



## 陶淵明詩講錄（第十六講）（續）

# Lectures on Tao Yuanming's Poems: Lecture Sixteen (Continued)

葉嘉瑩教授 講

By Professor Yeh Chia-ying

晨珪譯組 英譯

English Translated by Early Bird Translation Team



「一士長獨醉，一夫終年醒」：一個人喜歡喝酒，總在醉中，另一個人卻永遠是清醒的。這「一士」和「一夫」，只是為了避免重複，並沒有什麼意思上的不同。

「醒醉還相笑，發言各不領」：醒的和醉的總是互相譏笑，認為對方是錯的；而且每一個人說出話來，對方都不能夠很透徹地領會瞭解。

那麼從陶淵明的眼光來看，對這兩方如何評價呢？他認為，「規規一何愚，兀傲差若穎」。

「規規」，我們書本的注解上說出於《莊子》的〈秋水〉篇，裡邊描述有一只「埴井之蛙」，向海洋

“One person was always drunk alone, and the other was sober all year round”: One person liked to drink and he was always drunk, but the other person was always sober and awake.

“The drunk and the sober laughed at each other, not understanding each other's words”: The one who was sober and the one who was drunk always mocked each other, thinking that the other was wrong; and when anyone said something, the other could not get it.

So from the perspective of Tao Yuanming, how would he evaluate the two sides of views? He thought, “Stupid is the one who is at lost with himself, intelligent is the one who is proudly content with himself.”

According to the footnotes in our book, the word dazed, stupefied—“gui gui 規” comes from the chapter “Autumn Water (Autumn Flood)” in *Zhuangzi (Chuangzi)*, where describes a “Frog

裡的大鰲吹牛說：「你看我多麼得意啊！我可以跳上跳下，比井裡那些蝌蚪的本領大得多，你何不到我的井裡來看看呢？」大鰲一伸腳，根本就進不去那麼淺的井，於是就給蛙講述海洋是什麼樣子：海洋又大又深，從來不會乾涸，千百條江河的水流進去，它都能夠接受，那是塹井之蛙從來都沒有夢見過的另外一個世界。

聽了鰲的話，蛙就「適適然驚，規規然自失也」。

「適適」是驚怖的樣子，「規規」是自失的樣子。就是說，你自己劃出一塊地方來限制你自己，可是當你忽然間感覺到它狹小的時候，自己的價值和地位在一剎那間都丟掉了，這就是自失。

可是我說過，陶淵明雖然常用古書上的詞語，卻不一定都用它原來的意思。我以為陶淵明在這裡只是說，那個醒者做事精打細算，一天到晚盤算自己的利害得失，自以為很聰明，其實是愚蠢的。

那麼那個醉者呢？是「兀傲差若穎」。「兀」是高聳貌，也是無知貌。「傲」本來是驕傲，但我們要注意，陶淵明從來沒有自命清高、對人驕傲的意思，在陶詩裡，這個「傲」字往往表示自得的快樂。

道家講「有待」和「無待」，「有待」就是等外界來滿足你，你的一切都是向外追求的；「無待」，是說你不需要那些外界的東西來填補你的空虛。

為什麼孔子說，朝聞道，夕死都可以？因為那時你就有一種內心的平安，和自得的快樂了。這也是中國的儒家一貫追求的思想境界，所謂「足乎己而無待於外」，就是「自得」，也就是陶淵明所說的「傲」。「兀傲差若穎」，陶淵明認為那個一無所知而又十分自得的人，反倒好像是比較聰明。

☞待續

in a well” bragging to a big turtle in the ocean, “Look how I am enjoying myself! I can jump up and down, and I am more capable than those tadpoles in the well. Why don’t you come to my well to take a look?” The big turtle stretched out one of his feet, and couldn’t get into the shallow well at all, so he told the frog how an ocean looked like: The ocean is vast and deep, and it never dries up. It can accommodate the inflows of thousands of rivers. That was another world that the frog in the well had never dreamed of.

Hearing what the turtle said, the frog was “shocked, and at loss.”

“Shi shi 適適” is a look of being shocked and terrified, and “gui gui 規規” being lost. In other words, you delineate a place to restrict yourself, but when you suddenly feel it is narrow and small, your own sense of value and status are lost instantly. This is getting lost with oneself.

But I have said that although Tao Yuanming often took words from ancient books, he did not always keep their original meanings. In my opinion, Tao Yuanming was just saying that the sober made careful and meticulous calculations in doing things, weighing their own benefits and harms, gains and losses all day long. They thought themselves as being very clever, but they were actually very stupid.

What about the drunk one? They look more intelligent as in the line “towering Wu, perking up Ao, they seem wiser 穎.” “Wu 兀” is the appearance of standing out, but also the appearance of ignorance. “Ao 傲” originally means pride, but we must note that Tao Yuanming never meant to be conceited and arrogant. In his poems, the word “Ao” often expressed the happiness of being at ease with oneself.

In Taoism, it talks about “Awaiting” and “Not waiting.” “Awaiting” means to wait for the outside world to provide for you and make you satisfied, and to seek everything outwardly; “Not waiting” means that you don’t need things from outside to fill up your sense of void and lacking.

Why did Confucius say that “I can die in the evening if I hear the Way in the morning?” Because you have already experienced an inner peace and delight of self-contentment. This is a mental state that has been pursued by Confucianists in China. It is said, “Being content with oneself and no need to wait for outside.” This is “self-contentment”, which is also the “Ao” mentioned by Tao Yuanming. “Intelligence is the one who is around and knows nothing.” In Tao Yuanming’s eyes, those who were ignorant, but quite enjoyed themselves seemed to be smarter.

☞To be continued