

顛覆傳統 · 回歸自然 (三)

——第四代牧場業者「豪悟來門」的豪悟

Subverting Traditions & Returning to Nature (III)

--The Awakening of a Fourth Generation Rancher, Howard Lyman

The juror pool was brought in. one hundred forty people filed in the court room. You never saw so many hats and belt buckles in all your life. I knew we were in trouble. At the end of the day, we had 12 jurors absolutely steeped in the cattle culture.

After drawing the jury, my lawyer said to me, "Tomorrow they are going to call you to the stand. The first question they are going to ask you—Mr. Lyman, is it not true that you are a vegetarian?" I said, "I can handle that question." He said, "You'd better or we'll lose." Sure enough, next morning the jury was looking at the plaintiff's attorney, who was laughing and staggering as he said, "I can hardly express myself. Mr. Lyman, is it not true that you are a vegetarian?"

I looked at the jury and I said, "I will not deny that it saved my life." And the jurors were nodding their head because they understand that. But never again during all the time that I was on the witness stand, did they ask me if I was vegetarian. But they asked me every other question you can imagine. After days, the plaintiff's attorney looked at me and said, "Mr. Lyman, has anybody ever called you irresponsible?"

I said, "Yes!" I looked over at my attorney. He was sitting there saying, "No! No! No!"

The plaintiff's attorney thinks he has found the key of the Gordian Knot, and he asks, "Who?" I said, "My wife."

The jury were sitting there saying, "Being there, done that."

We were in that courtroom for six weeks. At the end of the six weeks, that jury came back and said that Oprah, Harper Productions and myself were not liable. The cattlemen could not believe it. They immediately appealed to the Fifth Circuit Court of Appeals. We were in the second circuit court for a year. They came back with a unanimous panelist decision that Oprah, Harper Productions and myself were not liable. And then in their opinion they wrote that everything I said on that show was true and the truth is not actionable. Just stop and think about: The cattle industry was willing to spend millions of dollars to get Oprah and myself in front of the jury to get us convicted, failing that to go to the appellate system and get us convicted.

Ask yourself the question, why is the cattle industry willing to spend millions of dollars to keep the American people from hearing the truth? The reason is they have no defense against the truth. We spent six years in court. It cost us hundreds of thousands of dollars to defend telling the American people the truth. I think it's about time

that all of us understand that without the truth, there will be no potential for saving planet earth. There will be no chance of saving the human race. If all you can do is to live a life, our future along with the planet is doomed.

It was one thing for me to be given the greatest gift in the world, the ability to walk again, to stand up for what I believe in. But you can imagine what it was like for my wife. She once looked me in the eye and said, "If we lose, we will lose everything that we have---our hope, all of our resources." And my answer was "Yes!" But it's important that we realize that there are things that are more important than just material possessions. If you cannot look in the mirror and be proud of who you're looking at, is life worth living? Are we giving all of the gifts that we have, just to live a life? Or are we put on the track where we have a responsibility not only to ourselves, not only to the animals, but to life itself. For me, the decision was easy. For my wife, it was very difficult because she had no opportunity to stand up and say what she believed even though what happened to me was going to fall on her shoulders just the same as if she had been the one that had perpetrated the problem. But I was extremely fortunate. I have a partner, an unbelievable character,

法官找了一百四十個人到法院來，從這些人當中挑陪審團；那是我一生當中看到最多的帽子，以及腰帶上有那麼多的鈕扣，知道我們真是遇上麻煩了。那一天結束之後，挑出了十二位陪審員，全都出身於養牛文化。

挑出陪審員之後，我的律師對我說：「明天他們將要求你出席作證，他們會問你的第一個問題是，你是素食者這項陳述是否不確實？」我說：「這個問題我還應付得了。」他說：「你最好應付得來，否則我們官司就要打輸了。」果然，第二天早上開庭，原告律師看著陪審團吃驚地笑，然後說，「我簡直沒辦法表達我自己，來門先生，你是不是真的是一個素食者？」

我看著陪審團並說：「我不否認素食救了我的命。」陪審員點點頭因為他們能夠瞭解。但自此我在證人席上的全部時間裏他們不再問我是否素食，但他們問了所有其它你能想到的問題。過了幾天，原告律師看著我問道：「來門先生，有沒有人說你不負責任？」我說：「有。」我朝我的律師看過去，他坐在那兒直說：「沒有，沒有，沒有。」原告律師認為攻到我的要害了，就問我：「是誰這麼說？」我說：「我太太。」陪審團坐在那兒說：「我們也一樣。」

我們在那個法庭耗了六個星期之後，陪審團宣布歐普拉，哈潑製作公司和我都無須負法律責任。原告養牛協會無法相信，他們立即向第五巡迴法庭提出上訴。我們在第二巡迴法庭又耗上一年，結果仍是歐普拉，哈潑製作公司和我都無須負法律責任。

