

**BUDDHA SAMYAK DARSHAN/ THEME PARK ON
GAUTAM BUDDHA'S LIFE
AT VAISHALI**

A DESIGN PROJECT REPORT

**SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE AWARD OF THE DEGREE OF**

BACHELOR OF ARCHITECTURE

SUBMITTED BY

PRIYA

ROLL NO.-1150101056, B.ARCH. (FIFTH YEAR)

UNDER THE SUPERVISION OF

PROF.K.K.DIXIT

SENIOR PROFESSOR. BBDO,LUCKNOW

BABU BANARSI DAS UNIVERSITY

LUCKNOW

MAY,2020

CHAPTER-1:-SYNOPSIS

1.1- INTRODUCTION



From the heart of Bihar's bustle city Vaishali, raises the teachings of Gautama Buddha. Situated in a city which is pulsating the life of millions through Buddha's teaching, the park is dedicated to the life of Gautama Buddha.

Adorning Vaishali's cityscape, this park would be a centre to experience the philosophies and teachings of Buddha. And ultimately it would be a place to edify the mind and purify the heart through meditation.

In Vaishali's tourism map, this park is going to be a benchmark where people not only from this But across the globe despite of their different religion, culture, caste & background will come to connect with their zenith.

The eight noble path of Buddhism:

1. Right view- viewing reality as it is, not just as it appears to be.
2. Right intention- intention of renunciation, freedom and harmlessness.
3. Right speech- speaking in a truthful and non-hurtful way.
4. Right action- acting in a non-harmful way.
5. Right livelihood- a non-harmful livelihood.
6. Right effort- making an effort to improve.
7. Right mindfulness- awareness to see things for what they are with clear consciousness.
8. concentration- correct meditation or concentration.



Followers of Buddhism say **Buddha is not god, he is a teacher and Buddhism is not a religion, it is a practice.** This belief is a vital point which would be incorporated in design process such that peace & harmony is promoted through the park. Or in other words we can say promoting peace & harmony would be the underlying theme of the park design.

So, when someone will visit this place, they won't think of god with a particular name or identity, they will think of the eight noble paths for mankind. In short, **“one noble path for all ; to follow”**.

In a city which is as diverse as the people who calls it as home, the proposed park on the life of Gautama Buddha will welcome the people of all faiths, races and backgrounds without any discrimination or prejudice. This park will eventually have a unique identity and a sense of belonging to the people of Vaishali.

The architecture & design of this theme park would be totally different than the conventional religious Centre/park. Here in every single entity the person will feel the existence of a great teacher & his teachings.

This park would be like a massive heart, pumping its spiritual energy into the city and serving its people through social, educational and humanitarian pursuits.

The theme park on the life of Gautama Buddha will be an iconic place, and will go far beyond its core function. It will be considered as a tribute to a great teacher, craftsmanship and as a symbol of peace for the entire nation.

In order to create such a matrix for the society, technology will be a key factor. The precise mechanism of this park, the services and the structures would appear as an example of technological advancement. Creating green spaces has its own benefits towards the surrounding environment.

For this topic, the emphasis/focus is to bring out the messages of Gautama Buddha from a man-made natural setup. Now a days people misunderstand such architectural spaces by considering it as a place for a specific community. Hence to eradicate such drawbacks, further research is required to find a new architectural solution.

The main objective behind doing thesis on this topic is to not only design a theme park but also to propagate the right noble thoughts into the society which is required by every architect in their profession.



This thesis topic gives an opportunity to understand the grass root concept of Buddhism and the design will provide the possibilities to explore these ideologies.

1.2 - PROJECT BREIF

project- Buddha samyak darshan/ theme park based on the life of gautam buddha, is a live project whose site is located in vaishali(buddhist circuit) Bihar.

status - the project is at proposal status.

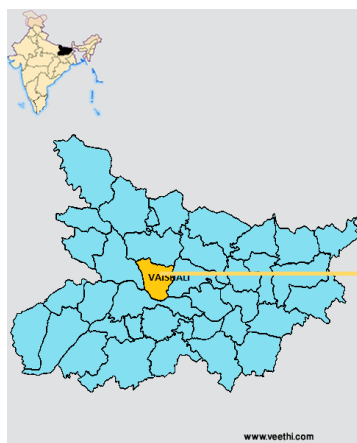
authority - the project has been initiated by Bihar tourism development authority and is located in the city of Vaishali in north bihar.

VAISHALI:-

vaishali is an important pilgrim center of the Buddhist circuit and is located in Bihar near Patna. this place jeweled with stupas ,monasteries and temples is frequently visited by the buddhist jains and other tourists.vaishali is located in vaishali district which came into existence in 12th oct 1972 .the district is bounded by district Muzaffarpur in the north ,district Samastipur in the east and river ganga in south and river narayani in west.the district is in semi-tropical gangetic plains and is spread over and area of 2036sq. km. vaishali is linked to patna ,the capital of the state of Bihar by means of the famous mahatma gandhi setu.

vaishali is the place where gautam Buddha impended his death and therefore a primary pilgrimage center for Buddhist's. this center will help to preserve and spread the rich variety of India's ancient wisdom culture in its religious philosophical, educational, and cultural manifestation in its ultimate realization ,the site will support a traditional buddhist culture with meditation centre,stupas and statues and as well as accommodation .

LOCATION PLAN:-



Map of bihar showing vaishali district.



Proposed site (google earth image with site boundary)



1.3 - AIM

The aim of this project is that visitors (Buddhist and non-Buddhist) will come away have been deeply inspired by an experience that will not be forgotten during their entire life.

1.4-OBJECTIVE

To provide meditation spaces where individuals can go and quieten the mind in a world of increasing chaos and noise..

1.5 - SCOPE AND LIMITATIONS

The scope of the project intents only to the architectural design of the complex

The thesis deals with the design of the relationship between the various components of the complex.

Service layout and detailed structure will not be dealt in detail due to lack of time. All my focus laid towards Buddha stupa, Buddhist museum, visitors centre and administration , meditation centre, library, and residential accommodation for male and female sadhak,,family accommodation.

1.6 - NEED AND JUSTIFICATION

The site has very strong social and historical background all around.

The site is proposed under tourism department of government of Bihar to promote and develop Buddhist circuit.

Bihar government has been looking for a suitable place to keep the relic of buddha permanently and the Vaishali and its Buddhist site have been a large flow of international and Indian pilgrims so Vaishali is selected to accommodate the large flow of devotees ,and the proposed theme park and stupa also helps this area to develop so this project is needed to be construct at vaishali.



CHAPTER-2 LITERATURE

2.1 -THEME PARK= theme +park

Theme refers to an idea that pervades a work of art or literature.

Park means a large area of land used for recreation that is a place used for enjoyment, pleasure, relaxation, refreshment etc.



Theme park can be explained as a large area of land with a unifying setting or idea. Such park should be designed around a central theme or divided into area with different themes.

Theme park on the life of Gautama Buddha is a park which will be used for pleasure, leisure, relaxation, and refreshment with a unifying setting or ideas of Gautama Buddha's life.

Architectural character: The various Indian style are divided with approximate dates and localities, the periods however, the Buddhist style (BC 250 - AD 750) frequently overlapping India (north of Deccan) and Ceylon.



2.2 - BUDDHISM : AN INTRODUCTION

To do no evil;

To cultivate good;

To purify once mind;

This is the teaching of the buddha.

-The dhammapada

The philosophy speculation of life has been prevalent in our country since vedic period and its manifestation could easily be observed even today .but unfortunately one of earliest systemised philosophic speculation in india buddhism is near extinction despite it being still practiced widely in other parts of asia.

buddhism is based on the teaching of siddharth gautama and exists to the present days. the teaching of buddha is evolved over a long period of time, spreading from the indian subcontinent into other parts of asia and across the globe.

Table 1:Timeline history of Buddhism

DATE	HISTORICAL EVENT
C.566 BCE	Birth of the Buddha(566-486)in Kapilvastu
C.480 BCE	The Buddha's enlightenment and first sermon
C.486 BCE	Death of the Buddha
C.486 BCE	1st Buddhist council,at Rajgir
C.350 BCE	2nd Buddhist council at Vaishali
C.300 BCE	Buddhism arrives in SE Asia
269-231BCE	Reign of king Ashoka,Buddhist patron;sends 1st buddhist to Srilanka
250 BCE	3rd Buddhist council,at Patliputra(patna)
247 BCE	Mahendra introduces Buddhism to Sri lanka
200-0 BCE	Stupa construction at sanchi
100BC 100CE	Rise of mahayana Buddhism
1st cent. BCE	Theravada Buddhist canon (tripitika)completed in Sri lanka
1st cent. CE	Buddhism first enters china
1st cent. CE	Indian Buddhists settle in Southeast Asia

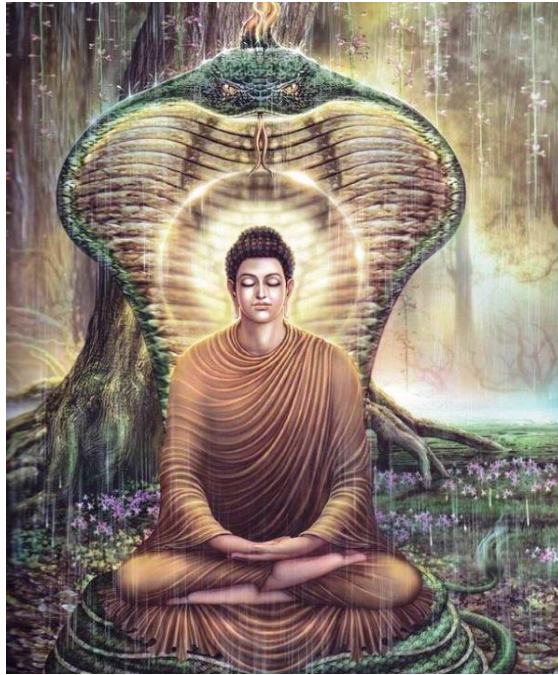


78- 101CE	Kaniska convened 4th Buddhist council at Jalandhar/Kashmir in 100CE
2nd cent.CE	Mahayana Buddhism spread to central Asia
4th cent.	Rise of Vajrayana Buddhism.
350-650	Gupta dynasty in India;Buddhist philosophy & art flourish
420	Schools of tiantai,huayan,chan,and jingtu appears in China
520	First zen patriarch Bodhidharma arrives in China
6th cent.	Burma adopts theravada Buddhism
600	First diffusion of Buddhism in Tibet
7th cent.	Mahayana Buddhism adopted in Indonesia
8th cent.	Buddhism becomes state religion of Japan
792-94	Debate decides on Indian Mahayana Buddhism as the form for Tibet
836-842	King Langdharma persecutes Tibetan Buddhists
Early 10th cent.	Korea institute of Buddhism constituted
1199	Nalanda university destroyed;demise of Buddhism in India
Mid - 12th cent.	Buddhism virtually extinct in India
1253	Mongolian leader Kublai Khan accepts Tibetan Buddhism
1360	Theravada Buddhism becomes state religion of Thailand
14th cent.	Theravada Buddhism introduced in Laos
15th cent.	Theravada Buddhism dominant Cambodia
1617-82	Life of 5th Dalai Lama beginning of rule of Tibet by Dalai Lama.
17th- 18th cent.	Korean Buddhism revives after regaining independence
1868-1871	5th Buddhist's council at Mandalay, Burma
1881	Pali Text Society Founded
1950	Tenzin Gyatso becomes the 14th Dalai Lama
1954-56	6th Buddhist council held at Rangoon, Burma
1959	The Dalai Lama goes into exile
1989	Dalai Lama gets Nobel Peace Prize
1995	UK Association Buddhist Studies founded

Source: <http://www.dummies.com/how-to/content/timeline-of-buddhist-history.html>, www.religionfacts.com/buddhism/timeline



2.3- Life of gautam buddha



Dalai Lama said “Buddhism is not a religion; it is a science of mind”.

2.3.1-Introduction:-

The word Buddha means "**awakened one**" or "**the enlightened one**". "Buddha" is also used as a title for the first awakened being in an era.

Buddha is considered as **a symbol of peace, compassion & nonviolence.**

He grew up in a palace surrounded by luxury, but he gave up everything to gain ultimate wisdom.

Buddhism is world's 1st religion which is followed by 400 million people all over the world, where meditation is used to reach a state of complete peace & happiness.

More than a religion it is a therapy: a means to heal mind.

Events of his life make up one of the world’s greatest stories ever told & Buddha an enduring icon.

25000 yrs.’ after his death his message lives on.

The Dalai Lama: spiritual figurehead of Tibetan Buddhism passes on the teachings of Buddha, continuing practice that started immediately after his death.



2.3.2-Conception & birth

The times of Buddha's birth and death are uncertain. Most historians in the early 20th century dated his **lifetime as circa 563 BCE to 483 BCE**. More recently his death is dated later, between 411 and 400 BCE.

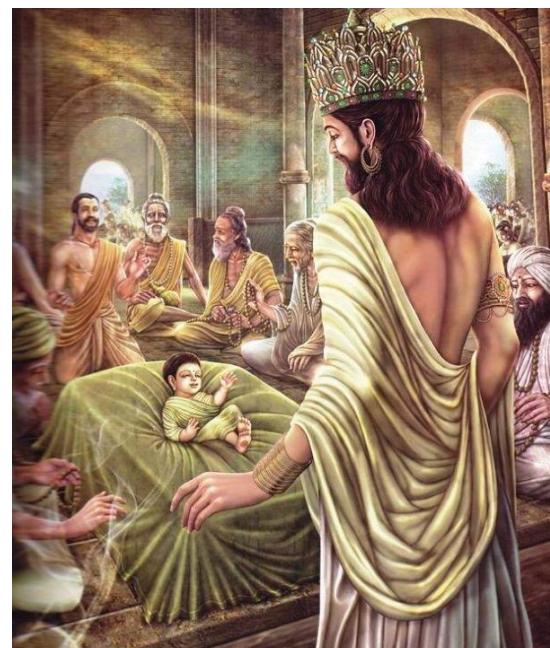
100 yrs.' ago his life was unknown to the west. After British colonization many of the Buddhist remains were destroyed by the Hindu kings & Muslim invaders. In this process many of his origin sites were lost.

In 1860 a group of British archaeologists started expedition and found some of remains suggesting his existence.

Mostly unknown sites were discovered in gangs region. In a remote village in Nepal a Buddhist pillar was discovered.

The Buddhist tradition regards **Lumbini**, present-day Nepal, to be the **birthplace of the Buddha**. He grew up in Kapilavastu. The exact site of ancient Kapilavastu is unknown. It may have been either Piprahwa, Uttar Pradesh, present-day India, or Tilaurakot, present-day Nepal.

Both places belonged to the Sakya territory, and are located only 15 miles apart from each other.

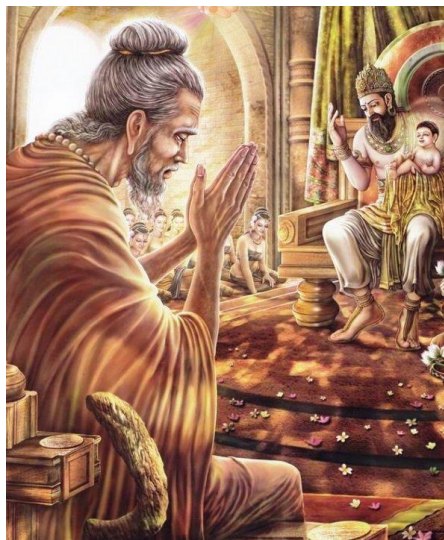


Siddhartha Gautama was born as a Kshatriya, the son of Suddhodana, "an elected chief of the Shakya clan", whose capital was Kapilavastu, and who were later annexed by the growing kingdom of Kosala during the Buddha's lifetime. Gautama was the family name.

The day of the Buddha's birth is widely celebrated in Theravada countries as Vesak. Buddha's birth anniversary holiday is called "Buddha Purnima" in Nepal and INDIA AS BUDDHA IS BELIEVED TO HAVE BEEN BORN ON A FULL MOON DAY.

Various sources hold that the buddha's mother died at his birth, a few days or seven days later. **The infant was given the name Siddhartha (pali: Siddhartha), meaning "he who achieves his aim".**

Suddhodana held a naming ceremony on the fifth day, and invited eight Brahmin scholars to read the future. All gave a dual prediction that the baby would either become a great king or a great holy man.

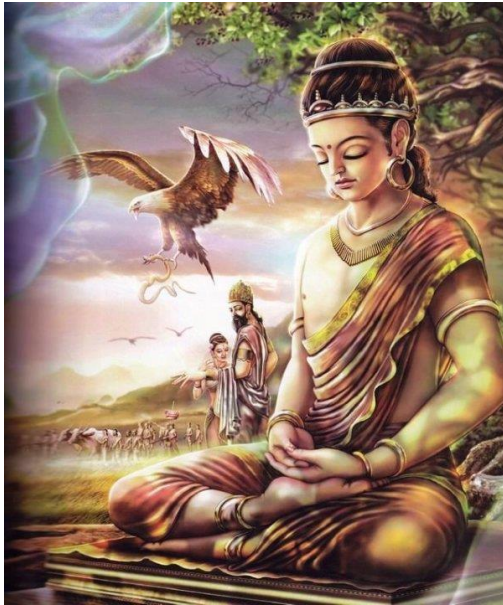


2.3.3 -Early life and marriage

Siddhartha was brought up by his mother's younger sister, Maha Pajapati. By tradition, he is said to have been destined by birth to the life of a prince, and had three palaces (for seasonal occupation) built for him.

His father, said to be king Suddhodana, wishing for his son to be a great king, is said to have **shielded him from religious teachings and from knowledge of human suffering.**

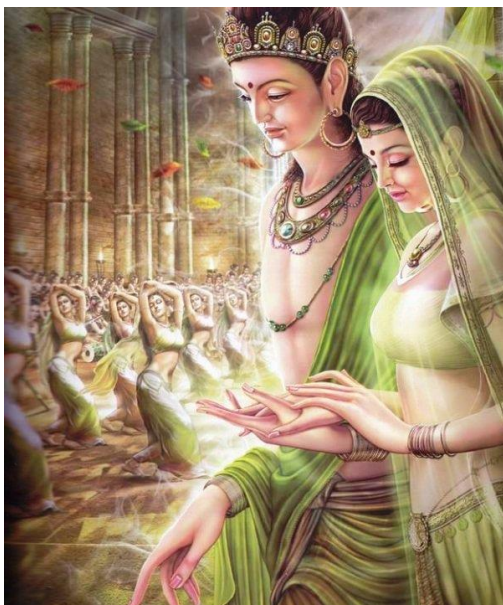




When he reached the age of 16, his father reputedly arranged his marriage to a cousin of the same age named Yasodhara.

According to the traditional account, she gave birth to a son, named Rahula.

Siddhartha is said to have spent 29 years as a prince in Kapilavastu. Although his father ensured that Siddhartha was provided with everything he could want or need, **Buddhist scriptures say that the future Buddha felt that material wealth was not life's ultimate goal.**



CHAPTER-3-CASE STUDY \$ LITERATURE STUDY

Case study-1 (Lotus temple, New delhi)



Case study-2 (Buddha smriti park, Patna)



Literature study-1 (Global vipassana pagoda, Mumbai)



BAHA'I HOUSE OF WORSHIP- LOTUS TEMPLE

3.1-INTRODUCTION



Baha'i house of worship- Lotus temple is an international meditation centre. People of all caste, all religion are free to come here for meditation. By study of lotus temple I learn about the international standards of meditation centre. I choose lotus temple as my case study for this project for its outstanding architectural form which is truly remarkable. It is famous all over the world for its architecture. The form structure is use by an architect- **Mr. Fariburz Sabha**(An Iranian born Canadian architect).

general information

Project : Baha'I House of worship, New Delhi

Client : Baha'I faith ;Structure:concrete frame and precast concrete ribbed roof

Architect : Fariborz Sahba ;Area-26acre

Structure : Flint and Neill - London

Year of

Establishment : 1980 ;Contractor-Larson & Toubro

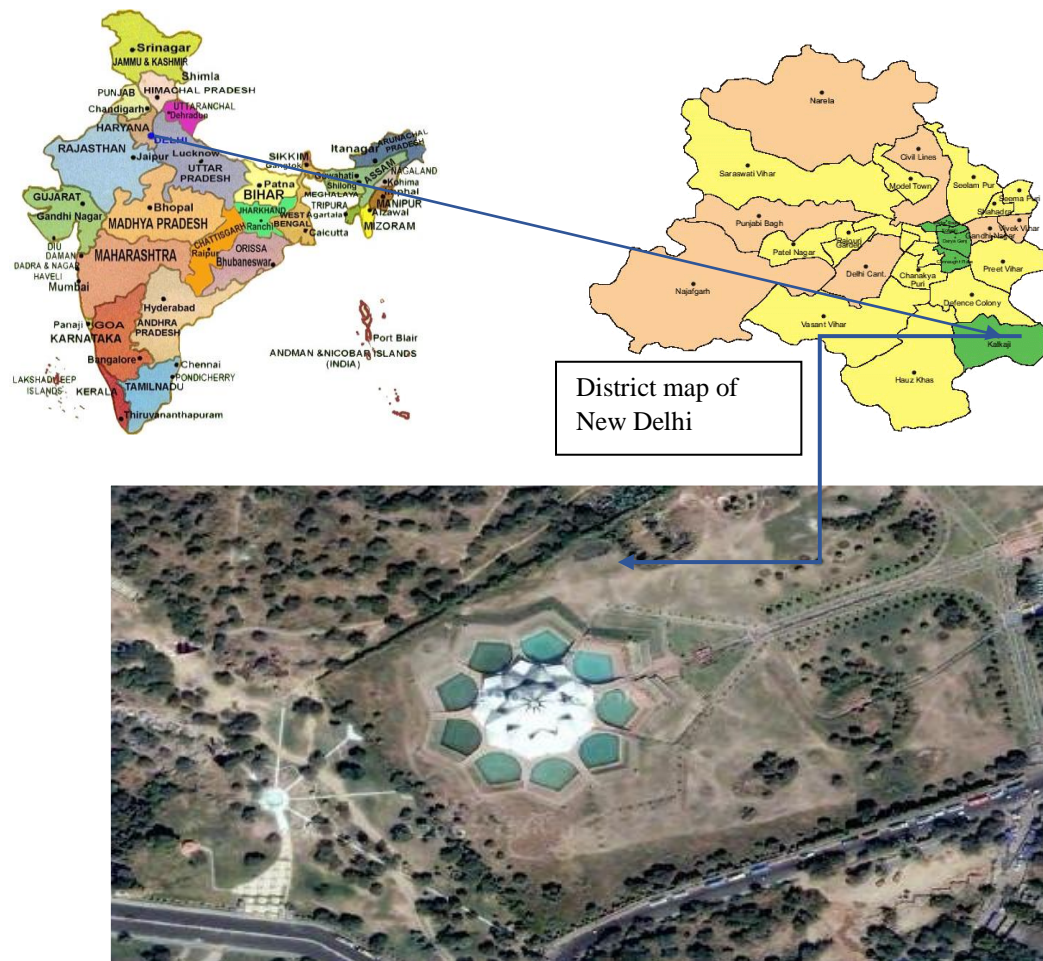
Completed : 13 November 1986

Style : Expressionist



3.1.1-Site and location

Lotus Temple is located in Kalkaji in south of New Delhi - The capitol of India.



3.1.2-Approach:-

Delhi is a metropolitan region in India. Delhi is located at 28.61 degree north, 77.23 degree east and lies in northern India. It borders the Indian states of Haryana on the north, west and south and Uttar Pradesh to the east. Delhi was part of the province of Punjab and is still historically and culturally connected to the Punjab Region.

3.1.3-Transportation of Delhi

a) By Air: -Indira Gandhi International airport, situated to the south west of Delhi. In 2012-2013, the airport was used by more than 35 million passengers. The airport functioned until 2001, however in January 2002, the government closed the airport for flying activities, because of security concerns following the new York attacks in



September 2001, since then the club is used for helicopter rides for VIP including the President and Prime Minister.

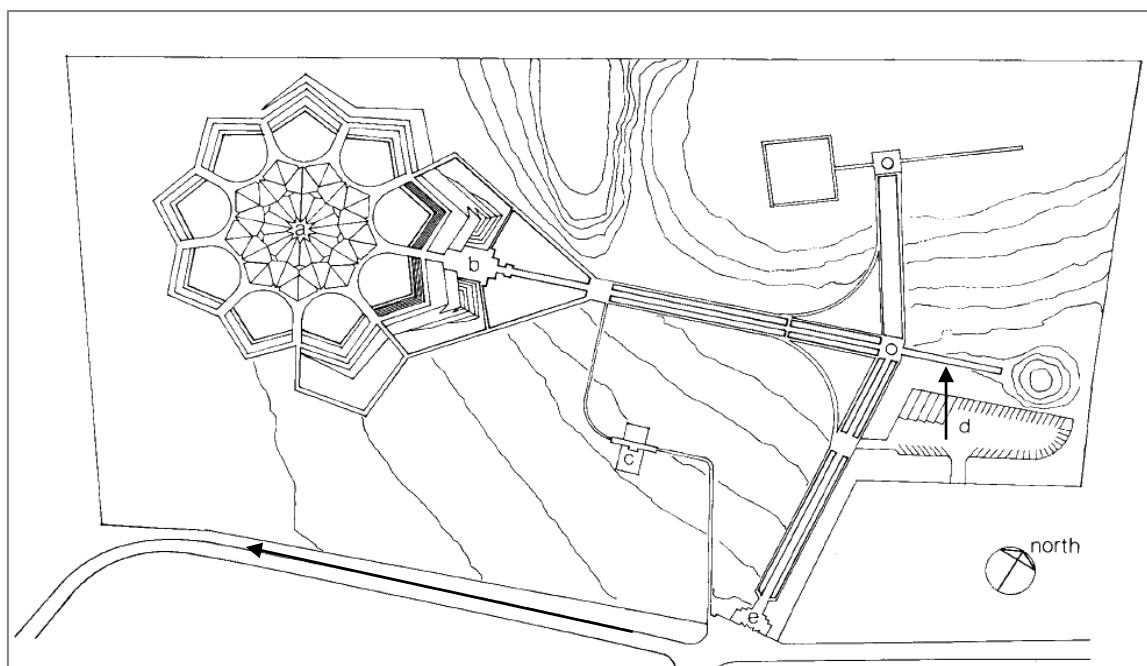
b) By Railway: -Delhi is a major junction in the Indian railway network, and is the headquarters of the northern railway. The five main railway stations are New Delhi railway stations, Old Delhi Railway stations, Nizamuddin Railway station, Anand Vihar Railway Station and Sarai rohilla.

c) By Metro :- The Delhi Metro is a rapid transit system serving Delhi, Gurgaon, Noida and Ghaziabad is the world's 13th largest metro system in length. Delhi metro is being built and operated by the Delhi Metro Rail Corporation Limited (DMRC), a state owned company with equal equity participation from Government of India and Government of National Capital Territory of Delhi.

3.1.4 -Climate of Delhi:-

Delhi features a typical version of the humid subtropical climate. Temperatures in Delhi usually range from 5 to 40 °C, with the lowest and highest temperatures ever recorded being -6.7 and 45.3 °C respectively. The annual mean temperature is 25 °C; monthly mean temperatures range from 13 to 32 °C. The average annual rainfall is approximately 714 mm, most of which falls during the monsoon in July and August.

3.1.5-Site plan



A.House of worship, **b.** Ancillary building, **c.** Public utilities, **d.** Parking, **e.** Main gate



Main entry



Entrance gate from inside



parking

3.1.6-Activities at different spaces

Main Gate

Entry and Exit of the Bahá'í House of Worship.

Security check

Two wheelchairs are available for those who may require them

Parking

Visitors can park here for free.

Washrooms

Washrooms & drinking water facilities are accessible from the shoe room & from near the main gate.

Shoe Room

Footwear is not permitted in the Prayer Hall., shoes here are collected and free token is given .

Temple

A place for silent prayer and meditation for people of all religious backgrounds.

Library

Here you can get more information about the Bahá'í Faith, read in various books from the Bahá'í and other religions.



Office

You can get leaflets in many different languages, get to know more about the temple and Bahá'í religion.

Coming in a group, you can get further assistance, get a group briefing and arrange a tour through the temple and Information Centre.

