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THE ACROPOLITAN

A Magazine on Philosophy, Culture & Volunteering

FEATURE

Can Identity Be A Choice?

Against Separation, We Need Trust

The Temples of Ancient Egypt

New Year Resolutions And
The Power of Will

Schedule of Public Events


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From The Editorial Desk

Dear Reader,

As we set off to make our New Year resolutions, perhaps this year we might resolve to change and improve ourselves by weeding out the grains of separation hidden in the crevices of our own hearts, to dare and reveal our true human identity.

As Mother Earth tirelessly sings her timeless tune of justice, let us dare to trust her laws and live her wisdom. For sages like Rabindranath Tagore insist on the same Truths, that we find inscribed on the walls of the most ancient temples.

This year let us set off to discover ourselves beyond the masks, beyond the fears, and beyond the lethargy. Let us awaken our true potentials, and transform our world. For that is the glorious opportunity that beckons.

Harianto H Mehta, *Editor.*

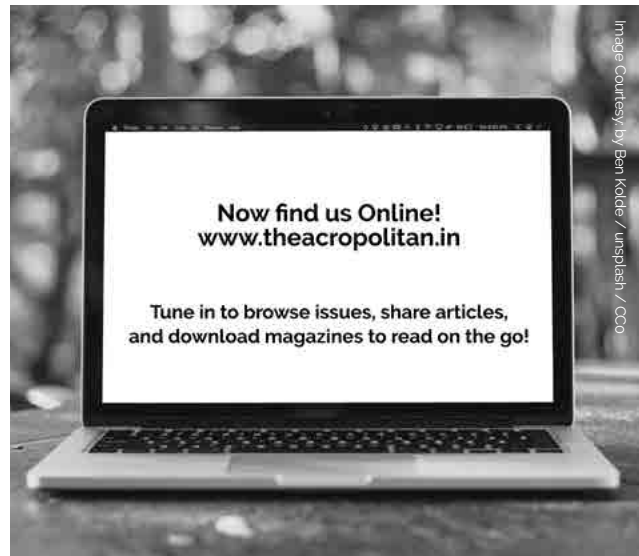


Image courtesy by Ben Kilde / unsplash / CCO

Against Separation, We Need Trust

By Delia Steinberg Guzman

Delia Steinberg Guzman is the President of International Organization New Acropolis

The word "unify" comes from the Latin *unus* and *facere*, "to make one", that is, to bring together various different parts that are coherent with another, and combine them in such a way that we can achieve a harmonious and homogeneous unity. It is an act of coming closer together, of connection, which, if it did not exist, would mean that each of the parts or beings would follow different paths – something which is not wrong in itself – but it would cause them to be divided, disunited and opposed to one another. Without the gesture of unification, we would have to live in perpetual chaos, in which it would be very difficult to find meaning in existence and its changing circumstances.

Indeed, the sickness which is oppressing our present historical time and which we have been incubating for a long time is separatism, division, the open struggle between increasingly smaller

factions, ending up in individual confrontation. This sickness can be seen in different arenas: political, cultural, religious, artistic, social, as well as in families. It can be experienced on the streets of the big cities and it is already making itself felt in the smaller towns. Distrust is lord and master of people's minds and this results in discourtesy, rudeness, irritation, unscrupulousness, insincerity, selfishness..

No one can reach their own self-fulfillment if they have no respect for the self-fulfillment of others.

There is no possible coexistence when the generosity of love is not present and when what prevails is the self-absorbed feeling that one is the only person in the world. To coexist we have to widen our consciousness and allow space for all living beings. We have to understand life in all things and conceive the infinity of the universe. We have to know and value everything that is..and be brave enough to share what we are with everybody else. No one can reach their own self-fulfillment if they have no respect for the self-fulfillment of others.

A good dose of unification is what we all need in general and each of us in particular. We need to experience once again the reality of that great family which is Humanity, the happiness of friendship, of mutual trust, of the desire to support and help, to look each other in the eyes again and find luminous truths instead of frightening shadows. ★★★



By: Anselmo / Anselmo / CCO

Glimpse into Tagore's Legacy with Vandana Hazra

Event Synopsis by Manjula Nanavati



File:Rabindranath Tagore in 1909.jpg - Wikimedia Commons - Retrieved: 24 Dec 2019

As a poet, musician, writer, artist and educationist, Nobel Laureate Rabindranath Tagore was a visionary polymath. His verses, stories and songs are simple and personal, yet elegant and profound. His lyrical style was capable of focusing a magnifying glass to capture nature's minutest details, while also throwing a searchlight across the heavens to encompass vast, magnificent, star-studded galaxies. His songs gave a voice to everyman, their many layered meanings unfurling to the attentive.

To explore his philosophical legacy with the Culture Circle, New Acropolis Cultural Organization hosted Ms. Vandana Hazra, Bharatanatyam Dancer, Lecturer, and Writer. Vandana is a faculty member at Rabindra Bharati University, as well as at Visva Bharati University, Shantiniketan. Her interest in the poetry and vision of Tagore fetched her a fellowship from the Department Of Culture (Government of India) to research "Classical Dance and the Relevance Of Tagore". Through a multimedia presentation that included dance, poetry and song, Vandana shared her insight into the mystical wisdom of Tagore's genius. This article combines glimpses of Vandana's insights with my own investigation of Tagore, highlighting but a few principles I deemed philosophically important.

The Culture Circle, presented by New Acropolis, explores the diverse expressions of culture through a series of intimate and interactive monthly events, in an attempt to revive the spiritual essence that forms the basis of all classical arts. (Inquiries: 9820093355 / mumbai@acropolitan.org)

"The man whose acquaintance with the world does not lead him deeper than science leads him, will never understand what it is that the man with the spiritual vision finds in these natural phenomena." – Tagore (1)

It is evident that Tagore believed that an education divorced from life was useless and that the highest education was that which aligned man to the natural harmony of Life, and promoted creative self-expression. He believed that nature in her bountiful generosity and compassion was the best teacher. Therefore, says Vandana, "the school he envisioned was under the open sky with children sitting under the trees."

“Truth is silent and it is imagination only which waxes eloquent. Reality represses the flow of feeling like a rock; imagination cuts out a path for itself.” – Tagore (2)

“Tagore felt imagination helped raise the level of one's consciousness from the mere physicality of life,” says Vandana, suggesting that for Tagore, imagination was a tool to grant children the freedom to take off from the material realm, and enter another world that is “more than true”, beyond the limitations of duality of the true and the false.

Tagore believed that children must be allowed to develop and give full rein to this faculty. To this end he incorporated stories, songs, dance, drama, music and art, as essential elements to feed this growth, to begin to sense the intangible, the non-material, and the metaphysical.

Quoting Tagore, Vandana translates, “When I realize I have been invited to this banquet of celebration that is life, where the stars and galaxies move in tandem, where life and death dances in rhythm, I realize that I am an indivisible part of this. Therefore, I am precious, and therefore I rejoice.”

This sense of ‘preciousness’, Tagore emphasized, must be realized and celebrated early in life; the recognition of one's value, meaning and purpose, to contribute to the majesty of existence. It is what gives one the strength to live joyously, or in Tagore's words, “to live life to the brim,” rather than to merely survive.

Tagore believed that an education divorced from life was useless and that the highest education was that which aligned man to the natural harmony of Life.

“Let me not pray to be sheltered from dangers, but to be fearless in facing them.” – Tagore (2)

Further, Tagore was not trying to save us from the experience of pain or sorrow. Rather his mystic poems tell us that we are capable of rising above our anguish and see it as part of the cycle of life. If we attune and integrate ourselves with the turning of the tides and seasons, as we sway to the music and harmony of nature's grand design, we learn that we too are an interconnected part of its magnificent, cyclical rhythm.

