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NewAcropolis

Philosophy and Education for the Future

Bi-Monthly Magazine

PHILOSOPHY

A New Philosophy
of Life and Death

SCIENCE

Nikola Tesla,
forgotten inventor

ART

Cinema and
the 20th Century

SOCIETY

A revolution for the future





About Us

NEW ACROPOLIS is an international organization working in the fields of philosophy, culture and volunteering. Our aim is to revive philosophy as a means of renewal and transformation and to offer a holistic education that can develop both our human potential as well as the practical skills needed in order to meet the challenges of today and to create a better society for the next generation.

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NEW ACROPOLIS

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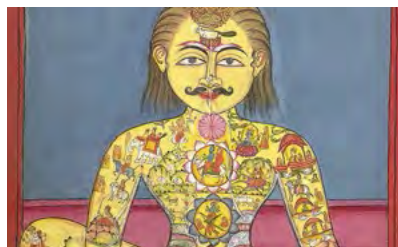
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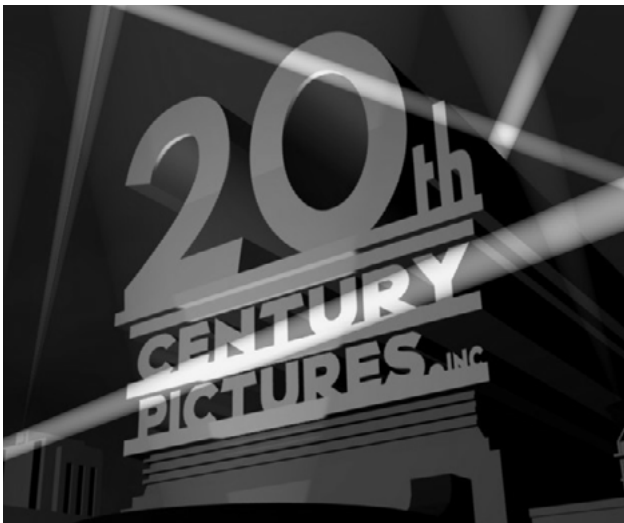
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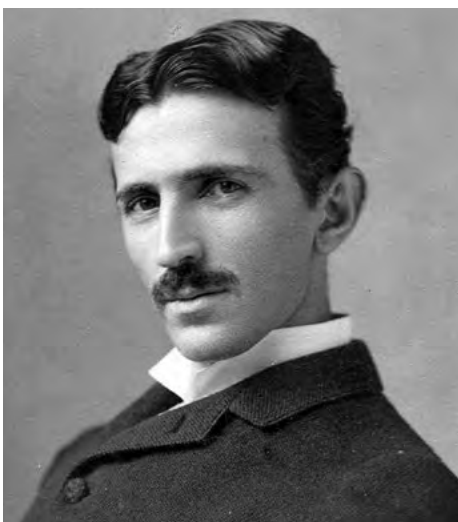
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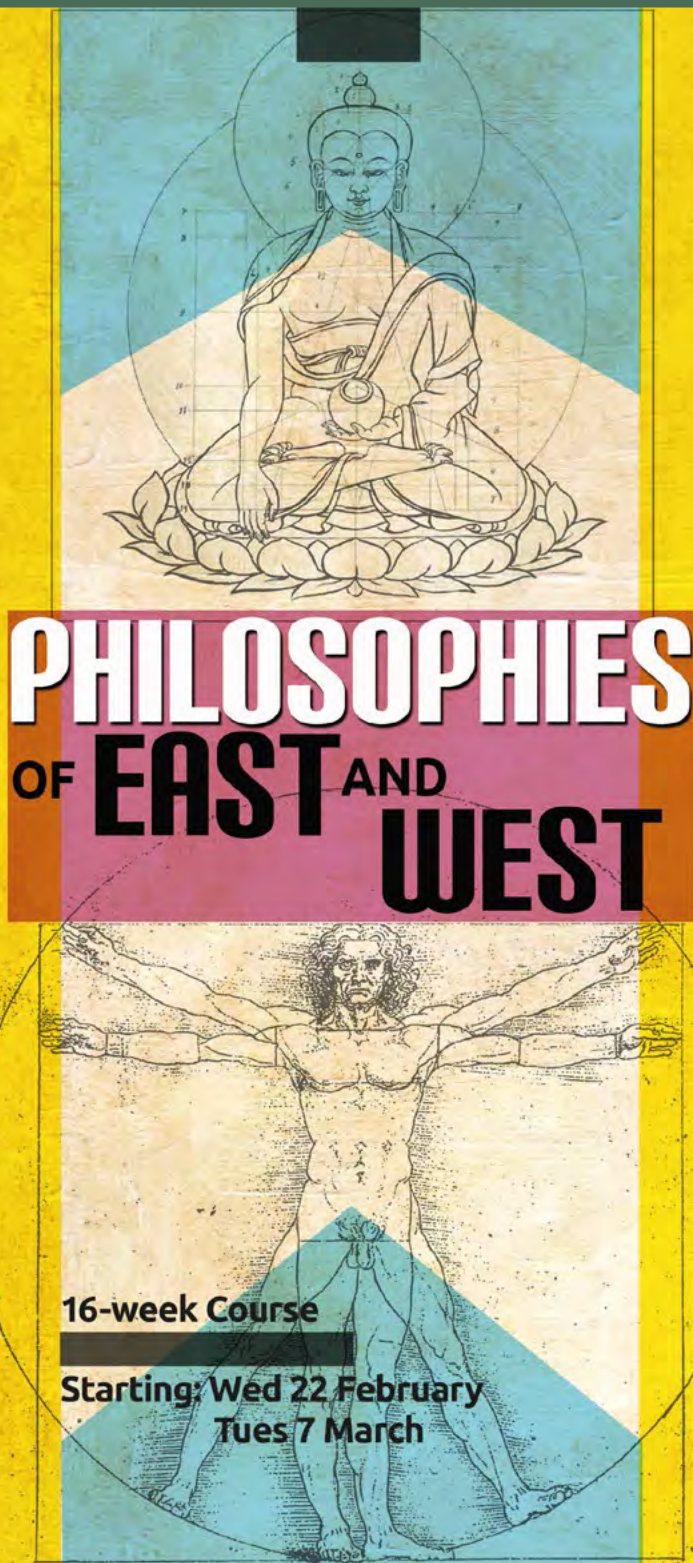
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PHILOSOPHIES OF EAST AND WEST

