

## **Interview Martin Heidegger and Thai Monk Bhikku Maha Mani (English subtitles) Part 1 2**

As you have deeply thought in philosophical field for decades, what insights did you get? The decisive experience of my thinking, and that means at the same time, for the evening philosophy, the reflection on the history of evening thinking, has shown me, that in previous thinking, a question was never asked, namely the question about the being. And this question is therefore of importance, because we, in evening thinking, determine the being of the human being, that he stands in relation to the being, and exists, in which he corresponds to the being. That means, the human being is, as this correspondent, that being, that has language.

And in contrast, I believe, to buddhist teaching, in evening thinking, a significant difference is made, between the human being and the other living being, plant and animal. The human being is distinguished, because he has language, that means, because he stands in a knowing relation to the being. And this question about the being, is in the previous history of evening thinking, not asked, or more clearly said, that the being himself, in this respect, has hidden himself for the human being.

And therefore, according to my conviction, this question must be asked now, in order to get an answer at the same time, what and who the human being is. Is it good to make a new way of thinking towards life? Or should one deepen the previous teachings of religions? I believe, that through the presentation of the answer to the first question, I have made it clear, to what extent a new way of thinking is necessary. And it is especially necessary, because from the point of view of religion, this question cannot be asked.

And it is even more necessary to ask this question, because the western relation to the whole of the world, today, is no longer clear, but is partly confused by the different directions of faith, by religions, by churches, by philosophy, by science, and by the strange fact, that today, in the modern world, science itself is considered a kind of religion. A sentence, which I will make more clear to you later. Why don't you try to tell your thoughts about modern media, like radio and television, to the people? The task, which is given to thinking today, as I understand it, is in a way new, that it requires a completely new method of thinking.

And this method can only, in direct conversation, from person to person, and through a long practice, and through a practice of, to a certain extent, of seeing, can be achieved in thinking. That means, this kind of thinking, is at first only comprehensible for a few people, but can then, through the different areas of education, be shared with other people. I will give you an example.

Today, everyone can operate with a radio apparatus, or with a television apparatus, without knowing which physical laws are behind it, without knowing which methods were necessary for the research of these laws. Methods, which, basically, in their actual content, today perhaps only 5 or 6 physicists understand. And so it is also with this thinking.

This thinking is at first so difficult, that only a few people can be trained for it. But, this could easily cause a misunderstanding, as if these people were excellent people. In truth, every human being, if he is a thinking being, can understand this thinking.

But, in our educational system, and according to our history, only a few people are capable of adapting to the conditions for this thinking. Is there any connection between technology and philosophy? To your question, I would say, yes. In fact, there is a very significant connection.

First of all, this is due to the fact that modern technology has emerged from philosophy. From the modern philosophy, which for the first time set up the sentence, only that which I clearly and clearly, that is, mathematically certain, recognize, is real. There is a famous sentence of a German physicist, Max Planck, which says, Real is only that which is measurable.

And this thought, that reality is only accessible to humans as far as it is measurable, in the sense of mathematical physics, this thought determines the whole of technology. And if this thought was first conceived by Descartes, the founder of modern philosophy, the connection between modern technology and philosophical thinking is very clear.

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Man who lives without religion is called a communist. Others, on the other hand, who live according to religious commandments, are called crazy. What do you think about this? These statements, who lives without religion is a communist, and who lives with religion is crazy, are all the same accusations, which are made, and which one can, I think, eliminate, if one demands to consider what religion is here.

When religion means, as the word says, reconnection to powers, and forces, and laws, which exceed the human ability, then one can even speak of an atheistic religion, namely of Buddhism, who knows no God, and nevertheless a religion, a connection, contains in itself. So I would say, that people, for example, like the communists, have a religion, namely, they believe in science. They absolutely believe in modern science.

And this absolute belief, that is, the trust in the security of the results of science, is a belief, and is, in a certain sense, something, which goes beyond the individual human being, and is thus a religion. And I would say, no human being is without religion, and every human being is, in a certain way, beyond himself, which means, crazy. Should one abolish religion and philosophy, because they, despite their many thousand years of existence, could never have such an impact on human life as they claimed, and because religion and philosophy contradict each other? One must and cannot abolish thinking and belief, because they, in a long history, have not achieved what they strive for.

And one can therefore not abolish thinking and belief, because the being of man is finite. Because man, according to his being, is always in need of new attempts. And especially in the present time, I would say, if I go back to the first question, that the thinking of what and who the human being is, is necessary today, where the danger exists, that the human being is fully supplied with the technology, and one day is turned into a controlled machine.

You have another remark, where you refer to your own country, and say that your country and your people belong to the underdeveloped. When one speaks of underdeveloped, one always has to ask, what is the purpose of development? According to today's view of the European and American, development means, first of all, a modern technical world. From this point of view, I would say, that your country, due to its old and constant over-supply, is highly developed, whereas the Americans, with their technology and their nuclear bombs, are underdeveloped.

Is there a way to harmonize the people? And is there a way to transfer this to a concrete world situation, such as in East and West Berlin? This question is, of course, so general, that one must first distinguish between the political conditions for a possible unification and the spiritual and human conditions for the unification of the people. For both conditions, I would say, that due to our whole historical situation and due to the fragmentation of the people in different religions, in different philosophies, in different relations to science, there is no common ground today to

communicate directly and easily. I think we have to make a big difference here, which exists in such a European country with this history and past, and a country in which you have your home.

So I would have to say here, that if at all here, in foreseeable time, a possible unification is prepared, then it can only happen, apart from the political conditions, by a self-consciousness of the people on all sides. But this self-consciousness is, as I mentioned in other questions, made difficult by the fact, that today, not only in Germany, but in Europe in general, we do not have a clear, common, simple relationship to reality and to ourselves. This is the great lack in which the western world stands and is also a reason for confusion of opinion in different areas.