Buddhism --

Hierarchy -

Architectural element -

Perception -
- no dominant person or leader to lead the worship
- a preoccupation with action, not thought

Symbolism -
- inward focus on an outward action
- ritualistic
- non-theistic

outward actions display desire to reach Nirvana

concentration to absorb teachings
Christianity

Hierarchy -

Symbolism -
• special significance is placed upon certain members of the church
• special meaning is associated with certain area of the church
• God is highest always

Perception -
• the visual presence of something greater
• trust placed on the celebrant
• acceptance of the level of the Liturgy - those doing the work within

Architecture -
• Emphasis on the baptismal and apse
• greatest importance on the altar
• any significance placed upon any section of the church must not be so strong as to create a separation of the congregation and the clergy.

Diagram:
- God
  - clergy
    - laymen
      - congregation
**Minbar**
- Irregular enclosure so its prevention of being used to orient prayer
- Place from which the sermon is delivered

**Hierarchy**

- Imam - His back to believers
  - Delivers & leads prayer and Friday ritual
  - He must also face Mecca
  - May also deliver sermon

- Khatib (preacher) -
  - Delivers short, stylized sermons consisting of praise to God, a blessing on the Prophet, admonition to piety, a blessing on believers, and a comment or quote from the Koran.

- Allah is greatest always
**Judaism**

**Hierarchy**

- Symbolism:
  - The word of God comes through the Torah directly to clergy.
  - Link to heaven and God.
  - Special meaning to certain areas within the synagogue.

- Perception:
  - Link of clergy to heaven.
  - Columns frame bima and provide the direct link.
  - The rabbi will be teaching and interpreting the word of God.
  - Weekly lessons read from the bima.

**Architecture:**
- Bima for priests.
- Niche for Ark holding Torah.
- Usually 4 columns surround the bima.
- Surrounded by seats for the men—usually women were seated in a balcony.
- In modern reformed use the bima incorporated on a stage where the Ark sits.
Movement / Circulation

- A transition space where attitude adjustment can take place - often through ritualistic actions.
- Generally a movement up to or around the sacred focus at some time during the service.

Judaism

Islam

- Primary
- Secondary

wide aisle
**Christianity**

- Narthex
- Optional courtyard/open space

**Buddhism**

- Stupa
- Chaitiya-griha
- Image of Buddha
- Garden
- Temple
LIGHT
Buddhism

Light

Symbolism
- shed over all mankind, comparable to the radiation of the brightness of the Enlightened One-Buddha
- shines everywhere indiscriminately as does the Dharma (Law of Buddha)
- disc or wheel symbolizes this light

Architecture
- important in the shaping of space - virtually no walls or partitions are used
- the manipulation of light and shadow for dramatic interior space
- stone lantern as part of entry sequence

Perception
- an element sensed by all as a reflection of Buddha
- unites the Dharma to all people effective in all lands of the earth
- important in the sense of space
- reminder to discipline oneself into freeing his mind from the defilements of the senses leading one to the realization of selflessness
Christianity

Light

Symbolism -
- nature brought into the celebration
- the mysterious nature of God - Image
- God's power and man's life when close to God
- Christ's Life, Death and Resurrection
- God's word - the Bible
- a vehicle of Christ to connect with the Church body
- God himself

Perception -
- a sense of something greater beyond the walls of the church
- an element that can be sensed by all gathered in His presence. God is Light
- Ties together the space and therefore the people
- being a symbol of Christ, manipulation can be effective in bringing about cognition
- most perception only in the early morning and evening, unless handled correctly

Architecture -
- positioning of east: west apertures for the best transmission of sunlight into: upon
- articulation of apertures for dramatic interior effects
- some omission for mysterious space
- altar must have perception prior to apertures, but light may enhance the altar position
- west windows can signify death - may be colored red.
Symbolism -
- the dome represents unity of space
- unification of the interior and exterior
- the image of Allah himself

