＊文章來源：[mo-yu.idv.tw](http://www.mo-yu.idv.tw)

[moyu955.com.tw](http://www.mo-yu.idv.tw) 《世界蔬食語錄》

僅限於非營利使用。

【Benevolence】【慈愛】

◆Mercy to animals means mercy to mankind.

—Henry Bergh, philanthropist

(1813-1888)

◆願意對動物慈悲的人，也意謂著他會對人類慈悲。

—美國慈善家 亨利．貝格

(1813-1888)

◆The deeper minds of all ages have had pity for

animals.

—Friedrich Nietzsche, philosopher

(1844-1900)

◆不管在任何年代，擁有深邃心靈的人，都對動物懷有

憐憫之情。

—哲學家 [尼采](http://zh.wikipedia.org/wiki/%E5%BC%97%E9%87%8C%E5%BE%B7%E9%87%8C%E5%B8%8C%C2%B7%E5%B0%BC%E9%87%87)

(1844-1900)

◆True benevolence or compassion, extends itself

through the whole of existence and sympathises with

the distress of every creature capable of sensation.

—**Joseph Addison,** poet and statesman

(1672-1719)

◆真正的慈愛或同情，必須能夠擴及一切生命，並對於

有情眾生所遭受的悲苦感同身受。

—英國詩人及政治家 喬瑟夫．艾狄生

(1672-1719)

◆I don't have any understanding of a human being

who doesn't respect the beauty of life and that goes

for all creatures that have thoughts, feelings and

needs.

—[Alicia Silverstone](http://www.betterworldheroes.com/silverstone.htm)

(1976-)

◆動物會思考，也擁有情感和需求。因此，我對於不尊

重生命之美，並將動物加以侵害的人完全無法理解。

—影星 艾莉西亞．席薇史東

(1976-)

◆I don't like the idea that to have a piece of steak or

chop on the table, a live creature has to have its

throat slit and be skinned.

—Paul McCartney

(1942-)

◆我不喜歡這種感覺，也就是當想要吃一塊牛排或連骨

的肉，卻有一隻活生生的動物必須被割開喉嚨，接著

又被剝皮。

—英國披頭四合唱團主唱 保羅．麥卡尼

(1942-)

◆I have always felt that the way we treat animals is a

pretty good indicator of the compassion we are

capable of for the human race.

—Ali McGraw, actress

(1939-)

◆我一直認為，採取何種態度對待動物，是慈悲心一個

很好的指標。也正因為有慈悲心，所以我們才有資格

成為人類。   
 —影星 阿里．麥格勞

(1939-)

◆The question is not, "Can they reason?" nor, "Can

they talk?" but rather, "Can they suffer?"   
 —Jeremy Bentham, philosopher

[(1748-1832)](http://www.utilitarianism.com/bentham.htm)

◆問題並不在於「牠們是否能思考？」也不在於「牠們

是否能說話？」而在於「牠們是否能感受到痛苦？」

—哲學家 傑尼米．邊沁

[(1748-1832)](http://www.utilitarianism.com/bentham.htm)

◆Poor animals! How jealously they guard their pathetic

bodies... that which to us is merely an evening's meal,

but to them is life itself.

—Terrance Casey Brennan, [comic book](http://en.wikipedia.org/wiki/Comic_book) writer

(1948-)

◆可憐的動物啊！牠們是如何小心翼翼守護自己的身體

……然而，對我們來講那只不過是一頓晚餐，但對牠

們而言卻是生命的全部。

—美國漫畫家 特倫斯．凱西．布倫南

(1948-)

◆When I see bacon, I see a pig, I see a little friend,

and that’s why I can’t eat it. Simple as that.  
 —Paul McCartney

(1942-)

◆當我看到培根，我就彷彿看見一隻豬，看見一位小巧

玲瓏的朋友。那就是為什麼我沒辦法吃牠的原因，事

情就這麼簡單。

—保羅．麥卡尼  
 (1942-)

◆Never believe that animals suffer less than humans.

Pain is the same for them that it is for us. Even worse,

because they cannot help themselves.

—Dr. Louis J. Camuti

(1893-1981)

◆永遠別認為動物所受的苦會比人類少，疼痛對於牠們

或我們來說都是相同的，而且更糟的是——動物沒有

能力自救。

—醫師 路易斯．卡妙提

(1893-1981)

◆'Do not kick him', said Pythagoras to a man abusing

a puppy. 'In his body is the soul of a friend of mine.

I recognized the voice when he cried out'.  
 —E.S. Turner, [author](http://en.wikipedia.org/wiki/Writer)

(1909-2006)

◆畢達哥拉斯曾對一位虐待小狗的人說：「不要踢牠！

在牠身體裡面是一個靈魂，同時也是我的朋友。當牠

的靈魂在喊叫時，我能認得祂的聲音。」

—英國作家 E.S.特納

(1909-2006)

＊畢達哥拉斯是畢氏定理的發明人，也是西方素食主義之父。

◆I see shining fish struggling within tight nets, while I

hear orioles singing carefree tunes. Even trivial

creatures know the difference between freedom and

bondage. Sympathy and compassion should be but

natural to the human heart.

—Tu Fu

◆我看到閃耀的魚在緊緊的網子內掙扎，而我又聽見黃

鸝在枝頭上無憂無慮地歌唱。即使是微不足道的生物

，一樣都明瞭自由與囚禁之間的差別。同情心及憐憫

心，本來就是人類與生俱有的。

—凃芙

◆Part of my reason for being vegetarian was because

it practices respect and love for life all through the

day, so three times a day, you make a decision to

eat things that have not been killed.

—Natalie Portman, actress

(1981-)

◆我會成為素食主義者，有部份的原因是由於奉行素食

主義，就等於一整天都在實踐對生命的尊重及熱愛。

所以，藉由從早到晚的三餐，你決定了你所吃的食物

並非透過殺生而取得。

—影星 娜塔莉．波特曼

(1981-)

◆Imagine living in a cage in the dark, unable to move,

day after day. The suffering of today's American farm

animals is almost beyond belief. They don't have a

choice, but you do, and their lives depend on it.

—Casey Affleck, actor

(1975-)

◆想像一個活在籠子裡的生命，終日處於黑暗中動彈不

得，這樣日復一日。現代美國農場動物所遭受的痛苦

，幾乎是令人難以置信的。動物無從選擇，但你可以

，牠們所過的日子決定於你的選擇。

—影星 凱西．艾佛列克

(1975-)

◆I think that people should start eating less meat. In

case you haven't noticed, meat is made out of

animals. How would you feel if you were a baby pig

separated from your mother and about to be turned

into bacon? We don't eat dogs and cats because

they are cute. Well, pigs can be just as cute if you

give them a chance.

—Isaac Bustos, age 9, Public School 32-Bronx NY

◆我認為人們應該開始少吃肉。也許你還沒注意到，肉

是從動物身上取來的。假使你是一隻豬寶寶，但卻必

須與自己的媽媽分離然後被做成培根，你的感受會是

如何呢？我們不吃狗肉和貓肉，是因為牠們長得很可

愛。嗯，其實豬也可以讓人發覺牠同樣可愛，如果你

願意給予一次機會的話。

—艾薩克．巴斯托斯

(九歲，就讀紐約布朗士32公立學校)

◆Once people spend time with farm animals in a loving

way... a pig or cow or a little chicken or a turkey, they

might find they relate with them the same way they

relate with dogs and cats. People don't really think of

them that way because they're on the plate. Why

should they be food when other animals are pets?

—[Alicia Silverstone](http://www.betterworldheroes.com/silverstone.htm), actress

(1976-)

◆如果人願意挪些時間，抱持愛心與農場的動物相處，

例如豬、牛、小雞或火雞，人或許會發現自己與農場

動物的關係，就如同與貓、狗的關係一樣。以前大家

不曾這麼想，是因為農場動物一向只會出現在碗盤裡

。為什麼當其他動物可以成為寵物，而農場動物就只

能被視為食物呢？

—影星 艾莉西亞．席薇史東

(1976-)

【Nonviolence】【非暴力】

◆Not to kill is a supreme duty.

—《Hitopadesa》

◆不殺生，是人至高無上的職責。

—收集於12世紀的梵文散文及詩歌《Hitopadesa》

◆The most violent weapon on earth is the table fork.

—Mohandas Gandhi

(1867-1948)

◆地球上最暴力的武器就是餐桌上的叉子。

—甘地

(1867-1948)

◆Cruelty is the obvious cancer of modern civilization.

—Rev. A. D. Beldon

◆殘酷是現代文明社會中顯而易見的癌症。

—A. D.**貝爾登牧師**

◆It is only a step from the murder of an animal to the

murder of a human person!   
 —Leo\_Tolstoy, Russian author

([1828](http://zh.wikipedia.org/wiki/1694%E5%B9%B4)-[1910](http://zh.wikipedia.org/wiki/1778%E5%B9%B4))

◆屠戮一隻動物與殺死一個人，僅不過是一步之遙。

—俄國作家 托爾斯泰

([1828](http://zh.wikipedia.org/wiki/1694%E5%B9%B4)-[1910](http://zh.wikipedia.org/wiki/1778%E5%B9%B4))

◆Anything that can feel pain should not be put to pain.

—R. M. Dolgin

◆凡是能感覺到疼痛的，我們都不該讓牠陷入疼痛。

—R.M.多琴

◆If a man aspires towards a righteous life, his first act

of abstinence is from injury to animals.

—Leo\_Tolstoy, Russian author

([1828](http://zh.wikipedia.org/wiki/1694%E5%B9%B4)-[1910](http://zh.wikipedia.org/wiki/1778%E5%B9%B4))

◆倘若一個人嚮往正直的生活，首先要邁出的第一步就

是絕對不傷害動物。

—俄國作家 托爾斯泰

([1828](http://zh.wikipedia.org/wiki/1694%E5%B9%B4)-[1910](http://zh.wikipedia.org/wiki/1778%E5%B9%B4))

◆Forget the pig is an animal. Treat him just like a

machine in a factory.

—《Hog Farm Management》

◆人們已經忘了豬是一種動物，因此對待牠就像對待工

廠裡的一台機器。   
 —《豬肉農場管理》

◆I don't like the idea of killing my fellow creatures in

order to eat their dead bodies.

—**George Bernard Shaw**

(1856-1950)

◆我不喜歡殺害與我們猶如同伴的動物，卻只為了吃牠

們死後的軀體。

—1925年諾貝爾文學獎得主 蕭伯納

(1856-1950)

◆I wouldn't eat a chicken if it dropped dead in front of

me holding a sign that said 'Eat Me'.

—Ricky Williams

◆我不想吃雞，除非牠倒斃在我面前的時候，舉著一個

牌子上面寫著：「吃掉我吧！」

—美式足球名將 瑞奇．**威廉斯**

◆Can one regard a fellow creature as a property item,

an investment, a piece of meat, an 'it,' without

degenerating into cruelty towards that creature?  
 —Karen Davis

◆人怎麼可以把動物視為財產、投資、一塊肉或一個沒

有生命的「東西」，難道一定要用墮落到殘暴的方式

來對待牠們嗎？

—卡倫．戴維斯

◆Non-violence leads to the highest ethics, which is the

goal of all evolution. Until we stop harming all other

living beings, we are still savages.

—Thomas Edison, inventor

(1847-1931)

◆非暴力領導著最高的道德規範，這是所有發展的目標

。除非我們停止傷害其他一切生命，否則我們仍然還

是野蠻人。

—發明家 愛迪生

(1847-1931)

◆With each egg we eat (since possibly 90% of all eggs

come from factory farms) we imprison a chicken 25 to

32 hours in a cage.

—Art Margolis

◆每吃一顆雞蛋（約90％的雞蛋都來自工廠化農場），

就代表我們把母雞監禁在格子籠裡25至32 個小時。

—亞特．馬戈利斯

◆I will not eat anything that walks, runs, skips, hops or

crawls. God knows that I've crawled on occasion, and

I'm glad that no one ate me.

—Alex Poulos

◆我不吃任何會走、會跑、會跳、會飛或會爬的東西。

上天知道我偶爾會在地上爬，而我很高興沒有人來吃

掉我。

—亞歷．波洛斯

◆I went snorkeling and noticed how gently the fish

welcomed us into their world ... as compared to the

violence with which we welcomed them into ours. I

became a vegetarian.

