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Socio-Philosophical Analysis of the Basic Concepts Outlined in His Treatise *Tao Te Ching*, Based on the Author's Translation-Interpretation

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The article presents the results of a new (authorized) translation of the ancient Chinese text by Lao Tzu Tao Te Ching. This ancient text in the world of science is a representative of basic concepts of Chinese culture, Chinese society and the Chinese state. Basic concepts of the Tao Te Ching are Tao and Te. The paper presents a fundamentally new interpretation of graphs for some characters, disclosed semantics separate graphemes and holistic characters. It is proved that the basic content of the concept of Tao has great meaning dynamics. This content varies depending on what characters 'surround' the character Tao. The direction of movement of the concept of semantic fields Tao is revealed. There are disclosed interconnection and mutual conditionality semantic concepts of Tao and Te. The samples of the new (authorized) translation of chapters and verses Tao Te Ching are given.

Keywords: social philosophy, Lao Tzu Tao Te Ching, translation, interpretation, concept, Tao, The, Ming, hieroglyphs, semantics, Chinese society, Chinese culture and the Chinese state.

Practice of studying the text of *Tao Te Ching* shows that the main difficulty is the translation of its first chapter, where the issue is of such a term as *DAO*. The term *DAO* is used in the first two lines of the *Tao Te Ching* thrice. This is followed by the term *MING*, which is also used three times in the next two lines, though its translation is simplified through the use of the term *WU* in the second quatrain. Following this is the transition to the term *WU-MING*, and then to complex categories of Being and Nothingness. Some authors interpret the term *WU YU* as 'lack of desire', and *YOU YU* – as their 'presence'.

Chapter 38 causes not fewer questions among researchers and interpreters, where detailed account about what is *DE* and what kinds of *DE* exist. In the text there are identified three such *DE*: high, middle and lowest. Then there comes the transition to the terms *WEI* and *WU WEI*, traditionally translated as *act* and *inaction*. And finally, builds the semantic line of descending *DAO*, first it passes away in *DE*, and only then through the famous Confucian virtues – Humanity, Duty and Ritual, Loyalty – this line leads eventually to dive 'into the darkness of stupidity'.

The first two lines of Chapter 1 of the *Tao Te Ching* are traditionally translated as follows: *The Tao that can be expressed in word, is not eternal and unchanging Tao*. For the Russian readers, who are introduced the ancient Chinese philosophical text for the first time, there is nothing for the term *Tao*. The Big Chinese-Russian dictionary¹ (hereinafter – BCRD) shows that the term *Tao* has very many meanings. One of the purposes of this research is to consider at least the most basic meanings of the term.

道 dao – 1. Noun : 1) path, road, track, way, on the road, on the way, and 2) the way the route, path, in astronomy – the path of a celestial body, the orbit, and 3) in anatomy and medicine – tract, and 4) the way line of action, the way, the way method, approach; usually custom 5) technology, art, trick 6) idea, thought, doctrine, dogma, and 7) reason, the base; rightness, truth; 8) philosophy – Tao, Member, the true path, the supreme principle of perfection (e.g., 道范堪仰 – paragon worthy of adoration).

Meaning of the character 道 *dao* varies depending on its use in a variety of philosophical and religious schools.

A) in Taoism – Tao Path really exists (ubiquitous beginning, the universal law of motion and change the world, the highest absolute source of all phenomena, from which everything emanates and to which everything returns);

B) Confucianism – the highest (true) path verily true and its reflection in man, high integrity, committed behavior (corresponding to the ideal nature of the perfect man) high ethical standards, high morals (which one has to follow);

C) in Buddhism – a) (Sanskrit Marga) Bodhi Path, the path to salvation, spiritual liberation from rebirth to b) Nirvana c) Buddhist teachings.

2. Verb: 1) to say, utter; tell, interpret.

At first glance it seems that *TAO* can be understood as it is stated in the BCRD. When *TAO* begins *to be treated*, they begin *to speak*

about it, to interpret, to utter, i.e. – one begins to verbalize it, it loses its *permanence, eternal* and *immortality*. The easiest way to translate the word *Tao* as *the way*. Then the first line of the *Tao Te Ching* should be read as follows: *'The way that can be expressed in words, is not a constant and unchanging way'*. We can agree that *TAO* – is the way. The question arises, what is *the way*? What meanings can be invested in understanding the *Tao* as the way?

