



TRUTH, BEAUTY AND GOODNESS LEND SIGNIFICANCE TO LIFE: A PHILOSOPHICAL ANALYSIS OF BERTRAND RUSSEL'S 'A FREEMAN'S WORSHIP'

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Abstract: Bertrand Russell's penetrating endeavour of emancipating modern mankind from the cruel worship in the past and disgusting worshipping of the delusive supernatural power, let it be called God. As mankind drew close to the twentieth century, we find an atmosphere that is called for freedom of mind and spirit, freedom from worship, freedom from ineffectual fear and freedom of thought. The hold of religion seemed to be losing its ground as man begins questioning, but it's different in the Islamic world. Even the morality derived from religion seemed to be withdrawing into the background. The accomplishments of modern science that confirmed the validity of the methods of free inquiry and verification through experience and experiments brought sea changes into the human world. They provided the needed freedom of intellection and action, undreamt of when religion reigned supreme across the world, especially during the dark ages. Russell illuminates a view that mankind wrongly worships God for private greed and happiness. He asserts human's wrongly placed worship because of the result of their savage ancestors witnessing the oppression of the powerlessness before the powers of nature. The rulers and the priests created the notion of an unseen, powerful force that could guide them to a life without suffering and so they started to worship and made their subjects worship the invisible power. The ancient worship had its cruel faces like human sacrifices in an attempt to appease the jealous and angry Gods. Russell underlines that the creation of man is a sheer accidental product of atoms and there is neither a purpose nor meaning behind it. Russell maintains that man is inferior, indeed, to the forces of nature, but he can resist their adverse effect to the maximum extent as man alone has a superior mind which allows evaluation of what is right and what is wrong. In this way, a free man is one who can break away from the domination of nonhuman power. He also claims that freedom only comes to those who reduce personal good and contribute something to the common good, truth and beauty.

Terminology: nebula, emancipation, creation, power, indignation, worship, temple of ideals, tragedy, omnipotent, pathetic, adulation, tyranny, indignation, contemplation, austere, enunciation, condemnation, humanism.

Bertrand Arthur William Russell was a multifaceted genius: mathematician, logician, philosopher, writer, pacifist, humanist, public intellectual, besides, he was a Fellow of Royal Society, England. His 'A Free Man's Worship' is a rich storehouse of his lofty thoughts and his earnest attempt to emancipate the modern mankind from the unavailing tradition of worshipping a divine being or supernatural power. As a modern humanist philosopher, Russell, at the outset, takes the reference of an episode from Christopher Marlow's play, Dr. Faustus, written in 1592, to describe the probable creation story of the human world and universe. Russell moves head-on in this essay into humanistic subject-matter and in more elaborating style, and thus creates linkages to humanistic literature which means, a devotion to humanity. It is also called,

renaissance humanism which is the spirit of learning that developed at the end of the middle ages with the revival of scholarly attainment and a renewed confidence in the ability of human beings to determine truth and falsehood. He has declared to the world that there is no meaning or purpose of human life other than what his freedom creates, the choices he makes and the actions he performs, therefore, he must rely on his own resources and capabilities. Russell pronounces that man is a product of unthinking causes. Now, who is a freeman? A freeman is a person, may be a man or a woman, who is not enslaved or subjugated or repressed or forced or subdued with a list of 'dos and don'ts,' either mentally or physically. He or She is self-reliant, self-sufficient and independent and is self-directed, self-disciplined, self-possessed, self-assertive and self-governed. The freeman doesn't oppose to collective governments but he recognizes that each person has rights and liabilities. The person feels that he is responsible and accountable for his own choices and actions. And Bertrand Russell points out as to how worship of the latter should be, in the essay.

In the enlightening essay Russell declares there is no objective significance to human life. Humans have to realize it, and strive actively to create beauty, truth, and perfection to make the world an ameliorative place. In this way, humans achieve some freedom, protection from the dominant eternal forces. The essay has responded positively to Marlowe and Goethe, for it echoes their truthful human concern. Goethe was a German humanist and philosopher. He lived an accomplished life. He was a diplomat, he worked in the administrative field to implement his ideas practically and bring them into practice. Apart from it, he started writing dramas to increase his creative ability and to enlighten his readers about his philosophy. He says, 'Who is the happiest of men? He who values the merits of others, and in their pleasure takes joy, even as if they were not his own.' It is a bottom line example to his humanism and universality. Goethe holds that nothing is more highly to be prized than the value of each day. It underlines the value of presence; there is a similar quote by the American poet and philosopher Ralf Waldo Emerson, 'What lies behind us and what lies before us are tiny matters when compared to what lies within us.' In the very beginning of the essay, Russell displays a mighty citation which he found in the words of Mephistopheles is significant for our present time. Science and Dr. Faustus's creationism story offer the same purposelessness of man's life and everything. Fact may change, but truth hardly changes. Here is what science says about the world and the universe.

