

**JAGATPUR ASHRAM**  
**UNOSHOTTURPARA, RAOJAN, CHITTAGONG, BANGLADESH**

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## **ABSTRACT**

Ashram is a place where the natural surroundings are conducive to spiritual instructions and meditation. It is a place where one can only revitalize his own soul, mind and his reflection of life through yoga and maintaining a regular fixed schedule. It adds a new dimension to life where one gets to explore and control over his/her own body and soul. It will be a way out from the stressful life to a counter point for self realization in forest or mountainous regions, amidst refreshing natural surroundings.

Jagatpur Ashram is a spiritual hermitage of a hindu saint, Shreemat Swami Purnananda Paramhangsha. The complex contains educational and residential facilities for poor and needy children along with accomodation and spiritual spaces for the devotees. The first and foremost intention of this project is to give hope to those people who need distance from this consumerist world and realize that luxury is not a necessity of life and that, habitation to the needy can be a huge contribution to the society.

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## **Jagatpur Ashrom: Unoshotturpara, Raojan, Chittagong**

### **CHAPTER 01: INTRODUCTION**

#### **1.1 Background:**

The beginning of any established activity of man is its wonderful moment. The actual clue for designing is inlay on the history. Ashrams are established and still exist because it adds a new dimension in the life of consumerism where one can judge his contribution to society with respect to humanity. Here one will have a space with a sense of being meditative and where one can revitalize his reflection of life and mind. It will be the way out from the stressful life and it will work as a counterpoint for self-realization. The main spirit of the project is to give hope to those people who need distance from this consumerist world. Here one can realize that luxury cannot be the necessity of life and we can contribute to our society by providing habitation to the needy. One can realize here by that how lucky he is in his present position. It will be a place with anti-consumerism.

#### **1.2 Project Brief:**

Location-Unosotturpara, Raojan, Chittagong  
Total site area: 109 acres  
Client: Jagatpur Ashram

#### **1.3 Project Rationale:**

Jagatpur Ashram was established for the social welfare and hospitality. The objectives are:

1. To create a common gathering for people of all religions.
2. To teach true methods of meditation.
3. Rehabilitation of the orphans in the society when they finished their term in this institution at the age of 16.
4. To provide free education to the poor & needy.
5. To help the poor with medicines, nutrition, and food.
6. To open stitching and salai centers for financial assistance.
7. Preserving the valuable collection of Sanskrit books with due care and sensitivity.
8. Protect and preserve the hilly and forest area of the Ashram.

#### **1.4 Mission:**

1. To establish an orphan ashram for the welfare of orphans.
2. To provide free education to the poor & needy.
3. To grant relief to the poor and distressed person during and after natural calamities like famines, earthquakes, floods, and draughts etc.
4. To help the poor with medicines, nutrition, and food.
5. To open stitching and salai centers for financial assistance.

### 1.5 Existing Facilities:

Jagatpur Ashram is a social welfare organization. They run their different branches in different countries of the world at Jessore in Bangladesh, Baligonj at Kolkata, Dimna at Jamshedpur, Kanpur, Laxmanjhol, Czechoslovakia, Network, Canada, West Germany, Poland etc. But Jagatpur Ashram at Chittagong is the head office. Jagatpur Ashram runs an orphanage and charitable organization. Every year new orphans are sent to stay here. For this reason they are badly in need of improving their existing condition.

The existing facilities are :

1. One storied primary school
2. One storied Sishu Niketon
3. One storied dormitory for the boys
4. Two storied dormitory for the girls
5. Staff residence
6. Shib Mandir
7. Swami Purnananda Mandir

### 1.6 Proposal of functional requirements (program):

#### Temple:

- Temple complex
- Meditation space
- Medical facilities

#### Institutional:

- Primary school [ class 1- 8]
- Library
- Sanskrit college
- Cultural and craft centre

#### Residential:

- Dormitory for boys
- Dormitory for girls
- Shadhu Nibash
- Guest house
- Staff residence

## CHAPTER 02: SITE

### 2.1 Historical Background of the Project:

In 1306 Shreemat Swami Purnananda Paramhangsha established the Jagatpur Ashram at Chittagong with the manifesto of truth-love-beauty and hospitality which is also known as Ajapa Ashram. He was a pious man and was very interested to establish the Ashram in a natural environment of hilly and forest area of Chittagong. He left the Jashore Ashram and came to Chittagong to establish the ashram. In that situation Shree Jagatcandra Chowdhury played an important role in the establishment of the ashram at Unasattarpara near Raojan power plant of Chittagong in 1306. Swami Purnananda was very pleased with the great contribution of Shree Jagatcandra Chowdhury and thus he named the Ashram as Jagatpur Ashram.

After the establishment of Jagatpur Ashram Swami Purnananda felt the necessity to establish a Sanskrit Kendra for the education of Sanskrit language. In the same year, he built a Sanskrit kendra for the education of Sanskrit language and literature. There he also improved the facilities of english language and literatue. The first woman Sanskrit Pandit, Sreemati Basanti Sankha Bedantatirtho achive great honour from the Kolkata University, India. She took the education of Sanskrit language from the Jagatpur Ashram Sanskrit Kendra. In 1944, there was a great famine after the Second World War and for the welfare of the orphan kids an orphanage was developed there. Later this orphanage was approved by the government and was thus turned into an ideal orphanage. For the need of the orphans a primary school was also built. But nowadays Jagatpur Ashram is unable to run their orphanage properly for the lack of better facilities for the orphans. Once upon a time their collection of book was very rich. But for need of a proper library their 75% books are damaged. According to the authority of Jagatpur Ashram rest of the 25% books are also valuable and the collection of these books should be preserved. For this reason a library is very important for them. When the Sanskrit Kendra was established it was just a mud house but as time passed this mud house became unusable. But people who are still interested in Sanskrit language specially the members of Jagatpur Ashram take the education from Jagatpur Ashram Sanskrit Kendra. They finish their registration from Jagatpur Ashram and sit for the exam at Kolkata University, India.

The orphanage started their mission with 250 orphans [ including boys and girls]. Different NGOs help this orphanage. The Ashram has branches in many countries of the world. They give a lot financial help from abroad and the country but because of need for better environment and better facilities the authority cannot expand their orphanage. Presently there is lot of pressure from Hindu Communism for the extension of the orphanage and to give more facilities to the orphans.

On the other hand the site of this ashram is surrounded by hills and forests. But now it has become very difficult to preserve the hilly and forest area of the Ashram. People are now cutting the trees of the forest and also trying to cut the hills for the sands. Many tourists from different countries come here to visit. In spite of having a great importance of this Ashram and its orphanage no steps were taken for different causes. Among them financial condition is one of them. But with the help of government and other branches of the world



their financial backup is now very strong. So considering all the historical aspects and specially the present condition of the orphanage it is now very important to improve the environment and the facilities of the ashram.

## 2.2 Major Festivals:

There are six major festivals which are celebrated in all the Ajapa ashrams throughout the world:

- January 6, Birthday of Swami Guru Prasadji Paramahansa
- April 28, Mahasamadhi of Swami Guru Janardanji Paramahansa
- Full Moon in July, Guru Purnima
- September 14, Birthday of Swami Guru Purnanandaji Paramahansa
- December 2, Birthday of Swami Guru Janardanji Paramahansa
- December 24, Birthday of Swami Guru Bhumanandaji Paramahansa

On each of these holidays, disciples are invited to the ashram for a celebration, which usually includes a feast followed by meditation and prayers.

## 2.3 Site and the Surrounding:

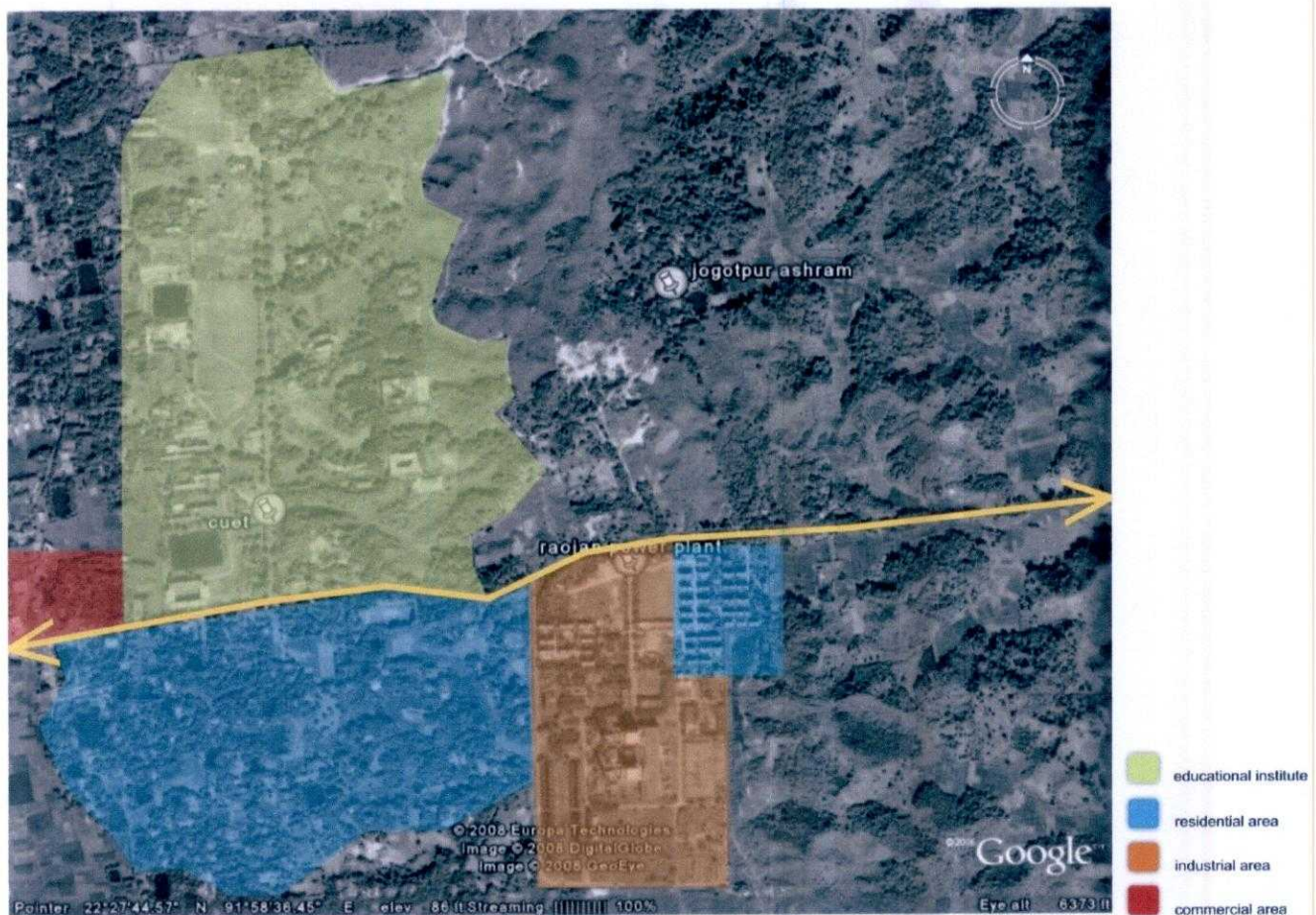


Figure 1: Satellite Image provided by Google Earth

Total cultivable land 13399.84 hectares, fallow land 4122.62 hectares; reserve land 6145.29 hectares; single crop 14.93%, double crop 75.98% and triple crop land 9.09%. Cultivable land under irrigation 7978.55 hectares. The site of this ashram is surrounded by hilly area and by forest.

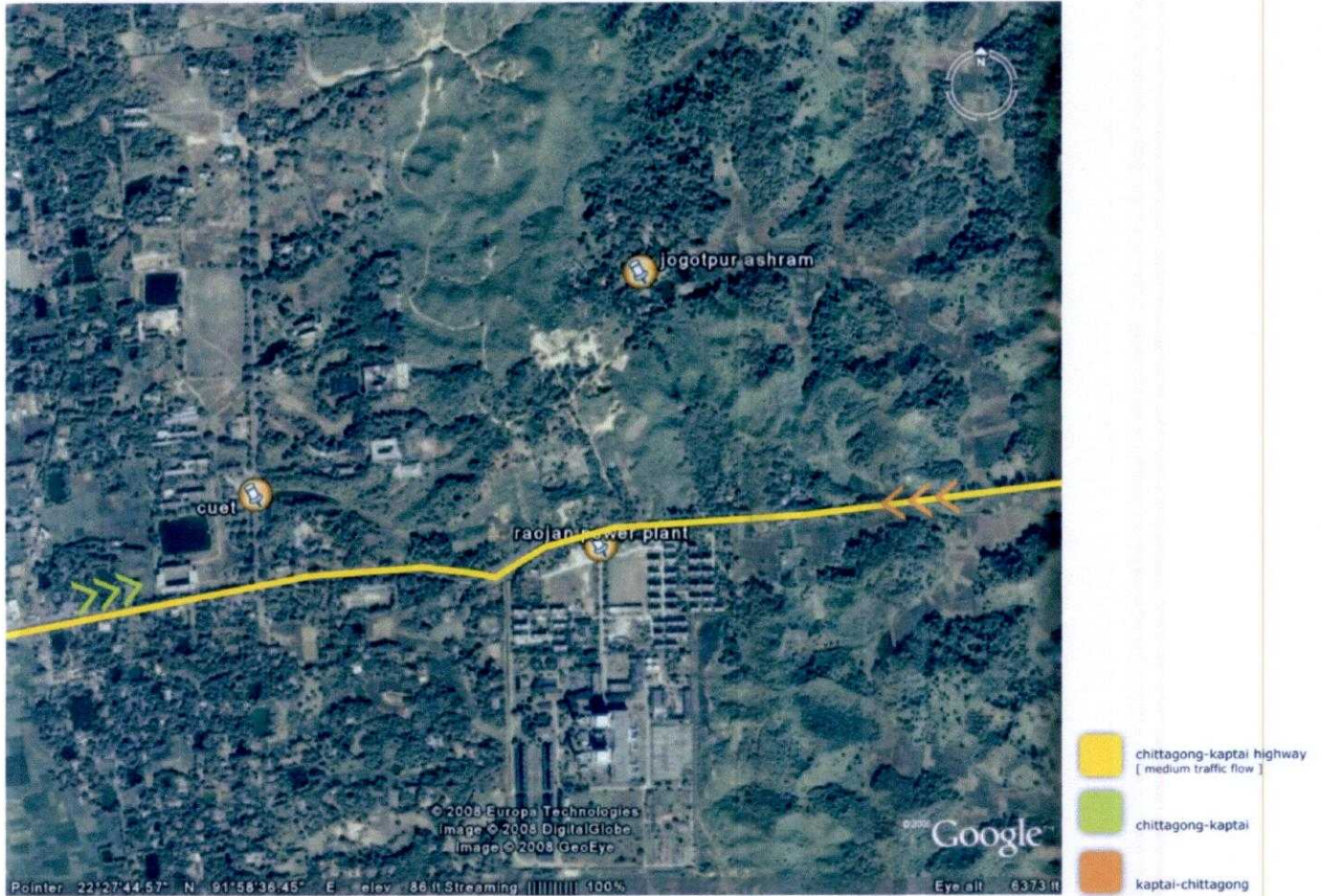


Figure 2: Satellite Image provided by Google Earth

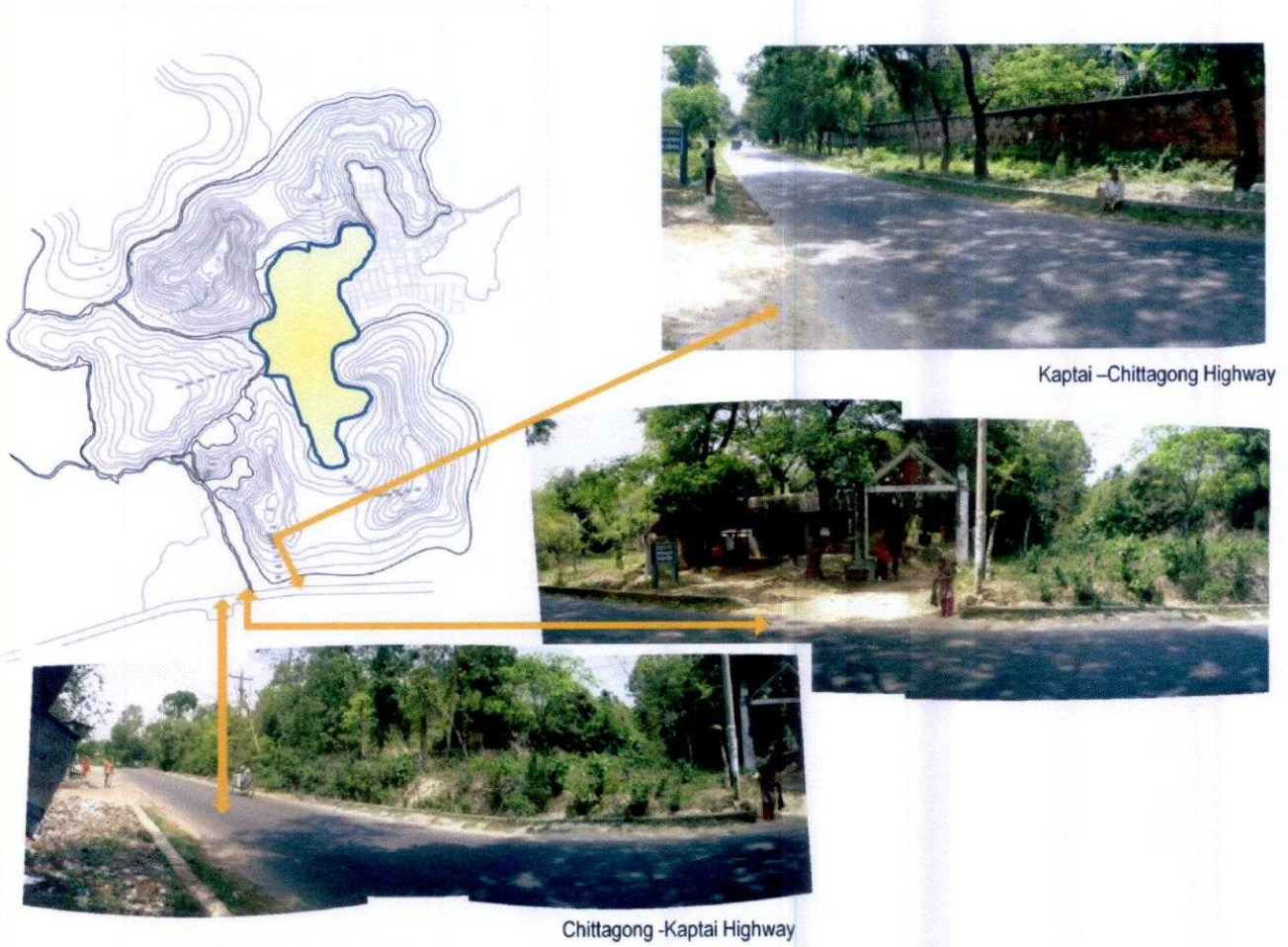


Figure 3: Chittagong- Kaptai Highway Images  
Source: from the desertation of Naznin Parvin, 2009

