

# Exploring Nature in Literature

## 書中自有天地寬

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## 跟王鑫教授一起漫遊西方自然思想長河

### A Cruise to the Long Stream of Western Thinking of Nature with Prof. Shin Wang

對自然環境的詮釋，對「天人之際」的迷惑，在不同的歷史時空當中，反覆地被思索與記述。這些在天地山川中淬練出的思想所留下的自然文學，就如同一道山泉，滋潤了現代人陷身文明叢林而逐漸乾渴枯竭的心靈。就算只取一瓢飲，那純淨甘美也足以令人回味無窮，甚而有醍醐灌頂之效。

在西方自然書寫的悠悠長流中，愛默生、梭羅、繆爾和李奧波德這幾位重量級代表人物，可說是河中最堅定而醒目的巨石。

愛默生(1803-1882)是十九世紀著名的演說家，他於1836年發表的作品《自然》，主張人類的性靈與自然本為一體。「宇宙之流在我身上鼓動，我已是上帝的一部分。」他所倡言的超越主義和理想主義，對當時的宗教與文化觀造成重大衝擊，成為美國自由傳統的先驅。

Our perception of nature and questions about mankind's relations with the Supreme Being have been pondered upon and well documented throughout history. Nature literature resembles a fountain of life irrigating the heart and soul of people. Even a spoon of such spring water can offer long-lasting refreshment.

In the long stream of Nature writing, leading figures such as R.W. Emerson, H.D. Thoreau, and A. Leopold served as the most solid rocks.

Ralph Waldo Emerson (1803-1882), a 19th-century orator, proposed in *Nature* (1836) that mankind and nature were one. "the currents of the Universal Being circulate through me; I am part or particle of God." Transcendentalism and idealism, which he advocated, cast an enormous impact on the religious and cultural traditions of his time and became the precursor of American Liberalism.



幾本王鑫教授專訪中提及的好書 / 賴宛靖攝  
Some of the books mentioned by Prof. Wang during the interview. / by Wan-ching Lai



書像是清流，引領了一連串的環境保育思維 / 賴宛靖攝  
These books were like pure streams into people's mind, inspiring concepts of environmental conservation. / by Wan-ching Lai

### 湖邊隱士的實驗報告

經常與他一起在林間散步，最直接受到愛默生影響與啟發的，就是他的學生暨好友亨利·梭羅 (1817-1862)。1845年，梭羅在麻省康克德小鎮的華爾騰湖畔，自己動手蓋了座小木屋，在此獨居了2年2個月的時間。當時28歲的梭羅將之定義為一場哲學意味濃厚的生活實驗，而期末的實驗報告，就是讓他名垂青史的《湖濱散記》。

在書裡，梭羅聲明了自己離群索居的初衷：「我到森林去，是因想要用心過活，只去面對生活最必需的事物。是為了看看我能否學取它所教導的，而不要在臨死時發現我沒有活過。」

「每一天早晨，都是一個愉悅的邀請。」盡情悠遊林間水岸的梭羅，領略到反璞歸真的輕鬆愜意，「一個人可以割捨的東西越多，他就越富有。」他並不期望別人認同他的特立獨行，卻極強調年輕人必須追求自我實現：「每個人都應該細心地自己找出並追隨自己的生活方式。」

王鑫認為，梭羅給予後人最重要的啟示，包括了簡樸生活的哲學、擺脫俗務的羈絆，藉由置身於天地美景與自然更迭之中，不斷超越自我而達到精神層次的提昇。而他對於個人自由的崇尚，和消極反抗的「不服從論」，更奠定了梭羅在美國思想史上無可替代的地位。愛默生即言：「從來沒有一個人比梭羅更是一個真正的美國人。」

### A Lakeside Hermit's Experiment

A strolling companion, direct beneficiary of his teaching, was his student and friend, Henry David Thoreau (1817-1862).

In 1845, by Walden Pond, Concord, Massachusetts, Thoreau built a small hut and resided there over two years. At age 28, he defined it as a philosophical life experiment, on which he wrote the acclaimed Walden.

He wrote, "I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived."

"Every morning was a cheerful invitation" said Thoreau, who also realized, "A man is rich in proportion to the number of things he can afford to let alone." He called on the young ones, "I would have each one be very careful to find out and pursue his own way"

Shin Wang thinks that Thoreau's most precious lesson for us is the philosophy of simplicity and the break from modernity. Through nature, one can achieve spirituality through continuous self transcendence. Thoreau valued individuality and nonconformity, making him irreplaceable in American philosophy. Emerson once said, "No truer American existed than Thoreau."

