

Vision

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Unity in Diversity

“Let all be happy. Let all be without disease.
Let all have well-being; and none be in misery of any kind.”

This invocation, chanted in Sanskrit by the Sages each day, admits of no division. It is founded in unity, taking no account of colour, race or creed, or particular distinctions between creatures. As such it is a comprehensive way of acknowledging the one Self, which in the words of the Upanishads “lives in the hearts of all”.

The concept of oneness or unity between peoples has come to the forefront this year and been the subject of much public debate. There is a great desire in the community to live in harmony as one, under the same laws and principles, and not be divided.

This essential unity manifests in ways that cannot be denied. For example, we share a common humanity, we each depend on nature and on the labour of others for the commodities of life, for services rendered, and we value simple companionship, given and received. Without air to breathe, food to eat, water to drink, life could not be sustained.

Although we sometimes do our best to forget this, reason tells us that it is not really possible to live separately, and the same applies to all other creatures.

For example, consider a colony of bees. A healthy hive contains thousands of these useful creatures, every single one incapable of working for itself alone. Each bee has to act for the good of the hive, serving a common purpose. Whatever their function, bees cannot be independent. They are simply made that way.

The magnificent order which rules a bee colony and other hierarchies reflects the natural laws which govern creation. The beauty of this

natural order reminds us of the unity within it, and its Creator. Man alone of all the creatures has the capacity to appreciate this, through the gift of reason. He also has freewill, which can be used for the good of all or for his own ends. If the latter prevail, the phrase “one people” will never have real meaning in society.

“A being, independent of any other, has no rule to pursue, but such as he prescribes to himself.”

*(Sir William Blackstone
18th century English Jurist)*

Delights of Poetry – W. B. Yeats

by Isobel Cooke

Anyone who has attended the School of Philosophy for any length of time will be familiar with the name W.B. Yeats, the Irish poet whose beautiful rendition of the Ten Principal Upanishads, with Shri Purohit Swami, is our usual introduction to the Vedic Scriptures.

William Butler Yeats was born in 1865. As a young man he studied art in Dublin as his father had done. He had also inherited his father's philosophy of rational atheism, but this was to change when he began to investigate various aspects of occult belief. He was drawn to the idea of a hidden, ancient wisdom and continued his search for the rest of his life. He had given up art for poetry and much of his work reflects his inner seeking beyond the physical world –

“Though leaves are many, the root is one;

Through all the lying days of my youth
I swayed my leaves and flowers in the sun;
Now I may wither into truth.”

This little poem, called “The Coming of Wisdom in Time”, seems to express well recognised human emotions: a tinge of regret mixed with relief that ‘the performance’ is largely over, so the real search may continue in comparative peace!

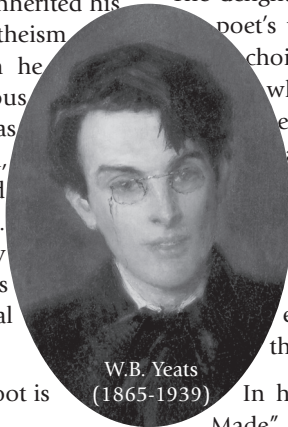
In another much longer poem, “Among Children”, written when he was about 60, his enquiry and sense of longing are very evident. Too long to quote here, but well worth reading, it concludes –

“O Chestnut Tree, great rooted blossomer,
Are you the leaf, the blossom or the bole?
O body swayed to music, O brightening glance,
How can we know the dancer from the dance?”

His quest seems to have brought him some glimpses of reality. In a short poem entitled “A Meditation in Time of War” he wrote –

“For one throb of the artery,
While on that old grey stone I sat
Under the old wind-broken tree,
I knew that One is animate,
Mankind inanimate phantasy.”

The delights which come from reading this poet's work are four-fold at least. His choice of words and the rhythm with which he imbues them, the emotions so wonderfully expressed and the consequent inner ordering of the emotional energy, and the enormous admiration that one feels for his ability to ‘get so much across’. There is even gentle humour to magnify the truth.



W.B. Yeats
(1865-1939)

In his poem “Before the World was Made”, Yeats writes from the lady's point of view -

“If I make the lashes dark
And the eyes more bright
And the lips more scarlet,
Or ask if all be right
From mirror after mirror,
No vanity's displayed:
I'm looking for the face I had
Before the world was made.

