



THESIS REPORT ON

BHUDDHIST MONASTERY

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENT FOR THE DEGREE OF:**

BACHELOR OF ARCHITECTURE

BY

RAJAT KUMAR SHAKYA

1180101037

THESIS GUIDE

AR. ANSHU RASTOGI

SESSION

2022-23

TO THE

SCHOOL OF ARCHITECTURE AND PLANNING

BABU BANARASI DAS UNIVERSITY

LUCKNOW.

SCHOOL OF ARCHITECTURE AND PLANNING

BABU BANARASI DAS UNIVERSITY, LUCKNOW

(U.P.).

BABU BANARASI DAS UNIVERSITY

B. Arch Thesis 2022-2023

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CERTIFICATE

I hereby recommend that the thesis entitled “**BHUDDHIST
MONASTERY,SHRAVASTI,U.P.**

under the supervision, is the bonafide work of the students and can be
accepted as partial fulfillment of the requirement for the degree of
Bachelor’s degree in architecture, school of Architecture and Planning,
BBDU, Lucknow.

.....

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Recommendation

Accepted

Not Accepted

.....

External Examiner

.....

External Examiner

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CERTIFICATE OF THESIS SUBMISSION FOR EVALUATION

- 1. Name :RAJAT KUMAR SHAKYA
- 2. Roll No :1180101037
- 3. Thesis title: BHUDDHIST MONASTERY
- 4. Degree for which the thesis is submitted: ...BACHELOR OF ARCHITECTURE.....
- 5. Faculty of the University to which the thesis is submitted
- 6. Thesis Preparation Guide was referred to for preparing the thesis. YES NO
- 7. Specifications regarding thesis format have been closely followed. YES NO
- 8.The contents of the thesis have been organized based on the guidelines. YES NO
- 9. The thesis has been prepared without resorting to plagiarism. YES NO
- 10. All sources used have been cited appropriately. YES NO
- 11. The thesis has not been submitted elsewhere for a degree. YES NO
- 12. Submitted 4 spiral bound copies plus one CD. YES NO

.....
Signature(s) of the Supervisor
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.....
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Name:

ACKNOWLEDGEMENT

The journey which started 5 years ago has culminated....as I step into the world a series of people flash in my memory without whose support and good will this journey wouldn't have been easy and free flowing..... To start with. First and foremost gratitude towards almighty GOD for his blessings.

Then I would like to thank all my faculty members who have supported and guided me all these memorable 5 years. I would like to thank my thesis guide **AR. ANSHU RASTOGI** who has been extremely co-operative since the very beginning and who helped me to utilize my skills and creativity to the utmost... I would further like to show my gratitude to my batchmates for giving full assistance whenever required and being there with me in all ups and downs. Their motivation and support helped me to be more dedicated and inclined towards my goal.

Last but not the least all friends and love one who give their all kind of support and Concern, Colleagues-Shrithika, I have put in my best of efforts and worked day and night to make this project a success .hope u too will appreciate my endeavor..... I wish to dedicate this work to my love ones.....Who are always their in my heart.

I WOULD LIKE TO DEDICATE THIS TO MY FAMILY AND SPECIAL THANKS TO MY FATHER WHO ALWAYS MOTIVATE ME.

INTRODUCTION
BHUDDHIST MONASTERY

❑ WHAT IS BUDDIST MONASTERY

A monastery is the home of monks and nuns. It also serves as a center for meditation and learning Buddhism. Lay people often visit the monastery for retreats or to study and live the Buddhists teachings in a peaceful place. They grow their own food or rely on the lay community for support.

A monastery is a community of men or women (monks or nuns), who have chosen to withdraw from society, forming a new community devoted to religious practice. The word monk comes from the **Greek word monos, which means alone.**

A monastery is a place where monks and nuns meditate and do yoga and live. People also come here to listen discourses(Pravachan). These people also doing farming here.

❖ HISTORY AND BACKGROUND

Buddhism originated as a renunciant tradition, practiced by ascetics who had departed from lay life. According to Buddhist tradition, the order of monks and nuns was founded by Gautama Buddha during his lifetime between the fifth and fourth centuries BCE when he accepted a group of fellow renunciants as his followers.

What was the first Buddhist monastery?

- Built in the 8th century, **Samye Monastery** was the first true Buddhist monastery to be built in Tibet, and lies in the stunning area of the Yarlung Zangbo River Valley in Tsedang County of Lhoka Prefecture.
- The monastery quickly became important and had a three-fold purpose: as a residence for monks, as a center for religious work (on behalf of the laity) and as a center for Buddhist learning. During Ashoka's reign in the 3rd century B.C.E., the Mahabodhi Temple (the Great Temple of Enlightenment where Buddha achieved his knowledge of the dharma—the Four Noble Truths) was built in Bodh Gaya, currently in the Indian state of Bihar in northern India. It contained a monastery and shrine. In order to acknowledge the exact site where the Buddha attained Enlightenment, Ashoka built a diamond throne (*vajrasana* - literally diamond seat) underscoring the indestructible path of the dharma.

❖ NEED OF THE TOPIC

- To preserve the traditions and historic value of monastery and support the existing cultural values by creating an architectural module for the town that utilizes both the modern as well as traditional understandings.
- The monastery quickly became important and had a three-fold purpose: as a residence for monks, as a center for religious work (on behalf of the laity) and as a center for Buddhist learning.

a center for Buddhist learning.

❖ **AIM AND OBJECTIVE**

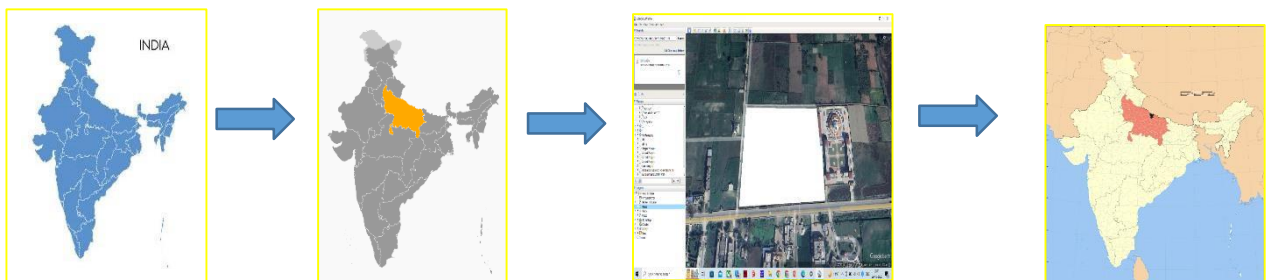
- To preserve the traditions and historic value of monastery and support the existing cultural values by creating an architectural module for the town that utilizes both the modern as well as traditional understandings.
- Preserve the Traditional Buddhist legacy by providing opportunities to study further.
- Promote local economy through their own traditions.
- Generate awareness of traditional building know how by creating a module and aspire people to build with their traditional sense and preserve their ecology.

❖ **SCOPE AND LIMITATION**

- The scope is limited to heal mental health and stress related problems through naturopathy, yoga and meditation.
- Site Planning to include administration block, meditation and yoga halls, therapy rooms, cottages, guest house, Restaurants and recreational facilities.
- Since the site is in close proximity with the nature in the hilly areas so the structures should be earthquake resistant.
- The project will have to be limited in view of time frame, cost estimation and construction methods.

❖ **SITE DETAIL**

- The site is irregular shape. The longer side ,which lies on west side approximately 220m and the total area of the site is approximately 9.1acre.



Proposed Site for
International
Sports Academy
cum Cricket
Stadium

Shravasti District

☐ TENTATIVE PROJECT REQUIREMENTS

- Library
- Meeting room
- Kitchen
- Lama house
- Office
- Meditation room
- Storage room
- Toilets
- Monks rooms
- Nuns rooms
- Dharma hall
- Dining area
- Guard room
- Common area
- Administration area
- Open meditation area

❖ METHODOLOGY

☐ SITE STUDY

- ☐ To analyze site in respect to location climatology, surrounding and historical background of that region.

☐ CASE STUDY

- ☐ Case study to be done so as to be clear about the functionality of the project & come out from the merits & demerits.

☐ LITERATURE STUDY

- ☐ The study is either from the books or from the internet to clear more concepts and can do research on the topic.

☐ **REQUIRMENTS**

- ☐ Area analysis help in zoning layout of the function which further help in deriving concept plan

☐ **CONCEPT**

- ☐ Area analysis help in zoning layout of the function which further help in deriving concept plan.

☐ **DRAFT DESIGN**

- ☐ The stage proceeding to the final design, developing of all floor plans, section, elevation.

❖ **CLIENT NAME AND BRIEF**

- ☐ **CLIENT-** MAITREYA BUDDHA PROJECT

❖ **REFERENCE**

- ☐ CASE STUDY-Namdrolling Monastery (Karnataka)
- ☐ CASE STUDY-Royal Bhutan monastery(Bodh gaya BIHAR)

SITE ANALYSIS
SHRAVASTI,UTTAR PRADESH

FOUNDER

Siddhartha Gautama (Gautama Buddha) was the founder of Buddhism and was born in present day Nepal. Siddhartha was born in a royal Hindu family and would have had several roles as a Prince in his community. He eventually moved to India to have a more meaningful role in people's personal lives.

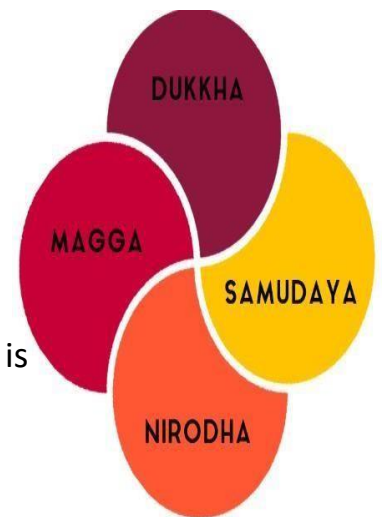


Gautama becomes Buddha

- Siddhartha Gautama wandered for years and meet with Hindu Scholars, whose ideas didn't answer his questions
- He fasted and meditated under a tree pondering the mystery of life
- Legend tells that during the night evil spirits tempted Gautama to give up meditating, but he didn't
- After he rose, he believed he understood the cause and cure for suffering and sorrow
- He then became Buddha or "Enlightened One"



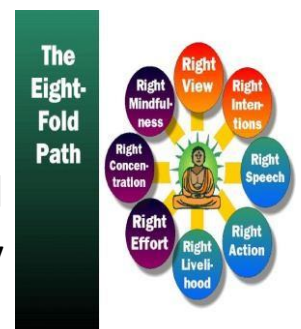
- All life is full of suffering, pain, and sorrow.
- The cause of suffering is nonvirtue, thinking such as hatred and desire
- The only cure for suffering is to overcome these negative deeds and thoughts
- The way to overcome these negative deeds and thoughts is to follow the Eightfold Path



A pure and enlightened soul can ultimately achieve Nirvana

Nirvana is the state of final liberation from the cycle of death and rebirth.

It is also therefore the end of suffering. The literal meaning of the word is "to extinguish," in the way that a fire goes out when it runs out of fuel.



Symbol

- The eight-spoked wheel symbolizes
- The buddha's turning of the wheel of truth or law. There are eight spokes to reference the noble eightfold path of buddhism, which is the path buddhists believe can end suffering in

SITE ANALYSIS

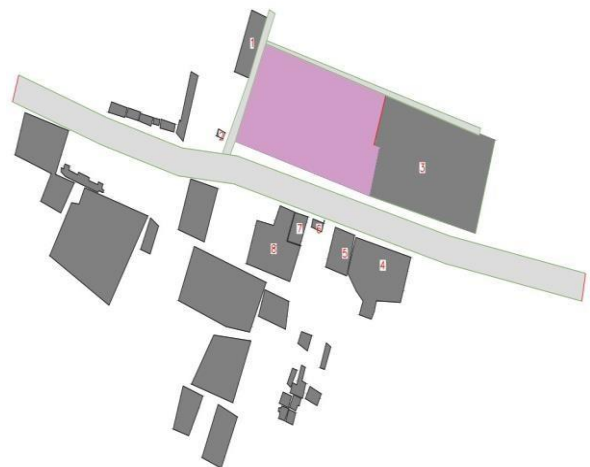
SITE DETAIL

- **Location:**
Plot no. 30, chakar bhandar,
Balarampur road, Shravasti, U.P.
- **Site area:** 8.2 acres (240M x 138M)
- **Shape:** irregular
- **Topography:** The site is flat land



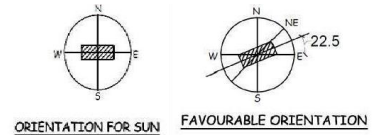
SITE

1. Shechen stupa
2. Dhaba
3. The great shravasti temple
4. Lotus Nikko Hotel
5. Hotel Shravasti Residency
6. Residence
7. Commercial space
8. Myanmar monastery



ORIENTATION

- Orientation on east-west axis,
- Long elevations facing north and south, i.e. reduction in exposure to sun.
- Depending on the wind flow, the orientation of the building will be on northeast-south west axis.



SITE APPROACH



SITE APPROACH

Nearest bus stand: Shrawasti
bus stand-0 km Balrampur
bus depo- 4 km



NEAREST RAILWAY STN. :

Balrampur stn..- 18.6 km

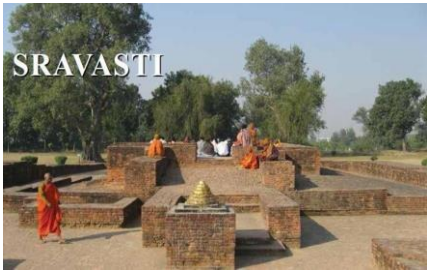


NEAREST AIRPORT :

Chaudhari charan singh
airport (lko)-151
km, Shrawasti airport is
not working yet.



	DELHI	LUCKNO W	SARNATH	BODH GAYA
DISTANC E	850 km	149 km	319 km	560 km
CAR TIME	12 hr. 22 min	3 hr. 35 min	6 hr. 42 min	11 hr. 35 min
TRAIN TIME	10 hr. 21 min	4 hr. 0 min	9 hr. 32 min	10 hr. 59 min

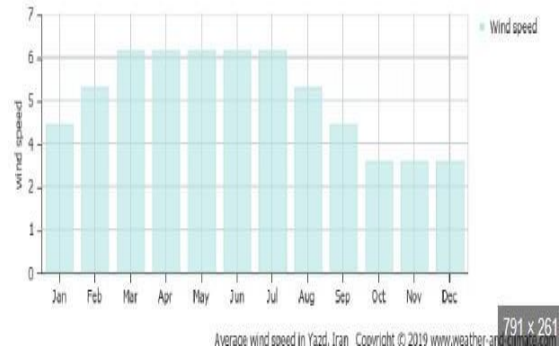
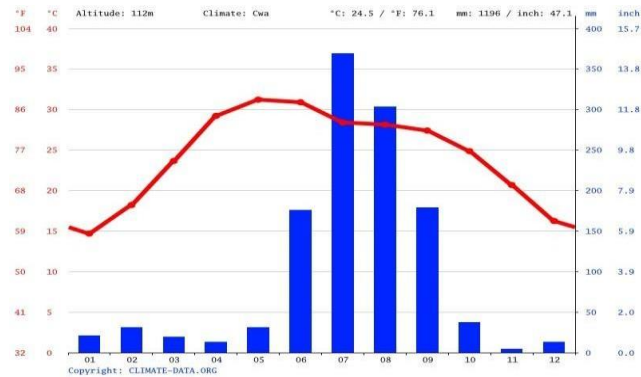


CLIMATE

Shravasti is 150 kms from Lucknow, the capital-city of neighboring Uttar Pradesh, and was the capital of the ancient kingdom of Kosala, and the biggest town in the Gangetic plains during the Buddha’s time.

At Shravasti, the Buddha stayed in the Jetvana Vihara of the lush Jetvana Gardens , which attract many Buddhist pilgrims today, for its beauty and peace. Here again, the supreme serenity inspires travelers to rest and relax, pray and meditate.

- Shravasti's climate is classified as warm and temperate. The summers here have a good deal of rainfall, while the winters have very little.
- The average temperature in Shravasti is 24.5 °C | 76.1 °F. The rainfall here is around 337.4 mm | 47.1 inch per year.
- On average, the warmest month is May.
- On average, the coolest month is January.



PRECIPITATION

- A lot of rain (rainy season) falls in the months:, june,july, august and september.
- On average, august is the wettest month.
- On average, november is the driest month.
- The average amount of annual precipitation is: 1196.0 mm (47.1 inch).

