

The Characteristics of Spatial Narration the Buddha Museum as Examples

Guiqin Jiang^{1,2}

¹ Institute of Taoism and Religious Culture, Sichuan University

² No.24, Yihuan Road (South), Wuhou District, Chengdu City, Sichuan Province 610064, China

jgq831@163.com

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Abstract: The Buddha museum is located in Dashu District, Kaohsiung, Taiwan. It is not only a famous Buddhist shrine in modern times, a cultural landmark of human Buddhism, but also a modern international museum. It has unique spatial narrative characteristics. First of all, it is the material expression of Buddhist culture, the self-expression of Buddhists themselves in the form of museums to tell their history and stories. Secondly, the spatial narrative of The Buddha museum is people-oriented, highlighting the purport of human Buddhism. Finally, the space narrative of The Buddha museum combines the sense of history, the sense of the times and the sense of the future, making it very attractive, which is worth using for reference by the museum now.

1. Introduction

Buddhism originated in India more than two thousand years ago, Introduced into China in the Eastern Han Dynasty. It combined with Chinese culture, which it created a more splendid culture. This paper take the Buddha Museum as an example mainly discusses the characteristics of the spatial narration of Buddhist culture. This is not only beneficial to carry forward The Culture and philosophy of Buddhism, but also promote the construction and development of other types of museums. Shih, Miao Guang from FGS Institute of Humanistic Buddhism, take the Buddha Memorial Center Buddha Museum as an example, studied Modern Religious Tourism in Taiwan. ^[1]Zhi Yue Shih from FGS Institute of Humanistic Buddhism studied The Buddha Memorial Center as an Integration of Sacred and Profane Space, Humanistic Buddhism and the Redefinition of "Religious Tourism"^[2]. From a new perspective, this paper mainly discusses the characteristics of the spatial narration of Buddhist culture, which is a supplement to current academic research.

2. Buddha Museum

2.1 Introduction of the Buddha Museum.

The Buddha Museum also called Buddha Memorial Center. It covers an area of 100 hectares. In addition to the main building, there are eight towers in front, a great Buddha in the back, a Lingshan in the south, and a garden in the north. The main building is located on the central axis, from east to west there are courtesy hall, eight towers, ten thousand people photo platform, Bodhi square, this museum and Buddha light Buddha and so on, in addition, there are Lingshan in the south and only garden in the north. The Buddha Memorial Hall is about 50 meters high and covers an area of 4000 square meters. The tower is designed as a cover bowl, with yellow sandstone as the base and rust as the tower. The Buddha Memorial Hall has two floors on the ground and five floors on the ground. In addition to honoring Buddha's teeth, there is also a large consciousness hall for more than 2,000 people and a multi-functional display space. The morning sun sprinkled on the Buddha gold, 108 meters high the world's largest bronze sitting Buddha towering, solemn and compassionate, In a word, its spatial layout is quite consistent with the pattern of "the backyard of the first tower" recorded in the classics.

The Buddha Museum was designed by Master Hsing Yun, Venerable .Master has made numerous contributions in the field of Buddhism. he has constructed the Buddha Museum, an international

tourist spot that advocates religious integration and world peace. In 1998 -Ven, Master Hsing Yun traveled to India to revive the Bhiksuni ordination, and received the Buddha's tooth relic from Kunga Dorje Rinpoche. Originally, this particular Buddha's tooth relic was carefully hidden in India for more than one thousand years. In the 13th century, during the Muslim invasion to India, the relic was secretly taken from the great Buddhist college of Nalanda in India and brought to Tibet. It was enshrined in the Sakya Namgyal Monastery, which was destroyed in 1968 during the Cultural Revolution. A Tibetan lama, Kunga Dorje Rinpoche obtained the relic and then took it back to India, where he kept and protected the relic in secret for thirty years. With his advancing age, Kunga Dorje Rinpoche acknowledged the fact that he will not be able to build a temple to enshrine the relic in his lifetime. When Venerable Master Hsing Yun went to India to officiate the Triple Platform Full Ordination Ceremony in February 1998, Kunga Dorje Rinpoche entrusted Master Hsing Yun the Buddha's tooth relic, together with a certificate authenticated by twelve other Rinpoches to authenticate the relic.

