

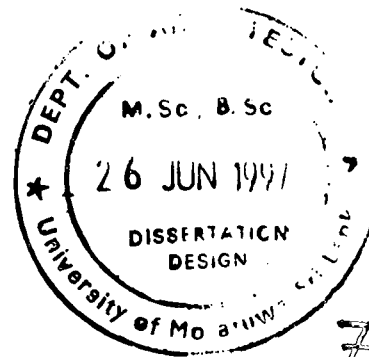
20/00N/29/00

**IMAGEABILITY OF BUDDHIST TEMPLES IN  
CONGESTED URBAN CONTEXTS : A STUDY ON  
PROBLEMS AND PROSPECTS**

ප්‍රඥාකාමය  
මොරටුව විශ්ව විද්‍යාලය, ශ්‍රී ලංකාව  
මොරටුව.

**A DISSERTATION SUBMITTED TO THE  
UNIVERSITY OF MORATUWA SRI LANKA**

**FOR THE**  
University of Moratuwa, Sri Lanka  
Electronic Theses & Dissertations  
**FINAL EXAMINATION IN**  
**M.Sc. (ARCHITECTURE)**



71584

72 (97)  
725.1

**PRASAD JAYASEKERA**  
**M.Sc. II (1997)**  
**DEPT. OF ARCHITECTURE**  
**UNIVERSITY OF MORATUWA, SRI LANKA**  
**June 1997.**

71584

TH

# CONTENTS

	<b>Page</b>
ACKNOWLEDGMENTS.	1
LIST OF ILLUSTRATIONS.	11
ABSTRACT.	V
INTRODUCTION.	
0.1 The topic.	1
0.2 Intention of the study.	1
0.3 Intellectual basis.	2
0.4 The need.	4
0.5 Method of work.	4
0.6 Scope and limitations.	5
<b>CHAPTER ONE</b>	
<b>IMAGEABILITY OF A PLACE</b>	
1.1 The image.	6
1.1.1 What is the image?	7
1.1.2 How the image has made?	8
1.1.3 The image making ability of a person.	8
1.1.4 Image evoking capacity of an environment.	10
1.2 Imageability of an environment.	10
1.2.1 Parameters of imageability.	12
1.2.1.1 Culture.	12
1.2.1.2 Space.	12
1.2.1.3 Time.	13
1.3 What is a place?	14
1.4 Imageability of a place.	15



1.5 Imageable structure of a place.	15
1.5.1 The center of a place.	16
1.5.2 The enclosure of a place.	16
1.5.3 The continuity of a place.	16
1.6 How the imageable structure is determined?	17
1.6.1 'Sensibility' of a place.	18
1.6.2 'Perceptuality' of a place.	18
1.7 Imageability , the resultant.	19
1.7.1 A strong sensibility.	19
1.7.2 A strong perceptuality.	20
1.7.3 Strong sensibility and strong perceptuality.	21
1.7.4 Effective interaction between sensibility and perceptuality.	22

## CHAPTER TWO



University of Moratuwa, Sri Lanka.  
Electronic Theses & Dissertations  
[www.lib.mrt.ac.lk](http://www.lib.mrt.ac.lk)

### IMAGEABILITY OF A BUDDHIST TEMPLE

2.1 Buddhist philosophy.	24
2.2 What is a Buddhist temple?	26
2.2.1 Evolution of the Buddhist temple.	26
2.2.2 Meaning of religious activities.	28
2.2.3 Essential elements of a Buddhist temple	29
2.2.3.1 Shrines and sanctuaries.	30
2.2.3.2 Ecclesiastical buildings.	33
2.2.3.3 Residential building	33
2.2.4 Services from a Buddhist temple other than the religious purposes.	34
2.3 Image of a Buddhist temple.	35
2.3.1 Sensibility of a Buddhist temple.	35

