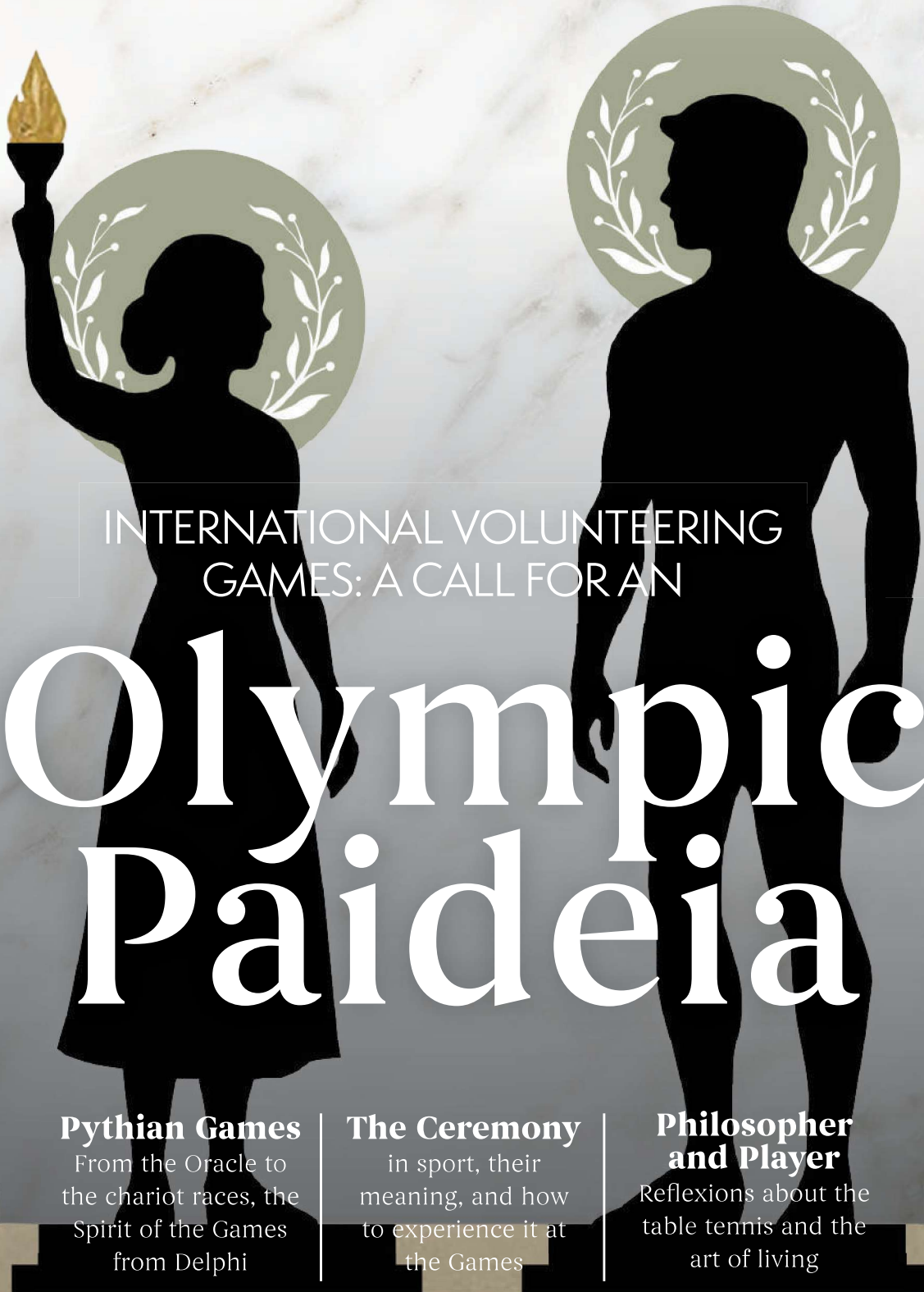




A PUBLICATION OF THE SCHOOL OF SPORTS WITH
HEART OF NEW ACROPOLIS | N° 6 - YEAR 6 



INTERNATIONAL VOLUNTEERING
GAMES: A CALL FOR AN

Olympic Paideia

Pythian Games

From the Oracle to the chariot races, the Spirit of the Games from Delphi

The Ceremony

in sport, their meaning, and how to experience it at the Games

Philosopher and Player

Reflexions about the table tennis and the art of living



What is the School of Sport with Heart?

The **School of Sport with Heart** was born as an initiative of the **New Acropolis International Organization** for recovering and promoting the meaning of sports in the classical world, as a path of knowledge and overcoming of oneself and of healthy coexistence with others. Within the Nueva Acrópolis International Organization we are a philosophical-sports space that seeks to promote a solid life project throughout the world that provides the appropriate use of free time and the practice of healthy habits. In this way, we will enhance the physical and mental development of our students who contribute to their integral improvement.

Sport improves the future!





Finish the race without turning back.

From the very moment in time and space when you launch yourself into an action - whether it is an athletic competition, a journey of inner search, an important conversation, or a conflict to be resolved - give your very best.

“Finish the race without retreating” is a maxim that appeared at the Oracle of Delphi in the Ancient Greece, and it speaks deeply about the identity of the Acropolitan philosopher-athlete. Life is the great struggle, the great arena, the true stadium; and in order to fight a good battle, as Krishna taught Arjuna, we must move forward to the very end, without retreating, fulfilling our duty.

With each issue of **Nike magazine** we learn a little more about unity and strength, virtues that naturally emerge in sports. Yet what we speak about here is practicing them in a more complete way, through the exercise of Deep Vision born from everyday experiences.

A New Olympic Paideia is emerging in the world. Sport with Heart represents an Olympic Dream revived by Pierre de Coubertin in the Modern Era, rekindled with vigor by the philosopher Jorge Ángel Livraga, and kept alive with heroism by many volunteers around the world.

May the brief words contained in the articles published in this magazine help spread a little of this Olympic Fire among more idealists of our world, strengthening the hope that it is possible to live by real and profound values even in difficult times. And may we, as true Philosopher-Athletes, be those who seek above all another great Delphic maxim:

“Know thyself!”

Sofia Bittencourt and **Luciana Castro**
General Coordination





RUINS
of the Archaeological
Site of Olympia



FRANCISCO IGLESIA,
ANA GÁLVEZ, member
of the International Olympic
Committee, and the
Senate of New Acropolis
visiting Olympia



Perhaps the broken columns greet us with the silent recognition that transcends millennia in an instant of mysterious complicity, for they know that even marble ages, but not the Fire we must guard, nor the passion that drove us to **run toward the Future with the hope and the Dreams of the Soul intact.**

Here, where the inaugural land of the glorious movement is ignited by memories, every heartbeat confirms the impossible. If we were ever Olympic champions, it was because of our paidotribos. If we were ever Guardians of the Fire, it was because of those who taught us the importance of keeping the Dreams of the Soul alive.

And if we ever returned, it was because “something” within us heard the call of Destiny in the voice of those who know. All human beings continue seeking, until Destiny finally reaches them.

The flame that once brought us together in Olympia will never be extinguished, and today it gathers us again in an Eternal Ideal,

beyond the centuries and beyond destiny.

SPORT, A

Source o

TEXT ANA GÁLVEZ, MEMBER OF THE INTERNATIONAL ORGANIZATIONAL SENATE OF NEW ACROPOLIS AND COORDINATOR OF THE SCHOOL OF SPORT IN SPAIN

I wanted to give this talk this title because, for me, sport is a great source of values and, like any source, it symbolizes a spring from which virtues spring forth that must be worked on and conquered. Values such as respect, cooperation, and solidarity are created through contact and situations experienced in relation to others. During sports practice—whether through a game, training, or competition—emotions, conflicts, favorable and unfavorable situations arise. All of these lead us to the need to learn to manage our attitudes and feelings.

Sport helps to channel all these mixtures of emotions in a positive way and direct them towards personal growth and maturity. In addition, it encourages all those values that we usually find in sport, such as responsibility, commitment, solidarity, respect, and the inclusion and acceptance of others, to become part of our personality.

