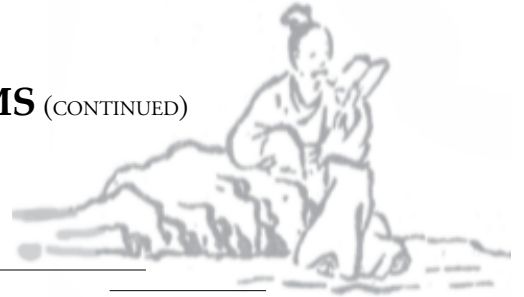




# 陶淵明詩講錄 《續》

## LECTURES ON TAO YUAN-MING'S POEMS (CONTINUED)

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陶詩裏有一首「赴假還江陵」的詩，那正是桓玄在江陵的時候作的。不過，桓玄也沒有做過鎮軍將軍。而做過鎮軍將軍的是誰？是討平桓玄的劉裕。後來篡奪了東晉的天下，殺死了東晉兩個皇帝的，也是劉裕。很多給陶詩作注解的人迴避談這一段事情，因為他們認為以陶淵明那樣的品格，怎麼能給劉裕這種弑君的逆賊做事情！但這多半是事實，只不過陶淵明給劉裕做參軍的時候，劉裕還是東晉的一個將領，篡逆是後來的事。

由此我們也可以看到，陶淵明後來為什麼寧可過勞苦飢寒的生活，再也不出來做官了，因為那殺伐篡奪的現實使他困惑，使他失望，使他悲憤。不管是桓玄還是劉裕，這些人的反復無常和叛逆篡弑，使他一次又一次感到理想破滅的痛苦。我們只有明白了整個歷史時代的背景，才能夠理解陶淵明為什麼如此堅決地作出了歸隱的選擇，所以，《飲酒詩》中的第九首和第十首實在是很重要的兩首詩。

「在昔曾遠遊，直至東海隅。道路迴且長，風波阻中途。」「迴」，是紆曲、遙遠的意思，他說我到東海的這一條路是紆曲而遙遠的。我剛才說，陶詩常常把寫實和象徵結合在一起。這幾句，一方面是寫實，是他到東海去的道路果然很遠；一方面又象徵他出去做官，走了一段紆曲而遙遠的道路。他在《歸園田居》裏曾說「誤落塵網中，一去三十年」，有人考證是十三年不是三十年，但不管是三十年也好十三年也好，不管是參加劉牢之的軍隊，還是桓

One of Tao's poems, "On My Return to Jiangling After Leave," was composed during the time when Huan Xuan was at Jiangling. However, he too had never been a Defense Commissioner. Then who had actually occupied this post? It was Liu Yu, the one who dethroned Huan Xuan. Subsequently, the person who seized power and assassinated the two Eastern Jin emperors was also Liu Yu. Many critics of Tao's poetry avoided mentioning these incidents because they felt that it was impossible for a person of Tao Yuan-ming's character to have worked for a traitor and perpetrator of regicide like Liu Yu. This was most probably a fact. It was just that when Tao Yuan-ming was working as a defense strategist for Liu Yu, the latter was still a general in the service of the Eastern Jin Dynasty. The usurpation was a later event.

From these incidents, we can understand why Tao Yuan-ming preferred to lead a life of hardship rather than to serve as an official. It was because the realities of treachery and betrayal bewildered, disappointed and anguished him. Regardless of whether it was Huan Xuan or Liu Yu, their untrustworthiness and treacherous acts shattered his ideals time and again and caused him much anguish. It is only when we understand the historical background of that period that we can comprehend why Tao Yuan-ming so adamantly wanted to live in seclusion. Therefore, the ninth and tenth poems are very important.

Let's look at these lines: "In the past, I went on a long journey that took me right up to the eastern seaboard. The path was long and winding, and the trip was fraught with dangers." The road he took to the eastern sea was long and winding. Just now, I mentioned that factual and symbolic elements were frequently combined in Tao's poems. On the one hand, these few lines are factual because the journey he took to the eastern sea was indeed very far. On the other hand, they also symbolize the tortuous path he took to become an official. In the poem "Returning to Country and Farming," he lamented, "Accidentally, I was ensnared in the political net, which took me away from home for thirty years." Someone researched this and found that it was thirteen years and not thirty years. Regardless of whether it was thirty years or thirteen years, and whether he joined the armies of Liu Lao-zhi, Huan Xuan or Liu Yu, he encountered acts of treachery and deceit wherever he went.

