

# URBAN RETREAT A HOLISTIC LIVING

By

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A REPORT

Submitted in partial fulfillment of the requirements for the degree of  
Bachelor of Architecture.

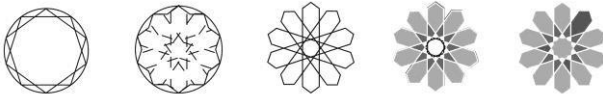


University of Mumbai

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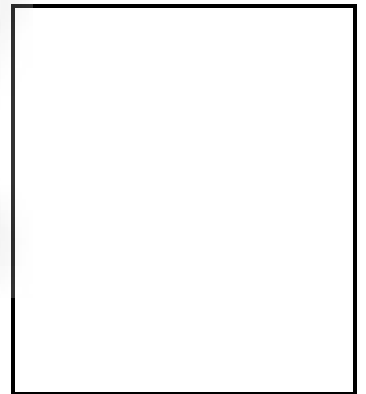
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## Abstract

Most of us in the city live our lives in a blur, conveniently shut off ourselves to our surroundings. We find a way to do everything faster – most of us skim through the newspaper while having breakfast, we watch movies in bits while traveling, can ask our phones to send emails while driving. There are ways to even learn in your sleep now- the one time we thought we could slow down is now dressed up as an opportunity to be productive. In this media drenched, data rich, channel-surfing, computer gaming age, we have lost the art of doing nothing, of shutting out the background noise and distractions, of slowing down and simply being alone with our thoughts. Boredom – the word itself hardly existed years ago – is a modern invention. Remove all stimulation, and we fidget, panic, and look for something to do, anything to do to make use of time. When did you last see someone just gazing out the window on a train? Everyone is too busy reading the papers, playing video games, listening to iPods, working on the laptop, yammering into mobile phones.

In this fast pace of life, people adapt themselves to a very robotic lifestyles, ultimately costing them their sanity, losing the head space, and the ability to lead a wholesome life. Many times, stresses humans revert to intoxicants, attaining some kind of relief, which is temporary, and gradually leading into addiction and self-harming. It is also seen that more of the stressed and troubled youth also part takes in such activity.

I believe we have inherited a 21<sup>st</sup> century that disconnects people from the places where they can feel a part of something greater, submerge themselves in a moment of solitude, or connect with nature and the universe. This work is neither a call for a turn to religiosity nor an attack on modern secularism, it is an acknowledgment of the fact that spirituality remains an inseparable part of the human condition and as we need a new topology of architecture that recognises and nurtures this spirituality.

Now arises the need to desperately connect back to the history of self-healing and incorporate it into the race we all run every day, called life. A breather for everyone, without any discrimination. A better and holistic lifestyle, for the present and future. A general proportion of 89% of India's population are succumbed to stress, not feeling comfortable to talk to medical professionals. People are already resorting to relaxation therapies and meditative remedies at a rational level.

Those in need of spiritual help, those in need of addiction treatment, can gather in a built environment that is not only spiritual because the outdoor signage says so, but because the

architecture itself is spiritual. By creating an architectural language that serves not only as a catalyst, but as a channel for conversation between human soul and universal energy, the built environment can carry occupants to a greater spiritual existence. Architecture that is spiritually connected to the earth it occupies, will then transfer the cosmic value of the universe into the occupant, and vice versa, creating spiritual wholeness, which results in internal peace within their mind, body, and soul. And for people searching for solutions that can help with their personal demons, this architectural language could speak the answers they are wishing and/or needing to hear.

Principles can help from theoretical grounding to help architecture rediscover the affective ability of architecture in reorienting society and affecting change. If architecture can reawaken us then we may yet triumph over the homogeneity and chaos we are presently faced with.





“The mission of an architect is to help people understand how to make life more beautiful, the world a better one for living in, and to give reason, rhyme, and meaning to life”

- Frank Lloyd Wright

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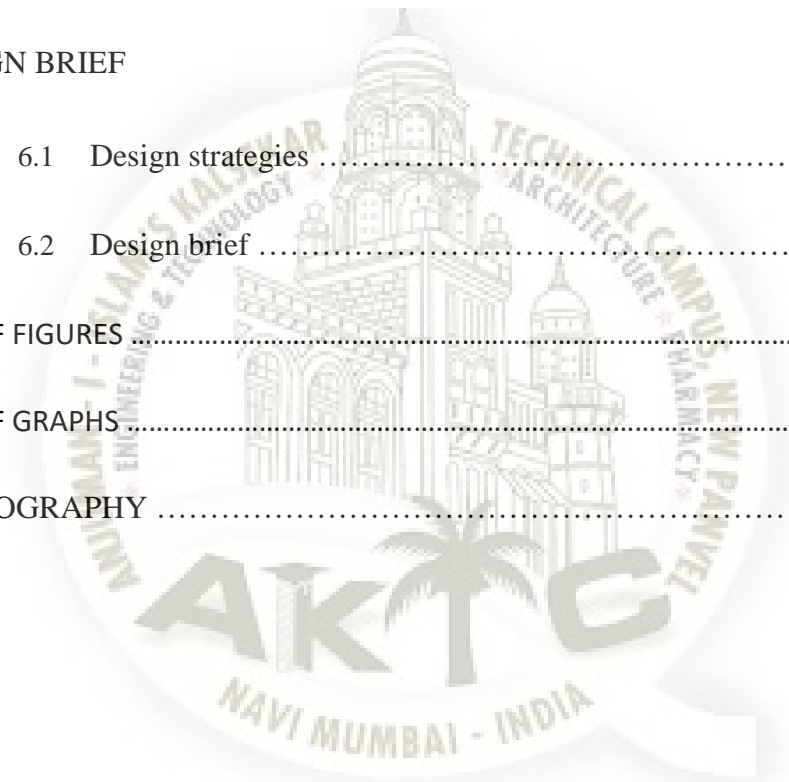
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“Knowing self, self is my journey; loving self, self is my path”

- Hab K.

## 1. INTRODUCTION

### 1.1 Background study

## Numb minds and robotic lives

Work. Stress. Deadlines. Schedule. Demands. Tired bodies. Chattering brains.

We're all plagued by the same disease-SPEED. The speed that doesn't let us stop and take a step back from this fast paced, hustle of the cramping urban lifestyle that we live in. the speed that doesn't let us absorb the streets we walk into as a street of life. We all merely make way for vehicles and only line the edges of the street. We all feel the prohibition summoned from something we can't understand, keeping us from wondering away into the womb of nature, which we are born off and inversely makes us feel an even smaller part in this gigantic world. We all get into this race from 6am to 11pm and even later, beginning like a mundane morning ritual. So then how do we stop and think?

How many times in a day do we stop and look at something that makes us realize that we are all a part of some place magnificent where we are not constantly drowning, struggling for a air for a weekend that we believe will give us some rest from the mindless chatter in our heads. We are all running about in a complex maze of accomplishments, one after the other, pausing only for a few moments of silence in peculiar things – in a hot cup of tea that a young man has while seated on his haath gaadi, or in the rhythm of the local train, swaying from side to side till you reach your destination, or in the familiar faces an old woman sees in the temples she waits to visit every day, or getting lost in the bazaar, observing and inhaling everything that you live, silence that offers stillness against the haze of movement that we are always surrounded by stillness that lets you be, that lets unfiltered questions enter your mind or lets you forget the questions you've been asking yourself for so long.

We tend to create such special places in the city, and with time they change as per the city demands. This idea of respite for a lot of us may lie in the few moments of solitude which are almost always inaccessible in the city. In a world where isolation comes easily, the chance encounters the unexpected emotions, the constantly changing visuals and even the possibility of something exciting. Everyone in their morbid schedule of monotony, eagerly waits for that

breather, a breather to get away from this monotony of the city they actually love so much. A city that they trust so much. City that provides so much. Only to get dissolved in the organ stresses and weakening their human productivity towards life.

But is it actually necessary to leave the city to attain a certain period of bliss? Can the place of solitude and practice of mindful living be attained within their beloved city? Is escaping into the outskirts over the weekend, to only return to the same urban stress, the only solution people bend towards?





## 1.2 The problem

# People's lives becoming unmanageable

People have always looked for the 'new big thing,' the new technology, an innovative design in hopes to improve the future. But, in some ways, so many man-made materials are being produced that the beauty and value of the existing world is being overlooked. Since man has created a prescription drug for just about anything, more and more people are being diagnosed with some sort of mental disorder. Feeling down or having trouble focusing on a task? There's a prescription drug for that. Humans try to treat a problem with a drug (prescribed or self-medicated) that sometimes results in addiction. In a world looking for innovative and new ideas, instead of treating the mind with a drug, why not treat the mind with the mind? A new, healthier approach should be taken: create a world using architecture designed to help heal the mind. Behavioural addictions, in particular, currently have no specific treatment methods - medical or psychological.

These addictions also have been proven to be one of the root causes of substance or alcohol abuse. When a person has an addiction, they fail to resist the urge or temptation to behave in a way that is harmful to his/herself and/or others around them. Though no treatment has been proven to cure any addiction, self-help programs and cognitive-behavioural therapy has been shown to help individuals improve their quality of life. An encouragement of healthy behaviour and avoidance of high-stress situations make for a better way of living.

When a human feels anxiety or stress, these feelings are messages from the universe that there is an imbalance within and that balance needs to be achieved. In a fast-moving life every individual face obsessive and compulsive thoughts, fear, boredom and lack of energy, depression, anger, haste and agitation, and loses himself or herself within this mental noise.

Modern city with its high speeds, mass scale and ignoring of personality does not leave any space for a human and small group, does not allow a creator to develop and express oneself. It is necessary to solve the two problems: problem of spirituality of megapolis and problem of harmony between natural and anthropogenic environment and humans.

The present calls for a space “where you shall not fold your wings so that you may pass through doors, neither bend your head so that they strike not against the ceiling nor fear to breath rest walls should crack and fall down”

- Khalil Gibran



## 1.3 The need for Pause

There was a time, not so long ago, when mankind looked forward to a new age of leisure. Machines promised to liberate everyone from the drudgery of work. Sure, we might have to put in the odd shift at the office or factory, monitoring screens, twiddling dials, signing invoices, but the rest of the day would be spent hanging out and having fun. With so much free time on our hands, words like “hurry” and “haste” would eventually fall out of the language. Benjamin Franklin was among the first to envision a world devoted to rest and relaxation. Inspired by the technological breakthroughs of the 1700s, he predicted that man would soon work no more than four hours a week. The 19<sup>th</sup> century made that prophecy look foolishly naïve. In the Industrial Revolution, men, women, and even children toiled for 15 hours a day. The dream of limitless leisure persisted through the 20<sup>th</sup> century. Dazzled by the magical promise of technology, the man on the street dreamt of a life spent lounging by the pool, waited on by robots. Could they have been more wrong? The world of the 21<sup>st</sup> century, is the age of leisure which looks as feasible as the paperless office. Most of us are more likely to put in a fourteen-hour day than fourteen hours a week.

Why giving our brains a break now and then has become so important has become increasingly clear in a diverse collection of new studies investigating: the habits of office workers and the daily routines of extraordinary musicians and athletes; the benefits of vacation, meditation, and time spent in parks, gardens, and other peaceful outdoor open spaces; and how napping unwinding while awake and perhaps the mere act of blinking can sharpen the mind. What research to date also clarifies, however, is that even we are relaxing or daydreaming, the brain does not really slow down or stop working? Rather – just as a dazzling array of molecular, genetic, and physiological process occur primarily or even exclusively when we sleep at night – many important mental processes seem to require that we all call downtime and other forms of rest during the day. Downtime replenishes the brains stores of attention and motivation, encourages productivity and creativity, and is essential to both achieve our highest level of performance and simply form stable memories in everyday life. Moments of respite may even be necessary to keep one’s moral compass in working order and maintain a sense of self. To allow a space of mental idleness, where the opportunity for calmness and reflection exists,

could provide one possible solution for stress relief. This research aims to understand spaces that can influence the city dwellers to wait and reflect every day.

Such a pause isn't new to people, it has been incorporated in their lives as holidays and vacations, out of which only a few are spent with leisure as a break into the mountains or at a beach or a resort. But it immediately nullifies on returning back to their stressful routine. The revolution of leisure didn't stop there still, people began understanding the importance of pause and are trying to blend a break with their daily lives, by yoga or therapy or exercise or meditation may be through a religious client. But there is still a lacking in complete understanding of such involvement in bringing the correct balance to everyone.



## 1.4 Health of mind

### The goal

The goal of the project is to design a place of spiritual significance, such that people of all backgrounds and ethnicities to come here and be moved by the architecture, the light, the sounds and sensory experiences possibly triggering some sort of spiritual enlightenment.

There is a need for such an environment to attain mental peace, mindful strength, healthy living, mind space, and a space for gathering and spreading of such exercise and incorporation of such a routine.

Everyone should achieve and overcome

- Success, why does man fail in his endeavours? An individual may have many talents. The vital question is not how many talents each one of us has, but how much of our existing talents are can explore develop and exploit our success depends on us.
- Happiness, depends not on circumstances, it is but a state of mind.
- Coping with stress – stress today is constant, nagging and unmanageable, stress comprise a whole catalogue of psychological wants, many of them by-products of comfortable living standards.
- Each one has to discover in him the equipoise to stand up life's situations, meeting efficiency the ever-changing world of challenges.
- Despair, pain, tremor and hard breathing are obstacles in it.
- If we will have a very calm mind no storm will affect us.

Self-control or the control of the sense and the mind is the indispensable prerequisite to successful meditation

**The aim of the centre is revitalisation of mind, body and soul through architecture that enhances spiritual healing by acting as a medium between human soul and the energy of the Universe.** Such a retreat provision for the urban troubled, to knit a healthy and balanced lifestyle of the mind, body and soul as a “**Whole living**” at a facility for “**Holistic living**”, meditation and its understandings.



“The goal of life is to make your heartbeat match the beat of the universe, to match your nature with nature”

- Joseph Campbell.



## 1.5 Understanding

## Holistic Living



Figure 1 Meditation and Holistic living

'Holistic health refers to a philosophy of medical care that views physical, mental, and spiritual aspects of life as closely interconnected and equally important approaches to treatment. Holistic concepts of health and fitness view achieving and maintaining good health as involving more than just taking care of all the various components that make up the physical body, attention must be paid to aspects such as emotional and spiritual well-being as well. The goal is a wellness that encompasses the entire person, rather than just the lack of physical pain or disease'. This form of alternative treatment is now gaining popularity as people choose to bond with the dynamics of nature.

The concept I am working with is how architecture can be therapeutic and how can we design spaces which have a 'healing' and 'therapeutic' quality to them taking inspiration mainly from nature and considering elements like nature, colour, sound, light, textures, scale etc.

"How architecture can be therapeutic and how can we design spaces which have a healing quality" is interesting because what people feel as being therapeutic is a combination of each individual's personal psychological preferences and such preferences take concrete form, because some people and some cultures prefer open spaces and semi-open spaces, but in parallel some people and some cultures prefer semi-enclosed and enclosed spaces.

Furthermore, this perception of space is a generational issue, because the spaces that the older generations feel comfortable with may not be the same as the spaces that the younger generations feel comfortable with.

Broadly speaking you cannot design something triggered solely to the preferences of one individual. Therefore, a design theory needs to take into account the psychological (and physiological) preferences of the culture, because to base any theory upon the psychological preferences of social behaviour, introduces class into the equation and to base any theory upon the psychological preferences of sociology is to delete human culture from the equation.

Which is why, culture cannot be considered in this theory or concept. Where as the 'culture' of architecture (origin, shape, form, etc) needs to be considered. The design theory should only be geared by secularity, embracing all kinds of user group, who ought to undertake and promote holistic living, with probable architecture, which will exclude the stigmas of mental health and healing. A holistic living pyramid would be as follows:

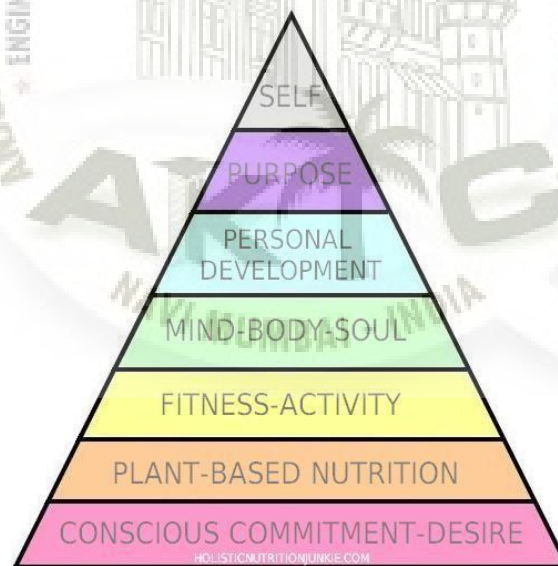


Figure 2 Pyramid of Holistic Living



## 1.6 Ideas for

## Work and Leisure

The original meaning of the concept of “leisure” has been forgotten in today’s leisure-less culture of “total work.”: In order to win our way to a real understanding of leisure, we must confront the contradiction that rises from our overemphasis on that world of work. The very fact of this difference, of our inability to recover the original meaning of “leisure”, will strike us all the more when we realise how extensively the opposing idea of work has invaded and taken over the whole realm of human action and of human existence as a whole. Under the tyranny of “total work”, the human being is reduced to a functionary and his work becomes the be-all-end-all of existence. What is normal is work, and the normal day is the working day. But the question is: Can the world of a man be exhausted in being “the working world”? Can the human being be satisfied in being a functionary, a “worker”? Can human existence be fulfilled in being exclusively a work-a-day existence?

Leisure has often been defined as a quality of experience or as free time. Free time is time spent away from business, work, job hunting, domestic chores, and education, as well as necessary activities such as eating and sleeping. Situationist International proposes that leisure does not evolve from free time, and free-time is an illusory concept that is rarely fully "free"; economic and social forces appropriate free time from the individual and sell it back to them as the commodity known as "leisure". Certainly, most people's leisure activities are not a completely free choice and may be constrained by social pressures.

There is great importance leisure and relaxation in today’s fast life. Various activities, treatments, therapies, perfect soothe to one’s mind and body. Fresh minds lead to fresh thought, leading to a better standard of living.

But do our cities offer places of relaxation? Especially here in Mumbai, is our idea of leisure a visit to a mall or cinema because we don’t have enough places in the city that offer us the distraction or disengagement that these spaces do? How many of us wait to escape to the hill stations near the city? Why don’t we have spaces that allow us to momentarily escape home and work that offers us, above all, a psychological break? Maybe the solution lies not in long holiday and virtual shows, but in our long commutes, which is the only time we really encounter the city.



“Our mind that is stretched by a new experience can never go back to its old dimension”

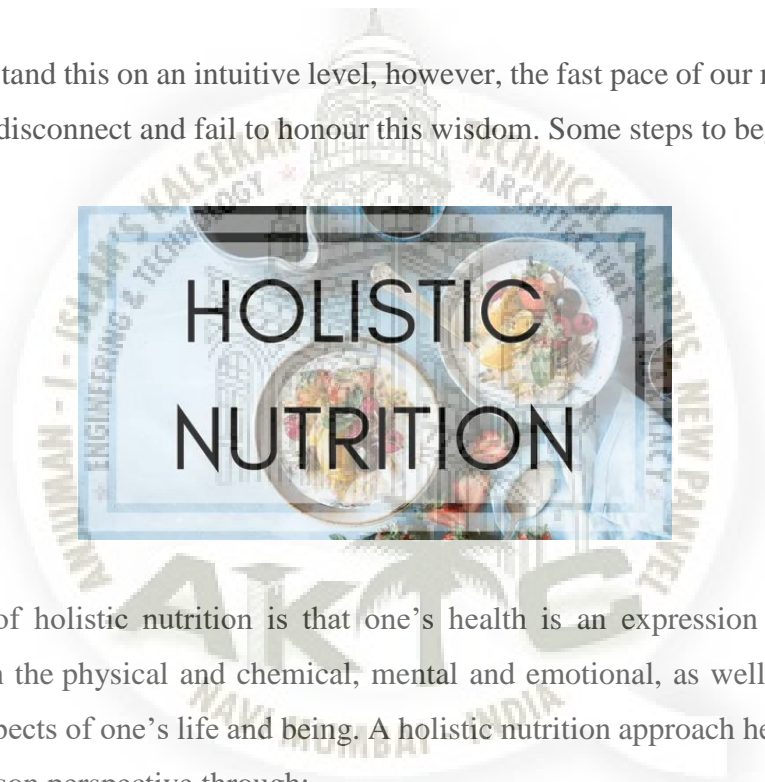
- Oliver Wendell Holmes, Jr.

## 1.7 Balance of Health, Relationship, Spirituality, Mind, Body

### How to Achieve A Holistic Living

Holistic living can also be loosely defined as **a lifestyle that nourishes us not only physically but also in mind and soul**. It refers to living in a way that cares for the wellness of your body as a whole, recognizing that each system is connected and effects every other system for better or worse. In addition, **when you live holistically, you are showing up each day of your life in a way that is congruent with your deepest values and goals**.

Most of us understand this on an intuitive level, however, the fast pace of our modern lives can often cause us to disconnect and fail to honour this wisdom. Some steps to begin with:



The philosophy of holistic nutrition is that one's health is an expression of the complex interplay between the physical and chemical, mental and emotional, as well as spiritual and environmental aspects of one's life and being. A holistic nutrition approach health and healing from a whole-person perspective through:

- Diet and lifestyle evaluation
- Teach healthy eating
- Organic farming on site as therapy
- Family meal planning
- Improving lifestyle
- Suggestions for managing stress
- Meal plans for improved weight, mood and energy
- Teach classes on wellness and holistic nutrition

- Advise clients on basic wellness supplementation
- Intake
- Advise therapeutic menu and nutrients
- Research health issues
- Provide follow-up support
- Review laboratory assessments
- Summarize case and group findings
- Provide recommendations
- Teach health professionals and consumers



Fitness is also about being able to handle changes in life as they happen with a calm mind. Yoga keeps us fit on different levels of our existence: the body, breath and mind. On the level of the body, we get a total body workout through practice of yoga postures. Practicing breathing exercises called *pranayamas* boosts lung capacity. Through attention on the breath, yoga postures and meditation help to calm the mind when emotions run high and low at different times.

With a more peaceful, clear mind, better decision-making happens and the mind is able to stay more focused on a task for a longer time, boosting mental capacity.



In fact, daily stress has now become synonymous with 21 century living. Busy, multi-tasking lifestyles often leave too little time for healthy meals, exercise and relaxation. The sad truth of the matter is that living a hectic, on-the-go lifestyle leads to some form of eventual burn out.

There are 4 major types of stress:

1. **Physical:** poor nutrition, lack of sleep, intense physical exertion
2. **Mental:** worry, anxiety, perfectionism,
3. **Emotional:** Fear, guilt anger, shame
4. **Psycho-spiritual:** lack of spiritual alignment, difficult relationships, life challenges

When our bodies are stressed then the adrenals (the glands on top of the kidneys) release different stress hormones, cortisol and adrenaline, are the two commonly known major players. The long-term on-going release of these hormones can lead to a myriad of health issues including: impaired thyroid function, digestive issues, hormone imbalances (especially in women), imbalanced blood sugar levels, blood pressure issues, heart disease, frequent colds and the list goes on...



It's important to not have appearance be your goal, but to really learn how to get holistic health — by that, I mean having not only a healthy body, but also a healthy spirit and a healthy soul. Due to a lack of time and their busy lives, people don't pay enough attention to their health. While eating right and exercising is a start, overall health requires a more thorough approach:

- Learn to breathe
- Eat right
- Stay high on energy
- Set goals
- Reward yourself
- Take time for yourself
- Exercise the right way
- Stay hydrated
- Eat fats
- Socialize
- Get offline



The amount of toxins we're bombarded with every day is staggering! From denatured foods, cleaning and self-care products, pollution, amalgam fillings, furniture, clothing, tap water, EMFs, prescription or OTC drugs, pesticides and much, much more.



**Toxin:** Technically speaking, a toxin is a poison produced naturally by a living organism (an animal or plant). It is capable of causing disease when introduced into the body tissues, even in low concentrations. Some examples are snake venom or poisonous mushrooms.

**Toxicant:** On the other hand, a toxicant is a synthetic substance made by humans. They present risks of disease, defect or even death. Think of toxicants as things such as chemicals and pesticides.

Toxins can negatively impact our health by taking a toll on the various systems in our body, compromising function of the following systems:

- Immune
- Nervous
- Reproductive
- Endocrine
- Respiratory
- Cardiovascular

In addition, toxins can erode the G.I. track, enter our bloodstream, damage tissues and cells and weaken our organs. When our cells are so taxed by an overabundance of toxins, it's no wonder the number of people with chronic diseases continues to rise. This should be reason enough for one to minimize toxins!



Enveloping ourselves in the rhythms and forms of nature can be transformative and healing. Ayurveda, the ancient healing tradition of India, recommends spending time in nature each day. Doing so allows us to experience the wonderment of this existence with all our senses.

Nature allows us to shift our attention beyond the domain of our ego and to recognize that we are inextricably connected to the universe. A wonderfully nourishing practice to heal through nature is to bring our awareness both to our five senses (sight, sound, smell, taste, and touch) and to the five great elements that comprise the physical universe: space, air, fire, water, and earth.

### Major benefits of Holistic Living -

#### Physical:

- Pain relief
- Muscular tension
- Improves muscle function
- Deep relaxation
- Boost energy, etc

#### Psychological:

- Alleviates mental fatigue
- Increases mental clarity
- Improves concentration
- Wellbeing

#### Emotional:

- Erases anxiety and stress
- Balances
- Increases confidence
- Connecting to self







“Your strength physically is nothing without the spiritual strength that should go with it”

- Frank Lloyd Wright.

## 1.8 Joining the dots

### Summary

#### PSYCHOGEOGRAPHY

Psychogeography: “the study of the precise laws and specific effects of the geographical environment, consciously organized or not, on the emotions and behaviour of individuals.

Psychogeography is –

- Diverse activities that raise awareness of the natural and cultural environment around you.
- Attentive to senses and emotions, as they relate to place and environment.

Contemporary psychogeographers put a great deal of emphasis on examining the myriad experiences people have of living in the city. A sports supporter might see a city in terms of the route to the football ground, and the quality of his or her experience might be defined in terms of what they hear, see, or do on the way. This is why some groups of psychogeographers are keen on “mood mapping” – charting cities by the way they make people feel rather than their physical layout. The aim is allow the city to grow in an organic way, guided by local need and “opening ourselves and our cities up to the possibilities of experiencing higher moments of life.”

#### PSYCHOGEOMETRY

Maria Montessori described it "**psycho-geometry**" and **defined** it so the "measurement of the earth together with the consciousness of the reciprocal relationship between Man and the objects of the environment, and between the objects themselves."

#### THE CITY

Mumbai has so many secrets that are still unknown to many. Every time the city seems overwhelming and you found yourself drowning in the chaos of the city, the knowledge of these secrets would keep you afloat. What if cities were alive and had altitudes, things that they would show and hide, they celebrate and suffer, and make the most alluring spectacle that we have ever seen? Cities are alive and they do have serenity and some of us find them and own them for escaping the real from time to time.

## INFERENCE

- Cities have always been the engines of modern life. They have been designed as devices that are “apt to organize production, control the daily life of producers, and the consumption.” However, in reality, the city is more than we are in search of – love, happiness, success, experiencing diversity and sometimes seeking refuge.
- We encounter the city primarily by walking – it is seen as an expressive spatial practice because it is never a carefully constructed plan. We learn to negotiate and improvise as we face unexpected encounters.
- As architects and planners, we tend to design pedestrian routes in plan based on efficiency without considering the sensory experience of walking on that route – Psychogeography helps us understand the various “moods” of a route, influenced by other spaces and sensory experiences along the route.
- Most visual representation show people walking in and out of places unhindered and vehicles passing smoothly – we as designers, don’t address the fact that most of our time is spent on simply waiting – we seem to address this ‘slack space’ in the temporal sense, but not in the spatial sense.
- This “slack space” or moment of leisure manifest themselves in two ways in our city – as malls, multiplexes, and theme parks, or spaces between instrumental functions.
- Such spaces are rare, and their abundance will lead to the upliftment of lifestyle. The most secular way to approach this is through holistic living. And architecturally this can be made possible through designing through the roots of geometry as its the consciousness of geometry is so practical and so attached to reality for, we are all a part of this.



## 1.9 Limitations

There is a growing phenomenon of people turning away from organized religion, called the none's, who still find spirituality important and are searching for other spiritual avenues. People don't understand the severity of mental health, and most of them live in denial. However, living in a fast-paced, first world society, it can be difficult to connect with one's spirituality or even have a quality connection. Project should explore to create a spiritual center that allows people to discover their own path to spirituality, and provide a place that strengthens spiritual connection through rejuvenation of the mind, body, and spirit.

### 1.10 Research methodology

- Identifying the mental, social problems of the urbanites through surveys
- Locating areas of interest (city hot spots with such issues)
- Identifying age groups, major cause of mental stress through surveys and interviews with psychologists
- To study in detail existing such kind of holistic foundations and other meditation centres
- Understanding and interpreting "Spiritual" at its different levels
- To decode the effects of such retreats, stimuli and treatments used to destress
- Research on Spiritual guidance, therapy and teaching needed and its outcome
- Understanding human psychological responses to special architecture, textures, volumes, etc

## 1.11 Hypothesis

There is an obvious need to pause, if not decelerate. David Kundtz, author and psychotherapist, expresses that “to manage stress effectively, you cannot go directly from a stressful situation back to normal life without spending some time in stress free relaxation.” Neglecting the relaxation stage can allow the effects to accumulate causing psychological as well as physical damage to oneself. Stress can be thought of as a poison that is prominent in 21<sup>st</sup> century life, and antidote is thus required to maintain a healthy balanced lifestyle. Regular respite allows the mind opportunity to switch from its usual exterior concentration to focus inwardly in order to make sense of recent activity and resolve any mental tension.”

Many people require justification to pause during their seemingly busy lives, to have an excuse to take a break for respite. Kundtz also states “unnecessary self-restrictions and false guilt burden many of us and keep us from the peaceful life we yearn for.” The other modern times of urban leisure involve visiting the mall or watching a film, or resorting to other virtual or consumerist distractions, we have forgotten to really be, to sit still and ponder. Does the city offer a place like that? Does the city let you detach from everything for a while? Does city help you slow down, every once in a while?

Modern city with its high speeds, mass scale and ignoring of personality does not leave any space for human and small groups of people, does not allow a creator to develop and express oneself. This project is called to solve two global problems: problem of spirituality of megapolis and problem of harmony between natural and anthropogenic environment and human.

Sacred architecture has always existed. The concept of sacred space has long been synonymous with mythological or religious spaces like mosques, temples, churches synagogue, etc. The manifestation of sacred space is widespread- religious but secular, individualistic but collective, and atmospheric but rational.

Contemporary sacred architecture instills emotion and thought. It requires of its users an involvement and inclusion in daily practice or ritual. In the opposite sense, sacred architecture emits or transmits emotions to its users, if in away, is in direct dialogue with one or with every user. It should be with different intensity, from a shout to whisper.

Architecture can inflect mood, control a situation, and curate experience. It can create atmospheres that are supporting, uplifting, or inspiring, as well as spaces that are suffocating, compressing or somber. Sacred architecture seeks to benefits its users. This does not imply that its characteristics merely gentle ones: it too should seek to provide space that humbles its occupants. The main function for sacred architecture, beyond enclosing or defining space, is to elevate its user's mindset, spirit, favors, etc. It equally serves and humbles, always in some form of dynamic relationship with its occupants.





“We may not be responsible for the world that created are minds, but we can take responsibility for the mind which we create one world”

- Gabor Mate.



## 2. LITERATURE REVIEW

### 2.1 The Live Love Life Foundation 2018

## HOW INDIA PERCEIVES MENTAL HEALTH

### NATIONAL SURVEY REPORT



Figure 3 REUTERS/Vivek Prakash

The WHO estimates that 20% of Indians may suffer from depression in their lifetime. Another survey, the National Mental Health Survey in India (2015-16) has estimated that only about 10-12% of people suffering from depression in India get treated. This high treatment gap, if not addressed, would result in an increased disease burden. In light of this increasing need for support and care for persons with mental illness, The Live Love Laugh Foundation approached Kantar Public to understand public perceptions and attitudes towards mental health. The study covered 3,556 males and females in roughly equal proportions, across eight cities of the country. The methodology consisted of a mix of qualitative in-depth interviews, as well as quantitative face-to-face structured interviews. The survey revealed that although people showed high awareness about mental illness [about 87% participants using at least one term that relates to the names and symptoms of mental illnesses], they also showed high stigma against people with mental illness [with about 62% participants using derogatory terms like retard (47%) or crazy mad / stupid (40%) or careless / irresponsible (38%) to describe people with mental illness]. Of the respondents who showed awareness about mental illness (87%), the ones showing stigma made up 71%. This indicates that just increasing awareness about mental illness might not be enough a holistic programme on mental health will also need to address the strong stigma associated with it. A majority of participants appreciate the



importance of social support for people with mental illness, but with reluctance. Data suggests that there are people who are willing to offer help but there is a clear distinction in the attitude shown towards the inclusion of people with mental illness in work space neighbourhoods. While 40% of respondents feel that it is frightening to have people with mental illness in their neighbourhoods (as seen earlier), 57% feel that no one has the right to exclude them. The presence of a strong stigma towards people with mental illness makes it difficult for them to reach out for help. This also explains why 54% of the survey participants claimed that they were very likely to visit a doctor to discuss mental health. The study revealed three broad segments of people based on their attitudes towards mental illness.

**Segment 1 (27%): A group indicating support for people perceived as having mental illness.**

They do not discriminate against people with mental illness and predominantly believe that it could happen to anyone.

