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## INTRODUCTION 導言 (Top)

"In 1979 after the first direct actions which eventually led to the protection of Australia's rainforests, I founded the Rainforest Information Centre (RIC) and since that time I've been working on the conservation of the world's rainforests.

1979 年，在我第一次採取直接行動而保護了澳洲帶雨林後，我創辦了 雨林資訊中心 (Rainforest Information Centre — RIC)。從此，我就一直致力於保護地球上的雨林。



It soon became clear however, that the forests could not be saved one at a time nor the planet saved one issue at a time. Unless we could simultaneously address the underlying psychological or spiritual disease that allows modern humans to feel separate from nature, the destruction of species and life-support systems would continue.

很快地我們就瞭解到，一次救一座森林，從單一事件保護地球是不夠的。除非我們能同時致力於面對現今人類心理或精神的潛在病源 — 「與自然疏離？」否則物種和生命支持系統的破壞，仍將繼續下去。

It was in 1981 that I first stumbled upon the philosophy of "deep ecology" which showed me how we might address this underlying disease. In 1986, with Joanna Macy, Pat Fleming and Arne Naess, I co-authored THINKING LIKE A MOUNTAIN - TOWARDS A COUNCIL OF ALL BEINGS which is both an exposition of this philosophy and description of an experiential workshop that can bring deep ecology to life as a lived experience as well as a way of thinking.

1981年，我偶然地首度接觸「深層生態學」哲學，因而得知面對這個潛在疾病的可能方法。1986年，我與瓊安娜·梅西（Joanna Macy）、佩德·福連明（Pat Fleming）和阿恩·內斯（Arne Naess），共同撰寫《像山一樣思維 - 走向眾生大會 (THINKING LIKE A MOUNTAIN - TOWARDS A COUNCIL OF ALL BEINGS)》，闡述這個哲理，同時說明此體驗式工作坊，藉此將深層生態學帶到生活中，作為一種生活經驗及思維方式。

Here are some articles that I have written over the years which present my perspective on this way of seeing the world.

for the Earth, [John Seed](#)

[這裡有一些我多年來寫的文章](#)，闡明我對這世界的看法。

一切為地球 [約翰·席德](#)

## [BIOGRAPHY & PICTURE](#) [個人簡介](#)（圖片請點英文連結）

John Seed is founder and director of the Rainforest Information Centre in Australia. [www.rainforestinfo.org.au](http://www.rainforestinfo.org.au)

約翰·席德是澳洲雨林資訊中心的創始人兼主任。[www.rainforestinfo.org.au](http://www.rainforestinfo.org.au)

Since 1979 he has been involved in the direct actions which have resulted in the protection of the Australian rainforests.

1979年以來，他一直親身參與行動，使得今天的澳洲雨林得以保護。

In 1984 he helped initiate the US Rainforest Action Network which grew out of the first of his many US roadshows.

1984年，在美國首次巡迴展覽之後，他發起美國雨林行動網路。

In 1987 he co-produced a television documentary for Australian national television about the struggle for the rainforests. This has since been shown in many countries. A front page story about John's work in the Christian Science Monitor at this time referred to him as "the town crier for the global village".

1987年，他與人共同為澳洲全國電視，製作了一部有關雨林抗爭的紀錄片，之後此片也在很多國家上映過。當時，基督教科學箴言報在頭版報導約翰的故事，稱他為「地球村的吶喊者」。

He has created numerous projects protecting rainforests in South America, Asia and the Pacific through providing benign and sustainable development projects for their indigenous inhabitants tied to the protection of their forests. These projects have been funded by the Australian Government aid agency AusAID, The Australian Council of Churches and various foundations. Donations to Rainforest Information Centre projects are tax-deductible in Australia, US and UK.

他在南美洲、亞洲和太平洋，開創了很多保護雨林的計畫，提供良好且可持續發展的專案，給跟森林關係密切的原住民。資金則來自澳洲政府的援助機構—AusAID、The Australian Council of Churches 和各種基金會。在澳洲、美國和英國，捐款給雨林資訊中心可以免稅。

He has written and lectured extensively on deep ecology and has been conducting Councils of All Beings and other re-Earthing workshops around the world for 25 years. In the US, his workshops have been hosted by Esalen, Omega, Naropa and the California Institute of Integral Studies.

25 年來，他大量在世界各處撰寫和講授深層生態學、舉辦「眾生大會」和其他重新接觸大地（re-Earthing）的工作坊。他在美國 Esalen Institute, Omega Institute, Naropa Institute and the California Institute of Integral Studies 等機構舉辦工作坊。

With Joanna Macy, Pat Fleming and Professor Arne Naess, he wrote "Thinking Like a Mountain - Towards a Council of All Beings" (New Society Publishers) which has now been translated into 10 languages.

他和瓊安娜·梅西（Joanna Macy）、佩德·福連明（Pat Fleming）和阿恩·內斯（Arne Naess），共同撰寫《像山一樣思維 - 走向眾生大會（Thinking Like a Mountain - Towards a Council of All Beings）》（新社會出版社 New Society Publishers），現已翻成 10 種語言。

He is an accomplished bard, songwriter and film-maker and has produced 5 albums of environmental songs and numerous films [www.rainforestinfo.org.au/video.htm](http://www.rainforestinfo.org.au/video.htm)

他才華橫溢，能寫詩、寫歌和製作影片，製作過 5 張環境歌曲的專輯和許多影片。  
[www.rainforestinfo.org.au/video.htm](http://www.rainforestinfo.org.au/video.htm)

In 1995 he was awarded the Order of Australia Medal (OAM) by the Australian Government for services to conservation and the environment. He is a Fellow of the Findhorn Foundation and occasional Scholar-in-Residence at the Esalen Institute.

1995 年，澳洲政府獎勵他對環境保護的貢獻，授予他澳洲勳章（the Order of Australia Medal-OAM）。他是 Findhorn Foundation 的研究員（Fellow），也是 Esalen Institute 不定期的駐機構學者（occasional Scholar-in-Residence）。

From 1984 to the present he has travelled around the world each year with roadshows raising awareness about the plight of the rainforests and raising funding for their protection.

1984 年到現在，他每年都在世界各地巡迴展覽，提高人們對雨林困境的認識及募款。

In 2003 he spearheaded RIC's endangered species campaign <http://www.rainforestinfo.org.au/spp/> and made the film "On The Brink" with David Attenborough, David Suzuki, Olivia Newton-John and Jack Thompson.

2003 年，他帶頭發起雨林資訊中心瀕危物種運動 <http://www.rainforestinfo.org.au/spp/>，和大衛·阿滕伯樂（David Attenborough）、大衛·鈴木（David Suzuki）、奧莉薇亞·紐頓強（Olivia Newton-John）以及傑克·湯普森（Jack Thompson），共同製作影片「邊緣 On The Brink」。

In 2007 he launched the Rainforest Information Centre's climate change campaign and has offered "Climate Change, Despair & Empowerment" presentations and workshops in Australia, Canada and the US. [www.rainforestinfo.org.au/climate/roadshow.htm](http://www.rainforestinfo.org.au/climate/roadshow.htm)

2007 年，他發起雨林資訊中心氣候變化運動，在澳洲、加拿大和美國，提供「氣候變化、從沒力到培力 Climate Change, Despair & Empowerment」的專題介紹和工作坊。

[www.rainforestinfo.org.au/climate/roadshow.htm](http://www.rainforestinfo.org.au/climate/roadshow.htm)

He spent much of 2009 working on the campaign to protect the world's largest remaining population of Asian elephants [www.rainforestinfo.org.au/e/appeal.htm](http://www.rainforestinfo.org.au/e/appeal.htm) and fundraising and monitoring for Rainforest Information Centre's Small Grants Programme. [www.rainforestinfo.org.au/projects/grants.htm](http://www.rainforestinfo.org.au/projects/grants.htm)

2009 年，他花了很多時間在保護亞洲象剩餘的最大族群 [www.rainforestinfo.org.au/e/appeal.htm](http://www.rainforestinfo.org.au/e/appeal.htm) 以及雨林資訊中心小額贈款方案 [www.rainforestinfo.org.au/projects/grants.htm](http://www.rainforestinfo.org.au/projects/grants.htm) 的監督和籌款。

In December 2009 - January 2010, he completed a 30 lecture tour of India sponsored by the Australian Government's Department of Foreign Affairs' "Australia India Council" [www.rainforestinfo.org.au/deep-eco/schedule.htm](http://www.rainforestinfo.org.au/deep-eco/schedule.htm). He also had his first exhibition of sculpture since 1975 ("The Two of Us" with his mother Judy Cassab)

2009 年 12 月到 2010 年 1 月，他完成澳洲外交部對「澳洲-印度議會（Australia India Council）」贊助、在印度舉辦了 30 場巡迴演講，[www.rainforestinfo.org.au/deep-eco/schedule.htm](http://www.rainforestinfo.org.au/deep-eco/schedule.htm)。他與母親茱蒂·卡莎（Judy Cassab）舉辦 1975 年以來的第一次雕塑展——「我們兩個」。

In 2010 he and Judy had another exhibition at the Cowra Regional Art Gallery and have another planned for the Solander Gallery in Canberra in August. He is focussing his activism this year on protecting the sacred mountain Niyamgiri from desecration by bauxite mining. See the [10-minute clip](#). He is facilitating deep ecology workshops around Australia with Megan Wallace.

2010 年，他與茱蒂（Judy）在 Cowra 區域藝廊（Cowra Regional Art Gallery）再舉辦一次展覽，8 月與在坎培拉的索蘭德藝廊（Solander Gallery in Canberra）又舉辦一次。今年，他專心致力於保護聖山 Niyamgiri，以免因開採鋁土而褻瀆，請參閱 10 分鐘[短片](#)。他與梅根·華萊士（Megan Wallace）積極在澳洲各地舉辦深層生態學工作坊。

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# THE COUNCIL OF ALL BEINGS (Top)

## 眾生大會



Masks made in a Council of All Beings

眾生大會中做的面具

樹大棵 譯

汪汪 審閱

The Council of All Beings is a series of re-Earthing rituals created by myself and Joanna Macy to help end the sense of alienation from the living Earth that most of us feel, and to connect us with new sources of joy, commitment and inspiration that follow from union with Gaia.

眾生大會是一系列重新接觸大地 (re-Earthing) 的儀式，是我和瓊安娜·梅西 (Joanna Macy) 所設計的，目的在終止多數人與生界大地的疏離感，以及在與蓋亞 (Gaia) 合一後，連結上喜悅、承諾和啓發的新源頭。

I had been working for the rainforests since 1979 first in Australia and then elsewhere around the world. Although many of our early efforts were crowned with success, I couldn't help but notice that for every forest we were able to save, worldwide 100 disappeared. Clearly we weren't going to be able to save the planet one forest at a time. One green Earth or a bowl of dust, unless somehow a profound change of

consciousness was to sweep the globe we could kiss the forests goodbye, the ones we had "saved" alongside the rest.

1979 年以來，我一直在從事雨林保護，先是澳洲、然後是世界各地。雖然戰績累累，但我仍無法不看到，每救下一座森林，就有 100 座森林在其他地方消失。顯然一座一座森林的拯救，是不可能挽回地球的。除非某種深刻的意識改變在全球發生，否則，我們可以告別森林，包括我們「拯救」成功過的。我們是要一個綠色地球、還是一杯塵土？

In 1982 I first heard the term "deep ecology" and immediately realised that this was a key to the change that was needed. After thousands of years of conditioning, the modern psyche is radically alienated from the air, water and soil which underpin all of life and this is reflected in the rapid shredding of all natural systems in the name of economic development. The world is not as a pyramid with humans on top but a web. We humans are but one strand in that web and as we pull the web to pieces, we destroy the foundations for all complex life including our own.

1982 年我第一次聽到「**深層生態學** (deep ecology)」時，馬上意識到它就是改變的關鍵。經過數千年來的調整，現代人的心靈根本是脫離了空氣、水和土壤的生命基礎，這從我們以經濟發展之名，而快速粉碎了所有的自然系統就可以得知。世界並不是一座金字塔，人類位於頂端，而是一張網，人類只是其中一股支線，一旦我們將網扯得支離破碎，我們也破壞了所有複雜生命的基礎，包括我們自己的。

To deep ecology, our relationship to the Earth is that of a leaf to a tree. We have no independent existence - the pain of the Earth is our own pain and the fate of the Earth our fate also.

No tree - no leaf.

The sap in the leaf comes from the tree and returns to the tree.

就深層生態學來說，我們與地球的關係，就如同葉與樹。我們並不是獨立的存在—地球的痛、就是我們的痛，地球的命運、也就是我們的命運。

沒有樹—就沒有葉。

葉的汁液來自樹，回歸樹。



Our much-vaunted human intelligence is but a tiny fragment of the intelligence of the Earth and there is a constant exchange of water, soil and breath between the Earth and ourselves. Our psyche too is Earth-made and we may therefore be guided and informed by Earth wisdom if we but ask. Indeed we MUST be so guided if our deeply embedded 'unconscious' concepts of separation, isolation and arrogant superiority are to be healed.

人類過度吹捧自己的聰慧，但它不過是地球聰慧的九牛一毛，而我們和地球的水、土壤和空氣，是息息相通。我們的心靈也來自地球，只要我們開口問她，就能從地球智慧中得到指引和教誨。事實上，如果我們想療癒深藏著的分離、孤立和傲慢優越感等「無意識」概念，就一定要接受這樣的指引。

We then, are like a leaf believing itself to be separate from the tree on which it grows. This MUST be an illusion of course or we would wither and die (try holding your breath for a few minutes if in doubt of this). However the power of this illusion backed up by thousands of years of tradition is such, that we destroy the Earth and we cut ourselves off from Her wisdom and nourishment. Healing this mistake is vital for the sake of both person and planet.

因此我們就像樹葉，以為自己長大後就要和母樹分離。這當然是一種幻覺，要不，我們早就枯萎凋零了（懷疑的話，試試看停止呼吸幾分鐘）。然而，這種數千年來的幻覺，其威力大到能讓我們去毀滅地球、斷絕地球提供給我們智慧和養份。療癒這個錯誤，對人類和地球都至關重要。

Now, although it is true that not many people nowadays believe that the Earth was created a few thousand years ago by an old man with a white beard as a stage for the human drama to unfold, nonetheless, this attitude permeates all aspects of our society, our language, our very psyche. Growing up in a culture permeated with this arrogant view of ourselves, we are isolated, separated from nature.

現在，雖然不太有人會相信地球是幾千年前的一個白鬍子老公公所造出，是一個呈現人類戲碼的舞台。然而，這種態度已滲透到我們社會、語言、心靈的各個層面。在充斥著這種自大觀點的文化中成長，我們自外於自然、跟自然分離。

As long as we maintain a self-image created in the matrix of such views, a shrunken and illusory sense of self that doesn't include the air and water and soil, we experience nature as "outside" our self and fail to

recognize that the nature "out there" and the nature "in here" are one and the same. Moreover, we can't think our way out of this mess - the attitudes and habits are far too deep-rooted.

只要我們繼續維持來自這種觀點的自我形象，亦即一個虛幻萎縮、自外於空氣、水和土壤的自我意識，我們就會感覺自然在自我之「外」，而無法覺察那個「在外」的自然，其實和「在內」的自然是一體而且一體的。糟糕的是，我們在這一團混亂中找不到出路，因為那樣的態度和習慣，早已根深蒂固。

So, what to do? It is all very well to have this understanding but, as Arne Ness (the Emeritus Professor of Philosophy from Oslo University who had coined the term deep ecology) pointed out, ecological ideas are not enough, we need ecological identity, ecological self. Wrestling with these issues, in 1986 I saw that Joanna Macy was in Australia and I attended one of her "Despair and Empowerment" workshops. Here I came to understand that it was the denial of feelings that held the status quo in place and in the days following the workshop Joanna and I developed The Council of All Beings, a series of processes or rituals which synthesised the ideas of deep ecology and the powerful engine of personal transformation that was despair and empowerment work.

那麼，該怎麼辦？有這樣的瞭解固然不錯，但阿恩·內斯(Arne Ness，挪威奧斯陸大學的哲學名譽教授，開創「深層生態學」)指出，生態觀念是不夠的，我們還需要生態身份認同(ecological identity)、生態自我(ecological self)。我有著滿腦子的疑問，1986年，知道瓊安娜·梅西來到澳洲，我去參加她的「從沒力到培力(Despair and Empowerment)」工作坊。在這裡我才明白，是因為否定了感受才會導致現狀。工作坊之後，我和瓊安娜發展出眾生大會，這是一系列的過程或儀式，綜合了深層生態學的觀念和個人轉化的強大動力，使「從沒力到培力」奏效。

Many people INTELLECTUALLY realise that we are inseparable from Nature and that the sense of separation that we feel is socially conditioned and illusory. These rituals enable us to deeply EXPERIENCE our connection with Nature, in our hearts and our bodies.

許多人理智上知道我們與大自然無法分離，而我們所感受的分離感是受社會所制約，是一種幻覺。眾生大會的儀式，使我們深刻去體驗我們與大自然的聯結，而且是發自內心和身體。

If we look at indigenous cultures, we may notice that without exception rituals affirming and nurturing the sense of interconnectedness between people and nature play a central role in the lives of these societies. This suggests that the tendency for a split to develop between humans and the rest of nature must be very strong. Why else would the need for such rituals be so universally perceived? It also suggests the direction we must search for the healing of the split: we need to reclaim the ritual and ceremony which were lost from our culture a long time ago, and to our amazement we find that this is incredibly easy to do.

如果我們探討原住民文化，我們會發現毫無例外的，在原住民社會中，儀式在肯定和培養人與自然之間的相互聯結上扮演核心角色。這也暗示，人類和自然間的分裂 傾向一定是很強的，否則為什麼對這種儀式的需求如此普遍？它為我們必須要尋找的治癒指出方向：我們需要恢復這些在文化上失去已久的儀式和典禮，這方法竟然 簡單到如此難以置信。

In the Council of All Beings we weave together three important themes:

After preliminaries to introduce ourselves to each other and build up trust, we begin with a MOURNING ritual. It is only to the extent that we will allow ourselves to feel the pain of the Earth, that we can be effective in Her healing. As Joanna Macy points out "Deep ecology remains a concept without the power to transform our awareness, unless we allow ourselves to feel - which means feeling the pain within us over what is happening to our world. The workshop serves as a safe place where this pain can be acknowledged, plumbed, released. Often it arises as a deep sense of loss over what is slipping away - ancient forests and clean rivers, birdsong and breathable air. It is appropriate then to mourn - for once at least, to speak our sorrow and, when appropriate, to say goodbye to what is disappearing from our lives. As participants let this happen, in the whole group or in small clusters, there is hopelessness expressed. There is also something more: a rage welling up and a passionate caring.

眾生大會交織著三個重要主題：

在自我介紹、建立互信後，我們開始**追思**（MOURNING）儀式。儀式只是讓我們允許自己去感受地球的痛苦，我們就可以有效的進入她的療癒中。正如瓊安娜·梅西說，「除非我們允許自己去感受-也就是感受我們內在對 世界所發生事情的痛苦，否則深層生態學只是個概念，沒有轉化我們意識的力量。」工作坊提供了一個安全的場所，讓痛苦可以被承認、探索和釋放。通常，對已流 逝的事物

會生起深深的失落感 - 古老森林和乾淨河流，鳥鳴和新鮮空氣。此時適合進行追思- 至少一次，談談我們的悲傷，如果適合，還可以跟我們生活中消失的事物說聲再見。在全體或分組中，由於學員的容許，絕望的感受可以被表達，還有更多的是：傾 洩的狂怒和熱情的關懷。

'Only if one loves this earth with unbending passion can one release one's sadness'-- Don Juan in Carlos Castaneda's "Tales of Power"

「一個人只有以全然的熱情愛著這片土地，才能釋放自己的悲傷。」— 唐望，卡洛斯·卡斯塔尼達《力量的傳奇》( Don Juan in Carlos Castaneda's "Tales of Power") 。

The energy previously locked up in the denial of these feelings is released and becomes available to us. The sense of numbness and paralysis evaporates and we prepare for action.

之前因為否定這些感受而被封閉的能量，得到了釋放而能被我們所用，麻木無力感隨風而去，我們準備行動了。

Then we move on to exercises which assist the REMEMBERING of our rootedness in nature. For instance in the evolutionary remembering, we use guided visualisation and movement/dance to recapitulate our entire evolutionary journey and release the memories locked in our DNA. We invite the experience that every cell in our body is descended in an unbroken chain from the first cell that appeared on the Earth 4 billion years ago, through fish that learned to walk the land, reptiles who's scales turned to fur and became mammals, evolving through to the present.

然後我們進行活動練習，來幫助憶起我們是根源於自然。例如，在進化的憶起中，我們以引導觀想和動作/舞蹈，來回溯整個進化的旅程，以釋放出深鎖在 DNA 的記憶。我們邀請你去經歷，我們身上的每個細胞，仍是 40 億年前第一個在地球出現的細胞的後代，這鍊條未曾斷過；從魚類學會上岸走路，爬行類的鱗片變成皮毛，再演化成哺乳動物，一直演化到現在。

We further extend our sense of identity in the Council of All Beings itself where, after finding an ally in the natural world and making a mask to represent that ally, we discover that we can indeed give voice to the voiceless ones. In Council, we lend our voices to the animals and plants and features of the landscape and are shocked at the very different view of the world that emerges from their dialogue. Creative suggestions

for human actions emerge and we invoke the powers and knowledge of these other life-forms to empower us in our lives.

在眾生大會中，我們進一步擴展我們的認同感。在自然界找位盟友，然後做個面具來代表這位盟友。我們會發現，真的能讓這些無聲者開始發聲。在大會中，我們把聲音借給動物、植物和代表大地景觀的各種角色。從他們的對話，我們會很驚訝於世界觀竟是如此不同。對人類行動的創意想法開始湧現，我們也祈求其它生界，以他們的力量和知識，幫助我們在生活中更有力量。

The Council also provides tools for practicing our deep ecology in our daily lives. As many participants in this work have discovered, alignment with our larger identity clarifies, dignifies and heals our personal conflicts. We see that the pain of the Earth is our own pain and the fate of the Earth is our own fate. The Council of All Beings empowers us to act on behalf of the Earth and gives us clarity and direction for this work. In the same fashion it clarifies and orders our patterns of consumption, our needs for intimacy and support, our priorities for action.

大會還提供了一些工具，讓我們在日常生活中實踐深層生態學。正如許多學員發現，當我們和較大的身分認同一致時，就能釐清、尊重和療癒我們的個人衝突。我們看到，地球的痛苦就是我們自身的痛苦，地球的命運就是我們自己的命運。眾生大會賦予我們力量來代表地球行動，而且方向清晰明確。同樣地，它也釐清與調整我們的消費模式、我們對親密關係和支持的需求、我們行動的優先順序。

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# WHAT IS DEEP ECOLOGY (Top)

## 深層生態學是什麼？

樹大棵 譯  
汪汪 審閱

Excellent item on Deep Ecology at the [Encyclopedia of Earth](#)

BY CHRIS JOHNSTONE

The Institute for Deep Ecology (UK)

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### IDEAS

The central idea of Deep Ecology is that we are part of the earth, rather than apart and separate from it.

