

Lesson 4: "The Sacred Space" (2a) "Space, Universe, Human"

(These notes were taken after watching the online lecture video by Fr. Louis Ha Keloon.)

"Foreword"

In this class, we come to the second theme of the "Knowing the Sacred" online course, which is "The Sacred Space". The focus of this lesson is "space", but in fact, space and time are closely related. So, in the next class, it will be connected with space when we talk about time.

Everyone should have seen the videos of "The Rotating Planet" and "Origin of the Universe". Fr. Ha hoped that everyone has also enjoyed watching "Jonathan Livingston Seagull - Lonely Looking Sky" and "The Little Prince - A Snake In The Grass". Regarding the video "Jonathan Livingston Seagull", Fr. Ha feels that the most important thing is about the seagull in the sky. It thinks that we need to sleep. It is because we will dream when we sleep. And we will have another day when we wake up after dreaming. This is the voice of the lonely seagull. As for the snake, it said to the little prince, "You came to this earth, which is actually a waste of your energy, because this earth only allows you to learn sadness. So, you have to find a painless way to leave." These stories can serve as our reflections.

We understand this "sacred space" as a theory about the universe. We need to know that these are just theories. As for what the truth is, scientists try to find ways to confirm the authenticity of their theories. What the truth is still unknown. However, we try to find a way, as a person, standing in this space, in this material world, we can have spirituality and experience many very interesting things that transcend matter.

"The Course Briefing of this Class"

First of all, regarding this "sacred space", of course we need to talk about the "space". And we also talk about the "universe" because it is such a huge "space". However, the most important thing is "I". There is an "I", that is, a person exists here, so that you can experience this "space", experience this "universe", and even more experience this "sacred space".

Theme of this class: The situation of human beings living in the space

What is the situation of human beings living in the space? We need to review our understanding of "space" and "universe" because we are in such a space.

Purpose of this class:

- Revisit the concept of space

- Revisit what kind of space the universe is
- Understand the situation of human beings as "I" in the universe
- Understand "The Sacred Space"

Contents of this class:

- space
- Theories about the universe
- I = material + spirituality
- Reflections on the space, the universe, and myself

Space

Speaking of the space, Fr. Ha looked for a woodpecker on the tree. The big woodpecker creates space for the small woodpecker. The little bird can grow up safely in this created space. Fr. Ha felt that this image is closely related to us, the humans, and has similarities.

We are part of the space, and we work hard in the space. We tend to keep our own space, that is for our own bodies, ourselves, and our existence. But we feel that this space is too small, so that we long for more space to increase security, comfort, protection, etc. In fact, we end up just surviving and occupying a small space.

Living Space

Fr. Ha showed a floor plan of a building unit. And he mentioned that it is a living space that many Hong Kong people are very concerned about. For safety and comfort, we are therefore confined by those walls.

Space of Existence

Fr. Ha also showed a picture of a crowded place. When the city is booming, people like to move around in crowded spaces. However, when it is no longer prosperous or when going to the same place late at night, people feel a little bit lonely. Of course, this is an ambivalence. The spaces that trap us are actually spaces open to us. This is actually the case with doors, door locks, etc. That door allows us to enter the space where we live, but it actually locks us in it. At the same time, this door also allows us to leave the space that traps us. Many times, when we see that door, we just want to lock ourselves in it. So, when do we open our doors to welcome guests? When will we open the door to welcome the big world outside? That is something he has to consider.

A risky space

In fact, the space in which we exist is a very open space with infinite sky, desert, galaxy, and outer space. It is a huge space. However, in fact, this space is also full of risks. Typhoons and floods can destroy everything which we build. So, we feel that we need a closed space. Just now we look up to the sky and see the beautiful clouds, stars, and the ocean in such an open space. Suddenly, we feel that a closed space is still safe for us. However, we feel that we need to be protected and close ourselves off because we are at risk.

A creative space

However, at the same time, this space is also full of creativity. We can create such small spaces either out of curiosity, for profit, or for other reasons; or breaking through the atmosphere may be one of the reasons for arms race.

Euclidean Space: Euclide (c. 330 BC – 275 BC)

So, how do we understand the space where we live? In the third century BC, Euclide proposed using points and lines to create surfaces. The movement of the three-dimensional space of points, lines and surfaces turned into a movement in space.

Dimensions of space

- Two points can be connected to create a line segment.
- Two parallel line segments can be connected to form a square.
- Two parallel blocks can be connected to form a cube.
- Two parallel cubes can be connected to form a tesseract.

So, there are zero dimensions, one dimension, two dimensions, three dimensions. The space that we usually experience intuitively is a three-dimensional space, including length, width, and height. When we buy furniture, we always measure the length, width and height of anything we buy, because it is a volume and takes up our practical space.

