

Vertical Temple

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Master of Architecture
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Abstract

China has been a fast developing country over the past 40 years. The speed of development was paralleled by a booming population displacing the urban villages with anonymous high-rise clusters.

In this context, I propose a temple for the high-density city, as an architectural place of introspection and a peaceful contrast to the busy city. As many Hong-Kong sites, the volume of the temple complex is vertical.

Content

1. Situation----Delirious City

— — — — — *Urban Contexts*

2. Question----Genius Loci

— — — — — *Urban Spirit*

3. Research----Sequence of Temple

— — — — — *Transformation into Space*

4. Project----Parasitic Temple

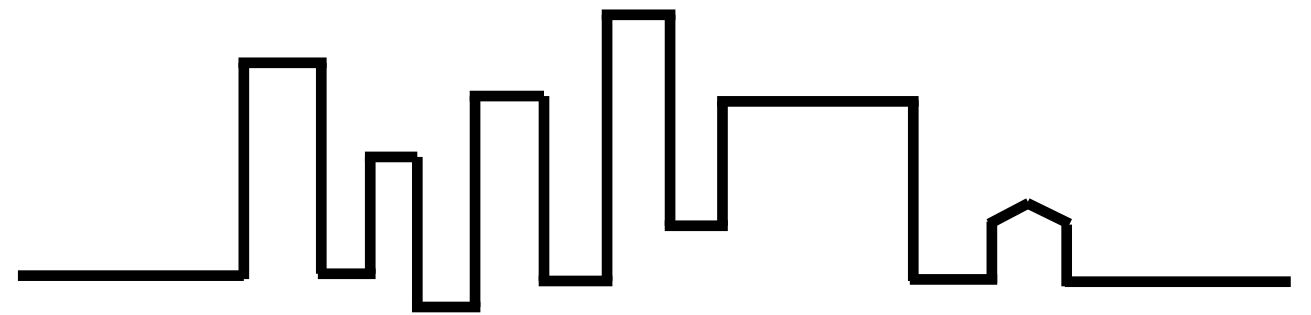
— — — — — *Pilgrimage Journey*



Delirious City Urban Contexts

Through the simultaneous explosion of human density and invasion of new technologies, Manhattan became, from 1850 on, a mythical laboratory for the invention and testing of a revolutionary lifestyle: the Culture of Congestion.

----- Rem Koolhaas



Urban Contexts



1. Crowd

The modern city attracted more and more people.



2. Urban Context

The vast increase in population of the modern city triggered the construction of high-rise buildings, which changed the nature of the city.

1.By AP [Public domain], via Wikimedia Commons

2.By Pasu Au Yeung [CC BY 2.0], via Wikimedia Commons

Urban Contexts



3. Traffic Jam

The new environment of the modern city formed the new social relations and new media methods, which influenced activities of migrants and citizens.



MAIN URBAN CONCERNS:



4. The Philadelphia Enquirer
Low Quality of Life



5. Crowd
Little Sense of Place



6. Missing himself
High Work Pressure



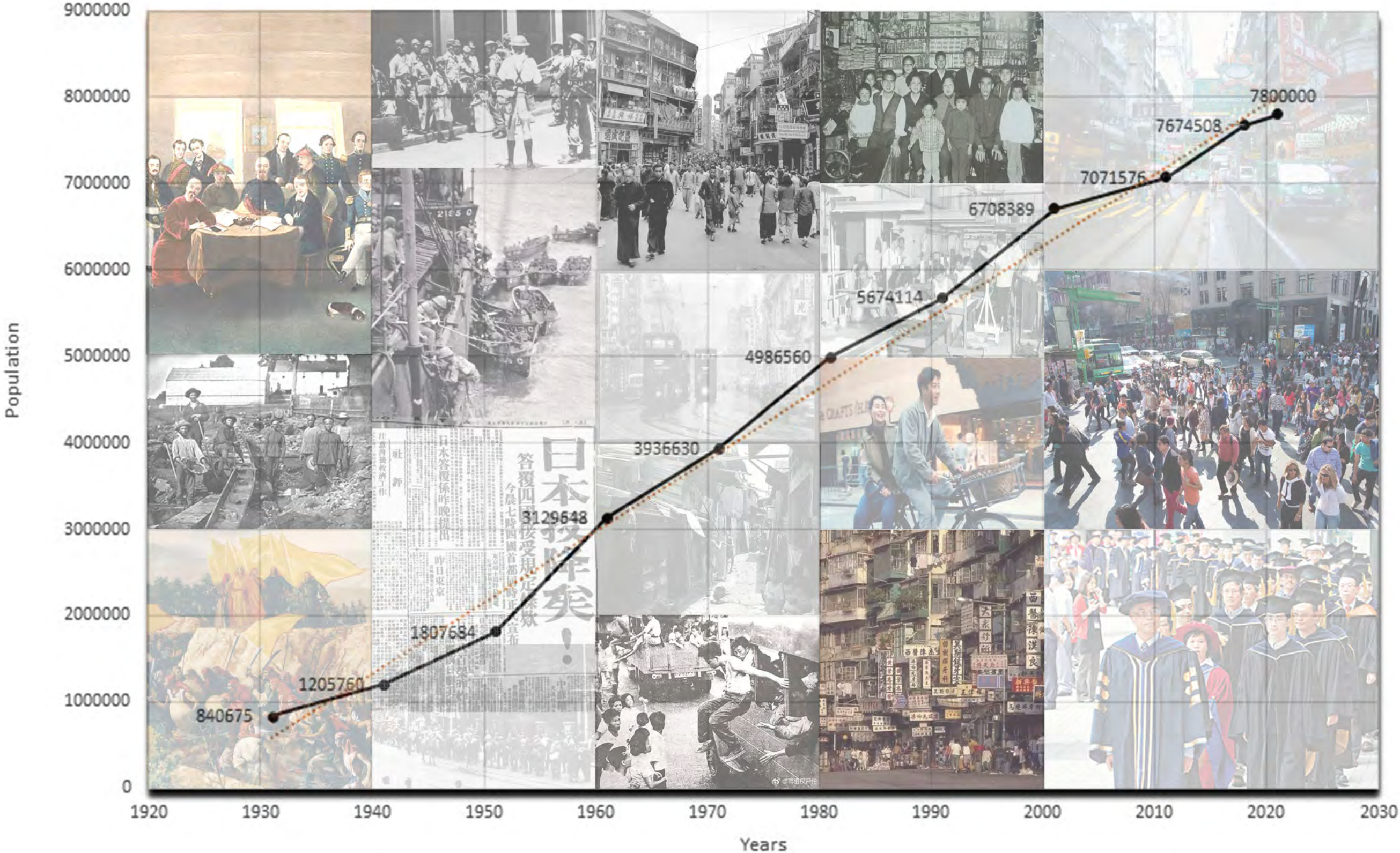
7. Residential Apartment Building in Hong Kong

Instance: HongKong
Urban Contexts

Perhaps the most influential single work in the history of town planning...a work of literature.

----- The New York Times Book Review

Population Growth



HongKong became a high-dense city when the majority of the population migrated from the country into the city.

A Compressed Architectural History of Hong Kong



The architecture of Hong Kong is influenced by British colonial period buildings and its Neoclassicism, but also by the Japanese colonial period, with its residential shelters and the wharf. Then a series of high-rise buildings followed.

Religious Population Ratio in Hong Kong



1. Buddhism
2. Protestantism
3. Catholicism
4. Islam
5. Hinduism
6. Sikhism
7. Taoism
8. Non-religious
9. Chinese folk religion



Tian Tan Buddha is as famous as the Big Buddha, which was completed in 1993, and located at Ngong Ping, in Hong Kong. It is the Buddha landmark in Hong Kong.



Wong Tai Sin Temple is a very famous shrine in Hong Kong. It is also dedicated to Wong Tai Sin, which is the symbol of Taoism.



The Church of Christ is the Protestant Christian church in Hong Kong. It is also the symbol of Chinese Christian Church.



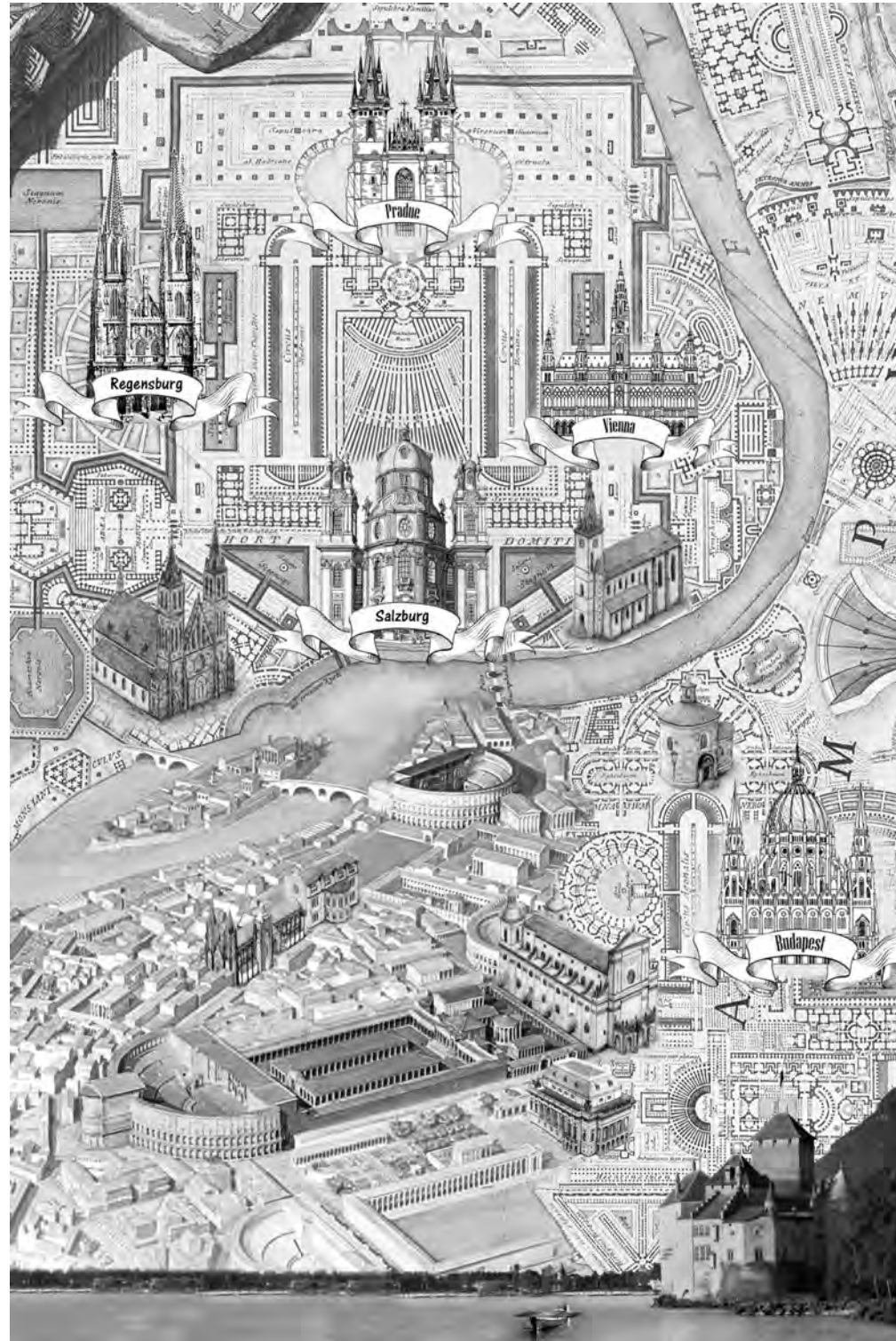
An Attempt to Re-discover the Genius Loci

What is Genius Loci?

The "Genius Loci" is derived from a Latin term, "genius loci" which means the (protective) spirit of a place.

"Place" is to materialize and spatialize the memories of individual or groups. To some extent, Place represents the sense of identity and sense of belonging. Therefore, the spirit of the place is a combination of the spatial characteristics and the new recognition of space which are formed by individual or groups' memories.

The essential elements of "Genius Loci" are nature (environment), culture (context), people's activities and their recognition. Nature is fundamental to a place; culture is a core of people's movements and recognition; human activities continually update the spatial attributes and features, and which essentially form the source of every memory. The formation and feedback of memories create the place; and naturally, the spirit of place comes into being. Individuals or groups get together in a space and have activities, which form special memories of the land. Over time, these memories are passed on to generation by generation becoming the value for descendants.



Genius Loci in the Urban Context

With the development of human civilization, gathering presents different forms of spatial arrangement. With the increase of population, the big gathering places define a new memory with a new spirit and a new sense of identity and belonging.



The City as Collage

The rapid pace of life forces the city to accept different collective memories and life characteristics.

Denser architecture and multi-dimensional traffic systems and result often in the diminution of quality of an area.

The current city is the result of equilibrium of a high standard of labor division and new spatial relationships. However, with the growth of city, a more intense conflict between the social classes emerges.

The internet brings the new challenges to the city. The online media changes an the idea of belonging to a group that no longer needs a physical presence. People are less dependent on the direct physical environment.



Probing for the Genius Loci

1. Citizens and the migrant's city can be compared to a reactor; people are the primary response factor. Migration is one of the essential characteristics of the modern city. Non-urban people move to the city and establish a connection with the local people. This connection changes the life habits of both sides; it triggers conflict and contradiction which is caused by unequal resource distribution, different ideologies, and by cultural differences.

2. Religion and new media religion are in part of the representatives of the spirit of the historical period and the key for the cultural inheritance; social media, has become the representative for collective memory and people's spiritual world. The millennium-long of religious civilization collides and interacts with the current new social media, traditional religion is displaced and overwhelmed by the flourishing social environment.

3. Traditional architectures in the new urban contexts have difficulty to satisfy the multiple levels of complex traditions and emerging new subcultures.

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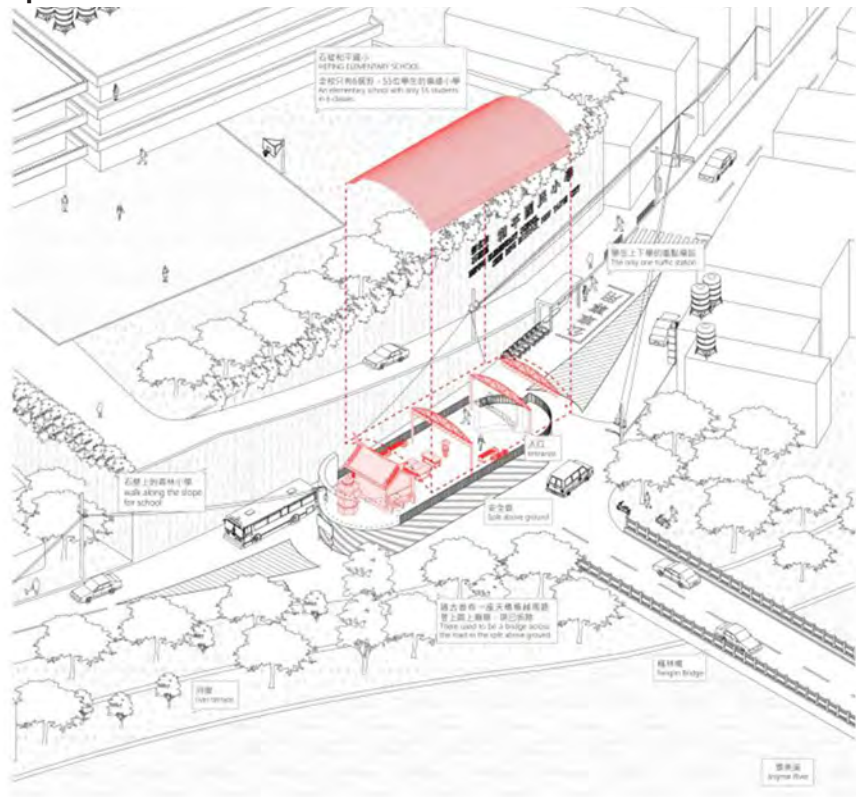


A horizontal temple sequence is transformed into the vertical.

寺之所在，意民之所往。庙之明宏，嘱民之所愿。
----- 智胜法师

The location of temple indicates the temple's function in people's life,
the sequence of temple states the temple's status in people's mind.
----- Buddha Kon

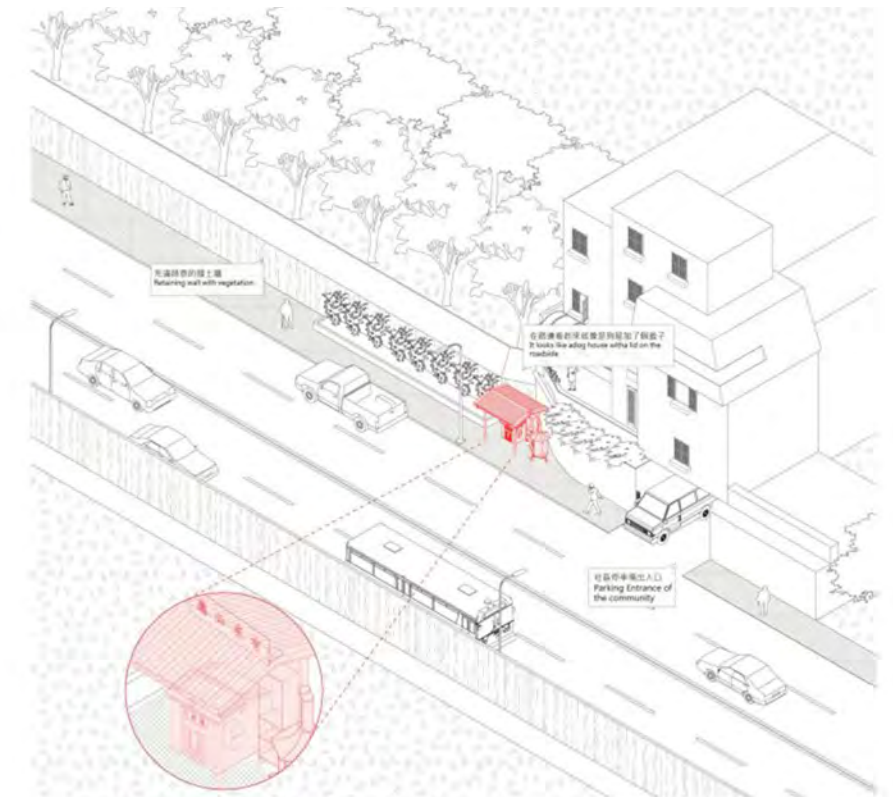
Temple Locations



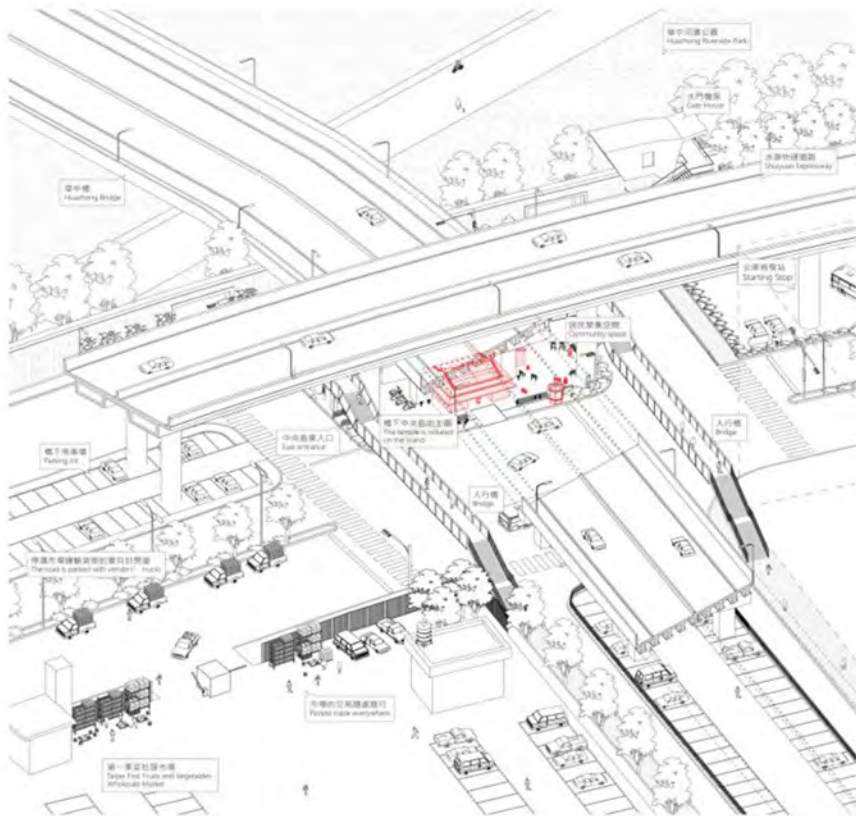
The temple is located in the central part of a road, which was built by the local residents and welcoming for people.



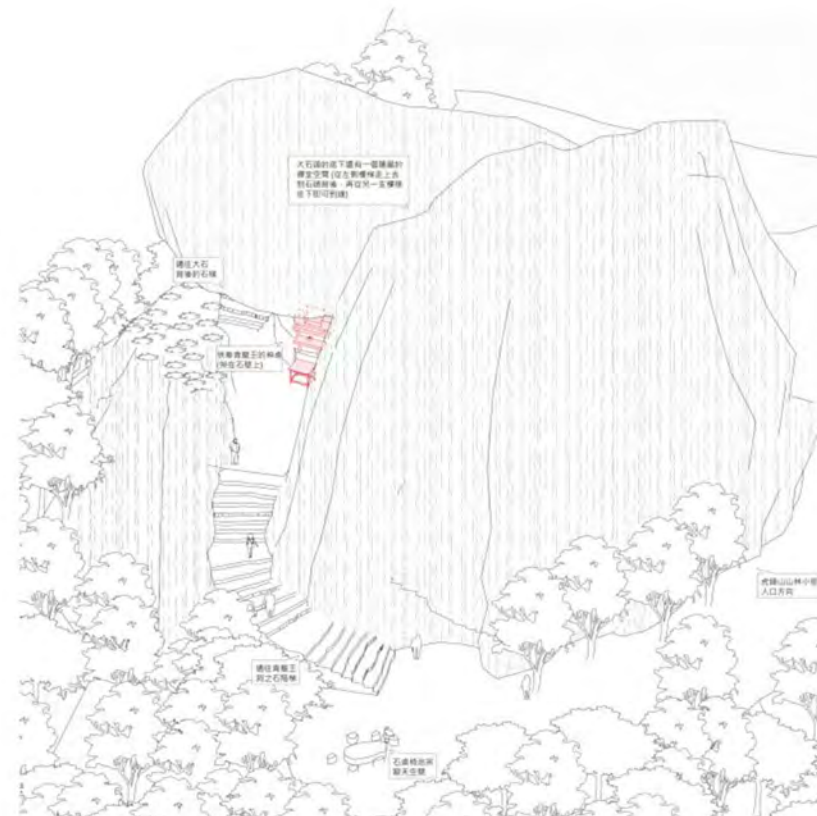
The temple is located in second floor of this residential building, which was formed by people's mind.



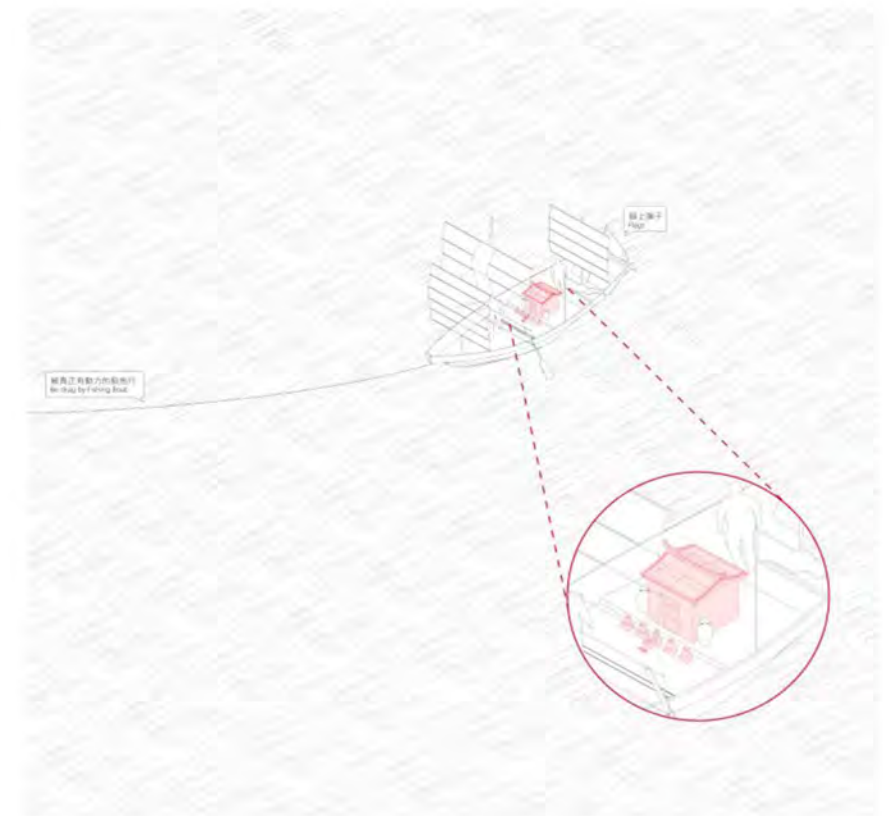
The temple is located in the side of the road, which is suitable for passagers.



