Aotearoa Sikh Architecture
A Place for Worship

Pardeep Singh
1213311

Graeme McConchie
John Hewitt

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Abstract

Very little research about “Sikh Architecture” is currently available. When it comes to identifying Sikh temples, the perception of the majority assumes that Sikh temples are the same as Hindu temples and Islamic Mosques; following the same rituals, customs, and design strategies. The research that does exist offers very little understanding of “Gurudwaras” (Sikh Temples).

New Zealand has a unique demographic and diversity of cultures. It is home to a multitude of different faiths and cultures from around the globe. Each community has a desire to create its own sense of place, one that resembles the native land and also reflects its culture. The purpose of this project is to explore what are fundamentally the most important elements of Sikh Architecture, those elements which must be present and those which are less important to the sense of “Sikh.”

This research will explore the design possibilities of “Gurudwara” within the New Zealand context. It will also allow to investigate the negotiable and non negotiable design features of contemporary Gurudwaras in a New Zealand context and what features of Gurudwara identifies as Sikh architecture?
# Table Contents

Acknowledgement | v  
Abstract | vii  
1. Introduction | 1  
  1.1 Research Question | 3  
  1.2 List of Terms | 3  
  1.3 Description | 4  
  1.4 Purpose of the project | 4  
  1.5 Objectives | 5  
2. History of Punjab, India | 7  
  2.1 Introduction | 9  
  2.2 Punjab History | 9  
3. Sikhism | 15  
  3.1 Introduction | 17  
  3.2 What is Sikhism? | 17  
  3.3 Philosophy of Sikhism | 19  
  3.4 What is a Guru? | 20  
3.5 Main Figures of Sikhism | 21  
3.6 Sikh Scripture | 21  
4. Beginning of Gurudwara | 23  
  4.1 Introduction | 25  
  4.2 What is a Gurudwara? | 26  
  4.3 Historical Background | 27  
5. Precedent - Harimandir Sahib (The Golden Temple) | 35  
  5.1 Introduction | 37  
  5.2 Harimandir Sahib | 37  
6. Punjab to Aotearoa | 49  
  6.1 Introduction | 51  
  6.2 Sikh Migration to Aotearoa | 51  
  6.3 Sikh Gurudwaras Movement | 52  
7. Analysis of Gurudwaras in Auckland Region | 55  
  7.1 Introduction | 57  
  7.2 Hamilton Gurudwara | 58  
  7.3 Otahuhu Gurudwara | 59  
  7.4 Shirley Road Gurudwara | 61  

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.5</td>
<td>Takanini Gurudwara</td>
<td>63</td>
</tr>
<tr>
<td>8.</td>
<td>Site Analysis</td>
<td>65</td>
</tr>
<tr>
<td>8.1</td>
<td>Introduction</td>
<td>67</td>
</tr>
<tr>
<td>8.2</td>
<td>Site requirements</td>
<td>68</td>
</tr>
<tr>
<td>8.3</td>
<td>Site investigation</td>
<td>69</td>
</tr>
<tr>
<td>8.4</td>
<td>Site selection</td>
<td>73</td>
</tr>
<tr>
<td>8.5</td>
<td>Site Analysis</td>
<td>74</td>
</tr>
<tr>
<td>9.</td>
<td>Building Programme</td>
<td>77</td>
</tr>
<tr>
<td>9.2</td>
<td>Program</td>
<td>79</td>
</tr>
<tr>
<td>9.3</td>
<td>Functional requirements for 500 people</td>
<td>81</td>
</tr>
<tr>
<td>10.</td>
<td>Design Precedents</td>
<td>83</td>
</tr>
<tr>
<td>10.1</td>
<td>Introduction</td>
<td>85</td>
</tr>
<tr>
<td>10.2</td>
<td>Design precedent 1 - South Christchurch Library and Service Centre</td>
<td>85</td>
</tr>
<tr>
<td>10.3</td>
<td>Design precedent 2 - Chapel of Futuna</td>
<td>86</td>
</tr>
<tr>
<td>10.4</td>
<td>Design precedent 3 - Hemkund Sahib</td>
<td>87</td>
</tr>
<tr>
<td>11.</td>
<td>Design Process</td>
<td>89</td>
</tr>
<tr>
<td>11.1</td>
<td>Introduction</td>
<td>91</td>
</tr>
<tr>
<td>11.2</td>
<td>Exploration One - Master plan</td>
<td>91</td>
</tr>
<tr>
<td>11.3</td>
<td>Exploration Two - Water</td>
<td>96</td>
</tr>
<tr>
<td>11.4</td>
<td>Exploration Three - Spatial planning</td>
<td>100</td>
</tr>
<tr>
<td>11.5</td>
<td>Exploration Four - Form</td>
<td>106</td>
</tr>
<tr>
<td>12.</td>
<td>Conclusion</td>
<td>111</td>
</tr>
<tr>
<td>13.</td>
<td>Bibliography</td>
<td>115</td>
</tr>
<tr>
<td>14.</td>
<td>List of Figures</td>
<td>119</td>
</tr>
<tr>
<td>15.</td>
<td>Glossary</td>
<td>127</td>
</tr>
<tr>
<td>16.</td>
<td>Appendices</td>
<td>133</td>
</tr>
<tr>
<td>16.1</td>
<td>Appendix A - Golden Temple Overall Plan</td>
<td>135</td>
</tr>
<tr>
<td>16.2</td>
<td>Appendix B - List of Gurus</td>
<td>136</td>
</tr>
<tr>
<td>17.</td>
<td>Final Design</td>
<td>137</td>
</tr>
</tbody>
</table>
1. Introduction
1.1 Research Question

How can Sikh Architecture maintain its sense of self (maintain its sense of “Gurudwara”), while at the same time fitting within the New Zealand Context?

1.2 List of Terms

Gurudwara (Gur-dwahr-uh)
Gurudwara is a place of worship for Sikhs. Gurudwara literally means “Guru’s Door” or “Doorway to Guru’s house”. A Gurudwara is also referred to as a Sikh temple. The Gurudwara is a community centre which includes temple as its main focus for devotees.

Sikh (si:k)
A title and name given to an adherent of Sikhism. The term has its origins in Sanskrit “disciple”, “learner” or “instruction”.

Guru Granth Sahib (Holy scripture)
Guru Granth Sahib literally embodies “the first book” a Holy scripture of the Sikhs, also known as the Adi Granth.
1.3 Description

Very little research about “Sikh Architecture” is currently available. When it comes to identifying Sikh temples, the perception of the majority assumes that Sikh temples are the same as Hindu temples and Islamic Mosques; following the same rituals, customs, and design strategies. The research that does exist offers very little understanding of “Gurudwaras” (Sikh Temples) and has been misinterpreted by many scholars and literary reviews. This research will explore the design possibilities of “Gurudwara” within the New Zealand context. In a multicultural society, what actually identifies Sikh Architecture and what values does it have? How does it differentiate from other religious architecture, what type of design similarities does it have and what are the negotiable and non-negotiable design factors in contemporary Sikh Gurudwaras? It is worth doing the research because it will explore the design possibilities and also allow me to investigate the negotiable and non-negotiable design features of contemporary Gurudwaras’ in a New Zealand context. Many Gurudwaras in New Zealand are converted from industrial factories and/or workshops. What features of Sikh Gurudwara resemble and identify the existing architecture as Sikh architecture?

1.4 Purpose of the project

New Zealand has a unique demographic and diversity of cultures. It is home to a multitude of different faiths and cultures from around the globe. Each community has a desire to create its own sense of place, one that resembles the native land and also reflects its culture. The purpose of this research project is to explore what are fundamentally the most important elements of Sikh Architecture, those elements which must be present and those which are less important to the sense of “Sikh.” Through this I will explore how Sikh Architecture came under the effects of the modern world within New Zealand, in which manner did the Sikh temple adapt and did not adapt to its new territory. For example; availability of modern materials, building regulations, building code, restrictive town planning regulations that shape and restrict land use development through diverse zoning by geographical locations and keeping it within the existing character of the area. My research will focus on demographics, labour opportunities, and economic conditions that have shaped New Zealand Sikh architecture.
1.5 Objectives

To assist in the practical application of any designer seeking to make Sikh architecture within New Zealand by giving them an insight into Gurudwara, what is required for Sikh architecture and what are the negotiable and non-negotiable design features of Gurudwara. This research could be a reference in all Sikh Gurudwaras in New Zealand for the younger, upcoming generations, to show them what Sikh architecture is and what type of qualities it holds, and the difference between Sikh architecture and other religious architecture. The research could also be used in universities for architectural students as a guide of Sikh architectural design principles. This information could also be used to educate architectural students with an interest in the topic and it could possibly be used for religious architecture, perhaps as an elective shown alongside other religious architecture around the world.
2. History of Punjab, India
2.1 Introduction

This chapter gives a brief introduction to the history of Sikhs and the Punjab region, in northern India. It will explain why and when the Sikh religion was evolved and the conflicts it went through in its own province and through migration to other countries. Before understanding Sikh Architecture, it is vital for us to trace the history of Punjab, to understand the faith known as Sikhism. This will enhance the focus on contemporary Sikh temples.

2.2 Punjab History

Punjab is the northern province of India boarding Pakistan. The word Punjab in Persian literally means “Panj” (Five) “Ab” (Water), which means the land of five rivers. These rivers are the Sutlej, the Beas, the Ravi, the Chenab and the Jhelum. During the ancient days of the Rig Veda Civilization (Sacred Collection 1500-1000 BC) this land was called “Sapta Sindhu”, the land of seven rivers. These seven rivers; the Sindh, Jhelum, Chenab, Ravi, Beas, Sutlej and Saraswati used to flow through this land.¹

During the medieval period (1799-1839), Punjab was generally called the “Lahore Province” after Lahore, the capital city. However, under British rule, it came to be called “Punjab Province”. Prior to the partition of India and Pakistan in 1947, the borders of the region, referred to as Punjab, once incorporated eastern Pakistan and north-west India. Through the partition in 1947, this province was divided into two parts, “East Punjab” and “West Punjab”, the

former falling under India, and the latter under Pakistan. Later, Punjab was known as the Northern State of India. After 1966, the Punjab state was further divided into a number of fragments forming different territories, such as Haryana and Himachal Pradesh, but the major part of Punjab retained the original name Punjab. Present Punjab is divided into three main regions; the Malwa, the Doaba and the Majha. The Malwa region boundaries touch Pakistan in the north-west, Haryana in the south-east and Himachal in the north. The Doaba region falls between the Beas and the Sutlej River. The remaining province forms the Majha; this territory lies between the Beas and the Ravi River.

The ancient Punjab region was part of the world where the classical melodious hymns of the Samaveda (Sacred Collection) were sung. The oldest and the best cultures of India spread out of this land and accomplished its zenith.

The History of Punjab goes back to the Indus Valley Civilisation, the arrival of Aryans. The civilisation extended down to Punjab. According to the prevalent belief, Rama of Ramayana was born on this flourishing land of Punjab and Sri Krishna, who conveyed the immortal message of the Gita (Hindu Scripture) at Kurukhetra, which was within the traditional boundary of Punjab. The history of Punjab is very diverse, as it has been subjected to different invasions, served in many battles and warfare, such as the famous battle of Kurukshetra of the Mahabharat. Not only that but also a series of fights and infrequent attacks by the mighty army of Alexander the Great also took place in this part of the country. The region constantly went through hard experiences of many diverse movements and religions, such as Buddhism, Jainism, Sikhism, the Brahmo Samaj, the Arya Samaj and Islam. These movements got embedded into the very core of the heart of people of the land.

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2 Pardeep Singh Arshi, Sikh Architecture in Punjab, p.12
3 Ibid, p.1
4 Ibid, p.2
5 Ibid, p.4
6 Ibid, p.6
The location of the Punjab region has had an extraordinary impact on its history. The region became an important trade route. Its capital Lahore was the central trade city for China, Europe, the Middle East and Southern India. Through the periods of invasions, political, economical and social clashes have disturbed the landscape of Punjab. Each passing empire or ruler would alter the province boundary, which deeply affected the culture and psyche of its people.

It was a challenging period when Sikhism evolved during the rule of Mughal Empire in the early 1500s. At the time of the Mugal Empire, the people of the Punjab were much suppressed and intimidated and were not able to protest against the cruelty and suppression of the invaders. Hindus were also not only politically crushed but also suppressed by their priestly class.7 It was the first Sikh Guru, Nanak Dev Ji, who enthusiastically protested against and sang his hymns to the people about One Ultimate Reality and One Creator, that pervaded all existence and established the notion of “Sangat” (mixed congregation) and “Pangat” (system of dining together) which brought the new idea of a classless society. The message of Guru Nanak was carried by nine Sikh Guru Successors, from 1504 to 1708.8 This message of Gurus was unfavourable to the ruling Mughal Empire of the time, which led to a conflict between the Sikhs and the Mughal rulers of Punjab.9 Throughout the age of tyranny, Sikhs have defended and fought against ruling dictators of Punjab.

This continued through the numerous Anglo-Sikh wars against the British Empire. In the early 1800s, under the ruling kingdom of Maharaja Ranjit Singh, the Sikh empire was at its zenith. The British and the Sikh governments maintained their perpetual friendship with numerous exchanged gifts.10 After the death of Maharaja Ranjit Singh in 1839, the Sikh Sovereignty survived up until 1849 when the British Empire took over.11

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7 Pardeep Singh Arshi, Sikh Architecture in Punjab, p.4
8 Ibid, p.6
9 Ibid, p.7
11 Ibid, p.128
During the Anglo-Sikh Wars (1845-1849), the British lost more soldiers invading Punjab than in conquering all of the Indian subcontinent. The British had been sufficiently impressed by the Sikh military intelligence and tactics, such gallantry allowed Sikhs to be recruited into their own regiment, this changed the entire profile of the British Army to include turbaned and bearded Sikhs. The Anglo-Sikh relationship continued during most great wars. This thriving relationship led to an increase in Sikh migration throughout the British empire.\(^\text{12}\)

During the era of the British Empire, Sikhs migrated to United Kingdom, United States, Canada, Australia and New Zealand. Semi-skilled Sikh artisans participated in the development of infrastructure in buildings, roadways, railway lines, hawker, farmers, agricultural labour and, in particular, the British Indian Army, which led to migration of Sikhs to different parts of world.\(^\text{13}\) During the Post-colonial period, Sikhs also migrated to Iran, the Middle East and Thailand as traders and to the Malay Peninsula and East Africa as semi-skilled workers. Migration also took place to Europe, North America, Fiji, Japan and Singapore.\(^\text{14}\)

Today, Sikhs are supporters of the fifth largest religion in the world, with 27 million devotees.\(^\text{15}\) Early Sikhs arrived in Australia in 1880 but they crossed the Tasman Sea and it was probably in 1890 that they landed in New Zealand.\(^\text{16}\) The early settlers struggled to find an identity in their new homeland and faced difficulties establishing a Sikh Gurudwara in New Zealand. In the hundred years of struggle, seventeen Gurudwaras have been established in New Zealand, eleven are converted buildings and others are built. The Gurudwaras hold the most sacred Sikh scripture, the ‘Guru


\(^{13}\) Sardar Harheet Singh, Faith and philosophy of Sikhism, (Delhi: Kalpaz Publications, 2009), p.197


\(^{15}\) Sardar Harheet Singh, Faith and philosophy of Sikhism, p.198

Granth Sahib’. Sikhs treat this Holy Scripture as a living Guru. The Sikh temples are not only occupied for worship but also serve as important social spaces for family functions, communal kitchen and weddings.17

Throughout their history, Sikhs have struggled to maintain their faith and Gurudwara. The purpose of this research project is to create a contemporary place of worship, not only for the local community within its context but for the wider New Zealand context. This explanatory document will explore what are the most fundamentally important elements of Sikh Architecture, those elements which must be present and those which are less important to the sense of Sikh.