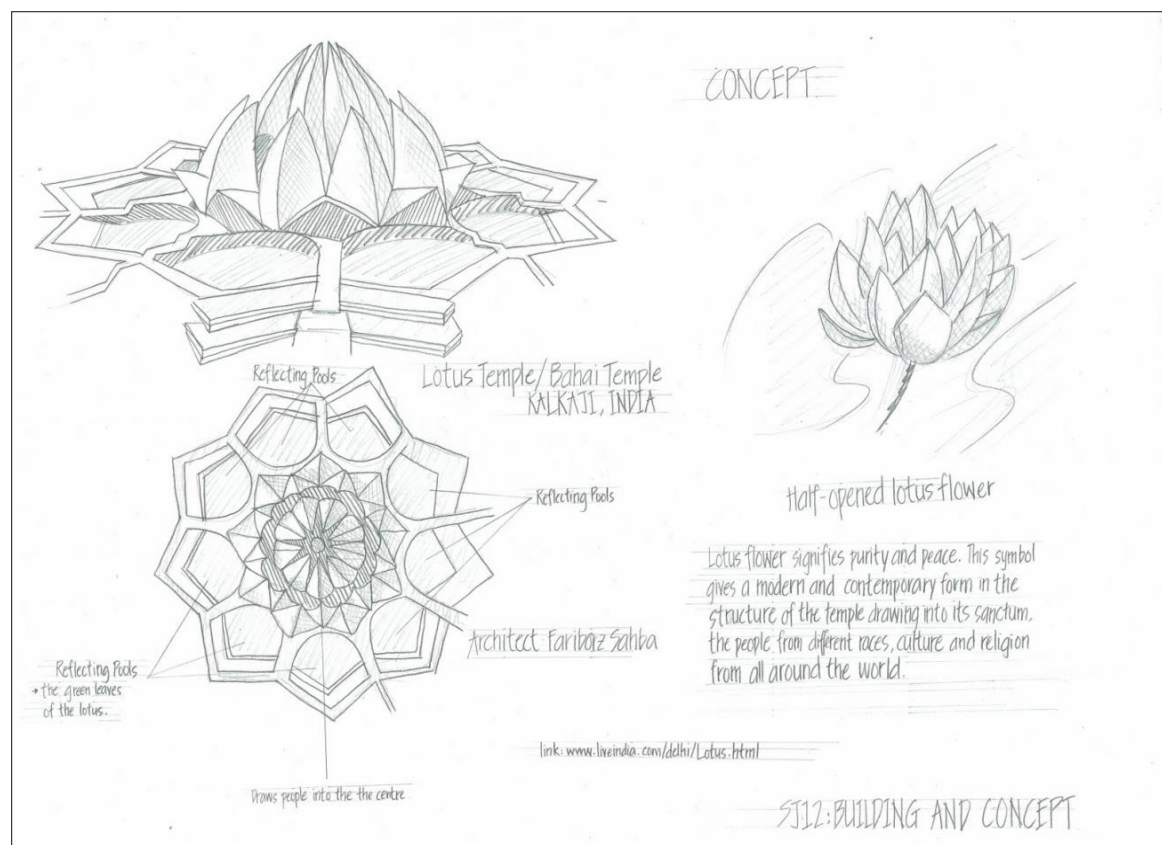
Information Centre

Provides information on different facets of the Bahá'í Faith in the form of photo panels, written text and video display.

Furthermore you can get to know more about the construction and architecture of the temple.

3.1.7-Concept

Architect (Fariborz Sahba) travelled India before designing the temple to understand the culture of India here he was impressed by the pure heart, simplicity and kindness. He found the lotus is sacred flower and have a great important in Hindu mythology. From here he got idea to design Lotus Temple.



The importance of number 9 in baha's faith:-

The common characteristics of baha'i faith is said to embody in itself the nine major faiths of the world and in order to symbolize the each component of the temple is repeated nine times. for e.g. Nine pools, nine petals, called the 'entrance leaves', next set of nine petals, called the 'outer leaves', point inwards, the third set of nine petals, called the 'inner leaves', appear to be partly closed.



Plan of lotus temple showing the geometry of nine

3.1.8-Main hall

The lotus, as seen from outside, has three sets of leaves or petals, all of which are made out of thin concrete shells.

The outermost set of nine petals, called the 'entrance leaves', open outwards and form the nine entrances all around the outer annular hall.

The next set of nine petals, called the 'outer leaves', point inwards. The entrance and outer leaves together cover the outer hall.

The third set of nine petals, called the 'inner leaves', appears to be partly closed. Only the tips open out, somewhat like a partly opened bud.

The lotus is open at the top, a glass and steel roof at the level of the radial beams provides protection from rain and facilitates the entry of natural light into the auditorium



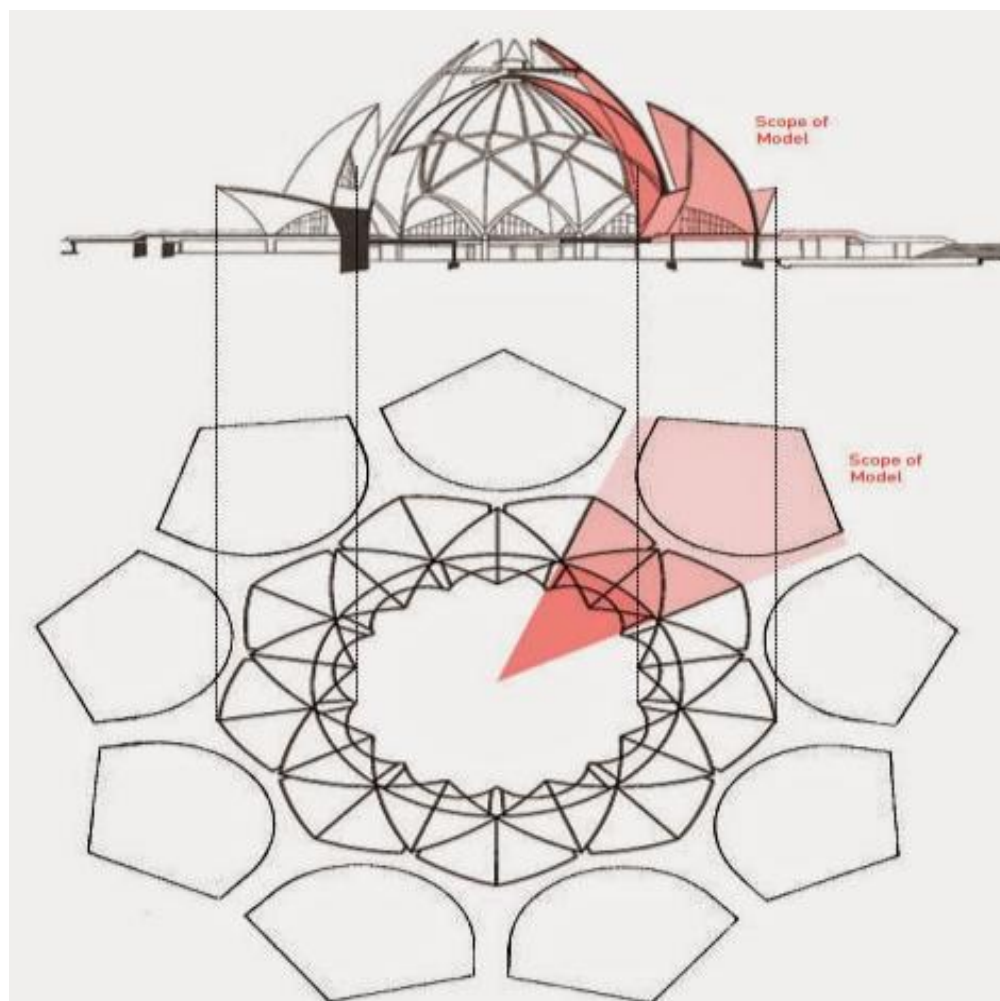
The central hall has the diameter of 70m and a height of 34.27m above the podium level with a capacity of 2200 people.

The lotus temple is open at top; a glass and steel roof provide protection from rain and lets in natural light in the auditorium.

The hall has no idols, no photographs and no priest.

The entrance leaf is 18.2m wide and rises up to 22.5m above the podium level.

Walkways around the tops of all nine pools while steps take visitors and worshipper to the lower walkways at basement level around four of the pools. These walkways and steps covered with red sand stones. Part of the outer basement area is open to visitors and the remainder is enclosed and used for various installations and equipment. The distance across the pools is about 120metres while the area of each pool is 500 square meters.

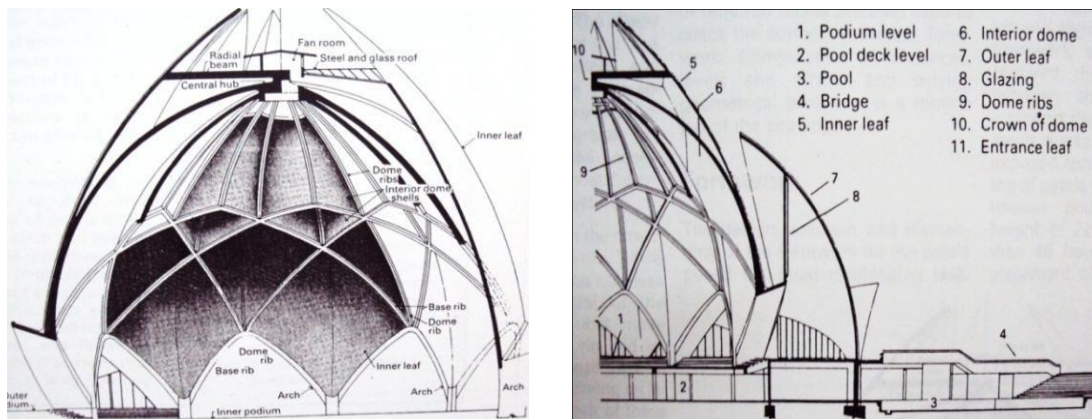


plan and section of main hall



3.1.9-Section of main hall

The inner leaves enclose the interior dome in a canopy made of crisscrossing ribs and shells of intricate pattern. When viewed from inside, each layer of ribs and shells disappear as it rises, behind the next, lower layer. Some of the ribs converge radially and meet at a central hub. The radial beams emanating from the inner leaves described earlier meet at the centre of the building and rest on this hub. A neoprene pad is provided between the radial beams and the top of the interior dome to allow lateral movement caused by the effects of temperature changes and wind.



3.1.10-Geometry

The beautiful concept of the lotus, as conceived by the architect, had to be converted into definable geometrical shapes such as spheres, cylinders, triodes and cones.

This complex geometry is described in simple terms.

entrance leaves and outer leaves.,the inner leaves, the arc,the interior dome,sequences of construction,inner leaf, radial beams and central hub,interior dome.,entrance and outer leaves ,staging and framework,reinforcement concrete ,trials and mock-ups ,marble cladding

The arc

All around the central hall are nine splendid arches placed at angular intervals of 40 degrees.

The shape of these arches is formed by a number of planes, conical and cylindrical surfaces.



The intersection of these surfaces provides interesting contours and greatly enhances the beauty of the arches.

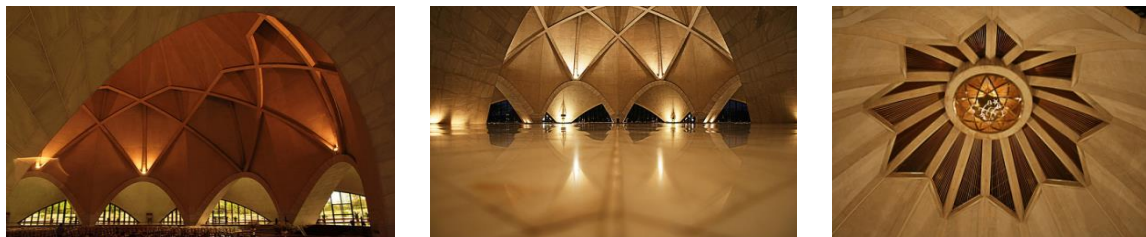
The nine arches bear almost the entire load of the superstructure.

The interior dome

Three ribs spring from the crown of each arch. While the central one (the dome rib) rises radially towards the central hub, the outer two (the base ribs) move away from the central rib and intersect with central base ribs of adjacent arches, thus forming an intricate pattern.

Other radial ribs rise from each of these intersections and all meet at the centre of the dome.

Up to a certain height, the space between the ribs is covered by two layers of 60mm-thick shells.



Entrance leaves and outer leaves

The shell surfaces on both sides of the ridge of the entrance and outer leaves are formed out of spheres of different radii, with their centres located at different points inside the building.

There is one set of spheres for the entrance leaves, some of which define the inner surfaces, and others which define the outer surfaces of the shells.

The diameters of the spheres have been fixed to satisfy the structural consideration of varying shell thickness.

However, for the outer leaves, the shell is uniformly 133 mm thick towards the bottom, and increases to 255 mm up to the tip, beyond the glazing line.

The entrance leaf is 18.2m wide at the entrance and rises 1.8m above the podium level.

The outer leaf is 15.4m wide and rises up to 22.5m above the podium.





Ancillary block

The ancillary building completely landscaped and almost concealed.

Provide about 900 square meters of space for administrative, library, conference hall, audio visual room and other services.

The steps between the wings of the ancillary building would lead to a bridge over the pools and onto the outer podium or walkway around the main building.



3.1.11-Landscape features

All around the lotus are walkways with beautiful curved balustrades, bridges and stairs, which surround the nine pools representing the floating leaves of the lotus. Apart from serving an obvious aesthetic function, the pools also help ventilate the building.



3.1.12-Services & materials

Jodhpur red sand stone is used on the pathways as well as stairs leading to the temple.

The temple comprises a basement to accommodate the electrical and plumbing components.

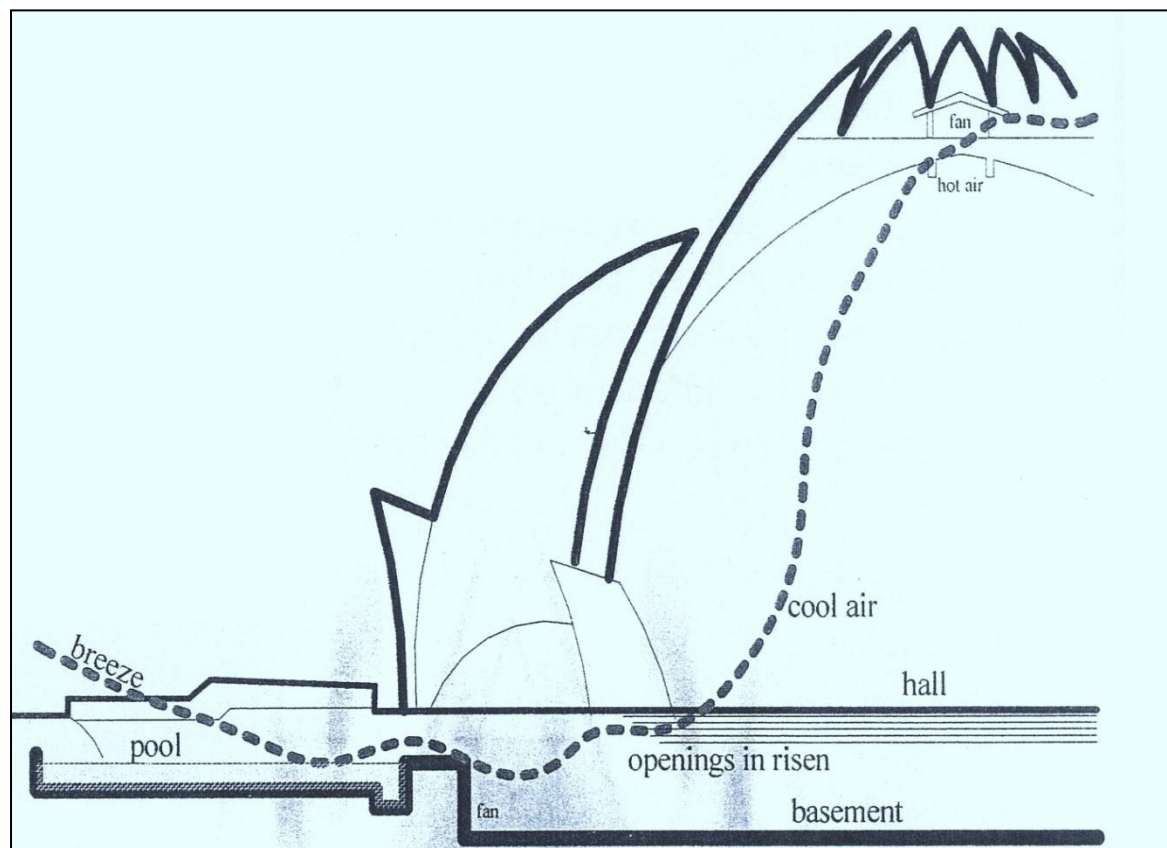
Drains are provided at regular interval and along the staircases and between the outer leaf.

Expansion joint is seen on the portion of column which is under the hall level.

Raw finish of concrete is seen below the hall level.

3.1.13-Ventilation and cooling system

Ventilation and cooling are based on techniques traditional to the Indian subcontinent. Fresh air, cooled as it passes over the fountains and pools, is drawn in through openings in the basement, up into the central hall, and expelled through a vent at the top of the interior dome.



3.1.14-Merits:

Form created is expectable to all religion.

Natural Light and water- have been used as ornamentation in place.

Very good use of the concept that hot air rise up, hence attaining a very good air ventilation and maintaining the temperature of the hall at a level of comfort.

Basement is well used for services.

Good ambience is created inside the hall.

Long lasting materials are used on facade as well as the interior.

Good landscaping of whole area has been done.

908 sq m of space is used for sitting of (2200)people.

3.1.15-Demerit

Insufficient parking space to cater large number of visitors.

Too long walkways to reach main hall.

Center hall though made as meditation/prayer hall, but due to large number of people visiting, the purpose is not fulfilled.

No measures for disable/handicapped people have been done.

The cost of construction of the project was 10 crore in 80s which is very high.



CASE STUDY-2

3.2-BUDDHA SMRITI PARK,PATNA



3.2.1-Introduction

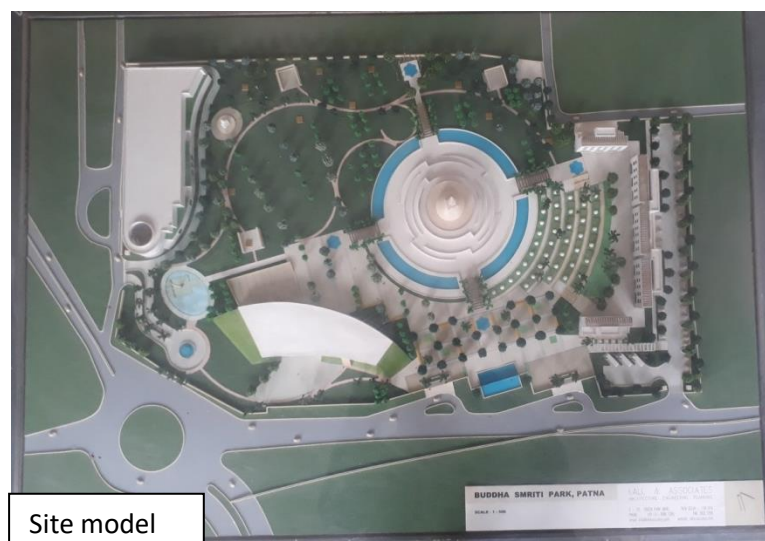
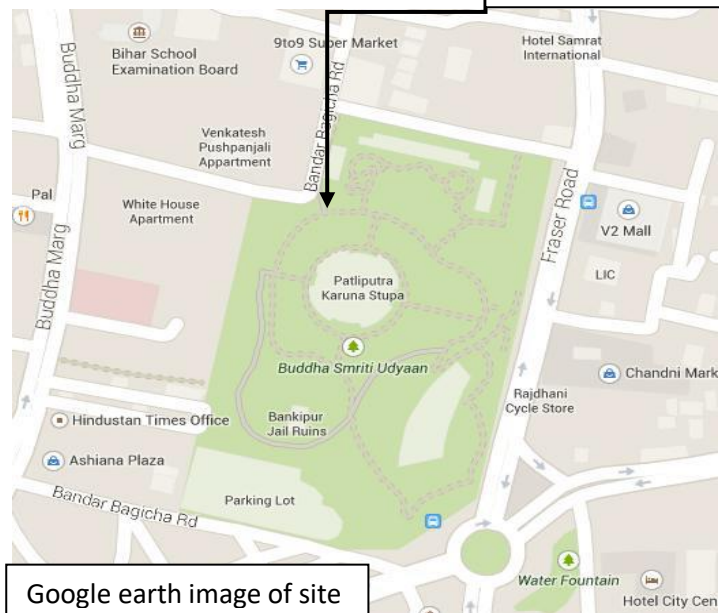
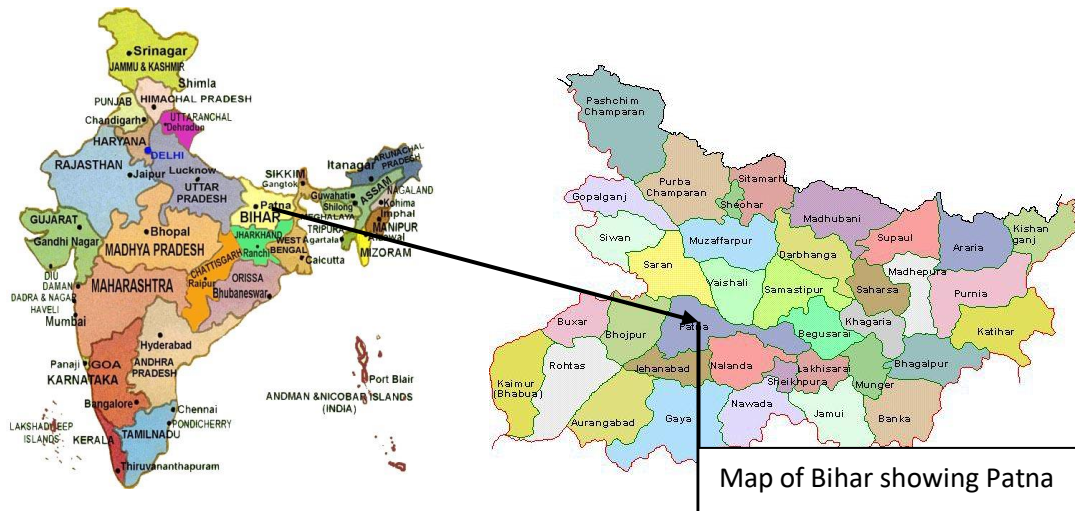
Buddha smriti park also known as Buddha memorial park (as translated in English) is an urban park located on Frazer road near Patna junction in Patna, India. this park has been developed by the Bihar government to commemorate the 2554th birth anniversary of the Buddha .this park was inaugurated by the 14th dalai lama.

The park has been constructed at the place where once historical Bankipore Central Jail of British era existed. After a new central jail was built at Beur on the outskirts of Patna, the old jail become redundant. The central attraction of this park is the Stupa, 200 feet high, situated in the middle of the park. This 22 acre park located in the heart of city house the pot containing holy ashes of Lord Buddha inside the main stupa - Pataliputra Karuna Stupa. Previously the pot containing ashes of Buddha was for display in Patna Museum, pot was earlier excavated from Vaishali.The park will have a museum, where Buddhist relics from Japan, Myanmar, SouthKorea, Sri Lanka and Thailand will be installed.



3.2.2-Site and location

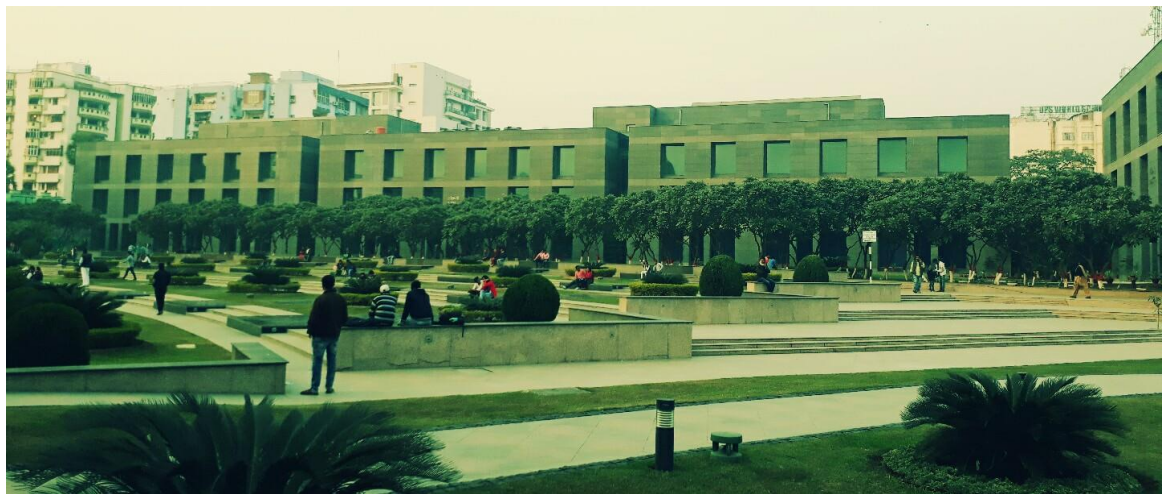
Buddha smriti stupa is located in Patna , The capitol of Bihar.



3.2.3-Main attractions

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 consists of a total of 60 air conditioned cells, each having a view of the Stupa enshrining the sacred relics of Sakyamuni Buddha. It consist of library consisting of books on Buddhism along with a large Audio-Visual Hall. The Hall has been designed to be used by the groups visiting the park.



Park of memories

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. The park symbolically represents the dispersion of Buddhism from Bihar to various regions of the world.



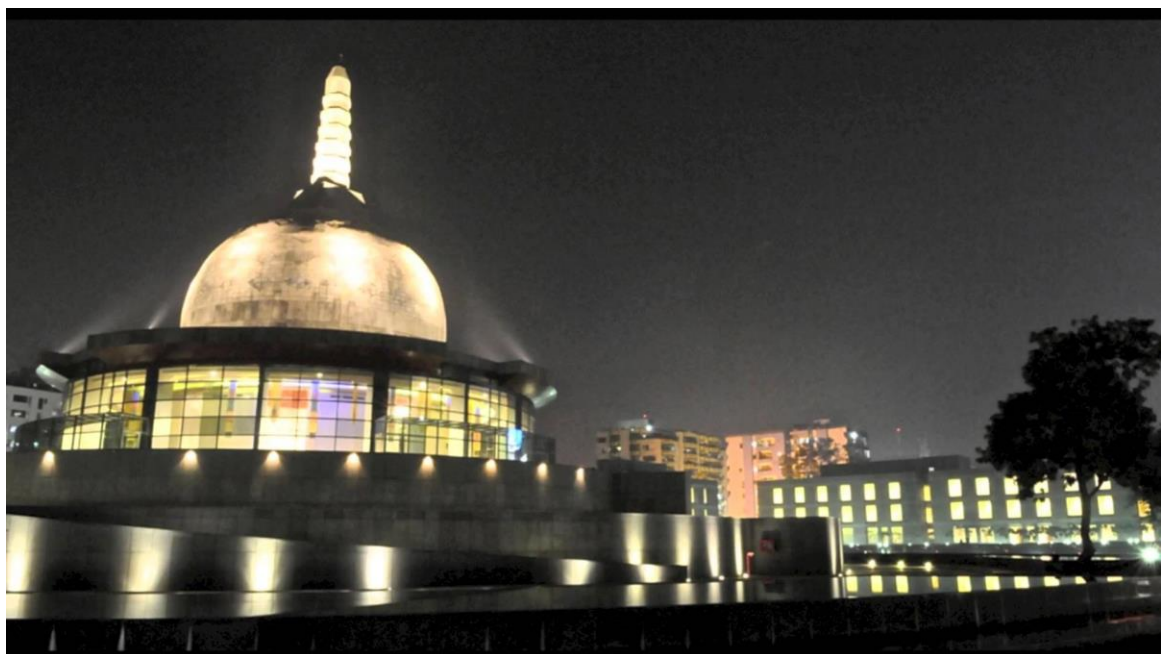
Museum

The Museum building impersonates the free flowing natural form of the Buddhist Cave Monasteries of India that evolved from the earliest examples of Barabar Caves found in Bihar. The museum will showcase the life and times of Lord Buddha through original art effects, 3-D models, audio - visual medium and multimedia presentations.



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.



Night view of stupa



3.2.4-Landscape and murals



Mural on parking building



Mural on generator room



View of park and pond from stupa



View of Stupa from Bodhi tree

3.2.5-INFERENCES:-

MERITS

The park provides peaceful environment for the visitors.

Ramps provides for the physically challenged people.

The thematic green space attracts lots of tourists from all over the world.

Proper entry/exit has been provided

Proper facilities are provided.

Proper security has been provided.

DEMERITS

Buildings in the backdrop of the stupa decreases the focal view of stupa.

Number of seating facility needs to be increased .

Pedestrian pathway are not well connected due to which people used to walk on grass,that is not allowed in the campus.

Perfection of the high stone cladding work is missing.

High maintenance cost.



LITERATURE STUDY-1

3.3-GLOBAL VIPASSANA PAGODA,MUMBAI



3.3.1-Introduction

The global vipassana pagoda is a meditation hall near Gorai,north-west of Mumbai, India. Structure is a meditation hall built out of gratitude to the Buddha, his teaching and the community of monks practicing his teaching.

