

智慧箴言

关于婚姻和亲密关系



母亲

.....当然，婚姻整个儿是一个很可笑的想法，因为我认为它很幼稚。

你知道，在黎明之城将不再有婚姻。如果一男一女相爱了，想要住在一起，他们不需要任何仪式就可以这样做。如果他们想要分开，他们也可以自由地分手。当两个人不再爱着彼此了，为什么要强迫他们呆在一起呢？

如果人们在这方面获得自由，就可以避免许多罪行。他们没有必要相互隐瞒，甚至为了分手而犯罪。当然咯，如果他们真的爱着彼此，自然会继续在一起，而不需要任何法律强迫他们这样做。这就是为什么举办婚礼和结婚这一形式那么幼稚。

在黎明之城出生的孩子将只有名字，没有姓氏。

《母亲作品集》第13卷第236页，1968年6月15日

(母亲建议将上面的声明和下面她写的这封有关婚姻的信件一同发布。)

让你们的物质世界的生活、利益和喜好相融合，成为伴侣以便共同面对生活中的种种困难、挫折、成功与胜利——这是婚姻的基础，但你们已经知道这还不够。

让你们的感官觉受彼此融合，拥有相同的审美品位与情趣，被同样的事物打动，相互帮助、相互成就——这是好的，也是有必要的，但这还不够。

在你们内心深处的情感上合一，保持对彼此的爱恋与柔情，即便是在生活中遭受种种打击，也不褪色；使你们的爱可以经受每一次的疲倦、恼怒与失望；在任何情境下，都因在一起而感到十分幸福；在每一个情境中，你们都能够在彼此那里找到安宁、和平与欢乐——这是好的，非常好，必不可少，但这还不够。

让你们的思想合一、和谐互补，相互分享智力上专注的活动与发现；简而言之，通过双方同时拓展和充实自己，让你们思想活动的领域协同一致——这是好的，绝对有必要，但这还不够。

除了所有这些，在人之存在的深处、中心和巅峰，有一个至高无上的真理、永恒的光明，它不受出生、国籍、环境、教育等一切境况的影响；它是我们灵性成长的源泉、起因和导师；是它永恒地指引着我们的生活；是它决定着我们的命运；你们必须在它的意识之中合而为一。有同样的渴愿与提升，以相同的步伐在同一条灵性道路上向前迈进，这就是持久结合之奥秘。

《母亲作品集》第14卷第291页，1933年3月

例如，人与人之间各种形式的爱：父母对孩子的爱，子女对父母的爱，兄弟姐妹之间的爱，朋友之间的友爱，恋人之间的恩爱，全都被人们通常会有不足（无明、自私和其他缺陷）所污染。因此，与其完全停止去爱——正如室利·阿罗频多所言，这是很难做到的，并且，这样做只会使心灵干涸，而予人无益——人们必须学习如何更好地去爱：带着虔诚、奉献和自制去爱，抵御一切爱的扭曲表达（而不是爱本身）：无论是任何形式的独霸、执着、占有、嫉妒，还是伴随这些主要活动的所有感受。不要想着占有、支配对方；不要想着将自己的意志、率性之举或想法、欲望等强加给对方；不要想着得到、接收，而是要给予；不要坚持要求对方回应，而是满足于自己的爱；不要尝试满足自己的利益、喜好和愿望，而是满足于不求任何回应地付出自己的爱与感情。只是因爱而快乐，仅此而已。如果你能够做得到，你就已经向前迈出了一大步。有了这种态度，你会渐渐地对爱本身有更加深刻的领悟。有一天，你会意识到爱不是个人的，而是一种宇宙的、普世的神圣情感，它通过你或粗或细地体现出来，但爱本质上是神圣的。

《母亲作品集》第8卷第301页，1956年9月19日

人当然有爱的权利。真爱本身自有喜乐。然而，不幸的是，人有私欲，立即会将自己的爱与想要被爱的欲望混在一起。这种欲望与灵性真相背道而驰，是激情与痛苦的根源。

你爱的人必须有权享有自身情感的自由。如果你想要真相，你必须理解并接受爱人的这种权利。否则，你的苦难将永无止境。这是战胜你的小我，向真实生活敞开心扉的一次契机。如果你决定做此努力，我会帮助你的。

《母亲作品集》第14卷

最初，人只有当自己被爱时才会去爱。
之后，人自发地爱着，但也想要被爱。
再后来，即使不被爱，人也有爱，但依然想要自己的爱被接受。
最后，人纯粹、简单地爱着；除了爱的喜乐，没有任何其他的需求或乐趣。

《母亲作品集》第14卷，1966年4月15日

爱不是性交；
爱不是生命体的相互吸引与互动；
爱不是内心对情感的渴求；
爱是直接源自“一”的强力脉动，只有非常纯粹、强大的人才能接收并彰显它。

纯粹，即只敞开接受至上神性的影响，而非其他。

《母亲作品集》第14卷

Words of Wisdom

Marriage and Relationship



The Mother

... Of course the whole idea of marriage is amusing because I consider the thing childish.

