

**BUDDHIST ARCHITECTURE:  
STUDY OF CONTEMPORARY SRI LANKAN BUDDHIST TEMPLE ARCHITECTURE AND  
IT'S COMPATIBILITY WITH BUDDHIST PHILOSOPHY  
WITH SPECIAL REFERENCE TO AWASAGE**



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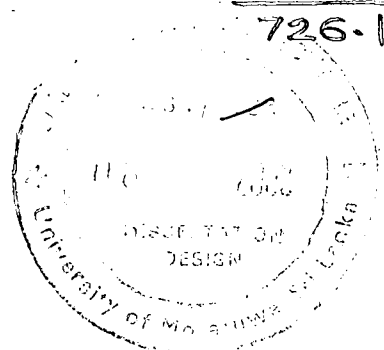
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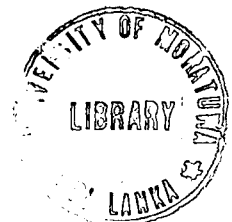
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## INTRODUCTION

### 0.1 TOPIC EXPLANATION

The main task of a religion is to set a reference for people for the way of people and direct them through a correct way of life, in harmony with the society. For that there are large number of religions in the world and among them "Buddhism" takes a major place. Out of them Buddhism explains the people the way to achieve spiritual salvation while correcting their lay life.

Temples can be considered as a center through which Buddhism survived and spread among public. It is the retreat where to any Buddhist is dragged, (no matter how away they are from religion) when they are in an utter mess with their worldly life. No matter how occupied one is in worldly affairs, they have Buddhist principles and temple as a symbol of them behind their minds as references, which come in to surface in utter disappointments of worldly life

Environment of the temple has so long been prepared in order to fulfill those objectives Temple has remained for long as a place giving spiritual relaxation, with it's built environment. Built environment of temples, sensitively arranged, helped the users to achieve their objectives within that. Maurice Broadly describes that

"That architectural design has a direct and determinate effect on the way people behave. It implies a one way process in which the physical environment is the independent and human behaviors the dependent variable" 1  
Mauricen Broadyf

So it is true that any built environment should be shaped according to the objectives, which are to be achieved within that built environment. This study is primarily based on the argument that the Buddhist temples should be compatible with the Buddhist philosophy.

Among the followers of the Buddha the founder of the Buddhism monks takes a very special place. Buddhist monks are an exclusive kind of human community, which has specific way in their way of thinking, aspirations, responsibility performances and goals. According to the words of the Lord Buddha, the monks have two primary functions: one to teach the "dhamma" and to

give necessary advice to lay people regarding the lay life, and second to find their own way of salvation, from the suffering of the world.

In the present day society, a clearly seen dilemma is that self-separation of people from their religion and gradually descending towards a materialistic. People tend <sup>to</sup> Move away from <sup>the</sup> temples due to the same reason, as mentioned above which has occurred due to the spread of modernism, where materialistic prosperity is highlighted and sponsored, especially using hearts through modern education. This has resulted in referring to the religion as rubbish as utter foolishness due to non-education. While Buddhist behave as such, the western societies having experienced for long the emptiness of materialism of modernism, tend to seek spiritual comfort through Asian religions and especially Buddhism attracted by it's simplicity and it's rational philosophy. Due to the same reason, the monks as their leaders, and their advises has occurred. Also there is the attitude among general public, that present day monks are not pious. Due to the same reasons : above and many others, the built environment of temples are not compatible to the Buddhist philosophy. And as the famous saying goes,



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' Buildings are molded by the people and the people by them' 2

Buildings are the most immediate physical and psychological phenomena affecting the human beings. Through the manifestation of religion's philosophies the built environment also helps to increase such feeling and emotion in their minds and it is needed for devotees to satisfy their religious purpose within the religious building as an essential requirement.

On the other hand Environment of the temple should be compatible with Buddhist philosophy in order to carry out religious activities of "Sangha" within the temple. Though we can define a word "Ideal Temple" according to Buddhist philosophy derived from the Lord Buddha's time, temple had been constructed deviating from the model of "Ideal Temple" due to many reasons such as social, environmental, geographical factors, etc .For an example when one of rich followers from urban setting expect to construct a temple and offered for monks, he may construct the temple by expending maximum money he can with modern technology and modern materials according to his likes, in an urban setting. That temple may have to be accepted by the monks ("Sangha"). A temple building complex may vary similarly to environmental scientific factors as climate etc, or geographical factors as mountainous settings. Still a temples generators are seen essentials & predominantly as the religion's philosophy overruling the above mentioned criteria.

This study intends to bring forward a discussion through an examination of whether the Buddhist temple is compatible with the Buddhist philosophy, if that so, to what degree it deviate from it's philosophy, if not what factors contribute. Since Buddhism is ultimately realised not by intellectual understanding but by creative intuitive exercise, the community who are engaged in this activity who are the <sup>a</sup>S<sub>n</sub>gh are kept at a higher position than it's followers and devotees, which position is only subordinate to Buddha and dhamma. <sup>fulfill</sup>Therefore survival of Buddhism is traditionally kept to be in the safe hands of pious monks. Therefore <sup>a</sup>S<sub>n</sub>gh <sup>a</sup>within the temple is of utmost importance, and therefore their architecture as well in meritable contribution to spiritual peace.

### 0.1 Intellectual basis

The meaning of architecture is the creation of spaces to achieve qualitative environments for the desired behaviour of man. (Lang 1974:78) shows the primary function of architecture: that is to make the user comfortable by providing him with an environment in which the use needs are satisfied. The main function of a Buddhist Avasage is to provide an appropriate environment for the monks to live at there in a highly religious way. And their double life lead them to preach and to exercise meditation to condition their minds to sense the path leading to "Nibbana" through purity of mind without any constraint. The built environment of the temple should help the monks to reduce their attachments to the worldly material and lead them to the spiritual path. The highly specified disciplined behaviour of the monks is the most significant factor in achieving this top most position in society.

### 0.3. Method of work

This study intends to forward a discussion with regard to whether built environment of the "Avasage" is compatible with Buddhist philosophy. Firstly it's attempted to study of Buddhist philosophy and identity the implication of Buddhist philosophy further it is attempted to identify some Buddhist concept bounded with Buddhist monks. Later it would be discussed in what manner built environment of the Avasage should be, with respect to specific scholars views and specific Buddhist texts (Vinaya pitaka, Chulawagaa pali).

Finally through a series of case studies it is expected to examine the compatibility of the Avasage with the Buddhist philosophy, and to analyse and identify the contributory factors of negative effects and to establish a methodology for assurance of compatibility between

philosophy and its practice represented by the built environment in order to create awasage in temples, for that and identify the corrective measures.

#### 0.4. Scope and limitations.

The scope of the study includes extracting the major principles of Buddhist philosophy, which relates to practice of Buddhism by followers and especially by monks. It is also highlighted the physical and psychological effects of built environment for the practice of Buddhism and the scope includes of the study of the Buddhist built environment as precedence. It is also stressed that hierarchically monks proceed highlighted to the mere devotees as they help to keep the traditions and Buddhism alive of practice. It also discusses the critical dilemma inherent in the way of life of Buddhist monks, as to the need of leading a way life, as social as well as a spiritual life and built environment discussed here are determined as to spaces helping the exercise of the practice than the symbolic built environment in temples. therefore, awasage, includes everything other than the symbolic building.



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And the discussion is carried on in the point of view of facilitating the design taste of the 'awasage' as a creator than as an apprehended of the space. In doing so it is also attempted to establish the Sri Lankan identity within an Asian context.

## CHAPTER ONE

### BUDDHIST. PHILOSOPHY AND IT'S INFLUENCE ON BUILT ENVIRONMENT.

#### 1.1 Rise of Buddhism as a Unique Religion

Sixth century B.C was remarkable for the spiritual unrest, and intellectual ferment in many countries. In China Lao<sup>zi</sup> and Confucious; in Greece Farnenieds and Empedocles; In Iran and Zarathustra; and in India, Mahav<sup>ira</sup> of Jaina and the Gauthama the Buddha appeared and represented genius masters of both religion and philosophy. Gauthama the sage of the Sakyan was born in North India as a son of a minor ruler of Kapilavasthupura. **Unlike many other religious teachers, Gauthama Buddha was a human being.** He is neither a messenger nor a prophet hand, a teacher of both gods and humans (**Satta deva manussanam**) His status amidst the religious thinkers prior to and contemporary to him is reflected in the Chaki Sutra. In this Suta he classifies religious teachers in to three groups

1. Anussaviha
2. Takki Vimansi
3. Sayan Abbinna Sachikattra

K.N. Jayathilaka as refers these to,

1. Traditionalist
2. Rationalist
3. Experimentalists

The Buddha dissociates himself from the traditionalists (Annussavika) who based themselves on the authority of Vedas and from the rationalists and logical inquires (Takki Vimani) who reposed confidence in the linguistic and logical apparatus for the group of truth. Then he categorically and unambiguously identifies himself with those sages who through their unaided, individual, singular efforts have realized the **truth by intuitive experience**. It is against this background that the religion philosophy culture of Buddhism can be **ultimately traced to the intuitive experience of which the Buddha underwent at the foot of the Bo- tree**. This experience is referred to in the Pali sources/ tripitaka as bodha, bodhi, sambodha, sambodhi, etc. meant by awakening perfect

realization or enlightenment and forms the quintessence of what is known as the Dhamma (Doctrine) taught by the Buddha. Briefly the words referred to above describe the enlightenment which conferred on Gauthama the Sage of Sakyans the epithet "Buddha".

## 1.2 Buddhism as religion and philosophy

When considering Buddhism unlike other religion it can be said not only a religion but also philosophy

### 1.2.1 Buddhism as a Religion.

Buddhism or Buddha Dhamma as a religion is unique in many ways. It was the earliest religion of Indian origin to attain the stature of a world religion. If the racial and cultural complexity of its adherents right down the ages and their geographical distribution are taken in to consideration, As Buddhism explain proper way of living to the society, it's the religion which explain the follows to do and not to err because of that they gain merits and de merit (Kusal and akusal) for the better advancement in life it emphasized During the lifetime of its founder Buddhism was not an organized religion. But after the death of the Lord Buddha his spiritual teachings gradually developed in to an organized religion.

### 1.2.2 Buddhism as a philosophy.

He appeared to the judicious and critical exercise of human intelligence. He adapted a glorious method of analyzing the meaning and the reality of life and the universe. Built on his assessment a way of life that offered solace and confidence to be humanity.

**It began by eschewing a number of elements, which would ordinarily appear indispensable for the founding of a viable religious tradition. Such As Godhead, a theory of a creation and the dependence on divine authority for grace.**

Buddhism continues to flourish as a multifaceted religious system with their uniformly reassuring message of peace and harmony. In an unusually refreshing exposition of his faith in man's capacity to think the Buddha advised.

Doctrine of the Buddha has a scientific basis. According to Paul Dahlke;

"It is true that there are breathes about this system something of the coldness of mathematics; on the other hand there lives in it that purest and sublimes beauty that taintless beauty which belongs to mathematics."<sup>3</sup>

Paul Dahlk

### 1.2.3 . Components of preaching<sup>s</sup> of the Lord Buddha<sup>^</sup>

The preaching of he Lord Buddha can be divided in to three basic categories.

- 1) Vinaya Pitaka
- 2) Sutra Pitaka
- 3) Abhidhamma Pitaka

#### 1.2.2.1 Vinaya Pitaka

This consists of **rules and regulations on the monastic life of monks and nuns.** Through these regulations, The Lord Buddha expected for monks to have a highly devoted religious life. Those controlled day to day activities of the monk. Out of these rules and regulations, there were regulations particularly in relation to such matters, as admission to order, forthrightly confessionals, retreat during the rainy season, food, medicine, dwelling places the manner, in which ecclesiastical acts are to be performed and how penalties are to be imposed on violators of vinaya rules. Further it deals with how monks and nuns behave among them and among lay people.

#### 1.2.2.2 Sutra Pitaka

The Sutra Pitaka, which is the most reliable document on Buddhism, is acclaimed to contain **"the greatest literary works, which Buddhism has produced."** it deals with all the theories and philosophy behind, preached by the Buddha during his lifetime. This also highlights the silent doctrines of the Buddha, all thera stanzas and their stanza stories of early birth of Lord Buddha.



### 1.2.2.3 Abhidhamma Pitaka

The third basket of the Pali canon is the Abhidhamma Pitaka. The only difference between the books of the Abhidhamma Pitaka and those of the Sutta Pitaka is that **“the former are more circumstantial, drier, more learned in a word more scholastic.”** Otherwise both deal with the same subject matter.

This obsession with study gradually stimulated the monks to lay emphasis on Abhidhamma a form of monastic casuistry, which concentrated on the rational and psychological analysis of the process of contemplation leading to intuition (panna) and moral causation.

But Buddhism deviates from other religions and western philosophical systems and knowledge science and technology based by them for the same reason. Buddhism deviates as the same neglects analytical method in search of truth or salvation. **Truth can be found only in a system intuitively and not in analysis intellectually.**



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There are two extremes that should be avoided by a rule, namely the attachment to worldly ignoble profitless and the addiction to self-mortification, which is painful, ignoble and profitless. And once one purifies one's mind have above malefic there is the path cleared for truth to linger in to one's mind. It is simple why truth is realized contemplatively and therefore intuitively. Buddha himself realized this where prior to enlightenment his mind traveled to extreme ends of philosophies in an analytical way. **Realizing the fruitlessness of the effect Buddha simply kept his mind in peace so that truth can find its own way in to his mind, which method he later called as middle path.**

There fore Abhidhamma Pitaka is more analytical than Sutta Pitaka is. Therefore the unity of the same has been lost and has become more complicated. But Sutta Pitaka keeps its simplicity as preached by the Buddha as comprehensive as they are bound with real life episodes. A good example is “thera” and “theri” gatha. For example one thero attained enlightenment just by rubbing a white piece of cloth for hours realising that the cloth had become quite brown after words

### 1.2.3 Buddhist Philosophy

Buddhism is not a religion when compared with other religions. Most religions tend to bind their devotees by their rules and rituals. Buddhism is a philosophy, which expressed. Theories which people have to bond's and realized And follows it to Perfection attain enlightenment.

#### 1.4.1 Uniqueness of Buddhist Philosophy

It is in the development of mind of man that Buddha a found an answer to all problems, affecting the man and universe. His exhortations to man were honest and unambiguous. **The Buddha's only point to the way. But you yourselves, will have to strive for its achievement"** Deliverance through the dint of a diligent pursuit of self-purification, rather than through faith or divine grace, is the bold message he brought to humanity."In an unusually refreshing exposition of his faith in man's capacity to think, the Buddha advised.



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"Do not accept anything on mere here say or tradition, on account of rumors or because it accords with your scriptures, by mere supposition or inference, by merely considering the reassumes or because it agrees with your preconceived notions and, therefore seems acceptable or because the preacher is a repeatable person."<sup>4</sup>

Marting wickramasinghe

Not only did the Buddha refrain from claiming to be an incarnation, a messenger or prophet of a god or a supernatural Being, but the path of deliverance, he preached, called for neither the grace nor the assistance of a god. Nor did a god figure highlight in any theory of creation, he postulated. In fact, Buddhism has **no theory of creation. Being highlighted** Buddha replied to such questions as not to waste time on searching from where the arrow came when a man is fatally attacked by an arrowhead but only to find medicine to heal the individual.

Buddha denied, the soul, the self, the individual self, the egos, the I- ness, the my-ness or any permanent entity, which governs from within and receives rewards and retribution for one's action. The doctrine of Anatita (the decimal of at) has been undisputedly held on the central teaching of Buddhism. It is verily the fundamental factor, which gives Buddhism that it's **originality, and individuality.** Yet it's true meaning has baffled those scholars right down the ages. The main problem is caused by the use of both words Atta and anatta in different contexts in the Buddhist cannon in a way that atta (atman) does not appear to be totally negated.

### 1.4.2 Essentials of Buddhist philosophy.

Siddhartha attained Buddhahood (enlightenment) and preached the noble truth he discovered for the world. This is indeed created a stir in the world. His teachings are embedded in the thripitaka, which is regarded as the earliest available source of information. It is very difficult to <sup>discuss</sup> ~~dire~~ deeply in to the abstruse intricacies of his teachings, which can only be comprehended by those who are advanced in the path of spiritual progress.

**Buddhist philosophy is all explained in four noble truth (Chaturariyasacani)** That is suffering (dukka) cause (samudaya) cessation (nirodha) and path leading to cessation of suffering (nirodha gaminipatipadha). These truths are realized those who have progressed in their spiritual life and have attained one of the stages of sanctification, that is sotapatti, sakudagami, anagami, and arahant and that is why they are called the noble truths (Ariya sacca). Thus it is seen that these noble truths are realized fully by the ariya's (noble ones) and not by mere laymen (putagjana).



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Regarding the first noble truth, the Buddha maintains that life as full of misery and all worldly, enjoyments are short lived and are really source of pain and anxiety. The second noble truth follows from the Buddha's analysis of theory of dependant origination (Paticcasamuppada). The Buddha holds that nothing is permanent in this world. All things are subject to change and our misery, like every other thing is caused by a few conditions. The third noble truth is deduced from the second noble truth that the misery depends on some conditions and it must cease, if its conditions are completely removed. The fourth noble, truth is know<sup>n</sup> as middle <sup>path</sup> (majjimapatipada) which advocates neither vigorous asceticism nor a life addicted to the pleasure of senses; it enjoins a monk to lead a moderate life with bare necessities in respect of food, clothes and shades (resting places/arاما) Buddhism is not a religion when compared with other religions. Most religions tend to control and bind their devotees by their rules and rituals. Buddhism is a philosophy, which expresses a theory which, people have to realize and follow it to perfection, to attain enlightenment.

The above four noble truths also highlight the cause- effect theorem so stressed in Buddhism, that every action has its reaction. And that the reaction can be controlled if the action can be controlled by maintaining minimum attachment to action positively or negatively. In other

words not being affected by the eight worldly effects. For example it is achievement if one can keep one's mind unaltered and not affected by both in gain and loss, praise and disgrace etc.

### 1.4.3 Attainment of truth / Realization of Buddhist Philosophy

Buddha accepted true methods of achieving knowledge.

- 1) Intuitive
- 2) Rational

The **central philosophy of Buddhism** explains in modern terms the **implications of prajna.** Organization, decay, etc. are imagined by the uninformed; they are speculations indulged in by the ignorant. The real is utterly devoid of these and others conceptual contractions; it is transcendent to thought and can be realized only in non-dual knowledge –Prajna or intuition – which is Nirvana.



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**Prajna or Nirvana** is not a state to be attained after death. It is a state **to be realized** in this life. To realize Nirvana a man must get rid of his **ego-conciseness**. To get rid of ego-concourses he must purge his mint of all knowledge; including the doctrine taught by the Buddha himself. Prajna is the mood or the state called Nirvana. To call it spiritual truth Buddhists **will have to accept the existence of a spiritual** substance. By the help of reason and philosophy a man can intellectually grasp the conception of Nirvana. But he can experience it only by intuition. To develop intuition there are two methods.

One is **ethical discipline and contemplation**. The other is the path of **Sadda**, which intensifies religious feeling, or the idea of the holy. The Buddhist temple, the stupa, the Buddha statue and the bodhi tree are aesthetic symbols. Worship of them intensifies Saddha or the idea of the holy in every Buddhist. (fig. 1a,1b) It is the way for the man to approach Nirvana which is not a world beyond. It is the highest stage of pure intuition (Panna) which dissolves all empirical conceptions and the ego. Concrouness in non-dual reality. It is Nirraana itself. The Buddhist who worships the Buddha statue or stupid<sup>a</sup> with intensified religious feeling experiences this non-dual aesthetic reality in a flash. It lasts only a moment.



Fig:1a  
Stupa-Aesthetic symbol  
Worship of them intensifies "Saddha  
or idea of the Holly

If one applies reason to what have said above one will feel that it is nonsense or fiction created by a use of language. But if one develop ones Saddha-aesthatic religious perception- then he will feel that there is meaning in it. The Buddhist method of contemplation helps to develop this sensibility in to intuition. It is a method of discipline to suppress egoism. Truth of Buddhism is related to aesthetic and psychological truth rather than to objective truth of science.



Fig:1b  
Buddha statue - easthatic  
symbol intensifies addha or idea  
of the addha or idea of  
the Holly"

#### 1.4.4 The way of attainment of truth.

The Buddha said I trace only suffering and liberation, from suffering which is explained in above 4 noble truths. (Chaturarya fouth (Chaturarya Sathya) explained earlier. Out of these, path



leading to the "Nibbana" is explained in the 4<sup>th</sup> noble truth. The 4<sup>th</sup> noble truth is known as magga patipada (middle path) which advocates neither vigorous asceticism nor a life addicted to the pleasure of the senses. Which are the two extremes. In other words constant attachment to sensual pleasures constant attachment to self-mortification. It enjoins a monk to lead a moderate life with the bare necessities in respect of four basic needs (siwpasa) " that is clothing food shelter. de.

The "Thalagatha" has discovered the middle path, which promotes sight knowledge, higher wisdom, enlightenment and Nibbana. This majjimapalipada explains the noble eight-fold path, which can be classified in to 3 main categories. As sila, Samadhi, Panna.

(1) Sila –Ethical conduct includes

"Avoid all evil: do well and keep your mind pure"  
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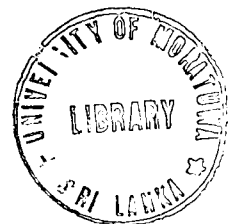
As a way of life, it has been enunciated with great care and with a completeness of treatment, which only few religions system can claim. It deals with numerous practical situations in life, when the decision to do the right thing and to avoid the wrong course is difficult and complicated. It provides a rationale for human conduct and this is done without re-course to a super natural law given or dispenser of justice.

(1) sīlā

Commencing from the five precepts (Panache - sila) which a layman may take upon himself to prevent himself from straying from the path righteousness and ending with the ten million rules of conduct which govern the life of a Buddhist in his quest for enlightenment and "Nirvana"

- Right speech
- Right livelihood.

(2) concentration of mind (Samadhi) next.



"Mind is the for runner of all good and bad conditions. Mind is chief all conditions are mind made. If with and impure mind one speaks or acts, then pain follows one, even as the wheel of the hoof of the draught ox. If with a pure mind, one speaks or acts then happiness follows once, even as the shadow that never leaves." 5

Thus the Buddha based his ethical system on a psychological foundation. Apart from recognizing the mind to be sixth-organ, the Buddha saw the mind as the source of all action. In several controversies, particularly with the followers of jainism, he reaffirmed the Indispensability of a system of mental culture to the liberation of man on the basis that mind was the forerunner of all action.

The method of training or developing the mind is meditation (bhavana) which through generally translated as meditation, signifies a more complex and comprehensive activity than spending a few moments in contemplation. Bhavana is the Buddha's prescription for helping one's mind pure and this means, pure of defilement such as lust, hartred, malice, indolence, worries and restlessness and susceptible doubts – the five hindrances (pancha nirvana) which were referred to in describing the spiritual progress of a disciple.

- Right Effort
- Right attentiveness, and
- Right concentration

(3) Panna – Wisdom, induces

Reaching the insight based on mental development, which in it, begins with a foundation of ethical conduct, the disciple proceeds to the final stage of panna wisdom, knowledge and understanding. Wisdom consists of the realization of the four noble truths.

