

Study on architectural characteristics and cultural connotation of Buddhist temples in Mount Wutai

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Abstract: The temple is the Buddhist consecration, worship, release of life, meditation, chanting Buddha and other religious activities of the main place, so the temple building has the characteristics of concentrated personnel, wide site, many houses. How to effectively and orderly understand the architectural characteristics and cultural connotation of Buddhist temples is an important aspect of studying the development process of Buddhist temples in Mount Wutai. At present, most of the research on the Buddhist temples in Mount Wutai focuses on the historical evolution, the protection of the temple, the internal space layout of the temple and other aspects, but there is no research on the architectural characteristics and cultural connotation of the Buddhist temples in Mount Wutai. Based on this, by analyzing the structure and development of Buddhist temples, this paper deeply understands the architectural characteristics and cultural connotation of Buddhist temples on Mount Wutai, and puts forward the protection methods of Buddhist temple architecture and culture on Mount Wutai, so as to provide a theoretical basis for the promotion of Buddhist temple architecture and culture on Mount Wutai.

Key words: Mount Wutai; Buddhist temples; Architectural features; Connotation of culture

1 Introduction

Buddhism was introduced into our country during the Han Dynasty (Mou, 2023). After nearly two thousand years of development, it has gradually formed a unique Buddhist cultural system, which is one of the five institutional religions existing in our country (Wang and Wang, 2020, Yü, 2020). As the product of the development of Buddhist culture, temples are not only

cultural relics treasures integrating architecture, sculpture and mural art, but also physical carrier of regional features, historical culture, folk beliefs and collective memory (Zhang et al., 2024, Zou and Bahauddin, 2024). The distribution of temples in our country can be said to be all over the country (Feener et al., 2019), and formed around the four Buddhist mountains such as Mount Wutai, Mount Emei, Mount Jiuhua, Mount Putuo and many other large-scale temple complex (Zhang, 2016, Robson, 2009). Among them, Mount Wutai temple architecture is the typical representative of the central layout of traditional Buddhist architecture in our country (Wang et al., 2023), which has still been preserved since the Tang Dynasty There are nearly one hundred temples in each dynasty, which are second to none in our country and even in the world for their long time span and wide scale (Min and Zhang, 2024). Since the establishment of Manjusri ashary on Mount Wutai in the Tang Dynasty, Mount Wutai has gradually become the center of Manjusri belief in the world and one of the holy places for Buddhist followers to pilgrimage in our country and even around the world (Meyer, 2011).

Mount Wutai is a famous holy place of Buddhism and the center of Manju belief (Chou, 2018). The history of the development of Buddhism on Mount Wutai is praised as the epitome of the history of Buddhism in our country, representing the evolution of Buddhism in China, and a unique witness of the disappeared royal ashram culture and the still thriving Manju belief culture. For thousands of years, Buddhist culture has been deeply integrated into the local society, and Buddhist temples are dotted everywhere (Williams, 2008). According to statistics, there are 34 existing temples in Mount Wutai in the Ming and Qing dynasties, as shown in Table 1.

Table 1. Age distribution table of the existing temples in Mount Wutai

The beginning of the years	the Northern Wei Dynasty	the Northern Qi Dynasty	the Sui Dynasty	the Tang Dynasty	the Song Dynasty	the Yuan Dynasty	the Ming Dynasty	the Qing Dynasty
quantity	9	2	5	16	5	7	20	14

2 Architectural features of the Buddhist temples on Mount Wutai

Buddhist temple architecture is an important part of Buddhist culture. Buddhism was introduced into China, and the oldest temple building is the grotto temple, which was built based on the ancient Indian Buddhist plastic arts, combined with the traditional Chinese form (Williams, 2008)(Figure 1). With the development of The Times, the Han and Chinese Buddhist temple architecture combined with the Chinese ethnic form, and most of them were built for people to overlook (Min and Zhang, 2024). Since the Ming dynasty, the process of architecture, now mostly take the Chinese traditional pattern of palace architecture, courtyard layout, with the gate, heaven, temple, great hall, hall, the central axis building is given priority to, on both sides, according to the different needs and build all kinds of affiliated temple (Rowe and Kuan, 2002).



Figure 1 Grottoes Temple

Mount Wutai has a long history, and its specific changes are also historic (Zhang, 2016). In the early days, Mount Wutai was mostly expressed as a Bodhisattva by the uniqueness of landscape and religious symbolic significance (Zhang, 2016). However, the real development and construction activities had not been carried out, the layout of temples was small, and most of them were located in areas such as the foot of the mountain, so the believers respected Mount Wutai as a whole (Moonkham and Duff, 2022).

