

MAN AFTER MAN

AN INTERVIEW WITH
SATPREM

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An interview with Satprem

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Flamme d'Altérité

Flamme d'Altérité is an Association created in April 2012 whose aim is to help create more awareness regarding Sri Aurobindo's, Mother's, Satprem's and Sujata's evolutionary Action through, in particular, the diffusion of their oral and written Works and the projection of "Man after man" ("L'Homme après l'homme"), a one hour long filmed interview with Satprem shot in 1981 by David Montemurri, followed by an exchange. We feel close to each person sincerely touched and concerned by the Work of Sri Aurobindo, Mother, Satprem and Sujata who are dispersed to the four corners and often isolated, but also to all those who are in search of a meaning in today's chaos.

Diksha

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Editor's Note

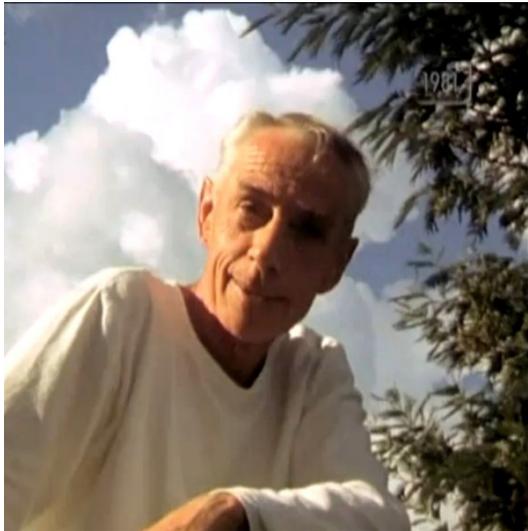
In 1981, a team led by David Montemurri, a film maker from the Italian TV, went to the Nilgiris, the Blue Mountains of South India, to interview Satprem who was for nearly 20 years the confident of Mother, Sri Aurobindo's companion, and recorded on audio tapes the testimony of her exploration in the depths of the body consciousness and her discovery of a cellular mind. These recordings, transcribed by Satprem, constitute today "Mother's Agenda", an extraordinary document of 13 volumes (more than 6000 pages) about the next evolutionary stage and the passage to a New Being.

"We're not in a moral crisis, we're not in a political, financial, religious crisis, we are in nothing of all that:we are in an evolutionary crisis. We are dying to humanity to be born to something else."

Thus answers Satprem to David Montemurri who asks him several questions concerning the actual chaos and the future of humanity. This film, shot more than 30 years ago, takes place in a somehow "outdated" political and social context, however, Satprem's answers, of a rare lucidity and so full of empathy, remain absolutely actual, powerful and pertinent; "After this painful and senseless man that we are, will there be something else or will we have to resign ourselves to the catastrophe and the disappearance of humankind ?"

This is the question that this film, accessible to all audiences, is asking and to which it tries to answer:

what will be Man after man?



**Satprem
1981**

Preface

100 years after Charles Darwin's death, evolution is today's theme. We know, or we think we know, how species have evolved and how man was born. Yes, but after that...? "Man is not the summit of the evolutionary process" said somebody at the beginning of this age of mutation. "Evolution goes on and Man will be surpassed". The one who has thrown this stone in the pond of human habit was called Sri Aurobindo and lived in India. And it is in India where lived the one who continued, not the evolutionary thought, but the evolutionary action of Sri Aurobindo. He called her Mother. She was born in Paris in 1878. Her body was buried in Pondicherry in 1973.

So we went to the Nilgiris, the blue mountains of South India, to interview a French writer, a seeker, whom Mother called Satprem and who was the witness of her evolutionary work for almost 20 years.

Will there be something else after this painful and senseless man that we are? Or do we have to resign ourselves to catastrophe and extinction of human species? The present man has maybe reached his end. Yes, but after that? The answer is not to be found in any wisdom, revelation or prophecy. It's hidden, Satprem tells us, where Sri Aurobindo and Mother searched for it: deep down in our body's cells.

*"And yet, it's eve. And at dawn..., we will enter the splendid cities"*¹

[1] Rimbaud: *"A Season in Hell"*

Chapter One

What remains?

In the blue mountains, the Nilgiris² : Interview with Satprem, a French writer, witness of Mother's evolutionary experiment.

D: We started with this sentence from Rimbaud in "A Season in Hell". He describes the hell through which we are going now, a hundred years in advance. So, we are in hell everywhere and he says: "And yet, it's eve, and at dawn, armed with an ardent patience..."