**Segment 2 (47%): Those who indicate high judgement against people perceived as having a mental illness.**

This is the largest segment of the general population and includes people who are relatively more aware of mental illnesses and their associated symptoms, but also display some stigma against people with mental illness. While the individuals in this segment sympathise with people with mental illness, and voice the need for equal job opportunities for them, they themselves would like to keep a safe distance. The stigma shown by this segment, however, is not as severe as shown by individuals that constitute segment 3.

**Segment 3 (26%): A group indicating fear of people perceived as having mental illness.**

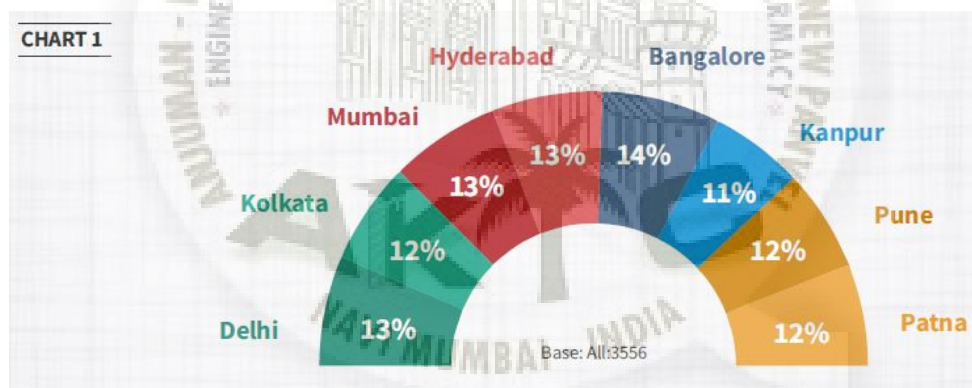
This segment comprises of people who are frightened of living in the same neighbourhood as and interacting with someone suffering from mental illness. The stigma present in their immediate community might make it difficult for people with mental illness to talk about their problems openly. The fear of being labelled or judged can keep people from openly admitting to having any mental illness. People are also likely to remain in denial of the possibility that mental illness can occur to them, sometimes believing that these ailments are caused by having a weak mind. Measures to overcome mental illnesses such as counselling or visiting a psychologist for treatment are misinterpreted as weakness or failure. There is a need for the normalisation of mental health, as well as for more open conversation around the subject, so as

to increase awareness and reduce stigma in order to make a positive change in the attitudes of the general population.



Graph 1 Research objective of the survey

The study covered 3,556 participants from the general population – both men and women, across eight cities of India (two from each of the four geographical zones of the country).



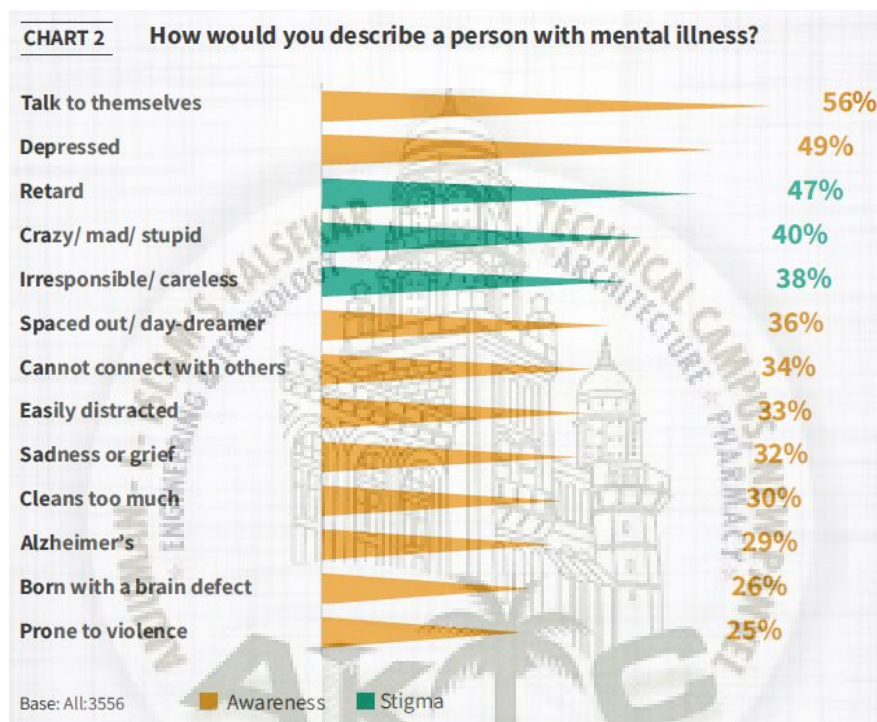
Graph 2 Stress levels of different cities in India

A representation was maintained across various age-bands (within 18 to 45 years) and socioeconomic classes so as to cover the knowledge, attitude and behaviour of people across the different economic strata's, and various stages of life.

## Mental health - awareness & stigma

The Awareness (knowledge and perception) about health, mental health and its disorders, and the various treatment methods across eight cities in India. By asking the question, what does being healthy mean to you? What else? we came to understand how the respondents defined being healthy:

- 57% associate being healthy with happiness
- 47% associate having a sound mind with being healthy.

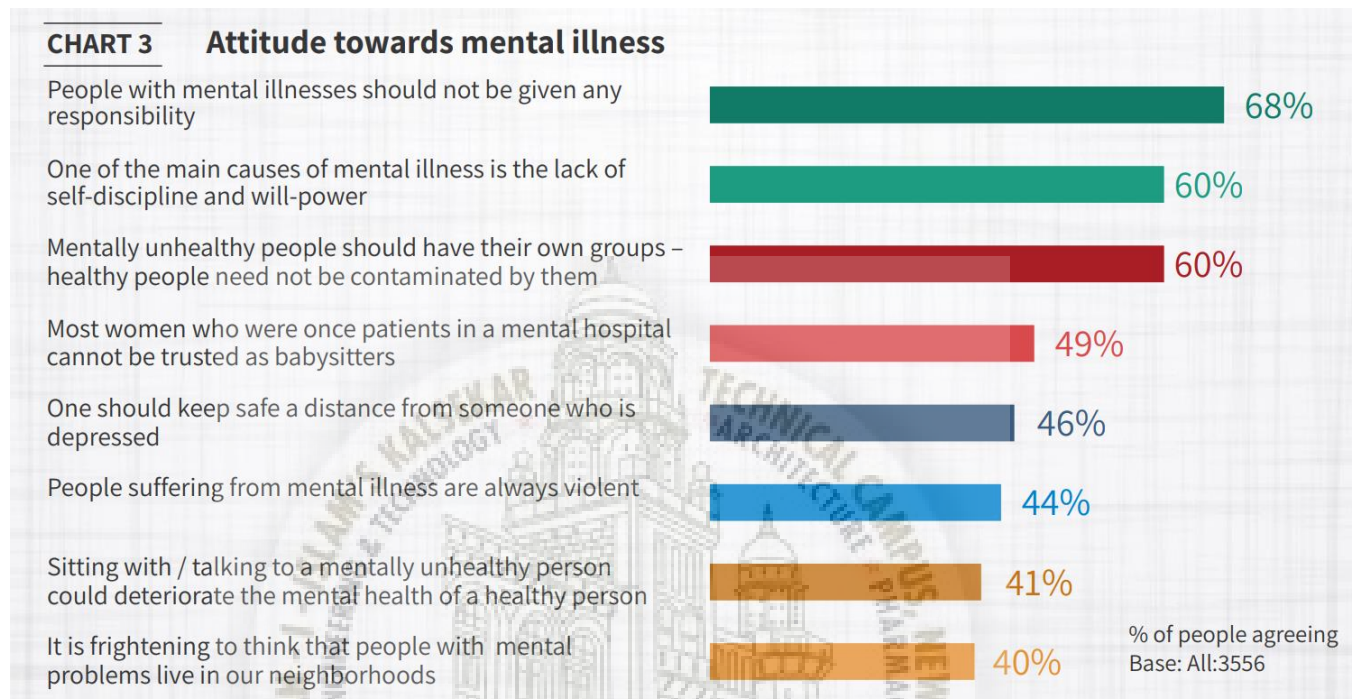


Graph 3 How people described mental illness

Most people link mental illness with symptoms of severe mental illness [56% say that a sign of a person with mental illness is that they talk to themselves (symptom of Schizophrenia); 30% link mental illness with a person who cleans too much (symptom of Obsessive-Compulsive Disorder)]. Some people mention the illnesses themselves (49% link Depression with mental illness; 29% name Alzheimer's as a response to this question). About 87% of respondents showcased some level of awareness about mental illness by giving at least one of the above responses. At the same time, about 62% of survey participants used one of the following terms such as retard (47%), crazy / mad / stupid (40%) or careless / irresponsible (38%) to describe people with mental illness, suggesting that there is a high level of stigma attached to these illnesses. Of the respondents who showed some awareness about mental illness (87%), 71% also used terms associated with stigma. These findings indicate that to

create a holistic mental health programme, one will need to look into both increasing awareness about mental health and reducing the stigma that is associated with it, simultaneously.

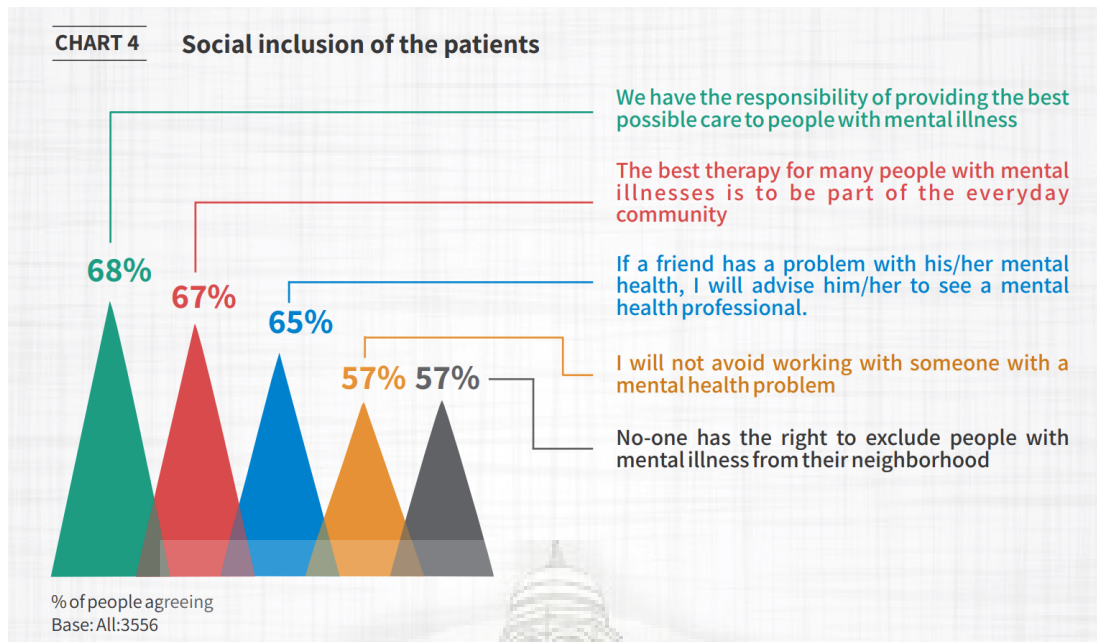
### Attitude towards mental illness



Graph 4 People's attitude towards mental health

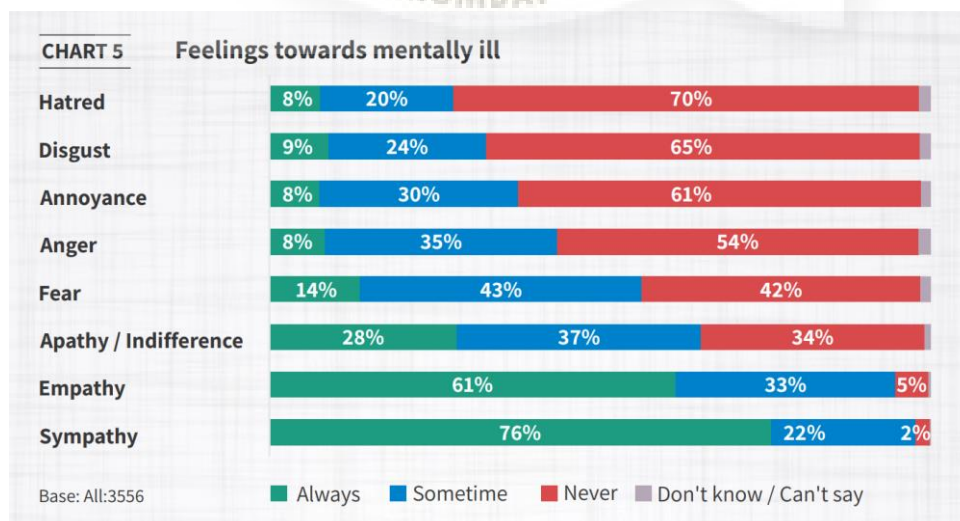
A majority of respondents appreciate the importance of social support for people with mental illness. While 68% agree that we have the responsibility of providing the best possible care to people with mental illnesses, the number of people who believe that in order to explore this attitude in further detail, respondents were asked about their feelings towards people with mental illness. While there exists widespread sympathy towards people with mental illness with more than three-fourths of survey participants stating that they would always feel sympathetic towards them, they also exhibit feelings of fear (14% would always be fearful), hatred (28% feel hatred sometimes or people who believe that no one has the right to exclude people with mental illness from their neighbourhoods is comparatively lower (57%). 57% of respondents also state that they would not avoid working with a person with mental illness.





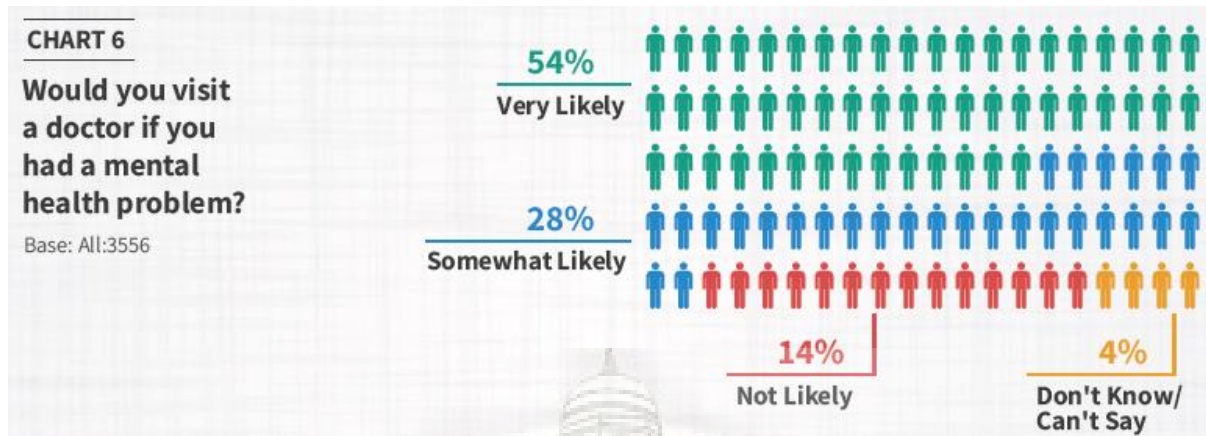
Graph 5 Social inclusion of the Affected

While there exists widespread sympathy towards people with mental illness with more than three-fourths of survey participants stating that they would always feel sympathetic towards them, they also exhibit feelings of fear (14% would always be fearful), hatred (28% feel hatred sometimes or people who believe that no one has the right to exclude people with mental illness from their neighbourhoods is comparatively lower (57%).57% of respondents also state that they would not avoid working with a person with mental illness. Always) and anger (43% feel angry sometimes or always) towards people with mental illness. More than a quarter admitted that they would always be indifferent towards people with mental illness. This admission of the general public to their feelings towards people with mental illness again indicates the prevalent stigma in society.



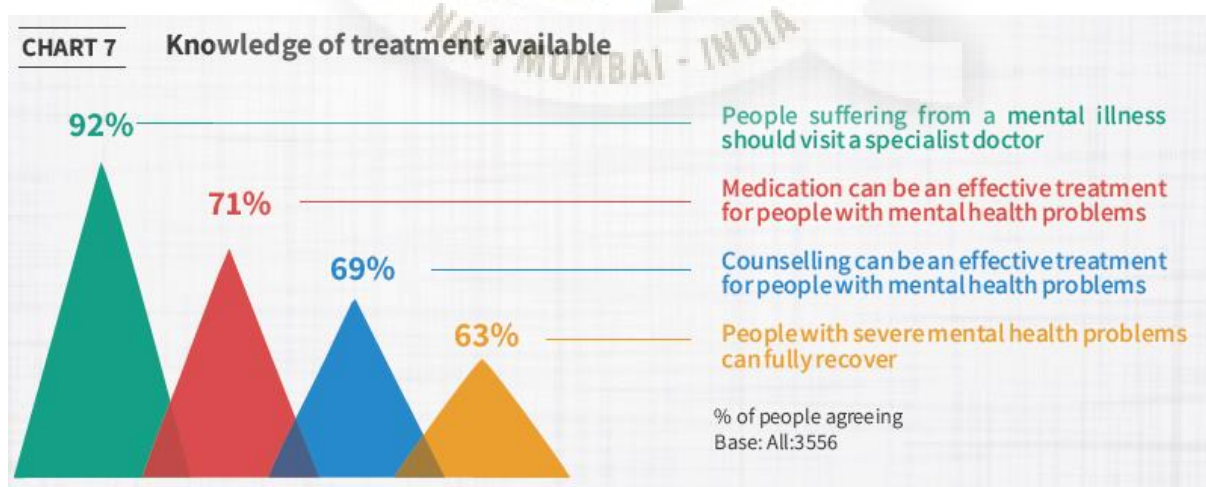
Graph 6 Feelings towards mentally ill

### Attitude towards seeking help for their own mental illness



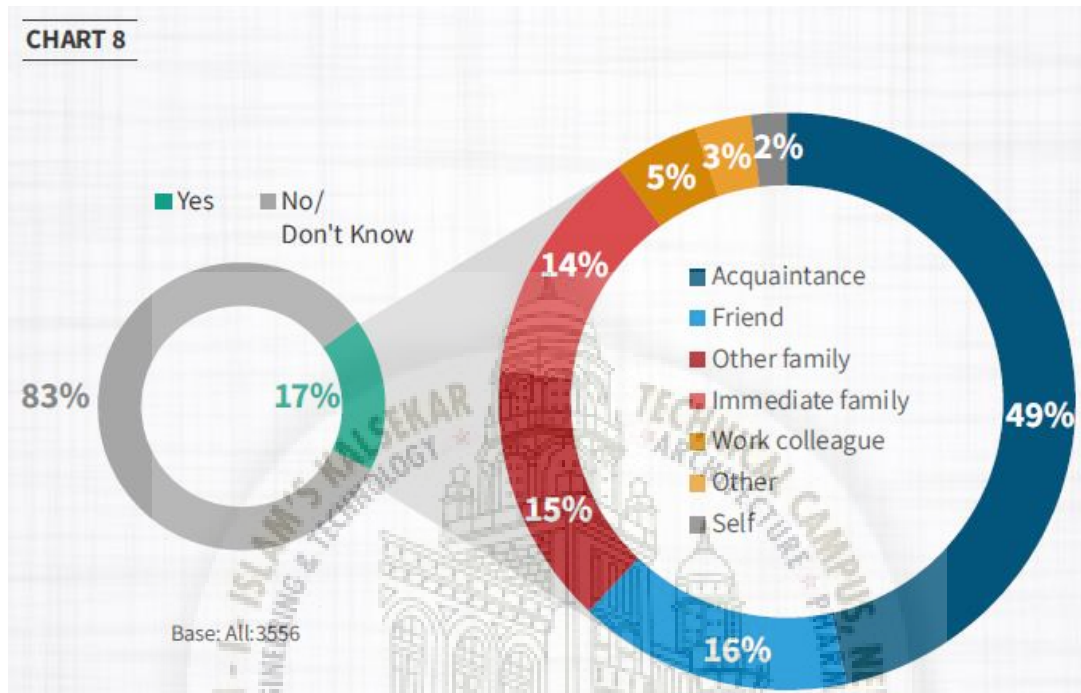
Graph 7 Attitude towards seeking help

The results indicate that there is a high awareness of available treatment for mental illness - 92% of people agree that visiting a specialist doctor can help a person with mental illness recover. Additionally, 71% of respondents agreed that medication can be an effective treatment for people with mental health problems and 69% agreed that counselling can be an effective treatment for people with mental health problems. There was also a favourable response to the statement people with severe mental health problems can fully recover, with 63% agreeing to it.



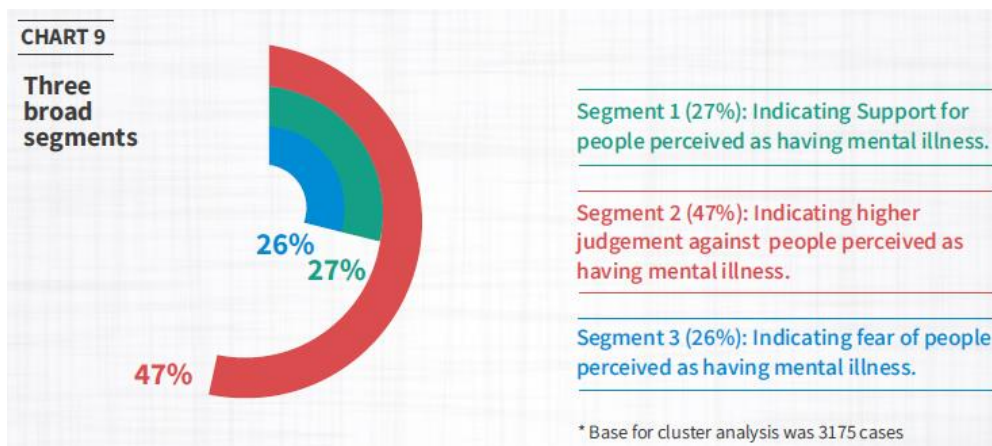
Graph 8 Right knowledge or awareness

When participants were asked if they personally knew of someone with mental illness, 17% said yes. Nearly half of those respondents said that this person was an acquaintance and only a mere 2% admitted that the person mentioned was themselves.



Graph 9 Self awareness

**The three segments of the general public based on their attitude towards own mental illness**



Graph 10 Support, Judgement and Fear



**Segment 1:** Those who indicate support for people perceived as having a mental illness: This set includes people who do not discriminate against people with mental illness and predominantly believe it may happen to anyone. They agree that a person, after suffering from a mental illness, can recover completely. Awareness of the symptoms of various mental illnesses is relatively high among this set. The segment identifies mental illness mostly with depression (62%), sadness (38%), and incapability of making decisions (25%). 58% of these respondents believe that a healthy life includes having a sound and healthy mind. About 50% feel that mental illness is more harmful than physical illness. As many as 26% within this segment admit to knowing someone suffering from mental illness as opposed to 17% at an overall level.

**Segment 2:** Those who indicate higher judgement against people perceived as having a mental illness: This is the largest segment of the general population and includes people who are relatively more aware of mental illnesses and their associated symptoms, but display stigma against people with mental illness. This segment of participants associates mental illness with terms such as Alzheimer (34%), Split Personality (29%), and Anorexia (25%) on one hand while also describing a person with mental illness as irresponsible and careless (41%).

**Segment 3:** Those who Indicate fear of people perceived as having a mental illness: This segment shows the highest degree of stigma towards people with mental illness. This segment associate's mental health with terms like retard (50%) to identify a person with mental illness. Additionally, more people in this segment believe that a person suffering from mental illness is prone to violence (25%). This segment is fearful of living in the same neighbourhood as someone suffering from mental illness. People in this segment show apathy towards people with mental illnesses. Additionally, they do not believe that people with mental illness should be included back into society, post their recovery. They do not agree that medication and counselling can be effective treatments for people with mental illness.

**Demographic differences across segments:** By this segmentation, there does not seem to be much of difference by gender; however, those indicating support for people with mental illnesses relatively younger than those indicating stigma and fear. A larger number of people with higher levels of education and better socioeconomic class were seen to have higher levels

of awareness of mental health concerns while also indicating more stigma and fear towards people with mental illness. This segmentation, therefore, suggests that there is a greater amount of support for people with mental illness from places that possess lower levels of education and lower socioeconomic backgrounds.

## Inference

Stigma and awareness are two separate issues that need to be addressed in order to tackle the burden of mental illness in India. If individuals continue to view mental illness with apprehension and resistance, it will remain difficult for people with mental health concerns to seek the support that they require. According to our qualitative analysis, people with mental illness are likely to avoid discussing their mental health concerns openly, due to the fear of being labelled or judged. Furthermore, some people believe that mental illness can only happen to people who are mentally weak and people who have too much money and time. For these individuals, seeking support from a mental health professional is seen to be a sign of weakness.



Graph 11 Attain comfort

The need of the hour is to sensitise and educate individuals about the signs and symptoms of mental illness, while normalising the idea of seeking support for themselves and their loved ones. There needs to be more open discussion and mental illness dialogue with the general public (and not just with experts) on this subject. Therefore, to create a better mental health landscape in the country, a two-pronged approach will be required – to increase awareness and to reduce stigma.



## 2.2 The Trinity

# Human soul, Built environment & Power



Figure 4 Showing an example built environment

Speaking from a scientific standpoint, human beings are made up of the same atoms that were once stars (Tyson). Old stars collapsed and exploded and evolved into galaxies, planets, and living organisms. Therefore, humans are literally creations of the universe. Everything on Earth, and Earth itself, are creations of the universe. To realize this creates a connection between human soul and universal power. American astrophysicist Neil deGrasse Tyson states:

“There’s a level of connectivity. That’s really what you want in life, you want to feel connected, you want to feel relevant, you want to feel like a participant in the goings on of activities and events around you.”

- Neil DeGrasse Tyson

It only makes sense that spiritual centres should be designed with architecture that not only becomes one with the earth, but embraces and enhances it – a loving experience of wholeness and harmony, creating balance and sense of oneness. Frank Lloyd Wright believed “the good building is not one that hurts the landscape, but is one that makes the landscape more beautiful than it was before that building was built” (Wright 18). This idea is vital for the sake of creating

architecture that has a spiritual connection to Earth. Nature is harmoniously connected to the energy of the universe, to create buildings that harmoniously connect to the earth as if the architectural form was destined to be there, inhabitants of that architecture will harmoniously connect with the universe. In order to achieve this, climate, culture, tradition, and historical issues of the building's context must be considered. Although context issues considered could be national instead of city specific, using the immediate surrounding's issues will ultimately result in a form that communicates with the earth it rests upon. By consciously considering the site's context when designing the built environment, architecture will unconsciously affect the people it holds. Doing so creates architecture that acts as the channel between the power of universe and the human soul.

Architecture that has an intimate relationship with the earth will be truly connected to the cosmos, which will then touch the soul within a person, thus creating a divine trinity that unconsciously invokes spiritual healing. By creating such a spiritual relationship, inhabitants will feel like they truly belong on this earth and find purpose in their existence. And, as has been previously discussed, spiritual help is the basis of true recovery for addictions.

### **Harmony – Architecture and Nature**

It is the real qualities in nature and their ability to tranquilize a person's state of mind.

The temporality of natural phenomena appeals to our sense and therefore draws one to engages with his/her surroundings through ever changing spatial experiences, at the same time allowing one to venture into a liberating journey of imagination, thought and discoveries.

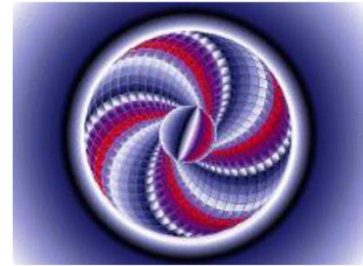
The ambience of a space has an effect on people using the space. In recent years, design for health care environments has begun to include aesthetic enhancements in an attempt to reduce stress and anxiety, increase patient satisfaction, and promote health and healing.



## Geometry – Architecture and Nature

### 1. Torus

The first shape to emerge out of the genesis pattern. It governs many aspects of life including the human heart with its seven muscles that form a Torus. The Torus is literally around all life forms, all atoms, and all cosmic bodies such as planets, stars and galaxies. It is the primary shape in existence.



### 2. Vesica Piscis

The crucible of the creating process. An opening to the womb from which all geometric forms are born. A symbol of the fusion of opposites and a passageway through the world's apparent polarities. The geometric image through which light was born. Also the geometry for the human eye.



### 3. Flower of Life

The geometric power symbol, which activates energy coding in the mind, helping one to access their “light body.” It is the primal language of the universe—pure shape and proportion. This interlocking circle design has the ability to unlock memories that are deep within our being because it is a primary energy/language pattern that has a resonance with all things within us and around us. Shown here with a harmonic overlay.



### 4. Tree of Life and Seed of Life

#### Life

The Tree of Life is one of the most ancient and profound teachings of the awareness of Universal life force energies and the light body.

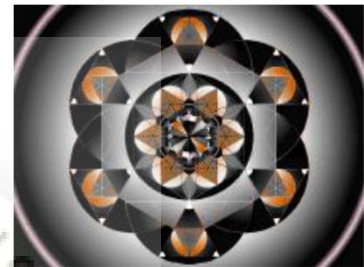




Along with the Seed of Life it is part of the geometry that parallels the cycle of the fruit tree. When these two forms are superimposed upon each other that relationship becomes apparent. The Tree of Life is most widely recognized as the geometry that is the basis for the Kabbalah, the ancient system of mystical Judaism.

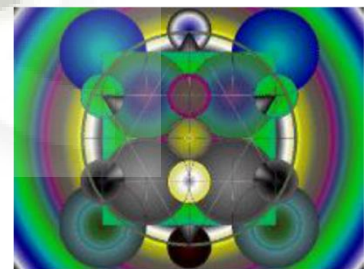
### 5. Ankhs and the Seed of Life

Geometry of seven interconnected circles, the Seed of Life is considered to be the basic unit of information necessary for the formation of all material substance. In this rendition, the Seed of Life is superimposed over the geometry of an Ankh or Ansaete cross, an ancient Egyptian hieroglyph signifying life, health and happiness. This cross has been extensively used in the symbolism of the Coptic Christian church.



### 6. Electro Magnetic Field of the Human Merkaba

The Star Tetrahedron (a three dimensional Star of David) is the sacred geometry at the center of this form and is the pattern of the etheric light grid that surrounds each human being. This grid is called the Merkaba and it is an interdimensional vehicle used initially to incarnate spirit into human bodily form. The Universal energy of Love is the fuel for this vehicle.



### 7. Metatron's Cube

One of the most important informational

systems in the universe and one of the basic creation patterns for all of existence. Within it are found all five of the Platonic Solids, the "building blocks" of creation.

### 8. Icosidodecahedron and Pentagonal Star

The Decagon emerges from the pentagon and shares its self-generating divine proportion, the golden mean. At the center of this design is the Pentagonal Star, a powerful psychological icon symbolizing excellence, authority and uprightness.



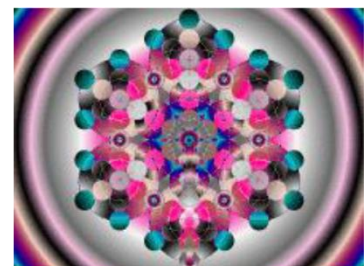
### 9. Golden Mean Spiral

The Golden Mean Spiral is the ideal and correlates to Source. It is the symbol of life's unfolding mysteries. With each revolution the spiral reveals a complete cycle of evolution. It offers a wiser and more all-encompassing perspective gleaned from growing by "learning all angles" of each experience. With their continuous curves, spirals are feminine in nature. Logarithmic spirals, like cochlea of the inner ear, reveal the intimate relationship between the harmonics of sound and geometry.



### 10. Harmonics of Music and the Thirteen Chakras

Like the Golden Mean Spiral, this geometric progression has no beginning and no end. It is from the Harmonics of Music that all the laws of physics can be derived, revealing the potent nature of this form. Music is a powerful tool for opening the charkas. This geometry artistically symbolizes this relationship, and as



such, may be a particularly good focus for meditation when listening to Enos Dream.

### 11. Endless Knot

One of the eight sacred emblems of Tibetan Buddhism, this geometry forms ten enclosures and symbolizes the endless cycle of death and rebirth until illumination. (The core Buddhist insight underlying this symbol is: addiction and aversion lead to delusion, which is the ongoing source of all suffering.)



### 12. Sacred Heart

Is said to be primary source of spiritual intuition, and the seat of true wisdom. The purpose of which is to illuminate, inspire and lead the mind, rather than be controlled by the mind.



### 13. Sri Yantra

A geometric power symbol. The ancient yogis of India considered it to be the most powerful of all known geometric power symbols. Represents the geometric structure of the sound of creation—OM. Meditation on the Sri Yantra will bring enlightenment and that all the secrets of the universe will be revealed to the person who meditates on it until its image is engraved in the mind. This form also has the ability to focus, balance and increase the level of life force energy. The key is experiencing Sri Yantra as a “star gate” to the Zero Point of Source from which all manifestation ultimately comes.





“In architecture as in life, to separate spirit and matter is to destroy both”

- Frank Lloyd Wright



## 2.3 A Space Perceived



Figure 5 A frame of mind

### THE SPACE:

This calls for a space where it is of fundamental importance to put an individual in the right frame of mind and evoke certain responses from him. Thus, the need for the centre of revitalisation of mind and body.

The individual must be brought in touch with the elements. The earth, water and sky from which life was created. Therefore, the site and design of the centre is based on a structure with the incorporation of these elements.

The centre aims to free the soul and not imprison it. Therefore, it is designed so that the space moulds around you when you enter.

It is a place where the infinite within soars to the sky and the mind and body of man is revitalised, so that the indwelling reason gifted mind can use the body for the higher purpose of existence.