With the popularization of Buddhism and the development of Bodhisattva belief, the construction of the road into the mountain also provides conditions for the construction of Buddhist temples to extend to the hinterland of Mount Wutai. From the "Mount Wutai Whole Mountain Map" of the Qing Dynasty, this trend was also significant. At this time, the

construction of Buddhist temples not only extended to the top of the five temples, but also achieved extensive development in Taihuai Town in the hinterland of Mount Wutai (Zhang, 2023). The development and gathering of the temple groups also contributed more places to the worship of believers (Mazumdar and Mazumdar, 2004). Especially with the development of the popularization of Buddhism in the Ming and Qing Dynasties, the number of believers in Chaoshan increased, and the scale and number of temples such as Taihuai Town all developed greatly (Li, 2024). Therefore, there are typical characteristics in the planning and construction of temples, the structure and distribution of buildings, which are often unique to Mount Wutai temples.

Mount Wutai is the center of Buddhism communication and the center of Bodhisattva belief. Located in its hinterland, Taihuai Town has the largest number of Buddhist temples with a long history, among which Xiantong Temple, Pagoda Temple, Bodhisattva Temple, Luo Temple and so on are all Buddhist temples with a long history (Zhang, 2023). Longquan Temple has unique aesthetic value due to its unique geographical location and gorgeous stone carving and layout (Jia et al., 2019). Through the analysis of the above five temples from an architectural perspective, the common features are found:

In terms of planning, due to the needs of religious configuration and use, more attention is paid to the combination of the integrity and flexibility of the architectural configuration (Juan and Xinyi, 2020). Due to its close proximity to the traditional political center, Mount Wutai has been paid special attention by the rulers of all dynasties. Therefore, the configuration of Mount Wutai is relatively complete. It not only has Buddhist buildings with core functions, such as the Hall of the Great Hero and the Hall of the King of the Heaven, but also ancillary buildings including memorial archway, bell and drum tower (Lou, 2002). At the same time, because Taihuai town has more Buddhist temples, these buildings also maintain a certain integrity (Fangfang, 2009). Temple buildings axis keep north-south consistent, make full use of terrain ups and downs, which can foil the magnificent building, and the surrounding environment, the building landscape visual center, pay attention to with the aid of the surrounding environment and architecture, to highlight the religious atmosphere, such as in big white, because the big

white huge volume by multiple temples as a landmark, become a landscape elements (Skovgaard, 1973).

A continuation of the historical name of the temple. In the early days, Dafu Lingshan Temple, Prince Temple, Princess Temple, Foguang Temple and Da Manjusri Temple, despite the ups and downs, these temple names, derived from Buddhist stories, historical facts, religious beliefs and myths and legends, have been rebuilt and repaired again and again (Jing, 1998). The continuation of these temples themselves and the management of monks also contribute their unique value to the religious atmosphere of Mount Wutai, promote the long history of Mount Wutai, make the temple contribute more religious influence to the famous mountains, and become the first of the four famous mountains in China formed during the Ming and Qing Dynasties(Zhang, 2016).

The decoration and architectural style characteristics of the interior of the building are different from the general Han Buddhism (Hung, 1986). For example, Bodhisattva Top and Rahul Temple, as typical representatives of Tibetan Buddhist temples, not only have the political role of Huairou and Tibet, but also receive special treatment in the composition and construction of the temples (Hevia, 1993). For example, the core part of the Bodhisattva top is located on a high platform low, which is different from other temples and has eye-catching visual signs (Filigenzi, 2015). As they walk through the guide space and over the long steps, they enter the core space of the temple. This space not only has a spectacular multi-entrance and multi-way courtyard, but also has a covered yellow glazed tile on the top of the temple, showing that the temple itself is different. The internal configuration and naming of the Bodhisattva top palace, as well as the decorative characteristics, also show a strong Tibetan Buddhist characteristic (Figure 2).



