



ACROPOLIS

Vol. 5, Issue 2

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On the Cover:

Summer flowers on green paper background

Sometimes, the simple things are more fun and meaningful than all the banquets in the world ...”

- E.A. Bucchianeri

As we step into the second half of what seems like a year that's rushing by, let's take a moment to pause and find joy in the simple things from everyday life.

May this season usher in not just change and momentum externally as we all can see, but calm and purpose internally for us all!

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Acropolis

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ACROPOLIS

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Editor's Note

Dear Reader,

Philosophy, when it is practical, is educational. It helps us to know ourselves and to improve ourselves. To be a philosopher is a way of life committed to the best aspirations of humanity.

This magazine is a way of sharing insights into a seemingly heavy word like *Philosophy* to be able to understand how the age-old wisdom of philosophy can be simplified through understanding, contemplation, and inspiration.

We hope you are inspired by the thoughts and ideas shared here.

We also invite you to experience our foundation course "Living Philosophy" and our other events if you are inspired to take your contemplations deeper.

Happy reading!

Sejal Ajmera

Editor - Acropolis

Against Separation, We Need Trust

Delia Steinberg Guzman

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 that gesture of unification, we would have to live in a 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...

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.

Ubuntu: I Am Because We Are

Manjula Nanavati



One of the foundations of how we conceptualize our sense of self today, perhaps came from the 17th century philosopher Rene Descartes' most famous maxim, cogito ergo sum or I think therefore I am. Taken to an extreme that Descartes himself may never have meant, we are conditioned to prioritize self-interest, applaud the pursuit of our own happiness, and promote personal freedoms dictated by one's own morality. Today we think of society as made up of a collection of autonomous, human beings, separate from the environment and, in many ways, independent of society, where only the fittest survive, leading to competition and conflict in an attempt to achieve success by protecting me and mine.

However, a swift and sweeping glance at the crime, gender inequality, poverty, racism and the violence all over our world asks me to consider if there might be a different paradigm we can use to build a better and brighter future for our children; a just society, whose warp and weft are empathy, compassion and generosity, where we cloak others with the same dignity with which we cloak ourselves, where wealth is not equated to worth, and where unity, and the things that bind us together as one humanity, are the basis on which we premise our relationships and our lives.

These are some characteristics of what we might refer to as Ubuntu, which encompasses a complex aggregate of values, attitudes and a code of conduct, which I have tried to identify and unravel in my investigation.

A community's lexicon arises from the need to express common values and shared ideas and beliefs. It is therefore interesting to note that Ubuntu has no direct translation in English, perhaps because this intricate and composite notion is not articulated as a culturally valued pursuit in modern society. Ubuntu comes from a Zulu word, whose equivalent exists in almost every African language, and can be loosely translated as "A person is a person through other persons" or "I am because we are". (1) Both phrases are a condensation of the idea that there is a universal thread of connectedness that stitches together all of humanity, and that community, indeed fraternity, not individuality, is what makes us human.

This gem of ancient African wisdom asserts that who we are, is defined by a sense of belonging to something larger than our own separate selves, and it is only when the whole flourishes, that each constituent part can reach its full potential. Ubuntu then, would reject the idea of a self-made man, positing that our every interaction and every experience has intrinsically contributed towards our growth, to who we are today. Our parents and care takers nourished our bodies and spirits when we were helpless. Our teachers taught us how to read and write. We learned how to work from mentors and colleagues, and how to build emotional connections through lovers and friends. All the technology and tools we use to increase our efficiency have come from the labor and creativity of other human beings. We must therefore acknowledge this enormous legacy with humility and gratitude, as well as the infinite worth of every individual whose life intersected with our own. If Ubuntu sounds like a naïve and simplistic tribal construct, irrelevant to modern society, one has only to look to Archbishop Desmond Tutu, who headed the Truth & Reconciliation Commission assembled at the end of apartheid in South Africa, to help the country heal. He presided over the testimonies of perpetrators of crimes on both sides of the abyss that divided the country.