The temple is located in the bottom of the bridge, which is formed by workers.

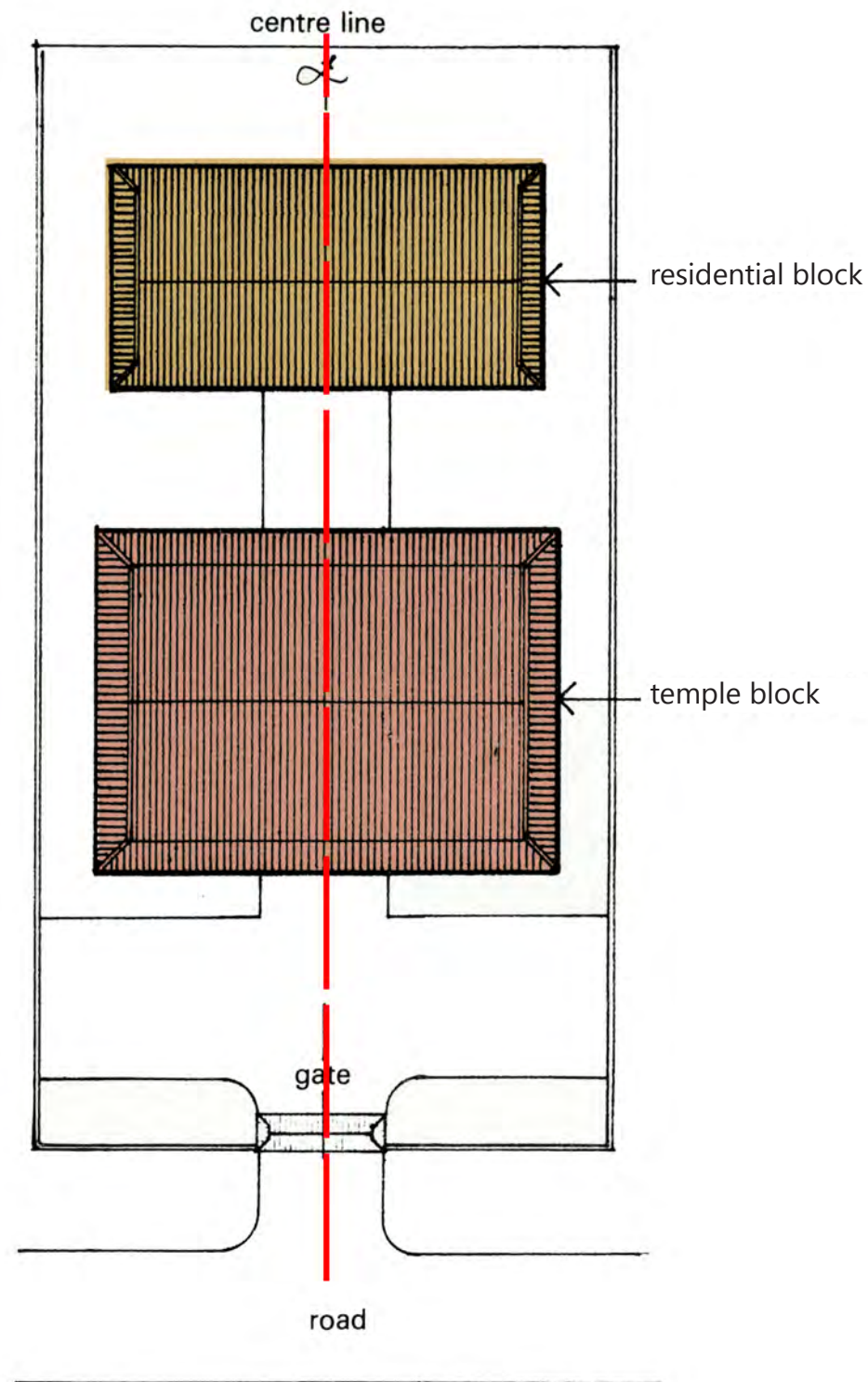


The temple is located in the mountain, which is

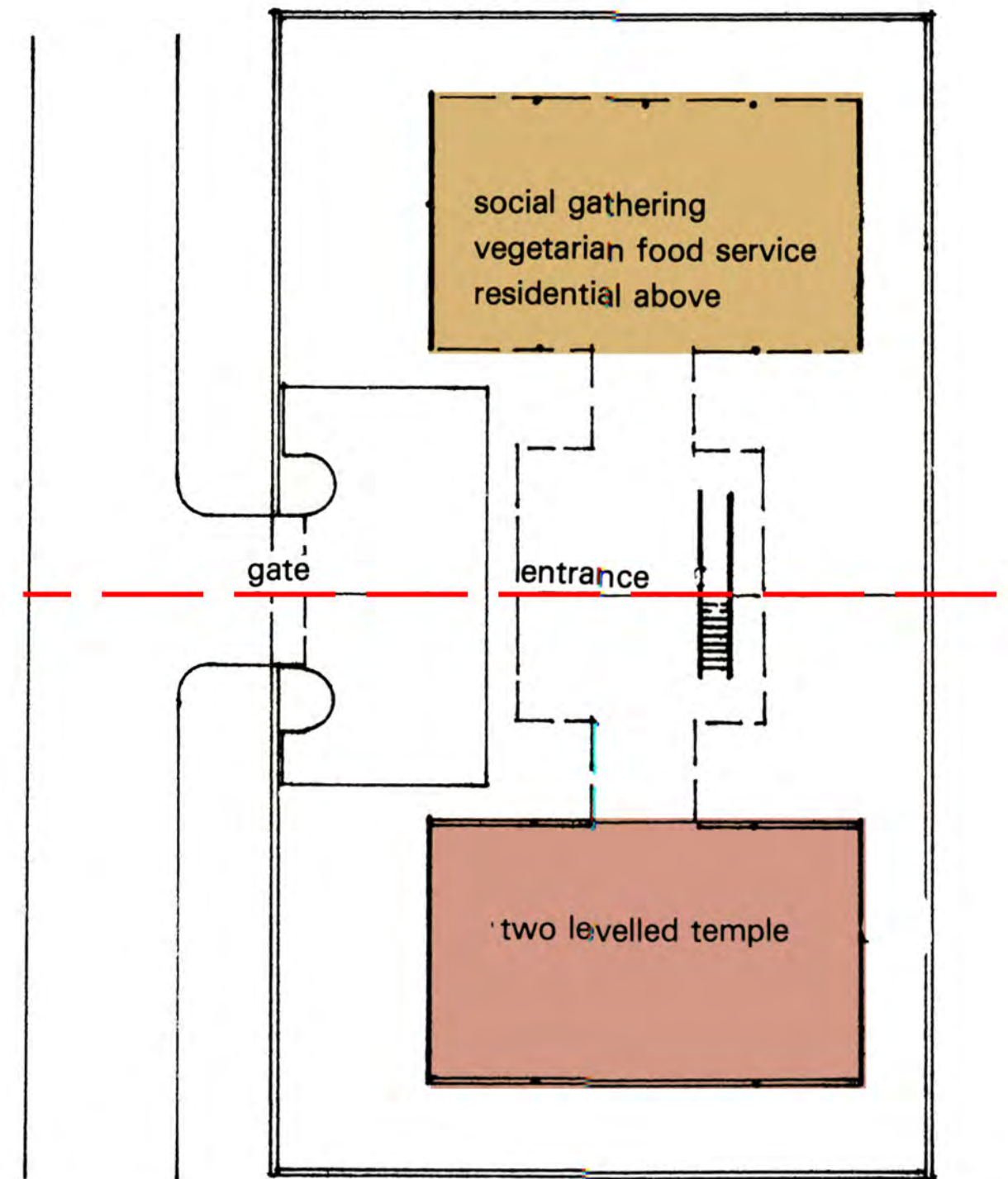


The temple is located in the middle of a ship, which was built by fishermen.

The Layout of the Traditional Temple

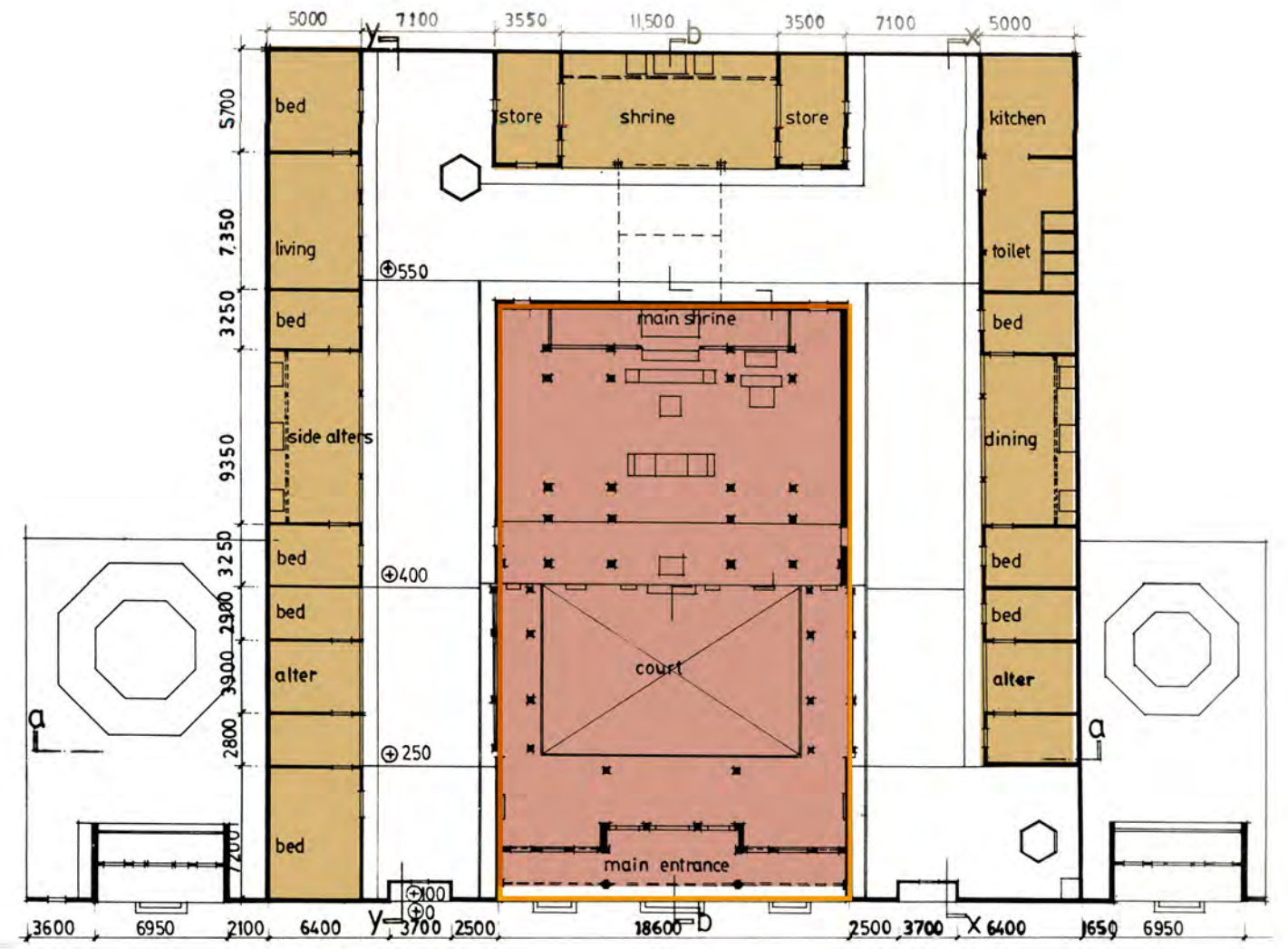
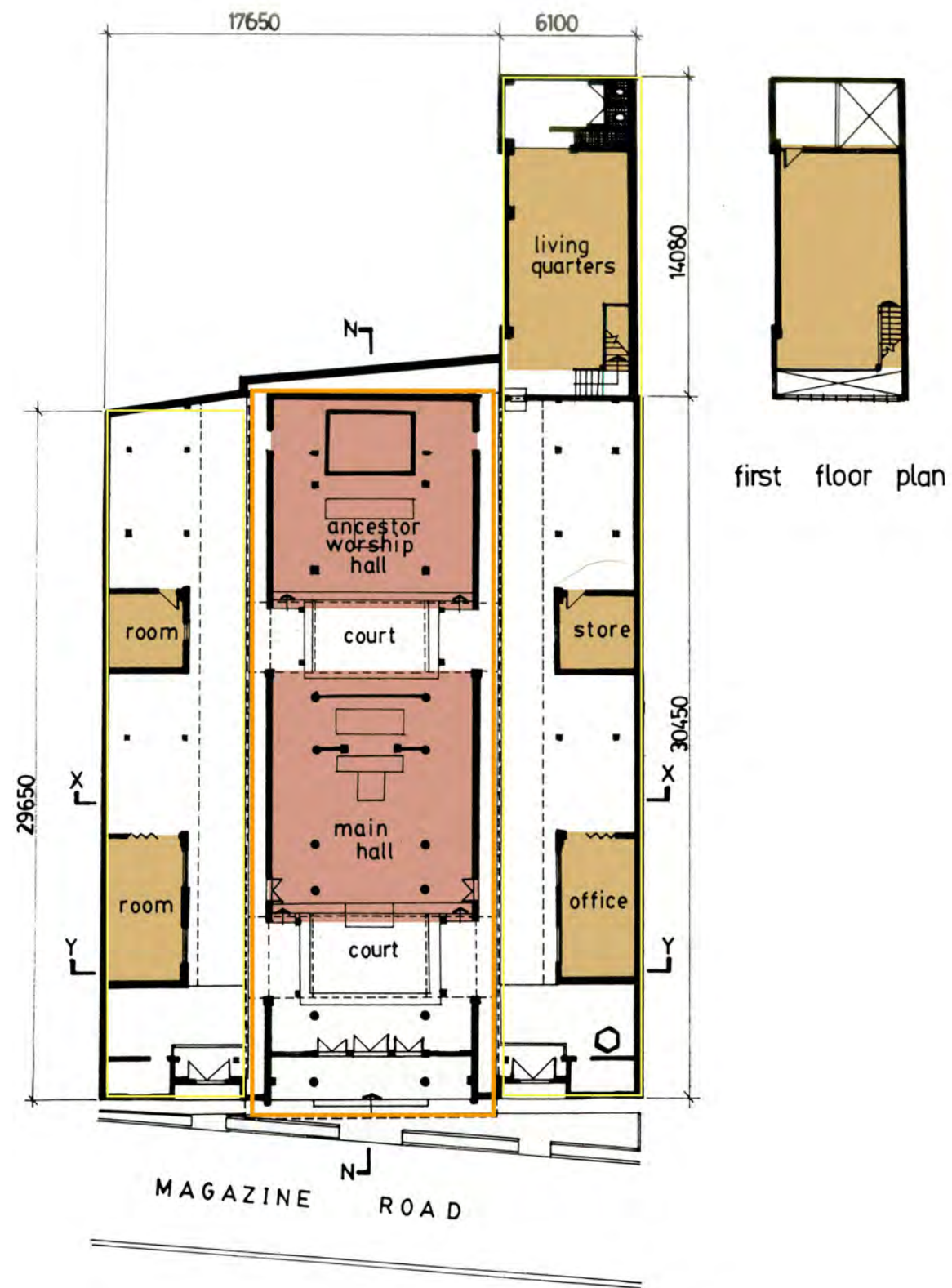


Temple Layout Showing the Application of Axiality



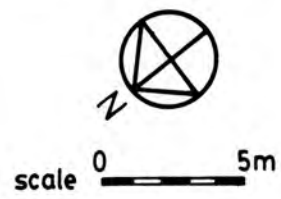
Site Layout

- Temple Part
- Living Part

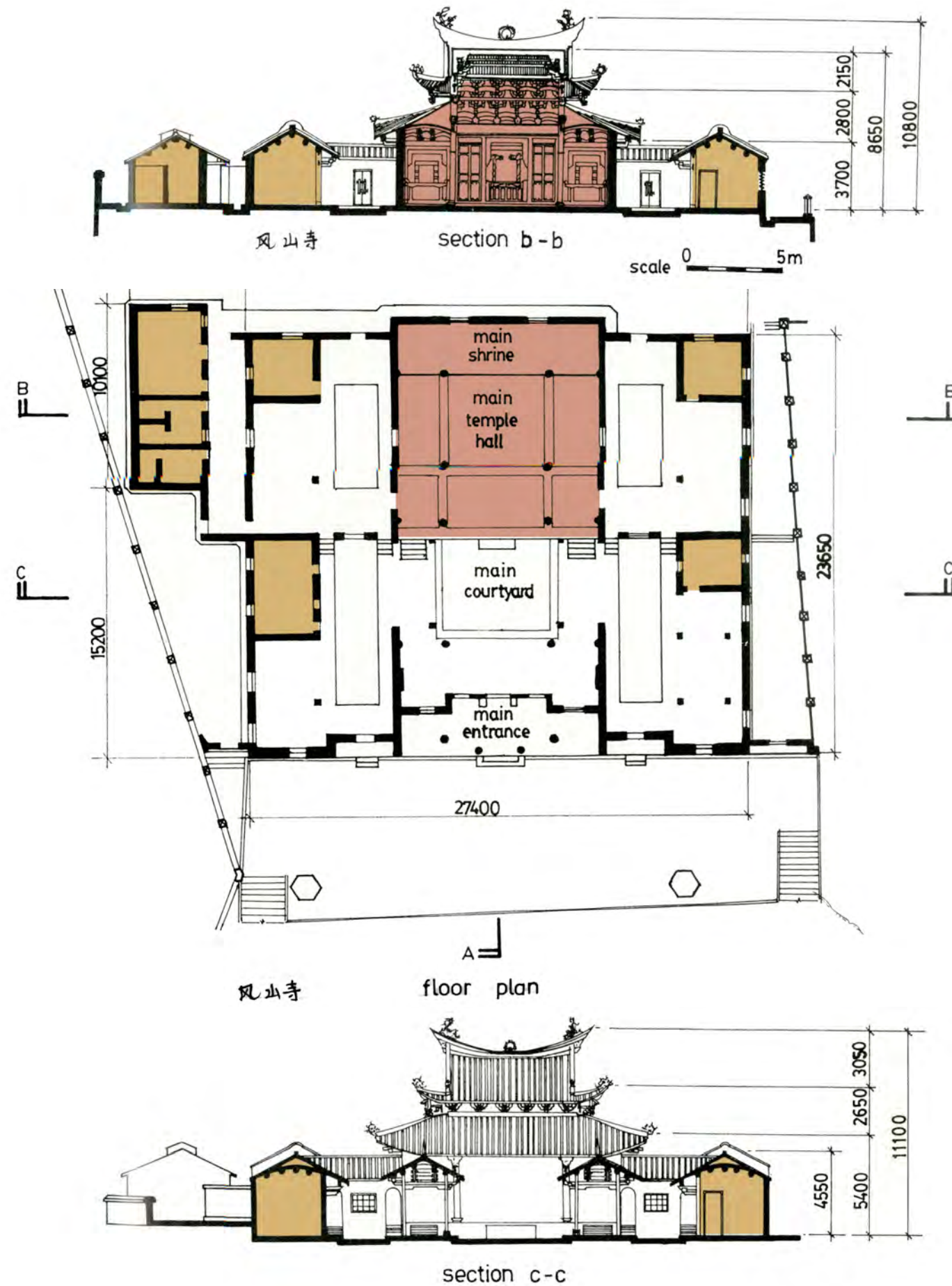


plan
scale 0 5m

floor plan



The Layout of the Traditional Temple



The traditional temple called Fengshan Temple is located in HongKong. From the plan, it is obvious that servant areas are around served areas. Furthermore, the height of a palace indicated its status, which we can find in the section drawings.