### 概念

「深層生態學」的中心思想是：我們是地球的一部分，而不是分離的個體。

This idea is in contrast to the dominant individualism of our culture, where seeing ourselves as separate from our world makes it easier not to be bothered by what's happening in it.

這種想法和我們文化主流的個人主義背道而馳，後者將自己視為與世界分離，可以對地球的遭遇視若無睹。

This century, two key ideas have emerged out of scientific thinking that support the view of ourselves as part of the earth. The first idea comes from Systems Theory and the second idea is called The Gaia Hypothesis.

本世紀，出現了兩個超越科學思維的重要思想，支持「我們是地球的一部分」這種觀點。第一個想法來自系統理論 (Systems Theory)，第二個想法稱為蓋亞假說 (The Gaia Hypothesis)。

Systems Theory sees our world in terms of 'systems', where each system is a 'whole' that is more than the sum of its parts, but also itself a 'part' of larger systems. For example, a cell is more than just a pile of molecules and itself is a part of larger systems eg. an organ. An organ is on one level a whole in itself, but on another, it is a part of a system at the level of an individual person. A family and a community can both be seen as 'systems' where the 'parts' are people.

系統理論用「系統」來看這個世界，其中每個系統都是一個「**整體 (whole)**」，它由組成系統的「零件」所組成，不只如此，系統本身同時它也是更大系統的「零件」。舉個例，一個細胞不只是一堆分子，它本身也是一個較大系統（如：器官）的一部分。「器官」一方面自成一體，另一方面，它也是個人系統的一部分。家庭和社區都可看成是「系統」，而人是其中的「零件」。



The Gaia Hypothesis takes this idea further and applies it to the whole planet. All of life on earth can be seen as whole that is more than the sum of its parts, this whole being like a huge super-life form that we call 'Gaia' (after the name for the ancient Greek goddess of the earth). Living systems have a tendency to keep themselves in balance but also to adapt and evolve over time. Scientists have found that the earth also has these tendencies, with feedback mechanisms to 'keep in balance' the temperature and oxygen levels of the atmosphere, just as our bodies maintain the temperature and oxygen levels in our arteries.

蓋亞假說進一步地將這種想法應用在整個地球。地球上的所有生命如同是一個整體，她超過所有部分的總和，這整體生命像是一個巨大的超級生命形式，我們稱為「蓋亞」（古希臘的大地女神的名字）。生命系統的天性會使自己保持平衡，能與時俱進的調適與演化。科學家發現地球也是如此，她能藉著反饋機制，以保持大氣中溫度和氧氣的「平衡」，正如我們身體能保持動脈的溫度和氧氣在一定的水準。

The Gaia Hypothesis is stating that the earth is alive and that we are part of it. This is something that many cultures have known for centuries.

蓋亞假說認為：「地球是活著的，我們是它的一部分。」這是幾百年來許多文化的共同看法。

"We are part of the earth and it is part of us" Chief Seattle, North America, 1854.

「我們是地球的一部分，地球也是我們的一部分。」[西雅圖酋長](#)，北美洲，1854年。

## FEELINGS

Facing the scale of social and ecological crisis in our world can leave us feeling numbed, overwhelmed and powerless. Yet there is often little place for such feelings in conventional politics or in our society at large. The dominant response is to deny or distract ourselves from any uncomfortable feelings about the state of the world, and to carry on with 'business as usual'.

## 情感

面對世界上大規模的社會和生態危機，我們常有麻木、不知所措、和無力感。傳統的政治或社會裏，也很少有地方可以讓我們自由宣洩這些感受。我們對世界現狀最常有的反應，是否定或轉移任何不舒服的感覺，繼續「一切照常」。

If we see ourselves as part of the world, it becomes possible to see that such uncomfortable feelings may serve a valuable function. Just as it hurts when we put our finger over a flame, 'pain for the world' alerts us to the injuries of our world and can move us to respond. Allowing ourselves to feel for our world also opens

us to a source of energy and aliveness, and a strength that comes from connection to something more than just our narrow selves.

如果我們視自己為世界的一部分，就可能把這種不舒服感，轉成有價值的功能。就像我們將手指放在火焰上會覺得痛，「為世界心痛」使我們警惕世界受到了傷害，令我們有所反應。讓自己與世界感同身受，能打開我們能量與活力的來源，並產生一股力量，這力量來自於與更大的存在連結，而不是狹隘的自我。

## SPIRITUALITY

Spirituality is to do with our inner sense of connection with something larger than ourselves and with our relationship with what we see as sacred. This can give our lives a sense of meaning and purpose beyond material success and those special moments where we feel that connection more deeply can provide an important source of strength in difficult times.

### 靈性

靈性是我們與某種大於我們的東西相連接的內在意識，是我們與我們認為的神聖存在之間的關係。它讓我們的生命，具有超越物質成功的意義和目的地；那些我們感受到深刻連結的特殊時刻，往往是我們遭遇困難時的重要力量來源。

If we see ourselves as part of the 'Tree of Life' - the interconnected web of beings we call Gaia, then a Deep Ecological approach to spirituality might emphasise our relationship with this larger whole. We may look at life itself as being sacred, and see the possibility of the larger force of life acting through us in our work for earth recovery. This 'life-centred spirituality' can be an important source of inspiration to face and respond to the problems of our world.

如果我們把自己視為「生命樹」的一部分 - 名為蓋亞的生命連結網絡，那麼以深層生態學來親近靈性，會強調我們與這個更大整體的關係。若我們看到生命本身的神聖性，有可能在復原地球的工作中，讓我們具有較大的行動力量。這種「生命為重的靈性」，將是一種重要的激勵來源，讓我們可以面對和回應這個問題。

## ACTION

When we integrate our beliefs, ideas and values into our behaviour, we bring them alive and give them the power to influence our world. If we see ourselves as separate from the world, it is easy to dismiss our actions as irrelevant or unlikely to make any difference. Yet from the Deep Ecology perspective, we are part of the world and every choice we make will have ripples that extend beyond us. What may seem tiny and

insignificant by itself always adds to a larger context, so that every time we act for life, we put our weight behind the shift towards a life-sustaining culture.

## 行動

當我們把信仰、思想和價值觀整合在行為上，我們就是在活化它們，讓它們有能力去影響這個世界。如果我們視自己與世界脫離，就會認為事不干己、或無力改變，而輕易打消我們的行動。然而，從深層生態學角度來看，我們是世界的一部分，我們的每個選擇都會產生漣漪擴散出去。再微小、再不足道的行動都可以積沙成塔，因此每當我們為生命而行動，都有助於往生命永續的文化邁進。

## What is DEEP ECOLOGY?

Deep Ecology is a holistic approach to facing world problems that brings together thinking, feeling, spirituality and action. It involves moving beyond the individualism of Western culture towards also seeing ourselves as part of the earth. This leads to a deeper connection with life, where Ecology is not just seen as something 'out there', but something we are part of and have a role to play in.

## 深層生態學是什麼？

深層生態學結合了思想、感情、靈性和行動，能全面地看待世界問題。它擺脫西方文化的個人主義，而將我們視為地球的一分子，因此與生命有更深的連結。生態學不是「身外之物」，我們其實是它的一部份，也有責任要負。

## Two Approaches to Ecology

1.) **Scientific Ecology** - the study of the inter-relationships between species and their environment.

In this approach, the relationship is of a detached observer separate from the object of study. The focus is on measurable data 'out there', collected by experts who know their 'facts and figures'.

## 兩種生態學的研究方法

1) **科學的生態學** - 研究物種及其環境間的交互關係。

在這種方法中，關係是建立在獨立於研究對象的觀察員。重點在可衡量的「外在」資料，由專家收集的「事實與數據」。

2.) **Deep Ecology** - Experiencing ourselves as part of the living earth and finding our role in protecting the planet.

2) **深層生態學** - 體會出我們是活生生地球的一部分，因而找到自己在保護地球的角色。

In this approach, the relationship is more of an involved participant, who feels connected with and part of the world around them. This is for everybody, not just experts, each being moved by our values, experiences and feelings to do our bit for the world around us.

這種方法中，關係的建立更著重於投入的參與，感覺自己和周圍世界連結、是其中一分子。這對每個人都是如此，不只是專家，每個生命都被我們的價值觀、經驗和感受所推動，而去為周遭世界盡一些力。

### **Why Deep?**

The term 'Deep Ecology' was first introduced by the Norwegian activist and philosopher Arne Naess in the early 1970's, when stressing the need to move beyond superficial responses to the social and ecological problems we face. He proposed that we ask 'deeper questions', looking at the 'why and how' of the way we live and seeing how this fits with our deeper beliefs, needs and values. Asking questions like "How can I live in a way that is good for me, other people and our planet?" may lead us to make deep changes in the way we live.

### **為什麼「深層」？**

「深層生態學」這個詞，是由挪威的活躍份子、也是哲學家的阿恩·內斯（Arne Naess），在1970年代初期首先提出。當時強調，面對社會和生態問題，必須超越膚淺的反應。他建議我們要問「深層的問題」，看看我們「為何及如何」這樣生活，是否符合我們的深層信仰、需要和價值觀。如果能這樣問：「我該如何生活，才是為自己好、為別人好、也為這個地球好？」可能就會深刻地改變我們的生活方式。

Deep Ecology can also be seen as part of a much wider process of questioning of basic assumptions in our society that is leading to a new way of looking at science, politics, healthcare, education, spirituality and many other areas. Because this change in the way we see things is so wide ranging, it has been called a new 'worldview'. It tends to emphasise the relationships between different areas, bringing together personal and social change, science and spirituality, economics and ecology. Deep Ecology applies this new worldview to our relationship with the earth. In doing this, it challenges deep-seated assumptions about the way we see ourselves, moving from just seeing ourselves as 'individuals' towards also seeing ourselves as part of the earth. This can increase both our sense of belonging in life and our tendency to act for life.

深層生態學也可以看作是對我們社會諸多基本假設的廣泛地質疑之一，它以一種新的眼光來看待科學、政治、醫療、教育、精神等諸多領域。因為它大大擴展了我們看事情的方式，而被稱為是一種

新的「世界觀」。它往往強調不同領域之間的關係，將個人和社會變革、科學與靈性、經濟和生態環境，結合起來。深層生態學將這種新的世界觀用在我們與地球的關係，因此，它挑戰我們內心底層對自己的假設，從只將自己視為「個體」，進而看到自己也是地球的一部分。如此可以增加我們生命的歸屬感，同時能提昇我們為生命奉獻的動力。

## **What happens in Deep Ecology Workshops?**

Deep Ecology workshops bring people together with the intention to heal our relationship with the earth. They provide an opportunity to explore our emotional responses to world problems and may offer 'despair and empowerment' methods to use the energy of these emotional responses in our work for earth recovery. The workshops introduce the Deep Ecology approach, working with ideas, feelings, spirituality and personal action planning. We also sometimes dance, sing, drum, meditate, use communication exercises, offer nature connecting experiences and non-dogmatically explore the role of ritual. These workshops have been strongly influenced by the work of Joanna Macy, John Seed and others. They aim to deepen our sense of connection with life and strengthen our ability to respond to world problems.

### **「深層生態學工作坊」提供什麼？**

「深層生態學工作坊」試圖讓人們來共同治癒與地球的關係。它提供一個機會來探討我們的情緒在面對世界問題時的回應方式，也提供「**沒力到培力**」的方法，以利用這股情緒反應能量，來幫助復原這個地球。工作坊介紹的深層生態學，能在我們的思想、感情、靈性和個人的行動規劃發揮效用。我們有時也跳舞、唱歌、擊鼓、冥想、演練溝通、提供與自然連接的經驗，而且開放地探討儀式的角色。工作坊受瓊安娜·梅西、約翰·席德…等人的影響很大。他們的目的在深化我們與生活的連接意識，並加強我們處理世界問題的能力。

For more information about Deep Ecology workshops, contact: The Institute for Deep Ecology (UK) c/o 36 Broomfield Lane, Palmers Green, London N13 4HH.

有關深層生態學工作坊的資訊，請洽：

The Institute for Deep Ecology (UK) c/o 36 Broomfield Lane, Palmers Green, London N13 4HH.

This leaflet was produced by The Institute for Deep Ecology (UK), from 'The Lens of Deep Ecology' by Chris Johnstone.

這本小冊子是 The Institute for Deep Ecology (UK) 所製作，摘自 Chris Johnstone 《The Lens of Deep Ecology》。

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# The Ecological Self (Top)

## 生態我

樹大棵 譯

善德 譯詩及審閱

<http://www.rainforestinfo.org.au/deep-eco/articles.htm>

### **John Seed**

John Seed is a long-time, deep ecology movement activist who also conducts council of all beings workshops. He has been working for the protection of rainforests for 25 years. He delivered a keynote address entitled “Our Larger Community: All Species of the Cenozoic Era” at EarthSpirit Rising: A Conference on Ecology, Spirituality and Community at Xavier University, in Cincinnati, Ohio on July 8–10 2005, <http://earthspiritrising.org>. A slightly different version of this article was published in EarthLight, in April 2005. For those who want to know more about the ceremonies and workshops John Seed does, his email address is: [Johnseed1@ozemail.com.au](mailto:Johnseed1@ozemail.com.au). He would love to hear from you.

### **約翰席德 (John Seed)**

約翰席德是位長期積極推廣「深層生態學 (deep ecology)」、和帶領「眾生大會 (council of all beings) 工作坊」的環境運動者，從事熱帶雨林保護已經有25年。他曾在2005年7月8至10日俄亥俄州、辛辛那提Xavier大學舉辦的有關生態，靈性和社區的研討會EarthSpirit Rising上主講「我們的大社區：新生代的所有物種(Our Larger Community: All Species of the Cenozoic Era)」<http://earthspiritrising.org>。與這篇文章稍微不同的版本，曾在2005年4月的EarthLight發表。想多了解約翰席德所做的儀式和研討會的人，他很歡迎你來信給他：[Johnseed1@ozemail.com.au](mailto:Johnseed1@ozemail.com.au)。

## **Introduction**

In the 1970s, when Jerry Brown was Governor of California, the eco-poet Gary Snyder was working in his administration. One day Gov. Brown felt exasperated. He said to Snyder: “Gary, why is it that, whatever the issue, you are always going against the flow?”

## 簡介

1970 年代，當時加州州長是傑里布朗（Jerry Brown），生態詩人加里斯奈德（Gary Snyder）在他的政府工作。有一天，布朗州長憤怒地對斯奈德說：「加里，到底怎麼了，不管處理什麼議題，你總是逆著潮流做事？」

Gary replied: “Jerry, what you call ‘the flow’ is just a 16,000 year eddy; I'm going with the actual flow!”

加里回應說：「傑里，你所謂的『潮流』，不過是個 1 萬 6 千年的漩渦，我要跟的是真正的『流』！」

The deep, long-range ecology movement is based on a feeling for nature that sees the environmental crisis as a symptom of a psychological or spiritual ailment that afflicts modern humanity in technological societies.

長期的深層生態運動，是奠基於一種對自然的感受，認為環境危機是一種心理或精神異化的症狀，在折磨著現代科技社會的人。

We moderns are enveloped by an illusion of separation from nature, made more extreme by anthropocentrism or human first centredness.

我們現代人，籠罩在與自然分離的錯覺中，再加上人本主義（anthropocentrism）或人類第一（human first centredness）的影響，變得更加極端。

## I

Supporters of the deep, long-range ecology movement critique the idea that we are the crown of creation, and the measure of all beings. We tend to think that the world is a pyramid with humanity rightly on top: that nature is merely a resource and that it has only instrumental value. To maintain such a position, we have to ignore our own deeper feelings that our poets remind us of.

## 之一

長期支持深層生態運動的人批判「人為萬物之首，掌管萬物」的這種想法。就因為我們常認為世界如同一座金字塔，而人類居於其上，自然不過就是一種資源，擁有著人類可利用的價值。為了保持

這個地位，我們一定會忽視自己的深層內在感受，正如我們的詩人提醒的。

The great California poet Robinson Jeffers was one of the ancestors of the deep ecology movement who reminds us of our connections with the natural world.

傑出的加州詩人羅賓遜杰弗斯（Robinson Jeffers），是深層生態運動的前輩，他提醒我們，人類與自然世界之間的連結。

As a young man, in the 1920s, he wrote this prophetic poem for his two infant sons.

他年輕時，1920年代，就寫了這首預言詩給他兩個還是襁褓中的兒子。

### *Shine, Perishing Republic*

*While this America settles in the mould of its vulgarity, heavily thickening to Empire,  
And protest, just a bubble in the molten mass, pops and sighs out, and the mass hardens,  
I sadly smiling remember that the flower fades to make fruit, the fruit rots to make earth.*

當美國耽溺於粗俗的存在模式，  
它巖然已凝化成了帝國。  
抗議的聲音，恰似溶漿裡冒出的泡沫，  
咕嚕歎息，溶漿卻旋即硬化。  
我感傷地微笑，憶起那花朵凋零培育了果實。  
而果實則腐敗落地化為塵土。

*Out of the mother; and through the spring exultances, ripeness and decadence; and home to the  
mother.*

*You making haste, haste on decay: not blameworthy; life is good, be it stubbornly long or  
suddenly*

來自大地，經過春的歡騰，  
然後成熟、凋落，回歸大地。  
成長匆匆，腐朽也匆匆，無須惦記譴責。

生命總是美好，可以是堅韌地活著，  
也可以是短暫地旋即消逝。

*A mortal splendor: meteors are not needed less than mountains: shine perishing republic.*

消逝前的光輝，流星並不遜於山脈，  
然其光芒則在共榮世界中殞落。

*But for my children, I would have them keep their distance from the thickening center: corruption.*

*Never has been compulsory, when the cities lie at the monster's feet there are left the mountains.*

為了我的孩子，我要他們與凝化中的俗世中心-腐敗保持距離。

我們無須經歷這一切，當城市躺臥在巨怪的腳下，

山脈依舊可以綿延不絕。

*And boys, be in nothing so moderate as in love of man, a clever servant, insufferable master.*

*There is the trap that catches noblest spirits, that caught – they say – God, when he walked on earth.<sup>1</sup>*

親愛的孩子們，別傻乎乎地愛著人類，

聰慧的僕人，討厭的主子。

總是有陷阱想捕抓那高貴的靈魂。

牠曾被抓到，他們說，神！

當祂還在地球走動時<sup>1</sup>。

A popular formulation of the sensibilities of the deep, long-range ecology movement is found in *Ishmael* and other books by Daniel Quinn.

關於長期深層生態運動中普被接受的感受力運作模式，可以在丹尼爾奎恩（Daniel Quinn）所寫的《*Ishmael*》和他其它著作中找到。

In a recent essay, “The New Renaissance,”<sup>2</sup> Quinn calls on us to heed this “concise expression of the basic message of all my books.” He says that anthropocentrism is “the most dangerous idea in existence” because it necessitates mass extinction, including our own. He writes:

奎恩最近的文章「新文藝復興<sup>2</sup> (The New Renaissance)」，他要我們注意這篇「簡潔表達我全部著作的基本訊息」。他說人本主義是「現存最危險的想法」，因為它一定會造成大滅絕、包括我們自己。他寫道：

And even more than being the most dangerous idea in existence, it's the most dangerous thing in existence—more dangerous than all our nuclear armaments, more dangerous than biological warfare, more dangerous than all the pollutants we pump into the air, the water, and the land. All the same, it sounds pretty harmless. You can hear it and say, “Uh huh, yeah, so?” It's pretty simple too. Here it is:

*Humans belong to an order of being that is separate from the rest of the living community. There's us and then there's nature. There's humans and then there's the human environment.*

它甚至不止是現存最危險的「想法」，它還是現存最危險的「東西」，比所有的核子武器、生物戰，比所有我們排入空氣、水、土地的污染物，都還更危險。儘管如此，它聽起來很無害。你可以聽到它說，「嗯，是啊，這樣嗎？」這也太簡單了，它這樣寫道：

人類屬於生物之一，卻自外於其它生物社群。這是人類、那是自然，人類、環境，一邊一國。

The term *deep ecology movement* was coined in the 1972 by Arne Naess, Emeritus Professor of Philosophy at Oslo University. He and other theorists have traced the historical roots of anthropocentrism.<sup>3</sup> Naess and others offer a more wide ranging critique. Naess also coined the term *ecosophy* for any lifestyle and practice which focuses on ecological values and harmony with the natural world. The author Lynn White Jr. focuses particularly on the role of Judeo-Christianity.<sup>4</sup> In this religion, according to White, we live in a world where only humans were created in the image of God, only humans have a soul and, prophetically:

「深層生態學運動 (deep ecology movement)」一詞，是阿恩內斯 (Arne Naess) 於 1972 年所提出，他是奧斯陸大學 (Oslo University) 的名譽哲學教授。他和其它理論學者曾追尋人本主義<sup>3</sup> (anthropocentrism) 的歷史根源，他們提出範圍更廣的批評。內斯也創造了生態智慧 (ecosophy) 來代表任何注重生態價值及與自然和諧的生活方式和實踐。作家小林懷特 (Lynn White Jr.) 特別著重於它在猶太教與基督教<sup>4</sup> 中的角色。根據懷特，這個宗教說，我們生活的世界裏，神根據祂自己的形象創造人，只有人才有靈魂，而且，預言似地：

the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth on the earth, and upon all the fishes of the sea; into your hands they are delivered.<sup>5</sup>

凡地上的走獸，和空中的飛鳥，都必驚恐、懼怕你們。連地上一切的昆蟲，以及海裡一切的魚，都交付你們的手<sup>5</sup>。

Given that there are such deep anthropocentric roots in our culture and psyche, it is little wonder that a change of *concepts* is not by itself sufficient to reorient ourselves, to align ourselves back with the flow of the natural world.

既然人本主義如此深植在我們的文化和內心，因此，改變觀念並無法讓我們改變，包括讓我們調整自己回頭與自然世界的『流』一致，也就不足為奇了。

As Arne Naess has pointed out, ecological ideas are not enough, we need an ecological identity an *ecosophic self*.

如同阿恩內斯說的，生態觀念是不夠的，我們需要一個生態身份、一個生態智慧的我(*ecosophic self*)。

Ideas only engage one part of our mind in cognition. We also need ecological *feelings* and *actions* as well as ideas to nurture a maturing ecological identity in a place.

觀念只是啓動我們內心的部分認知，我們還需要生態的感情和行動，以培養出成熟的地區生態身份。

Poets have always known that in wild places too, we may expand into larger identities. Here is Jeffers again:

詩人一向知道，在荒野中也一樣，我們可以延伸自己進入那較大的身份認同。

還是邀請大家看杰弗斯的詩：

I entered the life of the brown forest,

And the great life of the ancient peaks, the patience of stone,



我走進了那原始森林的生命裡，  
成了那古老山嶺的偉大傳奇，  
也成了那石頭的剛毅。

I felt the changes in the veins.

