

**SCHOOL OF ENLIGHTENMENT:  
A VISION TO CREATE A PLACE WHERE PEOPLE CAN LEARN,  
HELP EACH OTHER TO SERVE THE COMMUNITY AND FIND PEACE  
THROUGH YOGA AND MEDITATION**

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Seminar II  
Submitted in partial fulfillment of the requirements  
for the degree of Bachelor of Architecture  
Department of Architecture  
BRAC University  
August 2014

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## **ACKNOWLEDGEMENT**

This report would not have been possible to make without the help of the Brac university faculty members, seniors and public agencies.

I thank Arch. Ehsan Khan, Arch. Nayeem Kibria, Arch. Rubaiya Sultana, Arch. Mohammad Faruk, the course instructors for guiding the project till the end. I am thankful to Haor and wet land survey office for the information and to Engr.Md. Jhangir Kabir and deputy director Engr. Md. Abdullah Al Mamun for all the support and for providing detail data and information required for the initial stage of the project. I am grateful to Arch. Mahmudun Nobi and Shimul sir for the support and inspiration. To Rubaiyat Ur Rahman for the inspiration.

Last but not the least to my mother, Minhaz Uddin, Abir Mahmud, Ishika Alim, Sakia Ahmed, Tazkia Tasnim, Joy Hossain and Sumaya Hasan for all the support and inspiration.

## **ABSTRACT**

Us living in urban context often search for a place to go back to nature and relax. This is often done by visiting the rural areas. These rural areas need few developments to survive the growing population. the development needs to be such that it keeps the essence of the place but in the same time serve the community. By serving the local community and living within the nature a person can find inner peace .It is a place where people can come closer to nature in order to find one's inner soul. The place will provide a space for people to meditate and find their inner strength and help to focus. 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. It is a place for people to believe and hope. The complex contains educational and residential facilities for poor and needy children along with accommodation and spiritual spaces for the devotees along with other functions. 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.

## INTRODUCTION

School of enlightenment is a place where people can search for inner peace. For this requires a serene place with less crowd and noise pollution and a place closer to nature. Hakaluki Haor is surrounded by wide openness and the water body that brings people closer to nature. It will add 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 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 counter point 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. As the water rises each six months, people will get to enjoy the different seasons each time. As meditation deals with earth, water and sky, Hakaluki Haor is a place where the water and the earth merges.

There are numerous villages surrounding the water body, but the local people lacks of basic facilities. The programmes are developed in such a way so that people visiting the place can work together for the betterment of the locals and as well gain peace.

## **CHAPTER 01: BACKGROUND OF THE PROJECT**

### **1.1 Project Brief**

School of enlightenment requires a quiet surrounding that would bring people closer to the nature. Hakaluki Haor, in Sylhet, provides that serenity and calmness of nature that is required for such meditation and peace of mind. It is a centre for all human being who wants to gather their soul and live a meaningful life. The site is chosen as it is a bit far away from the urbanization, this would provide better concentration and relaxation to those who would visit in order to true meanings of a healthy life and also to help provide to the local community. The client is the Quantum Foundation who has a similar project in Bandarban, Lama. The programms has been set according to the needs of the local people and those visiting there for find peace and meditate.

### **1.2 Project Introduction**

The project provides citizens a place to relax and meditate. Yoga and meditation helps to maintain our health as well as live a positive life, though the practice of it is not properly done in our country but the awareness and eagerness of it has increased. Bangladesh has abundant green spaces in the outskirts of the cities where project like this can provide these needs of people. Ram Krishna Ashram provides such facilities but due to urbanization the proper practice of it is not possible. This kind of project requires a place a bit far from the urban development and closer to the nature in peace and quiet. In Sylhet, Moulvibazar district is a place called Madhubkunda with Bangladesh's biggest water fall. Tourist from all over the world comes here

every year to visit this place. The place needs proper treatment to full fill the needs of tourism and also to maintain the beauty of nature. Yoga and meditation centre requires a vast amount of landscape that can also solve other issues. It will provide a better place for people to travel and serve those who need help. Interested people can join and learn and people exploring the place will also get to learn from it. It will provide a place for culture and for people of all religion and races. It is a place for everyone and anyone who seeks peace and harmony.

### **1.3 Aims and objectives of the project**

School of enlightenment is a place for the social welfare and hospitality.

Aims:

1. To establish a place for the orphans and needy.
2. To build workshops for those who wants to learn and free education for poor children.
3. To establish a hospital or clinic for the treatment of the needy also for those in need.
4. To build eco friendly kitchen with dining hall and restaurant for visitors and those who are staying.
5. To establish exhibition centre to display history or local products.
6. To build cultural complex where cultural activities will take place.
7. To provide research centre and library.

Objectives:

1. To create a place for people of all religion and culture.
2. To create a place where people can learn.



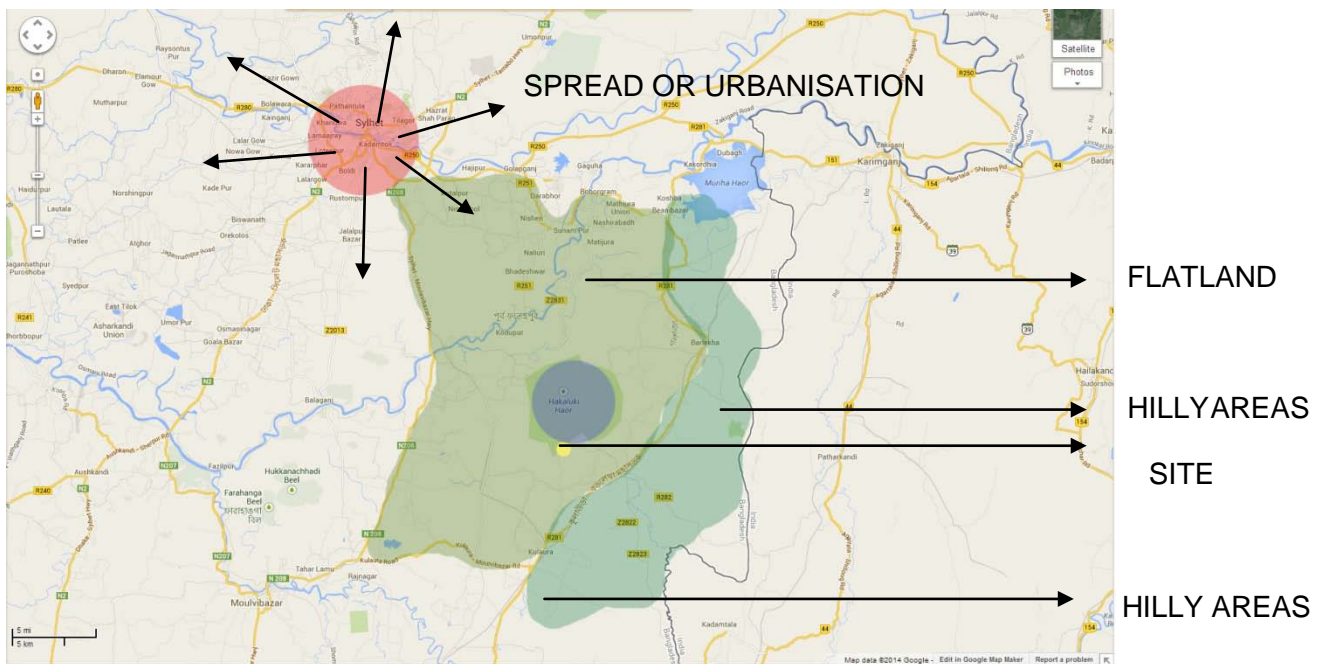
3. To teach true methods of yoga and meditation.
4. To generate income by providing work to the poor and providing them shelter and food.
5. To preserve nature so that people can enjoy its natural beauty.
6. To provide health facilities to those in need.
7. To increase tourism and spread the true meaning of yoga and meditation to people.
8. To provide a better life to people of all culture, religion, age and society.

#### **1.4 Given programme**

1. Yoga and meditation space.
2. Multipurpose hall.
3. Kitchen and dining hall
4. Dorms.
5. Library.
6. Classrooms.
7. Clinic.
8. Administration.
9. Farmer training space.
10. Workshops.
11. Restaurant and cafeteria.