Perception -
- ambiance of interior space
- a focal element in order to achieve unity
- can be sensed by all within the space - common link of worshippers

Architecture -
- the dome positioned to let light accent special space - usually intersection directly in front of mihrab
- skylit openings for effect inside

link of man to man
Judaism:

Light:
Symbol:
- Light behind the ark and streaming in upon it is a connection with heaven
- tranquility
- an image of God

Perception:
- not mysticism, but awareness of God
- practical purpose from need of adequate light for reading from prayer book

Architecture:
- aperture above Ark to shed light on it
- formal eternal light hangs near the Ark
- menorah lamp is a symbol of Jews
ORIENTATION
**Christianity**

**Orientation**

Symbolism -
- the east is life - as in life from Christ
- west is death

*traditionally of a greater significance - today relegated to a place of secondary importance*

Perception -
- facing east will orient the spirit of the soul to Christ
- those within will be closer to God
- overlaps with the concept of eastern light

**Architecture** -
- in traditional basilican forms - the apse faces east
- the narthex is to the west
- the worshipper is facing east

![Diagram of architectural orientation with East and Narthex labeled]
ISLAM

Orientation --

Symbolism -
  - Mecca is the holy city
  - One is very holy if he prays toward Mecca

Perception -
  - Unity with other Muslims
  - Thought is very directional
  - Prayer concentrated toward Mecca will please Allah

Architecture -
  - The faithful must stand in straight lines behind their imam
  - A niche in a wall, usually semi-circular and ornamented
  - Indicates which direction prayer should be said

MECCA
**JUDAISM**

**Orientation**

Symbolism -
- Jerusalem is the holiest city
- Eastern light represented Jahweh (God)
- Open space between Jerusalem and the worshipper

Perception -
- Prayers travelled straight to Jerusalem and therefore to God
- The sun penetrating into the Temple and shining upon the ark of the covenant, there deposited was thought to be God - perhaps invisibly enthroned
- Communal aspect of worship with Jews all over the world - unifier

Architecture -
- Open space usually achieved by means of windows or large apertures
- Apsé oriented toward Jerusalem in basilica type synagogues
- Permanent niche for Ark to the east
- Worship oriented toward Jerusalem
RHYTHYM

PLACE

next page
**Buddhism**

Prayer Mat --

Symbolism -
* sitting on the mat is mental, physical, spiritual
* a position of meditation

Architecture -
* perspectives within the room must be understood as they would appear to a person seated on the floor.

Perception -
* establishes a place for private meditation
ISLAM

Interior -

Prayer Rug -

Architectural element -
- forms an immediate temple or sanctuary
- is a personal item brought into the mosque

Perception -
- creates a psychological barrier of thought enabling each person to focus their prayer and thought toward Mecca
- man's forehead touches the earth represent the relationship between man : earth

Symbolism -
- purifies a spot for prayer
VERTICALITY
CHRISTIANITY

Verticality/Tower -

Symbol -
- God as highest
- toward the direction of heaven
- points toward the goal of reaching heaven
- pathway of the spirit
- earth and heaven can meet at auspicious points
- dome or ceiling elevation in space just prior to mihrab

Perception -
- awareness inside oneself of the direction of God
- a lifting of the spirit even when unaware
- realization of importance of that space.
- human power and intelligence can be augmented by divine energy - the life stuff of the universe
- elevated space says important space ahead

Architecture -
- emphasis on vertical elements
- lighting expressed in vertical terms
- proportion to enhance the vertical element
- the bell tower signaling people to come to worship
- a dome or skylight as loss of enclosure to give space meaning
Buddhism

Verticality/Tower -- Pagoda

Symbol -
- A temple which in ancient times adorned the top of the memorial mounds in which the relics of Buddha were preserved.

