

The Acropolis

Philosophy for today

The Legend of the
Gordian Knot

The Cancer of
Separatism

Art, Music, Film
and more!

ISSUE 2 - JUNE 2020





What is The Acropolis?

In ancient Athens the Acropolis, literally meaning the High City, was the place which supported the highest ideals of the people. The founder of New Acropolis International, Professor George Livraga, chose this name to capture the key objective of philosophy; that we as individuals build a new high city within, that we discover the heights of our own potential, so that we may externally build a new high city, a new and better world, together.

The Acropolis magazine is motivated by this objective and aims to share inspiring content, combining all the major endeavours of philosophy, art, science, education and culture.

About Us

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

For further details please visit: www.acropolis.ie



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Editorial:

Determining Our Future

Now we are in the “after”, and now is the time to seriously think about the way of life we want to engage in and what attitudes and behaviours we need to adopt if we are to truly change.

The confinement has allowed many of us to do more introspection, to live more soberly, to better find ourselves and reconsider the life we want to lead.

We have collectively realised that adversity is an integral part of the human condition and that what we are experiencing today can be useful, despite the inconvenience, uncertainty and fear.

The meaning of human trials is characteristic of philosophy. They generally lead to hope and sacrifice.

Tomorrow will not necessarily be better than today, but we can make it better by transforming ourselves and supporting our fellow human beings in their transformation.

The tests of life cannot be lived in submission but in freedom.

The freedom of the philosopher is that of choosing to change, to transform and to become better despite the circumstances. Of course, we are also free to stay as we are, or to change for the worse. But these forms of freedom contain pitfalls because, in a world which evolves and transforms, those who do not progress go backwards, and end up being caught by fear and withdrawing into themselves.

It's time to stick to our own resolutions, to act the way that we see best for ourselves and those around us. It's about honouring an inner commitment with deeds. We can free the inner self, the real human being that each of us carries within and which we have discovered or rediscovered during this period of confinement.

Philosophy advises us to view the future with caution, a virtue par excellence capable of keeping us away from extremes. Between inertia and danger, caution is the meaning of positive action.

Our actions, not what we know, will determine our future.

Alain Impellizzeri
Director New Acropolis Ireland



Carl Gustav Jung

*“You are what you do,
not what you say
you’ll do.”*

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Solar Festivals in Tibetan Buddhism

Giulia Giacco

The qualities of the summer solstice: stillness, light, clarity, openness, warmth and abundance, parallel in many ways the factors of enlightenment in the teachings of the Buddha. However, Buddhism has no celebration around the summer solstice. Summer solstice celebrations don't seem to synchronise well with the concept of the "middle way". One of the reasons summer solstice has historically been a time of celebration and joy is no doubt linked to the amount of sunlight received. The solstice marks the longest day of the year and summer is a time of increased ease and excesses, exemplified by the bursting of light and the desire to move and be outside to make up for time "lost" during the dark, cold and long winter.

However, summer may also be a time of apathy, inertia, of veiled but growing anxiety as the summit of sunlight is reached and the sun has by now reversed its trajectory. The apparent association of the summer solstice and summer season with the "body's reactions" to the natural circumstances of the "weather", may look indeed, from a Buddhist point of view, very much pertaining to the embodied rather than the inner life. It is quite a "relative" form of enlightenment, if we may say so.

Not all cultures use a solar-based calendar. In the Mahayana Buddhist traditions, based in the lunar month, it is the relationship between the sun and the moon which is of importance in determining and celebrating the solar festivals. The Buddhist tradition invites to recognise the transience of everything that is manifested, which is a reflection of the law of cyclicity: each and every sacred festivity in the month, following the beat of the moon's phases, acknowledges this cyclicity while also celebrating physical and metaphysical enlightenment. At the full moon the sun and moon are in exact opposition and so the moon is fully illuminated by the light of the sun. Therefore the full moon periods have been referred to as the "solar festivals" or the "solar fire festivals", spanning five days—two days preceding, the day of the lunation itself, and the two days following.