In the throat of the mountain, and, I was the stream,

Draining the mountain wood; and I the stag drinking: and I was the stars,

Boiling with light, wandering alone, each one the lord of his own summit; and I was the darkness

Outside the stars, I included them. They were part of me.

我感覺到血脈的變化，

在山的咽喉，我曾是那溪流，吸取著山林的髓液。

我猶如牧鹿般渴飲，

我是星星，閃耀著光芒。

獨自徘徊，就像那高高在上的神，

我是群星背後的那一片渾沌。

我是一切，一切是我。

I was mankind also, a moving lichen

On the cheek of the round stone . . . they have not made words for it . . .<sup>6</sup>

我也是人類，

也是在圓石臉上爬行的地衣….

而，這一切都如此地靜默…

## II

Arne Naess writes:

If reality is experienced by the ecological Self, our behaviour naturally and beautifully follows norms of strict environmental ethics. We certainly need to hear about our ethical shortcomings from time to time, but we change more easily through encouragement and a deepened

perception of reality and our own self, that is, through a deepened realism. How that is to be brought about is too large a question for me to deal with here. But it will clearly be more a question of community therapy than community science: we must find and develop therapies which heal our relations with the widest community, that of all living beings.<sup>7</sup>

## 之二

阿恩內斯寫道：

如果實相世界能為生態我（**ecological Self**）所體驗，我們的行為自然會完美地遵循嚴格的環境倫理規範。我們當然要常常知道自己的道德缺失，但透過鼓勵和真正認識現實和我們自己，也就是深刻的現實主義，改變將更容易。如何才能達成？這題目太大，我很難在本文回答。但，顯然，這比較是社群療法、而少社群科學；我們必須找出一種療法，來療癒我們跟最大的社群—眾生之間的關係。<sup>7</sup>

When I first read these words in 1986, I couldn't help but think of the work that Joanna Macy and I had initiated the year before. "The Council of All Beings" is a set of experiential deep ecology processes, ceremonies and rituals that help us to expand our identification in the way that Naess describes. "Community therapy to develop deep awareness of our ecological self" is a good way of thinking about this work.

當我 1986 年第一次讀到這些字眼，就不禁想到喬安娜梅西和我在前一年所開發的活動。內斯提到，「眾生大會（**The Council of All Beings**）」是一套可以帶來體驗的深層生態學程序、典禮和儀式，它能幫助我們擴大內斯所說的身份認同。「社群療法能發展出我們深刻的生態我意識」是當考慮到這些工作目的時，這是一個不錯的方法。

A couple of years later I was privileged to witness a ceremony held in a Hopi village high on a mesa in the southwest of the United States. It was so like the Council of All Beings. The masks were more splendid, of course, the drums more confident. And people assured me that they had continually celebrated thus for thousands of years.

多年後，我有幸在美國西南部的高處台地，參加在霍皮（**Hopi**）村舉辦的儀式。它非常類似「眾生大

會」。他們準備的面具更棒，當然，鼓聲更有自信。他們跟我強調，這種慶典已經連續舉辦數千年了。

Since then I have searched in vain for a single example of an indigenous culture, still connected to their traditions, which didn't have such ceremonies: regular rituals to testify that the human family is one strand in the larger web of life, to acknowledge all our relations.

從那時起，我就不曾看過有哪一個傳統原民文化，不具有這種「表明人類是眾生網路一支」，「確認我們所有的關係」的儀式。

This suggests that the tendency to disconnect from the natural world might not be just a modern phenomenon as I had assumed. The fact that indigenous people invariably practice such ceremonies, speaks of the human tendency to forget who we really are and wander off into socially constructed identities. Why else would we need to regularly and powerfully remind ourselves that we are part of the web of life?

這表示，人有與自然世界長期有著分離的傾向，而不是我以前所認為的、是今日獨有的現象。事實上，原住民常常舉辦這種儀式，正說明人類傾向於忘記我們是誰，迷失而落入社會建構的狹隘身份認同。否則為什麼我們需要經常努力提醒自己是生命之網的一部分？

Most peoples have always had cultural processes to counteract this tendency. So many solutions have been found that allow the human community to continue to cleave to the whole Earth community. This had been lost from our culture, suppressed by inquisitions and ignorance and now it re-emerges in a thousand ways.

多數人一直都有抵擋這種迷失的文化過程，因此，曾經有非常多的辦法，能幫助人類繼續堅持這種的地球社群整體。過去，這些都為我們的文化所遺忘，為宗教審判和無知所壓制，但現在，它依舊以非常多種的面目目重復呈現。

Even more than “community therapy”, I think that “cultural reclamation” encapsulates this work that reconnects.

這不僅僅是「社群療法」了，我認為這是重新連結的「文化再造」。

Deep ecological experiential processes for connecting with our ecological selves, that have been developed and extensively tested over the last 20 years, are described in detail elsewhere.<sup>8</sup>

連接生態我的深層生態體驗流程，已經開發且大量測試了20多年，此另有詳細描述8。

We work with three major processes:

1. Despair and Empowerment or work with feelings.
2. Deep Time, Evolutionary Remembering, The Cosmic Walk.
3. The Council of All Beings.
  - Despair and Empowerment or work with feelings. We circle together with our people as of old and mourn the loss of species and landscapes,
  - Deep Time, Evolutionary Remembering, The Cosmic Walk. remember our billion-year journey.
  - The Council of All Beings, and empathize with the myriad creatures.

我們有三個主要的操作過程：

- 1、「從沒力到培力」或帶著感情工作。
- 2、「深層時間」，「進化回憶」，「宇宙漫步」。
- 3、「眾生大會」。
  - 「從沒力到培力」或帶著感情工作。大家圍成一圈，一起悼念物種和地景的消失。
  - 「深層時間」，「進化回憶」，「宇宙漫步」。回憶我們的億年旅程。
  - 「眾生大會」，悲憫所有眾生。

We circle together with our people as of old and mourn the loss of species and landscapes, remember our billion-year journey, and empathize with the myriad creatures. Whenever we do so, we have found that a palpable and expanded ecological identity inevitably emerges in participants along with a profound experience of community. However, these experiences are ephemeral.

大家圍成一圈，一起悼念物種和地景的消失，回憶我們的億年旅程，悲憫所有眾生。每當我們這樣

做，我們發現，伴隨著深刻的社群經驗，在參與者的內心，每次都能浮出一個明顯而擴大的生態身份。不過，這些都還只是短暫的現象。

Research by Eshana (Dr. Elizabeth Bragg) has shown<sup>9</sup> that unless we find a way to regularly practice our deep ecology, the new and fragile consciousness fades back into the logic of the eddy, and we remain trapped inside a skin encapsulated ego floating helplessly towards the abyss.

伊絲海娜 (Eshana, Dr. Elizabeth Bragg) 的研究說<sup>9</sup>，除非我們找到一種經常練習深層生態學的方法，否則脆弱的新生意識，會逐漸退回渦流的邏輯中，而我們仍然受困於皮囊的自我，以及無助地向深淵流去。

The *ideas* of interconnectedness and participation may remain, but in the absence of the *experience* they are sterile.

相互聯繫和參與的想法是可以維持，但缺乏生活的實際「體驗」，並不會有什麼成果。

As part of her PhD dissertation, Eshana developed new tools for measuring “ecological identity.” In Australia, North America and Russia she asked people to answer her questionnaires before a weekend deep ecology workshop, 48 hours later after the workshop, and six months later. She found statistically significant increases in participants’ “ecological identity” scores after the workshop, but, except for people who find ways to continue the practices and embody them somehow in their lives, this effect vanishes in six months.

伊絲海娜在她的博士論文中，設計了測量「生態身份」的工具。她在澳洲、北美和俄羅斯辦的週末深層生態學研討會之前以及48小時之後，都做過參與者的問卷調查。六個月後，她發現參與者的「生態身份」，就統計意義而言，分數有明顯地提高。但是，除非他們能繼續實踐，並且多少落實在生活上，這種效果會在半年內消失。

These things are explored in community. We need to find or create a “sangha” of kindred spirits (as all spiritual traditions have recognized). We need to find opportunities to meet—on solstices, equinoxes, under the full moon, in deep ecology workshops or online—to build these vital support systems into our lives. In such ways, while swirling in the midst of the vast eddy, we may remain aligned to the flow.

這些都要在社群中討論，我們需要找出、或創造一個志同道合（所有精神傳統都承認）的「僧伽同修（sangha）」。我們要配合夏至、冬至，春分、秋分，滿月的機會，在深層生態工作坊、或者上網，以便在生活中重建這些重要的支持系統。如此，即使身陷巨大的漩渦之中，我們或許還能和真正的「流」保持方向一致。

Naess advocates a pluralism of ecosophies. The platform of the deep, long -range ecology movement contains statements<sup>10</sup> that most people who consider themselves part of this movement can support, even though each person may have a unique and personal ecosophy.

內斯提倡多元化的生態智慧，長期深層生態運動的平台含有許多宣言<sup>10</sup>，認同此一運動的人也多能支持，即便各自的生態智慧都不相同。

This paper is a sketch of my own ecosophy.

本文是我自己生態智慧的素描。

I came to this understanding, this consciousness, initially through a profound epiphany that took place when I found myself taking part in the first direct action in defense of rainforests at Terania Creek, New South Wales, in August of 1979. As I wrote some years later in an essay titled “Beyond Anthropocentrism<sup>11</sup>”, for me this transformation of perspective came from my actions on behalf of Mother Earth.

我有這種理解、這種意識，源由於一次深刻的體悟，那是1979年的八月，在新南威爾斯的特雷尼亞溪（Terania Creek, New South Wales），我首度直接參加捍衛雨林的行動。幾年之後，我寫了一篇題為「超越人本主義<sup>11</sup>」的文章，我這種觀點的轉變，是來自於我為地球母親的行動。

“I am protecting the rainforest” develops into “I am part of the rainforest protecting myself. I am that part of the rainforest recently emerged into thinking.” What a relief then! The thousands of years of imagined separation are over and we begin to recall our true nature.

從「我要保護雨林」發展成爲「我是雨林的一部分，在保護我自己，我是雨林新興思想的那一部分」。真是如釋重負！想像了幾千年的分離已經過去，我們要召回我們真實的本質。

In the early 1980s, reading Devall, Sessions, and Naess, I finally found a philosophical approach through which I could make sense of this experience.

1980年代初期，看過了德瓦爾（Devall）、謝遜（Sessions）和內斯的文章，我終於找到一種哲學方法，能讓我的這種經驗產生意義。

## Workshops

Workshop descriptions and John Seed & Ruth Rosenhek workshop schedules and essays can be found at [www.rainforestinfo.org.au](http://www.rainforestinfo.org.au).

Joanna Macy's schedule and writings may be found at [www.joannamacy.net](http://www.joannamacy.net).

## 工作坊

工作坊的說明、約翰席德及露絲羅生赫克（John Seed & Ruth Rosenhek）的工作坊行程和文章，在這裡：[www.rainforestinfo.org.au](http://www.rainforestinfo.org.au)。

瓊安娜梅西（Joanna Macy）的行程和著作，在這裡：[www.joannamacy.net](http://www.joannamacy.net)。

## Notes

### 註釋

<sup>1</sup> Tim Hunt, editor. 1988. *The Collected Poetry of Robinson Jeffers*. Stanford: Stanford University Press, Vol. 1.

<sup>2</sup> See [http://ishmael.org/Education/Writings/The\\_New\\_Renaissance.shtml](http://ishmael.org/Education/Writings/The_New_Renaissance.shtml)

<sup>3</sup> See the deep ecology section at [www.rainforestinfo.org.au/](http://www.rainforestinfo.org.au/)

<sup>4</sup> Lynn White Jr. 1967. The Historical Roots of our Ecological Crisis. *Science* 155: 1203–1207

<sup>5</sup> Genesis 9:2



<sup>6</sup> From Tim Hunt, editor. 1988. Signpost. *The Collected Poetry of Robinson Jeffers*. Stanford: Stanford University Press, Vol. 1.

<sup>7</sup> Arne Naess 1988. *Self Realization: An Ecological Approach to Being in the World*.

*Thinking Like a Mountain—Towards a Council of All Beings* by John Seed, Joanna Macy, Pat Fleming, and Arne Naess, New Society Publishers.

<sup>8</sup> See the deep ecology section at [www.joannamacy.net/](http://www.joannamacy.net/) or [www.rainforestinfo.org.au](http://www.rainforestinfo.org.au).

<sup>9</sup> PhD thesis by Eshana (AKA Elizabeth Bragg). For a summary of her findings see “Towards an Ecological Self” at [www.rainforestinfo.org.au/deep-eco/Eshana.htm](http://www.rainforestinfo.org.au/deep-eco/Eshana.htm).

<sup>10</sup> See Arne Naess. 2005. The Basics of Deep Ecology. *The Trumpeter* Vol. 21, No. 1.

<sup>11</sup> Reprinted in Bill Devall’s book *Simple in Means, Rich in Ends: Practicing Deep Ecology*, Peregrine Smith Books, 1988.

( **Top** )

# THE SHAMBHALA WARRIORS – A PROPHECY

## 香巴拉勇士 - 一個預言 (Top)

from World as Lover, World as Self by Joanna Macy,

Parallax Press

Berkeley CA

1991

摘自瓊安娜梅西：《世界就是愛人、世界就是我》

視差出版社

加州 柏克萊

1991

小鴨 譯

樹大棵 審閱

I often tell this story in workshops, for it describes the work we aim to do and the training we engage in. It is from a prophecy that arose in Tibetan Buddhism over 12 centuries ago. I learned of it from my Tibetan friends in India when, in 1980, I heard many of them speaking of this ancient prophecy as coming true in our time period. The signs it foretold, they said, are recognisable now, in our generation. Since this prophecy speaks of a time of great danger- of apocalypse - I was, as you can imagine, very interested to find out about it.

我時常在研討會中講述這個故事，因為它描述了我們所致力的工作、及所辦的訓練。這是十二世紀以前，藏傳佛教流傳下來的一個預言故事。1980年代我在印度時，從西藏朋友聽到這個故事，許多西藏朋友說，這個古老預言會在我們的時代實現。他們認為許多預兆已經出現，此刻、在我們的時代。因為這個預言是關於一個極端危險時代的啓示錄，可想而知，我非常有興趣去瞭解。

There are varying interpretations of this prophecy. Some portray the coming of the kingdom of Shambhala as an internal event, a metaphor for one's inner spiritual journey independent of the world around us.

Others present it as an entirely external event that will unfold in our world **independent of what we may choose to do or what our participation may be in the healing of our world**. A third version of the prophecy was given to me by my friend and teacher Choegyal Rimpoche of the Tashi Jong community in northern India.

這個預言有許多說法，「香巴拉 (Shambhala)」王國的出現，有人認為這是內部事件，是個人內在靈性旅程的隱喻，與外在世界無關；有人認為它純粹是外部事件，會在我們的世界展現，與我們在癒治這個世界時，所可能的選擇、或所扮演的角色無關。第三種說法是我在北印度札西炯 (Tashi Jong)、亦師亦友的秋嘉仁波切 (Choegyal Rimpoche) 告訴我的。

There comes a time when all life on Earth is in danger. In this era, great barbarian powers have arisen. One is in the western hemisphere and one in the centre of the Eurasian landmass. Although these two powers have spent their wealth in preparing to annihilate each other, they have much in common: weapons of unfathomable destructive power, and technologies that lay waste our world. In this era, when the whole future of sentient life seems to hang by the frailest of threads, the kingdom of Shambhala begins to emerge.

有一天，地球上的生命都面臨生存的威脅。此時，巨大的黑暗勢力竄起，一股來自西半球，另一股來自歐亞大陸的中心。這兩股力量都耗費不貲，準備殲滅對方，他們同樣具有威力無窮的毀滅性武器，與耗費地球資源的科技。當生命的未來似乎命懸一線時，這個時候，出現了香巴拉王國。

You can't go there for it is not a place, it is not a geo-political entity. It exists in the hearts and minds of the Shambalha warriors - that is the term that Choegyal used, "warriors." Nor can you recognise a Shambhala warrior when you see her or him, for they wear no uniform or insignia and they carry no banners. They have no **barricades** on which to climb to threaten the enemy, or behind which they can hide to rest or regroup. They do not even have any **home turf**. Always they must move on the terrain of the barbarians themselves.

你無法去到那裡，因為它並非一個地方，也不是一個地理政治實體。它存在於香巴拉勇士的內心裡，而「勇士（warriors）」是秋嘉仁波切的說法。你無法辨認他們，即便你當面見到，因為他們並沒有制服、胸章，也沒有任何旗幟；他們無需攀登城牆去威脅敵人，也無需堡壘來休息、躲藏或重整；甚至也沒有任何自己的土地，他們必須一直在黑暗勢力的地盤上行動。

Now the time comes when great courage - moral and physical - is required of the Shambhala warriors, for they must go into the very heart of the barbarian power, into the **pits** and pockets and **citadels where the weapons are kept to dismantle them**. To dismantle weapons, in every sense of the word, they must go into **the corridors of power where decisions are made**.

時機來了，這時香巴拉勇士的身心，都需要充滿勇氣。因為他們必須走進黑暗勢力中心，去解除藏在袋子、地窖、和城堡的武器。因此，他們就必須走進決策的權力殿堂。

The Shambhala warriors have the courage to do this because they know that these weapons are **manomaya**. They are "mind-made." Made by the human mind, they can be unmade by the human mind. The Shambhala warriors know the dangers that threaten life on Earth are not visited upon us by any extra-terrestrial powers, satanic deities, or preordained evil fate. They arise from our own decisions, our own lifestyles, and our own relationships.

香巴拉勇士有這種勇氣，是因為他們知道這些武器是「意生」的（**manomaya**），是「由心所造」。既然是人心所造，當然也可以由人心所滅。香巴拉勇士知道地球生命所面臨的這些威脅，並非來自任何外星力量、鬼神、或者命定的惡運。而是來自我們所做的決定、我們的生活方式和我們的人際關係。

So in this time, the Shamhala warriors go into training. When Choegyal said this I asked, "How do they train?" They train, he said, in the use of two weapons. "What weapons?" I asked, and he held up his hands in the way the Lamas hold the ritual objects of bell and dorje in the Lama dance.

所以這個時候，香巴拉勇士正在受訓中。秋嘉仁波切這樣說時，我就問：「他們是怎麼訓練的？」他說，是訓練他們使用兩種武器。我又問：「什麼武器？」他舉起雙手，就像是喇嘛儀式時，舉起鈴杵（**bell and dorje**）舞動一樣。

The weapons are compassion and insight. Both are necessary he said. You have to have compassion because it gives you the juice, the power, the passion to move. When you open to the pain of the world you move, you act. But that weapon by itself is not enough. It can burn you out, so you need the other - you need insight into the radical interdependence of all phenomena.

武器就是同情心與洞察力，他說兩者都非常需要。你必須有同情心，因為它會給你活力、動力與熱情去行動。當你感受到這個世界的痛苦，你會有所行動。但光只有這個武器是不夠的，它會將你燃燒殆盡，所以你還需要另一個武器，讓你洞悉所有現象都極度的息息相關。

With that wisdom you know that it is not a battle between good guys and bad guys, but that the line between good and evil runs thru the landscape of every human heart. With insight into our **profound interrelatedness**, you know that actions undertaken with **pure intent** have repercussions throughout the web of life, beyond what you can measure or discern. By itself, that insight may appear too cool, too conceptual, **to sustain you and keep you moving**, so you need the heat of the compassion. Together, within each Shambhala warrior and among the warriors themselves, these two can sustain us as agents of wholesome change. They are gifts for us to claim now in the healing of our world.

有了這種智慧，你就知道，這並不是好人與壞人的戰爭，而是那條好壞的界線，遊移在每個人的心中。藉由洞察我們彼此息息相關的深刻性，你知道，純粹意念的行動對整個生活網絡的影響，不是你所能測量或看到的。只談洞察力或許顯得太冷靜、太抽象，不足以支持你、並讓你繼續前進，因此，你需要有熱情的同情心。在每個香巴拉勇士心中、以及勇士們之間，要同時具備這兩種武器，才能讓他們成為良性改變的媒介。這是我們在治癒世界時，此刻所需要的禮物。

([Top](#))

# The Earth as a Peppercorn ( The Thousand-Yard Model )

## 地球就像一顆胡椒粒 (千碼模型) ( [Top](#) )

明慧 譯

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<http://www.noao.edu/education/peppercorn/pcmain.html>

[http://www.noao.edu/education/work/Peppercorn/Peppercorn\\_Main.html](http://www.noao.edu/education/work/Peppercorn/Peppercorn_Main.html)

<http://www.bluebirdobs.org/observatorytools/pepercorn.html>

This is the Home Page for visualizing just how BIG our Solar System really is. In accordance with the booklet by Guy Ottewell, here is an outdoor activity designed to illustrate the vast scale factor of our Solar System using a mere peppercorn to represent the size of the Earth.

這是觀看太陽系有多大的網頁。搭配蓋瑞歐特維 ( [Guy Ottewell](#) ) 所編寫的小冊，設計了一個戶外活動來示範太陽系的規模，用一小顆胡椒粒來代表地球的大小。

Can you picture the dimensions of the solar system? Probably not, for they are of an order so amazing that it is difficult either to realize or to show them. The fact is that the planets are mighty small and the distances between them are almost ridiculously large. To make any representation whose scale is true for the planets sizes and distances, we must go outdoors.

你能想像太陽系到底有多大嗎？這是個驚人的組合序列，很難去理解或展現。事實上這些行星都很小，但彼此間的距離是超級遠。要真正展示這些行星大小及相對距離，我們必須到戶外才辦得到。

The following exercise could be called a Model, a Walk or a Happening. Since it is simple, it may seem suitable for children only. It can, indeed, be done with children down to the age of seven. Yet it can also be done with a class consisting of professors of astronomy. It will not waste their time. They will discover that what they thought they knew, they now apprehend. To take another extreme, the most uncontrollable

high-school students or the most blase college students unfailingly switch on their full attention after the first few paces of the excursion. There is one other party that may profitably take the planet-walk, and that is yourself, alone. Reading the following description is no substitute: you must go out and take the steps and look at the distances, if the awe is to set in.

