

# 黎明之城<sup>1</sup>、圣母殿<sup>2</sup>与宗教

## 室利·阿罗频多<sup>3</sup>谈宗教

我必须说明，我根本不想向未来的人类传播任何宗教，无论是新的还是旧的宗教。我在做的是开拓出一条仍然封闭着的道路，而不是要创立一种宗教。

*(室利·阿罗频多著,《关于瑜伽的信件》第139页)*

(室利·阿罗频多的)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，每一个人由此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·阿罗频多以第三人称撰写)*

精神生活(adhyatma-jivana)、宗教生活(dharma-jivana)和普通生活(道德是其中的一部分)有很大的区别。一个人必须知道他渴望过哪一种生活，而不能将这三者混淆在一起。

普通生活是具有普通人类意识的人过的生活，他们与自己的真我和神性分离开来，受制于人类共同的思维、情绪和身体习惯等无明的法则。

宗教生活是同样无明的人类意识活动，正在(试图)向神性转变，但尚未了悟真知，在盲从于某个教派刻板的教义和信条，相信其声称找到逃离地球意识的束缚，让人进入幸福天国的出路。宗教生活可以是进入精神生活的第一步，但通常只是在一系列仪式、典礼和修法，或是在固有的念头和形式中打转而没有任何突破。

精神生活则相反，它直接从意识的转化开始，即从与真我和神性分离、无明的普通意识转化到更伟大的意识，从中发现真实的自我，并首先与至上神性建立直接、鲜活的连结，然后与神合一。对于灵性追寻者来说，这种意识的转化是他寻求的唯一要事，其他的一切都无关紧要。

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<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>圣母殿(Matrimandir): “母亲”(The Mother)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”。

<sup>3</sup>室利·阿罗频多(Sri Aurobindo)简介请点击[这里](#)阅读。

(室利·阿罗频多著,《关于瑜伽的信件》第137页)

.....我不相信广告,除了书籍的广告等,我也不相信宣传,除了政治和专利药品的宣传外。对于严肃的工作来说,这是一种毒药。广告和宣传要么阻碍事物的发展,要么使其很红火——这两者都会是一种消耗。它们让事物发展到巅峰,接着任由其变得毫无生机,在无滋养的高处破碎,无所着落——或者,它们会掀起一场运动。对于像我所做的工作而言,一场运动意味着开创一个门派、教派或其他的无稽之谈。它意味着成千上万的无用之人加入进来破坏工作,让其沦为一场自命不凡的闹剧,降临的真理会变得隐秘而沉寂。这就是发生在“宗教”上的事情,也是他们失败的原因。

(室利·阿罗频多给迪利普·库玛·罗伊<sup>4</sup>的信件,日期1934年10月2日。《关于自身》,第375页)

信件由母亲<sup>5</sup>于1971年1月30日发给黎明之城,由于黎明之城居民对宣传都存在错误的想法。

## 母亲谈宗教

但是,生活在黎明之城的人须志愿服役于“神圣意识”。

这是对位于黎明之城中心的圣母殿的诠释。圣母殿代表“神圣意识”。在这里没有明确表述,但事实如此。

(母亲于1968年2月7日口头点评《黎明之城约章<sup>6</sup>》)

数千年来,人类一直在发展生活的外在手段、仪器和技术——到最后这些手段和技术正在摧毁着我们。新人类的标志是逆转视角,认知到内在的方式、真知、技术可以改变世界、主掌世界而不摧毁它。

黎明之城正在探索形成新的生活方式。它是一个加速进化的中心。在这里,人必须通过内在灵性的力量开始改变他的世界。

《母亲的议事录》,1968年8月3日

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<sup>4</sup> [Dilip Kumar Roy](#)

<sup>5</sup> 母亲(The Mother)简介请点击[这里](#)阅读。

<sup>6</sup> 黎明之城约章: The Auroville Charter。您可以登录[黎明之城官方网站中文网页](#)下载阅读中英文版。

让它不要变成一种宗教。坚决不要！

(母亲于1969年12月31日口述)

我们想要真理。

大多数人将他们想要的标榜为真理。

黎明之城居民必须想要真理，无论它是什么。

黎明之城是为那些想要过本质上神圣的生活，但是放弃所有宗教的人们准备的，无论是传统宗教还是现代宗教，无论是新宗教还是未来的宗教。

只有通过体验才能认识真理。

人不应该谈“至上神性”，除非他有了体验。

先体验至上神性，只有这样你才有谈的资格。

对宗教的客观研究将会是研究人类意识发展史的一部分。

宗教是人类历史的组成部分。在黎明之城，我们将研究宗教——不是作为人应不应该遵奉的宗教信仰，而且作为人类意识发展进程的一部分来研究它。这一进程应该引领人类走向更高的觉悟。