What if I look upon a man
As though on my beloved.
And my blood be cold the while
And my heart unmoved?
Why should he think me cruel
Or that he is betrayed?
I'd have him love the thing that was
Before the world was made.”

Cultural Day at Esplanade Road

On Sunday 21 March, 58 Auckland and Hamilton students attended an inaugural Cultural Day held at 27 Esplanade Road. The event, featuring 12 workshops covering a wide range of subjects, was organised by members of the Auckland School who volunteered to help, or were persuaded if they had any doubts!

The success of the day was such that there is little question there will be another, though when is too early to say. The questionnaires filled out by attendees have been positive so those who contributed in any way should know that their efforts were well worthwhile.

The day began with a short reading and blessing by the Head of the School for those presenters and helpers available early. A welcome cup of tea for all was then extended to all early arrivers and is likely to be a planned feature, as it was a good opportunity to meet and converse.

David Farrelly set the scene in the Ficino Hall, reminding presenters and attendees alike that we are all students, then everyone went off to the first workshops. By noon it was clear that the day was being enjoyed and this was supplemented by a marvellously tasty lunch which had been organised by Delwyn Wilson. The guests were given a complimentary glass of wine and the Preparatory Group were available to help, giving freely of their service.

Behind all this were many people. Whether they provided a quiche, baked bread, washed the floors or shifted furniture, there was a willingness that added to the enjoyment of the day by simply removing any apparent difficulties. Special thanks must go to Joy Bell for looking after registrations, Robert Bree, who managed the men's work teams, and Brian Wilson, who as usual took part in

everything – presentation, choir, and cleanup. He was a good man to talk about happiness, as the smile never seemed to leave his face.

His "Philosophy of Happiness" workshop attracted the largest number, followed by "Organisational Principles in the Light of Truth" (John Drew) and "Economics" (Russell Allen). The students at Hamish Hudson's Shakespeare workshop were surprised to be given a sonnet to memorise within the session and were seen wandering around muttering...

David Farrelly's presentation on "The Family" dealt with very topical issues that are not always easy to address and good feedback was received on Tessa Stephens' talk on "History, Myth and the English Constitution". Other talks were equally appreciated and a common complaint was the difficulty choosing which workshop to attend!

Before a concert to conclude the day, there was a session to draw out common themes as threads. The concert itself began with some short items from the Convivium Choir, then there were two classical guitar pieces played by Samuel Ames, and a small group performed two Vedic dances. To finish, Hamish and Anita Hudson sang a duet of great purity and beauty.

A quiet glass of wine was enjoyed by some after the day and clean up work went on until the rooms were all ready for Monday. It was clear that this kind of day benefits those who study to provide the presentations, those who attend and those who serve. As several people said at the final meeting – "more please".

Suggestions for improving the day will be appreciated. Please contact John Denton (Ph:520-0153; Email: john.denton@xtra.co.nz)

Plato in the 21st Century

by Lilian Beanland

(The following article is condensed from a lecture delivered during the Cultural Day at Esplanade Road)

importance of reason, maintaining that reason and faith differ only in degree, and the motto of the school was: "The spirit of Man is the cradle of The Lord." Group members included Henry More, John Smith, and Isaac Newton.

In the 19th century Plato was translated into English, from the Greek, by Benjamin Jowett, and it is an outstanding work of classical scholarship. Jowett was born in 1817 and died in 1893. He was a clergyman, and the Master of Balliol College, Oxford from 1870 until his death. His influence on his students was profound. He said:

"The way to get things done is not to mind who gets the credit for doing them."

He also said: "Justice is truth in action."

Nowadays, Plato is available on the Net. When I typed in just the name 'Plato' there were 1,800,000 entries! I narrowed that down to "Dialogues of Plato" and there were nearly 25,000 entries. When looking for "Platonic Quotations" it was discovered there were almost 13,000 "Platonic Societies", including the International Plato Society' which meets every three years in leading universities all around the world.

So this great Platonic tradition has been carried down over these thousands of years. Plato's dialogues are not THE teaching, but rather point us to the Truth.

He was a disciple of Socrates, and so, in most

of his Dialogues, put all his thoughts into the mouth of latter, as if to show that the teaching was his master's, not his own. In most of the Dialogues Socrates is the chief speaker, *q u e s t i o n e r*, unveiler of error, or expounder of Truth. Such was the devotion of the disciple, Plato, that he should immortalise not the name only, but the character, the life, and the mind of his master, Socrates.