1) The true path, the supreme principle of perfection – a philosophical category.

2) Really existing Path (ubiquitous beginning, the universal law of motion and change the world, the highest absolute source of all phenomena, from which everything emanates and to which everything returns) – the term of *Taoism*.

3) High (true) path verily true and its reflection in man, high integrity, committed behavior (corresponding to the nature of the ideal of the perfect man) high ethical standards, high morals (which one has to follow) – A term used in *Confucianism*.

4) Bodhi Path leading to salvation and deliverance from rebirth is the category of *Buddhism*.

Which of these four values is closest in meaning to the word that is used in the *Tao Te Ching*? As this treatise was written by Lao-tse, the founder of Taoism, it is logical to assume that the second interpretation is adequate. We are talking about the Way, which is the beginning of ubiquitous, universal law of motion and change the world, the supreme absolute, the source of all phenomena, from which everything comes from and where it all comes back.

At the first glance, the task of understanding the term *Tao*, which is solved by means of a linguistic dictionary, which confirms the correctness of traditional translation. But if you choose a meaning *Tao* as *Absolute*, then what words can express the absolute? Absolute defies

any interpretation, nor story, nor rumor. We can assume that in one case the treatise says about *Tao*-absolute, as understood by the Taoists, and in the other case – on the interpretation of the *Tao*, reasoning about it.

Earlier there was found the necessity for the most adequate translation-interpretation of the basic concepts to reveal the structure of the semantic meaning of the graphic character *Tao* – 道dao.

There will be used the material of the books by Zadoenko T.P., Huang Shuying *Fundamentals of the Chinese language*², with which the character *Tao* will disassemble on graphemes and semantically analyzed. First of all, are clearly distinguished two grapheme: 1) hieroglyph 𠂔 key 162 with the meaning *go fast and move forward*,³ 2) 首 hieroglyph meaning *crown*.⁴

For the second meaning of the hieroglyph can be specified in the BCRD, which indicates the following⁵: I. Noun: 1) head, 2) head, leader, initiator, and 3) the leader; instigator 4) head start, head, front, first, in the first place, first of all, the first time, for the first time, 5) chief and fundamental; essence 6) title, title (measure word for poems, songs, essays), 7) * disk, a circle (on the hilt of the sword, at the end of the shaft peaks), 8) * outer side, face; 9) * twisted cord in 20 threads; II. Verb: 1) to turn one's head, to turn, ask (smb), bow (to), and 2) to bow one's head, submit, surrender the enemy; repent, to come forward, and 3) to let on [smb] complain [to] show [on], 4) begin, initiate, introduce, set 5) based [on].

With the help of these meanings we can specify that the second grapheme should be understood not as a *head*, but as *Head, Beginning of everything*. The grapheme given to the hieroglyph 2, is not *head*, but *crown*, the *crown with the hair*. This fact is not semantically significant for Russian readers, but it is extremely significant for the Chinese. For carriers Chinese

culture the second grapheme represents a critical point of the energy of the human body – *Bai Hui* (*Connection of a hundred points*). This point is the center of all the nerve endings and used by different schools of qigong and wushu for 'accumulation of energy'. In particular, *Bai Hui* is used for 'infusion of energy through the crown' in the school of the well-known qigong master Li Hongzhi and known in Russia the school of Porfiry Ivanov, in various closed Taoist and Buddhist schools to transmit secret knowledge by the 'laying on of hands'.

Interpretation of the hieroglyph 首 (top) raises many questions. So, the BCRD based on 214 key-signs to look for hieroglyphs, one of which is 首 (top) that, for example, *Chinese-Russian Dictionary* (Beijing, 1992) (hereinafter – the CRD, Beijing) contains 227 'keys'. This dictionary gives us the opportunity to analyze the hieroglyph 首 in maximum details. If we take CRD, Beijing as the main source, the grapheme 首 is divided into certain elements. So the 'key' to the hieroglyph 首 (top) is a grapheme 八bā⁶. In the book of T.P. Zadoenko⁷ this grapheme traditionally translated into Russian as 'eight'. However, in Chinese grapheme 'eight' is also a form of 丷, when written at the top⁸. This upper writing allows us to make a serious semantic refinement of translation-interpretation.

