

理學之眼——湯漢《陶靖節先生詩注》新探

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南宋大儒、西山先生真德秀(1178-1235)為朱子之後的「正學大宗」。西山選批《文章正宗》，主張「明義理、切世用」，進一步闡發、實踐朱子「文道合一」之文學觀，對中國文學批評史有劃時代的意義。湯漢(1202-1272)為真德秀親傳《文章正宗》的門人，他撰作的《陶靖節先生詩注》乃傳世最早陶詩注本，論者謂為「陶學史的根柢，始源和祖脈」。湯注陶詩雖引起當時、後世巨大的迴響，惟論者多忽略其理學家身份，湯氏與前輩學者的異同未獲得深入解析，該注的真正價值遂隱而不彰。

本文嘗試將湯注置回晚宋的歷史世界與理學脈絡中，期望能給予這一部詩注作品更精確的定位。從朱熹到真德秀，陶淵明的道家形象逐漸變為儒者，然而其輪廓仍有待補處；另一方面，閱讀陶詩，又如何能讓人「明義理、切世用」，西山亦闕而不論。凡此，皆由其弟子湯漢的詩注一一回應。本文深入湯注內部，觀察他如何將陶潛形象由隱者圓滿地「脫道入儒」，成為忠君守節之典範，又為讀者帶來了怎樣的道德教訓及現實意義。朱子之後，理學家之詩學觀如何被繼承與補充，亦可由此略窺一二。

關鍵詞：湯漢 真德秀 朱熹 《文章正宗》《陶靖節先生詩注》

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The Eyes of Neo-Confucianism—A New Interpretation of Tang Han’s *Notes and Commentaries of Tao Yuanming*

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Zhen Dexiu (1178–1235) was a scholar in the Southern Song dynasty and the most prominent advocate of *zhengxue* (“orthodox knowledge”) after Zhu Xi (1130–1200). Zhen’s *Wenzhang zhengzong* aimed to reconstruct the order of literature. He further elucidated Zhu Zi’s view on literature: *wen* (“literature”) and *Dao* (“the way”) as one. Zhen’s advocacy had an epoch-making influence on the history of literary criticism. Zhen passed *Wenzhang zhengzong* on to Tang Han (1202–1272), one of Zhen’s followers. Tang Han’s *Notes and Commentaries of Tao Yuanming* (*Tao Jingjie xiansheng shi zhu*) is the earliest extant annotated edition of Tao’s poetry. This paper argues that the foundation of the study of Tao Yuanming’s works lies in the origins and contexts of this edition. Although the *Notes and Commentaries of Tao Yuanming* resonated greatly both in its own time and now, many scholars tend to neglect Tang Han’s neo-Confucian background. The views of Tang and his predecessors on Tao’s poetry, particularly their differences and similarities, have not been analysed in-depth; thus, the true value of the annotation has yet to be revealed.

This paper aims to consider Tang’s annotation in the historical context of the late Song dynasty and within the neo-Confucian framework, in order to position it more precisely in the field of literary criticism. Starting with Zhu Xi and through Zhen, Tao’s Daoist image gradually turned into a Confucian one, and yet the latter was not completely well defined. In addition, how were the Confucian doctrine and morals expounded in the reading of Tao’s poems? Zhen did not answer this question, but Tang did so through his annotation. This paper analyses Tang’s annotation thoroughly by, first, observing how he perfectly transformed Tao’s image from a recluse to a Confucianist, rather than Daoist, which eventually came to be known as a model of loyalty and faith. Second, this paper explores the moral lessons from and practical significance of the annotation for its readers. Lastly, it studies how the neo-Confucian poetics were inherited and amended after Zhu Zi.

Keywords: Tang Han Zhen Dexiu Zhu Xi *Wenzhang zhengzong* *Notes and Commentaries of Tao Yuanming* (*Tao Jingjie xiansheng shi zhu*)

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