17 Sardar Harheet Singh, Faith and philosophy of Sikhism, p.273
3. Sikhism
“The lord Himself inspires us to worship him; he reveals his glorious greatness. He himself inspires us to place our faith in him”\textsuperscript{18}

3.1 Introduction

It is vital for us to understand the faith and philosophy of a religion before we touch upon its architecture. This chapter discusses what Sikhism is and the basic beliefs of the religion. It will point out the main figures of Sikhs and the basic understanding of Sikh architecture.

3.2 What is Sikhism?

A disciple of Sikhism is known as a Sikh. The word Sikh literally means “Student” or “Disciple” and derives from the word “Sishya” in Sanskrit.\textsuperscript{19} Sikhism is the fifth largest religion in number and the youngest organised religious faith in the world established in 1500’s. It is based on the teachings of Guru Nanak and nine successive Gurus. Sikhism recommends the pursuit of salvation through trained, personal meditation in the name of God. The principal belief of Sikhism is “Waheguru” which refers to “God”, the “Supreme Being” or the “Creator of all”; it means “God is great” in Punjabi. It is made up of the sacred symbol of “Ek Onkar”. “Ek” is representative of the “One”, and “Onkar” is God. There is only one God.\textsuperscript{20} Ek Onkar is the opening verse of Guru Granth Sahib (Sikh Holy scripture) and are the only two words that reflects the base belief and teaching of the religion.

Sikhism is bound to follow the teachings of its ten Gurus and the Living Guru, “Shri Guru Granth Sahib Ji” (Sikh Holy Scripture).\textsuperscript{21} Sikhs pray to only one Almighty God in his non-objective form without idols, images or photographs. Sikhs do not consider God as a man in the clouds or any other form of human being, male or female. In Sikh belief, God is the eternal truth; he is beyond fear, enmity and death. Sikhs believe that all creation is created by one Almighty, even though worldly religions gave the Lord different

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{ek_onkar.png}
\caption{Ek Onkar: Opening verse of Guru Granth Sahib}
\end{figure}

\textsuperscript{18} Guru Granth Sahib
\textsuperscript{19} Sardar Harheet Singh, \textit{Faith and philosophy of Sikhism}, p.2
\textsuperscript{20} Nikky-Guninder Kaur Singh, \textit{Sikhism: An Introduction}, p.158
\textsuperscript{21} Sardar Harheet Singh, \textit{Faith and philosophy of Sikhism}, p.27
names, i.e. “Ishwar” in Hinduism, “God” in Christianity, “Allah” in Islamic and “Waheguru” in Sikhism. Sikhs consider men and women as being completely equal and both are expected to take part in daily and religious life; discrimination on the basis of sex is against the rules of Sikhism. Sikhs have no priestly class. Those educated in religious matters or with a special perspective on God are free to teach or guide others. Sikhs do not believe in the concept of heaven or hell, but this concept can be felt while living on earth, such as heaven can be felt by being in tune with God while still being alive. The suffering and pain caused by ego is seen as hell on earth. Sikhism views religious search as a positive experience in and of itself, not as sacrifices made in order to collect honour that is waiting until after death. In Sikhism, it is forbidden to impose one’s religious beliefs on others. Sikhs do not believe that followers of other religions are condemned in the eyes of God regardless of their behaviour and personal character. Nor does turning into a Sikh guarantee redemption. However, all people, regardless of race, gender, or nationality are free to embrace Sikhism. One does not have to follow Sikhism in order to participate in Sikh religious services; members of other religions are received with respect and seen as the disciples of the One Supreme.

The “Cross” represents a person of the Christian faith, “Om” emblazonizes Hindu Dharma, the “Star” represents a person of Jewish faith, Sikhism is just symbolized as “Khanda”. The Khanda consists of three objects; a circle, two interlocked swords, and one double-edged sword in the centre. The circle signifies oneness, unity, justice, humanity and morality. The two-edged sword at the centre of the Khanda symbolises disintegration of false pride and vanity and demolition of the barriers of caste and other inequalities. The two swords symbolise the twin concept of “Meri” (political) and “Piri” (spiritual). The Khanda is the emblem in the middle of Nishan Sahib (Flag pole).

Today, there are 27 million Sikh followers across the globe, placing Sikhism below Buddhism and over Judaism in terms of size, making it the fifth greatest religious faith. To be a Sikh today is to share the teachings of the Gurus and to put the teaching into practice in daily life.

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22 Sardar Harheet Singh, *Faith and philosophy of Sikhism*, p.29
23 Ibid, p.33
3.3 Philosophy of Sikhism

The Sikh religion is monotheistic, believing in One God, one supreme reality which encompasses all realities; God is the creator, sustainer, and destroyer and does not take human form. Sikhism is a practical religion and not a school of speculative philosophy. However, it has made significant contributions to philosophy. Sikh religion believes in practical living of service to humanity, engendering tolerance and brotherly love to all living things because they believe that God is the creator of all human beings and other living things, all are equal in the eyes of God.

He created the material universe or universes out of himself. Sikhism is a universal and a worldly religious faith, hence it does not recognize any distinction based on social class, creed, race, sex, caste or colour nor do they believe in idol worship and rituals. It guarantees equality and recognizes people on the basis of their actions, such as honesty, compassion, generosity, patience and humility which can only be built up by effort and perseverance.

The Sikh religious faith teaches that the goal of human life is to break the cycle of birth and death, and merge with God. To achieve salvation, one has to control the five feelings or vices, such as “Kam” (lust), “Krodh” (anger), “Lobh” (greed) “Moh” (worldly attachment) and “Ahankar” (pride). To keep the mind focussed, one has to meditate (Simran) on the Holy name (Nam) and perform the acts of service and charity. One must earn his daily bread through honest labour and moral work (Kirat Karna), not by begging or dishonesty. It is also the responsibility of an individual to share with others (Vand Chhakna) and assist those in need. “Sewa”, community service is also a vital part of Sikhism. This is found at every Sikh Gurudwara. Service is expressed by having a free community kitchen (Langar), which is open to all people and religions.

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26 Sardar Harheet Singh, Faith and philosophy of Sikhism, p.29
27 Ibid, p.31
The Sikh Guru believed that this life has a purpose and a goal. It offers an opportunity for self and God realisation, God realisation comes through self realisation. This realisation is achieved by God’s grace and with assistance and guidance from the living Guru. Guru Nanak has given the example of the lotus in the pond which is unaffected by the mud or the movement of the water. In the same way, the detached individual keeps himself away from worldly things. They live in the world, but are not involved in worldliness.

3.4 What is a Guru?

In order to obtain a qualification in high school, college, or in universities, one must require a qualified teacher. A teacher can guide his/her disciple to the right path to gain that knowledge. Sikhism follows a similar philosophy, in order to merge with God; one must find a true Guru. “Guru”, pronounced Gurū, is used both as an adjective and a noun, it’s derived from Sanskrit, literally meaning a teacher, master, trainer, instructor, or a spiritual teacher. Guru for Sikhs is important, the only medium or a connecting bridge between a being and a creator. No one can comprehend or arrive at the other side of shore without the Guru. As Guru Nanak says, “God has revealed to me, brother, that mukti (salvation) is not attained without the Guru”.

Knowledge of the true Guru is found through God’s grace, good fortune or by destiny however, to perceive a Guru, the effort and search is obtained by a seeker. Anyone wearing a saintly garment cannot be a Guru, a true Guru who knows himself completely, has a higher knowledge of ultimate reality, i.e. ultimate reality, enlightener, the spiritual teacher, a blessed soul. The ultimate reality is unknown to the ordinary soul, however some great minds have been able to, or at least tried to understand the nature of God, but the nature of God reality is boundless, timeless and beyond the mortals comprehension and knowledge. Such understanding of ultimate reality can be achieved by God’s grace and assistance of a Guru, He reveals himself to favoured souls.

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29 Gurmukh Singh, *Historical Sikh Shrines*, p.29
30 Sardar Harheet Singh, *Faith and philosophy of Sikhism*, p.41
31 Guru Granth Sahib, p. 864
32 Gurmukh Singh, *Historical Sikh Shrines*, p.31
33 Sardar Harheet Singh, *Faith and philosophy of Sikhism*, p.44
Guru Nanak Dev and his nine spiritual successors alone can be called Guru. However, Sikhs regard “Shabad-Guru” (the Guru’s words) as Guru, which is embodied in ‘Guru Granth Sahib’ or ‘Adi Granth’ (Sikh Holy Scripture). Sikhs regard Guru Granth as the living Guru.34

### 3.5 Main Figures of Sikhism

Sikhism began with the birth of the first Guru, Guru Nanak, who was born in 1469. To put this into context, Renaissance in Italy was at its zenith, Leonardo from the town of Vinci was about to enter the apprenticeship that would give the world the Mona Lisa.35 Guru Nanak’s philosophy was followed by a succession of nine human Gurus: Guru Angad, Guru Amar Das, Guru Ram Das, Guru Arjan Dev, Guru Hargobind, Guru Har Rai, Guru Harkrishan, Guru Teg Bahadur and Guru Gobind Singh (refer to Appendix B). Each of the Ten Gurus played a vital role in the development of the Sikh faith; the content of their instructions and the poetic method they utilised were the same. All these human Gurus embodied and taught the same philosophy which has been compiled into ‘Guru Granth Sahib’ or ‘Adi Granth’ (Sikh Holy Scripture). The tenth Guru appointed Guru Granth Sahib as his successor as a living Guru. The Sikhs revere Guru Granth as their supreme teacher, as it’s a literal transcript of the teaching of the Sikh Gurus.36 Guru Granth Sahib is usually seated as the main focus of the temple section of the Gurudwara.

### 3.6 Sikh Scripture

The ‘Bible’ signifies a Christian Holy Scripture, Hindus describe it as the ‘Gita’, Muslim name it ‘Qur’an’, and Sikh title ‘Guru Granth Sahib’. Guru Granth Sahib literally embodies “the first book” a Holy Scripture of the Sikhs, also known as the Adi Granth. Guru Granth Sahib is more than just a Holy Scripture because Sikhs treat this Granth (holy book) as a living Guru. Guru Granth Sahib was given the Guru-Gadi (Guruship or leadership) in 1708 by the last living Sikh master, Guru Gobind Singh. Guru Gobind forenamed before his death that all Sikhs were to treat Guru Granth Sahib as their next

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36 Ibid, p.5
Guru, a living Guru. Guru Granth is usually found in the centre of main Diwan hall (Prayer hall) of a Gurudwara. The Adi Granth was collected and documented by the 5th Sikh Guru, Guru Arjan Dev, and the actual establishment took place at the ‘Golden temple’ in 1604. The Sacred Text is comprised of 1430 pages. Guru Granth Sahib is arranged in thirty-one Ragas and contains stanzas (pauris), Guru Nanak represented 974 Shabads (hymns), Guru Angad with 62 sloakas (couplets), Guru Amardas with 907 hymns, Guru Ramdas with 679, Guru Arjan with a staggering 2,218 hymns, Guru Teg Bahadur had 59 hymns and 56 couplets which were added by his son, Guru Gobind Singh. It also contains shabads of thirty-six Hindu and Muslim saints, such as Kabir, Ravi Das, Naam Dev, Trilochan and Sheikh Farid. Adi Granth is the only scripture that comprises the works of devotees of other religion into its own scripture, it reflects a universality of thought which underlines the Sikh belief in One God, and also portrays that all human beings belong to One God. The Guru Granth Sahib is like the Qur’an and the Gita because it’s in the form of music and rhythm. Guru Granth Sahib is written in Gurumukhi Script, but shabads were written in many different languages including Punjabi, Sanskrit and Persian.

37 Sardar Harheet Singh, Faith and philosophy of Sikhism, p.89
38 Ibid, p.90
4. Beginning of Gurudwara
“True is that place, where mind becomes pure. True is the one who abides in truth”39

4.1 Introduction

The place where the devotees usually congregate is called a Gurudwara. Gurudwara, literally speaking, means Guru’s door, threshold, house or abode. Historically, Gurudwaras were known as “Dharmsal”, literally meaning abode of “Dharma”, a residence or a place where devotees usually congregated.40 Gurudwara is the name for a Sikh religious place of worship. When speaking about Sikh Gurudwara, its erroneous to label it as a “temple” or “church” because a Gurudwara has neither idols nor altars, a sacred fire or candles except for normal lighting requirements, and the Holy scripture (Guru Granth Sahib). Gurudwara is a place where the Sikhs come to pray and worship God in the presence of the Holy Scripture. The philosophy of the Gurus spread throughout India and beyond. Eventually the need for a place of worship for the growing number of disciples became evident. This concept of place of worship would not evolve until the 5th Guru, Guru Arjan’s, completion of Holy Scripture, Guru Granth Sahib.

Fig. 4.1 > Tarn Taran Sahib Gurudwara, Tarn Taran, Punjab (1563 - 1606)

39 Guru Amar Das, Raga Gauri, p.158
40 Gurmukh Singh, Historical Sikh Shrines, p.43
4.2 What is a Gurudwara?

The essential features of a Gurudwara is the installation of Guru Granth Sahib (Holy Scripture) in the temple section. Another feature is it being a public place (for surrounding and wider community), accessible to everyone without discrimination of caste, class system, social status or sex. The Gurudwara’s daily services include the concept of “Sangat” (congregation), “Shabad Kirtan” (singing of hymns with musical instruments) and ‘Langar’ (free kitchen). Unlike other places of worship, Gurudwaras have no fixed architectural design requirement. However, over time, it has developed into a pattern or layout.

The seating of Guru Granth Sahib is either in the centre or centred to the side of a hall with provision for circulation around it. The congregation assembles on the floor with Guru Granth Sahib, sitting on a high platform as symbolic of humility before the Guru. The worship can be recited individually or in congregation. Non-Sikhs are respected and welcomed to participate in the service as long as they follow the Sikh protocols.