—Syndee Brinkman

◆我在海裡浮潛，發現魚是如此溫柔地歡迎我們進入牠

們的世界……相較之下，人類卻是以顯露殘暴的方式

來迎接牠們。後來，我成為了一個素食主義者。

—辛蒂．布林克曼

◆We consume the carcasses of creatures of like

appetites, passions and organs as our own, and fill

the slaughterhouses daily with screams of pain and

fear.

—Robert Louis Stevenson,author

(1850-1894)

◆我們吞食動物的屍體，不僅無視於牠們像我們一樣擁

有欲望、熱情和器官，並且讓屠宰場天天縈繞著刺耳

的叫聲，那是動物們因劇痛、恐懼而吶喊出來的。

—作家 **羅伯特**．**路易斯**．**史蒂文森**

(1850-1894)

◆Why do we find it so horrible to kill a baby？It’s

because they are voiceless and defenseless. The

same applies to animals. Killing them is cowardice.  
 —Edward Sanchez

◆為什麼當有人殺了一個嬰兒，我們會覺得毛骨悚然呢

？因為他們是無聲且不能保衛自己的。這般道理也適

用於動物的身上，殺害沉默且手無寸鐵的動物是懦夫

的行為。

—**愛德華**．**桑切斯**

◆We know we cannot be kind to animals until we stop

exploiting them -- exploiting animals in the name of

science, exploiting animals in the name of sport,

exploiting animals in the name of fashion, and yes,

exploiting animals in the name of food.

—Cesar Chavez,Mexican-American labor leader

(1927-1993)

◆除非人類停止剝削動物，否則我們談不上善待牠們。

停止以科學之名剝削動物、停止以娛樂之名剝削動物

、停止以時尚之名剝削動物。當然，還要停止以食物

之名剝削動物。

—墨西哥裔美國勞工領袖 塞薩爾．查韋斯

(1927-1993)

◆If we cut up beasts simply because they cannot

prevent us and because we are backing our own

side in the struggle for existence, it is only logical to

cut up imbeciles, criminals, enemies, or capitalists

for the same reasons.

—[C.S. Lewis, author](http://famouspoetsandpoems.com/poets/c__s__lewis/quotes)

(1898-1963)

◆如果我們把動物剁碎只因為牠們無法反抗，只因為我

們是為了自己的生存而鬥爭，按照這個邏輯，我們也

將擁有相同的理由去剷除低能者、罪犯、仇敵或資本

家。

—作家 C.S.劉易士

(1898-1963)

◆I do not regard flesh-food as necessary for us at any

stage and under any clime in which it is possible for

human beings ordinarily to live. I hold flesh-food to be

unsuited to our species. We err in copying the lower

animal world - if we are superior to it.

—Mohandas Gandhi

(1867-1948)

◆在任何時候，哪怕是任何可能提供居住的地方，我都

不覺得肉類是生活的必需品。我堅信肉食並不適合大

家。如果人類比動物高等的話，那麼我們仿效動物殺

生吃肉的行為就是錯誤的。

—甘地

(1867-1948)

◆Veganism acknowledges the intrinsic legitimacy of

all life. It recognizes no hierarchy of acceptable

suffering among sentient creatures. It is no more

acceptable to kill creatures with primitive nervous

systems than those with highly developed nervous

systems. The value of life to its possessor is the

same, whether it be the life of the clam, a crayfish,

a carp, a cow, a chicken, or child.

—Stanley Sapon

◆素食主義接受所有生命的合法性，它認為有情眾生在

承擔痛苦時並無階級之分，而且不再容忍「屠殺只具

原始神經系統的動物，比屠殺高度發展神經系統的動

物要來得沒關係」這種思維。生命對於每個主體都擁

有相等的價值，哪怕這個主體是一顆蚌、一尾小龍蝦

、一條鯉魚、一隻雞、一頭牛，或者一位孩子。

—紐約羅徹斯特大學教授 斯坦利．沙朋

◆If you caught your kid raising cats in tiny boxes,

forcing them to live in their own feces without clean

air or sunlight, pulling their teeth and claws out with

pliers to keep them from hurting each other…you’d

rush him to a psychiatrist. But you support that very

behaviour every time you buy meat, eggs, dairy or

fur.

—Dan Piraro, painter

(1958-)

◆如果你逮到你的孩子把一群貓飼養在極小的盒子裡，

不但強迫牠們與自己的糞尿住在一起、缺乏新鮮的空

氣和陽光，同時為了防止打架還用鉗子把牠們的牙齒

、腳爪全拔光……倘若看到這種情形，我想你會催促

你的孩子趕緊去看精神科醫生。不過，當你每次購買

肉類、蛋類、乳製品或動物皮毛的時候，卻是在支持

上述的行為。

—美國畫家 丹．皮拉羅

(1958-)

◆Hundreds of people watch the antics of birds on their

bird tables, feed them through the winter, and provide

nest boxes in the spring, yet never give a thought to

the domestic hens, turkeys, and ducks who, in the

nightmarish conditions of battery farms, live lives so

cramped that they cannot spread their wings or roost

or do any of the things that make avian life in the wild

so joyous. Thousands of people who say they 'love'

animals sit down once or twice a day to enjoy the flesh

of creatures who have been utterly deprived of

everything that could make their lives worth living and

who endured the awful suffering and the terror of the

abattoirs—and the journey to get there—before finally

leaving their miserable world, only too often after a

painful death.

—[Jane Goodall](http://www.betterworldheroes.com/goodall.htm)

(1934-)

◆數百人在他們的桌上觀賞鳥滑稽的動作，整個冬季飼

養牠們，到了春天就讓鳥住在盒子裡。人們都不曾想

過，國內的母雞、火雞、鴨子都活在一棟棟宛如噩夢

般的農場，被囚禁在無法伸展翅膀並好好睡覺休息的

擁擠空間，更遑論去進行一些野生禽類所喜愛的活動

。成千上萬的民眾總是說他們「愛」動物，但每天一

坐上餐桌就沉迷在肉類的美味，而這些動物卻被剝奪

活得有尊嚴的權利，並且還承受了可怕的苦難。當牠

們生命的旅程走到盡頭，接下來就必須面對令人驚駭

的屠宰場。在動物終於得以脫離悲慘的世界之前，仍

然躲避不了疼痛的死亡。

—國際保育學者 珍．古德

(1934-)

◆If you look at the course of western history you'll see

that we're slowly granting basic rights to everyone. A

long time ago only kings had rights. Then rights were

extended to property-owning white men.Then all men.

Then women. Then children. Then the mentally

retarded. Now we're agonizing over the extension of

basic rights to homosexuals and animals. We need to

finally accept that all sentient creatures are deserving

of basic rights. I define basic rights as this --the ability

to pursue life without having someone else's will

involuntarily forced upon you. Or, as the framers of

the constitution put it, the ability to have "life, liberty

and the pursuit of happiness". By what criteria can

you justify denying basic rights to any living thing? …

I call upon you to be compassionate and treat others

as you want to be treated. If you don't want to be

beaten, imprisoned, mutilated, killed or tortured then

you shouldn't condone such behavior towards anyone,

be they human or not.   
 —Moby, [singer-songwriter](http://en.wikipedia.org/wiki/Singer-songwriter), and [musician](http://en.wikipedia.org/wiki/Musician)

(1965-)

◆如果你觀察西方國家歷史演進的過程，你將看到我們

逐漸承認每個人都具有基本權利。在很早以前，只有

國王擁有權利，接著權利擴展到富裕的白人，然後擴

展到所有的男人，然後是婦女，然後是孩童，接著是

弱智者。現在，我們正掙扎於擴展基本權利至同性戀

者及動物。最終，大家都必須接受凡是具有感知能力

的生物，都應該擁有其基本權利。我對基本權利下了

這樣的定義：不受別人意志的強迫而能追尋自己的生

活。或者，就像憲法制定者所揭櫫的：具有「生存、

自由和謀求幸福的權利」。你以何種標準來證明否認

動物的基本權利是有道理的呢？……倘若你想被好好

對待，我呼籲你也能同樣以憐憫心來對待所有的眾生

。假如你不想被毆打、監禁、肢解、屠戮或折磨，你

就不應該寬恕這種施暴的行為，哪怕受害者是人或者

是動物。

—美國歌手、詞曲創作者及音樂家 摩比

(1965-)

【Truth】【真相】

◆As long as there are slaughterhouses, there will be

battlefields.  
 —Leo\_Tolstoy, Russian author

([1828](http://zh.wikipedia.org/wiki/1694%E5%B9%B4)-[1910](http://zh.wikipedia.org/wiki/1778%E5%B9%B4))

◆只要有屠宰場，就會有戰場。

—俄國作家 托爾斯泰

([1828](http://zh.wikipedia.org/wiki/1694%E5%B9%B4)-[1910](http://zh.wikipedia.org/wiki/1778%E5%B9%B4))

◆Humans are the only hunters who kill when not hungry.

—Steven Spielberg, film director

(1946-)

◆人類是唯一在獵殺時肚子並不餓的動物。

—電影導演 史蒂芬．史匹柏

(1946-)

◆If I had had to be my own cook, I should inevitably

become a vegetarian.

—Frances Anne Kemble, actress **and author**

（1809-1893）

◆如果我不得不自己下廚做飯，那我必然會成為一個素

食主義者。

—十九世紀英國著名女演員及作家

弗朗西斯．安妮．肯布爾

（1809-1893）

◆The first time I ever entered a battery house I thought

it was the entrance to hell.

—**Violet Spalding**

◆當我第一次走進工廠化農場，我發現那裡就是罪惡之

境——地獄的入口。

—薇爾利特．**斯伯丁**

◆Six million people died in concentration camps, but

6 billion broiler chickens will die this year in

slaughterhouses.

—The Washington Post

◆過去，六百萬人曾死於集中營。而今年，將有60億

隻的肉雞死於屠宰場。

—華盛頓郵報

◆The soul is the same in all living creatures, although

the body of each is different.

—Hippocrates, philosopher

(BC460-370)

◆所有眾生的靈魂皆無區別，縱使每一個軀體都是不同

的。

—哲學家 希波克拉底

(西元前460-370年)

◆If we each had to butcher our own meat, there would

be a great increase in the number of vegetarians.

—Ernest Howard Crosby, [author](http://en.wikipedia.org/wiki/Writer)

(1856-1907)

◆假如我們都必須親自動手殺生才能吃肉，世界上素食

的人口將急速陡升。

—作家 歐尼斯特．哈沃德．克羅斯比

(1856-1907)

◆The awful wrongs and sufferings forced upon the

innocent, faithful animal race, form the blackest

chapter in the whole world's history.  
 —**Edward Augustus Freeman,** [historian](http://en.wikipedia.org/wiki/Historian)

(1823-1892)

◆可怕的錯誤與痛苦強加在無辜又忠實的動物身上，構

成了整個世界歷史最黑暗的一章。

—英國歷史學家 **愛德華**．**奧古斯**．**弗里曼**

(1823-1892)

◆Endless numbers of these animals shall have their

little children taken from them, ripped open, and

barbarously slaughtered.

—Leonardo Da Vinci

(1452-1519)

◆無數的動物本來會有自己的小孩，但如今人類卻奪走

牠們的親生骨肉，開膛剖肚，野蠻屠殺。

—各個領域公認的天才 達文西

(1452-1519)

◆All the arguments to prove man’s superiority cannot

shatter this hard fact: in suffering the animals are our

equals.  
 —Peter Singer**, author**

(1946-)

◆就算所有的論據都證明人類比動物優越，依然無法粉

碎這個鐵的事實：動物感受痛苦的能力與我們相等。

—《動物解放》作者 彼得．辛格

(1946-)

◆There is no fundamental difference between man

and the higher animals in their mental faculties…

The lower animals, like man, manifestly feel pleasure

and pain, happiness, and misery.

—Charles Darwin, biologist

(1809-1882)

◆人類與高等動物在心智能力方面，並無根本上的差異

……而即使是低等動物也跟人類一樣，能夠清楚地感

到愉悅、痛苦、幸福及悲傷。

—**生物學家 達爾文**

(1809-1882)

◆When it comes to having a central nervous system,

and the ability to feel pain, hunger, and thirst, a rat is

a pig is a dog is a boy.

