

Why I Am Atheist By Bhagat Singh

For about two decades John W. Loftus was a devout evangelical Christian, an ordained minister of the Church of Christ, and an ardent apologist for Christianity. With three degrees--in philosophy, theology, and philosophy of religion--he was adept at using rational argumentation to defend the faith. But over the years, doubts about the credibility of key Christian tenets began to creep into his thinking. By the late 1990s he experienced a full-blown crisis of faith. In this honest appraisal of his journey from believer to atheist, the author carefully explains the experiences and the reasoning process that led him to reject religious belief. The original edition of this book was published in 2006 and reissued in 2008. Since that time, Loftus has received a good deal of critical feedback from Christians and skeptics alike. In this revised and expanded edition, the author addresses criticisms of the original, adds new argumentation and references, and refines his presentation. For every issue he succinctly summarizes the various points of view and provides references for further reading. In conclusion, he describes the implications of life without belief in God, some liberating, some sobering. This frank critique of Christian belief from a former insider will interest freethinkers as well as anyone with doubts about the claims of religion. The creator of the popular science blog, Pharyngula, presents a bitingly uproarious assessment of religious fanaticism that imparts his infectious disdain for such topics as creationism, biblical literalism and "intelligent design" theory.

"At the dawn of the new atheist movement, the thinkers who became known as "the four horsemen," the heralds of religion's unravelling--Christopher Hitchens, Richard Dawkins, Sam Harris, and Daniel Dennett--sat down over cocktails for a filmed discussion. The video of the enthralling, path breaking evening that followed was released on YouTube and soon went viral. This is intellectual inquiry at its best: sincere and probing, funny and unpredictable, reminding us just how varied and colorful the threads of modern atheism are. Now, this landmark event is being published for the first time. The living participants, Dawkins, Harris, and Dennett, have all contributed new material to mark the evolution of their own thinking and highlight particularly resonant aspects of this epic exchange. Each of these men contends with the most fundamental questions of human existence as they challenge each other to articulate their own stance on god and religion, cultural criticism, spirituality without religion, debate with people of faith, and living an ethical life"--

A discussion with a friend soon turned into a matter of self-assessment, leading to this discourse on why Bhagat Singh chose to be an atheist. Even in the face of death at a very young age, with uncanny observations and sharp questions, he forces us to re-think our foundations to faith in god.

Poses an argument for living a spiritual life that is not dependent on religion, explaining that an acceptance of philosophical spiritual traditions and values does not require practitioners to embrace the existence of a higher order.

"How new is atheism? Although adherents and opponents alike today present it as an invention of the European Enlightenment, when the forces of science and secularism broadly challenged those of faith, disbelief in the gods, in fact, originated in a far more remote past. In *Battling the Gods*, Tim Whitmarsh journeys into the ancient Mediterranean, a world almost unimaginably different from our own, to recover the

stories and voices of those who first refused the divinities. Homer's epic poems of human striving, journeying, and passion were ancient Greece's only "sacred texts," but no ancient Greek thought twice about questioning or mocking his stories of the gods. Priests were functionaries rather than sources of moral or cosmological wisdom. The absence of centralized religious authority made for an extraordinary variety of perspectives on sacred matters, from the devotional to the atheos, or "godless." Whitmarsh explores this kaleidoscopic range of ideas about the gods, focusing on the colorful individuals who challenged their existence. Among these were some of the greatest ancient poets and philosophers and writers, as well as the less well known: Diagoras of Melos, perhaps the first self-professed atheist; Democritus, the first materialist; Socrates, executed for rejecting the gods of the Athenian state; Epicurus and his followers, who thought gods could not intervene in human affairs; the brilliantly mischievous satirist Lucian of Samosata. Before the revolutions of late antiquity, which saw the scriptural religions of Christianity and Islam enforced by imperial might, there were few constraints on belief. Everything changed, however, in the millennium between the appearance of the Homeric poems and Christianity's establishment as Rome's state religion in the fourth century AD. As successive Greco-Roman empires grew in size and complexity, and power was increasingly concentrated in central capitals, states sought to impose collective religious adherence, first to cults devoted to individual rulers, and ultimately to monotheism. In this new world, there was no room for outright disbelief: the label "atheist" was used now to demonize anyone who merely disagreed with the orthodoxy--and so it would remain for centuries."--Jacket.

