

Architecture for Educational Spaces

Designing the Indian Institute of Management, Bodh Gaya, Bihar

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Abstract: The glorious history shows rich learning and scholastic excellence of India. This paper is an extract of the Undergraduate thesis of Architect Yash Javiya, an attempt to explore architecture that is ideal for educational spaces. It examines the underlying wisdom imbibed in the spatial organization of learning spaces in the ancient Buddhist schools, which are renowned across the globe as the first/ earliest instances of a formalized education system. Taking cues from the same, the author furthers his quest by understanding the task of designing the Indian Institute of Management at Bodh Gaya, Bihar. For the same, first, a thorough understanding of Buddhist philosophy and architecture is developed. In addition, the study gives an overview of other well-designed Management institutes in the country. Lastly, the study gives the proposed design for the undertaken project, wherein the designer attempts to imbibe the essence of Buddhist Architecture into the design of the campus.

Keywords: Ashoka, Buddhist, Cultural, Educational, Spirit.

1. INTRODUCTION

India has been a pioneer to establish a formal system of education and teaching system; as it is the land that has produced one of the ancient universities of the world - The Nalanda University. It was recognized as the certain seat of learning which was a natural consequence of the time and place in which it was situated. Primordial Magadha was described by an intellectual ferment unlike any known to mankind. It was the abode of merging multiple discourses and embracing knowledge in its entirety that became uniquely attractive for all seekers of pure knowledge. Profoundly knowledgeable Nalanda teachers fascinated scholars from distant parts of the world. Bodh Gaya was the place where Buddha attained enlightenment. It has been a centre of learning; where the great Mahabodhi Monastery was built. In the later centuries, it grew into a great monastic university at par with Nalanda.

Currently, the education system in this context has been ruined. Since Magadh (Bihar) has been the land of scholars, there is a felt need to revive its education system. The current Proximity of Nalanda is backward and lacks good educational campuses. Due to this inadequacy, the localities migrate to various other locations in the country, for higher education. In the Union budget 2015, the Central Government proposed 6 IIMs; aiming to provide more opportunities to postgraduate-level management aspirants; out of which IIM - Bodh Gaya is undertaken here, as the ideal project for revitalizing the education system of the chosen context. At present IIM Bodh Gaya is being operated for the current being, from Official portal University's state-of-the-art Academy of Distance - learning facility [1]–[3].

1.1. Significance of Ancient Buddhist Architecture for Educational Spaces

The image that we see of Bodh Gaya at present time is a pilgrimage place, where monks and pilgrims visit the place from whole around the world. The present Temple restored at the Mahabodhi Temple complex is exactly the remains of Ashoka's Temple; the first temple was constructed on the exact sacred spot at which Lord Buddha gained ultimate enlightenment by king Ashoka. He also embraced and authorized Buddhism as the state's religion. Later Kushana kings restored the temple and erected the towering temple and after them, many Chinese pilgrims and Indian emperors accumulated and restored the temple at different ages. In the 7th Century, the Tree was cut down and the shrine was also broken down by Raja Sasangka a great opponent of Buddhism. After him, Raja Purma Varma restored and constructed a high railing around the complex and bodhi tree. The complete temple complex was restored by the Burmese king and laid 7 years 10 months. And later for 6 centuries the great temple was quite deserted and became more and more ruined at the period of Muslim rulers (Muhammadan). In the later period of the 1800's it was discovered by British officers and was appointed for the repair of the temple complex. The complex was restored with relevance to the past and as well as the period of Buddha's stay at Bodh Gaya:

- The Great Ashoka's Temple or Mahabodhi Temple
- Buddha's Walk or Jewell walks
- Ashok's inscribed railing
- Torana Gateway
- Monastery of Mahabodhi Sangharama
- Votive Stupas
- Arches and Vaults

1.2. *The emergence of Buddhist Architecture in India*

Buddhist architecture is associated with four basic events of Buddha's life, i.e., Lumbhi (birthplace), Bodh Gaya (enlightenment), Sarnath (first preaching), and Kasia (passing). There were more than four places which were supplementary associated with Buddha's life i.e., Sravasti, Sankasya, Rajagriha, and Vaisali, which altogether regarded as eight holy places (ashtamahasthanas); it is believed Buddha performed various feats of miracles at this place and also one of the unforgettable incidences of his life occurred when monkeys offered honey to the Lord Buddha at Vaisali. There are many other sacred places in the contemporary times of Bihar and Uttar Pradesh such as Nalanda and Kausambi which were also sanctified by Buddha's visit. It was a bit usual that the places visited by him were marked by his devotees by erecting shrines, monasteries, and stupas. Later around 3rd Century BC during the monarchy of King Ashoka, he adopted and propagated Buddhism; out of the Ten Original Stupas enshrining the body-relics of Buddha he opened Eight Stupas and distributed it into thousands of Stupas, along every corner of his monarch. That's the reason of its evidence is found in the Taxila (Pakistan), Afghanistan, Sanchi, etc. even though he doesn't visit the place [4]–[6]. Ashoka initiated his energies and resources in the propagation of Buddhism in this monarch and credited Buddhist monuments with the authorship by three resulting ideologies: Stupa, Ashokan Pillar and Rock-cut caves

