

# **‘Unity of Heaven and Mankind ’ below Architectural Space Layout in Taoism**

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**Abstract.** In this article, from the harmonious development of the nature view, which is ‘Unity of Heaven and Mankind ’, as the guiding ideology, with the Taoist architecture integration research and overall analysis reveal the application in spatial distribution. From the architectural point of view, the spatial layout Chinese religious culture ecological thought related achievements applied in architectural environment, thus, carry on and promote the development of man, society and ecological environment construction.

## **Introduction**

In the construction technology and create and the concrete construction details, the one of the most important decisive factors which are Chinese traditional architecture and the west traditional architectural differences as the origin of human, by Taoism classics of the most representative and the origin of the ‘Book of Changes ’ and is ‘Moral ’. The most basic of the world outlook and methodology which is ‘Unity of Heaven and Mankind ’, therefore, it has become the ideological foundation Chinese traditional architecture form. In this paper, under the Taoist harmony, human philosophy method naturally to space of traditional Taoist architectural layout autopsy.

### **1. Ecological thought of ‘Unity of Heaven and Mankind ’**

In Taoism, the Ecological thought which is the relationship between man and nature interpretation, is the study of people and people from the religious point of view, man and society, and between man and self understanding of doctrine of the three, is ‘Unity of Heaven and Mankind ’ natural ecological view in traditional architecture performance<sup>[1]</sup>. ‘Unity of Heaven and Mankind ’ is focuses on Moral Ontology, the moral principles regarded to the universal law of nature to be the Confucian basic characteristics. ‘Unity of Heaven and Mankind ’ and Human Nature, which are the core of cultural nature, to the intrinsic value of nature on natural, inverse natural death, beyond the maintenance of the natural state of the protection and the interests of the people, will be destroyed eventually. ‘Taiping Jing ’ represents to ‘Zun Day Heavy Noble ’, and emphasizing triadic relation which are born to raise, to keep, and human relationship, the harmonious integration between a natural and human, to be the system close to life. As the foundation of Taoism, the universe origin, the metastasis myriad things are the unity of Heaven and Mankind, Taoism advocates ‘Harmony between man and nature ’, ‘Tao follows nature ’ made the learning of the relation between mankind and nature as a whole Eco system, that mutual the relationship between human and nature is the existence of the mutual influence on positive and negative. The famous scholar of the Qing Dynasty Wang Fuzhi on ‘Book of Changes ’ mentioned in the ‘Heaven and the Earth in Heshun Life, Things to and for, after the Good, and the Good ’. A person of. And Si Chengyi. ‘Heshun, Life; Life, Morality ’. He’ ‘Taihe’ means, this is the best of all things in the universe. This requires that we should pursue the universe ‘He’ treat nature, care of the environment.

## **2. Religious Ideas Embodied in the Construction of Taoism**

Taoist architectures is the Chinese ancient building ideas, technology and artistic achievement. Taoist architecture exists on the main form of Taoist temple, the spatial activity place contains Bridges, Fang, Xie, Tower, Ting, Tai, Tan, Doors, Que, Ge, Lang, Zhai, Xuan, She, Guan, Buildings, Miao, Fu, Tang, Dian, Guan, Gong, as the important parts. These architectural forms spread the Taoist architectural ideas, the Taoist temple is between man and God dialogue places, the main hall in the central axis. Therefore, the construction and layout of the Taoist Bagua azimuth, which accord to the dry South Kun north, to meridian as the axis, sitting north to South pattern. In the pattern, it divided into the base, the walls and roof in the three parts, the materials mostly is given priority to wooden structure as the main parts, including column, beam, Rin, rafters, bracing, partially exposed, which used all the contemplation of art form. The curve in the shape of lines were used mainly, and followed by the arc and concave curve. In colours, with its symbolic 'the Sun' is Yang, means with its symbolic 'day' is Yang, means the South, represents 'Fire' --- the scarlet colours of red or yellow wall construction, doors and windows performance in its various image, pattern and pattern of the building facade, strong artistic effect in addition, most of the buildings in the pure Taoist buildings be situated at the foot of a hill and beside a stream, and natural all blend into one harmonious whole, inaction thought reflected Taoism pursues peace and free from vulgarity. 'The unity of heaven and mankind' ideology of Taoism, which is corresponds Taoist buildings and courtyard, gate, principal rooms, rooms space in this form.