According to the Biography of Sakyamuni Buddha, when the Buddha reached the age of 80, he announced the day that he will enter parinirvana. Fearing that the disciples will lose the guidance of their teacher, Ananda asked the Buddha what they should do after he entered parinirvana. After pondering over the matter, Buddha gave his final teaching, "After I enter parinirvana, and have been cremated, gather up my relic and build a stupa at the crossroads, so that those who see it can develop faith." ^[3]Kunga Dorje Rinpoche except Master Hsing Yun to spread the thought of Buddhism to the maximum extent. Two months later, the relic was brought to Taiwan.

In 2003, Master Hsing Yun held the Foundation Settlement Ceremony for the construction of Buddha Museum, The construction lasted for ten years, and the museum was officially opened on the 25th December 2011. According to Master Hsing Yun, the Buddha Museum serves to acquaint the public with the Buddha's quantities, through which the Buddhist practice can be inspired. The Buddha Museum was thus built not only to venerate the Buddha, but more importantly with the interests of sentient beings kept in mind."

Since its opening in 2011, The Buddha museum has attracted millions of visitors from all over the world every year, and it has also received a lot of recognition. It is a member of icom, won many awards, as the same time ,It is one of the most popular tourist attractions selected by netizens. It is highly praised by many famous scholars and artists. Viktor Mayer-Schönberger, a Professor of Oxford University and co-author of Big Data, said, I am very honored and very grateful to be here. Both my wife and I experience tremendous hospitality by everyone here. We have been given a beautiful home and wonderful food. When I came here, I was told that this would be a vegetarian place and whether I have any problems with that. When I told my wife about this, she was actually excited as a vegetarian herself. I was truly delighted and surprised by the variety of taste and texture and flavors that was offered to me. I also feel quite inspired by the atmosphere here, there is something in the atmosphere I cannot name it, that makes this a very special place; Jigmi Y. Thinley, Former Prime Minister of Bhutan, also said: It was my first visit to Taiwan and we feel very blessed that on our very first visit outside Taipei, we are able to come and visit this amazing center of Buddhism here, the center of spirituality in this nation. We are amazed by the vision with which this center has been built. In the structures here, we are amazed to find that the entire philosophy, the essence of Buddhism is expressed in the form of this wonderful architecture. We admire and appreciate the work that the Fo Guang Shan Monastery is doing, that the Master and the nuns and the monks of this Monastery, are doing not only here in Taiwan, but all over the world in spreading and making familiar to the world, the philosophy and the spirit of Buddhism. We congratulate you for what you achieved, and we wish you well into the future. Ho Boon Ky, Color Painter and Resident Artist of BMC said, The beautiful scenery of the Buddha Museum makes one feel as if one is in heaven. The monastics and volunteers are kind and approachable, and with the exquisite surroundings, I was able to complete hundreds of artworks in great delight. Yu Qiuyu, a Writer and Resident Writer at BMC, he said, The Buddha Memorial Center is a magnificent spiritual haven in the Buddhist field. I am impressed by the monastics who receive guests with joy. The smiling faces of these modern monastics and the dignified Buddha image serve as a spiritual bridge between

ordinary human beings and the Buddha. The Buddha Museum embarks with a good start under the instruction of Venerable Master Hsing Yun. This enthusiasm of the monastics shall continue to nurture more visitors. From their comments, we find the charm of the Buddha Museum. Its spatial narrative characteristics are worthy of our special explanation, because with its narrative structure and content, it will bring these beautiful experiences to tourists.

2.2 Spatial Narrative Characteristics of The Buddha Museum.

The Buddha Museum is not only a famous Buddhist shrine in modern times, a cultural landmark of human Buddhism, but also a international modern museum. It has unique spatial narrative characteristics. First of all, it is the material expression of Buddhist culture by themselves. They take the form of museums to tell others their history and stories. Secondly, the spatial narrative of The Buddha museum is people-oriented, highlighting the purport of human Buddhism. Finally, the space narrative of The Buddha museum combines the sense of history, the sense of the times and the sense of the future, making it very attractive.