玄的軍隊、劉裕的軍隊也好，到處都是齷齪的，是充滿了人間詭詐的。所謂「風波」，也同樣是寫實和象徵的結合。

乘船出行，江海上總是有風波的，這是寫實，但「風波」不只是大自然的風波，陶淵明在《歸去來兮辭》的序文裏還曾說「于時風波未靜，心憚遠役」，那個「風波」就是人世間的風波了。

讀了東晉的歷史你就會知道，孫恩起兵時殺了許多人，尤其是貴族；而劉牢之他們討伐孫恩的時候，又殺了許多平民。據歷史記載，當時城裏邊都空曠無人了。歷史上有名的才女謝道韞當時年歲已很大

，當叛軍殺到她家門口的時候，她拿著刀出門斥責叛軍，保護自己的晚輩。所幸的是叛軍懾於她的勇敢和義正辭嚴，放過了她家，沒有殺害她和她的晚輩，這都是歷史上有記載的。

不過你要知道，同樣生活在戰亂的時代，不同個性的詩人寫出來的詩是不一樣的。杜甫趕上了唐朝安史之亂的戰亂，他說「夜深經戰場，寒月照白骨。」（《北征》）；他說「孟冬十郡良家子，血作陳陶澤中水」（《悲陳陶》）。他把戰亂中那些鮮血淋漓的悲慘景象都如實地寫出來了，因為他的性格是外向的，可是陶淵明的性格是內向的，陶詩裏邊從來沒有正面描寫過這些悲慘可怕的事情。他把那些悲慘的現實情景，都投影在自己的內心之中了。他一直是向內反省的，所以他的詩寫得這麼複雜，這麼深刻，寫出了這麼深厚的人生哲理。陶淵明給劉牢之做過事情，給桓玄、劉裕做過事情，而這幾個人互相之間是爭鬥殺伐的，當時那真是一種險惡的政治環境，所以他說，「風波阻中途」。劉裕本來是一個很能打仗的將領，他曾經帶兵北伐，那時候還是為東晉朝廷出力的，可是後來他的野心就逐漸表現出來，這一定使陶淵明很失望。

在詩人和詞人裏邊，有的人一點兒反省也沒有，像李後主就是，他在感情上毫無節制，滔滔滾滾地就說下去了；而陶淵明是以思想見長的，他對很多事情都有自己的反省，對這次遠遊他反省說：「此行誰使然？

Similarly, the phrase 'feng bo' that is translated "fraught with dangers" and literally means 'wind and waves,' is factual as well as symbolic. When you take a boat trip, there is bound to be wind and waves on the lake or sea--this is a fact. However, 'feng bo' does not only refer to the wind and waves in nature. In the preface of Tao Yuan-ming's essay, "To Return," he said, "Since peace had not yet returned to the region, I dreaded the idea of going away far from home." In that context, 'feng bo' refers to worldly turmoil.

Having read the history of the Eastern Jin Dynasty, you will know that during Sun En's armed revolt, many people were killed, particularly members of the nobility. Then again, when Liu Lao-zhi was putting down Sun En's uprising, many civilians perished as well. According to historical records, the cities then were left virtually deserted. The well-known and talented lady, Xie Dao-yun, was already advanced in age at that time. When the rebels arrived at her doorstep, she marched out with a chopper and scolded them in an attempt to protect her young kinsfolk. Fortunately, the rebels were so held in awe by her bravery and stern, righteous stance, that they spared her family. This incident was recorded in history.

You should realize that poets of different personalities, who live under similar circumstances during periods of war and strife, churn out works that are vastly different. For example, the Tang Dynasty poet, Du Fu, who witnessed the tumultuous An-Shi rebellion, composed these lines: "At night, we passed a battlefield, where the frosty moonlight revealed white bones," [The Road North] and "In early winter, youths in their prime from ten prefectures, shed their blood into the swamps of Chentao." [Lament on the Battle of Chentao] He painted a vivid picture of the gory and tragic scenes of the battlefields because he was an extrovert. On the contrary, Tao Yuanming was an introvert and that was why his poems did not contain direct references to any of the cruelties and tragedies. He buried in his bosom all the tragic scenes that he encountered. He would ponder over everything deeply and as a result, he produced very complex and profound poems that portrayed his insights regarding human philosophy. Tao Yuanming had served Liu Laozhi, Huan Xuan and Liu Yu, and yet these three people were out to fight and kill each other. As the political situation then was very dangerous, he wrote, "And the trip was fraught with dangers." Liu Yu himself was actually a very capable general for he had led armies on expeditions to the north when he was still in the service of the Eastern Jin court. Later on, when his political ambitions surfaced, Tao Yuanming must have felt very disillusioned.