Analyzing the hieroglyph 首 (top), we can take away from it the grapheme 丷, we obtain an upper part of the hieroglyph 頁 (页), which is treated as a *head*⁹. BCRD¹⁰ also translates this hieroglyph as a noun – xiǎ – *head*. Here it is possible to make an important transition that allows us to go directly from the meaning *head* to the meaning *Head* and vice versa. If we analyze further the hieroglyph 頁 (head), it is clearly visible at the bottom too the grapheme 八 'eight'. This 'eight' is the inverted reflection of 丷. In other words, in one case we are dealing with a crown, a wreath, and in another case –

with legs that blockhead is haunted. In this and in another case, 'eight' is a symbol of infinity. But in the first case it is infinity of crown that proudly wear the celestials, Bodhi Buddhist path leading to salvation, and in the other case there is an eternity of wandering in search of the right path.

Thus, in the first two lines of the *Tao Te Ching* it is said about the two, but different paths. In the first case it is TAO, really existed Path (ubiquitous beginning, the universal law of motion and change the world, the highest absolute source of all phenomena, from which everything emanates and to which all returns). Crown on its head is a symbol of eternity and immutability. In the second case there is normal, roundabout, long way, and most importantly is wrong, it is a movement that takes going farther and farther away from the path of righteousness, speaking Christian language, the road leading to the Temple, and, often, and right 'to hell'.

However, the semantic analysis of individual graphemes of the hieroglyph *Tao* can be extended further. Continuing to analyze the elements of the lower part of the hieroglyph 首 (top), you can get unexpected results. 'Removing' the crown off the hieroglyph, there are two separate hieroglyphs: 一 (one) and 自 (self). How can their translation sound?

自_{ЗМ}¹¹ – I. Adverb / official pronominal adverb: 1) oneself, personally, voluntarily, knowingly, and 2) from oneself, independently, on their own, and 3) oneself, -self (service adverb indicating recurrent nature of the action of the verb or verb subsequent design, followed by the addition of not object), and 4) by oneself, of course, surely, no doubt; 5) oneself, particularly, separately.

The hieroglyph 自 is also often used in combination: 自然zmrбн – 1) nature, natural, native; 大自然 [Mother] nature, the natural world, and 2) abbr. natural science, natural sciences,

and 3) a natural, unforced, naturalism, natural freedom [of spirit], naturalness, naturally.

The hieroglyph 一 (one) in addition to those indicated in the Chinese tradition has the meanings *Tao, the One, the Only, One Only*.

yī¹² I. 1) one, the one, one time, 2) the first (in order) the first time, and 3) the same, single, one and the same.

Thus, the decomposition into components (semantically meaningful) hieroglyph 道 (TAO) has made it possible not only to justify the translation of basic concept of TAO, but also to reveal a crucial feature of the *Tao Te Ching* which is 'concealed' by its author Lao-tse – the inextricable link semantics hieroglyph and semantics of a philosophical text, but also to conclude that the semantics of the hieroglyphs can be deciphered through careful analysis of the text as a whole.

Example use of the hieroglyphs 自然 in Chapter 25, *Tao Te Ching*:

V etom mire znayu ya –	[В этом мире знаю я –]
Velikikh – chetverykh:	[Великих – четверых:]
Eto – DAO, Nebo,	[Это – ДАО, Небо,
Zemlya, –	Земля, –]
Chelovek – lish odin iz	[Человек – лишь один
Nikh!	из Них!]
Takzhe poslushna Nebu	[Также послушна Небу
Zemlya,	Земля.]
Kak chelovek – Zemle,	[Как человек – Земле.]
Sleduyet Nebo – DAO-	[Следует Небо – ДАО-
Puti, –	Пути, –]
DAO zhe (自然) samo	[ДАО же (自然) само
sebe!	себе!]

