



SHRI VASANTRAO BANDUJI PATIL TRUST'S

**APPASAHEB BIRNALE COLLEGE OF
ARCHITECTURE, SANGLI**

(Approved by AICTE, C.O.A New Delhi, Affiliated to Shivaji University Kolhapur)
District – Sangli 416416

Criterion VII

Institutional values and Best practices

Key Indicator 7.2 Best Practices



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ARCHITECTURE, SANGLI**

(Approved by AICTE, C.O.A New Delhi, Affiliated to Shivaji University Kolhapur)
South Shivajinagar, Sangli Miraj Road, Sangli-416146. Ph. No- (0233) 2320294, 2322336.

Website- www.abcasangli.edu.in Affiliated: Shivaji University Kolhapur

Principal: - Dr. Arundhati P Wategave Ph.D.

7.2.1 Describe two best practices successfully implemented by the institution as per the NAAC format provided.

BEST PRACTICE 1
VARSA: HERITAGE CLUB



- VISION -

Identification, Listing & Document unprotected buildings of architectural, historic and aesthetic significance.

Under Guidance of :

Ar.Vijay Sambrekar (Principal, A.B.C.A.) , Ar.Shantanu Jagtap , Ar.Geetanjali Daptardar

Ar.Vijay Sambrekar
(Principal, A.B.C.A.)

Ar.Kanad Kumbhar , Ar.Tanmay Khanjire
(Heritage Club Co-ordinator)

Amit Varma
(General Secretary, Student Council)

Omkar Shinde
(President, Student Council)



APPASAHEB BIRNALE COLLEGE OF ARCHITECTURE

‘VAARSA – Heritage Club’

Care for the past so as to create better future.

OVERVIEW OF THE CLUB

India has Rich Culture & Rich Heritage to claim of that features a storehouse of archeological assets and mind blowing monuments. Indian architecture symbolizes a multitude of expressions over time and space, perpetually absorbing new ideas. They signify a unique inheritance of civilizations, but the majority of India’s architectural heritage and sites remain unprotected.

Many of our heritage Structures and traditional practices are taken for granted today by people, there is a need to brief the public towards our heritage through a chain of trainers, teachers and students. Hence, Appasaheb Birnale College of Architecture Sangli has set up ‘*Vaarsa – Heritage Club*’. This will enable not only to create heritage awareness among students but also comprise students in sustaining and preserving our rich cultural heritage.

VISION

Identification, Listing & Document unprotected buildings of architectural, historic and aesthetic significance.

OBJECTIVES OF THE CLUB

- ☐ To promote the idea of conservation of heritage through active participation of students
- ☐ To sensitize students about the local culture, traditions and history through visits to heritage sites
- ☐ To create awareness, and sense of belonging among students and inculcate in young minds a feeling for heritage.
- ☐ To Inspire and train students to conduct heritage walks in and around Sangli.
- ☐ To change typical perception about history and motivate students to be forerunners in conserving their heritage
- ☐ To create awareness in society about the heritage conservation and preserve our cultural and natural heritage.

PROJECT SUBMITTED:

KOTNIS WADA (KAIVALYADHAM), SANGLI.

03/11/2022

MEASUREMENT DRAWINGBY

SHREE.VASANTRAO BANDUJI TRUST'S

**APPASAHEB BIRNALE COLLEGE OF
ARCHITECTURE,SANGLI.**

PRINCIPAL- AR. V.B.SAMBREKAR

MEASUREMENT DRAWING IN CHARGE- AR. KANAD R. KUMBHAR

MEASUREMENT DRAWING CO-IN CHARGE- AR. TANMAY KUMBHAR

SUPPORTING FACULTY- AR. Kanad Kumbhar

Measurement drawing head- SHRUTI SHEDSALE





गुरुनाथ महावीर कोटणी

केदारनाथ, सांगली जिल्हा, महाराष्ट्र
संगली ४१६ ४१६, दूरध्वनी : (०२३३) २३३२४९९

दि. ३/११/२०२२

मा. मान्यार्थीसाहेब,

आपणासहचर विरनाळे कॉलेज ऑफ आर्किटेक्चर सांगली
सांगली ससनेर सादर.

विषय - ड्राईंग करून मिळणे बाबत.

महोदय, सांगली येथे "कैवल्यधाम" नावाची वास्तू असून त्याठिकाणी प.पू. कोटणीस महाराजांची समाधी आहे. ही वास्तू ८५-९० वर्षांपेक्षा जुनी असून ती हेरीटेजसहकार आहे. त्याचे व्यवस्थित जतन करणेसाठी रेकॉर्ड करणे आवश्यक आहे. आपल्या कॉलेजच्या माध्यमातून आपण सांगलीमध्ये जुन्या वास्तूंचे रेकॉर्डिंग तयार केले जावेत. या महाराजांचे शताब्दी पूर्णपत्रे वर्षानेवारी २३ पाहून साजरे होत आहे. त्याद्वारे वास्तू जतन करणे हे ही सांगलीच्या हक्काचे काम आहे. यासाठी आपण सहकार्य करून रेकॉर्डिंग तयार करून द्यावे. सहकार्य करून ही इच्छा पूर्ण करावी.

तरी आपणास विनंती करत आहोत की आपण एक सामाजिक व्यक्ती ह्या बाजूने आम्हास त्यासाठी सहकार्य करून रेकॉर्डिंग तयार करून द्यावे. सहकार्य करून ही इच्छा पूर्ण करावी!

कळवि, मींचासेवक.

गुरुनाथ कोटणी



When a human came into existence on this earth, he developed tendency of living in a group because he felt the need of his similars. Man was the only creature who had developed brains in the course of time. He made inventions. From this human civilization started. Whatever he built in the past, according to his needs, trends, and development of his mind, had become footsteps, for the further development of the civilization. It means that, it is in the man's nature that, he inherits whatever his predecessors had done and makes improvement on his own. On whichever position a human race stands today it's because of this tendency of inheritance, its preservation and development.



What is heritage?

History and heritage have played a pivotal role in the development of human civilization. Heritage is a feature belonging to the culture of a particular society such as tradition, language, or buildings that were created and still have historical importance. Heritage building introduces us to a culture and tradition of the people who used the particular building, it conveys us history of that era when building was in use more effectively. Heritage tells us about political situations, events or figures belonging to that era. Heritage conveys us old construction techniques, methods and materials. It also tells us about sustainability and design. Heritage represents the work of master craftsmen and architects.

श्री "कैवल्य-धाम" संगली

INTRODUCTION

Shree Kaivalya Dham is situated near Sangli bus stand, Sangli. The construction of the Shri Kaivalya Dham, Sangli started in 1936 and was completed around 1938. The structure has a central courtyard where ASHES of Of Guru Ramchandra Maharaj, Nimblekar Maharaj and Chimad Maharaj. This place is constructed by Shri.Hanumantrao Kotnis. Shri.Hanumantrao Kotnis previously lived in Modhul and shifted Sangli in year 1936 to practice law.





Appasaheb

VC. PRINCIPAL,
APPASAHEB BIRNALE COLLEGE
OF ARCHITECTURE, SANGLI.

PROJECT SUBMITTED:

SHRI JAIN SHWETAMBAR PARSHWANATH DEHARASAR
TRUST

28/04/2022

MEASUREMENT DRAWINGBY

SHREE.VASANTRAO BANDUJI TRUST'S

**APPASAHEB BIRNALE COLLEGE OF ARCHITECTURE,
SANGLI.**

PRINCIPAL- AR. V.B.SAMBREKAR

MEASUREMENT DRAWING IN CHARGE- AR. KANAD R. KUMBHAR

MEASUREMENT DRAWING CO-IN CHARGE- AR. TANMAY KUMBHAR

SUPPORTING FACULTY- AR. Kanad Kumbhar

Measurement drawing head- CHETAN DIGRAJE



1/C. PRINCIPAL, 1
APPASAHEB BIRNALE COLLEGE
OF ARCHITECTURE, SANGLI.

श्री जैन श्वेतांबर पार्श्वनाथ देहरासर ट्रस्ट

६९-अ, महावीर नगर, सांगली - ४९६ ४९६ (महाराष्ट्र)

जवळक न.

तारीख : 28/04/22

माननीय प्रिंसिपल,

अप्पासाहेब बिरनाळे कॉलेज ऑफ आर्टिटेक्चर,

सांगली.

विषय : मंदिर चे मेजरमेंट डॉईंग करून मिळणेबाबत

महोदय,

आमच्या ट्रस्ट ची पटेल चौक जवळ एक भव्य मंदिर आणि त्या भोवती इमारत आहे. त्याचे जीर्णोद्धार करणे साठी आमच्या कडे त्या मंदिर व इमारतीच्या आवारातील काहीही डॉईंग नाही. आपल्या कॉलेज ने या आधी केलेल्या मेजरमेंट डॉईंग च्या कालिती ची कल्पना आम्हास अर्की. अभिषेक वीरा यांच्याकडून मिळाली.

आमची आपणास अशी विनंती आहे कि कॉलेज चे काही विद्यार्थी पाठवून तेथील मेजरमेंट डॉईंग करून मिळाले तर आम्हास भरपूर उपयोग होईल. या साठी जे काही मानधन होईल ते कळवावे, ते आम्ही आपल्या प्रतिष्ठित कॉलेज ला देण्यास कटिबद्ध आहोत.