(vii) Right Understanding

(viii) Right Thought

" He understands what is worthy of consideration and what is unworthy and knowing this, he considers the worthy not the unworthy. What suffering is he wisely considers? What the origin of suffering is, he wisely considers: what the extinction of suffering is, he wisely considers: what the path is that leads to the extinction of suffering he wisely considers"6

Marting wickramasinghe

Each if the eight noble practices make an adept advance towards the goal in his life. Silla (moral Precept) Samadhi (Concentration) and panna (wisdom). Silla is foundation for the realization of Nibbanna. It is a means to an end. An aspirant (Sadhaka) can not reach his cherished goal on life without observing the Sila. Which is the essence of life. Life without sila is referred to as a boat without a rudder. As a boat without a rudder cannot go in the direction, it likes. Sila is observed mentally, verbally and physical. Is the end a neutral person is being erected? When that different from lethargy as such naturalness is associated with understanding or panna (Wisdom). Samadhi is proper memory. Every act is to be performed with proper natural awareness so as not to err, since "error" binds one to "sansara" Which is journey from life to life, which leads to experience of misery and therefore suffering. Panna is wisdom. Either through silla and then samadhi one reaches panna or vice versa. As to panna one starts to own samadhi and then silla. Panna is wisdom of knowing the universal laws, seeing the world and it's happenings and it's acts and relationships in a Birdseye view. Where the existence of the misery once In puzzle, gets resolved, in mind, where one feels fine and light hearted due to the knowing.



The highest achievements of the life can be realized only through the mind. No outsider can take one to this stage. Therefore a Buddhist monk needs to self maintain a highly devoted spiritual life. The doctrines (dhamma) they preached and the life (vinaya) they led were regarded as leading to find emancipation.

### 1.5 Life of Buddhist Monks

In the 4<sup>th</sup> noble truth (majjimatipada) the Buddha explains the monk who expect the final emancipation, should follow a middle path in respect of "Siwpassa" four basic needs (i.e., Cheewara Pindapatha, Senasana, Gilamapachcha) clothing, food, shelter, medicine respectively. Monks were expected to limit their necessities. If not he is unable to reduce attachments to the world. For that Buddha introduced three concepts those are.

- 1) Appichchatha
- 2) Sallaukautthi
- 3) Santhutitha

(1) Appichchatha



"Appichchatha" introduced by the Buddhist tradition in order to fulfill special objectives. Though it has been used for several meaning in different textbooks, for the proposed study following meanings are specially considered.

Knowing the limit of accepting siwpasa, several modern scholars has defined simply in their publications that the Appichchatha is the little like or satisfaction with little. Professor Ris David in his publication Pali – English dictionary it has been defined as Which means consumption only for the survival without attachment without addiction, only for the survival of life for the purpose of enlightenment.

## (2) Santhulithawa

"Santhulithawa" is consuming "Siwpasa". With the amount getting or with suitably and according to the ability one has be happy. It is consumption without getting affected by the consumed, or the amount during which act having a pleasant state of mind.



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## (3) Satta<sup>t</sup>ukaut<sup>h</sup>thi

Satta<sup>t</sup>ukaut<sup>h</sup>thi is lightness or simplicity of the way of living and of mind. When above three concepts are regarded attentively it is obvious that Buddhism gives a significant importance to simplicity in consumption of siwpasa.

## 1.6 Survival / Propagation of Buddhist and Philosophy

Buddhism is often spoken of as a way of life. Indeed this expression in a nutshell is the essence of Buddhism. It is a **disciplined way of life** that progressively leads to **the elevation of the mind**. The daily observance of certain needs and practices, follows a prescribed pattern calculated to ennoble the mind, and counteract greed (Lobha) malice (dosa) and unawareness (moha) The basis of Buddhism is implicit trust and dependence on the Buddha, Dhamma and Sangha, the three refugees, the triple gem. Articulation of the three refugees leads the way. This in so many words signifies the

"Buddha" as the teacher and guide through life; the Dhamma" the law of life; and the "Sanga" the guardian of the Dhamma"<sup>7</sup>

Rajharam M. D

Which specifies for him what is proper and what is not proper, what is merit and what is demerit, where as he resorts to the term "Abhidhamma: when he wants to refer to the philosophical aspects of Buddhist thought, that expect which is yet to be understood by the wise.

Buddhists think, that the "Karma", the power that controls the universe consists of "Kusala" and "akusala" or merit and demerit. There is no such monad as an immaterial spirit, but at the death of any being, the aggregate of his merit and demerit is transferred to some other being, which new being and all the circumstances of its existence are caused by the "Karma". Thus the "Karma" is good, the circumstances are favorable, producing happiness, but if it were bad, they are unfavorable, producing misery.

There are two kinds of comforts for man. That is material comfort and spiritual comfort. Man has been trying to achieve his material comfort by engaging in and producing imentions favorable for the advancement of man, with the help of modern science and technology. This condition causes a complex pattern of life with enormous problems and discomforts in their innerlife. (Or their minds) **Various religion and religious beliefs originated as a result of this desire to achieve spiritual comfort. Monk is expected to have spiritual development in order to achieve ultimate reality, through the religion.**

The fourth Parajika is concerned more with a monks spiritual state than with his outward behavior, and it is concerned with the regulation of certain aspects of community life with matters affecting the order in the arrangement of various mundane affairs, with questions of conduct concerning the opposite sex.

**"The boast of having reached some stage in spiritual development only attainable after a long tracing in the fixed and stable resolve to become more perfect, and to make the potential in him assume actuality"<sup>8</sup>**  
Martin wickamasinghe

The basic activities leading to spiritual development of the monks are identified as, meditation, meditation walking (Sakmana) recitation, activity of worshipping the Buddha, Preaching "bana" and discussion on religious matters. Lay people expect a better way of worldly life through the region.

In order for that he expect not **only spiritual comfort but also material comfort through the religion.** While worshipping Triple gem, alms giving listen to preaching, meditation for spiritual

comfort, practicing according to advice of the monk expert material comfort as well. He engages in activities, which badly effect the society. Therefore as society is not static and that every moment gets changed, one cannot expect Buddhism and its values be propagated (for the benefit of future generations) through lay people. It has to be kept alive by proper practice, which in the complex society only the order of monks can be engaged with. And it is laymen's duty to sponsor the order with clothing, food, shelter and medicine so that to safeguard maintains above requirement, which is being appreciated by the introduction of the concept of merit. And it is the duty of the order to safeguard the values of Buddhist philosophy so that the lay people can be influenced and enlighten by it throughout the time.

### 1.7 implications of Buddhist philosophy in relation to built Environment

According to the Buddhist philosophy, the life of a Buddhist depend entirely on 'sila' one can eliminate lustful desire (Raga), and hate (doshā) through the practice of sila, the mind gets purified from the taints of 'raga' and dosha. at this stage h is ready to undertake the practice of contemplation .



As such sila is essential in a life of a Buddhist pilgrimage is a special occasion in a life of a Buddhist, which he engages apart from the normal day to day life. On this occasion the Buddhist practices sila and purify his mind both mentally and psychologically. To gain this situation physical environment is essential.

On this situation the temple environment should reflect the values of Buddhist implications so that the devotee is directed to his goal of life which is peace of mind in worldly life and ultimately the enlightenment for which the beginning is to observe sila. Sila is self-discipline it poses self-restraint living in a righteous life and abstains from misbehavior. Sila also consist of the qualities of right understanding (samma ditti), right thought (samma sankampa), right spech (samma vacha, right acxtion (samma kammantha), right action (samma kammantha), right livelihood (samma ajiva), right effort (samma vayama), right mindfulness (samma sati), right concentration (samma samadhi) when one develop right understanding and right thought. He ultimately gains pragna which is wisdom. According to this, basically the sila is compound of the mental and physical purity, tidiness, cleanliness, truthfulness faithfulness, formality, awareness, tranquility and calmness. In temple environment, these qualities are facilitated by the various expressive qualities.

When entering the temple, devotee eventually has the feeling of faithfulness. Because of this expressive quality of sacredness in the built environment primarily facilitates to enhance such feelings. The quality of respectfulness is also evoked due to the expression of dominance and formality. Awareness, consciousness, is basically facilitated by expressive qualities of form.

The mental agitation which physical purity, where cleanliness and tidiness are concerned occurs due to the expression of purity. This concerns when the physical environment itself manifests the purity. And it is the human mind that feels purity cleanliness and tidiness.

Tranquility and calmness basically facilitated by the qualities of expression of tranquil in the built environment.

As such Buddhist environment can be described as to express the above-mentioned values in its architectural treatment. If the cause of suffering is primarily psychological then it must follow that the cure also is psychological. Therefore we find in Buddhism a series of 'mental exercise' or meditations designed to uncover and cure our psychic aberrations. The realization of true values of Buddhism comes only to the man who meditate successfully." For meditation one needs seclusion, because they are wordings and wrapped and wrapped in the world, tend to question their retirement to solitude of the beyond worldly religious meditation". The meditation seeks the best conditions for facile mental concentration, and, prudently he goes to such surroundings that is he retires in to a quiet life to work for positive mental advance. For which seclusion is essential. The pliant calm power also enables to focus mind to penetrate through solid mass of delusion and reach truth. The main function of the Buddhist temple is to provide appropriate environment to devotees to condition their minds to sense path leading to 'Nibbana' through purity of mind without any constraint.

The calm, serene, tranquil and sacred environment provides the background necessary to achieve. The above purpose, as it facilitates Buddhist layman to sense the way of approaching to understand Buddhist teaching. Hence the Buddhist environment that exist in the temple is the contribution of the above environmental qualities

Different areas in a Buddhist temple express different degrees of Buddhist environment, which increase or decrease according to different functional purposes of each space. The degree of Buddhist environment could be further enhanced with the creation of a background of solitude's,

as it develops the effect of isolation and segregation from the mundane world. The humble nature of the buildings facilities laymen to control over powering nature of their thoughts. Thus enabling to purify minds. So as to accommodate calm and serene thoughts.

According to Buddhist philosophy the selection of suitable locations and environment for the temple is important in order to achieve success in the development of concentration; tranquility, calmness and serenity of inner thoughts of the devotees. Lord Buddha mentioned some unfavorable places to carry out religion activities such as places having dilapidatedness, newness, famousness, a new road, presence of incompatible people' etc. Hence it is evident that temples can function very well in places having an environment of calm serene and tranquil in an isolated but dominant surrounding. That is why mountain tops, valleys etc. were selected for such purposes.

It is necessary for Buddhist layman to condition their minds to develop concentration and inner good thoughts, according to Buddhist doctrine. The ancient designers clearly understood the phenomena and achieved their most appropriate Buddhist environment at quality. In the temples, to satisfy the requirements of Buddhist society to obtain inner purity in mind and thoughts. The first phase of this chapter disclosed uniqueness of Buddhism the Buddhist philosophy and Buddhism as a religion and root concepts of Buddhist philosophy in relation to attainment of truth and worldly life which is inherently impossible as realization of truth is practical and not theoretical. Still it was attempted to present a glimpse of Buddhist concepts in summary. It was further discussed the life of Buddhist order, the monks as a vehicle for the propagation of life ' according to the principles set by the tradition and the most appropriate environmental qualities required according to Buddhist philosophy Having summarized the essentials of Buddhist philosophy the study proceed to examine the historical precedence of Buddhist architecture which would be focussed towards buildings of the order.



## Summary

With this chapter we can identify majjimapatipada as the main principle. When this is applied to the way of life of monks sivpasa as shown by Buddha give light

\* A good example of Buddhist attitude to way of life when the monk Dhaniya made a beautiful red hut just like a ladybird. And the Buddha ordered him to demolish it, since it was not permitted to make the rain retreat, a permanent one.



## CHAPTER TWO

### BUDDHIST TEMPLE ARCHITECTURE

#### 2.1 Buddhist Temple – An Introduction

The word temple is used in many religions to define their religious places. They inherently differ from one another, specially due to variations of the concepts behind. Buddhist temples differ from other temples of religious activities by tradition, by function and most of all by concept. Buddhist temple architecture deviate from other places of religious activities by its special requirements as can be traced by historical precedence.

Buddhist temple is a place, which provide **the right environment for two kinds of Buddhist followers (laity and clergy)**. For the latter it provides the right environment in order to lead to spiritual path ("Nibbana"). Which is their ultimate objective. It provides facilities offering the good will of triple gems, for laities and facilities for lodging for clergy in order to engage in contemplation & preaching, learning and serving the laity in their religious practice and to highlight the correct path to lead.

#### 2.2 Buddhist Temple Buddhist order and the lay society.

The Buddhist temple is involved in many activities of the society other than the religious activities. In a village temple this involvement is higher than in the towns.

The special events faced during the life from the birth to death of a Buddhist are bound with the temple. After the birth of a child a villager brings his child to the temple, as the first outgoing visit from the house, then other occasions like first meal of rice at an auspicious time (Indul kata gema) ceremony of first lesson of letters (Acura Keel) chanting Seth pirate before a wedding, taking blessings for agricultural purposes, carrying out ritual at funerals and so forth, are some of the other events that the temples are involved with villagers. In addition to that the Chief Incumbent of the temple leads in many activities related to cultural festivities of the village like "Gammadu" "Preacher" and so forth. Their socio – political intervention can be seen in the situations like making problems inside the village from outsiders. That happened in "Kandalama" because of the hotel and in "Iranawila"; because of the Voice of America; is good example for it. Buddhist believes the temple as a sublime place, which is bound with their life. Therefore, they

hope to gain sense of security from the temple when they hope to gain sense of security from the temple when they have a problematic situation

Above discussion revealed us that the Buddhist temple is not mere a religious centre. It is the "place" where, which the religious and socio – cultural activities are centred in that area. That means the expression of the temple have a considerable place of Buddhist's day to day life. At an early stage when modern education did not intervene, to co-ordinate the philosophical attitude with people, the philosophical centres had evolved. **They were arranged to facilitate these objectives, of the Buddhist philosophy.** Those centres were emerged from the places as Buddhist temples where Buddhist monks resided. **Because monks are the people who act as philosophical conveyors to the society.**

All monks, who are worshiped and treated as **noble persons by the laymen**, came originally in to the order from the laity. It is at once to be noted by them that in **certain respects their behaviour should change when their vocation changes.** The monk as the person whose one duty is to **preach and advice the people.** It is essential for him to **practice a correct behavioural pattern of spiritual and physical discipline, as given by the "vinaya"** in order to become a **respectable and noble person in the eye of the lay society.** When by such he earn the position of an influential person.

Thus the "Vinaya" does not merely lie down a set of <sup>u</sup> ~~rules~~ whose province was confined to an internal conventional life. For this was laid in such a way as to allow and even to encourage a certain in degree of intercommunication, with the lay supporters and followers. It is essential that the relationship of a teacher and eliminator of a correct path be maintained always, by the monk in his relationship with the laity in order to perform his duties in this connection successfully. Therefore the **performance of formal and ordered behavioural pattern are well significant in monks behaviour.**

### 2.3 Evolution of Buddhist temple

There was a period where the Buddha did not permit lodgings. Monks staged here and there in the forest at the roots of the trees at the hillside in a den, in a mountain, in a cemetery, in a forest glade, in the open air, on a heap of straw. [Fig.02] Buddha himself

led a wandering life. He was not attached to one single monastery. He sometimes stayed in the ascetic dwellings, in the pottery hall at Rajagaha or in the meeting hall.

When Lord Buddha was staying in the Kalandaka Forest an elite of city Rajagaha took the permission to construct temples for monks. Urged by certain monks, and construct 60 temples within a day, and offered for Lord Buddha and monks. That was the first temple offered for the Buddhist order. But with the understanding of need of temples, monks to beware of wild lives, snakes and remove from climatic changes. Lord Buddha gave permission to accept temples for monks. Nor he declares a monastery to his disciples until the Janis showed displeasure about the wandering life of the Buddhist monks. Count <sup>nepindn</sup> ~~Apennine~~ wanted to construct such a residence and therefore he had to obtain the concurrence of Lord Buddha for the same. Then Lord Buddha had instructed hoe the residence for meditating monk should be constructed.

As a result, the "Chula Vagga Pali" of "Vinayapitakaya" explain the principles stated by Lord Buddha in erecting such residences. According to Buddha; all those residences must be for the present and future monks from all four directions, and must be "Pas Vederum Vihara" five sorts of viharas namely; vihara, attayaga, Pasada, Hammiya Guha.

At the era of Buddha these residences had been gradually developed to cater the need such as health, security, meditation and so forth. The first well-equipped "Arama" constructed for monks by count <sup>nepindn</sup> ~~Apennine~~ namely Jethawanaramaya contains place of worship & preach listening (viharas), (doorways) (Kappiyakuti), (vesikili), latrine, (sakmanmalu), walking teraces, walking halls (sakman hall), well, well with shelters (lin hall) bathrooms with hot water (ganthagara) ponds and shelters.

Gradually these temples (aranyas) became places, which communicated Dhamma to the society; while monks were residing there.

After the arrival of Arahat Mahinda there to Sri Lanka, the majority of the society became devoted to Buddhism and there was a need of constructing buildings for monks and religious purposes. At the beginning natural caves were used as residences for monks. With the introduction of advance technological methods, most borrowed from India, stable and permanent buildings were erected for both religious and residential purposes.



2a-A Root of a tree or a Frost

2b-At a hill side



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2c-Rock cave

2d-At cemetery

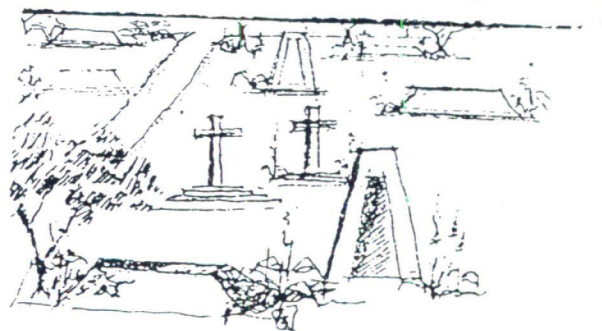


Fig.2. Early monks staying here and there

With the increase of spreading Buddhism, more and more religious activities were centred around temples and as a result, various kinds of buildings; **image houses, chapter houses, preaching halls**, and so forth come in to satisfy requirements of relevant activities. Hence temples became larger religious centers. Throughout the history Sri Lanka had to face foreign invasions; and temple was compelled to accept foreign influences. Specially due to the influences of **South India, Hindu Portuguese, and Dutch Architecture temple Architecture** had been changed to a reasonable extent. In addition to that different new techniques detailing had been used to decorate the temples by rich followers according to their wishes controlling devices were not being imposed. Further present day new materials and new colour schemes are being used for temples, [Fig.03] **There is doubt whether the built environment of the temple is compatible with Buddhist philosophy, due to above reasons.**

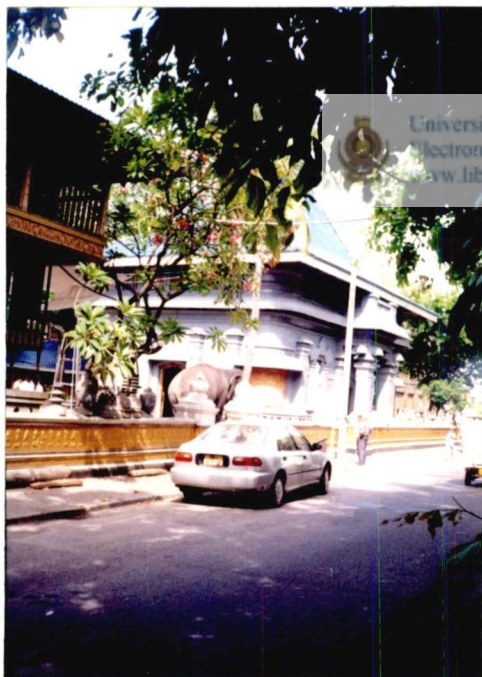


Fig:03  
 Gangaramaya Vihara olombo  
 Trend in using new materials and  
 colour schemes into temple environment

## 2 Types of Buddhist temple architecture.

In Sri Lanka Buddhist Temple Architecture there can be traced several organizational types; where they can be distinguished clearly as separate types consisting unique characteristics. There are clearly separable three major types as organic monasteries, Pabbatha Vihara and Padhanagara parivenas. Even though there exists many types evolved within historical eras. These fundamental types richly distributed in Anuradhapura era richly classified in architectural

terms are taken into consideration as to constitute monastic architectural tradition. These types are found in ruins yet in abundance in Anuradhapura and Polonnaruwa.(fig.4)

In organic monasteries temple character is highlighted in it's free plan, components buildings and are earlier examples. **Panchayathana constitute much of residential character.** Pabbatha Vihara also consists of mostly temple character, which is rather systematic than organic monasteries. And Padhanaghara, Parivenas express it's ecclesiastical character mostly. It is further discussed these types of monasteries in detail in the following pages.

#### 2.4.1 Organic Monastery

"The concept of the organic monastery in its most primitive sense is one that is central to the earliest tree shrines and earth mounds are old parts of the architectural landscape. That emerges from the early Buddhist writings and the earliest Buddhist arts. The ancient monks' settlement or monastery simply drew upon the existing eremitic, animistic and secular traditions of the area, in which it existed and adopted them to its particular needs"<sup>9</sup>

Senaka Bandamayakem.

