

献给危机中的世界  
室利 阿罗频多和母亲与弟子们的问答录

## 戒匆忙

### 母亲

永恒在和平与静默中显现；不要让任何人、事、物扰乱你，永恒则会显现；以完美的平等心面对一切，永恒就会在那里……是的，我们不应投入过多精力太过强烈地寻求您<sup>1</sup>；努力和强度会成为遮住您的面纱；我们不要期盼见到您，因为这仍然是一种躁动的思绪，它会掩盖您的永恒存在；只有在最圆满的和平、宁静和平等心中，才会体悟到一切都是您，您即一切。在这种全然纯净、镇静的氛围中，即便是最细微的振动也会阻碍您的彰显。没有匆忙、不安和紧张，您就会彰显，一切都是您，没有任何分析或客体化，毫无疑问您就在此，因为一切都成为了神圣的和平与静默。

这比世界上所有的冥想都有益。

1912年12月5日

《母亲作品集》第一卷《祈祷与冥想》第10页

我越来越发现所有不耐烦的反抗、所有仓促的行为都是无用的；对一切不疾不徐地做出安排，好让我以应有的状态为您服务。“在这服务中我处于什么位置？”我早就不再问自己这个问题了。这有什么关系呢？有必要知道自己是在中心还是在边缘位置吗？只要是完全奉献给您，只为您而活，只因您而活，我越来越好地执行您给我的任务，其他的一切根本不重要。我还要

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<sup>1</sup> 这里的您(Thee)指的是至上神性、至高真理、永恒存在。

说的是：只要在世界上尽可能圆满地完成您的工作，是由哪个个人或团体做的这项工作，这有那么重要吗？

我亲爱的圣主<sup>2</sup>，我以和平、宁静、平等之心将自己奉献给您，与您融为一体，我的思想镇定安宁，我的心在微笑。我知道，您的工作将会完成，您必定会胜利。

我亲爱的圣主，请赐予一切造物您的光明，这是至高无上的恩典！

1914年5月13日

《母亲作品集》第一卷《祈祷与冥想》第141页

昨天，有人向我抱怨他背部的风湿痛：“唉！这让我浪费了很多时间，我做事情做得这么慢！”我对他说（母亲笑着），“那又怎样？！”他听了很不开心。你知道，感到疼痛就抱怨，说明这人很软弱，仅此而已。但是说“这让我浪费了很多时间，我做事情做得这么慢！”，这正是人们生活中匆匆忙忙的真实写照。人们忙碌度日……奔向何处？……最终以崩溃告终！

1964年9月16日

《母亲的议事录》第5卷第129-130页

我现在正在研究物质（身体）如何与神圣临在保持和谐。这真的很有趣：它们根本不是对立的，只是一点儿细微的失序。比如，人时常会有这种经历（通常人们不知道为什么会这样，现在我知道了）：在某些日子或时候，你做的一切动作都是和谐的，你触及的一切事物似乎都在和谐地回应这种接触的意愿。一切都很顺利（我说的是日常生活中的小事）。每一样东西似乎都在其位置或自然地找到其位置：如果你在叠纸，你会自然而然地叠得很好；如果你在找东西，你会自然而然地找到所需要的物品；你不会撞上什

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<sup>2</sup> 圣主(Master)：并非“宗教”用语，在室利·阿罗频多和母亲的瑜伽中，“圣主”是人格化的至上神性、至高真理、永恒存在。

么，也不会扰乱什么，一切似乎都处于和谐状态。而在另一些时候，你的整体意识状态没有任何明显的不同，出现的情况却截然相反：如果你想要叠纸，你会叠错；如果你想要触碰某件物品，你会拿不稳让它掉下来——一切都似乎不协调、失衡或有恶意。你本人也或多或少处于同样的状态。但是现在，通过临在的敏锐、细致观察，我发现在前一种情况下，身体细胞处于一种内在的静默、深沉的安宁之中，它不会阻碍运动，甚至是快速运动，但运动似乎源自永恒的振动；而在另一种情况下，则有一种内在的下堕（*震颤的手势*）、振动与不安，你忙于一个接一个的活动，一直匆匆忙忙的（为什么？不知道为什么），总是急匆匆的，那么，你做的一切都会出错。而如果你的内在宁静、和平，则可以和谐地开展一切活动，并且会更快，不会浪费时间。

