

**IMPACT OF INPLANTED MONASTIC ARCHITECTURE
ON THE WAY OF PRACTICE OF BUDDHISM**

H.G.S Dilupa

A Dissertation submitted to the partial fulfillment of the requirements for the Degree of Master
of Science in Architecture

Department of Architecture

University of Moratuwa

Sri Lanka

April 2006

95738

ABSTRACT

Architecture is considered as a form or art which makes a direct appeal to the best in the human being. Art communicates messages through the expressions produced by it. The expressions are created by individual elements, by an assembly of elements into built forms and by the spatial quality of the compositional forms involving several built forms as well as nature components.

Thus architecture of the built forms and the architectural planning of spaces, infuse an imperceptible quality into, expressing, communicating and evoking ideas, moods and feelings in the user. These in turn affect their behavioral patterns. Therefore the built environment should accommodate appropriate architectural expressions in order to facilitate the correct behavioral patterns of the user.

Buddhist religious places are those that help to develop the correct behavioral patterns in the user for the desired physical and mental development. Thus these places need particular works of architecture and spatial planning to achieve its goal. The environment which facilitates correct physical and mental development may be defined as a Buddhist Environment.

The building called 'Aroma' which were used earlier purely for the monks' living purposes, became places of worship with some later additions such as the 'Cathay', 'Bo tree', soon after the Parinibbana (passing away) of the Buddha. With the increase in the monk community, some other buildings were also added such as refectory, Janthagara medicinal bath), dining halls etc. Such developed places were called monasteries.

The Architectural planning of spaces and the built forms of Buddhist monasteries thus evolved to satisfy the basic needs of both groups namely mental and physical discipline. As taught by Buddha, a person is a combination of "Nama" and "Rupa" (Nama= mind, "Rupa ~ physical body). To discipline the mind, it is needed to discipline the body. One cannot be achieved without the other. The Buddhists achieve this in two ways: namely 'Amisa puja', 'Prathipthi puja'. 'Amisa puja means concentrating on the good virtues of the blessed one and offering flowers, lighting oil lamps etc to him in a disciplined posture. 'Prathipthi puja' means the practice of the Dhamma, following the path laid by the Buddha, which involves meditation, learning Dhamma, etc. Both these facilities were provided in a monastery.

It is all obvious factor that the above mentioned calm and quiet environment cannot be seen in most of the contemporary temples. The architecture of these temples is not compatible with the ancient Sri Lankan temple architecture and the buildings are far from the simplicity and religiousness. Modern architectural techniques have been used for the construction of these temples and they have caused damages to the impression that 'we are in a temple' among the worshippers.

This dissertation tries to understand this problem by providing information on how the recent temple architecture is changed due to cultural, political, economic and social changes and how the worshippers' way of practice of Buddhism is changed due to these changes in contemporary temple architecture. The study focuses on such three contemporary temples where such influences are very obvious. They are; It Kalutara Bo diva in Kalahari

From the observation by the researcher himself and information collected from knowledgeable persons, it is very clear that the architecture of these three temples is far away from the traditional Sri Lankan temple architecture. All three temples are highly commercialized and supplementary buildings are added to the temple premises with the intention of drawing money to the temples. The temple premises look very complicated and congested with decorative buildings. The simplicity and calmness which can be

experienced in ordinary temples can hardly be seen in these three temples. This situation has lessened the devotedness and faithfulness to the temples among the worshippers. The worshippers who perform their worships just physically without having much mental concentration, is sometimes evident in these temple premises. It may be mainly because of the busyness and tightness of the temple atmosphere which obstructs calm and religious feelings of the worshippers' minds.

ACKNOWLEDGEMENTS

First and foremost I thank my supervisor Prof. M.S.Manawadu, the Head of the Architecture Department, University of Moratuwa. His kind support, attention, knowledge, and guidance were vital since the preliminary project to the conclusion of this dissertation.

Year Master, Archt. Jayanath Silva, Archt. Gamini Weerasingha, Dr. Harsha Munasingha, Dr. Upendra Rajapakshe for devoting their most precious time and valuable thoughts. It was a great source of inspiration.

I like to endorse hear with compliment the co-operation extended to me by the library staff and reading room staff. Also to the resident monks of the selected temples for their kind contribution in various ways while doing my case studies.

I also owe gratitude to my friend Shabeeka who waded through my readings, corrected mistakes and made very valuable comments.

Family and the friends were there when the going got tough – there are not enough words to thank my brother and two sisters.

I have left my parents and my Aunt last on purpose. I have spent hours trying to think of what to write to thank them just to realize that in fact no words will ever be enough. During my whole life, they have showed me that if you are really determined to do something, you can face and overcome all kinds of troubles, sufferings and problems. This example will always be a constant guide throughout my entire life. Only by doing this, I hope, I will be able to prove my acknowledgement for their immeasurable love.



