

迈向人类大同



“一种新的合一精神将充盈全人类……”

迈向大同？

古印度人说 *Vasudhaiva Kutumbakam*，意为：世界一家。

世界大同的理想，在人类文明之初就已经出现，但从来没有像今天这样看似接近实现。然而，矛盾的是，我们愈接近它，似乎就越难以实现。在 21 世纪初，对人类大同的需求似乎从未如此强烈；然而，人们常常将这种看来不可避免的大同视为某种威胁。

危机中的世界

我们谈论全球化，同时痛斥一统化的危险。我们说民主是一个普世理想，所有国家朝着民主迈进是不可逆转的；但与此同时，这种民主模式又被视为某些国家强加给其他国家的一种体系。我们正面临着威胁地球生存的环境问题；我们意识到“全球变暖”和地球有限的资源在减少。并且，我们知道，单个民族国家不再足以应对和解决这些共同的问题。但是，构建一个超国家组织的理念被认为可能会侵犯民族国家的主权——在许多情况下，人们经过数十年甚至更久的斗争和痛苦之后才取得胜利，建立了主权国家。

文化抹杀

我们声称当今世界是一个地球村，因为技术的进步已经将我们的地球大大缩小了，任何一条新闻都可以通过信息高速公路瞬间传播到地球的每一个角落。但是，有这样一种担心：这种地球村文化会抹杀全球文化的多样性。的确，有论据表明，存在着一股强大的驱动力，让人们拥有同样的生活习惯和知识。

经济领域

在经济方面，被广泛讨论的自由化进程被许多人视为试图在世界各地强加一种仅适用于某些国家的模式，并四处传播一种消费主义文化。人手一台电脑，但只有世界人口四分之一的人有面包吃，难道这就是我们追求的目标吗？

科学

在 19 世纪，知识分子们认为科学的进步是引领人类走向世界大同的重要因素，因为科学的结论对所有人都是一样的，并且其本质是国际性的。但是，我们现在知道，科学可能会被滥用，而且正在被滥用来发现更多毁灭性手段。我们已经不再相信科学是战胜一切邪恶的灵丹妙药。但是，有什么来取代它呢？

最大的障碍

我们知道利己主义是这个世界和谐与和平生活的最大障碍。然而，在经历了这么多世纪的文明之后，没有任何宗教的教义或道德的说教能够让小我放弃自己的主张，以至于跟利己主义说人类手足情谊就好像在谈一件本质上违背其天性的事情。

需要真正的团结

因而，现在呈现出这样的状况：尽管我们不太情愿地向着某种人类统一前进，但是这一进程不可能解决地球上的很多严重问题，这种设想中的统一也无法满足人类更深层次的需求和渴望。实际

上，我们已经开始明白，如果我们想保有成长和发展的一切自由，这种统一就不可能通过机械方式来达成。只要人不认识人与人之间真正的团结，就不可能实现世界大同；通过社会或机械手段，也不会达成；我们甚至已经开始意识到，如果大同的目标不是为全人类带来更公平、更光明和更崇高的生活，这种大同一点都不令人向往。

人类将被超越

我们感觉自己被不由自主地推向某种统一。因此，我们迫切地需要认识这种统一到底是什么。第一次世界大战结束后不久，室利·阿罗频多¹说过，人是一种过渡物种，进化在继续，人类将被超越。室利·阿罗频多不仅预见到了人类进化的下一步，而且还告诉我们如何参与其中：我们可以通过自我进化自觉地合作，挣脱那些看似解不开的种种束缚，而不是在痛苦且费解的过程中一直做一个被动的旁观者。

运用内在方式

室利·阿罗频多说，但是为此，我们必须逆转这一进程，我们必须转向内在而不是使用外在手段，因为如果不改变人的本性，就不可能在外部环境中带来真正的改变。我们可以走向大同的唯一方法是逐步认识到存在一种神秘的精神，一种神圣实相，我们在其中是合一的——不仅要在心智上意识到它，而且要在我们自己内在发现它并活出这一真知。室利·阿罗频多说，大同的秘密在内在，手足情谊的秘密也在内在。只有经由灵魂合一才能实现真正的大同；只有在灵魂中并经由灵魂连结，才能建立真正的人类手足情谊。只有当我们的生活源于灵魂而不是源于小我，真正的大同才会主宰这个世界。

与新意识连结

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

这个“人类的精神时代”将标志着人类本性的转化，其重要性堪比地球上思维心智的出现。就像千年以来，思想是我们生活的中心，因此，在人类即将迎来的新时代或“超心思”时代，灵魂将成为一切生活和活动的中心。人类进化的新阶段已经开始。正如室利·阿罗频多所说，已经开始出现一种新的意识，一种高于心智的真理意识，在中心智的二元性、犹豫和局限，小我的贪婪和盲目将不复存在；并且，目前如此痛苦地撕裂我们地球的所有动荡和震动，都是这场进化危机的外在迹象。这种新的意识已经在地球大气层中发挥作用：我们可以与之连结，我们可以在我们的内在召唤它，我们可以用它来转化我们的整个本性，从而改变我们生活的世界。

正是在这种广泛而深远的意义上，黎明之城致力于人类大同。黎明之城欢迎所有的人。

Towards human unity



“A new spirit of oneness will take hold of the human race...”