他們在判決書中還寫道：我在歐普拉節目中所說的一切都是事實，而對事實是無法採取法律行動的。且讓我們停下來想一想：為什麼養牛業願意花上數百萬美元將歐普拉和我送到陪審團面前，希望將我們判罪定讞？一審不成又上訴，企圖將我們定罪。

問問你自己這個問題：為什麼養牛業願意花這麼多錢，來避免讓美國人知道真相呢？答案是：他們沒有辦法去面對真相。這場官司纏訟六年，我們為了告訴美國人真相而花了上百萬美金出庭答辯。我想我們所有人都要瞭解若不面對真相，就不可能挽救地球，也沒有機會挽救人類。要是我們所有的人就這樣生活下去，我們的未來和地球是註定走向毀滅的。

能够恢復走路的能力，站起來支持我所相信的事物，是我在這個世界上所能獲得的最大的禮物。但各位可以想像，對我太太而言，個中滋味究竟如何。她凝視我的眼睛問道：「如果我們輸了，是否將失去一切，包括我們的希望和所有的資產？」答案是肯定的。但是重要的是，我們能夠認識到世間有比物質的擁有更重要的事情。如果你照鏡子時，不能為鏡中的你感到自豪，這樣的人生值得活下去嗎？上蒼賜給我們的一切只為了讓我們渡此餘生而已嗎？或者我們走在人生的軌道上，對個人，對動物，對生命本身都負有責任？對我而言，下決定很容易，但對我太太而言，却極為困難。因為她沒有機會站起來說出她所相信的，儘管發生在我身上的事同樣落到她的肩膀上，好像她是問題的始作俑

者似的。然而我極為幸運，我的人生伴侶是一位令人難以置信的人，也是堅強的道德鬥士，在整個官司的過程中，她從未退却一步。正因為她提供任何人所能獲得的最大支持，我不僅拜上蒼之賜，重獲走路的能力，並且在整個官司的過程中，擁有一位亦步亦趨，與我同行的伴侶。我想我們該停一停，來瞭解在這段旅程中，我們并非踽踽獨行。無論是否看得到那些支持我們的人，我們知道在這場奮戰中，有數以百萬計的人在默默支持著我們。他們關心的程度大到他們願意冒險支持，讓這場戰爭只能贏，絕不能輸。

如果我們要在這場掙扎中成功，一定得向歷史借鏡，我們不是唯一面對這樣困難抉擇的人群。在美國西南部，數千萬年前，有一種人叫做安納薩基，今天亞力桑那州的灌溉系統，就是這種美國原住民在數千萬年前留下來的雛型。他們可能比鄰近的人種早了很多光年，他們的公寓建築是在一棟建築物中修建出四百個公寓單位。當其他人種還在狩獵採集的階段時，他們已經進入農耕階段了；但是問題在於他們的文明是以木材為中心。他們用木材建造公寓房子，修築灌溉系統，以及取暖。所以用木頭的結果，然而隨著歲月流逝，木材越撿越少，因此他們必須到更遠的地方撿木材；最後必須單程走上五十英里的路才撿得到木材。問題是走這麼遠的路撿到木材後，趕不上急需之用。他們的生存架構因而出現危機，因為他們無法就近取用足夠的木材。今天我們看安納薩基人，稱之為

a strong moral fighter, and there was never one time in this entire process where she ever took a step backward. She was the greatest support that anyone could ever have. I not only had the gift of being able to walk again, I had the partner who walked with me step by step all of the way through the process.

And I think we need to stop and understand we are not in this journey alone. Whether we see the people that are with us, whether we see them or not, we know that there are millions of unseen people that are in this fight. They care just as much, having risked everything that they have risked, and know that this is a fight we cannot, we must not lose.

If we are going to be successful in this struggle, we must look at what's happened before. We are not the only group of humans that are faced with very difficult choices.

If we look in the southwestern United States, thousands of years ago, there were a group called the Anasazi. The irrigation system in Arizona today was laid out by these native Americans thousands of years ago. They were light years ahead of their neighbors. They had apartment houses where there were over 400 apartments built in one building. They were raising crops when most people were still trying to go out and hunt and gather. But Anasazi had a problem---the center of their civilization was wood. They needed wood to build their apartment houses, they needed wood to build their irrigation systems, and all of their heat came from wood. Over the years, the wood was cleared away and they had to walk further and further to get the wood. They finally got to a point where to gather wood was a trip of over

50 miles each way. The difficulty was they could not expend the energy to go and get the wood and bring it back in time for it to be usable. And so their entire living structure was jeopardized because they no longer could supply the wood close enough where they could use it. We look at the Anasazi today, which we call the ancient ones, and say they disappeared. They did not disappear. When we go to the trash dumps of their civilization, we find their bones and their bones have human teeth marks in them. By not understanding the limits of their environment, by not living within the limits of their environment, they ended up with cannibalism--eating each other. One of the most advanced civilizations the world has ever known disappeared because they could not, they would not bring themselves to the realization that there were limits on what they could do if they were to survive as people.