As Aristotle would say in his “Nicomachean Ethics,” living humanely requires us to set ourselves an ultimate goal, an objective, an end, a telos. Much like the archer who aims at the target to hit the bullseye, we must set ourselves a goal in order to direct our behavior. This means that our life is a constant effort, something similar to a noble discipline. Telos also means fulfillment, completeness.

Aristotle believes that the telos of human beings is to find happiness and that this can be achieved in different ways, although to live happily requires living a life of virtue, because otherwise, one would not truly live a life of happiness with a clear moral sense.

And this should be our philosophy of life.

Since its origins, philosophy has sought to reveal the path to a good life, helping us to understand the world we live in, to make right, responsible, and free decisions, and to get involved in creating a more just and humane society. Philosophy invites us to improve our existence.





Perseverance

Knowing how to repeat without repeating oneself, knowing how to find increasing variations in the apparent sameness of repetitions. The word perseverance comes from the Latin *perseverantia* (insistence), from the verb *perseverare* (to remain steadfast in something, to continue in something), to show firmness in maintaining an action, attitude, or opinion. Perseverance is nourished by repetition. It is like an unstoppable and tireless engine that allows us to return to the same things, insisting on obtaining greater quality in everything day after day. Perseverance is insistent, not stubborn. To insist is to know how to find the secret of a staircase, whose steps may all look the same, but which are not at the same height. To insist with intelligence is, therefore, to gain height.

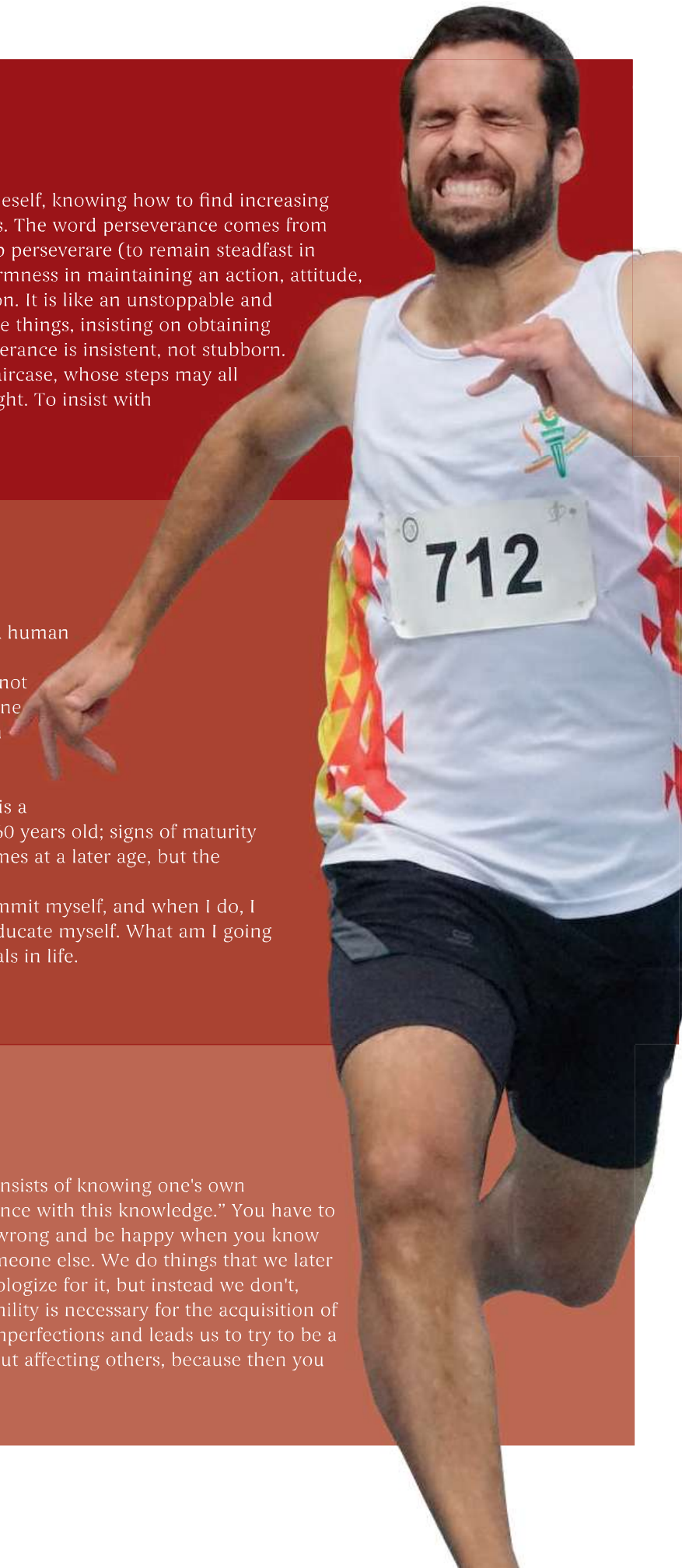
Commitment

To training, to competition, and to oneself. A human being committed to life and to an ideal. For me, commitment is a sign of maturity. Those who do not want to commit are playing with life: today I do one thing, tomorrow another; today I am interested in some people, tomorrow in others; today I follow one path, tomorrow another. That is playing. Commitment is a sign of maturity, and a disciple is a mature philosopher. I don't care if they are 15 or 60 years old; signs of maturity sometimes appear at a very early age and sometimes at a later age, but the important thing is that they appear.

Why is commitment a sign of maturity? I commit myself, and when I do, I ask myself: What is the first thing I have to do? Educate myself. What am I going to commit to? I need to know my dreams and goals in life.

Humility

According to the RAE, it is “the virtue that consists of knowing one's own limitations and weaknesses and acting in accordance with this knowledge.” You have to know how to recognize when you do something wrong and be happy when you know you have done something right, especially for someone else. We do things that we later regret. We know it was wrong, that we should apologize for it, but instead we don't, because we are proud and not at all humble. Humility is necessary for the acquisition of other virtues, because it makes us aware of our imperfections and leads us to try to be a better person, to improve ourselves, always without affecting others, because then you will not be doing it right.





Effort

In any sport, effort and sacrifice are essential to progress and improve every day. In life, as in sport, we must pay a price to achieve our goals. If we do not teach this lesson to the younger generations, we will be creating conformists with no ambition to take on the world.

Sport provides us with a space for personal improvement. Daily challenges are set in each training session, which generate a sense of control and improvement in practice, showing us to be competent individuals with skills and a desire to excel.

Healthy living

Practicing sports regularly makes us lead a healthier and more balanced life. When we engage in physical activity, there is a massive release of chemicals in our brain (dopamine, norepinephrine, endorphins), producing a feeling of well-being, reducing stress and anxiety, and improving self-esteem and memory.

Health is equivalent to a state of harmony and balance, and only those who understand and are receptive to balance and harmony can have and maintain it. That is why healthy states of consciousness, both psychological and mental, not to mention spiritual, are fundamental. All of them, apparently beyond the physical body, must be developed within their own plane. From this point of view, there is no worse disease than the absence of morality and spirituality. It is not a question of religion, but of inner justice, of a moral agreement with oneself, of a spirituality in harmony with the entire Universe.

Empathy

Being able to put yourself in your opponent's shoes and feel how they feel when you win, thus learning to put success into perspective, because victory in any sport is fleeting and sooner or later it will be your turn to lose.

Areté

For Plato, human beings could attain areté (ἀρετή areté), that is, the highest expression of ethical consciousness.



THE PATH OF THE

Philosopher Table Tennis Player

*TEXTO CRISTIANO ROCHA BORN, VOLUNTEER TEACHER OF SCHOOL OF SPORT WITH
HEART OF NEW ACROPOLIS IN BRAZIL*



ACROPOLITAN
ATHLETES
competing in a table
tennis match

The racket as an extension of will

At first glance, the racket and the player are two separate entities. The racket seems like a strange object in the hand, too light, without history. Over time, however, something changes: the handle begins to fit naturally in the palm, the weight ceases to bother you, and your movements become more fluid. Changing rackets requires an adaptation that is not always simple.

The racket ceases to be “an object” and becomes an extension of one’s own will. It is no longer just wood and rubber: it is the arm that extends, it is the decision that becomes a gesture.

In table tennis, we learn that:

- Holding the racket too tightly stiffens the movement.
- Holding it too loosely takes away precision.