2.3.1.1 Sensibility from visually(eye).	35
2.3.1.2 Sensibility from audition(ear).	43
2.3.1.3 Sensibility from olfaction(smell).	44
2.3.1.4 Sensibility from tactile stimulation(touch).	44
2.3.2 Perceptuality of a Buddhist temple.	46
<b>CHAPTER THREE</b>	
<b>BUDDHIST TEMPLE IN CONGESTED URBAN CONTEXT</b>	
3.1 What is an urban context?	52
3.2 Setting of a temple in an urban situation.	53
3.3 Imageability of a Buddhist temple in a congested urban context.	54
3.3.1 Sensibility of an urban temple.	54
3.3.1.1 Sensibility from visually(eye).	54
3.3.1.2 Sensibility from audition(ear).	58
3.3.1.3 Sensibility from olfaction(smell).	58
3.3.1.4 Sensibility from tactile stimulation(touch).	58
3.3.2 Perceptuality of an urban temple.	59
<b>EXAMPLES</b>	
ONE - Sri Sambuddhaloka Viharaya, Fort.	61
TWO - Jethawanarama Viharaya, Prince of Wales Mawatha	65
THREE - Thilakaratanarama Maha Viharaya, Borella.	67
FOUR - Sri Shakyasinhamaya , Prince of Wales Mawatha.	70
FIVE - Anagarika Dharmapala Bauddhayathanaya, Slave island.	73
<b>CONCLUSION</b>	76
<b>BIBLIOGRAPHY</b>	79

## ACKNOWLEDGMENTS

This dissertation would never have been possible without the invaluable support given by many, to whom I am indebted and sincerely acknowledge.

Prof. Nimal de Silva , Head, The Department of Architecture. and other lecturers Archt. Vidura Sri Nammuni, Dr. S.Manawadu, Archt. Kapila Dharmasena for their invaluable guidance and advice.

My tutor Dr. L.S.R.Perera, Senior lecturer, Dept. of Architecture, for the inspiring discussions, advice and comments, the constant encouragement from the onset till the end and above all for believing in its worth.

Archt. N.M.P. Nawaratne for valuable advises given at the preliminary stages.

Archt. Jagath Munasinghe for the invaluable advice and comments made for directing me towards the path to discover the light at the end.

Archt. S.P.G. Chandraratne, Prasanna and Abhaya for giving informations related to the topic.

Gamini Wickramarachchi and Sanjeewa Gammanpila of NIB for helping me to take photographs and informations of the temples in Colombo area.

Nalaka, Shireka, Kosala and Samudini for supplying valuable photographs.

Specially, Mrs. Esther Gamage of the English department for correcting my final draft with patiently and kindly.

My eldest brother Neil for giving the accomodation for using his computer for typing the essay.

Inoka for encouraging me in various situations and my friends Some, Thushara, Viraj, Iresha Sisira, Priyani and unmentioned others for helping me in many ways.

Finally, to my parents, for their non -relentless support which was always forthcoming and for tolerating all the inconveniences caused.

## LIST OF ILLUSTRATIONS

	Page
1. Bo-tree, Kalutara.	19
2. Entrance- Pillewa 'Bo Samindu'.	20
3. Access way- Pillewa 'Bo Samindu'.	20
4. Kelaniya Raja Maha Viharaya.	21
5. Image house- Kelani Viharaya.	21
6. Sunethredevi Raja Maha Viharaya, Pepiliyana.	22
7. Thuparamaya, Anuradhupura.	27
8. Dambulu Viharaya, Dambulla.	28
9. Ruwanweliseya, Anuradhapura.	31
10. Lankathilaka Viharaya, Kandy.	36
11. Nedun Raja Maha Viharaya, Kiriella.	36
12. Warana Raja Maha Viharaya, Warana.	37
13. Long accessing path through the natural envirovment.	38
14. Aluviharaya, Matale.	39
15. Stairway, Meddepola Raja Maha Viharaya, Giriulla.	38
16. Gadaladeniya Viharaya, Kandy.	39
17. Lankathilake Viharaya, Kandy.	39
18. 'Makara Thorana'- Kelani Viharaya.	40
19. Entrance, Sunethradevi Raja Maha Viharaya, Pepiliyana.	40
20. Entrance bell tower- Sunandaramaya, Ambalangoda.	40
21. Entrance, Malwatte Raja Maha Viharaya complex, Kandy.	40
22. Special type of entrance at a temple.	41