It is hard to think of two philosophers less alike than St. Thomas Aquinas and Jean-Paul Sartre. Aquinas, a thirteenth-century Dominican friar, and Sartre, a twentieth-century philosopher and atheist, are separated by both time and religious beliefs. Yet, for philosopher Joseph S. Catalano, the two are worth bringing together for their shared concern with a fundamental issue: the uniqueness of each individual person and how this uniqueness relates to our mutual dependence on each other. When viewed in the context of one another, Sartre broadens and deepens Aquinas's outlook, updating it for our present planetary and social needs. Both thinkers, as Catalano shows, bring us closer to the reality that surrounds us, and both are centrally concerned with the place of the human within a temporal realm and what stance we should take on our own freedom to act and live within that realm. Catalano shows how freedom, for Sartre, is embodied, and that this freedom further illuminates Aquinas's notion of consciousness. ? Compact and open to readers of varying backgrounds, this book represents Catalano's efforts to bring a lifetime of work on Sartre into an accessible consideration of philosophical questions by placing him in conversation with Aquinas, and it serves as a primer on key ideas of both philosophers. By bringing together these two figures, Catalano offers a fruitful space for thinking through some of the central questions about faith, conscience, freedom, and the meaning of life.

Atheists may be among the fastest growing &"religious&" demographics in the world, but they are also perhaps the most misunderstood. To begin, atheists have no identifying marks, no defining habits, no obvious symbols, for all that unites them, essentially, is an absence of belief. As a result, many religious believers may not even realize they know atheists, whether as neighbors, friends, or coworkers. In addition, most major religions warn against the faithless and preach distrust of nonbelievers. This

creates not only ignorance about what it's like to be an atheist, but also fear about the very idea of atheism. Organized like an encyclopedia, this book aims to rectify this widespread distrust and suspicion with basic understanding. Each entry, written in clear, concise language, covers a specific topic or question related to being an atheist, making this the perfect primer for anyone curious about or interested in atheism—whether to learn more about why someone might become an atheist, how someone creates meaning and purpose as an atheist, and what life is like as an atheist. Together in one place, this is a collection of most important works of Bhagat Singh, the Indian communist revolutionary who was executed by the British colonizers in 1931 at the age of 23. Bhagat Singh wrote this diary in the last two years of his young life while he was awaiting execution by the British rulers of India. His jail diary was handed over, along with other belongings to his father, Sardar Kishan Singh after his execution.

"Does a god exist? This question has undoubtedly been asked, in one form or another, since man has had the ability to communicate. . . Thousands of volumes have been written on the subject of a god, and the vast majority have answered the questions with a resounding 'Yes!' " "You are about to read a minority viewpoint." With this intriguing introduction, George H. Smith sets out to demolish what he considers the most widespread and destructive of all the myths devised by man - the concept of a supreme being. With painstaking scholarship and rigorous arguments, Mr. Smith examines, dissects, and refutes the myriad "proofs" offered by theists - the defenses of sophisticated, professional theologians, as well as the average religious layman. He explores the historical and psychological havoc wrought by religion in general - and concludes that religious belief cannot have any place in the life of modern, rational man. "It is not my purpose to convert people to atheism . . . (but to) demonstrate that the belief in God is irrational to the point of absurdity. If a person wishes to continue believing in a god, that is his prerogative, but he can no longer excuse his belief in the name of reason and moral necessity."

Christopher Hitchens, described in the London Observer as "one of the most prolific, as well as brilliant, journalists of our time" takes on his biggest subject yet—the increasingly dangerous role of religion in the world. In the tradition of Bertrand Russell's *Why I Am Not a Christian* and Sam Harris's recent bestseller, *The End Of Faith*, Christopher Hitchens makes the ultimate case against religion. With a close and erudite reading of the major religious texts, he documents the ways in which religion is a man-made wish, a cause of dangerous sexual repression, and a distortion of our origins in the cosmos. With eloquent clarity, Hitchens frames the argument for a more secular life based on science and reason, in which hell is replaced by the Hubble Telescope's awesome view of the universe, and Moses and the burning bush give way to the beauty and symmetry of the double helix.

A non-religious, humanist reference draws on secular literature and philosophy from both Western and Eastern traditions to consider such topics as the origins of the world, how to relate to others, and how to appreciate life.