16-week Course

Starting: Wed 22 February
Tues 7 March

Philosophies of East and West 16-week course

Philosophy means love of wisdom (*philo-sophia*) and is an active attitude of awareness towards life. In this sense, we are all born philosophers, with an innate need to ask questions and with the intuition that there are answers to be found.

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Editorial

The Danger of 'Historical Illiteracy'

Studies in several countries have highlighted that there is growing ignorance and lack of interest amongst young people about even basic historic facts of fairly recent national history. Americans of all ages fail to answer simple questions like "Who won the Civil War" and "Who did we gain independence from?" One of the most frequent answers to these questions was: "I have no idea." A few years ago a study in Germany showed that only 33% of the people questioned knew who built the Berlin wall. Many weren't sure whether the Nazi Regime and the GDR were dictatorships or not.

It is in some ways understandable that our collective memories fade with time. There is no one around anymore who fought in the First World War and soon the people who experienced the Blitz, the concentration camps, Stalin's gulags or the Soviet tanks in Prague will be gone as well. But as the Spanish philosopher George Santayana said so well: "Those who do not remember the past are condemned to repeat it."

The less we remember our history, the more easy game we will be for those populists whose rise seems to be proportionate to our growing ignorance or indifference about the historic catastrophes of the 20th century. All at once authoritarian leaders seem to be having a renaissance, international co-operation is not regarded as very important anymore, the nation state seems to be the solution for all problems again and xenophobia

is on the rise. Headline on the day I am writing this: "Germany hate crime: Nearly 10 attacks a day on migrants in 2016."

Does all this ring a bell? We have been there! Less than a century ago! And not only did these ways of thinking not work, they caused the greatest atrocities ever committed: world wars, holocausts and nuclear bombs. It is sad that history as a subject also seems to be on the decline across several European countries. In the UK for instance, only a third of students take it for their GCSEs and in the German-speaking world the amount of history lessons in schools has been severely reduced (by up to 50%).

Why is history so important? Because it gives us a context. It is like a map and a compass without which we wouldn't have a clue where we are and where we are supposed to go. Historical illiteracy tends either to go to the extreme of seeing the past with rose-tinted glasses (yes, let's make Britain or America great again!) or to the other extreme of thinking in an entirely linear way and believing that now is the best, most advanced, most liberal society ever. It is very helpful to know that everything is cyclical, that things could be worse but that they could also be better. History inspires us to search for patterns, to reflect on the critical turning points in the past and helps us to understand the causes and effects of events.

History teaches us which values we must maintain and which mistakes we should avoid. In order to shape the future, we need to know the past. As Confucius said: "Study the past if you would define the future."

Sabine Leitner



A New Philosophy of Life and Death

Life and death, like all opposites, are simply two sides of the same coin. As J.A. Livraga says in his book *Thebes*, in reality there is “only One Life, which glides along on its two feet, life and death.” Sometimes life is manifest, visible. At other times it is unmanifest, invisible. A tangible image of this in Nature is the tree. During summer it is full of leaves, flowers and fruits; in winter, it is bare of all those attributes and appears to be dead; but we know from experience that it will come to life again in spring.

So with the human being: we are born, we grow and appear to die. But perhaps, following natural law, we do not really die. Perhaps our consciousness merely transfers to an inner plane, remains in that state for a ‘winter’ period and then returns to life in a new spring. This teaching of an abiding soul which incarnates and ‘dis-incarnates’ myriads of times in search of experience and perfection is virtually universal. It is not confined to Eastern philosophy, but was also held by Pythagoras, Plato, Plotinus and many others in the West.

This view of life as a continuum in which the consciousness passes almost seamlessly from visible to

invisible and back again would logically give rise to a certain way of looking at life and death: a new philosophy, not in the sense that it has never existed before, but in the sense that it is unusual today, where people tend to be either ‘secular’ or ‘religious’.

The foundation of this new philosophy would be that we give priority to spirit over matter and see the body as the vehicle of the soul. As a result, the purpose of life would not simply be to live as long as possible in the maximum state of comfort, but to make sure the soul has the experiences it needs in order to perfect itself.

There is a natural tendency in the mortal personality to avoid risk and stay within its comfort zone. The new philosophy of life would imply living life to the full – not in the sense of indulging all our desires, but in the sense of doing whatever it takes to express our soul-nature in this world, realizing our potential, contributing to society and living with joy. It implies a philosophy of risk, not foolhardiness, but going beyond our comfort zone in order to expand the limits of our being to the infinite.

A new philosophy of death would



be based on a natural understanding of death as the portal to a different level of reality, which many ancient cultures called the 'world of the gods'. Not to be afraid of that invisible and – to all accounts – 'higher' dimension, but also to accept it and look forward to it joyfully, in the same way that we look forward to tomorrow with optimism and serenity, even if we don't know exactly what tomorrow will bring. But we do know that it will bring opportunities and experiences.