The Layout of the Traditional Temple

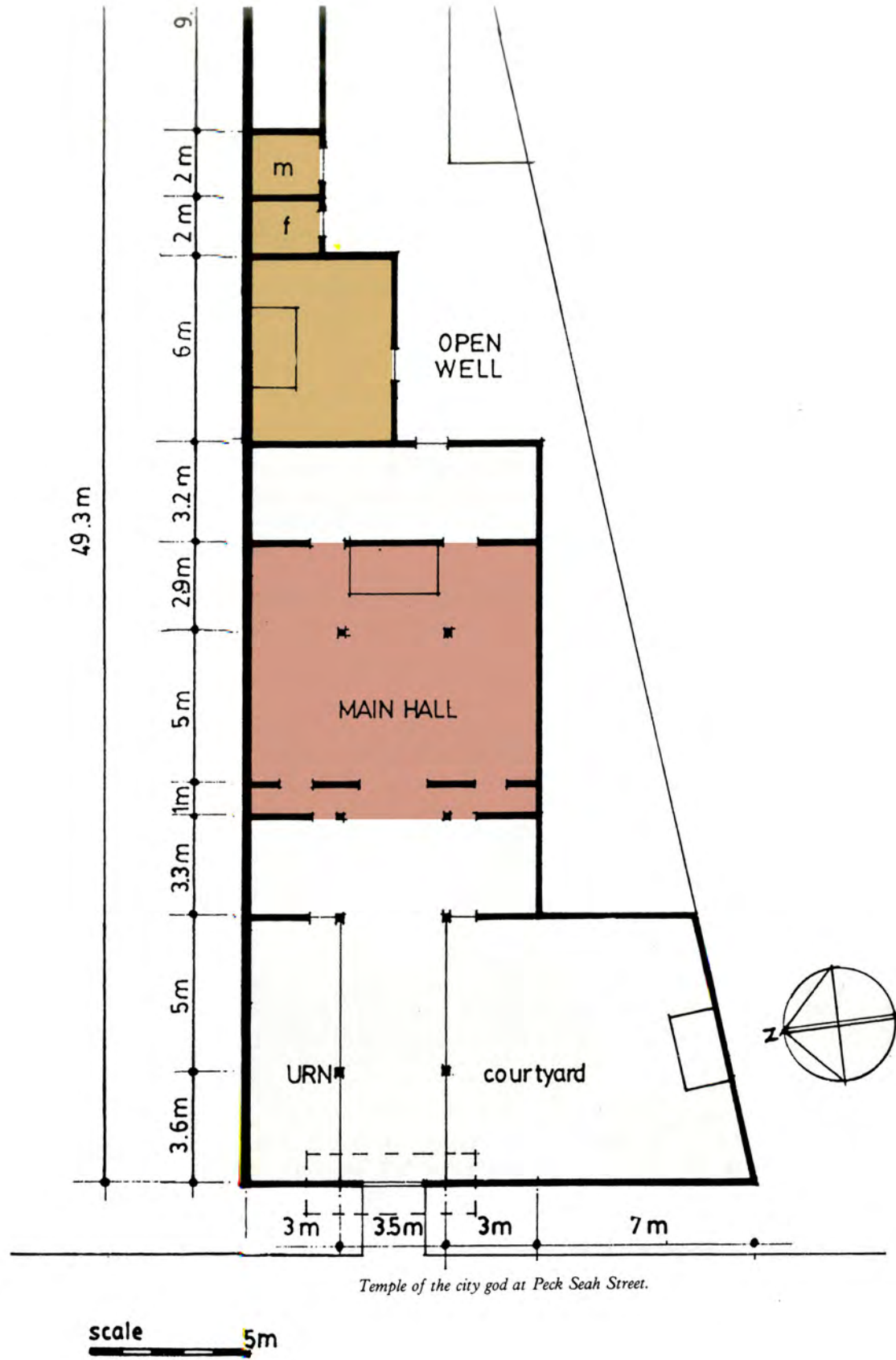
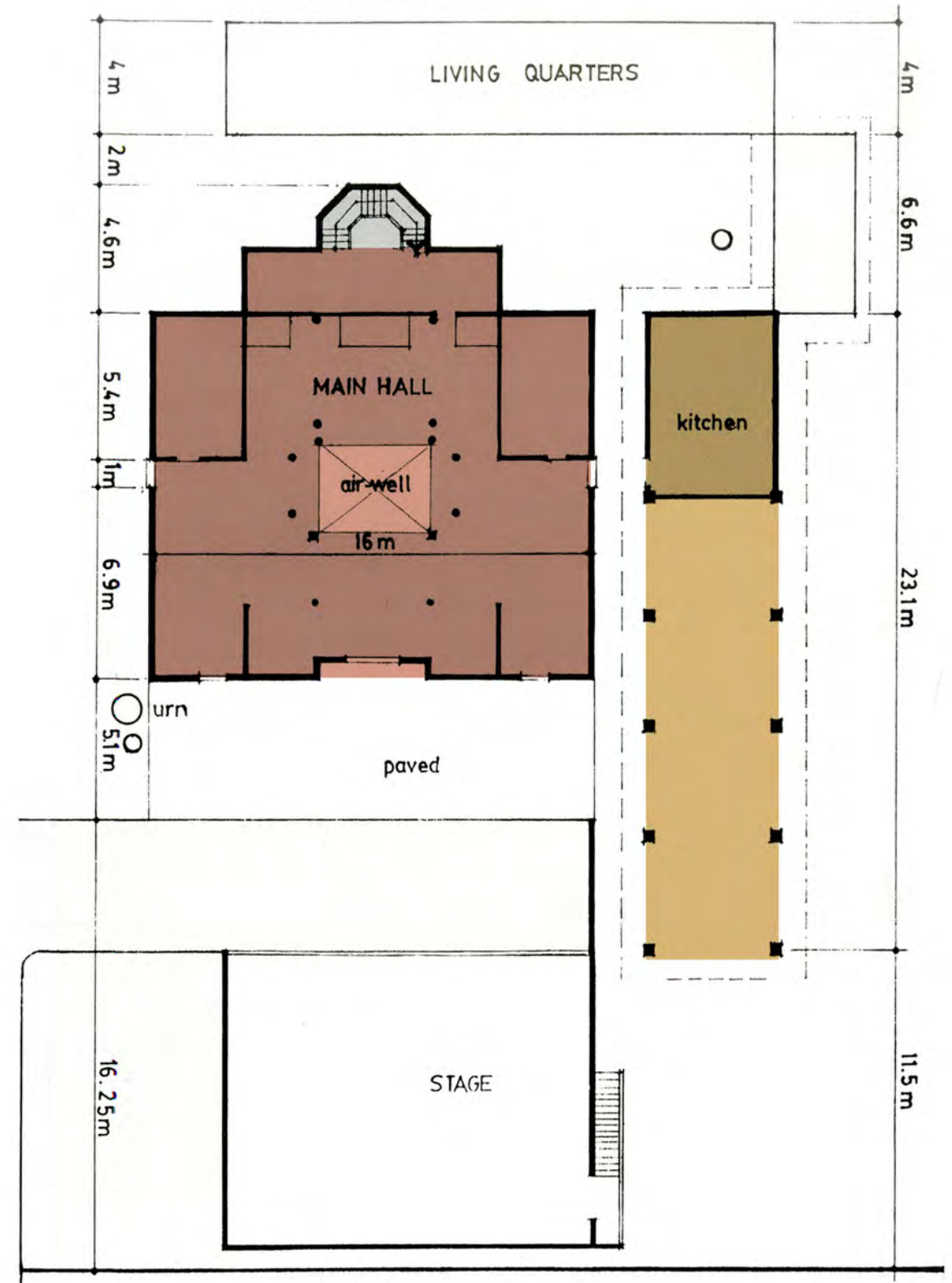
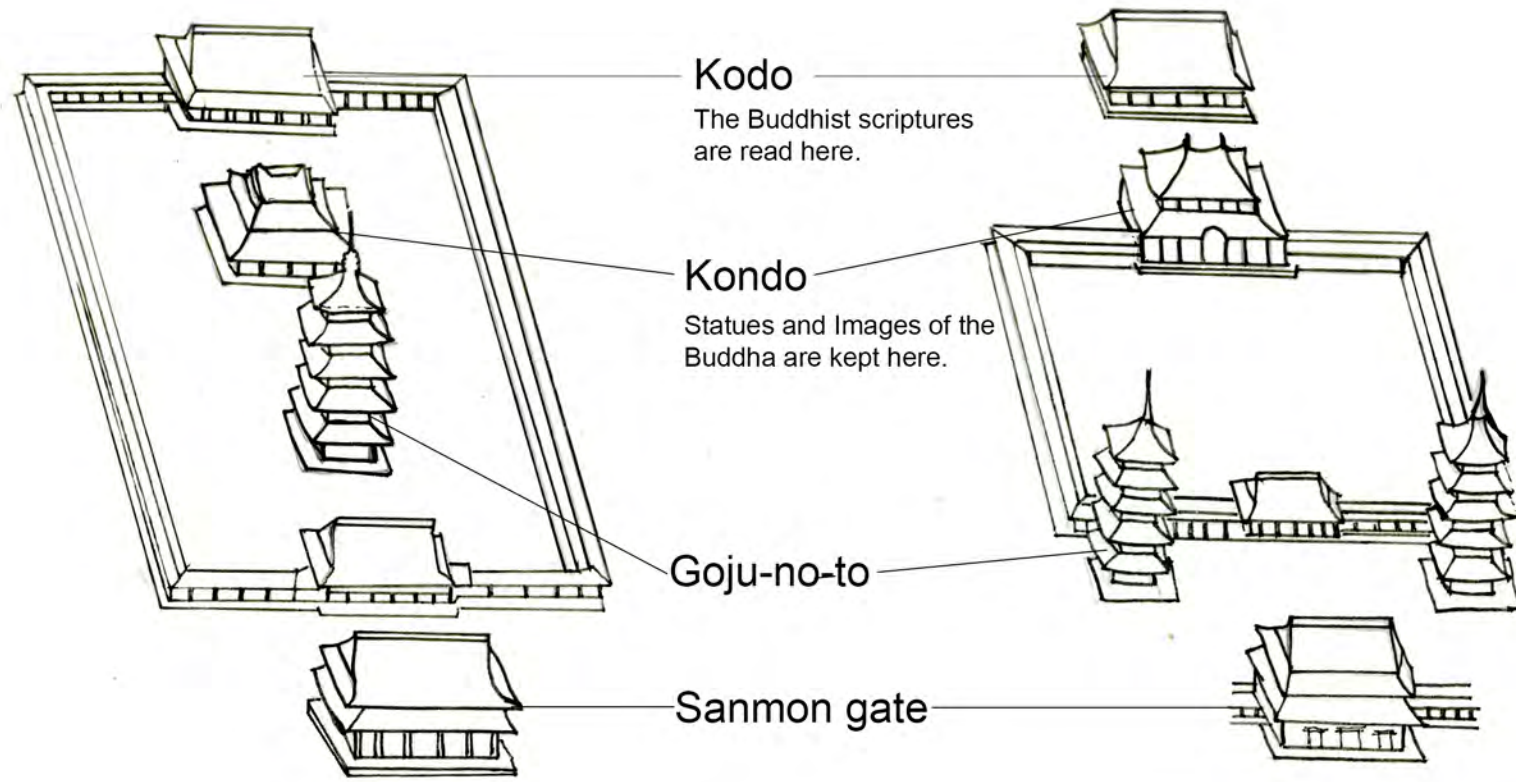


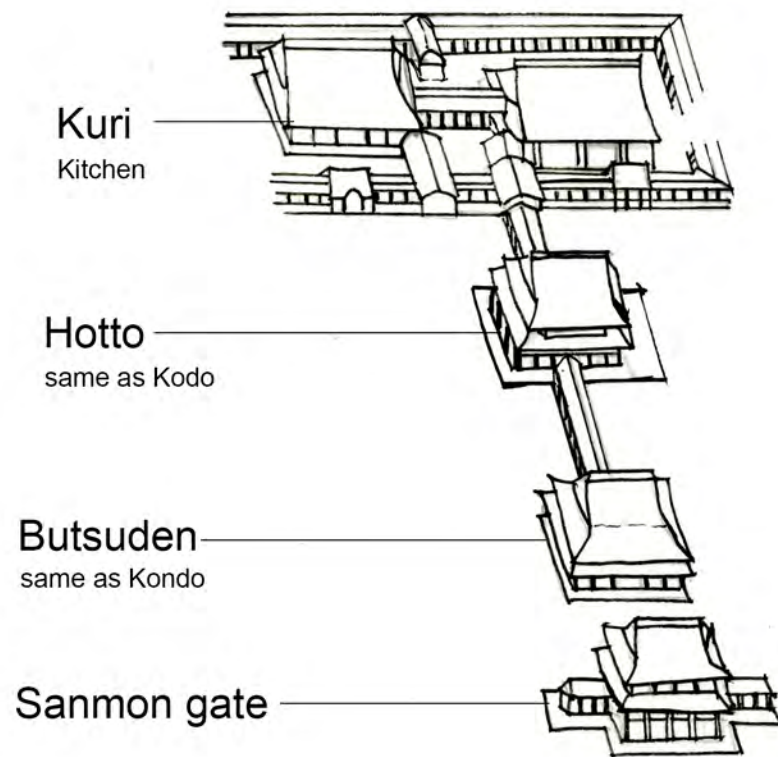
Figure 4.19 Floor plan of Tou Mu Kung



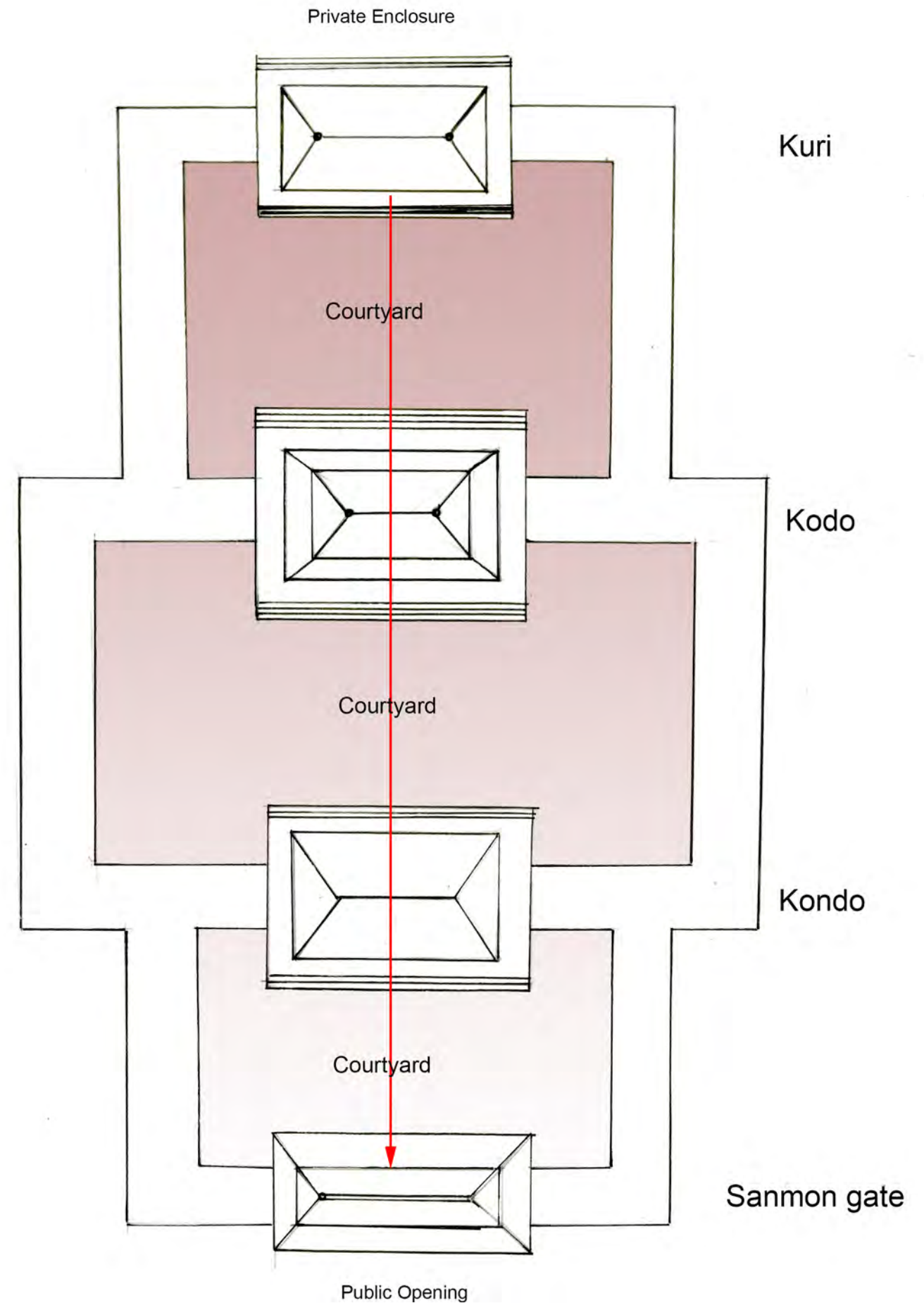
The Sequence Study



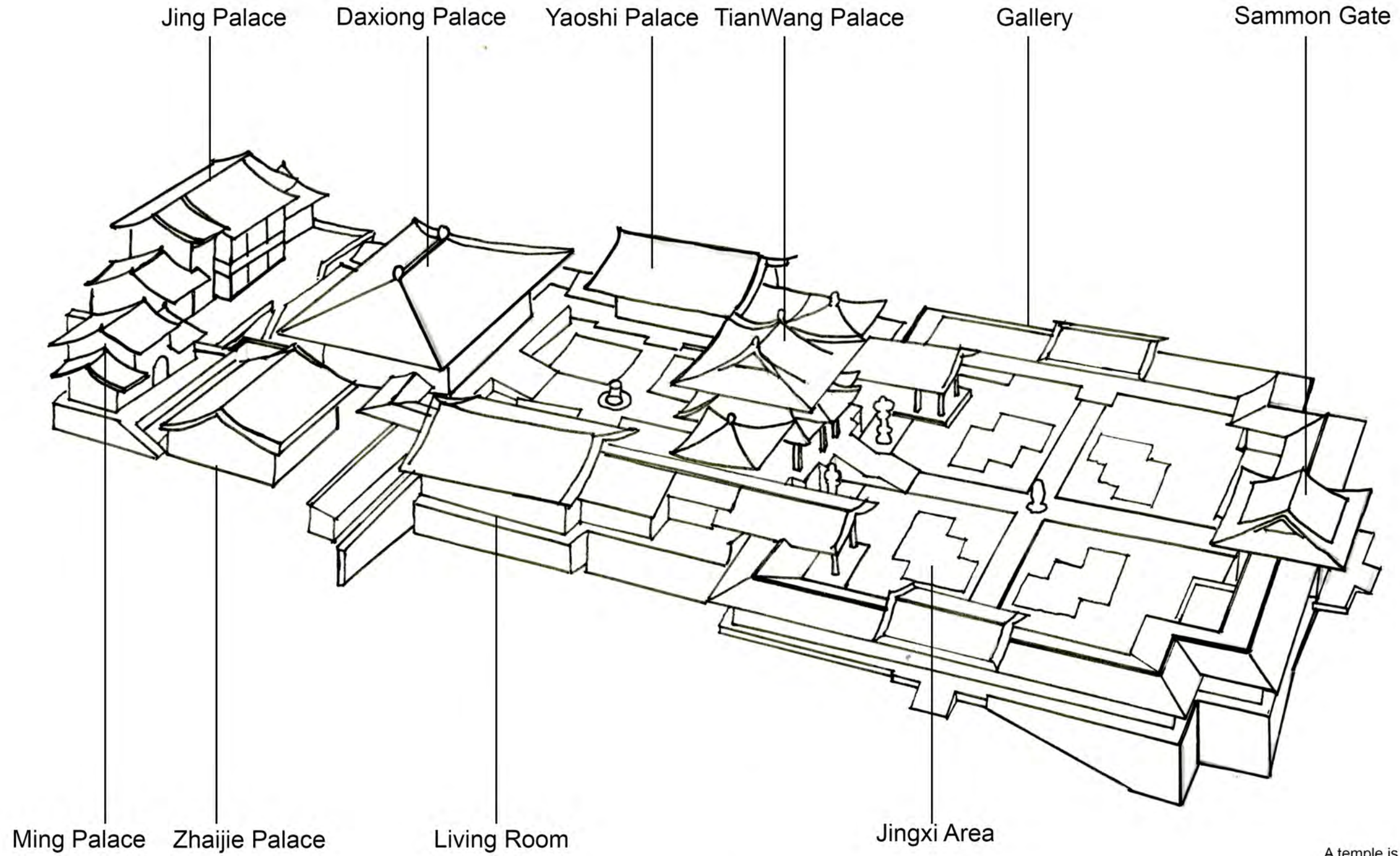
Goju-no-to: The pagoda is the symbol of the Buddhist creed. It is here that holy relics said to be the remains of Buddha are preserved.



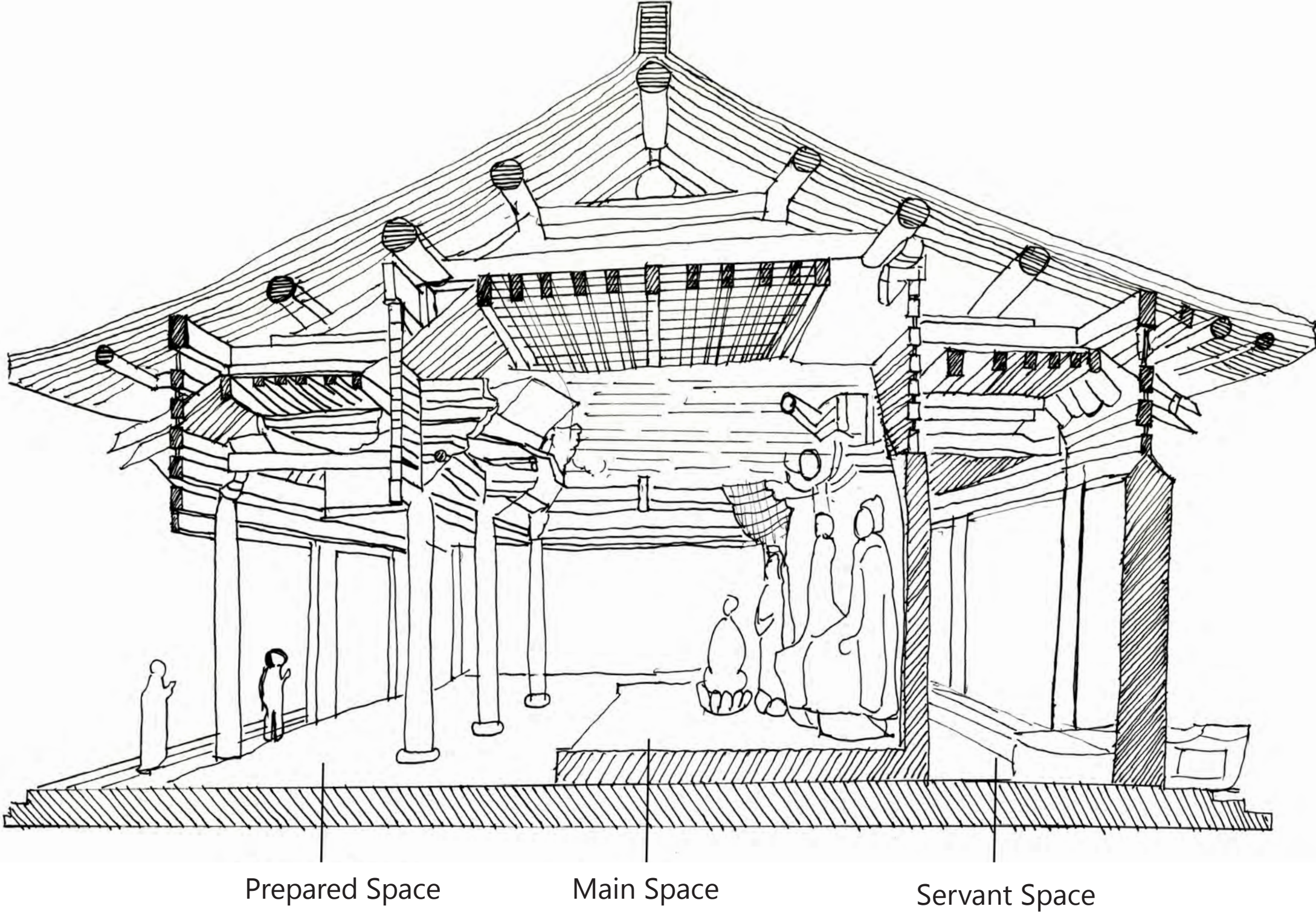
The Layout of traditional temple shows the rhythm and the sequence of the temple. It also indicated that the sequence of the temple not only represent its functions, but also means its order of Buddhism.

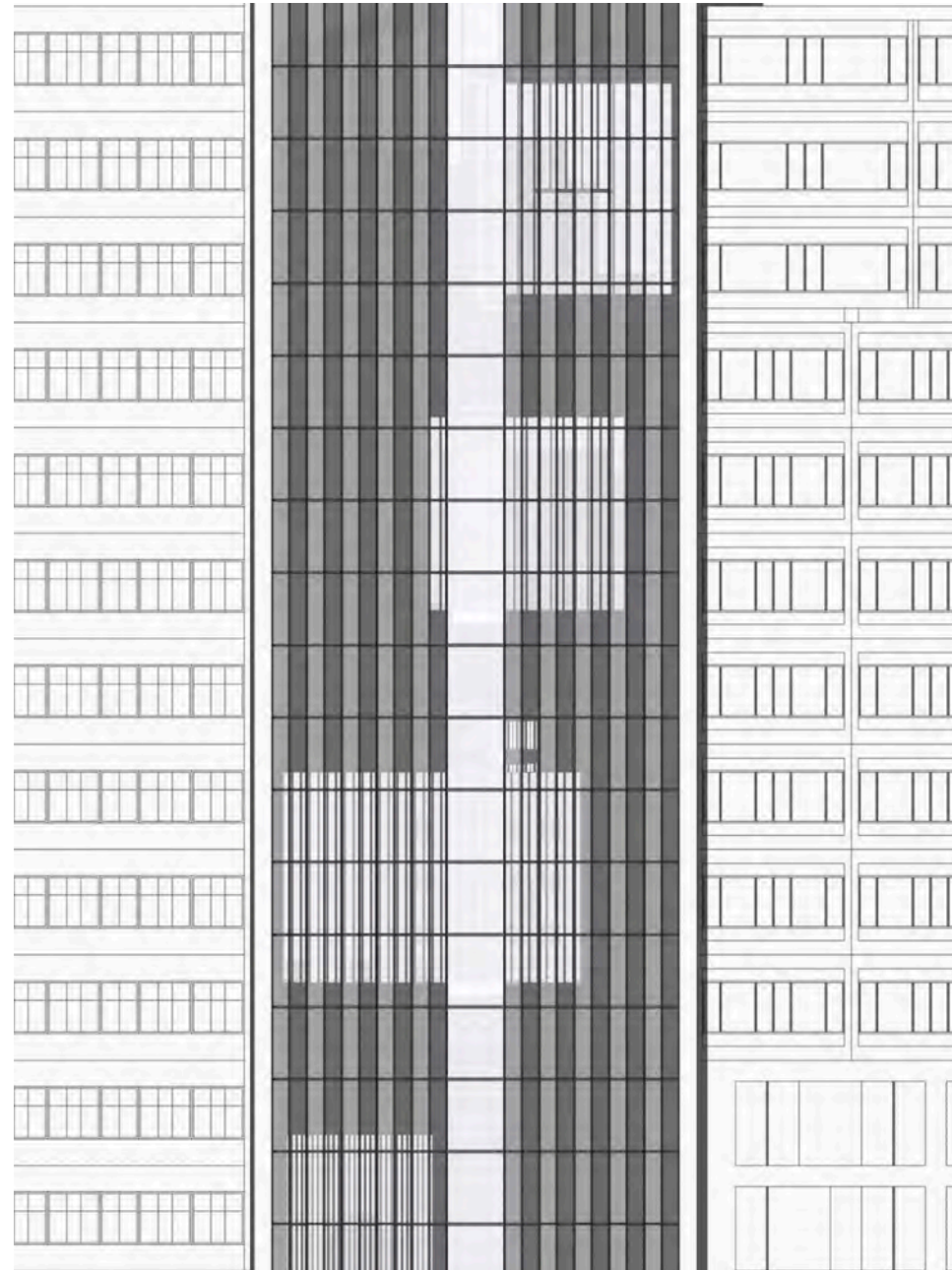


The Temple Study



A temple is formed by these main palaces. I try to find the relationship between these palaces, the transform the relationship and form of each palace into new temple..





Vertical Temple

Pilgrimage Journey

Each temple present its order through the sequence of each palace, and the sequece form the journey for everyone, which found the Genius Loci through experience of the journey.