The hypothesis that the *Tao* can be interpreted as 'wrong way' is confirmed by the text in Chapter 53:

Zhizn postigaya	[Жизнь постигая
yestestvom,	естеством,]
ya mnogo raz mog	[я много раз мог
ubedit'sya, -	убедиться, -]
Velikim sleduya Putem,	[Великим следуя
ya ne boyus s nim	Путём,]
oshibitsya.	[я не боюсь с ним
Put DAO-Velikogo –	ошибиться.]
sovershenen,	

<p>i obladayet on rovnostyu strogoy, No lyudi, pospeshnoye vybrav resheniye, shagayut nevernoy i uzkoy dorogoy. Polya v zapustenii, ambary – pusty, zato – palat i khoromov – ne schest! Naryadny odezhdyy, mechi ostryy, velmozhi ustalii i pit i yest. Ne schest sokrovishch u znatnykh velmozh, a im – vse bogatstva malo, Mudrets vosklitsayet: eto – grabezh! Propalo Velikoye DAO!</p>	<p>[Путь ДАО- Великого – совершенен,] [и обладает он ровностью строгой,] [Но люди, поспешное выбрав решение,] [шагают <i>неверной и узкой дорогой</i>.] [Поля в запустении, амбары – пусты,] [зато – палат и хоромов – не счастье!] [Нарядны одежды, мечи остры,] [вельможи устали и пить и есть.] [Не счастье сокровищ у знатных вельмож,] [а им – всё богатства мало,] [Мудрец восклицает: это – грабёж!] [Пропало Великое ДАО!]</p>	<p>To, chto vysoko – prinizhayet, – chto nizko – podnimayet tozhe. To, chto imeyetsya v izbytkе, – ono tot chas zhe umenshayet, - A chto nakhoditsya v ubytkе – to nepremenno vospolnyayet.</p>	<p>[То, что высоко – принижает, –] [что низко – поднимает тоже.] [То, что имеется в избытке, –] [оно тот час же уменьшает, -] [А что находится в убытке –] [то непременно восполняет.]</p>
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In the same chapter it is said of *human, non-eternal Tao*:

<p>Lyudskoye zhe DAO – naprotiv, estestvennost ne soblyudayet, - Bogatykh – bogatstvom privetit, u bednykh zhe – vse zabirayet.</p>	<p>[Людское же ДАО – напротив,] [естественность не соблюдает, -] [Богатых – богатством приветит,] [у бедных же – всё забирает.]</p>
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The mentioning of the true *Heavenly Tao Way* and its difference from the *wrong human tao-way*, is also expressed in many other chapters of the *Tao Te Ching*. For example, in chapter 9.

<p>Kol v zhizni uspekha dobilsya, - Pro imya i slavu zabud! Telom nazad podaysya, – Vot DAO Nebesnogo Put!</p>	<p>[Коль в жизни успеха добился, -] [Про имя и славу забудь!] [Телом назад подайся, –] [Вот ДАО Небесного Путь!]</p>
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In Chapter 46:

<p>Yesli Nebesnoye DAO v pochete, - koney opravlyayut polya udobryat, Net DAO – i loshadi vechno v rabote, – i budut pod vsadnikom v bitve rozhat!</p>	<p>[Если Небесное ДАО в почёте, -] [коней отправляют поля удобрять,] [Нет ДАО – и лошади вечно в работе, –] [и будут под всадником в битве рожать!]</p>
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In Chapter 77:

<p>Nebesnoye DAO po suti – iz luka na strelbu pokhozhe, -</p>	<p>[Небесное ДАО по сути –] [из лука на стрельбу похоже, -]</p>
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The *true Tao* and *human, wrong Tao* are repeatedly found in the text of *Tao Te Ching*.

On the bases of the semantic analysis of hieroglyphs and graphemes, their components, from the context of the whole treatise, it is considered that *TAO* is Starting and the Head of the movement that never stops, that *TAO* is Consistently and immemorial, *It* is the *One*, unique and follows only *Itself*. To this reached understanding there can be added the analysis of several more hieroglyphs.

可¹³ км I. Verb: 1) the modal verb of possibility (mostly objective) of an action: may, possibly, to be permitted, lawful, allowed to, to be able to, (in speech it is usually composed of phraseological units or oppositions).

非¹⁴fzi; fmi I. fzi denial: 1) a negative bunch of existence – in a simple sentence: do not, be not, not to be (smb. / smth) not am/is/are, it is not.