“Sin is not one mere action, but it is an attitude of life which takes for granted that our goal is finite, that our self is the ultimate truth, and that we are not all essentially one but exist each for his own separate individual existence.” – Tagore (1)

Tagore was religious in a unique manner, continues Vandana, “he was trying to find a way of embracing, not only mankind, but the entire universe.” To this end he moved away from rituals that differentiated, and sought an inclusive practice that could unite all. He comingled ideas from the Upanishads, the Gita, Brahmo Samaj, Buddhist texts, Christianity and modern Western thought. Tagore

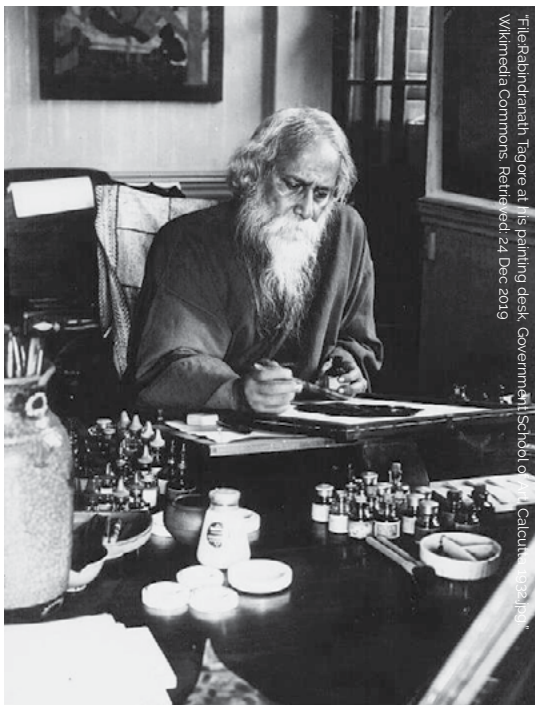
believed that the highest aim that man can aspire to is the union with the Supreme Reality, and this was the recurring narrative in Tagore's philosophical and poetic cannon. He believed that God cannot be comprehended by reason and logic; its reality has to be realized through experience and intuition.

For Tagore, imagination was a tool to grant children the freedom to take off from the material realm, and enter another world that is "more than true".

"The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures. It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers. I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment." – Tagore (3)

"Tagore recognized 3 approaches to universality", Vandana further explains. "One was through man's faculty of REASON: The laws of nature are governed by reason, which the human mind is capable of understanding. Therefore, even though not all laws of nature have been discovered as yet, man is confident that through reason he can understand and become one with nature. But just like the world lends itself to be understood by reason, so also can the universe be grasped through LOVE: We must analyze by breaking things apart but, but when we put things together, that is love, a natural force of attraction. And finally, there is UNION: Tagore believed that it is the sense of oneness with the universe that establishes in man the sense of preciousness of the life he has been born to.

"How can we overlook cultivating the sense of beauty if we wish to have a complete man." – Tagore (4)

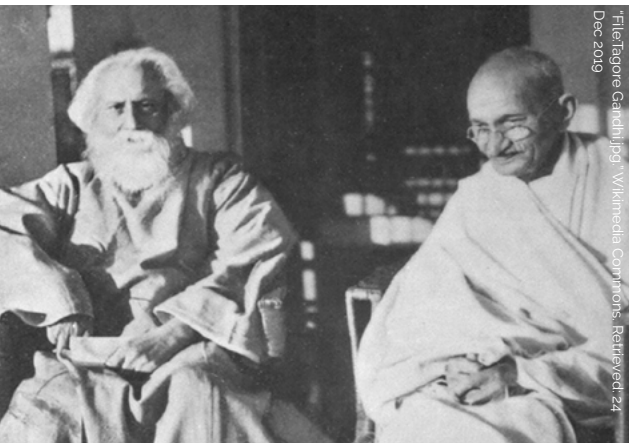


File:Rabindranath Tagore at his painting desk, Government School of Calcutta, 1921.jpg
Wikimedia Commons. Retrieved: 24 Dec 2019

As an aesthete, and a master of many artistic traditions, Rabindranath Tagore was particularly sensitive to beauty. Adds Vandana, "*Satyam - Shivam - Sundaram* (Truth - Godliness - Beauty) is a familiar phrase that comes to us from Traditional Indian Wisdom. Truth is a philosophical concept, while Beauty an aesthetic concept. The appeal of the arts is not to the brain. It is through the senses that we assimilate Beauty. Tagore enumerated all the senses through which nature is trying to touch you and call you to herself. She lures you through your sensibilities in an effort to bring you close enough, to reveal her secrets, her truth. Tagore believed that Truth manifests itself in Beauty, and Beauty was a gateway to Truth."

"The true principle of art is the principle of unity." – Tagore (4)

Tagore received the Nobel prize for literature in 1913, and was knighted by King George V in 1915. However, he renounced his knighthood 4 years later, in a letter to the British Viceroy of India, protesting the inhumanity of the Jallianwala Bagh massacre: "The disproportionate severity of the punishments inflicted upon the unfortunate people and the methods of carrying them out, we are convinced, are without parallel in the history of civilized governments...The time has come when badges of honor make our shame glaring in their incongruous context of humiliation, and I for my part wish to stand, shorn of all special distinctions, by the side of my countrymen." (5)



Though contemporaries, embroiled in the needs of their times and their countrymen, no two persons could differ so greatly as Gandhi and Tagore - the frugal, frail ascetic, and the aristocratic poet in his flowing robes and beard. While both were publicly adored for their principles and belief-systems, and both brought recognition and admiration to India on the world stage, contributing to their country through dedication, sacrifice and personal example, they disagreed vehemently on many things.

"Swaraj is not a matter of mere self-sufficiency in the production of cloths. Its real place is within us, the mind with its diverse power goes on building swaraj for itself." – Tagore (6)

Even though they debated ceaselessly, writing essays contradicting each other, their close friendship remained unbroken. Vandana explains, "Their mutual respect and reverence for each other had Gandhi give Tagore the title of Gurudev, (Divine Teacher), while it was Tagore who first called Gandhi the Mahatma (Great Soul), when he was arrested in the aftermath of the Jallianwala Bagh Massacre."

"Patriotism cannot be our final spiritual shelter; my refuge is humanity. I will not buy glass for the price of diamonds, and I will never allow patriotism to triumph over humanity as long as I live." – Tagore (5)

If we attune and integrate ourselves with the turning of the tides and seasons, as we sway to the music and harmony of nature's grand design, we learn that we too are an interconnected part of its magnificent, cyclical rhythm.

Poles apart in everything but in spirit, Gandhi and Tagore influenced India very differently. Says Vandana, "Gandhi was not engaged with the currency of Beauty. His coin was the lessons to be learnt from purification, of discipline, hardship, fasting. He was preoccupied by the atrocities inflicted on his countrymen, and compelled to become a leader that roused a country to action. Tagore was a man of thought, a creator of forms, of paintings, music, stories, and his focus was freedom of the self. Though their completely different temperaments and sensibilities took them down different paths, both were united in their passion for seeking Truth. Each was trying to kindle a different light, as Truth called them differently."

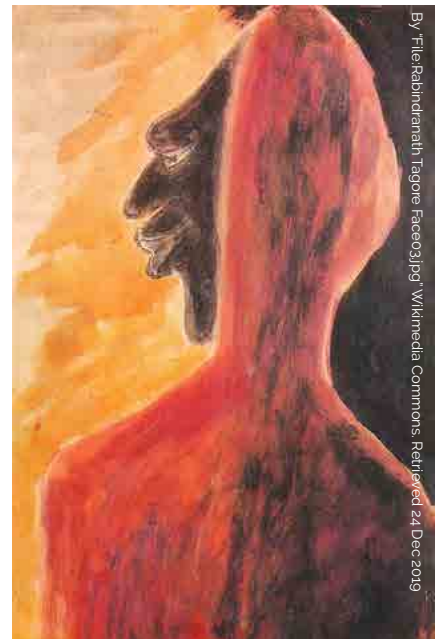
Vandana concludes, "Tagore was a great human being, modern, inclusive, accessible, and available to all of us. He astutely culled out the best from our ancient heritage, took what was pertinent and understandable and left out what could have been open to dangerous misinterpretation. Our scriptures and religious texts are important not necessarily for the answers they give us, but for the questions they raise. Every age has to hold these questions, and it is up to the people of different times to attempt to answer them according to their understanding of life at that point in time."

