

ACROPOLIS

Vol 4, Issue 2 | Autumn edition 2020

On the cover:
'Sowing the seeds of virtue'

In this edition:
Altruism exists, and we need to cultivate it
In Search of Certainty
From Obstacle to Opportunity

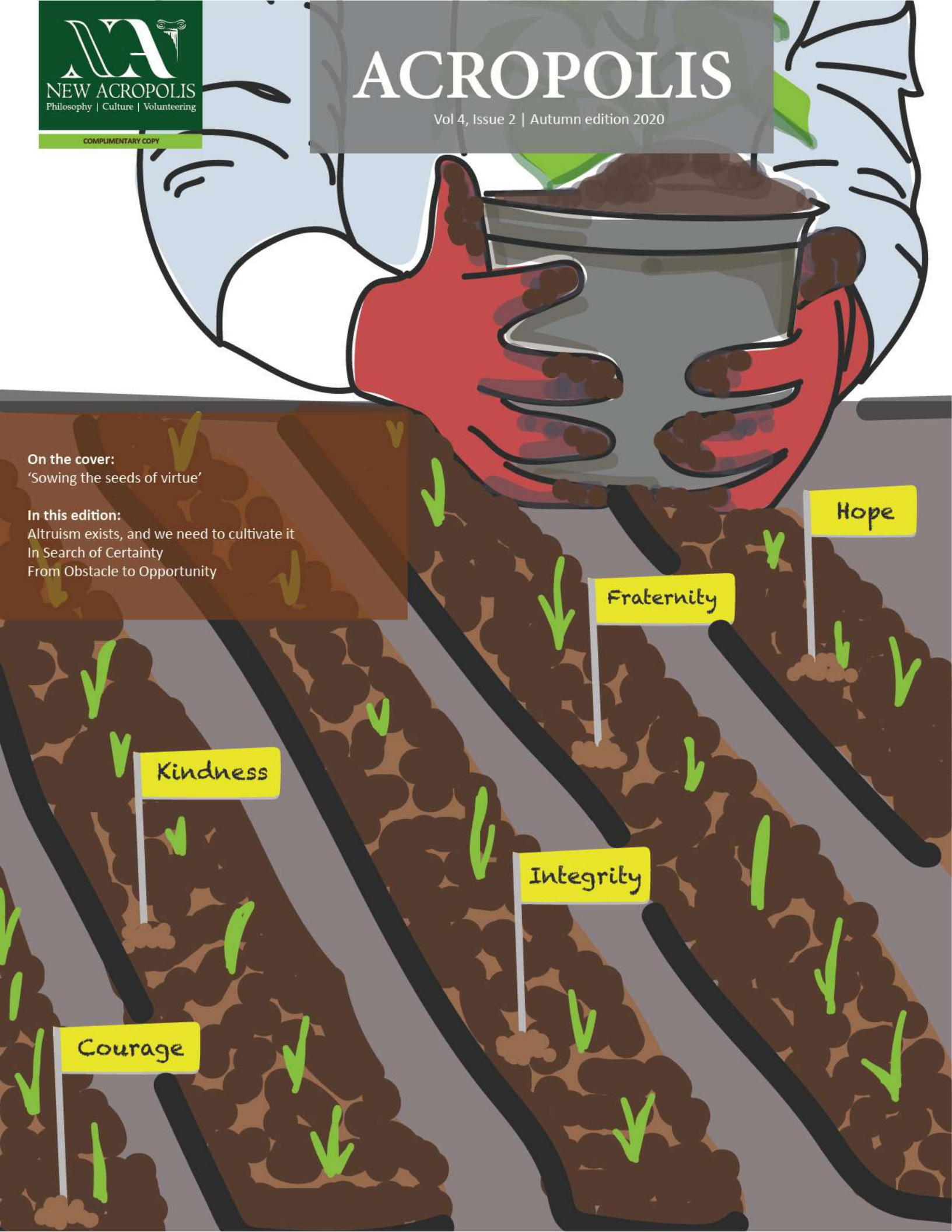
Hope

Fraternity

Kindness

Integrity

Courage



On the Cover:

Sowing the seeds of virtue

In the middle of a pandemic we are dealing with many things, but there is one important lesson it's trying to teach us. One must reflect on what the lessons in these difficult times are. Is it merely a chapter that will see us cope and struggle? Or will this time be a turning point in the way we shape our journeys and redefine who we are? If you feel strongly about learning and using this learning to benefit not only yourself, but those around you, then the best way to go about it is to invest in sowing seeds of eternal values. Values that will stand the test of time and will create a better world for those around us when we do emerge from these troubled times.