Similarly, in life, we either stiffen ourselves excessively—trying to control everything—or we let ourselves be carried away by an internal looseness that sustains nothing. Table tennis players learn, in practice, the right tension: firmness with flexibility. Flexibility, sensitivity, and subtlety are symptoms of inner strength. Table tennis, like tennis, is not a sport for brutes.

The two sides of the racket—usually of different colors—also remind us of our two inner poles: action and receptivity, attack and defense, impulse and prudence. Knowing when to use each side, metaphorically, is learning to alternate between speaking and listening, advancing and retreating, in harmony with the situation.

The serve: the art of beginning

The serve is a very special moment. It is the most important part of the game. It is when the player has, for a few seconds, almost complete initiative: they decide the type of ball, the spin, the direction. It is the symbolic moment of the conscious beginning. The power of beginnings, symbolized in Rome by the deity Janus (Janus). How do we start a difficult conversation, a life project, a new habit? Any old way, or with clear

intention and awareness of the purpose?

A good serve is not just a technique to gain advantage. It is an exercise in:

- Visualizing the point before it happens.
- Taking responsibility for the first step.
- Embracing the risk of putting the ball into play, with no guarantee of the outcome.

In life, many points are lost because we don't even have the courage to “serve”: to take the first step, say the first word, make the first move. Table tennis players learn, serve after serve, to overcome their fear of beginning.

The exchange of balls: dialogue and presence

Once the ball is in play, everything changes pace. It is no longer about “me” alone; it is about dialogue. Would Socrates like to play table tennis? I think so! Each return is a response. Each variation in effect is a nuance of language. Each winner, a gesture of daring.

In these longer rallies, the player is invited to:

- Be fully present. In the Center.
- Feel the right time, neither rushed nor late.
- Perceive, with the body, what the other is doing: how they are hitting, what their variations are, what effect they are applying.

When there is true attention, the point becomes almost a dance: a back and forth in which two human beings share a few seconds of maximum intensity and focus. And then... it ends. The point ends. And another begins.

Forgetting the mistake is essential. Not fantasizing about the right move, too. Life has already presented you with another opportunity for redemption in the very next point. Roger Federer, in his commencement speech at Dartmouth University in 2024, revealed that

he had won only 54% of the points played in his professional career, emphasizing that perfection is unattainable and that success lies in consistency and the ability to move on after failures. He pointed out that victory comes from discipline, patience, and resilience—not from the absence of mistakes. In table tennis—as in life—there is no such thing as continuous perfection. The ball goes wide, gets stuck in the net, bounces off the edge. Mistakes happen.

It is at this moment that philosophical training reveals itself:

- Are we going to wallow in complaint and victimhood?
- Are we going to blame the table, the light, the ball, the other player?
- Or will we take a breath, learn, and move on to the next point?

The philosopher-table tennis player learns active detachment: celebrating successes without arrogance, accepting mistakes without destroying oneself inside

He discovers that the real score is not only on the scoreboard, but in what silently accumulates within him: patience, serenity, self-knowledge, self-control.



THE RISE OF TABLE TENNIS AND THE Volunteering Games AT NEW ACROPOLIS ISRAEL

TEXTO ITAMAR BEN ARI, COORDINATOR OF THE SCHOOL OF SPORT IN ISRAEL

After participating in the Sports Seminar in Greece (August 2024), several members returned to Israel with renewed inspiration, eager to unite the love of sport and philosophy through the art of Table Tennis. What began merely as an idea soon found life in practice. In 2 different branches, small groups began meeting once a week, racquets in hand and hearts full of enthusiasm. Gradually, these circles grew, spreading their energy and joy to other branches. Trainers started collabo-

rating, sharing insights, methods, and creative approaches to help philosophers of all ages and skill levels discover the discipline and balance that sport can bring.

This momentum culminated in July 2025, when a local Table Tennis tournament in Tel Aviv brought together 18 athletes from 4 branches in friendly yet spirited competition. The event served as both a celebration and a preparation for the Israeli Olympic Games (October 2025).

And there, at the Olympic Games, the vision fully blossomed: 38 athletes from Acropolis Israel competed

Sports and Plato's Allegory

TEXTO TANIA KOSIANCHUK, COORDINATOR OF THE NEW ACROPOLIS SCHOOL OF SPORT IN UKRAINE



REPRESENTATION OF
PLATO'S CAVE |
Jan Saenredam, 1604

We live in a time of war, when many people feel an inner pause – as if life has been put on hold. Joy is postponed “until after victory,” and living is pushed back “until some later time.” This pause turns into a state of immobility that one can easily accept as the norm.

In Plato’s myth of the cave, people sit shackled, facing a wall, seeing only shadows. They cannot turn around – not only physically but inwardly. Plato calls the escape from the cave a “turning of the soul”: a movement that requires

effort and sacrifice. And although the allegory speaks of spiritual enlightenment, the logic of liberation itself reminds us of something simple: immobility is overcome through action.

In this sense, sport is an instructive practice. To break one’s “chains,” strength is needed. But strength is not only in the muscles. It is the willingness to face fear, to stand up, to take the first step. Recently, we had a SUP-board training session, where you must keep your balance on an unstable surface over the water and move forward. One of the girls shared her experience.





The First Volunteering Games

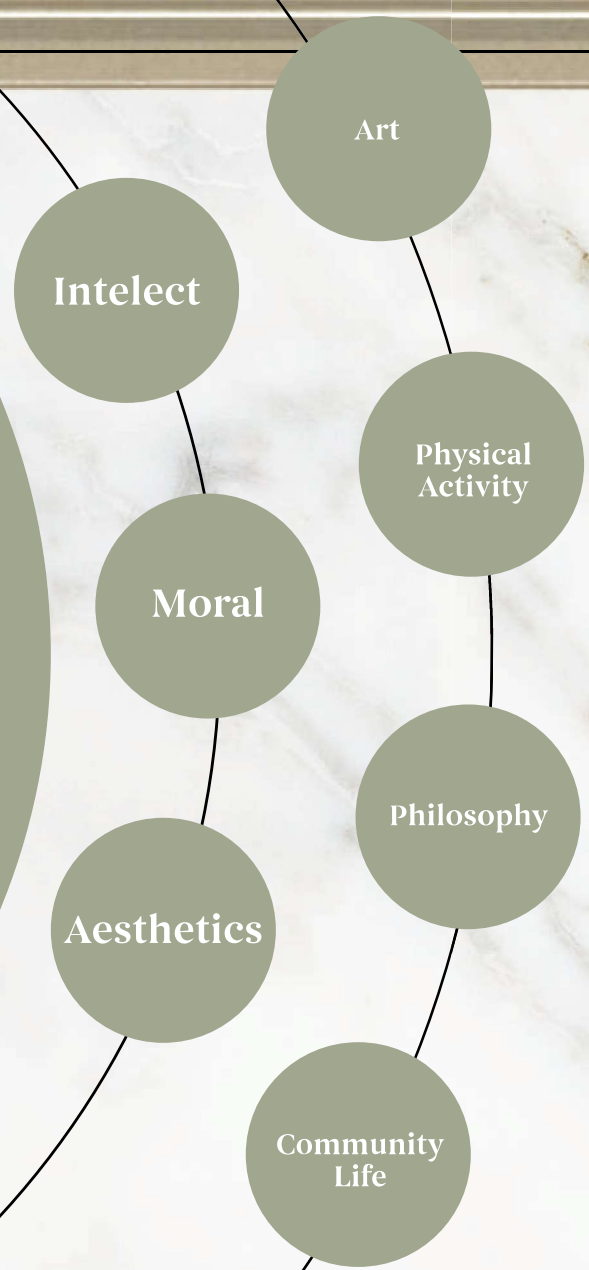
IN THE CZECH REPUBLIC

TEXTO ALEŠ GABRIEL, MEMBER OF THE INTERNATIONAL ORGANIZATIONAL SENATE OF NEW ACROPOLIS AND COORDINATOR OF THE SCHOOL OF SPORT IN THE CZECH REPUBLIC

On August 23 and 24, 2025, the 1st Volunteer Olympics in the Czech Republic took place in Horní Světlá. Thirty athletes from six cities arrived.

