

## “新世界的诞生” 图文展



### The Advent of a New World

\*展览所在地：黎明之城<sup>1</sup>访客中心<sup>2</sup>2楼（这里英文称1楼:-），圣母殿<sup>3</sup>预约办公室旁约10米

\*请对应展板底部标注的序号阅读这些文字。

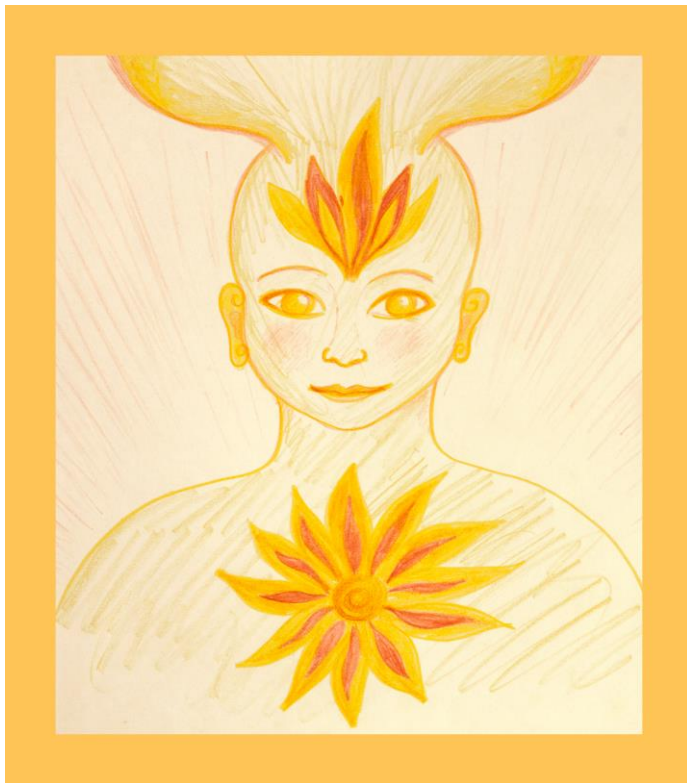
---

<sup>1</sup>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。

<sup>2</sup>访客中心 (Visitor's Centre): 有咨询处, 提供黎明之城地图、室利·阿罗频多和母亲作品选集等。

<sup>3</sup>圣母殿(Matrimandir): 母亲称其为“宇宙母亲的殿堂”, “心灵的殿堂”, 访客俗称其为“大金球”、“黄金球”。

## 进化：人是一种过渡物种



1、人是一种过渡物种，不是最终极的存在形态——因为人自具神性，需要攀登一级级的光明阶梯，不断超越自我，达到神圣的超人境界。

《室利·阿罗频多作品集》  
第12卷第157页

进化并未结束；理性未能揭示终极的真理，理性的动物也不是自然界的终极存在形态。人从动物进化而来，人也将进化为超人。

《室利·阿罗频多作品集》第12卷第443页

### **Evolution: Man is a transitional being**

1. Man is a transitional being, he is not final; for in him and high beyond him ascend the radiant degrees which climb to a divine supermanhood.

*Sri Aurobindo - Collected Works 12, p. 157*

Evolution is not finished; reason is not the last word nor the reasoning animal the supreme figure of Nature. As man emerged out of the animal, so out of man the superman emerges.

*Sri Aurobindo - Collected Works 12, p. 443*

## 神圣的人生

2、人觉醒之后最先想到的是什么？这似乎是人不可避免最终会想到的，也是人的思想能够攀登的巅峰。这种想法经历了一次又一次最漫长的质疑，每次被驱散之后都会再度升起。它显现为对神的尊崇，对完美的追求，对纯粹真理和无杂染喜悦的找寻，对永生之谜的感知。我们可以从远古人类最初的知识中寻觅到对它的不断祈盼。今天，我们看到人类成功地分析自然界的各种外在形态，知识的丰富却并未带来心灵的满足。我们正在重拾人类最初的渴望。最原始的智慧有望成为人类最终极的追求——神性、光明、自由、永生。

