



TEMPLE AND COMMUNITY

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Chapter 1 : Thesis Introduction

1.1 Project Background and Context

“Temple belong to the people, community and everyone that had been created by Faith”

Phraprombundit (the dean of Mahachularongkorn University)

As Buddhism is the main religion of Thailand, temple is the Buddhist's architecture and important place in Thailand for Thai people in terms of physical, socials, cultural heart and soul until now. At the same time, temple still be the place that being the mental support of Buddhist in Thailand. On the other hand, temple is the important thing that run the community social and country which calls "Thailand". Roles of temple in the past was very interesting. Temple represented the unique identity and tradition in term of art, architecture, sociality, etc... of Thailand, for instance, the temple is the center of each community-people came and used this area to be gathering area as well as venue for celebration of the important traditions and activities. The temple is the place that fulfills the ethic and morality that most people came to do the goodness in this place.

As the time goes, the role of the temple in the past had been changed. The temple used to represent the prosperity and stability of the King¹ in macro scale.

¹ . (n.d.). Buddhism in Thailand. Retrieved from <http://www.dhammathai.org/thailand/thailand.php>

For the roles to social and community² the temple acts as school, hospital, foster home, refuge of homeless people and be the thing that represented Thai culture through art and architecture. In King Rama 5 period there were something changed about Thai government which changed a lots of things in Thailand and also the roles of the temple. The changing was arisen from several factors³ which are changing in the government trends and at that time the government was still focusing on economic development by ignoring social, community and culture especially the Buddhism (religion) in Thai society. Since the government separated the education of the people out of the temple in King Rama 5 period the Religion or Buddhism have been broken off from the direction of society. However, there was something happening between the temple and society or community. It was the **relationship between temple and society or community** which most people may not noticed about that and it was the valuable things that created the uniqueness and identity of Thai community.

The relationship that happened in Thai community related to the two main institutions that there were temple and community. Both of those are going along to each other. At present time which influenced from the past situations. That is about the role of the temple in the past which was used to important roles had been faded away from people's mind. These are the reasons why the relationship in between temple and community also faded away. Moreover, the relationship between temple and community is quite important because the temple is the

² Arkom Detchthongkam, "The Roles of Temple in Community in the Past," *Journal Title* (30 March 2008): 151-155..

³ Arkom Detchthongkam, "The Roles of Temple in Community in the Past," *Journal Title* (30 March 2008): 151-64.

gathering area where everyone in community came and used this area to be meeting area, interaction area that can create the harmoniously and constancy which are benefits and create the consistency relationship to the people in community.

1.2 Issues of interest

The relationship between temple and community is that temple used to provide benefits to the community and the community also supported the temple at the same time but this time this kinds of relationship faded away from the Thai society. It may come from the facts that everything had been developed so fast especially the science, technology, and also the influenced that Thailand got from the western country. Thailand necessary to developed themselves in every parts. The influences⁴ that we got affect almost every part of Thailand. For instance traditional, culture, government, education, art, architecture, people's life style and the religion also. These reasons are some of reasons that also affect the relationship between temple and community in current period.

On the other hand, the new role of the temple that happen nowadays, how will the architecture be?, how to adapt with the context in present. What kind of functions that should support the community and temple at the same time. The program should serve people easily and be more attractive meanwhile being beneficial and influenced to each other.

⁴ Arkom Detchthongkam, "The Roles of Temple in Community in the Past," *Journal Title* (30 March 2008): 140-150.

-Create the temple that locate in the city for people to get the benefit from the temple directly and create the relationship between communities and temple through the architecture.

-Study about the style of architecture that can affect to the people in this generation and how to design to make it match with the life style of people in nowadays.

-The evolution of the perception of people in each period from past until now.

-The temple planning system

- The light with temple space

- Study the community space

- Study about the activities that are suitable with specifics communities.

- Study How to integrate the temple space and community space.

- Study program and space arrangement between it.

1.3 Objectives of the study

I want to [create a temple with the focus on communal space which brings people together to learn and share about the moral and social values of Buddhism].

1.4 Hypothesis of proposal

The temple will help to create the value or the benefits to the community.

Strengthening the relationship between temple and community will make it more strong and harmonious.

Creating the communal space that follows the Buddha theory will get benefit through the architecture perception.

1.5 Thesis Statement

To create a temple in the community which benefits and influences mutually.



Chapter 2 : Literature Review

2.1 Literature Searches

2.1.1 Buddhism

Buddhism began in India 2,500 years ago and remains the dominant world religion in the East. There are over 360 million followers of Buddhism worldwide and over a million American Buddhists today. Buddhist concepts have also been influential on western culture in general, particularly in the areas of meditation and nonviolence. Buddhism is based on the teachings of an Indian prince named Siddhartha Gautama who lived around 500 BCE. According to Buddhist tradition, the sheltered young prince was shocked by the suffering he saw outside his palace walls, so he left his life of luxury to seek answers. Eventually he succeeded, becoming the Buddha--the "Enlightened One." He spent the remaining 45 years of his life teaching the dharma (the path to liberation from suffering) and establishing the sangha (a community of monks). Over its long history, Buddhism has taken a wide variety of forms. Some emphasize rituals and the worship of deities, while others completely reject rituals and gods in favor of pure meditation. Yet all forms of Buddhism share respect for the teachings of the Buddha and the goal of ending suffering and the cycle of rebirth. Theravada Buddhism, prominent in Southeast Asia, is atheistic and philosophical in nature and focuses on the monastic life and meditation as means to liberation. Mahayana Buddhism, prominent in China and Japan, incorporates several deities, celestial beings, and other traditional religious elements. In Mahayana, the path to liberation may include religious ritual, devotion, meditation, or a

combination of these elements. Zen, Nichiren, Tendai, and Pure Land are the major forms of Mahayana Buddhism⁵.

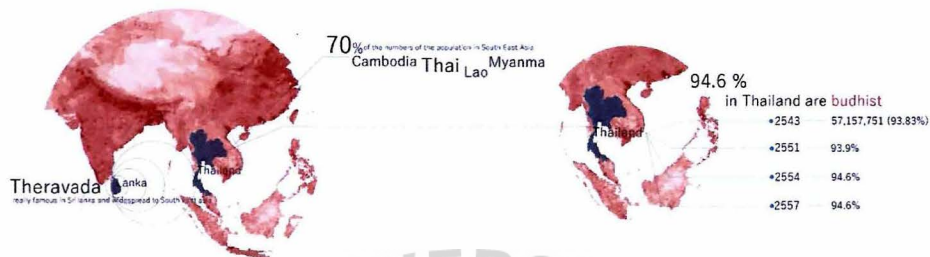


Figure 1 The diagram show the influenced of Buddhism in Thailand and the number of people in different time.

2.1.2 The Revolutions of Temple in Buddhism

In Buddha period did not have specific architecture or dwelling for the monks. For the main reason was that the Buddha did not allow the monks to have the permanent dwelling that make the monks cleaved with the object that might have effect on a practice- the way for enlightenment. So the dwelling or place for monks living that the Buddha allow the monks to live called "Rookkamoolsenasana" which means the area that located around the base of the tree. And the monks should keep moving around because the Buddha do not wanted the monk's mind binding with the place. This is one kind of basic practicing in Buddhism and every monk. However, the roles of the monk is not only practicing to be enlightenment but another roles of the monk was going out scatter round and teaching Dhamma to people in community. Not only for teaching the good things to people but also one kind of the way to inherit the Buddhism. After that, Buddha and his follower went out to propagate religion to

⁵ "Buddhism," accessed December 22, 2016, <http://www.religionfacts.com/buddhism>.

another place. Then there were many believers who decided to ordinate to be the monks, some of that did not ordinated but always supported especially the King name "Pimpisarn" who was one of the follower of the Buddhism and Buddha. Pimpisarn's King donated the "Veruwan" forest to be area for monks and Buddha living. So "veruwanaram" forest is the first temple in Buddhism. Then, people build stupa, pagoda to be the symbolic of the Buddha (after Buddha died) and moreover the pagoda or stupa had been built by Buddhist people to worship. From this reason make the kind of place being the gathering area of the person who wants to come to worship the symbolic of the Buddha and this area became the place that gathered the people in community and monks. According to the Buddha rules, about the specific dwelling did not allow for monks but the as the time goes the place that faith's people donated to the Buddha or the monks be unoccupied from anyone that was the reason that some of the monks changed the rule to live in the temple (the place that people donated) by used the reason that they need to maintain this area. From all those factors this kind of place became the temple-Buddhism's architecture that there are monks live permanently, there is the symbols of the Buddha, there are the place for ceremony. This change of the temple made the goals of the ordination changed also. Actually, the actual meaning or main goal of the ordination should be enlightenment of the person who is practicing but after the monks changed the rule that they had the specific place or had they own temple that means they became stick with the object and that made the



Figure 2 the diagram expressed timeline / evolution of the temple in ancient time

practicing changed also. This reason make the characteristic of the monks separated in to 2 type first, the monks will focusing on and following the old practicing to get enlightenment calls "Vipassanatura" means calmness, peaceful and focusing on meditation and lived in the forest. And second type, this kind of monks will live in community the monks will learn from the Buddha's dogma calls "Kantatura". The separation of the monks had been specified in more deeper by they called the monks who lived in the forest "Phra Arrunyawasri" and called the monks who lived in community "Phra Kammawasri".

Arrunyawasri is mostly located in forest not far from the water resources they called "Wat Pa" (forest's temple). These kind of temple had less architecture components, have less style or conformation and planning- everything need to harmonious with the nature. The main architecture or building should not be Viharn, Satupa, Ubosot but it should be the barrack-the place or the area for monks living and the multipurpose sala- acted as the cafeteria, pray area and study area. However the monks will stay at the temple only in Buddhist Lent-the big festival of Buddhism after rainy season the monks moved in to the forest for practicing. So this kind of monks will be focusing on the individual practicing to be enlightenment.

Kammawasri is the type of the temple that is built to be mental support for people in community or city. The role of the monks will be focusing on the ceremony and learn from the book or Buddha's dogma to find the way to teach the people in community more than using the meditation. This kind of monks would not focus on itself but it was for other people. Most people will see Kammawasri as not actual meaning of ordination but if you see in deeper aspect you will see that the reason why we should have 2 types of monks is because Arrunyawasri monks practiced for enlightenment need more time and endurance for practice a lot. It's impossible that the monks can live in the community that sometime being the obstacle to enlightenment. At the same time, if there are only Arrunyawasri monks for normal people who will teach and help them about goodness, Buddha taught, be the mental support and their ceremony. Having the community monks will be the first step for normal people and on the other hands, temple could not live without the people. People are ones person who always support the temple, monks activities, 4 main factors object for living of the human-food, dwelling, medicine and cloths.⁶

2.1.3 Revolution of Temple in Thailand

Buddhism first came to Thailand in BE 236 as the same time as Srilanka sent ambassadors scatter round to propagate the Buddhism in another country. At that time Thailand was one of the country that located in the area called "Suvannabhum" there were a lot of area and had many countries located in this area. There were Thailand, Myanma, Srilanka, Yuan, Cambodia, Laos and

⁶ Prof.Somkit Jiratassanakul, *Temple Viharn Ubosot Stupa and Buddhism's Architecture*, 2nd ed. (Nonthaburi: musiumpress publishing, 2554), 10-16.

Malaysia. First coming of Buddhism came from the monks who acted as the Buddhism's ambassadors named "Phra Sona" and "Phra Utara". They were the monks who came from India to Propagate Buddhism to people in Suvarnabhumi. Buddhism became famous and prosperous in Suvarnabhumi in each era.

1. Buddhism in Thawarawadee era

2. Buddhism in Ai-Laos era

3. Buddhism in Srivichai (BC 1300)

4. Buddhism in Lopburi (BC 1550)

5. Buddhism in Pukam

6. Buddhism in Sukhothai :

After the Pukam and Cambodia lost the power. Thailand was to be free from Pukam and Cambodia. Thailand established their own kingdom, there were Lanna kingdom at the North part of Thailand and Sukhothai. At that time, "Pho Khun Ram Kham Haeng" was the king of Sukhothai. He knew the reputation of Lanka's monks. He invited the monks who came to propagate the Buddhism into Thailand and propagated in Sukhothai. Sukhothai kingdom in that time really prospered. Arts in Sukhothai period were well known that was very beautiful in term of aesthetics and pleasantness especially, the Buddha images in Sukhothai period were very beautiful, most people well know that the Buddhism was prosperous a lot in this period and this kingdom.

7. Buddhism in Ayutthaya

Buddhism in Ayutthaya period got influence from Brahmin quite a lot about the ceremonies were related to the ceremonies of Brahmin. The ceremonies focused on the holy and magic moreover there were very related to superstition. People in Ayutthaya emphasized to build the temple and Buddhism's architecture to maintain or keep the religious feeling. In Ayutthaya period there were a lot of the war with Myanma that affected to the religious crisis.