I would like to end with the example of the Greek philosopher Socrates. While alive he lived his life with intensity and a great sense of humour. He was brave, witty and full of life. At the same time he took his mission – to awaken the people of Athens from their spiritual lethargy – very seriously.

As a result of his challenges to the thinking of his day, he was sentenced to death. As he awaited his fate in his prison cell, he spoke to his friends and disciples about life and death, pleasure and pain. He gave them a logical demonstration of the pre-existence of the soul and its survival after death,

and ended by telling them how much he was looking forward to meeting other interesting people who had died before him – and questioning them about their actions and opinions – as he had always done while living on Earth.

He showed, through this attitude, that for him there was little difference between this world and the next, and that the choice is not between

being a religious ascetic or an atheist. One can happily stand between and above those two extremes and be a 'natural philosopher'.

Julian Scott

**There is a natural
tendency in
the mortal
personality to
avoid risk and stay
within its comfort
zone.**

*The Death
of Socrates,*
Jacques-Louis
David, 1787.



A Revolution for the Future

It will not surprise anyone if we say that the world we are living in has become “global”. Although this globalization was initiated at the political and economic levels at the end of the second world war, it became subject to a huge acceleration at the end of the 20th century, first with the development of the internet, and then with social networks and smartphones.

At the same time, the limits of globalization have also become apparent. Physics teaches us that a vector oriented in a specific direction will always produce a reaction in the form of an opposing force, in the opposite direction. Everything in life

produces its own “opposite-complementary”. Just as we produce our own shadow when we walk under the sun, the advent of globalization has produced an opposite force leading to separation and isolation.

The way globalization is implemented does not work. It apparently offers freedom by eliminating borders (as in Europe) for people and goods, but in reality it has enforced a control over personal data with the help of new technologies, it has created a huge system of surveillance and limited individual freedoms worldwide. On the opposite side of the coin, isolationism leads to



Fragments of Reality. Image Credits: Pierre Poulain

separation, as a way of protecting individual and/or national freedoms, and separation usually leads to opposition and conflict between the parts (nations, faiths, ideologies...).

This phenomenon of “two sides of the same coin” is not new. Before globalization and isolationism we had an opposition between capitalism and communism. Neither was able to find its identity in total independence from its “shadow”. In fact, the foundations of our society are based on many such pairs of opposites, where one side is always fighting the other one, and where none has proven to offer a real solution and hope for a brighter future.

In a way, this is absolutely normal, or rather, it is absolutely “human”, because it is through the lens of duality that the human intellect perceives and analyses the world.

But in considering that this dual state of the world is normal, it does not mean that we have to allow ourselves be led by it. After all, it is normal that we all have emotions. But it doesn't mean that we have to let our emotions lead or control us, and someone led by his emotions would usually be considered immature and unfit to lead others. It is accepted that the intellectual, rational and dual mind has to prevail.

But the dual mind has failed to offer a true solution. So why not consider this dual way of viewing reality as one way of understanding the world – like our emotions – but not necessarily the ultimate way. I mean, if we consider evolution as a constant movement, and if we accept that this movement brings changes and transformation, then after thousands of years of “duality” it may be legitimate to ask a simple question: “What is the next step?” And what

“What is the next step?”
And what can possibly be the next step after duality, if not unity?”

can possibly be the next step after duality, if not unity?

For us, this unity is called HUMANITY, and we – as individuals, as nations, as all the faiths and all the ideologies – are all parts of this Humanity. Theoretically, this is easy to understand. But do we IDENTIFY with Humanity? Are we really consciously part of it? I think not...far from it.

However, I do believe it is possible. After more than 30 years as director of the New Acropolis School of Philosophy in Israel, and nearly 40 years following the path of philosophy in the classical tradition, I have had the opportunity to see many people, young and not so young, walking the Path and reaching a new state of identity.



Everyone can reach their own humanity, but it is not enough just to understand it and agree with it. It is necessary to live it. To do it. To be it.

This, in my view, is the most necessary revolution for mankind today and I invite everyone to dare to join it.

Pierre Poulain

Editor's note: this is an abridged version of the full article. To read the complete text please go to :
<http://library.acropolis.org/a-revolution-for-the-future/>

The Constitution of the Human Being

in the Eastern Tradition

In the last issue, I introduced the topic of the esoteric constitution of man and I looked at the Western tradition. In this article, I will look at the same topic but from the perspective of the Eastern tradition. I will introduce some of the Sufi, Hindu and Taoist classifications of man's spiritual constituents. Before I start, let's remember the fact that most of the concepts presented embrace such a wealth of meaning and comprise such a span of time that they cannot possibly be made 'transparent' in such a brief article.

The Sufi tradition, which is considered the mystical and esoteric dimension of Islam, has a very rich and varied body of teachings. It also shows a very eclectic approach to knowledge, in which the basic Islamic teachings have been enriched and enhanced by Greek, Hebrew, Persian and Indian thought.

Sufi teachings have many references to the idea of man as a multiple being. We find for instance, the concept of *Lataif-e-sitta*, translated as "The Six Subtleties" or the six psycho-spiritual centers of man. As a starting point, I am going to use the well-known poem by Rumi, *I Died as a Mineral*¹. In it we find references to man's many 'souls' and many levels of spiritual ascent.