接下來的操作活動可稱做一個模型，一個漫步，或一個即興演出。活動很簡單，非常適合帶小朋友，7歲以上都可。甚至在天文專家的課堂中也可操作，絕對不會浪費他們的時間。他們會發現原先所知的，現在變得更理解。甚至最難掌控的高中生或最玩世不恭的大學生，活動開始漫步幾步路後，都成功地轉移注意力變得很專注。星球漫步也很適合你自己一個人單獨進行。然而僅閱讀下面的說明無濟於事。如果這個陣列已配置好，你必須走到戶外，計算步數，並看看距離有多遠。

First, collect the objects you need. They are:

首先，收集以下物品：

Sun <<http://www.seds.org/nineplanets/nineplanets/sol.html>>-any ball, diameter 8.00 inches

太陽：任一個球，直徑 8.00 英吋 <<http://www.seds.org/nineplanets/nineplanets/sol.html>>

Mercury <<http://www.seds.org/nineplanets/nineplanets/mercury.html>>-a pinhead, diameter 0.03 inch

水星：一個針頭，直徑 0.03 英吋 <<http://www.seds.org/nineplanets/nineplanets/mercury.html>>

Venus <<http://www.seds.org/nineplanets/nineplanets/venus.html>>-a peppercorn, diameter 0.08 inch

金星：一個胡椒粒，直徑 0.08 英吋 <<http://www.seds.org/nineplanets/nineplanets/venus.html>>

Earth <<http://www.seds.org/nineplanets/nineplanets/earth.html>>-a second peppercorn

地球：第二個胡椒粒 <<http://www.seds.org/nineplanets/nineplanets/earth.html>>

Mars <<http://www.seds.org/nineplanets/nineplanets/mars.html>>-a second pinhead

火星：第二個針頭 <<http://www.seds.org/nineplanets/nineplanets/mars.html>>

Jupiter <<http://www.seds.org/nineplanets/nineplanets/jupiter.html>>-a chestnut or a pecan, diameter 0.90 inch

木星：一個栗子或胡桃，直徑 0.90 英吋 <<http://www.seds.org/nineplanets/nineplanets/jupiter.html>>

Saturn <<http://www.seds.org/nineplanets/nineplanets/saturn.html>>-a hazelnut or an acorn, diameter 0.70 inch

土星：一個榛子或橡實，直徑 0.70 英吋 <<http://www.seds.org/nineplanets/nineplanets/saturn.html>>

Uranus <<http://www.seds.org/nineplanets/nineplanets/uranus.html>>-a peanut or coffee bean, diameter 0.30 inch

天王星：一個花生粒或咖啡豆，直徑 0.30 英吋

<<http://www.seds.org/nineplanets/nineplanets/uranus.html>>

Neptune <<http://www.seds.org/nineplanets/nineplanets/neptune.html>>-a second peanut or coffee bean

海王星：第二個花生粒或咖啡豆 <<http://www.seds.org/nineplanets/nineplanets/neptune.html>>

Pluto <<http://www.seds.org/nineplanets/nineplanets/pluto.html>>- a third pinhead (or smaller, since Pluto is the smallest planet)

冥王星：第三個針頭（或更小的物品，因為冥王星是最小的行星）

<http://www.seds.org/nineplanets/nineplanets/pluto.html>

You may suspect it is easier to search out pebbles of the right sizes. But the advantage of distinct objects



such as peanuts is that their rough sizes are remembered along with them. It does not matter if the peanut is not exactly .3 inch long; nor that it is not spherical.

你或許認為找適當大小的石頭比較容易，然而用這些不同物件的好處(如花生)，是大家都熟悉它們的大小。花生若不是正好 0.3 英吋或不是圓球狀都沒關係。

A standard bowling ball happens to be just 8 inches wide, and makes a nice massive Sun, so I couldn't resist putting it in the picture. But it may not be easy to find and certainly isn't easy to carry around. There are plenty of inflatable balls which are near enough in size.

一顆標準的保齡球正好 8 英吋寬，用來代表厚實的太陽很棒，因此我忍不住要將它放入這個意像中。但是它不易尋得也不容易攜帶。坊間有許多這般大小的球可以替代。

The three pins must be stuck through pieces of card, otherwise their heads will be virtually invisible. If you like, you can fasten the other planets onto labeled cards too.

三個針頭最好分別穿過一張紙卡凸出，不然不易被看到。如果你喜歡，也可將其他行星物件固定在紙卡上。

Begin by spilling the objects out on a table and setting them in a row. Here is the moment to remind everyone of the number of planets -9- and their order--MVEMJSUNP. (This mnemonic could be made slightly more pronounceable by inserting the asteroids in their place between Mars and Jupiter: MVEMAJSUNP.)

開始前將所有物件放在桌上排成一列。用來提醒大家有 9 個行星，以及它們的順序 MVEMJSUNP (若要好記一些，可將小行星 (asteroids)插入火星及木星之間，變成 MVEMAJSUNP 會比較好發音。

The first astonishment is the contrast between the great round looming Sun and the tiny planets. (And note a proof of the difference between reading and seeing: if it were not for the picture, the figures such as "8 inches" and ".08 inch" would create little impression.) Look at the second peppercorn--our "huge"

Earth--up beside the truly huge curve of the Sun.

第一個讓人驚訝的是巨大太陽與小行星群之間懸殊的比例差異。(舉另一實證說明讀與看之間的差異：如果僅看字面「8 英吋」與「0.08 英吋」，沒有圖像，無法製造令人深刻的印象。) 再看看第二個胡椒粒—我們的“大”地球與真正巨大弧度的太陽相比，真是小屋見大屋。

Establishing a Distance Scale.

Having set out the objects with which the model is to be made, the next thing is to ask: "How much space do we need to make it?" Children may think that the table-top will suffice, or a fraction of it, or merely moving the objects apart a little. Adults think in terms of the room or a fraction of the room, or perhaps the corridor outside. To arrive at the answer, we have to introduce scale.

建構距離尺度

將這些物件放置在模型所要的位置。接下來要問：「我們需要多大的空間來建構呢？」小朋友或許認為一個桌面就夠，甚至只要桌面一角，或將這些物件稍微挪開一些就好。成人會認為需要一個房間或房間一角，或是外面的走廊。解答之前，我們先來認識尺規。

This peppercorn is the Earth we live on. The Earth is eight thousand miles wide! The peppercorn is eight hundredths of an inch wide. What about the Sun? It is eight hundred thousand miles wide. The ball representing it is eight inches wide. So, one inch in the model represents a hundred thousand miles in reality.

這個胡椒粒是我們所住的地球，地球寬 8 千英里，胡椒粒寬 0.08 英吋。那太陽呢？它寬 80 萬英里，代表它的球寬 8 英吋。因此，一英吋在模型內代表實際上的 10 萬英里。

This means that one yard (36 inches) represents 3,600,000 miles.

Take a pace: this distance across the floor is an enormous space-journey called "three million six hundred thousand miles."

這意謂 1 碼(36 英吋)等於 360 萬英里。人走一步路，這個地面距離就相當於「360 萬英里」遙遠的太空旅程。

Now, what is the distance between the Earth and the Sun? It is 93 million miles. In the model, this will be 26 yards. This still may not mean much till you get one of the class to start at the side of the room and take 26 paces. He comes up against the opposite wall at about 15!

現在，請問地球與太陽的距離有多遠？有 9300 萬英里。在模型內相當於 26 碼。這好似沒什麼大不了，除非你請一位學員從教室一頭開始走 26 步，他會在約 15 步左右就碰壁了。

Clearly, it will be necessary to go outside.

Hand the Sun and the planets to members of the class <Handing.html>, making sure that each knows the name of the object he or she is carrying, so as to be able to produce it when called upon.

這樣就很明白，活動是需要到走到戶外去的。

將太陽及行星發給班上學員<Handing.html>，確定每位都清楚他或她所拿的物件名稱，以便在建構模型時對號入座。

You will have found in advance a spot from which you can walk a thousand yards in something like a straight line. This may not be easy. Straightness of the course is not essential; nor do you have to be able to see one end of it from the other. You may have to "fold" it back on itself. It should be a unit that will make a good story afterwards like "All the way from the flagpole to the Japanese garden!"

你會發現要找一處可以走 1 千碼直線的地方並不容易。在本活動中，直線並不是必要條件，也沒有一定要能從這一端看到另一端；你可以將它「折返」。最好是一個區間，還可編個好故事，比如「從旗桿到日本庭園的這段路」。

Take a Hike!

Put the Sun ball down, and march away as follows. (After the first few planets, you will want to appoint

someone else to do the actual pacing-call this person the "Spacecraft" or "Pace-craft"-so that you are free to talk.)

出去漫步吧!

將太陽球放好並照下列說明前進。(安置前面幾個行星之後，你可以指定某人來協助計步，稱這位學員為「太空船」或「計步機」，這樣你就可以更輕鬆講話。)

10 paces. Call out "Mercury, where are you?" and have the Mercury-bearer put down his card and pinhead, weighting them with a pebble if necessary.

先走 10 步。呼喚「水星你在哪裡?」請拿水星物件學員將針頭紙卡放下。必要時可用小石頭壓著。

Another 9 paces. Venus puts down her peppercorn.

Another 7 paces. Earth

再走 9 步。金星，放下胡椒粒。

再走 7 步。地球

Already the thing seems beyond belief. Mercury is supposed to be so close to the Sun that it is merely a scorched rock, and we never see it except in the Sun's glare at dawn or dusk-yet here it is, utterly lost in space! As for the Earth, who can believe that the Sun could warm us if we are that far from it?

事情已經開始超乎想像。水星是最接近太陽的一顆像燒焦的岩石。我們僅能在清晨或黃昏的太陽下看到它。但是這模型裡，它幾乎消失在太空中。至於地球，誰能相信太陽離我們這麼遠，竟然還能溫暖我們。

The correctness of the scale can be proved to skeptics (of a certain maturity) on the spot. The apparent size of the Sun ball, 26 paces away, is now the same as that of the real Sun-half a degree or arc, or half the width of your little finger held at arm's length. (If both the size of an object and its distance have been

scaled down by the same factor, then the angle it subtends must remain the same.)

正確的尺規可以給(有一定成熟度的)懷疑者到現場驗證。距離 26 步的太陽球，現在跟用一半弧度向量看真正的太陽一樣大，或與伸長手臂看前面小指的一半寬一樣大。(若物體的寬度與距離用同樣比例量測時，則對應的角度就必須相同)

Another 14 paces. Mars

Now come the gasps, at the first substantially larger leap:

Another 95 paces to Jupiter

Here is the "giant planet"-but it is a chestnut, more than a city block from its nearest neighbor in space!

From now on, amazement itself cannot keep pace, as the intervals grow extravagantly:

Another 112 paces. Saturn

Another 249 paces. Uranus

Another 281 paces. Neptune

Another 242 paces. Pluto

You have marched more than half a mile!

(The distance in the model adds up to 1,019 paces. A mile is 1,760 yards.)

再 14 步，火星。

接者要喘息了，進入第一個實體的大躍進。

走 95 步到木星。

這是一個大行星，也不過栗子大小，與他在太空中最近的鄰居約有一個街區之遠。接下來，猶如中場休息時段無限延長一般，讓人驚訝到無法跟上腳步。

再 112 步到土星

再 249 步到天王星

再 281 步到海王星

再 242 步到冥王星

你已經步行超過半英里了。(這個距離在本模型中是 1019 步，1 英里約 1760 碼)

To do this, to look back toward the Sun ball, which is no longer visible even with binoculars, and to look down at the pinhead Pluto, is to feel the terrifying wonder of space.

再來回頭看看太陽球，可能用望遠鏡也看不到，在往下看看冥王星這個針頭，感受一下這個令人驚悚的太空漫遊。

That is the outline of the Thousand-Yard Model. But be warned that if you do it once you may be asked to do it again. Children are fascinated by it enough to recount it to other children; they write "stories" which get printed in the school paper; teachers from other schools call you up and ask you to demonstrate it.

這就是千年模型的概要。請注意，若你曾做過一次可能會被要求再做一次。孩童會非常著迷於向其他小朋友描述這個過程，有的還寫成故事刊在學校的出版上；其他學校老師會打電話找你請你去示範。

So the outline can bear variation and elaboration. There are different things you can remark on during the pacings from one planet to the next, and there are extra pieces of information that can easily be grafted on. These lead forward, in fact, to the wider reaches of the universe, and make the planet walk a convenient introduction to a course in astronomy. But omit them if you are dealing with children young enough to be confused, or if you yourself would prefer to avoid mental vertigo.

因此這個概要可以產生很多變化及更精緻化。從一個星球漫步到下一個星球之間，就有很多不同事物可以提出討論，或是穿插一些額外的資訊進來。事實上，這個活動還可延伸對宇宙更廣的接觸面向，也可將星球慢步當做是天文課程的一個導讀活動。但如果你帶領的孩童對數字概念很模糊，或是你自己想避免精神錯亂的話，就不建議你帶這個活動。

I recommend that you stop reading at this point, carry out the walk once, and then read the further notes.

我建議你不用再往下看下去，馬上去操作看看，再來閱讀其他相關訊息。

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## 約翰種子、深層生態學與眾生大會 (Top)

文：樹大棵

從事生態解說多年，一直很困擾的，倒不是屢背屢忘的飛禽走獸、綠樹紅花。認識這些數不勝數的物種，固然是很大的負擔，但只要有些基本量，其實就夠應付所需。讓我困擾的是：我到底解說了什麼？產生什麼樣的效果？

約翰·席德 (John Seed) 是澳洲一位資深的環境運動領袖，今年四月拜訪荒野，因為姓氏英文原意為種子，頗有意義，我更愛叫他「約翰種子」。

從事森林保護多年的他警覺到：「每保護成功一座森林，就有 100 座森林在其他地方消失，顯然一座一座地拯救森林，是不可能挽回地球的。」所以，一次一次的解說，更是無法負擔「救地球」的這個重責大任。

心理學家說，人類心理上的病，有部分來自於人與自然的長期疏離，誤以為「人與自然，一邊一國」，僅視自然為有利用價值的資源，所以掠奪資源、破壞地球的事件，層出不窮。殊不知，人類和自然環境的關係是息息相關的，當人類破壞自然的時候，同時也在破壞自己生存的環境，環境出問題，人類當然也會出問題。

這個道理大家都懂，可是環境的迫害並沒有因此而改善。遠的不說，一年來喧嚷不斷的國光石化、中科三期，仍然披著經濟開發的外衣，企圖掠奪我們珍貴的自然，就連天涯海角的阿郎壹古道，也不放過，為什麼？

首先開創「深層生態學」(Deep Ecology) 的挪威學者阿恩·內斯 (Arne Naess) 認為，傳統的人本主義思想，是如此廣泛有力地根深蒂固在我們的社會文化之中，因此道理雖懂、卻沒有行動，人類還是自外於自然，與自然分離。

這在在說明，已經不能光從「生態學」的角度來處理環境問題了，我們需要處理的是人心問題。深層生態學告訴我們，人類並不是高高在上地站在生物鏈的金字塔的頂端，人類其實只是「生命網」的一股支線，因此我們需要重新看待自我。



人類心理，其實有很多的面向：公義的我、自私的我；溫柔的我、嚴厲的我……。這些之外，內斯說，我們應該擴大我們的身份認同，建立一個更大的我：一個「生態我」(ecological self)。他認為只有建立這個生態我，才能結束人類與自然的對立。

因此這位種子先生和美國的瓊安娜·梅西 (Joanna Macy) 合作設計了一套活動，取名為「眾生大會」(Council of All Beings)，目的在讓自然療癒人類的心靈，療癒人類與自然的疏離關係。他們利用一些儀式性的動作，幫助人們建構出一個「生態我」，讓人們可以切身感受到：「我們並不獨立存在：地球的痛、就是我們自己的痛；地球的命運，也就是我們的命運。」

只有體認到互為命運共同體時，我們才會為對方（其實是為自己）採取行動，這是「眾生大會」可貴的地方。

謹以此文，向來訪的約翰種子先生致意。

作者聲明：本文思想與意旨，多出自約翰種子<http://www.rainforestinfo.org.au/deep-eco/johnseed.htm> 不敢掠美。

**(Top)**

# 初識John Seed—從保護雨林到深層生態學(Top)

文／林益仁 副教授  
靜宜大學 生態學研究所

約翰·席德（John Seed）是澳洲雨林資訊中心的創始人，自 1979 年起，一直親身參與澳洲雨林保護行動。1984 年在美國首次巡迴展覽之後，更發起美國雨林行動網路，繼而在南美洲、亞洲和太平洋，開創很多保護雨林的計畫，及在世界各處撰寫和講授深層生態學。約翰將於四月訪台，並在各地有一系列的活動。

John Seed是我 2010 年在澳洲結識的一位國際環保前輩。這是一個稱為「守護營火：文化整全、野性律法與經濟發展」（Keeping the Fire—Cultural Integrity, Wild Law and Economic Development）的國際研討會([http://www.keepingthefire.org/Keeping\\_the\\_Fire/Keeping\\_the\\_Fire.html](http://www.keepingthefire.org/Keeping_the_Fire/Keeping_the_Fire.html))，召開的地點是在新南威爾斯的 University of Wollongon。

John Seed 是 其中的主題演說者，他從生態學的靈性角度出發，對當前社會深受影響且信仰，他稱之為「經濟學的宗教」展開批判，透過演說、吟唱與嘲諷傳遞深刻的生態信息，讓在座包括我在內的聽眾都深受感動。同時，他的演說讓我對於靜宜生態系持續深化生態人文面向的關懷，起了無比的鼓舞作用。2010 年靜宜大學新任的唐傳義校長就任，再次確立生態系留在人文社會學院發展，我參加這個國際研討會一方面受邀報告，另一方面也是考察生態與法律、哲學、經濟、原住民文化之間可以對話與合作的可能性。意外地，遇見一位值得我學習的生態前輩 John Seed。

在他的演講之後，我的好友澳洲 Macquarie 大學的人類學家 Professor Deborah Rose (另一位受邀的主題演說者)，告訴我 John Seed 是位相當值得認識的生態前輩，於是我便鼓起勇氣在中餐的時候自動趨前跟他交談。事實上在交談之前，我已經約略知道他曾經與深層生態學的倡始者挪威哲學家 Arne Naess 合寫一書叫做「像山一樣的思考」(Thinking like a Mountain)，同時也跟去年來台的印度女性主義生態學者 Vandana Shiva 有相當多的合作與交情，在拯救澳洲熱帶雨林的工作上更是不遺餘力。

坦白講，在如此重量級的環保人士之前，一時之間實在不知道從哪裡開口！還好，他是一位幾乎

沒有大師架子的長者，當我提及自己來自台灣，並描述台灣的重大生態議題如：國光石化、白海豚、馬告檫木森林、檫木事件等議題時，他都仔細地聆聽並表示關切。當然，我也好奇地請教他關於深層生態學 (Deep Ecology) 與社會生態學 (Social Ecology) 等不同的生態論述與關懷間，他是如何平衡以及是否感覺其中有所矛盾？他的回答很簡潔，直接就說沒有矛盾。依我所知，深層生態學強調一種在靈性上萬物互相連結的重要性，而社會生態學，特別是左派的馬克斯主義路線，則強調意識形態與物質生產之間的關連與階級的論述，這在人文生態學界的辯論已久，John Seed 的回答讓我有點吃驚，從而更想知道更多他的想法。事實上從他提倡「萬物議會」(Council of All Beings) 以及結交像 Vandana Shiva 等批判意識強烈的生態人士，以及目前在印度從事一些在原住民社區環保生態的工作大致可以知道他透過親身實踐的過程在融通這些不同的生態論述思想。更重要的是，他的重點不只是在學術的爭辯，而是在實際的行動與理念的落實。

在言談間，我終於找到機會向他表達來臺灣走走的邀請，他爽快地答應了！接下來，他與朋友 Megan 邀我一起搭他們的車到大會安排的參訪地點，我們在車上有更多的交談。這個叫 Sanden Point Aboriginal Tent Embassy 的地方，是一處美麗的海灣與衝浪勝地，但同時考古學家也在此發現數千年前的原住民骨骸與儀式遺物，而證實此為重要的原住民傳統祖居地，但是建商卻覬覦此一美景企圖佔據成為高級住宅區，於是原住民便以搭建營帳的方式，就地生火造飯與建商進行長期的文化保存抗爭。大會選擇此一爭議地點邀集原住民、學者與社會運動人士齊聚討論，藉以延伸此一事件的意義與策略。我知道 John Seed 對於自然萬物有極深的關懷，且基於「物物相關」(Everything is connected to everything else) 的生態精神，他對於原住民的處境也有深度的關懷。

當晚在沙灘的營火圓圈中我們參與了耆老所帶領的儀式，清楚地認知火在澳洲原住民生活中的關鍵地位，以及它所象徵的重要生命意義。儀式中的舞蹈微妙地摹仿澳洲動物的動作與聲音，在營火的映照下我們彷彿置身澳洲的荒野之中。作為生態學者，我們一方面透過自然瞭解萬物運行的道理，但另一方面從原住民的生活與眼光中我們依然可以窺見豐富的自然映像。我相信這是 John 在他的「萬物議會」的概念中所要表達的「物物相關」的道理。當然，原住民是不可或缺且更應該是關鍵的一部份才對。在短短的幾天研討中，John 也抽空來參與我報告台灣司馬庫斯檫木事件的場次，泰雅族所稱的 Tgbil，是平地人俗稱的檫木。2005 年，林務局為了管理的需要，將風倒檫木樹身噴上紅漆，宣誓它為國家的財產，他們眼中看到的只是沒有生命意義的金錢價錢。但是，住在山上的司馬庫斯族人卻不同，他們每天陪伴著森林中每棵草木的成長，知道彼此之間有著依存的關係。所以，當

林務局單用國家財產來處理風倒櫟木時，天天在山上與森林為伴的 Batu 卻清楚地說出它倒下的原因，並因此哀悼它的死亡其實是來自一個不正義的舉措。

後來，我們也談到了澳洲與台灣原住民共同的處境，不管市政府或是財團都沒有正視原住民文化中所保留對於生態環境的知識，更在制度上不斷製造出許多不利於他們生活與文化存續的限制。他也提到這些是目前他在印度的工作嘗試克服的問題之一。

這次在澳洲的參訪讓我看到歷史上澳洲的殖民者對於當地原住民的惡行惡狀。同行的布農族人 Neqou 因此嘲諷地說：「還好，我們的政府還願意把原住民當人看！」這種深深的無奈與感歎其實不僅僅是在反應人權的問題上，其實更深入到對於生物/文化多樣性流失的惋惜。我在澳洲親眼目睹一個民族的文化就是一套生態多樣性的詮釋，換句話說，生物多樣性不僅僅是那些動植物與基因的名錄而已！諺語「一沙一世界」或許可以改成「一族(語)一世界」，一個文化與語言的流失意味著我們對於那個族群所認識的自然世界的流失。澳洲的原住民在那塊古老的土地上起碼生存了幾萬年，他們所認識到的土地知識 不會輸過科學昌明之後的人類，問題恐怕是在於我們是否有能力去解讀他們的文化與語言。同樣地，當我們面對司馬庫斯的檜木森林與櫟木時，我們有否能力去詮釋 它們的生存與適應環境的能力。或許在這當中，隱藏了許多我們值得深思的智慧。最後，期待這次的 John Seed 來訪可以開啓我們在這部份的生態心靈之眼。

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# DEEP ECOLOGY AND THE CONSERVATION OF NATURE

## 深層生態學與自然保育(Top)

原作：約翰席德 **John Seed**

翻譯：瑞華、宜真、樹大樑

審閱：明慧、曉珮

In spite of the modern delusion of alienation, of separation from the living Earth, we are NOT aliens, we belong here. The human being is Earth-born, the result of 4000 million years of continuous evolution, and the complex, exquisite biology from which we emerged inevitably remains the matrix, the grounding of any sane humanity.