Ayutthaya separated in to

Ayutthaya Early era from BC 1991-2031

In Trailokkanart period, the king reigned the kingdom in peace and concerned much about the important of Buddhism. The king (Phra Barom Trailokkanart) ordained around 8 months to studied about Buddhism theories and his kids also ordained to be juniors monks, as the source of culture that be ordained of the official workers in that time.

Ayutthaya second part from BC 2034-2173

In this time, temple became famous to build. King and people popularly built the temple in each family. Each family had their own temple.

Ayutthaya third part from BC 2173-2310

King Naraimaharat the great king in that time, he had a strong role in term of the religion who drove the city in that time. He intensely supported the

Buddhism even though that time they had a lot of influenced from another country for instance, Christian, Islam.

Ayutthaya fourth part from BC 2275-2310

King Barommakort was the person who influenced the culture to make the ordination became cultures until now. He set the rules that who used to ordain can be official workers.

Buddhism in Thonburi era

In BC 2310 Ayuuthaya had been destroyed by Myanma. Everything was destroyed for instance, people live, the treasures, the temple, etc... That was the reason why Thailand had to change the capital. King Tarksinmaharat who was the leader in that period salvaged independence of Thailand from Myanma. He changed the capital from Ayutthaya to be Thonburi. He developed the temple and rebuilt a lot. He also concern much about the Buddhism and knew the importance of it.

Buddhism in Rattanakosin era

King Rama 1 from BC 2325-2352

King Phra Puutayodfahjularok maharat reign in 2325 BC after King Tarksinmaharat. He moved the captital from Thonburi to locate in opposite site called "Bangkok" in current time. He built and developed the temple a lot for example, Wat Phrasrirattanasardsadaram, Wat chetupon. He checked up the Tripitaka. That was the second time to check up the Tripitaka in Thailand. The

temple became arranged in more officially and this period established the Patriarch in BC 2352

King Rama 2 from BC 2352-2367

King Lertlartnapalai reign in 2352. He also supported and developed the Buddhism as the old king in Thailand. In this period, there were the established the Patriarch- the leader of the monks around 3 times. In BC 2357, he sent Thai's monks out to Srilanka to help develop the Buddhism in Srilanka.

King Rama 3 from BC 2367-2394

King Nungklaojaoyuhua wanted to create the Tripitaka in many of its and want to translate the Tripitaka into Thai language. He rebuilt and developed many temples. He built first royal school to teach the Thai students in that time. Moreover, in period there was new sect happening in the Buddhism called "Thammayut".

King Rama 4 from BC 2394-2411

King Jomklaojaoyuhua, he ordained around 27 rainy season-when Buddhist priests have to live in monasteries, so called Buddhist Lent. He reigned in BC 2394. He was 57 years old. In religions part, he rebuilt a lot of temple for example, Wat pratumwattanaram, Wat mongkutkasattriya, Wat rachaborpid, etc...And he developed the temple quite a lot. He established to have "Makha Bucha" ceremony first time in this period.

King Rama 5 from BC 2411-2453

King Jullajomklaojaoyuhua reigned in BC 2411. He canceled the emancipation in Thailand. He built the temples a lot for example, Wat tepsirin, Wat benjamabopit, etc... He made the Buddhism's books a lot. This time got influenced from western country and changed the education system into following the western system. Monks had to have more roles in education system. This period had first for normal people in Wat mahunparam that had been taught by the monks. Provide the education to people and built school that was enough for the number of populations. There established the ministry of education first time in this period of the king. Built the religion's schools named "Mahachulalongkorn Rachavittayalai" is the schools for monks to study about Tripitaka and Buddha dogma and about the Buddhism.

King Rama 6 from BC 2453- 2467

King Mongkutklaojaoyuhua was reigning. He was good at religions. He made the book that taught about Buddhism. He was teaching the official by himself. In 2469, He studied the new scripture in Buddhism called "Naktham". In 2462, he published Buddhism's the scripture and Tripitaka and etc...

King Rama 7 from BC 2468-2477

King Phrapokklaojaoyuhua third checked up the Tripitaka in BC 2468-2473 in Thailand and published to abroad. He changed the ministry of education back and changed the name in to ministry of justice underneath the meaning "Educations should not separate out of the Temple". After that theirs added more morals courses for Thai students. And allowed people to study about Buddhism.

King Rama 8 from BC 2477-2489

King Arnunthamahidol was reign in 9 years old.

King Rama 9 from BC 2489-

King Bhumipol reigned after his brother. He was very faithful in Buddhism. He was the supporter in every religion. He reigned in peaceful. He support the Buddhism a lot. In educations part, people can learn more about Buddhism, and he established the institution that responded to support the Buddhism. There are propagated the Buddhism in Thailand and abroad. He added more Buddhism course into education course. The monks had more roles by coming to teach the student about the morals and ethics. In literature terms, there were a lot of the Buddhism's book had been published to people.⁷

2.2 Design Theories and Principle

2.2.1 Buddhism theories about temple

Temple is the Buddhism's architecture that creating the benefits to country community and people. If we talk about the existence of the temple or the creating the temple seems to be necessary that much in terms of the mental and ceremony support of people. According to the rules of the Buddha who did not allow the monks to have even the specific dwelling. The Buddha allowed monks to live in the space under the tree only. But as the time goes, the Buddhism also had the revolutions. It quite developed a lot, we mostly saw clearly through the

⁷ "Buddhism in Thailand." [Http://www.dhammathai.org/http://www.dhammathai.org/thailand/thailand.php](http://www.dhammathai.org/http://www.dhammathai.org/thailand/thailand.php).

temple until now. We might assumed that the temple that had been built more beautiful in this time did not built from the actual meaning of the Buddhism. It might come from many factors that, the things that influenced the thought of people in that time. Everything should adapt and developed from the past.

Moreover, the temple that looked related to the actual meaning of Buddhism is the "Arrunyawasri" temple- the forest temple and had only necessary building. But it happened for some group of person. In real life, we had various type of human and could not specific them into the type. We should have the temple that supported various type of the person. And the objective will be related to the relationship with the community. The temple that belonging to the community calls "Kammawasri" temple- the temple that support community and be the mental and ceremony support of people. Kammawasri temple is the type of the temple that consist of many elements of the temple for instance, Ubosot, Sala, Viharn, barrack, Pagoda, Stupa, etc... these are the elements of the temple in this time. Make sure that this is the elements of the temple in community. Some of it does not provide the benefits to the community, for example, the Stupa is the symbolic of the Buddha necessary to have in royal temple. Most of temple did not know the actual meaning and the stupa does not provide the benefits to people in community and sometime waste the budget. According the objective the temple should build follow the actual meaning of the Buddhism by analyzing in detail about each space which one that importance and provide the highest benefits to community. So the temple that we follow the actual meaning of the Buddhism in community will be?

2.2.2 Analyze ancient architecture elements

This part is to study the elements that were necessary components of the Buddhism's architecture from the past. The ancient Buddhism's architecture had the important elements that are necessary to have in temple. Moreover, to learn that the components of the temple that we saw in current time which one came from the influence or the development of the cultures (added more than the actual meaning of the Buddha dogma).

Ajanta Caves, India – made from the mountain.

The Ajanta Caves are a series of 29 Buddhist cave temples in Ajanta, India, some of which date from the 2nd century BC. Encompassing both Theravada and Mahayana Buddhist traditions, the Ajanta caves preserve some of the best masterpieces of Buddhist art in India. Many visitors explore the Ajanta Caves in conjunction with the nearby Ellora Caves. This place is the Buddhism's cave that was discovered from the ancient period in India. This cave was the first Buddhism's architecture that represented the greatness of the Theravada sect in Buddhism. In this cave, they found the pagoda-represented of the Buddha, wall painting and Buddha images. There were surrounding by the cubicles for the monks to live or acted as living area. This cave was the first age cave of Buddhism in India⁸.

⁸ "Ajanta caves." [Http://www.sacred-destinations.com/india](http://www.sacred-destinations.com/india). N.p., n.d. Web. 22 Dec. 2016.



Figure 3



Figure 4



Figure 5



Figure 6

Figure 3 the Ajanta cave in birds eyeviews

Figure 4 the exterior of the Ajanta cave

Figure 5 the Ajanta cave exterior

Figure 6 the interior of the Ajanta cave

Buddhist Monuments at Sanchi, India

This Buddhism's architecture was also the ancient architecture after the death of the Buddha in India. This Buddhism's architecture was for keeping the Buddha bones. The place had been built for the followers and the monks to reminiscent and compensation objects of the Buddha (Symbolic of the Buddha). In this place we found the Buddhism elements, there were Pagoda, carve working which were the pediments that carved about the Buddha story⁹.

⁹ "Sanchi monuments." [Http://www.dhammadjak.net/forums](http://www.dhammadjak.net/forums). N.p., 27 Mar. 2006. Web. 22 Dec. 2016.



Figure 7

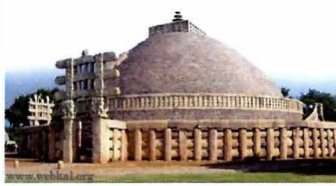


Figure 8



Figure 9



Figure 10

Figure 7 the Sanchi pediment that carve about Buddha story

Figure 8 the exterior of the Sanchi

Figure 9 the exterior of the Sanchi

Figure 10 the exterior of the Sanchi

Wat Mahapho Puthakaya, India

This place was the symbolic of the Buddha enlightenment. One of the fourth important place of Buddhism and Buddhist. They found the pagoda (Symbolic of Buddha), the surrounding pagodas, some caves, and Buddha image¹⁰.

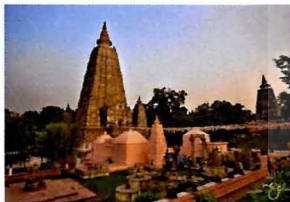


Figure 11



Figure 12



Figure 13



Figure 14

Figure 11 the exteriors of Mahapo temple in india

Figure 12 the exterior of Maahapho temple in india

¹⁰ "Bodhgaya." [Http://www.dhammahansa.com](http://www.dhammahansa.com). N.p., n.d. Web. 22 Dec. 2016.

Figure 13 the exterior of Mahapho temple in india

Figure 14 the experience surrounding the temple

Wat Mahathat, Sukhothai

This is the temple in Sukhothai period, the time that Buddhism became famous in Thailand. They found the pagoda at the center and surrounded by the small pagodas. Planning of this temple more axis and system. The pattern of planning more cleared¹¹.



Figure 15



Figure 16



Figure 17



Figure 18

Figure 15 the Wat maha that birds eyeviews in Sukhothai

Figure 16 the exterior of the Wat mahathat

Figure 17 the Wat mahathat exterior

Figure 18 the experience of Wat mahathat

¹¹ "Wat mahathat Sukhothai." [Http://www.sujitwongthes.com](http://www.sujitwongthes.com). N.p., 21 Dec. 2555. Web. 22 Dec. 2559.

Wat Chanasongkram, Sukhothai

This temple is also the temple in Sukhothai and the things that we saw clearly from this temple was the Bell shape of the pagoda (symbolic of the Buddha). There were many small pagodas. Planning of this temple designed more systematic¹².

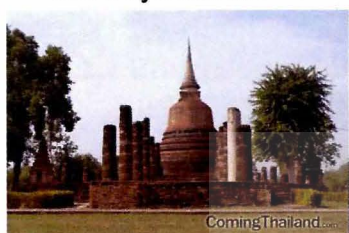


Figure 19

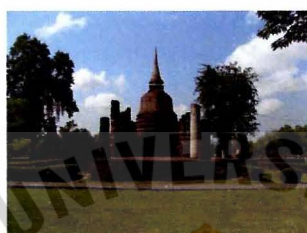


Figure 20

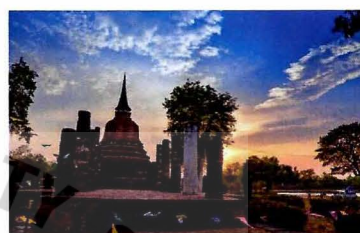


Figure 21

Figure 19 the wat chanasongkram views

Figure 20 the exterior views of Wat Chanasong kram

Figure 21 the Wat chanasongkram exterior and experience.

Summary the analyzed ancient Buddhism's architecture.

This one to study the elements that were necessary components of the Buddhism's architecture from the ancient time, and I got the summary that there are a lot of the components of the temple according to the ancient temple. And the temple from ancient era can support us what program of the temple that is necessary to have, which one does not. So, the functions that are important is the function that be the symbolic of the Buddha, and area for the monks that make

¹² "Wat Chanasongkham." [Http://www.thaihrhub.com](http://www.thaihrhub.com). N.p., 20 Nov. 2015. Web. 22 Dec. 2016.

the temple will be the complete temple. Moreover, according to the Sukhothat temple Thailand had the Symbolic of the Buddha which is the pagoda and Sukhothai had the Ubosot and Viharn that be the primary important after the pagoda for supported the ceremony.