Acropolis

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ACROPOLIS

Vol 4 Issue 2 | Autumn 2020 edition

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IN THIS EDITION

04

ALTRUISM EXISTS, AND WE NEED
TO CULTIVATE IT

07

IN SEARCH FOR CERTAINTY

09

FROM OBSTACLE TO OPPORTUNITY

15

PHOTO BLOG: WALKING
TOWARDS THE LIGHT

17

THE GARDEN BLOG

19

NEW ACROPOLIS AROUND
THE GLOBE

Editor's Note

Dear Reader,

I am delighted to present the autumn edition. Autumn is the season for sowing new seeds to kick start a fresh cycle of plants. Symbolically, this season is celebrated across cultures as the season of initiating new beginnings. For a philosopher, this very special time of the year marks an opportunity to sow the seeds of virtues. Virtues as in something new you would like to develop, something that will enable growth. And surely, this year will go down as a time in recent history that offered us big learnings about ourselves - individually and collectively. I wish for you to make the most of this time to actively sow the seeds of a better version of yourself in the coming cycle.

Ankit Jain

Editor - Acropolis

Altruism Exists, and We Need to Cultivate it

Sabine Leitner



Photo by markzfilter | Pixabay | CC BY PD

There are two quotes from the book *Altruism – the Science and Psychology of Kindness* by Matthieu Ricard that sum up what is wrong with our world. “To change what we do because something is going to happen in one hundred years is, I would say, profoundly weird.” This was a comment made by the American magnate Stephen Forbes on Fox News regarding the rising levels of the oceans. And the head of the largest meat company in the US expressed the same kind of egocentric attitude even more openly: “What matters is we sell our meat. What will happen in fifty years is none of our business.”

Both statements are examples of the widespread thinking of Homo Economicus – the individualistic, self-interested, so-called rational person – and a result of more than 200 years of promoting individualism as a philosophical, moral, social and political stance. The philosophy of individualism holds that the needs of each person are more important than the needs of the whole society or group. It strives for freedom from any kind of obligations imposed by religious, social, or governmental institutions and demands that the individual has the right to promote their own interests, without having to take the interests of society into consideration.

Individualism goes hand in hand with the belief that all our deeds, words and thoughts are motivated by selfishness. This view has become a kind of dogma, to the extent that a selfish motivation is attributed even to the most altruistic actions. Many scientists, psychologists and philosophers have argued that there is no such thing as pure altruism.

However, there is no doubt that most people do care about the wellbeing of future generations and do not want to leave a polluted, impoverished planet to those who come after us. There is also no doubt that throughout history, human beings have displayed an incredible ability for cooperation, goodness, benevolence, a willingness to contribute to the common good at their own cost, empathy, compassion and selflessness to the point of complete self-sacrifice.



There really is no doubt that we have a natural and innate potential for kindness.



Contrary to what the relentless onslaught of shocking news often presented in media headlines seems to suggest, many studies show that when a natural catastrophe or some other kind of tragedy occurs, mutual aid is more the rule than everyone-for-themselves, sharing more common than pillaging, calm more than panic, caring more than indifference, courage more than cowardice.

Even 1.8 million years ago we demonstrated the ability to care for each other as the discovery of a hominid skull at the Dmanisi site in Georgia demonstrates: the skull had only one canine tooth, having lost the other teeth very early. However, the man managed to live till the age of 45 and it is clear that in order to survive that long, the group must have taken care of him and others must have chewed his food. There really is no doubt that we have a natural and innate potential for kindness.



*Every man must decide whether he will walk
in the light of creative altruism or
in the darkness of destructive selfishness.*



There are also countless examples of empathy, cooperation and self-sacrifice amongst animals: a tortoise turning other upended turtles back on their feet, a monkey rescuing his electrocuted friend, dolphins protecting humans from sharks, baboons rescuing an antelope from a leopard, a sparrow reanimating an unconscious fellow sparrow – just go on the internet and see the dozens of examples for yourself.

The point is not whether the existence of altruism can be proven beyond any doubt or not. Intention is by its nature impossible to prove - how can one 'prove' that someone acted without any selfish intentions? The real point is that we humans can choose whether we want to act in a selfish or in an unselfish way. We all have the choice to only think of ourselves or of others as well. As Martin Luther King put it: "Every man must decide whether he will walk in the light of creative altruism or in the darkness of destructive selfishness."

