

Interpretation of the Differences Between Eastern and Western Religious Buildings from the Perspective of Human Nature Theory

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Abstract

With the acceleration of globalization, the diversity of architectural culture has been destroyed unprecedentedly. In order to protect the inheritance of regional culture and avoid cultural homogeneity, it is increasingly necessary to seek solutions from the level of cultural roots. The theory of human nature is an important part of the world ethical thought. In the mainstream thought, the theory of good subjectivity in the East and the theory of evil subjectivity in the West. Different philosophical views affect the local religious ideas, and then breed the unique religious architectural style under this philosophical idea. This paper uses the comparative method to study the translation form of the philosophical connotation of human nature in eastern and Western religious buildings, in order to explore the relationship between cultural differences and architectural features from the philosophical level, so as to provide a new speculative perspective for the development of architectural cultural diversity.

Keywords

Religious architecture; Theory of human nature; Cultural diversity.

1. The Coupling Relationship Between Ethical Philosophy and Religious Architecture

Architecture is one of the important symbols of culture. Its form and the user's temperament, belief and cultural background are both inside and outside. In particular, large-scale commemorative religious buildings are the concentrated embodiment of human religious consciousness, aesthetic concept, customs and architectural technology [1], and reflect the political judgment made by a country, a culture or a power.

As a subsystem of society, religion has a direct impact on society and is also restricted by society [2]. The mutual penetration of social philosophy and religion will inevitably lead to the difference in the demand for places of practice, and further affect the formation of religious architecture, so as to form an isomorphic correspondence between the spatial order of architectural geometry and the ethical and moral order in real society.

2. Differences in the Tendency of the Theory of Good and Evil of Human Nature Between the East and the West

2.1. Buddhism and Taoism Under the Rule of Confucianism Believe That Human Nature Is Good

The world recognized three pillars of Chinese traditional culture: Confucianism, Buddhism and Taoism. Buddhism originated in India, but it is carried forward in China. It is the religion with the largest number of believers and the widest distribution in the East. Taoism is a local religion

in China and plays an important role in Chinese culture. More scholars believe that China is fundamentally based on Taoism. Neither Taoism nor Buddhism is based on any theory of human nature. Although there is no clear position attitude of the theory of human nature, its doctrine includes the value concept that man and nature have the nature of truth, goodness, beauty and goodness, which is the recognition of the original goodness of human nature. In addition, it has been influenced by Confucianism for a long time, and its doctrine form is gradually closer to the theory of good nature.

Due to different national conditions, China governs the country by virtue. Since ancient times, China has adhered to the Confucian concept of "human nature is good", emphasizing internal personal moral cultivation, realistic sanctification virtue and love thought [3]. Buddhism and Taoism have never risen to the mainstream ideological status of commanding the whole society in China, and the concept of Confucianism has laid the foundation of the government's religious management policy, which also determines the structure of Chinese culture and the understanding of Buddhism and Taoism [4], and directly promotes the commonality of the ideological views of Confucianism, Buddhism and Taoism, the mutual infiltration of theoretical content and the co construction of the overall cultural situation, Therefore, Eastern Buddhism and Taoism must undertake the task of moral education and moral judgment. [5]

2.2. Christianity Believes That Human Nature Is Evil

Among the Western religions, Christianity is the most widely distributed. It is the soul of modern western civilization. It originated in the era of the Roman Empire, became the state religion of Rome in the 4th century, and gradually rose to the form of "political and religious unity" of ruling society in the later stage. Christianity believes that after Eve and Adam stole the forbidden fruit, mankind had sin. "Original sin" is deeply rooted in human blood.

Christianity emphasizes the cultivation of external postnatal constraints and salvation in the afterlife from people's original sin, but believes that sin is not the ultimate goal, but the premise of people's repentance. It is to affirm God's omniscient, omnipotent and good and make people fear God. The sin of original sin theory not only refers to a wrong behavior, but also means the alienation between man and God.