HUMIDITY

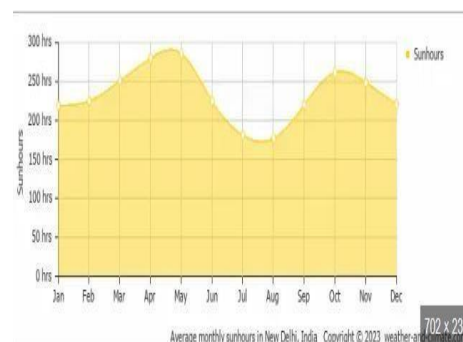
- On average,august is the most humid.
- On average, april is the least humid month.
- Average annual humidity :59%

AVERAGE SUNSHINE HOURS

- On average,april, may ,june is the most sunny.
- On average, july,aug,sep has the lowest amount of sunshine
- January also with little lowest sunshine hours

WIND SPEED

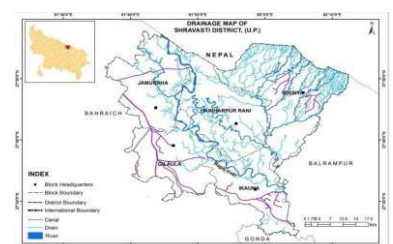
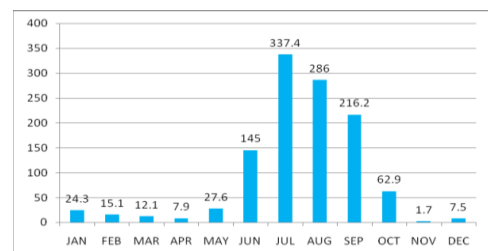
- The most wind is seen in april-july
- (avg. 8.3 mph)
- The least wind is seen in november(avg. 4 mph)
- Average wind pressure is 7kph



SERVICES

WATER SUPPLY

- The most wind is seen in april-july
- (avg. 8.3 mph)
- The least wind is seen in november(avg. 4 mph)
- Average wind pressure is 7kph
- Water is supplied by the bore wells at the site
- We found people using government using hand pump.
- 1 no submersible pumps 24 hrs water supply.

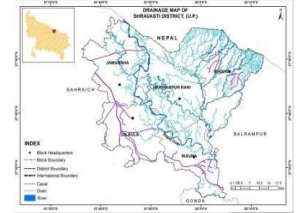


SEWAGE

- There is sewage line on going in front of the site.
- The area is connected to a sewerage network.

DRAINAGE SYSTEM

- Outfall is in a traditional tank system with good condition.
- Manholes are self built which directly connects to grounds.



ELECTRICITY

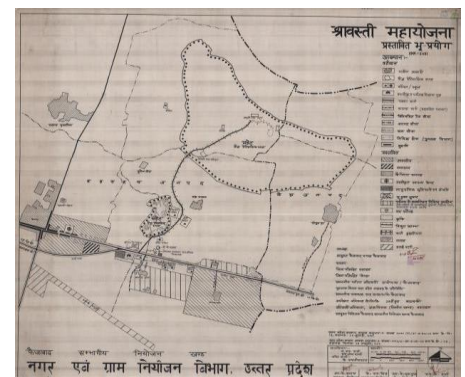
- Electricity connection is available at the site supplied by U.P.Electricity board.
- No transformer are found at the site
- 3 no. of electric poles on the left side of the side and 5 no. of poles on the back side of the site
- House holds having **metered** connection.

TELEPHONE CONNECTIVITY

- The area has access to telephone network services.
- Some mobile tower were found while way to Shravasti.

SITE JUSTIFICATION

- The site has very strong social and cultural potentials.
- It is near to culture,nature ,community and specially it is part of buddhist heritage society.
- It is easily accessible.The site linked with nh927.
- It is located about 1.5km from the jetwan buddh vihar



SWOTANALYSIS

STRENGTH

- **Location:** primarily in proximity of green area, makes it the focal point.
- It's a pollution free area.
- Peaceful area
- Site is having own strength.
- **Approach:**-connectivity to site by intermediate road

WEAKNESS

- **Views:**no special views from the site except of the green and situated on state highway
- The surrounding areas are not yet developed.



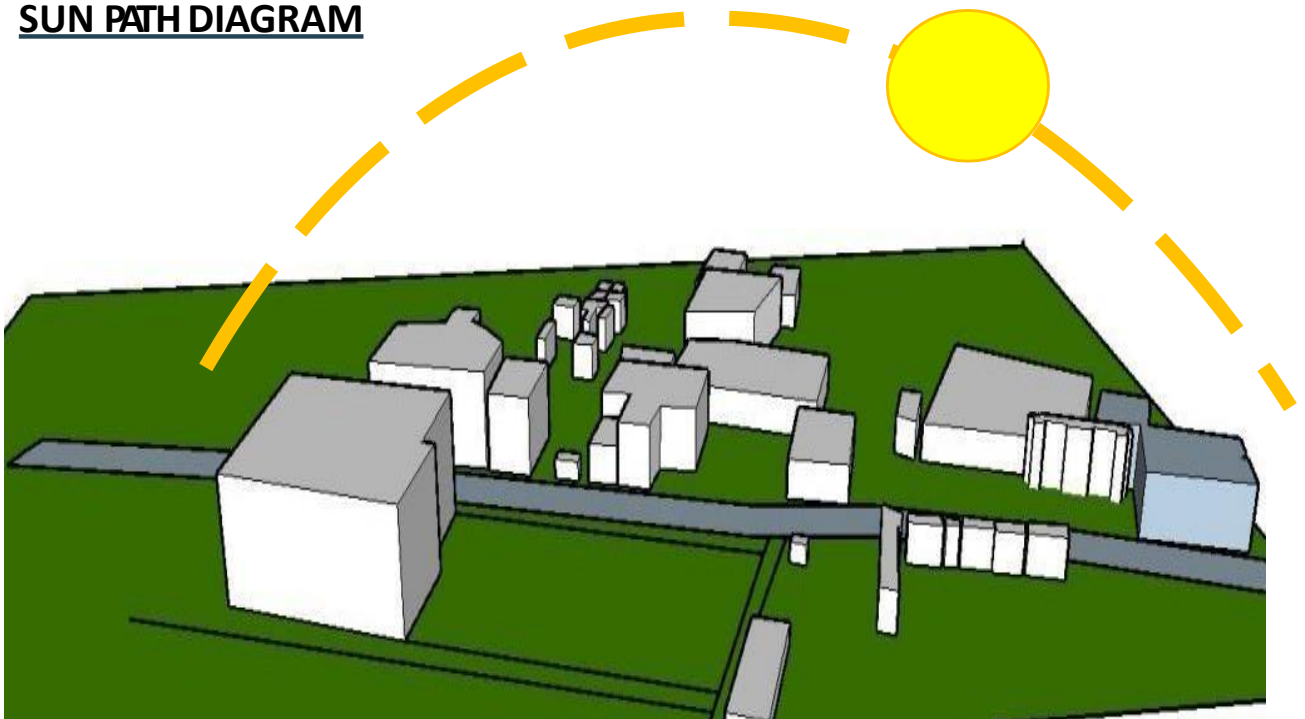
OPPORTUNITY

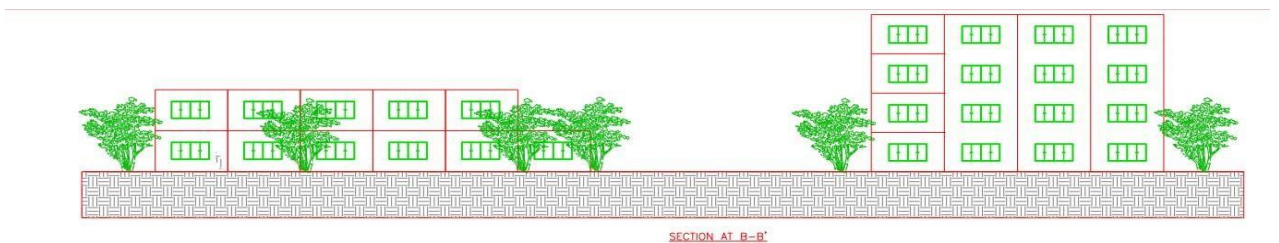
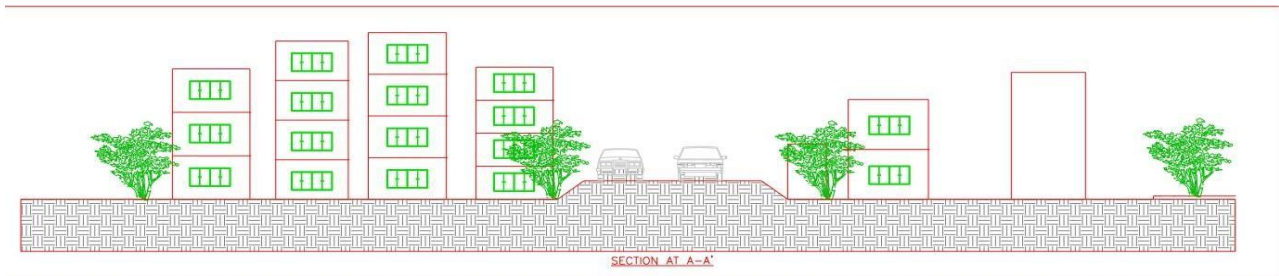
- This would benefit the followers of buddhism, buddhist researchers and scholars, students, especially the visitors from around the world.
- This prominent buddhist monastery will make the nearby places culturally rich ,commercial .

THREAT

- The surrounding area around the site having some buildings and a stupa.
- The site is irregular in shape ,
- The road connectivity to main N.H. 972 is narrow.
- Site is 2.5m below the road level.

SUN PATH DIAGRAM





BYELAWS

- According to **MODEL BUILDING BYLAWS**
:religious building
- Ground coverage:35%(11614.47sqmt)
- Floor area ratio: 1.5
- Front set back : 15 mt
- Rear and side set back : 9 mt
- The maximum travel distance that shall be permitted from the fastest exit on the floor to the staircase is 30 m.
- Parking space requirement specify 1cars park every 100 sq.M. Of built up area.

CASE STUDY-1
NAMDROLING MONASTERY

CASE STUDY 1 NAMDROLING MOASTERY(KARNATAKA)

CLIENT: Pema norbu rinpoche

BUILDING TYPE: Monastery/
instituteional

ARCHITECT: Ar.Som shekhar (Mysore)

COMPLETION: Temple in 2004

OCCUPANCY: 4000+ monks + 700+ nuns

AREA: 22 acres, nunnery 7 acres.

SURROUNDINGS: Tibetan colony

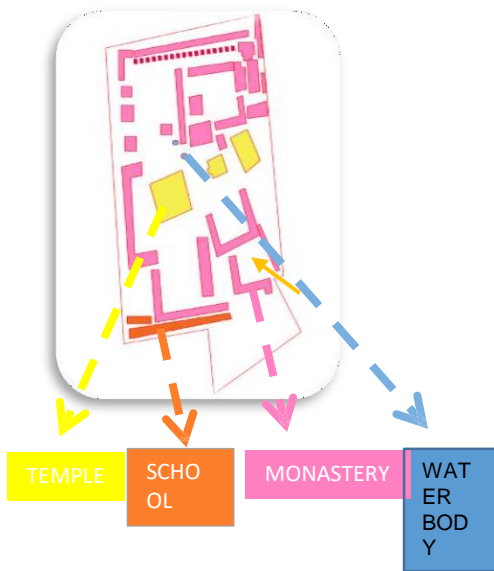
The Namdroling monastery was established by his holiness Pema norbu rinpoche shortly after he came to india from Tibet Initially, he started with just a handful of monks and money; and now, a 3-storied main temple is home for nearly **5000** monks and nuns, renowed as a center for the pure upholding of the teaching of the buddha.



BUILDING-TIMELINE

- On 17 February 1978, the Buddhist College (Shedra) was constructed and completed.
- A new temple, the "Padmasambhava Buddhist Vihara" (known by locals as the "Golden Temple") was inaugurated on 24 September 1999. The temple has space for several thousand monks.
- 27 November 1993, the Ngagyur Nyingma Nunnery mTsho-rGyal bShad-Drub Dargyas-Ling was established.
- In 2004 Zangdog Palri Temple a temple to the main Nyingma (old school) Buddha, Guru Rinpoche was built and inaugurated on 13 December of that year.
- As of 2016, the lodging facilities alone for the school include three buildings with over 200 rooms. The population fluctuates as monks attend or complete studies at Namdroling. A recent census had the population in excess of 4,000 monks and 800 nuns

ZONING



ORIENTATION

The main entrance being a rectangular side is chamfered to get a south-east direction. It is done so as according to buddhist architecture, the ideal direction for entrance.

LANDSCAPE

Pockets of courtyards are formed amidst the temples acts as a breathing spaces in the complex. Due to which, the complex looks fanned out and not compact together. The temple being in the center of the complex makes even public distribution.

Departments of Namdroling Monastery

Dratsang (Monastery)

His holiness pema norbu rinpoche established dratsang in 1963 to perpetuate and enhance the unique ritual activities of palyul tradition. Yearly in the first Tibetan month.

Ngagyur Nyingma Institute

His Holiness Drubwang Pema Norbu Rinpoche started the Ngagyur Nyingma Institute in 1978. Here the students study a nine-year course on the Sutra and Tantra teachings of Lord Buddha

Namdroling Junior High School

Previously, during the Ngagyur Nyingma Monlam Chenmo ceremony, there were not enough rooms to accomodate the monks and nuns, and they had to rent a guest house or cloth tent. Therefore, His Holiness started to look for a plot of land in 2000

Drubkhang

In 1985, by bearing a prime intention to put the studies into real practice, His Holiness Pema Norbu Rinpoche opened the Samten Odsal Ling Retreat Centre in Namdroling Monastery.

Ngagyur Tsogyal Shedrupling Nunnery

In 1993, His Holiness Pema Norbu Rinpoche established a nunnery. It includes a three-story temple surrounded by dormitories. The number of nuns has increased gradually to 1200 and more than 600 are resident nuns.

Paljor Dhergyaling Guest House

By the popularity of the Golden Temple since its inauguration in 1999 the number of visitors increased rapidly year by year. As a service to make convenient the visitors coming from far and control the traffic jam the Guest House with parking was established.

MAIN TEMPLE

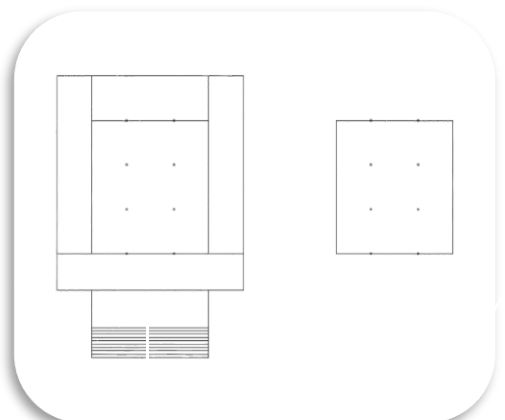
The main temple consists of a huge triple height prayer hall comprising of statues of Gautama Buddha of 60 feet high, guru Padmaambhava and guru Amitayus of 58 feet high made of wrought iron covered with golden plating.

Merits

- The temple works as a common space for both monks as well as tourists.
- The space is equalised in terms of its green spaces and structure.
- The green space brings the ambience of calmness as one enters the premises.
- Separate provision for private areas for monks.