SATPREM: ... *we will enter the splendid cities*".

Yes, only, you see, Rimbaud's hell was still very psychological, now it's a physical hell. Right now, people are being shot in Teheran, you see... Everywhere, there is barbarism in one form or another. It's becoming very suffocating. Because man must face a quite dreadful physical reality for his consciousness to change. That's what it's all about. We are not in a moral crisis, we are not in a political, financial, or religious crisis, we are in nothing of all that; we are in an evolutionary crisis. We are dying to humanity to be born to something else. So everything is broken, everywhere, everything is horrible, everywhere, even in the splendid, so comfortable American cities. It's the same barbarism everywhere and we have to reach the moment where the consciousness moves into another dimension, you see. This is the story: it's an evolutionary crisis. We're at the same point where, at a certain moment in evolution, we had to move from a branchial respiration to a pulmonary one, or we would asphyxiate.

This is what's happening. you see, I can only talk about my own experience: a man starts to be only when he arrives at the total nothingness of what he is, what he believes, what he thinks, what he loves. When we arrive at that complete nothingness, then something must be, or we die. I have experienced that in the concentration camps,

[2] The Nilgiri (blue mountains), often referred to as the Nilgiri Hills, are a range of mountains with at least 24 peaks above 2,000 meters (6,600 ft), in the western most part of Tamil Nadu state at the junction of Karnataka and Kerala states in Southern India

there's was nothing left, everything was broken, shattered, even myself I was broken; all ideals, nobilities, everything was broken, shattered, there was nothing, nothing, nothing you understand.

There were no politics, no religion, there was nothing to cling to, then, when there's nothing, what remains? What remains? There's a centre of force, of being, something remains and this is the key. It's not all we think, it's not all we feel, it's not all we love, it's no ideals, no dear Lord, it's nothing of all that. It's something... poignant, as if all the being was gathered into such an intense anxiety that it's like a prayer, or it's love, it's something warm, powerful, without words, which is the being, which is what we are. This is the question or the point at which everyone is arriving: when everything collapses, what remains?

D: It seems that man cannot conceive the end of his species and this eventual transition to another one.

S: But if they conceive it or not, does it really matter? Obviously, if they could conceive it, it would be easier but even if they can't conceive it, it will fall on their heads. It's falling on their heads. The ceiling is collapsing. So, if they don't consent they will be broken, that's all.

D: I think this is the reason why a lot of people start to feel it as something unbearable, as a need.

S: Yes, that's the key. It has to be unbearable. When you have reached such a point of asphyxia, or impossibility, then, you have to find another possibility or you die. You will never be able to pass into another possibility unless the old way of being has become impossible. This is in conformity with all evolutionary laws. We pass into a new species when the conditions of the old species, for whatever reasons, become unbearable or impossible, or asphyxiating. Then the genius in these human cells is forced to find a new mechanism, or a new way of being which will take us through these unlivable conditions. If, in these human cells, the secret is not there to help you with this new adaptation, then you die. And when you reach the point of impossibility, well, you are forced to find a new possibility. And it's not about thinking, or even willing, you are physiologically forced. The secret is in the body, because

what evolves? It's not thought that evolves, it's the body. Which way did the species evolve? They evolved through their cells, through their body, and us, men, it's all the same, we added thought to that but it's not the foundation.

The foundation is what happens in the body. All this evolutionary crossing which led us to Man gives us the chance, the grace, to understand the phenomenon instead of enduring it unconsciously like all the previous species. We have the wonderful possibility to understand the phenomenon. For once in evolution, the next stage will take place consciously. This means we can open our eyes, we can understand the process. And when we understand it, many things change. This means we can hasten the process, we can collaborate in the process, instead of being crushed under suffocating conditions which we don't understand. All the insanity, all the madness, all the horrible things which happen in the world, it's because men don't understand the process. and everything is broken to force us to reach that human moment, where we are what man really is.

What is it, a man? We are completely misled by philosophies, religions, politics, all these are outgrowths which were added century after century, but this has nothing to do with human reality. What is human reality? A man in a cell, who's going to be shot tomorrow morning, knows what it is, sometimes. Many mornings, I listened to steps in the corridor... then, when you are there, alone in the dark, and hear steps coming and one knocks at the next cell's door, and then it goes, it's another cell. at that moment, where is philosophy?, where is religion?, where is family?, where is love? Where is all that superficial crust? There's nothing left. There's nothing left, but there's something so powerfully sweet, so strong, which IS, for once IT IS and that is human reality. It has no name, it has no name...but it's a force, and it's very gentle as if suddenly everything slips out of your hands and a sweetness remains which understands everything, which is not insipid, which is strong, which looks at all this comedy, all this tragedy from above and which suddenly sees things from beyond. And that is man and no one can touch that, no one. One can shoot you, one can torture you, but that doesn't move, that IS, and this is the evolutionary link, this is what will take us through to somewhere else, into a less tragic and less ridiculous

species. This is that reality which has the power to move on to the next stage. It's not all our philosophies.