Matteo Ricci and Xu Guangqi (徐光啟) jointly translated Euclid's Elements (幾何原本) in 1607

Almost 2000 years later, after Euclid proposed such a method of describing space, in the Ming Dynasty of China in the 17th century, Matteo Ricci and Xu Guangqi translated Euclid's book, which they called Elements. There are some definitions in the Elements of Geometry. The first six definitions are the definitions of points, lines, and planes.

First realm

There is no distinction between points; there is no length, short, wide, narrow, thick or thin.

Second realm

A line has length but not breadth; just like a plane illuminated, a line is where there are nothing between light and no-light; lines can be straight or curved.

Third realm

The boundary between lines is a point; whenever a line has boundaries, the two boundaries must be points.

Fourth realm

A straight line only has two ends; there are no points at the up side and down side of the two ends.

Fifth realm

The surface is both long and wide; what is seen as a whole is the surface, and the ordinary shadow is very similar to the surface without thickness; think of the traces left by a horizontal line to form the face.

Sixth realm

The boundaries between surfaces are lines

We should have learned these theories when we were in the high school. It was not until the 19th century that many mathematicians discovered that Euclid's fifth postulate, the postulate of parallel lines, could not, in fact, be proven. So non-Euclidean geometry was created.

Non-Euclidean Geometry

Plane, sphere, hyperbolic space

In plane space, the sum of the interior angles of a triangle is 180 degrees, and parallel straight lines always remain parallel.

In spherical space, the sum of the interior angles is greater than 180 degrees, and (parallel lines) become a big circle, like the equator, and will eventually intersect.

In a hyperbolic space, the sum of its interior angles is less than 180 degrees. (Parallel lines) have divergent behavior.

Non-Euclidean geometry is the same as Euclidean geometry. It is actually a triangle like ABC, which is a triangle with a right angle of 90 degrees. The sum of all interior angles is a triangle of 180 degrees. In the geometry of the sphere, it is not a right angle, but an angle larger than a right angle. Then, this triangle goes to a hyperbolic space, a saddle-shaped space, and the triangle that was originally a right angle becomes an angle smaller than 90 degrees. Why was this non-Euclidean geometry later derived? In fact, it is because we want to explain this universe. Are there any parallel lines in this universe that never cross each other? Or is it actually a spherical geometry like this circle, which will eventually become a circle? Or is it like in hyperbolic space, the two lines diverge further and further apart.

The Origin of the Universe

Let's take a look at this space. It is actually very complicated. It looks so simple and intuitively, we feel that length, width, and height are the spaces we understand. However, mathematicians and astronomers feel that this space is so mysterious and difficult to grasp. Some people even think that in fact, whether space exists or not is a question. It may be that there is no space at all, but we just make it out of nothing. However, those who feel there is space are actually still continuing to study this issue.

The Big Bang Theory of the Origin of the Universe

As for the starting point of the universe, it is still a matter of debate. However, since the beginning of the 20th century, the mainstream thought has held that the origin of the universe was a Big Bang. It was a very small point, a single atom exploded, and then expanded all the way. It was in 1932 that Lemaitre, a scientist and a Catholic priest, proposed that the universe might have originated from the explosion of a single atom and had been expanding ever since.

As for the expansion situation, there was a singularity before the explosion. Since nobody knows what the singularity is, many people immediately assume that it is creation. However, scientists actually have no way to prove whether there was creation or not. It is because they can only use many observation methods to understand and describe what the universe was like in the beginning. The conclusion they reached is that according to the Big Bang theory, the universe expanded from an extremely dense and extremely hot singular point to its current state, which is the universe we see now. In fact, the universe was very tiny at first, and then it suddenly exploded and became larger and larger space. And this space expanded all the way at the same time. There is another way of expressing it, just like the previous theory, it is a big thunderbolt, and then it expanded all the way until the universe we see today is such a universe. This means that the sun, stars which we see now were not seen before. It used to be just a point, but it slowly grew over time.

Lemaitre (1894-1966)

Edwin Powell Hubble (1889-1953)

This Big Bang Theory was proposed by both Lemaitre and Hubble. It was originally proposed by Lemaitre, but because he was in Belgium and the journal in which he published the article was not known to the general popular scientists, therefore, no one knew about it. Everyone in the United States knows about Hubble, so Hubble's law was originally established.

Hubble-Lemaitre Law

Hubble's law is called Hubble-Lemaître's law today. This name change was made six years ago because it is believed that this theory of the origin of the universe was originally proposed by Lemaître. His theory was mainly opposed to the most popular statement at the time, which was that the universe was stable and steady-state; it was always moving, but all the energy did not change. His Big Bang Theory overturned this steady-state cosmology. In fact, Einstein supported the steady-state cosmology. So, in fact, he regretted it later. He said that he had done something wrong; we will talk about this later.