Selfishness is at the heart of most of the problems we face today. Only our willingness to act with responsibility and consideration for the interests of 'the other' or 'the whole' will enable us to solve these problems. To cultivate our innate potential for altruism has become a necessity.

In search for Certainty

Suchita Tirkey



Photo by luizclas from Pexels

Heraclitus, a Pre-Socratic philosopher of ancient Greece, famously said "you cannot step into the same river twice" implying that everything is constantly flowing like the waters of a river, in movement always, intrinsic to the process of evolution.

Following this law of nature, life too is in constant flow, travelling like the river through beautiful fields of bliss and the rocky mountain of obstacles alike. We never know what we meet next in this flow of life- both moments of peace and certainty, and chaos and uncertainty.

In times of uncertainty thus, we find ourselves surrounded by the unfamiliar waters of the unknown, when everything that we have built in the material realm of our lives - the very structures that have offered us safety and security - threaten to collapse. We stand bare, facing the uncomfortable truth about the fragility of the perishable foundation of our lives. The Buddha reminds us "All conditioned things are impermanent, when one sees this truth, one turns away from suffering" (Dhammapada V.227).

If all things are impermanent and uncertain, what then can be our fortress of certainty in uncertain times? That which stands the test of life?



*Never let the future disturb you. You will meet it,
if you have to, with the same weapons of reason
which today arm you against the present.*



Ancient philosophers direct us inward in search of the answer to find another truth. In the midst of all uncertainties of life, the one thing that remains certain-is ourselves, calling us to look for the eternal and imperishable not outside but within ourselves. In the Bhagvad Gita, Krishna tells Arjuna “The individual soul is unbreakable and insoluble, can neither be burned nor dried. He is everlasting, all-prevading, unchangeable..” pointing thus to our eternal selves beyond our perishable personalities. The source of ‘certainty’ thus lives within us; however this elusive truth struggles to manifest it’s potent power in times when needed the most.

The challenge is, most times we do not see ourselves as an eternal essence which carries the spark of the ‘constancy’ within us; for all our lives, we build our identity on the transient nature of our personalities and our possessions. Hence we stumble and fall with fear, vulnerabilities and insecurity of our human condition at the slightest wind that rocks our boat.

In recognizing our own eternal, invincible essence, we can touch within us a place of calm and confidence in the face of uncertainty. And in rooting ourselves to this elevated consciousness we stand firm to summon all our inner strength and find stability.

Stability and strength however, are outcomes of our inner life; of what we have sown in times of peace and certainty - the fruits of the labor of our inner work through the practice of our spiritual path. The key however remains that we are committed to nourishing our inner fire constantly, even in times of calm, so that it fuels us with strength when needed. As philosophers, our true defence is our virtues of courage, fortitude, resilience, clarity and calmness that we forge with devotion and perseverance on the path of life, well before a crisis strikes.

When we carefully build our lives on the foundations of our higher eternal self, cemented with timeless human values, we stand on solid ground of certainty, unwavering and stable. As Marcus Aurelius reminds us- “Never let the future disturb you. You will meet it, if you have to, with the same weapons of reason which today arm you against the present.” And we remember that the light of certainty which we seek amidst the dark uncertainties around us, is already within ourselves.

From Obstacle to Opportunity

Gilad Sommer



Image by Pixabay from Pexels

A Story of Exile

The year was 65 AD, a little less than a hundred years after the assassination of Julius Caesar and the foundation of the Roman Empire. Musonius Rufus, the foremost Stoic philosopher of his times, known by some as the “Roman Socrates”, was accused by emperor Nero to have participated in a conspiracy against him, and was exiled to a tiny and desolate Greek island called Gyaros.

Gyaros was considered a terrible place to be. Fifty years earlier the then emperor Tiberius, who wasn’t known for his charitable nature, refused to send a traitor to exile there, saying it was too harsh and devoid of human culture.

Nevertheless, instead of languishing in exile, Musonius was not only able to establish a farm on the arid island, but also to form a community of philosophers who travelled to Gyaros specially to study with him. He transformed an arid island into an unlikely center of philosophy.

Musonius practiced the Stoic discipline of transforming obstacles into opportunities.



Every obstacle in life presents us with an opportunity to turn inward and to invoke our own submerged inner resources. The trials we endure can and should introduce us to our strengths.



In his talk about exile, Musonius said: *“Certainly the person who is exiled is not prevented from possessing courage and justice simply because he is banished, nor is he denied self-control or any virtue that brings honour and benefit to the man with a good reputation and worthy of praise.”* In other words, no external situation can prevent us from developing and practicing our inner strengths.

