

「背恩」何以「無行」？——從李商隱的政治評價談干謁文化下「公私」觀的轉變

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摘要

唐代以薦賢為至公之道的社會觀念下，干謁行卷成為文人進入仕途的門票；然而受權貴提拔而衍生出的「知遇恩情」，致使士人理想中的「公」道必須仰賴「私」人關係才能運作，而「知恩」意識竟質變成檢視干謁者操行的標準。

新、舊《唐書》以李商隱夤緣牛李兩黨權貴，遭令狐綯拒見事跡，評判其操持不佳。然從李商隱書牘往來中可知兩人並未交惡，故推論後人對李商隱「背恩無行」的評價，實建立在文人對「忘恩」的意識型態上。

溝口雄三提出日本的「公／私」是對「外／內」(public/private)領域的劃界，而中國的「公／私」則從「外／內」延伸出「無私／自私」(unselfish/selfish)的道德評價；本文欲以此觀點談論李商隱「背恩」行為被畫上「無行」的等式，實肇因於唐代士人「公私」觀念的轉變。

關鍵詞：李商隱、溝口雄三、公私、干謁、薦舉

How Relation Becomes a Judgement : Discussion on Li Shangyin's Political Evaluation from The Perspective of “Gong Sih” in Chines Ganye Culture

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Abstract

In the Tang Dynasty, the social concept of recommending talents as the fairest way made the Ganye (Seeking for a favor) culture a consensus for entering official career. The recommendation system for selecting officials in the Tang Dynasty was fair for selecting talents for the country, but the promotion and recommendation had to be done in a personal relationship.

The new and old Tang Shu criticized that Li Shangyin's pleased the dignitaries of the Niu and Li parties, which shows his poor character. However, from the correspondence between Li Shangyin and Linghuz, it can be seen that the two did not have any enemies, so it can be seen that the evaluation of Li Shangyin by later generations is based on the ideology of "ungrateful" among literati, and it develops into a principle of character and integrity.

Yuzo Mizoguchi believes that compared to Japan's "Gong Sih" which delimits external and internal (public/private) domains, China's "Gong Sih " (unselfish/selfish) has a dimension of commentary.

This article intends to use this point of view to discuss the fact that Li Shangyin's "disgraceful" behavior was labeled as "misconduct", which was actually caused by the transformation of the concept of "public and private" among literati, in the Tang Dynasty.

Keywords: Li Shangyin, Mizoguchi Yūzō, Gong Sih, Ganye, recommendation