The most sacred among the monthly solar festivals falls on the fourth month of the Tibetan Calendar, and is called Saka Dawa. Festivities peak on the 15th lunar day (full moon), which is associated with three major events in Buddha's life – his birth, his enlightenment on a full moon night, and his parinirvana (death). Saka Dawa is usually celebrated between April and May, but in leap years, it falls between May and June. Tibetan Buddhists believe that immense amounts of merits and purification can be accumulated through practice in this period. These meritorious acts revolve around early teachings of sila (morality), dana (generosity) and bhavana (meditation). Since the full moon day is the most sacred, these acts are practiced with more attention and enthusiasm.

The practices performed during the Saka Dawa and the solar festivals can be seen as re-centering experiences in times of devotion and connection with the sacred, reflecting in the way action is expressed in the world. The time following the summit of light ("summer" in our solar calendars), is a time for consolidation of what was gained in terms of insights during these practices, a time of reaping of the fruits of the inner work with the presence and openness characteristic of this time of apparent "stillness".

As we noticed above, summer's external factors are many and may represent a moment of dispersion. As the outer and inner space that we inhabit "expands", demanding from us more attention and compassion, our inner light can help us navigate with dignity and acceptance, knowing at the same time that warm days and sunlight come and go. It is a time of integration and application of what we have learnt, in all activities, while also looking outside, stepping out of our preoccupations while being together, experiencing something bigger than ourselves. Times of light help us to refocus, reflect, see clearly, directly, without judgments, into our shadows. Like farmers store crops during summer for the rest of the year; we can "store" what we have acquired through our personal efforts and merit and access them when we need to gain perspective and connect to the essence of things during the darker seasons of our soul.

We can call upon our inner "crop supplies" to gain in confidence and know that the ability of enlightenment, of becoming a Buddha, exists in every individual, regardless of the time of the month or the year, the amount of sunlight or the temperature. Light is always there, be it day or night, winter or summer: it never goes. We need to connect to it consciously and be able to express it. The source, the factor of light, our sun, our full moon, is within. Summer solstice and solar festivals are just cyclical reminders set by nature on our personal and collective calendars.

To Be or Knot to Be

Aidan Murphy

The Legend of the Gordian Knot tells us of an ordinary man named Gordias who rode into the centre of the Phrygian kingdom on his simple ox-driven cart, unaware that a recent prophecy would announce him, as the newest arrival in town, to be declared King. So the capital was renamed Gordium and Gordias went on, anointed by fate, to be a wise and just leader of his people. To commemorate his rule, his son, Midas, tied the ox-cart to a post as a tribute to the gods. The cart was secured in place with a knot so complicated that no one could undo it.

Until, of course, the journey of Alexander the Great in the 4th century BC brought him to the fabled site and the famous riddle. The problem was deemed insoluble; many had tried and many had bloodied their fingers just searching for a thread, a loose end, anything to decipher and unravel the conundrum. Another prophecy had been born, that he who should solve the Gordian Knot would go on to become king of all Asia. Alexander was ambitious and had a keen mind, not only in terms of intellect but of vision. After contemplating the problem a while, he unsheathed his sword and dispensed with the knot in a single, swift stroke. His empire would go on to cover most of the known world.

A part of us may want to yell, "That's cheating! Surely anyone could have just cut the thing?". Often our pride makes it difficult to discern the lesson we can learn from such examples, be they historical, mythical, or otherwise. In reality, many of the most complex problems we encounter have a very simple solution which we neglect to consider. The sword of Alexander symbolises intelligence, not the analytical mind that gets lost in the intricacies of the problem but that very discernment and imagination that allows for creative problem-solving.

For our own inner life, we have knots that puzzle us - behaviours, habits, shortcomings, limitations, a variety of knots that bind us, confuse us, hold us back, and often, seem to be tied so tight that nothing could separate and resolve them. The sword, also, has often been a symbol of will: the will to act. We can stare at a problem all day, analyse it until the cows come home and yet sometimes, the simplest action is the most effective. Of course, many knots require a different approach, many patterns of behaviour require progressive and gradual adjustment but we can all reflect on which knots require patient work and which can go the way of Gordias', with a simple, yet decisive action.



KING OF ALL ASIA

The centre of man is the heart,
The heart of man is a knot.
I know not what the futility of this implies,
A beggar of knowledge such as I,
Tied to the post of my ignorance,
Mud-caked wheels languish unspinning,
Tangled pump blocked, blood thinning,
As I pull against my burden,
Heaving blindly, salt-soaked skin and
Curse-laden tongue recoiling from the
Mocking air.

