

Issue No. 24 SEP-OCT 2017

# NewAcropolis

Philosophy and Education for the Future

Bi-Monthly Magazine

## SOCIETY

Income for all

## SCIENCE

Concrete from the past,  
for the future

## ART

Raphael:  
The Drawings

## PHILOSOPHY

Philosophy as a Way of Life







## 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.

For further details please visit :  
[WWW.NEWACROPOLISUK.ORG](http://WWW.NEWACROPOLISUK.ORG)

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**Culture**  
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NEW ACROPOLIS

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# Editorial

## The importance of knowing what is good

If morality is the discernment of what is good and consequently the ability to choose between what is good and what is bad, then we have clearly lost our moral compass some time ago. It seems that we don't really know anymore what is good for us. And this starts at the most basic level of food and life-style.

Our children start losing their healthy instincts about what is good for them early on. They are fed too much sugar, salt and processed food. They grow up indoors because it is 'safer' and spend hours in front of screens, which makes them generally more overweight and unfit than their parents' generation at the same age.

As a result, their bodies are no longer able to distinguish between what is good and what is not. 'Good' is certainly not just what tastes nice for the brief moment we have it in our mouths or what entertains us and relieves us from boredom. Good is what is good for us in the long run, what creates a healthy flora in our gut, boosts our immune system, energizes us, feeds our body, soul and mind. Good is being aligned with the laws of nature. Long-term health and general well-being undoubtedly rest on laws of nature. Everything in excess will leave a trace in our system and accumulate over time if repeated.

I think that food is a great analogy for our general lack of discernment about the good. The question about what is 'good' is a very profound one and trying to formulate an answer obliges us to think long-term and to see the bigger picture, which is the opposite of our current "I want it now! and live-in-the-moment" culture. Good is what

helps us to truly develop our potential and makes us happy in a more lasting way because it is related to our purpose and our values. Good is also what is good for all of us, not just the few.

Legislation is no substitute for morality. To pass more and more laws cannot replace the lack of moral awareness. Without an inner disposition to behave morally, people will inevitably find loopholes and try to bend the law to their own selfish ends. We can see this clearly in our modern labyrinth of legal restrictions that baffles even legal specialists. As the Roman politician, historian and writer Tacitus observed: "The more corrupt the state, the more numerous the laws."

It makes sense and has also been written about many times, that civilization must rest on a moral foundation. Many people say that the great crisis that exists today in the world is not economic or social, it's moral.

What can we do about this global moral failure and how can we regenerate our moral foundations? Whatever the answer, education has to be a part of it. We need to revise profoundly how we educate our young people. Our modern education is not concerned with educating children to become moral beings in the sense of being able to choose with their own inner compass what is good. We emphasise academic excellence, but this need not stand in the way of moral excellence. We need to talk about moral values and virtue again. A moral value is something we can understand. A virtue is something we can do, we can live. A virtue is the practice of moral values. This might even help with our current mental health epidemic. Because, as Aristotle already understood 2,400 years ago: "True happiness comes from the practice of virtue."

*Sabine Leitner*



# Philosophy as a Way of Life

The other day I heard a memorable phrase from the mouth of a Yorkshire farmer: “Farming is a way of life.” And it occurred to me that anything which is done properly must be a way of life. The same is true of philosophy.

*“Generally speaking, university philosophy is mere fencing in front of a mirror... And yet, if there is one thing desirable in this world, it is to see a ray of light fall onto the darkness of our lives, shedding some kind of light on the mysterious enigma of our existence.”*  
Schopenhauer

According to Pierre Hadot, a French philosopher of the 20th century, it is a long time since philosophy was seen as a way of life. With some exceptions, he said, “modern philosophy is first and foremost a discourse developed in

the classroom and then consigned to books.”

In the ancient world, however, for example in Greece and Rome, a philosophical system was seen as merely the necessary framework for a fairly small number of maxims by which the philosopher could live his life. A practical example of one of these philosophical maxims is the following by the Stoic philosopher Epictetus: “Learn how to put up with insults, and tolerate other people.” Philosophy in this sense is an art of living and the aim of philosophy is to master that art: to become a master of the art of life. We could say that it is the supreme art, which justifies all others.

Hadot shows that in antiquity there were ‘spiritual exercises’ that were practised by all philosophers: meditation on one’s experiences culminating in the ‘examination of conscience’ at the end of each day and the planning for the next; the contemplation of Nature to understand the laws of life and to induce a state of inner joy and serenity; the contemplation of one’s own mortality, resulting in a contempt for death and a realization of the unimportance of human



affairs within the greater scheme of things.