The Pagoda is also known for being built on the world's largest stone dome without any supporting pillars, at height of ~29 metres and external diameter 94.82-97.46 m. It is, thus, twice the size of the Gol Gumbaz Dome in Bijapur (external diameter ~44m) which had been the World's largest hollow dome. As such the pagoda is is a copy of the Shwedagon Pagoda in Yangon, Myanmar and it is assumed as an an expression of gratitude towards the Myanmar for preserving the practice of Vipassana. The Pagoda also finds a place in the list the **"Seven wonders of Maharashtra"** declared by Maharashtra Tourism Development Corporation (MTDC) in partnership with ABP Majha in June 2013.



3.3.2-General information

Type – Meditation hall

Architectural style – Burmese

Location – Gorai village,Borivali west,Mumbai.

Construction started – 2000

Construction completed – 2008

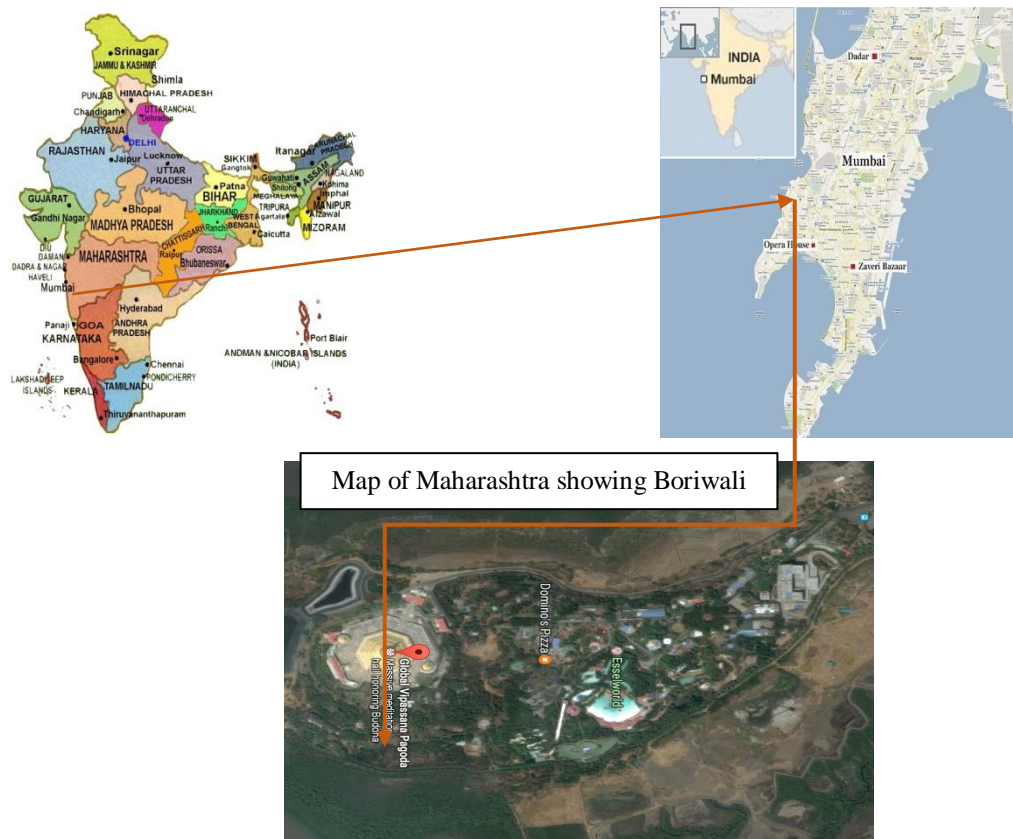
Opened – 8th feb 2009

Structure system- stone dome,with self supporting interlocking stones

Architect – Ar. Prvez dumasia,Mumbai.

Structure engineer- NPPCPL ,Aurangabad M.S.

3.3.3-Site and location



3.3.4-Main attractions

The Global Vipassana Google earth image of global vipassana pagoda structures:



Pagoda dome containing relics of Buddha (complete)

Vipassana meditation centre Dhamma Pattana (complete)

Museum depicting life of the Buddha (Complete)

Two smaller pagodas on the north and south side (complete)

Library and study rooms

Circumambulation path around the dome (complete)

Administration building (complete)

Underground parking

The south pagoda contains 108 meditation cells for use by Vipassana students taking a meditation course at the adjoining meditation centre.

3.3.5-Purpose of the project

Honouring the Buddha

The genuine Buddha relics are enshrined at the top of a large central hall where about 8,000 Vipassana students can sit and meditate jointly, getting advantage of the powerful vibrations emanating from the relics.

Expression of Gratitude

The Global Pagoda is visible proof of the re-awakening of the Buddha's teachings in India, and the acceptance of the teachings around the world. It is an expression of gratitude to Myanmar, the country that preserved Vipassana, the practical essence of the Buddha's Teaching. It embodies our gratitude to U Ba Khin, who enabled each of us today to find the path to liberation.

3.3.6-History of the project

Planning for the construction of the Global Vipassana Pagoda began in 1997, while actual building work started in 2000.



The pagoda consists of three sub-domes. The first and largest dome was completed in October 2006 when bone relics of Gautama Buddha were enshrined in the central locking stone of the dome on 29 October 2006, making it the world's largest structure containing relics of the Buddha.

The relics were originally found in the stupa at Bhattiprolu, Guntur district, Andhra Pradesh, South India.

They have been donated by the Mahabodhi Society of India and the prime minister of Sri Lanka to be kept at the Global Vipassana Pagoda.

The second and third domes sit atop the first dome. Construction of the third dome was structurally completed on 21 November 2008.



3.3.7-Structural design

Total height of the Pagoda: 89.93 m

Clear span of the main dome: 85.15 m

Clear height of the main dome: 26.27 m

Total Masonry stone: 76,500 m³ (192,000 tons)

The internal diameter of the main dome is 85.15 m, which is twice the size of the previously largest hollow stone monument in the world, the dome of St. Pierre of Rome which has 41.47 m diameter.

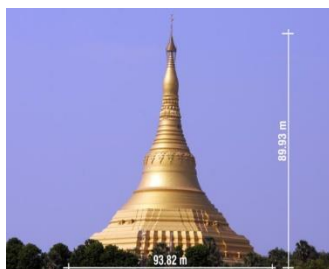
The dome is surrounded by octagonal masonry.

The external diameter of the largest section of the octagonal Pagoda is 102.62 m and the shortest section is 93.82 m. The clear height of the dome is approximately 26.27 metres. The height of the building is 89.93 meters.

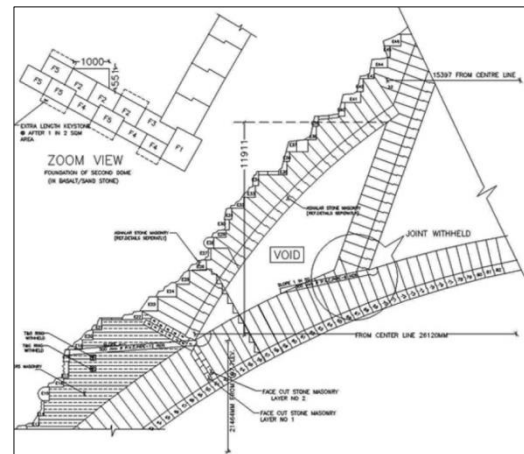
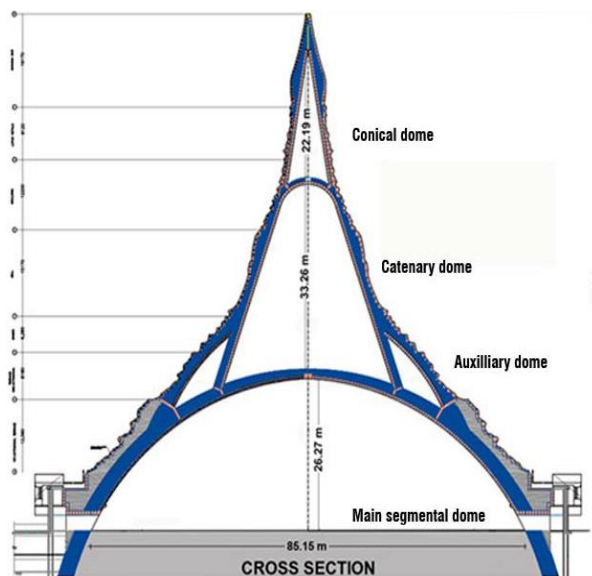
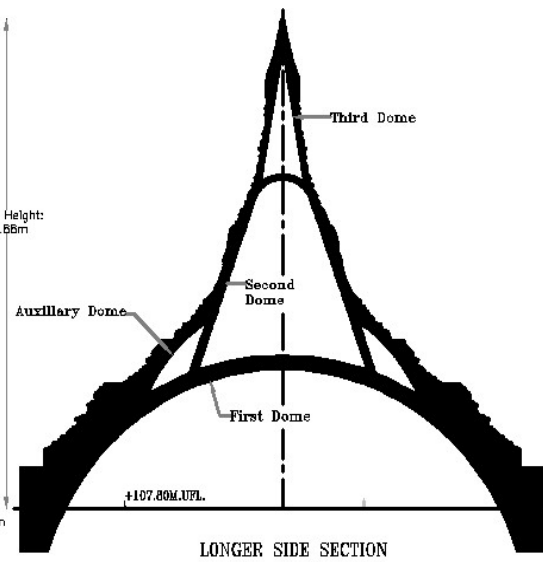
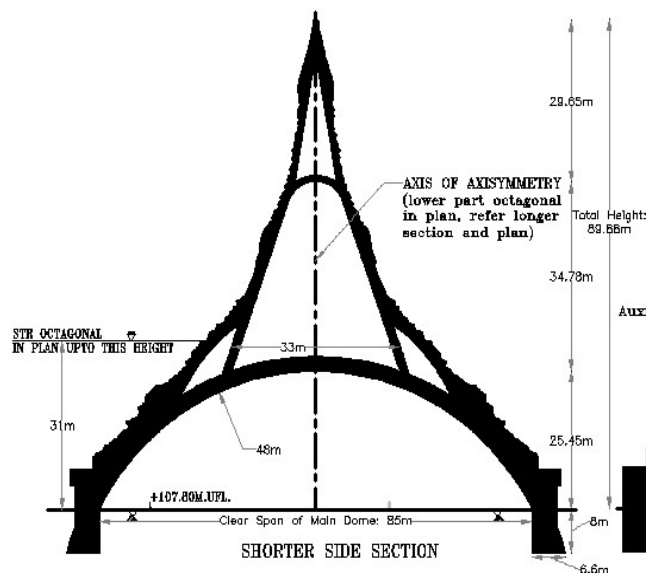
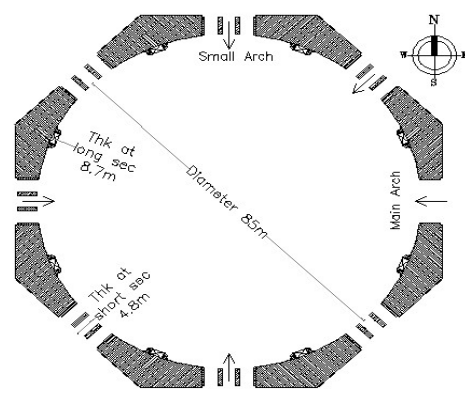
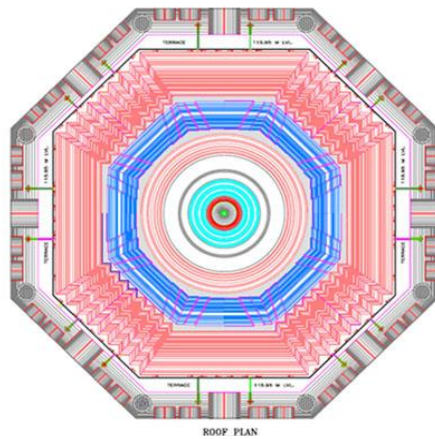
The pagoda consists of a main segmental dome of 85.15 m. A centenary dome sits above the main dome and is surrounded by an auxiliary dome. The top of the structure is crowned by a conical dome.

Pagoda dome containing relics of Buddha

The center of the Global Vipassana Pagoda contains the world's largest stone dome built without any supporting pillars. The height of the dome is approximately 29 metres, while the height of the building is 96.12 meters, which is twice the size of the previously largest hollow stone monument in the world, the Gol Gumbaz Dome in Bijapur, India. External diameter of the largest section of the dome is 97.46m and the shorter section is 94.82m. Internal diameter of the dome is 85.15m. The inside of the pagoda is hollow and serves as a very large meditation hall with an area covering more than 6000 m² (65,000 ft²). The massive inner dome seats over 8000 people



3.3.8-Plan and sections



3.3.9-Other structures

Myanmar Gate

The Myanmar Gate is a massive entrance arch to the Global Vipassana Pagoda complex, from the under-construction MMRDA road.

Seven tiers will rise from the roof of the arch to the top. Two side entrances will act as associate entrances as well. It is done in intricate Burmese designs.



Bell Tower

The Bell tower is an open structure designed in the traditional Burmese architecture holding a massive bell. The bell, donated by the people of Myanmar, was cast there and imported to India. It is roughly 14 MT in weight and 8' high. The RCC pillars holding up the rod and the bell have been decorated with four 'deva' like sculptures surrounding the bell, each about 14' high. The complete tower has been made up in intricate designs reflecting Burmese culture.



3.3.10-Materials

Basalt- The foundation of the dome consists of basalt.

Sandstone- The dome itself is made from sandstone imported from Rajasthan. Individual blocks of sandstone weigh 600-700 kg. each. They are kept in place due to the unique design of the bricks. Each of the bricks interlocks with the ones adjacent to it and lime mortar is used to fill in any remaining gaps.

Marble- Circumambulation path is laid in marble.

Gold- The spire is covered in real gold. The rest of the pagoda is covered in gold paint.



3.3.11-Inferences

Merits

Form created is expectably good.

Structure can be seen from distance.

World's largest stone dome without any supporting pillar.

Good use of interlocking stone.

Demerits

Lack of landscaping.

More beautification is required.



LIBRARY STUDY AND STANDARDS

Meditation – self regulation of attention

Meditation is a mental discipline by which one attempts to get beyond the conditioned, "thinking" mind into a deeper state of relaxation or awareness. It often involves turning attention to a single point of reference.

Different meditative disciplines encompass a wide range of spiritual practices which may emphasize different goals -- from achievement of a higher state of consciousness, to greater focus, creativity or self-awareness, or simply a more relaxed and peaceful frame of mind.

1-Types of meditation

We can meditate in various ways. The technique of meditation may vary but the intention of it always remains the same. Following are the different techniques of meditation.

1. Indoor Meditation & Outdoor meditation.
2. Concentration Meditation & Mindfulness meditation.
3. Sitting Meditation & Walking Meditation.
4. Individual Meditation & Group Meditation.

.2-Conclusions

The form of the meditation hall has to be such so that it creates a good environment and positive energy in the meditating area

Need a separate place (HALL) for beginner meditators and separate individuals space for expertise in meditation

Need to create a space i.e. an environment in which each component itself act as a meditation space from entrance to each and every place.

Need to create a meditation walking spaces. The landscape area shall also contribute to individual's meditation as Labyrinth.

The Meditation area shall have something that creates a concentration to the meditator which could attain a stage of mindfulness.

3-Factors for creating an meditation area

A quiet location. -Meditation is usually practiced in a quiet place with as few distractions as possible. This can be particularly helpful for beginners.

A specific, comfortable posture- Depending on the type being practiced, meditation can be done while sitting, lying down, standing, walking, or in other positions.

A focus of attention. - Focusing one's attention is usually a part of meditation. For example, the meditator may focus on a mantra (a specially chosen word or set of words),



an object, or the sensations of the breath. Some forms of meditation involve paying attention to whatever is the dominant content of consciousness.

.4-What is Buddhist meditation?

In Buddhism the person meditating is not trying to get into a hypnotic state or contact angels or any other supernatural entity. Meditation involves the body and the mind. For Buddhists this is particularly important as they want to avoid what they call 'duality' and so their way of meditating must involve the body and the mind as a single entity. In the most general definition, meditation is a way of taking control of the mind so that it becomes peaceful and focused, and the meditator becomes more aware.

The purpose of meditation is to stop the mind rushing about in an aimless (or even a purposeful) stream of thoughts. People often say that the aim of meditation is to still the mind.

There are a number of methods of meditating - methods which have been used for a long time and have been shown to work. People can meditate on their own or in groups. Meditating in a group - perhaps at a retreat called a **sesshin** or in a meditation room or **zendo**.

5-Factors affecting a meditating space

1.Colour

Color has been the subject of much research which affects on our cellular structure, brain, nervous system, feelings and the physical body. Color is light and light is nutrition for the human body as it absorbs and draws the subtle energy within its cellular structure. What we may have forgotten is that color is more than just a sensation or wavelength, but is a living intelligence with qualities.

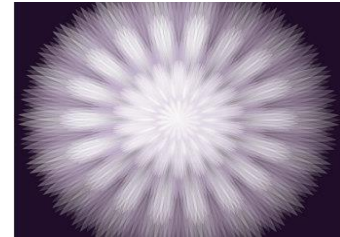
Colors and lighting play a vital role in meditation. They both can act as an element of distraction as well as an element of ease. Excessively bright and disturbing must not be used. Generally cool colors are selected for a meditating area. The colors like red, orange are not used that much for it can be distracting. The most preferred colors are blue, white, grey, yellow and violet.

Blue: It is believed that Blue is the first colour that a person can see when he achieves Nirvana. Blue is the Spirit of Truth. This color inspires, brings faith and devotion, peace, inner knowledge, and power into our being. It is also good for pain reduction, calming mind and nerves, throat conditions and insomnia.



Yellow: Yellow is the Spirit of Wisdom and Knowledge. This color brings the qualities of understanding, judgment, and wisdom. You gain clarity and brilliance, joy and brightness in your life. This color activates motor nerves, stimulates the mind, and is good for exhaustion, arthritis and activating the lymphatic system.

White: White encompasses all colors and brings the qualities of purity, discipline and joy. It can be used for any. It is a color to use for divine realization, humility and creative imagination



2.Acoustics

Acoustical treatment is very important in meditation hall as we know that even a single source of sound might be the reason for disturbance. Proper acoustical condition can be achieved by:

Proper planning:

Segregating noise producing zone from this area is the most convenient way of achieving good acoustics in a meditation hall. Buffer spaces must be created using trees, void or screen walls.

Material:

Use of proper sound absorbing and materials on the walls, roofs and floor will definitely decrease unwanted external noise.

6-Meditation hall-Standards

The area of the meditation hall shall be calculated assuming 15 - 27 sq ft per person, excluding the doorways, aisle and stage area.

The height of the meditation hall shall be minimum 4 m .

The stage(if provided) shall be minimum 2.5 m wide and, 450mm high from the floor of the hall. But under no circumstances it shall be higher than 650 mm from floor level.

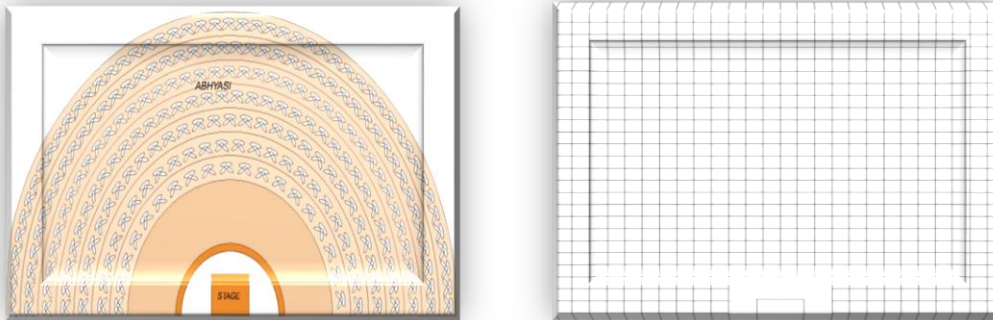


Individual meditation

For any enclosure for a comfortable environment for meditating - Minimum distance between 2 opposite walls is to be 2.5 m .

Collective meditation

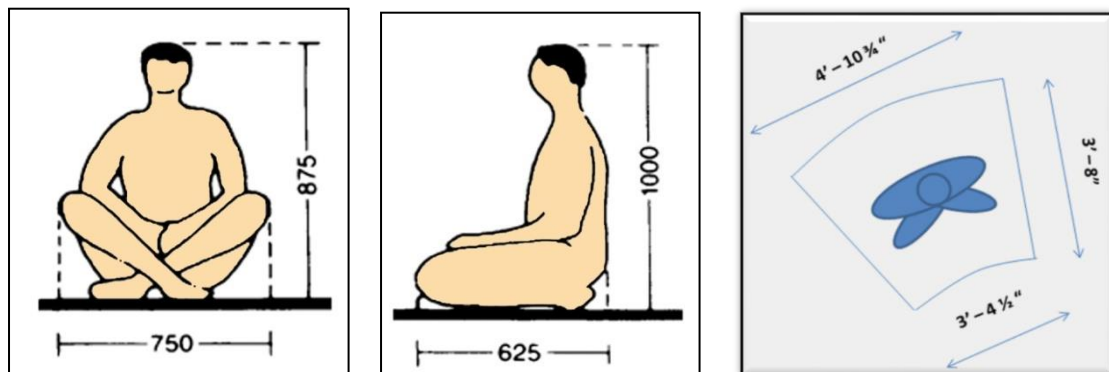
This can either be done in a circular or square layout.



Area Requirement

The area required for individual meditation is around 15-27sq ft per person.

The different standards required for different postures and other anthropometrical data is as under:



Sight lines

Facial expressions are not plainly recognizable at distance of more than 50' – 66' (20m) from stage.

Maximum distance of view shall be 22 m – 40 m .

Containment of audience within 130 degree angle peripheral

Spread of vision will help promote maximum visual and aural communication.

The audience will not choose beyond a line approximately

100 degrees to the curtain at the side of the proscenium.



7 Administration standards

The office of the director and several staffs are located in admin. these rooms need to be well lightened and ventilated naturally.

meeting room:-

minimum capacity 10

Should have separate lounge

Should be directly access from entrance foyer

furniture should not be fixed, space must be flexible.

8-Cafeteria standards

Restaurants should be planned so that variety of seating arrangement can be achieved.

Ambience is an important part in restaurant design

Decoration, lighting should be a integral part of restaurant design

Large regular spaces should be broken up in small more intimate areas.

Changes of level not usually favoured by caterers but acceptable providing, they may positive contribution to design. Do not involve more than 2 or 3 steps and main restaurant should be same level as kitchen

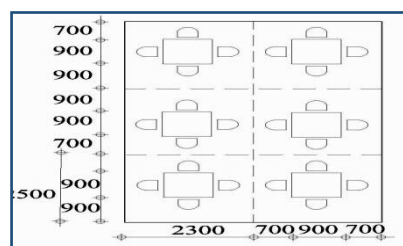
area requirement:

Per Seat: 1480mm-2150mm

Ratio of service area to total area: 25-50%

Net kitchen area: 15-25%

Service aisles- not less than 900mm-1350mm



Square table layout

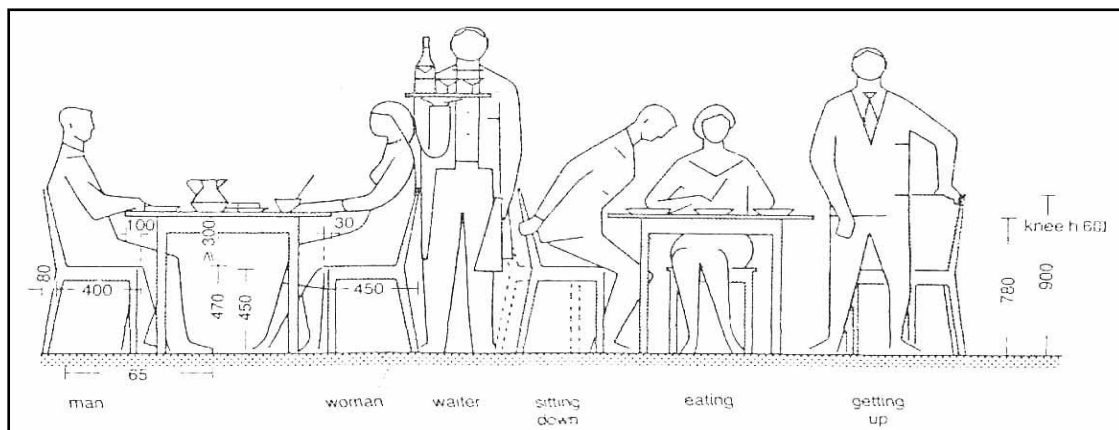


number of seats	table size: drinking mm	table size: eating mm
1	450 to 600	600 to 700
2	600 square	750 square
4	750 square —	900 x 950 1500 x 750
6	—	1400 x 950 1700 x 750
8	—	1750 x 900 2300 x 750

18.6 Recommended rectangular table sizes relating to place numbers

number of seats	table size: drinking mm	table size: eating mm
1	450 to 600	750
2	600	850
4	900	1050
6	1150	1200
8	1400	1500

18.7 Recommended circular table sizes for various place numbers



TYPE OF RESTAURANT	AREA REQUIRED SQ.M/ PERSON
1.SNACK BAR SERVICE	1.50-2.20 (including counter and cooking)
2.CAFE SERVICE	0.83 Sq.M/Person
3. SELF SERVICE CAFETERIA	1.4-1.7
4. SPECIALITY RESTAURANT	Space requirement vary widely



9-Library

Reading areas

The recommended size of each individual table is 900 X 600 mm. if

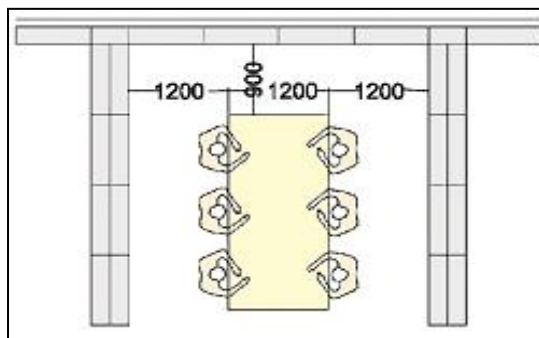
tables are arranged in rows this will have to be increased to 900 X900 mm.

Each reader allowance in reading area should be 2.3 m² giving him the share of circulation within the room.

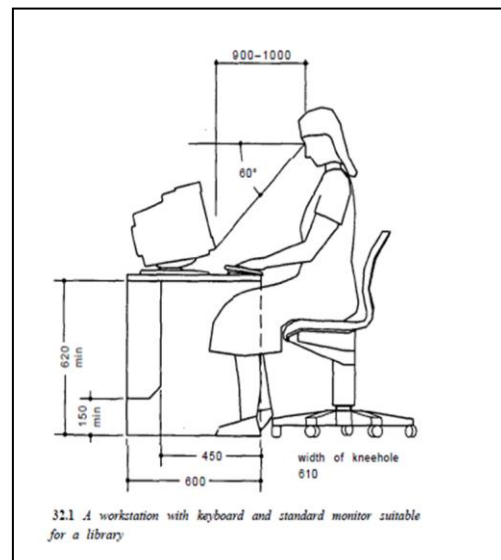
A long table can accommodate up to 12 readers: the width of such a table should be 1200mm.

Seating should not be allowed at the end of the table.

It is recommended that long tables should have central division.



Recommended minimum clearance around table



Closed rack

The shelving should provide the maximum storage of books with minimum use of space.

This Means Island should be double sided stacks, with single sided along the perimeter walls.

The distance between stack will be dictated by access of book trolley

The bottom shelf in closed book shack can be as near to the floor as possible (75mm) with top shelf not higher than 1.9m, thus preferred total height of stack 2.3m (7 shelves total).



10.(a)-Residential area/Rooms

Rooms are to be provided for visitors if they indent to stay and attend meditation courses

Room sizes vary from 4m x 4m to 5m x 5m plus toilets.

