

Poarta ascunsă -Conștiența/The Hidden Gate- Awareness

Ce s-a ascuns ? Activarea minții (realității secunde) închide poarta de acces la realizarea profundeii identități (玄同 **xuán tóng**; functionarea holografică din transa mistică);



Lao Tzu Chapter 56

Dan Mirahorian
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The Flowering of Life -At one with The One(Mystic Trance)

The one who is conscious (in Tao) can't speak.
The one who can speak is not conscious (centered in Tao)(1)
Close the mouth (silence your mind);
Shut the doors (close your your senses;controls the Gates of his Breath)
Smooth the sharpness(blunts his activity);
Untie the tangles (untangle your affairs;release your worries).
Harmonize your inner light (dim the glare; tempers his light);
Let settle your dust (calm the turmoil;unite the world into one whole).
Doing this is to enter the mystical oneness(with Tao)(2)
Yes such(a human being) realizing mystical oneness (the saint;the wise)
holds balance beyond sway of love or hate (3)
He is immune to gain or loss [he can not be benefited nor harmed]
He can not be made noble nor to suffer disgrace
[beyond care of praise(honor ;nobility) or blame (disgrace,shame; meanness)].
Therefore he is considered the most valuable human being under Heaven.
[the treasure of the World].(4)

Notes:(1) "He who knows does not speak. He who speaks does not know" is a false translation repeated endlessly. K. Stanislavsky(1863-1938)in his book ("An Actor Prepares")has illustrated the impossibility of talking or remembering. He asked an actor to raise smth. very heavy. The actor whose body was fully tense and concentrated on this task was unable to speak or to remember simple things he executed before.Stanislavski's theories on relaxation,body-mind unity and consciousness speaks about a man with a high degree of self knowledge ("to concentrate one must first know how to relax"). Anyone in a mystic trance can't speak without losing his attention,his fragile grasp or resonant connection with the subtle reality.Mystical trance requires an impartial conscious witness inside the traveller.This impartial consciousness that witnesses the journey to the Center is trained in taoism and yoga using the practice of silence(mouna).In hypnotic and shamanic trance the same thing is realized by two persons:one in trance and the other awake is the conscious witness outside,the guider,the hypnotherapist or the shaman.

(2)Mystical unity,the profound identification,the dark and mysterious identity,mysterious samenes,absolute equality.
(3)The saint remains detached and not moved or insulted either by affection or aversion; approached or alienated.
(4)Legge:"Such an one cannot be treated familiarly or distantly; he is beyond all consideration of profit or injury; of nobility or meanness;he is the noblest man under heaven".Chan:"Therefore it is impossible either to be intimate and close to him or to be distant and indifferent to him. It is impossible either to benefit him or to harm him. It is impossible either to honour him or disgrace him. For this reason he is honoured by the world".LinYutan:Then love and hatred cannot touch him. Profit and loss cannot reach him. Honor and disgrace cannot affect him. Therefore is he always the honored one of the world.
Wu:"Which you cannot court after nor shun, Benefit nor harm, honour nor humble. Therefore, it is the Highest of the world".

O minciuna repetata de milioane de ori nu are niciodata puterea adevarului.
O traducere eronată, ruptă de realitate, pe care o regasim in [majoritatea traducerilor](#) , este afirmatia arhicunoscută :

"Cel ce știe nu vorbește ; cel ce vorbește nu știe"/"One who knows does not speak, one who speaks does not know" /"Chi sa non parla; chi parla non sa/"Celui qui sait ne parle pas, celui qui parle ne sait pas").

Traducerea reala cu importanta practica este:

Cel ce este conștient(cel ce percepe) nu vorbește; ([Nota 1](#))

The one who is aware does not talk/ Celui qui est conscient ne parle pas/
Quién es consciente no habla/ Chi è cosciente non parla /Der Wer ist bewusst, spricht nicht /

Cel ce vorbește nu este conștient (nu percepe). ([Nota 2](#))

The one who talks is not aware (He who speaks is not aware) / Celui qui parle n'est pas conscient/ Quién habla no es consciente/Chi parla non è cosciente/ Der Redende bewuß nicht(Mirahorian)

Aceasta traducere este o pasare foarte rara, fiindca o mai intalnim doar in doua cazuri:

"Când percepem nu vorbim, când vorbim nu percepem"/"Quand on perçoit, on ne parle pas: quand on parle, on ne perçoit pas". (Jean-François Billeter)

"Cel atent/conștient nu vorbește. Cel ce vorbește nu este atent/conștient"/
"One who is aware does not talk. One who talks is not aware".(Chang Chung-yuan)

Toți maștrii spirituali pe care i-a avut omenirea s-au referit la trecerea regimul de funcționare holografică sau divină, ca la inflorirea vietii.

Conștientia - Cel mai mare dar al ființei umane/La Conscience-
Le plus grand don de l'être humain/The Consciousness-The
greatest gift of human beings/ Coscienza-Il dono più grande
dell'uomo /

Iisus s-a referit la unificarea ochilor (și a celor două emisfere cerebrale)[vedeti: Trecerea de la "a privi" la "a vedea; "Dacă ochiul tău este Unu/ If your eye is single/ Si ton oeil est Un/ Se il tuo occhio è Uno /Si tu ojo es Uno/ Wenn dein Auge ist Ein

<http://www.scribd.com/doc/69542980>], la "intoarcere" (in lb. aramaică: teshuvah) prin "prezență conștientă" (in lb. greacă: ἀμαρτία), dar mesajul sau a încăput pe mâna celor care l-au deformat și cenzurat. Cuvântul grecesc hamartia (ἀμαρτία), tradus in Noul Testament prin "păcat"(pt a face posibilă manipularea prin culpabilizare și comerțul cu iertări, indulgențe), inseamnă in limba greacă clasică: lipsa prezenței, lipsa conștientiei; absența; "a lipsi"(atenția), "a rata ținta(objectivul)", "a pierde marca(nivelul cerut; starea de mărtor)". In Dhammapada 2 se afirmă : "conștientia(prezența;

atenția) conduce la imortalitate; in timp ce aceia lipsiți de conștiință(prezență; atenție) sunt deja morți"/ **As stated in the Dhammapada, "awareness(attention) leads to immortality, while those deprived of awareness(attention, consciousness) are already dead"/ "Comme est indiqué dans le Dhammapada 2, «la présence (l'attention) mène à l'immortalité, tandis que ceux qui n'ont pas conscience (présence; attention), ils sont déjà morts"/ "Come indicato nel Dhammapada 2, "consapevolezza (presenza, l'attenzione) conduce all'immortalità, mentre quelli privi di coscienza (assenti; disattenti) sono come già morti"**
[Sanderson Beck , Dhammapada (The Path of Truth) 2.
Awareness English version by Sanderson Beck
<http://www.san.beck.org/Dhammapada.html>

Tacerea- Cea mai mare revelatie / Le Silence- La plus grande revelation / The Silence - The Greatest Revelation / Il silenzio- La più grande rivelazione / El silencio- La mayor revelación / "Die größte Offenbarung ist die Stille

Cea mai inalta realizare: Inflorirea sau rodirea vietii - Unit cu Unu (Transa mistica)

The highest achievement- The Flowering of Life -At one with The One(Mystic Trance)/ La chose la plus précieuse dans l'existence de l'Univers: la floraison ou la fructification de la vie/ Constienta- Cheia realizarii uniunii mistice / Awareness- The Key to realize the Mystic Union

**Cel mai mare dar al fiintei umane: constienta;
Cea mai mare revelatie: tacerea;**

**Cea mai inalta realizare a fiintei umane : Inflorirea sau rodirea vietii-
Reamintirea adevaratei noastre identitati**

**O noua traducere a capitolului 56 din Dao De Jing /Tao Te Ching
de Dan Mirahorian /A new translation of 56th Chapter from Lao Zi/ Lao Tzu/Lao Tseu
by Dan Mirahorian**

Rezumat: O minciuna repetata de milioane de ori nu devine adevar niciodata. Arhicunoscutul dicton("cel ce știe nu vorbește ; cel ce vorbește nu știe/One who knows does not speak, one who speaks does not know" /"Chi sa non parla; chi parla non sa/"Celui qui sait ne parle pas, celui qui parle ne sait pas"), nu este decat o traducere eronată ruptă de realitate . Lao Zi(老子) se refera in capitolul 56 al Dao De Jing(道德經), la cel mai pretios lucru din existenta universului, la menirea omului si la misiunea pe care fiecare fiinta umana constienta trebuie s-o implineasca: inflorirea sau rodirea vietii prin realizarea constienta a unitatii Sinelui individual cu Sinele Universal prin uniunea mistica, care ne conduce la eliberare, la reintoarcerea pe deplin treziti acasa, la adevarata noastra natura si identitate.

Abstract: In the 56th chapter of Tao Te Ching, Lao Tzu(老子) refers to the most precious thing in the existence of the universe, which also the meaning and the mission of each human being: the flowering or the fruiting of life by the conscious realization of the unity of the individual Self with the Universal Self using mystical union, which leads us to liberation, to return home in full awareness to our true nature and identity/

Résumé: Dans le 56é chapitre du Tao Te King, Lao Tseu (老子) fait référence à la chose la plus précieuse dans l'existence de l'Univers, qui est aussi le but et la mission que chaque être humain consciente doit aboutir:

la floraison ou la fructification de la vie ou la réalisation consciente de unité du Soi et l'Esprit universel par l'union mystique, qui nous amène à rentrer chez nous, à la maison, à notre vraie demeure, en pleine conscience de notre vraie nature originelle et de notre identité éternelle/ Nel capitolo 56 del Tao Te King, Lao Tze (老子) si riferisce a la cosa più preziosa dell'universo che è anche la missione della vita umana: la fioritura o la fruttificazione della vita o la presa di coscienza di unità di sé e lo spirito universale attraverso l'unione mistica, tornare coscientemente alla nostra vera casa e alla nostra vera identità o natura originaria / In Kapitel 56 der "Klassische Buch vom Sinn und Leben" (Dau De Ging; Tao Te King) Laotse bezieht sich auf das Kostbarste, was in der Existenz des Universums, die auch den Zweck und die Mission bewusst, dass jeder Mensch führen sollte: Blüte oder Fruchtkörper des Lebens oder die bewusste Verwirklichung der Einheit des Selbst und der universellen Geist durch mystische Vereinigung, Rückkehr zur vollen Bewusstsein, wieder auf unsere wahre Heimat zu unserer wahren Identität oder der ursprünglichen Natur/ Resumen: En el 56º capítulo del Tao Te King, Lao Tze (老子) se refiere a la cosa más preciosa en la existencia del Universo, que es también el propósito, el objetivo y la misión que cada ser humano consciente debe llevar: de floración y fructificación de la vida o la realización consciente de la unidad de sí mismo y el espíritu universal a través de la unión mística, la realización consciente de la regreso a casa a nuestro verdadero hogar a nuestra verdadera identidad o la naturaleza original

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1.TEXT/TEXTE/ TEXTO/ TESTO

CAPITOLUL 56-VERSIUNI ALE TEXTULUI LUI LAO ZI [LAO TZU]

Versiunea Wang-Bi [Wang-Pi]
a textului lui Lao Zi [Lao Tzu]
datata 226-249 e.n.

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Bucharest,Romania

TEXT IN LB. CHINEZA

56. (第五十六章)

知者不言。言者不知。
塞其兌，閉其門；
挫其銳，解其紛，和其光，
同其塵，是謂玄同
故，不可得而親；
亦不可得而疏；
不可得而利；
亦不可得而害；
不可得而貴；
亦不可得而賤。
故為天下貴。

TEXT TRANSLITERAT IN PINYIN

(di4 wu3 shi2 liu4 zhang1)

zhi1 zhe3 bu4 yan2 . yan2 zhe3 bu4 zhi1
sai1 qi2 dui4 , bi4 qi2 men2 ;
cuo4 qi2 rui4 , jie3 qi2 fen1 , he2 qi2 guang1,
tong2 qi2 chen2 , shi4 wei4 xuan2 tong2
gu4 bu4 ke3 de2 er2 qin1 ;
yi4 bu4 ke3 de2 er2 shu1 ;
bu4 ke3 de2 er2 li4 ;
yi4 bu4 ke3 de2 er2 hai4 ;
bu4 ke3 de2 er2 gui4 ;
yi4 bu4 ke3 de2 er2 jian4 .
gu4 wei2 tian1 xia4 gui4 .

*Numerele folosite după termenii transliterati în pinyin au rol de tonuri:a1=ā ; a2= á ; a3=ǎ ; a4=à ;a0=a5=a[ton neutral] E:Pinyin tones should be indicated by numbers 1-5, as follows:1=level tone, 2=rising tone, 3=mid-rising tone, 4=falling tone, 5=neutral tone

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Versiunea pe matase a textului lui Lao Zidescoverita in 1973 la Mawangdui [Ma Wang Tui](馬王堆), datata in 168 i.e.n.

Caracterele distruse din ambele variante ale textului au fost înlocuite cu simbolul "□" [în interiorul careului sunt indicate caracterele lipsă]. În unele transcripții ale textului MWT [Ma Wang Tui] caracterul 𠄎 [qi2] (lit:"al lui;al ei;al său;al lor") înlocuiește caracterul 其 [qi2] (cu aceeași semnificație)

Textul A (Versiunea Jiaben) scrisă în caractere xiao zhuan (Kleine Siegelschrift) este probabil cea mai veche. Textul B (Versiunea Yiben) este scrisă în caractere li shu (Kanzleischrift).

因圍弗言。言者弗知。塞元闕。
閉元門。困其光。同元塵。
坐元闕。解元紛。是胃(謂)
玄同。故不可得而親。亦不可
得而疏。不可得而利。亦不可
得而害。不可得而貴。亦不可
得而淺(賤)。故為天下貴。

知者弗言。言者弗知。塞元兌(兌)
閉元門。和元光。同元塵。
挫(挫)元兌(銳)而解元紛。是胃(謂)
玄同。故不可得而親也。亦困回
得而圍。困回得而○利。困回
得而害。不可得而貴。亦不可得而
賤。故為天下貴。

Versiunea Guodian [Guo Tian] (郭店) pe fasii din bambus a textului lui Lao Zi, a fost descoperita in 1993 si este cea mai veche versiune cunoscuta (anterioara anului 300 i.e.n). Mai jos este redat capitolul 56 aflat pe fasiile din bambus cu numerele: 27, 28 si 29

GD: 知之者弗言，言之者弗知。闕(閉)元兌。塞元門。和元光。
迴(同)元塵。創元纓。解元紛。27是胃(謂)玄同。古(故)不可得而
親，亦不可得而疏。不可得而利。亦不可得而害。28
不可得而貴。亦不可得而淺(賤)。古(故)為天下貴。29

**Textul in lb. chineza in
versiunea Wang Bi (王弼)**
56.(第五十六章)

知者不言。言者不知。
塞其兌，閉其門；
挫其銳，解其紛，和其光，
guang1,
同其塵，是謂玄同
故，不可得而親；

Text transliterat in pinyin
(di4 wu3 shi2 liu4 zhang1)

**zhi1 zhe3 bu4 yan2 . yan2 zhe3 bu4 zhi1 .
sai1 qi2 dui4 , bi4 qi2 men2 ;
cuo4 qi2 rui4 , jie3 qi2 fen1 , he2 qi2
tong2 qi2 chen2 , shi4 wei4 xuan2 tong2
gu4 bu4 ke3 de2 er2 qin1 ;**

亦不可得而疏；
不可得而利；
亦不可得而害；
不可得而貴；
亦不可得而賤。
故為天下貴。

yi4 bu4 ke3 de2 er2 shu1 ;
bu4 ke3 de2 er2 li4 ;
yi4 bu4 ke3 de2 er2 hai4 ;
bu4 ke3 de2 er2 gui4 ;
yi4 bu4 ke3 de2 er2 jian4 .
gu4 wei2 tian1 xia4 gui4 .

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

Versiuni antice ale textului lui Lao Zi(Lao Tzu; Lao Tseu) folosite in prezenta traducere realizata de Dan Mirahorian.

Prezenta lucrare a folosit alaturi de versiunea curenta, adica textul lui Wang Bi (王弼) [226-249 e.n.], textul lui He Shang Gong (河上公)[202-157 i.e.n.], textul in versiunea Fu Yi (傅奕)(555 - 639 e.n.) si manuscrisele pe matase de la Ma Wang Dui(馬王堆), datate in 168 i.e.n (descoperite in 1973) si textele pe fasii de bambus de la Guodian (郭店), datate in sec III-IV i.e.n (descoperite la in 1993)

2.1. Textul in lb. chineza in versiunea lui Wang Pi Wang Bi (王弼)(226 - 249 e.n.):

WB: 知者不言。言者不知。賽其兌。閉其門；挫其銳，解其紛，和其光，同其塵，是謂玄同。故，不可得而親。亦不可得而疏。不可得而利。亦不可得而害。不可得而貴亦。不可得而賤。故為天下貴。

2.2. Textul in lb. chineza in versiunea lui Ho-shang Kung Heshang Gong (河上公)(202-157 i.e.n.):

Heshang Gong("Intelteptul 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.

HSG: 知者不言，言者不知。塞其兌，閉其門，挫其銳，解其紛，和其光，同其塵，是謂玄同。故不可得而親，亦不可得而踈；不可得而利，亦不可得而害，不可得而貴。

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

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

Fu Yi (555 - 639 CE) was a Daoist scholar and astrologer who compiled a text of the Dao

De Ching called the Chiao-ting Gupen Laozi (Ancient Text of the Laozi Collated). Fu Yi

claimed that his version was based on a text found in 487 CE at the excavation of the grave of

one of Xiang Yu's (232 - 202 BCE) concubines in the town of Xuchou near the Grand Canal. If

that is true, then the text Fu Yi based his version on had to be dated prior to 202 BCE, since

Yu's concubine wouldn't be afforded such an elaborate grave after Yu died.

F Y: 知者不言也，言者不知也。塞其兑，閉其門，挫其銳，解其紛，和其光，同其塵。是謂玄同。不可得而親，亦不可得而疏。不可得而利，亦不可得而害。不可得而貴，亦不可得而賤。故為天下貴。

2.4. Textul in lb. chineza in versiunea **Ma Wang Tui** (馬王堆 **Mǎwángduī**) din anul 168 i.e.n..

Manuscrisele pe matase de la Mawangdui (馬王堆), o localitate situata langa Changsha, in provincia Hunan(China), au fost descoperite in 1973 intr-un mormant care dateaza din anul 168 i.e.n.. Ele includ doua copii aproape complete ale textului lui Laozi, la care ne referim ca Textul MWD A (甲) si Textul MWD B (乙) ambele inversand ordinea traditionala(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 a treia decada a secolului al II-lea i.e.n.(Boltz 1993:284).

Pentru manuscrisele pe matase de la Mawangdui au fost utilizate editiile chineze citate mai jos si doua traduceri realizate de Robert G.Hendriks(1989) si D.C. Lau(1982), care ignora complet versiunea curenta Wang Bi (王弼) [226-249 e.n] si versiunea He Shang Gong (河上公)[202-157 i.e.n.].

Both Mawangdui texts (also referred to as the "Silk Laozi") were discovered in 1973 in a grave excavated in the town of Mawangdui (Hunan Province). The occupant of the grave was Li Ts'ang who died in 168 BCE. Texts A and B were written in different script styles of the period, and apparently by two different scribes. Many of the ancient characters are no longer in use today, and there are varying opinions as to which modern character should be used to represent the ancient ones. I've relied on Robert Henricks' opinions as to which characters to use for this chart. Since this chart is intended for the use of people who may not have access to dictionaries which include some of the most ancient Chinese characters, I've limited the characters listed here to those readily available (having the same or similar meanings), and which can be accessed in most Chinese dictionaries.

<http://www.tao-te-king.org/mawangdui-neu.htm>

1.Bo Shu Lao Zi, He-lo tu-shu chu-ban-she, Taipei, 1975;

2.Ma Wang Dui Bo Shu Lao Zi Shi-tan, with critical notes by Yan Ling-feng, Taipei, 1975 (This includes a photographic reproduction of the very large "presentation volume" originally published in mainland China in a very small printing.)

3.Lao-tzu Te-Tao Ching, with translation and notes by Robert G. Henricks, Ballantine, 1989. ISBN 0345347900

4.Tao Te Ching, with translation and notes by D. C. Lau, The Chinese University Press, 1982. ISBN 9622012523

I Ching, The Classic of Changes, The first English translation of the newly discovered second-century B.C. Mawangdui texts by Edward L. Shaughnessy, Ballantine, 1996. ISBN 0345362438

MWD A [Mawangdui versiunea A] :

MWD A : □□弗言言者弗知∟塞兀閔閉兀□□其光同兀塵,坐兀閱解兀紛,是胃玄同.

故不可得而親,亦不可得而疏∟

不可得而利,亦不可得而害,不可□而貴,亦不可得而淺(賤),故為天下貴.

MWD B[Mawangdui versiunea B]

MWD B: 知者弗言。言者弗知。塞兀兑()閉兀門。和兀光。同兀塵。

鏗(挫)兌(銳)而解兌紛。是胃(謂)玄同。
故不可得而親也,亦□□得而□。□□得而○利。□□□得而害。
不可得而貴。亦不可得而賤。故為天下貴。

2.5. Textul in lb. chineza in versiunea **Kuo Tian** (郭店 **Guodian**) datat inainte de 300 i.e.n.

Manuscrisele pe fasii din bambus de la Guodian (郭店), o localitate situata langa Jingmen, in provincia Hubei(China), au fost descoperite in 1993, intr-un mormant care dateaza inainte de anul 300 i.e.n. Descoperirea la Guodian (郭店) a celei mai vechi versiuni cunoscute a textului Dao De Jing(Tao Te Ching) al lui Lao Zi a fost comparata in importanta cu descoperirea manuscriselor de la Marea Moarta . Versiunea **Guodian(GD)** 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 56 exista in versiunea **Guodian** pe fasiile din bambus numerotate 27, 28 si 29

Pentru manuscrisele pe fasii din bambus, descoperite in 1993, langa capitala antica a statului Ch'u/Chu, in satul Kuo-tien/Guodian (郭店), de langa orasul Jingmen, provincia Hubei(China), s-au folosit cercetarile lui Robert G. Henricks si ale altor sinologi prezezenti la Conferinta de la Dartmouth asupra Guodian:

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

1.The Guodian Laozi: Proceedings of the International Conference, Dartmouth College, May 1998 (Early China Special Monograph Series, No. 5)

Robert G. Henricks Lao Tzu's Tao Te Ching: A Translation of the Startling New Documents Found at Guodian. New York: Columbia University Press, 2000. ISBN 0-231-11816-3.

2.Jingmen City Museum (1998). Chu Bamboo Slips from Guodian. Beijing: Wenwu Chubanshe. ISBN 7-5010-1000-5.

3.Xing Wen (2000). The Guodian Chu Slips: The Paleographical Issues and Their Significances. Contemporary Chinese Thought 32.1.

3.Zhang Guangyu et al. (1999). A Study on the Chu Bamboo Manuscripts of Guodian. Taipei: Yee Wen Publishing Co.. ISBN 7-5010-1000-5.

4.Hu Zhihong (1999). Academic Studies on the Fusion of Confucianism and Daoism. Hubei Chubanshe.