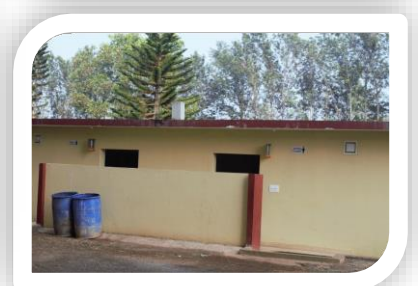
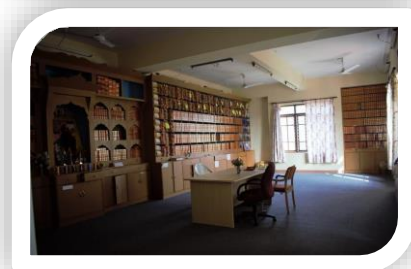
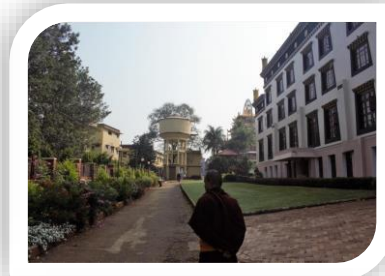
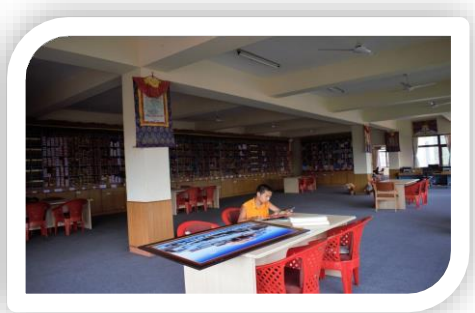
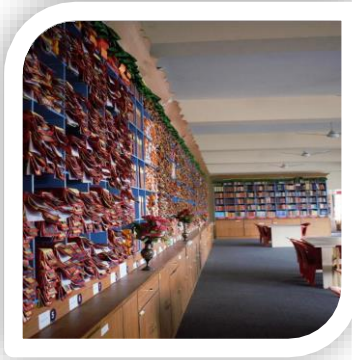
ARCHITECTURAL-FEATURE

- The temple follows a post and lintel method for the structural support with some circular columns and some square columns, a 4 grid structure is used inside the temple.
- Ribbed and coffered roofing systems are being used inside the temples and in the main temple clerestory are used for light.



FACILITIES

- Public toilet
- Library
- Garden
- Cafe
- Souvenir shops
- Shoe-stall



CASE STUDY 2
TASHI LHUNPO MONASTERY(KARNATAKA)

CASE STUDY 2

TASHI LHUNPO MONASTERY(KARNATAKA)

INTRODUCTION

CLIENT: Panchen lama

BUILDING TYPE: Monastery/instituteional

ARCHITECT : Architecture+design(delhi)

COMPLETION: Temple in 2007

OCCUPANCY: 500 monks

AREA: 10 acres nunnery

SURROUNDINGS: Tibetan colony

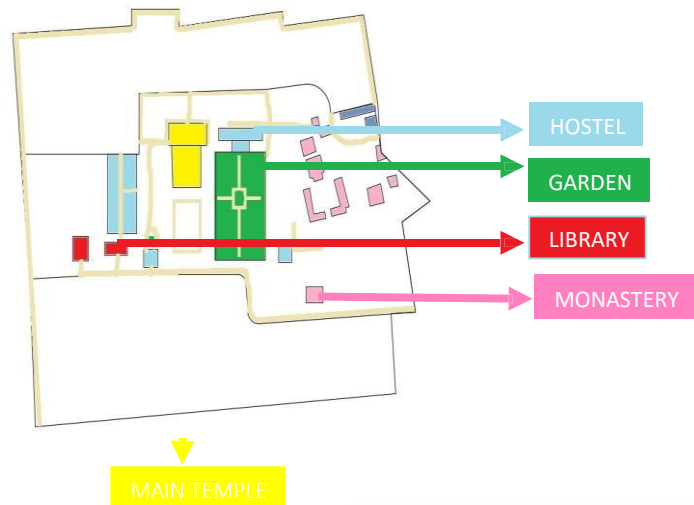


The Tashi lhunpo monastery is seat to the panchen lama, the second most important spiritual leader of tibet. Tashi lhunpo monastery seeks to provide the best possible modern education, along with a deep intimate understanding of the heritage of tibet. They aim to become a contributing member in spreading the virtues of honesty, compassion and sacrifice, as taught by lord buddha. But, they are somehow lacking from a financial point of view.

ZONING

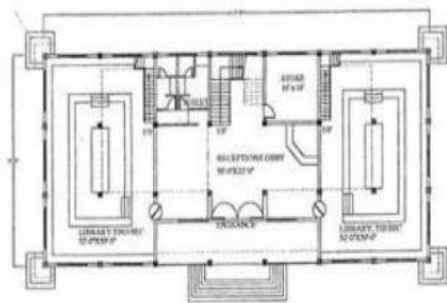
COMPONENTS

- ADMINISTRATIVE
- RESIDENTIAL
- TEMPLE
- LIBRARY
- HOSTEL
- INSTITUTIONAL
- GUESTHOUSE
- GREENSPACES
- PRAYERHALLS

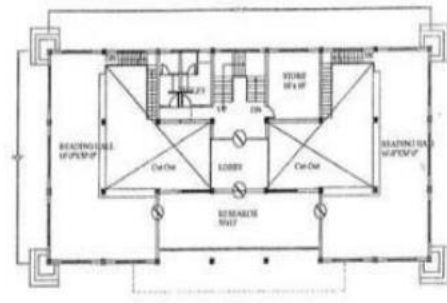


CIRCULATION AND LAYOUT

- There are two entrances one which leads directly to the main temple and other that leads to the institute, though both are in the same campus. Once inside, the first view is that of the main temple with a majestic pathway of paving stones leading towards the fleet of stairs.
- The temple is 5 storeyed with the prayer hall triple storeyed having heirarchical planning on its top.
- The temple consist of private room of h h dalai lama and private prayer halls and private rooms for guest with kitchen and dining halls which encirculates around the prayer hall on the first floor.



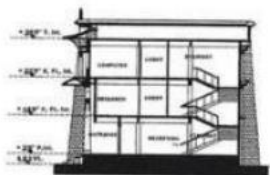
GROUND FLOOR PLAN



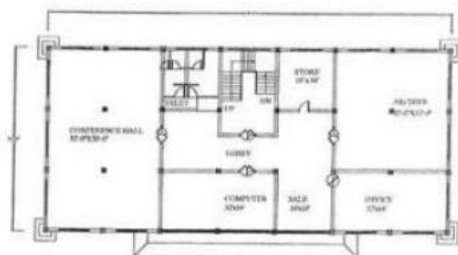
FIRST FLOOR PLAN



FRONT ELEVATION



C-SECTION



SECOND FLOOR PLAN

DRAWINGS OF LIBRARY

INFRASTRUCTURE AND SERVICES

- The MAIN TEMPLE (DUKHANG) the new aesthetic and inspiring main temple was completed in 2015. Today, the main temple is not only the main attraction but the hub of the monastery.
- **The ground floor** houses the academic council office which controls the higher buddhist studies in terms of curriculum design, assessment and evaluation of examinations and promotions, this floor also have the science laboratory and study facilities for the students. The dining hall and kitchen takes up the major portion of the area here for large public functions and programs. This floor also houses the photo gallery showing the history of the monastery and the panchen lama lineages and the office of the monastery tulku association.
- **On the first floor** have the spacious and inspiring main temple hall. As one enters the main door at the far end, one gets a view of the raised shrine on which are arrayed the refuge symbols of the triple gem aesthetically and inspiringly displayed. Right in the center, we have the golden statue of shakya muni buddha. In front of the buddha statue, at a slightly lower level, we have the golden statue of jhe tsongkhapa . on the right side of the buddha, temple have gwalwa gedun drup and dolkar. On the left side the buddha, temple have another golden statue of jhe tsonkhapa and panchen lobsang choegyal.
- In front of the golden statue of the buddha, the throne of the dalai lama and the panchen lama are placed. On the front pillars of the temple the gilded photo frames of the 9th and 10th panchen lamas are placed. On the left, there is the entrance to the *dolma lhakhang* and on your right side the entrance to the *lhamo lhakhang*.
- The main temple walls depict the fine paintings of the 17 sages of the nalanda university aesthetically displayed in gilded frames as listed by his holiness the dalai lama in his praise of these sages.
- The floor of the main temple hall is lined with maroon cushions in parallel lines along the length and breadth of the hall for the monks to sit when they assemble for rituals and functions.
- **On the second floor**, we have the main monastery offices, meeting rooms and guestrooms.
- **On the third floor**, there is the abbot's chamber for conducting teachings, granting audiences, study and office. On the other side of the floor is the assembly hall for gatherings and meetings. We also have the office of the executive council on this floor.
- **Finally, the fourth floor** houses the chambers of his holiness the dalai lama and his holiness the panchen lama

LITRETURE STUDY-1
KAIS GOMPA(DHAKPO) SHEDRUPLING
MONASTERY

LITRETURE STUDY-1

KAIS GOMPA(DHAKPO) SHEDRUPLING MONASTERY

Client: pin gompa rinpoche

Building type: monastery

Architect: design tradition,
manali

Completion: temple in 2002,
tashak in 2004, final completion
by 2006

Occupancy: 150



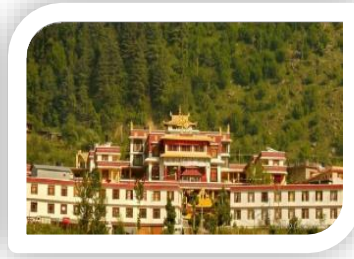
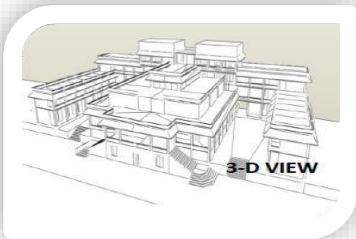
SITE PLAN



ENTRANCE GATE

PROGRAMME:

- The design of this monastery uses traditional tibetan design elements and layout.
- The monk quarters(tashak) surrounds the main temple (lakhang) framing an open courtyard in the front. The monastery faces the east whereas the other components face each other (north-south).
- The open courtyard is surrounded by buildings thus avoiding the winds from entering into the courtyard. This literature study is helpful in learning the activities taking place in a tibetan monastery.



PLANNING PRINCIPLES:

- The building is designed along strong geometrical axis, with a perfect symmetry.
- The site is slightly sloping and the blocks are placed on site in a heirarchy.
- The central courtyard acts as buffer btw all built forms around it.
- Temple being the sacred bldg stands at the top and guides rest of the building in the axis.

MONKS HOSTELS:

- U-shaped block along the left and right sides of the courtyard in the block which actually forms the realm for monks and also open corridors along serve as viewing galleries during festivals in the courtyards

CONTEXT OF STUDY:

- The context of this case study is to study the various features of tibetan monastic architecture.
- To study the planning and placing of monastic complex on contour site.
- To study how building with traditional buddhist features can be built with contemporary materials.

PHYSICAL ORGANISATION:

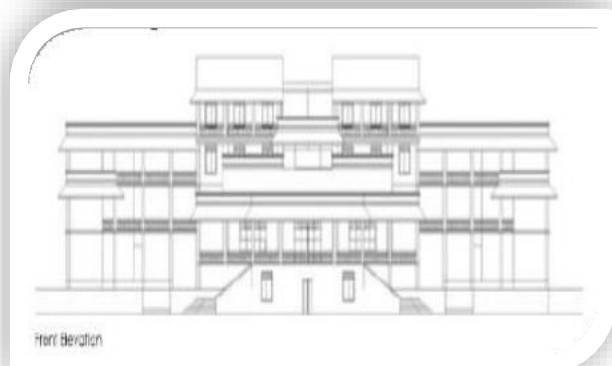
- •Massive volume represents main temple.
- •Main gate does not give full view of temple as one enters in.
- •Courtyard is aa big square and is the foci of all the activities in and around.
- •For reaching the main temple one has to use the stairs which passes through monks hostel and leads to cut-out in the courtyard.

TEMPLE:

- The highest and the most beautiful building in the whole complex and surely dominates the others.
- Consists of a basement or ground floor used for religious rituals, first floor leading towards the shrine hall and the main prayer hall. And second floor for administration and zim-chung (rooms for h.H. Dalai lama) is provided on the topmost hierarchical floor.
- Also includes primary tibetan school, playground for school, guest house, parking space and staff quarters.

ARCHITECTURAL FEATURES

- The roofs are typical pagoda type painted in yellow.
- All the primary colours are used on the facades.
- Perfect zoning of spaces.
- The temple faces east, which acc. To tibetan mythology is ritualistic and auspicious orientations as to get the early earlymorning.



LITRETURE STUDY – 2
GYUTO MONASTERY, DHARAMSHALA

LITRETURE STUDY – 2

GYUTO MONASTERY, DHARAMSHALA

Client: Gyuto trust society

Building type: cultural/
institutional

Architect: Ar. Dorjee wangdi
dewatshang



SITE AND SURROUNDINGS

- **Location:** the site is located in the village sidhbari in district kangra of himachal pradesh. It lies on road connecting dharamshala and yol. The total site area is 30 acres.
- **Surroundings:** the surrounding land use is essentially agricultural with the houses of farmers and private residences set against backdrop of towering dhauladhar range and also shops on main road.
- Since Bomdila is located near the border between Tibet and India, there were great restrictions on travelling and other activities in the area. Moreover, due to its remoteness, the monks faced many severe problems when they become sick and travelling within and outside of the area.



BASIC MONASTIC EDUCATION

- The basic monastic education is taught from class I to VIII, starting from reading and writing. The curriculum includes memorization of prayer texts, Tibetan and English language courses, drawing and painting and epistemology.

HEALTH SERVICE

- The gyuto monastery has a clinic and has one resident nurse to look after the sick and aged monks of the monastery. The monastery bears the entire medical expense of the monks suffering from serious illness and provides seventy-five percent financial help to other monks for medical treatment.

RELIGIOUS WORKS RELATED TO SOCIAL SERVICES

- The Honourable Abbots, senior *lamas* and Kyerimpa students of the Gyuto Monastery and the Geshe from the three great Gelug monastic universities who study *tantrain* this monastery occasionally visit foreign countries to give teachings and empowerments or perform rituals at the request of devout people there.

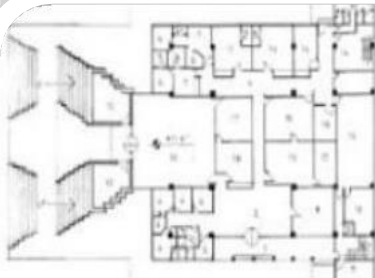
GYUTO MONASTERY, DHARAMSHALA

- Main temple block or gumpa has four floors. Ground floor has a library, meditation hall. Guest main temple hall is a double heighted and has large openings for natural light.

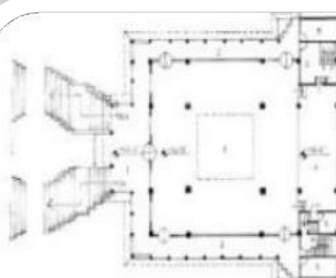


SIDE VIEW

PRAYER HALL



GROUND FLOOR PLAN



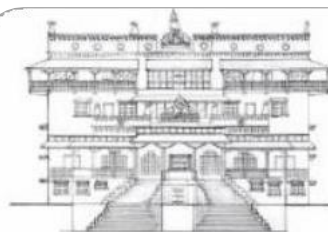
FIRST FLOOR PLAN



SECOND FLOOR PLAN



THIRD FLOOR PLAN



FRONT ELEVATION



RIGHT HAND SIDE ELEVATION

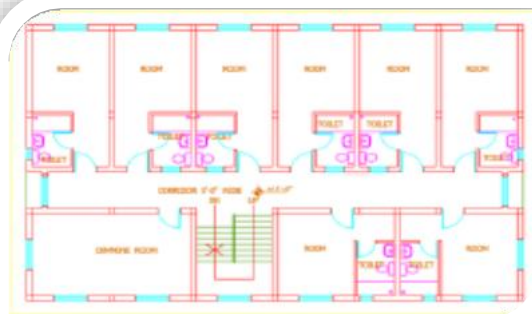
CIRCULATION AND LAYOUT

- There are 2 entrances provided, one for walking that leads towards the temple through a straight path having hostel on both sides and other for vehicles which directly leads to temple.
- The temple faces east, which acc. To tibetan mythology is ritualistic and auspicious orientations as to get the early morning.

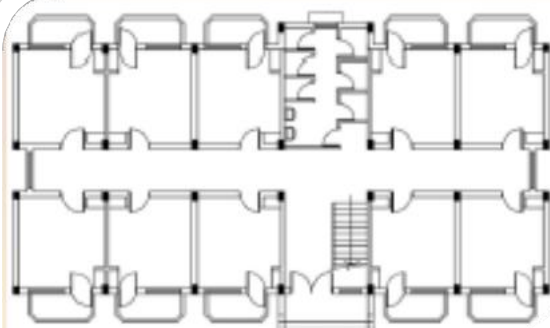


GUEST HOUSE

- Rectangular planning.
- Shops and restaurant are provided on the ground floor.
- 8 double bedded rooms with attached toilets on each floor with common rooms or dining hall.