This big bang was established because he discovered this law. This law means that very distant galaxies move slowly away, that is, they move farther and farther away from the earth. It is because we can only observe from the earth, we can only think from the perspective of the earth. Therefore, we can just feel that this universe, this galaxy, and very distant galaxies are so huge, much larger than the galaxy. They are so far away and keep moving away from this galaxy and this earth. So, they are moving so fast. How could they find such a law? First of all, their law says that if it is like a dry grape, when it is as wide as 20 cm, the distance between 5 cm and 10 cm in this proportion. But when it increases to 40 cm, it is double to 10 cm and 20 cm. That is to say, the more it expands, the greater its distance will be.

Redshifts of the spectra of 36 galaxies

This is a very abstract principle, but they just used this principle, or they observed and then formulated this principle. Therefore, they found that the galaxy is getting bigger and bigger, so the speed is getting faster and faster, and The distance is getting bigger and bigger. They found that galaxies are getting farther and farther away from the earth, so they concluded that the universe is getting bigger and bigger, it is just expanding. Such a vague theory was arrived at through a lot of mathematical analysis and astronomical observations.

One of the so-called redshifts comes out, which is the red, orange, yellow, green, blue, indigo and violet of the rainbow in the spectrum. In the spectrum of this rainbow, purple is the deepest and red is the outermost. Scientists have studied 41 galaxies, which are galaxies far, far away from the galaxy. They used spectra to infer that they were at different times. After a distance of time, they found that among the 41 galaxies, the spectra of 36 galaxies had red ones moving from one place to another. In fact, no conclusion can be drawn from this pure observation. But connect it to sound frequencies, and you get some results. It is like when we hear the sound of an ambulance, it gets louder as we get closer, and quieter as we get further away. They use this principle to speculate on situations that are farther and farther away. It is because they know from those red spectra, those galaxies are getting farther and farther away. The farther away this red spectrum is, the further away the galaxy is. Fr. Louis Ha humbly said that he did not understand these principles that well, but just to have self studies before explaining them to everyone. This is one of the observations that fits the law just mentioned.

“Cosmic Microwave Background Radiation” was discovered in 1965

Another observation is that in 1965, those scientists wanted to build a horn-shaped antenna, just to receive the signals sent back by the satellite sent by humans. They originally wanted to do this, so they had to make an antenna that would remove all the noises when receiving. They tried various ways to delete it, but they found that there was a kind of noise that could not be deleted. And that noise comes from one place, a single place, sending a signal of the same nature to various places. It was this strange signal that later they proved the cosmic microwave background radiation.

This cosmic microwave background radiation was produced by the Big Bang, so it is a signal emitted from the same place without any influence at all. Well, with the observation of redshifts and the observation of microwave background radiation, most scientists now believe that the Big Bang's explanation of the origin of the universe is acceptable. However, despite this, there is actually a chance to recover it.

Albert Einstein (1879-1955)

Fr. Louis Ha has mentioned Einstein who believed in a static universe. The universe is static, but according to his equation, the universe is not static and will expand. Therefore, Einstein added a cosmological constant to his equation. So that the equation could have a static universe. However, after astronomical observations of the redshifts in this expanding universe, Einstein abandoned that cosmological constant, considering it "the biggest mistake of his life."

He wanted to insist that the universe was static and added this cosmological constant which was the biggest mistake in his life. However, after taking away the cosmological constant, Einstein's theory of relativity can be calculated and is feasible.

Pierre Teilhard de Chardin (1881-1955)

Teilhard de Chardin was a French Jesuit priest who had been to China and participated in the scientific expedition to discover "Peking Man" in China. He studied astronomy, mathematics, philosophy and theology. Therefore, he believed that the material universe developed from primitive particles, and then changed from particles to life and humans. Then, there was an intellectual circle, which is an intelligence almost like the current artificial intelligence, yet not machines, but humans. Finally, it developed into a vision of the future Omega point. At the end of the day, the universe can almost be said to have perished. There is an Omega point at the end

of the universe. It is like there was a singularity point at the beginning of the universe, and there is also an Omega point at the end.

That Omega point will pull all current creations, life, human beings, and the intellectual circle, and eventually return to it. Regarding this Omega point, as a religious person, he believed that this was Christ. In the end, Christ is this Omega point. But, so strange! The church did not accept him, forbade him from publishing his thesis, and did not allow anyone to speak about his theory in the church. That may be because he believes that evolution uses matter to evolve into humans, and evolution then enters the intellectual circle. This is an evolutionary theory. However, there is no way to test this Omega point because it is still something in the future. Therefore, if it is brought into the church, the church will be in a very dangerous situation.

Nature Astronomy, which is similar to him, recently published a report stating that there is dark energy in the universe. Our universe is expanding all the way now, and when the expansion reaches a stage, dark energy will swallow it up. Then it turns into a "Big Rip", that is, from a "Big Bang" to a "Big Rip", sucking back the entire universe and completely destroying everything.

Instead of disappearing, the dark energy in the universe is increasing as time goes by. If this situation persists, the universe will one day end in what astronomers call a "Big Rip." In the Big Rip, atoms and elementary particles will be shattered, which will be the ultimate cosmic catastrophe.

