

陶淵明詩講錄（第十六講）（續）

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

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陶詩的註本很多，在這兩句詩的後邊，有丁福保注解的一段話也可以做我們的參考。他引了《後漢書·蘇竟傳》裡的一段話：「世之俗儒末學，醉醒不分，而稽論當世，疑誤視聽……。」

所謂「俗儒末學」，就是那些沒有把書念通的讀書人，他們對是非、黑白都不能分辨，卻自以為有學問，喜歡考證和發表議論，用那些錯誤的言論影響大眾。

丁福保說，陶淵明這首詩的用意就跟《後漢書》裡這段話的意思差不多，他說是「醉者非醉，醒者非醒。以取為醒，是醉非醒；以舍為醉，是醒非醉。即醒即醉，即醉即

There are many commentaries on Tao's poems. After these two poems, a line from Ding Fu Bao's commentary can also be used as our reference. Ding quoted a passage from *The Book of Later Han: Biography of Su Jing*, "Those beginner scholars and secular Confucianists of the world, unable to distinguish between the drunk and the sober, but they have commented on things in the world, and thus have caused doubts and confusion in others...."

"Beginner scholars" refers to those who haven't fully understood the books they read, thus they could not tell right from wrong, black from white, but they thought themselves learned and they liked to do research and publish their comments, using misleading words to influence the public.

Ding Fubao said that the intention of Tao Yuanming in this poem was similar to the meaning of the above passage. He described it as "the drunk is not drunk, the sober is not sober. Considering 'taking' as soberness, it is drunk instead of sober. Taking 'renouncing'

醒。所以相笑而不領也。」這有點兒像佛經上的話了。

陶淵明說那兩個人是「取舍邈異境」，他們所取的和所捨的是什麼？是世俗的名利祿位。那些追求名利祿位的人，以為自己是清醒的，其實他們真是糊塗；而像陶淵明那種捨棄名利祿位的人，才是真正的明白人。陶淵明的「醒」和「醉」只是指喝酒嗎？顯然不是。在他的《形影神》三首中，主張「得酒莫苟辭」的只是形，而形的追求是最低的。所以說，他只是用了一個比喻，接下來的兩句也同樣是比喻。

「寄言酣中客，日沒燭當秉」：「寄言」，是為我傳達一句話；「酣中客」，就是指那個醉者。《古詩十九首》中有這樣兩句話：「晝短苦夜長，何不秉燭遊？」說的是那些追求享樂的人，他們覺得白天享樂還不夠，晚上還要點起蠟燭繼續享樂。那當然是及時行樂的意思。

但《古詩十九首》與陶詩不同，陶詩是對人生痛苦的反省覺悟；而《古詩十九首》所寫的只是人生痛苦的感情，他說人生如此短暫無常，又有這麼多不如意和生離死別的痛苦悲哀，未來是沒有什麼希望的，所以我們還是及時行樂吧！

陶淵明則不同，這兩句是表現他對詩裡那個「醉者」的讚美和同情。而我已經說過，這「醉者」並不是真的指喝醉了酒的醉者。他是用「醒者」和「醉者」來形容世界上的兩種人：一種人斤斤計較得失利害，貌似清醒，實則愚蠢；另一種人兀傲自得，因而內心有見道的快樂。陶淵明讚美後者，希望心中能夠永遠有這種見道的、自得的平安與快樂。

☞待續



as being drunk, it is soberness instead of drunk. Being sober is drunk, being drunk is sober. Therefore the drunk and the sober laugh at each other without mutual understanding.” These words feel like Buddhist Sutras.

Tao Yuanming said of two kinds of people “What we take and renounce lead to completely different states.” What did they take and what did they renounce? The worldly fame, profit and positions. Those who pursued fame, profit and positions considered themselves as being sober, but actually they were really confused; But those who renounced fame, profit and positions like Tao Yuanming, were people who truly understood things. Do “sober” and “drunk” mentioned by Tao Yuanming refer to drinking wine? Obviously not. In his triple poem—*Body, Shadow and Spirit*, it is only the form that advocates “do not refuse if you get wine”, and the pursuit of form is the lowest. That is why he just used a metaphor here, and the next two lines are also metaphors.

“Deliver a message to drunk guests, After sunset light up candles.” Deliver a message”, means conveying a message for me. “Drunk guests” refers to those who are drunk. There are two lines in *The Nineteen Ancient Poems*: “The day is short and the night is long, why not light up candles and play?” It talks about those who pursue pleasures. They think that entertaining in day is not enough, and they want to light candles at night to continue having some fun. It certainly advocates enjoying available pleasures.

But Tao's poem are different from these poems, for his poems are reflections and awakenings to the sufferings of life; but *The Nineteen Ancient Poems* merely describes the painful feeling in life—life is so short and impermanent, and it is full of dissatisfaction, pain and sorrow of separation and death, the future is hopeless, therefore, let's enjoy timely pleasures!

Tao Yuanming's poem is different. These two lines expresses his praise and empathy for “the drunk” in the poem. I have said that “the drunk” does not really refer to those who are drunk from wine. He used “the sober” and “the drunk” to describe two kinds of people in the world: one kind of person meticulously attends to gain and loss, profit and harm. They appear sober, but actually they are stupid. The other kind are those who are content with themselves, and they take delight in seeing the Way. Tao Yuanming praised the latter, wishing to always have such kind of self-content bliss and peace of mind by seeing the Way.

☞To be continued