Figure 2 The Bodhisattva top of Mount Wutai

Table 2: Comparison of Han and Tibetan Buddhist Architectural Styles

Feature	Han Buddhism Temples	Tibetan Buddhism Temples
Roof Style	Double-eaved, curved tiles	Flat roofs with gilded edges
Layout	Symmetrical, courtyard-based	Multi-level, centralized structures
Decorations	Intricate carvings, glazed tiles	Murals, prayer wheels, and thangkas
Materials	Stone, wood, and glazed tiles	Stone and clay-based designs
Religious Features	Pagodas, Buddha statues	Prayer flags, Tibetan-style stupas

In short, the remains of the Buddhist temples in Mount Wutai and continue to play a profound religious influence cannot the identity and status of the Buddhist communication center (Ren, 2016). At the same time, the formation of Mount Wutai is also the result of the joint influence of various factors, such as historical and traditional culture, construction technology and political demand (Hsu, 2016). As early as in the Northern Wei Dynasty, the characteristics and scale of the development of Buddhist temple architecture in different periods were recorded (McNair, 2013). The characteristics and rules of Mount Wutai continued in the reconstruction of the past dynasties, further enriching the religious atmosphere and temple architecture of Mount Wutai.

Table 3: Chronology of Temples and Historical Evolution

Dynasty	Number of Temples Built	Architectural Characteristics	Cultural or Religious Significance
Northern Wei	9	Early grotto-style architecture	Initial spread of Buddhism in Mount Wutai
Northern Qi	2	Stone-based structures	Development of Bodhisattva

			worship
Tang Dynasty	16	Large-scale layouts, intricate carvings	Establishment of Mount Wutai as a Buddhist center
Song Dynasty	5	Courtyard-style temples	Integration with Confucian values
Ming Dynasty	20	Use of glazed tiles, symmetrical layouts	Popularization of Manjusri belief
Qing Dynasty	14	Mix of Han and Tibetan elements	Growth of Tibetan Buddhism influence

At present, under the background of adhering to the direction of Sinicization, how to build temple buildings according to the requirements of The Times and reflecting the characteristics of The Times on the basis of inheriting The Times, is a problem worth discussing. Although the construction law of the temple architecture has been basically fixed, but with the development of The Times, the temple architecture should not be the same, but should present a diversified form, thus forming a diversified architectural style. This is not only a change made by contemporary Buddhism to meet the requirements of The Times, but also a contribution to The Times of the architectural culture of Buddhist temples, which can also reflect the connotation of The Times of the sinicization of Buddhist temple architecture. The author believes that the Buddhist temples should be designed according to the geographical environment, regional culture, architectural technology, and temple functions, so as to highlight the characteristics of the temple, keep pace with The Times, and adapt to the requirements of The Times.

3 The cultural connotation of the Buddhist temples in Mount Wutai

Mount Wutai is an excellent performance space, connecting the settled farming areas and the grazing areas, and connecting different intellectual traditions such as Han Buddhism, Tibetan Buddhism, Confucianism, Taoism and literati (Whiteman, 2013). It is a location of different ethnic groups, beliefs and intellectual traditions. In the expanding territory of the Qing Empire, Mount Wutai gradually changed from the frontier of the Ming Dynasty to the

hinterland of imperial worship (Yang, 2017). Although the emperors of the Ming Dynasty rewarded and built Mount Wutai, they never personally worshipped to Mount Wutai (Kai, 2013). The successive emperors of Sheng Qing Dynasty not only worshipped the Buddha for many times, made alms and built Taoist venues, but also built temples, palaces and roads of Mount Wutai on a large scale, and led the compilation of the mountains. With the emperor, the stability and cheap transportation, Mount Wutai gradually became a prosperous political, religious and commercial center from the tiger disaster in the late Ming Dynasty, attracting monks, politicians, believers and traders from India, Japan, Korea and other places (Shepherd, 2018).

During the Yuan and Qing dynasties, Tibetan Buddhism was introduced to Mount Wutai, making it a Chinese Buddhist monastery with both Han and Tibetan Buddhism in China. Mount Wutai occupies an important position in the hearts of the people in Tibet, Inner Mongolia and Gansu, and has gradually become a Buddhist holy land with multi-religious, multi-ethnic integration and harmonious coexistence of Buddhist factions with Manjusri Prusa as the common belief (Hargett, 2012). After nearly two thousand years of development, Mount Wutai has become a Manjusri Bodhisattva Taoist temple with Chinese cultural characteristics, and has had an important influence in Southeast Asian countries and even the world. At the same time, At the same time, Mount Wutai Buddhism has made important contributions to Chinese national unity, and Manjusri Bodhisattva was also worshipped by later generations, and many statues of Manjusri Bodhisattva were established (Figure 3). The rise of Tibetan Buddhism in Mount Wutai began in the Yuan Dynasty, and the Manjusri belief became a common belief among the Mongolian and Tibetan people (Charleux, 2017). In the Ming and Qing dynasties, Master Zongkaba had a great influence on Tibetan Buddhism on Mount Wutai, so the Manjusri Temple was closely connected with Master Thongkaba, which increased the status of Mount Wutai in the hearts of Tibetan Buddhism believers, and further pushed the course of Manjusri belief to a new height.



