

(接濟貧困者時，也應該這樣行事。)

平日交談中，不可自我誇耀或批評他人，不可搬弄是非，挑起矛盾。不得陪同賓客進行彈琴、下棋、唱歌或博弈等娛樂活動。賓客離開時，可以贈送經書或念珠等物品以作為留念。

如果見到長老、法師和諸位德高望重的人前來，應當禮拜迎接，並讓子女、徒弟和眷屬等一行禮迎接。在送行時，也應該禮拜送別。《梵網經》說：「若佛子！見大乘法師、大乘同學、同見同行，來入僧坊、舍宅、城邑，若百里千里來者，即起迎來送去，禮拜供養。日日三時供養，日食三兩金，百味飲食、床座、醫藥，供事法師，一切所需，盡給與之。常請法師三時說法，日日三時禮拜。不生瞋心、患惱之心，為法減身，請法不懈。若不爾者，犯輕垢罪。」

待續

giving to those in need. In conversation, avoid self-praise or denigrating others. Refrain from divisive speech that could cause discord, and do not provoke discussions of right and wrong. Avoid accompanying guests to entertainments like dancing, gambling, or other games. When guests are about to leave, one may offer them gifts such as sutra books, recitation beads, and similar items.

When receiving elder masters, Dharma Masters, or other virtuous figures, one should extend a warm and respectful welcome, observing the proper courtesies and formalities. One may also invite one's disciples or family members to join in the greeting. When it is time for the guests to leave, the same respectful courtesies should be observed.

The *Brahma Net Sutra*, in its sixth minor Bodhisattva Precept, states: "When a Mahayana Dharma Master or a fellow practitioner of similar views and practice travels from thirty, or even three hundred miles, to visit a Buddhist disciple's temple, residence, city, or village, the disciple should receive them respectfully, and send them off with appropriate courtesies and gifts. Offerings should be made to the visiting Dharma Master three times a day, even if it requires significant expense, up to three taels of gold. The disciple should provide high-quality food, bedding, and medicine, meeting all the Dharma Master's needs. Furthermore, they should request Dharma teachings three times a day by bowing respectfully, without harboring resentment or affliction. They should be willing to sacrifice themselves for the Dharma, showing diligence in seeking it. If one fails to act in this manner, they violate this minor precept and commits a minor offense."

To be continued

陶淵明詩講錄（第十七講）（續）

Lectures on Tao Yuanming's Poems (Lecture seventeen)

(continued)

葉嘉瑩教授 講 By Professor Yeh Chia-ying

陶詩裏，提到飲酒有不同的情況：一種是獨飲；一種是和不相知者同飲。還有一種情況，就是和互相知賞的朋友同飲。

那麼，什麼叫「不相知者」？就是沒有共同語言的那種人。沒有共同語言也可以在一起喝酒嗎？這話很難說，他講的其實是一種做人的態度。

儒家四書之中有一本書叫《中

In Tao's poetry, wine appears in different contexts. One is the solitude of drinking alone. Another involves drinking with people who don't understand you. Yet another depicts sharing wine with friends who truly appreciate and understand you.

What about "those who don't understand each other?" It just refers to people who don't have a "common language." Can people genuinely connect over drinks without shared understanding? It's hard to say, as Tao Yuanming was expressing a broader attitude toward life.

The *Doctrine of the Mean* (Zhong Yong), one of the Four Books

庸》，《中庸》裏邊說：「故君子而而不流，強哉矯。」

有的人做人像一只刺蝟一樣，覺得自己很好看，別人都有那麼多缺點，誰碰到他，他就用針去刺人家一下子。儒家認為這是不好的，一個人應該平和地與人相處。但既然要平和地與人相處，有的人就隨波逐流了，別人做壞事，他也跟著做壞事。儒家認為這也不好。

《中庸》提倡「和而不流」，就是說，待人處事要平和寬容，但絕不同流合污。所以你看，陶淵明對勸他出仕的那個人，並沒有像嵇康對待山濤那樣狠狠地罵人家一頓，而是與他「且共歡此飲」，但是「吾駕不可回」。回答得多麼堅決！

孔子曾說：「鳥獸不可與同群，吾非斯人之徒與而誰與？」（《論語·微子》）做為一個人生活在世間，鳥獸不可能成為我的同類伴侶，那麼如果我不和我同類的人在一起，我還能夠和誰在一起呢？人總是要生活在人群之中的，於是就有一個和人相處的問題。有的人沒走邪路，是因為沒有交壞朋友，那當然也很好；可是真正的強者，縱然有壞朋友，仍不會走邪路而堅持自己的路，這就是「和而不流」。更何況，常常像刺蝟一樣用針刺人，對人對己都沒有好處，如果你能夠平和地與人相處，而又堅持走自己的路，說不定別人會受你的感染而改邪歸正，也來走你的這一條路呢。所以這就是儒家所主張的做人的態度。

待續

of Confucianism, states, “A cultivated gentleman is in harmony with others but does not flow with them; how powerful is that!”

Some people are like hedgehogs, thinking highly of themselves while finding fault in others, quick to sting anyone who crosses them. Confucianism views this as unskillful, as people should strive to get along harmoniously. On the other hand, there are those who, in their desire to get along, simply follow the crowd. If others do wrong, they follow suit. Confucianism also regards this as unskillful behavior.

The *Doctrine of the Mean* advises “being in harmony with others without flowing along,” which means one should be peaceful, harmonious, and magnanimous in dealing with others but must never follow the crowd into wrongdoing. In Tao Yuanming’s poem, we see his response to someone who urged him to take a government position. Unlike Ji Kang (223–263), who harshly criticized Shan Tao (205–283) for similar advice, Tao Yuanming instead chose to “happily drink together” with his advisor. Yet he firmly expressed, “my cart will not turn around.” What a resolute answer!

Confucius once said, “I can’t be in the same group as birds and beasts. If I don’t associate with people—my fellow humans—who else should I be with?” (*Analects: Wei Zi*). Living as a human in this world, I cannot take birds and beasts as my companions; if I don’t stay with my fellow human beings, who else could I share my life with? People inevitably live in communities, so the challenges of getting along with others are unavoidable.

Some people avoid the wrong path simply by not having negative influences, which is beneficial. However, those with real inner strength won’t be swayed, even if they have unwholesome friends; they will stay true to their own path. This is the idea of “being in harmony but not flowing along.” On the other hand, if you constantly

offend others like a hedgehog, prickling them with your spikes, it will harm both you and those around you.

If you can relate to others in peace and harmony while steadfastly walking your own path, you may even inspire others to turn from harmful ways to goodness and ultimately walk the same path as you. This, then, is the approach Confucianism recommends for leading a virtuous life.

To be continued