1.3. *India: Beginning and Glory of Buddhist Art*

The fact that Mahayana as a theology has somewhat vanished from its birthplace is a huge conundrum. However, the art that was produced and matured under the powerful control of Mahayana has left behind works of art that are among the most beautiful and significant cultural treasures in the world. Through the life changes of Buddha, Catholicism expanded over the Indonesian archipelago, and legends speaking of his noble existence provided artists and sculptors with a broad diversity of topics for both the representation of devotion.

Only a few relics of the earliest Indian Buddhist art survive, including frail wooden and brick buildings, carved clay and wood carvings, and paintings on walls, wooden panels, palm leaves, and cloth. The ruins include early Buddhist monks' rock temples and residences such as Ellora, Ajanta, Karli, and other places whose semi-obscurity added to the mystery of the murals and sculptures that adorned their walls. Stupas, which in their oldest forms, such as Sanchi and Bharhut, are mound-like shrines carrying sacred relics, are another early Stonehouse of Buddhist Art [7], [8].

Despite the development it has undergone and the different styles it has created throughout the decades. Since multiple styles coexist in the same sacred place, Indian Mahayana art has retained a stunning coherence; temples and treasures of art and religion have enriched through the years. Buddhist art in India waned as the religion faded, but it thrived for almost a millennia in Bhutan and Tibet's Tibetan ranges. Founding the first Buddhist shrine at Bodh Gaya and other relics in Ajanta: A Primitive austerity to the mellow richness, Karli: A Rock cause chapel and Sanchi: the pilgrim's way, legends carved on stone by the unselfish Hermit-prince.

1.4. *The Chaitya Hall*

After the formation of Buddhist monasteries and eventually, the trend of pilgrimages to sacred places increased, the organization of Sangha gradually initiated the impression of shelter and place for accommodation. A type of place where they can meet, worship, and meditate on the saying of the Holy Spirit and settle the spiritual concerns of monasteries.

The stupa thought had a magnificent structure but had its limitations. It was essentially an open-air association incapable of being used in intemperate weather. Therefore, the need was felt for an enclosed hall in which a miniature stupa could be conveniently worshiped throughout the year. The natural cave retreat in a mountain had the early days of Buddhism which fully served the requirements of the church, as evident from the character of Lomas rishi cave. Later the monarchs and decency took holy order which carved out the most lavishly ornamented

monastic creation as a Chaityas I.e., Large assembly hall attached with Stupas. It is basically a long apsidal structure with a semi-circular roof, with appropriate light and ventilation by having a huge horseshoe-shaped window over the main entrance. The form of window turned an effective technique of introducing light as an appropriate and remarkable through architectural perspective. The internal space of the chaitya hall is longitudinally divided by means of double pillar rows into the broad nave for congregational service and walkways on the other side for procession and circumambulation bay for worshippers. And at the apsidal end is a stupa carved out of natural rocks.

Architecturally stupa has rails, in chaityas stone architecture which ultimately evolved from the wooden forms and structure. Chaitya hall owes much of its magnificence and effect to the way the basic elements – the colonnade, vaulting and the sun window each of them is individually treated and mutually harmonized as a single entity.

1.5.The Vihara

Vihara is a Sanskrit expression that gave an impression during the Vedic era. Primarily, it signifies a form of "arrangement, distribution, reversal, separation". Alternatively, it refers to a form of nomadic, any dwelling to rest or delight oneself, and in later Vedic texts, it was recognized as Gryhasutra.

Which collectively lent the future at Buddhist era as a glorious as a great stupa inevitably led to the secondary growth. So eventually there was a need for shelter for monks to reside. It later reflected the monastic life where a series of individual cells or dormitories enclosing a central rectangular or a square space open to the sky; which served as a community facility. The cells also afforded privacy to the monks for practice and meditation and the basic impression was carrying the traditional concept of "House around a courtyard" and sooner this was known as Viharas. As it was built in two or more stories with Timber frame and brick wall only the foundation is survived now; though the superstructure vanished soon after the monasteries were abandoned. [1]. Later the style of architecture evolved in the rock-cut monasteries as a significant and evocative architectural form. It took the form of reproductions, as far as the unusual conditions admitted in the existing structural originals such as the shape of such wooden buildings and every detail and even the joints, which were exactly imitated in the natural rock.