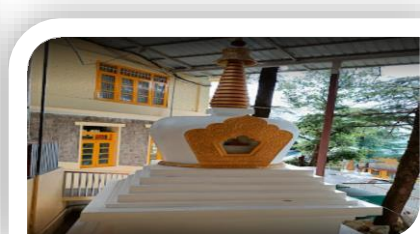
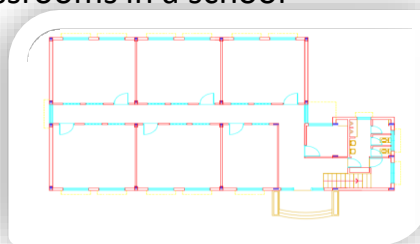
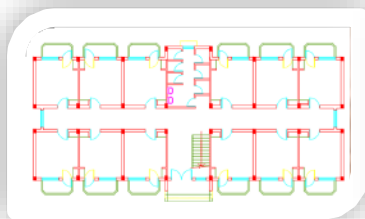


GUEST HOUSE TYPICAL PLAN



HOSTEL BLOCK 1

- There are total 4 block 1 and 2 block 2
- There are total 12 classrooms in a school



AREA ANALYSIS

- Sitearea=17.16acres69,000 sq. M.
- Groundcoverage=30% (max)ofsitearea
- 20,882.52 sq. M.
- F.A.R. = 0.7
- Totalbuilt-uparea- 48,300 sq. M.

REQUIREMENTS

- Temples
- Hostel
- School
- Guesthouse
- Administration
- Museum/interpretationcentre
- Restaurants

Activity area	No. Of units	No. Of user	Area per person(in sqmt)	Total area(in sqmt)
Prayer hall	1	300	1.5	450
Space for statue	3		2	6
Lamp room	1		4	4
Librarian	1		20	20
Library (Reading rom)	1	30	2.4	72
Library room (Books area)	1000		100/SQM	10
Accommodation for head lama	1		50	50
Accommodation for other vvip	4	4	40	160
Room for public audience	1	30	1.6	50
Room for private Audience	1	10	3	30
Office	2		25	50
Toilet male	1		20	20
Toilet female	1		20	20
		Circulation + area of walls=40%	Total=	1702

COMPARATIVE ANALYSIS

Activity area	NORBULINGKA INSTITUTE	GYUTO MONASTERY
Approach	It is from the southern end of the site. A bold entrance but hidden in the landscape.	A small gateway in a street on the northern end .
Planning	Based on sitting position of Lord Buddha. Head Is the main temple. Rest goes with the flow	Linear planning on symmetrical axis focusing on the temple.
Landscape	It Is natural as much possible and utilizes the stream nearby.	No such landscaping. Only a few trees on the sides.
Temple	Temple is at the northern end of the site. It is circular in plan	Temple is at the northern end square in plan
Library	There are two large halls for reading on the first floor of the main temple.	. There are two libraries. One in the main temple for the lamas and the other in the school for the children
Hostel	It is a small part of the complex with for 100- 150 people.	Hostels are a large unit housing 400 monks.
Guest room	One central axis of circulation with ancillary pathways around it	The central axis leads to the main courtyard and with other buildings around.

COMPARATIVE ANALYSIS

Activity area	No. Of units	Norbulingka institute(area in sqm)	No. Of units	Gyuto monastery(are a in sqm)
Prayer hall	1	250 for 150 monks	1	600 for 400 monks
Classroom	4	40-80 for 20 person	12	36 for 15 person
Cafetaria	1	100	1	60
Library	2	80 for 30 person	1	50 for 20 person
Art gallery	2	200		
Guest room	12	25-30	24	20

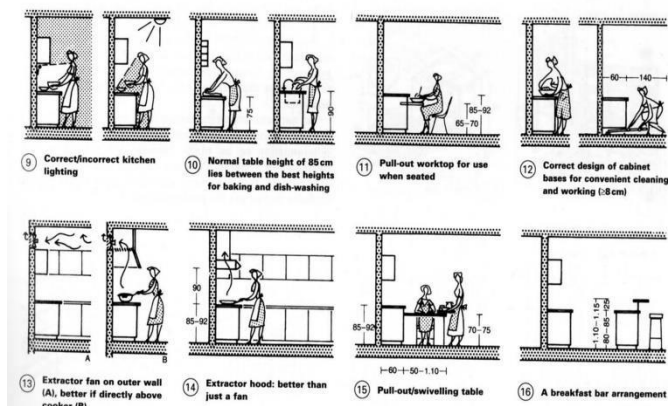
HOSTEL

Activity area	No. Of units	No. Of user	Area per person(in sqmt)	Total area(in sqmt)
Bedroom(dou ble bedded)	100	200	10	2000
Toilet	10	200	1.5	300
Dining hall	4	200	1.2	240
Kitchen	4	1	40% of dining hall	96
Servant quarters	4	8	20	40
Electrial room	4		20	80
Store	2		25	50
		Circulation + area of walls=40%	Total=	3928

ADMIN BLOCK

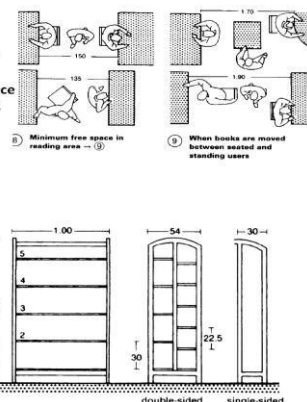
Activity area	No. Of units	No. Of user	Area per person(in sqmt)	Total area(in sqmt)
Office	2		15	30
Toilet	2		20	40
Guest room	10	20	12.5	250
CAFETARIA (including kitchen)	1	100	1.5	150
Shops	10		25	250
		Circulation + area of walls=40%	Total=	1008

KITCHEN



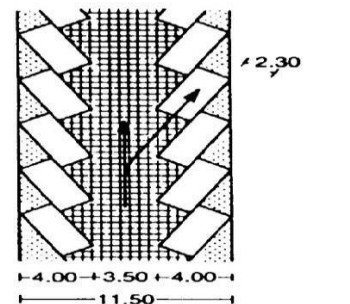
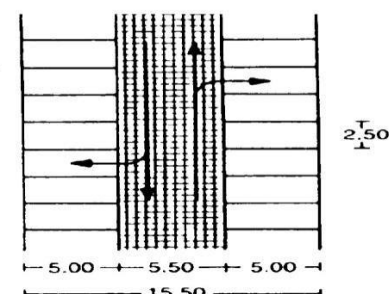
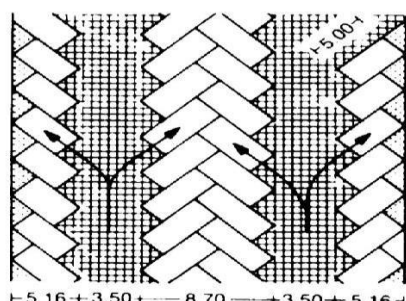
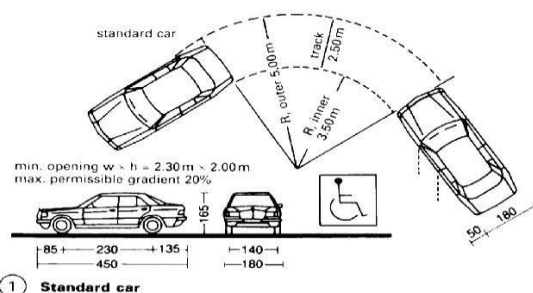
LIBRARY

1. Circulation routes should be >1.2m wide.
2. Clear spaces between shelves at least 1.3-1.4m wide.
3. Area required for simple reading/work place is 2.5 sq.m, for a PC or individual work place, >= 4.0 sq.m is needed.
4. Room height should be >= 3m.
5. Best illuminance distribution ratio at workstations is 10:3:1 (book : surface : background)
6. Book aisles should not be more than 3m.



PARKING

1. Min. width of lanes at entrance and exits : 3m for vehicles up to 2m wide and 3.5m for wider vehicles.
2. Turning radius of standard car is 5.75 m and standard bus is 10.25m
3. Parking space needed 20 sq.m to 25 sq.m / car
4. Parking should be within 30 m of the main entrance of the building.
5. Two accessible parking lots with overall min. dimensions 3600mm x 4800mm should be provided.



**CONCEPT
(MANDALA ART)**

CONCEPT-INTRODUCTION

What is mandalaart?

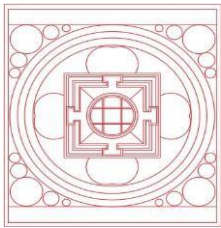
- Amandala literally means circle and has its own meaning
In hinduism and buddhism. This usually represents the universe. In The present context, the word mandala is used as a term for any diagrams that represent cosmos metaphysically or symbolically, a microcosm of the universe.
- We can see mandala in monasteries, included in Thangka paintings and most of all it is highly demanded due to in symbolic representation of different Buddhists Sutras. Therefore, mandala is also regarded as Buddhist art even though it is equally important in other religions.



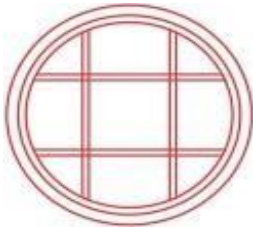
PART OF MANDALA

- **Wheel with eight spokes:** The circular nature of a wheel works as an artistic representation of a perfect universe. The eight spokes represent the Eightfold Path of Buddhism, a summary of practices that lead to liberation and rebirth.
- **Bell:** Bells represent an openness and emptying of the mind to allow the entrance of wisdom and clarity.
- **Triangle:** When facing upward, triangles represent action and energy, and when facing downward, they represent creativity and the pursuit of knowledge.
- **Lotus flower:** A sacred symbol in Buddhism, the symmetry of a lotus depicts balance. As a lotus reaches up from underwater into the light, so too does a human reaching for spiritual awakening and enlightenment.
- **Sun:** A popular basis for modern mandala patterns, suns tend to represent the universe, often carrying meanings related to life and energy.
- **HOW MANDALAS ARE USED**
- Mandalas are used for a variety of religious traditions, meditation, and modern contexts. The traditional Tibetan mandala, found in Buddhism, depicts the enlightened state of Buddha through sand art. Patterns are formed on the ground using metal and a small tube to create the exact texture and organization of the grains. Creating this can take weeks, and shortly after it's complete, it is destroyed to align with the Buddhist belief that nothing is permanent.

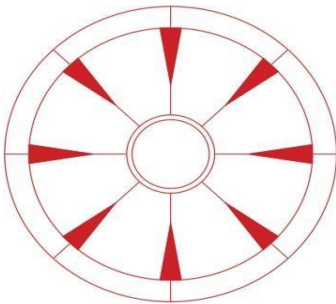
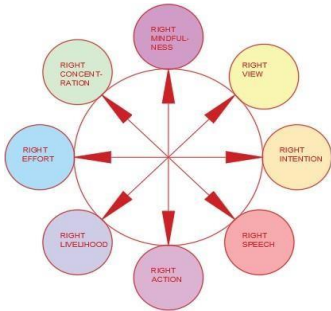
FORM EVOLUTION



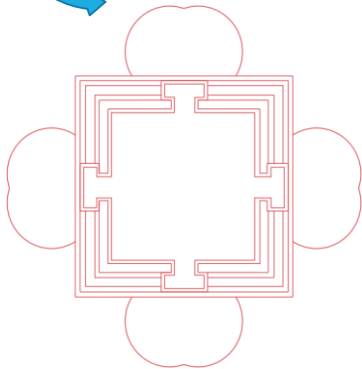
MANDALA ART



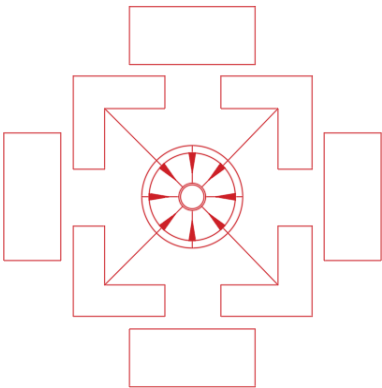
TAKING THE INNER CIRCLE TO EVOLVE THE CENTRE PART



INNER CIRCLE REPRESENTS THE EIGHT FOLD PATH

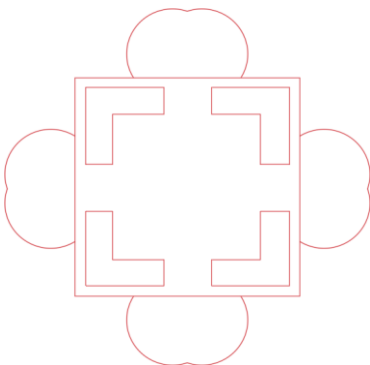


THIS PART OF THE ART IS USED TO EVOLVE THE BLOCKS

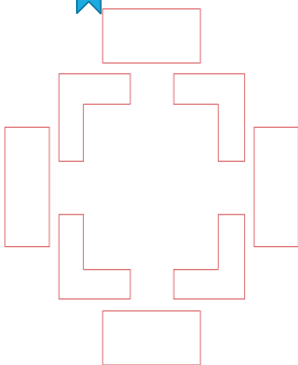


FINAL FORM

LINES INTERSECTING AT A POINT WHICH IS DENOTED AS TEMPLE

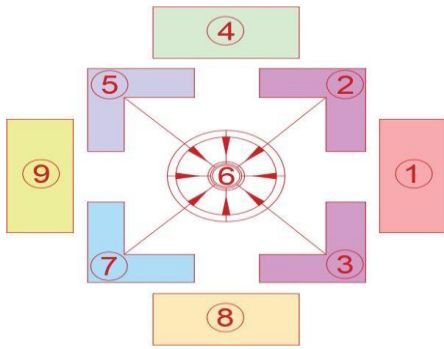


FORM EVOLUTION

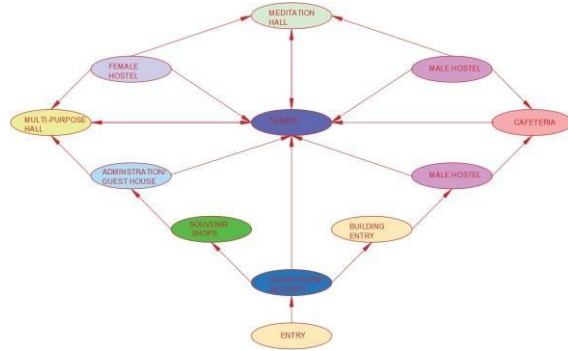


ABSTRACTION

STACKIING



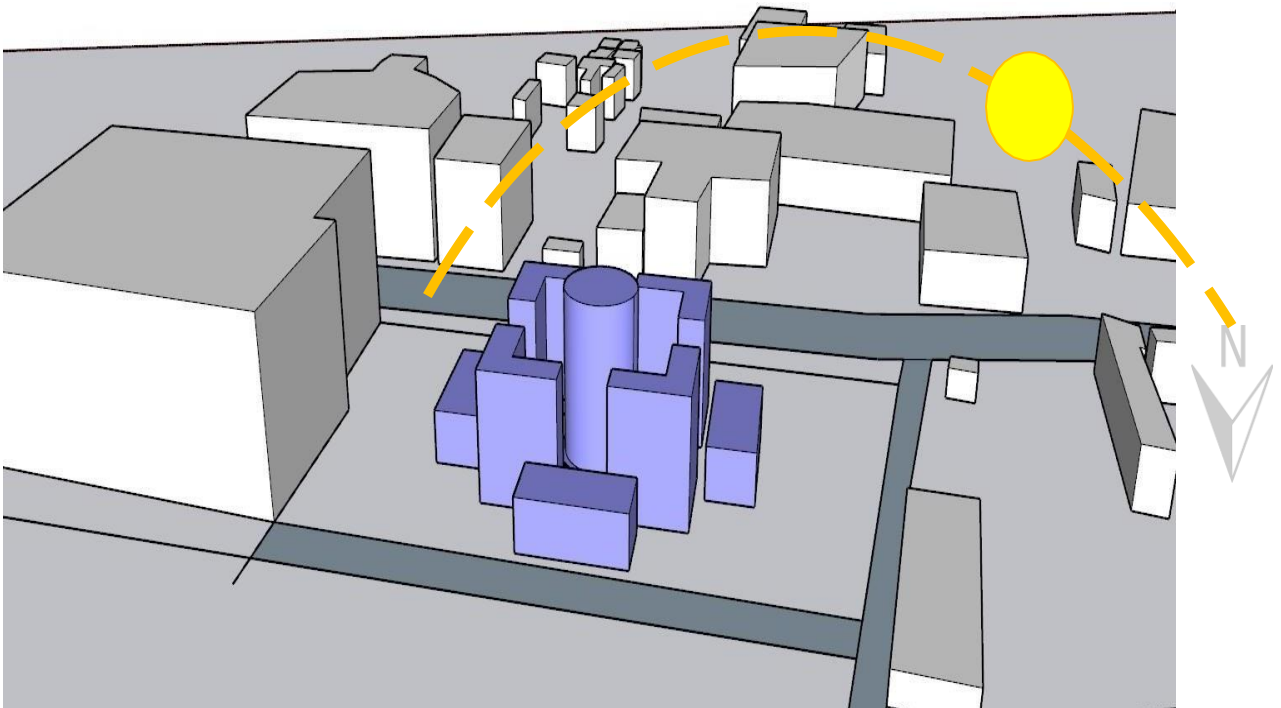
STRUCTURE



HORIZONTALSTACKING

1. CAFETERIA
2. MALE HOSTEL
3. MALE HOSTEL
4. MEDITATION HALL
5. FEMALE HOSTEL
6. TEMPLE
7. ADMINISTRATION/GUEST HOUSE
8. ENTRY
9. MULTI-PURPOSE HALL

CONCEPTUALVIEW



CLIMATE

NATURE OF THE COMPOSITE CLIMATE

- The composite climate is neither constantly hot and dry nor warm and sticky. Their characteristics are ever changing, interspersing between long, hot, and dry ages to shorter ages of downfall and high moisture. There's a significant difference in air temperature, moisture, wind, sky, and ground conditions throughout the time.

