



CHANDELIER

MODEL OF THE UNIVERSE

Dated for -
02.12.2019

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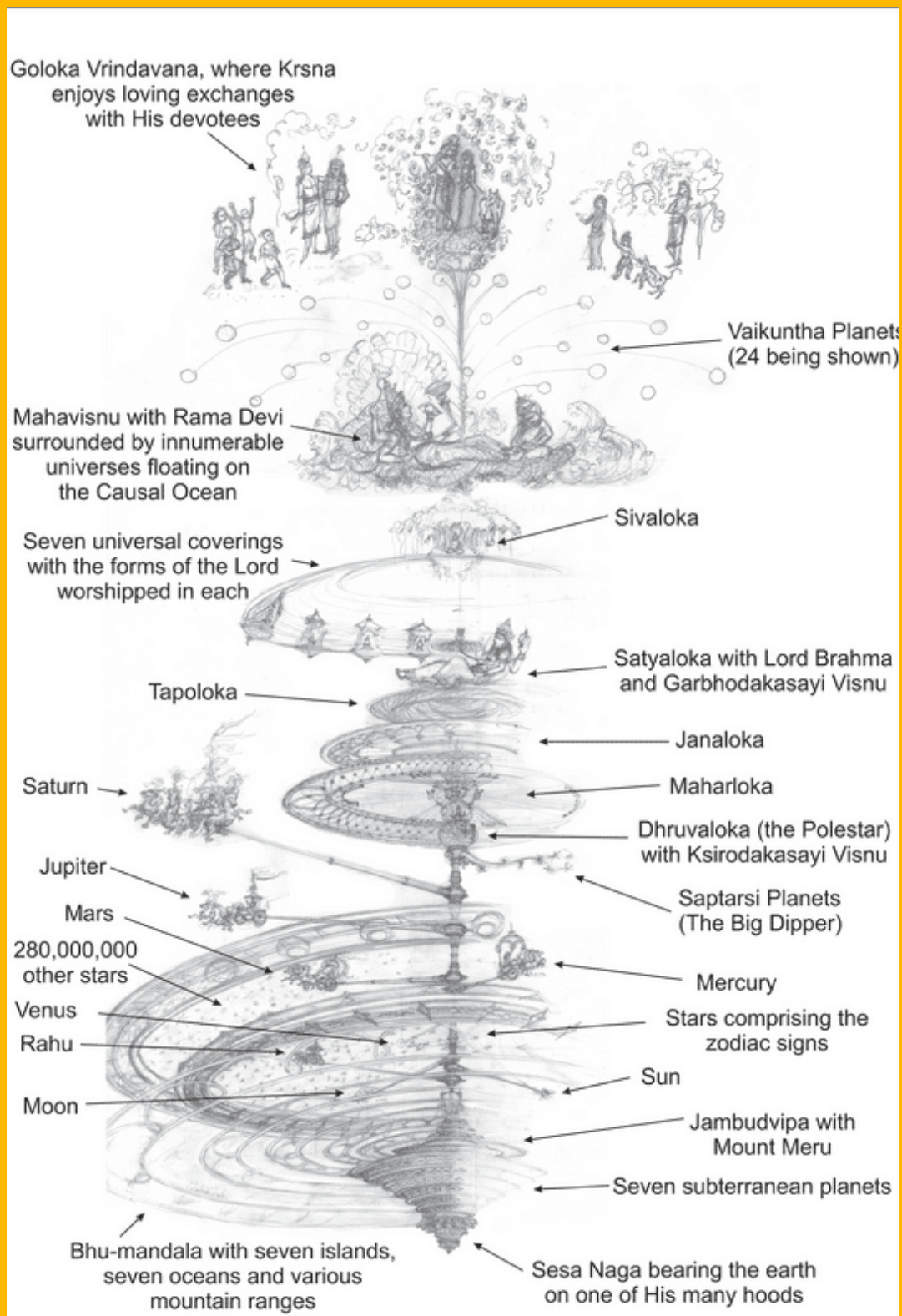
From the Head Architect's Desk



A scientific consummation, an architectural feat - Who would ever think of a chandelier being 62 meters in long and 20 meters wide?

The biggest challenge at the design level of any feature of this signature building has been the sheer scale. After careful calibration of weight, height, massing and proportion, this dream chandelier which is a statuette of the Universal Creation is finally manifesting into a perfect marriage of aesthetics and engineering.