儘管現代人類有些錯謬的想法，誤以為我們與自然一邊一國，但事實是我們並不是外星人，我們屬於地球，是由地球所生，是 40 億年來不斷演化的結果。而讓我們能夠成型的這些複雜、微妙的生物機制，即是所有人類的母體基礎。

We have all heard the news: For example, Dr. Raymond Dassman, Professor of Biology, University of California announced that “The 3rd World War has begun: it is being waged against the Earth.”

我們都聽過一個說法，也就是加州大學生物系教授 Raymond Dassman 博士所宣佈的：「第三次世界大戰已經開始，而這次是衝著地球來的！」

More recently, at the end of 2009, Professor Kevin Anderson, director of the Tyndall Centre for Climate Change and one of the UK's most senior climate scientists, stated that only around 10 per cent of the planet's population – around half a billion people – will survive if global temperatures rise by 4C.

在 2009 年底，Tyndall 氣候變遷中心總監，也是英國最資深的氣候科學家之一 Kevin Anderson 教授聲明，如果地球氣溫上升四度，只有不到十分之一的地球人口，也就是大約是五億人口能夠存活下來。

Two years earlier, the UN Intergovernmental Panel on Climate Change (IPCC) told the world that at current rates of increase of fossil fuel emissions, we were heading toward a rise in global average temperatures of around 6C by the end of this century, leading to mass extinctions on a virtually uninhabitable planet. The Proceedings for the National Academy of Sciences (NAOS) has reported that current fossil fuel emissions are exceeding this worst-case scenario and, in August 2010 NAOS stated that the science of climate change is in the category of those theories that had “been so thoroughly examined and tested, and supported by so many independent observations and results, that their likelihood of subsequently being found to be wrong is vanishingly small. Such conclusions and theories are then regarded as settled facts.”

兩年前，IPCC 聯合國政府間氣候變遷委員會告訴我們，按照目前石化氣體排放量增加的速度，到本世紀末，全球的平均溫度將會上升六度，屆時大量生物將會滅絕，地球將成為無法居住的星球。接著國家科學院 NAOS 的報告也指出，現在的石化氣體排放量已經超過上述那個夠糟的狀況了，並且在 2010 年八月 NAOS 宣布氣候變遷的科學理論已經被非常完整的檢驗測試，且有眾多獨立的觀察結果可以佐證，因此他們預測錯估的結果幾乎等於零。這樣的結論代表氣候變遷導致地球滅絕的理論幾乎等於既定事實。

We have all heard the news. Yet it has not changed our behaviour except in rather trivial ways.

我們都聽過上述的情況，但我們的行爲因此而有所改變的卻很少。

So how will we change our thinking and our behaviour? What is needed? Not more horrifying statistics surely. Everybody already knows. We feel helpless and disempowered. Scientists warn that we are the last generation of humanity that may have the chance to avert biological collapse and the destruction of the systems that support complex life on Earth. Professor Paul Ehrlich warns us “that we're sawing off the branch that we're sitting on.” To me this indicates some kind of psychological problem no matter how much money we can get by selling the timber in that branch.

所以我們該如何改變我們的想法和行爲呢？還需要什麼來幫助我們痛下決心，去做改變呢？肯定不是更多嚇人的統計數字，這是大家都知道的。我們覺得無助又無力。科學家警告說：「我們可能是能夠扭轉生物崩解與遏止支持地球生物存活的系統走向毀滅的最後一個世代。」Paul Ehrlich 教授也警告我們說：「我們正在鋸下我們正坐著的樹幹！」姑且不論所鋸下的樹幹能爲我們帶來多少財富，「鋸下我們正坐著的樹幹」這種行爲對我來說已經指出背後是有某些心理層面的問題的！

I graduated in Psychology at Sydney University in the mid-'60's. After a stint as an IBM systems engineer in London, in 1979, by chance, I found myself embroiled in what turned out to be the first direct action in defense of the rainforests to take place in Australia or indeed, anywhere the world.

我在 1960 年代中畢業於雪梨大學心理系。之後於倫敦 IBM 公司擔任系統工程師。在 1979 年，因著一個機緣，我發現自己捲入澳洲或甚至是說全世界第一個直接保護雨林的行動中。

Terania Creek was this site of this action and it happened to be adjacent to the community where I had been living for five years. I somehow found myself involved in the defense of the rainforest there and suddenly everything changed. I heard the trees screaming. I heard them calling out to us for help and I couldn't resist that call. If I went to see a psychiatrist and said that I heard the Earth screaming, wouldn't my experience be reduced to a purely personal pathology? It would show that there was something wrong with me. Perhaps he would want me to talk about my childhood?

Terania 小溪是這個行動發生的地點，而且這個地點剛好位在我住了五年的社區旁邊。我發現自己介入保護雨林的抗爭行動中。突然間，所有事情都變了。我聽到樹林在尖叫，我聽到他們在呼喊我們，求助於我們，我無法抗拒這些呼喊。如果那時我去看精神科醫師，然後告訴他我聽到地球在尖叫，我想我的這些體驗會被簡化爲一種純屬個人的病理現象。這些體驗會讓我顯的有些異常，也許他會要我談談我的童年經驗？

At first my experience was frightening and bewildering. The trees screaming? How could this be? In later years as I studied the matter, I discovered that this rainforest that I had found myself defending was part of the original flora of Australia. 130 million years ago when Australia was part of the mighty super continent Gondwanaland, joined to South America and Antarctica, before the continents drifted apart, all of it was covered in rainforest. Indeed, my ancestors were evolving within this very rainforest for nearly all those 130 million years, and it is only during the last few million years that we sought our fortunes down on the ground. So it became less surprising to see how some kind of psychological or spiritual contact with the rainforest was possible, and it became rather more surprising that more people didn't seem to be experiencing it in this way.

一開始有這些體驗時我的反應是害怕與迷惑的。樹木在尖叫？怎麼可能？後來幾年間當我開始研究這個事件，我發現我當時保護的這片雨林是屬於澳洲原始林的一部分。一億三千萬年前，在各大洲還未分離、澳洲還屬於偉大的岡瓦納古陸且連接於南美洲與南極洲時，所有的大陸都覆蓋著雨林。的確，我的祖先在這一億三千萬年間，在這座雨林裡持續的演化出來，而我們開始開鑿地底寶庫也不過是數百年來的事情。因此，就算能與雨林有某些心理上或靈性層面的接觸也毋需這麼驚訝。在有了這個體悟之後，當我發現多數人無法有這樣的體驗時，反而是讓我覺得驚訝的。

After Terania Creek I went on to start the Rainforest Information Centre, the first NGO in the world to have the rainforests as its agenda with projects from India to Ecuador, from New Guinea to Siberia.

Terania 小溪抗爭事件後，我成立了雨林資訊中心。這是全世界第一個把保護雨林列入工作項目的 NGO，我們足跡遍布各地，從印度到厄瓜多爾，從幾內亞到西伯利亞。

However, it soon became apparent that the forests could not be saved one at a time.

然而，很快的我們就明白我們無法一次只拯救一個雨林。

In spite of our successful direct actions defending the sub-tropical rainforests of New South Wales in 1981, the temperate rainforests in Tasmania in 1982 and the tropical rainforests of far north Queensland in 1986, it was clear that for every forest protected during those years, thousands disappeared around the world.

儘管我們成功的保護了幾個雨林，包括 1981 年我們搶救了新南威爾士的亞熱帶雨林、1982 年塔斯梅尼亞島的溫帶雨林、以及 1986 年極北昆士蘭的熱帶雨林，但我們很清楚的看到成功搶救一個雨林的同時，世界上有千百個雨林消失了。

And of course the planet could not be saved one issue at a time. While we were protecting forests, a mass extinction of life was underway - 100 species a day lost from the planet - and humanity threatening to choke on our own exhaust gasses and the other "byproducts" of our progress.

當然，我們不能以一次解決一件事的方式解救地球。當我們保護森林的同時，有更多的生命在大量滅絕，以每天 100 個物種的速度消失。而同時人類也被自己製造排放的氣體及其他進步文明帶來的副產品，弄得無法呼吸。

By the early '80's it was obvious to me that unless we could somehow address the underlying psychological or spiritual disease that afflicts modern humanity and allows us to imagine that we can somehow profit from the destruction of our own life support systems, unless we could deal with this madness, all of our actions and projects were merely symbolic. You can't save a forest. Its either going to be a green planet or a bowl of dust.

80 年代初期我就體認到，除非我們可以點出那扭曲當代人性，讓我們幻想自己可以從破壞自己的維生系統中受益，潛藏在此背後的心理及心靈病因，除非我們可以處理這種瘋狂的想法，否則我們所有的努力及行動都只具有象徵性的意義，並救不了雨林。眼前只有兩條路，我們的地球不是成爲一個綠色星球、就是化爲一堆灰塵。

It was at this point that I discovered deep ecology and for the first time, found an analysis of our situation that helped me understand how we had come to this awful situation and perhaps what we can do about it.

在這時間點上我接觸到「深層生態學」，也在同時，我首次對於我們的現狀做了正確的分析，這協助



我了解為何我們會走到如此糟糕的地步，以及找出解決問題的可行方法。

Deep Ecology is the name of a philosophy of nature that has been exerting a profound effect on environmentalism in recent decades.

深層生態學是近年來對環境運動有極深刻影響的一門哲學。

Over thousands of years, modern humans have developed an anthropocentric or human-centred perspective. I don't know anything about the historical antecedents of this in Taiwan (though I would love to find out), but where I come from this anthropocentrism stems from the Judeo-Christian tradition. The modern psyche and all the institutions it has created are based on the idea that the world was created only for the benefit of human beings. Only humans were created in God's image, only humans have a soul, only humans have *intrinsic* value. The only value that other species, rivers, forests, oceans and mountains can have, is *instrumental* value as a resource for humans. The Christian bible claims that it is humanity's role to "subdue and dominate" all the other creatures and that they are to be "in fear and trembling" of us.

在過去的幾千年裡，現代人類發展出一套以人為中心的觀點。我不清楚台灣在這點的發展歷史為何(雖然我很有興趣知道)，但在我成長的社會裡，這樣的想法來自於猶太及基督教教義，以世界是為服務人類而產生的論調為基礎，建制現代社會的精神及制度層面。只有人是依神的形象創造的，只有人有靈魂及內在的價值，其他物種、河流、森林、海洋及山脈的價值，都只是工具，只有提供資源給人使用的價值。基督教的聖經宣稱，人類的角色是征服並統治萬物，而萬物必須心懷恐懼臣服於人類。

Within this paradigm, the world is a just stage and we humans are the star of the drama, everyone else is just "bit players", scenery.

在這樣的說法裡，世界是一個舞台，我們人類是舞台上的主角，其他的都只是小角色。

Now the science of ecology (as well as the wisdom of indigenous peoples) denies this perspective: the world is not a pyramid with humans on top, but a web. And we humans are not the spider in the middle, we are just one strand in that web and as we destroy the other strands, we destroy ourselves.

現在生態學(包括有智慧的原住民)都否定此種說法，這世界不是一個將人類置於最上端的金字塔，而是一個網，人類不是居於網中央的蜘蛛，而是其間的一股蜘蛛絲，我們如果毀掉其他的絲，就是毀掉自己。

After thousands of years of conditioning, we have inherited shallow, fictitious selves, disconnected from nature.

經過數千年的訓練，我們已承襲這種淺薄虛假的自我，和自然脫離。

James Lovelock, the scientist who proposed the Gaia hypothesis (which says that the Earth is not just a lump of rock with "resources" growing on it but is a living integrated being), has said that what we are doing to the world is as if the brain were to decide that it was the most important organ in the body and started mining the liver.

James Lovelock，這位提出蓋婭假設（認為地球不只是一大塊充滿資源的岩石，而是一個生物體）的科學家，談到我們對地球所做的事，就好比把人類視為身體中最重要器官—腦，並且對其他的器官，例如：肝，則不在乎，覺得挖掉亦無妨。

Even though in recent decades our IDEAS may have changed to incorporate the insights of ecology, ideas are not just in our heads, they're embodied in the way that the world is arranged. All of the institutions of our society and the very language we speak, conspire to bind us in this outmoded and now (wedded to our powerful technologies and growing populations) deadly way of perceiving our world. Our ideas may change yet our institutions and personalities were forged in this mold and we seem incapable of giving substance to our new, ecological, vision.

即便最近十幾年來，我們已經改變想法來擁抱某些生態學洞見，但舊有的想法卻不只是存在我們的腦中，它們仍具體的彰顯在我們所做的每件事上。我們社會中所有的組織和我們所說的語言共謀，以這些既過時且致命（現今還結合強大科技與成長的人口）的方式來看我們的世界。我們的想法或許已經改變，但我們的社會組織與個性皆已陷入在舊有的模式中，使我們無法給我們新認知到的生態學洞見有所回饋。

Arne Naess, Emeritus Professor of Philosophy at Oslo University, the man who coined the term “Deep Ecology” wrote “it is not enough to have ecological ideas, we have to have ecological *identity*, ecological *self*.”

奧斯陸大學的榮譽哲學系教授，也就是將「深層生態學」這個詞定名的人，阿恩·內斯，寫到：「只是擁有一些生態學的想法是不夠的，我們必須有生態性的認同，也就是**生態我**。」

He pointed out that a sense of responsibility or duty is a “treacherous basis” for conservation. How many of us are capable of altruism? As long as we are in the grip of the illusion that the Earth is other than our very self it seems unrealistic to suppose that we can make the very difficult changes in our lives and societies that would be needed to live contentedly within the constraints of the ecological systems.

他指出責任感或義務感的產生是對自然保育的一個「危險的開始」。我們有多少人真實擁抱利他主義？只要我們還存有「自然與我們一邊一國」這樣的錯覺，我們便不可能爲了要在整個生態系統中與萬物和平共處而大費周章的去做出一些艱辛的改變

If we can *identify* with the Earth we don't need altruism. If we have the *experience* of ourselves not as isolated, separate, skin encapsulated egos but as part of the larger body of the Earth, then the defense of nature becomes merely *self*-defense and this does not require a highly elevated moral stature. Self-interest comes “naturally” and it seems more hopeful to expand the sense of self to include the air (my breath) and water (my blood) and soil (my body), than to suddenly imagine most of us becoming “selfless”, acting against our perceived self-interest to protect these things.

如果我們可以與地球產生**認同**，我們就不需要利他主義。如果我們**體認**到的自我不是孤立、分離、壓縮在皮膚下的「我」而已，而是地球這個大身體的一部分，那麼對自然的保衛變成只是一種**自我防衛**，而自我防衛是不需要擁有高度道德感才能被激發的，畢竟自私對我們來說是很自然的！若我們能把「自我擴張、涵蓋到空氣（我的呼吸）、水（我的血液）和土（我的身體）並加以保護，這比起幻想大家都能瞬間變成**無私**、願意犧牲自己的利益來保護自然要容易的多了！！

Still, through thousands of years of conditioning absorbed by osmosis since the day we were born, we have succeeded in creating this incredibly pervasive illusion of separation from nature.

然而，數千年以來，「人與萬物是分離的、這個普遍的錯覺已經深深的滲透到我們的思想當中，而且是從我們出生那天就開始！

Now the fact that this *is* entirely an illusion can be demonstrated very simply by holding your breath for about 5 minutes. That is, I am not talking about anything particularly mystical, it is very straight forward. We can name it “the atmosphere” and we can say “oh what a good person that is sacrificing their self interest by working to protect the atmosphere instead of making lots of money” as though the atmosphere was “out there”. But it is not “out there”. *None* of it is “out there”. It is all constantly migrating and cycling through us, whether it's the atmosphere, the water, or the soil. There *is* no “out there”, it is all “in here”, but most modern people don't feel that.

「人與萬物是分離的」是個錯覺的這個事實可由憋住氣五分鐘來得到證明。我不是在講神秘、難懂的事，道理就是那麼簡單。我們會說：「哇！這個人真好，願意犧牲自己的利益，來保護環境。」這樣的說法好像在說環境跟我們是隔開的、是在「己身之外」。但事實並非如此，不論是空氣，水或土，他們都在我們裡面不斷的移動循環著。沒有所謂的「外面」，全都是在「裡面」，但大部分的現代人都沒有這樣的感受。

As long as “the” environment is experienced as “out there”, we may leave it to some special interest group like the greens to protect while we look after number one. The matter changes when we deeply realise that the nature “out there” and the nature “in here” are one and the same, are continuous, that the sense of separation no matter how pervasive, is nonetheless totally illusory.

只要我們看待環境還是用「外面」的這種角度、思維，我們便會把保護環境的工作留給某些特殊的利益團體如環保團體，而我們仍繼續的把注意力放在自己的身上。這個情況只有在我們深刻的體認到自然不在「外面」而是在我們「裡面」才有可能改變。到那時，我們才真能體認到「人與萬物是分離的」這個理論是個錯誤！

In response to such things, Joanna Macy and I developed a workshop of experiential deep ecology rituals called the Council of All Beings and, with Arne Naess, wrote a book in 1986 called Thinking Like A Mountain - Towards a Council of All Beings (which has been translated into 12 languages)

爲了回應此事，Joanna Macy 和我發展出一個體驗深層生態學儀式的工作坊 - 「眾生大會」。並且我們和阿恩·內斯在 1986 年合寫了一本書叫做《像山一樣思考 - 走向眾生大會》（現已被翻譯成 12 國語言）

In this workshop we REMEMBER our rootedness in nature, recapitulate our entire evolutionary journey and release the memories locked in our DNA. We experience the fact that every cell in our body is descended in an unbroken chain 4 billion years old, through fish that learned to walk the land, reptiles whose scales turned to fur and became mammals, evolving through to the present.

在這個工作坊中我們重新回想起我們在自然中的根，回溯我們生命整體的進化旅程，並釋放在我們 DNA 內緊閉的記憶。我們經驗到我們身體內的每個細胞是過去 40 億年來從未間斷的傳承 - 從學習在陸地上行走的魚類，鱗片進化成毛皮然後繼續演化成哺乳類的爬蟲類，再繼續演化到現在的樣子。

We further extend our sense of identity in the Council of All Beings itself where we find an ally in the natural world, make a mask to represent that ally, and allow the animals and plants and landscapes to speak through us. We are shocked at the very different view of the world that emerges from their dialogue. Creative suggestions for human actions emerge and we invoke the powers and knowledge of these other life-forms to empower us in our lives.

我們進一步在眾生大會中擴大身份認同。我們在自然界中找到一個自然物，做一個面具來代表他，並且讓這些動物、植物或景物透過我們表達意見。我們從他們的對話中，很驚訝的發現一個對這個世界非常不同的觀點。有很多人類可以採取的創意行動被建議出來，並且我們也藉著這些生物的內在力量與知識來為我們的生活加添能力。

We remember that, until quite recently, humans have been doing ceremonies like this for a long time, hundreds of thousands of years perhaps, and to our surprise, it comes very easily and naturally to us. Invariably we are shocked to hear voices that we have never heard before, profound truths revealed.

直到最近，我們都還記得，人類進行這樣的儀式已經有很長的一段時間，也許已經幾十萬年。很令人驚訝的是，它竟是如此簡單和自然。我們總是對從來沒有聽過的聲音感到震驚，因為真相終於揭露了。

One of the rituals at the Council of All Beings is a mourning: we grieve for all that is being lost from the world, the species lost, the landscapes destroyed. Only if we will allow ourselves to feel the pain of the Earth, can we be effective in Her healing. This is why the Vietnamese Buddhist monk, Thich Naht Hanh, said that in order to heal the Earth, “the most important thing that we can do is to hear, inside ourselves, the sounds of the Earth crying”.

眾生大會中有一個「追思」的儀式：讓我們哀悼所有已經消失的事物、滅絕的物種、破壞的景觀。只有當我們親身體驗地球的痛苦，我們才能有效地去療癒她。這就是為什麼越南佛僧 Thich Naht Hanh(一行禪師)說：「為了醫治地球，最重要的事，就是從我們內心深處去聽到地球的吶喊。」

We have a deep longing for reconnection with the Earth. With this longing repressed, a host of displacement activities arise. We feel a pervasive anguish and emptiness and spend our lives trying to fill the gaping wound with all manner of “stuff”. We have to dig up and chop down the Earth to make and power all the hair-driers and microwave ovens and electric toothbrushes with which we try, unsuccessfully, to fill the hole.

我們極端渴望與地球重新連接，但這個渴望被潛制，因此出現大量的替代性活動。我們處處感到苦悶和空虛，試著用各式各樣的「東西」來填補撕裂的傷口以過日子。我們只好去挖掘和破壞地球，來製造和發電啟動吹風機、微波爐、電動牙刷，但仍無法填補這個裂口。

It's not really all these material “goods” that we want however, but a certain psychological state that we imagine will follow. It never does follow of course, and no amount of material “stuff” brings us peace.

我們想要的其實不是這些物質性的「東西」，而是某種我們以為會隨著這些東西而來的心理狀態。當然，它從未出現，也沒有任何「物質東西」能帶給我們寧靜。

In response to the question “how is this expansion of identification to be developed?”, Arne Naess responded that what are needed are “community therapies” to develop ecological self.

針對「如何擴大身份認同？」這個問題，阿恩.內斯這樣回應：現在需要「社群療法」來發展生態我。

At first I was very excited by this as it gave me a new perspective on the Council of All Beings. Although I had facilitated many such workshops, I'd never seen them in this light.

起初我很興奮，因為這讓我對眾生大會有新的體認，雖然我已經辦過很多這種工作坊，但從來沒有這樣想過。



After some time however, I came to see certain shortcomings in the “therapy” metaphor. While on Third Mesa in New Mexico, I was privileged to witness an ancient indigenous Hopi ritual. It took place in the town square of the oldest continuously inhabited community in the Western Hemisphere. Although the masks were more splendid and the drumbeat more confident, in many ways it was identical to the Council of All Beings and these people had been doing this regularly for thousands and thousands of years.

但是過一段時間後，我發現「治療」這個比喻有些缺失。在新墨西哥州的第三台地（Third Mesa），我有幸參加一個古老的美洲原住民霍皮族（Hopi）的儀式。它是在一個一直都有人居住，西半球最古老的社群的社區廣場舉行。這個儀式跟眾生大會有很多相似的地方，只是面具更精彩，鼓聲更自信，而且他們定期舉辦這種儀式已經有好幾千年了。

But therapies aren't supposed to last for thousands of years. These ceremonies and rituals have no end. Perhaps the tendency to lose our connection with the living Earth is very ancient. Perhaps it began as soon as we began to think? What else could explain the fact that every intact indigenous culture that we look at has, at its root, a series of such ceremonies and rituals whereby the human community can acknowledge and renew and nourish our interconnectedness with the land and the rest of the Earth community?