CONSTRUCON MATERIAL:

- Chaitya halls were built all over the country from bricks or were excavated from rocks. The use of wood has been found in roofs and entrance arches of some halls.

PHYSIOLOGICAL OBJECTIVES:-

- The objectives set for composite climate apply to the objectives of both warm-humid and hot-dry climates.
- During the cold season, effective temperatures are much less than within the warmer seasons and therefore the physical comfort will depend on heat loss, especially through the night.

RAILINGS

The original railings were in wooden panels describing buddha's life event or depicting different symbols of buddhism.

Railings built during the mauryan period and those during the sunga period were made of sandstones.

STONE PILLARS (LATS)

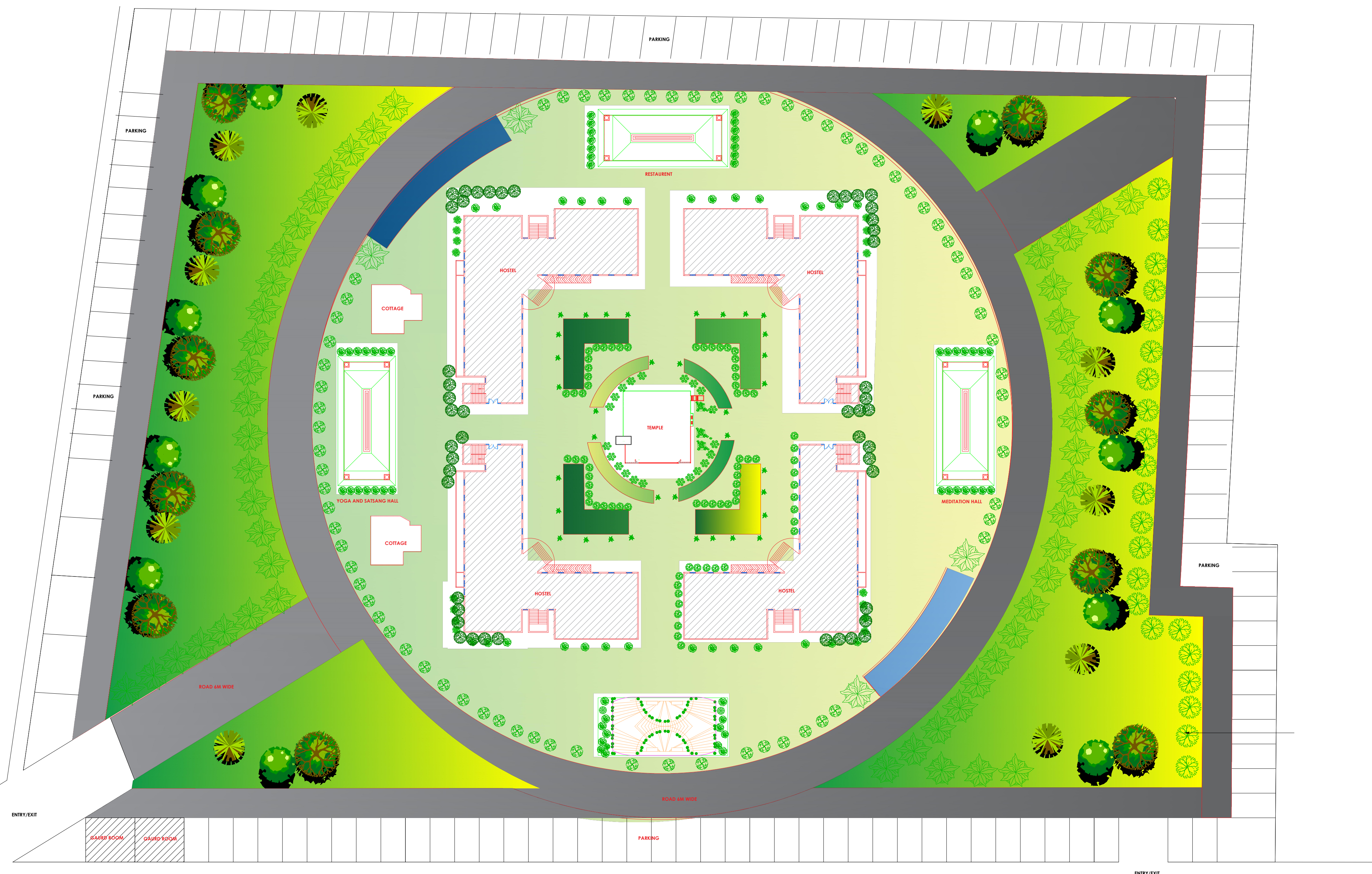
Freestanding stone pillars (stambhas) rising to great heights (about 40 feet) topped with a stone lion. Made of sandstone, pillars are mainly circular or square. With inscriptions regarding buddhism or royal edicts of king asoka.

Usually erected near stupa

FEATURES OF BUDDHIST TEMPLES

- In all the buddhist temples there are many buddhist statues. In the center there is a buddha image surrounded by burning incense sticks. Devotees offer flowers and fruits to the buddha image. Many buddhist temples face south and sometimes to the east but these temples are never faced to the north or west
- In the center of temple grounds the main hall is situated. In this center images of buddha, altars, other buddhist images are situated. There is also a place for worship and space for monks. In the other building there is a library, a sutra depositor, eating, living and sleeping areas of monks

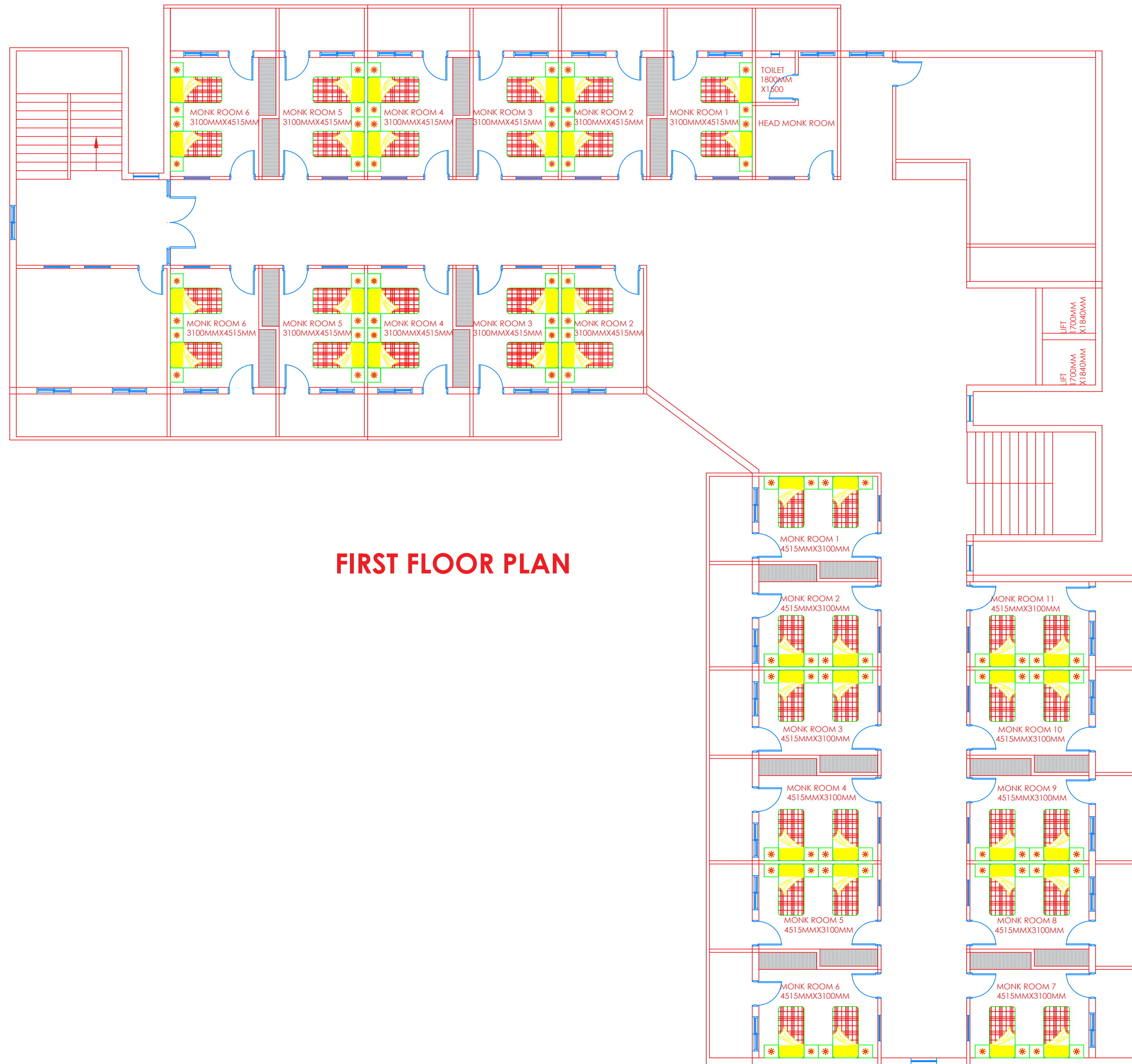
FLOOR PLANS



SCALE - 1:500
SITE PLAN

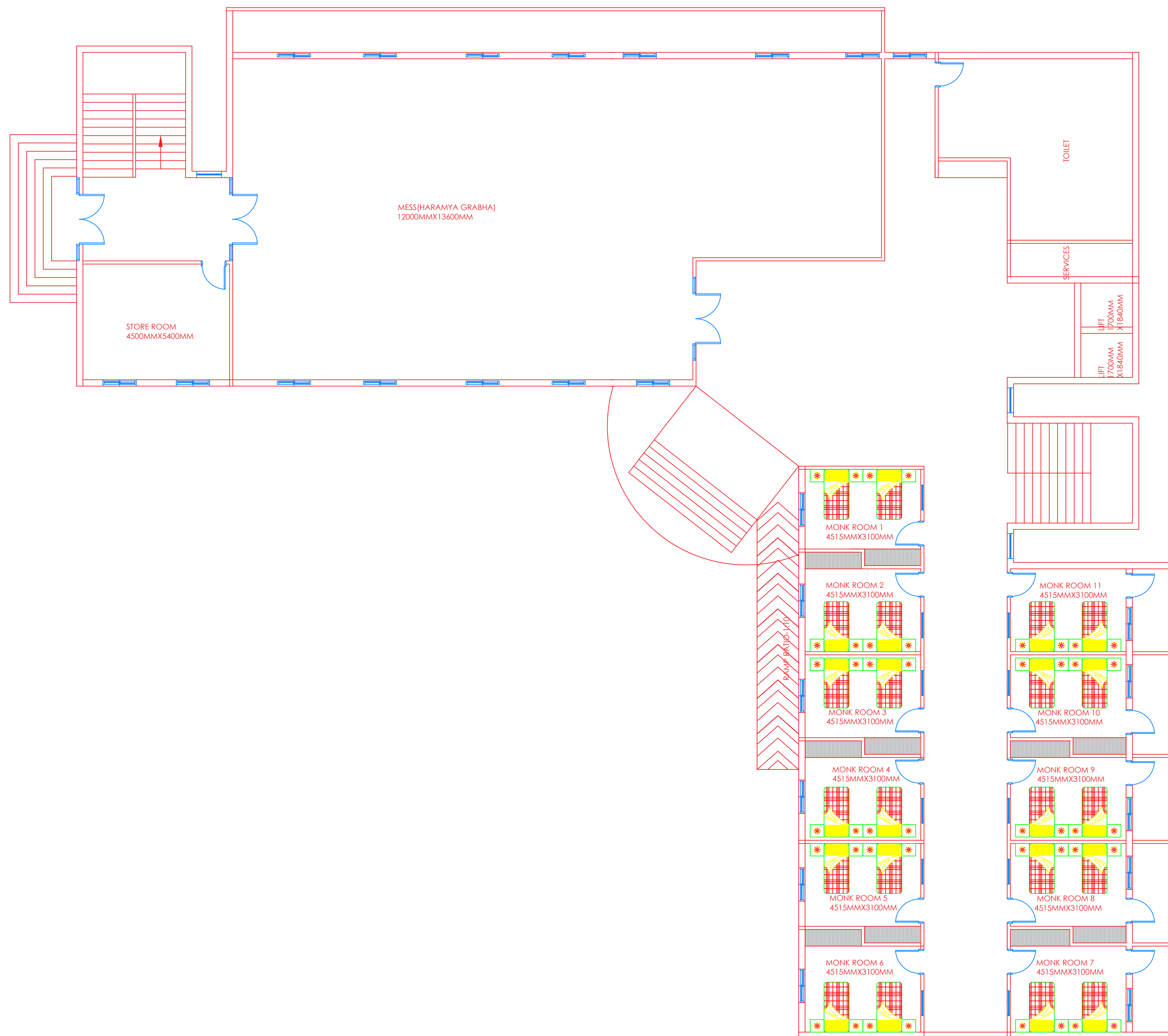
NAME- RAJAT KUMAR SHAKYA
ROLL NO - 1180101037
B.ARCH 5TH YEAR
10TH SEM
SCHOOL OF ARCHITECTURE AND
PLANNING

TOPIC - BUDDHIST MONASTARY



FIRST FLOOR PLAN BLOCK A
(TYPICAL TO 4TH FLOOR)