—Ingrid Newkirk

(1949-)

◆當一個生命擁有中樞神經系統，並且能夠感覺到疼痛

、飢餓及口渴，牠或許是一隻鼠、一隻豬、一隻狗，

同時也可能是一個小男孩。

—英格麗．紐柯克

(1949-)

◆Animals and humans suffer and die alike. If you had

to kill your own calf before you ate it, most likely you

would not be able to do it. To hear the calf scream,

to see the blood spill, to see the baby being taken

away from its momma, and to see the look of death

in the animal's eye would turn your stomach. So you

get the man at the packing house to do the killing for

you.

—Dick Gregory, erican comedian

(1932-)

◆動物在感受痛苦及死亡時，與人類是非常相似的。如

果你在吃牛小排之前必須自己宰牛，我想你很可能下

不了手。由於耳聞小牛淒厲的驚叫、目睹鮮血大量灑

濺、看到小牛從牠媽媽的身旁被帶走、與牠面臨死亡

的眼神相會……這一切都會讓你反胃。因此，你就花

錢請某人在屠房裡幫你處理代勞。

—美國演員 迪克．格雷戈里

(1932-)

◆To a man whose mind is free there is something

even more intolerable in the sufferings of animals

than in the sufferings of man. For with the latter it is

at least admitted that suffering is evil and that the

man who causes it is a criminal. But thousands of

animals are uselessly butchered every day without

a shadow of remorse. If any man were to refer to it,

he would be thought ridiculous. And that is the

unpardonable crime.

—Romain Rolland

(1866-1944)

◆對一個心靈自由的人而言，動物所遭受的痛苦比人類

所遭受的更讓人無法容忍。人類所受的苦至少被大眾

承認，當誰造作邪惡引起苦難便已經違法。但是成千

上萬的動物每天被不帶一絲同情地宰殺，如果有誰關

心起這件事，他隨即成為眾人取笑的對象。然而，這

卻是不可饒恕的罪行。

—1915年諾貝爾文學獎得主羅曼．羅蘭

◆A veteran USDA meat inspector from Texas describes

what he has seen: “Cattle dragged and choked…

knocking 'em four, five, ten times. Every now and then

when they're stunned they come back to life, and

they're up there agonizing. They're supposed to be

re-stunned but sometimes they aren't and they'll go

through the skinning process alive. I've worked in four

large [slaughterhouses] and a bunch of small ones.

They're all the same. If people were to see this, they'd

probably feel really bad about it. But in a packing

house everybody gets so used to it that it doesn't

mean anything.”

—《**Slaughterhouse 1997》**

◆一位來自德州的美國農業部資深肉類檢驗員描述他所

看到的情形：「牛被又拖又拉就定位後，用繩索工具

勒絞牠的喉嚨……用重型器械敲擊牛的頭四次、五次

，甚至十次。無論何時，若牛被打昏卻突然醒過來，

這些殺牛的工人都會感到不耐煩。牠們本來應該再被

擊昏一次，不過有時並非如此，牛就這樣活生生地進

入下一道剝皮的程序。我曾在四個大型的屠宰場工作

，而現在介紹的這個地方還是整個集團中最小的。每

間屠宰場的狀況皆一樣悲慘，假使有人目睹這般場景

，我想他們的觀感大概會非常差。不過在包裝室裡，

大家卻又對已經削好的肉塊覺得很自然，彷彿這並不

意味著什麼**。」**

—《**屠房》作者** 蓋．艾斯尼茨

【Health】【健康】

◆Don't dig your grave with your own knife and fork.

—English Proverb

◆不要用你手上的刀叉來自掘墳墓。

—英國諺語

◆More die in the United States of too much food than

of too little.

—John Kenneth Galbraith, economist

(1908-2006)

◆死於吃太多的美國人，比死於吃太少的美國人還更多

。

—經濟學家 約翰．肯尼斯．加爾布雷斯

(1908-2006)

◆Excessive animal protein is at the core of many

chronic diseases.

—Dr. T. Colin Campbell, honorary professor

of Nutritional Biochemistry at Cornell University, USA

(1934-)

◆We have built slaughter houses for animals and

hospitals for ourselves.

—**Akbarali Jetha**

◆我們人類已經為動物蓋好一間間的屠宰場，並為自己

蓋好一間間的醫院。

—印度作家 艾克巴拉利．傑沙

◆攝取過多的動物性蛋白質，乃是引發許多慢性疾病的

主因。

—美國康乃爾大學營養生化系榮譽教授

哥林．坎貝爾

(1934-)

◆The most energetic workers I have encountered in

my world travels are the vegetarian miners of Chile.

—Charles Darwin, biologist

(1809-1882)

◆在我的世界旅行中，曾經所遇過最活力充沛的工人，

是吃素的智利礦工。

—**生物學家 達爾文**

(1809-1882)

◆No chemical carcinogen is nearly so important in

causing human cancer as animal protein.

—Dr. T. Colin Campbell

(1934-)

◆在引起人類癌症的原因中，幾乎沒有化學致癌物像動

物性蛋白質一樣，扮演如此重要的推手。

—美國康乃爾大學營養生化系榮譽教授

哥林．坎貝爾

(1934-)

◆The vast majority of all cancers, cardiovascular

diseases, and other forms of degenerative illnesses

can be prevented simply by adopting a plant-based

diet.

—Dr. T. Colin Campbell

(1934-)

◆絕大部分的癌症、心臟血管疾病、和其它形式的退化

性疾病，只要採行植物性飲食就能輕鬆地預防。

—美國康乃爾大學營養生化系榮譽教授

哥林．坎貝爾

(1934-)

◆A dead cow or sheep lying in a pasture is recognized

as carrion. The same sort of carcass dressed and

hung up in a butcher's stall passes as food!

—Dr. John Harvey Kellogg

(1852-1943)

◆一頭死在牧場上的牛或羊，會被認為是腐屍。但同樣

的東西經過打點之後，一掛上肉店的攤位，就會被當

成是食物。

—醫師 約翰．哈維．凱洛格

(1852-1943)

◆I don't understand why asking people to eat a

well-balanced vegetarian diet is considered drastic…

People don't dislike change, they dislike being

changed.

—Dean Ornish, MD

(1953-)

◆我不能理解，為什麼建議民眾吃健康均衡的素蔬飲食

，會被認為是激烈的做法……人們並非不喜歡改變，

他們只是不喜歡被改變。

—醫師 丹．歐尼斯

(1953-)

◆Recognize meat for what it really is：the antibiotic-

and pesticide-laden corpse of a tortured animal.

—Ingrid Newkirk, president of PETA

(1949-)

◆認識肉類到底是什麼——它實際上是：抗生素、農藥

（拉丹）和一個飽受折磨的動物屍體。

—善待動物組織共同創辦人 **英格麗**．**紐柯克**

(1949-)

◆When we kill the animals to eat them, they end up

killing us because their flesh, which contains

cholesterol and saturated fat, was never intended for

human beings , who are naturally herbivores.

—Dr. William C. Roberts

(1932-)

◆當我們殺動物來吃的時候，到最後反而將演變成動物

在殺我們。原因是肉類裡含有膽固醇、飽和脂肪酸，

這些東西從來就不是專為人體所設計，人類天生就是

草食性動物。

—醫師 威廉．羅伯特

(1932-)

◆When you see the golden arches you are probably

on your way to the pearly gates.

—William Castelli, MD

◆現在你所看到的金色拱門，將來或許就是你黃泉路上

的裝飾大門。

—曾任教於美國哈佛大學醫學院

威廉．卡斯泰利博士

＊「金色拱門」為某知名速食店的商標。

◆The beef industry has contributed to more American

deaths than all the wars of this century, all natural

disasters, and all automobile accidents combined.If

beef is your idea of "real food for real people" you'd

better live real close to a real good hospital.

—[Neal Barnard, MD](http://translate.googleusercontent.com/translate_c?hl=zh-TW&sl=en&u=http://en.wikiquote.org/w/index.php%3Ftitle%3DNeal_Barnard,_M._D%26action%3Dedit%26redlink%3D1&prev=/search%3Fq%3DThere%2Bis%2Bno%2Blogical%2Bbasis%2Bto%2Bsupport%2Bthe%2Btheory%2Bthat%2Bplants%2Bfeel%2Bpain.%2BThe%2Bdubious%2Bpossibility%2Bthat%2Bthey%2Bmight,%2Bhowever,%2Bis%2Bno%2Bjustification%2Bfor%2Bkilling%2Bobviously%2Bsentient%2Bbeings.%2BAny%2Brational%2Bperson%2Bunderstands%2Bthe%2Bstriking%2Bdifference%2Bbetween%2Bslitting%2Bthe%2Bthroat%2Bof%2Ba%2Bsentient%2Banimal%2Band%2Bplucking%2Ba%2Bfruit%2Bor%2Ba%2Bvegetable%26hl%3Dzh-TW%26sa%3DG%26biw%3D1276%26bih%3D518%26rlz%3D1R2ADFA_zh-TWTW395%26prmd%3Divns&rurl=translate.google.com.tw&usg=ALkJrhgYurOzLeLBtJrU8XN47hozI6yN-g)

(1953-)

◆牛肉業造成美國民眾死亡的人數，超過本世紀所有戰

爭、自然災害和交通事故死亡人數的總和。若你對牛

肉的看法是「真正的食物給真正的人吃」，那我真正的

建議你最好搬去一個真正的好醫院近一點。

—任教於喬治．華盛頓大學醫學院

尼爾．巴納德醫師

(1953-)

◆100,000 cows in the US are alive at night and dead

in the morning. These cows on the ground are ground

into feed, making their fellows not only carnivores but

cannibals. Europe after Mad Cows' Disease has banned

this practice. The US has not yet.

—**Howard Lyman, author**

◆在美國，每天有十萬頭乳牛前一晚還活著，到了隔天

早上就死於屠宰場。這些牛被就地碾磨成飼料並拿來

餵養牠們的同伴，導致原本是草食性的乳牛如今同類

相食。歐洲在狂牛症爆發以後就已下令禁止這麼做，

然而美國截至目前卻仍舊持續著。

—《紅色牧人的綠色旅程》作者 **霍華德**．**萊曼**

◆The standard four food groups are based on American

agricultural lobbies. Why do we have a milk group?

Because we have a National Dairy Council. Why do

we have a meat group? Because we have an extremely

powerful meat lobby.

—Marion Nestle, professor at NYU

◆會制定四大類的食物攝取標準，是肇始於美國的農業

遊說團體。為什麼衛生部門會建議民眾攝取奶類？因

為有美國乳製品協會這個組織。至於為什麼衛生部門

會建議我們攝取肉類呢？因為國內有一個勢力非常龐

大的肉品遊說團體。

—紐約大學教授 馬里昂．涅梭

【Environmental Protection】【環境保護】

◆The world's environment can no longer handle beef.

—Jeremy Rifkin, economist

(1945-)

◆世界環境已經無法再處理牛肉。

—經濟學家 傑里米．瑞夫金

(1945-)

◆Earth provides enough to satisfy every man's need,

but not every man's greed.

—Mahatma Gandhi

(1867-1948)

◆地球足以供應每個人的需要，但無法滿足每個人的貪

婪。

—甘地

(1867-1948)

◆Man could live on vegetables alone. However the whole

of nature is not enough to satisfy his intemperance and

the inconsistent variety of his appetite. Man by himself

consumes and devours more meat than all the other

animals together and not out of necessity but as a form

of abuse.

—Count Buffon, French naturalist

(1707-1788)

◆人只要靠著素食就可以過得很好。事實上，整個大自

然並無法滿足我們放縱的口腹之慾。人類所消耗吞嚥

的肉，比其他動物全部所吃的總和還更多，但這並非

出自必要，而是一種濫用。

—法國博物學家 康特．布馮

(1707-1788)

◆I believe that veganism is something we must adopt

to cleanse the earth of the damage that the meat,

fishing and diary industries have caused to global

eco-systems.