Figure 3 Holy ography of Manjusri

With its special geographical location, long Buddhist cultural tradition and unique pattern of Han and Tibetan temples, Mount Wutai has become a base for the exchange and integration of Han, Tibetan, Mongolian and Manchu ethnic groups, and has been valued by the emperors of all dynasties. Starting from Emperor Xiaowen of the Northern Wei Dynasty, Emperor Yang of the Sui Dynasty, Emperor Taizong of the Song Dynasty, Emperor Shengzu of the Qing Dynasty, and Emperor Gaozong of the Qing Dynasty successively came to Mount Wutai to worship Manjusri Bodhisattva. Although Emperor Taizong, Empress Wu Zetian and Emperor Taizu of the Ming Dynasty did not reach Mount Wutai themselves, there were still imperial tin seats and imperial poems and articles. The central governments of the past dynasties took the Mount Wutai Buddhist belief as the link to ease the ethnic contradictions, and then achieve the purpose of uniting the Mongolian and Tibetan ethnic groups and the surrounding ethnic groups that believe in Tibetan Buddhism. Mount Wutai Buddhism has made certain contributions to the unity and friendly exchanges of all ethnic groups, and to the consolidation and development of the unified multi-ethnic country since the Yuan Dynasty, and formed a religious culture with Chinese characteristics (Charleux, 2017).

The "Wutai Mountain Faith" is a typical case of the sinicization of Buddhism, which has played an important role in maintaining national unity, building social harmony and promoting

national unity in history. The Sinicization process of Manjusri belief shows that any kind of foreign culture must be highly integrated with Chinese traditional culture, take the road of Sinicization, and become a component part of Chinese culture, so as to take root and sprout in the land of China (Nianqun, 2016). At the same time, the Manjusri belief with Chinese characteristics not only makes Mount Wutai a famous Buddhist mountain in China, but also has its influence all over the world, and becomes a rich resource for foreign exchanges and international friendship. These are important achievements of Mount Wutai, which are worthy of continuous exploration and reference.

With the continuous development of Manjusri belief, the status of Mount Wutai in Chinese Buddhism has been continuously improved, and many foreign Buddhist believers have come to China (Sen, 2012). In the heyday of the Tang Dynasty, Mount Wutai became an institution of higher learning for foreign Buddhists to study abroad and listen to the scriptures (CINDY and CHUN). After the Tang Dynasty, eminent foreign monks continued to worship and patrol Mount Wutai (Zeng, 2022). At the same time, the Buddhist belief of Mount Wutai spread to Dunhuang and the Western Xia Dynasty.

Therefore, the development of Buddhist temples in Mount Wutai and the spread of Manjusri belief have the social basis of the secular people. It is the support of the secular people and the worship of Buddhist holy places that enables the holy land of Buddhist temples in Mount Wutai to be determined and stable (Wang et al., 2024). Therefore, the secular people's worship of the Buddhist culture of Mount Wutai comes from the perception of the spiritual comfort function of Manjusri belief.

First, the social significance of the Manjusri belief. Manjusri was the left side of Sakyamuni. Prajna was wise and had no obstacles, so people respected him as "Great Zhi Manjusri". He has extremely rich, profound, essential thoughts, but also can destroy all demons and ghosts and cut off the strands of trouble, save all suffering. This is the basis and prerequisite for the formation of the Manjusri belief. The gradual formation of Manjusri belief covers mount Wutai Mountain, a famous Buddhist mountain, and people are saved and relieved here, so it has become a sacred place in people's hearts. The core connotation and deep implication of

Manjusri belief is Manjusri wisdom. Wenshu wisdom is different from our usual wisdom (Li, 2020). This wisdom contains the concept of tolerance and flexibility for various contradictions, and gives people spiritual comfort. As the saying goes, "the Bodhi knife can break the root of trouble, and riding the Prajna boat can leave the pain of life and death". The ular people often feel the true meaning of life and the meaning of life in the subtle influence of Manjusri wisdom.