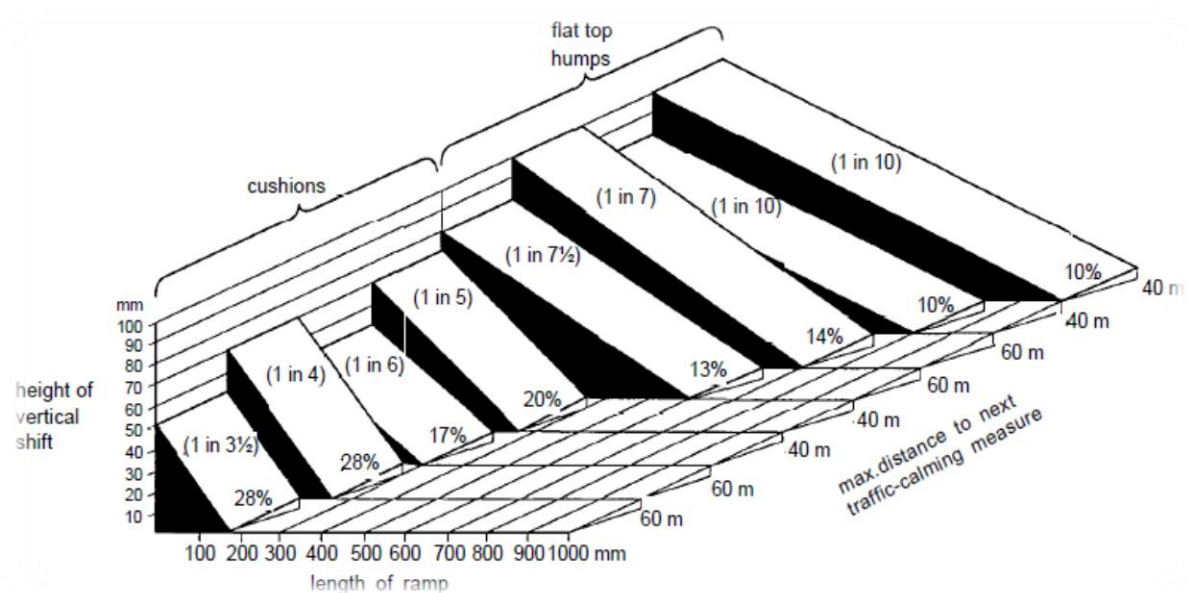
Respective units may be arranged in pairs or cluster around a central service core.

Bathroom / Toilet area = 3.5 sq m They should be well ventilated

10(b)-RAMPS

Ramps may be straight, curved or a combination. No single ramp system is best for all applications.

The choice should be based on the site shape and dimensions and parking demand characteristics. Ramps may be one-way or two-way



.11- Parking standards

Parking lots, exclusive of drivers for entering them, require 350 sq. ft as a rough preliminary figure. The area per car varies from 280 sq. ft to 585 sq. ft.

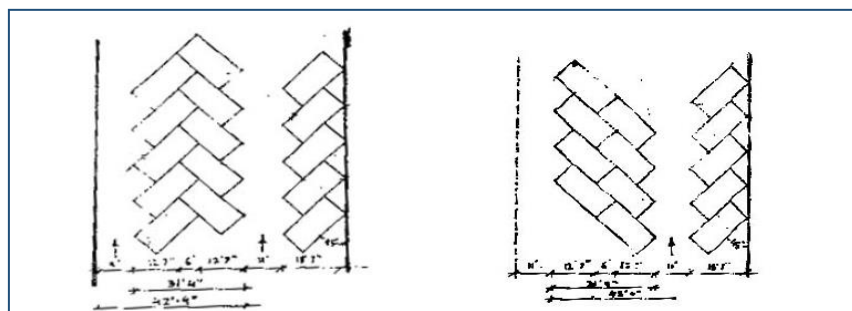
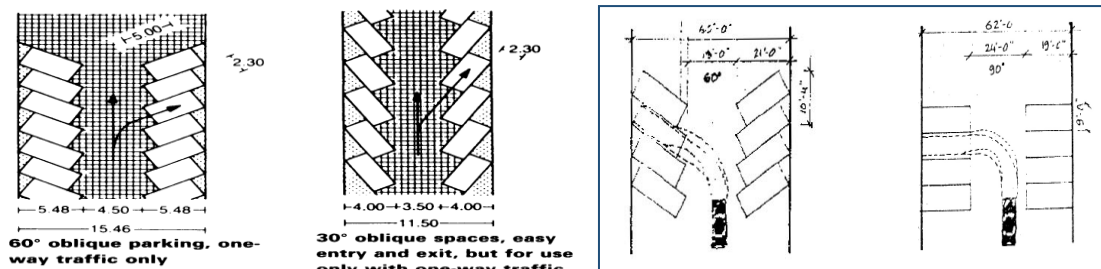
A central drive way with two rows of cars and 90 degree parking gives the best economy. Diagonal parking is easier for the driver reduces driveway width but require more space.

In designing parking spaces, end stalls should be about 1 ft. wider than usual.



Parking spaces under building access drives should be 20 ft. wide for one-way traffic. If a restricted site frontage requires a right angle turnoff, the drive way should be 25 ft. wide and the curb should have a 30 ft. radius.

Type of vehicle	Length (m)	Width (m)	Height (m)	Turning circle radius (m)
Motorcycle	2.20	0.70	1.00	1.00
Car				
• Standard	4.70	1.75	1.50	5.75
• Small	3.60	1.60	1.50	5.00
• Large	5.00	1.90	1.50	6.00
Fire engine	6.80	2.50	2.80	9.25
Refuge collection vehicle	7.64	2.50	3.30	7.80
Furniture van	9.50	2.50	2.80	9.25
Standard vehicle - bus	11.00	2.50	2.95	11.20



Possible arrangements of parking



CHAPTER 4-SITE ANALYSIS

4.1-The site

The site consists of an area of 70 acres and has unobstructed views of the existing stupa and temples. It is located on a latitude of 25.6838 degree north and longitude of 85.3550 degree east.

The site has very strong social and cultural potential.

This site is a part of buddhist heritage.

The site is easily accessible and is very near to the capital of bihar.

4.2-Potential of the site

Due to orientation and shape of the site, there is scope to take maximum advantage of south sun during winters, and provides vegetation according to the microclimatic requirement.

4.3-Mode of transport

Vaishali can be easily approached by road transport.

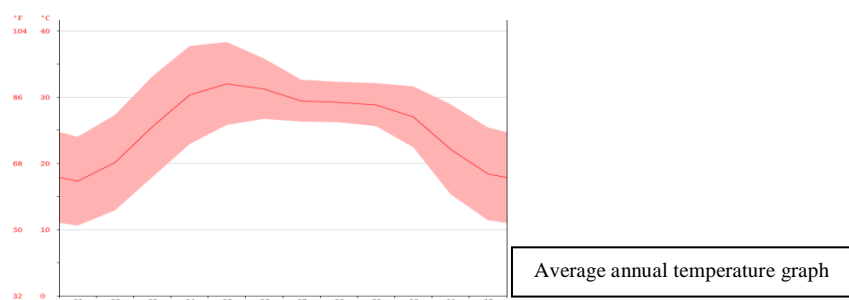
Nearest railway station is Hajipur which is 40 km from the site. & Vaishali railway station is in under construction stage.

The distance from Patna the state capital is 55 km which is approached by road.

The nearest airport is Jay Prakash Narayana Airport at Patna.

4.4-Climatic condition

Vaishali has a humid subtropical climate which has extremely hot summers from late March to early June. The monsoon season starts from middle of June to late September when the climate is warm and humid. A mild winter season commences from November to February.



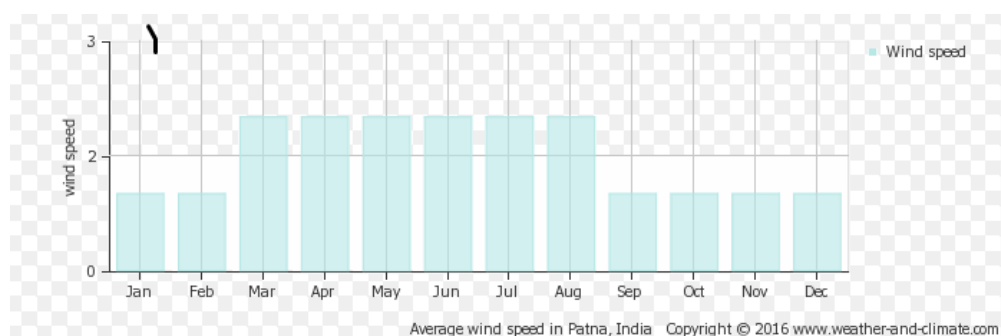
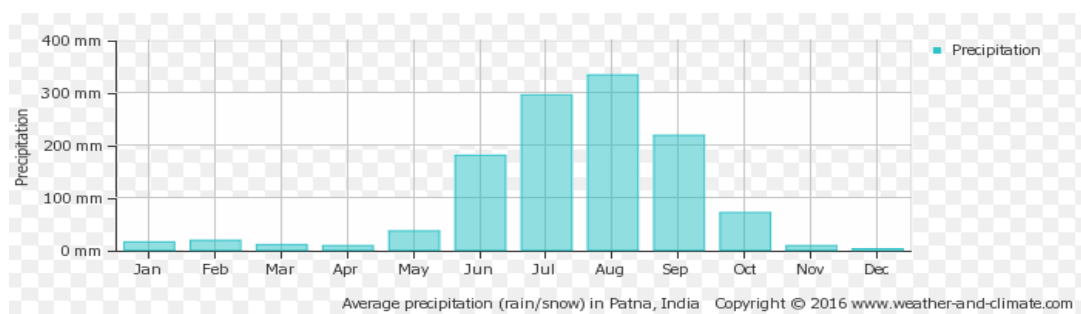
The climate of the district is sub-tropical to sub-humid. the winter temperature ranges varies from 16 to 4 degree celcius whereas summer temperature rises upto 40 dc.

The relative humidity is at its minimum during april and may and maximum during july and august it ranges between 60 to 90%.

The average annual rainfall in the district is 1168mm .the district receives 85% of the railfall from south west monsoon.the south west monsoon extends from the middle of june to end of december.the district receives 60% of the railfall during july and august month of the year.

Climate data for Hajipur													
Month	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Year
Average high °C (°F)	23.6 (74.5)	26.3 (79.3)	32.8 (91)	33.8 (92.8)	38.6 (101.5)	36.4 (97.5)	32.8 (91)	32.2 (90)	32.2 (90)	31.8 (89.2)	28.8 (83.8)	24.9 (76.8)	31.18 (88.12)
Daily mean °C (°F)	17.1 (62.8)	19.6 (67.3)	25.4 (77.7)	28.3 (82.9)	32.2 (90)	31.6 (88.9)	29.6 (85.3)	29.4 (84.9)	29.1 (84.4)	27.2 (81)	22.2 (72)	18.1 (64.6)	25.82 (78.48)
Average low °C (°F)	10.7 (51.3)	13.0 (55.4)	18.1 (64.6)	22.9 (73.2)	25.9 (78.6)	26.9 (80.4)	26.5 (79.7)	26.6 (79.9)	26.1 (79)	22.7 (72.9)	15.7 (60.3)	11.4 (52.5)	20.54 (68.98)
Average precipitation on mm (inches)	15 (0.59)	6 (0.24)	5 (0.2)	8 (0.31)	27 (1.06)	137 (5.39)	266 (10.47)	259 (10.2)	195 (7.68)	66 (2.6)	6 (0.24)	3 (0.12)	993 (39.1)

Source: Climate table (average high and low) and average precipitation²²⁸



4.5-Topography

The site is located in the gangatic plains along narayani river is allmost plain without any undulations.

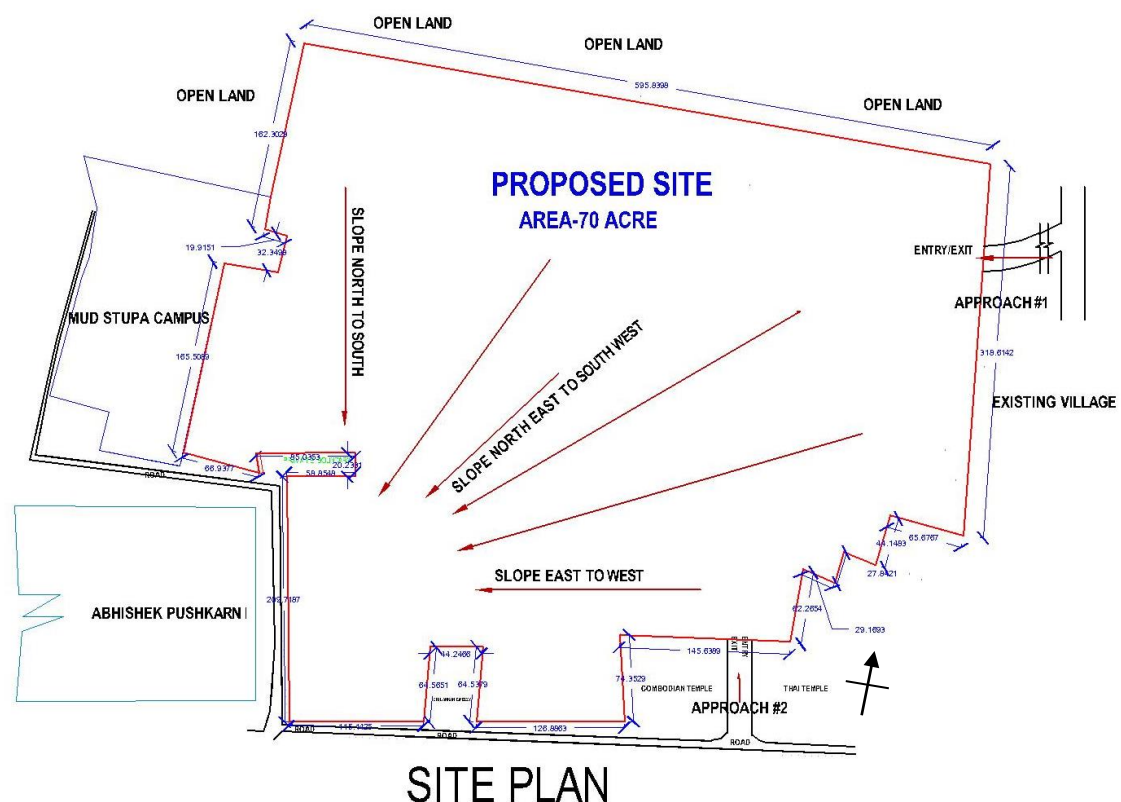
4.6-Soil condition

The site is located on the alluvial plains of the ganga basin. according to the central ground water board.vaishali district is characterised by the wide variety of soils which can be broadly categorise into two catogaries according to us survry in 1975

1)**Entisoils**-they are younger alluvial soils locally known as balsundari.they are deficient in nitrogen,phosphoric acid but generally rich in potassh and lime.the soil is most fertile and most suitable for cultivation of high yielding crops like sugercane and wheat.

2)**Incetisoils**- suitable for paddy.the soil is richer in lime than entisols.percentage of phosphoric acid and potassh is high in this type of soil.

4.6-Proposed site plan



SITE PLAN



4.7-Around the site

1)avishek pushkarni sarovar

It is an ancient tank and believed that the king of ancient kingdom had to be first anointed before their coronation with the sacred water of this holy sarovar.



2)buddha relic stupa

this is the one amongst the eight original relic stupas built over the corporeal remains of buddha.

4)Asoka pillar

5)Bhagwan mahavir birth place(temple)

6)Thai temple

7)Vietnaam temple

8)Vaishali musium

9)Srilankan embessy



Vietnaam temple

Relic stupa



CHAPTER 5-CONCEPT

5.1-Concept derivations

The concept for the Theme Park is derived from five different entities. Or we can say it is a juxtaposition of five different concepts namely:

1. The Dharma Wheel
2. The Conch Shell
3. The Two Golden Fish
4. Footprint Of Buddha
5. Stupa
6. Bodhi leave
7. bodhi tree branches
8. Sunya concept

The concept derivation is now discussed in detail:



INTRODUCTION

FROM THE HEART OF BIHAR'S BUSTLE CITY VAISHALI, RAISES THE TEACHINGS OF GAUTAMA BUDDHA. SITUATED IN A CITY WHICH IS PULSATING THE LIFE OF MILLIONS THROUGH BUDDHA'S TEACHING, THE PARK IS DEDICATED TO THE LIFE OF GAUTAMA BUDDHA. ADORNING VAISHALI'S CITYSCAPE, THIS PARK WOULD BE A CENTRE TO EXPERIENCE THE PHILOSOPHIES AND TEACHINGS OF BUDDHA, AND ULTIMATELY IT WOULD BE A PLACE TO EDIFY THE MIND AND PURIFY THE HEART THROUGH MEDITATION.

IN VAISHALI'S TOURISM MAP, THIS PARK IS GOING TO BE A BENCHMARK WHERE PEOPLE NOT ONLY FROM THIS BUT ACROSS THE GLOBE DESPITE OF THEIR DIFFERENT RELIGION, CULTURE, CASTE & BACKGROUND WILL COME TO CONNECT WITH THEIR ZENITH.

THE EIGHT NOBLE PATH OF BUDDHISM:
RIGHT VIEW-VIEWING REALITY AS IT IS, NOT JUST AS IT APPEARS TO BE.

RIGHT INTENTION- INTENTION OF RENUNCIATION, FREEDOM AND HARMLESSNESS.

RIGHT SPEECH- SPEAKING IN A TRUTHFUL AND NON-HURTFUL WAY.

RIGHT ACTION- ACTING IN A NON-HARMFUL WAY.
RIGHT LIVELIHOOD- A NON-HARMFUL LIVELIHOOD.

RIGHT EFFORT- MAKING AN EFFORT TO IMPROVE.

RIGHT MINDFULNESS- AWARENESS TO SEE THINGS FOR WHAT THEY ARE WITH CLEAR CONSCIOUSNESS.

CONCENTRATION- CORRECT MEDITATION OR CONCENTRATION.



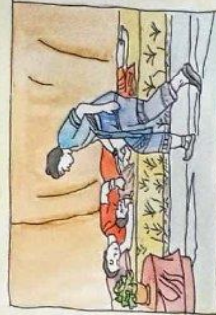
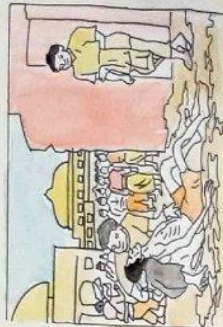
RELICS

AFTER HIS DEATH, BUDDHA'S CREMATION RELICS WERE DIVIDED AMONGST 8 ROYAL FAMILIES AND HIS DISCIPLES. CENTURIES LATER THEY WOULD BE ENSHRINED BY KING ASOKA INTO 84,000 STUPAS. MANY SUPERNATURAL LEGENDS SURROUND THE HISTORY OF ALLEGED RELICS AS THEY ACCOMPANIED THE SPREAD OF BUDDHISM AND GAVE LEGITIMACY TO RULERS.

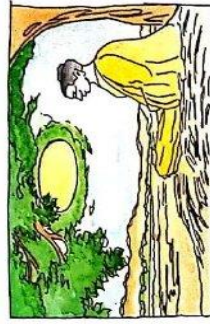
BUDDHISM.

THE PHILOSOPHY SPECULATION OF LIFE HAS BEEN PREVALENT IN OUR COUNTRY SINCE VEDIC PERIOD AND ITS MANIFESTATION COULD EASILY BE OBSERVED EVEN TODAY. BUT UNFORTUNATELY ONE OF EARLIEST SYSTEMISED PHILOSOPHIC SPECULATION IN INDIA BUDDHISM IN NEAR EXTINCTION DESPITE IT BEING STILL PRACTICED WIDELY IN OTHER PARTS OF ASIA. BUDDHISM IS BASED ON THE TEACHING OF SIDDHARTH GAUTAMA AND EXISTS TO THE PRESENT DAYS. THE TEACHING OF BUDDHA IS EVOLVED OVER A LONG PERIOD OF TIME, SPREADING FROM THE INDIAN SUBCONTINENT INTO OTHER PARTS OF ASIA AND ACROSS THE GLOBE.

L I F E O F G A U



T A M B U D D H A



FOUR NOBLE TRUTHS:-

AFTER A REPUTED 49 DAYS OF MEDITATION, AT THE AGE OF 35, HE IS SAID TO HAVE ATTAINED ENLIGHTENMENT.

DUKKHA (SUFFERING, INCAPABLE OF SATISFYING, PAINFUL) IS AN INNATE CHARACTERISTIC OF EXISTENCE WITH EACH REBIRTH.

SAMUDAYA (ORIGIN, CAUSE) OF THIS DUKKHA IS THE "CRAVING, DESIRE OR ATTACHMENT"

NIRODHA (CESSATION, ENDING) OF THIS DUKKHA CAN BE ATTAINED BY ELIMINATING ALL "CRAVING, DESIRE, AND ATTACHMENT"

MAGGA (PATH, NOBLE EIGHTFOLD PATH) IS THE MEANS TO END THIS DUKKHA

THEME PARK= THEME + PARK

THEME REFERS TO AN IDEA THAT PERVADES A WORK OF ART OR LITERATURE. PARK MEANS A LARGE AREA OF LAND USED FOR RECREATION THAT IS A PLACE USED FOR ENJOYMENT, PLEASURE, RELAXATION, REFRESHMENT ETC.

THEME PARK CAN BE EXPLAINED AS A LARGE AREA OF LAND WITH A UNIFYING SETTING OR IDEA. SUCH PARK SHOULD BE DESIGNED AROUND A CENTRAL THEME OR DIVIDED INTO AREA WITH DIFFERENT THEMES.

THEME PARK ON THE LIFE OF GAUTAMA BUDDHA IS A PARK WHICH WILL BE USED FOR PLEASURE, LEISURE, RELAXATION, AND REFRESHMENT WITH A UNIFYING SETTING OR IDEAS OF GAUTAMA BUDDHA'S LIFE.



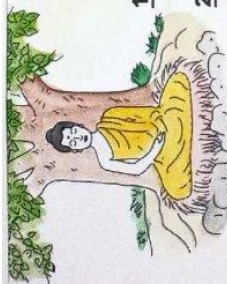
ARCHITECTURAL CHARACTER: THE VARIOUS INDIAN STYLE ARE DIVIDED WITH APPROXIMATE DATES AND LOCALITIES, THE PERIODS HOWEVER, THE BUDDHIST STYLE (BC 250 - AD 750) FREQUENTLY OVERLAPPING INDIA (NORTH OF DECCAN) AND CEYLON



CONCEPT

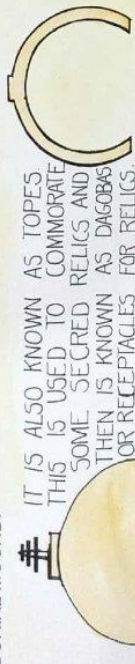
THE CONCEPT FOR THE THEME PARK IS DERIVED FROM FIVE DIFFERENT ENTITIES. OR WE CAN SAY IT IS A Juxtaposition OF FIVE DIFFERENT CONCEPTS NAMELY:

1 BODHI TREE BRANCHES AND LEAVES



THE WORD "STUPA" IS SAID TO HAVE BEEN DERIVED FROM THE SANSKRIT ROOT "STU" MEANING "TO WORSHIP". THE FIRST AND MOST FUNDAMENTAL OF BUDDHIST ARCHITECTURAL MONUMENTS, THE BUDDHIST STUPA SERVES AS A MARKER FOR A SACRED SPACE, A SYMBOLIC REPRESENTATION OF THE BUDDHA'S BURIAL MOUND.

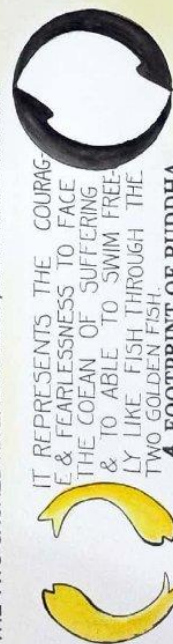
2 THE STUPA



IT IS ALSO KNOWN AS TOPES. THIS IS USED TO COMMEMORATE SOME SACRED RELICS AND THEN IS KNOWN AS DAGOBAS OR RECEPTACLES FOR RELICS.

3 TWO GOLDEN FISH

IN BUDDHISM, THE GOLDEN FISHES SYMBOL CONSISTS OF TWO FISHES, WHICH USUALLY APPEAR STANDING VERTICALLY WITH HEADS TURNED INWARDS TOWARDS EACH OTHER. THE PAIR OF FISHES ORIGINATED AS AN ANCIENT PRE-BUDDHIST SYMBOL OF THE TWO SACRED RIVERS OF INDIA, GANGA AND YAMUNA.

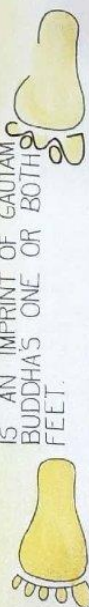


IT REPRESENTS THE COURAGE & FEARLESSNESS TO FACE THE OCEAN OF SUFFERING & TO ABLE TO SWIM FREELY LIKE FISH THROUGH THE TWO GOLDEN FISH.

4 FOOTPRINT OF BUDDHA

THE FOOTPRINTS OF THE BUDDHA SYMBOLIZE THE BUDDHA'S PRESENCE. AS THEY ARE BELIEVED TO BE THE IMPRINTS WHERE THE BUDDHA ACTUALLY TOUCHED THE GROUND. THE FOOTPRINTS OF THE BUDDHA (BUDDHAPADA) ARE ONE OF THE EARLY REPRESENTATIONS OF THE BUDDHA IN THE ANTIQUIC (NO STATUES) STAGE OF BUDDHIST ART.

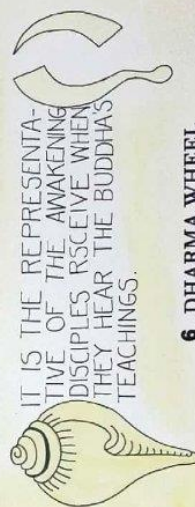
THE FOOTPRINT OF BUDDHA IS AN IMPRINT OF GAUTAMA BUDDHA'S ONE OR BOTH FEET.



BODHI TREE IS RECOGNISED BY ITS HEART SHAPED LEAVES.

5 CONCH SHELL

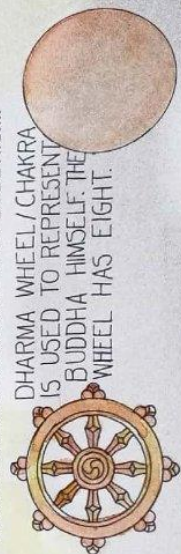
IN BUDDHISM, THE CONCH SHELL (SANSKRIT SHANKHA; TIBETAN DUNG DKAR) HAS SURVIVED AS THE ORIGINAL HORN TRUMPET SINCE TIME IMMEMORIAL. TODAY, IN ITS GREATLY TAMED AVATAR, THE CONCH IS USED IN TIBETAN BUDDHISM TO CALL TOGETHER RELIGIOUS ASSEMBLIES. DURING THE ACTUAL PRACTISE OF RITUALS, IT IS USED BOTH AS A MUSICAL INSTRUMENT AND AS A CONTAINER FOR HOLY WATER.



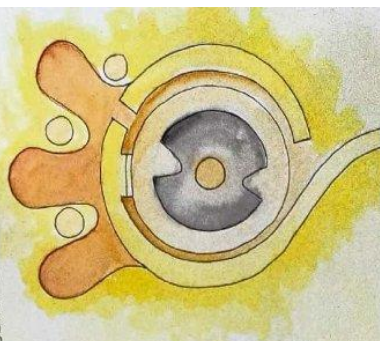
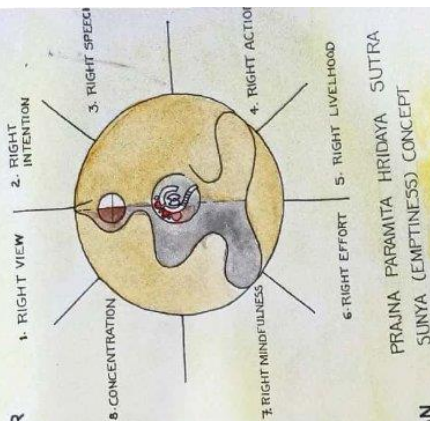
IT IS THE REPRESENTATIVE OF THE AWAKENING DISCIPLES RECEIVE WHEN THEY HEAR THE BUDDHA'S TEACHINGS.

6 DHARMA WHEEL

THE DHARMA WHEEL, OR DHARMACHAKRA IN SANSKRIT, IS ONE OF THE OLDEST SYMBOLS OF BUDDHISM. AROUND THE GLOBE IT IS USED TO REPRESENT BUDDHISM IN THE SAME WAY THAT A CROSS REPRESENTS CHRISTIANITY OR A STAR OF DAVID REPRESENTS JUDAISM. IT IS ALSO ONE OF THE EIGHT AUSPICIOUS SYMBOLS OF BUDDHISM.

