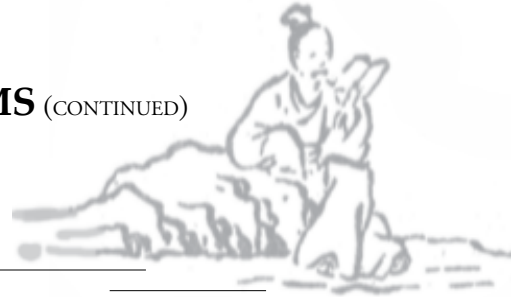


# 陶淵明詩講錄 (續)

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

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### 第十四講

今天我們看第十一首飲酒詩，我把它念一遍：

顏生稱爲仁，榮公言有道；  
屢空不獲年，長饑至於老。  
雖留身後名，一生亦枯槁；  
死去何所知，稱心固爲好。  
客養千金軀，臨化消其寶；  
裸葬何必惡，人當解意表。

陶淵明這一組詩雖然是飲酒，但事實上每一首詩談的都是他在哲學思想、做人態度，和生活道路這些方面的考慮。前面我們已經講了很多他對人生的看法，他回去種田以後的生活，他對當初走做官道路的反省，那麼現在他又考慮到什麼呢？

在這個世界上，我們人類最關心的，一個就是身體上的物欲的享受，另一個就是美好的名聲，大家都被名和利的大網罩住了。戰國時代的思想家韓非子就曾經說過，一般人所追求的就只有「名」和「利」。而且他還做了更進一步的分析，他說，有的人是「顯爲名高」，「陰爲厚利」（韓非子·說難）。因爲有些人覺得公開地追求錢財不太好意思他要找一些比較堂皇的理由，比如說，我這是爲你們大家好啊，是爲了國家和社會啊等等，這是「顯爲名高」；而實際上他是騙了大家，偷偷地牟取自己的厚利。

### Lecture Fourteen

Today, we are going to look at the eleventh 'Drinking' poem. I will read it once.

*Master Yan was well-known for his benevolence;  
Elder Rong was admired for his high principles.  
The former died young because of constant deprivation;  
The latter, though long-lived, was perpetually hungry.  
They may have left behind lustrous reputations,  
But neither had ever experienced comfort or pleasure.  
Once we are dead, what more would we know?  
When alive, we should be happy and contented with our lot.  
We mustn't pamper this precious body,  
For when the end draws near, all treasures disintegrate.  
Why abhor a naked burial?  
People should understand the logic of such a practice.*

Although this series of poems by Tao Yuanming is entitled 'Drinking', in actual fact, each poem talks about his philosophical outlook as well as his musings on human behavior and livelihood. Previously, we discussed his attitude towards life in general, his daily activities after his return to his farm, and his reflections on his earlier career as an official. Then what was he deliberating upon now?

In this world, we human beings are most concerned about two things: one is material comfort and the other is a good reputation. Everyone is enmeshed in the giant net of fame and wealth. During the Warring States period, the philosopher Han Feizi once said that most people sought fame and wealth. He analyzed this matter further and said that there were some people who 'appeared to be only concerned about having a virtuous reputation but who were in fact secretly trying to amass a big fortune.' [Han Feizi – The Difficulties of Persuasion]. These people feel awkward about seeking monetary gains openly, so they have to find more legitimate reasons such as: "I am doing this for everybody's sake, for the country and for society at large." This is the meaning of 'appearing to be only

當然，也有人表面上是為了利，其實是為了名。總之，這些人為了名和利雖然有種種不同的作法，但歸根結底都是為了滿足一種自私的欲望。陶淵明之所以是一個了不起的大詩人，就是因為他跟一般人不一樣，常常考慮到很多很多的問題，並對這些問題有自己的反省，自己的思想。在這一首詩裡他所反省的，就是「名」和「利」這兩個問題。

「顏生稱為仁，榮公言有道」，他是從歷史上兩個人物談起的，一個是顏回，一個是榮啓期。你要注意，他對於這兩個人有不同的稱呼。因為在古代，一般對上年紀的人稱「公」，而對年輕人稱「生」。顏回是孔子的學生，在很年輕的時候就死了，所以稱他「顏生」。

