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# Rangasthala

## MOKSHA RANGANATHA SWAMI TEMPLE

INTERNSHIP 2025  
URBAN DESIGN STUDIO\_III SEMESTER M.ARCH  
BATCH 2024-26

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1RW24AUD12



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**Origins of Rangasthala – The Journey of Moksha  
Ranganatha Swamy  
(From the Basket-Borne Idol to the Established Temple Shrine)**



# Rangasthala – The Sacred Hamlet of Moksha Ranganatha Swamy

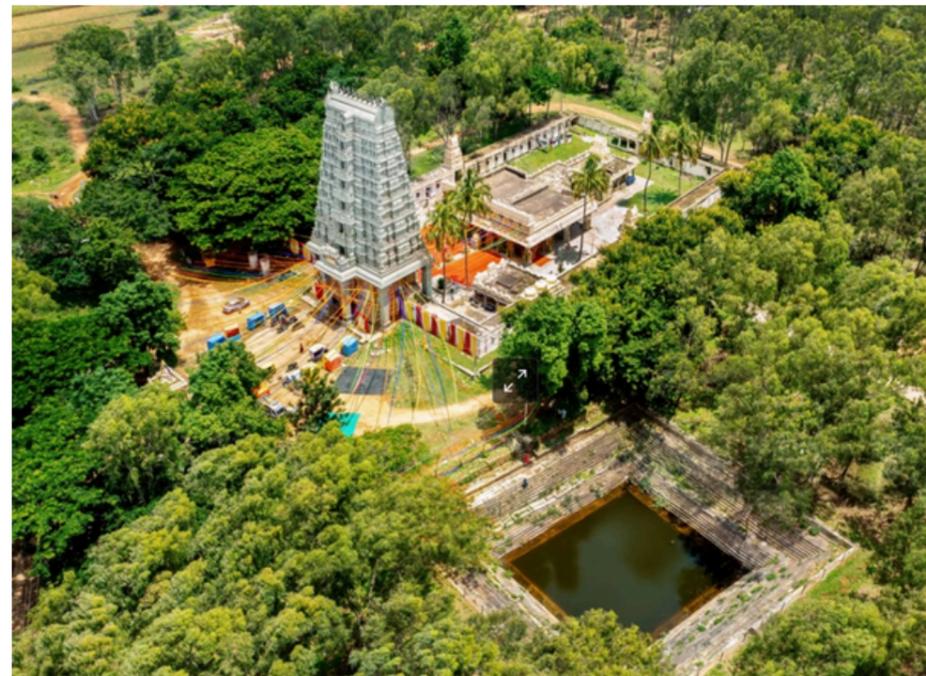
## Introduction

Rangasthala is a living embodiment of devotion and landscape harmony — a place where the earth still hums in Vaishnavite rhythm, and the spatial fabric resonates with memory, myth, and morphology.

Tucked within the undulating granite hillocks and fertile plains of Chikkaballapur district, this serene hamlet stands as a continuum of sacredness, where the natural terrain and human settlement co-exist as one spiritual ecosystem.

Approximately 60 kilometers north of Bengaluru, Rangasthala is home to the Sri Ranganatha Swamy Temple, a shrine believed to have originated during the Chola period. This temple does not merely act as a place of worship — it serves as the spiritual nucleus and organizing center around which the village morphology has evolved.

Every path, pond, and household in Rangasthala subtly orients itself toward this temple, reflecting how faith continues to shape spatial relationships in the settlement.



## Geographical Context

Situated in Southern Karnataka, within the Chikkaballapur District, Rangasthala lies just 5 km west of Chikkaballapur town and about 60 km north of Bengaluru. The terrain here is characterized by undulating granite outcrops, interspersed with fertile red soil plains that support seasonal cultivation.

The climate is semi-arid tropical, marked by distinct wet and dry seasons, influencing the rhythm of both agriculture and rituals. Water systems play a vital role — the temple kalyani (tank), open wells, and seasonal rain-fed ponds sustain the village's agrarian and domestic life. These hydrological features also reinforce the temple's spiritual symbolism of purity and renewal.



## Demographic & Socio-Cultural Profile

Rangasthala is a compact rural settlement comprising roughly 250–300 households. The livelihoods of its residents are deeply tied to both agricultural practices and temple-oriented occupations. Many families engage in farming, priesthood, ritual services, pottery, and local trade, creating an economy interwoven with sacred duty.

The social structure of the village is built on interdependent family networks, where kinship and ritual responsibilities overlap. Generations of temple servants, artisans, and cultivators continue to uphold inherited roles, forming a cohesive social fabric sustained by devotion.

The village celebrates a series of Vaishnavite festivals — notably Garudotsava, Brahmotsava, Punarpoosa, and Vaikuntha Ekadashi — during which the temple precinct transforms into a vibrant center of collective worship and cultural exchange.

While Kannada is the primary language spoken, the linguistic landscape reflects the region's layered history — Telugu and Tamil influences persist through liturgical practices and oral traditions associated with the temple.



# Rangasthala – The Sacred Hamlet of Moksha Ranganatha Swamy

## Vernacular & Architectural Character

The built fabric of Rangasthala displays an intimate understanding of both climate and culture. Dwellings are constructed using locally available materials — primarily granite blocks, sun-dried bricks, and lime plaster — reflecting sustainability rooted in tradition.

Most houses follow a courtyard typology, ensuring natural ventilation, privacy for domestic rituals, and climatic comfort. Sloping terracotta-tiled roofs and deep shaded verandahs respond effectively to the region's tropical conditions. The carved wooden doors and columns, often adorned with Vaishnavite symbols such as the shankha (conch) and chakra (disc), express devotion through craftsmanship.

The temple precinct and its surroundings are interspersed with sacred trees like tamarind, peepal, and neem, each associated with a specific myth or oral story. Together, these natural and built elements sustain a sacred environment that blurs the boundary between ritual space and living space.



## Ecological Reading

The landscape of Rangasthala is an active participant in the village's sacred narrative. The granite hillocks surrounding the settlement create natural vantage points and visual corridors that frame views of the temple gopuram, symbolizing the constant presence of divinity in daily life.

The temple tank (kalyani) and other percolation ponds collect and channel rainwater to the fields, maintaining the agricultural cycle and supporting temple gardens. Around the temple, belts of native vegetation act as natural microclimate buffers, moderating temperature and creating shaded gathering spaces for rituals.

Interestingly, the village morphology aligns itself along the hydrological and sacred axes — an arrangement where water, topography, and worship are interlinked, forming a sustainable and spiritually charged landscape system.

## Connectivity & Accessibility

### By Road

Rangasthala is easily accessible from Bengaluru via NH44 (Bengaluru–Hyderabad Highway). Travelers can exit at Chikkaballapur town and follow the local road leading to Rangasthala, about 10–15 minutes away.

Approximate travel time: 1.5 to 2 hours by car or taxi.

### By Bus

Regular KSRTC and private buses operate between Bengaluru and Chikkaballapur. From the Chikkaballapur bus stand, one can hire an auto-rickshaw or taxi for the short 4 km journey to Rangasthala.

### By Train

The Chikkaballapur Railway Station, located about 4 km from Rangasthala, connects the area with Bengaluru through daily passenger trains from Krishnarajapuram and Yelahanka. On arrival, local transport provides easy access to the temple.

### By Air

The nearest airport is the Kempegowda International Airport, Devanahalli, approximately 25 km away, making Rangasthala reachable for pilgrims and visitors from other parts of the country.



## Origins of Rangasthala The Journey of Moksha Ranganatha Swamy

*(From the Basket-Borne Idol to the Established Temple Shrine)*

**Mythic Beginnings – The Sacred Tale of Ranganatha's  
Arrival**  
(Narrating the Legend from Basket to Temple)



# Mythic Origins of Moksha Ranganatha Swamy Temple

## The Sacred Narrative of Rangasthala

### Divine Lineage of the Idol

According to local legends, the origins of the Ranganatha Swamy idol at Rangasthala trace back to the Treta Yuga, the era of Lord Rama. The story connects Rangasthala to the larger spiritual geography of India, linking it with other sacred Ranganatha temples along the “Ranga trail.”

The temple’s presiding deity is known as Moksha Ranganatha, a form of Lord Vishnu revered for granting moksha (liberation) to His devotees. The mythic journey of this idol begins in the ancient epic tradition.

### The Gift to Vibhishana

After the victory over Ravana and the coronation of Lord Rama in Ayodhya, the Lord sought to honor those who had supported dharma during the war.

As a token of gratitude and friendship, Rama presented his family deity, an idol of Lord Ranganatha, to Vibhishana, the righteous brother of Ravana.

Rama’s intention was that Vibhishana should worship this deity in Lanka, establishing Vishnu’s presence even in the southern realms, symbolizing peace after the great conflict.

### The Request of the Saptarishis

On his journey back toward Lanka, Vibhishana stopped near the Skandagiri hills, close to present-day Chikkaballapur.

There, he encountered the Saptarishis (seven sages) — great seers who were performing penance in the sacred landscape of Skandagiri.

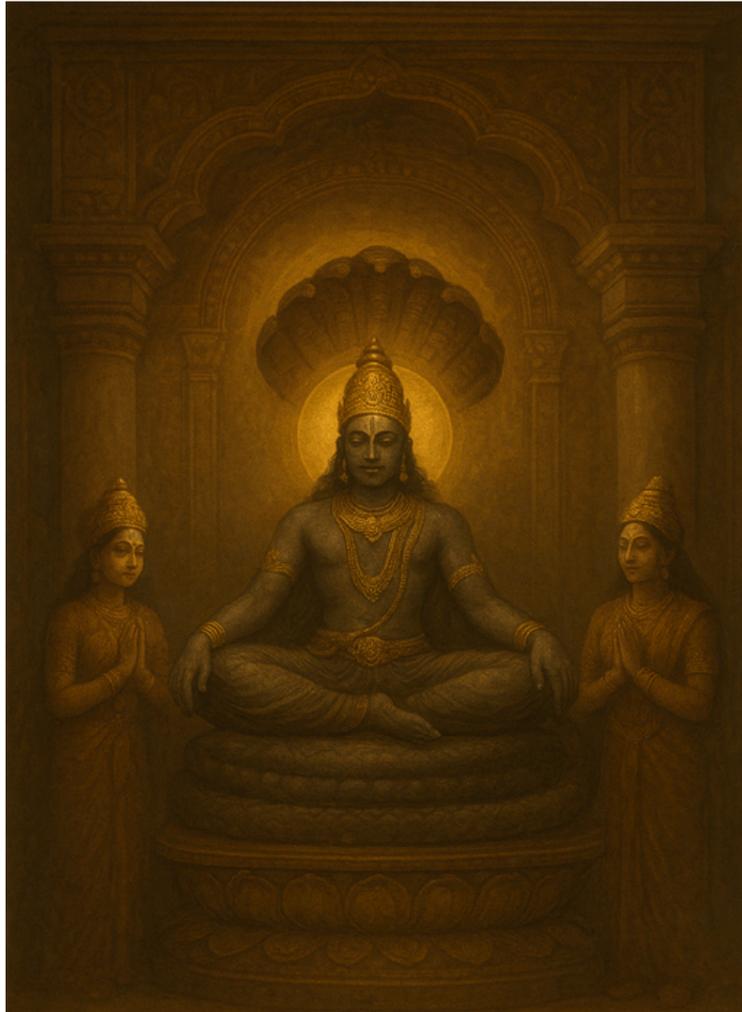
Recognizing the divine presence of the Ranganatha idol, the Saptarishis requested Vibhishana to install the deity in this region. They explained that the place was imbued with spiritual energy and would serve as an ideal abode for the Lord.

Accepting their request, Vibhishana consecrated the idol at Rangasthala. Since then, this site has been venerated as a powerful center of Vishnu worship, drawing pilgrims seeking peace and liberation.



# Mythic Origins of Moksha Ranganatha Swamy Temple

## The Sacred Narrative of Rangasthala



### The Name “Moksha Ranganatha”

The deity at Rangasthala is affectionately known as Moksha Ranganatha, meaning “the Ranganatha who grants salvation.”

According to belief, a pilgrimage to this temple is said to bestow moksha (liberation) upon the devotee, freeing them from the cycle of birth and death.

This belief continues to shape the temple’s spiritual identity — making Rangasthala one of the most sacred Vaishnavite shrines in Karnataka.



### The Deity and Iconography

The idol of Lord Ranganatha at Rangasthala is a unique eka-shila shaligrama murti — meaning it is carved from a single piece of shaligrama stone, which is considered supremely sacred in Vaishnavite tradition.

The Lord is depicted in a reclining posture on Ananta Sesha, the thousand-hooded serpent. His divine body radiates serenity and beauty, and His smile is described as enchanting, earning Him the epithet “Jaganmohana” — the One who enchants the entire universe.

At His lotus feet stand Neeladevi and Bhudevi, the consorts of Vishnu, symbolizing devotion and the Earth’s fertility. The lotus feet of the Lord bear auspicious markings, signifying divine fortune.

Surrounding the deity are several celestial beings and sacred symbols —

- Lord Brahma and Lord Shiva, representing creation and dissolution,
- the Ashta Dikpalakas, guardians of the eight directions,
- the Kalpavriksha (wish-fulfilling tree),
- Kamadhenu (the celestial cow), and
- Garuda, the divine vehicle of Vishnu.

All these divine entities are portrayed as ever-ready to serve the Lord, symbolizing the harmonious order of Vaikuntha, the celestial abode of Vishnu.

Thus, the sanctum of Rangasthala is envisioned as a reflection of Vaikuntha on Earth — a place where divine presence is eternal, and the sacred landscape mirrors cosmic balance.



# The South-Facing Deity

## Symbolism and Sacred Alignment of Moksha Ranganatha Swamy

### The Mythic Foundation

The south-facing orientation of the Ranganatha Swamy idol at Rangasthala holds profound significance, rooted in both Hindu mythology and Vastu Shastra principles.

According to legend, the story traces back to the aftermath of the Ramayana war, when Lord Rama, after defeating Ravana and returning to Ayodhya, decided to honor Vibhishana—Ravana's righteous brother who had stood for dharma.

As a gesture of gratitude, Rama presented him with his family deity, the idol of Lord Sri Ranganatha, instructing him to take it to Lanka, Vibhishana's homeland in the south, and establish it there for worship.

While carrying the sacred idol back to Lanka, Vibhishana is said to have stopped near the present-day Rangasthala, situated amidst the tranquil granite hills of Chikkaballapur. Here, he performed the daily rituals (pujas) before resuming his journey. However, when he attempted to lift the idol again, it remained firmly rooted to the ground — signifying the deity's divine will to reside permanently at this spot.

To this day, the idol faces south, in the direction of Lanka — symbolically maintaining its divine connection to the land it was meant to sanctify and to the sacred promise shared between Rama and Vibhishana.

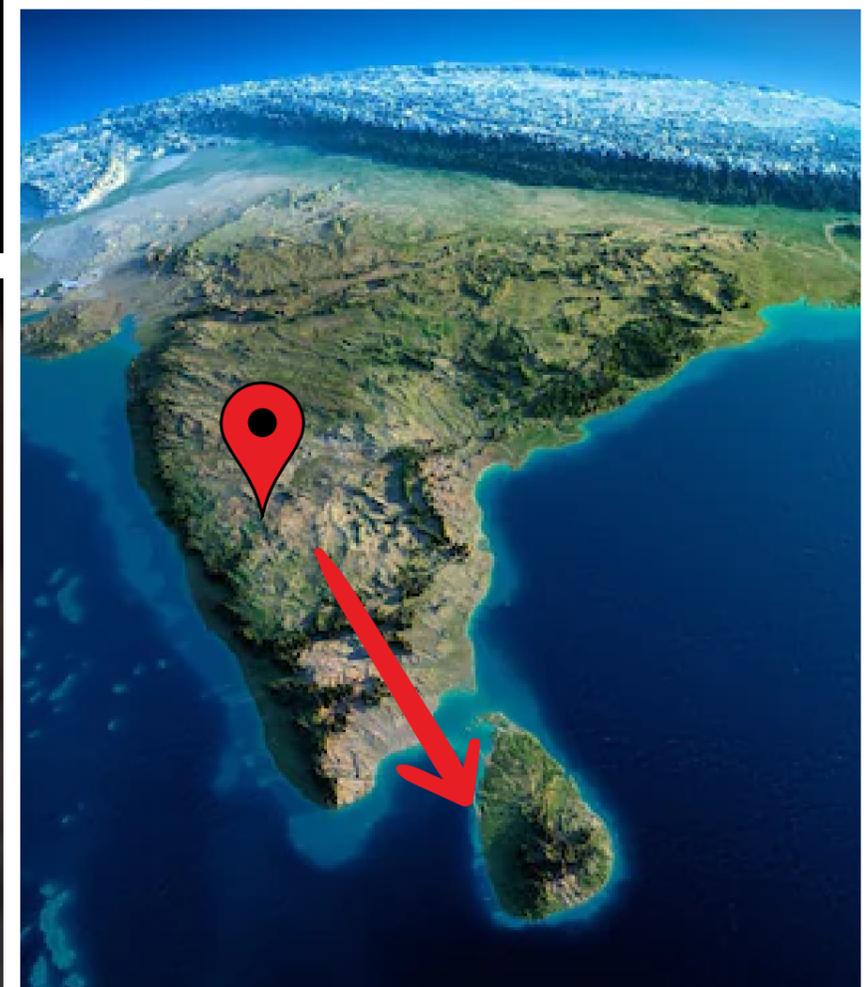
### The Uniqueness of the South-Facing Deity

In traditional temple architecture across India, most deities face east or north, directions associated with auspiciousness, sunlight, and prosperity.

However, the south-facing posture of the Ranganatha Swamy at Rangasthala is a rare and spiritually charged exception.

This orientation not only memorializes the mythic journey of the idol but also carries cosmic and philosophical meanings. The southward gaze represents the Lord's eternal watch over Vibhishana and Lanka, acknowledging his devotion while symbolically extending divine protection toward the southern realms.

Thus, the idol's south-facing direction is not merely a geographic orientation — it is a gesture of remembrance, compassion, and divine guardianship, transforming myth into enduring spatial expression.



# The South-Facing Deity

## Symbolism and Sacred Alignment of Moksha Ranganatha Swamy



### Vastu Shastra Interpretation – The Deeper Cosmic Logic

From the perspective of Vastu Shastra, the southern direction is traditionally governed by Yama, the god of death and cosmic justice. While often misunderstood as inauspicious, this association carries a deeper spiritual implication.

Yama represents not merely death, but the transition of the soul from the material plane to its next state of existence. He governs the process of transformation, ensuring that the journey of life culminates in realization, balance, and liberation.

By facing south, the Moksha Ranganatha Swamy Temple aligns itself with this philosophical understanding of death as transcendence, turning what is often feared into a symbol of release and awakening. The temple thus becomes a spatial metaphor for moksha (liberation) — the ultimate aim of human life in Hindu philosophy.

### Spiritual Meaning – From Direction to Liberation

The temple's south-facing deity transforms a direction of closure into one of hope and transformation. In this orientation, the south ceases to symbolize the end — instead, it becomes the pathway to the eternal.

For devotees, standing before the south-facing Ranganatha is an act of acknowledging life's impermanence and seeking the grace to transcend it. The temple's very name — Moksha Ranganatha Swamy — reinforces this essence. It proclaims that within this sacred space, the devotee finds a passage not of fear, but of freedom from the endless cycle of birth and death.

In essence, the south-facing orientation of the deity transforms the mythic narrative into spatial philosophy, merging Rama's devotion, Vibhishana's faith, and Vishnu's cosmic compassion into a single gesture — a divine promise of liberation.