## CHAPTER 02: SITE APPRAISAL

### 2.1 Site and surrounding



The site Hakaluki Haor falls under the district Moulovibazar, Sylhet. It is a flat area surrounded by tea gardens and forest. Sylhet is famous for tea cultivation. Sylhet is a major city in north-eastern Bangladesh. It is the main city of Sylhet Division, which consists of Sunamganj, Habiganj (variant of Habibganj), Moulovibazar and Sylhet Districts, and it was granted metropolitan city status in March 2009. Sylhet is located on the northern bank of the Surma River and is surrounded by the Jaintia, Khasi and Tripura hills. The city is approaching a population of 500,000 people and when the population growth is compared with other parts of Bangladesh, Sylhet has low population growth and density. It is one of the largest cities in Bangladesh. The Sylhet region is well known for its tea gardens and tropical forests. The city is also known for its business boom; it is one of the richest cities in Bangladesh, with new investments of hotels, shopping malls and luxury housing estates, brought mainly by expatriates living in the United Kingdom. Sylhet has a history of conquests and heritage from

different types of cultures. The city is described as a City of Saints, with the mausoleum of the great saint Hazrat Shah Jalal, who brought Islam to Bengal during the 14th century, being located here. During the next few centuries it was part of the state of Assam during the rule of British India. After the partition of India and Pakistan, Sylhet was part of East Pakistan based on a referendum, and is now part of Bangladesh. It played a major role in the Bangladesh Liberation War during the 1970s. The area around Sylhet is a traditional tea growing area. The Surma Valley is covered with terraces of tea gardens and tropical forests. Srimangal is known as the tea capital of Bangladesh; for miles around, tea gardens are visible on the hill slopes. The area has over 132 tea gardens, including three of the largest tea plantations in the world, both in terms of area and production. Tea Industry was pioneered in the 19th century by the British planters. Later, some Indian entrepreneurs purchased tea gardens from their European owners. Indian entrepreneurs also came forward to develop new plantations. Around 1823, tea started to be grown for commercial purposes in the Assam forests, which has ideal soil and climatic conditions for the crop. Assam Tea Company started the first commercial efforts in organized tea growing in 1839. Tea cultivation in Bengal developed concurrently with that in the northeastern part of India during the early nineteenth century. The Assam indigenous tea plant was established in Chandkhani Hills of Sylhet in 1855. At about the same time, wild tea was found along Khashi and Jainta Hills. Tea plantation started in Chittagong in 1840 with few China plants from the Botanical gardens in Calcutta and seeds from Assam as well as those imported from China. The first commercial tea plantation was introduced in the eastern part of Bengal in 1854 at Malnicherrea in Sylhet. Sylhet has that spiritual connection that the project requires.

### 2.1.1 Land of Tea Estates in Bangladesh (2011)

Number of Tea Estates in Bangladesh	163
Number of Tea Factories in Bangladesh	116
Total Grant Area (All Valley)	113890.8
Total Production in Bangladesh	57.62 m.kg.

#### Land of Tea Estates in Sylhet (2011)

Number of Tea Estates in Sylhet	132
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Total Grant Area 98724.02ha  
 Total Production in Sylhet 51.93 m. kt.  
 90% of total tea produced in Sylhet.

## District wise Tea area

District	No. of Tea Estates	Grant Area (ha.)	Total Area	Percentage of land used
Moulvibazar	90	71466.99	36752.57	51.42
Habiganj	23	16490.03	9360.9	56.76
Sylhet	19	10767	4517.67	41.95

Here, information about total sales of some tea estates (2011) has given below:

COMPANY NAME	TOTAL PRODUCTION(KG)	AVERAGE PRICE PER(KG)	TOTAL SALE(TK)
KHADIM BURJAN	6,37,773	218.40	139,289,623.20
LALAKHAL	1,98,350	217.35	43,111,372.50
JAF LONG	3,14,526	152.51	47,968,360.26
MONIPUR	5,03,083	209.97	105,632,337.50
MUMINCHARA	3,37,608	206.40	69,682,291.20
DUNCAN RAJNAGAR	10,29,889	219.06	225,607,484.30
DUNCAN ITA	6,07,187	210.39	127,746,072.90
ISPAHANI GAZIPUR	5,88,614	243.59	143,380,484.30
HRC CLIBDON	5,19,332	232.66	120,827,783.10
HRC DILDARPUR	3,17,505	220.10	69,882,850.50

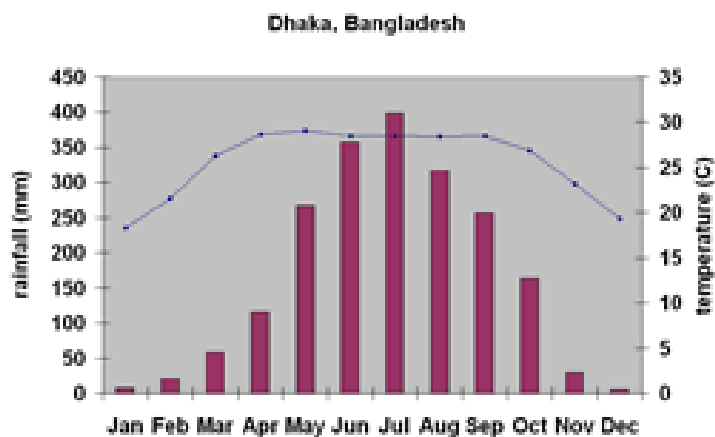
The Division is subdivided into four districts (zilas) and thence into 36 sub-districts (upazilas).

Name	Capital	Area (km <sup>2</sup> )	Population 1991 Census	Population 2001 Census	Population 2011 Census
Habiganj District	Habiganj	2,636.59	1,526,609	1,757,665	2,089,001
Moulvibazar District	Moulvibazar	2,799.38	1,376,566	1,612,374	1,919,062
Sunamganj District	Sunamganj	3,747.18	1,708,563	2,013,738	2,467,968
Sylhet District	Sylhet	3,452.07	2,153,301	2,555,566	3,434,188
<i>Total Division</i>	Sylhet	12,635.22	6,765,039	7,939,343	9,910,219

## 2.1.2 Climate and topography

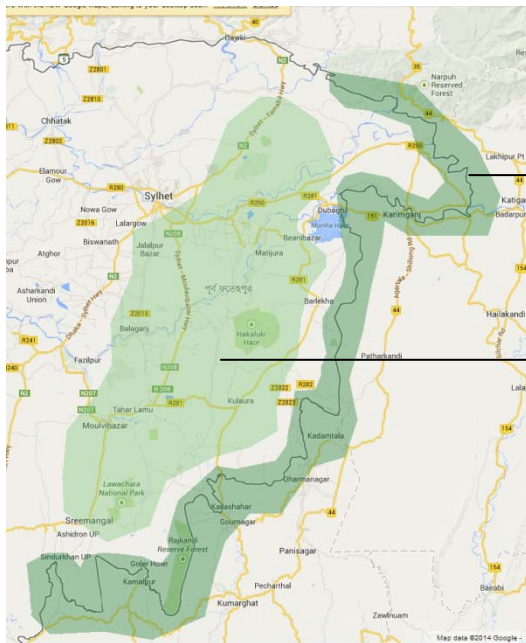
### Climate:

Rain fall occurs most in the hilly regions and the temperature is cooler than the other parts of the city.



## Topography:

Sylhet is very different in terms of topography from the rest of Bangladesh, being surrounded by hilly areas bordered by Assam and Tripura. The eastern part of Sylhet is surrounded by hills that eventually slide down to form flat lands as it enters the city. The hills are used for tea cultivation and the flat land in the city is used for agriculture.