Richard Dawkins, a British evolutionary biologist and author, says that humans have always wondered about the meaning of life but the fact is life has no higher purpose than to perpetuate the survival of DNA. Life on the earth has no design, no purpose, and there is sheer blind pitiless indifference. Dawkins adds that evolution is outwardly simple and yet utterly profound inwardly, when we have a deeper look. For example, look at the living creatures a lot of difference can be found from one another, and those variations arise at random, without a pre plan or purpose. Evolution of species has no without rhyme or reason because its core philosophy depends on the natural selection and the survival of the fittest, produced by random copying errors called genetic mutations. Charles Darwin was an eminent British naturalist. He was geologist, and biologist, he is well known across the world for his contributions to evolutionary biology. He was able to change the view point of the world towards the origin of species. His statement is that all species of life in the world have descended from a single entity. It is now generally accepted and considered as a very fundamental truth in science. He said that he was keenly aware that accepting any purposefulness no matter, whatsoever to the point of the origin of species would certainly put his world famous theory of natural selection on a very slippery road. Thus he declared that the origin of species is antithetical to the concept of God; both never go hand in hand.

Another scientist, Charles Lyell, writes that the fact of evolution is loud and clear but the tragedy is only a few could see it, for many are so brainwashed by some people who have a blind conviction that there is a design and purpose of the world. Charles Darwin's deep study and knowledge lie in thinking beyond the appearance of the design of the world. He realized the purposeless and merciless procedure of natural selection, of life and death in the world. And how nature plucked off many species and how some species survived due to their ability to quickly and successfully embrace change and adapt effectively in response. Yet, the superstitious have created the illusion that a master intellect had designed the life and universe with a purpose. But close inspection of the honeybees' combs or ant trails reveals that they are a product of random, repetitious, unconscious behaviours, not at all any conscious design, driven by any unseen force. Honeybees construct wax combs inside their nests. The combs in a honey hive are made of hexagonal prisms cells and are built back to back. And they are perfectly and cleverly used to store honey, nectar, and pollen. They are also to provide a nursery for bee larvae. The honey combs are the natural engineering marvels, as the bees use the least possible amount of wax to provide the greatest amount of storage space,

along with the greatest possible structural stability. Darwin felt that in order to explain the evolution of the honey-bee's comb building capabilities was necessary to explain his theory of natural selection. Now, the ant trails: those few ants are scouts who are in search of food. When the ants find food, they make a scent path from the food to the colony. That scent trail would conduct other worker ants straight to the food source. Both are natural unconscious behaviours found in the bees and ants in relation to construction, storage and food.

Evolution of species teaches the fact that life in the world has no purpose beyond perpetuating its own survival is not appreciated by teachers. It is proved that teaching evolution theory does affect the teachers' consciences because it takes them away from the idea that they are born for a purpose, which is something altogether goes against their mindset and beliefs. To put it in a simple way, most of the science teachers don't have scientific attitudes; they teach science but they believe in determinism. Darwin's theory of evolution necessitates us to accept the proposition that, like all other organisms, we too are the products of a random process that, as far as science can show that humans are not created for any special purpose or as a part of any universal design. Darwin himself taught a totally atheistic, realistic view of origins. Nevertheless he once made it clear that he would not give anything to the theory of natural selection if it wants any divine additions at any one stage of descent. John Alcock, an evolutionary biologist, therefore concluded, in a lighter vein, that humans exist solely to propagate the genes within them. Leading Darwin scholar Janet Browne makes it very clear that Darwin's goal was the backbreaking task of reorienting the way the people of Victorian era looked at nature. To do this, Darwin had to convince the world, in a scientific way, that the ideas about a large-hearted, nearly perfect natural world and those who believe that beauty is given to things for a purpose, were mere wrong. And that the idea of a loving God who has created all living things and brought men and women into the present existence is a mere fable. Like that of Marlowe and Russell, the world and nature of Darwin's was just dark and black and all life is empty of any divine function.

