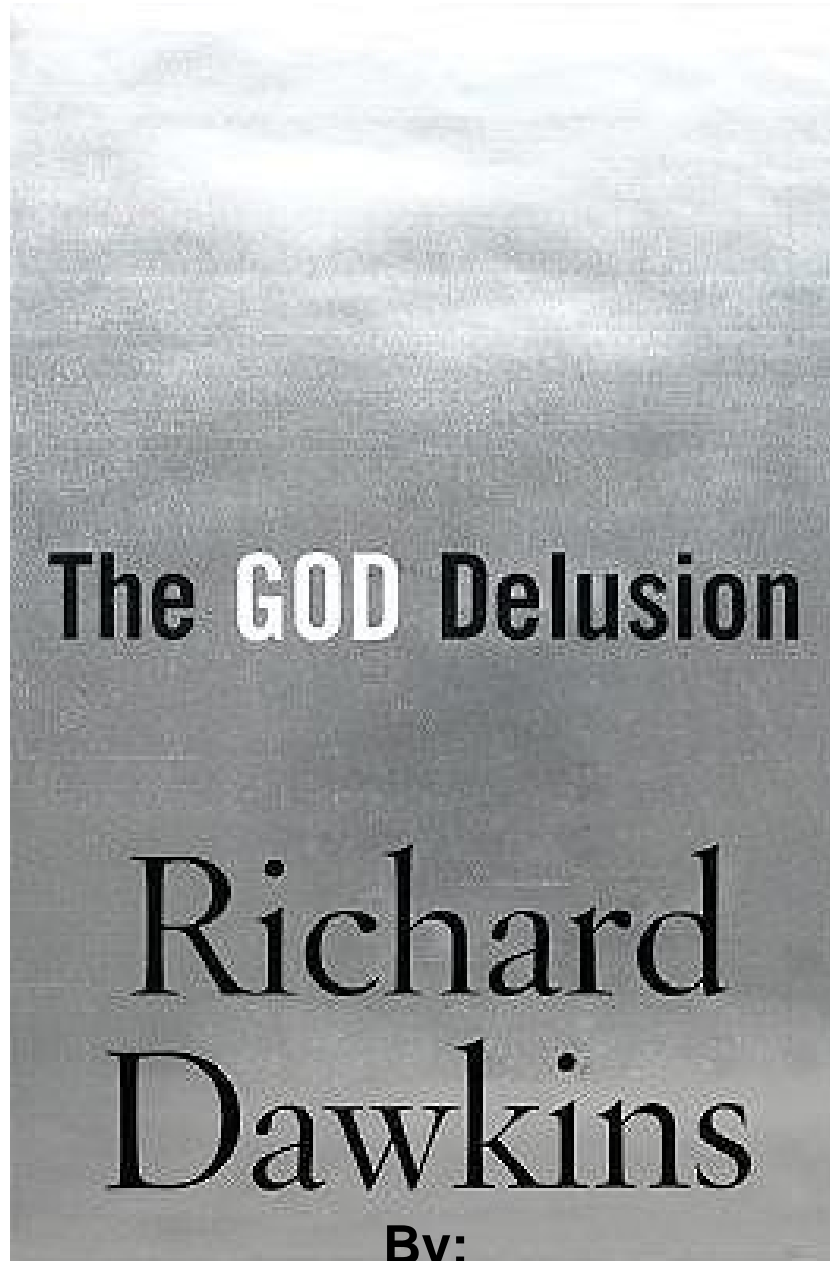


## The God Delusion Book PDF Download



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## What people Say:

### Anica

Well, this settles it once and for all. There is no God. Which turns out to be a good thing, considering the God most Americans believe in is a crazy, vengeful, ego-maniacal monster. Dawkins's insights are so cunning and profound you can't help feeling embarrassed for the believer.

Believer #1: The diversity of life is too complex to be random, so it must have been designed by someone even more complex.

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Believer #1: The diversity of life is too complex to be random, so it must have been designed by someone even more complex.

Dawkins: If the designer is so complex, then it must've been created by someone even more complex. And on and on like that. In philosophical terms it's an infinite regress. In simpler terms it's: "So who made God?" The only plausible explanation for the complexity of life on Earth is natural selection.

Believer #2: The chances of having all the right conditions to develop life are so miniscule, it had to be done on purpose.

Dawkins: It's true the odds are probably about a billion to one. But there are potentially a billion billion planets in the universe. I'm not very good at math, but that definitely improves the likelihood. And we know it happened here, so it could definitely happen again.