(1)

*I died from the mineral kingdom and became a plant;
I died to vegetable nature and became an animal;
I died to animality and became a human being.
Next time I will die to human nature and lift up my head
among the angels.
Once again I will leave angelic nature and become that which
you cannot imagine...*

—Rumi

The first three souls mentioned in the poem are: the *mineral soul* located in the skeletal system; the *vegetable soul* located in the liver and related



In the Persian miniature above we see represented the many aspects of the human psyche (horse), the human will (rider) and the divine soul (bird).

to the digestive system and the animal soul, located in the physical heart and connected to the circulatory system.

Next we find the '*personal soul*', related to the term *Nafs* (loosely translated as personality or lower self). *Nafs* is said to be located mainly in the brain and is related to the nervous system. This is also the location of our ego. The *nafs* is that dimension of man which stands between the spiritual or divine realm and the physical body. This is man's battlefield, in which the spiritual struggle or combat is waged against the downward-pulling tendencies of the animal soul and his egotistical desires.

Another important centre of consciousness, also related to *jihad* ('inner war') is *Qalb* (the heart). This is where the yearning spirit confronts the downward pulling of the lower self. The battle is fought between these two adversaries in order for one to take possession of the precious heart of man. The greater the purification of the heart, the more receptive it is to the irresistible attraction of the divine spirit within.

This 'heart-centre' is often to be found as a synonym of 'intellect', not in the sense in which this word is misused today but in the full sense of the Latin *intellectus*, that is, that faculty in man which intuitively discerns. This is the seat of the *Human Soul*. It is interesting to note that the ordinary faculty of reason, called *Aql*, derives from *Iqal*, which means fetter. For the Sufis, the intellectual reason fetters man, preventing him from attempting his spiritual ascent.

Next, there is the *Secret Soul* related to the term *Sirr*, which is that part of us which remembers God. This soul is the one that knows where it came from and where it is going. *Sirr* is probably related to another two terms: *Khafi* (called the *innermost secret*), loosely translated as intuition and located in the middle of the forehead (between the eyes) and *Al Akhfā*, that 'point of unity' in every human being where the *Tajalliat* (beatific visions) of Allah (God) are directly revealed.

Finally we have *Rub* or the *soul of the soul*. This is the centre in which man is 'attracted and drawn back to its Divine Source'. It is the pure divine spark within us.



Let's now look at the Chinese and more specifically at the Taoist tradition. For the ancient Chinese, change and transformation are the defining characteristics of the cosmos. The human being, is also in a continuous process of becoming, while participating in the incessant interplay of two fundamental and complementary principles, *Yin* and *Yang*. Their dynamic movements are bound together by the pervasive power of *Qi* or *Chi* (vital breath or force).

This basic interplay of *Yin* and *Yang* gives rise to the concept of *Hun*, the lighter aspect of the human soul, which is connected to Heaven (*yang*) and *Po*, the grosser human component connected to Earth (*yin*).

Within Taoism, we find different models or representations of the human being. For instance, there is a political model, where the human being is likened to the administrative and bureaucratic system of the state; a theological model, which sees the whole human body as the residence of inner gods visualised and nourished in meditation; and an alchemical model, where the elements of man's subtle constitution are seen

In Hindu iconography
the swan personifies
Brahman-Atman, the
transcendent yet
immanent ground of
being, the Self.



as the ingredients and compounds needed for the alchemical work of inner transformation.

The Taoists say that the *Tao* gave birth to three main components (called the *Three Treasures*) in the cosmos and in the human being. One component is *Jiing*, the material basis for the physical body. It is described as an ‘essence’ which, after birth, is stored in the kidneys. Another component is *Chi*, the vital or energetic force which, through a ‘*chi field*’ made of subtle meridians, is distributed throughout the body. The third component is *Shen*. *Shen* can be understood as the centre of the conscious man and his psycho-mental apparatus. It also refers to the concept of ‘person as a whole’, as found in expressions such as *xiushen* “cultivating one’s person”.

There are a few more interesting concepts to mention. *Ti* refers to the ‘body’ and its biological systems. The *xing*, or the ‘mould’, is that which gives form and individuality to the physical body and the *xin* or heart-mind. For the Chinese, *xin* is the centre of emotions, of cognition and the possible link to the higher faculties of intuition and understanding.

India has perhaps the oldest and richest tradition of teachings connected to the subtle constitution of the human being and in it we find a plethora of schools and systems. Due to their intrinsically esoteric and sacred character, many of these teachings have been subject to all sorts of distortions and misunderstandings. Not to mention the fact that due to the New Age phenomenon, those ideas have often been glamorised, over-simplified and ‘materialised’ to the point of being ridiculed. We need, for instance, just to look at the popularity that a concept like that of the *Chakras* has recently acquired.

I will start by mentioning the most metaphysical of the Hindu concepts, that of Atman. Atman originally meant “essence or breath” and we can see its similarities with other ancient concepts like the Greek *Pneuma* and the Latin term *Spiritus*. In this context, Atman can also be understood as a sustaining and vibrating ‘tone’ at the core of every being.

In Hindu Philosophy, Atman is regarded as the *true self* of an individual, the innermost essence of each and every human being. In some Hindu

traditions this *true self* was given a universal character and it was understood as identical with Brahman or *Universal Self*.

This Atman ('tone' or 'breath'), which resides hidden within each individual, has to be made, as it were, manifest through the various 'bodies', which constitute the totality of a human being. These 'bodies' or vehicles of consciousness have being given different names: *sarira* ("body"), *kosha* ("sheath"), *vahana* ("vehicle" or "vessel"), etc. In the system found in the Upanishads, they have been visualised as the layers of an onion covering the Atman.

In this system, the outermost layer is known as the *Annamaya Kosha*. This is the physical or biological body. Living through this layer man identifies himself with a mass of skin, flesh, fat, bones, etc. The next sheath is the *Pranamaya Kosha*. This is the vital or energetic (from *prana*, energy) body, which is considered to contain all the vital functions. As long as this vital principle exists in the organisms, biological life continues.