----- Yuxuan Zhao

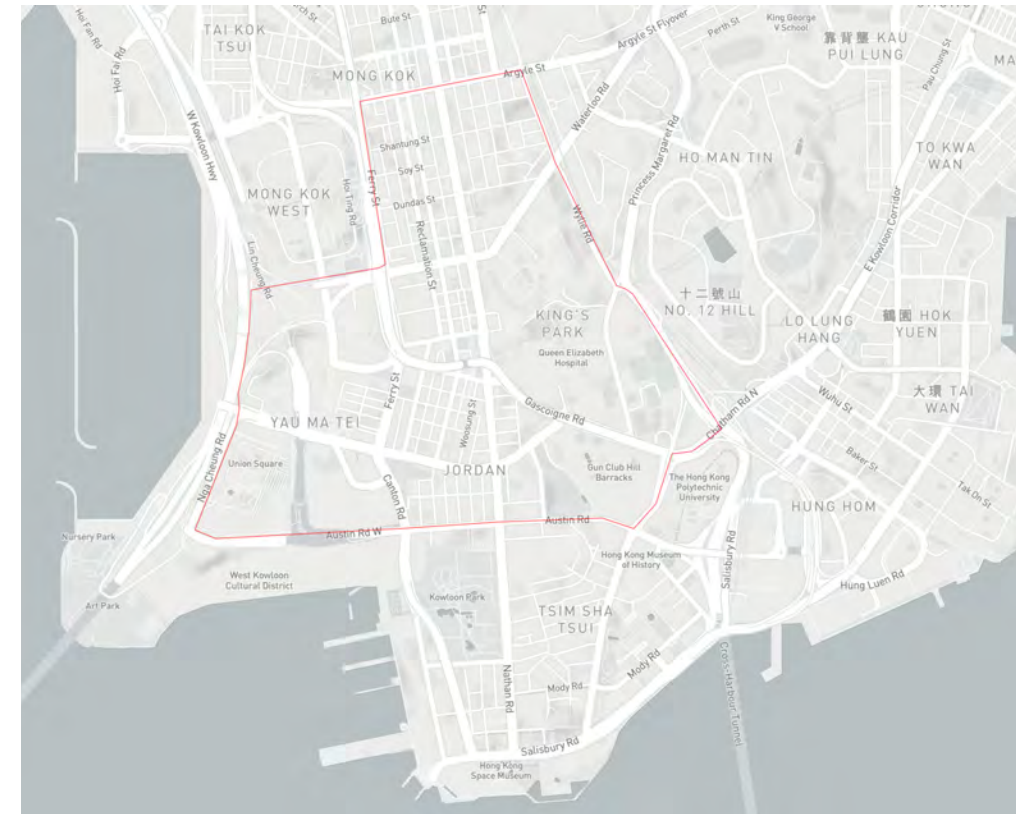
Overview of Hong Kong



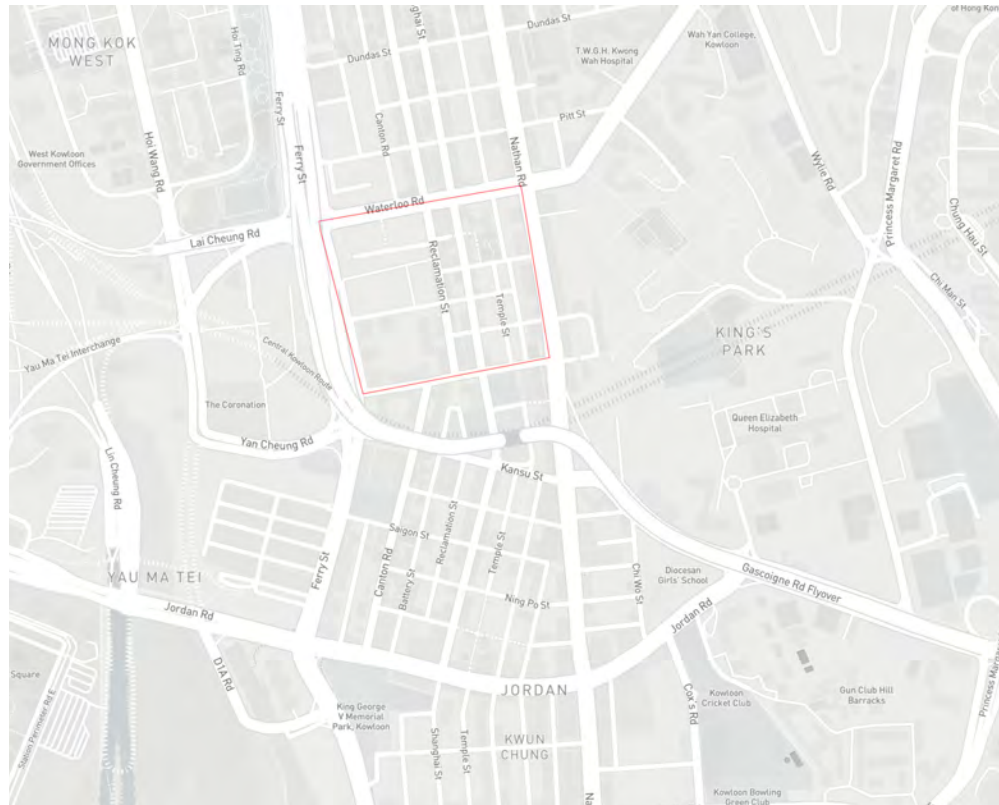
Hong Kong is China's autonomous region on the east side of the pearl river estuary in southeast Asia. Hong Kong is at the heart of the world's most populous metropolitan region in the Pearl River delta with more than 7.4 million Hong Kong people of various nationalities.



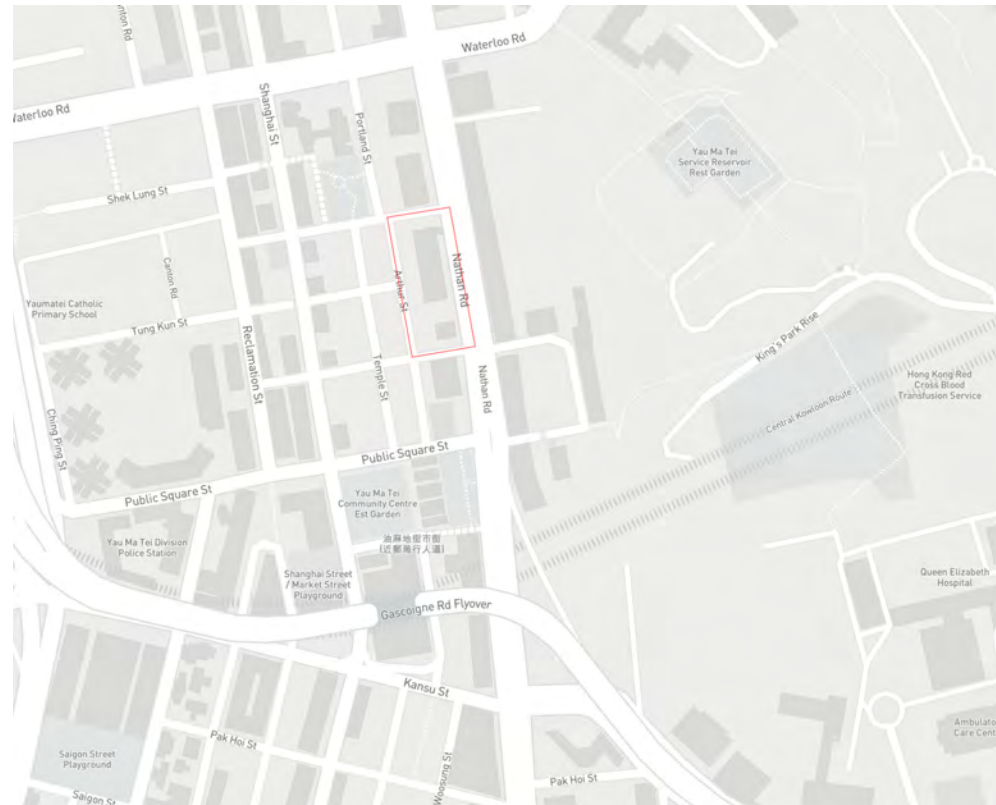
Kowloon is the central urban area of Hong Kong, including the Kowloon Peninsula and New Kowloon. It is bordered on the east by the Lei You Mun strait, on the west by mei Foo Sun Chuen and Stonecutters island, on the north by grand old hill and lion rock, and on the south by Victoria harbor.



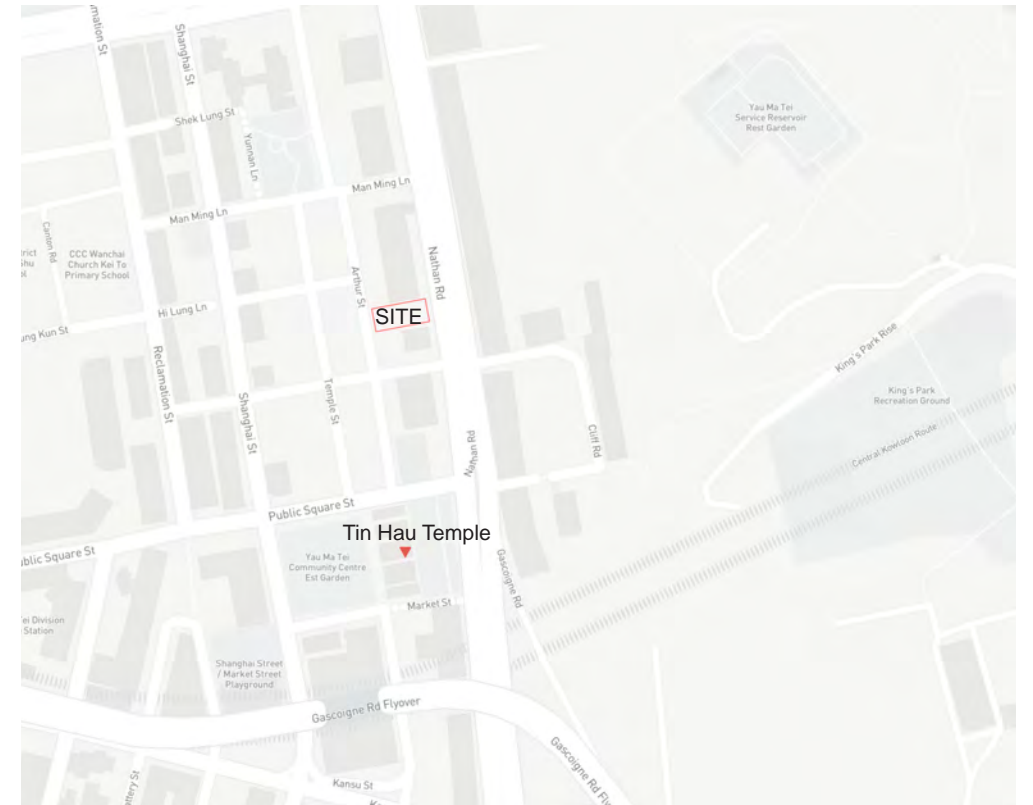
Yau Tsim Mong District is one of the 18 communities in Hong Kong. It is the heart of Kowloon. The area has the third-highest population density of any region. In 2017, the population of Yau Tsim Mong District was 357,878.



Yau Ma Tei is located in Yau Tsim Mong District, south of Kowloon Peninsula, Hong Kong. Yaumatei's phonetic transliteration name Yau Ma Tei (written initially as a sesame field) is in Guangdong.



The area is primarily a mix of residential and retail. During the day, the Yau Ma Tei vegetable and fruit markets are a great place to visit, offering souvenirs such as dried noodles and some fruits.



Temple Street, where the temple was built in 1876, has a market each evening for a variety of goods, including clothes, ornaments, VCDS, and toys. The Tin Hau Temple is in the square street. The square, called banyan tree head, is a night market.

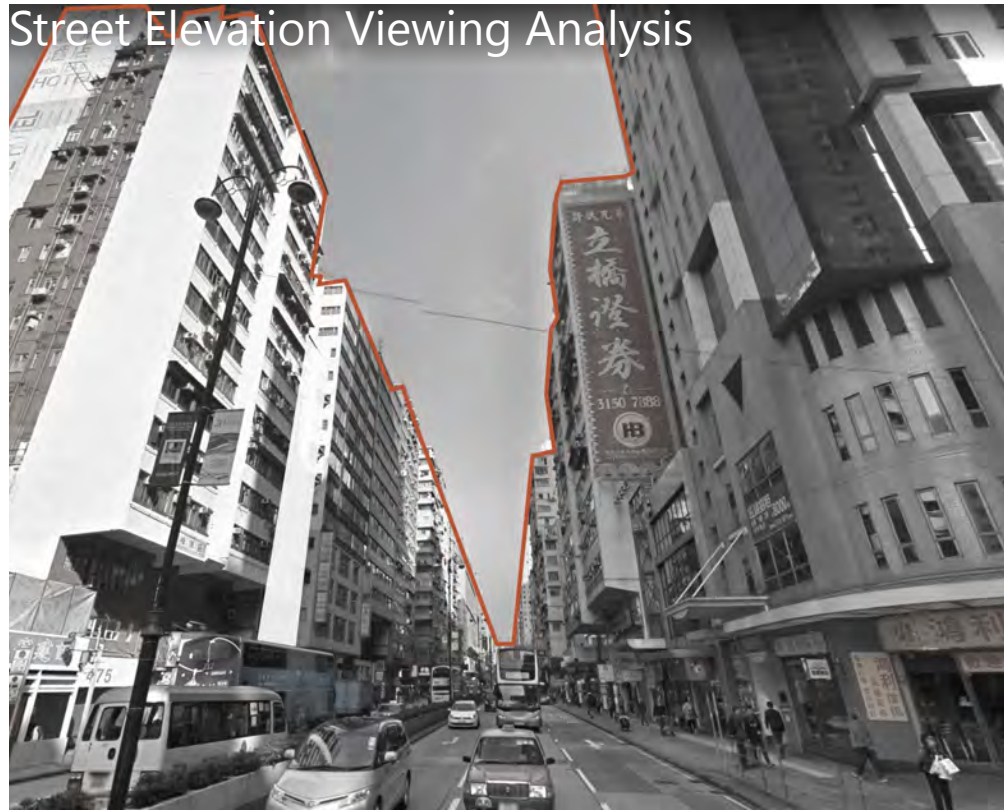
Site Analysis



Tin hau Temple



Street Elevation Viewing Analysis



Nathan Road is the main road, defined by high-rise buildings offering their ground floors to the city.



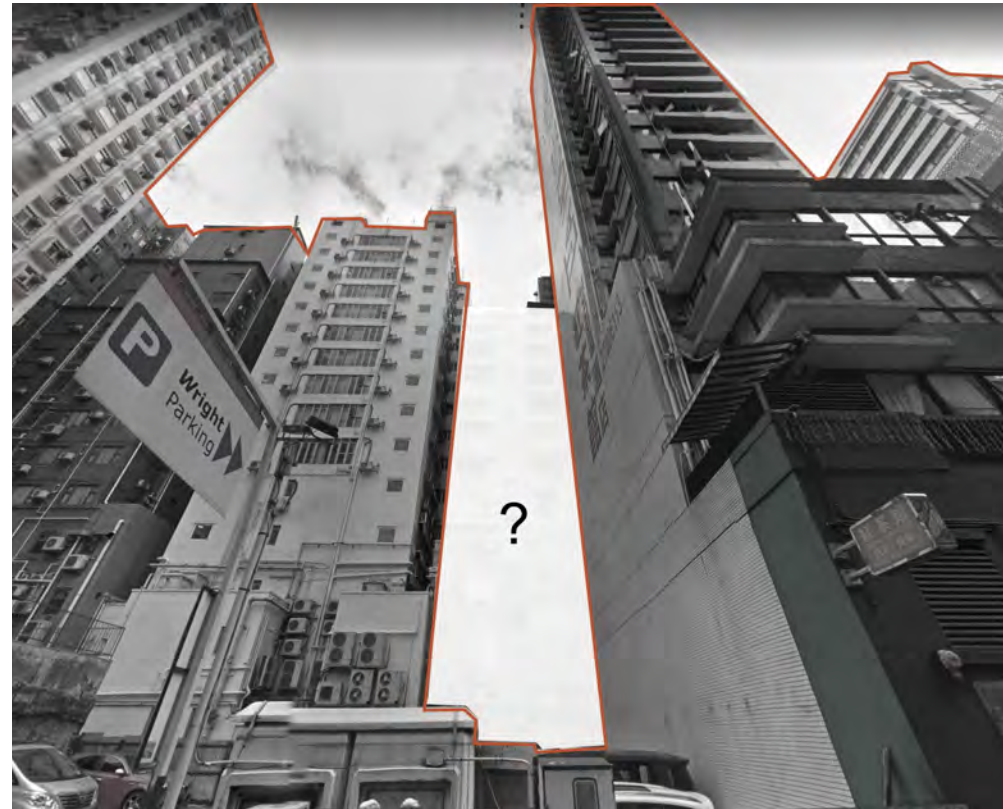
This building's gap should be a story teller.



Nathan Road, shows the great view of the sky which is formed by the edges of these buildings.



Arthur Street is defined by commercial functions on the ground, scale and function of the street is more suitable for pedestrians.

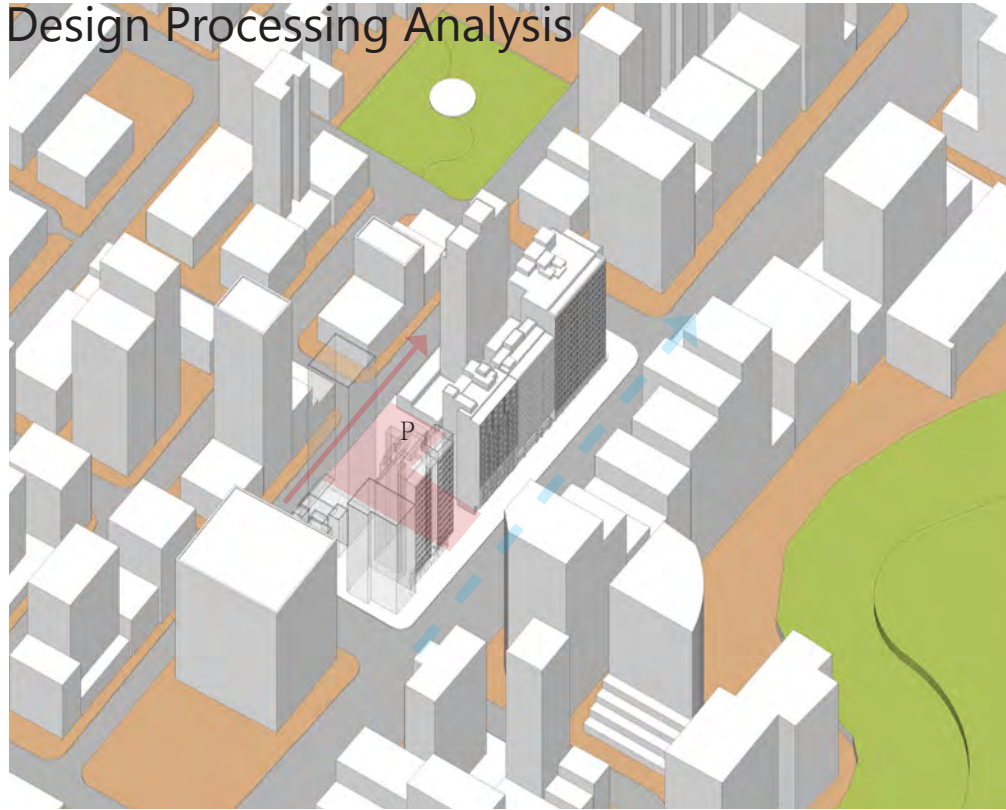


In the back side of site, a parking area and a rubbish transfer station define the current character of the space.



From another direction of Arthur Street, it is obvious that there the gap between these two buildings is in part responsible for the quality of space in the street.

Design Processing Analysis



From the perspective of the site area, there are a large number of buildings around the site. It is obvious that the Front Road is the main road where a large number of people walk, and the back street is a one direction street where there is a parking area for people to temporary parking.



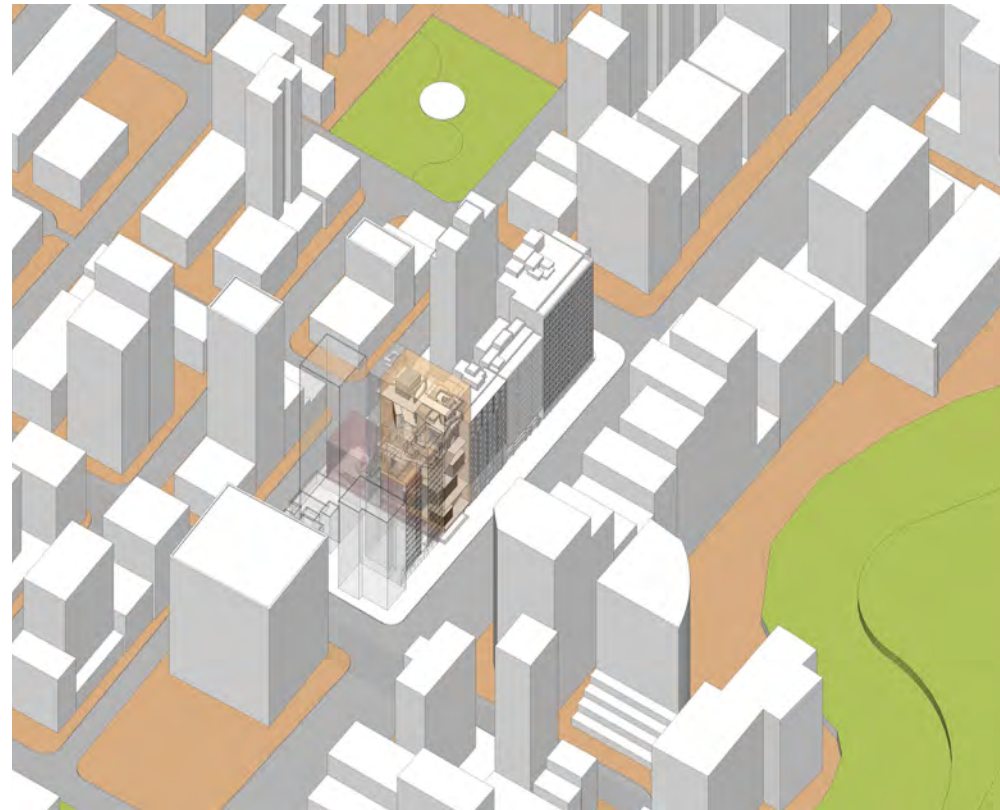
The proposed vertical temple is envisioned to be the landmark for this area. Therefore, the temple should be tall enough exert a presence on the street.



The back side of the temple would be two floors high, and the front side would be higher than around high-rise buildings, which should be twelve floors high about sixty meters.



The building could be separated into three parts. The red part is the public temple part, where people could pray, listen to the lecture and have the vegetarian diet. The gray part is the transportation core, through which people could reach at each floor. The orange part is the main temple part also called the Pilgrimage Journey.



Eight palaces form eight transparent cubes, stairs to connect them as the sequence of the temple. With increasing in elevation, the elevation of each cube becomes more and more transparent.



The front facade as the primary building enclosure is made of a glass curtain wall, which also has two layers and turn each panel 30 degrees. A glass roof is resting on the steel truss construction from which the temple cubes are also suspended.

