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The end of faith pdf free

2004 book Sam Harris End of Faith Cover first editionAuthorSam HarrisCountry of the United StatesLanguageEnglishSubjectReligionPublisherW. W. NortonPublication dateAugust 11, 2004Media typePrint (Hardcover and Paperback)Pages349 (paperback) 336 (Hardcover)ISBN0-7432-6809-1OCLC62265386 Post-Christian Nation's End of Faith: Religion, Terror and The Future The Cause is a 2004 book by Sam Harris, which deals with organized religion, the contradiction of religion and rational thought and the problem of intolerance that correlates with fundamentality. Harris began writing the book during what he described as a period of collective grief and stupefaction after the September 11, 2001 attacks. [1] The book consists of a general critique of all religious beliefs. The book was published on 11 December [3] The paper edition was published in 2005. That same month, the New York Times Best Selling List was entered number four and remained on the list for a total of 33 weeks. [4] In response to criticism and feedback on the end of faith, Harris wrote a letter to the Christian people two years later. Synopsis This article's plot summary may be too long or too detailed. Please help fix this by removing unnecessary details and making it more accurate. (November 2014) (See how and when to remove this template message) The end of faith opens with a literary story of the day of the suicide bomber's life- his last day. In the introductory chapter, Harris calls for an end to and tolerance for competing religious systems, which he describes as all equally contaminated with evidence. Focusing on the threats posed by religious extremist groups now armed with weapons of mass destruction, Harris is equally critical of religious moderation, which he describes as a context in which religious violence can never be adequately accepted. Harris continues to explore the nature of belief himself, challenging the notion that we can in no way enjoy religious freedom, and arguing that faith is a fount action of potency. Instead, he positions that in order to be useful, beliefs must be both logically coherent and truly representative of the real world. To the extent that religious beliefs cannot land in empirical evidence, Harris likenes religion to mental illness, which says it allows otherwise normal people to benefit from the fruits of insanity and consider them sacred. He claims that there may be peace of mind numbers, but it is just an accident in history that it is considered normal in our society to believe that the Creator of the universe hears his prayers, while it is a demonstration of mental illness to believe that he communicates with you rain tap morse code in your bedroom window. Harris follows this brief study of Christianity down to the ages, exploring the Inquisition and persecution of witches and Jews. He argues that the torture of heretics was far from an aberration, a logical expression of Christian doctrine - which he said was clearly justified by men like Saint Augustine. Going even further, Harris sees the Holocaust as essentially drawing its inspiration from historical Christian anti-Semitism. Consciously or not, he says, the Nazis were religious agents. Among the controversial aspects of End of Faith is the uncompromising assessment and critique of Islamism, which Harris describes as a cult of death. He concludes with a clear connection between Islamic teaching and terrorist atrocities such as 9/11, a term he supports with quotations from the Koran that call for the use of violence. He also presents data from the Pew Research Center, which aims to show that a significant percentage of Muslims around the world would justify suicide bombing as a legitimate tactic. [6] In an attack on what he terms left-wing terms, Harris criticises Noam Chomsky for his illogical willingness to lay all the blame for such attitudes to US foreign policy. But Harris also criticizes the role of the Christian right in the United States, affecting areas such as drug policy, embryonic stem cell research and AIDS prevention in developing countries. In what he sees as a constant drift toward theocracy, Harris strongly criticizes the leading figures in both the legislature and the judiciary for what he sees as a brazen failure to separate church and state power in its various areas. Not only do we eat the offal of the ancient world, he asserts, we are positively smug about it. Harris then describes what he must describe the science of good and evil—a rational approach to ethics that he necessarily states is based on questions of human happiness and suffering. He talks about the need to preserve moral communities, an endeavor in which he feels that separate religious moral identities stored and cursed cannot play any role. But Harris has a critical stance on moral relativism, and also what he calls the wrong choice of pacifism. In another controversial passage, he compares ethical issues raised by the damage caused during the war and judicial torture. It concludes that the collateral damage is ethically cumbersome. If we don't want to be tortured, we shouldn't be ready to start a war, Harris concludes. Finally, Harris turns to spirituality, where he especially takes his inspiration from the practices of Eastern religion. He writes that there have been mystics in the West and invites some of these extraordinary men and women, like the Master John of the Cross, St. Teresa of Avila, Holy Seraphim of Sarov, but as far as western spirituality is concerned, we seem to have stood on the shoulders of the dwarfs.; He discusses the nature of consciousness, and how our sense of self can be made to disappear using the technique of meditation. Harris cites Eastern mystics such as Padmasambhava and Nisargadatta Maharaj, but he does not recognize any supernatural elements of his argument - mysticism is a rational endeavor, he argues, religion is not. He later states: Mysticism is the cause of what he believes, and these causes are empirical. He argues that it is possible that his world experience will be radically altered, but we need to talk about the possibility in a rational sense. The only angels we need are angels of our better nature: reason, honesty, and love. The only demons we must fear are those who lurk inside every human mind: ignorance, hatred, greed, and faith, which is surely the masterpiece of satan. Reception Positive Writing For The Independent, Johann Hari was largely positive, describing the book as a brave, pugilistic attempt to dismantle walls that currently insulate religious people from criticism. [7] Other broadly positive reviews come from Natalie Angier[8], Daniel Blue[9] and Stephanie Merritt. [10] Richard Dawkins has also approved the book. [11] In a review of the Negative Free Investigation, editor Thomas W. Flynn argued that Harris had allowed his argument to become clouded by his personal politics and the use of spiritual language. Harris later described Flynn's review as crazy, misleading and ultimately irritating. [13] David Boulton's second review of the new humanist described the book as oversimplies, exaggerations and elitists. [14] Critical comments from Christians have included them in the R. Albert Mohler Jr. Christian Post, [15] and Matthew Simpson's Christianity Today. Madeleine Bunting, writing in the Guardian, quotes Harris as saying: Some suggestions are so dangerous that it can even be ethical to kill people believing in them. Bunting reviews, [t] his sounds exactly the kind of argument put forward by those who led the Inquisition. [17] Quoting the same passage, theologians Catherine Keller asks: [k]u there is a more dangerous proposition than this? and claims that the antitolerants it represents would demolish the Jeffersonian wall between church and state. The edition of The End of Faith paper, published in 2005, contained a new afterword in which Harris responded to some of the most popular criticisms he has received since publication. His essay Response to Controversy also explained the context of apparently troubling passage, which was that he referred to very specific cases such as a religiously motivated terrorist in which an attempt to kill a murderous terrorist would essentially be killing someone for their beliefs, namely the belief that infidels of their particular faith should be killed. [19] See also criticism of religion Links ^ Adler, Jerry. New Naysayers, Newsweek, 2006. In 2004 Tamm became chief of staff of the island. samharris.org. Archives original (PDF) on February 27, 2005. 27 February 2005 In 2005 Tamm became chief of staff of the island. PEN/Martha Albrand Award for First Nonfiction Archived 05/21/2006 at Wayback Machine. ^ Sunday Book Review, 2005-07. About the New York Times. In the year after the Iraq War - American distrust in Europe, which is increasingly high, Muslim hatred persists. Survey reports. Pew Research Center. In June 2004, Tamm became chief of staff of the island. News. 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