The pleasant outward face of nature is precisely beautiful, serene, orderly and systematic, like shiny are the distant hills, but it is only an outward appearance. Underneath there is chaos and complexity. There is a perpetual struggle, species against species, individual against individual, life against life, life against death and fights for subsistence and survival. And this life is ruled by the ruthless death. Besides, there is destruction to reproductive success and one man's food is another man's poison and the life and death food chain. The entire theological thinking of life and creation is thus stripped out by the stark reality of science. In the universe which is full of blind physical forces and genetic reproduction, some people are going to hurt, other people are craving for luck, some are lost in the worship of darkness, some nurture jealousy, some sacrifice dumb animals for the appeasement of bloodthirsty Gods and we can't find any rhyme or reason in it, nor any justness. Teutates, Esus, and Taranis are a triad of gods of Celts, who wanted human sacrifice. The irony is man created God in his own inverted image. In the words of Maugham, 'The whole world is a sick-house.' Man applied to God what he doesn't have like, immortality, infiniteness, inexhaustible, no suffering from all these constraints, not haunted by the desire for completeness. Thus, humans have invented a God, endowed with precisely the opposite characteristics, at whose feet they kneel and finally prostrate themselves. Humans are mortal, but God is immortal. They are finite, but God is infinite. They are limited, but God is unlimited. They do not know everything, but God knows everything, omniscient. They can't do everything, but God is omnipotent. They can't be ubiquitous, but God is omnipresent. They were created, but God is uncreated. They are weak, but God is almighty. They are on the earth, but God is in heaven. And lastly, humans worship, but God doesn't worship.

The intention behind this article is to divert humans from the path of the meaningless worship to the path of reality of life. Russell wants people to have humanist approach to life by giving them knowledge of true humanism, especially atheistic humanism which stands for the establishing a more humane society through an ethical code based on human and other natural values in accordance with reason and free inquiry through human capabilities. In a still wider sense, it is a progressive philosophy of life that, without faith in God or in other supernatural beliefs, it asserts human ability and obligations to lead honorable lives of personal accomplishments which aim at the common good. It is a rational philosophy communicated by science, prompted by art, and motivated by empathy. Affirming the dignity of each human being, humanism supports the maximization of individual liberty and opportunity accordant with social and universal accountability. It recommends the extension of popular democracy and the amplification of the open society which stands for human rights and social justice. Being liberated from the clutches of supernaturalism or superstitions, it recognizes human beings as a part of nature and holds that values. No matter whether the

values are religious, ethical, social, or political, they should have their source in human experience and culture. Atheistic humanism thus brings down the goals of life from human need and human interest rather than from the theological or divine or ideological generalities, and asserts that humanity must take responsibility for its own choices, actions and circumstances. By and large, the atheistic humanism is indeed a democratic and ethical life stance or a system of beliefs, which confirms that humans have the right and responsibility to give meaning and objective to their own lives.

Russell underlines that when human beings began to use their thinking faculty, and observed their surroundings, they made out that nature was almighty. And so the first savage ancestors felt that they were totally powerless in the hands of nature. The natural calamities baffled them. The savage ancestors of mankind, found themselves helpless and defenseless because nature was dark and chaotic and they found no means to think otherwise. As the thought widened, they started out imagining that there must be a power, which was unseen for them, is beyond their sight and control. No sooner had they thought along these lines than they started offering some worship to appease the cruel power. They assumed that the worship could make their lives better, helpful, powerful and safe. Thinking so, they used the power of imagination and began to worship in different ways; first they offered the food they would eat, later offering animal sacrifices and went to the extent of offering human sacrifices to pacify the power. Here, Russell mentioned the name Moloch whose name is mentioned and seen in the original Hebrew text of the Bible (Leviticus 18:21). Let a bit of light be thrown on the Book of Leviticus. It is from the Ancient Greek; Hebrew: it is the third book of the Torah and of the Old Testament, also known as the Third Book of Moses. Moloch cult was the cruelest one and so he was called as a Canaanite God. He was associated with the sacrifice of children at Jerusalem. The medieval rabbinical tradition, a Hebrew spiritual leader of a Jewish faithful; qualified to elaborate and apply Jewish law, understood Moloch as closely related to some other similarly named deities mentioned in the Bible. The people who performed the sacrifices there, used to place their children on the outstretched hands of the statue, and the children fell down into the fire burning below. It was the King Solomon who had introduced the cruel cult of Moloch in Israel, but a king who came into power later, banned the cruel way of worshipping. Moloch's shrine was located at a site outside Jerusalem named Gehenna, which some Christians used as another name for hell. Thus there was bloodbath in the traditional worship of power.