Architecture is about experiencing the spaces and thus cannot be explained only by way of two-dimensional drawing. The space sense or the illusion of space is most fundamental power of mind. And it is this sense of space that imbibes in us, feelings that we start relating to in a

place. The affinity, the dislike, the dishonest the awe are all emotions that are created in the spatial experience. Space is created by consideration of planning, form, connections, openings, function etc. other than this are factor more on a micro-level that directly affect the perception of space are – color, light and shade, texture, material proportional and scale which are very important in the perceptual of space.

## **PERCEIVING SPACES**

To perceive is to become aware of one sense, It can be understood as an enclosure surround us. People relate to this enclosure in different ways. It is personal relationship of the man with the space that surrounds him, the way he interprets it. To explain further, different people perceive the same space differently. Different cultures and lifestyles make people behave differently. Also, it can change as per the mood of the user, unless the effect of space is overpowering enough to transform the mood. Perception is the pleasure of looking at, listening to, and feeling, touching and moving through architecture. Man perceives space by using his sense-hearing, smell, movement of body and visual. The sense of hearing or auditory perception is seldom recognized in day to clay experiencing of architecture. However, it plays a very important role I term of acoustics. Also, the true pleasure of this sense is deriving on closing the eyes and then listening. This is when the whole perception of space can change

## **THE PATH:**

If this world is to be utopia then it is architect man must be healthy. W. H. O has defined health as a state of complete physical, mental and social well-being and not merely and absence of disease and infirmity. Doctors try for physical well-being, advocates of meditation, talk about mental well-being and psychologist talk about social wellbeing. The more we try and fragment the whole the unhealthy we become.

Man's body is a scientifically and artistically constructed form which has the ability to correct its own dysfunction. However, this natural ability has been suffocated by the unnatural world we live in. The centre will help nature to revitalise the mind and body by the right surrounding.

Even with the healthy body and material possession, man is happy in his ambitions, and is unable to live contently in this relationship with others, he is searching for ultimate truth. He



searches under the microscope, travels the skies but fails to realise that the truth is within. Introspection is the path to truth. Every thought, word or deed should emerge from you bearing the seat of your own recognition. You must be silent observer of the self within estimates the motives, intentions and purposes that lie behind your thoughts, words and deeds, meditations therefore is an integral part of the concept of the centre.

The third essential part is the technique of efficiency or 'Yoga'.

Efficiency is the freedom in us to step up wilfully our inherent abilities and capacities which we exhibit in the field of our action.





“Space has always been the spiritual dimension of architecture, it is not a physical statement of the structure so much as what it contains that moves it”

- Arthur Erickson.

## 2.4 Environment behaviour

### Methods through architecture

#### Colour

Colour plays a major role in setting up a particular mood or state of mind and also affect one's feelings, moods, and emotions.

Wavelengths of electro-magnetic energy of colours seen through our eyes. It is the visible spectrum that is reflected back by a certain object.

How colours affect us:

- Color is one of the languages of the soul, just look at inspired or meditative paintings.
- Mood and emotions are influence by colour.
- Our sense of well-being is also affected.
- Perception are affected by colour (light colours make a space look big, a high ceiling looks less high when painted in a dark color, etc.)
- Recognized our subconsciousness. Not all colors mean the same to all persons and all cultures.
- The flow and amount of energy in our bodies are also influenced.



*Figure 6 Perception a a space differently through colour*

Expression of body which is taking place within the mind, the soul (subconscious) , and the spirit (superconscious) of the individual. Thus, any healing technique which deals only with the physical body and the energy field of the individual tends to accomplish one thing: it jump starts the individual, so to speak, and gives him or her an added boost of energy. That energy boost then allows that person's own internal healing mechanism to become mobilized into greater activity.

Keeping this in mind, let us look at how colour can help jump-start the tired or diseased body. Color healing, known as Chromotherapy, can be implemented in a number of ways.

In healing colors act as balancers: we administer the color(s) someone needs more of, or we give the opposite of the color someone has too much of.

**Red** is called "The Great Energizer" and "The Father of Vitality." Red is warm, vital, heating. It loosens, opens up clogs, releases stiffness and constrictions.

It stimulates the root chakra, at the base of the spine, causing the adrenal glands to release adrenalin. This results in greater strength. Red causes haemoglobin which is excellent for anaemia and blood-related conditions.

**Orange** in the true color of the sun. Orange has a freeing action upon the body and mind, relieving repressions.

Because orange is a blend of red and yellow, it combines physical energy with mental wisdom, inducing a transformation between lower physical reaction and higher mental response. Thus, it is often referred to as "The Wisdom Ray."

Orange helps to assimilate new ideas and stimulate mental enlightenment. It is also helpful in dealing with excess sexual expression.

Finally, orange links very strongly with the sacral chakra.

**Yellow** helps strengthen the nerves and the mind. It helps awaken mental inspiration and stimulates higher mentality.

. It can be used for psychic burnout or other psychic-related conditions or ailments.

Yellow can be used for conditions of the stomach, liver, and intestines. It helps the pores of the skin and aids scarred tissue in healing itself. It also enriched the intellect and the brain.

**Green** is the universal healing color and colour of Nature and earth. Because green is midway in the color spectrum; therefore, it contains both a physical nature and a spiritual nature, in equal balance and in equal harmony.

Green links with and stimulates the heart chakra. Therefore, it is, representative of Spiritual Healing, because love is the motivating power behind all healing.

In a more practical sense, green affects blood pressure and all conditions of the heart. It has both an energizing effect and a moderating or soothing effect.

"The **Blue** Ray is one of the greatest antiseptics in the world." It is a very positive color, indicating loyalty and reliability, as expressed in the sentiment of being "true blue."

Blue is cooling, electric, astringent. It helps in decreases fevers, and cures soar throats. Blue can have a sedative effect, as expressed in the remark of "feeling blue"

Blue links with and stimulates the throat chakra. The throat chakra is often referenced as the "power centre" and "the greatest centre in the body" because it is the primary centre of expression and communication, through speech. Thus, the effect of blue upon this centre and the aura, in general, is quite profound.

. Solarized blue water is an excellent tonic for laryngitis or inflammation of the larynx.

**Indigo** is a great purifier of the bloodstream and also benefits mental problems. It is a freeing and purifying agent.

It is, also, the color ray used by Spirit to help entrance a medium.

Indigo links with and stimulates the brow chakra (third eye) and controls the pineal gland. It governs both physical and spiritual (not psychic) perception; that is, clairvoyance, clairaudience, and clairsentience. Thus, it can be of great assistance in dealing with ailments of the eyes and ears.

Finally, indigo is considered the ray of the Holy Spirit.

**Violet** is truly the color of the divine Spirit. Violet works only on the levels of the Spirit. It is generally not used for physical conditions. Furthermore, it helps expand the horizons of our Divine understanding.

Violet should be used only for spiritually-related problems.

**White** is the perfect color; for it is all color, in perfect balance and harmony. It is the color of the awakened Spirit; the light of perfection. "White Light of Healing and Protection." Directing white into the aura helps stimulate the person's own divine nature into healing the self.

## Naturopathy

**Naturopathy** or **naturopathic medicine** is a form of alternative medicine that employs an array of pseudoscientific practices branded as "natural", "non-invasive", and as promoting "self-healing". The ideology and methods of naturopathy are based on vitalism and folk medicine, rather than evidence-based medicine. Using the ideologies of self-healing and techniques such as control of diet, exercise, and massage and to incorporate them into design.



*Figure 7 Naturopathic concoctions*

Methods may include, homeopathy, acupuncture, nature cure (includes a range of therapies based on exposure to natural elements such as sunshine, fresh air, or heat or cold, as well as nutrition advice such as following a vegetarian and whole food diet, fasting, or abstention from alcohol and sugar), psychotherapy, public health measures and hygiene, massage therapy. Psychological counselling includes meditation, relaxation, and other methods of stress management.



Some examples are Ayurvedic kalari massage, Ayurvedic marma massage, Bioresonance, Chiropractic, Craniosacral therapy, Deep tissue massage, Etiomedicine, Lomi lomi, Lymph drainage, Physiotherapy, Raindrop technique, Reiki, Thai yoga message, Therapeutic oil massage.

## Aroma therapy

Aromatherapy is a holistic healing treatment that uses natural plant extracts to promote health and well-being also called essential oil therapy. It uses aromatic essential oils medicinally to improve the health of the body, mind, and spirit and enhances both physical and emotional health.

It incorporated aromatic plant components in resins, balms, and oils. They were known to have both physical and psychological benefits.



*Figure 8 Variety of aromatherapeutic products*

Each essential oil has an array of unique healing properties, uses, and effects. Combining essential oils to create a synergistic blend creates even more benefits.

**Aromatherapy has an array of benefits. It's said to:**

- manage pain
- improve sleep quality
- reduce stress, agitation, and anxiety
- soothe sore joints
- treat headaches and migraines
- alleviate side effects of chemotherapy
- ease discomforts of labour
- fight bacteria, virus, or fungus
- improve digestion
- improve hospice and palliative care
- boost immunity

## Sound therapy

From humming to drumming to Tibetan singing bowls – recent research suggests that the influences of certain rhythms, sounds and vibrations can help us resist and recover from a wide variety of ailments.

Sound can set a mood. Our bodies and minds react differently to the unrelenting noise of a jackhammer than to a trickle of water in a creek.



Figure 9 Singing bowls

In other words, some sounds simply make us feel better than others. Whether our conscious minds are paying attention or not, our bodies take their cues from these sounds and rhythms, knowing when to get energized and when to slow down.

Sound can also help us reduce stress, create a deep sense of well-being and even promote healing and also help to lift depression, clear sinuses and help cancer patients recover more quickly from chemotherapy.

### **How does it work?**

Sound helps to facilitate shifts in our brainwave state by using entrainment. Entrainment synchronizes our fluctuating brainwaves by providing a stable frequency which the brainwave can attune to.

So what, exactly, is it?

Using the human voice and objects that resonate to stimulate healing (think tuning forks and singing bowls), sound therapy is one of a growing number of subtle-energy therapies that make up the field of vibrational medicine. According to the law of physics, everything vibrates: the chair you're sitting in, the food you eat, the rocks and trees.

That sound is called resonance, the frequency at which an object naturally vibrates. Each part of our bodies has its own natural resonance, and vibrational medicine is based on the idea that disease is a result of those natural resonances getting out of tune – whether due to stress, illness or environmental factors.

A sound therapy treatment is both a passive and participatory experience. The passive aspect is that you become more relaxed by laying down and slowing your breath. By doing this, you prepare yourself to become the receiver of sound. It's in this place of stillness that you participate by becoming more open and aware of each sound that comes in. Sound helps create the pathway to this place of stillness the same as a mantra helps you to arrive at the still point of meditation.



Figure 10 Tuning forks

### Sounds That Heal

Sound therapists make music in a variety of ways to promote healing. Here are some common techniques.

**Classical Music.** Classical music has been shown to increase the rate of development of synaptic connections in young children's minds. It also helps fuel creativity and enhance joy in adults. Classical music can even help address physical ailments like high blood pressure and muscle tension.

**Humming.** Humming not only lifts your spirits, it clears your head.

**Singing Bowls.** The vibrations and tones slow down breathing, brain waves and heart rates, producing a deep sense of calm and well-being.

**Tuning Forks.** These good vibes can support relaxation, balance our nervous systems and increase physical energy.

**Yogic Chanting and "Om"ing.** Chanting, the first step to meditation, is also a means of maintaining health and well-being. It can stabilize heart rate, lower blood pressure, improve circulation, produce endorphins and aid the process of metabolism. Chanting can also help the mind focus, which alleviates stress levels.

## Gong Bath

Gong meditation is a unique type of sound practice that involves using therapeutic gong sounds and vibrations to bring about healing. This practice is also sometimes referred to as a “gong bath” because participants are “bathed” in meditation gong sound waves. The goal of “gong meditation” is usually therapeutic, whereas mindfulness meditation has many therapeutic benefits, but its deeper goal is awareness and non-judgmental appreciation of the present moment.

Most people who participate in gong baths are lying down on meditation mats. Add a pillow and a blanket and all you’ll need to do is rest in a comfortable position, relax and close your eyes. Your instructor will guide you through the session. Initially, the gong is played very softly; as the meditation session progresses, the volume is gradually increased. Since the purpose of the meditation gong sound is healing, the volume is never upped to uncomfortable levels.



Figure 11 Gong bath setup



Gong baths can help reduce stress and liberate emotional blockages.

Other forms of sound therapy include tuning forks, Tibetan singing bowls, chanting and drumming therapy. Music has been shown to relieve a number of problems, including pain, loneliness and depression. Music therapy is now frequently offered in clinical settings such as hospitals, clinics, and hospice.

## Meditation (group/individual)

“Insight,” a clear awareness of exactly what is happening as it happens, “concentration” or “tranquillity” are major tools of meditation. It is a state in which the mind is brought to rest, focused only on one item and not allowed to wander. When this is done, a deep calm pervades body and mind, a state of tranquillity which must be experienced to be understood.

It emphasizes the concentration component. The meditator focuses his mind upon some items, such as prayer, a certain type of box, a chant, a candle flame, a religious image or whatever, and excludes all other thoughts and perceptions from his consciousness. The result is a state of rapture which lasts until the meditator ends the session of sitting. It is beautiful, delightful, meaningful and alluring, but only temporary. Here meditation needs to address the other component, insight.



*Figure 12 Looking into the vista-meditation*



The object of meditation practice is to learn to see the truth of impermanence, unsatisfactoriness, and selflessness of phenomena.

We think we are doing this already, but that is an illusion. It comes from the fact that we are paying so little attention to the ongoing surge of our own life experience that we might just as well be asleep. We are simply not paying enough attention to notice that we are not paying attention.

### **Why focusing is important**

The mind is tricky. Thought is an inherently complicated procedure. By that we mean that we become trapped, wrapped up, and stuck in the thought chain. One thought leads to another which leads to another, and another, and another, and so on. Fifteen minutes later we suddenly wake up and realize we spent that whole time stuck in a daydream or sexual fantasy or a set of worries about our bills or whatever.

We use breath as our focus. It serves as that vital reference point from which the mind wanders and is drawn back. Distraction cannot be seen as distraction unless there is some central focus to be distracted from. That is the frame of reference against which we can view the incessant changes and interruptions that go on all the time as a part of normal thinking.

### **Why breathing?**

Breathing satisfies all these criteria and more. It is common to every human being. It is always there, constantly available, never ceasing from birth till death, and it costs nothing.

Breathing is a non-conceptual process, a thing that can be experienced directly without a need for thought. Furthermore, it is a very living process, an aspect of life that is in constant change. The breath moves in cycles-inhalation, exhalation, breathing in, and breathing out. Thus, it is a miniature model of life itself.

The first step in using the breath as an object of meditation is to find it. What we are looking for is the physical, tactile sensation of the air that passes in and out of the nostrils. This is usually just inside the tip of the nose. But the exact spot varies from one person to another, depending on the shape of the nose.

To find your own point, take a quick deep breath and notice and point just inside the nose or on the upper tip where we have the most distinct sensation of passing air. Now exhale and notice the sensation at the same point. It is from this point that we will follow the whole passage of breath.

### **Not always easy**

When we first begin this procedure, expect to face some difficulties. Our mind will wander off constantly darting, around like a bumble bee and zooming off on wild tangents.

When it happens, just note the fact that we have been thinking, day-dreaming, worrying, or whatever. Gently, but firmly, without getting upset or judging yourself for straying, simply return to the simple physical sensation of the breath. Then do it again the next time, and again, and again, and again.

Essentially, meditation is a process of retraining the mind. The state you are aiming for is one in which we are totally aware of everything that is happening in our own perceptual universe, exactly the way it happens, exactly when it is happening; total, unbroken awareness in present time.

This is an incredibly high goal, and not to be reached all at once. It takes practice, so we start small. We start by becoming totally aware of one small unit of time, just one single inhalation. And, when you succeed, you are on your way to a whole new experience of life.

## Yoga

Yoga is Hindu spiritual and ascetic discipline, a part of which, including breath control, simple meditation, and the adoption of specific bodily postures, is widely practised for health and relaxation. Yoga is a form of exercise that originated in ancient India and is practised widely across the world today. Yoga not only enhances your physical strength but also contributes largely towards your mental health and spiritual growth.



*Figure 13 Yoga as therapy*

Yoga not only keeps we fit but also has a lot of long-term benefits when we make it an integral part of our lifestyle. Some benefits of yoga include:

### 1. **Better posture**

Yoga helps in keeping the spine erect, enabling you to sit straight and not slouch. It also helps alleviate the stress on your spine, exerted through incorrect posture. Consistent practice of Yoga helps in keeping the spine strong and prevents fatigue.

### 2. **Improved bone health**

Many postures in yoga require us to lift our own weight which helps in making the bones stronger and helps away from osteoporosis.

### 3. **Increased blood flow**

The inverted and twisting nature of Yoga try out the venous blood from the internal organs and allow oxygenated blood to flow. This also boosts the haemoglobin and red blood cells count.

### 4. **Improved heart health**

Regular yoga practice help the heart into the aerobic range. This not only lowers the risk of heart attack but also relieves depression.

### 5. **Lowered blood pressure**

The savasana (corpse pose) helps people with hypertension

## 6. Improved balance

In this holding postures for extended periods of time. This helps in improving our body balance and developing muscle tone.

## 7. Relaxation and sleeping aid

Yoga can help us to relieve the stress of modern life and helps us to sleep deeper. Yoga encourages us to relax and slow our breath and to focus on the present. It shifts our focus from sympathetic nervous system to parasympathetic nervous system.

## 8. Improved lung health

Yoga draws attention to our breathing pattern and makes you aware of breathing correctly which filters the air, warms it and humidifies it removing the pollen and the dirt, supplying fresh oxygen into the lungs.

## 9. Reduced digestive problems

It eases constipation and lower the risk of colon cancer and also improve the transport of food and remove waste through the bowels.

## 10. Eases your pain

Yoga can ease our pain and help people who suffer from arthritis, back pain and other chronic conditions.

## Hydrotherapy

Hydrotherapy is the use of water, both internally and externally and at varying temperatures, for health purposes. Also known as water therapy, hydrotherapy includes such treatments as saunas, steam baths, foot baths, contrast therapy, hot and cold showers, and water therapy.

### Principles of Hydrotherapy

According to proponents of hydrotherapy, cold water causes superficial blood vessels to constrict, moving blood flow away from the surface of the body to organs. Hot water causes

superficial blood vessels to dilate, activating sweat glands, and removing waste from body tissues.

Alternating hot and cold water is thought to decrease inflammation and stimulate circulation and lymphatic drainage.



Figure 14 hydrotherapy pools and sauna

### Types and Uses of Hydrotherapy

Hydrotherapy is often done at health centers, spas, or at home. Common types include:

**Watsu** - An aquatic massage where the therapist uses massage techniques while the client floats comfortably in a warm water pool.

**Sitz bath** - A sitz bath involves two adjacent tubs of water, one warm and one cool. One has to sit in one tub with their feet in the other tub, and then alternate. [Sitz baths](#) are recommended for haemorrhoids, premenstrual syndrome (PMS), and menstruation problems.

**Warm water baths** - Soak in warm water for up to 30 minutes, depending on the condition. Epsom salts, mineral mud, aromatherapy oils, ginger, moor mud, and dead sea salts may be added.

**Steam bath or Turkish bath** - Steam rooms are filled with warm, humid air. The steam is said to help the body release impurities.

**Sauna** - The dry, warm air promotes sweating.

**Compresses** - Towels are soaked in warm and/or cool water and then placed on a particular area on the body. Cool compresses reduce inflammation and swelling, while warm compresses promote blood flow and ease stiff and sore muscles.

**Wraps** - While lying down, cold wet flannel sheets are used to wrap the body. The person is then covered with dry towels and then blankets. The body warms up in response and dries the wet sheets. It's used for colds, skin disorders, and muscle pain.

**Hydrotherapy pool exercises** - Exercising in a warm-water pool. It's considered helpful for back pain, arthritis, and other musculoskeletal conditions. Unlike water aerobics, hydrotherapy exercises tend to be slow and controlled. Often done under the guidance of a physiotherapist.

Examples are – Liquid flow essence, Shiatsu for watsu, Tantsu, Watsu and Breating, Watsu and Mediatation,

## Seminars and pep-talks

Nearly every movie about sports or coaching ends with a powerful pep talk from the coach that gets all of the athletes fired up and ready to go. The storyline usually follows the same pattern; the team starts disjointed or troubled, a hard nose coach changes the culture, the team makes it to a big match and faces adversity, and the pep talk helps everyone through it. For many people who do not coach, the power of pep talks seems magical. However, coaches know this is not that simple.

It is the phenomenon that is the modern motivational speaker comes in. Motivational speakers are absolutely everywhere these days, and it's not hard to see why. Skilled motivational speakers are helping corporate teams, students, and enterprising individuals everywhere apply their skills, know-how, and experience in a way that generates bona fide success.





*Figure 15 Masses attending a speech and meditating*

### **Motivational Speaking Today**

When you think back and remember the very first people in your life that made you feel truly motivated, who comes to mind, and why? Maybe it's your father and the way he taught you to see yourself as a winner no matter what – to say “I can” instead of “I can't” regardless of the outcome of a given endeavour. Maybe it was a favourite teacher or coach that taught you the importance of getting into the right mindset before undertaking a really important task.

The thing is, there's a reason those people and their messages get stuck with you over the years. A powerful message delivered by a trustworthy, knowledgeable speaker can work miracles when it comes to motivation.

Such messages tend to resonate and color how we personally approach challenges for the rest of our lives. They can help give students the best possible start in the world by teaching them effective ways to approach their studies. They can help workforces become more creative, productive, and efficient as well.

Contemporary motivational speakers seek to tap into people's innate need to matter – to succeed – in a way that plants seed and eventually yields results. They seek to point an audience in the right direction when it comes to where to focus their energies. Many teach techniques, mantras, and mindsets, as well. Motivational speaking is a multi-million-dollar industry because it works. In many cases, it can provide intelligent, eager, success-oriented people with the final piece of the puzzle they need in order to become the winners they were born to be.

## **What Can We Gain by a Motivational Speaker?**

### **Take Events to the Next Level**

The decision to hire a professional motivational speaker can be exactly the type of decision that takes a given event from passable to positively life-changing. They can be the catalyst for new ways of thinking, fresh perspectives, and insights that can take everyone's game to the next level.

### **Speak Your Audience's Language**

No two audiences are created equal. Professionals are going to be crack shots when it comes to knowing exactly what will get through to your group in particular. When a given speech or lecture really resonates with an audience on a personal level, their productivity levels and outlooks can't help but benefit.

### **Keep Your People Challenged**

Success about keeping people properly motivated in every way. Workers that are happy in their positions and who consider themselves to be in it for the long haul, when it comes to the company they work for, aren't just paid well and treated well. They also find their work challenging and mentally stimulating. Students that feel challenged are more invested in their academic career. Professional motivational speakers can help your people learn to challenge themselves and one another by thinking in new, innovative ways.

### **Enhance Your Success Rate**

Employees that are personally invested are more productive, more loyal, and more eager to go above and beyond when it comes to the task at hand. Students that are invested in their education today will become pillars of their community tomorrow.

### **Keep Your Best People Motivated**

The right motivational speaker can help for establishment strengthen its connection to the core members of our group – our top people with the highest potential. Speeches can be tailored to enhance confidence, build self-esteem, and hone leadership skills at every level.

**\Boost Morale**

Motivational speeches, seminars, and team-building events can help bolster the positive feelings people have about their jobs, the work they do, the company they work for, or their future.

## Healing through leisure

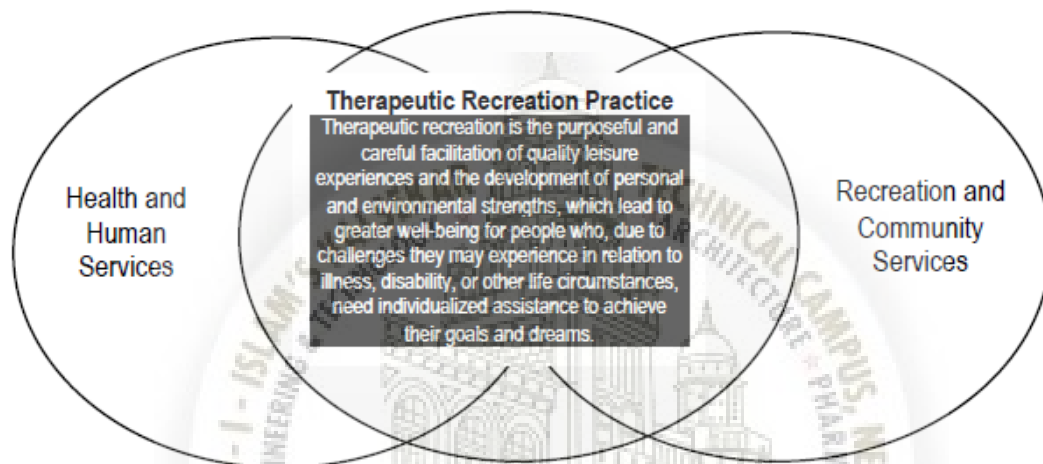


Figure 16 Therapeutic recreation practice

Being physically active can help you feel stronger and better able to do day-to-day activities. In addition, being active also helps you feel better mentally and emotionally, and can improve your overall quality of life. Simple daily evening activities/ holidays boost togetherness and acceptance of one another as a mass of people.

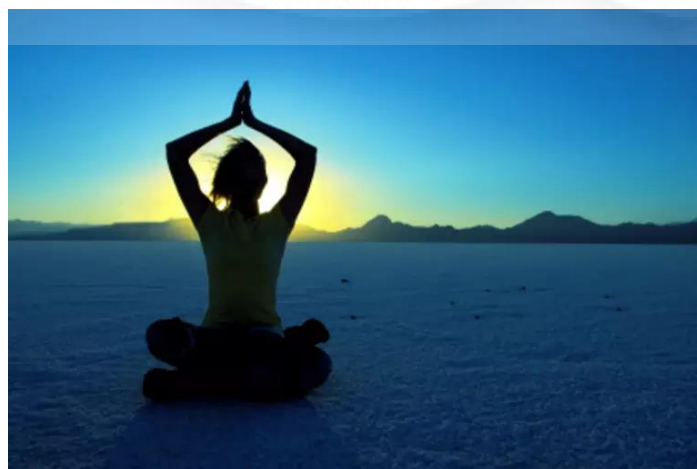


Figure 17 Attainment of bliss

Here are some of the benefits many people experience.

Decreases in:

- Anger
- Anxiety (worry and fear)
- Confusion
- Depression (you'll likely be better at preventing, reducing, and managing depression)
- Headaches
- Stress and tension (you'll likely be able to cope better with stress)

Increases in:

- Assertiveness (being able to ask for what you need and make decisions)
- Confidence and feeling able to do things
- Emotional stability (less troubled by life's challenges and disappointments)
- Independence
- Memory
- Having a positive mood
- Perception (better at noticing what's going on around you)
- Positive body image (feeling good about the way you look)
- Feeling of well-being
- Self-worth and self-esteem (feeling good about the way you see yourself)

## Inference

The urban troubled have begun showing interest in such therapies. But most of the time they are carried out in dull atmospheres. With the aid of architecture, creating favourable experiences for the specific condition is the way such a lifestyle can be brought to the people intertwining with their daily schedules. It is necessary to find the right balance of space and proportion.



“In order to design buildings with a sensuous connection to life, one must think in a way that goes far beyond form and construction”

- Peter Zumthor.

### 3. CASE STUDY - LIVE

#### 3.1 Lotus Temple, Delhi



Figure 18 Lotus temple

**Icon of Bahai's group regardless of all religion, designation, rich or poor**

Architecture: Fariborz Sahba

Client : Bahai's group

Architecture style: Expressionist Architecture Address: Lotus temple rd, Bahapur, Shambhu Dayal Bagh, Kalkaji, New Delhi, Delhi

Total site area: 24 acres

Climate: tropical with great variations in temperature

Building type: worship place

Time of construction: 1979-1986



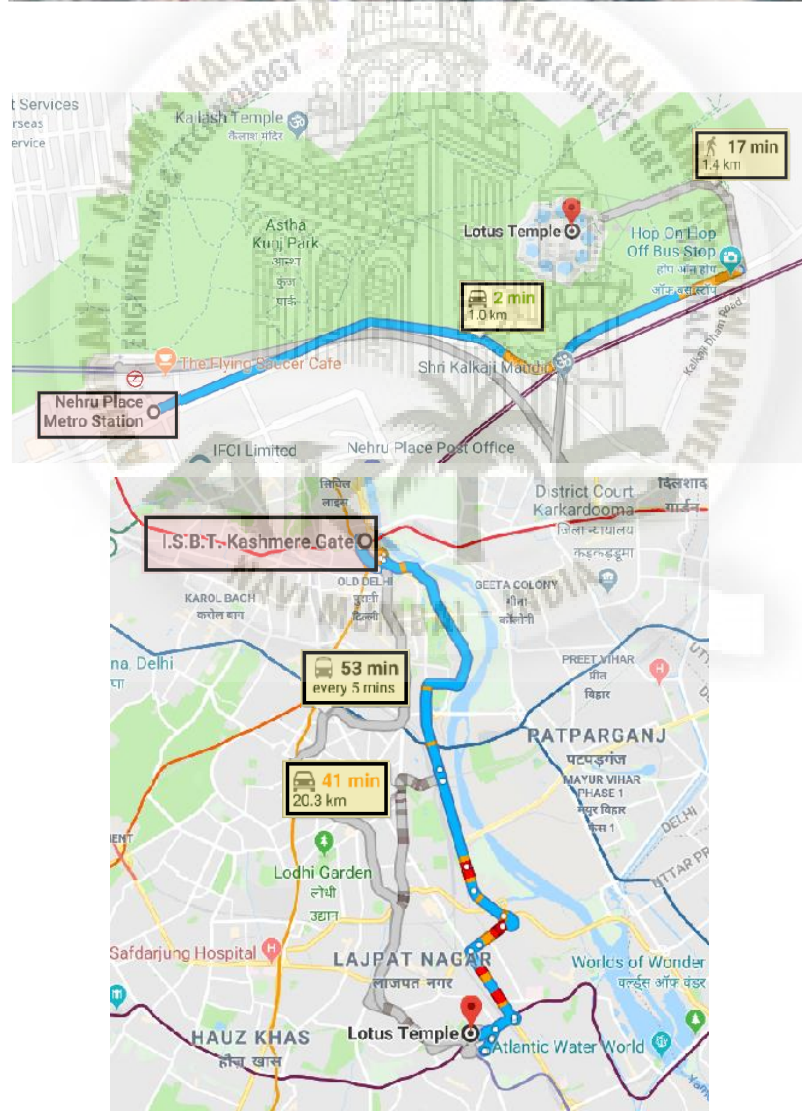
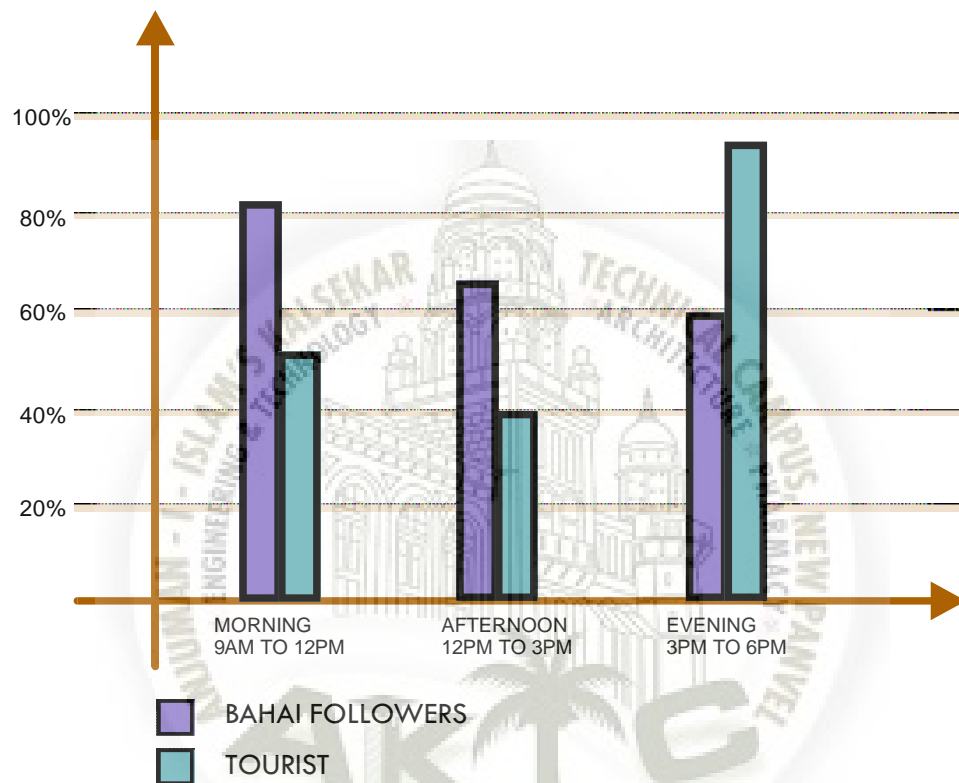


Figure 19 Maps and connectivity

- Site has a semi arid climate, with an extremely hot summer, average rainfall and very cold winter.
- The annual mean temperature is 25.3 °c.
- The site is sloping down naturally towards north east direction.



Graph 12 Daily footfall of different users

The lotus represents the manifestation of God and is also the symbol of purity and tenderness. Its significance is deeply rooted in the minds and hearts of Indians.

There is a deep and universal reverence for the lotus which is regarded as a sacred flower, being associated with worship throughout many centuries.

The nine pools around the building form the principal landscaping. At the same time, they represent the green leaves of the lotus plant, the pools with fountains in them help to cool the air that passes over them into the hall.