These were broadcast on television so that the whole country would bear witness to the extent of the atrocities carried out, both in trying to bolster apartheid, and in trying to vanquish it. Hearing the complete stories of the chain of events that led to antithetical belief systems, however misguided, accomplished a ground-breaking phenomenon; as the entire world watched astounded, South Africa brought empathy, compassion and forgiveness to the process of justice, resulting in not just a punitive, retributive justice, but a restorative and redemptive process of healing, an important step towards unity.

This is Ubuntu.

By putting yourself wholly into another person's shoes, by letting go of your point of view, and by stepping back and changing your angle of vision to see things from another's perspective, perhaps you might come to the painful conclusion that given those self-same circumstances, you too might have reacted in a similar manner.

Desmond Tutu explained the essence of Ubuntu as "My humanity is caught up, is inextricably bound up in yours." (1) And this was perfectly exemplified by Nelson Mandela when he extended an invitation to his inauguration, even to his jailor, Christo Brand. How can we practically find within ourselves this extraordinary level of generosity of spirit that recognizes even an established enemy, first and foremost as a fellow human being? Perhaps we can begin by recognizing that the hurt and injustice caused to us may not necessarily have been a personal attack. People adhere to long held beliefs and experiences implanted in childhood, ingrained and affirmed by established ways of life. By striving to understand the reasons for their choices, we might end up seeing our adversaries in a completely different light.

However, this requires a seismic shift within us.

Ubuntu seeks out the good in each one, trusting that it exists. It is a formidable task to continually look for the good around us, despite the socio-economic challenges of our times. And even more arduous, is to unceasingly strive to bring out the capacity of goodness that lies within ourselves. But, in my own experience, inherent to human beings is a moral compass, an internal ethical framework that when activated, can unerringly guide us to the Truth. We are all a mixture of strength and weakness, of the admirable and the inadequate, of areas of darkness and areas of light. But the glory of the human condition lies in recognizing this, while unflinchingly striving to choose the light.

This is Ubuntu.

Bryan Stevenson, the civil rights lawyer and social activist who founded the Equal Justice Initiative, in his heart-wrenching book *Just Mercy* said, "We are not the worst thing we have done in our lives. Each of us is more. I've always believed that if someone tells a lie, they are not just a liar, if someone takes something, they are not just a thief, and even if you kill someone, I don't believe you're just a killer." (2) Ubuntu asks that we recognize the other things we are too. And that it is possible to confront our own darkness and emerge into the light.

In fact, Ubuntu is a wholly consistent and compelling construct. It is also seen in the underlying universal principles that govern nature. The interconnected web of life, of which we are a small but integral part, is a living matrix of the ethic of Ubuntu; everything I do has an effect on you, and on the whole, and so even the least hurt done to you is also a wound to me.

Once we perceive that we truly create each other, surely it is undeniable that we are obligated to sustain each other. Our humanness is a quality we owe to each other, to mankind, and all of nature. Seen through this lens, we might recognize that the unfettered materialism that is depleting our planet, our home, is a violation of this universal truth and diminishes our humanity. Ubuntu asserts that individually we are all beautiful tiles. But only by playing a fitting, supportive and rightful role, can we become a cohesive, unified, and glorious mosaic. And so, each individual is invited to always consider the larger picture, acknowledging that everyone has a valuable function. Furthermore, it is pivotal that as we fulfill our duty, our actions inspire others to do the same, so that together we might build a new and better world for succeeding generations.

