

Chinese Language and Civilization

Simplified

大云寺赞公房四首(一)

心在水精域
衣沾春雨时
洞门尽徐步
深院果幽期
到扉开复闭
撞钟斋及兹
醍醐长发性
饮食过扶衰
把臂有多日
开怀无愧辞
黄鹂度结构
紫鸽下罽罍
愚意会所适
花边行自迟
汤休起我病
微笑索题诗

Heart at water essence land
Clothes wet spring rain time
Penetrate gate utmost walk slowly
Large court really tranquil appointment
Reach door open again close
Hit bell vegetarian meal at here
Cream enhance develop nature
Diet give support decline
Hold arm be many days
Open heart without shame evasion
Golden oriole pass structure
Purple dove descend lattice screen
Humble think reach place suit
Flower beside go self slow
Tangxiu raise me sickness
Smile ask write poem

Classic

大雲寺贊公房四首(一)

心在水精域
衣沾春雨時
洞門盡徐步
深院果幽期
到扉開復閉
撞鐘齋及茲
醍醐長發性
飲食過扶衰
把臂有多日
開懷無愧辭
黃鸝度結構
紫鴿下罽罍
愚意會所適
花邊行自遲
湯休起我病
微笑索題詩

My heart is in a world of water and crystal,
My clothes are damp in this time of spring rains.
Through the gates I slowly walk to the end,
The great court the appointed tranquil space.
I reach the doors- they open and shut again,
Now strikes the bell- the meal time has arrived.
This cream will help one's nature strengthen/
and grow,
The diet gives support in my decline.
We've grasped each other's arms so many days,
And opened our hearts without shame or/
evasion.
Golden orioles flit across the beams,
Purple doves descend from lattice screens.
Myself, I think I've found a place that suits,
I walk by flowers at my own slow pace.
Tangxiu lifts me from my sickly state,

From ChinesePoem.com

道可道，非常道。
名可名，非常名。
無名天地之始；
有名萬物之母。
故常無，欲以觀其妙；
常有，欲以觀其微。
此兩者，同出而異名，同謂之玄。
玄之又玄，眾妙之門。

1 There are ways but the Way is uncharted;
There are names but not nature in words:
Nameless indeed is the source of creation
But things have a mother and she has a name.

The secret waits for the insight
Of eyes unclouded by longing;
Those who are bound by desire
See only the outward container.

These two come paired but distinct
By their names.
Of all things profound,
Say that their pairing is deepest,
The gate to the root of the world.

2 The Reason that can be reasoned is not the
eternal Reason. The name that can be named is
not the eternal Name. The Unnamable is of
heaven and earth the beginning. The Namable
becomes of the ten thousand things the
mother.

Therefore it is said: "He who desireless is found
The spiritual of the world will sound.
But he who by desire is bound
Sees the mere shell of things around."

These two things are the same in source but
different in name. Their sameness is called a
mystery. Indeed, it is the mystery of mysteries.
Of all spirituality it is the door.

3 The tao that can be told
is not the eternal Tao
The name that can be named
is not the eternal Name.

The unnamable is the eternally real.
Naming is the origin
of all particular things.
Free from desire, you realize the mystery.
Caught in desire, you see only the
manifestations.

Yet mystery and manifestations
arise from the same source.
This source is called darkness.
Darkness within darkness.
The gateway to all understanding.

A few Recommended Titles

Water Margin (Tale of the Marshes)

Romance of the Three Kingdoms

Journey to the West

Dream of the Red Chamber

Analects of Confucius

Zhuangzi

Tao-Te-Ching

I-Ching

Collected Songs of Cold Mountain

When I Find You Again it will be in Mountains

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