Manjusri belief also contains the spirit of compassion universal "manjusri wish, in RaoYi beings", manjusri compassion universal goodness not only to human life, and popularization to all living beings and natural ecology, have the effect of stop evil do good, is conducive to harmonious interpersonal relationship, resolve contradictions, stable society, protect the ecological, this effect enhances the effect of secular ethics.

Second, the spiritual comfort of the Manjusri belief. Today, people are fully enjoying the fruitful achievements since the reform and opening up. Their material living conditions are much better than those of previous generations, but their spiritual realm and moral civilization are not satisfactory in some aspects. In the fierce market competition, the increase of the uncertainty makes the spiritual emptiness, therefore makes people more and more realize the importance and necessity of seeking spiritual peace and quiet, the wisdom of Mount Wutai Buddhist temple is leading people to abandon evil and promote good deeds. Manjusri master wisdom, wisdom is the spiritual root of solving people's practical problems, and inspires people to understand the perception of various suffering problems in reality (Manzo and Cheng, 2010). The essence of life is not in the suffering, but in the happiness after the bright mind. To wutai mountain tourists, will burn incense in the temple worship, wishing, although with superstition, but through blessing wishing, many people got spiritual comfort, feel the mystery of manjusri bodhisattva wisdom and mysterious power in protecting him, guide him out of the confusion, add his courage and confidence, help him relief, such spiritual comfort will make them start a new life journey, to a certain extent has a positive significance. People's spirit has been baptized and sublimated in the pilgrimage, and then gradually improved for the holy person of the soul. The positive effect of this spiritual comfort makes many tourists come to Mount Wutai to seek their spiritual home.

Table 4: Integration of Buddhism Across Ethnicities

Ethnicity	Role of Mount Wutai Temples	Key Contributions
Han	Spread of Buddhism, cultural integration	Development of traditional Buddhism
Tibetan	Center for Tibetan Buddhism rituals	Promotion of Manjusri belief
Mongolian	Pilgrimage and spiritual education	Strengthening ethnic ties with Tibet
Manchu	Imperial worship and monastery funding	Preservation of multi-religious harmony

4 Mount Wutai Buddhist temple architecture and cultural protection

The protection of Buddhist temples in Mount Wutai is not only a simple reconstruction or repair, but also to fully combine the characteristics of Buddhist temples and the principle of ensuring "authenticity" and "integrity" in the principle of respecting history and following the laws of nature.

4.1 The repair of the building structure

Scientific research and investigation are taken as the leading factor. Mount Wutai Buddhist temples through many dynasties in China, the accumulation of time, makes the temples have far beyond the scientific value of most historical sites. At the same time, because the wooden architecture method adopted by temples has been basically lost in today's society, the talents proficient in the characteristics of temple architecture are also very scarce. The temple has a long history, which also determines the instability of its architectural structure (Wang et al., 2023). Complex building structure and broken building materials all mean that the traditional building repair method is easy to cause damage to the temple. Once engineering problems occur in the construction, or the part with great cultural and historical value is found in the repair process, it is difficult to be reasonably restored and retained. Therefore, in view of the professional ability level of conventional engineering units, the traditional bidding method of construction units should not be used when repairing the temple building structure, but the protection measures with "scientific research investigation" as the main part and engineering restoration should be adopted (Allen and Iano, 2019). Led by the scientific research team, the cultural investigation of the part to be repaired should be conducted first, and then under the participation and guidance of the scientific research team, the construction unit jointly

formulated the restoration plan, and finally revised the building structure according to the established plan.

Take the structural reinforcement as the principle. Mount Wutai Buddhism has a long history and can be traced back to the Eastern Han Dynasty. Therefore, every brick, tile, beam and wood of a Buddhist temple contains extremely precious and profound historical significance. In view of this characteristic, in the repair of the building structure, we should pay attention to the protection of the Buddhist temple building materials, mainly with the structure reinforcement as the repair means (Crocì, 1998). The building materials that can still be used should be preserved as far as possible, and the building structures that will be damaged and cannot be strengthened should also be carefully preserved after replacement.