《神圣人生论》，《室利·阿罗频多作品集》第21/22卷第3页

## The Life Divine

2. The earliest preoccupation of man in his awakened thoughts and, as it seems, his inevitable and ultimate preoccupation,—for it survives the longest periods of scepticism and returns after every banishment,—is also the highest which his thought can envisage. It manifests itself in the divination of Godhead, the impulse towards perfection, the search after pure Truth and unmixed Bliss, the sense of a secret immortality. The ancient dawns of human knowledge have left us their witness to this constant aspiration; today we see a humanity satiated but not satisfied by victorious analysis of the externalities of Nature preparing to return to its primeval longings. The earliest formula of Wisdom promises to be its last,—God, Light, Freedom, Immortality.

*Sri Aurobindo - The Life Divine - Collected Works 21/22, p.3*

## 从人进化为超人

3、据说，大自然母亲在动物这一活体实验室中创造出人类。人自身也很可能是一个有思维的活体实验室，通过其自觉合作，她志在创造出超人，即神。

《神圣人生论》，《室利·阿罗频多作品集》第21/22卷第6页

地球进化史上的下一个里程碑是从人进化为超人。在我们心怀渴望但又有限和局限的人类存在中，潜藏着我们的天命与解放之匙——它必将发生，因为它不仅是人类内在精神的追求，同时也是大自然的运行法则。

《室利·阿罗频多作品集》第12卷第157页

## From Man to Superman

3. The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious co-operation she wills to work out the superman, the god.

*Sri Aurobindo - The Life Divine - Collected Works 21/22, p.6*

The step from man towards superman is the next approaching achievement in the earth's evolution. There lies our destiny and the liberating key to our aspiring, but troubled and limited human existence——inevitable because it is at once the intention of the inner Spirit and the logic of Nature's process.

*Sri Aurobindo - Collected Works 12, p. 157*

## 当前的危机

4、当前，人类正在经历一次进化危机。这其中隐藏着人类命运的抉择。人的思想在某些方面取得了巨大的进展，而在另一些方面却陷入了困境与迷茫，不知出路何在.....

以人类存在更深邃、更广阔的真理为基石，创造一种团结、互益、和谐的生活，是能够成功取代过去那种不完美的思想建构的唯一生命真理.....人类在开始盲目地追求这种改变和生命的重塑，现在越来越感觉到能否找到出路决定着人类的生死存亡。

《神圣人生论》，《室利·阿罗频多作品集》第21/22卷第1090页

## The Contemporary Crisis

4. At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it stands arrested and bewildered and can no longer find its way...

A life of unity, mutuality and harmony born of a deeper and wider truth of our being is the only truth of life that can successfully replace the imperfect mental constructions of the past... It is such a change and such a reshaping of life for which humanity is blindly beginning to seek, now more and more with a sense that its very existence depends upon finding the way.

*Sri Aurobindo - The Life Divine - Collected Works 21/22, p.1090*



5、乍一看，坚持从根本上改变人性似乎会将人类所有的希望推迟到遥远的未来进化.....然而，这种改变所要求的，我们并不陌生，也并非遥不可及或完全不可能。因为，我们需要开发的人性每个人本自具足，不在身外。

《神圣人生论》，  
《室利·阿罗频多作品集》  
第21/22 卷第1096 页

5. At first sight this insistence on a radical change of nature might seem to put off all the hope of humanity to a distant evolutionary future... But what is demanded by this change is not something altogether distant, alien to our existence and radically impossible; for what has to be developed is there in our being and not something outside it...