1.6.Study of Educational System in the Buddhist era

The Educational system has been geared to preserving the socio-cultural values of the given society in a given era. It has been submissive to the goals of each society. It went on changing from time to time as per needs and requirements of each society and led to such each education system was formed suitable to one and deficient to another. Therefore, it could be presumed that no definition of education can be said to be comprehensive that suits all times and all climes. It undergoes a change as per demands of time.

While the etymology of the word "Education" means 'educa' meaning different potentialities of a scholar are strained out which lie in a dormant stage. Thus, education helps to actualize the individual's potentialities. As such it cannot remain immune to social change, keeping in view of the inadequate manner by having unbounded. The Sanskrit word "Vidya" has been elaborated in five different senses likely:

- to know, to regard – 'veti', 'ved'
- to happen, to be – 'vidyate'
- to get, to find, to feel – 'vindati, 'vindate'
- to discuss, to consider, – 'vinkte'
- to feel, to dwell – 'vedyate'

Thus, Vidya implicates different aspects of this multifarious concept of education very intensely. While another word 'Shiksha' is also used to convey the process of learning; which means something that serves the accomplishment of 'Vidya' which is knowledge. Ultimately, the goal of learning is to increase an employee's knowledge, abilities, or conduct. Buddhism is defined as "doing all positive, not doing all evil, and cleanliness of mind," where good is defined as "positive effect and relieves one's discomfort and tension," while evil creates "bad effects thus facilitates the pain of hardship and stress," according to remnants from Pharaoh's teachings. 'Buddhism defines as the ultimate concern and means of transformation'. It preaches that undertaking education is a self-realization and experience generating process it shouldn't be forced to adopt and influence for the conversation to Buddhist. Figure 1 shows the basic effect of Buddhism teaching [9]–[11].

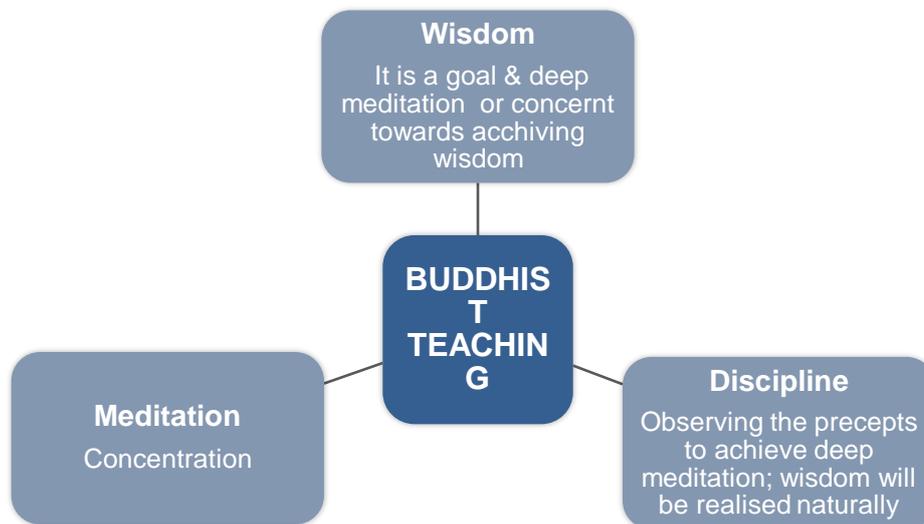


Figure 1 :Illustrated The Basic Effect of Buddhist Teaching

Buddhist education can be considered a component of the old Hindu educational system. Buddhism, in its original and ancient form, is profoundly founded in pre-existing Hindu systems of thinking and living, as has been accepted on all hands. During the Buddhist era, monasteries were the epicentre of education. Because Buddhist and Brahmanic education were impacted by one other, their concepts were similar in many ways. Bhikshus (Buddhist monks) had a little better lifestyle than Brahman Brahmacharis. While the majority of Brahmanic Rishi and Buddhists spent their life in 'isolated cottages' in the woods and hills meditating self-realization and dedicating the remainder of their lives to higher study.

The Buddhist education was attained in Monasteries which represented as the centre of learning and teaching was imparted to a collective body of scholars; where both religion and secular subjects were taught to the younger monks by the senior monks. It was learned monks who carried all the educational activities. Figure 2 shows the three level enlightenment of the structure.

