





Vishnuh-Clan



# **Nature is Almighty**

**The end of all religions**

**Lancar Ida-Bagus**



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## Prologue

### Nature is Almighty

Nature is not a silent backdrop against which our lives unfold; it is the primal force that sustains us, nourishes us, and continually reshapes us.

*Nature is Almighty* takes the reader on a journey through science, philosophy, and spirituality, revealing that all we are – our bodies, our thoughts, our civilizations – is rooted in the living, breathing world around us.

The chapters unfold like a mosaic. On one hand, they carry the reader through the grand narratives of the cosmos: the birth of stars, the formation of planets, and the evolution of life on Earth, including the rich history of Suriname and its extraordinary biodiversity. On the other hand, the book explores how human virtues – patience, respect, and freedom – draw their meaning from the rhythms and dynamics of nature itself.

At the heart of this work lies the Vishnuh Society, whose philosophy underpins every page. The Society reminds us that nature is not a possession to be owned, but a teacher to be revered. In its courses we learn the art of letting go, the value of harmony, and the transformative power of change. In the hush of a river, the resilience of a rainforest, and the eternal cycles of birth and decay, there resides a wisdom that invites us to rediscover ourselves.

*Nature is Almighty* is more than a book; it is an invitation to awareness. It urges us to look beyond human illusions of power and control, and to recognize afresh that we are inseparable from the greater whole.

May this work awaken in its readers a sense of wonder, a profound respect, and a deep connection with that singular force that surpasses us all: nature itself.

**Nature is Almighty – not the God invented by humans, for that God is a creation of mankind’s darker impulses.**

It may have been well-intentioned on the part of early Indian authors to modify their own texts within the original Vedas – the Prakrit verses – and from these create the *Bhagavad-Gita* as the universal sacred scripture of Hinduism, portraying our progenitor Vishnuh as the supreme architect of the Universe.

Yet the truth is quite different: Vishnu(h) and the philosophy of Vishnuism have nothing whatsoever to do with Hinduism.

a. The Vishnuh Society stands entirely apart from Hinduism and wishes to remain so, even though Hindu tradition venerates “Vishnu(h)” as

their chief god and attributes to him countless miraculous powers.

b. It must be remembered: mortals cannot perform the miracles described in the *Bhagavad-Gita*, nor can our ancestor Vishnu be associated with the nonsensical philosophies, barbaric methods, or inhumane practices attributed to the Hindu gods. The Vishnuh Society rejects all such associations entirely.

c. We are Vishnuists – (**Read: Visnoewists**) – who follow Vishnuism, a philosophical movement that denies the existence of gods in any form.

d. The word Vishnuism itself derives from the Sanskrit “Vishnu(h),” meaning “the self,” “oneself,” or “the singular,” honoring the original developer Vishnu(h) who founded this philosophy.

e. The term encapsulates the essence of Vishnuism: humanity is central. Vishnuism actively rejects any notion of a divine reality, asserting instead that Nature is the ultimate creator of life.

f. Vishnuists hold that from the very inception of existence, Nature alone has been the cause of all things, and therefore they reject the concept of a supernatural creator of the universe.

## Originally



Thus teaches Vishnuh:

**"In the beginning, before religions arose, the concepts of Allah and God were understood as the very essence of Nature and the Universe – in perfect harmony, peace,**

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**and unity – offering guidance and salvation to all who revered Nature as she truly is."**

Today, in contrast to the original truths, the prevailing concepts found in so-called holy scriptures carry with them a curse – a curse born from humanity's corruption of originality and the countless ways in which human beings have acted against Nature. This is one of the primary reasons why a shadow rests upon all religions.

The names "God," "Allah," "Yahweh," and others originated from the Universe itself but were twisted by the malicious actions of humans millennia ago, falsely portraying these figures as creators of Nature and the cosmos. Religious humanity then recorded the creation in ways distorted by selfishness, calibrated for oppression, employed to justify genocide, and polluted with practices entirely contrary to human nature and destructive to all that Nature has so far produced.

This theft of Nature's inherent gifts cannot remain unchecked. The time for Nature to reclaim what has been stolen, and for the Universe to restore its balance, is already underway. The consequence is the dismantling

of God-worshipping humanity, allowing the cosmos to reestablish itself in its original purity.