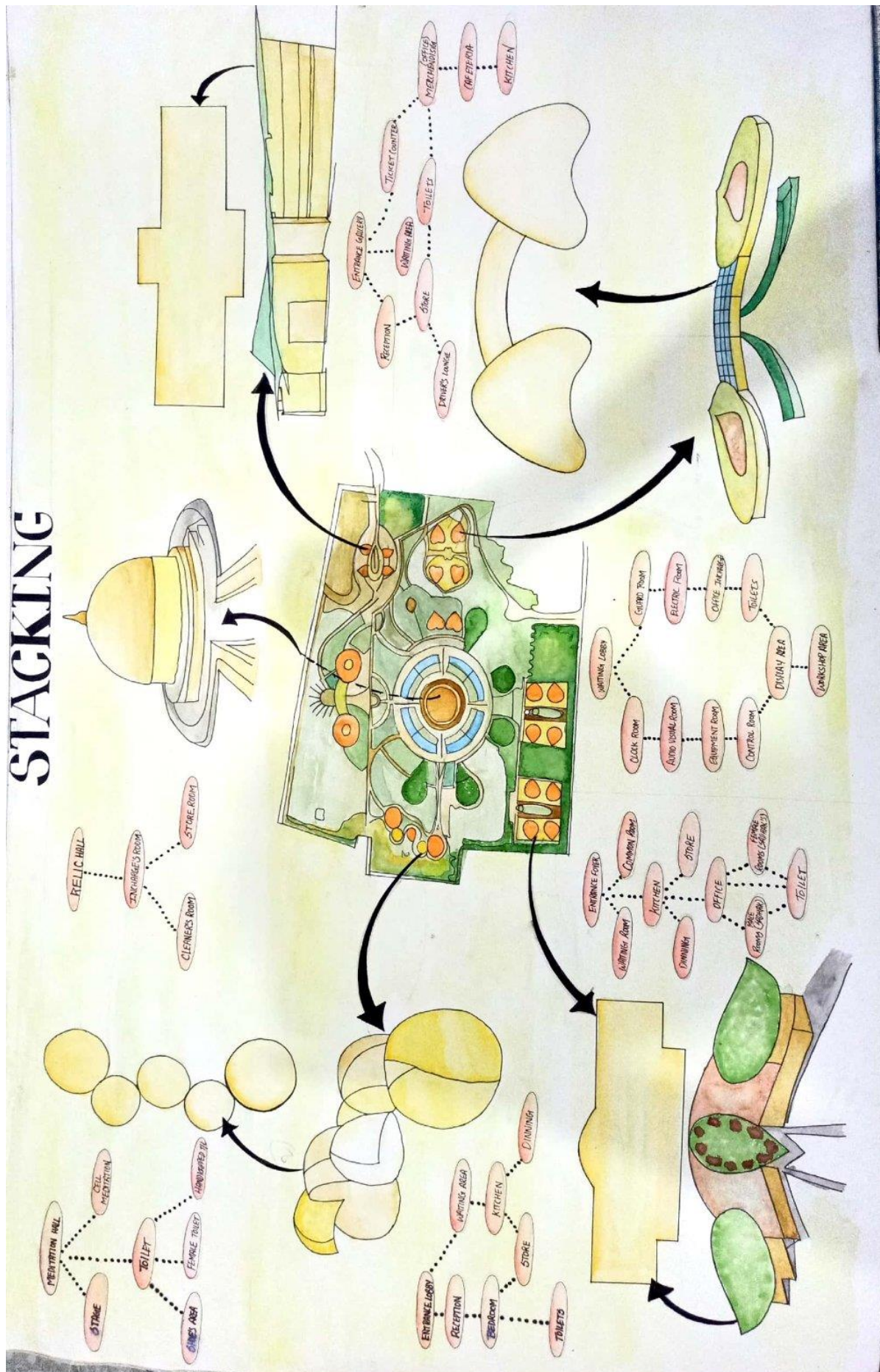


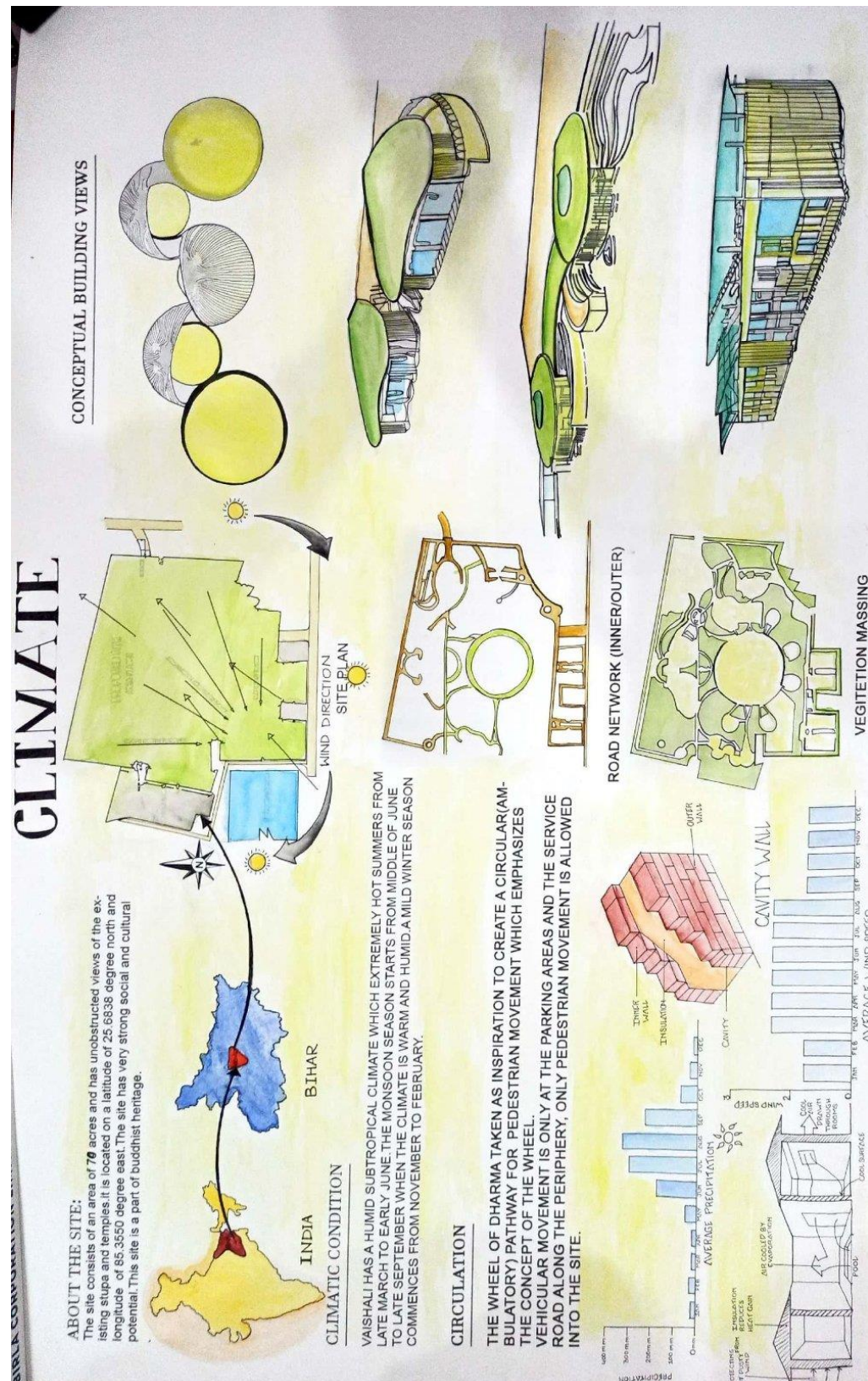
DHARMA WHEEL / CHAKRA IS USED TO REPRESENT BUDDHA HIMSELF. THE WHEEL HAS EIGHT.



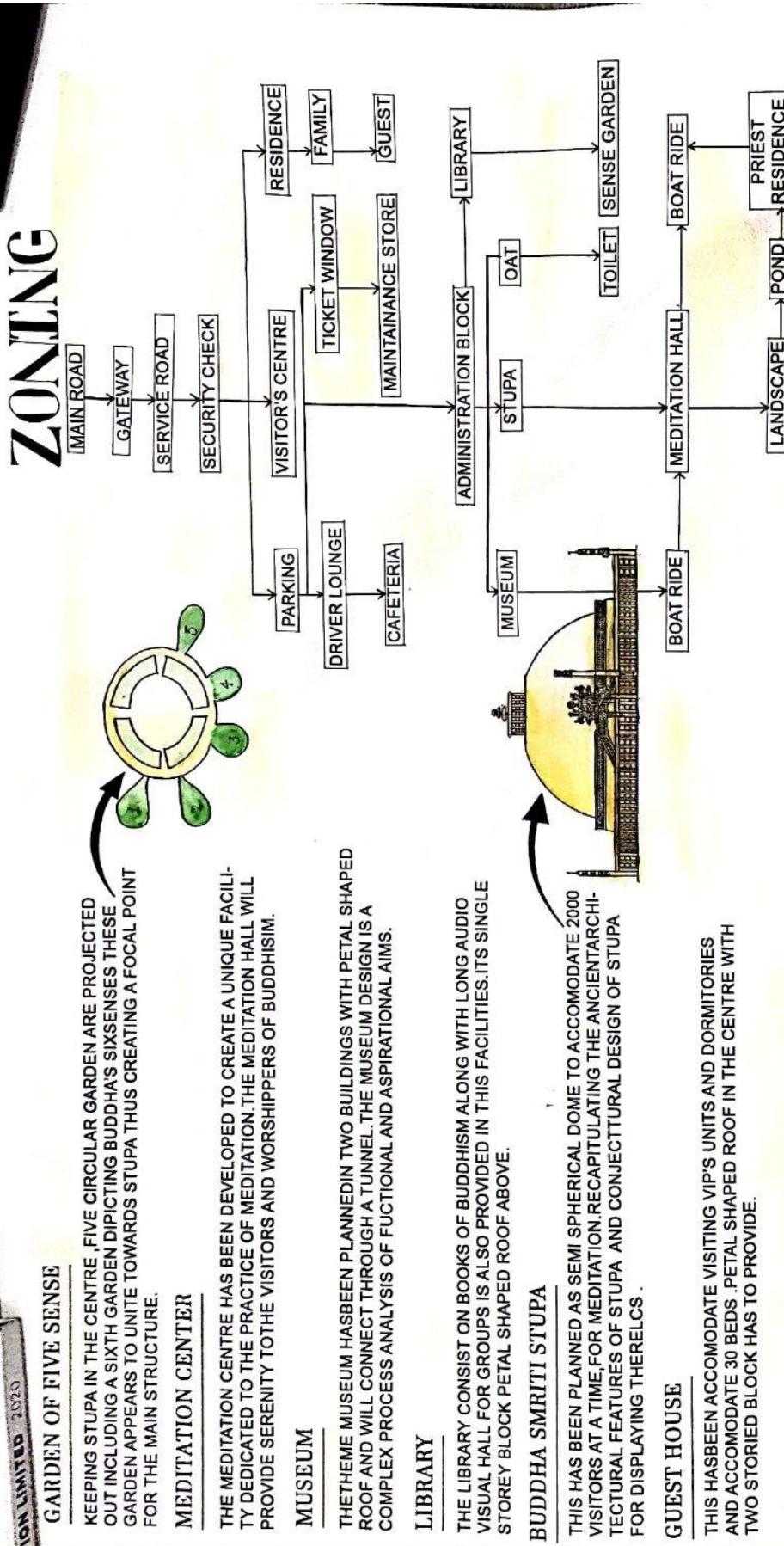
A COLLECTIVE SYMBOLISE FORM OF ALL ABOVE EXPLAINED FORMS

STACKING





Scanned with CamScanner



- 13 ASHOKA TREE
- 14 BOTTLE BRUSH TREE
- 15 KOELREUTERIA TREE
- 16 MURRAYA EXOTICA
- 17 GOLDEN DURANTA

- 7 BAUHANIA PURPUREA KACHNAAR
- 8 KASSOD CHUKRASIA TREE
- 9 ASHOKA TREE
- 10 BOTTLE BRUSH TREE
- 11 KOELREUTERIA TREE
- 12 INDIAN CORAL TREE

- 1 BODHI/PEEPAL TREE
- 2 ARJUNA TERMINILIA
- 3 KOELREUTERIA
- 4 GULMOHAR
- 5 NEMO TREE
- 6 PERSIAN LILAC TREE

AREA ANALYSIS

S.NO. PARTICULARS		FINAL REQUIREMENTS			
		SQM /UNIT	NOS	TOTAL AREA	REMARKS
		STUPA			
1.	ENTRANCE FOYER	50	4	200	
2.	RELIC HALL	2000	1	2000	1.5 SQ.M/PERSON
3.	IN-CHARGE PERSONAL ROOM	50	1	50	
4.	AHU	20	1	20	
5.	ELECTRIC ROOM	20	1	20	
6.	CONTROL ROOM	20	1	20	
7.	MAINTENANCE SERVICE PEOPLES ROOM	30	1	30	
8.	CLEANER'S ROOM	20	1	20	
9.	STORE ROOM	40	2	80	
	TOTAL	2440 SQ.M			
MEDITATION CENTER					
1.	MEDITATION HALL	1520	1	1520	1.6 SQ.M/ PERSON
2.	STAGE	300	1	300	20% OF HALL
3.	TOILET	300	1	300	20% OF HALL
4.	SHOE AREA	152	1	152	10% OF HALL
6.	CELL	15	50	750	15SQ.M /PERSON
	MEDITATION (50 PERSON)				
7.	HANDICAPPED TOILET	4	1	4	
	TOTAL	3026 SQ.M			

VISITOR'S CENTER					
1	ENTRANCE GALLERY	50	1	50	
2	RECEPTION	75	1	75	
3	WAITING				
4	TICKETING OFFICE	150	1	150	
5	MERCHANDISING OFFICE	150	1	150	
6	STORE ROOM	40	2	80	
7	TOILET(MALE)	20	1	20	
	FEMALE	20	1	20	
	HANDICAPPED	4	2	8	
8	CAFETERIA	150	1	150	1.5 SQ.M / PERSON
9	KITCHEN	45	1	45	30% OF SEATING
10	DRIVER'S LOUNGE	150	1	150	
TOTAL					
898 SQ.M					
ADMINISTRATIVE BUILDING					
1	ENTRANCE	50	1	50	
2	RECEPTION	75	1	75	
3	WAITING	50	1	50	
4	CHIEF CABIN	40	1	40	
5	VIP WAITING HALL	40	1	40	
6	CONFERENCE HALL	50	1	50	
7	RECORD ROOM	8	1	8	
8	SERVER ROOM	8	1	8	
9	STORAGE	10	1	10	
10	XEROX ROOM	8	1	8	
11	AHU	10	1	10	
12	ELECTRIC ROOM	10	1	10	
13	CONTROL ROOM	10	1	10	
14	GUARD ROOM	10	1	10	
15	GENERAL STAFF	40	1	40	
16	THEATRE	40	2	80	
TOTAL					
500 SQ.M					

LIBRARY					
1.	RECEPTION	15	1	15	
2.	ISSUE/RETURN COUNTER	15	1	15	
3.	LIBRARIAN	20	1	20	
4.	RECORD ROOM	20	1	20	
5.	CATALOGUE	6	1	6	
6.	MAGAZINES & PERIODICALS	35	1	35	
7.	READING CUBICALS	180	1	180	1.2 SQ.M / PERSON (150 PERSON)
8.	AHU				
9.	TOILET(MALE)	20	1	20	
	FEMALE	16	1	16	
	HANDICAPPED	4	1	4	
10	ELECTRIC ROOM	6	1	6	
TOTAL					
337 SQ.M					

RESIDENTIAL BLOCK										MUSEUM AND ART GALLERY									
1. RESIDENCES FOR PRIEST MALE/FEMALE																			
1	ROOM FOR SADHAK	15	300	4500						1	WAITING LOBBY	125	2	250					
2	STORE	40	2	80						2	CLOCK ROOM	15	1	15					
3	OFFICE	20	2	40						3	GUARD ROOM	10	1	10					
4	WAITING ROOM	30	4	120						4	ELECTRIC ROOM	10	1	10					
5	COMMON ROOM	50	4	200						5	AHU	10	1	10					
6	TOILET	20	30	600						6	CONTROL ROOM	10	1	10					
7	DINING	150	2	300						7	AUDIO VISUAL ROOM (SMALL CABIN)	40	2	80					
8	KITCHEN	80	2	160						8	LIFT	4	2	8					
9	STORE	30	2	60						9	TOILET(MALE)	20	1	20					
10	OFFICE	25	2	50							FEMALE	20	1	20					
11	WASHING AREA	15	2	30							HANDICAPPED	4	2	8					
12	UTENSIL STORE	20	2	40						10	EQUIPMENT ROOM	30	1	30					
13	ENTRANCE FOYER	50	2	100						11	PACKING/UNPACKING ROOM	40	1	40					
	TOTAL			6280 SQ.M						12	SHIPPING/RECEIVING OFFICE	40	1	40					
										13	INSTALLATION STORAGE	40	1	40					
										14	DISPLAY AREA	1600	1	1600					
										15	COLLECTION STORE	40	1	40					
										16	CONSERVATION LAB	30	1	30					
										17	WORKSHOP AREA	40	1	40					
										18	OFFICE INCHARGE	20	1	20					
											TOTAL			2321 SQ.M					

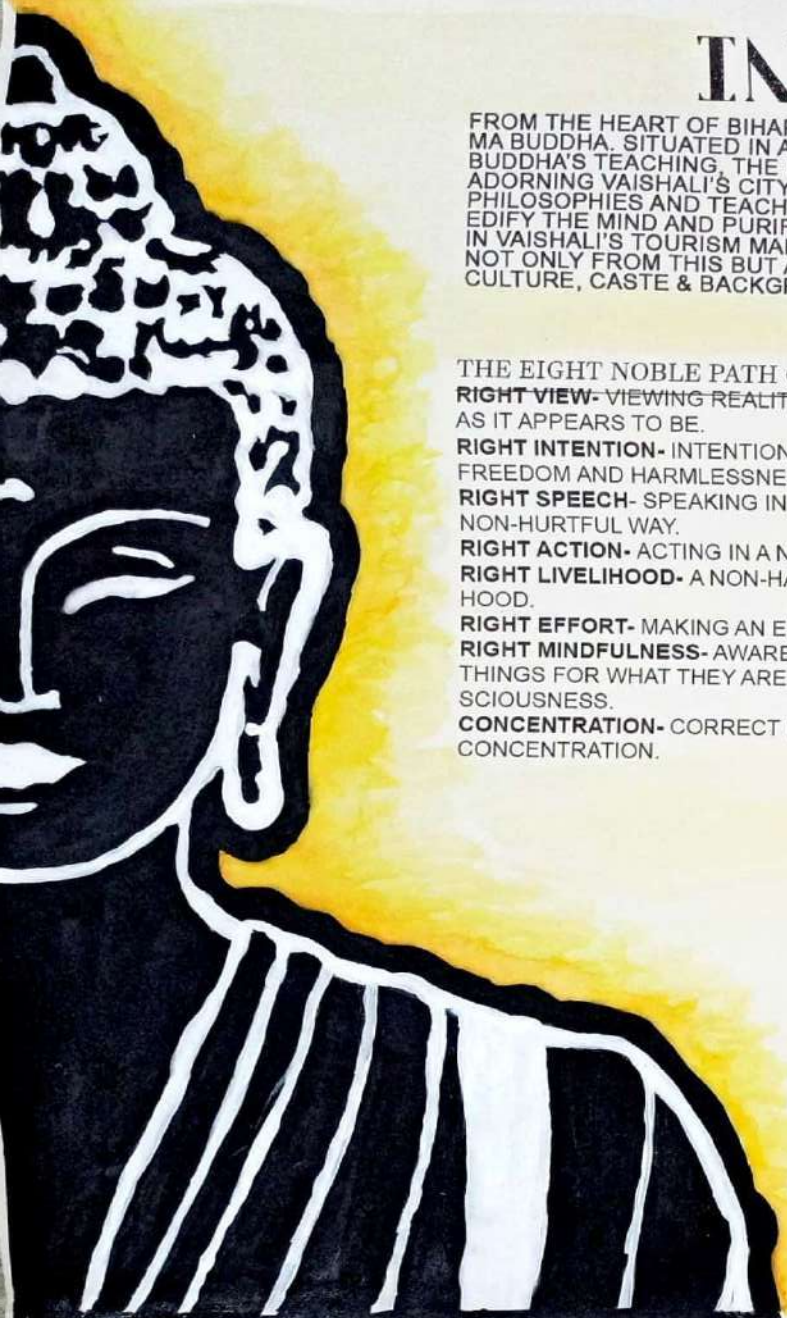
2. GUEST HOUSE/DOUBLE OCCUPANCY RESIDENCES										3. STAFF RESIDENCE									
1	BED ROOM	40	200	8000						1	SINGLE BEDROOM	15	40	600					
2	ENTRANCE LOBBY	50	2	100						2	DOUBLE BEDROOM	30	20	600					
3	RECEPTION HALL	50	2	100						3	TOILET	20	4	80					
4	WAITING	40	3	120						4	DINING	150	1	150					
5	DINING	150	2	300						5	KITCHEN	60	1	60					
6	KITCHEN	80	2	160						6	STORE	20	1	20					
7	STORE	30	3	90							TOTAL			1510 SQ.M					
8	VISITORS WAITING	40	3	120															
9	TOILET	6	200	1200															
	TOTAL			10210 SQ.M															

SUB TOTAL	27522 SQ.M
CIRCULATION +WALL	9633 SQ.M
GRAND TOTAL AREA	37155 SQ.M
	35% OF TOTAL AREA

TOTAL SITE AREA - 283883.60 SQ.M
 MAXIMUM GROUND COVERAGE-33%(85165 SQ.M)
 PROPOSED BUILDING AREA - 37155(13%)

04 MAR 2020





INTRODUCTION

FROM THE HEART OF BIHAR'S BUSTLE CITY VAISHALI, RAISES THE TEACHINGS OF GAUTAMA BUDDHA. SITUATED IN A CITY WHICH IS PULSATING THE LIFE OF MILLIONS THROUGH BUDDHA'S TEACHING, THE PARK IS DEDICATED TO THE LIFE OF GAUTAMA BUDDHA. ADORNING VAISHALI'S CITYSCAPE, THIS PARK WOULD BE A CENTRE TO EXPERIENCE THE PHILOSOPHIES AND TEACHINGS OF BUDDHA, AND ULTIMATELY IT WOULD BE A PLACE TO EDIFY THE MIND AND PURIFY THE HEART THROUGH MEDITATION. IN VAISHALI'S TOURISM MAP, THIS PARK IS GOING TO BE A BENCHMARK WHERE PEOPLE, NOT ONLY FROM THIS BUT ACROSS THE GLOBE DESPITE OF THEIR DIFFERENT RELIGION, CULTURE, CASTE & BACKGROUND WILL COME TO CONNECT WITH THEIR ZENITH.

THE EIGHT NOBLE PATH OF BUDDHISM:

RIGHT VIEW- VIEWING REALITY AS IT IS, NOT JUST AS IT APPEARS TO BE.

RIGHT INTENTION- INTENTION OF RENUNCIATION, FREEDOM AND HARMLESSNESS.

RIGHT SPEECH- SPEAKING IN A TRUTHFUL AND NON-HURTFUL WAY.

RIGHT ACTION- ACTING IN A NON-HARMFUL WAY.

RIGHT LIVELIHOOD- A NON-HARMFUL LIVELIHOOD.

RIGHT EFFORT- MAKING AN EFFORT TO IMPROVE.

RIGHT MINDFULNESS- AWARENESS TO SEE THINGS FOR WHAT THEY ARE WITH CLEAR CONSCIOUSNESS.

CONCENTRATION- CORRECT MEDITATION OR CONCENTRATION.



RELICS

AFTER HIS DEATH, BUDDHA'S CREMATION RELICS WERE DIVIDED AMONGST 8 ROYAL FAMILIES AND HIS DISCIPLES; CENTURIES LATER THEY WOULD BE ENSHRINED BY KING ASOKA INTO 84,000 STUPAS. MANY SUPERNATURAL LEGENDS SURROUND THE HISTORY OF ALLEGED RELICS AS THEY ACCOMPANIED THE SPREAD OF BUDDHISM AND GAVE LEGITIMACY TO RULERS.

BUDDHISM-

THE PHILOSOPHY SPECULATION OF LIFE HAS BEEN PREVALENT IN OUR COUNTRY SINCE VEDIC PERIOD AND ITS MANIFESTATION COULD EASILY BE OBSERVED EVEN TODAY. BUT UNFORTUNATELY ONE OF EARLIEST SYSTEMISED PHILOSOPHIC SPECULATION IN INDIA BUDDHISM IS NEAR EXTINCTION DESPITE IT BEING STILL PRACTICED WIDELY IN OTHER PARTS OF ASIA. BUDDHISM IS BASED ON THE TEACHING OF SIDDHARTH GAUTAMA AND EXISTS TO THE PRESENTS DAYS. THE TEACHING OF BUDDHA IS EVOLVED OVER A LONG PERIOD OF TIME, SPREADING FROM THE INDIAN SUBCONTINENT INTO OTHER PARTS OF ASIA AND ACROSS THE GLOBE.



L
I
F
E

O
F

G
A
U



FOUR NOBLE TRUTHS:-

AFTER A REPUTED 49 DAYS OF MEDITATION, AT THE AGE OF 35, HE IS SAID TO HAVE ATTAINED ENLIGHTENMENT.

DUKKHA (SUFFERING, INCAPABLE OF SATISFYING, PAINFUL) IS AN INNATE CHARACTERISTIC OF EXISTENCE WITH EACH REBIRTH.

SAMUDAYA (ORIGIN, CAUSE) OF THIS DUKKHA IS THE "CRAVING, DESIRE OR ATTACHMENT"

NIRODHA (CESSATION, ENDING) OF THIS DUKKHA CAN BE ATTAINED BY ELIMINATING ALL "CRAVING, DESIRE, AND ATTACHMENT"

MAGGA (PATH, NOBLE EIGHTFOLD PATH) IS THE MEANS TO END THIS DUKKHA

THEME PARK= THEME +PARK

THEME REFERS TO AN IDEA THAT PERVADES A WORK OF ART OR LITERATURE. PARK MEANS A LARGE AREA OF LAND USED FOR RECREATION THAT IS A PLACE USED FOR ENJOYMENT, PLEASURE, RELAXATION, REFRESHMENT ETC.

THEME PARK CAN BE EXPLAINED AS A LARGE AREA OF LAND WITH A UNIFYING SETTING OR IDEA. SUCH PARK SHOULD BE DESIGNED AROUND A CENTRAL THEME OR DIVIDED INTO AREA WITH DIFFERENT THEMES.

THEME PARK ON THE LIFE OF GAUTAMA BUDDHA IS A PARK WHICH WILL BE USED FOR PLEASURE, LEISURE, RELAXATION, AND REFRESHMENT WITH A UNIFYING SETTING OR IDEAS OF GAUTAMA BUDDHA'S LIFE.



ARCHITECTURAL CHARACTER: THE VARIOUS INDIAN STYLE ARE DIVIDED WITH APPROXIMATE DATES AND LOCALITIES, THE PERIODS HOWEVER, THE BUDDHIST STYLE (BC 250 - AD 750) FREQUENTLY OVERLAPPING INDIA (NORTH OF DECCAN) AND CEYLON

T
A
M
B
U
D
D
H
A



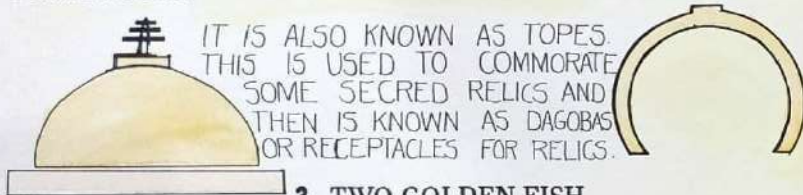
CONCEPT

THE CONCEPT FOR THE THEME PARK IS DERIVED FROM FIVE DIFFERENT ENTITIES. OR WE CAN SAY IT IS A JUXTAPOSITION OF FIVE DIFFERENT CONCEPTS NAMELY:

1 BODHI TREE BRANCHES AND LEAVES

2 THE STUPA

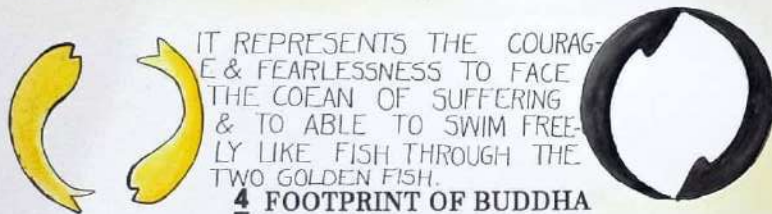
THE WORD "STUPA" IS SAID TO HAVE BEEN DERIVED FROM THE SANSKRIT ROOT "STU" MEANING "TO WORSHIP". THE FIRST AND MOST FUNDAMENTAL OF BUDDHIST ARCHITECTURAL MONUMENTS, THE BUDDHIST STUPA SERVES AS A MARKER FOR A SACRED SPACE, A SYMBOLIC REPRESENTATION OF THE BUDDHA'S BURIAL MOUND.



IT IS ALSO KNOWN AS TOPES. THIS IS USED TO COMMORATE SOME SECRED RELICS AND THEN IS KNOWN AS DAGOBAS OR RECEPTACLES FOR RELICS.

3 TWO GOLDEN FISH

IN BUDDHISM, THE GOLDEN FISHES SYMBOL CONSISTS OF TWO FISHES, WHICH USUALLY APPEAR STANDING VERTICALLY WITH HEADS TURNED INWARDS TOWARDS EACH OTHER. THE PAIR OF FISHES ORIGINATED AS AN ANCIENT PRE-BUDDHIST SYMBOL OF THE TWO SACRED RIVERS OF INDIA, GANGA AND YAMUNA.