"Plato and Aristotle, detail from Raphael's fresco of the Academy"

"Every discourse ought to be a living creature... the power of speech is the guidance of the soul"
(*Phaedrus*)

That character, life and mind is amply demonstrated by the manner of Socrates' death. In the year 399BC, he was put on trial in Athens on charges of corrupting the young, and for disbelief in the

Gods – charges he totally denied. He was condemned to death by poison, hemlock, and this he took on the appointed day with unquestionable cheerfulness.

A full description of how Socrates conducted his defence to the charges can be found in 'The Apology'.

"Wherefore, O judges, be of good cheer about death, and know of a certainty that no evil can happen to a good man..."

This lecture discusses why the books of Plato and the words of his master Socrates are still valid in the 21st century. It includes a description of the Academy Plato founded, and acknowledges some of those who have helped keep his books and the wisdom of Socrates alive for 2,500 years.

The Dialogues of Plato are still in print and available to read and discuss in universities, libraries and Schools such as this.

An Unexamined Life

In Plato's dialogue "The Apology", Socrates says that an unexamined life is not worth living. Perhaps the most persuasive reason NOT to embark upon an examined life is that we feel we don't have time; it's too late; that there are others more committed, or brighter - who know more. But Plato and Socrates strongly disagree with this. Few philosophers have more minimal views of what is required to pursue a thinking life than Plato.

For a start, he says that one does not have to give up one's everyday commitments. Philosophising can go along with one's work; with shopping; with entertaining; with bathing even - it is not an alternative to an active life, but it's complement.

In his dialogues, Plato always portrays Socrates in conversation with his friends; whilst strolling to the harbour or the gymnasium, or, whilst sitting at dinner together, they discuss the greatest ideas of Western thought.

One of the most inspiring aspects of Plato's Dialogues is that anyone, with a careful and flexible mind, and who is interested in Truth, may converse with friends on a city street, or over the dinner table even, and stand an

excellent chance of discovering one or two great concepts within a very short time.

Socrates, in Plato's books, never departed from his scrutiny of himself and others. His capacity to inspire and console lay in his suggestion that the popular view of how to live life, might, upon examination, reveal itself to be shallow, hence his questioning of himself and others. He professed that he knew nothing, and persistently questioned those who thought that they had the answers. So - the examined life IS worth living.

In the light of this, let us turn to the life and works of Plato, and of Socrates, who was the inspiration for his writings.

The Academy

In the 16th century, some 1800 years after the Academy - the School of Athens - was established by Plato, Raphael painted a picture of it. So great was the regard for Plato, that the picture was placed in the Vatican in Rome, and it is still there.

It depicts some of the famous men who were associated with Plato, such as Aristotle, who left the Academy to found his own School and Library, called the Lyceum. There is Plato himself, seen talking to Aristotle. There is Euclid, whose textbook, 'Elements', was the standard work on Geometry until recent times. Alexander the Great, that great General who defeated the Persians in Egypt, Syria and the Middle East, also features in the painting. He was tutored by Aristotle, and he died of a fever in Babylon when he was only 33 years old. He is seen conversing with Alcibiades, and Xenophon, and with Socrates, who will speak for himself later. And there are so many more depicted, including Zoroaster and Ptolemy. The list goes on...

"The way to get things done is not to mind who gets the credit for doing them."

Plato's Life

Plato was born around 427BC – an Athenian aristocrat. He had two brothers and one sister, and was only a boy when his father, Ariston, died and his mother, Perictione, married Pyrilampes, her cousin. Plato himself never married.

Athenian culture was dynamic, embodied definite values, and was also eager and curious. Plato's thought, which received its impetus from the culture of Athens, combined wonder with conviction. Plato was born 40 years after Socrates, inherited a family friendship with him, and became a devoted follower. It is to Plato that we are indebted for almost all we know of Socrates and all he stood for.

After the trial and death of Socrates, Plato travelled for some years to Sicily, Egypt and Syria, and when he returned to Athens in 386 BC, he founded his School. Because it was in a garden that had belonged to a legendary Greek called Academus, it came to be called the 'Academy' and this term has been used for schools ever since. It was the training ground for philosophical debate and Plato was its first Head – the Scholarch, whose term of office lasted until death. He continued writing and debating until he died in 347BC, at the age of 81 years, and, we are told, whilst he was writing.

Plato's influence throughout history has been monumental. After his death, the Academy continued, and served as a model for institutes of higher learning until 529AD, almost a thousand years later, when it was closed by the Emperor Justinian. But Platonism never died.

