

# 遇見 最初於未來

【硯香詩集】

To Meet the Origin  
in the Future

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DEDICATION



To Shr-Jing (詩京) my daughter who has achieved PhD  
in math and Master in physics.

Poetry (詩) is not only foremost in her name  
but I wish also in her scholarly life !



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In chattering, I mentioned that I had newly put my blog on website but as an American probably she might not visit it because it's all in Chinese.

She frowned a little and then turned to a radiant smile which all of a sudden inspired me and I decided to start writing poems in English not only just for her but for many others who might take fancy to read them. I also wish to give thanks to Lolita Chuang (杜杜), a devoted friend and also a splendid poet herself, Prof. Jih-Chang Lee (李日章), Prof. Wen-Yu Chiang (江文瑜), Prof. Yu-Shio Liu (劉毓秀), Nobel Prize poet laureate candidate K. S. Lee (李魁賢), Miss Tze-Yi Wang (王慈憶) who worked with NCAF (國藝會), Miss Vicki Geer,

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Above all, I am supremely thankful to our Father in heaven, hallowed be His holy name!

【序言】

## 遇見最初於未來

*“Against the Word the unstilled world still whirled  
About the center of the silent Word”*

—T. S. Eliot

原先似乎祇想嘗試用不同於自己的母語的英文語法、思路和節奏，我開始寫一些英文詩，既能在網路自己新設的部落格發表，又看看這樣能否在詩的創作上，找到新的出路和另一番景象。後來，把每首詩先用英文寫好之後，接著就順著原意將它「重新寫」成、而不是「翻譯」成中文，這樣我認為才算是完成了一對「跨語詩」，而沾沾自喜。

這不過是分別用兩種語言寫同一首詩，是一種極不同於翻譯的體驗，把文字當成工具的翻譯本身不過是一項技術，講求的是文法以及文章詞彙的信達雅等等問題。而一首詩寫兩次，兩種語言在腦中以各自的方位運轉，經由雙向思考過程，分別各自書寫成詩的形式，使之並行呈現，而完成了一

對又一對的跨越兩種語文的「對詩」，使二者之間自然而然產生互相能對照摹擬，這倒是我原先沒有預料到的效果。

豈僅如此，細讀精思之餘，我終於發現這樣寫成的「對詩」，兩造之間似建有一座無形的橋，使雙方得以相互闡釋、評比、競爭、甚至還有兩相加持和增輝的作用，的確令我驚訝不止。當我寫跨語詩，就是跨越過兩種不同的語境現實，不斷地來回穿梭，而當我在努力探尋用心摸索的時刻，隱隱然似有一線靈光出現，感到一種神秘的光照，使我覺悟中文和英文這兩種基本上全然迥異的語言，其實是發源自同一個語境現場的總源頭，泉湧外噴而出的。

老子道德經第二十五章第一節：「有物渾成，先天地生；寂兮寥兮，獨立而不改，周行而不殆，可以為天下之母。吾不知其名，字之曰道。」我想那在有天有地之前就生出來，「吾不知其名，字之曰道」的東西，不就正是噴湧出各種不同語言的總源頭嗎？

而老子的這段說詞和英詩泰斗艾略特的「Against the Word the unstilled world still whirled/ About the center of the silent Word.」兩者其實相輔相成，都是圍繞著「字之曰道」之原理所做的懇切表述。約翰福音的第一句就是“Before the

world was created, the Word already existed.” 聖經中文譯本就  
把此文翻成「太初有道」。

總而言之，英文的小寫「word」是「字」；大寫「Word」  
就是「道」了，因此老子的「字之曰道」真是寓意深長啊！  
我甚至覺得我們其實可以從任何一個小字裡面，尋找出至理  
大道呢。現在，且以「歉債」的「歉」字為例，以我自己的  
親身經歷說明之：

一九五一年除了台澎金馬，整個中國都已經解放了兩年  
多了，我那精明能幹的母親，就是有辦法一個人扶老攜幼，  
將男方的老父老母以及四個女兒，一路從湖南長沙護送至香  
港，買到船票送我們上了駛往基隆港的輪船為止。

來台灣沒多久祖父就推我為代表，向那個被兒子休掉了  
的、在香港有工作的能幹媳婦訴苦，請求她快快寄點錢來接  
濟應急。

祖父對我說：「寫信去給妳媽媽囉；說一切情況都很  
壞，家中老的老小的小，生活艱苦、危在旦夕……偏偏如今  
爸爸債務纏身，處境堪憐，積欠的債都還不出，何來這一大  
家子的養家費！歉債！如今歉這大筆債真是怎麼得了啊！快  
寫囉！」