Allah, God, and other deities are, in their essence, one and the same, just as Nature and the Universe are inseparable. God or Allah is not the fabrication that corrupt humanity imposed upon the world; these concepts were adulterated by hypocritical minds, divorced from the truth, and falsely claimed as exclusive to human worship rather than as intrinsic to Nature and the Universe itself.

Unless religions rehabilitate the understanding of Nature in regard to “God” and “Allah” and dismantle their scriptural fabrications, the curse upon religious humanity will persist, raging until the complete collapse of their values, norms, and religious civilization.

Nature has created all things with an instinctive drive to conserve life, to ensure survival, and to make existence more harmonious and meaningful for every being. Return to Nature what belongs to Nature, and surrender all to the Universe, which claims all that is its own.

Indeed... God is great... Allah is great – but not the God of the Bible, nor the Allah of the Qur'an, nor any figure appearing in the so-called holy scriptures of the world's religions. The only truly great and unified force is the spirit of the Universe itself, which includes Nature in its entirety.

**Nature is great!**

## **PEACE IS A SHORT DURATION**

Peace is a matter of time, often imposed by the majority within a religious society to justify arbitrariness. It is therefore never permanent, extending only as far as the eye can see. This is because genuine peace and mutual unity are fundamentally incompatible within a society structured around rigid belief.

The world is rife with divisions and distrust, cultivated by those who place themselves upon elevated pedestals, deeming themselves superior to others. Faithful humanity, like the unbelievers, bears no true trust for one another in this earthly existence.

Those who live in harmony with Nature do not accept denunciation, nor do they seek vengeance for the wrongs done by another. Revenge is a personal matter and must never be conflated with betrayal. Furthermore, no one should betray for reward, for the dictates of government, or for any legal system.

Let those creatures who routinely engage in unfaithfulness bear the consequences of their own actions. Governments, agencies, and individuals who seek to control or gather information about others may answer to the God they themselves have constructed – an omnipotent and omniscient figure, as described in the Bible.

**Thus, says Vishnu's teaching:**

**"He who trusts his own shadow walks the path of carelessness, for it may be the supposed shadow of his greatest enemy. Do not scatter trust carelessly but proceed with discernment.**

**... Do not succumb to paranoia. Embrace the certainty of uncertainty, and resist the temptation to assume treachery, even from your fiercest foe. Yet, those who have trusted a former enemy often find themselves defeated for long.**

... For the righteous naturalist, the principle stands: trust only those bound to you in unity, equal mind, and harmony with nature – none else, especially not those driven by material gain.

... Let betrayal rest upon the shoulders of the envious and treacherous. Betrayal of one's fellow being is the lowest degradation, often sanctioned and excused by the dogmas of devout humanity and their self-invented gods."

... In all of this, never fear God or the devil, for neither truly exists, and neither betrays anyone. They are far more righteous than those who claim to follow them. In silence, the gods are the most dependable witnesses.

... But always fear the eyes, the ears, and the words of men. Once a traitor has been rendered utterly silent, fear no one else, for they are, in effect, dead.

... In general, take no action that may endanger innocent people, for such deeds are seeds of regret that sprout later.

... Never reveal your dissatisfaction with another's actions. Always temper your emotions, and always say, "I am sorry," even when you bear no guilt for what has occurred, even when

their actions have caused you harm or awakened your displeasure. By doing so, suspicion will not fall upon you, even if the other is inadvertently or materially compromised.

... Make it appear that all is proceeding in their favor, so that the aggressor continues in their folly, blind to their own imprudence and weakness. In this way, the justification for revenge, if it becomes necessary, is clear and measured, reinforcing the steps that must be taken.

**Thus, says Vishnu's teaching:**

**"Those who seek satisfaction for themselves or others, driven by personal revenge, should act according to the natural principle: 'a thumb for a thumb, an ear for an ear, a scalp for a scalp,' and such justice should always be carried out quietly and deliberately."**

... Taking revenge upon another is, in truth, an "unpleasant necessity," a matter that concerns no one but yourself and the one who merits it.

... It is high time that the elite, the governmental apparatus, and the pillars of society – including officials, magistrates, commissioners, police, judges, teachers, mayors, kings, and the like – are

held to account, both literally and figuratively, their noses pressed firmly against the facts of their deeds.

