(metal)de puritate standard; capabil de,care merită(să),care e demn(de); E:foot,enough, ample,sufficient; G:Fuß, Bein,(eines Tisches usw.),Schritt, Stufe,Grad,genug, reichlich, befriedigen, zufrieden, geeignet, dazu angetan,daß -; genügend, um zu (veranlassen, daß-); vollständig, durchaus; unverfälscht, vollwertig; apare prima data in: 17.23;

33.20: 者 zhe3 R: vedeti/see: 33.3;

33.21: 富 fu4 fu R: bogat; abundent; opulență; E:rich, wealthy, abundant; G:reich, wohlhabend, bereichern, reichlich, Familienname; apare in:9.25;

33.22: 強 qiang2 R: vedeti/see: 33.17;

33.23: 行 xing2; hsin; hang hing R: a merge;a se mișca;a pleca;a face,a executa;a acționa;plimbare; cale;drum; acțiune,conduită;comportament;purtare;acțiuni;a se comporta;funcționare; mers;o firmă; un depozit; magazin; serie;șir;element;五行wu3 xing2: "Cele Cinci Miscari/Faze/Elemente " [pământ(土, pinyin: tu), metal(Chinese: 金, pinyin: jin), apă(水, pinyin: shui), lemn(木, pinyin: mu), foc(火, pinyin: huo)] considerate de antici că alcătuiesc universul fizic.Medicina Tradițională Chineză[MTC] utilizează relațiile dintre Cele Cinci Elemente pentru a explica diferitele fenomene fiziologice și patologice; E:walk, travel, do, carry out, be all right, trip, behaviour, capable, competent; 五行wu3 xing2:« or the Five Movements, Five Phases or Five Steps/Stages[Wood (Chinese: 木, pinyin: mù), Fire (Chinese: 火, pinyin: huǒ),Earth (Chinese: 土, pinyin: tǔ), Metal (Chinese: 金, pinyin: jīn), Water (Chinese: 水, pinyin: shuǐ)] are chiefly an ancient mnemonic device, in many traditional Chinese fields; G: gehen, reisen, es geht, gelingen, begehen, tun, handeln, verrichten, veranstalten, ausüben, vollziehen, vor sich gehen, stattfinden, Betragen, Wesen, Wandel, zeitweilig, nicht feststehend, dient als Vorwort zur Bildung von Zeitwörtern, die (fünf) Elemente ; Linie, Reihe(NCS 320); 2.56;

33.24: 者 zhe3 R: vedeti/see: 33.3;

33.25: 有 you3 R: vedeti/see: 33.12;

33.26: 志 zhi4 tschi voință;hotărâre;determinare, intenție; scop; țintă; a năzui,ambiție(uneori:a scrie,înregistrare,amintire;document,anale, inscripție); E:will, aspiration, records, annals, mark, sign; G:Wille, Entschluß, Tatkraft, Ehrgeiz, Streben, Ziel, Zweck, Absicht, Jahrbücher, Geschichte, Aufzeichnungen, Schriften, Beschreibung; apare prima data in 3.42;

33.27: 不 bù4 pu R: nu ;non;fără; negație; (prefix negativ);unii comentatori consideră că forma veche, care a fost ulterior simplificată ca : 不este:懷 huai² [a gândi la; a nutri (un sentiment, o speranță); a păstra cu duioșie, a păstra în suflet;minte;inimă;sân; termen folosit pentru a indica non-acțiunea, decizia de a realiza«eliberarea»,libertatea între anumite limite]; [vezi: Comentariu în «Glosar de termeni chinez-român»]; E: no,not, negation, used to form a negative,used to indicate indifference, used to indicate a choice to get free, freedom within limits; 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:

33.28: 失 shi1 schi a picura, a lăsa să cadă, a scăpa, a arunca; a omite, a nu pronunța, a mânca (o silabă); a lăsa, a pierde; a se rătăci; a lăsa să scape, părăsire, uitare; a neglija, a trata cu indiferență, a nu băga în seamă; a greși, defect, cusur, greșeală; **E**: lose, fail to get hold of, deviate from the normal, break (a promise), get lost, fail to achieve one's end, mishap, defect, mistake; **G**: verlieren, versäumen, verpassen, auslassen, nicht haben, vernachlässigen, Fehler, sich irren, mißlingen, unwillkürlich, übertreiben, fahrlässig; **13.23**;

33.29: 其 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;

33.30: 所 suo3 so **R**: loc; locul unde; ceea ce; acela care de fapt, în realitate; printre altele; cauză; **E**: place; **G**: Ort, Stelle, Zählwort für Gebäude, wo, Ursache, wodurch, Relativpronomen: derjenige welcher, das, was, was auch immer; apare în: 7.7;

33.31: 者 zhe3 **R**: vedeti/see: 33.3;

33.32: 久 jiu3 kiu gau2 **R**: timp îndelungat; de multă vreme; mult timp (în urmă); trecere a timpului, a crește; întârziat; apare în: 7.4: 天長, 地久 (tian1 chang2, di4 jiu3) 7.1. Cerul [Tao] este o eternă dăinuire; Pământul [Universul manifestat] este o permanentă devenire [transformare; curgere; mutație]; **E**: for a long time, of a specified duration; **G**: lange, längst, Dauer, dauerhaft, haltbar;

33.33: 死 si3 sse **R**: a muri; (despre plante) a se usca, a pieri, moarte; mort; a omorî, sfârși; **E**: die, dead, to the death, extremely, implacable, deadly, fixed, rigid, inflexible, impassable, closed; **G**: sterben, Tod, tot, töten, leblos, unbeweglich, starr, fest, stehend, (Wasser), abgetan, Zeichen höchster Steigerung; apare în: 6.4;

33.34: 而 er2 ör 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; **G**: und dabei, und demgemäß, gleichwie, aber, sonder, und doch, gleichwohl, indessen, du dein, leeres Wort am Satzende;

33.35: 不 bù4 **R**: vedeti/see: 33.27;

33.36:

亡 wáng; wang2 wang **R**: a muri; a pieri; **E**: flee, run away, lose, pass away, die, perish; dying, dead, die, destroy gone, lost, away, disappear, flee, are not without; **F**: décédé; défunt; fuir; se sauver; mourir; anéantir; asservir, mourant, mort, mort, de détruire; parti, perdu, loin, disparaître, fuir, ne sont pas sans; **G**: sterben, tot, umkommen, vernichtet, fort, verloren, abwesend, verschwinden, fliehen, nicht haben, ohne; 33.36;

忘 wàng wang4 wang **R**: a uita; (pierdut mental:) a pierde; distrat, absent; absorbit de gânduri; a uita; uituc; în taoism, întâlnim termenul tehnic zuo wang: 坐忘, ce se poate traduce prin: "a se aseza și a uita de tot"; **E**: forget; **F**: oublier; **G**: vergessen;

33.37: 者 zhe3 **R**: vedeti/see: 33.3;

33.38: 壽 shou4 schou cantonese: sau⁶ **R**: longevitate; imortalitate; viață lungă; în vârstă, durată de viață; vârstă înaintată; **E**: longevity, life, age, birthday, for burial; **G**: langes Leben, hohes Alter, Lebensabend, Geburtstag (älterer Leute) Familienname;

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**;

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