



陶淵明詩講錄 《續》

LECTURES ON TAO YUANMING'S POEMS <CONTINUED>

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我們今天當然不講王國維，這件事講起來是一個非常複雜的問題。但是通過對王國維的了解，我體會到：一個真正有理想的讀書人，在捲入到政治鬥爭的漩渦裡去的時候，那真是非常痛苦而且難以擺脫。可是同樣處於改朝換代之時的陶淵明，就與王國維不同，他能夠「洞燭機先」；就是說，他能夠把事情看得很清楚，在一開始就沒有做出錯誤的選擇。陶淵明之所以和王國維不一樣，是因為他這個人更有智慧。

我這裡所說的「智慧」並不等於「聰明」。有的人對一切事情反應很快，那頂多是聰明而不是智慧。聰明有時候是很浮淺的，所謂「聰明反被聰明誤」。你什麼事情都能夠跑到前邊去，自以為很聰明，其實那不見得是好事。一個人要有智慧，才能夠不做錯誤的選擇。陶淵明很早就選擇了躬耕。躬耕雖然勞苦，要被風吹日曬，要有四體的勤勞，有時還要忍受飢餓和寒冷，但那是智慧的選擇；因為他沒有捲到晉宋之間改朝換代的是非漩渦之中去，而在他的田園之中平安地度過了一生。

中國後來之所以有那麼多詩人和文人讚美陶淵明，就是由於陶詩裡有那麼豐富的人生經驗，有那麼超越的智慧的選擇和操守，而不是由於什麼風花雪月，相思離別之類的浮淺感情。例如南宋詞人辛稼軒就曾讚美他說：「都無晉宋之間事，自是羲皇以上人。」（《鷓鴣天·讀淵明詩》）

你要知道，晉宋之間有多少政治鬥爭和殺伐篡逆！在這種鬥爭漩渦裡有多少人放棄了自己的理想！有多少人不能夠保持自己的清白和節操！而在這樣一個複雜紛紜的時代

Today, we won't dwell on the whys and wherefores of Wang Guowei because it is a really complex affair. However, after having researched on Wang Guowei, I realized that when a scholar with high ideals gets embroiled in the quagmire of politics, it is truly a bitter thing that is hard to endure. However, in a similar situation, Tao Yuanming reacted differently because he was able to 'seize the opportunity while the candle was still burning brightly'. In other words, he was able to see the situation very clearly and did not make the wrong move right from the very beginning. Tao Yuanming was different from Wang Guowei because he was much wiser.

The 'wisdom' that I am talking about here is not the same as 'intelligence' or 'cleverness'. Some people react to situations very fast. That is only intelligence, not wisdom. Sometimes, intelligence is very superficial as in 'clever people become victims of their own cleverness'. If you think that you are being very clever by trying to excel in all that you do, that may not actually be a good thing. It is only with wisdom that a person is able to avoid making wrong decisions. Very early on, Tao Yuanming had already chosen to be a farmer. Farming was a laborious job: one was constantly exposed to the elements and had to work with one's hands and feet; and one had to endure hunger and cold at times. However, that was a wise decision to make because he did not get himself involved in the political upheaval during the Jin-Song transition. Rather, he lived a peaceful life on his farm.

The reason so many Chinese poets and scholars in later generations praised Tao Yuanming was that his poems contained a wealth of life experiences, and displayed transcendental wisdom and personal integrity. It was not due to any sentimental or lovesick themes suffused with superficial emotions. For example, the Southern Song poet, Xin Jiaxuan, had praised him as such, "Having nothing to do with the dispute between Jin and Song, he must have come before the time of Emperor Fuxi." [The Francolin Sky – On Reading Yuanming's Poems].

You should know that during the Jin-Song transition period, there were innumerable political tussles, assassinations, military campaigns, usurpations and treachery. In the midst of such political upheaval, many people gave up their ideals, and many others failed to uphold their morality and integrity. Yet in spite of the complex and confusing situation, Tao



，陶淵明居然能夠超然於物外，像遠古傳說三皇五帝時代的人民一樣，在自己的田園裡，用自己的勞動換取安居樂業的生活。這是很了不起的！也許你會說：「躬耕有什麼了不起？」但你可以把陶淵明和王國維作一比較：兩個人都有學問，都有理想，都有操守，為什麼一個人會落到投水自殺的下場，而另一個人不會？這就是陶淵明很值得注意的地方了。「三季多此事，達士似不爾。」什麼是「達士」？前邊第一首詩裡他還說過，「達人解其會」；不在乎學問，也不在乎聰明，而在乎智慧。一個真正有智慧的人就能夠通達，能夠把宇宙萬物都看得很透徹，不會迷亂於眼前小小的得失利害。因此，只有那些智慧明達的人，才不會在是非鬥爭的漩渦裡沉淪，才能夠作出真正明智的選擇。