There are other examples of civilizations had equal problems. Each of us here has probably seen the stone statues of Easter Island. Large stone monuments stand up on the beach. No people, no trees. At one time Easter Island was absolute paradise, deep rich top soil, trees, fish. And Easter Island the goal was to make the bigger monument you can carve and cut down the trees and slide it down to the beach and stand it up. The larger the monument the greater the ego of the person that made it happen. And every time there was a large monument placed on the beach, someone else decided they could make a bigger one. And to get the bigger one down to the beach, they would need to cut down more trees for it to happen.

There were some stowaways that

came to Easter Island. Nobody paid much attention to them because the stowaways were not eating the humans' food. They were rats, and the rats were eating the seeds from the palm trees. The humans were not eating them so they paid no attention to them. And lo and behold as they cut down the trees, there were fewer and fewer trees. Without trees there were no boats. Without the boats, there were no fish. And all of a sudden, they were aware of the fact that they were almost running out of the trees. But it's just like northern California, when they look at the fact of the last few trees that are standing there, rather than preserving them, having the seeds to propagate the trees, they cut them down. They put up bigger monuments but their garden of Eden failed because there were no boats, no fish, no trees. Easter Island today has large stone monuments, no people. Only dumps of human bones with human teeth marks on those bones. The people of Easter Island ended up eating themselves into oblivion because they could not live within the restraints of their environment.

There was a group of people from Norway. They started a colony in a place called Greenland. We go to Greenland today; the stone houses and barns that they built are still there. The center of their universe was only cows. They brought cows from Norway to Greenland; the cows would be in the barn for nine months out of a year and they would had to provide feed for the cows for nine months out of a year. It took all of the labor they could provide in the summer to cut enough hay to feed the cows in the winter. The cows were so weak in the spring that they would have to carry

消失的古人；其實他們并非憑空消失。翻看這個文明留下的垃圾堆，可以看到人骨，以及骨頭上的齒痕。因為他們不瞭解自然環境的極限，也沒有在自然環境提供的條件限制下生存，最後他們成了人吃人的這種情況，變成食人族，互相殘食；而世界上最先進的古文明之一就此消失了。因為他們未能也不願認知到他們的生存方式有其極限，結果無以為繼。

還有其他的文明也曾遭遇相同的問題。在座諸位可能都看過復活島的Pinchers，沙灘上矗立著大型石雕人像，島上無人也無樹。復活島一度是天堂樂園，土壤肥沃，有樹有魚。島上的巨型石雕在完工後必須砍下樹幹，來運送石雕到沙灘上樹立起來。石雕人像越大，意味著雕刻者的自我也越大。每當沙灘上豎起大型石雕人像，就會有人決心雕刻更大的石像；運送到沙灘時，就需要砍更多的樹。

接著島上來了一些偷渡客，島民未加注意，因為這些偷渡客不吃人類食物。這些偷渡客是老鼠，牠們吃棕櫚樹的樹種。由於島民不吃樹種，因此不去理會。但是不斷砍樹，造成樹木越來越少，沒有樹不能造船，沒有船無法出海捕魚。忽然之間，他們意識到樹已經快砍光了。就像北加州的情況，對待僅剩的一些樹木，並未善加保育繁衍，反而砍伐殆盡。島民繼續樹立更大的石雕，但是他們的伊甸園變色了，因為缺船無魚不見樹木。今天復活島上的巨型石雕人像依舊矗立，但已成爲無人島，空留齒痕在一堆堆的人骨上。復活島民的

下場也是人吃人互相殘食以終，因為他們沒能活在自然環境的極限之內。

當年在挪威，擁有牛群是身份地位的象徵，因此挪威人移民到格陵蘭島還是帶著牛群去，今天到格陵蘭島還可以看到當時挪威人興建的石屋和穀倉，他們的世界是以牛爲中心。一年有九個月，牛群得待在穀倉裏，由人飼養。因此夏天所有的人工都花在割草上，以儲備牛群過冬的乾草口糧。春天放牧時，牛已經虛弱到必須由人將牠們從穀倉抱出到草地上。未料事與願違，島的人紛紛搬離開了，因為生活無以為繼；最後他們只得離去。如今石造穀倉和石屋還在，只是已經人去屋空。

