

BUDDHIST HERMITAGE:A HUB FOR CULTURAL, SPIRITUAL AND EDUCATIONAL RENAISSANCE

**A Thesis Submitted
in Partial Fulfillment for the Requirements
for the Degree of**

BACHELOR OF ARCHITECTURE

in

Field of specialization(ARCHITECTURE)

by

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Under the guidance of

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to the

School of Architecture

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Thesis guide: ...**AR. URVASHI TIWARI**

Remarks: Satisfactory / not Satisfactory (in case of not Satisfactory give comments):

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.....
.....

Sign of Thesis

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Sign of External

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Department

Sign of Dean of

School

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.URVASHI TIWARI** who has been extremely co-operative since the very beginning and who helped me to utilize my skills and creativity to the utmost...

Last but not the least all friends and love one who give their all kind of support and **Concern,Colleagues-** Sandeep,Vineet,Kaushlendra.

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 endeavour.....

I wish to dedicate this work to my love ones.....Who are always their in my heart.

BABU BANARASI DAS UNIVERSITY, LUCKNOW

CERTIFICATE OF THESIS SUBMISSION FOR EVALUATION

1. Name :.....DIKSHA SINGH

2. Roll No.. :1150101026

3. Thesis title:..**BUDDHIST HERMITAGE:A HUB FOR
CULTURAL, SPIRITUAL AND EDUCATIONAL
RENAISSANCE.**

.....
.....

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 ☐

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INTRODUCTION

BUDDHISM

A path which ultimately culminates in Enlightenment or Buddhahood. An enlightened being sees the nature of reality absolutely clearly, lives fully and naturally in accordance with that vision. This is the goal buddhist spiritual life, representing the end of suffering for anyone who attains it.

BUDDHISM INCLUDES ANALYSIS OF HUMAN PSYCHOLOGY, EMOTIONS, BEHAVIOUR AND MOTIVATION.

Buddhism has the potential for transformation, healing and existential meaning.

EIGHT FOLD PATH



The basic tenets of Buddhist teaching are straightforward and practical: **nothing is fixed or permanent**; actions have consequences; change is possible. So Buddhism addresses itself to all people irrespective of race, nationality, caste, sexuality, or gender. It teaches practical methods which enable people to realise and use its teachings in order to transform their experience, to be fully responsible for their lives.

RELIGIOUS AND CULTURAL HERITAGE

LUMBINI

BIRTH PLACE OF (GAUTAM BUDDHA), SITUATED IN NEPAL.

BODHGAYA

BODH GAYA IS A VILLAGE IN THE NORTHEAST INDIAN STATE OF BIHAR WHERE BUDDHA REALIZED ENLIGHTENMENT

SARNATH

SARNATH IS A PLACE LOCATED 10 KILOMETRES NORTH-EAST OF VARANASI NEAR THE CONFLUENCE OF THE GANGES AND THE VARUNA RIVERS IN UTTAR PRADESH, INDIA. IT IS WHERE BUDDHA DELIVERED FIRST SERMON.

KUSHINAGAR

KUSHINAGAR IS A PILGRIMAGE TOWN IN THE KUSHINAGAR DISTRICT OF THE INDIAN STATE OF UTTAR PRADESH. BUDDHA ATTAINED PARINIRVANA HERE.



OVERVIEW

- Buddhist hermitage will have spaces that will be a hub for almost each activity associated with the culture. Buddhist teachings to be spread across. The purpose is not just to meditate or pray but is to provide shelter for the monks and tourists. to provide a space where people can naturally be treated.
- Buddhism not only about worshipping but the teaching the thoughts of Gautam buddha, His preachings, Culture focus on the knowledge of ethics, norms, traditions etc.
- It plays a very important role in the development of the culture; both inter connected with each other. Education teaches about the social and cultural values.



NEED OF THE TOPIC

- With fast growing technology and development of cities, it is hard to find spiritual satisfaction. to pursue and explore healing it is important to create a hub where a person can achieve mental peace.
- Also, with this hard pace of life and addiction to faster living, people are ignoring the culture and ancient art. in order to study details and teach people the culture it becomes important to create a centre that combines each and every aspects necessary.
- To study Buddhist architecture
- To study in detail the disciplined lifestyle of monks.
- conserve values of ancient languages

Why Sanskrit with Buddhism?

- Sanskrit being the most ancient language was widely used since Vedic period. Many major languages spoken today have some or the other association with Sanskrit. At a time it is the most important language. Buddhist language Pali is also associated with Sanskrit. Even Nalanda which is known Buddhist monastery in Bihar has major focus to teach Sanskrit also.
- An institutional centre is built to re-establish the language and more people become aware of the language.

AIM

- To design a Buddhist Monastery, that will function as a centre for religious work & meditation, a centre for Buddhist learning and a residence for the monks.
- Environment for monks and tourist
- To enhance the Buddhist culture and conserve it
- Peace
- To educate people the values of Buddhism & Sanskrit.
- space for meditation
- enhancing Ayurveda and various treatment process

OBJECTIVE

- • To acquaint people regarding Buddhism .
- • Provide space for various yoga competitions.
- • Promote local economy through their own tradition and crafts.
- • To create holistic environment that restore and maintain the equilibrium between mind and the body.
- • To promote the value of Sanskrit language and educate people about the ancient language.
- • To understand and study the philosophy of Buddhism and Buddhist Architecture and incorporate them in the design of the building and the spaces- both open and closed.



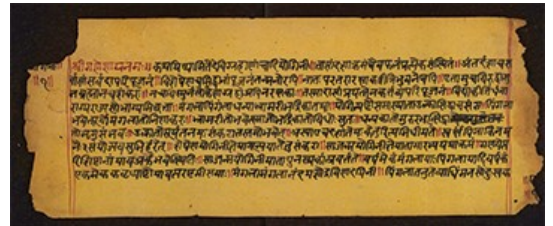
HISTORY & BACKGROUND

- The history of Buddhism spans from the 6th century BCE to the present. Buddhism arose in the eastern part of Ancient India, in and around the ancient Kingdom of Magadha (now in Bihar, India), and is based on the teachings of Siddhartha Gautama. This makes it one of the oldest religions practiced today.
- Sanskrit is an Old Indo-Aryan language. It traces its linguistic ancestry to the Proto-Indo-Aryan language, Proto-Indo-Iranian and the Proto-Indo-European languages. Sanskrit is traceable to the 2nd millennium BCE in a form known as Vedic Sanskrit, with the Rigveda as the earliest-known composition. It was probably the texts that make of the Rigveda, which is a collection of Hindu hymns that dates back to ancient times. Though there isn't a large body of evidence to support this, but even though Vedic Sanskrit was a purely spoken language, complete memorization in order for proper pronunciation was crucial, so we can safely say that the written accounts we have now were most likely the same as the ones then.
- Sanskrit being the oldest language that was in the vogue from the Vedic period. The language pali that Buddhist people speak or have adopted.
- Sanskrit, which is considered an Indo-Aryan language, was the liturgical language of Jainism, Hinduism, and Buddhism. Pali is considered a Prakrit language or a middle Indo-Aryan language.

SCOPE & LIMITATIONS

- A place to give immense scope to many lost souls who desperately need to come out kind of stress, anxiety or feel low in their life.
- Sanskrit being the most ancient language will be taught which will help to enhance the old culture.
- Yoga and meditation is important in our everyday life.it strengthens our physical and mental ower.
- Disciplined lifestyle maintained.
- The design consists of various therapy treatment along with landscaping such as herbal gardens. The design will include detoxification centre and methadone clinic.

- The centre will be traditionally Buddhist hub that will also cater Sanskrit and yoga studies along with buddha's ideology.
- Providing quality education to improve and upgrade inner happiness rather than external materialistic comfort or happiness. taking universal responsibility and seeking lasting happiness through imparting the education of buddhist view of interdependent organization and non-violence practise.



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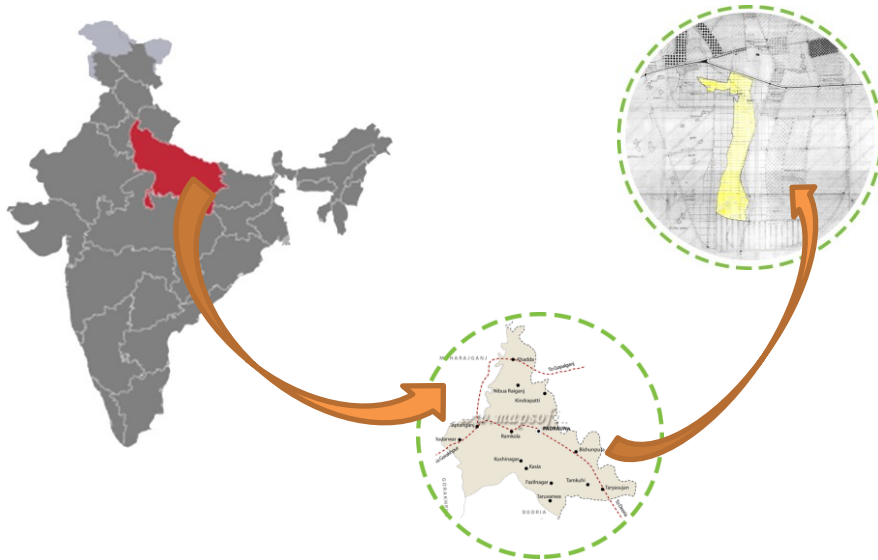
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SITE STUDY

ABOUT CITY

- Kushinagar is a pilgrimage town in the Kushinagar district of the Indian state of Uttar Pradesh.
- It is the Buddhist pilgrimage site where Gautam Buddha attained parinirvana after his death.
- It is an international Buddhist pilgrimage center.
- The followers of Buddhism, especially from Asian countries, wish to visit this place at least once in their lifetime.



- Kushinagar is a town and a historical place located in the north-eastern marginal area of Uttar Pradesh.
- The name “Kasia Bazar” has been changed to Kushinagar and after that “Kasia Bazar” has officially become a municipality with the name “Kushinagar”.
- This is a Buddhist pilgrimage where Gautam Buddha had Mahaparinirvana. Kushinagar is located **on National Highway 28, about 50 km east of Gorakhpur**. There are many beautiful Buddhist temples here. For this reason, it is also an international tourist destination where Buddhists pilgrims from all over the world come for excursions. After the Kushinagar town and eastwards, **Bihar state starts about 20 km**.

RELIGIOUS AND CULTURAL HERITAGE



KUSHINAGAR IS ONE OF THE MAIN PLACES AMONG BUDDHIST CIRCUIT

SITE APPROACH

SITE DETAIL

- **CLIENT**: MAITREYA BUDDHA PROJECT
- **LOCATION**: KUSHINAGAR, NATIONAL HIGHWAY 28. NEAR RAMABHAR STUPA
- **SITE AREA**: 247 ACRES
- **SHAPE**: IRREGULAR
- **TOPOGRAPHY**: THE SITE IS FLAT LAND
- **SITE FEATURES**: RAMABHAR STUPA WHICH IS ARCHEOLOGICAL SITE AND UNDERTAKEN BY ASI, WHOSE BOUNDARY IS ADJACENT TO THE SITE.



SITE CO.ORDINATES

LATTITUDE : 26 46'74"N

LONGITUDE : 83 51'55"E

THE MAIN APPROACH ROAD IS NATIONAL HIGHWAY 28 AND AROUND THE SITE, WITHIN 3KMS LIES:

buddha pg college

hotels

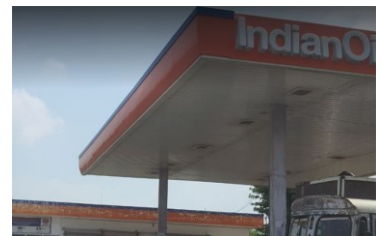
shops

restaurents

hospitals

atm

petrol pump



BYELAWS

KUSHINAGAR SPECIAL AREA

DEVELOPMENT AUTHORITY(KSADA)

- F.A.R: 1
- GROUND COVERAGE: 40%
- LANDUSE: PUBLIC BUILDING
- GROUND COVERAGE: 30%
- PARKING: 2E.C.S PER 100 SQ.M SETBACKS
- FRONT: 6M
- BACK: 3M
- REAR 1: 3M
- REAR 2: 3M
- BUILDING HEIGHT: 10.5M



SITE APPROACH

SITE DETAIL



Site is near to Ramabhar stupa and temples.



MAHAYOGI GORAKHNATH AIRPORT:45.7KMS
KUSHINAGAR AIRPORT(under constructed):6 KMS



- PADRAUNA Railway Station : 23.8KMS
- DEORIA Railway Station :36.6KMS
- GORAKHPUR Railway Station :54.5KMS



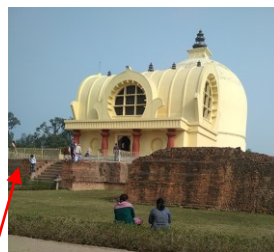
KASIA BUS STAND:1.7KMS



SITE SURROUNDING



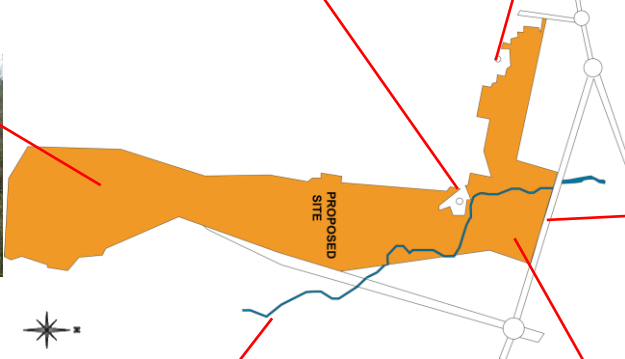
RAMABHAR STUPA



PARINIRVANA TEMPLE



SITE SHAPE



NH-28 HIGHWAY



HIRANYA RIVER



PROPOSED SITE

SITE IMAGES



NORTH SIDE



SOUTH SIDE



WEST SIDE



EAST SIDE

ON SITE CONDITION

ROAD

- THE MAIN ROAD CALLED GORAKHPUR NH-28 IS
- THE ACCESS ROAD IS 24M WIDE.

SOIL

- THE SOIL PRESENT IS CLAY SOIL.
- BEARING CAPACITY: 10 T/SQM
- THEY ARE BEST FOR FARMING THAN SANDY SOILS.

TOPOGRAPHY

- THE SITE IS FLAT LAND, JUST LIKE THE SURROUNDING AGRICULTURE LANDS, AND NEED NOT TO BE REFILL.

VEGETATION:

- THE VEGETATION COMPRISES OF GRASS WEEDS, SMALL BUSHES ETC.
- TREES LIKE BAMBOO, TEAK, EUKALYPTUS ARE PRESENT ON SITE.
- THE SURROUNDING AGRICULTURE LANDS ARE WHEAT FIELDS AND MUSTARD.

TRAFFIC MOVEMENT

IN KUSHINAGAR: NORMAL DAYS- 1000 TO 2000 PEOPLE
BUDH PURNIMA- 1 LAKH TO 4 LAKH PEOPLE.

WATER BODIES

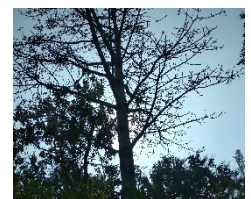
- HIRANYAVATI RIVER IS PRESENT ON THE SITE .



NH-28



SOIL TYPE



VEGETATION



WATER BODY

SERVICES

WATER SUPPLY

- WATER IS SUPPLIED BY THE BORE WELLS AT 120 FT.
- 1 NO SUBMERSIBLE PUMPS 24 HRS WATER SUPPLY
- WATER PROVIDED BY NAGAR PALIKA.

SEWAGE

- NO PROVISION OF SEWAGE LINE THERE.
- THE AREA IS NOT CONNECTED TO A SEWERAGE NETWORK.
- SEWAGE IS DUMPED INTO HIRANYA RIVER.

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.
- 2 NO.OF TRANSFORMER ARE FOUND AT THE BACK SIDE OF THE SITE.
- LOW TENSION LINES RUNS ALONG THE FRONT OF THE SITE I.E.33KV LINE)NORTH-SOUTH DIRECTION.

TELEPHONE CONNECTIVITY

- THE AREA HAS ACCESS TO TELEPHONE NETWORK SERVICES.
- MOBILE TOWER WERE FOUND WHILE WAY TO KUSHINAGAR

CLIMATE

IN KUSHINAGAR

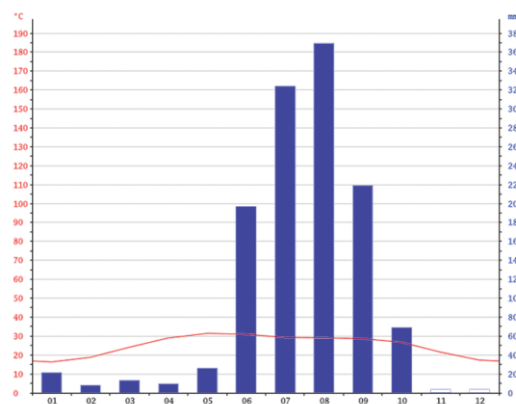
Kushinagar lies on 202m above sea level In Kushinaga, the climate is warm and temperate. There is significant rainfall throughout the year in Kushinagar. Even the driest month still has a lot of rainfall.

RAINFALL -

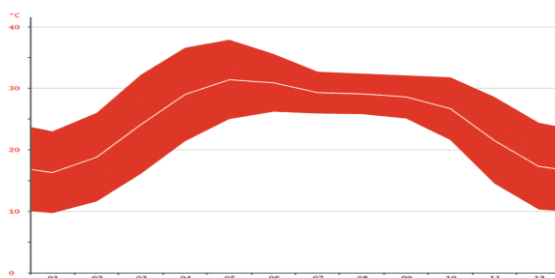
The driest month is april, there is 4 mm of precipitation in april. most precipitation fall in july, with an average of 285 mm. the precipitation varies 281 mm between the driest month and the wettest month. the average annual rainfall is 976 mm.

TEMPERATURE-

With an average of 32.6°C, june is tge warmest month.In January, the average temperature is 14,6°C. It is the lowest average temperature of the whole year. The average temperature vary during the year by 18.0°C.



PRECIPITATION GRAPH



TEMPERATURE GRAPH

HUMIDITY

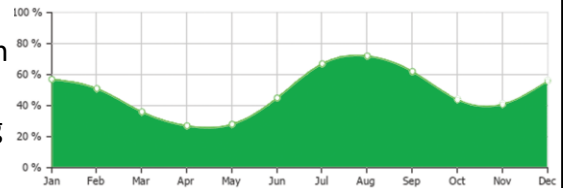
In the monsoon and the post monsoon season the relative humidity is high, being above 70% thereafter the humidity decreases 20% to 40% and in the summer air is very dry. The average humidity is 67%.



HUMIDITY GRAPH

WIND SPEED

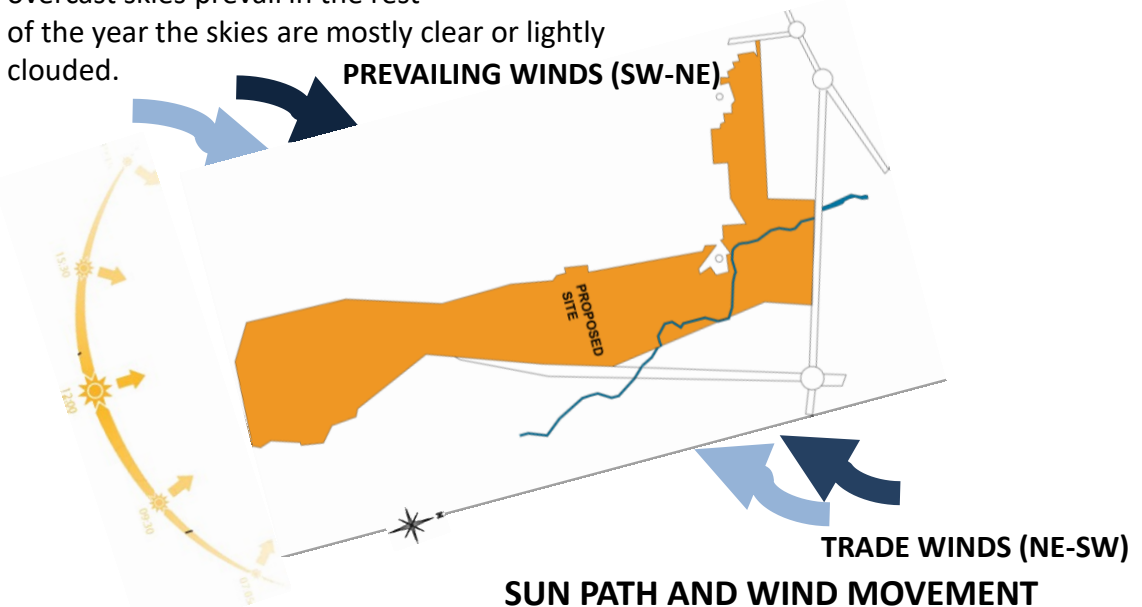
Winds are in general very high with a slight increase in force the late summer and monsoon season, the mean annual wind blow 5.1 kmph, and form many years the direction of prevailing winds is from north-east to south-west direction. A south westerly wind blow air from the south-west to north-east.



WIND SPEED GRAPH

SKY CONDITION-

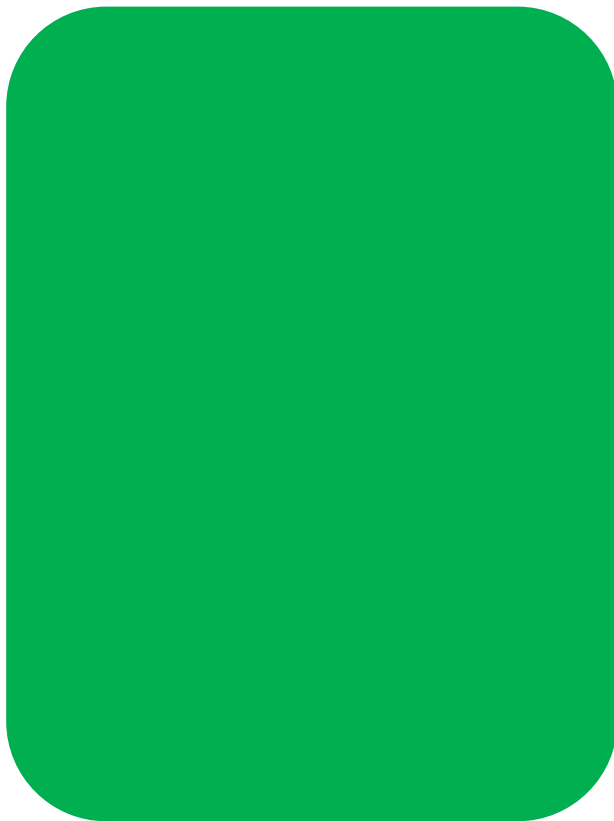
During the monsoon season, and for brief spells of a dry or two in association with passing disturbance in winter, heavily clouded or overcast skies prevail in the rest of the year the skies are mostly clear or lightly clouded.



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
- IT IS EASILY ACCESSIBLE.THE SITE LINKED WITH NATIONAL HIGHWAY.
- POTENTIAL OF THE SITE :DUE TO ORIENTATION AND SHAPE OF THE SITE ,THERE IS SCOPE TO TAKE MAXIMUM ADVANTAGE OF SOUTH SUN DURING WINTER.

SWOT ANALYSIS



LITERATURE STUDY

NALANDA MAHAVIHARA

NALANDA:THE GIVER OF KNOWLEDGE

“Nalanda was a Mahavihara, or a large Buddhist monastery situated in the ancient kingdom of Magadh.”

OVERVIEW

It was the first residential university of the world. The monasteries here are built on the Kushan style of architecture. There is a large courtyard that is surrounded by cells where the monks lived. Nalanda was destroyed by Muslim invaders in the 12th century.

10,000 monks and 1,500 teachers once inhabited Nalanda in 108 monasteries, each has rooms (single or double occupancy, with wooden doors back then) lining four sides of a courtyard, a main entrance on one side, and a shrine facing the entrance in the courtyard. A row of larger shrines, or stupas, in brick and plaster, stand in front of the monasteries. Other common features of which include a podium for lectures, a communal brick oven, a bathroom, a water well (often with octagonal cross-section, supposedly inspired by the Eightfold Path).

, when the site was surveyed and preliminary excavations were conducted by the Archaeological Survey of India. Systematic excavations commenced in 1915, which unearthed eleven monasteries and six brick temples neatly arranged on grounds 12 hectares (30 acres) in area. A trove of sculptures, coins, seals, and inscriptions have also been discovered in the ruins, many of which are on display in the Nalanda Archaeological Museum, situated nearby. Nalanda is now a notable tourist destination, and a part of the Buddhist tourism circuit.

Strength of Nalanda's course of studies was the ecumenical approach to knowledge. It was basically a Buddhist center for study and contemplation. But it also served the greater educational needs by providing basic education in grammar, poetics, logic and epistemology, medicine, arts, religious and political philosophy. It had a faculty and student body in excess of 10,000



APPROACH



- 95 kilometres (59 mi) southeast of Patna near the town of Bihar Sharif



- Nalanda has a good network of roads, which connect it with other major cities of the state including of Patna, Bodhgaya, Rajgir, Delhi, Kolkata



- Nearest railway station is Bakhtiyarpur 38 Kms.



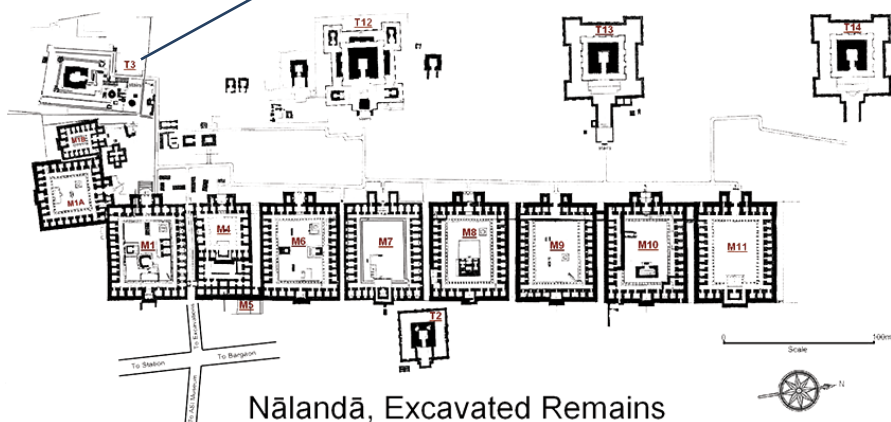
- Nearest airport is Patna 93 kms.

The layout and architecture of Nalanda

It was basically a Buddhist center for study and contemplation.

The most imposing structure of all is **Temple no. 3** or **the Temple of Sariputra**. This temple was constructed in **seven phases**. Unlike other temples, **this temple faces north**. This temple is surrounded by several votive stupas and minor shrines probably added by devotees at a later stage.

A thirty metre wide passage runs from north to south of the ruins.
The temples (chaityas) are arranged to the west of this passage .
And to its east, you will find lined up the remains of monasteries (viharas).



A GLANCE AT NALANDA UNIVERSITY RUINS

The whole complex of Nalanda University was protected around by the thick walls of **red bricks** varying in their height. It is believed that the whole University campus is spread across over **15,000,000 square meters** and only **10% of which has been excavated** while rest of the ruins still lie earthen under the ground.

The classroom system at Nalanda university:

There were around **10000 students and 2000 teachers** in the university. The curricula of the university offered the study of abstract knowledge like Philosophy, religion, Buddhism and scientific thoughts in astronomy, mathematics, anatomy etc. in each classroom, there used to be hundreds of students and they were not allowed to go outside until the lecture was over.

To add to their facility, **even a well** was there in most of the classroom to quench the thirst of the students if they were thirsty. There were around **8 colleges with tens of classrooms.**



A classroom of Nalanda University:
Teacher sat on the dash and students on the ground

Dormitory of the students:

Nalanda University was the first of its kind which was a boarding university in the true sense. The whole boarding system was divided into **three layers or floors** of the dormitory. **New students** lived in the **basement**, **middle-level students at the ground** and **dormitory captain** and more experienced students at **the top floor**. There was a stairway system to connect the floors. There were as many as **300 rooms.**



Students dormitory and floors

Teachers lived among the students in the monasteries, common features of which include a podium for lectures, a communal brick oven, bathrooms, and a water well (often with octagonal cross-section, supposedly inspired by the Eightfold Path). Where the floors were not made of brick or stone, they were periodically daubed with dried cow-dung mixed with straw, providing a cleaner, firmer surface than mud, termite repulsion, and cheap thermal insulation. **Water clocks guided daily routines and gongs were used to signal the start and end of events, services, and ceremonies.**

All the monasteries at Nalanda have a similar layout and appearance. A shrine chamber strategically is placed at the entrance of each monastery. This ensures that one sees the shrine as one enters the edifice. **The monasteries are rectangular with a central quadrangular court.** This is surrounded by a verandah which, in turn, is bounded by an outer row of cells for the monks to stay.