3. Isomorphic Correspondence of the Difference of Human Nature Theory in Eastern and Western Religious Architecture

3.1. Differences in the Involvement of Religious Architectural Environment

3.1.1. "Weak Intervention" and "Concealment" of Oriental Religious Architecture



Figure 1. Ancient Tibetan temple in deep mountains



Figure 2. Florence cathedral Virgin Mary Flowers

Both Buddhism and Taoism advocate nature, and the site selection can be divided into two categories: One kind chooses famous mountains and rivers: the East has worshipped mountains and rivers as gods since ancient times. Under the action of this subconscious concept, Buddhism and Taoism build temples and Taoist temples in famous mountains and rivers, hide themselves in the natural landscape, and use their depth and tranquility, which can not only reflect the psychology of advocating and relying on nature, but also reflect the reflection and shielding effect of mountains and rivers and trees on buildings.

The other is the city Dynasty. Such Buddhist temples and Taoist temples save dignitaries from the hard work of going to deep mountains and forests. However, even if it is located in the social center, neither Buddhist temples nor Taoist temples stand out from the city and Dynasty. On the contrary, it will eliminate the architectural form with the help of mountains, stones, trees and so on.

The philosophical view of the theory of good nature holds that people will automatically tend to good, and there is no need to force preaching. The truth, goodness and beauty of human nature will promote people to find good, look for good, and spontaneously believe in religion and seek truth. Therefore, Buddhist and Taoist buildings hide themselves in nature, including but not revealing. Whether it is located in famous mountains and rivers or downtown blocks, it will show a humble attitude and integrate into the environment in a way of weak intervention and "concealment" (Figure 1).

3.1.2. Western Religious Architecture "Forcibly Intervene" to "Show"

In the west, Christianity places preaching in a very important position, and even conquers by force to promote it, while Buddhism and Taoism pay more attention to the relationship between degrees, and are not keen to widely spread doctrines and develop believers.

The external attitude of Christian church architecture can be expressed by conquest and deviation. From the perspective of the relationship between the church and the environment, whether in the city or in the wilderness, the church will stand out from the surrounding environment, often in the dominant position. It is not only the commanding height of the whole settlement, but also the daily activity center of urban residents. This concept of location selection is inseparable from the theory of evil nature advocated by Christianity: Christianity believes that man is created by God. As a creator, man is ignorant, incompetent and non good, and will not spontaneously tend to good places. Therefore, the location of the church needs to fully reflect its sense of existence (Figure 2). Only in this way can we enhance the appeal of the church to all living beings.

3.2. Differences in the combination of religious architectural groups

3.2.1. The Combination of Oriental Religious Architectural Groups Likes to Make A "Winding Path Leading to Seclusion" and Pursue A "Sense of Exploration"



Figure 3. Panoramic view of Wutai Mountain



Figure 4. Saint Peter's Basilica

After Buddhism was introduced into China, it evolved into a corridor temple. The scenery in the hospital is interlocking and implicit. Although the group layout has a clear central axis, the sight blocking method is adopted in the sight organization, and the buildings on the central axis contribute to the turning and blocking of the sight [6]; Taoism mostly adopts the hierarchical design of sequence scenery and space. The architectural complex pays attention to the environment and pays attention to the density of mountains and water veins. It also adopts the traditional Chinese courtyard style, combined with springs and beautiful water, strange valleys and peaks and towering ancient trees, the layout is more in pursuit of mutual reflection with nature.

Compared with the compact and closed church pattern of Christianity, the real paradise formed by Buddhist courtyards and plants enables Buddhists to meditate and understand Zen, explore the existence of inner truth and goodness, enjoy the pleasure given by the beautiful natural landscape and architectural beauty [7], and feel the secular ethics in the real society (Figure 3); As a materialized form of Taoist culture, the function of Taoist architecture is not only to meet its religious function, but also to enable Taoist believers to explore the feelings of truth, goodness and beauty of life through materialized symbolic forms such as strange peaks and mountains, clouds and fog, so as to prolong life and achieve eternal life.

The Oriental theory of goodness fully affirms that people have potential factors that can develop towards noble morality, attaches importance to the harmony and full contact between man and nature, and gives believers full space and freedom in the practice environment without conquering restraint. It gives concentrated affirmation to the truth and goodness of human nature.

3.2.2. The Combination of Western Religious Architectural Groups "Highlights the Axis" and Emphasizes the "Sense of Control"

The western theory of evil nature emphasizes the cultivation and restraint of human beings, and holds that nature is created by God and dominated by human beings, and the beauty of nature is seductive and evil.