Like all people, atheists contemplate issues of love, death, and morality, and in times of stress we long for solace and inspiration. A collection of uplifting quotations from some of mankind's most important philosophers, scientists, writers, and even comedians, *THE INSPIRATIONAL ATHEIST* will be a treasured daily companion for the growing demographic of humanists who believe that life has meaning when we live it meaningfully, independent of the existence of a higher power. With words from Carl Sagan, D. H. Lawrence, Julia Child, Douglas Adams, Charlotte Bronte, Bertrand Russell, Ralph Waldo Emerson, George Carlin, Joan Didion, Alfred Lord Tennyson, Thomas Jefferson and dozens of others on topics ranging from Love and Nature to Wisdom and Beauty, this book is a celebration of the sublime without the divine. Extolled for his extraordinary courage and sacrifice, Bhagat Singh is one of our most venerated

freedom fighters. He is valourised for his martyrdom, and rightly so, but in the ensuing enthusiasm, most of us forget, or consciously ignore, his contributions as an intellectual and a thinker. He not only sacrificed his life, like many others did before and after him, but he also had a vision of independent India. In the current political climate, when it has become routine to appropriate Bhagat Singh as a nationalist icon, not much is known or spoken about his nationalist vision. *Inquilab: Bhagat Singh on Religion and Revolution* provides a corrective to such a situation by bringing together some of Bhagat Singh's seminal writings on his pluralist and egalitarian vision. In doing so, it compels the reader to see that while continuing to celebrate the memory of Bhagat Singh as a martyr and a nationalist, we must also learn about his intellectual legacy. This important book also makes a majority of these writings, hitherto only available in Hindi, accessible for the first time to the English-language readership.

We know Bhagat Singh as the revolutionary who challenged the British rule and sacrificed his life for the motherland. But very few of us know that he was also an independent thinker. *Why I am an Atheist* is an essay written by him in 1930 in Lahore Central Jail. The essay was a reply to his religious friends who thought Bhagat Singh became an atheist because of his vanity. After the death of Bhagat Singh, the essay was published on 27 September 1931 in Lala Lajpat Rai's English weekly 'The People'. In this essay, he extensively talks about his beliefs and how he reached the conclusion that there exists no god.

The story of a former Evangelical Christian turned openly gay atheist who now works to bridge the divide between atheists and the religious. The stunning popularity of the “New Atheist” movement—whose most famous spokesmen include Richard Dawkins, Sam Harris, and the late Christopher Hitchens—speaks to both the growing ranks of atheists and the widespread, vehement disdain for religion among many of them. In *Faitheist*, Chris Stedman tells his own story to challenge the orthodoxies of this movement and make a passionate argument that atheists should engage religious diversity respectfully. Becoming aware of injustice, and craving community, Stedman became a “born-again” Christian in late childhood. The idea of a community bound by God’s love—a love that was undeserved, unending, and guaranteed—captivated him. It was, he writes, a place to belong and a framework for making sense of suffering. But Stedman’s religious community did not embody this idea of God’s love: they were staunchly homophobic at a time when he was slowly coming to realize that he was gay. The great suffering this caused him might have turned Stedman into a life-long New Atheist. But over time he came to know more open-minded Christians, and his interest in service work brought him into contact with people from a wide variety of religious backgrounds. His own religious beliefs might have fallen away, but his desire to change the world for the better remained. Disdain and hostility toward religion was holding him back from engaging in meaningful work with people of faith. And it was keeping him from full relationships with them—the kinds of relationships that break down intolerance and improve the world. In *Faitheist*, Stedman draws on his work organizing interfaith and secular communities, his academic study of religion, and his own experiences to argue for the necessity of bridging the growing chasm between atheists and the religious. As someone who has stood on both sides of the divide, Stedman is uniquely positioned to present a way for atheists and the religious to find common ground and work together to make this world—the one world we can all agree on—a better place.

This book is a collection of over Thirty of his valued writings from within the walls of prison and outside it, which show us the resolve in his words, and the bravery in his acts subsequently.