आपला विश्वासू



श्री जैन श्वेतांबर पार्श्वनाथ देहरासर ट्रस्ट करिता

Note: PLEASE CONTACT CN 9823853999 (Abhishek Vora)

When a human came into existence on this earth, he developed tendency of living in a group because he felt the need of his similaryones. Man was the only creature who had developed brains in the course of time. He made inventions. From this human civilization started. Whatever he built in the past, according to his needs, trends, and development of his mind, had become footsteps, for the further development of the civilization. It means that, it is in the man's nature that, he inherits whatever his predecessors had done and makes improvement on his own. On whichever position a human race stands today it's because of this tendency of inheritance, its preservation and development.

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Measurement drawings produced by the student :



GROUND FLOOR PLAN

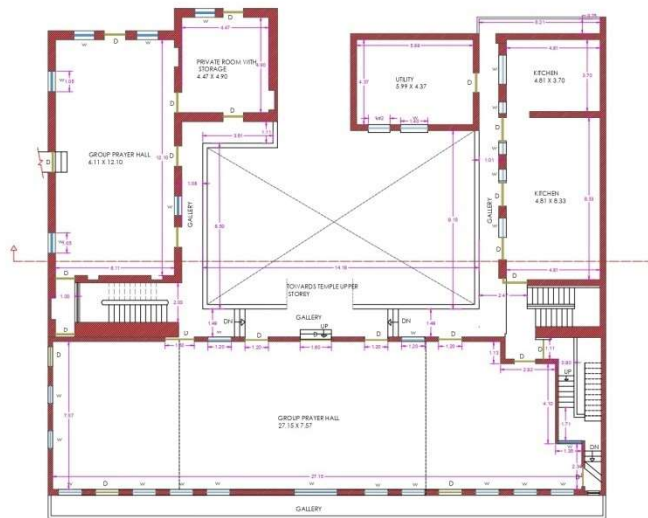
NOTE: ALL DIMENSIONS ARE IN METER
SCALE: 1:150

DOCUMENTATION OF JAIN MANDIR
LOCATION : SANGLI



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FOURTH YEAR B.ARCH





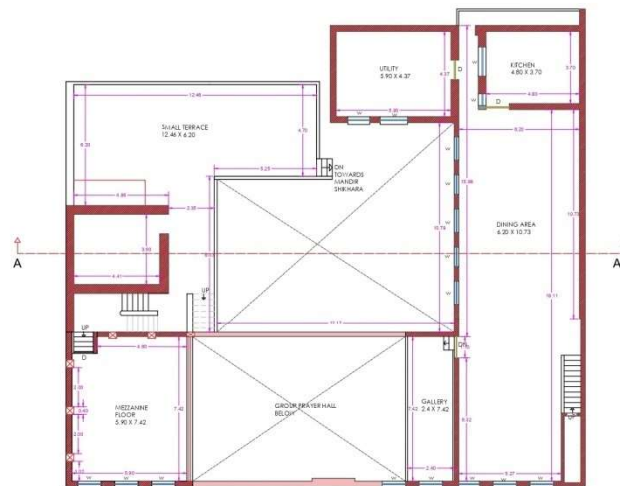
FIRST FLOOR PLAN

NOTE: ALL DIMENSIONS ARE IN METER
SCALE: 1:150

DOCUMENTATION OF JAIN MANDIR
LOCATION : SANGLI



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FOURTH YEAR B.ARCH



SECOND FLOOR PLAN

NOTE: ALL DIMENSIONS ARE IN METER
SCALE: 1:150

DOCUMENTATION OF JAIN MANDIR
LOCATION : SANGLI

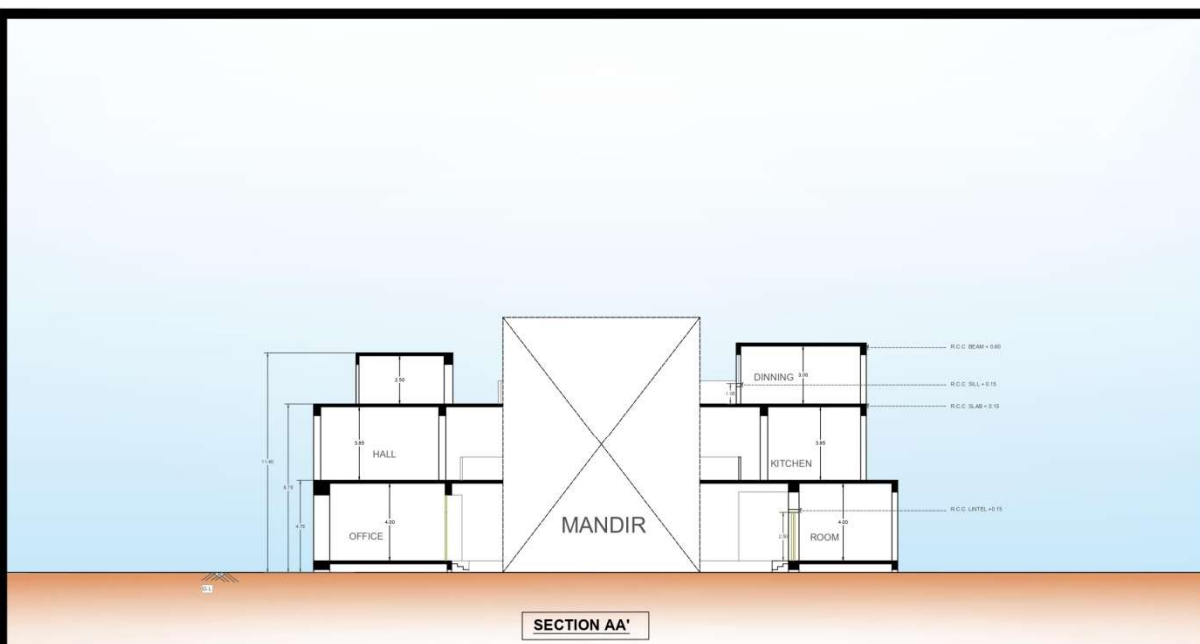


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FOURTH YEAR B.ARCH





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FOURTH YEAR B.ARCH





FRONT ELEVATION

NOTE: ALL DIMENSIONS ARE IN METER
SCALE: 1:150

DOCUMENTATION OF JAIN MANDIR
LOCATION : SANGLI



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FOURTH YEAR B.ARCH



V.C. PRINCIPAL,
APPASAHEB BIRNALE COLLEGE
OF ARCHITECTURE, SANGLI.

PROJECT SUBMITTED:

SIDDHAROODH SWAMI MATH, HUBALI

2019-2020

MEASUREMENT DRAWINGBY

SHREE.VASANTRAO BANDUJI TRUST'S

**APPASAHEB BIRNALE COLLEGE OF ARCHITECTURE,
SANGLI**

PRINCIPAL- AR. V.B.SAMBREKAR

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MEASUREMENT DRAWING CO-IN CHARGE- AR. TANMAY

KHANJIRE

SUPPORTING FACULTY- AR. Kanad Kumbhar



SYNOPSIS

In the history of Karnataka, temples and Maths play very important role in the cultural renaissance of the society. The Karnataka is the land of Sharanas, Sons & the religious preachers.

Siddharoodh Swami Math came to be established in 19th century in Hubli. It became eminent institution, a centre of Advaita philosophy, as preached by Shri Siddharoodh Swamiji. Swamiji was born in Chalkapur in Balki taluka of Bijapur district in 1837 on Ramnavmi day. Even as an young person, Swamiji went on a pilgrimage to sacred places and ultimately settled in Hubli by which time he had a number of Devotees. He passed away in 1929.

Swamiji's disciple Gurunathroodh became the heir of the Math. The Math depicts spiritual and universal brotherhood. It spreads the message of unity and is great sacred place now. Shivratri celebration, religious celebration in August and Ramnavmi celebration by arranging cart festival, a procession of God in palanquin are conducted. The people are given food by the Math as they participate in the festival. The 2 mounds are raised of Siddharoodh Swami and Gurunathroodh Swami in Math. The government has appointed a trust to administer the Math's activities under the chairmanship of District judge

Shri ri siddharudha Swami math follows the Advaita philosophy .Planning of the matha is done according to the Advaita philosophy. According to the Advaita tradition three states of consciousness namely Jagrat (waking),Supana (dream) and susupti(sleep) are empirically experience by human beings. The nirguna upasana Chakra is that Bija Mantra of mulmantra makes it possible for every human to discover the real purpose of life and their own true nature through yoga we are able to awaken the inner power and centered and make them accessible



INTRODUCTION

Hubballi is located in state of Karnataka. Rayara Hubali also called as Purballi ,was the old Hubali , where there is Shankara temple. Under Vijayanagar ,city grew as the commercial centre. Under the rule of Mughals the city was expanded .Later the city was conquered by Haider Ali to be re captured by the Marathas .

Administrative Boundary

Dharwad is the administrative headquarters of Dharwad district. Hubli Dharwad Municipal Corporation (HDMC) is a part of Dharwad district. As per Census 2011, the population of HDMC is about 9.4 lakhs and covers an area of 202 sq.kms. HDMC has been divided into the 67 wards for administrative purpose. It surrounded by Belgaum , Uttara Kannada , Haveri, Gadag districts.

Location and Connectivity

Hubli is located between 15°11' - 15°31' north latitude and 75°01' - 75°28' east longitude at an altitude of 627.97 m above sea level. Hubli has domestic airport on Gokul road. Hubli is well connected by high-ways . It has four rail- way station and one main junction. City – Bus runs throughout the city.