Still today, we have the concept of 'a philosophical attitude to life' which implies a certain stoicism and acceptance of things as they are. It implies being able to remain calm and contented even in the greatest adversity. This really sums up the philosophical ideal. How can philosophy help us attain it? By making us feel connected with a greater reality, which we may call Nature, Life or God, according to our preference. Philosophy is, on the one hand, to grasp some fundamental truths, such as 'the universe is one' or 'unity in multiplicity'. We come into contact with these truths by reading the works of great philosophers and by using our thinking and intuitive faculties. But after the realization must come the constant effort to live a life in accordance with these metaphysical truths. If we are all one, we have to try to live in harmony with our fellow human beings and ultimately to cease to think in terms of 'me' and to think instead in terms

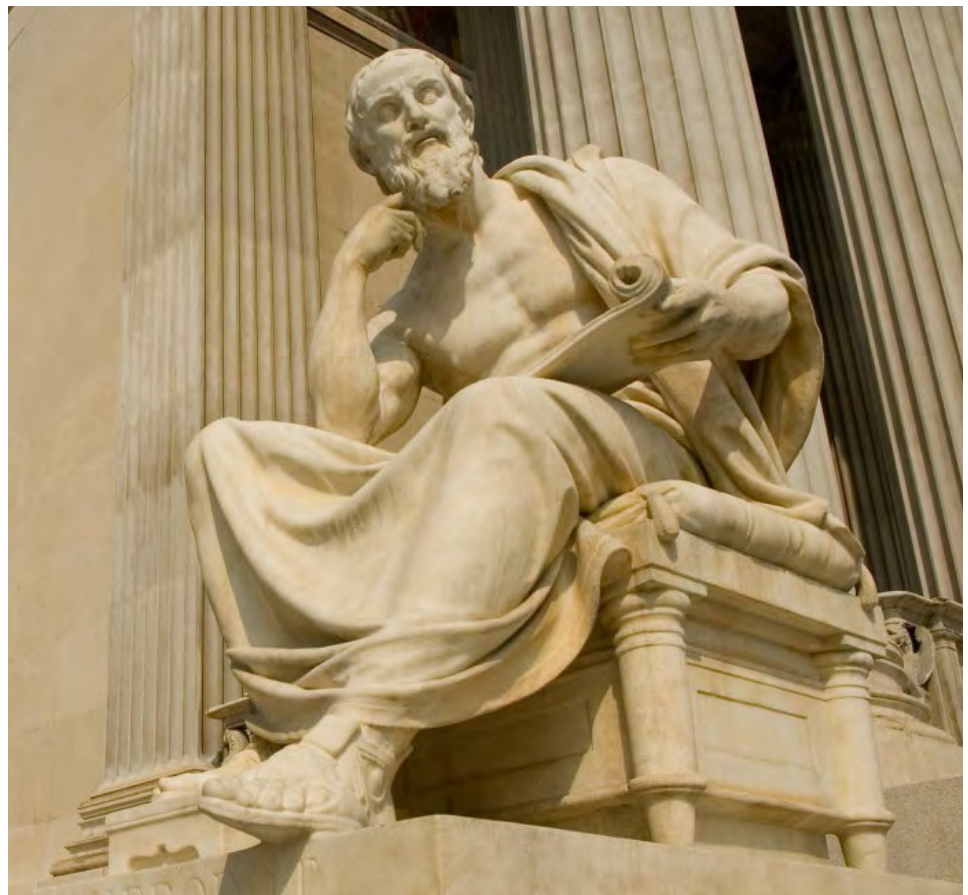
of 'us'. If you are a painter or a musician, you have to practise in order to perfect your art; so with philosophy, the art of living, it is impossible to be satisfied with the theory alone. To be a philosopher is to make the effort to perfect ourselves in the art of living.

It is interesting to note that every philosopher of antiquity sought to have a positive effect on the world around him. For example, many of the Pre-socratic philosophers were also statesmen; Plato tried to change the world with his political ideas; and Epicurus said that "vain is the word of that philosopher which does not heal any suffering of man."

Is it not time that true philosophy returned to our world to play its important part in unifying human beings, bringing them back into union with themselves, with Nature and with others?.

*Julian Scott*

*A statue of  
a sitting  
philosopher,  
probably  
Epictetus*





# Income for all

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In Finland the government recently introduced a scheme whereby 2000 unemployed people would receive an unconditional income of £478 a month. Initially, it sounds like a utopia, but the experiment is real and the selected families will receive the guaranteed sum for 2 years. The results so far are incredible: the scheme is not only reducing poverty and cutting bureaucracy but is also having a positive effect on people's mental health and stress levels.

There are more and more experts in the field who highlight the merits of universal basic income, such as Philippe Van Parijs and Yannick Vanderborght or Rutger Bregman. The concept is defined as a

regular cash payment to every adult in society, with a smaller amount payable to children. There are no restrictions on receiving the payment and it is independent of any other income. Such a salary would not eliminate poverty, because it is under the minimum wage, but it could make a big difference. In modern Capitalism the gap between the richest and poorest is widening, so a universal income could be a good tool for offering a life belt to the poorest in society.

Although the idea seems new, it has existed for a while. Advocates of the idea are sometimes connected to Friedrich Hayek and Milton



Friedman, but in 1795 the philosopher and political theorist Thomas Paine also spoke about the necessity of such a grant in his work *Agrarian Justice*. Before the mid-1980s, the social dividend was the most common term for universal wage, when it was replaced by the term basic income and became widespread.