Our scriptures and religious texts are important not necessarily for the answers they give us, but for the questions they raise. Every age has to hold these questions, and it is up to the people of different times to attempt to answer them according to their understanding of life at that point in time."

This then was Tagore's gift to us. It seems that he was convinced that life provides us with many opportunities to open up and expand into larger spaces of consciousness. But sometimes the veils we carry inhibit us from recognizing and utilizing these moments. His legacy is a prolific body of work to sensitize us to these moments, in the hope that it would act as an impetus to take us one step forward in the evolution of our consciousness.★★★

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COVER FEATURE

Can Identity Be A Choice?



By Sabine Leitner

"Who are you?" – This is a question I usually ask in one of my classes. Asking the same question ten times in a row, I nudge the participants gently to the realization that we all have more than one identity. Some people tend to identify at first with their name, nationality, gender, profession; others define themselves through their relationships (I am a mother, a friend) and some think of themselves first and foremost as human beings, a 'soul', a 'force of energy' or as seekers of wisdom. This exercise also makes us aware that beyond our multiple identities there is a mysterious 'inner core' or 'essence' that defies definition but shines through all our different identities. We are always ourselves, whether this be at work, with our family or on our own. In each environment we express different aspects of ourselves, but deep down we are still the same mysterious 'centre of awareness'. In short, we are both one and many.

The next stage of this exercise explores the root of our identities. Are we just born with an identity? Is it 'God-given' and we have no choice but to accept and bear it as a kind of destiny? Or is identity something that can change and even become a choice? Most people would say that there are certain aspects of our identity (sex, cultural roots, etc.) that we cannot change. Others, however, are the outcome of choices we made at some stage. We were not born to be 'computer programmers' or 'mothers' – but we chose to become them. And, most importantly, we can always choose how much priority we give to each of our different identities, even if we cannot change some of them. What do we prioritize: our gender? Our nationality? Our status? Or our inner qualities?

We were not born to be 'computer programmers' or 'mothers' – but we chose to become them. And, most importantly, we can always choose how much priority we give to each of our different identities.



By Phil Hearing / Unsplash / CCO

There is danger in over-identifying with a singular identity and in thinking that we have no choice regarding our identity. It diminishes us because it ignores the many other aspects of ourselves and it only exacerbates the differences between us. The Nobel laureate economist Amartya Sen claims in his book *Identity and Violence: The Illusion of Destiny* that violence can easily be created when people become locked in a singular identity to the exclusion of others. Hutus massacre Tutsis, for example, when they acquire a strong and exclusive sense of belonging to a single group and no longer see themselves as Rwandan, African, or human beings.

Unfortunately, the growing trend of identity politics seeks to exploit the strong sentiments that can be whipped up when people identify with one side of a particular issue. This fragments societies and

results in divided countries like Britain after Brexit or the US after the Trump election. It also diverts energy and attention from much more important issues and offers no real solutions. What's more, identity politics actually fails to transcend differences by flattening the differences between individuals of the same group. It makes all Brexiteers or Remainers the same, ignoring the fact that they might have very little else in common. It is impossible to create harmonious and stable societies built on such movements.

Choice is inescapably associated with responsibility. It seems much easier to say, 'This is how I am, I cannot change it'. But history is full of atrocities that were committed because people felt compelled to act in line with a perceived and fixed identity.

For society and culture to function, we need a common basis and to learn how to transcend our differences. We need to consciously choose an identity that enables us to connect more with others and to empathise with them. Life is a journey from unconsciousness to consciousness. To be unconscious means to be impelled by inner or outer forces or circumstances. Whereas to be conscious means to be aware that we have a choice. Amartya Sen says: "To deny choice where choice exists is not only an epistemic mistake, it can also entail a moral and political failure through abdication of one's responsibility to face the fundamental, Socratic question: 'How should I live?'"

Choice is inescapably associated with responsibility. It seems much easier to say, 'This is how I am, I cannot change it'. But history is full of atrocities that were committed because people felt compelled to act in line with a perceived and fixed identity. Just think of the Germans killing the Jews or the different branches of Islam fighting one another. Amartya Sen's message is that we should choose our identity of our own free will.

The recently deceased Kofi Annan said: "To live is to choose. But to choose well, you must know who you are and what you stand for, where you want to go and why you want to get there." ★★★



The Temples of Ancient Egypt

By Agostino Dominici

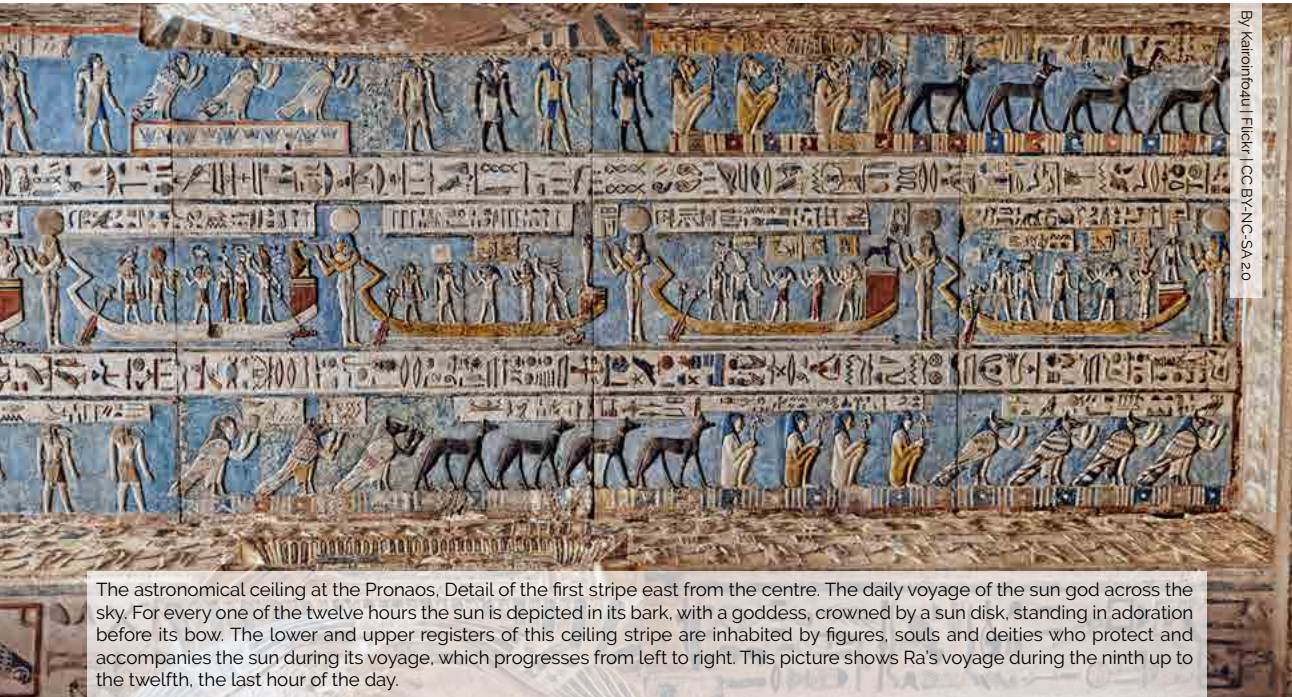


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Introduction

The quality of a civilisation's culture is most visible in its art and more particularly in its architectural accomplishments, for these are usually its most complex and long-lasting forms. It's hard to conceive of a more awe-inspiring architecture than that found in ancient Egypt. The essence and message of Egyptian architecture remained unaltered throughout the millennia, while its majestic and aesthetic style still manages to convey forgotten psychological and spiritual truths.

The symbolism of the Egyptian temples covers many different aspects and functions. In this article we will first look at the mythological and magical aspects. Then we'll turn our attention to the study of the different parts of a temple complex, their meaning and symbolism.