「黎明之城项目  
经由体验至高真理做研究  
活出神圣的人生  
但是，没有宗教」

我们的研究将不是通过神秘的方式去探寻，而是希望在生活中发现至上神性。并且，只有通过这种发现才能真正实现生命的转化。

1970年5月2日

所谓的宗教，即代表人们必须绝对信仰的唯一真理的任何世界观或宇宙观，并且通常宣称这一真理是证悟的结果。

大多数宗教肯定神的存在，并立下了服从神需要遵循的规则；但也有一些无神论的宗教，比如社会政治团体，它们以理想或国家的名义，要求别人同样地遵守它们定下的规则。

自由地寻求真理，自由地沿着自己的路径接近真理，这是一个人的权利。但每一个人必须知道他的发现仅适用于自己而不能强加给别人。

(母亲的讯息，1970年5月13日)

……它就像力量，黎明之城的核心力量，黎明之城的凝聚力……

(母亲于1970年7月2日口述)

圣母殿将会是黎明之城的灵魂。这一灵魂居所越早建成，人们就能越早受益，对于黎明之城居民来说尤其如此。

(母亲于1970年11月15日口述)

关于圣母殿：在印度，创造——即宇宙母亲-造物者的工作——数个世纪以来一直被视为与神性背道而驰。室利·阿罗频多的昭示/教导是：至上神性必须在物质中得以彰显。他主张将宇宙母亲理解为造物者。

圣母殿在此是为了教导人们——要实现神圣的人生，不能忽略或逃离这个世界。圣母殿必须成为这一真理的象征。我不希望它成为一种宗教。我全力拒绝！我们不想要任何教条、原则或仪式。坚决不要！坚决不要！”

问：我们为何建造圣母殿？

对于绝大多数印度人而言，这没有解释的必要，他们能从自身的成长背景得知。对于西方人和美国人，一百万个人中有一个人能够感觉到有必要（建造圣母殿）。

问：力量会更多地集中在圣母殿吗？

这股新的力量无处不在，在这个房间里尤其明显。你感觉到它了，对吗？在这里，这股密集的能量足以创造奇迹，但却少有人能够感知得到。室利·阿罗频多和我将这股力量集中在整个城镇<sup>7</sup>。它就像香水一样弥漫开来，可以非常具体地被感知到，但你必须有能力感受它、接受它。然而，这不是人们想要看到的奇迹。要让他们相信——他们需要具体的证据，否则他们就会否认。建造圣母殿，放上室利·阿罗频多和我的标识以及悬空的球体。我一定会让它成为一个非常强大的能量中心。只有那些有这种感知力的人才会感受到它的存在。

(罗杰·昂也<sup>8</sup>于1971年7月一次与母亲谈话后的记录)

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<sup>7</sup> 译者注：印度南部城镇本地治理(Pondicherry)。

<sup>8</sup> 罗杰·昂也(Roger Anger, 1923-2008)：母亲指定的黎明之城圣母殿和城区规划建设总建筑师。

## Auroville, Matrimandir and Religions

### Sri Aurobindo on Religions

I must say that it is far from my purpose to propagate any new religion, new or old, for humanity in the future. A way to be opened that is still blocked, not a religion to be founded, is my conception of the matter.

*(Letters on Yoga, p. 139)*

It is not [Sri Aurobindo's] 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's Teaching. Written at the third person)*

The spiritual life (adhyatma-jivana), the religious life (dharma-jivana) and the ordinary human life of which morality is a part are three quite different things and one must know which one desires and not confuse the three together. The ordinary life is that of the average human consciousness separated from its own true self and from the Divine and led by the common habits of the mind, life and body which are the laws of the Ignorance. The religious life is a movement of the same ignorant human consciousness, turning or trying to turn away from the earth towards the Divine, but as yet without knowledge and led by the dogmatic tenets and rules of some sect or creed which claims to have found the way out of the bonds of the earth-consciousness into some beatific Beyond. The religious life may be the first approach to the spiritual, but very often it is only a turning about in a round of rites, ceremonies and practices or set ideas and forms without any issue. The spiritual life, on the contrary, proceeds directly by a change of consciousness, a change from the ordinary consciousness, ignorant and separated from its true self and from God, to a greater consciousness in which one finds one's true being and comes first into direct and living contact and then into union with the Divine. For the spiritual seeker this

change of consciousness is the one thing he seeks and nothing else matters.  
(*Letters on Yoga, p. 137*)

...I don't believe in advertisement except for books, etc., and in propaganda except for politics and patent medicines. But for serious work it is a poison. It means either a stunt or a boom – and stunts and booms exhaust the thing they carry on their crest and leave it lifeless and broken high and dry on the shores of nowhere – or it means a movement. A movement in the case of a work like mine means the founding of a school or a sect or some other dammed nonsense. It means that hundreds or thousands of useless people join in and corrupt the work or reduce it to a pompous farce from which the Truth that was coming down recedes into secrecy and silence. It is what has happened to the 'religions' and it is the reason of their failure.