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41 Gurmukh Singh, *Historical Sikh Shrines*, p.46
42 Ibid, p.48
The most identifiable external architectural feature of a Gurudwara is the tall post flag called “Nishan Sahib” (Flag pole), rising from ground level to well above the building. Traditionally, almost every building has a distinctive central dome along with some smaller domed kiosks ornamenting the parapets, however Gurudwaras are founded around the globe to suit and accommodate its origin, and climate. Apart from the Sikh religious purpose, Gurudwaras are also hubs for social, political, ethical and educational services, which are accommodating men and society.43

4.3 Historical Background

The initial idea of a congregation place derived from Guru Nanak, the founding father of Sikhism. He was born in 1469, in a village called Rai Bhoi di Talvandi now known as Nankana Sahib, 65 kilometres south-west of Lahore, (now Pakistan). Nankana Sahib is in Sheikupura district and is connected to the district town by rail and road.44 At a very early age, Guru Nanak was enlightened with spiritual experiences which led him to travel. He travelled extensively in search of the source of wisdom and knowledge. Nanak visited all four directions; north, east, south and west, such as Tibet, East Asia, Ceylon and in the west to Mecca and Baghdad. Through these travels Nanak prophesied that he was neither “a Hindu nor a Muslim but a follower of the “Truth” and that his knowledge came from the “Word”, meaning that God could only be experienced by meditation and self improvement.”45 His travel efforts were to understand and have a greater insight of Islamic Qur’an and Hindu Vedas thoughts, principles and philosophic concepts, that had been concealed by the unnecessary claims of both the Hindu and Muslim. Nanak struggled to overcome the past misinterpretation of the current dominant religions. At that time, Muhgal rule was at its zenith in the major regions of northern India. Both of these major religions, Hinduism and Islam had completely separated themselves.

44 Ibid, p.51  
45 Sardar Harheet Singh, *Faith and philosophy of Sikhism*, p.111
religiously and socially, with constant conflict between faiths. In these conditions, Guru Nanak began a new movement that evolved into a major religion, a religion that questioned and confronted the ways of the current period belief system. Guru Nanak’s message was simple regarding rituals and irrational belief, he rejected the rituals and customs of both Hindus and Muslims, such as fasting and visiting spiritual places. Guru Nanak preached on the name of “One God” and tried to bring the Hindus and Muslims together and make them realise that there is only one God, though we describe him by different names “some address Ram, some Khuda, some worship Gosain, some Allah... say Nanak, those who recognize the Divine Will, it is they who know the secret of the Transcendent One.” During his travels, his Muslim companion Mardana played the rabab or rebeck (a string instrument) while Guru Nanak sang songs of intense love addressing the ultimate One. This notion of oneness (One God) attracted many followers from different religious and social background, that led devotees to follow him and soon became a large gathering. Those who accepted him as their “Guru” and followed his teaching came to be known as Sikhs. His study would emphasize the importance of collective worship in addition to individual private prayer. It also required a Sikh to perform selfless service to others as the word of God. Other forms of worship were followed by daily meditation and singing of God’s praises. According to Guru Nanak, God may be known to man by many names and ascribes, but there is only one God, creator of the universe (called Kartar) who reigns the world with his supreme power based on twin principles of justice (Nain) and grace (Nadar).

The practice of equality was further developed by Guru Nanak in the form of the tradition known as “Sangat” (congregation or worshipping together), “Pangat” (known as Langar - eating together

46 Sardar Harheet Singh, *Faith and philosophy of Sikhism*, p.11
47 Nikky-Guninder Kaur Singh, *Sikhism: An Introduction*, p.31
48 Ibid, p.5
49 Sardar Harheet Singh, *Faith and philosophy of Sikhism*, p.112
or communal kitchen) and “Sewa” (voluntary service). The new society evolved with men and women from different caste, social class and religion playing an equal part. Together they listened to scared hymns and recited on Nam (God’s name) and cooked together.⁵⁰ Thus, after every act of worship, it was thought that the cooking and sharing of a meal while sitting together as a community encouraged union and eliminated any barriers.

After travelling for twenty years, Guru Nanak purchased a farmland on the bank of river Ravi in central Punjab and founded a town, Kartarpur where he established the first Sikh community. Today Kartarpur is located in Pakistan about two kilometres from India-Pakistan border.⁵¹ According to sources, Guru Nanak constructed the first “dharmsal” (residence), a place of congregational worship at Kartarpur in 1521.⁵² Guru Nanak’s concept was of a worship place or a room to lead his Sikhs to daily services. This room would be for all men and women regardless of their religions, castes, social class or creeds, all shall sit as one and recite the praises of God. The second purpose of this room is to utilize it for activity of “Langar” sharing meal, basic principle of langar is to establish a step toward bonding humanity together, in spite of religions, gender, caste or social class.⁵³ The tradition of langar expresses the values of sharing, community, integrating and of the equality of all. The langar hall (dining hall) has an adjacent kitchen to prepare communal meals, an individual can participate to prepare the food for Sikhs and non-Sikhs, to break down the caste discrimination and to emphasize human equality.⁵⁴ Guru Nanak encouraged the tradition of eating together that Guru Amar Das later regularized as the Langar. It is considered an honour to prepare and serve a vegetarian meal for the devotees, or visitors and those needing a meal. Guru Amar Das insisted that visitors should first enjoy the langar meal (pangat) with others before taking a part in sangat (congregation).⁵⁵ It is important that every member of the Sikh community takes part in this service, regardless of their status.

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⁵¹ Gurmukh Singh, *Historical Sikh Shrines*, p.62
⁵² Ibid, p.63
⁵⁴ Gurmukh Singh, *Historical Sikh Shrines*, p.47
⁵⁵ Nikky-Guninder Kaur Singh, *Sikhism: An Introduction*, p.91
Guru Nanak Dev established Kartarpur as the centre of Sikhism and had strengthened the new faith along with his followers. Upon his death in 1539, one of these followers was Bhai Lehna, a worshipper of Jawalamukhi (Hindu goddess), from the village of Khadur. Bhai Lehna listened to hymns of Guru Nanak from his followers and soon became a disciple. He renounced the worship of Hindu goddess, dedicated himself to the service of Guru Nanak, became Sikh and began to live at Kartarpur. Guru Nanak gave him the new name Angad, meaning “my limb.” Angad was appointed as Guru Nanak’s successor to carry on the message which he had begun.

At the time of Guru Angad, Sanskrit was the traditional language of the Hindus and the scriptures were written in Devanagri. The existing ‘Pothi’ (literally volume or book) compiled at Kartarpur was given to Guru Angad at the time of Guru-Gadi (Guru-ship). It contained poems and hymns of Guru Nanak. Earlier Punjabi language was written in rough and crude script known as “Lande” (meaning clipped). However, Guru Angad improved and perfected the Lande script and developed into “Gurumukhi”, meaning “from the mouth of the Guru”. The collection of the hymns of Guru Nanak was the gateway for Guru Angad, which became the development of the holy text, the holiest object in Sikh Gurudwaras. Guru Angad took great interest in the education of the young children by opening many schools. For the youth he started the culture of fitness, where physical as well spiritual exercises were held.

After carrying on the office of Guru Nanak in Kartarpur, Guru Angad eventually moved to his native village of Khadur. This shift established the growth of Sikhism beyond the border of Kartarpur. After thirteen years of service, before his death in 1552 he appointed a successor who would serve the faith well and develop Sikhism to the next level. It was none other than Amar Das, under whose influence Sikhism would expand territorially and further emphasize the concept of equality amongst men and women.

Fig. 4.8 > Gurumukhi: opening verse of Guru Granth Sahib

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57 Ibid, p.164
59 Sardar Harheet Singh, *Faith and philosophy of Sikhism*, p.61
60 Nikky-Guninder Kaur Singh, *Sikhism: An Introduction*, p.25
Guru Amar Das became a Guru at the age of seventy-three. He established a new town on the bank of the Beas river and named it Goindwal in 1552, which helped the community to expand further. Soon large numbers of Sikhs started gathering in Goindwal to see the new Guru and distant congregations came together to participate in communal activities. In order to reach distant congregations, Guru Amar Das formalized twenty-two seats of authorities called “Manji”, literally meaning diocese. In each Manji, Guru Amar Das appointed a local pious Sikh as a leader, who would perform sermons, daily prayers, look after the congregation in their jurisdiction, and transmitting the disciples offering Goindwal. By organizing the structure of an administrative system, Guru Amar Das planned to established the future construction of religious buildings. This allowed the development of Sikh architecture in major regions of Punjab, such as Majha, Doaba, Malwa and Sind area. To bring the Sikhs closer to one another, Guru Amar Das set three festivals - Diwali (Festival of Light-Autumn), Baisakhi (Harvest celebration-Spring), and Maghi (first day of Magha, mid January). Guru Amar Das also established the very important part of architecture, an open deep water tank to provide the Sikhs with a place where they could have a holy dip while visiting Goindwal, called Baoli (stepped well). As the Hindus believed in reincarnation in eighty-four thousand species, Guru had the well excavated with exactly eighty-four steps to symbolize that God could be reached through the remembrance rather than just cycle of reincarnation.

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61 Sardar Harheet Singh, *Faith and philosophy of Sikhism*, p.66
63 Pardeep Singh Arshi, *Sikh Architecture in Punjab*, p.75
64 Nikky-Guninder Kaur Singh, *Sikhism: An Introduction*, p.27
65 Ibid, p.29
Further contribution of Guru Amar Das came in social reform relating to women. He paid special attention to the opposed condition of women. The practice of “purdah” (veiling) and “sati” (self-immolation on their husband’s death) was denounced by Guru Amar Das. He allowed a widow the choice to remarry or not and also stopped the public veiling of women. This liberation of women would further develop by appointing women as preachers. Guru Amar Das’s introduction of this phrase of sex equality became a crucial part of design of a Sikh Gurudwara.66

At the age of 95, seeing that his end was near, Guru Amar Das nominated his son-in-law as the fourth spiritual successor. He was at the beside of the Guru at Goindwal, where the latter formally installed him as Guru. Guru Amar Das died in 1574.67 Guru Ram Das was born at Lahore. As he grew up he went to Goindwal in search of livelihood and engaged himself in the service of Guru Amar Das, who married his daughter to him. Guru Ram Das continued to compose sacred poetry and serve the community, and also initiated two developments that would further the need for a Sikh Gurudwara. He arranged the composition of four “Lavan” (circling) for union of two souls during marriage, which is commonly known as “Anand Karaj”, meaning joyful union or blissful union.68 Each hymn represents and explains the journey of the two souls in holy union. The customs and rituals of marriage require the needs of a religious building and usually Sikh marriages are conducted in the Sikh Gurudwara.

Guru Ram Das is also credited with establishing the idea of a pilgrimage centre, as instructed by Guru Amar Das. This developed during the tension between the sons of Guru Amar Das, Baba Mohan and Baba Mohri, on the one hand and his son-in-law Guru Ram Das (his appointed successor), on the other. Baba Mohan and Baba Mohri took control of their father’s establishment as his legal recipients. Thus, Guru Ram Das instructed the latter to search for some place other than Goindwal for his future residence.69 Foreseeing this matter, the search for another town began. “Tradition has it that Guru Ram Das, thus, settled himself at this place which gradually turned into a place of importance in the faith and also a place of pilgrimage to the successors.”70 This place was given various names Ramadaspur, Guru Ka Chak and Chak Guru Ramdas, named after Guru Ram Das. Later, it came to be known as Amritsar (Pool of Nectar) after the name of the sacred tank of the same name. Shortly after the town became the location of the ‘Harimandir Sahib’ or ‘Golden Temple’ (Temple of Gods), the most important Sikh Architecture.71

66 Nikky-Guninder Kaur Singh, Sikhism: An Introduction, p.25
67 Ibid, p.26
68 Ibid, p.28
70 Pardeep Singh Arshi, Sikh Architecture in Punjab, p.87
71 Ibid, p.88
As it appears from the various historian writings, “Guru Ram Das erected a small “Kacha” (temporary) hut somewhere near the place where the Golden Temple is situated at present. Subsequently, a pre-existing small tank nearby was enlarged to serve as a sacred tank which was destined to be famous later as the Pool of Nectar (Amritsar) to lend its name to that of the place itself.”

The work on the project was completed by Guru Ram Das. Guru encouraged people from all places to take residence in the new town. It resulted in an increase in the population of the Sikh devotees, later on to become the new city of Punjab and a place for Sikh pilgrimage.

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72 Pardeep Singh Arshi, *Sikh Architecture in Punjab*, p.88
73 Fauja Singh, *The City of Amritsar: An Introduction*, p.16
5. Precedent - Harimandir Sahib (The Golden Temple)
‘Dithe sab thav nahi tudh jehia’ (I have seen all places; but there is none other like thee)\textsuperscript{74}

5.1 Introduction

When discussing about Sikhs and Sikh Architecture, we refer to the most celebrated shrine ‘Darbar Sahib’ or ‘Harimandir’ known as ‘The Golden Temple’. “Hari” refers to “Lord” or “God” and “Mandir” means temple, and ‘Darbar Sahib’ meaning “Court of the Divine”.\textsuperscript{75} The Golden Temple is a living symbol of the spiritual and historical traditions of the Sikhs and is located at Amritsar, Punjab. It has been a source of inspiration to the Sikh community ever since it was founded. This Chapter will look at the various architectural symbolic elements of the Harimandir Sahib, which will assist the designer to understand the negotiable and non-negotiable design elements for the contemporary Sikh Gurudwara. The reason for choosing the Golden Temple as my precedent is because its design is based on Sikh philosophy as passed down by the Gurus.

5.2 Harimandir Sahib

Each day Sikhs and non-Sikhs gather here to worship, and bathe in sacred water. Despite its great enclosed exterior, the Golden Temple hosts thousands of visitors daily. The powerful statement is that each visitor without judgement of creed, race, caste or other faiths does not leave its premise without being offered a meal. This gesture offered by the Golden Temple metaphorically describes Sikhism and Sikh beliefs in equality. The Gurudwara is located in the holy city of Amritsar, Punjab. The idea of a place for pilgrimage was conceived by Guru Ram Das, later built upon by Fifth Guru Arjan Dev.\textsuperscript{76}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{harimandir_sahib.jpg}
\caption{Fig. 5.1 > Harimandir Sahib (The Golden Temple) surrounded by the Holy Pool}
\end{figure}

\textsuperscript{74} Guru Granth Sahib, Pg.1362
\textsuperscript{75} Sardar Harheet Singh, \textit{Faith and philosophy of Sikhism}, p.273
\textsuperscript{76} Fauja Singh, \textit{The City of Amritsar: An Introduction}, p.25
The origin of the place where the Golden Temple sits is shrouded in mystery. There are many versions as to why the location was chosen by Guru Ram Das. According to one legend, the land was received as a gift by Guru Amar Das from Emperor Akbar, who gifted it for his victory over Chittor Fort in Rajasthan. Another legend describes that the land was presumably given to Ram Das when he had to leave the town ‘Goindwal’ because of a dispute between the sons of Guru Amar Das. Some historians suggest that Guru Ram Das himself purchased the land. There is another origin that connects to the spirituality and miracles of the pond. It said that Guru Amar Das found at the edge of the pool the desired herb to cure the skin ailment of Guru Angad. There is a local tradition which speaks of the medicinal properties of the water in the pool. The following words from Guru Granth Sahib helps to understand the pool is significance to Sikh architecture “all the sinners are purified, bathing in the sacred pool of Guru Ram Das, all the sins one has committed are washed away”.