South African anti-apartheid activist Steve Biko echoed this when he said, "We believe that in the long run, the special contribution to the world by Africa will be in the field of human relationships. The great powers of the world may have done wonders by giving the world an industrial and military look, but the greatest gift still has to come from Africa – giving the world a human face."
(3)

This is Ubuntu; *elevating harmony and the spirit of solidarity into a moral duty, will inevitably lead to a world that is richer, more connected and more humane.*

The Secret Truth of Ceremony

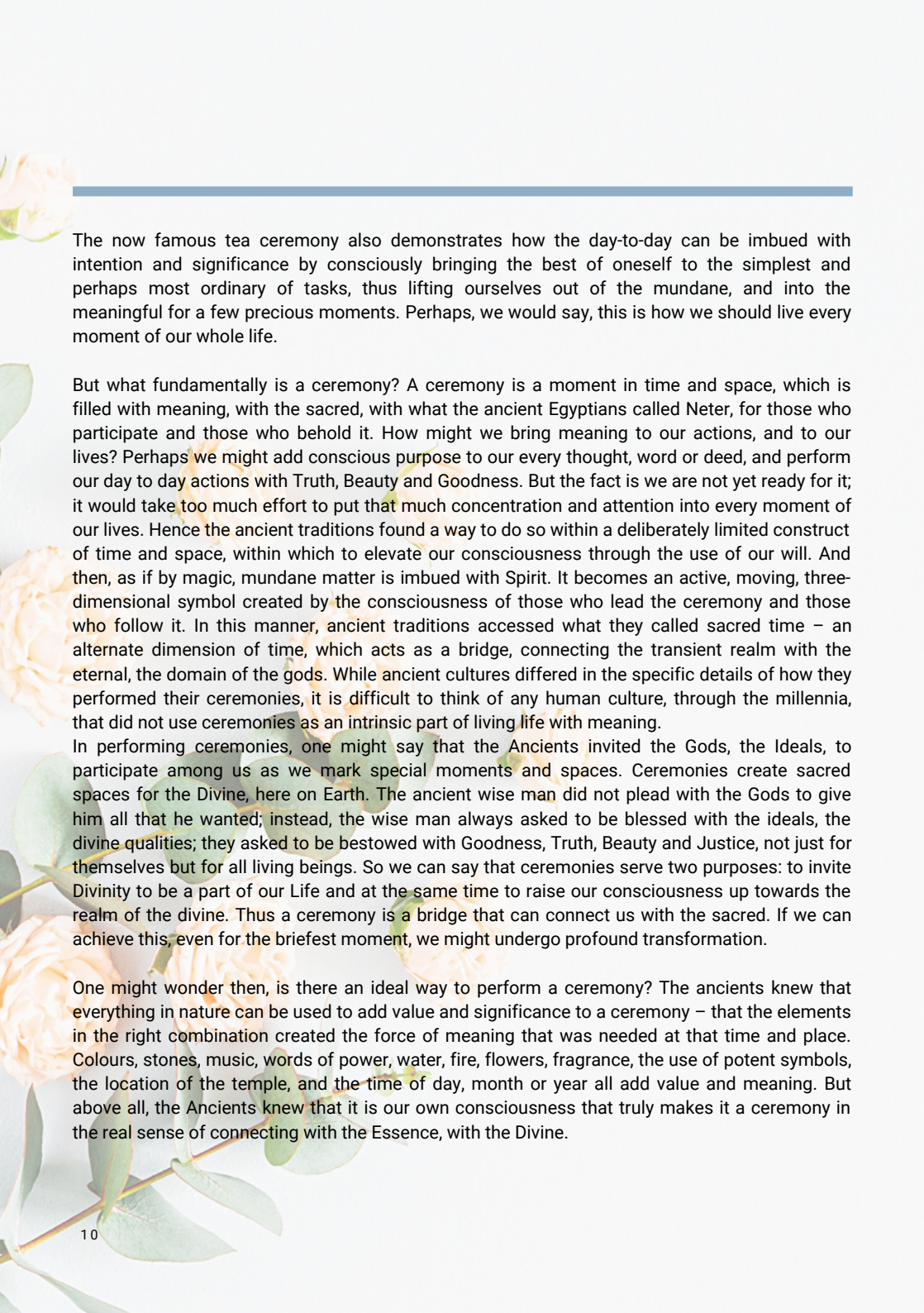
Zarine Screwvala



Last year we had a very special gathering of philosophers in Mumbai, and I had the privilege of looking after the meals for this wonderful event. A volunteer was helping me and I remember, as we started our first tasting of the many meals to come, she said, "Let's make this tasting a ceremony!" Suddenly the whole atmosphere changed. We took our spoons from the chef with attention and care, and slowly scooped up the dish at the same time. We smiled as we put it into our mouths, savoured the wonderful cooking and declared it excellent! The chef was delighted as indeed were all who watched. A mundane task was turned into a memorable and meaningful one. What a joy!