Capitolul 56 in versiunea pe fasii de bambus gasita la Guodian / Chapter 56 in the bamboo slips version discovered at Guodian/ Le chapitre 56 dans la version sur les fiches de bambou découvertes à Guodian / Kapitel 56: 郭店 Guōdiàn A15 = 56

GD: 知之者弗言,言之者弗知。悶(閉)兌。塞兌門。和兌光。迴(同)兌塵。創兌纓。解兌紛。 **27**

是胃(謂)玄同。古(故)不可得而親,亦不可得而疏。
不可得而利。亦不可得而害。 **28**

不可得而貴。亦不可得而賤(賤)。古(故)為天下貴。 **29**

■A:15(Chapter 56) Bamboo Slip#27

知	zhī (chih) know, understand, perceive
其	qí (ch'i) 'a (denotes possessive) his, hers, its, theirs
弗	fú (fu) won't, not willing to
言	yán (yen) words, a statement
言	yán (yen) words, a statement
其	qí (ch'i) 'a (denotes possessive) his, hers, its, theirs
弗	fú (fu) won't, not willing to
知	zhī (chih) know, understand, perceive
閉	bì (pi) close, shut
其	qí (ch'i) he, she, him, them, that, his, her, its, their
兌	duì (tui / yueh) dispersion, dissipation (as in expressing one's feelings)
塞	sāi (sai) obstruct, fill in, plug up, stop
其	qí (ch'i) he, she, him, them, that, his, her, its, their
門	mén (men) gate, outer door, entrance
和	hé (ho) harmonious expression of unity
其	qí (ch'i) he, she, him, them, that, his, her, its, their
光	guāng (kuang) light, luster, brightness, enlightened
同	tóng (tung) adapt, cause to fit together
其	qí (ch'i) he, she, him, them, that, his, her, its, their
塵	chén (ch'en) dust, the non-spiritual world (the trials of everyday life)
挫	cuō (ts'o) blunt, break, frustrate, subdue
其	qí (ch'i) he, she, him, them, that, his, her, its, their
銳	ruì (ju) what has been sharpened to a keen edge
解	jiě (chien) untie, undo, loosen, solve
其	qí (ch'i) he, she, him, them, that, his, her, its, their
紛	fēn (fen) tangled, in disorder

■A:15(Chapter 56) Bamboo Slip#28

是	shì (shih) what is by nature right and correct
謂	wèi (wei) speak about, described, called, is said to be
玄	xuān (hsuan) profound, enigmatic, mysterious
同	tóng (tung) adapt, cause to fit together
古	gǔ (ku) therefore, cause or reason for
不可	bùkě (pu k'o) cannot
得	de (te) get, obtain
而	ér (erh) and, yet, but
親	qīn (ch'in) to hold dear, be intimate, personal
亦	yì (i) and, also, moreover
不可	bùkě (pu k'o) cannot
得	de (te) get, obtain
而	ér (erh) and, yet, but
疏	shū (shu) alienated, distant
不可	bùkě (pu k'o) cannot
得	de (te) get, obtain
而	ér (erh) and, yet, but
利	lì (li) gain, profit, benefit
亦	yì (i) and, also, moreover
不可	bùkě (pu k'o) cannot
得	de (te) get, obtain
而	ér (erh) and, yet, but
害	hài (hai) slander, libel, verbally abuse or criticize

■A:15-16(Chapter 56) Bamboo Slip#29

不可	bùkě (pu k'o) cannot
得	de (te) get, obtain
而	ér (erh) and, yet, but
貴	guì (kuei) prized, dear, precious
亦	yì (i) and, also, moreover
可	kě (k'o) be willing, consent, permit
不可	bùkě (pu k'o) cannot
得	de (te) get, obtain
而	ér (erh) and, yet, but
賤	jiàn (chien) cheap, inexpensive, lowly
古	gǔ (ku) therefore, cause or reason for
為	wéi (wei) to act, to do, to become
天下	tiān xià (t'ien hsia) world, everywhere under the heavens
貴	guì (kuei) prized, dear, precious



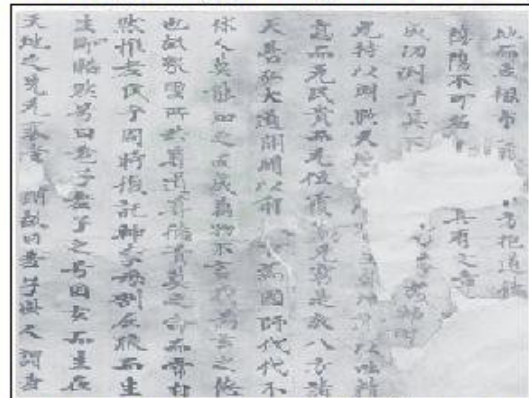
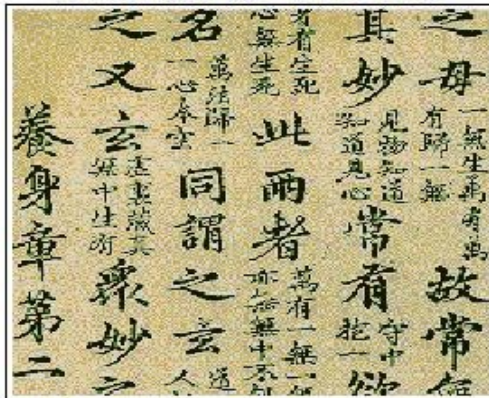
Versiunea Guodian[Guo Tian] pe benzi din bambus a textului lui Lao Zi [echivalentă ca importanță Manuscriselor de la Marea Moartă]

Versiuni ale textului lui Lao Zi(Lao Tzu; Lao Tseu) folosite in prezenta traducere realizata de Dan Mirahorian

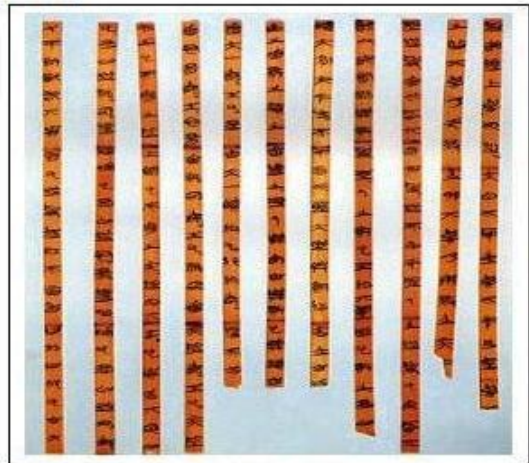
Prezenta lucrare a folosit alaturi de versiunea curenta, adica textul lui Wang Bi (王弼) [226-249 e.n], textul lui He Shang Gong (河上公)[202-157 i.e.n.] textul in versiunea Fu Yi (傅奕)(555 - 639 e.n.) si manuscrisele antice recent descoperite: doua variante pe matase descoperite in 1973 la Ma Wang Dui(馬王堆), dateate in 168 i.e.n si textele pe fasii de bambus, descoperite la in 1993 la Guodian (郭店), dateate in sec III-IV i.e.n .

Textul lui Lao Zi in varianta Wang Bi(WB)[226-249 e.n]

Textul lui Lao Zi in varianta He Shang Gong (河上公)[202-157 i.e.n.]



Manuscrise antice recent descoperite in Ma Wang Dui(馬王堆)[1973] si Guodian (郭店)[1993]



Manuscrisele pe matase de la Mawangdui (馬王堆), o localitate situata langa Changsha, in provincia Hunan(China), au fost descoperite in 1973 intr-un mormant care dateaza din anul 168 i.e.n.. Ele includ doua copii aproape complete ale textului lui Laozi, la care ne referim ca Textul MWD A (甲) si Textul MWD B (乙) ambele inversand ordinea traditionala(pun partea despre Te inaintea partii despre Tao)

Manuscrisele pe fasii din bambus de la Guodian (郭店), o localitate situata langa Jingmen, in provincia Hubei(China), au fost descoperite in 1993, intr-un mormant care dateaza inainte de anul 300 i.e.n. Descoperirea la Guodian (郭店) a celei mai vechi versiuni cunoscute a textului Dao De Jing(Tao Te Ching) al lui Lao Zi a fost comparata in importanta cu descoperirea manuscriselor de la Marea Moarta

Pentru manuscrisele pe matase de la Mawangdui au fost utilizate editiile citate mai jos :

1. Bo Shu Lao Zi, He-lo tu-shu chu-ban-she, Taipei, 1975;
2. Ma Wang Dui Bo Shu Lao Zi Shi-tan, with critical notes by Yan Ling-feng, Taipei, 1975 (This includes a photographic reproduction of the very large "presentation volume" originally published in mainland China in a very small printing.)
3. Lao-tzu Te-Tao Ching, with translation and notes by Robert G. Henricks, Ballantine, 1989.
4. Tao Te Ching, with translation and notes by D. C. Lau, The Chinese University Press, 1982.

Pentru manuscrisele pe fasii din bambus, descoperite in Kuo-tien/Guodian (郭店) s-au folosit cercetarile lui Robert G. Henricks si ale altor sinologi prezezenti la Conferinta de la Dartmouth asupra Guodian:

1. The Guodian Laozi: Proceedings of the International Conference, Dartmouth College, May 1998 (Early China Special Monograph Series, No. 5)
2. Robert G. Henricks Lao Tzu's Tao Te Ching: A Translation of the Startling New Documents Found at Guodian. New York: Columbia University Press, 2000. ISBN 0-231-11816-3.
3. Xing Wen (2000). The Guodian Chu Slips: The Paleographical Issues and Their Significances. Contemporary Chinese Thought 32. 1.
4. Zhang Guangyu et al. (1999). A Study on the Chu Bamboo Manuscripts of Guodian. Taipei: Yee Wen Publishing Co.. ISBN 7-5010-1000-5.
5. Hu Zhihong (1999). Academic Studies on the Fusion of Confucianism and Daoism. Hubei

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

Wang Bi 王弼	HeshangGo 河	Fu Yi 傅奕	Mawangd ui A 馬	Mawangd ui B 馬	Guodian 郭店
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	上公		王堆	王堆	
知 zhi1	知 zhi1	知 zhi1	□	知 zhi1	知 zhi1
者 zhe3	者 zhe3	者 zhe3	□	者 zhe3	之 zhi1
不 bu4	不 bu4	不 bu4	弗 fu2	弗 fu2	者 zhe3
言。yan2	言 yan2	言 yan2	言 yan2	言 yan2	弗 fu2
		也 ye3			言 yan2
言 yan2	言 yan2	言 yan2	言 yan2	言 yan2	言 yan2
者 zhe3	者 zhe3	者 zhe3	者 zhe3	者 zhe3	之 zhi1
不 bu4	不 bu4	不 bu4	弗 fu2	弗 fu2	者 zhe3
知。zhi1	知。zhi1	知 zhi1	知 zhi1	知 zhi1	弗 fu2
		也。ye3	<		知。zhi1
塞 sai1	塞 sai1	塞 sai1	塞 sai1	塞 sai1	閉[闭]bi4
其 qi2	其 qi2	其 qi2	亅 qi2	亅 qi2	亅 qi2
兑 dui4	兑 dui4	兑 dui4	悶 men4	兑 dui4	兑 dui4
閉 bi4	閉 bi4	閉 bi4	閉 bi4	閉 bi4	塞 sai1
其 qi2	其 qi2	其 qi2	亅 qi2	亅 qi2	亅 qi2
門 men2	門 men2	門 men2	□	門 men2	門[门] men2
挫 cuo4	挫 cuo4	挫 cuo4	□	和 he2	和 he2
其 qi2	其 qi2	其 qi2	亅 qi2	亅 qi2	亅 qi2
銳 rui4	銳 rui4	銳 rui4	光 guang1	光 guang1	光 guang1
解 jie3	解 jie3	解 jie3	同 tong2	同 tong2	同 tong2
其 qi2	其 qi2	其 qi2	亅 qi2	亅 qi2	亅 qi2
紛 fen1	紛 fen1	紛 fen1	塵 chen2	塵 chen2	塵 chen2
和 he2	和 he2	和 he2	坐 zuo4	鏗 cuo4	創 bao4
其 qi2	其 qi2	其	亅 qi2	亅 qi2	亅 qi2
光 guang1	光 guang1	光 guang1	閱 yue4	兑 dui4	纓 ying1
				而 er2	
同 tong2	同 tong2	同 tong2	解 jie3	解 jie3	解 jie3
其 qi2	其 qi2	其 qi2	亅 qi2	亅 qi2	亅 qi2
塵 chen2	塵 chen2	塵。chen2	紛 fen1	紛 fen1	紛 fen1
是 shi4	是 shi4	是 shi4	是 shi4	是 shi4	是 shi4
謂 wei4	謂 wei4	謂 wei4	胃 wei4	胃 wei4	胃 wei4
玄 xuan2	玄 xuan2	玄 xuan2	玄 xuan2	玄 xuan2	玄 xuan2
同 tong2	同 tong2	同 tong2	同 tong2	同 tong2	同 tong2
			<		
故 gu4	故 gu4		故 gu4	故 gu4	故 gu4
不 bu4	不 bu4	不 bu4	不 bu4	不 bu4	不 bu4
可 ke3	可 ke3	可 ke3	可 ke3	可 ke3	可 ke3
得 de2	得 de2	得 de2	得 de2	得 de2	得 de2
而 er2	而 er2	而 er2	而 er2	而 er2	而 er2
親 qin1	親 qin1	親 qin1	親 qin1	親 qin1	親 qin1
				也 ye3	
亦 yi4	亦 yi4	亦 yi4	亦 yi4	亦 yi4	亦 yi4
不 bu4	不 bu4	不 bu4	不 bu4	□	不 bu4
可 ke3	可 ke3	可 ke3	可 ke3	□	可 ke3
得 de2	得 de2	得 de2	得 de2	得 de2	得 de2
而 er2	而 er2	而 er2	而 er2	而 er2	而 er2
疏。shu1	踈 shu1	疏 shu1	疏 shu1	□	疏 shu1
			厶		
不 bu4	不 bu4	不 bu4	不 bu4	□	不 bu4
可 ke3	可 ke3	可 ke3	可 ke3	□	可 ke3
得 de2	得 de2	得 de2	得 de2	得 de2	得 de2
而 er2	而 er2	而 er2	而 er2	而 er2	而 er2
				○	

利 li4 亦 yi4 不 bu4 可 ke3 得 de2 而 er2 害 hai2 不 bu4 可 ke3 得 de2 而 er2 貴 gui4 亦 yi4	利 li4 亦 yi4 不 bu4 可 ke3 得 de2 而 er2 害 hai2 不 bu4 可 ke3 得 de2 而 er2 貴 gui4 亦 yi4	利 li4 亦 yi4 不 bu4 可 ke3 得 de2 而 er2 害 hai2 不 bu4 可 ke3 得 de2 而 er2 貴 gui4 亦 yi4	利 li4 亦 yi4 不 bu4 可 ke3 得 de2 而 er2 害 hai2 不 bu4 可 ke3 得 de2 而 er2 貴 gui4 亦 yi4	利 li4 亦 yi4 不 bu4 可 ke3 得 de2 而 er2 害 hai2 不 bu4 可 ke3 得 de2 而 er2 貴 gui4 亦 yi4 可 ke3 不 bu4 可 ke3 得 de2 而 er2 賤 jian4 故 gu4 為 wei2 天 tian1 下 xia4 貴 gui4	利 li4 亦 yi4 不 bu4 可 ke3 得 de2 而 er2 害 hai2 不 bu4 可 ke3 得 de2 而 er2 貴 gui4 亦 yi4 不 bu4 可 ke3 得 de2 而 er2 賤 jian4 故 gu4 為 wei2 天 tian1 下 xia4 貴 gui4
不 bu4 可 ke3 得 de2 而 er2 賤 jian4 故 gu4 為 wei2 天 tian1 下 xia4 貴 gui4	不 bu4 可 ke3 得 de2 而 er2 賤 jian4 故 gu4 為 wei2 天 tian1 下 xia4 貴 gui4	不 bu4 可 ke3 得 de2 而 er2 賤 jian4 故 gu4 為 wei2 天 tian1 下 xia4 貴 gui4	不 bu4 可 ke3 得 de2 而 er2 淺(賤)jian4 故 gu4 為 wei2 天 tian1 下 xia4 貴 gui4	不 bu4 可 ke3 得 de2 而 er2 賤 jian4 故 gu4 為 wei2 天 tian1 下 xia4 貴 gui4	不 bu4 可 ke3 得 de2 而 er2 賤(賤) jian4 古(故) gu4 為 wei2 天 tian1 下 xia4 貴 gui4

**3. TRADUCEREA CONVERGENTA A CAPITOLULUI 56/CONVERGENT
TRANSLATION OF 56TH CHAPTER / TRADUCTION CONVERGENT DE 56E
CHAPITRE KONVERGENTE ÜBERSETZUNG VOM 56KAPITEL / TRADUCCIÓN
CONVERGENTE DEL CAPÍTULO 56 /TRADUZIONE CONVERGENTE DEL
CAPITOLO 56**

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

Iluminarea tăcută- Fericirea supremă sau neconditionată (ananda), realizarea stării de iluminare și de trezire(bodhi), eliberarea(moksha, mukti ori laya) sau realizarea unei stări de spirit în care se manifestă deplină conștiință impune tăcerea(in lb. skrt.: mouna)/ **Silent Enlightenment- The supreme happiness(ananda), the liberation (moksha, mukti or laya) or a state of mind fully conscious demands inner silence(in skrt.: mouna)/ The Awareness requires silence/ L'Illumination Silencieuse; Le bonheur suprême(ananda), l'état éveillé(bodhi) l'éveil, la libération (moksha, mukti ou encore laya), l'illumination ou un état d'esprit pleinement conscient exige le silence(in skrt.: mouna)/ L'illuminazione silenziosa-La felicità suprema(ananda), lo stato illuminato, lo stato di risveglio (bodhi), la liberazione (moksha, mukti o laya) e di uno stato d'animo pienamente consapevole richiede il silenzio(in skrt.: mouna) / Ein Zustand des Geistes voll bewußt Forderungen Schweigen Stille Erleuchtung Bewusstsein erfordert Schweigen /La iluminación silenciosa; La felicidad suprema (ananda), el estado de vigilia(bodhi), la liberación (moksha, mukti o laya), la iluminación o un estado de la mente plenamente consciente exige el silencio(in skrt.: mouna)/**

Activitatea vorbirii și atenția conștientă/ Talking and Consciousness (Awareness)/ L'activité de la parole et l'attention consciente / L'attività vocale e attenzione cosciente /Reden und Bewusstsein

1. [caracterele din dicționar: 56.1-56.4] 知者不言, zhī zhé bù yán.

Cel ce este conștient(cel ce percepe) nu vorbește; Nota 1

The one who is aware does not talk/ Celui qui est conscient ne parle pas/
Quién es consciente no habla/ Chi è cosciente non parla /Der Wer ist
bewusst, spricht nicht /¹

2. [56.5-56.8]言者不知。yán zhě bù zhī.
Cel ce vorbește nu este conștient(nu percepe). ^{Nota 2}

The one who talks is not aware (He who speaks is not aware) / Celui qui
parle n'est pas conscient/ Quién habla no es consciente/Chi parla non è
cosciente/ Der Redende bewuß nicht/

Izolarea oculta/ Occult Isolation/ L'Isolation ou la séparation Occulte/
L'isolamento o la separazione Occulta/ El aislamiento o la separación
Oculto/ Die Occult Isolierung oder Trennung / Incuierea portilor-
Identificarea cu Divinul prin transa mistica/ Lock your gates: Mystical
Oneness / Verrouillez vos portes: l'Identification par la transe mystique
/Bloccare le porte: l'Identificazione con il Divino via la trance mistica /
Verriegele deine Pforten: Mystische Eins-Sein

3. [56.9-56.11]塞其兑, sāi qí duì,

[56.9-56.11] desemnează caracterele din [dictionarul de termeni](#); in varianta Guodian
apare in această poziție propoziția: 闕其兑 bì qí duì tradusă mai jos in propoziția 4]
Blochează-ți porțile [de exteriorizare: gura; oprește robinetele de pierdere
a energiei (ancestrale; păstrează castitatea originară a noului născut);
încetează orice activitate și orice ieșire afară: păstrează tăcerea,
repausul, imobilitatea; părăsește dorințele; renunță la patimi și năzuințe
(așteptări); abandonează căutarea și rătăcirea exterioară]; **Bloquez vos
portes** [d'exteriorisation: la bouche (votre flux de paroles): mettre fin aux
activités: garder le silence et l'immobilité de votre corps]/ **Block your
gates** [of exteriorization: the mouth (your flow of words); stop activity:
keep the silence, the immobility of your body]/ **Bloccare le tue porte** [di
esteriorizzazione: la bocca (vostro flusso di parole); interrompere
l'attività: mantenere il silenzio, l'immobilità / Cerrar las su puertas [de
exteriorización: cierre la boca(su flujo de palabras); detener la actividad:
mantener el silencio, la inmovilidad de su cuerpo]/ **Verriegeln deine Türen**
[der Externalisierung: Mund (Ihr Redefluss); Stop-Aktivität: halten Sie die
Stille, die Unbeweglichkeit des Körpers]

4. [56.12-56.14] 閉其門, bì qí mén,

[in varianta Guodian apare propoziția: 塞其門 sāi qí mén, tradusa in propoziția 3]
Inchideți-vă ușile [cunoașterii mijlocite și a dorințelor; inchideți
deschiderile simțurilor(retragerea simțurilor; detașare senzorială; in lb.
sanskrita: pratyahara); suspendă (unifică; interiorizează) respirația (閉氣
bì qì) pt. a realiza respirația embrionară (胎息 tāi xī)] / **Fermez vos portes**
[vos ouvertures de sens (abstraction des sens, retrait des sens de leurs
objets correspondants extérieurs; le détachement sensoriel, en sanskrit:
pratyahara); bloquer le souffle (閉氣 bì qì) pour l'intériorisation de la
respiration; La respiration est retenue, intériorisée dans le corps pour
revenir à la respiration prénatale ou embryonnaire (胎息 tāi xī)*/"**Chiudere**
le vostre porte [apertura dei sensi (ritiro della mente dagli oggetti dei
sensi; ritrazione dai sensi dai loro oggetti; distacco sensoriale, in
sanskrito: pratyahara); bloccare la respirazione (閉氣 bì qì) sospendere
(unificare; interiorizzare) il respiro per tornare alla respirazione prenatale
o embrionali(胎息 tāi xī)] **Close your doors** [of knowledge and desires; shut
out all distraction you're your senses; block off the openings of your
senses (abstraction of the senses, withdrawal of the senses; sensory
detachment; in Sanskrit: pratyahara); suspend (unify; internalize) your
breath; block the flow (閉氣 bì qì) and take in breath (納息 nà xī) in order
to return to Embryonic Breath(胎息 tāi xī)** / Cerrar sus puertas [bloquear
las aberturas de los sentidos (el retraimiento de los sentidos de los

objetos externos; desprendimiento sensorial, en sánscrito: pratyahara); suspender (unificar; internalizar) o bloquear la respiración (閉氣 bì qì) para volver a la respiración prenatal o embrionarias(胎息 tāi xī)]; **Verriegele deine Pforten**[Block die Öffnungen der Ihre Sinne (das Zurückziehen der Sinne von der Außenwelt; sensorische Ablösung; in Sanskrit: Pratyahara); Sperrung der Schläge(閉氣 bì qì) um zurück zur embryonalen Breath(胎息 tāi xī)]

5. [56.15-56.17] 挫其銳, cuò qí ruì,

[această propoziție apare și în capitolele: 4, 52; în varianta Guodian este propoziția: 和元光 hé qí guāng tradusă la noi în propoziția 7]

Atenuază-ți tăișul [elimina egoul; ascuțimile intelectului și ale afectivității: renunță la critică, diferențiere, discriminare, judecarea celorlalți, viclenie, aroganță, ego, superioritate, ambiții, pasiuni, ostilitate, agresivitate; oprește lupta, vătămarea celorlalți(fii îngăduitor, modest și retras)]/ Temper your sharpness[of your intellect (get rid of discrimination, cleverness, cunning); dampen the passion, arrogance, smooth differences] / il émousse son activité, lissez ou adoucit vos netteté/ Smussare il tagliente; ottundere l'acuto(l'energia che si acuisce in volonta d'azione), scorrevolezza o leviga la tua Nitidezza/glätte deine Schärfe,

6. [56.18-56.20] 解其紛, jiě qí fèn,

[această propoziție apare și în capitolul: 4; în varianta Guodian este propoziția: 迴(同)元(其)塵 tóng qí chēn, tradusă la noi în propoziția 8]

Desfă orice nod [deznoadă orice atașare; relaxează-te; împacă-te, elimină conflictele disputele, competițiile cu semenii și cu tine însuți; eliberează-te de tensiuni (griji; temeri; dorințe; atașări); înlătură agitația, redu confuzia, complexitatea; uită și detașează-te de tot ce se afla în afară; ridică ancorele care te țin legat la suprafață); deblochează curenții de energie blocați]; / Untangle the knots [untie yourself, release from attachments, conflicts, disputes, affairs, complications, worries; forgive disagreements; unravel confusion; reduce the complexity simplify your problems];dissolve the currents]/ il se dégage de tous liens/ Schiarire il confuso; /löse deine Verwirrungen;

7. [56.21-56.23] 和其光, hé qí guāng,

[această propoziție apare și în capitolul: 4; în varianta Guodian este propoziția 和其光, hé qí guāng, apare în poziția 5 și este înlocuită de: 創元纓 bào qí yīng, tradusă la noi în propoziția 7.1; în MWD A în loc de: 和其光, hé qí guāng, apare: 坐其闕 zuò qí yuè: vedeți: 7.2; în MWD B: 鏗元兌 cuò qí duì (propoziția 1 și 5): vedeți: 7.3]