可是治療不應該持續數千年這麼久，但為什麼典禮和儀式卻從未間斷呢。也許自古以來我們就有和地球失聯的傾向，或許從我們懂得思考那天就開始了？不然，如何解釋，為什麼每個我們看到擁有完整在地住民文化的社群，都有一系列根深蒂固的典禮和儀式，讓人類社群得以承認、更新、而且滋養我們與這塊土地，以及地球上其他社群相互連接的關係？

So, although the Council of All Beings is undeniably experienced as being therapeutic by participants, it reveals I think, a deeper significance; One remembers Joseph Campbell's warning that the chief sources of anxiety in our age are the loss of myth and ritual. We must heal our culture so that it once more provides us with authentic connection between our soul and the Earth. For me, the real work must include reclaiming these rituals and the empowerment that they offer, and to take that empowerment and spread it through our lives, finding ways to serve the Earth.

所以，儘管參加眾生大會的人，都認為這無疑是經歷一趟治療，我認為它代表一個更深的意義。這讓人想起 Joseph Campbell 的警告：「今天人類焦慮的主要原因，是因為神話和儀式已消失了。我們必須醫治我們的文化，讓它再次提供人類靈性與地球之間真正的連接。」對我來說，真正要做的工作，必須包括回復儀式和它所賦予的力量，並把這個力量落實在我們的生活中，以找出服事地球的方式。

This work is much more about experiences than ideas so, before moving on to talk about some of my work in the conservation of nature, I'd like to share with you a short experiential deep ecology process.

這份工作強調體驗重於想法，所以在談我的自然保育工作之前，我想向大家分享一個簡短的深層生態學體驗過程。

As I wrote in “Thinking Like a Mountain”, for myself this transformation of perspective from anthropocentrism to deep ecology resulted from my actions on behalf of Mother Earth.

正如我在《像山一樣思考》中所寫，我的觀點從人類中心主義轉變到深層生態學，是從我把自己當成代表「地球母親」一樣行動後，所產生的結果。

In struggling to protect the rainforests near my home, I found that the sense of

在奮力保護我家附近的雨林時，我發現我從：

“I am protecting the rainforest”

「我在保護雨林。」的想法，

Changed into

改變為：

“I am part of the rainforest protecting myself. I am that part of the rainforest recently emerged into thinking.”

「我是雨林的一部分，在保護我自己。這個想法，新近浮現在我腦中。」

What a relief then! The thousands of years of imagined separation are over and we begin to recall our true nature.

真是種解脫啊！幾千年思想上的分離已經結束，我們逐漸憶起我們的真實本質。

Furthermore the spiritual awakening that took place while participating in the defence of the rainforests has obviated the need for any other form through which to experience the divine - the Earth itself has become my sacred text.

此外，參與保護雨林所帶來靈性覺醒，讓我無需用任何其他形式來體驗神——地球本身已經成為我的聖典。

However, it is clear that many people's love of Earth is mediated thru one of the great faith traditions and that each of those traditions has within its texts and liturgies, many expressions of ecological sensibility and love of Earth.

但是，明顯地，很多人的愛地球是由於偉大的傳統信仰，在這些傳統的教誨和禮儀中，有許多關心生態和愛地球的表達。

These days, the Earth suffers under the thrall of the religion of the market place which is the dominant spiritual mode of these dark times.

近年來，地球受害於市場經濟的奴役，它是現今這段黑暗時期的主要精神模式。

Both nature and the faith traditions falter under the onslaught of the religion of economics, which is, I believe, the most pious religion the world has ever known, worshipping Mammon in skyscraping temples and shopping malls not just one day a week but seven; with worshippers all the more fervent by virtue of being completely unconsciousness that their supposed secularism is, in fact, a profound spiritual faith. I have [written about this at some length last year](#) for the University of Western Sydney's “Handbook of Social Ecology.”

在經濟信仰的衝擊下，自然和傳統的信念都產生動搖，我相信這是全世界最虔誠的宗教信仰，在高聳的廟堂和購物商場裏膜拜財神，不是一週一次，而是天天。那些無知狂熱的崇拜者，完全無感於他們所謂的世俗主義，其實已然成為他們的一種深刻的精神信仰。這個議題，我去年曾為文刊載在西雪梨大學的《社會生態手冊》中。

I believe that we need to nourish both the growing shoots of ecological concern within the great faith traditions and also nourish spiritual understanding and respect within the conservation movement.

我認爲，我們不但要在偉大傳統信仰中，培養正在發芽的對生態的關切；同時也要在保育運動中，培養靈性上的領悟力和尊重。

Part of my work has been exploring the overlap of ecology with Christianity, Judaism, Islam, Buddhism and Hinduism.

我也一直在探索基督教、猶太教、伊斯蘭教、佛教和印度教中，對生態的共同看法。

Earth is where all these mighty faiths meet, each has grown from the soil of this planet and it is in the Earth that they are reconciled. I will give two examples from Hinduism and Buddhism.

地球是這些偉大的信仰交會地，它們在這個星球的土壤成長，在這裡互相協調。我從印度教和佛教中、舉兩個例子。

Arunachala, a mountain in the State of Tamil Nadu, is one of the most sacred sites in India. In the Hindu tradition, the story is told that their supreme deity, Shiva, manifested as a column of light stretching from infinity to infinity. He was so dazzling that the others gods complained that they were being dazzled beyond endurance.

Arunachala 山，在泰米爾納德邦，是印度最神聖的一個地點之一。印度教的傳統故事說，他們最崇高的神—濕婆，現身爲一片無限廣闊的光，光芒耀眼到令其他神抱怨說無法忍受。

In his compassion, Shiva took on a new form as this mountain, Arunachala, and more than 1000 years ago a vast temple was built at its base. Many believe that walking the 11 km around Arunachala is the fastest way to enlightenment and pilgrims by the millions have thronged there since time immemorial.

濕婆心生悲憫，於是換個形式，化身爲 Arunachala 這座山。一千多年前山腳下蓋了一間龐大的寺廟，許多人認爲，開悟的最快方法，是繞著 Arunachala 這座山步行一圈，總長有十一公里。因此自古以來，來此朝聖的人超過好幾百萬。

In the long line of illustrious sages who have taken up abode in caves on Arunachala was Ramana Maharshi, one of the most celebrated Hindu mystics of the 20th century who died in the '50's.

在 Arunachal 的山洞修行的眾多顯赫的聖賢中，20 世紀的 Ramana Maharshi，是其中最著名的印度教神秘主義，他在 50 年代過世。

In 1987, the Rainforest Information Centre received a letter from one of the nuns in Ramana's ashram telling us that when Ramana had arrived at the mountain as a young man, it had been clothed in a mighty jungle and even tigers could be met walking along its flanks. But now, nothing remained but thorns and goats, couldn't we please do something?

1987 年，雨林資訊中心收到一封信，拉瑪納聚會所的比丘尼告訴我們，當時年輕的拉瑪納來到此地，這裡還是叢林密佈，甚至在山的一側都可以看到老虎。但現在，除了荊棘和山羊，什麼也沒有，我們難道不能做點什麼嗎？

We helped her set up an NGO and raised funding including two substantial grants from the Australian



Government aid agency while volunteers from Australia spent more than seven years helping to reclothe the sacred mountain.

我們幫助她成立了一個非政府組織，同時向澳洲政府的援助機構籌募了兩筆資金，而來自澳洲的志工，花了七年時間，讓此聖山重披叢林綠意。

After some years, the authorities from the main temple invited us to move our tree nursery inside the temple walls and allowed us the use of their precious waters. Consequently, we initiated the regeneration of the temple gardens, growing flowers for their ceremonies as well as hundreds of thousands of native tree seedlings each year.

若干年後，寺廟當局請我們把苗圃移入寺內，並讓我們使用他們珍貴的水。從此，廟裡重新有一座花園，種花來給祭典用，以及每年種植幾千棵的本土樹苗。

When I returned to Arunachala last December, I was heartened to find that more than 10 new NGO's have sprung up around the base of the mountain. These inspired groups have constructed native tree nurseries and are engaged in tree planting, environmental education, fire prevention and fire fighting. Not only was I able to walk in the cool shade of the trees our project had planted for over 20 years , but I was able to witness also that our *idea* had taken root, the idea that Shiva could be worshipped by reweaving his ecological robes. A short film about this project, “Reweaving Shiva’s Robes” may be viewed [here](#).

去年 12 月我又回到Arunachala，我很高興地發現，山腳下迸出十幾個新的非政府組織。這些被感召的團體，完成了本土樹種苗圃的建設，並推廣植樹、環境教育、防火和滅火。我不僅能在這些我們種了二十多年的陰涼樹影下散步，我還能夠親眼見到我們的想法已經紮根，一個重新編織生態長袍、讓人頂禮濕婆神的想法。[這部短片「重新編織濕婆的長袍」](#)介紹這個專案計畫。

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# Council of All Beings Workshop Manual

## Introduction to the workshop.

### 工作坊介紹 (柚子譯) ([Top](#))

(See transcript of John's introduction for more details.) Some of the important points to include are:

(在介紹 John 的文章裡會有更詳盡的介紹) 一些包含的重點有：

\* History of the Council of All Beings 眾生大會的緣起

Brief explanation of deep ecology, ecological self 「深層生態學」和「生態我」略義

Joanna Macy – despair and empowerment 喬安娜·梅西 — 「從沒力到培力」

John and Joanna created new workshop from combination of deep ecology and despair/empowerment; 100s held around the world; book 'Thinking Like a Mountain' translated into 8 languages

約翰和喬安娜結合了深層生態學和「從沒力到培力」，創造出一種新的工作坊，並已在全球各地舉辦過一百多場，同時出版了《像山一樣的思考》一書，已翻譯成八國語言。

\* Your story. How you came to be facilitating the Council. Why you think it is important.

你的故事。你要如何推動眾生大會。你為何覺得它很重要。

\* Importance of ritual. Community.

儀式的重要性。社群。

\* Don't need to be a skilled facilitator to lead Councils. Encourage people to hold more workshops. Can be held on any scale (even just getting a group of 4 or 5 friends together).

不需要成爲一個有技巧的籌辦者，來領導眾生大會。要鼓勵人們舉辦更多的工作坊。規模大小不拘(四五好友也可)。

\* This workshop should be the beginning of a series of events.

這個工作坊應該是一連串行動的開始。

Research conducted by Eshana has shown that the Councils have very powerful effects in creating ecological self, but that these effects are not retained over time. These experiences of ecological self need to be practiced, like regular festivals, holding more workshops. Also, the research showed that environmental action doesn't automatically follow from workshops (celebration, feelings of connection, ritual, etc.). Therefore, more workshops are not enough. Participants need to make concrete decisions to act in more environmentally responsible ways

and to invest time in strategising for action. (We will have a small amount of time towards the end of the workshop to begin this process.)

由依夏娜所主持的研究顯示出，眾生大會對創造出「生態我」有著非常強大的效果，但這些效果並不會隨時間持續。就像是固定節慶一樣，要舉辦更多的工作坊來練習這些生態我的體驗。

\* Defining characteristics of the Council of All Beings workshops (all potential workshop facilitators need to know this): 1. In order to use the name 'Council of All Beings', a large proportion of the proceeds from the workshop must go directly to environmental projects. Introduce what project/s this particular workshop is funding. 2. Intention to heal separation between people and the Earth (i.e., any processes can be used).

定義眾生大會工作坊的特色（所有可能成爲工作坊籌辦者都需知道）：

1. 要使用「眾生大會」之名，則此工作坊大部分收益須直接運用在環境議題上，並說明本工作坊將資助哪個計畫。
2. 工作坊目的是在療癒人類與地球之間的分離。（也就是說，任何方式都可被運用）

Include a short time of silence to help people get in contact with their personal intention for this weekend.

還包括一段短暫的靜默時間，來幫助大家和你對這個周末的自我期待進行對話。

Ritual opening. 開場儀式

Depending on the facilitators and participants present, any type of 'non-intellectual' beginning is great – any kind of song, dance, drumming, chanting. The important thing is making a fun, strong energy start, announcing the beginning, helping us move from our ordinary reality into sacred, safe space. This can be done before or after the introduction and intention-setting.

根據籌辦者和參加者的呈現，任何「非智能」形式的開場都很好，如任何種類的歌曲、舞蹈、鼓樂、唱誦等等。

A smudge of sweet-smelling smoke (e.g., sage, cedar, eucalyptus – something local and meaningful is good) can be passed around the circle to 'cleansed' each person's energy and mark the entry into ritual space. An alternative to smoke is the shamanic use of a drum, rattle or didjeridoo, again around the whole circle, but played by one person.

可以讓帶甜味的煙（如：鼠尾草、雪松、尤加利，或是在地且有意涵都好）在圓圈中傳遞，用以「淨化」每個人的能量，並作爲進入儀式空間的標記。除了煙，另一個選擇是像薩滿一樣使用鼓、響環或 didjeridoo（一種澳洲原住民使用的風管樂器），同樣的在圓圈中，但是由一個人來演奏。

Another type of ritual opening to be performed by a number of participants and facilitators (and thus to be organised beforehand) is one held in a circle, where each of these elements are honored, invoked, welcomed, thanked:

另外一種開場儀式是，由一群參加者和籌辦者來表演（所以要事先安排），在圓圈內舉行，在這裡每一個元素都是被尊敬的、被祈求的、被歡迎的和被感謝的。

honoring the 4 directions (or 7)

禮敬四方（或七方）

welcoming our ancestors (right back to the beginning of time)

迎接我們的祖靈（回到時間的起點）

welcoming all species to the circle

歡迎所有生靈進入圓圈

thanking the spirit of this place

感謝這個場地的靈

(naming hills, rivers, mountains, situating us in the bioregion)

唱出山丘、河流、山脈的名，定出我們所處的生物區位

honoring the indigenous people of this place

禮敬這個地方的原住民

welcoming men and women, young and old to the circle

歡迎男人、女人、年輕人和年長者進入這個圓圈

inviting those we have left behind into the circle (our families, communities, others supporting this work; then open this to the circle for anything or anyone else they would like to bring in)

邀請那些被我們遺漏的進入這個圓圈（我們的家人、社區、支持這項工作的其他人。然後開放給其他任何想要進入這個圓圈的人事物）

A ritual after the introductions etc might involve focussing on each of our intentions, or the group intention, by dancing, drumming or singing it.

儀式在簡介完後，或許可以來集中專注我們的個人意向或群體意向，透過跳舞、擊鼓和歌唱等方式進行。

Participants introduce themselves.

參加者自我介紹

The 'sharing circle' is the basic form of this workshop, and so if the group of participants is not familiar with this process, it is good to introduce some basic principles:

「分享圈」是這個工作坊的基本形式，所以如果有參加者不熟悉這樣的活動，跟他們說明一些基本原則也很好：

– talking stick/object – the person who holds the object has the right to talk uninterrupted

—說話棍／物—手拿此物的人擁有發言權，且不能被打斷

– sharing feelings, what you're thinking and feeling right in that moment, try not to rehearse (if you find yourself rehearsing as the talking stick gets closer, just say that quickly first and then get onto how you really are in that moment)

—分享感受，試著不要在心中反覆思量你當下的所思所感（如果你發現當說話棍靠近時，自己開始思量起來，趕快先說一下自己狀況，然後回到你當下的感受）

– listening with respect to each person's sharing, try not to make judgments, and if you do, then don't communicate them in your next sharing. This is a time when people have a chance to express themselves without comment from other people – positive or negative. The only feedback given from the rest of the circle are sounds and words of affirmation (e.g., "Yes!", "Ho!" or "I hear you.").

—尊重並傾聽每個人的分享，試著不要去評論。如果你評論了，那不要在你下一次的分享中想要去溝通。這個時段是讓大家在沒有他人意見下，有機會表達自我—不論正面或反面。來自圓圈中其他成員的回饋只有肯定的聲音或話語（如：“是！” “哇！” 或“我聽見了！”）

In the first sharing circle of the workshop, ask participants to say their name, and then introduce themselves saying something about their relationship with nature (not their usual social or economic identity – e.g., their job). Examples of questions to ask the group include:

在工作坊的第一次分享圈，請參加者說自己的名字，然後介紹自己，說一些自己和大自然的關係（請勿介紹社經身分，如：工作）。可以問團體成員的問題範例，如：

"Tell us a bit about a place in nature where you feel most comfortable / your favorite natural place."

請告訴我們，大自然中讓你覺得最舒服的地方／你最喜歡的野外

"Tell us something about your connection with the Earth."

請告訴我們一些你和地球連結的經驗

"Share with us, in essence, what your specific intention is for this weekend."

和我們分享一下，實際上，你對這個周末有什麼特別的期待。

The name game.

We use a really simple process to help the process of learning each others' names which involves throwing a cushion (or a ball, or any other soft object) across the circle towards another participant. As we throw the cushion, we shout the person's name, and if we don't know it, then we ask "What's your name?" as we throw. This process also helps to enliven the group, get a bit physical and have fun. It warms people up (physically and emotionally), and creates the laughter which helps us move towards intimacy.

### 名字遊戲

我們用簡單的方法來幫助大家記住每個人的名字，其中會丟一塊墊子（或球，或其他柔軟的東西）給圓圈對面的另一位參加者。當我們丟出墊子的同時，要叫出對方的名字，如果我們不知道，就要在丟的同時問：「你叫什麼名字？」這個方法也可以幫助團體更加活絡，帶一些運動和趣味。它可以幫助大家暖身（肢體上和情緒上），製造笑聲，讓我們更加親密。

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In the evening of the longer-form workshop, it's good to just have some free time, allowing people to talk with each other, or maybe have some drumming and chanting, etc. Another idea is to show an inspiring activist video. Before closing in this evening, suggest that people pay attention to their dreams tonight, as some important messages and images may come from the intention which they have made this evening. Also ask if any of the participants would like to facilitate a pre-breakfast process (e.g., yoga, meditation) the following morning.

較長時間的工作坊中，黃昏時段最好可以有自由活動時間，讓大家可以彼此交談，或可以有一些擊鼓和唱誦等等的活動。也可以播放一些有啟發性的運動人士的影片。在晚上結束活動前，建議大家可以注意一下今晚所做的夢，或許會是來自於意向的一些重要訊息和影像。也可以問問看，有沒有人願意協助明天早餐前的活動（如：瑜珈、靜坐等）。

Early in the morning, before breakfast, it's good to have some sort of yoga, tai-chi, ritual or meditation outside in nature. This is a good exercise to invite participants to facilitate. (Including participants as facilitators is empowering for the whole group.) In the last sharing of the evening on Friday, ask if people have anything suitable which they wish to for both mornings, and then organize a gentle way of waking people early which lets others sleep if they wish (e.g., someone playing guitar, meditation bell).

隔天清晨，早餐前，在大自然中做一些瑜珈、太極、儀式或靜坐都很好。這也是一個好的練習，邀請參加者一起來幫忙（讓參加者也成為籌辦者就是在為整個團體注入力量）。在星期五傍晚最後一次的分享中，問大家對接下來兩天早上起床有沒有什麼想法，然後安排溫和的方式叫醒早起的人，同時也讓想繼續睡的人可以睡（例如：彈吉他或敲靜坐鐘）

After breakfast, have another sharing circle. This is just a short check-in, to express how we are each feeling in that moment. Encourage people to share something about a dream which they had last night.

早餐後，舉行另一個分享圈。這只是當作一個短短的「報到」，表達我們每個人當下的感覺。鼓勵大家分享昨晚做的夢。

Continue on to next workshop process: [Milling](#)

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# THE MILLING

## 磨合 (厚聰 譯) ([Top](#))

This is a series of exercises designed to create group bonding, and to focus our whole attention (heart, body,

mind) on the subject of the workshop: our relationship with the rest of the natural world.

這是一個練習連結的系列，在這個工作方坊的主題裡，我們需要集中全心全靈(身、心、靈)去建立與大自然之間的關係

Feel free to be creative with this series of exercises, any group-bonding and trust-creating activities will be effective.

在練習時你可以自由加入個人創意，所有的團隊合作和信賴感將會起作用。

The format of the milling is that the participants move around in all directions in a defined space (outdoors is best), and then find a different partner for each of four or five 'stops', each of which has a different exercise.

碾磨的形式是 參與者圍著圓移動在在全部的方向在一個輪廓分明的空間(戶外為佳)，共有四~五個項目，每次與不同的夥伴有不同的課題，

### MILLING 碾磨

As facilitator, make sure that you walk around the very outside of the group, so that you can speak facing the whole group.

而帶領者，確定你能在圓圈外走動並且說話時面向整個團隊

Show participants how to walk about. Encourage participants to center themselves as they walk, to focus on their breathing, the feel of the earth beneath their feet, the feeling of the breeze (or the sun) upon their skin.

展視參與者如何去做，鼓勵參與者注意他們的腳步，關注自己的呼吸，用雙腳去感受大地，去感受皮膚上傳來的微風或陽光

After a while, when the people seem calm, encourage them to make eye contact with the others

(remind them if necessary, that they don't have to smile or prepare a face for anyone, just relax their facial muscles and make contact).

過了一陣子，當人們開始沉靜，鼓勵他們用雙眼去注視其它人

(當需要時提醒他們，不需要微笑或準備什麼表情，僅需要放鬆臉部肌肉並保持目光連接)

Keep them walking. (This moving around making contact with each other is not just a way of finding people different partners. It is an important part of the process, so don't speed things up too much.)

讓他們繼續行走

(移動是爲了與每個人產生連結，不是爲了去找到其它的夥伴，這是過程中很重要的部分，所以別走太快)

Ask them to find a partner (a new partner for each stop).

告訴他們去找到一個夥伴(每個課題都要找到一個新的夥伴)

When most people are paired up, ask anyone without a partner to raise their hand high in the air (model this).

當大多數人都配對好了，要求沒有夥伴的人舉手(試範)

If there is an odd number in the group, you as facilitator need to join in the exercises and take the remaining person as a partner

假如團體是奇數，你可能需要加入與剩下的那個人組成拍擋

. (If you have a partner, reposition them so that you continue to speak facing the group.)

(假如你有夥伴，要求他加入團體，讓你能繼續對整個團體說話)

Instructions for 'stops' we usually use are:

當停止後，我們通常進行下列指示

1. Sharing. "Stand facing your partner. No don't look at me, look at your partner and just listen to me. Now take it in turns to tell each other something really special that's happened to you in nature.

“分享”面對你的夥伴。別看著我，看你的夥伴並聽我說。現在輪流去分享彼此在自然裡發生過的特殊事件”

After a couple of minutes I will ring this bell (or shake this rattle or bang this drum) which means that it is the other person's turn to speak." ..... "Now say good-bye to you partner and start moving around again."

每次一個人分享，當一分鐘時我將響鈴(或是發出聲響)，這代表另一個人開始分享

好，現在和你的夥伴說再見而且再度在圓圈裡移動

After each stop, ask people to start moving around again, making eye contact, and when they feel ready, to start to reach out and touch people as they move past.

在每個課題，要求夥伴開始再度移動並保持眼神的接觸，當他們準備好了，觸碰那些開始移動的夥伴

## 2. Hand Dance.

### 手指舞蹈

(This process introduces the feeling of following and openness, similar to the feeling of inviting the ally to speak through us.)