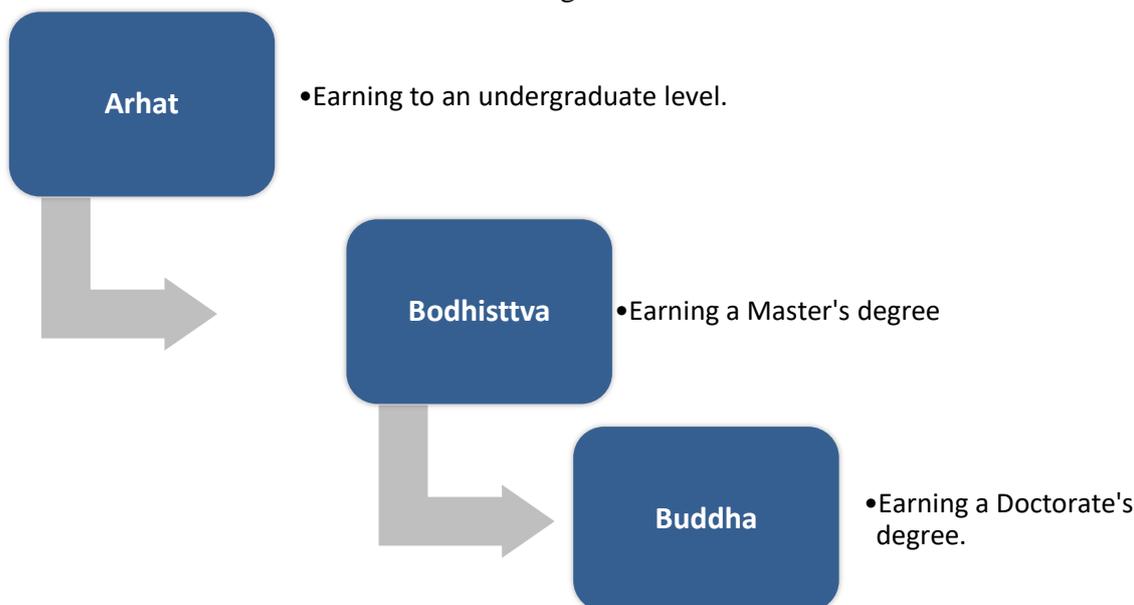


Figure 2: Comparison of Three Level of Enlightenment with Current Educational System

1.7.Educational Ergonomics

Its philosophy is founded on the interaction between certain design features and ergonomic treatments that strive to improve the design. In pure sciences, the subject is concerned in how / why design characteristics of the training process and system impact variability in participant and system performance. The scope includes all types and degrees of production relationship that might also occur in educational settings and systems. Academic program design features, classroom design features, teaching method and work schedules, instructive remote console, and children to come design features, personal factors, and educational families and communities' technical

characteristics are seven distinct classifications of public school system architecture factors that can affect differentiated instruction.

The design of the educational process, in its wide meaning, refers to the tangible layouts of educational methods, climates, and information technology, as well as the led to various skills, responsibilities, and classes of knowledge, as well as the inter- personal design concepts of interactions between system participants (e.g., student's academic partnership) and many other policies to carry out the system.

Interdependence of performance and design in education

Some of the broader aspects with respect to student learning are task design, design of the teaching process, design of educational materials, environmental design of the classroom, design of educational technology, educational system design, educational ergonomics and community quality. Further elaborating the criteria related to architectural design would focus:

- The intended interaction processes.

The student/social trainee's engagement with the teacher/trainer is organized or designed to contemplate and should enhance learning. It takes well-designed nodes, sources, and sensations of belongingness to the learner in the form of technological, representational, linguistic, and nonverbal medium of expression for successful student-teacher engagement. The spaces could be designed in a purposeful meet which may create a sense of interaction with each other.

- Environmental design of the classroom.

The physical design of the classrooms indicates the Ergonomic design, vehicle emissions and cross movement, including noise as a primary structural component that has to be improved are all things that need to be improved. In the terms of external noise disturbance and internal sound quality; neglect to this leads to poor classroom design which leads to the student's performance.

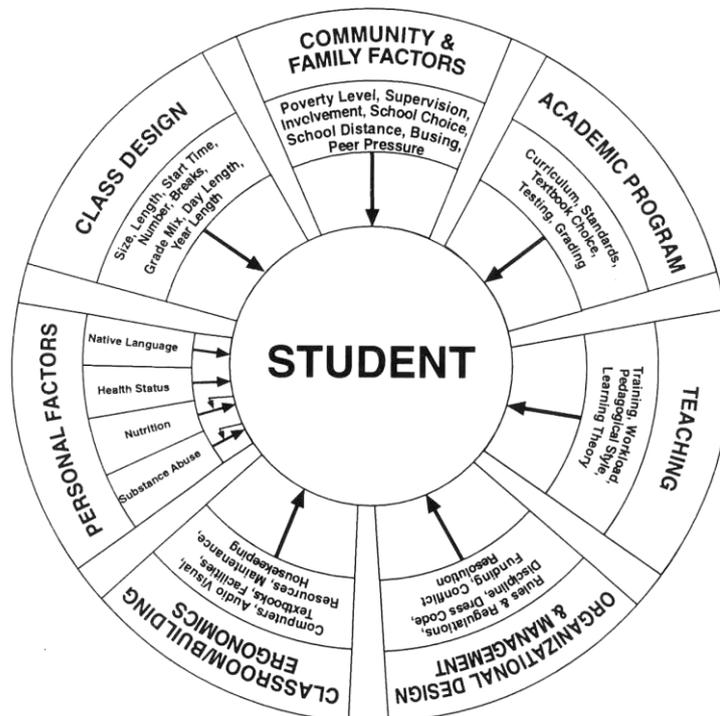


Figure 3: Illustrated the Student Factor in The System.