1965年11月23日

《母亲的议事录》第6卷第198页

必须保持平衡，谨慎地避免走相反的极端——过分匆忙是危险的，急躁阻止你前进；同时，惰性又会拖你的后腿。

因此，正如佛陀所言，万事万物还是中道为好！

1956年8月29日

《母亲作品集》第8卷《母亲与弟子问答录（1956年）》第285页

每一次黎明都会带来取得新进步的可能性。

我们不慌不忙地前进，因为我们对未来充满信心。

《母亲作品集》第15卷《母亲的话（三）》第74页

我建议我们应该专注地做公正的事，不要过多地考虑未来，把它（未来）交给神之恩典。

*《母亲作品集》第17卷《母亲的更多答复》第249页*

## 室利 阿罗频多

强行让光明降临肯定是错误的。不能疾风骤雨般地实现超心思意识。时候到了，它自然会开启——不过，首先要做大量的准备工作，而且必须耐心地做，切忌仓促为之。

*《室利·阿罗频多作品全集》第29卷《瑜伽书札集（二）》第61页*

向内探寻这件事是最值得做的，它十分必要。同时，还需要观念的转变。我的意思是，所有这些都应自然而然地进行，不要仓促行事。

*《室利·阿罗频多作品全集》第30卷《瑜伽书札集（三）》第263页*

我们的自性不仅在意志上有误，在知识上无知，而且力量也不足；但神圣的力量就在这里，如果我们信任它，它将引领我们并利用我们的不足和力量来达到神圣的目的。如果我们未能立即实现目标，那是因为他故意铸成失败。通常，相比立即获得的完满成功，我们的失败或欠佳的结果是解决更真切问题的正确途径；如果我们遭受苦难，那是因为我们内在的某些东西必须做好准备，以使我们有可能体尝更加罕有的愉悦；如果我们绊倒了，那是为了最终学会更加完美地行走的秘密。即使对于和平、纯净和圆满的追求也不要太过急切。我们必将实现（内在的）和平，但不是空洞的、被摧残的和

平，也不是扼杀或肢解了能力，消除了其强度、火焰和力量而必然产生的安定；我们的目标必须是纯净，但不是空洞、萧瑟、僵硬的冷漠；我们一定要实现圆满，但不是通过将其局限在狭隘的范围内，或者武断地按停无限不断自展的画卷。我们的目标是将人的自性转变为神性。然而，神性不是一种心智或道德状态，而是一种精神状态，难以实现，甚至是我们的智力难以设想的。我们工作和瑜伽的圣主知道该做什么，我们必须允许他以他自己的方式在我们的内在做此转化工作。

*《室利·阿罗频多作品全集》第23-24卷《综合瑜伽论》第246-247页*

我们每个人还会在地球上完成一百万次生命旅程。那么，有必要如此匆忙、喧嚣和急躁吗？

*《室利·阿罗频多作品全集》第12卷《圣言和人言》第464页*

大步向前，因为目标很远；不要过分休息，因为你的圣主在旅途的尽头正等着你。

*《室利·阿罗频多作品全集》第12卷《圣言和人言》第464页*

## Questions and Answers for a World in Crisis

# Haste

### The Mother

In Peace and Silence the Eternal manifests; allow nothing to disturb you and the Eternal will manifest; have perfect equality in face of all and the Eternal will be there.... Yes, we should not put too much intensity, too much effort into our seeking for Thee; the effort and intensity become a veil in front of Thee; we must not desire to see Thee, for that is still a mental agitation which obscures Thy Eternal Presence; it is in the most complete Peace, Serenity and Equality that all is Thou even as Thou art all, and the least vibration in this perfectly pure and calm atmosphere is an obstacle to Thy manifestation. No haste, no inquietude, no tension, Thou, nothing but Thou, without any analysis or any objectivising, and Thou art then without a possible doubt, for all becomes a Holy Peace and a Sacred Silence.

And that is better than all the meditations in the world.

*December 5, 1912*

*CWM Vol. 01 Prayers and Meditations, P10*

I see more and more that all impatient revolt, all haste would be useless; everything is slowly organised so that I may serve Thee as I should. What is my place in this service? For a long time I have stopped asking myself this. What does it matter? Is it necessary to know whether one is at the centre or on the circumference? Provided that entirely consecrated to Thee, living only for Thee and by Thee, I carry out better and better the task Thou givest me, all the rest has no importance at all. I would say more: provided

Thy work is accomplished in the world as well and as completely as it can be, does it matter which individual or group realises this work?

O my sweet Master, in peace, serenity, equanimity, I give myself to Thee and merge in Thee, my thought calm and tranquil, my heart smiling; Thy work will be done, I know, and Thy victory is certain.

O my sweet Master, grant to all the sovereign boon of Thy illumination!