常¹⁵ chōng I Adj./Adverb : 1) permanent, frequent, regular, usual, and 2) constant, normal, ordinary, usual, everyday, ordinary, simple, usually 3) permanent, long, lasting, eternal, immutable, indestructible, long, everlasting. II.

Ethical standards, ethics, morals, Confucianism has five ethical principles [of human relations].

Taking these meanings into account, we can do the following translation-interpretation of the first sentence of the *Tao Te Ching*:

DAO – Glavoy i Nachalom dvizhenya Vselennoy zovetsya,

DAO – yeshche nazyvayut Velikim Putem, No, yesli Yego prevrashcheniye v put obychnyu nachnetsya, –

DAO-Puti – Neizmennost i Vechnost uteryany budet pritom.

[DAO – Главой и Началом движенья Вселенной зовется,]

[DAO – ещё называют Великим Путём,]

[Но, если Его превращение в путь обычный начнется, –]

[DAO-Пути – Неизменность и Вечность утеряны будет притом.]

Thus, it is obvious that the first two lines of the “*Tao Te Ching* refer to completely different ways: 1) the Path of Nothingness, Heavenly, Divine Path, and 2) an ordinary and often the wrong path of life.

This analysis of the first two lines can be applied to the following two lines of the *Tao Te Ching*, which refers to another base concept – of *Name*.

名 mǐng¹⁶ I. Noun/measured word: 1) the name, title, name, word, noun 2) headline, title, and 3) abbr., Gram. noun, substantive, with a feature of noun, 4) glory, reputation, reputation, illustrious, distinguished, honored, known, famous, 5) people (measured word lists of people or rank); II. Verb: 1) to give * name (name), call, qualify, 2) * grave, engrave (on metal, stone); perpetuate.

By analogy with the analysis of the hieroglyph 道 (*TAO*), we can assume that the

third and fourth lines of the first verse are built on the same principle as the first and second lines. We can also assume that in one case the *name* refers to the *Tao*, which is known from the above analysis, and in the second case it refers to the *simple* name. Expanding on the simple elements of hieroglyph 名 (name), we can obtain the following results.

Hieroglyph *name* consists of two graphs: a) 夕, which is translated as follows: xo¹⁷ 1) evening, eve, 2) night; and b) 口 kǒu¹⁸, which is translated as follows: I. Noun: 1) mouth, lips, face, lip, and 2) the hole, hole, tear, crack, hack, muzzle (of guns) ; neck (of vessel); socket (e.g., of a speaker) , and 3) the mouth (river); harbor port; mountain pass, pass, and 4) the input, output, pass, passage (of the building), the beginning, the end (e.g. street) intersection; notches (hive) mouth (e.g. wells) 5) pass at the Great Wall; outpost, border post, cordon; 7) * food , meal, 8) taste (dishes), 9) the words; speech, saying, apt word; oral, orally, in words; 10) speech technology (e.g. pronunciation); oratory eloquence; 11) speaking person; exposé, witness; 12) in Chinese medicine the place of the pulse [on hand], wrist, 13) measured word for mouth actions (e.g. bite, sip, puff), 14) measured word for people (especially family members); eater mouth; 15) measured word for livestock; head; 16) measure word for tableware, with a hole or cover; 17) measure word for stabbing or cutting tools; II. Verb: 1) to taste, savor, and 2) * report; show.

Thus, the semantic analysis of graphemes constituting hieroglyph *name*, allowed us to create the next pattern: the evening or night, one can not see anything, and someone shouts someone by name, because they do not see in the dark. Is it possible to call *the Great Way TAO* by *name*? Of course, it is not. Calling it by *name*, we belittle the Great, eternal and unchangeable name. In this case we are dealing with the name that Jews

use in their sacred texts. Yahweh God has many names, but there is *a special name*, which means *God's Name – HaShem*. This *Name* differs *Name of God* from the *ordinary* names. Moreover, the word *Shem* means *simple* name. Thus, we can make the following translation-interpretation of the third and fourth lines of Chapter 1, *Tao Te Ching*:

Imya obychnoye – oklik vo mrake
vechernem,
S Imenem Vechnym i Neizmennym –
neskhozhe,
Esli Izvechnoye Imya – obychnym okliknut,
-
Imya Izvechnoye budet uteryano tozhe.