The astronomical ceiling at the Pronaos, Detail of the first stripe east from the centre. The daily voyage of the sun god across the sky. For every one of the twelve hours the sun is depicted in its bark, with a goddess, crowned by a sun disk, standing in adoration before its bow. The lower and upper registers of this ceiling stripe are inhabited by figures, souls and deities who protect and accompanies the sun during its voyage, which progresses from left to right. This picture shows Ra's voyage during the ninth up to the twelfth, the last hour of the day.

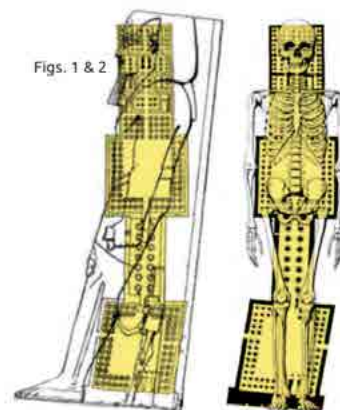
Mythological aspects

The function and purpose of the Egyptian temple is clearly reflected in the teachings found in Egyptian creation myths. These myths relate to the beginning of time when a mound of earth arose from the primeval waters. A bird (symbolising the spiritual element) rested on reeds growing on the mound which became a sacred place. The temple symbolises this 'first moment', with the ceiling representing the heavens, the floor symbolising the mound and the columns, the reeds, lotus and papyrus. Each temple is a microcosm of the universe in which each part of its physical structure symbolises an aspect of the origins of the cosmos and the process of cosmic regeneration. Cosmic cycles of decline and rebirth were part of this temple symbolism, the main function of which was to control the hostile forces of chaos and to maintain harmony, balance and order on Earth. The temple therefore acted as a bridge between the heavenly realm (symbolising order and law) and the earthly realm (symbolising chaotic forces).

The theme of creation can also be found in the Temple at Luxor. Its proportions and harmonies are symbolically related to the story of the creation of man, his development and his relationship to the universe. Laid out according to the proportions of

an idealised male frame (Figs. 1 & 2), this temple didn't just reflect the patterns of the physical body; its architecture also revealed the occult and metaphysical anatomy of man.

Man, in an archetypal sense, is not just a 'product' or a 'scale model' of the universe, he is its essential embodiment.



Man, in an archetypal sense, is not just a 'product' or a 'scale model' of the universe, he is its essential embodiment. For this reason, the Temple of Luxor, as a vast stone symbol, also encapsulates the totality of Egyptian 'universal wisdom': its science, mathematics, geodesy, geography, medicine, astronomy, astrology, magic, art, etc.

The scientific basis of this type of spiritual transmission rested on the correct use of harmonic proportions, magnetism and acoustic resonances. The temple's architecture was specifically designed to produce its own set of psycho-magnetic effects (as in feng shui) to work upon the subconscious nature of the individual.

Magical aspects

From a magical perspective, the overall purpose of the temple was to ground associated sidereal influences on Earth. Specific temples were linked to specific star-gods. These magical correspondences were meant to favour a downward pouring of spiritual influences and a constant regeneration of human social culture. The scientific basis of this type of spiritual transmission rested on the correct use of harmonic proportions, magnetism and acoustic resonances. The temple's architecture was specifically designed to produce its own set of psycho-magnetic effects (as in feng shui) to work upon the subconscious nature of the individual. This architectural feng shui was (and still is) believed to be directly perceived by man's subtle nature, which also responded (consciously or unconsciously) to the whole temple geometry. In accordance with the aforementioned magical objectives, many temples were deliberately dismantled when their

time came to end, and their magical action was disabled by the priests. Some were constructed and demolished according to preordained plans which probably had astrological reasons. Sometimes reliefs and inscriptions that had served their purpose were effaced and nothing new was added.

For our 21st century mentality it's quite hard to understand the magical side of Egyptian architecture, but if we consider that the Egyptians were very practical people we can perhaps appreciate their intentions better. In fact, if we study some of the later sacred architecture of the West (e.g. medieval cathedrals), we will discover many similarities in knowledge, message and intention.

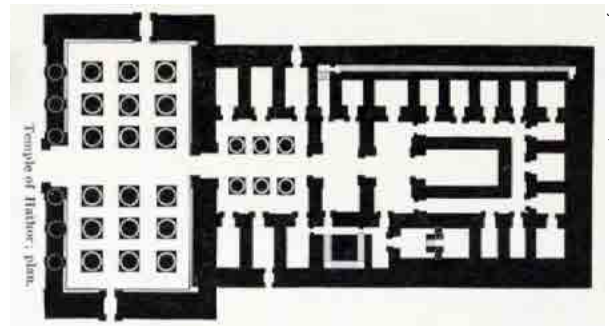


Fig 3. Floor Plan of Temple of Hathor at Dendera

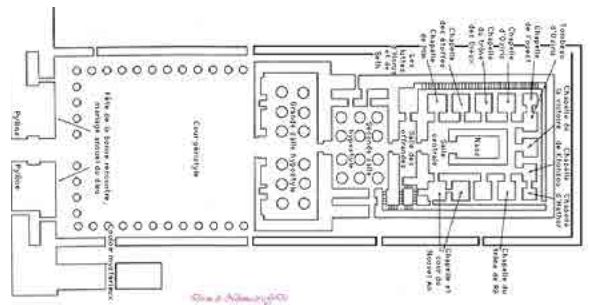


Fig 4. Floor Plan of Edfu Temple

The constitution of a temple complex

Apart from the temple of Luxor, most of the Egyptian temples were built along a central-axis and followed a rectangular peripheral plan. The plan of the temple followed a threefold structure: 1. Courtyard, 2. Colonnaded hall, 3. Sanctuary (figs. 3 & 4).

Each contiguous element, as it came closer to the sanctuary, had a higher elevation and a lower roof with decreased illumination and increased 'sanctity'.

Each gateway or 'door' symbolised a transition to a greater state of sacredness and marked the initiatory path. Some of the most important temples followed a 7-gates symbolism (figs. 3 & 4).

Most of the Egyptian temple complexes included the following elements, with their corresponding symbolism:

- 1) A sacred 'way' or road: this represents the pathway which leads man (i.e. the neophyte or initiate) to the temple (in Latin *templum* is a sacred space) and to the presence of God.

- 2) The *temenos* wall: a sacred enclosure wall (fig. 5) which surrounded the temple complex and marked out the sacred space inside.



Fig 5. Dendera Temple Complex Aerial View

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- 3) A pair of guardian figures: these were often found outside the main gate and were often represented by sphinx-like figures, lions-griffins or giant 'human' figures (fig. 6). As symbols of protective spiritual beings they held a particular significance and relationship with the temple in question.

- 4) A sacred lake: it symbolised (a) the waters of creation (the primordial abyss from which creation arose), (b) 'the living waters', nurturer and sustainer of life, (c) the waters of purification.

For the Ancient Egyptians, the main concern was that of maintaining a permanent and direct link between 'Heaven' and 'Earth'.

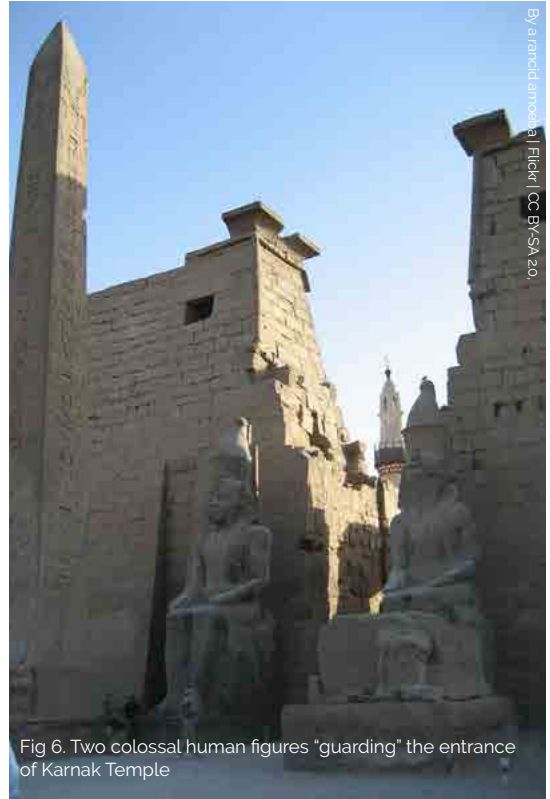


Fig 6. Two colossal human figures 'guarding' the entrance of Karnak Temple

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Fig 6. Statue of the 'falcon' Horus outside the Edfu Temple



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Fig 7



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Fig 8. The Hypostyle Hall, Edfu Temple

On their mighty walls we find depicted scenes of symbolic battles between the forces of light and darkness. In order to enter the temple and to gain access to the field of knowledge held within, all the 'external' and 'internal' obstacles had to be overcome. Those images of kings single-handedly smiting their enemies symbolise a sacred battle. The initiate-king is seen subduing his own lower desires and thoughts.