The Olympics began with a ceremony. At the ceremony, the priestesses brought the Olympic flame, which symbolically purified the sports grounds. Representatives of the athletes and referees pledged to compete fairly and to judge truthfully and justly.





Paidéia Olímpica



practice. Olympic Education emerges precisely as this effort to translate ethical principles into formative experiences.

Thus, the proposal for a new Paideia—or Olympic Paideia—implies understanding that human formation requires articulation between culture, sports practice, aesthetics, and ethics. It is an educational project that recognizes the complexity of the contemporary world but believes in the possibility of cultivating universal values through meaningful experiences.

A new Paideia: prudence, audacity, and social commitment

Thinking about a new Paideia in the 21st century requires considering the ethical responsibility of education. Any educational proposal needs to know how to balance prudence and audacity: prudence to recognize social limits and challenges; audacity to propose transformative paths. Olympic Education, by integrating sport, culture, and values, offers a concrete possibility to rethink pedagogical practices that cultivate human dignity, fair coexistence, and respect for differences.

This new Paideia presupposes the individual's commitment to their educational process, oriented towards broad social values and the development of cognitive, moral, and aesthetic skills. As in the Greek tradition, comprehensive education is not restricted to technical skills, but encompasses attitudes, sensitivity, cultural awareness, and ethical responsibility.

Olympism, reinterpreted as a pedagogical matrix, can contribute significantly to this horizon, strengthening educational practices that value cultural diversity, cooperation, and the pursuit of human excellence in a broad sense.

The International Volunteer Olympics, an Olympic Paideia

The International Volunteer Olympics, promoted by the School of Sport with Heart of New Acropolis, is a contemporary expression of the unity between sport, culture, and philosophy. Its activities seek to rescue the original meaning of athletic practices as a path to human improvement, closer to the Greek Paideia than to competitions oriented exclusively towards performance. From this perspective, participants are invited to experience sport as an experience of overcoming, harmony, and coexistence, renewing values that are aligned with both Olympism and the classical tradition of integral education.

In this context, the reflection of Francisco Iglesias stands out, for whom sport, when philosophically oriented, becomes a permanent exercise in presence, discipline, and self-knowledge—a way through which the individual learns to master himself, recognize his limits, and aspire to a more conscious and harmonious life.



✦ BETWEEN
Earth and



CELEBRATING THE OLYMPIC
SPIRIT AT THE **30TH NATIONAL
VOLUNTEERING GAMES IN
BRAZIL'S SOUTHERN REGION**



**"Oh Sport, essence of life;
you suddenly appeared in the
middle of the gray clearing,
where the thankless labor
of modern existence stirs;
like a radiant messenger
from forgotten times; from
those times when humanity
still smiled. And on the
mountain peaks, a light of
dawn descended, rays of light
sprinkled the ground of the
dark forests..."**

- Pierre de Coubertin



LESSON
at the XXX National Volunteering
Games of Brazil-South

the strength, Goodness, and Beauty that reside within them.

We also delved into the philosophical roots, recalling that sport meets an ancestral need: the intrinsic desire for play. We sought to learn how to play the “game of life” with the naturalness taught by the Gods in the founding myths of the Games.

At night, under a starry sky, we gathered once more around the fire. There, ancient stories found a voice in new lips, resonating timeless truths that make the soul vibrate and rise, eager to touch the archetypal ideas that give meaning to existence. It was touching to watch the reenactment of the legend of Diagoras of Rhodes, the Olympic champion who touched eternal glory and reached the trail of Nike, becoming worthy of the celestial Olympus.

At dawn the following day, the Opening Ceremony began. The low temperatures of the São Paulo mountains were gradually mitigated by the heat emanating from the Olympic flame—a fire that intensified in the heart of each athlete with each event they overcame. Every drop of sweat shed, the result of a continuous effort to overcome oneself

and give one's best, celebrated the joy of perseverance and the authentic Olympic spirit that infected everyone at this great celebration.

We also had the honor of receiving valuable teachings: a class given by the National Director, Prof. Luzia Helena, and, in the afternoon, by the International Director of the School of Sport with Heart, Prof. Francisco Iglesias.

The evening brought another moment of great emotion: the celebration of the 68th anniversary of New Acropolis in the world.

We recalled the trajectory of the construction of this Ideal of Wisdom and reaffirmed our commitment to continue carrying the flame of philosophy for the construction of a better world. We are deeply grateful to the first Acropolitan, our founder, Prof. Jorge Ángel Livraga, for having paved the way for the revival of the philosophical tradition and the true spirit of sports, updating it for our time. We also celebrate the appointment of two new members of the National Organizing Senate, who will now collaborate with the School of Sport, guarding this flame with enthusiasm and love: Ariela Rezende and Gustavo Subkowiak.

THE Ceremon

IN SPORT

TEXTO JOSÉ MANUEL ROSELLÓ, MEMBER OF THE INTERNATIONAL ORGANIZATIONAL SENATE OF NEW ACROPOLIS



PRIESTESSES LEAD THE ENTRANCE OF THE OLYMPIC FLAME for the Inter-State Volunteering Games in Rio Grande do Sul, 2026

On planes of existence invisible to us, there are forces that govern the Universe. These forces are endowed with an intelligence that surpasses our understanding. We perceive some effects and say that there is order in everything, that there are laws that harmoniously govern the entire Cosmos; but not only in the world of physical matter, but also in the world of emotions and thoughts.

These divinely intelligent forces have always been regarded as living entities that mark the destiny of human beings, just as they mark animals, plants, planets...

everything that exists. And therefore it is like a path to follow.

For human beings, knowing of their existence meant having something like beacons in the darkness of ignorance. We call these lights that can guide us in life, which are references for behavior, Archetypes, Ideals; even in ancient times we gave them names: Apollo (Unity), Dionysus (Enthusiasm), Zeus (Power), Aphrodite (Love), Athena (Wisdom)...

Connecting with these Forces means harmonizing with Nature, rising above our mediocrity. In a writing by Prof. Delia S. Guzmán, we find the following:

“Ceremonies are not only those that are sacred and performed in the presence of the Invisible, but in our daily lives we should learn to perform ceremonies in terms of balance, unity, order, beauty... everything. In work, in study, in sports. In the way we dress harmoniously, in hygiene, in the way we drink, in the way we eat, in our appearance, in the way we look, in the way we walk. And to make our environment, in general, harmonious, to live in a harmonious environment.”



Apollo
UNITY

ROMAN COPY OF THE APOLLO OF CYRENE | 212 AD



Dionysus
ENTHUSIASM

ROMAN STATUE OF DIONYSUS | 2nd century AD





Pierre de Coubertin and ceremonies

In Pierre de Coubertin's Olympic Ideals, there is a small section on Ceremonies. Here are a few lines:

“The chapter on ceremonies is, as can be understood, one of the most important in terms of rules. It is mainly through them that the Olympics will be distinguished from a simple series of world championships.

If we look at history, we see that during the Games, the ancient Altis was visited. Athletes, spectators, and officials offered sacrifices to the symbolic deities, whose images and altars were located in the sacred precinct.