Topography and Geology

Hubli-Dharwad is situated on the edge of Western Ghats. Hubli is located on the sides of a natural valley leading to Unkal Lake and has a flat terrain compared to Dharwad. There is a variation in the quality and type of soil found in different parts of the region. Mostly black cotton soil is found towards the northern and eastern sides of the region of the twin cities, but slight variation on the quality and type of soils is observed in between areas. The soil in the southern and western regions of the city is medium red and gravelly, which attributes to the current spread of the city.

Climate

Hubali experiences a tropical climate with distinct wet and dry seasons. Weather is moderate climate throughout the year. The coolest month is December with an average low temperature of 15.4 °C and the hottest month is April with an average high temperature of 32.8 °C. The region receives rainfall from both northeast and southwest monsoons, and the wettest months are September and October. The average annual rainfall is around 675 mm for Hubli and 812 mm for Dharwad. The summer heat is moderated by fairly frequent thunderstorms, which occasionally cause power outages and local flooding Also, the pleasant climate of the region attracted many health and educational institutions to the city. Also, owing to its location advantage, the cities are resistant to natural calamities like earthquake, cyclones, and landslides

JUSTIFICATION OF SITE

Diverse cultures elaborate the city of Hubali in different eras with typical traditions.

This cult is explored through Shri Siddharoodh Swami Matha .

the essence of every culture found in the structure gives an amicable feeling to every person visiting the structure.

This semi-sacred structure functionalizes complementary activities, contributory roles and associated services.

The math is not eminent structure in India but holds a unique significance in the city of Hubballi.



HISTORY AND EVOLUTION

Hubballi was built around 11th century. Dharwad was built in 1405 AD by officer of vijayanagar. It was later captured by the Mughals in 1685 and by the Marthas by in the 1753. Hyder Ali, ruler of Mysuru (Mysore), occupied Dharwad in 1778. It was ceded to British in 1818. Hubballi was identified as a important



commercial and trade center. The city attracted floating population from neighboring urban centers such as karnar and many for trade commerce, health and education. Thus due to its connectivity and history hybrid architecture of fusion various styles can be observed. Such a example is Siddharudha Math, was planned and constructed by Siddharudha sawmi.

PLANNING

Shri Siddharoodh Swami learned about Vedas in his early life, it's influence can perceived in the planning of the entire complex. As all the buildings are orientated facing the east side, so no obstructions are present that block the suns first rays. The lake is present on the north side and other one which was present on the east side. The planning of the individual building is symmetrical and thus helps to coordinate the various aspects of the structure.

The foremost structure of building complex is Kailas mandapa. The Kailas mandapa was designed and built by Shri Siddharoodh Swami with help of his devotees in year 1926 .The building stands still today in its former glory.

The On the west side of Kailas mandapa is a high raised platform was built as a sitting place for Shri Siddharoodh Swami during his preaching. On either side of the of platform is raised platform created as sitting area for devotees.

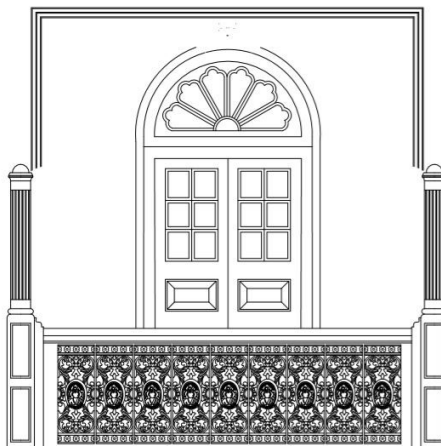
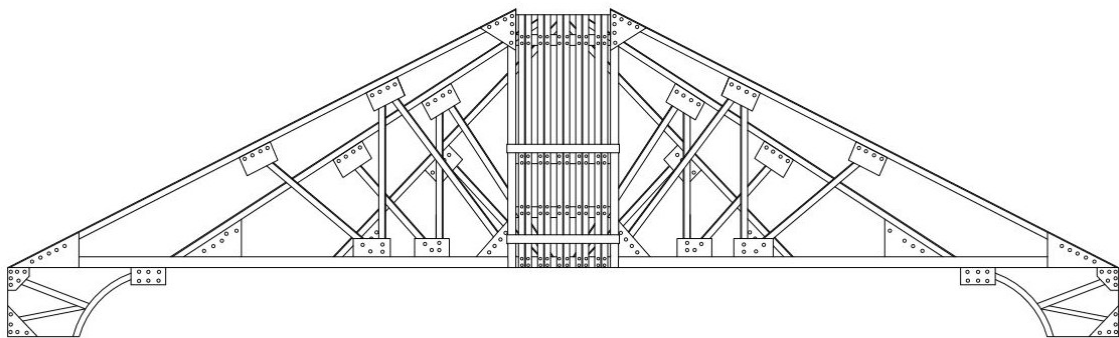
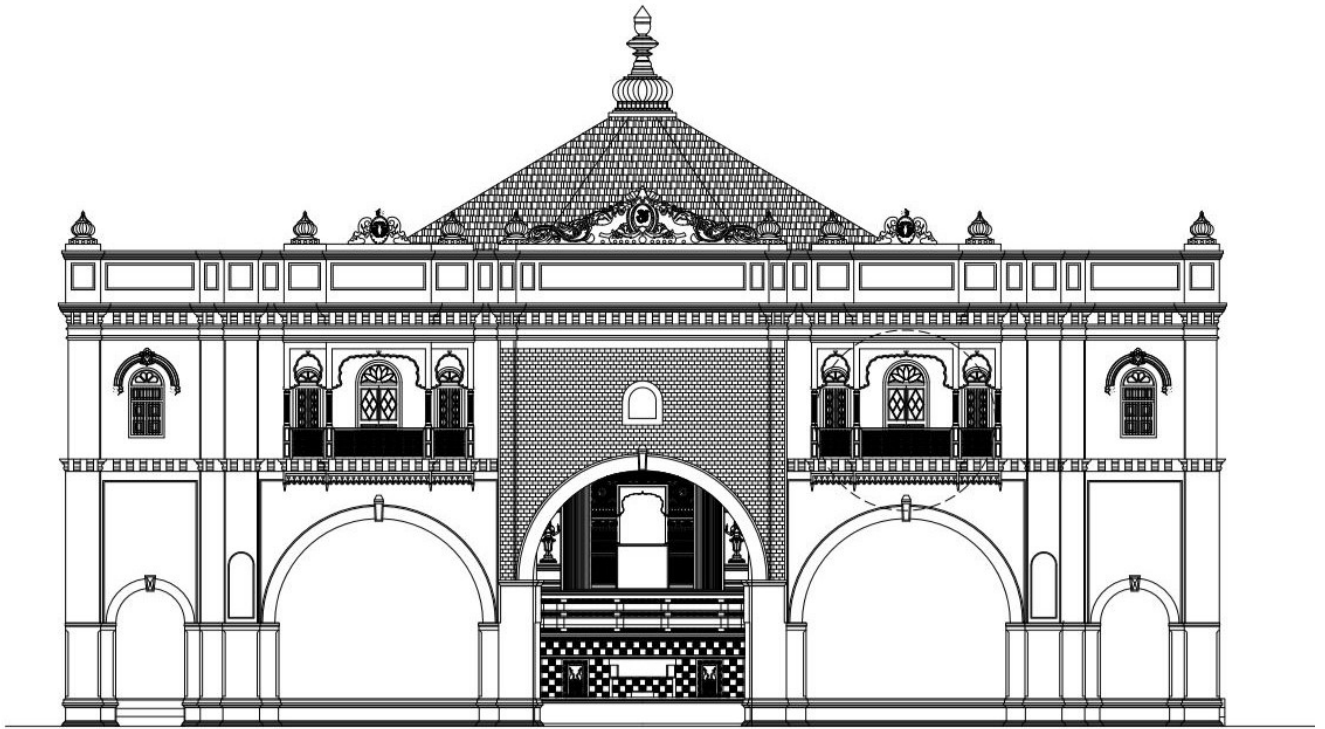
Mandapa has 20 beautifully carved iron columns which dominate the core of the mandapa. The

upper level is decorated with beautiful wrought iron railing with artistic stained glass doors. The ceiling is made of wooden a panel which is supported on the MS trusses. The ceiling is decorated with the nirguna upasana chakra. The wheel of spiritual workshop is outlined in very dramatic way. It represents the Sanskrit mahavakya