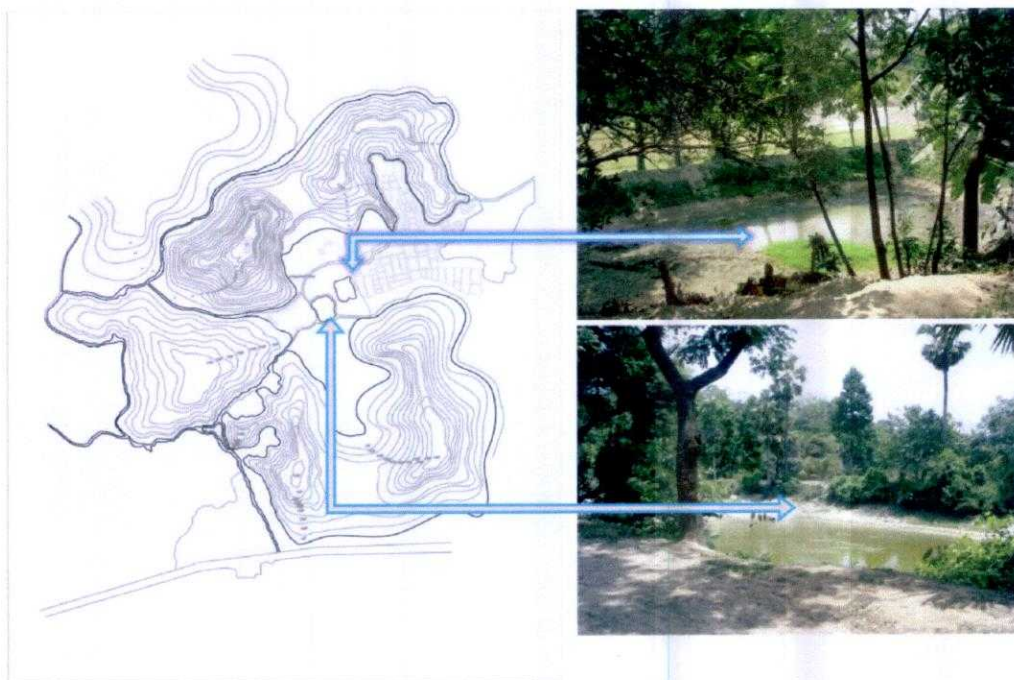


Figure 4: The two existing water bodies in the site work as rain water disposal point.  
Source: Khan, 2012

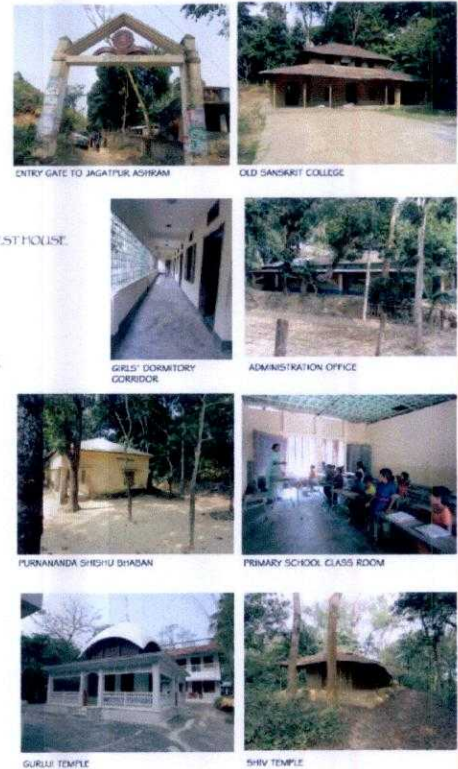
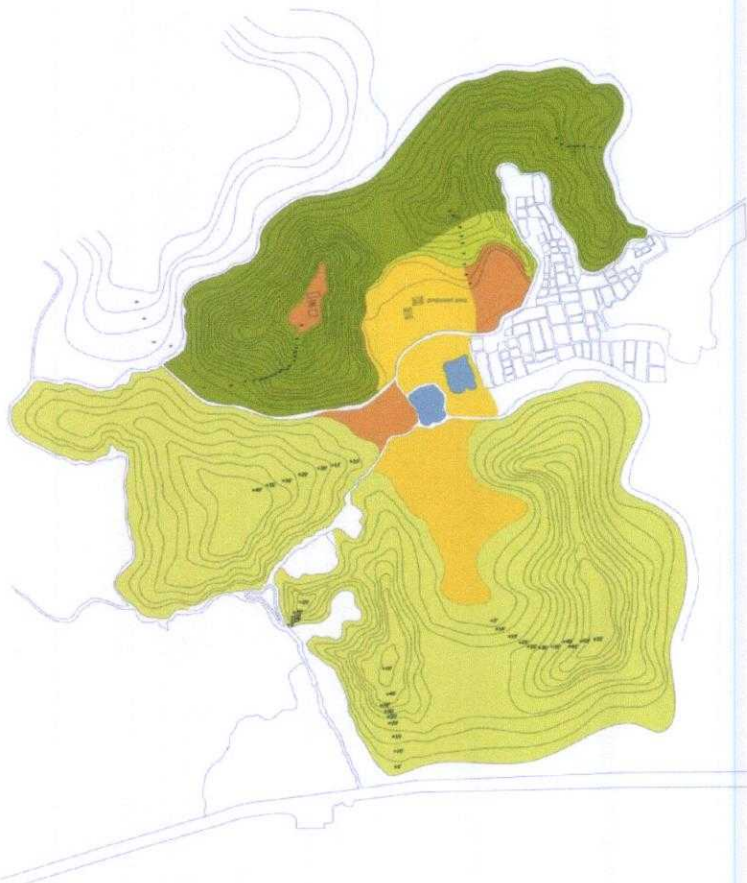


Figure 5: Existing Position of the Structures  
Source: Khan, 2012

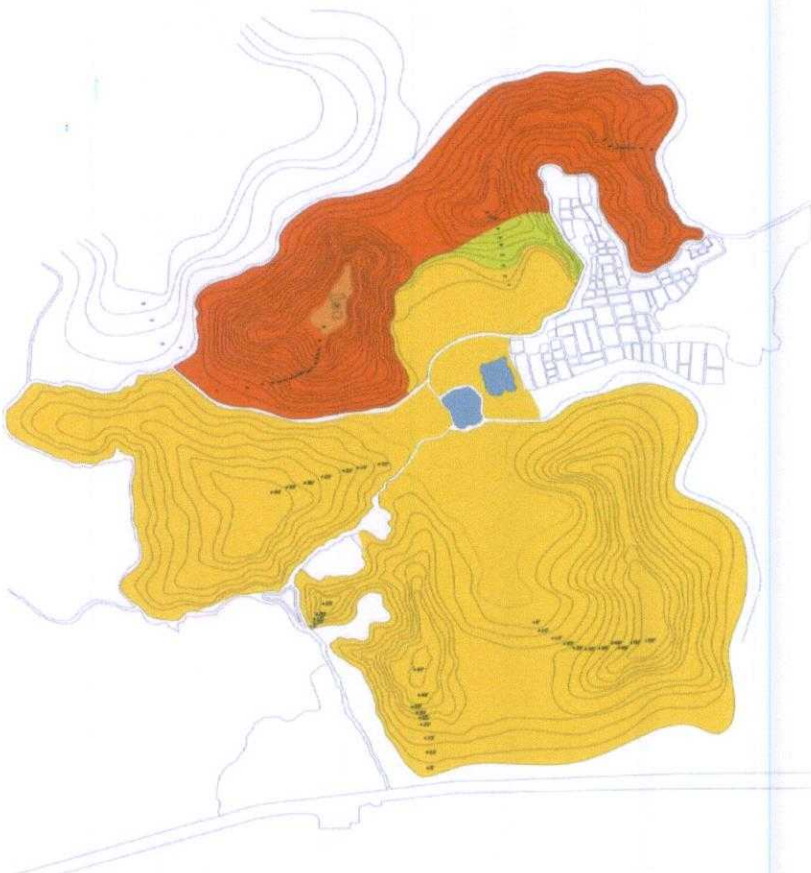
## 2.4 Topography:

Chittagong is very different in terms of topography from the rest of Bangladesh, being a part of the hilly regions that branch off from the Himalayas. The range loses height as it approaches Chittagong town and breaks up into small hillocks scattered all over the town. This range appears again on the southern bank of the Karnafuli river and extends from one end of the district to the other. The topography of the site is also hilly and surrounded by green trees which lead it to a spiritual level. Intensity of green vary among the site area.



- deep green
- light green
- water body [pond]
- used land
- vacant body

Figure 6 and 7: Topography and Landscape  
Source: From the desertation of Naznin Parvin, 2009



- accessible land
- moderate accessible land
- non accessible land

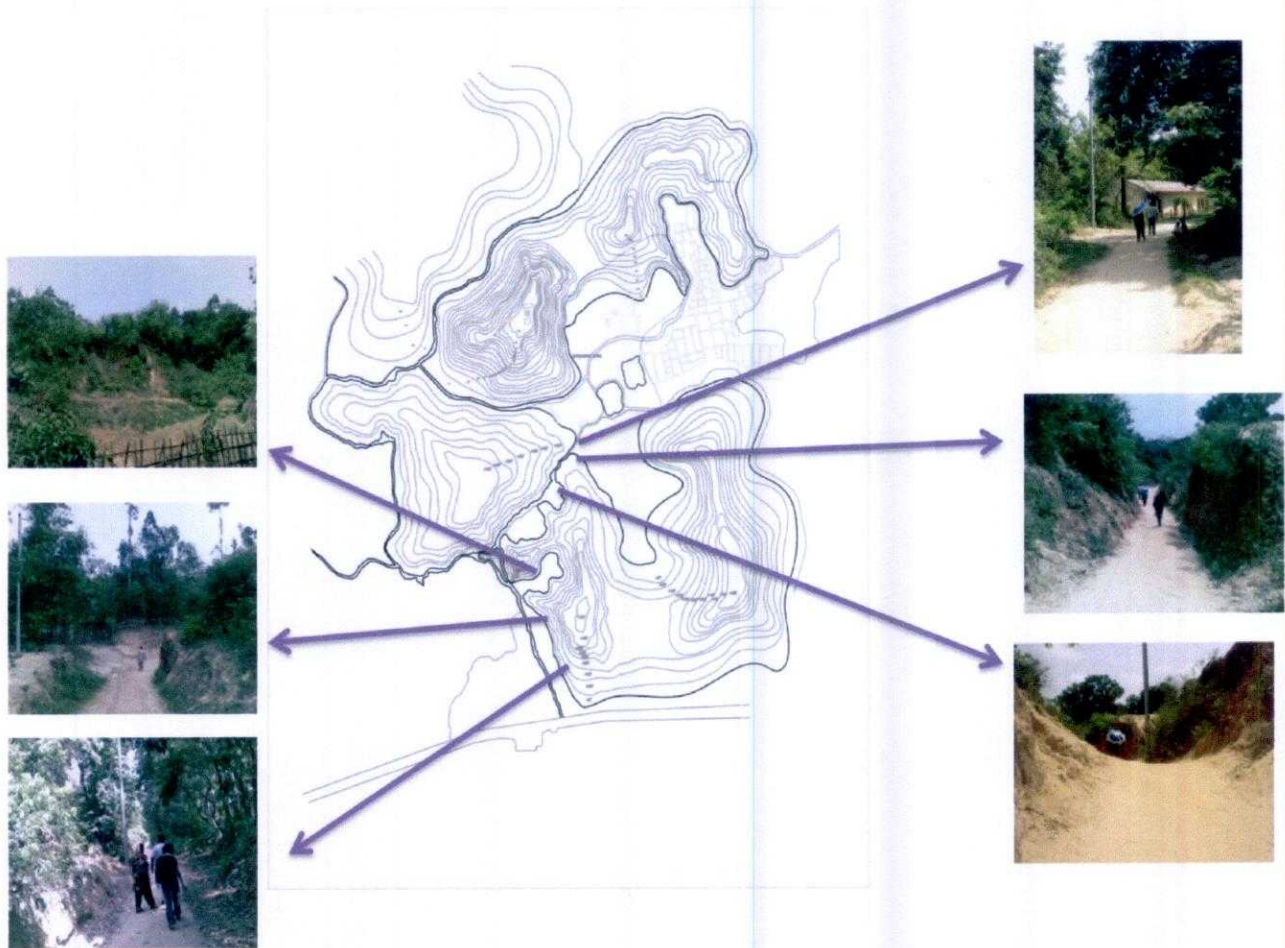


Figure 8: Surrounding in relation to the site  
Source: Khan, 2012

## 2.5 Flora and Fauna:

**Flora** - The hills, rivers and cliffs are covered with dense bamboo breaks, tall trees and creeper jungles. The valleys are covered with thick forest. The vegetation is characterised by semi-evergreen (deciduous) to tropical evergreen dominated by tall trees belonging to dipterocarpaceae, euphorbiaceae, lauraceae, leguminaceae and rubiaceae.

**Forest** Most of the hills are covered with forests containing valuable timber trees, bamboos, canes and a kind of grass known as shan.

**Fauna**- The fauna mainly includes monkey, fox, jungle cat, fishing cat, wild boar, land turtle, king cobra, reticulated python, rat snake and other non-poisonous snakes together with large number of species of lizards and amphibians like frog and toad, and tree frogs. The bird life of the Chittagong Hill Tracts is wonderfully rich. More than 60 families of birds are found.

### 2.6 Climate Data:

The weather of this region is characterised by tropical monsoon climate with mean annual rainfall nearly 2540 mm in the north and east and 2540 mm to 3810 mm in the south and west. The dry and cool season is from November to March; pre-monsoon season is April-May which is very hot and sunny and the monsoon season is from June to October, which is warm, cloudy and wet.

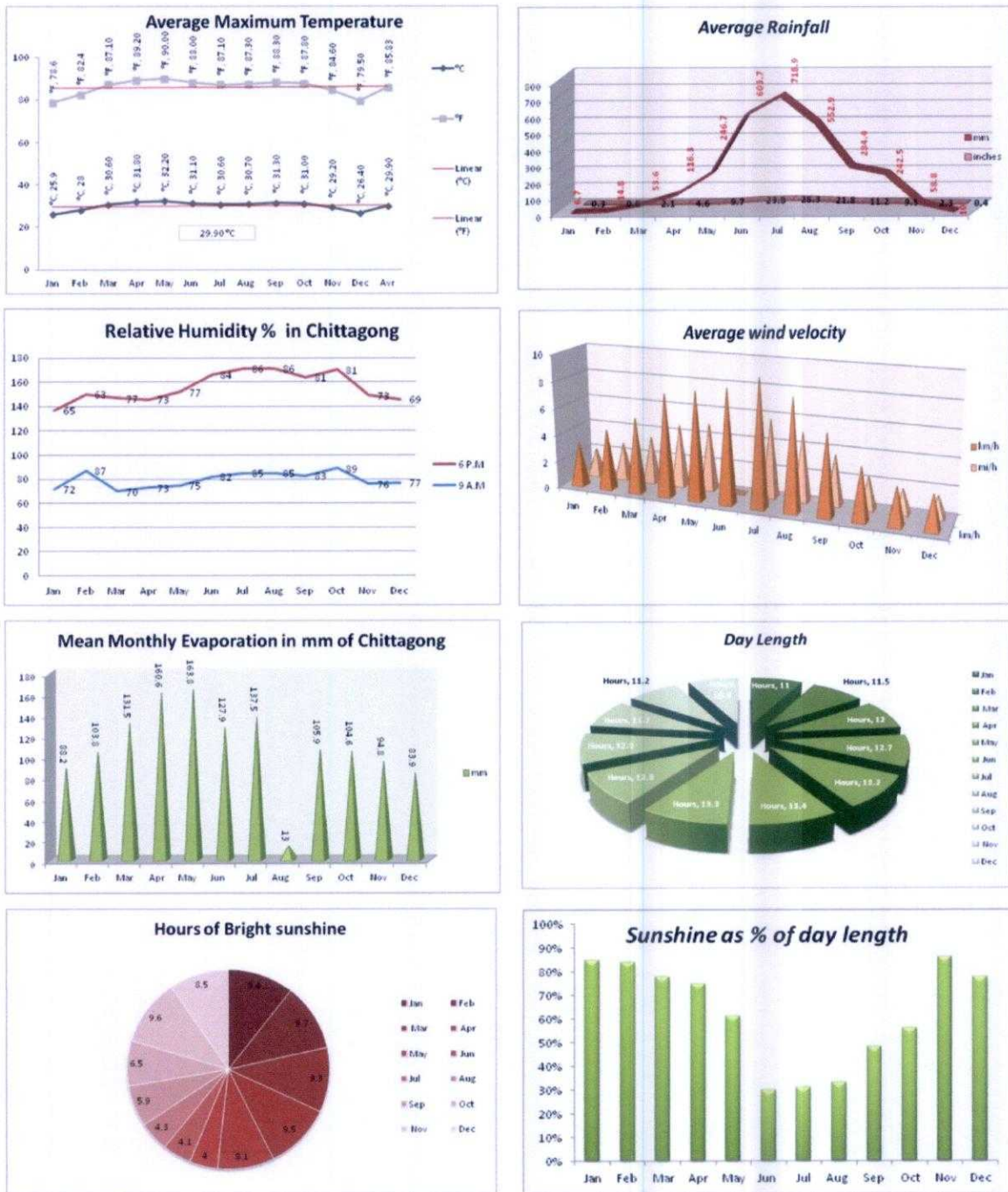


Figure 9: Climate Data

Source: CHITTAGONG data derived from GHCN 2 Beta. 483 months between 1949 and 1989

### 2.6.1 Air Field

#### *Wind field in the November to February period*

Chittagong has 25% calm. period which means very windy weather

#### *Wind field in the March to May period*

The coastal areas of Chittagong have 15% calm (very windy due to exposure) with south east winds blowing almost parallel to the coast line.

#### *Wind field in the June to October period*

This is the monsoon period in Bangladesh. The windiest region is Chittagong with 15% calm and prevailing wind parallel to the shore line. It is a south east wind with some southerlies. The wind field appears to be the same as that of the previous period.

## 2.6 SWOT Analysis:

- **Strength:** The hilly site of the ashram is beautifully green which leads to a spiritual level. The bird and insect life of this site is wonderfully rich. The flat land available is also very cultivable.
- **Weakness:** Almost 40% of the site is inaccessible due to high hill and deep forest.
- **Opportunity:** Excellent site for an ashram. Extremely peaceful amidst nature as it is far away busy city life and human habitation. Perfect place for conducting meditation. Water body in the site automatically works as a rain water disposal point.
- **Threat:** There is no such threat to the site.



## CHAPTER 03: LITERATURE REVIEW

### 3.1 History of Ashram

An ashram in ancient India was a Hindu hermitage where sages lived in peace and tranquility amidst nature. Today, the term "ashram" is sometimes used to refer to an intentional community formed primarily for spiritual upliftment of its members, often headed by a religious leader or mystic.

Traditionally, ashrams were located far from human habitation, in forests or mountainous regions, amidst refreshing natural surroundings conducive to spiritual instruction and meditation. The residents of an ashram regularly performed spiritual and physical exercises, such as the various forms of Yoga. Other sacrifices and penances, such as Yajnas were also performed. Many ashrams also served as Gurukuls or residential schools for children. The word "ashram" in Sanskrit means "toil, penance, or austerity" as separate from the term "asraya" (āśraya), which means "protection or shelter".

Ashrams have been a powerful symbol throughout Hindu history and theology. Most Hindu kings, until the medieval ages, are known to have had a sage who would advise the royal family in spiritual matters, or in times of crisis, who was called the rajguru, which literally translates to royal teacher. A world-weary emperor going to this guru's ashram, and finding solace and tranquility, is a recurring motif in many folktales and legends of ancient India.