**Thus, says the teaching of Vishnuh:**

**"All religions lost their rights centuries ago, as they have never respected human rights since their inception. Today, the only rights left to religious humanity are the right to remain silent and the right to dismantle their own religion – nothing more."**

The so-called prominent individuals often hold, in their daily lives, the conviction that their legal or social status renders them inherently superior to others. Empowered by this self-assumed authority, they feel entitled to issue orders, administer reprimands, or levy accusations, guided by rules and principles they themselves interpret as absolute. Yet such positions of power are not beyond accountability, and the unchecked exercise of authority warrants eventual correction. When left unchallenged, these individuals frequently exploit their dominance with impunity, blind to the silent suffering of those they oppress. In due course, they must come to realize that their actions do not go unnoticed; the oppressed, though often

voiceless, are neither passive nor infinitely tolerant. Even if the despair of the marginalized remains invisible to the powerful, its weight is real, persistent, and capable of compelling change.

**Thus, says the Vishnuh doctrine:**

**"If the enemy is mad, you must be madder still. In a world teeming with the unhinged, survival demands a mind sharper, a spirit wilder than the chaos that surrounds you. To endure where the disturbed roam freely, one must act with cunning and courage, ensuring that the frenzy of the many never ensnares the clarity of your reason."**

In a society in which irrationality and injustice attain social currency, survival requires decisive resistance to the folly that governs public life. One cannot afford equivocation in the face of systemic absurdity; tolerance for madness—especially when it masquerades as moral or legal authority—becomes complicity.

Those who cloak their pretensions to power in sacred texts or legal formalisms often weaponize both against their neighbors, and it is incumbent upon conscientious citizens to oppose such abuse with clarity and firmness.

History and experience teach uncomfortable truths about faith and fanaticism. Many who conflate belief in metaphysical adversaries with moral rectitude become, paradoxically, furtive, unscrupulous, and untrustworthy.

Superstition – like a contaminant – spreads by contact; those who immerse themselves in its rituals risk absorbing its worst habits: a shrinking of empathy, a corrosion of dignity, and an appetite for domination. Thus, the erosion of self-respect in such communities coincides with an erosion of respect for others.

Every human being occupies a central place in the moral universe; recognition of this basic equality is the necessary condition of social justice. Where fellow-humanity is not honored, it must be subject to correction under principles of impartial law and civic accountability. Appeals to scripture – such as the oft-cited injunction that “whoever spares the rod hates their child” (Proverbs 13:24) – have been historically invoked to justify harshness, yet scriptural authority cannot be permitted to eclipse universal standards of respect and non-harm. If religious texts are read as legitimizing cruelty, the remedy is not reciprocal cruelty but the application of

consistent, nonsectarian norms that protect the vulnerable and restrain the powerful.

Modern governance claims the right to enforce order, for example, to collect debts or impose penalties – but that right carries reciprocal obligations and limits. If a government may lawfully sanction its citizens, citizens in turn are entitled to expect that the state will exercise its power justly, transparently, and without special pleading for the privileged. Rights must be universal: what is permitted to one must be permitted to all under equal conditions. That principle is not rhetorical; it requires tangible institutions, procedures, and remedies.

Children are often disciplined in ways that society tolerates because they are seen as formative; yet if adults invoke the same scriptural mandates to justify corporal or psychological harm, they betray the very ethics they claim to serve. The invocation of divine will to sanction violence – whether within domestic life or in the name of communal piety – ought to be met with rigorous moral scrutiny rather than uncritical acceptance. Belief does not confer immunity from the moral law, nor does it

absolve an individual from the social consequences of harm.

If sacred books have been used historically to excuse excesses of power, then secular mechanisms must be devised to translate their moral language into protections for all people. I propose an independent, non-religious body composed of citizens grounded in natural law and civic ethics whose mandate would be to mediate disputes, interpret the social implications of scriptural injunctions in light of universal human rights, and enforce protections for the innocent. Such an institution would neither proselytize nor blaspheme; rather, it would function as a guarantor of peaceful coexistence by ensuring that no claim of divine sanction can serve as a cover for oppression.

Only by submitting all authority – religious, political, and social – to impartial standards of justice can we aspire to a lasting peace in which every person is treated with dignity. The task is to protect the common life from both the arrogance of the powerful and the quiet contagion of doctrinal absolutism, so that human

solidarity, not sectarian privilege, becomes the organizing principle of our public world.

