

The background of the entire page is a dramatic sky scene. At the top, a bright sun is partially obscured by a large, white, triangular-shaped cloud. From the sun, numerous bright, golden-yellow rays of light fan out across the sky, creating a powerful, divine atmosphere. The sky is a deep, vibrant blue, with some wispy white clouds scattered throughout. Below the horizon line, the ground is a dark, cracked, and textured surface, possibly representing a dry or parched earth, which is illuminated by the light from above. The overall composition is symmetrical and evokes a sense of awe and spiritual significance.

神圣的形象

Divine Image

Rabbi Yakov David Cohen

神的恩典 By the Grace of G-d

神圣的形象 Divine Image

挪亚戒律的见解 Insights into the Noahide Laws

通过托拉之光与Chabad的哲学 Through the light of Torah and Chabad Philosophy

改编与拉比雅科夫大卫科恩 Adapted by Rabbi Yakov Dovid Cohen

绪言 Introduction

每个人都是以神的形象所造。因此每个人都有认识并且提升人们的行为到符合神的标准与目的的责任与义务，也就是把全人类的每个行为连接至神的标准和目的。这正是托拉和戒律的用意，戒律在希伯来语所称‘mitzvot’。每个人都附有与神相联的独特潜能。当人达到与神相联的任务，人就在人间为神缔造居处，而因此实践神创建的目的。

本书解释神圣的世界与肉体、物质的世界并不冲突。两个世界的最终目的是融合为一体，神圣的渗透肉体、物质的。每个戒律（mitzvah）的核心要素—

戒律的履行是采用肉体、物质的造物来实践神圣的目的，从而达到个人与世间的美妙和谐。这信念环绕个个时间与地方—

人无论在任何地方，在做任何事，都该用正确与符合神的标准和目的来对待一切事物。因而改造人们的日常活动，与神相联和为神缔造居处。

每个人，借用圣经短语，是以‘神的形象所造’。换句话说，人类适宜‘模仿神’。而这种模仿只能通过实践神赐予人类的挪亚戒律]

按照圣经，挪亚戒律有七戒，这七戒对全人类具有约束性。七戒禁令包括：偶像崇拜、亵渎或咒骂神、进行被禁止的性行为、偷窃、谋杀、法律丧失，例如没有设立具有能立执行公证的法院，和虐待动物。

这戒律之所以成为‘挪亚戒律’是因为神赐予第一个人亚当，七戒中的六戒。在大洪水淹没世界之后，神赐予挪亚第七戒，完整了七戒。在大洪水之后，人类允许宰杀动物取食，所以第七戒禁令人类吃活着的动物的肢体，也就是不许虐待动物。

挪亚七戒是基础，从中有更多关于全人类的戒律 ‘mitzvot’ 是神在西乃山赐予摩西，传达给全世界的。我鼓励读者发问疑问，学习托拉和Chabad的哲学，从中获知更多。本书讲解许多挪亚戒的见解。

拉比Rabbi Menachem Mendel

Schneerson,哈巴德界的领袖，曾声称全人类对挪亚戒的遵守将带来世界的和平和弥赛亚的救赎。他解释说世界的本质是完美无缺的。人类的每个好行为都是真实和永恒的，而负面的行为仅是如此——不真实和否定的现象，一个等待被驱逐的空间。因此形成常用的等同：邪恶与黑暗，善良与光明。黑暗无论多么可怕、威迫，只不过是光明的缺失而已。为了替代黑暗，光明无需搏斗、抗争黑暗,而只需存在。因为光明与黑暗不能同时存在。一道拇指大的光就可以驱逐满房间的黑暗。

拉比雅科夫大卫科恩Rabbi Yakov Dovid Cohen

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Chapter - Law 1 第一章 第一戒

Believing in one Almighty G-D

相信 独一全能的 上帝

Believing in one G-D – do not worship idols

相信独一的 上帝— 不可拜偶像

The first principle is the Unity of G-d, believing in one G-d, the creator of the universe. One may not worship any idols or images. G-d Almighty must be the unifying force in your life. Nothing must compete with G-d as the most powerful force in your life.

第一个原则是相信上帝的唯一, 相信独一的上帝, 宇宙万物的创造者。一个人不能敬拜任何偶像或者形象。全能的上帝必须是你生命当中的唯一的力量。上帝是你生命当中独一无二的力量, 除此之外, 没有任何力量可以与之相比较。

Where is G-d? What am I? Who am I? The question which is asked time and time again by those new to Noahide laws is what am I? What is the connection of the spiritual and the physical? How do I live? What do I do? What about my family, my children, my friends? The idea of this book is to go a long way in answering these questions and to help both new and existing Noahides find consistent answers.

上帝到底在哪里啊? 我到底是什么啊? 我到底是谁啊? 那些刚刚接触到挪亚戒律的人最常问的问题就是: 我到底是什么啊? 我到底应该做什么啊? 属灵的世界和属世的世界的关系是什么? 我应该怎样生活? 我应该做些什么? 怎样与我的家庭、我的孩子和我的朋友们相处? 这本书的目的就是要深入的解答这些问题, 帮助新的和老的‘挪合’们Noahides找到一致性的答案。

WHO ARE NOAHIDES? 谁是‘挪合’?

According to the sages of the Talmud, there are 70 families with 70 paths within the great family of humans. And each individual has his or her path within a path. Yet, there is one universal basis for us all. Anyone who lives by these laws, acknowledging that they are what G-d wants of us, is considered by our tradition to be righteous. That person is a builder with a share in the world as it is meant to be.

The Noahide law is a sacred inheritance of all the children of Noah, one that every person on the face of the earth can live with.

根据《塔木德》Talmud权威学者的解释，

人类的大家庭来源于70个家庭，每个人都可以向上找到自己家庭的源头。因此，

我们大家有一个共同的基础。

每个认识到这些戒律是上帝的愿望，并且愿意遵照它们生活的人，按照我们的传统，就被看作是义人。这种人就是那些把这个世界按照它的真正意义建造的建设者。挪亚戒律是挪亚全体子孙代代相承的神圣财产，地球上的每个人都可以靠着它来生存，

What is Life's Purpose? 生命的目的是什么？

What are we doing in this world? To find the answer to this central question, we must look in the very book of life itself- the Torah or Bible, which is called in Hebrew 'Torah' s Chaim' meaning the living Torah. The word "Torah" means "instruction" or "guidance", for the Torah is our guide in life. The Torah makes us constantly aware of our duties in life; it gives us a true definition of our purpose, and it shows us the ways and means of attaining this goal.

我们，在这个世界上，到底正在干什么啊？为了找到这个最重要的问题的答案，我们必须查看有关生命本身的那本书——托拉the Torah 或者圣经，这本书在希伯来语里面被称为 'Torah' s Chaim'，意思是生命的托拉。托拉能够使我们坚持不断地意识到我们生命的职责，给我们的生命目的提供了一个真正明确的定义，并且指给了我们实现这个目标的道路。

The Torah or Bible begins with the creation of man in the book of Genesis (1:27). When Adam was created in the Divine image, the Creator immediately apprised Adam of his powers and told him that his purpose in life would be to, "Replenish the earth and conquer it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth: (Genesis 1: 28) Man was given the power to conquer the whole world and to rule over it, land, sea and air, and he was enjoined to do so. This was his task: to make the world a dwelling place for himself and for G-d.

圣经或者托拉的《创世纪》1章27节是从人的创造开始的。到亚当按照上帝的形象被创造好之后，那位伟大的创造者立刻告知了亚当他的权利和他生命应有的目的：'要生养众多，遍满地面，治理这地，也要管理海里的鱼，空中的鸟，和地上各样行动的活物。（《创世纪》1：28）。人被赋予了职责，要占领和治理世界，管理陆地，海洋，天空，这也是给他的命令。这就是人类的职责：为他自己并且也为上帝在这个世界上创造一个居所。

How is this 'world conquest' to be attained and what is its purpose and true meaning? Our Torah teaches us, that when G-d created Adam, his soul- his Divine image- permeated and irradiated his whole being, by virtue of which he became ruler over the entire creation. All the creatures gathered to serve him and to crown him as their creator. But Adam, pointing out their error, said to them, "Let us all come and worship G-d our Maker" The "world conquest", given to human as his task and mission in life, was to elevate and refine the whole of nature, including the beasts and animals, to the service of true humanity; a humanity which is permeated and illuminated by the Divine Image - by the soul, so that the whole of creation will realize, that G-d is the Creator of all. The Torah is the blueprint for everyone and every thing in this world.

'治理世界'

是怎样实现的?其中的目的和真正含义是什么?我们的托拉教导我们, 当上帝创造了亚当以后, 他的灵魂, 就是他的神圣形象, 弥漫他的全身, 并且照亮了他的全身, 使他看起来神采奕奕, 凭借这种力量他变成了全部被造生物的统治者。当时, 所有的动物都聚集来侍奉他并且要尊他为王, 把他当成是自己的创造者。但是亚当, 指出了它们的错误, 对它们说: '让我们全部都来, 一起敬拜我们的创造者'。世界被 '治理' 了, 人的生命被赋予了使命, 就是提升和炼净自然界全部生物的生命境界, 包括所有动物和野兽的生命, 使它们侍奉真正的人, 真正的人是指被神的形象, 就是灵魂, 所充满和照亮的人, 这样, 全部被造的生物就能够意识到, 上帝才是所有一切的创造者。托拉是这个世界上每个人和每种事物的创造者。

Needless to say, before a human being sets out to conquer the world he must first conquer himself and his own ego through the subjugation of the "earthly" and the "beastly" element and forces in his own nature. This is attained through actions which are in accord with the directives of the Torah - the practical guide to everyday living so that the material world becomes permeated and illuminated with the light of the One Almighty G-d.

毫无疑问, 在一个人开始治理世界之前, 他必须先要征服自己, 通过攻克己身里面 '属地的' 和 '属兽的' 野性来叫身服我。这正能通过让行为遵守托拉的指引来实现, 指引每天的实际生活, 让这个世界被独一无二的全能的上帝的灵光来弥漫和照亮。

In the beginning G-d created one man, and upon this single person on earth, He imposed this duty and task. Herein lies the profound yet clear directive, namely, that each and every person, is potentially capable of "conquering the world". If a person does not fulfill his task and does not utilize his inestimable Divine powers, it is not merely a personal loss and failure for him, but also something that affects the destiny of the whole world.

起初,上帝创造了一个人, 对于地球上的唯一一个人,

上帝把这种责任和义务给了他。这里, 给出了既意义深远又清楚了当的指示, 那就是, 每个人, 都有 ‘治理’ 世界的潜在能力, 如果一个人没有完成他的使命, 或者没有意识到的无法估量的神圣力量, 这不仅仅是他个人的丧失和人生失败, 而且会影响到这个世界整体命运。

Can One person change the world? 一个人能改变全世界吗?

One of the main distinguishing features in the creation of man is that man was created as a single being, unlike other species which were created in large numbers.

人的创造过程其中的一个主要特点就是, 人同其他物种不同, 是被单独创造出来的, 而其他物种是大数目创造出来的。

This indicates emphatically that one single individual has the capacity to bring the whole of creation to fulfillment, as was the case with the first man, Adam. No sooner was Adam created, than he called upon and rallied all the creatures in the world to recognize the sovereignty of the Creator with ‘the cry, "Come, let-us prostrate ourselves, let us bow down and kneel before G-d our Maker’ ’ . For it is only through "prostration" – self- abnegation that a created being can attach itself to, and be united with the Creator and thus attain fulfillment of the highest order.

这就非常有力的说明, 一个独自一人就有能力带领所有的生物完成使命, 就像第一个人, 亚当那样。亚当被创造出来不久, 他就把世界上所有的生物召集在了一起, 用他的呼喊声让它们意识到造物主的主权: ‘来啊, 让我们俯伏, 拜倒在地, 让我们屈身, 跪拜在我们的创造者面前。’ 因为只有通过 ‘俯伏在地’ 这种放弃自我的敬拜方式, 一个被造物才可以把自己与造物主连接, 并紧紧结合在一起, 借此达到神的最高的命令的实现。

The Rabbis teach us, that Adam was the prototype and example for each and every individual to follow. "For this reason was man created single, in order to teach us that ‘one person is equivalent to an entire world’ ". This means that every human being; regardless of time and place and personal status, has the fullest capacity, and also the duty, to rise and attain the highest degree of fulfillment, and accomplish the same for creation as a whole.

拉比们教导我们, 那个亚当才算是每个人应该学习跟从的蓝本和榜样。 ‘人之所以单个被创造出来, 真是为了教导我们 ‘一个人就相等于整个世界’ ’ 。这就意味着每一个人, 不管身在何时, 身处何地, 也不管处境如何, 都有足够的力量, 也是一种义务, 要提升自己, 达到完成生命使命的最高境界, 并且带领宇宙万物在这方面一起成功。

G-d is all and everything is G-d 上帝是所有的一切

The foundation of all foundations, and the pillar of all wisdom, is to know that there is a First Existence, who brings all existences into being. - Maimonides, opening to Code of Law

一切根本的根本，一切智慧的支柱，就是知道有一个第一位的存在者，是祂带来了现实世界的上的一切。

——引自 门摩拿 《律法的核心》卷首语

The need for G-d: one must believe that there is an eye that sees and an ear that hears. By definition believing is to accept G-d as a reality in our life. The way each one of us perceives G-d will depend largely on our perception from childhood and/or our current influences.

相信上帝的必要性是：一个人必须相信有一个眼睛可以看到，有一个耳朵可以听到。准确的定义：相信，就是接受上帝作为我们生活当中的真实存在。我们每个人领悟上帝的方式很大程度上取决于我们儿童时代的领悟以及我们所受到的现实影响。

Can the existence of G-d be proven? In truth we must analyze the question before we attempt an answer. What is considered a proof? How does one prove that anything exists? Take for example, a blind man. Do colors exist for the blind man? He cannot see colors, yet they still exist that fact is established by others who can see. The blind man believes and trusts that his fellow men can see that colors do exist although it is beyond his personal experience: For a further example, take electricity. When we turn on a light, can we see electricity? The answer is no, we see only its effect. Take gravity. When an object falls we cannot see, hear, feel, taste or smell gravity - we only see its effect. All agree that gravity is an undisputed fact of nature since we see its effect. Scientists today are still baffled as to exactly what is the "stuff" of gravity. In short, the proof of existence of any matter does not necessarily mean that we have to sense it in any way. It exists because we see its effect.

能够证实上帝的存在吗？事实上，在我们尝试找到一个问题的答案以前，我们必须首先分析一下这个问题。证明的含义是什么？

一个人是怎样证实事物的存在的哪？拿一个盲人举例，颜色对盲人来说存在吗？他虽然看不到颜色，颜色却因为有其他人能够看到而依然存在。虽然超出了他的自我知觉经验，盲人仍然会通过相信他的那些能够看到颜色存在的伙伴来相信。再举更多的例子：电，当我们开灯的时候，我们能够看到电吗？答案是不能

，我们只能看到电的反映。万有引力，当一个物体下落的时候我们既看不到，也听不到，也感觉不到，尝不到，闻不到万有引力，我们只能看到它的反映。由于我们能够看到万有引力的反映所以举世公认万有引力的存在是毋庸置疑的，虽然今天科学家们在认识万有引力的具体属性方面仍然存在障碍。简而言之，要证明任何事物的存在我们都不一定要亲自察觉到它。我们看到事物的反映就知道事物的存在。

The power of the righteous. 正义的力量

Immediately after the creation, the Biblical story continues with the temptation of the forbidden fruit, Adam and Eve's sin and the subsequent exile from the Garden of Eden. The snake / serpent, synonymous with evil inclinations, persuades man to disregard the mission of his soul in return for momentary pleasure. Adam plunged mankind into a constant struggle between the good and evil inclinations (in Hebrew Yezertov and Yezerhara). The Torah describes what happened in the following way: At the time of creation, the Shechinah, or Divine Presence, rested on earth. After the sin of Adam the Shechinah removed itself from the earth.

圣经讲完创造之后。紧接着讲到了禁果的诱惑的故事，亚当和夏娃的犯罪以及随之而来的从伊甸园中被驱逐。古蛇，邪恶嗜好的同义词，劝说人为了瞬间的喜乐而忽视灵魂的使命。亚当把全人类带入了在善和恶之间持续挣扎奋斗的旋涡里面（希伯来语是：Yezertov and Yezerhara）。托拉接下来描述了所发生的事情：在世界开始创造的时候，舍金纳（the Shechinah），或者叫神的同在，安息在大地上。亚当犯罪以后，舍金纳离开了大地。

There were ten generations from Adam to Noah. This long era of humanity was a history of deterioration and removal of the Divine image from humankind. Noah was unable to save or redeem the increasing decadence of these generations: his shining ark was the refuge of the ideal of a redeemed humankind and nature. Another ten generations passed from Noah to Abraham. While both intervals of ten generations are part of what the Torah called the two thousand years of void or Tohu, meaning spiritual darkness, Abraham's relationship to the era which preceded him was different. He was able to redeem the historical era of the ten generations, which preceded him.

从亚当到挪亚有十代人，这个漫长的时代是人类不断堕落和不断离弃神圣形象的历史。挪亚没有能力拯救伴随着这些时代不断增长的堕落：他的闪闪发亮的方舟是人类和大自然被免罪和赎回的梦想的避难所。从挪亚到亚伯拉罕又过了十代人。这两个十代被托拉称作两千年的Tohu，意思是说属灵的黑暗，亚伯拉罕同他前面的时代的关系与挪亚不同。他能够救赎他以前的十代人免受灭顶之灾。

This was because the service of Abraham marked the beginning of a new era in humanity, called the "two thousand years of Torah-- Divine teaching". Torah is associated with "light", symbolizing clear and manifest G-dly truth. Just as the Torah through its commandments formed the instrument of the refinement of the world, so Abraham, having realized the unity consciousness of the One Creator in the fullness for himself at the age of 3 thereby becomes the father of monotheism, and then worked on uplifting the human environment around him. In the process, he himself practiced and spread the observance of the basic spiritual laws of humanity later to become known as the Noahide laws, starting with the recognition of the unity of G-d, as well as keeping a further commandment, circumcision,

which was given to him and forms the bridge to the further group of commandments incumbent on the Jewish people, to be given later at Mt. Sinai. In this sense Abraham was already a Noahide, but he was also the father of the Jewish people with their own distinct spiritual character and task and responsibility. In his offspring, Yitzhak and Ishmael and his grandsons Yakov and Esau, the partnership between the families of nations is born, where Jew and gentile, with their complementary tasks build a dwelling place for the revealed presence of the Creator.

这是因为亚伯拉罕的侍奉标志着人类历史一个新纪元的开始，一个被叫做是‘神圣的教导--托拉的两千年’。托拉这个词是同‘光明’联系在一起的，是上帝的真理清楚彰显的标记。如同托拉通过它的诫命构成了净化世界的工具，亚伯拉罕在3岁的时候已经通过自己的悟性完全觉悟到独一无二创造者的独特性，让他成为了一神教之父，并且一直致力于提升自己周围的人类环境。在这个过程中，他自己操练和传播了人类最基础的属灵律法守则，后来变成了众所周知的挪亚诫命，他从认主独一开始，并且遵守了更加深层次的戒律，割礼，这些从他开始遵守的戒律搭建了后来在西乃山上传授给犹太人要遵行的众多律法的桥梁。在这个意义上亚伯拉罕已经是一个‘挪合’了，同时他也是那些犹太人的父亲，他们具有独特的属灵特性，责任和义务，他的后代当中，有儿子以撒和以实马利，有孙子雅各和以扫，构成了犹太人和犹太以外的人的家庭亲缘关系，共同担负起了为造物主的显现构筑居所的使命。

There are seven Noahide laws, which are biblically binding on all humanity. They are: the prohibition on idolatry, blasphemy, or the reviling of G-d, forbidden sexual relationships, theft, murder, lawlessness, the failure to establish courts and processes of justice and the prohibition of the consumption of the limb of a living animal, associated with cruelty to animals. They are known as the seven Noahide laws. The reason for this name is because, although six of the laws were commanded to the first person, Adam, the seven laws were completed with Noah, to whom the seventh commandment was given. Only after the flood, was it permitted to humanity to slaughter meat for consumption, and with this came the law prohibiting one to eat the limb of a living animal.

挪亚戒律有七条，在圣经当中用来约束全人类。包括：禁止偶像崇拜，亵渎神，或者说侮辱神，禁止奸淫，偷盗，谋杀，法律失丧--就是没有建立法院来保障推行公义，禁止从活着的动物身上割取肢体来吃--就是禁止残忍的对待动物。这些就是挪亚戒律。之所以有这个名称，是因为前面的六条律法已经传授给第一个人，亚当，后来连同第七条一起传给挪亚。只有在大洪水之后，人类才被允许杀生吃肉，并且随之而来了不可吃活着的动物的肢体的戒律。

These laws are a basic "possession" of humanity. For the human being is, to use the biblical phrase, "Created in the Image of G-d", that is to say, fitted to "Imitate G-d", and this imitation can take place only through the performance of the Divinely given Noahide commandments. The reason for this is because these laws help the person respect the Creator and his merciful and just ways.

这些戒律是人类的一个基本‘原则’。因为人，按照圣经的说法，是‘照着神的形象造的’，那就是说，适合‘模仿神’，而这种模仿只有通过遵行神圣的挪亚七条戒律来实现。原因是这些戒律能够帮助一个人尊重他的创造者，和尊重祂的怜悯以及公义的道路。

One of the great teachings of Rabbi Baal Shem Tov(1698-1760), the founder of the Chassidic movement, is that there is not a one time creation but rather an ongoing creative process. Divine creative energy is constantly pulsating through creation, bringing it into being ex nihilo (from nothing) every single second. If G-d were to stop creating the world, even for an instant, it would revert to null and void, as before the creation. When the Torah talks about the idea of a "removal of the Divine Presence", they are not suggesting that G-d literally removed Himself from the world; otherwise the world would cease to exist. Rather they are suggesting that sin creates an insensitivity to that Divine Presence in human beings. G-dliness is no longer manifest and felt by creation. It is almost as though G-d is in exile from His own world. This was the result of the generations of sin and it was only through the efforts of the righteous that the world can again sensitized to the Divine Presence and became a fitting dwelling place for His presence.

拉比巴希姆头务Rabbi Baal Shem Tov(1698-

1760)，是哈西德运动的创始人，他的一个伟大教导就是，创造不是一次性的，乃是依然持续进行着的。上帝的创造大能仍然在通过创造在不断的跃动着，每秒钟都在从无创造出有。如果上帝停止创造这个世界，哪怕是一刹那间，世界就会返回到创世前的虚无缥缈的状态。当托拉中提到‘神的显现离开’这个概念的时候，并不是像字面说的那样，上帝离开了这个世界，那样的话世界就停止存在了。更加准确的意思是说，罪恶制造了对神在人类中出现的麻木，让世界感受不到上帝的彰显，好像上帝从自己所创造的世界被驱逐出去一样。这是罪恶的世代的果子，只有通过公义的人的努力这个世界才能再次对上帝的存在敏感并且变成一个适合上帝居住的场所。

GOOD AND EVIL 善和恶

The Torah metaphor for evil is darkness. No more than the absence of truth. A void of reality. Like darkness, evil has no power of its own. From where, then, does it derive the power to cause so much pain in the world?

托拉把邪恶比喻成黑暗，只不过是真理的缺乏，真实本体的缺乏。邪恶就像黑暗一样，本身是没有力量的。那么，它究竟是在哪里得到了力量给这个世界制造了这么多的痛苦哪？

In the beginning, Adam and Eve could have simply ignored it and it would have eventually dissolved into the sparks of G-dly light they revealed in the Garden. However once evil has been fed and lives out of its bag, it can never be dealt with so smoothly again.

起初，亚当和夏娃只要简简单单的不理睬它，它最终就会在他们在伊甸园里面所散发出的属神的光芒中溶解消散。然而，邪恶一旦被喂养并且从袋子里面被释放出来，它就再也不能那么容易的对付了。

Nevertheless, our major weapon against Evil is still our disregard for it. This is perhaps the Lubavitcher Rebbe's most common response to those who wrote asking for counsel to deal with the evil in their daily lives -- whether it be anger, temptation, disturbing thoughts, bad dreams, over and over, the Rebbe writes, "do more good and remove your mind from the issue." Even in matters of health, the Rebbe advised, "Find a good doctor, who will be concerned with your problems. Then simply follow his instructions and remove your mind from the sickness."

然而，我们对付邪恶的主要武器仍然是漠视和不理睬。这可能是拉比Lubavitcher对那些写信咨询他如何对付日常生活中的邪恶的人们的最多的回复：不管它是愤怒，是诱惑，是心烦意乱，还是恶梦，诸如此类，拉比写到：‘‘做更多的善事，转移你的意念’’即使是健康的问题，

拉比也是如此建议：‘‘找一个会对你的问题负责的好医生，你只管单纯的照着他的指导去做，把意念从疾病那里转移开。’’

On a global scale, evil is not something to fear, much less to negotiate with. That only gives it more power. Yes, there are times when you have no choice but to battle evil -- as the Maccabees did against the Syrian-Greek oppressor. But stoop to conquer evil and you will only join it in its mud. Against evil, you must march to battle on the clouds. You must trample it, while never looking down. On the contrary, while in battle against evil, you must find yourself reaching higher and higher.

从全球的范围来讲，邪恶根本不是可怕之物，根本不用同它讨价还价，那样只会给它更大的力量。是的，有时候会把你逼到同邪恶战斗的地步—就像当年马加比家族的人们奋起反抗叙利亚—希腊的压迫者们那样。但是如果你折腰战胜邪恶你只会进入它的污泥当中，你必须在云彩里面行军作战。你必须践踏它，永远不要低头看它，相反，在同邪恶的抗争当中，你必须发现自己升的越来越高。

That is why it is so important today for us to create more light. Even a little light pushes away a lot of darkness. For every shadow of darkness we see, we must produce megawatts of blinding light. In fact, this is the purpose of evil, why a G-d who is entirely good, devised evil to be in His world. Because evil forces us to reach deep inside, to find our inner strength, climbing ever higher, until reaching a brilliant, blinding light -- a light that leaves no crevice for darkness to hide.

这就是为什么今天创造更多的光明出来对我们变得如此的重要。即使是一点点的亮光都可以驱逐很大的黑暗。为了我们所看到的每个黑暗的影子，我们都必须生产出亿万瓦特的光亮。实际上，这是邪恶存在的原因，也是上帝作为一个至善者，却在这个世界创造了邪恶的原因。因为邪恶迫使我们达到更深的层次，使我们找到我们内里的力量，攀登的更高，直到能发出强大的光亮——光亮强大到黑暗没有缝隙可藏。

Against that light, evil melts in surrender, having fulfilled its purpose of being. For, in the beginning, darkness was made with a single intent: To squeeze out the inner light of the human soul. A light that knows no bounds. Fight evil with beauty. Defy darkness with infinite light.

在那种光亮的照射下，邪恶就会在完成了它的宿命后，乖乖消融。因为，在起初，黑暗就是在一个单纯的动机下制造出来的：为了挤榨出人灵魂里面的光明，一种无限的光明。用美来同邪恶战斗吧！用不会衰残的亮光抵挡黑暗吧！

What do I do? 我应该怎么办?

Every person is created with a Divine image. It is the task of every one of us to elevate all human activity to a Divine purpose. In short, this means being able to connect every human activity with G-d - and this is precisely the purpose of the Torah and its commandments. A human being has the ability to connect his entire being with G-d. Upon achieving this task, he creates a dwelling place for G-d in this world, hence fulfilling the purpose of creation.