Dark Night

There is a theory about this Big Bang that some people ask, "In the dark night, the stars have light, but why do you see dark areas in the sky?" According to the current understanding of galaxies and planets, there are so many of them. It stands to reason that the sky should be filled with these light spots, so there should be no dark night. But, why is there night now? Well, some people think that it is because the expansion is so fast, so the light from so far away has not yet reached the earth.

If all those lights are considered, it will be like this inference that there should be no black places in the sky throughout the night because the entire sky is full of light spots. The reason is that there are so many stars, so numerous that the entire sky is completely filled with stars. However, it is because there is a galaxy that is constantly expanding and moving away from this galaxy, therefore, there are such moments. Such a statement has not yet become a theory, it is just a way of saying it.

Stephen William Hawking (1942-2018)

Hawking once went to the Vatican for a meeting to talk about issues about the universe and astronomy. One thing he proposed is that if the universe is like an orange, this orange has no edges or boundaries at all. It has its own system. In this way, there is no beginning and no end. If it is a straight line, it will have a starting point and an ending point. But, if it is a circle, a circle has no starting point and no ending point. Then, he said, if the universe is like this, it has no boundaries. Without boundaries or edges, there is no beginning or end, and there is no need for a Creator. Then there is no place for the Creator. It is because the universe itself exists by itself, without beginning or end, there is no need for a Creator. The universe is connected through time and space. It is such a huge existence, and its process is calculated in this way over hundreds of millions of years. It is a process that lasts 13 billion years. Therefore, every time we have the opportunity to look up at the sky and see the galaxy or the light spots of galaxies far and far away, we realize that the universe is so big and the earth is so tiny. However, at the same time, we should all feel that people are great.

Regarding what Hawking said above, Fr. Louis Ha summarized it in the Prezi as follows:

The idea that space and time can form a closed surface without boundaries. It also has profound implications for God's role in cosmic affairs. As scientific theories became more successful in describing events, most people came to believe that God allowed the universe to evolve according to a set of laws without intervening to cause the universe to violate those laws. However, the laws do not tell us what the universe should have looked like in the beginning - it still depends on God winding it up and choosing how to start it. As long as the universe had a beginning, we can conceive of a Creator. But if the universe is indeed completely self-contained, without boundaries or edges, it has neither beginning nor end - it just exists. So, will there still be a place for the Creator?

"I" Space: Matter + Spirituality

Let's look at our physical space. We do not need to talk about it being so big or so far, but it is so close. There is "I" here. It is because "I" occupies a space, "I" also need a space. But "I" is not purely a matter, that is, in addition to matter, there is also something we call spirituality. Spirituality can be a trouble for people, but it also comes from one's essence, strengths, or advantages.

**“Misfortune comes from having a body. Without a body, how could there be misfortune?”
(Laozi老子Chapter 13)**

Fr. Louis Ha quoted Laozi's words, " Misfortune comes from having a body. Without a body, how could there be misfortune?" (Laozi - Chapter 13) One of the biggest difficulties of being a

human being is that "I" am "having a body". Of course, how do we explain the word "body" in "having a body"? There can be at least two explanations. "Having a body" means having a physical body, a body, and space to maintain this life. Therefore, all the problems, "I" have, are because "I" have this space. "I" occupy space, "I" have a body, "I" want to occupy a space, "I" need to maintain it, "I" need to protect my space, a closed space, and "I" face the open world space. Then, this is an explanation of the "body" as that space, as the physical body. However, there is also another explanation, that is, "having a body" means having "self ego". "I" that is because I am having "self ego"; if there were "no self ego", then the world would be unified. It is because there is selfishness and self-care, so many difficulties arise. If "I" have nothing, no body, and no self ego, then "I" will have no problems. This Laozi had the wisdom to think about this problem so long ago, that is, the problem of the "body", the "space" or the "self ego" of human beings.

“But he did not know if he was Zhuang Zhou who had dreamed he was a butterfly, or a butterfly dreaming that he was Zhuang Zhou.” (Zhuangzi 莊子 – The Equality of Things)

Fr. Louis Ha talked about another character, Zhuang Zhou (Zhuang Zi). He said in "The Equality of Things" that he had a dream one day and dreamed that he turned into a butterfly. After he woke up, he asked, "Is it a butterfly that is dreaming now, thinking that it is Zhuang Zhou?" In fact, I was dreaming just now that I was a butterfly. He has such doubts about "self" and others. The butterfly is not Zhuang Zhou, but something other than Zhuang Zhou. Then, I can dream that I am an object other than myself, so I wonder whether the "self" I feel now is actually that object dreaming, and I am Zhuang Zhou. Of course, his statement is an example given in "The Equality of Things". That is to say, where is the difference and communion between people and things, will there be a state of unity? That is to say, there is no longer any distinction between things and "I". This example is very stimulating; that is to say, is there a connection between our real "I" and the objects that appear? Is there anything in common?