Although the Academy was shut down in the

6th century, Plato was still held in the highest regard by the church fathers. Clement of Alexandria, Origen, St. Augustine, Ambrose, Anselm of Canterbury and many others carried his work forward, and Plato was approved by the church until the 12th Century. Platonic ideas have had a crucial role in the development of Christian theology and Islamic thought, as well as a significant influence on Jewish thinking.

We talk about Plato's philosophy, and Platonic Teaching, but this is only a manner of speaking, for the Philosophy, the teaching, does not belong to Plato – it is not his creation. His is the sublime formulation of something which was there before him, which has always been there, and which will always remain.

Platonic Teaching Kept Alive

During the Renaissance, the primary focus of his influence was in the Florentine Platonic Academy, founded in the 15th Century by Marcilio

Ficino (yes, his name is that of our day school). High in a niche, in Florence Cathedral, holding a large book crooked in his left arm, Marcilio Ficino looks placidly across the visiting crowds. The book represents Ficino's translation of Plato into Latin from the original Greek – a labour of 18 years commissioned by Cosimo de Medici. Ficino's own letters have been translated into 7 books by our Philosophy school in London, with more books to come. We owe much to this great Greek scholar. His letters display his great love of Plato, and his accurate translation of the Dialogues have carried Plato's work forward with their original intent.

In the 17th Century the Cambridge Platonists were centred at Cambridge University. This group revived Platonic ideas and stressed the

"The spirit of Man is the cradle of The Lord."

Introductory Philosophy Groups

Eighty-seven students enrolled in the Introductory Course this term, swelling the numbers attending the first year groups to approximately 150.

The majority of students join Part One as a result of prominent newspaper advertisements. This term, these advertisements also generated about 80 telephone calls from people enquiring about the course. The next best source of enrolments is "word of mouth" recommendations, and thirdly, the website. With the ability to pay on-line this term, nine students made use of this facility and no doubt this number will increase as time goes by.

Bob Sutherland, Head of Level for the first year Philosophy groups, reports that the new material for Philosophy One, which presents a fresh approach, is invoking a healthy response from students, who are very attentive.

The enthusiasm in the early groups generally was reflected in a good attendance at a "Wine and Wisdom" night held at Esplanade Road during the summer break. About 45 students enjoyed the evening of refreshments, light humour, and a lecture on CD by the Leader of the School in Dublin (Mr Shane Mulhall) entitled "Philosophy and the Present Moment". There was also an opportunity to ask questions on the content of the lecture and those present agreed that the format of the evening had been a success.

The morning sessions for Philosophy 1, 2 and 3 continue at 27 Esplanade Road on Tuesdays, occasionally supplemented by evening students who come in and swell the numbers. As always, the morning tea break in Room B1 is a highlight, providing an opportunity for groups to mix and mingle in a friendly atmosphere.

Esplanade Road Library

There is a variety of books available for loan or reference in the library at the Esplanade Road villa, including the Mahabharata, the longest epic in the world, works by the first Shankaracharya, writings from sages and saints throughout the ages, Shakespeare's sonnets and plays, the poetry of Tennyson, Byron, and Wordsworth, books from the Christian Tradition, books on Philosophy, and some of the writings of Mr MacLaren, the founder of the School of Philosophy.

There is a collection of audio tapes available on lectures about Philosophy and its relationship to various subjects such as education, music, language and drama.

Recently a set of C D's about Philosophy and its relationship to everyday living was

presented to the School of Philosophy and have been well received and recommended by students who have heard them. Half of the loan fee for the C D's is donated to the Jyotirnidhi Nyasa Trust in India, a charitable organisation to advance education in Vedic Philosophy and the Sanskrit language.

Fees received from books on loan are used for the purchase of further books or upgrading the library, but donations of suitable books are very welcome.

Books which could be required for long periods of study can be taken out by arrangement.

For library enquires -- Phone Selwyn Daniels 445-2672

Ficino School Log

by Harry van der Vossen

This term Ficino School staff welcome to their ranks Mary Tibbits as form teacher for the seven boys and six girls of class one. Katharine Lacey, fresh from St James Senior Girls School in London, is Mrs Tibbits' able assistant. Katharine follows in her brother Richard's footsteps, imprinted here for nine months from July 2001.