每个人都是照着上帝的形象造出来的。把全人类的行为提高到符合上帝的目的要求是我们每个人的任务。简单的说，这意味着能够把每个人的行为同上帝联系在一起——这也是托拉和其中的戒律的要求。一个人有足够的能把全部自我同上帝联系在一起。完成了这个使命，他就为上帝在这个世界创造了一个居住之所，从而完成了创造的目的。

The worlds of the spiritual and the physical are not in conflict. The ultimate purpose is that they be fused and the physical permeated with the spiritual, the core of all the commandments performance is to take the physical creation and utilize it for a Divine purpose. This achieves a wonderful harmony both in the individual and in the world at large. This theme is to be encompassed at all times and places; wherever and whenever a person operates, he is able to utilize the task at hand for its correct, Divine purpose, a dwelling place for G-d.

属灵的世界和物质的世界是不矛盾的。最终的目的是他们会熔和在一起，物质的世界被属灵的世界充满，履行所有戒律的终极目的就是要把被造的物质世界按照上帝的意愿使用。这在个人还是在世界范围都将取

得美好的和谐。这个主题环绕在所有的空间和时间当中。不管一个人身在何处，身处何时，他都可以随时按照正确的，符合上帝意愿的运用这个任务，来为上帝创造一个居住之处。

Therefore we must always be aware of our responsibility to the Creator of life and live in His image. And not to serve false gods, money, power and so on and not to accept these concepts as the one and only force that gives life to all. However, living with His presence we bring down Divine light and Presence into this world.

因此，我们必须随时意识到我们对生命的创造者的责任，并且活出祂的形象。不要侍奉假神，金钱，权利等等，不要把这些东西当成是能带来所有人生命的唯一力量。无论如何，活在上帝面前我们就把上帝的光芒和祂的同在带到了这个世界上。

We would do well to heed the advice of King Solomon, the wisest of all men, when he wrote at the end of the book of Ecclesiastes, 'Ultimately, all is known; fear G-d, and observe His commandments; for this is the whole purpose of man. In the words of our Torah, "I was created for the sole purpose of serving my Maker."

我们应当好好照着留意所罗门王的建议去做，他是世界上最智慧的人，他在《传道书》的最后写到：‘这些事都已经听见了。总意就是敬畏神，谨守祂的诫命，这是众人的本分。’ ‘我被造的唯一目的就是侍奉我的上帝’

The Seven Noahide Laws demonstrate that the Almighty G-d has rules and laws for all human beings ...and that G-d loves us all. He does not leave anyone, Jew or non-Jew without guidance. To the non-Jew, He has given the Seven Noahide Commandments. Maimonides states "Whoever among the Nations fulfills the Seven Commandments to serve G-d belongs to the Righteous among the Nations, and has his share in the World to Come". Although there are many reasons for a non-Jew to follow the Noahide Laws, because one finds them moral or they appeal to his intellect or his sense of justice, in order to become a Ben Noah, Child of Noah, one must, essentially, follow these laws because he recognizes that they were revealed by G-d, Hashem through Moses to the children of Israel at Mount Sinai.

挪亚七戒证明了全能的上帝有针对对全人类的规则和戒律……上帝也爱我们大家。祂不抛弃任何一个人，不管是犹太人还是缺乏引导的犹太以外的人。祂赐给犹太以外的人挪亚七诫。门摩拿Maimonides申明：‘在万国万民当中遵照挪亚七诫侍奉上帝的人就是其中的义人，在将来的世界当中就会有份。’虽然，对于一个犹太以外的人来说遵从挪亚戒律会出自各种各样的原因，因为有人发现它们符合道德规范，有人发现他们对自己对公义的判断相认同，但是，要想成为一个‘本挪’ Ben Noah，意思是挪亚的孩子Child of

Noah, 一个人必须在根本上觉悟到因为这些戒律是上帝的启示而遵从他们, 是上帝Hashem在西乃山上通过摩西Moses传给以色列的儿女的。

"One must always perceive the good and evil in oneself and in the world as if in perfect balance. Through doing one good deed, one can tip the scales in favor of the good and bring salvation to oneself and to the entire world." Maimonides.

“一个人必须常常察觉到在一个人里面和在世界里面善和恶是完全相等的。通过做一件好事, 一个人就可以让天平向善的一方倾斜, 并且能够给自己和整个世界带来拯救。” --门摩拿

Each and every one of us carries the enormous responsibility and has the distinct privilege to tip the entire world towards redemption, thereby changing the world for ever.

我们每一个人都肩负着巨大的责任并且都有确定无误的权利来把整个世界朝着救赎反转, 从而彻底改变世界。

A central belief in Judaism is the sanctity of life and how every single person on the planet is unique, special, and part of the master plan.

犹太教的一个中心信仰是生命的圣洁, 每个人的生命在这个星球上都是独一无二的, 特殊的, 都是主人计划的一部分。

The Rebbe, Rabbi Menachem Mendel Schneerson, leader of the Chabad, Lubavitch world Jewish movement, stated that the Noahide Laws observance by all humankind will bring about universal peace and the Messianic Redemption. The Rebbe explained because the basic nature of our world is perfect and good, our every good action is real and enduring, while every negative action is just that -- a negative phenomenon, a void waiting to be dispelled. Hence, the common equation of evil with darkness and good with light. Darkness, no matter how threatening and intimidating, is merely the absence of light. Light need not combat and overpower darkness in order to displace it -- where light is, darkness is not. A thimbleful of light will therefore banish a roomful of darkness.

拉比Menachem Mendel

Schneerson, 这位拉比中的拉比, 哈巴德世界犹太人运动的领袖, 声称, 全人类对挪亚戒律的遵守将带来世界的和平和弥赛亚的救赎。这位拉比解释说因为我们这个世界的基本属性是完美的和善良的, 我们的每件好行为都是真实的和不朽的, 负面的行为只是一种, 一种否定现象, 是一种等待被驱散的空间。因此, 把邪恶等同于黑暗把善良等同于光明最被认同。黑暗, 不管有多么可怕, 都不过是光明的缺失而已。为了替代黑暗, 光明没有必要与黑暗搏斗和抗争—

光明一出现在哪里, 黑暗自然就不存在了。一个拇指大的亮光可以赶走整个房间的黑暗。

Here are some Points to ponder 这里是需要思考的一些要点：

How do we define G-d?

我们怎样定义上帝？

What do we mean human were created singular?

当我们说 ‘人是单一被创造出来的’ 意味着什么？

What does the Torah mean ‘In the divine image’ ?

托拉中 ‘照着神的形象’ 的含义是什么？

When we say one must first conquer himself and his own ego through the subjugation of the "earthly" and "beastly" in his own nature, what dose that mean?

当我们说： ‘一个人必须首先通过征服自己天性当中的 ‘属地性’ 和 ‘属兽性’ ，来战胜自己和自我’ 的时候，意思是什么？

Belief, Can we prove G-d? Why is it impossible to comprehend G-d?

相信，我们能证明上帝吗？为什么说理解上帝是不可能的？

What is life's purpose? What do I do?

生命的目的是什么？我应该怎么做？

Good and evil – light and darkness, a bit light dispels much darkness.

善和恶—光明和黑暗，一点点亮光能驱散大量的黑暗。

Chapter - Law 2

第二章

Respect and Praise of G-D - Do not blaspheme His name

第二戒: 尊重和称颂 上主 的 名——不要亵渎上主的名

G-d is called the thing of things and ruler of ruler. He is the basis for all that we value, and esteem. Once you recognize G-d as the creator of all, do not be disrespectful to G-d. This means that you must not curse G-d's name. It also implies that you should not use G-d's name disrespectfully. In order to develop proper respect for the Creator, let us think of the respect afforded on earth to royalty.

上主被称为万王之王，万主之主。祂是我们所尊重所敬重的一切的根基。你一旦意识到上主是一切事物的创造者，就不要轻慢上主，就是说你决不能咒骂上主的名字，也不可以轻率的使用上主的名字。为了养成对上主的所应有的尊重，让我们思考一下我们是如何尊重地上的君王的。

Imagine that you are in the presence of a great king. Imagine how much respect you would have every time, you pronounced the king's name. You should have even more respect every time you pronounce the name of the King of Kings. Another you must also learn to respect G-d's judgment. No matter what happens, never complain this is the hardest test. Many people as they go through bitter and harsh experiences in life like a car accident, illness, divorces, betrayal and disappointments may begin to develop anger towards G-d. Even though this anger is really only the cover for their hurts nonetheless they feel that they would like to criticize and complain to G-d. The way out of this is to remember, G-d is good; G-d is the greatest good that exists. There is no other good than G-d all good thing things we know and experience are actually from G-d. One may not use G-ds name in vain by swearing falsely

The positive side would be to showing gratitude for the life that we have from the creator of all life, thanking and blessing G-d. What does it mean to respect G-d? Living in the Divine is loving as G-d loves, Child following in his parent footsteps... which is giving the gift of love unconditionally.

设想你正站在一个伟大的君王面前，设想一下每次当你提到君王的名字的时候，你是何等的敬重，那么，当你每次提到万王之王的名字的时候，你更应该加倍的尊重。除此之外，你还必须要学会尊重上主的决定，不管发生了，都不要抱怨：这真是最痛苦的试探啊。很多人，当他们在生活中经历痛苦和严酷的磨难时候，像是：车祸，疾病，离婚，背叛，沮丧的时候，他们就会把怒火转向上主。即使有时候，这种怒气不过是他们所遭受的伤害的一种替代物，但是他们还是喜欢批评和抱怨上主。摆脱这种状况的办法是：要记

住，上主是良善的。上主是所有良善中至大的良善。没有比上主更加良善的，我们所知道的和经历的一切良善都是从上主来的。一个人也不能用上主的名字发假誓。

积极的态度是，我们应该向一切生命的创造者来表达我们从祂那里我们得到了生命的感激之情，感谢和祝福上主。尊重上主的含义是什么呢？活在上主里面就是要像上主那样去爱，祂的爱就像父母对正在学走路的小孩子一样毫无保留，毫无保留。

What is prayer? 祈祷是什么？

Correspondence between the Physical and the Spiritual

是物质世界和属灵世界之间的呼应

In Jewish philosophy, nothing is without its purpose in the scheme of things, and no action is devoid of consequences. All words, thoughts and actions have cosmic effect, leading to an increase or decrease of spirituality. Thereby, there is a correct and incorrect way for each action, each pattern of words and thoughts. That is to say, the entire world as an organic whole is the physical representation of the spiritual realm. Physical action affects the spiritual realm, while in turn spiritual accomplishments affect the physical realm.

在犹太教徒的观念里面，没有一件事情是无缘无故发生的，也没有一件行为是不会产生后果的。每一句话，每一个想法，每一件行为都会在宇宙内产生影响，引起灵性的上升或者下降。因此，每件行为，每句话语，每个意念都有正确的或者不正确的区分。那就是说，整个世界是一个有机整体，物质世界是属灵领域的外在表现。物质世界的行为会影响属灵的领域，属灵的境界反过来也会影响物质的世界。

By spiritually improving ourselves and interacting with the physical world in a way that increases the corresponding properties of the spiritual world, we in turn influence the entire physical cosmos. Every gain in the spiritual realm causes greater harmony in the physical realm.

通过我们自己属灵境界的提升和与物质世界在某种程度上的互动的作法，来提高属灵世界相应的性能，我们反过来可以影响整个物质的世界。在属灵世界的每个胜利都可以在物质世界引起巨大的和谐，

We live in a physical universe which is really just a shadow of the "real thing": the spiritual cosmos. We are given the ability to manipulate the spiritual cosmos and to bring it to perfection through our physical action, words and thought. Living in the shadows as we do, we cannot always understand what the purpose of our shadow actions and words is. However, they are as crucial to our wellbeing as

to the wellbeing of the cosmos: only our real selves, our spiritual aspect e.g. our souls, can comprehend their true meaning.

我们生活的这个物质世界实际上是一个影子，是另外一个‘‘真实体’’——就是属灵宇宙的影子。我们被赋予了能够熟练掌握属灵宇宙的能力，并且可以通过我们在物质世界的行为、话语和想法完美的把属灵世界彰显出来。像我们现在这样生活在影子下面，我们不能全部明白我们的影子的行为和话语意味着什么。但是，它们却对我们的福气和物质世界的福气都是不能缺少的。只有我们的真实自我，我们的属灵的那一面，也就是我们的灵魂，才能理解他们的真实含义。

Prayer. Every morning, G-d waits for us to pray, but we often don't perform this service with proper intention. If we delay our prayers, they must reflect proper preparation.

祈祷：每天早上上主都在等待我们祈祷，但我们却不能常常用它的正确的意图来进行这个侍奉。如果我们延误了祈祷，它们必须有正确的准备。

When we bless a friend, we wish him success. Can we do the same towards G-d? Does G-d lack something that our prayers can satisfy?

当我们祝福一个朋友的时候，我们希望他成功。我们也能对上主做同样的事情吗？上主缺少一些只有我们的祷告才能让祂满意的东西吗？

Become close to the Creator of the world. Not only do we thank G-d for His kindness by making a blessing, we are also elevated to a higher level of spiritual awareness.

要同世界的创造者亲密！我们不但可以用祝福的祈祷词来感谢上主的慈爱，还可以通过它把我们的属灵意识提高到一个更高的层次。

The visiting rabbi used the blessing to thank G-d for His material blessings, which is commendable. But Rabbi Elimelech used the blessing to connect to G-d. The apple was merely a medium for this.

来拜访的拉比用吃饭前的祝福词感谢上主所赐的物质祝福，这是值得称赞的。但是拉比以利米勒Elimelech用这种祝福来与上主联合。苹果只不过是一个媒介而已。

When the opportunity arises to make a blessing, we too can use it to increase our spiritual awareness. The more prayers and blessings that we make, the more we increase our awareness. That's the point of making a blessing. It is as if we do something for G-d; we bring Him here on earth instead of relegating Him to the heavens.

当有机会来作祝福祈祷的时候，我们就可以用它来提高属灵意识。我们作的祈祷和祝福越多，我们就越能提高我们的属灵意识。这是作祝福祈祷的意义，似乎我们对上主做了一些事情：我们把祂带到了地上，而不是把祂挂到天上，敬而远之。

Why do we pray? 我们为什么要祈祷?

Because the body needs the soul and the soul needs the body, and both need to be made aware, that the other's need is also their own. That ultimately is the essence of prayer: to know our needs, to understand their source, and to comprehend their true objectives. To direct our minds and hearts to Him who implanted these needs within us, defined their purpose, and provides us with the means to fulfill them.

因为身体需要灵魂，灵魂也需要身体，二者都必须意识到，另外一方的需要也是自己的需要。这是祈祷最精华的含义：知道我们的需求，明白它们的来源，理解他们的真正目的。把我们的心思意念引导到上主那里，祂是我们的需求的提供者，意义的定义者，方法的提供者。

The whole concept of praying is confusing. We trust in G-d that He is good and does everything for the good. We believe that He has perfect knowledge of everything and that everything is under His control. At the same time we ask Him to change things and make them good as we understand it. Yes, it seems a contradiction.

祈祷的整体概念是令人困惑的。一方面，我们相信上主是良善的，所作的一切都是良善的，我们相信祂对万事万物都有完美的了解，万物也都在祂的掌控之下。但是同时，我们又要求祂按照我们的理解改变事物，改善事物。这的确看起来相互矛盾。

So think of it like this: G-d wants people to pray to Him. It is somewhat like a parent want in a child to pick up the phone and say, "Hi, Mom and Dad." More than that, He wants things to progress in His world through mutual consultation and coordination. He wants that we should be involved in understanding what's good for us and in then bringing this good about -- no matter how much better His own understanding and ability is than our understanding and ability.

所以要这样来思考：上主希望人们向祂祈祷，在某种意义上就像一个家长希望孩子拿起电话来说：‘喂，爸爸、妈妈’。不只如此，祂更加希望事情在这个世界上能够通过互动的沟通和合作来进行，祂希望我们人类也能够明白什么才是真正对我们有好处的，并且得到这种好处，即使是上主的理解和能力比我们强很多也。

That's what prayer is all about: Communion between you and G-d literally. Think of prayer as G-d talking to Himself - through you. In prayer, you and G-d are one. Today people hold meetings for

business and social causes coming to G-d in prayer is having a meeting with the Creator. Make a standing appointment and discuss all your plans with Him.

那就是祈祷词的全部含义：你和上主之间的真正的交流。把祈祷词设想成上主通过你来对自己说话。在祈祷词里面，你和上主是合一的。就像今天人们为了生意上的事情或者社会原因开会一样，到上主这里来祈祷就像同造物主开会一样：同祂约会，把你的所有计划同祂讨论。

Praying with a heart 用心来祈祷

There a story told about praying with a heart, once the Rabbi said 'G-d loves a heart', a simple person understood this literally and every week he would place a heart in the holy ark inside the synagogue alongside the holy Torah, after many weeks the Rabbi hid and waited to see, who was placing a heart into the holy ark, sure enough Aaron came in ... the Rabbi then explained G-d wants our hearts...

有一个关于用心祈祷的故事，从前有一位拉比说‘上主爱一颗心’，有个很单纯的人照字面理解这句话，每个星期，他都把一个心放在会堂内托拉旁边的圣柜里面，几个星期以后，拉比就藏起来，想看看是谁把一个心放在圣柜里面，原来就是亚伦！拉比随后对他解释上主是要我们的心。

BLESSING AND CURSE 祝福和诅咒

'See 'I give you today blessing and curse" (Deuteronomy 11:26). "Blessing" is a very important word. We need to know that there is goodness in the world and that this goodness has been given to us and made accessible to us.

'看哪，我今日将祝福与咒诅的话都陈明在你们面前'（申命记 11: 26）。‘祝福’是一个非常重要的单词。我们必须知道这个世界上有慈爱，这种慈爱已经赐给了我们，我们能够到它。

"Curse" is an important word, too. We need to know that there are negative things we must reject and defeat. That's what being a moral creature is all about: knowing that there is good and there is bad, knowing to distinguish the one from the other, and knowing to embrace the former and reject the latter. "You" is a very important word, too. You must know that the choice is yours, that you, alone, are responsible for your choices. That the world has been placed in your hearts, and in your hands.

‘诅咒’也是一个很重要的单词。我们必须知道有些负面的事情，我们必须拒绝它们和击败它们。一个有道德的被造物是这样的：知道有良善也有邪恶，知道分辨二者，懂得亲近前者拒绝后者。‘你’也是

一个很重要的单词。你必须知道选择的权利在你自己手里面，你自己要对自己的选择负责任。这个世界不但被放在了你的心里面，也放到了你的手里面。

"Today" is also important. Our actions are not a stab in the dark, noted in the depths of Heaven by an invisible G-d, to be accounted for in a distant afterlife. The implications of our choices are present and immediate.

‘今日’也非常重要。我们的行为不是摸着石头过河，它们的重要意义也不在于被天空深处那位看不见的上主所关注的，并且在死后要清算。我们选择的重要性在于它带来的后果是立竿见影的。

But the most important word in the above-quoted verse is the three letter verb that opens the sentence – and opens the Torah section of Re'eh (Deuteronomy 11:26-16:17) giving the Parshah its name. It is the word "see".

但是在所有这些字句之上最重要的单词，却是本节经文开头的那个只有三个英文字母的单词——它引出了托拉的Re'eh部分（就是申命记11：26-16：17），给予了Parshah名字。它就是SEE——看哪。

Of all your senses and faculties, sight is the most real and absolute. Hence the law (Talmud, Rosh Hashanah 27a) that "a witness cannot be a judge." A judge must be open to arguments in defense of the accused; having seen the act committed, this would-be judge has too powerful an impression of the man's guilt – he is no longer capable of finding sympathy or justification for the deed.

在你所有的感官和功能当中，视觉是最真实和最权威的。因为戒律（Talmud, Rosh Hashanah 27a）当中说‘仅凭一个人的见证不能下判断’。为了保护被告，一个判定必须要对辩护人开放。当一个人看见了别人的犯罪行为以后，他就会因为强烈地印象而作出对方有罪的认定，他就不再能对他所看见的犯罪行为作出同情或者公证的判断。

When you hear something, smell something, feel something or deduce something logically, you know it to be true. But this never an absolute knowledge. There always remains some reservation, some inkling of doubt, some vestige of "yes, but...." But not when something is seen. Thus sight is the "perfect experience" or seeing is believing.

当你听见了什么，闻到了什么，感觉到了什么，或者推理出了什么，你都会认为是真是的。但是这却不是一个终极的认知，其中仍然存在很多异议，有许多值得怀疑的环节，有很多‘没错，是这样，但是……’的缺失点。但是，当亲眼所见之后就不同了。所以说，视觉是‘完美的经历’或者说看见才是相信

。

That is why the prophets describe the messianic era as a time of seeing: "Your eyes will see your Master" (Isaiah 30:20); "All flesh will together see that the mouth of G-d has spoken" (ibid. 40:5). To "see" is to inhabit a world in its ultimate state of perfection, a world which has realized its Divine purpose and attained a total and absolute knowledge of its Creator. Since the main object of our sight will be G-dliness itself then. Our perception will be elevated to spiritual perception.

那就是为什么先知们描述弥赛亚的时代是‘看见’的时代：‘你的眼睛将会看见你的救主’（Isaiah 30:20以赛亚书30：20）‘所有的人类都会看到上主的口说话了’（ibid. 40:5）。

‘看见’的时代是生活在世界完美状态的时代，世界已经意识到了它的神圣目的，并且从造物主那里得到了完全绝对的知识。因为我们视觉的主要目标就是看见神性。我们的观念将提高到属灵的高度。

Thus the Torah proclaims: "See, I give you today blessing and curse."

那就是为什么托拉宣布：‘看哪，我今日将祝福与咒诅的话都陈明在你们面前’

See the blessing. Gain intimate, absolute knowledge of the essential goodness of your Creator, your world, your own soul. It is there; see it.

看清楚祝福吧。获得关于你的无限慈爱的造物主、你的世界和你的灵魂的必不可少的知识。它就在那里，看清楚它。

See the curse. See that it is not truly accursed, for evil is a nonentity, a mere absence as darkness is but a withdrawal of light. See that it "exists" only to challenge you to defeat it, only to provoke your passion for good, only to rouse your most profound loyalties and convictions and powers.

看清楚咒诅。看清楚它实际上并不是真正的咒诅，因为邪恶是无足轻重的，只不过像黑暗一样是一种光明不在场的时候的缺失状态。看清楚它‘存在’指不过是为了挑战你来战胜它，只是用来证明你对良善的热爱，用来唤醒你最赤诚的忠心 and 最坚定的信仰和从上而来的能力。

See it for what it really isn't and you shall conquer it. See it for what it really is and you shall transform it into or even greater blessing.

看清楚它其实什么也不是，而你却应该胜过它。看清楚他真实的面目，你甚至可以把它转变成更大的祝福

See yourself. Know who and what you are, and know it absolutely: a child of G-d granted the power to be His partner in creation and in perfect in His world. All hindrance and limitation, all failure, is only the failure to see your true potential. See yourself, and there is nothing you cannot achieve. Look at

yourself in the mirror and start to see the soul that you are, see the soul within the person you are facing.

看清楚你自己。知道自己是谁，自己是什么，并且确实知道：一个上主的孩子，能够分享上主在创造方面和让世界美好方面的能力。所有的干扰和局限，所有的失败，都是为了让你看清楚你真正的潜能！看清楚你自己，没有你办不到的事情！对着镜子注视一下里面的你自己，开始来看清楚你的灵魂，看清楚你所面对着的镜子里那个人里面的灵魂。

See today. Do not merely "hear" goodness and G-dliness as an abstract concept; see it in the here and now, see its immediacy and its reliability. See it coming to light today. Walk down the street and notice both human goodness and also G-d' light up the world.

看清楚今天，不要只是所把‘听见’的良善和神性当成是一个抽象的概念，看清楚它们现在就在这里，看清楚它们的即时性和真实性。看清楚今天就要有亮光了。到大街上走走，留意人的良善，并且留意上主正在光照世界！

A Noahide who has sinned against G-d or his fellow man must repent and be sorry for what he has done. He must promise to himself that he will not commit this sin again. He will make a personal prayer to G-d, requesting mercy. If he has hurt a fellow person, he must request that person's forgiveness. If he has done damage to that person's property or body, he must compensate him. If he has done damage to himself, to his health or property or his family, he must make amends.

一个对上主或者同伴犯过罪的‘挪合’（Noahide）必须要悔改，并且对所做的感到愧疚。他必须对自己发誓永远不要再犯这个罪。他应该对上主做一个人的祈祷，请求上主的怜悯。如果他伤害了一个同伴，他必须请求同伴的宽恕。如果他伤害过别人的财产或者身体，他必须补偿他。如果他伤害过自己，自己的健康或者财产，或者家人，他也必须补偿。

Here are some Points to ponder 这里是一些思考的要点

Why and how do we pray to G-d?

我们为什么要对上主祈祷？应该如何祈祷？

What is our relationship with G-d?

我们同上主的关系是什么？

What is the connection between the body and soul?

身体和灵魂之间的关系是什么？

Blessing and curse – good and evil – light and darkness.

祝福和咒诅--良善和邪恶--身体和灵魂

Chapter - Law 3 第三章：第三戒

Respect for human life - Do not murder

尊重人的生命—不可谋杀

This principle teaches that human life is sacred. One must never do anything that would result in the death of a fellow human being; one must not derive any profit from the death of an innocent human being. This principle also considers abortion as well as euthanasia to be equivalent to murder. It is permissible to kill a murderer.

It is also permissible to kill in self-defense. One may also kill, if it is absolutely necessary to save an innocent person's life. This principle forbids suicide. You may not do anything that may endanger your own life. You must not do anything that endangers the lives of others. If you have a business, you must make sure that it does not endanger the safety of others.

这条戒律教导人的生命是神圣的。一个人决不可以做导致同类死亡的任何事情，一个人决不能通过一个无辜者的死亡获取任何利益。这条戒律也认为人工流产和安乐死等同于谋杀。杀死一个谋杀者是被允许的。自卫杀人也是许可的。如果确实有必要解救一个无辜者的生命，一个人是可以杀人的。这条戒律禁止自杀。你不可以做任何伤害自己生命的事情。你不可以做任何危害别人生命的事情。如果你做生意，你必须保证你的生意不会危害到别人的安全。

G-d is holy-Life is holy

上帝是神圣的—生命是神圣的

The Torah is primarily concerned with life on this world. The soul exists before its descent to earth and returns to the heavenly realm in the afterlife. It is a 'descent for the purpose of ascent', the ascent being the fulfillment of the ultimate purpose in creation, the creation of a dwelling for G-d in this world.

托拉The

Torah主要关心在这个世界上的人的生命。灵魂在下降到这个世界上以前就已经存在了，在人死后又重新回到天界。这是一个‘下降是为了上升’的过程，上升才是实现创造的终极目的，就是为了上帝在这个世界上创造一个居住之所。

King Solomon describes the soul as ‘the candle of G-d’. For what purpose does G-d need a candle? Is there any place where it is dark before Him? The candle is needed for this world within which G-d has clothed His majesty. The soul illuminates the body and the world, enabling it to recognize the Creator, through fulfillment of the Torah and mitzvah in daily life.

所罗门王描述说灵魂是 ‘上帝的灯’（箴言20：27—译者）。上帝需要灯的目的是什么？在祂面前还有什么黑暗吗？是这个世界需要灯，因为上帝已经遮掩了祂的威严。灵魂照亮了身体和世界，让它通过在日常生活中遵行托拉和戒律mitzvah来认识造物主。

A specific purpose

一个特殊的目的

In addition, every soul has a specific purpose besides the general purpose of making an dwelling place for G-d in this world. The Baal Shem Tov said that a soul, in addition to keeping the Torah and mitzvot, may descend to this world and live for 70 or 80 years just to do a favour for another in the physical or the spiritual realms. How does one know one’s own specific purpose? How does one know, which favour is the purpose of one’s soul’s descent? The answer is that everything happens by Divine Providence and, if a person is presented with a certain opportunity, this is certainly sent from Above and should be treated as if it is the purpose of one’s soul’s descent.