Site Plan



Waterloo Road

Shek Lung Street

Ching Ping Street

Tung Kun Street

Reclamation Street

Man Ming Line

Hi Lung Line

Shanghai Street

Wing Sing Line

Public Square Street

Arthur Street

Temple Street

Nathan Road

Public Temple Entrance

Main Entrance



Bird-viewing Perspective



Arthur Street

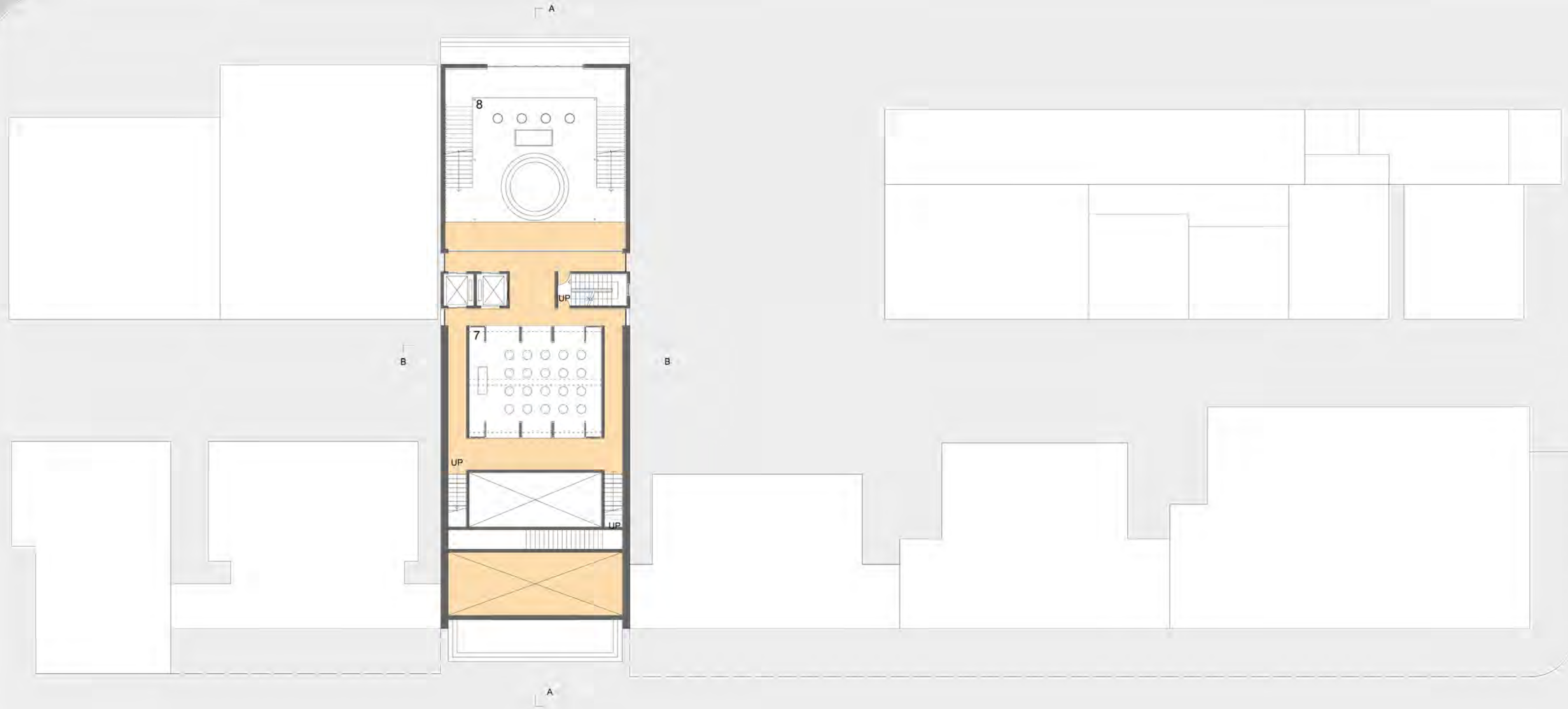


Nathan Road

Ground Plan

- 1. Lobby
- 2. Courtyard
- 3. Vegetarian Mess Hall
- 4. Souvenir Shop
- 5. Women Restroom
- 6. Men Restroom