Community Quality The establishment of school-community alliances is associated to strong educational achievement, but low socioeconomic and educational status of their background has a high impact on participation in educational environments. Improving the latter conditions, which are common in metropolitan settings. Figure 3 shows the basic student structure. Finally, in terms of the connection of educational performance and community design, it can be concluded that educational ergonomics and community ergonomics are inextricably linked.

1.8.The Intent of the Project

The intent of the proposed project is to establish a Model Higher Education Institute of National Repute offering Management programs. The project aspires to be a pioneering attempt to revive the ancient identity of the Region as an Education Hub.

1.9.The Site and its Context – Cultural and Physical

- *The Site*

The proposed site of the institute is at the town Bodh Gaya, at Gaya district of Bihar. It is at a very strategic location with Magadh University campus. The site proposed for the project is basically into a two-piece of land having an area of 130 acres approximately. One portion is opposite to the Magadh University campus having 51 acres, while another 76 acres is within the abandoned zone of Magadh University, though the inhabitant resides and is under dispute. Due to which the second chunk is under encroachment process while the first one has been occupied. Figure 4 illustrated the satellite view of the system map.

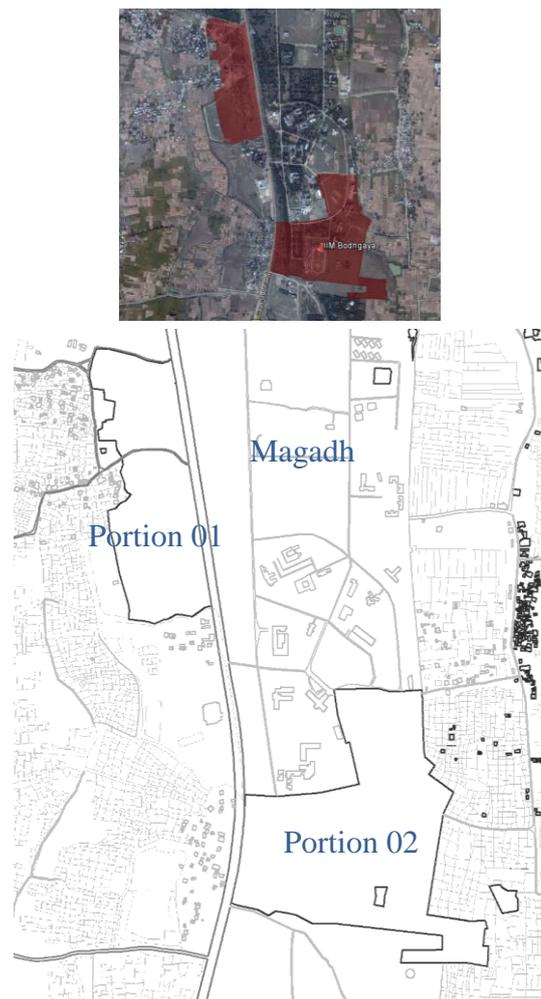


Figure 4: Illustrated the Satellite View of The System in An Appropriate Manner.

- The site is in the southwest outskirts of Bodh Gaya at 4.5 Km. from the Great Mahabodhi Temple.
- The town is situated amidst the heritage precincts of Nalanda University.
- Before Buddha, Bodhgaya was most likely a little town surrounded by forests. Rice cultivation and the presence of distinctive artwork typical of a cultured settlement are indicated by pottery from this period.
- The soil in Bodh Gaya is primarily Alluvial with a huge water retention capacity. The land use pattern comprises into the various instincts out of which 01 percent encompasses Archaeological, while 05 percent under religious uses and monasteries, 20 percent of the area under residential and public usage, and 70 percent of the land in Bodh Gaya is fit for agricultural use.

2. DISCUSSION

2.1. Cultural Context

The site is located at the Village Turi Buzurg, Bodh Gaya, Gaya, and Bihar. Bodh Gaya is a sacred city of international renowned world heritage site declared by UNESCO; to the Mahabodhi Temple complex which has the famous temple / stupa and a descendant of the original Bodhi tree. Along with the Temples and monasteries from various nations the town is rich in Cultural. Figure 5 discloses the different angle view in the system.



Figure 5: Illustrated the Different Angle View of The System.

The town boasts a thriving cultural scene. It gets its energy from the religious events and rituals that are a part of the town's life and culture. The most prominent event in the town's cultural calendar is Buddha Purnima (Buddha

Jayanti), which commemorates Lord Buddha's birth, enlightenment, and mahaparinirvana. Other notable festivals, such as the Kalchakra festival, are also hosted inside the town. Thousands of pilgrims visit the Mahabodhi Temple each year.