Unifică(armonizează; fuzionează) toate luminile tale [unifică-ți ochii; "Dacă ochii tăi sunt Unu, tot trupul tău va fi plin de lumină"; Matei 6:22; suspendă orice alte preocupări; simplifică-ți țelul; fă să fuzioneze toate gândurile (concentrează-te; elimină discontinuitatea dintre focarele de atenție; stinge orice altă strălucire(potolește-ți lumina; suprimă fluctuațiile oglinzii mentale)]/ Unify (harmonize; merge) all your lights (brightness; points of view ["If therefore your eyes are single, your whole body shall be full of light. (Mathew 6:22); dull your wit ; simplify your purpose; merge with the brilliant]/ Unifier (harmoniser; fusionner) toutes vos lumières["Si tes yeux sont en unité(ne regardant pas de deux côtés à la fois), tout ton corps sera pleine de lumiere." (Matthieu 6.22)/ Unificare (armonizzare, fondere) tutte le tue luci ["Se dunque il tuo occhio è singolo, tutto il tuo corpo sarà illuminato"(Matteo 6:22)] /mildere deinen Glanz, vedeți: David Wilcock in: Investigații ale Câmpului Sursă The Source Field investigations <http://divinecosmos.com/start-here/davids-blog/959-sourcefieldvideo> 和其光 hé/ hē/huó/huò qí guāng

和 hé / hē / huó / huò **somme, union, tout, et, harmonie, paix / à l'unisson / malaxer, mélanger**

其 qí **son, sa, leur, leur, ils, ils, elles**

光 guāng **lumière, éclat, splendeur, uniquement, suffire [complément de résultat: vide]**

7.1 [56.21-56.23] 剝(其)纒 **baò qí yīng [in varianta Guodian]**
Scoate la suprafață (decojește; elimină straturile care acoperă) lumina interioară [glanda pineală; cordon de argint; vedeți: David Wilcock in: "The 2012 Enigma"]***

7.2. [56.21-56.23] 坐其闕 **zuò qí yuè [in varianta MWD A]**
Localizează-te și vei călători [oriunde in univers]

7.3. [56.21-56.23] 銓(其)兌 **cuò qí duì [in varianta MWD B]**
Atenuază schimburile [cu exteriorul]

8. [56.24-56.26] 同其塵: **tóng qí chēn:**

Sterge toate problemele [suprimă orice alte preocupări; elimină durerile (suferințele; mizeriile; nemulțumirile)]/ **Accept dirt(become one with your dust)/ werde eins mit deinem Staub:**

9. [56.27-56.30] 是謂 玄同! **shì wèi xuán tóng!**

Aceasta este numită [是謂 shì wèi) identitatea cu realitatea profundă (玄同 xuán tóng) [asta înseamnă să realizezi identitatea cu ceea ce este profund, vid și imuabil (Tao); este realizată identitatea cu realitatea permanentă, veșnică; Izolarea (eliberarea; ecranarea supremă)]./ **This one might call Oneness(this is called the Mysterious Oneness)/ dies nennt man das Mystische Einssein!**

10. [56.31-56.36] 故: 不可得而親, **gù: bù kě dé ér qīn,**

Tu nu poți să te apropii de Tao [pentru a te înrudi cu el]; Atunci vei fi invulnerabil la perturbații asemenea lui Tao] / **Hence: It cannot be looked at.(neither can you get it by approaching)/, Daher: weder kannst du es erlangen durch Anhaften,**

11. [56.37-56.41] 亦不可得而疏; **yì bù kě dé ér shū,**

și nici să te îndepărtezi [disprețuindu-l];/ **also cannot be ignored(nor can you get it by abandoning); noch kannst du es erlangen durch Abkehren;**

12. [56.42-56.46] 不可得而利, **bù kě dé ér lì,**

[Nu poți] să-i fii binefăcător [lui Tao], **Cannot be profited(neither can you get it by helping)/weder kannst du es erlangen durch Nutzen,**

13. [56.47-56.51] 亦不可得而害, **yì bù kě dé ér hài,**

Si nici [să te apropii într-atât încât] să-i aduci prejudicii [daune; să-l rănești cu ceva]; **And can not be harmed(nor can you get it by harming)/ noch kannst du es erlangen durch Schaden;**

14. [56.52-56.56] 不可得而貴, **bù kě dé ér guì,**

Nici nu poți să-l înalți [să-i conferi onoruri], **neither can you get by honouring,/ Cannot be honoured(neither can you get by honouring)/weder kannst du es erlangen durch Verehren,**

15. [56.57-56.61] 亦不可得而賤。 yì bù kě dé ér jiàn
și nici să-l cobori [să-l dezonorezi; să-l înjosești cu ceva; sfântul privește egal onoarea și dizgrația - după modelul lui Tao sfântul nu este afectat de câștig (laudă; succes) ori de pierdere (injurie; eșec)] / **Cannot be humbled(nor can you get it by humiliating)/ noch kannst du es erlangen durch Verachten**

16. [56.62-56.66] 故為天下貴。 gù wéi tiān xià guì.
De aceea este cea mai venerată în lume [realizarea identității mistice cu realitatea adâncă(Tao) reprezintă rodul și menirea vieții-izolarea ocultă (în lb.skrt.: **kaivalya**) și conduce simultan la obținerea invulnerabilității și a prețuirii din partea întregului univers].* / **Appreciate the world(hence it counts as the world's highest)/daher gilt es als der Welt Höchstes.**

Nota/Note:

Nota 1. In fraza 知者不言。言者不知。 [**zhi1 zhe3 bu4 yan2 ; yan2 zhe3 bu4 zhi1**] care deschide capitolul 56 Lao Zi spune: «**Cel ce este conștient (cel atent; cel ce percepe; cel ce vede; cel ce aude) nu vorbește; cel ce vorbește nu este conștient(nu este atent; nu percepe; nu vede; nu aude)**». In primul rând fără conștiență nu este posibilă cunoașterea de sine. Atunci "când vorbești nu auzi, nu percepi" (Valéry), pentru că nu acorzi atenție decât vorbirii. Adică atunci când nu ești atent, privești și nu vezi, ascuți și nu auzi. Incercați să ascultați sau să auziți un susur de apă sau un sunet extrem de slab și veți observa că simplul fapt de a vă comuta atenția pe ascultare vă oprește respirația și vorbăria (interioară și exterioară).

Jean-François Billeter redă semnificația reală a acestei fraze după traducerea caracterului

知 **zhī zhi1 chih tchi/tche** (a cunoaște; a percepe; a fi conștient; a înțelege; vedeți: 2.4) cu "a percepe" in loc de "a știi", obținând astfel o afirmație conformă cu realitatea: "**când percepem nu vorbim, când vorbim nu percepem**"/"**Quand on perçoit, on ne parle pas: quand on parle, on ne perçoit pas**". Percepția este un efect al atenției(fiindcă nu intră in câmpul conștiinței decât lucrul ori activitatea care ne absoarbe atenția la un moment dat, in timp ce celelalte lucruri se deplasează la periferie și nu mai sunt percepute ori cunoscute conștient), așa că este îndreptățită traducerea lui Chang Chung-yuan (vedeți [variantele de traducere](#)) care spune: "**Cel atent/conștient nu vorbește. Cel ce vorbește nu este atent/conștient**"/ "**One who is aware does not talk. One who talks is not aware**".

In al doilea rând există un obstacol, care împiedică trecerea de la "a privi" la "a vedea" și acela este **exteriorul interiorizat**, sub forma reflecțiilor de pe oglinda mentală sau a umbrelor (din alegoria peșterii lui Platon, o metaforă utilizată de maestrul său Socrate pt a indica captivitatea ființelor umane in realitatea secundă; această captivitate este cauza reală a orbirii, ignoranței, neputinței, suferinței și a nefericirii ființelor umane de pe Terra). Nu se poate vorbi despre cunoaștere de sine, dacă in cursul interiorizării întâlnim tot lumea din afară, sub forma vorbelor, cuvintelor, gândurilor, concepțiilor, prejudecăților, teoriilor(modelelor despre realitate) credințelor, cunoașterii acumulate, așteptărilor (dorințe; planuri, obiective care reactualizează trecutul[determină ceea ce găsim; ne proiectăm propriile idei, prejudecăți, expectații, așteptări] rupându-ne de realitate, care nu este prezentă decât "acum și aici"). Mesajul lui Lao Zi se referă la îndepărtarea acestui obstacol care este exteriorul interiorizat din calea apei(trezirea nu este decât o reconectare, o restabilire a circulației intrerupte a apei). Dialogul interior, vorbăria sunt obiceiuri, procese automate, care pot fi eliminate prin practica tăcerii și prin repetarea exercițiului de centrare în conștiență. Aceste două practici le întâlnim in toate tradițiile spirituale autentice.

Recitiți capitolele care se referă la renunțarea la acțiunea subiectivă mijlocită și la trecerea la acțiunea și funcționarea paradoxală, cunoscută ca acțiunea fără reacțiune wu wei 無為[无为] wú wéi; revedeți capitolele care se referă la renunțarea la comunicarea verbală și la trecerea la comunicarea nonverbală 不言 bù yán; recitiți

capitolele care se referă la renunțarea la cunoașterea mijlocită, la intenții, dorințe, expectații și la trecerea la cunoașterea directă sau nemijlocită (vedeti dictionarul tematic dedicat termenilor din taoism).

Marele regizor Stanislavski, K. S., în cartea sa "**Munca actorului cu sine însuși / Le travail de l'acteur sur lui-même / An Actor Prepares**" recomanda viitorilor actori să se antreneze în relaxare ["să aveți drept maestru pisica"] și să descopere singuri, experimental, adevărul expus mai sus de Lao Zi. Orice absorbție a atenției, care depășește un anumit prag suprimă/oprește capacitatea de a vorbi sau de a ne reaminti rolul.

Orice cititor poate repeta un mic experiment, care constă în executarea unei acțiuni în care atenția este total absorbită [ridicarea colțului unui pian sau a unui obiect f. greu]. Oricine va constata că nu poate vorbi... că nu-și poate reaminti o poezie, pe care anterior o recita cu ușurință (odihna activă folosește același principiu: inhibiția într-un focar cortical este amplificată de excitația într-un alt focar, declanșată de o altă activitate).

Stanislavski, K. S. demonstrează prin acest experiment atât necesitatea relaxării (eliminării încordării) pentru reamintirea unui rol, cât și faptul că un om cu atenția total absorbită într-o activitate își pierde capacitatea de a vorbi, de a-și reaminti. Metoda de relaxare indicată de Stanislavski, K. S., care le cerea actorilor să aibă drept maestru pisica, viza eliminarea exteriorului interiorizat, sub forma încordării și a fricii; încordarea este umbra care însoțește constant frica, tracul, dorințele, expectațiile, alte activități parazite, care se desfășoară în paralel și ne absorb atenția.

Moise nu putea să vorbească și simultan să rămână atent, centrat, ancorat, în contact cu Dumnezeu. Acesta este secretul existenței cuplurilor din istorie: Buddha-Ananda, Moise-Aaron (fratele său), Iisus-discipol, Cayce-soție. Cuplul subiect-obiect, hipnotizor - hipnotizat, inductor-indus redă situația de transă centrifugă (ancorată în periferie) pe care o descoperim la shaman, vrăjitor și care precede unificarea și interiorizarea prezentă la omul divin (vedeti notele capitolului 15) și la mistic (transa centripetă, ancorată în Centrul realității). Caracterul chinezesc 巫 wū wu (shaman, vrăjitor) descrie situația în care doi oameni se află în aceeași acțiune (transa centrifugă), sub același acoperiș. Ei redevin unul doar în cazul omului sacru sau divin, a sfântului, care s-a așezat în scaunul de domnie (王 wáng), adică a realizat alinierea celor trei tărâmurii simbolizate de pământ, om și cer (vedeți "cei trei mari" 三大 sān dà sau cele trei autorități în cap. 25 din TTC)

* * Ca și Tao, sfântul sau înțeleptul taoist, deși detașat și invulnerabil, este prețuit pentru atitudinea sa imparțială (corectă). Imparțialitatea legilor umane este o oglindire a invulnerabilității, imparțialității și obiectivității realității informaționale sursă, aflată la temelia universului manifestat.

Konstantin Sergeevich Stanislavski in his book "An Actor Prepares" (first published in 1936) gave an example in which we can discover that any human being whose attention is totally absorbed in one activity, loses ability to speak, to recall a role. This is also an illustration of the Lao Tzu's first sentence : "**One who is aware(hear; perceive) does not talk. One who talks is not aware(does not hear, perceive) "**. An Actor Prepares deals with the imaginative process, techniques of relaxation and concentration, and the inward preparation an actor must undergo to explore a role to its full. Stanislavski introduces concepts such as the "magic if", "**affective memory**", "**unbroken line**" and many more now-famous rehearsal techniques.

Nota 2. Arhicunoscutul dicton "**cel ce știe nu vorbește ; cel ce vorbește nu știe**" provine dintr-o traducere eronată ruptă de realitate. Faptul că toți marii maeștrii spirituali au comunicat calea de eliberare, atât verbal (metafore; alegorii), cât și non-verbal (comunicare nemijlocită) infirmă această zicală, chiar dacă ea a fost și este încă pe gustul celor care au susținut și susțin secretizarea și compartimentarea cunoașterii și a oamenilor (dezbină și stăpânește; divide et impera; divide ut regnes).

Jean-François Billeter redă semnificația reală a acestei fraze după traducerea caracterului 知 **zhi/ tche** cu "**a percepe**" în loc de "a știi", obținând astfel o afirmație conformă cu realitatea:

"când percepem nu vorbim, când vorbim nu percepem"/"Quand on perçoit, on ne parle pas: quand on parle, on ne perçoit pas".

Aceasta traducere susține interpretarea adoptată în această cercetare și modul în care este văzut acest proces de substituție între percepție și vorbire de către **Zhuang zi/Chuang Tzu/ Tchouang-Tseu** <http://fr.wikipedia.org/wiki/Tchouang-tseu>

Soluția problemei apare în remarcă lui **Ludwig Wittgenstein care apare în mai multe locuri din opera sa**: "dificultatea nu este în a găsi o soluție la o problemă, ci în a o recunoaște în premise. Dificultatea constă în a ne opri și a o descoperi în descriere, iar nu să încercăm în mod eronat să o explicăm"[Werkausgabe, Suhrkamp, Frankfurt, 8 vol., 1984; Zettel, vol. 8, p. 158, §314]

"Pentru explicare ar trebui mai devreme sau mai târziu să ne întoarcem la descriere (adică să revenim la infinitul apropiat sau imediat, ca experiență nemijlocită)" [Über Gewissheit vol. 8, p. 158, §189.]

Zhuang zi/Chuang Tzu/ **Tchouang-Tseu** folosește exact această metodă de a se întoarce la experiența proprie în unele din textele sale iar acest lucru ne poate ajuta să înțelegem elementele centrale ale gândirii sale. Ludwig Wittgenstein spunea să ne oprim la descriere. Asta înseamnă două lucruri: 1. să ne suspendăm activitățile obișnuite ca să examinăm ceea ce avem sub ochi, chiar în fața noastră, aproape de noi și 2. să descriem în mod precis ceea ce observăm, îngaduindu-ne răgazul necesar gasirii cuvintelor potrivite, refuzându-ne alunecarea în discurs pt a spune exact ceea ce vedem și doar asta.

Exemplificări ale metodei lui Zhuang zi/Chuang Tzu/ Tchouang-Tseu sunt în continuare în **comentarii**

Textul despre rotar din Zhuang zi (Capitolul XIII, Calea Cerului) este precedat de o expunere filosofică referitoare la limbaj unde apare expresia din capitolul 56 al lui Lao Zi:

"unde există forma (caracteristici; proprietăți) există și nume (etichete); deși cei din vechime cunoșteau forma și numele nu le considerau primordiale.... "

"Ceea ce auzim sunt cuvinte și sunete... spre nenorocirea lor oamenii își imaginează că aceste cuvinte și sunete.. pot cuprinde/apuca realitatea lucrurilor, ceea ce este o eroare. Dar nu-și dau seama de asta, fiindcă **atunci când percep, nu vorbesc, iar atunci când vorbesc, nu percep**" (Zhuang zi, Capitolul XIII Calea Cerului) în traducerea lui Jean-François Billeter, în Leçons sur Tchouang-tseu, Ed. Allia, 2002, 2004, 2009. p. 25

[http://books.google.com/books?id=phkIxMb2_MoC&pg=PA26&dq]

Stim deja din variantele de traducere ale acestui text ca aici apare expresia obscură "cel ce cunoaște nu vorbește, cel ce vorbește nu cunoaște. Dar cum să știe lumea ca așa este ?[nu a avut nici un impact traducerea mea asupra perpetuării acestei erori în traduceri recente; vedeți p. 149 în: Calatorie Liberă, traducere de Luminita Balan și Tatiana Segal, Editura Humanitas, București, 2009].

Tchouang-tseu spune că oamenii își imaginează că limbajul lor îi poate ajuta să apuce realitatea lucrurilor. Ei comit această eroare fiindcă atunci **"când percep, nu vorbesc, iar atunci când vorbesc, nu percep"**. **Tchouang-tseu** descrie în această frază o realitate pe care o putem descoperi pe cont propriu. Când ne concentram să percepem o realitate perceptibilă din afara sau din interiorul nostru vorbirea/limbajul se suspendă din centrul conștiinței noastre. Și invers, atunci când recurgem sau ne folosim de limbaj, noi nu încetăm deloc să percepem, dar percepțiile noastre devin periferice și nu ne putem concentra asupra lor.

Ludwig Wittgenstein a făcut o observație similară atunci când a scris:

"Când văd un obiect nu pot să -l reprezint"/"Quand je vois un objet je ne peux pas me le représenter" [Ludwig Wittgenstein Zettel în op. cit vol 8, p. 420 §621] și invers

"Când ne imaginăm [gândim; reprezentăm; descriem în cuvinte] ceva, nu mai percepem [observăm; sesizăm]"/"Quand nous nous représentons quelque chose, nous n'observons pas." [Ludwig Wittgenstein Bouts de papier/ Zettel în op. cit vol 8, p. 423 §622]

Ludwig Wittgenstein http://en.wikipedia.org/wiki/Ludwig_Wittgenstein

Zettel [Remarks on the Philosophy of Psychology, Vols. I and 2, translated by G.E.M. Anscombe, ed. G.E.M. Anscombe and G.H. von Wright (1980), a selection of which makes up Zettel, a collection of Wittgenstein's thoughts in fragmentary "diary entry" format as with On Certainty and Culture and Value.

<http://en.wikipedia.org/wiki/Zettel>]

Zettel is a collection of assorted remarks by Ludwig Wittgenstein. It contains several discussions of philosophical psychology and of the tendency in philosophy to try for a synoptic view of phenomena.[1] Analyzed subjects include **sense, meaning,**

thinking while speaking, behavior, pretense, imagination, infinity, rule following, imagery, memory, negation, contradiction, calculation, mathematical proof, epistemology, doubt, **consciousness, mental states**, and sensations.[2]

References

[1.] <http://www.jstor.org/pss/3748843>

[2.] <http://www.jstor.org/pss/3748843>

Valéry remarca în Caietele sale: "**Ceea ce gandesc/cred perturbă ceea ce văd - și vice-versa Această relație este observabilă**".

Valéry remarque dans ses Cahiers : "**Ce que je pense gêne ce que je vois - et réciproquement. Cette relation est observable**". [Valéry. Cahiers, Bibliothèque de Pléiade, Gallimard, Paris, 2 vol, 1973, 1974; vol.I, p. 795.]

Din cauza acestei relații inerente în funcționarea minții noastre, declară **Zhuang zi/Chuang Tzu /Tchouang-Tseu**, limbajul ne induce în eroare [se substituie realității și ne ține captivi într-o realitate a iluziei]: atunci când vorbim, noi nu mai percepem, astfel că nevăzând diferența dintre limbaj și realitate, luăm orbește imaginea construită prin conceptele vehiculate de limbaj drept o expresie adecvată a realității.

C'est à cause de cette relation inhérente au fonctionnement de notre esprit, dit Tchouang-Tseu, que le langage fait illusion : **quand nous parlons, nous ne percevons plus**, de sorte que, n'apercevant pas l'écart entre le langage et la réalité, nous prenons étourdiment le langage pour l'expression adéquate de la réalité. ..

Dacă ne concentrăm atenția pe o realitate sensibilă (de exemplu, asupra unui gest pe care suntem în curs să-l facem), atunci uităm limbajul și, de asemenea diferența trece neobservată.

Et quand nous concentrons notre attention sur une réalité sensible (par exemple, sur un geste que nous sommes en train de mettre au point), nous oublions le langage et l'écart passe également inaperçu.

În cartea sa "Leçons sur Tchouang-tseu"(Ed. Allia, 2002 p.26-27) Jean François Billeter expune faptul ca în limba franceza (ca și în lb. romana) verbul savoir/a cunoaște nu implică existența unei relații de proximitate cu obiectul, în timp ce în limba chineza(textele antice) verbul tcheu indică această proximitate. Cea mai bună traducere devine atunci a apuca/apprehender, a percepe. Fraza care rămânea obscură și susținea imposibilitatea cunoașterii devine: "când percepi nu vorbești; când vorbești nu percepi".

[Tiré du chapitre 56 du Lao-Tseu, apparaît le dicton archiconnu que tout le monde traduit par "celui qui sait ne parle pas, celui qui parle ne sait pas". Jean-François Billeter traduirait plutôt le terme **tcheu** par "appréhender ou percevoir". Quand on perçoit, on ne parle pas: quand on parle, on ne perçoit pas"]

Notes : Richard Wilhelm / Étienne Perrot

La première sentence antithétique fait sans doute partie du contexte du verset 81.

Richard Wilhelm / Étienne Perrot : 81

Les paroles vraies ne sont pas belles, les belles paroles ne sont pas vraies.

L'habileté n'est pas persuasive.

La persuasion est dénuée de mérite.

Le sage n'est pas savant.

Le savant n'est pas sage.

Le Sage n'accumule aucun bien.

Plus il fait pour les autres, et plus il possède.

Plus il donne aux autres et plus il reçoit.

La VOIE du Ciel c'est de favoriser sans nuire.

La VOIE du Sage, c'est d'agir sans lutter.

La deuxième sentence est tirée du verset 52,

Richard Wilhelm / Étienne Perrot : 52

Le monde a une origine, c'est la Mère du monde.

Qui trouve la Mère pour connaître ses fils, qui connaît ses fils et se tourne de nouveau vers la Mère, celui-là ne se met pas en péril, de toute sa vie.

Qui garde la bouche close et ferme ses portes, celui-là ne se met pas en peine, de toute sa vie.

Qui ouvre la bouche et veut mettre ses affaires en ordre, celui-là, de toute sa vie, on ne peut lui venir en aide.

Saisir l'infime, c'est avoir en soi la clarté.

Garder la sagesse, c'est être fort.

Si l'on utilise sa lumière pour faire retour à cette clarté, on ne s'expose à aucun péril.

C'est là ce qu'on appelle le **manteau de l'éternité**.

les cinq suivantes sont tirées du verset 4.

Richard Wilhelm / Étienne Perrot : 04

Le Sens(Tao) s'écoule sans cesse.

Mais dans ses effets il ne déborde jamais.

C'est un gouffre sans fond, il paraît être l'ancêtre de toutes choses.

Il émousse leur tranchant.

Il démêle leurs noeuds.

Il tempère leur éclat.

Il s'unit à leur poussière.

Il est profond et semble pourtant réel, fils de qui, je ne sais.

Il paraît être antérieur à Dieu.

Richard Wilhelm / Étienne Perrot: Toutes ces phrases sentencieuses sont mieux à leur place à d'autres endroits que dans ce verset, qui donne une description de la supériorité sur toutes les souffrances et toutes les joies du monde, **lot de quiconque a pris connaissance de la vérité**.

Richard Wilhelm / Étienne Perrot: Les portes, c'est-à-dire les organes des sens donnant accès au monde extérieur, tout comme la bouche est l'organe donnant, issue au monde intérieur. La bouche s'appelle ici. Touei, cf. à ce sujet le Livre des Transformations (Yi King), n° 58.