十歲的我完全可以感受到祖父要向那下堂媳婦求助的急迫無奈，也得知兩年多前卸除軍職夥友做貿易慘敗的父親，如今落得灰頭土臉，差點想要自盡，一了百了！但我的急迫無奈又比祖父更多一重；要寫這封信對我而言有很多難處，祖父要我寫的那些話的字我寫不出來，尤其是歉債的那個「歉」字，我記得在書上讀過，筆劃很多很難寫，我想如果當時間祖父，他一定馬上寫得出，而且還會寫出筆劃較少的那個「欠」字。

我就是不問他「歉」這個字的寫法，因為不知怎地我似乎覺得，如今家中遭遇的困難，雖然和這個筆劃又多又複雜的字有關，彷彿全家老小都苦陷在這個難堪又難解的「歉」裡了。但這一切的難題，我十分清楚，絕對不是能把這個字寫得出來就會解決的。

要解救全家的生計，祖父託付我要寫這封信，這真的是空前大任啊！而最重要的那個「歉」字怎麼寫呢？怎麼想也想不出，但我還是不放棄，一直不停地揣摩這個字的模樣，就這麼久久地把全部心思集中在這個字上，先是從遠處打量它、然後靠近一點觸碰它、翻攪它、捏弄它、刺破它、穿入它，漸漸地，我發現自己似已穿透、步入了這個繁複難解的

「歉」字最幽深的秘境了。就在此刻似有一片光臨照著我、使我下定決心；一定要跟此時此刻都淪陷在「歉」裡的全家人，一起並肩作戰，有難共赴有苦同當。

雖然我那時候還不確知這個「歉」字到底要怎麼寫，但我卻已經事先透徹地了解了這一個「字」，因為我親身體驗實地經歷了——這一個「字」！

門徒彼得對耶穌說：「夫子，現在就請教我們要怎樣祈禱吧！」

「那你們就這樣禱告吧；」耶穌說：「我們在天上的父，願你的名被稱頌，願你的國降臨，願你的旨意行在地上如同行在天上，我們日用的飲食今日賜給我們，免除我們的歉債，如同我們也免別人歉我們的債，不叫我們遇見試探，救我們脫離兇惡，因為國度、權柄、榮耀全是你的直到永遠阿們。」

有給予的能力是神性，祇有收受的欲望是人性。人生而虧歉了神也虧歉了別的人。人的一生一世總不免時時深陷在「歉」的憂苦之中。「以牙還牙，以眼還眼」的假公私意，祇不過讓人「歉」得更苦更深。這時，慈悲為懷的、有給予能力的神，就送了一件特大的禮物——「兩免」——放在這

個「歉」字裡，從此以後，神免了人歉的債；人也免了別人歉的債！

其實「歉」這個字，是兩方（兼）相（欠），但祇稍你一回顧、一轉念，豈不就是誰也不欠誰的兩（兼）免（不欠）了嗎？感謝讚美主！

第一次讀到馬太福音中的那一段主禱文，我已經六十歲，讀它的時候，我似乎又重新感到一片光照，那麼欣然那麼熟悉，原來對我而言，這一段深含至理的經文，不過是在回溯過往，似乎是專程為我解釋，我十歲時剛剛來台灣，就遭遇過並親身經歷過，因而一輩子都難忘的、當年卻怎麼也寫不出的這個「歉」字之中的大道理罷了！

老子將那「吾不知其名」的東西「字之曰道」，換言之，「道」（Word）其實就存在於「字」（word）的裡面，或者循著字的源起，藉由字的光照，也能夠把「道」給找出來。然而，最令人不可思議的吊詭性卻在於；字中的道，是原本最初老早就一直存在那裡的，但我們總必須在繞過奔走過許多路，跌跌撞撞地穿越、歷經過無數大風大浪的歲月之後的未來，才終於能和字中之（大道）驚喜相遇呢。