*Sri Aurobindo - The Life Divine - Collected Works 21/22, p.1096*

## 迈向人类大同

6、人类的精神信仰是未来的希望。这种精神信仰不是通常所谓的普世宗教，不是一种体系，不是心思生发的信念，不是教义、教条或外在的仪轨。人类的信仰意味着我们越来越清醒地意识到，存在着一种神秘的“精神”，一种神圣的“实相”，即万物一体，人类是神圣实相目前在地球上的最高载体，神圣实相通过个人和整个人类逐渐彰显其本质。这意味着我们需要更加努力，活出这种实相，在地球上建造一个体现这一神圣精神的家园。

《人类大同的理想》，《室利·阿罗频多作品集》第25卷第577页

## Towards Human Unity

6. A spiritual religion of humanity is the hope of the future. By this is not meant what is ordinarily called a universal religion, a system, a thing of creed and intellectual belief and dogma and outward rite. A religion of humanity means the growing realisation that there is a secret Spirit, a divine Reality, in which we are all one, that humanity is its highest present vehicle on earth, that the human race and the human being are the means by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of this divine Spirit upon earth.

*Sri Aurobindo - The Ideal of Human Unity, Collected Works 25, p. 577*

## 内在的天堂

7、  
远方的天堂固然壮美  
然而，你内在的天堂  
更加伟大美好  
内在的伊甸园等待着  
神圣的园丁来开垦

《神圣的时刻》，《室利·阿罗频多作品集》第12卷第353页

我成为我内在见到的；我能做到思想启示我的一切；我能成为思想展现我内在的一切。这应该成为人坚定不移的信念，因为我们的内在居住着神。

《思想与洞见》，《室利·阿罗频多作品集》第13卷第200页

## The Heavens Within

7. The heavens beyond are great and  
wonderful, but greater and more wonderful  
are the heavens within you.

It is these Edens that await the divine worker.

*Sri Aurobindo - The Hour of God, Collected Works 12, p. 353*

I become what I see in myself. All that thought suggests to me, I can do; all that thought reveals in me, I can become. This should be man's unshakable faith in himself, because God dwells in him.

*Sri Aurobindo, Thoughts and Glimpses, Collected Works 13, p. 200*



## 开启完美改变的钥匙

- 8、  
当其他的一切都失败了  
我们可能会发现  
我们的内在隐藏着开启完美改变的钥匙  
*《莎维翠》，《室利·阿罗频多作品集》第33卷第256页*

在人类存在的深处、中心和巅峰是至高真理、永恒光明，不受出身、国籍、环境、教育等一切外在条件的限制；它是我们灵性成长的源泉、起因和导师；它我们的生活永恒地指引方向；它决定着我们的命运.....

*《母亲的话》第1卷第237页，母亲于1933年3月讲述*

## The Key of Perfect Change

8. We may find when all the rest has failed  
Hid in ourselves the key of perfect change.

*Sri Aurobindo - Savitri, Collected Works 33, p. 256*

In the depths, at the centre, at the summit of the being, there is a Supreme Truth of being, an Eternal Light, independent of all the circumstances of birth, country, environment, education; That is the origin, cause and master of our spiritual development; it is That which gives a permanent direction to our lives; it is That which determines our destinies...

*The Mother, March 1933, Words of the Mother I, p. 237*

## 合一

### 9、万物一体的至乐。

《莎维翠》，《室利·阿罗频多作品集》第33卷第325页

大梵永生者，  
唯是此万有；  
在前又在后，  
在左又在右，  
在上又在下，  
遍处不复，  
唯是此大梵，  
美哉全宇宙！

《蒙查羯奥义书》第2卷第12页

## Oneness

### 9. The bliss of a myriad myriads who are one.

*Sri Aurobindo - Savitri, Collected Works 33, p. 325*

All this is Brahman immortal, naught else;  
Brahman is in front of us, Brahman behind us,  
to the south of us and to the north of us  
and below us and above us; it stretches everywhere.  
All this is Brahman alone, all this magnificent universe.

*Mundaka Upanishad II.12*

## 原子革命

10、在我小时候（12岁），有人告诉我，一切都是由“原子”构成的（他们当时是用的这种说法）。他们说：“你看到这张桌子了吧？你认为它是一张桌子——你当它是一件坚固的木制品——可是，它只不过是一些原子在移动。”我记得当我第一次听到这种说法的时候，它引发了我头脑中的某种革命，并且，我有一种感觉，觉得一切表象没有任何真实性可言。我立即说：“可如果是那样的话，那么，一切都是虚幻不实的。”

*《母亲的议事录》，母亲于1966年12月17日讲述*

## Revolution of the Atoms

10. I was very little (12) when I was told that everything was “atoms” (that’s how they put it in those days). They said, “You see this table? You think it’s a table—it’s solid and it’s wood—but it’s only atoms moving around.” I remember the first time I heard that, it caused a kind of revolution in my head, coupled with a feeling of the complete unreality of all appearances. All at once, I said, “But if it’s like that, then nothing is true!”