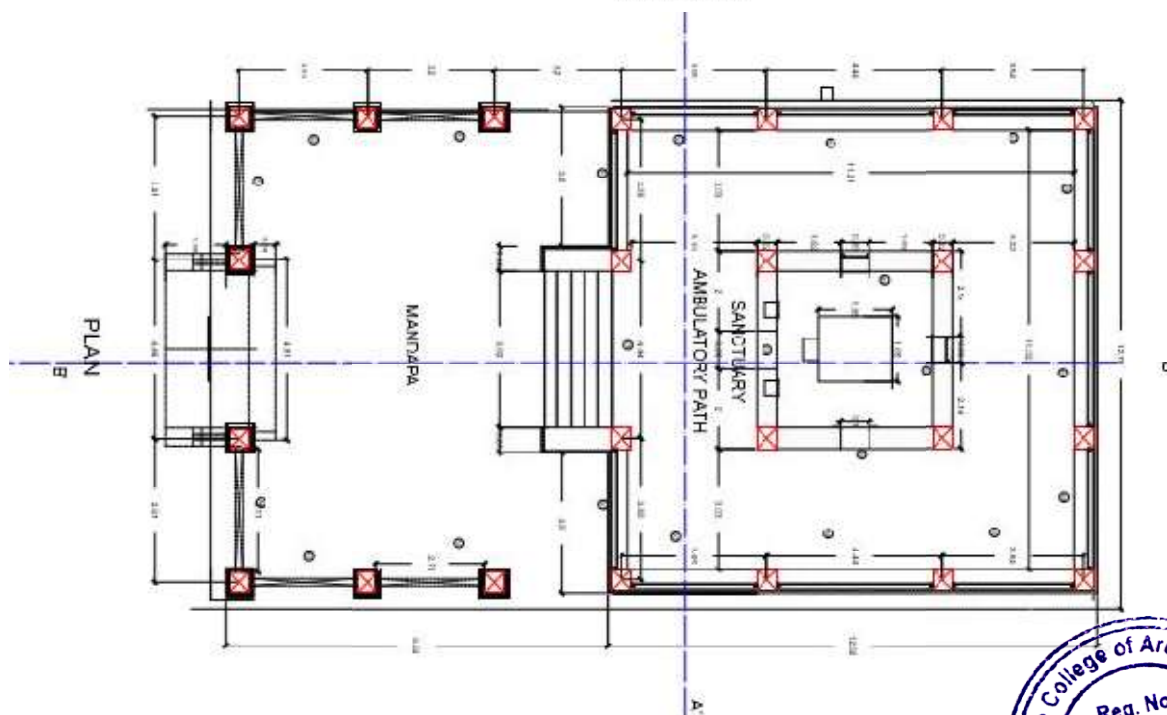
INFLUENCE

It is a style that combines the Hindu architecture and Islamic architecture with European gothic architecture. Characters of indo saracenic like pointed arches, scalloped arches, miniature domes, overhanging eaves can be observed.

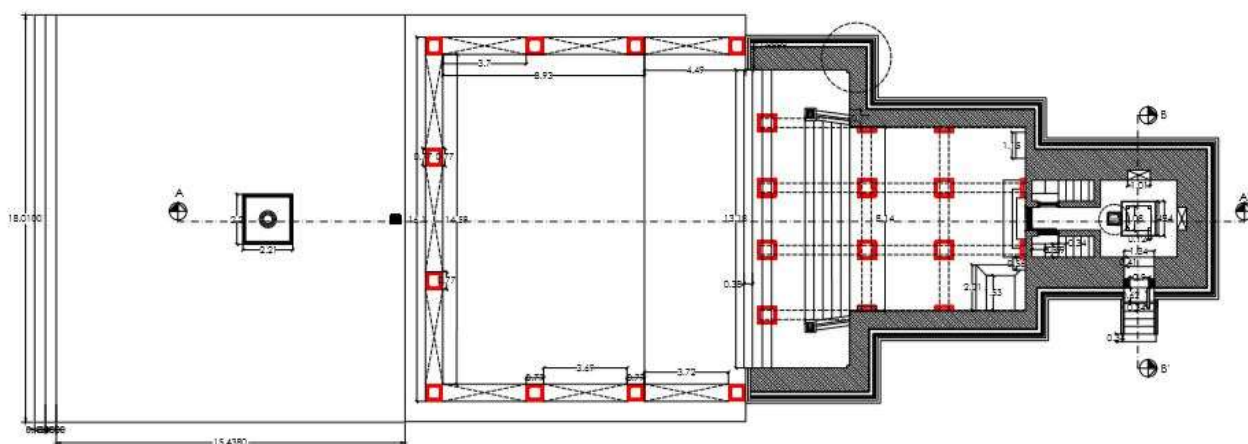
Belt course quoins and decorative window heads can also be observed.



The walls are covered with stained glass windows on all the sides of the sanctum. The mandapa has scalloped arches. The elements of the whole structure represent the unique significance of the typical Hindu style temple.



The planning of the Samadhi complex is similar to typical Hindu temple architecture with elements like Ardhamandapa Mandapa, antrara and garbhagriha. It is built in RCC columns with marble finish and marble flooring. The Mandapa has marble flooring with columns of marble finish foliated arches of Indo saracenic style are present. The inner sanctum is approach through a pillared hall. The door to the inner sanctum is carved with silver plated metal work. In the sanctum sanatorium there is a cave (gufa right below sanctum) which was previously used by Swamiji to bless his devotees. The shikhara is constructed in Negara style. The shikhara is surrounded by four lions. The parapet is decorated in carved foliage, geometric and floral patterns, as observed in Indo saracenic style



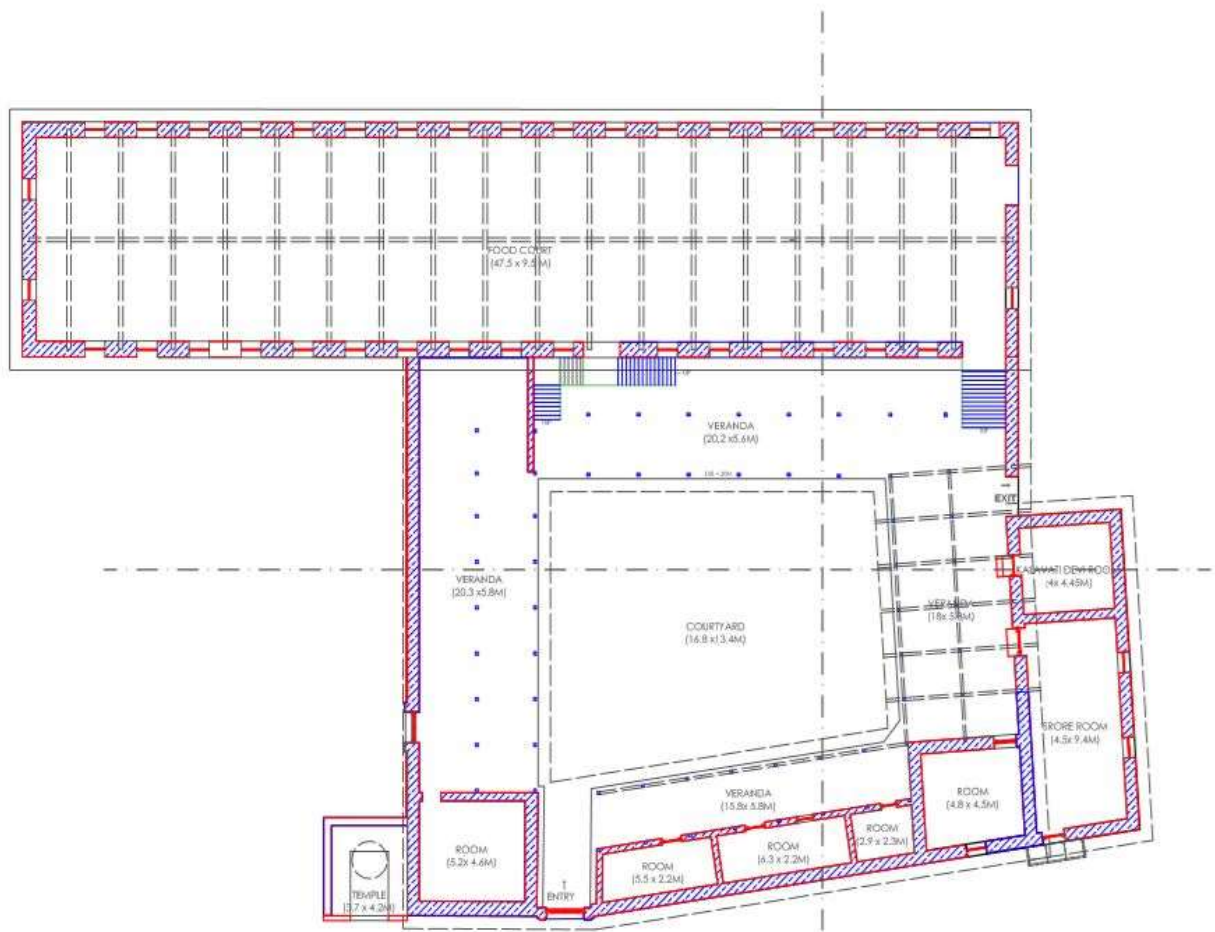
There were simple solutions which were effective for those times, with new names