* Il s'agit de bloquer le souffle (閉氣 bì qì) afin de faire circuler ce souffle (xing xi) dans les organes à travers le cœur, la rate, les reins, le nombril, la colonne vertébrale, jusqu'au cerveau. Cette rétention et circulation interne permettent de se nourrir du souffle.(fu qi).]; vedeti: 胎息 tāi xī tai1 xi1 **t'ai hsi t'ai-si** tai shi respiratia embrionara sau interna in cap.47

"Le travail avec les états de conscience holotropiques démontre clairement que chacun d'entre nous conserve inconsciemment dans sa psyché non seulement la mémoire de sa venue au monde et du traumatisme qui l'accompagne, mais également des souvenirs de sa vie prénatale, des débuts de son existence embryonnaire, de sa conception ainsi que de la vie de ses ancêtres humains et animaux". Stanislav Grof, Quand l'impossible arrive, Mill Valley, Californie, août 2005.[vedeti intregul citat si mai mult despre respiratia embrionara si starea holografica de functionare a constiintei in comentariul capitolului 47 si in prezentarea metodei de relaxare pilotata]

[http://www.olivierclerc.com/download/Preface.pdf?](http://www.olivierclerc.com/download/Preface.pdf?PHPSESSID=36e20b9761a4461226712dac72793af2)

PHPSESSID=36e20b9761a4461226712dac72793af2

**block the flow events (bì qì) and take in breath (nà xī), 納息 : 'in-taking of breath' (breath regulation, contrasted to breath-holding) xià qì 下氣 : 'to lower the flow events' (breath-regulation) xíng qì 行氣 : 'moving flow events (in the body)'

***Iisus se refera la Lumina Interioara/Inner Light

"Iisus a raspuns: Oare nu sunt douasprezece ceasuri intr-o zi? Daca umbla cineva ziua, nu se impiedica, pentru ca el vede lumina acestei lumi; iar daca umbla cineva noaptea se impiedica, pentru ca lumina nu este in el. (Ioan 11.9-10).

Jesus answered, "Are there not twelve hours of daylight? A man who walks by day will not stumble, for he sees by this world's light. It is when he walks by night that he stumbles, for he has no light(inside)." (John 11:9-10).

Vedeti si Matei 6:22: "Lumina trupului este ochiul: daca ochiul devine unul(ochiul intrior; glanda pineala) , atunci trupul va fi plin de lumina"

See also Matthew 6:22: "The light of the body is the eye: if therefore thine eye be single(inner eye-pineal gland), thy while body shall be full of light"

Vedeti in filmul " 2012 Enigma" de David Wilcock pe linkul demai jos din minutul 27:09

See in: "The 2012 Enigma" by David Wilcock minute 27:09 - on the link below:
<http://video.google.com/videoplay?docid=-4951448613711060908>

Vedeti si strategia punerii in repaus si a detasarii de lumina fenomenala pt. a vedea lumina necreata in Matei 4: 16: Iisus a spus: "Oamenii care stau in intuneric vad marea lumina"

din minutul 33:36 in filmul " 2012 Enigma" de David Wilcock pe linkul de mai sus
Matthew 4: 16 Jesus: "The people which sat in darkness saw great light ", see minute 33:36 in: "The 2012 Enigma" by David Wilcock

****"Cea mai mare revelatie este tacerea/La plus grande revelation est le silence/ The greatest revelation is silence/ La più grande rivelazione è il silenzio/ La mayor revelación es el silencio " Die größte Offenbarung ist die Stille

"Gradul suprem al activitatii este imobilitatea/Le degré suprême de l'activité est l'immobilité "

Fara tacere interioara (in lb sanskrita: antar mouna) nu exista pace, constienta deplina si nu se poate intra in lumea reala care exista acum si aici , nu ne putem elibera din realitatea secunda reprezentata de umbrele proiectate pe peretele pesterii lui Platon, o metafora pt ecranul mental.

Quando pronuncio la parola Silenzio, lo distruggo.

La parola è un'ala del silenzio/Le mot est une aile du silence/The word is one wing of silence/ Das Wort ist ein Flügel des Schweigens

Lao Zi a scris un text simplu, usor de inteles si de aplicat, dupa cum o afirma el insusi in capitolul 70 inainte de a fi alterat. Cuvantul sau indica calea de eliberare din peatera, drumul catre tacere, imobilitate sau catre stingerea activitatilor proiectiilor . "Mesajul [Cuvântul expus aici] este ușor de înțeles și de înfăptuit; Și totuși nimeni nu-l înțelege și nu-l urmează [oamenii nu vor să primească și aplice regulile înrădăcinării în Tao]. In aceste cuvinte (ce au o obârșie străveche) se află principiul [cauza;este dezvăluit adevărul]; Insa doar în actiune [în aplicare; înfăptuire] se află principalul (esenta) [fiindcă doar actiunea (interioară) urmează Calea (Tao) și are sensul legii supreme] "(capitolul 70).

Contrairement à l'opinion répandue qui voudrait que le Livre de la Voie et de la Vertu soit étrange, bordant l'incompréhensible, nous sommes de l'opinion que rien n'est plus facile à comprendre et à pratiquer.

« Mes paroles si faciles à comprendre

Si faciles à mettre en pratique

Personne ne les comprend

Personne ne les pratique »[Claude Larre Chapitre 70]

Unde a disparut textul usor de inteles si de aplicat in capitolul 56. "Nu cumva unii nu intra si nu lasa nici pe altii sa intre? " . "You yourselves have not entered the gate, and you have hindered those who were entering" [Luke11.52]

Interpretarea gresita a propozitiilor ce cuprind caracterele **56.1-56.8**, a condus la eroarea "cel ce stie nu vorbeste, cel ce vorbeste nu stie". Aceasta eroare, (in care ni se cere sa citim ceva scris de cineva, care spune ca cel ce comunica nu stie), este mult mai veche si este datorata unei modificari a semnificatiei caracterului 知 zhī zhi1(a fi constient) prin "a cunoaste", "a sti" .Aceasta eroare exista si in urma cu peste o mie de ani , ceea ce l-a facut pe Po Chū-i (772-846 e.n), sa scrie poemul "Filosoful", care critica manipularea textului lui Lao Zi de catre confucianism:

"Cei ce vorbesc nu stiu nimic;

Cei ce stiu nu vorbesc"

Aceste cuvinte, dupa cum mi s-a spus,

Au fost zise de Lao Tzu.

Daca ar fi sa-l credem pe Lao Tzu

Ca el insusi a fost unul care stia,

Cum se face ca a scris o carte

De cinci mii de cuvinte ? "

Toti comentatorii si exegetii sustin cu argumente o traducere eronata ca in citatul de mai jos, fiindca trebuie ascuns darul constientei, prin care omul este asemenea zeilor- (vedeti darul si blestemul hranirii din Pomul Cunoasterii- si pt ce a fost dat omul afara din Gradina Raiului)

"Si les textes s'étudient, la voie se pratique au quotidien pour saisir l'essence de l'univers, notre place dans la nature, et le rôle de chacun. Comment partager tout cela par des livres ou des conférences ? "Celui qui parle ne sait pas, celui qui sait ne parle pas"... parce qu'il sait aussi que la voie est une expérience personnelle".

"Voi(fiintele umane) sunteti zei"(Ps 82:6; Ioan 10:34)

"I said, 'You are Gods" (Ps 82:6 John 10:34)

In Facerea 3.22: "Dumnezeu a spus: "Iata omul s-a facut ca unul dintre Noi, cunoscand binele si raul. Si acum nu cumva sa-si intinda mana si sa ia roade din pomul vietii, sa manance si sa traiasca in veci" .

In Genesis 3:22: "Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever ".

Trebuie sa stim ca in Geneza se face referire la doi pomi :

Is necessary to know that in Genesis are mentioned two trees:

Pomul binelui si raului(the tree of the knowledge of good and evil)= caderea in camera periferica a constiintei(pestera intunecoasa la care facea referire Socrate), caderea in minte; aparitia darului constiintei discriminatorii a fost simultana cu manifestarea blestemului (s-a pierdut hrana divina, alimentarea cu apa vie, nemurirea si limbajul unic al speciei); omul a fost obligat sa munceasca pamantul pt. a se hrani...

Pomul vietii(tree of life)=calea vegherii care ne conduce la lumina vietii; in urma caderii in transa centrifuga s-a produs caderea, identificarea cu falsul ego(identitatea implantata) si cu trupul, a aparut moartea fizica (ruperea ancorarii naturale in izvorul vietii).

Isus se refera la Lumina Interioara/Inner Light

"Isus a raspuns: Nu sunt oare douasprezece ceasuri intr-o zi? Daca umbla cineva ziua, nu se impiedica, pentru ca el vede lumina acestei lumi; iar daca umbla cineva noaptea se impiedica, pentru ca lumina nu este in el. (Ioan 11.9-10).

Jesus answered, "Are there not twelve hours of daylight? A man who walks by day will not stumble, for he sees by this world's light. It is when he walks by night that he stumbles, for he has no light(inside)." (John 11:9-10).

see also: Matei 6:22; Matthew 6:22 "The light of the body is the eye: if therefore thine eye be single(inner eye-pineal gland), thy while body shall be full of light"

from: <http://www.plaxo.com/profile/showPublic/mirahorian>

Après avoir lu une interprétation erronée de Dao De Jing ["Celui qui sait ne parle pas. Celui qui parle ne sait pas " (chap. 56)], de son temps, le poète Po-Tchou-Yi (VIII siècle après JC) a écrit ces vers du poème «Le Philosophe», dans lequel il critique la manipulation du texte de Lao Zi par le confucianisme(le changement de la signification primordiale du caractere : 知 zhī zhi1(être conscient; la porte(口 kǒu: bouche :ouverture; entrée; passe ; trou) de la flèche(矢 shǐ) ou de l'attention; to be aware; comme dans le: 知情, zhī qíng, être au courant d'une affaire) par " connaître;savoir" .

"Ceux qui parlent ne savent pas;

ceux qui savent ne parlent pas. »

**Ces paroles, ce me semble,
sont de Lao-tseu.**

**Mais, si nous devons entendre
que Lao-tseu est de ceux qui savent,
comment alors expliquer
son livre de dix mille mots"**

Following the false interpretation of the Tao Te Ching ["He who knows does not speak, he who speaks does not know" (Chapter 56)] in his time, the poet Po Chü -i (eighth century AD) wrote these verses of the poem "The Philosopher", in which is criticized the manipulation of the text of Lao Tzu by confucianism:

Po Chü I: The Philosopher [Lao Tzu]

**"Those who speak know nothing;
Those who know are silent."
These words, as I am told,
Were spoken by Lao Tzu.
If we are to believe that Lao Tzu
Was himself one who knew,
How comes it that he wrote a book
Of five thousand words? "**

Po Chü I (772-846) translated by Arthur Waley

Po Chü I: Der Philosoph (Laozi)

**“Jene, die reden, wissen nicht;
jene, die wissen, schweigen.”**

**Diese Worte, wie mir erzählt wurde,
wurden von Laozi gesprochen.**

**Wenn wir glauben sollen, dass Laozi
selbst jemand war, der wusste,**

wie kommt es dann, dass er ein Buch schrieb von fünftausend Worten?

Po Chü I (772-846)

Secondo la interpretazione errata del Dao De Jing ("Chi conosce non parla; chi parla non conosce; Chi sa non parla; chi parla non sa") a suo tempo, il poeta Po Chü-i ha scritto questi versi del poema "Il Filosofo" [Lao Tzu] , in cui viene criticata la manipolazione del testo di Lao-Tse dal confucianesimo:

**"Quelli che parlano non sanno niente,
quelli che sanno son silenziosi.**

**Queste parole, così mi dicono,
furono scritte da Lao Tzu.**

Se dobbiam credere che Lao Tzu

Fosse egli stesso «uno che sa»,

**come sarà che scrisse un libro
che conta cinquemila parole?"**

Según la interpretación errónea del Dao De Jing ["El que sabe no habla, el que habla no sabe" (capítulo 56)] en su tiempo, el poeta Po Chu-i (s. VIII d. C.) escribió estos versos del poema "El Filósofo", que critica la manipulación del texto de Lao Zi por el confucianismo:

**"Aquellos que hablan no saben nada;
aquellos que saben son silenciosos".**

**Estas palabras, me han contado,
fueron dichas por Lao Zi.**

Si hemos de creer que Lao Zi

era uno de los que sabía,

**¿Cómo es que escribió un libro
de cinco mil palabras".**

Cei care nu stiu ca nu stiu sau ca merg in intuneric nu vor vedea niciodata lumina!
Ceux qui ne savent pas qu'ils ne savent pas ou qu'ils marchent dans l'obscurité ne verront jamais la lumière !

Stiinta fara meditatie este sterila; meditatie fara stiinta este periculoasa

« La science sans méditation est vaine ; la méditation sans science est dangereuse »

Misterul cuplurilor- Stiinta si tehnologia transei / Le Mystère des couples - et la science et la technologie de la transe/ The Mystery of couples and The Science and Technology of Trance

Le Mystère des couples Moïse-Aaron, Bouddha- Ananda est present dans le Chamanisme et et aujourd'hui encore dans la psychothérapie (sujet en transe pilotée- par l'hypnotiseur)

The Mystery of couples (Moïse-Aaron, Buddha- Ananda; subject in trance-guided beyond the Plato's cave realm by a Shaman or a hypnotist)

Moise nu putea să vorbească și să rămână atent.. concentrat.. ancorat..în contact cu Dumnezeu. Acesta este secretul existenței cuplurilor din istorie: Buddha-Ananda, Moise- Aaron , Iisus-discipol, Cayce-sotie...Calatoria magica a unui medium sau a unui subiect al transei hipnotice(channeling)

reproduce in cuplu(saman-medium; hipnotizor-subiect pilotat), ceea ce realizeaza un mistic sau un sfant de unul singur(fiindca in acesta se reunesc doi: atat cel ce este constient, cat si cel care calatoreste dincolo de lumea iluziei).

Caracterul chinez 巫(wū wú) pt. shaman, magician, vrajitor indica prezenta a doi oameni[人 rén]

intr-unul singur. Orice tehnologie autentica care conduce la trezire implica acelasi lucru: constienta(vegherea; starea de martor impartial; vairagya) si wu-wei(practica tacerii, a izolarii oculte, a abandonarii oricarui efort, in lb. skrt.: abhyasa; renuntare la lupta; laisser aller; let go; relaxarea; surrender to God; predare fata de Dumnezeu; l'abandon à Dieu). Fara a folosi poarta atentiei constiente (vegherea la

care se referea laisus nu exista nici transa care conduce la intrarea in Imparatia Cerurilor, situata inlauntrul nostru; vedeti cap 47)

巫 wū wú wizard, sorcerer, witch, shaman; 巫師 [wū shī] magician

***** Ca și Tao, sfântul sau înțeleptul taoist deși detașat și invulnerabil, este pretuit pentru atitudinea sa imparțială (corectă). Imparțialitatea legilor umane este o oglindire a invulnerabilității, imparțialității și obiectivității realității suport, o realitate informatională omniprezentă (matricea sau plasa holografică; holographic matrix).

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

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

Iluminarea tacută- Fericirea supremă sau neconditionată (ananda), realizarea stării de iluminare și de trezire (bodhi), eliberarea (moksha, mukti ori laya) sau realizarea unei stări de spirit în care se manifestă deplină conștiință împune tăcerea (în lb. skrt.: mouna) / **Silent Enlightenment- The supreme happiness (ananda), the liberation (moksha, mukti or laya) or a state of mind fully conscious demands inner silence (în skrt.: mouna) / The Awareness requires silence/ L'illumination Silencieuse; Le bonheur suprême (ananda), l'état éveillé (bodhi l'éveil, la libération (moksha, mukti ou encore laya), l'illumination ou un état d'esprit pleinement conscient exige le silence (în skrt.: mouna) / L'illuminazione silenziosa-La felicità suprema (ananda), lo stato illuminato, lo stato di risveglio (bodhi), la liberazione (moksha, mukti o laya) e di uno stato d'animo pienamente consapevole richiede il silenzio (în skrt.: mouna) / Ein Zustand des Geistes voll bewußt Forderungen Schweigen Stille Erleuchtung Bewusstsein erfordert Schweigen / La iluminación silenciosa; La felicidad suprema (ananda), el estado de vigilia (bodhi), la liberación (moksha, mukti o laya), la iluminación o un estado de la mente plenamente consciente exige el silencio (în skrt.: mouna) /**

Activitatea vorbirii și atenția conștientă / Talking and Consciousness (Awareness) / L'activité de la parole et l'attention consciente / L'attività vocale e attenzione cosciente / Reden und Bewusstsein

56.1-2. Chapter 56 Sentence 1

知者不言，言者不知。zhī zhě bù yán; yán zhě bù zhī.

Mirahorian Cel ce este conștient (cel ce este atent; cel ce percepe) nu vorbește; Cel ce vorbește nu este conștient (nu este atent; nu percepe nimic) / The one who is aware does not talk; The one who talks is not aware / Der Wer ist bewusst, spricht nicht ; Der Redende bewuß nicht Celui qui est conscient ne parle pas; Celui qui parle n'est pas conscient / Quién es consciente no habla; Quién habla no es consciente ; Chi è cosciente non parla; Chi parla non è cosciente

Ram Cel ce știe, nu vorbește. Cel ce vorbește, nu știe.

Hin-shun Знающие не говорят, говорящие не знают. Cel care vorbește mult, nu știe. Cel care știe mult, nu vorbește.

Ad & Lomb Those who know don't talk. Those who talk don't know.

Balfour	Those who know [the TAO] don't speak; those who speak do not know it.
Beck	Those who know do not speak. Those who speak do not know.
Blackney	Those who know do not talk And talkers do not know.
Bynner	Those who know do not tell, Those who tell do not know.
Byrn	Those who know do not talk. Those who talk do not know.
Chan	He who knows does not speak. He who speaks does not know.
Chang	One who is aware does not talk. One who talks is not aware.
Chen	One who knows does not speak. One who speaks does not know.
Chen E M	One who knows does not speak, one who speaks does not know.
ChengLin	Those who know do not speak; those who speak do not know.
Chou	[apare drept cap 57 cu prima propozitie lipsa]
Cleary	Those who know do not say; those who say do not know.
Correa	One who understands won't be willing to use words; One who uses words won't be willing to understand.
Crowley	Who knows the Tao keeps silence. He who babbles knows it not.
Evola	Chi conosce[il Tao] non parla; chi parla non[lo] conosce(1923). Chi sa non parla; chi parla non sa(1959).[1]
Gia-Fu&Eng	Those who know do not talk. Those who talk do not know.
Goddard	The one who knows does not speak; the one who speaks does not know.
Gorn Old	He who knows the tao does not discuss it, and those who babble about it do not know it.
Hansen	He who speaks (much, shows thereby that he) does not know (the Principle).
Henricks	Those who know don't talk about it; those who talk don't know it.
Hinton	Those who know don't talk, and those who talk don't know.
Ho	Those who know do not speak much. Those who speak much do not know.
Huang C.	He who knows does not speak;He who speaks does not know.
Huang T.	Those who know, do not say. Those who say, do not know.
Hwang	He who knows the Tao does not care to speak about it; He who is ever ready to speak about it does not know it.
JiyuRen	He who knows does not speak, and he who speaks does not know.
Kim	He who knows does not speak; he who speaks does not know.
Kimura	Those who know do not talk. Those who talk do not know.
Kwok	If you know what it is, don't talk it away; If you do, then you don't understand.
LaFargue	Those who understand are not talkers talkers don't understand.
Lau	One who knows does not speak; one who speaks does not know.
Legge	He who knows (the Tao) does not (care to) speak (about it); he who is (ever ready to) speak about it does not know it.
Li David	One who knows is reticent; one who glibs is ignorant.
Lindauer	Those who know are without words Those with words are without knowing.
Lin P.J.	The one who knows does not speak. The one who speaks does not know.
Liou Kia-Hwai	Celui qui sait ne parle pas, celui qui parle ne sait pas.
Lynn	He who knows does not speak. He who speaks does not know.
Mabry	Those who know, do not speak. Those who speak, do not know.
Ma Kou	Celui qui sait ne parle pas.Celui qui parle ne sait pas.
Mair	One who knows does not speak; One who speaks does not know.
McCarroll	Those who know do not speak. Those who speak do not know.
McDonald	He who knows doesn't speak (artfully). He who speaks hardly knows.
Merel	Who understands does not preach; Who preaches does not understand.
Mitchell	Those who know don't talk. Those who talk don't know.
Muller	She who knows does not speak. She who speaks does not know.
Ni Hua	One who knows does not speak. One who speaks does not know.
Org	A person who knows [comprehensively] would not be garrulous; a person who is garrulous is not wise [he may likely base his bloated talks on his
Qixuan	One who knows says nothing. One who says knows nothing.
Red Pine	Those who know don't talk those who talk don't know
Stanislas	L'homme qui connaît (le Tao) ne parle pas; celui qui parle ne le connaît pas.
Susuki	One who knows does not talk. One who talks does not know.
Ta-Kao	Those who know to act do not speak. Those who speak, do not know to act.
Tan	He who really knows does not speak. He who speaks does not know.
Tran Cong	He who knows does not speak. He who speaks does not know.
Waley	Those who know do not speak; Those who speak do not know.
Walker	Those who know don't talk. Those who talk don't know.
Wei	Those who know do not speak; those who speak do not know.
Wieger	He who speaks (a lot, shows by this that he) does not know (the Principle). He who knows (the Principle), does not speak. Celui qui parle (beaucoup, montre par là qu'il) ne connaît pas (le Principe). Celui qui connaît (le Principe), ne parle pas.

Wilhelm	Der Wissende redet nicht. Der Redende weiß nicht. / Celui qui sait ne parle pas. Celui qui parle ne sait pas./El sabio no habla.El locuaz no sabe.
Wing	Those who know do not speak. Those who speak do not know.
World	Those who know have no need to speak. Those who speak are searching for peace and harmony.
Wu	He who knows does not speak. He who speaks does not know.
Wu Yi	One who is wise does not speak; one who speaks is not wise.
Yang	People who have knowledge do not talk about it; People who like to talk about it do not have knowledge.
Yutang	He who knows does not speak; He who speaks does not know.
Zhang	Knowledgeable people rarely show off. Boastful people are not truly knowledgeable.
Zhengkun	He who is wise will not speak; he who speaks is not wise.
Zi-chang	One who knows may not preach. One who preaches may not know.