Then comes the *Manomaya Kosha*. This 'mind' (from the Sanskrit *manas*) sheath is related to our ordinary state of consciousness. It therefore includes the concept of personal self and personal desires (*kama* in Sanskrit). It is the cause of diversity, of *I* and *mine*. Mind itself is considered to be neutral and also dual. It can therefore fluctuate towards the lower 'regions' of personal and selfish desires or be attracted towards higher regions of pure thought. Indeed, the next sheath mentioned is the *Vijnanamaya kosha*. This is related to the proper intellectual and discriminative faculties of *Manas* or higher mind and thought.

The subtlest sheath, the vehicle of higher and more universal consciousness, is the *Anandamaya kosha*. This is the 'body' of bliss (*ananda*), which is the innermost of all. In it, the mind and senses cease functioning and the individual is 'awakened' to the reality of Atman. This level of consciousness is therefore related to the concept of *Buddhi* (from the root *budh*: to be awake, to understand, to know).

Agostino Dominici



Cinema

AND THE 20TH CENTURY

If we were to ask ourselves 'what is cinema?' we might say that it is an artistic expression, or perhaps a good way of telling stories, a form of entertainment or, frankly speaking, just plain business.



The true answer is, probably, all of them. Whatever the case, it would be practically impossible to understand the 20th century without taking into consideration the impact of cinema on mind and society. First from a visual point of view during the silent era at the beginning of the century - a huge impact without precedent for the audiences of the day - and then audiovisual with the arrival of the "talkies" in 1929.

It was the first time when people could actually see images representing what had previously been left to their imagination. Probably they would have had to adjust what they had previously only imagined to the images on the screen, but once they had done so, they would just have relaxed and enjoyed what was on offer. This meant the real possibility, even if for a brief period of time, of disconnecting in the darkness of the movie theatre and living a parallel reality, mentally and emotionally. It was a kind of experience that had been unthinkable until that moment. Plato and his *Allegory of the Cave* come to mind his story about people living in the darkness of a cave watching shadows cast on the wall in front of them by a source of light behind them and believing those shadows to be real. The 20th century brought a way of explaining this with no imagination required at all, you just needed to understand how the mechanism of cinema worked.

The Thirties brought with it, on the one hand, the phenomenon of the Depression as a result of the Stock Exchange crash of 1929 and, on the other hand, the arrival of the talkies in cinema with all its possibilities. Most of the public, living in dire circumstances, facing bankruptcies or losing their jobs and savings, needed, somehow, a way of escaping from that awful reality and cinema became a refuge from all their problems, allowing them to live an imaginary situation for an hour or two and get a real lift from was called

"Most of the public, living in dire circumstances, needed a way of escaping from that awful reality".

the "happy ending". This worked so well that the public actually flocked to watch all sort of stories, comedies, dramas or even tragedies that contained that "magic touch", reassuring people that, whatever the circumstances, all stories could and probably would, end well. But cinema also tackled social issues, like Charlie Chaplin in *Modern Times* about man becoming a part of the machine, or film versions of literature like *The Grapes of Wrath* about a poor family migrating with all their belongings in a truck to California in search of a better future.

In spite of all this, and many more topics that we don't have the space to talk about here, if there is something to be critical about in cinema it is the fact that by creating the spectator, it contributed to the spectator's attitude



Publicity photo
of Charlie Chaplin
for *Modern
Times*, 1936.

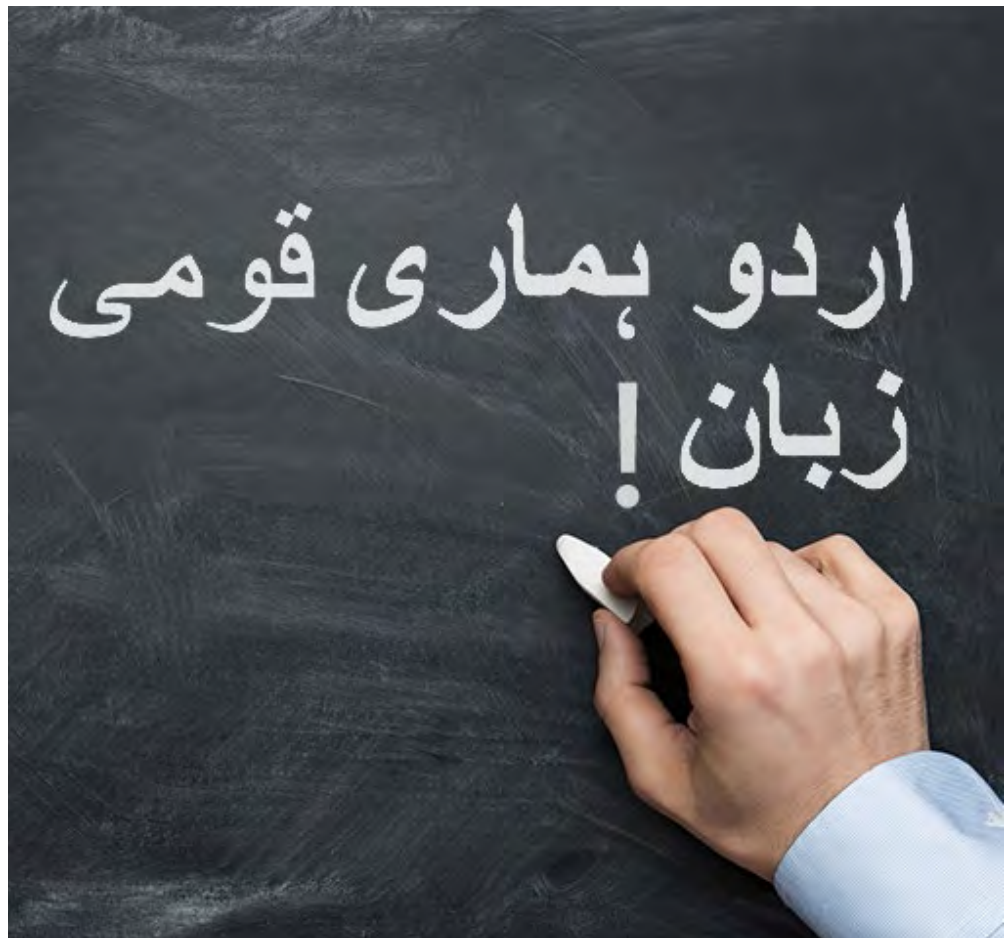
which is ingrained in our society, which accustomed us to watching many situations and experiences in life rather than living them. The arrival of television and then the internet simply confirmed this unfortunate tendency.