Did the philosophy of the fish ever help it to become an amphibian? Did the dinosaur's religion ever help him to become a mammal? So it's nothing we know that will help us to go through, it's nothing, nothing, nothing at all, it's not Karl Marx, it's not the pope, it's nobody, it's simply that thing which is the pure being of what we are, you see, which is like a true heartbeat, then that, yes, that passes through, because it's the only reality, everything else was just there to teach us to approach the reality of what we are: religious, Marxist, Gandhist, all the human things which are simply there to help us to approach, step by step, human reality.

And then now, the world event is that all this is broken: we are blessed because all our ideas, all our feelings, all our moralities are broken, it's such a grace, we are laid bare to find that which can survive, that which is creative, because when you are at this point of being, you understand that it's the creative force, that it is that which can change everything. But, only, as evolution is not an individual matter, humanity has to reach this irrevocable point globally, this point where you are or you are not. You are or you are not? And if you are not, then, you leave, like many species left.

But in any ordinary life, the simplest one, there is a moment when man is facing himself, alone. In every human existence there is a moment, when, in exceptional conditions, we see our life collapsing, and we look...it happens to every man, and it happens to more and more human beings, this moment when, really, you have the feeling that everything has failed.

D: But I see there are young people, in young people it's very strong, who are reacting to this with an external violence.

S: Yes, they escape, we escape and everybody escapes; so, we escape into drugs, we escape into assassinations, we escape in so many ways. These are escapes. We escape just as well into drugs and murders and violence as we escape into transcendental yoga, into religions, into Marxism. These are all escapes, we elude the question. So, we can say

that humanity probably divides itself into one species which finds everything perfectly normal and natural and more or less pleasant with little joys, little troubles, great joys, great troubles and another species, I could say, which is in this intensity of nonsense and doesn't ask questions, but calls in its heart, cries out in its heart, and that makes the difference. these ones, and the others and if you are then you go through everything, not only do you go through but you find the key of the reason why we are in this catastrophe. The real catastrophe is now, it's not the bomb, you see, the bomb is the false catastrophe, the real catastrophe is when man has nothing left to stand on, this is the catastrophe, and at the same time it's a marvel, it's a marvel.

So, there are few men who have the courage of this nothingness, of this nullity, and the circumstances bring us there, the circumstances are forcing each and every one of us to reach this lasting essence, this essence which IS, you see. We are led there, we are arriving there. So, in order to arrive there, all insanities, all madness are actually part of the signs, it's not hopeless at all, on the contrary, it's the sign that we are at last approaching a reality. The world of 1900 was a hopeless world, when science took birth, and all the great hopes, it was "La Belle Epoque" as they say. This was a hopeless world..because it was such a mediocre humanity we were making. Instead, now, there can be fools, there can be drug addicts, there can be all this madness and this terror but we are approaching something which has a poignant reality. This is no longer comedy, these are no longer all the stories we were shown in theatres in 1900. We are approaching a deeply moving reality in the consciences, because what we don't understand is that the next evolutionary stage towards which we are precipitated will not be an improvement of the present jail, meaning that we are going to find better ideals or even better feelings, better moralities, it's not that. The next evolutionary stage what is it? It's that suddenly in a few ones, or maybe brutally in a lot of people, consciousness is going to burst.

What does it mean to burst? It means another look. Imagine, to use the same image again, a first fish in evolution which suddenly develops a pulmonary respiration, gets out of the water, arrives under the sun, on a beach...

You understand the difference? Between this thing which was living

in the water, and suddenly this other animal, under the sun, on the beach. These are two things so completely different that one is like madness for the other.

This new force, we could say, this new species, is it possible to make it grow or appear in a certain number of human beings who live together collectively?

Auroville is an attempt to incarnate this experiment humanly and, above all, collectively.

Chapter Two

Auroville

D: What is Auroville?