The interior dome therefore is like a bud consisting of 36 petals and light filters through these inner folds and is diffused throughout the hall. The central bud is ringed by three sets of nine petals as they appear in a natural flower – the just-opening petals, the semi-open petals and the completely open petals.

The just-opening or inner petals constitute the external dome; the semi-open or outer function as high skylight; the completely open or entrance petals form a canopy over each of the nine entrances’.

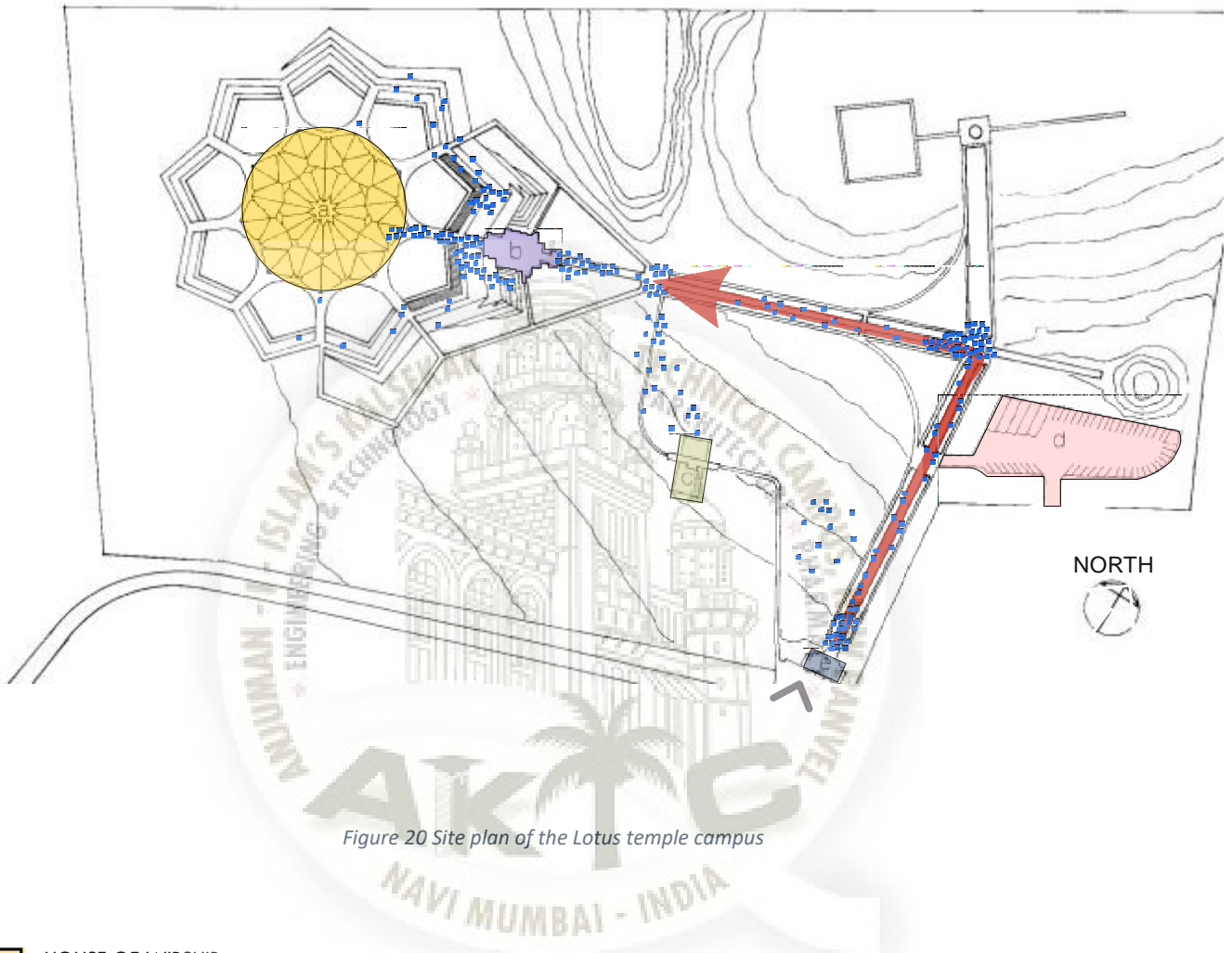


Figure 20 Site plan of the Lotus temple campus

- HOUSE OF WIRSHIP
- ANCILLARY BUILDING
- MAIN CIRCULATION
- PUBLIC UTILITY
- PARKING
- MAIN GATE
- MAIN ADJOINING ROAD
- FOOT FALL DENSITY

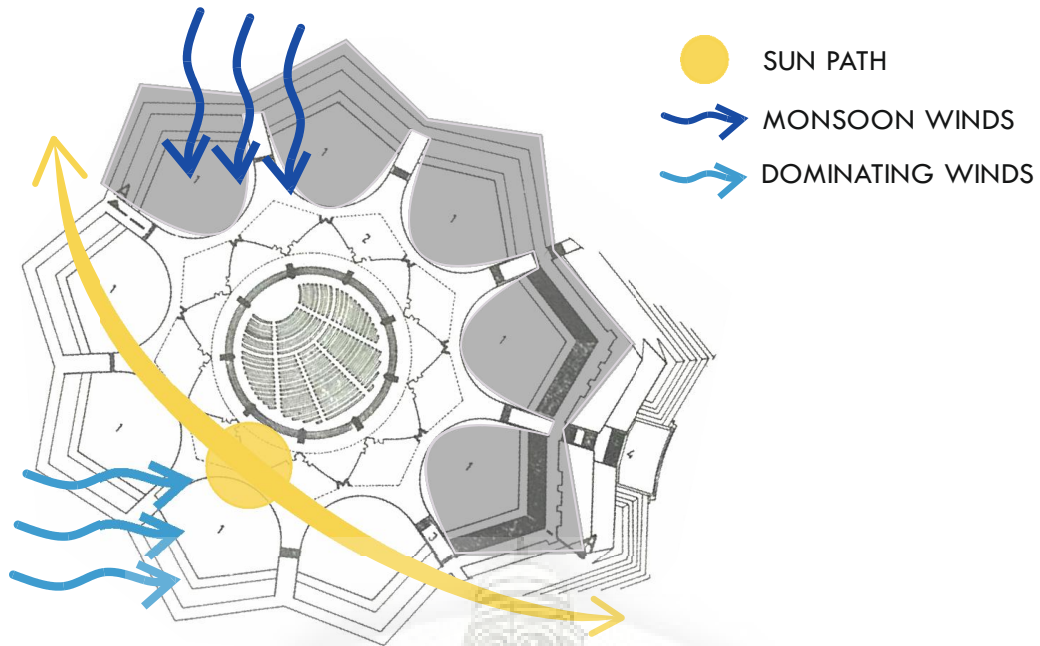


Figure 21 Sun and Wind direction

Set in the middle of a large sprawling lawn, the temple rises up on its large basement cum plinth to a lotus shaped superstructure which houses the assembly area. All around the structure are walkways with beautiful carved balustrades, bridges and stairs which surround the nine pools representing the leaves of the lotus.

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

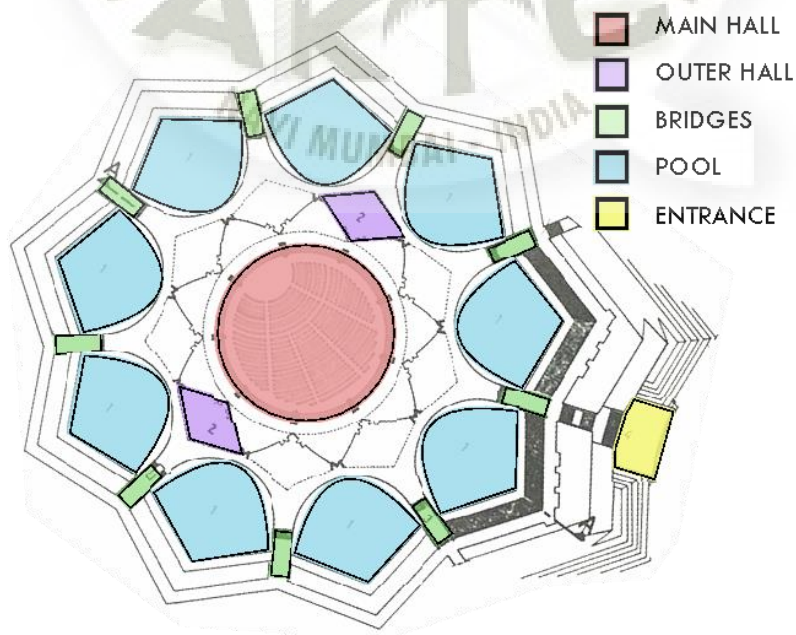


Figure 22 External zoning



The outer-most set of nine petals, called the entrance leaves, open outwards and form the nine entrances all around the outer annular hall. The next set of nine petals, called the outer leaves, point inwards. The entrance and the outer leaves together cover the outer hall. The third set of nine petals, called the inner leaves, appear to be partly closed. Only the tips open out, somewhat like a partly open bud. This portion, which rises above the rest, forms the main structure housing the central hall.

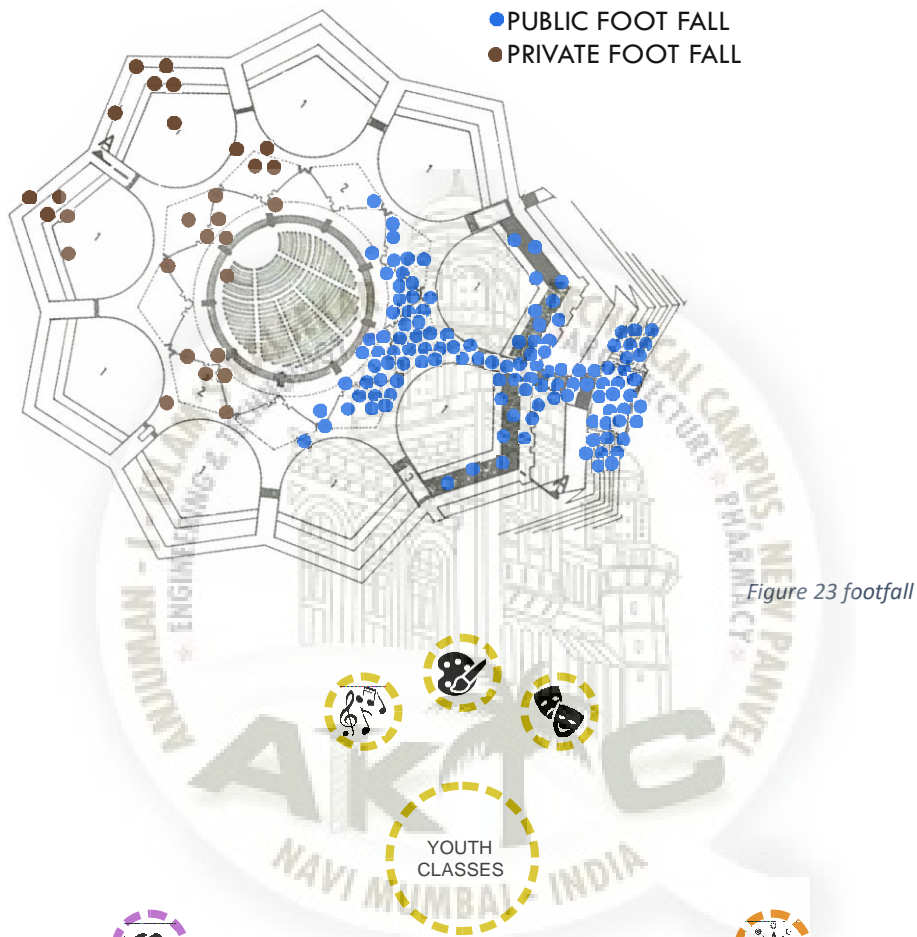


Figure 23 footfall



Figure 24 Core activities

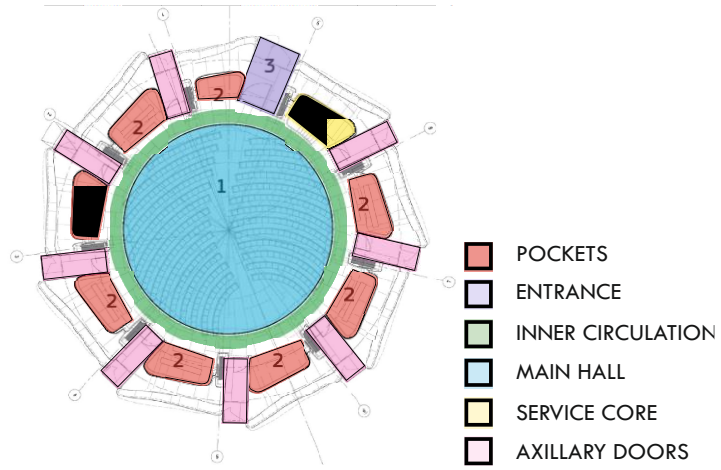


Figure 25 Zoning

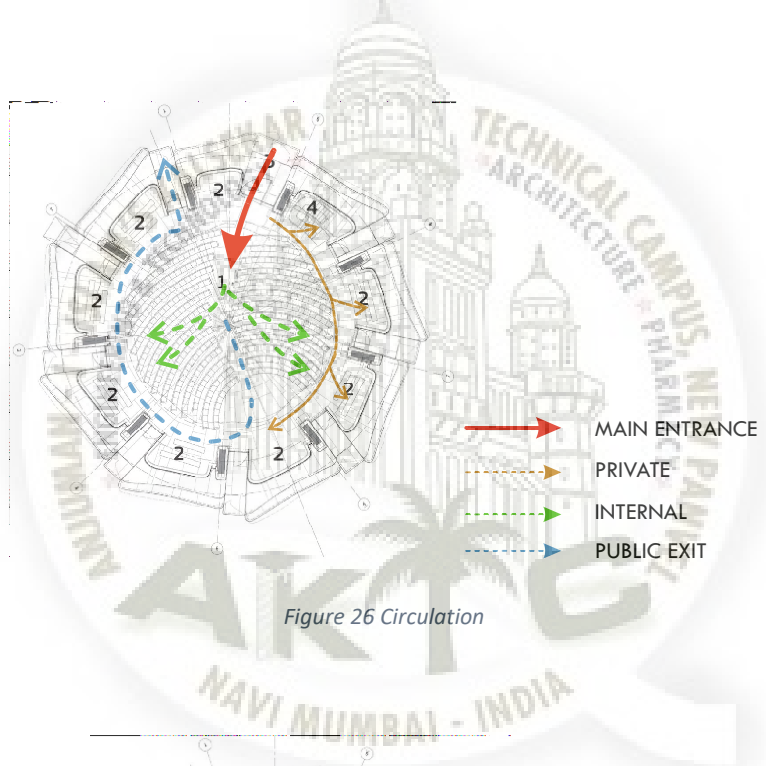


Figure 26 Circulation

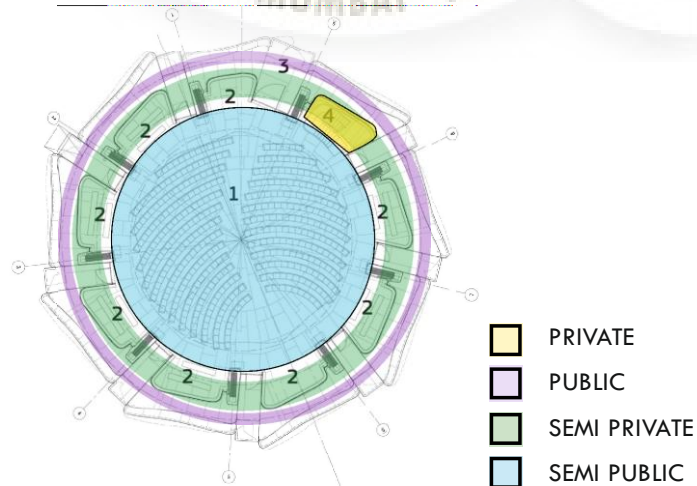


Figure 27 Internal Zoning



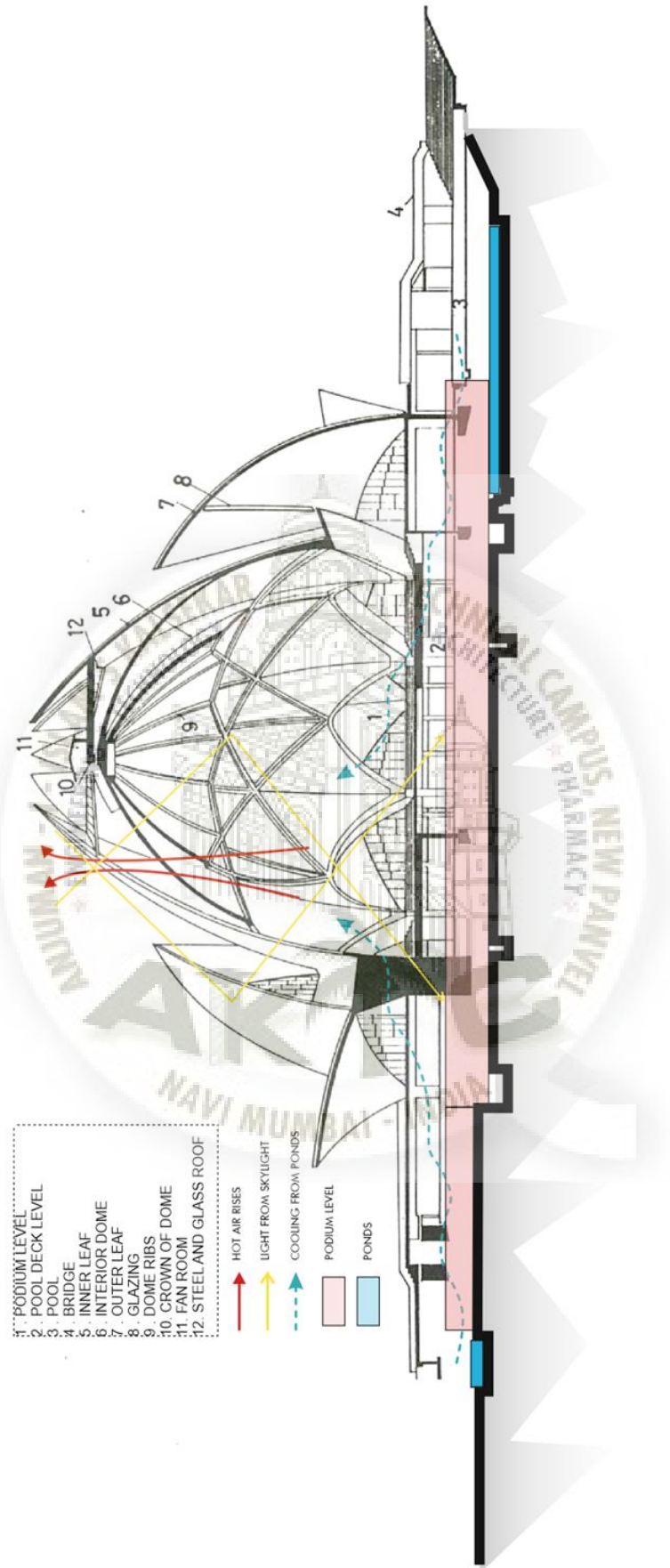


Figure 28 Long section

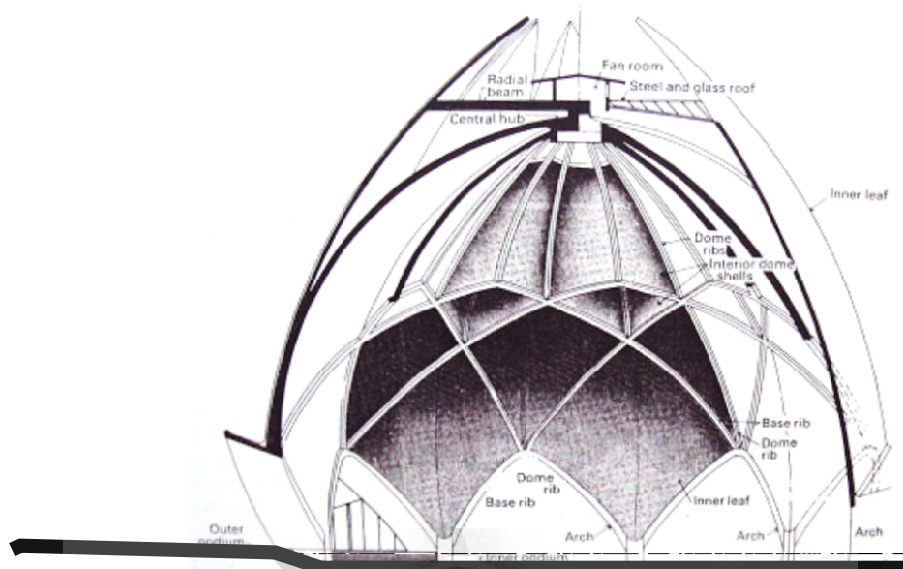


Figure 29 Short section



Figure 30 Model

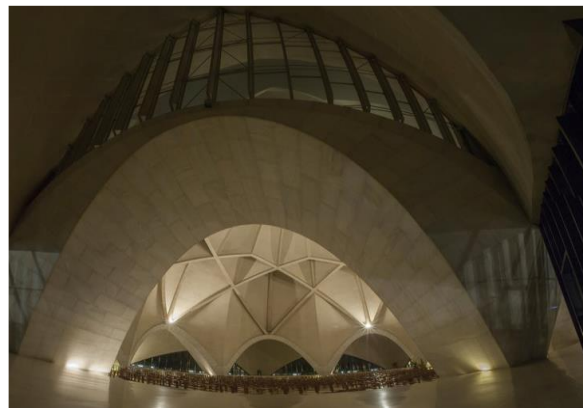


Figure 31 Internal view

Interior dome is 28 m in height and 34m in diameter

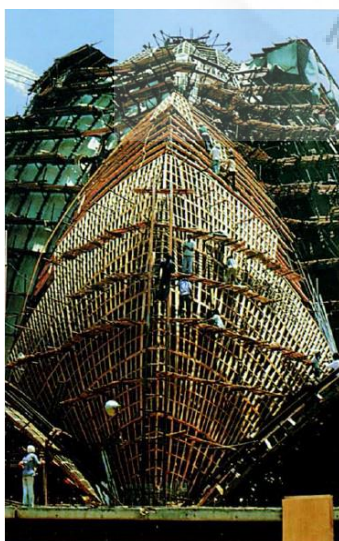
- Inner leaves are of 200 mm thick and of 33.6 m in height
- Outer leaves are of 135 mm from their cusps to the line of glazing, beyond which they thicken to 250 mm and of 22.5 m in height
- Entrance leaves are of 150 mm at center to 300 mm thick at their edges and of 7.8 m in height
- Shells within the interior dome: 60mm thick

Reinforcement-Cold twisted deformed high-tensile steel bars,Hot-dipped the bars prior to bending drive off moisture

Foundation- Heavily fissured quartzite, Neoprene pads placed directly on the rock and designed for full seismic forces and moments.

Concrete- White concrete was decided to be used consisting of white cement silica sand dolomite aggregate in the proportions: 1:1.5:3.5 by weight.

Cladding- Shells & arches are clad in white Greek marble panels,the panels are fixed by means of stainless steel brackets secured by bolts. Floor finishes were also of white marble. Balustrades, stairs were precast. Stones used for stairs were made of red sandstone.



1. Ridge or cusp of outer leaf
2. Edge line of shell
3. Glazing
4. Outer leaf
5. Entrance leaf
6. Podium level

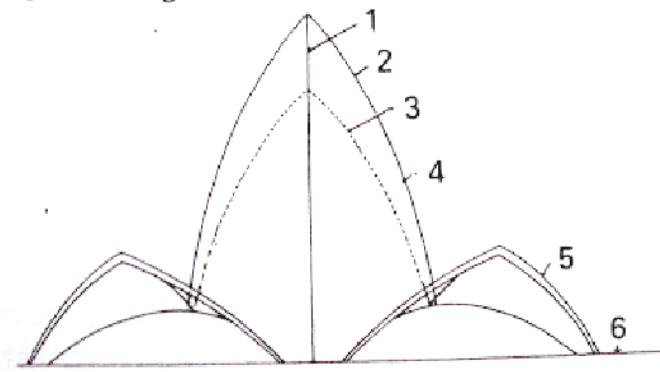


Figure 32 Construction

<ul style="list-style-type: none"> <li>• Strong architecture</li> <li>• No idolisms</li> <li>• Secular in nature</li> <li>• Major tourist attraction</li> <li>• World famous</li> <li>• Solar power plant providing 120W energy</li> <li>• Serene landscape</li> </ul> <div style="text-align: center; border: 1px solid black; border-radius: 50%; width: 60px; height: 60px; margin: 20px auto; display: flex; align-items: center; justify-content: center;"> <span style="font-size: 2em; font-weight: bold;">S</span> </div>	<ul style="list-style-type: none"> <li>• Only one central hall for devotees, visitors and tourist</li> <li>• Public movement very restricted</li> <li>• Fails as a meditation facility</li> <li>• Short visiting time</li> </ul> <div style="text-align: center; border: 1px solid black; border-radius: 50%; width: 60px; height: 60px; margin: 20px auto; display: flex; align-items: center; justify-content: center;"> <span style="font-size: 2em; font-weight: bold;">W</span> </div>	<ul style="list-style-type: none"> <li>• Vast landscape area for future development</li> <li>• Expansion of the solar plant</li> <li>• Daily visitors of about 150,000.</li> <li>• Furthering secularism and Bahai's ideologies</li> </ul> <div style="text-align: center; border: 1px solid black; border-radius: 50%; width: 60px; height: 60px; margin: 20px auto; display: flex; align-items: center; justify-content: center;"> <span style="font-size: 2em; font-weight: bold;">O</span> </div>	<ul style="list-style-type: none"> <li>• Increasing tourism with time</li> <li>• Usage of a small fraction of the entire facility for circulation, most of the facility remains unused</li> </ul> <div style="text-align: center; border: 1px solid black; border-radius: 50%; width: 60px; height: 60px; margin: 20px auto; display: flex; align-items: center; justify-content: center;"> <span style="font-size: 2em; font-weight: bold;">T</span> </div>
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## 3.2 Matrimandir, Auroville



Figure 33 Matrimandir

The Matrimandir, was conceived as a golden, globe, somewhat flattened, as is the earth, some 29 meters (94') high by 36 m.(117') in diameter.

The flattening makes the globe more like a torus with an interior vortex as is the shape of the hyper-dimensional universe.

It was to be the body of the Divine Mother, the Cosmic Mahashakti.

It appears to float above a radiating plan of twelve gardens arrayed around it, representing the 12 attributes of the Divine Mother and landscaped with plants from all over the world. It is approached by one of 12 radiating paths through a circle of 12 meditation chapels which curve upwards like flower petals.

Each is these dedicated to one of the 12 qualities of the Divine Mother.

The walks become ramps leading down under the globe below ground level to a water fountain of cascading lotus petals.

Location:

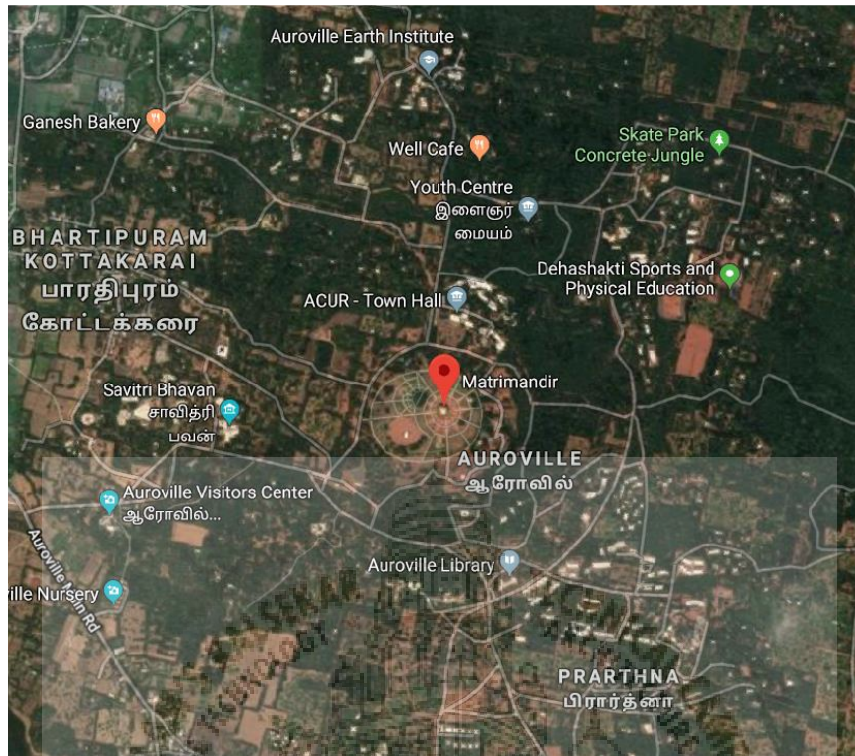


Figure 34 Location map

Architect: Roger Anger

Client: Sir Aurobindo and Mother

Architecture style: Sacred geometry

Address: Matri Mandir, Auroville, Bommayapalayam, Tamil Nadu 605101

Construction: February 2008





The Great Pyramid triangle as the mediating geometry between the circle and the square, Spirit and Matter, and having golden proportions, is a central teaching in sacred geometry.

The meditating man sitting in this triangle performs the same function mediating between Spirit and Matter as the Pyramid triangle does between the Circle and the Square.

Thus, the crystal and stand are the circle squared, the seed within the fruit/membrane, the nucleus in the cell.

The relationship between the two forms produces a resonating/ i.e. harmonic environment in the temple.

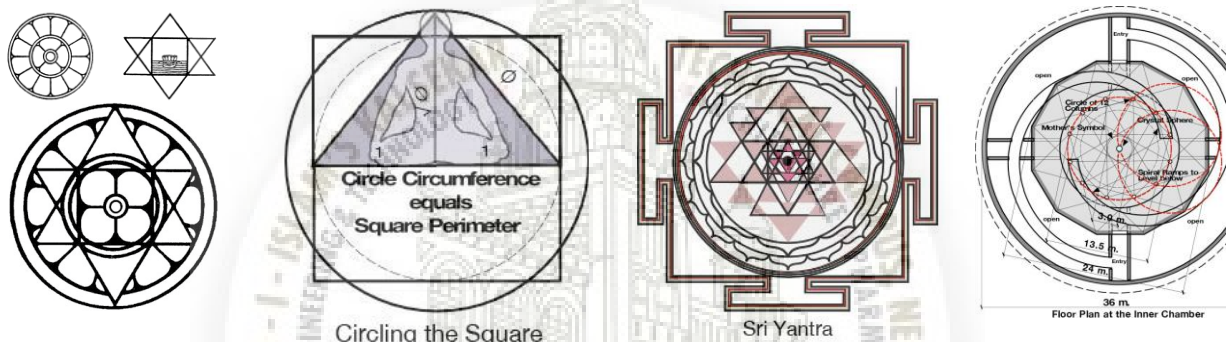


Figure 36 Sacred geometry used in Matrimandir

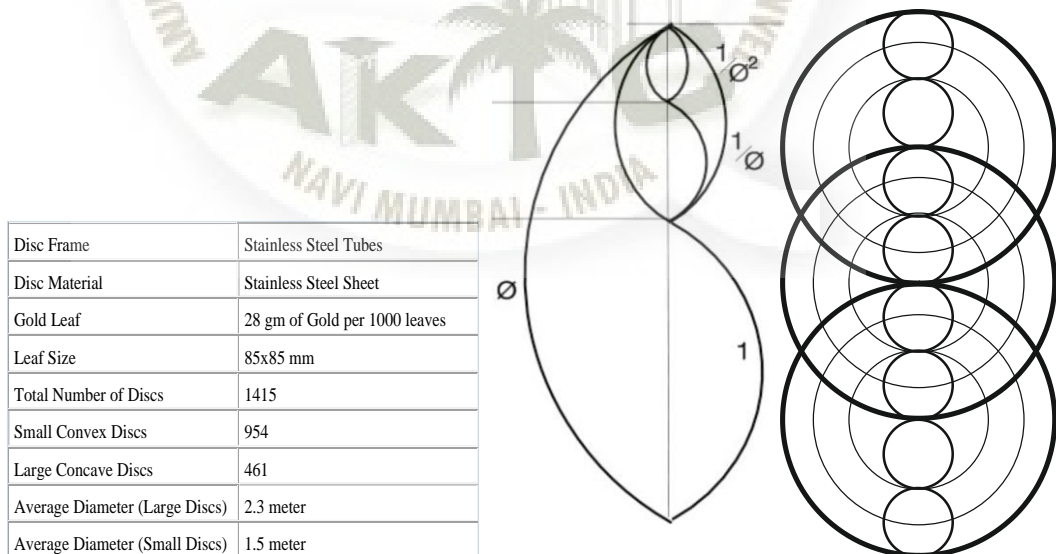


Figure 37 The Cosmology of The Design Form

The twelve stone-clad 'petals' around the Matrimandir are to be centres for 'silence and concentration' with meditation rooms built inside each of them, each of these circular spaces will carry the name and colour of one of the 'petals' of the Mother's symbol, so that users can

choose the appropriate space according to their need of the moment. Extending for over forty meters, gradually descending to ground level and the inner gardens. There are twelve pathways between the petals, four of which lead directly into Matrimandir via staircases between the pillars, and eight of which lead to the pond underneath. Each petal will contain an egg-shaped meditation room corresponding in colour and vibration to qualities like sincerity, aspiration and others.