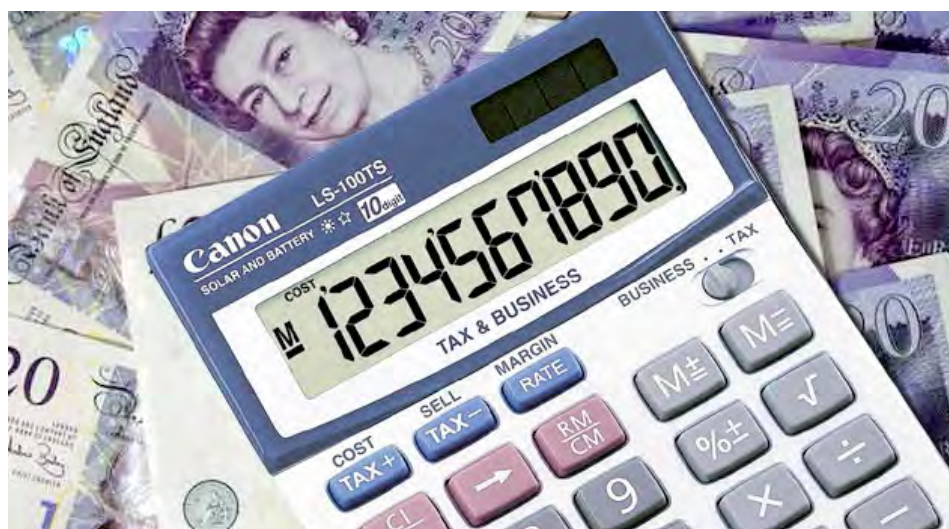
However, not everyone is very happy about the idea, which is often condemned as unrealistic. One of the arguments against it is that such an income would encourage general idleness. People would work less and it would mean less income for the state. And who would guarantee that people would spend that money on food or basic needs, rather than alcohol and drugs? On the other hand, it would not reduce administrative costs. Even if the basic income has lower overall costs than the social welfare benefit costs, it would cost more in the end because different groups would have to be taken into account, such as disabled people or people suffering from terminal illnesses.

Other critics say that to implement such a measure, income tax would need to be raised as well, which would put an extra burden on society. For these reasons, some supporters of the idea suggest starting with a partial basic income first. It is also debatable whether such a scheme would be sustainable or not, because it is based on the mechanism of the modern welfare states, but Van Parijs and Vanderborght claim that people are free on this planet and this kind of income would give many people access to the resources they deserve. Otherwise, individuals have no other choice than to do to what those who control the resources demand.

An affordability study carried out in Ireland in 2012 by Social Justice Ireland found that basic income would be affordable with a 45%

income tax rate, and it would help the majority of the population to boost their income. In Germany in 2013 the parliament concluded that implementing such an income would be unachievable, because it would decrease the motivation to work and require a restructuring of the taxation, insurance and pension systems. It would also increase immigration, cause greater inequality and higher prices in everyday products. In Switzerland, in the world's first basic income referendum in 2016, the idea was rejected by 77% of voters. In the same year a poll showed that more than 65% of Europeans support the idea.

According to its supporters, although it may be too early to implement the idea fully and politicians are not



prepared for it, members of society are open to the idea, so they are optimistic about the future. An alternative approach might be to apply a sum of money to support the education of people, so that they can learn how to cope with their difficulties and leave poverty behind. As in the saying attributed to Confucius, rather than giving poor people fish it is better in the long term to teach them how to catch fish.

*Istvan Orban*



# The Esoteric Side of Aboriginal Culture

The Australian Aboriginal is a race so ancient that it is reputed to be a descendant of the Gods. Their pre-neolithic culture was alive, intact and undisturbed until merely two hundred years ago. Their mode of perception, in which all of the world is alive with spirit, is imprinted on their language and culture.

The Aborigines claim the physical world is connected to a metaphysical dimension which exists beyond the speed of light. This place is not somewhere in space, it is all around us and it requires only the proper frequency of vibration to be contacted at any given time. This is where the ancestral beings of the Dreamtime reside. The wise men of the tribe, known for their powers in extra-sensory perception and control of the mind, can make contact between the two worlds a regular practice.

Aboriginal cosmology reveals how the first spiritual substance, known as Baiame, composed all physical matter through thought power. It was this supreme intelligence that gave the Aborigines their social and religious laws and instituted the initiation rites. These laws, adopted for optimum living here on earth and in the next life beyond the physical, are shared by all initiated Aborigines regardless of the tribe to which they belong.

Initiated men and women are part of the mainstream of Aboriginal society and culture, despite their absorption in the metaphysical world. It is through them that the community maintains its connections with the powers that created the world and continue to sustain it.

The ceremonies of enlightenment vary somewhat between the different tribes but always take the initiate into the deepest mysteries of conviction and faith.



Aboriginal pictographs known as Wandjina in the Wunnumurra Gorge, Barnett River, Kimberley, Western Australia .



Where men are concerned the initiation is quite lengthy and very harsh, including circumcision, removal of teeth or some alternative mutilation. A ritual death must be experienced, during which electromagnetic energy is largely withdrawn from the physical body and converted into energies with a velocity greater than the speed of light. Having lost their physical properties and gained the characteristics of the spiritual dimension, a direct link is forged between the wise men and the ancestral beings of the Dreamtime.