Take trace retention as a requirement. As a wooden structure, temples are prone to erosion by rain and air weathering. In many historical periods when Buddhist temples were built, craftsmen in many dynasties have built and repaired the temples (Ray, 2008). Although the temple is a wooden structure, the existing Buddhist temple has become a historical relic of the architectural culture of many dynasties. The repair and construction of temples in each dynasty is actually an important part of its cultural value (Eberhard, 1964). Therefore, the preservation of all the historical information contained in the temple means the preservation of the original cultural relics of the temple and the preservation of the traces of historical repair. In the process of repairing the building structure, the temple should not blindly emphasize the original appearance protection, but every restoration trace of the temple should be retained, so that the humanistic mark left by time on the temple can be fully preserved.

Table 5: Preservation Challenges and Proposed Solutions

Challenge	Proposed Solution
Structural Instability	Use of reinforced materials
Environmental Degradation	Reforestation and air quality controls
Erosion of Wooden Frames	Protective coatings and material repair
Loss of Historical Traces	Trace preservation during renovations
Lack of Skilled Workers	Training programs for traditional crafts

4.2 Protection of the space environment

Continuation use of the function. In addition to the protection of buildings, the continuation of functions is also one of the important goals of the protection measures of historic sites (Alavi et al., 2024). Therefore, in the protection of Buddhist temples, the "functional protection" of temples cannot be abandoned in pursuit of "absolute architectural protection", and the temples are sealed in an isolated environment, which also violates the principle of "authenticity" of cultural relics protection. However, in the history of more than one thousand years of development, most of the application function of temple is obviously unable to adapt to the present era, and considering the protection of the buildings, its more not as believers burn incense worship Buddha place, therefore, the best way to "function", is in the form of modern cultural demand to display the function of the temple. The so-called display reproduction, on the one hand, can be used as a museum of history and culture, constantly showing the functions of its different areas to tourists. On the other hand, it can also combine the contemporary art performance to reproduce the use of different functional areas of the temple in the form of performance.

Purification of the environment. The protection of the Buddhist temples is not just about the protection of the temple itself. On the one hand, the visual experience of the temple itself needs to be set off by the external environment, and only the elegant environment can set off the seriousness of the temple village (Li et al., 2024). Therefore, the purification of the external environment is of great significance to the aesthetic protection of the temple. On the other hand, the temple is a wooden structure, and the Buddha statue and the overall paint are natural mineral raw materials, which are vulnerable to erosion. The harsh external environment is easy to increase the acid in the air and erode the temple. At the same time, serious light pollution will also cause the fading of the paint, so the external environment needs to be purified and cleaned. First, to return farmland to forests and grass, and try to restore the natural features around the temple. Second, large-scale dangerous operations such as blasting and drilling that are harmful to the overall environmental protection shall not be carried out, and activities such as mineral resources excavation, cutting and animal grazing which may pollute and damage the overall environment.

4.3 The protection of cultural values

We will strengthen the protection of cultural relics. Due to the limitation of environmental conditions in Buddhist temples, some scroll cultural relics cannot be fully protected without the support of professional facilities and equipment (Yang, 1967). However, if a large number of modern protection facilities are added in the temple, it is easy to affect the "integrity" of the temple, which is not conducive to the protection of architectural space. Therefore, some historical relics that are easy to move and easily damaged should be relocated and protected to modern museums with rich cultural relics protection facilities for protection and exhibition.

Strengthen communication and promotion. Buddhist temples are cultural treasures formed in the long history of the Chinese nation, which contain rich cultural values. In the protection of the temple architectural structure, the significance of its cultural value in today's society should also be fully explored (Ashiwa and Wank, 2006). Therefore, the vitality of its cultural value can also be continued through the way of dissemination and promotion. For example, the Internet, educational activities and other forms are used to transform the historical significance and cultural characteristics of the temple into a more easy to understand form of mass culture, so that more Chinese people and foreign friends can have a deeper understanding of the Buddhist temple of Mount Wutai and feel the shining and long-established culture and spirit of the Chinese nation.

Conclusion

The Buddhist temple of Mount Wutai is a very important cultural treasure in China, which is of great research significance in its history and culture, architectural characteristics and Buddhist thoughts. In order to continue this cultural treasure forever, it is necessary to carry out deeper research and comprehensive protection of Buddhist temples, and deeply understanding the architectural characteristics and cultural connotation of Buddhist temples on Mount Wutai. When protecting Buddhist temples, it is not only to repair and maintain the architectural body, but also to give new vitality to Mount Wutai Buddhist temples from the perspective of cultural inheritance and social value excavation, so that they can always shine

with the brilliance of culture and aesthetics in the long history and culture of China.

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