Ceremonies are conducted all around us, everyday: The lighting of the Olympic torch, the opening ceremony of football games, the singing of a National Anthem, graduation ceremonies, ceremonies at birth, marriage and death, etc. Human beings have marked special moments through the use of ceremonies since times immemorial. But what if perhaps we were able to make every moment special?

The Japanese, for example, have created ceremonies for a host of seemingly insignificant aspects of daily life. There is a ceremony called Hanami, to observe the exquisite cherry blossom tree, which blooms for just one week of the year, in order to cultivate an appreciation and understanding of the impermanence of life. In Sumi-e, the ancient art of brush painting, art becomes ceremonial as it is performed with consummate skill and years of meditative practice, meant to deepen the understanding of the essential as opposed to the non-essential.



The now famous tea ceremony also demonstrates how the day-to-day can be imbued with intention and significance by consciously bringing the best of oneself to the simplest and perhaps most ordinary of tasks, thus lifting ourselves out of the mundane, and into the meaningful for a few precious moments. Perhaps, we would say, this is how we should live every moment of our whole life.

But what fundamentally is a ceremony? A ceremony is a moment in time and space, which is filled with meaning, with the sacred, with what the ancient Egyptians called Neter, for those who participate and those who behold it. How might we bring meaning to our actions, and to our lives? Perhaps we might add conscious purpose to our every thought, word or deed, and perform our day to day actions with Truth, Beauty and Goodness. But the fact is we are not yet ready for it; it would take too much effort to put that much concentration and attention into every moment of our lives. Hence the ancient traditions found a way to do so within a deliberately limited construct of time and space, within which to elevate our consciousness through the use of our will. And then, as if by magic, mundane matter is imbued with Spirit. It becomes an active, moving, three-dimensional symbol created by the consciousness of those who lead the ceremony and those who follow it. In this manner, ancient traditions accessed what they called sacred time – an alternate dimension of time, which acts as a bridge, connecting the transient realm with the eternal, the domain of the gods. While ancient cultures differed in the specific details of how they performed their ceremonies, it is difficult to think of any human culture, through the millennia, that did not use ceremonies as an intrinsic part of living life with meaning.

In performing ceremonies, one might say that the Ancients invited the Gods, the Ideals, to participate among us as we mark special moments and spaces. Ceremonies create sacred spaces for the Divine, here on Earth. The ancient wise man did not plead with the Gods to give him all that he wanted; instead, the wise man always asked to be blessed with the ideals, the divine qualities; they asked to be bestowed with Goodness, Truth, Beauty and Justice, not just for themselves but for all living beings. So we can say that ceremonies serve two purposes: to invite Divinity to be a part of our Life and at the same time to raise our consciousness up towards the realm of the divine. Thus a ceremony is a bridge that can connect us with the sacred. If we can achieve this, even for the briefest moment, we might undergo profound transformation.

One might wonder then, is there an ideal way to perform a ceremony? The ancients knew that everything in nature can be used to add value and significance to a ceremony – that the elements in the right combination created the force of meaning that was needed at that time and place. Colours, stones, music, words of power, water, fire, flowers, fragrance, the use of potent symbols, the location of the temple, and the time of day, month or year all add value and meaning. But above all, the Ancients knew that it is our own consciousness that truly makes it a ceremony in the real sense of connecting with the Essence, with the Divine.