"There is a season for all things" the Book of Ecclesiastes reminds us. Jim Jeronimus, who for nearly five years made the care of the Ficino School grounds his love, retired at the end of March. Jim's patient and steadfast attention have over this period transformed the gardens into a truly delightful and low maintenance environment for the children.

Ficino CD

The exquisite recording of Mozart piano sonatas and fantasia by Dr Gary Grohmann from Canberra, is still available from the Ficino School (Ph: 623 3385). Both Sydney and Melbourne Schools of Philosophy have sold substantial numbers of the disc, the proceeds of which Dr. Grohmann has generously donated to Ficino.

This is a special gift for anyone who can appreciate the tranquillity of Mozart's keyboard works. Dr Grohmann is a dedicated, generous pianist whose performance is focused entirely on the composer's music.

Ficino School Ball

Now an annual fixture on the school's calendar, this event is organised down to the finest detail by the Friends of Ficino. It is an evening of rare enjoyment in the very best of company. Let your philosophy wig down and make your booking now for June 18th.

Prof. Whitfield

Richard Whitfield, who has worked on some projects with the Education Renaissance Trust



Ficino pupils enjoying a spot of lunch

in London, will be in Auckland again and will be speaking at the Ficino School Hall on April 30th. Pen in the date and watch for further details please.

T'obese or not obese

Ficino School lunches are hard to beat when it comes to healthy eating at school. Class 4/5 boys tend to call a spade a spade but when it comes to their all-vegetarian lunch they become more loquacious, with words like cool, neat and scrumptious ...these chaps are all slim and smart guys.

Open Day

On March 10 the school again hosted visitors and prospective parents at a traditional Open Day. These days are well advertised in suburban newspapers and usually attract good numbers of visitors. Next time you see this advertised, come and visit the school. The children like showing visitors around their classrooms and the school, and to view the work they do.

We would all enjoy your company.

A busier than usual beginning of the 2004 school year arose from the visit of the Educational Review Office (ERO) in early March for its third three-yearly audit of the school.

It was evident from the initial de-brief that Ficino School has matured considerably since the enrolment of the foundation class in 1997. We are all eagerly awaiting the full report due in May.

Speaking of the foundation class, the first group of seven pupils (6 girls and 1 boy – Years 1/2) completed their primary education at Ficino school and graduated last December.

Seeing these fine young people on stage at the prize-giving ceremony left parents, teachers and audience in no doubt as to the value and quality of the principles on which this education is based. Several Auckland Secondary Schools will benefit from these new pupils.

FICINO SCHOOL

Independent primary education for boys & girls aged 5 to 13

Ficino School provides a happy and structured learning environment with dedicated teachers and small classes where excellence is encouraged and valued.

Open Day

Wednesday May 19th 8:30am - noon

27 Esplanade Road, Mt Eden Ph: 09 6233385 www.ficino.school.nz

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Thank you to all who provided articles for this newsletter.

We do have a need for more contributions from students. If you would like to submit an item, please contact the Editor. Don't be inhibited by the idea "I can't write", as the newsletter needs the input of members to flourish.

We look for a variety of good quality articles of spiritual and philosophic interest, plus news of events around the School, and it is intended to publish more of the lectures given on the recent Cultural Day in future issues.

While publication of contributions cannot be guaranteed, they are always welcome.

For enquiries contact

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The Joys of Being a Grand Parent

by Elaine Kearney

Well it happened! Nobody asked me. Nobody said, "Are you ready? Are you prepared?"

One day I just got the call. "Guess what Mum, you're going to be a Grand Mother!" If the truth be known, no one can prepare or indeed, be ready for grandchildren. When you are young, ideas like, "Things will be different for me", or, "I certainly wouldn't do things that way", play strongly in the mind. You don't, or rather, I certainly didn't, think as far as, "If I have children, there is a pretty good chance that I will have grandchildren."

Perhaps the wisest counsel I received was from a lady older than myself who clearly loved and enjoyed her grandchildren. I asked her what makes a good grandmother. She replied, "I love the grandchildren, but not too much. I am interested in their interests, but not too much. I tolerate their transgressions, but not too much. I make allowances for their parents, but not too much." I got the idea.

They have changed my life. How does one describe a moment when a young child holds your hand, while you sit watching the birds eating breadcrumbs, and whispers, "Why are your hands wrinkly, mine aren't." And you explain, "My body has lived for many more years than your four."

Or when you can't work the new video recorder and ask for help and a six year old comes in – pushes three buttons and hands you back the remote! And a few years later being asked, "Can't you work a microwave either?"