“Raise cup greet bright moon, facing shadow become three persons.” (Drinking Alone Under the Moon) Li Bai李白 (701-762)

As for Li Bai, he was holding a cup and looking at the moon, and he felt that there were three persons there. It meant that the moon, himself, and his shadow, three of them were drinking. That is Li Bai subjectively knowing that he is holding a cup, subjectively facing the moon, and subjectively knowing that his shadow is moving. Therefore, whether the moon drank with him or the shadow drank with him, that was the world he saw subjectively. As a poet, his world is a subjective world. The world around him is actually explained and given meaning by his subjective world; he sees that its color, its brilliance, and its meaning all depend on him as a "self" and as a poet to understand the world. Therefore, there is a saying that the most important

thing in this world is to have poets. That is, the poet can understand the world from a personal perspective, interpret the world, express the world, and see the world with certainty. So, this is Li Bai's role in raising a cup.

Zhu Guangqian朱光潛 (1897-1986)

Zhu Guangqian - Talking about Beauty_Chapter 3: You are not a fish, how do you know that fish are happy? - The Universe

Fr. Luise Ha introduced Zhu Guangqian, a Chinese writer specializing in aesthetics from the 19th to the 20th century. He used aesthetic experience to say that we have a kind of empathy with the objects in this world. That is, as a human being, I can transfer my own emotions and feelings into that object when I see some objects. When I see a fish which is swimming under the bridge, I think that it is happy. It is because I am happy, so I see the fish swimming happily. That is to move one's feelings into this object. This effect of empathy is the reason why beauty arises. Another point, he said, is that after we empathize with the object, the object in turn transfers its form to us. It means that even the external objects will affect myself. As he said about Su Dongpo's words, "I would rather eat no meat than live without bamboo." This "bamboo" means that if there is bamboo in the place where he lives, it will make him feel less vulgar. He cited bamboo as the form of beauty, which in turn allows you to see bamboo where you live, so you feel less tacky and more beautiful. Then, between people and objects, people enter objects, and objects enter people. This is such a communication. It can be said that life exists in space, and space also affects us as humans.

Regarding the above-mentioned Zhu Guangqian's theory of beauty, Fr. Louis Ha summarized it in the prezi as follows:

Aesthetic experience is a reciprocal flow of human interests and object postures. We can draw two conclusions from this premise:

1. The form of objects is a reflection of human interests. The depth of meaning of objects is closely related to human nature. When a profound person builds on things is also deep; and a superficial person builds on things is also shallow. For example, a dewy flower may seem to one person to be an ordinary flower; to another person, it may appear to be filled with tears and sadness; to another person, it may symbolize the wonders of life and the universe. This is true of a flower, and so is everything. Because I transfer my own meaning and interest to things and present them in the form that I can see. We can say that everyone's world is formed by everyone's self-expansion. Appreciation contains some creativity.
2. People not only empathize with objects, but also absorb the postures of objects into themselves, and imitate the shapes of objects unconsciously. Therefore, although the direct purpose of aesthetic experience is not to cultivate one's temperament, it does have the effect of cultivating one's temperament. The mind is imprinted with beautiful images and is often

infiltrated by beautiful images, so it is natural to have less dirty thoughts. Su Dongpo's poem said, "I would rather eat no meat than live without bamboo; without meat, one will be thin; without bamboo, one will be vulgar." Bamboo is just one of the beautiful forms, and all beautiful things have the effect of not being vulgar.

Herbert Marcuse - "One-Dimensional Man: A Study of the Ideology of Advanced Industrial Society"

Part One: One-Dimensional Society: Chapter 1 New Forms of Control

Marcuse is a socialist. He proposed one-dimensional man in response to the problems created by this industrial society. Even in his time (in fact, it is still like this), society became more and more progressive, and the technological progress of industrial society produced many conditions that gave people freedom. But these freedoms also coerce people and increasingly restrict them. In fact, our lives are still like this. We are unknowingly restricted by that mobile phone. We really can't go without this mobile phone every step of the way. Now, in many countries, many places and regions, mobile phones are equal to your finances, equal to your identity, equal to your medical records, and equal to your permission to enter and exit. This seems to give you a lot of freedom, but in fact it gives you more and more restrictions. That leaves people with only material life, without spiritual life, and without creativity. Because this one-dimensional person, in this kind of society, is full of many assumptions. Those assumptions are ones you don't accept, but they automatically become definitions. However, what is romantic, what is free, what is comfortable, what is delicious, and what is comfortable are all defined by you. Moreover, it further becomes a command, basically a social command to you. Marcuse cites that in a free world, the so-called freedom is the freedom that it has all defined for you. You cannot do those things that are outside the definition. On the other hand, the same is true for totalitarian societies. They set certain freedoms. Within the scope of that freedom, you are very free, but you cannot exceed the set freedom. This is because people themselves have a kind of creativity, an urge to open up and break away from isolation, and this is a requirement. However, industrial society will reduce a lot of open freedom for the sake of production and convenience.