此外，除了为上帝在这个世界制造一个居住之所之外，每个灵魂都有自己独特的意图。巴尔·谢姆·托夫The Baal Shem

Tov说，一个灵魂，除了遵守托拉和戒律之外，下降到这个世界70或者80年，就是为了另外的人提供物质方面的或者精神方面的好处。一个人怎样才能明白自己的特殊使命呢？一个人怎样才能知道自己灵魂降下来是为了对谁有恩惠呢？答案是每件事情都是在神圣的天意安排下发生的，如果一个人获得了某个特殊的机会，这肯定是从天上来的，应当把它当成是灵魂下降的目的来对待。

Our Torah stated, ‘Everything is from the hands of Heaven, except the fear of Heaven.’ This means that whatever happens to a person is from Heaven. The particular time and place a person lives and his station in life, whether rich or poor etc., is decided from Heaven. A person’s only contribution is ‘the fear of Heaven’ – his reaction in any given situation. We are all presented with unique opportunities and challenges and it is our task in life to utilize them for the Divine purpose.

我们的托拉声称：‘除了对上天的畏惧之外，每件事情都来自上天之手。’这意味着每个人的遭遇都是来自天上的。每一个人所生活的特定时间、地点和状况，不管穷也好，富也罢，都是天定的。一个人的唯

一贡献是 ‘对上天的敬畏’ –

无论境况如何。我们都被获得了独特的机遇和挑战，我们生命的任务就是使它们被神圣的目的所使用。

The soul' s descent

灵魂的下降

Our Sages stated further, the essential nature of the soul, its holiness and purity, and how it is completely divorced from anything material and physical; the soul itself, by its very nature, is not subject to any material desires or temptations, which arise only from the physical body and the animal soul' .

我们的前辈先贤们更进一步阐述了灵魂的自然本质，它的神圣性和纯洁性，它同任何物质和属物质的事情都是格格不入的；灵魂本身，按照它的真实的本性，不会屈从产生于肉体 and 动物灵魂的那些物质欲望和试探。

Nevertheless, it was the Creator' s Will that the soul – which is in the image of the Divine, should descend into the coarse, physical world and be confined within, and united with, a physical body for scores of years in a state which is diametrically opposed to its spiritual nature. All this for the purpose of a Divine mission which the soul has to perform to purify and elevate the physical body and its related physical environment, making this world an abode for the Divine Presence. This can be done only through a life of Torah and mitzvah' s When the soul fulfils this mission all the transient pain and suffering connected with the soul' s descent and life on this earth is not only justified, but infinitely outweighed, by the great reward and everlasting bliss which the soul enjoys thereafter.

然而，灵魂，本来是上帝的形象，却要按照造物主的意愿下降到这个粗糙的物质世界，与身体联合，被限制在一个与它的精神属性完全作对的肉体里面若干年。所有这一切，都是为了一个神圣的使命，就是为了让灵魂来炼净和提升肉体以及肉体周围的物质环境，让这个世界成为上帝显现的居所。只有遵行托拉和戒律的生活才能完成这一使命，当灵魂完成了这个使命之后，会得到巨大的奖赏和无穷无尽的恩典，与之相比，所有伴随灵魂下降居住在这个地球上而带来的暂时的痛苦和磨难，不仅公平合理，而且微小的不足挂齿。

A wasted opportunity

一个浪费了的的机会

From the above one can easily appreciate the extent of the tragedy of disregarding the soul's mission on earth. For, in doing so, one causes the soul to descend to this world virtually in vain, for one has not achieved one's purpose. Even where there are brief moments of religious activity in the study of Torah and the practice of the commandments, it is sad to contemplate how often such activity is tainted by a lack of real enthusiasm and inner joy, without recognition that these are the activities which justify existence.

从上面的论述当中，一个人很容易体会到漠视灵魂在地球上的使命的悲剧程度。因为，如果如此做的话，一个人会让一个灵魂白白地下降到这个世界上，导致一个人完不成任务。有些人不管在哪里，哪怕只有一点点时间，都会学习托拉、遵行托拉，可是做的时候缺乏真正的激情和发自内心的喜乐，从而使这件事情的功效大打折扣，一想到这种情况就会令人痛心！他们没有意识到这本来就是人类在世存在的理由。

Apart from missing the vital point through failure to take advantage of the opportunity to fulfill G-d's will, thus forfeiting the eternal benefits to be derived from this, (e.g. the physical existence) it is contrary to sound reason to choose that aspect of life which accentuates the enslavement and degradation of the soul, while rejecting the good that is within it namely, the great elevation, that is to come from the soul's descent.

除了丧失了完成上帝的使命的机会这一个至关重要的要点之外，也因此丧失了由此而来的永恒的恩惠，（例如在这个世界存在）这也违背了灵魂降格选择生命受奴役的合理原因，也拒绝了灵魂里面的恩典，就是那种最高层次的上升，这种来自灵魂的下降。

The proper thing to do is to make the most of the soul's sojourn on earth and a life which is permeated by the Torah and mitzvot makes this possible. It is also abundantly clear, that since G-d, who is the essence of goodness, compels the soul to descend from its sublime heights to the lowest depths for the purpose of the study of the Torah and the fulfillment of the mitzvot, it must mean that the value of Torah and mitzvot is very great.

正确的做法是最大限度的利用好在地上的停留，充满托拉和戒律Torah and mitzvot的生活可以实现这一点。毫无疑问，因为上帝，祂是慈爱的本源，迫使灵魂从崇高之处下降到最低之处，为了让灵魂来学习托拉，遵行戒律，从这个意义上将，托拉和戒律的价值是不可限量的。

Furthermore, the descent of the soul for the purpose of being elevated shows that there is no other way to obtain this objective, except through the soul's descent to live on this earth. If there were an easier way, G-d would not compel the soul to descend to this nether world. For only here, in what the Kabbalists call the lowest world, can the soul attain its highest ascent, higher even than the angels, and, as our Sages say, 'The righteous are superior to the (foremost) angels.'

此外，灵魂下降是为了上升意味着除了灵魂下降到地上以外，没有其他方式可以取得这个目标。如果还有一个比较容易的办法，上帝肯定不会把灵魂驱赶到这个可怕的世界。因为只有在这里，这个被Kabbalists称为最低层次的世界，灵魂才能上升到至高之处，达到甚至比天使还要高的层次，如同我们的前辈们所说的：‘义人比最有名的天使还要优越。’

Serve G-d with joy

在喜乐中侍奉主

Reflecting on the greatness of the Torah and mitzvot, specifically pertaining to this life; reflecting also that the Torah and mitzvot are the only means to attain the soul's perfection and the fulfillment of the Divine purpose; one will experience a sense of real joy at one's fate and destiny, despite the many difficulties and handicaps, from within and without, which are inevitable on this earth. Only in this way can one live up to the injunction, 'Serve G-d with joy', which the Baal Shem Tov made one of the foundations of his teachings, which is expounded at length in Chabad teachings and pointed out by Rabbi Shneur Zalman of Liadi in his monumental work, Tanya (Ch.26,31).

认真思考托拉和戒律的伟大之处，特别对于今生今世的伟大，明白托拉和戒律意味着灵魂唯一能够变成完美和成就神圣旨意的途径，一个人将在自己的命运里面经历真正的喜乐，不再理会这个世界上的客观存在着的那众多的困难和阻碍，不管它们来自内部也好，外部也罢。只有这样，一个人才能达到戒律中要求的境界：‘在喜乐中侍奉上帝’，这是巴尔·谢姆·托夫The Baal Shem

Tov所作的的教导的根基之一，在哈巴德的教导里面有详细的论述，利雅得（Liadi）的犹太拉比查尔门（Rabbi Shneur Zalman）在他的具有历史意义的巨著《谈雅》（Tanya）中也指出了这一点

Ultimately, following such a path in life will lead to true happiness. Happiness – in the Jewish sense – may be defined as follows: when a person is doing what G-d wants from him at any given moment then he may be truly happy. Therefore, if, at any given moment and situation, a person acts according to the directives of the Torah instruction, he is truly a happy and blessed person. This feeling transcends all worldly matters, for such a person understands that everything that happens in life is orchestrated by G-d.

最后，过这样一种生活将导致真正的幸福，幸福—

在犹太教徒的概念里面，可以这样来定义：不管在任何时候，当一个人正在做上帝希望他所做的事情的时候，他是真正幸福的。因此，不管在什么时候，在什么情况下，如果一个人遵从托拉的教导行动，他就是

一个真正幸福和蒙福的人。这种幸福感超越世界上的一切，因为这样的人明白生活中发生的一切事情都是上帝精心安排好的。

The Double Standard

双重标准

Double standards are supposedly unethical; however Judaism -- the ethos contained in the Bible and expounded by the sages of Israel -- abounds with double standards. In fact, these double standards are at the heart of how we live and what we have taught the world -- and at the heart of what makes an ethical person.

按说，双重标准是不道德的，但是，在犹太教里面--不管是圣经的精义还是以色列前辈先贤们的论述当中--都充满了双重标准。实际上，这些双重标准是我们生活的核心，是我们已经教导的关于这个世界的核心，也是形成一个有道义的人的核心。

One example is the different ways in which we regard tragedy, depending on who is the victim. When something bad happens to myself, the Torah tells me to trust in G-d's help, accept and justify His ways, and examine my ways, for what I might have done wrong so that I may learn a lesson from what occurred. Which are precisely the things I'm not supposed to do regarding someone else's troubles.

举一个例子来说，当我们理解灾难的意义时候，会取决于谁是遭难者。如果有坏事发生在我们自己身上，托拉教导我们要相信上帝的帮助，接受祂的公义道路，审查我自己的道路，因为我所做的可能是错误的，所以，我或许可以从发生的灾难中吸取教训。这与别人遇到麻烦时的我的思考问题的方式恰恰相反。

Another example of a double standard relates to the difference in how we evaluate ourselves and how we evaluate others. Briefly stated, we're supposed to judge ourselves by what we've actually achieved, and judge others by what they're capable of achieving, or their potential.

举另外一个涉及到双重标准的例子，它同我们用不同的价值观判断自我和别人有关。简短的说，我们会根据我们的实际成就来判断自己的价值，却会根据别人的能力或者潜力所能达到的评判别人的价值。

IS your blood REDDER?

你的血更加红吗？

But perhaps the most fascinating -- and important -- double standard in Judaism is in the way we apply the Divine commandment "Do not kill." The Talmud tells the story of a man who was threatened by the

hoodlum that ran his city that he'll be killed unless he kills a certain person. The great Torah sage Rava told this man: "What makes you think that your blood is redder than that person's blood?"

但是犹太教里面最吸引人的，也是最重要的双重标准是我们应用神圣的‘不可杀人’的戒律的方式。塔木德The

Talmud里面告诉了我们一个这样的故事：一个强盗来到一个城市里面，恐吓一个人说，除非他去杀了某个人，否则就杀死他。伟大的前辈托拉教师拉瓦Rava对这个人说：‘是什么原因让你认为你的血会比那个人的血更加红呢？’

Much has been written on the infinite value, that the Torah places on every individual life. After the concept of Monotheism (from which it derive), this is the most revolutionary idea which the Jew has introduced to mankind -- "revolutionary" in the sense that it flies in the face of everything everyone previously believed (as indeed in the face of common sense), and "revolutionary" in the way it has transformed the face of civilized society.

有很多地方论述到了生命无价，托拉里面赋予了每个生命无穷的价值。这是，在‘一神论’ Monotheism的观念之后，并且由此派生出的，犹太人所带给人类的最‘革命性’的观念。‘革命性’是指这种观念全然不顾以前的人所相信的，（就是不顾以前的常识），并且改变了文明社会的面貌。

Placing an infinite value on every human life means an utter rejection of any "scale" by which to qualify the worth of human life. A retarded baby's life has the same value as that of the wisest person on earth. An 80-year-old "vegetable" cannot be sacrificed to save the life of a 20-year-old genius.

赋予每个人的生命无穷的价值意味着彻底拒绝‘衡量’任何人生命的价值。一个弱智儿童的生命同地球上最聪明的人的生命的价值是一样的。也不可以牺牲一个80岁的糟老头子的生命来挽救一个20岁的天才的生命。

Torah law goes so far as to rule that an entire city cannot be saved by giving up a single individual for death. Because each and every life is of Divine - and therefore infinite -significance. Ten thousand infinities aren't any "more" than one infinity. An example euthanasia, abortion of deformed babies are forbidden, because life is a gift by G-d and in spite the fact we may not see it in a reveled manor.

托拉在这方面更加深远的规定甚至不可以主动牺牲一个人的生命来挽救整个城市的人的性命。因为每一个生命都是照着神的造的-- 也因此，都一样 --

具有无穷的意义。‘一万个无穷’不会大过一个‘无穷’。举例来说，安乐死，对残疾胎儿进行流产都是禁止的，因为生命是来自上帝的礼物，蔑视这个事实的话，我们可能看不到它在国人庄园。

In light of the above, it is surprising to find the following law in the Torah (derived from Deuteronomy 22:26 -- Habah l'hargecha hashken l'hargo -- "If someone is coming to kill you, rise against him and kill him first." (This law applies equally to someone coming to kill someone else -- you're obligated to kill the murderer in order to save his intended victim).

处在上面的亮光之中，当发现这样一条戒律的时候就会大吃一惊：‘如果有人要来杀你，你要起来抵挡他，并且先杀死他。’（来源于申命记22章26节）（这条戒律也同样适用于

This law seems to contradict the principle of life's infinite value. If no life can be deemed less valuable than any other, what makes the victim's life more valuable than the murderer's life? Furthermore, this rule applies to anyone who is "coming to kill you" -- he hasn't even done anything yet! Maybe he won't succeed? Maybe he'll change his mind? Nor does the law say anything about trying to run away. It says: If someone is coming to kill you, rise against him and kill him first.

这条戒律看起来似乎与生命无价的原则相敌对。如果没有一个生命的价值会低于另外一个生命的价值，那么受害者的生命怎么会比谋杀犯的生命值钱呢？此外，这条戒律是用于所有‘要来杀你’的人——那个人还没有下手啊！或许他不能得逞哪？或许他会改变念头哪？但是这条戒律却没有半点教导你逃跑的意思，而是明确说：如果有人要来杀你，起来抵挡他并且先杀死他。

The same Torah that tells us that G-d placed a spark of Himself in every human being, thereby bestowing upon his or her physical existence a G-dly, infinite worth -- that same Torah also tells us that G-d has granted free choice to every person. Including the choice -- and the power -- to corrupt his or her G-d-given vitality and turn it against itself, using it to destroy life. A person can choose to turn himself into a murderer -- someone who is prepared to destroy life in order to achieve his aims. In which case he is no longer a life, but an anti-life.

这本托拉教导我们上帝把祂自己的火花亮光放在了每个人里面，从而赋予了每个男人和女人的肉体生命一种属于上帝的、无穷的价值——

同样这本托拉又教导我们上帝赐予每个人自由选择的权利，包括选择做那种败坏上帝所赐予的生命，敌对生命，就是毁坏人命的事情。一个人可以选择把自己变成一个谋杀犯——

一个为了达到自己的目标而准备毁坏别人性命的人。这样，他就不再是一个生命了，而变成了一个反生命了。

To kill an anti-life is not a life-destroying act, it is a life-preserving act. It is not a violation of the commandment "Do not kill", but its affirmation. Without the law, "If someone is coming to kill you, rise against him and kill him first," the principle of life's infinite value is nothing more than an empty slogan, a mere idea. Judaism is not an idea. It is a way of life -- G-d's ideas made real.

杀死一个反生命不是毁坏生命的行为，而是一种保护生命的行为。这样做并没有违背‘不可杀人’的戒律，而是对它的肯定。如果没有这条戒律，就是‘如果有人要来杀你，起来抵挡他并且要先杀死他’，生命无价的原则只不过是一句空洞的口号，一个概念而已。犹太教不是一种信念，而是一种生活的方式 - 一种把上帝的信念变成实际生活的方式。

Here are some points to ponder

这里是一些需要思考的要点

What is our mission in this world?

我们在这个世界上的使命是什么？

Why is abortion forbidden?

为什么要禁止流产堕胎？

Why is suicide forbidden?

为什么要禁止自杀？

Can we take a life when one asks? Euthanasia?

当有人主动要求的时候，我们可以取走一个人的性命吗？比如说安乐死？

When must we kill a person?

什么时候我们必须杀人？

Chapter -Law 4 第四章 -- 第四戒

Respect for the family - Do not commit adultery

尊重家庭 – 不要淫乱

The Torah acknowledges that a good sexual relationship between a husband and wife strengthens their marriage and love. It is accepted that a husband and wife should love each other and that their love should be passionate. The purpose of sex in a marriage is to perpetuate the human race and to create a close and permanent bond between the spouses and it is the marriage' s foundation. It is a fundamental human need to experience love through physical closeness with a permanent mate in a secure long term relationship between spouses. The Torah forbids having sexual acts with a married person, committing homosexual, incest or bestiality acts since they are a sin.

托拉承认丈夫和妻子之间良好的性关系会增强婚姻和爱情，丈夫和妻子应该相爱并且爱要充满激情是一个公认的道理。在婚姻中，性生活的目的是为了繁衍人类，并且在配偶之间创造一个紧密持久的连接，这也是婚姻的基础。长久安全地同一个伴侣保持紧密的身体接触来表达爱意，是人类配偶的一个基本需要。托拉禁止同一个已经结婚的人发生性的行为，禁止同性恋，乱伦和兽交。这些都是罪恶。

"G-d blessed Noah and his children. He said to them, 'Be fruitful and multiply and fill the earth.'
(Genesis 9:1)

‘上帝赐福给挪亚和他的儿子，对他们说：‘你们要生养众多，遍满了地。’（创世记9：1）

What is Marriage?

婚姻是什么？

The Torah teaches us, that marriage is not merely a union between two totally independent individuals. Marriage is the reunion between two halves of the same unit. A couple shares the same soul, which, upon birth, divides itself into two incomplete halves. Upon marriage, they reunite and become, once again, complete. What we are dealing with here is not only a union on the physical, emotional and/or intellectual level. What we are dealing with here is a union on the deepest, most essential level of self. There are souls that are compatible for marriage and there are souls that are not. Besides the case of mixed marriages, the Bible enumerates a list of invalid 'marriages' , for example the 'marriage' between a biological brother and sister or between a man and a woman that is married to another man, in other words, incest or adultery. The Bible is not only talking here about prohibitions, but facts.

In the aforementioned examples, there can never be any spiritual marriage, even though it might physically be possible to cohabitate and procreate for such individuals.

托拉教导我们，婚姻不是两个独立的、不同个体之间的联合，而是同一个体的两部分的重新结合。夫妇之间曾经拥有过同一个灵魂，灵魂伴随着出生一分为二，不再完整。通过结婚，二者重新结合起来，变为完整。所以，我们所关注的不再是肉体的，情感的或者理智方面的结合。我们所要关注的是层次更深的本质方面的结合。有些灵魂是可以在婚姻中兼容的，有些不可以。除了那些混乱的婚姻之外，圣经还列举了一系列的‘问题婚姻’，例如：兄弟姐妹之间的结婚，或者说乱伦；还有同已婚夫妇之间的结婚，或者说淫乱。圣经在这里讲到的不只是禁令的问题，更是一些事实。在上述的例子当中，肉体虽然能够同居并且可以生儿育女，但是彼此之间永远不可能发生任何属灵的结合。

What is Wrong with Inter-marriage?

异族通婚的错误是什么？

We live today in a multi-cultural and multi-religious society. We mix freely with, and respect, people of all faiths. Many Jews today grow up fully assimilated and comfortable in a secular society and environment. Why is it such a tragedy if a Jewish man finds a non Jewish woman (or vice versa), with whom he feels totally compatible and decides to marry her? He claims that she is a genuinely lovely person with a fine character – often much nicer than any Jewish woman he has met. She is at home with his Jewish background and culture and they both share the same values, hobbies and pursuits. A perfect match, yet not made in Heaven.

我们今天生活在一个多元化文化和多元化宗教的社会，我们包容和尊重人们的所有信仰。今天很多犹太人是在世俗的社会环境中舒舒服服成长起来的，并且完全吸收了其中的一切。为什么一个犹太男人同一个非犹太女人结婚（反过来也一样）是一件坏事呢？他会说她才是真正的女人，并且品性美好，比他以前遇到过的所有犹太女孩，品性都不知道要好到哪里去。在家里面她也认同他的犹太价值背景和文化，他们有共同的价值观、业余爱好和追求。多么完美的结合，难道不是上天安排的吗？

Why not?

为什么不可以？

The decision to marry out is perhaps the most telling moment, when a person must consider what the Torah or Bible actually states. There is a difference between a Jew and a non-Jew, in that each one has a different mission from G-d.

当一个人必须要考虑托拉或者圣经上的真正观点的时候，结婚的决定也许是最有说服力的时刻。犹太人和非犹太人之间是有区别的，二者在上帝那里有不同的使命。

And now, at the time of marriage, a Divine institution in the G-dly tradition, a person wishes to change what the Creator set out in the Torah, Bible. We need accept the Divine law, which assigns to each and everyone of us as a unique task, to the non Jew and Jew alike, in making this world a dwelling place where the light of G-ds shines, as it's states 'and G-d will be king on all nations of the world'. One task is not better then the other and both are vital and important and compliment one another.

现在，在这结婚的时刻，在信仰上帝的传统里面，这是一件神圣的大事，一个人却希望改变造物主在托拉和圣经里面的安排。我们需要接受这个神圣的戒律，那就是不管一个人是犹太人还是非犹太人，上帝都赋予了独特使命，就是为上帝在这个世界制造一个神光可以普照的居所，如同圣经说的，‘上帝将要成为全世界的王’。一个任务并不比另外一个任务重要，二者都至关重要，要彼此看重对方。

Based on the above, we have a very simple explanation for the Jewish friend as to why we cannot consider him or her as potential marriage partners. It is simply due to the Biblical concept of marriage, we should respect everyone unique quality and personalities, however not as husband and wife.

建立在上面的观点之上，我们就能很简单的告诉那个犹太男孩或者女孩，为什么他们还不适合结婚。很简单，就是由于圣经中关于结婚的概念。我们可以尊重每一个人的独特的品质和个性，但却不能结为夫妻。

Is conversion an option for the non jewish?

皈依是非犹太人的好选择吗？

Conversion into Judaism is serious business. Ask yourself this question: Is the conversion being carried out from a true desire to become Jewish, independent of any impending partnership, or is it a token conversion, done to please some parent or other relative? A serious conversion can take years and involves serious changes in lifestyle and conduct.

皈依犹太教是一件非常严肃的事情。问一下你自己这个问题：你皈依的动机是真正想成为一个犹太人吗？除此以外没有其他的杂念吗？还是为了要讨好一些家长或者亲人，想做一个表面上的皈依？一个严肃的皈依可能需要数年时间，在生活方式和行为方式方面都产生严肃认真的变化。

To undergo a 'cosmetic' or 'plastic' conversion is, obviously, not a acceptable solution to a seriously minded person, and even more abhorrent to an honest person. A true conversion has to be such as to transform a non-Jew into a Jew, with a new Jewish Neshamah, soul, like a newborn child of Jewish parents. Such a conversion is one that is carried out in strict accordance with Halachah, Jewish law; anything less is only a sham and a mockery.

显而易见，经历一种‘表面的’或者‘整容式的’皈依，不会被一个具有严肃思想的人接受，也会被一个诚实的人厌恶。伴随着一个非犹太人真正转变到犹太人，会诞生一个新的犹太灵魂，a new Jewish Neshamah，就像犹太父母新生了一个小孩子一样。这种皈依应该严格遵照犹太戒律，Halachah,否则就只是一个骗局或者笑柄。

The Halachah, Jewish law, is very clear in its insistence that the would-be convert honestly and wholeheartedly accepts all the mitzvot, commandments without exception. Accepting all but one mitzvah automatically invalidates the conversion and the non-Jew remains a non-Jew exactly as before. Of course, it is possible to mislead a rabbi or a Rabbinic Court by declaring one's readiness to accept all the mitzvot without really intending to, but one cannot mislead the Creator, who is the One who imbues the convert to Judaism with the Neshamah, soul.

The Halachah, 犹太戒律，非常明确的坚持皈依者必须要诚实地并且全心地接受所有的戒律，the mitzvot, 诫命，不可以有任何讨价还价。不愿意接受其中的一条就会令非犹太人的皈依作废，让他回到同原先一样的身份。当然，一个嘴上声称接受全部戒律的假装者有可能会骗过一个拉比甚至一个拉比委员会的眼睛，但他却不可能骗过造物主，祂才是那位让一人带着新灵魂皈依犹太教的。

There is the well known popular argument that it is unfair to demand more of a would-be convert, in terms of adherence to the mitzvot, than that which many born Jews observe in practice. This contention is inadmissible since the complete commitment to Halachah is a requirement and stipulation of Jewish Law to which the would-be convert must unequivocally commit himself.

有一个非常著名的争论，那就是在遵守戒律方面，对那些准备皈依的人作的要求，比天生的犹太人实际能够作到的还要多，这是否公平。这个争论是不成立的，因为一个皈依者必须毫不含糊地承认他愿意全部接受所有的戒律，Halachah。

A word of caution: within the Jewish community today one may convert in either an Orthodox or Progressive establishment. It should be clear from the start that an Orthodox conversion is accepted in all Jewish circles, whereas the Orthodox do not accept a Progressive conversion. To convert in a

Progressive establishment is hazardous in itself; for one's Jewish identity is then not universally recognized.

需要提醒的是：今天在犹太社会内部，一个皈依者可以皈依到正统派或者改革派其中之一里面。很明确的是，正统的皈依一开始就被所有犹太人的社团认可，而改革派的皈依却不被正统派承认。皈依到改革派里面本身是有风险的，因为这种犹太身份不会得到广泛认可。

The Noahide laws are a way that all non Jews people to fulfill their divine mission and receive reward in the world to come just like any Jew that keeps the 613 commandments, we all are created by G-d in his Image, we all do not look or think the same... every human being that keeps Torah laws will have a share in the world to come.

挪亚的戒律是所有非犹太人完成自己神圣的使命，并且在未来的世界蒙受奖赏的途径，如同犹太人遵守613条戒律所得到的那样。我们都是照着神的形象被创造的，我们的外表和思维方式是不同的……每个遵守托拉戒律的人都会在未来的世界承受产业。

Here are some point to ponder 这里是一些思考的要点

What is marriage? Why is same sex forbidden?

婚姻是什么？为什么反对同性恋？

Why is marriage between Jews and Non -Jews not an option?

为什么犹太人和非犹太人之间结婚不好？

Why is conversion for the sake of marriage not an option?

为了结婚的目的皈依犹太教为什么不好？

Purpose of Sexual Relationship in Marriage ?

性生活在婚姻里面的目的是什么？

Chapter- law 5

Respect for the rights and property of others - Do not steal

第五章 – 尊重别人的权利和财务 – 不可偷盗

Honesty is called the principle of dominion; this teaches that G-d grants property to each person. The person has control over the property that he holds for G-d. To steal the property of another is a perversion of this principle. That is why it is also called the principle of honesty. This principle teaches you that you must never steal anything from another; you must never deceive another person, or take anything dishonestly.

诚实被称为治理操作原则的。这条戒律教导上帝承认每个人的私有财产。一个人拥有支配他为上帝保管的财产的权利。偷盗别人的财产是对这个原则的扭曲。这也是为什么这戒律也称为诚实的法则。这个法则教导你永远不能偷盗别人的任何东西，不可以欺骗任何人，或者不诚实的获取任何东西。

EVERYTHING IS G-D'S 所有的一切都是上帝的

Chassidim like to tell the story about a certain individual who was flippant with his financial obligations. It reached the point that his debtors felt they had no recourse but to inform their Rebbe of the situation. The Chassidic sage summoned the man and asked him: "Is it true what they tell me -- that you borrow money and don't repay, that you buy on credit and then evade payment?"