—Paul Watson, Sea Shepherd Society

(1950-)

◆肉、魚和乳製品工業已造成全球生態系統的損害，我

認為只有靠著採行嚴格的素食主義，才有辦法對治。

—美國海洋守護協會會長 保羅．沃森

(1950-)

＊veganism是指連蛋、奶、乳酪都不吃，同時也不穿戴或使用

出自動物的產品。

◆Meat is a wasteful use of water and creates a lot of

greenhouse gases. It puts enormous pressure on the

world's resources. A vegetarian diet is better.

—**Nicholas Stern, economist**

**(**1946-**)**

◆在生產肉類的時候，不但非常浪費水，而且還製造了

無數的溫室氣體，它帶給這個世界龐大的資源壓力，

因此還是素食比較好。

—英國**經濟學家 尼古拉斯**．**斯特恩**

**(**1946-**)**

◆A kilogram of beef is responsible for the equivalent

of the amount of CO2 emitted by the average

European car every 250 kilometres, and burns enough

energy to light a 100-watt bulb for nearly 20 days.

—《New Scientist magazine》

◆生產一公斤牛肉的二氧化碳排放量，相當於開著一輛

普通的歐洲車行駛250公里；其燃燒的能量，足以讓

100瓦的燈泡持續點亮將近20天。

—《新科學家雜誌》

◆Certainly, if the entire world decided to become vegan

tomorrow, a whole host of the world’s problems would

disappear overnight. Climate change would decrease

by 25 percent, deforestation would cease, rainforests

would be preserved, our water- and air-quality would

increase, life-expectancy rates would increase, and

our rates of cancer would plummet, so certainly, with

that one action of becoming vegan you are quite

effectively making the world a better place.

—Moby, [singer-songwriter](http://en.wikipedia.org/wiki/Singer-songwriter) and [musician](http://en.wikipedia.org/wiki/Musician)

**(**1965-**)**

◆假如明天全世界的人都決定成為素食主義者，地球上

大量的問題將在一夜之間消失。氣候變遷可減少百分

之二十五，濫墾濫伐的情況會停止，熱帶雨林得以保

存，水資源和空氣品質亦獲得好轉，人的壽命也能增

加，而罹癌率必定大幅下降。因此顯然地，當你加入

素食的行列，你將很實際地使這個世界變得更好。

—美國歌手、詞曲創作者及音樂家 摩比

**(**1965-**)**

◆On both sides of the road, the forest has been cleared

as far as the eye can see. For the most part, it has

been cleared for cattle ranching. Today, there are over

8 million cattle in Brazilian Amazonia. Meat production

is extremely inefficient (50kg/hectare/year), making

ranching an activity which is so wholly uneconomic

that it would probably never have been undertaken on

the present scale in the Brazilian Government, with aid

from the World Bank and other multilateral development

banks, had not poured $2 billion into subsidizing the

cattle industry in Amazonia.

—N. Hildyard

◆道路的兩旁，森林已被清除至視線所能到達的地方。

大多數的情況，這些開闢的土地都將成為養牛的牧場

。今天，有超過八百萬頭的牛被放牧在巴西的亞馬遜

河流域。然而在這裡，肉類生產的效率卻極度低落（

五十公斤/公頃/年），它的營運事實上完全不符合經濟原

則。亞馬遜河流域的養牛業，可能永遠都無法承擔缺

乏政府支援的後果。世界銀行和其它多邊開發銀行目

前已經向他們傾倒二十億美元的補助金。

—《永別了！亞馬遜》作者 N.希爾德亞德

【Famine】【饑荒】

◆The fact is that there is enough food in the world for

everyone. But tragically, much of the world’s food and

land resources are tied up in producing beef and other

livestock–food for the well off–while millions of children

and adults suffer from malnutrition and starvation.

—**Dr.Walden Bello, author and political analyst**

(1945-)

◆實情是，地球有足夠的糧食餵飽每一個人。不過很可

悲的，世界上大部份的穀物和土地資源都被挪去生產

牛肉及其他畜牧食品。這些提供給有消費能力人士的

肉品，是建立在數百萬人的營養不良與飢餓致死之上

。

—菲律賓**作家及政治分析家 瓦爾登**．**貝洛博士**

(1945-)

◆Vegetarianism preserves live, health, peace, the

ecology, creates a more equitable distribution of

resources, helps to feed the hungry, encourages

nonviolence for the animal and human members

of the planet, and is a powerful aid for the spiritual

transformation of the body, emotions, mind, and

spirit.

—Gabriel Cousens

◆素食主義保留住生命、健康、和平與生態環境，它不

但促使資源更公平地分配以減少饑荒，並鼓勵為動物

及人類建設一個非暴力的星球。除此之外，素食主義

還讓我們的精神層次更加提升。

—蓋博．庫森斯

◆It is increasingly obvious that environmentally

sustainable solutions to world hunger can only

emerge as people eat more plant foods and fewer

animal products. To me it is deeply moving that the

same food choices that give us the best chance to

eliminate world hunger are also those that take the

least toll on the environment, contribute the most to

our long-term health, are the safest, and are also,

far and away, the most compassionate towards our

fellow creatures.

—**John Robbins, author**

**(1947-)**

◆已經越來越明顯，在環境方面，想要處理世界飢荒可

持續的解決方案，只能倚靠人們多吃植物性食物，並

少吃動物性產品。這是一件非常感人的事，因為同樣

在選擇食物，卻有最好的機會去削減世界飢荒，並使

環境付出最低的代價。另外，對我們長遠的健康也貢

獻最多。素食主義是最安全可靠的，我能肯定地說，

那也是對待動物最和善的方式。

—**作家 約翰．羅賓斯**

**(1947-)**

◆There’s so many animals, there’s not enough land

anymore and everything’s swamped with pesticides

and fertilizers… It’s destroying just about everything

- topsoil, wildlife, water, birds. If everyone went veggie

we’d need only about half the amount of land and we

could have real forests and wild places again…

Animals use up huge amounts of water and there are

billions of them. You can feed ten times the number of

people on the food they give to animals…It’s sucking

in the world’s supplies of grain and soya which are

needed for people. It’s costing lives. That’s why we’ve

got to get our message out there.

—Paul McCartney

(1942-)

◆人類飼養大量的牲畜，從此我們再也無法擁有足夠的

土地。而那些農地，也盡被殺蟲劑、化學肥料所淹沒

……為了生產肉品，人類幾乎摧毀每樣東西，包括表

層土、野生動物、水資源、各種鳥類。倘若每個人都

願意選擇素食，我們就只需要約一半的土地來耕作，

屆時大家就可以真正再次擁有森林和野地……為了豢

養數以十億計的牲畜，畜牧業耗損掉龐大的水資源，

同時把能夠餵飽十倍人口的糧食挪為牲畜的飼料。此

般做法把世界糧食都吸乾了，原本這些穀物、黃豆可

提供難民溫飽，如今卻等於不斷地犧牲人命，這就是

為什麼我們必須把訊息傳遞出去的原因。

—保羅．麥卡尼  
 (1942-)

◆The American fast food diet and the meat eating habits

of the wealthy around the world support a world food

system that diverts food resources from the hungry. A

diet higher in whole grains and legumes and lower in

beef and other meat is not just healthier for ourselves

but also contributes to changing the world system that

feeds some people and leaves others hungry.

—**Dr.Walden Bello**

◆美國的速食文化與肉食習慣，早已團團圍繞整顆地球

，它助長世界糧食系統從原本是飢餓者的食物資源，

轉移集中到富裕者的餐盤上。提高全穀物、豆類並降

低牛肉及其他肉品的飲食方式，不僅對自己本身比較

健康，而且也能對扭轉世界糧食系統做出貢獻，讓這

些穀物改為餵養飢民，使許多人不再挨餓。

—**瓦爾登**．**貝洛博士**

【Morality】【道德】

◆The love for all living creatures is the most noble

attribute of man.

—Charles Darwin, biologist

(1809-1882)

◆關愛所有的生靈，是人最高貴的品性。

—**生物學家 達爾文**

(1809-1882)

◆The greatness of a nation and its moral progress can

be judged by the way its animals are treated.

—Mahatma Gandhi

(1867-1948)

◆一個國家的偉大與道德進步，可以從人民對待動物的

方式來判斷。

—甘地

(1867-1948)

◆Vegetarianism serves as a criterion by which we

know that the pursuit of moral perfection on the part

of man is genuine and sincere.

—Leo\_Tolstoy, Russian author

([1828](http://zh.wikipedia.org/wiki/1694%E5%B9%B4)-[1910](http://zh.wikipedia.org/wiki/1778%E5%B9%B4))

◆素食主義提供了一個標準，使我們知道追求道德完善

的人是真實且誠摯的。

—俄國作家 托爾斯泰

([1828](http://zh.wikipedia.org/wiki/1694%E5%B9%B4)-[1910](http://zh.wikipedia.org/wiki/1778%E5%B9%B4))

◆It is my conviction that killing under the cloak of

appetite is nothing but an act of murder.   
 —Edward Sanchez

◆這是我的信念——就算以食慾做為理由而宰殺動物，

一樣還是謀殺的行為。

—**愛德華**．**桑切斯**

◆Life remains immoral or only falsely moral, if there is

cruelty and killing for the satisfaction of our daily needs.

—Swami Avyaktananda

◆如果殘酷與殺害仍然存在，就只為了滿足我們日常的

需要，人生還是不道德或虛假的道德。

—斯瓦米．阿耶克坦那達

◆Compassion for animals is intimately connected with

goodness of character; and it may be confidently

asserted that he who is cruel to animals cannot be a

good man.

—Arthur Schopenhauer, philosopher

(1788-1860)

◆憐憫動物與人格上的善良美德，是緊密相關的。因此

我們應該可以自信地宣稱：凡是殘酷對待動物的人，

都不能算是一個好人。

—德國哲學家 叔本華

(1788-1860)

◆The fact that man knows right from wrong proves his

intellectual superiority to the other creatures; but the

fact that he can do wrong proves his moral inferiority

to any creatures that cannot.

—Mark Twain

(1835-1910)

◆人能分辨對錯以證明他的智力優越於其它生物。不過

事實上，人卻一再地犯錯，這證明了他的道德比不能

分辨對錯的生物還低劣。

—馬克．吐溫

(1835-1910)

◆A man can live and be healthy without killing animals

for food; therefore, if he eats meat, he participates in

taking animal life merely for the sake of his appetite.

And to act so is immoral.

—[Henry David Thoreau](http://translate.googleusercontent.com/translate_c?hl=zh-TW&sl=en&u=http://en.wikiquote.org/wiki/Henry_David_Thoreau&prev=/search%3Fq%3DThere%2Bis%2Bno%2Blogical%2Bbasis%2Bto%2Bsupport%2Bthe%2Btheory%2Bthat%2Bplants%2Bfeel%2Bpain.%2BThe%2Bdubious%2Bpossibility%2Bthat%2Bthey%2Bmight,%2Bhowever,%2Bis%2Bno%2Bjustification%2Bfor%2Bkilling%2Bobviously%2Bsentient%2Bbeings.%2BAny%2Brational%2Bperson%2Bunderstands%2Bthe%2Bstriking%2Bdifference%2Bbetween%2Bslitting%2Bthe%2Bthroat%2Bof%2Ba%2Bsentient%2Banimal%2Band%2Bplucking%2Ba%2Bfruit%2Bor%2Ba%2Bvegetable%26hl%3Dzh-TW%26sa%3DG%26biw%3D1276%26bih%3D518%26rlz%3D1R2ADFA_zh-TWTW395%26prmd%3Divns&rurl=translate.google.com.tw&usg=ALkJrhhQzCyxNKDzEd9WCpZk97y0oIYpYg)

(1817-1862)

◆不靠殺生獲取食物，人也可以過著健康的生活。因此

若有人吃了肉，他就等於為了滿足口慾而參與屠戮的

行為，這樣做是多麼不道德啊！

—《湖濱散記》作者 梭羅

(1817-1862)

◆I can do no other than be reverent before everything

that is called life. I can do no other than to have

compassion for all that is called life. That is the

beginning and the foundation of all ethics.

—Albert Schweitzer

(1875-1965）

◆我所能做的，就只是在生命面前展露我的虔敬。我所

能做的，就只是對全部的生命施予我的哀憫。這是一

切倫理道德的起點與基礎。

—1952年諾貝爾和平獎得主 史懷哲

(1875-1965）

◆But there will probably come a time when we look

back and say, 'Good Lord, do you believe that in the

20th century and early part of the 21st, people were

still eating animals?'