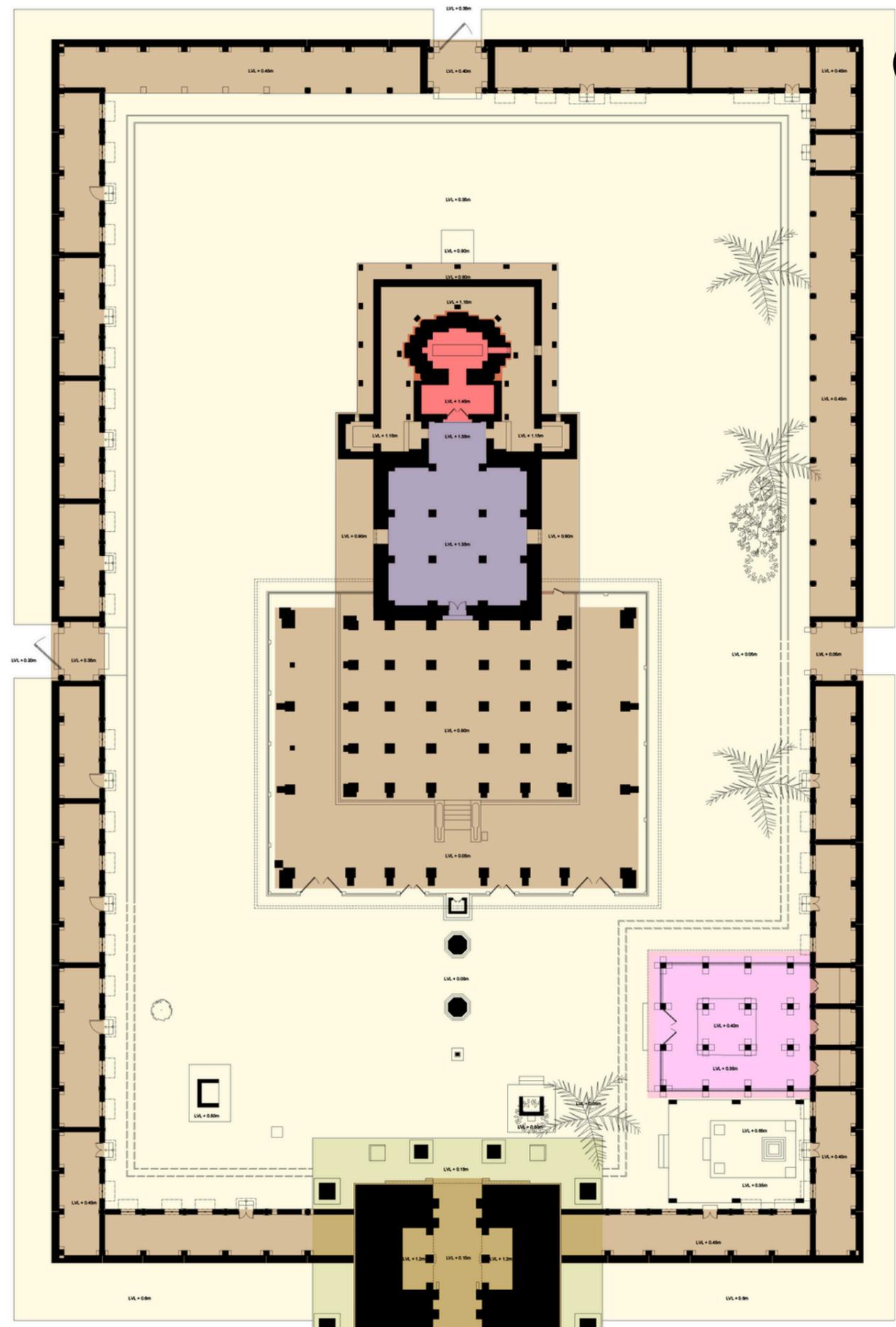


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**Historical Transformation of Rangasthala**  
(Tracing the Evolution of the Sacred Settlement through Time)



# Historical Transformation of Rangasthala (Tracing the Evolution of the Sacred Settlement through Time)



## Pre-Historic and Mythic Layer

The earliest layer of Rangasthala's sacred identity is mythic, linked to the Ramayana narrative of Vibhishana. According to local legend, the idol of Sri Ranganatha was gifted by Lord Rama to Vibhishana and installed at the site.

## Early Medieval Period (10th–12th Century)

Historical sources suggest that the primary sanctum of the temple was consecrated during the early Hoysala period (10th–12th century).

## Medieval Expansion (12th–14th Century)

Between the 12th and 14th centuries, the temple complex underwent significant growth:

- Addition of pillared mandapas (halls) for congregational worship and rituals.
- Construction of intricately carved stone halls, reflecting both devotional expression and the era's artistic sophistication.

These expansions enhanced the temple's ritual and social functionality, accommodating growing numbers of devotees and local priests.

## Vijayanagara Period (15th–16th Century)

During the Vijayanagara period, particularly under the reign of Krishnadeva Raya (1509–1529 AD), Rangasthala saw further monumental developments:

- Construction or renovation of the major gopuram (temple tower), establishing a visual landmark.
- Strengthening and extension of the outer prakara walls, defining the temple precinct and reinforcing its sacred boundaries.

This period marks the high point of architectural sophistication, combining defensive, aesthetic, and devotional aspects.

## Mysore Period Repairs (18th–19th Century)

In the 18th and 19th centuries, the temple underwent routine repairs and maintenance:

- Structural stabilization of aging walls and mandapas.
- Some restoration and patronage linked to influential figures of the Mysore kingdom, ensuring continuity of worship and temple management.

These interventions reflect ongoing community and royal support in preserving the sacred space.

## Modern Restoration (Late 20th Century – 2000s)

In the late 20th century, local devotees and organizations initiated efforts to preserve and strengthen the temple:

- Cleaning of the complex, boundary repairs, and general maintenance.
- Restoration of the kalyani (stepwell) to revive water management and ritual utility.
- Structural strengthening of walls and mandapas with assistance from ISKCON and local donors.

This period highlights a renewed community commitment, blending traditional devotion with modern restoration techniques.

## Recent Developments (2013 – Early 2010s)

In the early 2010s, a new raja gopuram was consecrated, following extensive renovation and structural work.

This recent addition blends contemporary construction methods with traditional aesthetics, reaffirming Rangasthala's continuing spiritual and architectural relevance into the 21st century

### TIME PERIOD LEGEND

- 10th–12th century: Early Hoysala period
- 12th–14th century: Hoysala period
- 15th–16th century: Vijayanagara period
- 18th–19th century: Mysore period
- 2013: Year of recent consecration and renovation
- Late 20th century: Modern restoration period

## Historical Transformation of Rangasthala

*(Tracing the Evolution of the Sacred Settlement through Time)*

**The Ranga Network – Triranga and Pancharanga  
Kshetras**  
(Mapping the Sacred Ranga Trail Across India)



# Triranga and Moksha Ranganatha Rangasthala's Role in the Sacred Ranga Circuit

## The Spiritual Journey

Devotees visiting the Rangasthala Sri Ranganatha Swamy Temple often do so as part of a sacred pilgrimage linking multiple Ranganatha shrines. According to belief, worshipping first at the temples in Srirangapatna, Shimsha, and Srirangam, followed by Rangasthala, enables the devotee to attain moksha (liberation).

This journey is not only physical but deeply spiritual and transformative, guiding devotees through a progression that symbolizes the soul's ascent toward freedom from the cycle of birth, death, and rebirth.

## The Concept of Triranga Darshan

The three primary Ranganatha temples are understood to represent different stages of the day and spiritual progression:

- Srirangapatna: Adi Ranga – the first or beginning Ranga
- Shimsha: Madhya Ranga – the middle Ranga
- Srirangam: Antya Ranga – the final or culminating Ranga

Devotees who undertake Triranga Darshan aim to visit all three temples in one day:

- Starting at dawn with Adi Ranga,
- Proceeding to Madhya Ranga by midday,
- Concluding with Antya Ranga at dusk.

This ritual sequence is considered profoundly auspicious and spiritually elevating, symbolizing the devotee's journey from initiation to culmination in divine experience.

## Rangasthala as the Culmination – Moksha Ranganatha

The Rangasthala temple is viewed as a spiritual sequel to the Triranga Darshan, extending the pilgrim's experience and completing the sacred journey.

The deity here is known as Moksha Ranganatha, emphasizing the temple's unique role in granting liberation. This association reinforces Rangasthala as a final resting point for divine grace, where the spiritual journey attains fulfillment.

The synchronicity of idol installations — the idols of Lord Ranganatha in Srirangapatna, Srirangam, and Rangasthala were consecrated on the same day — symbolizes a shared sanctity and unity among the temples, enhancing Rangasthala's significance in the Ranganatha worship network.

## Cultural and Devotional Heritage

Rangasthala's devotional importance is further highlighted by literary contributions. The 12th-century scholar Guru Parashara Bhatta composed the Sri Rangaraja Stotra, specifically praising the deity of Rangasthala.

This stotra not only venerates the deity but also strengthens the temple's spiritual and cultural heritage, affirming its position as a powerful site of liberation within the broader Ranganatha tradition.

Through its connection to the Triranga pilgrimage, synchronized installations, and literary legacy, Rangasthala emerges as a central node of devotion, linking myth, ritual practice, and historical reverence in Vaishnavite worship.



# Rangasthala's Role in the Sacred Ranga Circuit

## Overview of Rangasthala Temple

The Sri Ranganathaswamy Temple at Rangasthala is a small yet highly revered shrine located near Chikkaballapur, approximately 60 km from Bengaluru, Karnataka. Dedicated to Lord Ranganatha, a reclining form of Lord Vishnu, the temple is an important center of local devotion.

Its sanctity and the posture of the deity — reclining on Ananta Sesha — often invite comparisons with other famous Ranganatha temples, particularly those along the River Kaveri.

## The Pancharanga Kshetras

The Pancharanga Kshetras are five sacred temples dedicated to Lord Ranganatha, all situated along the course of the River Kaveri. These shrines are highly significant in Vaishnavite tradition and form a defined spiritual circuit:

Temple	Location	Significance
<b>Adi Ranga</b>	Sri Ranganathaswamy	Considered the first Ranga temple along
<b>Madhya Ranga</b>	Sri Ranganathaswamy	Situated on an island formed by the
<b>Antya Ranga</b>	Sri Ranganathaswamy Temple, Srirangam	Located near Tiruchirappalli; the largest functioning
<b>Additional temples sometimes included</b>	Srirangapattinam (Tamil Nadu) &	Smaller but spiritually significant

## Rangasthala's Distinct Identity

Despite superficial similarities, the Rangasthala temple is geographically and spiritually distinct from the Pancharanga Kshetras:

- Geographic Separation:**
  - Rangasthala is located in Chikkaballapur district, far from the Kaveri riverbanks in Karnataka and Tamil Nadu.
- Shared Iconography, Unique Context:**
  - The deity here, Lord Ranganatha in reclining posture, resembles the famous Ranga idols, leading to occasional confusion.
  - The temple's name, Rangasthala, phonetically echoes the "Rangas" of the Kaveri shrines, which reinforces the mistaken association.
- Independent Traditions:**
  - Rangasthala maintains its own devotional practices, festivals, and pilgrimage significance.
  - While it is deeply revered locally and within regional Vaishnavite networks, it does not form part of the Pancharanga circuit, which is strictly defined along the Kaveri river.



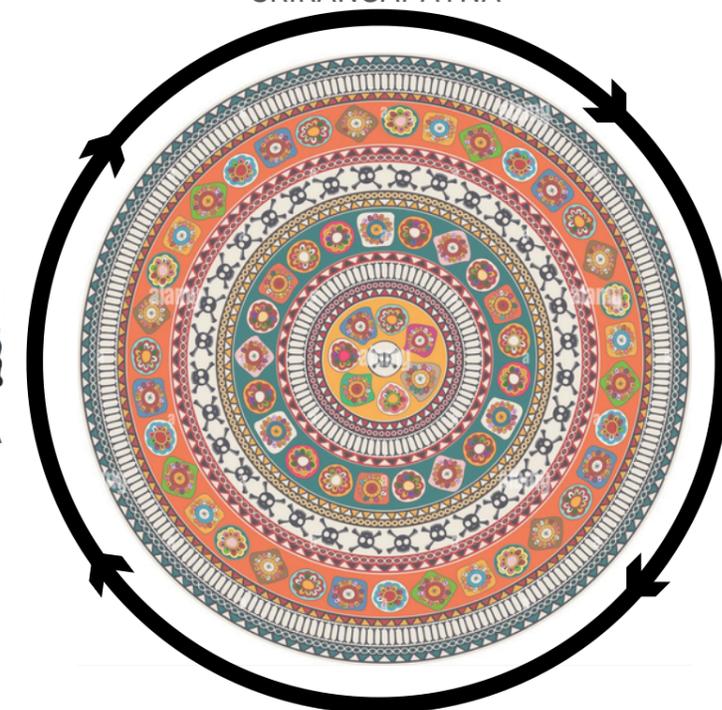
ADHI RANGA  
SRIRANGAPATNA



MOKSHARANGA  
RANGASTALA



MADHYARANGA  
SHIMSHA



ANTYARANGA  
SRIRANGAM

The Ranga Network  
Triranga and Pancharanga Kshetras

(Mapping the Sacred Ranga Trail Across India)

**Ritual Continuities – Linking Past and Present Practices**  
(Rituals as Living Traditions of the Temple)



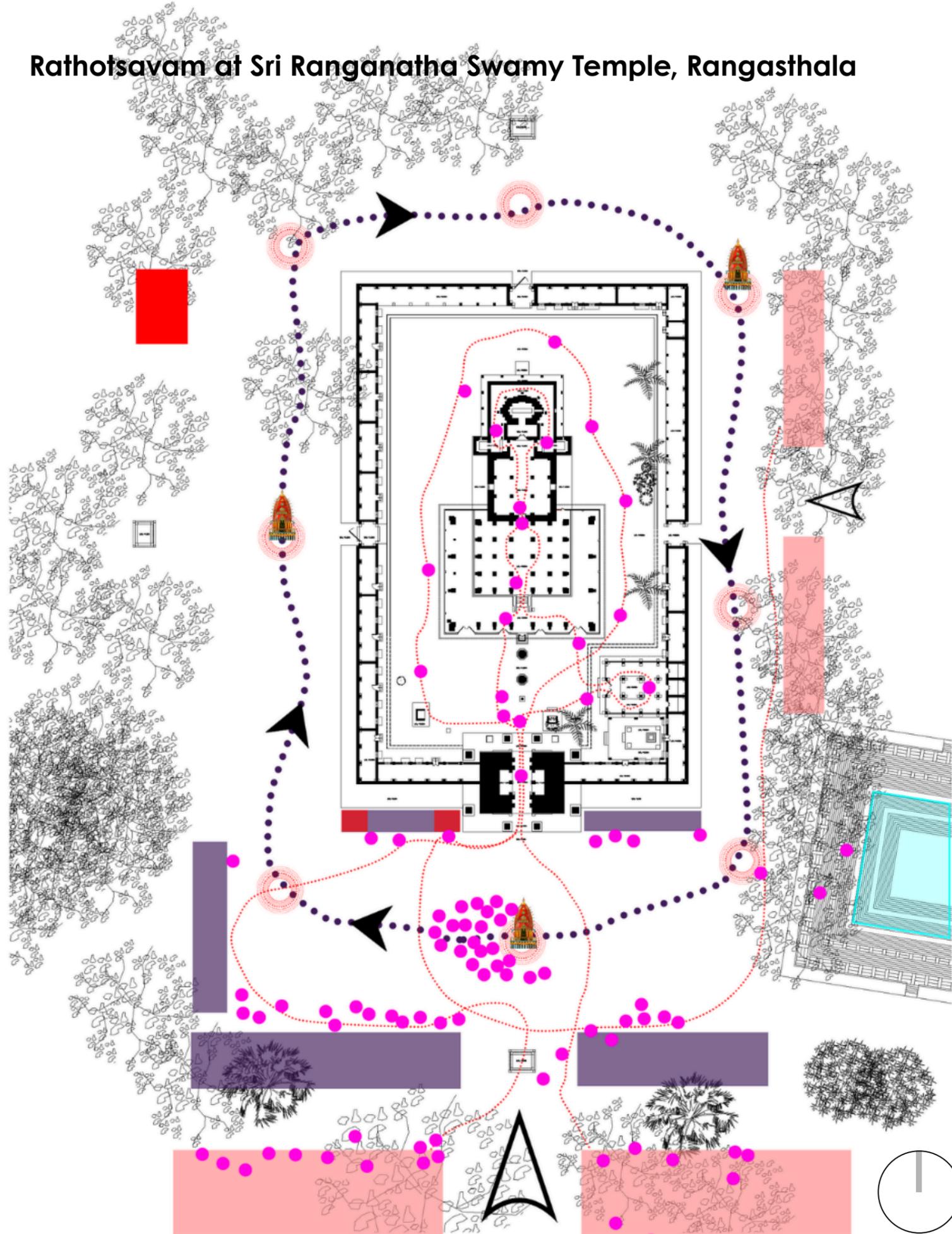
## Festivals and Rituals at Sri Ranganathaswamy Temple, Rangasthala

Hindu Month	Festival / Ritual	Tithi / Nakshatra / Rashi	Significance & Description
Pushya (Dec–Jan)	Makara Sankranti	Sun enters Makara Rashi (Capricorn)	A celestial marvel – once a year, the sun's rays illuminate the lotus feet of Lord Ranganatha through the sanctum window. Devotees receive blessings for prosperity, fulfillment, and spiritual upliftment.
	Dhanur Masa Puja	Dhanur Month (Margashira–Pushya)	Pre-dawn devotion at its peak. Devotees chant Tiruppavai hymns, offer tulasi garlands, and invoke the grace of Lord Vishnu daily. A month of purity, discipline, and spiritual awakening.
Magha (Jan–Feb)	Ratha Saptami	Saptami after Magha Shukla Paksha	Celebrates the Sun God's chariot beginning its northern journey. Devotees pray to both Surya and Lord Ranganatha for vitality, health, and enlightenment.
Phalguna (Feb–Mar)	Special Ekadashis	Phalguna Shukla Ekadashi	A day of fasting, devotion, and bhajan singing. Enhances mental clarity, spiritual balance, and detachment from worldly distractions.
Chaitra (Mar–Apr)	Rathotsavam (Chariot Festival)	Chaitra Shuddha Pournima, Uttara Phalguni Nakshatra	The Lord is taken out in a magnificent chariot procession. Devotees pull the ratha, symbolizing unity, cosmic rhythm, and divine movement. Coincides with the famous Bangalore Karaga festival.
Vaishakha (Apr–May)	Brahmotsava	Ekadashi to Bahula Dwitiya; Rohini Nakshatra	Celebrates Lord Brahma's creation of the cosmos. The Brahma Ratha is drawn on Pournima, invoking cosmic balance, divine protection, and spiritual energy.
Jyeshtha (May–Jun)	Narasimha Jayanti	Jyeshtha Shukla Chaturdashi, Swati Nakshatra	Honors Lord Vishnu's fierce protective aspect. Devotees witness evening homa and abhisheka, seeking courage, protection, and removal of obstacles.
Ashadha (Jun–Jul)	Anivara Asthanam	Ashadha Month; Punarvasu Nakshatra	The temple's annual accounting ritual. Priests express gratitude for the year's blessings and divine protection. A festival of organization, reflection, and devotion.
Shravana (Jul–Aug)	Shravana Masa Puja	Shravana Nakshatra (ruled by Vishnu)	Devotion intensifies during this month: Saturdays – Panchamrita Abhisheka to Lord Ranganatha; Fridays – Abhisheka to Goddess Lakshmi. A month for fasting, simplicity, and spiritual focus.
Bhadrapada (Aug–Sep)	Pavitrotsava	Hasta Nakshatra; Ekadashi to Purnima	A purificatory ritual to cleanse temple vibrations. Priests tie sacred threads, chant Vedic mantras, and perform yagnas, renewing the temple's spiritual energy.
	Krishna Janmashtami	Rohini Nakshatra, Krishna Paksha Ashtami	Celebrates the birth of Lord Krishna – the night of divine play (Leela). Devotees sing bhajans, offer milk and sweets, and the temple is illuminated beautifully.
Ashvija (Sep–Oct)	Vaikuntha Ekadashi	Ashvija Shukla Ekadashi, Dhanishta Nakshatra	Devotees enter through the northern gate (Uttara Dwaara), symbolizing entry to Vaikuntha (heaven). Special pradakshina inside the inner prakara allowed only on this day.
Karthika (Oct–Nov)	Deepotsava / Kartika Deepam	Krittika Nakshatra, Purnima	Every corner of the temple is lit with lamps, dispelling ignorance. Devotees feel the divine presence everywhere, symbolizing light overcoming darkness.
	Tulasi Vivaha	Karthika Shukla Dwadashi	Marriage of Lord Vishnu and Tulasi Devi, marking the conclusion of the Chaturmasya Vrata. Devotees witness the ceremonial union, celebrating devotion and sacred harmony.
Margashira (Nov–Dec)	Dhanur Masa Begins	Dhanu Sankramana; Moola Nakshatra	Month-long pre-dawn worship, chanting Tiruppavai hymns, and offering sweet pongal. Marks a time of spiritual discipline, early rising, and devotion to Lord Vishnu.