*The Mother / Mother’s Agenda, December 14, 1966*

## 精神与物质

11、室利·阿罗频多和母亲共同谱写了精神与物质的新关系，发现了改变精神与物质的第三个事实，开启了孕育地球新物种的大门。

《母亲或神圣物质主义》第90页，Satprem 著

可以说，当圆圈真正完整，对立的两级结合在一起，当最物质的层面彰显出至高真理，原子的中心呈现出最高实相，从这种体验中才会得出真正的结论。似乎只有通过自己的身体去理解才能真正懂得。

《母亲问答集》，母亲于1958年5月14日讲述

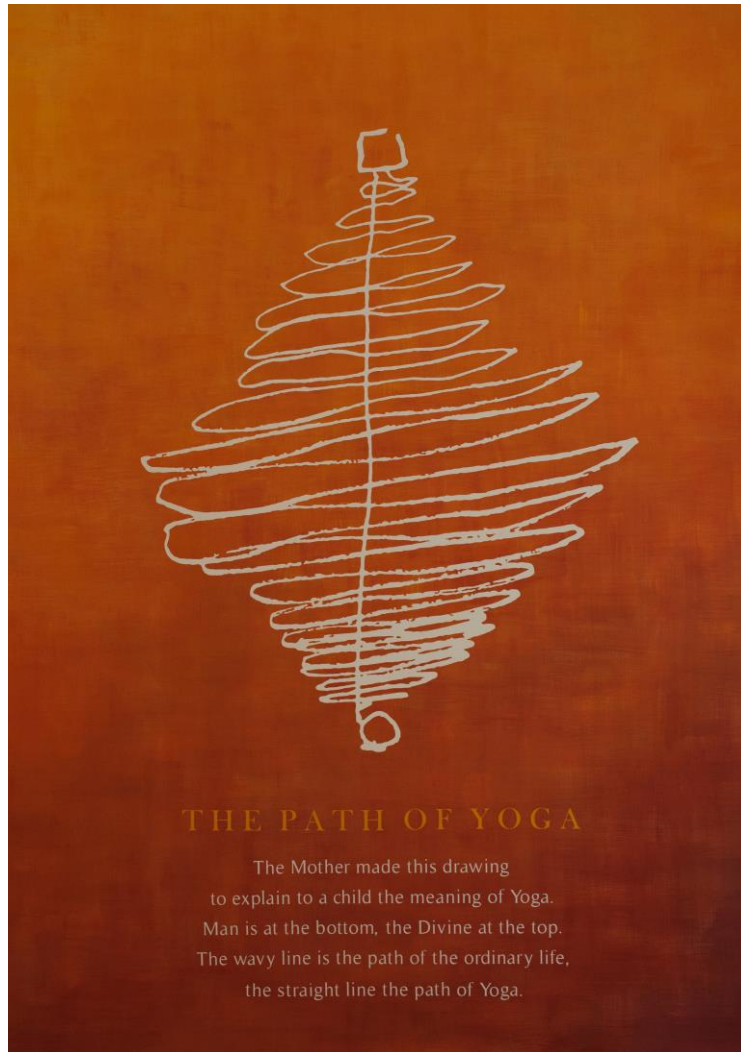
## Spirit and Matter

11. Sri Aurobindo and Mother are the story of a new relationship between Spirit and Matter, the discovery of a third fact that modifies both Spirit and Matter, and opens the door to a new species on earth.

Satprem: *The Mother or The Divine Materialism* p. 90

One can say that it is when the circle is truly completed and the two opposites are joined, when the highest manifests in the most physical the supreme Reality in the heart of the atom that the experience will reach its true conclusion. It seems that one never really understands unless one understands with one's body.