2.2.3 Principles of temple

Normally temple is famous to separating the temple into main 3 zones

1. Puuttawas Zone
2. Sangkawas Zone
3. Torranesong Zone

Puttawas Zone (Semi-public zone)

This area means the area that is quite most important in temple because it is the area that determined to be the area of the monks to do the ceremony and always having the Buddha image to represent Buddha. This area will be the area the symbolic or the place for the Buddha. The meaning of the word Puttawas is the place of the Buddha. The intention that related to the name of this area and meaning because they wanted this area to be the holy place that the Buddha live here. The main architectures that located in this area are

1. Ubosot - for doing the ceremony (monks only)
2. Viharn - for doing the ceremony in religion between monks and people
3. Sala - Place for seating and welcoming of the people.

For all the elements of the building in this zone the building that most important is the Ubosot and Viharn. It be the main center of the temple and should be located at the important part of the land for example, at the center of planning. This kind of building is used for doing ceremony between monks and people and also monks only. But the orientation of the building is not specific. It depends on the belief of the people in each area and each period.

The orientation of the building in Puttawas Zone

The orientation of the building in Puttawas Zone separating into 5 styles

1. Single axis
2. Double axis
3. Parallel axis
4. Perpendicular axis
5. Cross axis

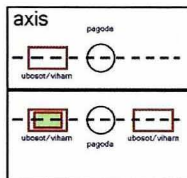


Figure 22

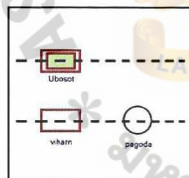


Figure 23

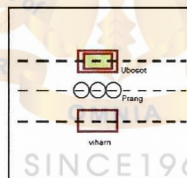


Figure 24

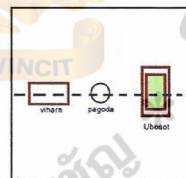


Figure 25

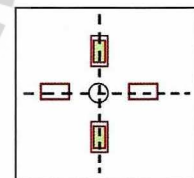


Figure 26

Figure 22 the single planning

Figure 23 the double plannig

Figure 24 the parallel planning

Figure 25 the linear planning

Figure 26 the cross planning

Sungkawas Zone (Private-zone)

This area is one of the area that determined to be the living area of the monks and it does not related to the religion ceremony. The meaning of the Sungkawas zone means the living area for the monks. This area will be private zone for the monks to do their activities, their routines. It consists of

1. Barrack - the place for sleeping of the monks.
2. Sala - the place for studying Dhamma of the monks
3. Hall - the place for keeping the Dhamma's scripture.

The orientation of the building in Sungkawas Zone

The most important building in this zone is the barrack. It will determine the orientation of the other building in this zone. The orientation of each building depends on the functions of the building. It do not have specific rule about the orientation accept this area should be more private. For the hall will be separate out from the other function in between the pond can be front or back side of this zone. Sala the monks should easily access at the same time people can easily to access to get the benefits from Sala. So, sala will be famous to be located at the front of this Sungkawas zone.

Torranesong Zone (Public zone)

This area is the less area from Puttawas and Sungkawas zone. At the same time, it is the area that connected between Puttawas and Sungkawas zone. Be the public area for instance, multipurpose, green area, crematory area, graveyard,

etc... Sometime, there are the special activities for instance, school, museum and market¹³.

The relationship between Puttawas and Sunkawas Zone¹⁴

This relationship separated into 5 styles (the green arrow are the entrance)



Figure 27 the zoning that had been analyzed from the ancient temple

2.3 Temple and Community

2.3.1 Principles of good health (community)

Temple treatment

In present time, the health of the people quite changed so fast. It's the result from the change of the world's social in terms of the social, economic, politic, technology and transportation that were effects a lot to the changes of environment and life style of people.

The heart of the health is the people in community realizing that all they have own responsibility to their health. The health is the mention to the kind of

¹³ Prof.Somkit Jiratassanakul, *Temple Viharn Ubosot Stupa and Buddhism's Architecture*, 2nd ed. (Nonthaburi: museumpress publisher, 2555), 34-48.

¹⁴ Jiratassanakul, P. (2555). *Temple Viharn Ubosot Stupa and Buddhism's Architecture* (2nd ed., pp. 49-50). Nonthaburi: museumpress publisher.

things without the diseases. The health is the completeness of people in 4 dimension, there are body, mind, Social and moral (wit). If there're all complete it going to state calls "happy"

(WHO : World Health Organization) give the meaning of the word "Healthy" is the state that complete in terms of body, mental and also living in society happily. It does not mean without the diseases. Nowadays, the health does not mean only good health in term of body and mental but it means good health in terms of the social and moral.

There are 4 principles of good health in community

1. Body health

Good health in terms of body means, the people be healthy, factors for living are enough, no illness and no handicapped.

2. Mental health

Good health in terms of mental means people are happy joyful /conscious/ concentrated/ intelligent/ no oppression/ no stressed.

3. Socials health

Good health in terms of social means, people can live together with other people. Live in good environments. There is the strong community in harmoniously.

4. Morals health

Good health in term of moral means, people will do the goodness and good things. They will be happy in terms of mental and pleasure. Religion be the main support of the community.

The knowledge that we have can well manage with the problems of the body and mental. We can solving the problem by use of the hospital or psychology.

But we lacked of the way that we solve the social and morals problems.

Social health will be related to the life style, manner, cultures, tradition and educations.

Moral health will be related to the religions-Buddhism, Christian, Islam.

However, about the community health that will focus on the people in community, the cooperation of temple and community is also necessary. The relationship between temple and community is the relation between monks and people. So, the temple and community are the things that should be relating and rely on each other. However, the temple is the institutions that happen to help and support the people in terms of mental support and Thai community. Moreover, the temple can help to fix the community problems. As the time goes, the roles of the temple in community still exist. Not only the roles that expressed through the community, but also there are other roles that express through the other terms. For example, religons, educations etc...

Temple is the place for ordinations of people to learn Dhamma.

Temple is the place for listen to the sermon.

Temple is the place that acted as the hospital.

Temple is the place that acted as the school.

Temple is the place that acted as the foster house.

Temple is the place for celebrated festival, ceremony.

Temple is the gathering place of the people in community.

Temple is the place that combined the Thai arts and expressed it through the architecture, carves, and wall painting.

Temple is the relax place and acted as the green area of that community.

The roles of the temple that told previously, you will see clearly that the roles of temple are the important thing in lifestyle of people in community and the monks will be the service person.

Temple and community compares with the human life

Temple is like a spirit of community

Community is like a body

The temple is like a spirit of the community and be the combination of activities of social. Temple is the necessary things in community for every age of people. Moreover, temple is the place that developed the quality life of people

and quality of community. So, the important roles of the temple are supporting and serving the community health and people health to be better¹⁵.



¹⁵ Jittima Senachai, "The Roles of the Buddhist Monastery in Supporting Community," *Journal Title* (Publication date): 2-8, accessed December 25, 2016, <http://www.mcu.ac.th/userfiles/file/library1/Thesis/881.pdf>.

Chapter 3 : Contextual proposition

3.1 District Selection

The purpose of the project is emphasizing on the Bangkok city which is the central of Thailand, there are varieties in term of the physical things that we saw clearly. There are a lot of communities which are very varied. For example, there are many of communities in Bangkok, the old communities that were located for long time and sometime there have the long history. In the same time still have the new community that happened form the revolution of the city. So, Bangkok is the city that I specified to choose it

According to the proposal that is talking about the community. I analyzed the area that full of the community in Bangkok.

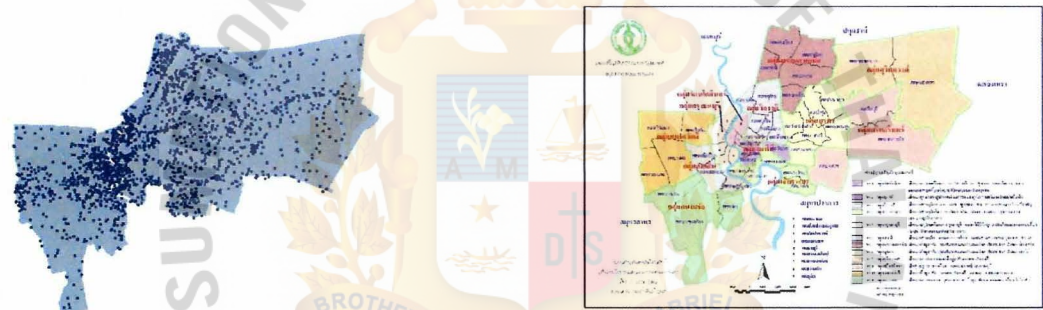
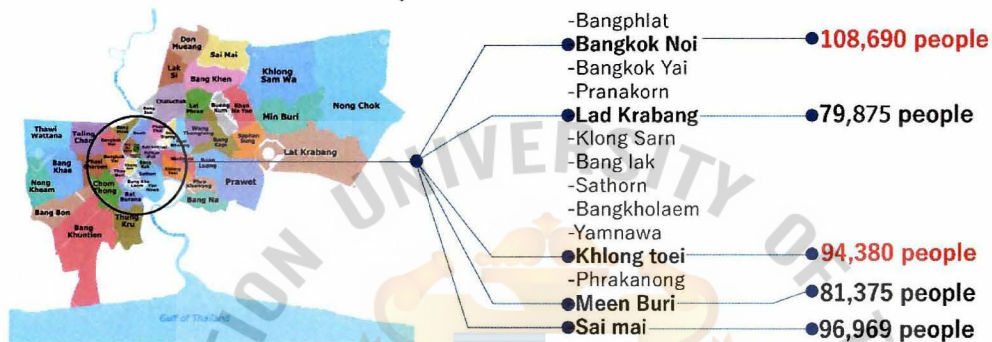


Figure 28 the number of community in Bangkok each zone

Figure 29 separated the group of

In Bangkok there are 50 district which are very varied. Then I create the criteria to the specific district that I have to choose. And started to analyze by using the number of population data to know the number of each district and to know which district there are a lot of community. At the same time, In Bangkok the zoning that separated the zone of each in Bangkok to know the type of each area. So, the highest number of population zone are the Bangkok Noi district and Khlong toei. Bangkok Noi district are the district that has quite old community and this district there are 41 community. The identity of this community are the historical area because the surrounding have a lot of old temple and histroical building. This district there are a lot of the community. Most of the community are the old communities that have a good relationship with the surrounding temple. Moreover this district still be the histoical travel area.

Khlong toei district is the district that there are many community and really high density of number of population. This district are very varied because it were the area that be the center of the economy in Thailand which consist of the main transportation and the employee area. Moreover, it still be the variety district in term of the lifestyle of people in this district-there are a lot of rich people until poor people, the characteristics of the carreers-big business until small business. However, this reason does not make this area interesting but the things that make this district well-known are the location of the biggest slum in Thailand which are the problem area.



District in Bangkok

Figure 30 the district of Bangkok and Khlong toei

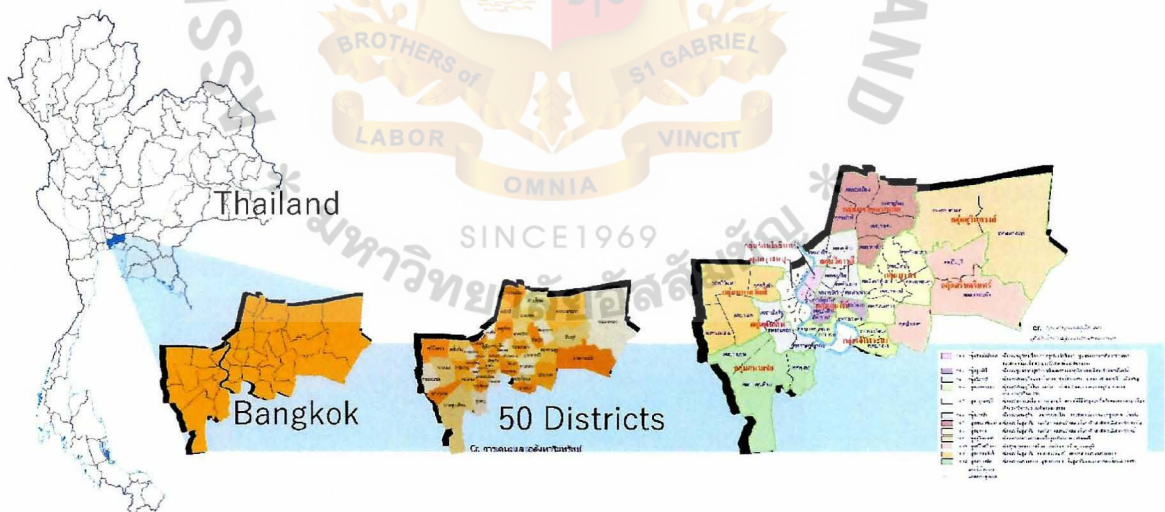


Figure 31 Compares each of the districts in Bangkok

So, I chose Khlong toei to be the site district because there are many potential variety and identity.