Hills cultivating teas and rubber plant

Flat land for agriculture



Shurma river

Muriha haor

Hakaluki haor

Water fall

### 2.1.3 Tourist spot

Jajlong



Water fall



Sahjalal mazar



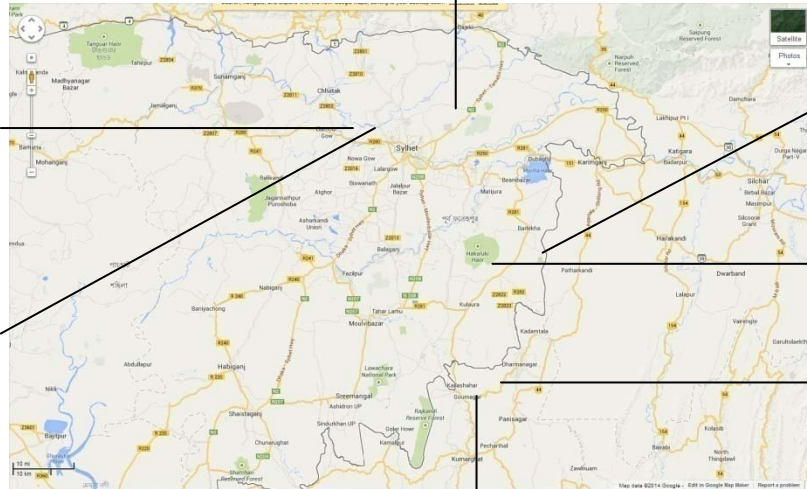
Hakaloki haor



Srimongol



Tea garden



## 2.2 History and social background

Historians believe that Sylhet was an expanded commercial center from the ancient period, which explains its original namesake. During this time, Sylhet was probably inhabited by Indo-Aryan Brahmins, though ethnically the population would also have traces of Assamese, Dravidians of Bengal, Arabs, Persians and Turks. It has also been suggested that the Ancient Kingdom of Harikela was situated in modern Sylhet.

The 14th century marked the beginning of Islamic influence in Sylhet. A Muslim saint, Hazrat Shaikh al Mushaek Jalal Uddin, popularly known as Shah Jalal, arrived in Sylhet in 1303 CE from Mecca via Delhi with 360 Sufi saints and army generals such as Sikander Ghazi, Syed Nasiruddin and Khwaja Burhanuddin Qahtan defeating Govinda of Gaur. Sikander Ghazi was the direct nephew of Sultan Feroze Shah of Delhi. Under the spiritual leadership of Hazrat Shah Jalal and his 360 companions the local Hindus were brought under control and they began to spread Islam. He died in Sylhet in or around the year 1350 CE. His shrine is located inside the parameter of the mosque complex known as Dargah-e-Shah Jalal. Even today Shah Jalal remains revered; visitors arrive from all over Bangladesh and beyond to pay homage. Saint Shah Jalal and his companions were responsible for the conversion of most of the populace from their earlier beliefs in Hinduism, Buddhism and Paganism to Islam. Shortly, thereafter, Sylhet became a centre of Islam in Bengal. In the official documents and historical papers, Sylhet was often referred to as Jalalabad during the era of the Muslim rule.

In the late 18th century, the British East India Company became interested in Sylhet and saw it as an area of strategic importance in the war against Burma. Sylhet gradually was absorbed into British control and administration and was governed as a part of Bengal. After the British



administrative reorganization of India, Sylhet was eventually incorporated into Assam. It remained a part of Assam for the rest of the era of British rule. In 1947, following a referendum, almost all of erstwhile Sylhet became a part of East Pakistan, barring the Karimganj subdivision which was incorporated into the new Indian state of Assam. The referendum was held on 3 July 1947, there were a total of 546,815 votes cast on 239 polling stations, a majority of 43.8 per cent voted in favour of East Bengal. There were protests regarding bogus votes. However, the referendum was acknowledged during India's independence on 18 July 1947. In 1971, Sylhet became part of the newly formed independent country of Bangladesh.

The Sylhet region has a "friendship link" with the city of St Albans, in the United Kingdom. The link was established in 1988 when the District council supported a housing project in Sylhet as part of the International Year of Shelter for the Homeless. Sylhet was chosen because it is the area of origin for the largest ethnic minority group in St Albans.

According to the St. Albans District Council: The majority of British Bangladeshis are of Sylheti ethnic origin (see British Bangladeshi). It is a testament of Sylhet in its history of trade relations with other parts of the world. "Sylhet" is thought to be a misnomer of Syria, from the time Syrians and Arabs were among the merchant peoples of the Bengal delta, as well some historical cultural ties to China and Southeast Asia can be evident



### **Civic Administration:**

In 1995, Sylhet was declared the 6th division of the country. Prior to that it was part of the Chittagong Division. The Sylhet Division is subdivided into four districts

(*zillah*): Habiganj, Maulvibazar, Sunamganj and Sylhet. Further, the Sylhet Division contains 35 sub-districts (*upazila/thana*), 323 union parishad, 10,185 villages and 14 municipalities. Population: approximately 10 million, which is less than 7% of the total population of Bangladesh.

### **Culture:**

Sylheti attachment to their regional identity also continues in the efforts of many Sylhetis to keep marital relationships within the same regional, cultural, social and religious background. Sylheti people are considered as a distinct ethnic group in Bangladesh; They are also generally more family oriented, follow and support Sylheti community culture, and are more conformist Muslims. These tendencies have led to some rivalry between non-Sylhetis and Sylhetis, due to differences of customs.

Marriages are practiced in a traditional Muslim style, with henna ritual (mehendi), and prayers. Sylheti marriages often include contracts of marriage outlining both the rights and obligations of both partners. Marriages in Sylhet often take place with partners in the United Kingdom and the US.

Given its unique cultural and economic development, and linguistic differences (Greater Sylhet region was a part of Assam and Surma Valley State for about 100 years during the British Raj in comparison to the rest of Bangladesh), and given that Sylhet has, for much of its recent history, been a region of a larger entity. As so many Sylhetis are resident abroad, Sylhet has a major flow of foreign currency from non-resident Bangladeshis.

**Economy:**

The area around Sylhet is a traditional tea growing area. The Surma Valley is covered with terraces of tea gardens and lush green tropical forests. Srimangal is known as the tea capital of Bangladesh and for miles around one can see the tea gardens on the hill slopes.

The area has over 150 tea gardens, including three of the largest tea gardens in the world both in terms of area and production. Nearly 300,000 workers, of which over 75% are women, are employed on the tea estates. Employers prefer to engage women for plucking tea leaves since they do a better job and are paid less than the men. Unfortunately recent drought has killed nearly a tenth of the tea shrubs. The gardens are relics from the days of the British Raj. The plantations were started by the British and the managers still live in white timber homes as they did in those days. The bungalows stand on huge lawns and the service and lifestyle is pretty much unchanged.

A relatively new area that has come under tea cultivation is the sub-Himalayan terrain of Panchagarh. The soil and climate is highly favorable for growing tea here. In fact this area is contiguous with Assam and Bengal in India, where tea has been grown for decades. Beginning

with only 300 acres (1.2 km<sup>2</sup>) of land in 2000, the cash crop is now being cultivated on over 3,500 acres (14 km<sup>2</sup>) in Tentulia, Sadar and Atoari upazilas of Panchagarh.

The humus content in the soil here is more than in the traditional tea-growing areas of Sylhet. The tea produced in Panchagarh is supposedly much better in quality than that of Sylhet. Several nurseries have been set up in Panchagarh and Thakurgaon to supply saplings to the tea gardens. Bangladesh exports tea to Pakistan and Russia.

There are large numbers of investments and businesses in the city and in large towns funded by Sylhetis living abroad, in particular by British Bangladeshis, over 95 percent of whom come from this Sylhet region. The Bangladesh government has set up a special Export Processing Zone (EPZ) in Sylhet, in order to attract foreign investors, mainly from the UK.

### **Religion & Faith:**

Sylhet is a holy place for both Muslim and Hindus. It is a land of 360 awliyas. Notable Hindu saint Chaitanya Mahaprabhu visited his maternal and paternal family homes in Burunga (Balaganj), Dhaka Dakkhin (Gulapganaj) and Habiganj in Sylhet Division. Famous religious places include, the shrines of Shah Jalal, Shah Farhan (popularly known as Shah Paran, Shah Kamal Qattani in Shaharpara, Hazrat Sayeed Zakir Shah Fatimi in Turuk Khola (Shaheb Bari) of Dakshin Surma and Sipahsalar Syed Nasiruddin in Habiganj for Muslims. Hindu temples like Shree Chaitanya Dev Mandir, Kali Mandir of Jainpur, Shakti Piths temple of Kirit Devi Kamala, Bagala Matar Mandir of Habiganj and Kalibari of Jaintiapur are known throughout the Indian Subcontinent.

Followers of Different religions are: Muslim 81.16%, Hindu 17.80%, Christian 0.06%, Buddhist 0.02% and others 0.96%.