2.2. Physical Context

- Existing topography: The site itself has a flat terrain and is located in the southern-west direction of the town.
- Watershed: The only remarkable water body is located at the bank of the river Niranjana at an average altitude of 113 meters above sea level.
- Vegetation: The site itself does not have any remarkable vegetation, apart from wild bushes, here and there. But it is surrounded by fertile agricultural land, whereby cultivation of Rice.
- Climate: The site is located at Bodh Gaya, which is a town that lies in the Northern Indian plan which has made the climate of Bodh Gaya quite Hot and Humid during the daytime. However, unlike other parts of Bihar, this town is extremes in temperature and distributed precipitation.

- Surrounding land-use: Agricultural land and educational land.
- Disaster vulnerability: The area is not in an earthquake-prone zone, and earthquakes are relatively rare in the area. Hailstorms, often accompanied by severe rain, are prevalent in the area. Local floods can occur when the river overflows its banks due to unusually high precipitation in the hills.
- Access: The site can be accessed through a motor able pakka road made in coal tar.

2.3.The Program

Built up proposed: 1, 06,688 sq.mt.

- Academic & Administrative block: 14,813
- Amenities & other services: 5,900
- Management Development Centre: 7,000
- Residential Area: 78,975

As the site is proposed in a two chunk of land and out of which the virgin land (first chunk) is been acquired; so out of the proposed build up Faculty & Staff housing, Sports complex and other facilities and amenities related to faculty & staff would be left over for dispute land be adopting the fact of current scenario of faculties and staff accommodate in nearby hotels and guest house. So, at present proposing around 75,000 sq. mt. of built-up area. Figure 6 shows the institute administration in the system.

2.4.Hierarchy of Spaces

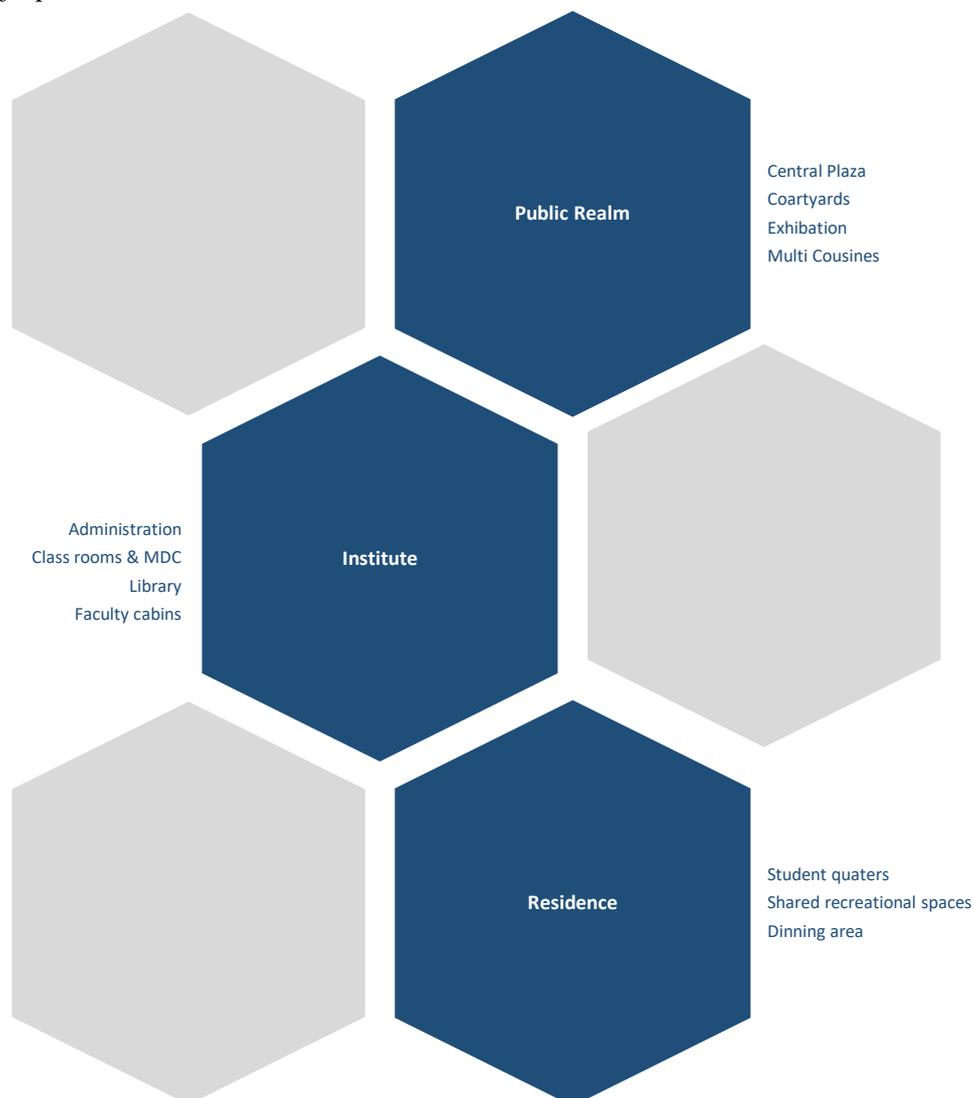


Figure 6: Illustrated The Institute Administration In The System.