底下他說：「咄咄俗中愚，且當從黃綺。」「咄咄」，是表示感慨的嗟嘆之聲。那些世俗之人，他們投入是非競爭的漩渦裡，還自以為很聰明，很有手段，很榮耀，其實他們才真正是愚蠢的，墮落的。陶淵明說，我不會和他們混在一起，我是「且當從黃綺」。陶詩裡有兩處用了「黃綺」，黃綺是誰？他們是秦朝末年的兩個隱士，說起來也是一個故事。秦朝末年天下大亂，有四個好朋友：一個叫東園公，一個叫綺里季，一個叫夏黃公，一個叫角里先生，他們在戰亂的時候一起隱居到商山。由於他們年紀都很老，頭髮鬍子都白了，所以被稱為「商山四皓」。後來，漢高祖劉邦統一了天下，想請他們四個人出來做官，但四個人都沒有出來。

劉邦的妻子是呂后，呂后的兒子叫劉盈，就是後來的惠帝。當時劉邦所寵愛的戚夫人也有個兒子，就是越王如意。戚夫人想讓自己的兒子繼承劉邦的帝位，要劉邦把太子劉盈廢掉，呂后很著急，就去找劉邦手下的謀臣張良。張良說，劉邦早就知道商山四皓的名聲，想請他們出來輔佐他，但是他們不肯，如果太

Yuanming was able to stay aloof. Just like the folks during the ancient times of the Three Emperors and Five Sovereigns, he labored on his farm and lived and worked in contentment. This is truly extraordinary. Perhaps, you may ask, "What's the big deal with farming?" You can compare Tao Yuanming with Wang Guowei. Both of them had education, ideals and moral integrity but why did one end up committing suicide by drowning and not the other? This is where Tao Yuanming stood out differently - "Such things happened at the end of the three dynasties, but sensible men will not follow along heedlessly." What makes a sensible person? In the first poem of this series, he said: "Wise men understand these conditions." This is not about one's education or intelligence, but rather about one's wisdom. A person who has true wisdom is able to understand and look upon the myriad things in the universe with a clear mind instead of being confused by immediate interests and petty gains. That's why only people with wisdom and understanding are able to avoid sinking in the whirlpool of contention, and to make truly wise decisions.

Later on he says, "Treating the foolish people with contempt, I prefer to emulate Huang and Qi." 'Duo duo' refers to sounds of lamentation and sighing. Those common people think that, by getting embroiled in disputes and tussles, they are being very clever, capable and honorable. In actual fact, they are really foolish and debased. Tao Yuanming said, "I will not associate with them. I would rather emulate Huang and Qi." References were made to Huang and Qi on two occasions in Tao's poems. Who were they? They were two hermits who lived at the end of the Qin Dynasty. Talking about them would be an entire story in itself. During the end of the Qin Dynasty, the whole country was in turmoil. There were four good friends: Master Dongyuan, Qi Liji, Master Xiahuang and Mr. Lu Li, who retreated to Mount Shang to live in seclusion during the troubled times. As they were advanced in age and their hair and beards were already white, they were referred to as the Four Whiteheads of Mount Shang. Later on, when Emperor Han Gaozu had restored order to the country, he invited them to come out of seclusion to serve as officials and they refused.

Liu Bang's wife was the Empress Lyu and she had a son by the name of Liu Ying who would be the future Emperor Hui. At that time, Liu Bang had a favorite concubine, Lady Qi, who also had a son, Ruyi, the King of Yue. Lady Qi harbored the intention of having her own son succeed to the throne and wanted Liu Bang to depose Crown Prince Liu Ying. Empress Lyu was very anxious and so she went to consult Liu Bang's advisor, Zhang Liang. He said, "His Majesty had long heard about the Four Whiteheads of Mount Shang and wanted to invite them to serve the country. However, they refused. If the Crown Prince could obtain the support of the Four Whiteheads of Mount Shang, then His