[Имя обычное – оклик во мраке
вечернем,]
[С Именем Вечным и Неизменным –
несхоже,]
[Если Извечное Имя – обычным
окликнуть, -]
[Имя Извечное будет утеряно тоже.]

Subsequent lines confirm the correctness of this interpretation:

Imya Izvechnoye – imenem ne nazyvayas,
Neba, a takzhe Zemli i istok i nachalo,
Imya obychnoye, v sumrake otklikayas,
Materyu dlya vsekh veshchey v Mire stalo.

[Имя Извечное – именем не называясь,]
[Неба, а также Земли и исток и начало,]
[Имя обычное, в сумраке откликаюсь,]
[Материю для всех вещей в Мире стало.]

The term that in *Tao Te Ching* has been translated as *The eternal Name* or *Name of TAO*, referred to herein as *Wu-Ming – Name from Nothingness* (无名).

无 (无)¹⁹ 无 I. 1) the denial of universal and ancient Chinese book of literary language that can be used in place almost any denial, 2) verbal copula in sentences of life or existence corresponds 非, 未有 not be, not exist, will not happen ; II noun : 1) philosophical – nothingness; V. Word formation in complex scientific and technical terms corresponds to the next prefixes: ab-, irr-, ill- (non-) and dis- (un-), apo-²⁰.

In China, the native speakers perceive this hieroglyph as *a stack of firewood, on which the body of the deceased is burned*. Grapheme *Fire* is really present in complete inscription of the hieroglyph²¹. Thus, it becomes clear that the original meaning of the hieroglyph – 无 is a soul *returning to Nothingness*, to *Tao*, who is *named by Name of Nothingness*. Meaning of the expression *to be in existence* or *to be in nothingness* clarifies the further semantic analysis of grapheme constituting specific hieroglyphs.

Including , 欲²² 欲 I modal verb – 1) desire; starve for; strive, be eager [to], 2) mean, assemble; hope, want; II noun 1) desire, aspiration, craving (for smth.), 2) passion, lust, passion of love, evil desires, and 3) motivation, urge; boost to activity, the reaction.²³

Then we make the semantic analysis of the hieroglyph of this grapheme. First, this hieroglyph: 谷²⁴gǔ, which has the meanings: I noun – 1) valley. The hieroglyph 谷 (valley) is found in Chapter 6, where Zhang Yuan calls *TAO* in his comments as *Spirit of the Valley*.

Dukhom Doliny nazval kto-to DAO kogda-to ...

Dukh tot – bessmerten, kak vechen v Doline potok ...

Mat Sokrovennogo – neischerpayemo DAO, –

I nazyvayetsya – Neba s Zemleyu istok.

[Духом Долины назвал кто-то DAO когда-то ...]

[Дух тот – бессмертен, как вечен в Долине
поток ...]

[Мать Сокровенного – неисчерпаемо
ДАО, –]

[И называется – Неба с Землёю исток.]

Secondly, the hieroglyph 欠²⁵ qian, which has meanings: I verb – 1) miss, miss (translated as negatives and restrictive adverbs)²⁶.

It is also necessary to analyze the following hieroglyphs:

妙 (妙)²⁷ miao – I adjective/adverb:

1) beautiful, lovely, adorable, charming, excellent, exciting, interesting, and 2) clever, cunning, subtle, skillful, clever, and 3) hidden, secret, mysterious, wonderful; magical, supernatural²⁸;

玄²⁹ хуэнь I adjective – 1) black [color] black and brown (Note: The black color is a symbol: the sky, the water, the north, winter, cold), 2) distant, remote, and 3) hidden, invisible, secret, mysterious, incomprehensible, and 4) amazing, wonderful, deep³⁰;

少³¹ shǎo; shao – I shǎo quantitative adverb/adjective: 1) a little bit, rarely, a small number (in the predicate function); few, small (in the function definition in Baihua necessarily design degree adverb 很)³²;

徼³³ jiao; jivo – I jiao noun: 1) strengthening the border (in the south of the country); abroad, border, limit 2) road, path (especially: abroad) pathway 3) blocking the way; detain 3) jiao curl, crook; entangled³⁴.