In today's world it is perhaps fashionable to scoff at the very mention of a ceremony, writing it off as mere formality, or even superstitious ritual. In fact, we pride ourselves in dismissing them or worse, are cynical and disrespectful when we do participate. We go through the motions without connecting with the essence. Wedding vows, baptism rites, or even standing for the national anthem before a film begins at the cinema – how much of it do we really mean? The shallowness of materialism touches and often consumes each of us. The very concept of spiritual growth is mocked and we have allowed the new gods of material wealth to take over our lives, giving value to the external material things we accumulate, that will sooner or later be discarded. What we can see and taste and touch. And because these are external things that we value and set as our goals – more money, a bigger home or car – they will inevitably be lost to us. Thus the very things we value, our very goals, bring us pain and suffering.

Today we perform ceremonies to mark special occasions at which we ask for the blessings of the gods. We ask for good health, happiness, success, and material wealth. Sometimes we even bargain with the gods: "If you help me win this contract, then I will donate a brick of gold to your temple." The Ancients would perhaps be bewildered by how we perform ceremony today.

This loss of the value and meaning would perhaps be tolerable if it were merely a human invention. And yet, each of us, at some point or other, have been moved by the beauty of the setting Sun, a moment which seems inexplicably potent with Neter, sacredness. We see that animals have their own ceremonies; all birds sing at the rising of the Sun. Plants unfurl new shoots in springtime. The four seasons mark the ceremonial cycles of time on Earth. It seems that all beings in Nature participate ceremoniously as part of Life. Indeed it seems that the ancients recognised that the Universe itself performs ceremonies, or rather the universe itself unfolds ceremoniously. And therefore it is not surprising that ancient civilizations endeavoured to participate as well. It is said that Stonehenge was built by the ancients to mark and celebrate the Summer Solstice. That the Great Pyramid at Giza, the temples at Teotihuacan and Machu Picchu are built as replicas of the Celestial on Earth, in order to invite these divine energies to the Earth. To be a bridge between the terrestrial and the celestial.

As students of Philosophy, as seekers of wisdom, what can we do with this sacred knowledge? Perhaps, we can make our own lives ceremonial. Perhaps we can learn to recognise that every aspect, every moment of our day-to-day lives can be imbued with meaning, attention and consciousness. How can we wake up in the morning, with the beauty and joy of the sunrise? How might we make and drink our coffee with appreciation and gratitude? With what energy do we enter our workplace and our homes? How do we make our words sacred, meaningful by filling them with truth and kindness? And finally, how might we die with grace and dignity, like the setting Sun...to the sound of birdsong, filled with awareness, beauty and the joy of knowing that we have truly lived! For then, we might discover that in truth, there is no Death. There is only Life. And Life itself is the greatest ceremony of all.

Meet the Acropolitans of Bengaluru



Vandana Singh

Computer science engineer, deep interest in food (cooking, exploring new cuisines, soaking in a place's culture by trying out the local dishes). Plant lover. Try to do justice to the roles I play in life.

Why did you want to study philosophy at this point in your life?

For quite some time, I had had the thought that there's more to life than the milestones set by society. That there is a purpose beyond this. I had been searching for answers and people to find these answers with.

Can you share a special learning you discovered in the Living Philosophy course that has stayed with you even to this day?

In our everyday life, there're a lot of battles that come our way. First, we have to choose which battles are worth fighting. Second, in these battles, which are like the modern Kurukshetra, our action is the only thing we can control, and the only thing we should focus on. Not being attached to the result of those actions can give us a lot of freedom.

What made you choose & stay with New Acropolis to pursue this interest?

I got to know about NA through an existing member, and was curious about it. I attended an intro session, and was taken by the warmth of the people. The idea of exploring life's questions with a diverse (by age, gender, background) group was intriguing.

What made me stay was the fraternity, and the deep sense of community I experienced here.

Art and Philosophy

A visit to NGMA, Bengaluru



Some members of New Acropolis, Bengaluru, headed out to visit the retrospective of artist Upendra Maharathi (1908-1981) at the National Gallery of Modern Art.

As a school of philosophy-in-action, New Acropolis views culture as an important aspect of human life that broadens the outlook and helps bring out the best in a human being. Events like these offer opportunities to engage deeper with our own rich Indian cultural heritage.