And that was my choice,
To live hitched and burdened,
My knotted heart certain it was not my fault.
Learning to love the mud and stew in the pity,
To crave the safety of a knot
So hard and tight I was sure nothing
And no one could ever hurt me.
That privilege was reserved for me alone.

And I was alone.
Until Fate presented me with another choice,
To use the blade of my intelligence
Instead of only the handle,
And the knot, deemed intricate beyond conception,
Fell apart in two hard lumps,
Like the carapace of a bygone hour,
And my beleaguered heart opened
Like a flower.

Aidan Murphy

The Boring Tool

Paul Savage



Boredom is something we are all familiar with, yet in our increasingly technology driven world, we are less and less able to engage with it and use this mental state as a means of creativity, learning and conscious development.

We are all aware of that compulsion to turn to our phones as soon as we find ourselves alone or waiting for the bus, or even at a restaurant if the other people have left the table. The phone has become the new cigarette we reach for to relieve social awkwardness or boredom.

The word boredom has often been attributed as coming from the analogy of a 'boring tool', a kind of drill that works slowly and repetitively into hard rock. And this association seems quite fitting as we have come to see our phone as 'the boring tool' in many ways. It is the tool that we see as alleviating boredom but ironically it is the very thing we often find ourselves bored with. We scroll through images and content which at best only briefly engages our spontaneous attention but mostly we are simply scrolling for the comfort, in the superficial sense, that we are stimulated and not bored.



The late Mark Fisher, cultural theorist and philosopher in his blog K punk writes;

"...boredom was a challenge, an injunction and an opportunity: If we are bored, then it is for us to produce something that will fill up that space."

but he continues by saying,

"Capitalist corporations go out of their way to invite us to interact, to generate our own content, to join the debate. There is now neither an excuse nor opportunity to be bored"

As Fisher points out, this space for boredom has been filled with technology, which makes it increasingly harder to think and use our own means and mental energies to engage in voluntary attention. Boredom at a basic level can be used as a positive force to start some action but this can lead onto higher levels of engagement which sharpens the mind through focus and imagination and thus brings about a more awakened consciousness and nourishment of the individual self.

What technology and, particularly, social media are so good at and why we are so accustomed to reaching for our phone as soon as we find a free opportunity, (but also when we should be paying attention!) is that it can pacify our spontaneous attention so masterfully.

New content every second keeps at bay that state of 'boredom' which we have become so weary and anxious of. But ironically this petulant need of our ego to fend off boredom and wanting continuous stimulation is what keeps us in an anxious loop of feeling bored, struggling to focus and ultimately unsatisfied.

So not only do we need to train ourselves to stop reaching for 'the boring tool', we must also learn to see the state of boredom in a new way. By definition boredom is an emotional state experienced when we are not interested or engaged with our surroundings or actions. But learning to turn that around with attention and imagination we begin to appreciate these moments as opportunities for increased consciousness. Waiting at a bus stop can be used as a chance to observe the often missed passing of time and with attention we can learn to have an increased awareness of our surroundings, absorbing sights and sounds without judgement or objective thinking. This suddenly makes the seemingly banal, trivial or boring show itself to us in a new light. We can learn to experience these 'non eventful' moments as profound and poetic and witness the beautiful interwoven reality of our existence, which is far from boring.

THE CANCER OF SEPARATISM

Delia Steinberg Guzmán

When we argued some years ago in our writings and lectures that a new Middle Ages was approaching, the prediction seemed exaggerated and almost fatalistic.

We also explained at the time that the repetition of historical cycles did not necessarily have to be seen as a calamity or regression, but as part of the natural course of life, which progresses gradually in a circular and spiral-shaped manner, touching similar points along the way, although at different levels of evolution.

Far from being fatalistic, let alone exaggerated, events today are proving the truth of those words. Now there are a great many authors and scholars who are talking about the phenomenon of a medieval period resulting from the last few centuries of our history, as a period of rest and recovery before a possible "renaissance".