Later on, Rufus would become the teacher of a well-known Stoic philosopher – Epictetus. Following the footsteps of his philosophy Master, Epictetus phrased the discipline of transforming obstacles to opportunities thus: *“Every obstacle in life presents us with an opportunity to turn inward and to invoke our own submerged inner resources. The trials we endure can and should introduce us to our strengths.”*

About the Stoics

A little background on the Stoics and their teachings is due.

Stoicism was a school of philosophy in the classical manner, that is, a school of philosophy as a way of life; it was one of the several philosophy schools that sprouted in Greece after the death of Socrates. While these schools differed in their theories, they all shared a certain view of philosophy. For them, philosophy was not just about theorizing or having great thoughts, rather, it was a combination of knowledge and a way of life. One was expected to live in a certain way, to follow certain guidelines, to study with teachers who pointed out one's errors and gave a living example of the doctrine

Stoicism gained popularity in the Roman republic during the turbulent times of its dying days, and it reached its apex in the first century of the Roman empire, as it struggled with the tyranny and madness of some of its first emperors. At that time, Stoicism became a synonym for resistance to tyranny and a frugal life. Later on, Stoicism became an integral part of the education of the nobility, and the last famous practitioner of Stoicism was the philosopher-emperor Marcus Aurelius; with his death, Stoicism kind of disappeared from the pages of history, although its influence lingered on, inspiring a few Stoic rebirths throughout history, including the one taking place today.

Obstacles and Opportunities

What did the Stoics teach about obstacles and opportunities?

Today, when we speak about opportunity, we usually put it in the context of business ventures or a career opportunity, as that is the nature of our times. But for the Stoics, opportunity was something else altogether. It would really be no exaggeration to say that business and earthly success was not one of the top preoccupations of Stoic philosophy. The Stoics believed that the most important thing for human happiness and fulfillment is not material success, but the development of virtue. Originating in the Latin *virtutem*, the word virtue refers to excellence of character. We would speak about strengths today. The Stoics believed that the best opportunities are those which allow us to develop our virtues.

That means that the circumstances of our lives, that is, whether we are rich or poor, healthy or sick, famous or infamous, successful or unsuccessful, all these elements which our lives normally revolve around, are only second to our moral and spiritual well-being. The Stoics called all these elements indifferents (*adiaphora*) and proposed a simple way to recognize them – if it's not completely under your control, you should treat it with a certain sense of indifference.



*the best opportunities are those which allow us to develop
our virtues.*



For example, we can act to protect ourselves against illnesses, but there's no guarantee we are not going to be sick; we can work hard to achieve success in our business, but then a global pandemic can appear from nowhere and we go bankrupt.

We should also emphasize that the Stoics lived in a time where the harsher realities of life were much more in the open; most Romans fought in wars, child mortality was higher, plagues were common. They did not have a sheltered existence, and they recognized the relative smallness of the human being as compared to the tremendous forces of nature. They, perhaps more than the modern person, recognized that we have influence over our circumstances, but not control.

If our circumstances are indifferent, then what is it that really matters?

Rationally speaking, most of our attention and effort should be given to those things we have control over. There's no point in trying to change the weather. Those things that are really under our control, or potentially our control are our own reactions, our own thoughts, our own behavior. True opportunity lies, then, in the way we react to the circumstances of our lives.

That is not to say it's not better to have some money in your pocket than not. The Stoics believed some indifferents are preferred over others – for example health and life are preferred over illness and death; wealth and success are preferred over poverty and failure, and so on. These are natural preferences most people will probably agree on.

It is natural to want to promote the preferred indifferents (i.e. wealth, reputation, health, etc.) over the unpreferred ones (i.e. poverty, sickness, death, etc.), but if you have to make a choice between a preferred indifferent and your moral axis, then you should focus on what is truly under your control. In other words, it is better to live in infamy but with a clear conscience, than successfully but sacrificing one's ethical principles.



True opportunity lies, then, in the way we react to the circumstances of our lives.



Now let's talk about obstacles. An obstacle, from the Latin *obstare* [impede], means something, whether internal or external, which prevents us from getting where or what we want. We must take note once more that in our world obstacles are usually presented in the context of personal success, again, that's the *zeitgeist*. But for the Stoics, more than personal success, duty was the central motivator in life. Each of us must ask ourselves what our duties in life are, what do we owe life, what do we owe others, what do we owe our society, our community. For the Stoics, self-realization cannot be separated from participation in social life.