TOPIC - BUDDHIST MONASTARY



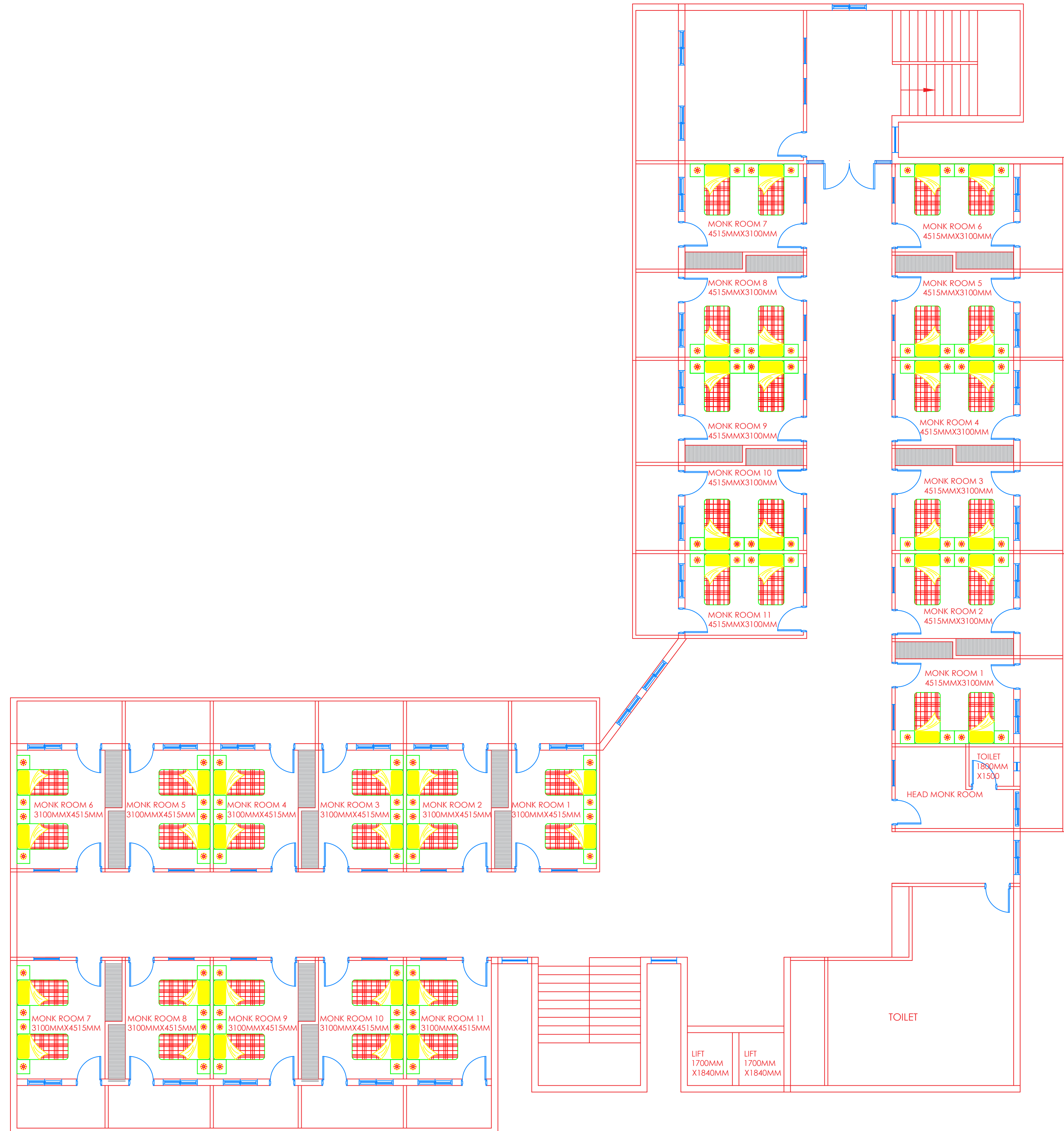
GROUND FLOOR PLAN
BLOCK A



SCALE -1:100
FLOOR PLAN

NAME- RAJAT KUMAR SHAKYA
ROLL NO - 1180101037
B.ARCH 5TH YEAR
10TH SEM
SCHOOL OF ARCHITECTURE AND
PLANNING

TOPIC - BUDDHIST MONASTARY

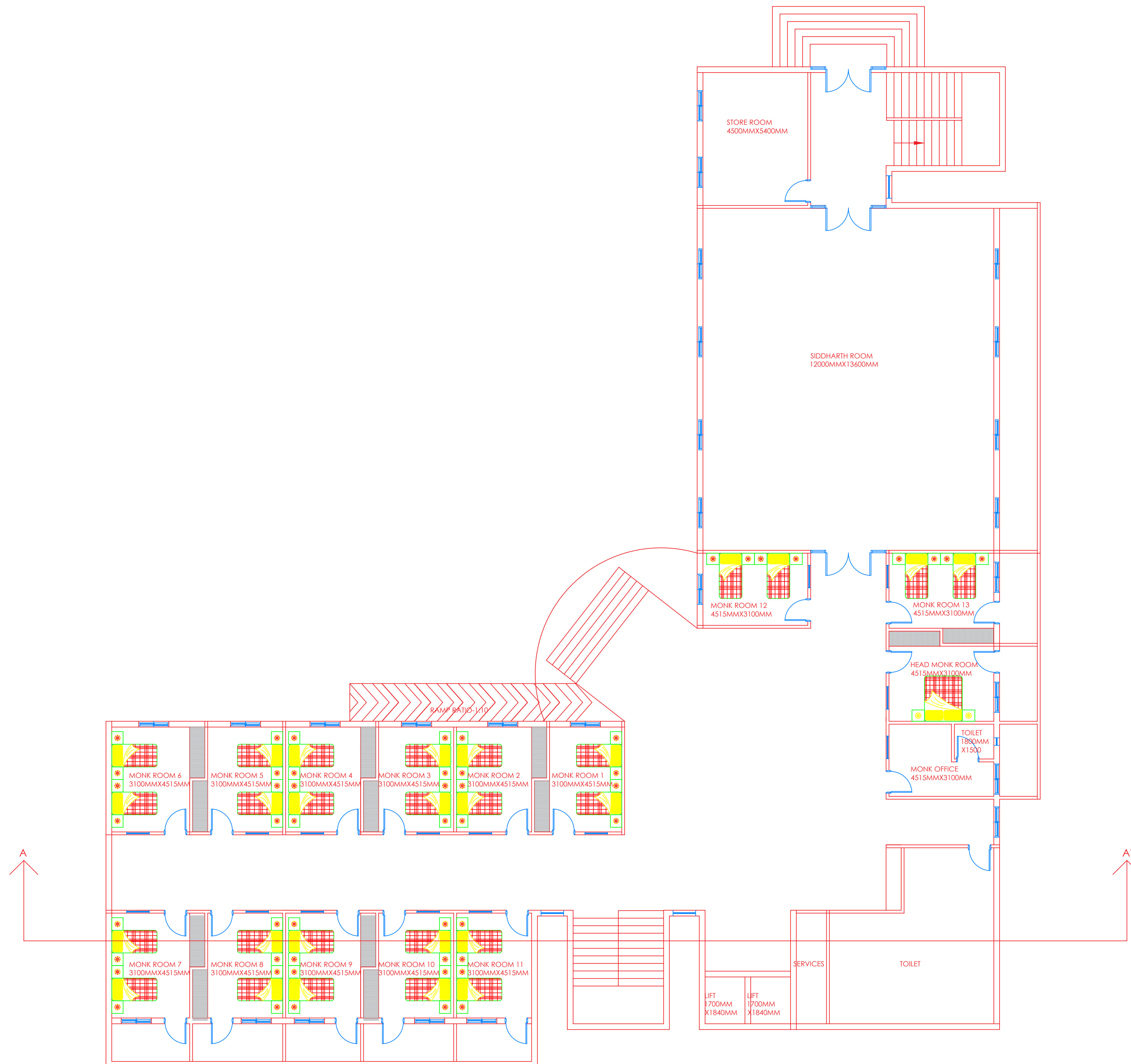


SCALE -1:100
FLOOR PLAN

FIRST FLOOR PLAN
BLOCK B(TYPICAL TO 4TH)

TOPIC - BUDDHIST MONASTARY

NAME- RAJAT KUMAR SHAKYA
ROLL NO - 1180101037
B.ARCH 5TH YEAR
10TH SEM
SCHOOL OF ARCHITECTURE AND
PLANNING



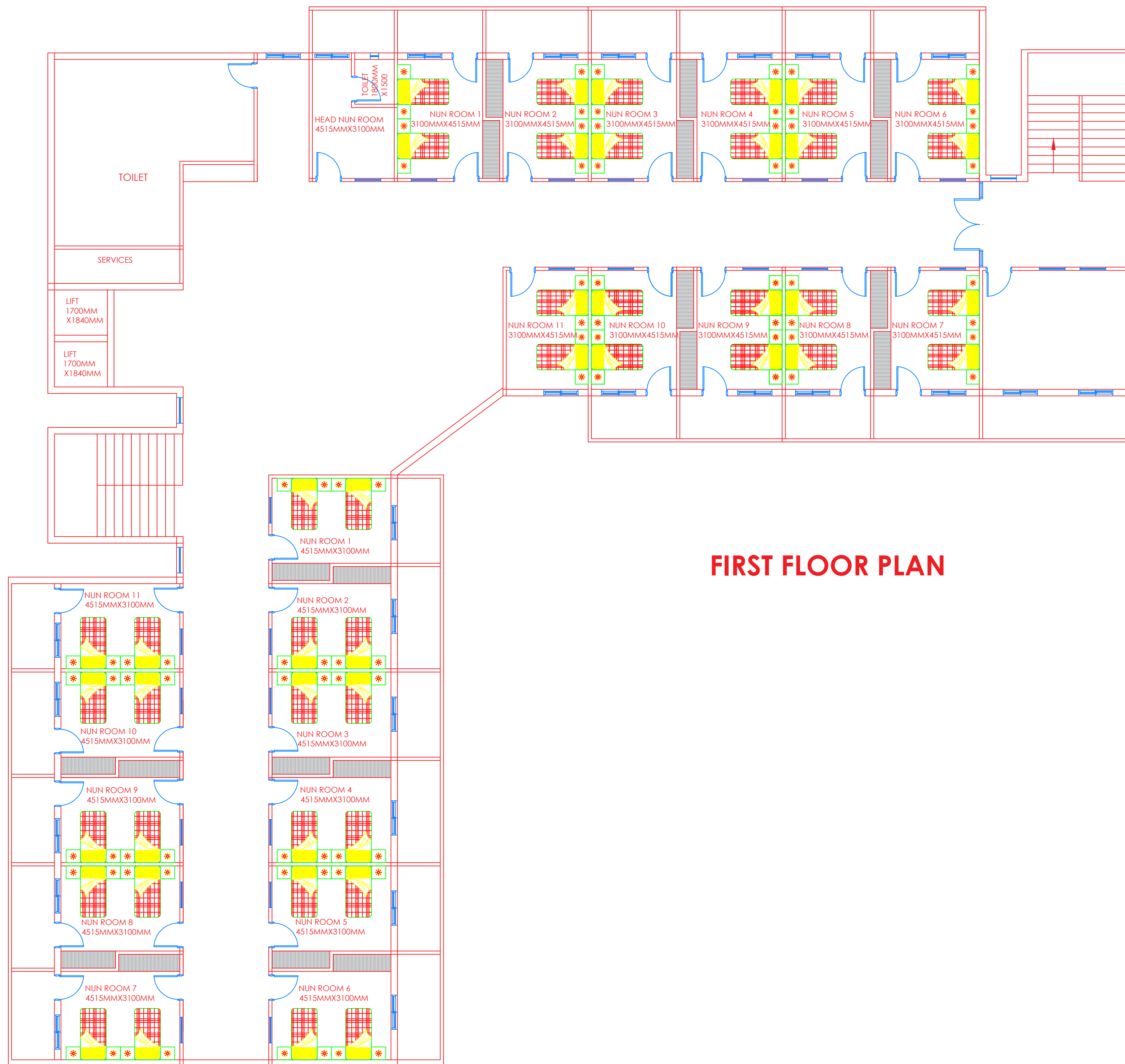
GROUND FLOOR PLAN
BLOCK B



SCALE -1:100
FLOOR PLAN

NAME- RAJAT KUMAR SHAKYA
ROLL NO - 1180101037
B.ARCH 5TH YEAR
10TH SEM
SCHOOL OF ARCHITECTURE AND
PLANNING

TOPIC - BUDDHIST MONASTARY



FIRST FLOOR PLAN

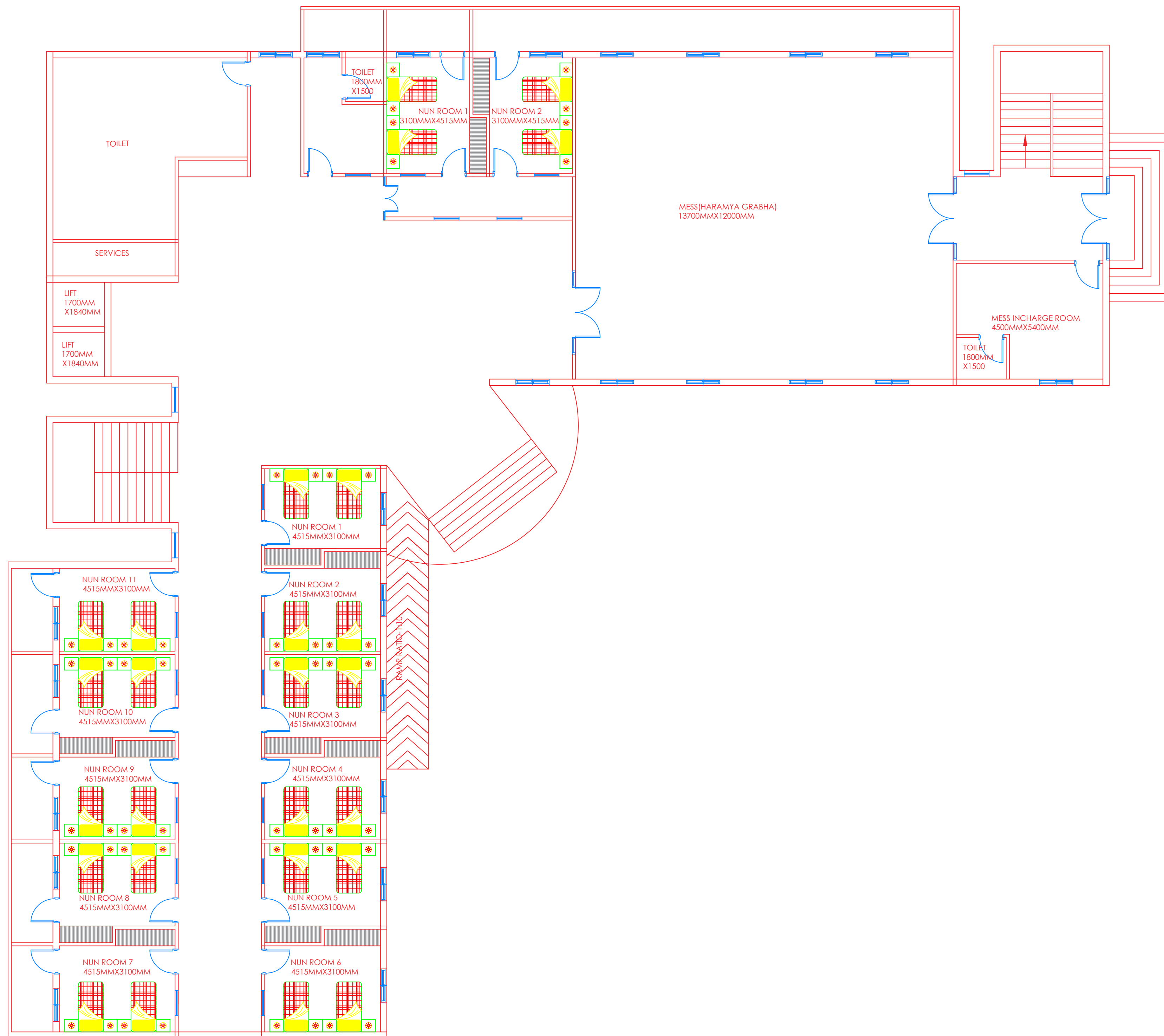


SCALE -1:100
FLOOR PLAN

FIRST FLOOR PLAN
BLOCK C(TYPICAL TO 2ND FLOOR)