It is during this near-death experience that the wise men establish their powers. Healing, divining, practising hypnotism, telepathy, telaesthesia, clairvoyance, holding seances and visiting the sky are among their many abilities.

Women initiates have their own ritualistic ceremonies. Their responsibilities include the harmonising of emotions, love, magic, maintaining social and cultural harmony, caring for children and the land, and food gathering. Many of the Dreamtime stories initiate young men into the hidden powers of the feminine. However, it is only after men have obtained the highest degree of male initiation that they

become eligible for initiation into women's law.

In Aboriginal culture, the feminine intuitive mode of knowledge and decision making is valued above the external, rational, male reasoning, as demonstrated through the importance placed on dreams and the psychic and spiritual world. Studying the ramifications and possibilities of the mind in the psychic sphere has been essential for the continuous development and progress of culture.

As a result of Christianity's assault on ancient traditions, we in the West have amputated this level of experimental approach from our consciousness. Our freedom of thought, the most powerful force in the universe and the answer to all future progression, has been inhibited.

The potential to become a force for change resides within us all. With more and more people rejecting the materialistic and individualistic allure of Western culture, we might yet see the practice of indigenous principles re-established. And with it, a sane and responsible relationship between humankind and the rest of creation regained.

*Inma Alted*



# Raphael

## *THE DRAWINGS*

Raphael was born in 1483 and by the age of 17 he had been given the title of 'Magister', meaning independent master. This exhibition of his drawings and studies at the Ashmolean Museum in Oxford takes a look at the essence of the artist.



The opening lines of the exhibition's guide read as follows:

*'Drawing drove Raphael's creativity. Whether tentatively sketching or moving with inspired conviction, Raphael's hand generated lines that gave shape to his pursuit of eloquent forms.'*

Opening with his 'Portrait of a Youth', a likely self-portrait made in 1500 possibly upon receiving his title of *Magister*, we see a serene confidence and the luminous potential of a life shining through simple black chalk on paper.

His ability to accurately convey vast swathes of subtle human emotions is continuously reiterated in his drawings and none of it is contained in any one detail alone. Often the expressions are only faintly suggested with simple marks, yet in the whole composition he is able to bring to the imagination impressions of subtle and complex aspects of human life.

*'Raphael uses drawing as a means of observation, as a mode of expression and as a way of reflecting on human emotions and actions.'*

In the sketch 'The Virgin with the Pomegranate' the mother looks lovingly over the Christ child as he reaches for the fruit, her expression radiating warm divine love but with a sombre acceptance of the challenges that the child will face. There is a complex truth common to the human experience in this image, motherly love accompanied with the anguish of knowing the inevitable difficulties that come with life, as well as the necessity for all children to move from the security of their mothers.

In 1508 Raphael moved to Rome where he went on to work on his great commissions for the Vatican, in which he refined his concepts of philosophy and theology while searching for ways to depict compelling visual narratives. In 'The School of Athens' each philosopher is given a distinct character, showing both Raphael's likely deep reflection upon the ideas of the philosophers

"His ability to accurately convey vast swathes of subtle human emotions is continuously reiterated in his drawings and none of it is contained in any one detail alone."

themselves as well his expert depiction of inner poise, through external gesture. Raphael would have been very familiar with the culture of oratory in Rome and the importance of facial expression and gesture of hand.

In one study of the Christ figure from 'La Disputa', the weight of the fabric covering the lower part of Christ appears almost statuesque and permanent like marble, whilst the upper body dissolves and is enveloped in an ethereal divine light, achieved through the blank spaces left by Raphael and the barely traceable white ink that draws out further luminosity.

A term used by Raphael and others during the Renaissance is *Disegno*, which means both design and art: the artist is not describing ideas, but is designing the most perfect expression for them.



Details from *The Heads and Hands of Two Apostles*, Raphael, 1519–20.

*'Raphael's eloquence in drawing is based upon deep reflection and on the intelligence of his hand.'*

Raphael shows us something of human nature and human potential: a reflection of the natural complexities of life that evade expression in words.