*Ar. Varsha Sharma
(Vilasinidd)*



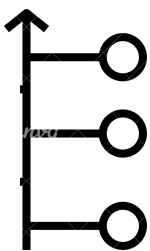
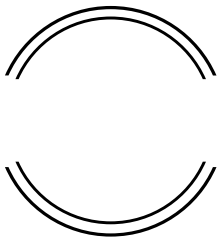
ELEMENTS OF THE PLANETARY DISPLAY

MECHANISM



- The structure will be based on a central support pole that is suspended from the inner apex of the temple dome.
- Parts of the display will rotate
- Only a part of the model will contain moving parts, this part is in the lower section of the display
- All parts of the model will contain lighting, which will also require electrical supply and control
- All such movements will be electrically powered and computer controlled

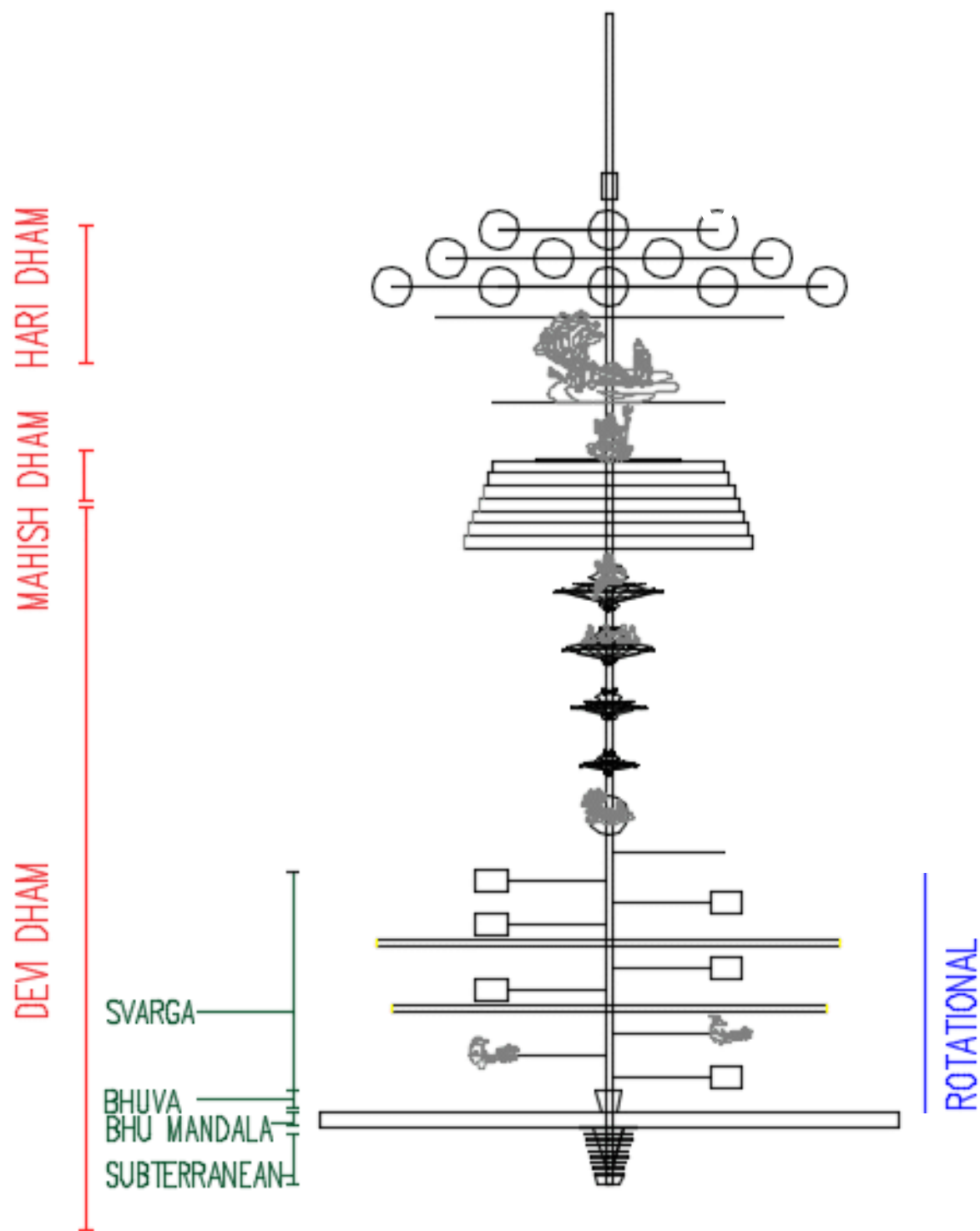
THE ANATOMY



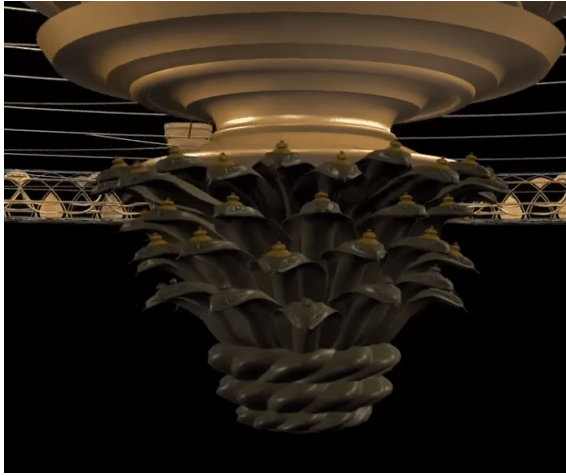
