

## 陶淵明詩講錄（第十七講）（續）

### Lectures on Tao Yuanming's Poems (Lecture seventeen)

(continued)

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當然，這個「已復醉」不是說醉得人事不知，而是說在微醉之後。這個時候，大家就能更真誠、更坦率地彼此相對，就像他接下來所說的，「父老雜亂言」。「父老」，是對老年人比較尊敬的稱呼。陶淵明的這些朋友都是有些年歲的了，對人生的艱難困苦都是經歷體驗過的。像陶淵明，就曾經歷了幾次出仕，幾次退隱，經歷了許多的挫折失意。這個「雜亂言」不是美麗的詞藻，但是寫得很好，給人一種非常真率的感覺。

孔子曾教導他的學生，「非禮勿視，非禮勿聽，非禮勿言，非禮勿動」（《論語·顏淵》），因為年輕人往往缺少一種把持、掌握的能力，看了那些不正當的事情容易動搖、改變自己，所以孔子主張年輕人對非禮的事情不看、不聽、不說也不做。

可是這並不是人生的最高境界。孔子還說過：「三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不踰矩。」（《論語·為政》）

他說，當我七十歲的時候，我可以心裏想做什麼就做什麼，想說什麼就說什麼，而我說出來的話、做出來的事，自然不會不合規矩。這才是人生完美的最高境界。 待續

Here, the phrase “being drunk again” does not imply that they were so intoxicated as to lose consciousness, but rather that they were mildly inebriated. When slightly drunk, people tend to be more genuine and open with one another. This is reflected in the following line: “Fatherly elders spoke randomly.” The term “fatherly elders” is a respectful way of addressing the elderly. Tao Yuanming’s friends were all somewhat advanced in age and had endured many challenges and hardships in their lives. For instance, Tao Yuanming himself took up and resigned from official positions several times, facing numerous setbacks and frustrations. The phrase “spoke randomly” may lack elegance, but it is beautifully expressive, conveying a sense of authenticity and spontaneity.

Confucius once instructed his students: “Look at nothing improper, listen to nothing improper, say nothing improper, and do nothing improper.” (*Analects: Yan Yuan*). This guidance stems from the understanding that young people often lack the self-restraint and discipline to resist improper influences, making them easily swayed by what they see or hear. Therefore, Confucius urged the youth to avoid seeing, hearing, speaking, or doing anything that contradicts propriety.

However, such a life, focused on constant self-restraint, is not the ultimate ideal. Confucius also shared his reflections on personal growth: “At thirty, I gained my foundation. At forty, I was free from doubt. At fifty, I understood my divine mission. At sixty, I could listen with ease. At seventy, I could follow my heart’s desires without transgressing.” (*Analects: On Governing*).

He described the pinnacle of self-cultivation, saying, “In my seventies, I could act and speak freely, following my heart’s inclinations, yet everything I did was naturally proper and in harmony with the rules of propriety.” This state represents the highest attainment of perfection in life—a harmonious balance where one’s thoughts, words, and actions flow effortlessly within the bounds of virtue.

待續 To be continued