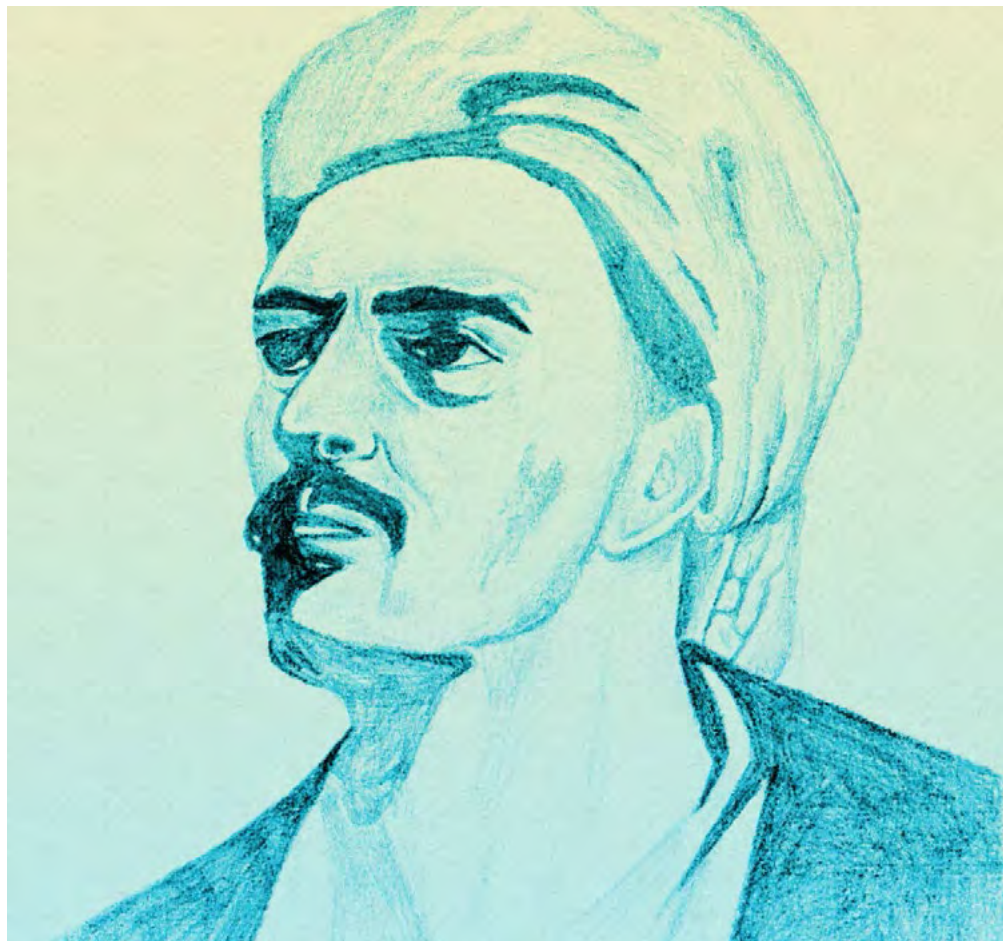
*Siobhan Farrar*



# Yunus Emre

a Sufi Poet from Anatolia

“What made him famous was not only his ability to write beautiful poems about Divine Love, but also his clarity and simple humanity...”



**I**t is said that anyone in Turkey - even the illiterate - will have heard of Yunus Emre. Although he is not as popular here as he is in Turkey, the new TV series “Yunus Emre” is one of the attempts to make him known in the English-speaking world.

What made him famous was not only his ability to write beautiful poems about Divine Love, but also his clarity and simple humanity that made most of his poems and ideas accessible to all. His life was a journey which began with a concern for the world around him and continued with an inward journey which was a time of learning and service over

“Yunus Emre was from a poor background and spent most of his time in deep contemplation. But at the same time, he was very concerned about the state of the society, everyone’s sorrow was Yunus Emre’s own sorrow.”

40 years. Finally, he became a mystical poet who has influenced the whole of Anatolia and the Turkish language since the 13<sup>th</sup> century.

Emre lived in 13<sup>th</sup> century Anatolia during the Mongol invasions, when the rule of the Seljuk Turks had been seriously weakened, first by the attacks of the Crusades from the west and then through wars with the Mongols from the east. It was a time of social unrest, with riots, instability and political quarrels among sultans. As we can see in the lives of many philosophers and artists, such turmoil in society often forges remarkable characters; in Emre’s case, someone who tried to establish peace and unity in Anatolia with his humanistic ideas and efforts.

Yunus Emre was from a poor background and spent most of his time in deep contemplation. But at the same time, he was very concerned about the state of the society, everyone’s sorrow was Yunus Emre’s own sorrow.

During a famine, he travelled to one of the Sufi schools (dervish lodges) in Anatolia. It was the lodge of Haji Bektash Veli - the founder of Bektashi Sufi order - who was a famous master and was believed to be someone who could bring miraculous solutions to problems. Yunus Emre asked him if he could give him grain for his people and Haji Bektash Veli asked him back whether he wanted to have the grain sacks or “nefes” (the secret breath of blessing, benevolence and wisdom). After asking him for the third time, Yunus Emre still chose the grains.

On his way back, Yunus Emre

realized he had made a mistake, he should have chosen “nefes” instead of grains. He went back to Haji Bektash Veli and asked him if he could give back the grains and take his “nefes” instead. Haji Bektash Veli said it was too late: his nefes was now in the hands of Tapduk Emre. So he found Tapduk Emre and stayed with him as his pupil for 40 years. After 40 years, he started to write poems and hymns, and travelled on foot across the steppes of Anatolia.