Irregular distribution of monasteries at Anuradhapura are depicted from the ruins of major monasteries in Sri Lanka, namely the Maha Vihara, Abhayagiri and the Jethavana. This type of organic monasteries can be considered as the earliest type. Although these monasteries are stupa centered, it has been difficult to prove a systematic plan so far. (fig.5)

But these non-systematic monasteries however follow a systematic rule of facing the central stupa. The monastic plan evolved around stupa. Its massive physical presence in central high emphasizes symbolic cosmic mountain at the center of the universe. The presence of the

DB fig.(Fig.06)

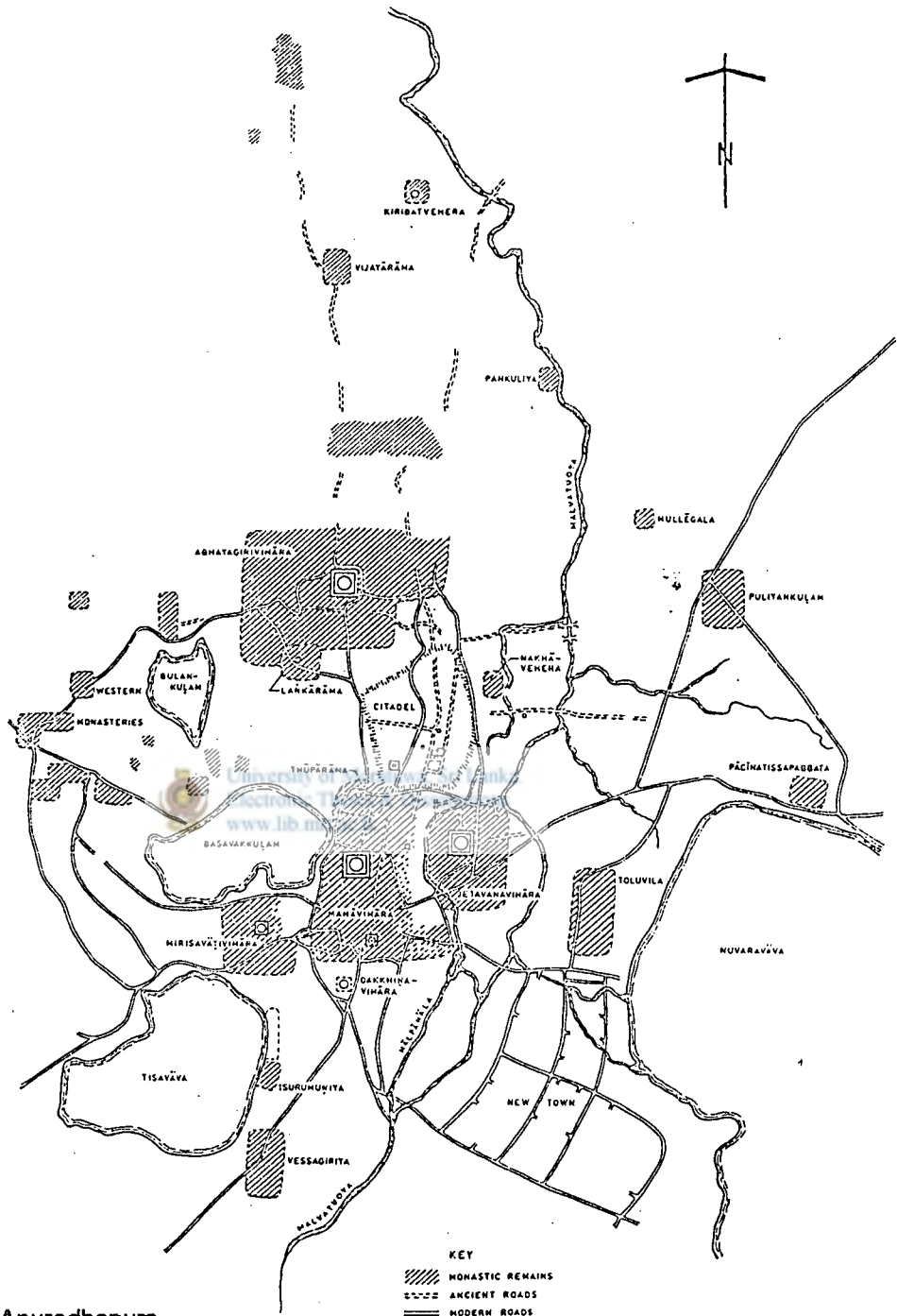


Fig:04

Plan-city of Anuradhapura

Fig. 2. Anurādhapura

"master is the basic concept. Isolated pasadas' arbitrarily placed earlier where drawn in to the orbit of the greatly stupa creating organic monastery type. Along the radius rapid loosening of formality is seen, displaying the organic character. Still each parivena strictly faces"9 the stupa. [Fig 6] in keeping this with this antiquity they [early monasteriesf

Anuradhapura] have developed the centric concept as a formal idea, but in doing so have not surrendered the organic character of the ancient vihara 10. \*

[Senāka Bandaranayaka]

THE MONASTIC PLAN

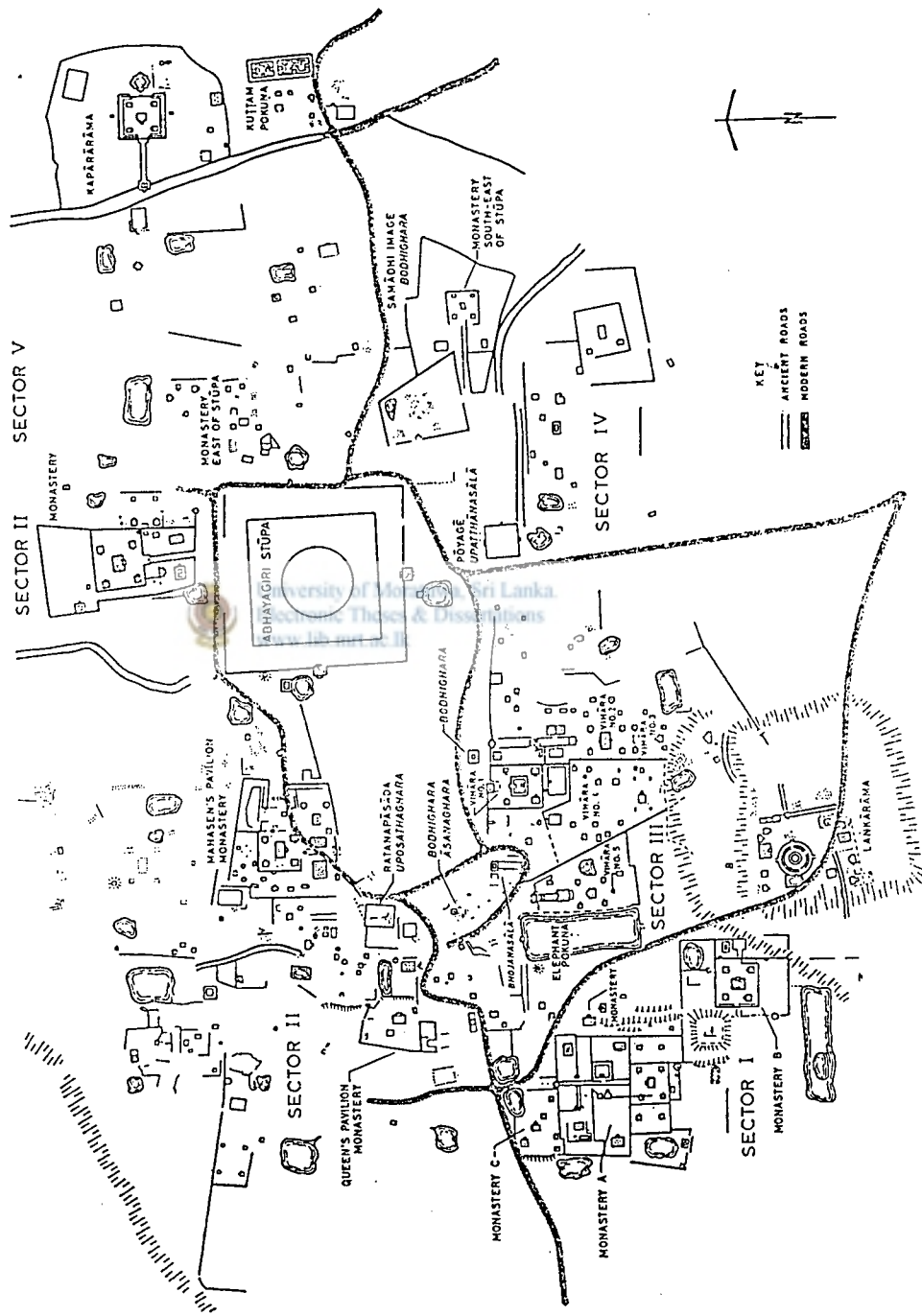


Fig. 6. Abhayagiri vihāra

Fig.05

Organic Monastery- Abhayagiriya Monastery

Deficits centralized organization around Stupa \*position

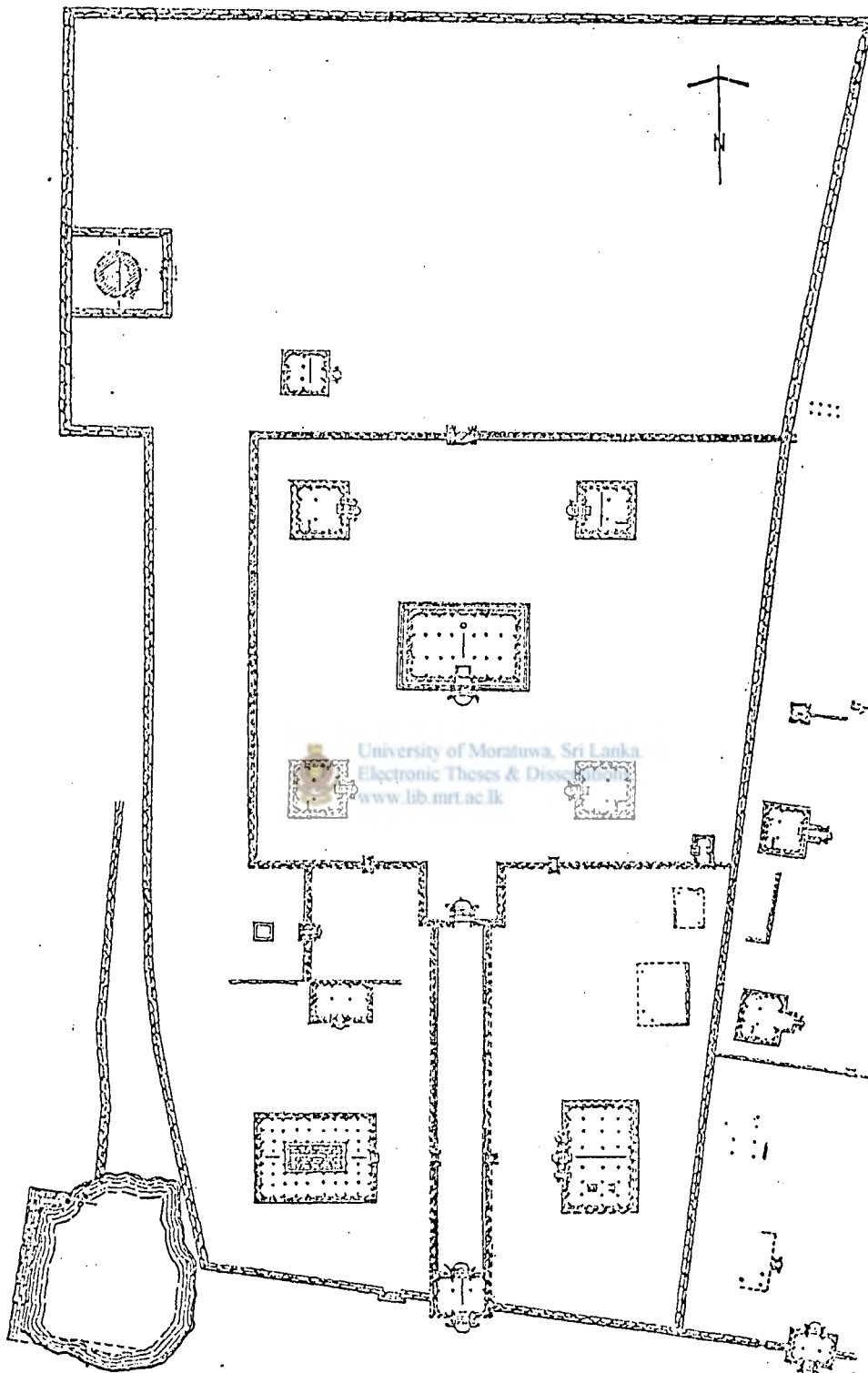


Fig:06

Layout of Panchwasa complex-Monastery B, Abhayagirivihara sector -02



They may have been a later development. The concept of Panchayathana is seen as developed by the Indian influence of Panchayathana. Concept is said to represent "access to Bhikkus arriving from all four cardinal points or directions. It with the influence was seen as imposed on and filtered through the existed tradition, form to create Panchayathana parivena, the most typical building type. Strict cardinal pointed plan ruling out its own clearly demarcated boundaries preserving focal center as stupa may have shown the strict self discipline been practiced.

**Ritualistic buildings are in the center of the lay out.** Residences are in outer boundaries. Ritualistic building in the sense, stupa pohoya ~~or~~ bodhigara is in the center of the lay out. But no evidence having pathimagara in the lay out. or

When considering panchayathana parivenas in the out boundary of the complex. The most typical of monastic buildings in the non-systematic major type is the "panchavasa parivenas". It is a quincunx of four large square cells which are called "kutis" or dwellings systematically placed around a larger oblong structure called pasada in the center, which faced the stupa in the center, while four kutis in the boundary facing the central pasada. (fig 6)

Senaka Bandanayaka accepts the panchavasa group as a residential feature. According to him the kuti is rarely employed else where in sinhales literature as a ritual or an ecclesiastical feature and hence there is reasons to believe that it is a residential unit. However, the kuti is not appropriate for the oblong pasadas. The paved space suggests that they are storied buildings and hence they are pasadas.

**A boundary wall** surrounds the complex. Even during the time of the Buddha, there arose in India various monasteries as Jethavanarama and Purvarama [Senaka Bandaranayaka] the sangarama at Jetavana was endowed with all the amenities with temples [viharas], learning institutions [parivenas], libraries (putthakalas), chapter ~~g~~ house [uposathashalas], kitchens store houses, privies promenades, open wells, bathing places, bath rooms, ponds and pavilions [mandapas]. Although the distribution of monastic residences does not show a systematic nature, the residential units are well planed. Hence keeping with the vinaya text it is obvious that the residences belonging to this organic monastery consist of necessary

items with out a strict distribution. The examples of the major organic monasteries of the early Sri Lanka namely Mahavihara , Jethavanaramaya and Abhayagiriya.

#### 2.4.2 Systematic monastery pabbatha vihara

" A Parallel Development to that of the major monasteries which seems to have reached it's culmination in the last phase of the Anuradhapura period is the so called Pabbatha vihara, a distinct monastic type found in the **outlying areas of Anuradhapura itself and in a number of provincial sites**. the distinctive Homogeneous layout of these monasteries was immediately apparent to the early excavations. During the period between the 7<sup>th</sup> and 10<sup>th</sup> century A.D surrounding Anuradhapura there arose a systematic type monastery type. This type of monasteries were situated a few K.m away from the heart of Anuradhapura town though less in extend compared to the major monasteries of Anuradhapura they depict a systematic plan in organizati<sup>o</sup>n. Pabbatha vihara was imposed on organic monasteries, which was symmetrical than the latter but not that formal Mahayana concept. Generally known as Pabbatha Vihara and the term indicate<sup>t</sup> that they are situated in highly elevation these systematic monastic types can be categorized as 3-fold classification.( fig 7.8)

The layout of Pabbatha vihara, consist of a sacred platform in the center and a lower plat form around it, there is a pathway surrounding the sacred platform. In the sacred platform there are three ritualistic building (Bo Tree, Stupa, Pathimagara, and uposathagara) while residential monastic residential monastic building are in the sacred platform there is a surrounding wall in which there are entrances at of the 4 sides. Surrounds all complexes. At the 4 sides of the boundary there are 4 entrances. Even though above layout is followed by all the Pabbatha viharas except Pankuliya. In the lower platform it seems to appear monastic residential buildings following a systematic plan. (Evenly distributed over the lower platform. all monasteries face sacred platform.

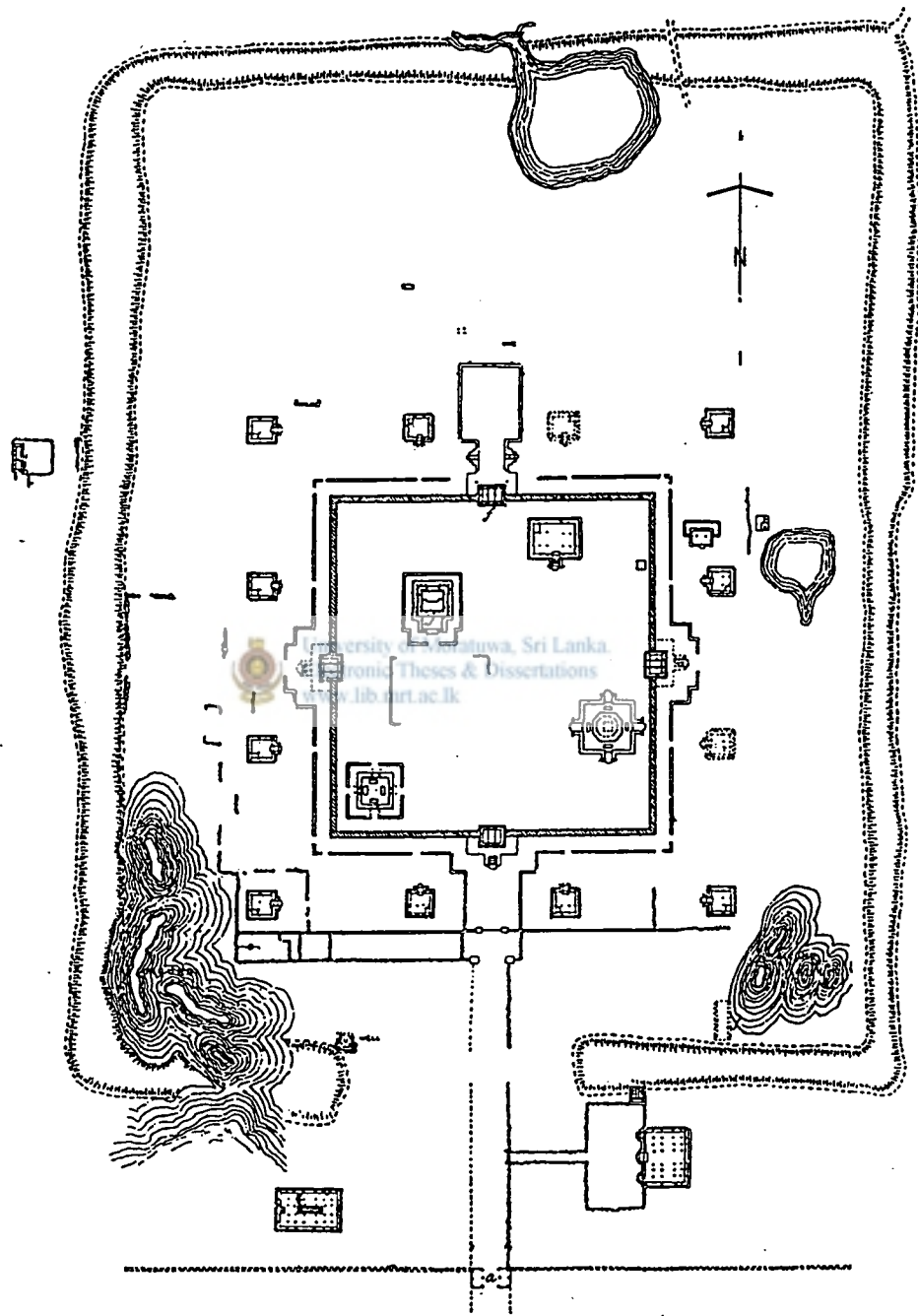


Fig. 14. Vijayārāma

Fig:07

Layout of Pabbatha vihara

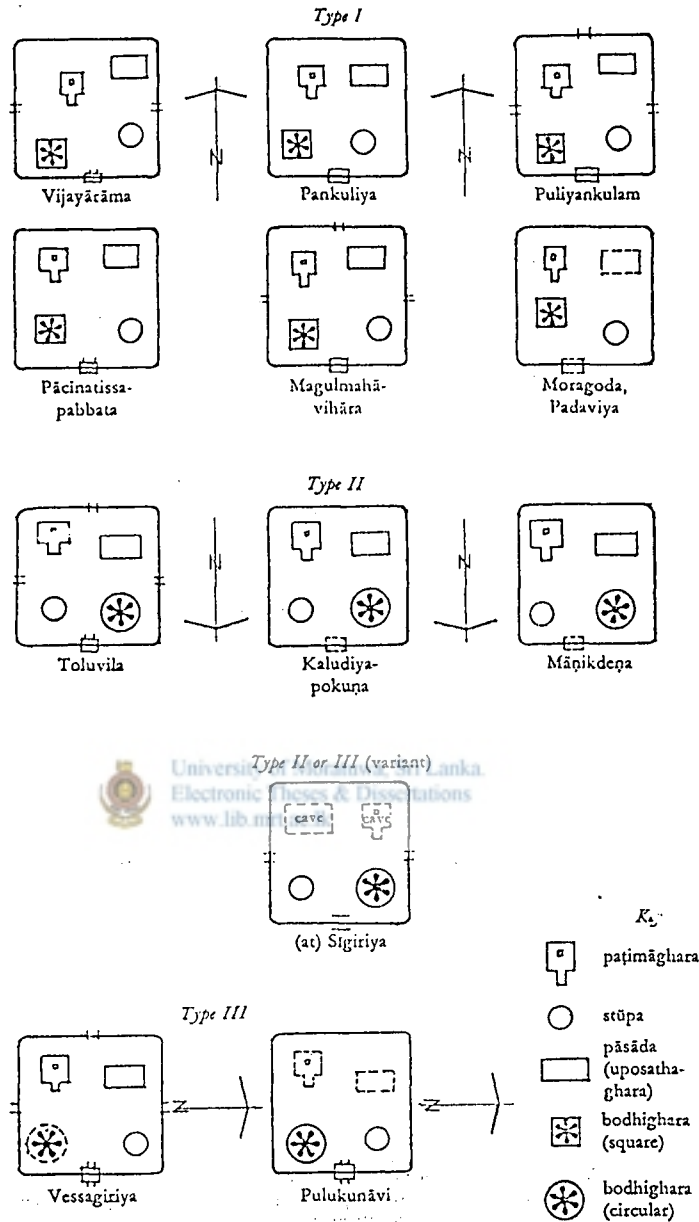


Fig. 24. Types of Pabbata Vihāra—classified according to orientation and disposition of shrines in central precinct

Fig.08

Types of Pabbatha vihara

2.4.3 Padhanaghara parivenas

<sup>The</sup> A third type of monastery, quite unlike the Pabbatha vihara and the <sup>organic monastery</sup> panchayathana-parivena, to which we have here applied the term paddhanaghara parivena, is to be found in several groups of monastic buildings mainly situated in the western suburbs of Anuradhapura, an area apparently occupied by other, religious or secular settlements (Fig.09 ,10) Paddhanaghara is a

place of meditation the definition of the term " padhana " means striving hard. Hence this can be identified as a place where the monk strives for higher attainment.

Paddhanghara is also known as a chankamanaghara or cankamana geha. This may have been a place where the monks selected to engage themselves restricting to one posture normally forest dwelling monks practiced one of these postures named as duthanga the interior motive of the monk in this activity was to develop spiritually by concentration of the mind. Hence the eschew the seven kinds of defilement's, namely abode, resort, speech, person food, climate and posture. According to Paravithana, vanavsi or aranyavasi monks were the types of monks who dealt here.

Normally padhanaghara parivena was an exclusive type of typical character. The main features of the paddhanagara monastery can be described as follows. According to Senaka Bandaranayaka,



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"They do not conform in design or organization to the more familiar type of Sinhalese monastery.