There are various characteristics that indicate the presence of an intermediate cycle of our civilisation. But there is one which is particularly relevant today, due to the serious complications it may bring

if we fail to realise its true magnitude. I am talking about separatism.

Beyond its political meanings - although these are also included - separatism is a force that infiltrates all human expressions with a tendency to dissolve everything that has been achieved until now. It leads one cell to oppose another and results in an extreme form of individualism, which encloses each person within themselves, within their own reality.

Terms like freedom, independence, autonomy, free expression, self-determination and so many others are no more than synonyms of the process of separatism. Today nations are divided into provinces and regions, which claim absolute originality and self-sufficiency. But the process continues, and the regions and provinces continue to be divided up into smaller segments, based on any differences or distinctions that can be shown. The next step will be for one town to become separated from another, and even within the same families we will begin to notice cracks that will inevitably result in clashes between the generations.

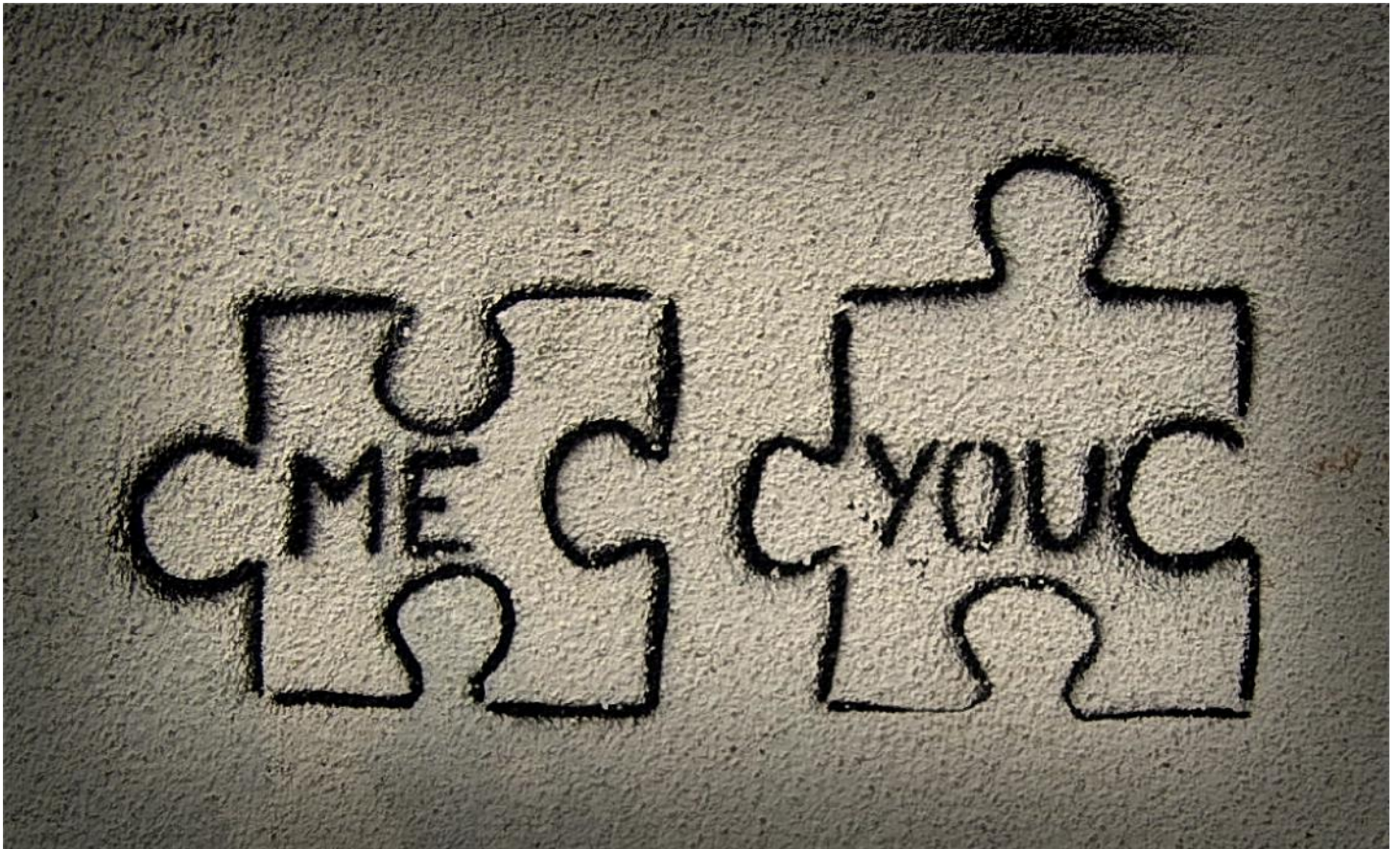
When, as the culmination of this process, the individual becomes the ultimate unit and becomes “separated” from all the rest, what will happen then? We will be in the heart of the Middle Ages. Everyone will have to look out for themselves even in the simplest of difficulties, and all the achievements of civilisation, founded on collective work and cooperation, will have disappeared.