[1] "Sapere e tacere, ecco la perfezione. Sapere e parlare e l'imperfezione. Gli antichi tendevano alla perfezione"(XXXII,3); "L'uomo del Principio resta silenzioso; l'uomo perfetto non cerca nulla; l'uomo grande non ha più un lo " (Zhuang zi;Chuang Tzu; Chuang-tze: XLV,1)

"E usor sa-l cunosti pe Tao, insa e greu sa ramai in tacere interioara (in lb. sanskrita: antar mouna). Cel care-l cunoaste si pastreaza tacerea interioara ajunge la Cer; cel cere-l cunoaste si revine la vorbire se reintoarce in lumea oamenilor. Cei vechi ajungeau la Cer si nu reveneau intre oameni" (Zhuang zi cap 32 "Lie Yukou")

" Este trist ca oamenii socotesc ca numele, formele, culorile si sunetele sunt de ajuns pt a descrie realitatea lucrurilor. Cum ele nu sunt de ajuns(fiind doar umbre proiectate pe un perete), se spune ca cel care este constient nu vorbeste, cel care vorbeste nu este constient....Cei vechi nu au putut transmite verbal experinta lor, asa ca ce a ramas scris de la ei, sunt numai oasele (moastele) fara viata" (Zhuang zi cap 13 "Calea Cerului")

" Omul desavarsit atinge starea de eliberare din lumea dualitatii si de fiintare in afara lumii manifestate unde ramane invulnerabil la foc, frig, catastrofe si calareste norii, incaleca soarele si luna, ratacind in afara celor patru mari(in afara lumii), neafectat de viata si moarte(Zhuang zi capitolul 2 Despre identitatea lucrurilor)

Izolarea oculta/ Occult Isolation/ L'Isolation ou la séparation Occulte/ L'isolamento o la separazione Occulta/ El aislamiento o la separación Oculta/ Die Occult Isolierung oder Trennung / Incuierea portilor- Identificarea cu Divinul prin transa mistica/ Lock your gates: Mystical Oneness / Verrouillez vos portes: l'Identification par la transe mystique /Bloccare le porte: l'Identificazione con il Divino via la trance mistica / Verriegele deine Pforten: Mystische Eins-Sein

56.3-9. Chapter 56 Sentence 2

3. [caracterele din dictionarul de termeni: 56.9-56.11] 塞其兑, sāi qí duì, [in varianta Guodian este propozitia: 闕其兑 bì qí duì tradusa la noi in propozitia 4]

Mirahorian: Blocheaza-ti portile [de exteriorizare: gura; opreste robinetele de pierdere a energiei (ancestrale; pastreaza castitatea originala a noului nascut); încetează orice activitate și orice ieșire afară: păstrează tăcerea, repausul, imobilitatea; părăsește dorintele; renunță la patimi și năzuințe (asteptari); abandonează căutarea și rătăcirea exterioară]; **Bloquez vos portes** [d'exteriorisation: la bouche (votre flux de paroles): mettre fin aux activités: garder le silence et l'immobilité de votre corps]/ **Block your gates** [of exteriorization: the mouth (your flow of words); stop activity: keep the silence, the immobility of your body]/ **Bloccare le tue porte** [di esteriorizzazione: la bocca (vostro flusso di parole); interrompere l'attività: mantenere il silenzio, l'immobilità / **Cerrar las su puertas** [de exteriorización: cierre la boca(su flujo de palabras); detener la actividad: mantener el silencio, la inmovilidad de su cuerpo]/ **Verriegeln deine Türen** [der Externalisierung: Mund (Ihr Redefluss); Stop-Aktivität: halten Sie die Stille, die Unbeweglichkeit des Körpers]

4. [56.12-56.14] 閉其門, bì qí mén, [in varianta Guodian este propozitia: 塞其門 sāi qí mén, tradusa la noi in propozitia 3]

Mirahorian Inchideti-vă ușile [deschiderile simturilor(retragerea simturilor; detasare senzorială; in lb. sanskrita: pratyahara); suspendă (unifică; interiorizează) respiratia (閉氣 bì qì) pt. a realiza respiratia embrionara(胎息 tāi xī) / **Fermez vos portes** [vos ouvertures de sens (abstraction des sens, retrait des sens de leurs objets correspondants extérieurs; le détachement sensoriel, en sanskrit: pratyahara); bloquer le souffle (閉氣 bì qì) pour l'intériorisation de la respiration; La respiration est retenue, intériorisée dans le corps pour revenir à la respiration prénatale ou embryonnaire (胎息 tāi xī)* / **Chiudere le vostre porte** [apertura dei sensi (ritiro della mente dagli oggetti dei sensi; ritrazione dai sensi dai loro oggetti; distacco sensoriale, in sanscrito: pratyahara); bloccare la respirazione (閉氣 bì qì) sospendere (unificare; interiorizzare) il respiro per tornare alla respirazione prenatale o embrionali(胎息 tāi xī)] **Close your doors** [shut out all distraction from senses; block off the openings of your senses (abstraction of the senses, withdrawal of the senses; sensory detachment; in Sanskrit: pratyahara); suspend (unify; internalize) your breath; block the flow (閉氣 bì qì) and take in breath (納息 nà xī) in order to return to Embryonic Breath(胎息 tāi xī)** / **Cerrar sus puertas** [bloquear las aberturas de los sentidos (el retraimiento de los sentidos de los objetos externos; desprendimiento sensorial, en sánscrito: pratyahara); suspender (unificar; internalizar) o bloquear la respiración (閉氣 bì qì) para volver a la respiración prenatal o embrionarias(胎息 tāi xī)]; **Verriegele deine Pforten**[Block die Öffnungen der Ihre Sinne (das Zurückziehen der Sinne von der Außenwelt; sensorische Ablösung; in Sanskrit: Pratyahara); **Sperrung der Schläge**(閉氣 bì qì) um zurück zur embryonalen Breath(胎息 tāi xī)]

5. [56.15-56.17] 挫其銳, **cuò qí ruì**, [aceasta propozitie apare si in capitolele: 4, 52] [in varianta Guodian este propozitia: 和元光 **hé qí guāng tradusa la noi in propozitia 7]**

Mirahorian Atenuează-ti tăişul [elimina egoul; ascutimile intelectului si ale afectivitatii : renunta la critica, diferentiere, discriminare, judecarea celorlalti, viclenie, aroganta, ego, superioritate, ambitii, pasiuni, ostilitate, agresivitate; opreste lupta, vătămarea celorlalti(fii îngăduitor, modest și retras)]/ **Temper your sharpness**[of your intellect (get rid of discrimination, cleverness, cunning); dampen the passion, arrogance, smooth differences] / **il émousse son activité, lissez ou adoucissez vos netteté**/ **Smussare il tagliente; ottundere l'acuto**(l'energia che si acuisce in volonta d'azione), **scorvolezza o leviga la tua Nitidezza**/glätte deine Schärfe,

6. [56.18-56.20] 解其紛, **jiě qí fèn**, [aceasta propozitie apare si in capitolul: 4] [in varianta Guodian este propozitia: 迴(同)元(其)塵 **tóng qí chēn, tradusa la noi in propozitia 8]**

Mirahorian Desfă orice nod [deznoadă orice atasare; relaxează-te; împacă-te, elimină conflictele disputele, competițiile cu semenii și cu tine însuti; eliberează-te de tensiuni (griji; temeri; dorinte; atașări); înlătură agitația, redu **confuzia**, complexitatea; uită și detașează-te de tot ce se afla în afară; ridică ancorele care te tin legat la suprafată); deblocheaza curentii de energie blocati]; / **Untangle the knots** [untie yourself, release from attachments, conflicts, disputes, affairs, complications, worries; forgive disagreements; unravel confusion; reduce the complexity simplify your problems];dissolve the currents]/ **il se dégage de tous liens/ Schiarire il confuso; /löse deine Verwirrungen;**

7. [56.21-56.23] 和其光, **hé qí guāng**, [aceasta propozitie apare si in capitolul: 4] [in varianta Guodian este propozitia: 剎元纒 **baò qí yīng, tradusa la noi in propozitia 7.1]** [In MWD A in loc de: 和其光, **hé qí guāng, apare: 坐其闕 zuò qí yuè: vedeti: 7.2]** [in MWD B: 鏗元兌 **cuò qí duì (propozitia 1 si 5) : Atenueaza schimburile cu exteriorul]**

Mirahorian Armonizeaza luminile tale[unifică-te; suspenda orice alte preocupări; simplifica-ti telul; fă să fuzioneze toate gândurile (concentrează-te; elimină discontinuitatea dintre focarele de atentie; stinge orice altă stralucire(potolește-ti lumina; suprimă fluctuațiile oglinzii mentale)]/ **Harmonise points of view**(alleviate your brightness; dull your wit ;simplify your purpose; **merge with the brilliant**)/ **il tempère sa lumière (intérieure), atténuer votre luminosité / addolcire l'abbagliante, alleviare la luminosità /mildere deinen Glanz,**

7.1 [56.21-56.23] 剎元(其)纒 **baò qí yīng [in varianta Guodian]**

Scoate la suprafata(decojeste; elimina straturile care acopera) lumina interioara [glanda pineala; cordon de argint; vedeti David Wilcock in: "The 2012 Enigma"]

7.2 [56.21-56.23] 坐其闕 **zuò qí yuè:**

Localizeaza-te si vei calatori [oriunde in univers]

8. [56.24-56.26] 同其塵: tóng qí chēn [aceasta propozitie apare si in capitolul: 4] [in variantele MWD si Guodian este propozitia: 解元紛 jiě qí fèn, tradusa la noi in propozitia 6]

Mirahorian Identifica-te cu praful [care se aseaza si intra in claritate; alatura-te prafului care revine la baza; accepta-te cu toate problemele (durerile, suferintele; frustrarile, nemulțumirile, neimplinirile, mizeriile) si asteapta sa te clarifici; devin-o una cu praful tau; identifica-te cu atomii tai]/ Join to the dust [be one with the dust that settles; blend into the base; become clear joining the settling of your dust(problems, pains, sufferings) and submerge the turmoil as accepting the world; treat its particles as identical; receive outside stimuli with an equanimous mind]/ devenir un avec ta poussière/ identificarsi esteriormente al comune: diventare un tutt'uno con la tua polvere /werde eins mit deinem Staub:

9. [56.27-56.30] 是謂 玄同 shì wèi xuán tóng

Mirahorian Aceasta se cheama (是謂 shì wèi) identitatea (同 tóng) cu realitatea profundă (玄 xuán) [asta inseamna sa realizezi transa mistica, izolarea (eliberarea; ecranarea) supremă, in care se realizeaza identitatea cu ceea ce este profund, permanent, veșnic vid și imuabil (Tao)]/ This is called the profound identity (mystical union; mystical trance; subtle identification; mysterious sameness; mysterious merging; mysterious oneness; mysterious identity; Oneness; the one in accordance with Heaven)/ questa è la profondità/ dies nennt man das Mystische Einssein

Ram A tăcea lăuntric, a inchide poarta simturilor, a înceta lucrarea, a se desface de toate legăturile, a-si potoli lumina[flacăra vietii] a se identifica cu atomii ultimi, înseamnă a atinge unitatea.

Hin-shun Знающие не говорят, говорящие не знают. Кто оставляет свои желания, отказывается от страстей, притупляет свои стремления, освобождает свои [мысли] от путаницы, умеряет свой блеск, сводит [свои впечатления] воедино, тот представляет собой торжество глубочайшего.

Cel care isi paraseste dorintele, renunta la patimi, isi inabusa nazuintele, isi elibereaza gandurile de confuzie, isi modereaza stralucirea, isi reduce impresiile la unitate, acela este identic cu ceea ce este mai profund.

Ad & Lomb Block the passage Bolt the gate Blunt the sharp Untie the knot Blend with the light Become one with the dust - This is called original unity.

Balfour To repress voluptuous desires, to close one's door, to chasten asperity, to unravel confusion, to moderate one's [internal] radiance, to identify oneself with the lowly; this may be called being in conformity with the Sublime.

Beck Close the mouth; shut the doors. Smooth the sharpness; untie the tangles. Dim the glare; calm the turmoil. This is mystical unity.

Blackney Stop your senses, Close the doors; Let sharp things be blunted, Tangles resolved, The light tempered And turmoil subdued; For this is mystic unity

Bynner Not to set the tongue loose But to curb it, Not to have edges that catch But to remain untangled, Unblinded, Unconfused, Is to find balance,

Byrn Stop talking, meditate in silence, blunt your sharpness, release your worries, harmonize your inner light, and become one with the dust. Doing this is called the dark and mysterious identity.

Chan Close the mouth. Shut the doors. Blunt the sharpness. Untie the tangles. Soften the light. Become one with the dusty world. This is called the profound identification.

Chang Ceasing verbal expressions, stopping the entry of sensations, dulling its sharpness, releasing its entanglements, tempering its brightness, and unifying with the earth: this is called the identity of Tao.

Chen He closes his mouth, seals his ears. He subdues his sharpness, releases his worries He blends himself with the light, he becomes one with the dust. This is what is called mysterious identity.

Chen E M stop the apertures, close the door; blunt the sharp, untie the entangled; harmonize the bright, make identical the dust. This is called the mystical identity (hsüan t'ung).

ChengLin Stop up all the orifices of lust, shut out all forms of distraction, repress all manner of cunning, unravel all causes of confusion, eliminate all opportunities for rivalry, remove all kinds of inequality, - Then there is great harmony.

Chou Make all the weapons blunt, Cut everything that is tangled, Make everything that is shiny dull, Mix with anything that is as humble as dust, And this is called absolute equality.

Cleary Close the senses, shut the doors; blunt the sharpness, resolve the complications; harmonize the light, assimilate to the world. This is called the mysterious sameness.

Correa Shut off your dissipation. Seal up your door. Harmonize with your brightness. Adapt to the dust in your life. Blunt your sharpness. Untangle your disorder. This is correctly described as the mystery of putting the pieces together.

Crowley Who knows it closes his mouth and controls the Gates of his Breath. He will make his sharpness blunt; he will loosen his complexes; he will tone down his brightness to the general obscurity. This is called the Secret of Harmony.

Evola "Tener concentrata la vida, **escludere la dispersione**; ottundere l'acuto (l'energia che si acuisce in volonta d'azione), rischiarare il confuso, addolcire l'abbagliante, identificarsi esteriormente al comune: questa è la profondità(1923); "Chiudere la bocca; Chiudere la porta; Smussare il tagliente; Schiarire il confuso; addolcire l'abbagliante; confondersi esteriormente con l'uomo comune; questa è la profondità"(1959);

Gia-Fu&Eng Keep your mouth closed. Guard your senses. Temper your sharpness. Simplify your problems. Mask your brightness. Be at one with the dust of the earth. This is primal union.

Goddard The wise man shuts his mouth and closes his gates He softens his sharpness, unravels his tangles, dims his brilliancy, and reckons himself with the mysterious.

Gorn Old To keep the lips closed, to shut the doors of sight and sound, to smooth off the corners, to temper the glare, and to be on a level with the dust of the earth; This is the mysterious virtue.

Henricks he blocks up his holes, closes his doors, softens the glare, settles the dust, files down the sharp edges, and unties the tangles. This is called profound union.

Hansen Shut up its exchanges, close its gates. Dull its sharpness, undo its divisions. Balance its brightness, treat its particles as identical. This is called the abstruse identity.

Hinton Block the senses and close the mind, blunt edges, loosen tangles, soften glare, mingle dust: this is called dark-enigma union.

Ho Block the passage of exchange with the outside world. Close the doors; Blunt the protruding points; Absolve the disputes; Tone down the dazzling light; Receive outside stimuli with an equanimous mind. This is called the mystical union.

Huang C. Stop your hole, close your door, soften your brightness, mingle with the dust, file your sharpness, and unravel your entanglements. This is called deep and remote concord.

Huang T. Close the mouth, merge into light, as ordinary as dust. Blunt the sharpness. unravel the entanglements. This is called mysterious sameness.

Hwang Therefore the tao practitioner would rather close his eyes and shut up his mouth, in order to frustrate his ambition and untie the confused knot in his heart. Further, he proceeds to temper his brightness, and brings himself into agreement with obscurity. Then he deserves to be called the one in accordance with Heaven.

JiyuRen Blocking the vent (of knowledge), closing the door (of knowledge), covering the cutting-edge, going beyond entanglement, containing the light, and mixing with the dust, - These can be called "the mysterious agreement."

Kim Block the holes, shut the gates. [he] blunts the sharpness, unravels the tangles, softens the brilliance, identifies with the dust. This is called mysterious identity.

Kimura Close the openings of your senses, blunt the sharpness of your intellect, untie the tangles of your attachment, soften the brightness of your knowledge. be one with the dust of the world. This is to be one with the Tao.

Kwok Hush, keep it in, and your doorway shut -steer clear of sharpness and untangle the knots. feel your lightness and let it merge with others, This, we say, is our basic oneness.

LaFargue Close your eyes shut your doors. Dampen the passion untie the tangles, make the flashing things harmonious, make the dust merge together. **This is called the mysterious Merging.**

Lau Block the openings; shut the doors. blunt the sharpness; untangle the knots; soften the glare; let your wheels move only along old ruts. **This is known as mysterious sameness.**

Legge He (who knows it) will keep his mouth shut and close the portals (of his nostrils). He will blunt his sharp points and unravel the complications of things; he will temper his brightness, and bring himself into agreement with the obscurity (of others). This is called 'the Mysterious Agreement.'

Li David Stuff channels, block portals; blunt sharpness, resolve conflicts; harmonize brightness, mingle with dust. This is the profoundest assimilation.

Lindauer Corking its bottle; Obstructing its door; Blunting its sharpness; Untying its tangles; Harmonizing its brightness; Being together with the dusty earth; Appropriately called insightful togetherness.

Lin P.J. Block the passage. Close the door. Dull the sharpness. Loosen the tangles. Blend with light. Become one with the dust. This is called mystical identity.

Liou Kia-Hwai **Bloque toute ouverture, ferme toute porte, émousse tout tranchant, dénoue tout écheveau, fusionne toutes les lumière, unifie toutes les poussières, c'est là l'identité obscure.**

Lynn Block up your apertures; close your door; blunt your sharpness; cut away the tangled; merge with the brilliant; become one with the very dust. We call this "one with mystery."

Mabry So shut your mouth Guard your senses Blunt your sharpness Untangle your affairs Soften your glare; Be one with all dust. This is the mystery of union.

Mair He stopples the openings of his heart, closes his doors, diffuses the light, mingles with the dust, files away his sharp points, unravels his tangles. This is called "mysterious identity."

Ma Kou Clore les ouvertures; Fermer les portes; E mousser le tranchant; Dénouer les nœuds
Adoucir la lumière; Unifier les chemins; Ceci est la mystérieuse identité.

McCarroll Block the passages! Shut the doors! Blunt the sharpness! Untangle the knots! Soften the glare! Settle with the dust! This is the mystery of evenness. This is called "mysterious identity."

McDonald Fill your openings, shut the doors, Dull all nasty edges. Untie all tangles. Temper or soften all glaring light. Submerge its turmoil as unified with the world: Let all chaotic hustle and bustle be smoothed down. This is the called the mysterious [Vossing] levelling for bland unity or deep insider identification.

Merel Reserve your judgments and words; Smooth differences and forgive disagreements; Dull your wit and simplify your purpose; Accept the world.

Mitchell Close your mouth, block off your senses, blunt your sharpness, untie your knots, soften your glare, settle your dust. This is the primal identity. Be like the Tao.

Muller Soften your sharpness, loosen your knots. Soften your glare and merge with the everyday. This is called mysteriously attaining oneness.

Ni Hua The one who knows is the one whose doors are shut, whose openings are blocked, whose sharpness is blunted, and whose glare is softened. He is one with the subtle truth of the universe.

Org Incomprehensive knowledge.[people's garrulity, as described above, can be equalized in the following fashion:]by blocking their passages and openings [i.e. connections to the outside world]; by blunting [their excessive] sharpness [i.e. their arrogance]; by untying entanglements [i.e. disputes they have produced]; by tempering the disturbing ray [i.e. harms they have caused]; by pushing [sophistry to] where it belongs, i.e. the dust. All of this is meant to accentuate [our knowledge after tao] in a profound manner.

Qixuan Cover the ears, close the eyes; blunt the sharpness, dissolve the currents; soften the light, blend the substances. And the result is called the profound sameness.

Red Pine seal the opening close the gate dull the edge untie the tangle soften the light join the dust this is called the Dark Union

Stanislas Il clôt sa bouche, il ferme ses oreilles et ses yeux, il émousse son activité, il se dégage de tous liens, il tempère sa lumière (intérieure), il s'assimile au vulgaire. On peut dire qu'il ressemble au Tao.

Susuki Therefore the sage keeps his mouth shut and his sense-gates closed. "He will blunt his own sharpness, His own tangles adjust; He will dim his own radiance, And be one with his dust." This is called profound identification.

Ta-Kao Blunt all that is sharp; Cut all that is divisible; Blur all that is brilliant; Mix with all that is humble as dust; This is called absolute equality.

Tan You must block the portals to your sensory organs. You must also blunt the sharp edge and reduce the complexity. you must attenuate the glares and mix with commoners. This is to attain "the divine oneness".

Tran Cong Blocking all the passages; shutting all the doors, blunting all edges, untying all tangles, harmonizing all lights, uniting the worldly dusts. This is called the mysterious one.

Waley Block the passages, shut the doors, let all sharpness be blunted, all tangles untied, all glare tempered, all dust smoothed. This is called the mysterious levelling.

Walker Close your mouth. Block the door. Quiet your senses. Blunt the sharpness. Untie the tangles. Soften the brightness. Be one with the dust, and enter the primal oneness.

Wei Stop up the aperture of the vessel, shut the doors of the senses, blunt the sharp, unravel the tangled, harmonize with the light, merge with the dust, -This is called mystic assimilation

Wieger He keeps his mouth closed, controls his breathing, blunts his activity, rescues himself from any complication, tempers his light, And mingles with people. This is mysterious union (with the Principle). Il tient sa bouche close, il retient sa respiration, il émousse son activité, il se délivre de toute complication, il tempère sa lumière, il se confond avec le vulgaire. Voilà la mystérieuse union (au Principe).

Wilhelm Man muß seinen Mund; schließen und seine Pforten; zumachen, seinen Scharfsinn abstupfen, seine wirren Gedanken auflösen, sein Licht mäßigen, sein Irdisches gemeinsam machen. Das heißt verborgene Gemeinsamkeit (mit dem Sinn). /On doit garder bouche close et fermer ses portes, émousser le tranchant de son esprit, dénouer l'écheveau de ses pensées, tempérer son éclat, mettre en commun ce qu'on a de terrestre. C'est là ce qui s'appelle l'union mystérieuse(avec Tao). /Cerrar la boca, obstruir las puertas, mellar el filo del espíritu, desenredar la confusión de los pensamientos, moderar el brillo, armonizar las cualidades terrenales. En esto consiste la misteriosa unión con el Sentido.

Wing Block the passages. Close the door. Blunt the sharpness. Untie the tangles.

Harmonize the brightness. Identify with the ways of the world. This is called profound identification.

World Do not speak. Ignore your senses. Blunt your sharpness. Unravel your knots. Dim your light. Become one with all things. This is the primal essence.

Wu Block all the passages! Shut all the doors! Blunt all edges! Untie all tangles! Harmonize all lights! Unite the world into one whole! This is called the Mysterious Whole,

Wu Yi Blocking the passages, shutting the doors, blunting the sharpness, untying the tangles, tempering the brightness, uniting with the dust, --This is called the mystical union.

Yang Shut off your senses, block your desires, dull your sharpness, untie your knots with the outside world, dim your brightness, and make yourself as low as dust; This will lead you to the world of the dao.

Yutang Fill up its apertures, Close its doors, Dull its edges, Untie its tangles, Soften its light, Submerge its turmoil, - This is the Mystic Unity.

Zhang Block up leakages; close doors; smooth out sharp edges; resolve conflicts; harmonize glares; and blend into the base. These are profound concords.

Zhengkun When one blocks the openings (of knowledge), shuts the door (of desires), dulls sharpness, stays away from entanglements, **glows with veiled radiance**, mingles with dust, That is called subtle identification.

Zi-chang Close the entrances to attractions and control the excess of desires. It blunts all sharpness. It settles all disputes. It harmonizes all lights. It unites all lands.

They are the "profound similarities" of dao.

Chapter 56 Sentence 3

Dupa aceasta[realizare] privește egal lauda și defaimarea, succesul și eșecul, bunătatea(iubirea) și injuria(atacul). [după modelul lui Tao sfântul este invulnerabil la înaltare ori coborare, la câștig (succes) ori pierdere(eșec) și la iubire ori ură]. De aceea este cea mai înaltă realizare din univers [realizarea identității mistice cu realitatea adâncă(Tao) reprezintă izolarea ocultă(în lb.skr.:kaivalya) și conduce simultan la obținerea invulnerabilității și pretuirii din partea oamenilor]

10. [56.31-56.36] 故：不可得而親， gù: bù kě dé ér qīn,

Tu nu poti să te apropii de Tao [pentru a te înrudi cu el]; Atunci vei fi invulnerabil la perturbării asemenea lui Tao] / Hence: **It cannot be looked at.(neither can you get it by approaching)/, Daher: weder kannst du es erlangen durch Anhaften,**

11. [56.37-56.41] 亦不可得而疏； yì bù kě dé ér shū,

Si nici să te îndepărtezi [disprețuindu-l];/ also cannot be ignored(nor can you get it by abandoning); **noch kannst du es erlangen durch Abkehren;**

12. [56.42-56.46] 不可得而利， bù kě dé ér lì,

[Nu poti] să-i fii binefăcător [lui Tao], **Cannot be profited(neither can you get it by helping)/weder kannst du es erlangen durch Nutzen,**

13. [56.47-56.51] 亦不可得而害， yì bù kě dé ér hài,

Si nici [să te apropii într-atât încât] să-i aduci prejudicii [daune; să-l rănești cu ceva]; **And can not be harmed(nor can you get it by harming)/ noch kannst du es erlangen durch Schaden;**

14. [56.52-56.56] 不可得而貴， bù kě dé ér guì,

Nici nu poti să-l înalți [să-i conferi onoruri], neither can you get by honouring,/ **Cannot be honoured(neither can you get by honouring)/weder kannst du es erlangen durch Verehren,**

15. [56.57-56.61] 亦不可得而賤。 yì bù kě dé ér jiàn

Si nici să-l cobori [să-l dezonozezi; să-l înjosești cu ceva; sfântul privește egal onoarea și dizgratia - după modelul lui Tao sfântul nu este afectat de câștig (laudă;succes) ori de pierdere (injurie; eșec)] / **Cannot be humbled(nor can you get it by humiliating)/ noch kannst du es erlangen durch Verachten**

16. [56.62-56.66] 故為天下貴。 gù wéi tiān xià guì.

