

The Expression of Hermit Culture of Confucianism and Taoism in Ancient Village Ancestral Temple Buildings

-- Take Xinye Village in Western Zhejiang as An Example

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Abstract

Taking the ancient village luoxinye village in Xin'anjiang River Basin as an example, this paper expounds its influence on the internal and external space layout of ancestral temple buildings through the comparison of the surrounding space and internal space of ancestral temple buildings, the analysis of the spatial location of ancestral temples outside the village and in the village, as well as the research on the functions of ancestral temples, combined with the seclusion concept in Confucianism and Taoism, Reveal the reclusive concept and culture in the Chinese traditional landscape and pastoral living environment contained in the spatial relationship and function of ancestral temple buildings.

Keywords

Ancient villages; Ancestral temple architecture; Seclusion culture; Xin'anjiang River Basin.

1. Introduction

Seclusion is a unique spiritual behavior of ancient Chinese literati, and seclusion culture has always been an important part of China's traditional culture. Reclusive people usually hide in the mountains and forests and live near the mountains and rivers. Their goals are mostly simple and quiet life. The concept of seclusion revealed in the philosophical thoughts of Confucianism and Taoism in the pre-Qin period provides a rich ideological source for the later seclusion culture.

Confucianism, with "benevolence" as the core, advocates "accession to the WTO". Confucius said: "if there is a Tao in the world, you can see it, and if there is no Tao, you can hide it" [1], "if the Tao is not good, you can float in the sea" [2]. In the view of Confucianism, seclusion is only temporary. It is to recuperate and conserve energy, and finally to prepare for righteousness and Taoism. The Confucian view of seclusion still contains the meaning of actively entering the WTO. After Confucius, Mencius also put forward the concept of "being poor means being alone, and reaching means helping the world" [3]: "when in poverty, we will not be defeated by suffering, actively deal with the world and constantly improve ourselves; At the time of "accessibility", shoulder the social responsibility and show the style of a gentleman. On the basis of Confucius, Mencius raised the concept of "Seclusion" to a higher level. The purpose of "being alone" is to better "help the world", and will not give up the attitude of actively entering the WTO because of "Seclusion". When there is no Tao, "self-cultivation" can help better achieve the goal of "governing the country and flattening the world".

2. Overview of Ancestral Temple in Xinye Village

Xinye village is located in Jiande County in the lower reaches of the Xin'an River. It was built in the Jiading period of the Southern Song Dynasty. Dating back 800 years, it is surrounded by mountains outside the village, and the overall shape of the village is distributed in clusters. Before ye settled in this place, it was a village of Xia surname at that time. Ye Kun, the ancestor of Ye, moved to Xia's house because he defected to his mother's uncle. Then Xia moved away. Therefore, Ye's people took root and prospered here. The village was named "baixialiye" and later changed its name to Xinye in 1949. Ye Kun had two sons. Due to the principle of inheritance by the first line at that time, the eldest son Guangzan and his children were called "inner house" and the second son Guanglong and his children were called "outer house". According to the Yuhua Ye's genealogy, up to now, all the descendants of the Lizhai sect add up to only a few dozen people, while the descendants of the Waizhai sect exceed a thousand, showing a prosperous scene. The village should have been planned by "inner house" and "outer house", but because no one in the "inner house" could inherit the family business, it gradually declined. Then "outer house" replaced "inner house" as ye's main body.