Perhaps, in the present, we may find it difficult to imagine a world without communications, where roads are cut off, where there is no fuel or energy; it may be almost impossible now to imagine large houses in the middle of the countryside and the great cities abandoned because they have become uninhabitable... But as separateness increases, all of these trends are on the rise.

However, as there have been many other Middle Ages before, and as human beings have emerged from all of them, we will also be reborn from this strange period that awaits us. But to be reborn an awakening is necessary, a firm mind that allows us to recognise the mistakes of the present in order to transform them into future successes.

The human being is a social being. The family, the village or town, the Earth that witnessed our birth all give rise to feelings of affection that cannot be erased from human nature. Those bonds just need to be straightened in a healthy way. It is enough to remove the parasites from this plant of civilisation, so that the new Middle Ages can pass over us like a fleeting dream and, after that brief hour of rest, the dawn of a new world can re-emerge, powerful and radiant.

New and therefore better.



The Proof Is in the Pudding


Conor McMahon

We all know the phrase, “the proof is in the pudding.” You don’t want a chef to tell you how great his food is. He has to make it to prove himself. The same should be applied to philosophy. What’s the point of a degree in philosophy if you’re not living it? Epictetus supported this belief saying, ‘A builder does not say, “Listen to me talking about the Art of Building”’. In this way our knowledge shines through in the things we do. And if pudding is the proof of a chef, what is the pudding of a philosopher and how do we make it?

For the Stoics, philosophy was primarily about the Art of Living. But this is not so easy as Seneca observed, ‘Just as some dyes are readily absorbed by the wool, others only after repeated soaking. It must soak in, not just giving a tinge of colour but a real deep dye, or it cannot deliver on any of its promises’.

In both Buddhism and Stoicism there is a real emphasis on living the practices and making them part of your daily life. Like paying attention to tying your shoelace. It’s funny to look back and see that the mind’s initial reaction to laughing at this was a mask of fear at the prospect of breaking the endless stream of thinking. This is what’s meant by the phrase, ‘when you’re washing your hands, wash your hands’. Be at one with the task and stop thinking about what you’re going to have for dinner or what you’re going to watch next on TV.

Most of the time as we move through the world we are responding to an unconscious belief system that’s causing emotions to arise and for us to act in different ways. We’re buying food in the supermarket and we look at the floor instead of chatting with the cashier. We might tell ourselves we don’t want to bother them, or if we talk to them today, then we’ll be compelled to talk to them



tomorrow. All these thoughts are flashing through our minds often without us even being aware of them, telling us that danger is lurking in the tall grass. And often these thoughts are misleading, or blown out of proportion.

So how do we become aware of these unconscious systems? We need to take conscious action and move towards the uncomfortable feelings instead of away from them. We need to step out of our comfort zone and engage in the battlefield of life. Through action we can see reality more clearly and begin to dissolve the fantasies created by our mind. Soon those uncomfortable feelings become a guiding force, and we can use them as opportunities to learn and not to run for cover.

Part of this is also accepting that things can and will get bad. There's no use being calm only when surrounded by candles in the comfort of your own home. As Seneca said, 'The sea is calm now but do not trust it. Pleasure boats that were out all morning are sunk before the day is over'.