As time goes by and you build on the habit of matching the appropriate inner resource to each incident, you will not tend to get carried away by life's appearances. You will stop feeling overwhelmed so much of the time.



When trying to carry out our duties, many obstacles can appear, some can be removed or avoided, others can't. But the important thing is not whether they can be removed or not, but whether we were able to transform the obstacle into an opportunity to make some of our latent powers into active ones. Every obstacle in life forces us to bring out the best elements in ourselves, those which are lying dormant, waiting for an opportunity to appear.

A difficult co-worker – patience and compassion, relationship troubles – gentleness and empathy; a fear of facing a novel situation – courage and initiative, and so forth.

In the words of Epictetus: *If you encounter an attractive person, then self-restraint is the resource needed; if pain or weakness, then stamina; if verbal abuse, then patience. As time goes by and you build on the habit of matching the appropriate inner resource to each incident, you will not tend to get carried away by life's appearances. You will stop feeling overwhelmed so much of the time.*



The Practice of Virtue – Philosophy

As an example to the practice of virtue, psychologist Donald J. Robertson in his article “The Stoic Virtues and Code of Honor” offers a synthetic code of behavior based on the four Platonic virtues that are at the heart of the Stoic way of life:

1. *Love the truth and seek wisdom (Wisdom)*
2. *Act with justice, fairness, and kindness toward others (Justice)*
3. *Master your fears and be courageous (Courage)*
4. *Master your desires and live with self-discipline (Temperance)*

This is a good synthesis of what it means to act virtuously, and looking over this code, we can see that there is no circumstance in our lives that can prevent us from trying to apply these guidelines. Whether we keep our jobs or lose them is not completely in our control, but whether we choose to act with justice, courage and temperance is, or potentially is, if we train ourselves in the practice of philosophy.

Walking Towards The Light

Pierre Poulain



Life is movement, and movement changes us. Do we have any control over it? Yes, at least in part. Of course we cannot escape the passing of time which ages us and challenges us with some common situations. I remember when I was 40, I discovered that I have to accept some physical limitations – for example, the need to wear glasses for the first time. Then at 60, I understood that I would have to live with the constant presence of pain. Not a big pain – not yet, hopefully – just some discomfort... but that “something” would always hurt, today my back, tomorrow a tooth, then a muscle, etc... This is not in our control, but something else is: time allows us to accumulate experiences, and those experiences can change according to our capacity to process them, and to the general direction we choose to give our life.

Life constantly presents us with a choice to make. In many situations, there is a path toward the light, the Good, the Beautiful, the Just... and another one which leads, maybe not to the opposite – darkness and evil –,but at least to a lack of light, to compromising what we know deep in our heart is the right choice.

And what would that choice be? Well, in a few words I would say: Always choose to walk toward the light!



Pierre Poulain is a philosopher and a renowned international photographer. In 1986, he founded the New Acropolis School of Philosophy in Israel.

For more information on the artist and his work, please visit www.photos-art.org/



“Working with plants provides great stress relief and positive sensory stimulation”, shows an experiment done by NASA in 2016. That’s right, the scientists responsible for hurtling humans into space have discovered that gardening can keep astronauts sane and happy in the severe environment of outer space.

In their research, they found that planting and nurturing seeds, even just in small pots, lifted the mood and eased stress. And if it helps an astronaut, it can definitely help all of us!

In this edition, we will look at the easiest and most accessible source to get started with gardening in our homes - Kitchen scraps. A big chunk of the vegetables we buy for our daily consumption needs is actually gardenable.

Let’s look at a couple of the most common among these - Onions and Garlic.

Spring Onions:

Spring onions are one of the easiest and delicious crop you can grow from your kitchen scraps.

First, cut the onion for your cooking and save the middle portion with the hairy root with the tip of the onion.

Now, simply plant this piece with the root facing downwards in a pot of well drained soil.

Keep the pot in a sunny area or your sun-lit balcony and wait patiently. The flavourful green shoots start to appear as early as 2 weeks.





Garlic:

Garlic shoots taste mild and sweet, like chives or scallions, but with a hit of unmistakable garlicky flavor that's softer and milder than its bulbous counterpart. When you buy garlic, you get several cloves so just pull one off and plant it with the roots facing down in potting soil about 2 inches deep. The green stalks start to pop out in 2 weeks.



Working with plants provides great stress relief and positive sensory stimulation, suggests an experiment done by NASA in 2016.