3.1.1 Location Comparison

Khlong toei district

In this district that there are a lot of the variety community. It can separated into 4 types¹⁶ of the community

1. Slum community-the community that there are density of the building, crowded, disorder, dilapidated. People lived very high density. The environment is very bad that risk of the health and sanitation and the security of the people in this area by following the density range of the residential at least 15 housing / 1 rai.

2. Housing community- means the community that there are the housing to live and belong to the private business, by it have a housing that there are the empty area.

3. Suburban community- means the community that located in suburb area that do the agriculture. Less density of the housing

4. City community- the density of this kind of the residential less that the slum community at least 15 housing / 1 rai.

5. Community housing- belongs to national housing. There are the flats building.

Most of the community are the slum which are locate in the invasion area



Figure 32 the google map of Khlong toei

¹⁶ Name Author/Editor, "Community in Bangkok," *Community in Bangkok* (Publication date): 2-4, accessed December 25, 2016, <http://cpd.bangkok.go.th:90/web2/strategy/reportstudy50/resident/50-3%20communitystudystudy2548.pdf>.

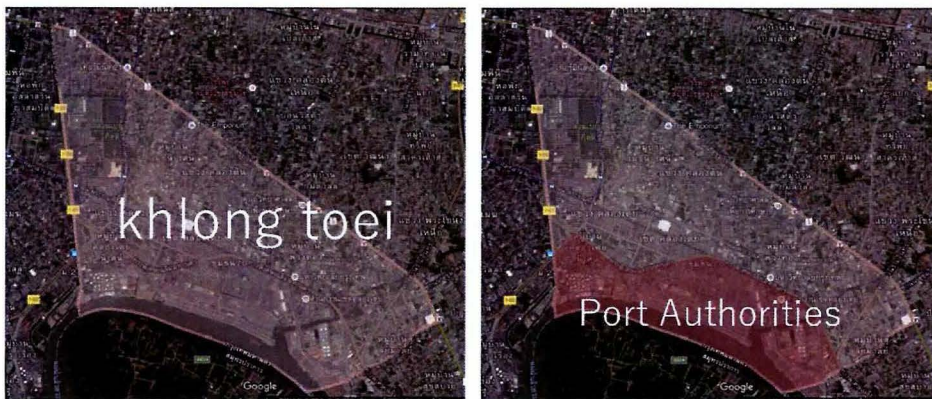


Figure 33 the google map of Khlong toei

In Khlong toei there are 41 communities which have high density of people. The red bars are

The area that located of port authority and be the area that have many invasion of the slum community. Surrounding of the port authorities have the high slum community which are

- Pattanamai Community
- 70 Rai Community
- Lock 4-5-6 community
- Flat 1-10 community
- Romklao community
- Lock 1-2-3 community
- Flat 11-18 community
- Flat 19-22 community

This area will be the area where the community are the slum communities.

The area that analyse separated into 3 sites (the pink boxes)

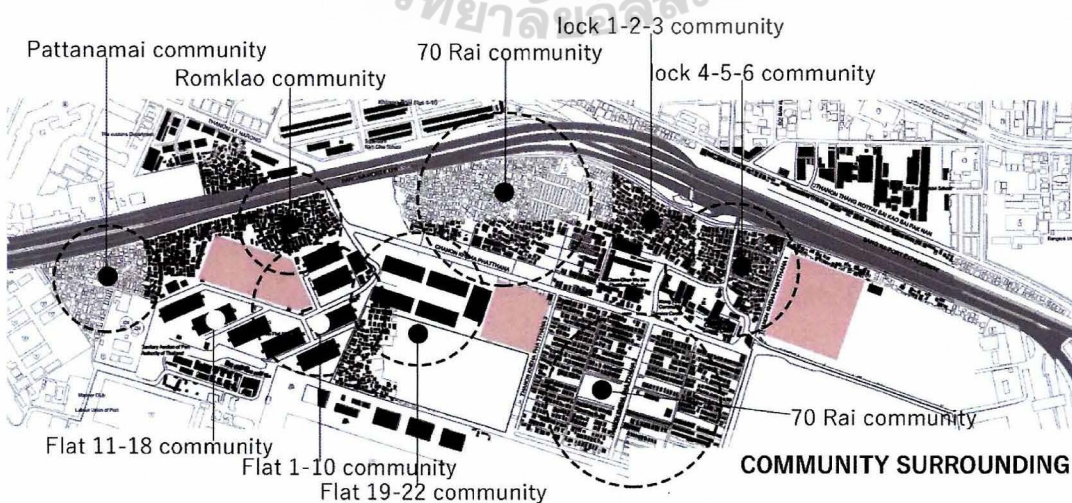


Figure 34 community in the Khlong toei

3.2 Site Selection

There are 3 differences site which are the potentials in this project.

The criteria to choose the site of this project are.

- | | |
|-------------------------|-----------------------|
| 1. Community district | 2. Accessibility |
| 3. Lack of public space | 4. Lack of green area |
| 5. Problems at the area | |

In the details of each site, the criteria that of each site to choose which site is the best are

- | | |
|------------------------------------|-------------------------------|
| 1. Characteristic of the community | 2. Sizing of community |
| 3. Problems in community | 4. Types of user in community |
| 5. Accessibility | |

Site 1

SITE 1

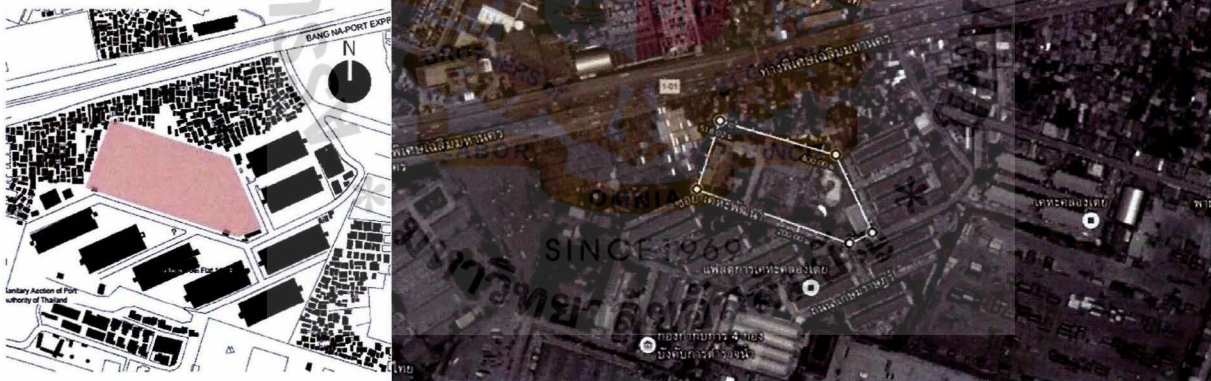


Figure 35 the google map of Khlong toi site 1 and surrounding context

Charateristic of community

First site have been surrounded by main 3 communities which are flats 1-10 communities, Romklao community, Pattanamai community. Most of the community are the flat which are the vertical community.

Sizing of community

Quite big community and very dense in terms of populations because there are the vertical community which are the flats community.

Problems of community

Do not have the open space public space in community enough to support them.

Types of user in community

Most of the user in flats community are employees who work all day and they will be adults people.

Accessibility

This site surrounded by ground and flats community and there are main road that can easily access.

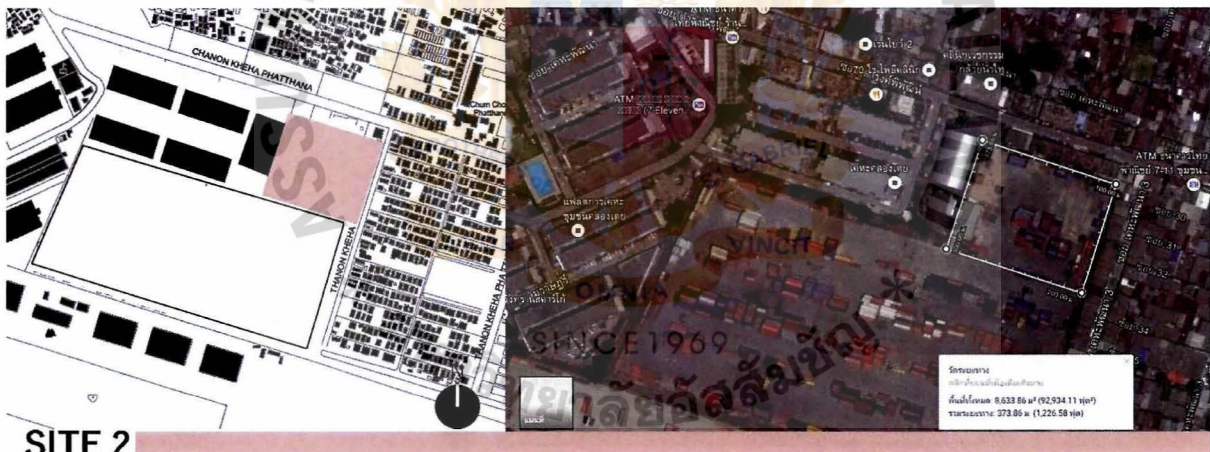


Figure 36 the google map of Khlong toei site 2 and surrounding context

Site 2 Second site are located between the commercial communities.

Characteristic of community

Second site is next to the vertical community. It is very dense and next to commercial building which are the commercial buildings.

Sizing of community

The sizing of the community is very dense because the communities are the vertical community

Problems of community

Most of the building in this area are the commercial buildings (crowded and busy area).

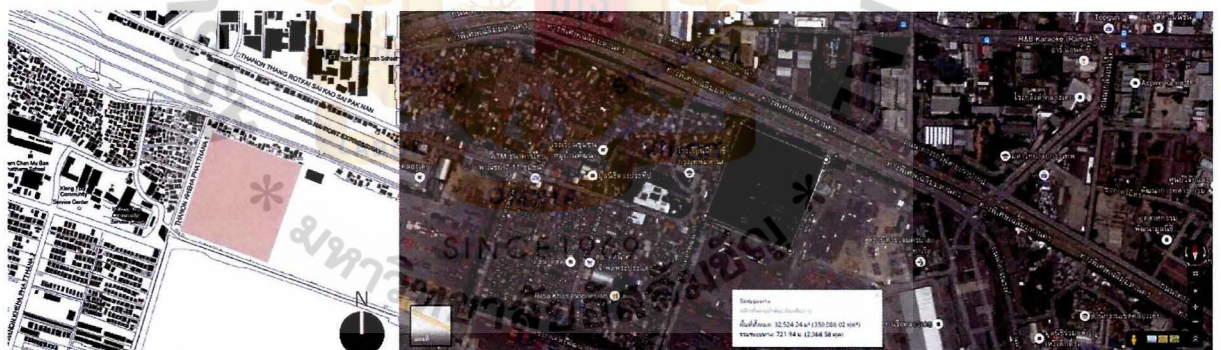
Types of user in community

The types of user in this area are varied, there are the medium level of people and there are a lot of labors. But most of the user belongs to their own business.

Accessibility

This area was surrounded by the commercial and vertical community. The site had been blocked by the commercial building and vertical community.

Site 3



SITE 3

Figure 37 the google map of Khlong Toei site 3 and surrounding context

Characteristic of community

This site next to the 4-5-6 community which are the slum communities. Most people are children and old people.

Sizing of community

This site next to the communities were very dense community in terms of the populations.

Problems of community

The crimes and drugs were the problem of the user in this area.

Types of user in community

Most people are the old people children and adults.

Accessibility

This site was connected to the main road which are the expressway and railway in to the community directly.

So, I chose site 3 analyzed from the criteria and SWOT of the site.

The SWOT of site 3

S – Connect to the main road which easily access from the expressway and also connect to the community.

W – Connected to the community just only one site and for the suburb area in the community might be hard to connect to the site.

O - Expect to the temple in community and Khlong toei district might be the green area of this community.

T - Hard to control the number of population in programs.

Site Analysis : Site 3



SITE 3

Figure 38 the google map of Khlong toei site 3 and surrounding context

This is site 3 that locate next to the main road which is the expressway that located in Khlong toei community.

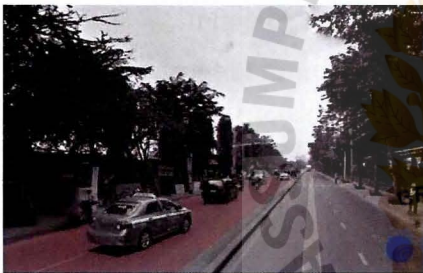


Figure 39



Figure 40

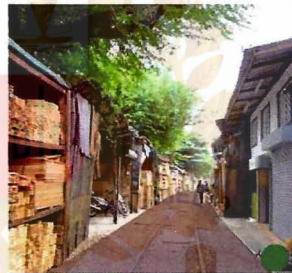


Figure 41



Figure 42

Figure 39 front road of the site

Figure 40 front road of site

Figure 41 railway road of site

Figure 42 railway of site

This picture show the surrounding context of the site. The context surrounding of the site are the commercial building which saled the palete wood for port authority and this shop are located at the front of the site that is next to the main road and expressway.