As humans we have the ability to change by looking at our first response. First we monitor, then we make changes. For example, the next time you're driving and someone cuts in front of you, observe the instinctive reaction to lash out and shout back at them. Create some space between you and the reaction. When you do this you'll find yourself suddenly in control, and realising that you don't have to get angry. It's not a given. Even better, once you use this as a practice you can welcome the bad driving of others with humour as they are helping you on the spiritual path. As the Dali Lama said, 'Without an enemy's action, there is no possibility for patience or tolerance to arise'.

The Noble Spirit of Competition

Markus Edin

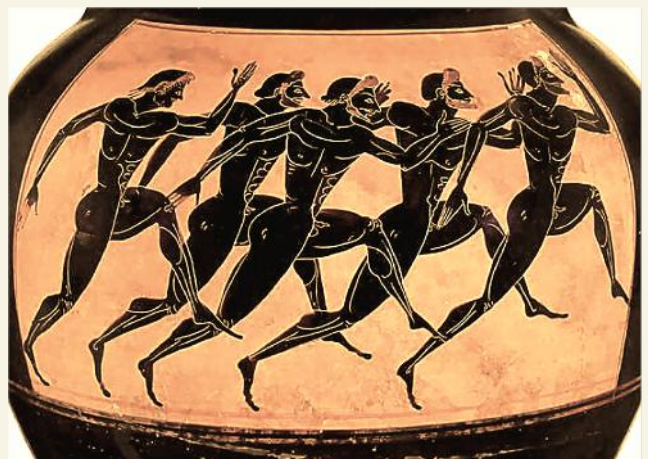
With the 2020 Olympic Games being cancelled we may seize the opportunity to reconnect with the spirit of this most famous and prestigious sporting event. For it has not always existed in the format we know it today, the ancient Olympics serving a vastly different purpose than the modern day Olympic Games.



Just how far back they date is a matter of debate but most sources agree that the first Olympics of the ancient world took place in 776 BCE, while others argue they date back much further. One founding myth tells us that Heracles himself held the first Olympics in honour of his father Zeus after defeating King Augeas whose stables he cleaned in his 5th labour but did not receive the agreed reward.

In the beginning the Olympics were as much a religious festival as an athletic event. The athletes would put their skill on display to follow in the footsteps of Heracles. Excelling in a religious festival was of great importance and seen as an honour for the whole state to the extent that during the Olympics rival cities would declare a truce so that their athletes could compete.

The word “athlete” takes on a wider meaning as Greek gymnasiums did not offer only physical exercise but also held lectures on philosophy, literature, music and medicine. They were an important part of spiritual and social life in Greece and supplied the training for the city's finest athletes. A healthy mind in a healthy body, as well as a well formed soul in a well formed body. The education of the youths was almost solely taking place in the gymnasiums of Greece to bring out upright, healthy citizens with strong morals and ethics. This made the Olympics one of the most important Festivals of ancient Greece, so much so that the first calendars are in the 4 year interval in which the games would take place. These intervals were called Olympiads.



In the first Olympics the only discipline that resembled a sporting event was a footrace over 176m, a distance allegedly set by Heracles which was called a “stade”, from which the word “Stadium” is derived.



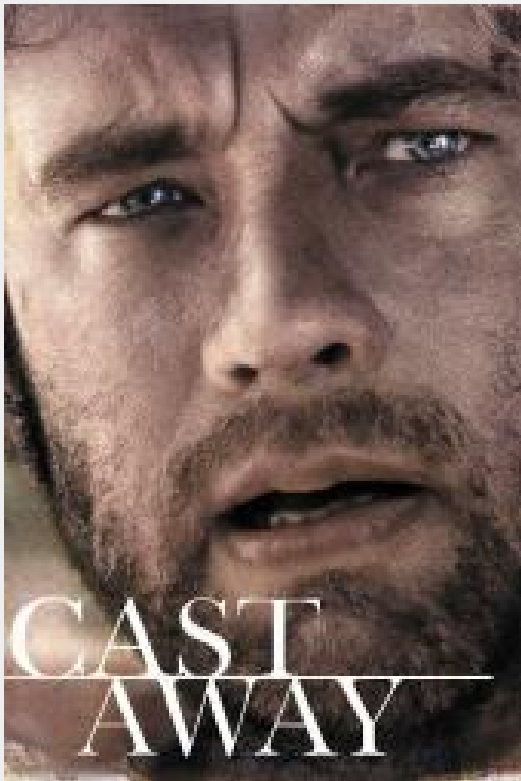
Further to the footrace the festival also consisted of artistic disciplines such as sculpting, singing and poetry to bring out the more internal traits of the “athlete” participating. In the succeeding Olympics other disciplines were added such as wrestling, boxing, javelin throwing and others.