Arthur Street

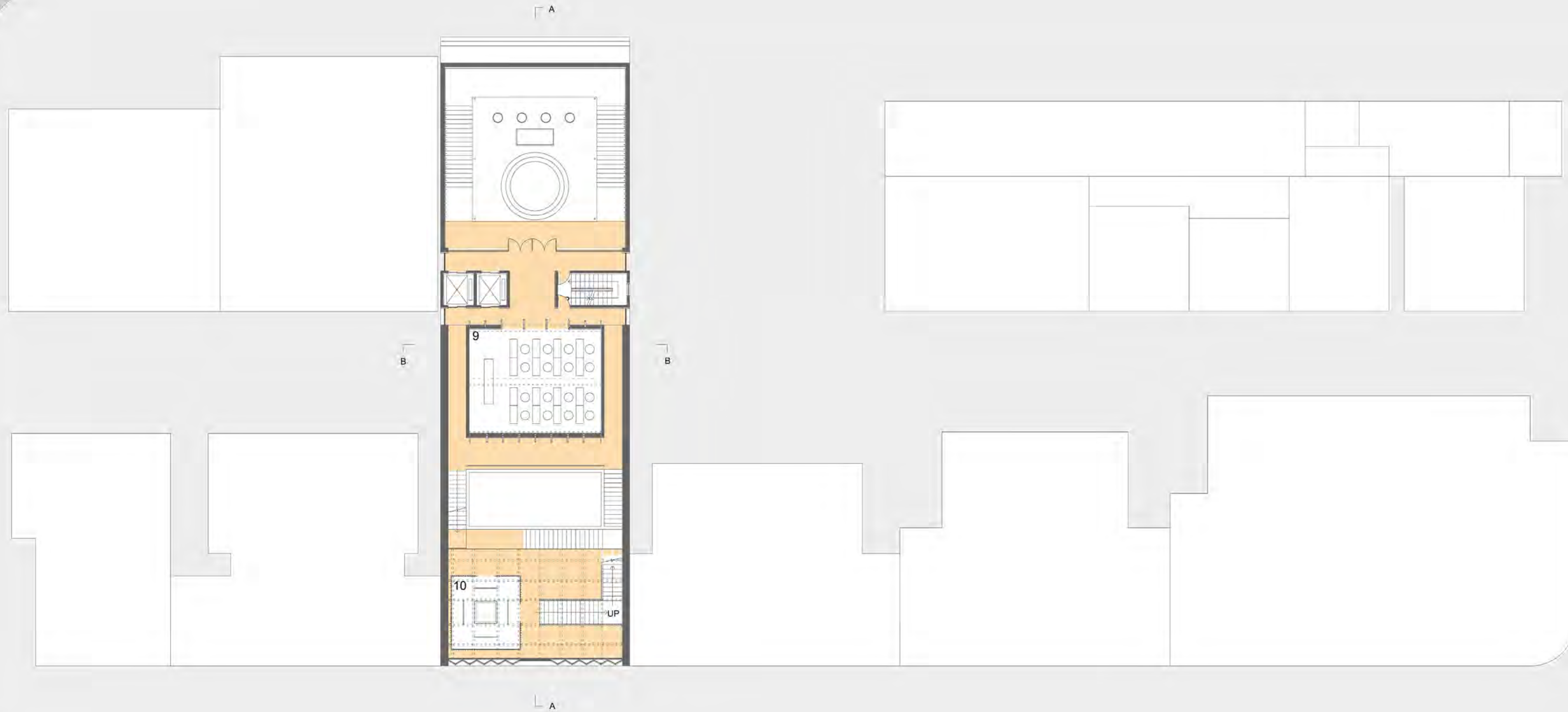


Nathan Road

Second Floor Plan

7. Meditation Hall
8. Tianwang Palace

Arthur Street

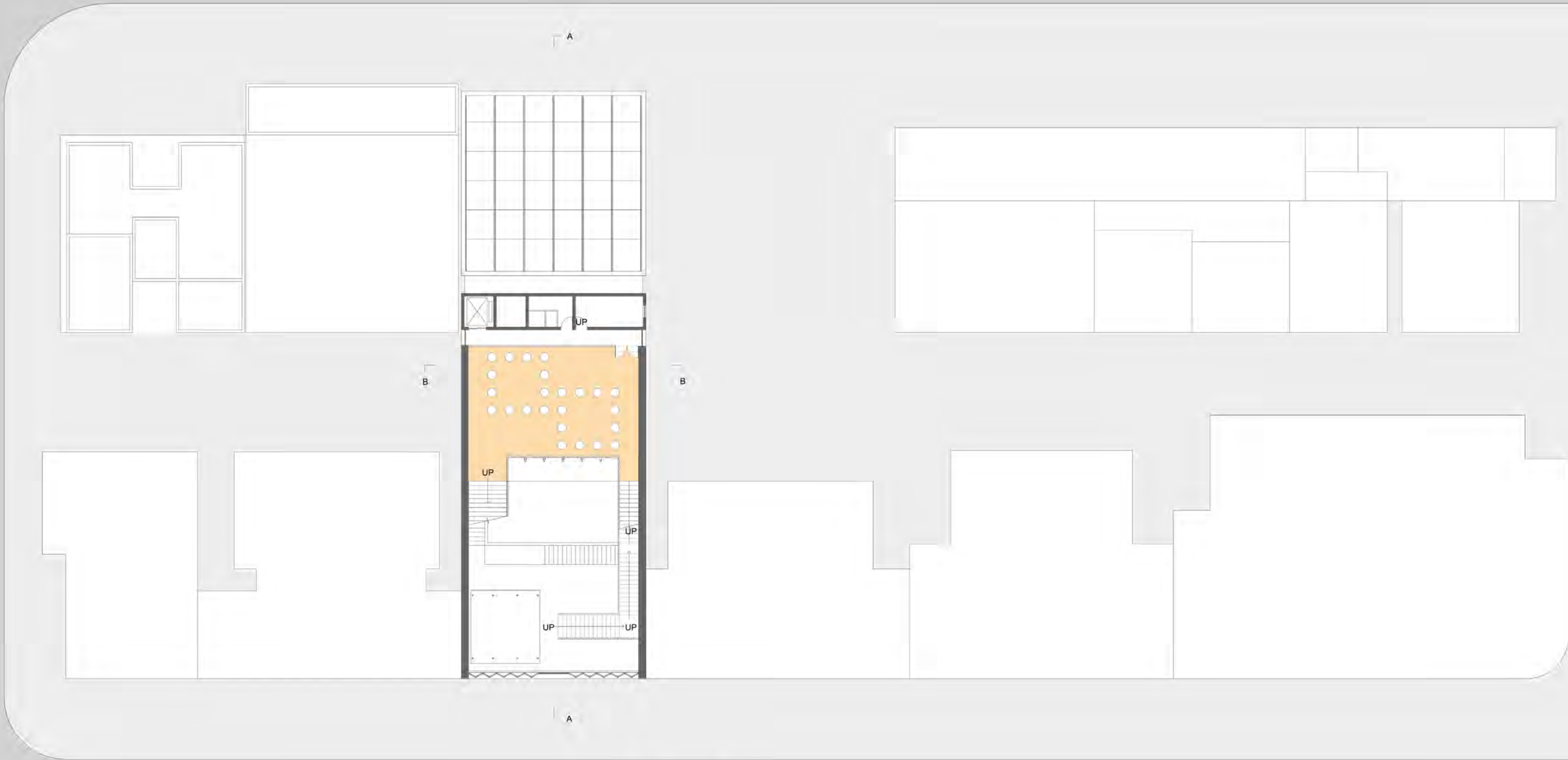


Nathan Road

Third Floor Plan

9. Lecture Room
10. Jingxi Palace

Arthur Street



Nathan Road

Forth Floor Plan

Arthur Street

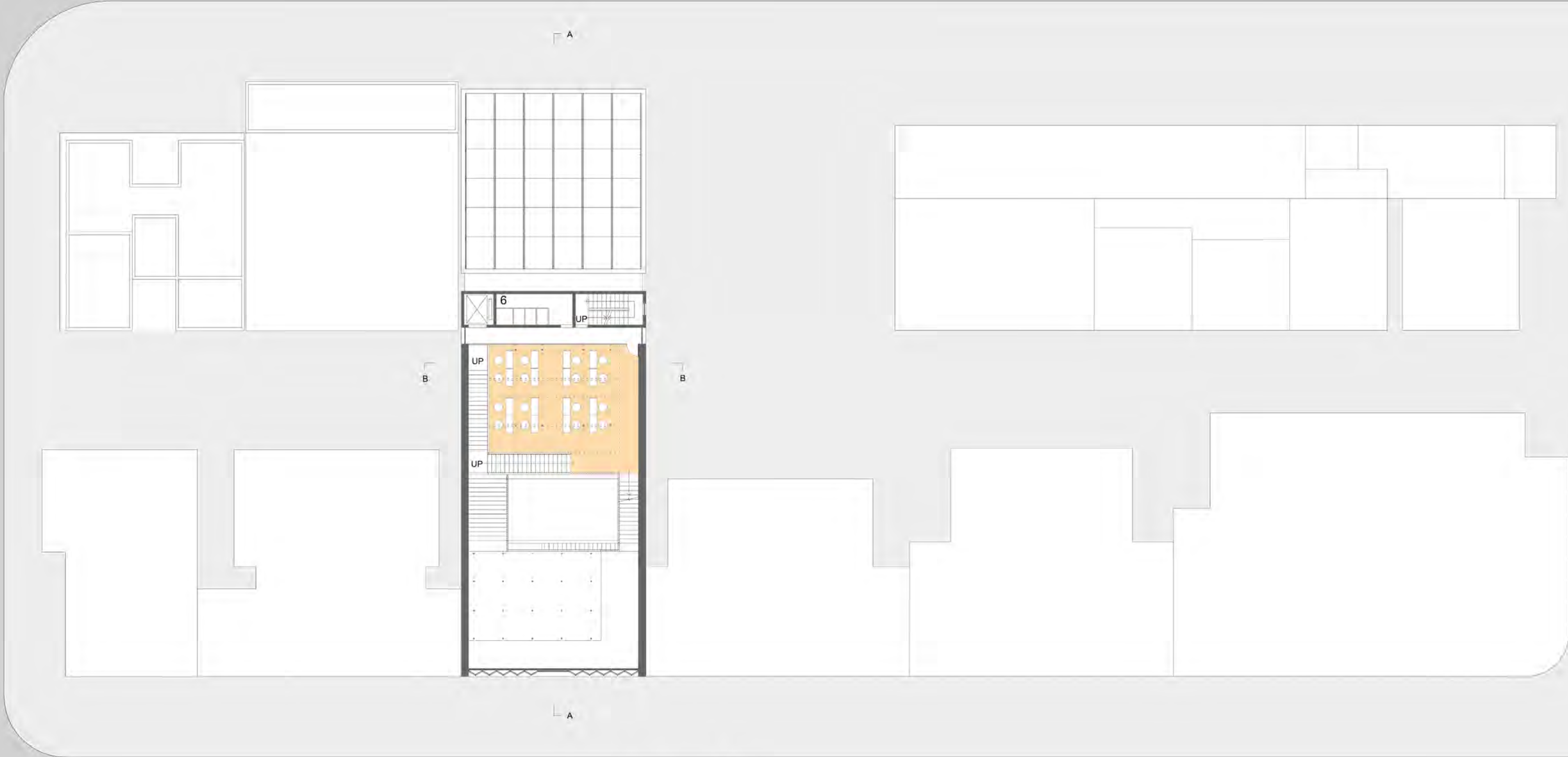


Nathan Road

Fifth Floor Plan

- 5. Women Restroom
- 12. Living Room
- 13. Zhajie Palace

Arthur Street

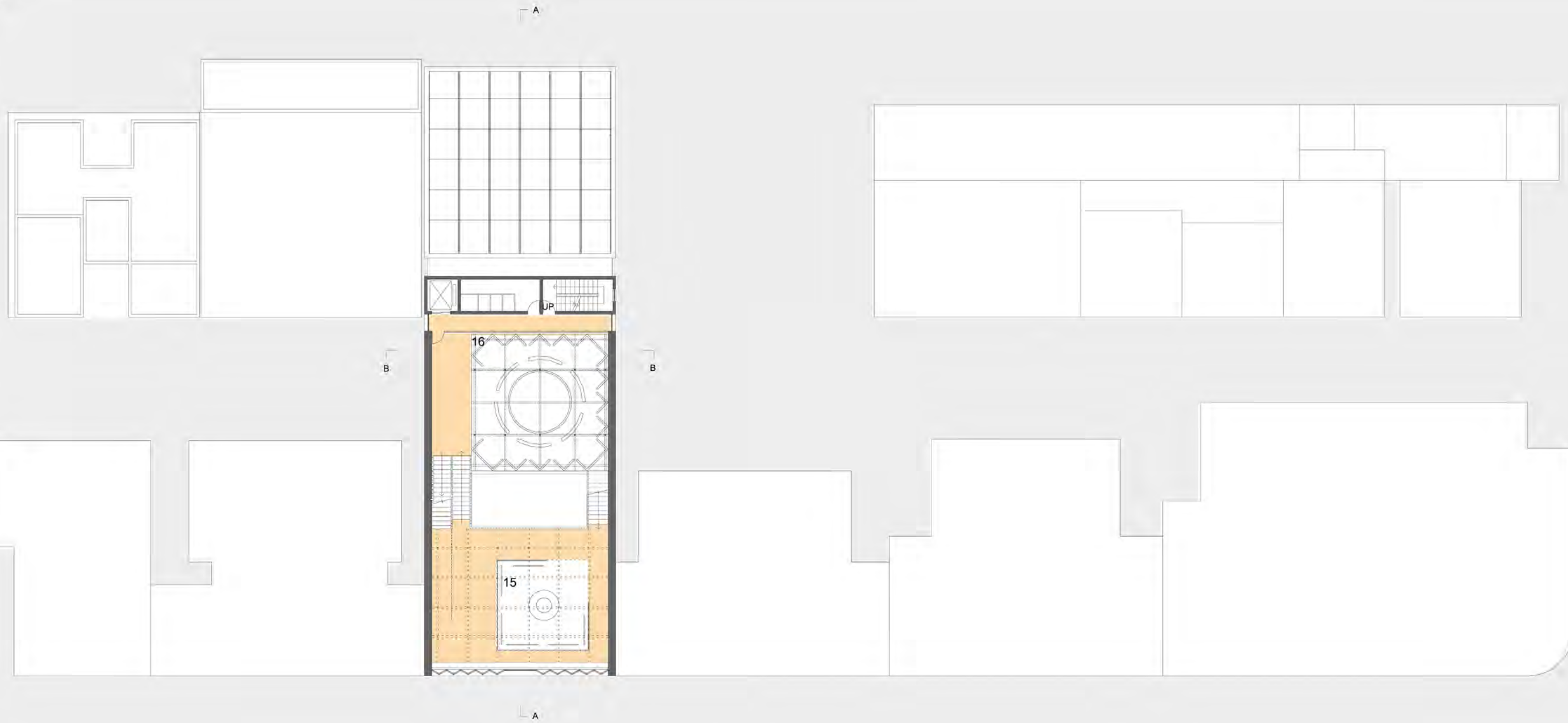


Nathan Road

Sixth Floor Plan

6. Man Restroom
14. Debating Room

Arthur Street



Nathan Road
Seventh Floor Plan

15. Jing Palace
16. Tianwang Palace

Arthur Street



Nathan Road

Eighth Floor Plan

Arthur Street



Nathan Road

Ninth Floor Plan

Arthur Street



Nathan Road

Tenth Floor Plan

Arthur Street



Nathan Road

Eleventh Floor Plan

Arthur Street

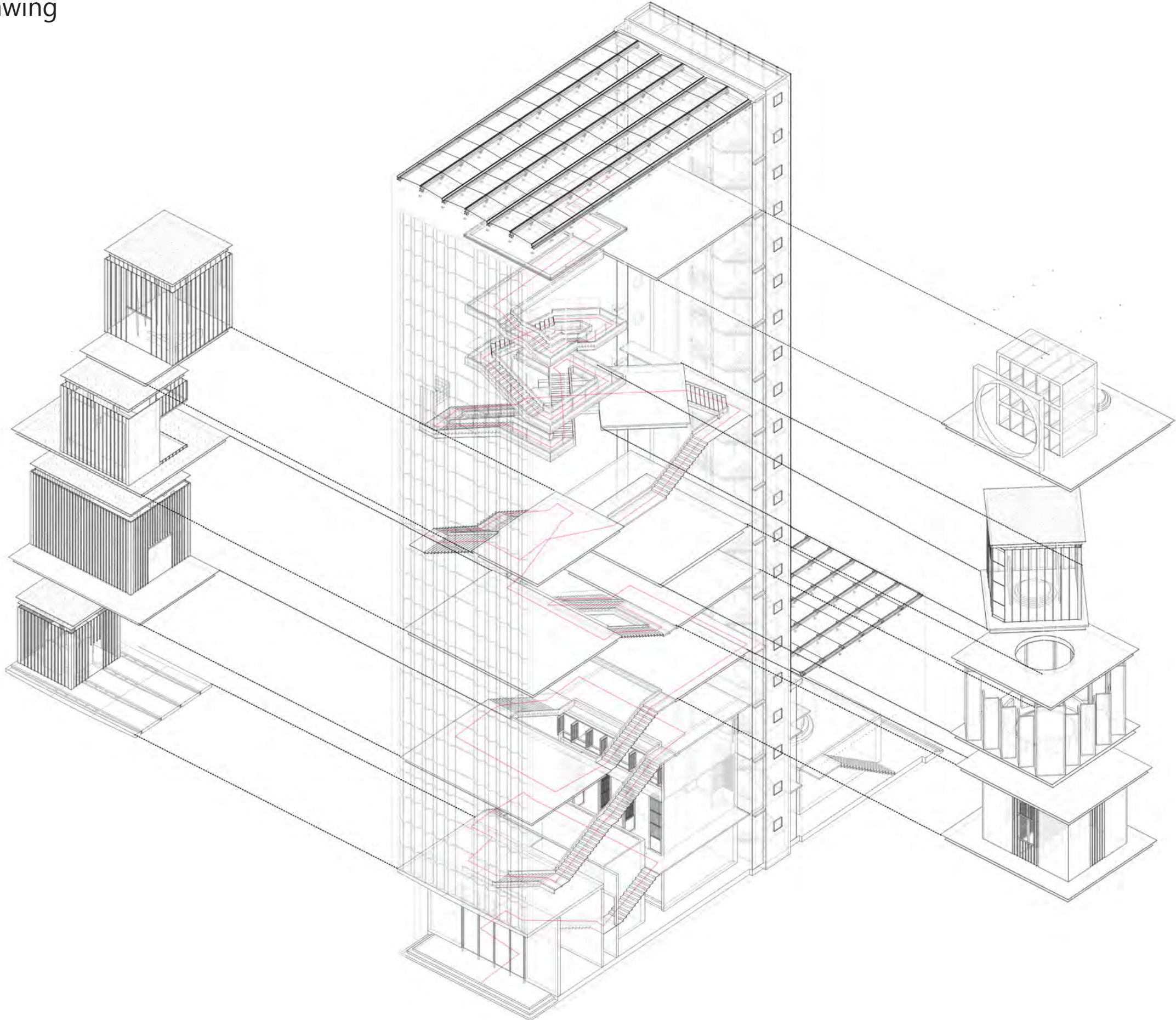