Figure 43

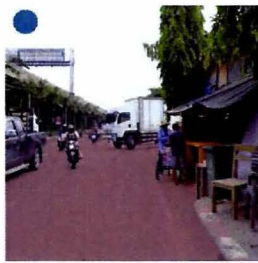


Figure 44



Figure 45



Figure 46

Figure 43 front road of the site

Figure 44 front road of site

Figure 45 commercial shop in front of site

Figure 46 next to the site is port authority

this picture analyzed the site and how to design my project. At the front of the site next to the main road and left, bottom site next to the 4-5-6 communities, the right side connected with the port authority. According to my project that does the temple for community so it should analyze the access from community first. And should create the program that attract the people in community.



Figure 47 site analysis

3.3 Raw and regulations

For this kind of program which is the temple the regulations that must concern are.

- The total area of the site should be more than 9,600 sq.m or 6 rai
- The temple should be far from another temple at least 2 km.

- People from surrounding will get the benefits from the temple not less than 1,000 pp.
- The temple should have the temple at least 4 monks.
- The building that is not related to the temple should not be higher than 10 m.
-
- The road that has width more than 10 m but not over 20 m should set back from the boundary of the road at 1 to 10 of the width of the public road.
- Set back at least 1.8 m from public road.
- Normally, in Bangkok should set back at least 6 m.

3.4 Data collections

3.4.1 Target user study

The target user of this will be the people in these communities which are variety about types of user. Most of the people in this community are labor and employees.

The number of populations in this communities are 97,459 people. There are female 51,089 people, male 46,369 people and housing 64,059 people¹⁷. there area seperately into 3 characteristic of the users. There are children, adults and old people.

3.4.2 Propose user behavior

In this site will separate into 3 types. The first types is the children 0-20 years old.

The number of populations of user in this types are female 10,793 pp, for male 11,210 pp.

Second types is the Adults 20-60 years old. The number of the populations of user in this types are female 32,389 pp, for male 28,814 pp.

Third types is the old people >60 years old. The number of the populations of user in this types are female 8,858 pp, for male 6,434 pp.

3.4.3 Activities and Facilities

The activities in this temple project should support the ceremony because the temple should be the place that do the ceremony. And festival of Buddhism that Buddhist will do every year. Moreover, this temple should act as the green area to support the people in this communities. However, the temple should provide the benefits to communities for example, the meditation program for children and people in Khlong toei community.



Figure 48 the Collage about the activities in this project

Chapter 4 : Potential Design Response

4.1 Design Scope

Design scope of my project will be>>

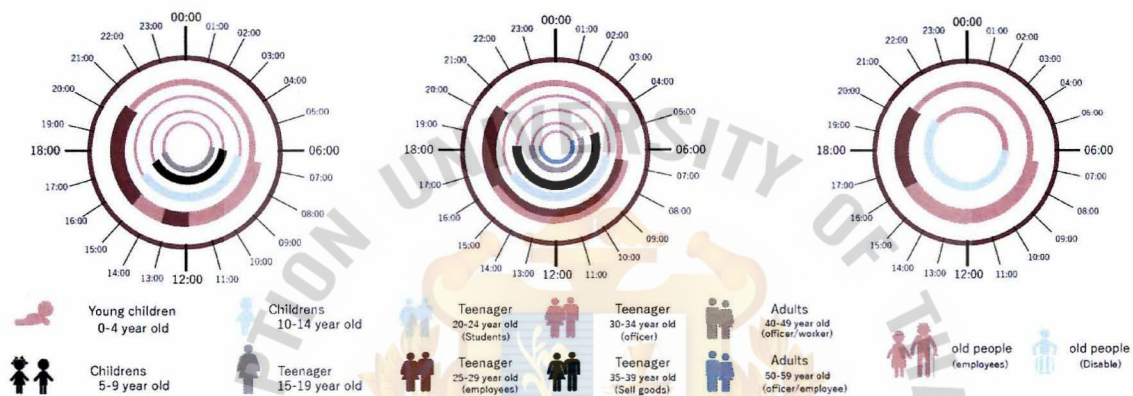


Figure 49 the user analysis in detail

The temple that focus on developing the quality of life and community and also support to have more interaction between temple and community.

The temple that serve, repair and support the community to have better health of community (important elements of community).

Interpretation of characteristic through the architecture (temple) / Khlong toei community (context).

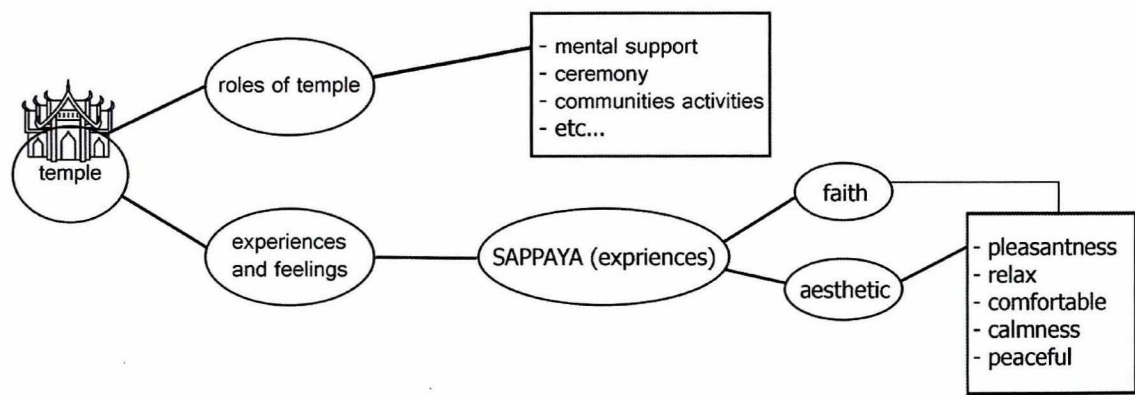


Figure 50 the temple interpretation

The temple

This picture will show the interpretation of the temple. Firstly, I analyzed from the roles of temple that is necessary to concern in terms of the mental support, ceremonies, communities activities, festival, etc...

The second things are related to the experiences and feeling that the temple should have calls "Sappaya"(experience). It is related to the faith and aesthetic which are the pleasantness, relax, comfortable, calmness and peaceful.

Khlong Toei Community

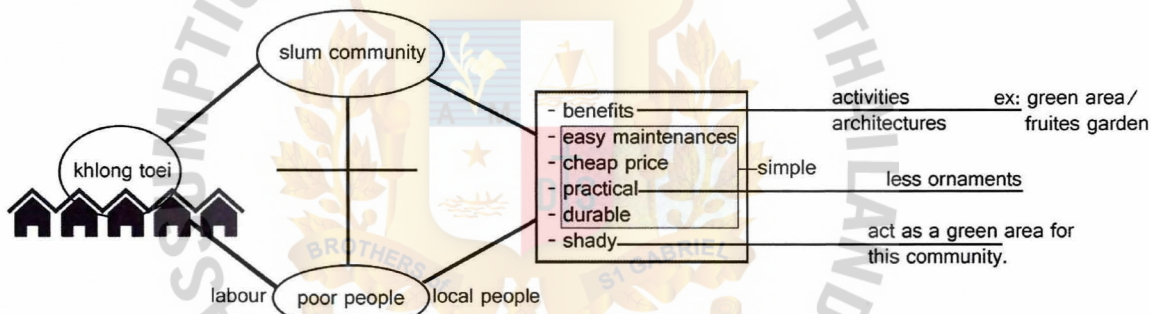


Figure 51 Khlong toei interpretation

The interpretations of Khlong toei community, it is the slum community of this community and poor people which are the most of user are labor and employees. Khlong toei community is the simple community so we should concern the simple thing and simple architecture which are easy for maintenance, cheap price, practical and durable in terms of function. And should be benefits to the people in community and in the same time some should provide the shading or green area to this community.

To experiment about the light perception axis form and circulation.

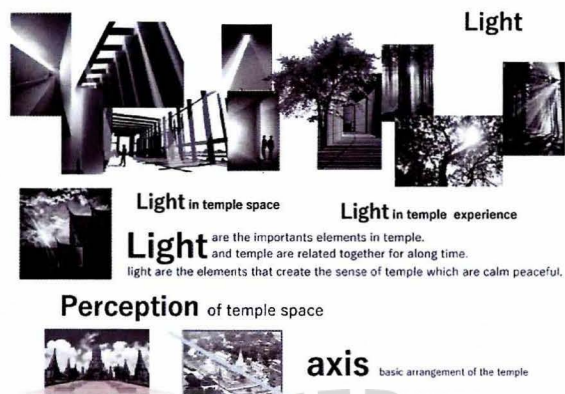


Figure 52 the interpretation of the element of the temple.

4.2 Programming

The programming of this project according to the project which is the temple and type of users and activities. So the main program will be the program that related to the temple functions that separated in to 3 zones.

| Programming | | |
|-------------|------------------|--------------------|
| PUTTAWAS | SUNGKAWAS | TORRANEESONG |
| UBOSOT | SALA(KARNPAREAN) | * LIBRARY |
| | SINCE 1969 | MUSEUM |
| | BARRACK | * THAMMA COURTYARD |
| VIHARN | | MULTIPERPOSE |
| | HALL | GARDEN |
| | | CREMATORY |
| | | GRAVEYARD |

Figure 53 the Zoning of each zone

This picture expressed the programming in each of the zone of the temple which were analized from the Buddhism theory and elements that are necessary to this project.

Programming details

Puttawas Zone

Ubosot 106.75 sq.m (7m*15.2 ** small size of the Ubosot¹⁸

Viharn 85 sq.m (5m*16.20m)¹⁹

Sungkawas Zone

Sala 252sq.m (12m*21m)²⁰

Barrack 5.25 sq.m (3m*1.75m)²¹

Hall 35 sq.m (5m*7m)²²

Torraneesong Zone

Library 100 sq.m (10m * 10m)

Museum 1.5sq.m/1 pp >> 150 sq.m (10m*15m)

Thamma courtyart 1.5sq.m/1 pp >> 150 sq.m**seating in group/individual

Multipurpose >200 pp = 300 sq.m

Crematory 1m*1.5m*3.5m(Klin)

Graveyard 0.8m*2m(1 person)

Office 30 sq.m (6m * 5m)

¹⁸ manager. (2009, November 17). small size of Ubosot. Retrieved from http://snk.onab.go.th/download/689_01.gif

¹⁹ Prof.Somkit Jiratassanakul, *Viharn Ubosot Stupa and Buddhism's Architecture*, 2nd ed. (Nonthaburi: museumpress publisher, 2555), 133.

²⁰ Prof.Somkit Jiratassanakul, *Viharn Ubosot Stupa and Buddhism's Architecture*, 2nd ed. (Nonthaburi: museumpress publisher, 2555), 236.

²¹ Prof.Somkit Jiratassanakul, *Viharn Ubosot Stupa and Buddhism's Architecture*, 2nd ed. (Nonthaburi: museumpress publisher, 2555), 190.

²² Prof.Somkit Jiratassanakul, *Viharn Ubosot Stupa and Buddhism's Architecture*, 2nd ed. (Nonthaburi: museumpress publisher, 2555), 227.

4.3 Organization Chart

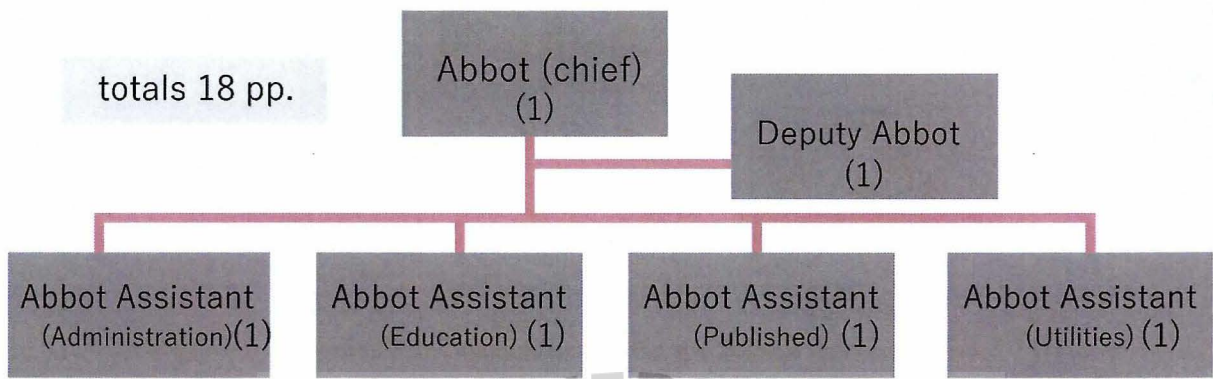


Figure 54 the organization chart

This picture show the organization chart of the temple that should have followed the regulation of the temple that in one temple should have at least 4 monks.