As fiercely fought as the competitions between athletes from rival states were, mutual respect was held in high regard. A defeat in any discipline was not seen as a personal failure but as a recognition that the opponent had a higher mastery of whichever discipline they were engaged in. The moral character and discipline to overcome your own challenges was instilled in the gymnasiums from a very young age. And so was the ability to accept the defeat and recognise the opponents skill. This is what differentiates victory from simply being successful.

One can be victorious even in defeat. Being victorious is therefore also our ability to pick ourselves back up after we have been defeated in whatever challenge we chose or life has brought us. It is only when we put ourselves to the test that we learn how to wrestle with our weaknesses.

Competition fostering excellence was the understanding of the time and this spirit would later be revived in the founding principal of the modern Olympic games: “The importance in the Olympic Games is not to win, but to take part; the important thing in Life is not to triumph, but the struggle, the essential thing is not to have conquered but to have fought well.” This quote is from Pierre de Coubertin, founder of the International Olympic Committee (I.O.C.). It reflects perfectly the noble spirit of competition the Olympic games can inspire, the difference between victory and success.

This is the story of Chuck Nolan, played by Tom Hanks, who finds himself stranded on a desert island after a deadly plane crash. With no hope of rescue Chuck must learn to survive on his own.



Before the crash Chuck works as a systems analyst for Fed-Ex and his life is governed by time. He is a slave to it. He's constantly rushing around and his busy schedule prevents him from asking his girlfriend to marry him and also getting a tooth ache checked out. It is so easy to get wrapped up in the busyness of modern living that we can neglect the things that matter and it's only a matter of time before those chickens come home to roost. The film is a cautionary tale about what can happen if we don't take ourselves out of this eternal loop and gain a wider perspective.

When Chuck lands on the island his life comes to a stand still. It's only now he can hear the sound of the waves and the wind. Nature that he had ignored before comes to the fore.

Chuck spends much of the film re-discovering the things we take for granted. Finding shelter, making fire, catching food. All the things we have come to accept as part of our lives, but we've lost the connection to the source.

But this desert island isn't all peace and relaxation. Chuck has to dig deep inside himself to overcome the forces of nature. Life challenges us, but we have the resources within us to survive. If we engage in that battle, we can learn and grow. The theme of Cast Away is that there is always a way to survive the difficulties in life whether it may be physical, mental or emotional obstacles.

The film is also about a man who essentially dies and comes back to life. The story plays out the idea that we must die to the self, or the false self we have built. As Eckhart Tolle said, you need to "Die before you die and realise there is no death." That is the key to life and overcoming fear. It's also about learning how to die, which essentially means to let go. When Chuck eventually leaves the island he is not the same man that landed there.

One symbol in the film is a Fed-Ex box with angel wings printed on it that he never opens. He needs to believe that he'll get off the island soon enough to deliver it. The package is a source of sanity for Chuck, a package of hope. The fantasy of what's inside is what gets him through. Also the image of his girlfriend in a locket. In many ways he's using his imagination to get him through and even though it's a kind of fantasy, that can be part of the journey.

The film also encompasses the idea that the worst thing that happens to you can also be the best thing. We can never really judge an event as bad, because it's the struggles that can lead us to inner growth.

When he finally gets off the island and comes back to the world, he's like a ghost. Part of the world but not of this world. We see the consumer nature of the tables filled with seafood. He looks at it with disdain as he remembers the effort he went through to get his food, and now, it is handed to him. There is something repellent to him about the indulgence.



The film ends with Chuck at a crossroads deciding which way to go. We get the feeling that whichever way he goes he's going to be okay. There is no bad direction once you've found your centre.

The film invites us not to wait for a plane crash to take a time to elevate ourselves out of our busy lives. To draw a breath and take stock of where we are and where we are going.