The ancestral temple buildings in the village and even the whole village were planned by the "outer house" school. There are twelve ancestral halls in the whole village, only one "Lizhai" ancestral hall yongmu hall, which has survived. The orderly hall, Chongren hall, Yongxi hall, rongshou hall and Cunxin Hall of the "Waizhai" sect are well preserved, and the other ancestral temples have also survived. Ye's ancestral temple is divided into general ancestral temple and branch ancestral temple according to hierarchy and family pedigree. The general ancestral hall, also known as "Tongzong ancestral hall", is a place where different tribes within the family jointly worship their ancestors [4]. Xishan ancestral hall is the general ancestral hall of Ye family. It was built in the Yuan Dynasty. At the beginning of its establishment, its site was selected outside the village, called "the sun of Xishan". When ye Wenshan brothers presided over clan affairs in the Ming Dynasty, it moved to the village, and its scale was more than twice that before, so it was renamed "wancuitang". In the early years of the Qing Dynasty, due to Feng Shui reasons, Wancui hall was moved to the old place and renamed Xishan ancestral hall. Its internal space scale is the same as that of Wancui hall. The branch ancestral hall is the ancestral place of the internal branches of the Ye family's "inner house" and "outer house". Due to the decline of the "inner house" sect and the small population, there is only one branch ancestral hall in muyong hall, while the "outer house" sends Ding Xingwang. There are a large number of branch ancestral halls. For example, the existing intact Chongren hall, orderly hall, Yongxi hall, rongshou hall and Cunxin hall belong to the "outer house" branch ancestral hall.

3. Reclusive Cultural Expression in Spatial Relationship

"Kuang ruye, Ao ruye" first came from the words of Liu Zongyuan, a scholar in the Tang Dynasty: "there are two great rates for traveling: Kuang ruye, Ao ruye, and so on". Later, Chu Xin, a scholar in the Qing Dynasty, called it "Kuang ruye, Ao ruye, which is still regarded as the ancestor of scenic spots". From the criterion of "travel suitability", one is open and the other is abstruse. Those who are broad, lofty and open-minded are called as open-minded; The winding path leads to secluded, abstruse and profound, which is called "aoru". To study the "kuanru" and "aoru" of ancestral temple architecture, we might as well discuss them separately.

First, let's look at the artistic conception of "Kuang ru" created by the external space of the ancestral temple. There are 12 ancestral temples in Xinye village, including Xishan ancestral hall, orderly hall, Chongren hall, rongshou hall, Cunxin hall and Changzhu hall. There are ponds in front of them in different sizes and shapes. In terms of practicability, because the ancestral hall is the center of the residence of Ye's branch, the setting of a pond can prevent fire and can be used for the washing of villagers' daily life; According to the ancient geomantic omen theory,

the ancestral temple is located in the South and facing the north. It is located in the "KunDing" direction. It is called fire. Water belongs to Yin and overcomes fire. Or make the pond into a cornucopia and take auspicious elephants. It has the meaning of gathering gas and storing wind, hoping for good weather. From the perspective of space, because the scale of these ponds is significantly larger than the facade of the ancestral hall, and the square in front of the ancestral hall and the mountain in the distance set off each other, people will first see the broad scenery composed of ponds, squares and distant mountains before entering the ancestral hall, so as to feel this kind of open meaning, that is, the artistic conception of "open as". "Confucius looked up from a distance and said," the hill is a man. It is dark near the hill, tall and long. It is as wide as a sheep. There are four directions at the election. Who can do it without King Wen? " [5]. It is not difficult to see that the expression of the meaning of "Kuang ru" has been reflected as early as the Confucianism in the spring and Autumn period. Confucius appreciated the vastness of the external landscape through his "overlooking from a high distance", which is associated with the lofty ambition of King Wen of Zhou Dynasty to "look as wide as sheep and have four directions". Now, through the "Kuang ru" scenery composed of ponds, squares and distant mountains in front of the ancestral hall, We can also feel the positive WTO entry view of Confucianism, which cherishes the world and is an official when there is a way.

When you enter the inner space of the ancestral hall, you will feel the "abstruse" state different from the "open like". As the most important ancestral hall in Xinye village, orderly hall and Chongren Hall .cover an area of 532m² and 670m² respectively, which are the most ancestral halls in the village, and their total depth is 41.9m and 51.6m. When you enter the ancestral hall and look inward, they are bright and dark, and the perspective sense of vertical space is ten points strong, which forms a sharp contrast with the "open" landscape of the external space of the ancestral hall, This strong vertical feeling not only adds a bit of mystery to ancestor worship, but also reveals the realm of "mystery". "Aoru" is actually derived from the "aoru" in the interior space of ancient buildings. For example, "the lower part is aoru, where the venerable person is. The ancients must sacrifice in aoru, which is the southwest corner of the room, near the south, and the sunlight is covered, so it is hidden.", When we are inside the ancestral hall, we form an esoteric and narrow "aoru" space because of the strong vertical feeling, which makes us feel the seclusion of one room and the seclusion away from the noise.

