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犹太政治传统(卷二)

THE JEWISH POLITICAL TRADITION
VOL II MEMBERSHIP

[美]迈克尔·沃尔泽 等 编
冯洁音 译

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by Michael Walzer, Menachem Lorberbaum & Noam J. Zohar

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三极彝训，其书曰经。经也者，恒久之至道，不刊之鸿教也。

——刘勰《文心雕龙·宗经第三》

圣经都是上帝所默示的，于教训、督责、使人归正、教导人学义都是有益的。

——《提摩太后书》3:16

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圣经图书馆

主编：杨克勤 梁慧

缘 起

自西学入华以来，中国文教体制分崩离析，中国学人一直无法回避的问题；西方文明如何轻而易举割断我们的学统，终止了我们的道统。中西之争的题域一直困扰着我们。其实，中西文化各有其哲学思想、伦理道德及宗教文化之渊源，而这些渊源无不以古雅圣贤经书为开端和基石，形成经典。所谓“经典”，系指一种影响悠久文明形态走向的文本源头，蕴涵先知圣贤的智慧，其历经时间的长久考验，仍然能作用于今天的世界共同体与文本进行生命交汇，具有孕育一种重植根基、重温知新、重现思想的能力。刘勰《文心雕龙》道：“三极彝训，其书曰经。经也者，恒久之至道，不刊之鸿教也。”（宗经第三）“经典”的魅力在于它隐含宇宙秩序的永恒原则，背负磅礴的天理及诚意，其理想和认知超越了所起源的历史人文环境，构筑了现代社会、经济和文教体制的重要基础。因此，倡导以经典为基础和以文本为依据的主要目的：一，避免对古文化“道听途说”或“皮相论据”；二，以治经方法回归原典，重拾学统学理，从中取得借镜，在与圣贤的席谈中，寻索真知灼见，破解“中西之争”之伪；三，回归经典意味当下，我们要从“中西之争”的题域回归“古今之争”的视域，进而通达“古今之变”。

西方文明的最重要基石之一是圣经。本丛书“圣经图书馆”以希伯来和基督宗教正典文本为经，以人心并大道的普世共通性为纬，勾勒整全西方文明的基础图景，诚如宋儒陆象山云：“东海有圣人出焉，此心同也，此理同也。西海有圣人出焉，此心同也，此理同也。”（《象山先生行状》）虽然这些经典的思想源流、历史演进和影响主要在西方，但希伯来和基督教智慧发源于古代西亚，不是西方文明的专利品，而是人类的精神珍宝和学术宝库，故使徒保罗写道：“圣经都是上帝所默示的，于教训、督责、使人归

正、教导人学义都是有益的。”(《提摩太后书》3:16)

本丛书“圣经图书馆”旨在引介、注疏、移译和诠释各部经书,积累西方经学史的重要文献,改变我国西学研究长期偏重哲学论著、忽略宗教经典注疏的偏颇,以期对西方文明有整全而深入的理解。且在此基础上,鼓励、催生与中国文化的碰撞、对话和汇通。对“经典”的述作,旨在传承、固守、辨析一种文明形态的思想光谱,垒砌一种文明发展的基石。

“圣经图书馆”以“文史哲”为进路;旨在消弭“文史哲”的分割,此乃是中西方共通的古典治学之道。其中,以“文”为基础,即对文本的字、句,文法的分析和理解,包括训诂和修辞(或辩说)两大部分。古拉比及古希罗学人注重解经学和修辞学,中国先人自有类似注疏治学传统,讲究从“小学”进至“大学”。“小学”以字词训诂、文言语法和音韵为主,通晓字义和句义后,进入“大学”,在天地宇宙的视域中体认求索修身治国之道。以儒家为例,传统中国的“大学”建立在对德的自觉体认之上,天道统摄人道,“大学之道,在明明德,在亲民,在止于至善”(《大学·明明德篇》)。而西方的“大学”则以哲学为主,亚里士多德以神学为第一哲学,后来的基督教神学基本认同了这一看法,把“文史哲”的方法转换为以圣经文本为主,继而遍寻史料史实,再以系统神学或神哲学为至真。

“圣经图书馆”规划出版研经工具书、参考书和注经书,旁涉文化背景探讨、史料整理和思想梳理,同时鼓励圣经跨文化解读方面的翻译和原创著作,以此裨益汉语及全球学界。在“置身区域,迈向环球”的大趋势下,“圣经图书馆”的撰述编译工作由国内外学者承担,并邀请国际圣经学界资深学术顾问,发轫并共臻经典编撰这一学术事业。

二〇〇九年九月九日

The Biblical Library

Chief Editors: K. K. Yeo; Hui Liang

Prospectus

To many Chinese intellectuals, the arrival of Western studies to China contains both blessing and danger. The dilemma they confront is how to embrace the good and to reject that which threatens the cultural values and intellectual traditions of China. The conflictual relationship between the East and the West remains the central *problematic* for many Chinese scholars today. The series editors believe that the philosophy, morality, and religious practice of both the East and the West have their own etiologies worthy of respect and understanding. East and West have given rise to civilizations, world views, and cultural excellence that owe their origin to foundational texts or Scriptures. These classical texts are deemed sacred; they contain the wisdom of prophets and sages, have stood the test of time, and continue to shape contemporary global societies. When these texts are read intertextually, respectfully and appreciatively, they will benefit the peoples in the East and the West, the South and the North.

