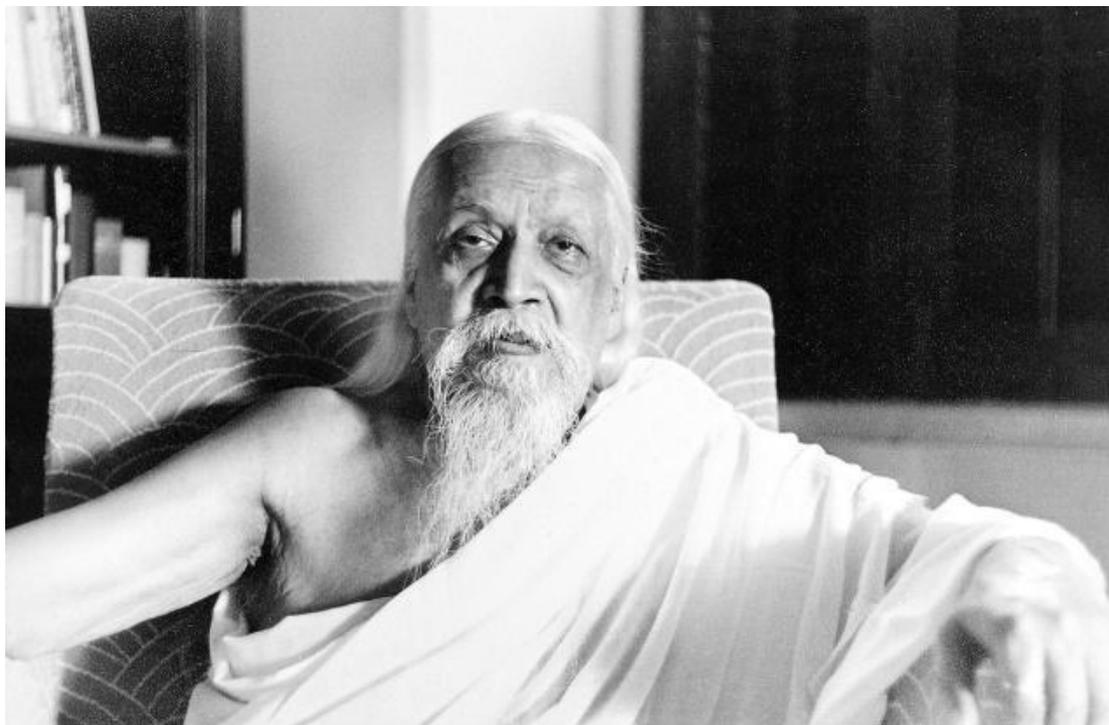


室利·阿罗频多

他的远见让黎明之城¹成为可能



室利·阿罗频多(Sri Aurobindo)

杰出的学者，革命家，灵性远见者——

室利·阿罗频多的世界观给予每个人在宇宙演进过程中有意义的一席之地，并让我们以一种新的、有目的的视角来理解人类的努力。

西方教育

阿拉温德·高希(Aravind Ghose) 1872年8月15日生于印度加尔各答，1950年12月5日卒于本地治里。

他和他的2个兄弟在亲英情结的父亲安排下接受了完整的西方教育。他们先是在印度大吉岭的一家修道院开办的育婴堂呆了一段时间，之后被送往英格兰，住在曼彻斯特的一个牧师家庭。从那里他们入读西伦敦的圣保罗公学，后来入读剑桥大学。在剑桥，他是一位才华横溢的学者，在剑桥大学的荣誉学位考试中取

¹ 黎明之城(Auroville): 又名曙光村，曙光之城，地球村。请点击[这里](#)阅读和下载黎明之城中英文简介。

得了优异的成绩。但他此时正被印度独立这个宏愿鼓舞着，他并不希望成为殖民地行政体系中的一名官员——而这正是他的父亲为他规划的人生之路，来英国接受教育亦是为此目的。他设法让自己在必修的骑术考试中失败从而失去毕业资格，1893年他返回印度服务于土邦巴洛达，在那里一直呆到1906年。

民族主义领袖

同年，他返回出生地加尔各答，就任新成立的孟加拉国立大学首任校长。后因忙于民族独立运动，他辞去了这一职务。室利·阿罗频多是第一位坚持把印度完全独立作为运动目标的民族主义领导人。那些年，他将其全部的卓越能力、精力投入到这场斗争中。这导致了他以叛国罪的罪名被逮捕，并以“候审”犯人的名义在阿里普尔(Alipore)监狱被单独羁押了近一年时间。关押期间，他有了大量重要的灵性体验，这些体验使他信服了 Sanatana Dharma（印度教，永恒真理，绝对的义务）——印度古老的灵性智慧和修炼。