Regarding the above-mentioned discussion in Marcuse's "One-Dimensional Man", Fr. Luise Ha summarized it in the Prezi as follows:

Single-dimensional thinking is systematized by policy makers and their news and information providers. Their discursive realm is filled with self-validating assumptions. These monopolized assumptions are repeated until they become soporific definition and command.

For example, the systems that operate in or rely on the "free world" are "free"; other free methods that transcend this model are either defined as anarchism, communism, or propaganda. All forms of appropriation of private enterprise that do not occur through private enterprise itself

or through government contracts are "socialist," such as universal and comprehensive health protection, preventing the complete commodification of nature, and establishing public utilities that may harm private interests.

This fait accompli totalitarian logic is also reflected in the East. There the way of life established by the communist system was liberal, and all other forms of freedom beyond this model were capitalist, revisionist, or left-sectarian. In both camps, non-operational ideas are subversive ideas that cannot be implemented. The movement of thought stops before obstacles that appear as the limits of reason itself.

Lo Kuang 羅光 Philosophy of Life 167-185

Bishop Lo Kuang has written many books, one of which is called "Philosophy of Life", which believes that human beings are integrated with mind and matter. There is a soul and another substance, both are combined into one. A spiritual life consists in a life of self and an innovative life, both of which are spiritual. He said that a human being has a soul and that the soul is created by God. This was explained from the perspective of the church and philosophical terms.

Regarding what Bishop Lo Kuang said in his "Philosophy of Life" mentioned above, Fr. Louis Ha has provided more detailed information in the Prezi as follows:

The expression of spiritual life and self-life lies in one's own life; the expression of the entire human life lies in innovation and the creation of new culture. The reason why human life can be innovative is because it has "creative power" from the Creator. Human beings' "creative power" makes the self constantly change from "ability" to "achievement". This continuous change from "ability" to "achievement" is human life. In human life, there is physical life, sensory life, and spiritual life. Life with soul is spiritual life, with intellectual life and emotional life, which is the life held by human beings. However, the essence of human beings is the integration of mind and matter. And the human spiritual life is not separated from the physical body. Of course, the sensory life of the physical body cannot be separated from the heart. If the heart is not present, the eyes cannot see anything. The reason and emotion of the soul cannot be separated from the sensory nerves. Therefore, self-life is a holistic life.

But in the overall life of a person, spiritual life or rational life is the most important life of that person. My self-expression is first of all in the rational life. The rational life constitutes the most important and the largest part of one's self. Self-life is first revealed in intellectual life, and it is also in rational life that all the characteristics of human life are revealed. My life is based on and limited by my personality. But the factor of personality is that rationality is the important factor. Therefore, my life is also revealed as spiritual life or rational life. Although this aspect of life cannot be separated from feelings, the essence of the life with soul is spiritual.

Lin Yutang 林語堂 - The Art of Living_Chapter 2 Observing Human Beings Third, Spirit and Body

Lin Yutang is a famous scholar in China. In one of his articles "The Art of Living", he believes that it is good for us to have a body. Of course, the body is subject to disease, pain, inconvenience, and burden, and it is a body that we need to maintain life. But if we did not have a body, we would not have desires, eat ice cream, drink orange juice, feel thirsty, feel hungry, hear sounds, or touch things. He spoke in a literati manner. Although people have spirituality, he said that people cannot be without a body.

Regarding what Lin Yutang said in "The Art of Living" mentioned above, Fr. Louis Ha gave more detailed information in the Prezi as follows:

One of the most obvious facts that philosophers are unwilling to admit is that we have a body. It is because preachers are tired of seeing human shortcomings and savage instincts and impulses, they want us to be born like angels, but we cannot imagine what an angel's life would be like. We think that either angels have bodies like ours—except with an extra pair of wings—or that they are incorporeal. Regarding the form of angels, the general concept is that they are the same as humans, but with an extra pair of wings. This is very interesting. Sometimes, I think it is beneficial for angels to have bodies and five senses. If I were an angel, I would like to have a girl-like appearance, but if I have no skin, how can I get a girl-like appearance? I would still like to drink a glass of tomato juice or iced orange juice, but if I do not feel thirsty, how can I enjoy it? And if I cannot feel hungry, how can I enjoy food? How can angels paint if they do not have paint? How can they sing if they cannot hear the sound? How can they breathe the fresh morning air without a nose? If the skin does not itch, how can they enjoy the supreme satisfaction of being scratched? What a huge loss in terms of happiness! We must have bodies, and our physical desires must be satisfied, otherwise we should become mere souls, ignorant of satisfaction, because satisfaction is produced by desire. I sometimes think about what a terrible punishment it is to be a ghost or an angel without a body: to see a pool of clear water without any feet to stretch out and enjoy the cool feeling; to see a plate of Peking duck or American Long Island duck, but without a tongue to taste it; see baked cakes, but have no teeth to chew them; see the lovely faces of our dear ones, but cannot express emotions. What is even more sad is that if one day we become ghosts and return to this world, quietly enter our children's bedroom and see a child lying on the bed, but we have no hands to caress him, no arms to hug him, and no chest to feel the warmth of his body; no shoulders or neck to lean on; no ears to hear his voice.