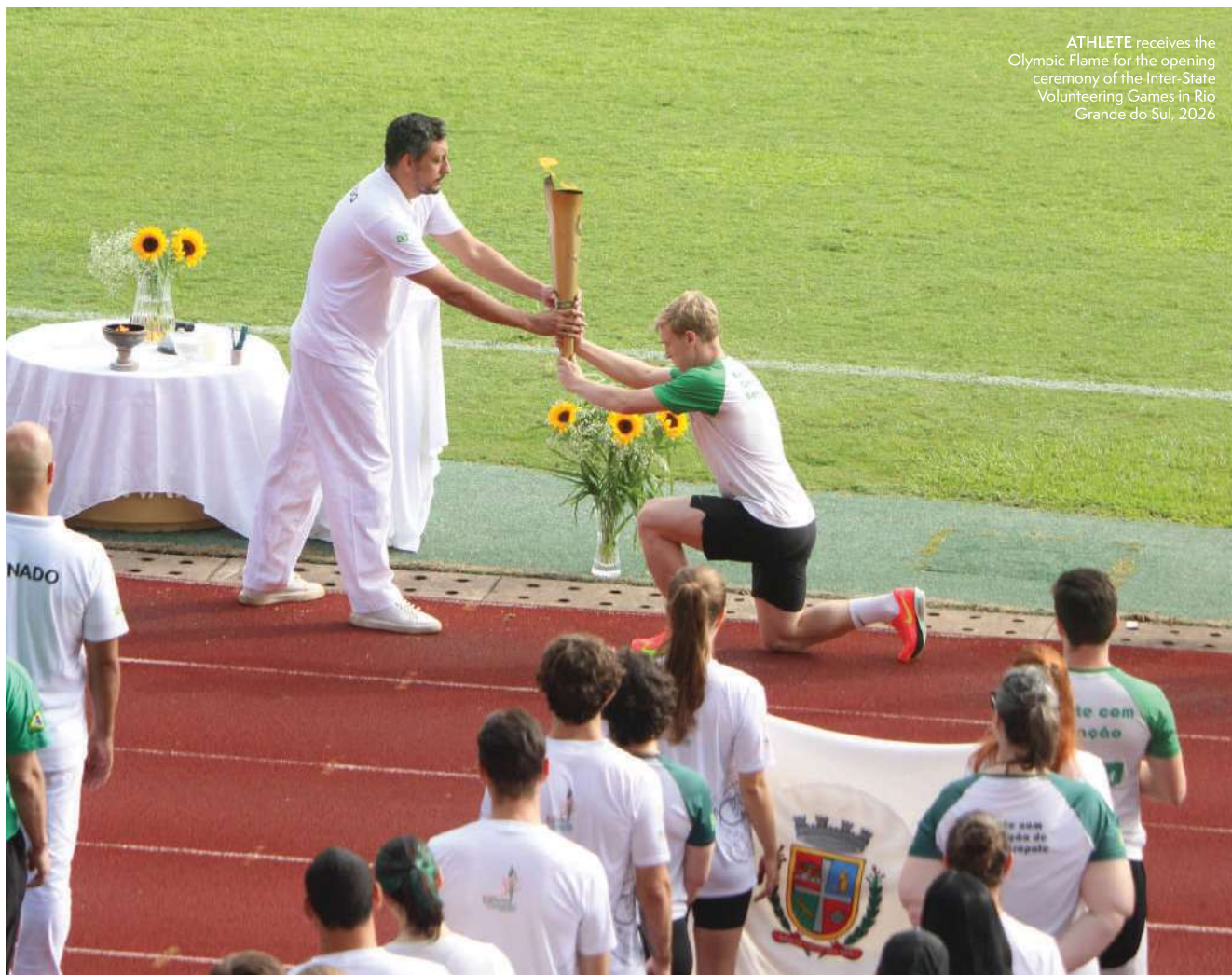
The experience of antiquity can be useful to us. The “sacrifices” we have just recalled were formulas that covered the expression of a double feeling of high order. The meetings at Olympia were both a memory of the past and an act of faith in the future. This is what should also be done in the revived Olympics. Their role and destiny is to unite in the present what was and what will be.”

Prof. Jorge A. Livraga at the first Acropolitan Volunteering Games

Prof. Livraga, at the opening ceremony of the first Acropolitan Volunteering Games, said:

“ I want to remind you that the Olympics were not simply gymnastic performances in ancient times; they were religious and even psychopompic events; games and races were often used after the death of kings to ‘vitalize’ them. It was necessary to revitalize the world, it was necessary to run, to move the arms, to reach certain goals. ”





ATHLETE receives the Olympic Flame for the opening ceremony of the Inter-State Volunteering Games in Rio Grande do Sul, 2026

Award ceremony

We quote from an article by Prof. Livraga:

"Sun and youth (Apollo and Hebe) run through the veins of athletes when they climb onto the winners' podium; the applause is like great waves of astral matter that is released before them, and their heads appear haughty and haloed with jovial joy. At that moment, no one is alone."

Team unity reinforcement ceremony

This is about creating or reinforcing the soul of the team. These are all rituals that call upon the presence of something that transcends us as individuals and makes us feel part of something greater. (Like a musician in an orchestra, a stone in a cathedral, a drop of water in the sea...)

Experiences of unification and the search for unity are what drive us most strongly on our evolutionary path. They are what lead us to harmonize with others despite our differences.

At our New Acropolis Sports School, it is essential

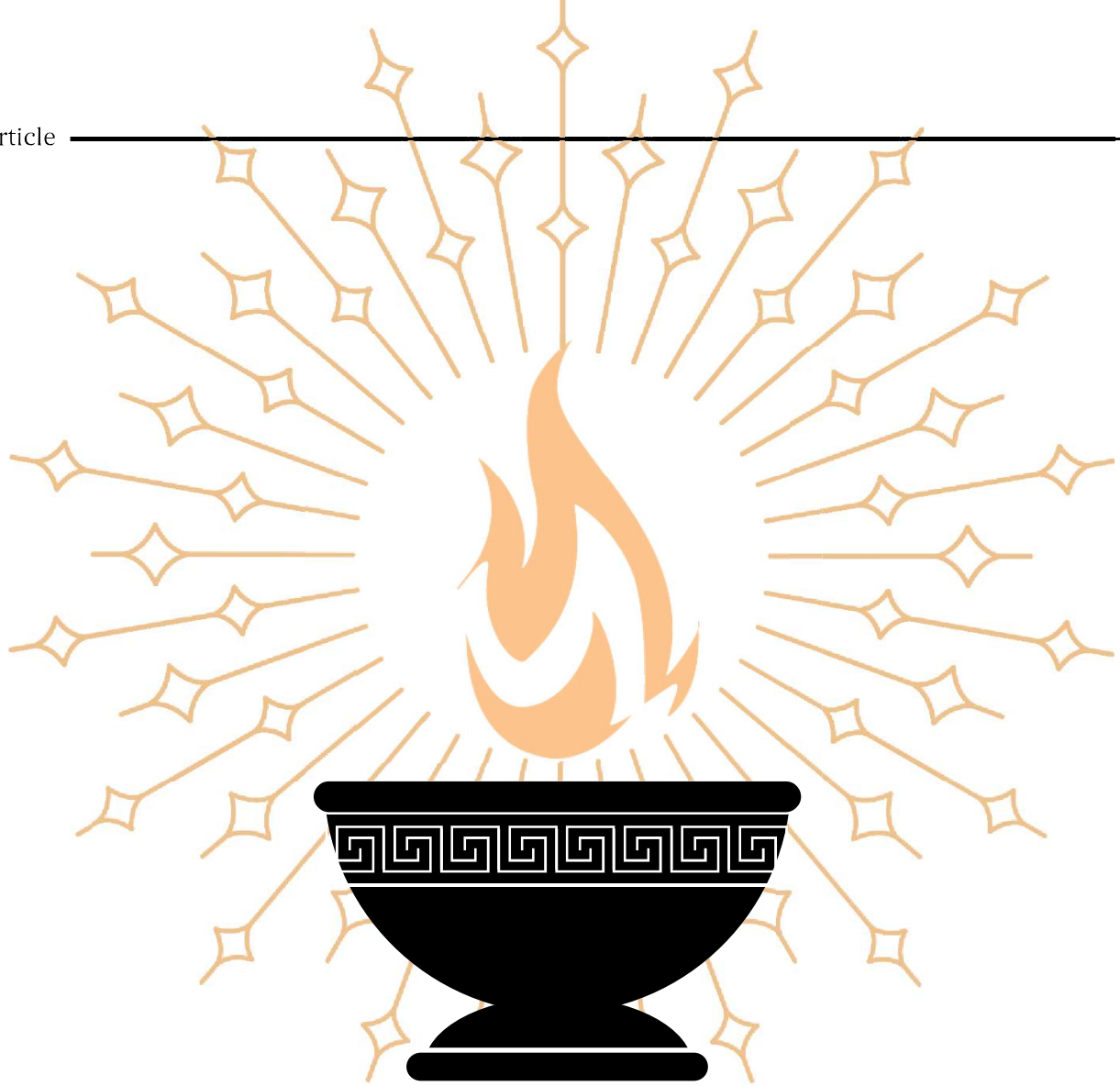
that in any activity we seek this unification with others, which translates into courtesy, coexistence, and fraternity.