哈西德派的信徒们Chassidim

喜欢讲一个在金钱债务方面耍赖的人的故事，这个人的债主们实在拿他没有办法，只能把情况报告给拉比处理。拉比，一位哈西德的前辈贤人找来那个人，问他：‘他们投诉给我听的是真的吗？说你借钱不还，又说你赊帐但是到期了也不还？’

"But Rebbe!" exclaimed the Chassid. "Haven't you taught us that the world is nothing, material cares are nothing, and money is nothing? Why are they making a fuss about a few rubles? It's all nothing!"

‘没错，拉比！’那个哈西德信徒辩解道：‘可是你不是教导我们说，世界是虚空的，物质是虚空的，金钱也是虚空的吗？那些人为什么为了几个钱在那里小题大做呢？都是虚空啊！’

"In that case," said the Rebbe, "how about if we take this 'nothing' " and here the Rebbe pointed to the body of the spiritual fellow -- "and we stretch it out upon this 'nothing' (the table), and with this 'nothing' (his belt) administer a dozen lashes to the first 'nothing'?"

‘既然这样，’拉比指着这个人的身体、桌子和皮带回答说，‘就让我们把这个‘虚空’（这人的身体），

按在这个‘虚空’上（桌子），用这个‘虚空’（皮带），鞭打第一个‘虚空’十二下，如何？’

Behind this humorous story lies a serious question. If, as the Psalmist proclaims, "The world, and all it contains, is G-d's", is there, in fact, such a thing as "theft"? Can something that does not, in truth, belong to you, be taken from you?

这个引人发笑的故事背后隐含着一个严肃的问题。如果，象诗篇的作者所声明的那样：‘世界，和其中的一切，都属于上帝’，那么，‘偷窃’这种事到底还存不存在呢？别人是否能随便取走在本质上并不属于你的那些东西吗？

Of course, G-d said "You shall not steal." Those are the rules of the game. But maybe that's what it is -- a game. G-d is saying: "Let's make believe that this house belongs to Tom. And let's make believe that this car belongs to Harry. Now, Harry, you mustn't burn down 'Tom's house'. And Tom, you're not allowed to use 'Harry's car' without his permission." Is that what it amounts to?

当然，上帝说过‘你不可以偷盗。’那些是游戏的规则。也许，可以用这样的游戏来比喻。上帝说：

‘让我们来承认这个屋子是唐先生的，这辆汽车是哈先生的。现在，小哈，你不能放火烧坏‘老唐的屋子’。老唐，你也不能没有经过他本人的允许就使用‘小哈的汽车’仅仅是一种意思吗？

According to the Torah of the 10 Commandment the Third Commandment, "You shall not take G-d's name in vain", and the Eighth Commandment, "You shall not steal", are one and the same. Indeed, the Torah in Leviticus 5:21 refers to financial fraud as "a betrayal of G-d". "Because" explains the great Talmudic sage Rabbi Akiva, "in defrauding his fellow, he is defrauding the Third Party to their dealings." On the face of it, this can be understood along the lines of our "rules of the game" thesis. The problem with stealing is not that a certain person's "ownership" has been violated (since everything belongs to G-d anyway), but that the Divine command "You shall not steal" has been transgressed.

托拉十诫的第三诫‘你不可妄称

上帝的名’，和第八诫‘不可偷盗’，是相同的，指出，金钱方面的欺诈同‘出卖上帝’一样。伟大的塔木德先辈拉比阿齐瓦

the great Talmudic sage Rabbi

Akiva说：‘这是因为，一个人如果欺骗他的同伴，就是在欺骗他们合作交易的第三方。’从这个方面，可以领会我们所说的‘游戏规则’的精髓。偷窃的问题所在并不是一个人的‘所有权’被侵犯了，因为所有的物质都是属于上帝的，关键在于神圣的戒律‘你不可偷盗’被违反了。

However if that were the case, asks the Lubavitcher Rebbe, why does Rabbi Akiva describe G-d as "the Third Party to their dealings"? Isn't He the only party? Aren't we saying that it's G-d's car that's been stolen, and the fact that He chose to register it in Harry's name is basically irrelevant?

但是，在这种情况下，如果问一下犹太教仪式派的拉比Lubavitcher Rebbe,, 为什么拉比阿齐瓦把上帝说成是 ‘交易的第三方’ 呢？难道祂不是唯一的一方吗？难道我们不能说成是上帝的车被偷了？那辆车只不过是登记了哈先生的名字而已吗？

But Rabbi Akiva is being consistent. Remember the verse "The world, and all it contains, is G-d's"? Rabbi Akiva, quoting this verse in the Talmud, interprets it to be saying, "He acquired, and bequeathed, and rules His world." What does this mean? Isn't it G-d's world because He created it? And if He "bequeathed" it, than it's not His anymore!

但是拉比阿齐瓦是始终如一的。还记得经文 ‘世界，和其中的一切，都是属于上帝的’ 吗？拉比阿齐瓦在塔木德the

Talmud里面引用了这节经文，解释说： ‘祂已经获得了、赠予了、统治了祂的世界’ 这句话是什么意思呢？难道上帝创造了世界，世界还不能算是祂的吗？如果祂把它赠予出去了，那它就不再属于祂了！

？

What Rabbi Akiva is saying, explains the Rebbe, is this: Obviously, it's His because He created it. But then He desired to make it His in a deeper and more meaningful way -- by bequeathing it to man.

拉比领袖解释拉比阿齐瓦的意思是这样的：显然，世界是上帝的，因为祂创造了世界，但是后来，祂渴望一种更加深刻和有意义的方式 – 把世界赠送给人类。

To own a world because you made it is basically meaningless. In human terms, that's like dreaming up a life and trying to derive satisfaction from your own fantasy. For something to be real for us, it has to have existence outside of ourselves. To derive pleasure from something, we have to share its existence with others.

你因为是世界的制造者而成了世界的拥有者，这基本上没有什么意义。在人类来说，就象白日做梦、自得其乐一样，一样东西如果要变得对我们真实的话，它必须存在于我们自身之外。要想从一个东西里面寻找快乐，我们必须同别人分享它。

G-d desired to derive pleasure from His world. That's why He gave it to us, and asked us to share it with Him.

上帝渴望从祂的世界里面获得快乐，所以才把世界给了我们，要求我们与祂一起分享祂的世界。

That's why He said: "Tom, this is your house. I mean it -- it is really and truly yours. Now this is what I would like you to do with it. I want you to put charity box in your kitchen. I want it to be a place that shelters a moral family life, a place in which hospitality is extended to the needy, a place where My Torah, the Bible is studied. "Of course, I could just put you in this house and tell you to do all this, without really giving it to you. But then you'd be doing all these things mechanically, like a robot. Deep down, you would sense that it's not really your home, that the things you're doing are not really your achievement. And then it wouldn't ever be truly My home, either. It would just be something I made up.

所以上帝说： ‘ ‘老唐，这是你的屋子，我的意思是—

它真真正正属于你了。但是我希望你住在里面这样做： 希望你在厨房放一个慈善箱，希望这里成为有道德的家庭生活的港湾， 贫困人的救济处，托拉和圣经的学习场所。当然，我也可以不把这屋子真正送给你，也要求你这么做，但是，那样，你只会像一个机器人一样机械地照办我的命令，不能算是你自己的成就。它甚至也不是我的家，只是我制造的一样东西而已。

"That's why I gave it to you. You sense it to be yours because it really is. You experience what you make of it to be your own achievement, because it really is. And when you choose, with the free will that I have granted you, to invite Me into your home and make Me at home in it, it will become truly mine, too, in the manner that I desire it to be mine.

‘ ‘那就是我把它给你的原因。因为它的确属于你了，你就会感觉到它真正属于你。你会对你自己所做的有成就感，因为确实如此。当你作选择要怎样做的时候，伴随着我赐给你的自由意志，如果你愿意邀请我到你的家里，成为你家庭的一元，这个家也会真正成为我的，这是我所渴望的方式。

"And please, don't steal Harry's car. Because I have a stake in every financial transaction that occurs between the two of you. When you deprive Harry of the ownership that I have given him over his piece of My world, you are depriving Me as well. You are making My ownership of My world all but meaningless."

‘ ‘奥，不要偷盗哈先生的汽车，因为我在你们之间二人的每件钱财事物上都画了界限。如果你从我赐给小哈的那一方天地里面剥夺了他的财产，就如同剥夺我的财产一样。你这样做了，就等于根本不把我对世界的所有权当一回事。

The First Commentary

第一个注解

The Torah begins and Rashi asks a question about the first verse of the first chapter of the first book of the Torah, "In the beginning G-d created Heaven and earth." Rashi's question is, why does the Torah begin with a description of creation rather than with commandments? Since the Torah is basically a book of commandments and a guide as to how we should behave in our daily life, the Torah should get right down to instructing us on our behavior. And yet it begins with a lengthy description of creation and the history of what happened from creation until the giving of the Torah. Rashi answers that this was done because there would come a time when the nations would accuse the Jews of being thieves and imperialists. They would say, "You stole the land from the nations!" Therefore, the Torah begins with the story of creation

拉什（Rashi）问了一个关于托拉的开篇语的一个问题，就是第一卷第一章第一节：‘‘起初上帝创造天地’’。拉什

的问题是：‘‘为什么托拉从描述天地的创造开篇，而不是从戒律开篇呢？因为从本质上说，托拉是一本关于戒律和引导我们规范日常生活行为的书。按理说，托拉应该开门见山的从指导我们的行为开讲，然而却从世界创造的开篇，长篇大论地讲历史，一直讲到托拉赐下。拉什

回答说之所以如此，是因为总有一天，世界上的人会控告犹太人，说他们是贼或者是帝国主义者，他们会说：‘‘你们从别的人民那里偷了土地。’’因此，托拉就从世界的创造开始讲起。

We will say: "G-d created Heaven and earth. Earth belongs to G-d. He gave The Holy Land to the Canaanites for a while, and then he took it from them and gave it to us." So our answer is that we can't "steal" the land because it belongs to G-d, and G-d gives it to whomever he wants. He wants the Holy Land of Israel to be under full ownership and control of His people Israel to live in it according to His Torah, including treating the non-Jewish residents and visitors according to His code of behavior, of kindness, fairness and justice.

到时候我们犹太人就会回答说：‘‘上帝创造了天地。土地属于上帝。祂把圣地赏赐给迦南人一段时间，然后从他们那里拿回来，赏赐给我们。’’所以，我们的答案是我们不会‘‘偷盗’’土地，因为土地属于上帝，上帝按照自己的心愿随意赏赐给人。祂希望以色列的圣地被祂的以色列臣民拥有和掌控，是遵照托拉生活的。祂还愿意让那些遵守上帝的慈爱、公平、公义的非犹太人居民和来客行走在那里。

THE HOLY LAND OF ISRAEL 圣地以色列

The Rebbe points out that this Rashi, which is basically a quote from the Talmud, doesn't say "the Land of Israel." It doesn't say we will be accused of stealing "the Land of Israel" -- it says that we will be accused of stealing the land of the nations. What is "the land of the nations"?

拉比领袖指出这段拉什讲解，基本上引用了塔木德的一段话，它没有提到：‘以色列的土地’，没有说我们将会被控告偷盗‘以色列的土地’ - 而是会被控告偷盗了万民的土地。什么是‘万民的土地’？

The world belongs to the nations. The Jewish people are not of the world, they are of Heaven. The Jews strangers to the physical world so they are trespassing on the land of the nations. Which land? Any land. Earth belongs to the nations of the world (which is why they're called the nations of the world).

世界属于万国万民。犹太人却不是这个世界的人，他们是‘天民’。对于这个世界来说，犹太人是陌生人，所以说他们侵略了万民的土地。哪块土地呢？随便任何地方，因为土地属于世界上的人，所以他们被称为世界上的万民。

So G-d starts the Torah not with the first commandment, because the commandments are all related to the physical world and Jews who are heavenly nature would not understand how they belong in the physical world. G-d first had to explain to us by telling us that in the beginning He created Heaven and earth. Heaven is not any more a place for G-d than is earth; the Heavens also were created by G-d. Therefore, the part of G-d which is the soul doesn't belong in Heaven any more than it belongs on earth.

所以上帝没有把托拉不从第一条戒律开始，因为所有的戒律都是同物质世界有关的，犹太人具有的属天属性会让他们难以理解，他们为什么会属于这个物质世界，上帝不得不从天地的来源开始解释给我们。对上帝来说，天和地没有什么区别，也是祂创造的一个地方。因此，人属于上帝的那一部分，就是灵魂，不但属于天，也属于地。

The reason for the existence of Heaven is, that it was a stepping stone toward the creation of the earth. The purpose of creation is to reveal a G-dliness that is not immediately evident in the physical world, to bring that which is otherwise un-G-dly to G-dliness. How is this to be done? By dealing honestly and engaging in physical, worldly activity, but from a G-dly perspective, that is, through the laws of Torah.

天是创造地的踏板石，这是天存在的原因。创造的目的是展示一个在这个世界没有立刻显明的神性，把非神性带到神性当中。如何作到呢？通过认真地按照上帝的观点，就是通过托拉的戒律的法则来从事物质世界的行动。

In the era of Geulah - redemption there won't be any more ignorance, hatred, jealousy one examples for how this can be achieved. Is that the hatred known as anti-Semitism for Jewish people, will clear up when people learn and understand how all the nations of the world are partners with the Jewish people in bringing G-dliness and spirituality into this physical world.

在得赎（Geulah）的年代，将不再有无知、仇恨、嫉妒，这就是这一点能够实现的例子。万民要同犹太人携手共进，一起把上帝的属性和灵性带入这个物质世界，伴随着人们对这个道理的学习和明白，犹太人所熟悉的反犹主义这种仇恨，会被一扫而光。

Here are some points to ponder 这里是一些思考的要点

Why is stealing not permitted?

为什么不准偷盗？

The land of Israel was given by G-d to the Jewish people. And the Bible, Torah begins Genesis...

以色列的土地是上帝赐给犹太人的。圣经，就是托拉是从创世记开始的……。

Everything comes from G-d.

一切来源于上帝

The purpose of creation is that we elevate and make a dwelling place for G-d

创造的目的是我们提升和制造一个居所给上帝

The world is fundamentally good we should cherish and appreciate it

世界总起来说是好的，我们应该珍惜和感激它。

Chapter- Law 6 第六章—第六戒

Creating law and order - Establish laws and courts of justice

创建法律和秩序 – 建立公正的法律和法院

Since G-d is just, so must you be just. Justice is the foundation of civilization. When justice ceases to exist, civilization crumbles, when criminals are not punished, they gain power and take over, and one should therefore do everything in their power to see that criminals are punished. This is especially true of criminals who violate the Torah's principles as well as the laws of the land. Also one should not benefit from any crime or criminal action.

因为上帝是公正的，所以你也必须要公正。公正是文明的基础，公正消失的时候，文明就会崩溃。罪犯得不到惩罚的时候，他们就会得到能力，得寸进尺，所以，每个人都应当竭尽全力让犯罪分子受到惩罚。特别是那些触犯了托拉原则的人，他们是真正的罪犯，和触犯了地上的法律的人一样。另外，一个人不应该从任何罪犯或者犯罪的行为当中获取任何好处。

For example the first Jew, Abraham, distinguished himself from those he lived amongst by demanding, "Will the Judge of all the earth then not do justice?" The idea that there is a Judge and there is justice, reward and punishment, that it is up to us to fulfill G-d's will, all this, Maimonides says, is the very basis of Torah and its commandments. And so is G-d's omnipotence. By exploring these two concepts and the resolution our tradition has provided, we are exploring the very core of Judaism.

拿第一个犹太人亚伯拉罕Abraham作个例子，他通过这样要求自己，而使自己与众不同、鹤立鸡群：‘‘大地的审判者难道会行事不公正吗？’’相信有一位审判者，相信有公正，有奖赏，有惩罚，相信我们应当完成上帝的意志（按中国的古话，就是替天行道 – 译者），这些理念，门模拿Maimonides里面说，是托拉和它当中的戒律的最根本的原则，也是上帝的无所不能的体现。现在，让我们通过探讨这两个概念和我们的传统答案，来探讨犹太教的内里核心所在。

Is the world necessary?

世界必要吗？

The ancient Greeks thought so--and this perspective has persisted throughout philosophy to this day: The world is here because it must be here.

有一个古老的希腊理念，通过哲学思想一直延续到今天，那就是：因为世界必须要在哪里，所以它正在哪里。（或者说：存在的就是合理的）

Jews, however, disagree. "You are the beginning and You are the end and who can tell You what to do?" Creation is a deliberate act. It happens only, because He chose it should happen. Even after a world exists, it remains "unnecessary".

犹太人，无论如何，不同意这个观点。‘你是开始，也是终结，谁敢指教你做什么呢？’创造不是一个轻率的行为，是慎重的行为，只有当上帝决定它要发生的时候，它才能发生。一个世界即使产生了以后，仍然是‘不必要的、多余的’。

In short, Torah grants G-d free choice.

简而言之，托拉承认上帝的自由选择的权利

This idea is difficult for the rational mind, because it is impossible to create a model for it. True randomness and spontaneity is entirely out of the range of mathematics. Even today's chaos theories are based on procedural models. We can't create a system that will choose randomly with no explanation for why it has chosen either way--a system of effect without cause. Typical of human intuition, we imagine that since there is no mathematical model for something, G-d is not allowed to do it.

对一个理性的头脑来说，这个理念很难理解，因为不可能建立一个（因为、所以）的模型。真正的随机性和自发性是完全超出数学之外的。即使是今天的混沌理论chaos theories也是建立在程序模型procedural models之上的。我们无法建立这样一个体系：随机选择却无法解释理由，有结果却没有原因。人类典型的直觉，会使我们设想如果一个事情没有（因为、所以）的数学模型的话，上帝是不会让它发生的。

Let's return to this idea that the cosmos enters into being simply out of G-d willing it so. Let's explore a simple question: Does G-d have to make a world? In other words, does the supposition that there is an Infinite Essential Being, who is capable of creating a world determine, that therefore a world must come into being? Or, as a philosopher would put it...

让我们回到宇宙是简单地来自上帝的意志这个理念，

我们一起来探讨一个简单的问题：上帝一定要创造一个世界吗？换句话说，假设有一位拥有无限创造大能力的原本存在者Infinite Essential

Being，祂下决心要创造世界，世界就必须出现了？或者，还是象一位哲学家说的那样……

Today's concept of science, however, has brought us to think in larger terms, surrendering to the idea that there are things that do not fit--and do not have to fit--into our neat little models (such as the essential reality). It is this surrender that has allowed us to come up with relativity and quantum mechanics. It also makes it easier for us to conceive of this idea of choice, which is so fundamental to Jewish thought.

今天的科学观念，无论如何，已经把我们带入了思考更大命题的地步，向一些观念投降，就是有些事物不会适合或者不一定非要适合我们那些（因为、所以）的优雅的小模型（比如说，基本现实The essential reality）。正是这种投降才允许我们想出了相对论和量子力学，也有助于我们更加容易思考‘选择’这个观念，对犹太人的思想的来说，它是一个至关基本的原则。

To Be and Not To Be

有和无有

G-d's omnipotence, then, allows Him to choose to create a world or to not create a world. As the Lubavitcher Rebbe interprets the words of Maimonides, G-d has both the power of being and of not being. He chooses being, so a world exists. At the same time He chooses not being--as we will explain. Let's look at a small analogy that will serve as something of a handle to grasp a very abstract idea.

上帝的无限权能，允许祂来选择创造一个世界或者不创造它。就象犹太教仪式派的拉比领袖the Lubavitcher Rebbe

对门模拿Maimonides的解释那样，上帝同时具有‘有’和‘无有’两种权能the power of being and of not being。祂选择了有，一个世界就出现了。同时祂选择了‘无有’—我们会解释这一点。先让我们先看一个小比喻，将有助于理解一个非常抽象的概念，。

All the analogies we need are provided within the human psyche, "for in the image of G-d, He created the human being." The balanced human adult is the closest model of the cosmic process we can get.

我们只要拿人类的心智作一个类比就够了。‘祂就照着神的形象造人。’成年人的权衡能力是我们所能够得到的和宇宙的进程最接近的模型了。

One token quality of an adult human being is the ability to hold back. A child feels compelled to speak and do whatever arises in his mind. For an eloquent demonstration, ask a child to help another child with homework--it's next to impossible for them to help without giving the answers away. True, many adults have the same problem, but a mature mind is able to provide just what is necessary and then

stand by while the student explores and discovers all on his/her own. At times the student may fail, or go off on dead-end tangents. A true adult is able to sit and watch, perhaps even assist the student to explore false options, and provide only what is necessary to ensure an eventual successful resolution.

成年人的一个标志是控制的能力。一个孩子往往抑制不住自己的想法，一定要说出来、作出来。举一个最有说服力的例子，如果要求一个孩子帮助另外一个孩子做作业，很难作到不让他们把答案直接告诉对方。事实上，好多成年人也有同样的问题。但是成熟的作法是只提供必需的内容给学生，然后站在旁边，让小孩子自己研究和探索。这当中小孩子可能会失败，或者钻到死胡同里面。但是一个真正的成熟的人能够坐在旁边，静观其变，甚至帮助学生对那个错误的选择进行探索，只是提供引导最终成功答案所必需的那一步。

Through silence, the adult communicates more than through overt instruction. Instruction provides information. Unspoken guidance provides the student with his/her own mind. A careful balance of the two is the mark of an excellent teacher.

通过沉默，成年人传达了比公开指教更多的信息。指教提供出自己的指示，无声的引导却让学生提供了自己的思路。有声和无声二者兼顾是一个优秀教师的标志。

The act of creation, and all those things that occur instantaneously "because He so wills it" are somewhat analogous to overt instruction. He wants it, He says it, and it is. All this extends from His "power of being".

创造的行为，所有这些事情瞬间发生了是‘‘因为祂的意志如此’’，这有些类似于公开的指教。上帝这样希望了，上帝这样说了，就这样成就了，所有这些都是从祂的‘‘有权能’’ "power of being"延伸出来的。

But there are also things that He wills, yet withholds. That doesn't mean He doesn't tell us about them. In some cases He may, in some not--at least, not overtly. But He, so to speak, restrains His words from their fruition, allowing us to achieve that result. He lets us know that we should care for each other, but allows us to do the opposite--and experience the consequences. He lets us know He wants a world where Charity below is in concordance with Charity from above--but leaves the fulfillment of His desire up to us. In very many cases, He leaves it up to us to determine what it is that He wants--instructing us only that we must rely on those who are accepted sages of His Torah.

但是，祂还有一些意愿，没有直接表述出来，但那并不意味着祂不要把它们告诉我们，在某些情况下，祂至少没有明显的表露意愿，但是，这么说吧，祂从结果当中克制祂的话语，好让我们自己达到那个结果。祂让我们知道我们应该彼此关爱，但是也允许我们反其道而行，并体验由此产生的后果。祂让我们知道祂

盼望这个世界充满了属天的那种慈爱，但却把实现这个盼望的任务交给我们完成。在许多情况下，祂让我们自己来判断祂的希望是什么 – 仅仅指示我们必须依赖那些被普遍接受的托拉的前辈们。

In the Torah, G-d gives us a taste of His "power of not being"--and provides us something of Himself that His act of creation does not, more accurately, Torah contains a balance of the two powers of being and not being, revealing and withholding, instructing and allowing failure--and it is through this balance that we are able to touch the Essence from whence all opposites extend, as well as our own essential selves. Once again, the ever-repeating epithet of Torah, Havaye hu HaElokim--"The G-d of revelation is the same G-d as the G-d of concealment". And therefore, "There is nothing else but He."

在托拉里面，上帝给了我们一个祂的 ‘无有 权能’ ‘ "power of not being" 的尝试，就是提供给我们一些在祂的创造的行为中所没有的但却属于祂的东西，更加准确的说，托拉包含了上帝的权能 有和没有、显明和隐藏、公开指导和允许失败的平衡 – 通过这种平衡，我们可以触摸到延伸出这些对立面本质，以及我们的基本本质。再次重申托拉当中的一段不断重申的修饰语， Havaye hu HaElokim， ‘那位启示的上帝也同样是隐藏的上帝。’ ‘因此， ‘上帝就是一切。’ ‘

This is also the meaning of the statement, "The Torah preceded the world": Even after creation of a world according to the blueprint of Torah, the Divine will contained in Torah remains beyond it. Our mission is to funnel that higher plane into our reality. We do that by exercising our own free choice, which is, in fact, a reflection of His, G-ds free choice which we have just described.

这也是 ‘托拉存在于世界之前’ ‘

这个观念的含义：甚至在世界按照托拉的蓝图创造了以后，上帝的旨意依然蕴含在托拉当中，高悬在世界之上。我们的使命是通过自由意志的操练，让那高高在上的境界进入我们的现实当中，而我们的自由意志，实际上，就是我们上面所讲到的上帝的自由意志的映像。

Here are some Point to ponder 这里是一些思考的要点

Why do we need laws? They are man made?

为什么我们需要法律？法律是人订的吗？

The Torah, bible is the first book of law that's fair and timeless...

托拉，圣经是第一本法律书，是公正的、永远长存的

Torah is Divine and is the blueprint of creation.

托拉是神圣的，是创造的蓝图

What is the concept of free choice?

自由选择的概念是什么？

The Torah justice is concerted with absolute truth.

托拉的公义是绝对的真理

One the witness a crime can not be a judge.

不能凭一个人的见证定罪

Chapter- law 7 第七章 -- 第七戒

Respect for all Creatures - Do not be cruel to animals

尊重所有的造物 – 不可虐待动物

The principle of kindness, must be extended to every human being and every living creature. For example the Jewish commandment that one must feed one's animals before one sit down to eat is directly related to this principle. It is permissible to eat meat, but first the animal must be slaughtered or killed in the manner least painful to the animal. When you show kindness to G-d's creatures, G-d will show kindness to you.

慈善这个原则，一定要应用到每个人和每个有生命的造物身上。举例来说，犹太的戒律规定一个人在坐下来吃饭以前，必须先喂好自己的动物，这条戒律就是直接建立在这个原则之上的。还规定人可以吃肉，但前提是必须用动物感觉最小痛苦的方法宰杀动物。当你对上帝所创造的生物慈善的时候，上帝也会慈善对你。

The consumption of the limb of a living animal, an example of this law, eating a live lobster is forbidden is associated with cruelty to animals. The universal spiritual code is known as the 'Seven Noahide laws'. The reason for this name is because, although six of the laws were commanded to the first person, Adam, the seven laws were completed with Noah, to when the seventh commandment was given. Only after the flood, it was permitted to humanity to slaughter meat for consumption, and with this came the law prohibiting one to eat the limb of a living animal.

关于禁止吃活着的动物的肢体的戒律，吃活龙虾就是一个例子，因为这就是虐待动物，是被禁止的。众所周知，普世的精神法典被称为‘挪亚七戒’，之所以叫这个名字，是因为尽管前六条戒律已经传给了第一个人，亚当，但是全部的‘七戒’是和第七条戒律一起传给挪亚的。只有在大洪水以后，人类才被允许杀生吃肉，也伴随产生了禁止吃活着的动物的肢体的戒律。

If Judaism requires us to be kind to animals, shouldn't we be commanded to be vegetarians? I have the utmost respect for anyone who chooses not to eat meat out of concern for animal welfare. And there have been some who have suggested that this is in keeping with Judaism's ideals, although all agree that Judaism allows eating meat.

既然犹太教要求我们慈善的对待动物，我们为什么不被教导成为素食主义者？我对所有由于关爱动物的幸福而拒绝吃肉的人都表示最高的敬意，并且有人提出，这一点也符合犹太教的信念，尽管大家都承认犹太教允许吃肉。

However there is another way of looking at it, a more spiritual angle, which indicates that eating meat is not just an accommodation to human desire, but has a holy purpose.

无论如何，看待这个问题有另外一个角度，一个更加属灵的角度，指明吃肉不仅仅是人的饮食需求，还有神圣的目的。

The Talmud teaches that the reason Adam and Eve were created after all other creatures was to teach them a dual lesson: humans can be either the pinnacle of creation, or its lowest life-form. If they act appropriately, then everything was created just to serve them; but if they degrade themselves, then they should remember that "even a flea preceded you."