是故，從字中尋道之道（The way to find Word in

words），總讓我們真的覺得是——To meet the origin in the future（遇見最初於未來）！

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#### 附註

籌劃這本書的出版前不久，我曾飛往美國賓州，在女兒驅車與陪同之下遊歷各處，但此行最讓我鍾情的還是她所居停的，一座建有顯眼而別緻頂窗（gable）的小巧樓房；典雅、溫靜、端莊。這的確令我感到砰然心動驚喜莫名；記得下飛機後就一路趕車抵達這裡，已經是晚上十一點多了，在那夜深闐靜之中，隔著院落茵草間的一條小徑，玲瓏樓屋就在我前面數步之遙悄然杵立著；此刻萬籟俱寂，夜空悠忽迷離，幽黯冷峭的群巒叢林間，湧動流連的山嵐霧氣，層疊盈漫，屏息以待，似乎正在見證這一場奇妙的相逢！當我定睛向她投以乍然一瞥，竟是如此之似曾相識而為之瞠目結舌；面對這記憶之中從未曾親歷過的情景，卻不可思議地生出一股稠濃的懷舊！以至於覺得此刻她也向我發出惺惺相惜的感應；她一直就這樣默默地，堅守挺立在自己所屬的時空崗位上，期盼著巴望著我，日以繼夜。春去秋來，花開花落，而就在今夜，此時此刻，彷彿終於讓她盼到了，盼到了我們難言的驚喜的「最初」的「遇見」，「於」「未來」的這一天！因此，隔天清晨我特地為她照了張相片，後來就當做本書的封面圖片的主題了。這座玲瓏小樓所在的地區名，是沿用早年北美土著印地安人的原始稱呼——「Shamokin」，我想或可把它翻譯成「瞎摸金」，因為在這裡，似乎不論是打從哪兒來的多情有緣人，好像一個不小心都會「瞎摸」到一座黃「金」屋呢！

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[ Introduction ]

## To Meet the Origin in the Future

*“Against the Word the unstilled world still whirled  
About the center of the silent Word”*

— T. S. Eliot

With the perspective of writing poems which apply different grammar, rhythm and thinking modes of a language other than that of my own mother –tongue, I started to write some poems in English. I not only posted them in my newly founded blog but wished that with such new endeavors perhaps in the art of poetry some innovations could be made.

Then again I tried to “rewrite” rather than “translate” each of these poems into my own Chinese language. I purposely wanted to keep the English language texture and the original contents and style of each poem intact while doing the rewriting. Surprisingly, by venturing in this way, I have succeeded in accomplishing

many suites of what I might call them “cross-over-language-poems”.

So writing the same poem in two pieces each with a different language is quite an expedition, a totally different experience from doing translation that applies language as a tool, being concerned mainly with grammar, diction, manner and rhetoric of expressions and so on. But writing the same poem in two units each in separate languages, the brain must function bilaterally considering that every language has its own mode of thinking and unique way of expressions. Therefore, with a view to accomplish poems in two- language-suite through elaborated brain exercises, that it eventually could result in the contrast, comparison and assimilation between languages is really something far beyond my expectation.

It further occurred to me that between two poems of each “suite”, there is an invisible bridge that serves as mutual interpretation, criticizing and contesting that could further enrich and enlighten the art of poetry of both sides. So this is indeed such a great reward for my small effort!

When I concentrated in working and ruminating in the two languages, I often felt as though I was wandering back and forth between two different language realities, such that at moments a radiance shone on me which let me sense that the well-spring of reality from which those two fundamentally different languages arise was the same.

Tao-Teh-Jing by Laotse, Chapter 25, Verse 1: “Something had been unconsciously made before the sky and earth were born; Seemly motionless and silent, but it has been independent and unchanging, circulating and unyielding, that being so reliable and steadfast as the mother of the earth. I have not yet found its name, therefore I just give it the word Tao”. If we dare to imagine, could that something “I have not yet found its name, therefore I just word it Tao” that existed before the start of earth and sky, be the same thing as the well-spring of reality from which arise all fundamentally different languages of all human beings?

It seems to me that this metaphysical passage by Laotse in Tao-Teh-Jing carries close resemblance with a stanza of a poem by T. S. Eliot: “Against the Word the unstilled world still whirled

/ About the center of the silent Word”. Both seem to be inspired and generated from the word “Tao” of Laotse. And both remind us of the the first verse of John in the Scripture: “Before the world was created, the Word already existed. ” In the Chinese version of the Bible, this verse is simply translated as “There is Tao in the very beginning” (太初有道) .

Accordingly, “word” in small initial letter means 「字 (tse) 」 in Chinese, while “Word” in capital initial letter means 「道 (Tao) 」 . So the relation between word and Tao becomes the more fascinating and thought-provoking the more we study the philosophy of Laotse. As far as myself is concerned, I observed that some great wisdom could be found in a small word in Chinese. So herewith allow me to give a “ witness” by providing a story of my early experiences in life when I happened to encounter a word 「歉」 , which means “in debt” in English:

In 1951 the whole Chinese mainland had been liberated by Communist regime for over two years except Taiwan and the surrounding small scattering islands and areas. Fortunately my mother, being capable and shrewd, overcame all difficulties and

hardships, and she managed in one way or another and brought her ex-husband's parents and four children to Hong Kong, traveling all the way from Changsa of Hunan Province. Then with ways and means she succeeded in getting the tickets and saw us all off at the dockyard of the ship bound for Keelung, Taiwan.