**Notable Personalities:**

- Mukhlesur Rahman Chowdhury, former advisor to the President of Bangladesh and Minister of State, past Press Secretary to Bangladesh President and ex President of OCAB (Overseas Correspondents' Association Bangladesh).
- Saifur Rahman, former Finance Minister of Bangladesh and MP.
- Humayun Rashid Choudhury, former Speaker, Foreign Minister of Bangladesh and MP.
- Abdus Samad Azad, former Foreign Minister of Bangladesh and MP.
- Shah A M S Kibria, former Finance Minister of Bangladesh and MP.
- M A Khan, former DCMLA and Communications and Agriculture Minister of Bangladesh.
- General M A G Osmany, former commander-in-chief of the Bangladesh Muktibahini (Liberation Forces), general and advisor to the President of Bangladesh for defence, former minister and MP.
- Serajul Hossain Khan, former Information and Fisheries and Live-stalk Minister, MP, a career journalist, politician and a trade union leader.

## 2.3 Swot analysis

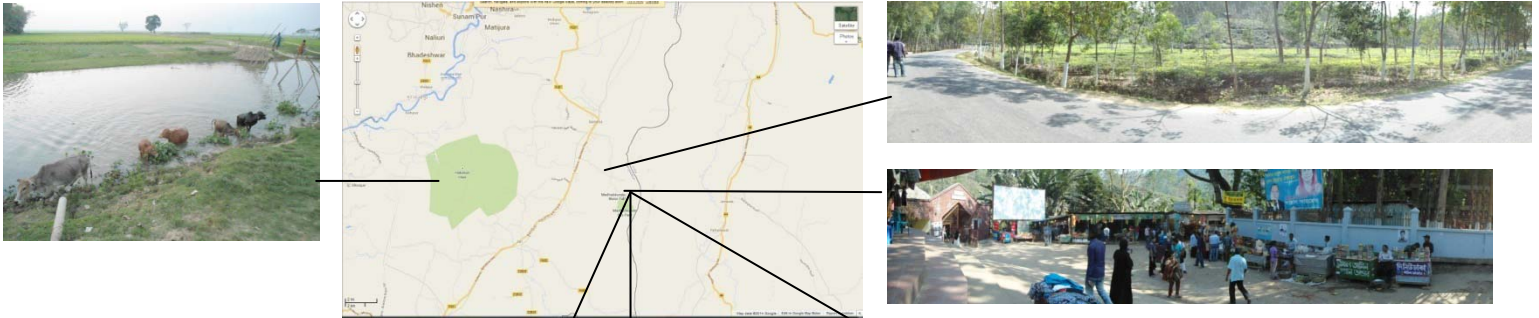


Figure 3: surrounding related to the site, source: Adiba, 2014



### Strength:

The site has positive elements like dense forest and water bodies that are required for the project. There are all kinds of trees present; from medicinal to floral and due to this the weather is always bearable. The vast amount of tea garden will provide the serenity and calmness and would prevent urbanization to spread at the water fall. In this way the nature will be preserved and tourism will be increased.

**Weakness:**

The main road is too far away from the site.

**Opportunity:**

Excellent site for yoga and meditation. 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:**

Lack of security. As the vast amount of land usually gets isolated as the sun goes down, crimes are more common.

## CHAPTER 03: LITERATURE REVIEW

### 3.1 History of yoga and meditation

Yoga (Sanskrit, Pāli: योग yóga) 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. Yoga was a practice to gather one's soul but the use of yoga has changed over time as it has more beneficial aspects in our life. Yoga is now followed by many people and the practice is done even in the western countries. Meditation can also be a part of yoga which helps to cool down the body and gather our thoughts. As people has become more aware about living a healthy peaceful life as the stress level has increased, the practice of yoga has become more popular due to its many advantages. 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.

"You can become conscious of your nights and your sleep just as you are conscious of your days. It is a matter of inner development and discipline of consciousness." (Mother, the yoga of sleep and dreams, first edition 2004). Yoga and meditation helps to confine our thoughts and gain control over our mind and body. Earlier it was a form of worship but now it is popular for its exercise. Regular practice can bring positive results but in order to gain the positive effect one must practice properly. This helps us to have control over us even in dreams and yes it is that powerful. "Mother" and "Sri Auribindo" well known figures in south India, Pondicherry, has started the proper practice there and together they have created ashrams, dining halls, clinics and place for people to meditate properly and gain patience, harmony, strength and courage to face their daily life. It is clearly stated in the book that discipline can cure one's problem and be the guide to a proper and better life. The presence of yoga and meditation has been discovered from a very early age of human existence and the use of it has spread worldwide. There are many books written by Mother and Sri Auribindo on yoga and meditation and its practices. It requires peaceful surrounding and amidst nature where one can truly connect to its spiritual self.

### **3.1.1 Yoga**

"It brings energy up your spine." (Author Timothy McCall, M.D., Count on Yoga: 38 Ways Yoga Keeps You Fit, 2014). Timothy came to know about the benefits of yoga in 2002 and he searched for the medical explanations behind it. He describes how yoga has cured his numbness in his hand and also increased his stamina, flexibility, strength, heartbeat, blood pressure, weight, brain, lymph nodes, mental thoughts, immune system and many more. Yoga

helps to live a more healthy life and builds confidence. In this article he talks about how he got to know about yoga when he travelled to India and how it helped him. He brought up the many beneficial aspects of yoga and the fact that even in western culture the practice of yoga plays an important role. Yoga is for everyone, for any age, culture, religion or gender.

### **3.1.2 Meditation**

"Any instrument for holding or restraining." (Teacher and author Richard Rosen, Yantra: A tool for Meditation, 2014). The article describes how meditation cures distress, anxiety, depression, lack of confidence and many more. Meditation is a form of exercise or practice where one can confine their soul and calm themselves and be more gathered and confident and in peace. In present hectic life where people work for hours, meditation for an hour can work like a miracle. Even doctors now suggest their patients to perform meditation in order to release stress. It is a proper way of living a healthy life instead of taking pills and this brings a person closer to nature.

### **3.2 yoga and meditation in other religion**

#### **Islam:**

(Ian Mackinnon, south-east asia correspondent, The guardian, Monday 24 November 2008).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. A fatwa was passed, 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.

(Anonymous writer, A Muslim yogi's Affirmation, Friday, February 17, 2012). A female Muslim yogi wrote how much she is devoted to her religion as well as to yoga. She talked about respecting individual religion and also that yoga and meditation if a form of exercise and no difference in races or religion should be a factor in it. Though with change in time people have accepted the goodness of yoga and meditation and it's been practiced worldwide.

### **Buddhism:**

"In Buddhism, especially Tibetan Buddhism, it can refer to physical or meditative disciplines that enable mystical experience." ( Barbara O'Brien and Ramesh Bjonas, Yoga, May 09,2011). Barbara denotes that yoga was from the very beginning of Buddhism. Even Buddha was a yogi before he got enlightenment. So the practice of yoga was a part of Buddhism.

### **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.

### **Hinduism:**

Yoga and meditation has been in the roots of Hinduism from the very beginning. People has been following the footsteps of their ancestors for generations and have achieved great results.