Maharathi was a prolific artist whose work straddled many different creative domains from architecture, to textiles, to bamboo crafts, to paintings, and work with rural artisans to preserve and promote their indigenous artistic traditions. He was a Buddhist, a Gandhian and also part of the nationalist movement. The retrospective at the NGMA presented a wide array of his works.

The visit started with a very interesting introduction to the artist and the exhibition by Mr. Darshan Kumar, the Deputy Curator of the museum.

Members then took time to explore the different sections of the gallery at their own pace. They worked with a deep observation exercise to support their process of immersion in the art.

The session closed in the cafeteria with a lively discussion over sandwiches, with each one sharing their observations and what inspired them.

UPCOMING EVENTS

LISTENING: A FORGOTTEN ART

DATE: FRI 12TH AUGUST
TIME: 7:30-9:00 PM
LOCATION: NEW ACROPOLIS
JAYANAGAR

[CLICK FOR DETAILS](#)



FINDING MEANING THROUGH ART: CREATING MANDALAS

DATE: SUN 21ST AUGUST
TIME: 11:00 AM-1:00 PM
LOCATION: LAHE LAHE
INDIRANAGAR

[CLICK FOR DETAILS](#)

UNCHAIN YOURSELF- PLATO'S ALLEGORY OF THE CAVE

DATE: FRI 26TH AUGUST,
TIME: 7:30-9:00 PM
LOCATION: NEW
ACROPOLIS JAYANAGAR

[CLICK FOR DETAILS](#)



UPCOMING EVENTS

GOOD LUCK IN THE NEXT FAILURE

DATE: SAT 27TH AUGUST
TIME: 6:30-8:30 PM
LOCATION: NEW
ACROPOLIS INDIRANAGAR

[CLICK FOR DETAILS](#)



THE ART OF CONCENTRATION

DATE: SAT 10TH SEPT
TIME: 6:30-8:30 PM
LOCATION: NEW
ACROPOLIS INDIRANAGAR

[CLICK FOR DETAILS](#)

Living Philosophy

Connect the dots
Make sense of today's world
Rediscover human connections
Make philosophy a way of life
18 week course | 2 hours once a week



Call 9663804871
or scan QR code
to register

Courses starting in Indiranagar and Jayanagar
in August and September. Refer to page 17 for
details of Intro sessions or scan the QR code.

LIVING PHILOSOPHY

GLIMPSES INTO THE COURSE

At Indiranagar/ Jayanagar

DATE/ LOCATION/ TIME

FRI 12TH AUGUST,
INDIRANAGAR, 7:30-9:00PM



FRI 16TH SEPTEMBER,
JAYANAGAR, 7:30-9:30PM

[CLICK FOR DETAILS](#)




Experience a session from the 'Living Philosophy' course

Discovering Yourself

Through the eyes of ancient cultures

Friday, Aug 12 | Indiranagar
Friday, Sept 16 | Jayanagar



Experience a session from the 'Living Philosophy' course

Being a Stoic in our times

Stoic philosophy and its practicality

Friday, Aug 19 | Indiranagar

DATE/ LOCATION/ TIME

FRI 19TH AUGUST, 2022,
INDIRANAGAR, 7:30-9:00PM

[CLICK FOR DETAILS](#)

DATE/ LOCATION/ TIME:

FRI 9TH SEPTEMBER,
JAYANAGAR 7:30-9:00PM



WED 28TH SEPTEMBER,
INDIRANAGAR, 7:30-9:00PM

[CLICK FOR DETAILS](#)



Experience a session from the 'Living Philosophy' course

Living meaningfully inspired by Ancient Egypt

This course introduces the essence of ancient philosophy as a tool for the person to build himself and his future.

Philosophical life makes it possible to reveal the mysteries of man and the world, to deepen the view of reality and move in the world with more authenticity, inner confidence and happiness.