塔木德教导说亚当和夏娃之所以创造于其他所有生物之后，是为了教给他们一个双刃的功课：人要么是众生物的头领，要么最低等的生命。如果他们行为适当，那么万物被创造出来都是为他们效力的。但是如果他们堕落的话，他们就应该记住：‘甚至跳蚤的级别也比你高。’

Free choice

自由选择

The human being is the only creature with free choice. This means we can either work on ourselves and become better than our nature, or abuse our gifts and become worse. Only a human can be generous, kind, selfless and act higher than his or her instincts; and only a human can be cruel, destructive and murderous. (Although sometimes animals do what seem like acts of kindness or destruction, they are invariably just following their instinct for survival -- there is no altruism or malice in their actions.)

人类是唯一拥有自由选择权利的生物。这意味着我们要么能够努力让自己变得比我们的天性更加好，要么滥用我们的权利而变得更加坏。只有人才能作到慷慨、慈善、无私，作出超越自己的本能的行为来，也只有人才会残忍、破坏、谋杀。（动物虽然有时候也会作出类似慈善或者毁坏的行为，但它们总是伴随生存的本能而作，不存在利他主义或者蓄意而为。）

When we use our freedom to act in a kind, holy and selfless way, we are the highest life form, and the rest of creation is there for us. Then, by eating other creatures we are in fact elevating them to places where they couldn't go by themselves.

当我们利用我们的自由选择慈善、圣洁、无私的行为方式的时候，我们就是最高等的生命，其他被造物都为我们效力。这样，我们吃其他生物的时候，就把它们带到了它们自己所不能达到的高度。

For example, if I eat a tomato, and then expend the energy that that tomato gave me in performing an act of kindness, the tomato has become a partner in my action, thus making the world a better place -- something a tomato can't do on its own.

举例来说，我吃了一个西红柿，然后用西红柿提供给我的能量作好事，西红柿就成了我的好行为的助手，让世界变的更加美善 – 这是一个西红柿本身所作不到的。

On the other hand, if I use my energy only to further selfish goals, or to oppress or inflict harm, then what right do I have to eat a tomato? The tomato never hurt anybody, and by eating it and causing harm I am corrupting an innocent tomato!

相反，如果我只是用我的能量去助长自私的目标，或者去压迫、去损害，那我还有什么资格吃西红柿？西红柿本来不会伤害任何人，我吃了它去作坏事的话就是在败坏一个无辜的西红柿了！

This is why Judaism doesn't see eating animals as necessarily being cruel. In fact, it could even be cruel not to eat animals, because you are robbing them of a chance to serve a higher purpose (unless of course it is for health reasons). However if you yourself are not living a life of purpose, then it is just as cruel to eat a tomato as a chicken! Since you are debasing all these life forms.

这就是犹太教不把吃动物的肉看作是残忍的原因。实际上，不吃动物更加残忍，因为那样你就剥夺了他们从事高尚侍奉的机会（除非是因健康原因）。总而言之，如果你不能过一种目的的高尚的生活的话，那么你吃西红柿同吃鸡一样残忍！因为你是在糟蹋所有的生命！

Compassion not understanding

难以理解的慈悲

The Talmud states: Rabbi Yehuda HaNassi was a perfect tzaddik, righteous person however he suffered great pain. How did it begin? Through a deed of his. He was walking through the marketplace when a calf being led to the slaughter ran to him and hid under his cloak. He told the sheep / calf, "Go. For this you were created." That is when his suffering began.

塔木德记载：拉比耶胡达 哈那斯Yehuda

HaNassi是一个完美的‘大德者’tzaddik，一个义人，但是他遭受过巨大的病痛。是怎么开始的呢？是因为他作过的一件事。有一天，他正经过集市的时候，一头要被宰杀的小牛犊跑到了他跟前，躲进了他的斗篷。他对它说：‘‘走开！你就是为了这个目的被创造的。’’这之后，他就开始遭受病痛。

And it ended through another deed. His maid was sweeping the floor and found the young of a weasel nested beneath the boards. She began to sweep them away, when he stopped her. "It is written," he said, "that His compassion is upon all of His works." That is when his suffering ceased.

直到他作了另外一件事情，病痛才停止。有一天，他的小保姆在扫地的时候在木板底下发现了一窝黄鼠狼幼崽（黄鼠狼在犹太教里面是肮脏的动物——译者）。她正要把它清扫走的时候，他制止了她，对她说：‘经上记着说，上帝怜悯他所创造的一切。’然后，他的病痛就没有了。

We are meant to not understand, because not understanding is what allows us to have compassion.

我们应该不明白，因为不明白让我们有怜悯之心。

Rabbi Israel Baal Shem Tov (1698-1760), in the years that he was a hidden mystic, would make his livelihood slaughtering chickens and beef for Jewish communities before a festival. When he left this occupation, a new slaughterer took his place. One day, the gentile helper of one of the Jewish villagers brought a chicken to the new slaughterer. As the new man began to sharpen his knife, the gentile watched and began to laugh. "You wet your knife with water before you sharpen it!" the gentile exclaimed, "And then you just start to cut?"

拉比以色列·巴尔·谢姆·托夫 Israel Baal Shem Tov (1698-

1760), 多年以来都保守着一个秘密：就是他依靠在某个节日前给一个犹太社区宰鸡和牛来维持生计。后来他不干了，一个新的屠夫接替了他的工作。有一天，那个村子里的犹太人的一个非犹太人伙计拿了一只鸡来，交给新屠夫宰杀。屠夫开始磨刀（犹太戒律规定，宰杀之前必须先把刀磨快，以便减少动物的痛苦。--译者）。那个伙计在一边看着看着就发笑了：‘你竟然用水来磨刀！’，后来又大声喊到：‘你这就要开始杀鸡了？’

"And how else?" the slaughterer asked. "Yisroelik -the Baal Shem Tov would cry until he had tears enough to wet the knife. Then he would cry as he sharpened the knife. Only then would he cut!" replied the gentile.

‘那还要作什么？’屠夫问到。‘巴尔·谢姆·托夫可不是这样！他先要大哭，一直哭到泪水足够磨刀用的，接下来磨刀的时候他也会痛哭流涕，然后他才会宰鸡！’那个伙计回答到。

The Torah commands us not to cause unnecessary pain to any living being. No distinction is made whether that living being is a cow or a lizard or a fly. The Rebbe Rabbi Sholom Dovber of Lubavitch once scolded his son, the Rebbe Rayatz, for tearing up a leaf of a tree, saying, "What makes you think that the 'I' of the leaf is the lesser than your own 'I'?"

托拉教导我们不要给任何生命带来不必要的痛苦，不管这生物是一头牛还是一条蜥蜴，或是一个苍蝇（牛在犹太教里面是干净的动物，蜥蜴在犹太教里面是肮脏的动物——

译者）。有一次，卢巴维特奇派Lubavitch的拉比领袖沙龙多夫见到同样也是拉比领袖的他儿子拉亚the Rebbe

Rayatz，撕碎一片树叶，就斥责他说：‘‘是什么让你觉得树叶的‘自我’比不上你的‘自我’呢？’’

Even when it is deemed necessary to consume the life of another, there are rules. An empty-minded person, the sages taught, has no right to eat meat. They also said to never eat meat out of hunger-first satisfy the hunger with bread. A person who eats meat solely for his palate and for his stomach degrades both himself and the animal. However if it is "mindful eating"- eating for the sake of harnessing that animal's energies to do good; eating that lifts the animal into a new realm of being; eating to give at least as much to the animal as it gives to us - then it becomes a way of connecting with the Divine and elevating our universe.

即使是当认为必须吃肉的时候，也有很多约束。前辈贤人们教导说一个‘‘没有理念’’的人是没有资格吃肉的。他们还教导说不能在饥饿的情况下吃肉，人先要用面包填饱肚子。一个人如果只是为了满足口味或者肚腹的需要吃肉的话，就会既降低了自己的等级，也降低了动物的等级。总之，如果是‘‘带着理念吃’’，就是为了利用动物的能量作好事，为了把动物的生命提高到一个新的层次，为了要回报动物，至少回报给它们所提供给我们的，这样的话，吃肉就变成了让万物连接上帝并且得到提升的途径。

As for the angels and their part in the deal, "Once the Temple was destroyed," the Talmud tells, "the table of every man atones for him."Your table is an altar. The angels are invited. Eat with humility and with compassion and with mindfulness. Do your part in the Divine cycle of life.

至于天使们在这件事情上的参与，塔木德教导我们‘‘圣殿一遭到破坏，就只有每个人的餐桌为自己赎罪。’’（以色列耶路撒冷的圣殿没有遭到毁坏的时候，圣殿里面的祭坛为人赎罪——

译者）。你的餐桌就是一个祭坛！天使们被邀请和你一起吃饭。要带着谦卑吃，要带着怜悯吃，要带着理念吃！在上帝的生命圈里面扮演好你自己的角色吧！

Here are some point to ponder 这里是思考的要点

What is the relationship between food and a person spiritual life?

食物和一个人的属灵生命之间的关系是什么？

Being kind and feeding your animal before you eat… (Or one’ s children…)

对你的动物（或者孩子们）慈爱，吃饭前要先喂他们……

Having empathy for others and caring after your environment

关爱他人，关心环境

What is free choice?

自由选择是什么？

注：tzaddik，以犹太教的标准来衡量认为正直而有道德的人——谷歌金山词霸合作版。

Chapter 8

Charity, giving to receive

第八章 慈善 给予和接受

This principle is a basic feature of humanity. For the human being is, to use the biblical phrase, "created in the Divine Image"; thus the giving of charity, which brings sustenance to a needy individual, is a life-sustaining act--one that effectively allows us to imitate G-d, "Who gives life to all living creatures." therefore G-d has provided us an opportunity for the noblest of life's endeavors--to "walk in His ways." The Hebrew word Tzedakah, commonly translated as "charity," literally means "justice" or "righteousness." "Charity" connotes a generosity of spirit--giving of the rich to the poor. "Tzedakah," on the other hand, implies that one is fulfilling his or her obligation in doing what is just and right. One is giving not of one's own, but of that which has been entrusted by G-d to him or her, for the purpose of giving to others what they need.

这个原则是人类的一个基本特征。人类，借用圣经的话来说，是“照着上帝的形象造的”。因此，慈善的给予，就是给贫困的人提供生计，是一种供养生命的行为，一种有效地让我们模仿上帝的行为，“祂供养了所有的生命”。所以，上帝给我们提供了一个取得最崇高的人生成就的机会——“走上帝的道路”

。“大德”“Tzedakah”这个希伯来语单词，一般翻译成“慈善”，照字面原意，是“公平”或者“正义”的意思。“慈善”意味着一种慷慨精神，是富有对贫穷的给予。“Tzedakah”，大德，在另一方面，意味着一个男人或者女人，尽了做事公平和正义的本分和义务。给予的人并不是在给出自己的东西，只是把上帝所托付给他或她的东西还给其他需要的人。

Rich and poor

富有或者贫穷

In our world, so blatantly and at times brutally dichotomized by prosperity and poverty, there exist two general perspectives on wealth and property:

在我们这个世界当中，被富有和贫困分割得那么明显，有时又是那么残酷。关于财富和财产，存在两种比较普遍的观点：

1) That these are the rightful possession of those who earned or inherited them. If they choose to share even a small part of their possessions with others, this is a noble act, worthy of praise and acclaim.

1) 那些赚取到或者继承了财产的人理所当然应该占有财产。如果那些人愿意选择拿出哪怕是一点点来分给别人，都是一种崇高的行为，值得赞扬和褒奖。

2) That the unequal distribution of the earth's resources among its inhabitants is a travesty. Owning more than one's share is an injustice, even a crime. Giving to the needy is not a "good deed" but the rectification of a wrong.

2) 大地的资源在它的居民之间的不平等分配是一中歪曲。比别人拥有的多是一种不公平，甚至是犯罪。分给需要的人不是“做好事”，只不过是改正错误。

Jewish belief rejects both these views. According to Torah law, giving to the needy is both a mitzvah -- a commandment and a good deed. This means that, on the one hand, it is not an arbitrary act, but a duty and an obligation. On the other hand, it is a good deed -- a credit to the one who recognizes his duty and carries out his obligation. The Torah believes that material wealth is not a crime, but a blessing from G-d. One who has so been blessed should regard himself as G-d's "banker" -- one who is privileged to have been entrusted by the Creator with the role of dispensing the resources of His creation to others.

犹太人的信仰不接受这两种观点。根据托拉的戒律，分给需求者既是一条戒命，同时也是一件善行。这意味着，一方面，它不是一件可做可不做任意的行为，而是一个职责和义务。另一方面，它也是一件善行，是给一个认识到、并且履行了自己的职责和义务的人的增光的事情。托拉相信物质财富不但不是罪恶，而且是上帝的祝福。一个特别蒙福的人应该把自己当成是上帝的“银行家”，有幸被造物主信任，担当把造物主的资源分配给其他人的角色。

G-d could have allotted equal portions of His world to all its inhabitants. But then the world would have been nothing more than a showpiece of G-d's creative powers, predictable as a computer game and static as a museum display. G-d wanted a dynamic world -- a world in which man, too, is a creator and provider. A world in which the controls have, to a certain extent, been handed over to beings who have the power to choose between fulfilling or renegeing on their role.

上帝本来可以把自己的世界平均分给地上所有的居民。但那样的话，世界只不过是上帝创造大能力的一个样板工程，是一个可以预测结局的电脑游戏，一个静态的博物馆展览。上帝却想要一个充满活力的世界，一个人类在里面也成为创造者和提供者的世界；一个在一定程度上，掌控的权利被移交给那种有权选择履行或者违背自己职责的生物的世界。

Therefore Jewish law requires every individual to give charity, even one who is himself sustained by the charity of others. If the purpose of charity were merely to rectify the unequal distribution of wealth between rich and poor, this law would make no sense. Charity, however, is much more than that: it is the opportunity granted to every person to become a "partner with G-d in creation." Giving charity is, above all, a humbling experience. Before us stands a human being less fortunate than ourselves. We know that G-d could have just as easily provided him with everything he requires, instead of sending him to us for his needs. Here is a person who is suffering poverty in order to provide us with the opportunity to do a G-dly deed!

因此，犹太的戒律要求每个人都要作慈善，即使他本人正在被其他慈善机构供养也不例外。如果慈善的目的只是为了矫正财富在富人和穷人之间的分配不平衡的话，这条戒律将毫无意义。无论如何，慈善的意义远远大于此：给每个人提供一个成为“上帝创造的参与者”的机会。除去这一切之外，作慈善还是一个谦卑的经历。站在我们面前的是一个运气比我们差很多的人，但我们知道本来上帝自己可以轻而易举地提供给他所需要的一切，而不必把他打发到我们跟前。一个正在遭受贫困的人出现在这里正是为了给我们提供效法上帝行为的机会！

By the same token, if Divine providence places us on the receiving end of a charitable act, we need not be demoralized by the experience. For we know that G-d could have just as easily provided us with all that we need Himself, and that our need for human aid is merely in order to grant another person the ability to do a G-dly deed. Our "benefactor" is giving us money or some other resource; we are giving him something far greater the opportunity to become a partner with G-d in creation.

同样地，如果天意把我们放在接受慈善的位置，我们也没有必要垂头丧气。因为我们知道我们的一切需求，本来上帝自己就可以轻而易举地提供给我们，我们求助人只是为了让他能够效法上帝的工作。“施主”不过是给了我们钱或者其他东西，我们给他们的更加了不起，是成为上帝创造工作的参与者的机会。

In the words of our sages: "More than the rich man does for the pauper, the pauper does for the rich man."

所以，我们的前辈先贤这样说：“一个穷人对一个富人所做的，比富人向穷人所做的更多。”

How to Give

怎样给予

Giving is the easy part. It's the receiving part that's so difficult. How many people do you know who have mastered the art of graciously receiving a gift or a compliment? Why, many of us find it hard to bring ourselves to ask for directions! We all want to be independent.

给予是一件容易的事。接受却是一件非常难的事情。你认识多少人能够掌握优雅、得体地接受一件礼物或者赞扬这门艺术呢？为什么，我们很多人发现很难向别人请求帮助呢！我们都希望独立。

There is a reason, why this is so. Man, we are told, was created in the image of his Creator. Giving comes naturally to the source of all. But how can one who lacks for nothing receive? Only by an act of self-contraction, by the great mystery of a Divine will that proclaims: "I desire thus from you." Contrary to the modern belief that a person is the independent master of his own fate and also his own financial success Torah posits that G-d's blessing is critical both for preserving all the good we have, including our relationships, and also increasing our station in life. The more we align our Divine will the more we see blessings.

这样是有其中的原因的。人，我们说过，是按照上帝的形象创造的。给予来自于天性的自然流露。但是一个缺乏的人如何接受呢？只有通过自我收缩的行为，通过神圣意愿的一个伟大奥秘：“我要求你那样。”。现代的观念认为人是自己的命运和金钱成功的主宰，与此相反，托拉认定上帝的祝福才既是我们所得到的
一切利益 –

这包括人际关系的好处，又是我们生活地位提升的必不可少的条件。我们越是符合天意，我们就越多经历祝福。

Created in the Divine Image, man is a natural giver. But it requires a supreme effort on our part in order to genuinely receive, to hollow the self into a receptive vessel for a bestowal of love.

因为是按照上帝的形象造的，人是一个天然的给予者。这就要求我们为了能够作到真诚的接受，要尽最大努力倒空自我，成为一个接受爱心赠与的器皿。

An even greater challenge is the endeavor to be a true recipient in the very act of giving. To convey to the recipient of our gift--as G-d conveys to us--how deeply we desire to give, and how grateful we are for having been granted the opportunity to do so.

在给予行为当中扮演一个真正的接受者是一个更加大的挑战。把上帝赠给我们的礼物转赠给别人，我们多么渴望这样给予啊，我们会多么感激自己获得了这样作的机会啊！

There was a Chassid who, whenever he was approached with the request for a donation for charity, would stick his hand into his pocket and take out a few coins. Then, with a hastily mumbled "just a minute....," he would again dig into his pocket and come up with another few coins.

有一个哈西德门徒，每次遇到要慈善捐款的时候，都会把手伸进口袋掏几个硬币出来，接着慌慌忙忙地嘟囔一句“等等……”，又把手伸进口袋掏几个零钱出来。

Someone who noticed his custom once asked him: "Why do you always give in two installments? Could you not take out the full sum you want to give at once?"

有个注意到了他的习惯的人问他说：“你为什么总是分两次给呢？难道你不能把想要捐的钱一次全掏出来吗？”

"Every act of charity is a victory over our selfish nature," replied the Chassid. "I just can't resist the opportunity to score two victories for the price of one..."

“每一次慈善行动都是对我们自私本性的战胜，”这位哈西德门徒回答到，“我只是不想浪费只出一笔钱却能得到两次胜利的机会……”

Charity is affordable

慈善穷不了

Some people are scared to give charity because they worry their funds might be depleted. Nonsense, I say. The more you give, the more you get. Others argue that we must be cautious when distributing charity, to make sure the funds are allocated properly. However sometimes it is a life or death situation. For example one of the reasons we don't make a blessing on the mitzvah, commandment of giving charity, like on all other mitzvot, is because if we pause even for a minute, the beggar might be gone.

很多人害怕作慈善是因为担心他们的钱财会耗尽了。我说，那是杞人忧天。你给出的越多，你得到的也越多。有人争辩说当我们分发善款的时候，必须非常小心，确保善款分派的适当。但是，有时候是生死关头。举例来说，即使我们犹豫一分钟，那个乞丐就已经离开了，这就是我们不作慈善的之前必须先作祝福的祈祷的原因。

Most importantly, charity is accomplished not only by distributing money, but in many other ways – by giving advice, educating a fellow human being, visiting the sick, having guests for a meal, returning lost property. Sometimes even a simple smile can be a great act of giving.

最重要的，慈善的不只分发金钱这种方式，还有很多方式 –

提出忠告，培养同伴，探望病人，拾金不昧。有时候，甚至是一个简简单单的微笑都能成为巨大的慈善行为。

There is a story about the Rebbe, Rabbi Shmuel of Lubavitch (1834-1882) and his wife, Rebbetzin Rivkah. Rabbi Shmuel would travel often, sometimes his wife would travel with him, and on several occasions his wife stayed home. Before departing, Rabbi Shmuel would give Rebbetzin Rivkah money for all the necessary living expenses, including large sums for distributing to charity. Being that Rebbetzin Rivkah was very generous, the charity allowance left by her husband would run out quickly, and she would pawn off her personal belongings and jewelry, to earn extra charity funds for the poor.

有一个关于卢巴维奇Lubavitch的拉比领袖拉比舒默勒Rabbi Shmuel(1834-1882)和他妻子利百加Rebbetzin Rivkah的故事。

拉比舒默勒经常会外出旅行，他妻子有时候会同他一起去，有时候则留在家里。在出发以前，拉比舒默勒会给利百加留下足够的生活费用，包括一大笔慈善捐款在内。但是利百加非常慷慨大方，他老公留下的善款很快就会被她捐完。为了再给穷人筹集善款，她就会把她的私人物品和首饰拿去典当。

When the Rebbe, Rabbi Shmuel would come home he would immediately ask his wife Rivkah where she sold her belongings, and he would gladly redeem every last item.

拉比领袖拉比舒默勒回到家以后，都会第一时间问太太把东西当给哪里了，接着会很开心地把它们赎买回来。

We might not all be able to emulate this type of generosity. But surely we can afford a dollar a day, or a loaf of bread, or at least a smile and a word of encouragement, to our friends, our neighbors or a stranger in the dark.

我们大家不一定都能赶得上人家这么大方，但是，我们每一天总能捐得起一块钱、或者一块面包吧？至少是一个微笑，一句鼓励的话语，送给我们的朋友、邻居或者在黑暗中的陌生人。

The Lubavitcher Rebbe once suggested something beautiful and powerful: Every kitchen should have a charity box, so as to remind us before every meal that there are needy people who don't enjoy three meals a day, or even a kitchen. We ought to help them any way we can.

卢巴维奇Lubavitch的拉比领袖有一次建议了一件美好和充满力量的事情：每个厨房里面都应该摆一个慈善箱，好在每餐饭前提醒我们还有人每天吃不好三餐，甚至穷得连厨房都没有。我们应该用尽一切办法帮助他们。

Here are some point to ponder 这里是一些思考的要点

Giving because you imitate G-d kindness.

要给予，因为你有上帝慈爱的形象

Help is not just money.

金钱不是帮助人的唯一手段

How you give is important.

你如何给予是非常重要的

Honoring your parents, helping the sick.

孝敬你的父母，帮助患病的人

Giving is not just money, a good word, and smile.

不只是给钱才算是给予，一句金玉良言，一个微笑都是给予

Giving charity is a humbling experience.

作慈善是一种谦卑的经历。

Chapter 9 第九章

Acts of goodness & kindness

美善的行为

Many people feel that life in accordance with Torah and mitzvot- commandments are restrictive, limiting the individual in personal creativity, particularly in the area of thinking and choosing for oneself. It is hard to reconcile such commitment with the idea of personal freedom. Furthermore, is it necessary to have the shackles of G-ds Torah to be a good person? There are thousands of people who are good, moral and decent human beings, however non-Noahides. They engage in acts of kindness both within the Jewish and non-Jewish communities. They lead active lives and many are role models in the worlds of science, art and commerce, however they do not keep the Noahide laws, in a sense of accepting the covenant with the Creator giving to them through Moses on Mount Sinai. What is wrong with being a good person but not a Noahide?

很多人感到按照托拉和mitzvot密示吾，就是戒命来生活是一种限制，特别在思想、自我选择等方面会限制个人的创造力。这种信念同个人自由的信念是很难相互协调的。此外，要成为一个好人，就一定要戴上帝的托拉的枷锁吗？世界上有成千上万的人虽然不是挪亚之子，也一样良善、一样有道德、一样正派。不管是在犹太人还是在非犹太人当中，他们都热心行善事。他们引导积极的生活，很多是科学、艺术和商业领域的模范人物，然而，他们并不遵守挪亚戒律，也就是不遵守上帝在西乃山上通过摩西颁布给他们的盟约。一个不是挪亚之子的好人错在哪里呢？

Can One Be a Good Person Without Being a Noahide?

一个人不成为挪亚之子是一个真正良善的人吗？

We all wish to live a good life. Most of us think that this means having the best of what life has to offer: a good and supportive family, good parents, a good spouse, good children and grandchildren. A good income and home. A good environment and community, good friends, and – most important – having a good time. A sum total of all good things equals a good life. A person starting out in life is faced with the puzzling question of how to create this good life.

我们都希望过好的生活。我们当中的大多数人认为好生活意味着拥有生活提供的好东西：一个好的、有支持力的家庭，好的父母，好的配偶，好的子女、好的孙子孙女，好的收入，好的房子，好的环境，好的社会，好的朋友，还有，最重要的，好的时光。所有这些好事儿加起来那肯定就是好生活了。一个开始生活的人却要面对如何才能过上这种好日子的困惑。

Taking a look around us we see that life is far from perfect and full of pitfalls. In today's modern fast-moving world, more and more children are born into broken homes, more couples are splitting up and more people are suffering from depression and lack of self esteem. More people are discovering that material wealth does not ensure the road to happiness. More people are taking pills, drugs and tranquilizers. You have to be very lucky indeed to hit the jackpot and have all the factors in place to create the good life. In the end most of us settle for mediocrity, acknowledging that you can't have everything in life, a somewhat sobering but pragmatic conclusion. What is, therefore, the secret of the good life?

然而，环顾四周，我们就会发现现实生活千疮百孔，离完美相差甚远。在今天这个快速变动的现代世界，有越来越多的婴孩出生在破碎的家庭当中，越来越多的夫妇分手，越来越多的人在遭受沮丧和缺乏自尊的痛苦。越来越多的人发现物质的富裕不是保证通往幸福的大道。越来越多的人服用药品、毒品和镇静剂。要想把所有的好事都聚拢在一起，创造一个好生活出来，你必须有中特等大奖的运气才行。折腾到最后，我们中的大多数人都会自甘平庸，认识到自己不可能占尽天下好事，几分清醒也几分无奈。那么，好生活的秘诀到底是什么呢？

G-d is Good

上帝是良善

G-d, the Creator of man, who is also Creator and Master of the whole world, surely has the best qualifications that might be expected of any authority to know what is good for man and for the world in which he lives. G-d has not withheld this knowledge from us. G-d is good and it is the nature of good to be good. In His infinite kindness He has communicated to us, that if a person conducts his life in a certain way, he will have a healthy soul in a healthy body, and it will be good for him in this world and in the World to Come. It just makes plain common sense that in order to have a good life one should follow the directives of the Creator of man, even if there are aspects of those directives which superficially seem restrictive or difficult to accept.

对人和他所生活的世界什么才是好的，上帝，作为人类的创造者，也是整个世界的创造者和主人，一定比任何权威都更有资格知道答案。上帝没有把这种知识对我们隐藏起来。上帝才是良善并且是一切良善的源泉。因着祂的无限慈爱，祂告诉我们，如果一个人按照一定的方式管理生活的话，就会有一个健康的灵魂和身体，让自己在今生和来世都受益。显而易见，想要过上好生活的话，一个人就应该顺服的创造者的指引，即使从表面看上去，好象是一些难以接受的限制。

An analogy may be drawn from a car. Before one steps into a car it is highly advisable to consult the manual in order to achieve the best performance levels from the car. Anyone who ignore the instructions could damage the car and, in some cases, the driver as well.

可以拿汽车作一个类推。为了让车子发挥出最佳性能，在一个人在踏上汽车以前，绝对有必要把使用手册告诉他。任何无视使用说明的人都会损害车辆，甚至损害他自己。

In truth there are many things in daily life which a person accepts and follows without question, even if he be a highly gifted intellectual with a searching bent of mind. For example, a person will board a plane without having first researched aerodynamics to verify that it is safe to fly in and that it will bring him to his destination at the scheduled time.

