

## 陶淵明詩講錄 (續)

## Lectures on Tao Yuan-ming's Poems (CONTINUED)

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還有一次。孔子評價他的學生時說：「回也其庶乎，屢空。」（論語·先進）人家問哪一個學生最好，孔子說，要是拿一個最完美的品德標準來衡量的話，只有顏回大概差不多，可惜他生活很貧苦，常常沒飯吃。顏回這個人死得很早。有一本書叫孔子家語，說他年二十而髮白，三十一而早死。〈論語〉的雍也篇說，有一次魯哀公問孔子，弟子孰為好學？孔子回答：「有顏回者好學，不遷怒，不貳過。不幸短命死矣，今也則亡。」「亡」字通「無」，孔子說自從顏回死了後，現在的弟子沒有一個稱得上「好學」兩個字了。

漢朝的歷史學家司馬遷在〈史記〉伯夷列傳裡說：「然回也屢空，糠糟不厭，而卒早夭，天之報施善人其何如哉？」這是因為漢朝那個社會上有許多不公平的事

，所以司馬遷藉古人提出這樣的疑問。伯夷叔齊也是好人，卻餓死在首陽山上，他們心裡是否也懷有怨恨呢？但孔子說，「伯夷叔齊『求仁得仁，又何怨乎』」？他們兩人所追求的本來就是一個完美的人格，結果完成了這種人格，這是一種成功，有什麼可以埋怨的？這是儒家的看法，即是孔子所說的「朝聞道，夕死可矣。」（論語·里仁）不過一般人很難達到這種境界的，所以現在陶淵明又提出這種問題，他說：「顏生稱為仁，榮公言有道。屢空不獲年，長饑以至老。」這麼好的顏回，這麼好的榮啓期，一個因為貧窮很年輕就死了，一

On another occasion, when Confucius was making comparisons among his students, he remarked, “Yan Hui’s character is almost perfect but he is always poor and in want.” [*Analects* – Xian Jin] Someone asked Confucius to name his best student. Confucius answered that if he had to select the student with the most impeccable character, then Yan Hui would probably be the one. However, he was very poor and always hungry. Yan Hui died at a very young age. *The Sayings of Confucius* relates that Yan Hui’s hair had turned white at the age of twenty and that he died early at the age of thirty-one. In the Yong Ye chapter of the *Analects*, it was recorded that Duke Ai of the State of Lu once asked Confucius, “Which of your disciples loves learning?” Confucius replied, “There was Yan Hui who loved learning. He never lost his temper and never made the same mistake twice. Unfortunately, he died young and there is none like him now.” What Confucius meant was that since the death of Yan Hui, none of his disciples could be said to love learning.

The Han Dynasty historian Sima Qian once lamented, “Yan Hui was always poor and even if he had only chaff for food, he never complained. Yet he died young. Is this the way Heaven rewards benevolent people?” [*The Book of History – A Biographical Sketch of Boyi*] As there were many unjust practices in Han Dynasty society, Sima Qian used the example of the ancients to put forth his query. Both Boyi and Shuqi were good people but they starved to death on Shouyang Mountain. Did they harbor any hatred and resentment? In this regard, Confucius said, “Boyi and Shuqi sought benevolence and were rewarded with benevolence. What resentment was there?” What both of them sought was a perfect character and in the end, they achieved it. As they had succeeded in their quest, what was there to resent? This was the Confucian point of view, which was what Confucius meant by, “If I could know the Way in the morning, then I could die in the evening without regret.” [*Analects*– Li Ren] However, it is very difficult for most people to attain such a state. Here, Tao Yuanming also expressed the same sentiments by asking, “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.” Both Yan Hui and Rong Qiqi were such virtuous



個到了九十歲了還常常挨餓。陶淵明說他們「雖留身後名，一生亦枯槁。」這就像杜甫說李白，「千秋萬歲名，寂寞身後事。」（杜甫·夢李白）

李白的詩會千秋萬代流傳下去，得到大家的讚美，可是那時候他已經死去好久了。有的人，爲了追求一個美好的名聲，寧可忍受生前的貧窮困苦。可是要知道，爲了身後得到別人的讚美你才那樣做，這本身就錯了。李白已經死了，顏回已經死了，今天我們在這裡讚美他們，與他們本身有什麼關係？更何況，一個人在社會上不會每個人都說你好，也許有人會說你壞，那你就難過痛苦嗎？不需要這樣！陶淵明說是，「死去何所知，稱心固爲好」。「稱心」，就是按照你自己的心意去做，不管你是追求儒家的「仁」也好，還是追求哪一家的「道」也好，你不是爲了追求之後得到什麼報答，甚至也不是爲了死後得到什麼讚美；你追求，只是因爲你覺得那樣做會使內心感到平安快樂。