## **3. Application of 'the Unity of Heaven and Mankind' in Spatial Layout**

### **(1) Spatial Layout in Religious Rituals**

In a fairly long period, Chinese traditional architecture had been the strict hierarchy maintenance, by religious ideas as common, which had complied with the axis between the generations, some, symmetry and contraposition relationship. The Taoist buildings pattern are similar with the imperial palace, such as, Building Group founder, prominent, symmetrical axis orderly, distinct, scattered high. So, in the architectural design, which also followed a pecking, seniority, gender, divided into internal and external religious thought, layout with the quartet. First of all, in order to build humanitarian, governing, the lowest level of Taoism's front yard space, which was along with the gradually deepening, space level gradually increased, inner spindle lined at the spatial layout that is the highest level. Secondly, with the four animal "-- Qing Long (East), the White Tiger (West), Rose Finch (South), Basalt (North), which were corresponding. As a result, the etiquette norms of religion had formed Yin and Yang orderly, primary and secondary other ordinal rank ethics in architectural space layout.

### **(2) Orientation of Spatial Layout**

Position of stars corresponding orientation and direction of the earth. Position of the 'South' - Eastern corresponding Green Dragon, West corresponding White Tiger, South corresponding Suzaku, North corresponding basaltic. Polaris is pointing to the sky in the north, and the Yellow River Basin area of the North Star is always visible stars - Myrtle wall is where the imperial family. 'Crape myrtle, Great Room, so a fine too.' Religious law system from another angle toward the master from the order made strict demands. 'Shao' on the left localized, 'Mu' living on the right, the left and right position above. When the main building at the south-facing position, the left side of the main building and the right side is the need for the west to the east. Building to the left and to the east for the distinguished symbol.

### **(3) The Spatial Layout View of Nature**

View of nature is to be made between man and nature as things. In *Nature and Man in One* of the universe, naturally contains the 'people' and the two parts of the 'natural', which contains

substances of human beings and the world around them. Natural view of Chinese traditional culture is seen as containing natural human beings. There is no tangible substance human beings are dependent on the material world system. Under the action of this idea, people and other elements of nature are in the same ideological position. This form of Taoist buildings take full advantage of the natural landscape, the role of adaptation landscape topography, architecture has been well reflected; forming a mountain near potential, pavilions, smoke-filled 'scenery of exceptional charm' fairyland. The Temple of Heaven is an important representative of the Ming and Qing architecture, so in our ancient palace, temples certain extent, architectural achievements that reflect a certain period. The Temple of Heaven is a group of well-known temples buildings, in addition to *Qi Niandian* and plantation, the two sides have castle-Itsuki. *Palace* prescribe surrounding moat and wall surround, *Tan* periphery prescribe the wall, *Qi Niandian* surrounding planted cypress, situated among the trees in a large, located on both sides of the entrance, corridor and through the cypress reach the main axis.

#### (4) The Spatial Layout of the 'Natural' Acoustics

There are many ancient buildings of acoustic phenomena, which includes two acoustic phenomena: First, the structural components of the building to enhance the use of sound or produce an echo, the other is a homonym of applications. Beijing Tiantan whispering gallery is the clever use of the principles of sound propagation to achieve different wonderful effects. (Figure 1) whispering gallery and (2) a schematic diagram of the Temple of Heaven whispering sound waves.



Figure (1) whispering

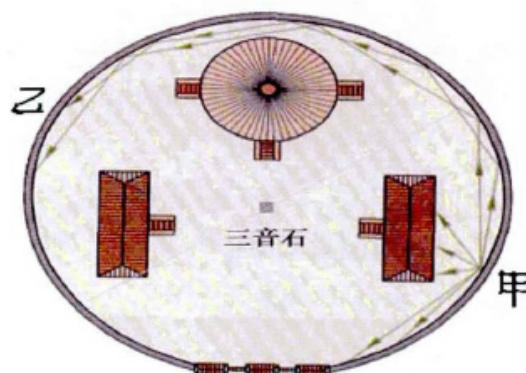


Figure (2) Schematic diagram of the Temple of Heaven whispering sound waves.

#### 4. Conclusion

Everything has the fights, interdependent, and mutual collaborations, which can not be separated and form a whole. In the Chinese Ancient buildings almost followed 'Unity of Heaven and Mankind', so

we found a mutual influence in the relationships of the construction and science and technology, thought, art between , mutual penetration. From the perspective of ideology, thinking method, which are facing up to people and the environment and the nature of the relationship, and emphasizing ecological thought conforming to nature, desire your frugal, ecological cycle, financing of all things. This is the Chinese 'natural Avenue ', and the common characteristics of harmonious symbiosis. The traditional philosophy is the essence of the Chinese ethical philosophy, which is architecture and philosophy concentrated expression in the relationship between architecture and ethics in ancient Chinese.

The ecological thoughts of Taoism exist the culture in all aspects of life. We are looking at the culture of Taoism, extracting its essence and diversity, and carrying on studying the Taoism thought value, satisfy the current, which are according with Chinese ideological system, the justice theory, the world outlook and values. Throughout these discussions, this paper intends to contemporary architectural design should inherit the tradition as a conscious pursuit.

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