2.5. The Design Attributes

Before jumping right into the design, it's critical to understand the steps involved in arriving at various design selections based on various principles of space perception, through unique architectural views, and as per the traces left by the context. Below are categorical justifications for all of the developer's design decisions:

Site and Location: Of such six planned IIMs, the one at Porbandar had a long and illustrious history, and the proposal for the project was to be presented on the projected surroundings of Porbandar, Bihar. Establish and Building an army: The design consists of a variety of forms which have already been blended, grouped, integrated balanced with a vast amount of landscaping and green space.

Space Organization: Viharas and the Bodhi tree were used as inspiration for the space organisation in this design. This site layout features a balance of landscape and building masses, resulting in a vision that, in addition to establishing the spirit and grandeur of IIMs, creates a pattern of experiencing movement for the residents.

Parts of Design: The many factors that shape the principal recognizable portions of something like the produced urban landscape physically represent architectural conceptions of space. Such components offer unique strategic possibilities for usage and design in physical schemes due to their intrinsic morphology qualities [12]–[15].

With the aforementioned factors in mind, a thoughtful and delicate selection of pieces was made to enhance the spaces produced by the design. The following is a list of all of the other components used in the composition, along with their intended function in the constituents:

- **Dome:** The library being source place of knowledge, here in the design it is portraying stupa being a sacred monument of Buddhism.
- **Water – bodies:** This element is induced in the entrance plaza to not only greet the visitor but also depicts the purity of architecture and knowledge (what's elevated out is equally submerged inside) by generating a mirror image of the built form.
- **Column (Pillar) – centrality:** The columns used in the central plaza of the campus indicates its position in space. This is done with an intention to generate a sense of movement from one floor plane to another; which resembles with the Ashokan pillar, one of the most characteristic relics of Buddhist art.
- **Floor- as a datum and references (central plaza):** floor becoming an ultimate reference nod, assembling the spaces together enhanced in different ways. Here the floor (central plaza) is a modulated place with varying diverse functional spaces like informal sit-outs, ramps, pillars, amphitheatre, multi-functional spaces, for festival celebration to convocation ceremony which may vary from a smaller to larger scale depending upon the activity; as it loses its passiveness of just being a horizontal plane by creating various referential points and contributing to the overall context of space making. In the sectional elevation the entire academic block was envisaged as moving towards the central plaza of the campus by elevating the whole floor plane upward for experiencing and focusing towards it.
- **Staircase manipulated as a ramp:** Stair here becomes the node for horizontal and vertical movement. Staircase manipulated as a ramp has been applied for integrating the form (here form as a floor / podium / central plaza) and enhance the form in itself.
- **The Wall for enclosing volume:** The uniquely characterized form of the wall, attributes a distinct sensual quality to the space within. Here siting of the freestanding wall emerging through the landscape depicts its position as an enclosure of space. It also generates a sense of curiosity when seen from different viewpoints. For instance, when it is seen from the entrance of the central plaza it generates as if the dome is right above the wall and while one moves along the terrain towards the wall, the perception changes as if wall is hiding the dome. Ultimately the dome fades away on the way towards the wall.
- **Roof as an overhead plane:** Roof as an overhead plane (free standing) has been generously applied to the academic blocks of the campus. This is done with an intention to imbibe the essence of sacredness as if the mind is free from the body, which implies liberated thoughts. And the other reason was allowing natural light from the top rather than from the facades, which would otherwise have created a problem at eye level.

- Column as a movement guide: The series of the column are applied for delineating the corridor and forming the periphery of the plaza which creates a sense of movement and direction to the space, inspired from the chaitya hall.
- Wall as an element: The wall towards the courtyards and along the corridor in the academic block acts as an element of inspiration. The element has evolved from the abstract of the elevated roof of The Great Mahabodhi temple. It has been deliberately used for generating the essence of the place.
- Coliseum stairs: In the case of the university Amphitheatre, the steps gain a module suggesting the alternatives of comfortable sitting. And a place for social interaction. The informal steps focus on each other.

Vaulted Portico as an inviting entry: The archway is an autonomous building in the form, more akin to an accent defining a fictitious entrance to the academic's blocks. The shape is a nearly fully vault influenced by the chaitya hall's interior design. k. Construction and materials: Many of the key components are constructed using an RCC framed framework. The inner surface of the wall is being clad with PCC and the outer layer if of exposed brickwork. The flooring material in the academic block and residential blocks are of smooth-glossy black stone; while in the central plaza and the road/walkways would be also paved with a combination of black stone and lawn.