。傳說孔子的弟子有三千人，其中有七十二個比較好的，稱為七十二賢人。而這七十二賢人裡邊最好的一個就是顏回。

。顏回字子淵，也稱顏淵，是孔子最得意的一個學生。所以你看〈論語〉裡邊，凡是孔子說到顏回的時候都是「回也」如何如何，因為他老師叫學生就直接叫名字：「顏回啊！」而〈論語〉裡邊凡是說到顏淵怎樣怎樣時，那都是他同學的記載，因為同學之間要客氣一些，所以稱對方的字或號。

在〈論語〉裡邊，孔子讚美顏回的話是很多的。比如有一次孔子跟人談話談到哪個學生最好，孔子就說：「回也，其心三月不違仁。（論語・雍也）」這可真是很難得的一件事情。

師父教你們大家念佛，可是你們心裡果真心心念念在想念佛有幾分鐘呢？平時你的念頭常常轉到哪裡去呢？孔子不是講念佛，孔子是說，你的心時時不要離開「仁」。什麼是「仁」？這個「仁」字很難講。在〈論語〉裡，孔子的好幾個學生問過孔子什麼叫「仁」，孔子對每個學生的回答都不一樣。因為每個學生的個性不同，缺點不同，需要也不同，孔

concerned about having a virtuous reputation? Actually, they are trying to hoodwink everybody and are secretly scheming for their self-benefit. Of course, there are others who appear to be only concerned about gaining benefits but who are actually aiming for a good reputation. All in all, these people may resort to all sorts of different tactics in their pursuit of fame and wealth but deep inside, they are all trying to satisfy their own selfish desires. The reason Tao Yuanming was such an outstanding and great poet was because he was different from most people. He pondered a great many problems in an introspective way and thereby formulated his own opinions and ideas. In this particular poem, his introspection focused on the two matters of fame and wealth.

In the first two lines, "Master Yan was well-known for his benevolence; Elder Rong was admired for his high principles," Tao cited two historical figures – Yan Hui and Rong Qiqi. Notice that he addressed these two people differently. In ancient times, elderly people were addressed as 'gong' [elder] while young people were addressed as 'sheng' [master]. Yan Hui was a disciple of Confucius and he died at a very young age, so he was addressed as Master Yan. It was said that Confucius had three thousand disciples. Among them, there were seventy-two who were better students and they were known as the Seventy-two Worthies. Of these, Yan Hui was the most outstanding. His style name was Zi Yuan and he was also called Yan Yuan. He was the pride of Confucius. That's why in the *Analects*, whenever Confucius talked about Yan Hui, he would say, "As for Hui..." A teacher would address his disciples directly by their names. There are other sections in the *Analects* where Yan Hui was addressed as Yan Yuan. These were his classmates' records. As it was necessary to be a bit more courteous among themselves, they addressed each other by their style names or nicknames.

The *Analects* has many passages where Confucius praises Yan Hui. For example, once when Confucius was conversing with someone about who was his best disciple, he said, "As for Yan Hui, he could go for three months without transgressing the principles of humaneness." [*Analects* – Yong Ye] This was indeed exceptional.

When the Venerable Master taught all of you to recite the Buddha's name, for how long did you really recite single-mindedly? Ordinarily, what are your thoughts constantly focusing on? Confucius was not talking about reciting the Buddha's name but rather, he was stressing that one's mind must not be apart from humaneness at any moment. The meaning of 'ren' (humaneness) is very difficult to explain. In the *Analects*, there were quite a number of disciples who asked Confucius about the definition of 'ren'. Every time, he would give a different answer. This was because each disciple had a different character, different shortcomings and different needs. Confucius would always reply according to their individual potentials. However, if we wanted to give a simple and general explanation of the word 'ren', then I think Confucius would define it as that which is exemplified by a person with a perfect character.