Yunus Emre’s story began with seeking solutions for the sorrow of others. In Sufism, the consciousness of the Real Self can be awakened only when one opens one’s heart. Others’ sorrow was the sorrow of Yunus Emre himself, it was the starting point when his heart opened and he was ready for a journey to awaken his consciousness. Consciousness begins with a question. When a person decides to ask he will find answers, even though in the beginning it may not make sense. The 40 years mentioned in the story also have a symbolic meaning, referring to the effort of one who wants to reach wisdom. It is not only studying knowledge in books, but also the effort to know oneself which Yunus Emre describes so beautifully in the couplets below:

*Knowledge should mean a full grasp of knowledge:*

*Knowledge means to know yourself, heart and soul.*

*If you have failed to understand yourself,*

*Then all of your reading has missed its call.*

*Pinar Akhan*



# CONCRETE

from the past, for the future

*"Our modern civilization is known for its abundant use of concrete, so abundant that there is an actual shortage of sand worldwide."*

Concrete is a compound composed of cement, water, sand and/or gravel, and it can also be reinforced with steel rods arranged in a mesh within the concrete slab or column. Our modern civilization is known for its abundant use of concrete, so abundant that there is an actual shortage of sand worldwide, which is also due to artificial island building. We use concrete because it's a solid, easy, cheap and quick material to build with. But it is costly for the environment as the production of cement generates a lot of CO<sub>2</sub>. But the real problem of our modern concrete lies in its durability. By nature but also



The foundations of the Colosseum in Rome were made of concrete.

Detail from one of the entrances to the pyramid of Giza in Egypt.



by design, modern concrete isn't meant to last. A good quality concrete with proper steel reinforcement can last over a hundred years with little maintenance before the bonds of the compound start to loosen. That's pretty good, but it is still nothing compared to ancient Roman or Egyptian concrete and cements.

Romans were known for their quality buildings using large stones and lots of concrete. For example, the foundations of the Colosseum, which has been standing for almost 2000 years, are made of hundreds of tons of concrete. But Roman concrete structures have not only stood the test of time, they have even strengthened over the centuries, especially when they have been in contact with sea water. Scientists have finally determined the element within the concrete which make it so resistant, it is the volcanic ash and certain minerals it contains, which react with sea water and strengthen the bonds of the compound.

However, if 2000 years is impressive it is still little compared to the 4,500-year-old concrete found in Egypt. Some of the stones in the pyramids of Giza were bound with a silicon dioxide-based concrete and some of the stones themselves seem to have been artificially created using a geopolymer compound.

Professor Joseph Davidovits and later Professor Michel Barsoum studied the theory and came back with some compelling evidence that the ancient Egyptians used specific types of concrete to build, at least partially, the pyramids of Giza.

This shows that two of the greatest civilizations of antiquity built and designed their monuments to last thousands of years. It demonstrates that both Romans and ancient Egyptians were building civilizations for the future, that would last and show their greatness for many, many generations to come.

But when we look at our own civilization, with all its might and technology, it does not seem to be concerned to leave a trace for the future generations, at least a positive one... It might be time to look more closely at our mistakes and our legacy, knowing that humanity has accomplished and can still accomplish great things. We should probably also consider that the strongest foundations are not always made of concrete, but of moral, ethical and philosophical principles.

*Florimond Krins*



# MYTHS OF THE STARRY SKY



The starry sky fascinates us with its beauty and mysteries. It can also tell us many stories that we can relate to. The Pole Star is a symbol of the immovable centre around which everything revolves, a symbol of eternity that transcends the world of time and change in which we are born and live. It is around this axis mundi, the world tree, that an ancient stellar dragon whirled his massive body.

The constellation of Draco, which means Latin 'dragon' in Latin, can be seen in the northern hemisphere. It is next to the constellation Hercules named after the ancient hero. Together with Hercules, Draco was first catalogued by Ptolemy in the 2<sup>nd</sup> century BC. As a true protector of eternity it never disappears from the starry sky – Draco does not set below the horizon.

The legends of Ancient Greece and Rome tell us that Draco might be a dragon put into the Sky by the powerful goddess of wisdom Minerva during the Battle of the Titans.

Another myth names him Ladon, the protector of the garden of the Hesperides. The legend about the hero Hercules tells us a story of a beautiful orchard hidden far away in the west where day and night met each other and Helios's chariot finished its long journey. This garden belonged to the goddess Juno, and featured a true marvel – a tree that bears golden apples. It was a wedding gift from Mother Earth herself to celebrate a union between Juno and Jupiter, the king of the gods. Its fruits had the magic power of granting immortality to whoever tasted them. Juno's orchard was guarded by the nymphs of evening and the golden light of sunset – Hesperides, hence its name. The goddess also added a special guardian to her garden – the never-sleeping, hundred-headed dragon Ladon.

Hercules was tasked to get those golden apples. And it was the hardest labour of all. First of all, he did not even know where to look for the garden. He travelled the world fighting different monsters and forces, even had to battle with Mars.

Jupiter sent a lightning bolt to separate the two. The hero continued his journeys until he caught the shape-shifting and all-seeing sea god, who told him the secret location of the garden of the Hesperides. On his way there, Hercules fought with Busiris, the son of Neptune, and liberated the land from his cruel rule. He also freed Prometheus, chained to a mountain for his theft of fire from the gods. The titan told him the secret of how to get the golden fruit.