### 野性繆爾的冒險傳奇

1903年，有一個熱情嚮導陪著美國羅斯福總統同遊優勝美地，他就是約翰·繆爾 (1838-1914)。繆爾的自然觀深深影響總統日後的保育政策，促成日後國有林保留地的面積擴大與諸多國家公園的設立。繆爾也被後人視為自然保育領域中最積極的推動者與捍衛者。

繼承了浪漫主義和超越主義的思想，繆爾熟讀愛默生與梭羅，深信上帝就是大自然形象的顯現。然而他最感興趣的不只是郊區的湖畔，而是原始蠻荒、杳無人煙的森林和曠野。在他中輟學業，自稱轉學到「原野大學」之後，繆爾從印第安那州徒步到墨西哥灣，深入內華達山脈，終生為保留原野地而奮鬥不懈。

王鑫認為，在美國早期傑出的自然文學家當中，繆爾是最「野」的一位。他經常獨自輕裝攀山越嶺，活躍而勇敢地闖蕩在山林野地之中。爬上洋松聆聽暴風雨的交響曲，在地震的月夜裡跑到野外欣賞石破天驚，因為貪看壯麗的雪崩而「與雪齊崩」……這些看似瘋狂冒險的行徑，全源自他對大自然崇敬而好奇的赤子之心。

### Adventure of "Wild" Muir

In 1903, a wholehearted guide accompanied the then President F.D. Roosevelt on a trip to Yosemite. He was John Muir (1838-1914). Muir's view of nature deeply influenced the President's conservation policies, leading to enlarged forest reserves and the birth of several national parks. Muir knew Emerson's and Thoreau's work by heart and believed God manifests through nature. What intrigued him were not only the suburban lakesides, but wilderness and uninhabited forests. He traveled on foot from Indiana to the Gulf of Mexico, went deep into the Sierra Nevada, devoting his life to protecting nature reserves.

Wang sees Muir as the "wildest" among early American naturalist writers. Listening to nature's cry on treetop in storms, witnessing nature's anger in the wild during quakes, risking life just to see an avalanche...such outrage all came from his admiration for nature.



熱愛大自然的王鑫教授，亦常常親近台灣的崇山峻嶺，圖為王教授 (右) 留影於玉山主峰 / 內政部營建署提供  
As a nature lover, Prof. Shin Wang has frequented various mountains across Taiwan. The photo was taken Mt. Jade Main Peak (right). / Photo provided by CPAMI



王鑫教授對台灣國家公園發展推動，參與甚多。左為費驊先生。 / 內政部營建署提供  
Shin Wang has been actively participating in the development and promotion of Taiwan's national parks. On the left was Mr. Walter H. Fei. / Photo provided by CPAMI



生態良知必須成為人類良知的一部分，人類才能與自然和平共處。/Galyna 攝  
Eco-conscience must become part of our conscience. / by Galyna

閱讀繆爾的文字猶如乘坐雲霄飛車，是綜合驚懼和狂歡的極端體驗，又處處流露著天真摯情。譬如以下這段他與一隻大熊對峙的幽默記述：

「我第一次會見熊時，熊與人同樣恐懼與尷尬，但熊的表現比我好得多。」繆爾當時故意衝出去嚇唬牠，想看牠奔跑的樣子，結果換來的是熊的銳利眼神，「好像在說：『你想怎樣？要打架隨時奉陪。』我開始擔憂要跑路的人會是我。」

就這樣面面相覷不知過了多久，熊狠狠瞪了他一眼後轉頭走了，繆爾也鬆了口氣，「從此我再也不敢忘記原野的基本禮儀。」

「繆爾認為大自然是上帝最佳的傑作，森林和高山就是他的神廟，破壞自然就如同破壞偉大的廟宇一樣。」王鑫解說，從繆爾的思想中，導出了對天地萬物的「敬」。他就像是傳教士，到處佈達熱愛自然的福音。

### 向山學習思考的李奧波

在《湖濱散記》之後近一百年，自然寫作的傳世經典再現，那就是李奧波(1887-1948)的《沙郡年記》。這本兼具文學意蘊、哲學深度和科學價值的文集，被譽為生態平等主義的聖經。

李奧波從事學術研究，並曾在森林署擔任公職，因而有機會將他的主張化為具體行動。他將生態知識和保育工作經驗引入文中，並提出土地倫理、大地美學、生態良知、生物基本生存權等關鍵論點，對環境與人的互動關係，拓

Reading Muir's work feels like taking a rollercoaster, with a mix of extreme fear and ecstasy, and also with a bit of innocence,

"In my first interview with a Sierra bear we were frightened and embarrassed, both of us, but the bear's behavior was better than mine." Muir attempted to scare the bear to see him run, but was responded with a fierce look, "as he held his ground in a fighting attitude, my mistake was monstrously plain."

The standstill lasted for a while, and the bear eventually walked away. Muir was relieved, "and never afterward forgot the right manners of the wilderness."