本地治里(Pondicherry)

无罪开释后，这种灵性的觉知引导他离开英国当局的继续追捕转而来到法属的本地治里避居。在这里，他全身心投入探索已经向他敞开的新的灵性可能性。在他的精神合作伙伴母亲²的支持下，他用新发现的灵性能力继续为印度和整个世界的提升不知疲倦地工作着。当印度在1947年8月15日（亦是室利·阿罗频多的生日）获得独立时，他应国民请求，在讲话时谈到了他一直为之奋斗的五大梦想，这些梦想正在变为现实。

五大梦想

这五大梦想是：

第1大梦想：通过一场革命运动诞生出一个自由、统一的印度。

第2大梦想：亚洲人民得以复兴与解放，并重新发挥她在人类文明进程中的巨大作用。

第3大梦想：建立一个国际联盟，为全人类过上更加公平、光明和高尚的生活奠定外部基础。

第4大梦想：印度奉献给全世界的精神财富。

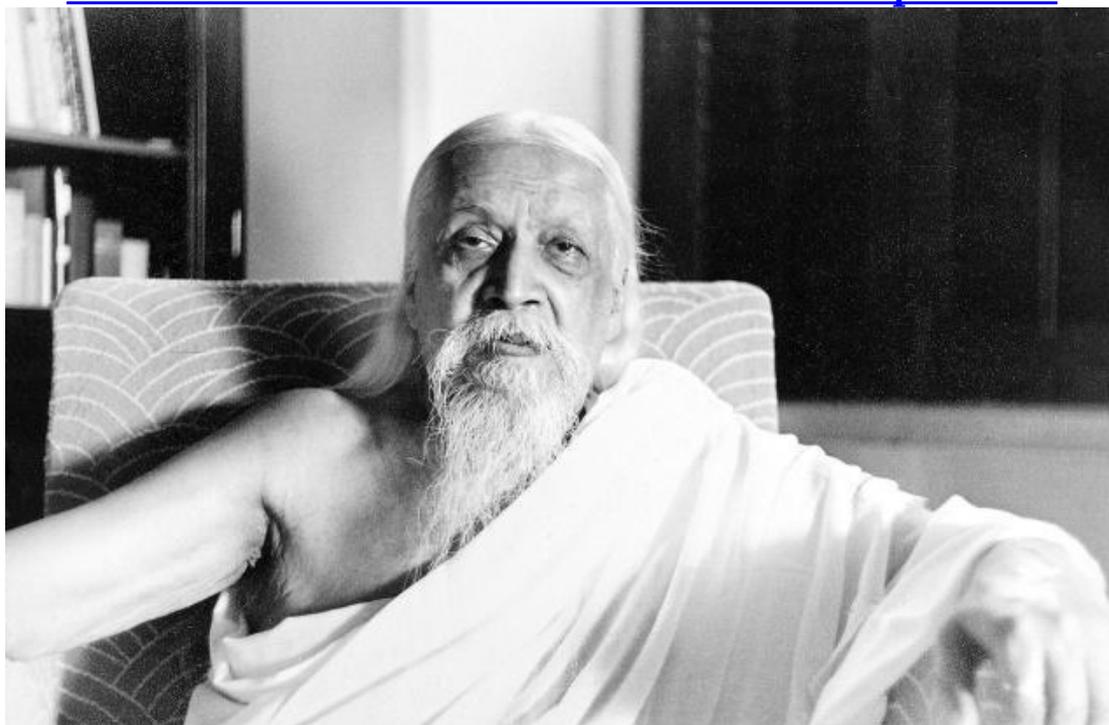
² 母亲(The Mother)简介请点击[这里](#)阅读。

第5大梦想：作为进化的一步，将人类意识提升到更高、更广的层次，开始解决自人类有思维以来一直困扰的问题，并追求个人圆满和完美社会的理想。

乐观的动态世界观

室利·阿罗频多伟大的独创是将现代科学的进化观与对遍及一切、支撑万物存在的神圣意识的长期灵知体验融为一体。这种融合不是哲学的建构，而是源于个人直接灵性体验的证悟。从最初完全的物质无意识中逐渐展现越来越复杂、层次越来越高的意识——室利·阿罗频多将其视为万物本有的灵性在逐渐回归自我觉知，以及其多样化的自我表达。显而易见，这个过程并未结束，未来将会出现更高层次的意识和更少的无意识表现形态。然而，随着心智的发展，个人可以选择运用自己的意志和智力开始有意识地参与这个自我发现、自我探索的过程。室利·阿罗频多的这一真知构建了一种乐观的动态世界观，给予每个人在宇宙演进过程中有意义的一席之地，并让我们以一种新的、有目的的视角来理解人类个体和集体做出的努力。这种世界观的很多方面在35卷的[《室利·阿罗频多作品集》](#)里有详细的阐述。

[Sri Aurobindo: his vision made Auroville possible](#)



Sri Aurobindo

Brilliant scholar, revolutionary, spiritual visionary -- Sri Aurobindo's world-view gives each individual a meaningful place in a progressive cosmic unfolding and casts our understanding of human endeavour in a new and purposeful perspective.

Western education

Aravind Ghose, born in Calcutta on 15th August 1872, lived 78 years. He passed from this life in Pondicherry on 5th December, 1950.

Wholly educated in England along with his two brothers, he was given an entirely Western education by their Anglophile father. After infant schooling at a convent in Darjeeling, they were taken to England to live with a clergyman's family in Manchester. From there they joined St. Paul's public school in West London, and later went on to Cambridge University. There Sri Aurobindo was a brilliant scholar, winning record marks in the Classical Tripos examination. But he had already been touched by a will for the Independence of India, and did not wish to become an official of the colonial administration - the position his father and his education had marked him out for. He managed to disqualify himself by failing to take the mandatory riding test, and instead returned to India in 1893 in the service of the Indian princely State of Baroda, where he remained up to 1906.

Nationalist leader

In that year he returned to his birthplace, Calcutta, as the first Principal of the new Bengal National College. He resigned that post because of his increasingly active involvement in the Nationalist Movement. Sri Aurobindo was the first of the Nationalist leaders to insist on full independence for India as the goal of the movement, and for several years he lent all his considerable abilities and energies to this struggle. This led to him being arrested on a charge of treason and being kept in solitary confinement for almost a year as an 'under trial' prisoner in Alipore jail. During this time he had a number of fundamental spiritual experiences which convinced him of the truth of the "Sanatana Dharma" - the ancient spiritual knowledge and practice of India.