Philosophy, Culture, Volunteering

New Acropolis around the globe



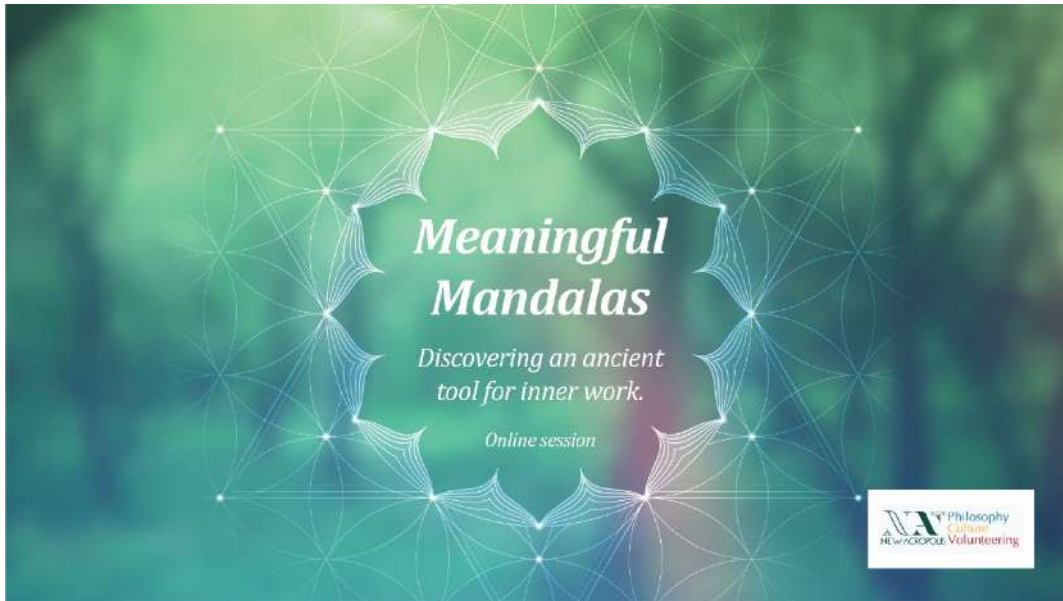
Many Brazilian families are in a state of vulnerability. To help them, volunteers of many schools of New Acropolis around **Manaus, Brazil** took various steps in the month of June.

The students of New Acropolis **Zaragoza, Spain** discussed the wisdom of Confucius, Socrates, Plato, the Stoic philosophers, Buddha, finding interesting ideas and practical tools for everyday life



New Acropolis volunteers in **Israel** from all branches have been distributing food to those in need. Even if just putting the food package outside at the door, but it's done with a sense of fraternity, humanity, giving and joy.

Events in September



Meaningful Mandalas - Workshop

Date and Time: 6th Sep, Sunday, 10:30 am to 1:00 PM

The mandala is about the journey to the center. It signifies wholeness and inner transformation. It is a symbol with unlimited potential - a spiritual map to help guide us back to our natural state.

Join us for this experiential journey to the center. The session is designed for anyone aged 18+, No previous art experience is required.