Amongst the poets and lyricists, there were some who were not in the least bit introspective. One example was Li Houzhu (the last ruler of the Kingdom of Southern Tang). He had no reservations where emotions were concerned for he would not hesitate to pour forth his feelings. On the other hand, Tao Yuanming was more of a thinker and would approach any matter in an introspective way. With regard to this long journey, he reflected, "Who provoked me to embark on this jour-

似為飢所驅。」「誰使然？」問得很好：誰叫你把路走錯的？這又是一個設問。回答也很妙，他說好像是因為飢餓的逼迫。這「似為」兩個字也用得很好。陶淵明的傳記上說他出仕是因為「親老家貧」（《晉書·隱逸傳》），這可以說是為了逃避飢餓。可是「似為飢所驅」，口氣就有所不同，似乎除了飢餓之外還有其他原因。什麼原因呢？他沒有說，可是在其他詩裏他是有所流露的。

他在《榮木》詩中說：「采采榮木，結根于茲。晨耀其華，夕已喪之。人生若寄，憔悴有時。靜言孔念，中心悵而。」還說：「先師遺訓，余豈云墜。四十無聞，斯不足畏。」孔子說過：「四十、五十而無聞焉，斯亦不足畏也已。」（《論語·子罕》）儒家認為人生在世應該建立一番功業的，還不是說為自己的聲名，而是要為人間做一點兒事情。一個人，有溫飽的追求，也可以說是物質的追求；有事功的追求，也可以說是理想的追求。但不管物質的追求也好，理想的追求也好，都是一種向外的追求，即莊子所說的「有待」，那必須依靠某種外在的條件才可以滿足你

。可是孔子還說過：「朝聞道，夕死可矣。」（《論語·里仁》）當你有了「道」這種東西，你就可以「無待於外」而達到一種自我完成的境界，所以陶淵明說：「貧富常交戰，道勝無戚顏。」（《詠貧士》）只要你內心有了「道」，就自有一種平安快樂，不會再被外界的飢寒困苦所影響。這正是陶淵明經歷了這麼多挫折患難，最後所達到的境界。

過去他對外界有所追求，才走了這麼一段迂曲的道路；而現在他有了覺悟，他說：「傾身營一飽，少許便有餘。」「傾」是傾盡，把你的一切都拿出來了。有的人為了謀求向外的滿足，把自己最寶貴的本性都拋棄了，而實際上呢？一個人在生活上真正必需的東西是很少的。陶淵明在《移居》詩裏說過「敝廬何必廣，取足蔽床席」；在《歸去來兮辭》裏還說過「審容膝之易安」；房子只要放得下你的床和坐席就可以了

ney? It seemed that I was driven by hunger.” The question on ‘who’ was very apt. Who compelled him to take the wrong path? This was another question. The reply was also wonderful for he said that he seemed to be forced by hunger. He skillfully used the phrase “seemed to be.” In Tao Yuanming’s biography, it was recorded that he became an official because of ‘an aged parent and family poverty’ [The Book of Jin History – Biographies of Hermits]. This means that he did so in order to avoid hunger. However, the tone of this line, “It seemed that I was driven by hunger” indicates that besides hunger, there were other reasons. What were these reasons? They were revealed only in his other poems.

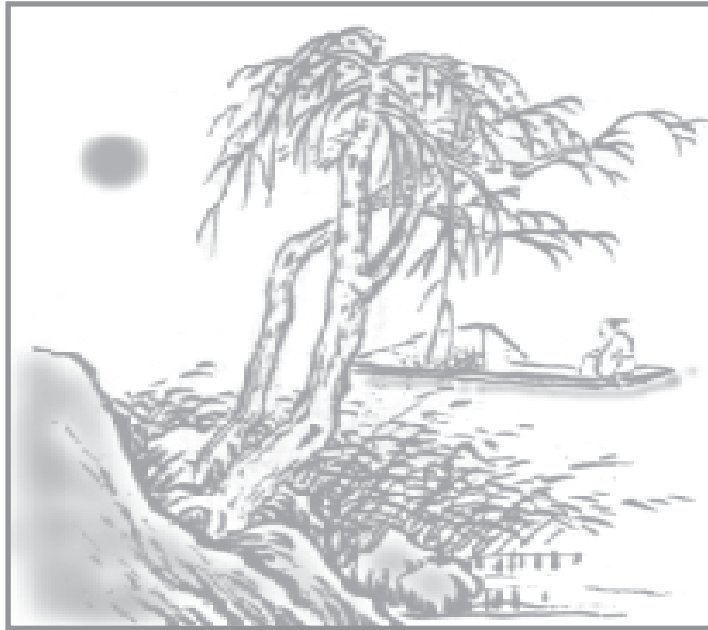
In Tao’s poem, “Trees in Bloom,” there are these lines: “The luxuriant trees are in full bloom; their roots are entrenched here. The colorful blossoms are so radiant in the morning, but wither away by nightfall. Life is just transitory. Soon, it succumbs to decay. Silently reflecting thus, my heart is filled with remorse.” and “The exhortations of the Master, I will always heed. If one does not make his mark by forty, he is not worthy of respect.”