Understandably, there are many narratives in relation to the “Sarowar” (pond) surrounding the temple. However, these narratives have been based on ancient and potent spiritual influences and it is important enough that such a site was not arbitrarily chosen by the Sikh Gurus. The land of Sarowar (pond) was acquired by Guru Ram Das under the instruction of Guru Amar Das. The area was to be a centre where pilgrims of the Sikhs faithful can congregate during festivals and religious functions. The excavation and construction for a Holy Tank began, as the number of visitors increased gradually and a town began to grow around the site. It was completed in 1577 A.D, Guru Ram Das constructed a hut for himself on the edge of the tank. Guru Ram Das composed beautiful verses in glorification of the Sarowar, making an injunction upon his followers to take a bath in the Holy Tank and meditate here on “Hari Nam” (the name of God).

Fig. 5.2 > Painting of Guru Ram Das composing verse on Sarowar

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78 Ibid, p.6
79 Guru Granth Sahib, p.624
81 Fauja Singh, The City of Amritsar: An Introduction, p.29
82 Ibid, p.18
The holy tank was named “Amrit Sarowar” meaning “Tank of Nectar”. The Amrit Sarowar would remain Kaccha (temporary) construction until 1581 A.D when the next Guru, Guru Arjan Dev, who would finalize the tank and paved it Pacca (permanent) with masonry, and built the masonry side walls and side stairs into the Amrit Sarowar. The work was completed with the voluntary services from all shades of people and, on its completion, Guru Arjan wrote the following words to immortalise his emotional sentiments on such a unique occasion.

“The creator-Lord himself, became my support and so no harm came to me. Guru hath perfected my ablution. And contemplating the Lord, my sins have been washed off. O saint, beauteous is the tank of Ram Das; yea, whosoever bathes in it, his whole progeny is blest. He is acclaimed by the whole world, and all the desires of his mind are fulfilled. Bathing, his mind is in peace for he contemplates God, his Lord. He who bathes in this tank of the saints receives the supreme bliss. He dieth not, nor cometh, nor Goeth; (for) he dwelled only upon the Lord’s name. He is alone knower of this wisdom of the Lord whom the Lord blessed with mercy. Nanak seeks the refuge of God, the Lord, and all his woes and cares are past.”

83 Fauja Singh, The City of Amritsar: An Introduction, p.26
84 Ibid, p.31
The pool of water is commonly referred to as a tank. It is square, measuring 155m x 149m and 5.1m in depth. The main source of water for the tank is from the Ravi River, through a canal known as “Hansli” built in 1778 A.D. Prior to the construction of the canal, the sacred pond depended upon yearly monsoon rains only. In 1783 A.D, inadequate seasonal rain almost dried up the tank and serious shortage of water was felt. The representative of the Sikh community approached the famous Udasi Saints, Mahant Santokh Das and Pritam Das Nirban of the Amritsar, to solve the problem.

The Udasi saints originally dug the canals of plain earth, however later with the involvement of Sant Gurmukh Singh and Sant Sadhu Singh, the canals were cemented to prevent erosion and solidify its construction and further work was carried out during British rule. Since the first construction of the Golden Temple, there have been many additions, alterations and renovation to its present state. The Harimandir Sahib complex has been the target of Afghan rulers and other group tyrants. Thus, progressive renovation of the Golden Temple has taken place.

The original design of the Golden Temple was visualized by Guru Arjun Dev. Regarding the laying of foundation stone of the Temple there were two existing traditions. According to one legend, the foundation stone of the Harimandir Sahib (The Golden Temple) was laid by a Muslim Pir Hazarat Mian Mir of Lahore, a friend and admitter of Guru Arjun in 1588 A.D. But another legend claims that...

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86 Pardeep Singh Arshi, *Sikh Architecture in Punjab*, p.97
87 Ibid, p.98
the foundation of the temple was laid by Guru Arjun himself in 1588 A.D. Religious services and significance apart, the architectural design and beauty of the Harimandir Sahib has its own attraction.

There are three significant dates of construction, renovation and alteration that should be worth mentioning. The first construction took place sometime between 1588 to 1604 A.D. Subsequent reconstruction took place between 1764 to 1776 A.D. The renovation evolved into a major change in design and fabric during the Maharaja Ranjit Singh period from 1802 to 1839. Historical survey illustrates that the Golden Temple was constructed and reconstructed several times prior to its construction during the period of fifth Guru, Guru Arjan Dev. The architecture of Golden Temple as we witness today is claimed to have been constructed during the time of Maharaja Ranjit Singh, but there is no evidence whether the present structure of the Golden Temple was built from scratch or whether he followed the basic architectural layout and features of the preceding temple. However, according to contemporary sources Maharaja Ranjit Singh asked for models from recognized architects of that time, and he selected the model submitted by Ramgarhias who was well-known in this branch of art at that time. Architectural historians, Pardeep Singh Arshi and Darshan Singh conclude in their books that, “the problem lay in the determination of whether the present structure follows its earlier model or in this latest construction, the temple building got an altogether new design and plan”. Although there is no historical record to establish this belief and hearsay yet, given some amount of credence to them, it is possible to conclude that what Maharaja Ranjit Singh did accomplish was actually the reconstruction of the Golden Temple afresh on an altogether new plan and design. Both historians are referring to only the Golden Temple’s shrine or the Sanctum Sanctorum.

Sikh architecture is at once striking and attractive and presents a certain character of its own. It gives evidence to the fact that Sikhs had acquired the skills in adopting patterns and motifs suited to their own religion, taste, philosophy and way of living. There are two major distinctive features in the Golden Temple that sets it apart from Hindu temples and Islamic Mosques. When the first foundations of Harimandir were laid, Guru Arjun ensured that it was built on a lower plinth than its own surrounding area so that the visitors would have to go down the steps in order to pay homage to the holy shrine; the idea was that God could be reached by bending low. It also represents the individual as entering with a sense of humility, as Guru Nanak said, “the self has to be emptied

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89 Fauja Singh, The City of Amritsar: An Introduction, p.32
90 Pardeep Singh Arshi, Sikh Architecture in Punjab, p.91
91 Ibid, p.93
of the selfish, egotistical”. The other distinguishing feature of the structure of the Harimandir was that it was made open on all the four sides unlike Hindu temples and Islamic mosques which were closed on three sides. The four sides represent open entry to all. This signifies that the God and the Guru Granth Sahib are accessible to every person without any distinction of caste, creed, colour, sex or religion background, as Guru Nanak suggested: “accept all humans as your equals, and let them be your only sect”.

The conceptual idea behind the architecture of Harimandir Sahib is drawn upon spiritual enlightenment. It employs the analogy of a lotus flower as its inspiration. This idea was driven by Guru Arjan - he imagined the construction as a “Lotus” sitting serenely on the water. In other words, the Lotus remains in water but it always stays above water and never touches it. Therefore the Golden Temple situated in the midst of the tank at Amritsar represents the jewel of the lotus, and gives the much needed solace and peace of mind to humanity. In traditional Indian architecture, one finds the use of the lotus flower blooming upwards but Guru Arjan has used the lotus facing downwards toward earth symbolizing that the ego does not hold any value at Harimandir Sahib. The vernacular floral design is either painted or embossed in metal and precious stones and the inlay details are richly crafted by artisans from various faith groups. It was Maharaja Ranjit Singh who took great interest in the artistic elements and in illuminating the exterior with sheet of gold-plated metal.

Fig. 5.6 > Lotus Flower
Fig. 5.7 > Floral inlays in marble and precious stone
Fig. 5.8 > Exterior Gold-plated metal

94 Ibid, p.37
95 Sardar Harheet Singh, *Faith and philosophy of Sikhism*, p.135
96 Darshan Singh, *The Sikh Art and Architecture*, p.23
The central shrine raising its head in the middle of a big tank is situated within a building quadrant. There are three main entrances which serve the complex: Northern, Eastern and Southern, all directly aligned to the entrance doorway of the holy shrine. The forth side, the Western, is occupied by a five storey building known as Akal Takht, meaning “the throne of the immortal”, and is the highest political institution of the Sikhs. The positioning of the Akal Takht is not symmetrically balanced with the rest of the complex (refer to Appendix A). Akal Takhat plays another important role in the religious order. It is from the Akal Takht building that Hukamnamas (letters) are announced to provide guidance or clarity to Sikh doctrine or practice. A Hukamnama is a formal order issued by the Sikh religious body. However, the order is given to Sikhs that follow the principle of Sikhism.98

The interior of the gateways and the courtyard serves as the “Parikarma” (Pavement) running around the outer edge of Tank and surrounded by a series of colonnaded verandas.99 Just opposite the Akal Takht, on the western side of the Tank is a two storey archway structure known as “Darshani Deorhi” (Main Entrance). The main entrance or doorway of the archway is built in the water of the Holy Tank and stands about 3m in height and 2.5m in width. Through the large doorway, the Darshani Deorhi opens on to the causeway (Bridge) that leads to the Golden Temple.100

99 Darshan Singh, The Sikh Art and Architecture, p.4
100 Pardeep Singh Arshi, Sikh Architecture in Punjab, p.98
The marble bridge connecting the central shrine with Darshani Deorhi measures 62m in length and 6.3m in width and is constructed in the water of the Pool of Nectar.\textsuperscript{101} The causeway has balustrades on either side. Each balustrade is crowned with ten elegant lanterns made of gold brass guardrails.\textsuperscript{102} The 4.1m wide bridge is connected to a circumlocutory path (Pradakshina), which surrounds the main shrine and it leads to the ‘Hari Ki Paure’ or Steps of God. \textsuperscript{103}

102 Darshan Singh, \textit{The Sikh Art and Architecture}, p.20
103 Pardeep Singh Arshi, \textit{Sikh Architecture in Punjab}, p.103

The main shrine of the Harimandir Sahib is a three storey square building approximately 12m x 12m in measurement, and rests on a square platform. The ground floor of the main shrine, where Holy Sikh scripture is placed under a canopy is divided into a central square hall, here the Holy book is read on a daily basis and hymns are sung. The central hall is 5m x 5m in dimension, surrounded by side chambers and small pavilions in the four corners. The height of the ground floor to first floor is 8m. At the back of the building, a two storey half hexagonal shaped building located with two separates staircases leads to the second level gallery overlooking the main worship area. The first floor almost follows the same layout...
as the ground floor, except that there is no roof on the central hall, thus the side chambers and corner pavilions form a kind of gallery on all sides.

The terrace or a roof top level is enclosed with a 1.2m high parapet wall around all sides; each corner is raised above the parapet to expose four Mamties (Chambers). Precisely over the central hall area rising through all the levels is a void space which reveals the dome. The base of the dome is in the shape of a square, approximately 6m x 6m, and has a perimeter window that admits light into the space below. The dome is known as a low fluted “Gumbaz” (dome) having lotus petal motifs in relief at the base and is an inverted lotus at the top, which supports the Kalasa (finial) having a beautiful “chhartri” (umbrella) at the end. The dome of Golden Temple represents a unique harmony of Hindu and Islamic

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104 Pardeep Singh Arshi, *Sikh Architecture in Punjab*, p.104
105 Darshan Singh, *The Sikh Art and Architecture*, p.16
design. Architectural historian, Madanjit Kaur, concludes with a statement in her book “The Golden Temple”, “Architecturally, the dome presents neither exclusively, the Hindu form nor the Muslim one. It shows an evolution of its own, called the synthesis of the two styles”.

Fig. 5.17 > The main Dome of The Golden Temple

Fig. 5.18 > The marble parapet surrounding the roof of The Golden Temple

Fig. 5.19 > View of the Gallery space at second level of the main Prayer hall

Fig. 5.20 > Painting: Interior of view of The Golden Temple, where the Guru Granth Sahib is place

To summarize this chapter, the complex itself is divided into a series of boundary, journey, threshold, connection, transition and buffer from space to space. These series of spaces formulate zones such as public to private, profane to sacred, and informal to formal.

The design of the Harimandir Sahib or Golden Temple was directly influenced by the philosophy of Sikhism. It is often quoted that this architecture has created an independent Sikh school of architecture in the history of Indian art, and is an outstanding architectural monument for the Sikhs. The essential features are: water, dome, lotus symbolic, kitchen, dining, prayer hall and accommodation.
6. Punjab to Aotearoa
6.1 Introduction

New Zealand has unique demographics and a diversity of cultures. It is home to a multitude of different faiths and cultures from around the globe. This chapter covers the Sikh immigrant movements and highlights the early Gurudwara movement in Aotearoa. Today there are seventeen Sikh Gurudwaras, some have been built from the ground, while others are converted buildings throughout the North and the South Island.

6.2 Sikh Migration to Aotearoa

The 20th century wave of immigration shaped the diverse culture of New Zealand. Each community has its desire to create its own sense of place, one that resembles the native land and also reflects their culture. Increasingly, many individuals, couples and families leave their country of birth to search for better education and economic opportunities. It’s a passion or desire deep within them, that brings them to these new worlds; they begin to shape the new society they live in, not only from a cultural and historical standpoint, but also by contributing to its labour force, politics, regional and governmental policy developments. Sikh migration to New Zealand commenced over 100 years ago.107

The majority of early Sikh settlers lived in Taumarunui and around Whanganui they worked as hawkers, drain diggers, flax worker and scrub cutters. Later, they moved to the Waikato and Pukekohe, where they bought dairy farms and market gardens. Later on with changes in occupation, Sikhs increasingly moved into Otahuhu and neighbouring suburbs of South Auckland.108 When the first Sikh came to New Zealand in 1890’s, it was a very different society than today. The first phase was from 1890 to 1912. The first Sikhs to arrive in New Zealand were two brothers, Bir Singh Gill and Phuman Singh Gill. They landed in Whanganui about 1890’s coming from Australia in search of work, later moving to Palmerston North.109 In the early 1900’s, many Sikhs landed in New Zealand via Fiji, Hong Kong or Malaysia and Australia. The second phase, 1912 to 1921, was a direct migration from the Punjab. Before substantial numbers could arrive, the influx was stopped by the government in 1920 by passing a law to halt Asian entry into the country. During the third phase, 1921 to 1940, not much migration took place until after World War II, when immediate families and relatives arrived, however from 1941 to 1970 some

small addition to the migration by marriage from the Punjab occurred. The third development was of profound importance in the Sikh movement, the formation of a Sikh Society of New Zealand. It undertook the development of the first Sikh temple in Hamilton, Later on it established another branch in South Auckland. The fourth phase of migration from 1970 to 2000 included unskilled workers and some semi-skilled professionals, including business men. The arrivals of the last decade included many students, and skilled professionals, such as accountants, doctors, lawyers, computer experts, engineers and architects.\(^\text{110}\)

Although Sikhs constitute a very small proportion of the New Zealand population, during the last hundred years their numbers have grown sizably. Prior to 1971 the number of Sikhs in New Zealand was very small and was not of any demographic or social significance. The 1971 census reported that there were 382 Sikhs. In the 1976, there were 543 Sikhs, 597 by 1981 and 768 by 1986. According to 2006 census, It is estimated that there are about 9507 Sikhs in New Zealand.\(^\text{111}\) Originally the number of Sikhs was much greater than the number recorded, this is due to the lack of understanding a census form. The census form only indicated major religions residing in New Zealand, there was no specific section for the Sikh religion.