6) The courtyard or outer court: this was specifically linked to various types of sacrifice and offerings. Within their space we find altars used for blood (animal) sacrifices. In general, blood sacrifices were done in the outer court while most of the other offerings were done in the inner parts of the temple.

7) The hypostyle or colonnaded hall: these temple structures (fig. 8) are regarded by some authors as symbolising the 'primordial forest' or a kind of 'heavenly garden'. Their peculiar type of illumination system, which follows the *camera obscura* effect, helped to convey the idea of the separation of the underworld from the true light of the heavenly world above. As found in other mystery rites of antiquity, this type of construction must also have had some theatrical purposes. The columns had various upper capitals shaped in plant forms, perhaps symbolising particular stages of man's psycho-spiritual unfoldment along the initiatory path.

8) Astronomical motifs: on the ceilings of various halls we find representations of the heavens with various astronomical scenes. The astronomical modelling is based not on 'realistic' but symbolic and spiritual representations. On the roof of many temples we would also find an astronomical observatory (e.g. Dendera Temple, Fig. 9). Originally, astronomy (and astrology) was a temple science designed to determine the calendar and the holy days as well as the correct 'alignment' and coordination of the temple with the gods (and the sidereal bodies) in heaven.



By Elias Rowiel | Flickr | CC BY-NC-SA 2.0

Fig 9. Built in one corner of the Temple's roof it is still possible to see the original Dendera astronomical observatory

9) Sanctuary or holy of holies: this is the innermost chamber where the (symbolical) meeting between man and god took place. Here we would find a shrine (fig. 10) with the image of the deity to which the temple was dedicated. The statue of the deity would be ritually purified and clothed as if it were a living being (these rites are still performed in Hindu temples). This chamber would be immersed in deep gloom or near-total darkness with only an occasional

ray of light falling through an opening in the roof above. It would only be accessed by the hierophant priest or the king-initiate (e.g. the Pharaoh). On the walls of the sanctuary we would also find depictions of the king-initiate standing or sitting next to the tree of life with gods or goddesses writing his name on some 'sacred fruit', therefore deifying him and making him immortal (fig. 11).

For the Ancient Egyptians, the main concern was that of maintaining a permanent and direct link between 'Heaven' and 'Earth'. But this could only be done through the agency of man - 'the fallen god'. Here we are referring, not to any 'mortal' man but to an individual who had to have already achieved a direct and conscious link with (his own) divine nature and who could act as the agent of a psycho-spiritual transmission and reception. As suggested by some students of esotericism, originally the spot where we find the above-mentioned statue would have been occupied (on special occasions) by the hierophant of the temple himself. ★★★



By Dennis Jarvis | Flickr | CC BY-SA 2.0

Fig 11



By Terry Feuerborn | Flickr | CC BY-NC 2.0

Fig 12

New Year Resolutions And The Power of Will

By Malini Nair

I am going to quit white sugar. I am going to learn to play the guitar. I am going to lose 10kgs. Sounds familiar? Traditionally the period of transition into the New Year is celebrated with such resolutions. Gym memberships surge in the first week of January, as do the crowds at gyms...only to taper off in the next few months, if not weeks.

The beginning of every cycle brings with it an opportunity to reflect on the last one, to learn from it, correct, grow, and move forward.

The Winter Solstice marks an important moment of transition and renewal, and is celebrated every year through the northern hemisphere through the night of 20th December. The days begin to get longer after this date, and ancient traditions recognized this phenomenon as a symbolic victory of the sun over darkness, as an inspiration for the victory of man's inner sun, the human spirit characterized by goodness, beauty and truth. There are many religious parallels too, where devotees reflect on the wrongdoings over the past year, seeking and offering forgiveness. At the start of every year, it is said that the Romans made promises to the god Janus, after whom the month of January gets its name, as a means to introspect and identify areas for self-improvement. (1)

It is interesting to observe that Life operates in cycles...whether the cycle of life and death,

breathing, the cycle of day and night, or that of the seasons. The beginning of every cycle brings with it an opportunity to reflect on the last one, to learn from it, correct, grow, and move forward. To utilize this and to make progress we can learn from our past failures so as to not repeat the same mistakes. We can also identify what we have done well, so as to apply the victories to other areas of our life. As the beginning of such a cycle, therefore, the New Year brings with it a special opportunity.

Furthermore, traditionally Life has been regarded as just, always offering opportunities in the form of right challenges, at the right time. Life many a times brings us to the same point again and again, to face the same challenge, or rather the same opportunity, in different ways, until we actually learn to deal with it. Upon resolving to develop a virtue, occasions begin to present themselves, to enable us to practice that virtue. We need to be ready to recognize them



as opportunities and use them for growth. When we do learn to work with these opportunities, we grow, evolve, and we are able to make an upward movement, an upward spiral of life.

In order to work towards this upward movement, however, we need to be careful that we are not dependant on the excitement of new beginnings, when we feel a surge of determination. At such moments, we are full of optimism, and sometimes merely setting a goal can make us feel good, and we may fall to the illusion that we have achieved something; but this is a fantasy.

Sometimes we may be inclined to forgive ourselves for not taking actual steps towards the goals that we set for ourselves, or for not persisting. At other times we may console ourselves by indulging in guilt. But making a resolution is not just an intellectual activity. Deciding to do something, is but the beginning.

We can learn to use our resolutions as a mandate of real change. The challenge is one of perseverance. The challenge is of actualizing the resolution by exercising the force of Will. After the initial wave of enthusiasm has passed, effort is needed to consistently remind ourselves of our goals and our reasons for setting them, ensuring that we are in constant movement.

Let me close with one final thought. Our times seem to be an age of posturing, and sometimes it is very easy for us to pay attention mainly to the external, or to focus on keeping up appearances. For example, instead of enjoying a view, one might try and ensure that an Instagram-worthy photo of that view is captured. Instead of enjoying another person's company we ensure that we have the perfect selfie with that person. It is as if one is preoccupied with keeping up appearances of a 'happening' life, rather than leading a meaningful, fulfilling, and happy life. Taking a memorable selfie or setting a goal of losing weight are not bad things. But might we consider more profound resolutions that relate not only with *doing* things better, but those that foster *being* better, becoming better versions of our selves – more authentic and more virtuous? ★★★

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A Tryst with Mother Earth

By Vasant Sanzgiri

"Earth provides enough to satisfy every man's needs, but not every man's greed." – M.K. Gandhi

Very often I hear from friends, "I want to be one with Nature." For most people this means visiting some remote forested place rich in wildlife, or vacationing at some scenic location like a hill station or beach. Usually, there is a hope to experience something different, return rejuvenated. And so, the aspiration of 'being one with nature' is reduced to getting something from her. But when visiting such places of 'natural' beauty can we become more conscious of the relationship between Nature, the Earth, and ourselves? Can there be more consciousness when relating to the Earth, to see the unity amongst everything on Earth, including the Earth itself? Do our actions reflect respect for the Earth? Let us examine this connection. What are we doing to Nature, and can we rectify the situation?