Martin Buber, "Encounter: Fragments of an Autobiography" 13: Walking stick and Tree

One of Martin Buber's most famous works is called "I and You". The theory of "I and you" is that, generally speaking, we grow up in "I and him/her". "He/She" is an object, something other than myself. However, if you can live at a level of "I and you", then "You" will turn that "other" into "You", an object that can be talked to, and an object that can be integrated with each other. If this is the case, we will have a very rich life. In fact, his concept is very similar to the concept of "Profane and Sacred" mentioned by Eliade. In this "Profane", if you can experience the "Sacred", the "Profane" will no longer be profane. This also means that in the relationship of "I and him/her", if you understand and turn it into "I and you", this life at the level of "I and you" will be perfect and we should pursue it. In his autobiography, he mentioned something. One day when he was hiking in the mountain, he was holding a walking stick when he was going down the slope. When he stopped, he pressed his walking stick against the trunk of a tree. He was holding a walking stick, and the walking stick was touching the tree. This situation made him feel that his "Being" was touching the walking stick, and the walking stick was touching the world and the universe. He feels that starting a conversation and dialogue there is a "Self-Existence" that is in contact with the "Direct Self-Existence". Moreover, he felt that the walking stick itself was like a voice. Through the speaking walking stick, he could communicate to the Existence itself. Fr. Louis Ha felt that this artistic conception is very similar to "Profane and Sacred". However, he used another way to express his encounter with the divine.

The story of "The Walking Stick and the Tree" from Buber's autobiography was described in the Prezi as follows:

Taking advantage of the setting sun, Buber walked down the hillside and stopped at the edge of a meadow. I stopped at the edge of a grass field, and found a stable place to let the sunset shine on me. I did not need any support, but I wanted to find a fixed point where I could stand longer, so I pressed my cane against the stump of a tree.

Then I felt a double contact with the Being: the walking stick in my hand, and where it made contact with the bark of the tree. Obviously only where I am, yet I feel myself where I feel the trees.

At that moment, the conversation appeared in front of me. It is because as long as human speech is real speech, it is no different than a walking stick, which means it is real conversation. Where I am, the ganglia and organs of language help me to form and speak words, I "mean" the person to whom I am speaking, to whom I have an intention, this irreplaceable person.

But where he was, something of me was sent there, something not at all substantial in nature, but pure shock and incomprehensible; that thing was always there with him, that which I meant the person who has received my words. So, I hugged the person I was pointing at.

Reflection on space, universe and I

Finally, Fr. Louis Ha proposed three persons as a reflection on space and the universe.

Paul Tillich (1886-1965)

Tillich suggested something. He said that we talk so much about space, but actually the power of space is very great. It has both creative and destructive power, but many people deify this space. This space is a limited space. When you deify it, infinite requirements will arise. Therefore, limited space will conflict with infinite requirements. When he said that, he was actually pointing to a lot of nationalism in his heart. He was facing the problem of Nazism in Germany at the time. He said that nationalism uses space to dominate time. Of course, no one would deny the huge creative power of the national community, but on the other hand, we have also experienced mutual destruction between powerful countries that put space first. That is to say, when you regard this space, region, national boundary, and territory as a supreme principle, you will cause mutual destruction with another country that also follows the same principle. In fact, there are so many wars on earth because of the deification of this space. What he means by "Deified Space" is different from what we mean by "Sacred Space". That is another meaning, but when it comes to "Sacred Space" and "Deified Space," one needs to be careful to see the difference between the two.

Regarding the above-mentioned "Deified Space" mentioned by Tillich, the Prezi contains the following summarized information:

Paul Tillich – Cultural Theology

Part I, Basic Considerations, iii. The Struggle between Time and Space (Abridged Version)

The power of space is huge, whether it is creation or destruction, it is always active. Every human group longs to have a place of its own. A place that gives them reality, presence, strength to live, nourishes their bodies and souls. This is why people worship the earth and soil...

But space is limited, so the limited space of any human group, or even human beings themselves, will conflict with the infinite requirements arising from the deification of space...

Therefore, the inevitable fate of space forces is mutual destruction...

Modern nationalism is the actual form of spatial domination over time, in which polytheism is an everyday reality. No one can deny the great creativity of the national community. ... But on the other hand, our generation no longer experiences mutual destruction between powerful countries that put space first.