Over 20 sessions of lectures and practical exercises, you will be introduced to ideas from different cultures and civilizations. Each class is designed to help you reflect, introspect and bring these ideas alive in daily life.

PART 1: Who am I?

Meet yourself through perspectives of different cultures

How can we get to know ourselves better? How can we live in greater closeness to who we really are? What are the values we can work with? Through perspectives from the philosophies of ancient civilizations across the world, we deal with questions around purpose and meaning, happiness, ethics and freedom. This section brings Insights from Bhagavad Gita, the Stoics, Aristotle, Buddha, Confucius and ancient Egypt.

DISCOVER YOURSELF

Knowing yourself is essential for your inner development. In this session you will learn about the development of inner values through the seven principles in man and nature according to Greek and Indian philosophy.

BHAGAVAD GITA: REVEALING OUR INNER HERO

Developing inner strength to do the right action and becoming a peaceful warrior.

BUDDHA: PATH OF TRANSFORMATION

Learn about the roles of challenges and crises in our lives through the life and wisdom of Buddha.

MYSTERIES OF TIBET

Drawing inspiration from the teachings of ancient Tibet, investigate how control of the

mental is a major key for human development and spirituality

GREEK- ROMAN PHILOSOPHY: ABOUT HAPPINESS AND BEAUTY

Deeper meaning of these values through the teachings of Plotinus and Aristotle

FREEDOM TO BE: LESSONS FROM STOICS

Be inspired by the Stoics' understanding of human reality to take responsibility for your own life.

ANCIENT CHINA AND EGYPT: LIVING MEANINGFULLY

About justice and our ability to discern, inspired by the "Weighing of the Heart" from ancient Egypt and social order according to ancient China.

MEETING WITH THE TEACHER



PART 2: How can we live together?

We are here, together, this is our story. The society we live in is us! In this section we will look at the relationship between man and society and at navigating the challenges of living together without losing our personal freedom. Discover how the fabric of society is created, find your place by drawing inspiration from Plato's Republic, the wisdom of Pythagoras and more.

PLATO'S ALLEGORY OF THE CAVE: AWAKENING THE SOUL

Practising to see the reality as it is and the role we have to support each other in liberating ourselves

BUILDING A JUST SOCIETY

Principles of life together and practical tools to bring about real change.

LEARNING TO COEXIST

Teachings from Plato's 'Republic'

EDUCATION FOR HUMAN DEVELOPMENT

Active process that connects us with ourselves while giving tools to think, choose and act.

PRACTICAL SEMINAR

Know Yourself and put the learnings from these sections into practice

PART 3: Is it possible and how can we influence the future?

We are building the future all the time, the question is how and in what direction. In this section we will explore what is the role of the individual in the cycle of creation? How can we broaden our view? A glimpse into cycles of time, destiny, history and mythology.

LESSONS FROM MYTHOLOGY

Open the heart to myths and their connection to history and connect with eternal wisdom that goes beyond ever-changing history. Learn how myths are connected to our history

CYCLES IN HISTORY: AGES, YUGAS

Natural cycles and the development of humanity through ancient wisdom.

SOCRATIC CIRCLE

Process and practice major ideas learnt from the course

EVOLUTION AND DESTINY OF HUMANITY

About freedom, destiny and role of will power in building our future; inspired by the myth of Prometheus

FORGING A BETTER FUTURE THROUGH PHILOSOPHY

We discuss, share and summarise the 19 weeks together

MEETING WITH THE TEACHER

How to Sign Up?

Attend one of our introductory sessions to know the details and essence of the course. To know more, call us at **9986145294** or register on our website at <https://acropolis.org.in/living-philosophy-course-bangalore/>



About New Acropolis



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

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

We at New Acropolis all over the World are greatly inspired also by the timeless principles of the Ancient Classical Indian Culture, Arts and Philosophies. New Acropolis in India, same as in all our centres worldwide, seeks to take inspiration, knowledge and best practices from the rich artistic, spiritual and cultural human heritage in order to enhance both individual and collective human development. To know more about us do watch this video [here](#).

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