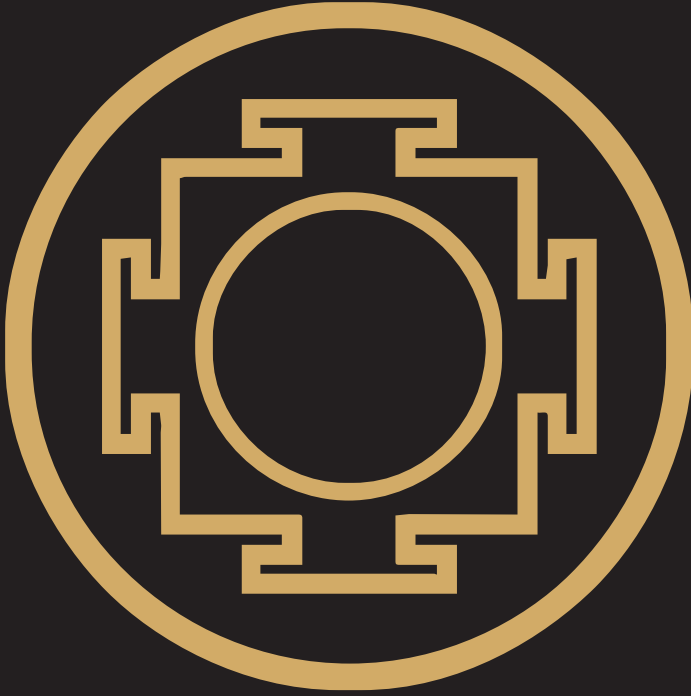


Kandhroli
Park of Study & Reflection

Kandhroli



कंढरोली
पार्क ओफ स्टडी एन्ड रिफ्लेक्शन
कंढरोली

About the PARKS

The Parks of Study and Reflection are places which, more than anything, are meant for the study of Silo's teachings.

Teachings that are both wise and kind.

They are also a haven for those whose hearts search for meaning, for those who stopped believing in false solutions, for those who still have hope.

There is still future!

The architectural elements and other objects found in this Park are common to all the Parks worldwide and reflect the way in which the human being has listened to and interpreted the echoes of ***the sacred - from ancient times and in all cultures.***

Globally, all the Parks are physically and mentally interconnected, since it is the same Purpose that animates this project everywhere, ***a Purpose tied to human evolution.***

Sometime the Parks are the site of great gatherings. Here neighbors, friends and family members enjoy celebrating different events together. Here it is easy to feel joy and kindness, ***and no one is ever asked about their personal beliefs.***

None of these extraordinary places were built by, or for, any one individual. The Parks awaken and encourage the expression of a powerful sense of "collective unity," something "transpersonal" that goes beyond the individual, ***beyond the "just for me or myself."***



Elements of The Park

All Parks worldwide, wherever established, contain elements which are unique to the themes of reflection and study. These elements borrow heavily in their morphological form and structure from innumerable cultural traditions and spiritual symbols which evolved with human kind through the ages all over the world.

These elements are

- The Entrance Gate
- The Monolith
- The Meditation Hall
- The Meeting Hall
- The Fountain
- The Residential Block

(Of the above, after having acquired the land and clearances, we have already constructed the The Entrance Gate, The Monolith, The Fountain and a Dining & Utility Room).

Funds are being raised through an appeal for the completion of The Park's remaining elements namely **The Meditation Hall, The Meeting Hall and The Residential Block**. It is anticipated that the approximate budget for these remaining elements as well as landscaping and other decorative things would be in the region of Rs.1.5 crores.