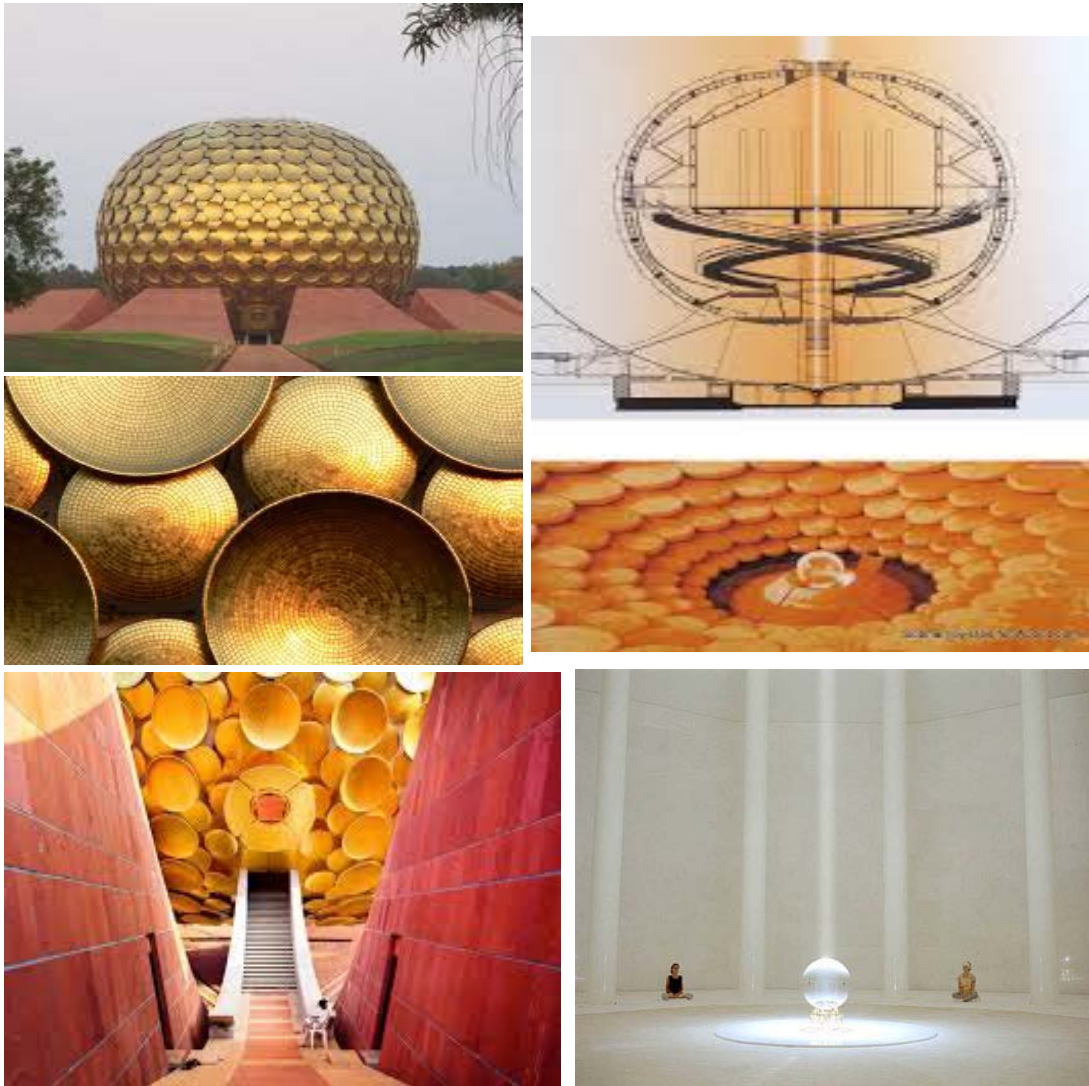
## CHAPTER 04: CASE STUDIES OF SIMILAR PROJECTS

### Lama, Bandarban:



The school in lama created by Quantum foundation is a living example of how, community development and meditation and yoga can work side by side for the betterment of people. The project has flourished and served the local people efficiently. From time to time people from all over the city visit the place to help the local people and together they work and meditate for inner peace and prosperity.



**Auroville, Pondicherry:**

Auroville is situated in Pondicherry, it is designed by 40 architects who live there and design the entire space. It is a project dreamed by Sri Aurobindo and mother, who dreamt of a place where people from all over the world can feel as one, a land that belongs to no particular region or group and it is a place to meditate and flourish. It has schools, restaurants, residences, exhibition spaces, shops, research institutes, workshops, libraries, etc.

## CHAPTER 05: PROGRAMM AND DEVELOPEMENT (AREA/SFT)

Program rooms	total sqft	sqft per person	no. of users	no. of
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### School

#### ADMINISTRATIVE

• WAITING AREA 300	15	20	1
• DIRECTOR 325	325		1
• SECRETARY 225	225	1	1
• DEPUTY DIRECTOR 325	325	1	1
• CONFERENCE-ROOM 800	40	20	1
• ASSISTANT DIRECTOR'S OFFICE 225	225	1	1
• CHIEF ACCOUNTANT 100	100	1	1
• STAFF ROOM 600 (typist/care-taker/peon)	100	6	2
• RECEPTIONIST 120	60	2	1

#### Class room

#### Library(50,000 VOLUMES)

• LIBRARIAN'S ROOM 225	225	1	1
• RECEPTION 150			
• BOOK STACK 5000	(50,000 BOOKS)		1
• READING AREA 3000	30	100	1

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• COPY MACHINE	100			1
100				
• LOCKER				
200				

### Agricultural research rooms

### Recreational facilities

#### Store room

#### Toilet

#### Clinic

#### Aurvedic healing centre

#### Chamber

#### Vaccine point

#### Emergency room

#### Toilet

#### Accommodation

• Lobby	60	2	1	120
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#### Dorms

• ROOMS	75	100	50	750
• TOILETS			25	

#### Living area

• Kitchen			1	900
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#### Dining area

• SEATING	18	100	1	1800
• COUNTER			1	200
• WASH			1	150



Toilet

Workshop / training centre

Studios

Store room

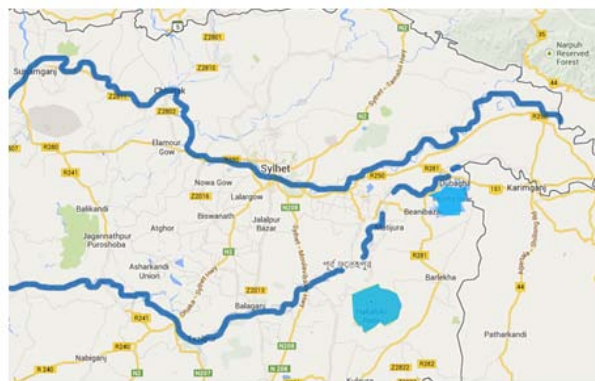
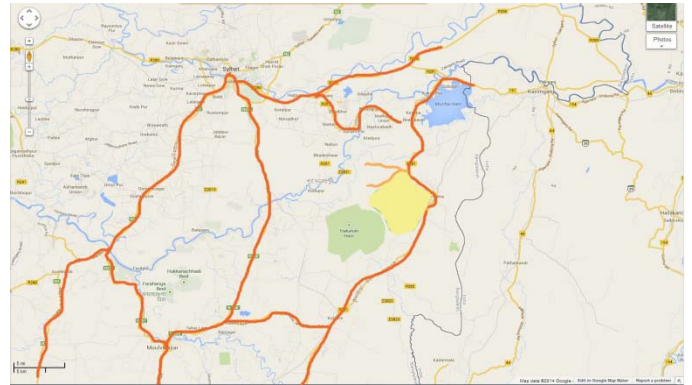
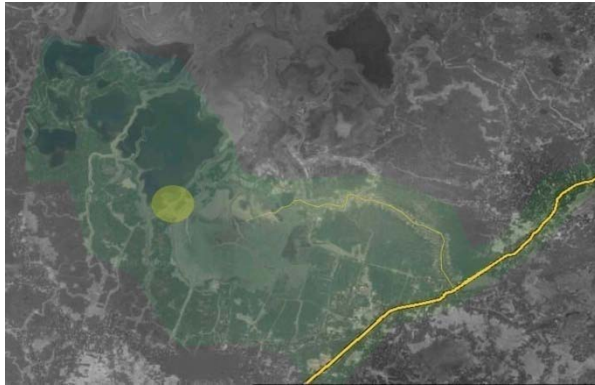
Shops