*The Mother - Questions & Answers, May 14, 1958*



## 瑜伽之路

12、母亲画了这幅图，向一个孩子阐述何谓瑜伽。人在底部，至上神性在顶端。波浪线代表普通生活之路，直线代表瑜伽之路。

## The Path of Yoga

12. *The Mother made this drawing to explain to a child the meaning of Yoga. Man is at the bottom, the Divine at the top. The wavy line is the path of the ordinary life, the straight line of Yoga.*

## 秘密就蕴藏在物质中

13、最物质的事物中有至上神性。

*《母亲的议事录》，母亲于1962年1月9日讲述*

经由提升、出世、离去所能经验到的一切辉煌一无所是！它们一无所是；它们没有确然的真实性……相较于**此处**，它们显得模糊。这确实是创造这个世界的缘起。在尘世事物中，在地球上，至上者圆成。

*《母亲的议事录》，母亲于1960年4月26日讲述*

## The Secret lies in Matter

13. The supreme height touches the most material matter.

*The Mother / Mother's Agenda - January 9, 1962*

All the splendours one can experience by going up, by getting out, by leaving are nothing! They're nothing; they don't have that concrete reality... they seem vague compared to HERE. That is truly why the world has been created.

It's in terrestrial matter, on earth, that the Supreme becomes perfect.

*The Mother / Mother's Agenda, April 26, 1960*

## “绝对者”无处不在

14、“绝对者”遍一切处.....

每一有极是一无极。

《综合瑜伽论》，《室利·阿罗频多作品集》第23卷第426页

在物质的每一个粒子、原子、分子、细胞中，“永恒者”的全知与“无限者”的全能潜藏与运作着。

《从人进化为超人》，《室利·阿罗频多作品集》第12卷第247页

## The Absolute is everywhere

14. The Absolute is everywhere...

Every finite is an infinite.

*Sri Aurobindo, The Synthesis of Yoga - Collected Works 23, p. 442*

In every particle, atom, molecule, cell of Matter, there lives hidden and works unknown all the omniscience of the Eternal and all the omnipotence of the Infinite.

*Sri Aurobindo, From Man to Superman - Collected Works XII p.247*

## 超心思

15、室利·阿罗频多和母亲不仅是意识世界的探索者，他们还是新世界的建造者。在探索了古代智慧揭秘的各个意识层面最外围的边界之后，他们发现了另一个世界，一个尚未绘图的世界，他们将其称之为“超心思”并努力促使其降临地球。

室利·阿罗频多告诉我们，“超心思（Supramental）”为地球意识的进化带来决定性的改变——事实上，只有改变意识才能改变我们的物质世界。并且，超心思意识能与思维初现于物质中时一样彻底地、持久地改变物质世界，并有望做得更好。室利·阿罗频多和母亲的瑜伽，即“综合瑜伽（Integral yoga）”，导向“超心思瑜伽（supramental yoga）”或曰“转化地球瑜伽”。

## Supramental

15. Sri Aurobindo and the Mother are not only the explorers of consciousness, They are the builders of a new world. After exploring the outermost frontiers of worlds not unknown to ancient wisdom, they discovered another world, as yet unmapped, which they called Supramental, and which they sought to pull down upon earth. For the Supramental, Sri Aurobindo tells us, brings a decisive change in the evolution of the earth-consciousness — in fact, it is the change of consciousness that will have the power to transform our material world, and to do so as thoroughly and lastingly as, and hopefully better than, the Mind did when it first appeared in Matter. Their Yoga, the Integral yoga, leads to a supramental yoga, or yoga of terrestrial transformation.



## 生活的一切皆是瑜伽。

16、灵性传统历来将身体视为一种障碍，认为身体无法灵性化或蜕变，是将心灵绑缚于尘世本性的重负，阻碍其通过灵性成长提升至至上神性或个体存在消融于至上神性。但是.....