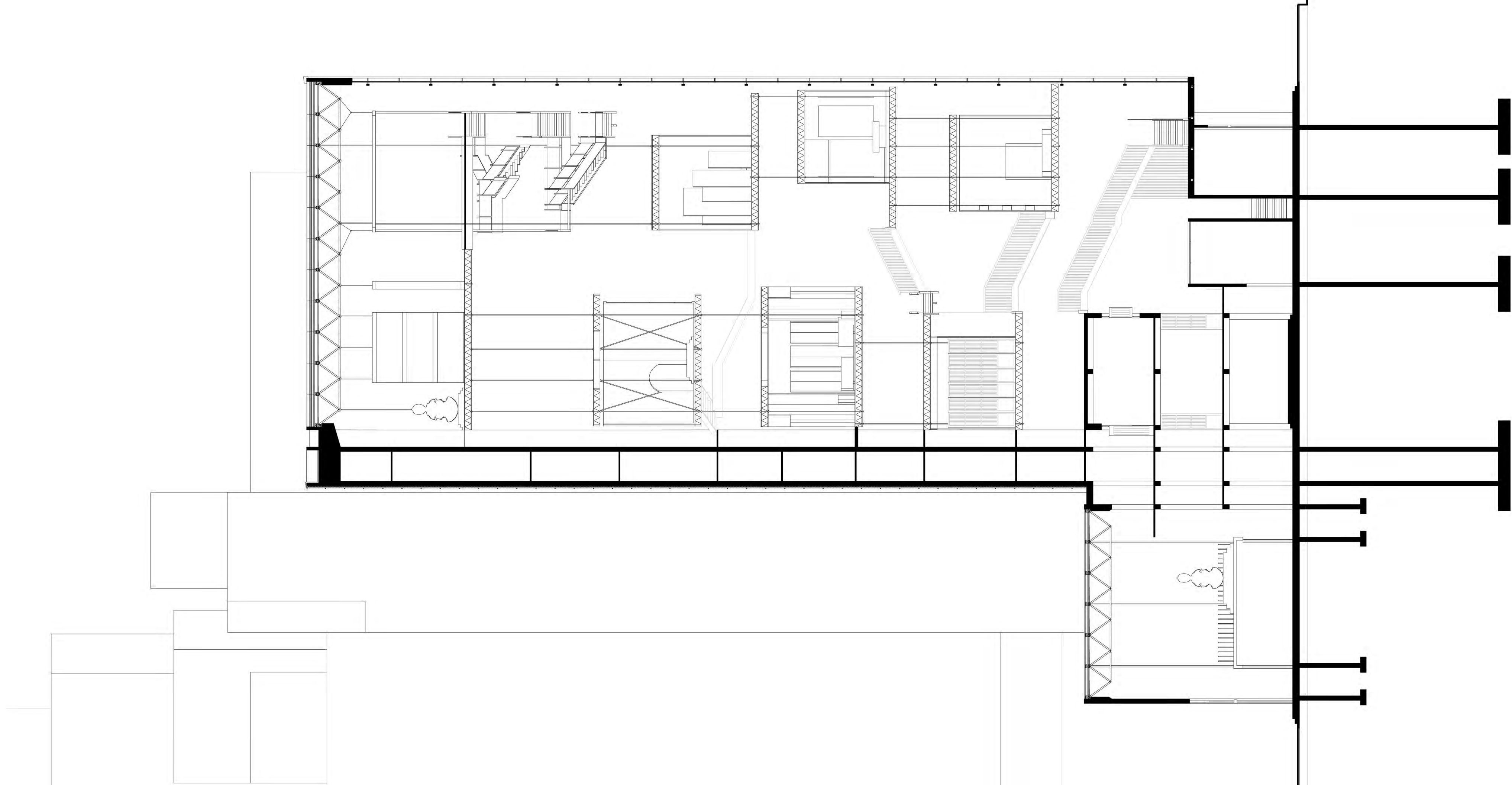
Nathan Road

Twelfth Floor Plan

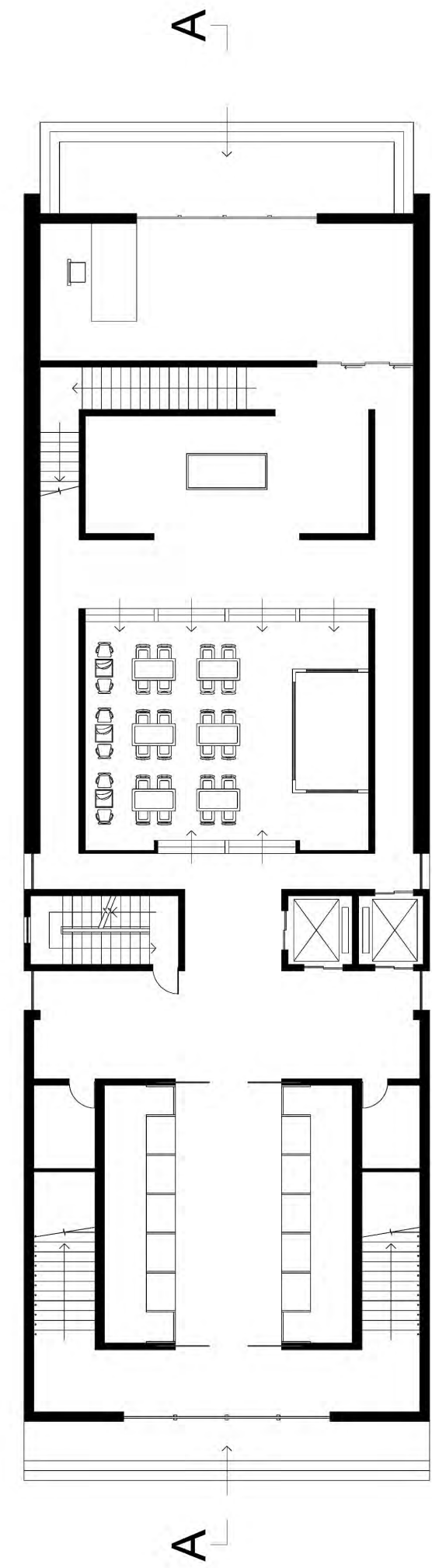
19. Luohan Stairs
20. Daxiong Palace

Axonometric Drawing

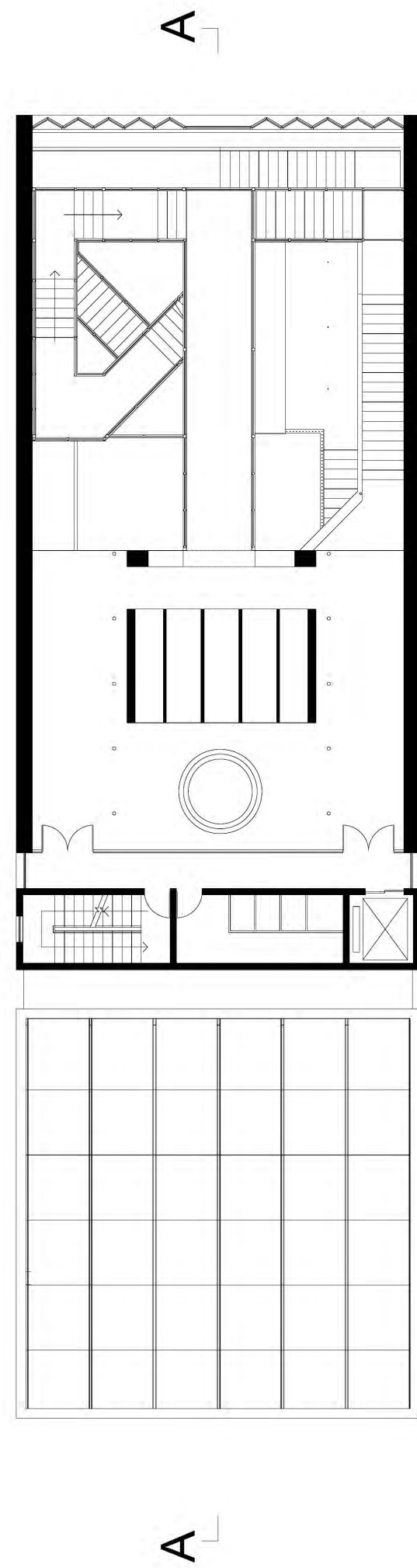




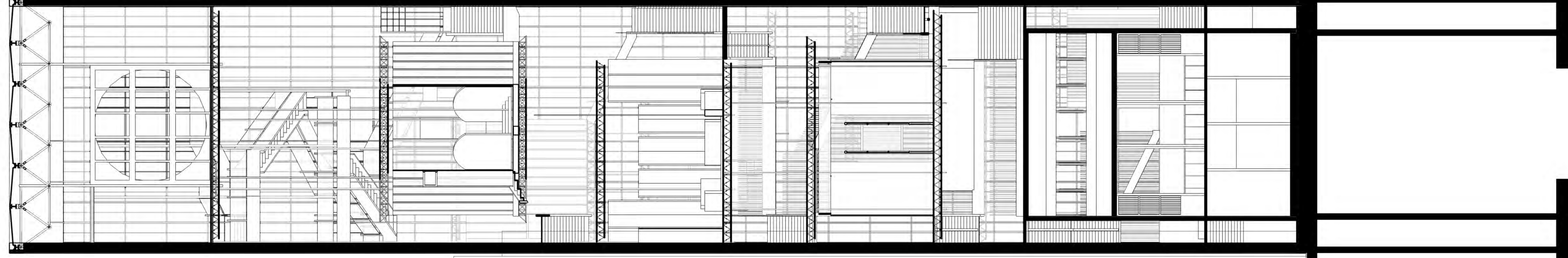
Section A-A



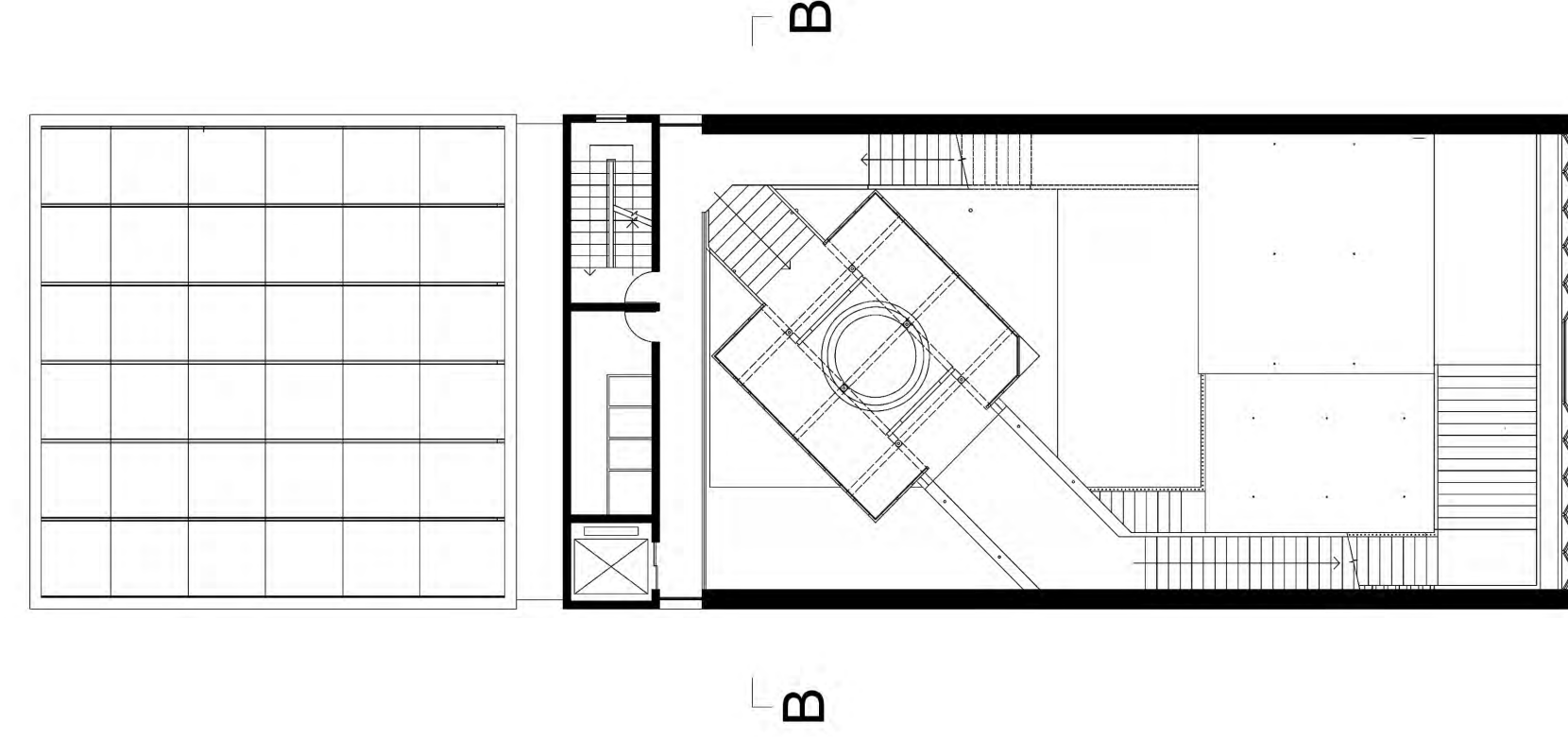
Ground Floor Plan



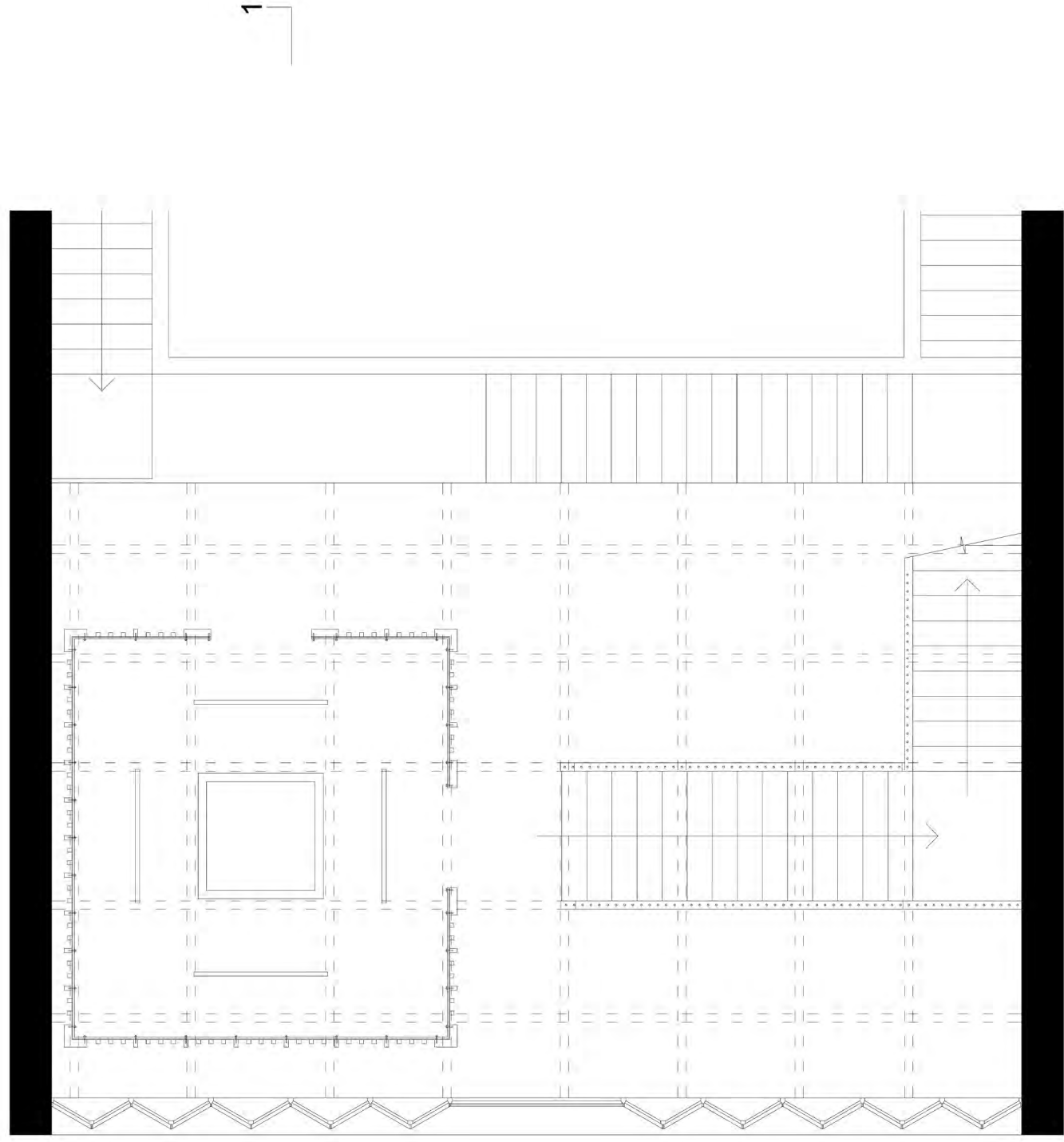
Twelfth Floor Plan



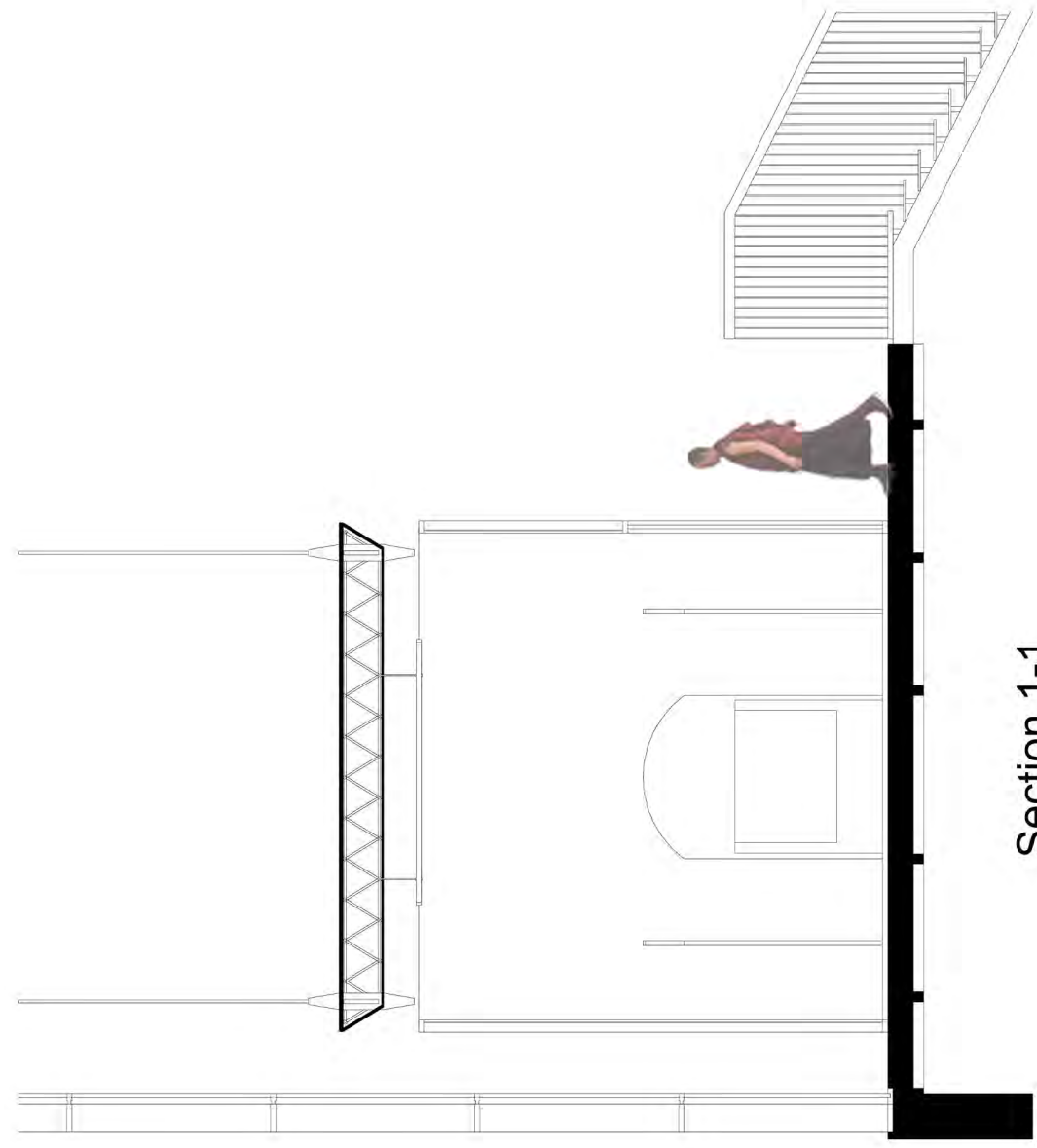
Section B-B



Ninth Floor Plan

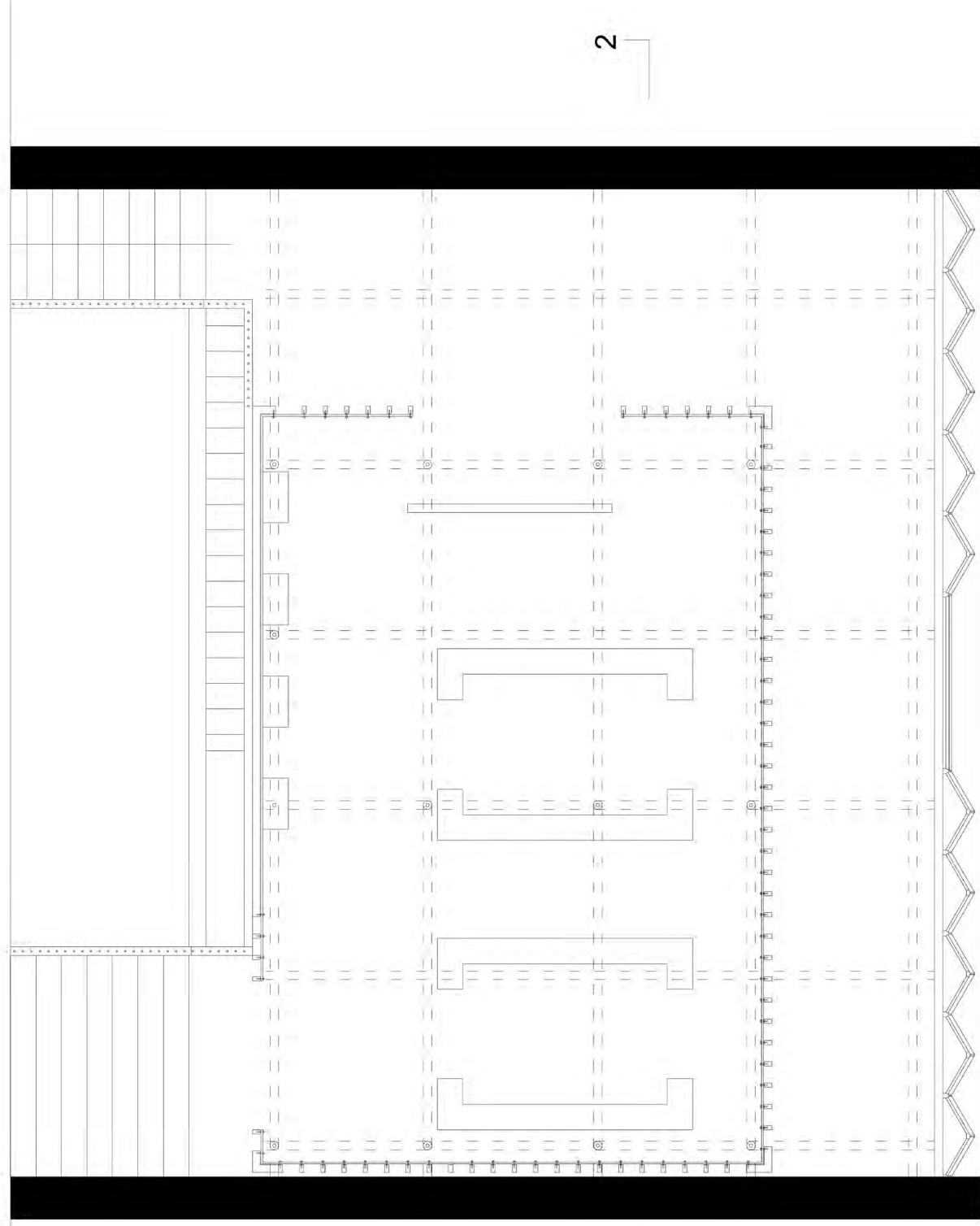


Relation Plan

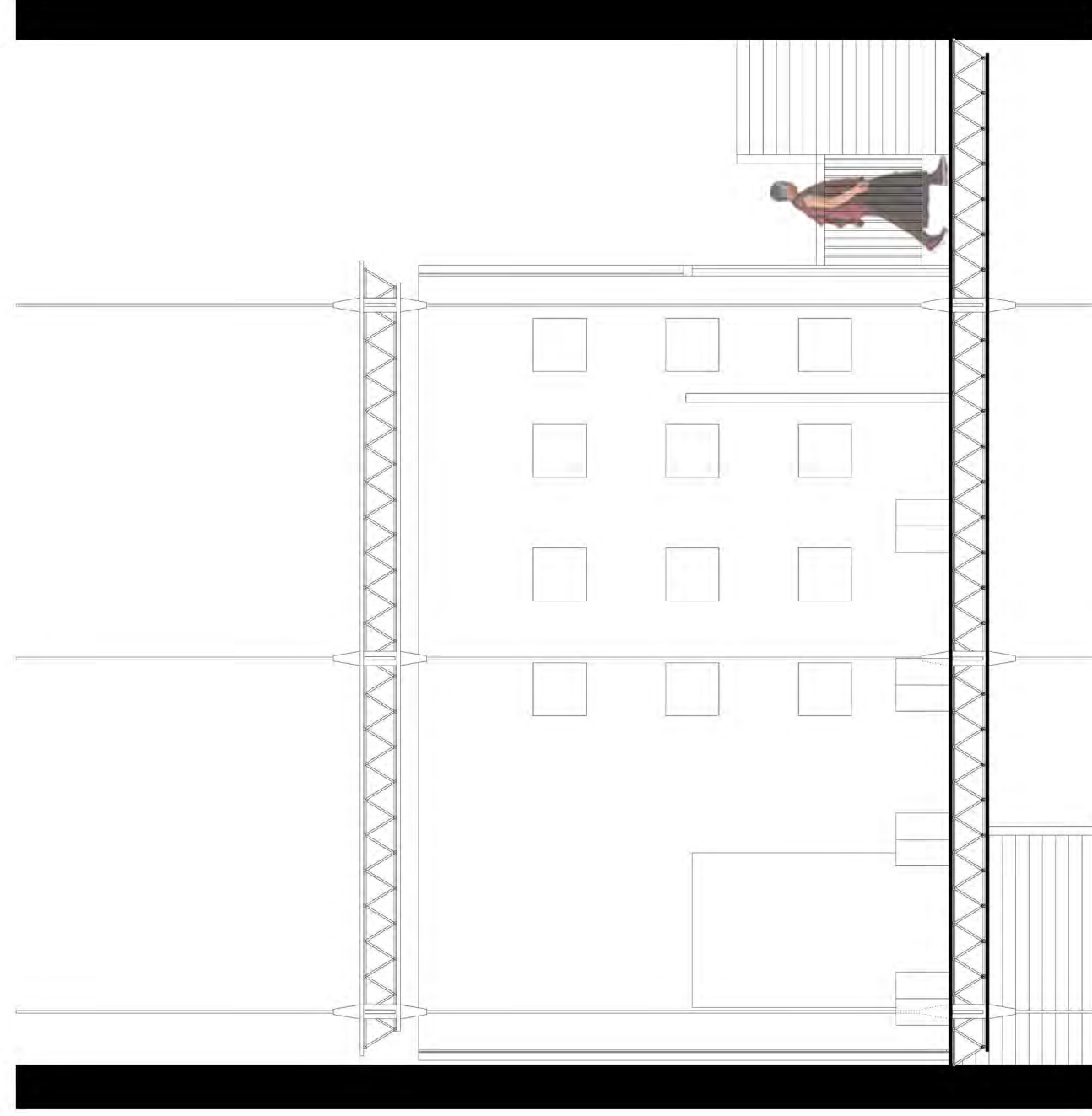


Section 1-1

Zhajjie Palace

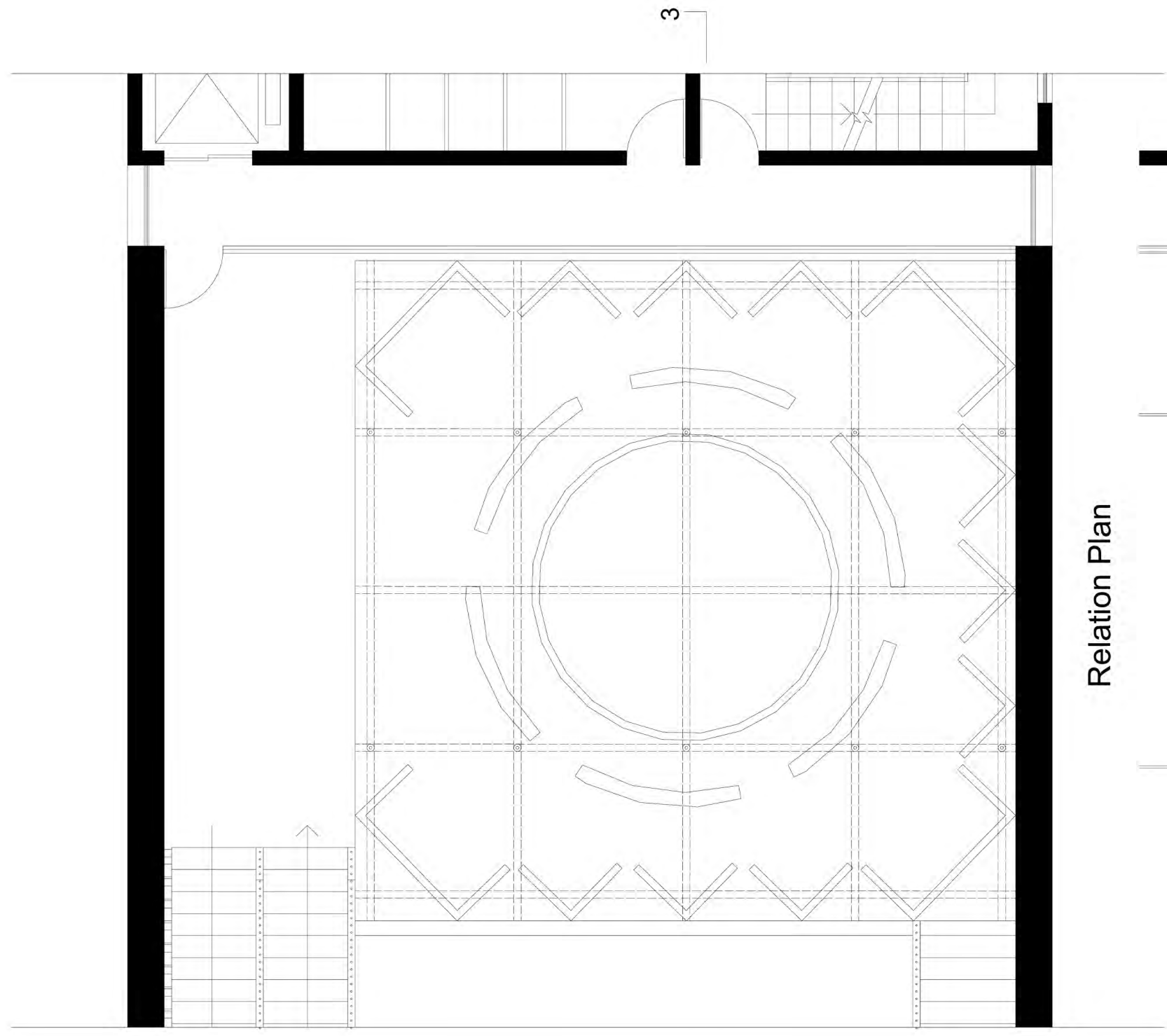


Relation Plan

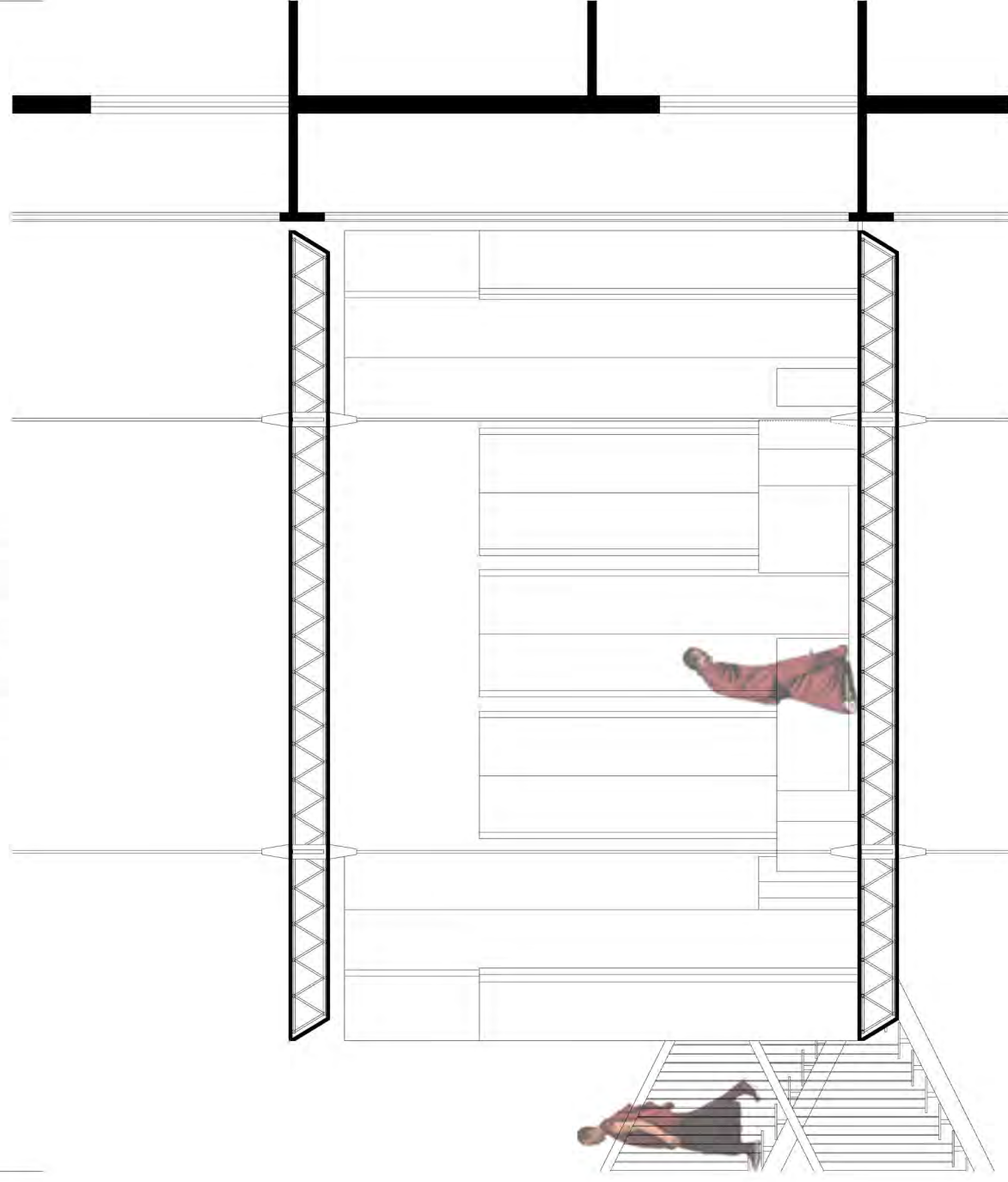


Section 2-2

Tianwang Palace

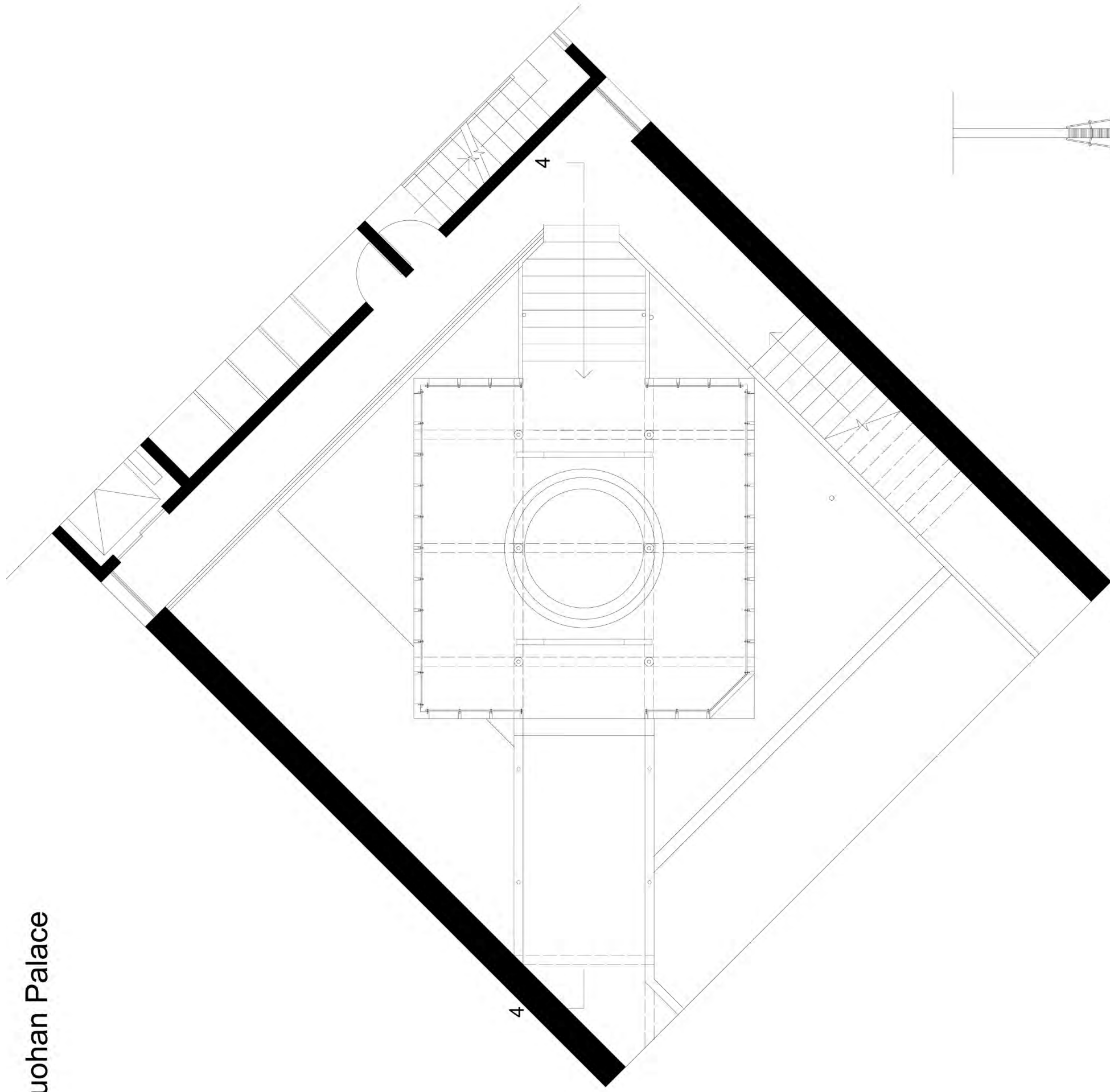


Relation Plan

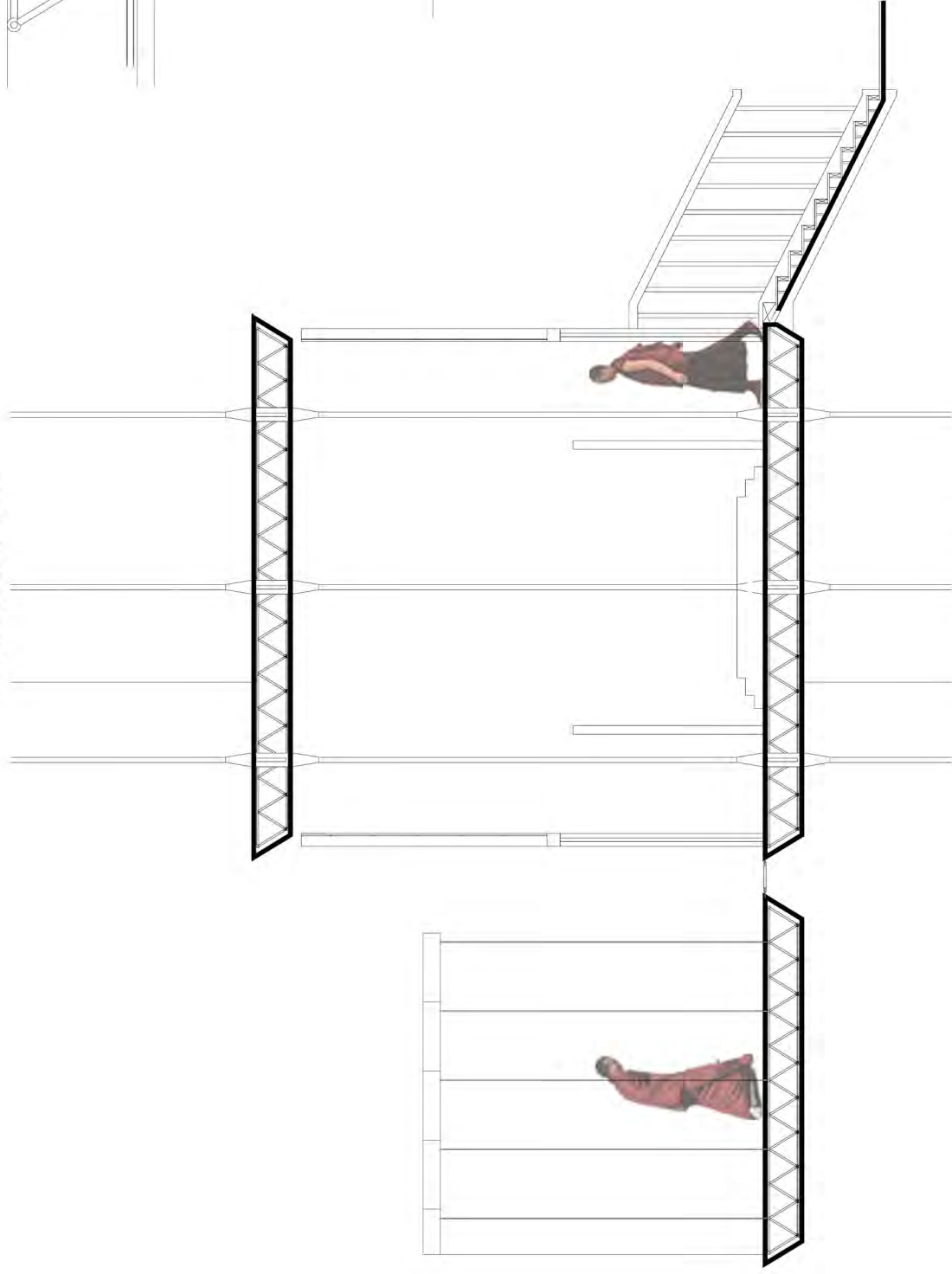
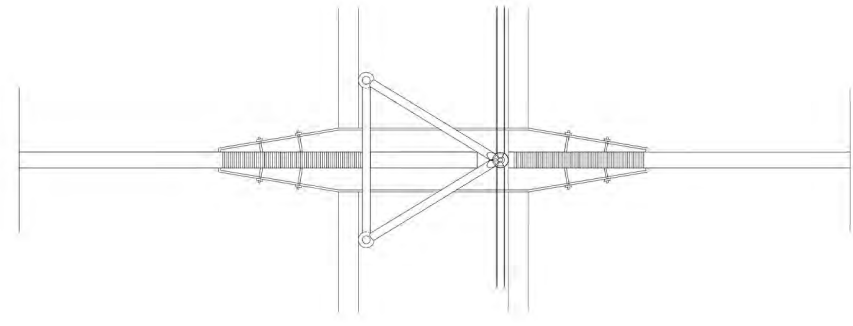