Sometimes, the goal of a pilgrimage to the ashram was not tranquility, but instruction in some art, especially warfare. In the Hindu epic Ramayana, the protagonist princes of ancient Ayodhya, Rama and Laxman, go to the Rishi Vishvamitra's ashram to protect his Yajnas from being defiled by emissary-demons of Ravana. After they prove their mettle, the princes receive martial instruction from the sage, especially in the use of enchanted weapons, called Divyastras (Sanskrit Divya: enchanted + Astra: missile weapon; the Sanskrit word 'astra' means missile weapon, such as an arrow, as opposed to 'shastra', which means a hand-to-hand weapon, such as a mace.) In the Mahabharata, Lord Krishna, in his youth, goes to the ashram of Sage Sandiipanii, to gain knowledge of both intellectual and spiritual matters.

#### 3.1.1 Hermitage (*religious retreat*)

Although today's meaning is usually a place where a hermit lives in seclusion from the world, hermitage was more commonly used to mean a settlement where a person or a group of people lived religiously, in seclusion.

In Western Christian Tradition, a hermitage is a type of monastery. Typically it has a room, or at least a dedicated space, for religious devotion, very basic sleeping quarters and a domestic range, suitable for the ascetic way of living of the inhabitant. Depending on the work of the hermit, premises such as a studio, workshop or chapel may be attached or sited in close proximity.

### 3.1.2 Gurukul

A Gurukul (Guru refers to "teacher" or "master"; Kul refers to his domain, from the Sanskrit word kula, meaning extended family) is a type of ancient Hindu school in India that is residential in nature with the shishyas or students and the guru or teacher living in proximity, many a time within the same house. The Gurukul is the place where the students resided together as equals, irrespective of their social standing. The students learn from the guru and help the guru in his day-to-day life, including the carrying out of mundane chores such as washing clothes, cooking, etc.

The guru-shishya parampara is a hallowed tradition in Hinduism. Other religious groups in India have adapted it into different forms that fall within their religious ideology and framework such as Jainism, Buddhism, and Sikhism. At the end of a shishya's (student) study, the student offers a "guru dakshina," since a guru does not take fees. A guru dakshina is the final offering from a student to the guru before leaving the ashram.

By the colonial era the Gurukul system was almost dead in India excepting in a few remote regions. An exception was Kerala where the warrior Nair clan and their own military Gurukuls called Kalaris. Recently, several gurukuls have begun, both driven by monetary gain and by a desire to uphold the traditions. Examples of these new schools are Ananda Marga Gurukula established by Ananda Marga in 1990 at Anandanagar (India) with a network of branches in scores of countries around the world. It is not a religious school in Hindu tradition but rather a secular academic institution based on universal spiritual principles. Vivekananda College near Madurai is an NAAC -accredited 'A' grade autonomous college that is run under a Gurukula system.

There are many Vedic Gurukulas in modern India which follow ancient tradition. Government of India provides financial and other help to Vedic teachers who establish such Vedic gurukulas for imparting Vedic education without asking for any fees from the students; the leading government institution offering such assistance is Sândipani in Ujjain, named after the guru of Krishna, which also helps Vedic gurukulas in preparing students for examinations held by recognized Sanskrit universities.

In India and other parts of World, Gurukul is becoming synonym for Shree Swaminarayan Gurukul, a socio-spiritual, non profit organization with over 14 branches and centers, head branch at Gurukul Rajkot.

Within the broad spectrum of the Hindu religion, the guru-shishya relationship can be found in numerous variant forms including Tantra. A formal recognition or the establishment of this relationship is generally done in a structured initiation ceremony where the guru accepts the individual as a shishya and also accepts responsibility for the spiritual well-being and progress of the new shishya. Sometimes this initiation process will include the conveying of specific esoteric wisdom and/or meditation techniques.

In Gurudakshina, the shishya gives a gift to the guru as a token of gratitude, often the only monetary or otherwise fee that the student ever gives. Such tokens can be as simple as a piece of fruit or as serious as a thumb, as in the case of Ekalavya and his guru Dronacharya.

### *Parampara and Sampradaya:*

Traditionally word used for a succession of teachers and disciples in ancient Indian culture is parampara (paramparā in IAST). In the parampara system, knowledge (in any field) is believed to be passed down through successive generations. The Sanskrit word literally means an uninterrupted series or succession. Sometimes defined as "the passing down of Vedic knowledge" its believed to be always entrusted to the ācāryas. An established parampara is often called sampradāya, or school of thought. For example in Vaishnavism a number of sampradayas are developed following a single teacher, or an acharya. While some argue for freedom of interpretation others maintain that "[a]lthough an ācārya speaks according to the time and circumstance in which he appears, he upholds the original conclusion, or siddhānta, of the Vedic literature."

### *Bhakti yoga*

The best known form of the Guru-shishya relationship is that of bhakti. Bhakti (Sanskrit = Devotion) means surrender to God or guru. Bhakti extends from the simplest expression of devotion to the ego-destroying principle of prapatti, which is total surrender. The bhakti form of the guru-shishya relationship generally incorporates three primary beliefs or practices: Devotion to the guru as a divine figure or avatar. The belief that such a guru has transmitted, or will impart moksha, diksha or shaktipat to the (successful) shishya. The belief that if the shishya's act of focusing his or her devotion (bhakti) upon the guru is sufficiently strong and worthy, then some form of spiritual merit will be gained by the shishya.

### *3.1.3 Yoga*

Yoga (Sanskrit, Pāli: योग yōga) refers to traditional physical and mental disciplines originating in India. The word is associated with meditative practices in Buddhism and Hinduism. In Hinduism, it also refers to one of the six orthodox (āstika) schools of Hindu philosophy, and to the goal toward which that school directs its practices. In Jainism it refers to the sum total of all activities—mental, verbal and physical. Major branches of yoga in Hindu philosophy include Raja Yoga, Karma Yoga, Jnana Yoga, Bhakti Yoga, and Hatha Yoga. Raja Yoga, compiled in the Yoga Sutras of Patanjali, and known simply as yoga in the context of Hindu philosophy, is part of the Samkhya tradition. Many other Hindu texts discuss aspects of yoga, including Upanishads, the Bhagavad Gita, the Hatha Yoga Pradipika, the Shiva Samhita and various Tantras.

The Sanskrit word yoga has many meanings, and is derived from the Sanskrit root yuj, meaning "to control", "to yoke" or "to unite". Translations include "joining", "uniting", "union", "conjunction", and "means". Outside India, the term yoga is typically associated with Hatha Yoga and its asanas (postures) or as a form of exercise. Someone who practices yoga or follows the yoga philosophy is called a Yogi.

### *History of yoga*

The Vedic Samhitas contain references to ascetics, while ascetic practices (tapas) are referenced in the Brāhmaṇas (900 to 500 BCE), early commentaries on the Vedas. Several

seals discovered at Indus Valley Civilization (c. 3300–1700 B.C.E.) sites depict figures in positions resembling a common yoga or meditation pose, showing "a form of ritual discipline, suggesting a precursor of yoga", according to archaeologist Gregory Possehl. Some type of connection between the Indus Valley seals and later yoga and meditation practices is speculated upon by many scholars, though there is no conclusive evidence.

Techniques for experiencing higher states of consciousness in meditation were developed by the shramanic traditions and in the Upanishadic tradition. According to Gavin Flood, a sentence in the Brihadaranyaka Upanishad, one of the earliest Upanishads (800-500 BCE), is an early textual reference to meditation. Other scholars translate the sentence differently. The Buddhist texts are probably the earliest texts describing meditation techniques. They describe meditative practices and states which had existed before the Buddha as well as those which were first developed within Buddhism. In Hindu literature, the term "yoga" first occurs in the Katha Upanishad, where it refers to control of the senses and the cessation of mental activity leading to a supreme state. Important textual sources for the evolving concept of Yoga are the middle Upanishads, (ca. 400 BCE), the Mahabharata including the Bhagavad Gita (ca. 200 BCE), and the Yoga Sutras of Patanjali (150 BCE).

#### Goal of yoga:

The goal of yoga may range from improving health to achieving Moksha. Within Jainism and the monist schools of Advaita Vedanta and Shaivism the goal of yoga takes the form of Moksha, which is liberation from all worldly suffering and the cycle of birth and death (Samsara), at which point there is a realisation of identity with the Supreme Brahman. In the Mahabharata, the goal of yoga is variously described as entering the world of Brahma, as Brahman, or as perceiving the Brahman or Atman that pervades all things. For the bhakti schools of Vaishnavism, bhakti or service to Svayam bhagavan itself may be the ultimate goal of the yoga process, where the goal is to enjoy an eternal relationship with Vishnu.

#### Yogi:

A yogi (Sanskrit, feminine root: yogini) is a term for a male practitioner of various forms of spiritual practice. In contemporary English yogin is an alternative rendering for the word yogi. In Hinduism it refers to an adherent of Yoga. The word is also often used in the Buddhist context to describe Buddhist monks or a householders devoted to meditation. Chatral Rinpoche for example is a famous wandering yogi from Tibet.

The Shiva-Samhita text defines the yogi as someone who knows that the entire cosmos is situated within his own body, and the Yoga-Shikha-Upanishad distinguishes two kinds of yogins: those who pierce through the "sun" (surya) by means of the various yogic techniques and those who access the door of the central conduit (sushumna-nadi) and drink the nectar.

#### *Yoga practices in other traditions:*

##### Buddhism:

Buddha in yogic meditation in the padmasana posture- Early Buddhism incorporated meditative absorption states. The most ancient sustained expression of yogic ideas is found

in the early sermons of the Buddha. One key innovative teaching of the Buddha was that meditative absorption should be combined with the practice of mindfulness.

Islam:

The development of Sufism was considerably influenced by Indian yogic practises, where they adapted both physical postures (asanas) and breath control (pranayama). The ancient Indian yogic text, Amritakunda, (Pool of Nectar) was translated into Arabic and Persian as early as the 11th century.

Malaysia's top Islamic body in 2008 passed a fatwa, which is legally non-binding, against Muslims practicing yoga, saying it had elements of "Hindu spiritual teachings" and could lead to blasphemy and is therefore haraam. Muslim yoga teachers in Malaysia criticized the decision as "insulting". Sisters in Islam, a women's rights group in Malaysia, also expressed disappointment and said they would continue with their yoga classes. The fatwa states that yoga practiced only as physical exercise is permissible, but prohibits the chanting of religious mantras, and states that teachings such as uniting of a human with God is not consistent with Islamic philosophy. In a similar vein, the Council of Ulemas, an Islamic body in Indonesia, passed a fatwa banning yoga on the grounds that it contains "Hindu elements". These fatwas have, in turn, been criticized by Darul Uloom Deoband, a Deobandi Islamic seminary in India. In May of 2009, Turkey's head of the Directorate of Religious Affairs, Ali Bardakoğlu, discounted Yoga as a commercial venture promoting extremism- comments made in the context of Yoga practice possibly competing with and eroding participation in Islam.

Christianity:

In 1989, the Vatican declared that Eastern meditation practices such as Zen and yoga can "degenerate into a cult of the body." In spite of the Vatican statement, many Roman Catholics bring elements of Yoga, Buddhism, and Hinduism into their spiritual practices.

#### 3.1.4 Asceticism

Asceticism (from the Greek: ἄσκησις, *askēsis*, "exercise" or "training," in the sense of athletic training) describes a life-style characterized by abstinence from various sorts of worldly pleasures (especially sexual activity and consumption of food and drink) often with the aim of pursuing religious and spiritual goals.

Some Indian religions (including yoga) teach that salvation and liberation involve a process of mind-body transformation that is effected through practicing restraint with respect to actions of body, speech and mind. The founders and earliest practitioners of some religions (e.g. Buddhism, Jainism) lived extremely austere lifestyles refraining from sensual pleasures and the accumulation of material wealth. This is to be understood not as an eschewal of the enjoyment of life but a recognition that spiritual and religious goals are impeded by such indulgence. Asceticism is closely related to the Roman Catholic concept of chastity.

It may be a misunderstanding in the popular imagination that "extreme" asceticism is considered a sort of perversion (e.g., self-flagellation as the archetypal stereotype of self-mortification). However, the intention of *askēsis* enjoined by religion is to bring about

greater freedom in various areas of one's life (such as freedom from compulsions and temptations) and greater peacefulness of mind (with a concomitant increase in clarity and power of thought).

*Religious motivation:*

Self-discipline and abstinence in some form and degree is a part of religious practice within many religious and spiritual traditions. A more dedicated ascetical life-style is associated particularly with monks, yogis or priests, but any individual may choose to lead an ascetic life. Shakyamuni Gautama (who left a more severe ascetism to seek a reasoned "middle way" of balanced life), Mahavir Swami, Anthony the Great (aka St. Anthony of the Desert), Francis of Assisi, and Mahatma Gandhi can all be considered ascetics. Many of these men left their families, possessions, and homes to live a mendicant life, and in the eyes of their followers demonstrated great spiritual attainment, or enlightenment.

*Hinduism:*

Sadhus, men believed to be holy, are known for the extreme forms of self-denial they occasionally practice. These include extreme acts of devotion to a deity or principle, such as vowing never to use one leg or the other, or to hold an arm in the air for a period of months or years. The particular types of asceticism involved vary from sect to sect, and from holy man to holy man. Rules and Regulations of Brahmanical Asceticism - Yatidharmasamuccaya of Yadava Prakasa/ Translated by Patrick Olivelle (Sri Satguru Publications/ Delhi) is a must-read book in this context.

The Rig Veda describes non-Vedic Kesins (long-haired ascetics) and Munis (silent ones). There is also another story in the Rig Veda that Dhruva the son of Uttanapada (the son of Manu) performs penance, making him "one with Brahma."

*Jainism:*

Asceticism, in one of its most intense forms, can be found in one of the oldest religions known as Jainism. Jainism encourages fasting, yoga practices, meditation in difficult postures, and other austerities. According to Jains, one's highest goal should be Moksha (i.e., liberation from samsara, the cycle of birth and rebirth). For this, a soul has to be without attachment or self indulgence. This can be achieved only by the monks and nuns who take five great vows: of non-violence, of truth, of non-stealing, of non-possession and of celibacy.

Most of the austerities and ascetic practices can be traced back to Vardhaman Mahavira, the twenty-fourth "fordmaker" or Tirthankara. The Acaranga Sutra, or Book of Good Conduct, is a sacred book within Jainism that discusses the ascetic code of conduct. Other texts that provide insight into conduct of ascetics include Yogashastra by Acharya Hemachandra and Niyamasara by Acharya Kundakunda. Other illustrious Jain works on ascetic conduct are Oghanijjutti, Pindanijjutti, Cheda Sutta, and Nisiha Suttafee.

*Ascetic vows:*

As per the Jain vows, the monks and nuns renounce all relations and possessions. Jain ascetics practice complete non-violence. Ahimsa is the first and foremost vow of a Jain ascetic. They do not hurt any living being, be it an insect or a human. They carry a special broom to sweep any insects that may cross their path. Some Jain monks wear a cloth over

the mouth to prevent accidental harm to airborne germs and insects. They also do not use electricity as it involves violence. Furthermore, they do not use any devices or machines.

As they are possession less and without any attachment, they travel from city to city, often crossing forests and deserts, and always barefoot. Jain ascetics do not stay in a single place for more than two months to prevent attachment to any place. However during four months of monsoon (rainy season) known as chaturmaas, they continue to stay at a single place to avoid their killing life forms that thrive during the rains. Jain monks and nuns practice complete celibacy. They do not touch or share a sitting platform with a person of opposite sex.

*Dietary practices:*

Jain ascetics follow a strict vegetarian diet without root vegetables. Shvetambara monks do not cook food but solicit alms from householders. Digambara monks have only a single meal a day. Neither group will beg for food, but a Jain ascetic may accept a meal from a householder, provided that the latter is pure of mind and body and offers the food of his own volition and in the prescribed manner. During such an encounter, the monk remains standing and eats only a measured amount. Fasting (i.e., abstinence from food and sometimes water) is a routine feature of Jain asceticism. Fasts last for a day or longer, up to a month. Some monks avoid (or limit) medicine and/or hospitalisation out of disregard for the physical body.

*Austerities and other daily practices:*

Other austerities include meditation in seated or standing posture near river banks in the cold wind, or meditation atop hills and mountains, especially at noon when the sun is at its fiercest. Such austerities are undertaken according to the physical and mental limits of the individual ascetic. Jain ascetics are (almost) completely without possessions. Some Jains (Shvetambara monks and nuns) own only unstitched white robes (an upper and lower garment) and a bowl used for eating and collecting alms. Male Digambara monks do not wear any clothes and carry nothing with them except a soft broom made of shed peacock feathers (pinchi) and eat from their hands. They sleep on the floor without blankets and sit on special wooden platforms.

Every day is spent either in study of scriptures or meditation or teaching to lay people. They stand aloof from worldly matters. Many Jain ascetics take a final vow of Santhara or Sallekhana (i.e., a peaceful and detached death where medicines, food, and water are abandoned). This is done when death is imminent or when a monk feels that he is unable to adhere to his vows on account of advanced age or terminal disease.

*Judaism:*

The history of Jewish asceticism goes back thousands of years to the references of the Nazirite (Numbers 6) and the Wilderness Tradition that evolved out of the forty years in the desert. The prophets and their disciples were ascetic to the extreme including many examples of fasting and hermitic living conditions. After the Jews returned from the Babylonian exile and the prophetic institution was done away with a different form of asceticism arose when Antiochus IV Epiphanes threatened the Jewish religion in 167 BCE. The Hassidean sect attracted observant Jews to its fold and they lived as holy warriors in the wilderness during the war against the Seleucid Empire. With the rise of the Hasmoneans and

finally Jonathan's claim to the High Priesthood in 152 BCE, the Essene sect separated under the Teacher of Righteousness and they took the banner of asceticism for the next two hundred years culminating in the Dead Sea Sect.

Asceticism is rejected by modern day Judaism; it is considered contrary to God's wishes for the world. God intended the world to be enjoyed, in a permitted context of course [2]. However, Judaism does not encourage people to seek pleasure for its own sake but rather to do so in a spiritual way. An example would be thanking God for creating something enjoyable, like a wonderful view, or tasty food. As another example, sex should be enjoyed while remembering that a person may be fulfilling the commandments of marriage and pro-urvuvu (procreation), but that it should also be enjoyed. Food can be enjoyed by remembering that it is necessary to eat, but by thanking God for making it an enjoyable processes, and by not overeating, or eating wastefully.

#### *Christianity*

Christians today vary widely in their attitudes toward and practices or non-practice of asceticism. One Christian context of asceticism is the liturgical season of Lent, the period between Ash Wednesday and Good Friday, leading up to Easter. During this season Catholics are counseled to practice prayer, fasting and charitable giving. Many other Christians also practice these traditional Lenten disciplines.

#### *Islam:*

The Islamic word for asceticism is zuhd. Muhammad (P.B.U.H) is quoted to have said, "What have I to do with worldly things? My connection with the world is like that of a traveler resting for a while underneath the shade of a tree and then moving on." He advised the people to live simple lives and himself practiced great austerities. Even when he had become the virtual king of Arabia, he lived an austere life bordering on privation. His wife Ayesha says that there was hardly a day in his life when he had two square meals (Muslim, Sahih Muslim, Vol.2, pg 198)

"Asceticism is not that you should not own anything, but that nothing should own you." -Ali ibn Abu Talib (fourth caliph of Islam)

#### *Sufism:*

Sufism evolved not as a mystical but as an ascetic movement, as even the name suggests; the word Sufi may refer to a rough woolen robe of the ascetic. A natural bridge from asceticism to mysticism has often been crossed by Muslim ascetics. Through meditation on the Qur'an and praying to Allah, the Muslim ascetic believes that he draws near to Allah, and by leading an ascetic life paves the way for absorption in Allah, the Sufi way to salvation. (Alfred Braunthal. Salvation and the Perfect Society. University of Massachusetts Press, 1979.)