Humanistic thinkers, to the maximum extent, aren't religious; they don't believe in God or they are not very particular about God. Humanists are more related to life on the earth and what we can feel, see and hear. Also, humanistic thinkers believe in science and by using this, as a way, people can achieve their greatest accomplishments for mankind. Humanistic ideas place great importance on reason, cause and effect. People ought to have consideration for the most human aspects: 1. self aspect, 2. behavioral aspect, 3. social aspect, 4. physical aspect, 5. emotional aspect, 6. mental aspect and 7. spiritual aspect. Of course, humanists don't believe in the last one. The remaining six human aspects are worthy to be reckoned. The meaninglessness, senselessness, blindness of creation of the universe and the life on the earth are to be accepted and view them from scientific point of view, and carry on our life under these acceptances. Russell emphasizes on good: individual good and common good and advocates us to respect the goodness as humans alone can comprehend what goodness is. But one has to be careful as if one expects the world to be fair with one as one is fair. It is like befooling yourself. That is like expecting the line not to eat one as one doesn't eat it. Being good is an appreciable character, but there are people who take advantage of one's kindness to get their work done or blame one for no reason. One can be kind to those who deserve one's kindness and one should be careful with cunning people. One should know that one doesn't have to satisfy everyone every time. Since the time immemorial, human beings have been worshipping natural forces that exist in nature because of natural occurrences or natural damages. Adoration of this power is meaningless, senseless and there is no rhyme or reason. Russell points out that the power is present everywhere: heavy rains, floods, thunderbolts, tornadoes, volcanoes, hurricanes and earthquakes, some of them are so powerful that death is finality. This power is not at the beck and call of anyone. Ancient individuals for their livelihood have been dwelling in the woods before the dawn of civilization. They assumed that there was someone behind the natural powers and when the natural calamities killed humans, they thought that the force behind the calamities was angry with them. In due course there arrived worshipping of the natural powers to pacify them. As time rolled by, some more like power of time, power of diseases, power of death and power of fortune, some were wanted and some were unwanted, were added.

Once belief in supernatural power is established in human mind, it started widening its horizon: to monotheism (one God), as opposed to pantheism (all is God), polytheism (many Gods) with the supernatural qualities like, omnipresence, omnipotence and omniscience. Theistic religions such as Christianity, Islam,

Buddhism, and Judaism all have the monotheistic belief in a God, whereas a polytheistic religion such as Hinduism, Confucianism, Shintoism, and some African tribal and folk religions holds a belief in many Gods. Later, the journey has started from theism to atheism (no God) and to agnostic (doubtful about God). To throw light on the scientific evolution of the universe and life according to sociologists, scientists, biologists, especially Charles Darwin, here is an excerpt from the great drama, *Dr. Faustus* written by Christopher Marlowe. In the drama, Dr. Faustus sells his soul to a devil for knowledge. It is the explanation of history of the creation of the universe and life in the world by the evil spirit Mephistopheles.

The creation story, in the words of Mephistopheles, runs like this. The endless laudations of the choruses of angels had begun to grow boring for God. He thought that it would be more amusing to obtain unmerited praise and to be worshipped by the beings that he would torture and torment. God smiled inwardly and decided that the great drama should be executed. Mephistopheles reveals the secret cruelty of God that he was going to show in the great drama. Mephistopheles continues..... for many thousands of years the hot nebula whirled aimlessly across the space. At length, it began to take a shape. The central mass threw off planets. The planets cooled, and the boiling seas and burning mountains heaved and moved. From black masses of clouds, hot sheets of rain flooded over the barely solid and the outer layer of the earth. Then happened the remarkable thing; the first germ of life grew in the deep oceans and developed rapidly in the productive warmth into vast forest trees, huge ferns growing from the damp mould and the sea monsters breeding, fighting, killing and passing away. From the animal species, man is evolved with his cruel worshipping characteristic. Biologists and zoologists also explain that the earth was born from the hot nebula. Boiling seas and burning mountains left out black masses of clouds that fell heavily in the form of rain over the earth's surface and the first germ of life grew in the depths of the ocean.