Ritual Continuities Linking Past and Present Practices

(Rituals as Living Traditions of the Temple)

# Rathotsavam at Sri Ranganatha Swamy Temple, Rangasthala



The Rathotsavam at the Sri Ranganatha Swamy Temple in Rangasthala, near Chikkaballapura, is a grand and vibrant chariot festival celebrated during the Chaitra month (March–April) on Shuddha Pournima, coinciding with the Uttara Phalguni Nakshatra.

During this festival, a beautifully adorned chariot carrying the deity Sri Ranganatha is pulled by devotees through the temple premises and surrounding streets. This procession symbolizes the divine movement and unity of creation, reflecting the deep devotional fervor of the community.

The Rathotsavam at Rangasthala is a significant cultural and spiritual event, connecting the regional traditions of Chikkaballapura. It aligns with similar festivities, such as the Bangalore Karaga, enhancing the religious vitality and cultural richness of the region.

It is a moment of collective devotion, where devotees come together in celebration, reinforcing their faith and spiritual connection to Lord Ranganatha.

**LEGEND**

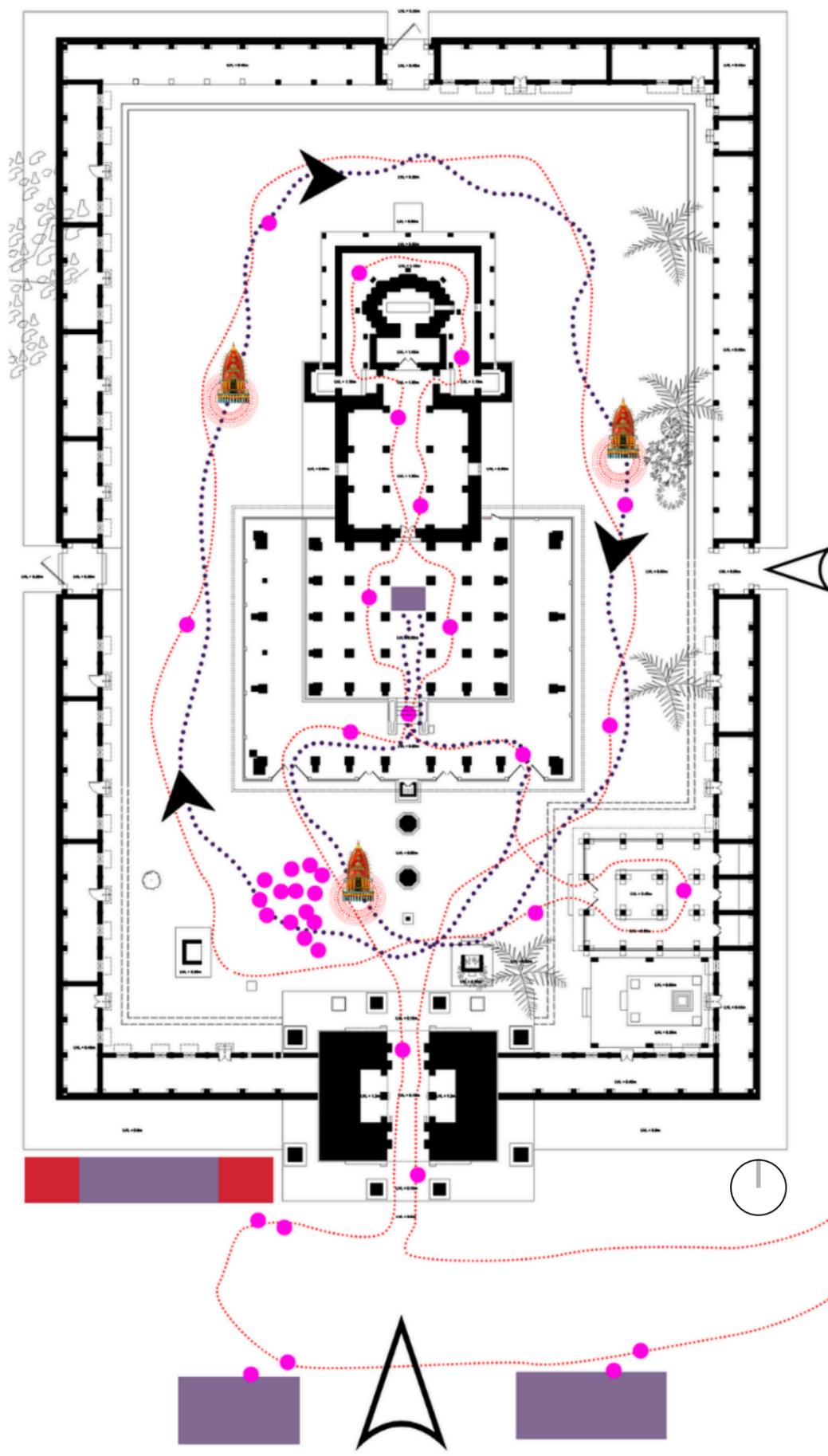
- ENTRY/EXIT
- DEVOTEES PATH
- RITUAL PATH
- LORD RATH
- PAUSE POINTS
- PUBLIC AMENITIES
- SHOPS
- PARKING SPACES
- 5 No's PEOPLE



## Ritual Continuities Linking Past and Present Practices

*(Rituals as Living Traditions of the Temple)*

# Garudostava at Sri Ranganatha Swamy Temple, Rangasthala



**LEGEND**

- ▲ ENTRY/EXIT
- DEVOTEES PATH
- RITUAL PATH
- 🏰 LORD RATH
- PAUSE POINTS
- PUBLIC AMENITIES
- SHOPS
- PARKING SPACES
- 5 No's PEOPLE

Garudostava is one of the most spiritually vibrant and culturally significant rituals celebrated at the Sri Ranganatha Swamy Temple in Rangasthala, Chikkaballapura. Held every month on Pournima (full moon), this ritual honors Garuda, the mighty eagle and devoted companion of Lord Vishnu.

On these occasions, the temple comes alive with devotion and reverence, attracting worshippers from nearby regions to participate in stotra recitations, aarti, and ceremonial offerings. The monthly observance of Garudostava ensures that the temple remains a center of continuous spiritual activity, fostering strong engagement from the local community.

During these auspicious days, the temple premises witness a notable increase in visitors, who come seeking blessings, offering prayers, and immersing themselves in the devotional atmosphere. The friendly bustle and collective spiritual energy are distinctive features of these monthly celebrations.

Set amidst scenic surroundings, the temple's architectural beauty and serene atmosphere enhance the sense of occasion, making each Garudostava both spiritually uplifting and culturally enriching. Rangasthala's regular Garudostava highlights the enduring traditions, active community participation, and continued popularity of temple rituals in Chikkaballapura.

## Ritual Continuities Linking Past and Present Practices

*(Rituals as Living Traditions of the Temple)*

**Sacred Geometry and Living Form**  
(Elements that Shape the Temple's Sacred Identity)



# Unique Architectural Features of Rangasthala Sri Ranganatha Swamy Temple

The Rangasthala Sri Ranganatha Swamy Temple stands out among Hoysala and Vijayanagara temples because of its distinctive architectural elements. These features are not only aesthetically remarkable but also richly symbolic, reflecting legends, religious beliefs, and advanced engineering of the period.



## Bamboo Basket-Shaped Sanctum (Garbhagriha)

### Design and Structure:

- The Garbhagriha, or innermost sanctum of the temple, is uniquely shaped like a bamboo basket, which is very rare in Hindu temple architecture. Unlike the traditional square or rectangular sanctums, this curved and rounded design adds a soft, organic aesthetic, contrasting with the usually rigid geometric patterns of Hoysala or Vijayanagara temples.

### Legendary Significance:

- According to temple folklore, during Lord Rama's coronation in Ayodhya, he gifted an idol of Lord Ranganatha to Vibhishana, the king of Lanka. The idol was carried in a bamboo basket, which inspired the shape of the sanctum. The architecture thus directly embodies the legend, making the sanctum itself a symbolic vessel of divine history.

### Spiritual Implications:

- The rounded, basket-like form is thought to symbolize protection and containment of divine energy, emphasizing the sanctum as the spiritual heart of the temple. Devotees entering this sacred space are metaphorically entering the cosmic womb, a place of spiritual renewal and devotion.

### Architectural Innovation:

- Achieving a curved, basket-like stone structure required precise masonry and advanced engineering techniques, reflecting the skill of ancient temple architects. This innovative design distinguishes Rangasthala temple from the more conventional Hoysala rectangular sanctums, making it a rare and remarkable example of sacred architecture.

## Sacred Tanks (Shankha Tirtha and Chakra Tirtha)

### Design and Symbolism:

- The temple houses two sacred water tanks: Shankha Tirtha and Chakra Tirtha. Their names are derived from Lord Vishnu's principal symbols: the shankha (conch) and the chakra (disc). These tanks are positioned strategically within the temple complex to complement the spiritual and ritual flow.

### Religious and Ritual Importance:

- Temple tanks, also called pushkaranis, serve multiple purposes:
- Devotees use the water for ritual cleansing before entering the sanctum.
- Priests and worshippers perform ablutions and ceremonial offerings using water from these tanks.
- The tanks symbolically represent purification and spiritual renewal, connecting physical cleansing with inner spiritual cleansing.

### Cultural Significance:

- The tanks also function as community spaces during festivals, rituals, and fairs, serving as points of social congregation. Their presence reinforces the temple's role as a spiritual and social center in Rangasthala.



# Materials and Craftsmanship of Ranganatha Swamy Temple, Rangasthala

The Ranganatha Swamy Temple at Rangasthala, Chikkaballapura, showcases a blend of traditional craftsmanship and later adaptations, reflecting centuries of religious devotion and architectural evolution.

## Primary Material – Granite:

- Granite serves as the main building material, used extensively in carved columns, plinths, and ornamental details, which define the temple's sacred character. Its durability has ensured the longevity of the structure, while skilled stonework highlights the artistry of ancient craftsmen.

## Stone Finishes:

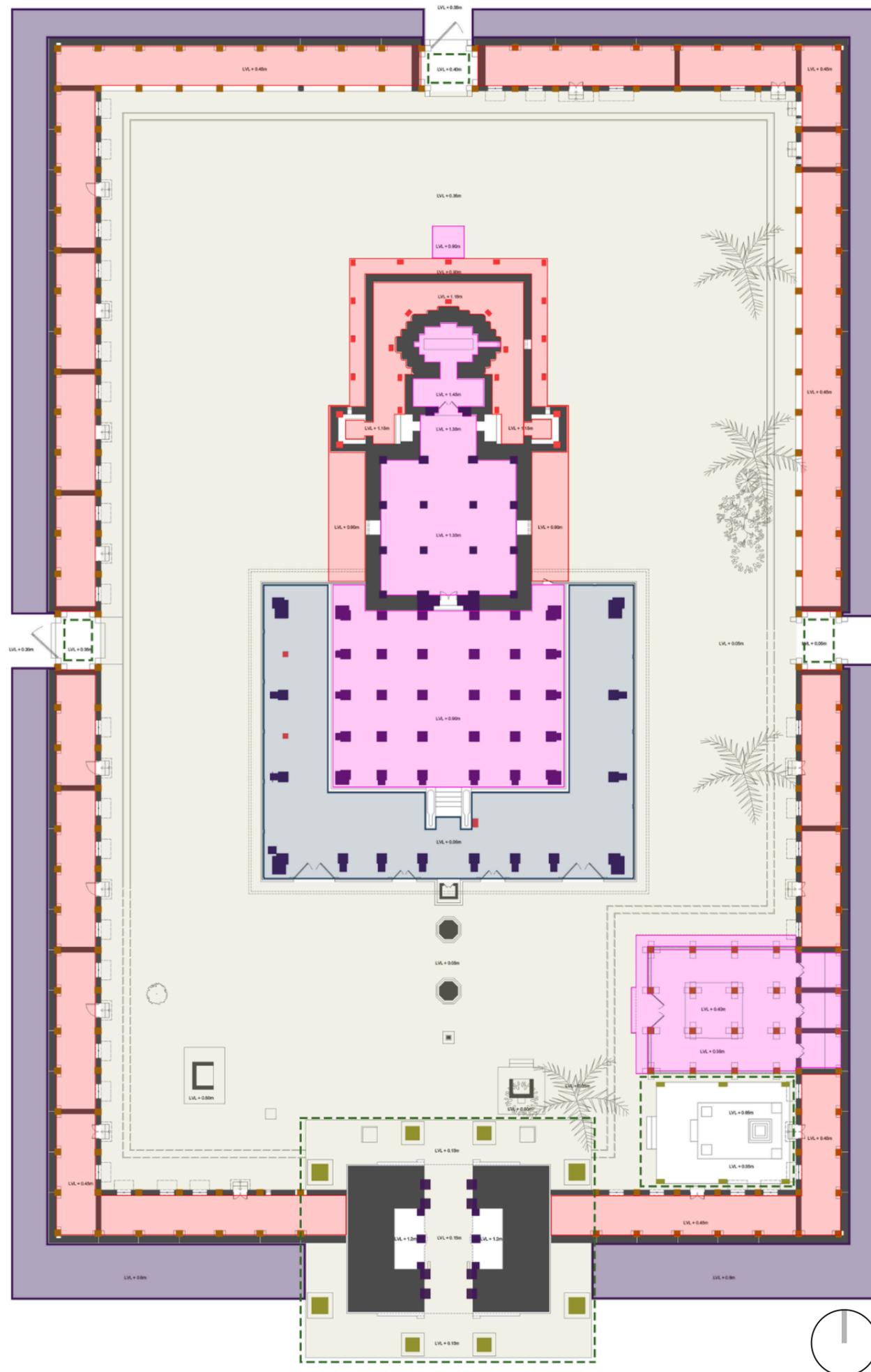
- The temple features a combination of polished and rough stone surfaces. Polished granite adds refinement and elegance to key ritual spaces, while textured slabs and rough-hewn stone contribute to a rustic and timeless aesthetic, emphasizing the temple's historical authenticity.

## Modern Interventions:

- Later additions, including RCC columns and modern infill structures, reflect ongoing maintenance and structural reinforcement efforts, ensuring the temple remains safe and functional for contemporary worship.

## Symbolism of Material Layers:

- The coexistence of ancient granite craftsmanship and modern construction elements narrates the temple's evolution over time, symbolizing a continuity between heritage preservation and practical modern interventions.



Materials Legend	
Ornamented Column	
Carved Column	
Supported Columns	
Polished Granite Floor	
Outfitted Granite Flooring	
Rough Textured Granite Flooring	
RCC Column	
Rough Granite Flooring	
Rough Stone Slabs	
Modern Built Space	

Sacred  
 Geometry  
 and Living  
 Form

*(Elements that  
 Shape the  
 Temple's Sacred  
 Identity)*

# **Geological and Landscape Context of Rangasthala** (Understanding the Site's Natural and Physical Framework)



# Four-Day Geological and Hydrological Field Study – Rangasthala, Chikkaballapur

## Introduction

As part of our Urban Design curriculum, I participated in a four-day geological and hydrological field study around the Ranganatha Swamy Temple, Rangasthala, along with my teammates. The study was conducted under the guidance of geologists Ashok Sir and Albin, whose mentorship helped bridge the gap between scientific understanding and urban design application. This hands-on experience deepened my awareness of how geology, hydrology, and environmental systems influence spatial design, settlement patterns, and heritage conservation.

## Day 1 – Orientation and Initial Field Work

The first day began with an introduction to basic geological concepts and terrain analysis. Our mentors explained how subsurface layers and groundwater movements shape the surface landscape. We learned about the resistivity method, including how electrodes are placed and how readings are taken to identify underground water and soil layers. Conducting four resistivity arrays around the Rangasthala Temple allowed me to experience the technical process firsthand. It was fascinating to see how instruments could reveal what lies beneath the surface, connecting abstract scientific ideas to real physical observations.

## Day 2 – Continuation of Hydrological Surveys

On the second day, we carried out five additional resistivity arrays under the supervision of our mentors. This extended survey helped us compare data across different plots and soil types. I began to understand how variations in soil texture and moisture affected the readings. Managing equipment, recording values, and maintaining teamwork were all critical to completing the fieldwork successfully. This day taught me the importance of precision and coordination in scientific studies that inform urban design.

## Day 3 – Broader Geological Mapping

The third day focused on mapping different zones surrounding the Rangasthala Temple, ensuring a comprehensive spatial understanding of the site. We identified distinct geological features and linked them to the location of the temple and its surrounding landscape. It was interesting to realize that ancient temples were often established on specific land formations or near natural water sources, showing how early settlements intuitively responded to environmental conditions. This connection between landform, heritage, and human activity gave me a deeper appreciation of how environmental science supports sustainable design and conservation.

## Day 4 – Geological Observation and Skandagiri Trek

The final day combined geological and ecological observation. We studied granite and quartz exposures, observed rock weathering and fracture patterns, and noted the types of vegetation growing in the area. I learned how rock composition and mineral content influence soil fertility and plant diversity. Later, our trek to Skandagiri Hill provided a broader perspective on natural processes such as erosion, slope formation, and surface runoff. Experiencing these processes directly in the field helped me relate classroom theory to real-world landscape dynamics.



## Conclusion

This four-day field study was an enriching and transformative learning experience. Working closely with experts and my teammates helped me connect scientific principles with spatial design thinking. The combination of hydrological surveys, geological mapping, and ecological observations expanded my understanding of how natural systems shape the built environment. It also strengthened my confidence in applying environmental knowledge to urban design, heritage conservation, and sustainable planning practices.

# Ecology and Urban Design: Lessons from Rangasthala Temple

Urban design is deeply influenced by the ecological characteristics of a place. To create cities that are safe, resilient, and enduring, it is essential to understand the land, soil, water systems, and natural forces that shape them. Knowledge of these ecological layers ensures that buildings, infrastructure, and public spaces are designed to withstand environmental challenges while remaining harmonious with nature. During a four-day field study at Rangasthala Temple, we explored these concepts firsthand with guidance from Ashok Sir and Albin. Using specialized tools, we examined the soil and groundwater around the temple, observed the types of rocks and plants in the area, and considered the relationship between natural landscapes and cultural heritage. A short trek to a nearby hill illustrated how the land is gradually shaped by natural processes such as erosion, weathering, and tectonic activity. This hands-on experience demonstrated how understanding geology and hydrology is critical for urban designers to create cities that are not only functional but also safe, sustainable, and aesthetically connected to their environment.

## Geology

Geology is the scientific study of Earth's solid materials and the processes that shape them over time. It encompasses everything from the composition and structure of rocks to the history of life and the formation of the planet itself. Geologists, the scientists who study these materials and processes, combine knowledge from physics, chemistry, biology, mathematics, and geography to understand how Earth's landscapes are formed and transformed. Studying geology is essential for managing natural resources, predicting and mitigating natural hazards such as earthquakes and landslides, addressing climate change, and planning sustainable infrastructure and construction projects.

Within geology, different subfields provide insights that are critical for urban design. Geomorphology examines landforms such as valleys, hills, rivers, and floodplains and explains how they are shaped over time by natural forces. Mineralogy studies the properties of minerals, which is particularly important for selecting durable construction materials. Petrology focuses on the formation and characteristics of rocks, including igneous, metamorphic, and sedimentary types, and the environments in which they develop. Soil sciences explore the formation, composition, and fertility of soils, offering vital information for agriculture, landscaping, and foundation stability. Structural geology analyzes faults, folds, and fractures in the Earth's crust, providing crucial knowledge for building in earthquake-prone areas. Other fields, such as hydrogeology and geotechnical studies, examine groundwater movement and soil strength, directly informing the safety and design of urban structures. By integrating these diverse aspects, geology enables urban designers to align construction practices with natural conditions, ensuring stability, safety, and environmental harmony.