Towards unity?

Vasudhaiva Kutumbakam, said the ancient Indians: the world is one family.

The ideal of human unity, which was already present at the dawn of civilisation, has never appeared so close to realisation, but paradoxically the closer we come to it, the more it seems to elude us. It is as if at the onset of the 21st century the need for human unity has never been so great, and yet quite often this very unity, seen as inevitable, is perceived as somewhat threatening.

World in crisis

We speak of mondialisation, of globalisation, and in the same breath we deplore the dangers of uniformity. We speak of democracy as a universal ideal and of the progress of all nations towards it as irreversible, and yet at the same time this democratic model is perceived as a system imposed by some nations on others. We are facing environmental problems which threaten the very survival of our planet. We are aware of ‘global warming’ and a decrease in the finite resources of the planet, and we know that in order to tackle these common problems the individual nation-state is not an adequate institution anymore. But the very concept of a supra-

national body is perceived as a possible infringement on the sovereignty of the nation-state, won in numerous cases after many decades - or longer - of struggle and pain.

Erasure of cultures

We claim that today's world is a global village, because technological progress has made our earth very small, and news can instantly reach every inhabitant of the earth through the highroad of information. But there is the fear that this global village culture may erase the diverse cultures of the earth; indeed it is argued that there is already an immense drive towards uniformity of life habits and uniformity of knowledge.

Economic front

On the economic front, the much-talked-about liberalisation process is seen by many as an attempt to impose everywhere a model only suited to some countries, and to spread everywhere a culture of consumerism. A computer for everyone and bread for only one quarter of the world population; is this the goal towards which we are advancing?

Science

In the 19th century, intellectuals saw the progress of science as the great factor which would lead to the unification of mankind, since science was a thing common to all men in its conclusions and was international in its very nature; but we know now that science can be misused, and is being misused, to discover more and more means of destruction. We have lost faith in science as a panacea for all evils, but what is there to replace it?

Biggest obstacle

We know that egoism is the biggest obstacle to a life of harmony and peace on earth, but after so many centuries of civilisation no amount of religious preaching or moral teaching has been able to convince the ego to forego its claims, as to speak to him of fraternity is to speak to him of something fundamentally contrary to his nature.

Need for real unity

Therefore it appears that although we are moving somewhat reluctantly towards a kind of unification, this is not a process likely to solve the many acute problems of the earth, nor will the envisaged unity answer the deeper needs and aspirations of the human being. In fact, we have begun to understand that if we want to preserve the freedom for man to develop and grow in all liberty, this unity cannot be built through mechanical means. It cannot be achieved as long as man does not recognise a real unity between man and man; it cannot be arrived at through social and mechanical devices; and we have even started to realise that if its aim is not to bring about a fairer, brighter and nobler life for all mankind, this unity is hardly desirable.

Man will be surpassed

It becomes therefore urgent to understand what this unity is towards which we feel pushed in spite of ourselves. Man is a transitional being, said Sri Aurobindo shortly after the first World War, evolution continues and man will be surpassed. Not only did Sri Aurobindo foresee the next step in the evolution of man, but he told us how to participate in it: instead of remaining a passive spectator in a painful and incomprehensible process, we could consciously collaborate in our own evolution and break free of our seemingly inextricable bonds.

Using inner means

But for this, we have to reverse the process, said Sri Aurobindo, and instead of using external means, we have to turn inward, because without a change in man's nature no real changes in the external circumstances are likely to take place. The only way we can move towards unity is to progressively realise that there is a secret Spirit, a divine Reality in which we are all one - not only realise it mentally but discover it in ourselves and live this knowledge. The secret of unity is within, said Sri Aurobindo; the secret of brotherhood is within. There is no unity except by the soul, there is no real brotherhood except in the soul and by the soul. Only when we live from the soul and not from the ego will a real unity reign on earth.

Connecting with the new consciousness

This 'spiritual age of humanity' then will represent a transformation in the nature of man as momentous as the appearance of the thinking mind on earth. In the same way as for millennia the mind was the centre of our life, so, in the new age opening for humanity, or 'supra-mental' age, the soul will become the centre of all life and activities. A new stage in the evolution of man has already begun; a new consciousness, higher than the mind, a truth-consciousness, as Sri Aurobindo said, in which the dualities, hesitations and limitations of the mind and the greed and

blindness of the ego will no longer exist, has already started to appear, and all the upheavals and convulsions that are at present so painfully tearing our earth are the outward signs of this evolutionary crisis. This new consciousness is already at work in the atmosphere of the earth: we can connect with it, we can call it in ourselves, we can use it to transform our entire nature and consequently the world in which we live.

It is in this wide and far-reaching sense that Auroville is dedicated to human unity. All are invited.