Architecture -
- Pagoda: temple-like structure usually of several stories
- Traditionally pyramidal in shape
- Dominant on landscape
- Traditionally an element separated from the temple and not integrated
- Ceiling is elevated inside the temple to emphasize sacred spot of worship

Perception -
- Reminder of Buddha who founded the beliefs and interpreted them for all.
- Once a focal point of the temple complex, now relegated to a position of secondary importance.
- Higher ceiling inside calls attention to sacred altar.
Architecture:
- can be seen from almost all places in the community
- traditionally the minaret is the high point from which the muezzin makes his cry for prayer
- usually an element additional to the prayer area not integrated

Perception:
- Allah dominates the community spirit
- building rooted on earth yet thoughts are reaching to Allah
WATER
CHRISTIANITY

Water --

Symbol -
- initiation into God's community
  of believers
- idea of a rebirth
- immersion or sprinkling changes
  the person - old into new
- holy water
- life

Architecture -
- designated area will be special
- incorporation where places for special
  water ceremonies must take place -
  the font, baptismal
- sound should be noticeable
- greater incorporation into service
  through physical features - entwined
  within church space

Perception -
- a rebirth or attitude change about life
- the water cleanses the soul
- tranquility / calming effect
- easily introduces a feeling
- helps the space gain a dynamism - can
  call attention to other important parts -
  tie some together
- can unify people in spirit because of sense
- gives a positive feeling in the space
Buddhism --

Water -

Architectural element -
- a baptismal in which to perform ceremony
- a water basin with ladles positioned outside the enclosed temple area

Perception -
- after purification one is both mentally and physically pure and worthy of worship
- tranquility

Symbol -
- sprinkling and bathing believers in celebration of important mystic rites - esoteric
- various kinds of water
- purity
- to capture the essence of nature
IslaM --

Exterior -

Water -

Architectural element -

- A source of water must be provided outside the mosque of prayer.
- The source is usually inside a courtyard preceding the entrance to the mosque, or an outdoor space.
- Often there are two water sources — one each for men and women.
- Used as a focal point in Muslim open spaces.

Perception -

- The maslem allows the physical cleansing to also clean the heart and mind.
- Causes the individual to progress toward a spiritual altitude.
- A magnet which polarizes space.

Symbol -

- Used as a purifier.
- Life.
- Symbol of community — important in Islamic cultures.
JUDAISM

Water --

Symbol -
- life
- cleansing
- community and fellowship
- cleanliness is next to Godliness

Architecture -
- laver basins for purification before entering sanctuary
- sound can enhance the spiritual quality
- sight of the water to entwine it with the actual worship

Perception -
- water will enhance or evoke a feeling
- tranquility and peace
- the Law speaks highly of cleanliness - spirit: flesh
- nearer to the likeness of God
- unity from person to person
TRANSITIONAL SPACE
SPACE WITHIN SPACE
PROCESS
SKETCHES
collage of spatial atmospheres


Excerpts from 'The Three Monuments of Monotheism', a paper I wrote on religious sites visited in Israel, 1985.