\(^{110}\) W.H. McLeod and S.S Bhullar, *Punjab to Aotearoa*, p.61


### 6.3 Sikh Gurudwaras Movement

Today, there are approximately seventeen Sikh temples in New Zealand. Most of these religious buildings were built from the 1970’s to the present day. A group of Sikhs in 1964 formed a society known as New Zealand Sikh Society.\(^\text{112}\) The leaders within the community became the primary body for day to day Gurudwara matters. No formal religious institution was erected but congregations would gather at town halls or at a members house to engage in prayer and discuss community issues and affairs. It wasn’t until the later part of the movement that a distinctive architecture emerges in New Zealand’s diverse community. Its main objectives was to preach

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\(^{112}\) W.H. McLeod and S.S Bhullar, *Punjab to Aotearoa*, p.63
and render instruction of Sikhism, to perform religious ceremonies and provide religious services, to promote and encourage a better understanding amongst the people of New Zealand. In essence, the New Zealand Sikh Society was the main organization engaging in guiding and educating the Sikh community, this group would build one of the primary Gurudwaras in Hamilton.

The first New Zealand Sikh temple was built in Hamilton in 1977. It is an impressive building, one which effectively blends the traditional Gurudwara style with a distinctively New Zealand context. The Sikh committee in Auckland would gather a congregation at community halls. It wasn’t until the Sikh society formed its second branch at Otahuhu in 1986 that the second Gurudwara was built. The Gurudwara would serve not only as a place of worship but additionally for social, political and community activities. More importantly, it would be a beacon for new Sikh immigrants. The religious functions, occasions, and gatherings were performed by these two Gurudwaras. Both of these Gurudwaras are places of worship for Sikhs immigrating to New Zealand. It is a symbol of the early roots of the Sikh community with its own architectural design features. As the community grew and stirred in different suburbs, it permitted the Gurudwaras to expanded into different branches throughout New Zealand.

113 W.H. McLeod and S.S Bhullar, Punjab to Aotearoa, p.76
114 Ibid, p.77
7. Analysis of Gurudwaras in Auckland Region
7.1 Introduction

This chapter will explore only some of the major religious centres in the Auckland region that are significant to the understanding of Sikh architecture in New Zealand. Their study and analysis is important to assess and understand the negotiable and non-negotiable design principles within the New Zealand context. The analysis will include Gurudwaras specially designed based upon Sikh philosophy. I will also be examining the industrial buildings, which were converted into Sikh temples from old warehouses, factories and workshops and which design features resemble Sikh temples. These temples can be identified within the Auckland region.
7.2 Hamilton Gurudwara

An increasing population in New Zealand led the Sikh society to lay the first foundation of a Sikh temple in 1977.\(^\text{115}\) The Hamilton Gurudwara is the first of two Sikh places of worship. It is a symbol of the early roots of the Sikh community settlement. The Gurudwara in Hamilton has more of a resemblance to traditional Gurudwaras. The main entrance of the complex is marked with a dome mounted at the top. The octagonal form dome with two side kiosks mimick those of the Indian Sikh temples. The use of traditional colour palette becomes an increasingly important reflection on the interior and exterior, such colours include gold, blue and white.

\(^{115}\) W.H. McLeod and S.S Bhullar, *Punjab to Aotearoa*, p.77
### 7.3 Otahuhu Gurudwara

In the late 80’s the Sikh committee had grown rapidly. The Sikh society hired architect Brian Bindon to design their new Gurudwara.\(^{116}\) In 1986, the new temple opened its doors and would be known as Otahuhu Gurudwara. This was the first temple in Auckland built in a residential area on the corner of Princes Street and Albert Road. The double storey complex housed a large kitchen with attached dining hall, including a separate room for administration and a library on the ground level. The second level housed the main worship hall, locating small rooms on each end of the prayer hall, these rooms are used for Punjabi classes in the weekend. The main entrance of the building is sheltered and dominated by the canopy structure, however the canopy is not the original part of the design. The plan indicates that the ground floor plan of the complex has four doors, these doors are located on each elevation, therefore it refers to the philosophy of four doors. However, due to the building code, the egress stairwell from the second level composes a fifth entrance to the complex.

The appearance of the two storey masonry block wall structure gives no indication that this is a Sikh temple. However, the aluminium arched windows suggests some type of religious building. By looking at the building consent plans, it suggests that the building was originally designed with three domes, these domes were designed and positioned at the top of the front facade. There is no reference or documentation relating to unconstructed domes. However, due to budget limitations, these domes seemed to be negotiable. For the first time, we see the Nishan Sahib (flag pole) as a prominent architectural feature. Without the Nishan Sahib erected on the lawn of the property, one would not know it is a Sikh temple.

\(^{116}\) W.H. McLeod and S.S Bhullar, *Punjab to Aotearoa*, p.78
Fig. 7.12 > Dining Hall (Langar Hall)

Fig. 7.13 > Kitchen

Fig. 7.14 > Ground Floor Plan of Gurudwara

Fig. 7.15 > First Floor Plan of Gurudwara
7.4 Shirley Road Gurudwara

Shri Guru Singh Sabha Sikh Society opened their doors to a temple at Papatoetoe in 2000. An existing single storey commercial building has been converted into a Gurudwara. Without the Nishan Sahib (Flag pole) erected on the corner of building, one would not know it is a place of worship. The vehicular and pedestrian entry to the site is from Shirley Road, however, secondary pedestrian entrance is from the less busy Allen Avenue to the northeast. The main entrance to the building is dominated by the porch in front, allowing vehicles to drive through. Before the doors to the temple, on the right hand side, a hand basin is located to wash hands; an aspect which is an integral part in everyday life in India.

The existing floor layout has been adapted to serve the purpose of a Gurudwara. The main doors open into a lobby space, including a space for shoe racks. The lobby space links to the main sanctum space, classroom, and the corridors which leads to various spaces such as accommodation rooms, administration office, library, and male/female ablution space. The corridor ends at the communal kitchen and dining space.

The building does not have the traditional appearance, yet it serves the philosophy of Sikhism by encouraging a space for worship, a place for cooking and dining, a place for education and accommodation.
Fig. 7.20 > Ground Floor Plan of Gurudwara
7.5 Takanini Gurudwara

The opening of Shri Kalgidhar Sahib at Takanini was completed in 2005, with about 20,000 Sikhs attended the opening ceremony. This Gurudwara has 8.6 acres of land and the Sikh community spent 8 million dollars on this project. The Gurudwara has a large separate building for a library, offices and 3 bedroom accommodation.

The simple forms and volumes are the modern reflection of a Sikh temple, and an introduction to a refined vocabulary of Sikh architecture in its context. The lower level of the complex houses a large communal kitchen with attached dining room, which is visible and accessible from the main entrance. It has shoe spaces and a staircase to the upper level from each side of building. The second level houses the main worship hall. Surrounding the main hall there are smaller rooms being used for smaller religious functions.

The rectangular form structure has four entry doors. The main entrance to the complex is from the east elevation, two entrances on the southern wall and one on the north facade. However, there is no entrance to the west facade, which eliminates Sikh philosophy of entry from all sides.

What is unique about the Takanini Gurudwara is the use of ornamental features on its exterior facade. The use of traditional forms becomes part of the architecture. Lotus type forms are used above the windows and entrances.

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Fig. 7.25 > Ground Floor Plan of Gurudwara

Fig. 7.26 > First Floor Plan of Gurudwara
8. Site Analysis
8.1 Introduction

Site selection is an important part of the design for a contemporary Gurudwara. The selected site would be within the limits of Auckland, this is due to the largest population of Sikhs in this area. The large numbers attending events shows that the Auckland Sikh temples are very popular. This popularity shows that it is not only the Sikh community, but also the wider Indian society as a whole, and sometimes even other non-Indian communities that visit the Gurudwaras. This, combined with the fact that over one quarter of the population of New Zealand lives in Auckland and includes many faiths, such as Hinduism, Islam, Buddhism, Christianity as well as many other religions and societies. A well located Gurudwara will assist these diverse cultures to have an understanding of the Sikh religion, customs and beliefs.

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8.2 Site requirements

Sikhism may possibly be one of the least known religions amongst the religions in New Zealand; however it is a growing religion. The perception of the majority of the people is that Sikh temples are the same as Hindu temples or Islamic Mosques, following the same rituals, customs, and design strategies. The architecture that does exist in New Zealand is simply adapted from past architecture from another place, and has very little relation or reflection of its new surrounding context. To show how Sikhs have adapted to its new context, the new Sikh Gurudwara will make a statement to the rest of the country that the contemporary Sikh temples have adopted the New Zealand style and it has a strong relationship to its local context, yet respectful to its historical values. For these reasons I have identified the following criteria for the selection of a site for my design.

Close to the community

The site has to be in close proximity to the majority of the community members, and also to the non-Sikh community.

Close to Public Transportation

The majority of Sikh temples in Auckland are within the zone of public transportation, the new site should be in close proximity to local public transportation, such as buses and trains, with connection to other Sikh temples in Auckland.

Site access

The site should have an entrance from the main road, so that any member of the surrounding community should be able to access the complex and use their facilities.

Landscaping

The site should contain some vegetation, which can act as a natural boundary and buffer with the outside world. A key consideration in the selection of a future site will be its possible proximity to a natural body of water as it is a symbolic architectural feature of Sikh architecture temples, the best example is the Golden Temple in Amritsar.

Relation to Town centre

The site should preferably be within the limits of a town centre, thus allowing a wider usage of the facilities by workers and shoppers during normal weekdays and it will have existing transportation infrastructure in place. An iconic design would be a very positive contribution towards the architectural identity of the town centre.

Visual connection

There should be a strong visual connection between the site and the public, so that the Gurudwara becomes open to the non-Sikh community.

Site Zoning

The site will not only be used for religious purposes, but will also have community based facilities, therefore the site must be surrounded by mixed use environments, such as residential and commercial.
8.3 Site investigation

When investigating the site possibilities for this project, the locations selected were for displaying qualities that fit within the site requirements. At the stage of site selection, each were investigated based on the advantages and disadvantages of the site in relation to the Gurudwara proposal. Four sites in Auckland have been selected for evaluation of their suitability.

Site 1 - Western Springs

The first site is located at Western Springs, with high visibility alongside the Great North Road and the North-western motorway. The site has a gentle slope throughout, contains a lake within, and is surrounded by natural vegetation. It was initially selected based on this existing natural vegetation and water course. The noise from the neighbouring speedway race track could be a difficult issue to deal with and would disturb the tranquillity and meditative atmosphere of the Gurudwara. The site is close to St Luke’s Westfield shopping centre and is also in the zone of public transportation. The majority of the Sikh temples in Auckland are aligned with a main highway, such as Hamilton Gurudwara, Bombay Hill Gurudwara and Takanini Gurudwara, these links have the potential to connect the Sikh community via the main state highways, which also links Western Springs. Although the site has advantages which comply with the site requirements and has good access for both public and personal transportation, its disadvantage is that it is separated from known populations areas of the Sikh community.
Site 2 - Judges Bay

This site is located between Gladstone Road and Judges Bay Road. The terrain of this site is a steep slope down towards the Tamaki Drive on the northeast side. The change in level between sides offers interesting challenges for design. For example, the structure could be built in within the footprint of the water on the lower level allowing it to face towards North Head, and therefore be visible from Tamaki Drive. The existence of a natural body of water on the northeast of the site offers visibility from many sides and helps to ensure a high public profile to the area. The northern side of the site is enclosed by the railway tracks which stops at Britomart station. The walking distance from the station to the site takes approximately 15min. However, it allows the site to be connected to other Sikh temples in Auckland because the majority of the Gurudwaras are near train stations, therefore allowing community members from distant locations to travel by public transportation. As a result, this location has the potential to help this Sikh temple to become a main hub by being close to the CBD. While the site fulfills the majority of the site requirements, it also has a disadvantage, which is that the location is somewhat separate from the Sikh communities and eliminates many of the primary goals as they lack suitability within the area such as pre-school and reading/lounge.
Site 3 - Manukau City

This open site once used to be swampland. The site is located next to the Vodafone Events Centre. It can be entered from the Pacific Event Centre Drive and alongside the Auckland-Hamilton motorway and Southern-Western Motorway junction. It was initially selected for its high visibility from the motorway which makes it a perfect location for attracting travelling motorists.

The site contains some natural vegetation and has the potential to turn into parkland such as Western Springs. The site also has the ability to use neighbouring car parking during larger events. Even though the site compiles with the site requirements, the noise from the motorway could be a complex matter to deal with and could cause design constraints on the eastern facade.

Also, the site being adjacent to the existing iconic event centre could set constraints and design limits, since the nearby Vodafone Events Centre is already a communal focal point and any attempt to design in this location would require careful consideration in regards to the relationships between these two structures.
Site 4 - Old Papatoetoe
This site is located at the edge of the town centre of Old Papatoetoe, South Auckland. Papatoetoe is only 15 mins by train from the Auckland CBD, and 5 mins to the Manukau CBD. The site has an existing Gurudwara, it already has a close relationship with the existing Sikh community and the other neighbouring communities. The site offers the potential for a future development for a new Gurudwara. While the site compiles with the site requirements, the noise and pollution from the train station opposite the site would be an issue to deal with and will have design implications. The major issue with the site is the lack of a natural body of water, which potentially eliminate the possibility of having water on site (and definitely eliminates the possibility of having a natural body of water).

Evaluation
Through a critical analysis of all four sites, each site has been addressed with several issues. No site met all the site requirements, yet, each had its own advantages and disadvantages for further design exploration.
8.4 Site selection

127 Shirley Road, Papatoetoe, Auckland

When selecting the site for this project the intention was to have a site with natural water, unfortunately this has not been possible for this site. At this stage the site was selected primarily because it was in an area where there is an existing Sikh temple, and is close to a large existing Sikh community. The residents could walk to the temple rather than needing to drive out to a suburb and connecting to the outer community with public transportation. Throughout the research, the site selection changed several times due to lack of natural water. The question then was whether to find a new site with natural water, or whether to work with the existing site and its constraints, even if the water is a very crucial part of site selection? The decision was made that the selected site had enough good qualities to justify continuing to use it, and working with the site constraints would add another layer, and the challenge of bringing the water to the site.

Reasons for remaining with the selected site:

1. Religious places are community buildings which rely on the community using them, therefore the existing site is being occupied by a Sikh community fulfils that requirement nicely.