#### *Zoroastrianis:*

In Zoroastrianism, active participation in life through good thoughts, good words and good deeds is necessary to ensure happiness and to keep the chaos at bay. This active participation is a central element in Zoroaster's concept of free will, and Zoroastrianism rejects all forms of asceticism and monasticism.



*Secular motivation:*

Examples of secular asceticism:

A Starving Artist is someone who minimizes their living expenses in order to spend more time and effort on their art.

Many professional athletes abstain from sex, rich foods, and other pleasures before major competitions in order to mentally prepare themselves for the upcoming contest.

Straight Edge people abstain from alcohol, tobacco, drugs, and casual sex as part of a sub-culture lifestyle choice.

Many revolutionaries have also adopted asceticism, the most important perhaps being Vladimir Lenin, who was the leader of the Bolshevik Revolution in Russia. Lenin adopted ascetics after reading 'What is to be Done', a book written by Nikolai Chernyshevsky.

*Religious versus secular motivation:*

The observation of an ascetic lifestyle can be found in both religious and secular settings. For example, practices based on a religious motivation might include fasting, abstention from sex, and other forms of self-denial intended to increase religious awareness or attain a closer relationship with the divine. Non-religious (or not specifically religious) practices might be seen in such an example as Spartans undertaking regimens of severe physical discipline to prepare for battle.

**3.2 History of Ajapa**

Ajapa, a very ancient form of yoga, is a breathing/meditation technique that was taught thousands of years ago by the Rishis, or wise men, of India. Though it is virtually unknown in modern times, the method of Ajapa Yoga has been carefully guarded through the ages at Siddhashram, a hidden monastery in Tibet.

In the 1860s, Swami Guru Purnanandaji Paramahansa (1834-1928) made the perilous journey to Siddhashram along with Swami Sharbananda. There he learned the ancient technique of Ajapa Yoga. After five years at Siddhashram, Guru Purnanandaji was ordered by the masters to return to India, to begin the mission of teaching the technique to others.

After Guru Purnanandaji decided to give up his material body, the teaching was maintained unaltered by his disciple, Swami Bhumananda Paramahansa (1873-1958), a renowned scholar throughout India.

Swami Guru Bhumananda originally founded his ashram in the Indian north east province of Assam at Guwahati's Kamakhya hills – where his teachings are still practised. The 'Kalipur Ashram', as it is known. Four of his disciples Swami Prakashananda Paramahansa, Swami Achalananda Paramahansa and Swami Leenananda Paramahansa continued the Ajapa lineage in India, and Swami Janardanji Paramahansa in India and other countries.

Swami Achalananda Paramahansa opened an ashram in Bhumanandapur, Gobra - near Kolkata, India. When Guru Bhumanandaji left from this material world, Guru Janardanji

Paramahansa (1888-1980) continued the work of teaching Ajapa Yoga in USA, and undertook to spread the knowledge of Ajapa around the world. In 1970 he was invited to visit the Academy of Science in Prague, Czechoslovakia. He was then invited to Germany, Canada and the United States, where he delivered lectures and taught the Ajapa technique.

In 1966, Guru Janardanji found and adopted a baby boy, Guru Prasadji, whom he prepared to carry on the teaching of Ajapa. Shortly before he decided to give up his material body, Guru Janardanji named the boy his successor. Then only fourteen years old, Swami Guru Prasadji Paramahansa took up the responsibility of maintaining the ashrams and guiding the practitioners of Ajapa Yoga. Today he maintains five ashrams and several Ajapa Centers around the world.

Hidden in a valley somewhere in the Himalayas, Gyanganj or Siddhashram is supposed to be the abode of immortal saints with supernatural powers who silently and secretly guide humanity's destiny. Sai Kaka, a yogi who claims to have visited Gyanganj, says: "On the adhyatmic or spiritual level, it (Gyanganj) runs the universe. On the adhidevik or celestial level, the earth and water elements are absent, enabling powerful activity. At this level, Gyanganj impacts many planes (of existence) and beings. On the adhibhautic or gross level, Gyanganj siddhas guide human beings in spiritual and social fields."



Figure 10: Swami Guru Purnanandaji Paramahansa and the other gurus followed by him  
Image taken from > [http://www.ajapa.org/hist\\_eng.htm](http://www.ajapa.org/hist_eng.htm)

### 3.2.1 Ashrams of Ajapa

Swami Guru Prasadji Paramahansa maintains three ashrams in India, one in Bangladesh, and one in California. There are Ajapa centers located in several cities around the world, including the USA (New York, Honolulu), Canada (Montreal), Germany, and Poland. A common semblance of the ashrams, is the peace and tranquility the mind experiences, on reaching these holy shrines of the Ajapa Gurus.

The first Ajapa ashram was established at Jagatpur (Chittagong) Bangladesh by Swami Guru Purnanadaji Paramahansa. This ashram came into being in the year 1899. Major reconstruction work was carried out in the centenary year 1999. This ashram is situated at a hill top and surrounded by several hills and is an ideal place for meditation. Several disciples of Guru Purnandaji practiced serious meditation and attained the highest state of the human being.

In India the first Ajapa ashram was established by Swami Guru Janardnji Paramahansa in the beautiful locale of Rishikesh(Uttranchal). The ashram is located near Lakshman Jhula about 8 km from Railway station. Rishikesh is about 20 km from the holy city of Haridwar. It was in the year 1955 when the ashram was built. Major reconstruction work is currently being carried out to accomodate more disciples specially for Ajapa festivals. The ashram is situated in the foothills of Himalayas, just beside the holy ganges and picturesque surrounding of Shivalik hills. The serence atmosphere of the locale motivates a true seeker to introspect.

The second ashram city was selected in India when Swami Guru Janardnji Paramahansa got down from train at Tatanagar station during one of his journeys. The ashram is located at about 20 km from railway station just beside the tranquil locale of the Dimna lake surrounded by hills. The ashram was formally established in the year 1974. One major attraction of the ashram is, the only temple in the world with the nine Brahma Rishis. The construction of this temple in a lotus structure is another unique feature of this sanctuary for the rishis. This is the ashram where Guru Janardnji merged his material body with matter and a shrine has been built up around the place. This ashram is currently the Ajapa headquarters since the current Ajapa master Guru Prasadji inhabit this conscreated locale. Two temples together provide one of the most satisfying meditation experience in todays high vibration world.

There is only one Ajapa Yoga ashram existing in North America. This is the Shri Janardan Ajapa Yogashram, located just outside of Placerville, California. The California Ashram was established in 1977 under the guidance of Guru Janardnji, who personally selected Placerville as the location of His ashram. The California ashram is situated between Sacramento and Lake Tahoe in the foothills of the picturesque Sierra Nevada Mountains. The ashram sits on twenty acres of land in the very quiet and beautiful countryside, yet is only a five minute car ride from the nearby town of Placerville. Guru Prasadji comes to His California ashram on a regular basis. He encourages His North American disciples to visit the ashram for strong practice of Ajapa Yoga and to perform service in maintaining the ashram. Disciples who come with the right spirit of determind practice and service are rewarded with a boost in their sadhana.

The third ashram was established at Kanpur, a place which had been very dear to Swami Guru Janardnji Paramahansa due to the devout love of the disciples. Guru Janardnji has been visiting this city since 1952 and finally the ashram came up in 1977, near IIT on the G.T Road. This place is about 25 km from the railway station and is on the outskirts of the city so it provides the requisite atmosphere for meditation. The ashram has big farming lands in the surroundings which helps to keep the atmosphere clean and cool.

### 3.3 Ajapa Yoga

Ajapa Yoga is a simple, practical and scientific breathing and meditation technique. Simple and practical, it is the original and most ancient form of yoga. The Rishis (seers) of India developed this technique thousands of years ago. Ajapa is based on the principle that the natural breathing process - inhalation and exhalation - is the expression of the universal forces of attraction and repulsion.

The primary purpose of Ajapa is the attainment of self-realization. However, the practice offers additional benefits such as improved health and relief from stress. The Ajapa technique can be learned in a short period of time and results in amazing experiences, many of which cannot be described through the medium of language.

Anyone can do it, anywhere, at any time - while working, relaxing, even reading. It is based upon clear and demonstrable proofs and is verified by the practitioner's own experience. The word ajapa means "that which is not repeated." Ajapa goes on naturally and effortlessly, with every breath.

Humans breathe 21,600 times a day, inhaling and exhaling, attracting air in and expelling it out. Without inhalation (attraction) and exhalation (repulsion), there is no life; the forces of attraction and repulsion are the basis of the universe, and to know these forces, attraction and repulsion, is to know the universe.

The sages who originated Ajapa Yoga thousands of year ago, understood that breath is life, and began a study of the breathing process. They observed inhalation and exhalation in man and in animals, both healthy and ill, active and at rest, asleep and awake. They discovered that every time we breathe, certain natural sounds are produced.

When we breathe through the mouth, the distinct sounds "a-ha, a-ha, a-ha" are produced. You can make these sounds right now, simply by breathing heavily through your mouth: "a" as you inhale, and "ha" as you exhale. These sounds, "a-ha" , are the natural sounds of the breath as it comes and goes through the mouth.

When we breathe through the nose, the sounds "um-hum, um-hum, um-hum" are produced: "um" with inhalation and "hum" with exhalation . You can verify this by listening carefully to your breathing. You will see that these four sounds are the natural sounds of the breath: "a-ha, um-hum." Inhalation and Exhalation

Mouth	A	HA
Nose	UM	HUM

In examining these four sounds, the Rishis found that with mouth-breathing, "a" comes in and "ha" goes out ; "a" enters the body, and "h+a " leaves the body: there is an extra "h" sound going out. With nose breathing, "um" goes in and "hum" , or "h+um" , comes out. Again, there is an extra "h" sound with exhalation. This "h" is never inhaled, but is exhaled with every breath. What, then, could this "h" sound represent?

The Rishis noticed that when a person uses a lot of energy, his exhalation of the "h" sound is intensified. You can see that when you laugh, cry, engage in sex, or perform a strenuous physical activity, the sound "h" predominates.

The Rishis determined that the sound "h" represents the vital energy, or life force, called prana. When prana is expelled through heavy exhalation, one feels a loss of energy and confidence, and an inability to concentrate. On the other hand, when you're feeling energized or uplifted, you may notice that your inhalation increases. In a state of repulsion, or exhalation, we lose prana, or "h", while our energy and mental capacity decrease. In a state of attraction, or inhalation, our energy and our level of concentration increase. Therefore, by controlling the loss of prana, we can increase our state of attraction, and thereby increase our energy. This can be achieved by controlling the sound "h", which we can do through practice of Ajapa Yoga.

Ajapa Yoga is a method of controlling feeling and activity by controlling sound, and using this control to minimize the loss of prana. This is done entirely through the sounds of the breath and does not involve special postures or exercises, or any alteration of one's daily routine or diet. You simply breathe in a natural manner, with only a slight change in the way you exhale. Thus Ajapa can be practiced during any activity: walking, working, going to school, relaxing. We are always breathing, and so we can always practice Ajapa and achieve positive benefits.

As a person practices Ajapa over a period of days, months and years, his state of exhalation, or repulsion, decreases, and his state of inhalation, or attraction, increases. The change occurs gradually and naturally, and can lead a serious practitioner to the state of total attraction, the state of AUM, where one becomes self-realized.

Even if you're not aiming at total realization, this method will at least give you a device to control h, the sound of repulsion. It is a device to control the loss of prana, and increase your energy. If you are tired when you come home from work, Ajapa will help you regain your energy. If you are feeling angry or upset, it will raise you to a more peaceful state. With regular practice, Ajapa breathing results in improved health, relief from stress, increased vitality, sharpness of memory and clarity of thought. Every moment of your life, you are breathing and experiencing the activity of attraction and repulsion. Along with this activity, subtle, internal sounds are produced. With every change in this activity, there is a corresponding change in the sound. Activity and sound always go together, and are always accompanied by a third thing. This third thing is feeling. We all like to think that we are the doers, we are controlling ourselves and making decisions in our lives. But in fact, we are nothing.

But puppets of activity, feeling and sound. If we could get control of one of these things, we could control the other two - we could become masters rather than puppets. The effort to control activity is the origin of "Hatha" yoga, which consists of postures and exercises to change the activity within the body. The effort to control feeling is the origin of "Bhakti" yoga, the yoga of love and devotion. And the effort to control sound is the origin of Ajapa yoga.

The advantage of Ajapa Yoga is that sound is so easy to control. You are breathing at every moment of your life, and at every moment that activity is producing sounds. Therefore, the breath is a device that you can use all the time. You can always produce a particular breathing sound to control your activity and feeling.

The Rishis who discovered Ajapa Yoga noticed that the sounds of inhalation are "a" through the mouth and "um" through the nose. Taken together, these sounds of attraction form the sound AUM, often written as OM. In all yogic scriptures, AUM is described as the eternal sound, the highest state of consciousness. Many people read about AUM and talk about AUM, but very few realize that AUM is the sound of attraction, and that it exists within every inhaled breath. How is this state of AUM, the state of inhalation, to be achieved? Look again at the sounds of repulsion, heard as we exhale. They are "ha" through the mouth, and "hum" through the nose. Taken together, they form the sound HAUM.

By eliminating the sound H from HAUM, we are left with AUM. By eliminating "h" from the breath, one can reach the state of AUM, where all knowledge is revealed. Therefore, the practitioner of Ajapa alters his exhalation so as to eliminate the sound of "h".

### 3.4 Design considerations for the Ashram:

- Child Philosophy
- Ashram Philosophy
- Site Context

#### 3.4.1 Institution: Primary School [ class 1 - class 8]

Design Consideration	Plan	Orientation	Lighting	Colours
<b>Primary School</b>	<p>Less room and exterior wall exposure in a compact multi storied building will less cost and to heat and cool then a sprawling one.</p> <p>Pre-dominantly interior classroom spaces &amp; peripheral corridors.</p>	<p>Preferable to face the majority of rooms north and south.</p> <p>Should has as quite a location as possible.</p> <p>Away from noisy outdoor.</p> <p>Ease of access to specialized facilities should be ensured.</p>	<p>Good lighting design with adequate light free of glare and excessive contrast or shadow .</p> <p>No teacher should be required to face the window when addressing the class from the normal teaching position.</p>	<p>Bright &amp; warm colours stimulate excitement &amp; action.</p> <p>Cool and soft colours create a quite atmosphere in the place of study</p>

### 3.4.2 Art Rooms

	Location	Accessibility	Use	Provisions
<b>Requirements</b>	Should be part of music suite	Readily accessible to corridor and office	Used for class instruction, choral work and as a dressing for large groups.	Should have sound tight doors.  Provision should be made for projection, television & a high fidelity sound system.

### 3.4.3 Instrumental Music Room:

	Space requirements	Location	Use	Environment
<b>Requirements</b>	Space should have flat roof, 6feet wide door(sound proof), store space in back and sides, chalk board with music ruling.	Should be near the auditorium, so that the band can move the instrument easily into the stage, near an outdoor entrance	It is used for band , orchestra, brass and woodwind ensemble, chamber music groups and sectional Rehearsals.	-Should have special sound proofing -Natural lighting and Ventilation -If possible, should have provision for music recording and re-production

### 3.4.4 Multipurpose room:

	Location	Accessibility	Use	Provisions
<b>Requirements</b>	-Should be between the choral and instrument rooms. -Should provide with good Super vision of spaces in music area.	Readily accessible to corridor and office.	Used as an office for teacher conference, teachers preparation and keeping records and library for research, reading, studying and storage of music.	Should have sound tight doors.

*Art and Craft Room:*

Need lots of working surface.

Counter and table.

Wall for display and storage cabinet.

Should be an exiting place for work.

Finishes should be practical to the work with freedom to explore.

*Instrumental Music Room:***Music Storage Room:**

Equipments- cabinets (3 feet deep & 30 feet long)

racks and hangers

space above for hats and lockers for special band equipments, such as , flags

and batons and with lockable sliding doors are desirable

adjustable shelving must vary according to instruments size

Roll -away rack for bulky instrument

Cabinet for smaller instrument

Locker with master-keyed pad locks

Students benches, record cabinet, music filling cabinet, music stands

*Multipurpose room:*

- Service entrance
- The room is open up to the two outdoor corridors( an arrangement that permit over flow seating during special assembling)
- The opening can be closed with drapes when desired
- The openness reduces traffic congestion and discipline problems.



## CHAPTER 04: CASE STUDIES

### 4.1 Case studies: Monasteries- which influenced the design

#### 4.1.1 Nalanda

- Nālandā is the name of an ancient university in Bihar, India. It has been called "one of the first great universities in recorded history."
- Location- The site of Nalanda is located in the Indian state of Bihar, about 55 miles south east of Patna, and was a Buddhist center of learning from 427 to 1197 CE.
- Feature- It has a central monumental axis with the row of temples on the west and monasteries on the east. The dimension and disposition of rooms within monasteries is almost identical.

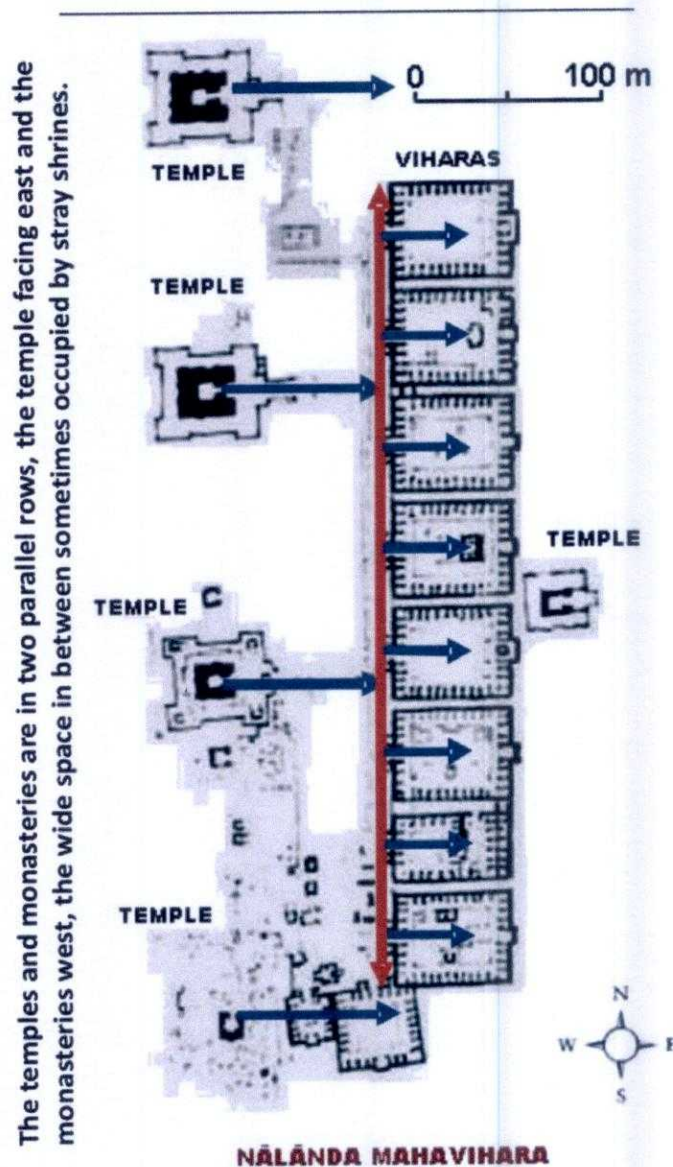




Figure 11: Nalanda Mahavihara  
Source: Internet

#### 4.1.2 Bhasu Vihara

- Bhasu Vihara - A complex of two rectangular monasteries and a semi-cruciform shrine.
- Location - Located at about 6 km west of MAHASTHANGARH (Mahasthangad) on the northern part of village Bhasu Vihara, under Bihar union of Shibganj thana of Bogra district, about 500m west of the Nagar river. Three mounds have been excavated here revealing the basal parts of two monasteries and one shrine
- Features- . Bhasu Vihara, locally known as Narapatir Dhap, is a complex of two rectangular monasteries and a semi-cruciform shrine of the Post-Gupta period. Monastery 1 Built of burnt bricks set in mud mortar, this was roughly rectangular in plan, measuring 148.13m (north-south) by 139m (east-west). Twenty-six monastic cells, each measuring roughly 11m by 10m, were arranged on the four sides of a square courtyard.