STUDENT RESIDENCES IN NALANDA

Ventilation system at the dormitory:

There were no proper windows. However, fresh air and sunlight were ensured by the ventilation system at the dormitory was an opening. These openings were wide and inclined in nature to allow the air and sunlight to come in through.



Ventilation system (The inclined wall near the stairway)

Drainage system:

The drainage system was also hierarchical in nature. There was the main drainage system which carried the water of the whole settlement then there was smaller drainage which was from households. This drainage system was more or less inspired by the Harappan culture. The bigger drains were seated deeper in the earth while the smaller drains were shallow. so that smaller drainage could flush in the bigger and deeper seated drainage.



OCTAGONAL WELL



Drainage system and Markings of the bricks on the drainage wall



UNIVERSITY CORRIDOR

VIRASAT – E – KHALSA



ANANDPUR SAHIB, PUNJAB

- **CLIENT** : PUNJAB URBAN DEVELOPMENT AUTHORITY (PUDA) AND ANANDPUR SAHIB TRUST
- **ARCHITECT** : MOSHE SAFDIE
- **ASSOCIATED ARCHITECT**: ASHOK DHAWAN, NEW DELHI
- **CONSTRUCTION** : LARSEN & TOURBO LIMITED
- **AREA**: 100 ACRES
- **BUILT UP AREA** : 40 ACRES
- **COST** : 255 CRORE



• KHALSA ROAD ANANDPURSAHIB, PUNJAB



• 2.3 KM ANANDPUR SAHIB RAILWAY STN.



• 92 KM FROM CHANDIGARH INTERNATIONAL AIRPORT

OVERVIEW

- IN 1499, GURU NANAK DEV FOUNDED A UNIQUE RELIGIOUS FAITH ROOTED IN THE CORE VALUES OF UNIVERSALISM, LIBERALISM, HUMANISM AND PLURALISM.
- THE GOVERNMENT OF PUNJAB ENVISIONED THE KHALSA HERITAGE COMPLEX NOW KNOWN AS VIRASAT-E-KHALSA AND LOCALLY KNOWN AS “AJOOBA”.

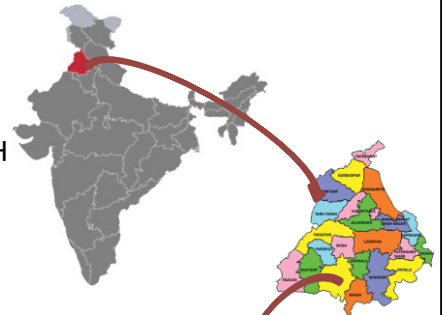
CONCEPT

- THE DESIGN APPROACH, THEREFORE, RELIES ON THE CREATION OF **UNIQUE SCENOGRAPHIC ENVIRONMENTS**.
- THE SYMBOLIC THEMES OF **EARTH AND SKY, MASS AND LIGHTNESS, DEPTH AND ASCENSION**.

NEAR BY LANDMARKS

NEAR BY PILGRIMAGE IMPORTANCE

- GURUDWARA GURU-KA-MAHAL (BHORA SAHIB)
- **NEAREST BUS STOP:**
ANANDPUR SAHIB ISBT 3 KM
- **NEAREST RLY.STN:**
ANAND PUR SAHIB RLY STN. TO VIRASAT E KHALSA (2.3 KM)

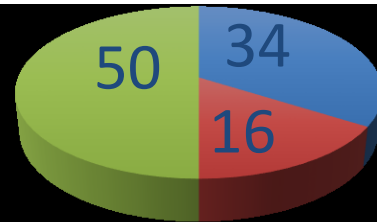
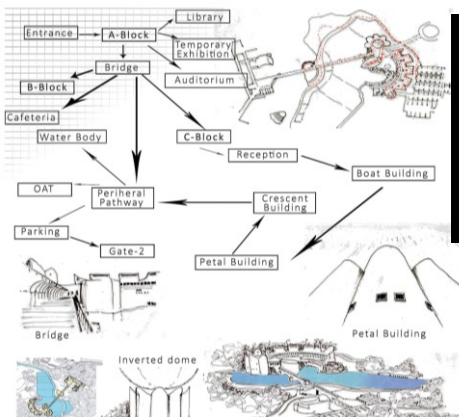
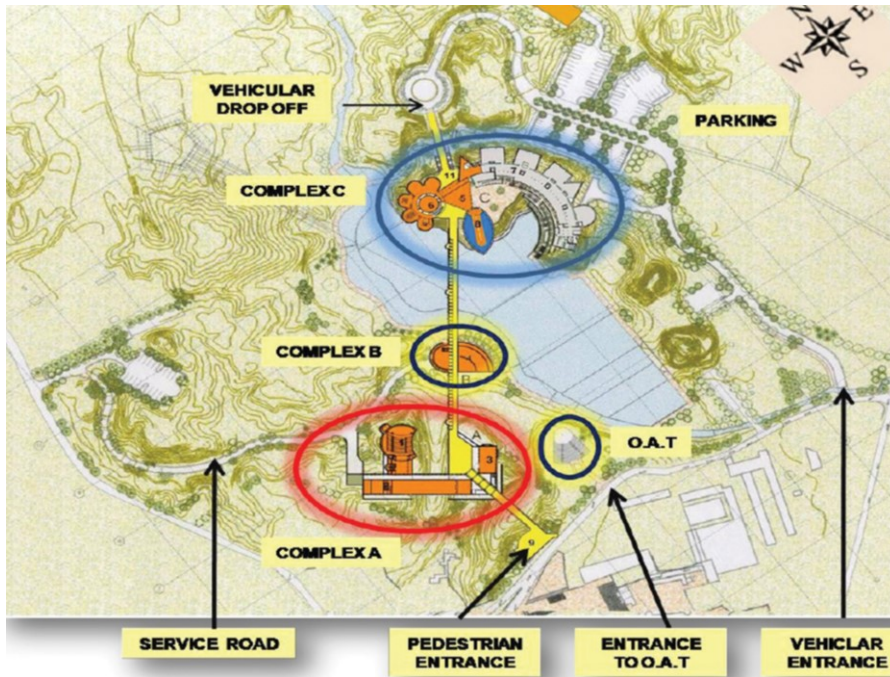


GURUDWARA KILA SHRI



VIRASAT E KHALSA

SITE PLAN



■ COMPLEX A ■ COMPLEX B
■ COMPLEX C ■

COMPONENTS PROVIDED

COMPLEX- A

- AUDITORIUM
- LIBRARY
- TEMPORARY MEETINGS ROOMS
- MECHANICAL (SERVICE ROOM)

COMPLEX- B

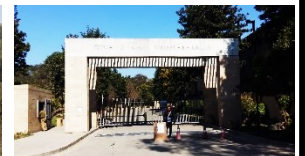
- CAFETERIA
- KITCHEN

COMPLEX- C

- PERMANENT EXHIBITS BUILDING
- HERITAGE BUILDING
- PETAL BUILDING
- OFFICE AREAS



SERVICE ROAD



MAIN GATE

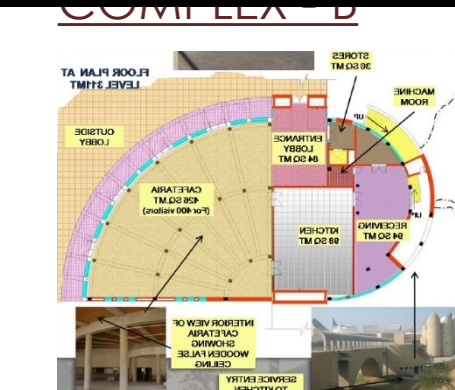
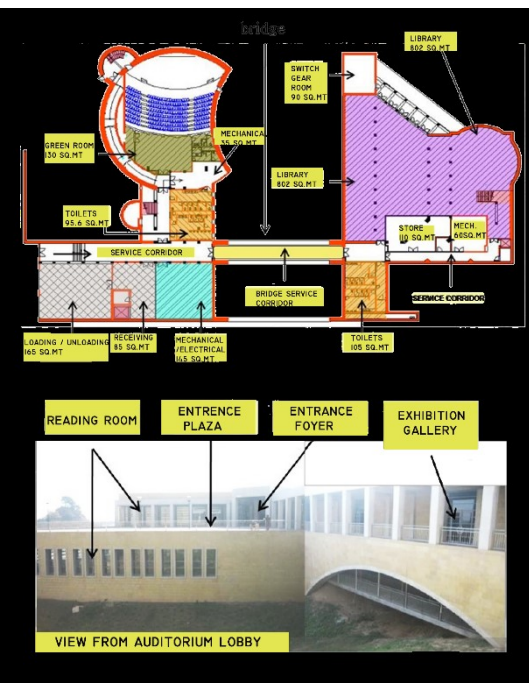
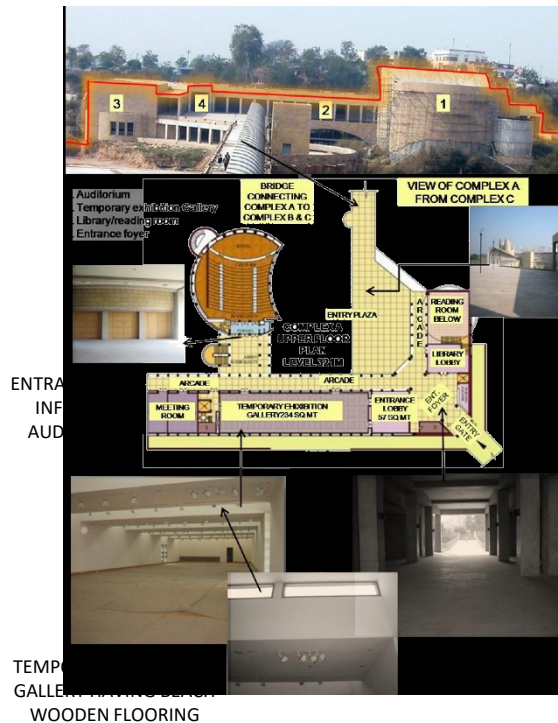


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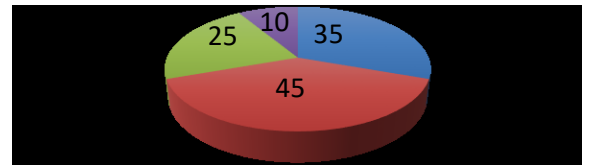


SERVICE ROAD

COMPLEX - A



COMPLEX-A



■ AUDITORIUM ■ LIBRARY
■ EXHIBITION ■ SERVICES

THE **WESTERN COMPLEX** FORMS THE GATEWAY FROM THE TOWN OF ANANDPUR SAHIB TO THE MUSEUM.

THE STRUCTURE OF THE COMPLEX IS MADE UP OF CONCRETE BEARING WALL AND VIRENDEEL TRUSSES.

THE WALLS ASCENDING FROM THE RAVINE LEVEL ALSO CLAD WITH WEATHER RESISTANT SANDSTONE.

THE LIBRARY HAVING A COVERED AREA OF **2230 SQ.M**

THE 400 SEATED AUDITORIUM HAVING COVERED AREA **1980 SQ.M** SPLIT INTO THREE LEVELS.

LOWER FLOOR PLAN OF COMPLEX HAS LIBRARY/READING (ROOM WHICH IS ALSO A , ELEC.ROOM, MECHANICAL, SWITCH GEAR ROOM,RECEIVING AREA, TOILETS

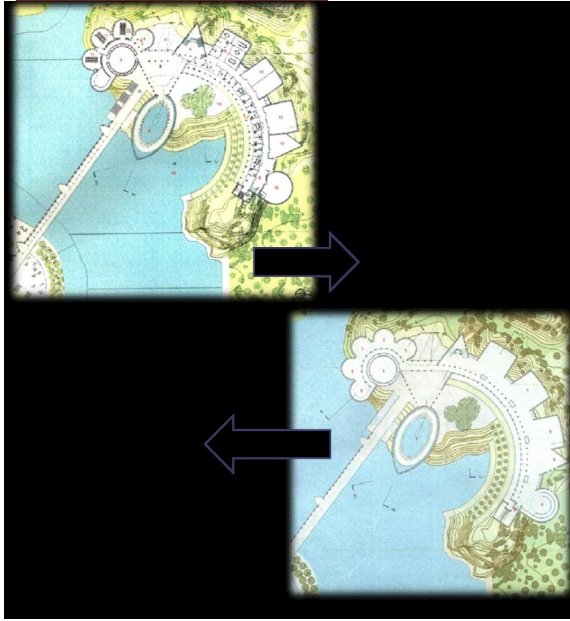
COMPLEX - B

IT MAINLY CONSIST OF PEDESTRIAN BRIDGE, CAFETERIA AND KITCHEN BLOCK

THE 165M LONG END WIDE PEDESTRIAN BRIDGE, WHICH IS CONNECTING COMPLEX A & C, PRIMARILY CONSISTS OF FOUR INDEPENDENTLY TIED ARCHES

CAFETERIA AND KITCHEN BLOCKS CONSIST OF CAFETERIA OF COVERED AREA AS **1424 SQM**. THE FOUNDING LEVEL OF CAFÉ DINING IS **316.4 M**

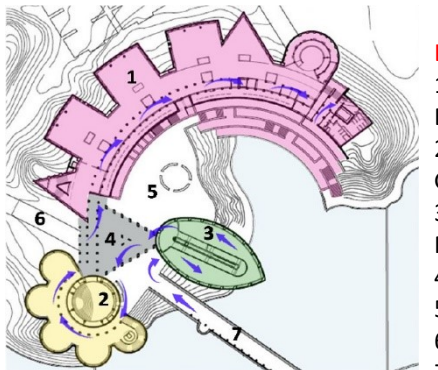
COMPLEX - C



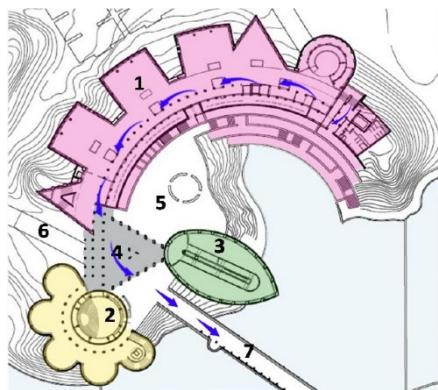
#	Name	Area	Capacity	Volume	Height	Remarks
1	Permanent Exhibit Building	17,151	100	100	10	
2	Multi Media Gallery	1,000	100	100	10	
3	Heritage Museum	1,000	100	100	10	
4	Porch	1,000	100	100	10	
5	Entry Plaza	1,000	100	100	10	
6	Entrance	1,000	100	100	10	
7	Bridge	1,000	100	100	10	
8	Connecting Complex C to Complex A & B	1,000	100	100	10	
9	Permanent Exhibit Building	17,151	100	100	10	
10	Multi Media Gallery	1,000	100	100	10	
11	Heritage Museum	1,000	100	100	10	
12	Porch	1,000	100	100	10	
13	Entry Plaza	1,000	100	100	10	
14	Entrance	1,000	100	100	10	
15	Bridge	1,000	100	100	10	
16	Connecting Complex C to Complex A & B	1,000	100	100	10	

- PERMANENT, EXHIBIT BUILDING WHICH IS ALSO CALLED CRESCENT, BUILDING, HERITAGE MUSEUM, MEDIA EXHIBIT.
- THE COVERED AREA FOR THE BUILDING IS 17, 151 SQM.

THIS COMPLEX HAS A TOTAL NO. OF 3 LIFTS.



CIRCULATION THROUGHOUT GALLERY
LOWER LEVEL TO UPPER LEVEL



CIRCULATION THROUGHOUT GALLERY
UPPER LEVEL TO LOWER LEVEL



SECTIONS THROUGH
PETAL BUILDING

SECTIONS THROUGH
EXHIBITION HALL

LEGENDS

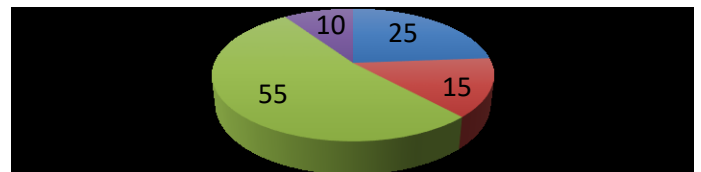
1. PERMANENT EXHIBIT GALLERY
2. MULTI MEDIA GALLERY
3. HERITAGE MUSEUM
4. PORCH
5. ENTRY PLAZA
6. ENTRANCE
7. BRIDGE CONNECTING COMPLEX C TO COMPLEX A & B

THE STRUCTURE CONSISTS OF ARCADE, RECEIVING DOCK, MECHANICAL/ELECTRICAL ROOM, RECEPTION, STORAGE SPACE, WORKSHOPS, LABS, LECTURE AND MEETING SPACE, BOOK STORE.

THE WHOLE BUILDING IS DIVIDED INTO 3 LEVELS : LOWEST LEVEL-319M THEN AT LEVEL-324M THE HIGHEST FLOOR LEVEL IS AT-330M

THE PETALS IN THE CRESCENT BUILDING WILL COVER THE LIFE SPANS OF GURU HARGO BIND, GURU HARRAI, GURU HAR KRISHAN, GURU TEG BAHADAR, GURU GOBIND SINGH AND GURTA GADDI.

COMPLEX-C



■ PETAL BUILDING

■ DRUM BUILDING

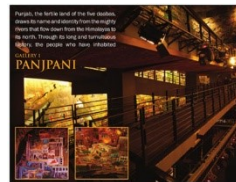
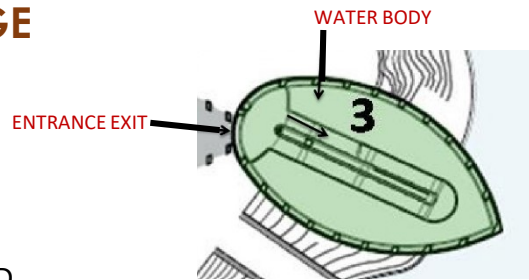
■ CRESENT BUILDING

COMPONENTS AT COMPLEX - C

BOAT BUILDING (HERITAGE MUSEUM)

GALLERY -1

- PLAN AREA **1780 SQ M**
- THE BOAT BUILDINGS SHOWS THE CULTURE OF PUNJAB MUSEUM NAMED **PANNJ PANI**
- THE STRUCTURE IS RCC SHEAR WALL WITH INSIDE RAMP OF **PRESTRESSED CONCRETE..**



G2.PUNJAB HISTORY
G1.PANJ PANI



TRIANGLE – HISTORY GALLERY -2

- SHOWS THE HISTORY OF 15TH CENTURY PUNJAB
- THE PUNJAB AT THAT TIME WAS RULED UNDER THE LODHI DYNASTY AND THE GOVERNANCE OF PATHANS



PETAL BUILDING AND DRUM BUILDING GALLERY 3--GALLERY 8

GALLERY -3

- THE DRUM BUILDING SHOWS THE CONCEPT OF ONE

GALLERY - 4

- THIS FIVE PETALS TELL TAKES FROM GURU NANAK TO GURU ARJAN DAS.
- THE FIRST PETALS SHOWS GURU NANAK AND HIS EARLY LIFE.

GALLERY - 5

- THIS GALLERY SHOWS **GURU NANAK AT KARTARPUR**
- OR TWENTY-SIX YEARS GURU NANAK TRAVELLED, SPREADING HIS MESSAGE.

GALLERY - 6

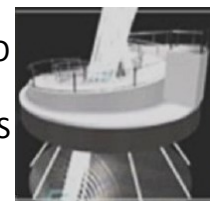
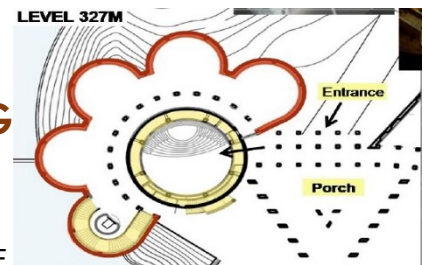
- THIS GALLERY SHOWS **GURU ANGAD** AND **GURU AMARDAS**
- **GURU ANGAD** VERSES AND SCRIPT.

GALLERY – 7

- GURU RAMDAS ORDAINED A PLACE FOR HIS DEVOTION IN THE MIDDLE OF A BEAUTIFUL AND PEACEFUL LAKE.

GALLERY – 8

- GURU ARJAN DEV BEGAN THE CONSTRUCTION OF THE DARBAR SAHIB IN THE MIDDLE OF THE AMRIT SAROVAR.



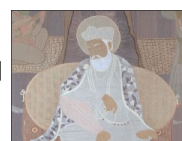
THE ROOF OF THE BUILDING IS SHAPED IN THE FORM OF FIVE PETALS.



G-3.EK ONKAR



G-4.GURU NANAK BEGINS



G-5.GURU NANAK AT KARTARPUR

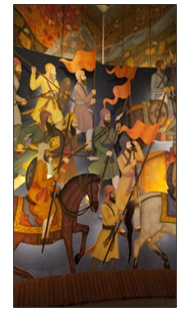


TRIANGLE ABOVE – HISTORY GALLERY - 9

- MARTYRDOM MEMORIAL OF GURU ARJAN DEV JI.
- THE GROWING INFLUENCE OF THE GURU SOON BEGAN TO THREATEN THE MUGHALS.



G-9. MARTYRDOM OF ARJAN JI



G-10, MIRI PIRI

CRESENT BUILDING GALLERY 10--GALLERY 15

GALLERY -10

- THE GALLERY SHOWS THE MIRI PIRI **GRAND STAIRCASE LEVEL**
- THE MARTYRDOM OF GURU ARJAN DEV INSPIRED THE NEXT GURU, GURU HARGOBIND TO INTRODUCE THE PHILOSOPHIES MIRI AND PIRI.



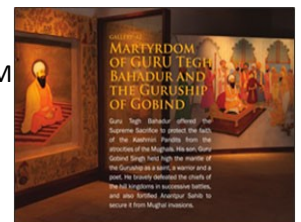
G-11, NEW DIRECTION ON SIKHISM

GALLERY - 11

NEW DIRECTIONS IN SIKHISM

- GURU HARGOBIND JI, GURU HAR RAI JI AND GURU HARKRISHAN JI.

G-12, MARTYRDOM OF TEG BHADUR



GALLERY - 12

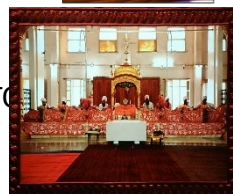
- THIS GALLERY SHOWS **GURU TEG BHADUR NINTH GURU AND GURUSHIP OF GURU GOVIND**
- **GALLERY – 13**
- **FORMATION OF THE KHALSA**
- In 1699, on the auspicious day of Baisakhi, **Guru GOBIND** INVITED SIKHS FROM FAR AND WIDE.



G-13, FIRMATION OF KHALSA

GALLERY – 14

- GURU GOBIND SINGH JI POST KHALSA.
- SOON A LARGER MUGHAL FORCE WAS SENT TO CAPTURE ANANDPUR SAHIB.



G-14, FIRMATION OF KHALSA

GALLERY – 15

- THE ETERNAL GURU IN HIS LAST TIME ,
- GURU GOBIND SINGH HELD COURT, AND ADDRESSING HIS DEVOTEES, DECLARED THAT HENCEFORTH THE GURU GRANTH SAHIB WOULD BE THE ONLY GURU OF ALL SIKHS.

GALLERY 16 -- GALLERY 22

GALLERY – 16 –TOWARDS SOVEREIGN RULE

GALLERY – 17 –TOWARDS SOVEREIGN RULE

GALLERY – 18 – MAHARAJA RANJIT SINGH

GALLERY – 19 COLONIAL RULE

GALLERY – 20 -PARTITION OF PUNJAB (1947)

GALLERY – 21 -POST INDEPENDENCE

GALLERY – 22 -POST INDEPENDENCE,S

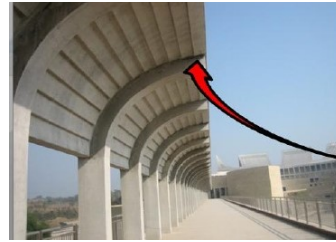
GALLERY 16 -- GALLERY 22



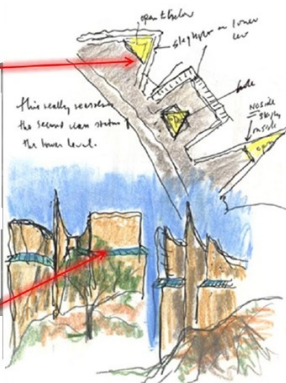
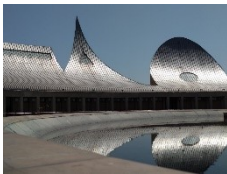
ARCHITECTURAL CHARACTER

THE CANOPY ON THIS BRIDGE IS AN ARCHITECTURAL EXPERIMENT AND IS SITUATED IN THE OPPOSITE DIRECTION OF THE SUN. IT DOES NOT PROVIDE ANY SHADE.

THE ROOFTOPS OF ALL THE PETALS HAVE BEEN COVERED WITH SPECIAL STAINLESS STEEL. AT NIGHT



LIGHTNING OF THE COMPUTER CENTER BUILDING



24 HOURS WATER SUPPLY :

THERE ARE TWO PUMP HOUSES CONSISTING OF 3 AND 5 MOTORS RESPECTIVELY.

24 HRS ELECTRICITY SUPPLY :

TWO SUBSTATION; TWO TRANSFORMERS OF 11000 KV EACH, HT PANELS & LT PANELS AND ONE EMERGENCY PANEL TO AUGMENT THE ELECTRICITY SUPPLY TO THE CAMPUS.

IN CASE OF LOAD SHEDDING, ELECTRICITY SUPPLY IS THROUGH D.G. SETS; 6 GENERATORS OF TWO 75 KVA, 80 KVA & FOUR 250 KVA

FIRE FIGHTING:

ALL LOW RISE BUILDINGS ARE EQUIPPED WITH HANDY/MANUAL FIRE FIGHTING EXTINGUISHERS.

MUSEUM AND GALLERIES IS EQUIPPED WITH SMOKE DETECTION AND SPRINKLER SYSTEM TO MEET THE UNFORTUNATE FIRE HAZARD

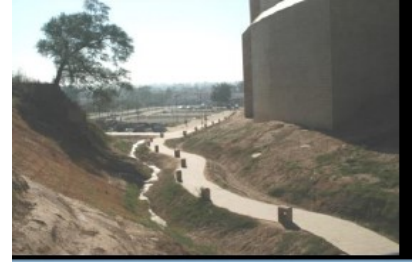
LANDSCAPING

- WATER, WHICH IS ABUNDANTLY AVAILABLE HAS BEEN INCORPORATED IN THE LANDSCAPING SCHEME.
- THE FLOOR OF THE RAVINE FORMS THE CENTRE PIECE OF THE COMPLEX.
- AS FAR AS POSSIBLE, THE NATURAL LANDSCAPE AND TOPOGRAPHY HAS BEEN MAINTAINED.

FACILITIES AVAILABLE

PARKS AND FOUNTAINS ETC. :

- THERE IS LARGE LANDSCAPING CONSISTING OF **7 ACRES** MAGNIFICENT WATERBODY, ONE HILL AND OTHER BASIC AMENITIES.
- THE WATER IN LANDSCAPE IS CANAL A RIVER SOURCE, THEN IT IS TREATED AND USED.



PROVISION OF RAMPS

RAMPS IN THE EXTERIOR ARE PROVIDED FOR INTERNAL ACCESS FOR DIFFERENTLY ABLED.



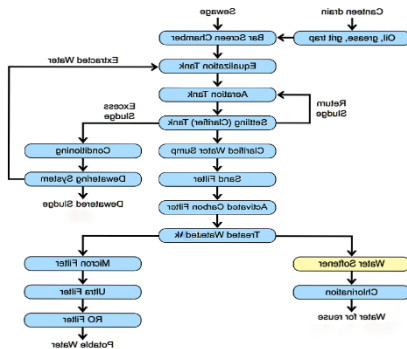
RAINWATER HARVESTING SYSTEM

IN THIS CAMPUS THE RAIN WATER FROM VARIOUS CATCHMENT, INCLUDING ROOFTOP, SURFACE RUNOFF IS HARVESTED.