但在格陵蘭島更北邊，更艱困的環境裏，比挪威人早一千年就已經有人去到那裏居住。在挪威人離開格陵蘭島數百年後，他們仍然住在那裏，因為他們學會了如何在自然環境的極限之內生存下去。

今晚我們的課題就是認識到我們就像安納薩基人，復活島島民，乃至格陵蘭島上的挪威人，現在該是認清我們如何能夠活在環境經濟限制之內的時候了。

我們的地球的表土從來沒有這麼少，魚也從來沒有這麼少過，樹木也從來沒有這麼少，這是我們現在所面臨的危機。如果我活得夠久，活到我想要活的年紀，這個數目會加倍的嚴重。所以我們必須瞭解其他已經毀滅的文明所面臨的危機，他們是怎麼樣面對危機？今天晚上我們要討論的是如何面對我們的未來？

面對未來一百年，對我們來

講好像很長久；但是就歷史的洪流而言，一百年也只不過是一瞬間而已。一百年前，有百分之九十五的嬰兒是在家裏出生；一百年前，每個小時的時薪是二十三分錢；一百年前，整個美國車輛的總數不到一萬輛；一百年前，每個小時的開車時速是十英哩；一百前，在拉斯維加斯全部的人口只有三十個人。一百年後，我們會面臨巨大的改變；這樣的改變，是來自思想已經改變，思想已經開通的人，所以我們須要更多的力量。我希望今天在坐的各位，要知道大家都是未來能夠改變的一個重要因素；所以希望大家都能加入我亟以進行這場改變來挽救我們的地球，謝謝！

葉教授：接下來我們要進行問答時間，歡迎大家提問！

問：全球暖化跟養牛業之間有什麼關係？

來門先生：全球暖化最大的原因，就是養牛業所帶來的氣體。高爾在他〈不願面對的真相〉裏頭沒有提到這點，原因之一就是，高爾自己本身也是養牛業者出身，可能他想寧願爲業者裝死也不告訴美國人真相比較好。今天晚上非常感謝大家給我這個機會，如果我能夠讓大家以後的生活變得更好的話，請讓我知道！
(全文完)

(豪悟來門講於2008年3月15日萬佛聖城大殿，陳果璞 中譯)

them physically out of the barn to put them on the grass. But in Norway that was a status symbol--to own cows. And so that was what the Norse did when they moved to the Greenland. It did not work. The people ended up leaving Greenland. The stone barns are still there, the stone houses are still there but the people are gone.

But the Inuit people, living in a more harsh environment than the Norse, living north of them, were there a thousand years before the Norse came. They've been there hundreds of years after the Norse left because they learned how to live within the restraints of their environment.

Our job tonight is to realize that we are like the people of Anasazi, the Easter Island, or Greenland. The time now is for us to understand how we can live within the economic restraints of our environment. Never in the history of planet earth had there ever been fewer tons of top soil than there are today. Never in the history of planet earth had there been fewer fish than there are today. Never in the history of planet earth had there been fewer trees than there are today.

But we have twice as many people

on the planet today as the day I was born. If I live to the age I aspire to, the number will double again. We have fewer resources but a quadrupling of the world's population. We need to understand we are facing the same problems that those other civilizations had faced. How are we going to deal those with the future? That's the question we need to talk about tonight.

We are faced with the future. We talk about a hundred years like it's a long time. But in human history, a hundred years is a mere blink of the eye. A hundred years ago, 95 percent of American babies were born at home. A hundred years ago, the salary was 22 cents an hour. A hundred years ago, there were less than 10,000 cars in the entire United States. A hundred years ago, the speed limit was 10 miles an hour. A hundred years ago, Las Vegas, Nevada had 30 people living there. We need to realize that in a hundred years there will be phenomenal changes. Those changes need to come from those people that are enlightened. People that are thinking about the future that realized what the restraints are. I hope that each one of you will realize that you are the most important

element of the future. It is about what you do. Join with me. Let's save the planet. Thank you.

Prof Yeh: It's time for questions...

Question: What's the relationship between global warming and the cattle industry?

Mr. Lyman: The question is about global warming and cattle raising. According to the World Health Organization, the number one cause of global greenhouse gases is coming from confinement livestock. The number one cause. Al Gore did in his movie on global greenhouse gases. It is not amazing that he totally missed the number one cause. Why is that? Because Al Gore was a cattle raiser and thought maybe it was better to roll over and play dead for the industry than telling the American people the truth. I want to thank you for the opportunity of being able to come and speak to you tonight. If I can do anything to make your life better, please call on me. (The End)

SPOKEN BY HOWARD LYMAN
ON MARCH 15, 2008
IN THE BUDDHA HALL AT THE CTTB

CHINESE TRANSLATED BY GWO PU CHEN



新佛城 聖劍菩提海

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