Alfredo Aguilar

Language

AND CULTURE

“Language carries references to the culture to which it belongs and, by interacting with a language, we gain an insight into a particular culture.”



If you have ever tried to learn a new language, you might have noticed that it is not only about learning the alphabet, vocabulary and grammar. It also involves learning a new way of thinking and expressing yourself.

Language carries references to the culture to which it belongs and, by interacting with a language, we gain an insight into a particular culture.

Examples of this can be found in some Eastern languages such as Chinese, Arabic, Hindi, Urdu, Punjabi and Turkish. These languages have specific words to distinguish a relationship between relatives. In Punjabi the word used to describe the younger brother of a father is different to the word for the older brother of a father. In Turkish,

Arabic, Hindi and Urdu, the word used to describe a “mother’s brother” is different to the word used to describe a “father’s brother”. In English, on the other hand, we use only one word for these two concepts, which is “uncle”. This shows that distinguishing these specific relationships is considered to be important for these cultures.

Another example could be between English and French. Pork, veal and mutton are all French words and the word “cuisine” comes from French a reflection of the importance of food in French culture.

The American cultural anthropologist A.L. Kroeber (1923) said, “culture, then, began when speech was present, and from then on, the enrichment of either means the further development of the other.” In order to shed some light on this comment, let’s go back to the roots of speech.

According to some esoteric traditions, the ability to speak began with the existence of the mind in humanity. And we have 2 kinds of minds: a higher and a lower mind. The lower mind is different in each person as it belongs to our personality, which varies from person to person. The higher mind, on the other hand, belongs to a common ability we have as humanity. Our development in the evolutionary process depends on the development of the higher mind and the actualisation of our potential mental faculties.

According to the anthropological linguist Benjamin Lee Whorf, our capacity for language is a faculty of our higher minds, but the particular language systems we learn and use are related to our lower minds. Whorf was the leading exponent of a concept called the “linguistic

relativity principle”, which refers to the idea that the language we speak affects the way we think.

Whorf said, “because the language we speak affects the way we think, it also affects the way we view the world around us. We habitually formulate our perceptions of the world in language, according to the particular biases and prejudices inherent in whatever language we know. Thus, language limits the way we perceive reality, the way we think about it, and the way we talk about it. But it need not do so. If we are aware of those limitations, we can compensate for them and view the world freshly and newly.”

In fact, Whorf was not the only person in history to have pointed this out; we find similar ideas mentioned by Plato, St. Augustine and Immanuel Kant. Language is a vehicle of the mind which can help us to have access to the eternal ideas.

From the above, we can see that if language affects the way we speak and is intimately related with culture, there will be a close relationship between the mind and culture through language. Looking at some ancient languages, we find that the more sophisticated the language is, the more developed the civilization, and perhaps the opposite is also true. George Orwell, who made a life-long study of language, held that “the decay of a civilization can be seen in the declining levels of sincerity in the words and minds of its citizens.”

One of the most used words in our times is “change”. A good application of this concept could be to start using our languages with more awareness and consciousness to bring about a positive change in our culture.