SOLID WASTE MANAGEMENT

- THERE IS A SEWAGE TREATMENT PLANT INSTALLED IN CAMPUS SINCE
- UNDERGROUND STORAGE: 50,000 LT



MERITS

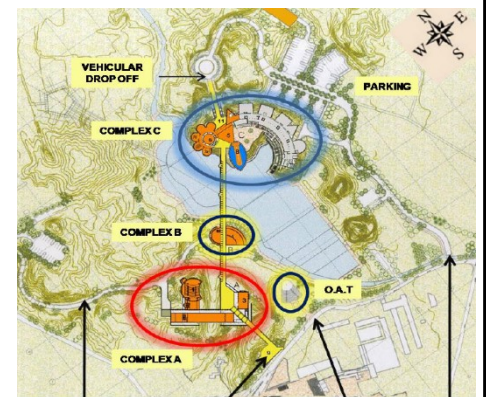
- PROVISIONS FOR PHYSICALLY HANDICAPPED VISITORS WERE SUFFICIENT .
- WATER BODY PROVIDES A SUBTLENESS AND CALMNESS TO THE STRUCTURE AND MAINTAINING THE MACRO CLIMATE.

DEMERITS

- NO RAMP IN THE AUDITORIUM BUILDING
- SERVICE FLOOR WERE NOT GUARDED ENOUGH.

INFERENCES

- USE OF PUNCTURED CEILINGS AND FLOOR SLAB DESIGN TO ALLOW THE SKYLIGHT ON EVERY FLOOR.
- USE OF LOCALLY AVAILABLE MATERIAL.



CASE STUDY

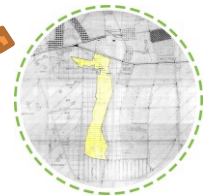
KUSHINAGAR

KUSHINAGAR IS A PILGRIMAGE IN THE KUSHINAGAR DISTRICT IN THE INDIAN STATE OF UTTAR PRADESH. IT IS A BUDDHIST PILGRIMAGE SITE WHERE BUDDHA ATTAINED PARINIRVANA AT HIS DEATH.



OVERVIEW

- Kushinagar is a town and a historical place located in the north-eastern marginal area of Uttar Pradesh. The name "Kasia Bazar" has been changed to Kushinagar and after that "Kasia Bazar" has officially become a municipality with the name "Kushinagar". This is a Buddhist pilgrimage where Gautam Buddha had Mahaparinirvana. Kushinagar is located on National Highway 28, about 50 km east of Gorakhpur. There are many beautiful Buddhist temples here. For this reason, it is also an international tourist destination where Buddhists pilgrims from all over the world come for excursions. After the Kushinagar town and eastwards, Bihar state starts about 20 km.



COMPONENTS OF CIRCUIT

MAHA PARINIRVANA TEMPLE

Regarded probably as one of the most sacred shrines of the Buddhists across the world,

It houses the 6.10 m long idol of Lord Buddha lying in a position when he left his mortal remains at the age of 80 and achieved the supreme state of salvation or permanent bliss. The monolithic statue of Buddha is built out of a single piece of red sandstone of Chunar. It shows him reclining on his right side with his face facing the west. It was considered the right posture for Mahaparinirvana.

The statue is built upon a large brick platform supported by stone pillars in its corners.

There is an inscription on the platform stating that it was built by Swami Haribala, a disciple of the Buddha in 5th century AD. Both the temple and the vihar were a gift of a grateful disciple to his august teacher. The temple attracts huge crowds of tourists and pilgrims from all over the world.



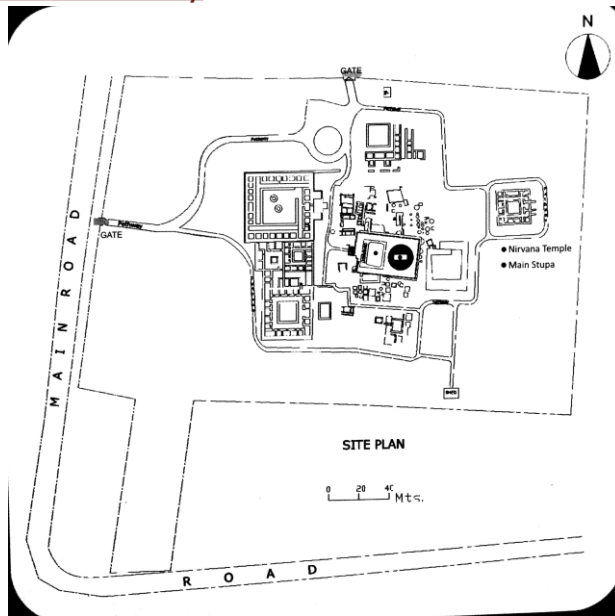
RAMABHAAR STUPA



PARINIRVANA TEMPLE



(SITE PLAN)



LEGEND

- A. NIRVANA TEMPLE
- B. MONESTARIES
- C. MEDITATION PARK
- D. BODHI TREEE.
- E. PARKING
- F. INTERPRETATION CENTRE
- G. ENTRANCES

SITE PLAN CONSISTS OF VARIOUS MONESTARIES EXCAVATED BY THE MALLA KING AND NOW IS CONSERVED AND TAKEN CARE BY ASI.



COMPLEX CONSISTS OF A TEMPLE AND AT THE BACK IS THE STUPA. THE STUPA IS AROUND IN DIA AT THE BASE. THE TEMPLE CONSIST OF A STATUE OF BUDDHA IN NIRVANA POSE WHICH IS 6.10M LONG.

THE TEMPLE AND THE STUPA STAND ON THE SAME PLATFORM OF 2.74M HEIGHT. STUPA WITH CYLINDRICAL BASE AND DOME IS 19.81M HIGH FROM THE GROUND LEVEL. CIRCULAR CHAMBER AT THE DEPTH OF 4.27M INSIDE THE TEMPLE THE STATUE OF BUDDHA IS MONOLITHIC SANDSTONE USED.

The Mahaparinirvana temple is a single room temple. It has been built in the traditional Buddhist architectural style. This temple has a 6 m long reclining nirvana statue of Lord Buddha. This statue is made of monolith red sandstone. The area around this temple is surrounded by stupas and ruins of four monasteries.

MONOLITHIC STATUE OF BUDDHA THAT IS 6.10 M IN LENGTH AND IS CARVED OUT OF SINGLE BLOCK OF SANDSTONE ;THE IMAGE IS PLACED ON A LARGE BRICKS PEDESTAL. IT REPRESENTS BUDDHA RECLINING ON HIS RIGHT SIDE WITH HIS FACE TURNED TOWARDS WEST.

BURMESE DHARMSHALA

BURMESE DHARMSHALA

THIS DHARMSHALA IS SITUATED NEXT TO THE MAHANIRVANA TEMPLE

ITS COMPLEX IS DEVELOPED BY PRIVATE TEMPLE OWNERS FROM BURMA, MYANMAR.

THE WHOLE COMPLEX IS MAINTAINED BY THE AUTHORITY AND IS DEPENDENT ON DONATIONS.

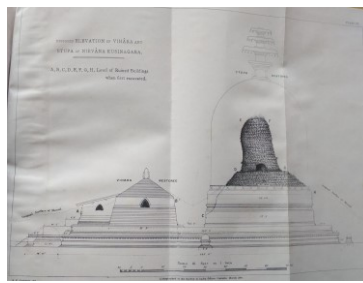
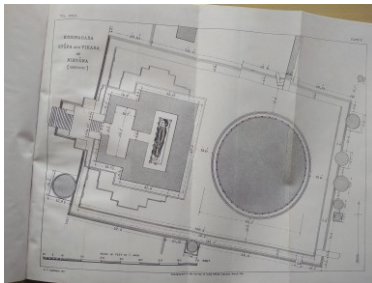
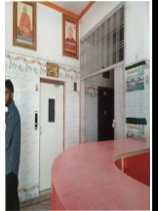
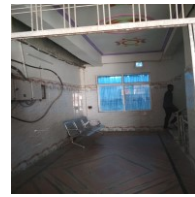
THE WHOLE COMPLEX IS DEVELOPED AND CONTAINS MANY DHARMSHALAS FOR MONK.

ALSO THIS DHARMSHALA IS DEVELOPED IN FORM OF HOTEL HAVING THREE FLOOR WITH LIFT FACILITY.

DHARMSHALA IS NEWLY CONSTRUCTED FOR 200 INMATES.

DORMITORY FOR BOTH MONK AS WELL AS TOURISTS

THE DHARMSHALA MEASURES 105M IN LENGTH AND 14.6M IN BREADTH. WITH FLOOR HEIGHT 5000MM.



SERVICES

water supply is either from nagar palika timely scheduled or else they have their own separate water boring.

the tanks for water are provided with capacity of 5000 litres.

for sewage, cemented drains are constructed that are connected to the public drains and then sewage is directly dumped into hiranya river.

electricity is connected from the near by substation that emits 8mva.

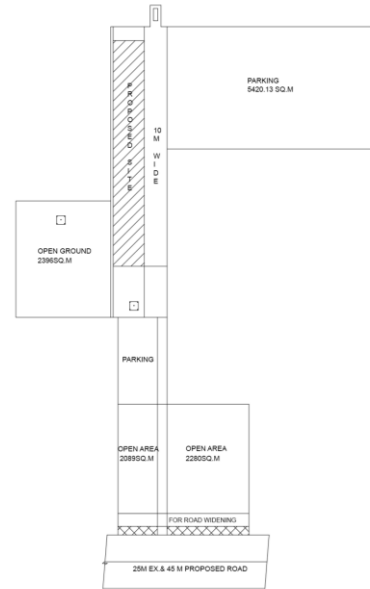
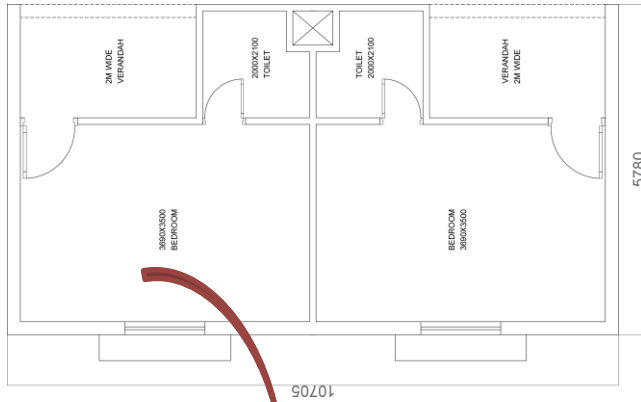
also proper backup is present with inverter and generators and separate transformers of 10 kv .

for fire fighting hand tools are present. handy fire extinguishers are there.

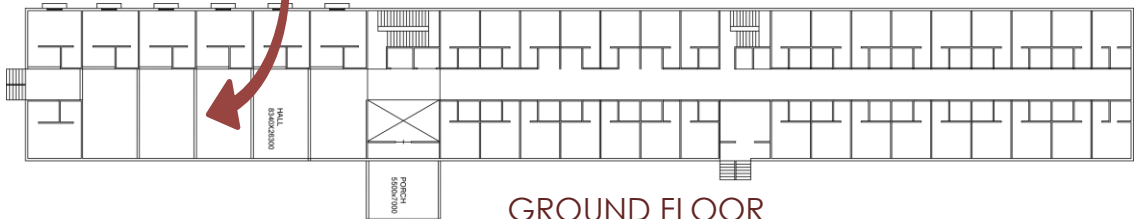
also some of water for fire is bored 120ft or more and no particular tanks are present.

BURMESE DHARMSHALA

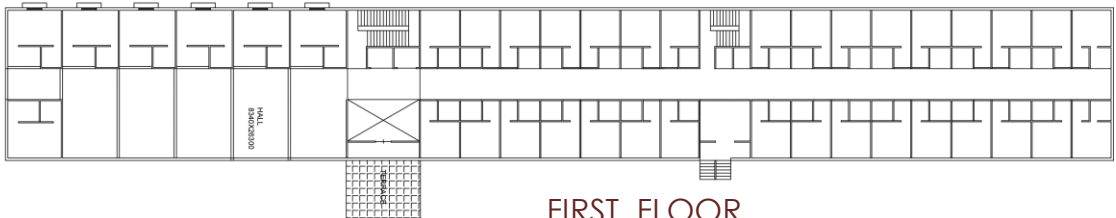
PLANS



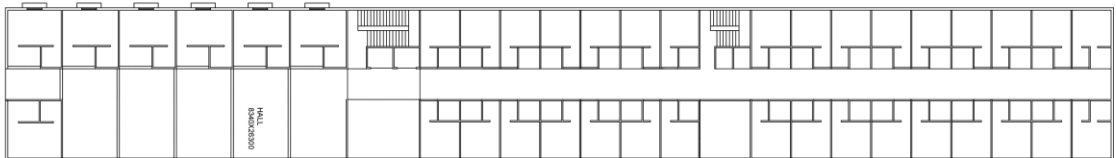
SITE PLAN



GROUND FLOOR



FIRST FLOOR



SECOND FLOOR

SERVICES

PROVISION OF RAMPS

RAMPS IN THE EXTERIOR ARE PROVIDED FOR INTERNAL ACCESS FOR DIFFERENTLY ABLED.

RAINWATER HARVESTING SYSTEM

SINCE 2004

IN THIS CAMPUS THE RAIN WATER FROM VARIOUS CATCHMENT, INCLUDING ROOFTOP, SURFACE RUNOFF IS HARVESTED.

COLLECTED THROUGH A NETWORK OF PIPES AND CHAMBERS AND DIVERTED TO THE UNDERGROUND TANK.

THE RECHARGE WELL IS FILLED WITH A LAYER OF PEBBLE AND SAND FOR FILTERING THE SURFACE RUNOFF THAT IMPROVES THE QUALITY OF WATER HARVESTED.

THE ROOFTOP RAINWATER PASSES THROUGH A DESILTING CHAMBER BEFORE IT IS DIVERTED TO THE RECHARGE WELL.

THE WATER LEVEL LAST RECORDED WAS RECORDED AT 77 FEET BELOW GROUND LEVEL(BGL).

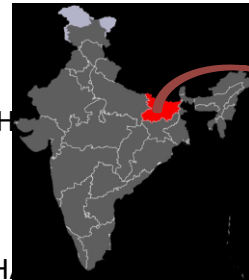
BUDDHA SMRITI PARK

PATNA ,BIHAR

- **CLIENT :** THE DEPARTMENT OF ART,CULTURE AND YOUTH ,
STATE GOVERNMENT OF BIHAR
- **ARCHITECT :** VIKRAM LAL
- **AREA:** 24 ACRES
- **COST :** 125 CRORE



- FRAZER ROAD ,PATNA ,BIHAR
- 0.8 KM FROM PATNA RAILWAY STATION
- 6.2 KM FROM PATNA JAY PRAKASH NARAYAN AIRPORT

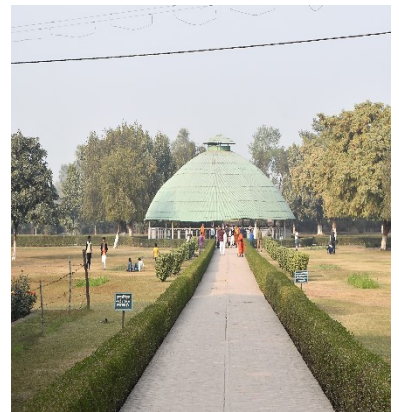


OVERVIEW

- THIS PARK HAS BEEN DEVELOPED BY THE BIHAR GOVERNMENT TO COMMEMORATE THE 2554TH BIRTH ANNIVERSARY OF THE BUDDHA.
- THE PARK HAS BEEN CONSTRUCTED AT THE PLACE WHERE ONCE THE HISTORICAL BANKIPUR JAIL OF BRITISH ERA EXISTED.
- BUDDHA SMRITI PARK FEATURES THREE MAIN ARCHITECTURAL SPACES,THE STUPA ,THE MEDITATION CENTRE AND THE BUDDHA SMRITI MUSEUM.

CONCEPT

- LORD BUDDHA AND THE PATH OF ENLIGHTENMENT THIS CONCEPT STATEMENT SERVED TO HIGHLIGHT THAT THE PATH TO ENLIGHTENMENT IS A JOURNEY.
- VISITORS TO BUDDHA SMRITI MUSEUM ARE INVITED TO EXPLORE THE BUDDHA'S LIFE STORY ,TOUCHING ON KEY MILESTONE ,AND TO APPRECIATE THE RESULTING LEGACY THAT CONTINUES TO ENDURE.



Patliputra karuna stupa

NEAR BY TRANSPORTATION

LAND MARK

NEAR BY TO PATNA JUNCTION RLY STATION.

NEAREST BUS STOP:

MITHAPUR BUS STOP

PATNA JN.RLY STATION TO SMRITI PARK (0.8 KM)
BY BUS 24 MIN

AIR PORT(7.5 KM)BY TAXI : 23 MIN



ISBT PATNA



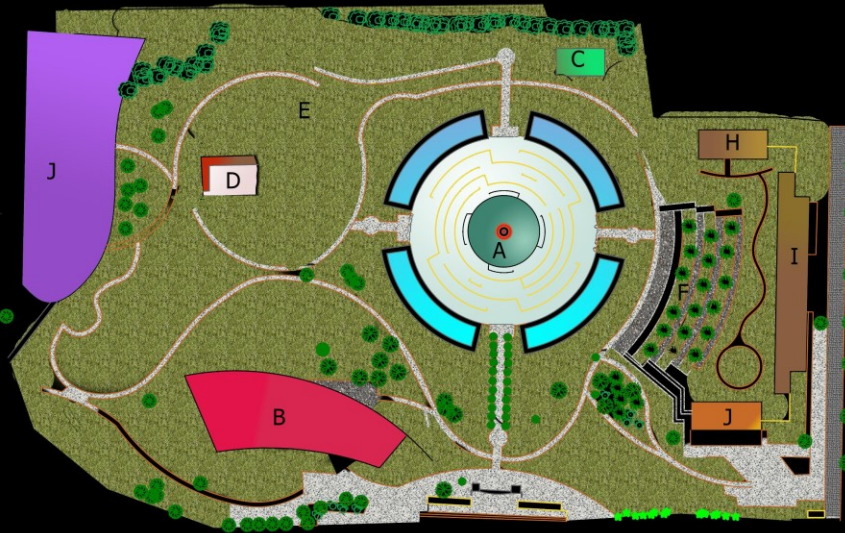
PATNA AIRPORT



ISBT PATNA

SMRITI BAGH (SITE PLAN)

LEGEND



A
 MUSEUM
 SERVICES (A.C
 R)
 JAIL WALL
 HI TREE
 THEATER
 TILEVEL
 IG
 DENCE
 TATION
 N BLOCK
 TRANCES



COMPONENT OF PARK

MEDITATION CENTRE

THE MEDITATION CENTRE HAS BEEN DEVELOPED TO CREATE A UNIQUE FACILITY DEDICATED TO THE DERIVED FROM PLAN OF THE MONASTERIES IN THE ANCIENT MAHAVIHARA OF NALANDA.IT CONSIST OF LIBRARY CONSISTING OF BOOKS ON BUDDHISM ALONG WITH A LARGE AUDIO-VISUAL HALL.

PARK OF MEMORIES (SMRITI BAGH)

THE PARK OF MEMORIES IS A LANDSCAPED OPEN SPACE WHICH WOULD HAVE VOTIVE STUPAS FROM COUNTRIES ACROSS THE WORLD, EACH DESIGNED IN THE ARCHITECTURAL PATTERN REPRESENTATIVE OF THE SPECIFIC COUNTRY.

MUSEUM

THE MUSEUM WILL SHOWCASE THE LIFE AND TIMES OF LORD BUDDHA THROUGH ORIGINAL ARTEFACTS, 3-D MODELS, AUDIO - VISUAL MEDIUM AND MULTIMEDIA PRESENTATIONS.

LASER SHOW

IN THE PARK THE LASER SHOWS INERPRETED SHOWS RELATED TO THE HISTORY OF BIHAR FROM THE TIME OF RAMAYANA TO PAST INDEPENDENCE IS SHOWCASED

STUPA

THE STUPA ENSHRINING THE HOLY RELICS OF THE SAKYAMUNI BUDDHA, IS THE FOCAL POINT OF THE BUDDHA SMRITI PARK. AMBULATORY PATHS AROUND THE STUPA FOR PARIKRAMA HAVE BEEN PROVIDED AT THREE DIFFERENT LEVELS THAT LEAD TO THE HIGHEST LEVEL OF THE BUILDING. THE RELICS ARE ENSHRINED WITHIN THE SECURE GLASS STRUCTURE OF THE STUPA AND IS ACCESSIBLE FOR VIEWING HOLY RELIC FROM JAPAN ,MAYNMAR,SOUTH KOREA ,THAILAND ,SRILANKA AND TIBET CAN BE SEEN HERE

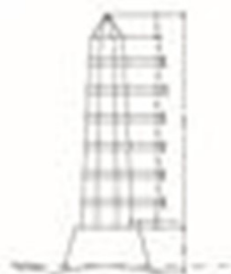
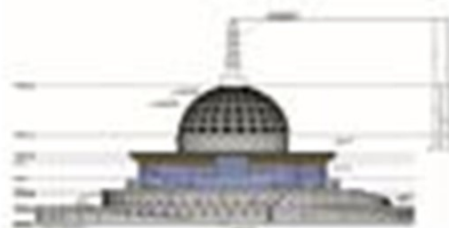
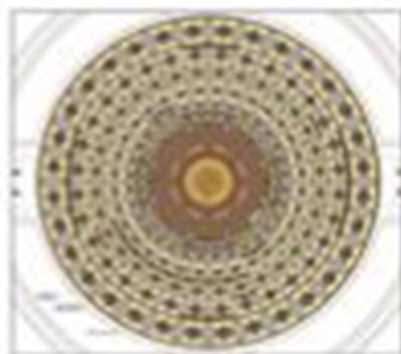
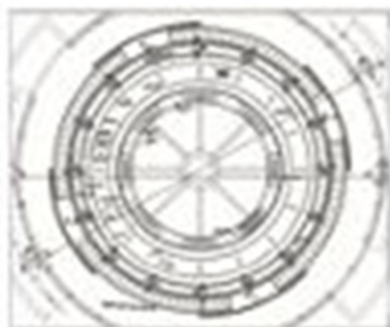
•THE STUPA ENSHRINING THE HOLY RELICS OF THE SAKYAMUNI-BUDDHA, IS THE FOCAL POINT OF THE BUDDHA SMRITI PARK.

• **DIAMETER: 17.70 METRE**

• **HEIGHT: 60.6 METRE**

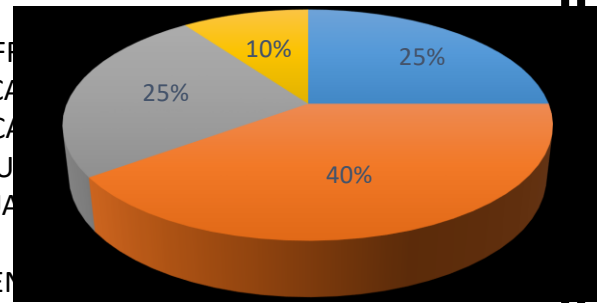
•THE ROOF HAS A CENTRAL "DOME" LIKE STRUCTURE WHICH IS SUPPORTED BY 8 PILLARS.

•AMBULATORY PATHS AROUND THE STUPA HAS BEEN PROVIDED AT THREE DIFFERENT LEVELS THAT LEAD TO THE HIGHEST LEVEL OF THE BUILDING.



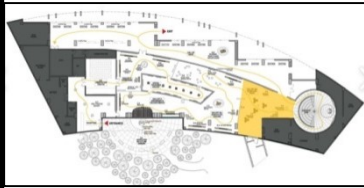
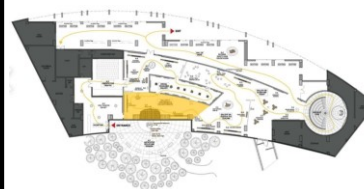
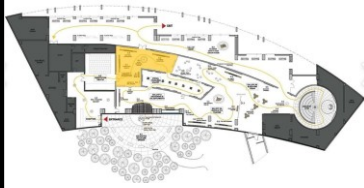
MUSEUM

THE MUSEUM BUILDING IMPERSONATE THE FLOWING NATURAL FORM OF THE BUDDHIST CAVE MONASTRIES OF INDIA. THE MUSEUM SHOWCASES THE LIFE AND TIME OF BUDDHA THROUGH ORIGINAL ARTEFACTS, 3-D MODELS, AUDIO-VISUAL MEDIUM AND MULTIMEDIA PRESENTATIONS. THE NEW BUDDHA SMRITI MUSEUM INTERPRETS THE STORIES ASSOCIATED WITH THE BUDDHA AND THE ONGOING LEGACY OF BUDDHISM AS A PHILOSOPHY AND MAJOR WORLD RELIGION.



ADMIN BLOCK

BUDDHA SMRITI MUSEUM CIRCULATION



ORIENTATION

ORIENTATION PREPARES VISITORS FOR EXHIBITION EXPERIENCES THAT FOLLOWS.

MEDITATIVE SCULPTURE GARDEN

PRE- THEATRE EXHIBIT

GALLERY 1, THE BEGINNINGS

THE GALLERY EXPLORES THE EARLY LIFE OF PRINCE SIDDHARTHA GAUTAMA.

SPECIAL TREASURE GALLERY

A SMALL AND INTIMATE, BLACK BOX SPACE THAT PRESENTS BUDDHIST ART WORK IN AESTHETIC MODE OF DISPLAY.

GALLERY 2, AWAKENING AND ENLIGHTENMENT

THE ARTWORKS LETS THE VISITORS EXPLORE THE FOLLOWING EVENTS OF BUDDHA'S LIFE

THE AUSTERITIES

THE 1ST SERMON AT SARNATH

THE 4 NOTABLE TRUTHS & THE NOBLE 8 FOLD PATH.

THE BODHI TREE.

GALLERY 3 , BUDDHA THE TEACHER

DIVIDED INTO 2 THEMATIC EXHIBITS.

ONE OF BUDDHA'S GREATEST LEGACY AS A TEACHER.

IT INCLUDES THE FOLLOWING EXHIBITS:

BUDDHA AND HIS DISCIPLES

BUDDHA'S JOURNEY THROUGHOUT BIHAR

KEY CONCEPT OF BUDDHISM

OTHER SERVICES

OFFICES, RECEPTION DESK,

SOUVENIR SHOP,

A.H.U ROOM, TOILET

GALLERY 4 BUDDHISM TODAY

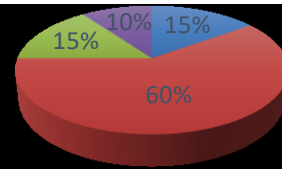
EXHIBITS IN THIS GALLERY EXPLORE TOPICS IN CONTEMPORARY BUDDHISM.

THE CONTINUING RELEVANCE AND IMPORTANCE OF BUDDHIST TRADITION AND THOUGHTS ARE PRESENTED HERE.

RESIDENTIAL BLOCK

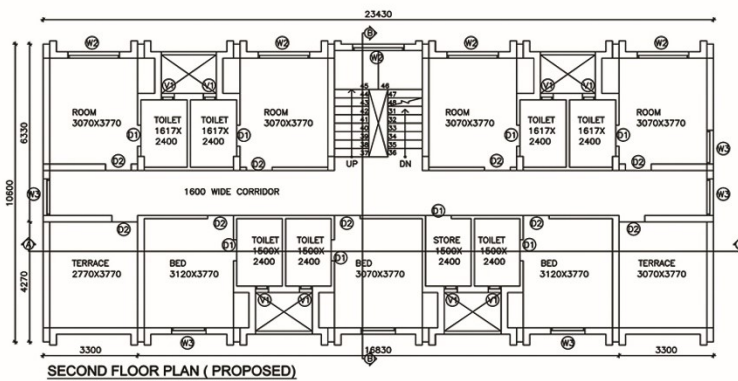
THE RESIDENTIAL BLOCK WAS PROVIDED FOR THE STUDENTS WHO WERE TAKEN ADMISSION FOR THE MEDITATION COURSES, THE COURSES ARE OF GENERALLY FOR 10-15 DAYS, THIS BLOCK IS OF TYPICAL THREE FLOOR, ROOMS DINING HALL KITCHEN TOILETS, STORE ETC.