Ceremony of recognition of the opponent

Recognizing what the opponent represents requires a ceremonial attitude. I have to get out of my own selfishness of wanting to win at all costs. Recognizing the opponent means that I see in him the one who will help me get the most out of myself. He, with his effort to win, will help me to surpass myself. That is why at the end of the competition there must be mutual gratitude.

Purification ceremony of the tracks

It is a recognition of the tracks or the playing field as a special place because we want to welcome invisible forces, Ideals, archetypes. That is why we ennoble and purify the place with fire, a symbol of the highest that human beings possess, and which according to tradition was given by the gods.



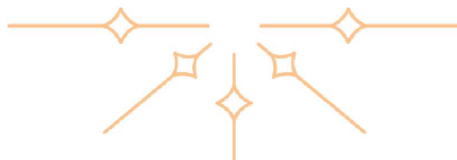
The deep meaning of the Ceremonies

Continuing with a writing by Prof. Livraga:

"But we have kept the meaning of the ceremonies and we know that the positions, the flags, the greetings, the unified voices, attract the force that emanates from their own Archetypes, which, on a different plane of vibration, have been there since the beginning of time.

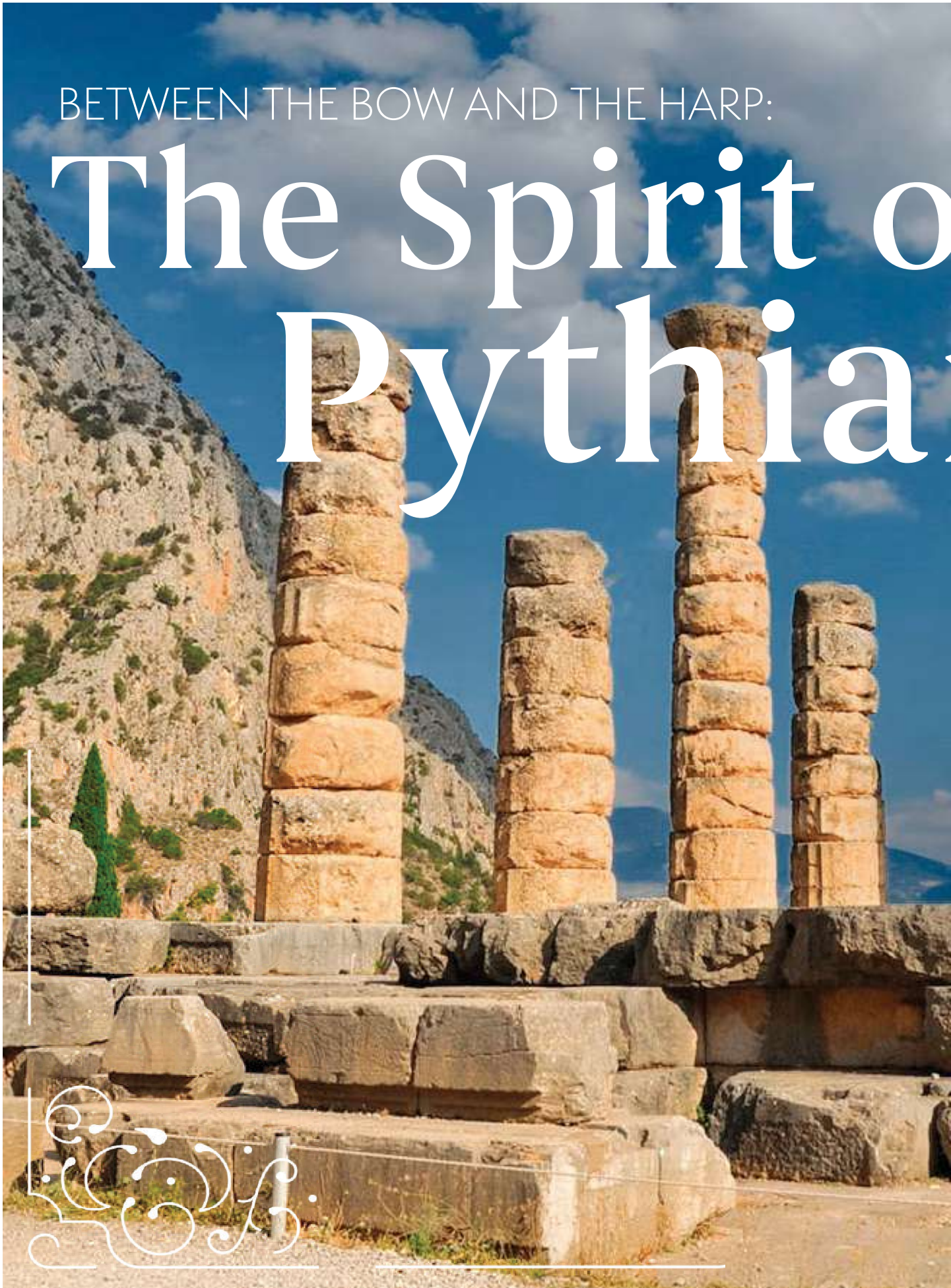
The chaos has ceased... each one occupies a predetermined position with pride and firmness... the chattering mind is silent and from very "Above" something descends upon us that resembles the grace of the Gods."

“ **Incense and myrrh, burnt laurel or olive leaves, bring us strange and indecipherable memories... It is as if we had often participated in something similar... Eternity is felt...** ”



BETWEEN THE BOW AND THE HARP:

The Spirit of Pythia





APOLLO AND URANIA | Charles Meynier, 1798

In this mysterious place, games similar to the Olympic Games in magnitude and beauty were celebrated: the Pythian Games. The Pythian Games, for Apollo, according to tradition, had defeated the serpent Python there and needed to "purge" himself of the stain of having killed another being, so he created the Pythian Games, which already denoted an energy of purification and redemption associated with these Games.

The Pythian Games, along with the other Panhellenic Games, were fundamental to the construction of Greek civilization and, therefore, of what we know today as Western civilization.

The Return of Apollo

In 1893, while Pierre de Coubertin was developing his plans for the revival of the Modern Olympic Games, the first Hymn to Apollo had recently been discovered by Théodore Reinach, an archaeologist excavating Delphi. Coubertin prepared an arrangement of Gabriel Fauré's lyrics for its performance, which was completed in time for the famous meeting in Paris where he would launch the idea of the Olympic Games.

At the opening of the Sorbonne meeting on June 16, 1894, shortly after four in the afternoon, twelve choristers and soloist Madame Jeanne Rémacle performed Fauré's Hymn.

Coubertin commented on this moment:

"The performance of this sacred piece created the desired atmosphere among the large audience. A subtle sense of emotion spread through the auditorium as if ancient eurythmy were arriving from a distant past. In this way, Hellenism permeated the entire hall."

And so, the Sacred Games were once again presented to Humanity.

Modern Sport and the Need for Symbols

Today, people seek in sport a way to fill an existential void. For this reason, sport is often imbued with a certain materialism characteristic of our time. Therefore, we need to recover the profound meaning of symbols and myths in sport so that it can fulfill

Philosophy of History and Sport

Through a meticulous study of humanity's historical past and considering the cyclical nature of history, studying the Pythian Games is, in a way, approaching what the sport of the future will be. This sport of humanity to come will no longer be so attached to the body, but will yearn for profound meaning in all things, including sport.

To read history and build it, one must find within oneself that inner axis, that support of the soul, where one fits and where one can let the arrows of destiny flow. If we properly support these fiery arrows, they will hit their target, propelled by the hands of the great celestial Archer: Apollo, the father of Harmony, the benevolent Master who acts through us in pursuit of the Harmony of the Universe.

For this, we need to go back to the past, seek strength in ancient traditions, be inspired by their successes, overcome their mistakes, and offer a framework, a support, so that the same ideas can be reborn in new forms. The form changes, but the essence remains. New forms need to emerge to give rise to the same ideas that, in this time, will guide humanity toward its horizon, toward its evolutionary goal.

How do we capture this subtle spirit? How do we grasp the profound meaning of the sport we seek to build? How do we listen to the voice of silence and use sport as a tool to advance in the hall of instruction, as Helena Blavatsky taught us with her wisdom from ancient Tibet?