有的人就說了，「好，既然追求名是空的，既然『天之報施善人其何如哉』，那麼我要名幹什麼？我只要得到利就好了。做官我可以貪贓枉法，做人我可以養尊處優，我要讓我的身體得到一切物質利益的享受。」但這樣就最好了嗎？陶淵明說：「客養千金軀，臨化消其寶。」這個「客」有不同解釋。有的說，「客」就是某人，或者「有一個人」。有的說，「客」是寄居的意思，我們生活在這個世界上不過幾十年而已，一轉眼就過去了，就像一個過路的客人一樣。總之，你要把你的身體看得很重要，衣食住行都要選擇最好的，可是，當你生死大限那一天來到的時候，你那保養得很好的身體哪裡去了？最終不是要腐爛，要化爲泥土嗎？所以陶淵明最後說：「裸葬何必惡，人當解意表。」

「裸葬」，有一個典故，《漢書·楊王孫傳》說，楊王孫得病快要死的時候，留了

people, and yet one died young because of poverty while the other was perpetually hungry even though he lived to an age of ninety. Tao Yuanming remarked, "They may have left behind lustrous reputations, but neither had ever experienced comfort or pleasure." In this context, it is similar to Du Fu's lament about Li Bai: "You may have left behind an illustrious name for thousands of years. But it means nothing to you now that you are gone." [Du Fu – Dreaming of Li Bai]

Li Bai's poems may pass down through the generations and be admired by everyone, but then he has already been dead for a very long time. Some people, for the sake of pursuing a good reputation, are willing to endure poverty and hardship during their lifetimes. However, you must realize that it is wrong to do this only for the sake of receiving posthumous adulation. Li Bai was already dead and so was Yan Hui. Today, we are here heaping praises on them, but of what concern is it to the deceased? Moreover, in this society, not everyone will have a kind word to say about you. If someone were to speak ill of you, would you feel bad about it? That is not necessary. Tao Yuanming said, "Once we are dead, what do we know? When alive, we should be happy and content with our lot." Being content means that you simply do the things you wish to do. Regardless of whether you pursue the Confucian concept of benevolence, or, for that matter, any philosopher's principle of the Way, you should not be concerned about the results of your pursuits. Definitely, you must not covet posthumous accolades. The purpose of the pursuit should be to achieve inner peace and happiness.

Some people may then consider: "Alright. If the pursuit of fame is meaningless, and if this is the way Heaven rewards benevolent people, then what do I need a good reputation for? In that case, I'll just go for wealth. As an official, I can be corrupt and take the law into my own hands; as a person, I can enjoy high position and live in the lap of luxury. I will indulge myself in all manner of material comforts." Is this the best way out? Tao Yuanming cautioned, "We mustn't pamper this precious body (like a guest), for when the end draws near, our prized possession will disintegrate." There are various explanations for the character 'ke', here translated as 'guest.' It may refer to a particular person, or it can mean staying as a guest. Our lives in this world last only for a few decades and are over in the twinkling of an eye, just like a traveler passing through. In short, you look upon your body as being very important and you select the best food, clothing, shelter and transportation. However, when death comes knocking at your door one day, what will happen to the body that you treasure so much? Ultimately, will it not decompose and return to the earth? That was why Tao Yuanming finally said, "Why abhor a naked burial? People should understand the logic of such a practice."

The term 'naked burial' is a literary allusion. In the "Biography of Yang Wangsun" in the *Book of Han History*, it was mentioned that when Yang Wangsun was on the point of dying, he left a will to his son saying, "I wish

一個遺囑給他的兒子說，「吾欲裸葬，以反吾真」。要知道，中國舊時候很重視喪葬，一個人死了，要有壽衣壽材，還要殉葬很多東西，有的老年人生前每年就花很多錢，準備自己的壽衣壽材。但楊王孫與眾不同，他不要壽衣和壽材，反而要光著身體埋在地下讓他腐爛。因為人生下來時就是光著身體的，所以死的時候還要恢復這種本來面目，所謂「生不帶來，死不帶去」。結果，楊王孫的兒子果然按照他的遺囑辦了，把他的屍體放在一個大布囊裡，挖了一個七尺深的墓穴把屍體放下去

，然後把布囊抽上來，這樣就使他赤裸的身體跟土壤挨在一起了：這就是「裸葬」

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to be buried naked. Do not go against my will.” You should know that in ancient China, a lot of emphasis was placed on funeral rites. When a person died, arrangements had to be made for the funeral clothes, the coffin and many other funerary objects. Some old people would spend a lot of money every year while they were still alive to prepare their own funeral clothes and coffins. However, Yang Wangsun was different. He did not want any of the funerary paraphernalia and instead wanted to let his naked body decompose in the earth. The reason was because he came naked into the world and at death, he wanted to return to his original state. As the saying goes: “We bring nothing with us when we are born, and we take nothing with us when we die.” Finally, Yang Wangsun’s son complied with his father’s will and covered the corpse with a cloth bag. It was lowered into a grave seven feet deep and then the cloth bag was pulled off. In this way, the naked corpse was laid to rest next to the earth. This is the meaning of ‘naked burial’.

☞ To be continued