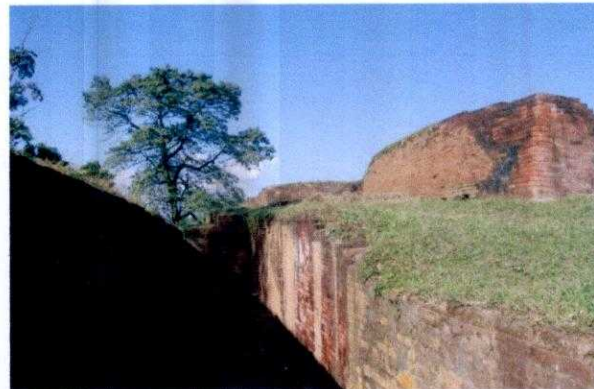
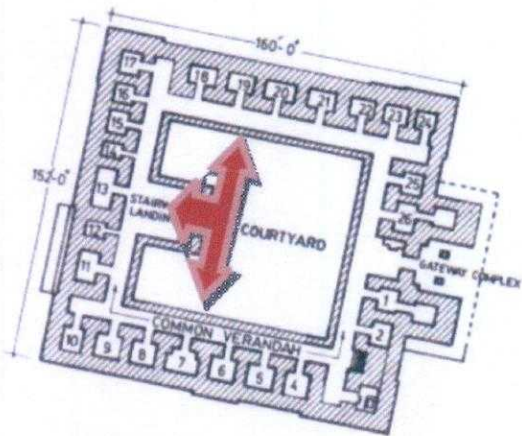
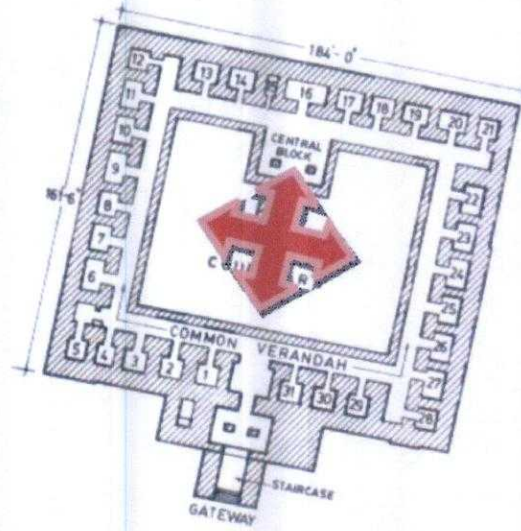


Figure 12: Bhasu Vihara  
Source: Internet

**PLAN OF BASU VIHARA  
MAHASTHAN, DISTRICT-BOGRA.  
(BANGLADESH)**



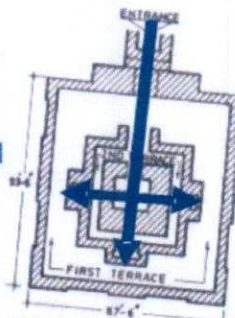
**MONASTERY No. I**



**MONASTERY No. II**

Monastic cells are set at the back of a veranda around an open courtyard, access to which was provided by a single gateway.

The Shrine was a semi-cruciform shrine with terraced ambulatory passages.



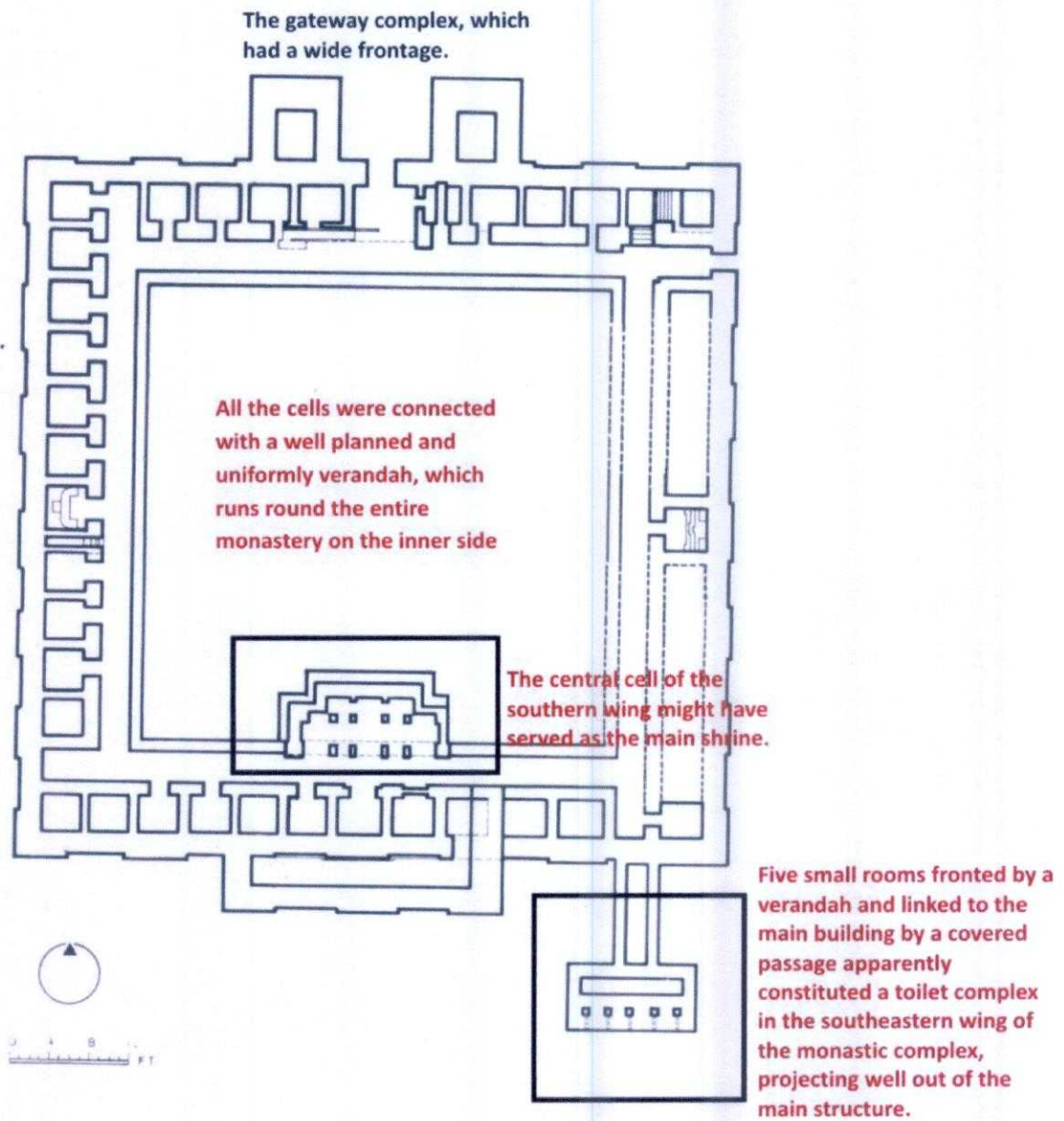
**PRINCIPAL SHRINE**

#### 4.1.3 Sitakot Vihara

- Sitakot Vihara - The Vihara was built roughly on a square plan with large outside projection on the northern and southern wings.
- Location- a Buddhist monastery. It is located in Nawabganj upazila under Dinajpur district.
- Features- The Vihara was built roughly on a square plan (65.23m east - west and 64.11m north - south) with large outside projection on the northern and southern wings.



Figure 13: Sitakot Vihara  
Source: Internet



4. Plan, Sitakot Monastery, Dinajpur, 7th-8th century AD

#### 4.1.4 Shalvan Vihara

- Location - a tourist centre noted for antiquity. Shalvan Vihara is among the most important excavated sites in MAINAMATI. It lies about the middle of the Lalmai ridge in the vicinity of the present day BANGLADESH ACADEMY FOR RURAL DEVELOPMENT at Kotbari near Comilla. Excavations have exposed a large PAHARPUR type Buddhist monastery and other material objects datable from the 7th to 12th centuries AD.
- Features - Formally arranged in four wings around a central shrine, this 167.6m square monastery contains a total of 155 cells.
- Shalvan Vihara - Formally arranged in four wings around a central shrine.

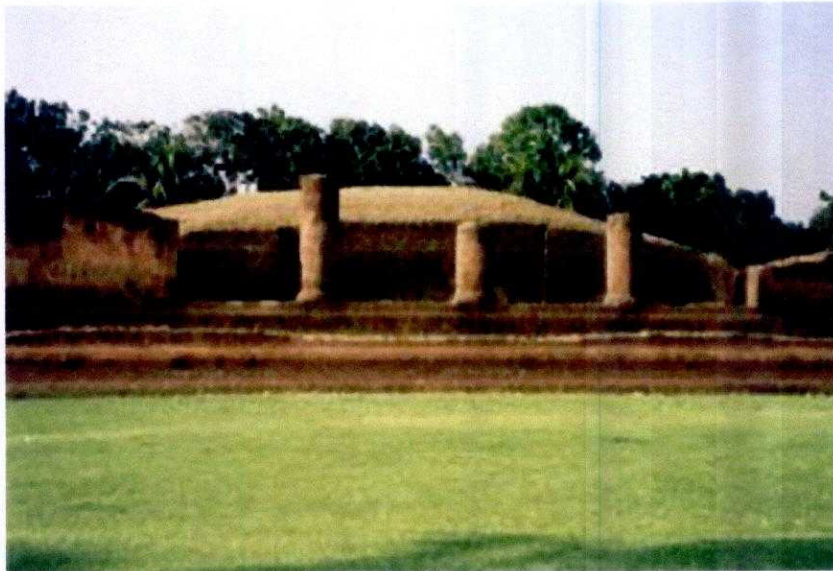
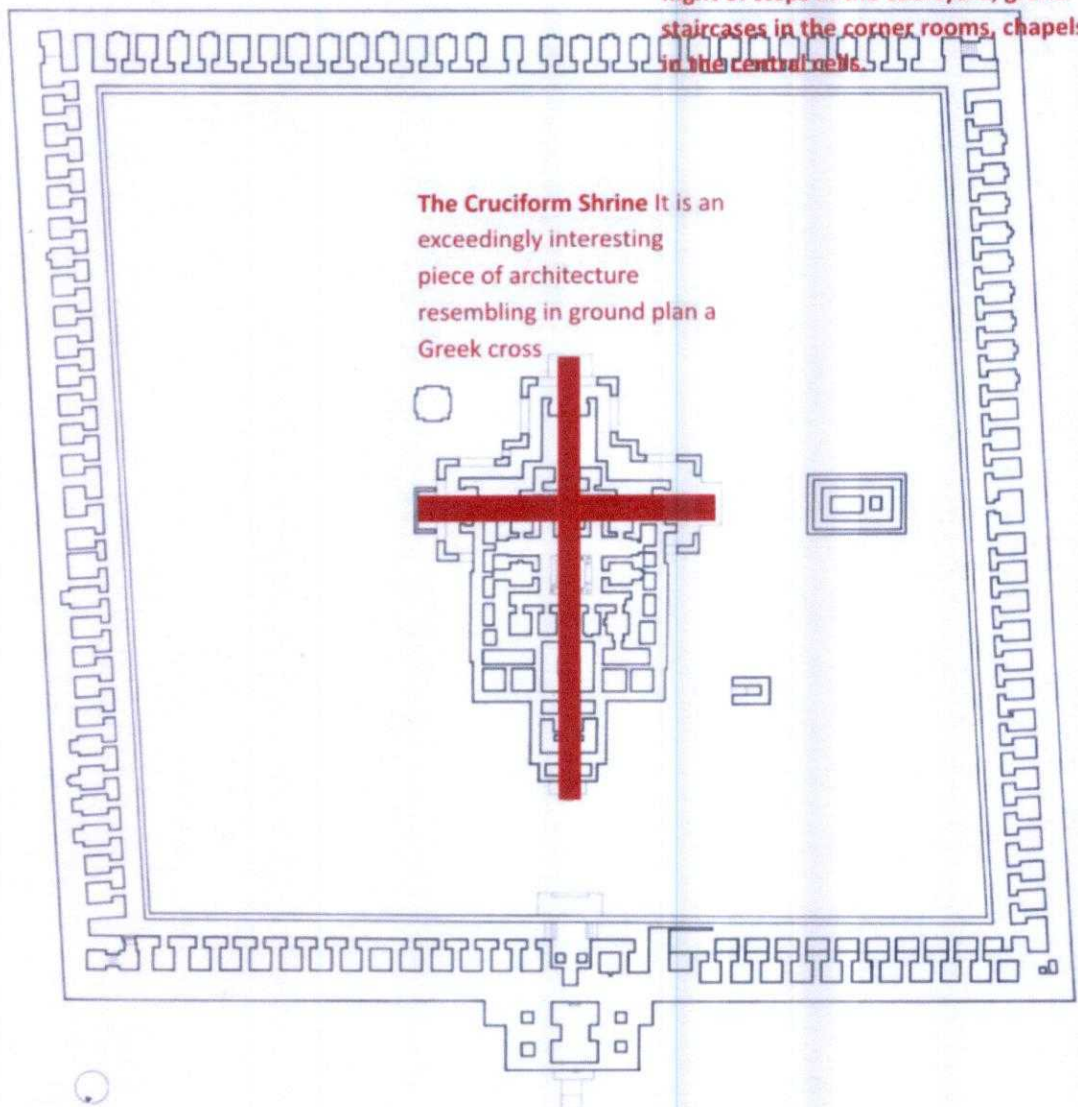


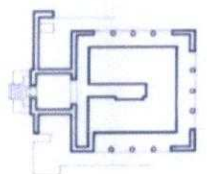
Figure 14: Shalvan Vihara  
Source: Internet

interesting features noticed are a few flight of steps in the courtyard, grand staircases in the corner rooms, chapels in the central cells.

**The Cruciform Shrine** It is an exceedingly interesting piece of architecture resembling in ground plan a Greek cross



Its single entrance in the middle of the north wing is set in a grand front facade with guardrooms projected outwards.



7. Plan, Shalban Monastery, Comilla, 8th century AD



#### 4.1.5 Paharpur

- Location - an important archaeological site in Bangladesh, situated in a village named Paharpur (Pahadpur) under the Badalgachhi Upazila of Naogaon district. The village is connected with the nearby Railway station Jamalganj, the district town Naogaon and Jaipurhat town by metalled roads.
- Features - It is in the midst of alluvial flat plain of northern Bangladesh. In contrast to the monotonous level of the plain, stands the ruins of the lofty (about 24m high from the surrounding level) ancient temple which was covered with jungle, locally called Pahar or hill from which the name Paharpur is derived.
- Paharpur - This gigantic establishment with surrounding monastic cells, gateways, votive stupas, minor chapels, tank and a multitude of other structures for the convenience of the inmates, is dominated by a central shrine.

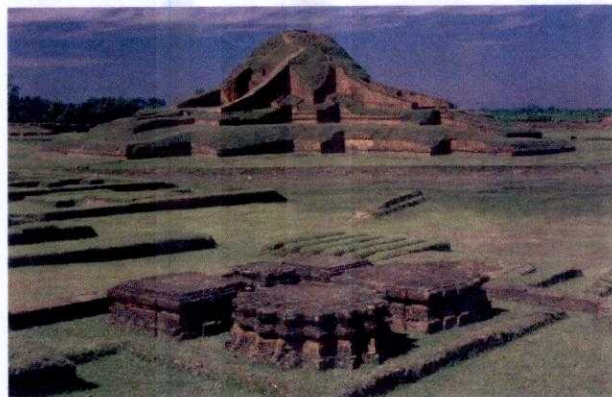
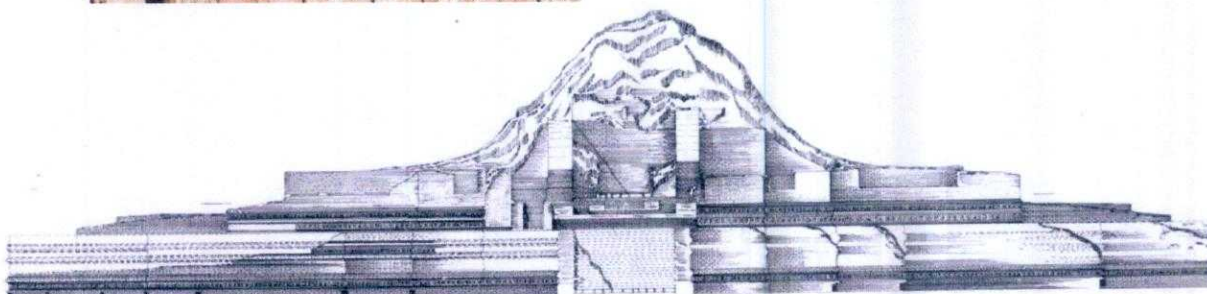
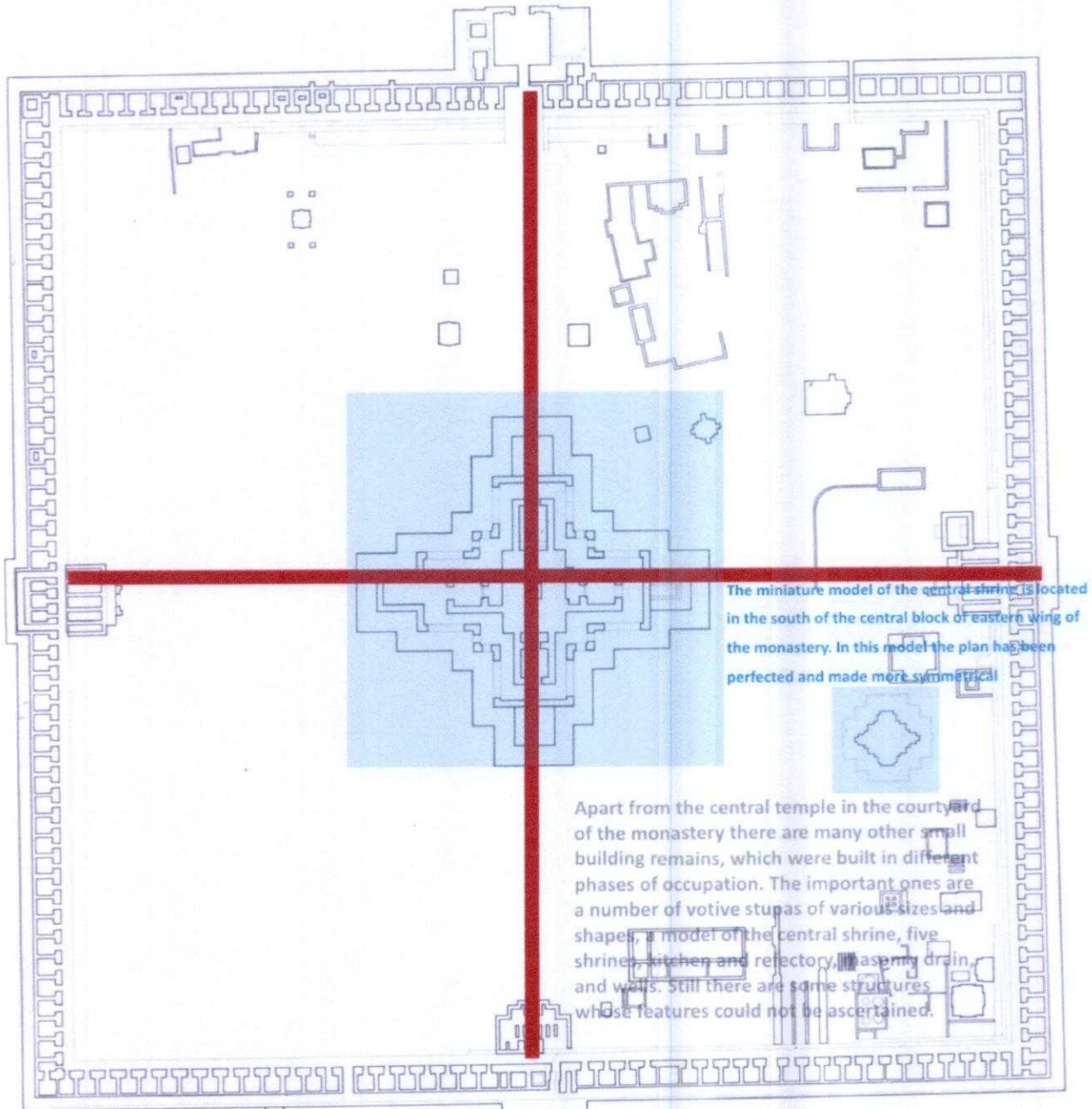


Figure 15: Paharpur  
Source: Internet





The miniature model of the central shrine is located in the south of the central block of eastern wing of the monastery. In this model the plan has been perfected and made more symmetrical.