[Senaka Bandaranayake]"<sup>11</sup>

They may have been the monks who are popularly known as vipassanadura monks or pansikulikas. R.R. Ayrton says the Thapovana, forest monasteries was located near the vicinity of the Rathnapasada in the Abhayagiri area. But Senaka Bandaranayake is of the opinion that there is not enough evidence to prove it

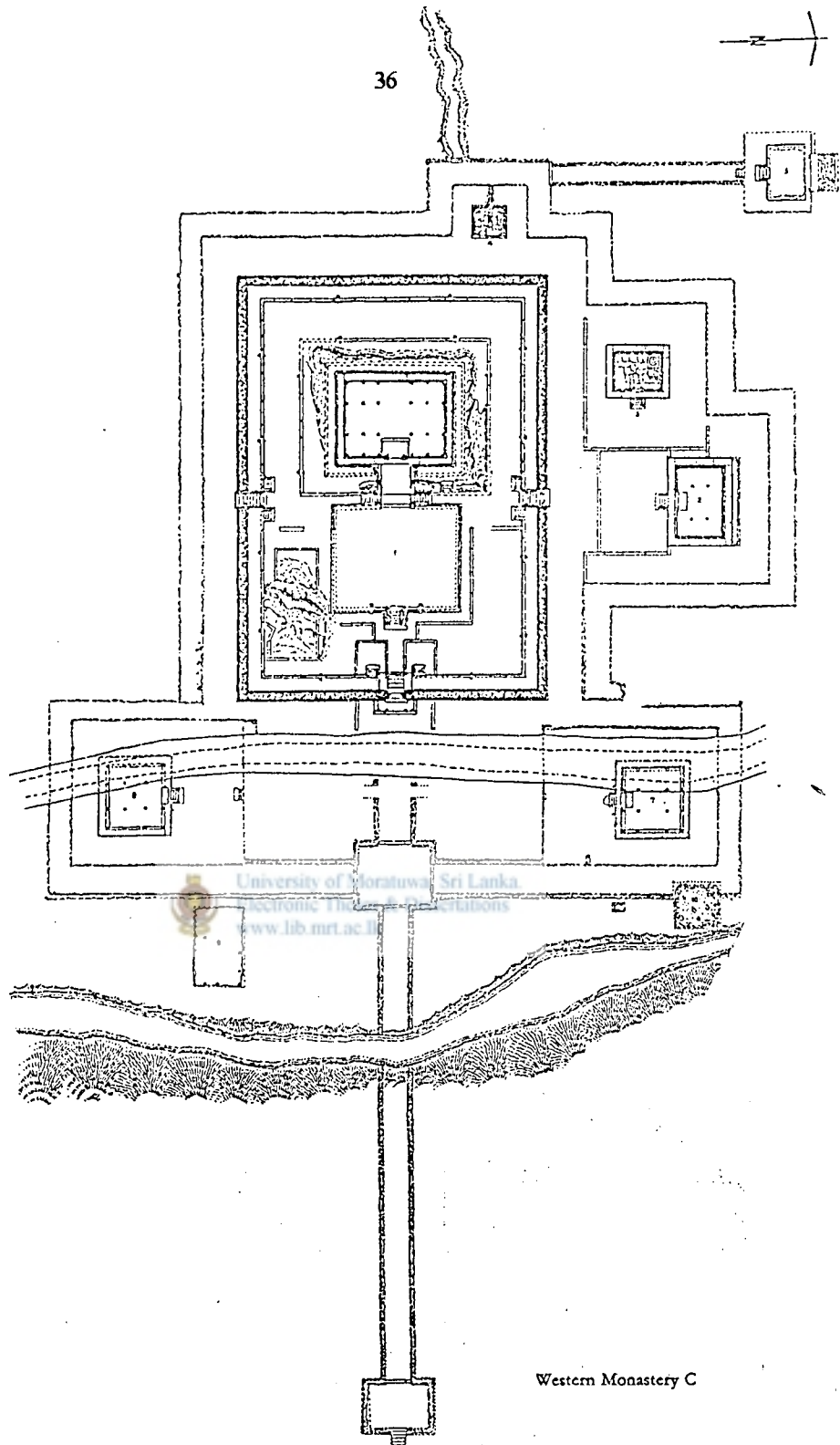
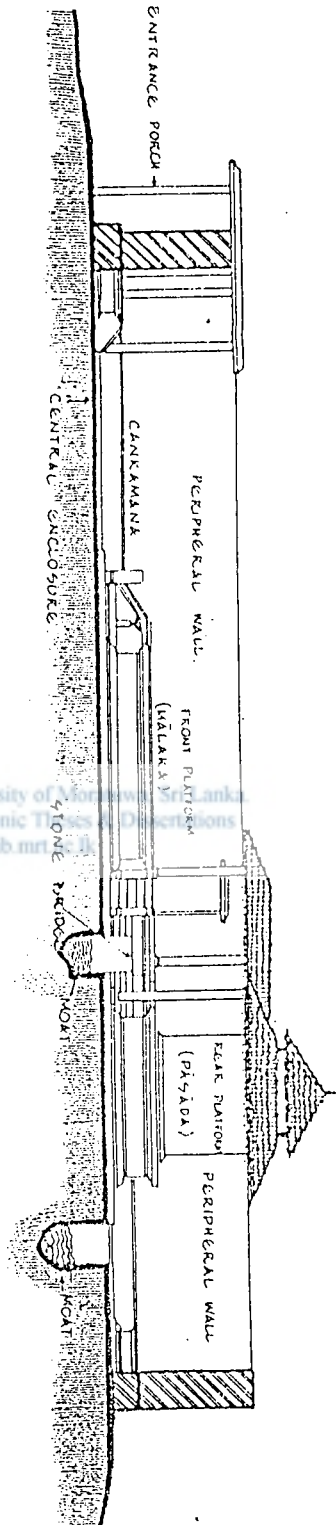


Fig:09

Layout of Padhanaghara



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Fig.10

Section of a Padhanagara

The padhanaghara parivenas of Anuradhapura are at Tapovana, mullegala, mihintale, vessagiriya, ritigala, Manakanda, Arankele, veherabendhigala, and Menikdena. The inscription of periyakulama belonging to king Vasabha of second century mentions a building called sudasana pathanagala, where pindapathikathissa thera's padhanaghara monastery was situated. When we look at the layout of Padhanaghara, it consist of malaka and pasada which monks use for meditation and for residential monastic dwellings.

These monasteries are somewhat different in organization and form compared to systematic and non-systematic monasteries. The double platform was a common feature of a paddhanaghara, from early days. The uses of this type of monasteries are for the purpose of meditation.

The main features of a paddhanaghara monastery can be classified as follows as supported by H.C.P.Bell



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"Paddhanaghara parivenas occupy rocky sites, are found largely in western monasteries (i.e. outside the main monasteries) and lack of ritual elements in them emphasize their solitary homogeneous ecclesiastical nature. They are loosely associated with each other and are located outside main areas. Winding pathways are remnant of them. They consist of basically two components, pasada (refectory) and malaka (strictly ecclesiastical) and a bridge ideally provided access between them without recourse to each other. They consist of high enclosure walls and avoid geometrical ornamentation. The central pasada stands on a rock outcrop surrounded by a moat." 12

[H.C.P.Bell]

They consist of a double platform surrounded with other buildings they are entered at the east through a pillared and roofed poach or dwara. Main porches were all of one stereo type design roofed length ways by horizontal stone slabs resting on side pillars. Two rows of 4 inside and outside. Behind the doorway were the raised long (pil-padi)

Round the inner face of the prakaraya run a raised ambulatory 6x8 in width used as a cankamana. Stone pits ponds are found outside. Front platform is unroofed and the hall is open pavilion. The back chamber stood on a stereo bates of granite construction. Lavatory (vesikily) is located at a suitable distance from the habitation. These monasteries are somewhat deferent in construction. Compared to systematic and non-systematic monastery types. This may be due to the terrain and environment and environment being also of the usage. The double platform was a common

feature of a padhanaghara from early days. The usage of this type of monasteries for the purpose of meditation can be seen as suitable for (Abhbanakamana in the same (cankamana)) he should Avoid cankamana when the latter use the lower malaka or the floor.

As the historical precedence is studied to examine and take forward to future, the basic concepts and their generic forms, with this chapter we have not included the details, decorations color, texture, architectural elements etc. etc. Regarding the temple architecture. But for the evaluation of architecture housing the Buddhist order in relation to Buddhist philosophy it is essential to base an evaluation criteria for the above. For this requirement we would base the next chapter on the typical assessment components of architecture of a building which is as follows.

Check  
repetition

## 2.5 Essential components of Buddhist temples

When Considering the Compatibility of temple architecture with Buddhist philosophy the elements of the temple, their arrangements, within the temple and location of the temple are major contributory factors for that. Also they have some amount of contribution for the perceptually.

The buildings in Buddhist sacred places (either in monasteries or temples) can be divided in to the Buddhist holy triad, the Buddha, damma sangha.

The  
he built forms related to the Buddha

The built forms related to the dhamma

The built forms related to the sangha

Even the simplest structures or enclosure s, which satisfies those three requirements, could be called a temple (or vihara or an arama). Therefore it can be categorized the three fold architectural division which derives from this as

Shrines and sanctuaries

Ecclesiastical buildings

Residential buildings

## 2.5.1 Shrines and sanctuaries

These consist of monuments enshrining relics, symbolic representations, or the actual image of the Buddha. They serve as memorials to the master proclaiming and protecting ritual manifestation of his sacred presence. The three kinds of objects that have come to be worshiped in Buddhist temples are commonly classified as "sharirika", "paribogika", uddhesika which respective mean bodily relics of the Buddha article used by the Buddha or the Bo tree and images or other visual representations of the Buddha. The corresponding major objects commonly found in Sri Lankan temples are stupa or "chethiyaghara" Bo- tree, or bodhighara and the image house.



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### 2.5.1.1 Stupa or dhagabha

The proper term used today is Dagaba which consist of 'dathu' (meaning relic) And dagabha. Originally stupas were erected to contain the corporeal relics of The, a pacceka Buddha, a sravaka, chakravathy king (Fig. 11)

"man ... worthy of a "thupa" is four in number. Which are the four? A thatagatha, an able awakened one, is worthy of a "Thupa" one awakened for himself alone is worthy of a "Thupa" a king of kings is worthy of a Thupa "13

(Rahula 1956 :117)

The stupa the main characteristic monument of Buddhism throughout long history, occupies a special position, through not only an account of it's primacy. In so far as it employees the common building materials and methods, contains internal chambers and displays familiar



Fig:11

Stupa-Sambuddhaloka viharaya Colombo

Architectural details and motifs, it is an Architectural forms. However there is no means of access to it's interior according to the through meaning of symbolic expression. The conceived in architectural terms, it occupies rather than encloses space and thus, it can be seen as a monumental sculpture rather than an architectural forms Jenks (1980 p – 185) states.

"In religious expression, Dome is the symbol of wisdom, carries the themes of intellectual light carried by the divine wisdom, in to it's structure and elevation. Natural and conventional sign of sanctity or propane intensities the vertical trust by gathering visual forces in a tighter space or it focuses vertical forces in to one point."<sup>14</sup>

in the Stupa, this point, the "Kotha" vertical most end of stupa "Koth Kerrella "means symbolically the ultimate truth; Nibbana chethiytagara the building surrounds the Stupa disappeared due to lack of root in local building tradition even through examples can be traced many, in historical precedence, which were circular /polygonal in plan.

#### 2.5.1.2 Bo maluwa or Bo tree

In ancient Buddhist temples, they have the ' bodhighara' which was a structure constructed to house around the Bo tree. But in contemporary Buddhist temples, the 'bodhighara ' constitutes

the bodhi tree and ' bodhi – maluwa 'which is a raised square terrace enclosed by a half wall with four entrances at the cardinal points or less; the bodhi tree stands at the center of the terrace on an inner square terrace which is entered by sometimes through only one door way, through a flight of steps. The space between the inner square maluwa and outer wall formed the pradakshinapatha a ritualistic circular walk way over which in earlier eras had a roof and was surrounded by a colonnade which was the basic bodhighara, which is seen in Anuradhapura, period ruins. Asanaghara, vajrasana, or Sri pada (symbolic) placed at the foot of the bodhi tree was the concept continued in the traditional main stream up to date.(Fig.12)



Fig:12

Dambulla Rajamaha viharaya

### 2.5.1 , Image.house or pathimagara

he most easily identifiable and unambiguous building type is the pathimaghara or the the image house among the other building s. architecturally the pathimaghara in it's essential form derives from monastic cell, 'the kuti' (Basnayake 1986 p- 55) it is impact designed as a single residential chamber for the Buddha image, which occupies the central position within the shrine chamber, sometimes multiplied in to three or more. Originally and conceptually image house was not built to cover an image but as the concept of Buddha's residence. Being not a principle shrine in organic monastery and it's appearance in pabbatha vihara shows the hesitancy to be accepted as a shrine Gandhakuti and gedige were the two archetypes of image house in tradition. Image house was a square cell or a kuti as depicted in the name gandhakuti and therefore above argument is again proved. As residence of Buddha .(Fig.13)



Fig:13

Gangathilake Raja maha viharaha Ganegoda -Kandy

## 2.5.2 Ecclesiastical buildings

The specialized practitioners of the religion were the 'bhikkus' and there were religious assemblies or gatherings where the sangha or the sangha and the lay the people , met together for a monastic or religious purpose .

These various requirement lead to the development of appropriate architectural forms . Following building types can be included in the general category of ecclesiastical structures. uposathaghara (chapter house ) padhanaghara , pusthakalaya (library) and many salas such as ' dhamma sala ' chathussala hospital halls , upaththana sala , and sannipatha sala etc. But in contemporary temples, the typical type is the preaching hall or dhamma sala.

### 2.5.2.1 Chapter house (uposathaghara)



The concept of square forms kuti of above ( ex. Lohamahapasada-Anuradhapura) was absorbed into indigenous tradition with the form of pasada being introduced . it is an enlarged version of pasada with addition of an entry.

One bay and external entrance flight of steps. Has enclosure walls surrounding it as depicted in the name, Ghana' it is the building where in the temples there are many bhikkus where they assemble and where they assemble and where they confess. Twelve boundary stones border chapter house. Contemporary example is seemamalaka Gangaramaya (14 Fig.



Fig:14  
Uposathagahara –Seema  
Malakaya Gangaramaya  
viharaya

### 2.5.2.2 Padhanaghara

The buildings which main function are solitary contemplation inclusive of residential part. This type is being discussed earlier

### 2.5.2.3 Library/ putththakalata

In many traditional tanales survived up to

### 2.5.2.2 Padhanaghara

The buildings which main function are solitary contemplation inclusive of residential part. This type is being discussed earlier

### 2.5.2.3 Library/ putththakalata

In many traditional tames survived up to (Ven: Rahula Thero (1956: 129 - 130) points out that... “ The accommodation for preaching and hearing the dhamma was a feature indispensable to a vihara or a “ monastery During the early days they would have been constructed of perishable materials as it is hardly seen in ruins too. But in the course of time, there appears to have been erected fairly large buildings for this purpose with the increase of devotees. In the present day it can be seen as a modern preaching hall which is essentially a square building with a central dais or enclosure having a high seat for the preaching bhikku it typically consists four cardinal points in the middle of each side facilitating entrance of devotees coming from all cardinal directions. It is not a ' ghara' but a'sala' which means hall

### 2.5.3.1 Library

contemporary period library is a main feature proudly kept open to public and mostly consists of Loa leaf manuscripts Had some have become museums consisting of traditionally inherited assets from generation to generation.

### 2.5.3 Residential buildings

#### 2.5.3.1 Sanghavasa

In Anuradhapura period as in aranyas (forest monasteries) a collection of sanghavasa were a collection of many small kuties or it's urban version as Lovamahapasada where they were arranged to be multi storied buildings due to need to house 1000 bhikkus. In medieval period

temples these kuties have formed to be arranged around a courtyard with a verandah around the courtyard to which the doors of kutis (square rooms) open

### 2.5.3.2 Refectories

In the urban situation of ancient situation Anuradhapura monasteries refectories had a central courtyard and a hall facilitating many monks to have refreshments, at the same time. Toilets and baths were separate and away and situated near the boundary wall. The explained building are components of a Temple in temple architectural tradition other than these, gradually, there evolved building such as "Pirivena's " (schools for Bhikkus) Daham Pasala, schools for (religious education) Vocational training institute and so forth for there social activities.

## 2.6 Architecture housing the Buddhist order.



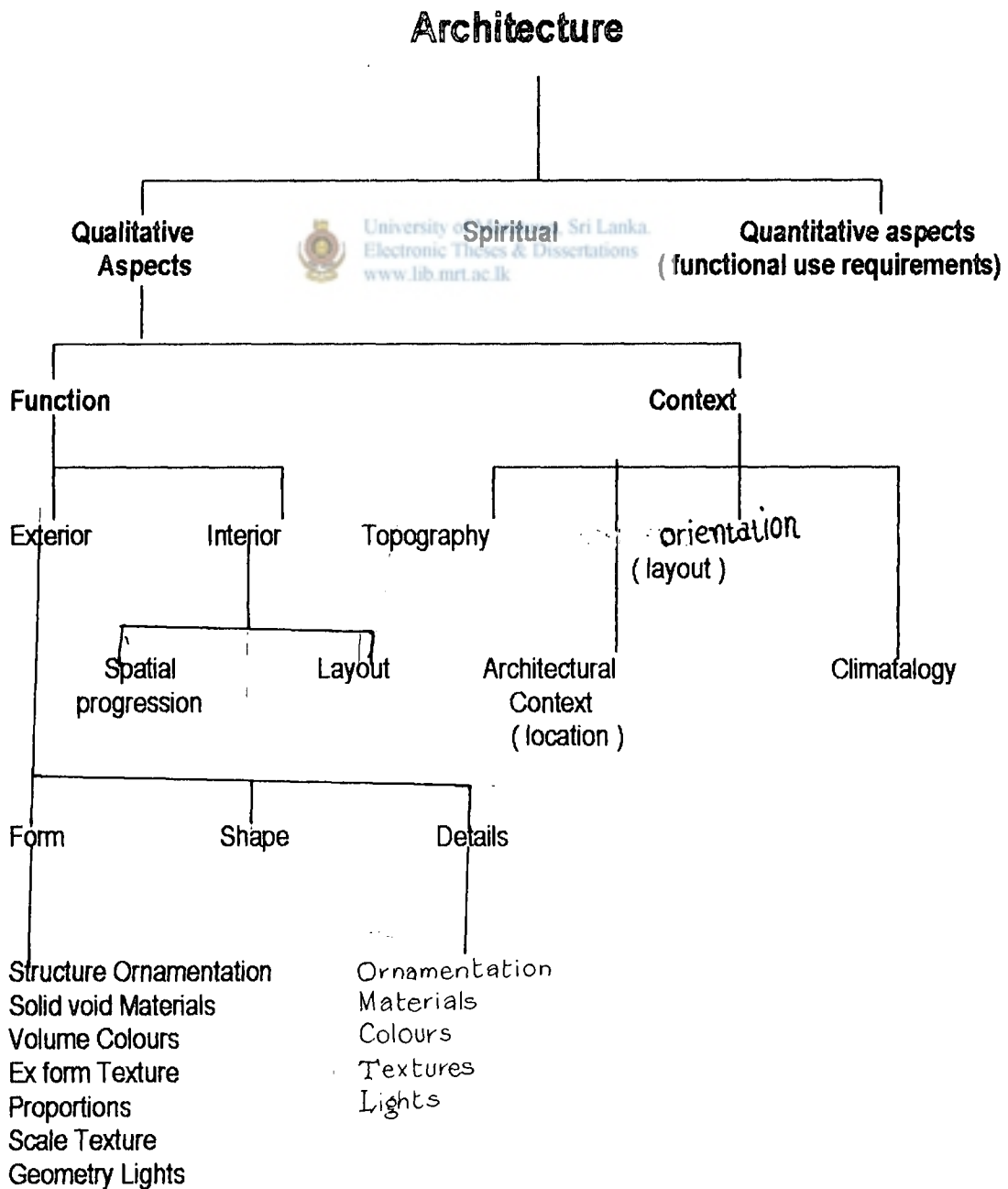
Buildings that are relevant to Buddhist order are above explained residential and ecclesiastical buildings. And therefor in studding the life of monks both these types are associated with. Therefor in this study of Awasage both these type will be included in discussion.

In the above study of Temple Architecture two basic forms can be identified as stated by Prof.. Senaka Bandaranayaka in his monastic Architecture in the Temple Architecture housing the Buddhist order they are Kuti and Pasada. The monastic residential unit Pasada is "a purely local house type interpreted into an elaborate monastic residence. Standardization of proportions and distribution of columns, frequent present, simplicity, straightforwardness absence of economy of building (shrines always show there economy) shows pasadas more residential than ecclesiastical and hardly ritual character it is an archetypal form and a formalized version of sinhala tradition.

Kuti on the other hand was a smaller version of classic pasada, which differed only in size and importance, and had no separate history from pasada as a classical kuti. It is only in Sri Lankan monastictradition r that this form developed to a major archetypal form. The gandhakuti and kuti both derived from the same archetypal square form. But kuti had it's own separate development. It's isolated form is so rare and it developed to be in panchayathana, pabbatha vihara and padhanaghara parivenas. And

with pasada there are 'ghara' type which is called and 'sala' which is open hall type. Other than these a new form was evolved at a later period (medieval period e) which became a typical monastic residential unit which is the courtyard form.

We have not included the details, decorations colour texture, architectural elements etc. Regarding the temple architecture. But for the evaluation of architecture housing the buddhist order in relation to buddhist philosophy it is essential to base an evaluation criteria for the above. For this requirement we would base the next chapter on the typical assessment components of the architecture of a building which is as follows.



## CHAPTER THREE

### COMPABILITY OF BUILT ENVIRONMENT OF MONK WITH BUDHIST PHILOSOPHY

#### 3.1 need of compatibility n of built environment of monk with Buddhist philosophy

##### 3.1.1 Propagation of Buddhism

According to the advice of the Lord Buddha "Charatha bhikkawe charikan bahu jana hithaya bahu jana sukaya ", (travel for the benefit of many people) the sangha society starting from pasvaga monks the five founder monks was travelling from village to village and from town to town and engaged in propagating Buddhism. In this way during the Lord Buddha's time Buddhism was spread throughout the whole India.



After the enlightenment of the Lord Buddha in 6<sup>th</sup> century B.C the sangha society led by Arahath Mahindha thero with the help of the emperor Dharma Ashoka, got necessary actions to propagating Buddhism throughout the world. Special factor clearly indicated here is sangha society is very essential in propagating and survival of Buddhism throughout the world. Even present day too monk is engaging in giving advises for society not only for spiritual development but also for materialistic development.

##### 3.1.2 Place of the Buddhist monk in the society

According to the ancient village concept (village, temple, tank, and dagabha), as temple took very special place among society the monk took village leadership automatically. As Buddhist memorized triple gem and expected blessings for their newly commencing work, monk took a very special place among society. Monk had to participate in every special events of Buddhist society and in blessings them. It can be very clear that monk socially occupied very special place. It can be seen that when not only in religious activities but in taking political decisions by the governors of the country, monk had to advice him on the way of ruling the country. And when in an invasion of an enemy of the country too monk had to engage in organizing the people for rescue of the country.

### 3.1.3 Built environment of monk

Monk is expected to have spiritual development in order to achieve ultimate reality, through the religion. Buddhism is often spoken of as a way of life; indeed this expression in a nutshell is the essence of Buddhism. It is a disciplined way of life that progressively leads to the elevation of the mind, the daily observance of certain needs and practices follows a prescribed pattern evaluated to ennoble the mind and counteract greed (Lobha), malice (dossa), and unawareness (moha). The boasting of having reached some stage in spiritual development is only attainable after a long training in the fixed and stable resolved way to become more perfects and to make. In order for that he expect not only spiritual comfort. They have to engage in meditation, meditational walks, preaching, for laymen, practicing silla and meritable acts. For that achievement there should be better an environment to ease their spiritual life.

### 3.1.4 Need of compatibility between Buddhist philosophy and built environment of monk



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The realization of true values of Buddhism comes only to the man who is it only meditation successfully. For meditation one needs seclusion, because they are worldliness and wrapped in the world, tend to question the retirement to solitude of the beyond worldly religious meditation. The mediator seeks the best conditions for fascicle mental concentration and prudently he goes to such surroundings. That is he retires in to a quiet life to work for positive mental advance, for which seclusion is essential. The pliant calm power also enables one pointed mind to penetrate through to solid mass of delusion, to reach truth.

According to Buddhist philosophy, the way living of a Buddhist depends entirely on silla. One can eliminate lustful desire (raga) hate (dosha) through the practice of silla. The mind gets purified from the taints of 'raga' and 'dosha'. At this stage he is ready to undertake the practice of contemplation through which the Buddhist achieves wisdom.

To perform any activity in it's maximum efficiency; it is essential to have a suitable environment which touches the emotions, feelings related to the activity. Realization of truth (discussed) is a psychological process. So the environment of the temple should provide opportunity for these 2 ways to realization of truth as monk practices sila and he purity his mind both mentally and physically. To gain this situation physical environment, wisely created is essential.

### **3.2 Compatibility of built environment of monk with Buddhist philosophy.**

In order to have temple environment compatible with the Buddhist philosophy temple environment should not have any constraint to above two ways of realization of truth. So firstly we should identify how the built environment should be in order for the monks final emancipation (for above two ways of realization of truth)

The environment and background of the Buddhist temple should facilitate and increase such feeling and emotions in order to maintain proper thinking of mind of monk in order for spiritual path. And also a physical environment, which is qualitatively and quantitatively correct, is reacquired.

#### **3.2.1 Quantitative and qualitative aspects**

In order to temple environment compatible with the Buddhist philosophy, temple environment should not be any constraint to above two ways of realization of truth. So we firstly should identify the how the built environment should be in order for the monk's final emancipation. (For above two ways realization of truth). The environment and background of the Buddhist temple should facilitate & increase such feeling and emotion in order to maintain proper thinking of mind of monk, in order for spiritual path. For that built environment of the temple (monk) should be compatible with the Buddhist philosophy to ease him to lead spiritual path by engaging in material activities.

##### **3.2.2.1 Quantitative aspects**

In the sense, whether the number of kutis of volume of spaces or the place is enough for specified work. There should be the proper spatial sequence s of activities. Fulfillment of functional necessities are within the scope of quantitative aspects.