A conversation stands out most vividly. I was cleaning windows and leaning precariously

outside. One grandchild said to the other, "Look, Nan could fall out of the window," to which the other replied, "Well, if she wants to be so silly to hang out a window, let her fall."

How do you describe when a grandchild gently puts their arms around your neck and for a moment there is complete stillness. The world stops — as they say. Or when the telephone rings and a meek voice says, "I'm not feeling very well today Nan, can you come and visit me?"

I remember the night when one grandchild came to stay. The deal was, we would both watch the Lava Lamp heat up and when the bubbles started rising I would say goodnight. It was a new lamp, a gift actually, and I had never used it before. Well, it took over two hours to heat up. Needless to say I went to sleep while grandchild watched the lamp. I awoke an hour later to find grandchild wide eyed and exhausted after one hour's viewing! The only comment made was, "Nan, you should take this back to the shop, it's not working."

For me, the role of Grandmother is a privilege: it has allowed re-entry into the child's world of simple living; saying what you mean, meaning what you say - children love the truth. Loving unconditionally – children love this way. Being fair – children love justice. Being open and gentle – children are naturally open and gentle. One could go on, for as many moments as each day holds, there are as many joys in being a grandparent.

"Sweet are the thoughts that savour of
content,
The quiet mind is richer than a crown."

- Robert Greene, 1558-1592
English poet and playwright

The Touches of Sweet Harmony by Simon Laurent

"The soul and body are in harmony with each other by a natural proportion, as are the parts of the soul and the parts of the body. . .

Plato and Aristotle taught that serious music maintains and restores this harmony to the parts of the soul, while medicine restores harmony to the parts of the body."

– Marsilio Ficino

Try an experiment. On some given day, put a piece of "good" music on the stereo. Perhaps a composition by one of the popular composers – Mozart, Vivaldi. Or one could go further afield, to the keyboard sonatas of Domenico Scarlatti, the transcendent choral music of Gabrieli or the motets of Byrd and Tallis.

Fill the room with sound. You don't even need to stay in the same room, but hear the music nonetheless. After a time, the effect is palpable. The quality of the music enlivens the air and brings life to a house that may have lain dormant. If in doubt, try again on another day and observe.

Fine music is written according to true principles of number and proportion. If performed aright, it magnifies the qualities of the elements of the physical world. Even more powerfully, it opens the heart of the listener and brings refreshment to the mind which instinctively understands the harmonies and intervals.

The force of modern media dulls our senses and renders us passive watchers and listeners. To taste (literally) the best of music requires active listening – not perched stoically on the edge of the chair, but by opening the senses to allow a no-holds-barred experience. Nor should this be confined to the hearing – for example, the term *timbre* means the "tone colour" of a piece, and for good reason. All of the senses are called forth by this art, and perhaps by no other in quite the same way.

What to listen to, then? Apart from the composers listed above, the wealth of good music is considerable. The Baroque and Classical periods (1600 to 1800) offer a refinement of technical composition which permitted the production of many works of consistently high quality – take J S Bach and Henry Purcell as just two examples. Yet the real wealth, for the present writer, lies further in the past. The Renaissance gives us richness of texture and purity all together, in the liturgical music of Dunstable, Palestrina, Josquin des Pres. Mediaeval music has been rediscovered in the last 30 years, marked by its simplicity, the remarkable sound of modal music (i.e., using other than the major and minor scales), and melodic structure which was so obviously written for devotional rather than performance purposes.

Unfortunately, this catalogue cannot extend beyond the beginning of the 19th Century. More recent music is driven by individualism, nationalism or experimentation. Popular music excites the heart and can thrill the mind, but it cannot give rest or peace – that is simply not its intention. The time may come when music based on lawful principles will be written again for the world at large; but that time is not upon us yet.

(This article is loosely based on themes Simon explored in his talk given at the recent Cultural Day.)

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www.philosophy.school.nz

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Hamilton 07-856-7174

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Thoughts for the Day

Here are some further daily "Thoughts" provided in recent weeks by the School's Webmaster:

"An understanding heart is everything in a teacher, and cannot be esteemed highly enough."

- Carl Jung (1875 - 1961), Swiss psychologist

"The true art of memory is the art of attention."

- Samuel Johnson (1709-1784)
English essayist

You can subscribe to "Thought for the Day" and/or "Thought for the Week" via the School's website at www.philosophy.school.nz