De aceea este cea mai venerată în lume [realizarea identității mistice cu realitatea adâncă(Tao) reprezintă rodul și menirea vietii-izolarea ocultă(în lb.skr.: kaivalya) și conduce simultan la obținerea invulnerabilității și a pretuirii din partea întregului univers]. / **Hence it counts as the world's highest (appreciate the world)/daher gilt es als der Welt Höchstes.**

Ram Atunci se priveste deopotriva, onoarea si disgratia, câstigul si pierderea, bunătatea si injuria.

Aceasta este atitudinea corectă .

Hin-shun Его нельзя приблизить для того, чтобы с ним сродниться; его нельзя приблизить для того, чтобы им пренебрегать; его нельзя приблизить для того, чтобы им воспользоваться;

его нельзя приблизить для того, чтобы его возвысить; его нельзя приблизить для того, чтобы его унижить. Вот почему он уважаем в стране. Noi nu ni-l putem apropia, pentru a ne inrudi cu el; noi nu ni-l putem apropia pentru a-l dispretui; noi nu ni-l putem apropia pentru a-l folosi; noi nu ni-l putem apropia, pentru a-i dauna; noi nu ni-l putem apropia, pentru a-l inalta; noi nu ni-l putem apropia, pentru a-l injosi. Iata de ce este el respectat in tara.

Ad & Lomb It can't be embraced It can't be escaped, It can't be helped It can't be harmed, It can't be exalted It can't be despised, Therefore it is revered under Heaven.

Balfour Wherefore, others cannot be familiar with such, nor yet keep at a distance from them; cannot reap advantage from them, nor yet incur harm; cannot confer honour upon them, nor yet degrade them; and thus their honour comes from the whole world.

Beck Those achieving it are detached from friends and enemies, from benefit and harm, from honor and disgrace. Therefore they are the most valuable people in the world.

Blackney In which the Wise Man is moved Neither by affection Nor yet by estrangement Or profit or loss Or honour or shame. Accordingly, by all the world, He is held highest.

Bynner And he who holds balance beyond sway of love or hate, Beyond reach of profit or loss, Beyond care of praise or blame, Has attained the highest post in the world.

Byrn Those who have achieved the mysterious identity can not be approached, and they can not be alienated. They can not be benefited nor harmed. They can not be made noble nor to suffer disgrace. This makes them the most noble of all under the heavens.

Chan Therefore it is impossible either to be intimate and close to him or to be distant and indifferent to him. It is impossible either to benefit him or to harm him. It is impossible either to honour him or disgrace him. For this reason he is honoured by the world.

Chang Hence, no nearness can reach him nor distance affect him. No gain can touch him nor loss disturb him. No esteem can move him nor shame distress him. Thus, he is the most valuable man in the world.

Chen Therefore he regards things out of his reach as dear. He regards things out of his reach as distant, He perceives unreachable things with harm, he perceives unreachable things with value, he perceives unreachable things with humbleness. That is why he values everything under heaven.

Chen E M Therefore with this person you cannot get intimate (ch'in), cannot get distant, cannot benefit, cannot harm, cannot exalt, cannot humiliate.

Therefore such person is the exalted of the world

ChengLin When there is no cause for favour or disfavour, gain or loss, honour or disgrace, the world will become rectified

Chou Therefore, One cannot get close to it; Nor can one get away from it. It is impossible to derive benefit from it, Nor to be harmed by it. It does not publicize a person's honor, Nor does it publicize a person's shame. Therefore it is the most exalted thing in the world.

Cleary It cannot be made familiar, yet cannot be estranged; it cannot be profited, yet cannot be harmed; it cannot be valued, yet cannot be demeaned. Therefore it is precious for the world.

Correa Therefore, What can't be obtained and held closely also can't be obtained and cast off. What can't be obtained and used for profit also can't be obtained and used for harm. What can't be obtained and valued also can't be obtained and cheapened.

Therefore every action in the world is precious.

Crowley He cannot be insulted either by familiarity or aversion; he is immune to ideas of gain or loss, of honour or disgrace; he is the true man, unequaled under Heaven.

Evola " Di là dalla gloria e dall'onta, dall'onore e dal dispezzo: questa è la virtù nella vita sociale" (1923)

" (All'Uomo Reale) non si è vicini; non si è lontani; per lui non esiste guadagno; per lui non esiste perdita; è al di là dell'onore[della lode]; è al di là del disprezzo; Per questo è ciò che di piú alto vi è nel mondo (1959)

Gia-Fu&Eng He who has achieved this state is unconcerned with friends and enemies, with good and harm, with honor and disgrace. This therefore is the highest state of man.

Goddard He is inaccessible to favor or hate; he cannot be reached by profit or injury; he cannot be honored or humiliated. Thereby he is honored by all.

Gorn Old Whoever observes this will regard alike both frankness and reserve, kindness and injury,

honour and degradation. For this reason he will be held in great esteem of all men.

Hansen Hence we cannot obtain and be close. Cannot obtain and be distant. Cannot obtain and benefit. Cannot obtain and harm. Cannot obtain and value. Cannot obtain and debase. Hence we deem the social world as valuable.

Henricks Therefore, there is no way to get intimate with him, but there is also no way to shun him. there is no way to benefit him, but there is also no way to harm him; there is no way to ennoble him, but there is also no way to debase him. For this very reason he's the noblest thing in the world.

Hinton it can't be embraced and can't be ignored, can't be enhanced and can't be harmed, can't be treasured and can't be despised, for it's the treasure of all beneath heaven.

Ho With a non-possessive mind we get together; With a non-possessive mind we separate.

With a non-possessive mind we experience what seems advantageous to us;

With a non-possessive mind we experience what seems disadvantageous;

With a non-possessive mind we experience high positions; With a non-possessive mind we experience low positions. This way we achieve the most valuable under heaven.

Huang C. Therefore, neither can anyone become intimate with you, nor can anyone become alienated from you; neither can anyone benefit you, nor can anyone harm you; neither can anyone exalt you, nor can anyone debase you. Therefore, you are exalted by all under heaven.

Huang T. you are not intimate by acquiring it; you are not distant in not acquiring it. You do not profit by acquiring it; You do not lose it by not acquiring it. You are not ennobled by acquiring it; you are not disgraced by not acquiring it. This enables the nobility of the world

Hwang Such a one cannot be treated familiarly nor distantly, rendered with profit or injury, made noble or mean. Hence he is regarded as the noblest one in the world.

JiyuRen So, (the person with "the mysterious agreement") cannot be treated intimately, cannot be estranged, cannot be given profits, cannot be injured, cannot be raised to nobility, and cannot be made humble, and can therefore be esteemed by all the people under heaven.

Kim Therefore you can neither befriend him, nor alienate him, nor benefit him, nor harm him, nor exalt him, nor humble him. That is why he is the noblest of all under heaven

Kimura He who is one with the tao cannot be courted, cannot be distanced, cannot be bought, cannot be harmed, cannot be honored, cannot be humiliated. For this reason, he becomes the true treasure of the world.

Kwok The sage who does this doesn't have to worry about people called 'friends' or 'enemies', with profit or loss, honour or disgrace - he is a master of life, instead.

LaFargue Yes: You cannot get close; you cannot stay away; you cannot help it; you cannot harm it; you cannot treasure it; you cannot look down on it; Yes: It is the Treasure of the World.

Lau Hence you cannot get close to it, nor can you keep it at arm's length;

You cannot bestow benefit on it, nor can you do it harm; you cannot ennoble it, nor can you debase it.

Therefore it is valued by the empire.

Legge (Such an one) cannot be treated familiarly or distantly; he is beyond all consideration of profit or injury; of nobility or meanness: - he is the noblest man under heaven.

Li David Thus, after gaining possession, one does not patronize, nor slight, nor take advantage of, nor damage, nor treasure, nor debase. Thus, one is treasured by the world.

Lindauer So one cannot obtain it yet be attached One cannot obtain it yet be detached One cannot obtain it yet benefit One cannot obtain it yet be harmed One cannot obtain it yet treasure One cannot obtain it yet consider as common. So it acts as the treasure of the world.

Lin P.J. Hence, one can be neither close to it, nor far from it; one can neither benefit it, nor harm it; one can neither value it, nor despise it. Therefore, it is valued by the world.

Liou Kia-Hwai Tu ne peux approcher du Tao non plus que t'en éloigner; lui porter bénéfice non plus que préjudice; lui conférer honneur non plus que déshonneur.

C'est pourquoi il est en si haute estime dans le monde.

Lynn Thus one can neither get close to such a one nor get distant from him. One can neither benefit nor harm him. One can neither ennoble him nor debase him. Thus such a one is esteemed by all under heaven.

Mabry You cannot approach it Yet you cannot escape it. You cannot benefit it Yet you cannot harm it. You cannot bestow any honour on it Yet you cannot rob it of its dignity. That is why the whole Universe revers it.

Mair Therefore, neither can one attain intimacy with him, nor can one remain distant from him; neither can one profit from him, nor can one be harmed by him; neither can one achieve honor through him, nor can one be debased by him. Therefore, he is esteemed by all under heaven.

Ma Kou On ne peut s'approcher du tao; Ni s'en éloigner; On ne peut en tirer bénéfice; Ni lui porter préjudice; On ne peut l'ennoblir; Ni le diminuer; Ainsi est-il tenu en honneur.

McCarroll Those who have achieved this cannot be enclosed nor kept at a distance; they cannot be benefited nor harmed, honored nor disgraced. Therefore, this is the noblest state under heaven

McDonald Love and hatred can barely affect the gods and supermen who are said to have achieved it. Certain forms of loss can hardly reach up to this. It can be hard to repel and shoo such an accomplished god-being, as it's impossible to be distant and indifferent to him. He can't be raised, can't be much

humbled, and disgrace can hardly affect him deep inside. So he is already highest of all humbled creatures. He is to be so honoured by the world.

Merel Then, Friendship and enmity, Profit and loss, Honour and disgrace, Will not affect you; The world will accept you.

Mitchell It can't be approached or withdrawn from, benefited or harmed, honoured or brought into disgrace. It gives itself up continually. That is why it endures.

Muller Close your holes, shut your doors, Though you cannot possess it, you are intimate with it And at the same time, distant. Though you cannot possess it, you are benefited by it, And harmed by it. You cannot possess it, but are esteemed through it And humbled by it. Therefore the world values you.

Ni Hua Thus you cannot get close to such a person by your love to do so, nor can you keep away from him by your desire to do so. You cannot bestow benefit on him, nor can you do him harm, Because he holds the subtle essence of the universe.

Org Therefore: one shall not wanting to achieve tao for the purpose of practicing favoritism; one shall not use tao for the purpose of distancing himself from people he dislikes; one shall not exploit tao for the purpose of profiting himself; one shall not employ tao for the purpose of harming others; one shall not gain tao for the purpose of promoting himself; one shall not apply tao for the purpose of debasing others. This is why tao originates the most valuable [canon for] the world

Red Pine it can't be embraced it can't be abandoned it can't be helped it can't be harmed it can't be exalted it can't be debased thus does the world exalt it

Qixuan One who holds that sameness cannot be approached too close, or estranged too far, or favored too much, or harmed too badly, or valued too high, or degraded too low. And is therefore the most appreciated in the world.

Stanislas Il est inaccessible à la faveur comme à la disgrâce, au profit comme au détriment, aux honneurs comme à l'ignominie. C'est pourquoi il est l'homme le plus honorable de l'univers.

Susuki Thus he is inaccessible to love and also inaccessible to enmity. He is inaccessible to profit and inaccessible to loss. He is also inaccessible to favor and inaccessible to disgrace. Thus he becomes world-honored.

Ta-Kao Therefore it cannot be made intimate; Nor can it be alienated. It cannot be benefited; Nor can it be harmed. It cannot be exalted; Nor can it be debased. **Therefore it is the most valuable thing in the world.**

Tan Henceforth, you are not concerned about intimacy or estrangement. You have no concerns about advantage and disadvantage. You have no concerns about nobility and lowliness. Everyone treasures you.

Tran Cong Hence, you cannot have it by nearness, by distance, by benefit, by harm, by praise, by dislike. Therefore, it is the most prized of the world

Waley He who has achieved it cannot either be drawn into friendship or repelled, cannot be benefited, cannot be harmed, cannot either be raised or humbled; And for that very reason is highest of all creatures under heaven.

Walker One who has merged with Tao in this way can't be courted, can't be bought, can't be harmed, can't be honoured, can't be humiliated. He is the treasure of the world.

Wei Men with this attainment, therefore, are above endearment or estrangement, above enrichment or impoverishment, and above exaltation or degradation. Therefore they are highly honored by the world

Wieger No one can attach himself (by doing favours) to such a man, nor repulse him (by treating him badly). He is indifferent to gain or loss, exaltation or humiliation. Being thus, he is the most noble in the world. Un pareil homme, personne ne peut se l'attacher (par des faveurs), ni le rebuter (par de mauvais traitements). Il est insensible au gain et à la perte, à l'exaltation comme à l'humiliation. Etant tel, il est ce qu'il y a de plus noble au monde. [Résumé des commentaires: Supérieur à tout ce qui paraît, il converse avec l'auteur des êtres, le Principe. Tchang-houng yang]

Wilhelm Wer die hat, den kann man nicht beeinflussen durch Liebe ,und kann ihn nicht beeinflussen durch Kälte. Man kann ihn nicht beeinflussen durch Gewinn, und kann ihn nicht beeinflussen durch Schaden. Man kann ihn nicht beeinflussen durch Herrlichkeit und kann ihn nicht beeinflussen durch Niedrigkeit. Darum ist er der Herrlichste auf Erden./ Celui qui la possède n'est pas influencé par l'amour et reste insensible à la froideur. Il reste insensible au profit et reste insensible à la perte.

Il reste insensible à la grandeur et reste insensible à la basse condition. Aussi est-il le plus noble sur terre/ Quien está unido a él no se deja influir por el amor, ni por la frialdad. Es indiferente a las ganancias, a las pérdidas. Es indiferente al esplendor, a la desgracia. Por eso es el más noble de la Tierra.

Wing It cannot be gained through attachment. It cannot be gained through detachment.

It cannot be gained through advantage. It cannot be gained through disadvantage.

It cannot be gained through esteem. It cannot be gained through humility.

Hence it is the treasure of the world

World Those who flow in the peace and harmony of Infinity make no distinctions. They are therefore indifferent to friend and foe, to good and bad, to honor and infamy. This is the natural state of human beings.

Wu Which you cannot court after nor shun, Benefit nor harm, honour nor humble. Therefore, it is the Highest of the world.

Wu Yi Therefore, there is no way to get close to it; there is no way to leave it; there is no way to benefit it; there is no way to harm it; there is no way to value it; there is no way to despise it; Therefore, it is revered in the world.

Yang Therefore, no one can own the dao, no one can cast it away, no one can benefit it, no one can hurt it, no one can make it noble, no one can make it low; This is why the dao is the noblest.

Yutang Then love and hatred cannot touch him. Profit and loss cannot reach him. Honor and disgrace cannot affect him. Therefore is he always the honored one of the world.

Zhang Do not become intimate when receiving the desired. Do not become alienating when receiving the undesired. Do not become greedy when obtaining profit. Do not retaliate when receiving hostility. Do not prize when obtaining the precious. Do not debase when receiving humility. Doing so can gain respect from others.

Zhengkun Hence you are in no way to be friends with him, to estrange him, to benefit him, to harm him, to honor him, to debase him. That is why he is held in esteem in the world

Zi-chang Thus, it cannot be involved, nor can it be ignored. It cannot be utilized, nor can it be harmed. It cannot be honored, nor can it be disgraced. Thus, it is cherished by all things under the heaven.

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

Cel ce este conștient(cel care știe să fie atent) nu vorbește [practică tăcerea și izolarea ocultă]

Continuare din Note

Iată un exemplu de descriere pe care o întâlnim la Tchowang-Tseu în **Capitolul III, Hranirea în sine a vietii(Nourir en soi la vie):**

Calea macelarului Ting/ le boucher Ting du prince Wen-houei

Povestea macelarului care folosea un cuțit fără să-l știrbească de 19 ani este descrisă de Chuang Tzu astfel: un macelar începător folosește privirea și distruge un cuțit într-o lună în timp ce unul care a ajuns la maiestrie folosește vederea directă și urmează golurile dintre oase și tendoane.

Liou Kia-hway : Quand le boucher du prince Wen-houei dépeçait un boeuf, ses mains empoignaient l'animal; il le poussait de l'épaule et les pieds rivés au sol, il le maintenait des genoux. Il enfonçait son couteau avec un tel rythme musical qui rejoignait parfaitement celui des célèbres musiques qu'on jouait pendant la "danse du bosquet des mûriers" et le "rendez-vous de têtes au plumage".

- Eh! lui dit le prince Wen-houei, comment ton art peut-il atteindre un tel degré? Le boucher déposa son couteau et dit : « J'aime le Tao et ainsi je progresse dans mon art. Au début de ma carrière, je ne voyais que le boeuf. Après trois ans d'exercice, je ne voyais plus le boeuf. Maintenant c'est mon esprit qui opère plus que mes yeux. Mes sens n'agissent plus, mais seulement mon esprit. Je connais la conformation naturelle du boeuf et ne m'attaque qu'aux interstices. Si je ne détériore pas les veines, les artères, les muscles et les nerfs, à plus forte raison les grands os!

Un bon boucher use un couteau par an parce qu'il ne découpe que la chair. Un boucher ordinaire use un couteau par mois parce qu'il le brise sur les os. Le même couteau m'a servi depuis dix-neuf ans. Il a dépecé plusieurs milliers de boeufs et son tranchant paraît toujours comme s'il était aiguisé de neuf.

A vrai dire, les jointures des os contiennent des interstices et le tranchant du couteau n'a pas d'épaisseur. Celui qui sait enfoncer le tranchant très mince dans ces interstices manie son couteau avec aisance parce qu'il opère à travers les endroits vides. C'est pourquoi je me suis servi de mon couteau depuis dix-neuf ans et son tranchant paraît toujours comme s'il était aiguisé de neuf. Chaque fois que j'ai à découper les jointures des os, je remarque les difficultés particulières à résoudre, et je retiens mon haleine, fixe mes regards et opère lentement. Je manie très doucement mon couteau et les jointures se séparent aussi aisément qu'on dépose de la terre sur le sol. Je retire mon couteau et me relève; je regarde de tous côtés et me diverte ici et là; je remets alors mon couteau en bon état et le rentre dans son étui.

- Très bien, dit le prince Wen-houei. Après avoir entendu les paroles du boucher, je saisis l'art de me conserver. »

Billeter «Le cuisinier Ting/Ding dépeçait un bœuf pour le prince Wen-houei/Wenhui. On entendait des «houa» quand il empoignait de la main l'animal, qu'il retenait sa masse de son épaule et que, la jambe arqueboutée, du genou l'immobilisait un instant. On entendait des «houo» quand son couteau frappait en cadence, comme s'il eut exécuté l'antique danse du Bosquet des mûriers ou le vieux rythme de la Tête de Lynx.

-C'est admirable! s'exclama le prince, je n'aurai jamais imaginé pareille technique! Le cuisinier posa son couteau et répondit: ce qui intéresse/à quoi s'attache votre serviteur, c'est le fonctionnement des choses, non pas simplement la maîtrise technique.

"Quand j'ai commencé à pratiquer mon métier, je voyais tout le bœuf devant moi.

"Trois ans plus tard, je n'en voyais plus que des parties..."

"Aujourd'hui, je le trouve par l'esprit sans plus le voir de mes yeux.

Mes sens n'interviennent plus, mon esprit agit comme il l'entend et suit de lui-même les linéaments du bœuf. " Lorsque ma lame tranche et disjoint, elle suit les failles et les fentes qui s'offrent à elle.

Elle ne touche ni aux veines, ni aux tendons, ni à l'enveloppe des os, ni bien sûr à l'os lui-même

Quand je rencontre une articulation, je repère le point difficile, je le fixe du regard et, agissant avec une prudence extrême, lentement je découpe

Sous l'action délicate de la lame, les parties se séparent avec un « houo » léger comme celui d'un peu de terre qu'on pose sur le sol... Mon couteau à la main, je me redresse, je regarde autour de moi, amusé et satisfait, et après avoir nettoyé la lame, je le remets dans son fourreau.»

[Zhuangzi (ou Tchouang Tseu) J-F Billeter dans « Leçons sur Tchouang-Tseu »]

Ici le cuisinier décrit les stades de son apprentissage.

1) D'abord il voyait tout le bœuf devant lui. C'était un objet qui opposait son résistance au cuisinier avec toute sa masse.

2) Après trois ans d'exercice il ne voyait plus que certaines parties du bœuf, des endroits difficiles. C'est le moment de l'analyse, le cuisinier commence à vaincre la résistance de l'objet.

3) A la fin il a atteint la maîtrise, „le bœuf ne lui offre plus aucune résistance et n'existe donc plus pour lui en tant qu'objet. Cette abolition de l'objet va de pair avec celle du sujet.”[eliminarea dualitatii subiect-obiect indica intrarea in regimul de functionare non-dualista, divina, cereasca, holografica] Il est donc survenu une synthèse, où le dualisme initial du cuisinier et du bœuf s'est annulé. Le cuisinier a parfaitement intégré son activité et répond avec souplesse et fermeté aux particularités de la situation, aux linéaments du bœuf concret.

Vede obiectul prin spirit (神 shén shen chen), trece la un regim superior de functionare situat in afara constiintei egoului: "spiritul meu actioneaza de la sine ca si cum ar auzi si urmari de la sine aliniamentele boului"

Aceste trei etape nu sunt o fabulatie, ci o experienta imediata prin care fiecare din noi am trecut de sute de ori in viata. Prin aceleasi etape am trecut atunci cand am invatat sa turnam apa intr-un pahar, cand am invatat sa taiem felii de paine, sa batem un cui fara efort.. cand invatam o limba straina, sa mergem, sa cantam la un instrument, sa mergem pe bicicleta,...Toti cunoastem aceste faze de invatare dar nu ne-a venit ideea sa le rezumam asa cum a facut-o Tchouang-Tseu. Folosim termenul experienta cu semnificatia substratului familiar al activitatilor noastre constiente carora nu le acordam nici o atentie fiindca sunt obisnuite, prea apropiate, dar din care putem intelege cum sa intelegem mai bine(adica nu ne referim la o experienta in laborator, la o experienta profesionala sau la o intamplare iesita din comun) .

Ces trois étapes-là sont générales et décrivent tout processus d'apprentissage, soit en apprenant à manier des objets ou à coordonner nos mouvements. Après des tâtonnements et difficultés initiaux nous atteignons à la fin une facilité supérieure. Pour signifier ce stade de mouvements intégrés, Zhuangzi utilise souvent le mot 游,

que l'on pourrait traduire comme „voyager”, „se promener”, „glisser” ou, avec une signification plus concrète, comme „nager”.

Aceasta cere cultivarea unui alt fel de atentie care este insa esentiala pt a intelege pe Tchouang-Tseu.

Povestea rotarului (**Zhuang zi**, Capitolul XIII, Calea Cerului) contine o bogatie de semnificatii care nu pot fi descoperite decat dupa o reflectie.

Mai intai este o problema tehnica: cand atac prea tare dalta se intepeneste in lemn; cand atac prea slab nu musca din lemn. Descoperim ceva ce nu putem exprima si transmite prin cuvinte

(rotarul nu si-a putut transmite meseria fiului sau ca sa nu trebuiasca sa mai lucreze pana la o varsta inaintata). Limbajul are valoarea sa pt intelegere, ghidare, corectarea erorilor, dar nu poate inlocui experienta directa a sculptarii lemnului cu o dalta, a baterii unui cui:" intre forta(tarie) si moliciune mana cauta iar spiritul(xin; sin)) raspunde(gaseste gestul eficace)".

Aceasta nu inseamna ca gestul este imposibil de cunoscut fiindca nu poate fi transmis verbal, ci ca exista o alta cale de abordare. Orbirea filosofiei are trei cauze:

1. aceasta cunoastere nu are natura discursiva;
2. este prea comuna si familiara pt a fi demna de interes si prea aproape de noi pt a fi constientizata;
3. un gest practicat constant devine inconstient se ascunde atentiei noastre cu cat este mai frecvent

In capitolul XIX intelegerea vietii (Cascada) Tchouang-tseu exprima acelasi lucru prin gura celui care isi descrie metoda folosind trei concepte: 1.Datul **kou**[ceea ce precede; trecutul]; 2.Naturalul **sing**[natura prezenta umana sau a unui obiect];3. Necesitatea **ming**[ordine; mandat]

En voici un autre exemple que Billeter tire du Zhuangzi, et qui traîte justement d'un nageur:

Confucius admirait les chutes de Lü-leang. L'eau tombait d'une hauteur de trois cents pieds et dévalait ensuite en écumant sur quarante lieues. Ni tortues ni crocodiles ne pouvaient se maintenir à cet entroit, mais Confucius aperçut un homme qui nageait là. Il crut que c'était un malheureux qui cherchait la mort et dit à ses disciples de longer la rive pour se porter à son secours. Mais quelques centaines de pas plus loin, l'homme sortit de l'eau et, les cheveux épars, se mit à se promener sur la berge en chantant.