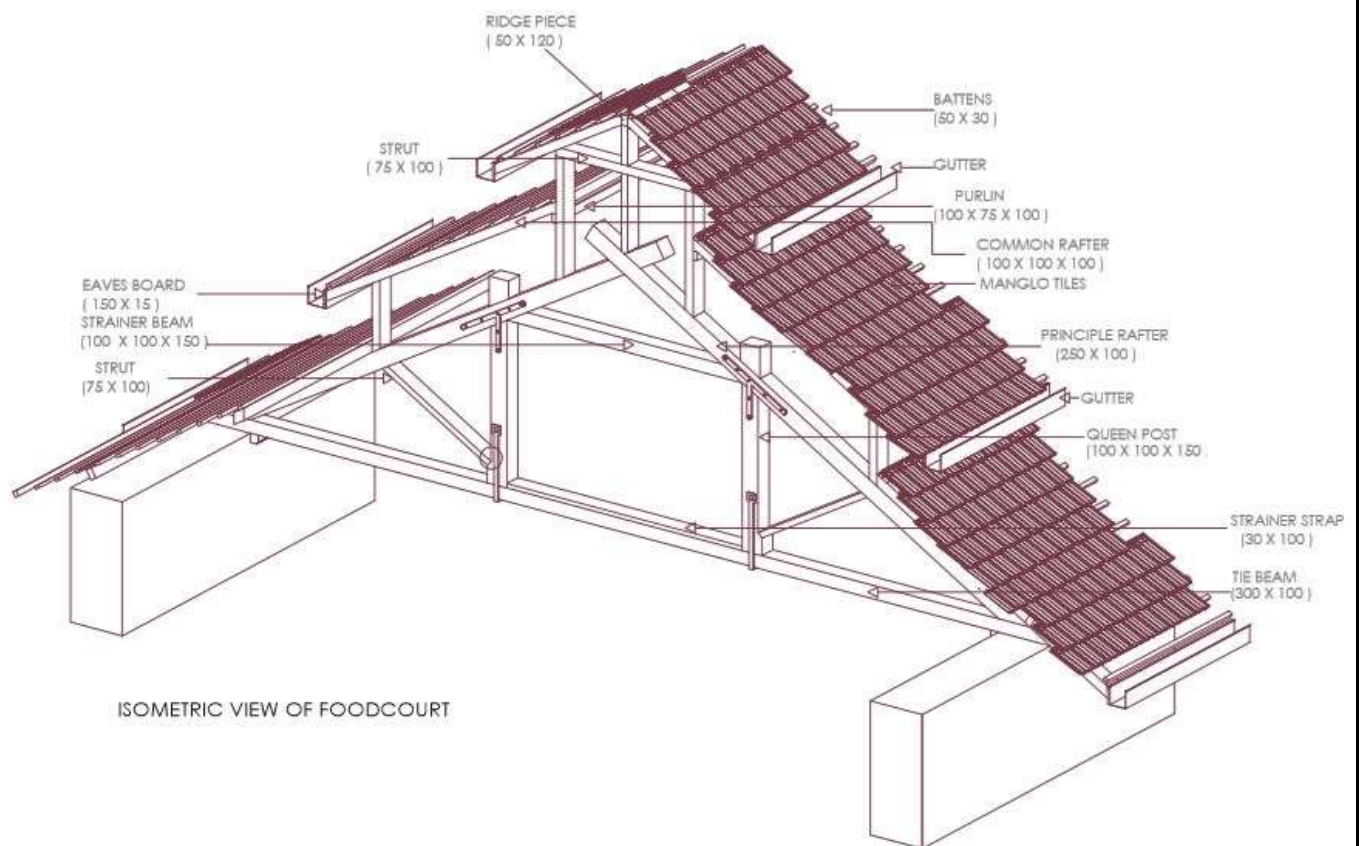
what is now called a compost pit was previously called 'THIPPI GUNDI' which is what we still use. The waste generated by all three meals is transported daily to the farm abetting the matha at the back and subsequently segregated. They segregate the vegetables and green waste so that the good stuff can be fed to cattle. An estimate 50kg of waste is generated everyday from the kitchen.

The room in the southern corner is store room for furniture and cloths pre owned by Shri Siddharoodh swam,

The building characterizes by the vernacular architecture with its typical 3 tier roofing structure. Local materials and natural resources were used very smartly and efficiently in order to achieve comfort. Use of natural ventilation and natural lighting has made the house more energy efficient. Thermal comfort is achieved by the orientation, spatial organization, shading devices and materials used. Easy and practical solutions to the issues like privacy, security and comfort. Cost effectiveness have also been achieved.



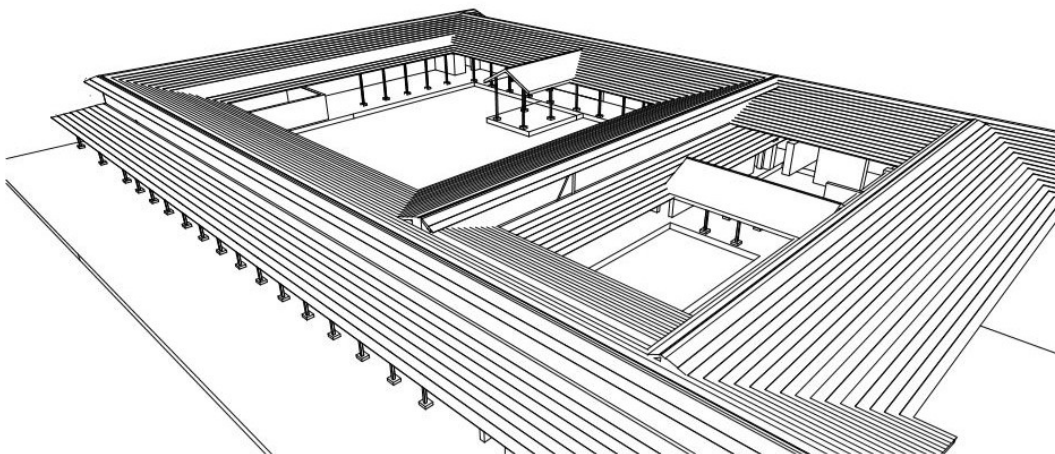
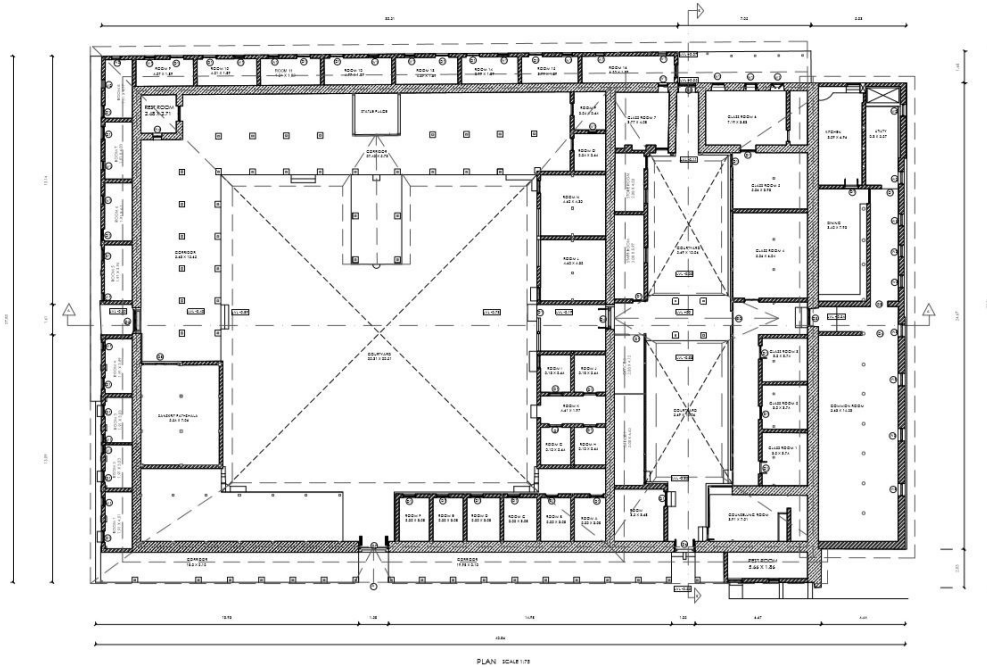
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APPASAHEB BIRNALE COLLEGE
OF ARCHITECTURE, SANGLI.



In later stages new kitchen and dining area was added in the matha the dining area has the capacity of 6000 people the roof of the dining hall specially designed in such a way that the light and air ventilation is achieved. The roof consists of Queen post Timber trusses, mangalore tiles are used as roof covering.

The fifth structure from Kailash mandapa on north east side is Pathshala. The structure represents typical Wada style. The adjoining rooms to the inner courtyard are used as resting places for Saints and priests. The Courtyard is also used to give preaching to the devotees .It is a live example of vernacular architecture comprised of typical roof Truss pattern raised with wooden colonnades with mud plaster stone walls the inward planning give the effect of thermal comfort .Tenon mortise tongue and groove lap joints can be seen in the roof Pathshala is connected to Blind school with a passage on the north facade of the building formally The Blind school was used by Kalavati Aai disciple of Shri siddharudha Swami





SCALING IMPACT

The math also plans to expand its learning's to the community at large scale.

Even Hubali-Dharwad grapples with a challenges of being included in the list of smart cities , waste management is one of the most important part to focus on. Future plan of math include teaching people how to manage their waste.

They are also planning yoga workshops in the mamath.

CONCLUSION

The idiosyncrasy of decess swamiji is manifested by math and Nirguna upasana Chakra on the ceiling of the Kailas mandapa ,which is mulmantra makes it possible for every human to discover the real purpose of life.



Appasaheb
V.C. PRINCIPAL,
APPASAHEB BIRNALE COLLEGE
OF ARCHITECTURE, SANGLI.