23. 'Bo-Maluwa' with a calm environment.	42
24. A modernised bell tower.	43
25. Access way, Dambulla Viharaya.	44
26. Entrance- Ruwanweliseya, Anuradhapura.	45
27. Kebellelena Raja Maha Viharaya, Wariyapola.	46
28. Mihinthale, Anuradhapura.	45
29. Isurumuniya, Anuradhapura.	48
30. Image house- Galmaduwa Rala Maha Viharaya, Kandy.	49
31. Lankathilake Viharaya, Kandy.	49
32. Gadaladeniya Viharaya, Kandy.	50
33. Hindagala Raja Maha Viharaya.	50
34. Bo-tree, Maligawatte.	53
35. Swarnathilakaramaya, Panchikawatte.	54
36. Bo-tree, 'Bo gaha' junction, pattah.	55
37. Bo-tree, Borella junction.	55
38. Gangaramaya, Hunupitiya.	55
39. Entrance- Sri Naga Viharaya, Kotte.	56
40. Tilakaratnaramaya, Borella.	56
41. Jethawanarama Viharaya, Prince of Wales Mawatha.	56
42. Malwatte Viharaya, Pettah.	57
43. Bo-tree, Punchi Borella.	57
44. A temple at Rawathawatte, Moratuwa.	59
45. Devinuwara Raja Maha Viharaya, Devinuwara.	60
46. Sri Sangharaja Bodhi Malu Viharaya, Sangharaja Mawatha.	60

47. 'Stupa' of Sri Sambuddhaloka Viharaya, Fort.	61
48. Sri Sambuddhaloka Viharaya, Fort.	62
49. -do-	63
50. -do-	63
51. -do-	64
52. -do-	64
53. Jethawanarama Viharaya, Prince of Wales Mawatha.	65
54. Jethawanarama Viharaya, Prince of Wales Mawatha.	66
55. Jethawanarama Viharaya, Prince of Wales Mawatha.	66
56. Tilakaratanarama Maha Viharaya, Borella.	67
57. -do-	68
58. -do-	68
59. -do-	69
60. -do-	69
61. Sri Shakyasinhamaya, Prince of Wales Mawatha.	70
62. -do-	70
63. -do-	71
64. -do-	72
65. -do-	72
66. Anagarika Dharmapala Bauddhayathanaya, Slave Island.	73
67. -do-	74





## ABSTRACT

An image is a result of two way process between man and his environment. Therefore, it is dependent on the image making ability of a person and the image evoking capacity of an environment. That capacity of image making of a 'place' is called as the 'imageability of the place'. That ability of a place is determined by its imageable structure which consist with the sensible organization and the perceptual organization. By coinciding these two organizations an 'image' of a place is generated. For example religious buildings and places evoke special images for people. Because, religion has done a major role of the transition of human beings from barbarians to civilized people. This study focuses to the Buddhist temple as such religious place. The Buddhist temple as the religious centre for Buddhism must be an imageable place for Buddhists. Most Buddhist temples in rural areas are possessed with considerable images. But, due to the unavoidable urbanization of towns, the Buddhist temples in congested urban contexts have more restrictions of projecting their images. Their perceptual organization is not strong as a temple. The study finds that sensible organization can be used as the tool for their imageability. Some of urban temples have achieved imageability through the sensible organization and who were unable to have a good sensible organization has failed their achievement. Their temple activities are less functioning and other unnecessary activities are invading in to that temples. It may be lead to the destruction of the Buddhist society. To avoid that dangerous situation, the study proposes that the weaknesses of sensible and perceptual organizations of Buddhist temples in congested urban contexts to be identified and improved to give a certain amount of imageability for that places.



University of Moratuwa, Sri Lanka  
www.lib.mrt.ac.lk