Soon after we arrived in Taiwan, my grandfather chose me as the delegate to ask for help from his son's ex-wife who at least by this time had a regular income since holding down a job in Hong Kong. Grandfather said to me: "Now write a letter to your mother, that she might understand what hardship and misery the whole family is now experiencing, being stuck in Taiwan. Tell your mother that your father is now over burdened with big debts. How can he feed such a large family when he is himself ensnared in debts?"

"Debts! with such a great burden of debt how can we all go on living? So write to her, quick!" I was ten years old and perfectly understood how desperately my grandfather was trying to seek help from the ex-wife of his son. Having retreated from his military position two years previously, my father soon

suffered a great failure in doing business with his friends. We were even told that he became so frustrated and despondent that he simply wished to end his life by committing suicide!

But at this moment my feeling of helplessness and desperation seemed no less than that of my grandfather; because I had my difficulties in writing such a letter. I didn't know how to write some of the words and phrases my grandfather asked of me to write. Particularly the word 「歉」 which is simply a phrase “in debt” in English. As far as I could remember from the classroom, the strokes of this word seemed very complicated and I just couldn't make it. But at least I could then just ask my grandfather to write down the difficult word for me to copy and he might as well show me a simplified form of the same word as 「欠」, which is by far easier to write.

Nevertheless, I stubbornly insisted upon not asking him at that time. I could so surely sense that the hardships our family went through were related to that difficult word with complicated strokes. So we are all together now helplessly ensnared in this hard and miserable character 「歉」. But what seemed crystal

clear in my mind was that all the problems and hardships could never be solved and removed by just writing the word down on the paper.

What an important role and a mission assigned to me when my grandfather bade me to write that letter! Right now the ways and means of living of the whole family seemed to depend and hinge upon my letter. I blamed myself so much that I couldn't fulfill my obligations, only because of the fatal word 「歉」 which I knew not how to write.

Though discouraged and depressed, I decided some how not to give up. I started to focus my mind on the outward appearance of this word as far as I could remember. Trying elaborately to figure it out from distance, then to draw nearer and nearer, then come to touch by stirring it, squeezing it, breaking and piercing through it. Then when I seemed to have succeeded in making a way to the very innermost of this word, I found myself successfully drawn into the mysterious center core of this word despite that it was so hard and complicated!

A certain radiance shone upon me at that very instance,

then I made up my mind and said to myself that from now on, no matter what happened I would stand firmly and unyieldingly on guard with the whole family against any hardships, miseries and calamities to come.

Even before knowing how to write the word, I gained a thorough understanding of its meaning as I ventured to take pains and experiences all by myself the cruel reality in this heart-breaking word——「歉」.

Jesus said to His disciples: “God already knows what you need before you ask him. This, then, is how you should pray; Our father in heaven, may Your name be honoured, may your kingdom come, may Your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have given our debtors, .....”

Divinity is the power to give and humanity is the desire to receive. As human beings, we all are born in deep debt with God as well as with other people. From time to time our lives seem inevitably to have fallen into the miseries of debtors. The so-called “Eye for an eye and tooth for a tooth” is but false

justice out of selfishness, that could end up into even harsher and deeper in-debted pitfalls for us. Fortunately, the God who is so benevolent, gracious and merciful that He managed to put an enormous present—— “both forgiven” —— into the word 「 兼 」 . So from now on, God has forgiven the debts of people as people have forgiven debts of other people!

Looking into the word 「 兼 」 , we evidently can find 「 兼 」 as “both” and 「 欠 」 as “owing”. If with a spark of reflection and a blink of imagination, “both owing” means no other than “neither owing” which can finally lead to “both forgiven” in the prayer that Jesus taught us.

But I was already 60 yrs old when I happened to read the prayer of Jesus for the first time. Once more just as 50 years ago, I could feel some radiance delightful and familiar shone upon me especially when I read “Forgive our debts as we have already forgiven our debtors”; So I realized the valuable messages revealed in the prayer of Jesus seemed now to serve purposely a perfect explication for me of the word which had been too difficult and complicated to understand and assimilate as a

10-year-old.

That “something” that Laotse had not known how to name, he nevertheless worded it as “Tao”. As we mentioned before, “Tao” is the same as or at least resembles “Word” as referred to the first verse of John of the Bible. If Tao or Word is not to be found directly in the word, then reinforced by my own experiences, I am confident that it will definitely be found in one way or another, through the original power, light and glow every word or phrase innately transpires.

As ancient as history of human languages, Tao or Word seemed to have probably long existed in each particular word. Paradoxically, we could hardly find and make the surprising encounter with Word in words until long after having gone through a series of ups and downs of events and experiences in our Multifarious careers have long taken us. I, therefore, would like to conclude perhaps somewhat rashly that the way to find Word in words may be perceived as to meet the origin in the time future.