实际上，在日常生活当中，有很多东西人用不着问明原因就可以接受和遵守，即便是这个人有刨根问底的天赋。例如，一个人不会先要弄明白空气动力学、证实飞机能够安全飞行、并且能够准时把他送到目的地以后，才会乘坐飞机。

To take an example from the area of physical health: there are drugs which are known to be useful or harmful to one's health and a person would not go about trying to verify the utility or harmfulness of such a drug through personal experimentation. Even if a person had a very strong inclination to research and experiment, he would surely choose those areas which have not previously been researched.

再拿身体健康举个例子：我们知道有些药品有益或者有害，可是一个人肯定不会拿自己作实验，来证明药品的作用或者毒性。即使这个人有很强的研究和实验的爱好，他肯定也只会选那些还没有研究过的领域去探索。

This generally accepted attitude is quite understandable and logical. For, inasmuch as experts have amply researched these areas and have determined what is good and what is harmful for physical health, or have established the methods leading to further technological advancement, it would be a waste of time to repeat those experiments from the beginning. Furthermore, there is no assurance that some error may not be made leading to the wrong conclusions being drawn, possibly with disastrous effects.

这种被普遍接受的态度是很容易理解和符合逻辑的。因为，很多专家已经研究过了并且已经证明了它们对身体的益处和危害了，或者已经建立了一些引入更深的技术改进的方法了，再从头开始重复这些实验无疑是在浪费时间。

What has been said above concerning physical health is also true in regard to spiritual health, and the means by which the soul can attain perfection and fulfillment. All the more so, since spiritual health is generally related to physical health, particularly insofar as a person is concerned.

上面所说的关于肉体身体健康的道理对于属灵身体的健康同样真实，而且也是灵魂能够达到完美和自我实现的手段。不仅如此，由于灵性健康是与身体健康息息相关的，特别当一个人关注它的时候。

TORAH IS TRUTH 托拉是真理

It is quite certain that if a human being would live long enough, and would have the necessary capacities to make all sorts of experiments without distraction, interference or error, he would undoubtedly arrive at the very same conclusions which we already find in the Torah; namely, the need to observe the Noahide laws. The reason for this is that the Torah is the truth and is the ultimate good for a person.

可以肯定，如果一个人能够活得足够长，又有足够的能力可以不分心、不受打搅、不出错的把所有实验都作一遍的话，他肯定会得出和我们在托拉里已经找到的相同的结论：那就是，必须要遵守挪亚的戒律。之所以如此就是因为托拉是真理，对一个人是至美善。

But G-d, in His infinite goodness, wished to spare us all the trouble, as well as the possibility of error, and has already given us the results beforehand for the benefit both of those, who have the inclination and capacity to search, as well as for those who do not. G-d has definitely left areas where a person can carry on his own experiments in other areas which do not interfere with the rules laid down by Him.

上帝，因着祂的无穷无尽的慈爱，希望我们避免一切麻烦和出错的可能，把结局事先告知了我们，以便让大家都能受益，不管是有探索的爱好和能力的人，还是没有的人。上帝已经非常明确的把一个人能够进行实验的领域划分出来，也不允许人干预祂所订下的规则的领地。

Stated simply, the directives of the Torah are not a set of rules that have been given to impede or restrict the freedom of man. Rather, they are the pathway to a good life.

简而言之，托拉的戒命不是一大套用来限制或者约束一个人自由的清规戒律。恰恰相反，他们是通往美好生活的道路。

A fictional story is told of a bird during the days of creation. This particular bird was created without wings and when it looked around at other birds soaring in the heavens, it implored the Creator to allow it to fly. That night, whilst the bird was asleep, G-d affixed wings to its body. When the bird awoke and saw two new appendages to its body it said to G-d, "G-d, I asked you to make me fly, not to make me heavier." G-d replied, "little bird, just flap them and you will see that you will fly." The restrictions often seem like extra baggage but once we utilize them, they allow us to fly and soar into new heights.

有个寓言故事讲的是世界创造的时候的一只鸟。这只鸟被造得很特别，没有翅膀。当它看到周围其它鸟在天空飞翔的时候，就乞求造物主让它也能够飞。那天晚上，当那只鸟睡着了的时候，上帝在它身体上面安上了翅膀。鸟睡醒后，发现身上多了两件东西，就对上帝说：“上帝，我是求你让我会飞，不是让我更重的啊！”上帝回答说：“小鸟，你只管拍打它们，就会发现会飞了！”。那些约束通常看起来好象是多余的累赘，但是一旦我们利用它们，就能使我们展翅高飞，在更高处翱翔！

The Torah places many restrictions on a person. The answer is that in every generation and age there is a form of bondage; an "Egypt". Some people are slaves to their jobs, others to the desires of their body. Some worship money, others power. Torah is the antidote that frees a person from his personal bondage. It maneuvers a person into the enviable position of being able to maximize the goodness of this world, as well as the next.

托拉加给一个人很多约束。问题是每一代人和每个年龄段的人都有一种负担，一个“埃及”。有些人是工作的奴隶，有些人则是身体欲望的奴隶，有人崇拜金钱，有人崇拜权利。托拉是让一个人从自己的重担中得自由的解毒药，能够让一个人最大限度利用这个世界和后世的好处，从而进入引人羡慕的地位。

G-d is not an tyrant or ruthless dictator who insists on His subjects keeping a meaningless routine. G-d is benevolent and good and wishes to bestow good upon His creation. The greatest act of Divine benevolence, was to give us a living Torah – a pathway through life which leads us to the greatest good a human may achieve both for his body and soul. In short, if a person wants to have good relationships with his parents, spouse or children he should follow the directives of the Torah. If he wishes for Divine benevolence he must dispense charity to the needy. These are the pathways, not only to bliss in the World to Come, but also to a meaningful and fulfilling life in this world.

上帝不是暴君，也不是一位残忍的独裁者，强加给臣民一些毫无意义的规定。上帝是慈爱、良善的，希望赐予祂的造物美好的东西。神圣慈爱中的最伟大的行为，就是赐给了我们一部生命的托拉 –

一条引领一个人的身体和灵魂都能取得最美善的成就的生活道路。总之，

一个人如果想要同他的父母、配偶或者儿女取得良好的关系，他就应该顺从托拉的引领。如果他想要得到

上天的眷顾，他必须对有需求的人行慈善。这是一些道路，不仅会在来世带来祝福，而且会在今世带来有意义和有成就的生活。

In describing how a person must accept the commandments, the Rabbis often use the expression “acceptance of the yoke of mitzvot”, which may imply that the mitzvot are somewhat of a burden. However, the true meaning of this expression is to be understood in the sense that human nature makes it necessary to act on imperatives. For human nature and the Yetzer Hara, evil inclination are such that an individual might easily succumb to temptation. Temptation is sweet at the beginning but bitter at the end and human nature may lead an individual to disregard the bitter consequences because of the initial gratification. We see, for example, that children and very often adults also, may be warned that over-indulgence in certain foods would be harmful to them and may even make them so ill that for a period of time they may not be able to eat anything at all, yet they nevertheless reject all restraint to gratify their immediate appetite. In a like manner G-d has given us the “yoke” of Torah and mitzvot, telling us that whether one understands them or not, or whatever the temptation may be, one must carry out G-d’s commandments unquestioningly.

在描述一个人为什么必须要接受戒命时，拉比们经常用“接受戒律的轭”这句话来表达，好象是说戒律是一种负担。但是，这句话的真正含义应该理解成：人的天性必须要接受束缚。因为人的本性和‘野性’ Yetzer Hara，就是邪恶的倾向，使一个人很容易向试探屈服。试探开头是甜的，结局却是苦果，可是本性会带领一个人为了起初的那一点点甜头不计后果。我们知道，拿孩子们举个例子，其实大人们也经常如此，有时候明明被警告贪吃某些食物有害，甚至会让人病得好长时间不能吃饭，但是他们就是抵挡不了满足一时口福的欲望而‘冒死吃河豚’。同样方式，上帝给了我们托拉和密示吾的“轭”，告诉我们不管一个人不理解其中的含义，不管试探如何，都必须毫无疑问地执行上帝的戒命。

The Divine bridge

神圣的桥梁

There is a further point, and this is the most essential part of the concept of “yoke” of the Torah and mitzvot. It is that although the Torah and mitzvot have been given for the benefit of man, there is an infinitely greater quality with which G-d has endowed the Torah and mitzvot. This is the quality of uniting man with G-d – that is, the created with the Creator – with whom he would otherwise have nothing in common. For, by giving man a set of mitzvot, commandments to carry out in his daily life, G-d has made it possible for man thereby to attach himself to his Creator and transcend the limitations of time and space.

更加深入的一点，这是托拉和密示吾的“轭”这个概念的精华所在。那就是虽然托拉和密示吾是为了人的益处降示的，上帝还赋予了托拉和密示吾无比伟大的地位：就是把人和上帝联合起来，使一个被创造的和同他没有任何共同之处的造物主连接起来。因此，通过降示给人一套密示吾，一些人在日常生活中遵守的戒命，上帝把人超越时间和空间的限制、同自己的创造者接近变为可能。

The Torah and mitzvot constitute the bridge which spans the abyss separating the Creator from the created, enabling the human being to rise and attach himself to G-dliness. This bridge has been designed by G-d, for only He can span that abyss. It is quite impossible for a limited being to create his own bridge to the Infinite, for whatever bridge he may build, however spiritual it may be, it will still be limited according to the parameters of the created

mind. This explains why a person cannot create his own path to G-d independent of Torah and mitzvot. Torah is a revelation from Above, "And G-d came down on Mount Sinai". It is He who reached out to us and provided the path to Him.

托拉和密示吾构建了一座跨越造物主和被造物之间的深渊的桥梁，让人类能够升高自己与神性连接在一起。这座桥梁是上帝设计的，只有祂才能够跨越那个深渊。受局限的被造物根本不可能给自己建造通往无限的桥梁，因为不管他造什么样的桥梁，不管这桥梁多么属灵，总会受到被创造的思维参数的局限。这就说明了为什么一个人不可能创造出独立于托拉和密示吾之外的自己的通往上帝的道路。托拉是从上天降示下来的，“上帝降到西奈山上”，是上帝降临下来提供给了我们通向祂的道路。

Of course this relationship can only be attained, if the person observes the Torah and mitzvot, not because of the reward contained therein, whether for the body or the soul, but purely because it is the will and command of G-d. It is for this reason that the text of the blessing which a person makes before fulfilling a mitzvah does not mention the utility of the mitzvah, rather the fact that G-d has sanctified us with His commandments and commanded us.

当然，只有当一个人纯粹因为它是上帝的命令和意愿，而不是为了获得里面对身体或者灵魂的奖赏遵守托拉和密示吾，才会获得这种关系。就是因为这种原因，一个人遵守一条密示吾就得到祝福的原文意思不是说密示吾有功用，而是指上帝已经用祂的戒律和祂的吩咐使我们成圣。

The very word "mitzvah" means both a commandment and a connection. The mitzvot span the entire spectrum of human experience and give man the opportunity to be in sync with the Divine in both his spiritual and mundane affairs.

‘密示吾’

"mitzvah"这个单词同时有命令和连接的意思。密示吾涵盖了人类所有的经验，在属灵的和世俗的事物方面都给一个人提供了天人合一的机会。

In fact, the essence of Judaism is the belief in a Creator, who brings the entire creation into existence from nothing every single second. His purpose is to create a physical world in which a person will create a fitting dwelling place for the Divine. This is achieved by connecting every aspect of the creation with the Creator. In short, a continuous performance of commandments.

实际上，犹太教的本质在于相信一位造物主，每时每秒都在从无有创造出万物。祂的目的是创造一个物质世界，在其中人会为上帝创造一个合适的居所。只有被造物的方方面面全都与造物主连接才能够实现这一点，总之，就是对戒命的持续地遵循。

Ultimate happiness

终极的幸福

Even in man's most mundane activities he must connect with G-d. Before eating he must recite a blessing, realizing who is the Creator of the food. Whilst honoring parents he must realize that this commandment equal to honoring G-d.

哪怕是那些微不足道的行为，人都必须要与上帝连接。吃东西之前他必须要背诵一段祝福的祈祷词，让自己意识到食物的创造者是谁。当孝敬父母的时候，要明白这条戒命与尊重上帝的戒命相等同。

The Torah teaches, "The reward for a mitzvah is a mitzvah." Some commentaries explain this in the literal sense that the reward for a mitzvah is the opportunity to perform another mitzvah. However, in the light of the above, one may explain that the reward of a mitzvah is the very connection that the person has with his Creator whilst he is doing the mitzvah.

托拉教导说：“对（遵守了）一条密示吾的奖赏是另外一条密示吾”。有人按字面评解说这句话的意思就是“对一个人遵守了一条密示吾的奖赏就是让他有机会遵守另外一条密示吾”。无论如何，借着从上而来的光亮，可以把这个奖赏解释成遵守了一条密示吾的时候，所得到的与造物主的紧密连接。

This connection is life itself. In a Jewish context life may be defined as something eternal, whereas death is something that is interrupted. The Rabbis teach that the righteous, even in death, are alive. The pleasures of this world are momentary. They may last for a minute, an hour, a week, or even a few years but, after a while, are gone. Life – true life – is eternal. When engaging in mitzvah performance, a person is connecting with G-d, and therefore with eternity itself, and so is truly alive. That connection lasts forever and stands above time. The righteous are alive even after death because their entire focus in this world is their connection with G-d which continues even after death. And the Ben Noah also shares in this eternal existence.

这种连接就是生命本身。在犹太的语言关系里面生命可以被定义为永恒的东西，然而死亡是一种中断。拉比们教导人们即使已经死了，仍然是活着的。这个世界的喜乐是短暂的，只会持续一分钟、一个小时、一个星期，或者几年，终究烟消云散。

属天的生命，那种真正的生命，才是永恒的。当一个人专心遵行密示吾的时候，他就与上帝连接在一起，就是与永恒连接在了一起，所以是真正活着。那个连接能够超越时间，持续到永远。义人虽死犹生是因为他们在这个世界的全部重点就是能够跨越死亡的与上帝的联合。挪亚的传人也与这种永恒的存在有份。

This leads us to the true definition of happiness. Ultimate happiness may not be gauged by any amount of self-gratification, even of a spiritual nature. True happiness may be defined as the knowledge that one is doing the will of G-d at any given moment. Such happiness is constant and permanent. A person may serve G-d with joy even when going through difficult moments. That attachment is, in fact, the true goodness that a person may experience, for it is an experience of G-d Himself. In fact, the greatest good that G-d could possibly give us, is Himself.

这会把我们带领到幸福的真正定义。终极的幸福是不能用一些自我满足的数量累加来衡量的，即使是精神方面的满足。或许可以这样来定义真正的幸福，就是一个人每时每刻都在按照上帝的意愿作事。这种幸福是持续的、永久的。一个人即使在经历最困苦的时刻也能够带着喜乐侍奉上帝。那种情感，事实上，是一个人所能够经历的至善至美，因为那是在经历上帝自己。实际上，上帝所能够给我们的最大的美好，就是祂自己。

To explain further: The world is a creation by G-d and, as such, can have no common denominator with its creator. This world consists of a variety of creatures which are generally classified into four "kingdoms": minerals, vegetation, animals and mankind. Taking the highest individual of the highest group of the four, i.e. the most intelligent of all men, there can be nothing in common between him – a created and limited being – and G-d – the Infinite Creator.

进一步来说：世界是上帝创造的，所以，与创造者根本无法平起平论。充满这个世界里的被造物大致分为四大类：矿物质，植物，动物和人。即使从这四类里面最高等的当中拿一个最高级的出来，就是人类当中最有智慧的，他也是有限的、被创造的，他和无限的、造物主上帝也没有任何半点可比之处。

However, G-d gave us the possibility of approach and communion with Him by showing us the way that a finite created being can reach beyond his inherent limitations and commune with the Infinite. Obviously, only the Creator Himself knows the ways and means that lead to Him, and only the Creator Himself knows the capacity of His creatures in using such ways and means. Herein lies one of the most essential aspects of the Torah and mitzvot. Although, to many, the Torah may be a means to gain reward and avoid punishment or just a guide to good living, being G-d given it has infinite aspects, and one of the most important is that it provides the means whereby we may reach a plane above and beyond our status as created beings. Clearly, this plane is far beyond the highest perfection which a man can obtain within his own created – and hence limited – sphere.

无论如何，上帝给我们指出了一条有限的被造物能够超越固有的限制、与无限者联合的道路，这样就使我们接近祂与祂联合的成为可能。很显然，只有造物主自己才知道通向祂自己的那些道路和方法。这就是托拉和密示吾最重要的方面。尽管对许多人来说，托拉是一种获得上帝奖赏和避免惩罚的方法，或者是一种通往好生活的指引，可是上帝却赋予了它无比伟大的一些方面，这其中最重要的之一，就是给我们提供了一个方法，使我们能够登上一架能够令我们超越被造物的地位的飞机。显而易见，这架飞机所达到的高度远远超过了一个人在他的被创造的因而也就是受限制的空间里面所能达到的。

From this point of view it no longer appears strange that the Torah and mitzvot find expression in such simple, material aspects as in, for example, the Noahide laws. For our intellect is also created and therefore limited within the boundaries of creation beyond which it has no access. Consequently, it cannot know the ways and means that lead beyond those bounds. The Torah, on the other hand, is the bond that unites the created with the Creator, as it is written, “And you that cleave to G-d, your G-d, are all living this day.” To the Creator all created things, the most corporeal as well as the most spiritual, are equally removed. The question, “what relationship can a material object have with G-d?”, has no more validity than if it referred to the most spiritual thing in its relationship to G-d.

从这个观点出发，就不会对托拉和密示吾被挪亚的戒律简易具体的表达出来感到惊奇，因为我们的智力也是被创造的，因此局限在一定范围内，无法超越，因此，也就找不到突破这些局限的方法。托拉，在另一方面，是连接被造物 and 造物主的纽带，就像它里面所写的，“你们今日如果与上帝，就是你们的上帝联合，就必活着。”。在造物主看来，所有的被造物，不管是最属肉体的还是最属灵的，都大同小异。“一个纯矿物与上帝有什么关系啊？”比“一个最属灵的被造物与上帝的关系”没有什么特别的地方。

The beauty of Torah and mitzvot is that through simple everyday actions – well within the reach of normal individuals – every person can connect with the Divine and transform this world into an dwelling place for G-d. The Torah is not in heaven, rather, “it is exceedingly near to you, in your mouth and in your heart to do it.”

托拉和密示吾的美好在于通过日常简单行为，在一个普通人的能力范围之内，一个人就能够与上帝联合并且把这个世界转变成上帝的居所。托拉不是在高天之上的，却“就在你旁边，在你嘴里，在你心里，你作得到。”

Now let us return to the original question – can a person be a good without being observant? The answer is that even if a person lives what he personally considers to be a good and moral life and engages in acts of kindness etc., although he is partially fulfilled through the mitzvot he is doing (and living a good and moral life is truly desirable in the eyes of G-d), he is nonetheless denying himself the maximum and optimum goodness available and so missing out on a very precious opportunity, by not utilizing his potential for a deeply fulfilling relationship with the Creator.

现在让我们回到开始的问题：

一个不遵守戒律的人是好人吗？答案就是不管一个人认为自己的生活多么良善、多么有道德、作了多少慈善的行为等等，虽然他已经部分满足了密示吾的要求（在上帝的的眼里面，确实要求人过一种良善、道德的生活），但仍然抵挡了自己成为至善至美的可能，非常惋惜地错过了一个利用自己的潜质建立与造物主更深层次关系的宝贵机会。

The true meaning of good

良善的真正含义

In truth, without the Torah, which illuminates and gives directives to our rather complicated and rushed lives, we could possibly make a mistake as to what good means. Self-evident moral precepts, if left to human judgment without the binding force of Divine direction and sanction, can out of self-love be distorted so as to turn vice into virtue. Interpreting the moral precepts of “Thou shalt not kill ... Thou shalt not steal” from the viewpoint of selfish gain, many a nation, as well as many an individual, have “legalized” their abhorrent ends, not to mention justifying the means to those ends.

事实上，如果没有托拉，给我们又复杂又忙碌的现实生活照亮道路和指明方向的话，我们很可能在理解什么是良善这个问题上都会犯错误。即使是一些不言而喻的道德道理，如果不受来自上帝的指导和裁定的限制，而任凭个人评判的话，会由于个人的自私之爱而把罪恶歪曲成美德。出于自私自利的动机来理解“不可杀人……不可偷盗”

等等的道德戒律，许多民族和许多人都把他们的可恶目的“合法化”了，并且证明他们的所作所为是正确的。

If in a previous generation there were people who doubted the need of Divine authority for common morality and ethics in the belief that human reason is sufficient, our present generation has unfortunately, in a most devastating and tragic way refuted this mistaken notion. For it is precisely the nation which excelled in the exact sciences, humanities and even in philosophy and ethics, that turned out to be the most depraved nation of the world, making an ideal of robbery and murder. Anyone who knows how insignificant was the minority of Germans who opposed the Hitler regime realizes that the German cult was not something which was practiced by a few individuals but it had embraced the vast majority of that nation, which considered itself the “super-race”. practice

如果在以前的世代有人会怀疑上帝的权威对于普遍的道德和伦理的必要性，相信通过人类自身的思维常识就够了，不幸的是，我们现今的世代是最败坏和惨烈的方式驳斥这个错误的概念的。因为正是在严谨的科学、人文科学甚至在哲学和伦理学方面都非常出色的民族，却变成了世界上最邪恶的，滋生了抢劫和杀

人的观念。每个人都知道当初的那一小部分人对希特勒政体的反对是多么微不足道啊，他们意识到德国邪教不过是少数人炒作出来的东西，但却得到了大多数自认为是“优等民族”的国人的拥护。

From this blatant historic example it is obvious that moral standards cannot be determined by individuals alone, for their human partiality will color their values. Rather, humankind should rely on a more absolute standard of goodness and morality which is set out by G-d in the values of the Torah. And it is no coincidence at all the defeated German gave itself in 1948 a constitution which mentions G-d in the very first line of the new constitution protecting human rights based on the Divine Image.

从这个历史上臭名昭注的例子当中，可以显而易见的看出道德标准不能由个人来制定，因为他们的个人偏爱会美化自己的价值感，人类却更加应该依赖上帝在托拉里面所设立的更加权威的良善和道德的标准。战败的德国人在1948年所设立的宪法中把上帝保护人的权利放在了头条，这是从“人都是照着上帝的形象创造的”当中引申出来的。

One of the basic messages of the Ten Commandments is contained in their opening words, “I am the L-rd your G-d” – the profound principle of monotheism which, in itself, was a tremendously revolutionary idea in those days of idolatry, dominated by the polytheistic culture of Egypt. This is detailed in the second commandment where all forms of idolatry are strictly prohibited. At the same time, the Ten Commandments conclude with such apparently simple and obvious injunctions as “Thou shalt not steal” etc.

十戒的一个基本信息包含在第一句当中：“我是耶和華你的上帝”，这是一神论当中的一条具有深远意义的原则，在当初被埃及多神教控制的崇拜偶像的岁月具有巨大的革命意义。在第二条戒命里面更加详细的规定禁止任何形式的偶像崇拜。与此同时，十戒里面包含了诸如“你不可偷盜”等意思显而易见的禁令。

The profundity of monotheism, with which the Ten Commandments begin, and the simplicity of the ethics and moral laws with which they conclude, point to two important lessons:

一神论的前提，也是十戒的前提，也是它们所包含的伦理和道德的戒律的简单含义，指出了两个重要的功课：

1. The true believer in G-d is not the one who holds abstract ideas, but the one whose knowledge of G-d leads him to the proper daily conduct even in ordinary and commonplace matters, in his dealings with his neighbors and respect for their property.

1. 一个真正相信上帝的人不是一个脑子里装满抽象概念的人，而是一个在与邻居的交往中，尊重邻居的财产的人，并且懂得如何让上帝引导修正自己的日常生活行为，甚至是一些琐碎无奇的小事。

2. The ethical and moral laws, even those that are so obvious as “Thou shalt not murder” and “Thou shalt not steal”, will have actual validity and be observed only if they are based on the first and second commandments; that is to say, based on Divine authority, the authority of the One and only G-d, and abandonment of all other objects of false worship, including in our day the human ego.

2.伦理和道德的戒律，即使是像“不可杀人”和“不可偷盗”那样意思明显的，也只有建立在第一戒和第二戒的基础上，才会真正有效和被遵守。就是说，要建立在上帝的权威之上，建立在上帝独一和唯一之上，放弃我们现在的和过去的其它一切虚假敬拜。

The Ten Commandments emphasize, and experience has fully and repeatedly borne out, that even the simplest precepts of morality and ethics must rest on the foundation of “I am G-d” and “Thou shalt have no other G-ds” and only then can their compliance be assured. Torah and mitzvot alone provide the true content of Jewish law and are at the same time the fountains of life for each and every person.

十戒强调，经验一次次充分证明，即便是最简单的道德和伦理规范也必须建立在“我是上帝”和“你不可有别的神”这个基础之上，这样才能保障它们的贯彻实行。托拉和密示吾独一无二的提供了犹太戒律的真正含义，同时，也给每一个人提供了生活的源泉。

Torah is life

托拉是生命

A life of Torah and mitzvot is the surest path to a good life. It is the very best thing for a human being and will bring him to the greatest fulfillment in this world.

托拉和密示吾里面的生命是通往美好生活的可靠道路。是对一个人最美好的东西，会令一个人在这个世界取得最大的成就。

The greatest good a person may experience is G-d Himself. This connection is achieved through Torah and mitzvot. The Torah is compared to light, live with light

一个人所经历的最大的美好是上帝自己。这种联合只有通过托拉和密示吾才可以取得。托拉被比作是光，生命的光。

First it is necessary to start observing the mitzvot and eventually we will almost certainly come to a better appreciation of their significance and truth. To approach this matter from the opposite direction; that is, to understand first and only then to do, is wrong on two scores. First, the loss involved in not performing mitzvot cannot be retrieved.

首先，有必要先行后知：先从遵行密示吾开始，最终我们肯定会更加正确地领悟里面的重大意义和真理。与此相反的是先知后行：先弄明白了再作。这样会犯双重的错误，第一，没有遵守那些密示吾所带来的损失无法弥补。

Secondly, the very observance of the mitzvot, which creates an immediate bond with G-d, develops additional powers, which help us to understand and appreciate them. Take, for instance, a person who is ill and for whom medicine has been prescribed by a specialist. Would it not be foolish to say that he should not take it until he knew how the medicine could restore him to good health? In the meantime, he would remain weak and ill and probably get even worse. It is senseless because the knowledge of how the medicine does its work is not necessary in order to

benefit from it. Moreover, while taking it he will get a clearer head and better understanding to learn how the prescription helps him.

第二，对密示吾的遵守，会立刻建立联系上帝的纽带，增加帮助我们理解和领会它们的额外力量。拿一个病人和专家的开给他的药方举个例子，如果他说一定要先研究明白药物恢复身体健康的原理后才会吃药，这人岂不是很愚蠢？这样的话，他会一直病下去，还有可能病得越来越重。为了得到药物的益处，没有必要一定知道药物的工作原理的知识。相反，吃了药以后，他才会获得一个更加清醒的头脑，更好地帮助他明白药方是如何帮助他的。

To expand on this theme, the world is a well co-ordinate system created by G-d in which there is nothing superfluous or lacking. There is one reservation, however: for reasons best known to the Creator He has given man free will, whereby man can co-operate with this system, building and contributing to it, or do the reverse and cause destruction even of things already in existence. From this premise it follows that a man's term of life on this earth is just long enough for him to fulfill his purpose; neither a day too short nor a day too long. Hence, if a person should permit a single day, or week, let alone months, to pass by without his fulfilling his purpose, it is an irretrievable loss for him and for the universal system at large.

