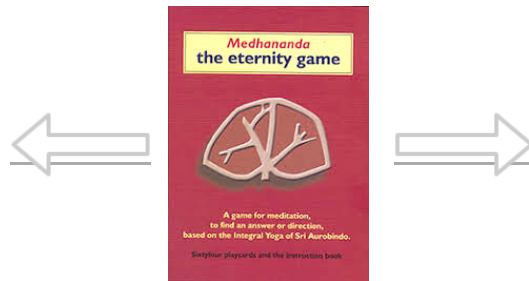


=1 "The Psychology of the Game"



The Psychology of the Game

The Eternity Game leads us thus into a pantheon of psychological energies which we have to know in order to know ourselves, which we have to activate in order to grow, and which we have to evoke in order to transform ourselves into what we should be. We should not be afraid of these powers, they are our very own, but rather learn how to meet them and with their aid enter as children of eternity into our kingdom. If we want to stop being mere passive receivers of outside influences, puppets of unknown cosmic forces, then we must keep in mind that all powers, just as we ourselves, come from the One. The cosmic forces, purer because less limited by earthly things, were called by the ancients ‘gods’.

The gods are the “executive figures of the cosmic self,”^[1] and in this game they offer us their seats of beatitude. They are the rays that lead us on the sunlit path. They give the impulse to all that lifts the soul. They give us the happy intuitions and the lasting illuminations. They widen our consciousness into vision, and make man into a seer and a king. They set him on the throne of immortality. Their gifts cannot be taken away again; their beatitudes cannot be diminished because they are born of the truth.

We have only to understand their luminous influence and let them become the companions of our soul, its helpers and the smiths of our destiny.

They will put their horses before the chariot of our life and carry us into the joy of our own godhead, making us children of the infinite as they are.

But in truth the many gods of our game are only facets, faces, or masks of **the One** to whom the first card is dedicated. He is the One of many names, as the Veda says. He may come to us as a light, as the sun or the fire of the soul, as a high inspiration, as joy, or as the seeming contrary of all these things. He meets us wherever we seek him. Even if we don't want to recognise the prehistoric wisdom which has given to our very own soul-forces the names of gods, it can yet help us to understand our psychological make-up in its immense manifold and many-levelled dynamics.

Perhaps we may accept them as a working hypothesis, knowing that our terminology always has a historical basis. Both men and the cosmic forces, projections of the One, are organisms, persons who can understand other organisms as persons. And so these ancient personifications

are sitting now as archetypes in us in the same way as our bodily ancestors still live there, only waiting for us to make their acquaintance.

All the peoples of the earth except the westerners worship their ancestors as if they were living and present. For westerners they appear to be dead, although in the DNA molecules of each cell of each individual every one of his ancestors, all the way back to the primeval sea and the amoeba, still lives. As the westerner does not know them, he has to submit helplessly to their influence. To be able to call the right ancestor when it is needed is a lost art in the West.

Lack of belief in ancestors (or the gods) contributes to our psychic poverty and imbalance, to the psychological pollution of modern living and cultural catastrophes such as mass killings. It is neither science nor technology that makes barbarians out of men, but the war-entities in their background, their primitive atavistic theology, their narrow prejudices and superstitions.

We have to overcome our abysmal ignorance and learn to look within. Only thus can we become fully human, able to consider all others, including our ancestors and our gods, as persons who are also searching for their fullness and wholeness. It is not only our individual past but the past of our people, of our race, which we have to assimilate and to outgrow. Only the full understanding of our evolutionary background will give us the courage and the clarity to dare the future. For the future calls us. Let us not ignore it.

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1. *Savitri*, p.524, "The Finding of the Soul"

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