## Hydrology

Hydrology is the study of water and its movement through rivers, lakes, rainfall, groundwater, and soil. It helps predict floods, manage stormwater, ensure sustainable groundwater recharge, and maintain water quality. For urban design, hydrology guides the planning of drainage systems, flood-safe infrastructure, parks, and water bodies. Observations at Rangasthala, including sacred water tanks and surrounding terrain, showed how water management integrates with both the landscape and cultural spaces, supporting sustainable and resilient design.



# Introduction to the Site

The Rangasthala Sri Ranganatha Swamy Temple, located in Chikkaballapur district, Karnataka, is a historic temple of both cultural and geological significance. Nestled within the rocky terrain and undulating hills typical of the Deccan Plateau, the site exhibits scattered vegetation and a landscape shaped by granite and gneiss formations, part of the Peninsular Gneissic Complex. The temple's location combines spiritual heritage with notable geological characteristics, offering an ideal case for studying how natural terrain influences settlement, construction, and urban design.

The surrounding area reflects a blend of natural and cultural landscapes, where pilgrimage activity, tourism, and local agriculture coexist with unique rock formations, seasonal water systems, and weathered soils. This interplay of human activity and nature makes Rangasthala an important site to understand the relationship between geology, hydrology, and heritage conservation.

## Geological Characteristics of the Area

### Rock Types

The site is dominated by granite, gneiss, and schist, which are hard, weather-resistant, and ideal for temple construction. These rocks provide a stable foundation that has contributed to the longevity of the Rangasthala Temple, while also shaping the surrounding terrain. Large granite outcrops near the temple demonstrate natural stability, making them a suitable base for sacred structures.

### Soil

The soils in the area are predominantly lateritic and red soils, formed from the weathering of granite. While moderately fertile, they are prone to erosion, especially on slopes, which affects both vegetation cover and water retention. The soil properties influence the types of crops cultivated, as well as the stability of any structures built on or near sloped areas.

### Landform and Terrain

The landscape around Rangasthala features undulating rocky terrain, interspersed with boulders, low hills, and eroded surfaces. Long-term weathering and erosion processes have shaped these landforms, creating a terrain that is both visually striking and geologically significant. Such terrain offered natural protection, visibility, and stability, which may have influenced the placement of the temple and surrounding settlements.

### Groundwater and Hydrology

Groundwater is mostly stored in fractures and weathered zones of rock formations, with recharge heavily dependent on monsoon rainfall. Small channels, ponds, and natural discharge zones indicate the presence of localized water sources, which have historically supported pilgrims, local settlements, and agricultural activities.

## Purpose of Studying Geology at Rangasthala

Studying the geology of Rangasthala serves several purposes: it helps understand why the temple was sited on this terrain, assesses the stability of the land for heritage conservation, identifies potential water sources for pilgrims and settlements, and records how the local geology influences human activity, including agriculture, tourism, and construction practices.



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## Observations from Field Study

Field observations revealed several important features. The rock outcrops near the temple provide a stable natural base, explaining why ancient builders selected this site. The temple foundations are directly built on hard granite, which has contributed to its durability over centuries. The red soils support sparse vegetation and show visible signs of erosion on slopes. Additionally, the presence of small water channels and ponds highlights natural groundwater discharge zones. Local communities continue to rely on stone for construction and groundwater for agriculture, demonstrating an ongoing human-nature interaction.



## How Geology Helps Urban Designers

Studying geology aids urban designers in several ways. It helps identify stable land for settlements, avoiding areas prone to erosion, weak soil, or flooding. Knowledge of soil and rock types informs foundation design and material selection for safe construction. Hydrogeology guides the design of stormwater systems, groundwater recharge, and flood prevention measures, while structural and geomorphological studies support earthquake-resistant and slope-stable urban planning. By understanding natural landforms, water systems, and ecological processes, urban designers can integrate sustainable green spaces, climate adaptation measures, and resilient infrastructure into cities.

## Relevance to Urban and Heritage Design

### Heritage Conservation

Understanding the rock types and soil erosion patterns is crucial to protecting the temple structure. Knowledge of weathering processes helps prevent damage due to erosion, groundwater fluctuations, and other natural forces.

### Urban Design and Settlement Planning

The geological characteristics of Rangasthala explain why ancient settlements and temples favored rocky, elevated sites, providing stability and visibility. Modern urban designers can use similar principles to site public spaces, buildings, and cultural centers in areas that are both safe and environmentally suitable.

### Water and Landscape Planning

The hydrogeology of the site indicates potential for rainwater harvesting, natural drainage integration, and sustainable management of water resources within the temple precincts. Such insights help designers create resilient and eco-friendly landscapes.

### Tourism and Accessibility

The geological landscape adds significant cultural and natural tourism value, and urban design strategies can preserve both the heritage structures and the surrounding environment, ensuring that tourism does not compromise the ecological balance.



Topic	Explanation	Relevance to Urban Designers
<b>Geology &amp; Geologists</b>	Study of Earth's rocks, soils, and natural processes like earthquakes and erosion.	Ensures safe site selection, strong foundations, material choice, and disaster-resilient planning.
<b>Hydrology</b>	Study of water movement, availability, and management.	Guides drainage systems, flood control, groundwater recharge, and sustainable urban water planning.
<b>Rangasthala Temple Geology Study</b>	Granite rock base, red soils, stable terrain, seasonal groundwater near temple.	Demonstrates how geology supports heritage conservation, water management, and site stability.

## Resistivity and Electricity in the Ground

Resistivity refers to the ability of a material, such as rock, soil, or water, to resist the flow of electric current. In geological studies, scientists use resistivity surveys by passing a small electric current into the ground and measuring how easily the current travels. Different underground materials exhibit very different resistivities: for example, dry granite has high resistivity, meaning the current struggles to pass through it, whereas water-filled fractures or aquifers have low resistivity, allowing electricity to flow more easily. Other materials, such as clay, wet soil, or fractured rocks, also display distinctive resistivity values, helping geologists understand the subsurface composition.

## Why Resistivity Matters for Water

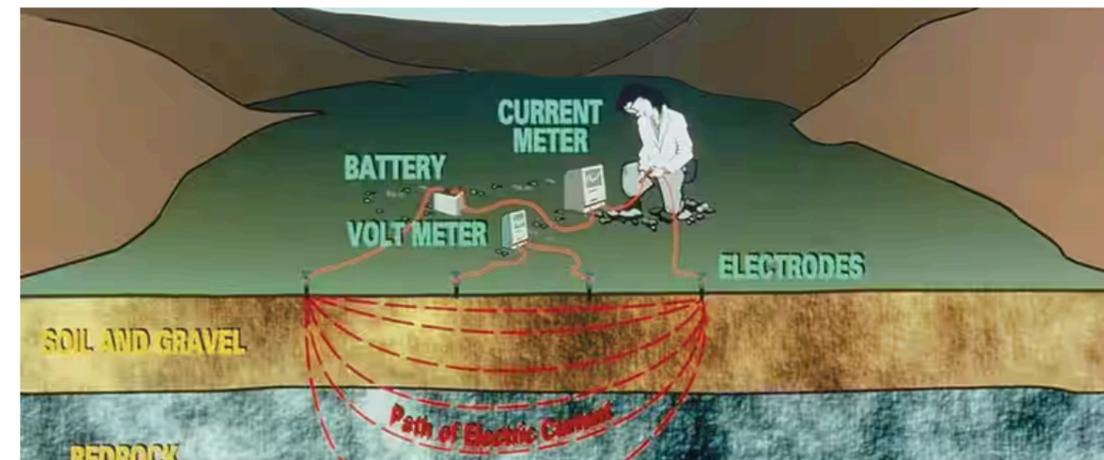
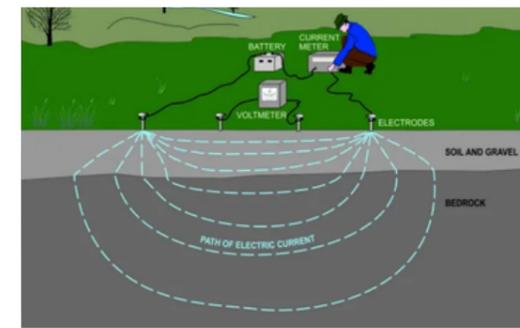
Groundwater significantly affects resistivity because water, especially when it contains dissolved salts and minerals, conducts electricity well. When fractures or porous rocks are saturated with water, these zones appear as low-resistivity areas in surveys. This principle allows geologists to use resistivity measurements to:

- Detect the presence and extent of aquifers
- Identify fractures or fault zones where water can accumulate
- Assess the potential yield and distribution of groundwater

It is important to note that electricity does not physically attract water. Instead, water facilitates the flow of electricity, so areas with more water appear as better conductors (low resistivity), while dry zones show higher resistivity. The relationship is straightforward: more water = lower resistivity, and less water = higher resistivity.

## Role of Tectonics and Past Geological Events

Tectonic forces, such as earthquakes, folding, and faulting, create fractures, cracks, and fault zones in rocks. These fractures often act as pathways or storage spaces for groundwater, making previously tectonically active areas potentially rich in aquifers. Resistivity surveys can detect these changes because fractured, water-filled zones display lower resistivity compared to intact rock layers. Observing resistivity variations allows geologists to map disturbed rock formations, faults, and potential water storage zones, which is crucial for urban planning, heritage site conservation, and water resource management.



## Telluric Currents: Earth's Natural Electricity

The Earth naturally generates electric currents, known as telluric currents, which are very low-frequency currents flowing through its crust. These arise from interactions between the Earth's magnetic field, solar activity, and the conductivity of rocks. In geophysical surveys, measuring telluric currents can provide additional information about subsurface structures, complementing resistivity measurements. While subtle, these natural currents help geologists understand rock properties, fault zones, and water-bearing fractures without invasive digging.

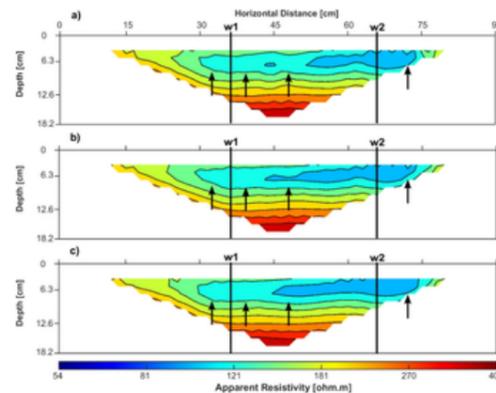
## Geological and Landscape Context of Rangasthala

*(Understanding the Site's Natural and Physical Framework)*

## Electrical Resistivity Monitoring – Primer

Electrical resistivity is a widely used geophysical method that provides valuable information about the subsurface. It is an important tool for hydrologists, geochemists, farmers, civil engineers, and natural resource managers, as it helps to understand how underground conditions change over time. When applied in a monitoring mode, electrical resistivity can track variations in the subsurface such as water table movement, soil saturation, freeze–thaw cycles, or remediation progress. This time-based approach is also known as time-lapse resistivity or 4D resistivity, as it adds the dimension of time to the standard three-dimensional resistivity data.

The method is highly versatile and useful for operational, regulatory, and research applications. This overview explains the basic principles of electrical resistivity and its monitoring approach, especially for non-geophysicists who may want to know how it can support their work. The method benefits professionals working in groundwater exploration, environmental studies, agriculture, and urban planning, offering insights into what lies beneath the surface without the need for excavation.



## Resistivity Measurements – The Four Electrode Method

The standard way to measure electrical resistivity is through a four-electrode configuration, which uses two current electrodes and two potential electrodes. In this setup, a direct current (DC) voltage is applied through the current electrodes, creating an electrical field in the ground. The potential difference between the other two electrodes is then measured.

Using Ohm's Law ( $R = V/I$ ), the measured voltage ( $V$ ) and current ( $I$ ) are used to calculate transfer resistance, which reflects the electrical properties of the subsurface and the spacing between the electrodes. From this, geophysicists can determine the apparent resistivity, which helps in identifying variations in subsurface materials.

This four-electrode method is the foundation for most geoelectrical surveys, as it provides accurate and repeatable data that can be interpreted to locate aquifers, bedrock layers, and fault zones.

## Electrical Resistivity Method

The main objective of the electrical resistivity method is to obtain detailed information about the subsurface structure and composition. Like other geophysical techniques, it relies on measuring a specific physical property—in this case, the electrical resistivity of the subsurface materials.

The process involves three key steps:

1. Measurement: Measuring the resistivity of the subsurface at multiple points using a resistivity meter.
2. Processing: Converting these measurements into a 1D, 2D, 3D, or 4D model that represents how resistivity varies with depth and location.
3. Interpretation: Analyzing the resistivity distribution in relation to geological and hydrological conditions, such as soil saturation, rock type, porosity, and groundwater presence.

Resistivity depends on several subsurface properties, including porosity, water content, mineral composition, water chemistry, temperature, and lithology. Because of this, electrical resistivity is a versatile and powerful method for understanding both geological and environmental processes.

## Applications and Relevance

Electrical resistivity monitoring plays a vital role in various disciplines. For groundwater exploration, it helps locate aquifers and identify recharge zones. In environmental and agricultural studies, it tracks soil moisture variations and contamination spread. For civil engineering and urban design, resistivity surveys assist in foundation analysis, slope stability assessment, and site suitability evaluation.

By observing how resistivity changes over time, geologists and urban designers can better understand dynamic subsurface processes, making this technique a valuable tool for sustainable development and resource management.

# Catalogue of Significant Plant Species in the Temple Precinct

Scientific Name	Common Name	Origin	Use / Significance	Image
<b>Nyctanthes arbor-tristis</b>	Parijat / Night-flowering Jasmine	South and Southeast Asia	Fragrant flowers; holds strong cultural and religious significance	
<b>Millingtonia hortensis</b>	Indian Cork Tree	India, Southeast Asia	Ornamental tree with fragrant white flowers; used in avenues and gardens	
<b>Indigofera tinctoria</b>	Indigo Plant	Tropical Asia	Natural source of indigo dye used in textiles	
<b>Cocos nucifera</b>	Coconut Tree	Tropical regions worldwide	Provides coconut fruit, timber, coir; used in food, oil, and household materials	
<b>Eleusine coracana</b>	Ragi / Finger Millet	East Africa (widely grown in India)	Important cereal grain and staple food crop; rich in nutrients	
<b>Vitis vinifera</b>	Grape Vine	Mediterranean and Central Asia	Cultivated for grapes, wine, raisins, and juice production	
<b>Delonix regia</b>	Gulmohar / Flame Tree / Royal Poinciana	Madagascar (now widespread)	Ornamental tree with bright red flowers; provides shade	
<b>Peltophorum pterocarpum</b>	Copperpod / Yellow Flame Tree	Tropical Asia and Africa	Used for ornamental landscaping, shade, and reforestation	
<b>Ficus religiosa</b>	Sacred Fig / Bodhi Tree / Peepal	Indian Subcontinent	Sacred in Hinduism and Buddhism; provides shade and supports biodiversity	
<b>Grevillea robusta</b>	Silver Oak	Australia (grown worldwide)	Valued for timber, shade, ornamental flowers; supports climbing plants	
<b>Eucalyptus spp.</b>	Eucalyptus / Gum Tree	Australia (cultivated globally)	Used for timber, oil extraction, paper making, and medicinal purposes	
<b>Aegle marmelos</b>	Bael / Bilva	India and Southeast Asia	Sacred in Hindu rituals; medicinal fruit used in beverages and remedies	

Geological and Landscape Context of Rangasthala

(Understanding the Site's Natural and Physical Framework)

# Rock and Mineral Characteristics at the Site

## Grains and Mineralogy

The rocks at the site are composed mainly of feldspar and quartz, which are key indicators of the weathering process. Feldspar, a dominant mineral in igneous rocks, is chemically unstable when exposed at the Earth's surface. Over time, it breaks down into clay minerals such as kaolinite and illite, showing the transformation of primary minerals through weathering.

In contrast, quartz is very stable and hard (7 on the Mohs scale), making it resistant to both chemical and physical weathering. When feldspar and other minerals decay, quartz remains as durable sand grains — forming the resistant framework of the rock. Thus, feldspar represents transformation, while quartz signifies persistence in the weathering cycle.

## Grain Size

Grain size reflects the texture and cooling history of the rock.

- Coarse-grained rocks (crystals larger than 5 mm) form by slow cooling deep underground, typical of plutonic rocks like granite.
- Medium-grained rocks (1–5 mm) cool moderately at shallow depths.
- Fine-grained rocks (less than 1 mm) form by rapid cooling at or near the surface, seen in volcanic rocks such as basalt.
- This variation in texture helps geologists identify whether the rock is intrusive or extrusive, revealing its geological formation process.

## Orientation of Rock Layers

Rocks often display planar features such as bedding, foliation, or joints. To describe their orientation, geologists record two key parameters:

- Strike – the compass direction of a horizontal line on the rock plane.
- Dip – the angle and direction at which the rock layer tilts from the horizontal.
- For example, a strike reading of  $N8^\circ$  indicates a layer running nearly north. These measurements are fundamental for understanding structural geology and the tectonic history of the region.

## Exfoliation

Exfoliation is a form of mechanical weathering where rock surfaces peel off in curved sheets, much like layers of an onion. This occurs due to pressure release — when overlying rock or soil is removed, the underlying rock expands and fractures parallel to the surface. Exfoliation commonly affects massive granite outcrops and contributes to the rounded landscape forms observed in the region.

## Foliation

Foliation refers to the alignment of minerals or layering in metamorphic rocks caused by directed pressure during metamorphism. Depending on intensity, it appears as:

- Slaty cleavage – fine, flat layers.
- Schistosity – visible alignment of mica flakes.
- Gneissic banding – alternating light and dark mineral bands.
- These foliated structures record the intense tectonic forces and pressure conditions that shaped the region's metamorphic rocks.



# Rock and Mineral Characteristics at the Site

## Accessory Minerals

Minor or accessory minerals like Ilmenite ( $\text{FeTiO}_3$ ) appear in small quantities but are geochemically significant. Ilmenite is black or bluish in color and serves as an ore of titanium. The presence of such minerals helps determine the chemical composition and formation conditions of the host rock.

## Xenoliths

A xenolith is a “foreign rock fragment” enclosed within another rock body. These form when magma intrudes surrounding rock, breaking off and trapping fragments as it cools. Xenoliths are valuable clues to the composition of the crust or mantle, offering insights into deep geological processes that occurred during magma formation.

## Pegmatite

Pegmatite is an extremely coarse-grained igneous rock, with crystals that can range from centimeters to even meters in size. It forms during the final stages of magma crystallization, when the residual melt is rich in water and volatiles, allowing large crystals to grow. Pegmatite veins — such as the 1½ inch vein observed at the site — often contain rare minerals and gemstones, making them economically and scientifically important.

## Gemstones

Because pegmatites are enriched in rare elements like lithium (Li), beryllium (Be), boron (B), and cesium (Cs), they serve as primary sources for gemstones such as beryl, tourmaline, garnet, and topaz. The occurrence of such minerals indicates the unique geochemical conditions and slow cooling environment within the late-stage magma.

## Rock Structures

The site features sheet rock formations — broad, flat masses resulting from exfoliation — and visible joint patterns, which are natural fractures in rock without significant displacement. These joints influence groundwater flow, slope stability, and quarrying potential. Understanding these structural patterns helps assess both geological stability and landscape formation.



# Geological Interpretation of Granite Outcrop – Rangasthala

## Granitic Bedrock

The dark background of the site represents a massive granite outcrop, formed by the slow cooling of magma deep within the Earth's crust. This process created its characteristic coarse crystalline texture with interlocking grains of feldspar, quartz, and mica. The granite serves as the primary bedrock foundation, providing both structural stability and a record of the region's ancient magmatic history.