2. The existing site is in close proximity to the local Sikh community.

3. The selected site on Shirley Road is highly visible to people travelling from Pukekohe to Auckland CBD by public rail transportation, which can make this site the central hub for the wider Sikh community.

Fig. 8.10 > Selected Site: Papatoetoe (Existing Temple)
8.5 Site Analysis

Site topography
Traditionally Sikh temples in India are the focal point of the location in any region and the entire township would grow in an organic way around it. However, today, the left over open spaces are all that are available for Gurudwaras, since they are usually donated or sold at throw away prices to the community. The existing temple site is within the limits of a township, therefore the Sikh temple has the potential to be the focus of its surrounding context. The temple planning is usually on a square, rectangle or a regular shaped site. However, this triangular shaped site posed the biggest challenge. The Shirley Road boundary has several significant trees along it. It will be beneficial to maintain and to keep them as a natural buffer.

Surrounding
The site is approximately 10,133m², located at 127 Shirley Road, Papatoetoe, adjacent to Old Papatoetoe town shopping centre and train station. The site has two entrances. The predominant entrance to the site is from Shirley Road, and the secondary entrance from Allen Avenue. The northern and eastern sides are mainly surrounded by residential dwellings, the southern side is bordered with commercial buildings. There is a train station to the west with a large car-parking area. Papatoetoe West primary school is located to the west of the train station.

Zoning and Road hierarchy
The site is at the transition between a residential and commercial zone. It has adjacent roads which connect to the main Papatoetoe town centre, Shirley Road to the west and Allen Avenue/Coronation Road to the northeast. As Shirley Road is the most dominant and the site has high visibility, locating the entrance on this road will allow easy access to the surrounding community to use the Gurudwara facilities. Allen Road culminates in a cul-de-sac and it would be ideal to create an alternative entry point to the site.

Sound and Traffic
Shirley Road is the main connection from Papatoetoe town centre to Middlemore Hospital and Great South Road, therefore the road is frequently busy. Heavy sound and polluted air from the train station and road traffic could cause some design implications. There are large trees along Shirley Road and this visual buffer could be extended by planting more trees along this boundary.

Architectural context
The surrounding residential and commercial context varies in design and height level from single to double storeys. The commercial structures have predominantly corrugated iron roofs and painted plastered concrete block walls. The houses are the typical traditional construction of brick ‘n’ tile or weatherboard cladding with concrete tile or corrugated iron roofing.
Climate

150 year old Papatoetoe suburb is a part of the greater Auckland region and has an average mean temperature of 14c in winter and 23c in summer. It experiences an average of 174 days of heavy rainfall (1240mm annual rainfall) and 2060 hours of sunshine annually.119

Photo Survey

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Fig. 8.17 > Location of Gurudwaras in Papatoetoe
9. Building Programme
9.1 Introduction

During the site selection, a visit to the existing temple was arranged in order to receive approval/permission to use the site for this thesis project. However, the discussion with the managing committee led to the conclusion that they wanted to design a Sikh temple in the future and I was offered the opportunity to formulate a design proposal. Due to the increasing number of Sikhs, it was required that the new design should be able to cater for approximately 500 people in total. Therefore, I have prepared the brief based upon the managing committee and Gurudwara requirements. The goal of the Gurudwara is to bring people in, to invite them to experience the spiritual teachings of Sikhism and to allow the surrounding communities to take full advantages of the attached facilities. This challenge calls for a design that invites exploration and is very accessible whilst not creating boundaries to non-Sikhs because of the identity of the building, and at the same time still reflecting the Sikh philosophy.

9.2 Program

The “Diwan Hall” (Prayer Hall) or “congregation space” is a place where Sikh scripture is read and recited. Usually the congregation assembles on the floor except the Holy Scripture, which sits on a high platform, and under a canopy. Also in the Diwan hall, there is another platform where musicians sit and play their instruments. The prayer hall is an open space, and does not require any fixed altar, neither sacred fire or direction. However, over the time it has developed into a pattern or layout. For example seating for the Scripture is marked out either in the centre or in the middle of a side wall of the hall with provision for circulation around it. The Congregational space would include a scripture room, which will contain a number of copies of the Guru Granth Sahib. Attendance in the hall follows strict Sikh protocols such as covering one’s head, taking shoes off before entering the hall and prohibition from any use of tobacco, drugs and alcohol.

A communal kitchen is the second most important part of a Gurudwara, where the meal is prepared to be served to the community for free. This space could also provide an educational facility such as cooking classes to enhance the community involvement. It is possible that the kitchen could perhaps be used for commercial catering such as weddings, birthday parties and so on.
However, the kitchen also has an adjacent dining hall for the meals to be served in by the volunteers. The meal is open to all Sikhs and non-Sikhs.

The need for accommodation is evident when looking at the existing temple on the site. It provides free accommodation for international students with low or no income. My investigation has revealed that students living on the premises use public transport to attend work and university. The Gurudwara is also available to assist any immigrants in their transition to living in New Zealand. While in search of new accommodation, they receive the assistance and full hospitality of the Sikh community. The new design will also incorporate accommodation for visitors and pilgrims.

Learning is a vital part of everyday life, therefore the design will provide a space for reading, research and learning. This space will contain all relevant information related to Sikhism and other information such as newspapers and magazines. It will provide the opportunity for the elderly to gather, communicate and discuss various issues.

Preschool provides a foundation for learning both socially and academically that will assist the young. The design will incorporate a learning facility for the wider community throughout the weekdays. However, during the weekends, it will be occupied by children and adults who wish to learn more about Sikhism and Punjabi culture.
Sikh architecture should promote participation of the diverse communities within the area, allowing them to engage with and make use of the complex. The complex should be for the benefit of both spiritual and physical well-being of the devotee. Therefore, it will integrate a recreational space to encourage physical activity.

All the attached social and educational spaces are to reinforce the Sikh community and welcome non-Sikh communities. It is these spaces that will attract the wider community to learn and gain an understanding of Sikhism.

### 9.3 Functional requirements for 500 people

<table>
<thead>
<tr>
<th>Facilities</th>
<th>Area</th>
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<tbody>
<tr>
<td>Diwan Hall (Prayer Hall)</td>
<td>550m²</td>
</tr>
<tr>
<td>Adi Granth room</td>
<td>13m²</td>
</tr>
<tr>
<td>Storage Room</td>
<td>9m²</td>
</tr>
<tr>
<td>Communal Kitchen</td>
<td>75m²</td>
</tr>
<tr>
<td>Langar Hall (Dining Hall)</td>
<td>300m²</td>
</tr>
<tr>
<td>Shoes room</td>
<td>30m²</td>
</tr>
<tr>
<td>Laundry</td>
<td>9m²</td>
</tr>
<tr>
<td>Recreational space</td>
<td>300m²</td>
</tr>
<tr>
<td>Reception room</td>
<td>12m²</td>
</tr>
<tr>
<td>Administration office</td>
<td>12m²</td>
</tr>
<tr>
<td>Multi-functional room</td>
<td>15m²</td>
</tr>
<tr>
<td>Lounge and reading space</td>
<td>150m²</td>
</tr>
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<td>Pre-school/Sunday school</td>
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</tr>
<tr>
<td>Accommodation for guests</td>
<td>40m²</td>
</tr>
<tr>
<td>Male &amp; female services</td>
<td>150m²</td>
</tr>
<tr>
<td>Lobby area</td>
<td>100m²</td>
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<tr>
<td>Elders outdoor space</td>
<td></td>
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<tr>
<td>Car parking</td>
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</table>

Fig. 9.5 > Physical space
10. Design Precedents
10.1 Introduction

To orient ourselves to a way of thinking about architecture that emphasizes the current trend, it is very important to study the recent styles of architecture, the design precedence which will stress upon the contemporary element of the architecture we intend to make use of.

10.2 Design precedent 1 - South Christchurch Library and Service Centre

Architect:- Warren and Mahoney
Client:- Christchurch City Council
Location:- Beckenham, Christchurch, NZ
Completion:- 2003

The single storey structure was designed to serve a wide range of community needs. Among these were a traditional library, a council service centre, meeting rooms, a learning centre with an IT suite servicing local schools.\textsuperscript{120} The design was based to respond to the environment and acknowledge the building site. The use of sustainable features makes the complex one of the most environmentally friendly buildings in Christchurch.

The reason for choosing this as a precedent was due to the feature of collecting rainwater from the roof and storing it in the moat. The moat adds an element of security, while the water helps to haze the lines between private and public spaces. The great saw tooth mono-pitch roof provides natural ventilation and daylight throughout the building.

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\textsuperscript{120} Johann Bernhardt, \textit{The Deeper shade of green: Sustainable urban development, building, and architecture in New Zealand}, (The university of California: Balasoglou Book, 2008), Pg.212
10.3 Design precedent 2 - Chapel of Futuna

Architect: John Scott
Client: Friends of Futuna Trust
Location: Friend Street, Karori, Wellington, NZ
Completion: 1961

The chapel of Futuna presents two different cultures to either side, rather than one beside another. The building represents a blending of Maori and European architectural concepts. On one hand it is a modernist building that uses geometrical forms and influences of the modern movement, and on another it represent aspects of a Marae, such as a large centre pole, exposed interior structure and sharply sloping eaves. The steeply pitched roof forms are also reminiscent of the entry porch of the Wharenui. The use of diagonal symmetry, gridded planning and modular dimensions all relates the building to both high modernism and classical architecture.

The purpose of using this as a precedent is to thoroughly understand the use of geometrical shapes. By using the concept of blending two different styles of architecture, the new design would explore different possibilities by utilising these components in order to achieve an architectural expression.
10.4 Design precedent 3 - Hemkund Sahib

Architect:- S. Mammohan Singh Siali
Client:- Sikh community
Location:- Uttarakhand, Himalayas, India
Completion:- 1960's

This Gurudwara is recognized throughout the world not only as a prominent symbol of the Sikh faith but also for its distinct style of architecture. Although certain Gurudwaras adapt an architectural identity similar to the style prevalent in the country in which they are built, the unique design of Hemkund Sahib was done keeping in mind the location and climate of the place, making it the only pentagonal Gurudwara in the world. The temple is designed in the shape of an inverted lotus flower, a symbol of spiritual purity, and located at the edge of this large natural lake. For an Indian temple, the building is very modest, but standing inside, one is aware that the temple is a massive domed structure. The ground floor is occupied by the kitchen and dining hall with prayer hall above it.

The purpose of using this as a precedent is because Hemkund Sahib is singularly unique Gurudwara in the world, it employs contemporary materials, and negotiating the traditional design features to suit its contexts and climate conditions. However, maintaining the initial feature of a Gurudwara, such as flagpole, prayer room, dining and kitchen.
11. Design Process
11.1 Introduction

This chapter includes the number of exploration undertaken in response to the conclusions or design output of the research and study conducted in the previous chapters. Previous chapters brought forth a number of key identifiers that will result as the basis of a contemporary Sikh place of worship.

11.2 Exploration One - Master plan

The first exploration was based on the site. Due to the site restrictions, it applied many constraints to the overall layout and limited some possibilities of some design potential. It questions as to how to respond to the this posed challenge. The overall site planning was based around how to achieve maximum environmental features and dividing spaces such as community spaces and religious spaces into zones. These series of spaces formulate zones such as public to private, indoor to outdoor, profane to sacred, and informal to formal. Therefore, I developed a range of keywords which developed an architectural response to the site.

Fig. > 11.1 Range of Keywords

Fig. > 11.2 Series of Zones throughout the site
The initial response separates the community complex into two zones and centralizes the sacred building at the centre of the site. This option provides few semi-public outdoor spaces. It allows a direct relation to sacred building from Shirley Road.

Alternate response to the site was connecting the community complex into a singular zone and sacred into another but this prevents a connection between two zones.

The final layout includes a hierarchy of zones, from profane to sacred spaces. It opens the community building to be more public and the sanctum building to be private. Between the zones, this option provides series of outdoor spaces.
**Outcome of Exploration One**

Exploration one; the layout of master planning was determined on the site boundaries, north-south and east-west axis’s. However, the overall planning relationship between spaces was based on a series of keywords such as threshold, buffer, boundary, connection, transition and journey.

To attract wider and diverse communities to the site, I have placed most community responsive buildings on each edge of the site such as the pre-school and recreational buildings. These spaces can also be categorised as least or minimum protocol spaces in a Gurudwara complex.

The community complex is situated to the rear boundary to create a sufficient outdoor space to the main street. By opening this outdoor space to the street it draws the pedestrian into the site. The car-parking is aligned to the rear boundary, near to the community building to formulate a separation between neighbouring buildings and the Gurudwara complex. It also allows vehicles to enter from Shirley Road and exit via Allen Avenue to reduce traffic junction.

![Fig. 11.6 > Gurudwara Master planning](image)
By separating the community complex and the sacred building it allows the wider community to use the community complex without following the Sikh protocols and being part of the religious service. The intention is to remove barriers between the formal and informal spaces.

The reason for locating the main sanctum building in this corner is so the people travelling past Shirley Road and via public transportation can have sufficient time to view and read the temple complex as a sculpture. The main building sits in the pond, which is a collection of rain water. It gives an impression of a lotus glowing in the water and also provides a boundary between public and private space.

Fig. 11.7 > Bird eye view of Gurudwara complex
The Shirley Road boundary is embraced by significant tree boulevards. The existing natural vegetation is maintained to keep a natural buffer and notional boundary between the site and a busy environment. Any additional vegetation will be added to allow to control and direct visual connection to the site and frame a vista towards the Gurudwara.
11.3 Exploration Two - Water

During the site selection process it became apparent that finding a community to serve was more important than a natural source of water. The second exploration was to investigate how to bring natural water to the site. A natural source of water then became the main architectural challenge which added another layer to this project, and evolved into the most important driver of this scheme.

Outcome of exploration Two

Roof

To resolve the natural water issues, an architectural solution was to design a roof which collects rain water. The concept of a butterfly roof idea was abstracted from a lotus flower because Guru Granth Sahib makes several references to the lotus flower in many of its passages. Therefore, the butterfly roof is the most appropriate for this water collection scheme. This scheme of rainwater collection was driven by design precedent one.

Rain water is collected by the internal gutter and drained down via an open gutter system. The open gutter design was intentionally left visible to dramatise the flow of water into the pond, it gives the impression of natural cycle flow of water and creates a naturally peaceful and calm environment.
Pond

Water is a natural resource and is vital for the survival of all human beings and the communities they live in. The initial idea of water ponds was influenced by the Golden Temple’s pond or Amrit Sarowar (Tank of Nectar) to offer a sense of being in a holy place, and also, water appeals to a spiritual meaning such as purity of soul, clarity of thoughts and mind, and simplicity of character/nature are also symbolized by water. Secondly, it was based upon design precedent one (Christchurch South Library) to respond to the environmental conditions. Therefore, it was a necessity to store the natural water not only for spiritual connections but also because it may have the potential for sustainable effects such as drawing fresh air into the building over the water in the pond, and use in the toilets and irrigation systems. The water is collected by the roofs and is stored in the pond. The pond is enclosed by a road boundary and the community building on the other side.
The pond adds an element of security, while the water helps to blur the lines between private and public spaces, it also acts as a natural boundary to prevent people coming into the site from any direction and into the main sanctum building.