Exhibition space

Yoga and meditation

Rooms/ space

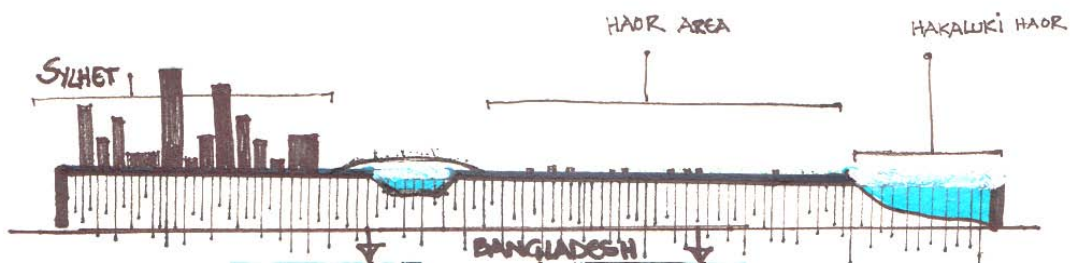
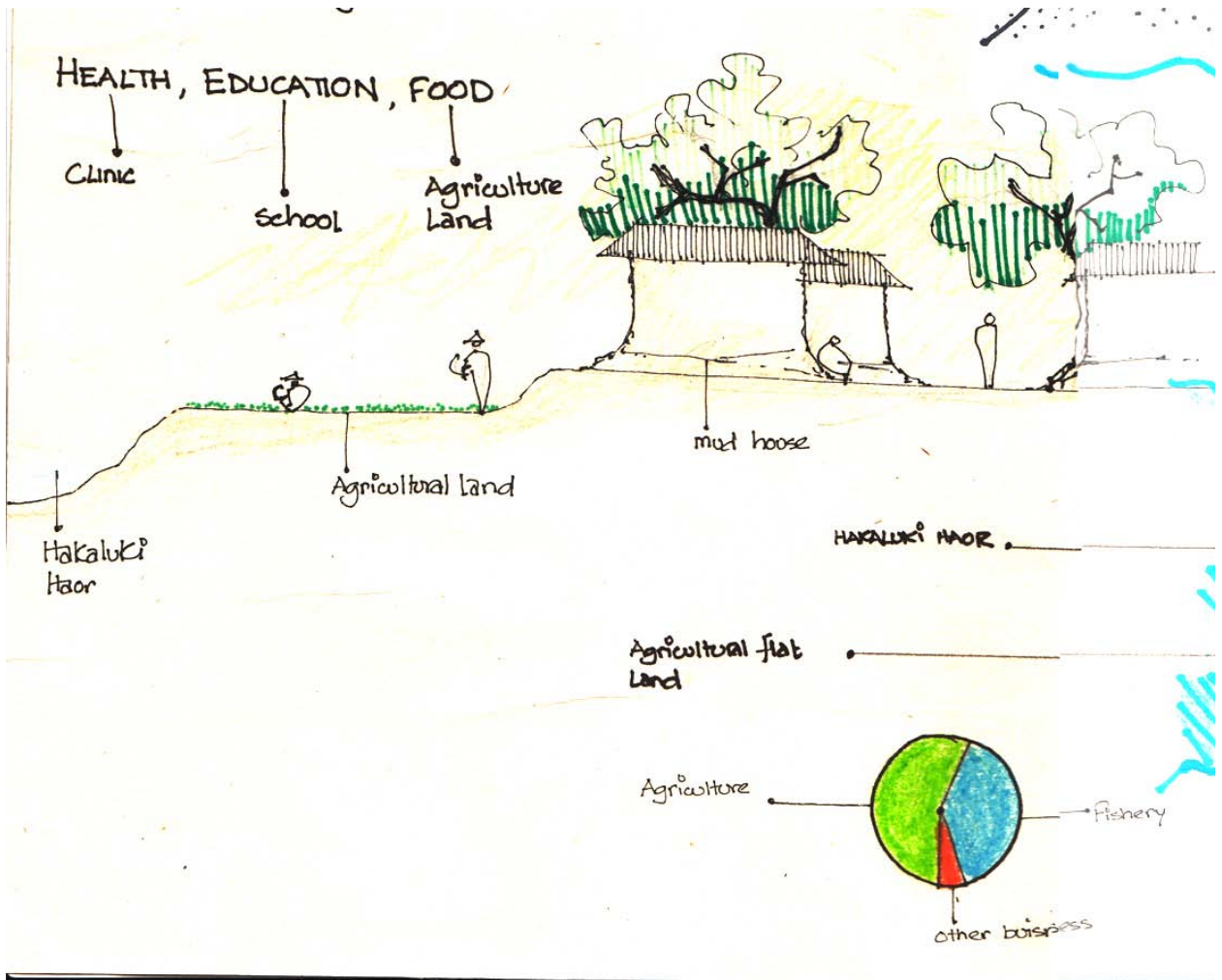
## CHAPTER 06: CONCEPTUAL STAGE AND DESIGN DEVELOPMENT