By Ferdinand Stöhr / Unsplash / CC0

Modern Science, based on empirically proven data, classifies things into living and non-living entities. Instead, the esoteric tradition teaches us that everything is alive. It is perhaps therefore, not a coincidence that we address our planet as Mother Earth; meaning that there is a very deep relationship with it. Not only has the Earth given birth to everything, but it continues to care and sacrifice itself to nurture all life that resides on the planet. It provides for our needs like a mother would care for a baby. Over the years, however, Man has taken his mother for granted, as if she will find a solution to every problem we create. We must collectively hold ourselves accountable, because in reality, what we do in one part of the planet, say in Mumbai clearly has an impact across the planet, and its effect can be visible even in faraway places like Norway, where I recently had the opportunity to visit.

It was one of my most unique experiences; I found myself face-to-face with Mother Earth at her most pristine. The gigantic mountains, fjords, crystal clear lakes, and lush forests, made me realise how small a part of the whole we are, and that the Earth is herself a vibrant living being.

As I observed the natural features, I recognized that we can learn and take inspiration from her:

1. The Earth seems to have the need to evolve, and contemplates its own higher nature. I saw in Norway, Nature herself in the reflective solitude required to facilitate this connection; the stoic stillness and silence, as if in deep meditation was visible in the fjords, in the waters, as well as the mountains.

2. The Glaciers, which formed the fjords during the Ice Age, continue to selflessly replenish water in the rivers and lakes, providing a stellar expression of service and sacrifice without any expectations of return.

3. Unity in the diversity. Vistas are washed with different hues of green, composed of varying sizes of trees. Yet they seem to be growing in an orderly and even symmetric manner at times, giving the impression that they were artificially planted, by harmonizing differences. At the same time, the ecosystem hosts a variety of life forms, both simple and complex, like insects, worms, birds, and animals, without differentiation; maintaining the unity amongst them all and at the same time recognizing and respecting differences.

4. The gigantic mountains, though seemingly overpowering, exude a sense of humility and love. They stand firm but seem aware of their frail nature formed by the deep recesses hidden in the solid rock. As human beings, despite internal cracks and fragility, we too might express this sense of humility and love for all around us.

Modern Science, based on empirically proven data, classifies things into living and non-living entities. Instead, the esoteric tradition teaches us that everything is alive.

But there was also a lot of evidence of the consequences of man's insensitivity towards the Earth.

1. High temperature, despite being so close to the Arctic Circle, was the first red flag we saw. Unseasonal rains, and extreme heat or cold climate, are said to be likely caused by man's actions. One obvious result is that the glaciers and gigantic fjords, some as old as the Ice Age, have been reduced to a few square kilometres of thin ice in many cases, which too is melting away very quickly.

2. We saw bald patches; entire regions where the trees were obviously flattened for commercial considerations.

3. Many mountains were quarried for building materials.

4. Garbage bins were full of non-biodegradable plastic waste.

5. Large cruise ships carrying 300-400 tourists were docked at each of the small



towns we visited. One can't even imagine what their sometimes irresponsible and careless presence would be doing to the environment.

In nature everything happens with order and rhythm. When we disturb this rhythm, it gravely impacts the Earth, leading to evidently catastrophic consequences. As the Earth becomes sick, man is also bound to become sick. We are not separate!

Can this be rectified? Varying debates offer a variety of stands. But what is irrefutable is that we must take responsibility to moderate further damage. Is it a problem of needing new technology, or new regulatory laws?

The root of the challenge at hand lies in our attitude towards the planet at large, and the change that is called for, therefore, is an internal change of attitude.

Norway is legislating 100% conversion to battery-operated vehicles by 2022 and doing away with fossil fuels. Use of solar and wind energy to generate electricity is helpful, but we might observe that often it amounts to treating symptoms. Perhaps, the root of the challenge at hand lies in our attitude towards the planet at large, and the change that is called for, therefore, is an internal change of attitude.

As philosophers we acknowledge that change starts and ends with us. It seems to be a question of identity - to overcome separation, and to really learn to belong - to really recognize and live as part of nature, in harmony with her laws, by expanding our Consciousness, beyond personal interest, to include collective welfare; because "what is good for the beehive is always good for the bee."

It is imperative for **all of us** to remove the separation in our minds as well as our actions, between all the components of nature. Bringing this attitude and forging a deep connection on a day-to-day basis with our surroundings, and even everything far out in the universe, both visible and invisible. Perhaps such an enriched identity might help us preserve the wellbeing of the planet, our Mother Earth. ★★★



Hoarding Books Versus 'Living' their Wisdom

By Suresh Motwani

I confess: I love seeking knowledge. I read a lot, and also hoard many more books than I can actually read...I am a *bibliomaniac*. Thomas Frognall Dobson spoke of this fictional "neurosis" that prompts an obsessive desire to collect books. (1) But there is a more fascinating Japanese word for it: *Tsundoku*, which essentially is to do with the hoarding of books, many of which shall never be read. We simply allow these books to pile up on our book shelves.

Synchronistically, I read about this Japanese term a few months ago, just as the wind had knocked over a precariously perched tome of books, onto the floor. My teacher's words from a class at New Acropolis echoed in my heart: "*Seek wisdom...but only seeking will not help until answers are found and embodied, and lived. As one is able to live in daily life what one learns, it truly becomes lived wisdom, rather than plain intellect.*"

This moment spurred some introspection. I have been gathering books on spirituality by contemporary teachers of *Advaita* philosophy, Tibetan Buddhism, Zen Buddhism, spiritual poetry, psychology, mythology, travel, acclaimed fiction to do with the human condition, or even darker aspects of the human mind such as criminal behaviour, etc. However, I have read only half the books I have collected. Not only is my mind intellectually



fascinated by spirituality and the human mind, but I also seek validation and appreciation from others around me, based on the verbal discussion of these concepts. This thinking mind, my Intellect, had become but the monstrous collection of concepts; it was nothing but a cup, absolutely filled to the brim.

This thinking mind, my Intellect, had become but the monstrous collection of concepts; it was nothing but a cup, absolutely filled to the brim.

It is also evident that some of the basic truths I have been learning have embedded themselves into my actions in daily life. So, my aspiration for knowledge hasn't been entirely in vain.

A small passage from Lao Tzu's *Tao Te Ching* makes deeper sense to me now: "Fill your bowl to the brim and it will spill. Keep sharpening your knife and it will blunt. Chase after money and security and your heart will never unclench. Care about people's approval and you will be their prisoner. Do your work, then step back. The only path to serenity." (2)

Rudolf Steiner said: "Whoever seeks higher knowledge must create it for himself. He must instil it into his soul. It cannot be done by study; it can only be done through life. Whoever, therefore, wishes to become a student of higher knowledge must assiduously cultivate his inner life of devotion. Everywhere in his environment and his experiences he must seek motives of admiration and homage." (3) This embedded the conviction that I had to use the thinking-mind to seek, and to ask questions, and to consume knowledge. But it also clarifies that it is in actually dealing with the challenges and obstacles in daily life, with harmony, kindness, and discernment, that one might find the real evidence that the knowledge has become wisdom and assimilated into my being.

Traditions suggest that the human being has access to *Manas*, the higher objective mind, unlimited by time and space, and therefore not driven by

conditioning or opinion, but motivated by, and discerning of, Truth, Beauty, and Goodness. Hence there lies no problem in the seeking of knowledge. But the true answers one might reveal by using the mind to engage with **That** which is beyond the thinking mind. This, perhaps, is the key to intelligence that emerges from real insight and experience.

So, after a life season of hoarding and consuming books, a season of introspection on how to live the teachings in a better manner, has begun. This requires effort and discipline but is extremely empowering because it has facilitated changes in my actions and my responses to daily life situations. Humbly, I have tried to *become* the teaching, rather than just satiating myself in knowing things or spouting them in conversation. We do not submit to a thought or teaching in a book because of dogma-induced conditioning or fear, but by experimenting with its application in our life journey. We need not depend on others' opinions or advice; we can definitely take the help of their experiences as good inspiration, but ultimately we must experiment and realize it for ourselves.