IT REPRESENTS THE COURAGE & FEARLESSNESS TO FACE THE COEAN OF SUFFERING & TO ABLE TO SWIM FREELY LIKE FISH THROUGH THE TWO GOLDEN FISH.

4 FOOTPRINT OF BUDDHA

THE FOOTPRINTS OF THE BUDDHA SYMBOLIZE THE BUDDHA'S PRESENCE, AS THEY ARE BELIEVED TO BE THE IMPRINTS WHERE THE BUDDHA ACTUALLY TOUCHED THE GROUND. THE FOOTPRINTS OF THE BUDDHA (BUDDHAPADA) ARE ONE OF THE EARLY REPRESENTATIONS OF THE BUDDHA IN THE ANTICONIC (NO STATUES) STAGE OF BUDDHIST ART.

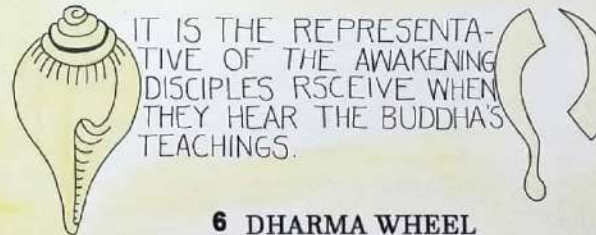
THE FOOTPRINT OF BUDDHA IS AN IMPRINT OF GAUTAM BUDDHA'S ONE OR BOTH FEET.



BODHI TREE IS RECOGNISED BY ITS HEART SHAPED LEAVES.

5 CONCH SHELL

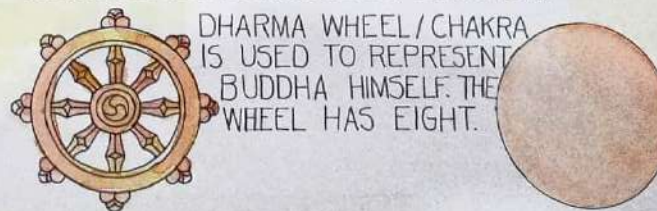
IN BUDDHISM, THE CONCH SHELL (SANSKRIT SHANKHA; TIBETAN DUNG DKAR) HAS SURVIVED AS THE ORIGINAL HORN TRUMPET SINCE TIME IMMEMORIAL. TODAY, IN ITS GREATLY TAMED AVATAR, THE CONCH IS USED IN TIBETAN BUDDHISM TO CALL TOGETHER RELIGIOUS ASSEMBLIES. DURING THE ACTUAL PRACTISE OF RITUALS, IT IS USED BOTH AS A MUSICAL INSTRUMENT AND AS A CONTAINER FOR HOLY WATER.



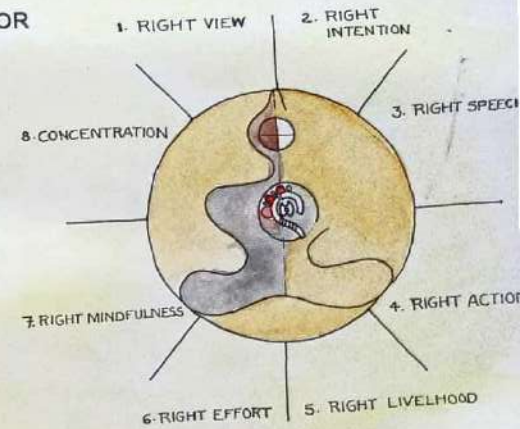
IT IS THE REPRESENTATIVE OF THE AWAKENING DISCIPLES RSCIEVE WHEN THEY HEAR THE BUDDHA'S TEACHINGS.

6 DHARMA WHEEL

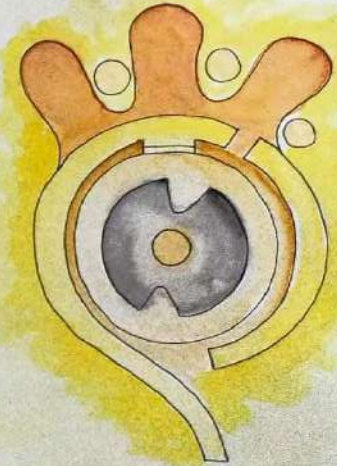
THE DHARMA WHEEL, OR DHARMACHAKRA IN SANSKRIT, IS ONE OF THE OLDEST SYMBOLS OF BUDDHISM. AROUND THE GLOBE IT IS USED TO REPRESENT BUDDHISM IN THE SAME WAY THAT A CROSS REPRESENTS CHRISTIANITY OR A STAR OF DAVID REPRESENTS JUDAISM. IT IS ALSO ONE OF THE EIGHT AUSPICIOUS SYMBOLS OF BUDDHISM.



DHARMA WHEEL / CHAKRA IS USED TO REPRESENT BUDDHA HIMSELF. THE WHEEL HAS EIGHT.

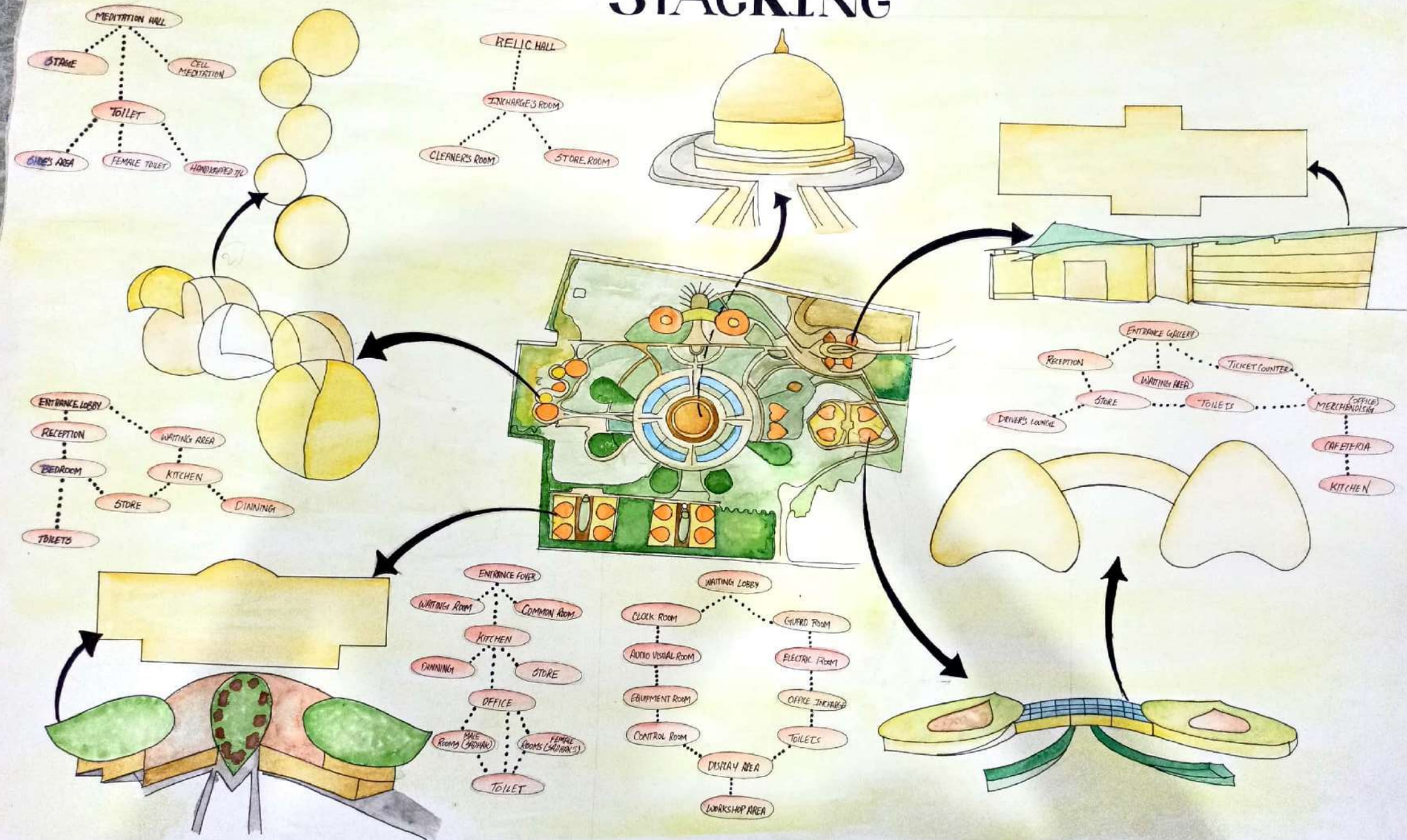


PRAJNA PARAMITA HRIDAYA SUTRA
SUNYA (EMPTINESS) CONCEPT



A COLLECTIVE SYMBOLISE FORM OF ALL ABOVE EXPLAINED FORMS

STACKING



GARDEN OF FIVE SENSE

KEEPING STUPA IN THE CENTRE, FIVE CIRCULAR GARDEN ARE PROJECTED OUT INCLUDING A SIXTH GARDEN DIPICTING BUDDHA'S SIX SENSES THESE GARDEN APPEARS TO UNITE TOWARDS STUPA THUS CREATING A FOCAL POINT FOR THE MAIN STRUCTURE.

MEDITATION CENTER

THE MEDITATION CENTRE HAS BEEN DEVELOPED TO CREATE A UNIQUE FACILITY DEDICATED TO THE PRACTICE OF MEDITATION. THE MEDITATION HALL WILL PROVIDE SERENITY TO THE VISITORS AND WORSHIPPERS OF BUDDHISM.

MUSEUM

THE THEME MUSEUM HAS BEEN PLANNED IN TWO BUILDINGS WITH PETAL SHAPED ROOF AND WILL CONNECT THROUGH A TUNNEL. THE MUSEUM DESIGN IS A COMPLEX PROCESS ANALYSIS OF FUNCTIONAL AND ASPIRATIONAL AIMS.

LIBRARY

THE LIBRARY CONSIST ON BOOKS OF BUDDHISM ALONG WITH LONG AUDIO VISUAL HALL FOR GROUPS IS ALSO PROVIDED IN THIS FACILITIES. ITS SINGLE STOREY BLOCK PETAL SHAPED ROOF ABOVE.

BUDDHA SMRITI STUPA

THIS HAS BEEN PLANNED AS SEMI SPHERICAL DOME TO ACCOMODATE 2000 VISITORS AT A TIME, FOR MEDITATION. RECAPITULATING THE ANCIENT ARCHITECTURAL FEATURES OF STUPA AND CONJECTURAL DESIGN OF STUPA FOR DISPLAYING THERE LCLS.

GUEST HOUSE

THIS HAS BEEN ACCOMODATE VISITING VIP'S UNITS AND DORMITORIES AND ACCOMODATE 30 BEDS. PETAL SHAPED ROOF IN THE CENTRE WITH TWO STORIED BLOCK HAS TO PROVIDE.

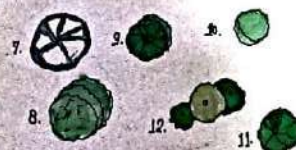
LANDSCAPING

VISTAS WOULD BE HIGHLIGHTED THROUGH PLANNED PLANTING.

BODHI/PEEPAL TREE
ARJUNA TERMINILIA
KOELREUTERIA
GULMOHAR
NEEM TREE
PERSIAN LILAC TREE



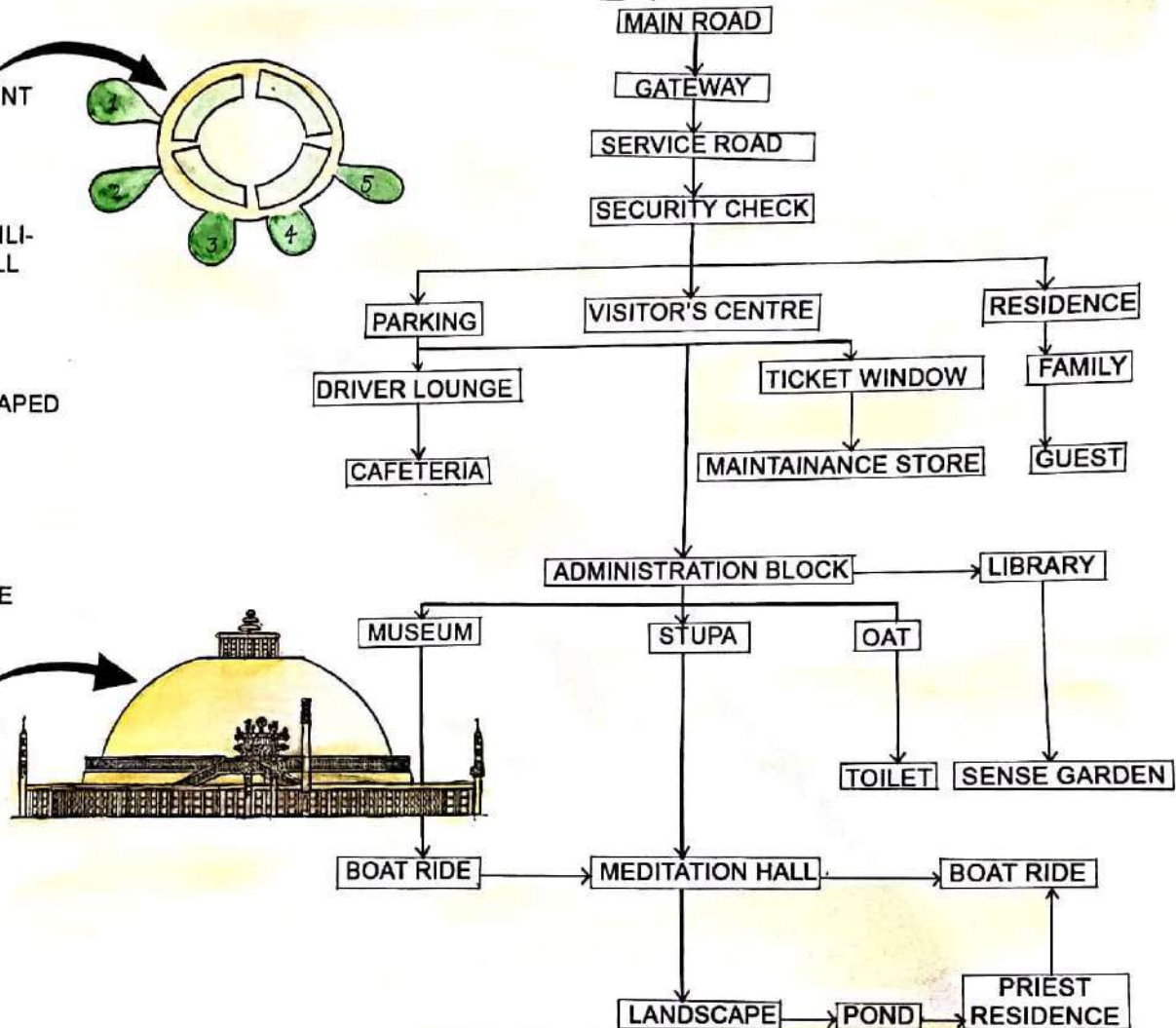
7. BAUHINIA PURPUREA KACHNAAR
8. KASSOD CHUKRASIA TREE
9. ASHOKA TREE
10. BOTTLE BRUSH TREE
11. KOELREUTERIA TREE
12. INDIAN CORAL TREE



13. ASHOKA TREE
14. BOTTLE BRUSH TREE
15. KOELREUTERIA TREE
16. MURRAYA EXOTICA
17. GOLDEN DURANTA



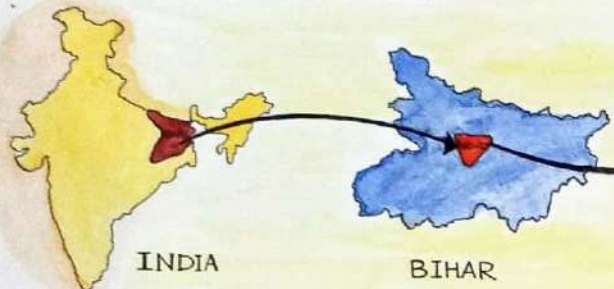
ZONING



CLIMATE

ABOUT THE SITE:

The site consists of an area of **70 acres** and has unobstructed views of the existing stupa and temples. It is located on a latitude of **25.6838 degree north** and longitude of **85.3550 degree east**. The site has very strong social and cultural potential. This site is a part of buddhist heritage.

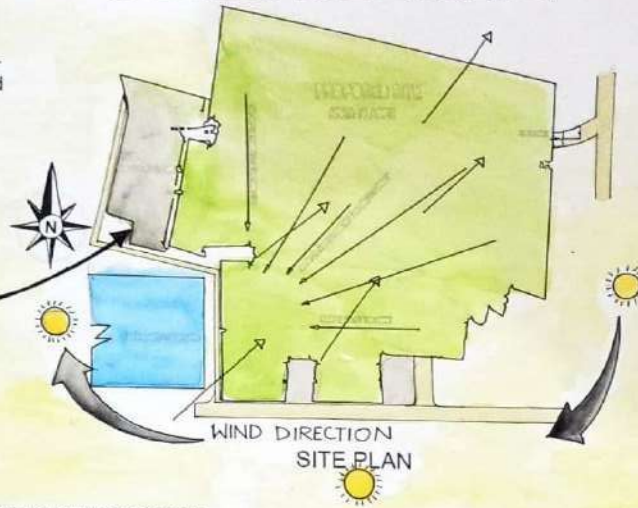


CLIMATIC CONDITION

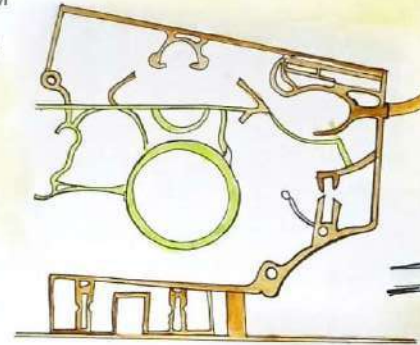
VAISHALI HAS A HUMID SUBTROPICAL CLIMATE WHICH EXTREMELY HOT SUMMERS FROM LATE MARCH TO EARLY JUNE. THE MONSOON SEASON STARTS FROM MIDDLE OF JUNE TO LATE SEPTEMBER WHEN THE CLIMATE IS WARM AND HUMID. A MILD WINTER SEASON COMMENCES FROM NOVEMBER TO FEBRUARY.

CIRCULATION

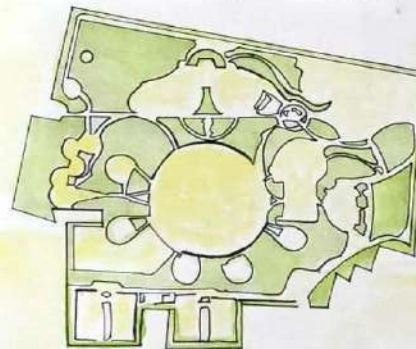
THE WHEEL OF DHARMA TAKEN AS INSPIRATION TO CREATE A CIRCULAR (AM-BULATORY) PATHWAY FOR PEDESTRIAN MOVEMENT WHICH EMPHASIZES THE CONCEPT OF THE WHEEL. VEHICULAR MOVEMENT IS ONLY AT THE PARKING AREAS AND THE SERVICE ROAD ALONG THE PERIPHERY, ONLY PEDESTRIAN MOVEMENT IS ALLOWED INTO THE SITE.



WIND DIRECTION
SITE PLAN

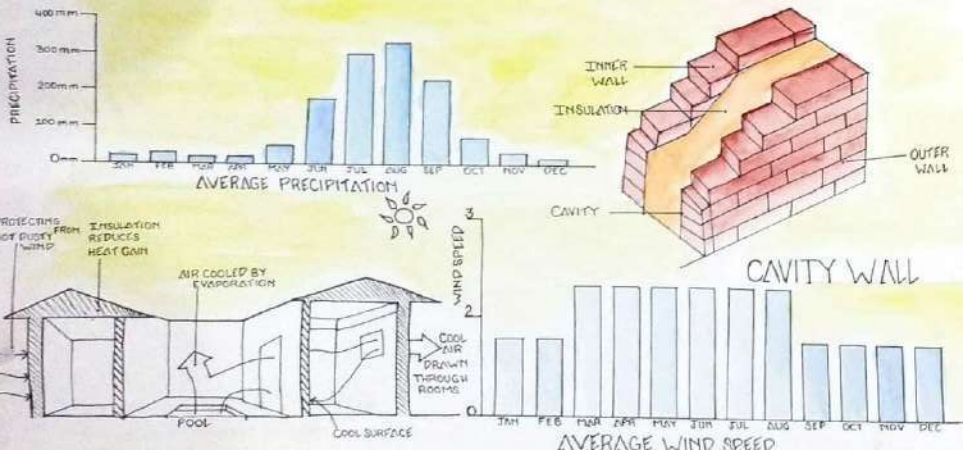
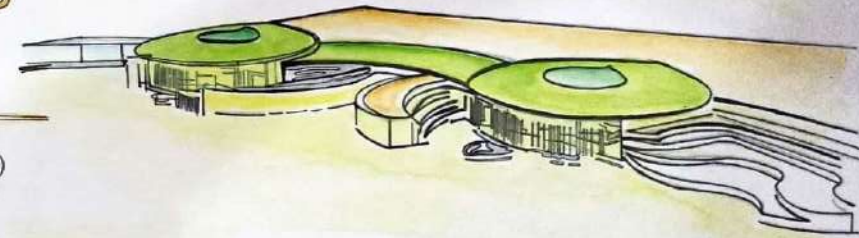
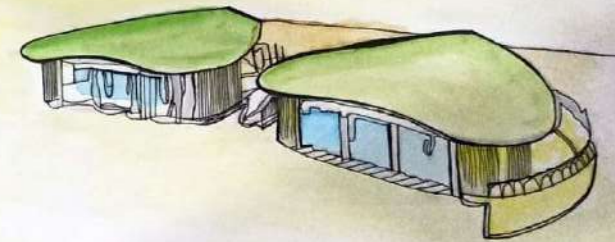
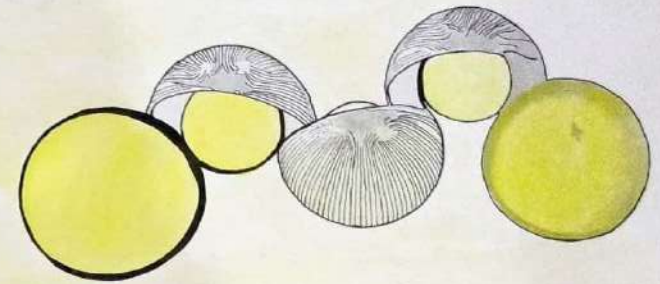


ROAD NETWORK (INNER/OUTER)



VEGETATION MASSING

CONCEPTUAL BUILDING VIEWS

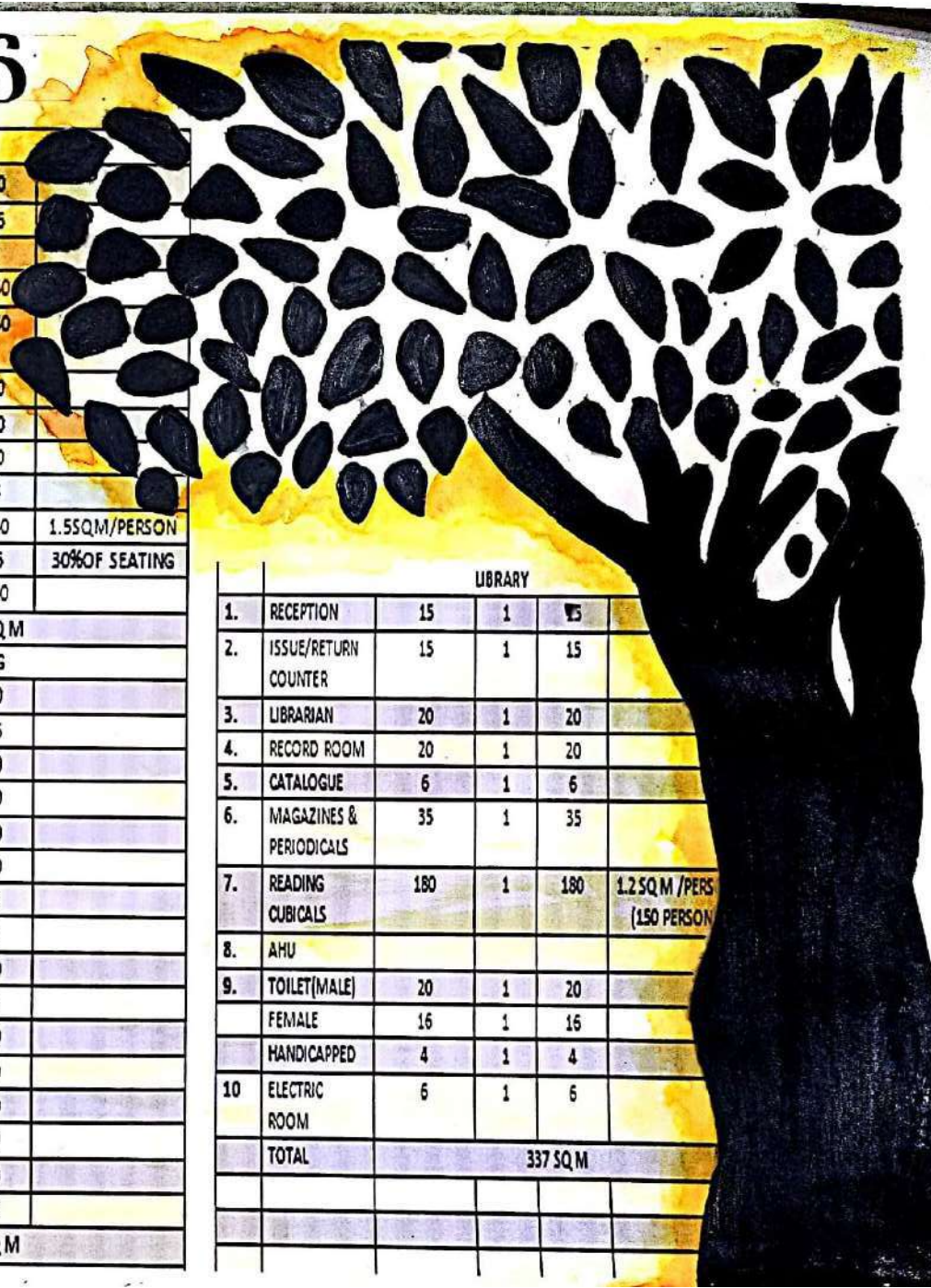


AREA ANALYSIS

S.NO.	PARTICULARS	FINAL REQUIREMENTS			
		SQM/UNIT	NOS	TOTAL AREA	REMARKS
	STUPA				
1.	ENTRANCE FOYER	50	4	200	
2.	RELIC HALL	2000	1	2000	1 SQ M/PERSON
3.	IN-CHARGE PERSONAL ROOM	50	1	50	
4.	AHU	20	1	20	
5.	ELECTRIC ROOM	20	1	20	
6.	CONTROL ROOM	20	1	20	
7.	MAINTENANCE SERVICE PEOPLES ROOM	30	1	30	
8.	CLEANER'S ROOM	20	1	20	
9.	STORE ROOM	40	2	80	
	TOTAL	2440 SQ M			
	MEDITATION CENTER				
1.	MEDITATION HALL	1520	1	1520	1.6 SQ M /PERSON
2.	STAGE	300	1	300	20% OF HALL
3.	TOILET	300	1	300	20% OF HALL
4.	SHOE AREA	152	1	152	10% OF HALL
6.	CELL MEDITATION (50 PERSON)	15	50	750	155Q M /PERSON
7.	HANDICAPPED TOILET	4	1	4	
	TOTAL	3026 SQ M			

VISITOR'S CENTER					
1	ENTRANCE GALLERY	50	1	50	
2	RECEPTION	75	1	75	
3	WAITING				
4	TICKETING OFFICE	150	1	150	
5	MERCHANDISING OFFICE	150	1	150	
6	STORE ROOM	40	2	80	
7	TOILET(MALE)	20	1	20	
	FEMALE	20	1	20	
	HANDICAPPED	4	2	8	
8	CAFETERIA	150	1	150	1.55SQM/PERSON
9	KITCHEN	45	1	45	30%OF SEATING
10	DRIVER'S LOUNGE	150	1	150	
	TOTAL			898 SQ M	
ADMINISTRATIVE BUILDING					
1	ENTRANCE	50	1	50	
2	RECEPTION	75	1	75	
3	WAITING	50	1	50	
4	CHIEF CABIN	40	1	40	
5	VIP WAITING HALL	40	1	40	
6	CONFERENCE HALL	50	1	50	
7	RECORD ROOM	8	1	8	
8	SERVER ROOM	8	1	8	
9	STORAGE	10	1	10	
10	XEROX ROOM	8	1	8	
11	AHU	10	1	10	
12	ELECTRIC ROOM	10	1	10	
13	CONTROL ROOM	10	1	10	
14	GUARD ROOM	10	1	10	
15	GENERAL STAFF	40	1	40	
16	THEATRE	40	2	80	
	TOTAL			500 SQ M	