1) Spatial narrative. Spatial narrative, which broke with the tradition of a temporal dimension, has put more emphasis on constructing narrative from spatial factors. After Joseph Frank's Analysis of narrative Space, a large number of scholars began to analyze the text with spatial narrative. But they all focus on different things, the definition of space are different. The spaces they propose are physical, abstract, psychological. geographical, natural, social, cultural, practical, perceptual. existing, cognitive, static and dynamic, open and. Closed, textual space, etc. narration always takes the past as an object, thus at a time when. The basic motivation of the narrator is gradually revealed in the distance between them, Description is a form of time, but the object of description is indistinguishable. When we are in a building and become a part of space, and the feeling of space is stronger than that of time, the Buddha Museum tells visitors the history, culture and story of Buddhism in the form of space narrative.

2) The subject of the narrative is themselves. Narration is the thought of the subject and the externalization of emotion. Buddhism has developed from India to China for more than two thousand years. People in different times and regions have different views on Buddhist dharma. Some people think that the Buddha is a god, Some people think that it is only possible to be liberated if they have to leave the world and go to another place. Others believe that Buddhism is superstition, representing ignorance, ignorance and backwardness. The Buddha Museum is the monk's own narrative of the Buddha, of Buddhist culture, thought, and art. Their expression proves their existence, gives them a common identity, and creates an open public space. They expect that people who do not understand Buddhism can understand Buddhism, and hope to spread the Dharma in this space and practice the Dharma. Master Hsing Yun, Venerable advocated human Buddhism.

Human Buddhism is Buddhism. It is a form of expression in the development of Buddhism to modern times. It not only inherits the tradition but also adapts to the present. Buddha is the Buddha of the world, he is by man, through his own revolution to become a great awakening, to obtain inner liberation and freedom, They think that if they know the Buddha, they know the real Buddhism, which is reflected in their space architecture, so the most prominent in the main building is the innermost statue of the Buddha on the central axis. On the highest point along its central axis of the Buddha Museum sits a magnificent, colossal statue. what is more, Before stepping into the Front Hall tourist, will see two groups of statues, On the right side is an adult elephant, leading a herd of small elephants, while on the left side is a large lion surrounded by three cubs. Both the lion and the elephant have symbolic meanings in Buddhism. The elephant represents noble dignity, for the Buddha rode a white elephant into his mother's womb. Thus, the figure of an elephant is used to commemorate the Buddha's birthday, the day that he descended into the human world. The lion is the king of beasts. Peerless in its world, it is the ruler of its realm. In many Buddhist sutras, the lion is a metaphor for the Buddha's fearlessness and majesty. The sound of the Buddha preaching the Dharma is known as the "lion's roar," for his words could wake living beings from their dreams. Then, they can finally be themselves, understanding their own lives with pure awakening.

The Buddha Memorial Hall is its three-dimensional medium of expression of Buddhist culture.

Judging from its spatial layout, he built a pure land on earth. Traditionally, most Buddhists thought they had to go to another space to find pure land in order to get peace. Master believes that all people, like the Buddha, can also gain spiritual awareness and peace of life through their own revision, so everyone has to be sure that they have great potential to become as enlightened as the Buddha.

3) Spatial narration highlights the Purport of human Buddhism. The spatial narrative of the Buddha Museum has always been formed around the theme of human Buddhism. What is human Buddhism? What the Buddha said, what people really need, can purify the human heart, make the individual, the family, the society, the country harmonious good and beautiful wisdom, can make people get the way of happiness. These are shown in the space design and functional application of the following buildings

"Lijing da ting" in Chinese means "Reverence Hall". The welcome center not only allows visitors to settle in by accommodating their physical needs, it also allows visitors to prepare their mind before they start the journey in BMC. The information desk provides general information, event schedule, left luggage service, currency exchange, special exhibitions information and maps. Wheelchair, baby stroller and guided tour service can also be arranged free of charge. There are stores on the ground floor, including gift shops, souvenir stores, vegetarian restaurants, and snacks. There is also the only vegetarian Starbucks in the world. Group dining and buffet are available on the second level during lunch hours. This space also provides enough material and spiritual nutrients to create a beautiful and enthusiastic atmosphere to support them to become people like the Buddha. They tell their own stories through space, expressing a kind of cultural consciousness.