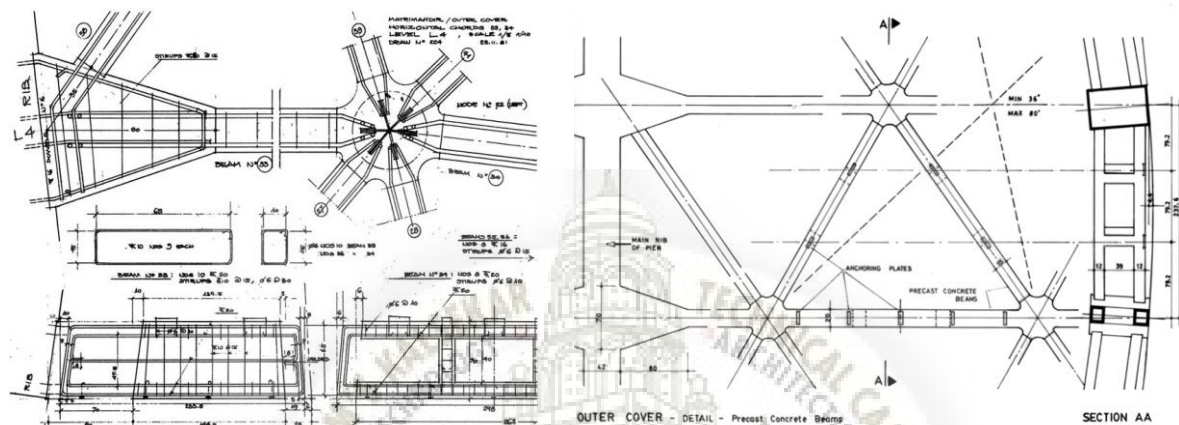


Figure 38 Construction drawings

The columns were 24-inch diameter, galvanised, seamless steel pipes, 8.65 mtr long, weighing 830 kg each.

The outer skin of Matrimandir is to be totally covered by decorative, golden, concave and convex discs. Mounted onto the structure by a system of metal rods, they will have the practical function of shading the building from the strong sunlight of south-India.

The crystal a special form of refractory stone, held together by seven metal bands, which was placed on top of a platform built of iron and steel.

The heliostat is controlled by a computer program, which moves a mirror across the sun's path every day. This mirror projects sunlight into a lens, that projects the single sun ray down on the crystal.



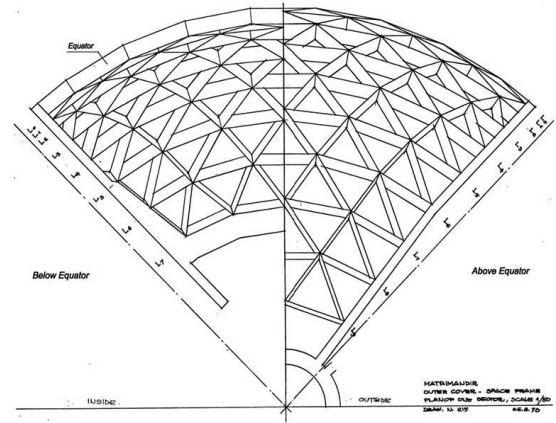
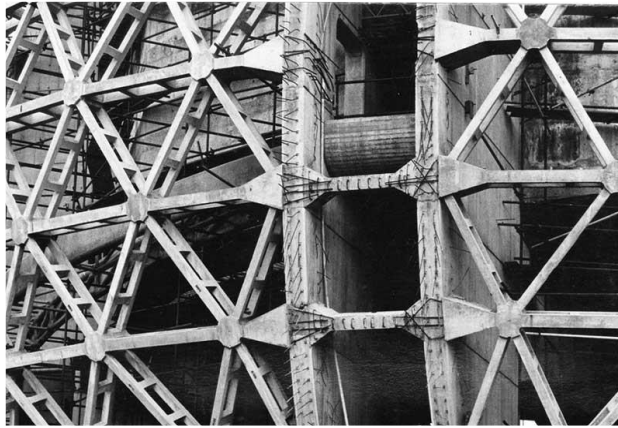


Figure 39 Modular detail

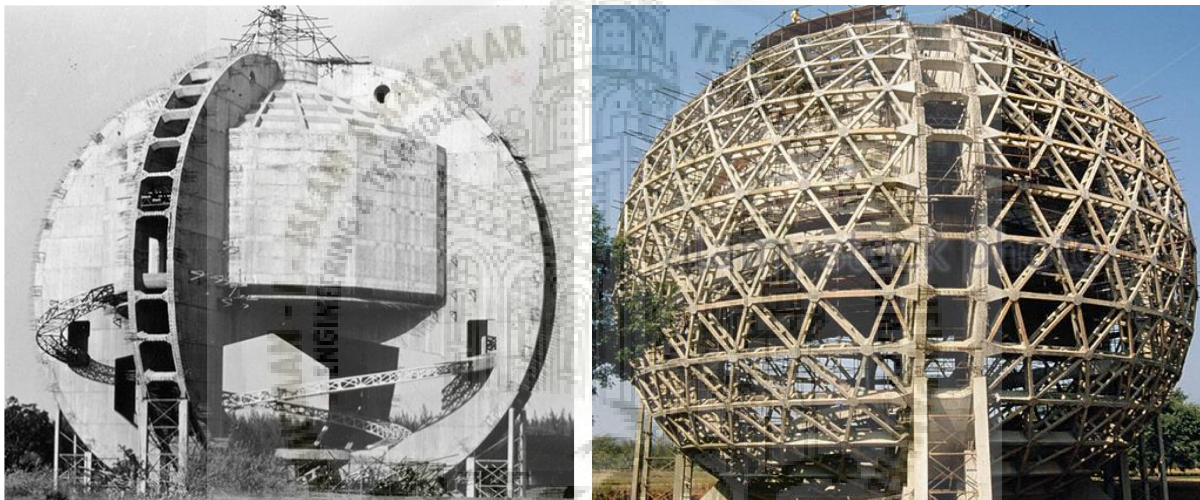


Figure 40 Phase 1 and 2 of construction



Figure 41 Phase 3 and 4 of construction

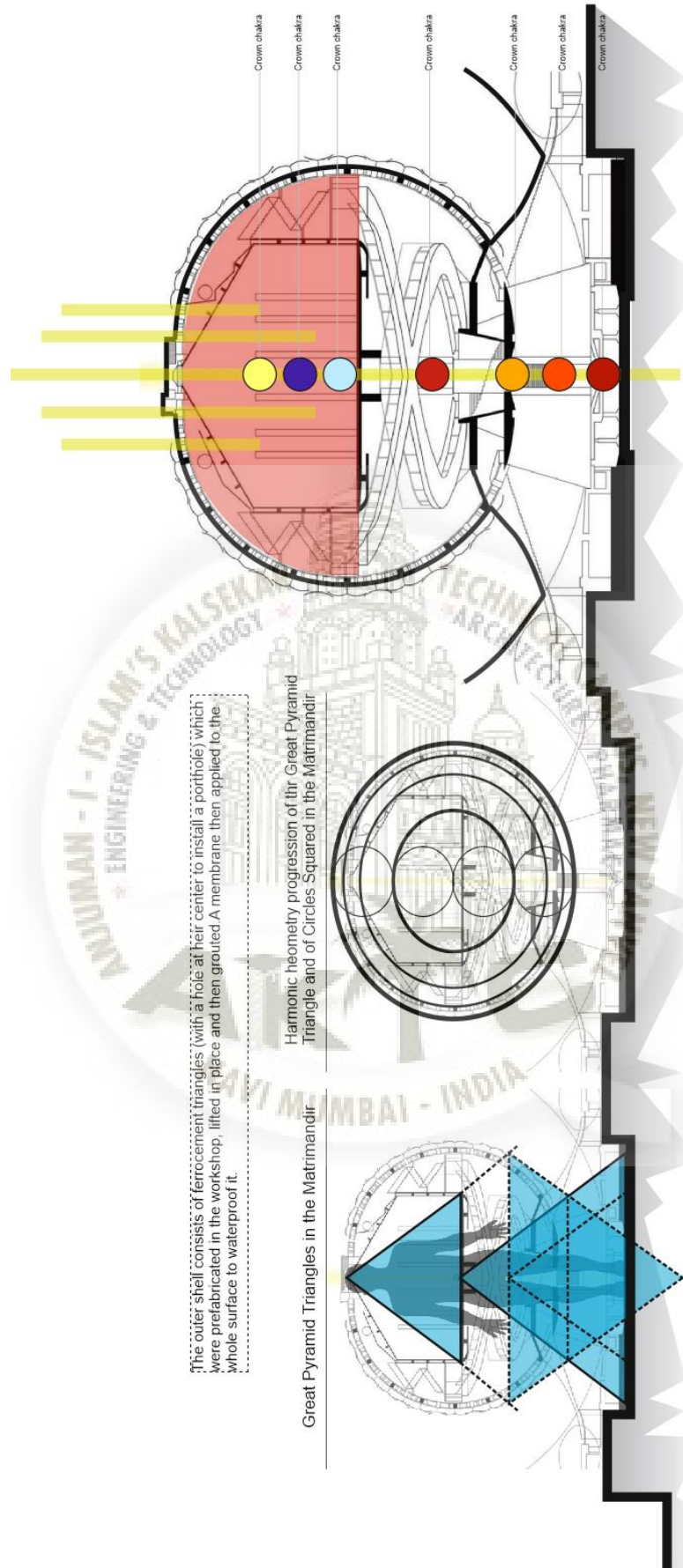


Figure 42 Long section



### 3.3 Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya



Figure 43 Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya

Address: Shantivan Complex, Talehti, Abu Road, Rajasthan 307510

The beginning: October 1937, year of establishment

Client: Dada Lekhraj, Jagadamba Saraswati



Figure 44 Connectivity between the 2 main campuses



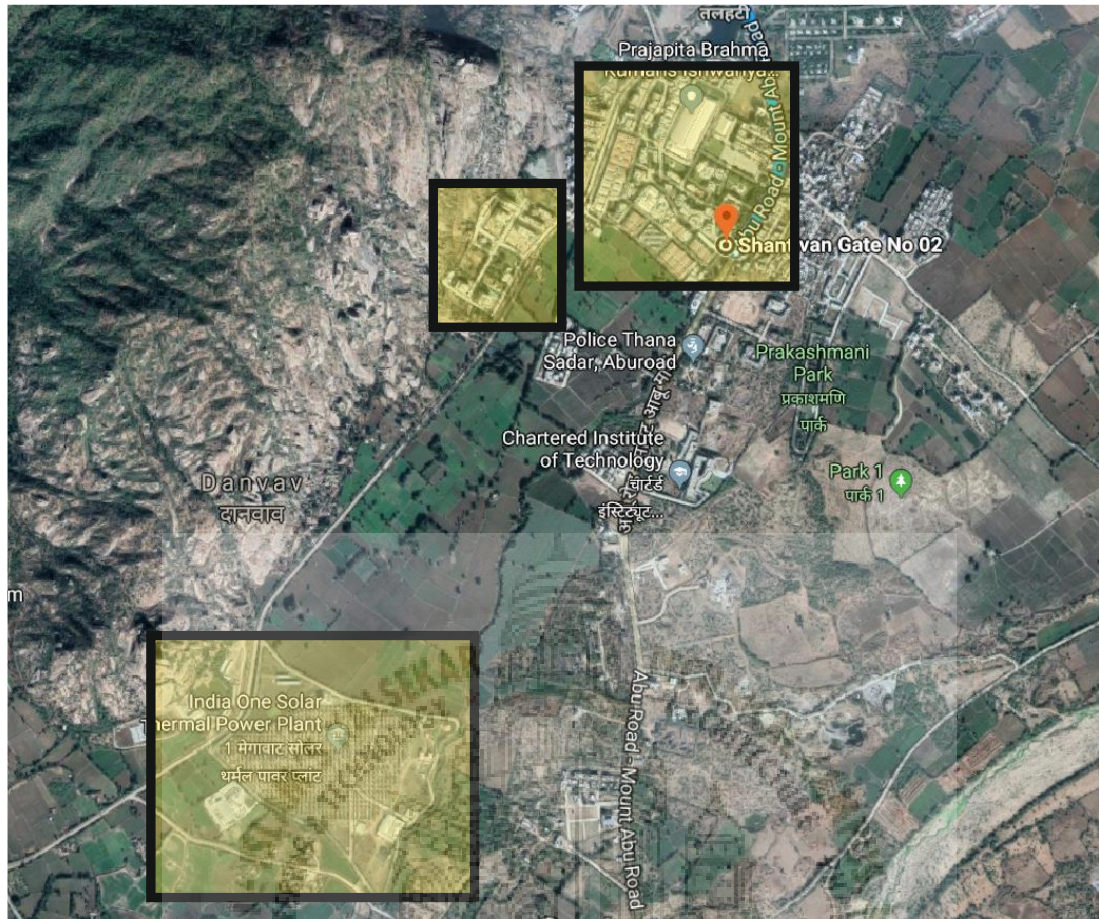


Figure 45 Shantivan And Anand Sarovar Campus And The Solar Plant

### STRENGTHS

Maintenance of a high level of mediation Simple RCC construction of halls, conference rooms etc. Functioning of the campus with unity A self-sustainable ecosystem Certified by Green Building

### SOLAR POWER PLANT AND PHOTOVOLTAIC PLANT



Figure 46 Photovoltaic discs

SHANTI VAAN CAMPUS



Figure 47 Shantivaan campus



ANAND SAROVAR CAMPUS



Figure 48 Anand Sarovar Campus



**GODLYWOOD STUDIO**

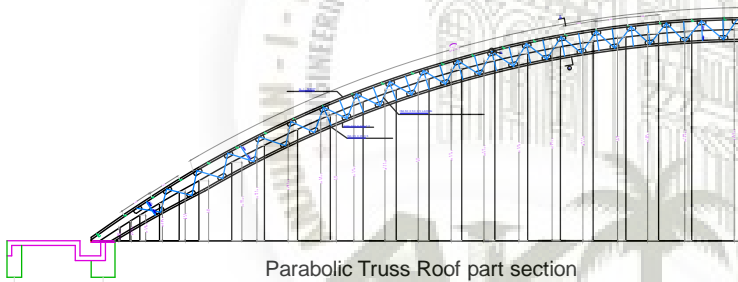
- A building of 6 floors in the Manmohini campus
- Is thei personal media running shows and their TV channel, newspaper ,mobile applications, videos, etc
- Consist of offices, recording studios, music studios, studios, editorial rooms, language rooms etc.



**THE CAMPUS (SHANTIVAN, ANAND SAROVAR, GYAAN SAROVAR, MANMOHINI)**

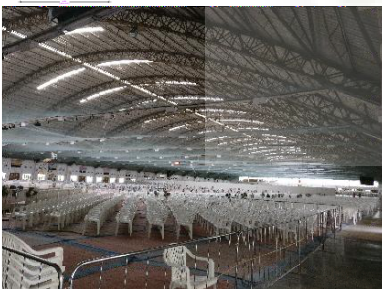
- Have accomodations, beautiful gardens, meditation halls, lecture halls, toilets, parking, administration.
- Shantivan has the Heart Kitchen and Dinning halls and maximum accomodations
- Anand Sarovar holds the beautiful gardens depicting the beliefs and teachings of the brahmakumaris.

Figure 49 Main stidio and lanes of the campus



**KITCHEN , STORAGE AND DINNING**

- Four storey, Steel building
- Voluntary staff who come for "seva"
- Food if cooked for 1.5 lakh people per day
- All the power is derived from the solar plant.
- Water treatment and harvesting



- DIAMOND HALL**
- Capacity - 20,000 people
  - Cladding - TATA Blue Scope 0.5mm sheets
  - Skylights and 5 vents provided
  - Loading - 70 kg/sqm
  - Long span, column free Hall
  - Rainwater Harvesting
  - Storage and treatment plant



Figure 50 Diamond hall and Solar Kitchen





**HARMONY HALL**

Comprises of :

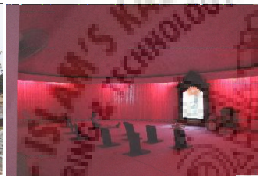
- Auditorium (5000 capacity)
- Audio visual rooms
- Walk through museum
- Open Amphitheatre
- Quiet meditation room
- Educational Class rooms
- Toilets

**CONFERENCE ROOM**

- Capacity - 10,000 people
- Material - RCC Structure
- Function - mass speeches and used as an Auditorium
- has translation rooms above of various Indian as well as foreign languages, directly connected on Air.
- Screens provided
- Artificially ventilated
- There are numerous such halls and Auditoriums throughout all 4 to 5 major campuses
- capacity of the campuses vary from 2k to 25k



Figure 51 Harmony hall and conference room



**TAPASYA DHAMM**

- Is one of the oldest in Shantivan, amongst the numerous Baba ka kamra.
- Such a space holds its sacred value to the energy created by the silent meditation
- Majorly bound to the quality of the red light believed to be the light of a soul, purity and godliness.
- Such halls are usually having the the capacity of 50 to 200 people at a given time.

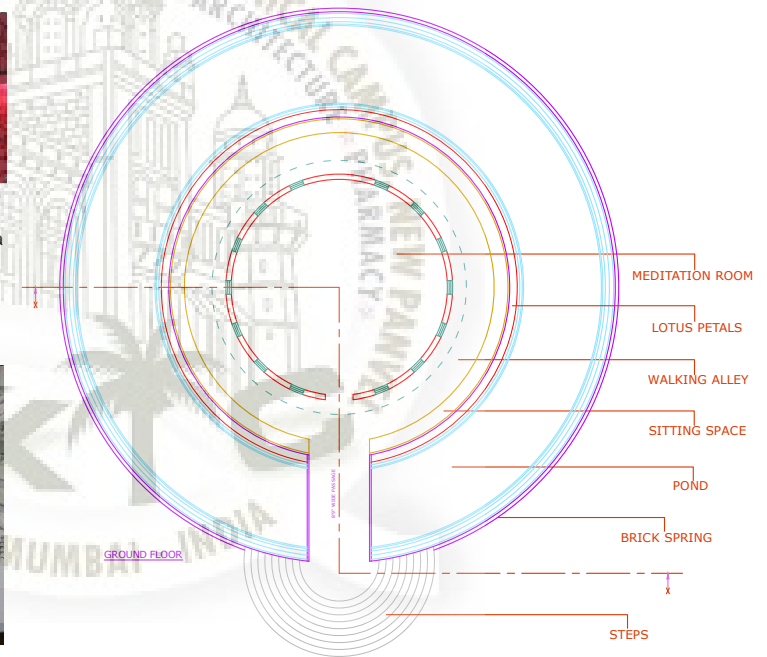
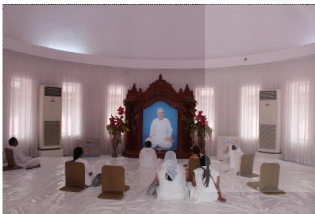


Figure 52 Tapasya Dhamm



**PRAKASH STAMBH**

- A memorial in the name of Dadi Prakashmani, the enlightened one.
- The stumbh is built on the spot of land where cremation was carried out
- Such a memorial design gives the opportunity for mediation out in the open
- Usually crowded toward the evenings



Figure 53 Prakash Stambh

## SPIRITUAL TRAINING CENTRE

Consist of Halls, lecture rooms, meditation rooms, toilets has accommodation buildings for trainees opposite to it the drawings show outlet towers on the periphery and centralised inlet towers this system failed as there is not much greenery within 100km blocked by mountains.

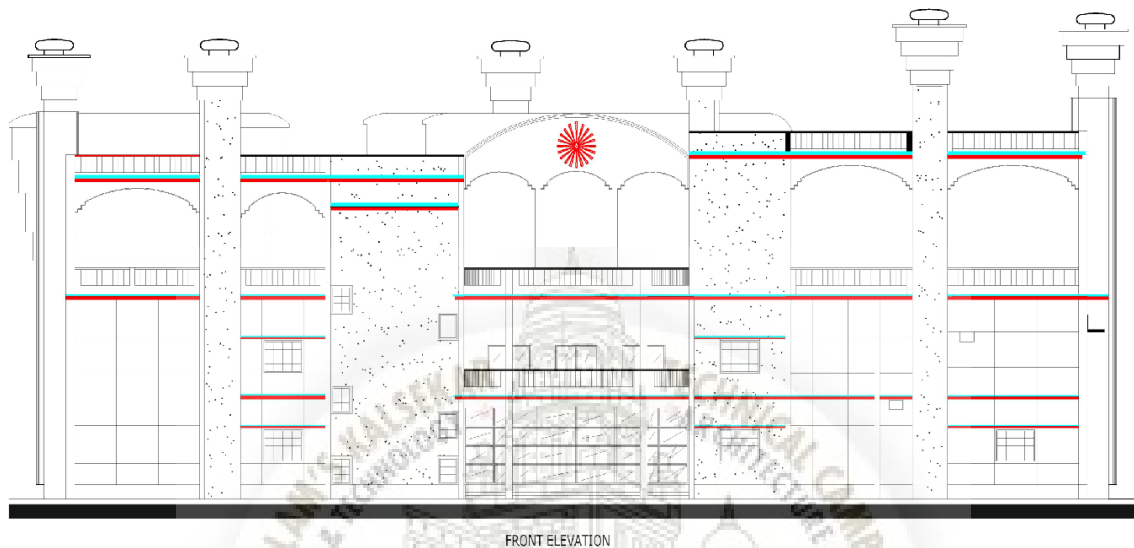
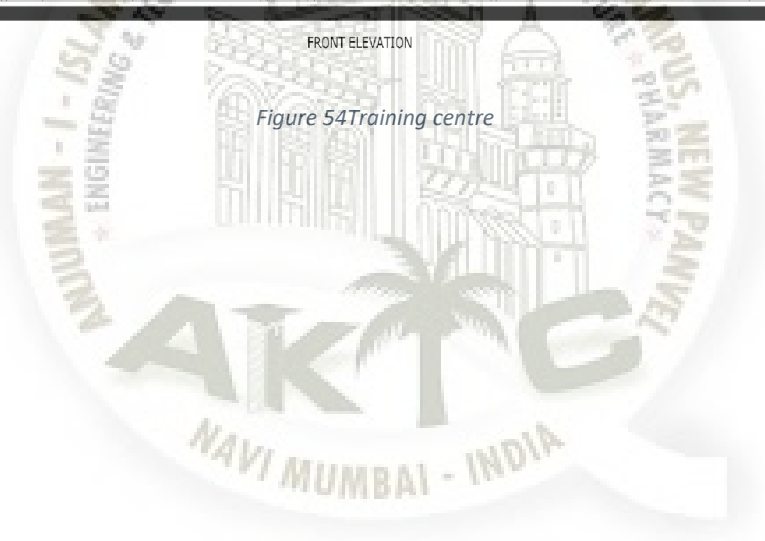


Figure 54 Training centre





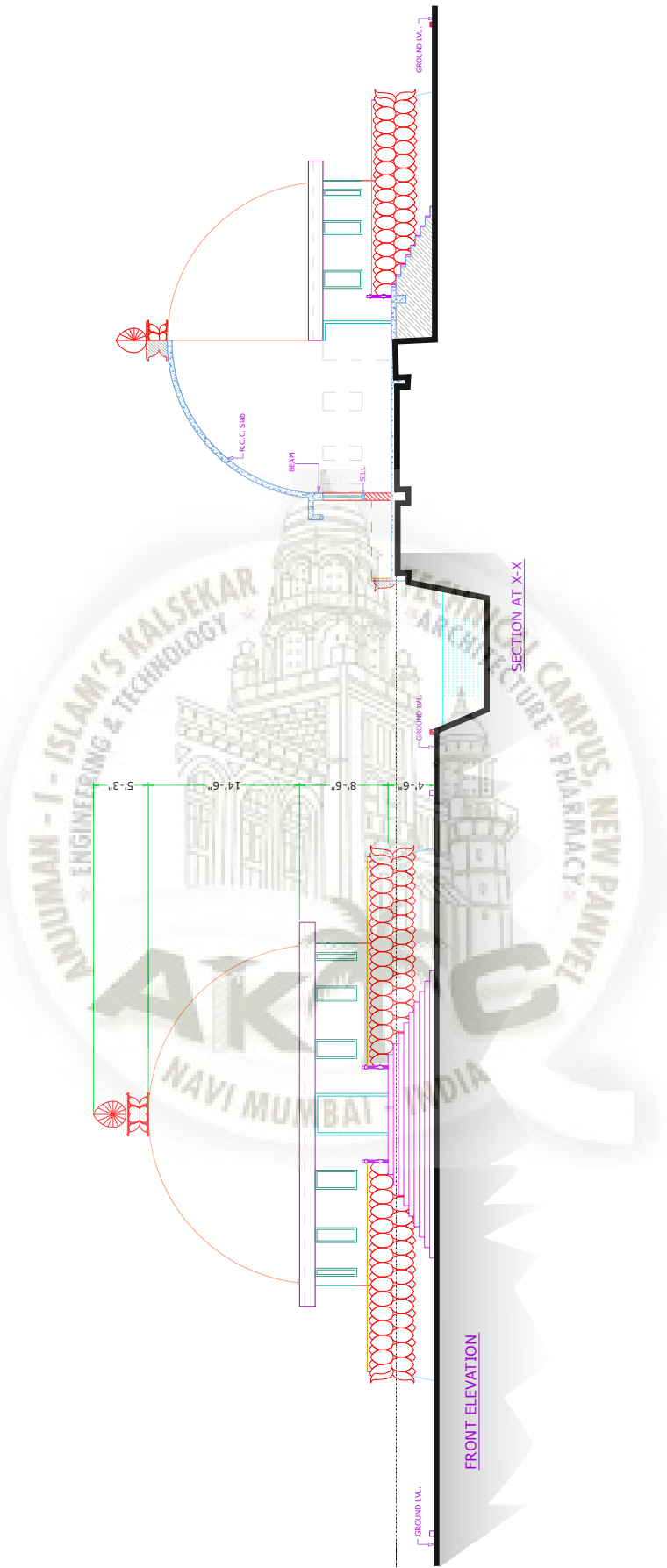


Figure 55 Elevation and section of Tapasya Dhamm

### 3.4 Global Vipassana Pagoda, Mumbai

Global vipassana pagoda concentrates mainly on the teachings of buddha and the practice of meditation through different courses in its purest form.



Figure 56 Global Vipassana Pagoda

Address: Global Pagoda Road, Near Esselworld, Gorai, Borivali West, Mumbai, Maharashtra 400091

Hours: Opens 9AM - 7PM

Architects and Designers: Ar. Prvez Dumasia , Mumbai (stone designer)  
N R Varma , Sompura (structural designer)  
Chandubhai Trivedi, Sompura (stone stacking system)

Style of Architecture : Myanmar Architecture

Construction : 2000 to 2008

Striking feature : - Worlds largest free standing Dome Structure. (25L tonn weigh)  
- Relics of Gautam Buddha donated by Mahabuddhi Society, India  
are kept above the Dharma Chakra.

Economic value : - Absolutely free of cost to its users.  
- Dependent on Trusts and Donation

Life span : survived 16 years and is said to be constructed in a way to survive for 2000 to 2500 more years.

Construction Material : Jodhpur Sand Stone.

Structural System : Stone dome, with self-supporting interlocking stones.

The Global Vipassana Pagoda, stands at the creek of Gorai, in Borivali West.  
 Such proximity to the sea body, results in strong winds through out the day and year.  
 It witnesses the hot and humid climate of Mumbai.  
 Receives a healthy amount of sunlight through out the year.

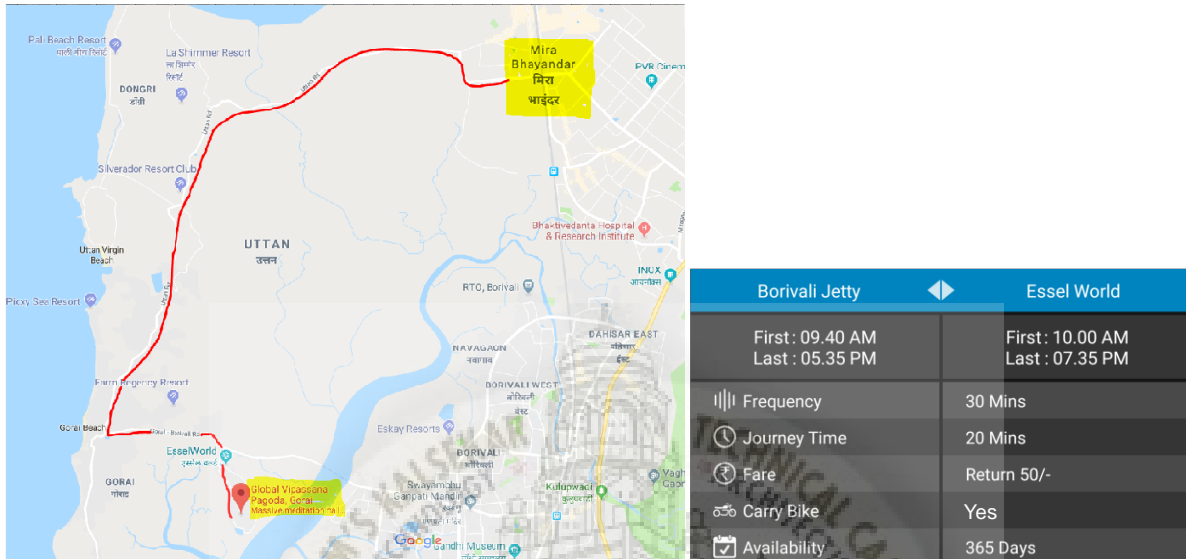


Figure 57 Connectivity by road and Jetty timings

Global Vipassana Pagoda is accessible by road only from Mira Batandar, throught Utthan Road.

This journey is of about 40 mins to 1 hour, starting from Bayandar west.

The nearest highway from here is NH48.



Figure 58 Route from Borivali railway station

The site is accessible mainly from the Gorai Jetty and Borivali Jetty.  
 Which is a 20 min. ride from the nearest station, Borivali West.  
 Frequent share autos, autos, and government busses are available from the station.

Figure 59 HISTORY



1960

**The Beginning**

In June Mr. S. N. Goenka arrived in India from Myanmar and with him, Vipassana, the priceless jewel of Dhamma, returned to the land of its birth after a gap of nearly two millennia. The first Vipassana course was arranged in the country of its origin in Mumbai, from July 3 to 13, with 14 students.

**Initial Vipassana Centers**

The old students decided to establish permanent Vipassana centers to provide a better atmosphere of practice for students. After thorough search, the land near Igatpuri was finalized and after millennia, the priceless jewel of Dhamma found a casket – Dhamma Giri.

1974



1979

**First Course Abroad**

After the spread in India for 10 years, Vipassana crossed geographical boundaries and the first course was conducted in France from July 1 to 11, 1979, followed by numerous courses in many countries in Europe and North America.

**Vipassana Research Inst.**

This research has its focussed on:  
 1. the publication and translation of literature in the Pali language.  
 2. research into the application of Vipassana in daily life.

1985



1987

**Recording the Teachings**

The recordings of Mr. Goenka's teachings were made to maintain the uniformity of the course structure. Old students devoted time and put systematic effort to make the recordings as perfect as possible. As a result, today, the format, course structure and instructions of Vipassana courses are identical across the globe.

**Beginning of Construction**

Planning for the construction of the Global Vipassana Pagoda began in 1997, while actual building work started in 2000. The pagoda consists of three sub-domes. The first and largest dome was completed when bone relics of Gautama Buddha were enshrined in the central locking stone of the dome on October 29, 2006.

2000



2001

**Speech at the World Economic Forum**

In the World Economic Summit, Davos, Switzerland, which is usually attended by CEOs of prominent companies, presidents and prime ministers of nations, Mr. S. N. Goenka delivered multiple speeches on spirituality in business which was well received.

**First Course for Executives**

The first Vipassana course was conducted exclusively for business executives and government officials in Massachusetts, U.S.A. This course was attended by over 100 prominent business leaders from around the world including senior executives from multi-national companies as well as doctors, lawyers and a U.S. Federal Judge.

2002



2004

**First 7-Day Teenager Course**

With the objective of planting seeds of pure Dhamma in the younger generations, enabling them to live a peaceful life, a 7-day Vipassana course for teenagers was introduced in April 2004 at Dhamma Giri.

**Global Vipassana Pagoda**

The Global Vipassana Pagoda, a monument of peace which aims to promote the practice of Vipassana and to spread the original teachings of the Buddha, was inaugurated on February 8, 2009, by the then President of India. Towering majestically over 100 meters into the Mumbai sky, it represents humanity's aspirations to the highest spiritual goal.