All these hieroglyphs are necessary to translate one important phrase of *Being and Non-Being*. As a result of the semantic analysis of hieroglyphs and their constituent graphemes it is possible to make the following translation-interpretation.

Vot potomu, kto v Nebytii prebyvayet, –

Tayny Yego postigat postoyanno stremitsya,

Kto zhe, v Bytii nakhodyas, postizhenya
zhelayet, –

Tot Bytiya mozhet tolko uvidet granitsy.

Imya obychnoye – Bytiye i Nebytiye – Imya
Vechnoye,

Vmeste vykhodyat, no Imenem –
razlichimy,

Lish v Sokrovennogo dveri proniknuv,
postignuv Izvechnoye,

Mozhno ponyat vsego Taynogo v Mire
prichiny.

[Вот потому, кто в Небытии пребывает,
–]

[Тайны Его постигать постоянно
стремится,]

[Кто же, в Бытии находясь, постиженья
желает, –]

[Тот Бытия может только увидеть
границы.]

[Имя обычное – Бытие и Небытие – Имя
Вечное,]

[Вместе выходят, но Именем –
различимы,]

[Лишь в Сокровенного двери проникнув,
постигнув Извечное,]

[Можно понять всего Тайного в Мире
причины.]

Comparing the first two lines and the second two ones, you can see that they are built on the same principle of structure-semantic. On the basis of the created translation-interpretation we can make a definite conclusion concerning the content of basic concepts – *TAO* and *MING*, namely in the first two lines of *Tao Te Ching* refers to two very different ways: 1) *Ways of Nothingness, Heaven, divine Path*, and 2) an ordinary, often the wrong way *out of existence*. Second two lines as there are two senses of the concept *MING* – 1) about

the *Name of Nothingness* (Name of TAO), and 2) normal, transient name.

Understanding this will help us to develop (create) the two kinds of ‘new hieroglyphs’: 1) Training (auxiliary) and 2) those that may be able to claim to be the *real* Chinese hieroglyphs.

The first two lines are recorded with *training* hieroglyphs and can be read as follows: *Tao of Nothingness, becoming a Tao of existence loses its immutability and eternity.*

道

无 *Tao of Nothingness*, is transferred into

道 *Tao of being*,

有

loses its *unchanging and Eternity*

Continuing the process of creating *new hieroglyphs*, you can get similar results with respect to the concept of *Name: Not having a name that has a name Nothingness, Name of Tao*, turning into having a name, the name being, loses its immutability and eternity.

名

无 Not having a name that has the name of Nothingness, Tao name, is changed into

名

有 existing name, the name of being

loses its immutability and eternity.

For *Tao from Nothingness* and Tao normal as possible to create two more *educational* hieroglyph *Tao of Heaven* and *Human Tao*.

道

天 *heaven TAO*

道

人 *Human Tao*

This makes the following phrase:

道

天 *heaven TAO*, is becoming

道

人 *Human Tao*

loses its immutability and eternity.

Now it is possible to go for *real* hieroglyphs. Thus, the hieroglyph for *eternal and unchangeable Tao* can be left unchanged, so as not to disturb the existing tradition. It is enough that it is recorded the difference from *ordinary Tao* with the help of educational hieroglyphs. However, we can try to *turn on* a new hieroglyph for *Way fickle and changeable* – the way of being. The result will be as follows.

亠 页 – Tao – inconstant, changeable

The same can be done with respect to the *Name*, using a new hieroglyph just to refer to *volatile, unstable name*. The result will be as follows.

亠 名 – not eternal, impermanent name.

Thus, the final version of the first four lines of translation-interpretation of *Tao Te Ching* will be as follows.

Great Way Tao道, is turning in the usual way 亠 页, loses its immutability and eternity.

Consistent and Great Name, First Name TAO, 名, named a common name, 亠 名, loses its immutability and eternity.