4.4 Activities and Space

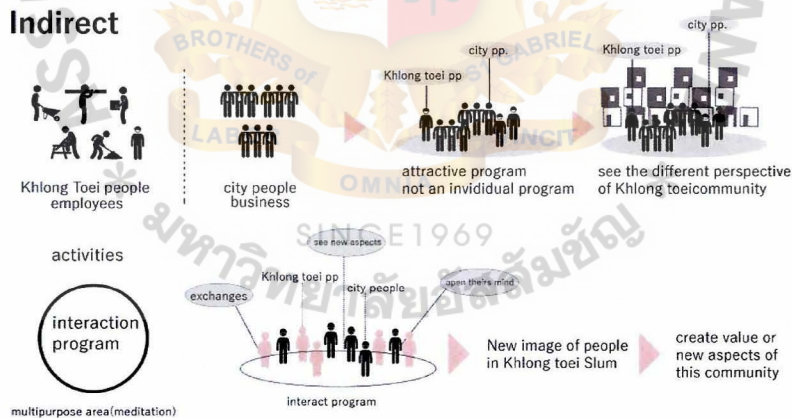


Figure 55 the interpretation of the space in temple

This place provides the temple to Khlong toei community and at the same time in indirect terms, it is providing the indirect perception from other people to Khlong toei community perception. The perception of community does not look good to other people. The activities and temple might help to attract people, they will do activity together for example, thammam program and they become friend.

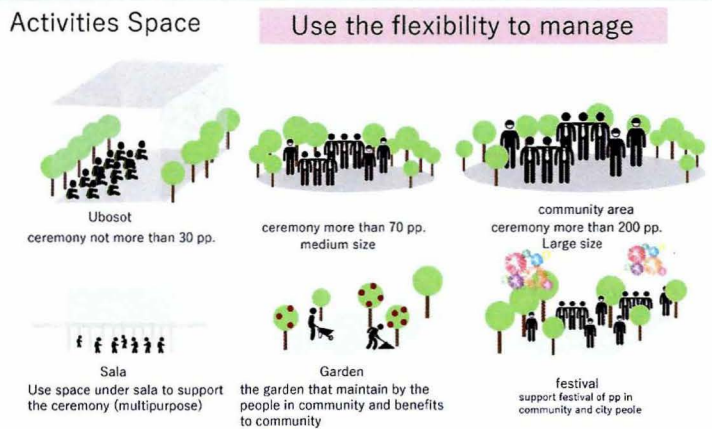


Figure 56 the interpretation of the space of the temple.

This picture show, the activities space of this project that will do about the flexibility of program. The characteristic of the program will be the temple program that support people a lot and the space should be the area that is flexible to support people and can be multipurpose to support the ceremony and activities that are always changing.

Chapter 5 : Building Technology

5.1 Passive Design

To keep people comfortable you'll need to use the right combination of passive and active design strategies. High-performance buildings use the right blend of passive and active design strategies to minimize energy, materials, water, and land use.

5.1.1 Building Orientation

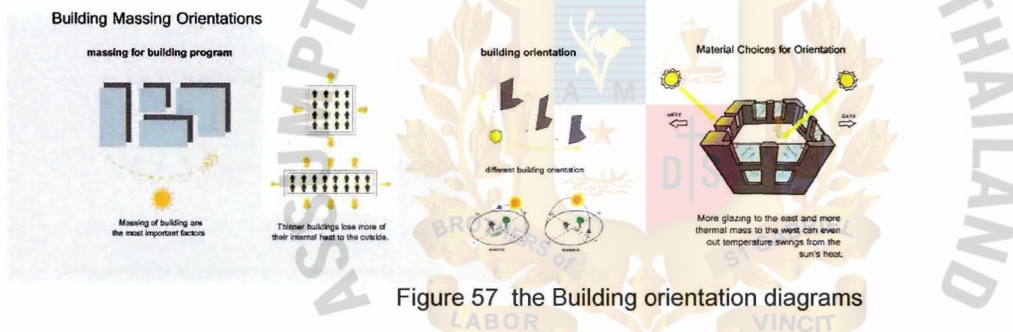
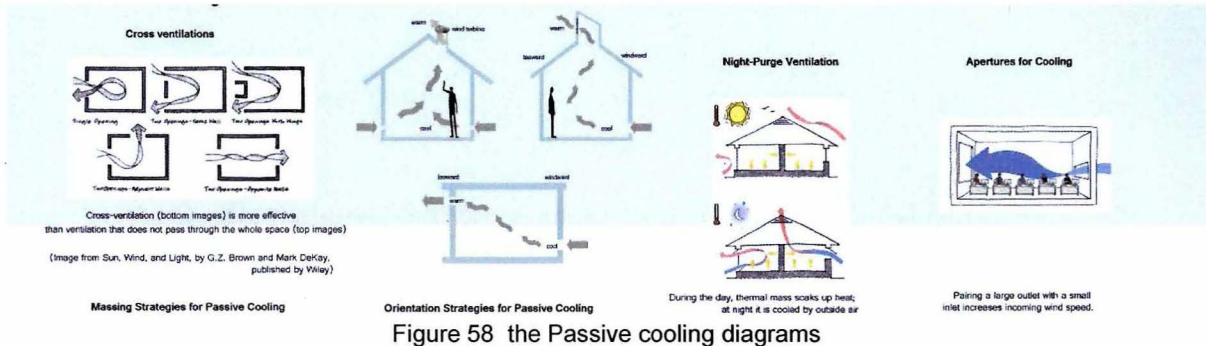


Figure 57 the Building orientation diagrams

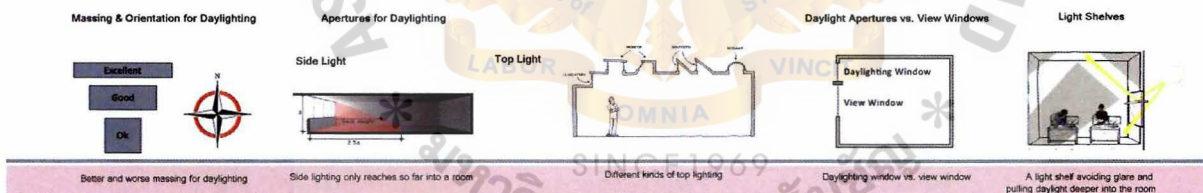
The picture show the strategies of building orientation that was apart of the passive design. So, first diagram expressed about the massing of the building which provide the different shading and effect also different to the ground. The second diagram shown the massing of the building that effect to the heating in building. The third one expressed about the locations and light of the building. The last one will be the material that is more glazing and can help about the ventilation.

5.1.2 Passive Cooling



The picture that show, the passive cooling diagram that first diagram talk about ventilation of the building in different massing. The second diagram show the ventilation in section of building to know about how the wind come and out in building. The third on is showing about the ventilation in night time. The last one is showing about the aperture of the void to make the ventilation.

5.1.3 Lighting and daylight Design



In this diagram represent, the first diagram tells the quality of the light in each direction there are the north light which the light provides good quality of the light. The second diagram is showing the shape of the light that is going to in section of the building, how deep of the light in sections. The third one is showing

about the top light aperture provides the different experiences, the fourth diagram expressed the window and the void of the windows²³.

5.2 Materials

The materials that are suitable for Khlong toei communities. This temple will support by the Khlong toei people and every things should be simple in maintenance.

The material will be the Steel which is easy for maintenance and another things is concrete also easy for maintenance.



Figure 60 the materials that might suitable wit Khlong toei community

5.3 Phenomenology (Perceptions)

This topic is about the perception of the people in each place and different specific time.

Phenomenology of human activities that happen in daily life (perceptions)

²³ . (n.d.). Passive Design. Retrieved from <https://sustainabilityworkshop.autodesk.com/buildings/passive-design-strategies>

Necessary activities - Necessary to happen (could not escape)

Go to school go to working go to market ** happen repeat

Optional activities - Happen when there are suitable and enough time and place(specific)

Sit in the garden walking to relax have lunch in garden

Social activities - the activities that related to other people without anticipate (think) before.

Interactive actions : meet new friends/ meet new friends (stranger)/ playing of children/ excecise/

Indirect social activities : meet new friends/ hear other people talks.



Chapter 6 : Design Schematics

6.1 Conceptual Development

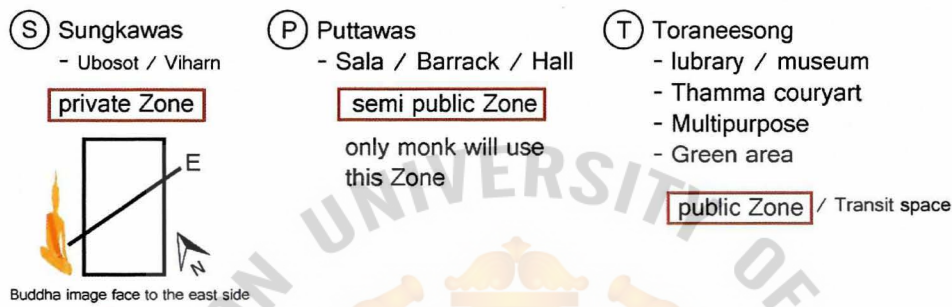


Figure 61 the design criteria to analyse the zoning of this project

Firstly, the design that we should follow is about the planning which will be separated in to 3 zones and, study about the sense of each space which related to the public, semipublic and public zone. Moreover, the orientations of the Buddha image is also the important thing that should concern. The orientation of Buddha image depends on the belief of the people in each area. But normally people will face the Buddha image in to the east side.

6.2 Design Schematics

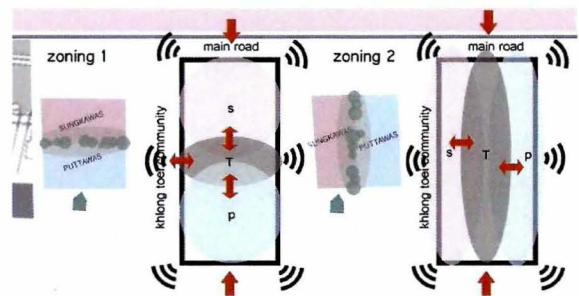


Figure 62 Zoning 1 and Zoning 2 Analyzed

This diagram express the original zoning of the temple and analyzed following the site location aan site analysis. Zoning 1 and Zoning 1 are not suitable because the Puttawas zone should not relate to the community and this zone should create the sense of the temple which are suitable, relax, clamness and peaceful. And Sungkawas zone is also the zone that we should concern about the private sense because this area will be the area that the monks do their own business, study Thamma and they routine. So the Zoning1 and Zoning 2 do not work.

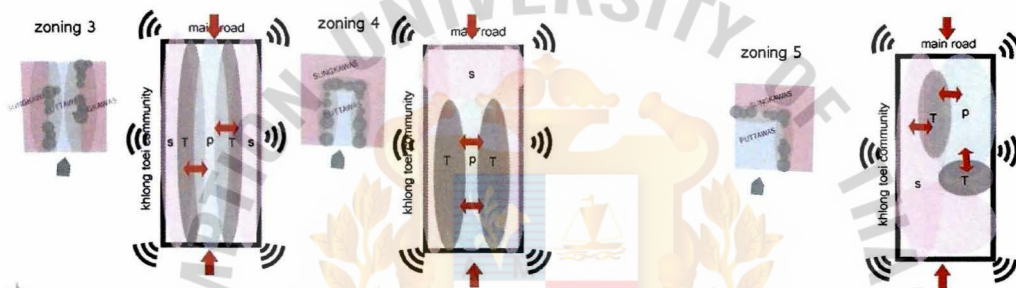


Figure 63 Zoning 3 and Zoning 4 Analyzed

This Zoning 3 and Zoning 4 do not work, because the Zoning 3 is the same problem of the Zoning 1 and zoning 2 that the Sungkawas and Puttawas are not suitable to place in the edge of the site should not be the buffer program. And the zoning 5 is also not good with the same reason as the previous zoning.

This is the zoning that analyzed from site analysis and context and analyse about the location of the space and zone.