## Quartz and Feldspar Vein Intrusions

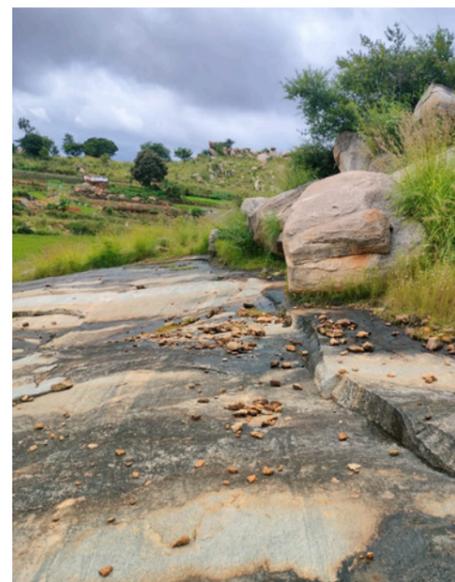
A distinct lighter-colored vertical strip cutting across the granite is identified as a quartz or feldspar vein. These veins were formed when mineral-rich hydrothermal fluids penetrated fractures in the solid granite and crystallized within them. The sharp, linear pattern of these veins reflects tectonic fracturing, later infused by silica-rich fluids, marking multiple geological episodes — from solidification to fracturing to mineral deposition.

## Fractures, Joints, and Structural Patterns

The granite surface exhibits a network of linear fractures and joints, formed due to tectonic stress and long-term weathering. Some of these fractures run vertically or diagonally, defining mechanical weakness zones within the rock. These joints act as natural pathways for water infiltration, root penetration, and mineral staining, making them vital features for both geomorphological study and hydrological understanding of the site.

## Exfoliation and Stress-Release Features

The rock displays semi-circular and curved cracks, typical of exfoliation, where outer rock layers peel away in sheets due to pressure release as overlying materials erode. This process gives rise to smooth, rounded granite surfaces and contributes to block disintegration. The presence of weathered blocks and detached slabs in nearby areas further supports the ongoing exfoliation and expansion behavior of the granite.



## Weathering and Erosion Patterns

Visible surface variations — from rough, speckled textures to reddish-brown staining — reveal differential weathering. Iron-bearing minerals (like biotite) oxidize, producing rust-colored patches, while quartz and feldspar remain relatively stable. Water accumulation within fractures accelerates chemical weathering, while repeated wetting and drying cycles slowly erode and loosen grains, leading to granular disintegration.

## Biological and Hydrological Interactions

Vegetation plays a crucial role in the ongoing transformation of the granite landscape. Grass and small shrubs are seen colonizing fracture lines, where moisture and soil particles accumulate. Plant roots gradually widen cracks through biological weathering, while rainwater collects in micro-fractures, forming temporary reservoirs. Together, these processes illustrate the synergy between geology, water, and vegetation in shaping the surface.

## Integrated Geological Record

This single outcrop encapsulates several sequential geological events:

1. Intrusive magmatic formation of granite (deep underground).
2. Tectonic fracturing and joint formation during later crustal movements.
3. Hydrothermal mineral deposition, forming quartz/feldspar veins.
4. Surface weathering and exfoliation from stress release.
5. Biological colonization and erosion, marking the ongoing landscape evolution.

Thus, the Rangasthala granite outcrop stands as a natural geological archive, recording the interaction of deep Earth processes and surface transformations through time.

# Geological Interpretation of Granite Outcrop – Rangasthala

## Rock Formation and Intrusion

The central light-colored band cutting through the darker granite is a quartz vein that formed when mineral-rich fluids entered fractures in already solidified granite. This process indicates secondary intrusion after the main rock body cooled, marking a later geological phase.



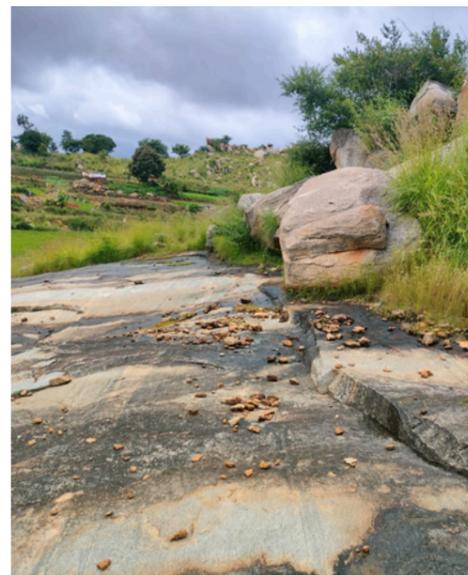
## Fracturing and Mineral Deposition

The granite shows evidence of tectonic or thermal fracturing, which created cracks later filled with minerals like quartz, feldspar, or biotite. These filled veins reveal multiple stages of rock alteration and reflect tectonic stresses in the region.



## Differential Weathering and Erosion

The quartz veins and host granite weather at different rates — quartz being more resistant. This creates a visible contrast in color and texture. The dark streaks and irregular surfaces show ongoing physical and chemical weathering, where water and air gradually erode the rock.



## Metamorphic and Hydrothermal Influence

The wavy and banded textures hint at metamorphic effects, suggesting that the granite may have been subjected to heat and pressure, altering its original structure. Darker zones could also be linked to hydrothermal fluid flow, which concentrated minerals and changed the rock chemistry.



## Surface Alteration and Oxidation

Yellowish-brown and rusty patches indicate oxidation of iron-bearing minerals, while black stains along cracks suggest surface runoff staining — where mineral-rich water leaves dark deposits. These visual traces highlight active environmental interaction with the rock surface.

## Mineral Composition and Grain Variation

Visible interlocking crystals of quartz, feldspar, and mica identify the rock as granite. Differences in grain size and texture across areas show uneven cooling and crystallization, leading to the rock's distinct visual variation.

## Soil Formation and Surface Breakdown

Fine reddish dust collecting in surface depressions shows early soil formation, as granite minerals break down into smaller particles. Flaking layers and cracks indicate mechanical weathering, possibly from temperature changes, water, or plant roots.

## Geological Significance

This outcrop records a sequence of geological events — granite solidification, fracturing, mineral intrusion, metamorphic influence, and weathering. Each layer and texture narrates a story of time, pressure, and transformation in the region's geological history.

## Floral Composition of Rangasthala Landscape

Common Name	Scientific Name	Special Features	Reason Found in Rangasthala
<b>Benghal Dayflower</b>	<i>Commelina benghalensis</i>	A creeping herb with bright blue flowers; produces two types of flowers – one above the ground and another below it, ensuring reproduction even in harsh conditions.	Thrives in <b>moist, disturbed farmlands</b> and roadside areas. Common across tropical Asia and easily found in <b>agricultural zones of Karnataka</b> .
<b>Creeping Dentella</b>	<i>Dentella repens</i>	A low-growing herb with thin, rooting stems and small white flowers; forms dense mats in wet areas.	Grows naturally in <b>wet, clayey soils</b> near ponds and streams, similar to the <b>low-lying terrain of Chikkaballapura</b> .
<b>Diamond Burbark</b>	<i>Triumfetta rhomboidea</i>	A small shrub with yellow flowers and fruits covered in hooked burs that attach to clothes or animal fur for dispersal.	Common in <b>disturbed sites</b> like open fields and paths. Its adaptability makes it a <b>frequent weed in tropical zones</b> .
<b>Moonflower</b>	<i>Ipomoea alba</i>	A fast-growing vine with large, fragrant white flowers that bloom at night and attract moths.	Commonly grown ornamentally but also <b>thrives wild in moist, semi-urban environments</b> , typical of Rangasthala's edges.
<b>Roundleaf Lindernia</b>	<i>Lindernia rotundifolia</i>	Small aquatic or semi-aquatic herb with round leaves; sometimes used in aquariums.	Found along <b>stream banks and wet patches</b> . Its presence reflects <b>consistent moisture and shallow groundwater</b> in the area.
<b>Asiatic Witchweed</b>	<i>Striga asiatica</i>	A root-parasitic plant that latches onto cereal crops like maize and rice, drawing nutrients and stunting growth.	Common in <b>light, nutrient-poor soils</b> of farmlands. Its occurrence indicates <b>intensive cultivation and soil depletion</b> .
<b>Shalparni</b>	<i>Desmodium gangeticum</i>	A medicinal shrub with single leaves and purple-white flowers; valued in Ayurveda for pain and inflammation treatment.	Part of the <b>native dry forest undergrowth</b> . Well adapted to <b>semi-arid conditions</b> of Chikkaballapura and often found near temple groves.

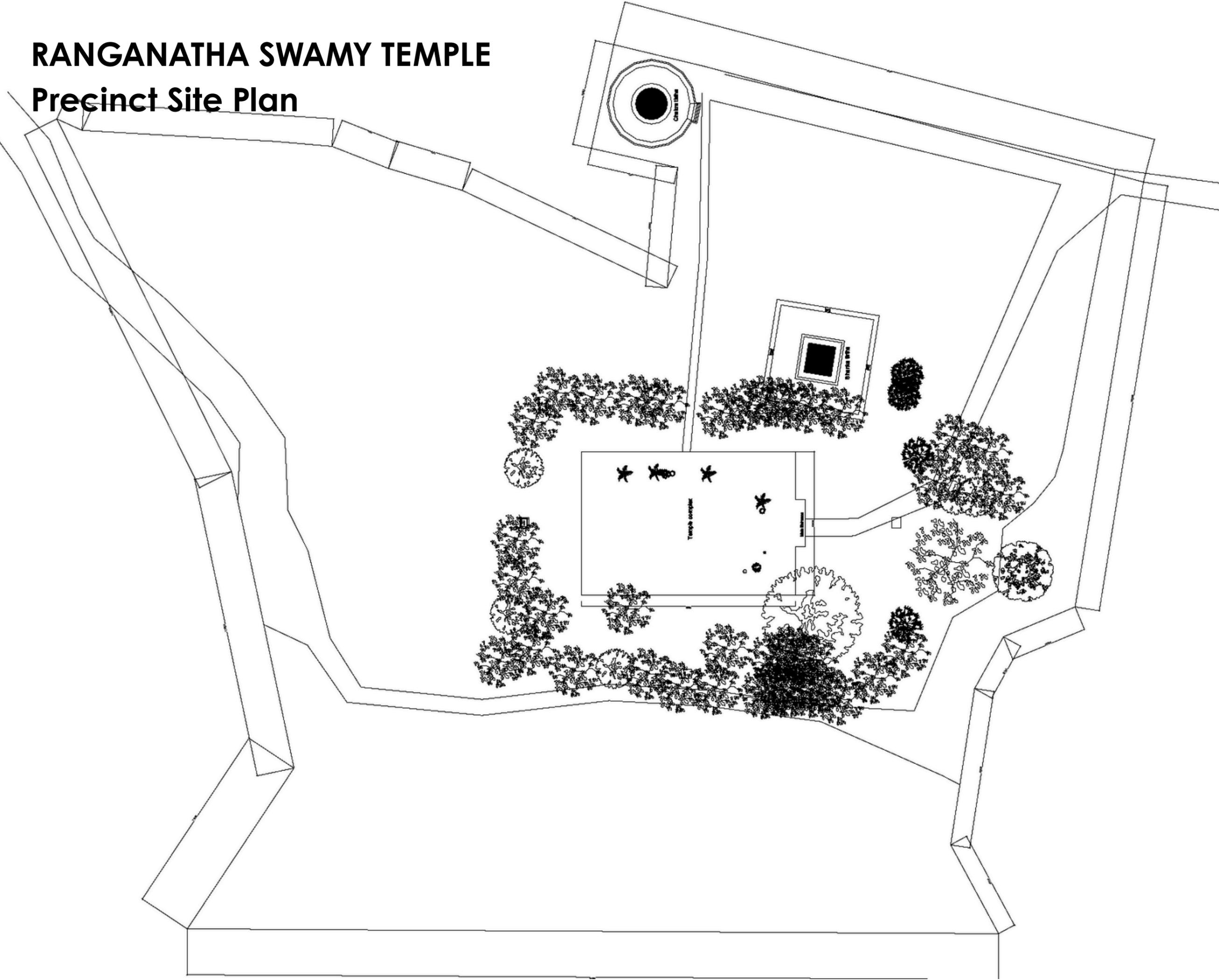


**Measured Drawings and Spatial Documentation**  
(Architectural Representation of the Temple and Its Precinct)



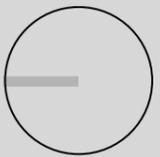
# RANGANATHA SWAMY TEMPLE

## Precinct Site Plan



Measured  
Drawings and  
Spatial  
Documentation

*(Architectural  
Representation  
of the Temple  
and Its Precinct)*



INTERNSHIP 2025  
URBAN DESIGN STUDIO  
III SEMESTER M.ARCH  
BATCH 2024-26

VISHWESH B KUMBAR  
1RW24AUD12

# RANGANATHA SWAMY TEMPLE

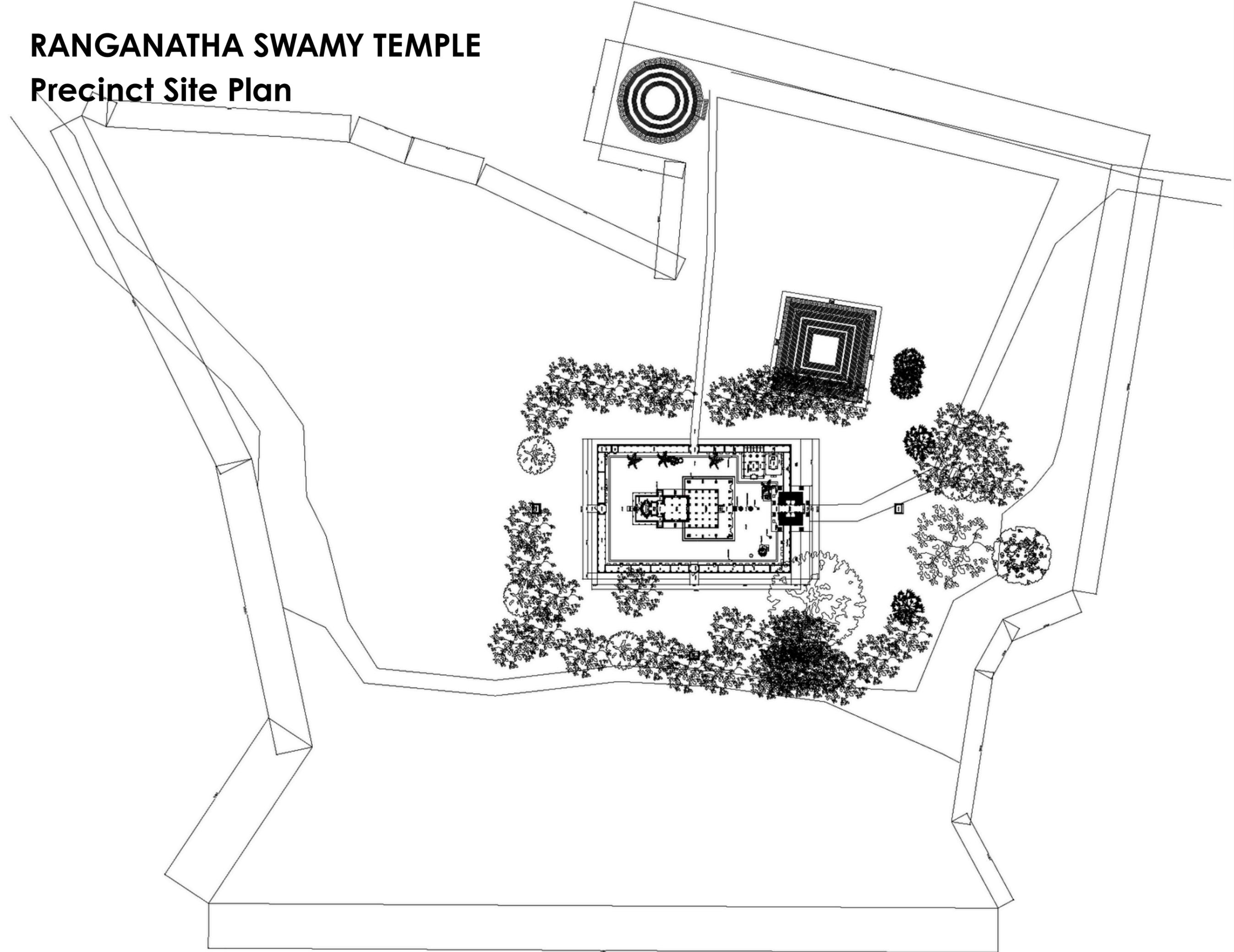
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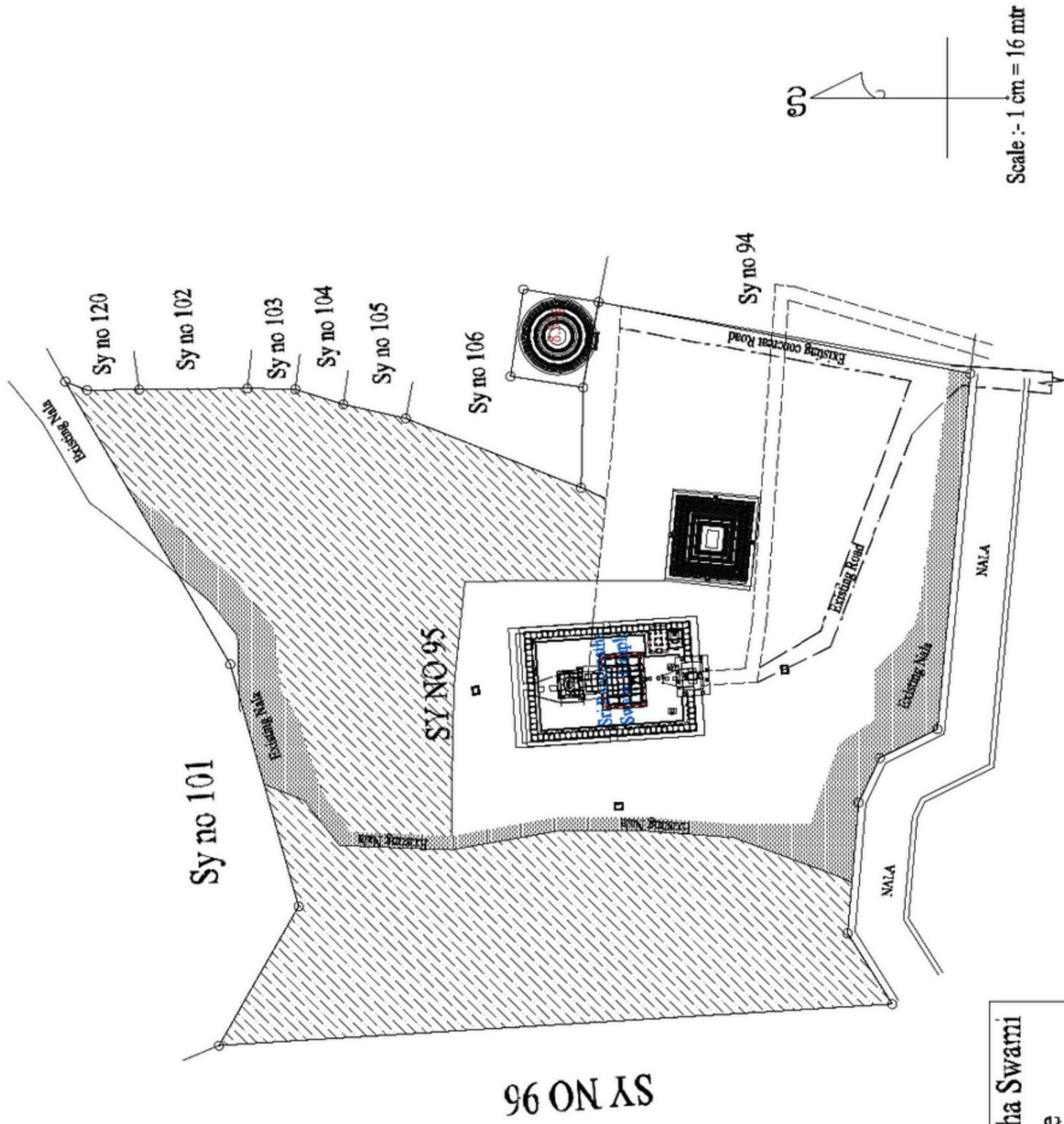
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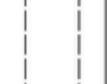


