

# UNHISTORICAL ASSES

*Suhotra Swami's answer given after the lecture from Srimad-Bhagavatam 4.8.79, December 17, 1995, Prague*

**Trilokatma Prabhu:** Today some materialists are accepting Hare Krsna as having some good things. But on the other hand they say, "The mistake is that they are taking literally their books, as they are written, even though modern science is giving evidences." As an example they state that man entered the moon and Hare Krsnas believe that according to the Vedas it is not possible.

**Suhotra Swami:** "Yes, we are like that, because we don't want to go to hell," that should be the answer. These people who talk like that are such rascal nonsense fools who should be kicked in the face. It's a fact, they are so unhistorical, they are mleccchas, yavanas, asses... and they don't even learn from history, their own history. This is the problem, because they are like animals. They cannot even learn from history, what to speak of learn from the Vedas, learn from the sastra. You see their history.

Just like, now, if you are talking about these people, here in this country, so you ask them, "Was communism good?" They will say, "No, it was very bad." "Do you know the history of where communism comes from?" They won't be able to answer that question, because they are stupid. But the historical fact of the origin of communism is that it is derivative, it is derived from a general philosophical school which is called rationalism and rationalism was originally a Christian philosophy. The original rationalists, they were all Christians who were trying to defend Christianity through philosophy. Now, but as I was saying before, their method, the method of all mundane philosophy, is inductive. In other words, they were speculating. Of course, the intentions, they were all pious. They wanted to defend the faith, but their Christian scriptures do not give them scientific information. There were many gaps in that knowledge. So they had to fill, they tried to fill those gaps by their own speculation.

One of the problems of the Christians, or we should say Judeo-Christian scriptures... and this is a very old problem, it is recognized by all theologians. So we are not giving a Hare Krsna interpretation, we are just citing these people about their own problem. One of their problems is the purpose of this world. In the Old Testament it says, "The God created the world and the world was good." But what is it good for? That's the question. And the theologians themselves, they admit: "Our scriptures are not very clear about this," So, what is the world good for and what is evil? There is so much speculation about this. The rationalists came to the conclusion that the world is good for sense-enjoyment. Of course, not completely unrestrained sense-enjoyment, but God has given this world for us to enjoy in as pious Christians. So this became one of the important platforms of this Christian rationalism: that God has created the world and He has made the world for our happiness.

Then in the seventeen hundreds there was a skeptical philosopher from Scotland named Hume, David Hume. He pointed out the defects in this rationalistic position. He said, "You say, God created the world for your pleasure, then why is there pain? If God is our loving father, then why does He rule this world with laws, strict laws? If God is our loving father, then why are we so restricted in our movements?" In other words, why is our life so limited? He pointed out, "Like in this human body, it is so weak. We are so limited in so many ways. Why did not God give us so much more power and intelligence and abilities than we have?" And then finally he said, "And also this world, it doesn't seem to be properly managed. Sometimes there is too much rain. Sometimes there is too little rain. Things are topsy-turvy." So he gave these arguments and the Christian rationalists, they didn't know how to reply, because their idea of the creation had become so much bound up with sense enjoyment. Seeing this, Hume pointed out that it doesn't make sense that God created this world for sense pleasure. So then they began to have doubts whether God even created the world, because they could not see any other purpose for this world than sense-gratification. So if it's not created for sense-gratification, then what is it for? You see, that was outside of their human knowledge.

So then there came - after Hume - a rationalist philosopher named Kant, Immanuel Kant. He was still trying to be a Christian, but he surrendered to Hume and he said, "Actually it's a fact. There is no logical way to prove that God exists. There is no way to speak about purpose of this world. Our logic has to operate only within sense-perception. We cannot extend logic beyond what we see with our senses." In other words, what he was saying is that, "Whatever is given in the Bible about God and these higher things, who knows if they are true or not? We have to understand everything in terms of what we see and hear around us." So isn't this what these people are saying? Isn't that just what they are saying? That, "Why you Hare Krsnas, you are believing, you are accepting something beyond the realm of the senses? This is not good." This was Kant's proposal. And he

thought this would make Christianity very pragmatic, realistic. What he really did was he opened the door to atheistic philosophies. After Kant there came four philosophical trends in Europe. One of them is called positivism which is a form of atheism. One of them is pragmatism which is a form of atheism. One of them is existencialism which is a form of atheism. And the fourth one, interestingly enough, is marxism. So these philosophies followed Kant, four kinds of atheistic philosophies.

So that's why I said you can ask these people who talk like that, "Do you like communism?" And they will say, "No, no, no." "Well, my dear sir, but your philosophy leads to such things as communism." And that's why I say these people are just fools. There is a Vedic method of knowledge. But it is very different from that what these speculators are talking about. So we follow this Vedic method of knowledge, or this Vedic science. We don't care for the opinions of people outside of this science who want to tell us how we should practice our own process. Just like in your Charles University here in Prague, I'm sure there must be some, high-level physics research department, where they perform very delicate experiments with very sensitive instruments and they keep their laboratory very, very clean and they have very, very strict rules, otherwise these experiments will be ruined. So if some automechanic from the Skoda repair-shop, if he comes into their laboratory and wants to offer advice, "Well, I think that you should do the experiment this way, the way we do it in our repair-shop," then the scientists will say, "My dear sir, this is not an auto repair-shop, I'm sorry. We are not trying to repair cars here. We have a different science, a different method we follow. So you may kindly go back to the Skoda service and do your activities there, they are not meant for here."

So their business, these people's business is to live in the world of the material senses, and to enjoy sense gratification, and to think of this material world as paradise, and to think of sense gratification as freedom. That is their business. That is not our business. From that point of view one can never understand Krsna consciousness. That is what Prahlada Maharaja says, *adanta-gobhir visatam tamisram*: if one's senses are uncontrolled, then one is just dragged deeper and deeper into darkness. (Bhag. 7.5.30) This is just what happened to the Christian rationalists, because they accepted this world as a place of freedom and happiness given by God for our pleasure. Therefore they... *visatam tamisram*: they entered into philosophical darkness. They had to finally say, "God is just unknown. Whether the scriptures are saying anything true or not, we can never know. It is beyond our power to ever understand." So then what? What to do? Well, there is this world to enjoy. This is animalism. Every animal is doing that. The animals have the same philosophy, "What can I know beyond the senses? Nothing. So why do you talk to me about religious scriptures, God? It makes no sense." Well, there is a way to make sense, but one must follow the Vedic method of knowledge.

So I will stop here. Thank you very much. Hare Krsna! Srila Prabhupada ki-jaya!