TOPIC - BUDDHIST MONASTARY

NAME- RAJAT KUMAR SHAKYA
ROLL NO - 1180101037
B.ARCH 5TH YEAR
10TH SEM
SCHOOL OF ARCHITECTURE AND
PLANNING



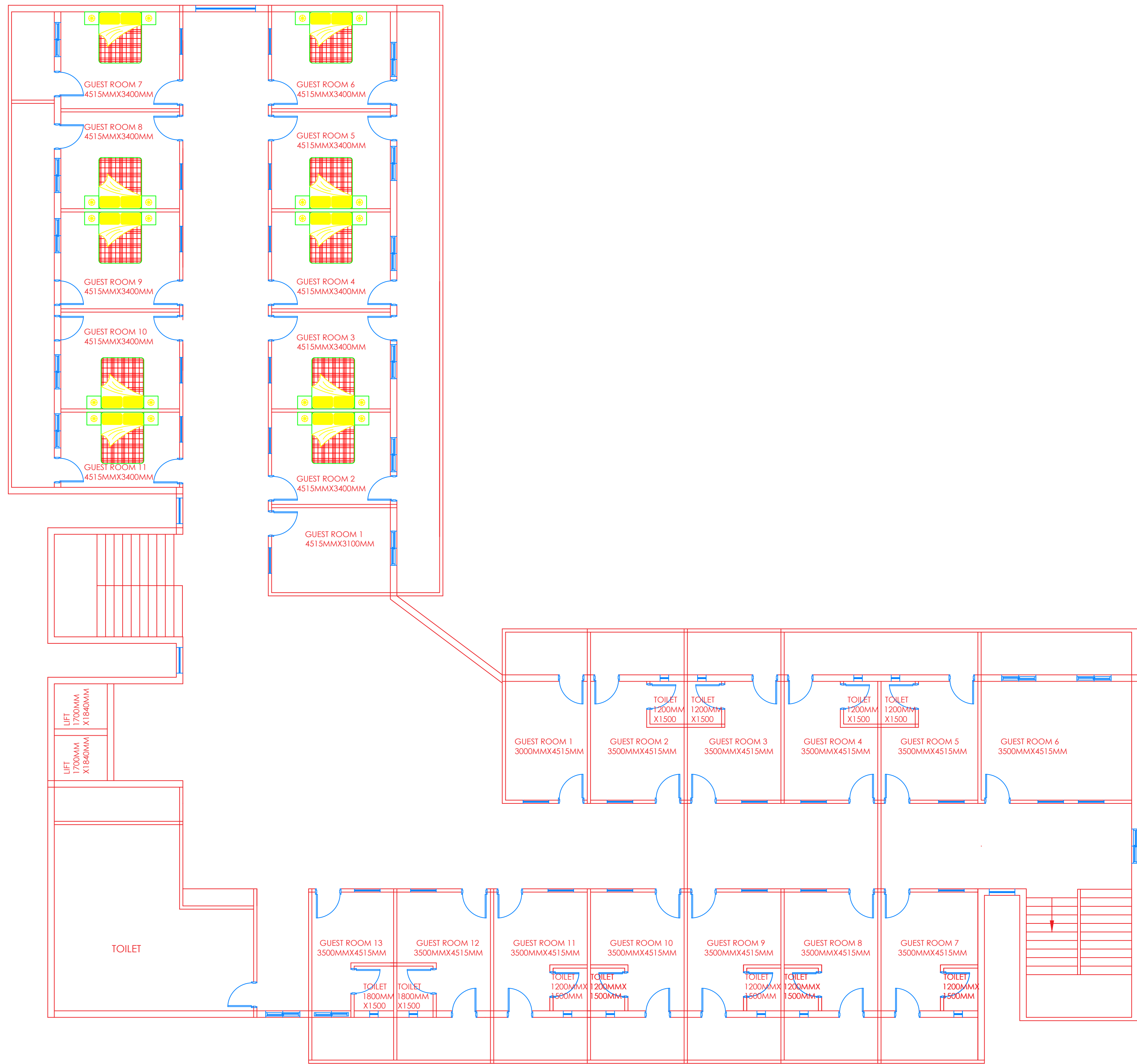
GROUND FLOOR PLAN
BLOCK C



SCALE -1:100
FLOOR PLAN

NAME- RAJAT KUMAR SHAKYA
ROLL NO - 1180101037
B.ARCH 5TH YEAR
10TH SEM
SCHOOL OF ARCHITECTURE AND
PLANNING

TOPIC - BUDDHIST MONASTARY



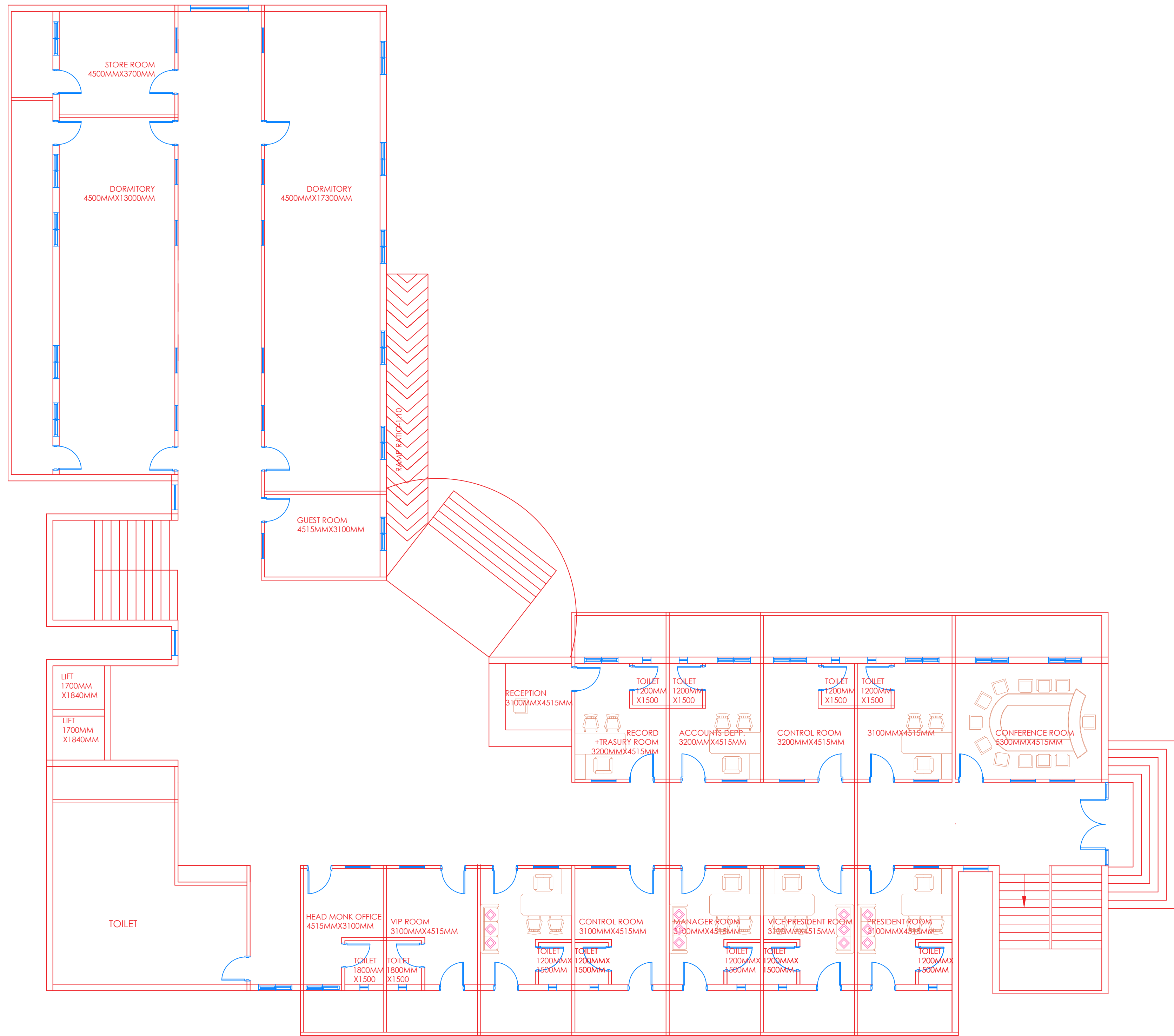
FIRST FLOOR PLAN
BLOCK D



SCALE -1:100
SITE PLAN

NAME- RAJAT KUMAR SHAKYA
ROLL NO - 1180101037
B.ARCH 5TH YEAR
10TH SEM
SCHOOL OF ARCHITECTURE AND
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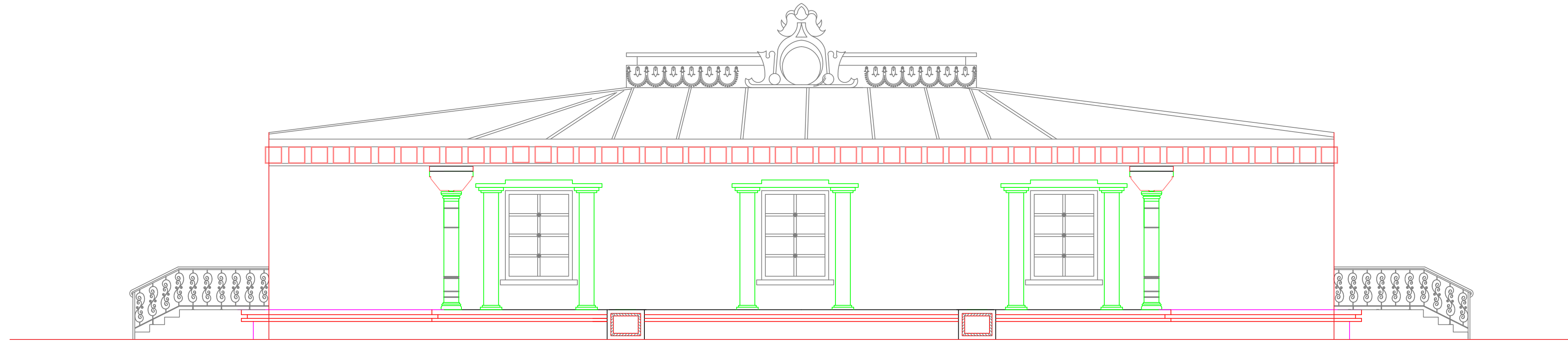