Apart from the central temple in the courtyard of the monastery there are many other small building remains, which were built in different phases of occupation. The important ones are a number of votive stupas of various sizes and shapes, a model of the central shrine, five shrines, kitchen and refectory, assembly hall, and wells. Still there are some structures whose features could not be ascertained.

**The monastery** The entire establishment, occupying a quadrangular court, has high enclosure walls

5. Plan, Paharpur Monastery, Naogaon, 770-810 AD

## 4.2 Other case studies: Local

### 4.2.1 RamKrishna Mission



Relation between the open field and temple

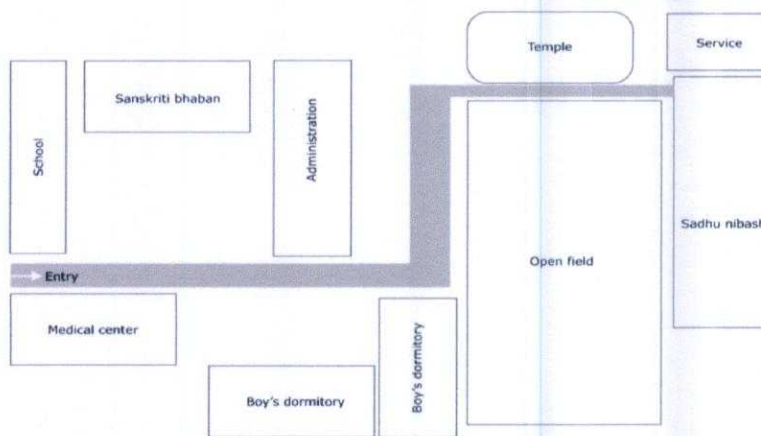


Figure 16: Ramkrishna Mission (panorama)  
Source: Internet

#### *Activities of the Math centre :*

The Math centre was started in 1899 and made a branch in 1914. The Mission centre was started in 1916. Daily worship, religious discourses, and weekly classes. Celebration of the religious festivals like Durga Puja, Kali Puja, Nabi Day, Christmas Eve, Buddha Purnima and the birthdays of Sri Ramakrishna, Holy Mother Sri Sarada Devi and Swami Vivekananda. As in the previous years, all these functions were attended by a large number of people this year also. A publication section: It has 30 titles to its credit.



Figure 17: Ramkrishna Mission (office interior)  
Source: Internet



Figure 18: Ramkrishna Mission (Shadhu Nibash)  
Source: Internet

*Activities of the mission centre:*

- A high school with 220 boys.
- A students' home with 84 students.
- A library with 14,308 books, and 48 dailies and periodicals A computer training centre with 230 students.
- An allopathic dispensary including a mobile unit, which treated 1,08,862 cases during the year, and organized a blood donation camp.
- Slum development work by way of distributing reading materials, providing free coaching, conducting religious classes, etc.
- Sidr Relief and Rehabilitation: Distribution of clothes, 25 fishing boats, 46 fishing nets and 3296 CI sheets for reconstruction of 16 schools, 20 temples, 8 mosques, 1 orphanage and 67 houses, and sinking of 8 tube-wells for drinking water facilities.
- Welfare work by way of providing educational and pecuniary help.



Figure 19: Ramkrishna Mission (activities)  
Source: Internet



administration building

sanskriti bhaban



sanskriti bhaban

school



medical center



boy's dormitory



sadhu nibash



ramkrishna mandir

Figure 20: Ramkrishna Mission  
Source: Khan, 2012

#### 4.2.2 Chittagong University

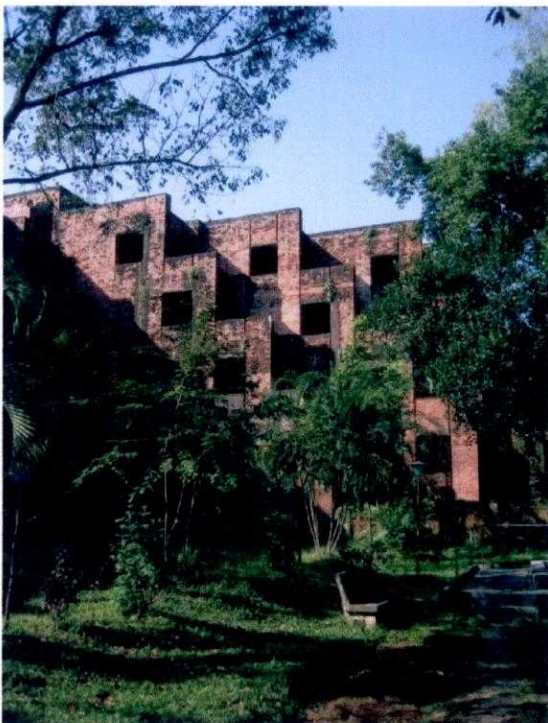


Figure 21: Chittagong University  
Source: internet

Chittagong university- A beautiful creation of Mr. Islam in a beautiful city of Chittagong lies on the bank of the river karnafuly. the year was 1968. the site of the Chittagong university was decided by the government of Pakistan which was 10-12 miles away from the city, connected by road and railway. there was a selection of twelve architectural farms of that time and the governor selected Mr. Islam.

The site was naturally beautiful with the combination of hills and forests. being an sensitive architect, he was always conscious about the physical aspect of the site. he gave the proposal of keeping the forest completely untouched and using it as agricultural land. during the development of master plan the primary considerations were given to the contour, the soil structure and the natural water ways. he also noticed that the low hills were composed with heavy layer of earth but not with stones. besides all these climate, rainfall, wind flow, sun path- all were in his mind. he considered every single aspect before taking any decision. there was a reason behind his every decision. he decided not to built the structures on the contour to avoid the problem of vehicular access and also because of the soil condition.

Mr. Islam, in his master plan acknowledged the limitations and transformed them into a beautiful composition where built form and their connecting road emerged from the existing contours and water ways of the site. He was concerned about the building material-brick, which had an extensive use for last three thousand years in this part of Asia. the number of students, teachers and workers were initially thought out for next 25 years and this gave him the idea of the number of buildings, accommodations.

the built forms are always in front of the contour, not on them, as the soil doesn't permit it. But the vc's house was on the contour as he asked for it. The contour becomes a backdrop and also the vista for the built forms. The built forms are staggered in such a manner that they resonate the contour to create terraces and on the other side provide overhangs for circulations and create a physical dialogue with the slope of the terrain

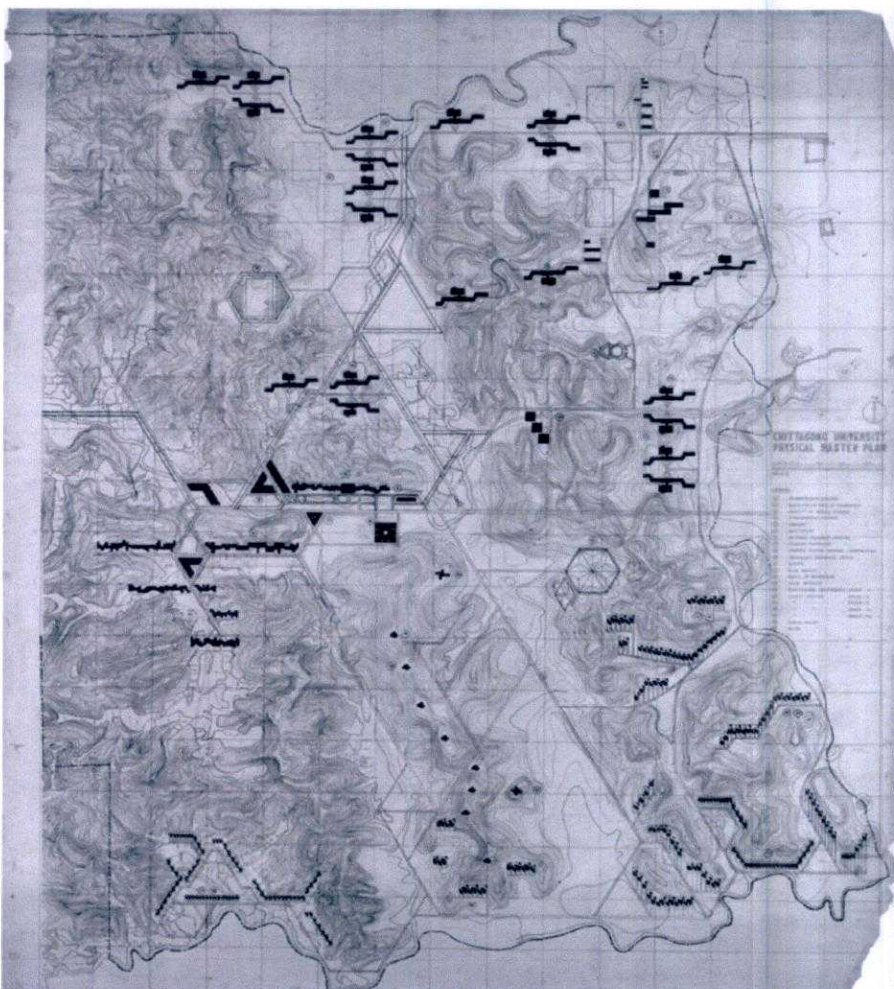


Figure 22: Chittagong University Plan  
Source: Khan, 2012

## CHAPTER 05: PROGRAMME

### 5.1 Development of the program:

#### 5.1.1 Institution: Primary School [ class 1 - class 8]:

##### Requirements:

Classrooms, Teachers room, Meeting room, Head master's room, Asst. Head master's. Room, Lobby and visitor's waiting, Accounts, Library, Storage area, Teachers' toilet, students' toilet.

#### 5.1.2 Sanskrit Department:

##### Requirements:

Lecture hall, Sanskrit library, Toilet

#### 5.1.3 Administration Building:

Requirements: Office, Cubicles, Meeting room, Waiting Lounge, Doctor's chamber, Toilet.

#### 5.1.4 Cultural Center:

Requirements: Art and craft's room, Music and dance room, Multipurpose hall, Exhibition space or sales space for the art and crafts work, Toilet.

#### 5.1.5 Boys' Dormitory:

Requirements: Bedrooms, Toilet, Staff room, Common room, Dining, Kitchen, Administration office.

#### 5.1.6 Girls' Dormitory:

Requirements: Bedrooms, Toilet, Staff room, Common room, Dining, Kitchen, Administration office.

#### 5.1.7 Shadhu Nibash:

Requirements: Bedrooms, Toilet, Guest room, Meeting room, Dining, Kitchen, Administration office.

#### 5.1.8 Meditation Hall:

Requirements: Common Meditation Hall, Storage, Individual meditation kiosks.

### 5.2 Building System:

Building construction type: RRC slab, brick wall

Occupancy type: Institutional, Residential, Spiritual and Religious Structures.

Mechanical System: Naturally Ventilated

Telephone and electrical system: BTTB



### 5.2.1 Spatial Analysis:

#### Number of floors:

Primary School: single floor  
Administration Building: single floor  
Boys' Dormitory: two storied  
Girls' Dormitory: two storied  
Shadhu Nibash: single floor  
Meditation Hall: single storied

Ability to accommodate future growth: yes

### 5.2.2 Building facilities:

Cabling and wiring entries: conceal wiring  
Data and communication ability and future growth potential: yes  
Restroom facilities: yes  
Elevators: no  
Rescue assistance: raajan fire service is less than 20 minutes path distance  
Wheelchair accessibility: yes

### 5.2.3 Occupancy load on each floor:

Boys' Dormitory: 1<sup>st</sup> level: 68 persons  
2<sup>nd</sup> level: 40 persons  
Girls' Dormitory: 1<sup>st</sup> level: 72 persons  
2<sup>nd</sup> level: 32 persons  
Shadhu Nibash: single level: 24 persons

## 5.3 Programme:

<b>Public zone</b>	# Parking				
	# Open field for annual programme for open discussion (amphitheatre)				
	# Temple Complex				
	# Meditation Hall				
<b>Semi private zone</b>	# Primary school				
	# Secondary school				
	# Cultural school - Sanskrit Department				
	- Library				
	- Music Department				
	- Multipurpose hall				
<b>Private zone</b>	# Dormitory for girls				
	# Dormitory for Boys' and Girls'				
	# Dormitory for the Priests				
	# Staff residence				
<b>Others</b>	# Craft shop				
	# Plantation				
	# Children's play ground				
	# landscape for meditation- kiosks				
<b>1. Semi Public Zone</b>					
Sl no	Space	User	no of room	Area of per room [ sft ]	Proposed area [ sft ]
<b>1.1 Primary School [192 students ]</b>					
	Classrooms	24	8	533	4280
	Library		1	730	730
	Computer Lab	26	1	1100	1100
	Teachers room	24	1	450	450
	Head masters room	1	1	175	175
	Asst. H m. room	1	1	175	175
	Lobby+ visitor's waiting		1	220	220
	Accounts	2	1	190	190
	Meeting room	24	1	450	450
	Store		1	100	100
	Toilet		3	20	1010
				Total	8880
				30% of circulation	2665
				<b>Total</b>	<b>11545</b>

<b>1.2 Sanskrit Dept.</b>					
	Classrooms(lecture)	28	2	530	1060
	Sanskrit library		1	725	725
				Total	1785
				30% of circulation	535
				<b>Total</b>	<b>2320</b>
<b>1.3 Music &amp; art dept + admin. office</b>					
	Music and dance room		1	1165	1165
	Art and craft room		1	710	710
	Exhibition / sales space for craft work		1	585	585
	Multipurpose hall	273	1	2460	2460
	Back stage		1	565	565
	Admin office	5	1	750	750
	Meeting room	24	1	400	400
	Waiting lounge		1	185	185
	Doctor's chamber + dispensary		1	435	435
	Toilet		2	20	715
				Total	7970
				30% of b circulation	2390
				<b>Total</b>	<b>10360</b>
<b>2. Private Zone</b>					
<b>2.1 Dormitory for girls [104 girls]</b>					
	Bed rooms	104 [4:1]	26	320	8320
	Common room		1	690	690
	Dining room	64	1	890	890
	Kitchen		1	365	365
	Staff room	4	1	320	320
	Toilet		4	335	1420
	Admin. office	2	1	420	420
				Total	12425
				30% of circulation	3730
				<b>Total</b>	<b>16155</b>

<b>2.2 Dormitory for boys [104 boys]</b>						
	Bed rooms	104 [4:1]	26	320	8320	
	Common room		1	510	510	
	Dining room	64	1	1080	1080	
	Kitchen		1	380	380	
	Staff room	4	1	320	320	
	Toilet		5	335	1675	
	Admin. office	2	1	290	290	
				Total	12575	
				30% of circulation	3775	
				<b>Total</b>	<b>16350</b>	
<b>2.3 Dormitory for priests</b>						
	Bed rooms	24 [1:1]	24	120	2880	
	Meeting room	24	1	370	370	
	Admin office	2	1	220	220	
	Dining room	24	1	350	350	
	Kitchen			170	170	
	Toilet		6	70	420	
				Total	4410	
				30% of circulation	1320	
				<b>Total</b>	<b>5730</b>	
<b>2.4 Meditation space</b>						
	Prayer hall with alter space	49	1	3000	3000	
	Storage		2	130	260	
	Meditation cell (kiosks)	14	14	65	910	
				Total	4170	
				30% of circulation	1250	
				<b>Total</b>	<b>5420</b>	

<b>3. Public Zone</b>						
<b>3.1 Parking</b>						
	parking	24		128		3072
				<b>Total</b>		<b>3072</b>
<b>3.2 open field for annual program (amphitheatre)</b>						
	Seating					8100
	Stage			5200		5200
				<b>Total</b>		<b>13300</b>
				<b>Total</b>		<b>8840</b>
				<b>Grand total</b>		<b>79792</b>

## CHAPTER 06: DEVELOPMENT PHASE

### 5.1 Development phase :

#### 5.1.1: Phase I:

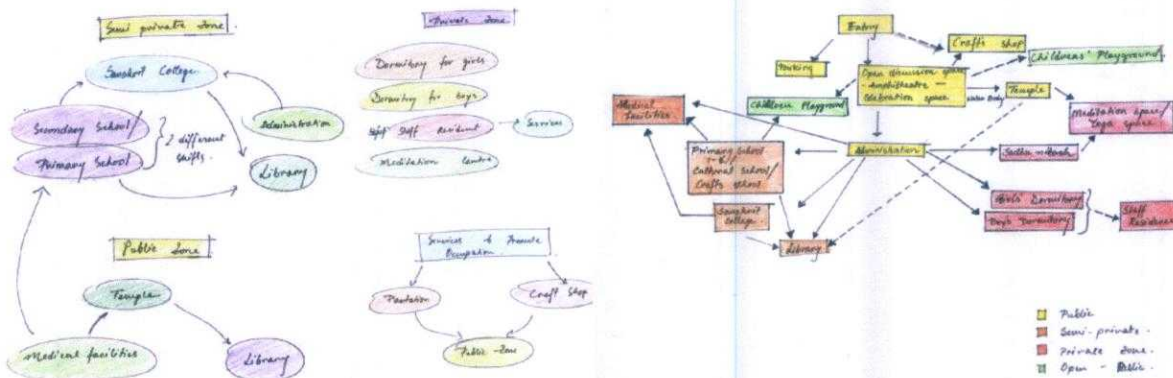


Figure 23: Bubble Diagram  
Source: Khan, 2012

The three consideration for the developemnt of the concept:

- 1) Ashram Philosophy
- 2) Site Context (respecting the contour)
- 3) Child Psychology

#### 5.1.2 Phase II:



Figure 24: Initial Zoning  
Source: Khan, 2012

5.1.3: Phase III:

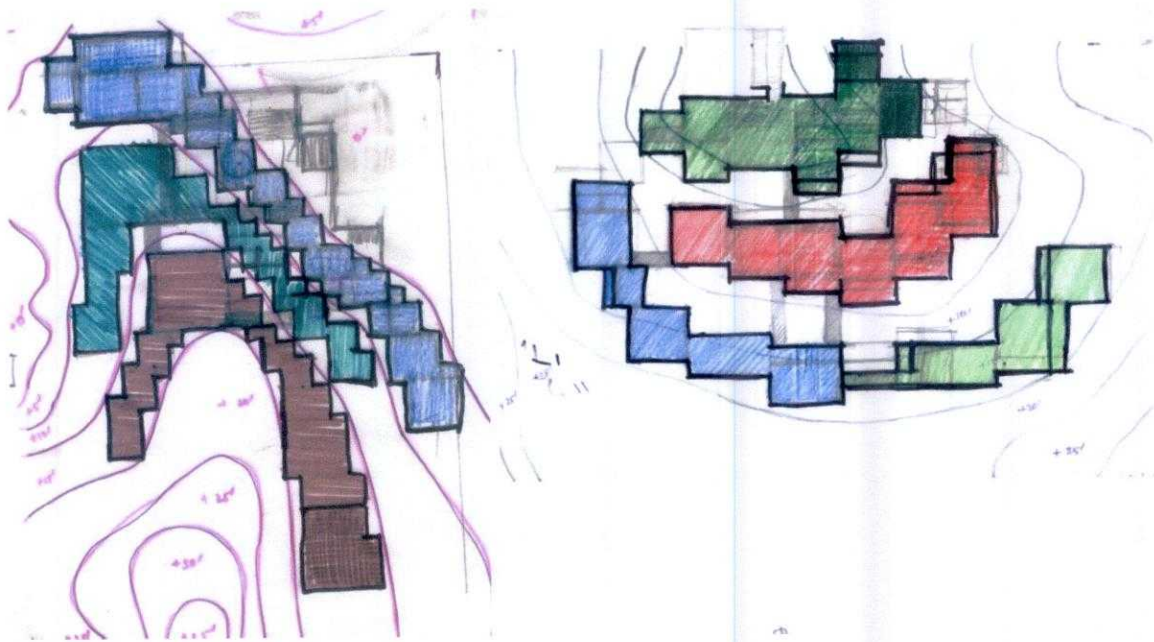


Figure 25: Planning layout according to contour  
Source: Khan, 2012

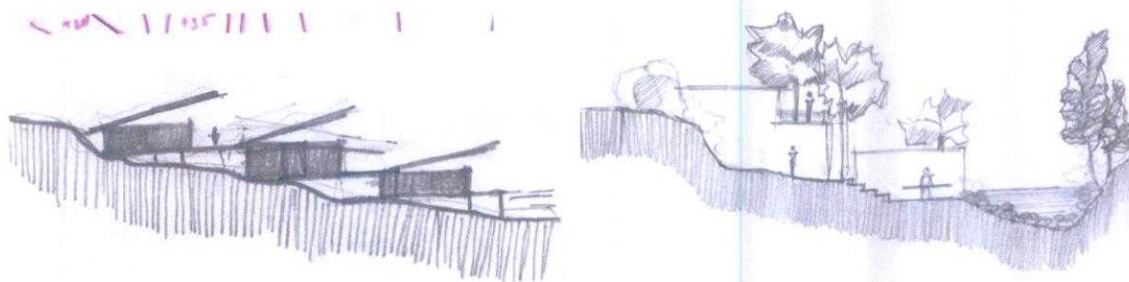


Figure 26: Initial Sketches  
Source: Khan, 2012

5.1.4: Phase IV:



Figure 26: Boys' Dorm plan  
Source: Khan, 2012

5.1.5: Phase V:

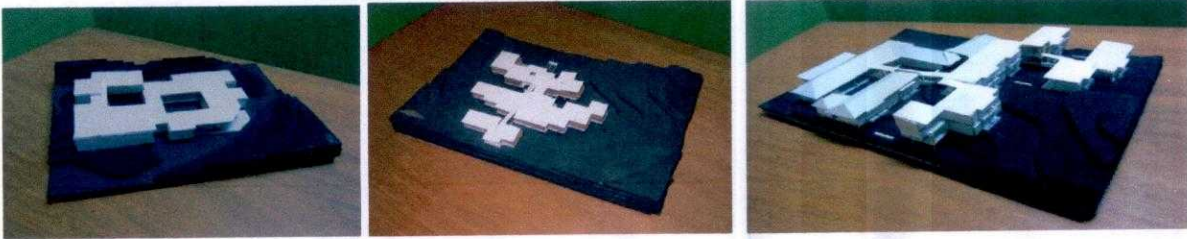


Figure 26: Model images  
Source: Khan, 2012

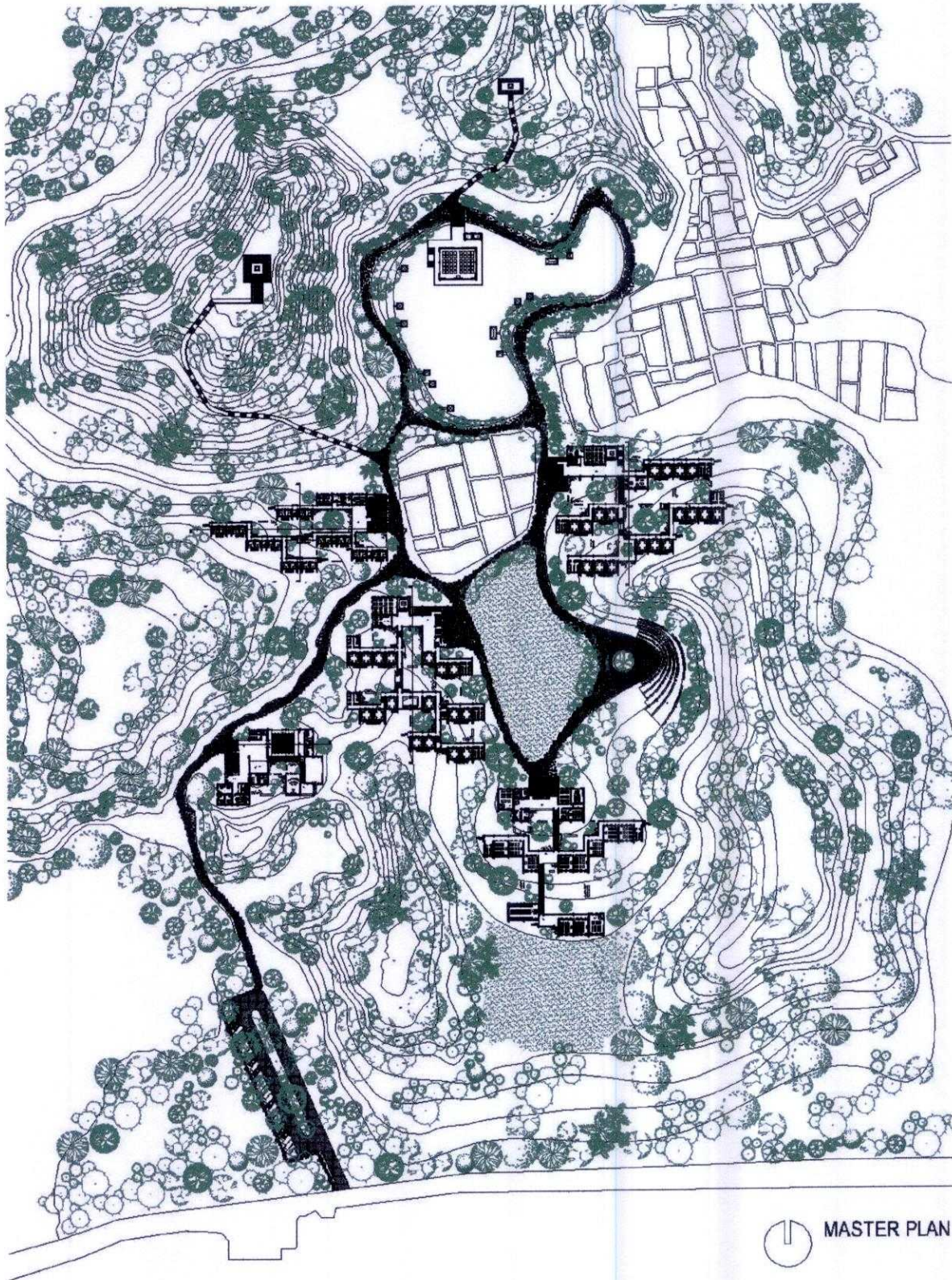
5.1.6: Phase VI:

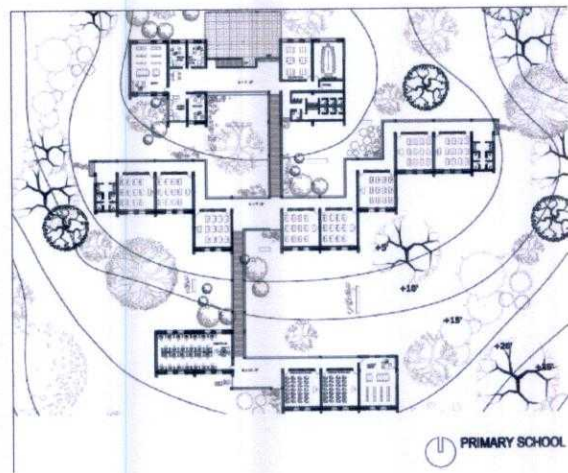
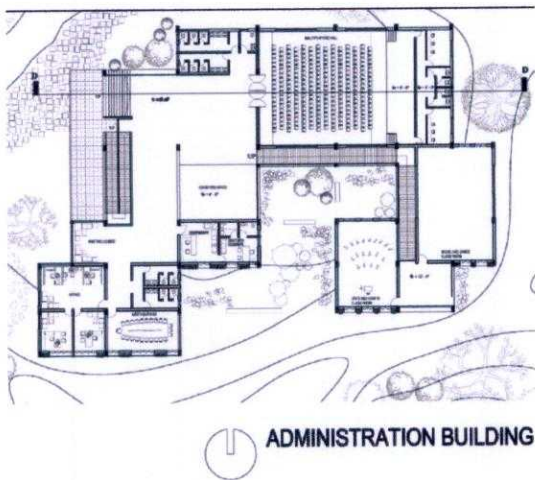
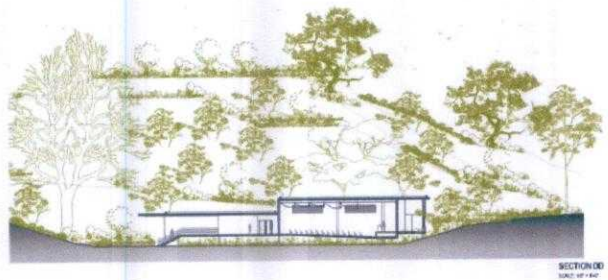
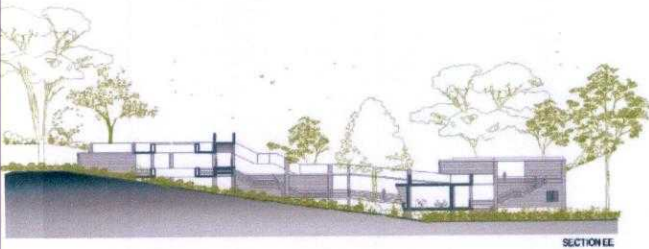
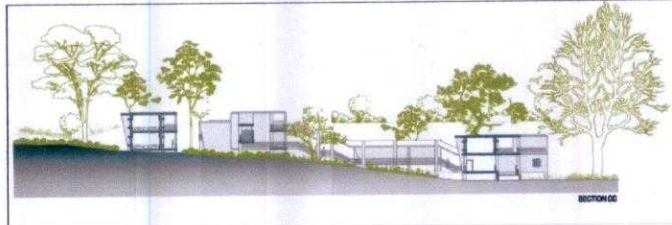
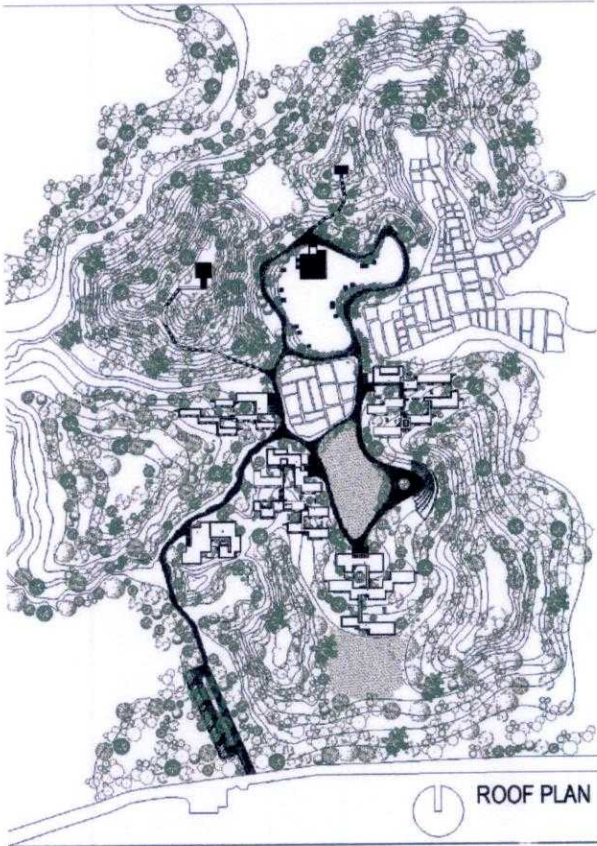


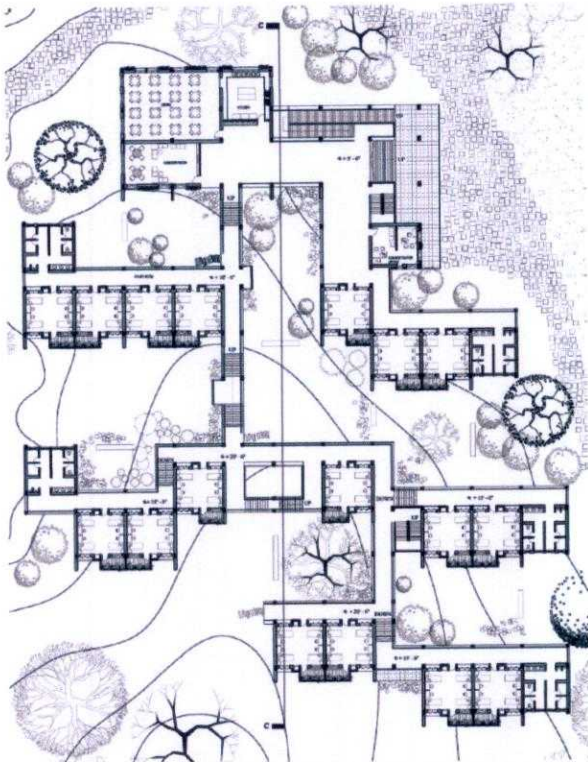
Figure 26: Model images  
Source: Khan, 2012



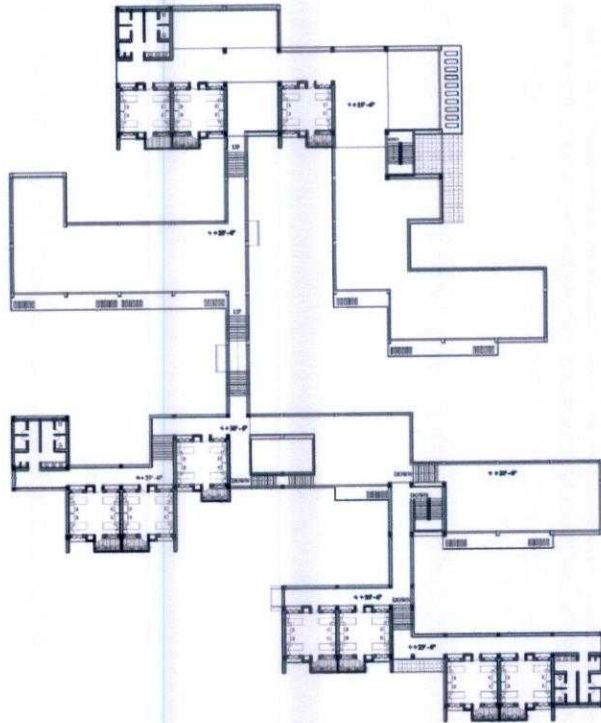
5.2: Final drawings and images:



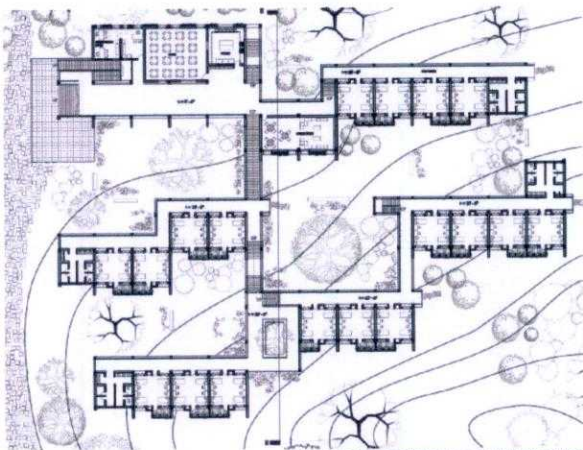




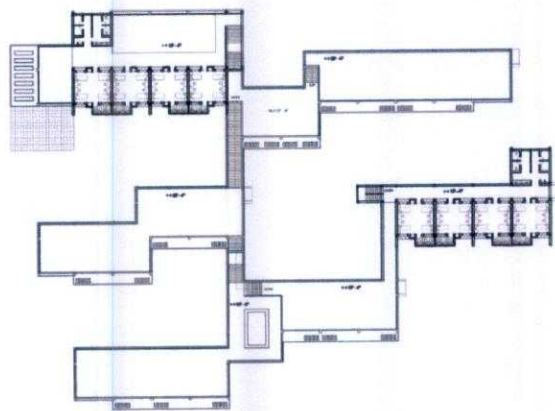
BOYS' DORMITORY (1st LEVEL PLAN)



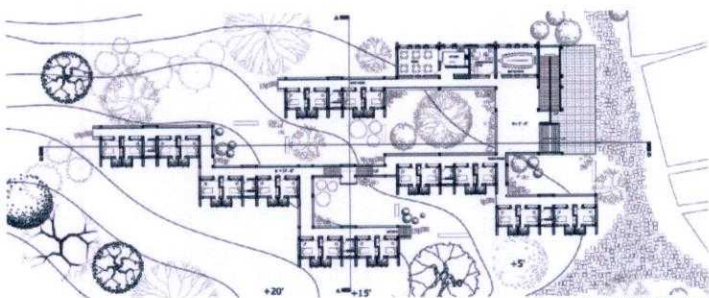
BOYS' DORMITORY (2nd LEVEL PLAN)



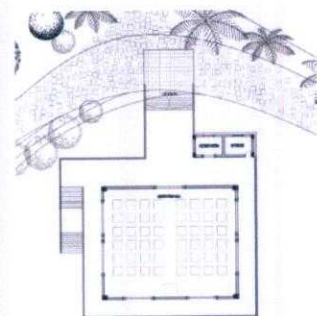
GIRLS' DORMITORY (1st LEVEL PLAN)