Confucius le rattrapa et l'interrogea : « Je vous ai pris pour un revenant mais, de près, vous m'avez l'air d'un vivant. Dites-moi : avez-vous une méthode pour surnager ainsi ? - Non, répondit l'homme, je n'en ai pas. Je suis parti du donné, j'ai développé un naturel et j'ai atteint la nécessité. Je me laisse happer par les tourbillons et remonter par le courant ascendant, je suis les mouvements de l'eau sans agir pour mon propre compte. - Que voulez-vous dire par : partir du donné, développer un naturel, atteindre la nécessité ? » demanda Confucius. L'homme répondit : « Je suis né dans ces collines et je m'y suis senti chez moi : voilà le donné. J'ai grandi dans l'eau et je m'y suis peu à peu senti à l'aise : voilà le naturel. J'ignore pourquoi j'agis comme je le fais : voilà la nécessité.[9]

Ici aussi le nageur décrit un processus d'apprentissage : il part du donné (故), développe un naturel (性) et atteint la nécessité (命). Ici la première étape n'est pas une opposition d'un sujet avec son objet à cause d'une résistance que celui-ci offre, mais plutôt un environnement qui est déjà là, une synthèse primordiale: quand nous naissons, nous nous trouvons déjà dans un contexte historique, géographique, sociologique. Le nageur parle de son paysage natal avec les collines et chutes d'eau. Et c'est dans ce cadre-là qu'il commence à faire des découpages, à „analyser”, à apprendre quelque chose, à savoir nager: c'est le développement du „naturel”, qui est similaire au deuxième stade du cuisinier. Et ici aussi le nageur atteint une nouvelle syntèse où il est « en accord complet avec les courants et les tourbillons de l'eau, et en même temps de façon complètement spontanée, autrement dit de façon nécessaire, car les mouvements à faire s'imposent à lui de façon immédiate et naturelle. »[10] La nécessité et la liberté se touchent donc dans le troisième stade: la liberté n'est pas conçue ici comme un pouvoir souverain

d'imposer un ordre au monde (dans une situation dualiste), mais elle est la capacité de répondre avec facilité à tous les aléas de la situation, de les utiliser à son profit (p.ex. utiliser les tourbillons pour nager, dans une situation où l'eau et le nageur ne font qu'un système).

Manipularea citatelor/ La manipulation des citations/The manipulation of quotations

Pentru a programa si insamanta in sufletele oamenilor neputinta ori paralizarea, nimic nu este mai penetrant, ca un citat dintr-un lider recunoscut de opinie. Mesajul lui Lao Tzu este alterat si utilizat in propaganda. Minciuna ca : "**Cel ce stie, nu vorbeste. Cel ce vorbeste, nu stie**" (infirmata explicit in capitolul 70 de catre Lao Zi si implicit prin scrierea unui text de 5000 de caractere), a fost transformata intr-o alta minciuna: "**Cei ce stiu nu prezic, cei ce prezic nu stiu**"/"**Ceux qui savent ne prédisent pas, ceux qui prédisent ne savent pas**"/"**Those who have knowledge, don't predict. Those who predict, don't have knowledge.**" Aceasta minciuna este infirmata si ea de realitatea, ca deja azi civilizatia de pe Terra a ajuns sa poata prevedea evenimente climatice si chiar galactice, care vor avea loc peste milioane de ani(ciocniri cu alte galaxii).

Cei ce se vor studia caracterul 知 **zhī** (cunoastere; a fi constient, a percepe) vor descoperi ca radicalii care alcatuiesc acest caracter reprezinta un simbol pt atentie si insemna "deschiderea sagetii" mintii sau poarta atentiei .

56.1: 知 **zhī zhì zhi1,4 tschi tche** **R:** caracterul 知 este alcatuit din radicalul: 矢 shǐ shi3 [sageata; **E:** arrow, **E:** dart; **vow, swear**]; 衆矢之的 zhòng shǐ zhī dì : tinta sagetilor(criticiei; atentiei) publice]si radicalul: 口 **kǒu** kou3 [gura; deschidere; intrare; poarta; **E:** mouth; **open end; entrance, gate; F:** bouche ; **ouverture ; entrée ; passe ; trou**]; a cunoaste; cunoastere; a fi constient; eruditie; cunostinte; a intelege; a percepe; a fi constient; cunoastere mijlocita(in lb.skr: jnana) care e luata de confucianisti drept inteligentă, înțelepciune, deșteptaciune, 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:** 知 or the "gate of the arrow" of the mind is a symbolic representation of attention and is formed from two radicals:1. 矢 shǐ shi3 (arrow, dart; **vow, swear; criticism; 衆矢之的 [zhòng shǐ zhī dì] target of public attention or criticism**) and 口 kǒu kou3 [mouth; open end; entrance, gate] to know, to be aware perceive, comprehend know, be aware of, inform, notify, tell; knowledge, wisdom; wise, clever; 知青 zhī qīng educated; **F:** savoir ; connaître ; connaissance; 知道 zhī dao savoir; connaître; 知觉 zhī jué sentiment; perception ;conscience; connaissance; 知名 zhī míng connu; célèbre; 知情 zhī qíng être au courant d'une affaire **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 in: 2.4; in 3.55 acest caracter este inlocuit de 智 zhi4 ;

口 **kǒu** kou3 **R:** gura; deschidere; intrare; poarta; **E:** mouth; **open end; entrance, gate; F:** bouche ; **ouverture ; entrée ; passe ; trou;**

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

Antoine de Saint-Exupéry :" Que sommes-nous venus faire sur cette planète ? Si vous lisez ces phrases, vous n'êtes certainement pas insensibles à cette question. Quel est le sens de nos vies ? Pour quoi, en deux mots, sommes-nous là ?

Le simple berger lui-même qui veille ses moutons sous les étoiles, s'il prend conscience de son rôle, se découvre plus qu'un berger. Il est une sentinelle. Et chaque sentinelle est responsable de tout l'Empire.

Etre un homme, c'est sentir en posant sa pierre que l'on contribue à construire le monde. Si nous tendons vers cette conscience de l'Univers, nous rentrons dans la destinée même de

l'Homme. Seuls l'ignorent les boutiquiers qui se sont installés en paix sur la rive, et ne voient pas couler le fleuve. Mais le monde évolue. D'une lave en fusion, d'une pâte d'étoile, la vie est née. Peu à peu, nous nous sommes élevés jusqu'à écrire des cantates et à peser des nébuleuses. Et le commissaire, sous les obus, sait que la genèse n'est point achevée et qu'il doit poursuivre son élévation. C'est vers la conscience que marche la vie. Cet état où chaque existence craque à son tour comme une cosse et livre ses graines. Cet état où la pâte d'étoile nourrit et compose lentement sa plus haute fleur.

Il est déjà grand ce berger qui se découvre sentinelle".

<http://www.volodalen.com/15psychologie/psychologie60.htm>

Lao Tzu si Iisus despre cenzura/Lao Tzu and Jesus on censorship, key keepers and gate keepers,

<http://forum.danmirahorian.ro/viewtopic.php?t=17>

Pentru noutati va rog sa mentineti contactul cu paginile dedicate Tao-Caii Interioare catre Cer si Putere:

see more on/vedeti mai mult pe situurile de mai jos:

LAO TZU-TAO TE CHING: THE WAY TO OUR INNER HEAVEN

LAO TSEU-TAO CALEA CATRE CERUL NOSTRU INTERIOR

<http://www.myspace.com/dmlaotzu>

<http://laotzu1.multiply.com/>

<http://dmtao.blogspot.com>

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Pentru varianta in lb. romana vedeti adresa de mai jos:

http://www.danmirahorian.ro/cel_ce_stie_nu_vorbeste_56.doc

The Flowering of Life -At one with The One(Mystic Trance)

56. The one who is conscious can't speak.

The one who can speak is not conscious (centered in Tao)(1)

Close the mouth (silence your mind);

Shut the doors (close your your senses;controls the Gates of his Breath)

Smooth the sharpness(blunts his activity);

Untie the tangles (untangle your affairs;release your worries).

Harmonize your inner light (dim the glare; tempers his light);

Let settle your dust (calm the turmoil;unite the world into one whole).

Doing this is to enter the mystical oneness(with Tao)(2)

Yes such(a human being) realizing mystical oneness (the saint;the wise)

holds balance beyond sway of love or hate (3)

He is immune to gain or loss [he can not be benefited nor harmed]

He can not be made noble nor to suffer disgrace [beyond care of praise(honor ;nobility) or blame (disgrace,shame; meanness)].

Therefore he is considered the most valuable human being under Heaven.

[the treasure of the World].(4)

Notes:(1) "He who knows does not speak. He who speaks does not know" is a false translation repeated endlessly on the web

Konstantin Stanislavsky(1863-1938) in his book ("An Actor Prepares"),about" The Professional Training system of an Actor" has illustrated the impossibility of talking or remembering.He asked an actor to raise smth. very heavy. The actor whose body was fully tense and concentrated on this task was unable to

speak or to remember simple things he executed before. Stanislavski's theories on relaxation, body-mind unity and consciousness speaks about a man with a high degree of self knowledge ("that to concentrate one must first know how to relax") Anyone in a mystic trance can't speak without losing his attention, his fragile grasp or resonant connection with the subtle reality. Mystical trance requires an impartial conscious witness inside the traveller. This impartial consciousness that witnesses the journey to the Center is trained in taoism and yoga using the practice of silence (mouna). In hypnotic and shamanic trance the same thing is realized by two persons: one in trance and the other is the conscious witness outside, the guider, the hypnotherapist or the shaman.

(2) Mystical unity: the profound identification, the dark and mysterious identity, mysterious samenes, absolute equality).

(3) The saint remains detached and not moved or insulted either by affection or aversion; approached or alienated.

MYSTIC UNION AND SHAMANIC TRANCE; TWO ROOMS OF CONSCIOUSNESS; TWO WAYS OF KNOWING AND TRAVELING: HORIZONTAL AND VERTICAL; TWO SIGHTS [SIGHT AND INSIGHT]; KEY KEEPERS, CENSORSHIP, SELF-CENSORSHIP (PHILOSOPHY/CULTURE, MYTHOLOGY AND MORE)

My previous translation of Tao Te Ching [in pinyin: Dao De Jing] published in Romania [1992, 1993, 1994 Editions] was "helped" by Tao Jian Wen [namely "pointed" or "guided" toward the traditional meaning: "The One who knows does not talk"];

Until now all sinologists have translated the first two verses of 56th chapter like this:

"The One who speaks does not know; The one who knows does not speak"

In fact Laozi has written in this chapter about mystical unity.. and not about the breach of professional secrecy.. **principiul compartimentarii si al secretizarii**

My translation of the first two verses of 56th chapter of Lao Tzu takes into consideration the meaning of Chinese character transliterated in pinyin as zhi1 [see the dictionary below for 56.1 character to be aware, to know, to see]:

"The one who is aware does not talk; The one who talks is not aware"

"The one who is centered [who is aware in the God's place ("the enlightened vertical communication room ") does not talk; The one who talks is not aware centered (is placed in "the little horizontal communication room" of consciousness)"

Here Laozi makes a distinction between two states:

1. the centered state realized in mystical union;
2. the deep trance used by Shamans and hypnotherapists for Psychic Healing, Past Life Regression, Future Progression; in guided trance (heterohypnosis or in Guided Psychic Channeling); channeling states requires two persons to access information from the first room, because the centered guided person is not aware (remember Edgar Cayce).

Sufi mystical traditions also knew that there are two rooms in which consciousness dwells (Ibn al-'Arabi).

In the first room, full of light (in Sanskrit: mahat) human being enters in relation with God.

In the second room, the one that receives phenomenal light (Socrates example presented as the allegory of the cave by Plato in Republic VII) human being is only in connection with the experiential or the phenomenal world (the world of shadows; impulses) .

This last room is the one in which people are prisoners.. "fallen" after they were expelled from the Paradise or after "the expulsion from Heaven", a history repeated after the falling of Babel's Tower - then was lost also "the one language and common speech" of our species [Genesis 11]. There are deep connections between The Matrix, the Plato's Cave and the central tenets in Socrates' method of awakening (second birth; maieutics)

We can discover the same message in the teachings of Jesus [how to be awake in doing our prayer], in Buddha's way of conscious meditation [in skrt.: vipassana; vipashyana] .

In the actor training book **"The Art of the Actor with Himself**, written by one of the greatest stage directors: Stanislavski K., readers are invited to discover the very impossibility of talking [speaking, recalling simple things and even breathing] when they are fully concentrated in doing something [raising a heavy object, hearing a very low sound, being absorbed in self-awareness]

The Book of Exodus contains the remarkable story of how God raised up a man, Moses, and used him to deliver His people out of slavery in Egypt .. Everybody knows that Moses did not speak in front of Pharaoh, the king of Egypt [see this paragraph in the Bible in : Ex 4.10-14].

"Aaron was to become the spokesman, but Moses must still decide what would be said. And God would guide them both. 4.16 ."And he shall be your spokesman to the people, and it shall be that he will be to you a mouth and you will be to him as God." Moses is to put words in his mouth, and Yahweh will be with both their mouths and will teach him what to do (15). Aaron will be to Moses a mouth and Moses will be to him as God (16).

Literally "**he will be to you a mouth**".

The background to these words is clearly Egyptian. In ancient Egypt the "mouth" (ra) is used metaphorically for a representative of Pharaoh. The office of a "mouth" was so important that it was held by the highest State dignitaries. The titles "mouth" and "chief mouth" were used in relation to people such as chief superintendents and overseers of public works who acted as intermediaries between the Pharaoh and the Government officials. The concept of "mouth" or "chief mouth" involved a confidential and exalted position at court, ranking immediately after the king. They were mouths to a God. "And you will be to him as God." Possibly better "as a god", that is, as standing in God's place. As Pharaoh's "mouths" spoke for him as a god, so Aaron will parallel these high officials and speak in the name of Moses. As Yahweh will say to Moses later, "I will make you a god to Pharaoh" (Exodus 7.1). Pharaoh would indeed learn to fear him and his seemingly divine powers. This puts Pharaoh's "divinity" firmly on an earthen plane. The battle would be between Moses and Pharaoh, not between Pharaoh and God. God will speak by performing signs. From now on this staff, which will have delivered God's first sign, (and is here linked also with the other signs) will be called "the staff of God" (verse 20). It will be with Moses, and often used by Aaron, in all his future activities, a reminder that the power of Yahweh was with him and that his authority was derived from God, and that thereby he could control the snake, and smite and heal. It was a visible evidence of God's presence with him, and through it he would soon perform many other signs.

Are We All Clairvoyant?

We carried the sensitivity of "sixth sense" or "second sight", down through the ages with us and as we evolved, that ability has gradually weakened, mostly due to social castration programming or conditioning for dwelling only in the second room and not to the less threatening nature of daily life. Our second sight was first used as a system of protection, that intuitive feeling of all not being safe and well. Also before verbal communication came about it was a meaning of passing information to others in the community. In terms of attuning with the higher vibration of spirit energies, we have the ability, but the environment often dilutes or negates this through opinion and religious indoctrination.

In children, the gift is frequently recognised. In their innocence and recent return from the realms of the spirit world, they say what they see and hear, without fear of ridicule or horror. There are many people who retain the natural gift of mediumship. These are often the children, who were encouraged to speak, and share their experiences. Performance training make use of another kind of conditioning[see my book and CD on Guided Relaxation to trigger awakening, centering, self healing and reprogramming for performance improving]..

Our present translations of Lao Zi deals with putting truth under cover, or with the censorship used by key -keepers for classifying everything in order to divide, separate and dissolve partnership to partition["divide et impera"] .

Indeed, gate-keepers trotted out every half-truth or non-truth under the sun to bolster their claims that the source of true knowledge is not inside yourself but outside.

Lao Zi said:" Don't step outside your door and you will know the whole world. Don't look out the window, and you will see the Way of Heaven".[chapt 47]

"He who knows other men has knowledge; he who knows himself is Enlightened". .[chapt 33]

Know thyself. These two simple words comprised a central tenet of the philosophy of Socrates.

"Know thyself(in skrt.:"atmanam viddhi") if you want to know the universe.. said the ancient hindu philosophers ..don't search outside what you have already inside you... We live in an holographic universe-a universe in which ..the whole information is present in each of its parts..

Each man has the ability to know himself, and once he is known unto himself he shall know the kingdom of God. In the Gospel and Testament of Jesus Christ(according to: Luke) we find the same message "the kingdom of God is within you":

Unde este Imparatia Cerurilor ? Where is the Kingdom of Heavens ?

Inlauntrul fiecărei fiinte umane este Cerul Interior. Toti maestri spirituali veritabili au afirmat acest lucru. "Without going out of doors, One may know the whole universe. Without looking through the windows, One may see the Way of Heaven" /"Fără să treci pragul usii, se poate cunoaste intreg universul; Fără să privești pe fereastră ,se poate afla Calea Cerului" [poti descoperi principiile ce guvernează toate lucrurile](Lao tzu cap 47).

Iisus spunea:"Imparatia lui Dumnezeu nu vine in asa fel ca sa izbeasca privirile. Nu se poate zice: Uite-o aici! sau: "Uite-o acolo!" Caci iata ca Imparatia lui Dumnezeu este inlauntrul vostru"(Luca 17.20-21; Rom.144.17; Vers.23)]

"Cerul este in tine/Le ciel est en toi/The kingdom of God is within you(Luke 17.20-21)

"Impărăția lui Dumnezeu este înlăuntrul vostru" (Luca 17.20-21; Rom.144.17)

"Car voici, le Royaume de Dieu est au-dedans de vous"(Luc 17.20/21)

"Porque, he aquí que el reino de Dios está dentro de ustedes"(Lucas 17.20-21)

Isaac din Siria stia acelasi lucru: "Incearca sa intri in tezaurul tau si vei gasi tezaurul Cerului; Celui ce se cunoaste pe sine toate lucrurile ii sunt date. Fiindca a te cunoaste pe tine insuti reprezinta implinirea tuturor lucrurilor"/Isaac of Syria "Try to enter your treasure house and you will see the treasure house of Heaven;To him who knows himself knowledge of all things is given.For knowing oneself is the fulfillment of the knowledge of all things"

Lk:17.20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Lk:17.21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Partition principle is useful to fight against dissemination of dangerous knowledge and technology [nuclear weapons] not to keep people in darkness and ignorance

Information Warfare (IW) is another pretext invented to close the gates

We still live in ignorance that in order to survive in a time of a cataclysmic earth changes ..we are in need of all our locked-up powers..

Information Warfare (IW)

Actions taken to achieve information superiority by affecting adversary information, information-based processes, and information systems, while defending one' s own information, information-based processes, and information systems?.

If saints or spiritual masters were not communicating their teachings because

"The One Who Knows Does not Talk" why reading and following them?

Jesus said that the Light must be shown "not concealed..or hidden"

"Woe to you experts in law, because you have taken away the key to knowledge.You yourselves have not entered the gate, and you have hindered those who were entering" [Luke11.52;]

"Woe to you teachers of the law and Pharisees, you hypocrites!You shut the kingdom of heaven gate in men's face. You yourselves do not enter, nor will you let those who are trying to enter"[Matthew 23.13][see also where to seek the "God's kingdom": (Luke 17.20-21; Rom.144.17; Vers.23)].

Know thyself is a basic principle of psychiatric nursing. Possessing self-awareness indicates that a human being has arrived at a philosophical belief about life, death, and the overall human condition. Introspection is critical to the development of self-understanding. It involves objectively examining one's personal beliefs, attitudes, motivations, strengths, and limitations. This process is believed to be important because our psychological state influences the way patient information is analyzed. According to Arnold and Boggs (1999), self-knowledge is a necessary precursor to professionalism. Professional development, according to Schon (1983), is evident in the reflection of expert practitioners using a critical process that involves discovery of previously implicit assumptions. Reflective practice and the development of self-awareness are important concepts to the advancement of a profession. However, many practitioners find reflective practice mysterious and confusing (Wilson, 1996), as well as anxiety provoking. Because self-awareness is a necessary characteristic of a professional its essence should be well understood. Becoming acquainted with the work of the primary contributors to the construct of self-awareness is one way to appreciate more fully the way self-awareness evolves and its meaning

Chuang Tzu Heaven chapter: "you know who does not talk, the speaker did not know."

Chuang Tzu North chapter: "When a man knows who does not talk, the speaker did not know." Are the words of this, there is no "also" is used.

7. Dictionar chinez-roman al tuturor caracterelor din capitolului 56 al Dao De Jing[Tao Te Ching] insotita de transcriptie si semnificatie

Chinese-English Dictionary of all the Characters in chapter 56 of Dao De Jing[Tao Te Ching] accompanied by Romanization and Meaning

Dictionnaire Français-Chinois de tous les caractères chinois du chapitre 56 du Dao De Jing[Tao Te King]accompagne de leur transcriptions et significations/
Wörterbuch Französisch-Chinesisch für alle chinesischen Schriftzeichen in Kapitel 56 des Dao De Jing [Tao Te King] begleitet ihre Mitschriften und Bedeutungen

56. LISTA CARACTERELOR DIN CAPITOLUL CINCIZECI SI SASE AL DAO DE JING

[TAO TE CHING;TAO TE KING] INSOTITA DE TRANSCRIPTIE SI SEMNIFICATIE
第五十六章 dì wǔ shí liù zhāng

第 di4 ti:R:prefix înaintea unui număr,pentru numere de ordine,de ex.:"primul", "numărul doi", etc.;secventă,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;
五十六 wu3 shi2 liu4: R: cincizeci și șase;
章 zhāng zhang1

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

56.1: 知 zhī zhì zhi1,4 tschi tche R: radical: 矢(sageata); [衆矢之的 zhòng shǐ zhī dì tinta sagetilor(criticii) publice]; 口 kǒu kou3 R: gura; deschidere; intrare; poarta; E:mouth; open end; entrance, gate; F: bouche ; ouverture ; entrée ; passe ; trou; a cunoaste; cunoastere; a fi constient; eruditie; cunostinte; a intelege; a percepe; a fi constient; cunoastere mijlocita(in lb.skr: jnana) care e luata de confucianisti drept inteligentă, 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: radical: 矢(arrow, dart; vow, swear; criticism; 衆矢之的 [zhòng shǐ zhī dì] target of public criticism) to know, to be aware perceive, comprehend know, be aware of, inform, notify, tell; knowledge, wisdom; wise, clever; 知青 zhī qīng educated; F: savoir ; connaître ; connaissance; 知道 zhī dao savoir; connaître; 知觉 zhī jué sentiment; perception ;conscience; connaissance; 知名 zhī

míng connu; célèbre; 知情 zhī qíng être au courant d'une affaire **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 in: 2.4; in 3.55 acest caracter este inlocuit de 智 zhi4;

56.2:者 zhě zhe3 tsche chē **R**:particula de genul[-ar,-ist,-or,-giu] care indica persoana care face ceva;olar;artist;muncitor; taoist,hangiu); particulă gramaticală cu functii variate, în special “acela care vine”si “actiunea de a veni”; **E**: a particle used after an adjective or verb[-er,-ist] as a substitute for a person or a thing, used to indicate a person engaged in a certain profession or believe in a doctrine, used to indicate things mentioned above[worker;taoist] **F**:placé après un adjectif ou un verbe et utilisé comme substantif pour désigner une personne ou une chose; **G**:enklitisches grammatisches Hilfswort: derjenige, welcher, ein solcher, der etwas, das, schließt in Definitionen das zu Definierende ab, hebt das logische Subjekt hervor: was- anlangt, was anbetrifft, bildet Partizipien und (Partizipial-) Substantive, schließt als Finalpartikel Befehlssätze ab.Substantivierung; 33.3; 56.2
In 56.3 in Mawangdui si Guodian in loc de:/instead of: 不 bu4 apare 弗 fu2