—Mary Tyler Moore, actress

(1936-)

◆這種情況某一天很可能會實現，也就是後代子孫在回

顧歷史時會無法置信地說：「天哪！你相信20世紀

和21世紀初期的人仍在吃動物嗎？」

—美國影星 瑪麗．泰勒．摩爾

(1936-)

◆One common response is 'I don't want to know.

Cruelty to animals is an abuse of power, and when

people take advantage of animals and do cruel and

wicked things to them, they debase themselves.

—Thomas Scully

◆一個普遍的反應是「我不想知道」。對動物殘忍無情

其實是濫用權力，當人在動物身上做出缺德的事以獲

取利益，坦白講就等於貶低自己的人格。

—**托馬斯**．**斯庫利**

◆The assumption that animals are without rights, and

the illusion that our treatment of them has no moral

significance, is a positively outrageous example of

Western crudity and barbarity. Universal compassion

is the only guarantee of morality.

—Arthur Schopenhauer, philosopher

(1788-1860)

◆西方國家粗魯且野蠻的例子是：先假定動物都不具有

權利，然後幻想不管我們怎樣對待動物都與道德無關

。其實，一體適用的憐憫才是道德唯一的保證。

—德國哲學家 叔本華

(1788-1860)

◆I don't myself believe that, even when we fulfil our

minimum obligations not to cause pain, we have the

right to kill animals. I know I would not have the right

to kill you, however painlessly, just because I liked

your flavour…  
 —Brigid Brophy

◆我不認為只要盡一點心意設法降低疼痛，人們就有權

去謀殺動物。縱使我喜歡你嚐起來的味道，就算是完

全不會感到疼痛，我依然很清楚我根本無權奪走你的

性命。

—布里基．布若菲

◆If only we can overcome cruelty, to human and animal,

with love and compassion we shall stand at the

threshold of a new era in human moral and spiritual

evolution - and realize, at last, our most unique quality

：humanity.

—[Jane Goodall](http://www.betterworldheroes.com/goodall.htm)

(1934-)

◆要是大家能克服殘暴，改用愛與憐憫來對待人和動物

，不知那樣有多好！屆時，你我等於開啟了人類道德

及精神發展的新紀元，並且終將實現我們獨一無二的

特質——人道。

—國際保育學者 珍．古德

(1934-)

◆Slaughterhouses should be in restaurants and grocery

stores. They should have a glass wall so people must

see the animals and choose. Look into the animal's

eyes and say, 'Ok, slit his throat.'

—Ingrid Newkirk, co-founder of PETA

◆屠宰場應該設置在餐廳和食品雜貨店裡，然後另外安

裝一道玻璃牆，這時客人就可以一邊看著動物一邊挑

選。等決定完之後，再注視著動物的眼睛下指示：「

好吧！割開牠的喉嚨。」

—善待動物組織共同創辦人 **英格麗**．**紐柯克**

◆Flesh eating is simply immoral, as it involves the

performance of an act, which is contrary to moral

feeling：killing. By killing, man suppresses in himself,

unnecessarily, the highest spiritual capacity, that of

sympathy and pity towards living creatures like himself,

and by violating his own feelings becomes cruel.

—Leo\_Tolstoy

([1828](http://zh.wikipedia.org/wiki/1694%E5%B9%B4)-[1910](http://zh.wikipedia.org/wiki/1778%E5%B9%B4))

◆吃肉絕對是不道德的，當你捲入並且付諸行動的時候

——也就是殺生，你將與內心的道德準則產生衝突。

人類最高的精神展現，就是對所有動物施予同情與憐

憫。因此殺生是沒有必要的，那只會貶抑人格，並違

反自己的情感而成為殘忍的人。

—托爾斯泰

([1828](http://zh.wikipedia.org/wiki/1694%E5%B9%B4)-[1910](http://zh.wikipedia.org/wiki/1778%E5%B9%B4))

◆I know what it feels like to be hurt, and I don't want to

cause that pain to any other person or creature. But

somehow, in society, we numb ourselves in order to

make money or to feel better about ourselves…We

say to ourselves, I'm going to use this animal. I'm

going to say it doesn't have much worth so that I can

allow myself to do these cruel things. And that just

isn't fair.   
 —[Alicia Silverstone](http://www.betterworldheroes.com/silverstone.htm), actress

(1976-)

◆我知道受傷害是什麼樣的感覺，所以我不想在任何人

或動物身上造成痛苦。不過現今的社會，為了賺錢或

使自己感覺更好，人自我麻木並以某種方式造成生靈

的苦難……我們告訴自己要利用這些動物，但就算我

允許自己去做如此殘忍的事，那仍然沒有太大的價值

。而且，這正是不公平的。   
 —影星 艾莉西亞．席薇史東

(1976-)

◆It is the fate of every truth to be an object of ridicule

when it is first acclaimed. It was once considered

foolish to suppose that black men were really human

beings and ought to be treated as such. What was

once foolish has now become a recognized truth.

Today it is considered as exaggeration to proclaim

constant respect for every form of life as being the

serious demand of a rational ethic. But the time is

coming when people will be amazed that the human

race existed so long before it recognized that

thoughtless injury to life is incompatible with real ethics.

Ethics is in its unqualified form extended responsibility

to everything that has life.

—Albert Schweitzer

(1875-1965）

◆當真理第一次被讚揚時，它的命運總是被當成嘲笑的

對象。過去，只要誰說黑人也是真正的人應受平等對

待，他馬上就會被認為是愚蠢的。然而，過去曾被認

定是愚蠢的見解，現在卻轉變為公認的真理。今天，

只要有誰提倡應該忠實地尊重生命，並把它當做理智

道德來嚴格要求，他的行為也會被視為誇張的。但這

個時代已經來臨，大家將會驚訝地發覺：人類存在於

地球這麼長的時間裡，竟然一直對動物的苦難漠不關

心，其實這並不符合道德的真諦。道德的真諦是無條

件地延伸責任到每一份生命上。

—1952年諾貝爾和平獎得主 史懷哲

(1875-1965）

【Awakening】【覺醒】

◆The wretched have no compassion.

—Samuel Johnson, critic and poet

(1709-1784)

◆缺乏同情心的人是可憐之人。

—英國評論家及詩人塞繆爾．強生

(1709-1784)

◆How can you eat anything with eyes?

—Will Kellogg

(1860-1951)

◆你怎麼可以吃有眼睛的東西？

—威爾．凱洛格

(1860-1951)

＊威爾．凱洛格在1934年捐贈6600萬美元成立基金會，相當

於今日的20億美元，同時他本身也是基督徒。

◆My body will not be a tomb for other creatures.

—Leonardo Da Vinci

(1452-1519)

◆我的身體不會是其他生物的墳墓。

—各個領域公認的天才 達文西

(1452-1519)

◆Slaughter and justice cannot dwell together.

—Isaac Bashevis Singer

[(1904-1991)](http://www.ivu.org/history/northam20b/singer.html)

◆屠宰和正義不能同住在一個屋簷下。

—1978年諾貝爾文學獎得主 艾基克．辛格

[(1904-1991)](http://www.ivu.org/history/northam20b/singer.html)

◆Have a heart, don't eat someone else's.

—Alyssa Boyle

◆每個人都有一顆心，所以請勿吃別人的。

—愛莉莎．博伊兒

◆Vegetarianism is a way of living consciously on the

planet.

—Amy Lysle Smart, actress

◆素食主義是以一種自覺的態度在這個星球上生活。

—影星 艾咪．萊斯勒．史瑪特

◆Now I can look at you in peace; I don't eat you

anymore.

—Franz Kafka, novelist

(1883-1924)

◆現在我可以安詳地注視著你，因為我再也不吃你了。

—捷克小說家 法蘭茲．卡夫卡

(1883-1924)

◆Eating one piece of meat probably won't kill you, but

it will definitely kill the animal.

—Alyssa Boyle

◆吃一塊肉可能不會讓你喪命，但肯定會讓動物喪命。

—愛莉莎．博伊兒

◆I would not want to get to know a pig very well if I

intended to eat him.

—Pat Leigh

◆如果我打算吃豬肉，我就不會想要知道豬究竟有多可

愛。

—帕．特利

◆No doubt Jack the Ripper excused himself on the

grounds that it was human nature.   
 —A.A.Milne

◆毫無疑問的，開膛手傑克能夠一直原諒自己是由於人

性使然。

—A.A.米爾恩

◆The highest realms of thought are impossible to reach

without first attaining an understanding of compassion.

—Socrates, philosopher

(BC469-399)

◆在尚未領悟同情心的真諦之前，是不可能達到思想的

最高境界。

—哲學家 蘇格拉底

(西元前469-399年)

◆I don't think that I'm so important that an animal has

to die every time I want to eat.

—Taj Mihelich, [American](http://en.wikipedia.org/wiki/United_States_of_America) [Freestyle BMX](http://en.wikipedia.org/wiki/Freestyle_BMX) rider

(1973-)

◆我不認為自己有那麼重要，當每次想進食就有動物必

須為我而死。

—美國自由式小輪車選手 泰姬陵．米合利奇

(1973-)

◆Slaughter of animals for food can exist only in a

barbaric society.

—**Akbarali Jetha**

◆為了吃就殺戮動物，這種事只存在於野蠻未開化的社

會。

—印度作家 艾克巴拉利．傑沙

◆I am conscious that meat eating is not in accordance

with the finer feelings, and I abstain from it whenever

I can.

—Albert Schweitzer

(1875-1965)

◆由於我意識到吃肉與美好的情懷產生衝突，因此無論

何時我都可以捨離它。

—1952年諾貝爾和平獎得主 史懷哲

(1875-1965)

◆Man is the only animal that can remain on friendly

terms with the victims he intends to eat until he eats

them.

—Samuel Butler

◆在打算吃掉牠但尚未付諸行動前，人是唯一可以與受

害者保持友好關係的動物。

—塞繆爾．巴特勒

◆If you love animals called pets, why do you eat animals

called dinner？

—veganstore.com

◆如果你愛動物並稱牠為「寵物」，為什麼又要吃動物

而且叫它為「晚餐」呢？

—在veganstore.com，印於T卹上的文字

◆Think of me tonight

For that which you savor

Did it give you something real,

or could you taste the pain of my death in its flavor?

—Wayne K. Tolson

◆想想我今夜，   
為你所品嚐的，   
它是否有給你真實？

或者，

你能從味道中嚐出我死亡的痛苦？

—韋恩．托爾森

◆I do feel that spiritual progress does demand, at

some stage, that we should cease to kill our fellow

creatures for the satisfaction of our bodily wants.

—[Mahatma Gandhi](http://translate.googleusercontent.com/translate_c?hl=zh-TW&langpair=en%7Czh-TW&u=http://en.wikiquote.org/wiki/Mahatma_Gandhi&rurl=translate.google.com.tw&usg=ALkJrhggN2Z7OIxPrV0s4tx1jNxqVFIkeQ)

(1867-1948)

◆我覺得，當心靈提升到了某個層次的時候，人將不再

為了滿足食慾而殘殺動物。

—甘地

(1867-1948)

◆I have always eaten animal flesh with a somewhat

guilty conscience.

—Albert Einstein

(1879-1955)

◆(在成為素食主義者之前)每當我吃動物身上的膚肉

，我的良知就一直感到某種程度的愧疚。

—1921年諾貝爾物理獎得主 愛因斯坦

(1879-1955)

◆If we don't need to eat animals to survive, is taste a

good enough reason to murder them without pity？

—Edward Sanchez

◆如果人不需藉由吃動物來活命，只為了追求口感便毫

不留情地殺害牠們，這樣的理由夠充份嗎？

—**愛德華**．**桑切斯**

◆I began to wonder why we cuddle some animals and

put a fork in others.

—Henry Spira

◆我會吃素，是因為我突然感到不解——為什麼人可以

一邊抱著寵物，同時又把叉子伸向其他的動物呢？

—亨利．史匹拉

◆With lentils, tomatoes and rice, olives and nuts and

bread, Why does a man care to gnaw a slice of

something bleeding and dead？

—Henry Bailey Stevens

◆已經有扁豆、蕃茄、稻米，也有橄欖、堅果、麵包，

為何人還喜歡去啃來自流血和死亡的東西？

—亨利．貝力．史蒂文斯

◆We don't eat anything that has to be killed for us.