Showing Sketch of Sy no 95



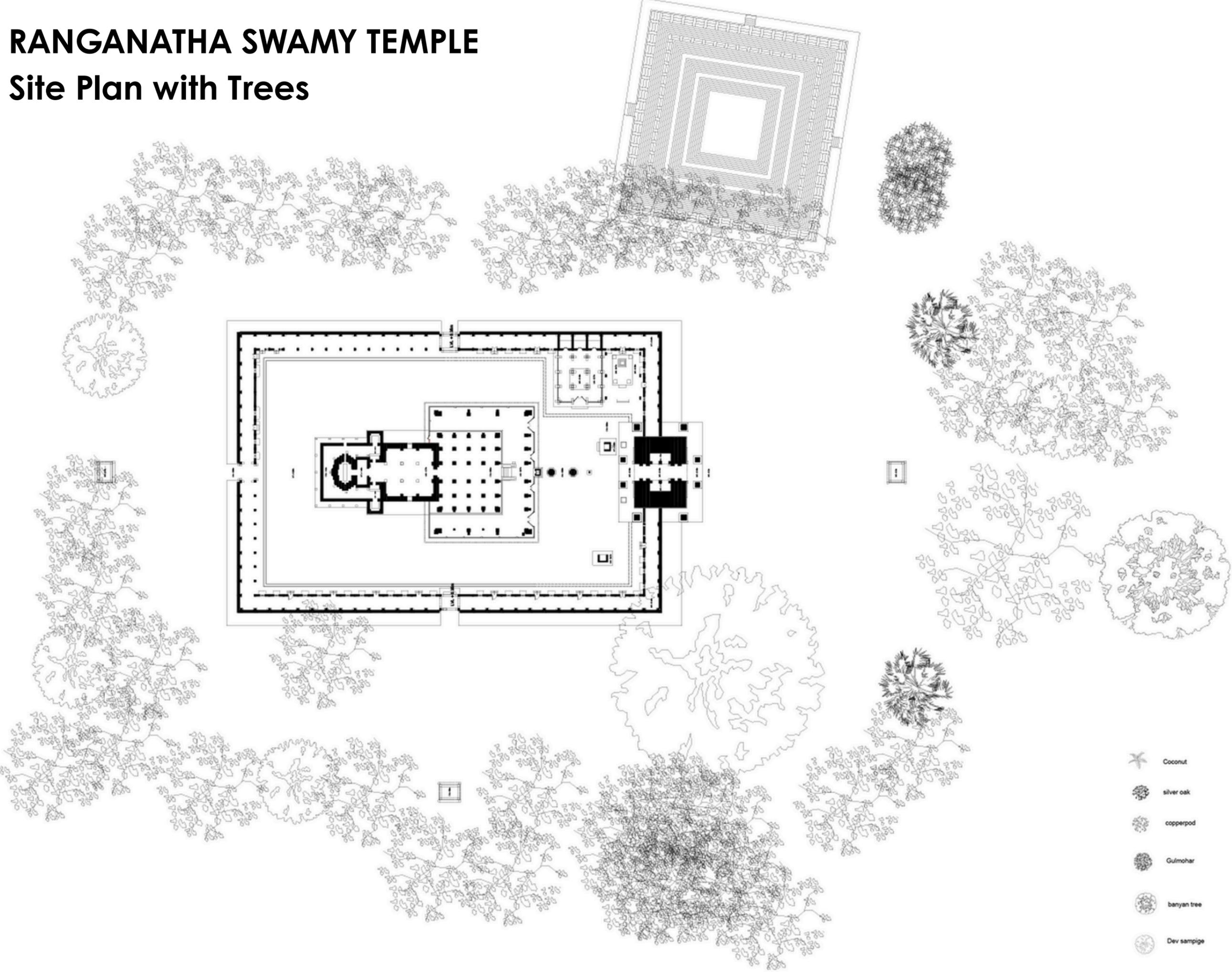
This colour showing Area = 10 Acre 00 Guntas At Sy no 95

INDEX

	Sri Ranganatha Swami Temple
	Chakrathirtha
	Kalyani
	Bandidaari
	Kaludaari
	Existing concrete Road
	Existing Nala

# RANGANATHA SWAMY TEMPLE

## Site Plan with Trees



Measured Drawings and Spatial Documentation

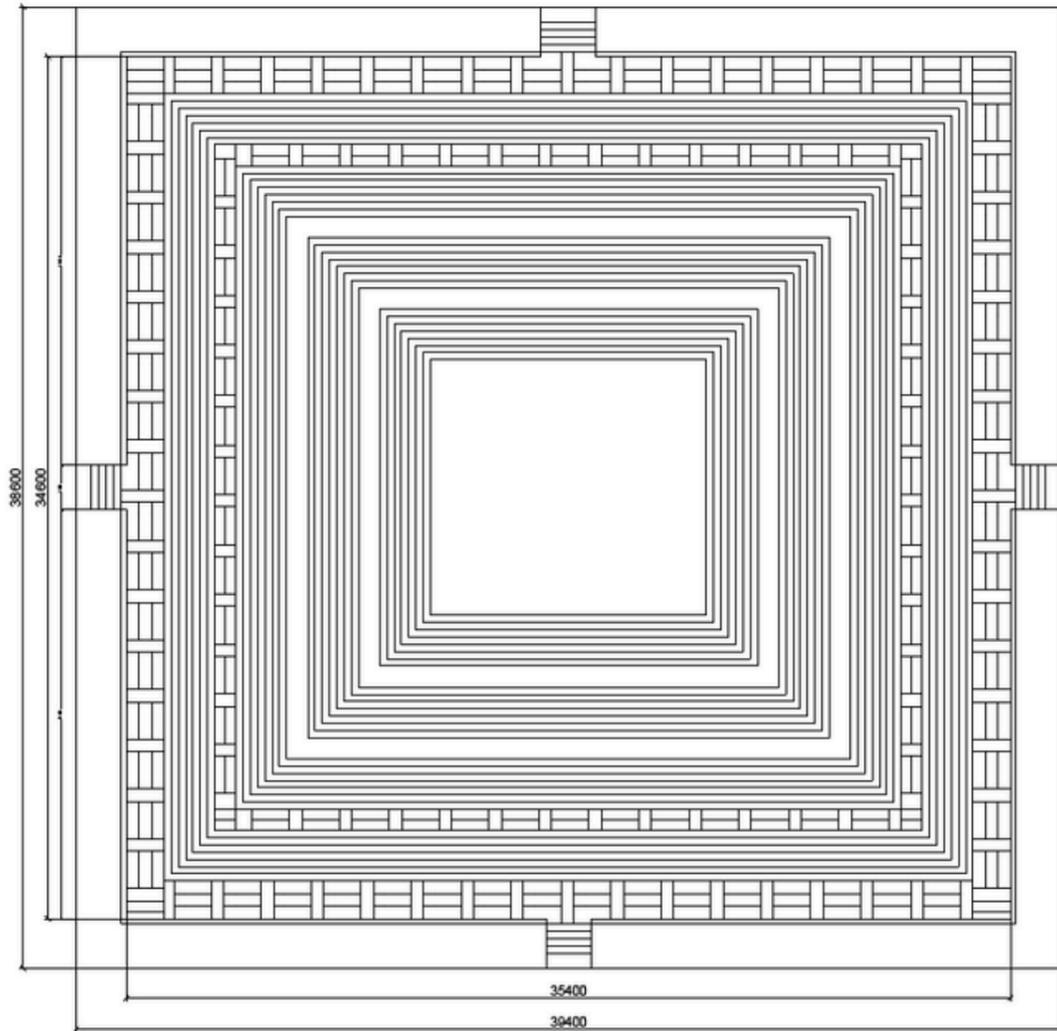
(Architectural Representation of the Temple and Its Precinct)

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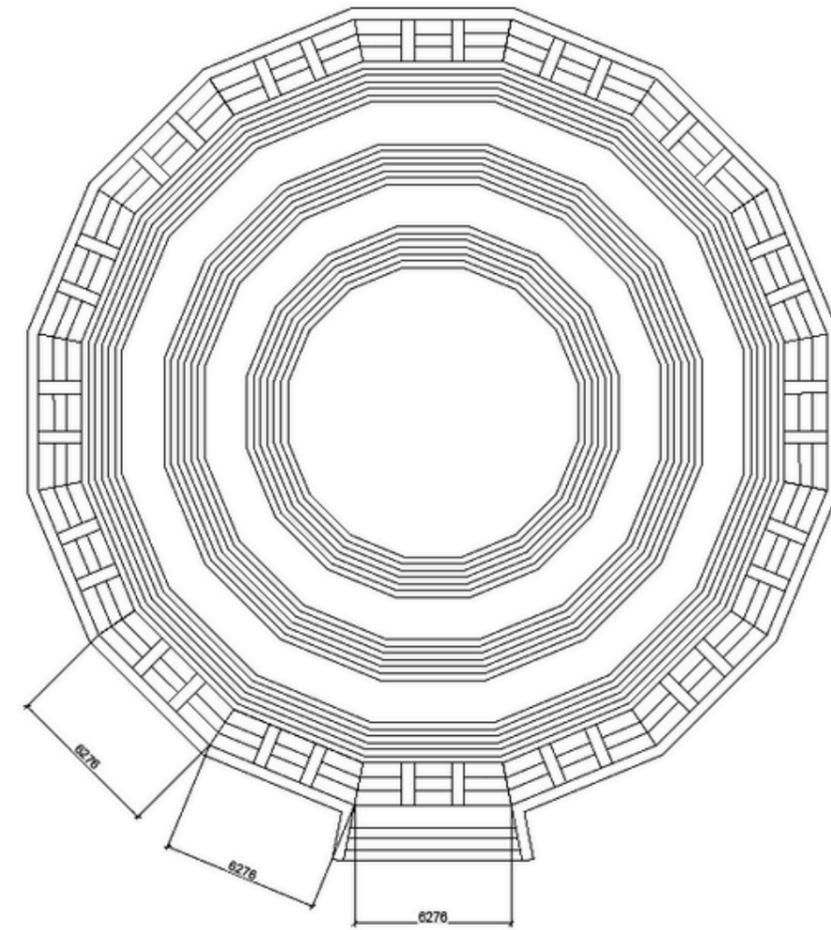
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# RANGANATHA SWAMY TEMPLE – KALYANI DOCUMENTATION DRAWINGS

## SHANKA TIRTHA



## CHAKRA TIRTHA

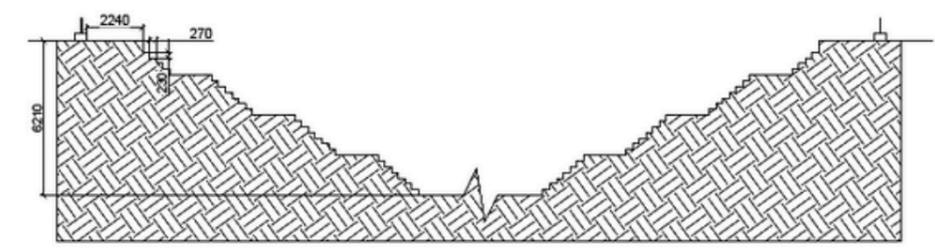
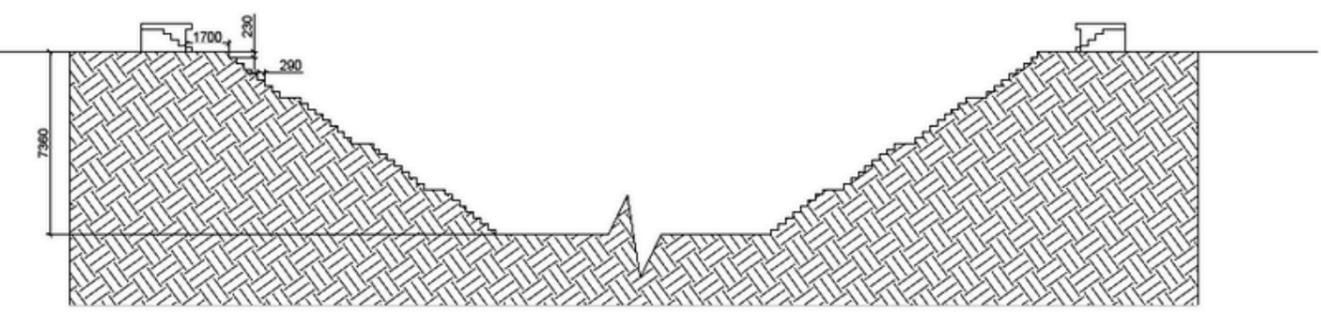


Measured  
 Drawings and  
 Spatial  
 Documentation

*(Architectural  
 Representation  
 of the Temple  
 and Its Precinct)*

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**Structure Plan for Rangasthala**  
(A Vision Guided by the 5Cs — Connect, Conserve, Collaborate,  
Create, and Change)



# Structure Plan for Rangasthala

## A Vision Guided by the 5Cs Connect, Conserve, Collaborate, Create, and Change

### Vision Statement

To revive and reinforce the significance of Rangasthala by reconnecting people with its temple, traditions, and sacred landscape. This vision emphasizes community participation, the creation of spaces that honor the spirit of the place, and embracing change that supports growth while maintaining the site's cultural and ecological roots.

### Objectives

- Conserve and restore the Ranganatha Swamy Temple, its kalyanis, and surrounding sacred landscape, respecting traditional materials, craftsmanship, and design principles.
- Protect and revive ecological systems, including water bodies, native vegetation, and natural drainage patterns, maintaining environmental sustainability.
- Enhance spatial and visual connectivity between the temple, settlement, and landscape through sensitive urban and landscape design interventions.
- Preserve intangible heritage, such as rituals, festivals, and oral traditions that define Rangasthala's cultural identity.
- Promote community engagement and stewardship, encouraging local involvement in heritage management and awareness.
- Guide future development to respect the historic character, natural terrain, and cultural continuity of Rangasthala, balancing preservation with growth.

### Connect

Reconnect people, place, and tradition, strengthening the bond between the community and Rangasthala's sacred landscape.

### Conserve

Preserve the temple, its kalyanis, and natural surroundings as living symbols of heritage, maintaining their structural and spiritual integrity.

### Collaborate

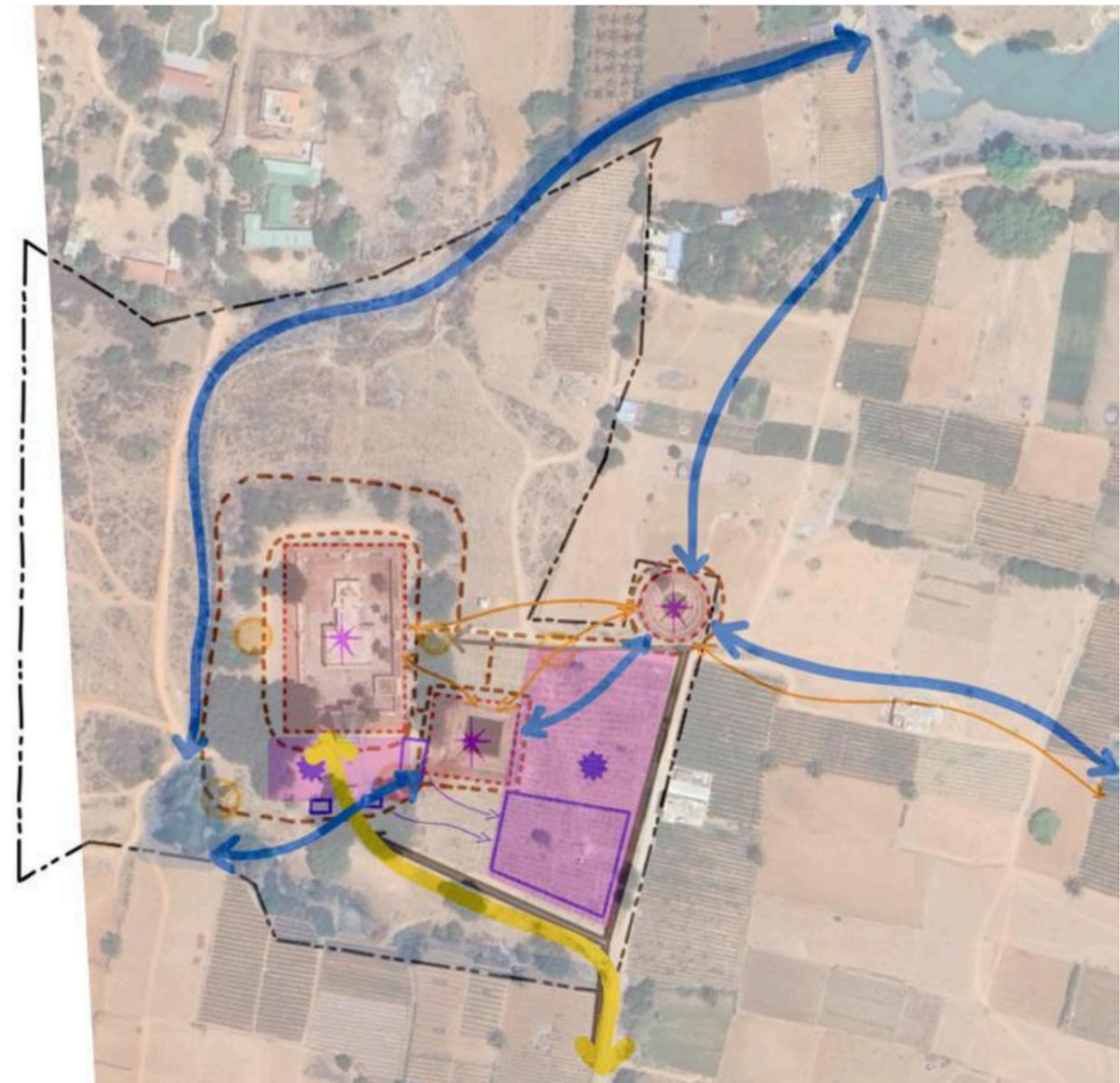
Engage with local communities, artisans, and institutions to foster a shared vision of cultural and ecological preservation.

### Create

Develop spaces and experiences that celebrate tradition while integrating meaningful, context-sensitive renewal.

### Change

Embrace transformation that encourages growth and adaptability, ensuring that the essence and roots of Rangasthala remain intact.



## Structure Plan for Rangasthala

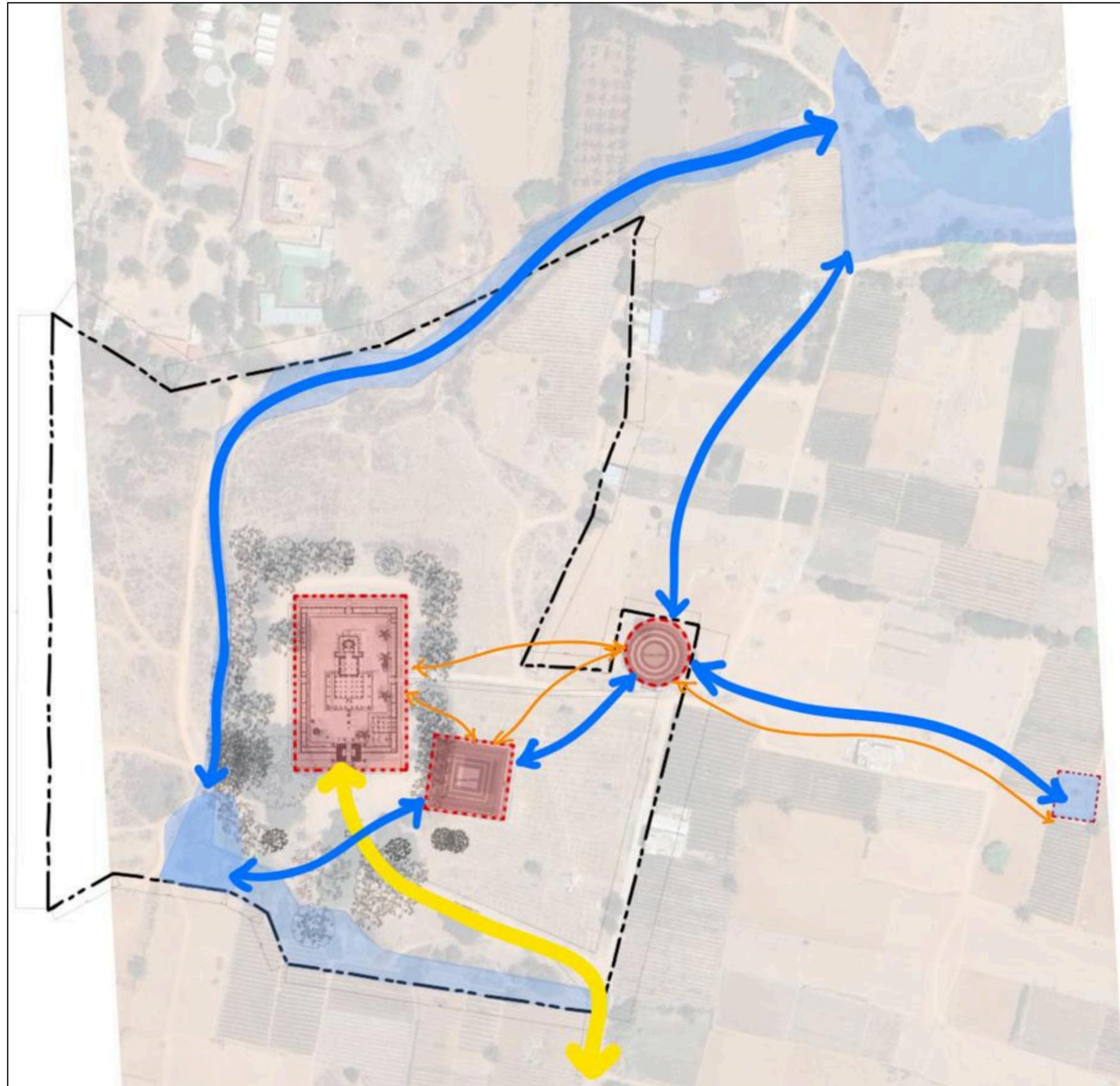
(A Vision Guided by the 5Cs Connect, Conserve, Collaborate, Create, and Change)

# Structure Plan for Rangasthala

## A Vision Guided by the 5Cs Connect, Conserve, Collaborate, Create, and Change

### CONNECT

To connect is to weave meaningful relationships—between people, place, and purpose. Rangasthala's strength lies in its community, stories, and rituals that bind generations. Through participatory engagement, the temple is reconnected with its residents, pilgrims, and visitors, making sacred spaces accessible and relevant once again. The kalyanis, sacred paths, and gathering areas are envisioned as living threads that link heritage, spirituality, and daily life. By restoring and connecting the temple's water systems, the kalyanis become not just functional tanks, but symbolic and ecological anchors—reinvigorating rituals, supporting local ecology, and creating spaces for communal interaction. This connection between people, water, and sacred landscape rekindles collective pride, fosters care for cultural and natural resources, and transforms Rangasthala into a living, breathing network of culture, ecology, and community.