- The cosmology display will be viewed by visitors from underneath while standing within the temple room.
- The model is designed in such a way that the lower sections contain large open areas, through which the higher aspects of the model can be viewed.
- For additional viewing of higher aspects of the model, there are three levels of balconies that are accessible to visitors.
- These are respectively located at a height of 6 meters, 12 meters and 18 meters above the temple room floor.

NARRATIVE

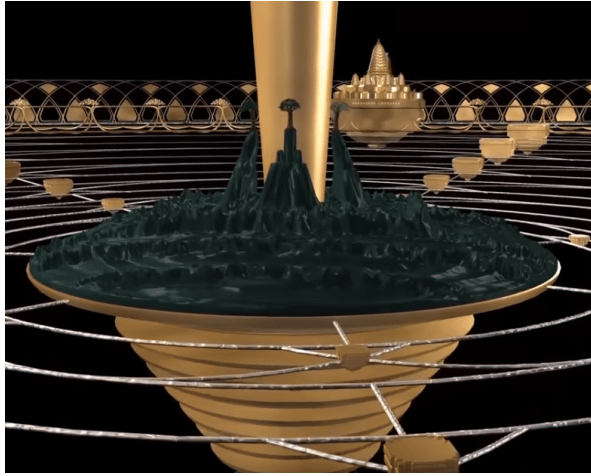
The Philosophy and motive behind the emphasis given to Vedic Cosmology is evident in the structure of the chandelier. Below is an overview of the prominent division of this enormous model of the Universe.