S: Auroville...it's a red land, it's nothing at all, you see, it's in the canyons near Pondicherry, these are a few huts and a certain number of people who come from just about every country in the world, looking for something else, without really knowing what it is, but who need another way of living than the one we live uneasily more or less everywhere.

D: In front of all this violence, all this cruelty that one sees in the world, the temptation could be to meet violence with another type of violence, let's say, revolutionary...

S: It's a sad transition, this necessity of evil, you see, of cruelty, of harshness. But it's the problem of evil that you are raising. Why is there all this horror in the world? But the answer...I don't know if there is an answer...I don't know if there is an answer...The answer is always the same: it's that all the horrors, all the most dreadful things - these are facts of course, we don't discuss them - are there to bring us to the point where they can be cancelled, where they can be dissolved and how can they be dissolved, this violence, this cruelty? What is the reaction, the only possible reaction? Is it to take a gun and meet violence with violence? Or don't we feel, suddenly, in front of this horror, the deep pain in man? Of course, if you are caught in violence you must not lie down and say "Hang me, do what you want". If you are caught in the battle you must fight, that's obvious isn't it? It's so obvious that it doesn't need to be said. We're not going to stand like lambs and get our throats cut. This is not at all what I mean. But in the heart how must you be?

I don't know. I can only think that every morning when I open my eyes I tell myself people are being shot in Teheran, I know what it means. I see all these beings which are killed one after the other. So, how do you

answer? Shall we enter into this human pain, you see, so deep, and there you touch the only thing which can save.

JIANNI: Indeed, all the political systems of the past have failed, but this doesn't mean that we cannot try, precisely, to change these systems.

S: But that's awful all these systems

J:Yes but.

S: But all the systems are awful!

J: Since they become systems, yes.

S: They are all awful, I don't see that capitalism is better than communism or Gandhism better than Marxism. I find all the systems equally absurd, null, they lead nowhere, and that point. What you said would have been very interesting and very valuable 40 years ago because at that time, through the systems, we could improve humanity, 40 Years ago, but now we are no more at that stage, we are no more at a stage where a better ideology is going to save the world.

We are at a much more crucial, essential stage, where there is no salvation except by what we are. You may deplore violence, you may deplore these people stuffing themselves while others are starving, but all this is in fact part of this evolutionary moment so intensely absurd where something else must emerge and what I am interested in is that something else which is going to break this jail, this cotton jail in America, or this iron jail in Iran, or this other jail in Moscow, this other jail in Beijing, in Paris, it's just one jail everywhere. So there's nothing to deplore because everything is deplorable. But one must find the power in there, that which can break this jail and this is where I say there is no solution, there is no solution. Except by a power of being which is the very power of all species and if we don't reach this lever, this force, this love, because finally it's love, we go nowhere, there is no salvation, there is no salvation. We are not going to improve the world's economical conditions, it's not true.

All these monsters who are there, strangling us with their weapons, with their super-politics either from the west, east, south or north.

What's the use of these monsters if not, really, to bring us to that point so intensely absurd where something else must emerge in man's consciousness. But certainly, if I was in Iran today, I would give my life to get rid of this sinister individual with his Muslim hat. If I was in America, certainly, I would fight against these monsters who pile up weapons in their oval chamber, certainly if I was in Moscow, I would fight against these people who spy on us, against this KGB, and against all that. Everywhere I would fight, where I am, but the solution is not the battle is a means, because we are men we can't remain indifferent to situations as they are, but the solution is not there, the solution is in what is born or emerges deep down in ourselves.

Do you understand what I mean?

D: I understand very well.

S: On the plane of action, where you are, you must act and do what you think is noble, or right, or true, but this is not the solution, the solution I've said it, there are not many. But you must fight. It's not about sitting in a corner in prayer.

Where you are, you must fight. There's no doubt. I am fighting, my battle, it's still another story.

D: I know that recently you fought for Auroville, for example.

S: For example, yes.

Chapter Three

Mother's Agenda

D: Mother's Agenda.

S: Oh. the Agenda...it's an adventure, a fabulous adventure. You see, Mother had explored many paths at the beginning of the century, when Jules Verne was still there, when Santos- Dumont flew 60 meters at Bagatelle. But She was already further than all that. She had experienced many things we call para psychological, meaning that you go out of your body, you go far away and see many things happening physically, and all that didn't seem to be Her aim. You go out of your body, yes, you go and explore far away and see like physically what's happening there. You come into contact with forces which move storms, nature, rain. You can look like, a prophet, a thaumaturge (miracle-worker).