Pinar Akhan

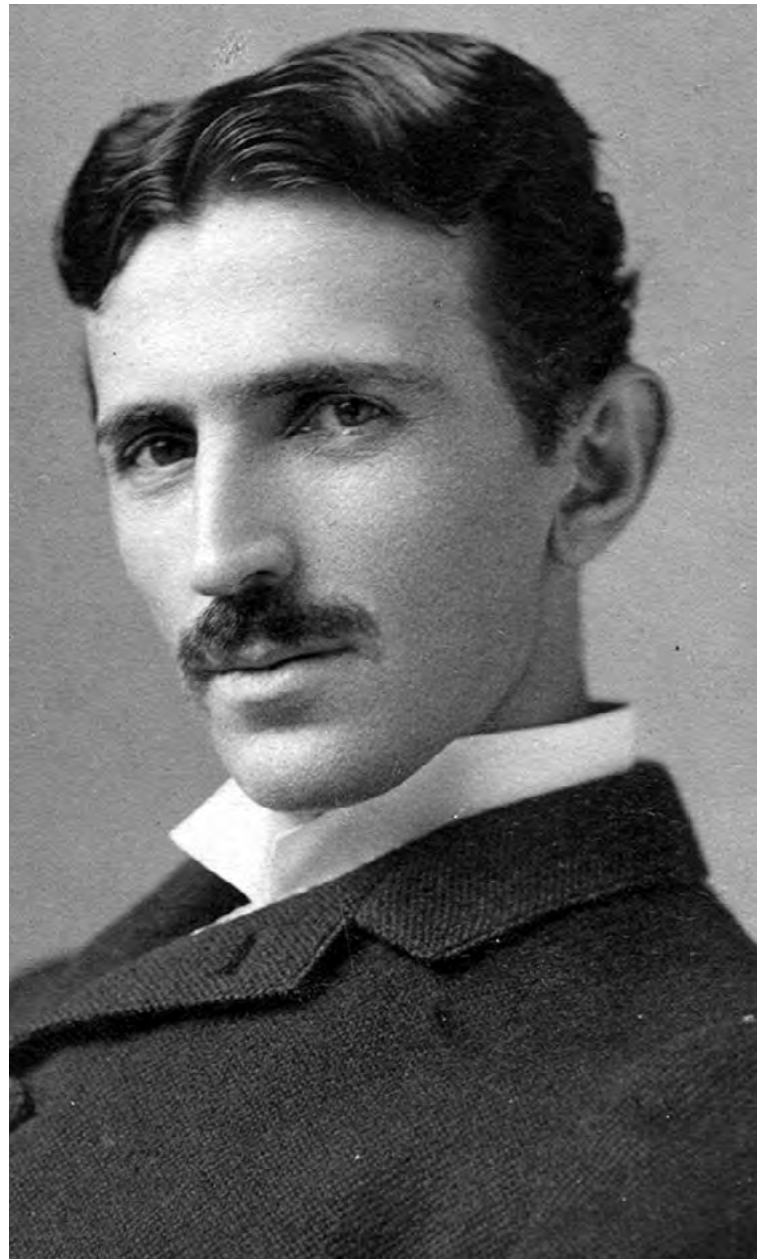
NIKOLA TESLA

forgotten inventor

"Nikola Tesla was probably one of the greatest minds of the 19th and 20th centuries."

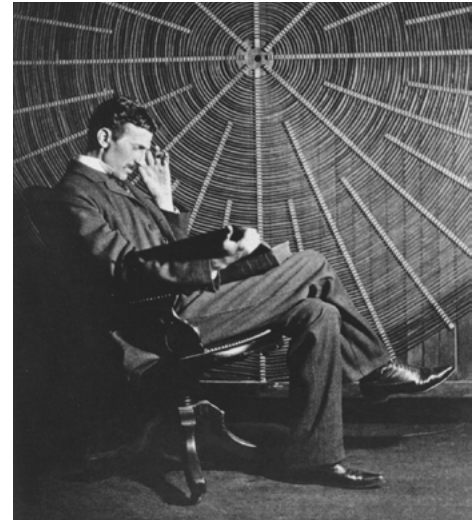
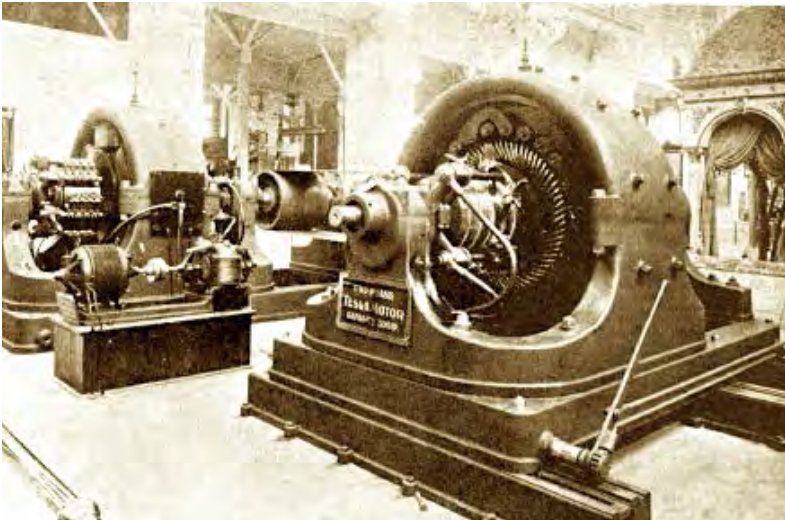
Nikola Tesla was probably one of the greatest minds of the 19th and 20th centuries, yet his name is rarely associated with one of his many inventions, AC electric power. When we mention the discovery of electricity, or how we came to use it in our modern civilisation, we think first of Thomas Edison, Michael Faraday, Werner Von Siemens or even Benjamin Franklin even if the latter did only a few experiments, his most famous one being his attempt to discover whether lightning was made of electricity.

Tesla, born in Croatia in 1856, was attracted to mathematics and physics at an early age and soon turned towards a new field of physics, namely



Tesla's Polyphase 500 HP AC generator at the 1893 World Columbian Exposition in Chicago.

Nikola Tesla, with
Rudjer Boskovich's book
"Theoria Philosophiae
Naturalis". East Houston
St., New York



electricity and electromagnetism. After helping to improve the tramways of Zagreb he emigrated to the US, the land of opportunity. There he worked under Thomas Edison. Quickly their personalities and work methods clashed and Tesla left to set up his own workshop. Edison had already established his DC patent while Tesla had other ideas and could see a greater potential in AC power.

Tesla then designed and sold the patent for an AC generator to George Westinghouse in 1885. With this money he was able to invest in his own laboratory and explore further the potential of AC power, especially the wireless capabilities of an AC signal.

