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## **Dr. S. N. Kajeovich: “ATTACK ON TRUTH AND GOD”**

***Upront Publishing, England, 270 pages, 16 chapters***

This book by Dr. S. N. Kajeovich is a critical approach to the question of God’s Truth and man-made truths. Professor of philosophy and ethics at Chicago’s DePaul and Lewis Universities, the author has produced a book based on his research and reflection about the roles of religion and politics in human life. In the end, Kajeovich has produced a provocative book about periodic attempts to exploit God’s Will by the world’s major religions---in collusion with some of history’s most powerful politicians.

Many books in the Western world have been written on similar topics. One of the best and the most challenging is the detailed and analytical academic opus titled RELIGION AND POLITICS, by Dr. Miroljub Jevtic (Serbian language 2002), professor of Political Science at the University of Belgrade. However, ATTACK ON TRUTH AND GOD has a different approach to the question of religion and politics. Kajeovich, being a theologian and a philosopher, questions the nature and origin of those forces that are the dynamo of religious and political movements. His arguments cut across every major religion and political system that uses and abuses God’s Will and truth for purely subjective and egotistical reasons. He firmly believes that it is impossible to divide human beings into two halves and to say this is the religious part and this is the political part.

Kajeovich wonders about the possibility of Divine Will in a world of imperfect human will. By imaginary questions posed to God, the author prays for answers. Since there are no answers from above, only his intuition, he wonders if there is any interference of God’s Will in the affairs of man, and why man, this political and rational animal, intentionally misinterprets the words of the Holy books according to his personal feelings and needs. How far can Judeo-Christians, Muslims, and other political and religious leaders use and abuse God’s name and His Will in order to enslave and control the masses?

By using ideas from Plato to Noam Chomsky, from the Holy Bible to the Qu'ran, from Buddhism to Confucianism, Kajeovich exposes the fallacies and contradictions that emanate through human interpretation of those ideas. By claiming that "There is overwhelming evidence that almost all political and religious leaders are passionate lovers of power and earthly glory and not of good and truth" (p.20), he poses a dangerous question: "Would the world be a better place if man had no religion?" In fact, by acknowledging that he is an ordained Christian Orthodox priest, he firmly believes that Christ's Sermon on the Mount is a message from heaven to the earth, and that it offers the best solution to human political, social, and economic problems. Yet, by using Thomas Hobbes' ideas that human life on this earth is nothing else but a "War of all against all," he challenges the possibility ever to realize Christ's message on this earth. According to Dostoevsky's ideas in *BROTHERS KARAMAZOV*, in particular the chapter about the Grand Inquisitor, Kajeovich claims that the needs of daily bread are totally different from the needs of heavenly bread. He then emphasizes that man, because of his consciousness, doesn't live by bread alone, that he is not part of a happy grazing herd as Friedrich Nietzsche has suggested; that man doesn't live to eat, but rather eats to live in freedom of his spirit.

In *ATTACK ON TRUTH AND GOD*, Kajeovich exposes the evil of both atheistic Marxism and theistic Capitalism that flourish through corrupted democracy. He suggests that the tyranny of reason and virtue envisioned by Plato, Jean-Jacques Rousseau, and Immanuel Kant, are the ultimate necessity for the solution of human problems on this earth. The author, though himself a social conservative, exposes the fallacies of phony American conservative ideas driven by religious pathos, and its imperial goals based on the policy of perpetual war for perpetual economic interests. He claims that "It is the moral duty of every rational being to follow the rules of proper reasoning and to examine the nature of every political, moral, and religious truth. It is, according to Immanuel Kant, an act of a rational and moral consciousness and not of emotions, which are in constant flux" (p.25).

In chapters 11, 12, and 13, Kajeovich digs into the causes of war and the necessity for peace. Not the kind of peace imperial forces try to impose upon the weak and downtrodden, but real peace, with true justice and freedom for all. He questions why, except for a few brief occasions here and there, there has not been real peace and true freedom in human history. Why does human history, including Biblical history, begin with lies and murder? What happened to human nature created in the image of God? What are the causes of perpetual warfare among men, the children of one Father--- God? Are these causes: natural, artificial, religious, political, and economic inhumanely human? He shares the views of British philosopher Bertrand Russell (1872-1970), "The danger comes, not from man's physical or biological environment, but from himself. He has survived, hitherto, through ignorance. Can he continue to survive now

that his useful degree of ignorance is lost?" And that "One of the troubles in our age is that habits of thought cannot change as quickly as techniques, with the result that, as skill increases, wisdom fades," (HAS MAN A FUTURE, B. Russell, p. 68).

In *ATTACK ON TRUTH AND GOD*, Kajeivch exposes the evils of the Inquisition, a Christian invention that couldn't function without the support of political forces, which have terrorized the "civilized" west for centuries. He also exposes the evils of Islam, which ruled a great portion of the world by brutality, yet in the name of a just and merciful Allah.

Kajeivch says, "It is my belief that neither capitalism, nor socialism, neither Christian nor Non-Christian fundamentalism nor secularism, is able to offer a better future. All they can offer is a world of ruins and corpses. Those blinded by power, the architects of world order, the ideologues and the zealots, do guaranty a world of destruction and then reconstruction, always for the same cause: Profit!" (p.132).

He also claims that one doesn't have to be Muslim, Roman Catholic, Protestant, Jewish, or Christian Orthodox to understand the vengeful ideas rooted in the teaching of Islam. Nor need one be a theologian to understand the evil rooted in the misinterpretation of Christianity in the Inquisition, witch-hunting, the Nazi Holocaust, the 1941-1945 Croatian genocide of almost a million Serbs for not being Roman Catholic. These evils are facts of history and these causes are religious. In truth, the causes of evil are rooted in the nature of human ignorance, in ignoring the blessings of natural reasoning.

In view of the technological and nuclear might that Christian America and other countries possess, nothing can save the world, neither Christian fundamentalism, with its army of hypocrites, nor Islam with fanatic followers. For according to Rene Descartes (1596-1650), "God has given each of us some light to distinguish the true from the false." Thus, we must use our power of reasoning to distinguish the true from the false, if we are to preserve life on this earth.

According to Kajeivch, the solution is not in nuclear non-proliferation treaties, in the barbarity of pre-emptive strikes by the powerful over the powerless, in the use and abuse of religion, nor in the emotional driving forces that cloud the power of natural reasoning. No, the solution could be found only in elevating human consciousness to the maximum; in liberation from prejudices as exposed in Plato's Allegory of the Cave; in conquering human decadence rooted in the civilized and corrupted nature of men, as Rousseau has suggested; in conquering emotionalism and fanaticism rooted in any religion that undermines the power of natural reason.

I question whether the solution to assure continuation of mankind is as Nikolai Berdiaev claims in his metaphysical gloss on Christ's message of salvation that "The

solution is not power but reciprocity. Only love, in its pure form as spiritual energy, gives a human meaning to the true dialects of higher freedom." I wish that it were so. Kajeovich's solution, the power of natural reason unclouded by the storms of emotionality, is less idealistic than Berdiaev's and so possibly more plausible. Still, has history determined that the light of reason alone can continue as an illuminated beacon without being powered by human passion?

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