In comparison prayer, with the meditation praying is rather dynamic and directional in nature. While the meditation is more self-cleaning, inward looking exercise. In one hand both the praying and meditation aim is achieving similar goals In the historic situation and the contemporary situation, functional necessity and sequence of spaces are more or less present. It is the qualitative aspect that is absent and that is most important

In the historic situation and the contemporary situation, functional necessity and sequence of spaces are more or less present. It is the qualitative aspect that is absent and that is most important

### 3.2.2.2 Qualitative aspects

Especially qualitative expressions are essential as far as Buddhist temple architecture is concerned. Qualitative aspects means what kinds of qualities evokes through the built environment or whether the evoking emotional qualities of built environment are appropriate for the monks to spark the spiritual path. The temple environment helps the clergy to develop and sustain feeling of virtues in their mind and also it is needed for ordinary people (laymen) to satisfy their religious purposes within the temple. In this situation the temple environment should reflect the values of Buddhist philosophy, so that the devotee is directed to his goal of spiritual life which is peace of mind in worldly life and ultimately the enlightenment for which the beginning is to observe silla. Silla is self discipline it possess self restraint living in a righteous life and abstain from misbehavior Silla also consists of the qualities of right understanding (samma ditti) right thought (samma sankappa) right speech (samma vacha) right action (samma kammantha), right livelihood (samma ajiva) right effort (samma vayama) right mindfulness (samma sati) right concentration (samma samadhi) when one develop right understanding and right thought he ultimately gains panna which is wisdom.

According to this basically the silla is compound of the mental and physical purity, tidiness, cleanliness truthfulness formality, awareness, respectfulness, consciousness tranquility and calmness. In temple environment, these qualities are facilitated by the various expressive qualities. When one is entering the temple, he eventually has the feeling of faithfulness, respectfulness, and truthfulness. Because of this the expressive quality of the sacredness in the built environment primarily facilitates to enhance such feelings.

### 3.2.3 Generators and modifier

When considering the architectural treatment in the temple environment there is something to act as generators they will successfully involved creating required feelings while some are act as modifiers they will involve to increase or decrease above feelings created by those modifiers. When considering such feeling, they are actually created due to the composition of built

In temple environment ideally generator has to be the functional projection of Buddhist philosophy that basically form the space of an activity the generators are bound with function and quality of the temple. Modifiers can be the topography, or natural context, climate, culture, or social values etc. etc. they modify the basic philosophical projection of form to suit. Now it is better to see the model of the temple according to Buddhist philosophy. It can be examined the temple form according to major architectural components. Those are

1. location and context
2. layout
3. form and shape
4. .spatial progression
5. Details

### 3.2.3.1. Context / Location

As Buddhism is not a rational religion temple environment and approach way to temple should not create an aggressive environment. So when selecting an area or site for locating a temple such that surrounding should provide calm, solitude, silence and tranquil environment so this environment should provide opportunity for reduce worldly attachments and easier for concentrating mind for spiritual vimukthi without having any fear. Such surrounding and such approach way should be in order for self-discipline of the devotees, as Buddhism has given the devotees the freedom of thought

“අනේ පිඬු සිටුගෙම ගමට ඉතා දුර නොවූ ඉතා ලගද නොවූ ගමනාගමනයට පහසු වූ (බුදුරජුන් දැකීමේ ආදියට) කැමති මිනිසුන් විසින් එළඹිය හැකි වූ දුහවල් ජනාකීර්ණ නොවූ රාත්‍රියෙහි නිහඩ වූ නගර ශෝභා සහිත වූ ජනාවාස විරහිත වූ මිනිසුන් ගේ හුදෙකලාව කරන ක්‍රියාවන්ට යෝග්‍ය වූ විවේක වාසයට සුදුසු වූ ජේතරාජ කුමාරයාගේ උයන දුටුයේය.”<sup>16</sup>

Which means, when selecting site by Aneprindn situ for electing a vihara, he had much keenly on less urban or less rural character but with easy access for people for orshipping.

Above quotation says, as middle path is the way for spiritual salvation (vimukthi), environment of the temple should not be much urban or much more rural area. Calm serene and tranquil environment needed for spiritual vimukthi would provide the monk the environment of "homeless" and silence and solitude environment. When selecting areas for the Buddhist temples,

Above quotation says, as middle path is the way for spiritual salvation (vimukthi), environment of the temple should not be much urban or much more rural area. Calm serene and tranquil environment needed for spiritual vimukthi would provide the monk the environment of "homeless" and silence and solitude environment. When selecting areas for the Buddhist temples, the Buddhist monk had considered very keenly on that environment in order to direct spiritual path having least disturbances.

In the lord Buddha 's time a bhikku who was to construct an arama a bhikku must be brought to the place to approve the site. If a bhikku puts up a hut on dangerous site without having open space around it or shall not bring the bhikkus to approve the siteo

**When we examine on early Sri Lankan temple, it can be seen that the context of the temple had been mostly considered when selecting area for the temples, in order for giving above environmental quality to the temple.**



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"This architecture by and large still remained, closely integrated with its natural environment and readily adopted itself to whatever physical and historical circumstances confronted it."17

Senaka Bandaranayake

when selecting sites for the organic monasteries in early Sri Lankan (Anuradhapura period) they select rural areas, provincial sites at where less concession in comparison to the city. These areas would provide such environmental quality for salvation vimukthi.( Fig.15)

These context had provided calm, serene and tranquil environment needed for concentration of mind of monk for spiritual path, while allow them to make better social connection with the society as had better materialistic life. Further Association of hills and mountains in rural and provincial sites had been considered in positioning the pabbatha vihara. That is due to not only tranquil and calm environment for spiritual salvation of the monk; but also it gives some dominance quality in order to draw the "respectness"of the people towards the temple, because the monk had to lay on laity context on their primary needs.

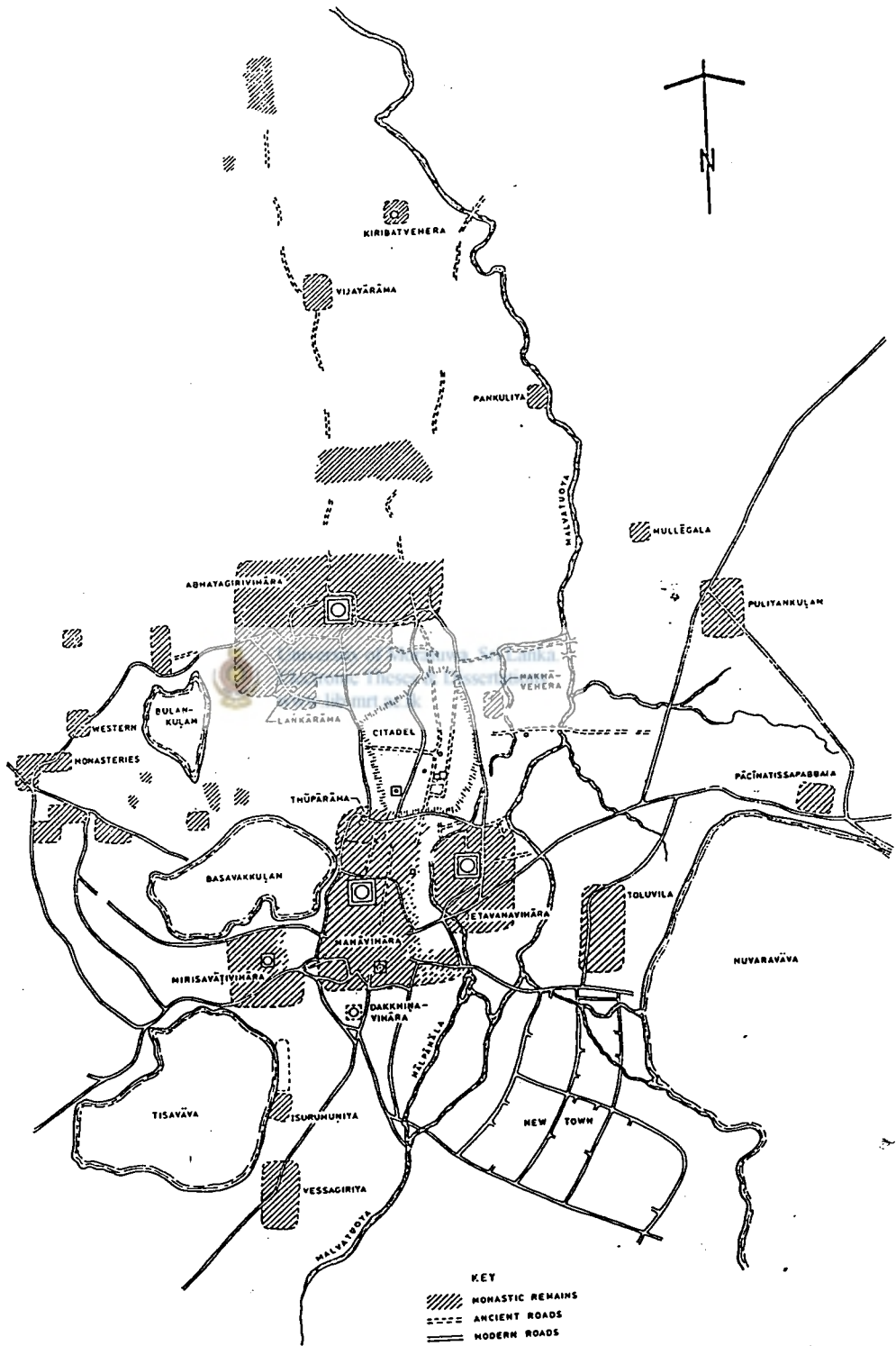
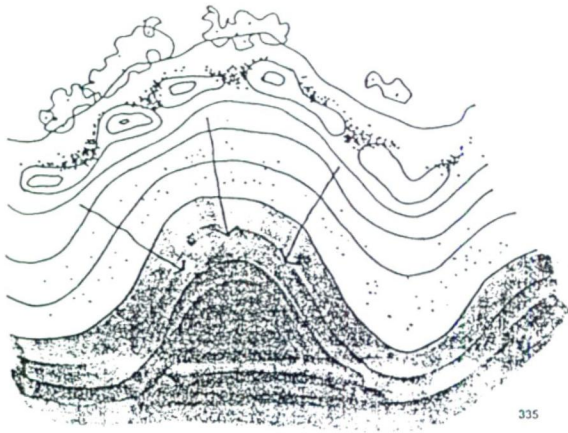


Fig. 2. Anurādhapura

Fig. 15. Plan - City Anurādhapura



337-338  
A hilltop development with a panoramic view is an example of the organizational form of a fan.

#### AMPHITHEATER AND FAN

The organization of an *amphitheater* model involves a concave arrangement of entities as the spectators and a focal point as the stage. This relationship of spectators and stage serves as a successful graphic concept of spaces for various public places.

*Fan* arrangement is just the opposite of amphitheater and the emphasis is shifted from the central focal point to the outward direction of the fringe. Here, attention is diverted to a panorama instead of a single element.

334-336  
In this case, the body of water serves as the stage and the beach as the spectator.

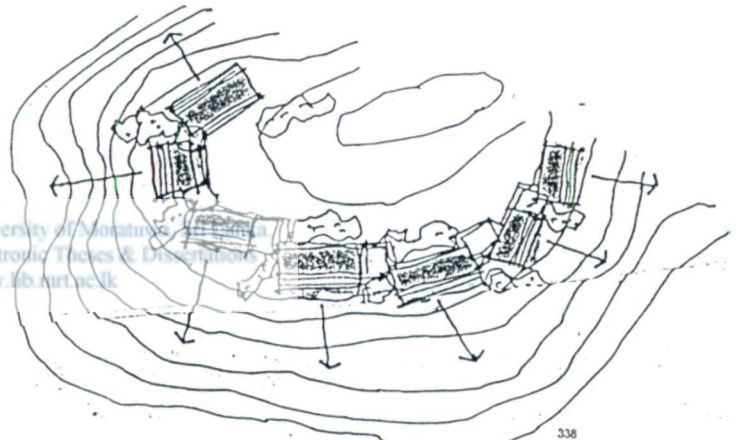
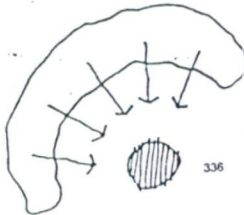


Fig:16

#### Fan organization

Temple had to keep eye on laities on their spiritual and material life. Here attention is diverted to a panorama instead of a single elements (as awhile community) In selecting context for western monasteries, extravagant tranquil and simplistic quality of the environment had been considered as they had keen only for their salvation. They thought to have "homeless" environment (silence, solitude,) for better environment for contemplation.

Normally they selected caves and heap of straw at forest far away from the human settings, in order to keep very less amount of connection with laities. Normally these places where on high-elevated positions not only because of solitude and silence for contemplation, but also to represent symbolically, highest place to which monk expect to reach.



When a system or an entity reaches selectively remote areas, it branches provide extra-solitude and silence which ultimately enhance the tranquil calm and serene environment for spiritual development of the monk.

### 3. 2 . 3 . 2 Layout

"Simplicity" which is a most important concept for one to easier to reach the state of "Nibbana" should be contained in the temple layout. Most simplistic ways are much closer to the natural state. So the temple layout should be in harmony with nature. The buildings on the temple layout should be in arbitrary positioned. No geometrical relationships had to be followed.

For providing environment-having silence, solitudeness to demarcate the temple complex from the outside world some sort of demarcation method should be used. In Chullavagga Pali it explains in this way.



"එසමයෙහි ආරාමය (විහාර වත්ත) නොපිරි කෙටුනේ (වටා එ ආරවණයත්) නැත්තේ වෙයි. එළුවෝද, ගවයෝද මල්පැල පෙලක්. භාග්‍යවතුන් වහන්සේට මෙපවත් යැලකලහ."

"මහණෙනි හුණුවැටද වැටකේ වැටද අඟලද යන ඇවුරුම් තුන අනු දැනීමිසි. වදාලා සේක."

"ආරාම කොටුවක් නොවෙයි. පලමු සේම එළුවෝද ගවයෝද මල්පැල පෙලක්."

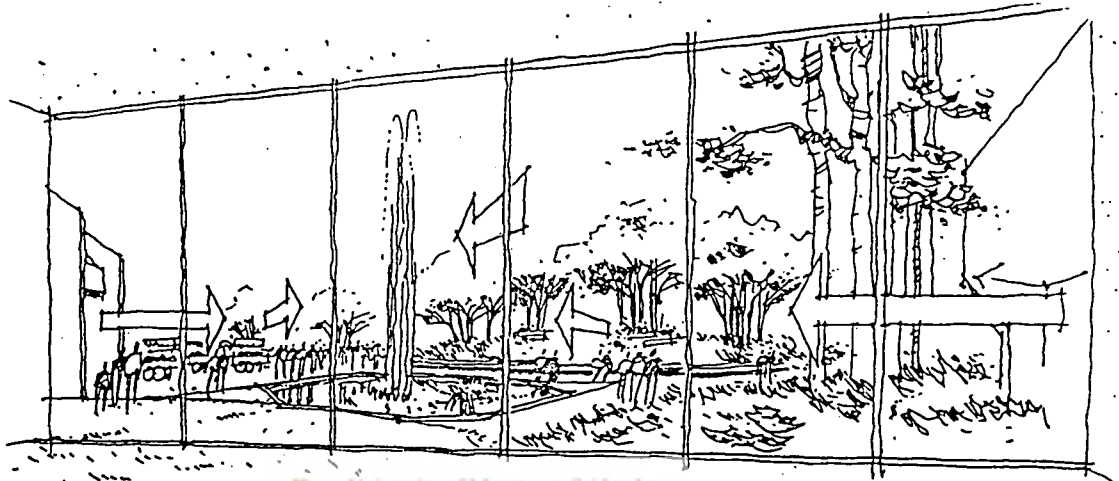
"මහණෙනි, කොටුවද හිඳි කඩද දෙඩද දොර පළුවද තොරණද රෝද කඩුලුද අනුදැන වදාල සේක."

"ඉක්කිත්තෙන් අනේපිඩු සිටු පේතවනගෙහි විහාරයන් කරවිය. පිරිවෙන් කරවිය. දොරටු කරවිය. උවටන් හල් කරවිය. හිනිහල් "කැරවිය. කැපකිලි කරවිය. වැසිකිලි යක්මන් හල් කරවිය. ලීන් කරවිය. පේන්තක ගෘහ කරවිය. ශාලා කරවිය. පොකුණ කරවිය. මඩු කරවිය."

"එසමයෙහි විහාරයෙහි පිල් නැත්තාහු (එහෙයින්) වටා යා හැකි ඉඩක් නැත්තාහු වෙත්. මහණෙනි පිළද (දොරටු ඉදිරියෙන් දෙපස බිත්ති මැද කල) ආලින්දයද වට මාලයද (පිලක් නොමැති විහාරයට) පිටතට පැනනු වහලද අනුදැන වදාල සේක."17

Which means lord Buddha had given permission have some sort of demarcation technique for site of the vihara in order to ensure for silence solitude character of the area.

In organic monastery, some organizational patterns had been evolved in order to maintain tranquil and serene and calm environment within the temple complex, while positioning of each complex within the layout. Gives emphasize some hierachical order( <sup>17, 18</sup> fig.) Thus a strong cell focuses the , it's associated with the organization of a nuclear model . geographically the central entity commands emphasis by virtue of it's location and importance."

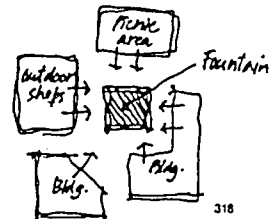


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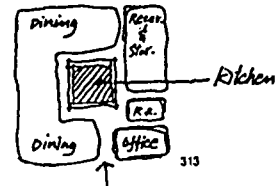
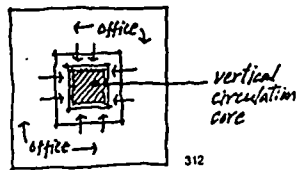
**NUCLEAR, MULTINUCLEAR, AND SATELLITE**

Both in cell organization and at the subatomic level the nucleus serves as the center of vitality. Thus, a strong central focus is associated with the organization of a nuclear model. Graphically, the central entity commands emphasis by virtue of its

317-318  
For an open space, the nucleus can be emphasized by location, scale, or function. In this case, the fountain serves as the nucleus which is emphasized by its size and the sound and movement of water.



309-310  
The nucleus gives unity both to the cell and to the atomic organization.



311-316  
The central entity in a nuclear organization provides a sense of unity.

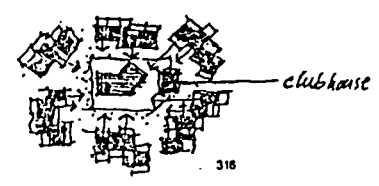
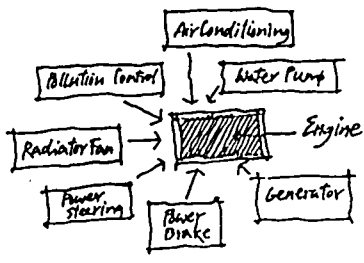
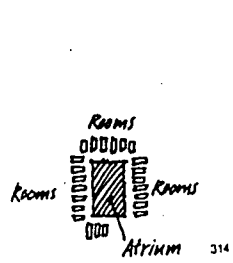


Fig. 17  
Centralized organization

Anuradhapura] have developed the centric concept as a formal idea, but in doing so have not surrendered the organic character of the ancient vihara 10. "

[Senaka Bandaranayaka]

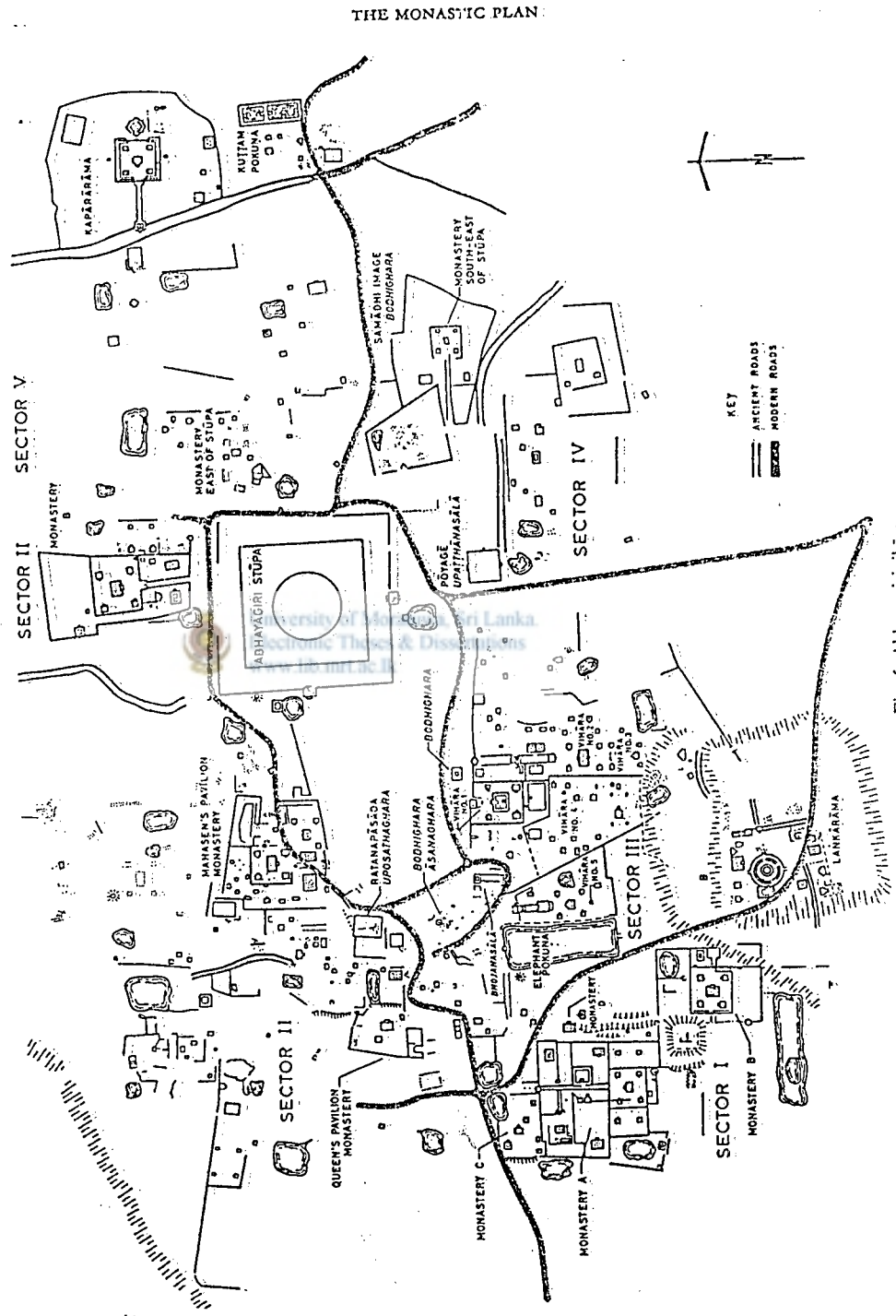


Fig. 6. Abhayagiri vihāra

Fig. 18

Organic Monastery- Abhayagiriya Monastery

Deficits centralized organization around Stupa "position

(fig. 17)

This layout had followed a satellite organizational pattern. All monastery monks residences are setting around the central stupa all monk kuties are setting around the central stupa, while each 4 no.of monk kuties are arranged around a central pasada of panchayathana complex. All these central pasadas are facing the stupa represent the respectfulness and hierarchy drawn from the layout. It represents all person in the monastic complex having least value in comparison to the complex. So ego of that is I-ness and my-ness is diminishing. This situation is more helpful for contemplation.

