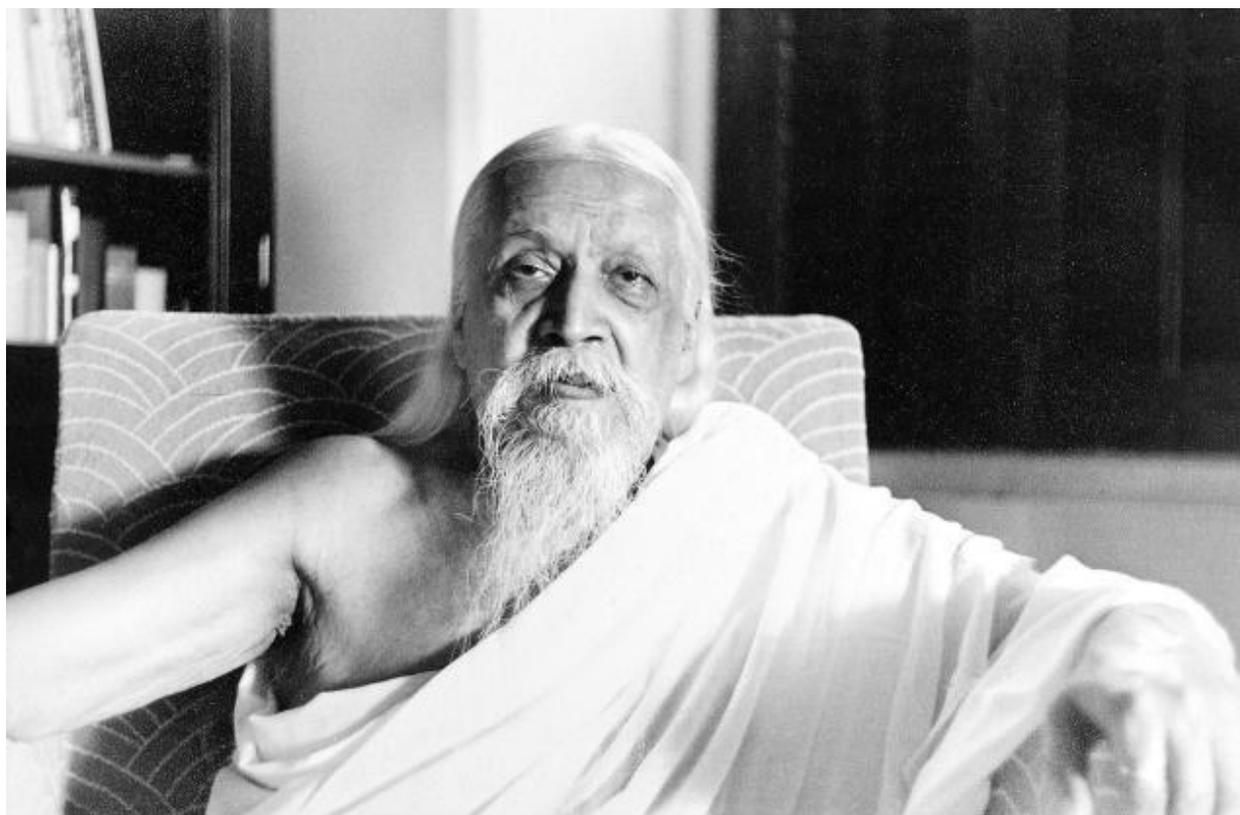


室利·阿罗频多的教导和灵性修行方法



室利·阿罗频多¹超前的世界观和远见是支撑黎明之城的精髓，它让人获得提升，进入自我、生命和他者更广阔的领域。他开拓出的灵性道路（或修行）结合了自主采用的心理修炼和各种瑜伽修行方法。早在一个世纪前他就宣布“生活的一切皆是瑜伽”。以下文字是室利·阿罗频多本人于1934年撰写的。

室利·阿罗频多的教导和修行方法²

室利·阿罗频多的教导源自印度古代圣贤的教诲，即宇宙种种表象背后有一个存有的实相和意识，一个万物之自我，合一且永恒。一切万有都在这一自我和精神中合一，但在

¹ 请点击[这里](#)阅读室利·阿罗频多(Sri Aurobindo)简介。

² 译者注：如有您想要深入学习，请阅读《室利·阿罗频多作品全集》([Complete Works of Sri Aurobindo](#))中的相关书籍：《综合瑜伽论》(*The Synthesis of Yoga*)、《瑜伽书札集》(*Letters on Yoga*)、《瑜伽的基础》(*Bases of Yoga*)、《瑜伽修行纪实》(*Record Of Yoga*)等。