56.3:不 bù bu4 pu p'u **R**: nu ;non;fără; negatie; (prefix negativ);unii comentatori consideră că forma veche, care a fost ulterior simplificată ca : 不 este:懷 huai2 [a gandi la; a nutri (un sentiment, o sperantă); a păstra cu duosie, a păstra în suflet; minte;inimă;san; termen folosit pentru a indica non-actiunea, decizia de a realiza«eliberarea»,libertatea între anumite limite]; [vezi: Comentariu în «Glosar de termeni chinez-roman»]; **E**: no,not, negation, used to form a negative,used to indicate indifference, used to indicate a choice to get free, freedom within limits; **F**: (placé avant un mot au quatrième ton) ne... pas **G**:grundsätzliche, absolute Verneinung, nein, nicht, (nicht so sein, nicht da sein, nicht tun), un-, -los, verneinende Befehlsform, wolle nicht, tue ja nicht, noch nicht, gebr. für erheblich, sehr sich frei machen, sich lösen, Freiheit in Grenzen; 2.19;

56.3:弗 fú fu2 fu **R**: nu; non; fara; inlocuieste in textele vechi caracterul: 不 bù bu4 pu p'u **E**: not, no; **G**: nicht, nein, phys: Volt; 2.79;

56.4:言 yán yan2 yen jen; Canton: jin4: **R**: A.vorbire, cuvânt, limbaj;limbă; B.a zice;a afirma explicit; a vorbi; a spune; 不言中: miezul (se află în ceea ce este) **nespus explicit**; comunicare nonverbală;**C**. caracter; simbol; cuvânt (lucrarea are 5000 de caractere-cuvinte); 不言 bù yán bu4 yan2 comunicare non-verbala; tacere **E**: word, say, talk, speak, character; **F**:dire; mot; parole ; opinion; propos; 言明 yán míng explicitement 不言而喻 bù yán ér yù Cela va sans dire. / Cela se comprend. **G**: **Worte**, Sprache, Rede, sprechen, reden, bedeuten; 2.58;

56.5:言 yán yan2 yen jen; Canton: jin4: **R**: vedeti/see: 56.4 ;

56.6:者 zhě zhe3 tsche chē **R**: vedeti/see: 56.2 ;

56.7:不 bù bu4 pu p'u **R**: vedeti/see: 56.3 ;

56.8:知 zhī zhi1 tschi tche **R**: vedeti/see: 56.1 ;

56.9:賽[赛] sāi; sài; sè sai1; sai4; se4 **R**: a bloca; a opri, a stăvili, a curma; a astupa; a împiedica, a întârzia; barieră; frontieră; **E**: stop; block; obstruction; 喉塞音 hóu sè yīn [EN] glottal stop; **F**: bouchon; bloquer; boucher; obstruer; 鼻塞 bí sè nez bouché; obstruction de l'orifice nasal;

In 56.10 in Mawangdui si Guodian in loc de:/instead of: 其 qí qi2 apare 其 qí qi2(vedeti/see:56.19)

56.10:其 qí qi2 ki ch'i **R**:a ei,a lui,lor;acela particulă modală (ce marchează o opinie ori o optiune subiectivă);particulă finală ce se referă la propozitia 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;

56.11: 兑[兑] **duì dui4** **R**:A. a taia; a schimba; a transforma; a amesteca; a face schimb; a converti; bucurie, plăcere, fericire; voios, bine-dispus; conversatie agreabilă, discutie plăcută, a vinde (pe); a da, a face comert; a plăti în plus, a cântări; a ridica; B.o companie de 50 oameni; regiment; **E**: change; to cut; to convert; to cash; exchange, barter; weight; **F**: changer; convertir ; mêler; couper;

56.12: 閉[闭] **bì bi4** **R**: a închide o ușă; a închide; a astupa; a bloca (trecerea); **E**: to close; stop up; shut; obstruct; **F**: fermer; clore; boucher; retenir;

56.13: 其 **qí qi2** **ki ch'i** **R**:vedeti/see: **56.10**;

56.14: 門[门] **mén men2** **men mên** **R**:usă, poartă; deschidere; familie; scoală; sectă; zonă strădaniei sau aspiratii; 大門[大门] dà mén marea poarta(poarta transei); **E**: door; gate; portal; entrance, valve, switch, way to do something, family, sect, school (of thought); 天安门事件 tiān ān mén shì jiàn Tiananmen **F**: porte; entrée ; portail, ouverture; voie (pour l'eau, etc), dans (son) domicile, famille, famille, classe, catégorie; école, adeptes d'une doctrine, des corporations, la profession, moyen ; 出门 chū mén déplacement / déplacer (se) / déplacement / sortie / déplacer / bouger / dérangement; **G**: Tür, Tor, Pforte, Öffnung, Hahn(für Wasser usw), im (eigenen) Hause, Familie, sippe, Klasse, Schule, Anhänger einer Lehre, Zunft, Beruf, Zählwort für Kanonen; 1.59;

In MWD apare 悶[闷] mèn men4

悶[闷] **mèn mên men1,4** **E**: gloomy, depressed, melancholy

56.15: 挫 **cuò cuo4**; **R**:a doborî, a trânti; a doborî prin tăiere; [mana+a sta jos]a pisa; a sfârâma; a disloca; ruptură, breșă; întrerupere; a face rău cuiva; a nedreptăți; a păgubi; a avaria; a deteriora; a strica; a răni; a jigni, a maltrata, terorist, huligan; a teroriza, a intimida; grozav, bravo; **E**: be obstructed; fail; oppress; repress; lower the tone; bend back; dampen; 頓挫 [dun4 cuo4] with syncopated cadence (brush stroke in painting)/**F**: revers; échec; réprimer; abaisser; **56.15**;

56.16: 其 **qí qi2** **ki ch'i** **R**:vedeti/see: **56.10**;

56.17: 銳[锐] **ruì rui4** ascutit; subtire; pătrunzător; scos în evidentă, accentuat, subliniat; usturător, a ustura; a arde, viu, vioi, energetic; ironic; mic; acut; subtil; fin; perspicace, ager, abil; capabil; dibaci, priceput; deștept; inteligent, spiritual; ingenios; **E**: acute; sharp; intense; penetrating; pointed; 尖銳 [jian1 rui4] **F**: pointu; acéré;

56.18: 解[解] **jiě, jiè; xiè jie3; jie4; xie4** **R**: a divide, a separa, a desface, a dezlega; a slăbi, dizolva, a explica; a se descotorosi de ceva; de la; a trimite, a expedia; a dezlega; nume propriu; **E**: loosen, unfasten, untie; explain; 不解 [bu4 jie3] not understand; indissoluble; 分解 [fen1 jie3] resolve; decompose; break down; 和解 [he2 jie3] conciliatory; become reconciled; **F**: séparer; dénouer; défaire; soulager; expliquer; comprendre;

In 56.19 apare / have 其 qi2 in loc de/instead of: 其 qi2

56.19: 其 **qí qi2** **R**: a sa; a ei, a lui, a lor; vedeti : 其 qí qi2; **E**: (surname) his; her; its; their; see: 其 qí qi2; dark, sombre, black; heaven's colour; profound, deep, mystical, tranquil. **F**: voir: 其 qí qi2 son; sa; leur; nom de famille; **E**: **F**: (nom de famille); son; sa; leur

56.19: 其 **qí qi2** **ki ch'i** **R**:vedeti/see: **56.10**;

In 56.20 unele editii au /some editions have: 紛[纷] fen1 in loc de/instead of: 分 fen1.

56.20: 紛[纷] **fēn fen1** **R**: numeros; cofuz; dezordonat; multiplu;

E: numerous; confused; disorderly; in disorder, scattered, tangled **F**: fēn multiple; nombreux;

56.20: 分 **fēn fen1** **R**: a despărți; a separa, mic, minuscul; detaliat; cuvânt care indică o măsură; unitate de lungime= 0.33cm; a distribui; a distinge; o zecime, un grad; B. parte (dintr-un întreg); element; cotă parte; taxe, dare; impozit; lot (de pământ); **E**: divide, separate, distribute; distinguish; a tenth, a degree; part, share; lot, duty. **F**: diviser; partager; distribuer; répartir; distinguer;

MWD A in loc de 和 hé apare 坐 zuò

56.21: 坐 **zuò zuo4** **R**: a se așeza; a calatori; **E**: sit; seat; ride, travel by

56.21: 和 **hé hè; huó; huò he2; he4; huo2; huo4 ho hounn:** **R**: uniune; coerenta; armonie; pace; impacat; calm; pacificare; sociabil, prietenos; bland; blajin; pasnic; împreună cu; japonez; **E**: and; together with; with; peace; harmony; union; gentle, mild, kind, harmonious, on good terms, draw, tie, , denoting relations, comparison; **F**: pétrir; mêler; 缓和 huǎn hé atténuer ; détente ; soulagement ; rémission ; lénifier ; radoucissement ; éteindre ; édulcorer ; dédramatiser ; atténuer ; atténuation ; apaiser ; adoucir ; assoupir ; calmer ; amortir ; désarmer ; corriger ; décriper ; détendre ; assouplissement ; amortissement **G**: Eintracht, Einvernehmen, Einklang, Zusammenstimmen, Friede, Freundschaft, einig, befreundet, friedlich, sanft, übereinstimmen, sich vertragen, in Einklang bringen, zustimmen, wohlklingen, reimen, passen; Holland(selten), Japan, Familienname; 2.42:

In Guodian apare:

56.21: 刨 **baò bào paó bao4 pao2** **R**: a subția cu o rindea, dalta (lemnul); a decoji; a detasa cu o pană de lemn partile din argila, care amenința să se desprindă (argila în olarit); a scoate (partea de sus); rindea; planul dulgherului; a nivela; nivela; **E**: to cover the top of it; carpenter's plane; plane, level **F**: chapoter (terme de poterie. détacher avec le chapotin les parties qui menacent de se détacher; dégrossir le bois avec une plane); plan, le niveau plan de menuisier;

56.22: 其 **qí qi2 kǐ ch'i** **R**: vedeti/see: 56.10;

56.23: 光 **guāng guang1** **R**: lumină; luminos; strălucire (nu ceva ascuns); aură; slavă; radiație; vedere, aspect; gol, dezbrăcat; 光荣 guāng róng; onoare și glorie; **E**: light; ray; bright; brilliant, shine; only; **F**: lumière; rayon ; lustre ; gloire ; épuiser; poli; lisse; brillant ; nu;

In loc de 光 guang1 in MWD A apare: 閱阅 yuè yue4yuè; in MWD B: 兑[兑] dui4 vedeti:56.11

56.23: 閱阅 **yuè yue4** **R**: a medita așezat; a examina, inspecta, a trece în revistă; a citi; **E**: examine, inspect, review, read, peruse; **F**: examiner, vérifier, examiner, lire, 銼 [铯] **cuò** carpenter's file, file smooth 挫 **cuò** push down; chop down; grind

In Guodian in loc de: 光 guang1 apare 纓[纓] yīng:

56.23: 纓[纓] **yīng ying1; Cantonese reading: jing1;** **R**: funda; ciucure (la palărie); moț; ghindă; glandă; franjuri, cordon; pamblică; o curea de bărbie; jugular; deranj, a plictisi, cordon de argint; glandă pineală; **F**: glande; frange; houpe; ruban; cordon; une jugulaire, pompon; de déranger, dérange; **E**: tuft; tassel (hat); a chin strap, to annoy, bother; a jugular; gland; fringe, ribbon, cord; ribbon,

In loc de 同 tóng caracterul este luat drept 迥 jiǒng jiong3

56.24: 迥 **jiǒng jiong3** **E**: distant, far; separated; different

56.24: 同 **tóng tòng with tong2,4 tung t'ung;** **R**: la fel; a fi identice; similară se potrivește împreună; a lega; a înjuga; a fi în acord, conform; **E**: same, alike, similar, together, in common, to with, and, as well as; **F**: avec; pareil; identique; et; ainsi que; ensemble; conjointement; 不同 bù tóng différent; varié; **G**: zusammen, vereinigt, ganz, gleichzeitig, teilhaben, mit, und, gleich, wie, übereinstimmen, derselbe, gemeinsam;

56.25: 其 **qí qi2 kǐ ch'i** **R**: vedeti/see: 56.10;

56.26: 塵[尘] **chén chen2** **R**: praf; murdărie; a păta, lumesc, pământesc; senzualitate; viciu. **E**: dust; **F**: poussière;

56.27: 是 **shì shì4 schi** :**R**: corect; da; aceasta, astfel, așa; deci; (prin urmare; indica mijlocirea; particulă pentru legătură:) este;sunt; a afirma;是以 **shì4yi3**: de aceea;

E:correct,right,yes,right,used as the verb to be when the predicative is a noun,used for emphasis when the predicative is other than a noun, used to indicate existence,used to indicate concession; **F**:oui; d'accord; vrai; correct; être; il y a; n'importe; tout ; ce; cela; 是非 shì fēi le vrai et le faux; le bien et le mal; discorde; 是否 shì fǒu oui ou non;si **G**:richtig, Recht, ja,dieser,jener,solcher,so sein,der Fall sein,sein, ist; 2.47;

In 56.28 in varianta MWD si Guodian apare 胃 wèi in loc de 謂[谓] wèi

56.28:胃 **wèi wei4** **R**: stomac; centru; embrion; placenta; **E**: stomach; **F**:estomac;

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

56.29: 玄 **xuán xuan2 hūan hsūan hiouan** [**in jap.: gen**]. **R**: întunecat, sumbru; negru; culoarea cerului, culoarea albastru inchis a marii(in lb. greaca: ion)culoarea cerului nocturn;profund,adanc, mistic, calm; contemplatie; absorbtie contemplativa; linistit; corespondenta analogica /magica: moartea sacra/transa mistica; mister;principiul transcendantal sau calea care ajunge la izvorul tuturor fenomenelor in conceptia lui Laozi si Zhuangzi; 大門[门] dà mén marea poarta(poarta transei); acest caracter este inlocuit de 元 yuan 2 in 1.51, 1.52, 1.55, 6.7, 6.9, 10.20, 10.68, 15.9, 51.71, 56.29, 65.52 si 65.54 in unele editii; 玄牝 xuán pīn **hsūan pin** hiouan pin- femela profunzimii[vidului], numită și matricea profunzimii desemneaza Yin-ul din Yang - poarta feminina(Yin) din zona Yang(starea de veghe paradoxala; transa mistica)[vedeti imaginea diagramei in metoda de trezire pilotata]; **E**: black, dark, dark, deep, hidden, mysterious, the color of the sky,profound, abstruse, unreliable, incredible; **F**: noir, sombre, profond, obscur; obscurité; caché, mystérieux, ciel; couleur du ciel, dont l'origine se perd dans la nuit des temps; incroyable; mystère; Principe transcendantal qui est à la source de tout phénomène dans la pensée de Laozi et Zhuangzi; **G**: schwarz, dunkel, finster, tief, verborgen, geheimnisvoll, Himmel, taoistisch, persönlicher Name von 康熙(Kang Xi, Qing Kaiser, vergleiche Wing Nr.66) 康 [kang1] peaceful;熙[xi1] prosperous; splendid;

56.30: 同 **tóng tong2 tung t'ung**; **R** :vedeti/see: **56.24**;

In 56.31 in varianta Guodian apare 古 gǔ , in loc de: 故 gù

56.31: 古 **gǔ gu3 ku** **R**: antic; stravechi; clasic; (constant, imuabil); străin; curios, straniu,ciudat; nefamiliar, neobișnuit; surprinzător; necunoscut, neștiut; **E**:ancient; old; **F**:ancien; antique; **G**:alt, in alter Zeit, altertümlich, antik, alt werden; **14.79**;

56.31: 故 **gù gu4 ku kòu ku** **R**: deci, prin urmare; asadar; consecință, actiune, fenomen; baza, temelie, cauză, motiv, bătran, vechi; antic; (cauză a neplăcerii:) necaz, mahnire, doliu, deces; răposat(mort);

E: ground,base, reason, cause, therefore, along, consequently, origin, matter, deliberate, old, from the old days, once, former, friend, acquaintance, die, died; **F**: base; raison; cause; à dessein; par conséquent, c'est pourquoi; donc, l'origine, la matière, délibérément, vieux, ancien, autrefois, anciennement, ami, connaissance, la mort, mourir; décédé;ideo; **G**:Grund, Ursache, deshalb, daher, folglich, Ursprung, Angelegenheit, absichtlich, alt, früher, einst, ehemalig, Freund, Bekanntschaft, sterben, verstorben; **1.25**;

56.32: 不 **bù bu4 pu p'u** :**R**: vedeti/see: **56.3** ;

56.33: 可 **kě ke3,4 kō ko k'o (kō)** **R**:a putea;posibil;apt; practicabil;capabil;a se potrivi; aprobare(exclamatie de aprobare); **E**:can, prefer, may, have, possible, possibly, matching, fitting, proper, feasible, permissible, however, but; **F**:pouvoir ; permettre; approuver; mais; cependant; **G**: können, mögen, dürfen, sollen,möglich, möglicherweise, passend, schicklich, angängig, aber;

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

56.35: 而 **ér 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; **F**: et ; mais ; tandis que; alors que; **G**: **und dabei**, und demgemäß, gleichwie, aber, sonder, und doch, gleichwohl, indessen, du dein, leeres Wort am Satzsendende;

In 56.36 親[亲] qīn in loc de:/in place of: 觀[观] qīn

56.36: 親[亲] **qīn; qìng qin1 qing4** **R**: drag; intim; ruda; a fi intim cu; inrudit; al sau ; personal; sine; **E**: dear; intimate; parent; relation; closely related; be intimate with, attached to, love; approach, touch, kiss; relatives, parents; one's own, personal, self **F**: parent; proche; embrasser; de sang ; intime; en personne;

56.36: 觀[观] **guān; guàn guan1 qin1** **R**: a privi, a zări, a vedea; a se uita; văz, vedere; privire; a observa, a examina, a inspecta; a expune, a urmări; a supraveghea; supraveghere, santinelă, gardă; pază; veghe(re); pândă; atenție, a fi atent; luare aminte, băgare de seamă; a urmări; a examina; a aștepta; a băga în seamă; a (se) manifesta; a da dovadă de (curaj); a face paradă; a sărbători, a celebra; privește! iată!; perspectivă, modalitate de a privi lucrurile; concepție; clădire înaltă; mânăstire taoistă; **E**: to look, see, observe, to view; view; appearance, inspect; to display; sight, lookout; a lookout, high building; taoist monastery. **F**: temple taoïste;

56.37: 亦 **yì yi4** **R**: la fel; de asemenea; **E**: also, too; likewise

56.38: 不 **bù bu4 pu p'u** : **R**: vedeti/see: 56.3 ;

56.39: 可 **kě ke3,4 ko ko k'o (kō)** **R**: vedeti/see: 56.33 ;

56.40: 得 **dé de2 te** : **R**: vedeti/see: 56.34 ;

56.41: 而 **ér er2 ör erh**; **R**: vedeti/see: 56.35;

56.42: 疏 **shū shu1 su** **R**: A. neglijent; rar, răzletit subțire; a subția; a rări (părul); a decima; deschis; descoperit; public, scos la iveală, accesibil; separat; a pune la o parte; a sta deoparte; în afară de; a dezvălui; evident, manifest, vizibil; a pătrunde, a străbate în/prin; distant, departe, străin, diferit; a separa, a îndepărta, a nu avea nimic cu; indiferent, rece; relaxat, nepăsător; indiferent; bleg, molatic, desfrânat, stricat, rău; grosolan; B. a expune, a adnota; memoriu; monument; **E**: **dredge**, thin, sparse, scattered, distant of family or social relation, not familiar with, neglect, scanty; **F**: disperse; disperser ; tenir qu à distance ; négliger ; drager (un canal); peu nombreux; dispersé ; éloigné; **G**: **getrennt, entfernt**, fremd, entfremdet, roh, grob, schlaff, **nachlässig**, auseinandersetzen, darlegen, erklären, verstehen, regeln, **ordnen**, ausbaggern;

In Heshang Gong apare:

56.42: 疎[疎] **shū shu1** 部首: 足 zú **Foot + 7 画 painting[疏] (shu)** : **R**: neglijent; lax; relaxat; moale;

E: neglect; careless, lax; to clear away obstruction; sparse; not close ;they, until it - they;

F: insouciant, lax, négligence;

<http://www.ourchinese.org/ci.asp?c=%E8%BF%82%E7%96%8E>

56.43: 不 **bù bu4 pu p'u** : **R**: vedeti/see: 56.3 ;

56.44: 可 **kě ke3,4 ko ko k'o (kō)** **R**: vedeti/see: 56.33 ;

56.45: 得 **dé de2 te** : **R**: vedeti/see: 56.34 ;

56.46: 而 **ér er2 ör erh**; **R**: vedeti/see: 56.35;

56.47: 利 **lì li4** **R:** ascutit, tăios; aspru,pătrunzător;(d.personae) dezghetat, iscusit; avantaj, profit; a profita de ceva; în folosul cuiva;a avantajă, a favoriza;**E:** sharp; favourable, advantage, benefit, profit, interest; benefit;profit; **F:** intérêt; tranchant ; favorable;**G:**scharf, beißend, gewitzigt, geläufig, passend, Gewinn, **Nutzen**, Vorteil, Wohltat, nützen, fördern, Verdienst, **Zinsen**, der Dritte einer Reihe von vieren, Familienname;

56.48: 亦 **yì yì4** **R:** la fel; de asemenea; **E:**also, too; likewise

56.49: 不 **bù bu4 pū p'u** **R:** vedeti/see: 56.3 ;

56.50: 可 **kě ke3,4 kō k'o** (kō) **R:** vedeti/see: 56.33 ;

56.51: 得 **dé de2 te** **R:** vedeti/see: 56.34 ;

56.52: 而 **ér er2 ör erh;** **R:**vedeti/see: 56.35;

56.53: 害 **hai4** a face rău cuiva,a nedreptăți;a păgubi;a avaria,a deteriora;a răni;a jigni;a suferi de la;fatal,foarte;B.ce?,care?.

56.54: 不 **bù bu4 pū p'u** **R:** vedeti/see: 56.3 ;

56.55: 可 **kě ke3,4 kō k'o** (kō) **R:** vedeti/see: 56.33 ;

56.56: 得 **dé de2 te** **R:** vedeti/see: 56.34 ;

56.57: 而 **ér er2 ör erh;** **R:**vedeti/see: 56.35;

56.58: 貴 [贵] **guì guì4 kuei** **R:** scump; drag; costisitor; apreciat, a onora; onorat; prominent, stimat, al tău; **E:**expensive, costly, dear, precious, valuable, noble, honoured; **F:**cher; coûteux ; précieux; **G:**teuer, wertvoll, kostbar, edel, **vornehm**, hochschätzen, Wert legen auf-, höfliche Anrede, Dein, Ihr, fürstlich, kaiserlich; 3.9:

56.59: 亦 **yì yì4** **R:** la fel; de asemenea; **E:**also, too; likewise

56.60: 不 **bù bu4 pū p'u** **R:** vedeti/see: 56.3 ;

56.61: 可 **kě ke3,4 kō k'o** (kō) **R:** vedeti/see: 56.33 ;

56.62: 得 **dé de2 te** **R:** vedeti/see: 56.34 ;

56.63: 而 **ér er2 ör erh;** **R:**vedeti/see: 56.35;

In 56.64 Guodian 蔑[戈] **jiān** in loc de:/in place of: 賤[贱] **jiàn**

56.64: 蔑 [戈] **jiān jian1** **R:** ingust, stramt, mic;**E:** small;narrow; **F:** étroit; petit

56.64: 賤 [贱] **jiàn jian4** **R:** ieftin; fără valoare, neînsemnat; mediocru, inferior; jos; modest; banal; meu, mea, mei, mele; **E:** cheap, low, humble; **F:** bon marché ; bas; humble;

56.65: 故 **gù gu4 kù kòu ku** **R:** vedeti/see: 56.31 ;

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

56.67: 天 **tiān tian1 tien t'ien** **R:**cer[lumea cerească;rai]; cer[atmosfera]; vremea;lumina;ziua;natura; puterea cerească;Dumnezeu;**E:** heaven, sky, providence, god, divine, celestial, heavenly, imperial, heaven's vault, day, weather, nature, natural, absolutely necessary, essential, origin condition, body condition; **F:**ciel; jour; journée 3 temps; saison ; nature; univers; **G:**Himmel, Vorsehung, Gott, göttlich, himmlisch, kaiserlich, Himmelsgewölbe,Tag,Wetter, Natur, natürlich, unumgänglich, Ursprungszustand, Körperzustand;

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

niedrig, gering, minderwertig, Untergebener, ich mein, zweite, nächste, senken, hinabsteigen, sich daranmachen, anfangen, beginnen, ablegen, niederlegen, Eier legen, ausgeben, erlassen(Befehle), ein Mal. ein Schlag; 2.2;

56.69: 貴[贵] **gui4** **gui4** **kuei**:**R**: vedeti/see: 56.58 ;

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