In the growth and progress of the living things and living beings, man got evolved. It is quite wonderful to find similarity in both kinds of descriptions of Darwin and Marlow. Usually, in religious books, it is said that God created man, but science denies this. In a way, Mephistopheles does not claim direct involvement of God in the creation of man. Man was born out of the developments of other creatures or of natural selection. Modern science clarifies that all of us living today belong to the species called homo-sapiens. Humans have been evolved only comparatively recently. But complex situations and geographical conditions have been able to spread throughout the world and occupy a range of different environments and so there are different people. Homo-sapiens evolved first in Africa from *Homo-heidelbergensis*. They co-existed for a long time in Europe and the Middle East with the *Homo sapiens neanderthalensis*, and possibly with *Homo erectus* in Asia and *Homo floresiensis* in Indonesia, but they are now the only surviving human species. In the present essay Russell puts into a nutshell that man is the product of causes that had no prediction of the end he was achieving; that his origin, his growth, his hopes and fears, his loves and his hatreds, his aspirations and ambitions, are nothing but the outcome of some accidental collocations of atoms. Human life is a game of setting and resetting of atoms. In the drama *Dr. Faustus*, Mephistopheles narrates that man was born with power of thoughts, knowledge of good and evil, and in addition to that, with a cruel thirst for worship of time, of good fortune and of death. The rulers and priests empowered religions and in turn religions empowered them, the sufferers were the poor and the underprivileged.

When we have a look at our past, the ancient Greek and Roman civilizations were outstandingly advanced during their times. Both the civilizations added a number of contributions to human advancement, noteworthy in the areas of science, government, philosophy, and architecture. Some scholars made out that Europe as having been plunged into darkness when the Greek and Roman Empires came into the extinction in around 500 AD. The middle ages took place, from 500 AD to 1500 are often said to be dark ages because of a supposed lack of scientific, technological and cultural advancement as a continuance of the contributions of the bygone Greek and Roman empires. During these dark ages, feudalism, rule by lords, was the predominant political system. The feudal system of ruling exploited the labour and hindered the common people from the upward social mobility. As a result, the working and middle class people had very little opportunity to improve their living conditions or social status in life. The noticeable thing was 'religious superstitions' were widespread and were at its peak during this time. The Catholic Church became extremely instrumental, powerful and often opposed the scientific and cultural progressions which the Greeks and Romans had pioneered. During this medieval era, the dark ages, the Church played an all-important role in keeping people in darkness. The Church involved in politics; and rulers and lords followed the Church's advice. Thus both were in hand and glove. Most of the people in the medieval Europe were Christians who were under the Roman Catholic Church. People who lived in villages had local churches headed by their local priests who implemented letter interpretation or literal interpretation which means the

assertion that a biblical text was interpreted and reinterpreted as the priests' will and pleasure and everyone had to follow the interpretations and there was no room for questioning as it was treated blasphemy. If anyone went against it, he would be severely punished and capital punishments were very common for blasphemy. Thus the dark ages were very hard times; it's wonder how mankind survived. Famines and diseases were very common, the Black Death Bubonic Plague devastated Europe in the late 1340s and early 1350s, by killing an estimated 100 to 200 million people.

Warfare was also a part of everyday life; the medieval maxim was the laymen were illiterate and its reversed was that the clergy, lords and rulers were literate. The western European Christians and the Muslims of the Arab world fought numerous wars for religious territory and religious domination. These wars were called the Crusades; the outcry was, 'our God is greater than your God' from one side and the same is from the other side. They didn't know if there was God, but there was bloodshed in the name of God. Religion was the alpha and omega and what was written in the holy books was everything. In this way, religion bequeathed more evil to its followers than good. Ultimately, the dark ages came to an end at about 1500 AD, now that the Italian Renaissance and the age of discovery dawned on mankind. After the dark ages the spirit of freedom started gaining ground from the early seventeenth century with the French mathematician and philosopher, Descartes and his contemporaries, Blaise Pascal, Fermat, Huygens, Augustine, Hobbes, Locke, Torricelli, Hudde, Bachet, Berkeley, Roberval, and Hume paved a new way for the mankind. In Descartes we find a distinct method of philosophical inquiry that dared to doubt every presupposition and superstition. But still there was a kind of link, if not with religion itself, with a certain remainder power and influence of religion; showing change needs sometime to spread everywhere. But when we come to the twentieth century, we find among some of the greatest thinkers a bold and radical departure from any connection with religion. In the West, there came about a wave of thought, not only in philosophy but also in other intellectual disciplines, which emphasized the necessity of looking at reality and fact with perfect objectiveness and impartiality, taking nothing for granted, and accepting nothing on authority.