如果我们的目标是彻底转变我们的存在，那么，身体的转化是必不可少的一部分；如果身体没有转化，则不可能在地球上实现完全神圣的生活。

*《超心思的显化》，《室利·阿罗频多作品集》第13卷，第540页*

17、我可以说，这项工作包括去除或转化当前或一直以来受与至上神性背道而驰的谬误影响的所有身体细胞。不过，因为激进的净化或转化很可能只会导致身体的消亡，这项工作需要分阶段逐步进行。

*《母亲的议事录》第258页，母亲于1963年7月31日讲述*

## All life is Yoga

16. In the spiritual tradition the body has been regarded as an obstacle, incapable of spiritualisation or transmutation and a heavy weight holding the soul to earthly nature and preventing its ascent either to spiritual fulfilment in the Supreme or to the dissolution of its individual being in the Supreme. But...

If a total transformation of the being is our aim, a transformation of the body must be an indispensable part of it; without that no full divine life on earth is possible.

*Sri Aurobindo, The Supramental Manifestation - Collected Works 13, p. 540*

17. The work consists, I could say, in either removing or transforming all the body's cells that are or have been under the influence of Falsehood, of the state contrary to the Divine. But since probably a radical purge or transformation would have resulted in nothing but the body's dissolution, the work goes on in stages, progressively.

*The Mother / Mother's Agenda - July 31, 1963 p 258*

### 超心思的首次显化

18、今天傍晚，具体的、物质化的“神圣临在”就在你们大家中间。当时，我的形体散发出鲜活的金色光芒，比宇宙更辽阔，我的面前是一扇隔离这个世界与至上神性的金色大门。我看着这扇门，我的意识一动即知道并决定“是时候了！”我用双手举起一把大金锤，只一下就把这扇门砸碎了。接着，超心思的光明、能量和意识不断地倾泻到地球上。

*《母亲的议事录》第35页，母亲于1956年2月29日讲述*

### First Supramental Manifestation

18. This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine. As I looked at the door, I knew and willed, in a single movement of consciousness, that THE TIME HAS COME, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces. Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

*The Mother / Mother's Agenda - February 29, 1956, p. 35*

## 超心思之舟

19、我在一艘巨轮上，它象征着选定要过超心思生活的人们接受训练的地方。这艘船本身是由超心思物质建造而成。它散发出金色光和红色光混合而成的璀璨橘色光。船上的氛围充满了喜悦，宁静而井然有序。一切都安静地、有条不紊地进行着。船上的物体与地球上我们所熟知的物品性质不同。比如，衣物不是由布料制成的，看似布料的物品不是制造而成，它是身体的一部分，是由与身体相同的物质构成，只是显现出不同的形态。生命创造出自身的各种形态。

*《母亲问答集》，母亲于1958年2月19日讲述*

20、在无意识最坚硬、最僵化、最狭窄、最令人窒息的谷底，我遭遇到一股无比强大的源泉，它托起我进入无形无限的辽阔境地，那里脉动着新世界的种子。

*《母亲的议事录》，母亲于1958年11月11日讲述*

## The Supramental Boat

19. I was on a huge boat which was a symbolic representation of the place where people who are destined for the supramental life are trained. The boat itself was made of a supramental substance. The light was a mixture of gold and red, forming a uniform substance of a luminous orange. The atmosphere was full of joy, calm, order; everything went on regularly and in silence. On the boat the nature of objects was not the one we know on earth; for instance, clothes were not made of cloth and what looked like cloth was not manufactured: it formed a part of the body, it was made of the same substance which took different forms. Life created its own forms.

*The Mother, Questions & Answers, February 19, 1958*

20. At the very bottom of the hardest, most rigid, narrowest and most asphyxiating unconsciousness, I struck upon an Almighty Spring that cast me up forthwith into a formless, limitless Vast vibrating with the seeds of a New World. *The Mother, Mother's Agenda, November 11, 1958*