KANNADA UNIVERSITY, HAMPI

VIDYARANYA



MEASUREMENT DRAWINGBY

SHREE.VASANTRAO BANDUJI TRUST'S

**APPASAHEB BIRNALE COLLEGE OF ARCHITECTURE,
SANGLI**

PRINCIPAL- AR. V.B.SAMBREKAR

MEASUREMENT DRAWING IN CHARGE- AR. S.P.JAGTAP MEASUREMENT

DRAWING CO-IN CHARGE- AR. TANMAY KHANJIRE

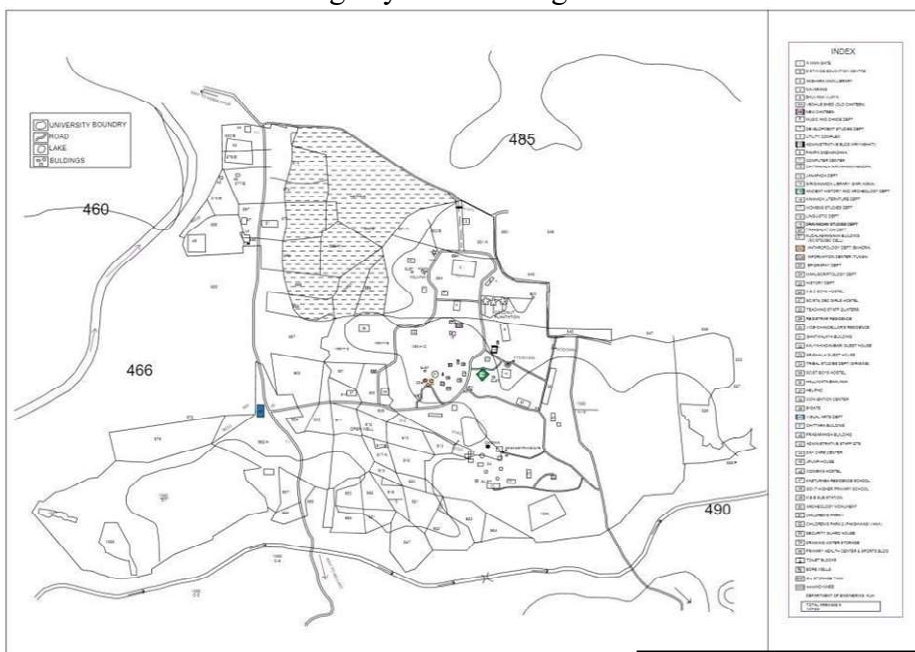
SUPPORTING FACULTY- AR. Kanad Kumbha



Brief description

The University is located in Vidyaranya, Hampi, around 15 km to the east of Hospete. The university is spread on a campus of about 686.93 acres and comprises of various geographical varieties. The region is comprised of plateaus, rough terrain, peaks, water bodies, etc. There is a variety of flora and fauna within the campus itself and has flourished very good. The vastness of the campus is such extensive that a part of the land is included in a bear sanctuary present there. One can see around 400+ species of birds in the region, from which some are local and rare to the particular area. Sloth bears, leopards, striped hyenas are spotted in the vicinity of the campus.

Coming to the structural element, there are around 50-55 structures erected over the campus. The structures consist of administration building (Kriya Shakti), Library (Akshara), Auditorium (Bhuvana Vijaya), Open Amphitheatre (Navaranga), History and Archeological Department (Tripadi) and many more. Each has its own characteristics elements, planning, features and architecture. There is a complex network of asphalt and rubble/paved roads joining various structures. The sites for the structures are not particularly chosen or prepared but are constructed on natural available and suitable land minimizing any harm/damage to mother nature.



Kannada university campus map

Justification for the site

The selected site, Kannada university, is totally constructed and planned with local architecture in mind. Most of the erected structures are totally vernacularly made. Their main motto was to nurture and preserve the local architecture of Hampi and its surrounding region. As Antoni Gaudí said, “Design excellence may emerge when we realize that originality is going back to origins”, perfectly correlates with this site. The materials used there are purely local and were acquired from local quarries and mines from the nearby area. The style used here is genuinely and wholly based on the regional architecture consisting of pillars, stone, stellate plans, staggered plans and pilastered halls, etc. All the above mentioned features or elements are observed in the structures of Kannada University and have maximum resemblance with the site selection criteria.





Fine art department (Stellate plan)

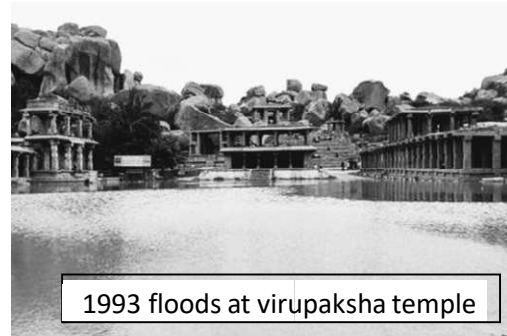
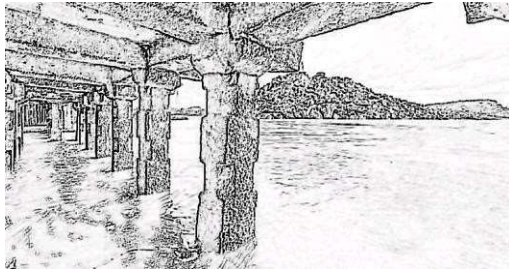


Colonnaded mandapa style at admin block

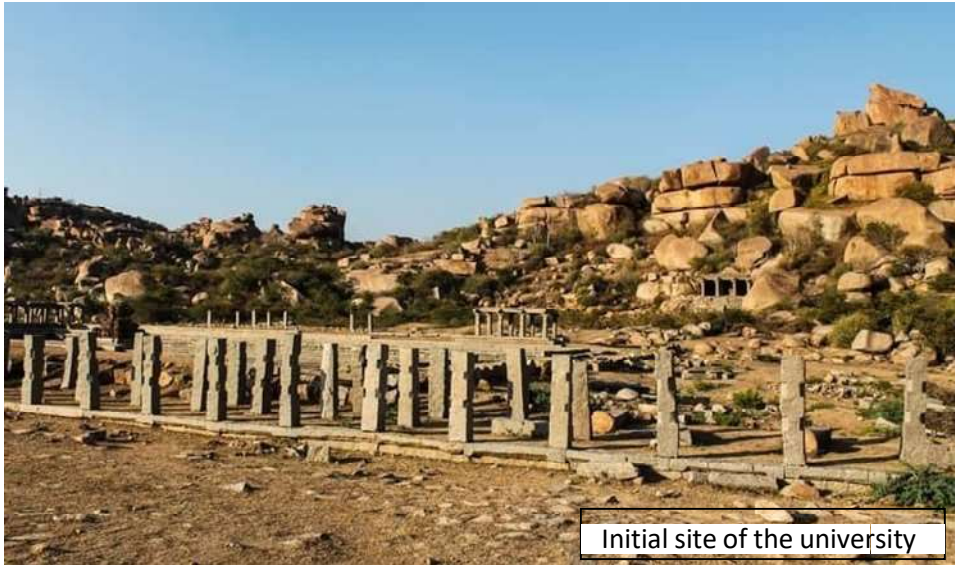
History and Evolution

Vijaynagar was the capital City of Vijaynagar Empire. The university has a history that it was initially situated near the Virupaksha temple. It was placed in the market place where the pillared halls are situated. One of the colonnaded mandapa was utilized for the university. But Tungabhadra River is situated very close to the temple market and consecutive flooding disrupted the university workflow. A massive flood occurred in 1993 and washed away everybit of the university. This caused an urge to relocate the campus in a new and stable area. The goarnof Karnataka allotted a present land and the university was constructed.





1993 floods at virupaksha temple



Initial site of the university

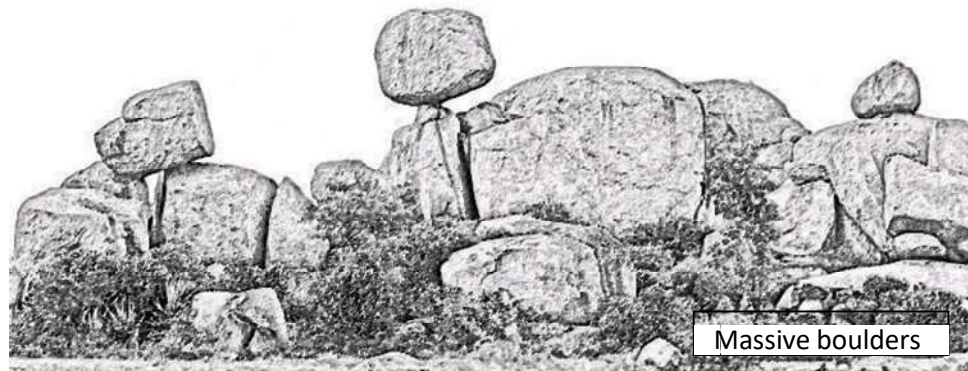


Present site for university

Physical form

The overall physical form of the university is very massive in nature. The various terrains create a diverse landscape with scenic views. Also the planning of the structure and site selection has been done very creatively. Proper uses of high peaks, low plateaus are used. Lakeside is utilized by constructing an amphitheatre on its bank.