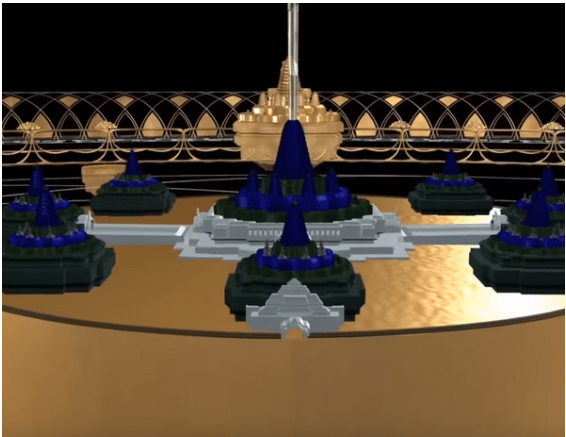
AESTHETIC FEATURES



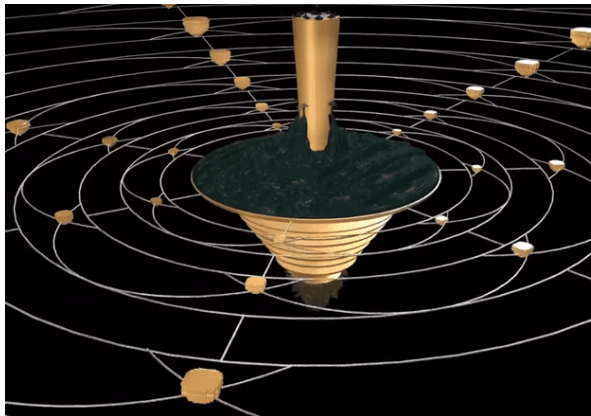
Shesha holding up the Earth



The Central island of Bhu Mandala



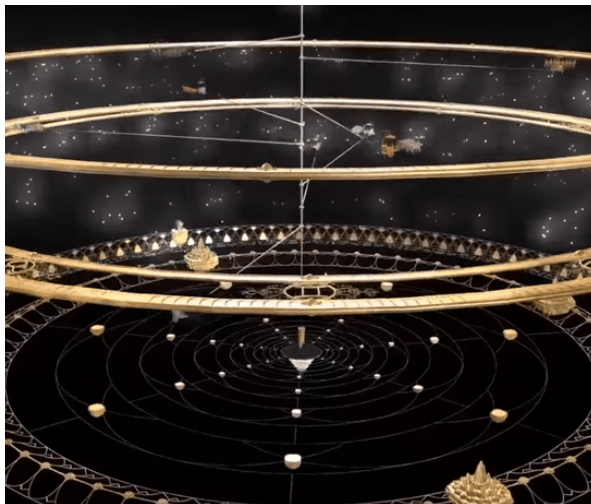
The cities of important Demigods



The seven concentric islands of
Bhu Mandala



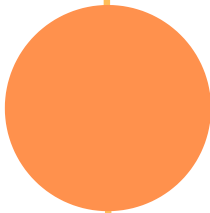
More Cities of Demigods
eg. Lord Indra



Sun and Moon moving in their chariots

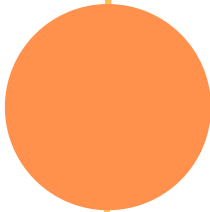
THE JOURNEY- RESEARCH

STEP - 1



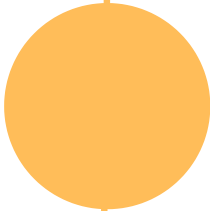
Study and interpretation of the
5th Canto

STEP-2



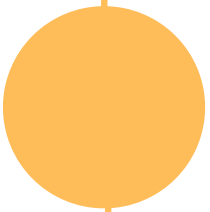
Shortlisting, options and
design analysis

STEP - 3



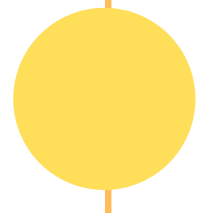
Final presenatation to the
GBC

STEP-4



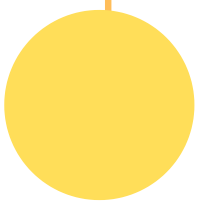
Philosophy brought to
diagrammatic form

STEP-5



Report -Chandelier Specifications

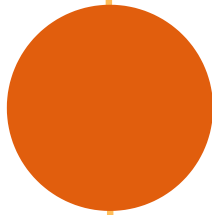
STEP-6



Meetings and conversations
with the team

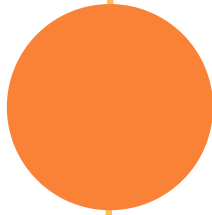
THE JOURNEY- DESIGN

STEP - 1



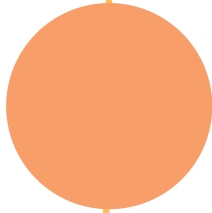
Thorough research and study of the report

STEP-2



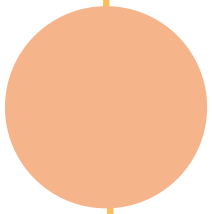
Summarizing the Report
Aesthetics + Structural

STEP - 3



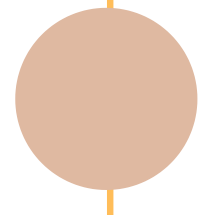
Aesthetics- Approached Yantra
Design (Bollywood Set Designers)

STEP-4



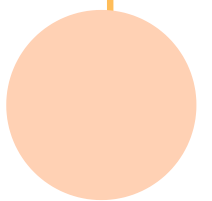
Meetings and Discussions on
Materials and estimations

STEP-5



Architectural Drawing
development

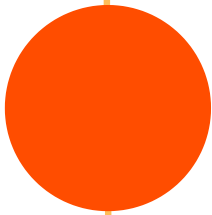
STEP-6



Meeting with Antardwip Prabhu on
Philosophy behind the Chandelier

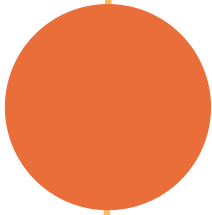
THE JOURNEY- CONSTRUCTION

STEP - 1



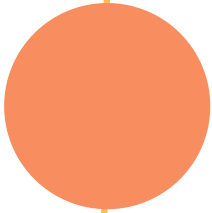
Discussion on Mechanism and movement of chandelier.