Pondicherry

After he was acquitted and released, this spiritual awareness led him to take refuge from continuing pursuit by the British authorities in Pondicherry, then part of French India, where he devoted himself intensively to the exploration of the new possibilities it opened up to him. Supported by his spiritual collaborator, [The Mother](#), and using his new-found spiritual capacities, he continued to work tirelessly for the upliftment of India and the world. When India gained its Independence on 15.8.1947, he responded to the request for a message to his countrymen by speaking of five dreams that he had worked for, and which he now saw on the way to fulfilment.

Five Dreams

These five Dreams were:

"... a revolutionary movement which would create a free and united India."

"... the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilization."

"... a world-union forming the outer basis of a fairer, brighter and nobler life for all ...[people]."

"... the spiritual gift of India to the world."

"... a step in evolution which would raise ...[humans] to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed [...them] since [...they] first began to think and to dream of individual perfection and a perfect society."

Optimistic and dynamic world-view

The great originality of Sri Aurobindo is to have fused the modern scientific concept of evolution with the perennial gnostic experience of an all-pervading divine consciousness supporting all phenomenal existence. His synthesis was not a philosophic construct, but a realisation stemming from direct spiritual

experience. The unfolding of more and more complex forms and higher levels of consciousness out of an original total material inconscience is seen as the gradual return to self-awareness and the diverse self-expression of involved Spirit. This process is evidently not complete, and the evolution of higher levels of consciousness and less unconscious forms of expression are to be expected. But with the development of Mind, individual human beings can, if they choose, use their will and intelligence to begin to participate consciously in this process of self-discovery and self-exploration. This knowledge founds an optimistic and dynamic world-view, which gives each individual a meaningful place in a progressive cosmic unfolding, and casts our understanding of human endeavour, whether individual or collective, in a new and purposeful perspective. Many facets of this world-view are elaborated in the 35 volumes of [Sri Aurobindo's Collected Works](#).