RESIDENTIAL BLOCK

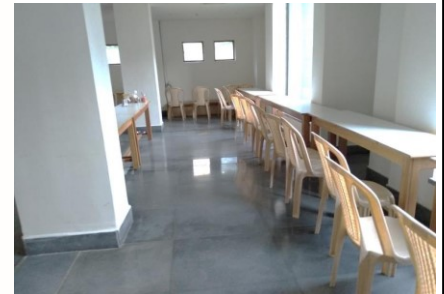
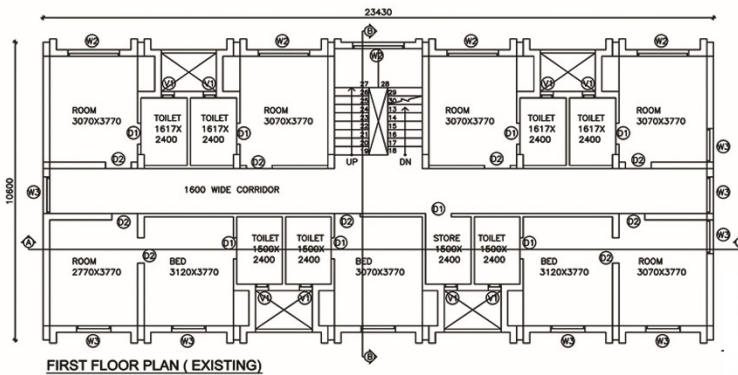


■ KITCHEN , DINING ■ ROOMS
■ CIRCULATION ■ SERVICES

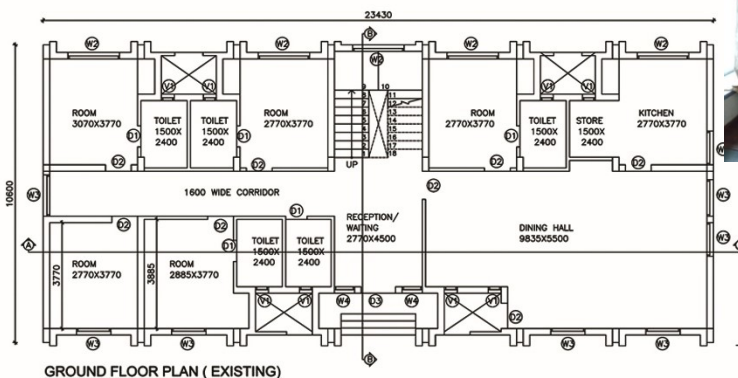
RESIDENTIAL BLOCK



C BLOCK FAÇADE



DINING AREA



BEDROOM



TOILET

FACILITIES AVAILABLE

24 HOURS WATER SUPPLY :

- THERE ARE TWO PUMP HOUSES CONSISTING OF ONE AND FOUR MOTORS RESPECTIVELY.

24 HRS ELECTRICITY SUPPLY :

- 11000KVA HT SUBSTATION; TWO TRANSFORMERS OF 1000 KVA EACH, HT PANELS & LT PANELS AND ONE EMERGENCY PANEL TO AUGMENT THE ELECTRICITY SUPPLY TO THE CAMPUS.

FIRE FIGHTING:

ALL LOW RISE BUILDINGS ARE EQUIPPED WITH HANDY/MANUAL FIRE FIGHTING EXTINGUISHERS.

MUSEUM AND STUPA IS EQUIPPED WITH SMOKE DETECTION AND SPRINKLER SYSTEM-

PARKS AND FOUNTAINS ETC. :

- THERE IS ONE BEAUTIFUL CENTRAL PARK CONSISTING OF ONE MAGNIFICENT FOUNTAIN.
- IN THE PARK LIGHTING IS PROVIDED BY WELL DESIGNED DOWN LIGHTER STREET.

PROVISION OF RAMPS

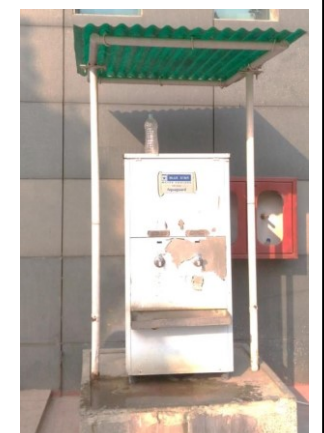
RAMPS IN THE EXTERIOR ARE PROVIDED FOR INTERNAL ACCESS FOR DIFFERENTLY ABLED.

RAINWATER HARVESTING SYSTEM

- IN THIS CAMPUS THE RAIN WATER FROM VARIOUS CATCHMENT, INCLUDING ROOFTOP, SURFACE RUNOFF IS HARVESTED.
- THE ROOFTOP RAINWATER FROM THE BLOCKS IS COLLECTED THROUGH A NETWORK OF PIPES AND CHAMBERS AND DIVERTED TO THE UNDERGROUND TANK.

INFERENCES

- The park provides scenic and peaceful environment for the visitors.
- Ramps provide comfort to physically challenged people
- The thematic green space attracts lots of tourists
- Proper entry and exit has been provided

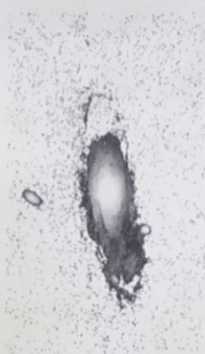


CONCEPT

CONCEPT

COSMOLOGY: COSMOLOGY IS A BRANCH OF ASTRONOMY CONCERNED WITH THE STUDIES OF THE ORIGIN AND EVOLUTION OF THE UNIVERSE.

THE SCIENTIFIC STUDY OF THE LARGE SCALE PROPERTIES OF THE UNIVERSE AS A WHOLE."



TAKING UNIVERSE AS A WHOLE WITH SUB UNITS OR GALAXIES, WORLDS, IN IT.

BUDDHIST COSMOLOGY:

BUDDHIST COSMOLOGY IS THE DESCRIPTION OF THE SHAPE AND EVOLUTION OF THE UNIVERSE ACCORDING TO THE BUDDHIST SCRIPTURES AND COMMENTARIES.

SPATIAL
COSMOLOGY

ARRANGEMENT OF
WORLD OR REALMS
ON ABOVE THE
OTHER IN VERTICAL
ARRANGEMENT.

TEMPORAL
COSMOLOGY

BUDDHIST TEMPORAL
COSMOLOGY
DESCRIBES HOW THE
UNIVERSE COMES
INTO BEING AND IS
DISSOLVED.



SYMBOLS OF BUDDHISM USED IN FORM EVOLUTION

CONCH SHELL

FEARLESSNESS IN PROCLAIMING THE TRUTH



LOTUS

REPRESENT THE PRIMORDIAL PURITY OF BODY, SPEECH, AND MIND



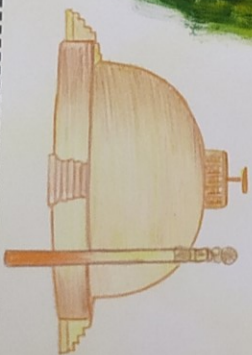
DHARMA WHEEL

SYMBOLIZES THE PERFECTION OF BUDDHAS TEACHINGS



STUPAS

HEMISPHERICAL FORM OF THE STUPA APPEARS TO HAVE DERIVED FROM PRE-BUDDHIST BURIAL MOUNDS IN INDIA.



BUDDHIST HERMITAGE: A HUB FOR CULTURAL, SPIRITUAL & GLOBAL RENAISSANCE

DIKSHA SINGH

1150101026

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04 APR 2020

AREA CHART

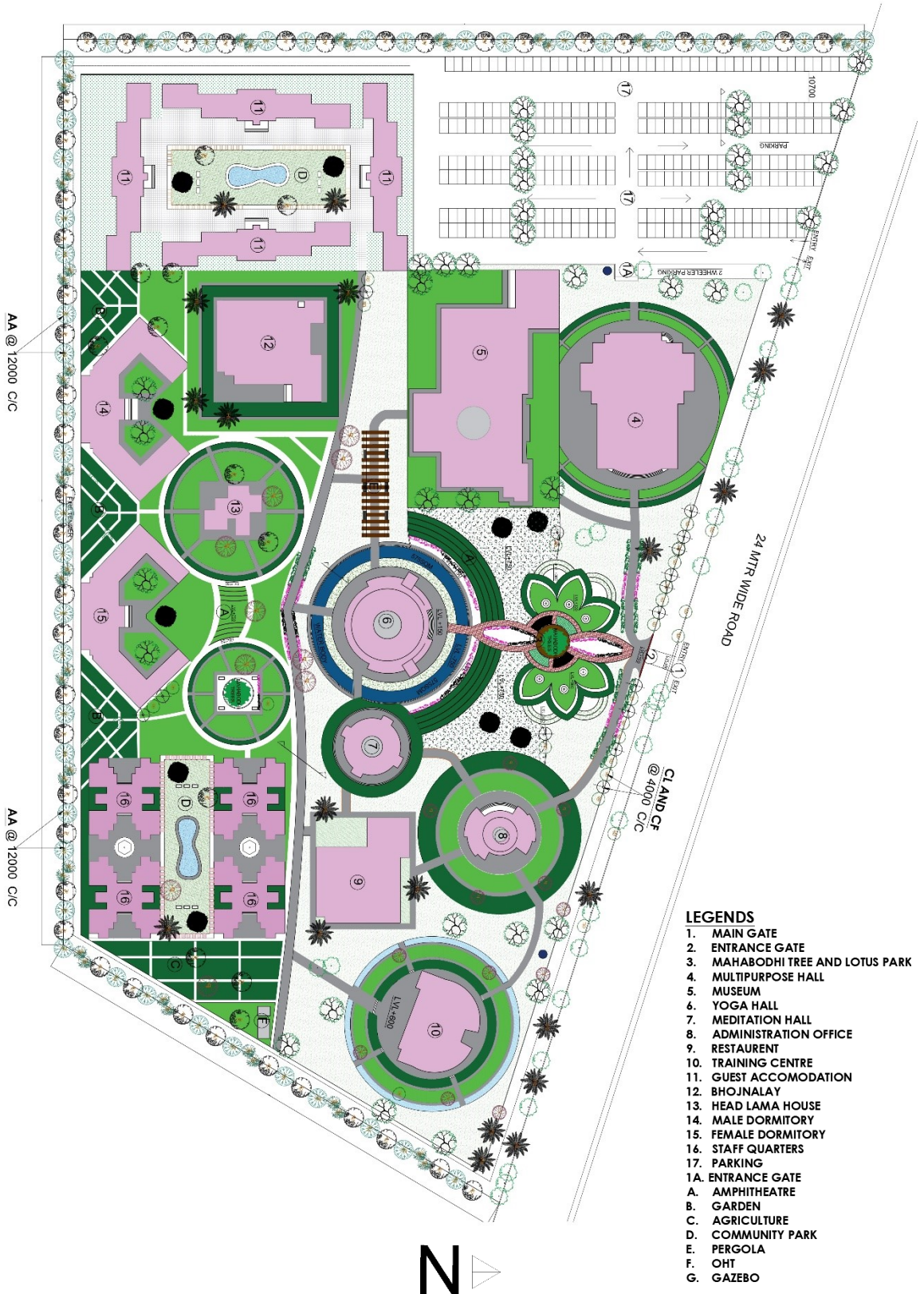
PLANS

SITE PLAN

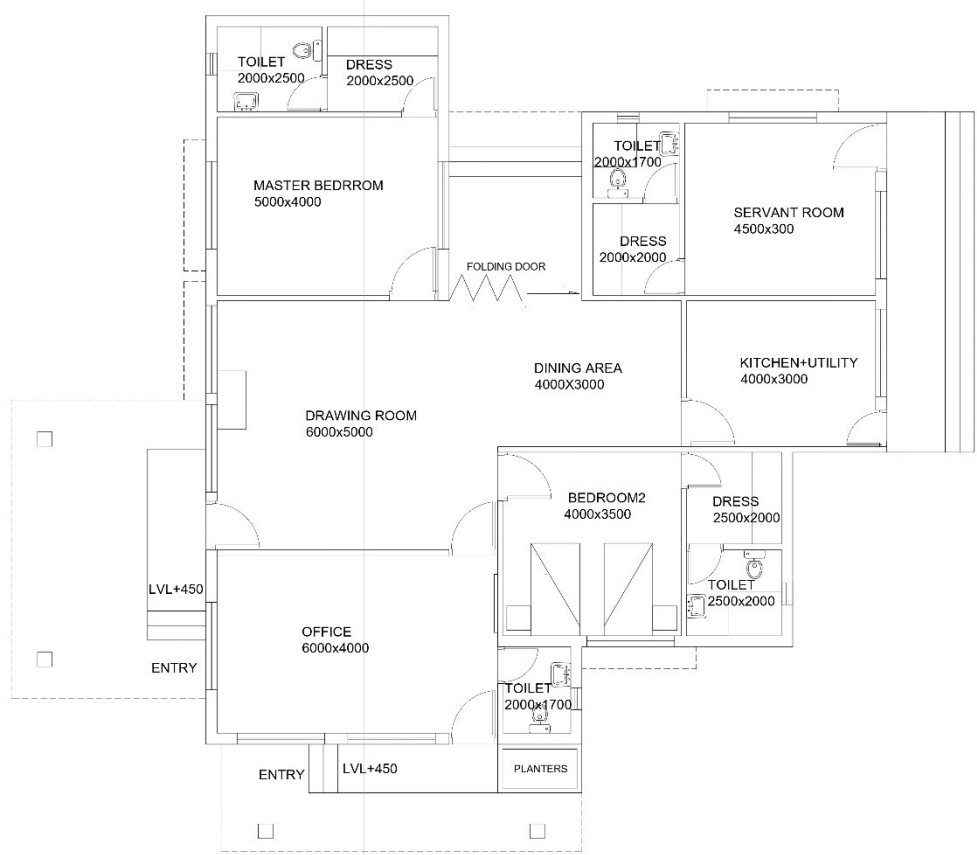
ACHIEVED F.A.R=0.3

BUILTUP ACHIEVED=22654SQM
GROUND COVERAGE=13746SQM

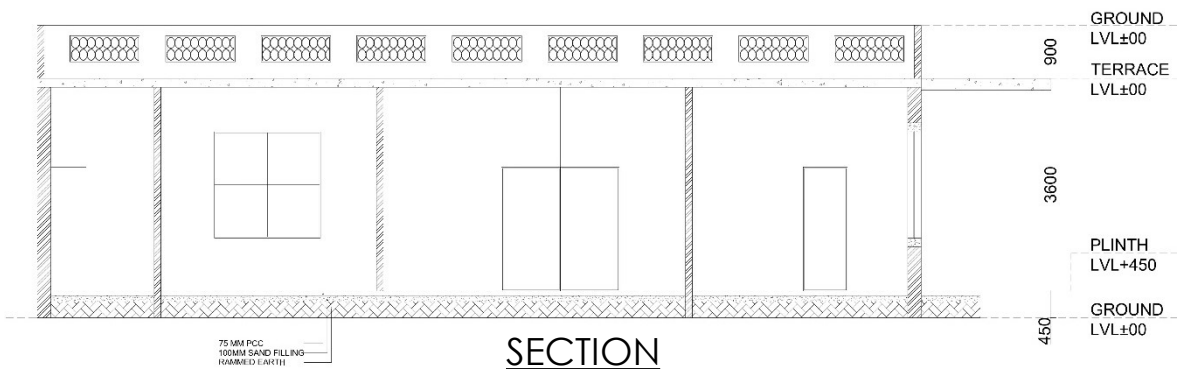
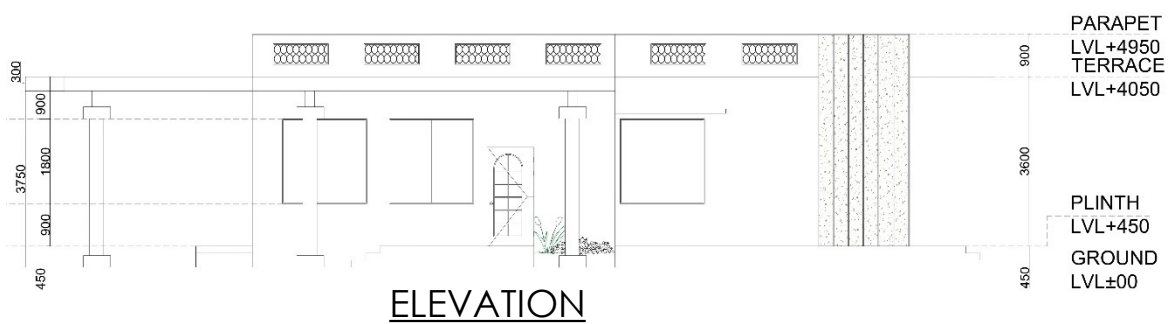
PARKING=2ECS/100SQM



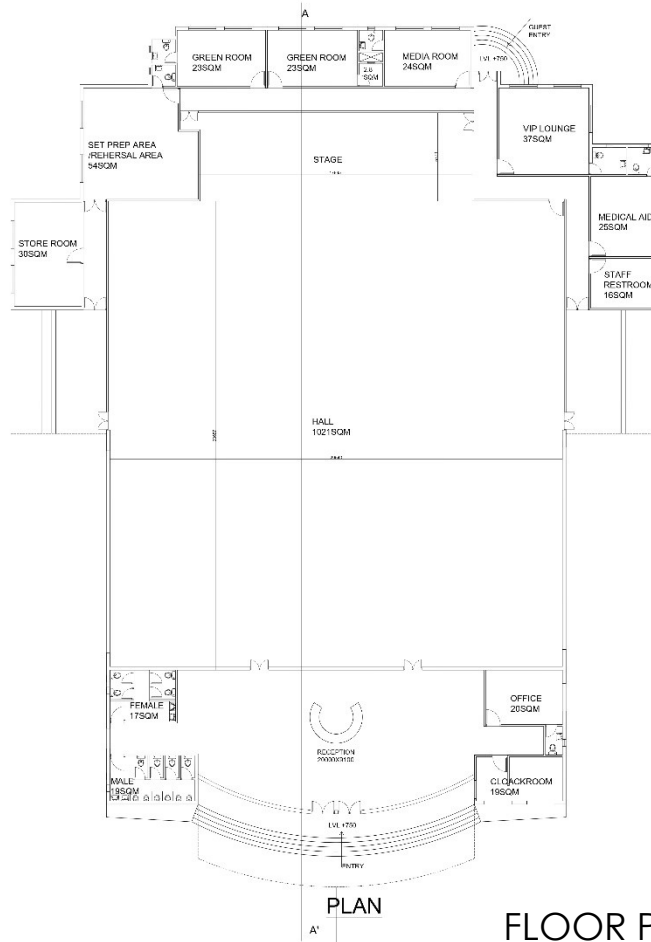
HEAD LAMA HOUSE



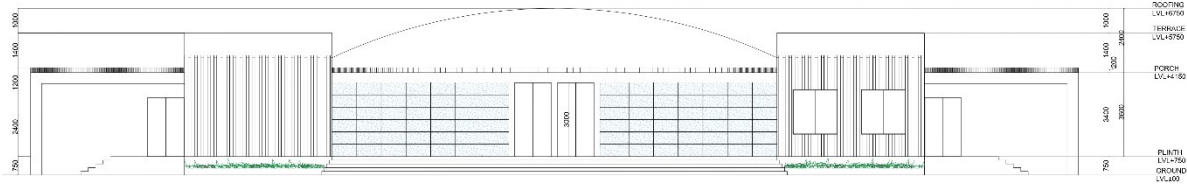
A FLOOR PLAN
AREA:161 SQM



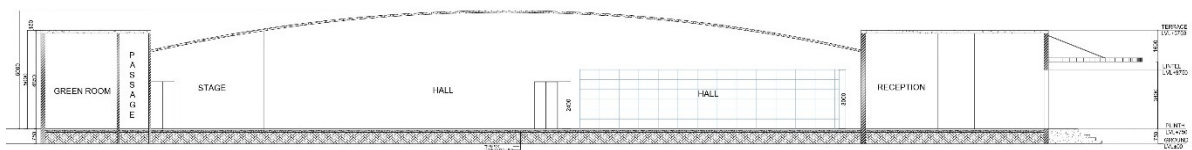
MULTIPURPOSE HALL (FOR 500 PEOPLE)



FLOOR PLAN

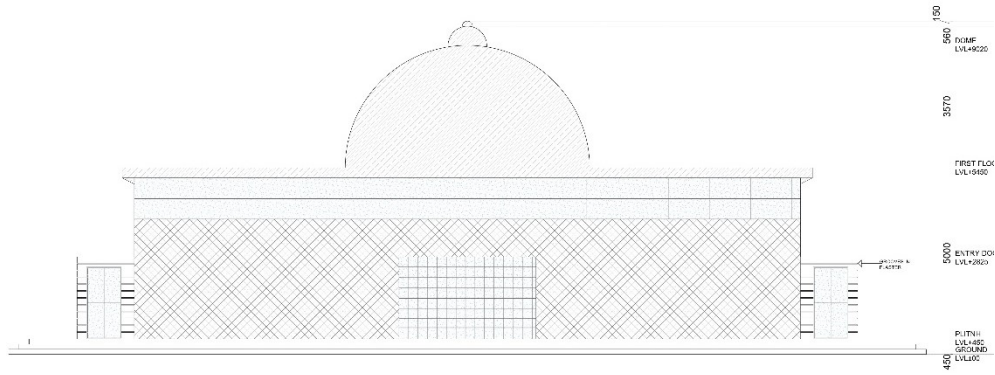
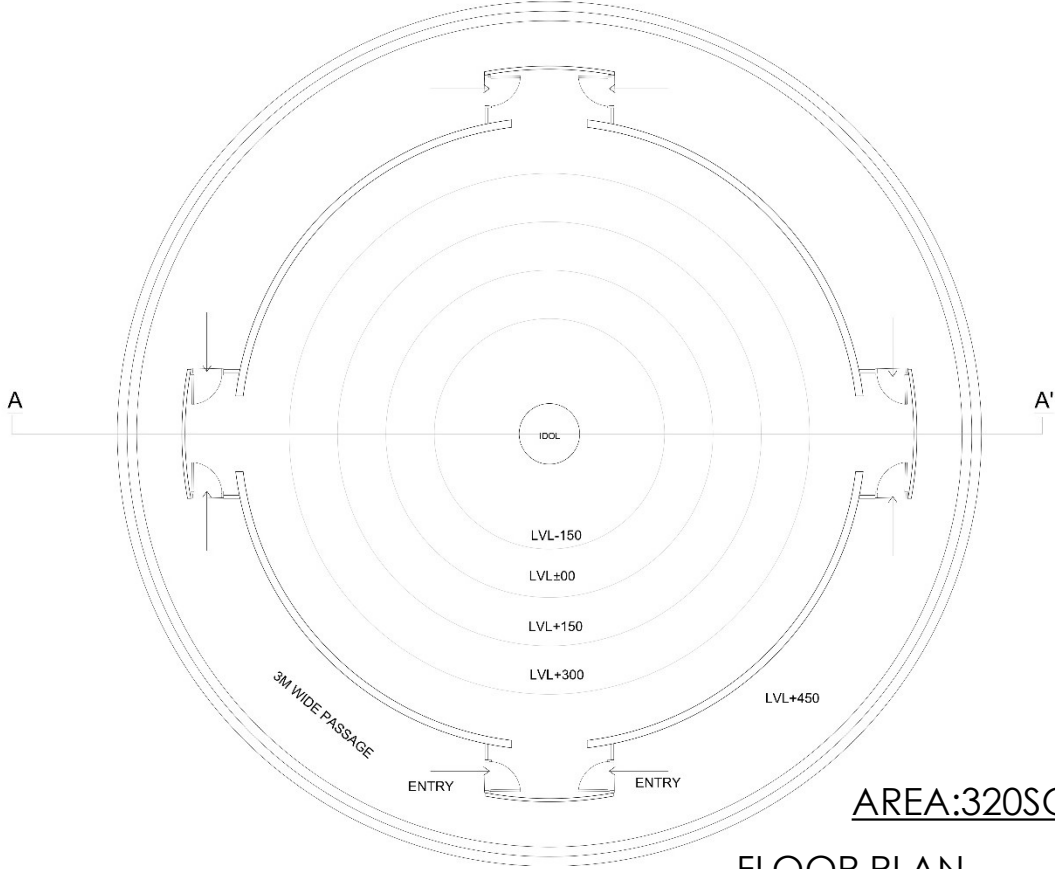


ELEVATION

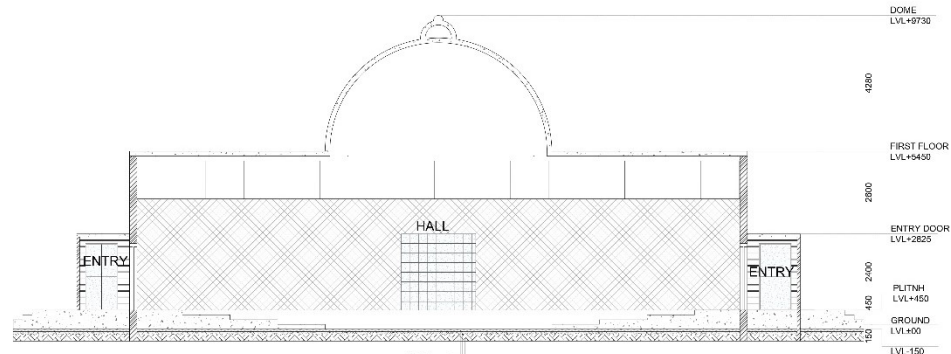


SECTION

MEDITATION HALL FOR 600 PEOPLE



ELEVATION



SECTION

A circular floor plan for a yoga hall. The central area is labeled "YOGA" and "HALL". Surrounding this central area is a circular corridor with a "2 M WIDE PASSAGE". The corridor is divided into four quadrants by a horizontal line labeled "A" and a vertical line. The quadrants contain the following rooms:

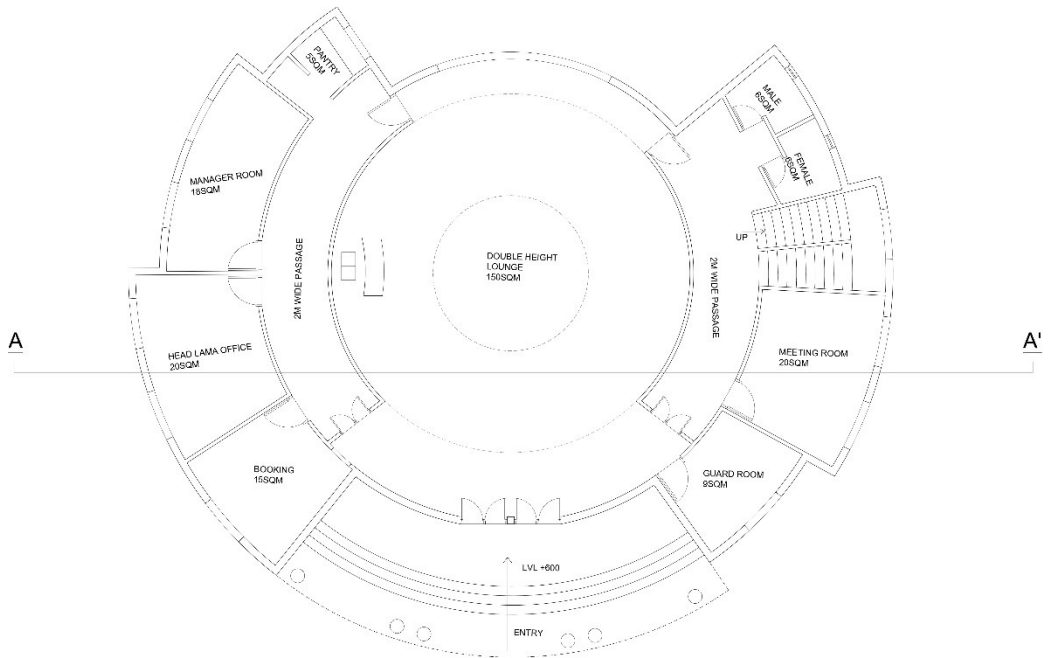
- Top-left: "LOCKER 245QM"
- Top-right: "RAISED PLATFORM"
- Bottom-left: "MALE 205QM"
- Bottom-right: "FEMALE 205QM"

At the bottom of the plan, there is an "ENTRY" area with a "RAMP 1:12" leading up to the circular corridor. The level is marked "LVL +900". The top of the plan is marked "LVL +1350". The total area is labeled "AREA:573S".