Conor McMahon



Released in 2013, *Seeing Things* is a collection of 10 ethereal songs to which I find myself returning time and again. Perhaps it's the memorable (and eminently hummable) tunes, the smooth jazz sound, with pared-back piano and guitar that softly beckon like the sirens' call. Maybe it's the pure poetry of the lyrics, or the juxtaposition of the real and the unreal, and the seamless weaving of the ordinary and the extraordinary. Probably all that and more: the mystery of song.

Doherty is a prolific writer and accomplished performer, but here he exercises restraint, assured that less is more. Even the album sleeve is muted: plain white, except for the title and artist scribbled in one corner. To add to the intrigue there is a curious appendage: a small monogrammed pencil. We are invited, it would seem, not just to listen, but also to look, and to take note.

The album opens, appropriately enough, with a track called *To Begin*. This short soothing waltz ponders both the process of song-writing and the path to understanding God. It could just as easily be a comforting lullaby, or a summary of life itself. Either way, there is a sense of aloneness and uncertainty. And the album closes with *Red Sun*, a serenade saturated in the setting sun. No longer chasing shadows, now, but seeing meaning in them, the sense of foreboding is gone; the journey has come to an end, or at least a rest, and there is peace and contentment. And company.

Between these bookends are eight more laid-back songs that are in no hurry at all. There are simple, and sometimes not-so-simple, songs of love and longing, wanting and not wanting, and a search for meaning. Life, I suppose. As the title suggests, the thread that runs through it is the eye, or more precisely, the mind's eye: what we choose to see and how we choose to see it. It's a strange kaleidoscope of the heart and the head and the soul. But mostly the heart – the splendid heart.

Doherty borrows the title for this recording from Seamus Heaney; clearly an idol, and inspiration no doubt, to look harder, to see further: to seek out the Hippocrene. Maybe this is the perennial appeal for me: the sense of having found a waypoint from someone who has gone before. I guess it is for each of us to find our own. Perhaps it is not this particular music, nor this artist, nor poetry; but when we find that which inspires us, and we listen to its whisper, we too will smell the "censored" air, and see the rose that isn't there, and we can notice that which we would otherwise miss.

Perhaps now, more than any other time, we have a unique opportunity. Confined to our homes and unable to travel, except in our hearts and minds, and contending with uncertainty and myriad emotions, asking ourselves what is important, maybe this is our time to start seeing things.

Martin McGranaghan



Parting Thoughts...

Sonnet 18:

Shall I compare thee to a summer's day?

Shall I compare thee to a summer's day?
Thou art more lovely and more temperate:
Rough winds do shake the darling buds of May,
And summer's lease hath all too short a date;
Sometime too hot the eye of heaven shines,
And often is his gold complexion dimm'd;
And every fair from fair sometime declines,
By chance or nature's changing course untrimm'd;
But thy eternal summer shall not fade,
Nor lose possession of that fair thou ow'st;
Nor shall death brag thou wander'st in his shade,
When in eternal lines to time thou grow'st:
 So long as men can breathe or eyes can see,
 So long lives this, and this gives life to thee.

WILLIAM SHAKESPEARE





Times Change, Ideas Endure

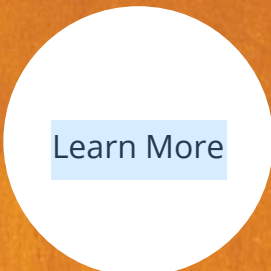
Philosophy for Living

Our Courses and Activities

The great philosophical teachings of East & West explain that we can't change the world if we don't change ourselves. It is through the practice of universal values that we can profoundly transform ourselves by putting our ideas into action. Our courses in Philosophy for Living offer a series of theoretical and practical classes to get to know yourself and learn to face many different circumstances in life without forgetting the art of living with others.

Transform your ideas into actions through an education in active philosophy.

Practical philosophy helps develop self-confidence, moral strength and resilience, to face the difficulties and crises of everyday life. It allows us to become protagonists of change in our lives and in our environment. This course is a series of theoretical and practical classes to get to know yourself and learn to face many different circumstances in life without forgetting the art of living with others. Accessible to everyone, we learn how to practice the teachings of the great philosophers of East and West in our daily lives.

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