2009





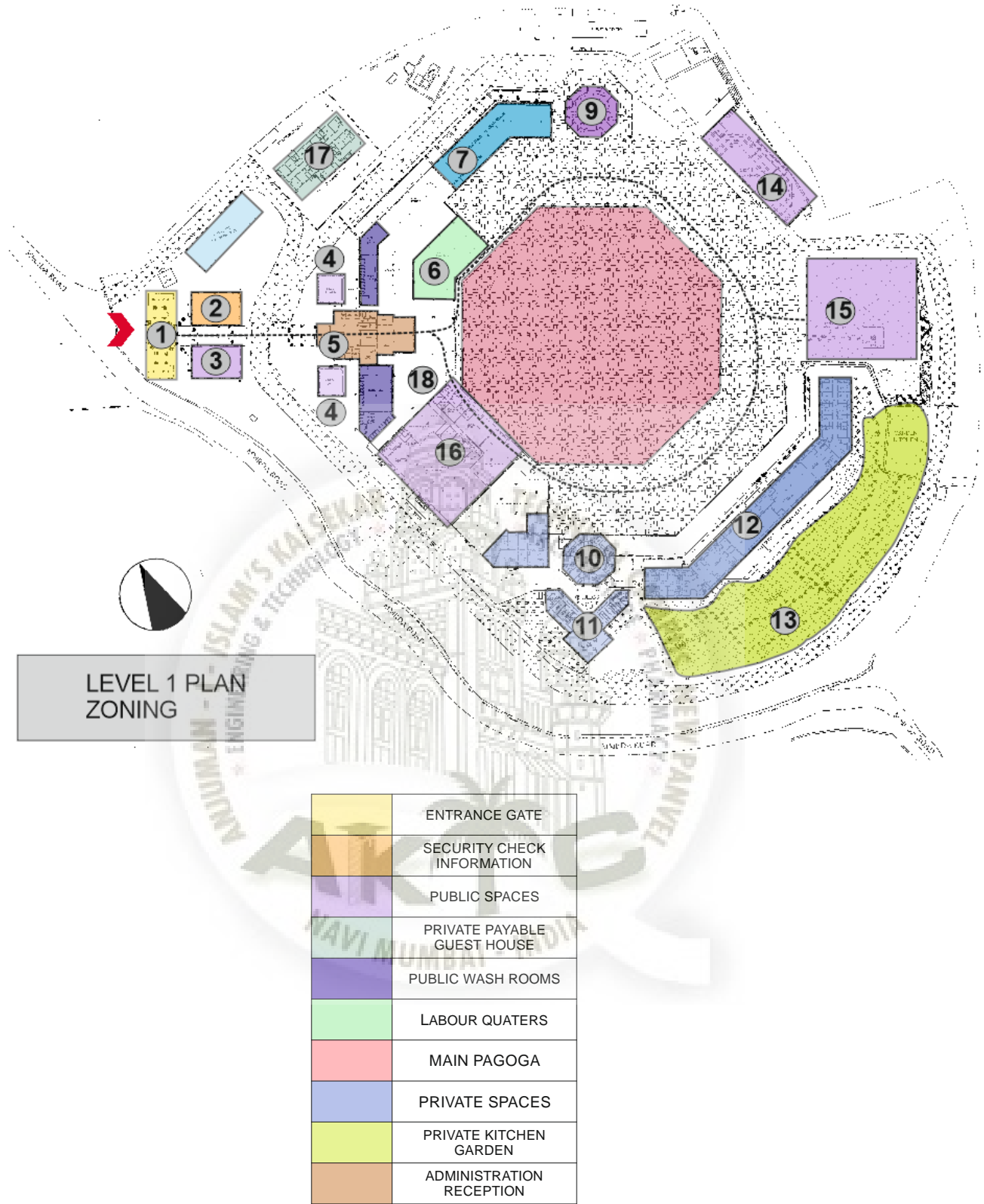


Figure 60 Site Plan

**1 ENTRANCE GATE**



- Idolisms
- Grand gate , experience of scale.
- identity of the architectural style.
- Too Loud in comparison to the meditation inside.
- Total Area : 97 sqm



**SECURITY CHECK AND INFORMATION CENTRE**

- Total Area : 115 sqm each

**3 SOUVENIR**

- Both these buildings face each other on either side of the entrance.
- Same entry and Exit point.
- Temporary Railing forces the circulation through the souvenir leading to the same gate.

**4 BELL TOWER AND GONG TOWER**



- Public spaces, where in people are allowed to strike the bell/gong.
- Such reverberations sends a peculiar energy needed in a sacred space.
- This also promotes secularism and public interaction.
- Total Area : 68 sqm

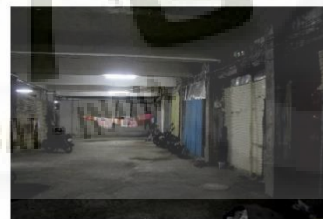


**5 ADMIN AND CONTROL ROOM**

- The staircase leading to the main pagoda runs over the admin.
- Departments : Maintenance, Accounts and civil.
- Surveillance and control room at the back of admin.
- Attached storage.
- Open offices and cabin
- Total Area : 670 sqm

**6 LABOUR QUATERS**

- Cramped condition.
- No direct sunlight or ventilation.
- Basement bays portioned with corrugated steel sheets make for rooms.
- Common toilet and bathroom facility.



**RAINWATER HARVESTING UGT**

- Capacity : 14L Its.
- Since there are no government water lines , this rainwater which is harvested is sufficient for most months. Else tankers are brought to fill the UGT (6L Its.)

**8 MAIN PAGODA**

- Inner Radius: 42579 mm
- Capacity : 8000 people, Cushion size : 2ft x 2ft
- The Dome maintains the simplicity of a meditation hall. No artificial ventilation. Brick Ducts bring in winds from outside through the floor and hot winds ride through the windows above.
- This is only open to the Students enrolled, the Relics above add to the energy of the space.
- Small glass partitioned pathway, for visitors to experience the dome.
- The octagonal shape in plan and the massive dome above play major rolls in geometric energies.



Figure 61 Legend



### 9 NORTH PAGODA

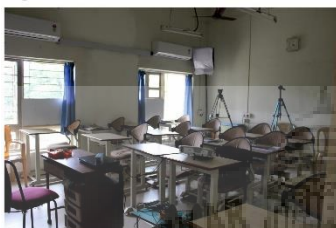
- Sitting to the north of the main pagoda.
- Height: 60ft, Area: 158sqm.
- Has a 70ft canopy, without any support.
- Was built as demo for the bigger pagoda.
- For general public, 10min meditation of "Anapana".
- Resilient to calamities, just like the main pagoda due to its construction.



### 10 SOUTH PAGODA

- Exteriously looks same as the North Pagoda, but is entirely constructed out of RCC.
- Integral part of "Dhamma Pattana Vipassana Centre. Open to Students only.
- Thos pagoda has 3.6ft wide to 6.3ft long, airconditioned cells at 3 levels.
- 10 day course, where the students sit in individual cells in solitude, completely cut off from the outside world.
- This part has direct access from the dormitories, 2 separate paths for male and females.

### 11 VIPASSANA RESEARCH INSTITUTE



- Serves as a school for learning the original dialect of the sacred Buddha books.
- Has a library with a capacity of 50,000 books.
- 3 floor building with 20 class rooms.
- 35 single rooms (4.87m x 3m) with common toilets.

### 12 DHAMMA PATTANA VIPASSANA CENTRE



- Residential Vipassana courses are conducted.
- Private zone. Only Accessable by students. Has 2 mini Dhamma Halls (11.5x5.4m)
- Separate Mail and female refinance with attached toilets (2.7 x 3.5m)
- Has direct access to the South pagoda with separate path for mail and female.

### 13 PRIVATE GARDEN

- Volunteers grow fruits and vegetable , self sustainable.
- Opposite this is a dinning hall and kitchen for the students exclusively.

### 14 SEATING STEPS



- In front of gate 8 of main pagoda are artificial water falls, and 5 sky deities bestowing respect to the relics
- such adds to the scenic beauty and improves the quality of space in terms of temperature.
- Seating provided for visitors to enjoy the view of the pagoda.
- Uncovered, therefore not functional through out the day or during rains.

### 15 ASHOK STAMBH GARDEN, FOR VISITORS RELAXATION

### 16 LUNCH HALL

- Cafeteria and lunch hall. Open to all users. Attached toilets (34 sqm)
- Capacity : 400 person (635 sqm)AC dinning (117 sqm). Additional Dinning-473sqm
- Kitchen for thali (174sqm), kitchen (207sqm), store (25sqm)

### 17 DHAMMALAYA

- Staying facility for dhamma pilgrims and mediators.
- 34 twin bed airconditioned rooms (3m x 4m), attached toilets.
- 7 bed dormitory, kitchen and dining facilities.

### 18 PAINTING GALLERY AUDIO VISUAL ROOM PUBLIC LIBRARY MEDITATION ROOM COMMON STORAGE



Figure 62 Legend

## Design of the Pagoda

When the Buddha sits cross-legged, the width and height of the body are nearly the same.

The Pagoda is a symbol of the Buddha in meditation. The Buddha's body was of golden color, so the pagoda has been colored gold. An extremely delicate soft crown (**parasol**) is placed atop the Pagoda. Each part of the Pagoda's design has a deeper meaning. From its broad base, the pagoda moves elegantly upward in an increasingly refined way culminating at the top in a single pointed diamond. In the same way, progress on the path of Dhamma is accomplished by the gradual elimination of impurities starting with the gross ones and then removing more and more subtle ones. Thus, the Pagoda symbolizes, the entire path of the Dhamma i.e. morality, concentration & wisdom.

**Square Terraces:** This broad base of the pagoda signifies suffering, i.e. Dukkha resulting from ignorance, the stage which most of humanity occupies. Moving upward, the square terraces represent the causes of this suffering: craving, aversion and ignorance.

**Octagonal Terraces:** They represent a person's first steps on the eight-fold noble path i.e. morality and the preliminary understanding of the true nature of the three causes of suffering. Here one begins to appreciate there is a way out of this suffering.

**Inverted alms bowl:** It signifies renouncing worldly life. The shape of the overturned bowl represents the stage of Dhamma practice where one refuses to create new suffering, i.e. creating new sankhāra. Girdling the inverted alms bowl, are three bands that represent the fundamentals of this path- sīla, samādhi and pañña.

**Seven Bands:** These seven rings represent the seven stages of purification, satta vissudhi. This section represents seven graduated stages of Vipassana practice culminating in the total purification of mind.

**Banana Bud:** A banana tree can give fruit only once. This section represents the stage where the meditator has passed through higher stages of development and has reached the point where all saṅkhāra have been burned off.

**Lotus Petals:** The lotus section is divided into lower lotus and upper lotus. The lower lotus symbolizes one is still capable of creating new sankhāra but in the upper one, this is no longer possible. Thus, the important transition point represented here as a necklace of orbs, is the nibbanic experience, the transcending of mind Like the lotus which flowers in fetid water but sits above it, a Vipassana meditator at this stage remains still tethered to the world but now decidedly apart from it.

**Seven-tiered Umbrella and Diamond Bud:** The ornamental umbrella pays reverence to this crown of human experience. Atop the entire edifice sits the diamond bud, signifying the ultimate goal of the purification process: the total eradication of all defilements, full enlightenment.

CONSTRUCTION PROCESS

- Total height of the Pagoda: 89.93 m
- Clear span of the main dome: 85.15 m
- Clear height of the main dome: 26.27 m

The inside of the pagoda is hollow with a very large meditation hall of

~5,700 m<sup>2</sup> (~61,000 ft<sup>2</sup>). The massive inner dome seats around 8000 people

- Total Masonry stone: 76,500 m<sup>3</sup>

Stone blocks were dressed to have an interlocking shape, in order to grip one with another.

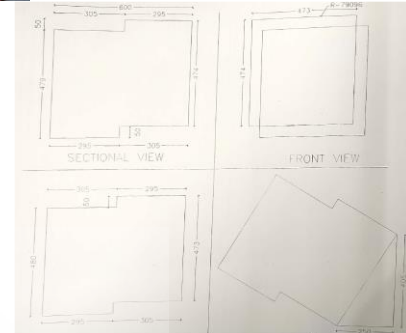


Figure 63 Sandstone blocks joinery



Starting foundations of the first dome

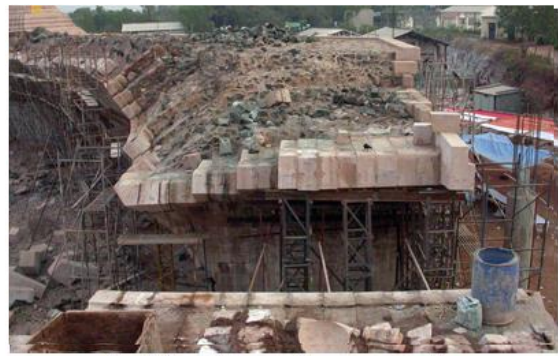


Figure 64 Begging of construction





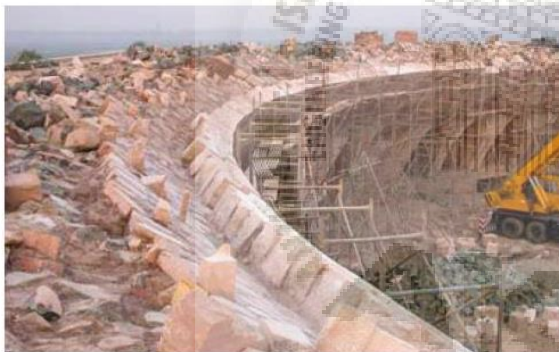
*Aerial view of the first rings*



*Building the entrance vault*



*Building the entrance vault, corbelling without formwork*



*Interlocking stones of the main dome*



*Filling the back with random masonry*



*Laying stones*

*Figure 65 Construction process*





*Laying the keystone of the main dome*



*Main dome completed*

*Figure 66 Construction process*

The first and main dome was completed in October 2006 and bone relics of Gautama Buddha were enshrined in the central keystone of the dome on 29th October 2006, making it the world's largest structure containing relics of the Buddha. The relics were originally found in the stupa at Sanchi. They had been donated by the Mahabodhi Society of India and the prime minister of Sri Lanka to be kept at the Global Vipassana Pagoda.



*Auxilliary dome near completion*



*Catenary dome in progress*



*Ornementation on the catenary dome*



*Catenary dome in progress*

*Figure 67 Construction process*





Conical dome in progress



Conical dome towards completion

Figure 68 Construction process



Auxiliary dome



Catenary dome



Catenary dome



Conical dome being completed

Figure 69 All domes from inside



Figure 70 Completed Domes

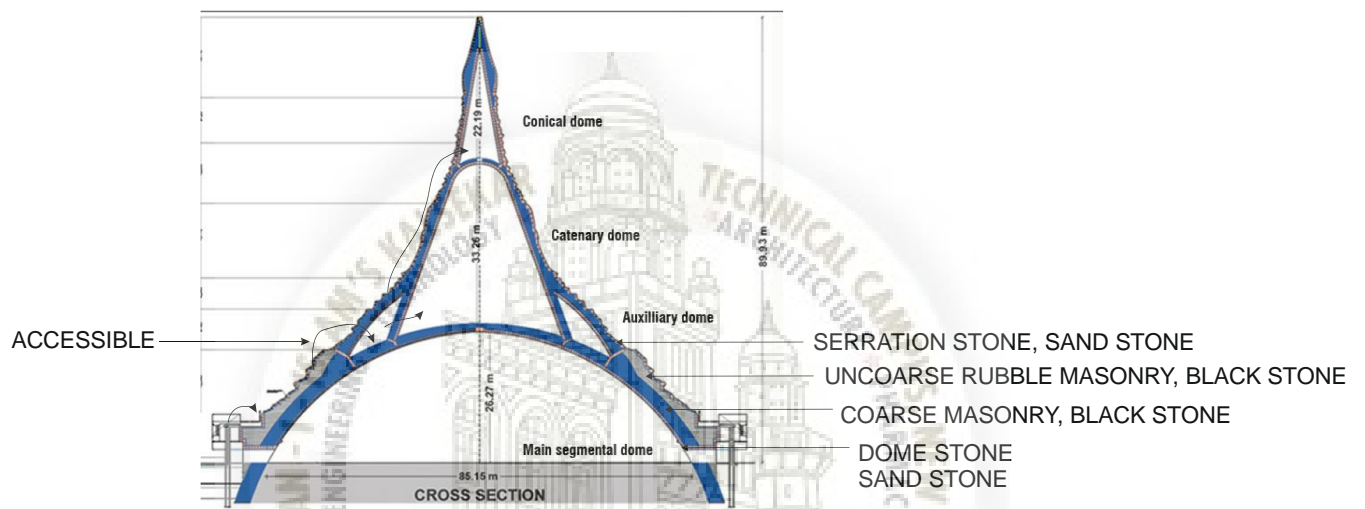


Figure 71 Section through all domes



BRICK WALL VENTS, 4FT IN HEIGHT



EXHAUST AT THE END OF THE TUNNEL



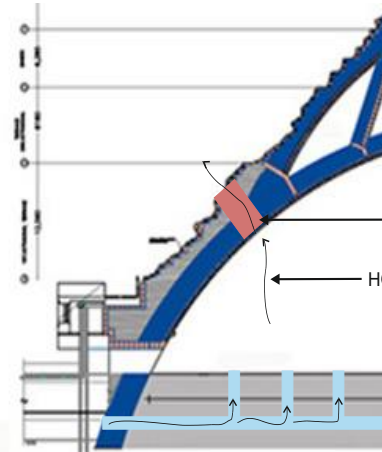
REFLECTED CEILING PLAN OF THE VENT



STORM WATER TRAVEL DOWN THE SLOPE AND ENTER THE CONCEALED PIPE SYSTEM AND GETS STORED IN THE UGWT



Figure 72 Ventillation Details

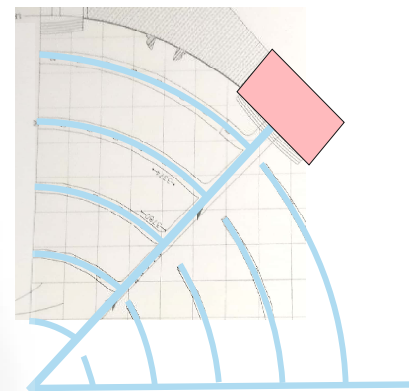


SECTION

ESCAPES FROM 1ST WINDOWS 16 NOS. AND 2ND WINDOWS 8 NOS., FITTED WITH EXHAUST

HOT AIR RISES

COOL AIR FROM BRICK VENTS



PLAN

STRENGTH WEAKNESS OPPORTUNITIES THREATS



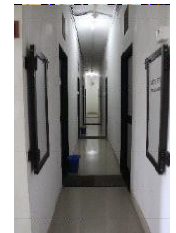
- MASSING OF THE SACRED SPACES
- USE OF OCTAGONAL GEOMETRY
- EVOKING DESIRED ENERGIES THROUGH LIGHT, DARKNESS, SECLUSION, SOUND, ETC
- INCREASING SCALE FACTOR AS ONE ENTERS THE STRUCTURE
- PROMOTION AND



- USAGE OF HEAVY AND MASSIVE IDOLS.
- THOUGH SECULAR, MOST OF THE FAITH IS BUDDHIST
- THE LOUD AND BOLD COLOURS AND SHAPE CONTRADICT THE MUCH MORE PEACEFUL INTERIORS
- THIS IS A MAIN REASON OF DEFLECTION OF VISITORS FROM MEDITATION.



- STRUCTURAL CONSTRUCTION OPENS UP A VAST MATERIAL PALLETTE
- CONSTRUCTION METHODOLOGY AND INNOVATION
- SUCH SPACES CAN BE ASPIRED WITHOUT IDEALISM
- EXTRACTION OF THE ESSENCE OF SACRED SPACES, WRT COLOUR, GEOMETRY, AND OTHER PARAMETERS



- SOME DORMITORIES HAVE THE MINIMUM SPACE REQUIRED.
- NARROW CORRIDORS
- IDEALISTIC WORSHIP MIGHT NOT BE COMFORTING TO SOME




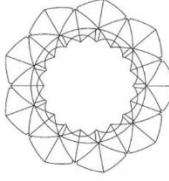
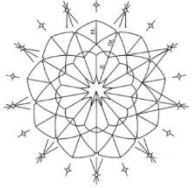
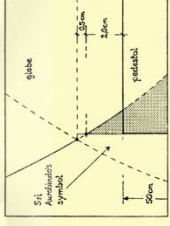
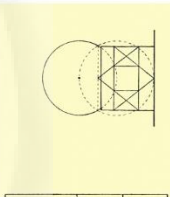
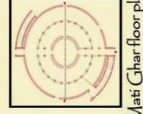
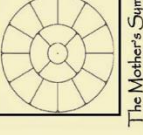
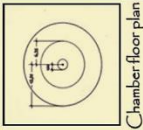




### 3.5 Comparative Analysis

## COMPARATIVE ANALYSIS - CIRCULATION AND PLANNING, DIVERSITY

<p><b>PAGODA VIPASSANA</b></p>	<p>very well planned according to hierarchy and using them in the levels of the site to optimum advantage. interesting frames through zoning.</p>	
<p><b>BRAHMAKUMARI VISHVYA VIDYALAY</b></p>		<p><b>THE CAMPUS (SHANTIVAN, ANAND SAROVAR, GYAAN SAROVAR, MANMOHINI)</b></p> <ul style="list-style-type: none"> <li>• Have accommodations, beautiful gardens, meditation halls, lecture halls, toilets, parking, administration.</li> <li>• Shantivan has the Heart Kitchen and Dining halls and maximum accommodations</li> <li>• Anand Sarovar holds the beautiful gardens depicting the beliefs and teachings of the brahmakumaris.</li> </ul>
<p><b>MATRIMANDIR</b></p>	<ol style="list-style-type: none"> <li>1) Matrimandir Sphere</li> <li>2) Meditation Petal</li> <li>3) Banyan Tree</li> <li>4) Main Amphitheater</li> <li>5) Urn</li> <li>6) Future Lake</li> <li>7) Existence Garden (completed)</li> <li>8) Consciousness Garden (completed)</li> <li>9) Bliss Garden (completed)</li> <li>10) Light Garden</li> <li>11) Life Garden</li> <li>12) Power Garden</li> <li>13) Wealth Garden</li> <li>14) Usefulness Garden</li> <li>15) Progress Garden (under construction)</li> <li>16) Youth Garden</li> <li>17) Harmony Garden</li> <li>18) Perfection Garden</li> <li>19) Park of Unity</li> <li>20) Mini Amphitheater</li> <li>21) Park of the Unexpected</li> <li>22) Park behind the amphitheater</li> <li>23) Oval Road</li> <li>24) Park</li> </ol> <p>well incorporated spaces, with a radial circulation. distinctive public and private zones,</p>	
<p><b>LOTUS TEMPLE</b></p>	<p>MAIN HALL OUTER HALL BRIDGES POOL ENTRANCE</p> <p>POCKETS ENTRANCE INNER CIRCULATION MAIN HALL SERVICE CORE AXILIARY DOORS</p> <p>MAIN ENTRANCE PRIVATE INTERNAL PUBLIC EXIT</p> <p>Hierarchy of spaces is well maintained and designated.</p>	

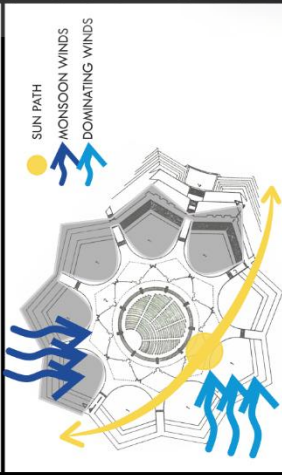
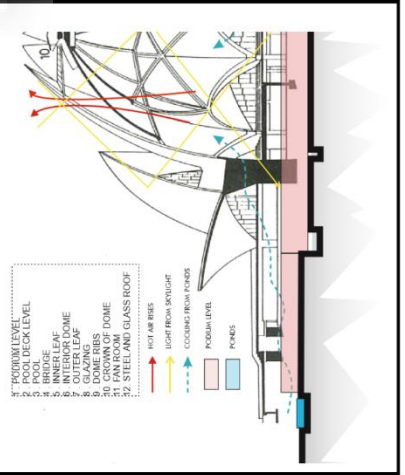

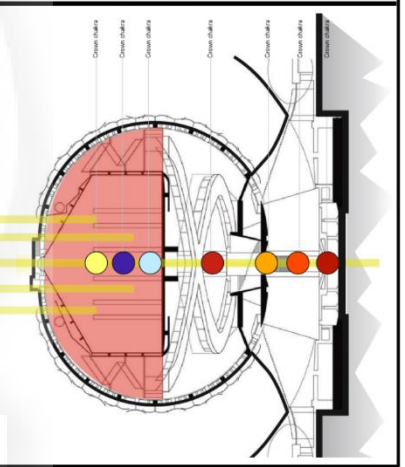
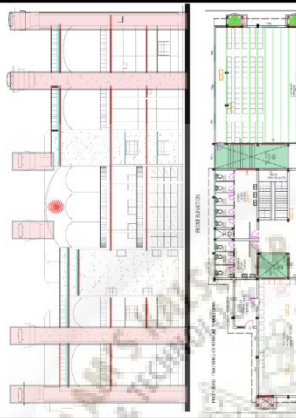

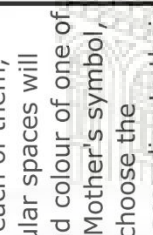

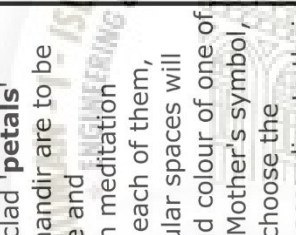





COMPARATIVE ANALYSIS - IDEOLOGY, SACRED GEOMETRY

<p><b>LOTUS TEMPLE</b></p> <ul style="list-style-type: none"> <li>Baha'ullah (1817-1892) is the Prophet, from Iran is the most recent Divine Teacher.</li> <li>The Baha'is of India are actively engaged in seeking the betterment of society through the pursuit of processes of individual and social transformation.</li> <li>To grow bonds of unity between the ethnic and religious communities and follow the path of spiritual and social transformation.</li> <li>The form of this House of Worship takes the shape the lotus, a flower considered sacred by most Indians. It is designed to reflect the simplicity, clarity and freshness, life, fertility, and prosperity.</li> </ul>   	<p><b>MATRIMANDIR</b></p> <ul style="list-style-type: none"> <li>The name 'Matrimandir' means literally 'Temple of the Mother'. According to Sri Aurobindo's teaching, the 'Mother' concept stands for the great evolutionary, conscious and intelligent principle of Life, the Universal Mother, - which seeks to help humanity move beyond its present limitations into the next stage of its evolutionary adventure, the supramental consciousness.</li> <li>"The most important thing is this: the play of the sun on the centre. Because that becomes the symbol, the symbol of future realisations."</li> </ul>     	<p><b>BRAHMAKUMARI VISHVYA VIDYALAY</b></p> <ul style="list-style-type: none"> <li>It is a unique, spiritual, value-based educational institution dedicated to establish a value-based society.</li> <li>They teach the theory and practice of Rajyoga meditation, by which one can become free of stress, anger, hatred and other negative traits that degrade the individual and cause conflicts in society.</li> <li>The oval is spiritual home of light, at the heart of which sits the point of energy that is the Supreme. Tree of life its origin, growth in size, decline and rejuvenation - offers a good analogy for the lifecycle of the Human Family Tree.</li> </ul>  	<p><b>PAGODA VIPASSANA</b></p> <ul style="list-style-type: none"> <li>Aim is to spread teachings of compassion and non-violence propagated by the Buddha and to promote the practise of Vipassana.</li> <li>This meditation is the personal purification of the mind. It is the highest form of awareness—the total perception of the mind-matter phenomena in its true nature. It is the choice less observation of things as they are.</li> <li>Its traditional Burmese design is an expression of gratitude towards the country of Myanmar for preserving the practice.</li> </ul>  
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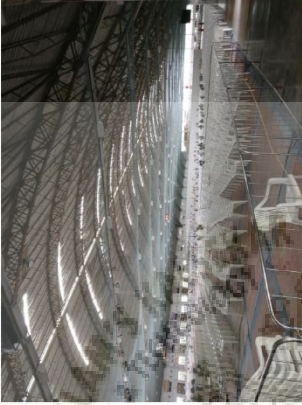










COMPARATIVE ANALYSIS - LIGHT AND VENTILATION

<p><b>LOTUS TEMPLE</b></p>  <p>SUN PATH MONSOON WINDS DOMINATING WINDS</p>	<p>Set in the middle of a large sprawling lawn, the temple rises up on its large basement cum plinth to a lotus shaped superstructure which houses the assembly area. All around the structure are the nine pools providing passive cooling.</p> <p>The lotus as seen from the outside, has three sets of leaves or petals, all of which are made out of thin concrete shells thermally insulating the space within. Skylights prevent usage of artificial lighting.</p>  <p>1. 1ST FLOOR LEVEL 2. 2ND FLOOR LEVEL 3. 3RD FLOOR LEVEL 4. 4TH FLOOR LEVEL 5. 5TH FLOOR LEVEL 6. 6TH FLOOR LEVEL 7. 7TH FLOOR LEVEL 8. 8TH FLOOR LEVEL 9. 9TH FLOOR LEVEL 10. 10TH FLOOR LEVEL 11. 11TH FLOOR LEVEL 12. 12TH FLOOR LEVEL 13. 13TH FLOOR LEVEL 14. 14TH FLOOR LEVEL 15. 15TH FLOOR LEVEL 16. 16TH FLOOR LEVEL 17. 17TH FLOOR LEVEL 18. 18TH FLOOR LEVEL 19. 19TH FLOOR LEVEL 20. 20TH FLOOR LEVEL 21. 21ST FLOOR LEVEL 22. 22ND FLOOR LEVEL 23. 23RD FLOOR LEVEL 24. 24TH FLOOR LEVEL 25. 25TH FLOOR LEVEL 26. 26TH FLOOR LEVEL 27. 27TH FLOOR LEVEL 28. 28TH FLOOR LEVEL 29. 29TH FLOOR LEVEL 30. 30TH FLOOR LEVEL 31. 31ST FLOOR LEVEL 32. 32ND FLOOR LEVEL 33. 33RD FLOOR LEVEL 34. 34TH FLOOR LEVEL 35. 35TH FLOOR LEVEL 36. 36TH FLOOR LEVEL 37. 37TH FLOOR LEVEL 38. 38TH FLOOR LEVEL 39. 39TH FLOOR LEVEL 40. 40TH FLOOR LEVEL 41. 41ST FLOOR LEVEL 42. 42ND FLOOR LEVEL 43. 43RD FLOOR LEVEL 44. 44TH FLOOR LEVEL 45. 45TH FLOOR LEVEL 46. 46TH FLOOR LEVEL 47. 47TH FLOOR LEVEL 48. 48TH FLOOR LEVEL 49. 49TH FLOOR LEVEL 50. 50TH FLOOR LEVEL 51. 51ST FLOOR LEVEL 52. 52ND FLOOR LEVEL 53. 53RD FLOOR LEVEL 54. 54TH FLOOR LEVEL 55. 55TH FLOOR LEVEL 56. 56TH FLOOR LEVEL 57. 57TH FLOOR LEVEL 58. 58TH FLOOR LEVEL 59. 59TH FLOOR LEVEL 60. 60TH FLOOR LEVEL 61. 61ST FLOOR LEVEL 62. 62ND FLOOR LEVEL 63. 63RD FLOOR LEVEL 64. 64TH FLOOR LEVEL 65. 65TH FLOOR LEVEL 66. 66TH FLOOR LEVEL 67. 67TH FLOOR LEVEL 68. 68TH FLOOR LEVEL 69. 69TH FLOOR LEVEL 70. 70TH FLOOR LEVEL 71. 71ST FLOOR LEVEL 72. 72ND FLOOR LEVEL 73. 73RD FLOOR LEVEL 74. 74TH FLOOR LEVEL 75. 75TH FLOOR LEVEL 76. 76TH FLOOR LEVEL 77. 77TH FLOOR LEVEL 78. 78TH FLOOR LEVEL 79. 79TH FLOOR LEVEL 80. 80TH FLOOR LEVEL 81. 81ST FLOOR LEVEL 82. 82ND FLOOR LEVEL 83. 83RD FLOOR LEVEL 84. 84TH FLOOR LEVEL 85. 85TH FLOOR LEVEL 86. 86TH FLOOR LEVEL 87. 87TH FLOOR LEVEL 88. 88TH FLOOR LEVEL 89. 89TH FLOOR LEVEL 90. 90TH FLOOR LEVEL 91. 91ST FLOOR LEVEL 92. 92ND FLOOR LEVEL 93. 93RD FLOOR LEVEL 94. 94TH FLOOR LEVEL 95. 95TH FLOOR LEVEL 96. 96TH FLOOR LEVEL 97. 97TH FLOOR LEVEL 98. 98TH FLOOR LEVEL 99. 99TH FLOOR LEVEL 100. 100TH FLOOR LEVEL</p>	<p><b>MATRIMANDIR</b></p> <p>The twelve stone-clad 'petals' around the Matrimandir are to be centres for 'silence and concentration' with meditation rooms built inside each of them, each of these circular spaces will carry the name and colour of one of the 'petals' of the Mother's symbol, so that users can choose the appropriate space according to their need of the moment</p>  <p>The <b>heliostat</b> is controlled by a computer program, which moves a mirror across the sun's path every day. This mirror projects sunlight into a lens, that projects the single sun ray down on the crystal</p> 	<p><b>BRAHMAKUMARI VISHVYA VIDYALAY</b></p>  <p>air outlet tower air inlet tower</p> <p><b>SPIRITUAL TRAINING CENTRE</b></p> <ul style="list-style-type: none"> <li>Consist of Halls, lecture rooms, meditation rooms, toilets</li> <li>The drawings show outlet towers on the periphery and centralised inlet towers</li> <li>this system failed as there is not much greenery within 100km blocked by mountains</li> </ul> <p>Majorly bound to the quality of the red light believed to be the light of a soul, purity and godliness.</p>  	<p><b>PAGODA VIPASSANA</b></p>  <p>ESCAPES FROM ST WINDOWS 8 NOS. - FITTED WITH EXHAUST</p> <p>HOT AIR RISES</p> <p>COOL AIR FROM BRICK VENTS</p> <p>SECTION</p>  <p>STORM WATER TRAVEL DOWN THE SLOPE OF THE CONICAL PIPE SYSTEM AND GETS STORED IN THE UGWT</p>  <p>BRICK WALL VENTS, 4FT IN HEIGHT</p>  <p>EXHAUST AT THE END OF THE TUNNEL</p> <p>REFLECTED CEILING PLAN OF THE VENT</p>  <p>PLAN</p>
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COMPARATIVE ANALYSIS - CONSTRUCTION TECHNOLOGY, SUSTAINABILITY