AREA:573SQM

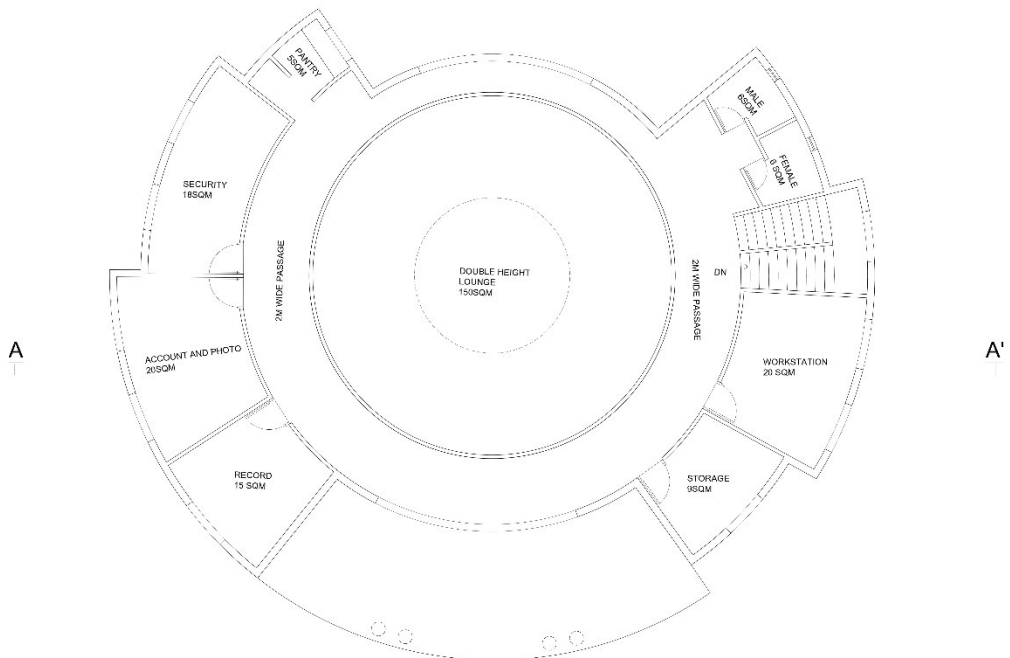


ADMINISTRATION BLOCK



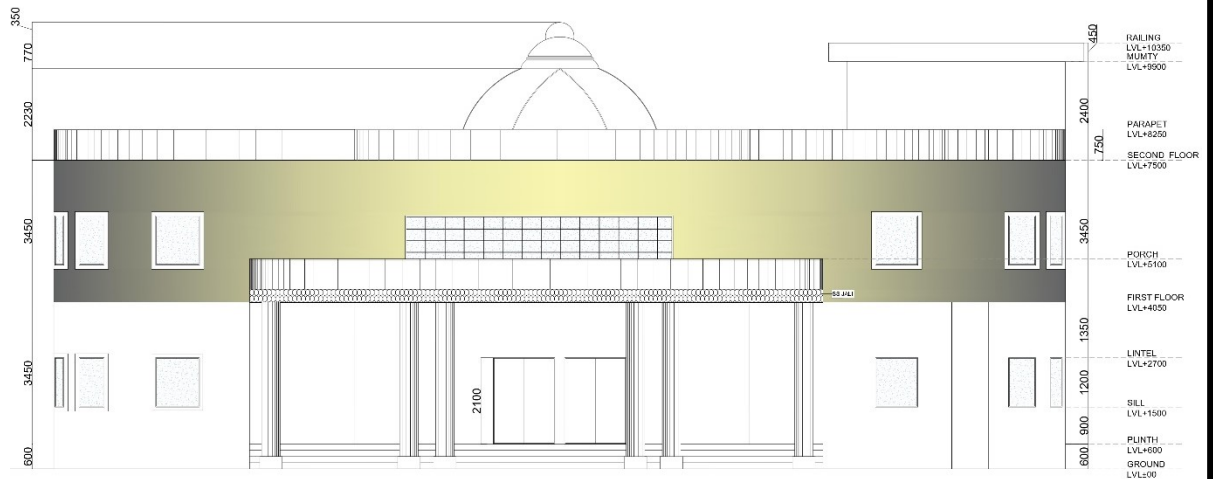
GROUND FLOOR PLAN

AREA:325SQM

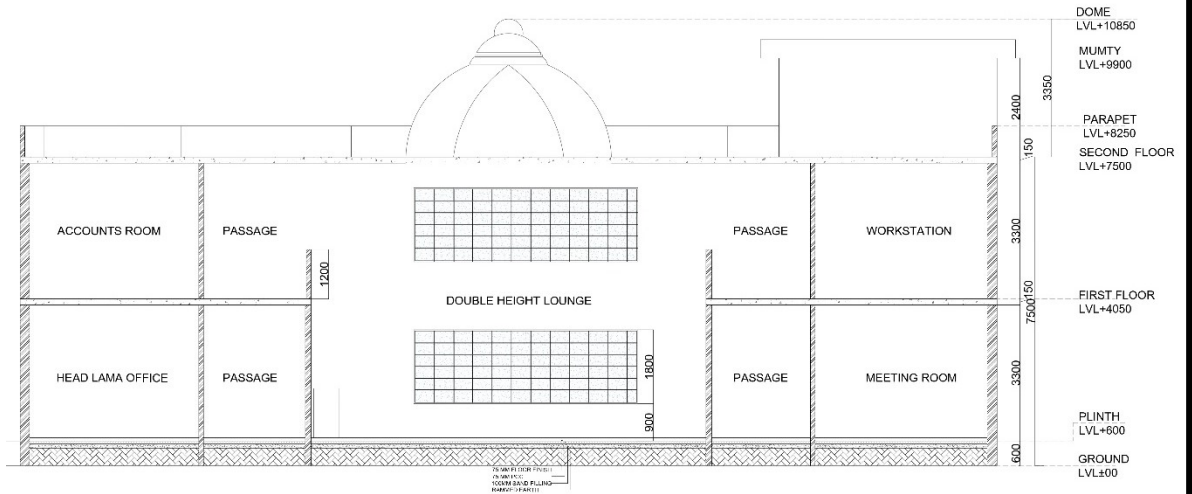


FIRST FLOOR PLAN

AREA:203SQM

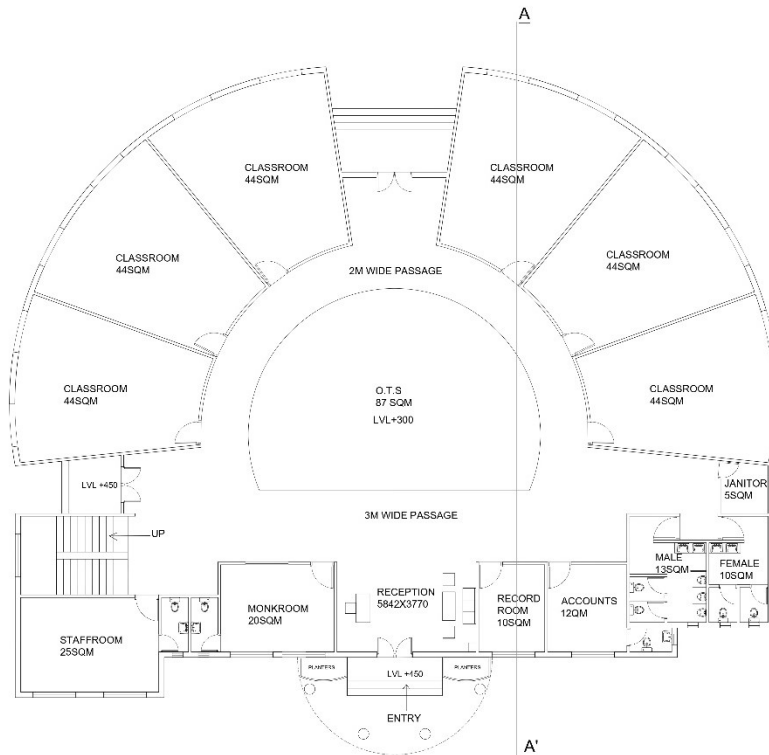


ELEVATION



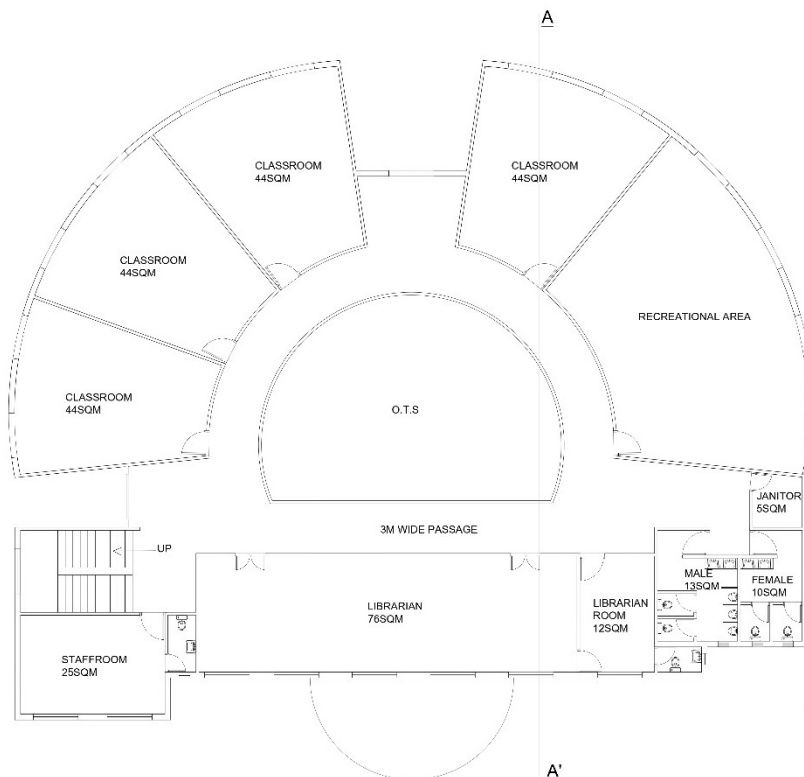
SECTION

TRAINING CENTRE FOR 200 PEOPLE



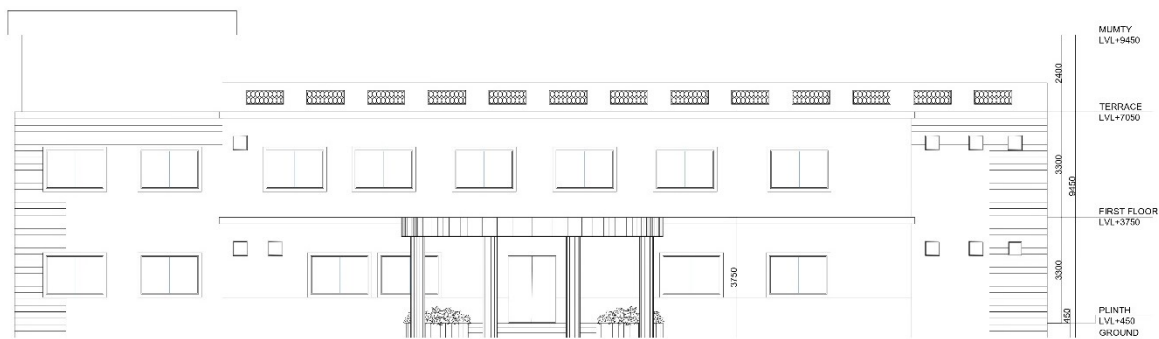
GROUND FLOOR PLAN

AREA:622 SQM

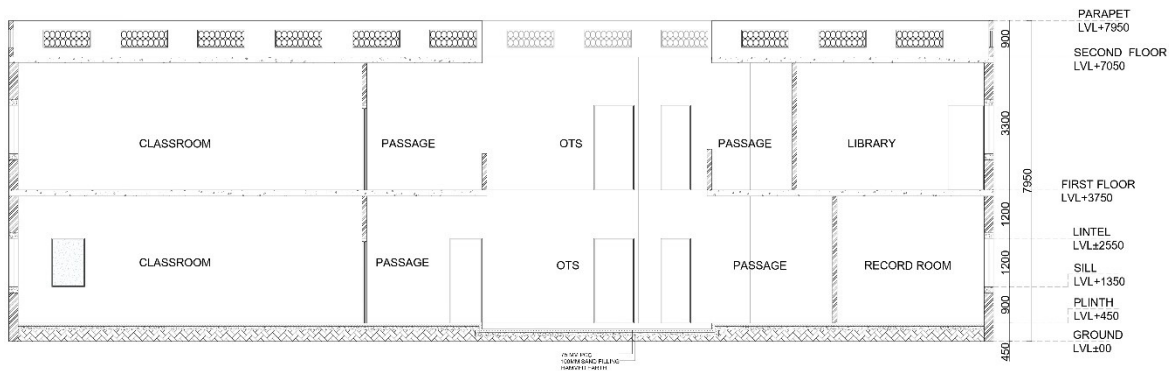


FIRST FLOOR PLAN

AREA:595 SQM

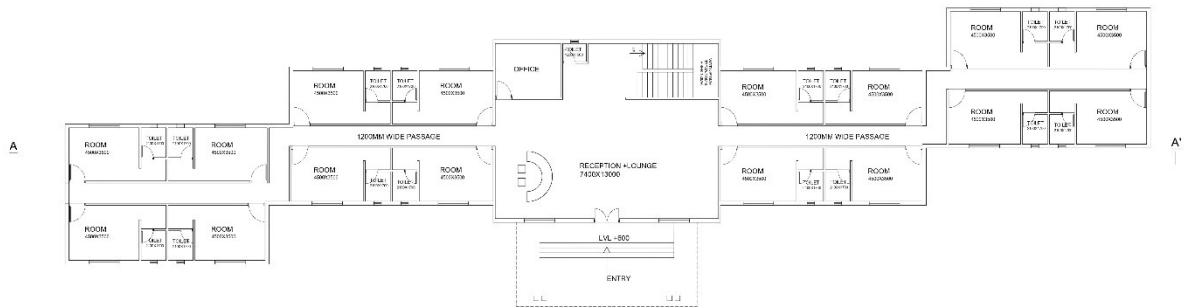


ELEVATION

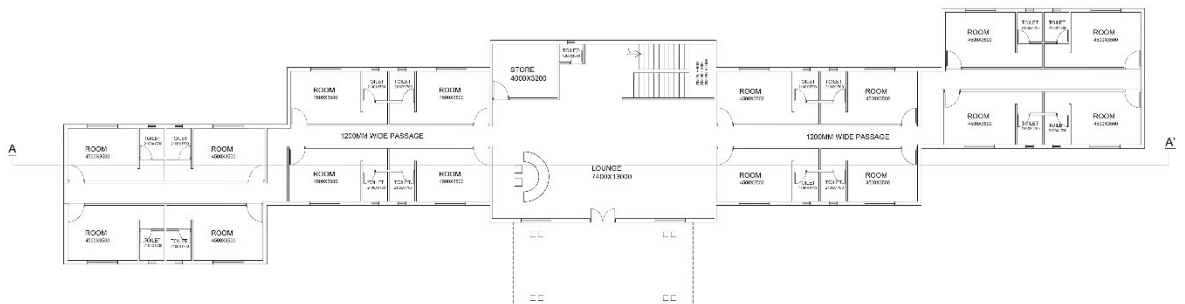


SECTION

GUEST ACCOMODATION FOR FOR 200 PEOPLE

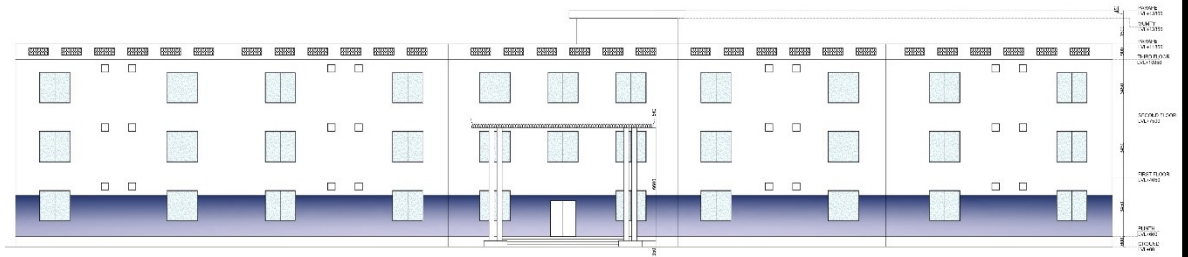


GROUND FLOOR PLAN AREA:560SQMQM

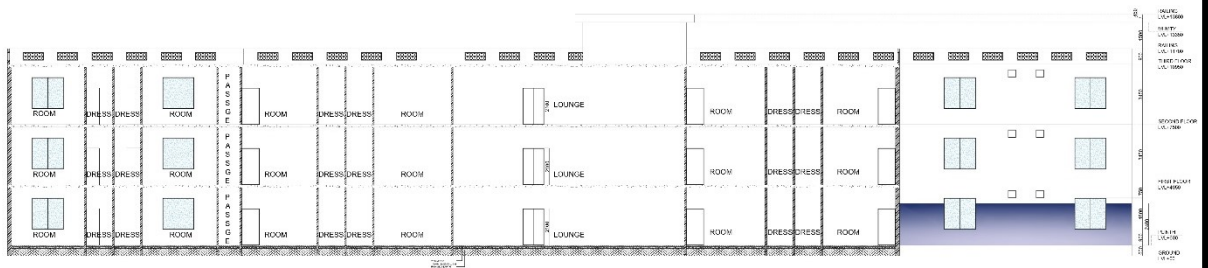


1st and 2nd FLOOR PLAN

AREA:540 SQM

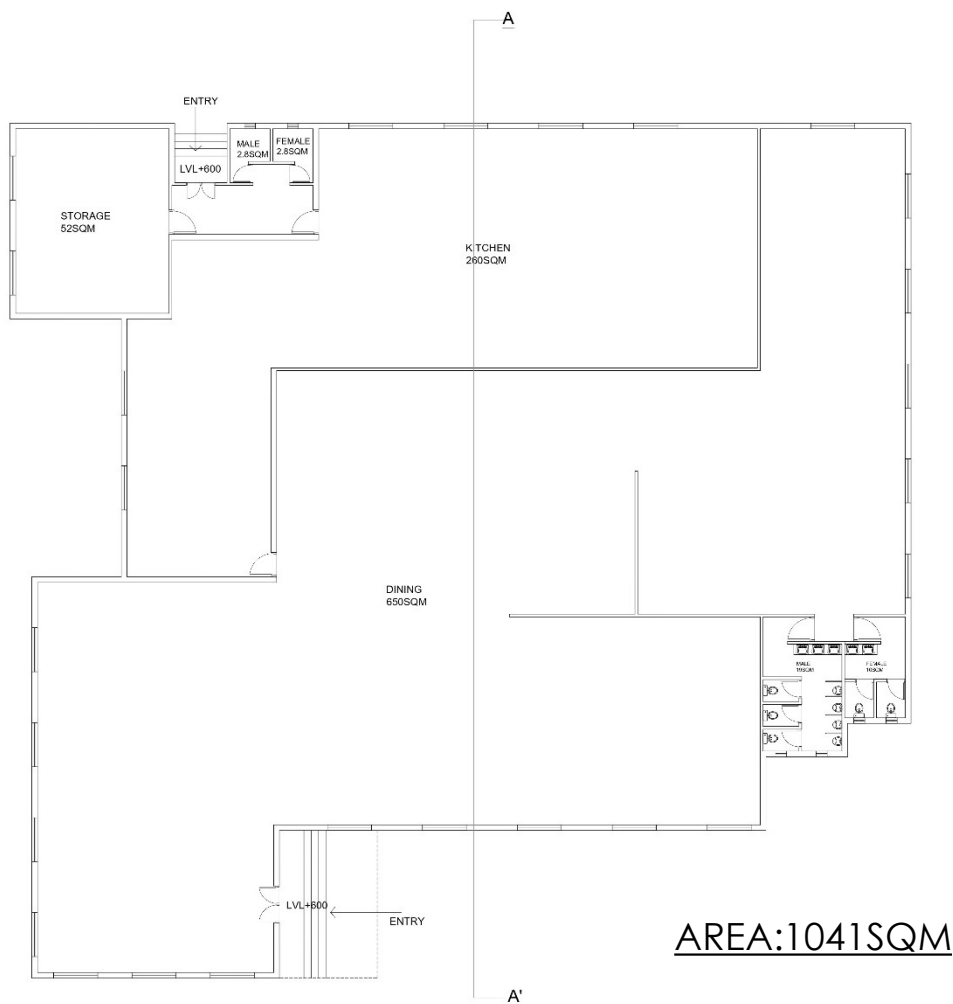


ELEVATION

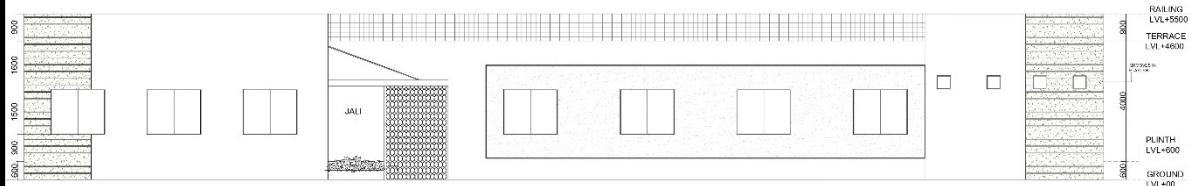


SECTION

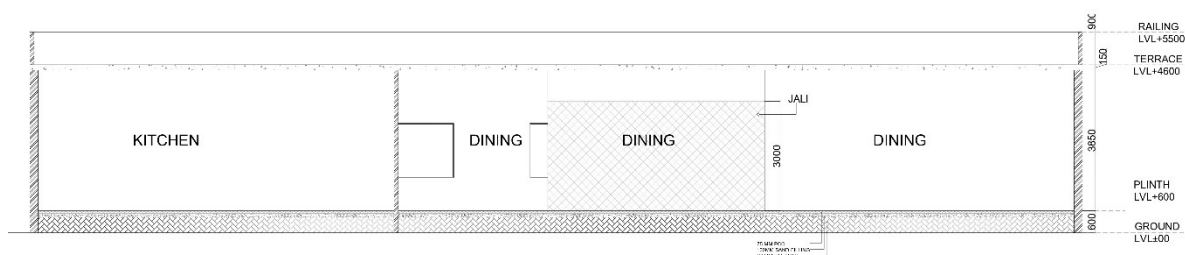
BHOJNALAY FOR 540 PEOPLE



FLOOR PLAN

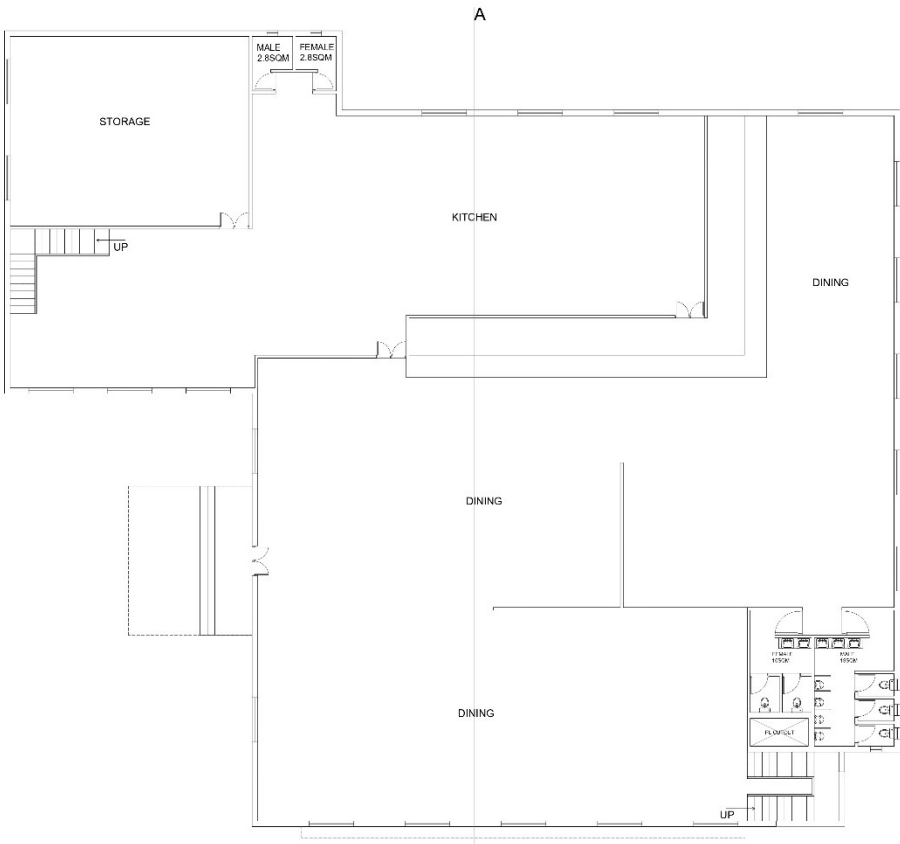


ELEVATION

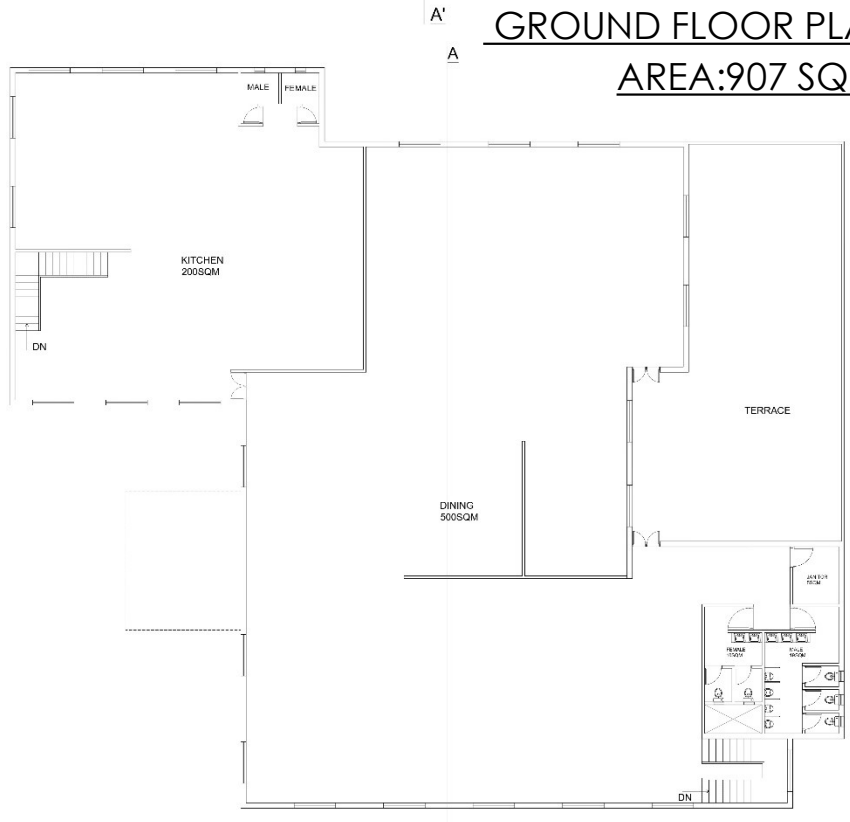


SECTION

RESTAURENT FOR 800 PEOPLE



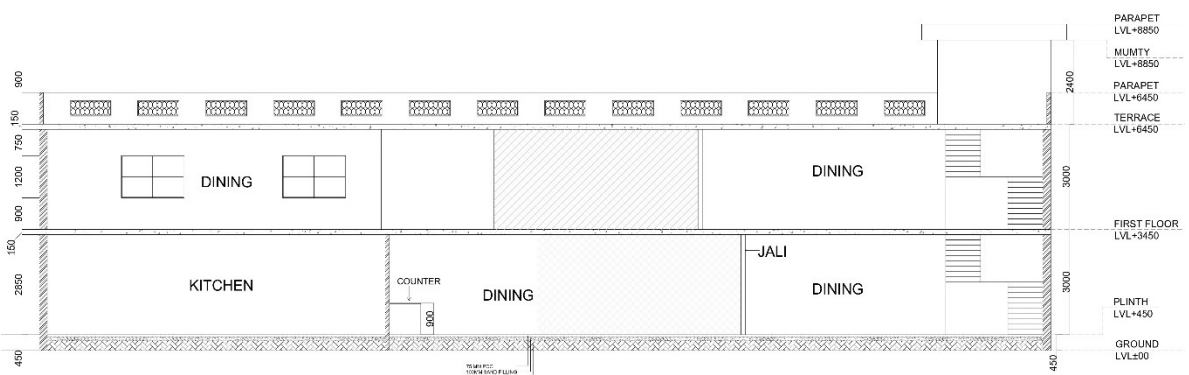
GROUND FLOOR PLAN
AREA:907 SQM



FIRST FLOOR PLAN
AREA:758SQM



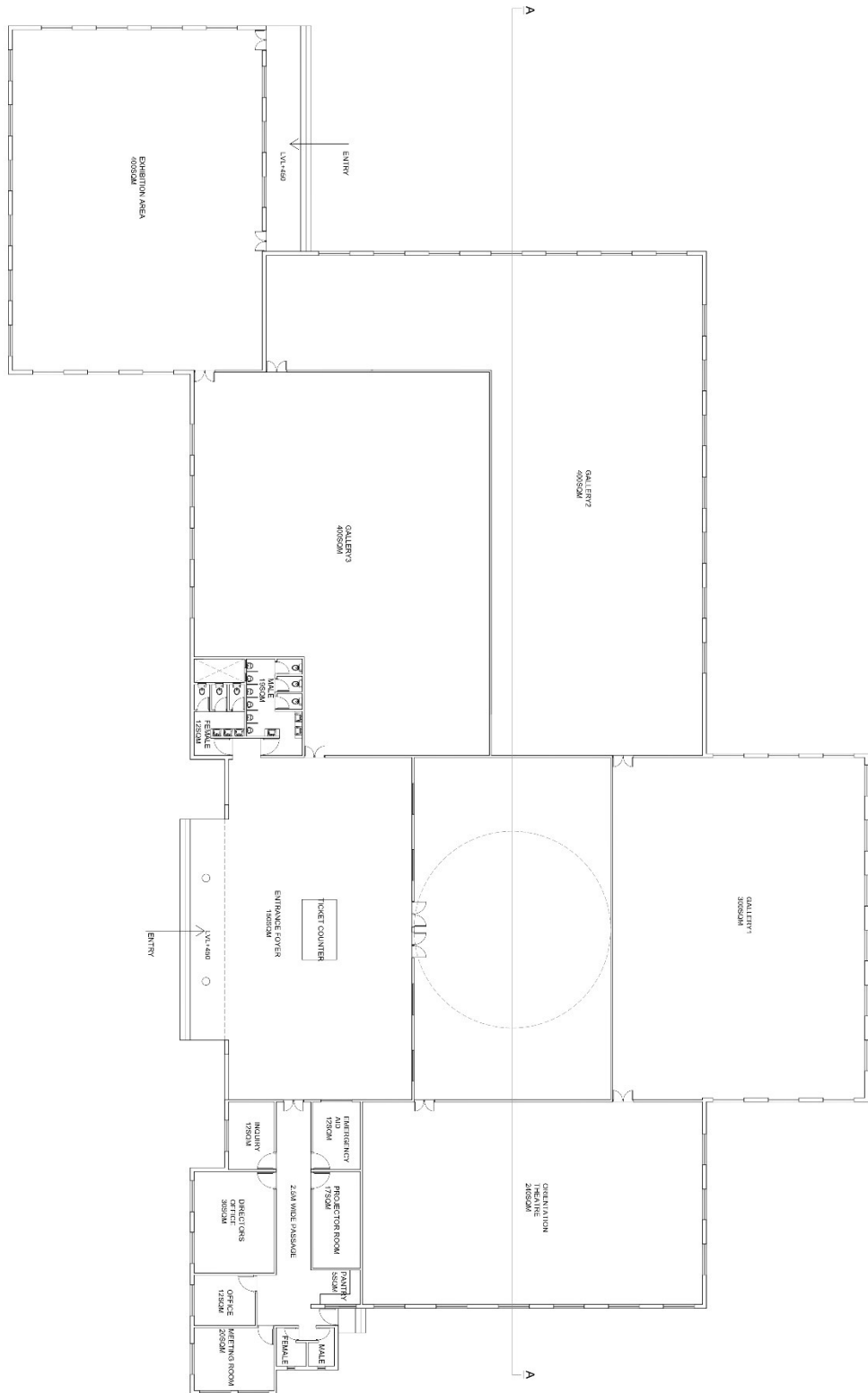
ELEVATION



SECTION

MUSEUM FOR 1000 PEOPLE

AREA:2248SQM



Architectural floor plan of the Theatre and Lounge area. The plan shows a long rectangular space divided into a 'GALLERY' at the top and a 'LOUNGE' below it. The 'LOUNGE' contains a 'THEATRE' area with a stage and seating. The 'GALLERY' has several rectangular tables. The 'LOUNGE' also has a 'TERRACE' area. The plan includes dimensions and level markers.

Dimensions: 450, 750, 3250, 3800, 1900, 8100, 4000.

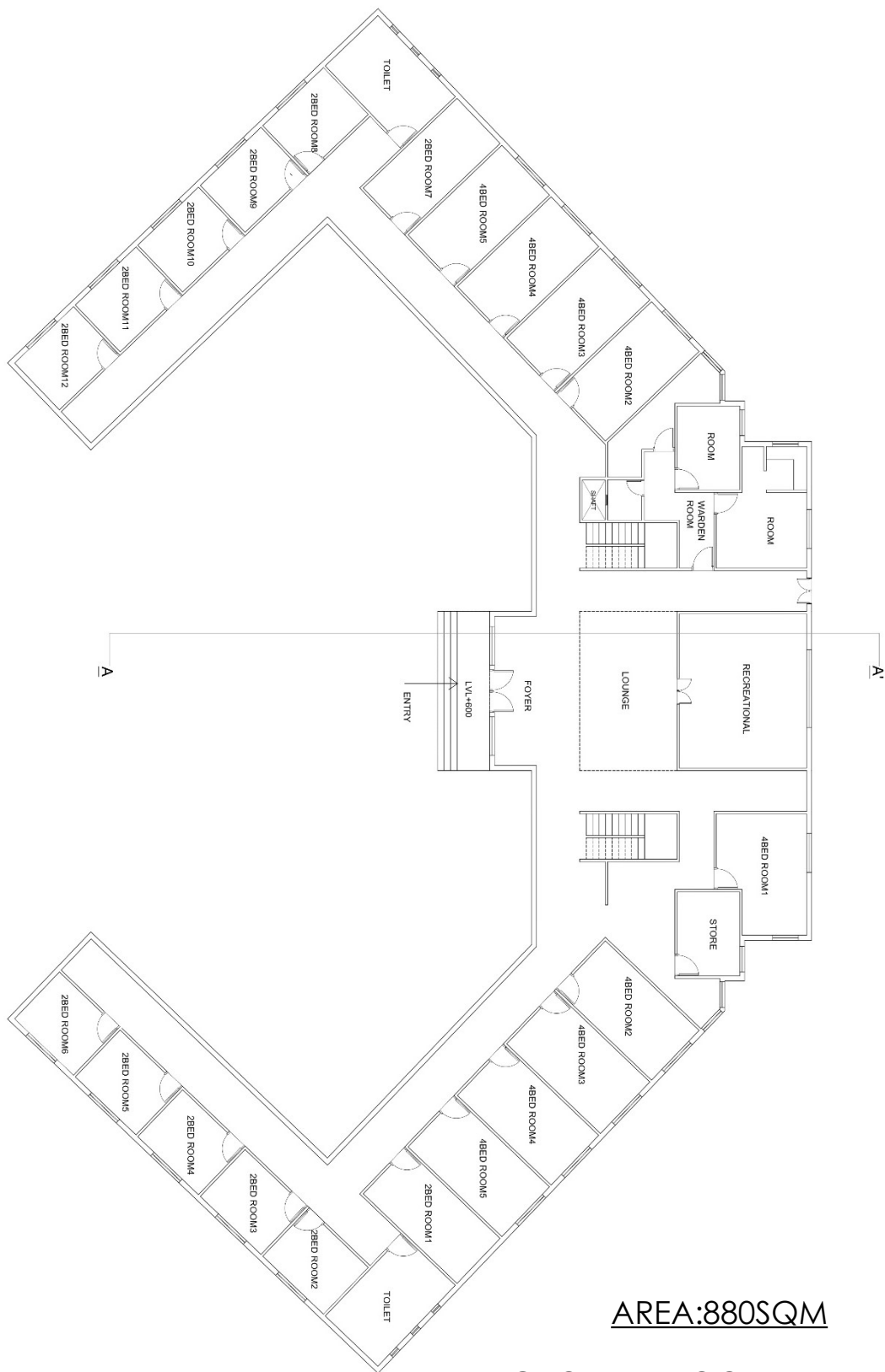
Level markers: LVL.+12850, LVL.+8850, LVL.+7850, LVL.+6850, LVL.+4850, LVL.+500, LVL.+450, LVL.+400, LVL.+350.

Labels: GALLERY, LOUNGE, THEATRE, TERRACE, SILL, PLINTH, ORCHARD, LVL.+350.

Notes: 75 MM PVC FILLED TOOKER DARTS, 75 MM PVC FILLED TOOKER DARTS.

Architectural section drawing of the dome structure, showing the interior layout and elevation. The drawing includes a cross-section of the dome with a central vertical shaft. The interior is divided into several levels, with the ground level (LVL 0.00) at the base. The dome's interior is filled with a stippled pattern. The drawing is labeled with "TERMINAL" and "DOME" and includes a scale bar at the bottom.