Many religious and spiritual practices include the use of water. Even being near a river, lake or ocean seems to invoke a spiritual experience, calming the body, mind and soul. The sacred building is surrounded by water, which gives a secluded look to this piece of architecture. Not only for the grandeur of this religious place, “Temple in the Water” it has spiritual meaning also. The inclusion of a pond on the site creates an aesthetic quality and makes the site a dominant feature in the Papatoetoe area where people will want to go and be around.

Fig. 11.14 > View from Shirley Road
To take full advantage of the aesthetic on site enhancement of the pond, and furthermore to bring people to the site and to participate in this environment, an additional footpath has been added on the Shirley road boundary, connecting to Allen Avenue. This option allows pedestrians to walk through the site freely and further formulating an alternative route for pedestrian movement to the train station.

Fig. 11.15 > View from Shirley Road: Pond
11.4 Exploration Three - Spatial planning

The third exploration is the extended progress from previous explorations, which developed a layout of the Gurudwara complex with regards to Sikh and non-Sikh communities.

Outcome of exploration Three

Community complex

The Third Exploration was a development of the master planning process. It sets up the Gurudwara complex into different zones. These zones are arranged in a suitable manner which will accommodate and maximise the use of space by Sikhs and non-Sikh communities. Its aim is to help draw non-Sikhs into the site, to facilitate in removing the boundaries between Sikhs and members of other religions. It may also lead them to enquire about Sikhism in the process. Therefore, the Gurudwara is divided into five blocks; the first block includes pre-school and kitchen/dining. Second, the central block is a lobby space which includes entrance, reception/administration, ablution and shoe room. The third block is for reading/lounge and accommodation spaces. The fourth block includes a recreational space, ablution (male/female bathroom) and underground spa. These four blocks are presented as the community complex. Lastly, the fifth block is the sacred building or a prayer hall, which is detached from the community complex.
The reasoning for disconnecting the sacred building from the community complex is to portray a sense that as you are to leave the material world behind as you gradually pass through these thresholds and causeway (bridge). It also allows the non-Sikhs to use the community complex without being part of the daily services and following the Sikhs protocols.

Reading/accommodation and recreation are placed on the busier Shirley Road, which also marks out the main pedestrian entrance into the complex. The pre-school is placed near the cul-de-sac of Allen Avenue, which allows parents to pick-up and drop-off their children from the school in safety.
There are four entrances into the lobby space, it reflects Sikh philosophy of entering from any side and open to anyone. There are three entrances into the lobby space. These entrances are directly linked from outdoor space, such as the courtyard and the car-park. However, the fourth door can more possibly be stated as an exit from the lobby and entrance to the sacred building and outdoor deck.

The lobby is the central connecting space of the complex from which wings radiate and are arranged into different zones of entry, from this central space access into the different rooms mentioned above is achieved. It also connects the main sacred building through the use of the causeway (bridge). This movement creates a journey, threshold, transition from space to space throughout the Gurudwara.

The lobby is an important part of the Gurudwara complex. It does not only indicate entry into spaces but also contains a place for ablution. As part of the Sikh protocols, one must take off their shoes and wash their feet before entering into the following spaces; kitchen/dining and prayer hall.
**Congregation Space**

The Diwan Hall (Prayer Hall) is the focal point of the Gurudwara complex. It is a place for intimate communication with God, for contemplation, meditation, worship and prayer. The entrance to the Diwan hall is not directly accessible from the public space but it is through a series of spaces and thresholds.

The fourth entrance from the lobby space opens on to the deck, which extends to a causeway (bridge) that leads to the main scared building (prayer hall). The timber bridge joins to the central shrine, and is constructed in the water of the pond. The causeway has wide steps on either side to avoid the need for balustrade barriers and acts as safety landing from falling into the pond.

The bridge steps down into the main entrance of the complex which connects to an indoor circumlocutory path on the perimeter, which surrounds the main prayer hall.
The circulation path eliminates the direct visual relationship with indoor space, it allows devotees to circle around before entering into the space. The pathway leads into a prayer hall with four entrances on each side of the square. These entrances are distinct with four specific spaces. These spaces include a place for a sound system, parental needs (baby needs), storage and an Adi Granth room (a space to keep Guru Granth Sahib at night).

The progression of stepping down with four steps into the hall, refers to Sikh philosophy of stepping down in order to pay homage to God’s house. It also invokes the idea that God could be reached by stepping down. It relates directly to the research that shows, individuals are entered with a sense of humility, as Guru Nanak said, “the self has to be emptied of the selfish, egotistical”.

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Fig. 11.21 > Prayer hall: Circumlocutory path on the perimeter

Fig. 11.22 > Prayer hall: Cross-section
The main sanctum is a single storey square building, and rests on a square platform, which is raised out of the pond. It applies the analogy of the Golden Temple, and the lotus sitting in the water (refer to Golden Temple precedent study). As entering into the interior space from any of the four doors, one will see Guru Granth Sahib (Holy Scripture) resting on the platform, which is centrally positioned in the square. It refers to the traditional layout of the Scripture being the main focal point of the space and also represents the analogy of equality.
11.5 Exploration Four - Form

Exploration of the four progresses and the formal aesthetic of the shape of the building with regard to the use of the lotus flower. Guru Granth Sahib makes references the lotus flower in many of its passages. Part of this design research is to explore the form of the main sacred building, as being the most defining architectural features of the Gurudwara complex.

Outcome of exploration four

Community building

The outcome of the community building is an extended investigation from the previous explorations. The butterfly roof of the community complex was the solution for the natural water collection. However, the butterfly roof led to several design issues such as building height, lobby roof, and the connection between the lobby roof and the roofs of the community complex. The form of the community building is a simple rectangular shape.

Connection between Lobby roof and Butterfly roofs

The initial idea was to create a community building as a whole but the connection between the lobby and butterfly roofs resulted in a separation in the entire design. The feedback from the design critique led to a question of whether to redesign a whole new roof for the community complex or whether to work the butterfly roof design in with its constraints. The decision was made that the butterfly roof design was the appropriate response to the natural water collection. It led to the question of how to merge the butterfly roof into central lobby roof.

Fig. 11.24 > Community building: Butterfly roof
The Initial response to the butterfly roof resulted into four different roofs. It produced no sense of connection between spaces.

An alternative solution was to add a central roof to merge with the community roofs.

The final decision was made to leave the community building and butterfly roofs as they were. The connection between the lobby roof and the butterfly roofs was resolved by adding a flat roof at a slightly lower level to create a sense of whole to the design.
Community building Height

Keeping the double storey building under a single roof structure led to building height issues.

The initial response was to reduce the height of the community building and to excavate the building into the ground. Whereas, the single storey level was kept at human scale.

The final response to the height of the community complex was resolved by dividing the facade into two sections. The ground level height was maintained to the proportion of human scale to avoid the sense of dominant structure, and recessing the second level added a division to the facade.
Temple building (Prayer Hall)

The prayer hall is the place where the Holy Scripture is placed. The temple is the focal point of the Gurudwara complex. This has been given the most attention for its spiritual significance and religious role. To indicate the significant importance of this space, the temple building will take on a very contrasting architectural language to the rest of the complex. The scale and placement of the form make it visible from most locations within the site and wider areas. It is not only a place for Sikhs but also is open to the wider community. The form of the building is influenced by Sikh philosophy and inspiration of a lotus flower.

The initial response for the temple buildings form was driven and adapted from the architectural language of a butterfly roof. The form is symmetrical in shape with two planes of butterfly roof, which is divided by ridge light.

An alternate response to the form was adapted by the initial design. The form became quadrant in shape by rotating the form at 90 degrees. It divided the roof and roof planes by ridge light.

The final response to the form was a result of previous forms, and a integration of a lotus flower. This form takes an octagonal shape. Which means it has four main roofs, which signifies Sikh philosophy of four entrances, and four secondary roof structures. Each roof plane is divided by ridge light.
Light

Traditionally Sikh domes are designed to filter natural light into the interior space. The prayer hall does not have the conventional domed roof but, when standing inside one is aware that the temple is a massive domed structure. Therefore, metaphorically opening at the top (centre) of the form, aligning with the position of the scripture allows natural light to filter into the interior space. This centralises the idea of dominance and importance of the holy scripture.

The point where two roof planes connect will be a glass ridge, this will allow the natural light to enter and travel along the roof line. At day time, the natural light will draw into the interior space but, at night, the artificial light would project throughout the glass ridge. This will highlight the sculptural features and form of the temple.
12. Conclusion
Conclusion
Every Gurudwara has its own character and may require a different style of architecture which relates to the context it is built in. The purpose of this project was not to set out the perfect example of a contemporary Gurudwara, nor does it represent a universal handbook for design of the perfect Gurudwara in a new context. Perhaps, this Gurudwara has evolved from the design brief and the site constraints it was subject to.

The purpose of the project was to develop a greater understanding of a “Gurudwara” and to investigate the most important elements which must be presented and those which are less important to the sense of “Sikh.” In the research process it became evident that to have a greater understanding of a Gurudwara, it is necessary for a designer to have a knowledge or a basic understanding of Sikhism; for without the recognition of Sikh belief, one cannot design a place for worship. This process led to the understanding of the negotiable and non-negotiable design features of a Gurudwara complex. The Gurudwara can form any shape and the materials can be negotiated to suit its context and local climate conditions. However, certain functional spaces must be incorporated in the design: the prayer hall, kitchen and dining hall. Also, the external feature of the flagpole (Nishan Sahib) is a non-negotiable element of the design which identifies the place of a Gurudwara.

Sikh Gurudwaras have originated with the idea of devotion – a place where devotees can congregate in the presence of God, and contribute to its surrounding community. Therefore, the Gurudwara complex can be classified into two components. The first element is the formal sanctum (prayer hall) for devotees to prayer or worship. Second, the community block which provides community facilities. By separating these two components, it enables and encourages the wider community to use the community elements of the complex without being required to follow Sikh protocols and being part of the religious service. Whereas the kitchen and dining follows certain sets of protocols.

The intention has been to remove barriers between the Sikhs and non-Sikhs.
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**Informal interview and communication**

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Singh, Jagjinder. (Volunteer at Sri Guru Singh Sabha), March 2013.
14. List of Figures
All figures by author unless otherwise stated.

Fig. 1.1 > Sketch of Gurudwara -
Reproduced from www.google.co.nz/sketch/Gurudwara (accessed June 18, 2013) 3

Fig. 1.2 > Sketch of Sikh -
Reproduced from www.google.co.nz/sketch/gurudwara (accessed July 1, 2013) 3

Fig. 1.3 > Guru Granth Sahib -

Fig. 2.1 > Location of Punjab, India -
Reproduced from www.google.co.nz/punjab/india (accessed May 14, 2013) 9

Fig. 2.2 > Seven Rivers -

Fig. 2.3 > Map of Punjab, India -

Fig. 2.4 > War between Sikh and Mughal -

Fig. 2.5 > World War 1 - Anglo-Sikh -

Fig. 3.1 > Ek Onkar: Opening verse of Guru Granth Sahib -
Reproduced from www.google.co.nz/ek-onkar (accessed June 17, 2013) 17

Fig. 3.2 > Sikh symbol: Khanda -
Reproduced from http://www.sikh-studies.co.uk/khanda.htm (accessed June 17, 2013) 18

Fig. 3.3 > Sikh Philosophy -
Reproduced from http://hitchhikersgui.de/File:Sikhi1.svg (accessed May 18, 2013) 19

Fig. 3.4 > Guru Nanak Preaching -

Fig. 3.5 > Universe -

Fig. 3.6 > Guru Granth Sahib or Adi Granth (Sikhs Holy scripture) -

Fig. 3.7 > Guru Granth Sahib: Gurumukhi Script -
Reproduced from www.indianetzone.com/gurmukhi_script (accessed July 12, 2013) 22

Fig. 4.1 > Tarn Taran Sahib Gurudwara, Tarn Taran, Punjab (1563 - 1606) -

Fig. 4.2 > Sangat (Congregation) -

Fig. 4.3 > Shabad Kirtan (Musical hymns) -
Fig. 4.4 > Langar (Free Kitchen) -

Fig. 4.5 > External feature of Gurudwara: Nishan Sahib -

Fig. 4.6 > Painting of Guru Nanak With Mardana (Left) and Bala (right) -

Fig. 4.7 > Painting of Communal Meal -

Fig. 4.8 > Gurumukhi: opening verse of Guru Granth Sahib -

Fig. 4.9 > Baoli (Stepped well) -
Reproduced from www.panoramio.com/photo/31998327 (accessed May 7, 2013) 31

Fig. 4.10 > Gobindwal: Baoli entrance -
Reproduced from http://amritsartemples.in/goindwal-sahib/#.Uk92iBDc99s (accessed June 30, 2013) 31

Fig. 5.1 > Harmandir Sahib (Golden Temple) surrounded by the Holy Pool

Fig. 5.2 > Painting of Guru Ram Das composing verse on Sarowar -

Fig. 5.3 > Bathing at Harimandir Sahib (Golden Temple) -

Fig. 5.4 > Site Plan of Harimandir Sahib (Golden Temple) -

Fig. 5.5 > Foundation stone of Harimandir Sahib (Golden Temple) -
Reproduced from www.sikhgurusandgurdwaras.info/goldentemple (accessed July 4, 2013) 40