We can go the third way, building value chain of *extinction, degradation* and Tao Name. The construction of this value chain will help in further analysis of terms such as virtue, conduct, Knowledge, Word, Sage, Emptiness. This chain will look like this:

道 Tao, really existing Path (ubiquitous beginning, the universal law of motion and change the world, the highest absolute source of all phenomena, from which everything emanates

and to which everything returns), a crown on his head is a symbol of eternity and immutability. Head Start and the movement of the universe, gradually transforms into some substance 道, which can also carry out the movement by receiving energy and knowledge through the crown. But this is not Absolute. It does not follow only itself as *unchanging and eternal Tao*. It is not a *one and only*. It depends on what *will be poured* in it through the *crown*. If it is able to take the Tao inside – it's good, but there can be poured and other – negative – energy and knowledge.

Transition from *Tao of Nothingness to Tao of being* shows visible signs of transformation towards degradation. But its crowning glory is the transition to the third stage: 冠 頁, when the *crown* is capable for making knowledge and energies from TAO, turns the head, on which there are no channels for the reception of such energy and knowledge. This head, as it is called, operates on the principle as *to act as to take in someone's head*. This head *makes much work for the feet* and goes wrong and narrow road.

- ¹ Bolshoy Kitaysko-russkiy slovar. V 4 t. Pod red. Prof. I.M. Oshanina. – M.: Nauka. – 1983-1984.
- ² Zadoyenko T.P., Khuan Shuin. Osnovy kitayskogo yazyka. Vvodnyy kurs. – M.: Nauka. – 2-e izd. – 1993.
- ³ Ibid – 51 pp.
- ⁴ Ibid – 41pp.
- ⁵ Bolshoy Kitaysko-russkiy slovar. V 4 t. Pod red. Prof. I.M. Oshanina. – M.: Nauka. – 1983-1984. – St. 2791 (Daleyе – BKRS).
- ⁶ КРС-Пекин. – С. 13.
- ⁷ Задоеико Т.П. Указ. соч. – С. 110.
- ⁸ Ibid. – P. 110.
- ⁹ Ibid. – P. 41.
- ¹⁰ BKRS. – Art. 14015.
- ¹¹ BKRS. – Art. 2786.
- ¹² BKRS. – Art.1
- ¹³ BKRS. – Art. 5031.
- ¹⁴ Ibid. – Art. 4560.
- ¹⁵ Ibid. – Art. 6519.
- ¹⁶ BKRS. – Art. 2192.
- ¹⁷ Ibid. – Art 1735.
- ¹⁸ Ibid. – Art 1735.
- ¹⁹ BKRS – Art. 14865.
- ²⁰ Ibid.
- ²¹ See: Zadoyenko T.P. Ukaz. soch. – S. 62
- ²² BKRS – Art. 8281.
- ²³ Ibid.
- ²⁴ BKRS – Art. 2227.
- ²⁵ BKRS – Art. 8258.
- ²⁶ Ibid.
- ²⁷ Ibid. – Art. 6833
- ²⁸ Ibid.
- ²⁹ Ibid. – Art. 15128.
- ³⁰ Ibid.
- ³¹ Ibid. – Art. 6814.
- ³² Ibid.
- ³³ Ibid. – Art. 10671.
- ³⁴ Ibid.

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**Социально-философский анализ базовых концептов,
изложенных в трактате «Дао дэ цзин»,
на основе авторского перевода-интерпретации**

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В статье представлены результаты нового (авторского) перевода древнекитайского текста Лао цзы «Дао дэ цзин». Данный древний текст в мировой науке является репрезентантом базовых концептов китайской культуры, китайского общества, китайского государства. Базовые концепты «Дао дэ цзин» – это Дао и Дэ. В статье дана принципиально новая интерпретация графем некоторых иероглифов, раскрыта семантика отдельных графем и целостных иероглифов. Доказывается, что содержание базового концепта «Дао» имеет большую смысловую динамику. Это содержание изменяется в зависимости от того, какие иероглифы «окружают» иероглиф Дао. Раскрывается направление движения смысловых полей концепта Дао. Раскрыта взаимная связь и взаимная смысловая обусловленность концептов Дао и Дэ. Даны образцы авторского перевода глав и стихов «Дао дэ цзин».

Ключевые слова: социальная философия, Лао цзы «Дао дэ цзин», перевод, интерпретация, концепт, Дао, Дэ, Мин, иероглифы, семантика, китайское общество, китайская культура, китайское государство.