(*Letter to Dilip Kumar Roy dated 02.10.34\*. On Himself, p. 375*)

*Letter sent to Auroville on 30.01.71 by the Mother because they all have a false idea about propaganda and publicity.*

## **The Mother on Religions**

'But to live in Auroville, one must be the willing servitor of the Divine Consciousness.'

It is the explanation of the Matrimandir at the centre. The Matrimandir represents the Divine Consciousness. All that is not said, but that is the way it is.

(*Commenting verbally on Auroville's Charter, 07.02.68*)

For thousands of years we have been developing outer means, outer instruments, outer techniques for living – and in the end those means and techniques are crushing us. The sign of the new humanity is a reversal of outlook and the understanding that inner means, inner knowledge and inner techniques can change the world and master it without crushing it.

Auroville is the place where this new way of living is being worked out,

it is a centre of accelerated evolution where man must begin to change his world by means of the power of the inner spirit.

*(Message, 03.08.68)*

And let it not become a religion, for heaven's sake!

*(Verbal, 31.12.69)*

We want the Truth.

For most men, it is what they want that they label truth.

The Aurovillians must want the Truth whatever it may be.

Auroville is for those who want to live a life essentially divine but who renounce all religions whether they be ancient, modern, new or future.

It is only in experience that there can be knowledge of the Truth.

No one ought to speak of the Divine unless he has had experience of the Divine.

Get experience of the Divine, then alone will you have the right to speak of it.

The objective study of religions will be a part of the historical study of the development of human consciousness.

Religions make up part of the history of mankind and it is in this guise that they will be studied at Auroville – not as beliefs to which one ought or ought not to fasten, but as part of a process in the development of human consciousness which should lead man towards his superior realisation.

PROGRAMME  
Research through experience of the  
Supreme Truth  
A life divine

But  
NO RELIGIONS

Our research will not be a search effected by mystic means. It is in life itself that we wish to find the divine. And it is through this discovery that life can really be transformed.

May 2, 1970

We give the name religion to any concept of the world or the universe which is presented as the exclusive Truth in which one must have an absolute faith, generally because this Truth is declared to be the result of a revelation.

Most religions affirm the existence of a God and the rules to be followed to obey Him, but there are some Godless religions, such as socio-political organisations which, in the name of an Ideal or the State, claim the same right to be obeyed.

To seek Truth freely and to approach it freely along his own lines is a man's right. But each one must know that his discovery is good for him alone and it is not to be imposed on others.

*(Message, 13.05.70)*

It is like the Force, the central Force of Auroville, the cohesive Force of Auroville.

*(Verbal, 02.07.70)*

The Matrimandir will be the soul of Auroville. The sooner it is there, the better it will be for everybody and especially for the Aurovilians.

*(15.11.70)*

About Matrimandir. In India the creation, that means basically the work of the Mother-Creator, has for centuries been considered as anti-divine. Sri Aurobindo has shown/taught that it is in Matter that the Divine must be manifested; he has insisted on the understanding of this concept of the



Mother as Creator.

Matrimandir is here to teach people that it is not by escaping from the world while ignoring it, that they will realise the Divine in life. Matrimandir must be the symbol of this Truth. I don't want it to be made into a religion; with all my force I refuse. We don't want dogmas, principles, ritual, absolutely not, absolutely not.

*Q.: Why do we build Matrimandir?*

For the great majority of Indians there is no need for an explanation; they know from their background; it is for the Westerners and the Americans of whom one in a million is able to feel that it is necessary.

*Q.: Will the Force be more specially concentrated in Matrimandir?*

The new Force works everywhere, especially in this room. You feel it, don't you? There is here a density capable of performing miracles, but few are able to feel it, to perceive it. Sri Aurobindo and I have concentrated this Force on the whole town; it is palpable, perceptible as a very concrete perfume which penetrates, but one must be able to feel it, to receive it. But no miracles as people would like to see; for them to believe, they need material proofs without which they deny. Build Matrimandir; put in place my symbol and Sri Aurobindo's and the suspended globe. I take it upon myself to make it into a very powerful centre. Only those who are capable will perceive it.

*(Noted down by Roger Anger after a conversation, 07.71)*