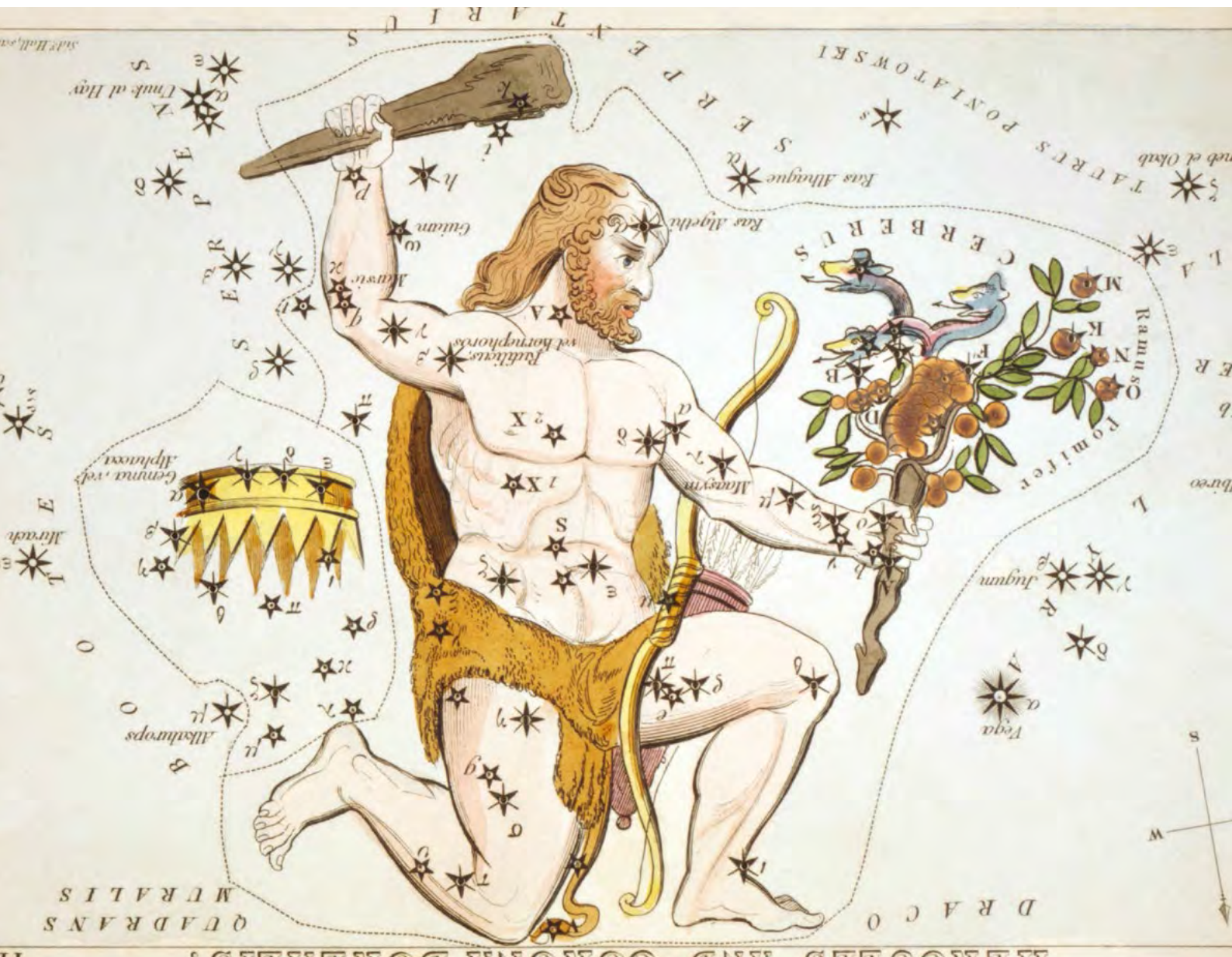
After a long journey full of battles, the hero finally arrived at the orchard and took the burden of the heavens onto his

shoulders while Atlas helped him to get the golden apples. Hercules also had to slay the fierce guardian dragon.

The labour was completed and Hercules got the golden apples of the Hesperides. However, in the end he had to return them to Juno. The goddess put both the dragon and the hero who gained eternal life among the stars.

Alpha of the Hercules constellation is called Ras Algethi, which means the Kneeler's Head. Although Hercules is victorious, he bends his knee before the dragon, the guardian of the wisdom and eternity that the hero gains.

*Nataliya Petlevych*





# UPCOMING EVENTS

## PHILOSOPHY for the FUTURE

### 16-week Course

Starting: Wed 4 Oct  
Mon 16 Oct  
Tues 31 Oct



### Philosophy for the Future

To prepare ourselves and the next generation for a rapidly changing world we need to be more grounded than ever in the timeless values and principles that have provided a stable point of reference in the past.

Many of the problems we are facing today will not be solved by more money or technology. Most solutions to our current challenges will require a change in our actions, which can only be sustainable if brought about by an inner change. How can we bring about this inner change? If our actions are a result of our thoughts, then we need to change the way we think about many things.

Philosophy has for thousands of years been a valid path to explore our thinking, to search for the underlying principles of life, to put them into practice and to develop our inner potential. Philosophy as a way of life is not only an intellectual enterprise but an education for the head, the heart and the hands.