Fig. 5.6 > Lotus Flower -

Fig. 5.7 > Floral inlays in marble and precious stone -

Fig. 5.8 > Exterior Gold-plated metal -

Fig. 5.9 > Perspective of Harimandir Sahib (Golden Temple) -
<table>
<thead>
<tr>
<th>Fig. 10.6</th>
<th>Hemkund Sahib</th>
<th>87</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fig. 11.1</td>
<td>Range of Keywords</td>
<td>91</td>
</tr>
<tr>
<td>Fig. 11.2</td>
<td>Series of Zones throughout the site</td>
<td>91</td>
</tr>
<tr>
<td>Fig. 11.3</td>
<td>Site model: First response</td>
<td>92</td>
</tr>
<tr>
<td>Fig. 11.4</td>
<td>Site model: Second response</td>
<td>92</td>
</tr>
<tr>
<td>Fig. 11.5</td>
<td>Site model: Third response</td>
<td>92</td>
</tr>
<tr>
<td>Fig. 11.6</td>
<td>Gurudwara Master planning</td>
<td>93</td>
</tr>
<tr>
<td>Fig. 11.7</td>
<td>Bird eye view of Gurudwara complex</td>
<td>94</td>
</tr>
<tr>
<td>Fig. 11.8</td>
<td>Shirley Road: Natural boulevards</td>
<td>95</td>
</tr>
<tr>
<td>Fig. 11.9</td>
<td>Cross-section through Shirley Road</td>
<td>95</td>
</tr>
<tr>
<td>Fig. 11.10</td>
<td>Butterfly roof concept</td>
<td>96</td>
</tr>
<tr>
<td>Fig. 11.11</td>
<td>Sketch of Butterfly roof</td>
<td>96</td>
</tr>
<tr>
<td>Fig. 11.12</td>
<td>Sketch of Butterfly roof</td>
<td>96</td>
</tr>
<tr>
<td>Fig. 11.13</td>
<td>Pond</td>
<td>97</td>
</tr>
<tr>
<td>Fig. 11.14</td>
<td>View from Shirley Road</td>
<td>98</td>
</tr>
<tr>
<td>Fig. 11.15</td>
<td>View from Shirley Road: Pond</td>
<td>99</td>
</tr>
<tr>
<td>Fig. 11.16</td>
<td>Spatial planning</td>
<td>100</td>
</tr>
<tr>
<td>Fig. 11.17</td>
<td>Spatial planning - Bubble Diagram</td>
<td>101</td>
</tr>
<tr>
<td>Fig. 11.18</td>
<td>Lobby Space</td>
<td>102</td>
</tr>
<tr>
<td>Fig. 11.19</td>
<td>Lobby Space: Ablution</td>
<td>102</td>
</tr>
<tr>
<td>Fig. 11.20</td>
<td>Prayer hall (Diwan Hall)</td>
<td>103</td>
</tr>
<tr>
<td>Fig. 11.21</td>
<td>Prayer hall: circumlocutory path on the perimeter</td>
<td>104</td>
</tr>
<tr>
<td>Fig. 11.22</td>
<td>Prayer hall: Cross-section</td>
<td>104</td>
</tr>
<tr>
<td>Fig. 11.23</td>
<td>Prayer hall: Interior</td>
<td>105</td>
</tr>
<tr>
<td>Fig. 11.24</td>
<td>Community building: Butterfly roof</td>
<td>106</td>
</tr>
<tr>
<td>Fig. 11.25</td>
<td>Community complex model: First response</td>
<td>107</td>
</tr>
<tr>
<td>Fig. 11.26</td>
<td>Community complex model: Second response</td>
<td>107</td>
</tr>
<tr>
<td>Fig. 11.27</td>
<td>Community complex model: Third response</td>
<td>107</td>
</tr>
<tr>
<td>Fig. 11.28</td>
<td>Community building Height: First response</td>
<td>108</td>
</tr>
<tr>
<td>Fig. 11.29</td>
<td>Community building Height: Second response</td>
<td>108</td>
</tr>
<tr>
<td>Fig. 11.30</td>
<td>Prayer Hall: First response</td>
<td>109</td>
</tr>
<tr>
<td>Fig. 11.31</td>
<td>Prayer Hall: Second response</td>
<td>109</td>
</tr>
<tr>
<td>Fig. 11.32</td>
<td>Prayer Hall: Third response</td>
<td>109</td>
</tr>
<tr>
<td>Fig. 11.33</td>
<td>Prayer hall: Roof plan</td>
<td>110</td>
</tr>
<tr>
<td>Fig. 11.34</td>
<td>Prayer hall: Interior light</td>
<td>110</td>
</tr>
<tr>
<td>Fig. 11.35</td>
<td>Prayer hall: Light Glass ridge</td>
<td>110</td>
</tr>
<tr>
<td>Fig. 16.1</td>
<td>Site map of Harimandir Sahib (The Golden Temple) complex</td>
<td>133</td>
</tr>
</tbody>
</table>
15. Glossary
<p>| <strong>Adi Granth</strong> | Adi means first, Adi Granth is the first edition of the Guru Granth Sahib as was compiled by Guru Arjun in 1604. Sikh Holy scripture. |
| <strong>Akal Takht</strong> | Building facing the Harimandir, the Sikh’s seat of religious authority. |
| <strong>Allah</strong> | The Arabic word for God. It is used mainly by Muslims religion to refer to God. |
| <strong>Amrit</strong> | It means nectar. It is a sugar water which is used during the Khalsa initiation ceremony. |
| <strong>Amrit Sarowar</strong> | A sacred pool or a pool of nectar. |
| <strong>Anand Karaj</strong> | The Sikh wedding ceremony. |
| <strong>Aotearoa</strong> | Maori name for New Zealand. |
| <strong>Arya Samaj</strong> | Hindu religion movement reform in India. |
| <strong>Baisakhi</strong> | The celebration which takes place every April 13th. Guru Amardas initiated the annual gathering of Sikhs at Goindwal in 1567. 1699 Guru Gobind Singh founded the Khalsa order on this day. |
| <strong>Baoli</strong> | Stepped well. |
| <strong>Bhai</strong> | Term for brother, often used to address male community members. |
| <strong>Bramho Samaj</strong> | A monotheistic reformist and renaissance movement of Hindu religion. |
| <strong>Darbar Sahib</strong> | Harimandir or Golden Temple, the revered ‘Royal Court’. |
| <strong>Darshan Deorhi</strong> | Main entrance or doorway of the archway which opens to Harimandir Sahib. |
| <strong>Devanagri</strong> | It is an alphabet of India. It is written from left to right, does not have distinct letter cases, and is recognisable. |
| <strong>Dharma</strong> | Religion or teaching or lifestyle, as in Sikh Dharma. |
| <strong>Dharmsal</strong> | A residence or a place where devotees usually congregates. |
| <strong>Diwali</strong> | Indian festival also celebrated by Sikhs. From the time of Guru Amar Das onwards Sikhs annually gathered on this day. In 1577 the foundation stone of the Harimandir Sahib was also laid on this day. |
| <strong>Ek Onkar</strong> | ‘One Being Is’, this is the opening verses of Guru Granth Sahib (Sikh Holy scripture). |
| <strong>Gita</strong> | Gita is a 700 verse scripture that is part of the Hindu epic Mahabharata. This scripture contains a conversation between Pandava prince Arjun and his guide Lord Krishna on a variety of theological and philosophical issues. |
| <strong>Golden Temple</strong> | Harimandir Sahib or Golden Temple is a prominent Sikh Gurudwara located in the city of Amritsar, Punjab, India. |
| <strong>Gurbani</strong> | The writing of the Gurus. |
| <strong>Guru</strong> | A teacher, master, trainer, instructor, or a spiritual teacher. |
| <strong>Guru-Gadi</strong> | Guruship or leadership. |</p>
<table>
<thead>
<tr>
<th><strong>Guru Granth Sahib</strong></th>
<th>“Book” or “religious scripture”, esp. The Guru Granth Sahib, or Adi Granth, the scripture venerated by the Sikhs.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gurudwara</strong></td>
<td>Sikh place of worship (dwara/door to the Guru).</td>
</tr>
<tr>
<td><strong>Gurumukhi</strong></td>
<td>The script of the Sikhs.</td>
</tr>
<tr>
<td><strong>Hansli</strong></td>
<td>The main source of water for the tank though a canal.</td>
</tr>
<tr>
<td><strong>Hari Ki Paure</strong></td>
<td>Steps of God.</td>
</tr>
<tr>
<td><strong>Hukam</strong></td>
<td>‘Command, or order’ - the rite of reverently opening the Guru Granth at random, and the passage on the top left is read as the Guru’s direct response.</td>
</tr>
<tr>
<td><strong>Hukamnama</strong></td>
<td>Instruction issued by the Gurus, or other people in Sikh authority.</td>
</tr>
<tr>
<td><strong>Indus Valley</strong></td>
<td>The Indus Valley civilization was a bronze age civilization period in the north-western region of the India subcontinent.</td>
</tr>
<tr>
<td><strong>Karah prashad</strong></td>
<td>Sacrament distributed at the end of Sikh worship. It is warm and delicious, consisting of equal portions of butter, flour, sugar and water.</td>
</tr>
<tr>
<td><strong>Kaur</strong></td>
<td>Middle or last name of a Sikh female. Mandatory last name for a Khalsa Sikh female.</td>
</tr>
<tr>
<td><strong>Khanda</strong></td>
<td>Double-edged sword; also a symbol of the Khalsa, comprising a vertical double-edged sword (like the axis) set within a circle - with two crossed swords below it.</td>
</tr>
<tr>
<td><strong>Kirtan</strong></td>
<td>Singing of sacred verses accompanied by harmonium and tabla drums.</td>
</tr>
<tr>
<td><strong>Langar</strong></td>
<td>Free community kitchen found in all Sikh Gurudwara. Community meal; everybody sits on the floor and eats together.</td>
</tr>
<tr>
<td><strong>Lavan</strong></td>
<td>(Four) circulations of the Guru Granth for the marriage ceremony.</td>
</tr>
<tr>
<td><strong>Miri-piri</strong></td>
<td>“Temporal-spiritual”, the Sikh doctrine that maintains that the Guru possesses temporal as well as spiritual authority. It goes back to the sixth Guru, Hargobind, who symbolically donned two swords, one for each type of authority.</td>
</tr>
<tr>
<td><strong>Nam</strong></td>
<td>Name, name of God. Sikhism places emphasis on the remembrance of God through meditation on Gods name.</td>
</tr>
<tr>
<td><strong>Nam Japna, Kirt Karna, Vand Chakna</strong></td>
<td>Meditation on Gods name, honest work and giving to charity. Three fundamental requirements for Sikhs.</td>
</tr>
<tr>
<td><strong>Nam Simran</strong></td>
<td>The remembrance of God through meditation.</td>
</tr>
<tr>
<td><strong>Nishan Sahib</strong></td>
<td>Sikh flag. Serves as a marker for Gurudwaras. It is saffron in colour, triangular in shape, and imprinted with the design of the Khanda.</td>
</tr>
<tr>
<td><strong>Onkar</strong></td>
<td>God as the primal being. Also refers to a composition of Guru Nanak which appears on page 929 of the Guru Granth Sahib.</td>
</tr>
<tr>
<td><strong>Panth</strong></td>
<td>The key word refers to the Sikh community.</td>
</tr>
<tr>
<td><strong>Pangat</strong></td>
<td>System of dining together.</td>
</tr>
<tr>
<td><strong>Parkarma</strong></td>
<td>The walkway around the Sarowar (pool) found at many Gurudwara.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
</tr>
<tr>
<td>Purdah</td>
<td>Practice that confines women to their private world by having their faces veiled, and keeping them behind the walls of the home.</td>
</tr>
<tr>
<td>Qurán</td>
<td>The Qurán is the central religious text of Islam, which Muslims believe to be a revelation from God. It is widely regarded as the finest piece of literature in the Arabic language.</td>
</tr>
<tr>
<td>Ramgarhia</td>
<td>A Sikh artisan caste, predominantly drawn from the carpenter caste but also including Sikhs from the blacksmith and mason castes. After the Jats this is the second largest caste within the Panth.</td>
</tr>
<tr>
<td>Sangat</td>
<td>Holy congregation.</td>
</tr>
<tr>
<td>Sant</td>
<td>A Holy person or Saint.</td>
</tr>
<tr>
<td>Sarowar</td>
<td>The pool for bathing found at many Gurudwaras.</td>
</tr>
<tr>
<td>Sewa</td>
<td>Selfless action, a means to build moral character.</td>
</tr>
<tr>
<td>Shabad</td>
<td>The religious hymns contained in Sikh scripture.</td>
</tr>
<tr>
<td>Shabad Guru</td>
<td>The Guru’s words</td>
</tr>
<tr>
<td>Shabad Kirtan</td>
<td>Singing hymns with musical instruments.</td>
</tr>
<tr>
<td>Sikh</td>
<td>A title and name given to an adherent of Sikhism. The term has its origins in Sanskrit “disciple”, “learner” or “instruction”.</td>
</tr>
<tr>
<td>Singh</td>
<td>Lion, the common last or middle name of male Sikhs. It is a compulsory last name for male Khalsa Sikhs.</td>
</tr>
<tr>
<td>Takht</td>
<td>A seat of Sikh authority. There are five Gurudwaras which are designated as Takhts.</td>
</tr>
<tr>
<td>Udasi</td>
<td>An ascetic order of Sikhs founded by Guru Nanak’s son, Siri Chand.</td>
</tr>
<tr>
<td>Vand Chhakna</td>
<td>Share with others.</td>
</tr>
<tr>
<td>Waheguru</td>
<td>“Praise to the Guru”, the modern name for God. Waheguru meaning “Wonderful Lord”.</td>
</tr>
</tbody>
</table>
16. Appendices
## Appendix A - Golden Temple Overall Plan

### Overall plan of the Golden Temple & supporting facilities

1. Main Entrance & Clock Tower
2. Central Sikh Museum
3. Ber (Tree) Baba Buddha Ji
4. Information office
5. Tharra Sahib (9th Guru's Shrine)
6. Sri Akal Takhat Sahib
7. Nishan Sahib (Flagpole)
8. Darshani Deorhi
9. Gurudwara Laachi Ber (Tree)
10. Causeway
11. Sanctum-Sanatorium (Main Temple)
12. Sarowar (Holy Pool of Immortal Nectar)
13. Parikrama (Circumambulatory)
14. Baba Deep Singh Shrine
15. Ath-Sath Tirath (68 Sacred places)
16. Gurudwara Dukh Bhanjani Ber (Tree)
17. Watch Tower
18. Guru Ka Langar (Dining Hall)
19. Manji Sahib Diwan Hall
20. Guru Arjan Dev Niwas (Accommodation)
21. Guru Ramdas Sarai
22. Teja Singh Samundari Hall
23. Guru Nanak Niwas (Accommodation)
24. Guru Hargobind Niwas (Accommodation)
25. Gurudwara Baba Atal Sahib

![Site map of Harimandir Sahib (The Golden Temple) complex](image-url)
## Appendix B - List of Gurus

### The Ten Guru

<table>
<thead>
<tr>
<th>Number</th>
<th>Guru’s Name</th>
<th>Years of Guruship</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Guru</td>
<td>Guru Nanak Dev</td>
<td>1469 to 1539</td>
</tr>
<tr>
<td>Second Guru</td>
<td>Guru Angad Dev</td>
<td>1504 to 1552</td>
</tr>
<tr>
<td>Third Guru</td>
<td>Guru Amar Das</td>
<td>1479 to 1574</td>
</tr>
<tr>
<td>Fourth Guru</td>
<td>Guru Ram Das</td>
<td>1534 to 1581</td>
</tr>
<tr>
<td>Fifth Guru</td>
<td>Guru Arjun Dev</td>
<td>1563 to 1606</td>
</tr>
<tr>
<td>Sixth Guru</td>
<td>Guru Hargobind</td>
<td>1595 to 1644</td>
</tr>
<tr>
<td>Seventh Guru</td>
<td>Guru Har Rai</td>
<td>1630 to 1661</td>
</tr>
<tr>
<td>Eighth Guru</td>
<td>Guru Harkrishan</td>
<td>1656 to 1664</td>
</tr>
<tr>
<td>Ninth Guru</td>
<td>Guru Teg Bahadur</td>
<td>1621 to 1675</td>
</tr>
<tr>
<td>Tenth Guru</td>
<td>Guru Gobind Singh</td>
<td>1666 to 1708</td>
</tr>
</tbody>
</table>
17. Final Design