Informative talk | Guided meditation | Practical art session

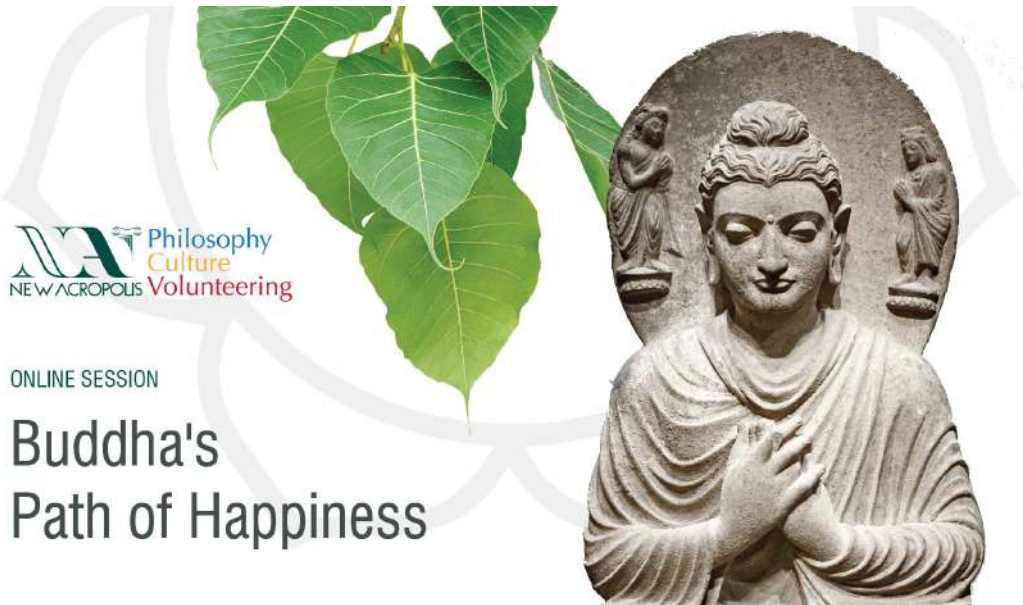
Registration fee - Rs 350/-

Register here - <https://tinyurl.com/y6zbc3o6>

No. of participants limited on first come first serve basis

For more information, reach out to us at info@newacropolis.in | 9663804871

Events in September



Buddha's Path of Happiness

Date and Time: 19th Sep, Saturday, 5:30 to 7:00 PM

Buddha talks of life as “suffering”, but is suffering the only vehicle towards consciousness? Perhaps it is our attitude towards life’s challenges that results in our anguish. Join us as we investigate Buddha’s teachings and how they can allow us to lead a happier and more meaningful life.

Register for the free webinar at:

<https://us02web.zoom.us/j/84237308888>

Registration is mandatory to attend. No. of participants limited on first come first serve basis

For more information, reach out to us at info@newacropolis.in | 9663804871



LIVING
PHILOSOPHY

Practical Philosophy Course

Discover Awaken Transform

A 19-week foundation course in Practical Philosophy that brings the wisdom of ancient Eastern and Western philosophies to inspire us to lead more harmonious lives in today's times. When Philosophy is practical, it is educational, helping us to know ourselves and to improve ourselves.

The course touches different practical, universal and timeless concepts of life from the wisdom of civilizations of the ancient world, with the perspective of how these can become practical tools to make a profound, lasting difference in our lives.



Duration: 19 weeks | 1 class per week (7:30 to 9:30 PM)
For details on upcoming batches in Sep and Oct 2020, refer to [our website here](#)



SYLLABUS

Living Philosophy is a 19-week foundation course in Practical Philosophy that brings the wisdom of ancient Eastern and Western philosophies to inspire us to lead more harmonious lives in today's times.

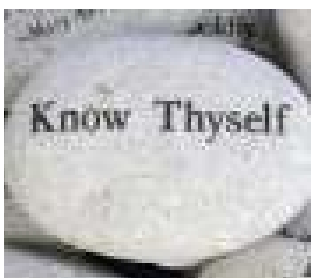
When Philosophy is practical, it is educational, helping us to know ourselves and to improve ourselves.

Through these 19 sessions (1 session of 2 hours per week), the Living Philosophy course touches different practical, universal and timeless concepts of life from the wisdom of cultures and civilizations of the ancient world, with the perspective of how these can become practical tools to make a profound, lasting difference in our lives today.

The classes comprise lectures and practical guided exercises. The course also includes a fully experiential seminar and one-on-one meetings with the teachers.

The course syllabus follows.

PART 1: ETHICS (Man & the Self)



Know Thyself

- Living an ethical life – a key to happiness
- The Ancient Greek and Ancient Indian understanding of the Human being
- Identifying the transient and the eternal within us
- Living Philosophy – need for Inner Change



The Peaceful Warrior

- The ancient Indian concept of Swadharma and its importance in human life
- The inner battle of Kurukshetra
- Karma Yoga and the right Action – tools of the Peaceful warrior
- Themes from the Bhagavad Gita and their relevance in today's world



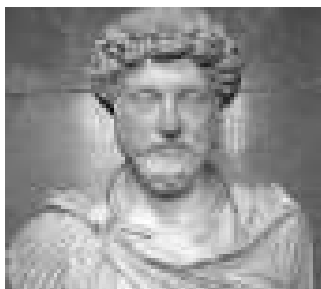
Liberation - Inspiration from the Buddha

- Lessons from the life of the Buddha
- The overcoming of suffering and the process of self transformation
- The middle path and the 4 Noble Truths
- Key teachings from the Dhammapada



The Inner Voice & the Mysteries of Ancient Tibet

- Wisdom from the Vajrayana tradition (Tibetan Buddhism)
- Recognising the illusory nature of the material world
- The importance of choice and inner identity
- H.P. Blavatsky and themes from the Voice of the Silence



The search for Beauty and Happiness: Greco-Roman Philosophy

- The need and the means to elevation of consciousness
- Beauty and the Beautiful – teachings of Plotinus
- The path to Happiness through virtues – teachings of Aristotle