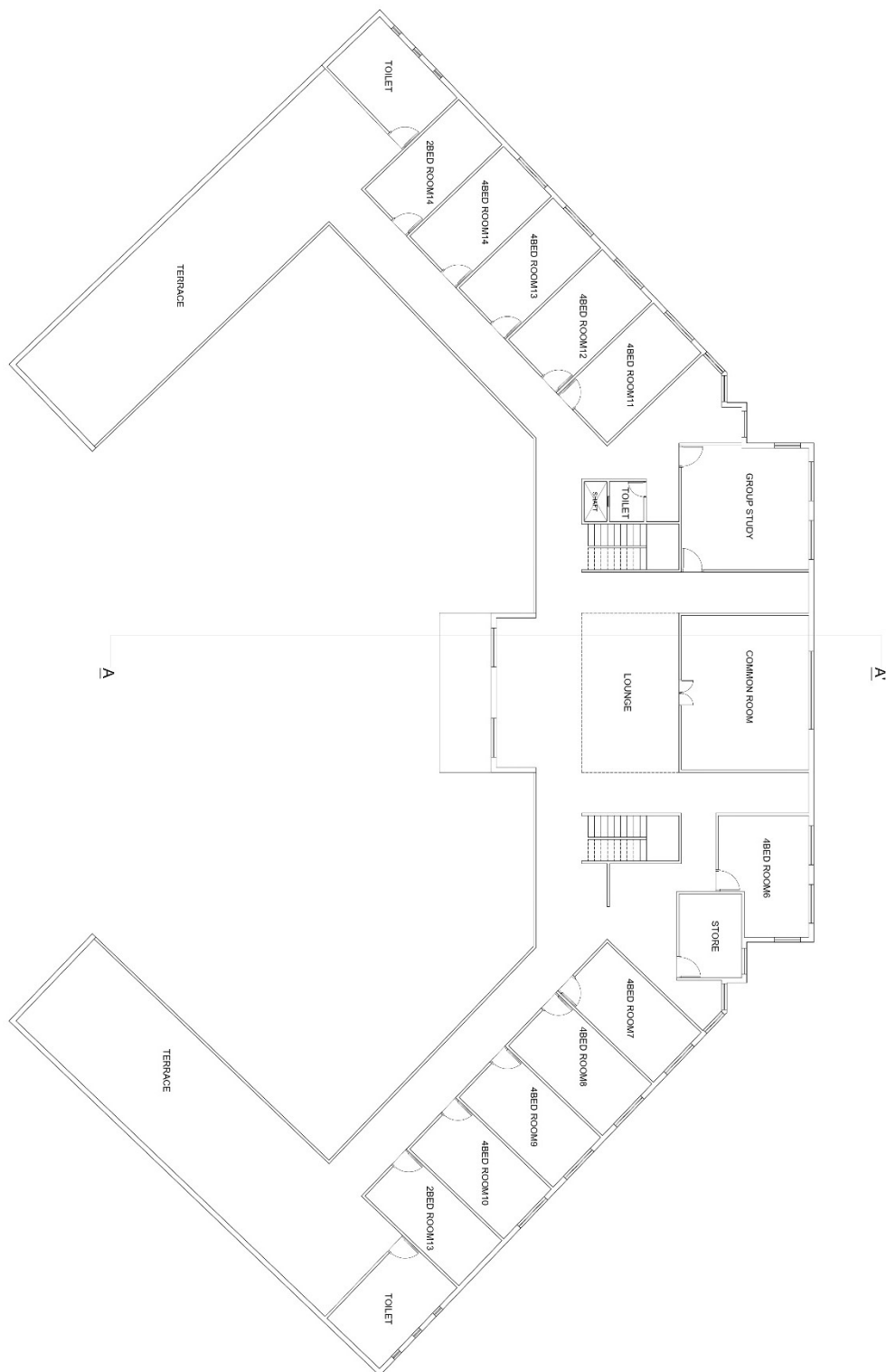
FEMALE DORMITORY FOR 100 PEOPLE



AREA:880SQM

GROUND FLOOR PLAN
60 BEDDED

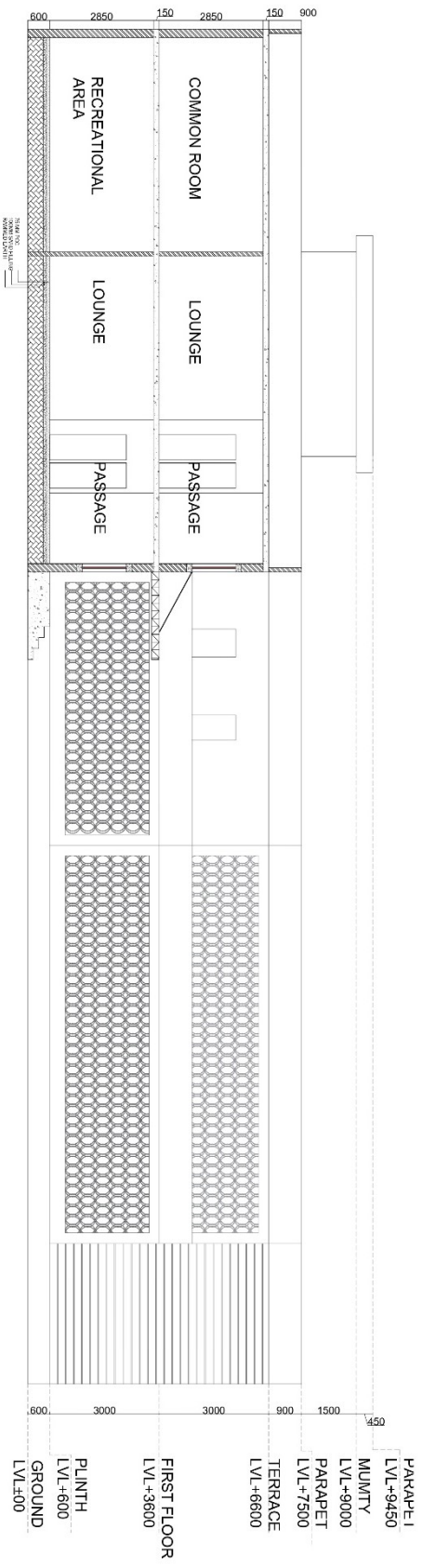
FEMALE DORMITORY FOR 100 PEOPLE



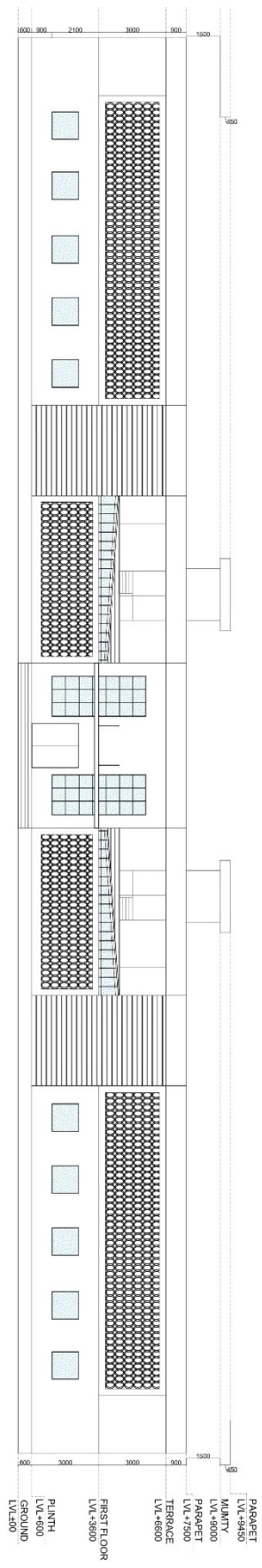
AREA:512SQM

FIRST FLOOR PLAN

40 BEDDED

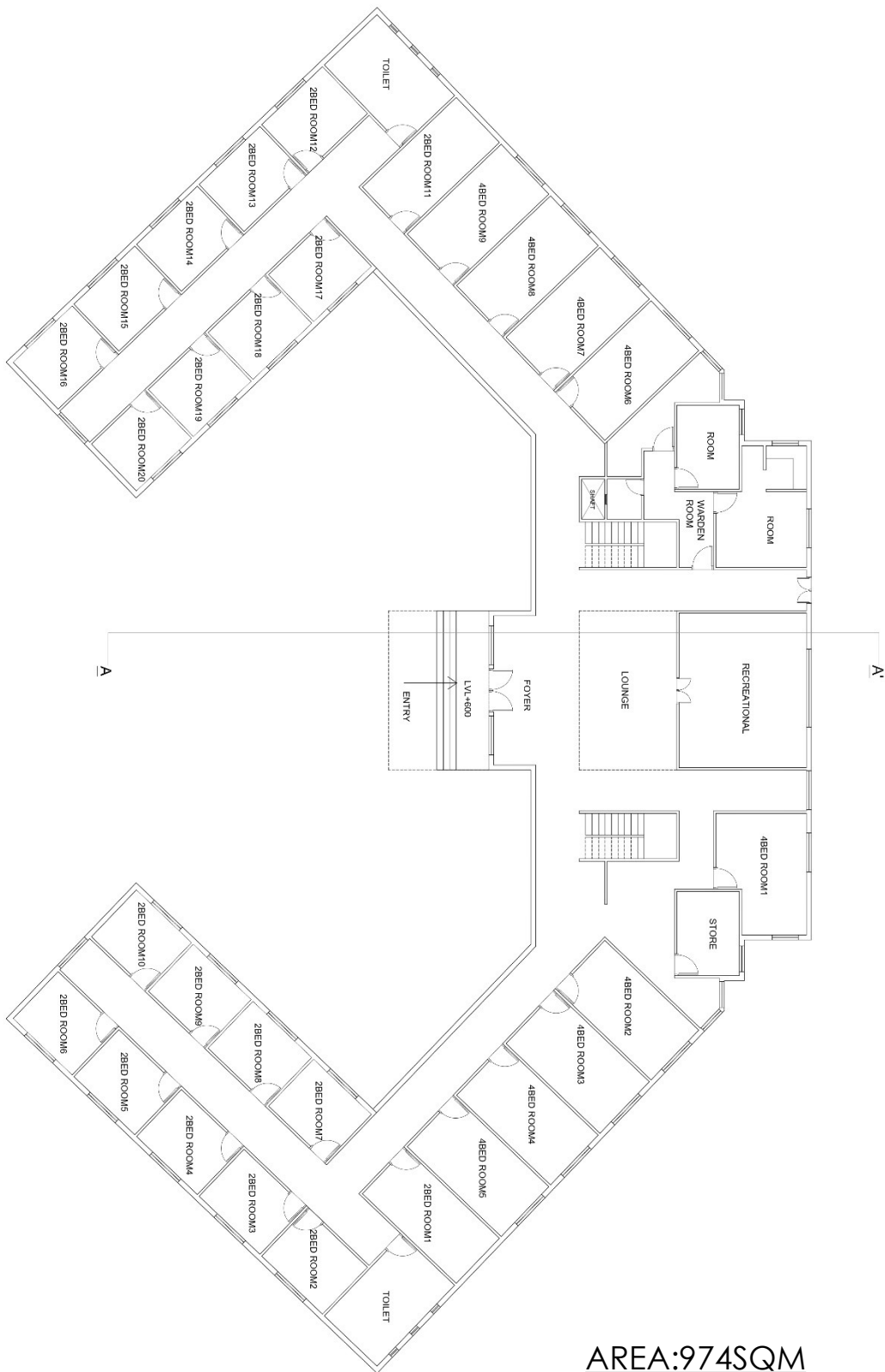


SECTION



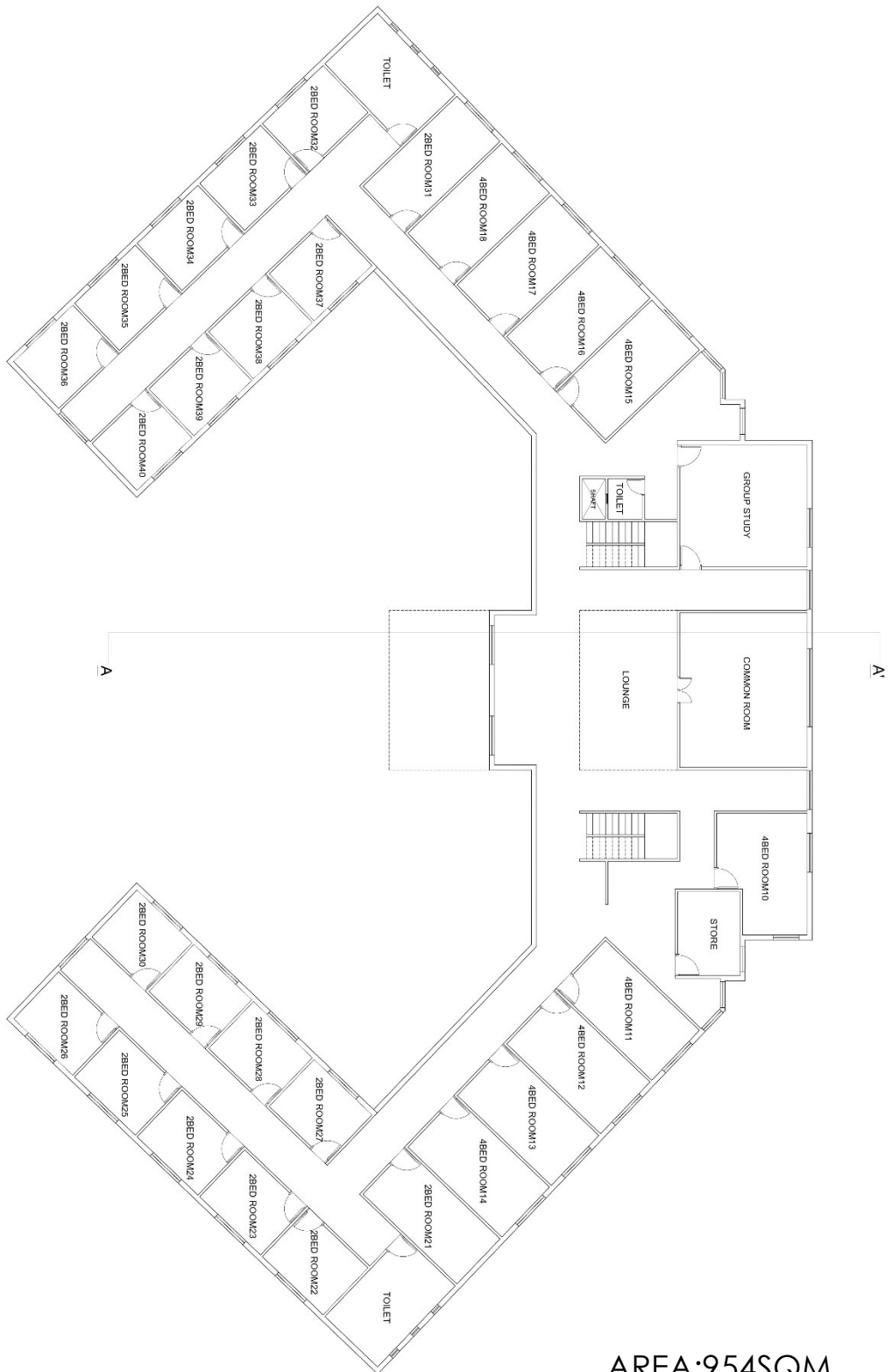
ELEVATION

MALE DORMITORY FOR 200 PEOPLE



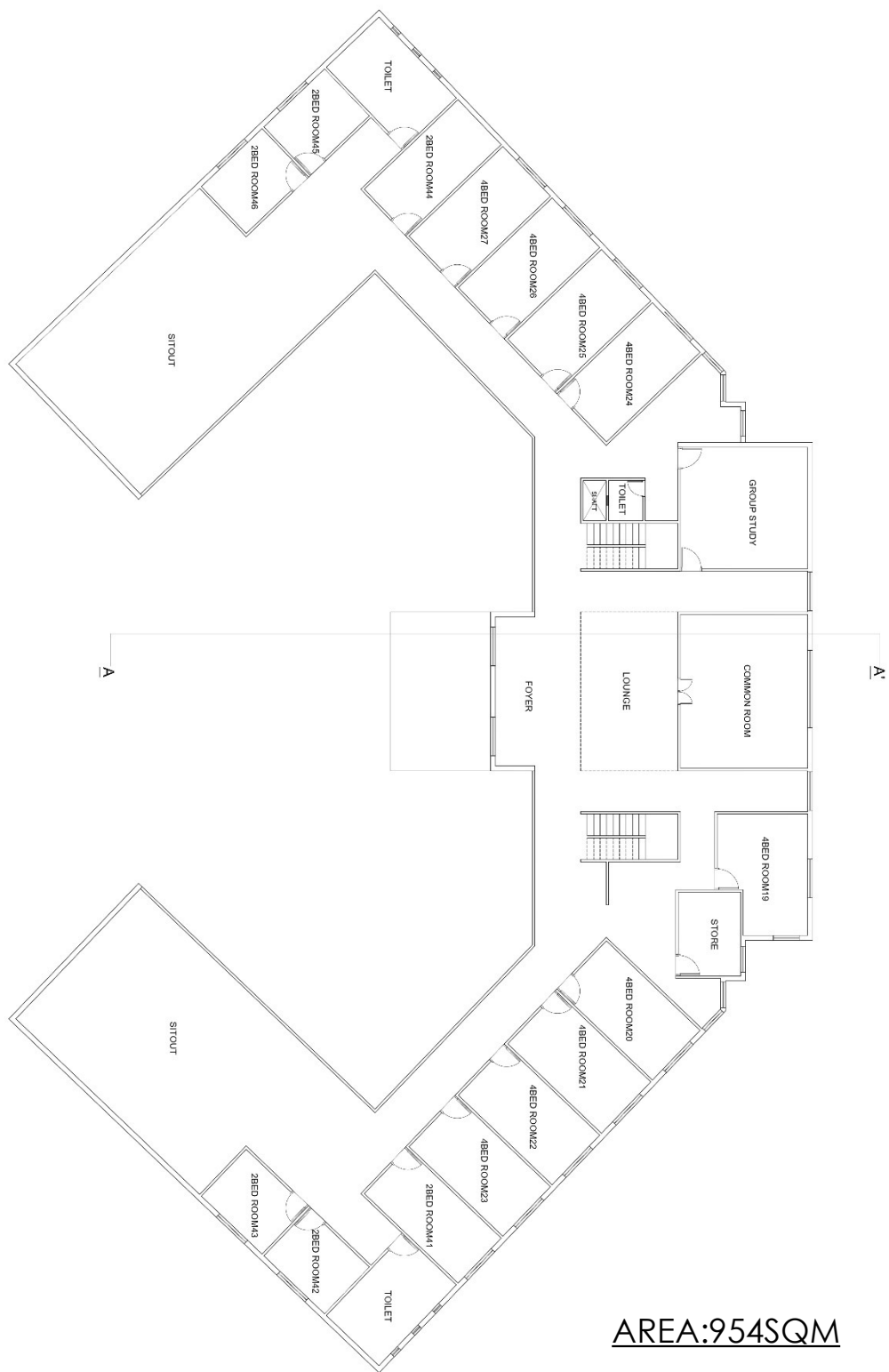
AREA:974SQM

GROUND FLOOR PLAN
76 BEDDED



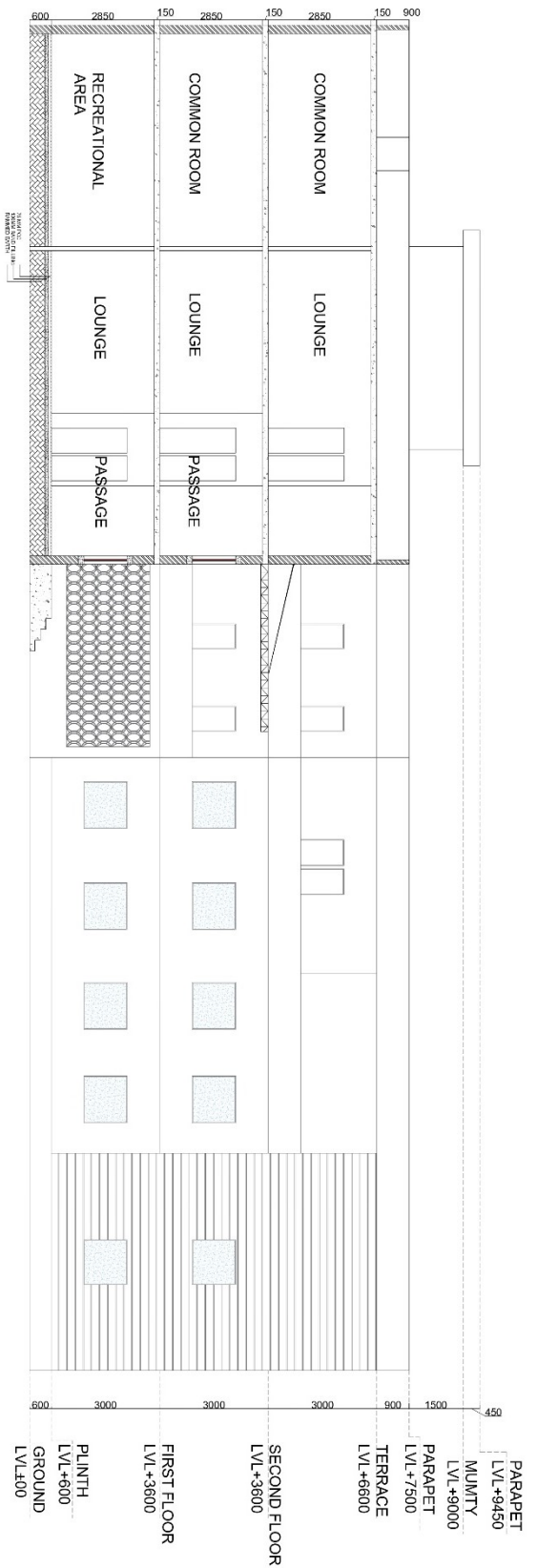
AREA:954SQM

FIRST FLOOR PLAN
76 BEDDED

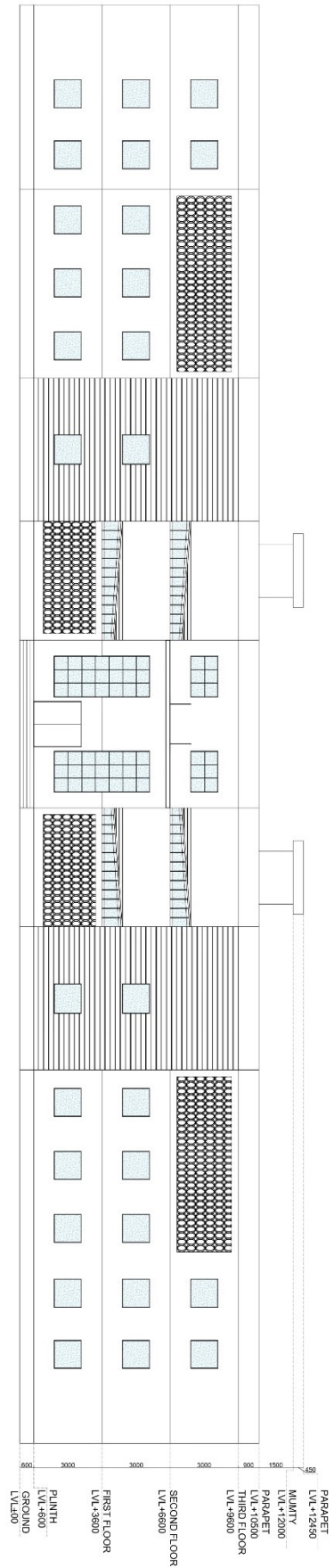


AREA:954SQM

SECOND FLOOR PLAN

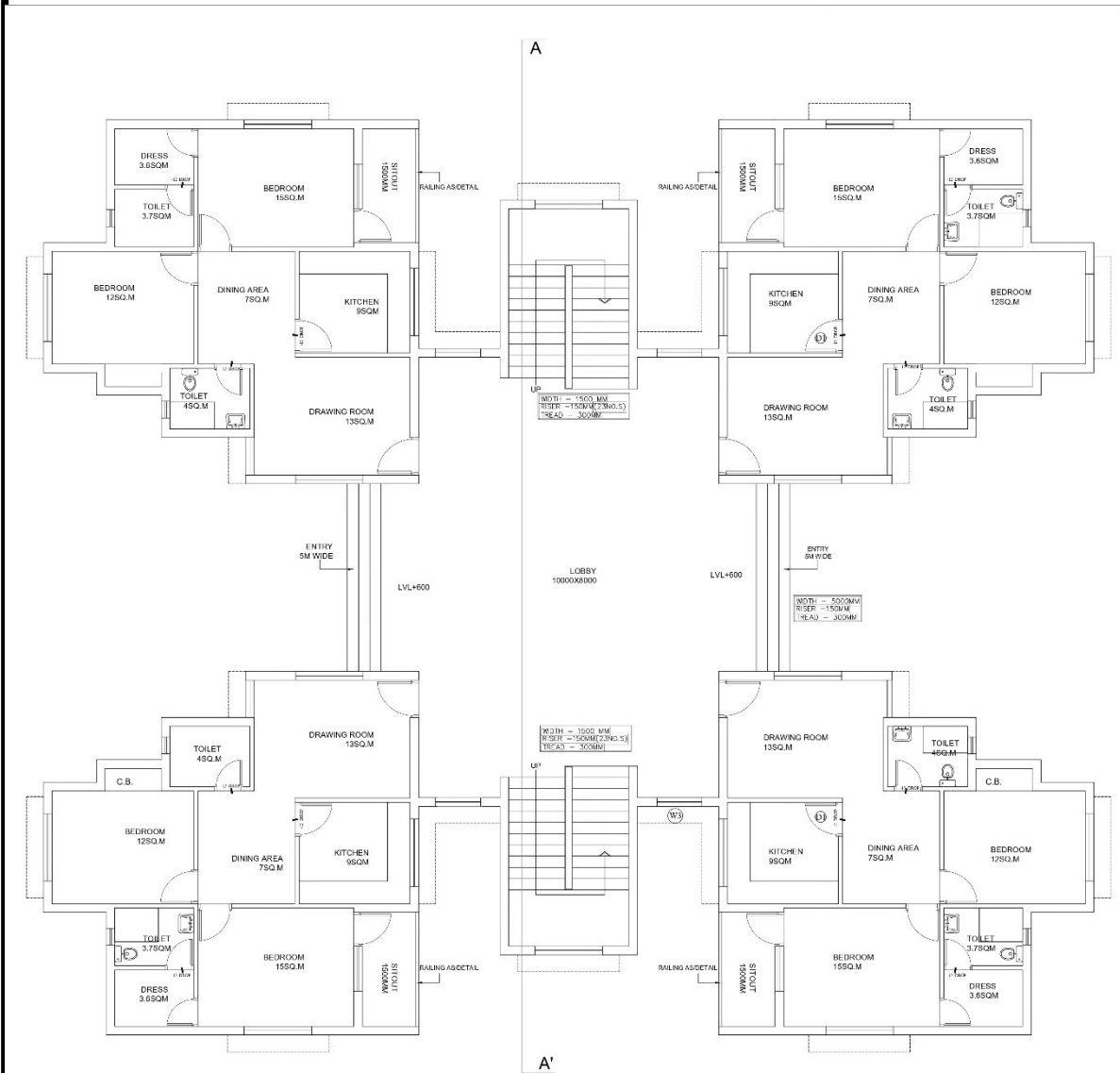


SECTION



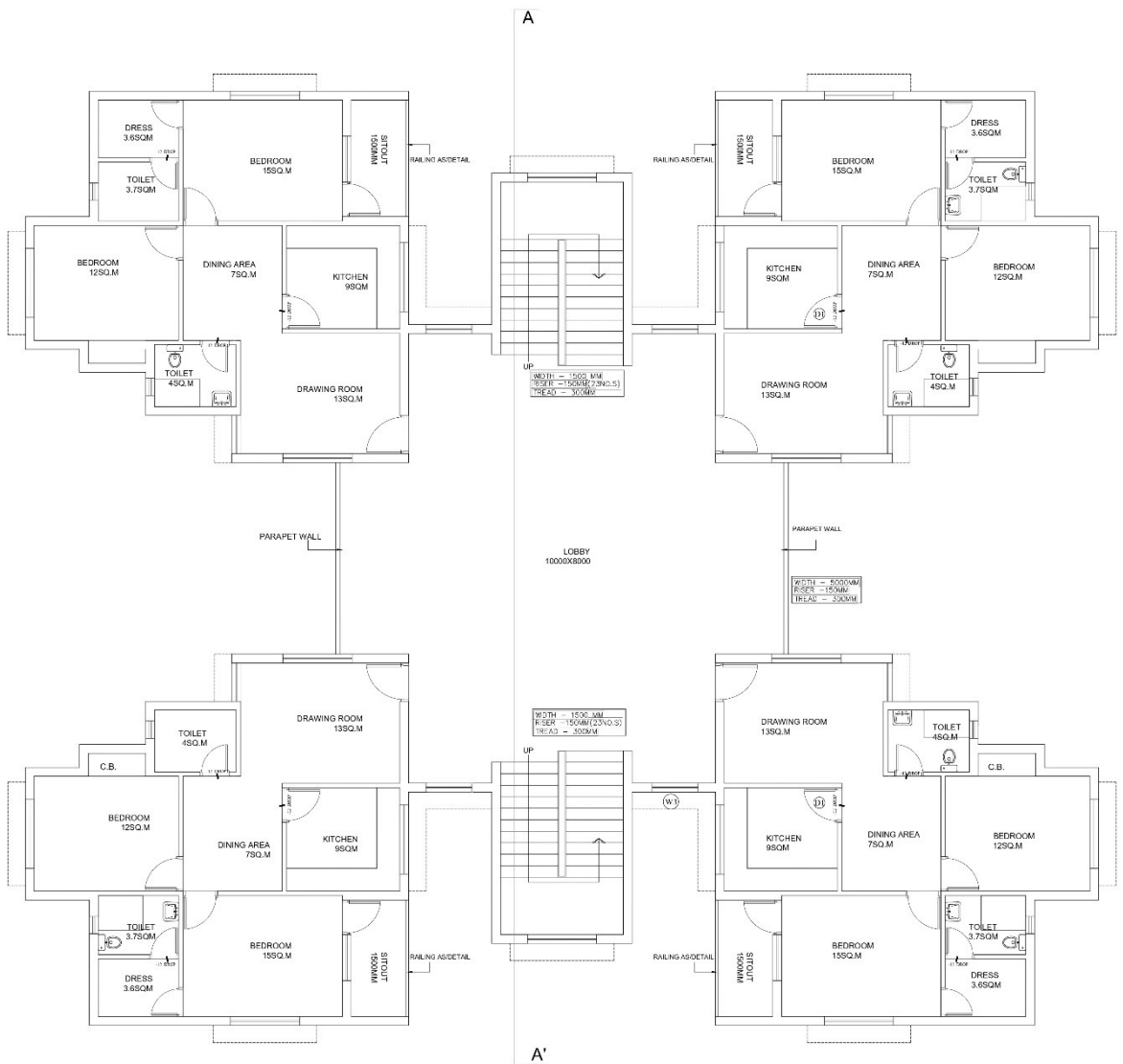
ELEVATION

STAFF QUARTER FOR 48 FAMILIES



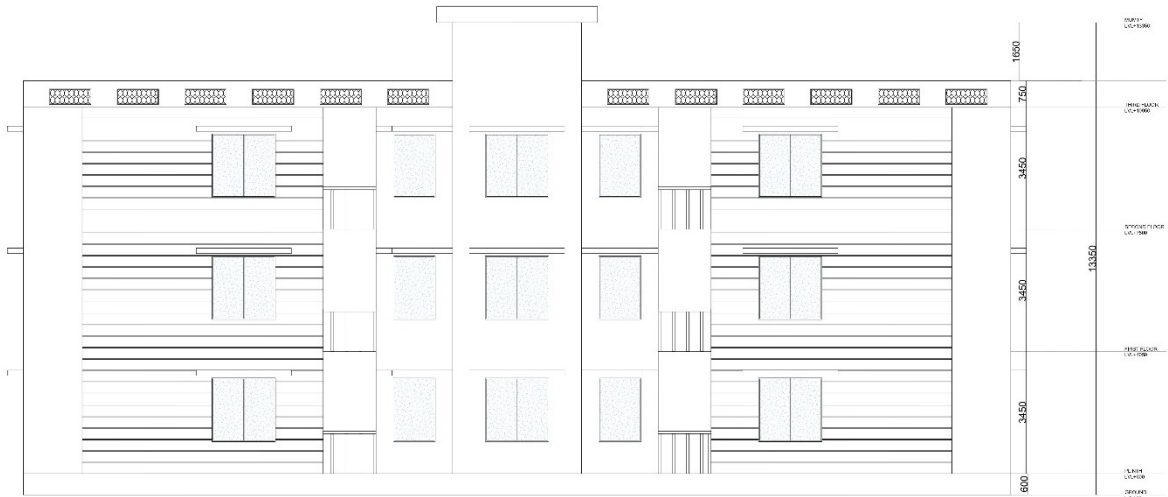
GROUND FLOOR PLAN