APPENDIX
The Mosque enshrines a huge rock very sacred to the Islamic faith. It is believed to be the place where Mohammed, the prophet, took his night flight to heaven. The Rock tried to ascend with him and marks in the stone are thought to be imprints from angels' fingers holding it to the earth. Christians and Jews also revere this stone as sacred. Abraham, the father of all three races, is thought to have tried to sacrifice his son Isaac upon this rock. Abraham is most holy being the father of the Arab nation. The dome, too, is a symbol representing unity within Islam. A small holy box next to the Rock holds a few locks of hair from the prophet Mohammed. This is such a holy place that visitors are not allowed onto the Temple Mount during times of formal prayer.
| Interior | Shrine and role of Symbols |
The Western Wall is a shrine of Jews around the world because it is a fragment of the past and a symbol to the future. The Wall is a component of Jewish heritage because it is the last remnant of King Solomon's Temple and the Jewish kingdom of that ancient time. It is a symbol to the future promising a Messiah that will come to save Israel. More recently it has become a symbol to the strength of this nation, who regained land in 1967, including this sacred Wall. Yet to those who utter daily prayers at the Wall, it serves a very private purpose. They believe God's presence is closest when they stand intimately facing the Wall and pray. Prayers said here are believed to travel directly to heaven. The Wall has become a symbol of the unending prayer of the Orthodox for the Messiah to come. For all Jews it is a symbol of a home in which they can feel a pridelful sense of ownership.
Under root of this church are The Shrines of Christianity. For most Christian visitors, these shrines are the holiest monuments of their faith. Here in an upper chapel candles continually burn in brilliant remembrance of Calvary where Christ was crucified. Immediately upon entering the church lies the Stone of Anointing where Christ's body was cleansed before burial. The Kolunda displays the ornate Chapel of the Angel through which one must pass to reach the Tomb and Sepulchre. Inside the Tomb a monk allows prayers to be said next to the Sepulchre and candles lit in homage to Christ. A chapel to Helena is located in the lower church, for she is said to have discovered three crosses and holy nails from the crucifixion, nearby. Christians revere this church as a symbol of their religion not for the artifacts inside— for unproven these can only be symbols in themselves— but for reminding them of the suffering, death and resurrection of the founder of their faith.
Dome of the Rock

<table>
<thead>
<tr>
<th>Exterior</th>
<th>Scale/Proportion</th>
</tr>
</thead>
</table>

This is the most prominent monument of Jerusalem’s Old City, towering above the walls. However, in relationship to established religious structures in other cities, it is proportionately small in scale. Yet, in its own environment, the Mosque strikes people as a grand exalting piece of architecture. Visitors, as well as the devout, perceive the structure as large because it swells up out of the platform and the gold dome continues into the sky. This is sensed even at a close distance when climbing the stairs up to the platform. People do feel comfortable in the midst of the Mosque. Columns and exterior ornament scale down the overall dimension to a human relationship, while retaining the image.
Dome of the Rock
St. Paul's Cathedral - London
St. Peter's Cathedral - Rome
As a visitor to this holy church, scale becomes difficult to perceive. One can stand atop the roof, amid the domes and totally lose perception of the true height of this building. A person will have to take a moment to recognize that in relationship to the main entrance, he is two storeys above. The other point at which scale can be perceived is while inside the main courtyard. Standing here a person is surrounded by three storeys of church while in a very contained area. The collage of domes and building parts is busy and unappealing. Each part of the church appears to be competing for space, instead of working toward a proportional facade. This, however, is almost appropriate, for it is only a symbol of the inner conflicts of the Church.
The Western (Wailing) Wall rises a sheer 58 feet in height out of the main Jewish Quarter plaza. Its enormous length and height measurements allow for all people to perceive its importance to the Jew. The flat planed wall has an emphasized verticality, and by leaving the entire synagogue open and it is perceived as a very large space. The flat plaza opens and focuses into the wall lending to it a greater importance. The wall is large in proportion to the additional built structures around the plaza.
Leading onto the Temple Mount are four gateways from within the Old City. The 'Gate of Darkness', 'Gate of Iron', 'Gate of the Beautiful' and 'Gate of Absolution and the Tribes' are their interpreted Muslim names. One originates from the Jewish Quarter, one from the bazaar and the remainder from the Muslim Quarter. Also located on the Temple Mount is a major gate in the Old City Wall - the Golden Gate. The Muslims have barricaded the opening here to foil Jewish prophecies of the Messiah's entry through here. The actual Mosque is situated atop a platform at an elevation higher than the remainder of the Temple Mount. To reach this level are eight stairways, with the screened archways at the summit. By changing levels as one gets closer to the Mosque, the levels of holiness are greatly accentuated.
A low arch marks entry into the main courtyard outside the church. This, the easterly approach, is the easiest to locate. It is just off one of the main bazaar streets in the Christian Quarter. From the west, the approach is a bit more difficult. While winding through the market and down a long covered archway, one is surprised to suddenly find himself in the main courtyard. The courtyard itself has a minor level change, three steps and a small ramp down, proceeding closer to the main entrance. A minor access point stems from the back rooftop. A stairway from here leads through a chapel down and outside into the courtyard.
At all entry points into the Western Wall plaza people are searched — a constant reminder to the trials of liberation. The Dung Gate is a main entrance into both the Old City and the plaza. Various other archways from the heart of the market lead onto the plaza. One must enter the plaza and then proceed to the actual place of prayer near the Wall if he wishes to worship.
The devout Muslim enters proceeding clockwise around the Rock. He will stop at various intervals to pray or kiss the holy objects. The visitor wanders along the edge of the wall around the Rock, tiptoeing to see the great Rock. Many people wind on all sides of the columns absorbing the rich interior. Near completion of the circular path, a short stairway leads underground. Here is a relatively small cave where the base of the Rock is exposed for touching. The procession in this space is also clockwise so that all can be near to finger the Rock.
Because the Church is visited primarily by pilgrim tourists, as one enters, he is usually completing his journey along the Via Dolorosa (Stations of the Cross). Therefore, he will continue to experience the final phase of the journey here. Procession is normally to the Stone of Anointing and then upstairs to the chapels of Calvary. Returning to the main level, while proceeding toward the Shrine of the Tomb follows. The opportunity to explore now presents itself. The Chapel of St. Helena or Choir are prominent attractions. The groups of monks seem to each have their own identity of procession for their rites— including a weekly Friday parade along the Via Dolorosa and into the Holy Sepulchre. However, for the visitor or public there is no rigid path of experiences to be followed. The church is clustered with holy sites, and not actually a public sanctuary for formal liturgical types of worship.
Patterns of movement within this particular synagogue are very informal in structure. Some people quickly and directly approach the edge of the Wall for prayer. Others meet friends and relatives to join in social conversation before prayer. This proper etiquette, for the social hall is as important as the sanctuary in the synagogue. Others yet join into circles for worship through traditional song and dance.
Dome of the Rock