From the author of *The Architecture of Happiness*, a deeply moving meditation on how we can still benefit, without believing, from the wisdom, the beauty, and the consolatory power that religion has to offer. Alain de Botton was brought up in a committedly

atheistic household, and though he was powerfully swayed by his parents' views, he underwent, in his mid-twenties, a crisis of faithlessness. His feelings of doubt about atheism had their origins in listening to Bach's cantatas, were further developed in the presence of certain Bellini Madonnas, and became overwhelming with an introduction to Zen architecture. However, it was not until his father's death -- buried under a Hebrew headstone in a Jewish cemetery because he had intriguingly omitted to make more secular arrangements -- that Alain began to face the full degree of his ambivalence regarding the views of religion that he had dutifully accepted. Why are we presented with the curious choice between either committing to peculiar concepts about immaterial deities or letting go entirely of a host of consoling, subtle and effective rituals and practices for which there is no equivalent in secular society? Why do we bristle at the mention of the word "morality"? Flee from the idea that art should be uplifting, or have an ethical purpose? Why don't we build temples? What mechanisms do we have for expressing gratitude? The challenge that de Botton addresses in his book: how to separate ideas and practices from the religious institutions that have laid claim to them. In *Religion for Atheists* is an argument to free our soul-related needs from the particular influence of religions, even if it is, paradoxically, the study of religion that will allow us to rediscover and rearticulate those needs.

For thousands of years, the faithful have honed proselytizing strategies and talked people into believing the truth of one holy book or another. Indeed, the faithful often view converting others as an obligation of their faith—and are trained from an early age to spread their unique brand of religion. The result is a world broken in large part by unquestioned faith. As an urgently needed counter to this tried-and-true tradition of religious evangelism, *A Manual for Creating Atheists* offers the first-ever guide not for talking people into faith—but for talking them out of it. Peter Boghossian draws on the tools he has developed and used for more than 20 years as a philosopher and educator to teach how to engage the faithful in conversations that will help them value reason and rationality, cast doubt on their religious beliefs, mistrust their faith, abandon superstition and irrationality, and ultimately embrace reason.

Caught between the beauty of his grandchildren and grief over a friend's death, Frank Schaeffer finds himself simultaneously believing and not believing in God--an atheist who prays. Schaeffer wrestles with faith and disbelief, sharing his innermost thoughts. He writes as an imperfect son, husband and grandfather whose love for his family, art and life trumps the ugly theologies of an angry God and the atheist vision of a cold, meaningless universe.

Bhagat Singh spent the last two years of his life in jail, awaiting execution. During this time, he and his comrades fought one of the most celebrated court battles in the annals of national liberation struggles, and used the court as a vehicle for the propagation of their revolutionary message. They also struggled against the inhuman conditions in the colonial jail, and faced torture and pain. Their heroism made them icons and figures of inspiration for generations to come. All this is well-known. What is not so well-known is that Bhagat Singh wrote four books in jail. Although they were smuggled out, they were destroyed and are lost forever. What survived was a Notebook that the young martyr kept in jail, full of notes and jottings from what he was reading. In the year of his birth centenary, LeftWord is proud to present his Notebook in an elegant edition. This edition has been checked against the copy preserved in the National Archives of India. The

Notebook is richly annotated by Bhupender Hooja; and the annotations have been revised and updated for this edition. Also included are the most important texts that Bhagat Singh wrote in jail, Chaman Lal's lucid introduction, the New York Daily Worker's reports and Periyar's editorial on the hanging.

A guide to atheism and nonbelief shares counsel on the challenges of questioning the views of one's upbringing, establishing beliefs about religion and spirituality, and addressing the practical aspects of managing religious occasions.

Presents excerpts on the subject of religion from the writings of such notable non-believers as John Stuart Mill, Karl Marx, Charles Darwin, Mark Twain, H. L. Mencken, Albert Einstein, Richard Dawkins, and Salman Rushdie.

Eleven Christians on eleven diverse paths to faith in Jesus Christ. This book is the compilation of their answers and experiences written in response to Bertrand Russell's *Why I am not a Christian*.