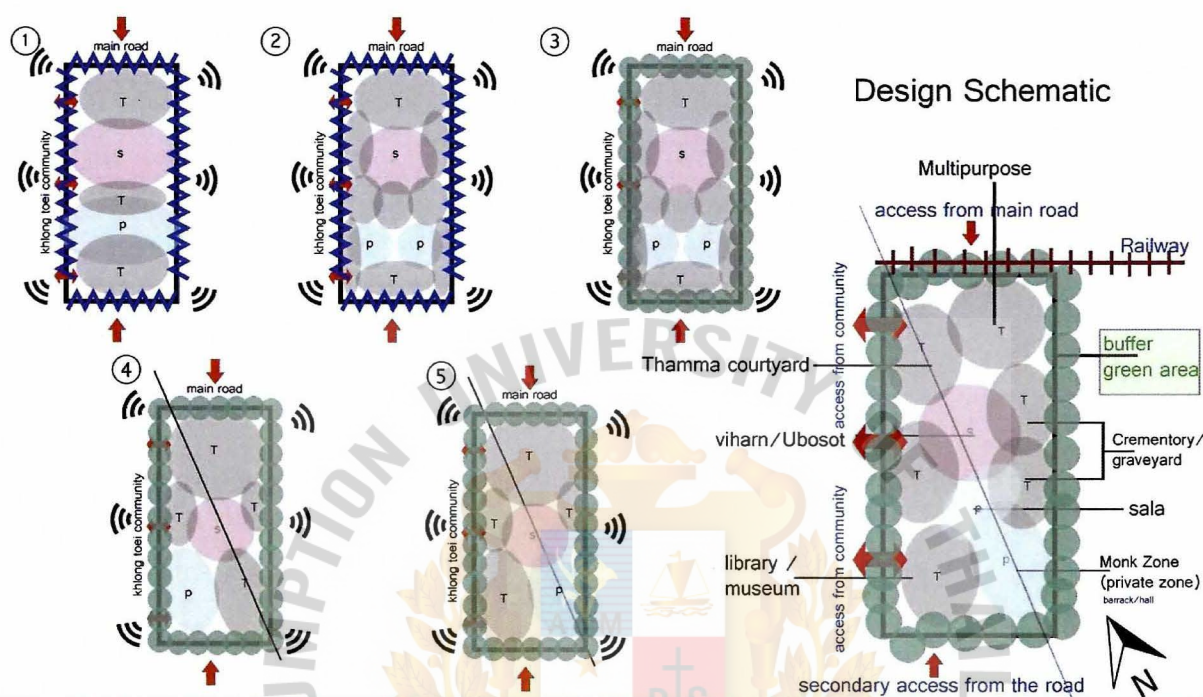


Figure 64 Zoning Analyzed

This Schematic that analyzed from the site analysis the Puttawas should be located at the center of the site because it is like the main program that be the symbolic as the Buddha. And the Sungkawas zone is also located the private part to be the part that the monks will do their own business

Chapter 7 : Design summary

Program development

3 Mains objective that need to concern

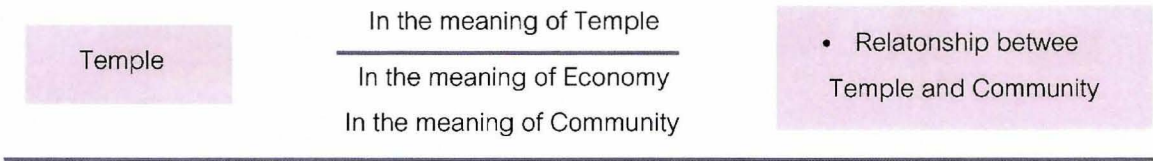


Figure 65 three Main objectives

In the design development must concern in 3 mains objective of the project are

- 1. In the meaning of Temple
- 2. In the meaning of Economy
- 3. In the meaning of community



In the meaning of Temple means SAPPAYA (สปปายะ) and SAPPAYA in Thai is comfortable

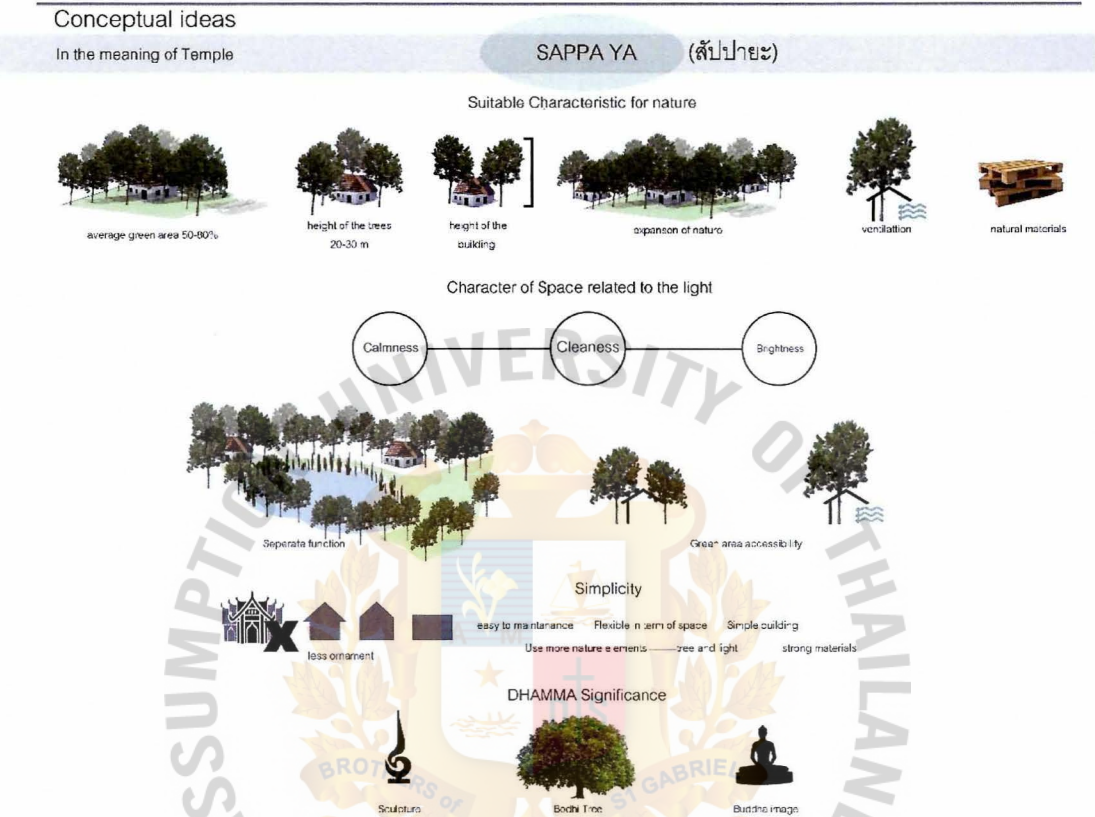


Figure 66 three Main concept

leisure or suitable characteristic for nature. The SAPPAYA in temple should have the average of green area 50-80 percent, the height of the tree should be around or higher than 20-30 meter, should have the expansion of the tree or nature, ventilation and natural materials. Moreover it should have the space that relate to the light which are calmness cleanness and brightness. At the same time, the function of architecture and nature should separate out of each other.

Simplicity, also the word or things that we should realize about it. Khlong toei community is the community that most of people are poor people the architecture that had been interpreted also had been thought in this topics about characteristic of the people and community. So, simplicity might be the answer of the character of this temple for example, it should have less ornaments, easy for maintenance, flexible in term of space, simple building, use nature elements which are tree light or the materials.

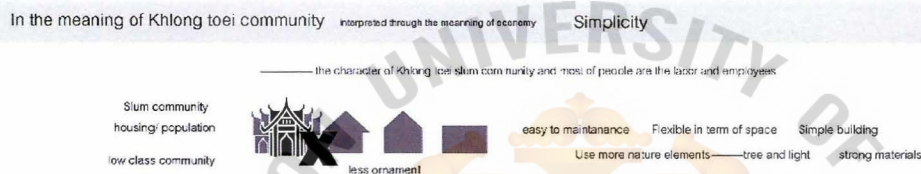


Figure 67 meaning of khlong toei community

Last issue is the meaning of the community, Khlong Toei community is the slum community that is quite unique and different from other community. The character of population in this community is the labor or the employee which are not the rich people. And character of the architecture in this community are high density. In term of the community meaning it can interpret the program and functions of this project. The problems of this community are the drug crime and the pregnancy of teenager. The program that could help to solve the problem should help to fix the mental problems which is the duty of the temple.

The activities in the temple should have the place for practicing Dhamma and meditation area and moreover it should have the area that support the ceremony of Thai culture. However, this temple will provide the benefits to people which are relaxing area and learning area that fulfill of the shady and greenery which be the forest in the slum community.

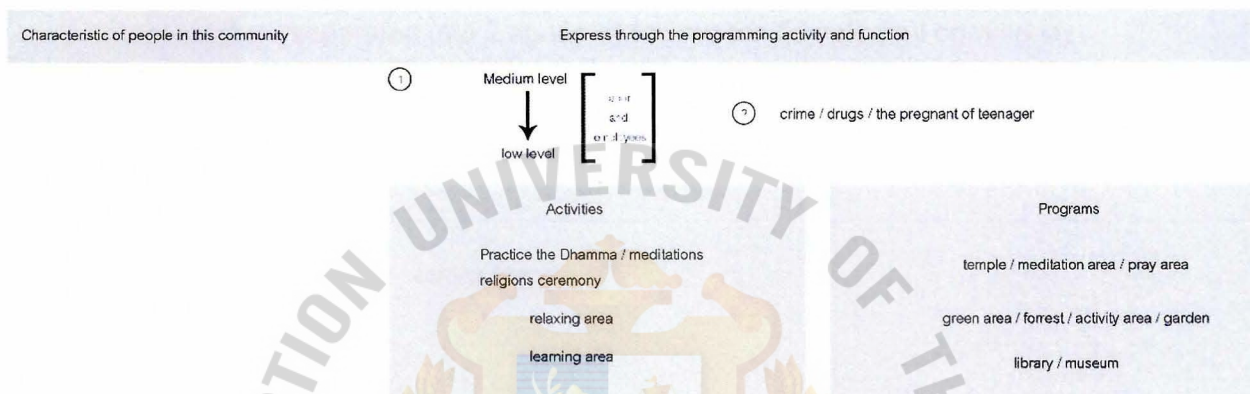
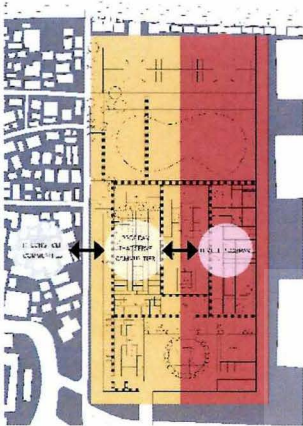


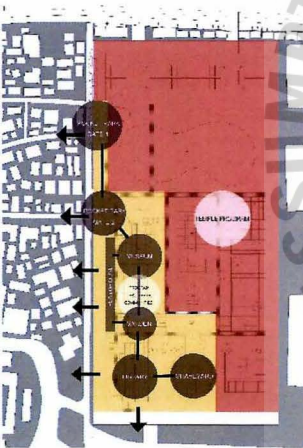
Figure 68 characteristic in term of community

Development Zoning analysis



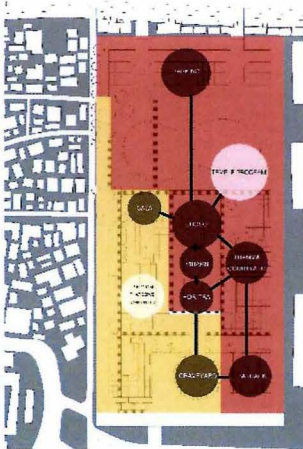
The zoning that expressed the zone of this project should be separated into 2 zones which are for Temple and community zone.

Figure 69 zoning analysis



This diagram shows the function in community zone to another program.

Figure 70 zoning analysis



This diagram illustrate the program or function in temple zone to another function in the right part.

Figure 71 zoning analysis

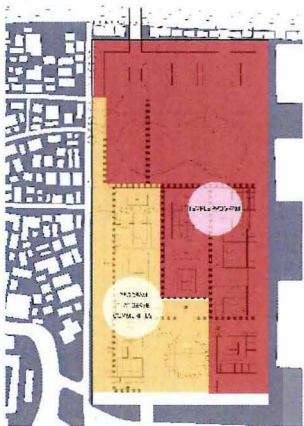


Figure 72 zoning analysis

This zoning shows the zones that separated into 2 zones and divided into diagonal line.

The red zone is the temple zone serve outside user easily and community.

The yellow ones is community zone serve the community and easily to connect from community and mainly serve for community people.

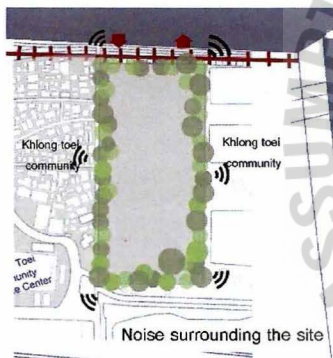


Figure 73 zoning analysis

The green buffer create the privacy for this site, because the surrounding consist a lot of noises pollution.