2.6. Narrative of the envisioned experiential journey of navigating through the spaces

Here, an effort is being made to explore Architecture for Educational and Institutional Spaces. This design is an attempt of exploring and blending Buddhist architecture, Educational and institutional spaces, abiding by the identity of the Indian Institute of Management, and reviving the essence and character of Bodh Gaya as a 'land of Enlightenment'.

When the campus is perceived looking afar, the property seems to be a thick planted forest with a single emerge of a dome, suggesting the holy land and invoking the 'Stupa' — the sacred temple of Hinduism. As one gets closer, he as well as she will see a guileless, massive entryway to the university, encouraging guests to come in. explore further. As the visitor enters, he/she would find a gigantic dome carved out on a lavish greenspace, reminiscent of the stupa (stupa being a sacred monument –remains of Buddha, here the dome has been created as a library block being the most sacred place in an institutional campus); it would be the first advent portrait of the campus. Further, when an individual moves towards it he /she would be greeted with a water-body with lotus flowers offering a pinch of fragrance. The visitor would halt here to consider the vignette generated by the building and landscaping (Library block) with irrigation, where there is a formation of a sensuous equilibrium between what speaks out and what is carved under the earth.

3. CONCLUSION

The visitor would then discover trails leading towards the academic zone and to the residential zone. The academic zone incites the emergence of pedestal and pillars (reminiscent of Ashokan pillar – has been demarcated as a movement of direction at a distinct spot) engraving out from the landscape which again generates a sense of curiousness to an individual which encourages him/ her to move further towards the academic zone. As the visitor would traverse through the foliage of trees having informal seating underneath it on either side of the pathway – undertook an inspiration from Indian traditional street patterns for the creation of a sense of interaction amongst each other. Further, the visitor would meet to a massive pedestal welcoming towards the astonishment above it (the purpose of imposing the pedestal is for forming a concentration towards it). And later would enchant with a square having a Buddha's statue in the centre and a series of facades of built forms planned in an in formalize manner; further when one travels towards the centre of Buddha's statuette in the square, he /she encounters with amazement of a giant ceremonies' plaza having a colossal wall at the end with a dome carve out on the top of it – the wall stands as if safeguarding the volume generated through the plaza as a bold frame. Further moving down towards The Wall through the horizontal plane of an informal cluster of spaces, individual surprises through the disappearance of dome engraved at the top of the wall. At the central plaza, an individual discovers the vaults as a gateway towards the Academic block and Management Development Centre.

While entering an academic block an individual discovers a series of colonnades forming an undulation of volumes that leads towards the classrooms, faculty cabins, and other activities. Each space is deliberately pushed away from the main circulation spine to produce a buffer that would condense the disturbance to the learning space. The activities of the academic block have a meaningful arrangement encouraged from the vihara; being a place for a share of knowledge. The colonnades expose the open spaces in the form of courtyards and manipulate an individual for a place of interaction formed by informal seating in a courtyard in the form of an amphitheatre.

As a result, the visitor will be enticed by varied visual viewpoints as the axis and points of view change. This kinaesthetic phenomenon is what makes architecture experiential. This is why movement through spaces, rather than the externalities of the physical shape or materials, constitutes the experience. When the visitor has completed his or her voyage, he or she must return to the entrance and conclude their journey. This is when he or she would say their goodbyes to the campus. However, on the way back, he/she would recall the vestiges of the encounters that had occurred earlier while exploring those regions. By that time, he or she would have conditioned his or her memory with indelible memories of the experience.

3.1. Master Plan

The following concluding remarks can be extracted from the work done so far:

- The Arrangements of spaces/ activates in the Academic block were deliberately organized in a scattered manner to achieve porosity. Which will reduce the humidification level and increase the airflow in the inner spaces and as well throughout the campus.
- Classrooms have been positioned away from the main movement spine. For reducing the noise transformation and other disturbance towards classroom and too for increasing porosity.
- Classrooms have been organized in clusters of two or four along with faculty rooms; for creating an interactive milieu. And the grouping of classrooms is of varying capacity and volume; for reduction of conjunction in public spaces.
- Corridors are wider and further it merges with the informal sit-outs and hangouts spaces in the form of an amphitheatre and courtyard. They have a sense of belonging, act as an extension of the classroom by allowing discussion and interaction.
- The experimental journey was achieved by placing an intangible element of architecture which evokes a sense of curiousness at every moment of the journey.
- Since the campus has 24 hours accessibility the public spaces like library, computer centre, cafeteria is much more spacious and situated at the heart of the campus.
- Students' residence has individual sharing along with the shared common activities for generating more interactive environment. Along with it there are various other small plazas at intermediate level of the housing block.

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