The Entrance Gate

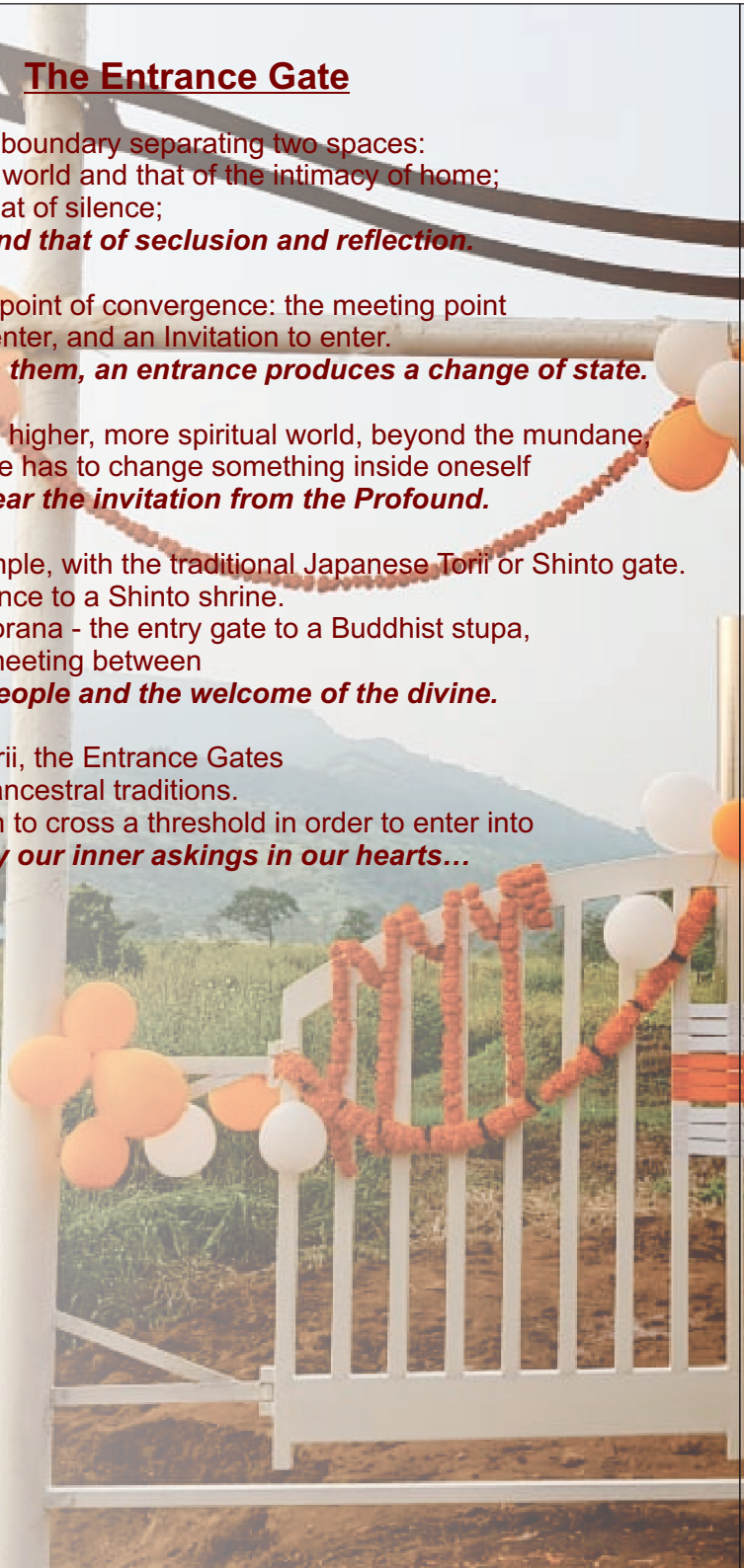
Entrance gates mark the boundary separating two spaces: the space of the external world and that of the intimacy of home; the space of noise and that of silence;
the space of daily life and that of seclusion and reflection.

But entrances are also a point of convergence: the meeting point between an Intention to enter, and an Invitation to enter.
In all who pass through them, an entrance produces a change of state.

If one wishes access to a higher, more spiritual world, beyond the mundane, a world of knowledge, one has to change something inside oneself
in order to be able to hear the invitation from the Profound.

This is the case, for example, with the traditional Japanese Torii or Shinto gate. The Torii marks the entrance to a Shinto shrine. Another example is the torana - the entry gate to a Buddhist stupa, which in actuality is the meeting between
the prayers of the lay people and the welcome of the divine.

Inspired by the Shinto Torii, the Entrance Gates to our Parks perpetuate ancestral traditions. They revive that invitation to cross a threshold in order to enter into
other spaces and clarify our inner askings in our hearts...







The Meditation

In certain very special circumstances, extraordinary experiences erupt in people's lives - experiences that are sometimes called "spiritual." At times these experiences acquire such a deep meaning that they completely ***change the direction of life for an individual, a community, or an entire people.***

From the first moment human beings walked the earth, they began creating special places, places in which they could make contact with a higher reality, either alone or in the company of others. In their search they might take refuge in a forest clearing, in a grotto, on a mountainside, or anywhere that offered ***tranquility, consolation, and... inspiration!***

In India and in other Asian countries we find magnificent stupas whose hemispherical shape rises into a cone. From remotest antiquity up to today, these special constructions have been built with a great diversity of shapes and dimensions. At the root of all these external forms from the different ages and cultures, however, we find the same search, the same need, and also, perhaps, the same experience.



ation Hall

Like the great stupas, the Halls in the Parks of Study and Reflection are hemispherical, ***and touch the sky with the tip of their cupola.***

They are spaces in which any person, believer or non-believer, can feel at home and focus on their inner world. Within this empty hemispherical space, people arrange themselves in circles. In the Halls at the Parks of Study and Reflection ***the people are the most important.***

The Hall is an environment favorable for ceremony and meditation, in particular for working with ***one's inner Force and directing it to one's loved ones.***

The empty hemispherical form of the Hall facilitates access to profound internal experience by making it easier to ***concentrate the energy and contact the sacred deep within us.***



The Monolith

Architectural forms like our Monoliths have been found down through history and in all parts of the world. In other times such connectives between “heaven” and “earth” were sometimes referred to as the **“axi mundi” or axis of the world.**

For the ancient Celts, their symbolic center was a clearing in the forest. There they made contact with the sacred.
For them the oak tree was the way to knowledge.