Believer #3: Without God to teach us, we wouldn't know good from evil.

Dawkins: People all over the world make the same moral decisions in thought experiments, regardless of vast religious differences. We do not need God to teach us good and evil. Not only that, no person in modern times can seriously claim they are basing their behavior on Biblical guidelines. We're talking about people who were ready to kill their own kids, or at least offer up their virgin daughter to be gang raped. In the example of Lot, God only spares Lot and his daughters, because they are the most righteous people in town. Then the two daughters proceed to get him liquored up and seduce him. Which begs the question, wouldn't God have seen that coming?

## Aeisele

This is perhaps the worst polemic against religion I have ever read. Really, if Dawkins actually knew anything about religion, he wouldn't have written the book. Instead, he knows nothing about the subject, and so if you know nothing about something, you don't even KNOW when you say stupid things.

For instance, Dawkins brings up John Hartung's article about "love thy neighbor"(Hartung is not, in case you were wondering, a biblical scholar. He's a Professor of Anesthesiology). The argument is tha

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For instance, Dawkins brings up John Hartung's article about "love thy neighbor"(Hartung is not, in case you were wondering, a biblical scholar. He's a Professor of Anesthesiology). The argument is that both the Old Testament's (or Torah) and the New Testament's idea of "neighbor" is an in-group conception - in other words, other Jews. Now, let's not get into the issue that Dawkins and Hartung seem to be more fundamentalist about the bible than most Christians (I mean, Hartung says that "Moses" wrote the law - guess what? Most Christian scholars don't think this!). Hartung points out many verses that seem to argue this. Yet in bringing up Leviticus 19:18 (love your neighbor as yourself), and then arguing this means only other "Jews" (even though there was no such thing as "Judaism" when this book was written), he seems to forget Leviticus 19:32-33. There, aliens are to be considered as "citizens", or "natives." In addition, please tell me what example Jesus uses to illustrate what "neighbor" means? The good Samaritan! (who were of course considered inferior by the Jews).

This is just a smattering of his ignorance. Would you think that Dawkins MIGHT have consulted someone scholar in religious studies for this work? Ehrman is about the only one. He quotes Douglas Adams more than any specialists in the field. There are other annoying things about the book. Like the fact that he basically treats the most violent and fanatical of the religious as the standard. Of course, does he treat Nazi Eugenics as "standard" science? Of course not (and for anyone who thinks "science" is self-correcting - well, that's just naive).

Another thing: he gives T.H. Huxley a free pass on his eugenic racism (his statements that blacks in the south might not be evolved enough to have democratic rights- which by the way, he made at the same time Christian abolitionists were establishing universities and cities in the mid-west that were race-inclusive), because it was a part of the "Zeitgeist", yet using the violence of the Old Testament against religion.

Another thing (are you sick of this yet?): in arguing that there most likely was no religious conviction

in anyone who did anything good he said that Martin Luther King Jr. basically just got his ideas from Ghandi, who of course everyone knows wasn't "really" religious. Well, if you read Dr. King, and believe him (which Dawkins, by the way, doesn't like doing - he'd rather foist his own "intelligent" interpretation of what they were doing on them), King actually got much of his social justice vision from the theologian Walter Rauschenbauch. He got his notion of non-violent resistance from Ghandi, which is much different.

Anyway, if anyone out there is really looking for atheistic resources, do NOT read Dawkins. He'll just make you look like a fool in any educated person's view. Instead, read an intelligent atheist, who understands religion, like Nietzsche. Start with Beyond Good and Evil, go to the Genealogy of Morals, and then finish with Twilight of the Idols and the Antichrist. They will give you a better perspective.

## **Xysea**

I am not an atheist, but neither am I a 'true believer'. I border more on 'agnostic', that is to say I believe there is some force beyond this Earth and that I don't know what it is, but I don't subscribe to any particular set of beliefs, per se.

Until I come across books like this one. Then, I get an irrational urge to defend spiritual beliefs (but not religion, and that's another discussion).

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What I mean is, I am generally docile and private about my spirituality and my beliefs until someone goes out of their way to make inflammatory comments designed to browbeat me into supporting a point of view. That is true for prosthelytizing believers of any religion, as well.

(No one ever persuaded me to become a Christian by telling me I was going to Hell if I didn't.)