But when all assumptions and presumptions are gradually withdrawn, there is some solid ground on which one can stand and pose the question with insightfulness: What is the aim of life? In general, the answer is, it can be answered by finding out what truly matters to one. One's purpose is to create more delight in life or to show others how one can live one's life in the best possible manner. But, one viable answer can be found in Russell's essay, A Free Man's Worship. He introduced the proof that all mathematical axioms can be traced back to logical rationales. In this light it becomes clear that the Euclidian approach to reality is only one of the many possible modalities of mathematical reasoning. In other words, Bertrand Russell has introduced a new mathematical model which could be the basis of a new way of thinking. It is from the scientific and the sociological points, philosophy has to answer it. According to Russell, philosophy is something which stands right between theology and science. It is like geology which contains suppositions about knowledge and it has in so far proved to be undiscoverable. It appeals to the human reason rather than to authorization. All unambiguous knowledge, according to Russell, belongs to science and comes from. All dogmatic beliefs, about matters which bypass definite knowledge, belong to theology. Russell points out, in his essay, A History of Western Philosophy, that between theology and science there lies something which is like a No-Man's Land which is the ever-changing land of philosophy. Here the independent mind is free to contemplate, to question about even the unreciprocated open questions. For example, is the world divided into mind and matter? As an answer, all matter is made up of atomic and subatomic particles that can't be seen by naked eyes, whereas the minds are made up of perception, thinking, sensation, reasoning, memory etc. Let some more light be thrown on it.

People all, undoubtedly, have personal knowledge of their conscious experience. There is nothing more palpable than the existence of this experience, for this reason Descartes pronounced his mighty sentence: 'I think, therefore I am.' All cognition, scientific or otherwise, is communicated to people through their personal conscious experience, and this is the fundamental core of their being or say existence. Matter and experience appear to us as qualitatively dissimilar; hence Descartes' belief that mind and matter are separate and of different in nature to each other. This is the firm cornerstone of a philosophical doctrine of 'dualism' (in Telugu we call it '*dvaitam*') which asserts that the human mind is essentially immaterial and bodiless, with no physical entity and body has physical entity. Now, the point is if dualism be taken to be true, it is then not irrational to consider the possibility of the mind surviving the death of the body; it is a basic tenet of many religions and they call it soul instead of mind. But it is true that mind depends on matter, body, as mind can't survive without matter --- no matter, no mind. When it comes back to Russell, it is

found an outstanding honesty and intensity of progressive thought in him. He proceeds step by step while keeping his mind open to any possible objection or to any possible answer or to any possible question.

Bertrand Russell felt that proofs of the existence of God were very unconvincing when he was at seventeen. He became convinced that there was no life after death and a year later he found sound reasons for becoming an agnostic and so he became. It was the conviction he found no reason whatsoever to change it throughout the rest of his life. His preoccupation with the question of God's existence often filled him with a curious kind of uneasiness, and at last, he felt that it was only by liberating himself from the influence of religion that he could find possible ways of a better living with unresolved questions both about life and about the world and universe. It is this absolved spirit which is presented in his *A Free Man's Worship*. It is sometimes held that if one casts aside the belief in the design or in the moral order of the universe or in the governance of the world by God, one is conducted to deny the basis for any aim of life apart from that of snatching up some transitory happiness. It may look pessimistic, but it is true to say 'From dust we start and to dust we return.' It can be the simplistic logic of a purposeless life and world. In Shakespeare's drama, *Hamlet*, comments speaking about human life, 'And yet, to me, what is this quintessence of dust?' By saying this, Hamlet is stating that there is beauty, wonderfulness and amazement in man; but he sees nothing more than ordinary thing in human life and the final outcome of the purposeless human life which ends in dust. Death is certain and it is an absolute truth. Though death cannot be ignored, one must not be unnecessarily in despair at the approaching death. One lives till one dies and so one has to contribute something to his life and common good. In the great English drama, *Julius Caesar*, Shakespeare says, 'Cowards die many times before their deaths; The valiant never taste of death but once. Of all the wonders that I yet have heard; It seems to me most strange that men should fear; Seeing that death, a necessary end, Will come when it will come.'

Nature is always a mystery, she is doubtlessly omnipotent, but blind; for example, she gave birth to a child. Man is the child of nature, is still under the control of her power, yet he is gifted with sight, with knowledge of good and evil, with the capacity of judging all the works of his thoughtless mother. Comparatively, man is ascertained more powerful than nature in one sense, i.e. nature can't see, think or judge good and evil, but man can do it. Death is the most powerful weapon nature has to control man, but until the death approaches and takes him into her powerful grasp, he is free to examine, to criticize, to know, to enlighten, and to create new things out of his imagination. His outward life may be in control of nature, but inside, he is absolutely free. Thus man is both physical and psychological. The world is his. Shakespeare says in his play, *Hamlet*, 'What a piece of work is a man! How noble in reason! How infinite in faculty! In form and moving, how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! the paragon of animals!' At the same time, man becomes savage as he felt oppressed by the powers of nature. He feels that it is the invisible, blind and thoughtless and it is undoubtedly his superior and so he falls to worship the power thinking it would pacify the powers behind it. He bows before his own creation, Gods, without inquiring whether they are existing or worthy of his worship or not. He questions science to show proof but obeys religion and God. He tolerates all cruelty and torture and still worships his Gods to tranquilize them, setting aside his critical. All kinds of sacrifices are given to appease the supposed anger of God. The religion of Moloch is the example. Man does not know his possession of independence of ideas and reasoning competence. Russell, in the present essay, presents three sorts of people with different attitudes: those who urge that naked power is worthy of worship. Naked power means, it is an authority or power exercised over an entity without any personal interest in the well-being of that entity. This particular attitude is reflected in God's answer to Job. In the book of Job in the Bible, Satan challenges that he can tempt any of God's creatures to turn their backs on God. God insists that Job cannot be persuaded and Satan tests Job, by inflicting him with illness and destruction, but Job remains faithful to God.