STEP-2



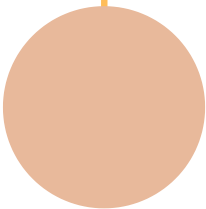
Meeting with on site team to discuss details of the model

STEP - 3



Model to be made at 1:10 Scale, by the Russian Team

STEP-4



To be ready in a few months time

MEET UPS

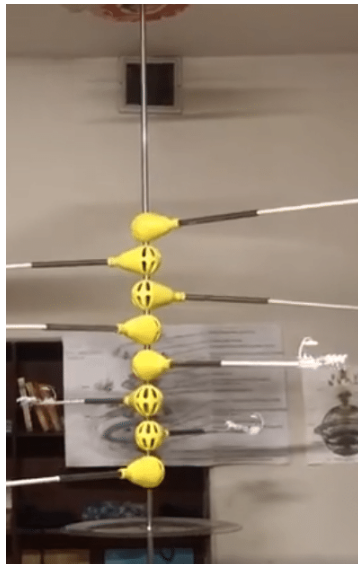
A lot of the decision making, analysis and understanding depends upon conversations with various individual. Below are some glimpses of the meetings conducted for the Chandelier.



**YANTRA DESIGNS
(BOLLYWOOD SET
DESIGNERS)**



**IN CONVERSATION WITH
ANTARDWIP PRABHU AT
THE TOVP ARCHITECTURE
DEPARTMENT, PUNE.**



**CHANDELIER DISCUSSION
AND DEMONSTRATION**

IN CONVERSATION

1. What inspired you to study Vedic cosmology in such detail and depth?

I was fortunate to be reading Srila Prabhupada's Srimad Bhagavatam while studying at University, in Brisbane, Australia. Due to some scientific inclinations that I possessed, I was intrigued by the description of the universe as given in the Fifth Canto. Later, I began to study Jyotish, beginning with astrology. I quickly understood that if we want to be able to make accurate predictions, then it is essential to know the exact placements of planets; not according to modern calculations but according to the Vedic explanations.

Hence, I began to study Surya Siddhanta. I became involved in the Vedic Cosmology Research Project and my area was researching the astronomical texts. I also undertook a study of the cosmological sections of various Puranas at that time.

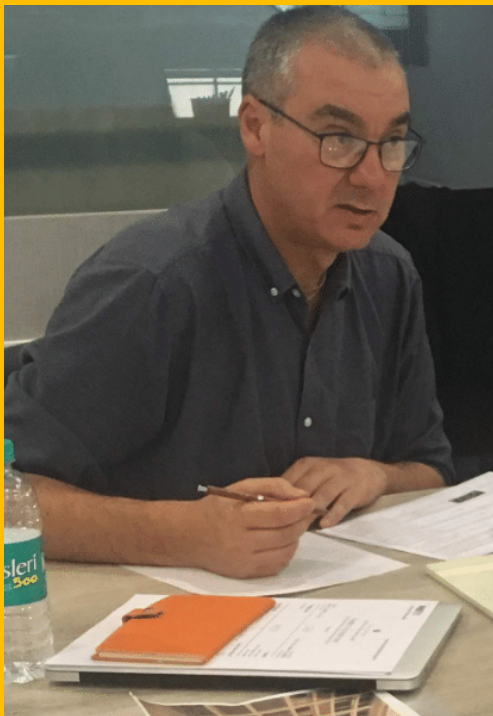
Later, in 2008, Hari Sauri Prabhu requested me to get more involved in the research for the temple and at that time I started working on Srila Prabhupada's plan for the planetary model to be shown in the main dome of the TOVP.

2. On what lines could one draw some rationale in comparison of the Vedic Cosmology and Modern Cosmology?

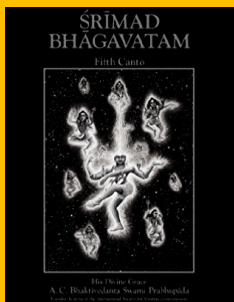
Both Vedic and modern cosmology attempt to describe the origin and development of the universe, and everything within it. In this sense, therefore, they have the same goal.