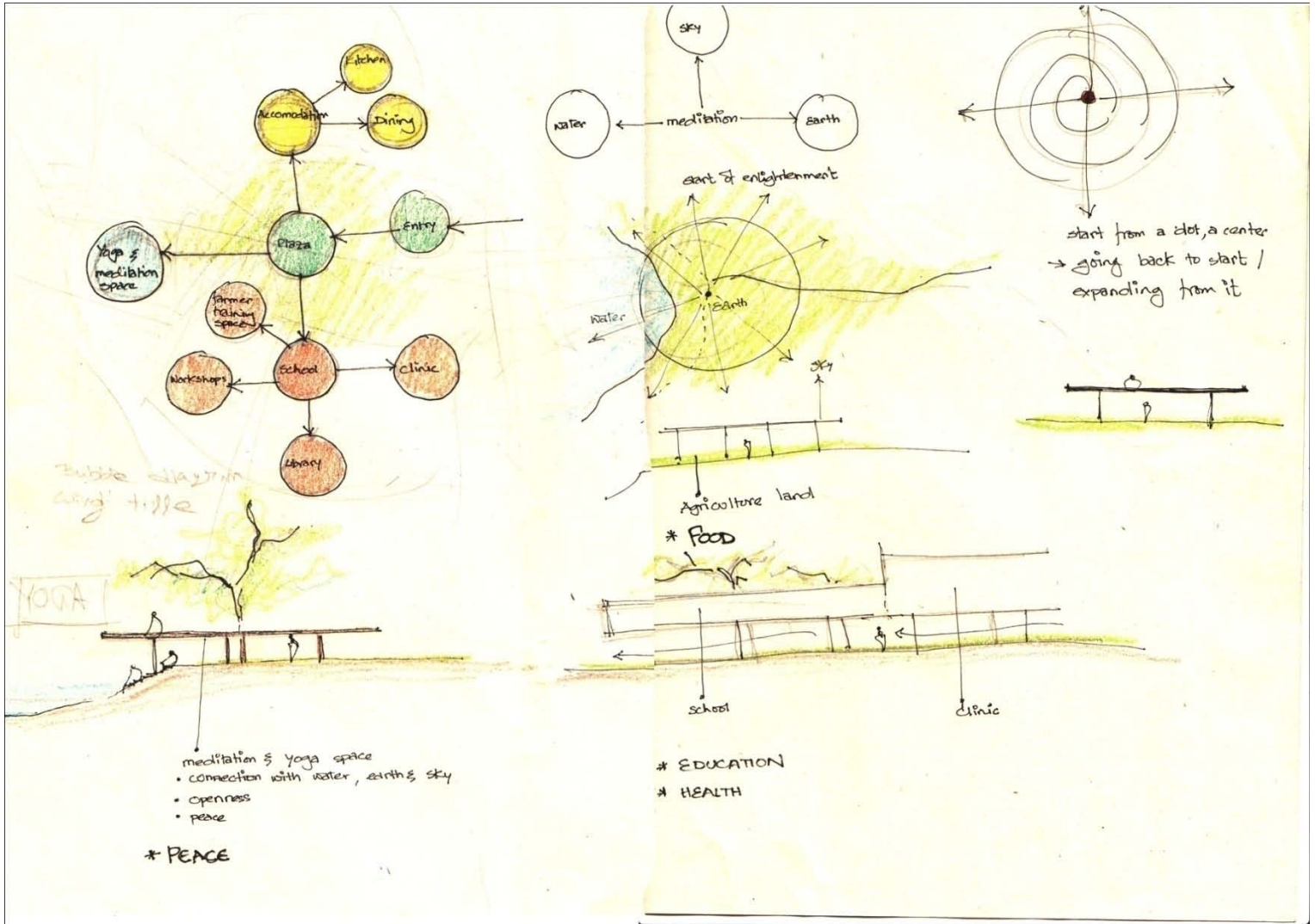


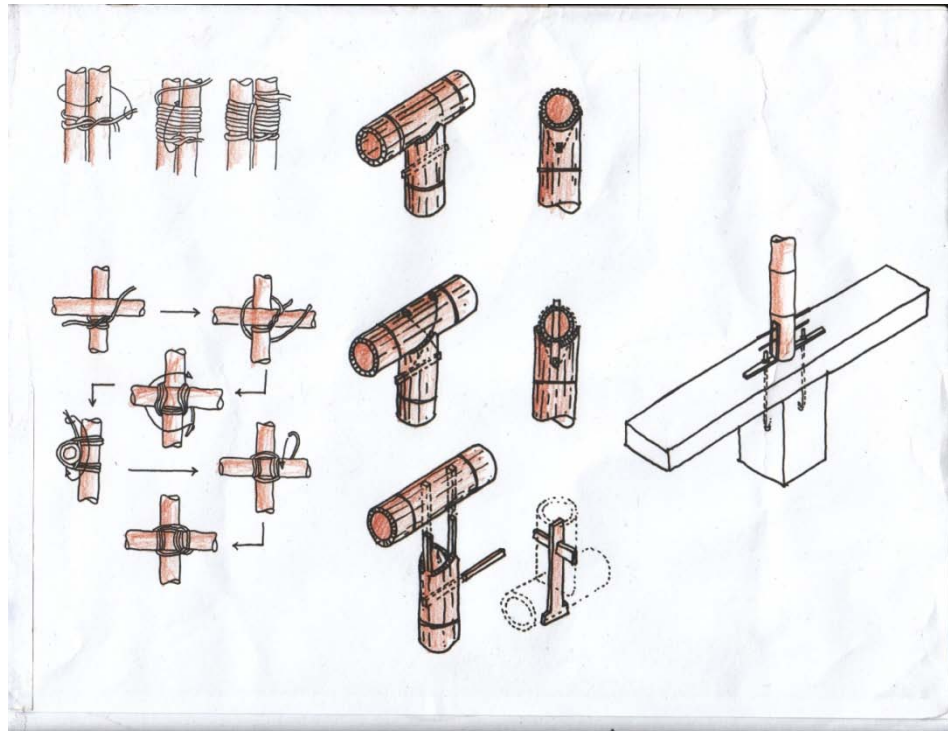
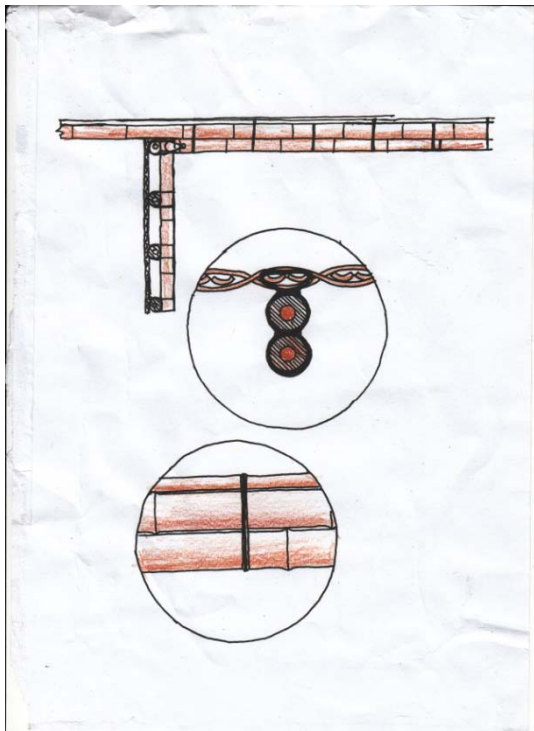
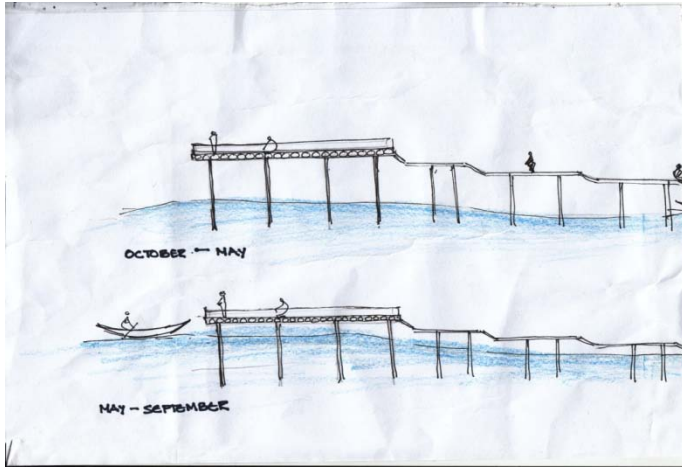
Site and its road connection and water body