**Thus, says Vishnu's teaching:**

**"The unbelievers shall claim the heavens upon this earth, while the faithful shall preserve paradise within the sanctum of their own self-fashioned heaven."**

**Nature is omnipotent and unbeatable.**



**The non-existent God/Allah is a man, according to the Bible/ Qur'an and other so-called holy books.**

What, then, can we assert with confidence about these so-called sacred texts? The Bible, the Qur'an, and other canonical works have historically portrayed women as subordinate, impure, or intellectually and morally inferior. Such depictions, however, stand in direct opposition to what we know from evolutionary theory, anthropology, and the cumulative understanding of human development: women are neither lesser nor inherently deficient, but equal participants in the human story.

It is indisputable that these texts were authored primarily by men. Yet this historical fact does not, and cannot, confer upon men any legitimate authority to codify the subordination of women as divinely ordained. The recurrent marginalization and denigration of women within these scriptures reveal a pattern: the divine, in these contexts, becomes a tool wielded to justify social hierarchies and personal privileges rather than a universal moral guide.

The persistent humiliation and restriction of women described in these texts serve less as revelation than as evidence of the social and psychological designs of their male authors.

They reflect human interests cloaked in divine rhetoric, often intended to consolidate power and perpetuate inequality. The so-called holiness of these writings does not imbue them with ethical infallibility; rather, it underscores the historical reality that the “god-concept” was frequently manipulated to serve the ambitions and biases of men at the expense of others.

In short, the subjugation of women within these scriptures is neither natural nor necessary. It is a human construct masquerading as divine will – a construct that modern ethical reasoning, grounded in equality, justice, and scientific understanding, must critically confront and ultimately reject.

It is a profound injustice that individuals of diverse sexual orientations – B.T.L.G. and beyond – are portrayed in nearly all so-called sacred texts as inferior, impure, or morally deviant. These depictions, far from being symbolic or benign, carry tangible social and psychological consequences. Tragically, many of those subjected to such prejudice internalize it, forfeiting self-esteem and dignity. In their search for belonging or spiritual redemption, they often

submit to the very religious frameworks that demean them, thus perpetuating a cycle of subjugation and inward shame.

This submission is not merely personal; it is institutionally sanctioned and codified within the scriptures themselves. Biblical passages, for instance, frequently cast such individuals in roles of seduction, deceit, betrayal, or moral contagion – portraying them as objects, conspirators, and agents of impurity. In this way, so-called sacred texts become instruments of exclusion, their moral authority misappropriated to legitimize hierarchy and humiliation.

The Vishnuh Society, by contrast, upholds the inherent dignity and rights of every conscientious human being. Yet it rightly directs a critical gaze toward those communities that venerate scriptures which debase them. Those who perceive these injustices yet persist in affirming the literal truth of their sacred books are, in the Society's view, among the least trustworthy: their loyalty to oppressive doctrines erodes both moral discernment and human solidarity. Exceptions may, of course, be granted to those bound by familial, cultural, or social

constraints that limit their capacity for detachment.

Believers who strive for acceptance within such repressive religious systems pose particular moral hazards, for the yearning to belong can easily lead to ethical compromise. Experience suggests that those who have long endured humiliation without self-reflection may, out of hidden resentment, become capable of inflicting upon others the same degradations they have suffered. Thus, the discrimination inscribed within sacred texts not only victimizes the marginalized but also reproduces its own logic of oppression through cycles of imitation and revenge.

The Vishnuh Society's position rests upon both moral principle and empirical insight: recognition of the systemic dangers inherent in internalized oppression is indispensable to the creation of a just society. Only by transcending the arbitrary dogmas of religion and affirming the universality of human worth can humanity achieve a state of true equality, one grounded not in fear or faith, but in conscience, compassion, and reason.

Thus, says the teaching of Vishnuh:

**"Those who lack self-respect cannot truly honor another, and those without self-esteem are incapable of valuing either a person or anything at all."**

A person who lacks self-respect is inherently incapable of respecting others. The one who does not know the texture of dignity cannot perceive it in another. Disrespect erodes empathy; it blinds one to the moral resonance of what it means to honor another's humanity. Such individuals pose a quiet but significant social danger, for their conduct mirrors that of the treacherous intermediaries of the colonial past—those enslaved persons who, in an attempt to deflect suspicion or secure the approval of their oppressors, betrayed their own kind.

During the long and brutal centuries of slavery in Suriname, some among the enslaved sought favor with their Christian masters by informing on those who planned escape or resisted the plantation regime. These informants—driven by fear, ambition, or the desperate desire for survival—became instruments of their masters' cruelty. They acted as torturers, enforcers, and executioners, subjecting fellow human beings to