LIBRARY					
1.	RECEPTION	15	1	15	
2.	ISSUE/RETURN COUNTER	15	1	15	
3.	LIBRARIAN	20	1	20	
4.	RECORD ROOM	20	1	20	
5.	CATALOGUE	6	1	6	
6.	MAGAZINES & PERIODICALS	35	1	35	
7.	READING CUBICALS	180	1	180	1.2 SQ M /PERS (150 PERSON)
8.	AHU				
9.	TOILET(MALE)	20	1	20	
	FEMALE	16	1	16	
	HANDICAPPED	4	1	4	
10	ELECTRIC ROOM	6	1	6	
	TOTAL			337 SQ M	



RESIDENTIAL BLOCK					
1. RESIDENCES FOR PRIEST MALE/FEMALE					
1	ROOM FOR SADHAK	15	300	4500	
2	STORE	40	2	80	
3	OFFICE	20	2	40	
4	WAITING ROOM	30	4	120	
5	COMMON ROOM	50	4	200	
6	TOILET	20	30	600	
7	DINING	150	2	300	
8	KITCHEN	80	2	160	
9	STORE	30	2	60	
10	OFFICE	25	2	50	
11	WASHING AREA	15	2	30	
12	UTENSIL STORE	20	2	40	
13	ENTRANCE FOYER	50	2	100	
TOTAL		6280 SQ M			
2. GUEST HOUSE/DOUBLE OCCUPANCY RESIDENCES					
1	BED ROOM	40	200	8000	
2	ENTRANCE LOBBY	50	2	100	
3	RECEPTION HALL	50	2	100	
4	WAITING	40	3	120	
5	DINING	150	2	300	
6	KITCHEN	80	2	160	
7	STORE	30	3	90	
8	VISITORS WAITING	40	3	120	
9	TOILET	6	200	1200	
TOTAL		10210 SQ MM			
3. STAFF RESIDENCE					
1	SINGLE BEDROOM	15	40	600	
2	DOUBLE BEDROOM	30	20	600	
3	TOILET	20	4	80	
4	DINING	150	1	150	
5	KITCHEN	60	1	60	
6	STORE	20	1	20	
TOTAL		1510 SQ M			

MUSEUM AND ART GALLERY					
1	WAITING LOBBY	125	2	250	
2	CLOCK ROOM	15	1	15	
3	GUARD ROOM	10	1	10	
4	ELECTRIC ROOM	10	1	10	
5	AHU	10	1	10	
6	CONTROL ROOM	10	1	10	
7	AUDIO VISUAL ROOM (SMALL CABIN)	40	2	80	
8	LIFT	4	2	8	
9	TOILET(MALE)	20	1	20	
	FEMALE	20	1	20	
	HANDICAPPED	4	2	8	
10	EQUIPMENT ROOM	30	1	30	
11	PACKING/UNPACKING ROOM	40	1	40	
12	SHIPPING/RECEIVING OFFICE	40	1	40	
13	INSTALLATION STORAGE	40	1	40	
14	DISPLAY AREA	1600	1	1600	1.65Q M /PERSON FOR 1000
15	COLLECTION STORE	40	1	40	
16	CONSERVATION LAB	30	1	30	
17	WORKSHOP AREA	40	1	40	
18	OFFICE INCHARGE	20	1	20	
TOTAL		2321 SQ M			

SUB TOTAL	27522 SQ M			
CIRCULATION +WALL	9633 SQ M			35% OF TOTAL AREA
GRAND TOTAL AREA	37155 SQ M			










TOTAL SITE AREA - 283883.60 SQ M
 MAXIMUM GROUND COVERAGE-33%(85165 SQ M)
 PROPOSED BUILDING AREA - 37155(13%)

04 MAR 2020



VIEW OF STUPA

LEGENDS

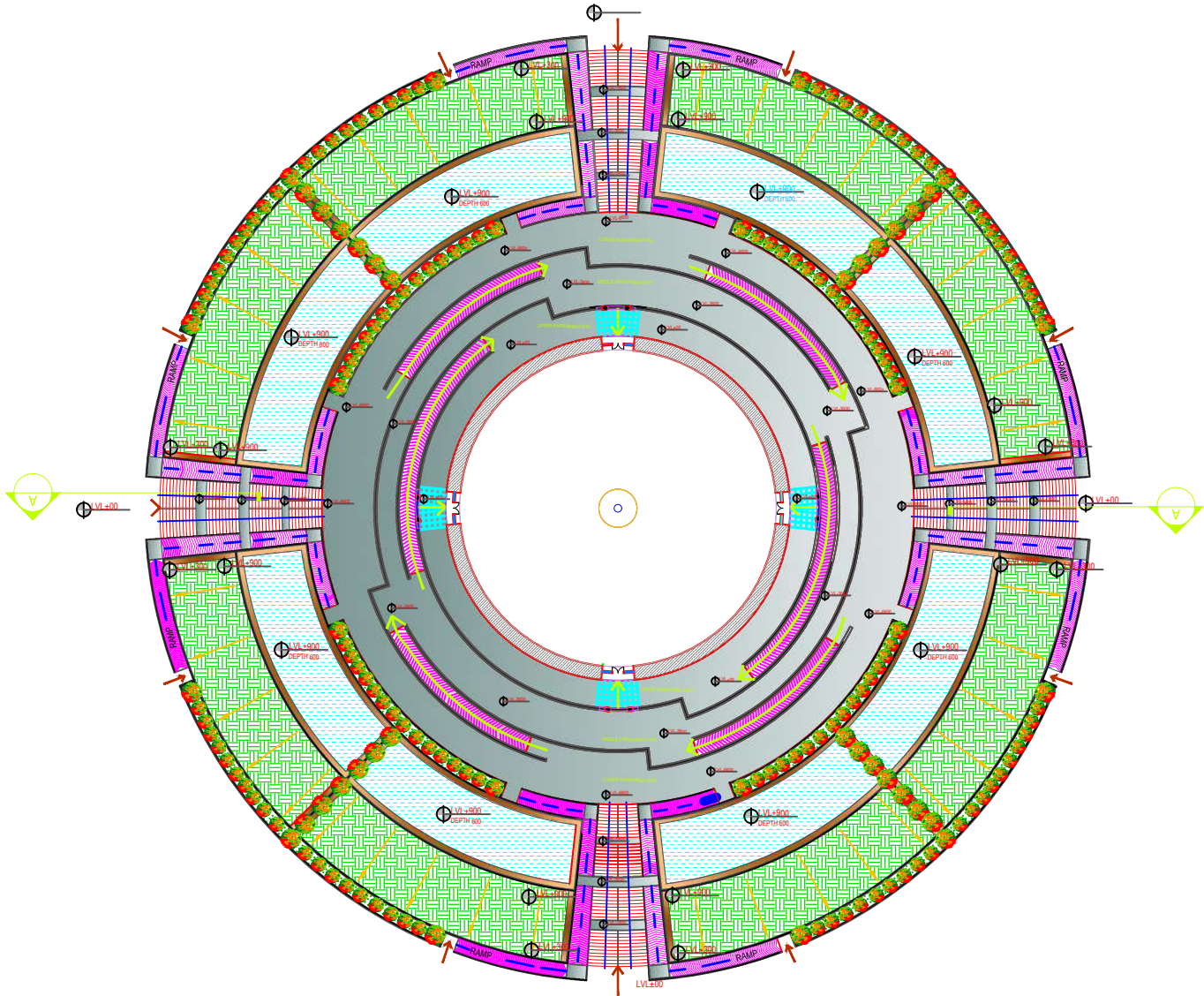
				
EXORA PLANT	OUTER CIRCLE GRASS	INNER CIRCLE GLASS	WATER BODY	VEHICULAR MOVEMENT
				
RAISED ROAD	STONE PAVING	PAVING	PEDESTRIAN MOVEMENT	

Area Analysis

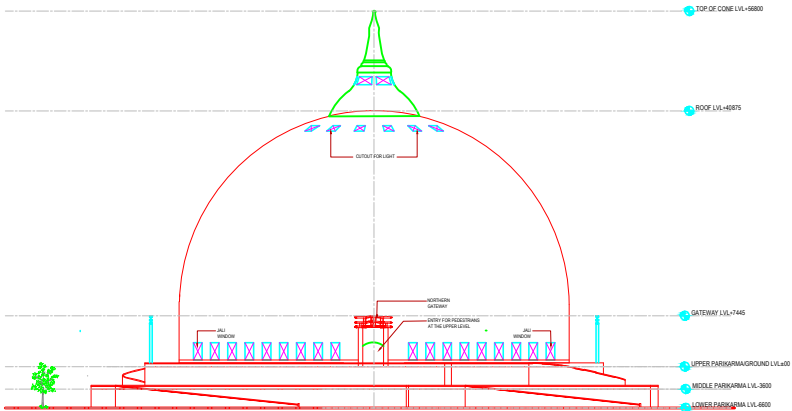
S.NO.	Name	Built-Up Area (in Sq.Mtr)	Ground Coverage (in Sq.Mtr)
1	Stupa	3100	3100
2	Visitors	898	898
3	Library	725	870
4	Miditation Center	3470	3470
5	Museum	2800	2450
6	Residential	5840	2920
7	Guest House	5840	2920
Total Built-Up Area		22673	16628
Total Plot Area		283280	283280
Approved FAR		0.6	0.33
Approved Built-Up Area		169968	93482.4
Achieved FAR		0.080037419	0.058698108
Achieved FAR (In %)		8%	6.00%



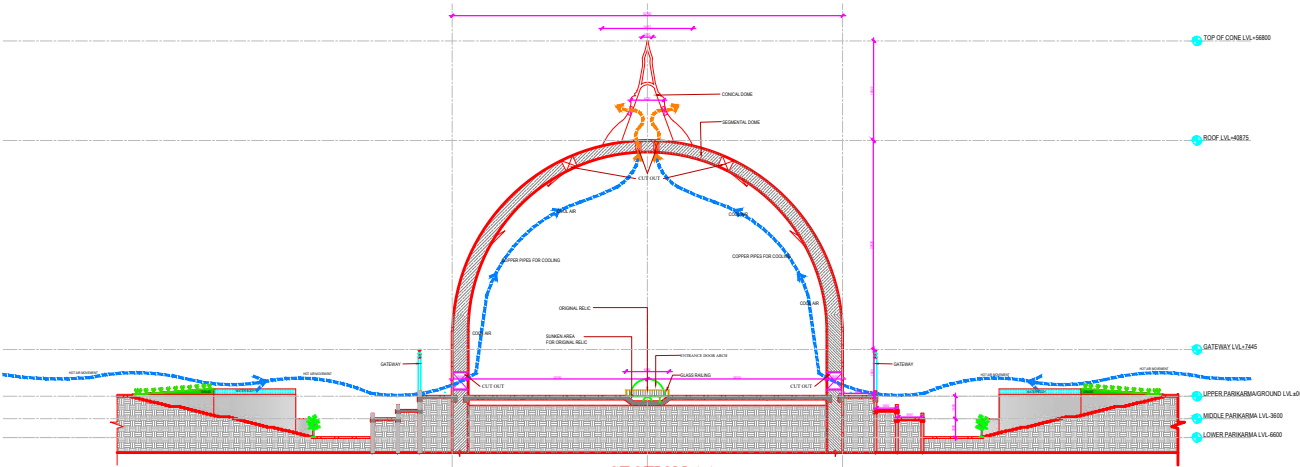
S.NO.	DESCRIPTION	AREA
1.	GROUND FLOOR PLAN	3100 SQ.M



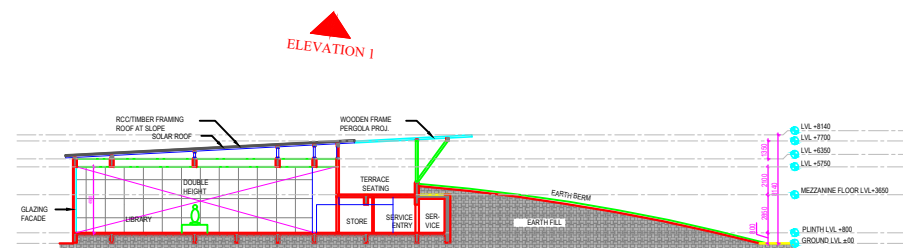
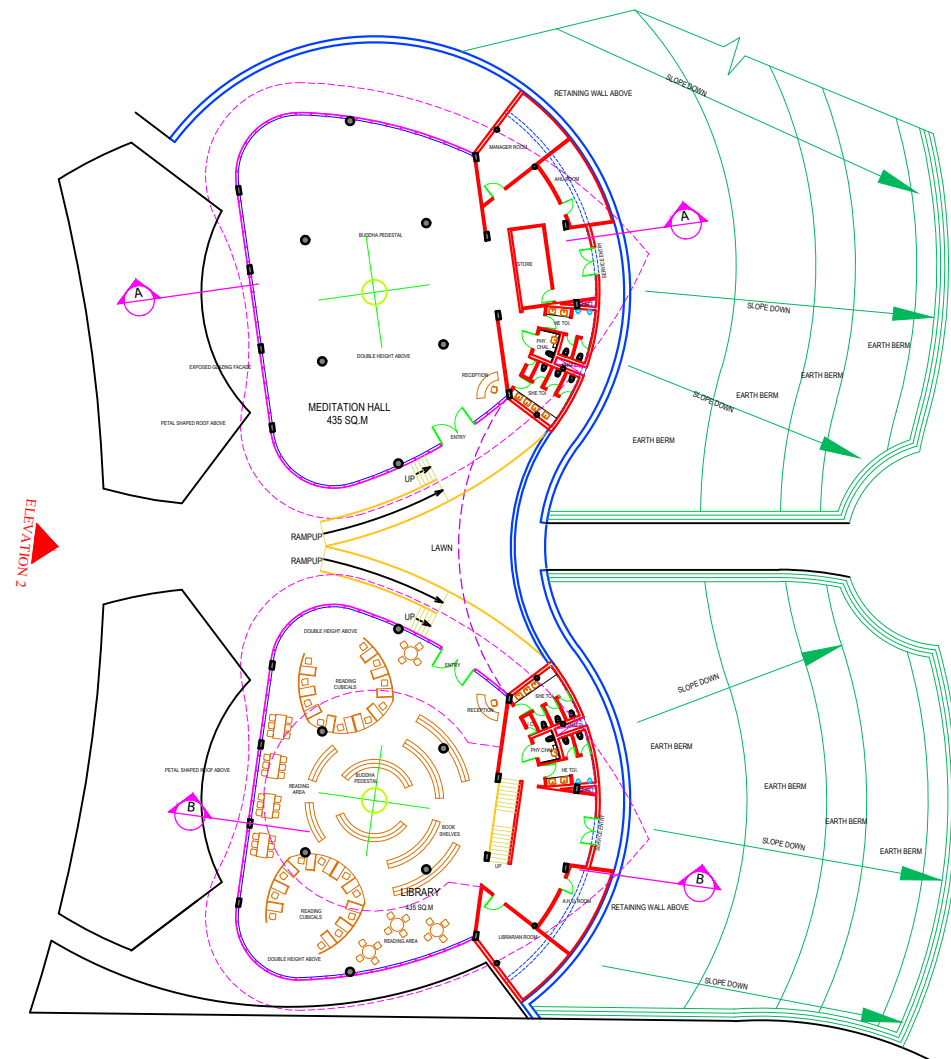
PLAN OF STUPA



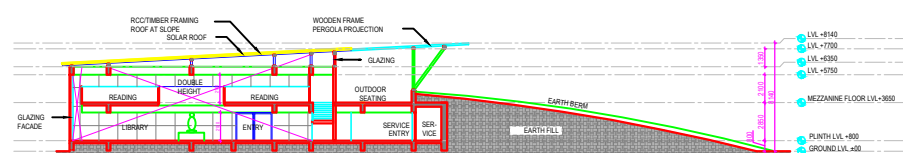
ELEVATION 1



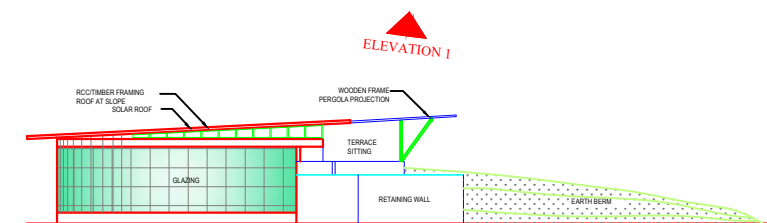
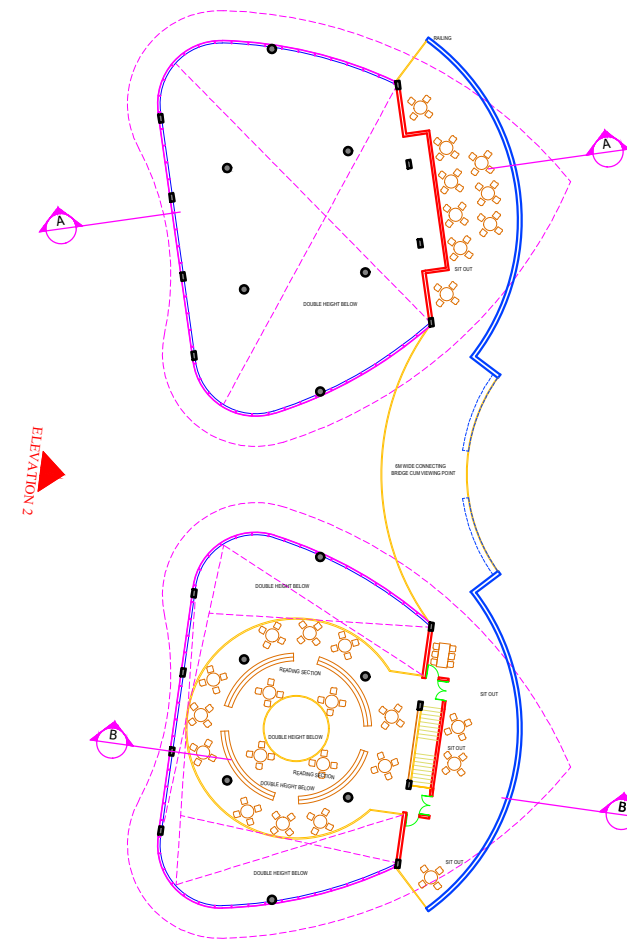
SECTION AA



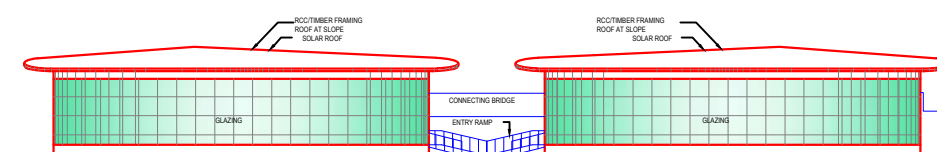
SECTION AA



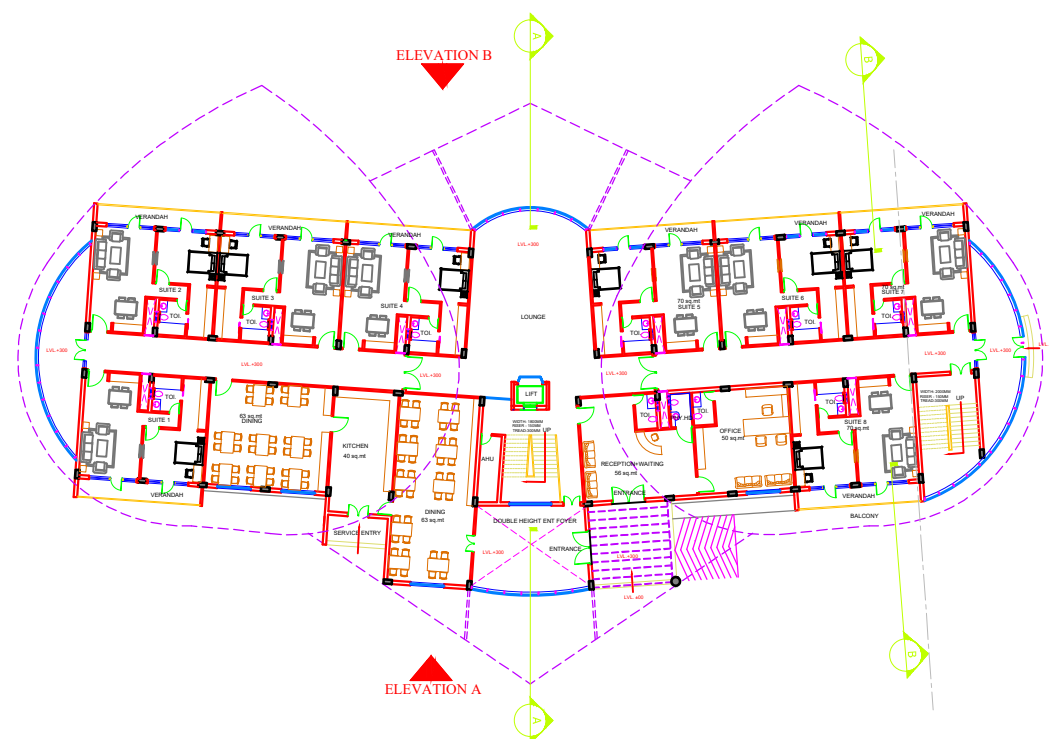
SECTION BB



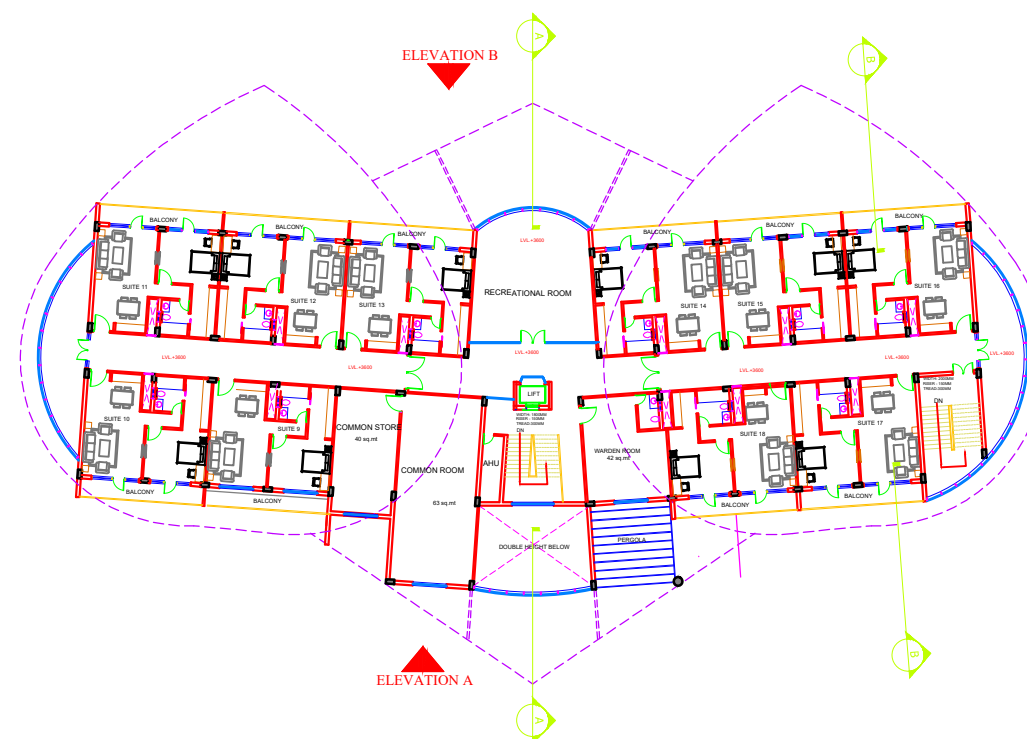
ELEVATION 1



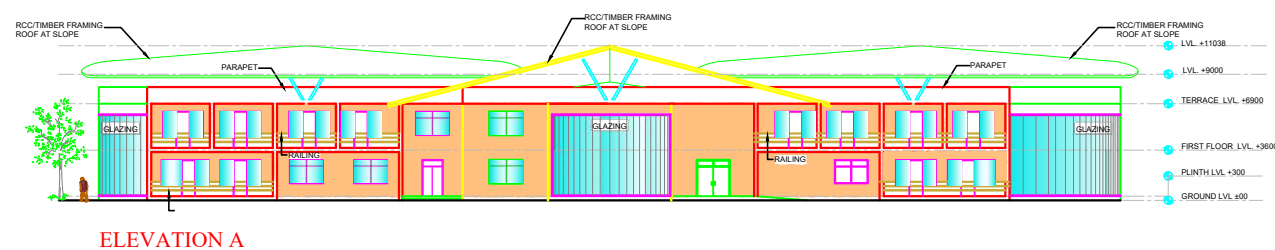
ELEVATION 2



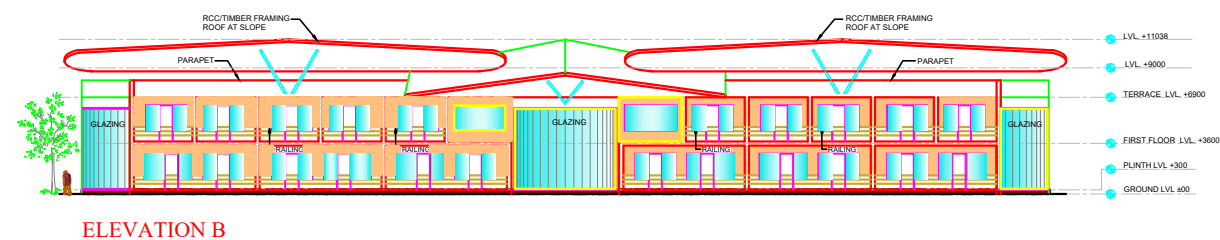
GROUND FLOOR PLAN



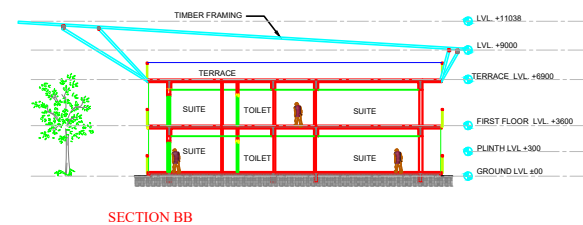
FIRST FLOOR PLAN



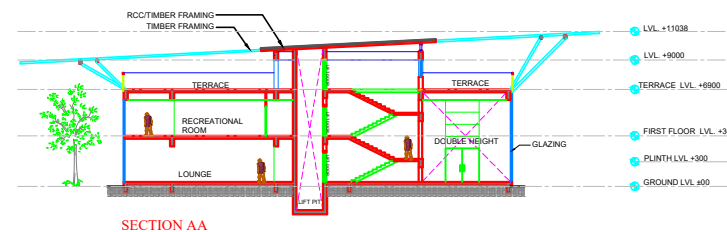
ELEVATION A



ELEVATION B

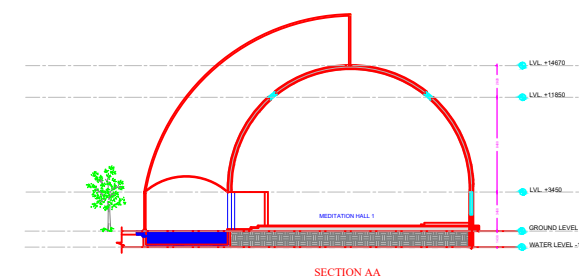
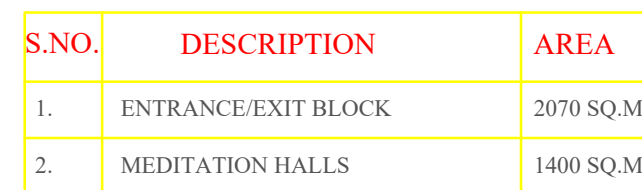