Russell, on the other hand, implies a criticism of the book of Job, in which suffering rather than love and power rather than compassion and empathy are laid stress on. Causing pain is always condemned no matter who the inflictor is. Those people, who have a temperament to position their ethics upon the struggle for survival, maintain that the survivors are necessarily the fittest; instead, all should survive if there were a benevolent God. Those who maintain the belief that the world of fact is indeed harmonious with the world of ideal can be called escapists who are blind to the factual world. One can imagine an ideal world or a perfect world or utopia when one is talking about things that would like to happen, but the fact is one can realize that they seldom happen. Confucianism is one of the most influential and oldest of the religious philosophies in the history of China, and it had existed almost 2500 years ago. It was concerned with inner

virtue, morality, and respect for the community and its values and in those days the domain of fact was the domain of ideal. Russell comments that worship, if it is not to cease and to continue, must be given to the Gods of another sort rather than those created by the savage. The other sorts of people are those who work for truth, goodness and perfection. The world of fact is familiar; it is ordinary, and daily truth, it is economic, sociological and psychological. The essential element is the perception. Quite differently the world of ideals is fantastic and wonderful. It is philosophical too. An ideal is the essential element. The former stands for 'what is' and the latter one refers to 'what should be.' The world of fact, after all, is not a utopia. We judge the world of fact from a religious point of view which was developed by our ancestors; they were full of thoughts of slaves to the savage attitude. Now that, we are well thinking beings, our thoughts must be purified from the old savage thoughts. Russell feels that the dignity of man should be preserved and developed, but it should never be degenerated. Man must be freed from the meaningless worship of the non-human power, namely God. It has been realized that power is largely bad, and man, with his knowledge of good and evil, is only a helpless atom in a physical world, he shall worship goodness by following good. Instead of that, man should never make God as the alpha and omega.

Russell has added that Carlyle and Nietzsche and the creed of Militarism have accustomed people that the worship of force is a result of failure in maintaining our own ideals against a hostile universe. Thomas Carlyle was a British essayist, historian, and philosopher, lost his faith in Christianity, which has been discussed in his work—Sartor Resartus. Friedrich Nietzsche was much impressed with his work. Both of them wrote, emphasizing the importance of free will which inspired the Fascists in Europe. Fascism is a political theory propagating a way of organizing a society in which the government headed by a dictator would control the lives of the people. But the people are not allowed to disagree with the government. It led to evil anyway. Militarism is the belief that a country needs strong armed forces if it wants to have political power or influence. Someone who has belief in militarism is called a militarist. Carlyle and Nietzsche felt that when people fail in maintaining order in the society, military is needed to set it right. Worshipping the facts of science, as such, is the major cause that has led to the devastating two world wars. Therefore, it is felt necessary to respect truth, beauty and the ideal of perfection or goodness. In the following words Russell favours 'good' that stands for God and ideals of love. If power is bad, as it are clear, let people reject it from their hearts the rejection leads people to the true freedom.