In Nordic mythology, the great ash tree “Yggdrazil” was the council place of the gods where they determined the fate of mortals.
In Africa too the tree is the axis of the world. The baobab trees are altars where offerings are left for the spirits.
In other traditions, Stairways always give the feeling of a path for ascending and descending...
And the emerald tablet of the ancient alchemists says:
“as above, so below.”

In ancient Egypt obelisks were carved out of a single block of stone and bore different inscriptions. For the Egyptians these monuments symbolized a petrified ray of sun from their sun god, a sacred center of the world that united the heavens and the gods with the earth.
***That was how one could reach the heavens:
by climbing a tree, a stairway, a mountain...***

Every Park of Study and Reflection has a monolith that recreates this essential axis and fixes a reference for
the time and place in which the Park was built.



The Fountain

In all creation myths and cosmogonical legends,
Water is the source of Life.

With its infinite attributes: nourishing, giving life,
purifying, caring, bringing renewal...

Worldwide, waters are the symbol of the primordial
substance from which all forms are born and to which all return.

That is why in ancient cultures water is a symbol of the sacred.

In ancient India the "linga" was a column of fire that joined the heavens and the
earth,

dividing them and bringing them together at the same time.

The welcoming, fertile earth was "yoni."

The Yoni and Lingam from Hindu altars are a reminder
that existence is divided into two united principles:

the feminine and the masculine.

The Yoni-Lingam represents feminine and masculine sexual union.

In Tantra the Yoni-Lingam is the maximum representation of God within us:

***it represents the creative energy expressed in thought and in the capacity to
generate life.***

The fountains in the Parks of Study and Reflection
carry on this ancestral tradition.



What is The Humanist Movement today?

Is it perhaps a refuge in the face of the general crisis of the system in which we live? Is it a sustained critique of a world that is becoming more dehumanized day by day? Is it a new language and a new paradigm, a new interpretation of the world and new landscape? Does it represent an ideological or political current, a new aesthetic, a new scale of values? Is it a new spirituality, destined to redeem subjectivity and diversity through concrete action? Is the Movement perhaps the expression of struggle in support of the dispossessed, the abandoned, and the persecuted? Or is it a manifestation of those who feel the monstrosity inherent in human beings not having the same rights and the same opportunities?

The Movement is all that and much more. It is the practical expression of the ideal of humanizing the earth and the aspiration of moving towards a universal human nation. It is the seed of a new culture in this civilization that is becoming planetary, and which will have to change its course, accepting and valuing diversity and giving to all human beings equal rights and identical opportunities, because of the dignity that they deserve by the simple fact of their having been born.

The Humanist Movement is the external manifestation of the profound changes that are taking place in the interior of the human being and that are history itself: tragic, disconcerting, but always growing. It is a small voice, which announces, ahead of its time, what is to come beyond the human being we have known. It is a poem and a rainbow of diverse colours. It is a David facing an insolent Goliath. It is the softness of water against the hardness of rock. It is the strength of the weak: a paradox and a Destiny.

My friends, even when we do not immediately achieve the results that we have hoped for, this seed exists already, and awaits the arrival of the times that are to come. To all and from heart to heart, there is the fervent desire for this coming [approaching] social change and the hope for this silent transformation which, beyond all compulsion, beyond all impatience, beyond all violent aspiration, beyond all guilt and all feelings of failure, is already nesting in the intimate depths of many humanists.



~ Silo,
Buenos Aires,
1998

Silo, the founder of The Humanist Movement, speaking to a gathering at Punta De Vacas, Argentina

The Humanist Movement in practical terms

Day by day, there is an acceleration in our lifestyle. What was invented and useful in just the recent past, becomes obsolete today. In the field of science and technology the acceleration is very rapid. In this rapid acceleration, the human being cannot keep up with the pace of change and thereby loses his own direction. This takes a toll on the meaning of life and there is a degradation in human values. For instance, people working only for their own selfish goals, benefits and profits. More and more people are resorting to a path of violence instead of meaningful dialogue and peaceful solutions.

This situation is found in every part of the planet. In reply to this, some people who were having a Humanist Sensibility started to think in the direction of Direct Communication, Non Violence and Peace. This initiative named as The Humanist Movement was started in 1969 by a person named SILO, a thinker, philosopher and writer from Argentina in South America. He contributed immensely in the Psycho-Social-Spiritual fields.

The goals: **“To Humanize the Earth”** it means

- * to remove physical pain and mental suffering from all without any discrimination
- * to keep the human being in the center of all activities
- * promote equality among all human beings
- * have acceptance of freedom of thought and faith
- * acceptance of different cultures and diversity
- * to develop and acquire knowledge beyond what is accepted as absolute truth
- * development of non-discriminatory and non-violent society and
- * aspiring for Universal Human Nation.

Simultaneously, to work spiritually towards search for one's meaning of life. To search for higher experiences and profound answers to the basic questions of WHO AM I? and WHERE AM I GOING?

This holistic concept of simultaneous transformation in the Psycho-Social-Spiritual fields, has spread to more than 110 countries where different volunteer groups are learning, practicing and teaching the message of SILOISM.





Foundation for Humanization

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