DC vs AC

Edison promoted the use of DC power, understandably as he owned most of the patents for its use, whilst at the same time demonising AC power as dangerous for users. Whilst it was easy to produce and use DC power it was not cheap to transport as it required thick copper cables and generated heavy losses in heat. AC power, on the other hand, was relatively easy to produce, slightly more difficult to use, but very easy to transport due to another invention, the transformer. This new invention would allow the voltage of the network to be increased. By increasing the voltage you naturally reduce the current and the losses in the cables during transport. However, the losses were still significant as the voltage couldn't be increased

indefinitely, but it is the electric power distribution system we still use today.

Tesla wasn't satisfied with the wire-based transport system and focused his energy and attention on a wireless system. He created the Tesla tower close to his laboratory on Long Island in 1901. The tower was designed to transmit up to 10 million horse power of electricity through the air, using a very low frequency AC signal. The frequency in question was close to the Schumann resonance (7.83 Hertz or cycles per second), which took Schumann himself until 1952 to discover! The project was originally supported by J.P. Morgan but he quickly withdrew when he realised that the idea behind the Tesla tower was to provide free wireless electricity. Unfortunately, with a lack of funding and Tesla's laboratory going more and more into debt, the project was abandoned and the tower dismantled in 1917.

During the last two decades of his life he withdrew to his home and died in 1938. It is said that he continued working relentlessly and kept for himself over 2,000 inventions and patents. Nikola Tesla had an incredible mind and was ahead of his time. He laid the foundation for the forward thinking scientific minds of the next generations, who are always looking for new and better possibilities to improve humanity's condition on Earth.

Florimond Krins

RESURRECTION OF LIFE



The spring equinox is approaching, the days are gradually getting longer and soon the light will prevail. We will enjoy the warmth of sunlight and the beauty of blossoming nature. Once again we are having a chance to partake in a revival of life.

The rejuvenating power of spring embraces all aspects of life. There are many celebrations related to it. I would like to draw your attention to one – resurrection. In Christianity the resurrection of Jesus Christ is celebrated at Easter (which is the first Sunday after the first full moon on or after the vernal equinox). In Ancient Egypt, it was a spring equinox when the goddess Isis breathed life into the dead body of heavenly Osiris and engendered their son Horus (though the most well-known Osiris celebrations were conducted in autumn). In spring there was a festival celebrating the resurrection of the Phrygian god Attis. The list of such festivities is endless.

The renewal of nature reminds us of the unity of Life beyond the duality of change. But this renewal is not just a cyclical repetition of the same thing, it is another turn of the helix of evolution. When a god is resurrected, he does not remain in the same world, he ascends to a higher realm opening a path to eternity for those who follow.

When Osiris the just and wise first mythical ruler of Egypt and, according to legend, a great civilizer of the whole world was revived by the magic of his spouse Isis, he became the ruler of the world beyond, the Lord of Eternity and Maker of Everlastingness. From then on he presided over the judgment of the soul, and welcomed to his realm everyone whose heart is as light as the feather of Maat, the Goddess of Justice.

The Christian story tells of the resurrection through which Jesus redeemed the sins of the whole of humanity and opened the possibility of eternal life. He conquered death and brought salvation.

The celebration of resurrection is a special experience through which a person rediscovers within that which is imperishable, and on that basis renews and rebuilds their life. The old order and everything connected to it, like habits and mechanical mind-sets, is not possible anymore as a new order is born. It is a chance to purify and transform the burdens, the trials and the challenges of the past, and to let the new you come to life.

Let us embrace the spring with all its mysteries, purifying ourselves from the old perishable materials we carry, and open our heart and mind to the power of renewal.

Nataliya Petlevych

UPCOMING EVENTS

A LOST CIVILISATION - MYTH OR REALITY?

TALK: Thurs 9 March @ 7 pm

This lecture will describe the nature of the astrological ages of the past and how they have manifested and affected humanity throughout the years. It will also look at the current astrological age we are entering, which is the Age of Aquarius.

What does this mean for us, how will it manifest for us as human beings, what does the future look like and how best can we work with it?

Speaker: Florimond Krins

ADMISSION: £5 (£3 concs.)



PHILOSOPHIES OF EAST AND WEST

16-WEEK COURSE: Wed 22 Feb & Tues 7 Mar, @ 7 pm

This course will introduce you to the major systems of thought of East and West. They are arranged under three subject headings: Ethics, Sociopolitics and Philosophy of History.

COURSE FEE: £140 (£105 concs.)

Please visit our website for more details

www.newacropolisuk.org

SOIL, SOUL, SOCIETY – A NEW TRINITY

TALK: Thurs 30 March @ 7 pm

Human aspirations have often been expressed in trinities. Father, Son and Holy Spirit inspire the Christian vision. Life, liberty and pursuit of happiness focused American aspirations. Liberté, Egalité, Fraternité drove the French Revolution. Mind, Body and Spirit was at the heart of the New Age movement.

Now in the age of ecology, Soil, Soul, Society is a new trinity, to inspire us to work towards a holistic world-view. Thus we can act to bring environment, spirituality and humanity together.

Speaker: Satish Kumar - **ADMISSION:** £5 (£3 concs.)

DANTE'S DIVINE COMEDY – AN ALLEGORY OF THE SOUL'S JOURNEY

WORKSHOP: Sat 22 April: 9:45 am – 5.30 pm

Dante's Divine Comedy is not only considered to be one of the greatest works of world literature, it is also a timeless description of the ascending path of the Soul, full of psychological insight. This 1-day workshop will give you an introduction to this masterpiece and a key for understanding the text that will enable you to discover its deeper meaning for yourself. It will consist of both theory and practical exercises that will help you to experience various stages of the journey in a deeper way. We will provide an optional vegetarian lunch for an extra £7 or there are various cafés close by.

Speaker: Sabine Leitner, Director of New Acropolis UK

COST: £45 (£30 concessions)