进一步阐述这个话题，世界是上帝创造的一个完美坐标系，里面没有多余的也没有不足的。有一种保留意见，那就是认为：造物主之所以给予人自由意志，就是人要么会与这个体系兼容，作建设、作贡献，要么会倒行逆施，甚至毁坏已经存在的事物。从这个前提引申出，一个人在这个地球上的生活时间只有完成了他的生命目的长度，一天不会多，一天也不会少。因此，如果一个人容忍一天、一个星期、或者一个月浑噩噩地虚度，对他本人，大至对整个宇宙体系都是不能挽回的损失。

The physical world as a whole, as can be seen clearly from man's physical body in particular, is not something independent and separate from the spiritual world and soul. In other words, we have not here two separate spheres of influence as the pagans used to think, rather we are now conscious of a unifying force which controls the universal system which we call monotheism. For this reason it is possible to understand many things about the soul from parallels with the physical body.

物质世界是一个统一体，不会与精神世界独立和分开，从人的身体和灵魂的合一上能够清晰的看到这一点。换句话说，二者并不是象一些异教徒们说的那样互不搭界，井水不犯河水，宇宙体系是被我们现在意识到的一种统一的力量控制，我们称为一神论。因此透过灵魂与肉体平行的关系，我们能明白很多事情。

The physical body requires a daily intake of certain elements in certain quantities obtained through breathing and consuming food. No amount of thinking, speaking and studying about these elements can substitute for the actual intake of air and food. All this knowledge will not add one iota of health to the body unless it is given its required physical sustenance; on the contrary, the denial of the actual intake of the required elements will weaken the mental forces of thought and concentration. Thus it is obvious that the proper approach to ensure the health of the body is not by way of study first and practice afterwards but the reverse, to eat and drink and breathe which, in turn, will strengthen the mental powers.

肉体每天需要摄入一定数量的某些特定元素，这需要通过呼吸空气和消化食物来得到，对这些元素思考、谈论和研究不可能成为空气和食物的代替品。关于这些元素的全部知识对身体健康产生不了半点作用，除非来真格的。而且，拒绝所需要的元素的摄入行为还会削弱精神方面的思考能力和专注能力。所以，保障

身体健康的显而易见的做法不是先学习后实践，刚好相反，先要吃、喝、和呼吸好，再反过来增强精神的力量。

Similarly, the soul and the elements which it requires daily for its sustenance are known best to its Creator. A healthy soul is first and foremost attained by the performance of mitzvot, and understanding of them may come later.

与此相同，灵魂和它日常所需要的营养元素只有它的创造者知道的最清楚。一个健康的灵魂首先最紧要的是先要操练密示吾，然后再进一步理解它们的含义。

The lesson from all the above is clear enough. For a person, every day that passes without living according to the Torah involves an irretrievable loss for him and for all humankind, inasmuch as we all form a single unity and are mutually responsible for one another. It also has an effect on the universal order and any theories attempting to justify it cannot alter this in the least.

上面功课的意思已经足够清楚了。对于一个人来说，如果有一天不是按照托拉生活而枉度的话，都会对他本人和全人类造成不能挽回的损失，因为我们全都来自一个统一体，互相之间都有责任。而且还会影响宇宙的秩序，任何理论方面的试图辩解都无济于事。

Here are some points to ponder 这里使一些思考的要点

Can I be a good person without believing in G-d?

如果我不相信上帝能够成为好人吗？

What is the Divine bridge?

神圣的桥梁是什么？

What is the ultimate happiness?

终极幸福是什么？

What is the true meaning of good ?

良善的真正含义是什么？

The Torah is life for every one?

托拉是每个人的生命吗？

Acts of goodness & kindness as G-d is

要像上帝那样行为美善

Chapter 10 第十章

Redemption – the real world

救赎 – 真正的世界

What is the Jewish Belief About 'The End of Days'?

犹太人信仰里面的“末日”是什么？

The term “End of Days” is taken from Numbers 24:4. This has always been taken as a reference to the messianic era and therefore we shall explore – albeit briefly – the Jewish belief in the coming of Mashiach, messiah.

‘末日’这个词是从民数记24章4节里面来的，通常在涉及到弥赛亚的世代时被提到，所以我们应该大概探讨一下在犹太教的信仰里面有关弥赛亚来临的信念。

What does the word Mashiach mean? Mashiach is the Hebrew word for Messiah. The word Messiah in English means a saviour or a “hoped-for deliverer”. The word Mashiach in Hebrew actually means “anointed”. In Biblical Hebrew the title Mashiach was bestowed on somebody who had attained a position of nobility and greatness. For example, the High Priest is referred to as the Kohen Hamashiach.

弥赛亚Mashiach这个词是什么意思呢？弥赛亚来自希伯来语Mashiach。英语单词Messiah的意思是拯救者或者“所盼望的解救者”。它的希伯来语的意思实际上是“受膏者”。在希伯来圣经里面，弥赛亚的称号是给那些取得了尊贵和伟大的地位的人的称号。举例来说，大祭司就被称为“科恩 哈 弥赛亚”。

In Talmudic literature the title Mashiach, or Melech Hamashiach, (the King Messiah) is reserved for the Jewish leader who will redeem Israel in the End of Days.

在塔木德里面弥赛亚或者弥赛亚王Melech

Hamashiach的头衔和称号，是指将要在末日解救以色列的那位犹太领袖。

What is the belief in Mashiach?

关于弥赛亚的信仰是什么？

One of the principles of Jewish faith enumerated by Maimonides is that one day there will arise a dynamic Jewish leader, a direct descendant of the Davidic dynasty, who will rebuild the Temple in Jerusalem and gather Jews from all over the world and bring them back to the Land of Israel.

在门模拿里面所列举的犹太教信仰当中，一条基本的信念是有一天一位大有能力的犹太领袖、大卫王朝的正宗后代将会兴起，他将会在耶路撒冷重建圣殿，并且把犹太人从世界各地召集起来，带领他们返回以色列的土地。

All the nations of the world will recognize Mashiach to be a world leader and will accept his dominion. In the messianic era there will be world peace, no more wars nor famine and, in general, a high standard of living.

世界上的万国万民都将承认弥赛亚是世界的领袖，接受他的统治。在弥赛亚的世代将会出现世界的和平，不再有战争和饥荒，总之，将会有一种高水准的生活。

All mankind will worship one G-d and live a more spiritual and moral way of life. The Jewish nation will be preoccupied with learning Torah and fathoming its secrets.

全人类都将敬拜独一的上帝，过一种更加属灵和道德的生活。犹太族的人将会一心一意地学习托拉，寻找里面的奥秘。

The coming of Mashiach will complete G-d's purpose in creation: for man to make an dwelling place for G-d in the lower worlds; to reveal the inherent spirituality in the material world.

弥赛亚的来临将会成就上帝的意愿：让人类在这个层次较低的世界里面给上帝创造一个居所，启示它里面固有的属灵特性。

Is this not a utopian dream?

难道这不是一个乌托邦的梦想吗？

No! Judaism fervently believes that, with the correct leadership, humankind can and will change for the better. The leadership quality of Mashiach means that through his dynamic personality and example, coupled with his manifest humility, he will inspire all people to strive for good. He will transform a seemingly utopian dream into a reality. He will be recognised as a man of G-d with greater leadership qualities than even Moshe.

不是！犹太教热切地认为，只要通过正确的领导，人类就能够而且将会变得更好。弥赛亚的领导能力意味着通过他充满活力的个性和模范带头，再加上他所流露出来的谦卑，他将激励全体人民积极向善。他将把一个表面看来象是乌托邦一样的梦想变为现实。他将被公认是一个神人，具有甚至比摩西还要强的领导能力。

In today's society many people are repulsed by the breakdown of ethical and moral standards. Life is cheap, crime is rampant, drug and alcohol abuse are on the increase, and children have lost respect for their elders. At the same time technology has advanced in quantum leaps. There is no doubt that today, if channeled correctly; man has all the resources necessary to create a good standard of living for all mankind. He lacks only the social and political will. Mashiach will inspire all men to fulfill that aim.

在现今的社会中，很多人都在崩溃的伦理和道德标准前面败退了。生命变为廉价，犯罪猖獗，吸毒和酗酒的人不断增加，儿童也不再尊重长辈。与此同时，科技却取得了迅猛的发展。毫无疑问，今天，如果引导得当，一个人就拥有为全人类创造一个良好的生活标准的一切必要的资源。他所缺少的仅仅是社会和政治意愿。弥赛亚将激励所有的人实现这一目标。

Why the belief in a human Messiah?

为什么要相信一个人类的弥赛亚？

Some people believe that the world will “evolve” by itself into a messianic era without a human figurehead. Judaism rejects this belief. Human history has been dominated by empire builders greedy for power.

有些人认为，世界自己就会“演变”成为弥赛亚时代，根本用不着一个人来挂名掺和。犹太教反对这种信念。人类历史一直都受控制于那些对权利贪得无厌的帝国建设者。

Others believe in Armageddon – that the world will self-destruct, either by nuclear war or by terrorism. Again Judaism rejects this view.

另外一些人相信世界末日的阿米吉多顿大战Armageddon，世界将自我毁灭，要么毁于核战争，要么毁于恐怖主义。犹太教也反对这种信念。

Our prophets speak of the advent of a human leader, the magnitude of whom the world has not yet experienced. His unique example and leadership will inspire mankind to change direction.

我们的先知说一个人类领导的到来，将会给世界带来翻天覆地的变化，其独特的典范和领导能力将激励人类改变方向。

Where is Mashiach mentioned in the Scriptures? The Scriptures are replete with messianic quotes. In Deuteronomy 30:1 Moshe prophesies that, after the Jews have been scattered to the four corners of the earth, there will come a time when they will repent and return to Israel where they will fulfil all the commandments of the Torah. The gentile prophet Bilam prophesies that this return will be lead by Mashiach (see Numbers 24:17-20). Jacob refers to Mashiach by the name Shilo (Genesis 49:10).

圣经里面有什么地方提到弥赛亚呢？圣经里面到处都有对救世主的提及。申命记三十一章一节摩西预言到，犹太人在地上向四面八方扩散以后，就会出现一个时期，到时候他们都会悔改，返回以色列，并会在那里履行所有托拉的戒命。外邦先知巴兰预言到这个回归将会是弥赛亚带领的（见民数记24：17-20）。雅各用示罗这个名字称呼弥赛亚。（创世记49：10）

The prophets Isaiah, Jeremiah, Ezekiel, Amos, Joel and Hosea all refer to the messianic era. It is interesting to note that on the wall of the United Nations building in New York is inscribed the quote from Isaiah (Ch.11:6), “And the wolf shall lie with the lamb”. Furthermore, it is clear from the prophets, when studied in their original Hebrew, that Mashiach is a Jewish concept and will entail return to Torah law, firmly ruling out any “other” messianic belief.

先知以赛亚、耶利米、以西结、阿摩司、约珥、何西阿都提到过弥赛亚的时代。最有意思的是纽约联合国大厦的墙壁上也刻着从以赛亚书上（11：6）引用的圣经：“豺狼必与绵羊羔同居”。此外，当研究先知们的希伯来原话的时候，就会很明显的看出弥赛亚是一个犹太人的概念，一定会带回对托拉法律遵守，与任何“另外的”救世主的信仰都水火不容。

What sort of leader will Mashiach be? Mashiach will be a man who possesses extraordinary qualities. He will be proficient in both the written and oral Torah traditions. He will incessantly campaign for Torah observance among Jews and observance of the Seven Universal Noahide Laws by non-Jews. He will be scrupulously observant and encourage the highest standards from others. He will defend religious principles and repair breaches in their observance. Above all, Mashiach will be heralded as a true Jewish King, a person who leads the way in the service of G-d, totally humble yet enormously inspiring.

弥赛亚将会是一个什么样的领导人呢？弥赛亚将会是一名拥有非凡的品质的男人，文字托拉和口传托拉都精通。为了让托拉在犹太人中得到遵守和挪亚七戒在外邦人中得到遵守，他将坚持不懈地奋斗。他将认真细致地观察和鼓励其他人达到最高标准。他将捍卫宗教原则和修复因为违反而带来的破口。总之，弥赛亚将是一个真正的犹太人国王，一个带领人们走侍奉上帝的道路的人，一个完全谦卑且具有极大感召力的人。

When will Mashiach come?

弥赛亚什么时候会来？

Jews anticipate the arrival of Mashiach everyday. Our prayers are full of requests to G-d to usher in the messianic era. Even at the gates of the gas chambers many Jews sang, “Ani Maamin” – I believe in the coming of Mashiach!

犹太人每天都在盼望弥赛亚的到来。我们的祈祷词里面也充满了请求上帝让弥赛亚时代来临的呼求。即使是在毒气室的门口许多犹太人也高唱“阿门”，就是“我相信弥赛亚的到来。”

However, the Talmud states that there is a predestined time when Mashiach will come. If we are meritorious he may come even before that predestined time. This “end of time” remains a mystery, yet the Talmud states that it will be before the Hebrew year 6000. (The Hebrew year at the date of this publication is 5766-2006.)

不过，塔木德里面声明弥赛亚的到来有一个预定的时间。如果我们作的好的话，他甚至可能会提前到来。这“最后的时刻”是一个秘密，然而塔木德还是声明这时间在希伯来纪年6000年以前（公元2006年是希伯来5766年）。

This does not rule out the possibility of Mashiach coming today and now if we merit it. It should be noted that many Torah authorities are of the opinion that we are in the “epoch of the Mashiach” and the Lubavitcher Rebbe stated on numerous occasions that the messianic redemption is imminent.

这并不排除如果我们现在够资格的话弥赛亚今天就会来的可能性。应当注意的是很多托拉的权威都认为我们现在就处在“弥赛亚的时代”，并且卢巴维策的拉比领袖多次讲到过弥赛亚的到来迫在眉睫。

Could Mashiach come at any time in any generation?

弥赛亚在任何时代、任何时间都会来吗？

Yes. In every generation there is a person who potentially could be the Mashiach. When G-d decides the time has arrived, He will bestow upon that individual the necessary powers for him to precipitate that redemption.

是的，每个时代都有一个人有可能是弥赛亚。到了上帝所定好的时候，上帝就会赋予那个人必要的能力促成救赎。

Any potential Mashiach must be a direct descendant of King David as well as erudite in Torah learning. It should be noted that many people living today can trace their lineage back to King David. The Chief Rabbi of Prague in the 16th Century, Rabbi Yehuda Loew (the Maharal), had a family tree that traced him back to the Davidic dynasty. Consequently, any direct descendant of the Maharal is of Davidic descent.

每一个潜在的弥赛亚都必须是大卫王的直系后代，也都热衷于托拉的学习。应该提醒的是今天很多人能把他们的家谱追溯到大卫王。16世纪布拉格的拉比首领耶胡达勒夫 Yehuda Loew (the Maharal 马哈奥)，有一本家谱把自己可以追溯到大卫的王朝。所以，马哈奥的所有直系后代都是大卫的后代。

Maimonides, a great Jewish philosopher and codifier of the 12th Century, rules that if we recognise a human being who possesses the superlative qualities ascribed to Mashiach we may presume that he is the potential Mashiach. If this individual actually succeeds in rebuilding the Temple and gathering in the exiles then he is the Mashiach.

门模拿，是12世纪的一位伟大的犹太哲学家和律法编辑家，所制订的规则是，如果我们发现一个人具有属于弥赛亚的那些优秀的品质，我们就可以推定他是潜在的弥赛亚。如果他确实能够重建圣殿并且把背井离乡的犹太人召集回来，他肯定就是弥赛亚了。

What exactly will happen when Mashiach comes?

弥赛亚来了的时候肯定会发生些什么事情？

Maimonides states in his Mishnah Torah – a compendium of the entire halachic tradition – that Mashiach will first rebuild the Temple and then gather in the exiles. Jerusalem and the Temple will be the focus of Divine worship and “From Zion shall go forth Torah, and the word of the L-rd from Jerusalem.”

门模拿在他编辑的托拉密西拿（密西拿是犹太全部‘合法’halachic传统的汇编）里面声称，弥赛亚首先会重建圣殿，然后召集背井离乡的犹太人返回以色列。耶路撒冷和圣殿将成为敬拜上帝的中心，“托拉将出自锡安，上帝的话语必出于耶路撒冷。”

The Sanhedrin – a supreme Jewish law court of 71 sages – will be established and will decide on all matters of law. At this time all Jews will return to full Torah observance and practice. It should be noted that in this present age of great assimilation and emancipation an unprecedented return of Jews to true Torah values has taken place. This “Baal Teshuvah” phenomenon is on the increase and paves the way for a full return in the messianic era.

圣核准The

Sanhedrin, 由71位圣人智者组成的犹太教律法最高法院, 将会再次组建并且裁决律法的一切事项。那时候所有的犹太人都会转回到完全按照托拉来做。应当指出的是, 在目前这个巨大同化和背离的时代, 犹太人正在前所未有的回转到真正的托拉价值观上。这种“争取好名声Baal Teshuvah”的现象正在增加, 并为全面恢复到弥赛亚时代铺平了道路。

Will miracles happen? The Talmud discusses this question and again arrives at the conclusion that, if we are meritorious, the messianic redemption will be accompanied by miracles. However, the realization of the messianic dream, even if it takes place naturally, will be the greatest miracle.

会有奇迹发生吗? 塔木德讨论了这个问题, 并且再次得出结论, 如果我们够资格被称赞的话, 弥赛亚的救赎将会伴随着奇迹的发生。无论如何, 弥赛亚盼望的梦想成真, 就算是没有带来自自然界的神迹奇事, 本身就是一件最伟大的神迹。

According to some traditions G-d Himself will rebuild the third Temple. According to others it will be rebuilt by Mashiach, while others suggest a combination of the two opinions. Some suggest that there will be two distinct periods in the messianic era: the first, a non-miraculous period, leading on to a second miraculous period.

按照许多传统的观念, 上帝自己将会重建第三圣殿。另外一些观点认为第三圣殿由弥赛亚来重建, 也有人建议将前面两种观点综合起来。有些人认为弥赛亚时代会有两个截然不同的时期: 首先, 是一个没有神迹时期, 接下来导入的才是神迹的时期。

Maimonides writes, "Neither the order of the occurrence of these events nor their precise detail is among the fundamental principles of the faith ... one should wait and believe in the general conception of the matter."

门模拿写道:“不管这些事件的发生顺序和准确细节怎样, 都符合信仰的基本原则……一个人应该等待并且相信这件事情的基本概念。”

What will become of the world as we know it?

根据我们所知道的, 世界将会变成怎样?

Initially, there will be no change in the world order other than its readiness to accept messianic rule. All the nations of the world will strive to create a new world order in which there will be no more wars or conflicts. Jealousy, hatred, greed and political strife (of the negative kind) will disappear and all human beings will strive only for good, kindness and peace.

一开始, 在世界准备就绪接受弥赛亚的统治的时候, 世界秩序会一切依然如故。世界上的所有国家都会努力奋斗, 力求建立一个没有战争和冲突的新的世界秩序。嫉妒, 仇恨, 贪婪和恶意的政党冲突都将消失, 全人类都将努力追求良善、仁爱、和平。

In the messianic era there will be great advances in technology allowing a high standard of living. Food will be plentiful and cheap.

在弥赛亚的时代科技将会有巨大的进步，食物会变得廉价和充足。

However the focus of human aspiration will be the pursuit of the “knowledge of G-d.” People will become less materialistic and more spiritual.

无论那时候人们的专注力将集中到追求“上帝的知识”上。人们会越来越属灵、越来越鄙弃唯物主义。

What can be done to bring Mashiach?

做什么才可以令弥赛亚来临？

In general, mankind must strive to perform more acts of goodness and kindness. Every person is mandated to learn and be aware of the messianic redemption, and strengthen his faith in Mashiach’s ultimate and imminent arrival.

总的来说，人类必须追求更加良善和仁慈的行为。每个人的任务是学习和了解

弥赛亚的救赎的知识，加强对弥赛亚一定会到来和即将到来的信心。

Charity is a catalyst for redemption and every day in our prayers we sincerely plead many times for the rebuilding of Jerusalem, the in-gathering of the exiles and the return to Torah observance under the leadership of Mashiach. The Lubavitcher Rebbe mounted a worldwide Mashiach campaign to heighten the awareness of Mashiach’s imminent arrival. The Rebbe constantly urged every person to prepare himself, his family and his community for the arrival of Mashiach. This can best be achieved by “living with Mashiach”; that is, by learning about Mashiach and yearning for his coming.

慈善对救赎也是一种促进因素，在我们每一天的祈祷中，我们应当诚心诚意的多次为弥赛亚领导耶路撒冷重建、以色列人回归和回转遵行托拉祈祷。卢巴维策拉比领袖在世界范围内发动了一个弥赛亚运动，提高人们对弥赛亚即将到来的认识。

拉比领袖经常督促每个人都要使自己、自己的家人和身边的人为弥赛亚的到来预备好。最好的预备方式就是“活在弥赛亚里面”，就是学习有关弥赛亚的知识和渴望他的来临。

In particular, each person has been charged with his/her own personal mission, to reveal G-dliness in his/her own portion of the world. Since this mission is associated with the ultimate purpose of the refinement of the world, our souls cannot be fulfilled until we have completed this task. When a person isolates himself from involvement within the world, even if he devotes himself to a life of study and prayer, he ignores this fundamental G-dly intent.

特别指出，每个人都有他或者她自己独特的使命，向世界展示他或者她自己属于上帝的那一部分。由于这个使命是与世界完善的最终目标联系在一起的，只有当我们完成了这个使命后，我们的灵魂才会满足！当一个人远离尘世的时候，即使是他的全部生活除了研读圣经就是祈祷，他也是无视这一基本的敬虔原则。

What good are the spiritual heights he will attain, if G-d’s will has not been fulfilled? The goal for which a person should strive is not his individual refinement alone, but rather, the refinement of the entire world.

如果上帝的意愿还没有完成的话，一个人达到属灵的高度又有什么益处呢？一个人所为之奋斗的目标不应该仅仅是个人的完善，更应该是整个世界的完善。

Surely, involvement with worldly matters presents a challenge, creating the possibility for self-indulgence and spiritual decline. Nevertheless, by remaining conscious of the purpose for which G-d sent us to exile, we can overcome that challenge and achieve both spiritual and material success.

对世俗事物的参与肯定会给一个人带来挑战，制造自我放纵和灵性下降的可能性。尽管如此，通过时常用上帝让我们流放到这个世界的目的警醒自己，我们能够克服这个挑战，在物质文明和精神文明上取得双丰收。

Just as the many years of servitude in Egypt were necessary stages in the process that led to the exodus, similarly the present exile has as its purpose the ultimate Redemption. Since, in the Era of the Redemption, G-dliness will be revealed in all places and in all things, the service that prepares for that revelation must likewise be all-inclusive. Hence, our people have been spread throughout the world and have become involved in every aspect of existence.

就像在埃及多年的奴役是导致出埃及的必要阶段一样，同样，目前以色列人流亡海外，其目的是为了最终的救赎。这是由于，在救赎的时代，敬虔将会显示在所有地方和所有的东西上，因此，对它所做的准备工作也要包罗万象。所以，我们的人民已经分散到世界各地，已经参与到各个领域当中。

Ultimately, each individual's efforts in making his/her environment a dwelling place for G-d, will prepare the entire world for the era when "the earth will be filled with the knowledge of G-d, as the waters cover the ocean bed."

最后，每个人在自己为上帝制造一个居住的地方所作出的努力，将预备整个世界进入到一个时代，到时候，“认识上帝的知识将充满遍地，好像水充满海洋一样”。

Here are some Point to ponder. 这里是一些思考的重点

Can Mashiach, messiah come anytime?

弥赛亚随时都能够来吗？

What will become of the world as we know it?

我们知道世界会变成怎样？

What will this world be like – start living it today.

世界将会出现什么变化 – 今天开始生活

All will come to know and praise G-d as his name will be one.

上帝的名字是独一的，全世界都要知道和称颂上帝

The world will be filled with Divine knowledge as the light of G-d will shine.

世界将会充满上帝的知识就像上帝光芒普照一样

Giving charity and doing good deeds will bring the era of Mashiach.

行慈善和行为良好将会带来弥赛亚的时代

**THINK YOU'RE POWERLESS AGAINST VIOLENCE AND HATE?
THINK AGAIN.**

你认为你对暴力和仇恨无能为力？
可以再试着想想看。

10 WAYS YOU CAN MAKE VIOLENCE AND HATE DISAPPEAR. FOREVER!

10种方法让你能够彻底消除暴力和仇恨。永远！

A great sage once said, "A little light drives away a lot of darkness." That, in essence, is the goal of a unique world-wide campaign. The premise: Flood the world with goodness, and violence will disappear. The promise: A world of good for all mankind.

一位伟大的智者曾说过：“一点光明就能驱散很多黑暗。”这句话从本质上概括了一个独特的、全球性的目标。其前提是：用善良淹没世界，暴力就会消失。其承诺是：为全人类创造一个美好的世界。

Sound impossible? Just do your part and ask your friends and family members to do the same, you'll see the results for yourself!

这听起来不可能实现？只要尽你自己的一份力，并请你的朋友和家人也这样做，你就会亲眼看到结果！

1. FOLLOW THE NOAHIDE LAWS.

1. 遵守诺亚七律

Thousands of years ago, violence and robbery threatened to overrun the world and all its inhabitants. One man, Noah, refused to follow the crowd, and as a result, his personal code of behavior has become the standard for all mankind. That standard was reestablished for the descendants of Noah by Moses at Mount Sinai:

1. Recognition of G-d, Prohibition of Idolatry
2. Recognition of the sanctity of life, Prohibition of Murder
3. Recognition of the value of society, Prohibition against Theft
4. Recognition of Divine Providence, Prohibition against Blasphemy
5. Recognition of the family unit, Prohibition against Incest and Immorality
6. Recognition of creatures, Prohibition against Eating Flesh off a Living Animal
7. Recognition of the role of law, the Commandment to promote Justice

数千年前，暴力和抢劫的威胁席卷了全世界的所有居民。当时，一个名叫诺亚的人拒绝随波逐流，他的行为准则也逐渐成为了全人类的行为准则。这个准则后来由摩西在西奈山上为诺亚的后代重新确立：

- 第一，承认唯一的神，禁止偶像崇拜；
- 第二，承认生命的神圣性，禁止谋杀；
- 第三，承认社会公认的价值观，禁止偷盗；
- 第四，承认神的旨意，禁止亵渎；
- 第五，承认家庭的重要性，禁止乱伦以及其他不道德行为；
- 第六，承认生命的宝贵，禁止食用活体动物的肉；
- 第七，承认法律的作用，履行促进正义的诫命。

Abiding by the Seven Laws will help bring blessings to society at large, and to your personal world in particular.

遵守这七条法则将有助于为整个社会带来福祉，尤其是为你个人的生活带来福祉。

2. ONE GOOD DEED GENERATES ANOTHER!

2. 人的善行具有带动作用

A true story: Ten years ago, on a freezing Saturday night in New York, a young man and his friends stopped for pizza and then drove down Canal Street to the Holland tunnel. As he stopped for a red light, he noticed a beggar standing at the corner holding out his hat.

一个真实的故事：十年前，在纽约一个寒冷的周六夜晚，一个年轻人和他的朋友们停下来吃了披萨，然后沿着运河街开车前往荷兰隧道。当他在红灯前停下时，他注意到一个乞丐站在街角伸出帽子。

There was one hot slice of pizza left in the box. The young man rolled down the window, said, "Good evening!" and handed the man the box with the slice of kosher pizza. Everyone in the car watched to see what he would do. He walked over to several other paupers who were sleeping in cardboard boxes, woke them up, and mumbled "hot pizza."

盒子里还剩下一片热披萨。这个年轻人摇下车窗，说了声“晚上好！”，然后把装有那片犹太洁食披萨的盒子递给了那个人。车里的每个人都在看他会怎么做。他走到几个睡在纸箱里的乞丐那里，把他们叫醒，然后嘟囔着“热披萨”。

To the amazement of all the young men in the car, beggar divided the slice of pizza into equal pieces and distributed them. The light turned green and boys drove off, forever touched by one person's act of

generosity.