The life of man, if it is viewed outwardly, is only a small entity when compared to the forces of nature and the universe. Man has considered his position very poor and so he has been doomed to worship power of Time, Fate and Death. Time is a continuous succession of existence and events that occur in an apparently permanent progression from the past, through the present and man worships time for good occurrences. Fate is an imaginary capability of conscious choice or principle or determining cause by which things in general are believed to happen as they do and man thinks there is fate and it is worshipped that everything will be good. Death is a permanent stopping of all vital functions: the end of life and man worships it so that it would not come to him because no man wants to die. But all the three are beyond man and his purview. According to Bertrand Russell, a free man is the person who is free from all kinds of selfish and temporary bonds and desires. He has to think of eternal things that would be beneficial to humans; for example, the inventions and discoveries which improved the quality of external human life. Russell shows the other side of human life which is miserable in this tragic world in a beautiful imagery. It is a long journey through the night surrounded by invisible enemies, tormented by tiredness and pain towards a goal that few can hope to reach and where none may hang around long. One by one, as the people parade ahead, their companions vanish from their sight, seized by the silent orders of the omnipotent Death and others are added. But if man becomes free from narrow things like being bound by worship and religion, man can retain his personal dignity and live a meaningful life. Very brief is the time of the life of man but he can help others. The wake of the post enlightenment period brought with its natural philosophies for understanding the world around us with Sir Henry Jones, David Ritchie, Andrew Seth, A S Pringle Pattison, Bertrand Russell, and GB Shaw. For them, God is no more, at least in the Nietzsche sense in which the death of all Gods is liberating mankind from the meaningless superstitions. It is not pessimism, but stark reality of life. Naturalism which is also called realism, established as a viable alternative to a supernatural worldview, traditional theistic concepts such as 'sin' or 'sacrifice' were either rejected outright as tyrannical of human potentialities, or reinterpreted with subtle but important differences. Among those celebrating the death of God, humanists such as JBS Haldane, Sigmund Freud, Sir Julian Huxley, and John Maynard Smith celebrated the possibility of mankind's realization of their species-being or species-essence. It means the species essence of human beings is defined as true social relation of people, genuine community; practice; creative activity; together decided the social relations of people.

The freethinkers feel that the right salvation is contributing to common good and following truth. Bertrand Russell brought logic into literature saying that logic came from mathematics. His literary works have been enriched with his individual, universal, lofty and effective style. Usually, in an essay, persuasion is supposed to be major element and a writer presents a persuasive argument in the traditional order of a beginning, a middle and an end. Russell's approach is different from such writers. There is not well-designed structure of this persuasive argument. There is not any right division of the enlightening essay. His writing style comprises two devices: analysis and summary. There is an effortless flow of thoughts and there is no dearth of vocabulary. Russell presents beautiful images to drive his point home. Creation of the world has been beautifully described in the words of Christopher Marlowe. Metaphor has been extended for allegory to show how the human body can be realized. Life of man has been compared with a long march in a metaphor. Again, he conceives that all fellow-sufferers are actors in the same tragic play. They are fellow-sufferers in the same darkness and actors in the same tragic play. It makes one remember Shakespeare in his play *As You Like It*, 'All the world a stage and all the men and women merely players. They have their exits and their entrances.' The essay is an intellectual proposition for mankind to take the tragedy of life into one's heart, and react with renunciation, wisdom, and charity, is the ultimate victory for man. The essay is beyond time and space. It can also make people think of giving up the struggle for their excessive private happiness, expel sheer eagerness of temporary desire, and burn with a passion for eternal things, creating beauty and goodness is the free man's worship.

Conclusion: Bertrand Russell believes that our savage ancestors found themselves helpless and hapless because nature was dark and chaotic. They began to imagine a power that was unseen and beyond their sight and control. They started worshipping the power to better their lives and this tradition of worshiping over power was developed. Slowly the worship turned cruel. For example the Moloch God was worshiped by scarifying children by dropping them into fire. Russell cues that it is only humans who can distinguish between good and evil or right and wrong. If they ignore their distinguishing power, who else can do it and follow good? He conceives that worshipping natural powers is very meaningless. Man fallaciously thinks that there is no human power but super human power such as nature, time and death. Russell says that however we worship after these natural powers, they are deaf, dumb and blind. No one can be immoral; no one can escape from the mouth of death at last. He advises us to be indifferent to the power and not to worship it. If not so it is the time to alter the tradition of power worship and it is better to worship goodness, affection and perfection. Finally, Russell suggests us to be freemen. But at the same time, it is not easy to be a freeman because we are bound to our petty and trivial personal selfish desires and superstitions. We are slaves to the material world so we cannot renounce something for others. Until and unless people renounce such desires for material possessions, they can't be freemen or freewomen. What Russell says is if we abandon our personal selfish desires and work for the common good, we become free and we have different type of world of the worship. The Freeman does not worship like the savage ancestors or like the modern believers who worship as slaves at the feet of power to fulfill his petty and trivial desires. But, the freeman's worship is altogether different because he is not a slave to anything. His worship is deep thinking or meditation for the welfare of humanity and he belongs to the whole world. In Russell's opinion, it is the great thinking of human for the benefit of the human world like Buddhism: the steps of the noble eightfold path are: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration or humans are just like the termites which grow and die in an anthill.

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