### 新世界诞生了

21、这可能是在延续旧世界，有所改善和拓宽；但实际发生的情况，真正的新事件是：新的世界诞生了，诞生了，诞生了！它不是旧世界的自我改造，而是一个新世界诞生了。并且，我们正处在新旧世界交织的转折期——旧世界仍然十分强大继续存在着，并完全主导着普通的意识状态；然而，新世界在悄然渗入，仍然非常微弱，毫不起眼，以至于从外在看来，当前它不怎么干扰到任何事物，并且，大多数人的意识甚至完全觉察不到它的存在。然而，它在运作、在成长——直到它强大到能够彰显自身的存在。

《母亲问答集》，母亲于1957年7月10日讲述

### A New World is Born

21. This could be a continuation with an improvement, a widening of the old world as it was but what has happened, the really new thing, is that a new world is *born, born, born*. It is not the old one transforming itself, it is a *new* world which is *born*. And we are right in the midst of this period of transition where the two are entangled — where the other still persists all-powerful and entirely dominating the ordinary consciousness, but where the new one is quietly slipping in, still very modest, unnoticed — unnoticed to the extent that outwardly it doesn't disturb anything very much, for the time being, and that in the consciousness of most people it is even altogether imperceptible. And yet it is working, growing — until it is strong enough to assert itself visibly.

*The Mother, Questions & Answers, July 10, 1957*

## 神圣的能量

22、  
一股神圣的能量将流经我们的组织和细胞  
掌管我们的呼吸、语言和行为  
所有念头将散发出太阳的光芒  
每一种感受都将是天堂的悸动  
突如其来的至乐将流经我们的四肢  
大自然充盈着更强大的存在  
地球因而将向神性敞开  
凡夫将感受到广阔的提升  
精神之光将照亮平凡举动  
我们将在普通事物中遭遇神圣  
大自然将活出隐秘的神性  
精神将主导人类的游戏  
在地球上演绎神圣的人生

《莎维翠》，《室利·阿罗频多作品集》第33/34卷第710页

## A divine Force

22. A divine force shall flow through tissue and cell  
And take the charge of breath and speech and act  
And all the thoughts shall be a glow of suns  
And every feeling a celestial thrill...  
A sudden bliss shall run through every limb  
And Nature with a mightier Presence fill.  
Thus shall the earth open to divinity  
And common natures feel the wide uplift,  
Illumine common acts with the Spirit's ray  
And meet the deity in common things.  
Nature shall live to manifest secret God,  
The Spirit shall take up the human play,  
This earthly life become the life divine.

*Sri Aurobindo, Savitri, Collected Works 33/34 - p 710*

## 这项工作已经完成

- 23、 它是永恒博大的爱在强力脉动  
唯有爱  
爱的每一次律动推动着宇宙进一步显化  
就这样一直持续、持续、持续.....  
天堂里传来胜利的唱颂  
确信待办之事**已经完成**  
超心思显化**已经实现**.....

*《母亲的议事录》，母亲于1962年4月13日讲述*

你瞧，看似我们不得不从零开始创造这个真理的世界，实则不然！一切已经准备就绪，它就在这儿，就像我们身上衣服的里衬。一切都在这里，一切都在这里.....只需轻轻叩动即可。

*《母亲的议事录》，母亲于1959年10月6日讲述*

## The Work is done

23. It was the formidable pulsations of the eternal, stupendous Love, only Love. Each pulsation of the Love was carrying the universe further in its manifestation. This was going on and on and on and on...  
The heavens are ringing with chants of Victory. And the certitude that what is to be done is DONE and the supramental Manifestation IS REALIZED...

*The Mother, Mother's Agenda, April 13, 1962*

You see, it's not as if this world of Truth had to be created from scratch! It is all ready, it is here, like a lining of our own. Everything is here, EVERYTHING is here... Just a little click would be enough.