<table>
<thead>
<tr>
<th>Interior</th>
<th>Light</th>
</tr>
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</table>

Sunlight does not intensely beam through, illuminating the Mosque. Sixteen stained glass windows of blue, green and burgundy encircle the base of the dome, allowing only a translucent light to the interior. However, even this minimal light reflects off of the dome of incredibly radiant, golden artwork done by 14th-century artists from India. The reflections from the dome inside and out strengthened the idea of unity. Other windows are covered by screens and the light allowed to penetrate, illuminates the holy rock, which reinforces it as a focal point. This type of light is intended to unite thought toward Heaven, and thus Allah.
An eerie quality lurks around the dimly lit church. Limited natural light and candlelight are the main illuminators. The main dome, enclosing the rotunda, allows a murky translucent quality of light to shine upon the space. A sort of oculus in the top of the dome is the aperture source. Immediately opposite to the east is a smaller dome over the Choir. This dome is punctured by small screened windows which filter streams of light to the interior. However, this is one of the brightest rooms, as the sun glistens on the votive lamps and reflects around the walls. Much of this light spills over into or directly lights the adjoining corridor - the pathway of Jesus on his way to the Cross. Controlled use of light is not prevalent in this church, however the unified darkness evokes a holy sanctity.

The two chapels of Calvary are aglow with candlelight. One is alive and intense, the other humble and peaceful, both make the heart content. The candle of light has long been a Christian symbol of Christ.
Because the synagogue is out in the open air plaza, there is no designed control of light. However, light is an important idea in synagogue design. In this particular situation, light is a source of reflections from the Wall, which give it an illuminating quality spread around the plaza. At sunset the last rays of daylight cast their final glow upon the Wall. To all who view this it is a beautiful and moving scene.