Christian buildings will not be spread out layer by layer like Buddhist and Taoist buildings, which are integrated into nature. The main body of the church is often formed in a single house and isolated in the center of the site. Compared with the surrounding supporting buildings, Christian buildings must be commanding and overlooking the overall situation, and pursue the penetration of the line of sight of the traffic axis, clear and straight as the goal. Therefore, Christian architecture will not allow buildings to interact with natural objects such as mountains, rivers and trees. Even if there are trees and lawns, they are arranged and trimmed in angular non original geometric shapes.

The larger and higher-grade churches are launched from the urban roads as the starting point. The churches are laid out as the overall center in combination with the square. The surrounding low buildings form a square like crawling around to form a place for people to gather. This planning pattern shows the control of Christianity over the real society, once again emphasizes that human sins need to be restrained and controlled after the day, and highlights the absolute dominance of God in the world (Figure 4).

3.3. Differences in Individual Modeling and Composition of Religious Buildings

3.3.1. "Gentle" And "Parallel" Personality of Oriental Religious Buildings

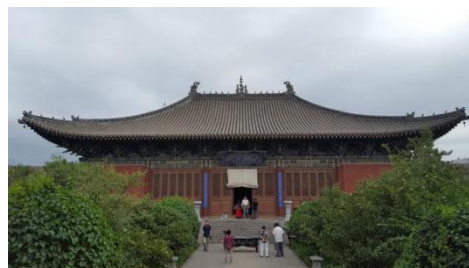


Figure 5. Fahua Temple

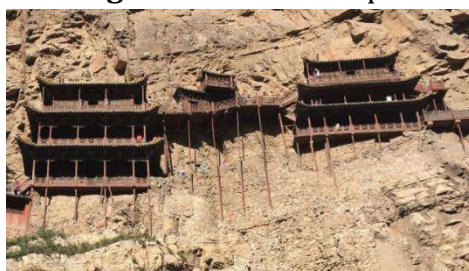


Figure 6. Xuankong Temple

The Oriental theory of goodness believes in human friendliness and emphasizes the harmonious relationship between architecture and natural environment. The horizontal lines give people a sense of peace, tranquility and stretch, express the intention of parallel existence between architecture and heaven, earth and all things, and carry people's good thoughts on all things in the universe.

In Buddhist and Taoist architecture, the horizontal composition is dominant, the horizontal lines are gentle and soft, and the unnatural characteristics of the building are not overemphasized (Figure 5 and Figure 6). Both Eastern Buddhism and Taoism make people spontaneously tend to good and believe in their teachings through subtle influence. Horizontal

architecture not only means broad and comfortable, closely connected with the earth, but also shows simple, friendly, peaceful and steady personality characteristics, which is consistent with the traditional Oriental values of goodness.

3.3.2. "Towering" and "Radical" Personality of Western Religious Buildings

Christian Architecture reminds people of the existence of the kingdom of heaven through continuous vertical emphasis, so as to enhance people's recognition and yearning for the kingdom of heaven. In church architecture, vertical composition is absolutely dominant, which is reflected in all architectural components of the church. Being in a sharp, straight building with strong upward momentum conveys people's intention to rise. The vertical buildings that plunge into the sky convey the desire to leave the earth. Complex spires or tall domes all imply the existence of the upper space (Figure 7 and Figure 8).



Figure 7. Cologne Cathedral

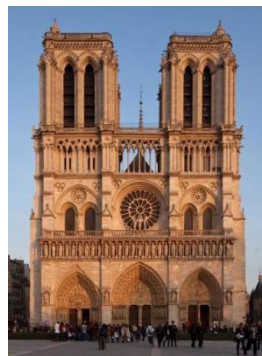


Figure 8. Notre Dame de Paris

The pope in the western world is the spokesman of God and has supreme power. At the beginning of the development of Christianity, believers were poor people who were slaves. Influenced by the theory of original sin, these people hope to get out of the sea of suffering and go to heaven. Therefore, Christianity implements the concept of boat crossing in the church. All the details of the building emphasize the sense of distance between the upper space and the ground space, expressing the separation and opposition between the two worlds of heaven and the human world.