The difference between the two approaches is as follows. Vedic cosmology describes Sri Krsna, the Supreme Personality of Godhead, as the origin of everything. He is the Absolute sentient being who is the source of all that exists. In contrast to this, modern ideas posit that insentient matter, in some form or manifestation, is the origin of everything.

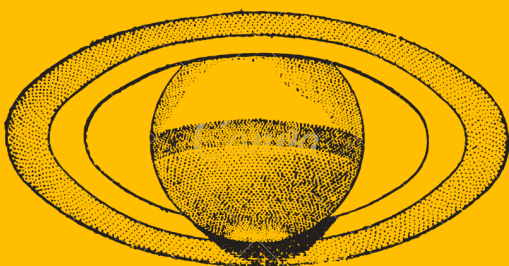
Thus, the Vedic explanation begins with the most complex, the being who possesses all attributes, and describes a gradual unfolding of His energies in the matter of creation.



ANTARDWIP DAS



STUDY



COMPARISON

IN CONVERSATION

3. Would you like to share your views towards the grandeur and scale of the chandelier in the Temple?

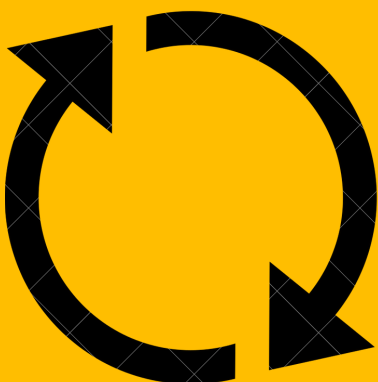
Srila Prabhupada has grand plans for establishing Krsna Consciousness all over the world. One of his boldest ideas was the presentation of the cosmos as described in Srimad Bhagavatam within the main temple of our world headquarters in Sridhama Mayapur. His idea is to attract all of the people of the world to Mayapur, and in the temple there they will be shown a grand display depicting all levels of existence. In this temple, and in the activities of the Krsna Consciousness movement, by the unlimited grace of Sri Chaitanya Mahaprabhu we are given the opportunity to be transferred to this holiest and most supreme of abodes as a pure lover of Krsna.



SCALE AND PROPORTION

4. Behind your thorough research, what were the parameters that you kept in mind to keep the philosophy in sync with the mechanism and construction?

For the design of the planetary display, our goal has been to strictly adhere to Srila Prabhupada's direct statements about what he wants shown. We have only one detailed description of what he expected to be displayed in the temple; a letter that he wrote in 1975. That letter, and its contents, have formed the unshakeable basis of all developments of the chandelier model. Regarding details of mechanism and construction, there are a number of parameters that have been considered. These include:

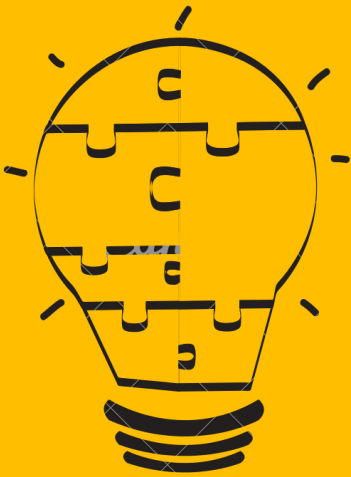


SYNCHRONIZATION

- Keeping weight to a minimum
- Making the design modular so that parts can be replace or updated
- Ensuring that all elements are properly visible from the various viewing areas
- Simplicity of mechanics so as to minimize ongoing maintenance

And very importantly, the presentation needs to be aesthetically overwhelming.

IN CONVERSATION



CONCEPTUALIZATION

5. The 5th canto of the Bhagavatam is equivocal. What process did you adopt to evolve its concept to precision for the chandelier?

Actually, I do not see the Fifth Canto of Srimad Bhagavatam as being equivocal. There are numerous interpretations of what is being said therein, however, that does not necessarily imply equivocality.

Rather, what we have attempted to do is take a literal approach, that is in line with the tradition of our sampradaya. This is what is explained by our acaryas as the direct meaning of scripture, and it is what Srila Prabhupada intended for the TOVP.