I understand that the thinking mind may never stop 'seeking' knowledge. But I have also come to realize that if I develop the conviction that the various voices of the thinking mind are rooted in desires, and belong to my transient personality, then it might lead to a gradual process of 'liberation' from dependence on, and identification with, them. The display of knowledge, gymnastics of the intellect and cleverness are not necessarily signs of true wisdom. It is simplicity, humility, the fearlessness to try, the ability to learn from failure, and true compassion that point to true wisdom.

Therefore, as I learn to deal with my *Tsundoku*, I cherish my unread books, because they will demand from me new experiences, to practically investigate new questions; they promise to me the ecstasy of future epiphanies, and a life still unexplored. Hence life's journey can become about integrating the learnings into thoughts and actions, rather than exhibiting and celebrating the intellect just for winning approval from others.

Summing it up with a Zen Story (4):

A person asked, "What is a minor enlightenment?"

Master Jiyu-Kennet said, "A what?"

The person continued, "A minor *kensho*, a minor *Satori*?"

Jiyu-Kennet replied, "Enlightenment is enlightenment. Sometimes the glimpses are big and sometimes they are small, but it is still one and the same thing. Don't think that the enlightenment is bigger or smaller."

We need not depend on others' opinions or advice; we can definitely take the help of their experiences as good inspiration, but ultimately we must experiment and realize it for ourselves.

The questioner continued, "I had the impression that once you got enlightenment, you got it."

Jiyu-Kennet said, "Once you have realized it, you will always know it. But if you don't keep your training up, heaven help you; you'll be worse off than you were before. It's not something you 'get', it's not something you 'keep' for eternity. Training, as Dogen says, is enlightenment. This is why Shakyamuni Buddha always carried his begging bowl and always wore his robe. A lot of people think, 'Why didn't he just sit back and enjoy it?' Enlightenment isn't something you have; it's something you are, something you do."

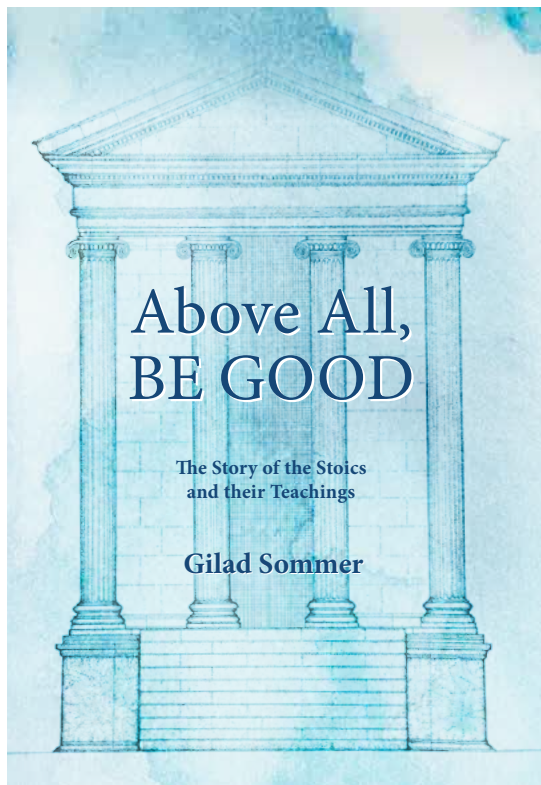
Eventually one realizes that life is not about knowing – but about becoming – ennobling the knowledge with practice.

The *Voice of the Silence* by Helena Patrovna Blavatsky states this poetically: "In order to travel on the path, thou hast to become that path itself." ★★★

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*New Acropolis (India) launches
“Above All, Be GOOD” by Gilad Sommer
(Director of New Acropolis USA Midwest)*



Gilad Sommer
Director of New Acropolis USA Midwest

Book Synopsis: The pursuit of wisdom and the good life runs like a thread throughout the history of humanity. Among the many groups and individuals who have attempted to propagate a natural philosophy of living, the Stoics stand out both for their persistence and perseverance as a philosophy school, and for their influence on the history of humanity.

We all want to live a good life, but while many of us accept the ready made answers our society, education and media offer – the Stoics believed that the real answer to the question of the good life must pass through the use of our own reason, which should not be confused with the intellect.

Stoicism developed in times in which people were losing touch with metaphysical values and the wisdom of the ancients. Today, with the disintegration of the moral traditions of our cultures, we are seeking answers as well, a wise way of life in a chaotic world. The pragmatic teachings of the Stoics find a listening ear among contemporary seekers, as they come from a time very similar to our own.

From Zeno, an eclectic philosopher who taught in the Stoa of Athens, to Marcus Aurelius, the great philosopher king who left his thoughts to posterity, this is the story of the Stoics and their teachings.

JAN//FEB//MAR 2020

Schedule of Public Events **MUMBAI**

COLABA

Talk

4 JAN
SATURDAY

6-8 pm

Free Admission



By Glenn Carstens-Peters / Unsplash / CCo

New Year Resolutions and the Art of Commitment

Today, freedom is measured by the number of choices available to us. But what is true Freedom? Is it the ability to create myriad possibilities or is it the wisdom to close them at the right moment? Is it the ability to do what one desires without obstacles, or is it the capability to defeat the obstacles of our own desires? As we start the New Year with renewed promise and self-resolve, join us as we explore the freedom that results from daring to commit.

KHAR

Talk

11 JAN
SATURDAY

6-8 pm

Free Admission



By Markus Spiske / Unsplash / CCo

Becoming a Real Leader

What if it were within our grasp to become the leaders we wish we had? What would make us real leaders, and not just managers? How might we empower others, to help them fulfill their own potential?

JAN//FEB//MAR 2020

Schedule of Public Events **MUMBAI**

COLABA**MONDAY**

Open House

13 JAN

Course Starts

20 JAN

7:30-9:30 pm

Pre-Registration
Required

Living Philosophy – Discover Awaken Transform

This is an introductory course on practical philosophy that establishes the basic foundation of every aspiring Philosopher. The course weaves a journey through a comparative study of principles of Eastern and Western Civilization, to develop sensitivity towards the eternal principles of life.

Together we will explore the Mystery that is hidden in life and what it means to be a philosopher. The course is to inspire you to ask the great questions of life, and to give you tools to face personal and collective challenges.

Testimonials:

“The LP course is a real awakening. You learn from various cultures like ancient Egypt, Greece, China, India... and your eyes are opened to essential insights from around the world. But the most significant journey is the one you make within yourself, inspired by these teachings.” –Sangeeta Iyer

“New Acropolis’ Living Philosophy course opened my mind and heart to a whole new way of viewing the world and living life. It brought back a sense of wonder, meaning and purpose, and showed me that each one of us can be so much more than what we limit ourselves to.” –Trishya Screwvvala

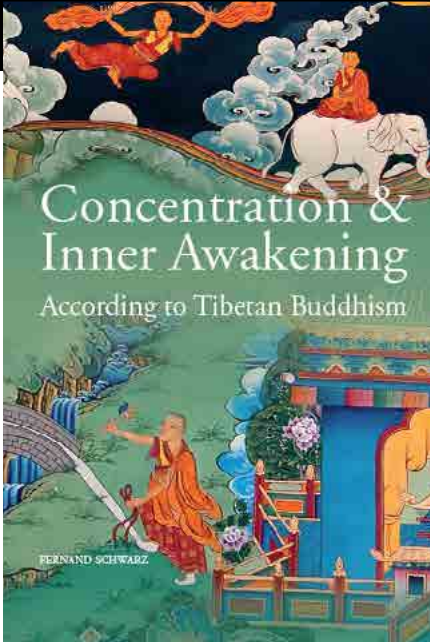
“After joining this course, I had a different perspective towards life. The ancient myths and wisdom, which were just stories for me till then, slowly started making sense and I started connecting them with my own life. This gave me a glimpse of how much I need to work on my internal growth, in order to become a better person. This course was the ignition to change the course of my life. :)” –Samarth Shetty

JAN//FEB//MAR 2020

Schedule of Public Events **MUMBAI**

COLABA

Talk
18 JAN
SATURDAY
 6-8 pm
 Free Admission



Art of Concentration

In the year 1600, one of the great Tibetan Lamas drew a special picture to teach his disciples about the Art of Concentration. What is the important role of concentration according to Tibetan Buddhism, and what we can learn from this special drawing that can enable us to live a more fulfilling life in today's world? Director of New Acropolis India, Yaron Barzilay, will take us through the journey of revealing the meaning behind this ancient painting and how we can translate it into our daily lives.