TABLE OF CONTENTS

	Page
Acknowledgements	i
Abstract	ii
Table of Contents	v
List of Figures	viii
Introduction	
Rationale of the Study	x
Issue/Architectural Problem	xi
Objectives of the Study	xiii
Methodology	xiv
Scope of the Study	xvi
Limitations of the Study	xvi
Dissertation Outline	xvii
Chapter One – Built Environment as the Interpretation of an Environmental Quality	
1.1. – Buddhist Philosophy	1
1.2. – Definition and Characteristic of the Buddhist Monastery	5
1.3. – Qualitative Requirements	8
1.4. – Characteristics of Various Environmental Qualities	
1.4.1. – Sacred Environment	10
1.4.2. – Tranquil Environment	11
1.4.3. – Serene Environment	12
1.4.4. – Calm Environment	12
1.4.5. – Humble Environment	13
	<u>v</u>

1.4.6. – Solitude Environment	14
1.4.7. – Relaxing Environment	15
1.4.8. – Formal Environment	15
1.4.8. – Dominant Environment	16

**Chapter Two – Changing Trends of the Way of Practice of Buddhism and its
Impact of temple Architecture (Historic overview)**

2.1. – Development of the Buddhist Temple	
2.1.1. – Before Mahindagamanaya	17
2.1.2. – After Mahindagamanaya	18
2.1.3. – Within Colonial Period	21
2.1.4. – After Independence and Open Economy	22
2.2. – The General Description of the Built Forms in the Temple	
2.2.1. – Chaitya	24
2.2.2. – Bo Tree	27
2.2.3. – Image House	27
2.2.4. – Chapter House	28
2.2.5. – Bana Maduwa	29
2.2.6. – Awasa Ge	29

**Chapter Three – Examination of the relation ship between the ways of Practice
of Buddhism and Architectural Concept of Contemporary
Temple**

3.1. – Case study	
3.1.1. – Case study one- Kalutara bodiya in kalutara	
3.1.1. a. – Location and Layout plan	30

**IMPACT OF INPLANTED MONASTIC ARCHITECTURE
ON THE WAY OF PRACTICE OF BUDDHISM**

Table of contents

3.1.1. b. – The general description of the built forms in the temple	32
3.1.2. – Case study two- Kande viharaya in Aluthgama	
3.1.2. a. – Location and Layout plan	39
3.1.2. b. – The general description of the built forms in the temple	41
3.1.5. – Case study five- Dambulla new temple in Dambulla	
3.1.5. a. – Location and Layout plan	51
3.1.5. b. – The general description of the built forms in the temple	53
3.2. – Analysis of the Impact of the Way of Practice of Buddhism on the Architecture of the Contemporary Temple - A degree of success	59
Conclusion	69
Bibliography	73

LIST OF FIGURES

	Page No
Fig 01 - Steps of the research methodology	
Fig 02 - Watadage	26
Fig 03 - Inside the shell	32
Fig 04 - Small chaithya in inside the shell	33
Fig 05 - Main Chaithya	34
Fig 06 - Small Chaithya in the other side	34
Fig 07 - Steel structure	35
Fig 08 - The Gold coated fence and tide space	35
Fig 09 - New image house	36
Fig 10 - Old image house	36
Fig 11 - Interior of the new awasa ge	37
Fig 12 - Over detailed roof	37
Fig 13 - Luxury bath rooms	37
Fig 14 - Interior of the refectory	38
Fig 15 - Interior of the refectory	38
Fig 16 - Administrative building	39
Fig 17 - Entrance	41
Fig 18 - Street vendors	41
Fig 19 - Small Chaithya	42
Fig 20 - The Gold coated fence and pradakshana pathaya	43
Fig 21 - Old image house	44
Fig 22 - New Buddha statue for new image house	44
Fig 23 - Darmasalawa (preaching hall)	45
Fig 24 - New awasa ge like normal house	46
Fig 25 - Interior of the refectory	46

**IMPACT OF INPLANTED MONASTIC ARCHITECTURE
ON THE WAY OF PRACTICE OF BUDDHISM**

List of figures

Fig 26 -	New awasa ge	46
Fig 27 -	Old awasa ge for the chief priest	47
Fig 28 -	Old Kataragama devalaya	48
Fig 29 -	New devala building	48
Fig 30 -	Use glass, Aluminum, galvanized sheet	49
Fig 31 -	New museum building	49
Fig 32 -	Pilgrim rest	50
Fig 33 -	Moddern building to prepare 'Puja watti'	51
Fig 34 -	Lotus pond	51
Fig 35 -	Gold coated Chaithya	53
Fig 36 -	Thai influenced image house	54
Fig 37 -	Fiber glass stone caves	54
Fig 38 -	Sri Lanka pond	55
Fig 39-	Artificial landscape	55
Fig 40 -	Modern 'Awasa ge'	55
Fig 41 -	Preaching hall and refectory	56
Fig 42 -	Indicating the direction to additional building	57
Fig 43 -	Modern building	57
Fig 44 -	Garages and quarters for drivers	58