One of the central texts and cornerstones of Western civilization is the Holy Bible. Now it is a prized possession of the world, and not the monopoly of Europe or the West alone. Students of world scriptures today have the opportunity to read such texts historically and to develop fresh new hermeneutical insights for entering into dialogue with them. The Biblical Library, takes into consideration sacred Scriptures of the Judeo-Christian tradition on the one hand and the hearts and minds of its universal readers on the other. The biblical text contends that all scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness. (2 Timothy 3:16)

The Biblical Library, seeks to promote the wholistic approach to Scripture through methodological and exegetical studies, historical research and reflection, and finally through philosophical and conceptual inquiry. Being grounded on the Chinese horizon but committed to benefit global biblical interpretations, the objective of the Series is consistent with classical Confucianist, Daoist, rabbinic, and Greco-Roman studies. Thus, the Series aims to publish biblical introductions, commentaries, translations, and hermeneutical studies of the Bible. Building on this foundation, the Series encourages the intertextual and cross-cultural reading of the Bible with the varied cultures of China. The Series hopes to benefit Chinese readers as well as to enhance the scholarship of Western readers. We value indigenous theologies in the context of global biblical interpretation. The diversity of the Academic Advisory Board, as well as writers, editors, and translators, will illustrate our commitment to cross-cultural collaboration.

2009. 9. 9

献给各民族的义人,无论是犹太人还是外邦人

前言与致谢

[xi]^①《犹太政治传统》源于一次有关犹太哲学、宗教和政治的会议,该会议由耶路撒冷沙洛姆·哈特曼学院(Shalom Hartman Institute)主办,从1983年开始,每年召开一次。与会者有政治理论家、哲学家、法学教授和历史学家,他们同《塔木德》和犹太文献学者共聚一堂,讨论的主题涉及范围广泛,但总是反复回到我们试图在这几卷书中探讨的政治问题上来。“附带评注的读本”这个主意出自会议讨论的结果,因为讨论的形式与我们重现于此的完全一致:我们一起阅读文本,讨论文本的意义是什么,以及文本论证的价值是什么。这个项目从一开始就得到了哈特曼学院教授们的有力支持,包括学术、经济和后勤上的支持。我们尤其感谢大卫·哈特曼(David Hartman)所给予的指导和鼓励。

迈克尔·沃尔泽(Michael Walzer)1987年首次递交了有关编撰一部犹太政治思想著作的初步提议,梅纳赫姆·洛伯鲍姆(Menachem Lorberbaum)1989年参加进来,正式启动了这个项目,并且在充实提议内容和编写第一份阅读书目上起到了主要作用;他负责翻译中世纪和近代文献。诺亚·佐哈(Noam Zohar)从1991年开始致力于该项目,帮助修订、补充和重新编排书目,并且着手翻译我们所有的《塔木德》和《米德拉什》文献。阿里·艾克曼(Ari Ackerman)从1997年开

① 方括号[]内数字为原书页码。本书脚注,除特别标注处,均为原注。——译注

始参加该项目,帮助完成修订和重新编排任务;他分担了翻译中世纪和近代文献的职责。每一章的导言部分均由沃尔泽起草,然后根据其他编辑的评论和批评重新修订。洛伯鲍姆和佐哈主要负责注释;艾克曼主要负责词汇表——所有这些过程均得益于其他编辑的意见和批评。大家共同负责拣选评论者。

由于篇幅有限,在此卷中,[xii]我们省略了出现在第一卷的一些导引内容:哈特曼的总序、沃尔泽的导论以及迈克尔·费希拜因(Michael Fishbane)撰写的有关阅读拉比文本的文章,读者可以参考第一卷中这些有助于解释整个项目的内容。

许多朋友和同行提供了道义和学术上的支持、忠告和批评,告诉我们他们最喜爱的文本,给予我们有关编辑的种种意见。除了第一卷序言中提到的同仁之外,我们还想要指出埃胡德·鲁兹(Ehud Luz)、大卫·克莱茨默(David Kretzmer)和贝思·戴维森(Beth Davidson)所提供的帮助。

《犹太政治传统》第一卷付印时,我们获知丹尼尔·以利亚撒(Daniel Elazar)不幸逝世,我们想要借此机会感谢他对犹太政治思想领域的开拓性贡献。

该项目需要并且获得了大量经济资助。沃尔泽担任教授的普林斯顿高等研究院提供了资金,使得每位编辑都能够去那里居住和研究两、三年。戴尔玛斯基金会(Gladys Delmas Foundation)提供了一笔赞助,使我们的工作关键的一年能够继续维持下去。国家人文学科基金会支付了许多翻译费用以及一部分最后编辑费用。耶鲁大学卡索尔基金会(Castle Fund)为出版全四卷《犹太政治传统》提供了资金。我们深切感激这些机构和基金会的管理人员,他们中的许多人关心我们的工作;没有他们,我们就不可能完成这个项目。在此我们只能提及两位:戴尔玛斯基金会的帕特丽夏·拉鲍尔姆(Patricia Labalme)和卡索尔基金委员会的伊恩·沙皮罗(Ian Shapiro)。

我们感到非常荣幸,有学识渊博的评论者为这几卷著作撰写评论文章,他们的撰稿表达了对我们事业的坚强信念:使这种政治思想传统能够生气勃勃、广为人用,成为既是研究、也是关注的对象。

我们也受益于耶鲁犹太系列丛书(Yale Judaica Series),我们尽量采用了他们优秀的译文。该丛书主编伊凡·马库斯(Ivan Marcus)甚至允许我们发表尚在翻译阶段的译文,[xiii]当然事先获得了译者同意。更多译者以及出版者列表如下。

我们深深感谢以下书刊允许我们重印他们的选文:

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