子總是針對每個學生的需要來回答問題，不過，如果把「仁」字做一個最簡單的概括的話，我認為孔子所說的「仁」是一種完美的人格。

孔子因材施教。比如有一天子路和冉求問他同一個問題：「聞斯行諸？」孔子回答冉求：「聞斯行之。」意思是

，你要是學到了一種好的道理，就應該馬上按照那道理去做。但孔子回答子路的卻是：「有父兄在，如之何其聞斯行之？」就是說，你上邊還有你的父兄，你不可以什麼事都自己作主。這時候還有一個學生子貢在旁邊聽到孔子不同的回答，他就問孔子：「兩個同學同樣一個問題，老師的回答為什麼不一樣？」孔子說：「冉求的缺點是做事情沒有前進的勇氣，所以我要鼓勵他前進；子路的缺點是太大膽了，所以我要他先回去問父兄。」（見論語·先進）所以你看，孔子教學生都是針對每一個人的缺點，目的是建立一種完整的人格。

你說，「我也沒有偷，我也沒有搶，我也沒有罵人，我不是已經很好了嗎？」可是孔子說的還不只是行為。儒家講究「仰不愧於天，俯不忤於地」，就是說，你的心裡邊也不能夠起錯誤的念頭。所以，顏回「其心三月不違仁」，內心在那麼長的時間裡保持完美，連一點點的錯誤的念頭都不起，那真是很不容易的！孔子接下來還說，「其餘則日月至焉而已矣。」就是說，其他學生每天每月有一個時間內心是完美的，就很不錯了。當然，儒家是有一種固執的執著，所以要內心能夠居於仁，而《金剛經》上說「應無所住而生其心」，連這個住的黏滯都不要了，那是佛家解脫的道理，儒家還沒解脫到那個地步。

至於「榮公」，他已經是我們的老朋友，〈飲酒詩〉第二首的「九十行帶索，饑寒況當年」，說的就是這位榮老先生。據〈列子〉上記載，榮啓期已經九十歲了，還要奔波在道路上，不能住在家裡享福。他窮得連腰帶沒有，弄根繩

Confucius taught his disciples according to their potentials. For example, one day Zilu and Ran You asked him the same question, “Shall I immediately put into practice what I have just heard?” To Ran You, Confucius replied, “Put into practice immediately what you have just heard.” This means that as soon as you have learned a good principle, you should apply it straightaway. However, Confucius’ reply to Zilu was: “Since your father and elder brother are still alive, how can you immediately put into practice what you have just heard?” That is to say that as long as your father and elder brother are still alive, you cannot do things as you wish. Another disciple, Zigong, heard the two different answers and sought clarification: “My two classmates asked the same question, but how is it that Master replied them differently?” Confucius explained, “Ran Qiu’s shortcoming is that he is timid and overcautious, so I urged him to be more courageous. Zilu’s shortcoming is that he is rather bold, so I advised him to go and consult his father and elder brother.” [*Analects* – Xian Jin] From this, you can see that Confucius’ way of teaching was to point out his students’ shortcomings in order to mold them into perfect individuals.

You would probably say, “I do not steal, do not rob and have not scolded anybody. Am I not a good person?” However, Confucius was not merely talking about a person’s conduct. The Confucians stressed, “A person should have nothing to be ashamed of before heaven and earth.” This is to say that one’s mind should not harbor unwholesome thoughts. Hence, when it is said that Yan Hui could ‘go for three months without transgressing the principles of humaneness,’ it means that he could maintain his mind in a pure state for such a long time without giving rise to even a single unwholesome thought. This is truly difficult to achieve! Confucius continued by saying, “The others can only do so for a short period each day or month.” This means that if the other disciples could maintain wholesome thoughts for a certain period everyday or every month, that would be considered good indeed. Of course, the Confucians adhered to a rigid code of conduct whereby one’s mind should be able to abide in humaneness. On the other hand, the Diamond Sutra says, “One should produce that thought which abides nowhere.” Even the obstructive concept of ‘abiding’ should be discarded. This is the Buddhist principle of liberation. The Confucians have not yet arrived at this stage.