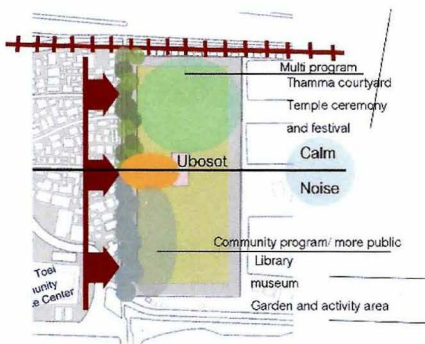
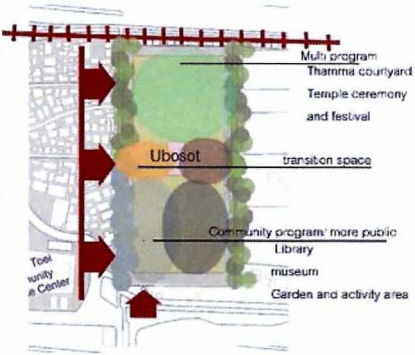


Figure 74 zoning analysis

The analytical of arrangement in each program.



The analytical of arrangement in each program.

Figure 75 zoning analysis

The location of Buddhism program

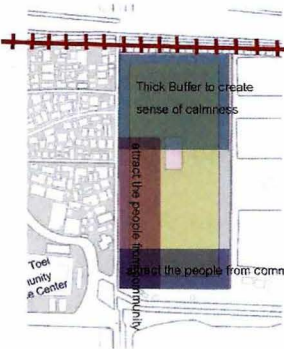


Figure 76

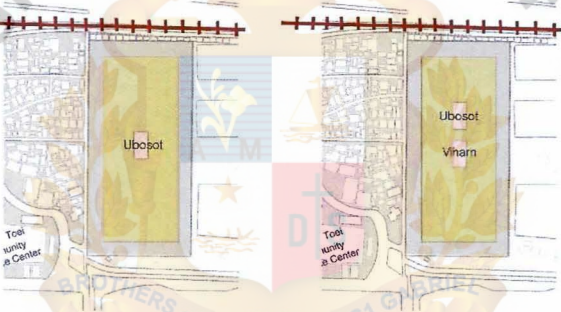


Figure 77

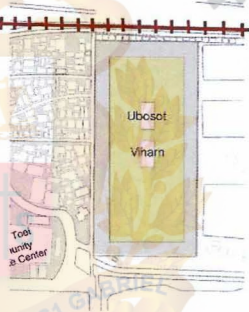


Figure 78



Figure 79

Figure 75 Specific program

Figure 75 center

Figure 75 opposite

Figure 75 group

The boundary of the site

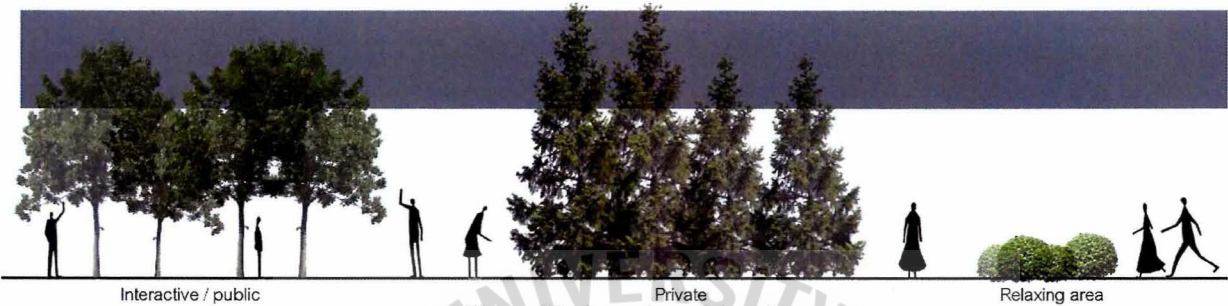


Figure 80 boundary of the site

Architecture design

Modern tropical

Architectural Design

Modern

5 points of modern architecture

Pilots

Roof garden

Free plan

Horizontal long windows

Free facade

Modern Tropical

Space under thai house

High roof

Balcony

Yard

Semi-outdoor

Materials and technique of construction

Passive design

Awning

Terrace

Arcade

Lath

Double skin

Eaves

Voids

Well - Ventilated (keys)

Direct natural light

Local materials

terrace / balcony / courtyard / semi out door space are the things that connecting between architecture and nature

courtyard / long eaves or canopy are important elements that create the multi and gathering area and provide the connecting btw nature and architecture.

Figure 81 architecture design

pattern design

DIFFERENT TYPES OF WOOD PALLETS



FQR MAKING PALLET FURNITURE

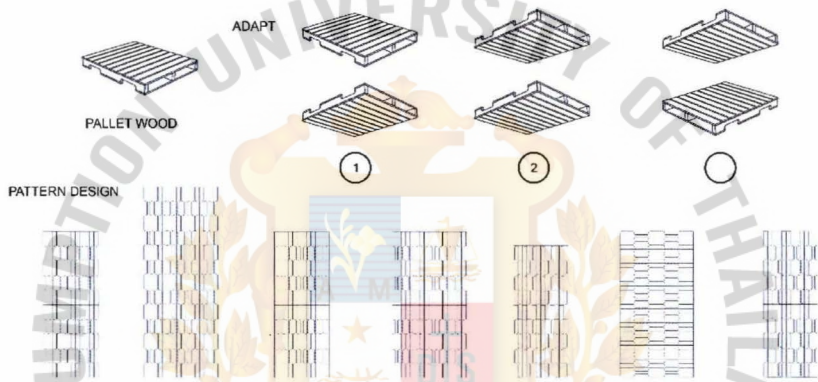


Figure 82 pattern design

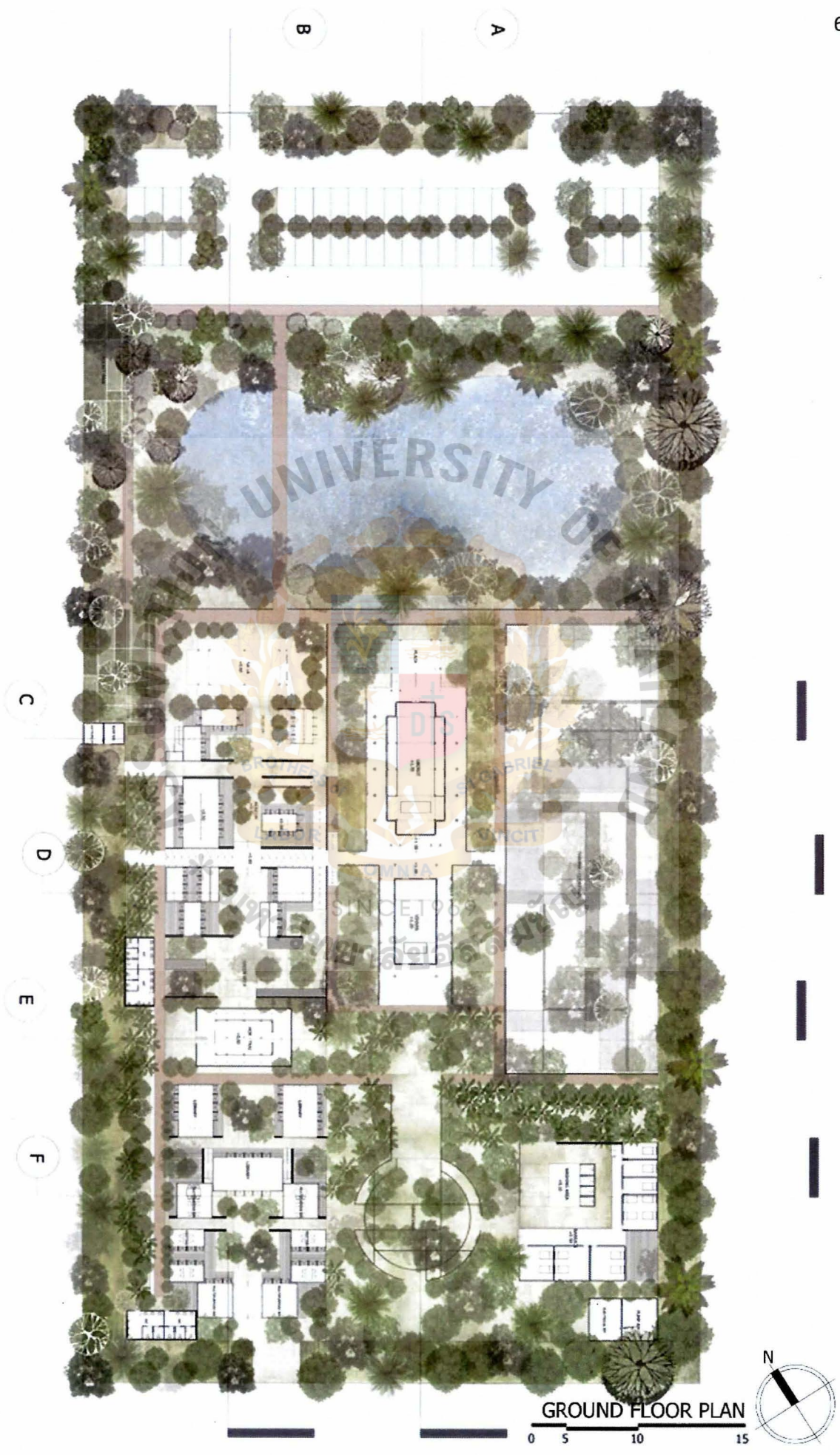




Figure 84 Section A



Figure 85 Section B

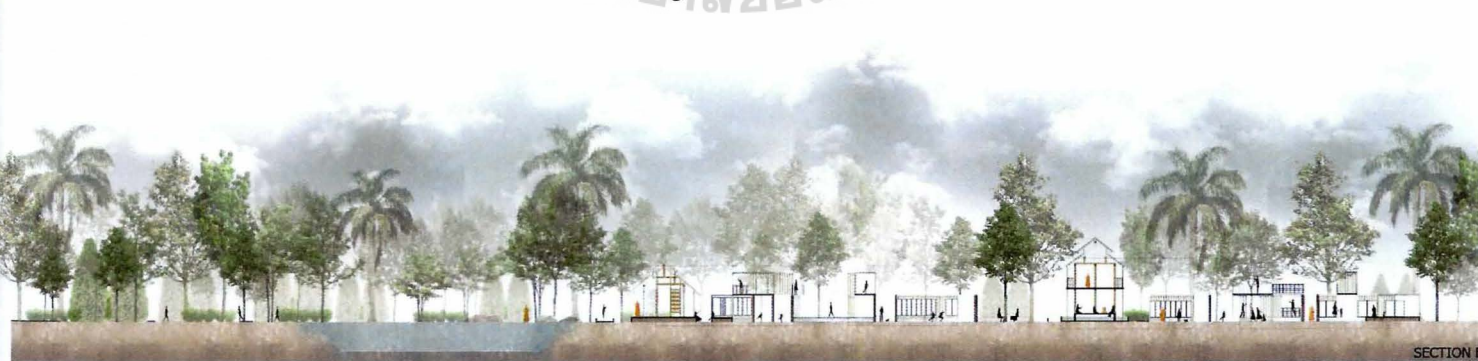


Figure 86 Section C

0 5 10

SECTION C



Figure 87 Section D



Figure 88 Section E



Figure 89 Section F

0 5 10 15



Figure 90 Section G



Figure 91 Ubosot's exterior



Figure 92 Ubosot's exterior



Figure 93 Ubosot's exterior



Figure 94 Ubosot's interior



Figure 95 hortrai



Figure 96 Salaa



Figure 97 Library



Figure 98 Library



Figure 99 Museum



Figure 100 Graveyard



Figure 101 Graveyard

Chapter 8: Thesis conclusion

This project has started from my intention about the relationship between temple and community. Moreover, to create the temple in specific community that had a lot of problems or need the temple to fix or support the mental aspect of people in community. This project help to develop the mental aspect of people in Khlong Toei at least in term of relaxing their body. At the same time in this project or this temple might provide the benefits to the children or youth to practice Dhamma and other skills.

The design concept come from the problem of Khlong Toei community and the identity of Khlong Toei community which the designer or architect should concern much about this issues. The issue does not deal only about the context but should concern much about the people behavior and their life style also. The program that I provide for them especially not the temple only but another program that thought to serve the people in Khlong Toei people mainly. However, this temple can help people in this community reach the Dhamma more easily and in the same time also help them to escape from theirs difficult and hard life.

In conclusion, this thesis will create the temple treatment for Khlong Toei slum community. The temple can help them to break the difficult or hard life at the same time make people in this community near to or easily reach the Dhamma. However this temple provide the green area for Khlong toei people and also have the activity that is good and benefits to them. And hope that this can help the youth or children stay far from the crime drugs or any bad things.

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