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The TID Award of Commercial Space/ Hospitality Space

濕地旁的禪修館
Hall of Meditation

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濕地旁的禪修館

在滄州郊區，有一片位於自然濕地旁的新建居住社區。業主希望將社區內幾間底層商鋪從毛胚狀態改造為一處禪修館，定期舉辦如冥想、瑜伽、花藝和焚香等課程活動，讓社區的住戶得以從忙碌的日常生活節奏中抽離，放鬆，觀想。雖然社區毗鄰一片珍貴的濕地自然保護區，但住區與濕地被公路分隔，而禪修館的選址位於社區內部最商業的街面上，並面向園區中的一處“人造”景觀。這一空間分配上的錯位和矛盾成為了項目立題的起點。商業街連續的單層商鋪體量，為後側的二層住戶提供了開敞的屋頂露臺。在六間打通的商鋪裡，柱梁線性排列開來，屋頂向中軸傾斜，落水管貼柱而下。如此，便是禪修館改造前的一副骨骼。矛盾與設計的開始 矛盾產生于立項之初的基本條件。在使用上帶有強烈內向屬性的觀想空間，被安置在一條園區內的主要商業流線上。如何處理內外兩個世界的關聯，是改造設計的切入點。空間的組織圍繞如何營造內向的世界而展開。在外立面上，我們拿掉老的門窗，在原結構的柱跨間置入一套用不銹鋼建造的金屬窗套。窗套整合了容納空調室外機的凹槽，以及面向商業街的種植池，與原有建築主體的框架脫離開來。內外 在平面的組織上，我們將容納不同觀想行為的房間，作為分割空間的基本單元。彌散分佈的體量，將空間劃分成不感知原結構的，連續但迂回的“外部”公共空間（走廊，水院），以及暴露原結構的，獨立而靜態的“內部”觀想空間（課室）。在“內部世界”，每個房間根據各自不同的尺度和性格，分別對應玄關、等候室和更衣間、主課室和小課室、以及洗手間等基本使用功能；而在“外部世界”，抵達課室前迂回的線性路途，是經由身體至心理的前奏鋪墊。穿過隧道般的入口，體驗線性地展開。青石板鋪設的步道串聯起終點被側光提亮的玄關，圍繞一組柱梁佈置的等候室，以及向兩側分別進入的男女更衣間，再經由幾次身體的轉向，來到豁然明亮的水院。由明亮嘈雜的商業街進入室內起，直至到達水院再次感知到柔和的自然光源，眼睛已經過光線由明至暗，再提亮的梯度調試，配合水院兩側介面的語言調動，身體在感官上進入了一處被內化的“室外”空間。容器 圍繞“內外”展開的基本空間形制，得以通過平面的組織建立，而剖面的動作，意在配合平面的意圖，進一步刻畫“內外”空間性格的差異。圍合課室空間的牆壁，是由輕鋼龍骨和輕質木構建造的雙層腔體。腔體內側傾斜，外側直立，內外介面通過水準簷口構件，收束在飄離地面的高度。腔體內側水準向的木百葉層層懸掛下來，配合房間中立柱“支撐”和橫樑“出挑”的姿態，整個課室仿若“容器”，被粗壯的柱梁“撐起”，飄離於地面，包裹著觀想的身體。而每個容器與柱梁位置關係的不同，也賦予房間不同的性格，適配相應發生的觀想行為：在可以容納多人的主課室裡，四組柱梁序列賦予空間“大殿”般的性格；而小課室裡的單組柱梁，成為觀想者獨處時身體的陪伴。一片貫穿“內外”的水景，將水院的光線經由水準縫隙反射進來。課室中，四根混凝土立柱從水中升起，輕質的木構容器浮於水面，整個禪修館，是一處關於濕地上考古遺址的類比，營造出一片觀想中的“濕地”景觀。

Hall of Meditation

The project is located in a residential community adjacent to a natural wetland in the suburb of Cangzhou. The design brief is to transform a series of retail spaces into a place to hold Zen meditation, yoga and other related activities, providing the local resident with a tranquil retreat inside the community, responding to the image of the wetland landscape. However, a highway disconnects the natural wetland and the noisy commercial street where the out-to-be-quiet meditation space is situated. These mismatched spatial situations intrigued the architectural motive in the project. The original space of the single-storey shops was strongly defined by the linearly arranged columns and beams along the central axis. A series of spatial units containing different activities are scattered within this original spatial structure, forming the continuous yet circuitous public area, namely the passages and the water hallway. In these public spaces, one cannot perceive the original load bearing structures. This, together with the hidden inner corner of space and the diffusive light, leads to the perception that the space seems to flow without ends, forming a kind of outdoor experience. Whereas in the “inner” world – the entrance space, the waiting room and wardrobe, the main hall and private classrooms, the restroom – each chamber is defined by its scale and spatial quality respectively. The section of the individual rooms is designed to correspond the “inner-outer” motive of the spatial program. Through the horizontal gaps between wooden louvres, the soft natural light is reflected by the water into the main hall. The image that four huge columns rising from the water and the vessel being lifted together synthesizes an analogy, as though the whole meditation hall is a protective shelter for an archaeological site on the wetland, creating an imaginary “wetland” in meditation. Detached from the pillars of the facades, integrating air conditioners and the planting bed, the new steel window-frames replaced the existing doors and windows. Beginning from the bright and noisy commercial street, the light conditions is gradually dimmed and then lightened up again. When arrived in the water hallway, the filtered natural light renders a tranquil outdoor atmosphere. Each meditation room is defined by its different spatial relationships between the structure and the enclosure. In the main hall for group class, the four groups of column and beams resemble the spatial character of a “temple” The main hall and private classrooms are enclosed by a double-layered cavity structure. Its inclined inner facade made of hanging louvres resonates with the columns and cantilevering beams, like a vessel lifted by the column and beam. A single set of column and beams in the private rooms become a “companion” of the body while the meditator is alone.