<p><b>LOTUS TEMPLE</b></p> <ul style="list-style-type: none"> <li>Reinforcement-Cold twisted deformed high-tensile steel bars, Hot-dipped the bars prior to bending drive off moisture</li> <li>Foundation- Heavily fissured quartzite, Neoprene pads placed directly on the rock and designed for full seismic forces and moments.</li> <li>Concrete- White concrete was decided to be used consisting of white cement silica sand dolomite aggregate in the proportions: 1:1.5:3.5 by weight.</li> <li>Cladding- Shells &amp; arches are clad in white Greek marble panels, the panels are fixed by means of stainless steel brackets secured by bolts. Floor finishes were also of white marble. Balustrades, stairs were precast. Stones used for stairs were made of red sandstone.</li> </ul> 	<p><b>MATRIMANDIR</b></p>     <p>The outer shell consists of ferrocement triangles (with a hole at their center to install a porthole) which were prefabricated in the workshop, lifted in place and then grouted. A membrane then applied to the whole surface to waterproof it.</p>	<p><b>BRAHMAKUMARI VISHVYA VIDYALAY</b></p>  <p>Parabolic Truss Roof</p> <p><b>DIAMOND HALL</b></p> <ul style="list-style-type: none"> <li>Capacity - 20,000 people</li> <li>Cladding - TATA Blue Scope 0.5mm sheets</li> <li>Skylights and 5 vents provided</li> <li>Loading - 70 kg/sqm</li> <li>Long span, column free Hall</li> <li>Rainwater Harvesting</li> </ul>  <p>solar power plant supporting a 4 storey kitchen building producing food for 1 lakh people daily</p>	<p><b>PAGODA VIPASSANA</b></p>  <ul style="list-style-type: none"> <li>Total height of the Pagoda: 89.93 m</li> <li>Clear span of the main dome: 85.15 m</li> <li>Clear height of the main dome: 26.27 m</li> <li>The inside of the pagoda is hollow with a <b>very large meditation hall</b> of ~5,700 m<sup>2</sup> (~61,000 ft<sup>2</sup>). The massive inner dome seats around <b>8000 people</b></li> <li>Total Masonry stone: 76,500 m<sup>3</sup></li> </ul>   <p>Stone blocks were dressed to have an interlocking shape, in order to grip one with another.</p>    
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## 4. SITE SELECTION AND JUSTIFICATION

### Site Brief:

Location: Kharghar, Navi Mumbai

Site Context: Suburban

Building Typology: Public facility cum development centre

Longitude/Latitude: 19 1'48"N / 73 2'59" E

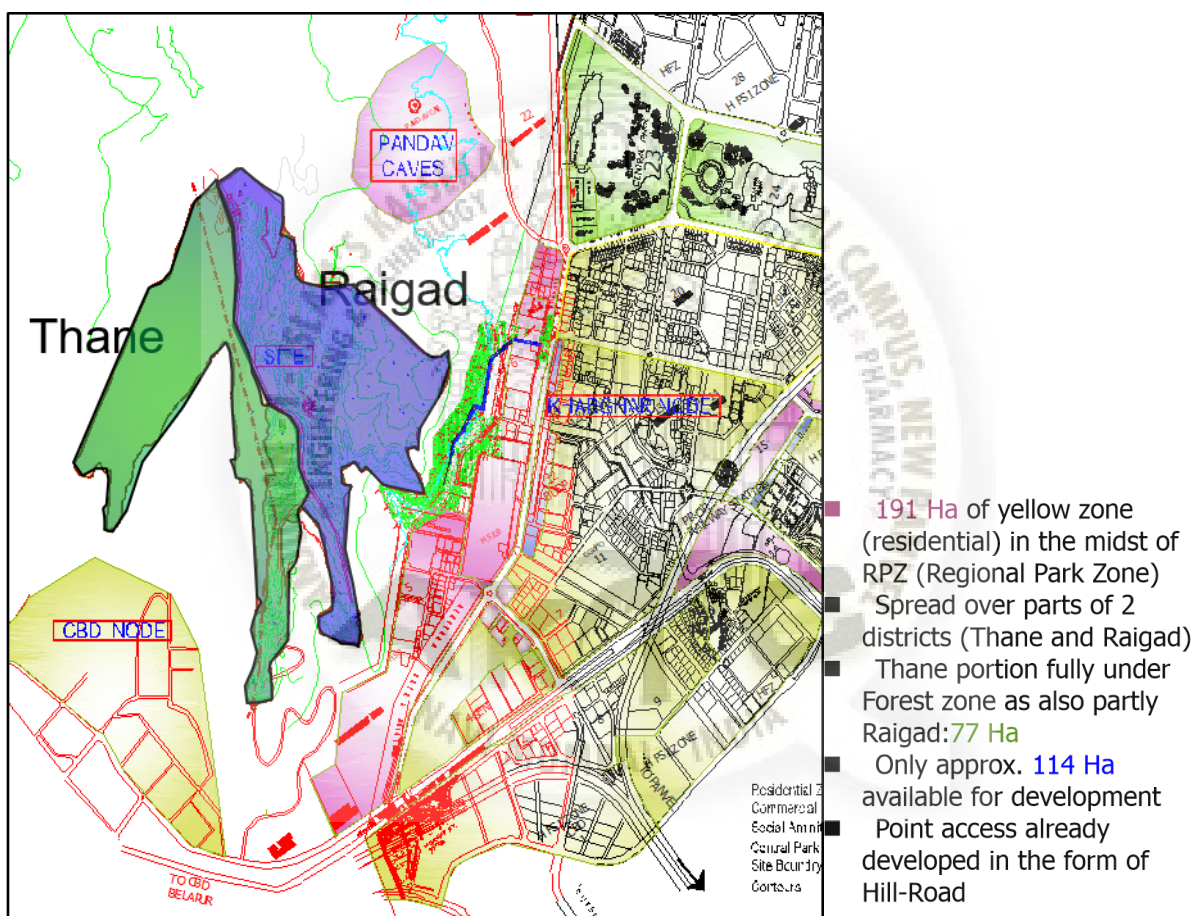


Figure 73 Development Plan (Land-use Map)

### Introduction:

- Kharghar Hills is an emerald-green, serene and picturesque expanse, sits in the heart of Navi Mumbai.
- It is situated at an altitude of about 200m. MSL,
- The Kharghar Hills is a part of the Sahyadri hill ranges of the Western Ghats.



- The undulating terrain of this area offers both challenges and opportunities to planners to develop it into an attractive and premium area.



**Objectives of CIDCO for the Development at Kharghar Hills:**

- To bring global recognition to the city of Navi Mumbai as well as add value to the city through a Theme based development.
- To ensure that the Theme based development is aligned to the urban character of Navi Mumbai and accessible to citizens at large.
- To ensure that the Theme based development also promotes tourism in Navi Mumbai area and is environmentally sound including incorporation of green energy efficient development
- To ensure that the Project is self sustainable and generates revenue.

Site – 25,651 sq. m.  
 F.S.I. – 1 (Kharghar)

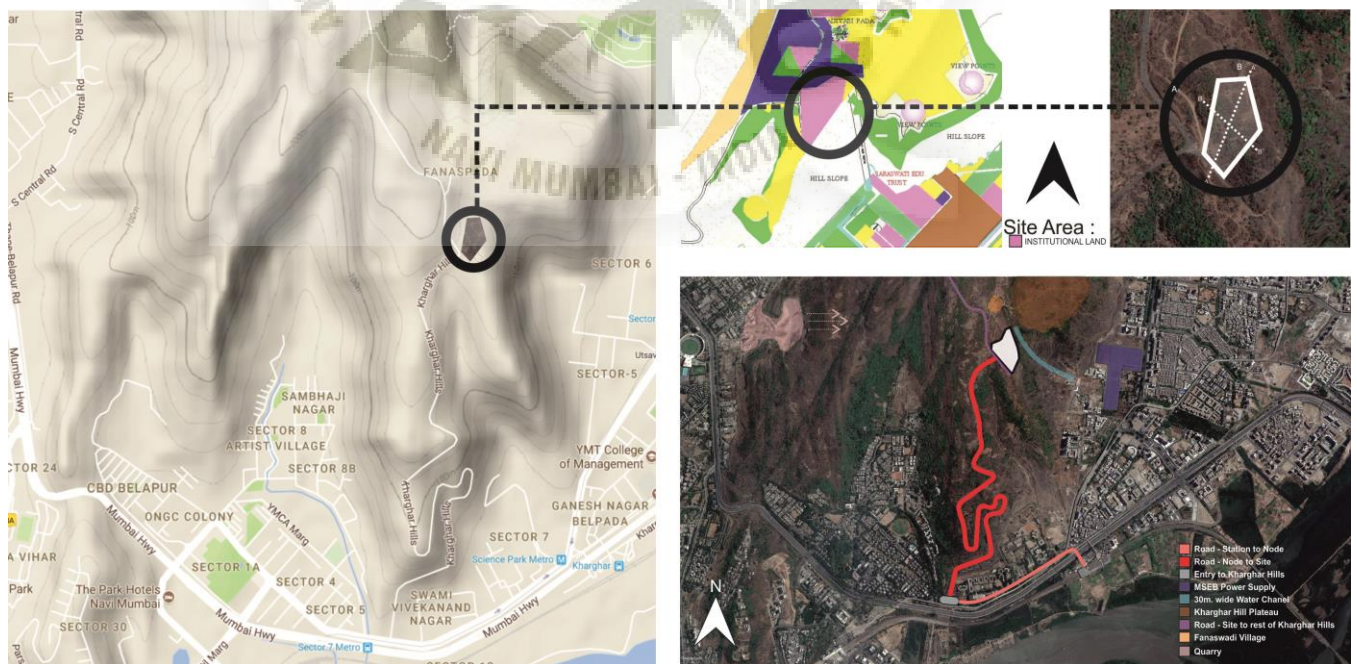


Figure 74 Available resources around the Site

Contour Plan

**Characteristics:**

- The considerations for land use were to increase the area under open recreation uses along with residential and institutional areas so that the project blends with the nature and to restrict other uses on the hill.
- Bestowed with natural beauty like waterfalls and even mythological Pandav caves. The waterfall at Pandavkhada is visited by people all over Mumbai in the rainy season.
- Abundant natural free flowing air along with variant flora and fauna is the nature's gift to Kharghar Hills.

**Site Topography:**

- The topography of Kharghar hill is highly undulating and characterized by natural streams and ridges.
- The alignment and formation level is fixed in such a way that cutting and filling along the alignment are balanced in volume as far as possible to achieve economy in construction.
- However, due to natural topographic constraints, large cutting at few spots could not be avoided.

**Soil Characteristics:**

- Kharghar hills consists of hard murrum, soft rock and hard rock.
- Since a large portion of the alignment is in cutting, stability of side slopes assumes greater significance.
- In hard rock vertical cutting is adequate to maintain stability.
- However, in case of hard murrum and soft rock, side slopes with benching are required to maintain the stability.



**Site Selection Criteria:**

- Totally pollution free zone.
- Aloof from the urban life, as well as be easily accessible.
- Abundance of natural environment.
- Be close to an urban environment but yet having the required cut-off from the urban fabric.
- Spectacular views and sights.
- Vast Residential development zone around the site.

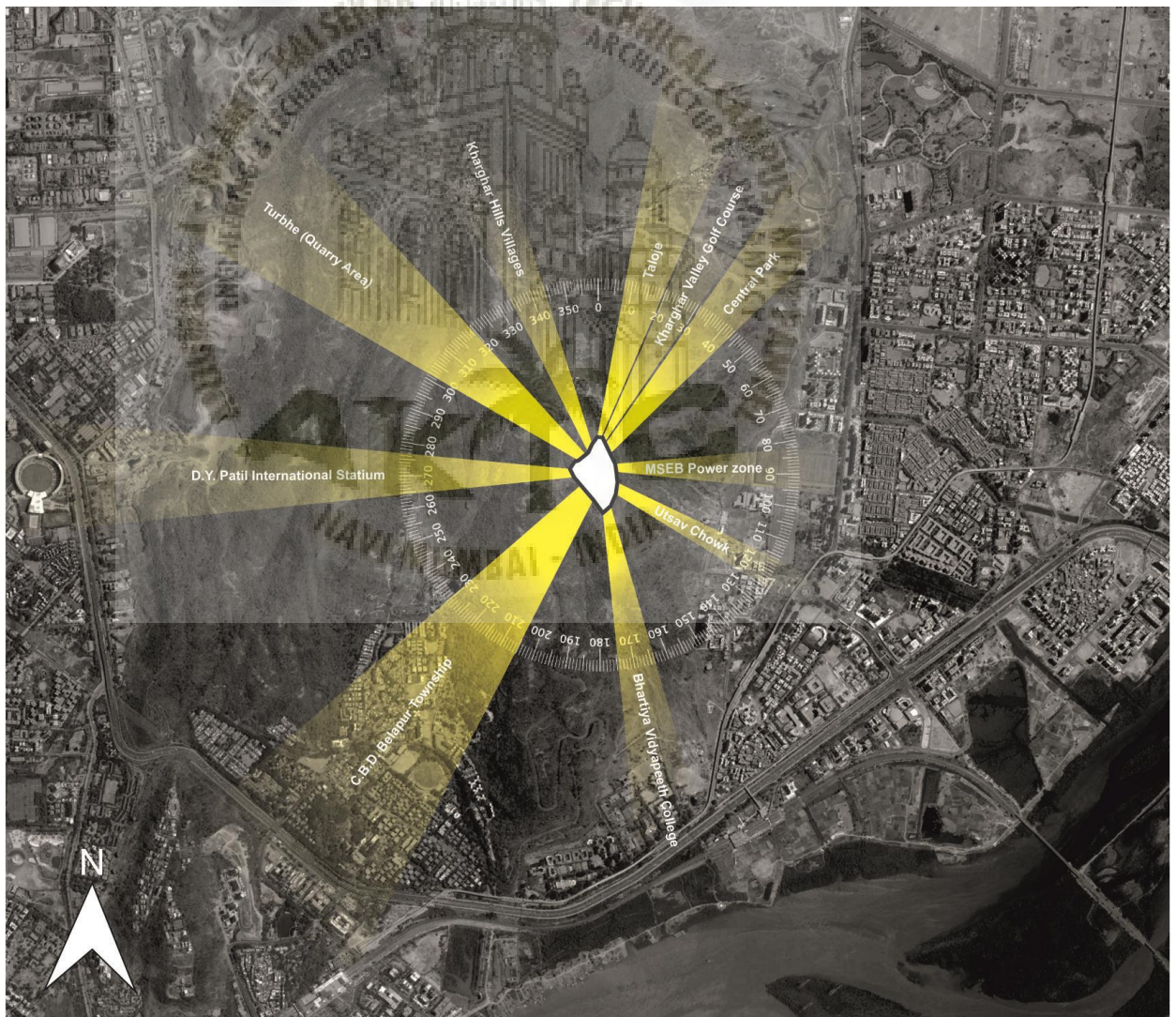
**Context Plan & Visual Linkages:**

Figure 75 Google earth image with neighbourhood

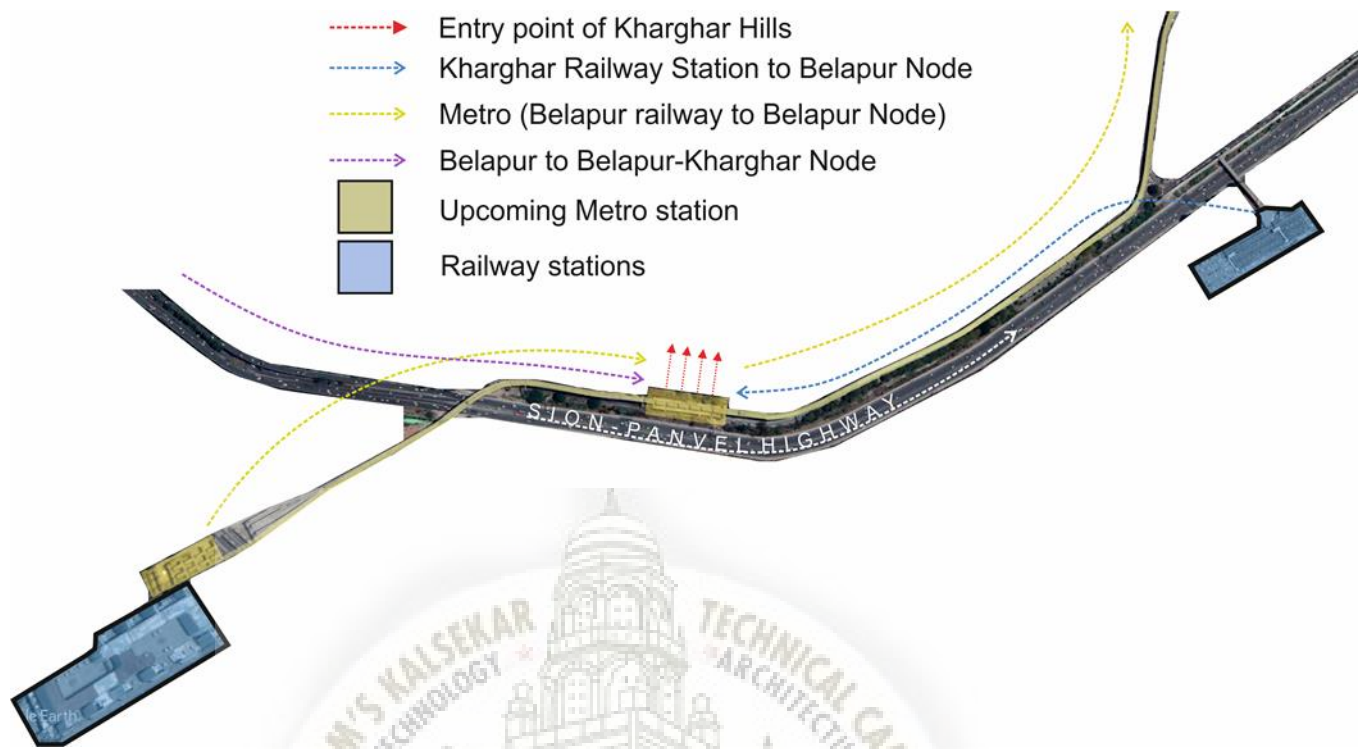
**Access Routes to the Kharghar Hills Entry:**

Figure 76 accessibility

**Advantages of Site:**

- The proposed Urban Retreat – A Holistic Living requires such a serene site, which is above the hustle bustle from the city-life.
- A particular altitude is required from the ground level because of the need of direct natural light for photography along with spectacular views needed for the same.
- Moderately forested and brings a huge amount of rainwater through the 30m. wide channel adjoining the site.
- Good connectivity to the National highway, Kharghar Railway station.

**Sloping Site Characteristics and challenges:****Advantages**

- Naturally occurring contours allow natural required slope for drainage.



- Contours will give the structure a stepped appearance, which is beneficial in many ways, for e.g. various views from the site and to the site, no blockage of wind and sunlight from the neighbouring structures, etc.
- Monsoons comes with small streams and waterfalls, creating natural water retention, which can be diverted and used to an advantage.
- Use of both quantitative and qualitative effects with spectacular visual linkages.

#### Disadvantage

- Circulation might be challenging but might create natural ramps for the barrier-free design.
- Access routes might be tedious.
- There are possibilities of landslides, runoff water clogging at lower points which can be achieved by 'Benching' method.

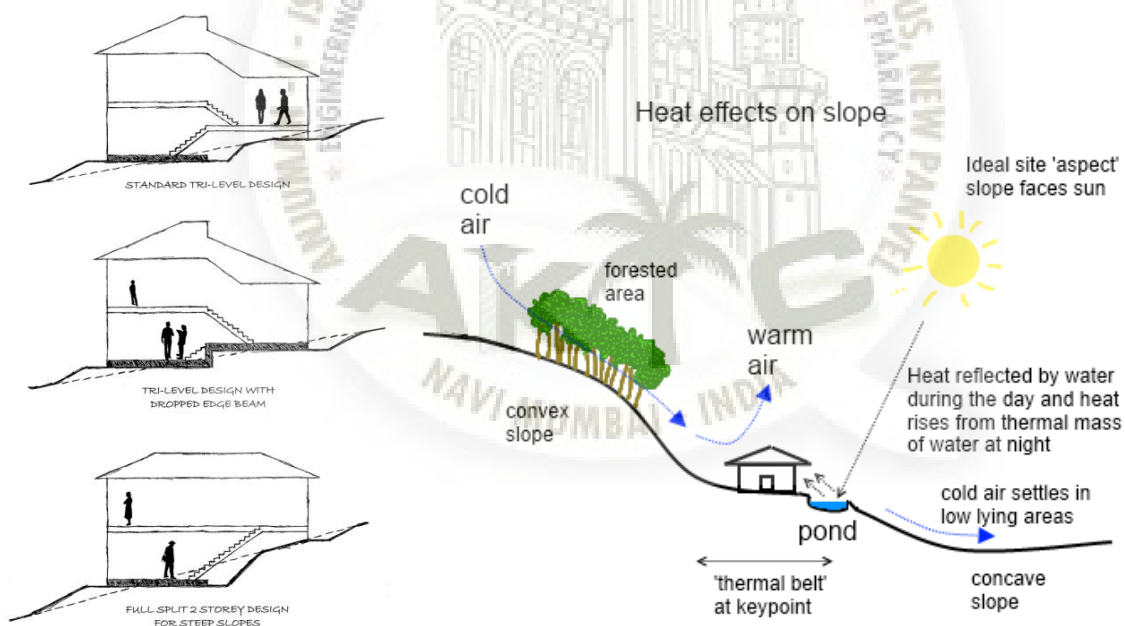


Figure 77 Slope effects

**CLIMATIC ANALYSIS**

Climate Typology: Hot & Humid (tropical)

Winter Winds: NE - NW

Monsoon Winds: SW – NE

Eastward winds - Occurrence (65%)

N-E winds - Occurrence (35%)

**Site Analysis showing Sunpath and Wind Direction:**

(source: slideshare.com)

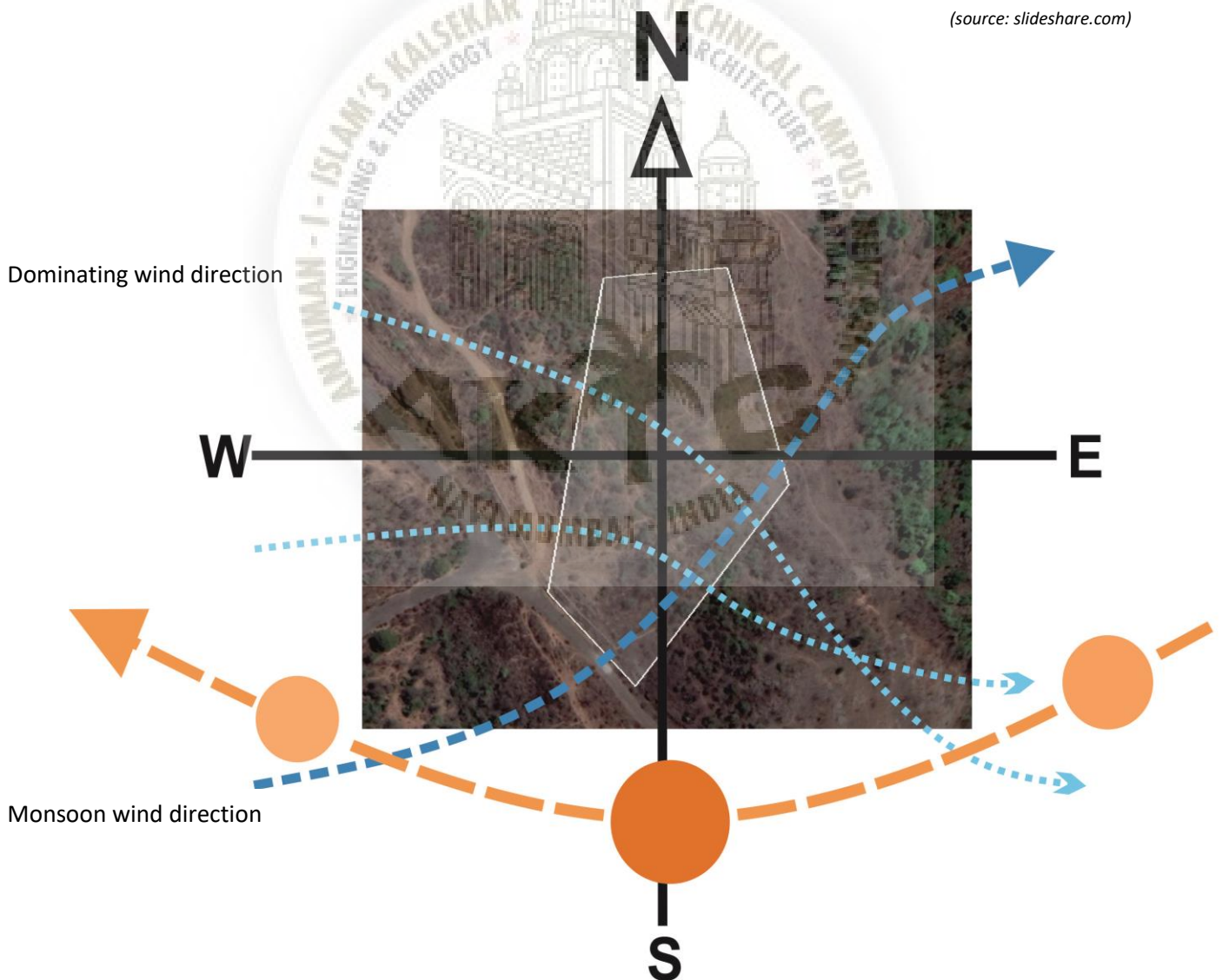


Figure 78 Sun and wind direction on site

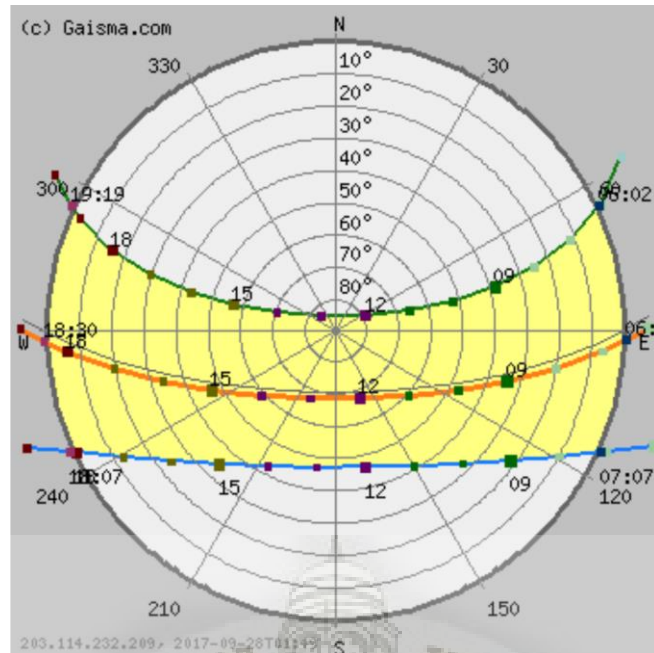


Figure 79 sun path diagram (source: worldweatheronline.com)

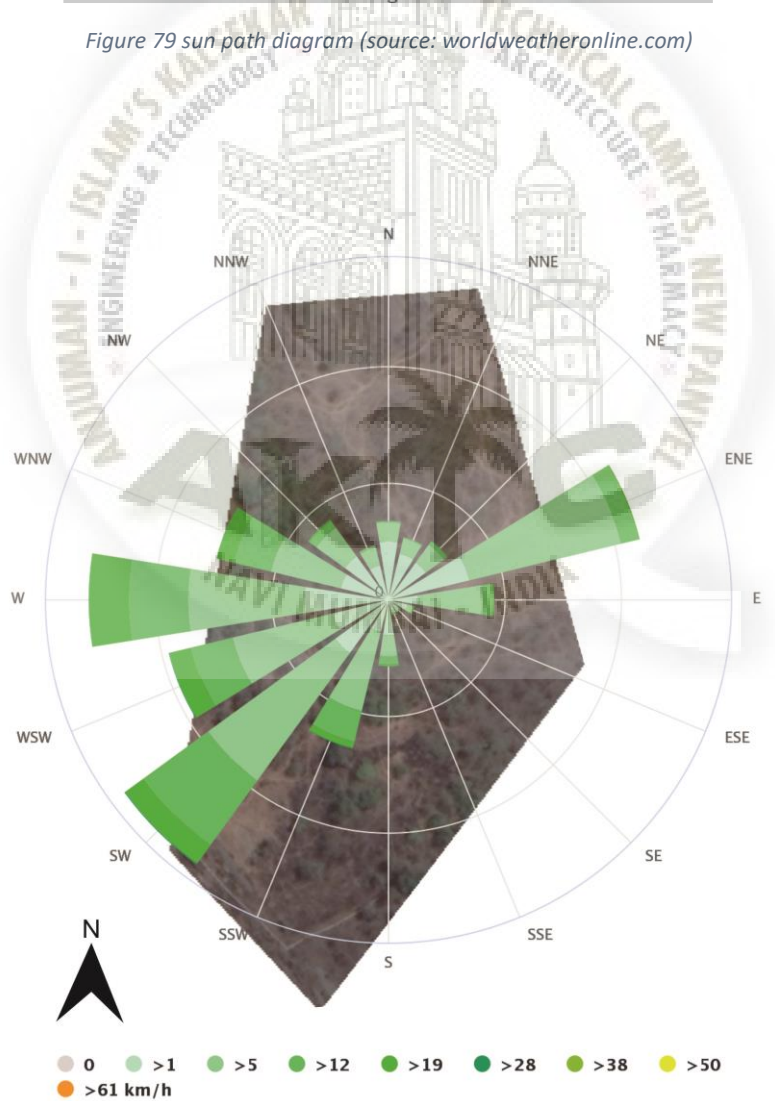
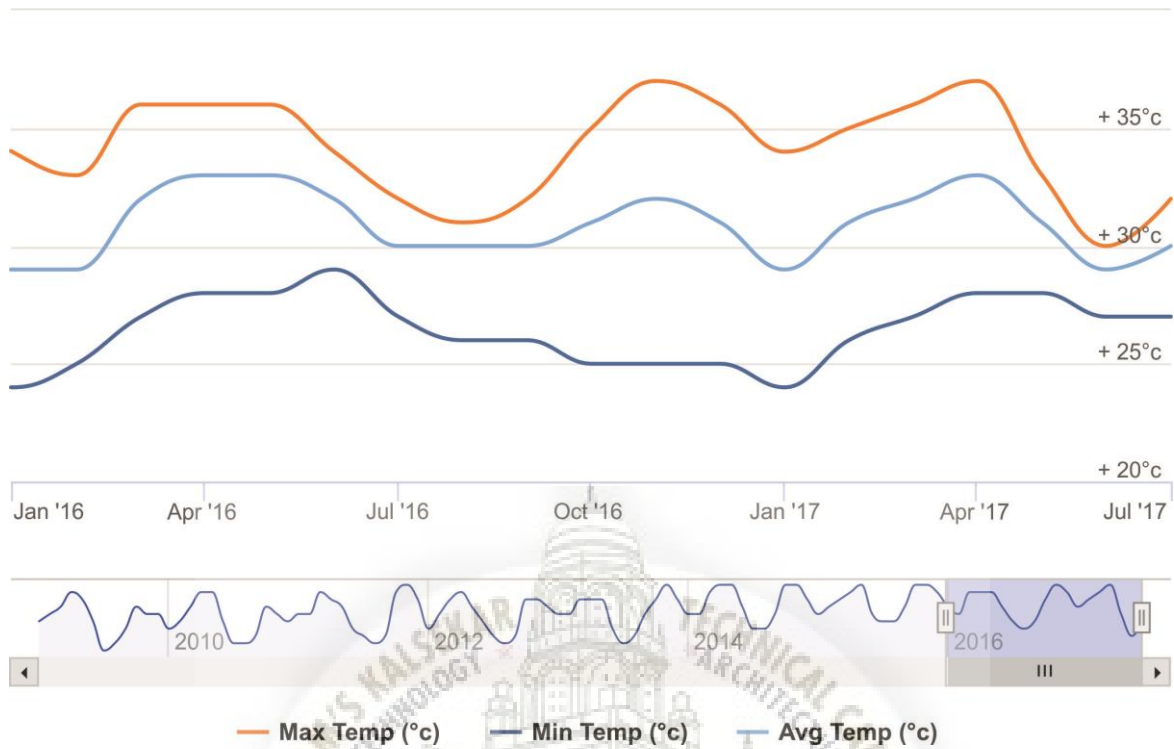


