"Impossibility is only a sum of greater unrealised possi-
bles. It veils an advanced state and a yet unaccomplished
journey.

"If thou wouldst have humanity advance, buffet all
preconceived ideas. Thought thus smitten awakes and
becomes creative. Otherwise it rests in a mechanical
repetition and mistakes that for its right activity.

"To rotate on its own axis is not the one movement
for the human soul. There is also its wheeling round the
Sun of an inexhaustible illumination.

"Be conscious first of thyself within, then think and
act. All living thought is a world in preparation; all
real act is a thought manifested. The material world
exists, because an Idea began to play in divine self-
consciousness.

"Thought is not essential to existence nor its cause,
but it is an instrument for becoming; I become what I see
in myself. All that thought suggests to me, I can do; all
that thought reveals in me, I can become. This should be
man's unshakable faith in himself, because God dwells
in him."

Sri Aurobindo, Thoughts and Glimpses, SABCL, Vol. 16, p. 378

What is the meaning of “thought awakes and becomes
creative”?

No, Sri Aurobindo says at the beginning of the sentence:
“Thought thus smitten awakes...” What he says is that in
order to progress one must break up old constructions, buffet,
demolish all preconceived ideas. Preconceived ideas are the
habitual mental constructions in which one lives, and which
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are fixed, which become rigid fortresses and cannot progress because they are fixed. Nothing that is fixed can progress. So the advice is to break down, that is, destroy all preconceived ideas, all fixed mental constructions. And this is the true way to give birth to new ideas or to thought — active thought — thought which is creative.

And a little further on Sri Aurobindo says that you must first be conscious of yourself, then think, and then act. The vision of the inner truth of the being must precede all action; first the vision of the truth, then this truth formulating itself into thought, then the thought creating the action. That is the normal process.

And this is what Sri Aurobindo gives as the process of creation. In the Unmanifest a thought began to play, that is to say, it awoke and became active; and because thought became active, the world was created.

And in conclusion Sri Aurobindo declares that thought is not essential to existence, it is not the cause of existence, but is just the process, the instrument of becoming, for thought is a principle of precise formulation which has the power of creating forms. And as an illustration Sri Aurobindo says that all that one thinks one is, one can, by the very fact of that thinking, become. This knowledge of the fact that all that one thinks one can be, is a very important key for the development of the being, and not only from the point of view of the possibilities of the being, but also from that of the control and choice of what one will be, of what one wants to be.

This makes us understand the necessity of not admitting into ourselves any thought which destroys aspiration or the creation of the truth of our being. It reveals the considerable importance of not allowing what one doesn’t want to be or doesn’t want to do to formulate itself into thought within the being. Because to think these things is already a beginning of their realisation. From every point of view it is bad to concentrate on what one doesn’t want, on what one has to reject, what one refuses to be,
for the very fact that the thought is there gives to things one wants to reject a sort of right of existence within oneself. This explains the considerable importance of not letting destructive suggestions, thoughts of ill-will, hatred, destruction enter; for merely to think of them is already to give them a power of realisation. Sri Aurobindo says that thought is not the cause of existence but an intermediary, the instrument which gives form to life, to creation, and the control of this instrument is of foremost importance if one wants disorder and all that is anti-divine to disappear from creation.

One must not admit bad thoughts into oneself under the pretext that they are merely thoughts. They are tools of execution. And one should not allow them to exist in oneself if one doesn’t want them to do their work of destruction.

(Silence)

No one has any questions? I have brought one. In fact I have brought two. (Mother unfolds a paper and reads:)

“Is it possible for a human being to be perfectly sincere?”

And this question continues:

“Is there a mental sincerity, a vital sincerity, a physical sincerity? What is the difference between these sincerities?”

Naturally, the principle of sincerity is the same everywhere, but its working is different according to the states of being. As for the first question, one could simply answer: No, not if man remains what he is. But he has the possibility of transforming himself sufficiently to become perfectly sincere.

To begin with, it must be said that sincerity is progressive,
and as the being progress and develops, as the universe un-folds in the becoming, sincerity too must go on perfecting itself endlessly. Every halt in that development necessarily changes the sincerity of yesterday into the insincerity of tomorrow.

To be perfectly sincere it is indispensable not to have any preference, any desire, any attraction, any dislike, any sympathy or antipathy, any attachment, any repulsion. One must have a total, integral vision of things, in which everything is in its place and one has the same attitude towards all things: the attitude of true vision. This programme is obviously very difficult for a human being to realise. Unless he has decided to divinise himself, it seems almost impossible that he could be free from all these contraries within him. And yet, so long as one carries them in himself, one cannot be perfectly sincere. Automatically the mental, the vital and even the physical working is falsified. I am emphasising the physical, for even the working of the senses is warped: one does not see, hear, taste, feel things as they are in reality as long as one has a preference. So long as there are things which please you and others which don't, so long as you are attracted by certain things, and repulsed by others, you cannot see things in their reality; you see them through your reaction, your preference or your repulsion. The senses are instruments which get out of order, in the same way as sensations, feelings and thoughts. Therefore, to be sure of what you see, what you feel, what you experience and think, you must have a complete detachment; and this is obviously not an easy task. But until then your perception cannot be wholly true, and so it is not sincere.

Naturally, this is the maximum. There are crass insincerities which everybody understands and which, I believe, it is not necessary to dwell upon, as for example, saying one thing and thinking another, pretending that you are doing one thing and doing another, expressing a wish which is not your real wish. I am not even speaking of the absolutely glaring lie which consists in saying something different from the fact, but even
that diplomatic way of acting which consists in doing things with the idea of obtaining a certain result, in saying something and expecting it to have a certain effect; every combination of this kind which naturally makes you contradict yourself, is a kind of insincerity gross enough for everybody to easily recognise.

But there are others more subtle which are difficult to discern. For instance, so long as you have sympathies and antipathies, quite naturally and as it were spontaneously you will have a favourable perception of what is sympathetic to you and an unfavourable perception of what — or whom — you dislike. And there too the lack of sincerity will be flagrant. However, you may deceive yourself and not perceive that you are being insincere. Then in that case, you have, as it were, the collaboration of mental insincerity. For it is true that there are insincerities of slightly different types according to the state of being or the parts of the being. Only, the origin of these insincerities is always a similar movement arising from desire and the seeking of personal ends — from egoism, from the combination of all the limitations arising from egoism and all the deformations arising from desire.

In fact, as long as the ego is there, one cannot say that a being is perfectly sincere, even though he is striving to become sincere. One must pass beyond the ego, give oneself up totally to the divine Will, surrender without reserve and without calculation... then one can be perfectly sincere, but not before.

That does not mean that one should not make an effort to be more sincere than one is, saying to oneself, “All right, I shall wait for my ego to disappear in order to be sincere”, because one may reverse the terms and say that if you do not try sincerely your ego will never disappear. Therefore, sincerity is the basis of all true realisation, it is the means, the path — and it is also the goal. Without it you are sure to make innumerable blunders and you have constantly to redress the harm you have done to yourself and to others.
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There is, besides, a marvellous joy in being sincere. Every act of sincerity carries in itself its own reward: the feeling of purification, of soaring upwards, of liberation one gets when one has rejected even one tiny particle of falsehood.

Sincerity is the safeguard, the protection, the guide, and finally the transforming power.