Space provides enough material and spiritual nutrients to create a beautiful and enthusiastic atmosphere to support them to become people like the Buddha. The Buddha Museum advocates everyone who comes here to be kind, to say good things, to do good deeds, and to encourage everyone to give joy, convenience, hope and strength. As the subject of space narration, monks not only let space architecture preach Buddhist dharma, but also practice Buddhist dharma in space, creating pure land for all.

4) The sense of History, Times and Future of narration. An attractive three-dimensional narrative is like an intriguing novel. It has profound philosophical thinking in content and aesthetic meaning in form of expression. The sense of history realized in the spatial narrative is in line with the current sense of the times, as well as the sense of the future, the sense of hope is very important.

The sense of history of the Buddha Museum is shown in the following aspects: Main Hall is the main building in Buddha Memorial Center dedicated to Sakyamuni Buddha, the root teacher of all Buddhists. This is also the place where the Buddha's tooth relic is enshrined. It represents that the Buddha was once a real person, that his story is a true history, not a legendary story, that its architecture is in the shape of an Indian pyramid, its promenade, The aisle is the style of siheyuan with Chinese traditional characteristics. The architectural elements from Tang Dynasty, Song Dynasty, Yuan Dynasty, Ming Dynasty, Qing Dynasty to the present are all included in this space narrative. The Historical Museum of Fo Guang Shan employs narrative videos and displays documents and artifacts to give a smooth and fluid presentation of the development of Venerable Master Hsing Yun's philosophy. The museum also demonstrates how Fo Guang Shan implements the down-to-earth, beneficial-to-others, and contemporary-oriented qualities of Humanistic Buddhism.

The sense of the times of the Buddha Museum is reflected in the following settings: The Thousand-Armed, Thousand-Eyed Avalokitesvara Bodhisattva statue at the center is sculpted by Loretta Yang Huishan, whose artistic creations are made with the lost-wax process of glass casting. The shrine contains thirty-three images of Avalokitesvara Bodhisattva set in a circle. Clear, bright mirrors are set on the four surrounding walls. Images are reflected on each other by the mirrors, creating an unbroken continuity with layer upon layer of images stretching far and near. Beside, The first attraction upon entering the exhibit is the "4D Movie Theater." There are two movies, "Poor Girl's Lamp" and "Life of the Buddha" playing in the theater every half hour. At the last, The high-vaulted "Great Enlightenment Auditorium" on the second floor of the Main Hall combines the

idea of a theater with that of a place for religious cultivation. All the scenes in the Great Enlightenment Auditorium are dynamic, as if one were in the midst of the Buddha land. Visitors who come here often bring home a sense of peace and joy.

Finally, the part about the future is mainly reflected in the design concept and practice of the underground palace. In addition to Buddhist treasures, the collection also includes representative items collected from the public, such as old radios, baseball players Wang Jianmin's signature ball, and so on. Promise 100 years to open a palace, 4800 years of Buddhism sustainable life expectations. Just as Master said, "We will witness the treasures enter the earth's palace together, but life will not go away. We must have confidence that every hundred years in the future, when the earth palace opens, we will still come back to the Buddha Memorial Hall." Together to witness every moment of the opening of the Earth Palace "and the scene of the audience together with the establishment of 48 hundred years of agreement."

3. Summary

The Buddha Museum tells the story with its own unique spatial narrative, which not only highlights the theme of Buddhism, but also reflects the sense of history, the times and the future of spatial narrative, and creates a good atmosphere of pure land in the world.

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