She had explored all that already, when Jules Verne had finished, when Einstein had just started. And She told herself this is all very well, but to see extraordinary things, go out of one's body, what's the point? If one is born into a body then this body must have a sense. Extraordinary things are very pretty, but if life is not extraordinary, what's the point? Then, She met Sri Aurobindo who told her the way further, the way into the body. He told her, and that was already at the beginning of the century, "Man is a transition being", it won't remain always like that, with this intelligence or even this extraordinary supraphysical powers, or even these extraordinary scientific powers. It's going to become something else.

What, something else? And then Sri Aurobindo left, She was all alone. Sri Aurobindo had said very few things, although He had written many volumes, He had said very little about the secret. What's this other thing? What's going to come after man or what's going to come out of man? It's not going to fall from the sky, you see, if there is a stage after the human being, it has to be made, it has to come out of us. and from where is it going to come? Obviously not from our intelligence. Evolution happens in the body. Then, alone, at almost 80, She started

the path of tomorrow, the tomorrow of what? We don't know... Did a monkey know what a man would be?

And in this "not knowing", in this unknown, there's a great anxiety. You walk into nothing, you are in nothing, because, if you were in something, then you would be in the old man.

Man's tomorrow is nothing yet, it's like the forest, you don't know it, you have to go through it. When you have gone through it then you can understand that there are outlines, rivers, a forest. But when you're into it, there are trees and trees and trees, and going where? And then, I arrived at Pondicherry one day. Me too, in my childish or desperate way, I had knocked at many doors, I had searched a lot.

I had been in Guyana's virgin forest, and then adventure well, adventure closes up on itself, you're a prisoner of the virgin forest too, you're a prisoner of some story which closes up on itself. After some time, even if you've had the most extraordinary adventures, the circle closes up. I've been a gold seeker, you cannot spend your entire life seeking gold. I've been to Brazil, to Africa, I became a sannyasin in India, I've been on the roads, I have experienced Tantrism, they tried to teach me these so-called extraordinary powers which seemed so little extraordinary to me and then what? After all that, what? After all that, you remain a man with his question, with his lack of plenitude, with no real sense...no real sense...or it's always the same old story.

I met Mother, and then, well, I fought a lot because it was an ashram. I'm not fond of walls... but She has been very patient with me, so patient...I was a bit of a wild child, you see, and I was always tempted to go back to my virgin forest or to the desert and She made me understand that there was another adventure, She conquered me.

Then, I had this extraordinary privilege of listening to her impossible adventure in this virgin forest of the future where She groped around, where She bumped into obstacles, where She received many blows, because, if you want to get out of this old human species and find out what will be man's tomorrow, not his tomorrow in the head but his tomorrow in life and in the body, then you immediately meet with the old species. To become a next species, it's very crazy.

So, She was groping...but groping into what? You grope into your

own body, into the consciousness of your own body. Evolution takes place in the body. This body is the bridge towards what is to come. Evolution always happened in the cells. These cells changed their way of being or their way of functioning. So, what is the new way of functioning? As soon as you enter and descend into this body consciousness, then, you meet with all which doesn't want this experiment, this novelty. Anything new is frightening for the body. She was telling me, her eyes closed, her improbable or incredible adventures. It was painful, because the deeper you go into this body, the more you meet this very primitive consciousness of matter, which is scared, which is afraid of diseases, which revolts, which shrinks as soon as there's something unknown. And then you meet death. It's as if, in the depths of the body, there was something like a call for death. Something which longs for the end of this nightmare of existence where you have to struggle.

I'm talking about the body, you see, not about the existence in the middle of the world. I'm simply talking about the body. One must struggle against diseases, against aggressive vibrations which are rushing at you .and something deep down, which wants all this nightmare to stop and which calls for death. Then, this is a strange adventure, really, in a virgin forest, sometimes cruel and merciless. You have to struggle not only with your own body's difficulties but also with the difficulties of the surrounding species. As soon as you descend a little deeper, there is no more I, separated from others, you feel that these cells are immediately communicating with everything. It's the way the animal lives. For him, the world is not external, he feels all what's happening around him as if it was in him, you see, there is no I and the others.

Then, the more you descend into this body consciousness, the more you descend into the complete unity of human matter. There's no distance, there's no "over there", there's no "other".