We've been through a lot and we've reached a stage

where we really value life.  
 —[Paul McCartney](http://www.ivu.org/people/music/macca.html)

(1942-)

◆我們不吃任何為我們而殺的食物。在經歷過很多事之

後，我們已經達到懂得珍視生命的階段。

—保羅．麥卡尼

(1942-)

◆As I sat down at the dinner table with my child, I

looked at my plate and thought to myself...this too

was someone's child.

—Jaime Rothman

◆有一次我和孩子坐在餐桌前吃飯，望著碗盤時，我突

然聯想到自己身上……那碟子裡的食物，其實也是某

個人的孩子。

—海梅．羅斯曼

◆The purpose of life is not to be happy. It is to be

useful, to be honorable, to be compassionate, to

have it make some difference that you have lived

and lived well.

—Ralph Waldo Emerson, poet, and philosopher

(1803-1882)

◆人生的目的並非為了享樂，而是應該有所作為、受到

別人尊敬、同時擁有憐憫心，以區別過去的你並讓自

己活得有價值。

—詩人及哲學家 愛默生

(1803-1882)

◆Strange lot this, to be dropped down in a world of

barbarians - men who see clearly enough through

the barbarity of all ages except their own.

—**Ernest Crosby,** reformer and author

(1856-1907)

◆這是多麼奇怪啊！當你被丟在一個充滿野蠻人的世界

——人都能看清楚每個時代的殘暴，除了自己的作為

以外。

—改革家及作家 **歐尼斯特**．**克羅斯比**

(1856-1907)

◆Once I was fishing and caught the hook in the fish's

eye. That was the last time I ate a killed creature.

—Janet Barkas

◆有一次釣魚的時候，我拉起了一隻被釣鉤鉤進眼睛的

魚，那是我最後一次吃動物的屠體。

—珍妮特．巴卡斯

◆Unlike any other animal, you have a choice. You can

choose to kill and destroy, or you can choose to save

and create. I chose the latter.

—Edward Sanchez

◆不同於其他動物的是：你具有自由意志能夠選擇。你

可以選擇殺戮和消滅，或者你也可以選擇拯救與創造

。我，選擇了後者。  
 —**愛德華**．**桑切斯**

◆If you can justify killing to eat meat, you can justify the

conditions of the ghetto. I cannot justify either one.

—[Dick Gregory](http://translate.googleusercontent.com/translate_c?hl=zh-TW&sl=en&u=http://en.wikiquote.org/wiki/Dick_Gregory&prev=/search%3Fq%3DThere%2Bis%2Bno%2Blogical%2Bbasis%2Bto%2Bsupport%2Bthe%2Btheory%2Bthat%2Bplants%2Bfeel%2Bpain.%2BThe%2Bdubious%2Bpossibility%2Bthat%2Bthey%2Bmight,%2Bhowever,%2Bis%2Bno%2Bjustification%2Bfor%2Bkilling%2Bobviously%2Bsentient%2Bbeings.%2BAny%2Brational%2Bperson%2Bunderstands%2Bthe%2Bstriking%2Bdifference%2Bbetween%2Bslitting%2Bthe%2Bthroat%2Bof%2Ba%2Bsentient%2Banimal%2Band%2Bplucking%2Ba%2Bfruit%2Bor%2Ba%2Bvegetable%26hl%3Dzh-TW%26sa%3DG%26biw%3D1276%26bih%3D518%26rlz%3D1R2ADFA_zh-TWTW395%26prmd%3Divns&rurl=translate.google.com.tw&usg=ALkJrhj0K0PGhPleeulnUUOovjNdSaXTmQ)

◆假如你能證明殺生吃肉是有道理的，那你也就能證明

維持貧民窟的狀態同樣有道理。但在這兩件事情中，

沒有一項是我所能證明的。

—迪克．格雷戈里

◆The animals of the world exist for their own reasons.

They were not made for humans any more than black

people were made for whites or women for men.

—[Alice Walker](http://translate.googleusercontent.com/translate_c?hl=zh-TW&langpair=en%7Czh-TW&u=http://en.wikiquote.org/wiki/Alice_Walker&rurl=translate.google.com.tw&usg=ALkJrhi_rIWdn5ApDRau7dmu7bbQWm6REQ)**,** author

(1944-)

◆世界上的動物是基於自己的理由而存在，牠們並非為

了人類而存在。這就像黑人並非為了白人而活，女人

也不是為了男人而活一樣的道理。

—美國作家 愛莉絲．華克

(1944-)

◆I don't eat any animals or anything that has to do with

animals—nofish or egg or dairy because I personally

don't feel it's a good practice to eat anything that might

run away from you.

—Russell Simmons

◆我不吃所有的動物，或其它相關的產品，包括魚、蛋

或乳製品。因為我個人覺得——去吃任何想從你眼前

逃離的動物，並非是一個好的習慣風俗。

—美國企業家 羅素．西蒙斯

◆I brainwashed youngsters into doing wrong. I want to

say sorry to children everywhere for selling out to

concerns who make millions by murdering animals.

—Geoffrey Guiliano

(the main Ronald McDonald actor in the 1980's who

quit and publicly apologized)

◆我把兒童及青少年洗腦置入錯誤的觀念，我想對世界

各地這些年幼的孩子說聲對不起，因為我曾替藉由謀

殺動物而日進斗金的公司做推銷的工作。

—傑佛瑞．朱利安諾

＊傑佛瑞．朱利安諾是80年代飾演羅納德．麥當勞叔叔的主要

演員，但他之後辭職並公開道歉。至今，傑佛瑞．朱利安諾

已推廣素食主義三十餘年。

◆In fact, if one person is unkind to an animal it is

considered to be cruelty, but where a lot of people

are unkind to animals, especially in the name of

commerce, the cruelty is condoned…

—Ruth Harrison, author of Animal Machines

◆本來，一個人若無情地對待動物，他將被視為殘酷者

。但現在有很多人也無情地對待動物，尤其以商業之

名，然而這些暴行卻是被寬恕的……

—《動物機器》作者 露絲．哈里森

◆If you come to think of it - eating kidneys and liver

and picking bones and using blood for gravy ; we

shudder at the very thought of cannibals, but is there

really much difference?

—George Arliss

◆如果你能仔細地想想看——吃腎臟、嚼肝臟、邊吃邊

挑骨頭，並且把血液熬成肉汁……每當我們想起野蠻

的食人族都會不寒而慄，但這兩者真的又有那麼大的

差別嗎？

—第一位贏得奧斯卡獎的英國演員 喬治．阿利斯

◆There is no logical basis to support the theory that

plants feel pain. The dubious possibility that they

might, however, is no justification for killing obviously

sentient beings. Any rational person understands the

striking difference between slitting the throat of a

sentient animal and plucking a fruit or a vegetable.

—Joanne Stepaniak

◆並沒有一個邏輯根據去支持植物會痛的理論。縱使吃

肉的人懷疑植物或許也會痛，但他們仍然無權去宰殺

明顯具有感知能力的生靈。任何有理性的人，都能一

眼區分出割開動物喉嚨與採摘蔬果之間的不同。

—喬安娜．史蒂班妮克

◆Deep inside, everyone's a vegetarian. I just eat a few

less animals than most. Once you come to terms why

you don't eat dogs, cats, monkeys and dolphins,

you'll begin to understand why I don't eat cows, pigs,

chickens and lambs.

—Edward Sanchez

◆在內心深處，每個人都是素食主義者。相較於大多數

的人，過去我只是吃較少的動物。當你能夠思索清楚

為何自己不吃狗肉、貓肉、猴肉和海豚肉，你就會明

瞭為何我不吃牛肉、豬肉、雞肉和小羊肉。

—**愛德華**．**桑切斯**

◆One day the absurdity of the almost universal human

belief in the slavery of other animals will be palpable.

We shall then have discovered our souls and become

worthier of sharing this planet with them.  
 —[Martin Luther King, Jr](http://www.betterworldheroes.com/king.htm)

(1929-1968)

◆現在，民眾普遍皆認同奴役動物的行為，然而有朝一

日，大家將會輕易地察覺這種荒謬不合理。我們應該

顯露心靈的光輝變得更高尚，願意與動物分享這顆星

球。

—1964年諾貝爾和平獎得主 馬丁．路德．金

(1929-1968)

◆Suppose that tomorrow a group of beings from another

planet were to land on Earth, beings who considered

themselves as superior to you as you feel yourself to

be to other animals. Would they have the right to treat

you as you treat the animals you breed, keep and kill

for food?

—John Harris

(1946-)

◆假設明天有一群外來生物降落在地球，然後他們認為

自己比人類優越，就像你過去總認為自己比其它動物

優越一樣。請問你會默認外星人有權把你視為牲畜，

就如同你現在飼養動物並宰來吃那樣嗎？

—約翰．哈里斯

(1946-)

◆I became a vegetarian after realizing that animals feel

afraid, cold, hungry and unhappy like we do. I feel very

deeply about vegetarianism and the animal kingdom.

It was my dog Boycott who led me to question the right

of humans to eat other sentient beings.

—Cesar Chavez,Mexican-American labor leader

(1927-1993)

◆自從我瞭解到動物和人一樣能感受害怕、寒冷、飢餓

與憂愁之後，我就立志成為一位素食者。我非常關注

素食主義及動物領域的議題，是我飼養的狗Boycott

引領我去質疑：為什麼人有權吃具有感受能力的生物

呢？

—墨西哥裔美國勞工領袖 塞薩爾．查韋斯

(1927-1993)

◆The animals you eat are not those who devour others;

you do not eat the carnivorous beasts, you take them

as your pattern. You only hunger for the sweet and

gentle creatures who harm no one, who follow you,

serve you, and are devoured by you as the reward of

their service.

—Jean-Jacques Rousseau, philosopher

(1712-1778)

◆你所吃的動物並非都是那些會吞噬別人的猛獸，你不

僅不吃肉食動物，而且還效法牠們的飲食模式。你只

渴望吃那親切、溫馴且不傷害其它生命的動物，牠們

不僅願意跟隨你，甚至還願意為你服務，而我們卻以

吞滅牠們來當做酬謝。

—法國哲學家 盧梭

(1712-1778)

◆Until we have the courage to recognize cruelty for

what it is - whether its victim is human or animal –

we cannot expect things to be much better in this

world...We cannot have peace among men whose

hearts delight in killing any living creature. By every

act that glorifies or even tolerates such moronic

delight in killing we set back the progress of humanity.

—Rachel Carson

(1907-1964)

◆不管受害者是人或動物，除非我們有勇氣去認識殘酷

的真相，否則我們無法期望世界會變得更好……倘若

民眾內心仍然樂於殺生，人與人之間就不可能有和平

。只要有人因屠戮而感到光榮，甚或一直對這種愚行

保持容忍，那等於都在阻礙人性的提升。

—《寂靜的春天》作者 瑞秋．卡森

(1907-1964)

◆Because one species is more clever than another,

does it give it the right to imprison or torture the less

clever species? Does one exceptionally clever

individual have a right to exploit the less clever

individuals of his own species? To say that he does

is to say with the Fascists that the strong have a right

to abuse and exploit the weak - might is right, and the

strong and ruthless shall inherit the earth.  
 —Richard Ryder, author

◆可以只因為某一個物種比另一個物種更聰明，然後就

有權去監禁或折磨較不聰明的物種嗎？資賦優異的人

，有權去剝削智商不高的人嗎？信奉法西斯主義的民

眾認為強者有權去虐待、利用弱者，如果這樣是正確

的，強者和殘暴者未來必將繼承我們的地球。

—英國作家 理查德．萊德

◆What is the importance of human lives? Is it their

continuing alive for so many years like animals in a

menagerie? The value of a man cannot be judged by

the number of diseases from which he escapes. The

value of a man is in his human qualities: in his

character, in his conscience, in the nobility and

magnanimity, of his soul. Torturing animals to prolong

human life has separated science from the most

important thing that life has produced - the human

conscience.