AREA:432SQM

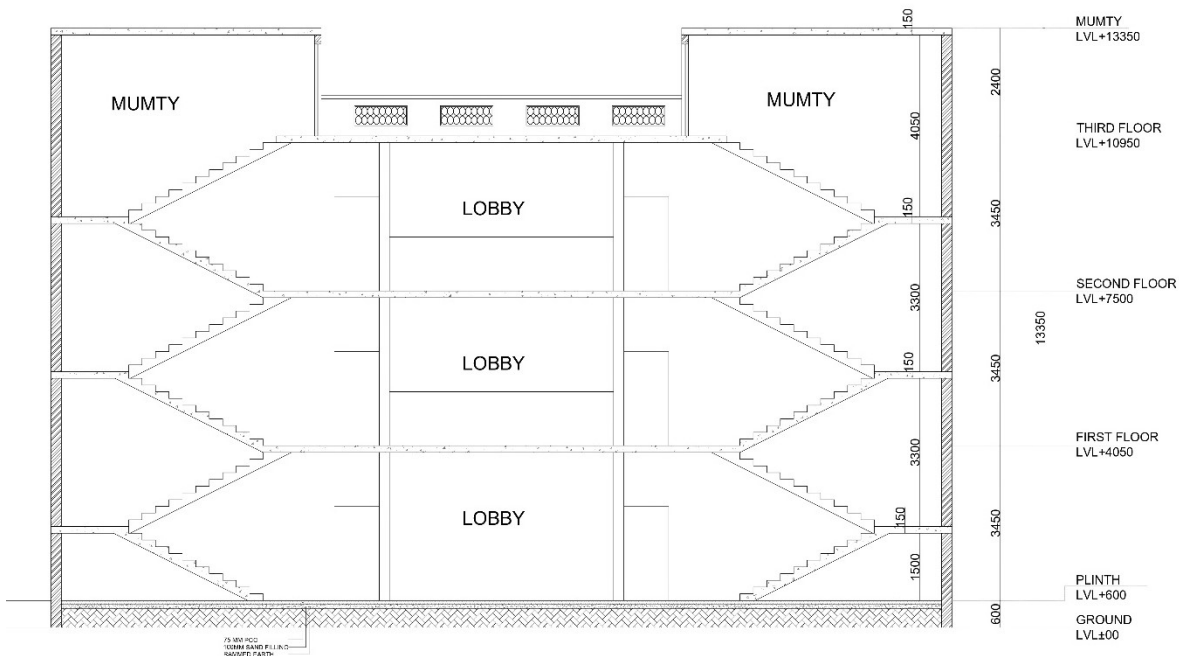


1ST AND 2ND TYPICAL FLOOR PLAN

AREA:392SQM



ELEVATION



SECTION

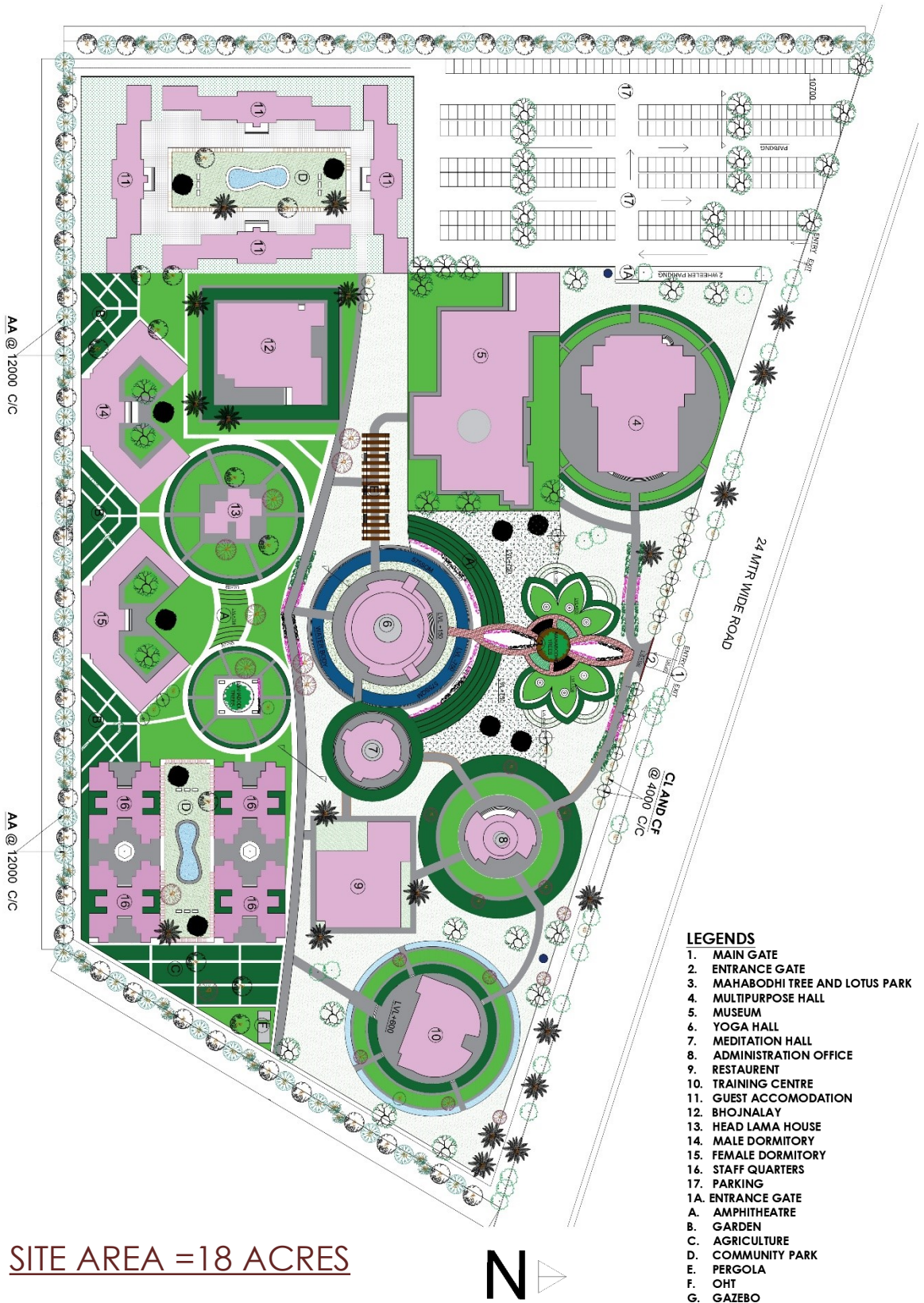
ELECTIVE

1. LANDSCAPE

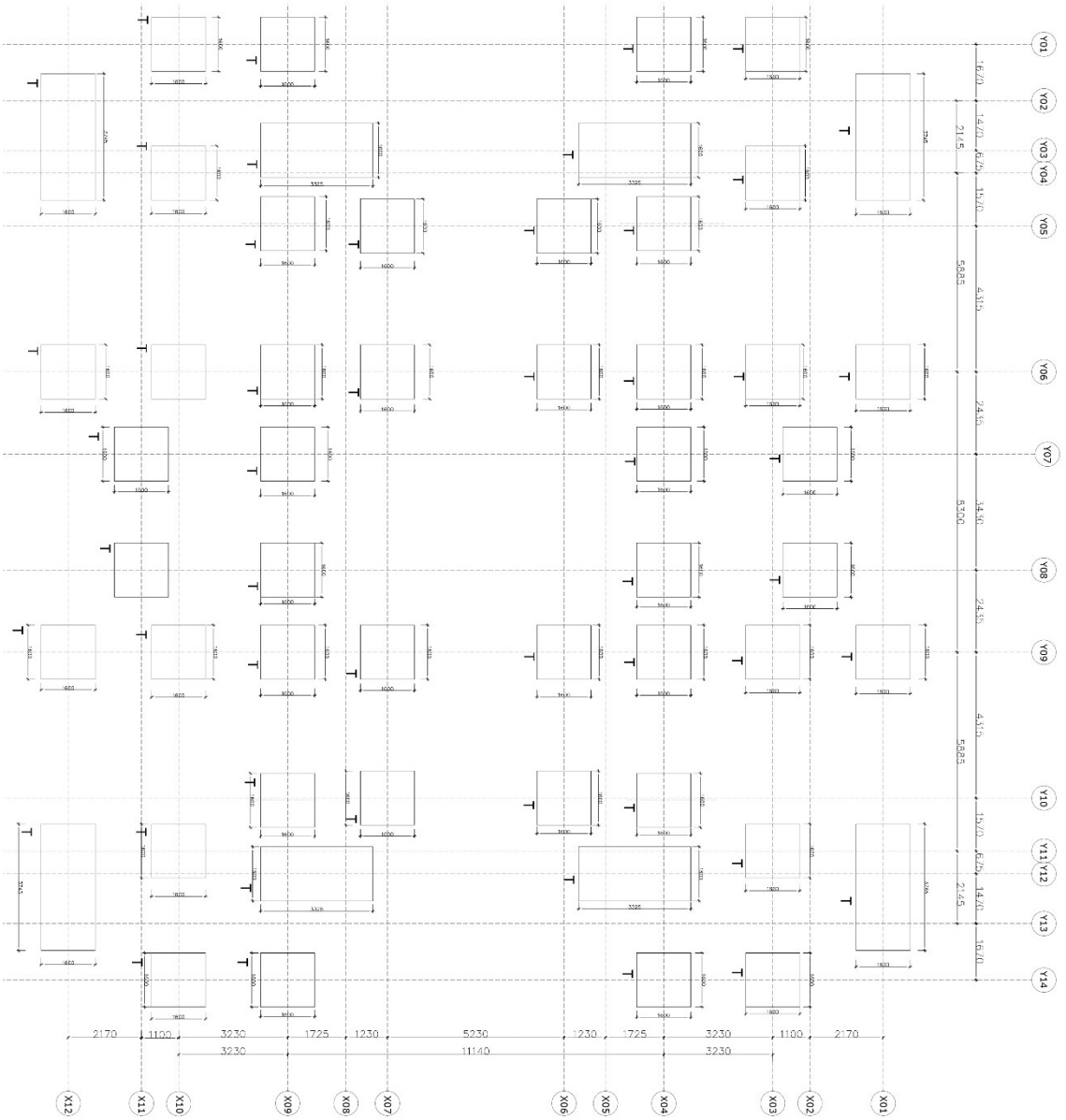
2. WORKING DRAWING

SITE PLAN

1. LANDSCAPE

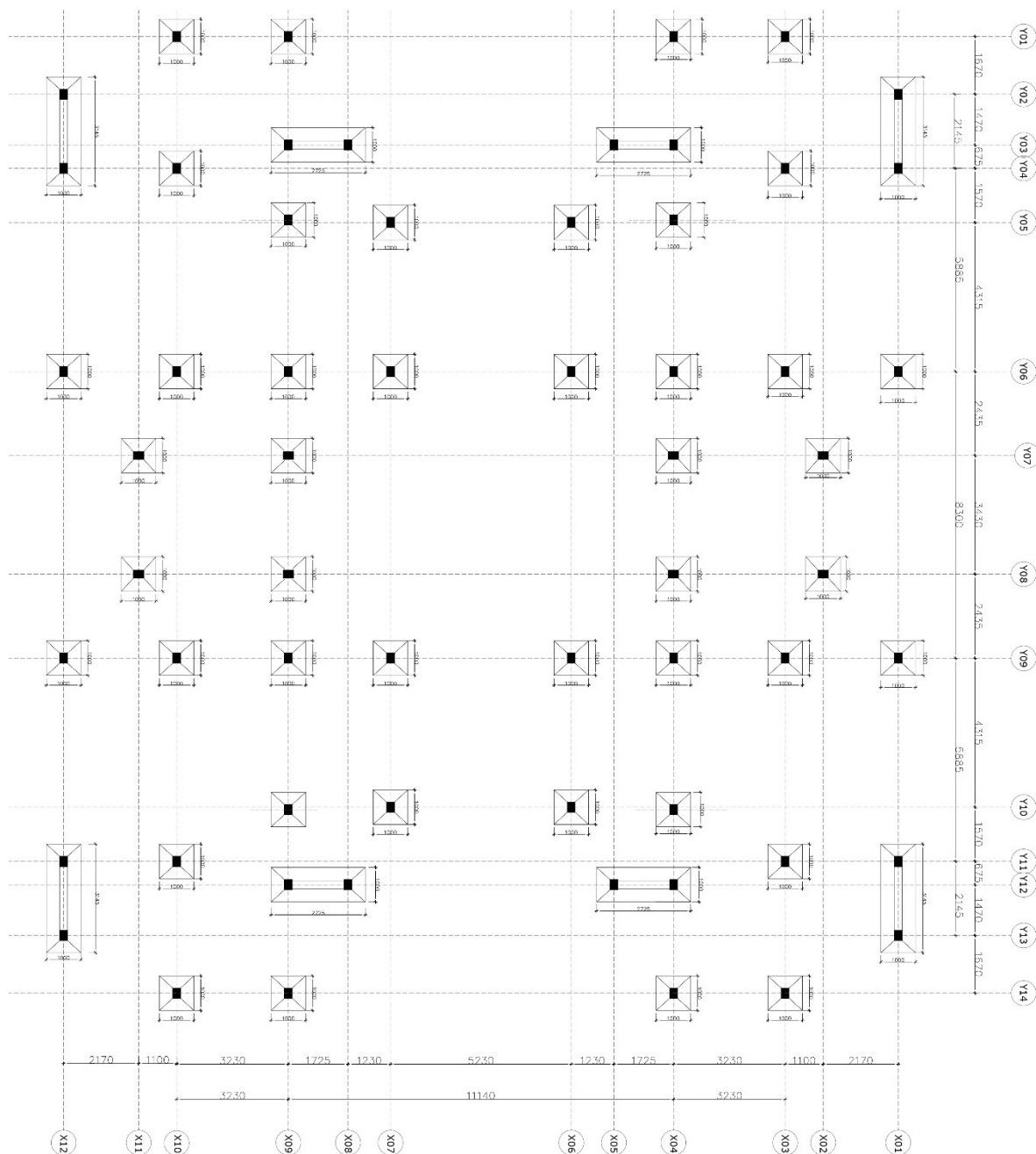


WORKING DRAWING

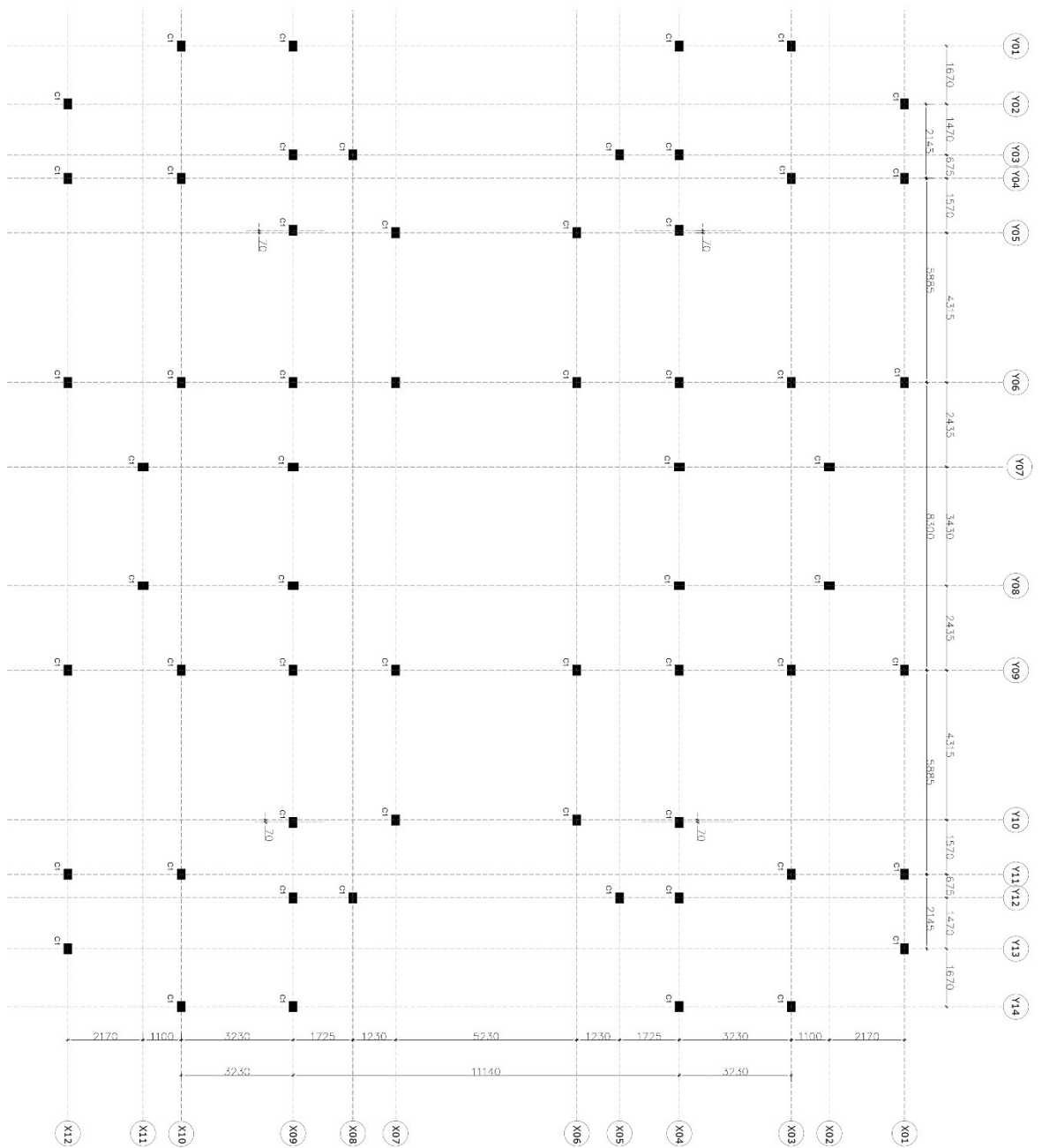


TRENCH PLAN

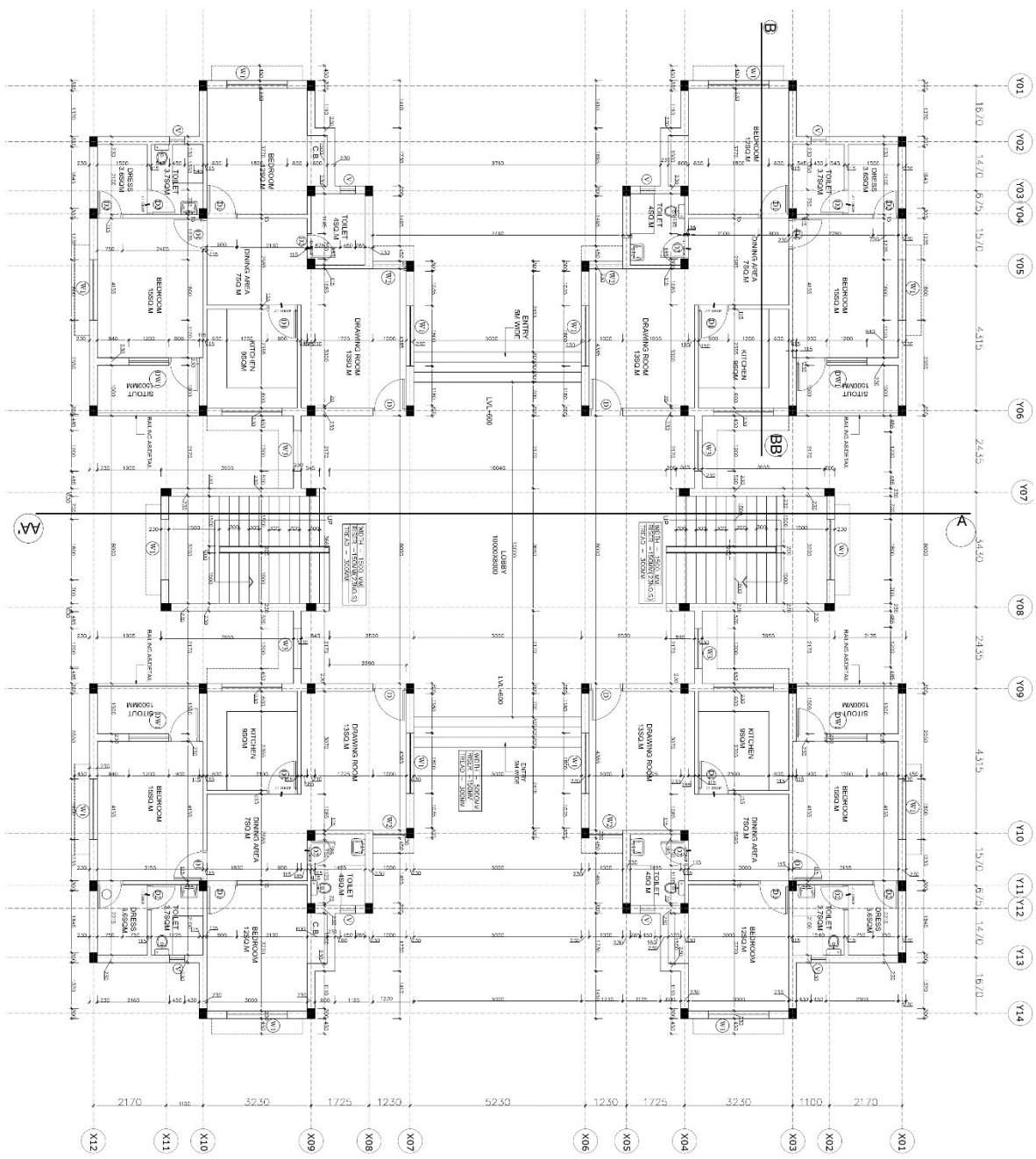
WORKING DRAWING



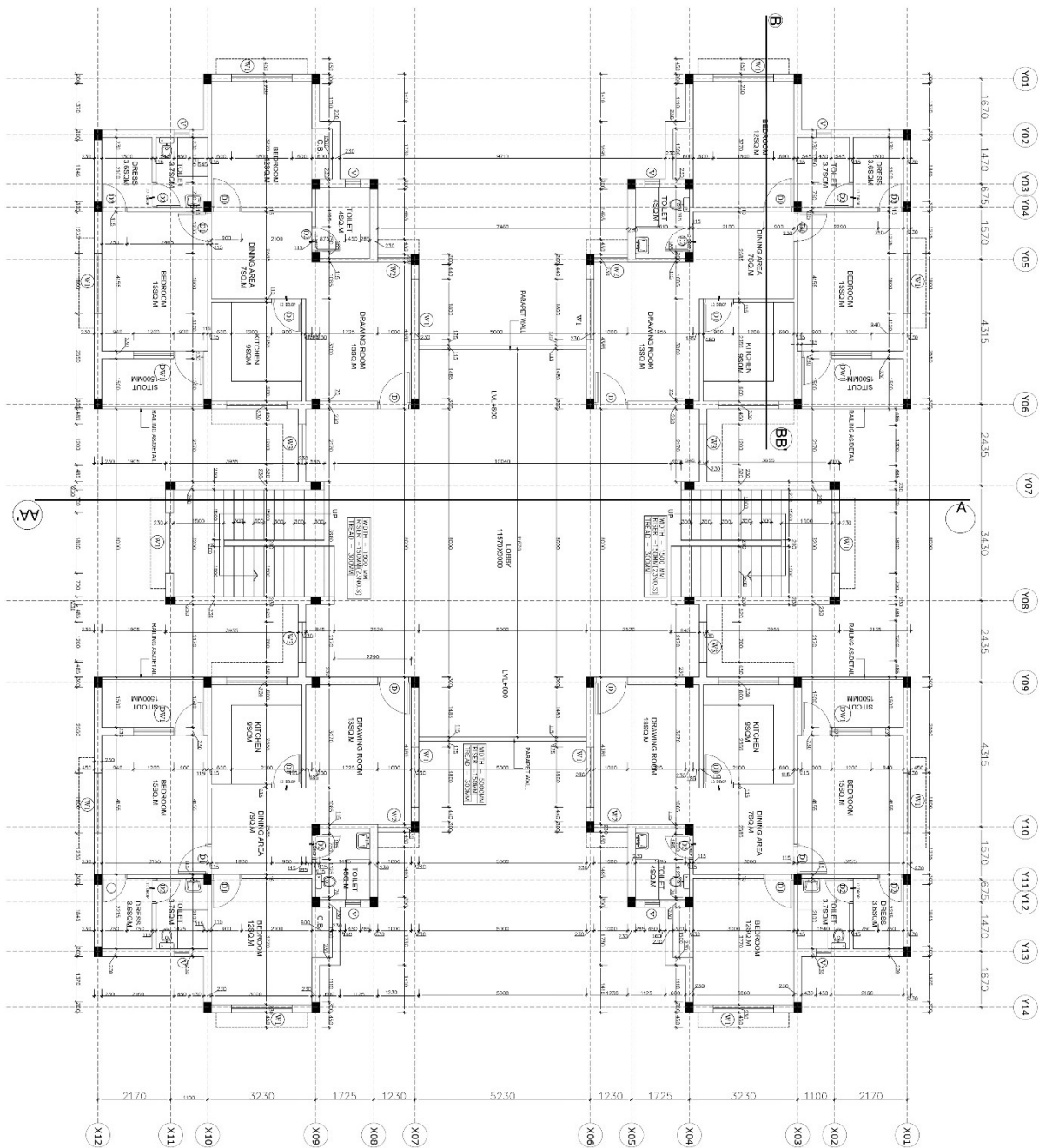
FOUNDATION PLAN



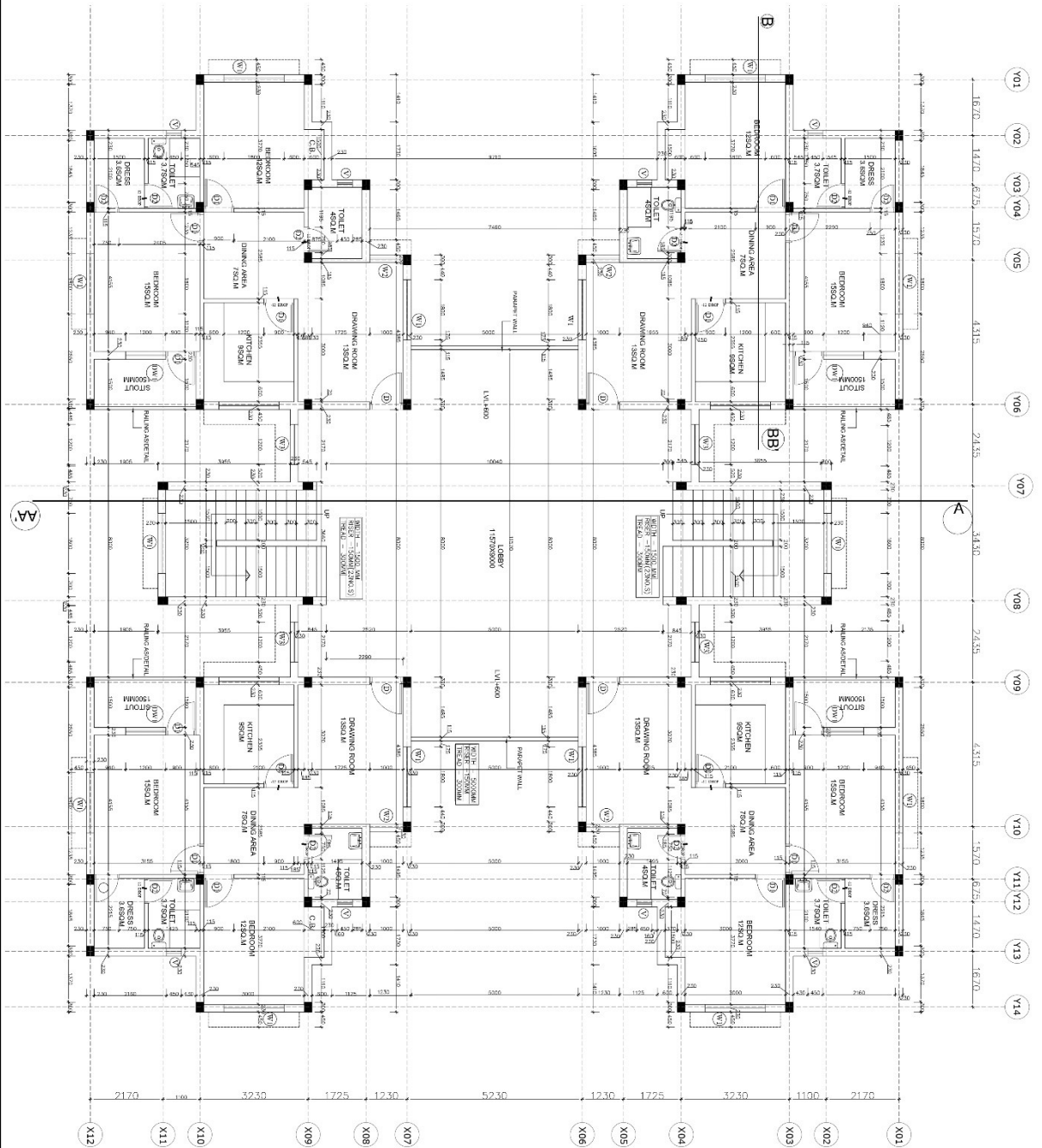
GRID PLAN



GROUND FLOOR PLAN



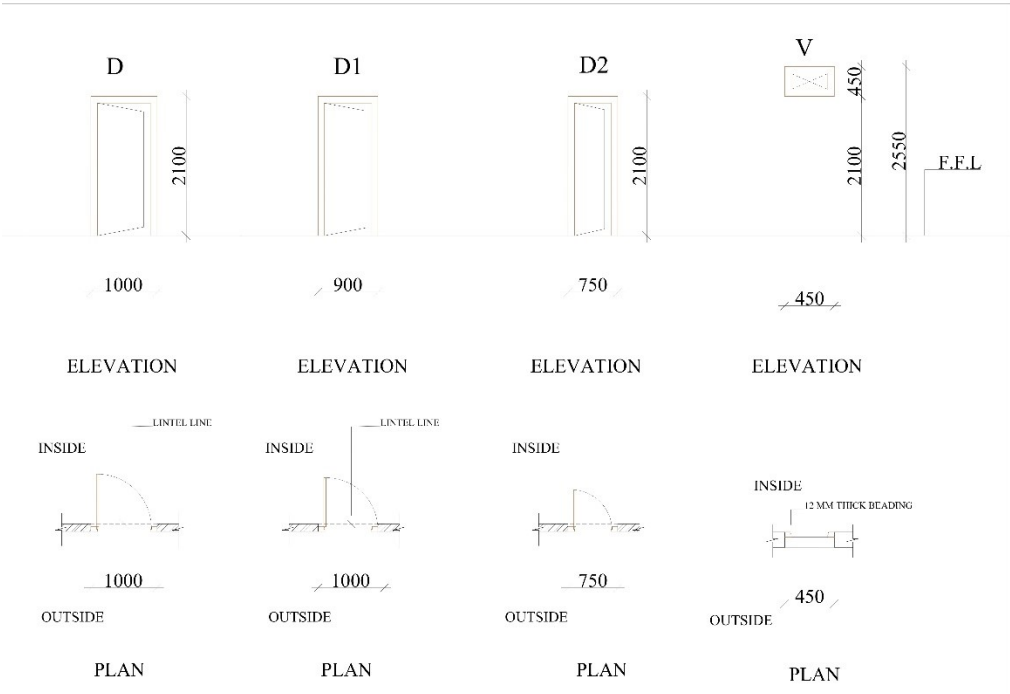
FIRST FLOOR

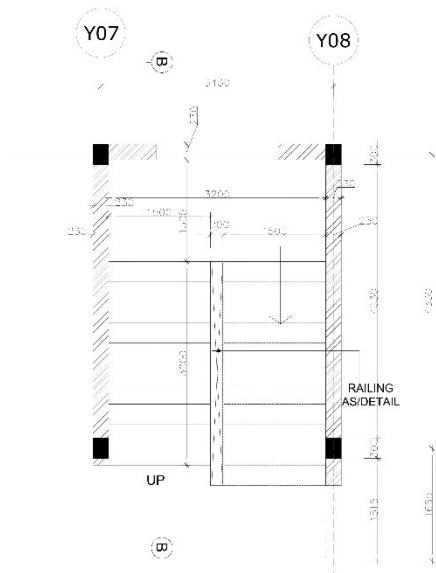


SECOND FLOOR PLAN

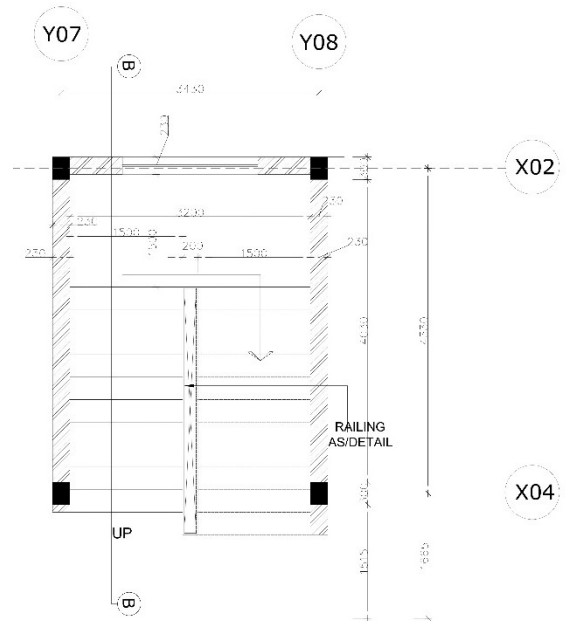
D/W SCHEDULE

S NO.	NAME	SIZE	SILL	LINTEL	
			WINDOW	DOOR	WINDOW
1.	D	1000X2100	-	2100	*
2.	D1	900X2100	-	2100	