"Muir sees nature as God's best work. Depleting it is like destroying His temple."

### Leopold "Thinking Like a Mountain"

Almost a century after *Walden*, another nature classic emerged – *A Sand County Almanac*, by Aldo Leopold (1887-1948). Literary, philosophical and scientific, it is praised as the bible for eco-equalitarianism.

As a researcher and forestry officer, Leopold actualized his convictions. He wrote about eco-knowledge and conservation experience, and proposed land ethics, land aesthetics, and eco-conscience that helped broaden mankind's relations with nature.

"Thinking like a Mountain" is a most representative essay of Leopold's. Back then, wolf hunting was widely practiced. Once, in the eyes of a dying old wolf, Leopold saw a green fire burning out, "there was something new to me in those eyes - something known only to her and to

展出更為深刻而多元的視野。

〈像山一樣思考〉是李奧波最具代表性的一篇短文。那是在一場當時普遍認為天經地義的獵狼行動後，李奧波在一匹臨死的老狼眼中，看見一朵凶狠的綠火逐漸熄滅。剎時他明白，「那眼睛裡面有某種我前所未見的東西——某種只有狼和山知道的東西。」

美國各州大規模撲殺狼群的行動，導致鹿群大量繁衍，而山上的新生樹木全被啃個精光。「現在我猜想，就像鹿群活在對狼的極度恐懼之中，山也活在對鹿隻的極度恐懼之中。」只有山活得夠久，可以客觀地聆聽狼的嚎叫。」

於是李奧波深刻反省人類在地球上扮演的角色，提出「土地倫理」的觀念，亦即大地是一個社區，人不是征服者，而是地球公民。「人必須尊重和他一起生存的其他成員，以及這個社區。」

李奧波也發揚他的好友艾爾頓所提出的「土地金字塔」和食物鏈學說，強調宏大生態系的複雜與平衡超出人類想像，人類不應輕率動搖金字塔的根基。

「生態良知必須成為人類良知的一部分」，王鑫闡述李奧波的論點，只有當人類不再以經濟利益為土地利用的唯一考量，不再為了「某物種含有可萃取治療人類疾病的成分」而保育生物，而是衷心認為眾生皆有平等的生存權，才能真正學會作為一個大地公民的責任與義務。

在「天人交戰」與「天人合一」的擺盪中，這無盡的疑問與探索，就像是一道縱貫古今中外的申論題，永遠考驗著人類——一種以兩足行走裸猿的生態智慧。而後繼的自然書作者們，也將參考著前人的珍貴筆記，孜孜不倦地追求最完美平衡的解答。

the mountain."

Nationwide wolf slaughtering had caused the deer population to rise. Increased consumption led to dwindling forests. "I now suspect that just as a deer herd lives in mortal fear of its wolves, so does a mountain live in mortal fear of its deer." "Only the mountain has lived long enough to listen objectively to the howl of a wolf."

Leopold reflected on mankind's role and advocated "land ethics," which "implies respect for his fellow-members, and also respect for the community as such."

He also lent support to his friend, Charles S. Elton for his "land pyramid" and food chain theory, stressing the macro eco-system is complex and balanced and that we should not destabilize the pyramid's bottom.

"Eco-conscience must become part of our conscience," said Wang. Only when we stop using economic benefit as the sole excuse for land use or protecting certain species only because they are medically valuable to us, and recognize that all creatures have equal rights to survival, then we shall become responsible land citizens.

Between man-nature conflict and man-nature unity, our doubts and inquiries have tested us from past to present – triggering our innate eco-wisdom as bipedal apes. Nature writers to come will benefit from the legacy of these predecessors, forever searching for the ultimate answer that can bring us into harmony with nature.



### 王鑫教授簡介 Profile of Prof. Shin Wang

目前擔任台灣大學地理環境資源學系教授。有感於我國環境保育問題嚴重，積極參加各項社會教育及環境保育工作。《台灣的地形景觀》1981年獲行政院新聞局頒發「圖書著作金鼎獎」。1987年到1994年間，陸續主持公共電視節目「大地的脈搏」。分別在2001、2003、2005年獲得教育部推薦，並入圍第一、二、三屆總統文化獎—環境生態保育鳳蝶獎類別。

Full professor of the Department of Geography at National Taiwan University. Concerned about the serious problems in Taiwan's environmental conservation, Wang has been actively participating in social and educational activities as well as promoting environmental conservation. From 1987 to 1994, He had been hosting the program "Pulses of the Land" on Taiwan Public Television. Wang had also been nominated for the 1st, 2nd, and 3rd Presidential Culture Award in 2001, 2003, and 2005 by the Ministry of Education in the category of environmental and ecological conservation (the Swallowtail Butterfly Award).