Then, the quite fabulous experience is that this body consciousness is somehow spread everywhere. Then you understand how a bird can fly from the Spitzberg to the lagoon of the Pacific without getting lost on the way because everything is immediately and naturally there for him. Then there is this whole fabulous side of a body which finds itself

everywhere and there is this other side then, quite dreadful, where the body is this one with cancer, that one full of hatred, that one filled with cruelty and that one who denies. Then, it's as if constantly and symbolically, through her surroundings, Mother was swallowing all the world's difficulties, all the world's refusals, the world's negations, or even its will for death. It was like a battle.

Chapter Four

Back in the blue mountains

Back in the blue mountains with Sujata, Satprem's companion.

D: Sujata, you spent almost all your life near Mother.

Sujata: When I arrived, yes, I was 10, and it was with Sri Aurobindo by the way.

D: Was there something different?

Sujata: The whole atmosphere was completely different from what you have seen there.

D: I would like to know how it was.

Sujata: It was a more inner life, tranquil, as if eternity was there, you understand, we were carried by eternity. And above all, there was Mother's great love which was there enveloping everything, taking everything in. So we were so happy near Her, as if She was holding you, as if She was carrying you in Her arms. This, was...

D: There are moments in the Agenda where one feels that Mother has suffered terribly.

Sujata: Yes...

D: You were there.

Sujata: I was there. Mother suffered, but it was rather towards the end, around 1970 or 1971. But before, it was., I don't know, I really have a feeling that this suffering started in the 70's.

Sa: Yes, before there was always Her laughter, you see, which seemed to dominate the pain. From 1970 onwards, it became much more painful.

Su: Yes, how to say, the good elements which understood a little, who truly loved Her, seemed to be pushed aside from Her. Only were left the

elements. I wouldn't say the adverse elements, but above all who didn't understand and, more and more, had enough of it. Then She was precipitated back in the pain, oh, the pain. of these little beings who cling so ferociously to this little person, who don't want to get out of it...Who don't want to get out of it...

They had enough, enough, you see, because at this frontier, so thin and so extraordinary, it's no more the little human power that you meet but it's that formidable energy which moves the worlds...When I was near Mother. but it was...I see how many years She prepared me, yes prepared me, but it was a torrent of such a formidable energy and at the same time so tranquil. Then, this energy is very unbearable for all beings. They feel it as a threat to their precious little carapace. Then, more and more, they had enough...She couldn't stay physically, they didn't want her anymore, you see, it was too unbearable.

But this experiment She was doing in her body, it's not an individual body locked up in a sack of skin, you see. it's our head which imagines it's locked up. But the body, the body consciousness is one, is the entire earth, is all the terrestrial matter. Then, when you understand things, you understand why the entire earth is like in a revolt! The entire earth is reaching this burning and dreadful threshold and that's what we see around us now. We are coming closer and closer to that threshold which is not death's door, which is only the death of the little ridiculous ego, locked up in its philosophies or its mysticisms or its transcendental yogism, well, all these things so human... But on the other side, there's something wonderful which is there, so close, at our doorstep, something miraculous about which nobody ever thought. Another state of being, incomprehensible, but which suddenly...yes, all of a sudden there will be a tear in this kind of mental human fish-bowl into which we are locked up with our mathematics and our religions and our ayatollahs and our popes and our Marxists.

All this is going to break, but not break into the bomb, not break into nothingness, but into reality, into the reality of the earth! A reality...which is light, which is...luminous, something which all of a sudden will make all these old mathematics and these old medicines and these old ghosts fall out of our hands and we will wonder: "but how? How? How could we have lived like that? How was it possible?"

But one must reach, and we are reaching this burning threshold where the species will have to choose and not choose with its head, because that's the old world, not choose with its mathematics and its reason and its cartesianism, but choose with a cry from the heart, because that will be the only thing left.

We don't know the end of the story, we don't know, but I think that behind this threshold is preparing the miracle of the earth, something we can't imagine, because we can only imagine death, we can only imagine the bomb, we can only imagine all the horror that we see. But maybe, there's a prayer, of a body, into apparent death, in this formidable silence, a prayer which is bringing this entire body of the earth to its glorious threshold. What do we know about what's happening in this grey marble tomb, about this formidable silence...

Where is She? I can almost see Her, her eyes wide open, She works inside death, her cells, so conscious, pray inside death...And maybe, She had to reach that point, because one cannot cheat, you see, if the experiment had to reach that point, then they had to bury her. She had to be believed dead. This very body had to undergo death, if I can say so. It had to reach that point.

Will die or disappear, those who are simply some flesh with a suit and a bit of philosophy.

Will die those who are not, but those who are, those who have a living heart, those ones will emerge one day, unexpectedly, into a new dawn.