Why is this "abstruse" feeling very strong? Just imagine, if there is no "open like" scenery formed by the pond, square and distant mountains, then when we see the depth of the internal space of the ancestral hall later, the meaning of "abstruse like" will not be so strong, and it will inevitably fall into the feeling of too deep solitude. On the contrary, if there is no seclusion and profundity in the inner space of the ancestral hall, it will not feel its hidden meaning only through the "open" scenery of the outer space of the ancestral hall. Only by combining "Kuang ru" and "Ao ru", can people feel the broad and suddenly bold sense, and further contact with the quiet and profound abstruse environment, can they really burst out the "Hao Ran" that has been stored in their hearts for a long time and is detached from things, so as to rise people's heart of seclusion. Or from another point of view, when there is "no Tao", it is to cultivate students and maintain interest in the "abstruse nature". When there is "Tao", it pushes the door of the ancestral hall outward and faces the bold and broad-minded people who take the world as their own responsibility.

Confucius said: "those who know enjoy the water and those who are benevolent enjoy the mountain; those who know move and those who are benevolent are quiet; those who know enjoy life and those who are benevolent are longevity". The pond in front of the ancestral hall and the internal space of the ancestral hall not only create the scenery of "open as" and "abstruse as", but also reflect the Confucian traditional thought of "Virtue". In addition to giving moral character, it also shows the yearning of ancient Chinese people with lofty ideals for nature and living in seclusion. From the perspective of spatial orientation alone, the pond in

front of the ancestral hall and the mountain in the distance wrap the ancestral hall in the middle, and the ancestral hall is in the "landscape". If we study the internal space of the ancestral hall from a deeper level, the seclusion thought caused by virtue is stronger.

4. Conclusion

Different from Xishan ancestral hall, other ancestral halls in the village are located inside the village and are distributed around the orderly hall and Chongren hall, which coincides with the gardening concept of "moving the sky and shrinking the earth in your arms". The phrase "moving the sky and shrinking the earth in your mind" comes from the Yuanmingyuan Ci in the poetry collection of Xiangqi tower by Wang Jianyun, a Confucian scholar in the Qing Dynasty. Its charm is quite similar to the "heaven and earth in the pot" of Taoism or the "mustard seed naxumi" of Buddhism. In Wang Jianyun's eyes, the mountains, rocks, ponds and vegetation in the garden can be regarded as the five mountains, rivers, seas and grasslands on the land of China, The artistic conception in the whole garden will become magnificent, which is the momentum shown by "moving the sky and shrinking the earth in your arms" in Confucianism. The whole village of Xinye village is surrounded by Daofeng mountain and Yuhua mountain. The ancestral halls in the village are clustered and distributed in the center of the village. In addition, Shuangxi water flowing from Yuhua mountain passes through the village. In addition, the farmland, pond and vegetation in the village seem to cover all the natural landscapes in Kyushu, including plateau mountains, flat and wide water features, southern Township and beyond the Great Wall, The ancestral temple building in the village is at the center of these natural landscapes, which can be described as "moving the sky and shrinking the earth in the king's mind" in the eyes of Confucianism. Mencius said, "Confucius ascended mount Dongshan and Xiaolu, and ascended Mount Tai and xiaotianxia" . It is not difficult to see that Confucianism has a humanistic thought of "small world" since ancient times. Although this thought of "small world" is reflected in the appreciation and admiration of the landscape, it is actually that gardeners and tourists express their thoughts and spirit of cherishing the world through the landscape.

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