3.	D2	750X2100	-	2100	
4.	W1	1800X1800	900	-	2700
6.	W2	1000X1800	900	-	2700
7.	W3	1200X1800	900	-	2700
8.	DW	900X2100	-	2100	
		1200X1800	900		2100
9.	V	450X450	2100	-	2550

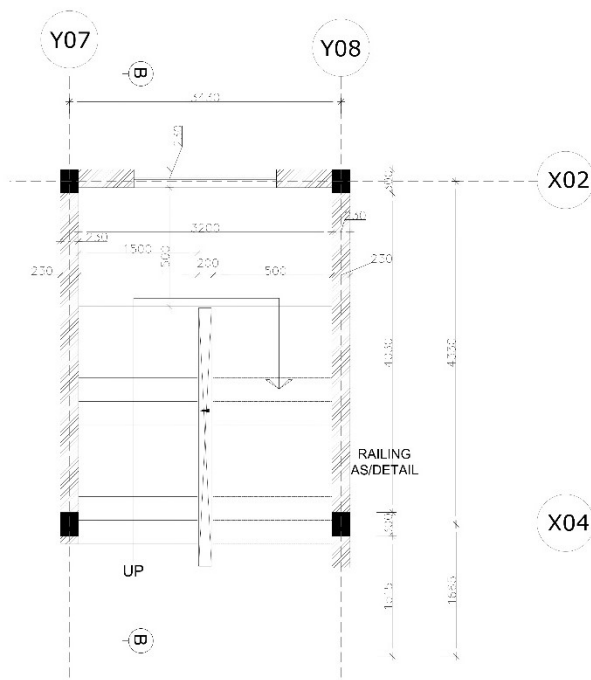




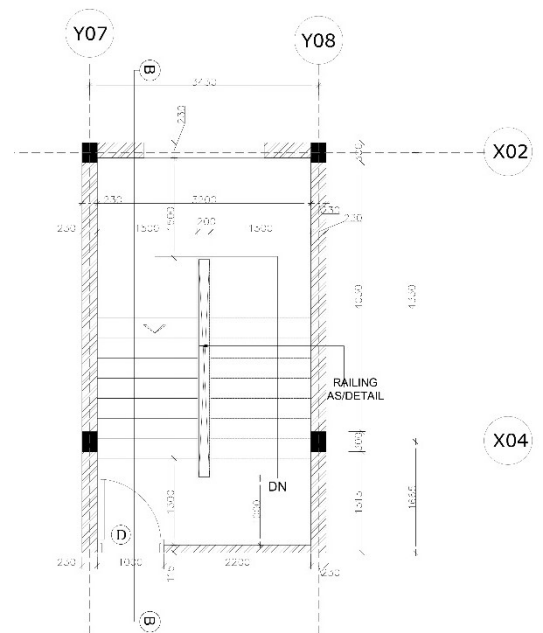
GROUND FLOOR PLAN



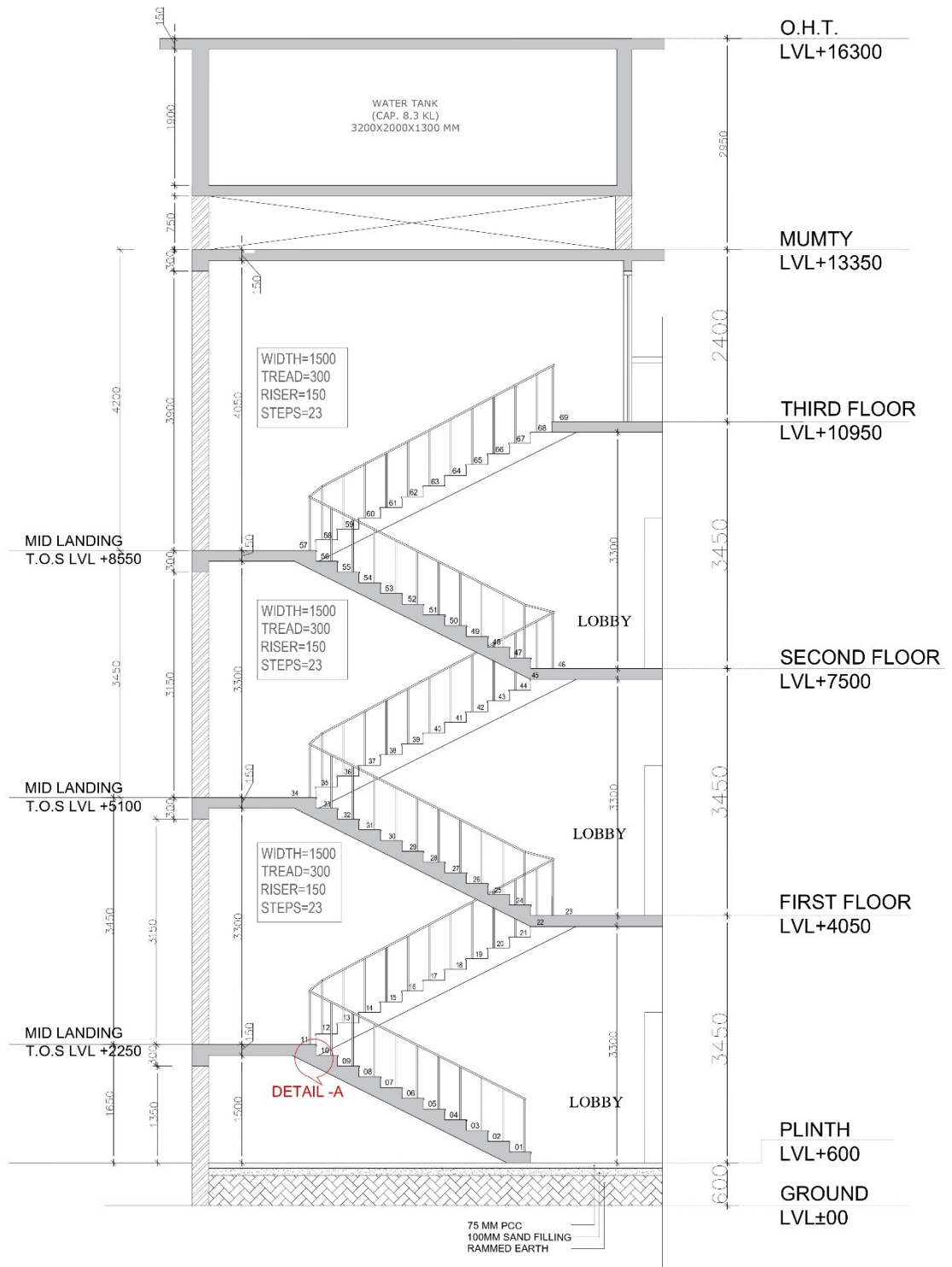
FIRST FLOOR PLAN



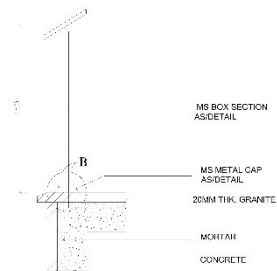
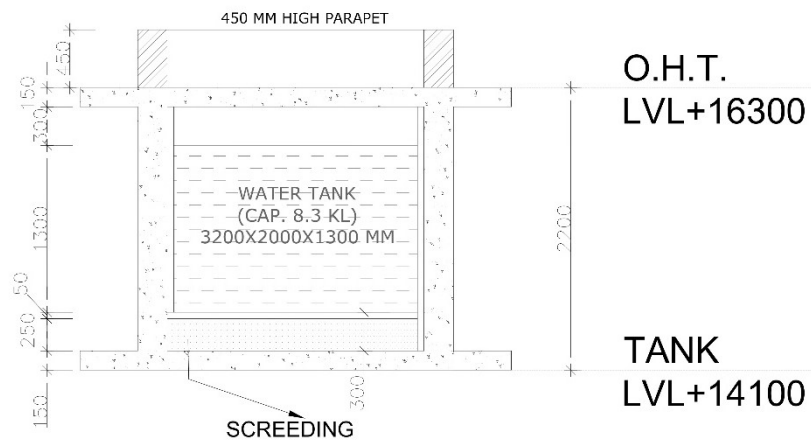
SECOND FLOOR PLAN



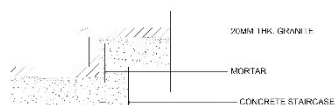
TERRACE FLOOR PLAN



SECTION



DETAIL OF MS RAILING



DETAIL AT
A

STAIRCASE DETAIL

CONCLUSION

I HEREBY DECLARE THAT THE WORK DONE IN THIS THESIS PROJECT IS MY OWN WORK AND I HAVE COLLECTED THE DATA FROM VARIOUS SOURCES, WHICH I HAVE DULY ACKNOWLEDGED IN MY REPORT.

Date:

DIKSHA SINGH

Place: Lucknow

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