KHAR

Talk
25 JAN
SATURDAY
 6-8 pm
 Free Admission



Concentration for a Meaningful Life

Are you ruled by 30-second commercials or 140 character stories? Do half-baked ideas leave you jumping from one half-done project to another? It is easy to get lost in doing many things. Join us for a practical session on how to develop concentration and bring more focus and depth to life.

JAN//FEB//MAR 2020

Schedule of Public Events **MUMBAI**

COLABA

Talk

8 FEB
SATURDAY

6-8 pm
Free Admission



The Last Prince of Atlantis

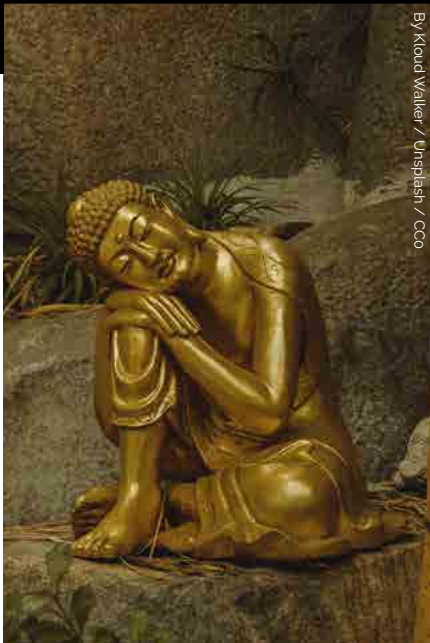
Plato and many traditions speak of a single island that was all that remained, about 12,000 years ago, of the once vast continent of Atlantis. Join us as we explore *Ankor, The Last Prince of Atlantis*, a novel by Jorge Angel Livraga Rizzi, founder of New Acropolis International Organisation. The book charts the final years of the realm of "Poseidonis", where Ankor, the son of the last initiate-king of Atlantis, is educated into the mysteries. As we travel to a world of forgotten wisdom and tradition, perhaps we can awaken a world more familiar to the soul of the reader..

COLABA

Talk

15 FEB
SATURDAY

6-8 pm
Free Admission



By Kloud Walker / Unsplash / CCO

Buddha's Path of Happiness

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.

JAN//FEB//MAR 2020

Schedule of Public Events **MUMBAI**

KHAR

Talk

15 FEB
SATURDAY

6-8 pm
Free Admission



By: Fileto Marcus Aurelius - Piazza del Campidoglio (4) JFC - Wikimedia Commons.
Retrieved: 24 Dec 2019

Make Your Life Count: Tips from Emperor Marcus Aurelius

Do you ever wonder what you might be able to do to make your life more meaningful? Let us investigate the practical advice of Roman Emperor Marcus Aurelius through his book *Meditations*, written as a diary to himself while fighting a war. What lessons can we extract to help us live with more depth and centeredness, despite the circumstances of our own lives?

KHAR

Talk

29 FEB
SATURDAY

6-8 pm
Free Admission



By: Tim Trud / Unsplash / S.Co.

Face Your Fears - Unleash Your Potential

In the quest to actualize ourselves, we encounter self-imposed limitations such as fear. How can we learn to work with this debilitating emotion so that we may lead freer and fuller lives?

JAN//FEB//MAR 2020

Schedule of Public Events **MUMBAI**

COLABA

Talk

7 MAR
SATURDAY

6-8 pm

Free Admission



By Hajor / Wikimedia Commons Images / CC BY-SA 3.0

Unveiling the Language of Symbols

Ancient symbols such as the ankh or the yin yang, played an important role in civilisations across the world, and still draw our attention even today. What wisdom can we extract from this ancient and universal language of symbols and how can they help us discover a deeper meaning and purpose to our own lives?

KHAR

Talk

14 MAR
SATURDAY

6-8 pm

Free Admission



By Siree Photography / Unsplash / CC0

Re-thinking Education

Traditional wisdom suggests that the process of education is not to gather knowledge, but to draw out what already lies latent within the human being. Together we shall investigate the tenets of a holistic and lifelong pursuit of education.

JAN//FEB//MAR 2020

Schedule of Public Events **MUMBAI**

COLABA

Talk

28 MAR
SATURDAY

6-8 pm

Free Admission



By "File:Maiana Jalaluddin Mohammad Balkhi by Hossain Behzadi - 1957.png" / Wikimedia Commons. Retrieved 24 Dec 2019

Rumi the Philosopher

"Love is the astrolabe of God's mysteries," said Rumi. What about the force of love brings us closer to unity? How can we learn to manifest love in our lives? Join us as we voyage through Rumi's poetry to gain insight into our potential.

KHAR

Talk

28 MAR
SATURDAY

6-8 pm

Free Admission



By slon_dot_pics / pixels / CC0

Who Am I? Why Am I Here?

In our journey through life we often ask fundamental questions about our purpose, and life's ultimate meaning. If only there was someone to guide us on how to seek the answers to these questions! These questions sparked the investigation of wise men through the ages; they found answers, and left us clues to discover these answers as well!

JAN//FEB//MAR 2020

Schedule of Public Events **PUNE**

PUNE

Talk

4 JAN
SATURDAY

6-8 pm
Free Admission



By 6z2z079 / pixabay / CC0

Stoic Lessons from Marcus Aurelius: Philosophy for Daily Life

What can we learn from a philosophy developed over 2000 years ago, valued for its practical efficiency? We will extract some lessons, found in *Meditations*, the writings of Marcus Aurelius who was a scholar, military leader, Roman Emperor and a Stoic Philosopher of 2nd century AD Rome.

PUNE

MONDAY

Open House

6 JAN

Course Starts

13 JAN

7:30-9:30 pm
Pre-Registration
Required



Living Philosophy – Discover Awaken Transform

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JAN//FEB//MAR 2020

Schedule of Public Events **PUNE**

PUNE

Talk

**18 JAN
SATURDAY**

6-8 pm
Free Admission



By: pxabay / CCo

From Anxiety to Clarity

Is anxiety caused by circumstance or our reaction to it? Perhaps the key lies in being able to come closer to the cause of things, by learning to observe deeply, and with simplicity. Drawing from the teachings of ancient philosophers, we will investigate how we can gain clarity, and live with more meaning and joy.

PUNE

Talk

**8 FEB
SATURDAY**

6-8 pm
Free Admission



By: sasint / pxabay / CCo

The Pursuit of Happiness

Why do we do whatever we do? The short answer might be - to be happy. Aristotle said, "Happiness is the meaning and the purpose of life, the whole aim and end of human existence". He also said that "Happiness depends upon ourselves". Let us begin to explore the true nature of happiness.

JAN//FEB//MAR 2020

Schedule of Public Events **PUNE**

PUNE

Talk

15 FEB
SATURDAY

6-8 pm

Free Admission



By Kasturi Lakshmi Mohit / Unsplash / CCO

Reconnecting with Gaia: Symbol of Mother Earth

In many cultures across the world, the concept of Mother Earth was deeply revered. In Greek mythology, Gaia was personified as primal Mother Earth, from whom all life originated. What can we learn from the ancient symbolism of Gaia, representing balance on Earth and wholeness in the universe? How can we learn to be more conscious of how we treat her today?

PUNE

Talk

14 MAR
SATURDAY

6-8 pm

Free Admission



By Ashley Batz / Unsplash / CCO

Finding a Way Out of the Maze: Myth of Theseus

What is the labyrinth in our lives? Should we dare to enter it? Is there a way out of it? Does life help us to find this way? Let us understand the symbolism of the labyrinth with the myth of Theseus, set in ancient Crete. The story depicts the journey of Theseus as he heroically enters the labyrinth, defeats the minotaur – a beast that had been terrorizing the kingdom, and eventually finds his way out to freedom.

Our Centers

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