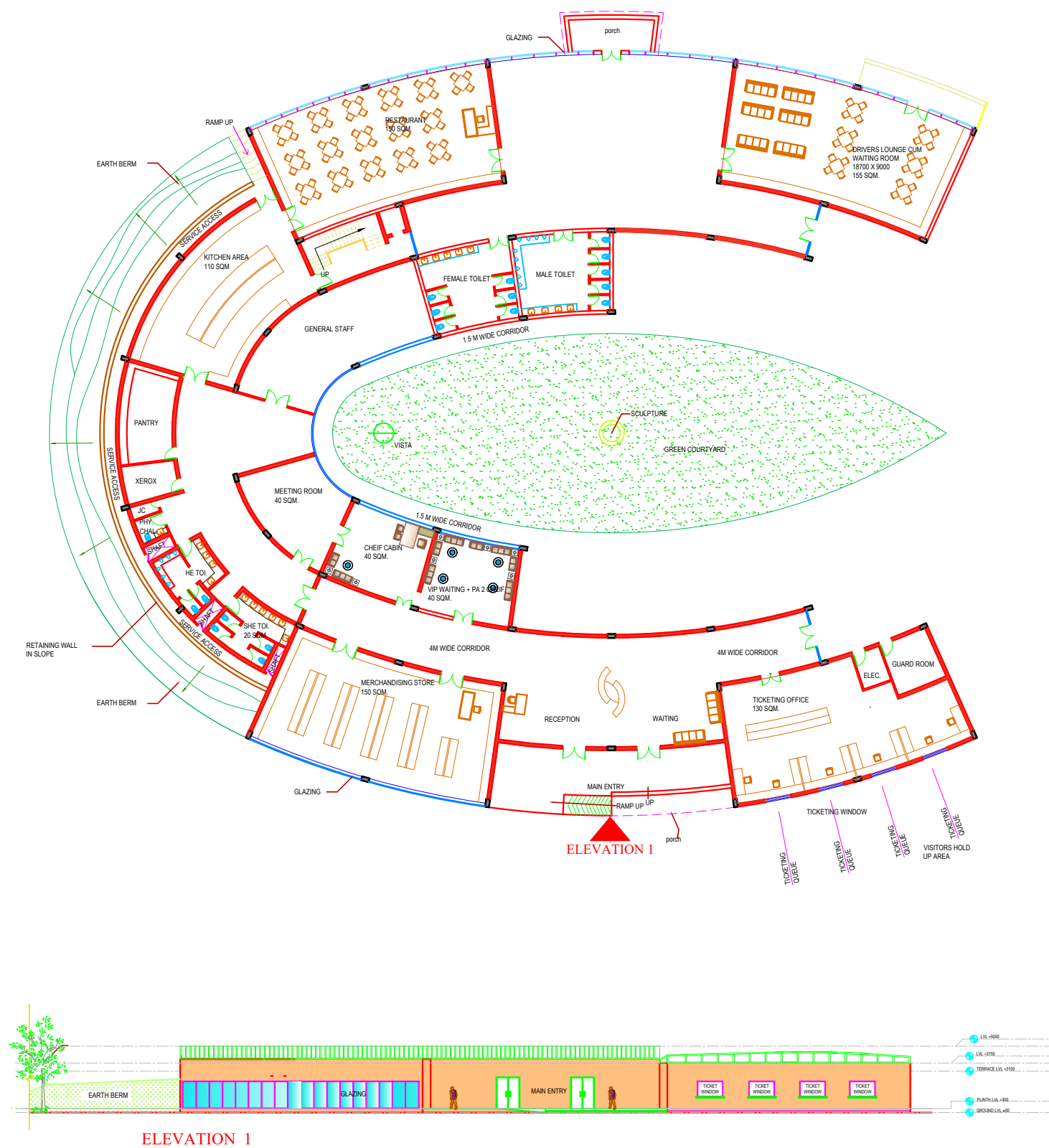
SECTION BB



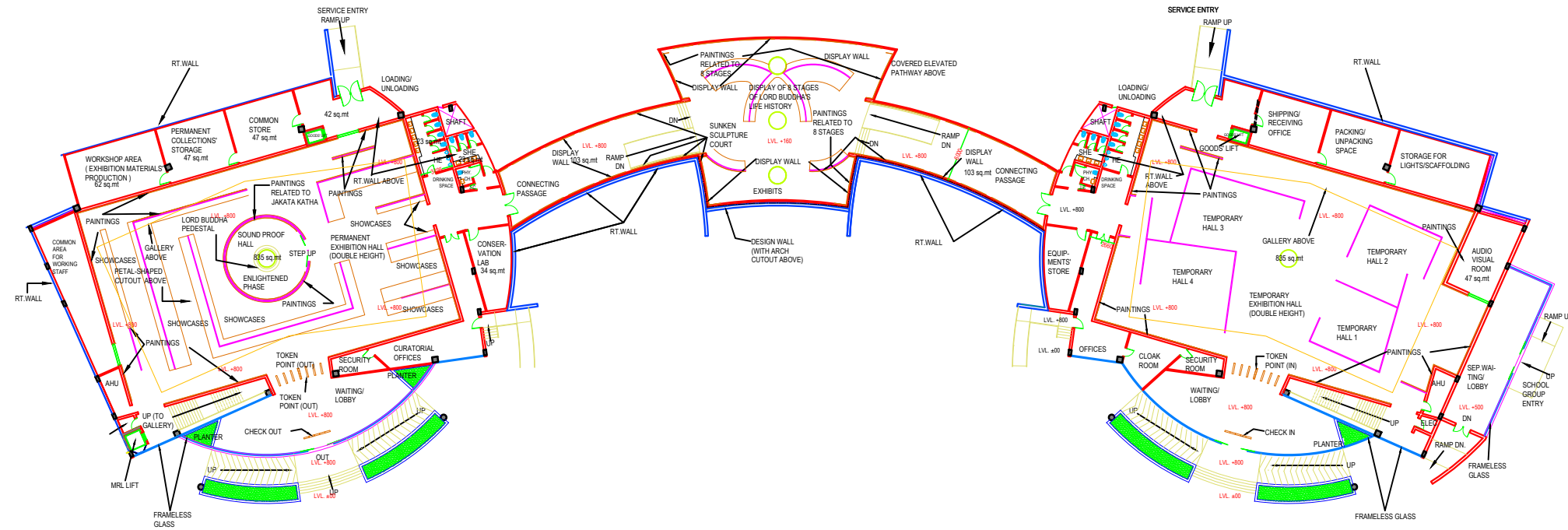
SECTION AA

S.NO.	DESCRIPTION	AREA
1.	GROUND FLOOR PLAN	1460 SQ.M
2.	FIRST FLOOR PLAN	1460 SQ.M



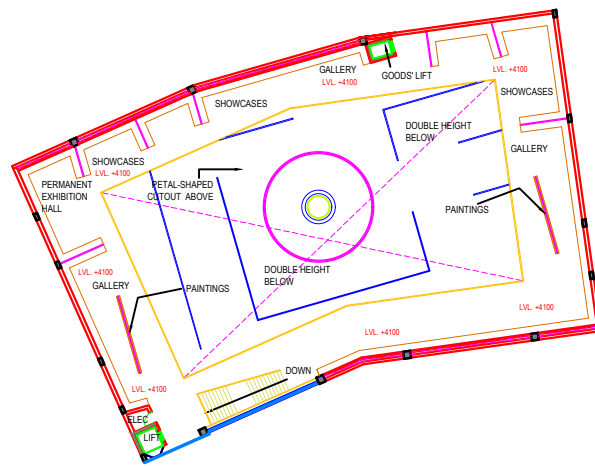


S.NO.	DESCRIPTION	AREA
1.	GROUND FLOOR PLAN	2450 SQ.M



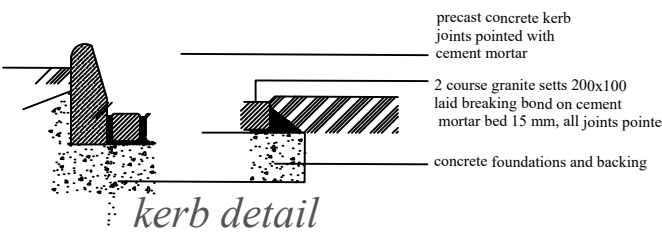
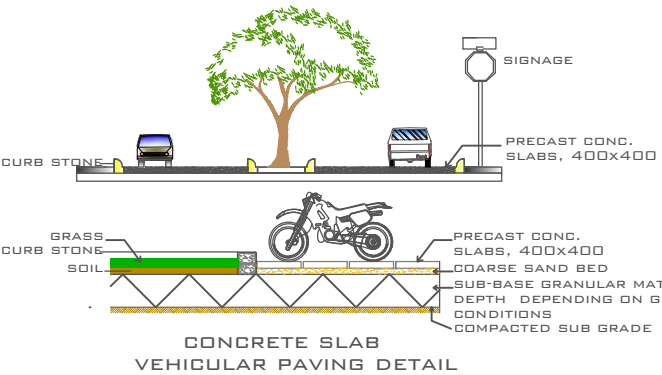
GROUND FLOOR PLAN

S.NO.	DESCRIPTION	AREA
1.	GROUND FLOOR PLAN	2450 SQ.M
2.	FIRST FLOOR PLAN	350 SQ.M



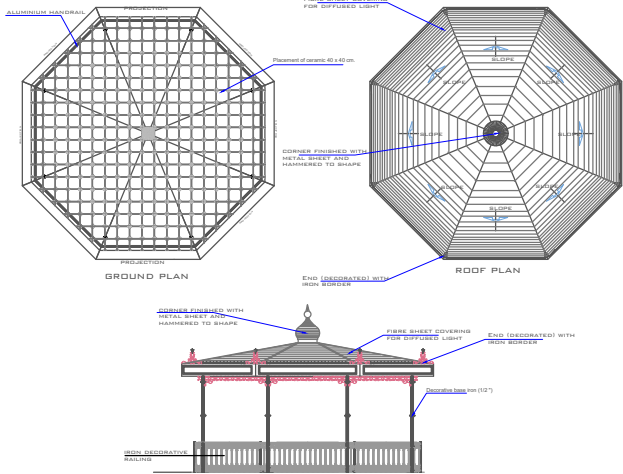
FIRST FLOOR PLAN

DETAIL AT -B

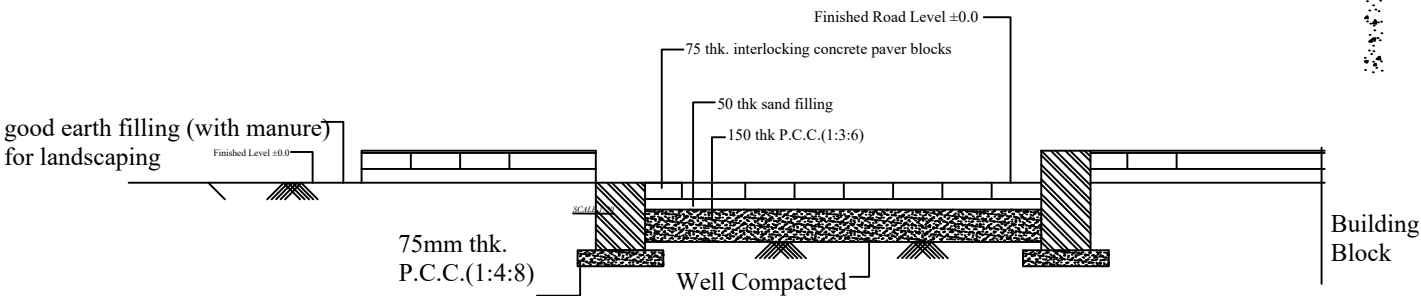


SYMBOL	NAME	TYPE	
	PEEPAL TREE	DECIDIOUS	
	ASHOKA TREE	EVERGREEN	QUICK GROWING TREE MAR- APR
	KOELREUTERIA	FLOWERING	FAST GROWING YELLOW FLOWER (OCT - NOV)
	CHUKRASIA	EVERGREEN	GREENISH WHITE FLOWER APR-MAY
	NEEM TREE	EVERGREEN	
	GOLDEN DURANTA	FLOWERING	
	KOELREUTERIA TREE	FLOWERING	
	KASSOD	EVERGREEN	FAST GROWING YELLOW FLOWERS APR-MAY AND OCT-NOV
	INDIAN CORAL TREE	WINTER DECIDIOUS	QUICK GROWING TREE MARCH - APR
	GULMOHAR TREE	DECIDIOUS	VERY ORNAMENTAL ORANGE AND RED FLOWERS
	MURRAYA EXOTICA	FLOWERING	
	PERSIAN LILAC TREE	EVERGREEN	SHADOW TREE PARKING AREA
	BOTTLE BRUSH TREE	DECIDIOUS	
	PRIDE OF	FLOWERING	
	CAMPANULA CARPATICA	FLOWERING	
	GURHAL		
	CALENDULA		

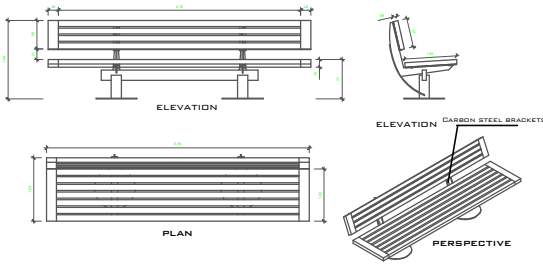
DETAIL AT -C



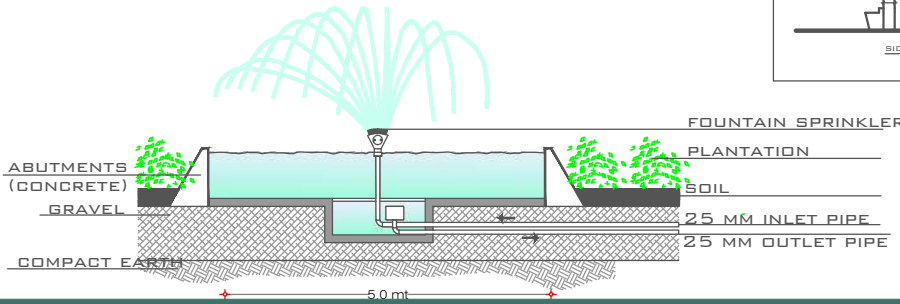
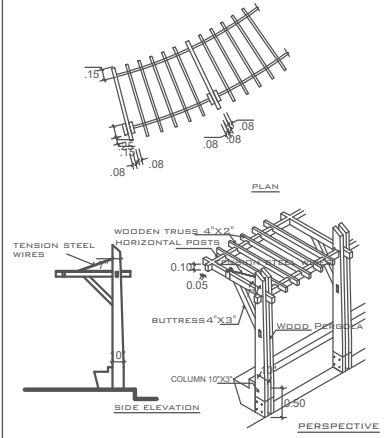
good earth filling (with manure) for landscaping



DETAIL AT -E



DETAIL AT -F



BABU BANARSI DAS
UNIVERSITY, LUCKNOW

TOPIC
BUDDHA SAMYAK DARSHAN
SANGHRAHALAYA

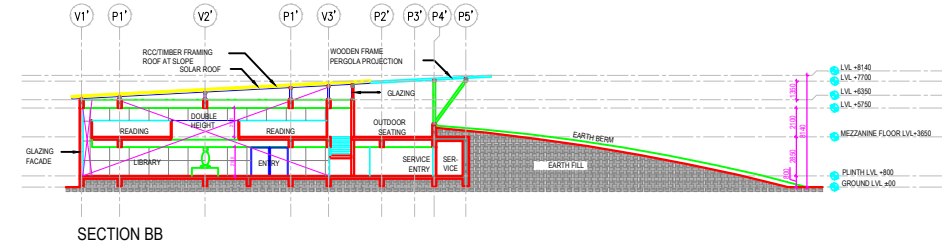
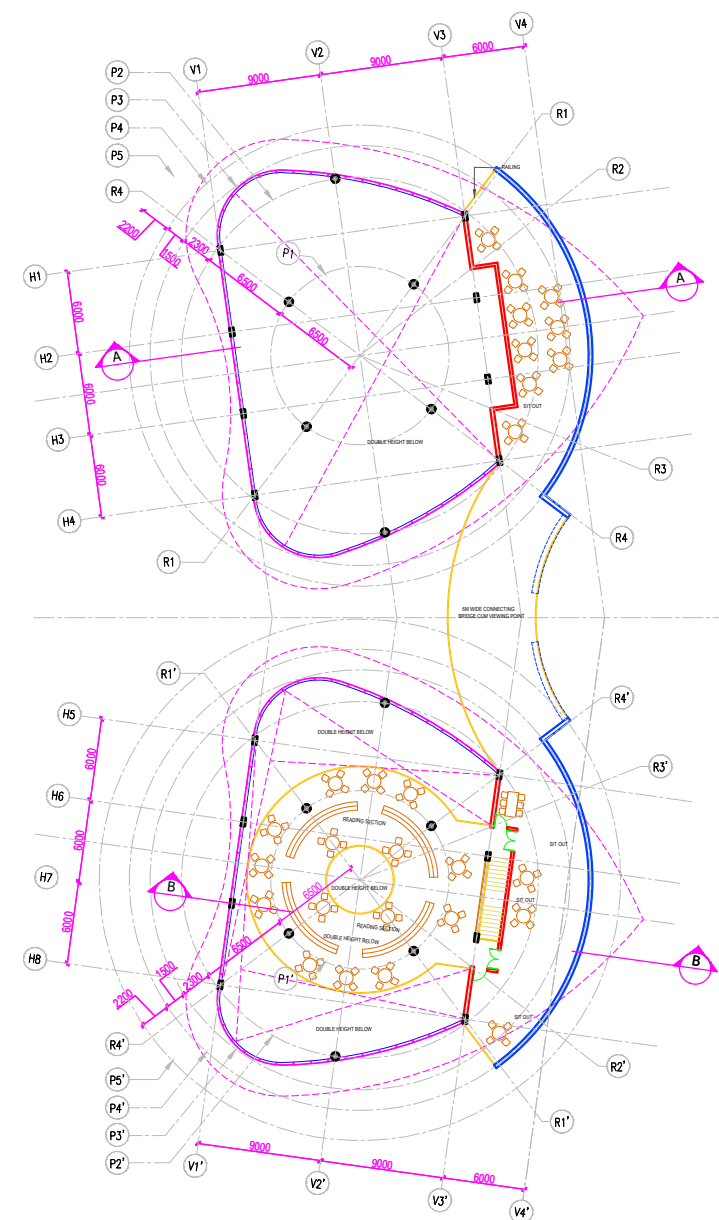
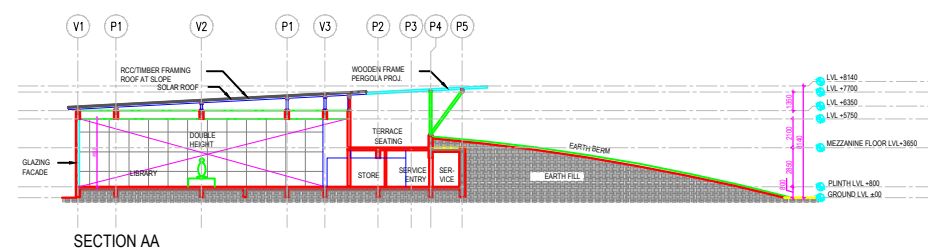
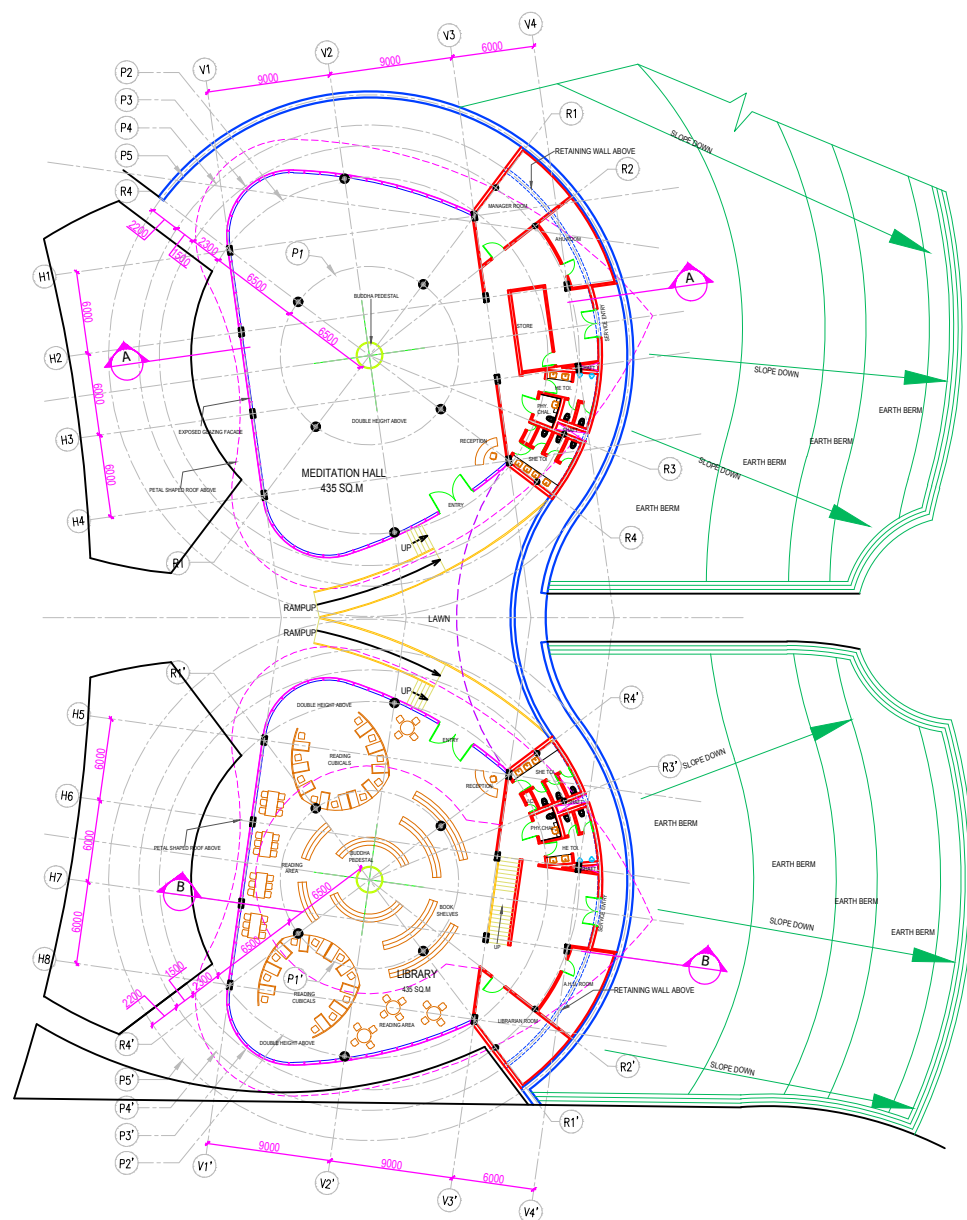
DRAWING
SERVICES.
LANDSCAPING DETAILS

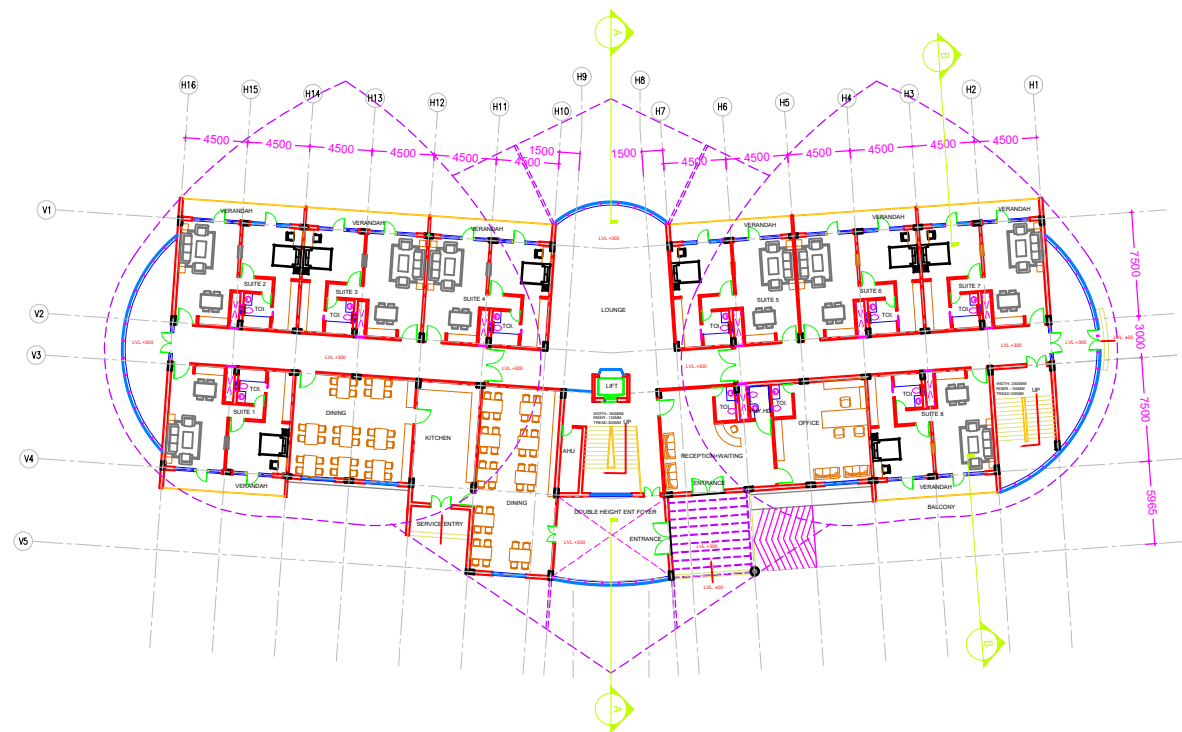
SCALE

REMARKS

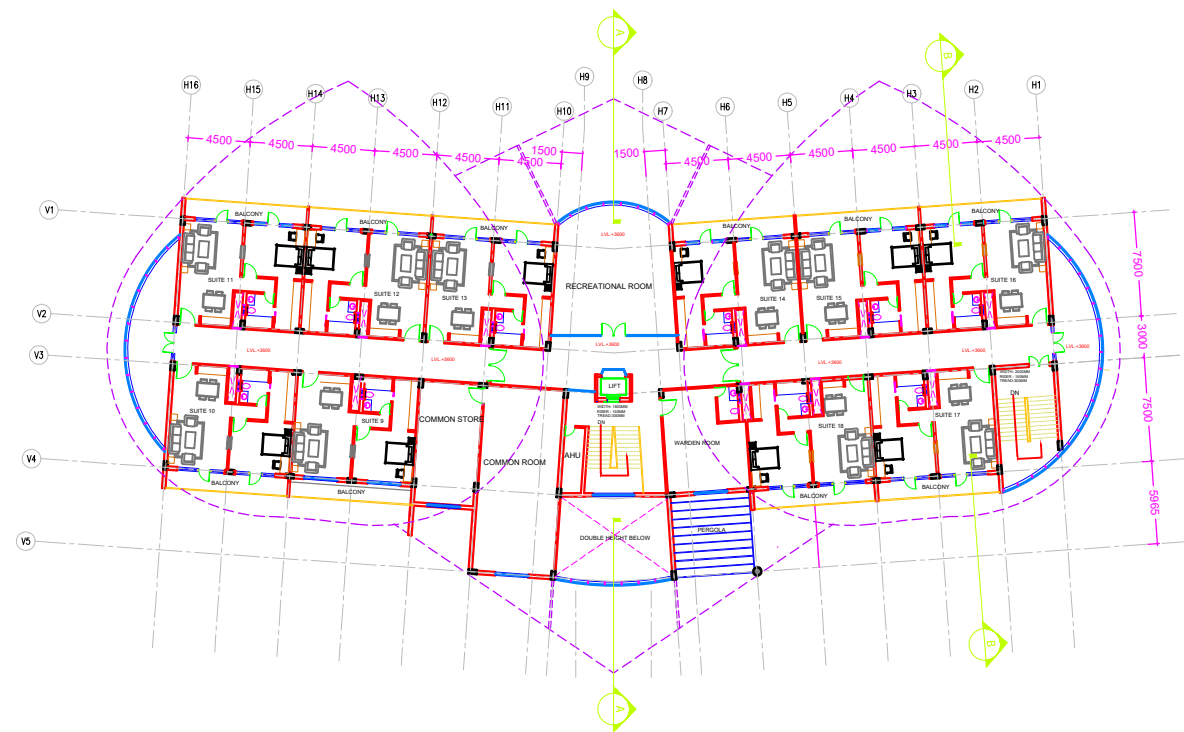
NAME-
PRIYA
SEM- XTH
ROLL NO-
1150101056

THESIS GUIDE.
PROF.K.K.DIXIT
THESIS COORDINATOR.
AR. URWASHI TIWARI
AR. SHAILESH KUMAR

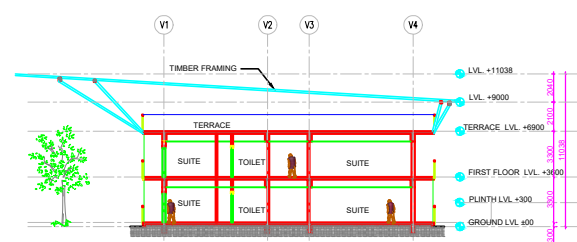




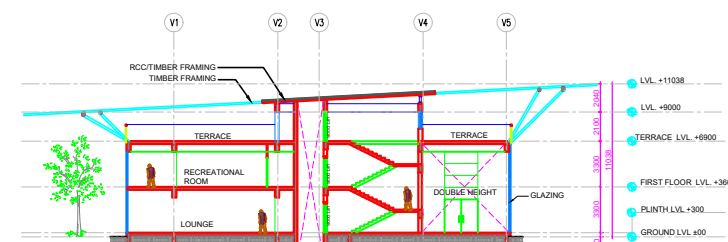
GROUND FLOOR PLAN



FIRST FLOOR PLAN



SECTION BB



SECTION AA