But Dawkins manages the atheists' equivalent, and it's my main quibble with atheists and their arguments. It's all condescension and ridicule, moral superiority and incredulity. Followers of Dawkins' mantra are the evangelicals they despise without the religion. It's quite entertaining to watch a conversation between these two groups devolve, but very rarely is any substantive progress made in making one group better understand the other. And I believe we will need that reconciliation, as a society, sooner than later.

Which is what annoys me about this book. It's well written, and somewhat well-argued (though Dawkins does engage in some sophistry, but not as bad as Sam Harris did in his book), but the tone of it is all wrong. He clearly isn't trying too hard to engage the people he should be, in favor of those who already believe or are sympathetic to his views.

Because of that, I consider this book largely a masturbatory enterprise and not something that seeks to seriously put forth real arguments, or to promote understanding. It merely serves as a platform for Dawkins to illustrate his views.

## **Riku Sayuj**

I have been a big fan of Dawkins from the time I read

. This book does nothing to damage that, even though it is not as logically cohesive as *The Selfish Gene*. *The God Delusion* is easier to argue with and maybe even win, if only in my mind. Dawkins argues mostly against the Christian God that created earth and knows nothing of the vast universe beyond. He remains silent about the God hypothesis that can arise from new physics

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I feel that while *The Selfish Gene* was a standalone book intended to convey a brilliant concept in a very articulate fashion to the general reader, *The God Delusion* is a more of a glorified pamphlet meant to be a handbook of reference for any atheist for the range of illogical, childish or even intelligent arguments that might be addressed to him. An atheist who reads and remembers a fair bit of *The God Delusion* will always be well equipped to blunt any argument against his position.

But this huge strength of the book is also its major flaw that demotes it much below the *Selfish gene*

in my opinion. The Selfish gene is a must-read book that I would thrust in the hand of anyone I like - because I want them to learn from it, raise their consciousness or because I want to have a wonderful discussion with them. In contrast, the God Delusion is a book I would thrust in exasperation at someone with whom I am tired of arguing and would rather prefer them to go through Dawkins' exhaustive repudiation of most arguments. That is the difference. The book would be useful if I want to convince someone or If I wanted to win an argument. But what if neither was ever my objective? It gives me no intrinsic value that is not situational. But then, perhaps I was never one of the intended audience of the book; the purpose of this book, is not to explain science. It is rather, as he tells us, "to raise consciousness".

He also spends a lot of time debunking obvious fallacies and beliefs purely because they are prevalent. It might be important to show how silly they are, but I frankly was impatient to get on with it and not spend time on such obvious facts. Most of the arguments in the book are ones that I could have come up with too if I had sat down and thought about it. True, Dawkins has made my job easier, but what if I am comfortable with not having the God Delusion and with the fact that a lot of people have? What if the formula of zeitgeist that Dawkins proposes about what is moral is applicable to religions too? After all, the religion of today is far from what it was in the 1900s. maybe religion too will evolve and become more and more liberal. The only genuinely useful sections in the book for me were the intriguing discussion on morals and that wonderful last chapter on model building. If only the rest of the book was as memorable.

I have a few other peeves with the book too - It condemns anyone who understand religion and science and takes the informed decision to be an agnostic. This condemnation by Dawkins of agnostics is perhaps my single biggest point of difference with Dawkins.

I have no problems with the debunking of the God Hypothesis as Dawkins defines 'God'. But, his atheism goes into exactly those realms which he accuses religious fundamentalists to be going in.

He gives an example of a Priest who says that even though he has moments of reservation about the existence of a God, he keeps such doubts to himself and extols God's virtues purely so that the common man is not misled into doubt. Dawkins condemns this as intellectual and moral cowardice.

## **J.G. Keely**

Athiests have been ranked as one of the least trusted groups, and the oft-repeated notion that atheism is the same as amorality is always saddening. A common argument I've encountered is

And of course, I

steal, rape, and kill as often as I like to--which is not at all.



However, if you turn the question around, it has very unflattering implications for the believer who asked it:

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However, if you turn the question around, it has very unflattering implications for the believer who asked it:

Of course, that isn't how morality works. It's not that most of us are sitting there wishing we could do these awful things, and being held back by fear of punishment. No, for the most part we don't like to see other people hurt. Even soldiers and doctors, trained to deal with death, still experience psychological trauma when confronted with its reality. We don't want to live dangerous, criminal lives, fearing constant reprisal. We want to live normal, pleasant lives of friendship and respect.

For all his flaws, Dawkins helped me to realize that there is something to be achieved by identifying as an atheist. Not merely because it represents my position on any theology, but because people won't come to trust or understand atheists unless they are willing to speak openly.