The awakening of consciousness – Wisdom of the Stoics

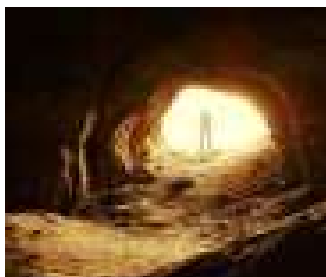
- Neoplatonism and the Philosophy of Ancient Rome
- True freedom and principles of Stoic Philosophy
- 3 paths to Unity



Destiny and Inner order – Wisdom from Egypt and China

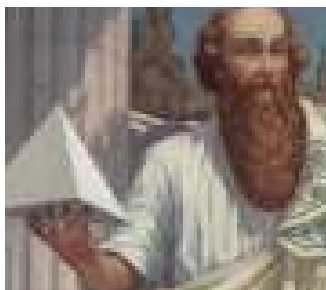
- Justice, Order and Virtue as important everyday tools
- Concept of Justice in ancient Egypt
- The connection between individual ethics and a harmonious society
- Harmony and human relationships - the wisdom of Confucius

PART 2: SOCIO-POLITICS (Man & Society)



Ethical Leadership

- The connection between individual development and social order
- The art of living together in harmony
- Plato's allegory of the cave
- The Philosopher and the Leader
- Ethical leadership and the concept of Justice



The Essence of Ethical Politics

- The 4 archetypes of man
- The school of Pythagoras in ancient Greece
- The Philosophical and Political ideal



Forms of Governance

- Various models of governance in society
- The nature and challenges of Democracy
- Principles of New Acropolis



From Philosophy to Mystery

- Roles in ancient society: Childhood, Adolescence, Elders
- The role of education in human evolution; education in traditional societies
- The mysteries of nature
- Philosophy as a bridge to higher consciousness and to the Mysteries



Peaceful Warrior Experiential Seminar

- Philosophy in action – an experiential session of individual and group exercises, combined with Artistic activities, that strengthen the learning process of Know Thyself and Sociopolitics.

PART 3: THE PHILOSOPHY OF HISTORY (Man & the World)



Myth & History

- Myths: Truths hidden in mythology
- Chronological time, Sacred time and Mythical time
- How Myth drives History



The Cycles of Time

- Cycles in Nature: Connecting to a more natural way of life
- Cycles of Time : The ancient Greek concept of “great year” by Plato
- The Age of Aquarius – characteristics of our current times



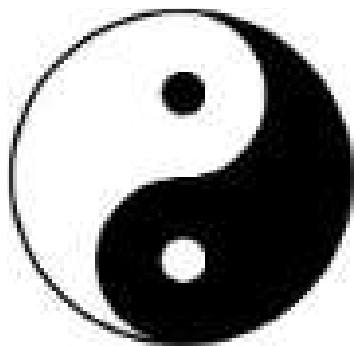
The Wheel of Life

- Cycles of Time according to ancient Eastern Philosophy
- The ancient Indian concept of Yugas
- The Kaliyuga - characteristics and opportunities of the current times



The Divine Spark in Man- Evolution & Destiny of Humanity

- What does it mean to be the human being of today?
- The evolution of human consciousness; Where do we go from here?
- The ancient Greek myth of Prometheus



Summary

- A synthesis of the key teachings of the course, and a glimpse into the path ahead of advanced practical philosophy courses at New Acropolis

About New Acropolis



New Acropolis is an international non-profit volunteer-run organization, having a philosophical, cultural and social approach. It was founded in 1957 as a school of Practical Philosophy in the Classical Style, to promote the ideal of timeless values towards human development.

In over 60 countries where New Acropolis is present, this vision is implemented through an eclectic range of teachings, practices and activities, inspired by Classics of both Western and Eastern global cultures and ancient civilizations. Our programs, based on philosophy that is practical and active, combine theoretical and practical education with expressions in the fields of Philosophy, Culture and Volunteering. With over 20,000 volunteers of all ages, cultural backgrounds, and social levels, New Acropolis emphasizes principles of Coexistence, Fraternity and mutual collaboration beyond cultural, sexual, or religious differences.

We at New Acropolis all over the World are greatly inspired also by the timeless principles of the Ancient Classical Indian Culture, Arts and Philosophies. New Acropolis in India, same as in all our centres worldwide, seeks to take inspiration, knowledge and best practices from the rich artistic, spiritual and cultural human heritage in order to enhance both individual and collective human development.

Visit our website at www.acropolis.org.in