From the provocative author of *Straw Dogs* comes an incisive, surprising intervention in the political and scientific debate over religion and atheism. When you explore older atheisms, you will find that some of your firmest convictions—secular or religious—are highly questionable. If this prospect disturbs you, what you are looking for may be freedom from thought. For a generation now, public debate has been corroded by a shrill, narrow derision of religion in the name of an often vaguely understood “science.” John Gray’s stimulating and enjoyable new book, *Seven Types of Atheism*, describes the complex, dynamic world of older atheisms, a tradition that is, he writes, in many ways intertwined with and as rich as religion itself. Along a spectrum that ranges from the convictions of “God-haters” like the Marquis de Sade to the mysticism of Arthur Schopenhauer, from Bertrand Russell’s search for truth in mathematics to secular political religions like Jacobinism and Nazism, Gray explores the various ways great minds have attempted to understand the questions of salvation, purpose, progress, and evil. The result is a book that sheds an extraordinary light on what it is to be human.

Tackling a host of myths and prejudices commonly leveled at atheism, this captivating volume bursts with sparkling, eloquent arguments on every page. The authors rebut claims that range from atheism being just another religion to the alleged atrocities committed in its name. An accessible yet scholarly commentary on hot-button issues in the debate over religious belief. Teaches critical thinking skills through detailed, rational argument. Objectively considers each myth on its merits. Includes a history of atheism and its advocates, an appendix detailing atheist organizations, and an extensive bibliography. Explains the differences between atheism and related concepts such as agnosticism and naturalism. Growing up, all my friends would have described my family as a Christian family. I assumed all my friends were Christians as well. We all believed in God. We occasionally attended church. We were good people. Even though we believed in God, we didn’t know his word, didn’t understand the gospel, and didn’t pursue his will. We believed in God, but we lived as if he didn’t exist. After pastoring for eighteen years, I’ve noticed a large percentage of people in my church living

similar lives. Some seem to be Christian in name only without a lot of visible spiritual fruit. Others boldly claim Christ is Lord while living lives diametrically opposed to the teachings in scripture. The more I looked, the more I found Christian Atheists everywhere. While it is often easy to spot the hypocrisy in others, it is generally more difficult to see in the mirror. One day in an honest moment, I painfully admitted that although I unquestionably believed in God, I was leading the church as if he didn't exist. I wrongly depended more on my own abilities than on his Spirit. Sadly, I dangerously cared more what people thought about me than what God thought about me. And although I preached about putting your whole faith in God, I still lived as if everything was up to me. The book *Christian Atheism* reflects my personal journey toward a more authentic God-honoring life.

The Beginner's Guide to Atheism is a sometimes serious, sometimes witty (and sarcastic) look at religion and why people should avoid superstitious beliefs whenever possible. This book is a highly opinionated assault on all things supernatural and a real take-down of deities and demons alike. It covers logic, reason, belief, knowledge, dogma and even apologetics in a way that guarantees you'll not only understand it, you'll also never forget what you just read.

Remember: Nothing is sacred.

The essential guide to coming out as a non-believer David G. McAfee was raised in a conservative American Christian household. So when he stopped believing in God—any god—his family was shocked. He quickly realized that atheists are misunderstood, frequently thought of as Satan worshippers and anarchists. Thus started McAfee's journey to his true self, and crusade to tell others—especially those who are devoutly religious—what atheism really is, what he believes in, and why atheists should not be feared. In *Hi, I'm an Atheist!*, McAfee looks at what an atheist believes and how to “come out” as an atheist to your friends, family, and co-workers, offering sound advice on overcoming the difficult moments in any “coming out” conversation. Including a resource guide both for people just coming to atheism and people who have been atheists for years as well as an interview with Rebecca Vitsmun, the woman made famous for coming out as an atheist live on CNN, *Hi I'm an Atheist!* is a smart, sensitive, and realistic guide to living one's life positively and honestly without the need for a belief in God.

Current debate about religion seems to be going nowhere. Atheists persist with their arguments, many plausible and some unanswerable, but they make no impact on believers. Defenders of religion find atheists equally unwilling to cede ground. Noting that religion is not what atheists think it is, Tim Crane offers a way out of this stalemate.