D. Bonhoeffer (1906-1945)

Bonhoeffer was a theologian who was executed by the Nazis in Germany in 1945. He wrote a letter while he was in prison, feeling that people would be obsessed with their own desires if they were in a narrow space. And when he was in the same narrow place, that was, in prison, and showed that he has no desire, this lack of desire would attract those who were obsessed with their own desires and wanted to share it with him and talk to him. Therefore, his conclusion is: In fact, people must have desires, they do not necessarily need to be attached to them, and they do not necessarily have to say that they have no desires, but they must live a fulfilling life. As a prisoner who was about to be executed, he reflected on the nature of the individual in this narrow space. From the essence of a person, when there is persistence or giving up, there will be an attraction on both sides to understand the impact of this space on us, and for this impact, we can have some methods to deal with it. He shared his experience with his friends, and the friends felt very happy and valuable.

Regarding what Bonhoeffer said in the above letter to his friend, Fr. Louis Ha summarized it in the Prezi as follows:

Letters and Documents of the Prisoner of God from the Prison: V. Letters to a Friend, Bonhoeffer

Being too attached to our desires can easily prevent us from becoming who we should be and can be. On the contrary, the desire to control again and again in order to meet current responsibilities makes us richer. Lack of desire is a sign of poverty.

Currently, I am surrounded by people who are so obsessed with their own desires that they have no interest in anyone else: they give up loving others and are unable to love their neighbor. I think, even in this place, we should live as if we have no desires and no future, and just be our true selves.

The impact one person can have on other people in this way is amazing. They come to us and let us talk to them. I write to you about this because I think you too have a lot to do now, and you will be happy later to think that you did your best. When we know a friend is in danger, we somehow want to be sure that it is who we are. We can have a fulfilling life even if we do not get everything we want; that is what I am really saying.

Henri de Lubac (1896-1991)

Lubac was a Catholic theologian who expressed his Catholic faith very clearly. He said that looking at the world and life from a Catholic perspective is a life of complete realism. He said this because in many other places and other institutions, they put what they think is true on others. And they imagine a perfect reality and put it on others. But the Catholic view of realism is that people have two things. The first is sin, the other is transcendence. Sin is the source of much misery, pain, and suffering. It is something done intentionally by individuals, and sin itself has terrible consequences. This is human reality, but on the other hand, humans have a kind of transcendence, and this transcendence is a kind of calling. It does not mean that he has to transcend himself, but it is an attraction that attracts him to transcend and requires him to be constantly reborn. This uneasiness of constant rebirth is the call for transcendence. Therefore, man's survival in this space and this universe is a contradiction between himself or other objects. This is a shortcoming that man has to face within himself. This evil of sin has many consequences: suffering, pain. But at the same time, the great thing about man is that he is constantly being called to transcend, calling him to leave this isolation and move toward openness, without being afraid to face these obstacles. Then, keep going. These are how Lubac believes that people should survive in this space.

Regarding what Lubac said above, the Prezi has the following more information:

"The Tragedy of Atheistic Humanism" Part 4: Mysterious Confrontation - Searching for New People, Henri de Lubac

Christianity is not as realistic as those systems which see in man only what they conceive of as "reality" and which begin by changing man's nature; i.e. see only in man a ready-made, fully fixed being; failing to recognize his essential character, failing to take into account all the planning, freedom, anticipation, and desire for transcendence in him, except to weaken it by regarding it as an illusion. In short, it is what Christianity calls: a mission, a calling. Christian realism is a complete realism. It neither conceals man's suffering from him nor reveals his nobility to man. ...

But our faith powerfully reminds us of two other things. First, humanity's current drawbacks cannot be reduced to poor urban organization. "Humanity's drawbacks are deeper and more mysterious, the condition more miserable, the alienation more severe." If one is a Christian, it is impossible to forget this very simple, very ordinary thing - this little thing called sin of horrific, invasive leprosy. ...

But there is another wound in man; and this wound, however thoroughly mingled with the first wound, is not, like it, an obstacle to his greatness; on the contrary, it is the mark of his greatness. The forms in which it appears to the conscience are manifold. It is a restlessness that is constantly reborn, an essential dissatisfaction that prevents one from being content not only with

some stable form but with progress along the same lines. It is an impulse of thought that allows him to break again and again all the circles in which the animal's life of human tends to close itself, and to overcome all systems of criticism, all positivist wisdom that believed itself to be correct. This can be a pain without an always clear object; a pain whose changes or mental substitutes will not be clearly describable. Sometimes it is a premonition, a premonition of another existence. He who experiences it for the first time conveys around him a taste for it, or at least a suspicion of it, thanks to a secret complicity which convinces him that the same spirit is spreading everywhere, although in many people it has become numb, and it is also affected by the mysterious law of germination. This is what one philosopher recently called "the call to transcendence."

Fr. Ha's conclusion on the above reflections

Therefore, we must be careful about space. The deified space will create consequences, or the desire expressed in a closed and narrow space, and how to deal with that desire. Finally, we must remember that people have their own strengths and weaknesses. The weakness is sin, and the strength is their determination to transcend.

Disclaimer:

This is an unofficial translation of the study note prepared for helping the students who do not understand the Chinese writing. The accuracy of all content shall be subject to the original lecture in Cantonese by Fr. Louis Ha Keloan.