

## 陶淵明詩講錄（十五）

### Lectures on Tao Yuanming's Poems: Lecture Fifteen

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那天宣公上人引了中國儒家的一句話：「舜何人也？予何人也？有為者亦若是。」中國古代的堯、舜都是聖賢，但他們不是和我們一樣，都有兩隻手、兩條腿、一個頭嗎？難道我們比他少了一隻手或者一條腿？為什麼他能做到的，我們就不能做到呢？一個有理想有追求的人，應該做得和他們一樣！

下邊他說，「一往便當已，何為復狐疑？」「往」，是離開。既然你已經離開了這官場的生活，既然你已經決定歸隱，為什麼現在你又有所猶豫？當你經受了種田的勞苦和饑寒時，你有沒有懷疑當初的決定是否正確呢？

陶淵明寫這二十首詩的時候，他已經辭官回去種田了，他也已經經歷了種田生活的勞苦和饑寒。現在有人來請他出去，答應給他官位利祿，給他舒適的生活，還給他帶

Venerable Master Hsuan Hua quoted a Chinese Confucian saying the other day: “*What kind of man was Shun(舜)? What kind of man am I? [I can be like him, ] and so can anyone who exerts!*” Yao (堯) and Shun (舜) were sages from Ancient China, but weren't they the same as us — with two hands, two legs, and a head? Are we short of a hand or a leg? If they could have such achievements, why can't we? A person who has ideals and noble pursuits should do the same as them!

Following this, the Chinese poet Tao Yuanming said, “Once you have left, don't turn back, for what is there to doubt further?” “Once you have left” refers to leaving. Since you have already left the lifestyle of officials and decided to retreat to a life of a recluse, why are you still hesitating now? When you endured the toil, hunger, and cold of farming life, did you ever doubt whether the original decision was correct?

When Tao wrote these twenty poems, he had already resigned from the government office and went back to farming. He had also experienced the toil, hunger, and cold of farming life. Now, someone came to invite him out and offered him an official position, promising Tao with a comfortable life of fortune and rank. This person also brought him some wine, which thus caused Tao's mind to wander back and forth, thinking about many of life's problems, to the extent of

來了酒，所以就引起了他內心的徘徊往復，引起他對這麼多人生問題的思考，以致蘇東坡說他，「正飲酒中，不知何緣記得此許多事？」（蘇軾《書淵明飲酒詩後》）。

「去去當奚道，世俗久相欺」：就是說，你已經決定離開這個腐敗的官場世界，那還有什麼可說的？

什麼是「世俗久相欺」？講陶淵明生平時我曾說過，陶淵明年輕時做過州祭酒，沒做幾天就辭職回去了。後來又做過鎮軍（劉裕）參軍和建威（桓玄）參軍，還做過八十多天彭澤縣令，最後還是決定辭職回去。他屢次嘗試，但是終於不能接受外邊那個世界。我上次還說過，陶淵明給劉裕做過事，劉裕本來是東晉將領，為朝廷平定過叛亂，可是後來他殺死了東晉兩個皇帝，篡奪了東晉的政權。陶淵明還給桓玄做過事，桓玄本來也是東晉的將領，可是後來也成了一個野心家，也興兵造反要做皇帝。

陶淵明屢次嘗試通過做官，實現自己的政治理想，可是每次嘗試的結果都有一種被欺騙的感覺。所以他說：「去去當奚道，世俗久相欺」，我再也不嘗試了，再也不上你們的當了，誰再叫我出來，我也不出來了。

最後他說，「擺落悠悠談，請從余所之」。「擺」有撥開、排除的意思；「悠悠」有兩個意思，一個是遠的，一個是不相干的。很多人不能堅持自己的理想操守，不是他們不願意堅持，而是由於人性的弱點。有些事你明明知道是錯的，可是大家都那樣做，你怕大家笑你，也就跟著那樣做了。這就是一般人的軟弱。一般人做了好事，總想向別人表白；別人對你有了誤會，總想反復解釋。其實，只要你覺得應該做，你就去做好了，何必在乎別人那些不相干的「悠悠談」呢？

待續

which Su Dongpo (蘇東坡) (Su Shi 蘇軾, 1037-1101) said of him, “I don’t know how he, after drinking so much, can possibly remember so many things.” (Su Shi: *An Epilogue to Tao Yuanming’s Wine Drinking Poems*)

“*Make a clean break – why say anything more? This mundane world is full of deceit.*” This means that since you already left the corrupt official world, what else is there to say?

What is “This mundane world is full of deceit”? As I said about Tao Yuanming before, when he was young, he was a state official in charge of religious groups. He did it for a few days and then he resigned from that position. Afterwards, he became a staff member under General Zhenjun (Liu Yu) and General Jianwei (Huan Xuan). He once served eighty some days at Pengze (彭澤) as the county magistrate but he still resigned in the end. He tried repeatedly to hold positions, but he finally could not endure the outside world. As I said before, Tao Yuanming had worked under Liu Yu, who was a general during the Eastern Jin (晉) Dynasty. Liu Yu helped the imperial court put down rebellions, but later on, he killed two emperors of the Eastern Jin and usurped the throne, ending the Eastern Jin Dynasty. Tao Yuanming also served Huan Xuan. Huan Xuan was also a general for the Eastern Jin, but he later had ambitions and started a rebellion because he wanted to become emperor.

Tao Yuanming repeatedly tried to become an official in order to realize his political ideals, but every time he tried, he felt like he was cheated. Therefore, he said, “*Make a clean break – why say anything more? This mundane world is full of deceit.*” I will not take this test anymore and I will no longer be cheated. Whoever calls me to come out, I will still not come out.

At the end he said, “*Disregarding all the frivolous talk, I prefer to follow my heart’s dictates.*” “Disregarding” means pushing away or eliminating, while “frivolous” has two meanings—one is “far away” and the other is “irrelevant.” Many people are unable to adhere to their ideals and ethics; it’s not that they don’t want to follow them, but they just can’t because of human weakness. Some things you know are wrong, but since everyone does them, you do them too because you’re afraid others will laugh at you. This is a weakness of ordinary people. Most people do good things and always tell others; and when others misunderstand you, you constantly want to explain it to them over and over again. In fact, as long as you do good things and do them well, why do you need to bother others with frivolous and irrelevant talk?

To be continued