You know in Auroville there will be no marriages. If a man and a woman love each other and want to live together they may do so without any ceremony. If they want to separate they can also do so freely. Why should people be compelled to stay together when they have ceased to love each other?

A lot of crimes would be prevented if people were free in this respect. They would not have to hide things from one another or even commit crimes to be separated. Of course, if they truly love

each other they will continue to live together always naturally, without being forced to do so by any law. That is why this ceremony and ritual of marriage is so childish.

Children born in Auroville will have no family name. They will have just the first name.

15 Jun 1968, Pg 236, Vol 13, CWM

(Mother suggested that the following letter of hers about marriage be published with the statement above.)

To unite your physical lives, your material interests, to become partners in order to face together the difficulties and successes, the defeats and victories of life – that is the very foundation of marriage, but you already know that it is not enough.

To be united in your sensations, to have the same aesthetic tastes and enjoyments, to be moved in common by the same things, one through the other and one for the other – that is good, that is necessary, but it is not enough.

To be one in your deeper feelings, to keep a mutual affection and tenderness that never vary in spite of all the blows of life and can withstand every weariness and irritation and disappointment, to be always and on every occasion happy, extremely happy, to be together, to find in every circumstance tranquility, peace and joy in each other – that is good, that is very good, that is indispensable, but it is not enough.

To unite your minds, to harmonise your thoughts and make them complementary, to share your intellectual preoccupations and discoveries; in short, to make your sphere of mental activity identical through a widening and enrichment acquired by both at once – that is good, that is absolutely necessary, but it is not enough.

Beyond all that, 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; it is in the consciousness of That that you must unite. To be one in aspiration and ascension, to move forward at the same pace on the same spiritual path, that is the secret of a lasting union.

Mar 1933, Pg 291, Vol 14, CWM

For instance, love between human beings, in all its forms, the love of parents for children, of children for parents, of brothers and sisters, of friends and lovers, is all tainted with ignorance, selfishness and all the other defects which are man's ordinary drawbacks; so instead of completely ceasing to love – which, besides, is very difficult as Sri Aurobindo says, which would simply dry up the heart and serve no end – one must learn how to love better: to love with devotion, with self-giving, self-abnegation, and to struggle, not against love itself, but against its distorted forms: against all forms of monopolising, of attachment, possessiveness, jealousy, and all the feelings which accompany these main movements. Not to want to possess, to

dominate; and not to want to impose one's will, one's whims, one's desires; not to want to take, to receive, but to give; not to insist on the other's response, but be content with one's own love; not to seek one's personal interest and joy and the fulfilment of one's personal desire, but to be satisfied with the giving of one's love and affection; and not to ask for any response. Simply to be happy to love, nothing more. If you do that, you have taken a great stride forward and can, through this attitude, gradually advance farther in the feeling itself, and realise one day that love is not something personal, that love is a universal divine feeling which manifests through you more or less finely, but which in its essence is something divine.

19 Sep 1956, Pg 301, Vol 08, CWM

Certainly one has the right to love and true love carries in itself its joy, but unhappily human beings are egoistic and immediately mix with their love the desire to be loved in return, and this desire is contrary to spiritual truth and the cause of passions and sufferings.

The one you love must have the right of freedom in her feelings and if you want the truth you must understand this right and accept it. Otherwise there will be no end to your miseries. This is an occasion to surmount your egoism and to open to the true life. If you decide to make this effort my help will be with you.

Vol 14, CWM

At first one loves only when one is loved.

Next, one loves spontaneously, but one wants to be loved in return.

Then one loves even if one is not loved, but one still wants one's love to be accepted.

And finally one loves purely and simply, without any other need or joy than that of loving.

15 April 1966, Vol 14, CWM

Love is not sexual intercourse.

Love is not vital attraction and interchange.

Love is not the heart's hunger for affection.

Love is a mighty vibration coming straight from the One, and only the very pure and very strong are capable of receiving and manifesting it.

To be pure is to be open only to the Supreme's influence and to no other.

Vol 14, CWM