Section 3-3

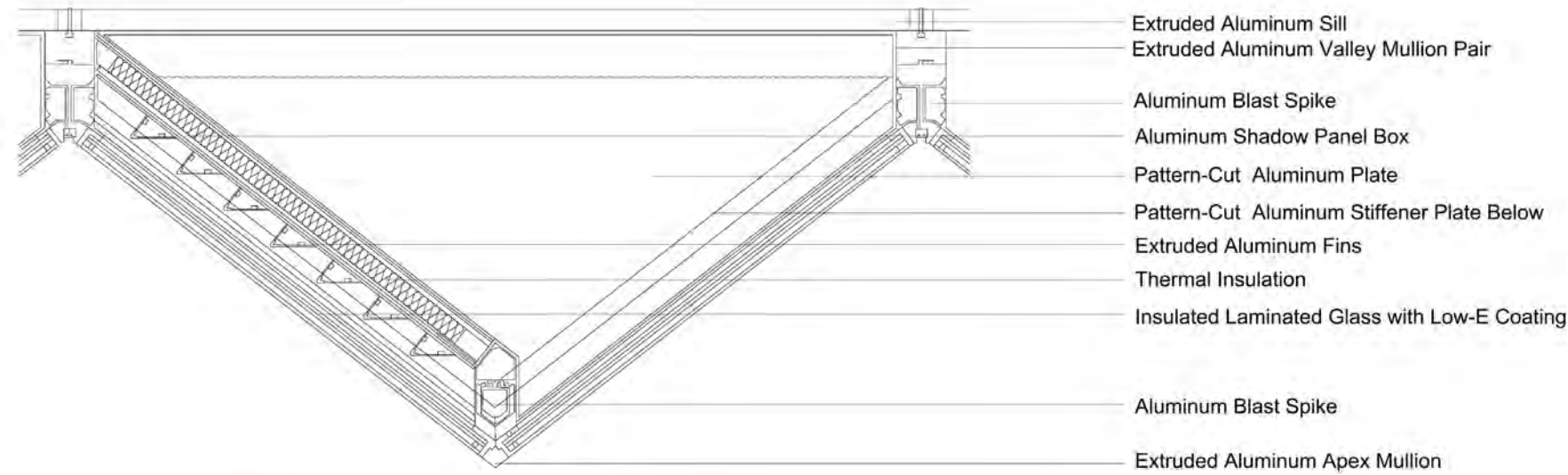
Luohan Palace



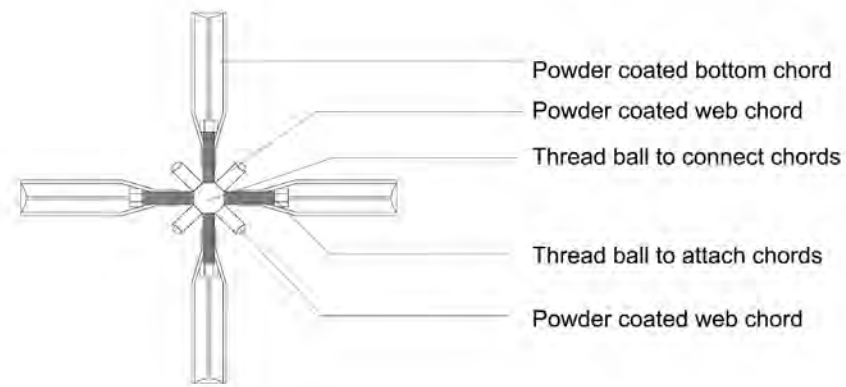
Relation Plan



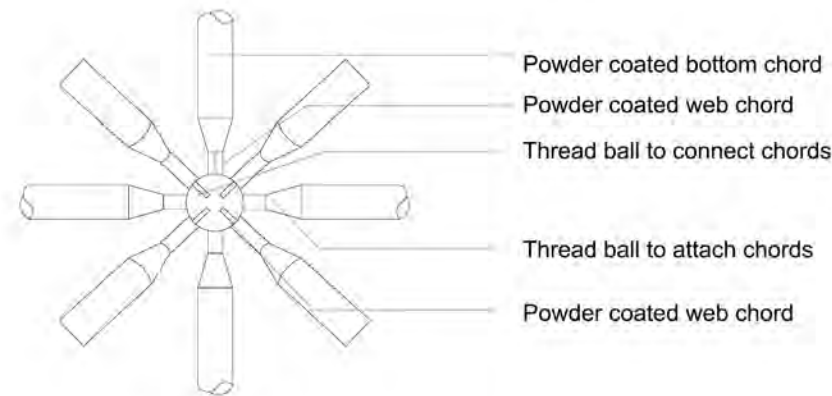
Section 4-4



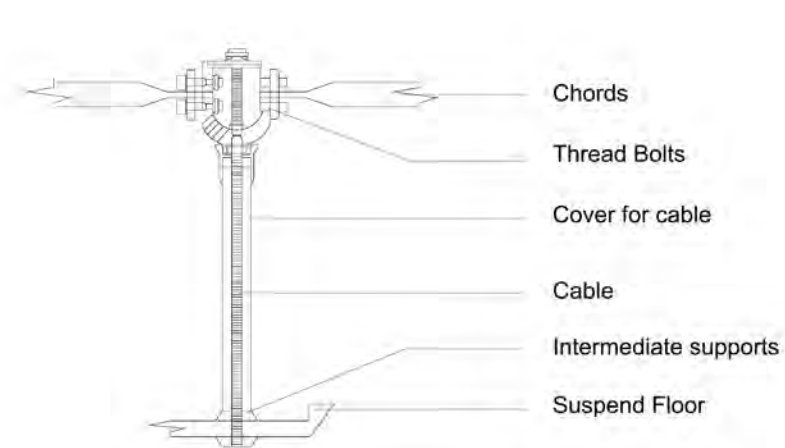
Facade Unit Plan at Vision Zone



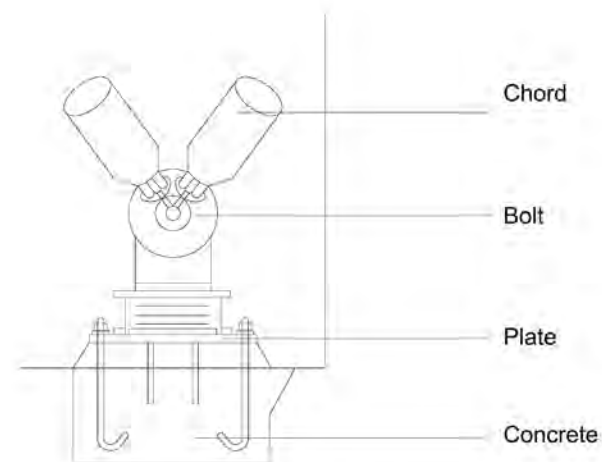
Section of Junction



Plan of Junction

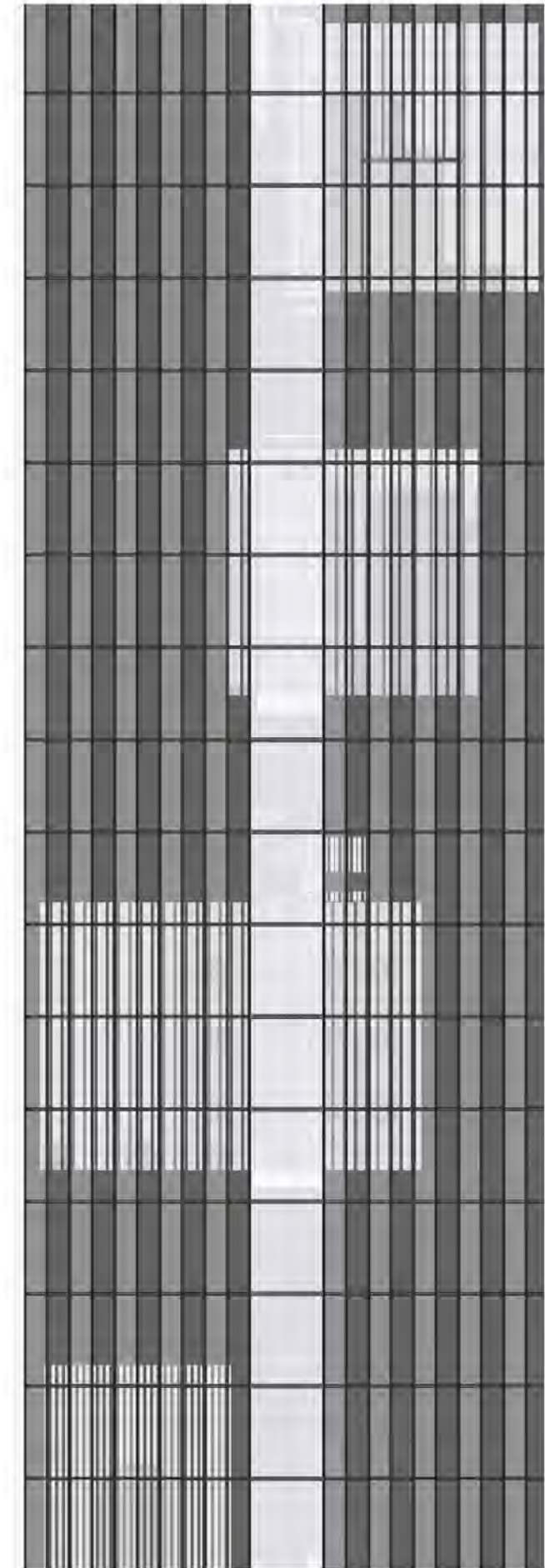


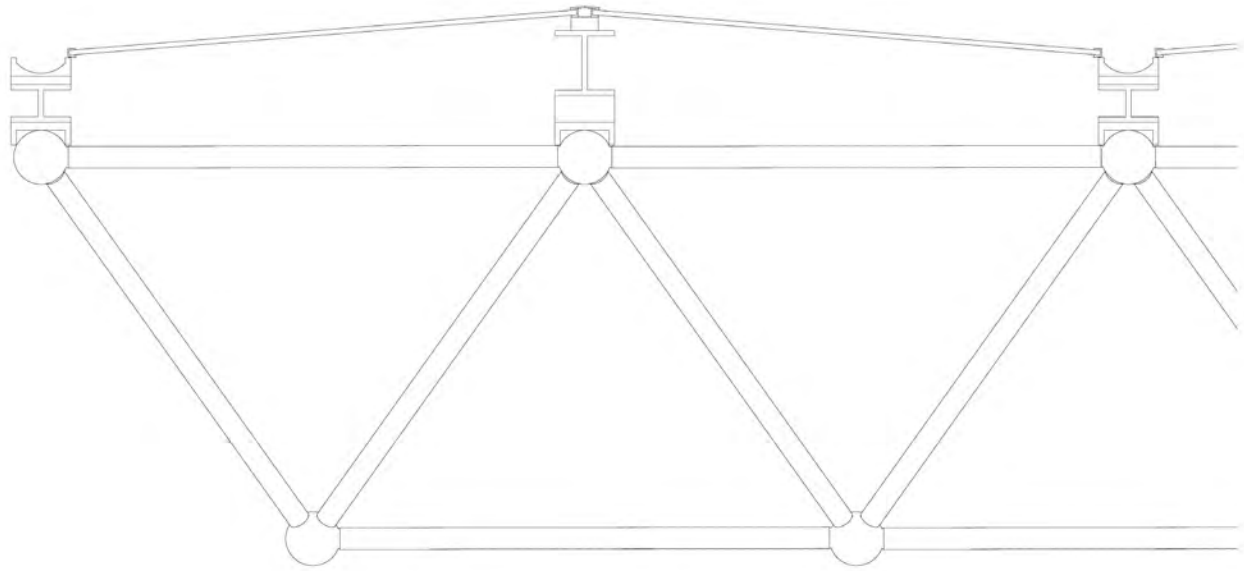
Section of Cable



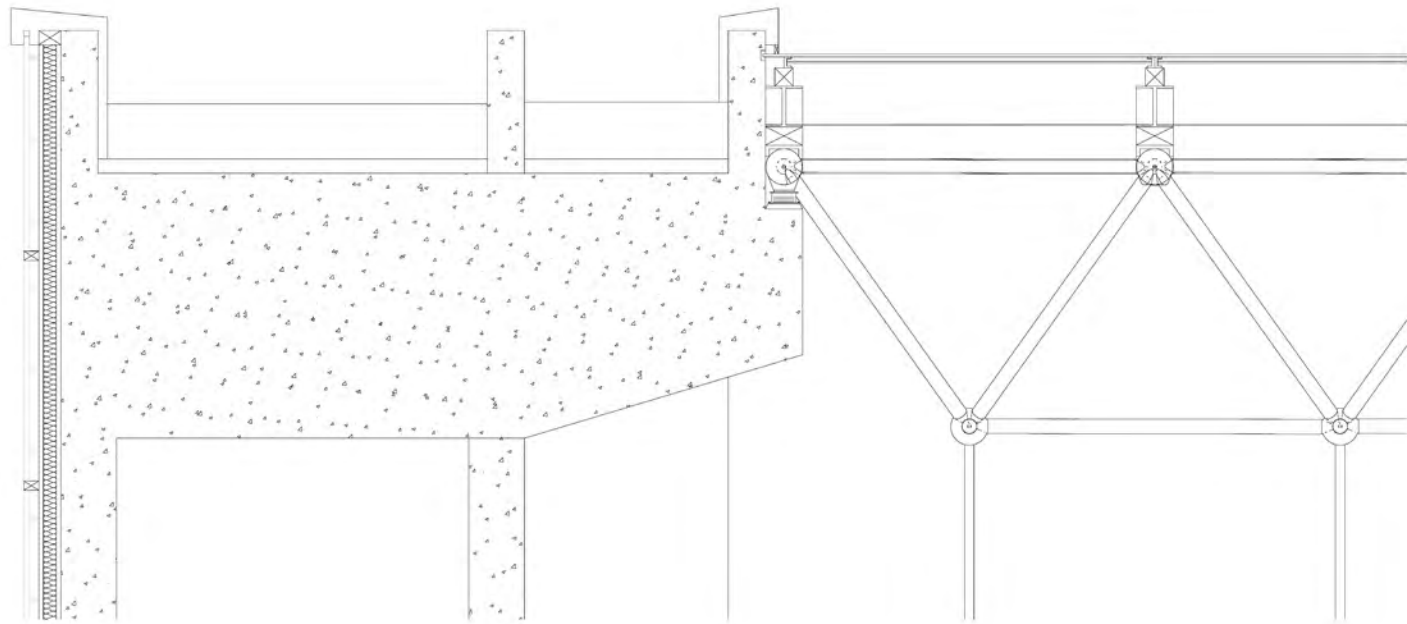
Steel Truss Meet the Wall

Tensile Member Construction Detail



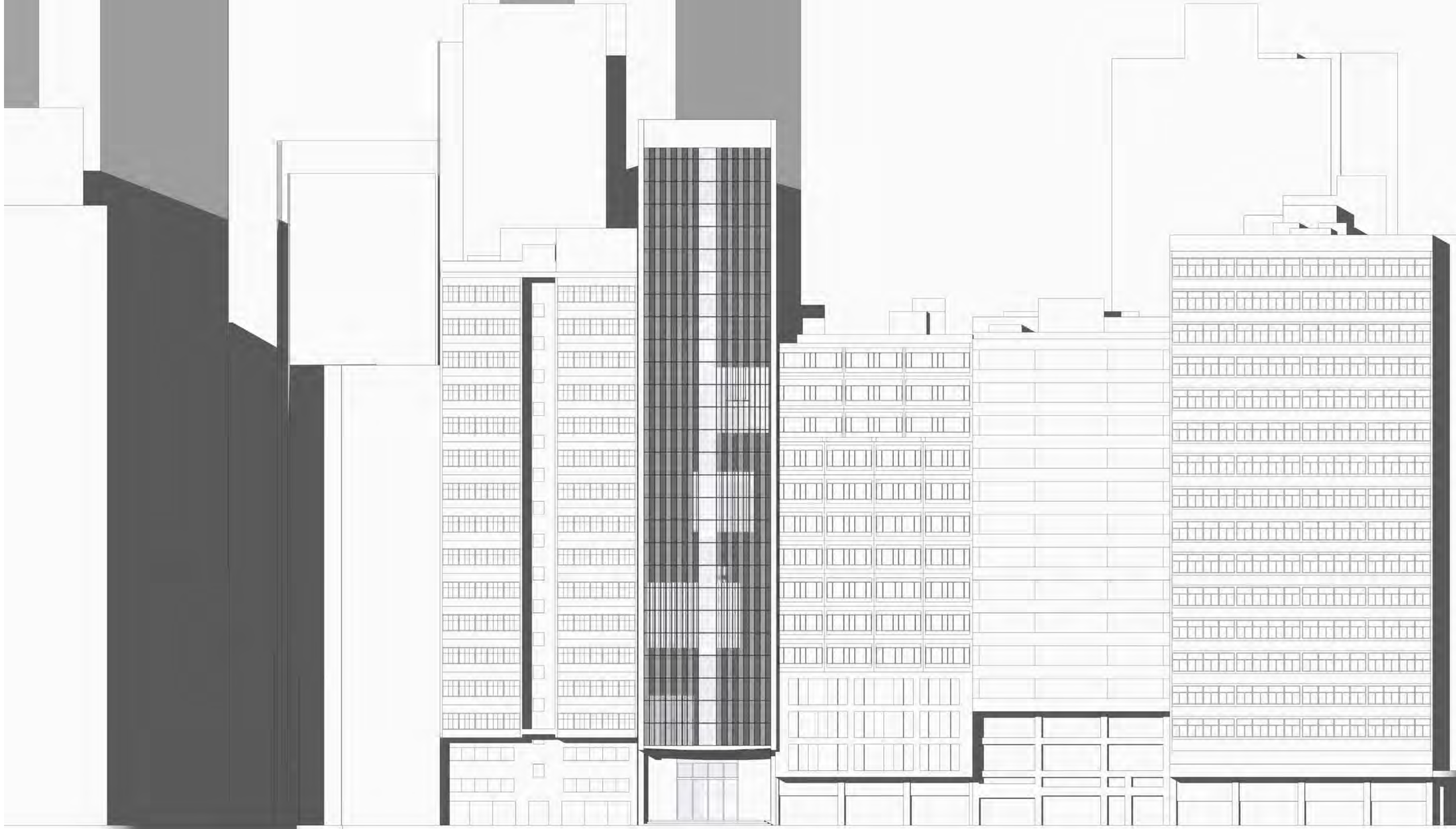


Roof Construction I

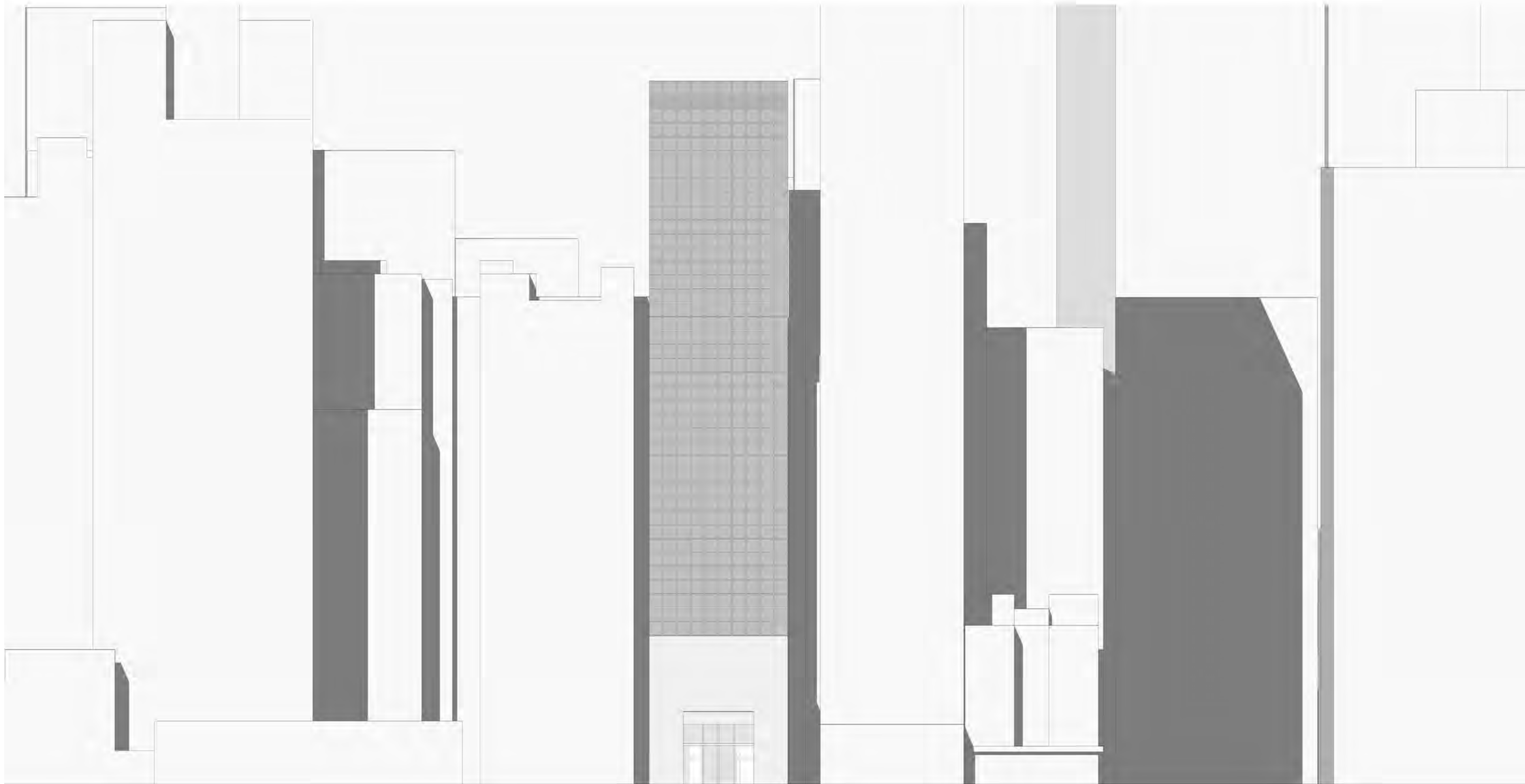


Roof Construction II

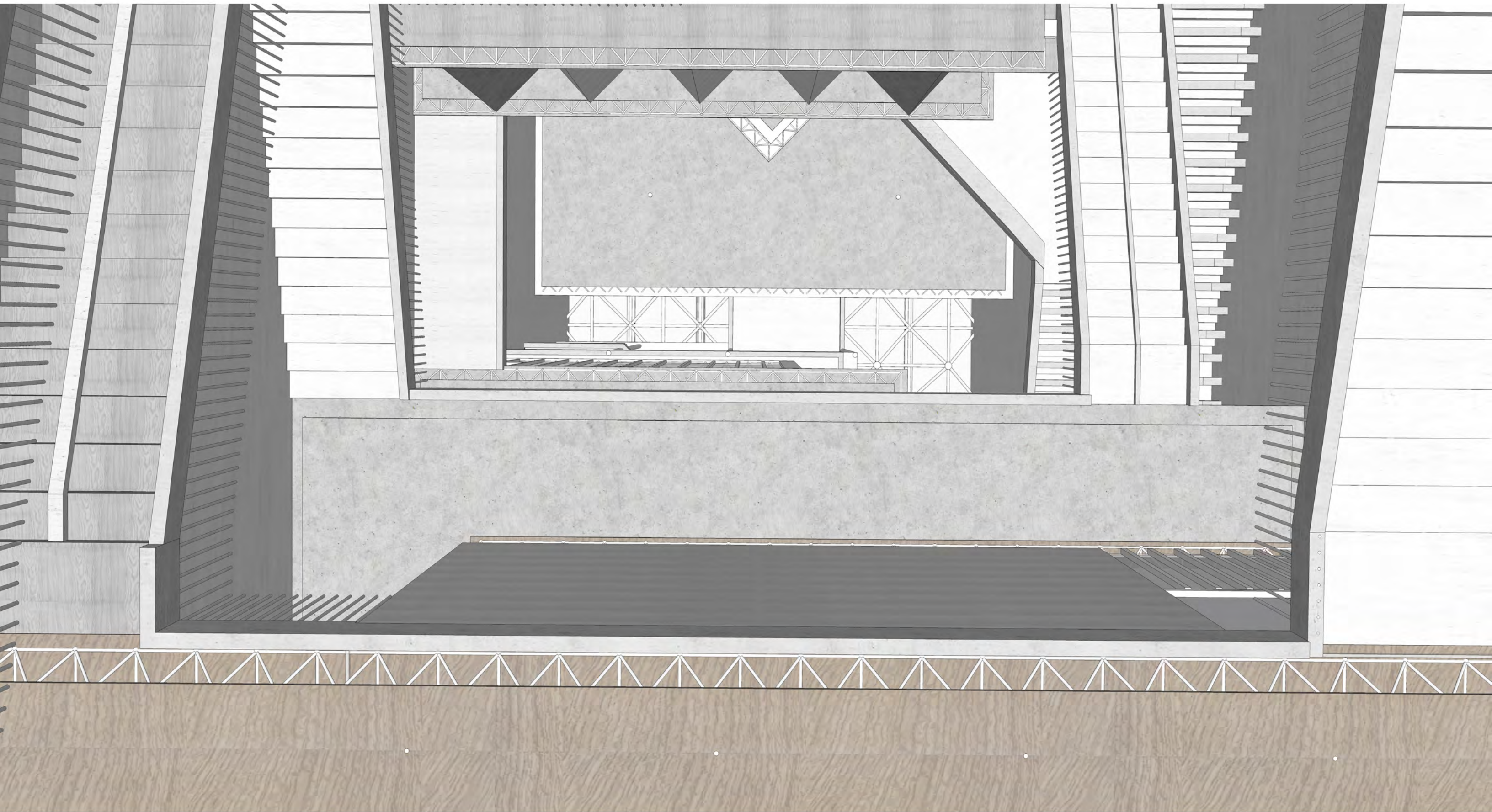




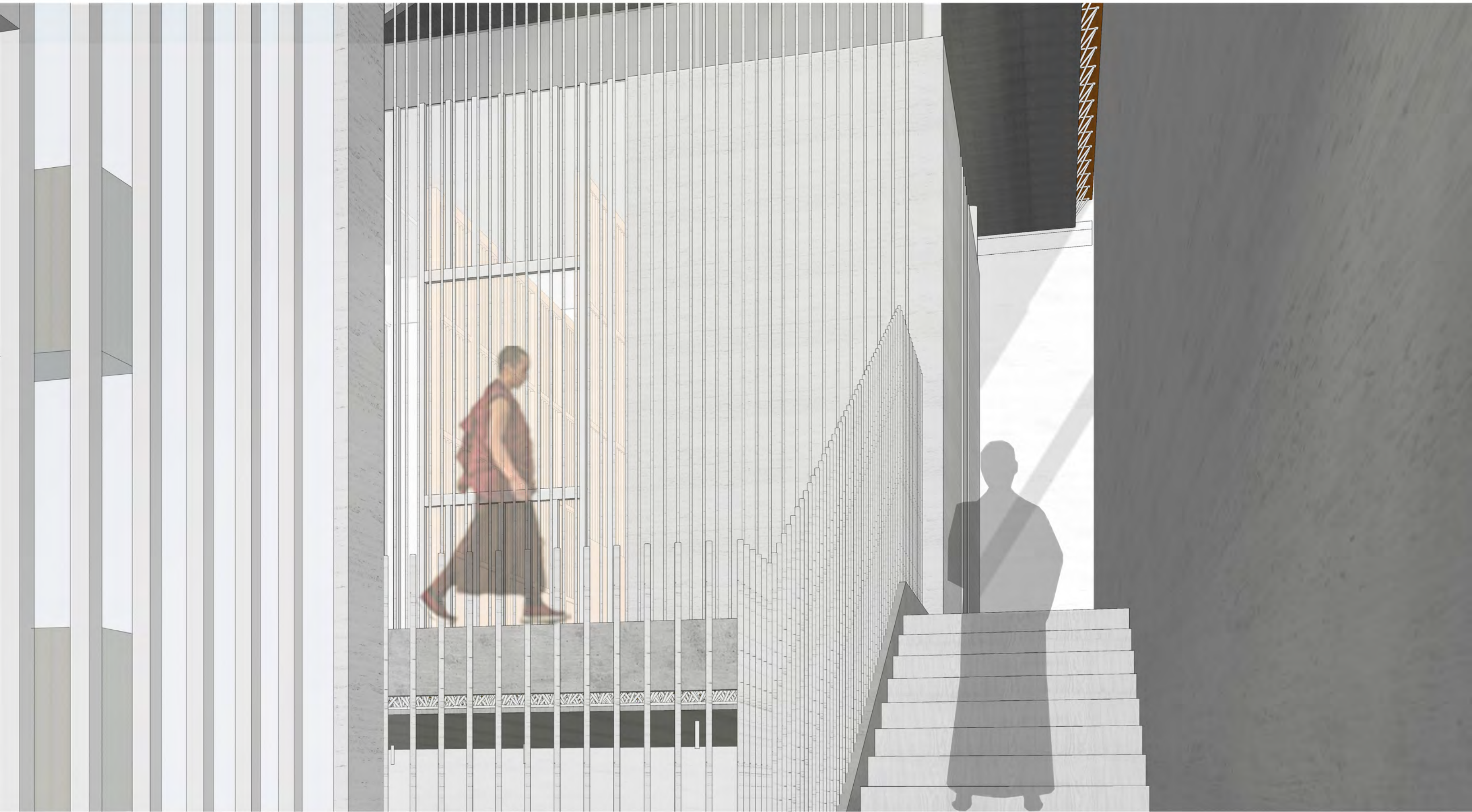
Nathan Road Facade



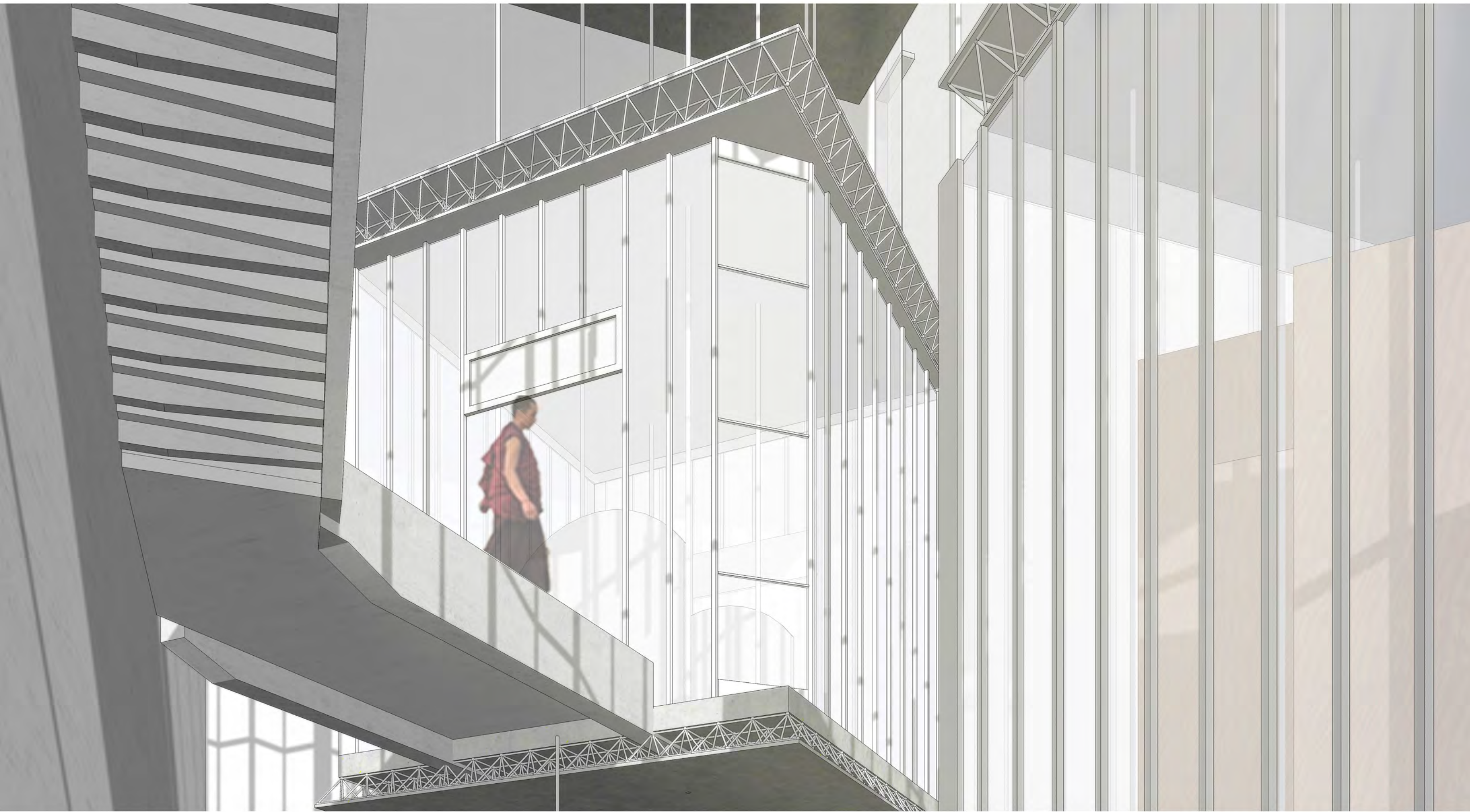
Arthur Street Facade



Courtyard Perspective



Pray Journey Perspective



Luohan Palace Perspective



City View Perspective



Buddha Statue Perspective

Conclusion

A Temple is a beacon for believers, who will clarify the belief in their mind through the temple.

A Temple is a bridge for residents, who will feel the sense of the space through the temple.

A Temple is a light for everyone, who will find the reality of himself through the temple.

A Temple is the place to record people's memory, who will take activities in the temple. It will also create new memories in this space, contributing to a what we understand as the genius loci.