#### COURSE CONTENT

##### - Understanding ourselves

Introduction to Ethics

Major concepts of the philosophies of India, Tibet, Ancient Egypt and Neoplatonism

##### - Living together in harmony with others

Introduction to Sociopolitics

Major concepts of the philosophies of Confucius, Plato and the Stoics

##### Being part of something greater

Introduction to Philosophy of History

Microcosm and Macrocosm

The cosmovision of traditional societies

#### COURSE STARTING DATES

**Wed 4, Mon 16  
and Tues 31 October  
(all at 7:00 pm)**

Course Fee: £160 (£120 concessions)  
Please visit our website for more details

# UPCOMING EVENTS

## Upcoming Events

**Wed 20 Sept and Wed 27 Sept, 7 pm**

**2-week course: "Egyptian Wisdom for Today"**

**2 evenings, 4 presentations**

Does ancient Egypt still have a message for our time? This short course with 4 different sessions invites you to discover the spirit of this mysterious civilization that lies at the root of our modern culture and has - through the currents of Pythagoreanism, Platonism and the Corpus Hermeticum - continued to inspire Western civilization. By examining certain facets of the cosmovision and lifestyle of ancient Egypt, we will seek inspiration to "build towards the future"<sup>1</sup>.

**Course fee: £15 for each evening (£12 concs.) or £25 if booked together in advance (£20 concs.)**

**First evening (Wed 20 Sept)**

### **Philosophy in Ancient Egypt**

Many people think the Egyptians had no philosophy, only religion and magic. However, a deep study of their culture reveals an underlying philosophy behind everything they did. Their world view was one of unity in multiplicity, in which all things become differentiated in order to travel a path towards reunification and peace.

### **Psychology in Ancient Egypt**

Although psychology was only established as an independent scientific discipline in the late 19th century, its roots are much older. Ancient Egyptians identified many different aspects of the human psyche and had a profound awareness of what contemporary neurocardiology has labeled the "consciousness of the heart".

**Second evening (Wed 27 Sept)**

### **The Egyptian Book of the Dead**

This session will lead you on a journey through the Papyrus of Ani, a more than 3,000-year-old scroll whose original is housed in the British Museum. It contains teachings about the different stages of the passage of the soul from death to after-life and is beautifully illustrated.

### **Invisible Egypt**

Over thousands of years, symbols have been used to express the ineffable and to create a bridge between the invisible and visible dimensions. This session invites you to discover the timeless importance of the symbolic imagination and will help you understand the meaning of some of the most well-known symbols of ancient Egypt.

(1) Jeremy Naydler: "By recognizing these [Egyptian] Foundations [of our own culture], our real challenge is to build towards the future."

**Tues 10 Oct, Tues 17 Oct, Tues 24 Oct, 7 pm**

**3-week course: Mind: Best Friend or Worst Enemy?**

Our mind has a much bigger impact on our life than we usually realize. Knowing how our mind works allows us to take responsibility for our life and to become creators rather than remain victims.

This short course (3 consecutive Tuesday evenings, starting on 10th Oct) will explore the mind and mind-related topics such as consciousness, imagination, creativity and meditation. It will also look at collective mindsets and paradigm shifts throughout history. Each evening is led by a different speaker and will consist of both theory and practical exercise.

**Course fee: £15 for each evening (£12 concs.) or £40 if booked together in advance (£30 concs.)**

**First Evening (Tues 10 Oct)**

### **How our mind creates our experience of reality**

Mindsets: what they are and how they work. Learning to see things differently. The importance of distinguishing between 'two realities'.

**Second Evening (Tues 17 Oct)**

### **Consciousness and self-awareness**

The stages of inner awakening according to Tibetan Buddhism. Meditation and its different interpretations and practices. Achieving a state of relaxed concentration.

**Third Evening (Tues 24 Oct)**

### **Develop your innate creativity**

Creativity and different modes of thinking. IQ vs creativity. Imagination and the ability to create what does not yet exist. What can help us to become more creative.





# UPCOMING EVENTS



**Wed 25 Oct, 7 pm**

## **Talk: A Philosophical Perspective on the Microbiome, by Elizabeth Adalian**

The Microbiome – the entire collection of microorganisms in a specific niche, such as the human gut – is a hot topic these days, but the importance of microorganisms in our body to overall health has been recognised for thousands of years. In this talk, homeopath Elizabeth Adalian will introduce the role of homeopathic remedies to enhance the microbiome and trace its path from early life in the womb and through the ancestry. The link with the brain will also be discussed, with a focus on the vagus nerve (formerly known as the cranial nerve).

This talk will be presented against the backdrop of a philosophical approach.

**Admission £5 (concs. £3)**

**Mon 13 Nov, 7 pm**

## **Celebrating World Philosophy Day: Philosophy in the Arts**

"Philosophy is inherent in all human activity." If this statement is true, then the arts can also be seen as an expression of our thinking and as a quest for the universal archetypes that govern our lives. This year we would like to dedicate our contribution to UNESCO's World Philosophy Day to the wisdom that can be found in many different artistic creations. After a brief introduction, 4 different speakers will offer their reflections on this topic in short presentations and during the break and after the event there will be buffet-style refreshments and time for philosophical conversation.

**Admission £8 (concs. £5) – refreshments included**

**Please see our website closer to the date for more details**