—**John Cowper Powys** ,poet and philosopher

([1872](http://en.wikiquote.org/wiki/1872)-[1963](http://en.wikiquote.org/wiki/1963))

◆在人的生命中，什麼才是重要的？是像巡迴動物園裡

的動物繼續茍活許多年？人的生命價值也不能從閃避

多少疾病來評斷。其實，生命的價值是在於心靈品質

、在於人格、在於良心、在於靈魂的崇高及寬宏。藉

由宰吃動物想達成延長壽命已被科學否定，生命中最

重要的事，乃是去啟發我們的良知良能。

—英國詩人及哲學家 **約翰．考珀．波伊斯**

([1872](http://en.wikiquote.org/wiki/1872)-[1963](http://en.wikiquote.org/wiki/1963))

◆Would you kill your pet dog or cat to eat it? How about

an animal you're not emotionally attached to? Is the

thought of slaughtering a cow or chicken or pig with

your own hands too much to handle? Instead, would

hiring a hit-man to do the job give you enough distance

from the emotional discomfort? What animal did you

put a contract out on for your supper last night? Did

you at least make sure that none went to waste and

to take a moment to be grateful for its sacrifice?

—Anonymous

◆你會殺了你的狗或貓來吃嗎？

什麼樣的動物你把牠歸於該無情對待呢？

是由於牛、雞或豬，

對於只有兩隻手的你數量太多難以屠宰，

因此你出錢雇用屠夫代替處理，

好讓你保持距離以免產生情感上的不舒適？

你與什麼動物簽訂契約成為昨夜的晚餐？

你是否至少確定都沒有人製造浪費，

並對於動物的犧牲表示片刻的感謝？

—無名氏

◆We stopped eating meat many years ago. During the

course of a Sunday lunch we happened to look out of

the kitchen window at our young lambs playing happily

in the fields. Glancing down at our plates, we suddenly

realized that we were eating the leg of an animal who

had until recently been playing in a field herself. We

looked at each other and said, "Wait a minute, we love

these sheep--they're such gentle creatures. So why

are we eating them?" It was the last time we ever did.

—[Paul McCartney](http://www.ivu.org/people/music/macca.html) and Linda

◆在許多年前，我們家便決定開始吃素。事情是發生於

一個星期天的午餐時間，我和太太碰巧透過廚房的窗

戶，看見庭園裡的小羊在草地上開心地跑跳。此時我

低頭望了大家的盤子一眼，忽然意識到我們正在啃一

隻動物的腿，而這隻動物不久前，還在田野間自得其

樂地生活著。我和太太面面相覷後才說：「等等！你

我都愛這些羊，牠們是多麼溫馴的動物，那又為何要

吃牠們呢？」從此，我和太太就再也不吃肉了。

—保羅．麥卡尼、妻子琳達

◆My single greatest challenge is to remain centered

and loving in an overwhelmingly non vegan world.

In today's world, cruelty and exploitation of other

beings—human and nonhuman alike—are accepted,

practiced, and profited from by most every institution

of society—from commerce and science to education

and entertainment. Unfortunately, the vast majority

of Homo sapiens are either unaware of the cruelty or

accept it as unavoidable and even normal.

—Dr. Michael Klaper

◆我人生中唯一最大的挑戰，就是生活在肉食人口處於

壓倒性勝利的世界裡，然後還必須時時保持著誠摯的

愛心。在今天的社會，不管受害者是人或動物，虐待

及剝削其它生命都是被允許的。似乎大家已經很熟練

這麼做，同時透過各種機構及制度去獲取利益——包

括商業交易、教育上的科學研究、娛樂休閒等。很不

幸地，大多數的「智人」並未察覺這樣是殘忍的做法

，或者認為一切皆是不得已的，甚至對眼前的狀況感

到十分正常。

—醫師 邁克爾．克拉波

◆Can you really ask what reason Pythagoras had for

abstaining from flesh? For my part I rather wonder

both by what accident and in what state of soul or

mind the first man did so, touched his mouth to gore

and brought his lips to the flesh of a dead creature…

How could his eyes endure the slaughter when throats

were slit and hides flayed and limbs torn from limb?

How could his nose endure the stench? How was it

that the pollution did not turn away his taste…For the

sake of a little flesh we deprive them of sun, of light,

of the duration of life to which they are entitled by birth

and being.

—Plutarch, philosopher

（AD46-120）

◆請問你對畢達哥拉斯戒絕吃肉的原因感到不解嗎？對

我而言，讓我更困惑的是：在什麼樣的情況下，第一

個人開始用他的唇接觸凝固的血，並誘導他的嘴去吃

死屍肉呢？……人的眼睛怎麼有辦法忍受看見動物的

喉嚨被割裂、全身的毛皮被剝除、四肢從軀幹上被扯

開呢？人的鼻子怎麼有辦法忍受屍體的惡臭？為什麼

這種污染沒有使他的味覺感到作嘔呢？……為了幾口

少許的肉，動物從出生到這個世界開始，人類就剝奪

牠們享受溫暖的太陽、明亮的空間，以及活到終老的

權利。

—古希臘哲學家 布[魯達克](http://translate.googleusercontent.com/translate_c?hl=zh-TW&sl=en&u=http://en.wikiquote.org/wiki/Plutarch&prev=/search%3Fq%3DThere%2Bis%2Bno%2Blogical%2Bbasis%2Bto%2Bsupport%2Bthe%2Btheory%2Bthat%2Bplants%2Bfeel%2Bpain.%2BThe%2Bdubious%2Bpossibility%2Bthat%2Bthey%2Bmight,%2Bhowever,%2Bis%2Bno%2Bjustification%2Bfor%2Bkilling%2Bobviously%2Bsentient%2Bbeings.%2BAny%2Brational%2Bperson%2Bunderstands%2Bthe%2Bstriking%2Bdifference%2Bbetween%2Bslitting%2Bthe%2Bthroat%2Bof%2Ba%2Bsentient%2Banimal%2Band%2Bplucking%2Ba%2Bfruit%2Bor%2Ba%2Bvegetable%26hl%3Dzh-TW%26sa%3DG%26biw%3D1276%26bih%3D518%26rlz%3D1R2ADFA_zh-TWTW395%26prmd%3Divns&rurl=translate.google.com.tw&usg=ALkJrhgbH2gQ5N8WbGdPLVUNilM5yatoIQ)

（AD46-120）

◆As soon as I realized that I didn't need meat to survive

or to be in good health, I began to see how forlorn it all

is. If only we had a different mentality about the drama

of the cowboy and the range and all the rest of it. It's a

very romantic notion, an entrenched part of American

culture, but I've seen, for example, pigs waiting to be

slaughtered, and their hysteria and panic was something

I shall never forget.

—Cloris Leachman, actress

◆當我意識到我並不需要倚靠肉來維持生存或健康，我

開始明瞭這一切是多麼地淒涼。從前總以為，只要懷

著不同的心態去看待牛仔表演、牧場和其它問題，事

情便都會改善，但那是非常不切實際的想法。因為我

看見了一個根深蒂固的美國文化，例如，讓豬在等待

被屠宰前歇斯底里和驚慌地叫著，這些事情我永遠都

不會忘記。

—影星 克勞瑞斯．利赫曼

◆In a lunch session at the slaughterhouse, a lamb

jumped out of its pen and came unnoticed up to some

slaughtermen who were sitting in a circle eating some

sandwiches; the lamb approached and nibbled a small

piece of lettuce that a man was holding in his hand.

The men gave the lamb some more lettuce and when

the lunch period was over they were so affected by the

action of the lamb that not one of them was prepared

to kill this creature, and it had to be sent away

elsewhere - showing that within each human soul

there is an element of pity, compassion and love in

varying degrees. It is our duty to encourage the higher

qualities to bloom and blossom wherever possible in

each individual.  
—**Gordon Latto**

(1911-1998)

◆在屠宰場有一個午餐會議。期間，一隻小羊跳出圍欄

卻沒被坐成一圈吃著三明治的屠夫發現。不久，其中

一個人注意到了，便從三明治裏抽出一小片生菜招引

牠。小羊緩緩靠近後嗅了嗅，接著就小口快速地輕咬

工人手上的萵苣。吃完，這位屠夫又給了牠更多生菜

。當午餐時間結束，大家都被剛才的這一幕所感動，

因此全部的工人都不願意出面動手去宰牠。最後，還

不得不把小羊送到其它地方。這個故事顯示——在人

的本性裡，都有不同程度的憐憫、同情與愛心。這是

我們的責任，也就是無論何時何地，都要儘可能鼓勵

每個人在自己的心靈花園裡，遍地開出高品質的花。

—曾擔任國際素食聯盟主席、英國醫師

**戈登**．拉托

(1911-1998)

【Concern】【關懷】

◆If vegetarians eat vegetables, what do humanitarians

eat?

—Anonymous

◆如果素食主義者吃蔬菜，那人道主義者吃什麼呢？

—無名氏

◆All wholesome food is caught without a net or a trap.

—[William Blake](http://translate.googleusercontent.com/translate_c?hl=zh-TW&sl=en&u=http://en.wikiquote.org/wiki/William_Blake&prev=/search%3Fq%3DThere%2Bis%2Bno%2Blogical%2Bbasis%2Bto%2Bsupport%2Bthe%2Btheory%2Bthat%2Bplants%2Bfeel%2Bpain.%2BThe%2Bdubious%2Bpossibility%2Bthat%2Bthey%2Bmight,%2Bhowever,%2Bis%2Bno%2Bjustification%2Bfor%2Bkilling%2Bobviously%2Bsentient%2Bbeings.%2BAny%2Brational%2Bperson%2Bunderstands%2Bthe%2Bstriking%2Bdifference%2Bbetween%2Bslitting%2Bthe%2Bthroat%2Bof%2Ba%2Bsentient%2Banimal%2Band%2Bplucking%2Ba%2Bfruit%2Bor%2Ba%2Bvegetable%26hl%3Dzh-TW%26sa%3DG%26biw%3D1276%26bih%3D518%26rlz%3D1R2ADFA_zh-TWTW395%26prmd%3Divns&rurl=translate.google.com.tw&usg=ALkJrhjP2Hyc3jY6_yg9VUDe1xMqIFrqqQ), [poet and artist](http://www.newi.ac.uk/rdover/blake/welcome.htm)

(1757-1827)

◆凡是健康且有良心的食品，都不會來自網子或陷阱。

—英國詩人及藝術家 [威廉．布萊克](http://translate.googleusercontent.com/translate_c?hl=zh-TW&sl=en&u=http://en.wikiquote.org/wiki/William_Blake&prev=/search%3Fq%3DThere%2Bis%2Bno%2Blogical%2Bbasis%2Bto%2Bsupport%2Bthe%2Btheory%2Bthat%2Bplants%2Bfeel%2Bpain.%2BThe%2Bdubious%2Bpossibility%2Bthat%2Bthey%2Bmight,%2Bhowever,%2Bis%2Bno%2Bjustification%2Bfor%2Bkilling%2Bobviously%2Bsentient%2Bbeings.%2BAny%2Brational%2Bperson%2Bunderstands%2Bthe%2Bstriking%2Bdifference%2Bbetween%2Bslitting%2Bthe%2Bthroat%2Bof%2Ba%2Bsentient%2Banimal%2Band%2Bplucking%2Ba%2Bfruit%2Bor%2Ba%2Bvegetable%26hl%3Dzh-TW%26sa%3DG%26biw%3D1276%26bih%3D518%26rlz%3D1R2ADFA_zh-TWTW395%26prmd%3Divns&rurl=translate.google.com.tw&usg=ALkJrhjP2Hyc3jY6_yg9VUDe1xMqIFrqqQ)

(1757-1827)

◆It’s not guilt that stops me eating meat. It’s the pride

I take in living without killing.

—Edward Sanchez

◆阻止我去吃肉並非一種罪過，我很驕傲自己能過著不

殺生的生活。

—**愛德華**．**桑切斯**

◆If you could feel or see the suffering you wouldn't

think twice. Give back life. Don't eat meat.