心思(mind)、生命(life)和身体(body)层面被意识的某种分离分割开来，而不知其真实的自我和实相。通过一定的心理修炼，有可能揭开这种分离意识的面纱，并觉知到真实的自我，即我们和万有内在的神性。

室利·阿罗频多的教导指出，这一存有和意识潜藏在此，就在物质中。进化是其解放自我的方法。意识出现在看似无意识的物质之中，一旦出现，它就会凭借自我驱动力不断提升，同时不断拓展和成长，趋于愈加圆满。生命(Life)是这种意识释放的第一步。心思(Mind)是第二步。但进化并不止步于心思，它等待着进一步释放，进入更加伟大的灵性超心思意识。进化的下一步必须朝着超心思和精神发展，让它主导有意识的人之存有。因为只有这样，万物中潜藏的神性才能完全自我释放，生命才有可能彰显出圆满。

然而，尽管大自然迈出了进化的前几步，演化出了植物和动物，而没有其有意识的意志参与其中；但当演进到人，大自然的进化过程就能够借助作为工具的人的自觉意志。但是，这并不是通过人的头脑意志可以完全做到的，因为心智只能达到某一个点，此后只能在一种意识圈里打转而无法超越。必须实现转化，即转变意识，必须将心智转变为更高的（意识）原则。可以通过古老的心理修炼和瑜伽修行来找到这种方法。过去，人们尝试过远离俗世，消失在自我或精神的巅峰。室利·阿罗频多教导说，有可能让更高的（意识）原则降临，它不仅可以将精神自我从世界中解放出来，而且可以将其释放到世界中去，让它用超心思的真理意识取代心智的无明或其非常有限的知识——超心思的真理意识将会是足以显化内在自我的工具，使人类有可能在生命活动中、在自己的内在发现自我，并超越其仍具动物性的人性，转变为更具神性的一族。为此，可以运用瑜伽的心理修炼方法，让人之存有的各个部分敞开接受更高的、仍然隐秘的超心思原则降临并起作用，从而实现转变或转化。

然而，这不是一次性或短时间内，或者通过任何快速或奇迹般的转化能够完成的。求道者必须先走完许多修行步骤才有可能迎来超心思的降临。人大多生活在其表面心思、生命和身体中，但人的内在有一个具足更大更多可能性的“内在存有”，人必须觉醒并觉知它的存在——因为人现在只从它那里接收到非常有限的影响，并且，是它在推动人类不断追求更伟大的美好、和谐、力量和知识。因此，瑜伽的第一步是开启这一“内在存有”的领域，活在其中并从中面对外界，通过内在的光明和力量管理外在的生活。人可以由此发现自己内在的真正灵魂，它不是心思、生命和身体元素的外在混合体，而是在它们背后的某种实相，是来自唯一圣火的火花。人必须学习活在自己的灵魂之中，并通过灵魂追求真理的驱动力来净化和引导人性的其他部分。之后，可以向上打开自己，迎接存有的更高原则降临。但即便如此，完全的超心思光明和力量也并非一次性降临。因为在普通人类心智和超心思真理意识之间存在着多个意识场域。必须打开这些中间意识场域，让它们的力量降中心思、生命和身体。只有在此之后，真理意识的全部力量才能进驻人性并发挥其作用。因此，这种自我修炼或修行的过程是漫长而艰难的。但即使取得一点点进步也是很大的收获，因为它使得最终的解放和圆满更有可能实现。

在这个修行的过程中，需要运用许多属于旧的修行体系的方法——打开心智，让它接触更广阔的意识范围，体验自我与无限之感，进入所谓的“宇宙意识”，主掌种种欲望和激情；外在的禁欲主义不是必需的，但必须征服欲望和执着，把控身体及其需求、贪婪和本能。需结合几个旧的修行体系的原则：整体知识瑜伽，即通过头脑辨别实相和表象；神

圣敬爱瑜伽，即心灵的奉献、爱与臣服；神圣行业瑜伽，即将意志从追求自我利益的各种动机转向追求真理和为比小我更伟大的实相服务。因为，人的整个存有必须接受训练，让其做好准备，在更大的光明和力量有可能在其自性中运作时，它可以做出响应并被转化。

在这一修行过程中必须有上师的启迪，在艰难的阶段上师的临在、由上师把控是必不可少的一一否则，修行过程中会摔太多跟头、犯太多错误，它们会抹杀任何成功的机会。上师是已经提升至更高意识和存有的人，他通常被视为其化身或代表。上师提供帮助的方式是：通过其教导，更多的是通过自己的影响力和榜样的力量，还有将自己的修行经验传递给他人的能力。