As for Elder Rong, we may regard him as our old friend. In the second ‘Drinking’ poem, he is referred to in the lines, “At ninety, Rong used a rope as his belt, and lived in hunger and cold as he had done in his younger years.” According to the chronicles in *Liezi*, Rong Qiqi was already ninety years of age and yet he was still roaming around from place to place instead of enjoying the comforts of home. He was so poor that he could not even afford a belt and had to resort to using a rope. In spite of this, he was still very happy and cheerful without even the slightest affliction. Upon seeing him, Confucius asked, “You are already old and poor. What is it that makes you so happy?” Rong Qiqi replied, “Poverty



子捆在身上，卻高高興興沒有一點煩惱。孔子看見了就問他，「你又老又窮，為什麼還這麼快樂呢？」榮啓期回答說，「貧窮是讀書人的常態，衰老和死亡是人生必然的結果，這些有什麼可憂慮的呢？」這就叫明白「道」。「道

」字也很難講，許多的宗教和哲學都講道，雖然各有不同，但都離不開宇宙自然運行的一種道理。陶淵明歸去來辭的結尾就說，「聊乘化以歸盡，樂夫天命復奚疑。」大自然的運行的一種道理，而天下豈有不死之人？任何事情都有盛衰的循環，榮華之中就要有衰敗的因素

，這是飲酒詩的第一首所講到的。在那首詩中陶淵明還說，「達人解其會，逝將不復疑。」榮先生他就明白這種道理

，所以他雖然又老又窮，卻能夠生活得很快樂，這是很不容易做到的事情。

顏生和榮公都是懂得「道」的好人，可是他們的下場怎樣呢？是「屢空不獲年，長饑至於老。」「空」是空乏，引申為貧窮，常常餓肚子，這在〈論語〉裡邊也有記載。在雍也篇裡孔子就說：「賢哉回也！一簞食，一瓢飲，居陋巷，人也不堪其憂，回也不改其樂。」--其實你們有時間真的可以看一看〈論語〉，那可是很有意思的一本書；它記載了孔子和學生們的生活、對話，很有情趣也很有味道，有的可以當作故事來看。〈論語〉記載，孔子有一天讚美顏回說，他住在一個破舊的巷裡，拿一個小竹籃裝飯，拿一個瓢來飲水。這如果換成另外一個人，一定會憂慮煩惱，難以忍受，可是顏回總不改內心的歡樂，他可真是一位有品格的人啊！

is a scholar's lot; old age and death are the inevitable conclusion to human existence. What's the point of worrying about these matters?" This is called understanding the Way. The character 'dao' [Way] is very difficult to explain. Many religions and philosophies talk about the Way. Although each has its own interpretation, none deviate from the principles underlying the natural processes of the universe. Tao Yuanming's 'The Return' ends like this: "I am willing to submit to Nature's course to the end of my days. Happily abiding by Heaven's will, what need is there to doubt further?" This is a principle based on the workings of the universe. Is there anyone in the world who can avoid death? Absolutely everything undergoes the cycle of flourishing and decay; in the midst of prosperity lie the causes of decline and failure. This was mentioned in the first 'Drinking' poem where Tao Yuanming said, "Wise men understand these conditions, harboring no doubt whatsoever." Elder Rong understood this principle, and as a result, even though he was old and poor, he was always in a happy state. This is very difficult to achieve indeed.

Both Master Yan and Elder Rong were good persons who understood the Way, but what happened to them in the end? "The former died young because of constant deprivation; the latter, though long-lived, was perpetually hungry." The character 'kong' [deprivation] means 'devoid' and here it refers to poverty and constant hunger. This was also mentioned in the *Analects*. In the Yong Ye chapter, Confucius said, "Virtuous indeed was Yan Hui! With a bamboo bowl of food and a gourd of water, he lived in a shabby back lane. Most people cannot endure such miserable conditions but Yan Hui always maintained his cheerfulness." Actually, if you have the time, you should read the *Analects*. It is a very meaningful book. It contains accounts of the lives and dialogues of Confucius and his disciples, which are very interesting and which offer food for thought. Some can be read as parables. This particular section in the *Analects* relates how Confucius one day praised Yan Hui by saying that he lived in a dilapidated alley and used a bamboo bowl for his food and a gourd to hold his water. Another person in his place would surely be very depressed and afflicted and would find life unbearable. However, Yan Hui was always happy at heart. He was truly a virtuous person!