子劉盈能得到商山四皓的支持，劉邦就不會廢他了。結果呂后果然把商山四皓請來了。因為中國人一向認為廢長立幼是不對的，而且劉盈本身是一個仁慈的好人，所以商山四皓才答應出來支持他。有一天，在一個皇帝與大臣集會的場合，劉邦看見太子身後站著四個白鬍子白頭髮的老人，就問他們是誰？有人告訴他，那就是商山四皓。劉邦聽了就回來對戚夫人說：「我不能立你的兒子做繼承人了，因為太子已得到那麼有才能的人輔佐，他的地位已經不可動搖了。」

我說的這個故事，陶淵明並沒有全用；「且當從黃綺」，和商山四皓後來出來輔佐劉盈的事並沒有關係。他所取的只有一點，就是當秦末天下大亂的時候，商山四皓並沒有捲入當時的戰亂和政治鬥爭，而是到商山隱居去了。所以「且當從黃綺」就是說我要追隨夏黃公和綺里季，走他們隱居的道路。不過，這裡他用了一個「且」字，這是陶詩裡常用的一個字。

「且」字有「姑且」、「聊且」的意思。你要注意，凡是當我們說「姑且」這樣做或「聊且」這樣做的時候，我們是什麼意思？那做法是最好的選擇嗎？不是。那都是不得已的選擇；我們不能夠按我們真正的理想去生活，所以不得已而求其次。那麼陶淵明真正的理想是什麼？我在一開始介紹陶淵明的時候就講過，他不是「少時壯且厲，撫劍獨行游」（《擬古》）人嗎？他不是「猛志逸四海，騫翮思遠翥」（《雜詩》）嗎？他有儒家治國平天下的理想，可是卻遭逢這戰亂的時代和這種改朝換代的政治鬥爭。他沒有辦法實現自己的理想，所以只好選擇夏黃公、綺里季的道路。

你們看，這麼短的一首詩，裡邊包含了他多少人生的體驗和內心的感受！它不只是表現哲理，而是表現出很真實的感情。這就是陶詩之所以好的原因。

☞待續

Majesty would not depose him.” Eventually, Empress Lyu was able to persuade the Four Whiteheads to come out of seclusion. It was because the Chinese people believed that it was wrong to depose the elder son in favor of the younger sibling, and also because Liu Ying was by nature a benevolent and compassionate person, that the Four Whiteheads of Mount Shang agreed to come out and support him. One day, when the Emperor was having a gathering with his officials, he noticed that standing behind the Crown Prince were four elderly gentlemen with white hair and beards. Upon enquiring who they were, he was informed that they were the Four Whiteheads of Mount Shang. On hearing that, Liu Bang returned to Lady Qi’s quarters and said, “I cannot appoint your son as the successor because the Crown Prince has already obtained the support of such capable people. His position is firmly entrenched.”

The story that I have just told you was not elaborated further by Tao Yuanming. The line, “I prefer to emulate Huang and Qi,” was not related to the fact that the Four Whiteheads came out of seclusion subsequently to support Liu Ying. Instead, he only briefly referred to one episode, which was during the chaotic period at the end of the Qin Dynasty, the Four Whiteheads of Mount Shang did not involve themselves in the war and political turmoil but retreated into seclusion at Mount Shang. Hence, I prefer to emulate Huang and Qi means that I want to follow the footsteps of Master Xiahuang and Qi Liji and become a hermit like them.

However, the character, “qie”, is used here. This character is frequently found in Tao’s poems. It has the connotation of tentativeness (“gu qie” and “liao qie”). You should take note here. Whenever we say, “Suppose we do things this way or that way,” what do we actually mean? Is that the best way of doing things? No, it’s not. It’s a choice made without any alternative. We are not able to live according to our ideals and so have to settle for the next best thing. Then, what were Tao Yuanming’s ideals? When I first introduced Tao Yuanming, didn’t I say that he was the type who, “When I was young, I was strong and brave. I carried my sword and traveled alone” [*Imitations*], as well as, “My ambition extended beyond the four seas, with widespread wings I aimed to soar afar” [*Untitled Poems*]? He had the Confucian aspiration of governing the country but then he lived in a chaotic period and encountered such political upheavals that usually accompanied the change of dynasties. He had no way to realize his aspirations and so the next best thing was to emulate Master Xiahuang and Qi Liji.

Now you know, such a short poem embodies so many of his personal experiences and innermost feelings. Not only does it express philosophical principles, it is also full of sentiments. This is what makes Tao’s poems so outstanding.

☞To be continued