SCALE -1:100
FLOOR PLAN

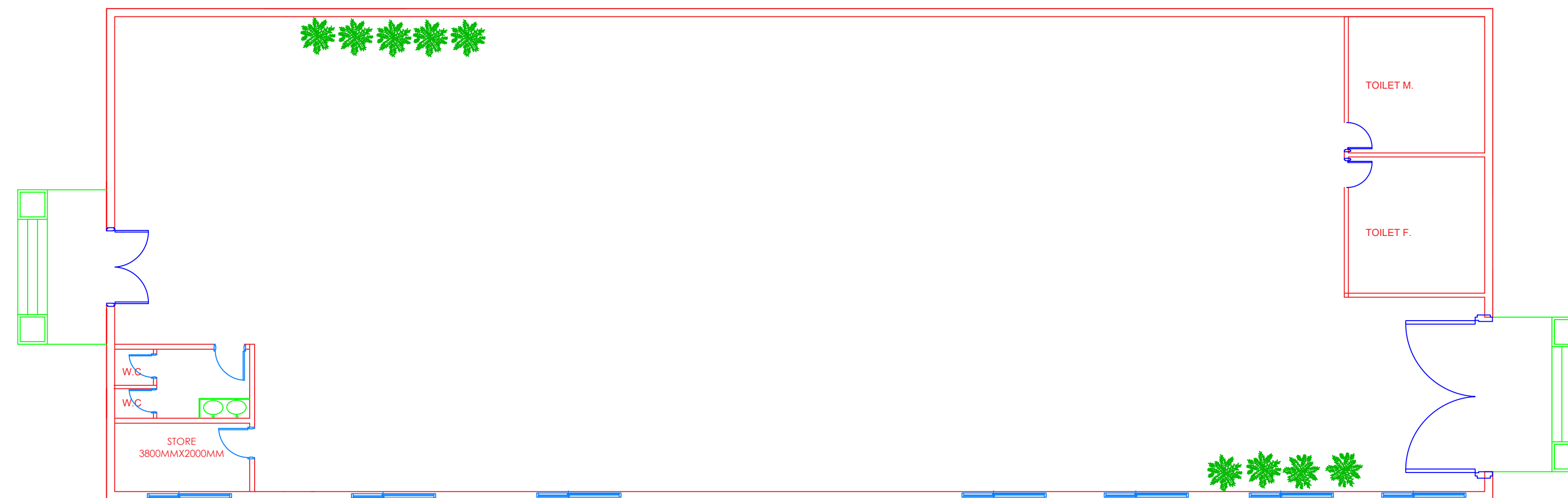
GROUND FLOOR PLAN
BLOCK D

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MEDITATION HALL ELEVATION



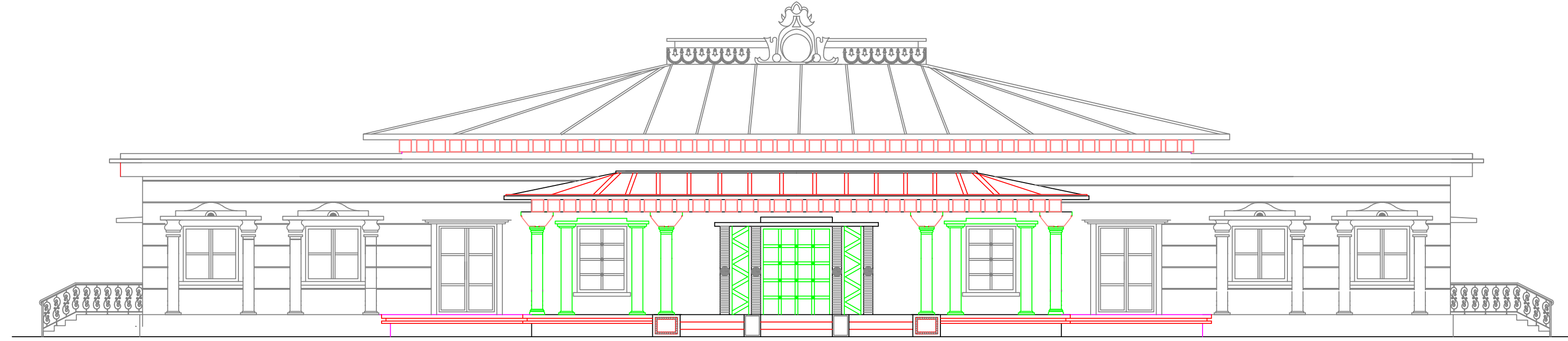
MEDITATION HALL PLAN



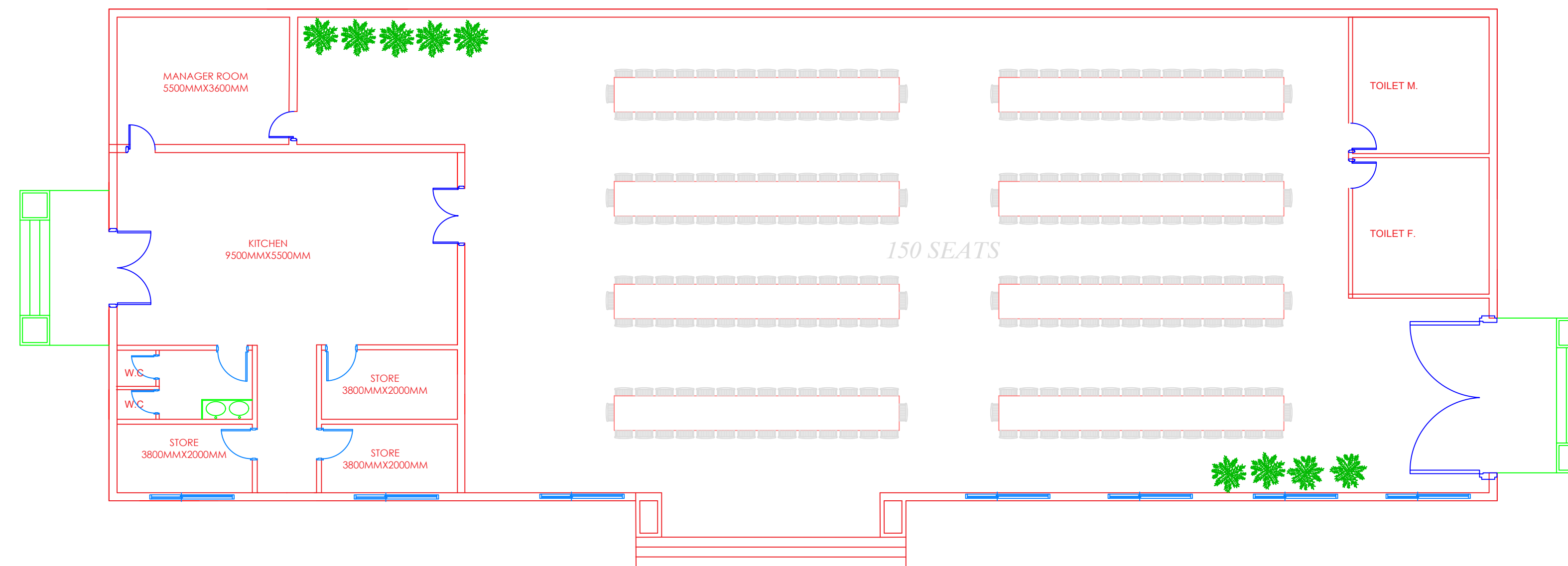
SCALE -1:100
PLAN,ELEVATION

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ELEVATION



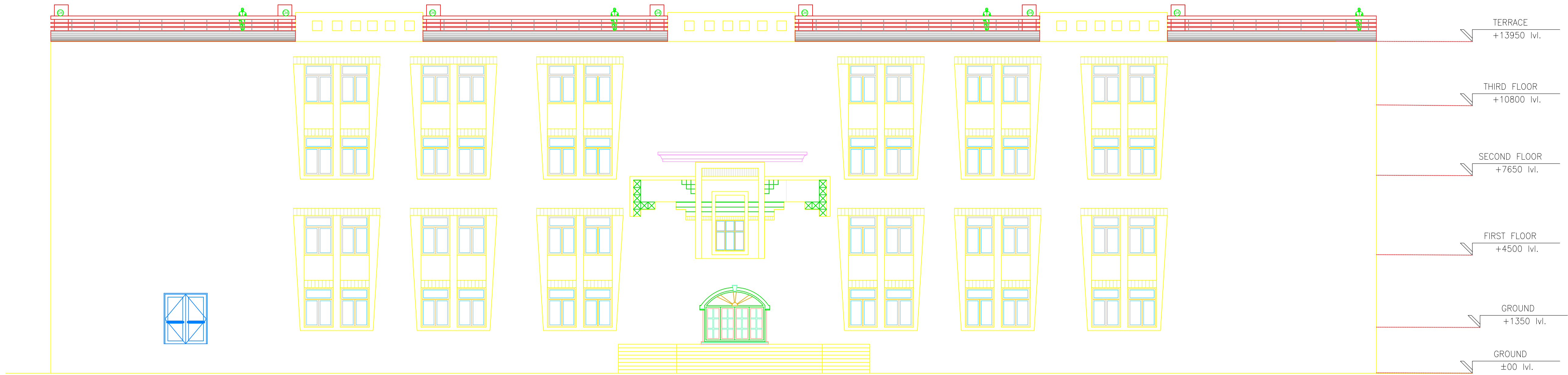
RESTAURENT PLAN



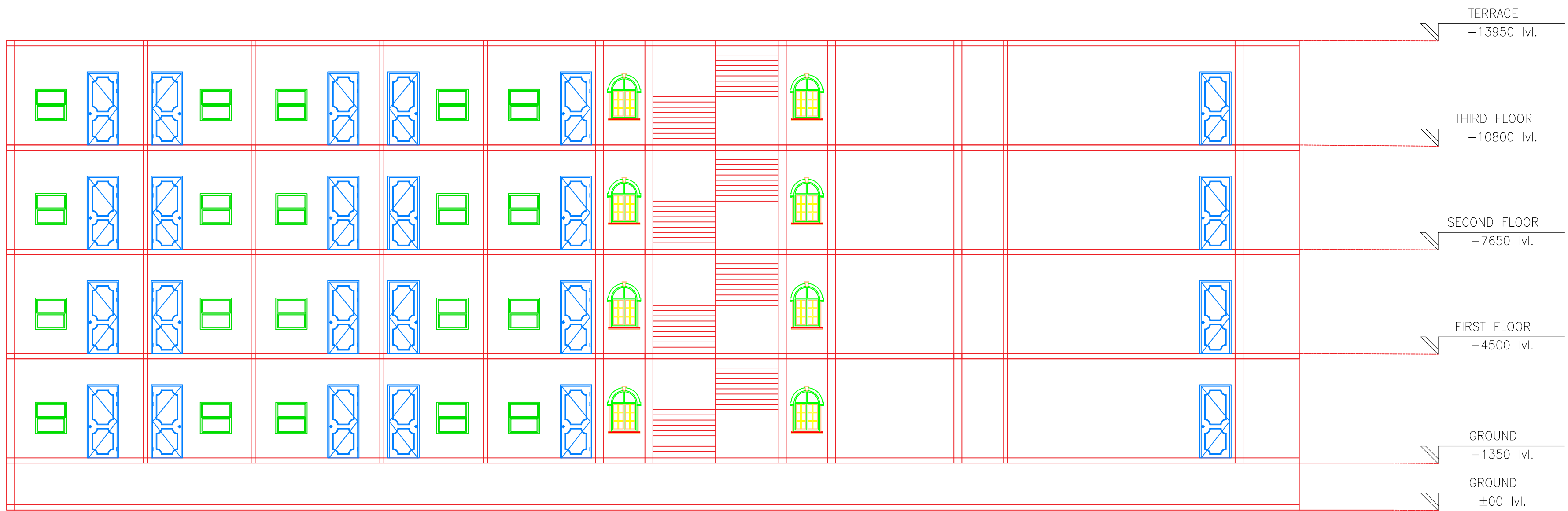
SCALE -1:100
PLAN,ELEVATION

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ELEVATION 1



SECTION A-A'

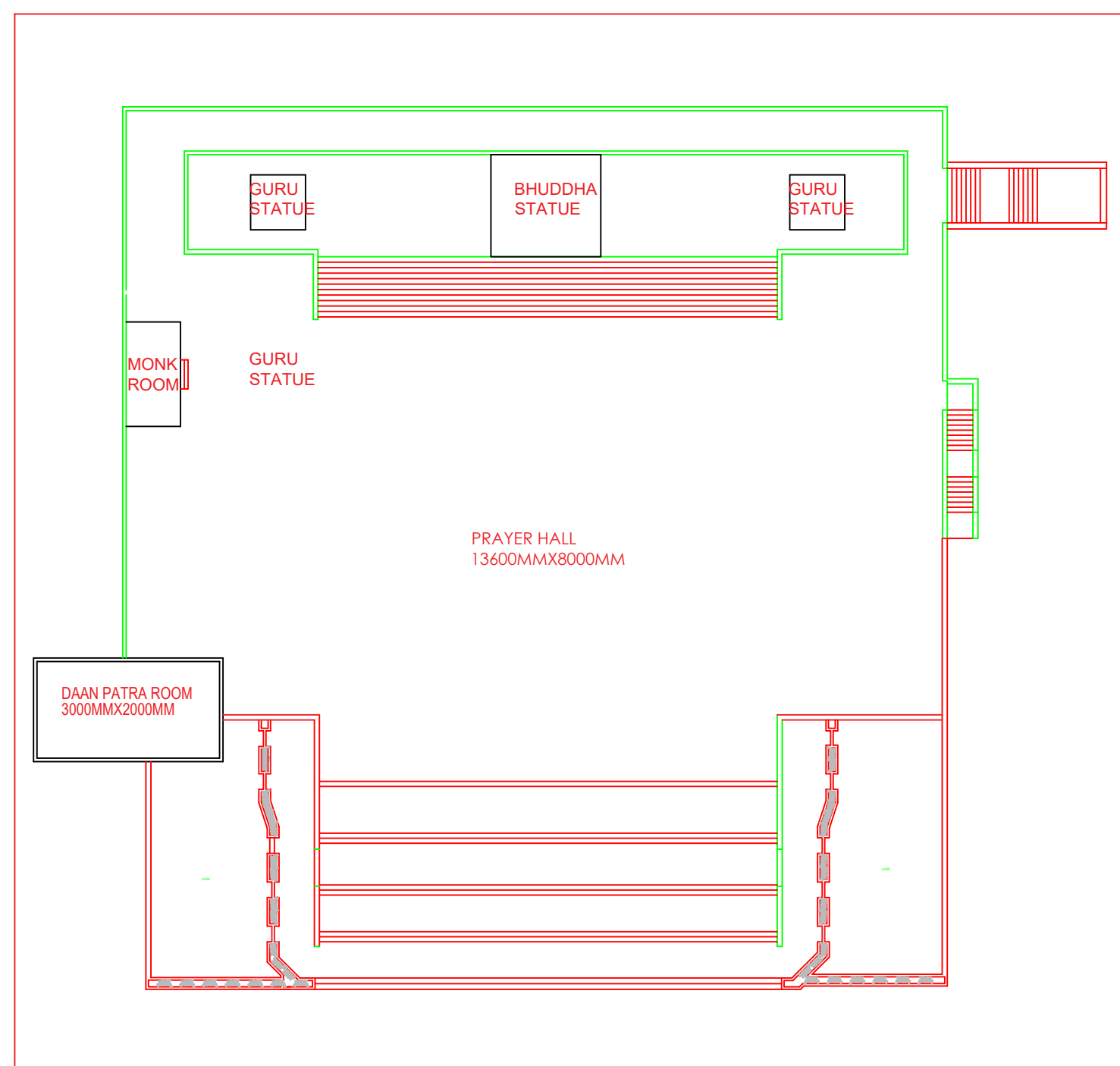
SECTION AND ELEVATION

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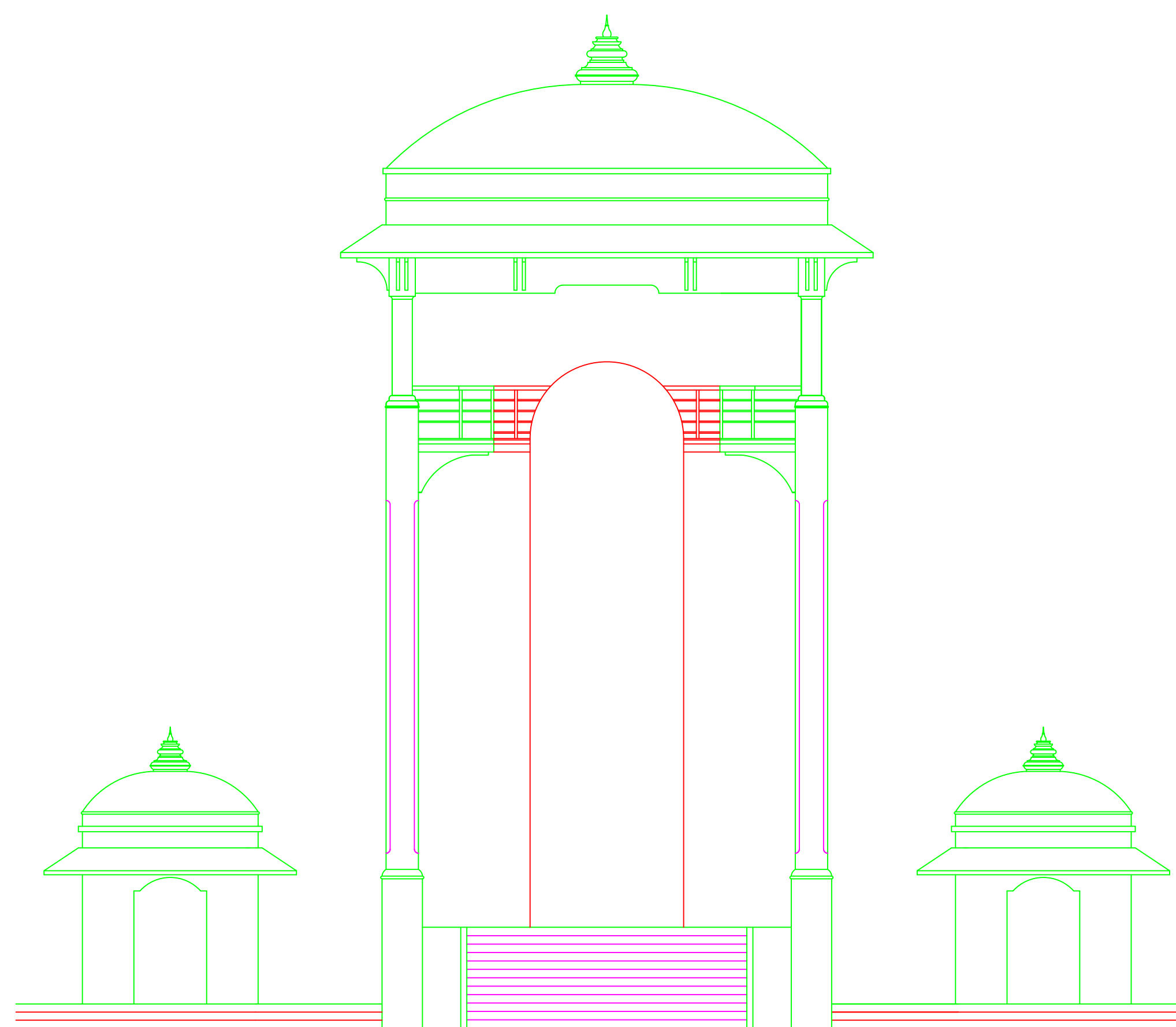


SCALE -1:100
SECTION AND ELEVATION

NAME- RAJAT KUMAR SHAKYA
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PLAN



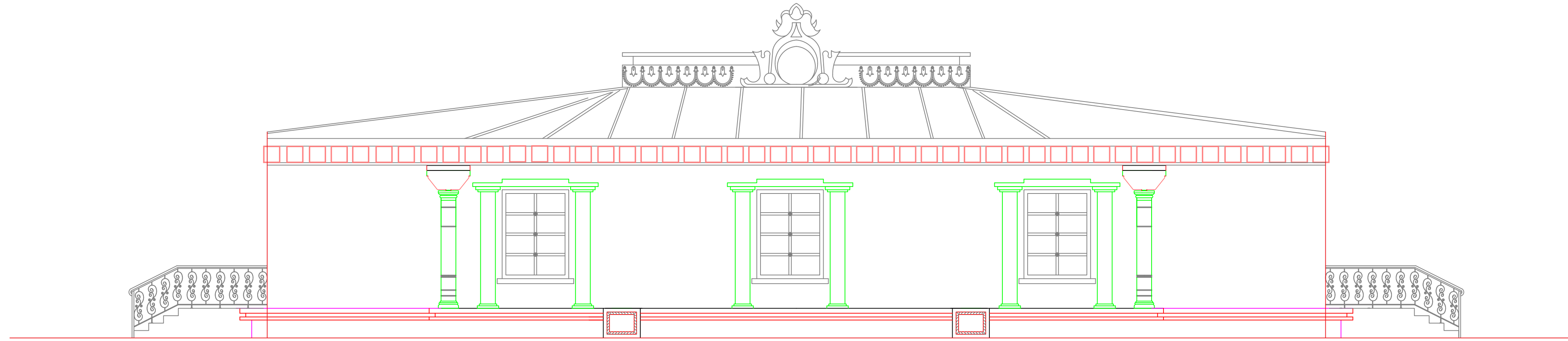
FRONT ELEVATION



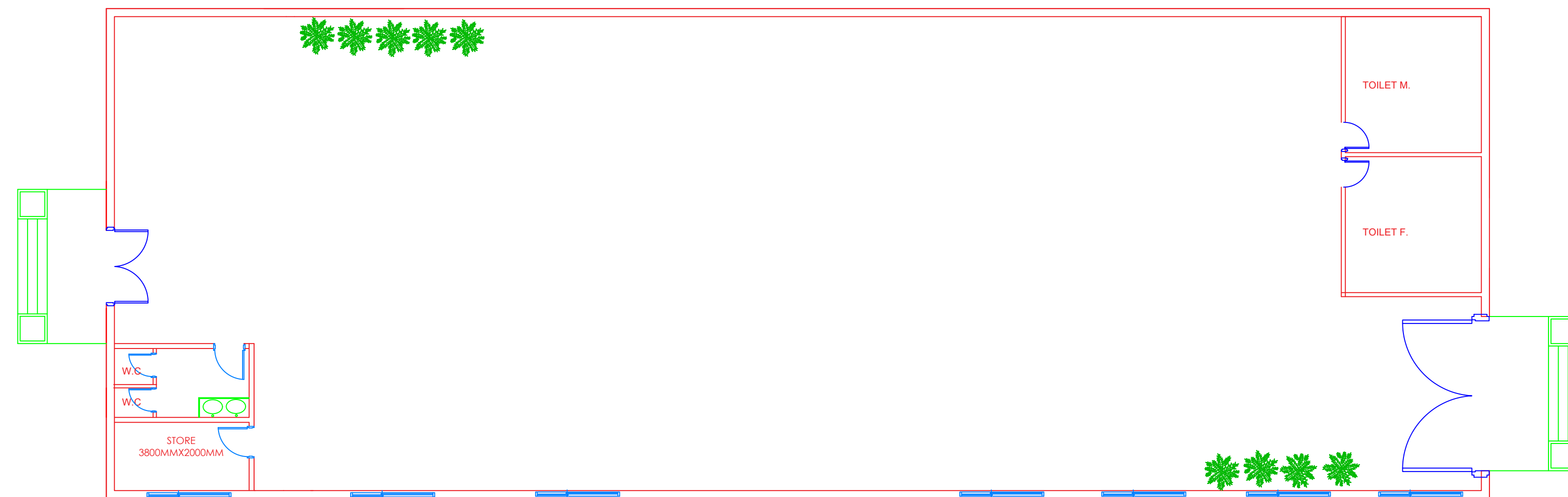
SCALE -1:100
PLAN,ELEVATION

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MEDITATION HALL ELEVATION



YOGA AND SATSANG HALL PLAN



SCALE -1:100
PLAN,ELEVATION

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