When considering the panchayathna complex it's inherent form create hierachical order within the monk community (pasada in center – chief monk, kuttis around - other monks Facing four kuttis towards central pasada represent respectfulness for chief monk drawn from other monks. Avoiding paths to be close proximity to panchavasa complex, when positioning the paths in the complex was to confirm the lesser disturbance from the outside world, and finally confirm calm, serene and tranquil environment (fig. 19)

)



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When we look at the layout pattern of pabbatha vihara, it had followed a neuclear organisational pattern the centralized organizational pattern of pabbatha vihara is non-directional conditions. Sacred flatform in the center of square shape draws respectfulness from the layout.( Fig 20 )

"The square represent a pure and rational. It is static and neutral figure having  
No preferred direction 18  
Ching .Francis .D.,.K.

This emphasizes calm serene and tranquil environment of the temple complex. Water of the moat around the whole complex, positioning of sacred platform in the center of layout and inherent quality of devotees gathered in, of the axial path would ensure the calm serene and tranquil quality of the complex.

Centralizing the elevated sacred flat form is likely to draw respectfulness towards the sacred platform from the outside world. Hierarchy is achieved in by positioning "strategic location (in the middle) exceptional size and elevated platform."19

Francis. Ching,D.K.1996:350).

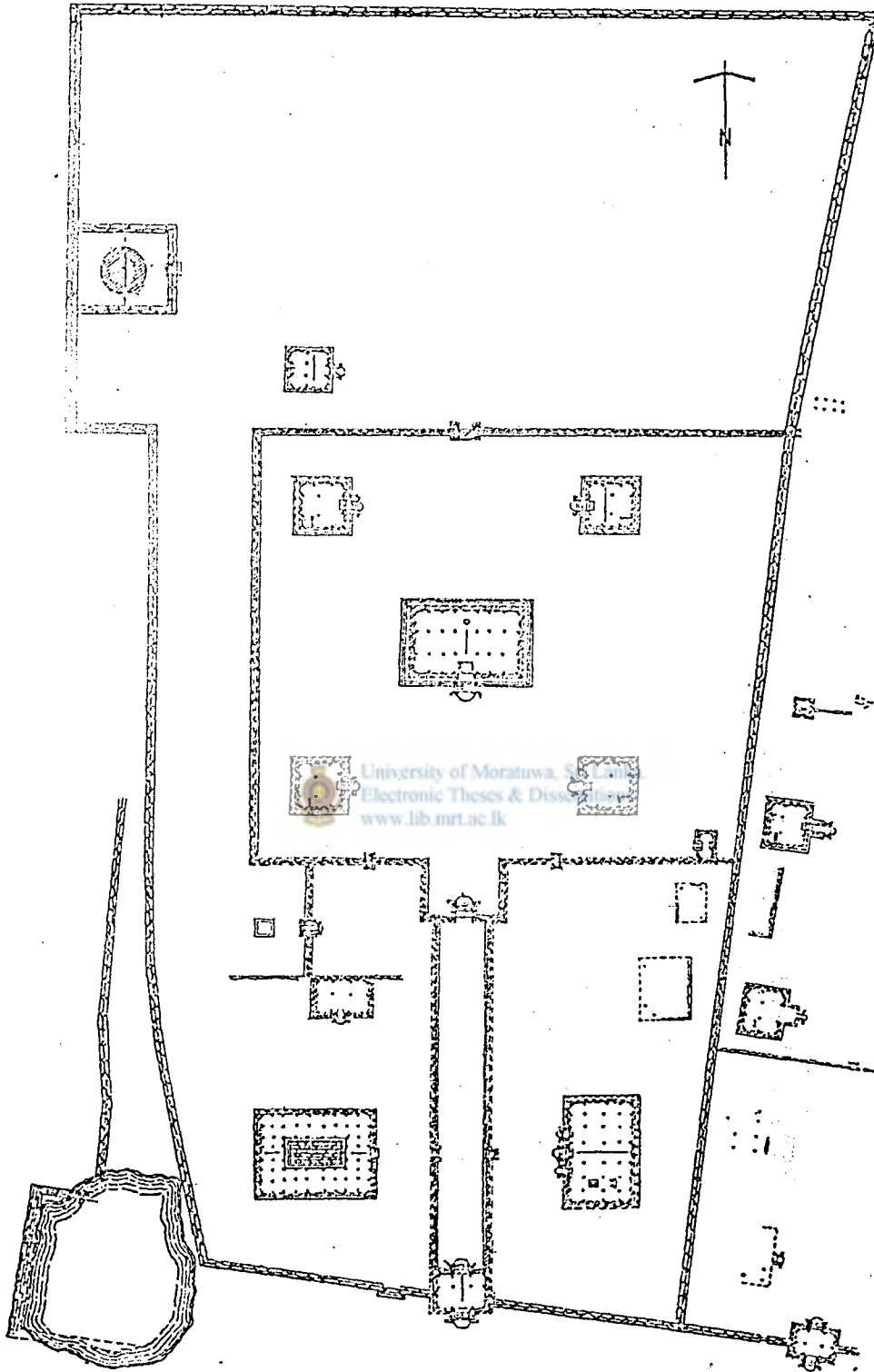


Fig:19  
Panhawasa Coplex

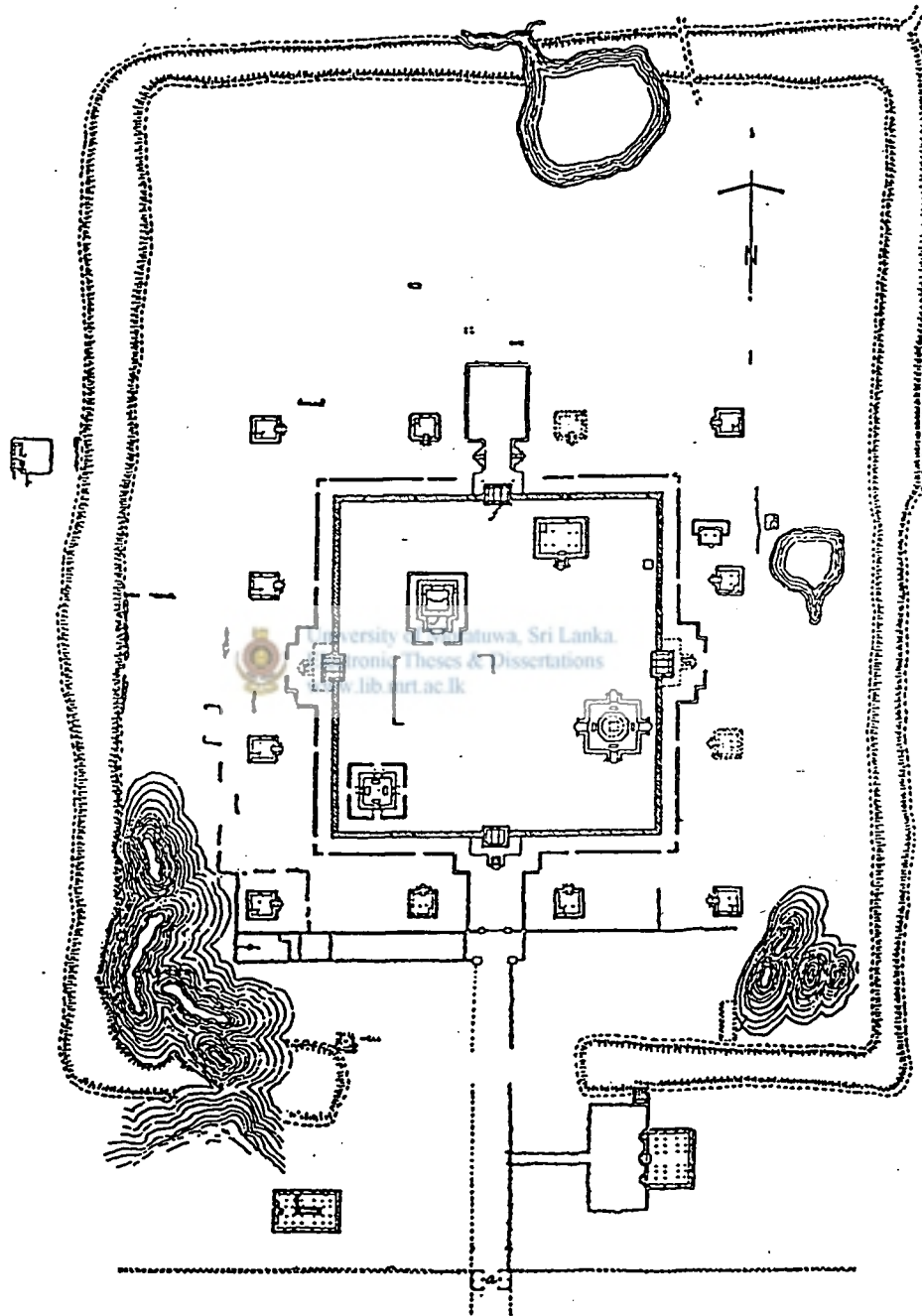


Fig. 14. Vijayarāma

Fig. 20

Layout of Pabbatha vihara

position to which one can reach through the Buddhism, this malaka- pasada area would have been elevated and pasada area have been surrounded by a water moat. Main buildings having one entrance and connecting gang way between pasada malaka complex. And avoiding geometrical ornamentation would emphasize cam, serene, and tranquil environment(Fig.21)

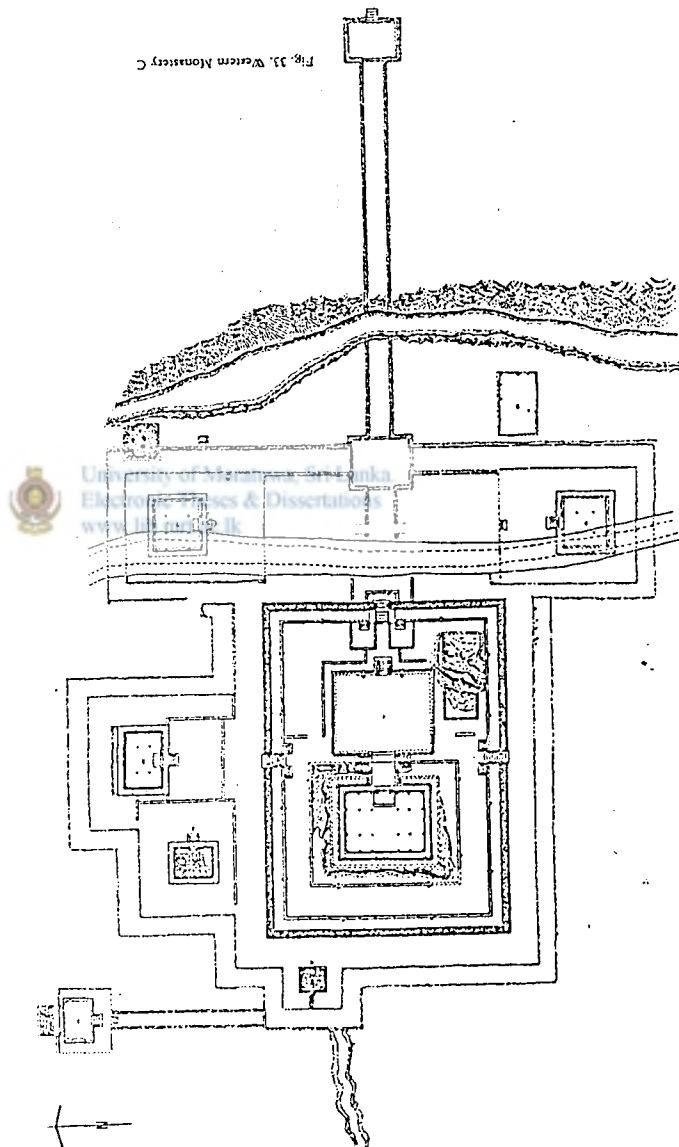


Fig:21  
padhanaghara

“ඉක්බිත්තෙන් අනේපිඬු සිටු ජේතවනයෙහි විහාරයන් කරවිය. පිරිවෙන් කරවිය. දොරටු කරවිය. උවචන් හල් කරවිය. ගිනිහල් “කැරවිය. කැපැතිලි කරවිය. වැසිකිලි යක්මන් හල් කරවිය. ලීන් කරවිය. ජේන්තක ගෘහ කරවිය. ගාලා කරවිය. පොකුණ කරවිය. මඩු කරවිය.”21

It is said that Jethavanaramaya was well equipped with all facilities to easier for monks. There were, viharas, parivena

### 3.2.3.3 3-D Form

As Buddhism does not accept almighty god and Buddhism is not a rational religion building form should not possess mystique quality and building form itself should not create aggressive quality, which is not suitable for concentrate mind for spiritual vimukthi of the devotee. As Buddhism gives the freedom of thought built forms should be in order for one to self-discipline. As middle path is the way of one to reach ' Nibbana; built forms should not possess extreme and that form itself should create peace in mind of devotees, the built forms itself should not create stress strain in the mind. Structure should be very stable. Buildings should be freely stretched. Therefore buildings should be down to earth quality and no dominating forms. Built forms should be in harmony with nature. So the built forms of the temple buildings should consist of basic geometrical forms. It can be clearly understood through ancient built forms of temples. Basically ancient built forms are made out of 2 basic types. Those are pasadas and kuttis. All these forms are formed by means of basic geometric forms squares and rectangles.

"a pasada a rectangular, walled edifice constructed on an elevated platform, with a regular series of columns ranged throughout the entire structure the large chamber or hall thus created provided the main interior space"<sup>22</sup>

(Sneak Bandaranayaka)

It is explained in chullavagga Pali

එසමයෙහි විහාරයෙහි පිල් නැත්තනු (එහෙයින්) වටා යා හැකි ඉඩක් නැත්තනු වෙත්. මහමෙහි පිළු (දොරටු ඉදිරියෙන් දෙපස බිත්ති මැද කල) ආලික්දියල වට මාලයල (පිලක් නොමැති විහාරයට) පිටතට පැත්ත වහලද අනුදාන වාදාල සේක.<sup>23</sup>  
Chullavagga Palli

Lord Buddha had directed provisions to have open verandahs and eaves for vihara.



Pasada is so simple with only one entrance in the center of one side of its longer side in order to ensure solitudeness and silence for monk for contemplation. This situation is more contribute to

create calm, serene, and tranquil environment within the temple complex. This form can be in all three types of ancient temples.

### 3.2.2.3.1 . Kuti

The term kuti itself (or kutagara) is traditionally applied to the small hut, cottage or cell occupied by a monk or hermit. Kuti is a smaller version of the classic pasada, as the material remains of the type of structure confirm. It also reveals that to the Sinhalese architectural mind. Freestanding monastic residence was always a pasada or "palace" the square plan form in general is widely applied as an alternative to the rectangular. As above two types of forms should have been down to earth quality, the roof or hip roof In order to buildings to be freely stretched quality, building height should be much less than in length, comparatively. ( Fig. 22)

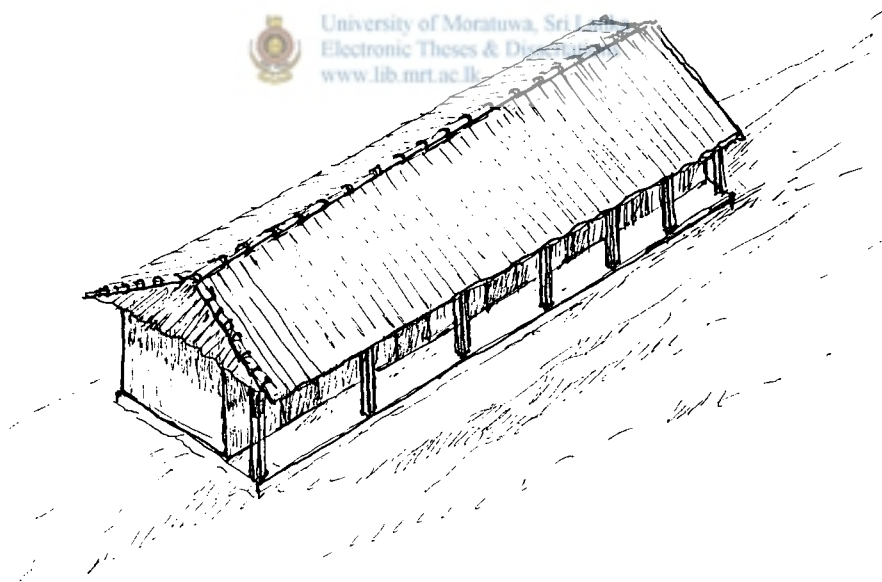


Fig:22

Imaginary built form

Although the roof of the sacred buildings(Pathimagara and Uposathagara) could have been domicile roof in order to give dominance quality to draw respectfulness of laities. The roof of the residential buildings and ecclesiastical buildings (Pasadas and Kuti) could have been gable or hipped roofs, in order to give down to earth quality which finally contribute to create calm serene and tranquil environment.

### 3.2.3.4 Spatial progression

Ancient paths along the organic monastery complex were positioned so that least disturbance from laities travelling along these paths for meditating monks at Pachayathana complex. Location of the sacred precinct in relation to these paths within the monastic layouts together with the remarkable distance between panchayathana complex surrounded by a boundary wall and these paths and separation of monks area (Panchayathana area) with a boundary wall with a one entrance would be directed laities towards sacred precinct without turning another way. This situation finally ensure calm solitude silent environment. ( fig.18 )

The horizontally of the large free area and lines at right angles of simple forms of building complex and square would create calm serene and tranquil environment for buddhist followers.

"The horizontally of the large water surface such as a lake or ocean or that of an open field, gives a feeling of calmness, earthy and satisfying, thus horizontal lines evoke the same emotions. "

Horizontal lines at right angles, (ie.vertical lines on the horizontal lines), represent a sense of stability while a departure from this norm gives a sense of instability" 22

Faruque Ormar

"The square pattern represent the rational it is a static and neutral figure having no preferred direction. All other rectangles variation of the square, deviations from the by the addition of height or width like the triangle, square is stable on one of its sides and dynamic when standing on one of its corners."24

Francis . D.K . Ching

In pabbatha vihara, situation is slight difference to the organic monastery's sacred platform was on elevated ground and bounded by a boundary wall, although it was tried to draw the laities in to the secret precinct, as loosely positioned monastery residences on the layout and surrounding path around the sacred platform would loose drawing of laities in to the sacred precinct. That situation is finally would be disturbance for meditating bhikkus on the monastic residences .So such layout will not provide for direct spiritual path with compares to the organic monastery.(fig.20 )

When one is walking along the path leading to the Padhanagara direct to the Padhanagara by seen the site of the Padhanagara. Here he has vast panoramic view of natural environment of both sides of the path. When we come to the entrance porch at the boundary wall which gives a feeling of entering to the complex clear demarcation outside and inside the Padhanagara. It acts like the filter through which only people with purpose are taken into the complex. From the entrance porch to steps leading to Malaka is an open area. That area demarcated by three boundary walls (on both side and front side entrance porch side) and level difference malaka and ground floor. Here one can see chankamana maluwa, which runs around the boundary wall.

Then he walks through steps towards the Malaka, which is also, an open to sky area in clear also he can see Sankamana (which is used as a walking terrace.) ( Fig. 21 )

In analyzing traditional monastic Architecture one gets familiarized with these strategies with frequent use. Like right angles, i.e. vertical line and horizontal line represent a sense of stability while a departure from this norm gives sense of instability. Much historical precedent can be found to exercise this strategy as a means of expressing the required monastic quality.



When he comes to the entrance, there are all entrance porches at the boundary wall. Which gives a feeling of entering to the complex. Clear demarcation outside and inside the padhanahara. It acts like a filter through which only people with purpose are taken in to the complex. ( fig.23, 24 ,25 )

From the entrance porch to steps leading to malaka is an open area. 3 boundary walls (entrance porch side) and level difference malaka and ground floor demarcate that area. Here one can see chankamana maluwa, which runs around the boundary wall. Then he walks through steps towards the malaka, which is also open to sky area. In here also he can see chankamana (which is used as a walking terrace.) Then he has to walk through a tiny bridge over the water moat, towards the double platform pasada. This pasada is surrounded by a moat. It is used for meditation of monk and used as kuttis of resident. The horizontality of a large water surface such as a lake or ocean, or that of an open field, gives a feeling of calmness, earthling and satisfying and thus horizontal lines evoke the same emotions. In analysis traditional monastic architecture one gets familiarized with these strategies with frequent use.

Lines at right angle, i.e.. Vertical lines on the horizontal lines represent a sense of stability while a departure from this norm gives assigns of instability.25

Faruque Omar

Many historical precedence can be found to exercise this strategy as means of expresses the required monastic qualities give picture.

The square represents the pure and rational. It is static and natural figure having no preferred direction, therefore toward oriented.26

Faruque Omar

All other rectangle can be considered variation of the square, elevations from the norm by the addition of height or width, like the triangle the square is stable when resting on one of it's sides, and dynamic when standing on one of it's corners 27

( Ching,D.K.1996:57)

Introducing a separate and distinct element that is independent of the surface it joins can visually reinforce a corner condition. This element articulates the corner as a linear condition, defines the edges of the adjoining planes, and become a positive feature, of the form. Such strategies have been used to highlight the expressive quality of monastery architecture give ex.

It is common tool that two spaces that are separated by distance can be linked or related to each other, by a third, intermediate space. The relationship between the two spaces will depend on the nature of the third space to which they share a common relationship28

Ching,D.K.1996:220)

Which tool has been deals used if padhanaghara parivena.

The intermediate space can differ in form and orientation from the two spaces to express it s linking function.

The two spaces as well as the intermediate space can be equivalent in shape and size and form a linear sequence of space)29

( Ching,D.K.

3.2.3 4. Details

As Buddhist philosophy explain that nothing is permanent, to symbolize that building were made of perishable natural materials. As Buddhism explains the importance of the in order for spiritual path. Built environment together with natural environment should express such peaceful quality. So the building should have stable and light quality. In earliest temple architecture, natural materials were mostly used.

Stone mud bricks and timber had been used to ensure such quality within it. Further in constructing temples they thought to have simple as much as possible in order not to formally bond with world pleasures, as simplicity (Appichchatha) is a major concept for spiritual path. So when detailing the temples they had kept much care on selection of materials, textures and colours. They were explained in chullawagga palli

.Stone mud bricks were used for bases (podium) while most of the parts were made of timber. Generally 70 % of timber were used for built forms so as to stay built forms as permanent structure and not to be dominating built forms the environment.

එසමයෙහි පිරිවෙන (පවුරට ඇතුලත වෙහෙර) අවට බිම් පෙදෙස මඩ සහිත වෙයි. භාග්‍යවතුන් වහන්සේට මේ පවත් කැල කලහ."

"මහණෙනි ඛොරළු විසුරු වන්නට අනුදැන්විය වදාල සේක. එය නොපිරීමයේ"

"මහණෙනි උළු සෙවිල්ල, ගල් පුවරු, සෙවිල්ල, ගුණු බදාම සෙවිල්ල, තඹ සෙවිල්ල, කොළ සෙවිල්ල, යන සෙවෙති පස අනු දැක්වයි. වදාල සේක"

"මහණෙනි වෙහෙරෙහි සුදු පැහැකළු පැහැ ගුරු පැහැ පිරිසමී කරන්නට අනුදැන වදාල සේක."

"එසමයෙහි පිරිවෙන (පවුරට ඇතුලත වෙහෙර අවට බිම් පෙදෙස මඩ සහිත මෙය. භාග්‍යවතුන් වහන්සේට මේ පවත් කැලකලහ."

"මහණෙනි ඛොරළු විසුරවන්නා අනු දැන්විය වදාල සේක."

"මහණෙනි උළු සෙවිල්ල ගල් පුවරු, සෙවිල්ල, ගුණු බදාම සෙවිල්ල, තඹ සෙවිල්ල, කොළ සෙවිල්ල, යන සෙවෙති පස අනු දැනිවිසි වදාල සේක. 130

Which means directions for using simple admaterials gloomy colours simple details for temples have been instructed by the Lord Buddha.