这就是室利·阿罗频多的教导和修行方法。他的目标不是要发展任何宗教，或者合并旧的宗教信仰或创立任何新的宗教——这些事情会远离他的核心目标。他的瑜伽的唯一目的是内在的自我成长，每一个依此法修行的人终会发现一切事物中存在着的唯一真我，并进化到超越头脑的更高意识，发展出灵性意识和超心思意识来转化人性，使之具足神性。

室利·阿罗频多，1934年8月³

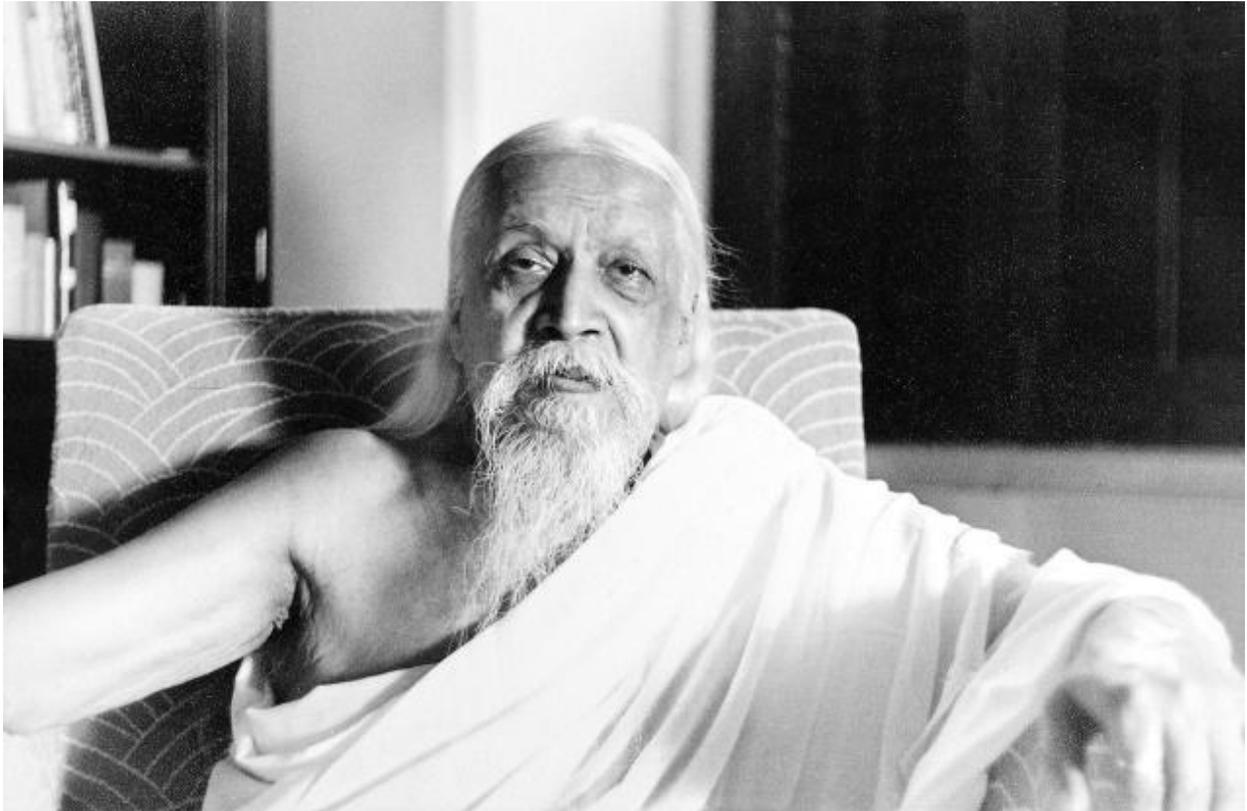
室利·阿罗频多诞辰一百周年系列图书第26卷第95-97页

“室利·阿罗频多谈自己 (Sri Aurobindo on Himself)”

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³ 译者注：本文载入《室利·阿罗频多作品全集》([Complete Works of Sri Aurobindo](#))第36卷第P547-550页，初次发表于1934年2月20日。

Sri Aurobindo's teaching and spiritual method



Sri Aurobindo's advanced world vision, the backbone of Auroville, takes one up in wider areas of self, of life, of other. The spiritual path - or sadhana - as developed by him, works with a combination of a voluntarily adopted psychological discipline and various yogic practices. Already a century ago he declared "All life is Yoga". The text here below was written by Sri Aurobindo himself, in 1934.