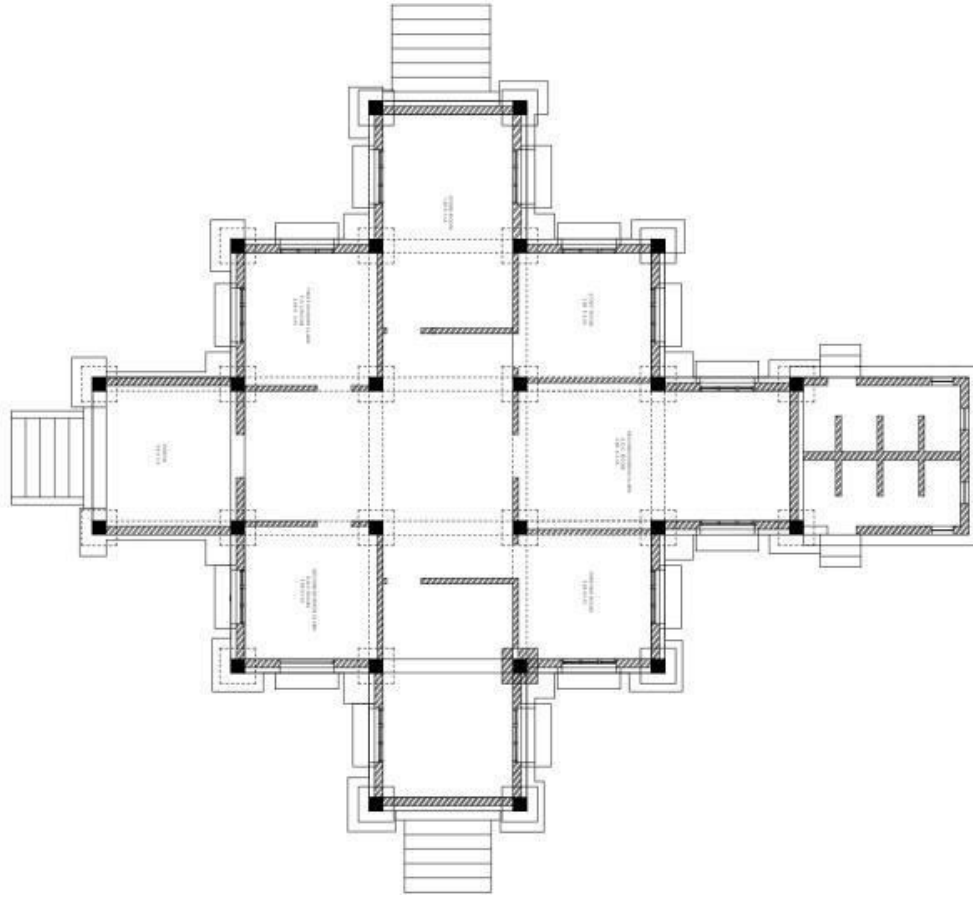


Spatial organization

The whole university is spread in a vast campus. The structures are placed randomly in the campus. The spaces are organized with temples as a basis. As of the temple spaces like garbha griha, navaranga mandapa, the sanctum, etc. A similar arrangement of spaces can be watched at kannada university, Hampi. The spaces are so organized that the highermost personnel has the innermost and apex position space and the professional hierarchy descends. Then the subordinate are given the consecutive spaces. The interiors are also constructed with the same elements as the interiors of the temples around, for example the monolithic pillars in the administration building (Kriyashakti), monolithic stone roof slabs at the fine art centre with stone tiling, the Tripadi planning and and stone louvers and corbels of the Ancient history and Archeology building.

The structures have also used new and modern construction elements like mild steel reinforcement/frames, Truss roof, R.C.C. slabs and columns, etc.





Spaces divided as temples (fine art building)

Nature of use and purpose

As of any educational institution, the primary purpose of the Kannada University is to spread knowledge to the seekers with the best personal available. The site is so developed that a studious atmosphere is created. One can sense immense positivity as soon as he/she enters the premises. Due to the use of local architecture and vernacular style the energy we feel there is very spontaneous. This tremendously helps their purpose of spreading knowledge. This is positive point of practising regional or local architecture. The culture developed in the university is very respectful. Each student is extremely graceful and mannerly towards their teachers. An attitude of belongingness and being down to earth is felt. Many students are seen cleaning and doing daily chores in their respected departments and classrooms. As of the classrooms, conventional classrooms are not present there but are seen as massive pillared halls which the students utilize for themselves as their own place which creates a bond of inclusion between them and the architecture.





Students and faculty working at visual art dept.



Students freely exploring

Construction materials and Techniques

Load bearing construction technique is used for the structures. The pillars and corbel and other stones are joined with tongue and groove bond and mortar is used to fix the joint. As the location of the site which is in Karnataka. After the Precambrian period the region was seismically very stable and rich in minerals. Due to the steady and gradual hardening, the quality of the rock formed is very dense and fine which is perfect for sculptures and artistic works. Granite rock is found in the region. The rock is composed of intrusive igneous rock



which consists of quartz, alkali feldspar and pagiacalse, which forms from the magma with high content of silica and alkali metal oxides and cools down slowly.

The granite present here is called chloratic gneiss, which is a metamorphic rock formed by changing schist, granite or volcanic rocks through intense heat and pressure. Has mineral composition similar to that of granite which is coarse and saturated. Another quality of this rock is it's initially soft in nature and get hard eventually.

Identification of significance and value assessment of the selected site

As this site is an educational institution, it has deep impact on the society. The level of intensity is such that generations are created through this. Also the back-story of the university is related to the temples of the region, this adds up a religious and sacredness to the site. We can observe the richness of value towards the university through the dedication of the teachers and the students.



Extensive use of stone in





Conclusion

As we say getting the basics good, there a lot of resemblance of this phrase in architecture itself. Mans basic needs are food, clothing and shelter. Food and clothing are acquired from the nature in some pre-fabricated state which can be initial or final but shelter is what we as humans create themselves. Even if there are natural shelters available, human mind is greedy in way. This urges to create shelters which are for particular scenario, context, need, fulfillment and satisfaction. But all this process of sheltering and living doesn't happen instantly, but is a long lengthy and gradual process. This constant activity nurtures every aspect of the people, their tradition and culture. It reaches such a point that the lifestyle of the residents and their architecture becomes a unity. This homogeneous development curve ascends and descends with each other and this turns into the local architecture of that region. In addition the style is by default universal compatible to that region and covers everything the culture changes the architecture reaches and as architecture changes culture, tradition and lifestyle enacts. As observing the lifestyle and its architecture, their roots are intertwined amongst and are rooted very deep.

As of the modern trends and style statements, we as architects forget these valuable insights and are keen to designing the new. But misses the richness and condition of local architecture. Valuable genuine knowledge is taking and loses due to lack of practice. Local architecture has a big impact in shaping the society and future of a region. An thought to preserve and flourish. This should be observed. In order to ascend the growth spiral of society and its local architecture.



Appasaheb Birnale

V.C. PRINCIPAL, ¹
APPASAHEB BIRNALE COLLEGE
OF ARCHITECTURE, SANGLI.



RADHA SWAMI SATSANG BEYAS, SANGLI.

**2020-2021
MEASUREMENT DRAWINGBY
SHREE.VASANTRAO BANDUJI TRUST'S
APPASAHEB BIRNALE COLLEGE OF ARCHITECTURE,
SANGLI**

PRINCIPAL- AR. V.B.SAMBREKAR

MEASUREMENT DRAWING IN CHARGE- AR. S.P.JAGTAP

MEASUREMENT DRAWING CO-IN CHARGE- AR. G.A.DAPTARDAR

SUPPORTING FACULTY- AR. Kanad Kumbhar

Measurement drawing head- KasturiSapt





Radha Soami Satsang Beas

Guest House, Sangli Miraj road, Near tata Petrol Pump
Sangli-416416, Maharashtra. INDIA.

Vijay D. Navale
Secretary, Sangli.

Beas File No. : 4630
No. : SGL/16-17/62

Date:23-12-2016.

To,
The Principal,
Ar. V. B. Sambrekar,
Shree Vasantao Banduji Trust
Appasaheb Birnale College of Architecture,
Sangli.

Sub : Courtesy for visit to Radhasoami Satsang Beas, Sangli Centre.

Respected Sir,

With reference to the above subject, we are very thankful to your College Professors Ar. S.P. Jagtap, Ar. G. A. Daptardar, and Second Year & Third Year Students for participating on our cordial invitation to our Satsang Centre as Educational Site Visit. We hope that this visit might have been helpful to students to enhance their knowledge and experience.

We are thankful for sending site plan sheets of measurements, maps of bungalow etc. prepared by your college professors and students. We are obliging for any inconvenience during their visit. Kindly convey our thanks to all professors and students.

With Warm Regards.

Yours Affectionately

Vijay Navale.
(Secretary, Sangli.)



H.o: Dera Baba Jaimal Singhji, A/p Beas-143204, Dist: Amritsar, Punjab, INDIA

Students-

1. Sayali Belose
2. Prajakta Bondre
3. NehaChavan
4. Mitali Deshmukh
5. Mayuri Gawade
6. Sejal Ghodake
7. Amruta Jamdar
8. ShivaniKhadilkar
9. HarshadaKhichade
10. Madhu Mane
11. ManaliPhatak
12. VaidehiPrabhu

When a human came into existence on this earth, he developed tendency of living in a group because he felt the need of his similars. Man was the only creature who had developed brains in the course of time. He made inventions. From this human civilization started. Whatever he built in the past, according to his needs, trends, and development of his mind, had become footsteps, for the further development of the civilization. It means that, it is in the man's nature that, he inherits whatever his predecessors had done and makes improvement on his own. On whichever position a human race stands today it's because of this tendency of inheritance, its preservation and development.

What is heritage?

History and heritage have played a pivotal role in the development of human civilization. Heritage is feature belonging to the culture of particular society such as tradition, language, or buildings that were created and still have historical importance. Heritage building introduces us to a culture and tradition of the people who used the particular building, it conveys us history of that era when building was in use more effectively. Heritage tells us about political situations,




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events or figures belonging to that era. Heritage conveys us old construction techniques, methods and materials. It also tells us about sustainability and design. Heritage represents the work of master craftsmen and architects.