這個課程介紹了開闊與追隨的感覺，就像是透過我們去傳達一個吸引人的結盟

"This time find a different partner."

此時找一個新的夥伴

(Make sure everyone is paired up.)

(確定每個人都有夥伴了)

"Within each pair, there'll be a person A and a person B. Person A put up their hand.

每一組分為 A 與 B，A 請伸出你的手

" ..... "Place your palms on the other person's palms" (Model this.) "and without any talking, person A begin to move your hands through space.

將你的掌心放置在夥伴的掌心上(示範)，不說話，A 開始將手穿過那些空間

Person B just follow." ..... (Allow a couple of minutes while people do this.)

B 跟著 A 的動作(給幾分鐘的時間練習)

..... "Now, without stopping. No, without stopping" (people sometimes stop as soon as you speak)

“現在，不要停”(有時人們在你開口前就停止動作)

"person B start to lead and person A just follow." .... (couple of minutes) ...

換 B 開始引導 A 作動作 (幾分鐘後)

"Once again, without stopping, keep your hand dance going without lead or following.

再來一次，不要停止動作，保持你的手在沒有引導或跟隨的狀態下移動

Neither person lead nor follow. Keep moving." .... (another couple of minutes to experience this) ....

沒有人引導或跟隨，只要保持行動...。(再用幾分鐘的時間來體驗)

"Now, without speaking, say good-bye to your partner and start milling around again."

現在，不說話，和你夥伴告別並在活動場內尋找下一位夥伴

3. Look into these Eyes. (Introduces deep feelings.)

凝視雙眼(帶入深層的感覺)

"Find a different partner this time, and look deeply into each others' eyes. Through this process, don't speak at all. Just listen to me and welcome any feelings which might arise in you."

找一個新的夥伴，並且深深的注視他的雙眼。在過程裡，不要說話，聽著我的指示，並開放內心去體會任何引發出的感覺

"Here in front of you stands a human being who loves this Earth.

站在你們的面前，是一個愛地球的人

That's why they're here at this workshop.

這就是為什麼你們在這個工作坊

There are millions of people in Santiago today, doing many different things, but this person has chosen to come here to do this work. .... Now invite any feelings in you which may arise in you at this thought." ... (Pause to allow to this to happen.) ...

今天有數百萬人生活在聖地牙哥，做著許多不同的事，但這些朋友選擇來這邊參與這個工作坊，放開心胸專注在現在引發出的所有體會

(暫停片刻讓大家去感受)

"Now, close your eyes and let the feelings you had drop away into the Earth. Open your eyes again and take a new look at your partner."

現在閉上你的眼睛讓思緒抽離。再次睜開眼以一個新的角度去注視你的夥伴

"Now consider the deep knowing that this person holds about what is happening to the Earth.

現在深思熟慮的了解這個人知道在地球上正發生一些事情

This person knows about the poisoning of the air, the water, and the soil.

這個人知道水、空氣、土壤正被污染

This person cares about the species of animals and plants becoming extinct today.

這個人關心正在滅絕的動物與植物

This person knows about the arsenals brimming with weapons all over the world, and about the thousands of hectares of forest being clear-cut." (Just use any examples which touch you very deeply.)

這個人知道有關充滿這世界的紛爭，知道有數千公頃的森林被剷除(提出幾個體會很深的例子)

"And somehow, this person has to find a way to live in this world, knowing all of these things. ....

並且不知怎的，這些人們找到了在世界生存的方法，知道所有的這些事

Once again, welcome any feelings which arise. Feel them in your heart, and in your body." .... (Pause) ....

再一次，敞開心胸去體會心中湧起的任何感覺。感覺它在你們的心裡、身體裡...(暫停片刻)

"Now close your eyes for a moment, maybe shake your body a little and let go of the feelings, and then open your eyes again and look at your partner."

現在閉上你的眼睛並持續一會，或許去晃動一下你的身體並去感覺它，再打開你的眼睛注視著你的夥伴

"Consider how dangerous a world this person lives in ... a world bristling with weapons and dangers of every kind.

深深的思考，這些人們生活在多麼危險的世界裡，這世界豎立著那麼多的武器與危險

This person might die of a cancer caused by the poisoning of the air they breathe or the food they eat. This person might die in some senseless war.

這些人們可能因為受污染的空氣與食物而死於癌症。這些人們可能死於毫無意義的戰爭下。

Even now, although the stand-off between the United States and the USSR is over, tens of thousands of nuclear warheads are poised and could go off at any moment, without warning. ....

即使是美國與蘇聯冷戰結束的現在，仍有數以千計的核子彈頭可能在毫無預警下在任一秒中被發射。

In fact, looking deep into the eyes of this person in front of you, you could be the last person that they ever see. ...

事實上，深深的看入你夥伴的眼裡，你很可能是他們所見到的最後一個人

And again, don't fight any emotions which are arising in you at this thought, just feel the emotions flowing through your body and let yourself express them any way you like." ... (Pause) ... "

再次提醒，不要去壓抑心中因為這些思緒而湧起的情緒，讓情緒穿透你的身體，並且用任何你喜歡的方式自己去表達出來

Now, close your eyes and let go of those emotions, shaking your body allow the feelings to flow out of you and down into the ground. Open your eyes again and look at your partner." 現在，閉上你的眼睛並讓它那些情感退去，晃動你的身體讓那感覺流入大地。再次睜開眼睛並注視你的夥伴

"Now, consider what it would feel like to work alongside this person for the healing of this earth, and to prevent violence and warfare. What would it feel like?" (Pause for a minute or so, while people fully absorb this beautiful and empowering feeling.)

現在，深思與這些治療地球的人們並排靠攏著，去阻止暴力與戰爭。這種感覺像是什麼？(暫停數分鐘，讓夥伴完全吸收這美麗與權威的感覺)

"Without words, say good-bye to your partner. And start to mill around again, making eye contact and reaching out to people as they pass. ... And find another partner"

不需多言，與你的夥伴告別，並開始尋找下一位夥伴，與他眼神交會並重覆、以此類推

#### 4. Hand Evolutionary Journey.

##### 手的進化旅行

(This is a brief version of the evolutionary journey – see 'Thinking Like a Mountain' – but which can be done in many different settings. It reawakens us to our direct family relationship with other animals through recapitulating our evolutionary history.)

(簡要的解譯手的進化旅行-看'思考像座山'-但誰能做到這可能的設定。它使我們想起我們最直接的家庭關係與其它的動物通過重述我們的進化旅行)

"Take your partner's left hand in your left hand and close your eyes.

用你的左手握住你夥伴的左手並閉上眼

Now begin to explore this hand, gently, and with great sensitivity and innocence.

現在開始溫柔、纖細、(無罪?)的探索這隻手

Imagine that this is the first time you have ever touched a human hand. .... Feel the skin (it's texture, warmth or coldness) ....

想像這是你第一次碰觸到人類的手，感受那肌膚(它的質地、暖和或是冰冷)

and now the structure of this hand (the nails, the knuckles, the bones and sinews, the flesh).

感受它的結構(那肌肉、關節、筋、指甲…)

.... What can this hand teach you about the person it belongs to?

這隻手是否告訴你有關它的主人?

Is it used to physical labor, being in the soil of the Earth, does it write a lot, or maybe play a musical instrument? ...

它是被用來勞動的手嗎?是否常常與大地的土壤接觸?還是被用來寫作, 或者是用來彈奏樂器?

This hand can express deep feelings ... perhaps it held a baby when it was first born. Perhaps this hand has comforted someone in their last moments before death."

手能表達出深層的感覺...想像它曾抱著一個剛出生的孩子, 想像它曾在某人臨終前最後一刻給予安慰

"Now let this hand take you back into its history. Can you feel the hand of the child which this person once was ... playing with toys and climbing trees?

現在讓這手帶你回到他的故事裡。你能感覺到這手當它是孩童時, 正玩耍著玩具與攀爬樹木嗎?

Certainly much smaller, but somehow the same hand. ... Going back further still, can you feel the baby's hand, really tiny and reaching out into the world for the first time?"

確實有許多的 smaller, 但曾幾何時那是相同的一隻手...回到那遙遠的靜止時刻。你能感受到孩子的手那麼的小、並第一次試著去探索這世界?

"Now with the help of your imagination, go even further back into the history of this hand.

現在, 試著發揮你的想像力, 倒回到那雙手更遙遠的過去

Can you feel the paw of the monkey – with its strong opposable thumb for swinging through branches ... and sensitive fingertips for judging the ripeness of fruit and grooming other monkeys. ...

你能感受到猴子的爪子-它有強壯的手指去搖擺樹枝, 有敏感的指尖去挑選水果或打扮其它的猴子

And now back to the hand of the reptile, feel the claws in those fingernails and the strong knuckles for gripping the earth. ... And now feel the fin of the fish, before this hand had crawled out onto land, feel this fin swimming through the waters of the ocean. .... And perhaps if you're really sensitive, you can feel the very dust of stars from which this hand is



composed."

現在感覺這手是爬行動物的手，感受爲了抓住地球的爪子上的指甲與強壯的關節

現在感覺這手是魚的鰭，在它爬行地面之前，感受鰭滑過水面游過海洋

假使你真的非常敏感，你將在沉靜的手裡感受到星塵

"Without words and with your eyes still closed, say good-bye to this hand and without opening your eyes, turn away from this person. Open your eyes and begin moving about again."

不需言語且持續閉上眼，閉著眼離開這夥伴，轉身離開後睜開眼再開始移動

5. Blind Walk. (This exercise builds trust between participants, and introduces them to nature through many senses. Allow 15–20 minutes.)

瞎子走路(這個體驗建構在參與者的信賴，並引導他們提高對自然的感覺，時間在 15~20 分鐘之間)

"With your new partner, decide who is person A and who is person B. Person A is going to shut their eyes and person B is going to lead them around the garden/forest/fields for about five minutes. But not yet... first I need to explain what we are going to do."

選擇一個新的夥伴，決定誰是 A、B，A 將要閉上眼而 B 要引導他用五分鐘的時間繞行這個區域(公園/森林/原野)

但不是現在，我需要去解釋我們要怎麼做

"Person B gently holds and guides person A" (use a person to help model this – e.g., have an arm around the person's back, and guide them holding their arm) "around this area, introducing them to different smells, textures, sounds and even tastes if there is anything edible.

B 溫柔的帶領引導 A(試範：用一隻手繞著背，另一隻手握著他的手臂來引導)在這個區域，鼓勵他們嚐試不同的嗅覺、觸覺、聽覺、若是能吃的可以試試看味覺

All this is done without speaking. Place your partners hands on anything you wish them to feel, crush leaves into their hand or wave them beneath their nose.

當完成後不需言語。將你夥伴的手放置在任何你希望他感受的物體上，揉碎葉子將它放在夥伴手或讓他的鼻子聞一聞

Be creative and have fun. Maybe twice or three times during this session, find something particularly beautiful to look at, place your partner in exactly the right position to see this view, and then squeeze their shoulder very quickly" (Model this.)

讓這創造性的過程充滿樂趣。也許在課程期間做個二~三次，找到一些特別漂亮的東西，精確的將你的夥伴放置在正確的位置，快速的擠壓他們的肩膀(示範)

"When your shoulder is squeezed, open your eyes very quickly, for a second, and then close them again (just as if you were a camera)."

當他們的肩膀正在擠壓，請他快速的開合眼睛(就像是照相機)

"In five minutes time I will ring this bell (or bang this drum, etc.) and this is when person A and person B should swap roles.

當五分鐘後我將搖鈴(或敲鼓)，此時 A 與 B 交換

So stay within ear-shot of this bell/drum. After ten minutes I will ring the bell again, and this time come back here and form a circle."

所以要停留在能聽到鈴/鼓聲的範圍裡，當十分鐘之後我將再次搖鈴，此時需回到這裡並圍成圓圈

[This is a good time for a morning tea break.]

現在是一個好時間來休息一下

Continue on to next workshop porocess: Mourning

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**(Top)**

## The Mourning.

### 追思儀式 (柚子 譯) ([Top](#))

The mourning is an exercise which needs to be introduced well, because it must be clear that it is worthwhile and safe to move deeply into our feelings of grief or anger at what is happening to the Earth. The person who introduces this process should be very comfortable with others expressing their true feelings, and know deeply that no harm will come to people if they do this, and that it is a very healing process.

追思儀式是需要被好好說明的一種練習。必須被清楚傳達的是：這個練習是安全且值得進行的，面對地球的現況，我們深入悲傷或憤怒的感受中。說明者應該讓大家在表達自己真實感受時覺得自在，並深刻了解進行本活動是不會受到傷害的，而且這是一個深具療癒性的活動。

See the transcript of John's introduction to the mourning for more details, but the key points to raise in the introduction are:

在約翰針 John's introduction 中對追思儀式更詳盡的說明。不過，說明中所提到的重點有：

- \* History. The despair and empowerment work of Joanna Macy. Process was introduced by a participant.

緣起：喬安娜·梅西 (Joanna Macy) 的「從沒力到培力」(The despair and empowerment)。活動程序由一位參與者來說明。

- \* The nature of feelings and how our culture teaches us to deny and suppress our 'bad' feelings. Feelings are a type of intelligence, how we survived before our huge brain evolved. The fallacy that can feel good by pushing away 'bad' feelings. Feelings are like a wave, all we can choose is the amplitude. Takes energy to keep the bad feelings at bay – creating depression, disempowerment, apathy.

感受的天性，以及我們的文化如何教導我們去否定和壓抑「不好」的感受。感受是一種智能，在龐大的腦進化前，我們人類是如何存活下來的。把壞感受趕跑就可以得到好的感受，這是一種謬誤。感受就像海浪一樣，我們可以左右的只有強度。花力氣把不好的感受留在「海灣」—創造憂鬱、沒力和無動於衷。

- \* In an emotionally safe, loving and healing atmosphere, we are free to feel and express our negative feelings about what's happening to the Earth. Freed from the fear of our bad feelings, we have more energy. We get in touch with a valid source of information about the state of the world. We can be motivated by our feelings (feelings rather than thoughts are what motivate us).

在安全、愛和療癒的氣氛中，我們自在的針對地球現狀去感受和表達負面感受。從負面感受的恐懼中釋放出來，擁有更多能量。我們接觸關於世界現狀有根據的資訊來源。我們可以被感受所啟動（啟動我們的是感受而非想法）。

\*Thich Naht Hahn: "The most important thing we can do is to hear inside ourselves the sounds of the Earth crying."

一行禪師（Thich Naht Hahn）說：「最重要的事就是去聽見我們內在地球正在哭泣的聲音。」

\*Instructions. Find an object to represent something that is being lost from our lives, something that you can genuinely mourn. Bring the object to the center of the circle, in no special order, just when you feel moved. Those of us on the outside will support the person in the middle. It is not a competition, not about being dramatic, etc. This is a time to genuinely grieve what is happening to the Earth.

說明：找一個物件，用來代表我們生命中正在流失的某種東西，某種你可以真誠追思的東西。只要你覺得想動，沒有特定的次序，隨時可以把這個物件帶到圓圈的中央。在外圍的人會支持在中間的人。這不是競賽，也不會很戲劇性灑狗血等等。這是面對地球現狀真誠悲傷的時刻。

Sometimes, participants bring hope into the mourning circle. If this happens, we may intervene to ensure that participants understand that this particular circle is a place to give permission to ourselves and others to express our deepest darkest feelings. Bringing words of hope and comfort and a more positive perspective can often prevent others in the circle from expressing their 'bad' feelings because they (like in our normal lives) feel expected to repress any negative feelings and look on the bright side, not give in to negativity etc. Maybe the introduction to the mourning, could explain that if people (consciously or unconsciously) try to 'make things better', the facilitator will interrupt and remind people that this is a circle for expressing negative feelings.

有時，參與者會把希望帶進追思圈中。如果發生這種情況，我們可以介入，以確保這些參與者了解這個特別的圓圈是一個准許我們自己和他人表達最深層、最黑暗感受的場地。帶進希望的話語、撫慰和更正向的觀點，常常會打斷圓圈裡其他人表達他們的「壞」感受。因為，他們會期待去抑制任何負面感受，而往光明面看，而非往負面走去（就像日常生活中所做的）。或許在說明追思儀式時可以解釋，如果人們（有意或無意）試著想「讓事情變好」，舉辦者可以阻止或提醒大家，這是一個用來表達負面感受的圓圈。

If the feelings of hope are expressed towards the end of the mourning, they might simply assist the process's movement up from the depths towards 'normal reality'. In a full-length workshop, the mourning can last for a longer time and can spiral 'downwards' to a very deep and healing place, so it is worthwhile encouraging the depth. (It is important not to invalidate people's very real and worthy positive feelings, but just to explain that it is not appropriate to express those feelings here.)

如果在追思儀式尾聲，希望的感覺被表達出來，他們可能只是單純想要幫助活動從深層往現實的方向前進。在一個完整的工作坊中，可以花久一點的時間在追思儀式上，同時可以螺旋「下潛」到非常深層療癒的地方，所以很值得往更深的地方去。（不讓大家失去真實感和正面感受是很重要的，但是只需要向大家解釋在這個場合表達這些感受不太恰當）

Another process point to watch for is if the 'sharings' (independent sharings from the heart) turn into a 'discussion' (where people are commenting on others' sharings and move towards a mind-level debate). These sorts of discussions are well worth having, but are probably better after the sacred safe space of the mourning circle.

另一個活動重點是去監看活動中的「分享」（內心的獨白分享）是不是變成了「討論」（大家開始針對別人的感受給意見或進行心智層面的辯論）。這些討論很值得做，但最好在神聖安全的追思儀式之後做。

.....

In the longer workshop-form, this is a good place to have lunch, but encourage people to not over-eat, and to watch whether they use food and/or conversation to push-down any of the bad feelings which are left over from the mourning.

在更長時間的工作坊形式中，這是一個吃午餐的好時機，但提醒大家不要吃太多，同時注意大家用餐和（或）對話時，任何追思儀式後殘留的負面感受，有沒有遭受打壓。

After lunch, have a sharing circle where people express anything about how they're feeling. This is a good place to encourage people to say anything which didn't fit into the instructions of the mourning exercise. This sharing circle helps people to process any 'left-over' feelings. After this sharing circle, if anyone has any other processes they wish to include (especially something physical), this is a good time. The Evolutionary Journey (see 'Thinking Like a Mountain' for instructions) is often included here or the [Cosmic Walk](#)..

午餐後，舉行一個分享圈，讓大家表達他們的感受。這是一個好的時機，鼓勵大家說出任何在追思儀式練習中不適合說出的想法。這個分享圈也幫助大家處理任何「殘留」的感受。分享圈後，如果有人想要進行任何活動（特別是體能上的），這是一個好時機。在《演化的旅程》”The Evolutionary Journey”（參考《向山一樣思考》”Thinking Like a Mountain”的介紹）常常在這個時機被引用，或是「太空漫步」”[Cosmic Walk](#)”

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# Introduction to the Council of All Beings and Finding our allies

## 介紹眾生大會與找到盟友 (柚子譯) ([Top](#))

Briefly introduce the next exercise, which is where we will speak for a non-human being in another sharing circle called the 'council of all beings'.

簡短介紹下一個活動—眾生大會，我們將以分享圈的形式，為非人類的存有體 (non-human being) 發言。

Key points to include in this introduction (see John's transcripts for details) are:

- \* Being a medium for wisdom to speak through unusual in our culture, but easy to remember. Similar feeling to the following our partners' hands in the milling exercise.
- \* Any non-human beings are welcome (animals, plants, features of the landscape).
- \* Why humans are not part of the council (this is a very important point to stress). Humans have been so dominant and talked so much, that it is now time for the voiceless ones to be heard.
- \* How to find an ally.
- \* Mask-making instructions.

說明的重點如下 (細節參考約翰習德的文稿)

- \* 成為某個智慧的媒介為之發言，在我們的文化中不太尋常，但容易記住。感覺類似 milling 活動中的跟隨我們夥伴的手 (following our partners' hands)
- \* 歡迎任何非人類的存有體 (動物、植物、景觀地貌等)
- \* 為何人類不是大會的一份子 (這點需要強調)，人類已經主控很久，且說了很多，該是無聲的存有體被聽到的時候。
- \* 如何找到盟友
- \* 面具製做指南

Try not to create unrealistic expectations for people. While allowing the possibility of amazing shamanic experiences to occur (feeling the human self disappear and the spirit of the ally speaking through them), also allow people to see it as a 'role play', an 'exercise in moral imagination', simply practising what it would feel like to see the world from another creature's perspective. Assure people that it's okay if they feel themselves coming in and out of their human selves during the council. It's important that participants are not distracted by anxiety that they're "not doing it right"!

盡量不要製造人們不實際的期待，容許可能的神妙巫奇經驗發生 (感覺人類自我消失，為盟友的靈魂發聲)。也容許人們視之為角色扮演；一般的想像力活動，就是練習從別的生命體觀點看世界，會有什麼感覺。要讓參與者放心，如果在過程中自己人類的角色不時出現或消失是可以的，重點在不要被「有沒有做對」的焦慮感干擾。



There are many ways in which we can find our allies, the non-human beings for whom we will speak in the council. Depending on the time and place available, these are some suggestions:

- \*Vision quest. Ask people to take a walk through the garden/hillside/forest (whatever natural area is available) for about an hour or so. Suggest that they be very playful with this and allow themselves to walk wherever they are drawn, not to think too much. Just wander about and invite a non-human being to contact you in some way, who wishes to speak through you in the council. Sit down and meditate somewhere and let anything happen. Keep an open mind. (I find this process to be the most effective.)

有許多方法可以找到，我們將在眾生大會中為祂發言的盟友。因時間與地點的可能性，建議如下。

- \*視覺搜尋：要求人們在鄰近林園、山丘或森林散步一小時（任何方便的自然地點），建議他們帶著好玩走向任何吸引他們的對象，別想太多。就只是四處漫步，並邀請一非人類；祂期望你在大會中為他發言者，以某種方式接觸你。找個地方停留靜坐，讓任何可能發生。保持開放的心（我發現這個過程極為有效）。

- \* Shamanic drumming/sounds – e.g., drums, chanting, rattles while people sit silently. This helps people enter an altered state of awareness where it is easier for our ally to contact us. The being often 'appears' in a dream-like vision to participants. (This process takes less time and is a good night-time process, but I don't think it is the most effective. If it is long, people can easily fall asleep if they are lying down.)

- \*巫奇鼓聲或聲音；人們安靜坐下時的鼓聲，唱頌或節奏。這能幫助人們進入不同意識狀態，使盟友更容易與我們接觸。（這過程時間較短，很合適晚間過程，但我不認為最有效果，如果時間太長，人們若躺著，很容易睡著。）

- \* Shamanic dancing. Have someone play drums or use some recorded drum dancing music (something very Earthy and danceable is essential). This can be done outside or inside, night or day. Start by having people standing, eyes closed, focusing on their breath and feeling of their feet on the ground, etc.