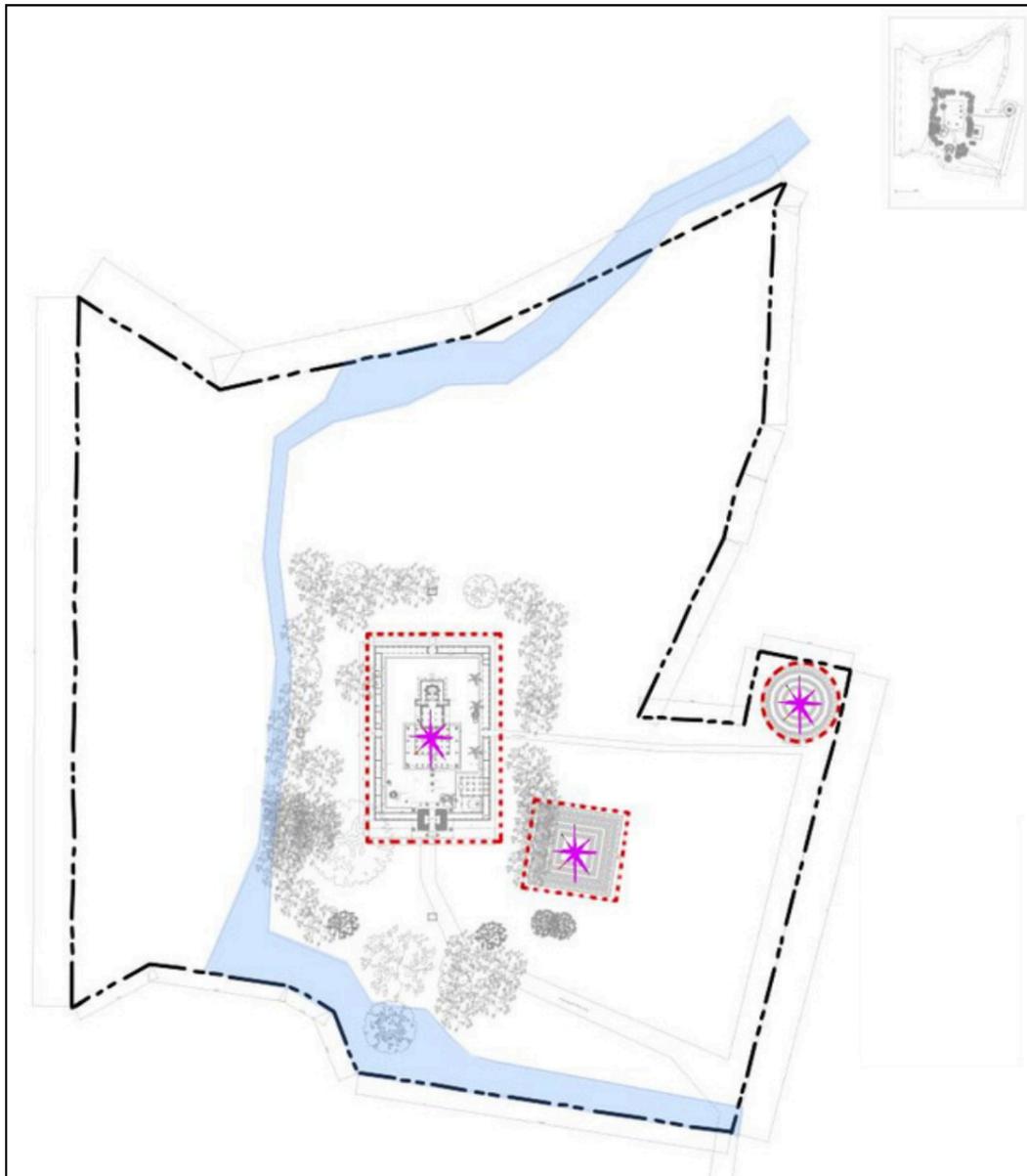


# Structure Plan for Rangasthala

## A Vision Guided by the 5Cs Connect, Conserve, Collaborate, Create, and Change

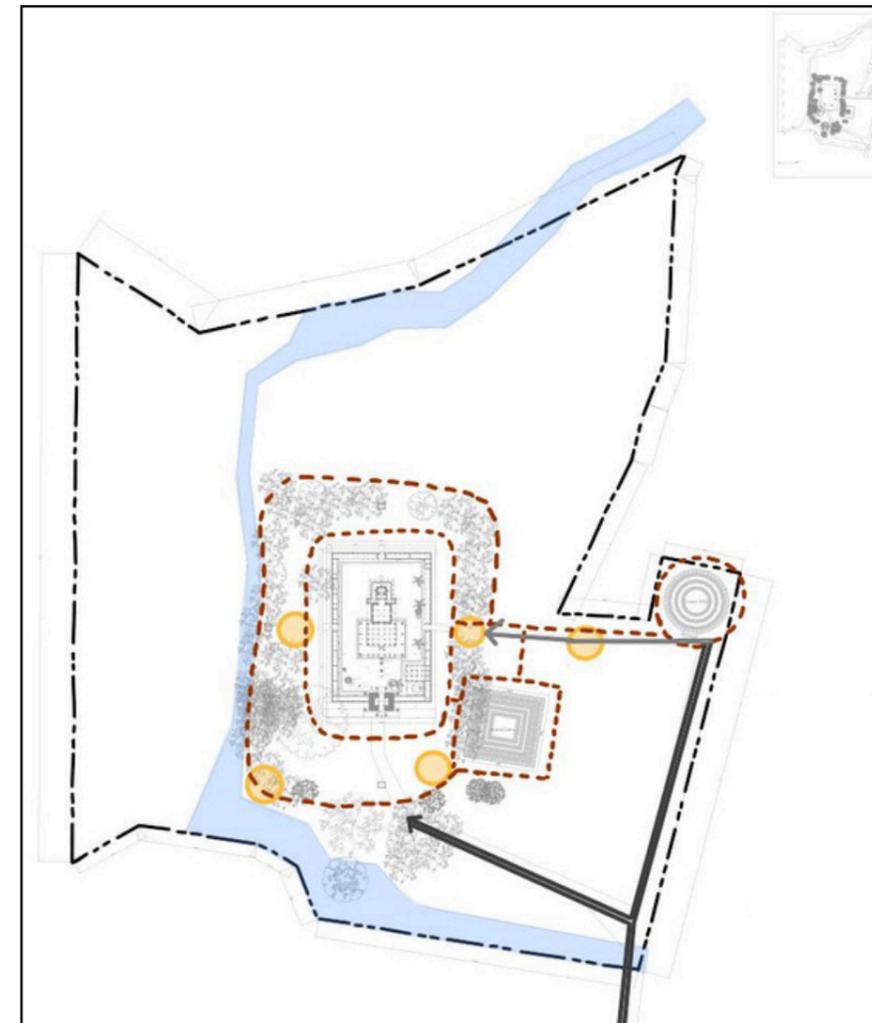
### CONSERVE

To conserve is to care for what time has given — the temple, its kalyanis, its trees, and the living traditions around them. Conservation at Rangasthala aims to protect both stone and spirit: restoring the temple fabric, reviving the water systems, and nurturing the sacred ecology that holds the village together. By respecting local materials, traditional craftsmanship, and the rhythm of rituals, we preserve not just monuments but memories. The act of conservation here becomes a bridge between past devotion and future resilience — where the sacred landscape continues to breathe through mindful restoration.



### CREATE

To create is to give new life to what already exists. At Rangasthala, creation emerges through design interventions that respect tradition while welcoming thoughtful renewal. Pathways, interpretive nodes, seating areas, and community spaces are envisioned as extensions of the temple's spirit, seamlessly integrated with the sacred landscape and kalyanis. These spaces encourage learning, reflection, and social interaction, making heritage accessible and meaningful for all generations. Creation here celebrates the coexistence of old and new— where ancient stone, flowing water, native vegetation, and contemporary design harmonize. Through such interventions, conservation evolves into a living, participatory heritage, allowing Rangasthala's cultural and ecological identity to flourish dynamically.



## Structure Plan for Rangasthala

(A Vision Guided by the 5Cs Connect, Conserve, Collaborate, Create, and Change)

# Structure Plan for Rangasthala

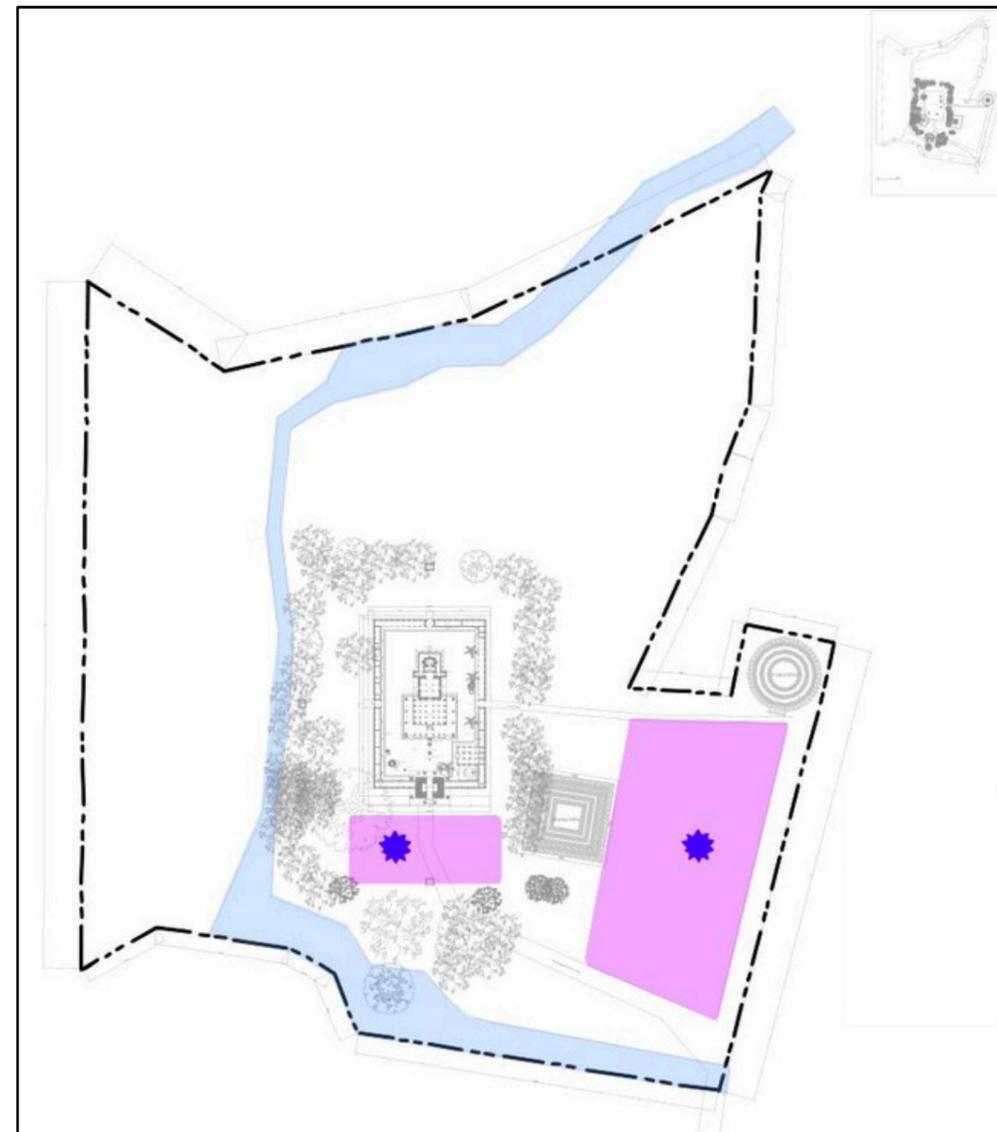
## A Vision Guided by the 5Cs Connect, Conserve, Collaborate, Create, and Change

### CHANGE

To change is to adapt with awareness. Rangasthala stands at the threshold of transformation—where modern growth intersects with ancient roots. Embracing change means guiding development in ways that respect the temple’s sacred landscape, the kalyanis, and the values of the community. Through adaptive reuse, eco-sensitive planning, and educational initiatives, change becomes a mindful and deliberate act—not erasing the past, but learning from it and letting it inform the future. By balancing continuity and evolution, Rangasthala can thrive as a living heritage site: a place where culture, ecology, and sacred traditions grow, breathe, and transform gracefully with time.

### CELEBRATE

To celebrate is to honor the stories, rituals, and rhythms that make Rangasthala come alive. Every festival, procession, and prayer becomes a living thread of heritage, connecting generations through shared experience. Celebration here is not merely an event, but a continuous rhythm—the ringing of temple bells, the gathering of villagers, and the lighting of lamps along the kalyanis, which themselves become focal points of spiritual and communal life. Through cultural mapping, seasonal festivities, and storytelling, the temple precinct transforms into a vibrant stage for memory, devotion, and togetherness. In celebrating, the community rediscovers joy in preservation, ensuring that heritage is experienced not as obligation, but as living devotion, weaving the past, present, and future into the sacred fabric of Rangasthala.



## Structure Plan for Rangasthala

(A Vision Guided by the 5Cs Connect, Conserve, Collaborate, Create, and Change)

**Shree Venugopal Swamy Temple, Gangamma Gudi  
Road, Chickballapur**  
(A Parallel Study of Regional Sacred Architecture)



# SHREE VENUGOPALA SWAMY TEMPLE

## Chikkaballapur, Karnataka – 562101

### Introduction

The Shree Venugopala Swamy Temple was constructed by the Yaadava family between 1930–1935, during the tenure of Mirza Ismail, the Mysore Diwaan. The temple was inaugurated in this period, with official recognition from the Mysore Maharaja.

Known as “Santhana Venugopala Swamy Temple”, it is believed that devotees who worship here are blessed with children, making it a prominent spiritual destination. The temple remains private property of the Yaadava family, who continue to manage and maintain it.

The main deity, Venugopala (Lord Krishna), is uniquely depicted with a cow touching his feet—a special feature of the idol (Vigraha).

The family also constructed a Dharmachatra (wedding hall), which has historically been used for marriages free of charge, promoting community bonding and service.



### Major Festivals and Rituals

- Krishna Janmashtami: Celebrates Lord Krishna's birth with devotional songs, bhajans, night-long prayers, processions, and special pujas.
- Gokulashtami: Celebrates Krishna's childhood and youthful pastimes.
- Ekadashi: Observed regularly as an auspicious fasting and worship day for Lord Vishnu/Krishna.
- Radhashtami: Honors the birth of Radha, Krishna's consort.

### Annual Week-Long Festival (Shravana Masa)

A vibrant festival week features:

- Kalyanotsava: Marriage ceremony of the deity.
- Vasantotsava: Spring festival celebrations.
- Uyyalotsava: Swing festival for the deity.
- Rathotsava: Chariot festival.
- Ukkalseve: Special ritual service.
- Bala Gokula: Children dress as Krishna and participate in processions.
- Mukkodi Ekarthi: Special pooja from early morning to late night, typically during Dhanurmasa.
- Sri Krishna Janmotsava & Gokula Shri programs: Devotional and cultural activities during the festival week.



### Cultural and Historical Significance

1. Community Heritage: Built by the Yaadava family with personal investment, the temple represents important local devotion and legacy.
2. Unique Idol: The Venugopala Vigraha with the cow at Krishna's feet is deeply revered by devotees.
3. Blessings of Fertility: Known as “Santhana Venugopala,” it attracts devotees praying for children, reflecting social and spiritual relevance.
4. Cultural Hub: Hosts festivals and rituals that unify the community, preserving shared cultural and religious traditions.
5. Social Function: The Dharmachatra provides a venue for life rituals, including weddings, fostering community cohesion.
6. Living Tradition: Active worship for over 75–80 years maintains continuity of faith and heritage across generations.
7. Historical Recognition: Inauguration under Mirza Ismail and acknowledgement from the Mysore Maharaja emphasizes its regional importance.



### Conclusion

The Shree Venugopala Swamy Temple is a vital cultural, spiritual, and historical asset for Chikkaballapur. Its preservation ensures the continuation of devotional practices, festivals, communal bonding, and heritage values, safeguarding the temple's legacy for future generations.

**Miscellaneous Studies and Observations**  
(sinages, Visual Records.)





# ನಮ್ಮ ಸ್ಮಾರಕ ಯೋಜನೆ



ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ಅಧಿಕಾರ  
ಬೆಂಗಳೂರು ನಗರ ಸರ್ಕಾರದ ಅಧಿಕಾರ



**ರಂಗನಾಥ ಸ್ವಾಮಿ ದೇವಸ್ಥಾನ**, ರಂಗಸ್ಥಳ ಅಥವಾ ರಂಗಸ್ಥಳ ದೇವಸ್ಥಾನವು ಆಕರ್ಷಕ ಇತಿಹಾಸ ಮತ್ತು ಮಹತ್ವವನ್ನು ಹೊಂದಿದೆ. ತ್ರೇತಾಯುಗದ ಕೊನೆಯಲ್ಲಿ ರಾಮನು ರಾವಣನನ್ನು ಸೋಲಿಸಿ ಅಯೋಧ್ಯೆಗೆ ಹಿಂದಿರುಗಿದಾಗ ಅವನಿಗೆ ರಾಜ ಪಟ್ಟಾಭಿಷೇಕ ಸಮಾರಂಭವನ್ನು ನಡೆಸಲಾಯಿತು. ರಾವಣನ ಸಹೋದರನಾದ ಉದ್ಧಾತ್ತ ವಿಭೀಷಣನು ಭಾಗವಹಿಸಿದ್ದನು. ಕೃತಜ್ಞತೆ ಮತ್ತು ಮೆಚ್ಚುಗೆಯ ಸಂಕೇತವಾಗಿ, ರಾಮನು ಲಂಕೆಗೆ ಕೊಂಡೊಯ್ಯಲು ಬಿಡಿರಿಸಿ ಬುಟ್ಟಿಯಲ್ಲಿ ವಿಭೀಷಣನಿಗೆ ಭಗವಾನ್ ರಂಗನಾಥ ವಿಗ್ರಹವನ್ನು ಉಡುಗೊರೆಯಾಗಿ ನೀಡಿದನು. ಭಗವಾನ್ ರಾಮನ ಉದಾತ್ತ ಕ್ರಿಯೆಯನ್ನು ಸ್ಮರಿಸಲು ಸಪ್ತ ಋಷಿಗಳು ಅಥವಾ ಏಳು ಋಷಿಗಳು ಭಗವಾನ್ ರಂಗನಾಥನ ವಿಗ್ರಹವನ್ನು ಸ್ಥಾಪಿಸಿ ಅದನ್ನು ಪೂಜಿಸಲು ಪ್ರಾರಂಭಿಸಿದರು. ಇದಲ್ಲದೆ ಹೊಯ್ಸಳ ನಂತರ ಭಗವಾನ್ ರಂಗನಾಥನನ್ನು ಪ್ರತಿಷ್ಠಾಪಿಸುವ ಭವ್ಯವಾದ ದೇವಾಲಯವನ್ನು ನಿರ್ಮಿಸಿದರು.