—Kim Basinger

(1953-)

◆倘若你能感受到，或親眼目睹動物遭受的苦難，你將

絕不會猶豫。請給牠們生路，與肉食道別。

—奧斯卡最佳女主角得主 金．貝辛格

(1953-)

◆It were much better that a sentient being should never

have existed, than that it should have existed only to

endure unmitigated misery...I wish no living thing to

suffer pain.  
 —Percy Bysshe Shelley, [poet](http://www.newi.ac.uk/rdover/blake/welcome.htm)

(1792-1822)

◆如果一個有知覺的生物，牠的存在純粹只為了承受不

幸，那我寧願牠從未曾來過這個世界……我由衷希望

沒有生命必須飽嚐苦難。

—詩人 珀西．拜席．雪萊

(1792-1822)

◆People get offended by animal rights campaigns. It's

ludicrous. It's not as bad as mass animal death in

a factory.

—Richard Gere

(1949-)

◆Thanksgiving dinner's sad and thankless

Christmas dinner's dark and blue

When you stop and try to see it

From the turkey's point of view.

—Shel Silverstein, [poet](http://en.wikipedia.org/wiki/Poet), [musician](http://en.wikipedia.org/wiki/Musician), and [author](http://en.wikipedia.org/wiki/Author)

(1930-1999)

◆感恩節晚餐，悲傷且無從感謝。

聖誕宴會，黑暗且憂鬱。

當你停下來並試著覺察，   
從火雞的角度。

—美國詩人、音樂家及作家

謝爾．西爾弗斯坦

(1930-1999)

◆民眾常被動物權人士的一些言行所激怒，但那是可笑

的。比起無數動物死在工廠化農場裡的惡行，這應該

算不了什麼吧！

—影星 李察．基爾

(1949-)

◆If slaughterhouses had glass walls, everyone would

be vegetarian. We feel better about ourselves and better

about the animals, knowing we're not contributing to

their pain.

—[Paul McCartney](http://translate.googleusercontent.com/translate_c?hl=zh-TW&sl=en&u=http://en.wikiquote.org/wiki/Paul_McCartney&prev=/search%3Fq%3DThere%2Bis%2Bno%2Blogical%2Bbasis%2Bto%2Bsupport%2Bthe%2Btheory%2Bthat%2Bplants%2Bfeel%2Bpain.%2BThe%2Bdubious%2Bpossibility%2Bthat%2Bthey%2Bmight,%2Bhowever,%2Bis%2Bno%2Bjustification%2Bfor%2Bkilling%2Bobviously%2Bsentient%2Bbeings.%2BAny%2Brational%2Bperson%2Bunderstands%2Bthe%2Bstriking%2Bdifference%2Bbetween%2Bslitting%2Bthe%2Bthroat%2Bof%2Ba%2Bsentient%2Banimal%2Band%2Bplucking%2Ba%2Bfruit%2Bor%2Ba%2Bvegetable%26hl%3Dzh-TW%26sa%3DG%26biw%3D1276%26bih%3D518%26rlz%3D1R2ADFA_zh-TWTW395%26prmd%3Divns&rurl=translate.google.com.tw&usg=ALkJrhh0hPeoYhSv1fMsU92yeKIZLnOheQ)

(1942-)

◆假使屠宰場有玻璃牆的話，每個人就都會吃素了。知

道自己沒有造成動物受苦，可以讓我們覺得好過些，

也可以讓動物覺得好過些。   
 —保羅．麥卡尼

(1942-)

◆I eat everything that nature voluntarily gives: fruits,

vegetables, and the products of plants. But I ask you

to spare me what animals are forced to surrender:

meat, milk, and cheese.

—Anonymous

◆我吃的一切，

是自然界樂意給予的：

像水果、蔬菜和植物性產品。

我請求你，

饒過來自強迫動物屈服的食物：

像肉類、牛奶和乳酪。

—無名氏

◆I want to realize brotherhood or identity not merely

with the beings called human, but I want to realize

identity with all life, even with such things as crawl

upon earth.  
 —Mohandas Gandhi

(1867-1948)

◆我想實現一種境界，就是打破只以人類為中心的樊籬

，並與所有的生物建立起手足之情，即使是地上的爬

蟲類亦然。

—甘地

(1867-1948)

◆As custodians of the planet it is our responsibility to

deal with all species with kindness, love and

compassion. That these animals suffer through

human cruelty is beyond understanding. Please help

to stop this madness.

—[Richard Gere](http://www.betterworldheroes.com/gere.htm), actor

◆身為這顆星球的守護者，我們有責任施予仁慈、愛心

和同情給所有的生物。這些動物蒙受來自人類的暴行

已超乎想像，請幫忙抵制瘋狂的行徑。

—影星 李察．基爾

◆When non-vegetarians say that 'human problems come

first,' I cannot help wondering what exactly it is that they

are doing for human beings that compels them to

continue to support the wasteful, ruthless exploitation of

farm animals.

—**Peter Singer,** [author](http://en.wikipedia.org/wiki/Author)

(1946-)

◆當非素食者說：「人的問題擺在第一位。」我實在不

禁感到納悶。因為正確地講，吃肉對人的貢獻就只是

驅使我們繼續浪費，並且狠心無情地剝削經濟動物。

—澳洲作家 彼得．辛格

(1946-)

◆You know, we all oppose animal cruelty. But sometimes

we forget that animals on farms suffer and feel pain like

all other animals. They, too, deserve to be protected

from harm and cruelty.   
 —Charlotte Ross, actress

(1968-)

◆我們都反對虐待動物，但有時候我們會忘記，農場裡

的牲畜對痛苦的感受也與其他動物相同。因此，牠們

也值得被呵護，不該遭受戕害及折磨。

—影星 夏洛特．羅斯

(1968-)

◆My hearse will be followed not by mourning coaches

but by herds of oxen, sheep, swine, flocks of [poultry](http://translate.googleusercontent.com/translate_c?hl=zh-TW&sl=en&u=http://www.foodreference.com/html/qpoultry.html&prev=/search%3Fq%3Dvegetarian%2Bquotes%26start%3D30%26hl%3Dzh-TW%26sa%3DN%26biw%3D1234%26bih%3D464%26rlz%3D1R2ADFA_zh-TWTW395%26prmd%3Divns&rurl=translate.google.com.tw&usg=ALkJrhiYn2zydNDWWzpH6JQz_VdpTa1L_g)

and a small traveling aquarium of live fish, all wearing

white scarves in honor of the man who perished rather

than eat his fellow creatures.

—George Bernard Shaw

(1856-1950)

◆當有一天我撒手人寰，跟在靈車後面為我送行的，將

不是哀悼的車隊，而是成群的牛、羊、豬、[家禽](http://translate.googleusercontent.com/translate_c?hl=zh-TW&sl=en&u=http://www.foodreference.com/html/qpoultry.html&prev=/search%3Fq%3Dvegetarian%2Bquotes%26start%3D30%26hl%3Dzh-TW%26sa%3DN%26biw%3D1234%26bih%3D464%26rlz%3D1R2ADFA_zh-TWTW395%26prmd%3Divns&rurl=translate.google.com.tw&usg=ALkJrhiYn2zydNDWWzpH6JQz_VdpTa1L_g)和一

個裝滿活魚移動式的水族槽。牠們都圍著白色頭巾，

以表示對這位寧死也不願吃他同胞的人最高的敬意。

—1925年諾貝爾文學獎得主 蕭伯納

(1856-1950)

◆It is not a “personal choice” when you are eating my

friends and you are ruining my world. When you made

your “personal choice” did you ask the animal if you

could confine, torture, and murder him or her? When

you made your “personal choice” did you ask me if I

mind all your pollution and devastation?  
 —**Dave Warwak,** animal rights activist

◆這並不是「個人選擇」的問題。當你吞食了我的朋友

，你等於毀滅了我的世界。當你做出「個人選擇」的

時候，你有問過動物是否同意囚禁、凌虐或殺害牠們

嗎？當你做出「個人選擇」的時候，你有問過我是否

介意你所造成的環境污染和生態破壞嗎？

—動物權運動人士 **戴夫**．瓦維克

◆All my life, I have been sickened by everything

connected with meat-, fish-, and poultry eating. As a

child, I saw apparently nice, kind people wring the

necks of fowls, and I thought it foul; and I wondered

if I could ever exert any influence to help bring such

unworthiness to an end.

—Percy Grainger, composer and pianist

(1882-1961)

◆在我的人生裡，我一直對吃肉、吃魚和吃家禽相關的

事覺得反感。記得童年時代，我只能看到表面上的美

好。因為，有許多善良的人竟動手擰斷雞鴨的脖子，

我認為這是非常糟糕、極其惡劣的。而我不知道自己

是否可以發揮影響力，去協助終止這種不值得尊敬的

行為。

—澳洲作曲家及鋼琴家 珀西．格蘭傑

(1882-1961)

◆Intellectually, human beings and animals may be

different, but it's pretty obvious that animals have

a rich emotional life and that they feel joy and pain.

It's easy to forget the connection between a

hamburger and the cow it came from. But I forced

myself to acknowledge the fact that every time I

ate a hamburger, a cow had ceased to breathe

and moo and walk around.

(I have become a vegan for ethical reasons.)

—Moby, [singer-songwriter](http://en.wikipedia.org/wiki/Singer-songwriter) and [musician](http://en.wikipedia.org/wiki/Musician)

**(**1965-**)**

◆在智力方面，動物與人類或許不一樣，然而十分明顯

地，動物擁有豐沛的情感，同時牠們也知道苦樂。大

家很容易忘記「漢堡」是來自「牛」這之間的關聯。

不過我敦促自己承認這個事實，也就是每當我吃一個

漢堡，就代表有一隻牛已經為此停止呼吸、不能再叫

、無法到處走動了。

(基於道德因素，後來我成為一位嚴格的素食主義者)

—美國歌手、詞曲創作者及音樂家 摩比

**(**1965-**)**

◆Not having known anything better does not alleviate

the suffering of the animal. Its fundamental desires

remain and it is the frustration of those desires that

is a great part of its suffering. There are so many

examples: the dairy cow who is never allowed to

raise her young, the battery hen who can never walk

or stretch her wings, the sow who can never build a

nest or root for food in the forest litter, etc. Eventually

we frustrate the animal's most fundamental desire of

all - to live.

—**David Cowles-Hamar**

◆我不知道還有什麼事比減輕動物的痛苦更具意義。動

物有其基本欲望，然而卻不斷地遭受挫折，這是造成

大部分痛苦的主因。到處都能發現這樣的例子：乳牛

從不被允許養育自己的小孩、籠裡的母雞不能走動或

伸展翅膀、母豬無法築巢或在森林的落葉堆中用鼻子

挖掘食物等。最後，人類還讓動物最根本的欲望——

生存，也同樣遭受挫折。

—**大衛**．**考爾斯-哈馬爾**

◆A human being is part of a whole, called by us the

Universe, a part limited in time and space. We

experience ourselves, our thoughts and feelings,

as something separated from the rest — a kind of

optical delusion of consciousness. This delusion is a

kind of prison for us, restricting us to our personal

desires and to affection for a few persons nearest to

us. Our task must be to free ourselves from this

prison by widening our circles of compassion to

embrace all living creatures and the whole of nature

in its beauty.

—Albert Einstein

(1879-1955)

◆人是宇宙整體的一部份，受到時間和空間的限制。在

我們透過經驗有了自己的想法及感受之後，漸漸地與

大家產生人我的區別——但這只是一種自我意識的錯

覺。這種錯覺就像一座監牢，將我們囚禁在個人的欲

望中，並只關心身邊最親近的幾個人。你我的工作就

是必須把自己從監牢裡釋放出來，藉由擴展慈悲心的

範圍，去擁抱所有的生物以及大自然的美麗。

—1921年諾貝爾物理獎得主 愛因斯坦

(1879-1955)

◎您可以試著這樣做：

一、每一餐對肉食及蛋類減量到最低。（四十分）

二、除了少吃以外，並拒吃來自工廠化農場的肉品

，以雞為例，寧願只吃放山雞。（五十分）

三、試著吃肉邊菜，若家人反對，在他們面前則不

勉強，以免徒增爭執。（七十分）

四、做一個素食主義者。（八十分）

五、做一個素食主義者，並且不吃完整的蛋，若像

餅乾內含有雞蛋成份則不拘。（八十五分）

六、做一個素食主義者，並且不吃蛋及牛乳，若像

咖啡、餅乾內含有牛乳則不拘。（九十分）

七、做一個完全的素食主義者，並參與保護動物或

推廣慈心素食的活動。（滿分）

BAL010490