*The Mother, Mother's Agenda, October 6, 1959*

## 眼中充满阳光的孩子

24、  
我看见一群眼中充满阳光的孩子  
跨越一个时代的黄昏  
迎来神奇的黎明  
他们是世界障碍的强力清除者  
他们是构建不朽的建筑师  
他们来到堕落的人世间  
他们的脸上依然散发出永恒的光芒  
他们的话语仍然传递着神的思想  
他们的身体因精神之光而美好  
他们携带着圣言、秘火  
与狄奥尼斯的欢乐酒杯

《莎维翠》，《室利·阿罗频多作品集》第33/34卷，第343页

## The Sun-Eyed Children

24. I saw them cross the twilight of an age,  
The sun-eyed children of a marvellous dawn...  
The massive barrier-breakers of the world...  
The architects of immortality.  
Into the fallen human sphere they came,  
Faces that wore the Immortal's glory still,  
Voices that communed still with the thoughts of God,  
Bodies made beautiful by the Spirit's light,  
Carrying the magic word, the mystic fire,  
Carrying the Dionysian cup of joy...

*Sri Aurobindo, Savitri, Collected Works 33/34- p 343*

25、在世界历史上，室利·阿罗频多代表的不是是一种教导，甚至不是某种启示，而是直接源自至高真理的果断行动。

*《母亲的议事录》，母亲于1961年2月18日讲述*

25. What Sri Aurobindo represents in world's history is not a teaching, not even a revelation; it is a decisive action direct from the Supreme.

*The Mother, Mother's Agenda, February 18, 1961*



## 室利 阿罗频多和母亲的简介

母亲和我是合一的，尽管我们存在于两个身体里。

室利·阿罗频多（SRI AUROBINDO）1872年出生于印度加尔各答，在英国接受了彻底的西方教育。他在20岁时回到印度，很快成为第一个公开呼吁印度独立，脱离大英帝国殖民统治的印度领袖。1908年，他被指控煽动罪被捕入狱，万幸得以逃脱极刑。在他一年的监禁期间，室利·阿罗频多经历了重大的灵性证悟。后来，他听从神启，离开孟加拉邦来到本地治里。他不再活跃于政治舞台，此后的40年致力于发展“综合瑜伽（integral yoga）”，旨在实现从“思维人”到下一个意识状态（即“超心思”）的进化。室利·阿罗频多于1950年离开了他的身体。

\* \* \*

没有他，我不存在；没有我，他无法显化。

母亲（THE MOTHER，室利·阿罗频多的精神合作伙伴），1878年出生于法国巴黎一个非常物质主义的家庭。童年时期，她在自发的灵性经历中体验到过去和未来。1914年，她首次来到本地治里，遇见了在那里避难的室利·阿罗频多，认出他就是自己童年灵性体验中见过的那个人。1920年，她回到印度永久定居，很快掌管了围绕室利·阿罗频多逐渐形成的修道院。室利·阿罗频多离世（1950年）8年之后，她退居她的房间，专注于他给她的工作：促使身体细胞向神圣的力量敞开，从而实现细胞的转化。1968年，母亲创立了黎明之城并发布了《黎明之城约章》。母亲于1973年离开了她的身体。

## Biographical Notes

Mother and I are one but in two bodies.

Born in Calcutta in 1872, SRI AUROBINDO had a thorough Western education in England. At the age of 20 he came back to India and soon became the first Indian leader to publicly call for India's independence from the British Empire. In 1908 he was jailed on sedition charges and narrowly escaped the gallows. During his one year long imprisonment, Sri Aurobindo had major spiritual realizations. Later, following a divine order, he left Bengal and came to Pondicherry. He withdrew from active politics and for 40 years he devoted his energies to developing what came to be known as the "integral yoga"; a yoga that aims at embodying the next principle of consciousness beyond mental man: the supramental. Sri Aurobindo left his body in 1950.

\* \* \*

Without him, I exist not, without me he is unmanifest.

THE MOTHER, Sri Aurobindo's companion, was born in Paris in 1878 in a very materialistic family. As a child, she had spontaneous experiences of the past and the future. In 1914, she visited Pondicherry for the first time, met Sri Aurobindo who had sought refuge there, and recognized in him the figure in her childhood visions. She returned permanently to India in 1920 and soon took charge of the ashram that was growing up around Sri Aurobindo. Eight years after his passing in 1950, she withdrew to her room to concentrate on the work he had given her: transforming the cells of the body by opening them to the Divine Force. In 1968 she founded Auroville and gave it its Charter. She left her body in 1973.