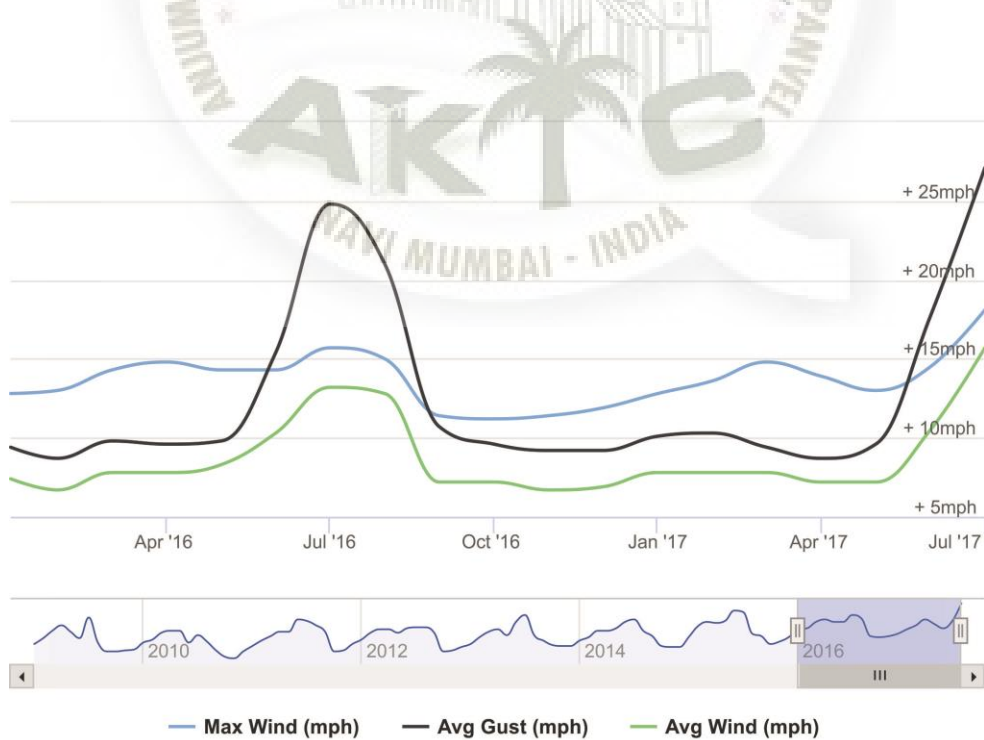
Figure 80 Wind-Rose Diagram

**Temperature:**



Graph 13 Temperature

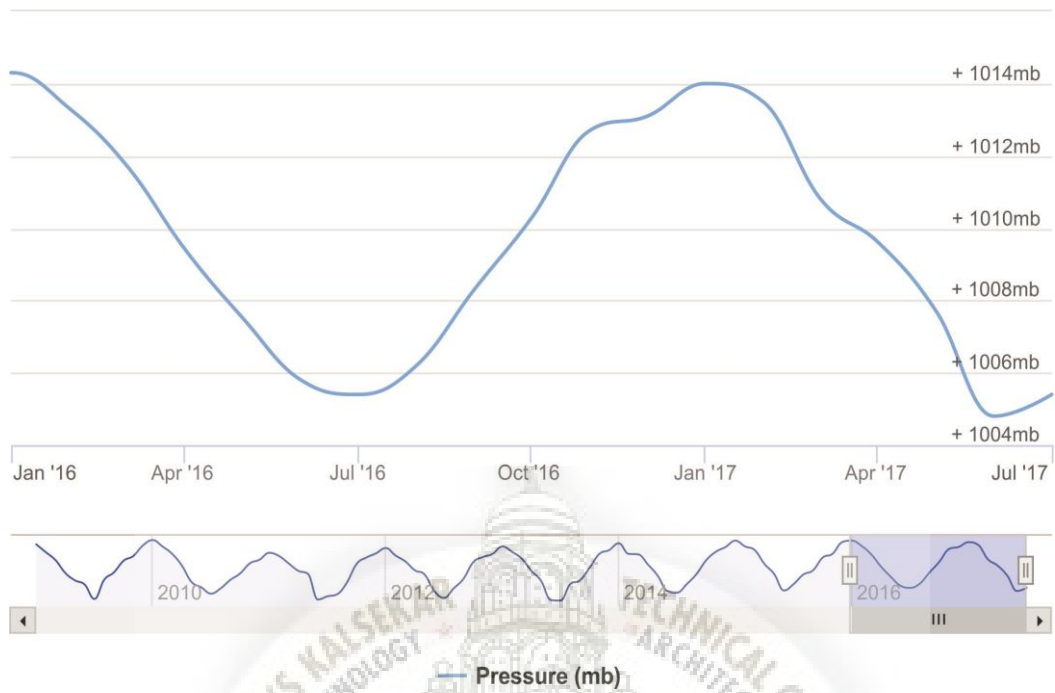
**Average Wind Speed:**



Graph 14 Average wind speed

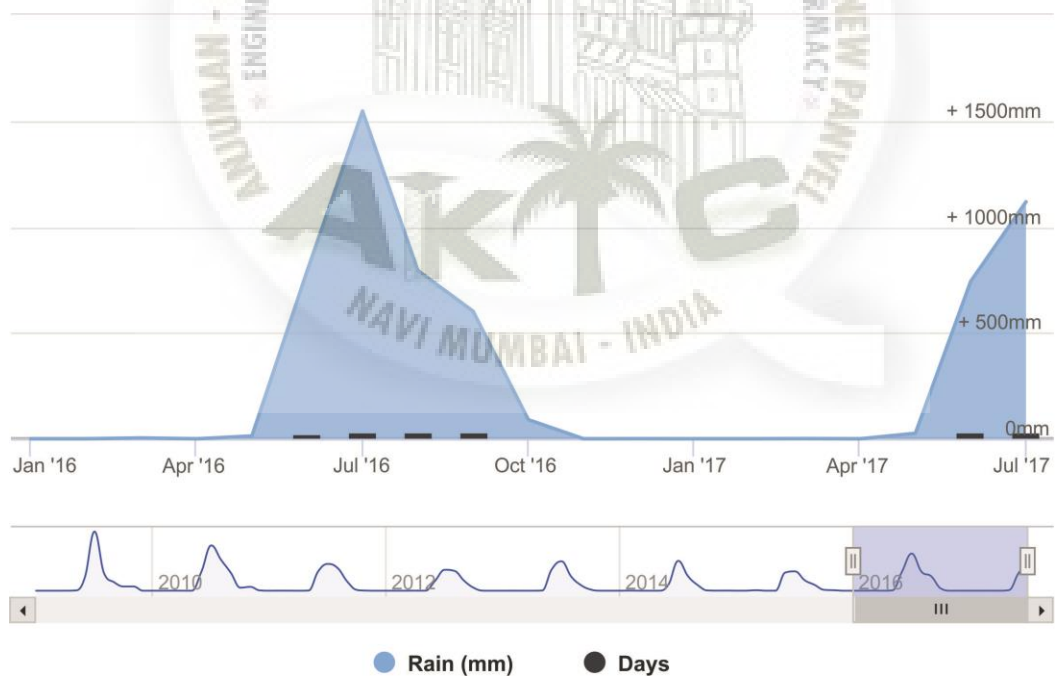


**Average Pressure:**



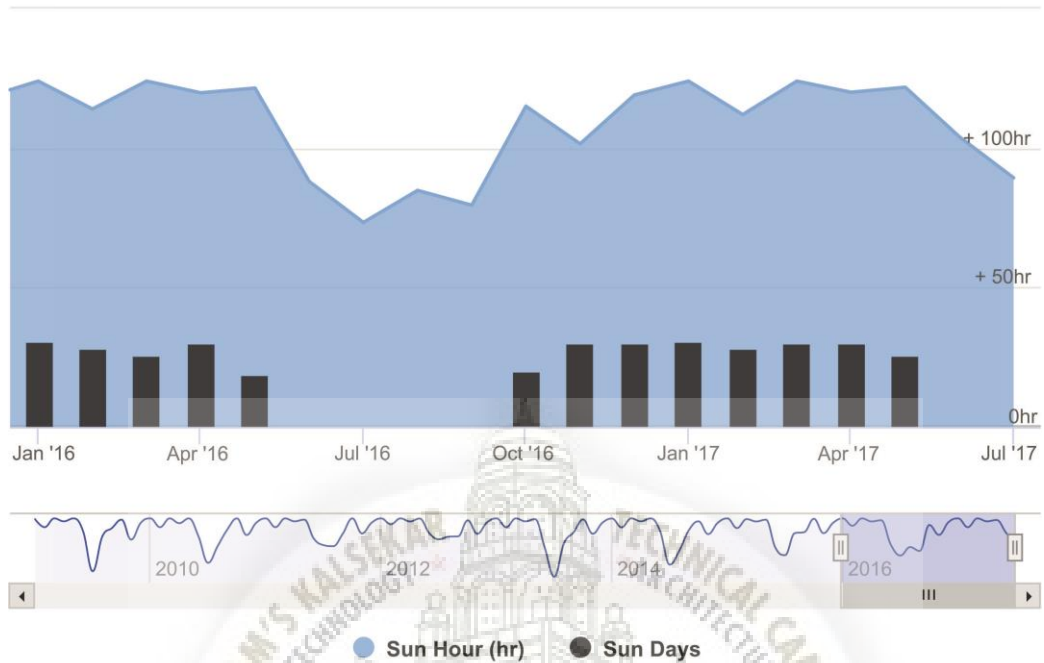
Graph 15 Average Pressure

**Average Rainfall Amount & Rainy Days:**



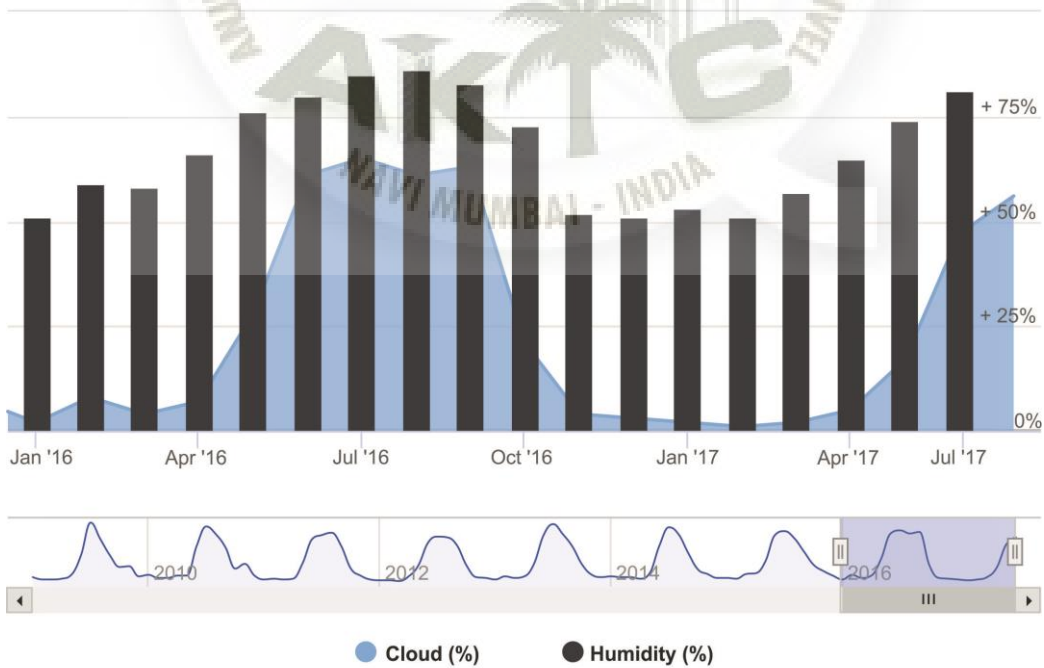
Graph 16 Average rainfall and rainy days

**Average Sun Hours & Sun Days:**



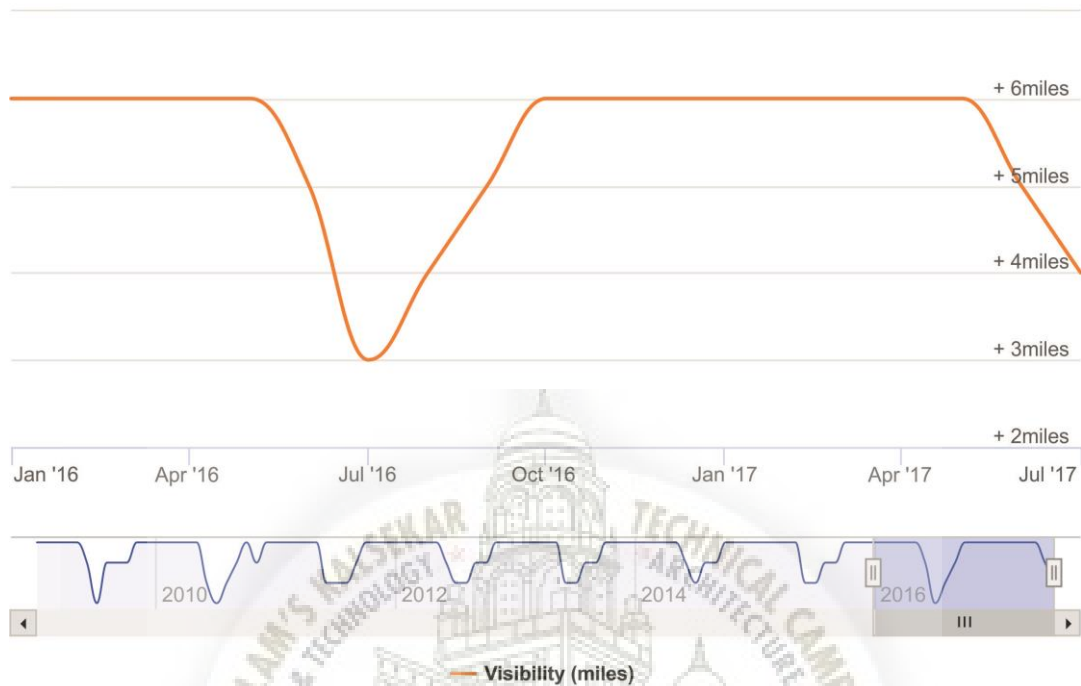
Graph 17 Average sun hours and sun days

**Average Cloud & Humidity:**



Graph 18 Average cloud and humidity

**Average Visibility:**



Graph 19 Average visibility



## 5. TENTATIVE SPACE PROGRAMME

SR NO	SPACE	SUB-SPACE	MAXIMUM AREA (sqm)	NO. OF USERS	TYPE OF SPACE
1	Site entrance	Parking	600	25	Open
		Security cabin	9	3	Closed
2	Entrance lobby	Security check	20	2	Closed
		Reception	20	5	Closed
		Ticket counter/Kiosk	30	5	Semi-open
3	Program sectors	Art /crafts wing	160	15+2	Semi-open
		Urban Culture wing	160	25+2	
		Education wing	35	25+2	Semi-open
		Media wing	90	20	Closed
		Social service wing	60	5	Closed /Semi-open
		Research wing	90	10	Closed
		Youth wing	80	15	Closed
		Toilets	75	12	
4	Space of expression	Expression halls	150	15	Closed
		Courtyard exhibition	As per design		Open/ Semi-open
5	Activity zone	Yoga	100	80	Semi-open
		Exercise	50	20	Open
		Parks	As per design		Open
		Toilets	75	12	Closed
6	Auditorium	Auditorium	500	300	Closed
		Green rooms	20	12	Closed
		Toilets	125	20	Closed
7	Amphitheatre	Amphitheatre 1	120	80	Open
		Amphitheatre 2	240	200	Semi-open
		Green rooms	25	12	Closed
		Toilets	125	20	Closed
8	Souvenir shop		150	50	Semi-open

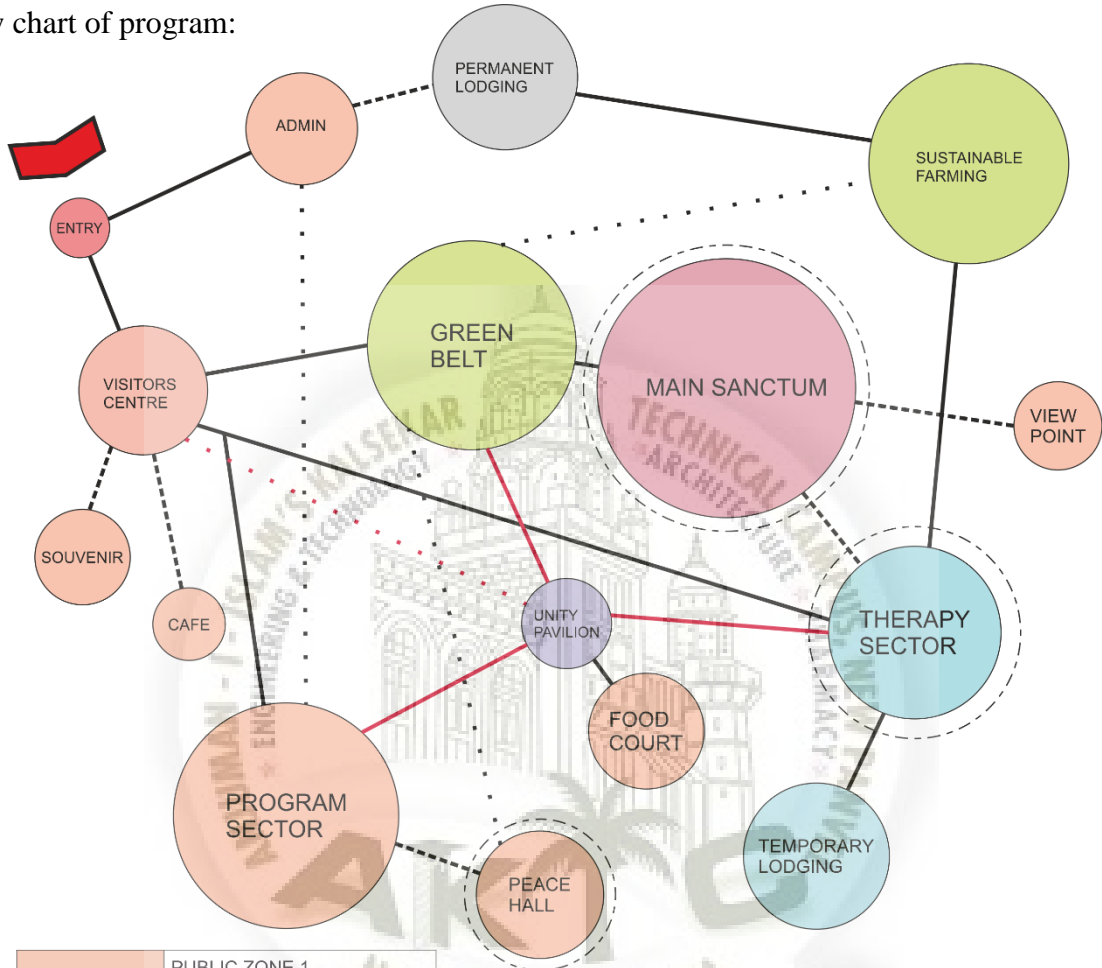


9	Library	Digital library	As per design	25	Closed
		Library – discussion space	35	25	Semi-open
		Seating space	35	25	Closed/Semi-open
		Book purchase counter	5	2	Closed
10	Administration office	Manager room	10	2	Closed
		Accountancy room	20	5	Closed
		Staff room general	60	15	Closed

SR NO	SPACE	SUB-SPACE	MAXIMUM AREA (sqm)	NO. OF USERS	TYPE OF SPACE
11	Toilets	Staff toilet	10	4	Closed
		Visitors toilet	10	4	Closed
		Toilet for handicapped	5	2	Closed
12	Food court	Seating area	500	100	Semi-open
		Counter	15	10	Closed
		Kitchen	200	25	Closed
		Storage	30		Closed
13	Therapy sectors	Sauna therapy	10	4	
		Naturopathy	195	6	Closed/Semi-open
		Aroma therapy	65	2	Closed/Semi-open
		Sound therapy	130	4	Closed/Semi-open
		Yoga therapy	24	12	Closed/Semi-open
		Meditation (group/individual)	30	20	Closed/Semi-open
		Hydrotherapy	24	10	Closed/Semi-open
		Lodging	2000	40	Closed
		Dinning	70	40	Closed/Semi-open
		Kitchen	40	5	Closed
14	Meditation	Entrance + lockers	360		
		Main hall	1500	1000	
		Chromotherapy halls	150	80	
		Toilets	500	80	
15	Holistic hall		200	150	Closed
16	Vertex pavilion		As per design	50	Semi-open

17	Lodging	Male	1250	25	Closed
		Female	1250	25	Closed
		Dinning and kitchen			Closed
			<b>11,842</b>	2,766	

Flow chart of program:



	PUBLIC ZONE 1
	PUBLIC ZONE 2
	PUBLIC ZONE 3
	SEMI PRIVATE
	CENTRE /MEETING POINT
	PRIVATE
	MUST
	SHOULD
	WOULD BE NICE
	ACOUSTICALLY SOUND



“Architecture is the art which so disposes and adorns the edifices raised by man, that the sight of them may contribute to mental health, power and pleasure”

- John Ruskin

## 6. RESEARCH DESIGN

### 6.1 Design strategies

#### PASSIVE DESIGN STRATEGIES FOR WARM AND HUMID CLIMATE

##### Principles in design in warm and humid climates:

#### 1. Resist heat gain

- Decrease exposed surface area – orientation and shape of building
- Increased thermal resistance – roof insulation and wall insulation, reflective surface of roof
- Increase buffer space – balconies and verandas
- Increase shading – walls, glass surfaces protected by overhangs, fins and trees
- Increase surface reflectivity – pale colour, glazed china mosaic tiles

#### 2. Promote heat loss

- Ventilation of appliances – provide windows/exhausts
- Increase air exchange rate – ventilated roof construction. Courtyards, wind, towers (Ventilation throughout day) and arrangement of openings
- Decrease humidity levels – dehumidifies/desiccant cooling

- **Orientation and Placement** - to minimize sun exposure in summer.
- **Form** - compact to reduce surface areas of heat gain.
- **Shade** - for maximum sun protection in summer.
- Allow adequate heat gain in winter by movable shading devices.
- **Ventilation** - for regulation of air movement.



**Sun Orientation:**

- West orientation is the worst
- The larger building dimension should face north and south

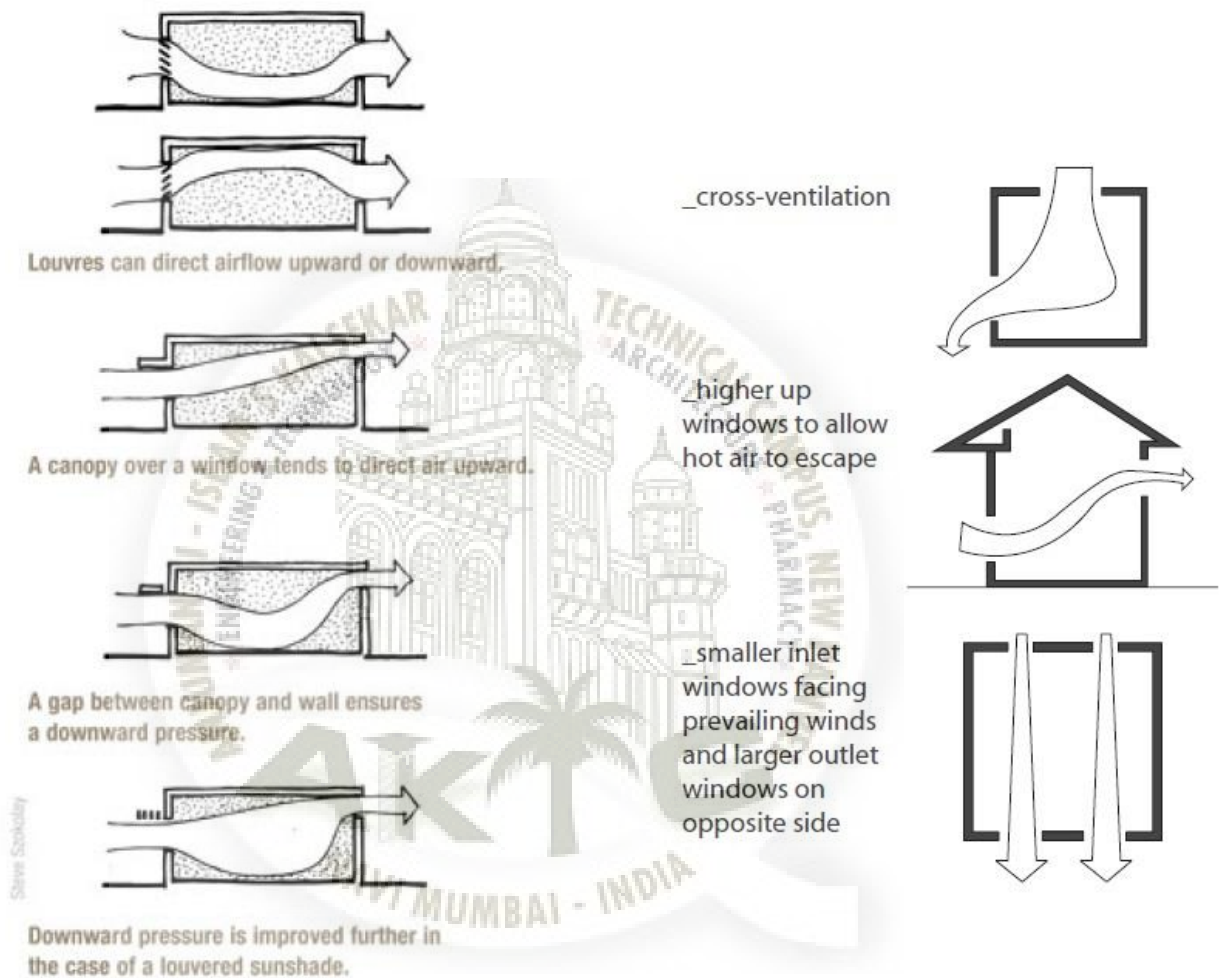


Figure 81 Design principles (source: swazischool.com)

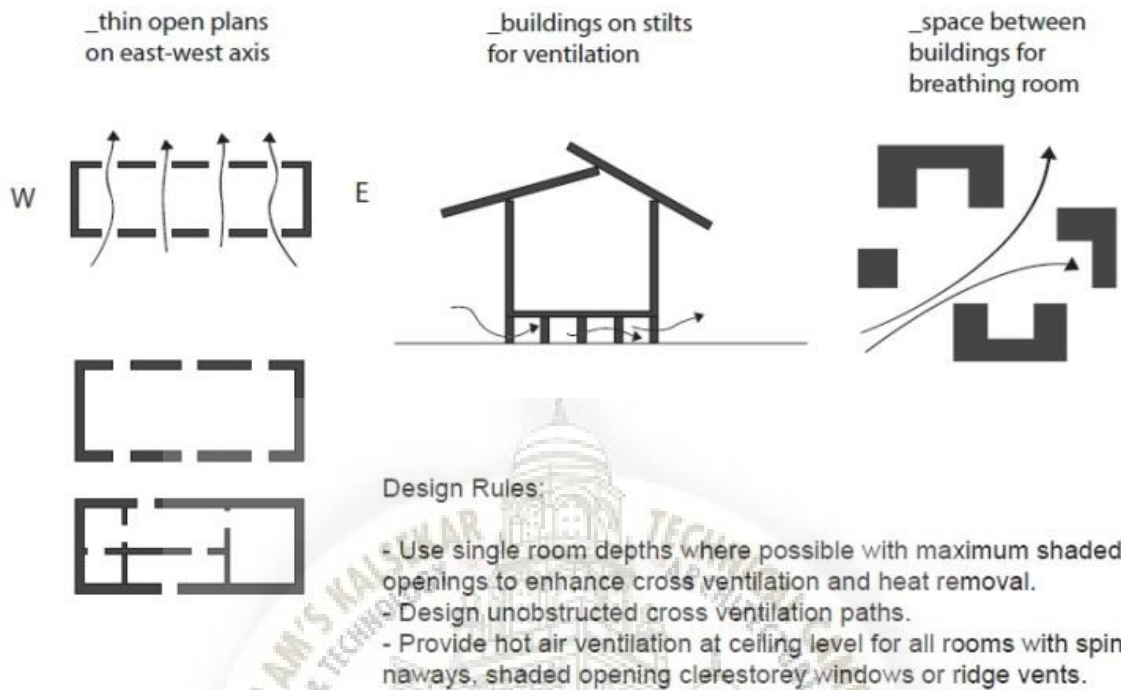


Figure 82 For ventilation

**Roofing Solutions:**

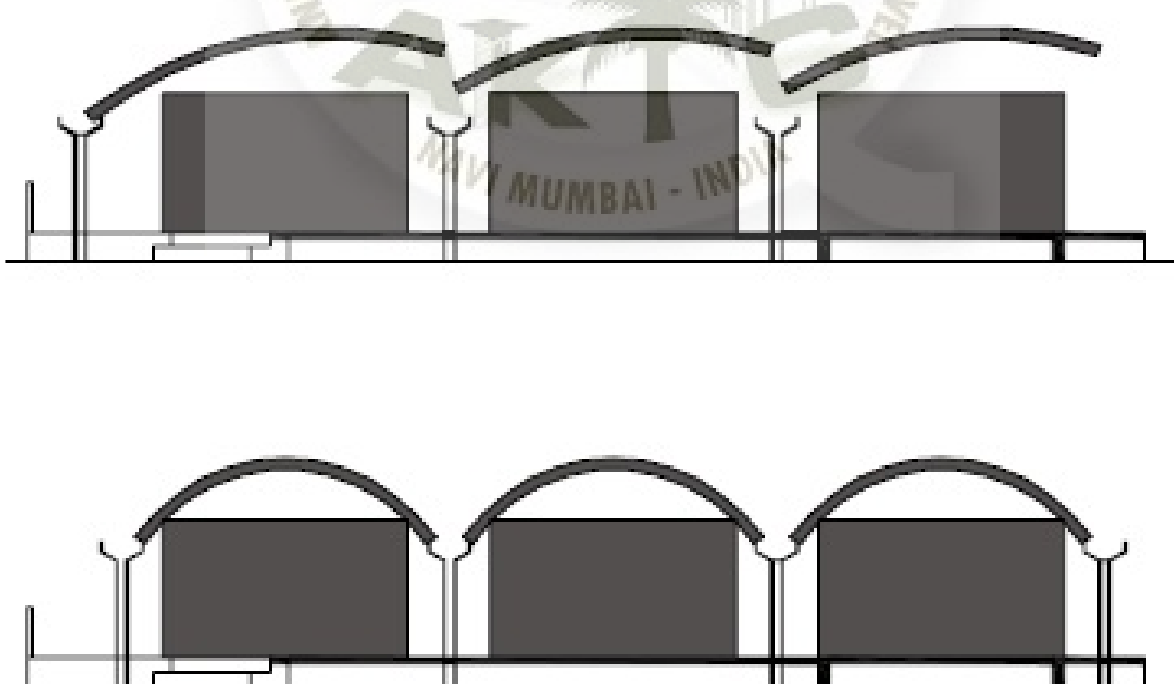


Figure 83 Roofing examples

## CONCLUSION

### Research Conclusions

According to the research and findings an ideal campus for holistic living must have the following characteristics:

#### **Location:**

- Embracing nature
- Pleasant atmosphere
- Closeness to nature should not affect the accessibility of the campus
- Should be centrally located with essential facilities
- Need not be vertically elevated

#### **Connectivity:**

- Well connected with all modes of transport
- Should be easy for all age groups, out-stationed people and people of all abilities to approach
- Convenient for experts and guides
- Accessible by pedestrians

#### **Architecture:**

- The centre must have a campus with proper boundaries
- Various facilities suitable for a holistic, meditation and learning environment
- The design should have maximum use of natural light
- Well-functioning therapy incubators
- Up-front public interacting spaces, exhibition spaces, promoting the institution
- Flexibility of user spaces
- Balance of closed, semi-open and open spaces

## 6.2 Design brief

### **Design Requirements:**

The structure of a visual communication centre will include three major zones:

#### **Therapy sectors**

This will be one of the major parts of the campus, inclusive of the different therapies, namely hydrotherapy, sound therapy, aroma therapy, chromotherapy, naturopathy, etc. preferably situated on the higher levels to maintain the hierarchy in the programme and spaces.

#### **Programme sectors**

Programme sectors need to cater to the vast interest of people of all categories coming to patronise facilities towards mental health. This level should be open for most to all people, irrespective of the individual having mental health issues or wanting to attain peace of mind.

#### **Public interaction Space**

This part of the centre will be where professional speakers and public interactions will be projected. This becomes an interaction space for the public coming from different backgrounds to share their stories, inspire each other, and help each other in progressive mental health. Thus, serving the dual-purpose exposure and interaction, which is a crucial need.

#### **Administration**

The administration will hold offices of management, maintenance and accounts staff along with heads of workshop zones and programme sectors. And offices for managing visiting guest and speakers and activists.

#### **Activity sectors**

Holistic living demands for a healthy living through physical fitness also. It is therefore necessary to provide open arenas for physical activity like yoga and other fitness regime suiting all. This needs to happen in the womb of nature in order to cut off from the concrete jungle claustrophobia.

#### **Miscellaneous**

Other revitalizing activities like organic farming and gardening, sluceable resources and maintenance, voluntary services and periodic recreational workshops spaces should be taken



care of. Such spaces demand a smooth transition of closed, semi open and open spaces, requiring its own storage and promotional ground.



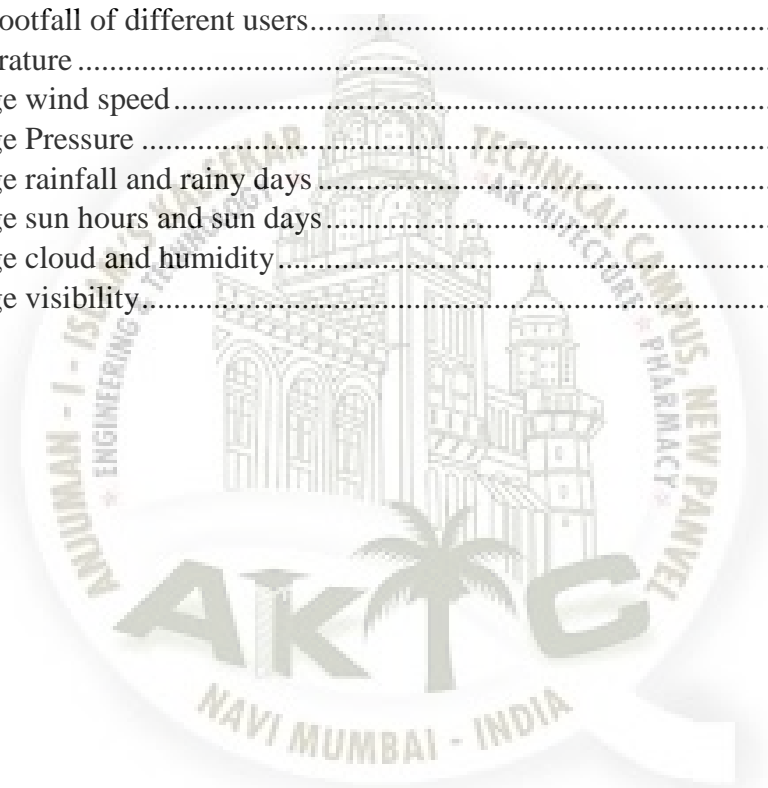
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