Sri Aurobindo's teaching and method of Sadhana

The teaching of Sri Aurobindo starts from that of the ancient sages of India that behind the appearances of the universe there is the Reality of a Being and Consciousness, a Self of all things, one and eternal. All beings are united in that One Self and Spirit but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality in the mind, life and body. It is possible by a certain psychological discipline to remove this veil of separative consciousness and become aware of the true Self, the Divinity within us and all.

Sri Aurobindo's teaching states that this One Being and Consciousness is involved here in Matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be inconscient, and once having appeared is self-impelled to grow higher and higher and at the same time to enlarge and develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. The next step of the evolution must be towards the development of Supermind and Spirit as the dominant power in the conscious being. For only then will the involved Divinity in things release itself entirely and it become possible for life to manifest perfection.

But while the former steps in evolution were taken by Nature without a conscious will in the plant and animal life, in man Nature becomes able to evolve by a conscious will in the instrument. It is not, however, by the mental will in man that this can be wholly done, for the mind goes only to a certain point and after that can only move in a circle. A conversion has to be made, a turning of the consciousness by which mind has to change into the higher principle. This method is to be found through the ancient psychological discipline and practice of Yoga. In the past, it has been attempted by a drawing away from the world and a disappearance into the height of the Self or Spirit. Sri Aurobindo teaches that a descent of the higher principle is possible which will not merely release the spiritual Self out of the world, but release it in the world, replace the mind's ignorance or its very limited knowledge by a supramental Truth-Consciousness which will be a sufficient instrument of the inner Self and make it possible for the human being to find himself dynamically as well as inwardly and grow out of his still animal humanity into a diviner race. The psychological discipline of Yoga can be used to that end by opening all the parts of the being to a conversion or transformation through the descent and working of the higher still concealed supramental principle.

This, however, cannot be done at once or in a short time or by any rapid or miraculous transformation. Many steps have to be taken by the seeker before the supramental descent is possible. Man lives mostly in his surface mind, life and body, but there is an inner being within him with greater possibilities to which he has to awake - for it is only a very restricted influence from it that he receives now and that pushes him to a constant pursuit of a greater beauty, harmony, power and knowledge. The first process of Yoga is therefore to open the ranges of this inner being and to live from there outward, governing his outward life by an inner light and force. In doing so he discovers in himself his true soul which is not this outer mixture of mental, vital and physical elements but something of the Reality behind them, a spark from the one Divine Fire. He has to learn to live in his soul and purify and orientate by its drive towards the Truth the rest of the nature. There can follow afterwards an opening upward and descent of a higher principle of the Being. But even then it is not at once the full supramental Light and Force. For there are several ranges of consciousness

between the ordinary human mind and the supramental Truth-Consciousness. These intervening ranges have to be opened up and their power brought down into the mind, life and body. Only afterwards can the full power of the Truth-Consciousness work in the nature. The process of this self-discipline or Sadhana is therefore long and difficult, but even a little of it is so much gained because it makes the ultimate release and perfection more possible.

There are many things belonging to older systems that are necessary on the way - an opening of the mind to a greater wideness and to the sense of the Self and the Infinite, an emergence into what has been called the cosmic consciousness, mastery over the desires and passions; an outward asceticism is not essential, but the conquest of desire and attachment and a control over the body and its needs, greeds and instincts are indispensable. There is a combination of the principles of the old systems, the way of knowledge through the mind's discernment between Reality and the appearance, the heart's way of devotion, love and surrender and the way of works turning the will away from motives of self-interest to the Truth and the service of a greater Reality than the ego. For the whole being has to be trained so that it can respond and be transformed when it is possible for that greater Light and Force to work in the nature.

In this discipline, the inspiration of the Master, and in the difficult stages his control and his presence are indispensable - for it would be impossible otherwise to go through it without much stumbling and error which would prevent all chance of success. The Master is one who has risen to a higher consciousness and being and he is often regarded as its manifestation or representative. He not only helps by his teaching and still more by his influence and example but by a power to communicate his own experience to others.

This is Sri Aurobindo's teaching and method of practice. It is not his object to develop any one religion or to amalgamate the older religions or to found any new religion - for any of these things would lead away from his central purpose. The one aim of his Yoga is an inner self-development by which each one who follows it can in time discover the One Self in all and evolve a higher consciousness than the mental, a spiritual and supramental consciousness which will transform and divinise human nature.

Sri Aurobindo, August, 1934

Sri Aurobindo Birth Centenary Library

Vol. 26, "Sri Aurobindo on Himself",

pp. 95-97.

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