ಅಲ್ಲದೆ, ಶ್ರೀರಂಗಪಟ್ಟಣ, ಶ್ರೀರಂಗಂ ಮತ್ತು ರಂಗಸ್ಥಳದಲ್ಲಿ ಶ್ರೀರಂಗನಾಥ ದೇವರ ವಿಗ್ರಹಗಳನ್ನು ಒಂದೇ ದಿನದಲ್ಲಿ ಪ್ರತಿಷ್ಠಾಪಿಸಲಾಯಿತು. ಇದಲ್ಲದೆ, ಗುರು ಪರಾಶರ ಭಟ್ಟರು 12ನೇ ಶತಮಾನದಲ್ಲಿ ರಂಗಸ್ಥಳದಲ್ಲಿ ಭಗವಂತನನ್ನು ಸ್ತುತಿಸುತ್ತಾ ಶ್ರೀ ರಂಗರಾಜ ಸ್ತೋತ್ರವನ್ನು ರಚಿಸಿದರು. ರಂಗಸ್ಥಳದಲ್ಲಿರುವ ಶ್ರೀ ರಂಗನಾಥ ಸ್ವಾಮಿ ದೇವಾಲಯವು ಹೊಯ್ಸಳ ಶೈಲಿಯ ವಾಸ್ತುಶಿಲ್ಪವನ್ನು ಹೊಂದಿದೆ. ಈ ದೇವಾಲಯವು ದಕ್ಷಿಣಾಭಿಮುಖವಾದ ಭವ್ಯವಾದ ರಾಜಗೋಪುರವನ್ನು (ಮುಖ್ಯ ದೇವಾಲಯದ ಗೋಪುರ) ಹೊಂದಿದೆ, ನಂತರ ಸುಂದರವಾಗಿ ಕೆತ್ತಿದ ಕಂಬಗಳನ್ನು ಹೊಂದಿರುವ ಮಂಟಪ ಅಥವಾ ಸಭಾಂಗಣವಿದೆ. ಗರ್ಭಗುಡಿಯ ಮೇಲ್ಭಾಗದಲ್ಲಿ ದ್ರಾವಿಡ ಶೈಲಿಯಲ್ಲಿ ನಿರ್ಮಿಸಲಾದ ಚೌಕಾಕಾರದ ಶಿಖರವಿದೆ.

ಗರ್ಭಗುಡಿಯ ಸುತ್ತಲೂ ಹೋಗುವಾಗ, ಸೂರ್ಯನ ಕಿರಣಗಳು ಹಾದುಹೋಗುವ ಒಂದು ಸಣ್ಣ ತೆರೆಯುವಿಕೆಯನ್ನು ನೋಡಬಹುದು. ಪ್ರತಿವರ್ಷ ಜನವರಿಯಲ್ಲಿ ಬರುವ ಮಕರ ಸಂಕ್ರಾಂತಿಯ ದಿನದಂದು, ಈ ತೆರೆಯುವಿಕೆಯ ಮೂಲಕ ಸೂರ್ಯನ ಕಿರಣಗಳು ದೇವರ ಪಾದಗಳ ಮೇಲೆ ಬೀಳುವುದನ್ನು ನೋಡಬಹುದು. ರಂಗಸ್ಥಳದ ಶ್ರೀ ರಂಗನಾಥ ಸ್ವಾಮಿ ದೇವಾಲಯವು ರಾಮಾನುಜ, ಚಕ್ರತಲ್ವಾರ್ ಮತ್ತು ವೇದಾಂತ ದೇಶಿಕನಂತಹ ವೈಷ್ಣವ ಸಂತರ ದೇವಾಲಯಗಳನ್ನು ಸಹ ಹೊಂದಿದೆ. ಮಹಿಷಾಸುರಮರ್ಧಿನಿ, ಚತುರ್ಬುಜ ವಿಷ್ಣು, ಕೃಷ್ಣ, ಹನುಮಾನ್ ಮತ್ತು ವಿಷ್ಣುವಿನ ವಾಹನ ಗರುಡನ ಕೆತ್ತನೆಗಳು ಸಂದರ್ಶಕರ ಗಮನ ಸೆಳೆಯುತ್ತವೆ. ಇದರ ಜೊತೆಗೆ, ಪವಿತ್ರ ಟ್ಯಾಂಕ್ ಗಳಾದ ಶಂಕ ತೀರ್ಥ ಮತ್ತು ಚಕ್ರ ತೀರ್ಥಗಳು ಈ ದೇವಾಲಯದಲ್ಲಿ ಪವಿತ್ರ ನೀರನ್ನು ಹೊತ್ತೊಯ್ಯುತ್ತವೆ.

**Ranganatha Swamy Temple**, Rangasthala or Rangasthala Temple has a fascinating history and significance. At the end of the Treta Yuga, when Lord Rama defeated Ravana and returned to Ayodhya, a coronation ceremony was held for him, which was attended by Ravana's brother Uddatta Vibhishana. As a token of gratitude and appreciation, Lord Rama gifted Vibhishana an idol of Lord Ranganatha in a bamboo basket to take to Lanka. To commemorate the noble act of Lord Rama, the Sapta Rishis or Seven Sages installed the idol of Lord Ranganatha and started worshipping it. Furthermore, the Hoysalas later built a magnificent temple enshrining Lord Ranganatha.

Also, idols of Lord Srirangapatna, Srirangam and Rangasthala were installed on the same day. Furthermore, Guru Parashara Bhatta composed the Sri Ranganatha Stotra in praise of the Lord in the 12th century at Rangasthala. The Sri Ranganatha Swamy Temple at Rangasthala has Hoysala style architecture. The temple has a magnificent Rajagopura (main temple tower) facing south, followed by a sabamantapa or hall with beautifully carved pillars. The sanctum sanctorum has a square spire built in the Dravidian style.

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## Signages for Rangasthala

ನಮ್ಮ ಸ್ಮಾರಕ ಯೋಜನೆ

**ರಂಗನಾಥ ಸ್ವಾಮಿ ದೇವಸ್ಥಾನ**, ರಂಗಸ್ಥಳ ಅಥವಾ ರಂಗಸ್ಥಳ ದೇವಸ್ಥಾನವು ಆಕರ್ಷಕ ಇತಿಹಾಸ ಮತ್ತು ಮಹತ್ವವನ್ನು ಹೊಂದಿದೆ. ತ್ರೇತಾಯುಗದ ಕೊನೆಯಲ್ಲಿ ರಾಮನು ರಾವಣನನ್ನು ಸೋಲಿಸಿ ಅಯೋಧ್ಯೆಗೆ ಹಿಂದಿರುಗಿದಾಗ ಅವನಿಗೆ ರಾಜ ಪಟ್ಟಾಭಿಷೇಕ ಸಮಾರಂಭವನ್ನು ನಡೆಸಲಾಯಿತು. ರಾವಣನ ಸಹೋದರನಾದ ಉದ್ಧಾತ್ತ ವಿಭೀಷಣನು ಭಾಗವಹಿಸಿದ್ದನು. ಕೃತಜ್ಞತೆ ಮತ್ತು ಮೆಚ್ಚುಗೆಯ ಸಂಕೇತವಾಗಿ, ರಾಮನು ಲಂಕೆಗೆ ಕೊಂಡೊಯ್ಯಲು ಬಿಡಿರಿಸಿ ಬುಟ್ಟಿಯಲ್ಲಿ ವಿಭೀಷಣನಿಗೆ ಭಗವಾನ್ ರಂಗನಾಥ ವಿಗ್ರಹವನ್ನು ಉಡುಗೊರೆಯಾಗಿ ನೀಡಿದನು. ಭಗವಾನ್ ರಾಮನ ಉದಾತ್ತ ಕ್ರಿಯೆಯನ್ನು ಸ್ಮರಿಸಲು ಸಪ್ತ ಋಷಿಗಳು ಅಥವಾ ಏಳು ಋಷಿಗಳು ಭಗವಾನ್ ರಂಗನಾಥನ ವಿಗ್ರಹವನ್ನು ಸ್ಥಾಪಿಸಿ ಅದನ್ನು ಪೂಜಿಸಲು ಪ್ರಾರಂಭಿಸಿದರು. ಇದಲ್ಲದೆ ಹೊಯ್ಸಳ ನಂತರ ಭಗವಾನ್ ರಂಗನಾಥನನ್ನು ಪ್ರತಿಷ್ಠಾಪಿಸುವ ಭವ್ಯವಾದ ದೇವಾಲಯವನ್ನು ನಿರ್ಮಿಸಿದರು.

ಅಲ್ಲದೆ, ಶ್ರೀರಂಗಪಟ್ಟಣ, ಶ್ರೀರಂಗಂ ಮತ್ತು ರಂಗಸ್ಥಳದಲ್ಲಿ ಶ್ರೀರಂಗನಾಥ ದೇವರ ವಿಗ್ರಹಗಳನ್ನು ಒಂದೇ ದಿನದಲ್ಲಿ ಪ್ರತಿಷ್ಠಾಪಿಸಲಾಯಿತು. ಇದಲ್ಲದೆ, ಗುರು ಪರಾಶರ ಭಟ್ಟರು 12ನೇ ಶತಮಾನದಲ್ಲಿ ರಂಗಸ್ಥಳದಲ್ಲಿ ಭಗವಂತನನ್ನು ಸ್ತುತಿಸುತ್ತಾ ಶ್ರೀ ರಂಗರಾಜ ಸ್ತೋತ್ರವನ್ನು ರಚಿಸಿದರು. ರಂಗಸ್ಥಳದಲ್ಲಿರುವ ಶ್ರೀ ರಂಗನಾಥ ಸ್ವಾಮಿ ದೇವಾಲಯವು ಹೊಯ್ಸಳ ಶೈಲಿಯ ವಾಸ್ತುಶಿಲ್ಪವನ್ನು ಹೊಂದಿದೆ. ಈ ದೇವಾಲಯವು ದಕ್ಷಿಣಾಭಿಮುಖವಾದ ಭವ್ಯವಾದ ರಾಜಗೋಪುರವನ್ನು (ಮುಖ್ಯ ದೇವಾಲಯದ ಗೋಪುರ) ಹೊಂದಿದೆ, ನಂತರ ಸುಂದರವಾಗಿ ಕೆತ್ತಿದ ಕಂಬಗಳನ್ನು ಹೊಂದಿರುವ ಮಂಟಪ ಅಥವಾ ಸಭಾಂಗಣವಿದೆ. ಗರ್ಭಗುಡಿಯ ಮೇಲ್ಭಾಗದಲ್ಲಿ ದ್ರಾವಿಡ ಶೈಲಿಯಲ್ಲಿ ನಿರ್ಮಿಸಲಾದ ಚೌಕಾಕಾರದ ಶಿಖರವಿದೆ.

ಗರ್ಭಗುಡಿಯ ಸುತ್ತಲೂ ಹೋಗುವಾಗ, ಸೂರ್ಯನ ಕಿರಣಗಳು ಹಾದುಹೋಗುವ ಒಂದು ಸಣ್ಣ ತೆರೆಯುವಿಕೆಯನ್ನು ನೋಡಬಹುದು. ಪ್ರತಿವರ್ಷ ಜನವರಿಯಲ್ಲಿ ಬರುವ ಮಕರ ಸಂಕ್ರಾಂತಿಯ ದಿನದಂದು, ಈ ತೆರೆಯುವಿಕೆಯ ಮೂಲಕ ಸೂರ್ಯನ ಕಿರಣಗಳು ದೇವರ ಪಾದಗಳ ಮೇಲೆ ಬೀಳುವುದನ್ನು ನೋಡಬಹುದು. ರಂಗಸ್ಥಳದ ಶ್ರೀ ರಂಗನಾಥ ಸ್ವಾಮಿ ದೇವಾಲಯವು ರಾಮಾನುಜ, ಚಕ್ರತಲ್ವಾರ್ ಮತ್ತು ವೇದಾಂತ ದೇಶಿಕನಂತಹ ವೈಷ್ಣವ ಸಂತರ ದೇವಾಲಯಗಳನ್ನು ಸಹ ಹೊಂದಿದೆ. ಮಹಿಷಾಸುರಮರ್ಧಿನಿ, ಚತುರ್ಬುಜ ವಿಷ್ಣು, ಕೃಷ್ಣ, ಹನುಮಾನ್ ಮತ್ತು ವಿಷ್ಣುವಿನ ವಾಹನ ಗರುಡನ ಕೆತ್ತನೆಗಳು ಸಂದರ್ಶಕರ ಗಮನ ಸೆಳೆಯುತ್ತವೆ. ಇದರ ಜೊತೆಗೆ, ಪವಿತ್ರ ಟ್ಯಾಂಕ್ ಗಳಾದ ಶಂಕ ತೀರ್ಥ ಮತ್ತು ಚಕ್ರ ತೀರ್ಥಗಳು ಈ ದೇವಾಲಯದಲ್ಲಿ ಪವಿತ್ರ ನೀರನ್ನು ಹೊತ್ತೊಯ್ಯುತ್ತವೆ.

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ನಮ್ಮ ಸ್ಮಾರಕ ಯೋಜನೆ

**SHANKA TIRTHA**

The sacred pond is named after the divine conch (Shanka) of Lord Vishnu. It is believed that the waters of Shanka Tirtha wash away sins, bring peace of mind, and purify the soul. Considered as a symbol of calmness, purity, and spiritual awakening.

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**Facilities available**

	TEMPLE
	SHANKA TIRTHA
	CHAKRA TIRTHA
	PARKING
	TOILET

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ನಮ್ಮ ಸ್ಮಾರಕ ಯೋಜನೆ

**CHAKRA TIRTHA**

The sacred pond is dedicated to the Sudarshana Chakra, the discus of Lord Vishnu. Prayers at Chakra Tirtha is believed as a symbol of protection, remove obstacles, and lead one towards liberation. It represents energy, strength, and the blessings of Lord Ranganatha.

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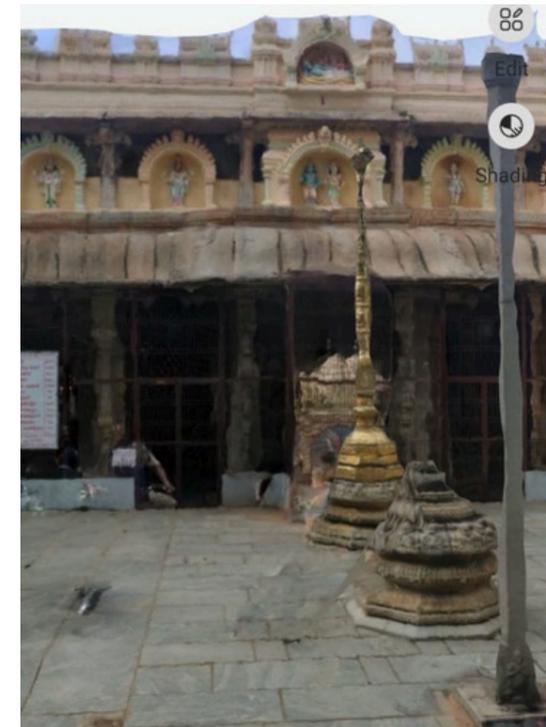
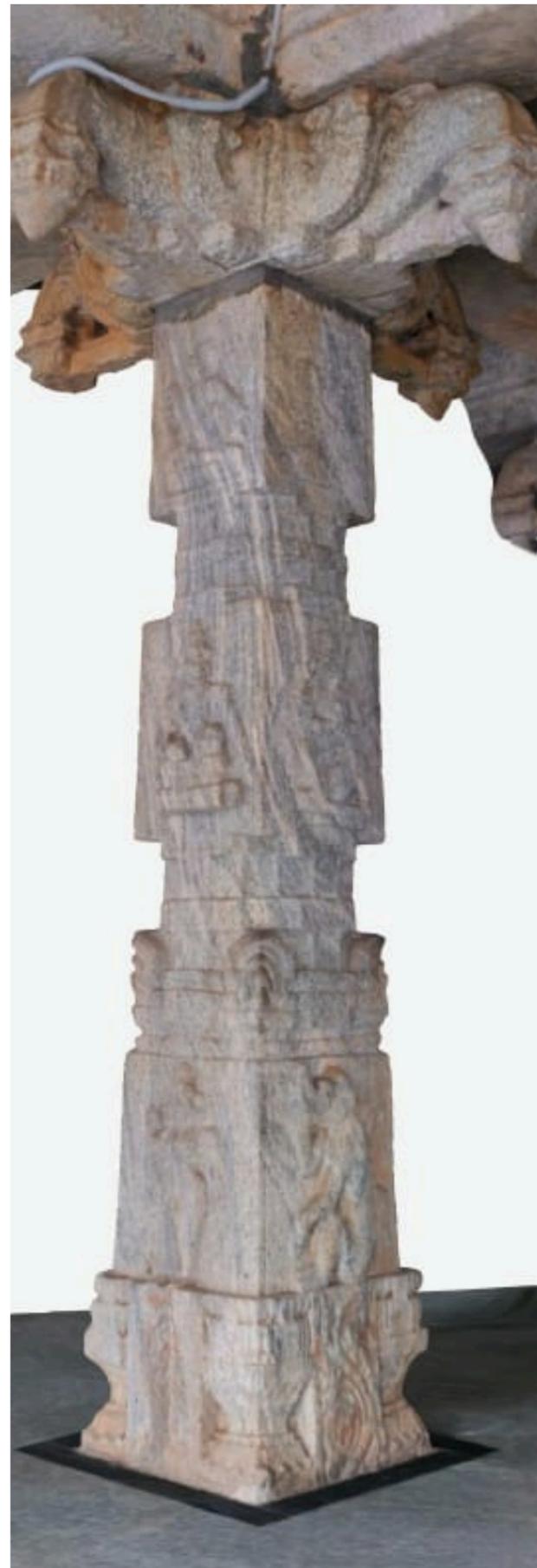
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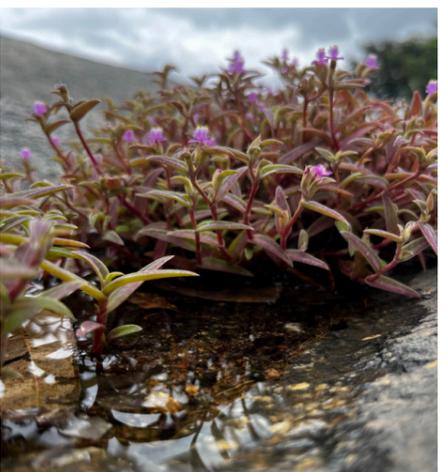
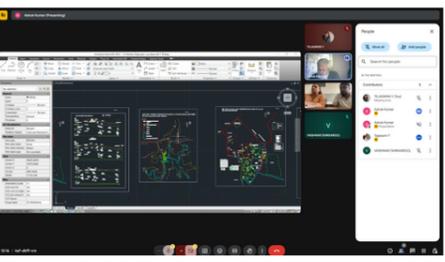
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# 3D VISUALS OF THE TEMPLE PRESENTS



# A Day with a Geologist



Miscellaneous  
Studies and  
Observations

(sinages, Visual  
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