## CHAPTER FOUR

### 4.1 Case study 1 - Maligatanne Raja Maha Viharaya

#### 4.1.1 Introduction

This temple is situated in a rural context in Gampaha District. This was actually an Arama in which Vidarshanadura (meditative) monks were stayed. But today monks of this temple engaging to assure laities well being. They conduct Sunday schools (Daham pasal,) meditating classes movements of observing sill etc.

This temple and stony mountain draw back to the early Anuradhapura history. (fig.23) It reveals that Arahāt Theras had stayed here from time to time <sup>from</sup> Anuradhapura period." Mittha Sabba Arahāt Thera up to in Kotte period., Historically this mountain also helped the great king Walagamba for rescuing his life from Chola



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Fig:23

Nidangala-king Walagamba  
period

#### 4.1.2 Context/Location

This temple is located in a stony mountain in a rural context keeping a reasonable distance and solitudeness from the village. Because of the aid from the Devotees this temple has been developed to the present situation, but still keeping very good environment to the meditating monks.



Although in ancient days this temple was used by Vidarshanadura (meditative) monks. Now a days by Ganthadura monks. (As this monks look at the religious and social needs of the laities) When we look at the temple context, it has been located can be revealed that it is situated at the stony mountain which is at a reasonable distance from the human habitation. One has to pass through a several flight of steps to reach the temple. Location of the temple in the highest place than the village is helpful to reduce the I- ness and My – ness of the laities. According to the Buddhist Philosophy it can be said this temple has gained inherently calm, serene and tranquil environment through its location and context. Further inherent calm, serene and tranquil environment of the temple will be kept enhanced its hardly climbed stairways and covering forest. (Fig 24,25) So we can say that context and the location of the temple is agreed with the Buddhist philosophy in large scale.

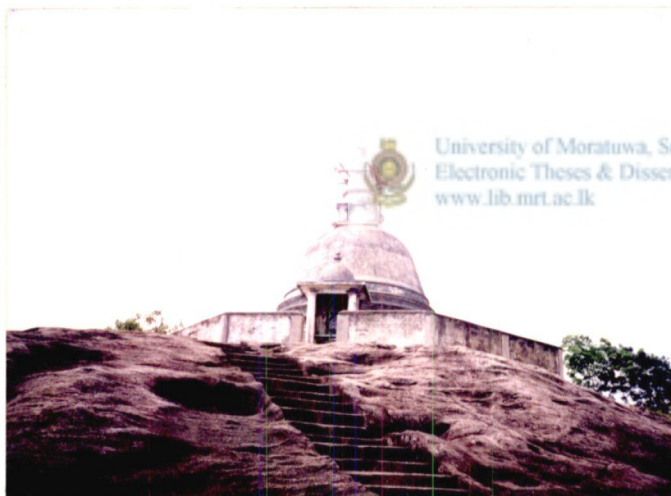


Fig :24  
Temple on mountain  
with hardly climbed stair way

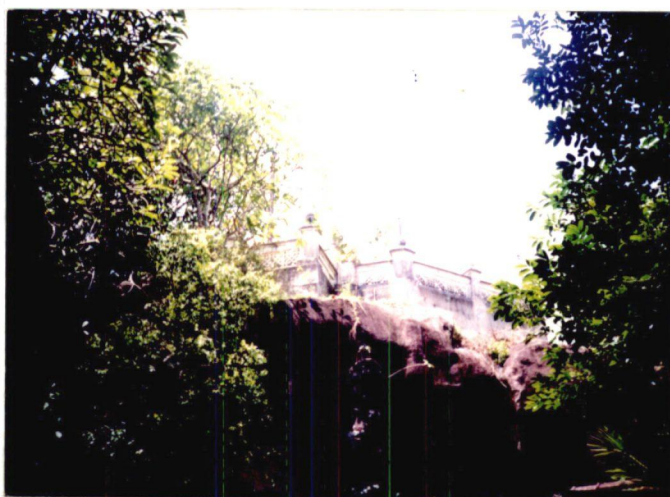


Fig:25  
Temple in mountain  
with covered Forrest

### 4.1.3 Layout

In examining the layout, the visible factors that inherent organic character of the site has been used to separate clearly monks periphery from the religious public area to where the laities are coming gradually in order to provide silence solitude environment for the meditating monks (Fig:26 ,27)



Fig. 27

Built forms constructed using organic character of the site

Although the path to the monks kuti area is marked at the entrance, as this path express a hidden character through the natural setting, it ensure people to direct towards worshipping area without turning on.

Providing all necessary facilities like kuti 'rooms', hospital rooms, library, wells etc. within this monks area will ensure the monks not to get distracted by worldly attachments. Situation of monk area in the lower level than worshipping area through natural setting is for monks' final achievement.

There are about four levels within the temple context and other ancillary facilities for monks is situated in lowest level, Dharmashalawa (Preaching hall together with Pilimagae in next upper level. Bo – tree on next upper level and stupa is at top most level reflecting the hierarchical order of Buddhist practice.



Fig . 26

layout- Maligathenna Rajamaha viharaya

#### 4 . 1 . 4 3d – form

We can see two major types of these buildings within this complex. Those are clear man made rectangular or square shaped newly built structures for monks' ancillary facilities while others are natural organic kutis for monks' residential purposes. This kutis have been constructed through constructing a fascia wall covering a stone cave. [Fig.27, 28 ]

All above forms contain simple hipped roofs as such all these forms are simple and straight forward buildings with Simple character and the human scale of these buildings will contribute to make calm, serene and tranquil environment.

It is very clear, when constructing this Tempe, the Architect has tried his level best for these forms not to be more dominating structure in order to ensure to create required environment.



Fig:28

Completely man made built form

#### 4 . 1 . 5 Spatial progression

Direct view of Pilimage and organic path leading to the worshipping area together with hiding of path toward monks' area will ensure direction towards worshipping area without turning towards monk's area, when one is entering through entrance gate. This situation is more emphasis with the disappearance of stone paths leading to monks' area after a certain distances. (About 2m) frequently. ( 26, )

Although there is no hierarchical order within three worshiping objects, all are situated outside of Sannga with having no visual links ever, in order to reduce getting monks relationship with the laities. In this way through the layout the Architect of this temple has tried to ensure minimum disturbance from laities

When one walks along stony path from the entrance gate, view of the statue of a monk on his left side will draw him towards grand staircase. (Fig.29) When he comes to the next terrace upper of the stone path, stony steps together with the stairway leading to stupa will draw him towards stupa. (fig.30) When he comes closer to the staircase view of the steps will direct him more and more towards the Stupa without turning towards monk's premises. (fig.31) When we consider the monk kuti open verandah<sup>which</sup> facilitates for the laities to talk to the monks staying ( Fig.27 ).



Fig:29

View of the temple complex  
from the entrance



Fig. 30

View of the staircase together  
with the stoney path

They're without entering of him to monk kuti. That situation will ensure privacy of the monks. . (Fig. 9) In this way the layout pattern and the spatial progression will ensure homeless silence solitude environment within the complex. In this way the layout inherently will ensure the calm serene and tranquil environmnet.



Fig. 31

View of the staircase When he close to it

Locating most privacy needed spaces such as Simamalaka well Samadhi room "meditating room". Within the monks livelyhood in most solitude areas together with less inviting qualities of path leading to these areas will ensure least entering of people to these areas. (Fig. 26 )

#### 4 . 1 . 6 Details

It is evident that when we look at he details of these sangarama, at Maligathanna. It is merge with the environment using appropriate materials, textures and colors to go along with the Buddhist philosophy. It is used of musted colour, blue, red and cement grey colours have merged well with the environment from which these complexes have set out also the finishing textures of these of buildings are rather simple using smooth plaster. (Fig. 27, 28 29 ,30 ,31 )

These Sanga Kuti have been design to have natural light for the interior. Simple devises have been used such as sky lights and simple fan light above wooden sash opening. Most of the

sashes of these openings are painted with white to enhance the harmony with environment. Colours of the interior have been used to enhance the tranquil environment of the Sangawasa interior. Simple grey colour cement floor, white ceiling contribute to the glummy peacefull atmosphere created within. ( 32 ,33 )



Fig .32

Window details of sangha kuti



Fig. 33

details of the samadhi kuti

## 4.2. Case study two - Sri Sambuddhaloka Viharaya – Fort – Colombo.

### 4.2.1 Introduction

This temple is located in the heart of Colombo close to the old Parliament and the Hilton Hotel. A proper establishment of the temple occurred in 1976. Before that only the Bo – tree was there. We can see whether the establishment of the temple is in accordance with Buddhist philosophy according to the order discussed in the previous chapter.

### 4.2.2 Context / location

In the urbanization process it is hard to find the location for Buddhist temple compatible with Buddhist philosophy. According to the Buddhist philosophy it is explained in locating a temple it should be neither more urban nor more rural. Here it can be located in a comparatively less congested area with the urban context, if not a situation which no religious places for urban people will be created.



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When we look at the context of this temple it can be said that it is situated in a comparatively less urban area. The surrounding area of the temple acts as a space through which people move about there. There is no tendency for people and vehicles stay there. Even though this temple bounded with two main roads and railway track, as it acts as a non-staying character of the people and the vehicles coming to the city of Colombo. This area can be said comparatively less urban area.

When we look at the surrounding area that area possess certain degree of calm serene and tranquil quality due to procession of the temple layout of some feet higher than the railway line. Large shady trees low scale buildings more openness toward the roads and Baire Lake. So context of this temple is compatible with the Buddhist philosophy to a certain degree. (Fig.34 )



Fig. 34

Temple situated in a comparatively less congested area

#### 4.2.3 Layout

It can be seen that designer has tried to provide all necessary spaces within limited space. (Within 52 perches), while keeping large open spaces which contribute to create calm, serene and tranquil environment. (Fig. 35) Stupa, Pilimage and Banasalawa and Pirivena are located in a one building. In order to save spaces in the North end of the site. Here the Pilimage was located inside of the Stupa and Stupa is located on the top of the Preaching hall.

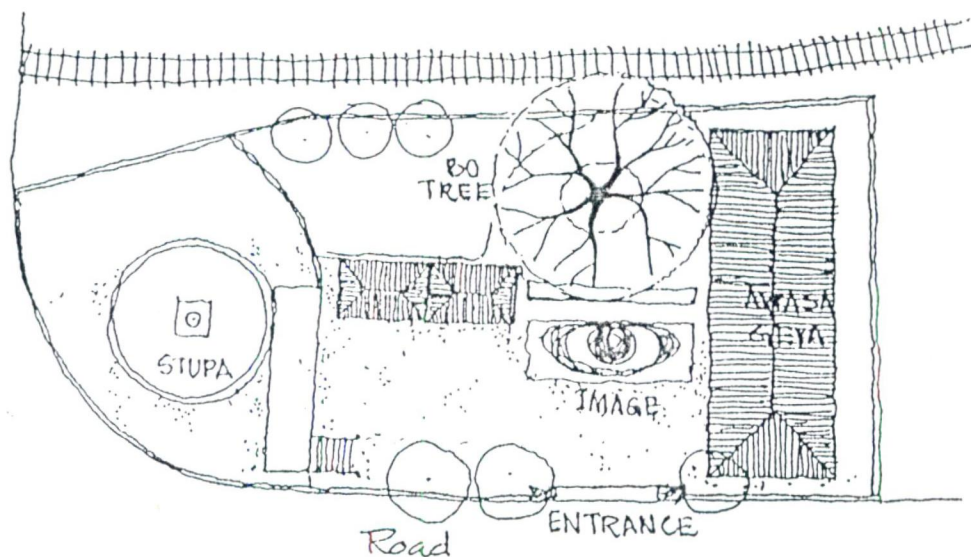


Fig. 35

Layout – Sri Sambuddhaloka Viharaya

When we look at the temple layout very keenly, Here hierarchical order of Thun Boddhiya (three elements of a temple) is being violated. That is due to proving all necessary spaces within in the site area. Here most of the activities are grouped and located within a single building in order to keep more open spaces within praying maluwa. Sangawasa is located in the South end of the site, left side to the entrance gate. Although through its location on the site, It is not compatible with the Buddhist philosophy, it is very essential thing to examine how they tried to provide some degree of solitudenes to the Sangawasa which will be discussed in sub topic spatial progression. Terrace of stupa contains some silence and quality through its higher positions than the surrounding areas together with boundary wall. (Fig.34 )

#### 4.2.4.3 - D form

Three-dimensional form of this temple is formed with simple rectangles and squares. All complexes of this temple consists of these forms are compatible with the Buddhist philosophy. We can see Sangawasa complex is formed with combination with simple rectangular three-dimensional forms together with a partly covered entrance verandah. This partly covered verandah is trying it reduce the disturbances due to urban context. ( Fig .35 )

#### 4.2.5 Spatial progression

Once one is entering through the gate to the temple seeing of the giant Buddha statue try to capture him towards the worshipping areas other than Sangawasa. (Fig. 37) He can see giant stupa and other worshipping elements on his left side.



Fig. .37  
View of the Budha statue from the  
entrance gate



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This sight will contribute to draw him towards the stupa along a shady path and a stairway. (Fig.38 ] Once he comes to terrace of Stupa site of the door of the shrine room will draw him towards it. (Fig.39 )



Fig. 38  
Shaddy path towards the stupa

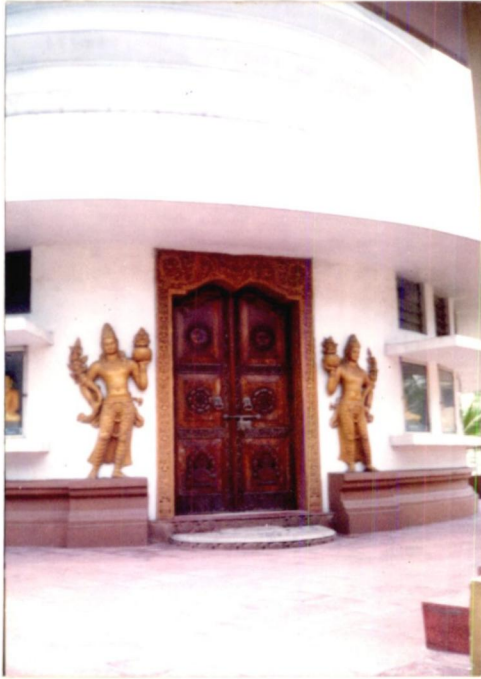


Fig .39

Entrance door of the image house



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when we look at the Sangawasa complex there is a partly covered verandah through which only keen devoted people are filtered into Sangawasa complex. This partly covered verandah together with shade trees and boundary wall will contribute to create calm serene and tranquil environment within the urban context. (Fig.40 , 41) Next to open verandah there is living space at where monks meet devotees.



Fig. 40

Partly covered verandah of the sanghavasa

Next to it there is another semi living space at where only monks stay and worship Lord Buddha. Adjacent to this area there are rooms for monks positioning of space for only monks between living area and rooms of monks will ensure the privacy of the monk of the room.

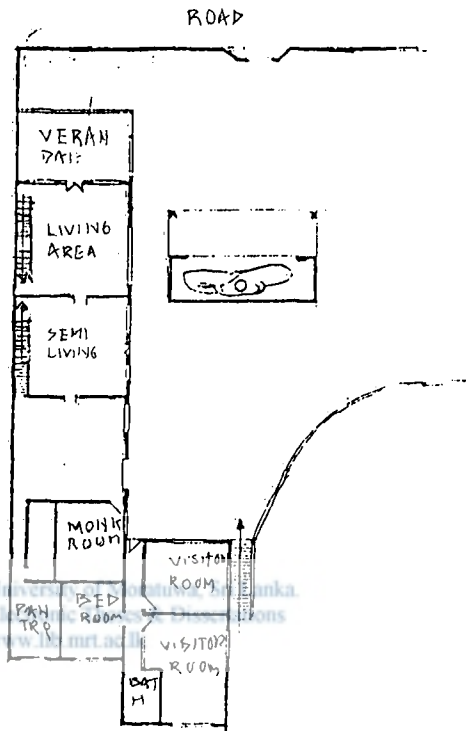


Fig. 41  
ground floor plan  
sri sambuddhaloka viharsys

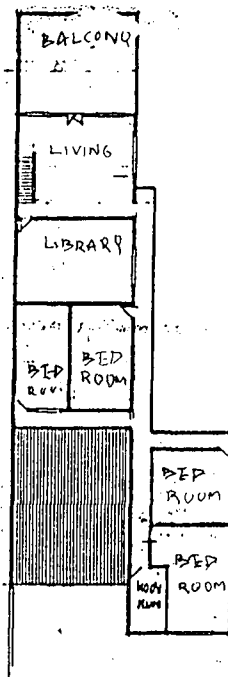


Fig . 42  
Upper floor plan – Sri Sa mbuddhaloka Viharayal

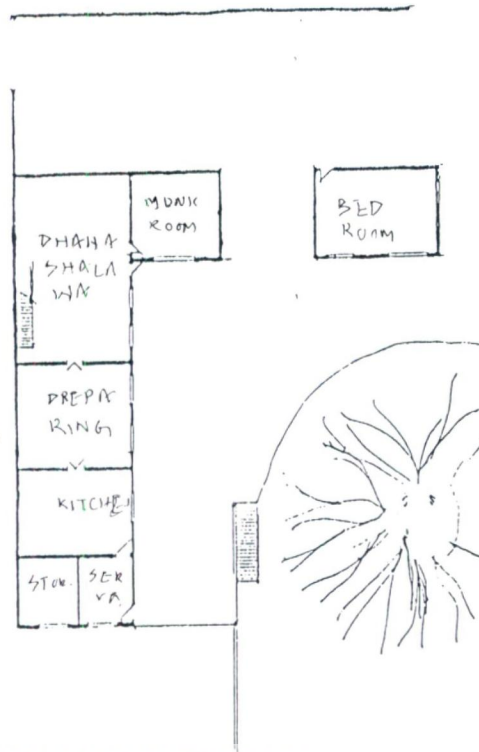


Fig. 43

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Basement floor plan- Sri Sammbuddhaloka Viharaya

Visitor's rooms are located within the complex so as not to disturb for monks due to visitors, as there is separate entrance from outside. (fig.44 ) There is a stairway leading to upstairs from the living room. At the upstairs there are room for monks (Sengha). Here solitudeness will be



Fig. 44

Entrance door for visitors room

provided for monks. There is another stairway leading to a basement floor where there are rooms for monks' kitchen and refectory (Ddhanashalawa). Here silence and solitudeness are successfully achieved for monks from the urban context. Even though the Dhanasalawa is located in the basement floor in order to provide solitudeness as semi open space around the Bo – tree (covered with roof slab and a two walls on either side one side open) is used for Sunday school some degree of solitudeness is reduced. (Fig.45 )



Fig. 45

Space provided for Sunday school Adjacent to the dhana shalawa ( refectory )

When we look at the spatial progression of this temple, it can be said ,it is compatible with Buddhist philosophy to a considerable extent even though it is situated within an urban context.

#### 4 . 2 . 6 Details

we can see yellow colour paints and white colour is used for exterior walls. Blue color paints is used for inside. (Fig.40 ,45. 46 ,47) There is no textural pattern for tiny details of moldings, which will contribute to create mystique quality. These colours and details, which are compatible with Buddhist philosophy, will finally contribute to create calm, serene environment. Together with context layout form and spatial progression it can be said this temple organization is compatible with the Buddhist philosophy to a considerable extend. Even though it is located within rural context simple Bridal details on openings.

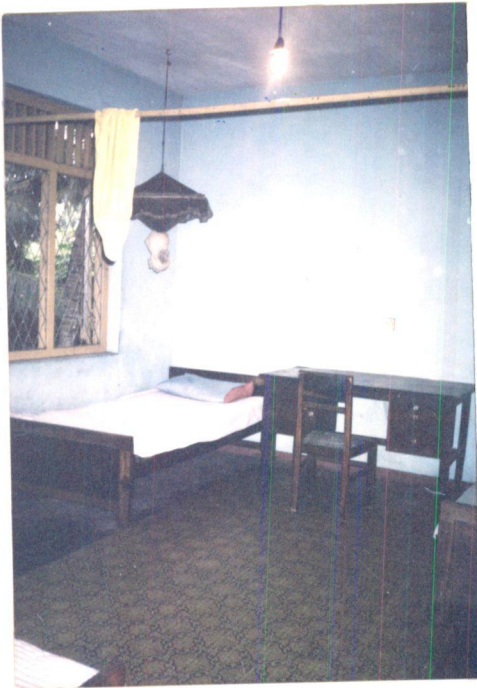


Fig 46  
Interior view of a monk room .



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Fig. 47  
Detailws used for the sanghvasa

### 4 . 3 Cases study three.- Jetawanaramaya Viharaya Prince of Wales Mawatha Colombo.

#### 4.3.1 Introduction

This temple is located very close to the Divulgashandiya at the Prince of Wales Mawatha. This has a considerable site area for locating its activities. This temple was constructed in 1921.

#### 4.3.2 Context / Location.

It can be said that this temple is situated at a less congested area comparatively to the other areas such as Colombo Metropolitan. Even though it is more motorable road running in front of the temple dominant shady trees which can be rarely seen in such an urban area reduces the condition and aggressive environment which effects on temple complex to a reasonable extent. Although multistory blocks are being constructed within Colombo area still there are low scale building within this context (. Fig48) Even though public activities gathering of people are getting increased in Colombo. There is no evidence for such condition still. Further it is situated very far from central bus stand and central Railway Station which contributes to temple environment. Although we cannot find rural areas like villages with more calm and tranquil qualities for locating temples comparatively less congested areas can be selected for such functions within the urban context. Although according to the Buddhist philosophy temple should be located in high positions than other areas it is hard to find such situations within urban context. Therefore other techniques are being used express such quality.



Fig. 48 .

Dominant shady trees in front of the temple

When considering the above facts we can say that temple is situated in less congested area when compare to other areas. That situation confirms selecting better context in accordance with the Buddhist philosophy. So we can say that the location and context of this temple is moderately compatible with the Buddhist philosophy. In order to provide calm, serene and tranquil environment within the temple.

#### 4.3.3 Layout

Although locating this temple within an urban context reasonable site area to provide all necessary spaces while keeping reasonable open areas within the temple complex has been found in order to provide calm, serene and tranquil environment within the temple layout ( . fi.49) There is an expressive boundary walls together with shady trees effectively separating from the outside world in order to ensure silence, solitude and monastic environment within temple context. (fig.48)

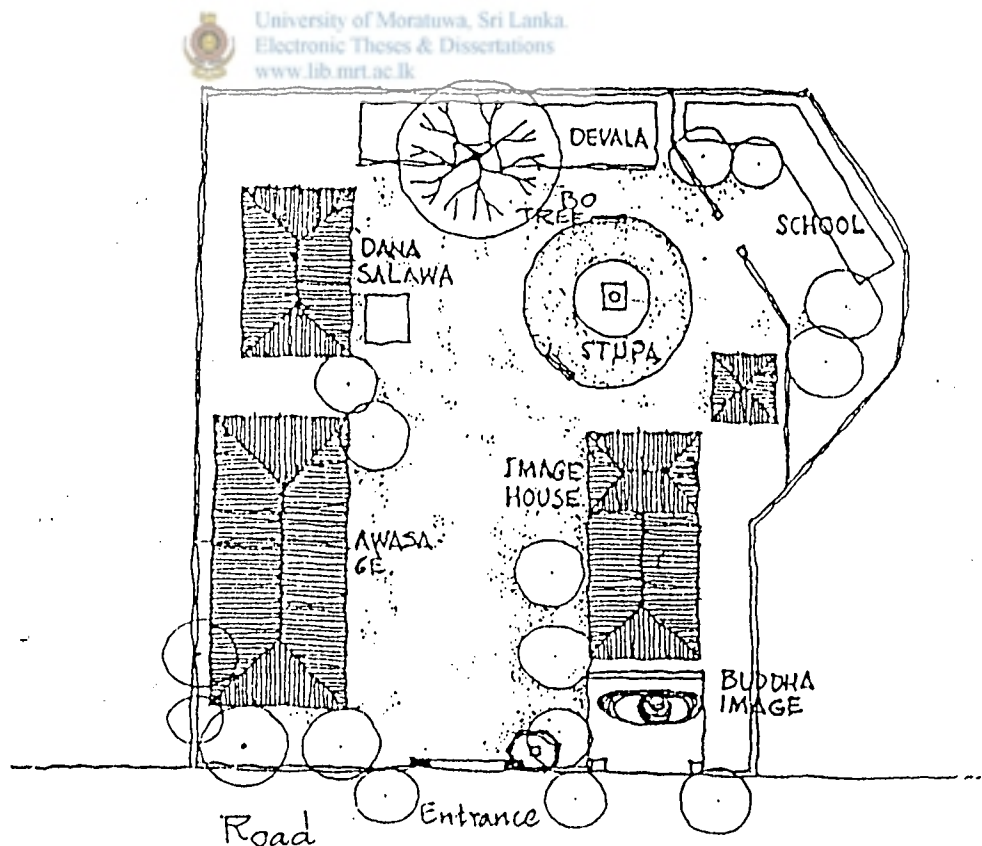


Fig. 49

Layout – jethavanarama vihara

When we keenly consider the temple layout built structures are not arranged well according to the Buddhist philosophy. (fig.49) Large open land in between with built structures together with shady trees also ensures required environment.