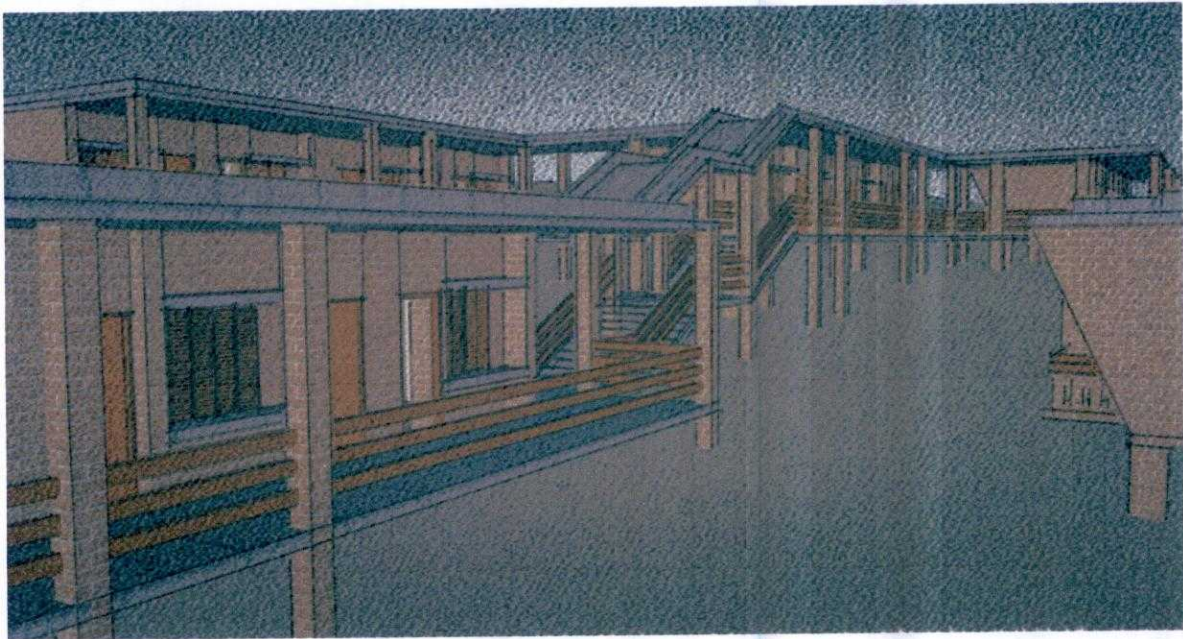
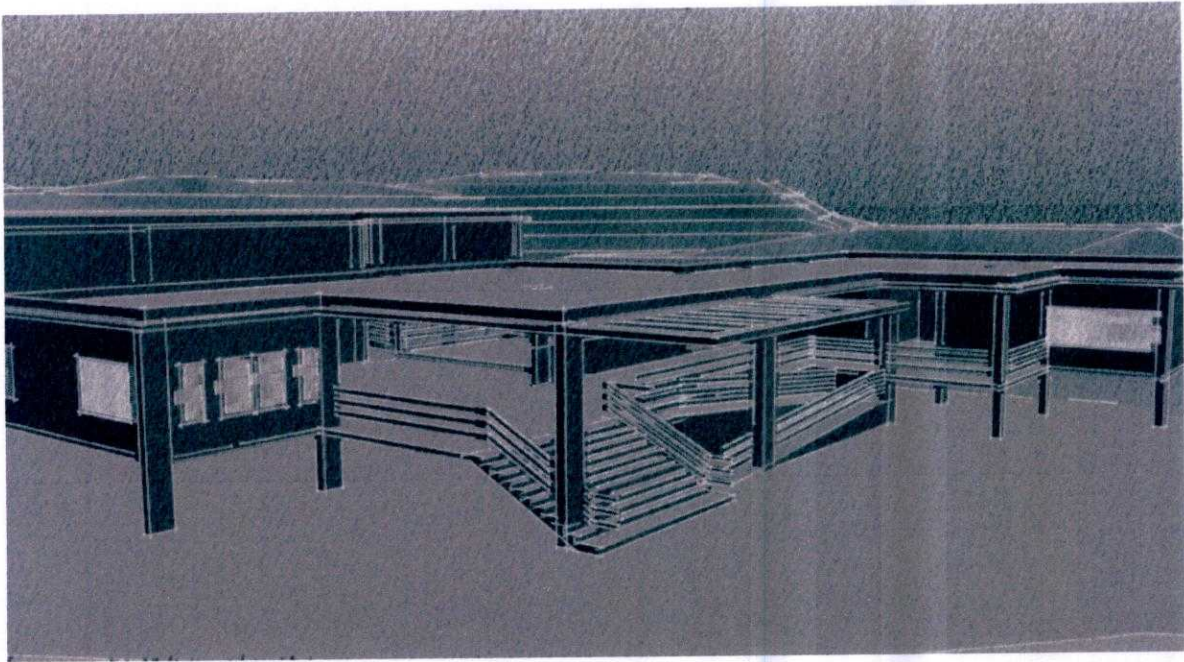
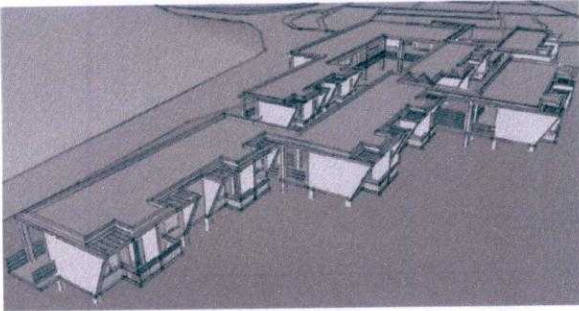
GIRLS' DORMITORY (2nd LEVEL PLAN)

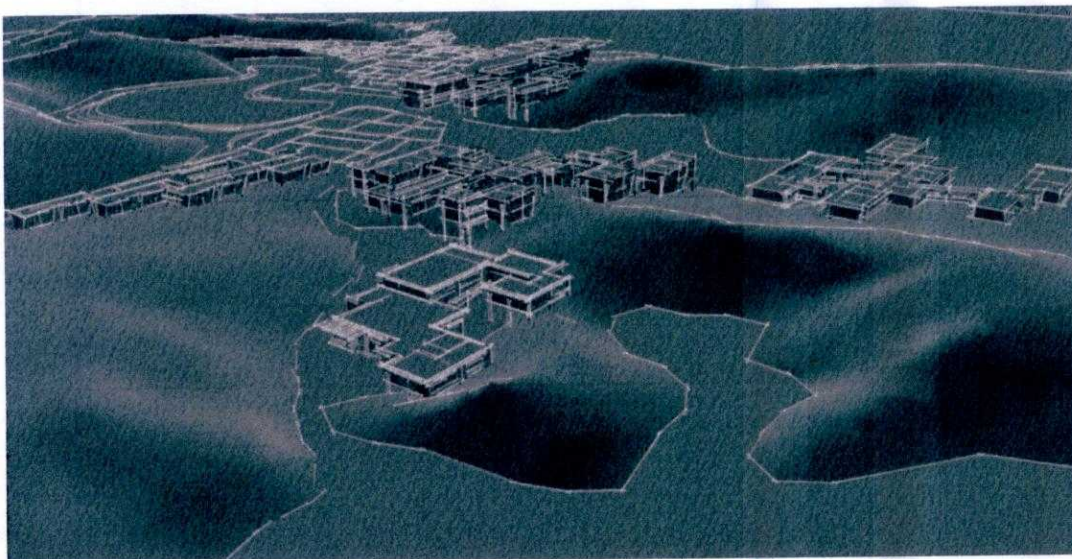
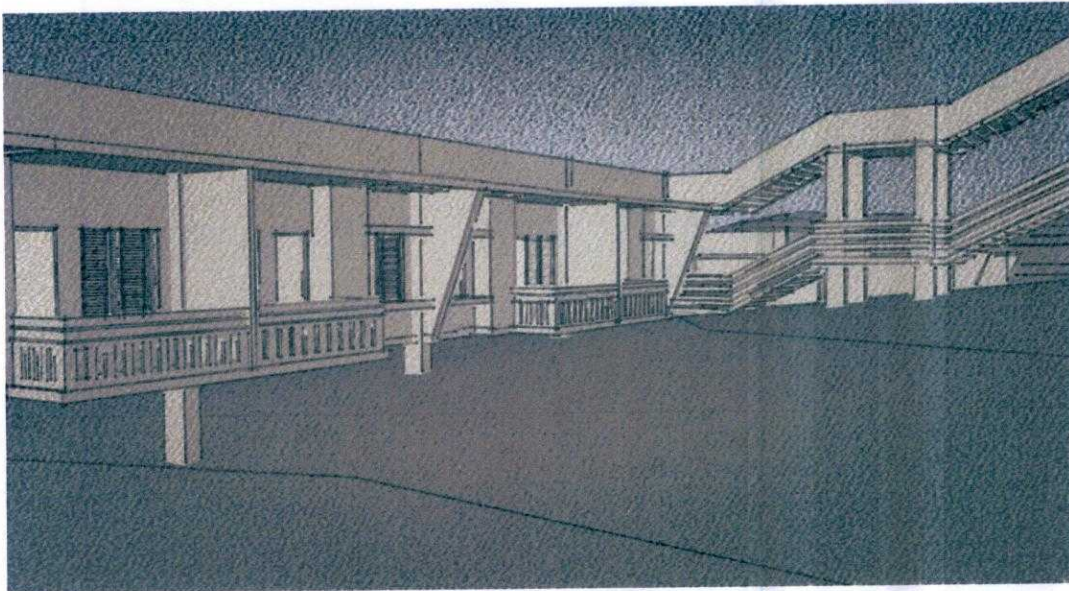
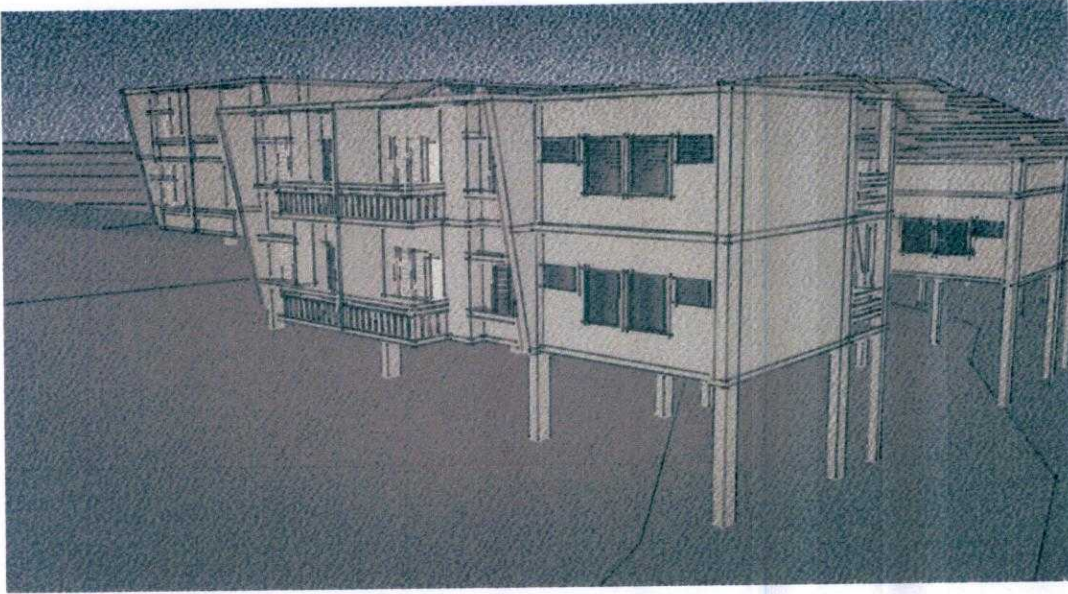


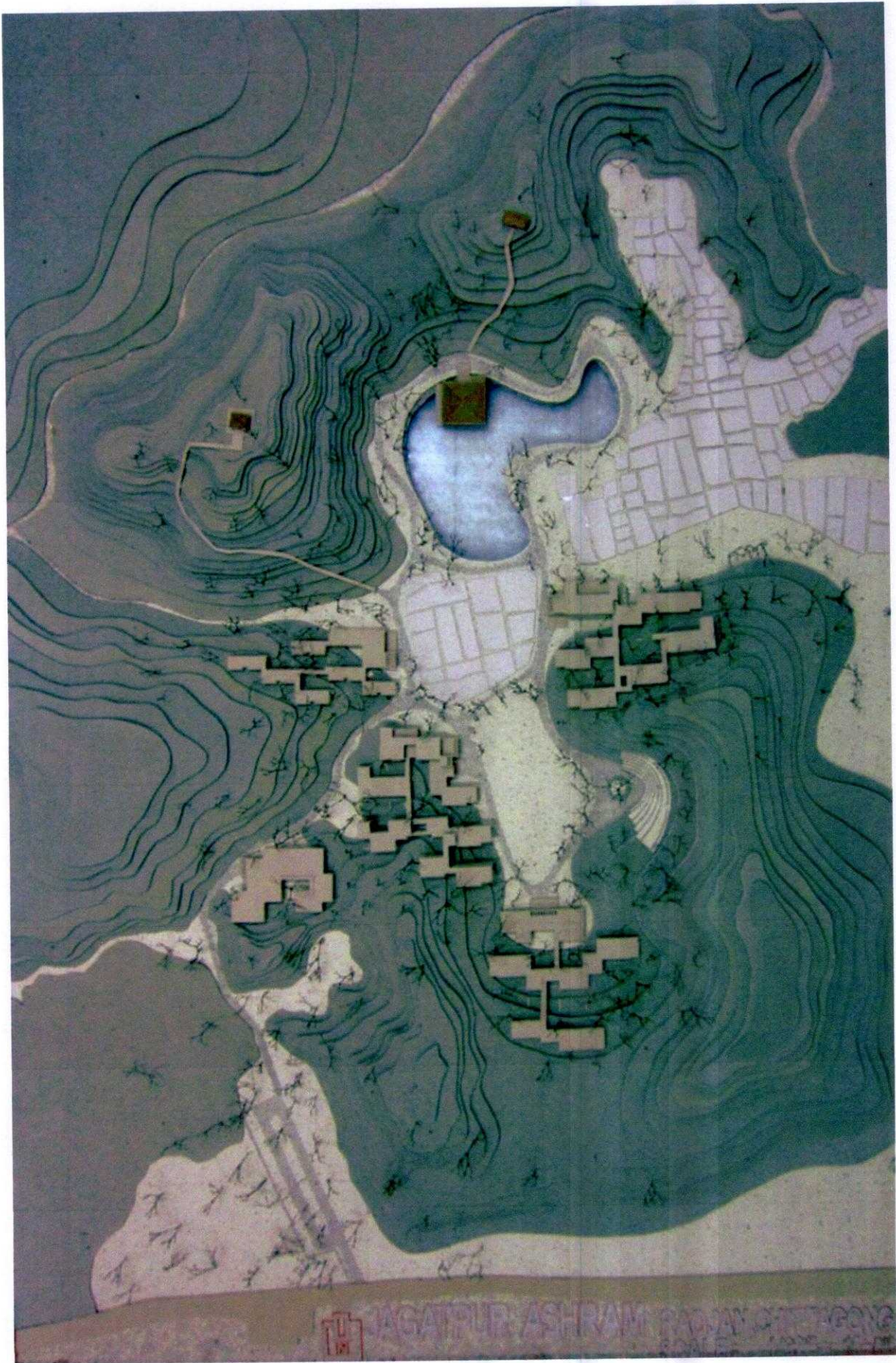
SHADHU NIBASH

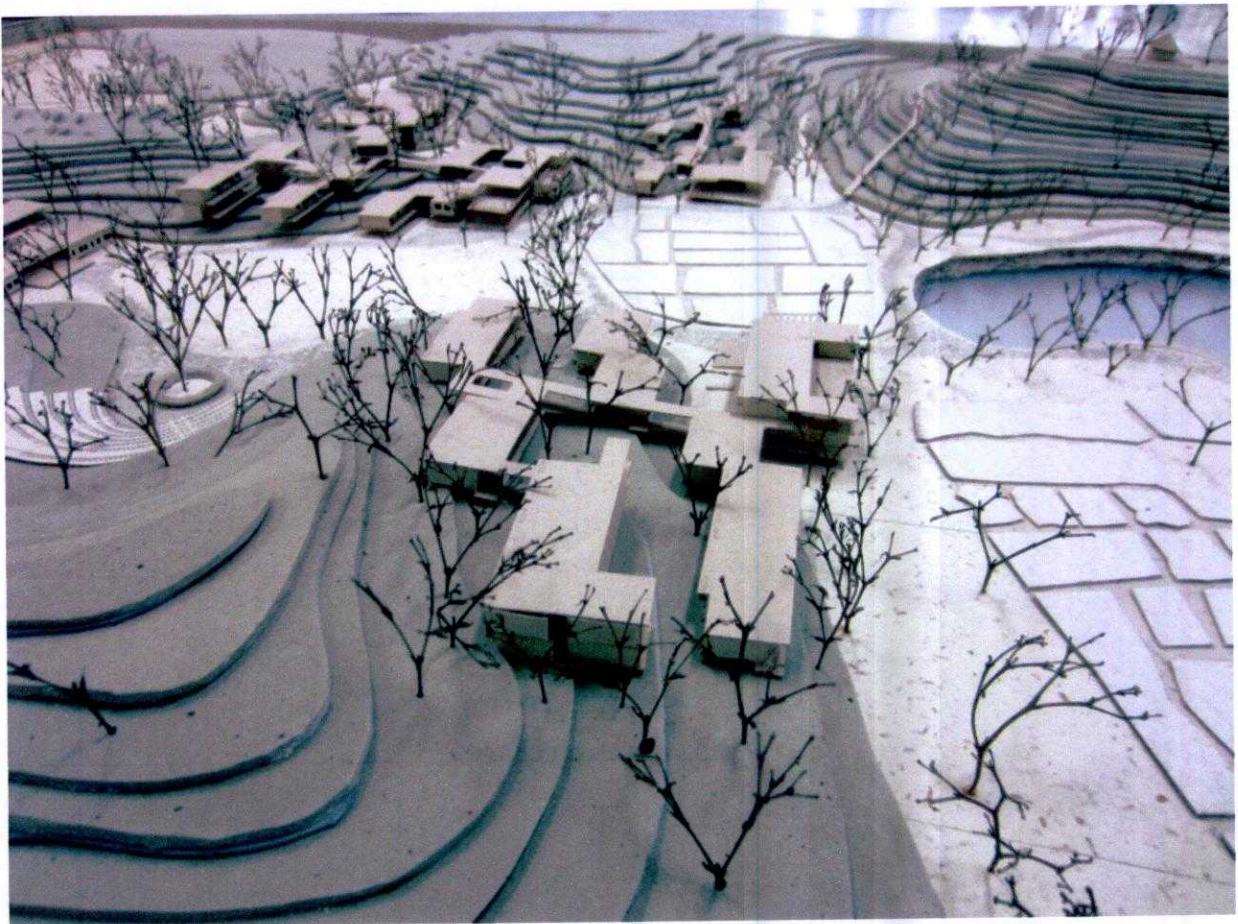


MEDITATION HALL













## CHAPTER 07: CONCLUSION

Ashram is a very sensitive project to work for. It respects all religion along with the nature. Initially it was a challenging task to understand and apprehend the essence of this project because it is not only a building to design but rather a spiritual way of understanding basic necessity of life separating it from the usual consumerist world. It dealt with people of all age group starting from children to priests. And the site being in a hilly region, dealing with contour was difficult job. Preserving our culture along with ashram traditions in terms of design, architecture, technology, tools and materials, aesthetics, adaptive value, placing, usage, sustainability, etc. was the main objective.

Mostly through this project I wanted to provide a peaceful environment for the children as well as for the priests. My main goal was to provide a content atmosphere along with the enhancement of nature.

**REFERENCE:**

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- <http://ashram.askdefine.com/>
- [http://en.wikipedia.org/wiki/Hermitage\\_%28religious\\_retreat%29](http://en.wikipedia.org/wiki/Hermitage_%28religious_retreat%29)