Confucius once said, “If a person has not achieved anything by the age of forty or fifty, he is not worthy of respect.” [The Analects – Zi Han] The Confucian concept is that people of the world should attain some achievements. This is not to say that one must only seek a good reputation, but should instead contribute something to mankind. A person who seeks a comfortable life is also one who seeks material gains; a person who has a public-spirited mind is also one who seeks to realize an ideal. Regardless of whether it is the pursuit of material gains or of idealism, it is an external pursuit. This was what Zhuangzi called ‘expecting something’, which meant that one had to depend on external factors to achieve satisfaction. However, Confucius also said, “If I could know the Way in the morning, then I would have no regrets about dying in the evening.” [The Analects – Li Ren] If you could achieve the Way, then you would not have to depend on external factors. You would naturally attain a state of self-accomplishment. That’s why Tao Yuanming said, “Poverty and wealth are in constant conflict; when the Way is achieved, one is always serene.” [In Praise of Destitute Scholars] When the Way prevails in your mind, you will naturally attain a state of peace and happiness and will never be influenced by external states such as hunger, cold and hardship. This was exactly the state that Tao Yuanming achieved finally after undergoing numerous setbacks and tribulations.

In the past, he used to seek externally and that was how he landed himself on such a tumultuous path. Now that he had awakened, he said, “Giving up everything for the sake of a meal, a mere morsel was already more than enough.” ‘Giving up everything’ means to sacrifice all that you have.

There are some people who would go all out to seek external gratification, even to the extent of sacrificing their most precious inherent nature. However, in actual fact, the things that a person requires in life

，「偃鼠飲河，不過滿腹」，你要那麼多幹什麼呢？一個人，只要把狂妄的追求放下來，是很容易找到一個安身之所的。所以他最後說：「恐此非名計，息駕歸閑居。」這個「此」，就是指前邊所說「直至東海隅」的那一次「遠遊」。「名計」是魏晉之間



大家常常說的，意思是一個好主意。他說，我以前走的那些路恐怕都走錯了，那並不是一個好的辦法。所以，現在我要停下我的車，回到田園去隱居。「  
駕」，就是車，但它也象徵著他早年所走過的路，及「在昔曾遠遊」的路。而那遠遊，又代表著他早年曾有過的向外的追求，而現在他要把向外追求的車停下來，回到田園去隱居了。

are very few. In his poem “On Moving House,” Tao Yuanming said, “A shabby cottage need not be spacious, as long as it provides shelter for the beds and chairs.” Then in “The Return,” he wrote, “I know how to be content with a just a little hut.” As long as the house can accommodate your beds and chairs, that is enough. As the saying goes, “The mole that drinks from the river takes only enough to fill its belly.” What do you want so many things for? If only a person could put a stop to his mad pursuits, it would be very easy for him to find a place of refuge. Therefore, Tao decided finally: “Afraid that this was not a good idea, I ended

my trip and headed back to my cozy home.” “This” refers to the long journey that he mentioned in the first line. ‘Ming ji’ was a term that was frequently used during the Wei and Jin dynasties and it means ‘a good idea’. Tao admitted that the path he took before was the wrong move and that it was not a good solution. That was why he now wanted to stop his carriage and return to the countryside to live in seclusion. The word “carriage” also symbolizes the path and long journey that he took in his younger days. Furthermore, the long journey was an allusion to the external seeking that he had engaged in when he was young. Now, he wanted to rein in his outward-seeking carriage and return to his fields to live as a recluse.

待續

To be continued

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