One of the surest ways is to connect with the symbols and myths that propelled great civilizations. Therefore, let us allow the Muses of History to speak, let Clio reappear and whisper in our ears the inspiration to understand and remember.

To do this, let us understand a little about the home of the Muses' guardian, Apollo, in his Sanctuary. What were Delphi and the Temple of Apollo?

The Sanctuary of Delphi: The House of Symbols

Some ancient peoples called their sacred cities by this name—"navel of the world"—such as Machu Picchu, Tiahuanaco, and Tibet, denoting an ancestral knowledge, disseminated in other eras of humanity: that there were points of connection between the luminous heavens and the Earth of humankind, like subtle organs through which certain types of energy flow, specifically affecting different planes of consciousness.

This was Delphi, where the Pythian Games were celebrated. According to myth, Zeus released two eagles in opposite directions to mark the center of the world. Upon meeting, these eagles dropped a sacred stone, engraved with secret messages and the hidden name of the place. This stone became embedded at the foot of Mount Parnassus, and that place became Delphi.

It is said that, from the beginning of its existence, there was an oracle there dedicated first to Gaia and then to Apollo. The latter, after the establishment of the first great civilization of Crete, symbolically abandoned the island of Delos, migrated to Delphi, and killed the serpent Python, establishing himself as ruler of the new temple. The oracular priestesses came to be called Pythia, since they prophesied from a tripod covered with the skin of the Python serpent (a symbol of the changing forces and peoples).

In the Classical period, Delphi achieved great renown for the accuracy of its Oracle, and kings from all over the world consulted it, braving great distances and difficulties.





Part of the great knowledge of the civilization of that era was recorded in the Temple of Apollo:

The Delphic Maxims

The Delphic Maxims were a collection of sayings inscribed in the Temple of Apollo at Delphi, containing a series of moral teachings. The most famous of these is: "Man, know thyself..." However, there were many others - it is said that there were around 142. We mention a few below:

Nothing in excess

Μηδὲν ἄγαν

Hold fast to discipline

Παιδείας ἀντέχου

Control yourself

Ἄρχε σεαυτοῦ

Strive with glory

Πόνει μετ' εὐκλείας

Consult the wise

Σοφοῖς χρῶ

Do the right thing

Πράττε δίκαια

Seek harmony

Ὁμόνοιαν δίωκε

Live together gently

Ὁμίλει πραῶς

Respect your parents

Γονεῖς αἰδοῦ

Speak when you know

Λέγε εἰδώς

Be prepared

Φυλακῆ πρόσεχε

Be yourself

Σαυτὸν ἴσθι

Control your anger

Θυμοῦ κράτει

Know your chance

Καιρὸν γνῶθι

Yearn for wisdom

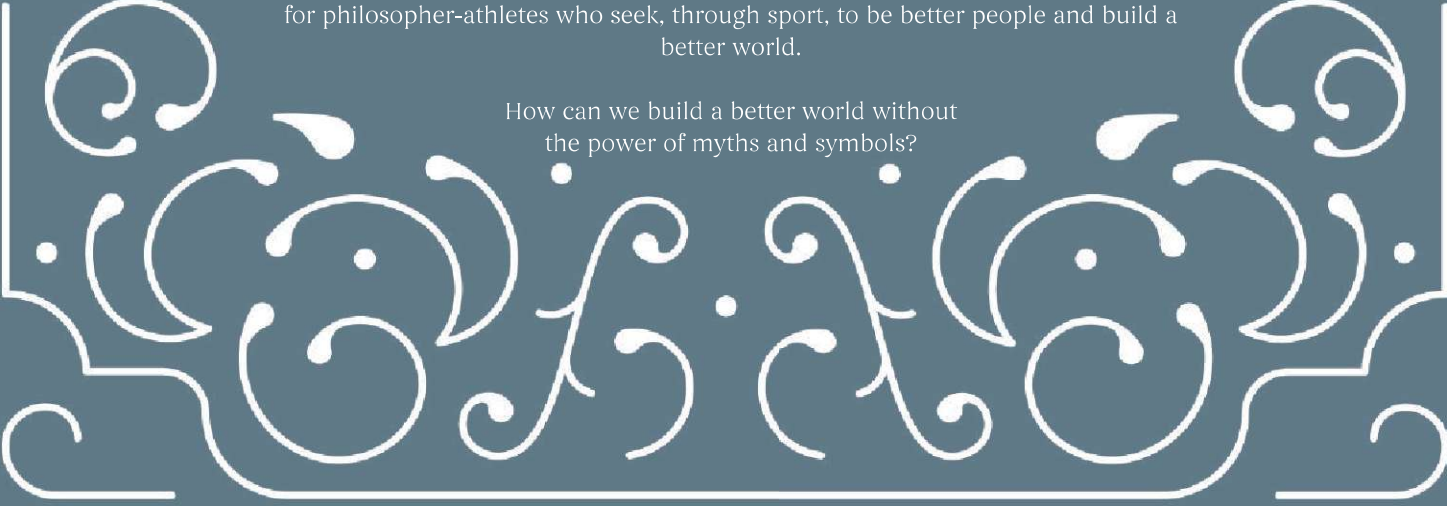
Σοφίαν ζήλου

Finish the race without turning back

Πέρασ ἐπιτέλει μὴ ἀποδειλιῶν

Each of these maxims serves as inspiration to human beings of yesterday, today, and tomorrow. They are timeless phrases, easy to remember, but which require reflection and practice. They remain as sources of wisdom and moral rectitude for philosopher-athletes who seek, through sport, to be better people and build a better world.

How can we build a better world without the power of myths and symbols?



“Finish the race without turning back.”

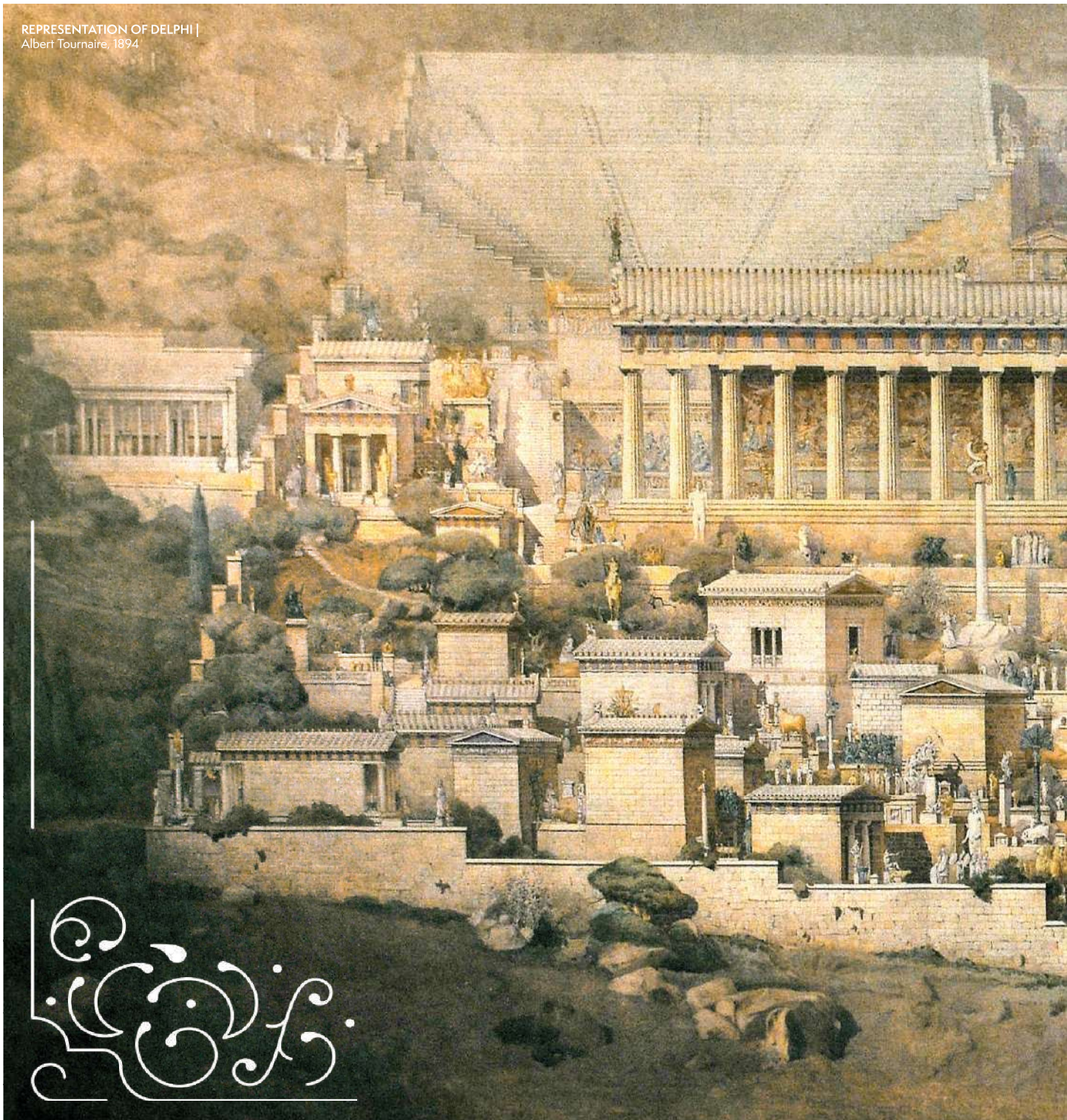
One of the Delphic maxims can inspire us in the conclusion of this article. May we, inspired by the Light of Apollo, learn to finish well everything we begin.