When we look at the temple layout we can see geometrical relationship within the temple layout. All buildings are located close to boundary walls while Stupa is positioned in the center of latter geometrical part. All this built structures are located around a central Stupa. (fig.49) There are monks' residences and ritualistic buildings separately located within the temple complex. When monks' residences are located in the left side of the buildings ritualistic buildings are located in the right side of the temple. Sanghawasa complex (monks residences complex) and ritualistic buildings were in the same Maluwa (terrace) is likely to get disturbances for monks at Sangawasa. There is no even level difference between monks' areas and the ritualistic building areas. (fig.49) The monks residence and ancillary facilities for monks being closer to entrance of the Temple complex and closer to the road may disturb the monks in concentrating minds for spiritual salvation.



When considering the above facts the location of the Sanghawasa complex within the temple can be said least compatible with Buddhist philosophy.

### Three Dimensional Form

All these built structures are made with simple rectangular forms with hip roofs. Three-dimensional forms of this temple are formed with proper composition of simple rectangular structures, covered with tiled hip roof in a certain order.

When considering these buildings most earliest sangawasa complex at the entrance is a single storied tiled hip roofed buildings, which will effectively contribute to create calm serene and tranquil environment within the layout. a newly built sanghawasa and dhana shala complex look like a stretched building. Its length is much bigger than it is height, this building too effectively help to create calm serene and tranquil environment (fig.50 )

When considering the building complexes in the layout the most dominant structures are built for ritualistic buildings in order to draw people towards to ritualistic buildings without turning towards Sangawasa complex. This situation will ensure silence, solitude environment for

monks. Even though Sangawasa complex is located in front of the Image house (Pilimagae) lower scale of it will ensure not to draw people to Sangawasa without turning on to Pilimagae. This situation too will help to create such surrounding when we considering the three – d forms of he temple it can be said that it is accordance with the Buddhist philosophy.



Fig. 50  
3- d form of old sanghavasa  
complex



### Spatial progression

When one enters the temple complex the view of the vistas is highlighted while Stupa (Dagaba) within the green frame will draw him towards the Dagaba area. That situation is further strengthened by low scale Sangawasa building complex of less inviting quality together with covering of Sangawasa complex with a large shady tree. (Fig.51, 52 ) This situation will finally ensure to create silence solitude and monastic environment for Sangawasa.



Fig. 51  
Vista of the stupa from the  
Entrance gate





Fig. 52

Less inviting quality of the old sanghavasa complex

Locating Sangawasa complex and ritualistic buildings and clearly in two sides of the temple layout also helpful to create. Such environment needed for Monks. (Fig.49)

After worshipping Stupa and Bo – Tree on the way back even though the Sangawasa complex is located informal of the Image house (Piliimage) complex low scale of it compared to Pilimage together with non inviting quality of it will ensure not to draw people towards Sangawasa. Without turning on Pilimage. This situation too will help to create such surrounding in order to create towards salvation and provide practice for monks at Sangawasa.

When one enters to the Sangawasa complex even though there is a covered verandah for monks to discuss with laities. Location of the door of the chief monks' room at this area is likely to give disturbance for the monks residing in it. (Fig 53)

Next to that verandah there is a living space of monks to stop. Entrances to other rooms are from these living areas. As there is a stay only monks living in this area that situation will not disturb for monks at rooms. By examining the above facts spatial progression within the temple layout is in accordance with the Buddhist philosophy in order to ensure the required environment for monks.

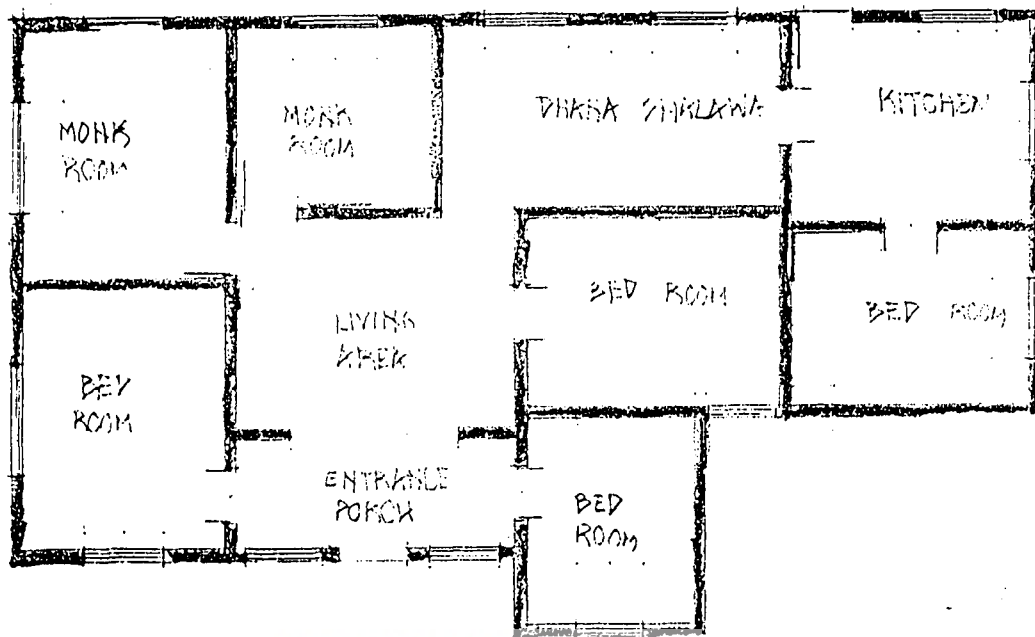


Fig. 53

Plan – Sanghavasa complex

#### 4.3.6 Details.

When we look at the details of the old Sangawasa complex usage of the green colour for exterior walls together with mud coloured tiled roof and gray colour openings harmonize with the environment so the building does not get highlighted from the environment (fig.52). The colours of interior walls of this old Sangawasa complex. Grey colour cement floors together with white colour ceiling contribute to create needed environmental quality within the temple layout. Very simple details have been used for walls as fanlights and ceilings as bands so that there is no creation of stress – strain situation of minds of monks.[Fig.54 ] Further no usage of colourful paintings in this complex and no usage of colourful bulbs and colourful lighting effects, which also ensure such environmental quality. So details of this complex can be considered as compatible with the Buddhist philosophy

When we look at the details of new Sangawasa complex the usage of batik bricks and the usage of red coloured painted bricks in exterior face is likely to create a stress – strain situation

in a person's mind. This situation is weakened by white coloured painted openings and cream coloured painted wall portions. (Fig.55 )

Even though blue colour of the interior walls together with white color painted door openings contribute to cool down the user's mind red colored painted edges at refectory (Danasalawa) and coloured paintings will try to reduce this effect (. Fig56,57)



Fig.54

Interior details of old sanghavasa complex



Fig. 55

Exterior details of thnew sanghavasa complex



Fig. 56  
Interior details of new  
sanghavasa complex



Fig. 57  
Interior details of new sanghavasa complex

Further we cannot see any decorative tiny details or coloured texture on the wall. Finally old details above will contribute to create calm, serene and tranquil environment.

## 4.4 Case Study 4 -Kaleniya Raja Maha Viharaya.

### 4.4.1 Introduction

Kaleniya is one of the famous and sacred places among the Buddhists in Sri Lanka. According to the legend it says out of the three visits paid by the Lord Buddha in Sri Lanka. The first visit was to Kaleniya. Hence the Kaleniya Viharaya is famous in Sri Lanka among the Buddhists. People believe that if some body worship Kaleniya once all sins collected by him will diminish. Kaleniya is situated four miles away from Colombo. believed that this temple was built during the period of Kingdom of Kotte.

### 4.4.2 Context / Location.

As temple should not be positioned within the more congested area nor more rural area and it can said that this temple is in accordance with Buddhist philosophy. We can see this temple is situated in a most non-congested area within the context. There is less congested urban character except bus stand and few boutiques form to cater followers of this temple. Through the large less congested character of two lands at east and west directions and Kelaniya River together with a village successfully contribute to achieve required environmental quality within the temple context. Even though it is bounded by a road from one side it is too seems to have less traffic quality in comparison to the surrounding complex. It will not create any harmful effect on required environment. So it can be said through the context this temple have gained a remarkable degree of required environmental quality for spiritual monks.



Fig. 58

Temple situated in a less congested area comparative to the surrounding



#### 4. 4 .3 Layout

According to the layout plan three types of buildings are zoned in an acceptable manner. The Stupa, Image house and the Bo – tree are all in line. But the order of worshiping is changed.

Preaching hall (Dharmashalwa) is located separately close to the monks' residential halls (Lagumgae) where the monks are living. Legume (Awasage) is also zoned in separately attached to the Datumandiraya where relics are kept on the library (Pusthakalaya). There are three entrances to the temple one is a vehicular axis and the other two are for the pedestrians respectively. Apart from the vehicle axis the other two entrances are built in front side and the rare side. Both sides lead to vehicular roads and from the road level. The temple premises are built 20 feet above the vehicular access leading to Lagumgae. There are similarities in this temple lay out comparing to the previous temple (ancient types) having stupa, Bo – tree and image house as they are in a raised platform.



Even though this temple is located within an area of certain degree of congestion in order to reduce the effect of concession of town on temple environment large open land covered with shady trees and green grass on site has been kept around the temple complex. That is being used by pilgrimages for resting and parking their vehicles. (Fig. 60)

The requirement of temple being on a highest place in order to be conformity with Buddhist philosophy and the temple layout is surrounded by a parapet wall in order to separate devotees from the outside world. When they are engage in ritualistic deeds. Separating ritualistic area from monks' premises through and the monks Awasagae and positioning of ancillary facilities for monks in one end will contribute to create successful environment for monks and its surroundings. Further shady trees between worshiping terrace and boundary walls for the highest area. Enhance the required the environmental quality.

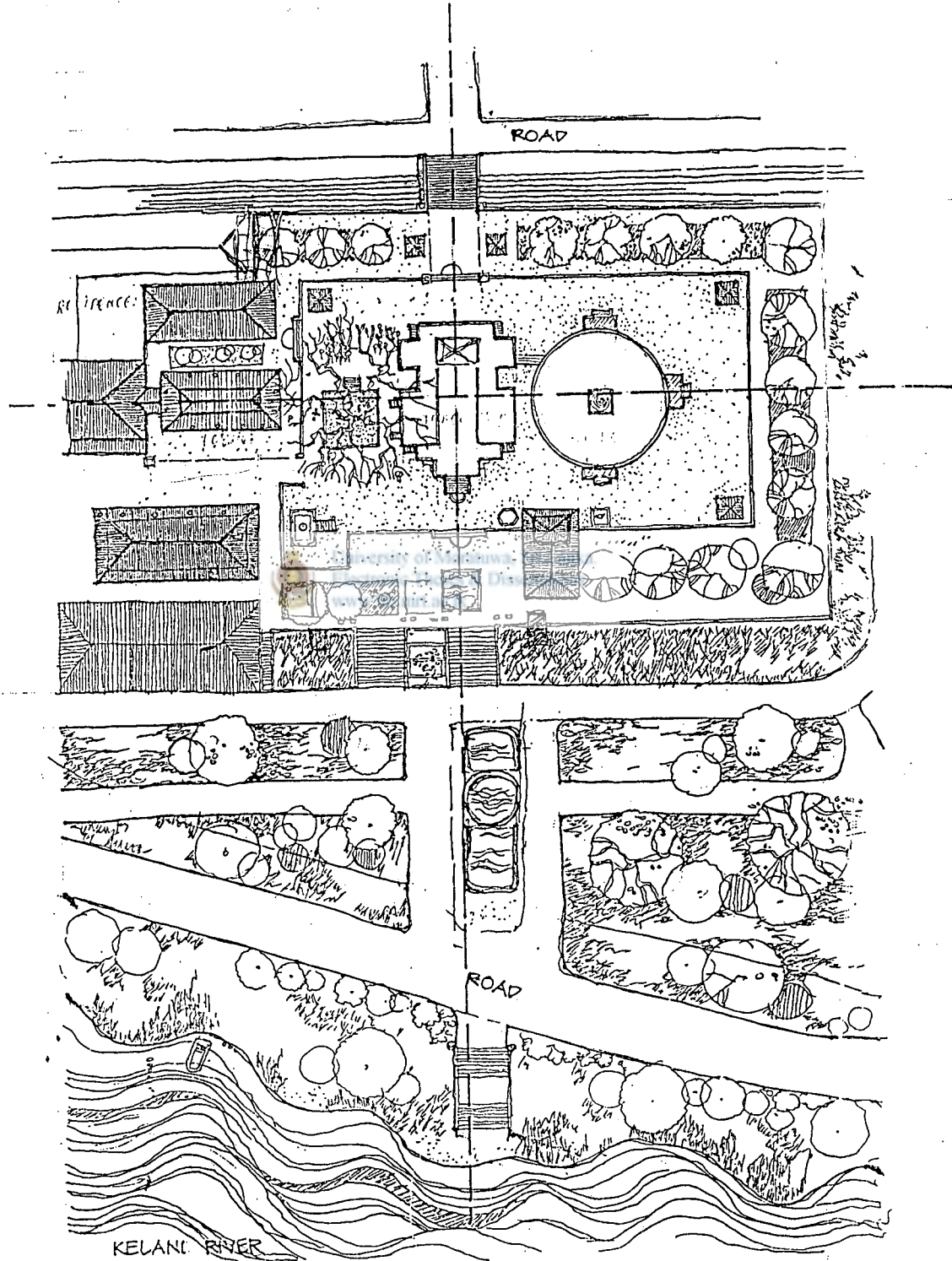
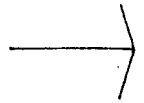


Fig.59

Layout – Kalaniya Rajamaha Viharaya



Fig. 60

Temple premises are built above the vehicular access



Fig. 61

Parapet wall together with shady trees separate the monk area from the worshipping area

Positioning of all necessary temple facilities within large site keeping considerable large open space also contribute such environmental quality. (Fig. 59)

#### 4.4.4 3 - d forms

When considering the three d form of the temple all complexes have been built through the simple rectangular or square shaped structures with different compositions of roof this temple complex are all edifices such as the stupa, image house, the bell tower, chapter house, the preaching hall and Awasagae seems to be built by giving due consideration on proportions and scale. Good proposals of "heap of paddy" shaped stupa and large-scale ritualistic building in order to increase the devotion of the devotees. The low scale of the buildings of monks residence and buildings for ancillary facilities for monks is to express simplicity of its occupants when proportions and the scale of the buildings by the desired environmental quality. Awasagae with long open veranda agrees with a form mentioned in Vinaya pitakaya and



Buddhist philosophy. So it can be said 3 d forms of the Awasagae is agree with the Buddhist philosophy.

(Fig . 62)



Fig.. 62

Three – d form of the sanghavasa complex

#### 4. 4. 5 Spatial Progression



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When one entering to the temple complex, inherent people capturing character of dominant ritualistic building , location of the sanghawasa complex in the least dominant place of the layout some feet below the ritualistic terrace , together with the boundary wall of the ritualistic terrace are reducing people to entering towards monks residential area .It is evident that through the plan arrangement of the sanghawasa complex also tried to keep required surrounding within sanghawasa complex. (Fig . 61, 63 )



Fig. 63

Ritualistic terrace is situated some feet higher than an monks area

There are two open verandahs in the complex. Those two have been designed, so that least number of followers entering to the complex due to the least inviting quality of these verandahs though north side one open verandah qualities for people is reduced to some hidden character of it due to it's location. Having intermediate space between monks living area and open verandah to monks to meet devotees tried to reduce disturbances from followres to the monks.(priests)as ( Fig.59 ,62 ),.

Having entering to the monk kuties one are from these area ,will ensure requoired solitude enviornment in the kutie.




Even though there is open verandahs at western side of the complex in front of which there is more open land ,reduced inviting qulaity of the verandah dute to partly covering nature of large trees in front of it together with location of it is from some feet below the land at were preaching hall is situated. Although there is verandah corridoor over looking courtyard adjacent to this public verandah directly non opening character of monks kuties and monks ancilliary facilities try to achiev (gain) solitude environmen needed for monks. (Fig. 64 )



Fig. 3-d form of the temple

#### 4 . 4 . 6 Details


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When we look at the Kelaniya sangavasa complex, it is evident that, the same concept of Buddhist philosophy has been used in a different environment unlike it the environment of maligathenna complex. The same less complicated details such as shown in the figure is a good example. Simple white washed walls less complicated openings also contribute the environmental quality of the whole setting. ( Fig. 64, 65 ,66 )



Fig. 65

Door detail



Fig.66  
Column details



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Though it is larger in volume the white ceiling cool cement grey floor simple timber columns and simple wall hangings also bring out the philosophy of Buddhism behind.

## Conclusion

Among the followers of the Buddha, the founder of Buddhism, takes a very special place. Buddhist monks are an exclusive kind of human community following a distinctive way of life; their way of thinking, aspirations, responsibilities, performances and goals have thus become specific.

According to the words of the Lord Buddha the monks have two primary functions; one to teach the "dhamma" and give necessary advice to lay people (propagation and survival of Buddhism) regarding the day life, and the other to find one's own way of salvation from the sufferings of the world. The community engaged in these activities are the sangha, kept at a higher position than its followers and devotees which is only subordinate to Buddha and dhamma. Therefore propagation and survival of Buddhism is traditionally left in the safe hands of pious monks, the temples then can be considered as centers through which Buddhism survived and spread among public. Therefore the sangha within the temple is of utmost importance as well as the architecture that sustains them becomes a meritorious contribution to spiritual peace that is preached in Buddhism.

Buddhism or Buddha dhamma as a religion is unique in many ways. It is not a religion when compared with other religions; while most of religions tend to bind their devotees by their rules and rituals, Buddhism is a philosophy which expresses a teaching which people have to ponder and realize and follow it to be perfection to attain enlightenment. It began by eschewing number of elements which would ordinarily appear indispensable for the founding of a viable religious tradition such as a godhead, a theory of a creation and the dependence on divine for grace.

Buddhist temple is a place which provides the appropriate environment to kinds of Buddha's followers. For the latter it provides the right environment to condition their minds to sense the path leading to "nibbana." Through pure minds without any constraints. For that temple environment should reflect the quality of Buddhist philosophy. The built environment of the temple together with natural environment should evoke such feeling in devotees. Mind in order to acquire a sense of spiritual salvation. The Ancient Sri Lankan temple designs have clearly understood this phenomenon and achieved the most appropriate environmental quality. In the temple to satisfy the requirements of the Buddhist society. That enroll them to obtain inner purity

in mind and thoughts. In this studies we have examine historical examples of Sri Lankan temples to identify how the temples environment help evoke such feelings in devotee's mind.

In Sri Lanka, three major organizational partners of temple can be identified. Namely Organic , Monastic and pabbatha vihara and water Monasteries" Padhanagara." They distinguished clearly as separate types exiting unique characteristics.

Although organic monasteries is stupa centered monasteries, there are free plan forms. Panchawasa complexes were monks residences | outer boundaries, close to boundary wall while ritualistic buildings are in the center of the layout. Pasadhas of panchawasa complexes are facing the pasadha all this complexes are surrounded by a boundary wall.

As discussed in the second chapter, pabbatha vihara also consists of mostly temple character which is the rather systematic in organization which can be seen in the outline area of the anuradhapura and in a number of provincial sites. The layout of pabbatha vihara consists of a sacred platform in the centers surrounded by a pathway and a lower platform around it. the ritualistic buildings are located in the sacred platform, while monasteries buildings are in the lower platform as discussed in the second chapter.

The boundary was surrounded the sacred platform and the all complex, a moat the bound, this wall is whole complex together . there are four entrances at the middle of these boundary walls.

As discussed in the second chapter padanagara expressed a strong ecclesiastical character, with hardly any ritualistic elements. Padanagara is a place for meditation and consist of malaka and pasada which monks used for meditation and residential purposes these two are then linked by a bridge with each other and are located outside the main area further linked by winding pathways.

The central pasada, this stands out rock surrounded by a moat, as discussed in chapter two. This whole meditation complex the pasadagara high enclosure walls and levoid geometrical ornamentation.

Through this study, we can devide a model of the temple in accordance with the philosophy. If thus discussed with the following architectural components.

Temple context, layout three dimensional form details and spatial progression to these factors should not create an aggressive and mystique environment. This rustic..... should enable to the follower to be discipline.

In order to create such an morale environment the architecture should essentially create csalem, serse and tranquill atmospheres. This quality could be achieved

**Context location** - The temple premises should merge with the given environment and locate in a high or remote location.

**Location of sangawasa within the temple complex** - the sanghawasa complex should be remotely located from the ritualistic componanat.

**3D form** - Single plan forms that reflect an overall simplicity. The scale propotion of the sanghawasa complex is comparatively closer to the human propotions.

**Details** - Simple use of details that support the prevailing enviommental quality.

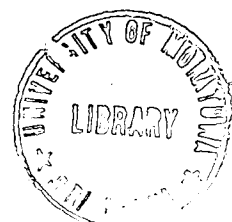
**Spatial progression** - the sanghawasa is generally located after public buildin or if located elsewhere it plays a less dominant role within the complex.

This study of contemporary Sri Lankan Buddhist temple architecture with special reference to Awasagae was carried to examine its compatibility with Buddhist philosophy. With this study it has attempt to highlight the importance and the uniqueness of Buddhist philosophy and the need for propagation of the Buddhist philosophy in to their future. It is highlighted that the Buddhist philosophy and the practice can be made possible nor theoretically. But practically by the practice of Buddhist teaching which enables for Buddhism to live in the present and future. So far this has been carried out practically by monks who engaged themselves in meditations and social services. It has been further stressed that dull nature of the lives of the monks and the contrast between the meditation and social service t Buddhist community. For self-salvation. Lack of practice of meditation for self-salvation by contemporary monks has declined the Buddhist values and the community and their faith and the respect. It has being argued that to


enable monks engaging in meditation the built and natural environment surrounding them play a major role. Therefore creating a built environment in a bold way where surrounding in a discussion of the Buddhist philosophy with individual monks helps re creating Buddhism again. It has been attempted to discuss the Buddhist temple Architecture specially Awasagae traditionally and contemporarily in relation to Buddhist philosophy so that the temple Architecture creators can extract technique and effective and expressive Buddhist built environment to achieve self-salvation as a concessionaire retreat from modernism in this Millennium. It has been attempted to create a set of guidelines of an ideal temple architecture that will be compatible with Buddhist philosophy.





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