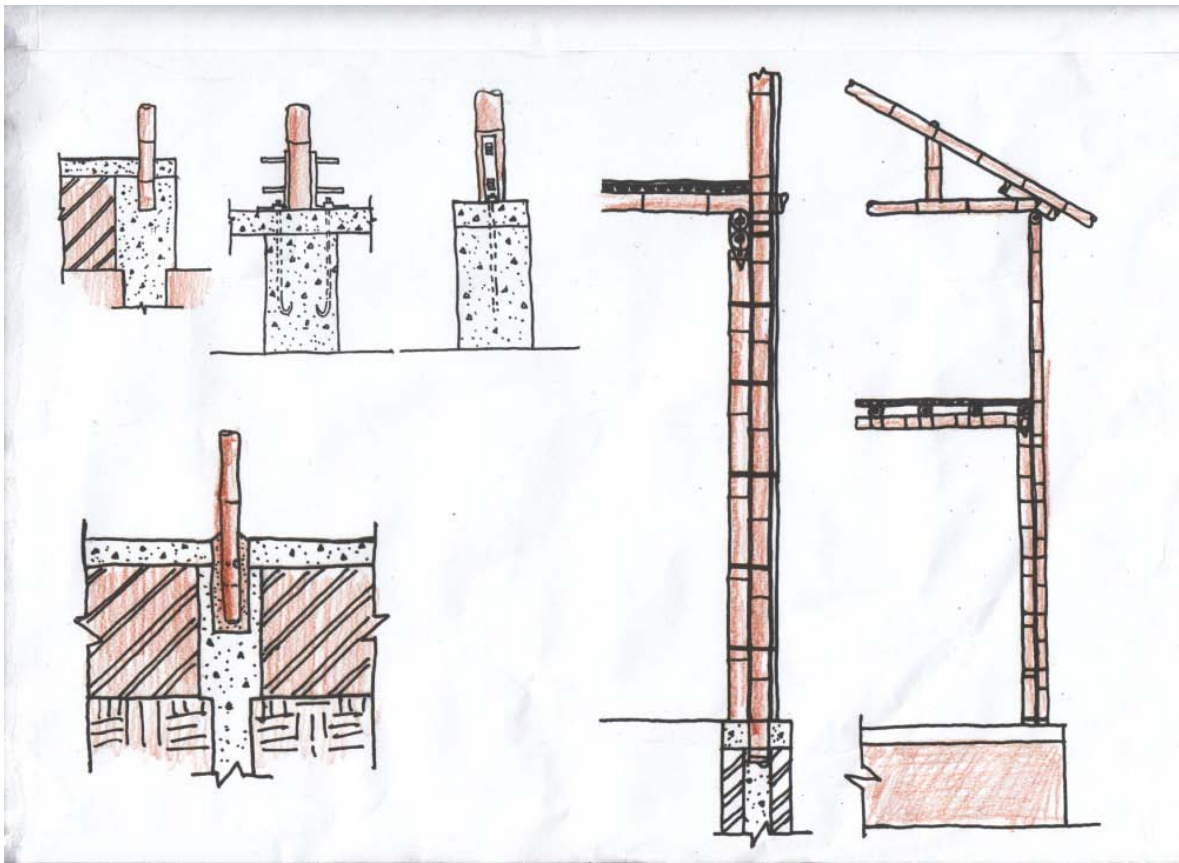
site images

















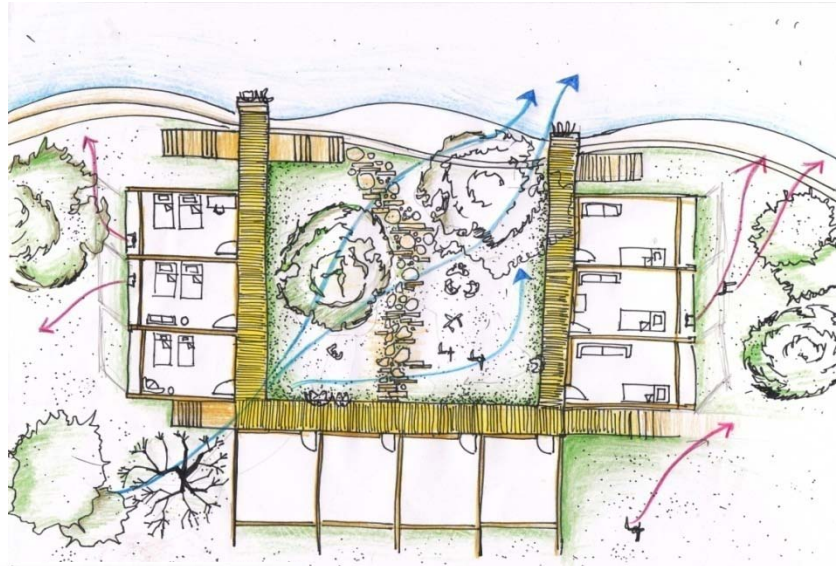
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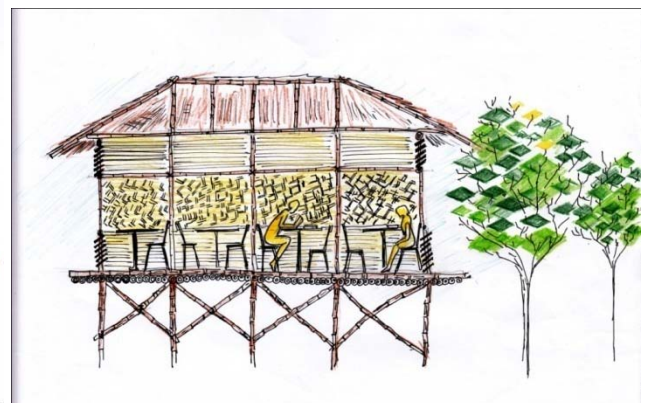
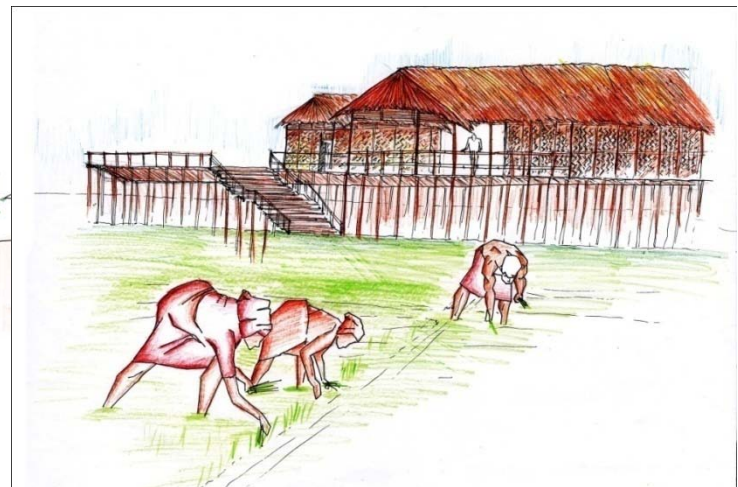
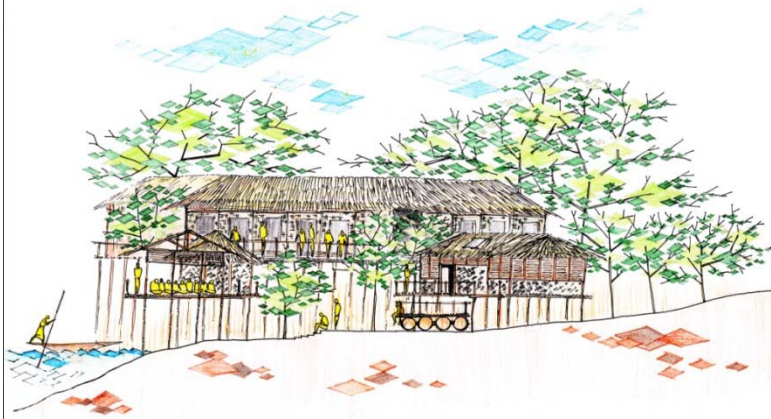
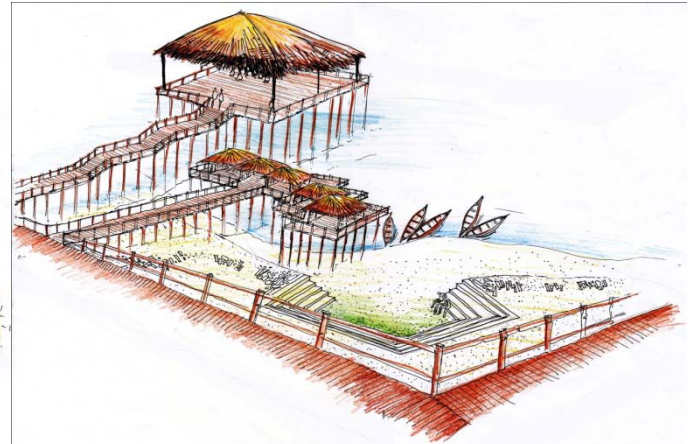
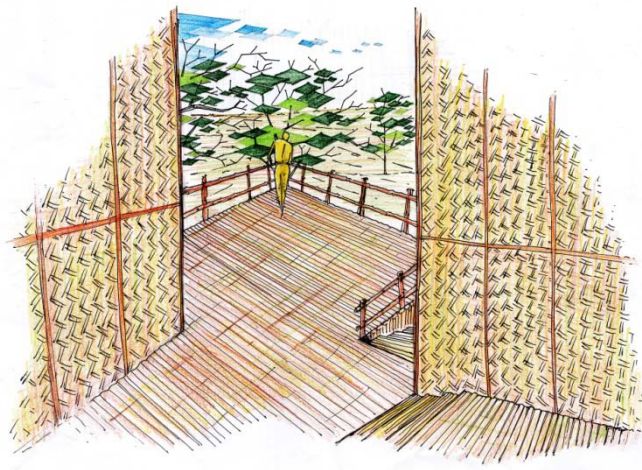


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## CHAPTER 07: CNCLUSION

The project was developed keeping the necessities of the local in mind as well as keeping the feeling of nature intact. It is a mutual project that is run by both the people living there as well as people coming from other cities to mix with the crowd and gain inner peace. The site is naturally so pleasant that anyone going there at any time of the month can relate to nature and connect naturally.

## CHAPTER 08: REFERENCES

### Web sites:

<http://www.yogajournal.com/media/originals/paintingmercury.gif>

[http://googleads.g.doubleclick.net/aclk?sa=L&ai=CcQjg391OU6XZCYa-igevhlBgtajqwYAABABIABQm\\_WNOWAzggEXY2EtcHViLT11NjU1MTY2NDkyNDEwNjjiAQLgAgCoAwGqBIUBT9D4IAXSIMBUJZkSirwPi5TI9QIRIbKISAFHAAPqEE2EMQF8i0H3gCTZy\\_h1lcpLXQJuoDtHi4TA4dpsO3pXAF1Dz9gIkKkOf\\_Y-OQ78Uigq7ZAdvoRYoR5Hr0eEU9XT3QvukzBSuPSieTFIdBQv87ZxRRzJaLDVlt0hSMpNhOScBwagyOAEAAAGFA&num=0&sig=AOD64\\_0oIAj0aJKLj5aCUGt5oPfyOa3\\_gg&client=ca-pub-2565516649241068&adurl=http://www.yogavibes.com-](http://googleads.g.doubleclick.net/aclk?sa=L&ai=CcQjg391OU6XZCYa-igevhlBgtajqwYAABABIABQm_WNOWAzggEXY2EtcHViLT11NjU1MTY2NDkyNDEwNjjiAQLgAgCoAwGqBIUBT9D4IAXSIMBUJZkSirwPi5TI9QIRIbKISAFHAAPqEE2EMQF8i0H3gCTZy_h1lcpLXQJuoDtHi4TA4dpsO3pXAF1Dz9gIkKkOf_Y-OQ78Uigq7ZAdvoRYoR5Hr0eEU9XT3QvukzBSuPSieTFIdBQv87ZxRRzJaLDVlt0hSMpNhOScBwagyOAEAAAGFA&num=0&sig=AOD64_0oIAj0aJKLj5aCUGt5oPfyOa3_gg&client=ca-pub-2565516649241068&adurl=http://www.yogavibes.com-)

### Books:

Auroville, a dream takes shape

The yoga of sleep and dreams

Sri Aurobindo the story of his life

Elements of yoga