3.4. Differences in Indoor Atmosphere of Religious Buildings

3.4.1. The Atmosphere of Oriental Religious Architecture Is "Concrete" and the Attitude Is "Affinity"

There are statues with objective materialization and different postures in Buddhist and Taoist buildings. Light candles and incense indoors. Believers and the general public can offer flowers,

fruits and other food in front of God to show their respect and gratitude to God. There are rich forms of interaction between people and statues.

The idea that human beings can be Yao and Shun (two great men in ancient China) makes people think that mortals can communicate with God and tell suffering. God and man are very close and trust each other. People can appeal to God, and God can listen to the world.

3.4.2. The Atmosphere of Western Religious Architecture Is "Abstract" and the Attitude Is "Alienated"

The interior of church buildings is often a huge closed cavity with four walls. In large churches, statues are often located in niches and occupy less space independently. Small and medium-sized churches do not even have physical statues of gods, only sacred crosses, and some churches also hang portraits of the crucifixion of Jesus.

The last supper, a Christian classic collected in the Church of Thanksgiving in Santa Maria, Milan, takes the last supper of Jesus and the twelve disciples in the Bible as the theme, and the characters in the picture are full of panic, anger, doubt and other expressions. Influenced by the theory of evil nature, it is believed that even between Jesus and his closest disciples, there is a strong sense of distrust, which reflects that where there are people, there is evil and corruption. This distrust makes the interior of the church show a strong alienation and vigilance against the world: it is surrounded by walls, quiet, ethereal and spotless. [8] Believers rely more on self perception to capture the will of God.

3.5. Differences in the Construction of Indoor Light Environment in Religious Buildings

3.5.1. Eastern Religious Buildings Adopt Diffuse Lighting to Highlight the Sense of "Harmony"



Figure 9. Buddha hall interior



Figure 10. Holes at the top let in light

The different use of light environment reflects the different ways in which different religions enlighten the world. Buddhist and Taoist buildings use natural lighting and rarely use light to

set off the atmosphere. The internal natural light environment is generally soft and dark, and the interior is full of diffuse light [9] (Figure 9).

Buddhism advocates purity and solitude in practice. Taoism advocates quietness and inaction, and quietness is based on nature. This hazy light environment is more suitable for practice. Both Buddhism and Taoism emphasize not to interfere too much, let alone advocate the forced boost of external forces, but to let the world with innate goodness understand and explore the doctrine by itself, which once again affirms that people have the potential to practice spontaneously for goodness.

3.5.2. Western Religious Buildings Adopt Focused Daylighting to Highlight The Sense of "Dawn Breaking"

The interior of Christian buildings is dark and deep as a whole, but very strong direct light will be used in some parts to create a sense of vitality in the dark. In church buildings, the main altar is the visual focus of believers, with the highest brightness, and the brightness of believer area is relatively dark. [10] The colorful stained glass windows of Gothic churches convert the natural light outside the church into the light of hope inside the church. Romanesque churches make good use of the roof bell tower as the only place to shoot light, creating a religious atmosphere. The Byzantine church strengthens the religious experience through flashing lights and gives the church dazzling colors [11].

Through the contrast between bright and dark, it gives people the infinite sense of sanctity of the dawn. In the eyes of Christian believers, this is God's love and care for the world, guidance and salvation. The design of this light environment is traced back to the idea that people originally have original sin. They need the guidance of God to obtain light and redemption (FIG. 10). They strive to guide the world to wash away sin and lead to heaven through clear light.

4. Conclusion: Explore the Significance of the Influence of Human Nature Theory on Religious Architecture

Today's era is an era of high efficiency. Standardization and template lead to the uniformity of architectural style all over the world, which reminds contemporary people that they must pay attention to cultural roots again, emphasize cultural differences, and explore the translation methods of architectural art in the differences, so as to resist the decline of architectural cultural diversity brought by globalization.

Religious architecture has rich cultural connotation and complex religious ideas, and there are distinct ethnic differences, cultural differences and belief differences. Due to the huge geographical span, Eastern and Western religious architecture is also a branch with the most distinctive difference. To explore the coupling relationship between philosophical differences and religious architectural differences from the perspective of human nature theory is a new perspective to explore the multiple roots of architectural culture. We hope to take this as the starting point, trigger more new perspectives and new ideas to explore the root causes of architectural cultural differences, and promote the diversified and sustainable development of architectural culture.

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