*May 13, 1914*

*CWM Vol. 01 Prayers and Meditations, P141*

Yesterday, someone was complaining of rheumatic pains in his back and said to me, "Oh, it makes me waste so much time, I do things so slowly!" I said to him (*Mother laughs*), "So what!" He wasn't happy. You understand, to complain if you have pain means you're soft, that's all, but to say, "I'm wasting so much time, I do things so slowly!" was the very clear picture of that haste in which people live - they hurtle through life ... where to? ... to end up in a crash!

*September 16, 1964*

*Mother's Agenda Vol. 5, P129-130*

I am now studying the way in which Matter, the body, can be in constant harmony with the divine Presence. And it's so interesting: it's not at all an opposition, it's a tiny little microscopic distortion. For instance, there is this frequent experience (and generally people don't know why it is so - now I know): on some days or at certain times all the gestures you make are harmonious, all the things you touch seem to respond harmoniously to the will that touches them, everything works out (I am talking about the very small things of life - of everyday life), each thing seems to be in its place or

to find its place naturally: if you fold a paper, it folds itself as though spontaneously, as it should; if you look for something, you seem to spontaneously find the thing you need; you never knock against anything, never upset anything - everything seems harmonious. And then, without any appreciable difference in the overall state of consciousness, at other times, it's the exact opposite: if you want to fold a paper, you fold it the wrong way; if you want to touch some object, you drop it - everything seems disharmonized or off balance or bad-willed. You are yourself more or less in the same state. But now, with the present keen and fine observation, I see that in one case, there is a sort of inner silence in the cells, a PROFOUND quietude, which doesn't prevent movement, even rapid movement, but the movement seems to be founded on an eternal vibration; and in the other case, there is that inner precipitation (*gesture of tremor*), that inner vibration, that inner restlessness, that haste to go from one moment to the next, that constant hurry (why? There's no knowing why), always, always hurrying and scurrying; and everything you do is wrong. And in the other case, with that inner serenity and peace, everything is done harmoniously, and MUCH FASTER in material time: there is no time lost.

*November 23, 1965*

*Mother's Agenda Vol. 6, P198*

Balance is indispensable, the path that carefully avoids opposite extremes is indispensable, too much haste is dangerous, impatience prevents you from advancing; and at the same time, inertia puts a drag on your feet.

So for all things, the middle path as the Buddha called it, is the best.

*29 August 1956*

*CWM Vol. 08 Questions and Answers 1956, P285*



Each new dawn brings the possibility of a new progress.

We move forward without haste, for we are sure of the future.

*CWM Vol. 15 Words Of The Mother-III, P74*

I propose that we should simply do what is right and fair, without thinking too much of the future, leaving it (the future) to the care of the Divine's Grace.

*CWM Vol. 17 More Answers From The Mother, P249*

## **Sri Aurobindo**

It is certainly a mistake to bring down the light by force - to pull it down. The Supramental cannot be taken by storm. When the time is ready it will open of itself - but first there is a great deal to be done and that must be done patiently and without haste.

*CWSA Vol. 29 Letters On Yoga-II, P61*

That inward going is most desirable and necessary and that change of vision also. I mean only that all should be done by a natural movement without haste.

*CWSA Vol. 30 Letters On Yoga-III, P263*

Our nature is not only mistaken in will and ignorant in knowledge but weak in power; but the Divine Force is there and will lead us if we trust in it and it will use our deficiencies and our powers for the divine purpose. If we fail in our immediate aim, it is because he has intended the failure; often our failure or ill-result is the right road to a truer issue than an immediate and complete success would have put in our reach. If we suffer, it is because something in us has to be prepared for a rarer possibility of delight. If we stumble, it is to learn in the end the secret of a more perfect walking. Let us not be in too furious a haste to acquire even peace, purity and perfection. Peace must be ours, but not the peace of an empty or devastated nature or of slain or mutilated capacities incapable of unrest because we have made them incapable of intensity and fire and force. Purity must be our aim, but not the purity of a void or of a bleak and rigid coldness. Perfection is demanded of us, but not the perfection that can exist only by confining its scope within narrow limits or putting an arbitrary full stop to the ever self-extending scroll of the Infinite. Our object is to change into the divine nature, but the divine nature is not a mental or moral but a spiritual condition, difficult to achieve, difficult even to conceive by our intelligence. The Master of our work and our Yoga knows the thing to be done, and we must allow him to do it in us by his own means and in his own manner.

*CWSA Vol. 23-24 The Synthesis Of Yoga, P246-247*

Each one of us has a million lives yet to fulfil upon earth. Why then this haste and clamour and impatience?

*CWSA Vol. 12 Essays Divine And Human, P464*

Stride swiftly, for the goal is far; rest not unduly, for thy Master is waiting for thee at the end of thy journey.

*CWSA Vol. 12 Essays Divine And Human, P464*