As the ancient sages say, the energy of what begins endures until the end. Therefore, to finish something well is to dignify what ends; it is to free that life so that, with the cycle of experiences completed, it can now move on to another form, animate another experience,

touch other souls. In sports, finishing the race or event without turning back speaks precisely to this. It is a deep voice that resides in the conscience of every true athlete: now that you have entered this race, now that you have committed to the fight, reach the finish line with the same fearless energy that propelled you to launch yourself.

Endure a little longer in the most difficult moments, and you will see that, shortly after the most arduous climb, a green plain will appear, with a gentle breeze that will cool your sweat-drenched face. However, run without waiting for that flat plain, just as Arjuna needed to learn

REPRESENTATION OF DELPHI |
Albert Tournaire, 1894



THE Pillar OF THE TEMPLE

To raise a pillar is to build the soul;
That Man, who stands betwixt the Earth and Sky,
Sacrificed, yet watchful in his role,
Bears Zeus' dread altar lifted ever high,
Having subdued the grossness of the ground
And won ascent where nobler heights are found.

From that high crown, where vision widens clear,
He sees, mid ruins, ash, and broken store,
The shattered wealth of what once flourish'd here,
A tale wrought firm by Heroes' arms of yore;
From Plato's seed the Guardian spirits rise,
Who bear within themselves the hidden prize.

Temple-builders, fill'd with Faith of elder days,
In Olympia, where still one pillar stands,
Alive, and through long ages wakes the blaze
That stirs the Athletes' hearts by Gods' commands;
They thrill, inspir'd by Poets and by song,
And feel the ancient fire that draws them on.

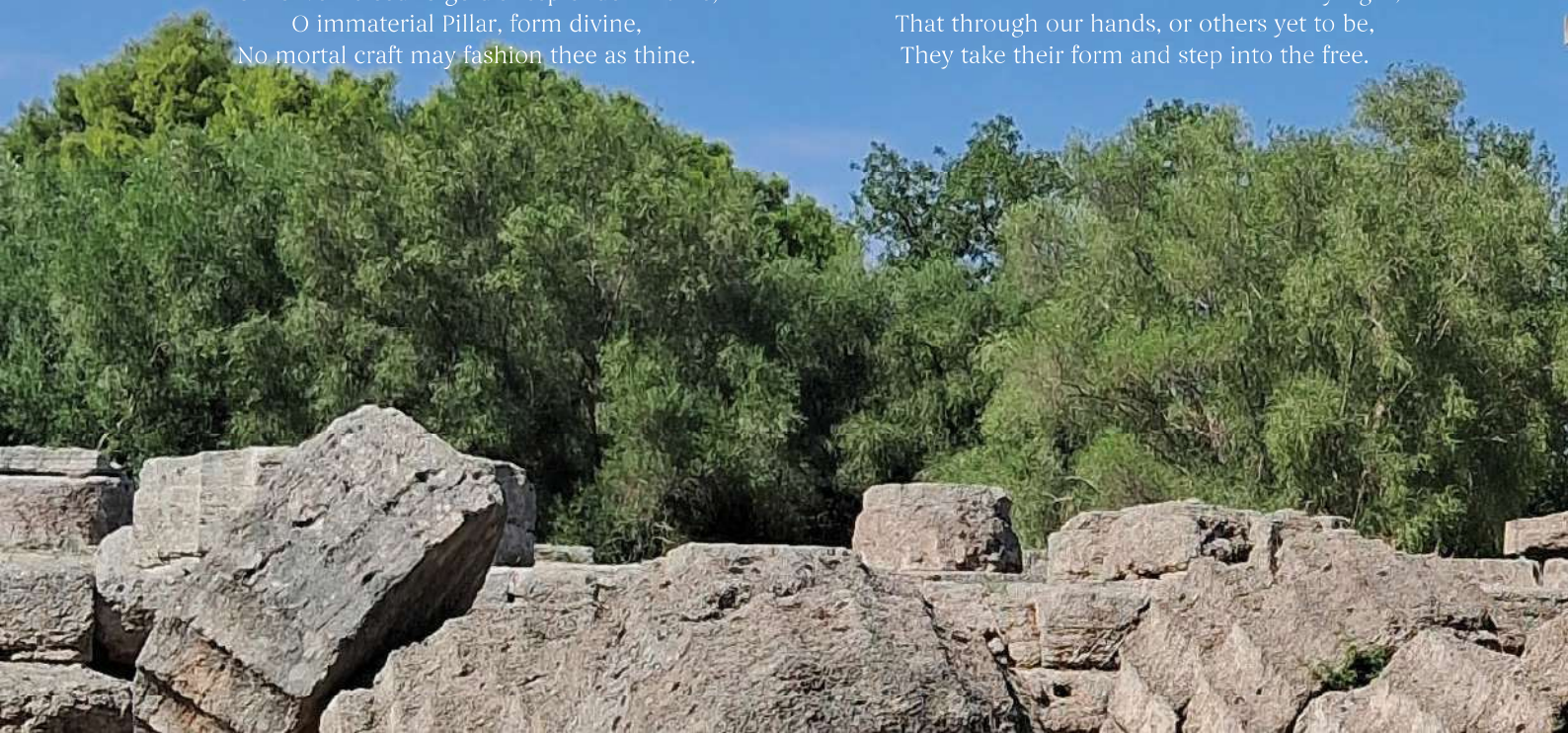
Thus inwardly he hews the upright line,
By sacred fire transmuting metal's name,
From iron wrought to silver made to shine,
From silver raised to gold's resplendent flame;
O immaterial Pillar, form divine,
No mortal craft may fashion thee as thine.

War-season'd souls, whose banners bear a seal,
Valiant and true, yet tender to the Fair,
By Gymnastic toil and Music's measured zeal,
Beneath the Master's hand they learn to bear
The shaping blow, and hew the stubborn stone
As Heaven-taught craftsmen working not alone.

O Olympia, thou Mother, old and wise,
Within thy ageless stones lie memories deep,
Of elder Time, where sacred embers rise
And inward fires from Heaven's vaults still leap;
Amid the Present's night they burning stand,
The Torch of Truth, alight by Fate's command.

If Greeks we all be, as the Poet sung,
To thee we turn, both ancient, living, new,
Eternal land, forever fresh and young,
Whose womb bears Peoples yet to enter view;
Within thy mystery are closely cast
The keys of days that Hercules once cast.

Receive us now, O Olympia revered;
From Hera's flame relight the altar bright.
Let rites long sleeping in our souls be stirr'd,
And wake the force of dreams unbound by sight,
That through our hands, or others yet to be,
They take their form and step into the free.





NEW ACROPOLIS



COURSE

SPORT *to Live*

Experience sport in a profound and transformative way, through a **learning journey.**



More information:

escueladedporte7@gmail.com