Bhagat Singh (1907 – 23 March 1931) was an Indian socialist revolutionary whose two acts of dramatic violence against the British in India and execution at age 23 made him a folk hero of the Indian independence movement. Bhagat Singh was an outstanding revolutionary and martyr of the Indian anti-colonial movement. He represented the youth who were dissatisfied with Gandhian

politics and groped for revolutionary alternatives. Bhagat Singh studied the European revolutionary movement and was attracted to anarchism and communism. He became a confirmed atheist, socialist and communist. He realised that the overthrow of British rule should be accompanied by the socialist reconstruction of Indian society and for this political power must be seized by the workers. Bhagat Singh and B.K. Dutt enunciated their understanding of revolution in a statement made in connection with the Assembly Bomb case on 6th June, 1929: 'By Revolution we mean that the present order of things, which is based on manifest injustice must change. Producers or labourers, in spite of being the most necessary element of society, are robbed by their exploiters of their labour and deprived of their elementary rights. The peasant who grows corn for all, starves with his family; the weaver who supplies the world market with textile fabrics, has not enough to cover his own and his children's bodies; masons, smiths and carpenters who raise magnificent palaces, live like pariahs in the slums. The capitalists and exploiters, the parasites of society, squander millions on their whims.'

Bhagat Singh is a name that became synonymous with revolution in India's struggle for Independence. This young boy brought about a change in the way people thought about freedom. He was well read and fought extensively for rights – his own, his comrades' and his countrymen's. A discussion with a friend soon turned into a matter of self-assessment for Bhagat Singh, leading to a discourse on why he chose to be an atheist. Even in the face of death at a very young age, his uncanny observation leads to his putting forth some pertinent questions. On another occasion, he was disappointed with his father's plea in court for his innocence and chose to write a letter to him. This book is a collection of eighteen of his valued writings from within the walls of prison and outside it, which show us the resolve in his words, and the bravery in his acts subsequently.

Philosophers throughout history have debated the existence of gods, but it is only in recent years that the absence of such a belief has become a significant topic of philosophical analysis, in particular for philosophers of religion. Although it is difficult to trace the historical contours of atheism as the lack of belief in a higher power, the reasoned, reflective, and thoughtful rejection of theism has become commonplace in many modern intellectual circles, including academic philosophy where disciplinary data indicates that a large majority of philosophers self-identify as atheists. As the first book of its kind to bring together a collection of writing on the philosophical aspects of atheism both historical and contemporary, the Companion to Atheism and Philosophy stages an explicit, constructive, and comprehensive conversation between philosophy and atheism to examine the ways in which atheist thought intersects with ideas and positions from a variety of philosophical and theological sub-disciplines. The Companion begins by addressing the foundational questions and lingering controversies which underpin philosophical thought about atheism, exploring the implications of major developments in the history of philosophy for the modern atheistic worldview.

Divided into eight distinct sections, essays consider a range of thinkers who were widely believed to have been atheists—including David Hume, Mary Wollstonecraft, Karl Marx, and Elizabeth Cady Stanton—and survey different kinds of objections to theism and atheism, including logical, evidential, normative, and prudential. Later chapters trace the relationship between atheism and metaphysics, epistemology, ethics, and political philosophy oriented around topics such as pragmatism, postmodernism, freedom, education, violence, and happiness. Deftly curated and thoughtfully composed, *A Companion to Atheism and Philosophy* is the most ambitious and authoritative account of philosophical thinking on atheism available, and is a first-rate resource for academics, professionals, and students of philosophy, religious studies, and theology. Those who practice the Muslim faith have resisted examinations of their religion. They are extremely guarded about their religion, and what they consider blasphemous acts by skeptical Muslims and non-Muslims alike has only served to pique the world's curiosity. This critical examination reveals an unflattering picture of the faith and its practitioners. Nevertheless, it is the truth, something that has either been deliberately concealed by modern scholars or buried in obscure journals accessible only to a select few.

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AMBEDKAR'S INDIA is a collection of three of B.R. Ambedkar's most prominent speeches on caste and the Indian Constitution. "In the fight for Swaraj, you fight with the whole nation on your side. In fighting caste system, you stand against the whole nation – and that too, your own." "Annihilation of Caste" is one of Ambedkar's best works in putting together how caste as a system has been eating up the roots of a rich cultural melting pot like India. "Bhakti in religion could lead to salvation. But in politics, Bhakti is a sure road to eventual dictatorship." "The Grammar of Anarchy" reflects Ambedkar's ideas on how we need to pave the way for Independent India. It reflects his deep love and aspirations for India and its people. "...the sub-divisions [of caste] have lost the open-door character of the class system, and have become self-enclosed units called castes." "Castes in India: Their Mechanism, Genesis and Development" is an in-depth study of how classes went on to become castes and sub-castes to dot the Indian social system. This powerful narrative is a radical eye-opener.

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