让车里所有年轻人惊讶的是，乞丐将那片披萨分成了大小相等的几块，然后分发给了其他人。红灯变绿了，男孩们开车离开，但他们永远被这种慷慨行为所触动。

The point is, every time you give money to a charitable organization or do a kind deed for another person, you set off a chain reaction of good that goes on forever!

这个故事的重点是，每当你向慈善机构捐款或为他人做一件好事时，你就会引发一连串永不停息的善意反应！

3. PRAY IN YOUR OWN WAY EVERY DAY.

3. 每天以你自己的方式祷告

Prayer simply recognizes the existence of G-d, and G-d's influence over our lives and the world around us. Typically, prayer takes three forms. It either involves praising G-d for His wonders; thanking G-d for His deeds; or petitioning G-d to grant our requests.

祈祷是承认神之存在的直接形式，以及承认神对我们的生活以及周围世界具有重大影响力。通常而言，祈祷有三种形式。赞美神的奇迹；感谢神的作为；以及恳求神满足我们的需求。

Sincere prayer is effective in any language, at any time, and in any appropriate place. Most people prayer with someone or something specific in mind; however, even a general prayer asking for G-d to a complete and lasting end to violence, hatred, and tragedy is a good idea.

真诚的祈祷在任何语言中、任何时间、任何适当的地方都是有效的。事实上，大多数人祈祷时会想着某个特定的人或事物；然而，即使是一个笼统的祈祷，比如请求神彻底并永久地结束暴力、仇恨和悲剧，也是一个好主意。

If you're not sure how to pray or even what to say, look in Psalms. The 150 chapters of Psalms communicate the soul of man to G-d like no other literature in the world. Yet no matter when, where, or how often you pray, you can be sure that G-d listens; and will answer you as only G-d can. And if enough people beg G-d to end the madness, G-d will answer all of us with a World of Good.

如果你不确定如何祈祷或该说什么，可以看看《妥拉》的诗篇。诗篇的 150 个章节以世上任何文学作品都无可比拟的方式，传达了人类的灵魂与神之间的共鸣。无论你在何时、在何处、以何种频率祈祷，你都可以确信神在倾听；并且神会以只有神能做到的方式来回应你。如果有足够多的人恳求神结束这种灾难，神将以一个美好的世界来回应我们所有人。

4. SHOW COMPASSION FOR HUMANITY; AND G-D WILL, TOO.

4. 对人类表达同情心，神也会这样对你

If you've ever looked in a pond, you've no doubt seen your own face looking back. Similarly, the way we act towards others is the way that G-d acts towards us. So when individuals use violence to achieve their ends; violence is used against them, thus setting up a cycle of violence, tragedy and hate that can continue for generations.

如果你曾经看过池塘，无疑会看到自己的脸映照回来。同样，我们对待他人的方式就会变成神对待我们的方式。所以当一个人滥用暴力来达到目的时，暴力往往就会反过来用在他们身上，从而形成一个可能持续数代的暴力、悲剧和仇恨的循环。

Yet it's possible to break the cycle of violence if we work together. What's more, it is not difficult or expensive. All it takes is compassion. If someone is ill, visit him. If someone is hungry, feed him. If someone is destitute, support him. If someone is naked, clothe him.

然而，如果我们共同努力，是有可能打破暴力循环的。更为重要的是，这一点并不困难、昂贵。它所需要的只是我们的同情心。如果有人生病了，去看望他。如果有人饿了，给他食物。如果有人一贫如洗，去支持他。如果有人赤身裸体，给他衣服。

By showing compassion to others, G-d will show compassion to us and put an end to violence and suffering. Forever.

通过对他人表现出同情，神便会对我们表现出同情，并永远结束暴力和苦难。

5. HONOR THE ELDERLY.

5. 尊敬长者

Experience is something you can't buy. It must be lived, and hopefully, shared.

经验是无法购买的东西。它必须被亲身经历，并且理想情况下，应该被分享。

Honoring the elderly recognizes their unique contributions of the past, and the contributions they can make to our future. At the same time, it teaches our children to follow along the same path by honoring us at the right time.

尊重老年人是认可他们过去的贡献，以及认可他们对我们的未来可能做出的贡献。同时，这也教导我们的孩子在适当的时候以同样的方式尊重我们，从而延续这一传统。

How do you honor someone you may not know? The best place to start is with simple courtesy.

Remember, elderly legs may not be as firm as yours. Elderly hands may not be as strong. Elderly eyes may not be as sharp. So when the opportunity comes along, don't let it slip by. Offer your help, and even if it's refused, you've done the right thing.

如何尊重一个你可能不认识的人？最好的起点是简单的礼貌。记住，老年人的腿可能不如你的稳健。老年人的手可能不如你的有力。老年人的眼睛可能不如你的敏锐。所以当机会出现时，不要让它溜走。主动提供帮助，即使被拒绝，你也做了正确的事。

But don't stop there. Keeping doing the right thing whenever you have a chance, and encourage others to do the same, because doing the right thing is exactly what's needed to correct the wrongs in this world.

但不要止步于此。每当有机会就继续做正确的事，并鼓励他人也这样做，因为做正确的事正是纠正这个世界的错误所需要的。

6 HONORING YOUR PARENTS

6. 孝敬父母

Even in man's most mundane activities he must connect with G-d. Before eating he must recite a blessing, realizing who is the Creator of the food. Whilst honoring parents he must realize that this commandment equal to honoring G-d.

即使在人最日常活动中，他也必须与神连接。比如，在进食前，他必须诵读祝福语，意识到谁是食物的创造者。在尊敬父母时，他必须意识到这一诫命的重要性甚至等同于尊敬神。

The Torah teaches, "The reward for a mitzvah is a mitzvah." Some commentaries explain this in the literal sense that the reward for a mitzvah is the opportunity to perform another mitzvah. However, in the light of the above, one may explain that the reward of a mitzvah is the very connection that the person has with his Creator whilst he is doing the mitzvah.

《妥拉》教导我们，“行善的回报就是行善”。一些评论家从字面意义上解读这句话，认为行善的回报是有机会再次行善。然而，根据前面的讨论，我们也可以这样解释：行善的回报是在行善过程中，人与造物主之间建立的紧密联系。

This connection is life itself. In a Jewish context life may be defined as something eternal, whereas death is something that is interrupted. The Rabbis teach that the righteous, even in death, are alive. The pleasures of this world are momentary. They may last for a minute, an hour, a week, or even a few years but, after a while, are gone. Life – true life – is eternal. When engaging in mitzvah performance, a person is connecting with G-d, and therefore with eternity itself, and so is truly alive. That connection lasts forever and stands above time. The righteous are alive even after death because their entire focus in this world is their connection with G-d which continues even after death. And the Ben Noah also shares in

this eternal existence.

事实上，这种连接意味着生命本身。在犹太教的语境中，生命可以被定义为永恒的事物，而死亡则是被中断的事物。诸位拉比教导我们，即使面对死亡，正义的人依然活着。这个世界的快乐是短暂的。它们可能持续一分钟、一小时、一周，甚至几年，但过后就消失了。而生命，真正的生命，则是永恒的。当一个人履行他的诫命时，他就是在与上帝相连接，因此也意味着与永恒本身连接，所以他是真正活着的。这种连接是超越时间的永恒。正义的人即使在死后也是活着的，因为他们在这个世上的全部聚焦点就是与上帝的连接，这种连接在他们死后仍然会延续。而诺亚的子孙（遵守诺亚七律的非犹太义人）也分享这种永恒。

This leads us to the true definition of happiness. Ultimate happiness may not be gauged by any amount of self-gratification, even of a spiritual nature. True happiness may be defined as the knowledge that one is doing the will of G-d at any given moment. Such happiness is constant and permanent. A person may serve G-d with joy even when going through difficult moments. That attachment is, in fact, the true goodness that a person may experience, for it is an experience of G-d Himself. In fact, the greatest good that G-d could possibly give us, is Himself.

这引导我们得出幸福的真正定义。终极的幸福可能无法通过任何程度的自我满足来衡量，即使是精神层面的自我满足。真正的幸福可以被定义为：一个人知道自己在任何时刻都在履行上帝给他的旨意。这种幸福是持续和永久的。即使在经历困难时刻，一个人也可以怀着喜悦侍奉上帝。事实上，这种与上帝的连接是一个人可能体验到的真正的善，因为它是对上帝存在的体验。实际上，上帝可能给予我们的最大的善，就是上帝本身。

To explain further: The world is a creation by G-d and, as such, can have no common denominator with its creator. This world consists of a variety of creatures which are generally classified into four "kingdoms": minerals, vegetation, animals and mankind. Taking the highest individual of the highest group of the four, i.e. the most intelligent of all men, there can be nothing in common between him – a created and limited being – and G-d – the Infinite Creator.

进一步的解释是：世界是上帝的造物，因此，世界与其创造者之间不可能有共同点。这个世界由各种生物组成，通常被分类为四个“界”：矿物界、植物界、动物界和人类。即使我们以最高群体中的最高个体举例，也就是所有人类中最聪明的那个人，在他（一个被创造的、有限的存在）和上帝（无限的创造者）之间也不可能有任何共同点。

However, G-d gave us the possibility of approach and communion with Him by showing us the way that a finite created being can reach beyond his inherent limitations and commune with the Infinite. Obviously, only the Creator Himself knows the ways and means that lead to Him, and only the Creator Himself knows the capacity of His creatures in using such ways and means. Herein lies one of the most essential aspects of the Torah and mitzvot. Although, to many, the Torah may be a means to gain reward and avoid punishment or just a guide to good living, being G-d given it has infinite aspects, and one of the most important is that it provides the means whereby we may reach a plane above and beyond our

status as created beings. Clearly, this plane is far beyond the highest perfection which a man can obtain within his own created – and hence limited – sphere.

然而，上帝赐给我们接近祂并与祂交流的可能性，向我们展示了一个有限的被造物如何能够超越其固有的局限，与无限者交流。显然，只有创造者自己知道通往祂的方式和途径，也只有创造者自己知道祂的被造物在使用这些方式和途径时的能力。这就是妥拉(Torah)和诫命(mitzvoth)最重要的方面之一。虽然对许多人来说，妥拉可能只是获得奖赏和避免惩罚的手段，或只是一个美好生活的指南，但作为上帝所赐予的珍宝，它具有无限的价值，其中最重要的一点是，它提供了一种方法，使我们能够达到超越我们作为被造物身份的境界。显然，这个境界远远超出了人类在自我的领域内所能达成的最高境界。

From this point of view it no longer appears strange that the Torah and mitzvoth find expression in such simple, material aspects as in, for example, the Noahide laws. For our intellect is also created and therefore limited within the boundaries of creation beyond which it has no access. Consequently, it cannot know the ways and means that lead beyond those bounds. The Torah, on the other hand, is the bond that unites the created with the Creator, as it is written, “And you that cleave to G-d, your G-d, are all living this day.” To the Creator all created things, the most corporeal as well as the most spiritual, are equally removed. The question, “what relationship can a material object have with G-d?”, has no more validity than if it referred to the most spiritual thing in its relationship to G-d.

从这个角度来看，妥拉以及诫命在非常简单、物质的方面得到表达不足为奇，比如在诺亚七律中。因为，我们人类的智力也是被上帝创造的，被当然地限制在创造的边界之内，无法超越这些边界。因此，通往这些界限之外的方式和途径是不得而知的。另一方面，妥拉是将被造物与创造者联系在一起的纽带，正如经书上所写：“你们今日全都活着的人，正式是紧紧倚靠耶和華一也就是你们的神的人。”对于创造者来说，所有被造之物，无论是最物质的还是最精神的，都是同等区隔的。“物质上的事务与上帝存在什么关系？”这一问题，与其询问最精神的事物与上帝的关系相比并不具有更多意义。

The beauty of Torah and mitzvoth is that through simple everyday actions – well within the reach of normal individuals – every person can connect with the Divine and transform this world into an dwelling place for G-d. The Torah is not in heaven, rather, “it is exceedingly near to you, in your mouth and in your heart to do it.”

妥拉和诫命的美妙之处在于，仅仅通过人类简单的，完全在普通人的能力范围内日常行为，便可使得每个人都能够与神圣连接，并将这个世界转变为神的居所。妥拉不在天上，相反，“它离你甚近，就在你口中，在你心里，使你可以遵行。”

Now let us return to the original question – can a person be a good without being observant? The answer is that even if a person lives what he personally considers to be a good and moral life and engages in acts of kindness etc., although he is partially fulfilled through the mitzvoth he is doing (and living a good and moral life is truly desirable in the eyes of G-d), he is nonetheless denying himself the

maximum and optimum goodness available and so missing out on a very precious opportunity, by not utilizing his potential for a deeply fulfilling relationship with the Creator.

现在让我们回到最初的问题——若一个人不遵守宗教戒律，他能成为好人吗？答案是：即使一个人过着他自认为善良和道德的生活，并从事善举等，尽管他通过所做的善行满足了部分诫命的要求（过着善良和道德的生活在上帝眼中确实是值得赞许的），但他仍然否定了自己能够获得的最大、最佳的善，因此错过了一个非常宝贵的机会，没有充分实现自己与创造者建立深厚关系的可能性。

7 FAITH TRUST & INTEGRITY, HONESTY

7. 信仰、信任、正直与诚信

The need for G-d: one must believe that there is an eye that sees and an ear that hears. By definition believing is to accept G-d as a reality in our life. The way each one of us perceives G-d will depend largely on our perception from childhood and/or our current influences.

人类对神的需求：人必须相信有一只眼睛在看，有一只耳朵在听。从定义上讲，信仰就是从内心接受神作为我们生活中的一个现实。我们每个人对神的感知，很大程度上取决于我们从童年时期形成的看法和/或当前的影响因素。

Can the existence of G-d be proven? In truth we must analyze the question before we attempt an answer. What is considered a proof? How does one prove that anything exists? Take for example, a blind man. Do colors exist for the blind man? He cannot see colors, yet they still exist that fact is established by others who can see. The blind man believes and trusts that his fellow men can see that colors do exist although it is beyond his personal experience: For a further example, take electricity. When we turn on a light, can we see electricity? The answer is no, we see only its effect. Take gravity. When an object falls we cannot see, hear, feel, taste or smell gravity - we only see its effect. All agree that gravity is an undisputed fact of nature since we see its effect. Scientists today are still baffled as to exactly what is the "stuff" of gravity. In short, the proof of existence of any matter does not necessarily mean that we have to sense it in any way. It exists because we see its effect.

神的存在能被证明吗？事实上，在我们尝试回答之前，我们必须先分析一个问题。证明的标准是什么？我们如何证明任何事物的存在？以盲人为例。对盲人来说颜色存在吗？他当然无法看到颜色，然而颜色确实存在，这一事实是由能看见的人所确立的。盲人相信并信任他的同胞能看到颜色确实存在，尽管这超出了他的个人经验。我们再举一个例子，就以电为例。当我们打开灯时，我们能看到电吗？显然不能，我们只能看到它的效果。再看重力。当一个物体落下时，我们无法看到、听到、感觉到、品尝到或闻到重力，我们只能看到它的效果。所有人都同意重力是自然界无可争辩的事实，因为我们看到了它的效果。事实上，时至今日，科学家们仍对重力的“本质”感到困惑。简而言之，任何事物存在的证明并不一定意味着我们必须以某种方式感知它。事物之所以存在，有时是因为我们看到了它的效果。

8 HOPE FREEDOM& JUSTICE DEMOCRACY

8. 希望、自由、公正与民主

The human being is the only creature with free choice. This means we can either work on ourselves and become better than our nature, or abuse our gifts and become worse. Only a human can be generous, kind, selfless and act higher than his or her instincts; and only a human can be cruel, destructive and murderous. (Although sometimes animals do what seem like acts of kindness or destruction, they are invariably just following their instinct for survival -- there is no altruism or malice in their actions.)

人类是唯一拥有选择自由的生物。这意味着我们可以通过自我修养变得比我们的动物本能更好，当然也可能因为滥用我们的天赋而变得更糟。只有人类可以拥有慷慨、善良、无私等高尚品质，表现得高于自己的本能；同样，也只有人类可以残忍、具有破坏性和杀戮性。（虽然有时动物也会做出看似善良或破坏性的行为，但它们毫无疑问只是遵循生存本能——它们的行为中没有利他主义或恶意。）

When we use our freedom to act in a kind, holy and selfless way, we are the highest life form, and the rest of creation is there for us. Then, by eating other creatures we are in fact elevating them to places where they couldn't go by themselves.

当我们运用自由意志以仁慈、神圣和无私的方式行事时，我们就成为了最高等的生命形式，而其他的被造物则是为我们而存在。因此，通过食用其他生物，我们实际上是在将它们提升到它们自己无法到达的境界。

For example, if I eat a tomato, and then expend the energy that that tomato gave me in performing an act of kindness, the tomato has become a partner in my action, thus making the world a better place -- something a tomato can't do on its own.

例如，如果我吃了一个西红柿，然后利用这个西红柿给我的能量去做一件善事，那么这个西红柿就成为了我行为的伙伴，从而使世界变得更美好——这是西红柿靠自己无法做到的事情。

On the other hand, if I use my energy only to further selfish goals, or to oppress or inflict harm, then what right do I have to eat a tomato? The tomato never hurt anybody, and by eating it and causing harm I am corrupting an innocent tomato!

另一方面，如果我只是利用我的能量来追求自私的目标，或者去压迫或伤害他人，那么我有什么权利去吃一个西红柿呢？西红柿从未伤害过任何人，而通过吃掉它并造成伤害，我实际上是在腐蚀一个无辜的西红柿！

This is why Judaism doesn't see eating animals as necessarily being cruel. In fact, it could even be cruel

not to eat animals, because you are robbing them of a chance to serve a higher purpose (unless of course it is for health reasons). However if you yourself are not living a life of purpose, then it is just as cruel to eat a tomato as a chicken! Since you are debasing all these life forms.

这就是为什么犹太教不认为吃动物一定是残忍的。事实上，不吃动物也可能是残忍的，因为你剥夺了它们服务于更高目的的机会（当然，除非是出于健康原因）。然而，如果你自己没有过有意义的生活，那么吃西红柿和吃鸡一样残忍！因为你正在贬低所有这些生命形式。

9 FAMILY, EDUCATION & HEALTH

9. 家庭、教育和健康

On the face of it, education is the training of children and youngsters. It is the child who obviously needs to be taught -- to be imparted knowledge, to be aided in the honing of faculties and skills, to be guided in the development of a moral self that distinguishes between right and wrong and never loses sight of its responsibilities towards G-d and man.

从表面上看，教育是对儿童和年轻人的培养。显然，孩子需要被教导——被传授知识，在磨练能力和技能方面得到帮助，在发展道德自我方面得到指引以区分对错，并始终不忘对神和人的责任。

But as the articles assembled in this anthology demonstrate, education is a life-long endeavor. Within our own selves, too, there is the "elder" and the "youngster", our yesterday and our tomorrow, and the former must never cease to guide and instruct the latter. Within our own selves, too, is a perpetual need to learn, develop and grow, to cultivate the seeds and saplings of our present potential into the trees and fruits of future achievement. We talk about the child because in the child the need is evident, the transition visible, and the results tangible. So only by examining how we educate our children can we know how to educate ourselves.

但正如这个文集中收集的文章所展示的，教育是一项终身的努力。对我们个人来说，也存在着“长者”和“年轻人”，我们拥有昨天和明天，前者必须不断地指导和教导后者。对我们个人来说，也存在着持续学习、发展和成长的需求，将我们当前潜力的种子和幼苗培育成未来成就的树木和果实。我们谈论孩子，是因为在孩子身上，这种需求是显而易见的，转变是可见的，结果是切实可感的。因此，只有通过研究我们如何教育孩子，我们才能知道如何教育自己。

10 REDEMPTION

10. 救赎

In general, mankind must strive to perform more acts of goodness and kindness. Every person is mandated to learn and be aware of the messianic redemption, and strengthen his faith in Mashiach's

ultimate and imminent arrival.

总的来说，人类必须努力去做更多善良和仁慈的行为。每个人都有责任学习并了解弥赛亚这一救赎，并增强对弥赛亚最终且即将到来的信念。

Charity is a catalyst for redemption and every day in our prayers we sincerely plead many times for the rebuilding of Jerusalem, the in-gathering of the exiles and the return to Torah observance under the leadership of Mashiach. The Lubavitcher Rebbe mounted a worldwide Mashiach campaign to heighten the awareness of Mashiach's imminent arrival. The Rebbe constantly urged every person to prepare himself, his family and his community for the arrival of Mashiach. This can best be achieved by "living with Mashiach"; that is, by learning about Mashiach and yearning for his coming.

慈善是救赎的催化剂。我们每天在祈祷中多次真诚地祈求重建耶路撒冷、流亡者的聚集，以及在弥赛亚领导下重新遵守妥拉。哈巴德·卢巴维奇的瑞比在全世界发起了一场弥赛亚运动，以提高人们对弥赛亚即将到来的意识。瑞比不断敦促每个人为弥赛亚的到来做好自己、家人和社区的准备。实现这一目标的最佳方式是“与弥赛亚同在”，也就是通过学习弥赛亚的知识并渴望他的到来。

In particular, each person has been charged with his/her own personal mission, to reveal G-dliness in his/her own portion of the world. Since this mission is associated with the ultimate purpose of the refinement of the world, our souls cannot be fulfilled until we have completed this task. When a person isolates himself from involvement within the world, even if he devotes himself to a life of study and prayer, he ignores this fundamental G-dly intent.

特别地，每个人都被神赋予了个人使命，即在自己所处的世界中揭示神性。由于这个使命与净化世界的终极目标相关联，在完成这项宏伟任务之前，我们的灵魂是无法得到真正满足的。若一个人将自己与世界隔离，即使他献身于学习和祈祷的生活，他也忽视了这一具有根本性的神圣意图。

What good are the spiritual heights he will attain, if G-d's will has not been fulfilled? The goal for which a person should strive is not his individual refinement alone, but rather, the refinement of the entire world.

如果没有实现上帝的旨意，他所达到的精神高度有什么用呢？一个人应该追求的目标不仅仅是个人境界的提升，而是整个世界的净化。

Surely, involvement with worldly matters presents a challenge, creating the possibility for self-indulgence and spiritual decline. Nevertheless, by remaining conscious of the purpose for which G-d sent us to exile, we can overcome that challenge and achieve both spiritual and material success.

诚然，参与世俗事务确实带来挑战，带来了自我放纵和精神衰退的可能性。然而，通过始终牢

记上帝将我们流放的目的，我们可以克服这一挑战，并同时实现精神和物质上的成功。

Just as the many years of servitude in Egypt were necessary stages in the process that led to the exodus, similarly the present exile has as its purpose the ultimate Redemption. Since, in the Era of the Redemption, G-dliness will be revealed in all places and in all things, the service that prepares for that revelation must likewise be all-inclusive. Hence, our people have been spread throughout the world and have become involved in every aspect of existence.

正如犹太人在埃及多年的奴役的经历是出埃及的必要阶段，同样，当前的流放也是为了最终的救赎。由于在救赎时代，神性将在所有地方和所有事物中显现，为这种显现做准备的努力因而也必须是全面的。因此，我们犹太民族已经分散到全世界，并参与到生存的各个方面。

Ultimately, each individual's efforts in making his/her environment a dwelling place for G-d, will prepare the entire world for the era when "the earth will be filled with the knowledge of G-d, as the waters cover the ocean bed."

最终，每个人为使自己身处的环境成为神的居所所做的努力，将为这样一个救赎的时代做好准备：“上帝的知识将充满大地，如同水覆盖海床。”

GOOD AND EVIL

善与恶

The Torah metaphor for evil is darkness. No more than the absence of truth. A void of reality. Like darkness, evil has no power of its own. From where, then, does it derive the power to cause so much pain in the world?

妥拉用黑暗作为邪恶的比喻。这不过是一种真理的缺失和现实的空虚。如同黑暗一样，邪恶本身没有力量。那么，它从何处获得在世界上造成如此多痛苦的力量呢？

In the beginning, Adam and Eve could have simply ignored it and it would have eventually dissolved into the sparks of G-dly light they revealed in the Garden. However once evil has been fed and lives out of its bag, it can never be dealt with so smoothly again.

起初，亚当和夏娃本可以简单地忽视它（邪恶），它最终会在他们在伊甸园中揭示的神圣之光的火花中消散。然而，一旦邪恶被滋养并脱离了它的束缚，就再也无法如此轻松地处理它了。

Nevertheless, our major weapon against Evil is still our disregard for it. This is perhaps the Lubavitcher Rebbe's most common response to those who wrote asking for counsel to deal with the evil in their daily lives -- whether it be anger, temptation, disturbing thoughts, bad dreams, over and over, the Rebbe writes, "do more good and remove your mind from the issue." Even in matters of health, the Rebbe advised,

"Find a good doctor, who will be concerned with your problems. Then simply follow his instructions and remove your mind from the sickness."

尽管如此，我们对抗邪恶的主要武器仍然是对它的漠视。这也许是卢巴维奇瑞比对那些写信寻求建议如何处理日常生活中邪恶的人最常给出的回应——无论是愤怒、诱惑、令人不安的想法、噩梦。瑞比一再写道：“要多行善事，将你的注意力从这个问题上移开。”即使在健康问题上，拉比也建议：“找一个好医生，他会关心你的问题。然后只需按照他的指示行事，将你的注意力从疾病上移开。”

On a global scale, evil is not something to fear, much less to negotiate with. That only gives it more power. Yes, there are times when you have no choice but to battle evil -- as the Maccabees did against the Syrian-Greek oppressor. But stoop to conquer evil and you will only join it in its mud. Against evil, you must march to battle on the clouds. You must trample it, while never looking down. On the contrary, while in battle against evil, you must find yourself reaching higher and higher.

从全球范围来看，邪恶并不是需要恐惧的东西，更不用说与之谈判。那只会给它更多力量。诚然，有时你别无选择，只能与邪恶抗争——就像马加比人对抗叙利亚-希腊压迫者那样。但是，如果你妄图去征服邪恶，你只会与它一起陷入泥潭。你要对抗邪恶，必须踏着云朵走向战场。你必须践踏它，同时永不低头。只有，在与邪恶作战时，你必然发现自己达到越来越高的境界。

That is why it is so important today for us to create more light. Even a little light pushes away a lot of darkness. For every shadow of darkness we see, we must produce megawatts of blinding light. In fact, this is the purpose of evil, why a G-d who is entirely good, devised evil to be in His world. Because evil forces us to reach deep inside, to find our inner strength, climbing ever higher, until reaching a brilliant, blinding light -- a light that leaves no crevice for darkness to hide.

这就是为什么创造更多光明是如此重要。即使是一点点光明也能驱散大量黑暗。对于我们看到的每一个黑暗的阴影，我们都必须产生兆瓦级的耀眼光明。事实上，这就是邪恶的目的，这也是为什么一个完全善良的上帝会在祂的世界中设计邪恶。因为邪恶会迫使我们深入内心，发掘我们的内在力量，不断攀升，直到获得一种辉煌、耀眼的光明——这种光明不再给黑暗留下任何藏身之处。

Against that light, evil melts in surrender, having fulfilled its purpose of being. For, in the beginning, darkness was made with a single intent: To squeeze out the inner light of the human soul. A light that knows no bounds. Fight evil with beauty. Defy darkness with infinite light.

面对那辉煌、耀眼的光明，邪恶终将瓦解、投降，完成了它存在的使命。因为，在一开始，黑暗被创造时只有一个意图：发掘人类灵魂内在的光明。这是一种无限无界的光明。我们要用美和善对抗邪恶。用无限的光明来对抗黑暗。

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诺亚的律法，以我们共同的祖先诺亚之名命名，是在西奈山上由上帝赐予摩西，是为了让全世界的人民都能在“国家不应该举起剑来对抗国家”的情况下实现世界和平与全球统一的基础。



