

SRI AUROBINDO

For the body, it was absolutely impossible that things be otherwise.

The idea that Sri Aurobindo might leave his body, that that particular way of being might come to an end was simply unthinkable. They had to put him into a box and put the box into the Samadhi for my body to realize that it had really happened. I didn't want to believe it when the doctor said, "It's over."

Nothing, no words can describe what a collapse it was for my body when Sri Aurobindo left.

It's only because his conscious will entered my body, left one body and entered the other . . . I was standing facing his body and I felt – materially felt – the friction of his will and knowledge enter into me. "You will continue and accomplish my work. One of us had to leave, but you will continue the work," he said to this body.

That's what kept me alive.

But the entire physical consciousness had its certainty and security pulled from under. The Base of absoluteness and certainty with which I carried out my work had collapsed.

Later on, I understood that this need for certainty is one of the means to spur human beings toward another condition. These needs are the seeds, the germs of evolution, as it were. They compel us to progress.

The real truth is that it projected me *directly* toward the Supreme, without intermediary. As long as I lived with Sri Aurobindo, I felt the Absolute through him. Essentially, from my experience of the Supreme through Sri Aurobindo's manifestation, I was thrust into a direct experience, without intermediary.

Indeed, all these imperative "needs" I call the seeds of evolution are there to make us realize that the *only* absolute is the Supreme, the *only* security is the Supreme, the *only* immortality is the Supreme. And the sole purpose of manifestation is to lead us *there*.