

一个愿景：展望理想社会



.....在这里，对精神需求的重视和对进步的关注远远超出对欲望和激情的满足，对快乐和物质享受的追求。

——母亲

早在 1954 年，母亲¹就提出了一种新的生活和存在方式。她描绘了一个新的社会：平衡、公正、和谐，生机勃勃。但是在当时，她看到“地球还没有准备好实现这一理想”，因此，她将其称之为“一个愿景”。

黎明之城²在稳步发展，这里的居民心中依然怀着同样的理想和愿景，这让我们充满希望。同时，我们面临着巨大的挑战。如果这一愿景打动了你，请不要犹豫，加入我们吧！

一个愿景

在这个世界上应该有一个地方，没有哪个国家可以将她据为己有，所有心怀真诚善愿的人们都可以像世界公民一样自由地在

¹ 母亲(The Mother)简介请点击[这里](#)阅读。

² 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。

这里生活，他们只须服从唯一的权威，那就是至高真理；一个和平、和谐、和睦的地方；在这里，人类好战的本能都用来战胜苦难和不幸的根源，克服自身的弱点和无知，超越自身的局限和无能；在这里，对精神需求的重视和对进步的关注远远超出对欲望和激情的满足，对快乐和物质享受的追求。

在这里，孩子能够全面地成长和发展而不会失去与自身灵魂的连接。教育之宗旨，不是以通过考试、获得文凭、谋求职位为目的，而是充实已有开发未有之才智。

在这里，头衔和职位不复存在，取而代之的是献身至高真理和服务社区的机会。物质需要按照个人的情况公平地供给。在总的组织架构中，才智、道德、精神上的优越并不体现在生活中快乐和权力的增加上，而是意味着要承担更多的义务与责任。

各种形式的艺术之美，如绘画、雕刻、音乐、文学等，为所有人公平享有；能从中分享多少乐趣，仅取决于自身的艺术修养，与其社会地位或财富无关。

在这个理想的地方，金钱不再是至高无上的主人。个人的优良品行远比物质财富与社会地位更重要。在这里，工作不再是谋生手段，而是籍以展示自我、提升能力与发掘潜力的途径。个人工作的同时也在服务于整个集体，反之集体也为每一个人提供其生活必需和工作场所。

简而言之，在这里，从前那种人与人之间相互竞争与冲突的关系不复存在，取而代之的是追求卓越、相互协作和建立真正的手足情谊。

当然，地球还没有准备好实现这一理想——因为人类尚不具备必需的知识来理解和接受它，也没有必不可少的意识力来执行它。因此，我将其称之为“一个愿景”。然而，这个梦想正在成为现实。我们现在所做的是运用现有的资源进行小规模尝试。我们取得的成果确实远非完美。这是一个渐进的过程，我们在一点点地朝着我们的目标前进。我们希望，有一天，我们能够展现在世人面前一种实际有效的方式，帮助人类摆脱当前的混乱，获得新生，过上更加真实和谐的新生活。



母亲的亲笔签名

[A Dream: Envisioning an Ideal Society](#)



...a place where the needs of the spirit and the care for progress would get precedence over the satisfaction of desires and passions, the seeking for pleasures and material enjoyments.

The Mother

Already in 1954 the Mother had spelled out an alternative formula for a new way to live and to be. She described a new society: balanced, just, harmonious and dynamic. At the time she saw that "the earth is not ready to realise such an ideal" and therefore called it 'A Dream'. The fact that Auroville steadily grows, and its residents continue to carry this same ideal and vision in their hearts and minds, gives hope. The challenges are enormous and daring. When this dream touches you, don't hesitate to join us.

A Dream

There should be somewhere upon earth a place that no nation could claim as its own, a place where every human being of goodwill, sincere in his aspiration, could live freely as a citizen of

the world, obeying one single authority, that of the supreme Truth; a place of peace, concord, harmony, where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weakness and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires and passions, the search for pleasures and material enjoyment. In this place, children would be able to grow and develop integrally without losing contact with their souls; education would be given not with a view to passing examinations or obtaining certificates and posts, but to enrich one's existing faculties and bring forth new ones. In this place, titles and positions would be replaced by opportunities to serve and organize; everyone's bodily needs would be provided for equally, and in the general organization, intellectual, moral and spiritual superiority would be expressed not by increased pleasures and powers in life, but by greater duties and responsibilities. Beauty in all its art forms – painting, sculpture, music, literature – would be accessible to all equally, the ability to share in the joys it brings being limited solely by one's capacities and not by social or financial position. For in this ideal place money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social position. There, work would not be for earning one's living, but the means to express oneself and develop one's capacities and possibilities, while at the same time being of service to the group as a whole, which would in turn provide for everyone's subsistence and field of action. In short, it would be a place where human relationships, ordinarily based almost exclusively on competition and strife, would be replaced by relationships of emulation in trying to do one's best, of collaboration and real brotherhood.

The earth is certainly not ready to realize such an ideal, for mankind does not yet possess the necessary knowledge to understand and accept it nor the indispensable conscious force to execute it. That is why I call it a dream.

Yet, this dream is on the way of becoming a reality. That is exactly what we are doing on a small scale, in proportion to our modest

means. The achievement is indeed far from being perfect, it is progressive; little by little we advance towards our goal, which, we hope, one day we shall be able to hold before the world as a practical and effective means of coming out of the present chaos in order to be born into a more true, more harmonious new life.

Mother's Agenda, 18 January 1964



Another slightly different version of "A Dream" in the *Collected Works of the Mother* (Volume 12 *On Education*, P93-94) is as follows:

A Dream

THERE should be somewhere on earth a place which no nation could claim as its own, where all human beings of goodwill who have a sincere aspiration could live freely as citizens of the world and obey one single authority, that of the supreme truth; a place of peace, concord and harmony where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weaknesses and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires and passions, the search for pleasure and material enjoyment. In this place, children would be able to grow and develop integrally without losing contact with their souls; education would be given not for passing examinations or obtaining certificates and posts but to enrich existing faculties and bring forth new ones. In this place, titles and positions would be replaced by opportunities to serve and organise; the bodily needs of each one would be equally provided for, and intellectual, moral and spiritual superiority would be expressed in the general organisation not by an increase in the pleasures and powers of life but by increased duties and responsibilities. Beauty in all its artistic forms, painting, sculpture, music, literature, would be equally accessible to all; the ability to

share in the joy it brings would be limited only by the capacities of each one and not by social or financial position. For in this ideal place money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each individual's subsistence and sphere of action. In short, it would be a place where human relationships, which are normally based almost exclusively on competition and strife, would be replaced by relationships of emulation in doing well, of collaboration and real brotherhood.

The earth is certainly not ready to realise such an ideal, for mankind does not yet possess sufficient knowledge to understand and adopt it nor the conscious force that is indispensable in order to execute it; that is why I call it a dream.

And yet this dream is in the course of becoming a reality; that is what we are striving for in Sri Aurobindo's Ashram, on a very small scale, in proportion to our limited means. The realisation is certainly far from perfect, but it is progressive; little by little we are advancing towards our goal which we hope we may one day be able to present to the world as a practical and effective way to emerge from the present chaos, to be born into a new life that is more harmonious and true.

Bulletin, August 1954