Guesthouse-

With the course of time, the needs of humans were changing and increasing. He was bending more towards better lifestyle as economical classes were developing. Different types of buildings were built offering it, and as some of them were built splendidly that they became one of the heritages. Guest houses were one of them.

A guest house (also guesthouse) is kind of a private home which has been converted for the exclusive use of guests' accommodation. This type of accommodation presents some chief benefits, such as personalized attention, healthy and homemade food, quietness, and inexpensiveness.

About SangliSansthan and its Rulers-

Shrimant Chintamanrao Appasaheb Patwardhan came to Sangli in 1800 A.D. and he selected Sangli as the capital of Sangli Sansthan. He was the founder of the city of Sangli. Sangli was a small state with an area of 1136 sq. Miles and a population of 3, 26,289. Sangli is mentioned in reliefs of the temple of Khidrapur, which was built nearly 1000 years ago. Since Patwardhan took the throne, Sangli's development had started.

His highness Chintamanrao the 2nd took up the Government of the state on 2nd June 1910 and handed it over to the Indian Union on 8 March 1948. The period of his rule synchronized with the most testing times for the princes of India's history. A sound administration was to the Rajasaheb on the basis of the progress and prosperity of the state. His model was the administrative methods of British India. His administrative services were manned by qualified men.

He was kind, humble, and caring. He had deep sincerity and devotional spirit. People gave him respect and in exchange he showed them affection and care. He was famous for his hospitality, and he loved to serve his guests whoever they were.



This is the reason he built a guest house, known as Vishrambaugpalace at that time, thus this area is now known as Vishrambaug.



Shrimant Chintamanrao Appasaheb
Patwardhan



His Highness Chintamanrao



The Guest House or Vishrambaug Palace-

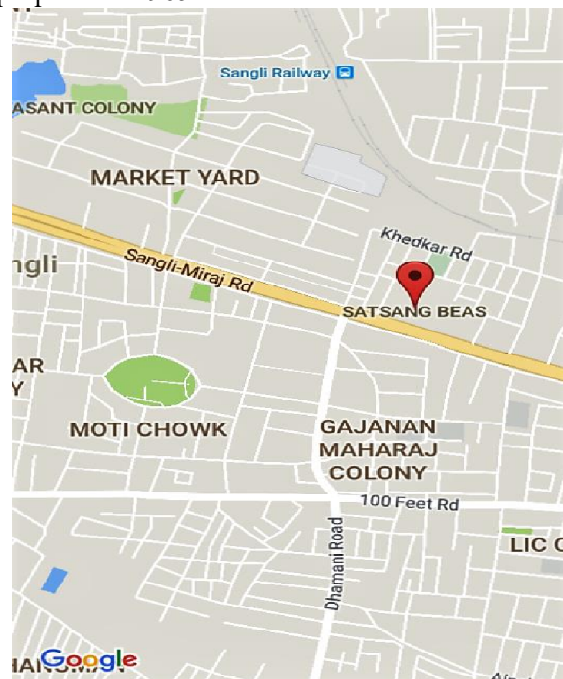


The construction of the guest house started around 1917 and was completed around 1922, in the land of about 4.96 acres which was located in the eastern part of Sangli. The area consisted of three buildings- guesthouse at the center, bungalow to the north of the guesthouse and servants' quarters connected to the palace by covered passage.

The bungalow to the north of the guest house was used by the son of His Highness, Madhavrao Patwardhan till 2003.

The bungalow, the servants' quarters and the covered passage connecting to it, are now demolished.

This guest house is still standing from the time of building. Quite a lot of people have lived here as the guests of His Highness. Some of them are, P. Kodandarao who was a member of Servants of India Society, D.P. Karmarkar, Minister of Health, India, S. Radhakrishnan, Vice- President of India and other numerous important people. These people were astonished by the great hospitality of His Highness, at that time. One important feature at that time was, a special platform of railway was built in front of the guest house, for the convenience of the guests. The guest house was used for its purpose till 1965.



Radha Soami Satsang Beyas-

His Highness was truly a spiritual person. He had heard the preaching of Shri. Sawan Singh Ji Maharaja of Beyas, which had a great impact on his mind. He decided to donate the building of the guest house to the Society, 'Radha Soami Satsang Beyas', and mentioned this in his will, to continue the use of the guest house for spirituality in 1958. He was an initiate of Great Master Hujur Maharaj Sawan Singh Ji- Sant Satguru at Beyas, also became the Chairman of the Society. He passed away in 1965, and as decided, the guest house was donated to 'Radha Soami Satsang Beyas', which is still in use as a spiritual place. The building is still in good condition even after 90 years.



Planning and architectural Characteristics-

The architecture of building is colonial. It is a load bearing structure.

The materials used for this building are stone and timber mostly. Some of the materials were imported from other places. The tower bolts used for the doors in the building, were imported from Germany, which are still in a very good condition.

One important feature of the building is the use of doors and windows. There are a large number of doors used, which look aesthetical according to its colonial architecture. The window and door openings are semicircular at the top.

The windows are divided in 3 parts- upper part is a ventilator with lattice work of geometrical design, middle part consists of two leaved window and middle portion has single leaf opening and in some cases it has double leaved opening.

The ground floor consists of covered porch, a lobby, a drawing hall, a meeting hall, common toilets, kitchen and dining, and two bedrooms with attached toilets.

The kitchen has a utility space connected to it.

The ceiling of the lobby and drawing hall on the ground floor have grids of stone girders and wooden beams.

A common R.C.C. staircase leads to the basement and first floor.

The basement is long and wide, which is used to store useful material. The basement can be approached from outside as well.

The first floor consists of 3 bedrooms with attached toilets, a drawing room, kitchen, dining and an attached toilet which is connected to a staircase for servants, two halls with an attached toilet and a small store room, two small terraces.



On one side the drawing room and the halls and two bedrooms are connected by a passage which is covered with wooden doors with glass panels. These doors open into a terrace.

On the other side of the drawing room, it is connected with a gallery to the two halls and a bedroom and the two staircases for servants, which are opposite to each other. One staircase is connected to the dining through an attached toilet and one staircase is connected to a gallery of a bedroom.

The roof of this building is sloping and made of wood with rafters and wall plates.

The important feature of this building is it is made of stone which keeps the building warm in winter and cold in summer. It has abundant natural lighting and ventilation because of the numerous doors and windows which are aesthetically pleasing also.



Condition-

This construction is so sturdy that it is still in use. In all these years there was no need of major renovation.

Only damage it has suffered is due to the earthquake in Koyna dam. It has caused some cracks to appear in the drawing hall. Otherwise it is standing firmly in its place.





Its landscape-

At that time, there was no planned landscape for the area. It was covered with trees like Neem, Tamarind and Mangoes.

Currently, the landscape is planned and in progress. Different types of trees are being planted around the structure.



Its present significance-

It is currently used for the work of Radha Soami Satsang Beyas.

The building kept clean and fit by the people of Satsang Beyas. The building is also used for the accommodation of people who come from long distance for Satsang. It will be used for the work of Satsang in the future also.



Overall Analysis-

The structure is over 90 years old. But still is in a flawless condition, both structurally and aesthetically. It is used for a good cause. It is maintained excellently, during all this time. It has suffered almost no damage, except some cracks in the flooring. The roof, walls, doors and windows are in a very good condition. The landscape is well maintained and in progress. For future maintenance, they have kept material for replacement of some things, in their storage. Even if the style of the structure is colonial, they have given an Indian touch to it by using swastika in the flooring patterns and lattice work in doors and windows.





Unique feature of jail work



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OF ARCHITECTURE, SANGLI.



**MUSEUM PROJECT FOR DISTRICT AND SESSIONS
COURT, SANGLI**

2017-2018

**MEASUREMENT DRAWING AND INTERIOR
RENOVATION BY**

SHREE.VASANTRAO BANDUJI TRUST'S

**APPASAHEB BIRNALE COLLEGE OF ARCHITECTURE,
SANGLI.**

SANGLI.

29th Decembe

LETTER OF APPRECIATION

To

Mr. Nitiraj Ravindra Patil
Sangli.

You have successfully completed Museum District and Sessions Court, Sangli with great ideas and really appreciate your talent and professionalism by have completed the project.

Wishing you all the best and good luck ahe


(B.U. DEBADWA

Principal District and Se



पंखा - विद्युत पंखे येण्यापूर्वी हाताने
ओढायचा पंखा सदरचा पंखा चालविणाऱ्यास
पंखेवाला म्हणत.
सौजन्य : इस्लामपूर कोर्ट

स्थापत्य योजना - श्री. नितीराज रविंद्र पाटील
जुनी इमारत छायाचित्र - श्री. आदित्य अरुण माने
(विद्यार्थी, आप्पासाहेब बिरनाळे कॉलेज ऑफ आर्किटेक्चर)
पंखा मांडणी व पॉलीश काम - श्री. तुकाराम सुतार व सहकारी
विशेष आभार (आर्किटेक्ट)
प्रा. सौ. अरुंधती वाटेगावे,
सौ. श्रुती रोहित दांडेकर, सौ. स्मिता कुलकर्णी,
श्री. प्रसन्न कुलकर्णी, श्री. प्रविण माळी.



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