- \*巫奇舞蹈；找人打鼓或用播放音樂（必須要能連結大地及適合跳舞）。可在室內，戶外，白天或夜晚。一開始請大家站著，雙眼閉上，集中注意力在呼吸，和雙腳在地面的接觸感覺。

As the music builds, ask them to feel the energy moving up from the earth into each part of their body (start with feet, knees, hips, belly, etc. moving up the body). Encourage them to move each part as the energy reaches it until they are fully dancing to the music (by this time, it is good for them to have their eyes partially open so that they don't bump into other people!). Then ask them to invite the spirit of their ally into their being, and to dance that creature. To end the process, get people to silently thank their ally for identifying itself, and agree to speak for it in the council the following morning. Slowing down the dance, release the ally, and slowly open your eyes. Remind participants that if nothing chooses them in these processes, they can



just actively choose an ally themselves.

當音樂開展，要求他們感覺能量從大地，移動到他們身體每一部位（從腳到膝蓋，臀部，腹部等往身體各部份移動），鼓勵大家轉動身體每個部份，直到能量充分到達每個部位（這時最好請大家眼睛半閉，以免互相碰撞），然後祈請盟友的靈魂進入他們的存有，接著以盟友的存有體來舞蹈。結束這個過程時，請大家安靜向盟友致謝，請祂認可並同意自己在眾生會議替祂發言。舞蹈緩慢下來，放下盟友，慢慢張開眼睛。提醒參加者，在過程中若沒有盟友選擇他們，他們可主動的選擇特定盟友。

## Mask-making. 製作面具

People can spend as much or little time making masks to represent their creature (including the time when others are out wandering about contacting their ally). Just tell people by what time the masks have to be ready (usually after breakfast on Sunday morning).

Supply people with a minimum of cardboard (from old cardboard boxes); crayons, textas or other coloring materials; wood-glue, sticky tape and stapler (for attaching natural materials); scissors and utility-knives; and string.

人們製作所代表生命體的面具，花的時間可長可短（將時間包含在他們出外漫遊接觸盟友的時段），告訴人們何時面具該準備好（通常在星期日早餐後）。提供人們少量的卡紙（用舊的紙盒），蠟筆，textas(涂註；不會譯？布料？或色彩原料？)及其他彩色素材，黏膠、膠帶和釘書機（用來固定自然物），剪刀、美工刀及細繩。

This is always a wonderful time of creativity and fun, where people return to a child-like focus. Encourage participants to do this in silence as it is a time to reconnect with their ally. (It is okay though if people talk a bit, but just not about their everyday lives and other things.) It is important to tell people to make a large mouth-hole in the mask so that others can hear them easily.

通常這是創意又有趣的美好時光，人們回到孩子般的專注。鼓勵參加者保持靜默，就當是與他們的盟友再度接觸。（人們偶然交談是可以的，只是不要談起日常生活及其他事）記得要告訴人們在面具做個嘴巴大洞，說話時別人才能聽的清楚。

\*\*\*\*\*

If the decision is made to do the council process the following morning, then mask-making can continue after dinner if people like. Nice to have a fire outside if possible with drumming, dancing, chanting, singing etc.

如果決定眾生大會在第二天早上，只要大家願意，面具製做可持續至晚餐後。若能在戶外火堆旁，伴著鼓聲、舞蹈、唱頌、歌唱更棒。

The following morning start with meditation, yoga, ritual in nature – whatever anyone has offered. Then have a sharing circle after breakfast, just to check in with everyone, share any dreams, etc.

第二天早晨，以靜坐、瑜珈、大自然儀式等任何人們願提供的方式開始。早餐後簡短核對（check-in）個人狀態、分享夢。

## The council of all beings. 眾生大會

Briefly introduce the council process with the following instructions:

- \* Use the 'first person'. Introduce yourself as your ally – e.g., "I am snake and I live close to the Earth....."
- \* Refer to humans as "they" or "the two-leggeds" etc. That is, don't talk to the other creatures in the circle as if they were human – this is very confusing for them.
- \* Feel free to let your ally express itself in any way – including movements and noises which it likes to make.

### 簡短介紹眾生大會程序

- \* 使用第一人稱，介紹你所代表的盟友。例如，「我是蛇，我住的很靠近地面…」。
- \* 以「他們」或「兩隻腳的」來指稱人類，也就是，不要對圈內其他生命體，像對人類談話，那會混淆他人。
- \* 讓你的盟友自由地表達—包括任何祂想做的動作或聲音。

To deepen the council, some warm-up exercises beforehand can help. For example:

例舉一些暖身活動，有助於更深化大會。

- \* A long silent walk, with drum, to another area of the venue
- \* 在會場的另外區域，伴著鼓聲長時間靜默行走。
- \* Silent time to reconnect with the allies (just move a little way away from others in the group, and sit with your mask)
- \* 與盟友再度接觸的靜默時間（只要在團體裡，與他人有些空間距離，戴著面具坐下）。
- \* Practise speaking for your ally in pairs with eyes closed (don't put the mask on, just have it nearby). Take a couple of minutes each while the other listens ... just let anything come out, don't think about it too much.
- \* 兩人一組閉上眼睛，練習為盟友發言（不必戴上面具，只要放在旁邊）。每人幾分鐘，分別聽與說，讓任何可能出現，別想太多。
- \* Creative movement meditation, moving the Earth energy up through feet and legs, bringing Sky energy down, dancing with drums and other percussion, building the energy up and shaking and jumping, then moving and sounding like our allies. Ground the energy by touching the Earth, then move silently into the Council itself.
- \* 創意動態靜心，讓大地能量自腳與腿上移，將天空能量帶下來。伴著鼓聲及其他打擊樂跳舞，將能量升起，震動與跳躍，然後就像我們盟友那樣的移動與發出聲音。經由接觸大地穩住能量，然後安靜的進入眾生大會。

A ritual opening and closing is very important for this process, to move back and forth from humans to non-humans and back again. A simple way of doing this is by using the 'gateway' of sweet-smelling smoke and sound (rattles, drumming, chanting, etc.) which can be made by

two facilitators. Ask participants to put their masks on the outside of the gate, but as they one-by-one enter the gateway into the council of all beings, they invite their ally into their body. On the other side of the gate, they begin to make the noises and move like their ally and slowly form a circle.

整個過程的開始與結束儀式很重要，讓參加者從人類轉入非人類，最後又再返回。一個簡單的方法是，由兩位引導人以用甜美香薰與聲音（節奏、鼓聲、唱頌）為「出入口」。請參加者戴上面具站在「出入口」外，一旦逐一進入眾生大會的入口，進入者就邀請盟友進入他們的身體，開始如盟友般的發出聲音與移動，慢慢形成圈子。

When the circle is fully formed, as primary facilitator for this process (decided beforehand), your being welcomes everyone else to the Council of All Beings, and is first to introduce yourself and how you see life on planet earth at the present time.

當圈子已然形成，大會過程的主要導引者（事前選定），以其存有體的身分歡迎大家來到眾生大會，並第一個介紹自己，和此時如何看待在地球的生活。

Remember, every council is different. There is no set thing which needs to happen apart from the experiences and expression of non-human beings' perspectives on life. Don't be afraid as facilitator to sit back and let it happen.

記住，每個大會都不同，沒有特定情節一定發生，就讓非人類的經驗與觀點被表達出來。不必擔心，導引者只是旁觀讓一切發生。

If the process is really getting slow (sometimes caused by it being held late at night, or if it is too cold or too hot), some ideas you might like to introduce through questions to the group by your ally include:

如果過程真的很緩慢（有時是因很晚的夜間進行或天氣太冷或太熱），你可用盟友身分，做以下幾個提問。

\*Ways we can help the humans stop harming us (ways to contact the humans)

\*可幫助人類停止傷害我們的方法。

\*Gifts, skills and teachings we can pass onto them (This is often good to introduce near the transition into the human world.)

Another task of the facilitator in this exercise might be to introduce a little negativity towards humans (if this seems to be being by-passed by the group).

\*我們可交給人類的禮物、技能及知識（這很合適在接近轉變回人類世界之前做）。

另一個導引者在過程中的任務是，說出人類某些負向作為（如果團體的進行在一種，無可發言的停滯狀態）。

If a human appears in the council do not panic! (This has been known to happen.) The group as a whole usually deals with this situation in some creative way (e.g., in a recent council in Chile, Tool introduced himself to the circle, which responded with some fear and mistrust, but

then ritually transformed him ... he 'rusted' back into the earth). Humans are often bothersome at the council – not simply because they are uninvited, but because they tend to talk a lot (and in a really 'heady' way). They tend to take up far more than their fair share of the talking time and do not listen well. Often, the creatures in this situation end up compromising by allowing the human(s) to stay, but promising to be quiet and listen.

如果人類出現在大會，不要驚慌（以前曾發生過），團體會一起以創意的方式處理這情況，（例如，在智利近期的一次大會中，Tool 在團體中介紹他自己，引起了一些害怕及不信任的回應，最後他被儀式性的轉化，消融於大地（塗註；不確定是否譯對）。人類在眾生大會中常是干擾，不單只是他們不請自來，而是他們常話說太多（而且是真的常很以腦袋方式），通常在此情況，各生命體會經由妥協，允許人類留下，且要求安靜與聆聽。

If it doesn't spontaneously arise from the group, find a smooth as way as possible to move into human form (i.e., to take off our masks). The way we usually do this is to suggest that we move amongst the humans in human-disguise, "putting on human masks". But be creative ... try anything! Once the primary facilitator has indicated that he or she thinks it would be a good idea to wind up now (e.g., by suggesting that maybe we should take on human form), then the other facilitators should assist in the transition by adding further comments in the circle-sharing.

如果在團體裡沒有即興的發生，找出一個順暢方式轉入人類形式（例如脫下面具）。我們常採用「戴上人類面具」偽裝混入人類的方式，可用任何有創意方法。一旦主要的引導者確認是結束的好時機（例如，建議我們應換上人類外形），另外的導引者應加上進一步的團體分享發言，協助這轉換。

Closing the council process with a ritual is important. Sometimes, spontaneous rituals occur in the group (e.g., the transformation of Tool), and this can often be a good time to end the process (it naturally and organically finds its own ending).

以儀式結束眾生大會是重要的，有時即興的儀式會在團體發生（例如，將 Tool 轉換），這是一個結束大會過程的好時機（自然而機動的找到結束點）。

However, it is still important to close the circle as it was opened: through the ritual gateway. It is best to (i) have the 'gateway' in the same place and use the same instruments (e.g., drum, rattle, smudge); and (ii) have people exit from the circle into the outer area where they were before the council began. It also seems more powerful if the creatures don't take off their masks until moving through the gateway, so the transition from non-human to human is clear. This is also a good time for the creatures to state clearly and concisely what gift they will bring, or what they will teach the human world.

不過，類同開始儀式的結束團體一經過「出入口」的儀式，仍然重要。最好(一)用同一地點的「出入口」及同一器材（鼓聲、節奏、薰染），(二)讓人們從分享圈返回到眾生大會開始前，他們所在的位置。直到生命體跨出「出入口」才脫下面具，較具有力道，也讓從非人類轉回人類的歷程清楚。那個時間也合適讓生命體清楚而簡短的陳述，他們帶給人類世界的禮物或學習。

## Ritual burning of the masks. 焚燒面具的儀式

This is a final release of the spirit of everyone's allies back into the world, and a chance to thank them for the specific gifts they have brought to us and that we will carry on into our everyday lives. One by one, we place our masks on the fire and speak our thanks.

這是釋放盟友靈魂回到其世界的最後儀式，也為他們帶來獨特禮物，讓我們可實現在每日生活而致謝。參加者逐一將面具至入火中，說出感謝。

Some groups have decided that they don't want to burn the masks but have passed them on to a pre-school or other group of children for them to use. The masks are also very useful for direct actions. and can be given to an appropriate environment group The ritual burning, however, is powerfully symbolic of transforming the magic of the council into reality, and 'grounds the energy'. An alternative is to burn a piece of the mask.

有些團體決定不燒掉面具，而是送給幼兒園或其他孩童團體使用。將面具當成直接行動很有用，可送給合適的環境團體。然而，焚燒儀式象徵很有力量地將眾生大會的神奇轉為真實，且能穩定能量。另一個替代方式是只燒一個面具。

.....

This is a good time for lunch or at least some kind of break. In the new format which John and I will be experimenting with, this will be the ending of Saturday. Maybe followed by dinner, and then by drumming, singing, dancing etc.

是吃午餐或休息一下的時間。我與 John 預備要實驗的新形式，是在星期六結束，那接下來就晚餐，然後是鼓聲，歌唱，舞蹈等。

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## Grounding Exercises

### 著陸的練習 (Top)

The very last part of the workshop, the moving into everyday reality, is very important. (This section has a tendency to be mistakenly reduced because it is not so 'extra-ordinary' as the rest of the workshop.) It is by fixing this 'new reality' (which we have perceived through the eyes of our allies) into strategies for concrete action and continued community that the effects of the Council of All Beings are felt in the 'real world'.

在工作坊的尾聲，邁向日常真實的世界是非常重要的（這個部分常被誤刪，因為它和工作坊其他部分比起來沒那麼「異常」）。它是要把這個「新的真實」（我們已經透過夥伴們的眼中感知到的）安裝到策略中，透過具體行動和持續運作社群，讓這個「真實世界」感受到眾生大會的意義。

### Personal goals and strategies. 個人目標和策略

If there is more time available than one hour, another process can be inserted before the final sharing circle – anything which encourages participants to translate their weekend experiences into relevant actions and life-changes. An example is an exercise adapted from Joanna Macy's book, 'Despair and Personal Power in the Nuclear Age' which I call "If I was completely fearless....". This is a pair exercise, so ask people to find themselves a partner. It will take about 45 minutes. (Remind people that they are a part of the Earth and that their goals may indeed include caring for themselves!)

在進行最後的分享圈前，如果有多出至少一個小時的時間，可以安插另一個活動，來鼓勵參加者將他們這個周末的體驗轉化成相關聯的實踐和生活改變。提供一個範例活動，我稱它為「如果我完全無懼……」，改編自喬安娜·梅西的《核子時代的絕望與個人力量》書中。這是兩人一組的活動，所以請每個人為自己找個夥伴。本活動大約需要 45 分鐘。（提醒大家，他們是地球的一分子，所以他們的目標當然也可以把照顧自己包含進去）

The members of the pairs take it in turn to be (i) question-answerer and (ii) scribe (question asker and recorder of answers). Ask participants to decide who will be person A and person B. Explain that person A asks person B this question and then records in note form their answer.

一對對的成員要輪流當（1）問題的回答者，和（2）記錄員（問問題的人和記錄答案的人）。問參加者誰要當 A，誰要當 B。並解釋當 A 問 B 問題後，也要將他們的答案寫在一張紙條上。

1. If you were fearless and completely in your power as a part of the web of life, what would you do to care for the Earth?

身為生命網的一員，如果你無所畏懼，完全擁有你的力量，你會做什麼來照顧地球？

Allow 2.5 minutes for people to answer this question, then ring a bell or bang a drum. Then get person A to ask person B the next question and record their answer. (Repeat for the following



questions.)

每個人有兩分鐘半的時間可以回答這個問題，然後響鈴或擊鼓。接著讓 A 問 B 下一道問題，並記下他們的答案。（以下各題皆是）

2. What abilities, attributes and skills do you bring to this task?

爲了達成這個任務，你需要有哪些能力、特質和技術？

3. What do you need to acquire, learn in order to achieve you task, what resources do you need?

爲了達成任務，你需要具備和學習什麼？你需要哪些資源？

4. What obstacles will you put in your way of achieving the task?

達成任務的途中，你給自己設下哪些障礙？

5. How might you overcome these obstacles you place before yourself?

要如何克服這些自己設下的障礙？

6. Think of a specific amount of time in the future, 12 months or less. What do you need to do in this time to achieve your goal?

想想未來的一段特定時間，或許十二個月，或是更短，你在這段時間需要做什麼來達成你的目標？

Person B then reads person A's answers back to them. For example: "Eshana, now that you are fearless and comple;ly in your power as a part of the web of life, you are going to .....". After the whole piece of writing is read out and the paper given to person A to take home from the workshop, the whole process begins again, but with person B asking the questions to person A.

然後，A 念出 B 的答案給 B 聽，例如：「伊夏娜，身爲生命網的一份子，你現在完全無所畏懼，擁有你自己的力量，你準備去……」念完後，整張紙條給 A 帶回家。然後，整個流程重跑一次，但是換成 B 問 A 問題。

譯註：上面紅字部分好像是作者出錯了。因爲一開始是 A 問問題，B 回答，怎麼後來變成 B 念 A 的答案給 A 聽？所以，我先改過來，再請蘇大哥確認一下~柚子

(A 15 minute version of this involves the facilitator asking the questions, and each person writing their own answers down. In partners, read the answers out to the writer. Because there is a possibility that an even number of participants requires the facilitator's involvement as a partner, it should be noted that trying to keep time and participate is difficult. We suggest that two of the facilitators get together as a pair, and both keep their attention divided, so that the time-keeping is accurate.)

（一個 15 分鐘的版本是，主辦者問問題，每個人寫下自己的答案。兩人一組，一人把答案念給原作者聽。因爲有可能參與者是奇數，這時需要一位主辦者跳下來當夥伴。要注意的是，要掌握時間和參



與者是不容易的，所以我們建議兩位主辦者也可自成一組，同時注意其他組動靜，這樣就能精確掌握時間。）

## Networking. 建構網絡

After this partner exercise, hold a sharing circle in which people briefly describe their current environmental work; their 'new' task and how they feel about it; and what they need. Encourage people to be concise. This is the beginning of networking and strategising for future environmental work.

兩人一組的練習結束後，圍成一個分享圈，大家可以簡短的敘述一下自己目前從事的環境工作，他們的「新任務」和對新任務的感覺，以及自己的需求是什麼。鼓勵大家要盡量精簡一點。爲了將來的環境工作，這是建構網路和策略聯盟的開端。

It is helpful at this point to hand out a list of participants' names (and allies?), complete with address, phone number, email, and a space to write notes. (Try to arrange with the workshop venue and organisers for copies to be available by this time in the workshop.) Suggest before the sharing circle that people write brief notes about the people whose work most interest them and who they would like to connect up with in the future.

發下參加者名冊（有單位？），填妥地址、電話、email 和備註欄，是很有幫助的。（可把這次工作坊的活動場地、主辦者也寫進去。）建議在分享圈開始前，大家可寫下剪短備註，關於：誰的工作最讓他們感興趣，以及將來他們想跟誰進一步連結。

As facilitator, your job is to try and link people together. See if there is a particular project /s which people can get together and work on, or if there are common themes emerging amongst participants' projects (e.g., kids, adult education, tree-planting, direct actions, council of all beings). One technique for doing this is to use a white-board, writing different projects/themes up and connecting participants so all can see.

身爲主辦者，你的工作是試著把人連結在一起。或許大家可以一起合作一個案子，又或者在參加者的方案中會發現共通的主題。有個方法是在白板上寫下不同的方案／主題，並連結參加者，如此一來大家都看得到。

Then encourage people to get together and arrange concrete meeting times and events. It is really important that these workshops do not simply act as isolated events in people's lives, but that they continue in some meaningful way (through more rituals and community feeling, and through concrete environmental action).

然後，鼓勵大家一起安排具體的聚會和事件。真的很重要的是，這些工作坊都不只是要大家回去各做各的，而是要他們用有一些意義的方式繼續下去（透過更多的儀式和群體感，以及具體的環境行動）。

## Feedback. 回饋時間

After this concrete networking, it is important for the participants and facilitators to have a brief feedback circle: positive and negative. "What was the worst thing and the best thing about the workshop for you?". This helps in the completion process for the participants, preparing them for the outside world and letting go of any feelings and comments which belong in the circle. The feedback session is also very useful for you as facilitators, who could take notes, as it will help in improving your future workshops, build your confidence and encourage you to do more.

## Grounding. 著陸

It's important as facilitator to give people a bit of a rave about 'grounding' after the workshop. It has been an intense shared experience and the energy-field built up through such an event is suddenly not there for participants once they leave. This can leave people feeling rather "spaced out", a bit "out of their body". Warn people about this and make sure they are careful driving home etc. Give people suggestions about how to deal with this over the following days, including:

一件重要的事是，工作坊之後主辦者要給大家一些關於「著陸」的讚賞。透過這活動，形成了一個密集的經驗分享和建立起的能量場，但這一切都會在大家離開後驟然消逝。這會讓大家覺得有點「恍神」或有點「靈魂出竅」。警告大家這一點，並確認大家會平安駕車回家等等。提供大家一些建議，接下來幾天要怎麼處理這種狀況，包括：

- \* Pay attention to your legs and feet, walk in nature, do physical exercise

注意你的腿和腳，在自然中散步，做一些肢體運動。

- \* Have time alone to write in your journal. Don't try to share everything that happened during the workshop with your friends and family, all at once! Talk to a sympathetic listener, preferably another workshop participant.

自己花些時間寫下你的旅程。不要試著和你的朋友和家人分享工作坊期間發生的所有事！和一位有同理心的傾聽者說話，最好是另一位工作坊的參加者。

- \* Eat grounding food – protein, root vegetables, etc.

吃一些幫助著陸的食物—蛋白質、根莖類植物……等。

- \* Garden, recycle, buy organic food – keep your practical connection with the Earth.

園藝、資源回收、買有機食物—持續你和地球的實際連結

## Ritual closing. 結束儀式

Some kind of ritual closing is necessary. In some workshops, we have left the ritual burning of the masks until the very end of the workshop. Sometimes, we just have a big group hug, which

is sufficient, but a longer process is nice. Sing a group song or two, especially one about appreciating each other, and say good-bye to everyone. One process which works beautifully is that, while singing, the large circle of participants holding hands breaks at one point and one person leads the circle back on itself (inside the circle), looking into each person's eyes and hugging them.

有些結束儀式是必須的。在某些工作坊，我們把燒面具的儀式留到最後尾聲。有時候我們大家集體擁抱，這很有效率，但如果抱久一點也很好。合唱一兩首歌，特別是關於欣賞彼此的歌，然後跟每個人說再見。另一個美好的活動是，在唱歌時，參加者手牽手形成大圈，在某個點斷掉，帶領者沿著圓圈折返（在圈內），大家相互注視並擁抱。

## AFTER THE WORKSHOP 工作坊之後

The co-facilitators should also get together after the workshop and have a critical evaluation session, general sharing and appreciation. Don't forget to tell each other what you really liked about each other's facilitation styles. Congratulate each other and thank the Earth who supported you!

協同主辦者們應該要在工作坊結束後聚在一起，舉行一個檢討改進會，大家分享和感謝。別忘了告訴對方你欣賞他的什麼帶領風格。互相恭喜和感謝地球支持著你們。

All fine tunings which you come up with will be very useful for the forthcoming manual, so please send them in!

所有你想到的細部微調對於即將形成的手冊都是有用的，所以請把它們寄來。

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