Vishnuh-Society

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The step to worldpeace

The Salvation

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Vishnuh-Society

THE STEP TO WORLD PEACE

DOES RELIGION HARM NO ONE?

A Manifest for Reason, Logic, and Unity

It is my mission to build a great family of Vishnuists across the world — individuals united not by superstition or divine fear, but by reason, logic, and the pursuit of unity. Our foundation is truth, not faith; knowledge, not illusion. Those who still cling to gods and divine intermediaries

are not yet ready to understand the true lesson of life — that love, compassion, and integrity require no deity to exist. For those who believe in a god have not yet learned to love their fellow beings, to honor nature, and to respect the facts that sustain all life.

I feel morally compelled to speak against religious falsehoods. To remain silent in the face of deception and suffering would make me complicit in the very injustices I condemn. It is therefore both my duty and my right to expose and denounce those who find satisfaction in manipulating and abusing others under the pretense of religious virtue. When belief becomes an instrument of control, it ceases to be faith and becomes tyranny.

Humanity must learn once again to question, to laugh, and to ridicule the absurdities that have long shackled the mind. Especially when these absurdities infiltrate government, law, and education — when superstition is granted authority under the guise of divine sanction. It is not cruelty to mock delusion; it is courage to confront it. For beliefs imposed without a single

shred of verifiable evidence do not deserve reverence — they deserve exposure and critical scrutiny.

Religion, in essence, is institutionalized madness. It transforms myth into law and fable into fear. Its gods are constructs — mythological inventions with no value in the face of real human struggle. And yet, believers remain stubbornly attached to their sacred texts, unable to see the contradictions, errors, and historical distortions they contain.

No religion can be practiced without causing harm. Even the smallest ritual act reinforces superstition and communal division. Each gesture of blind devotion strengthens the roots of irrationality and perpetuates the idea that unreason is acceptable when it offers comfort or meaning. Worse still, it normalizes the marginalization of others whose beliefs differ, as if exclusion were a virtue and ignorance a form of truth.

Religion, whatever its name, is inherently anthropocentric — it places humanity at the center of an imagined cosmic order while disregarding the balance of nature and reason.

When society is ruled by dogma rather than intellect, when the voices of nonbelievers and free thinkers are dismissed, the result is moral decay disguised as faith. It is then the task of the anti-theist — the defender of truth — to ask: what makes these fables so sacred that we tolerate their injustices, their violence, their contempt for human dignity?

Human beings must learn to live virtuously for their own sake and for the sake of others — not out of fear of divine punishment or the promise of an imaginary paradise. True morality does not need reward; it flourishes in the awareness of shared existence. Heaven and hell are human inventions — projections of hope and fear. The only realm where we can shape destiny is the one we already inhabit: the living earth.

As for karma, it is but another illusion, crafted to frighten minds into obedience and numb the conscience into submission. Freedom begins where superstition ends. The path forward lies not in worship, but in awakening — in rediscovering the divine potential of human reason and compassion.

Thus says the teachings of Vishnuh:

"Every living thing dies at some point, but God can't die because he's not alive."

I do not despise religion in itself, but I utterly oppose its use as a tool to oppress and exploit humanity. Throughout history, religious institutions have often functioned as instruments of control, convincing people that suffering is necessary to earn a place in paradise. It is the weapon, not the concept of faith, that I condemn — and those who wield it against the innocent. Christianity, for example, created spiritual opiates for the masses in the Western world, pacifying communities and redirecting their energies toward submission, all while the very people practicing humility were deprived of justice and opportunity.

Religion is a mechanism of ignorance, perpetuated across generations, restricting humanity's capacity to seek and embrace truth. Believers often assume moral authority or superiority based solely on faith — a faith that is frequently founded on misguidance, dogma, and inherited myth.

The consequences are profound and widespread. Religion affects the mental well-being of billions, while enriching a select few who exploit it for wealth, influence, and political power. Churches and religious organizations frequently operate beyond accountability: they evade taxes, influence governance, and, in extreme cases, engage in acts of abuse with impunity.

I am acutely aware that in many developing nations, vast populations lack access to clean water and adequate healthcare. Yet their governments often prioritize the facilitation of religious pilgrimages to distant lands such as Saudi Arabia or Israel, promising spiritual rewards and blessings that never materialize. The tangible result is the redirection of communal resources toward ventures that benefit other nations, while the essential needs of their own people remain unmet. Religion, in these instances, becomes not a source of solace, but a tool that reinforces inequality, exploitation, and systemic neglect.

Religion does 4 things effectively;

1. divides people,

2. controls people,

3. deceives people,

4. brainwashing people.

Religions, in their essence, are often the antithesis of ethics. They have fragmented humanity into over four thousand self-proclaimed infallible sects, each justifying conflict in the name of divine authority. This splintering has fueled wars and social strife from time immemorial, continuing today in the Middle East, Africa, and across Third and Fourth World nations, while simultaneously stoking culture wars in Europe and North America.

Furthermore, religion's near-universal opposition to effective contraception and comprehensive sex education has exacerbated poverty among the uneducated in developing countries. Populations in these regions reproduce rapidly, without consideration for the material or social consequences of overpopulation, in large part because dominant religious doctrines — particularly those of the Catholic Church — mandate procreation while forbidding birth

control. Believers are taught that "God will provide" for the children, creating cycles of neglect and scarcity that trap entire communities in deprivation.

The biblical injunction, "Let the children come to me," is often interpreted sentimentally, yet it does not reflect the broader ethical treatment of children as outlined in scripture. While the Bible emphasizes that children should honor their parents, it offers little guidance on the responsibilities of parents toward their children. In practice, children are regarded as the property of their parents, subject to their whims, just as humans are subject to God's will. When divine punishment falls, mercy is uncertain, and believers emulate this ruthlessness in their own social structures. Societies that accept these doctrines internalize a model of power and control in which cruelty is sanctioned by example — not imposed by strangers, but inherited from a divine precedent.

Religion, therefore, is not merely a system of faith or moral guidance; it is a mechanism through which hierarchical control, social inequality, and

intergenerational oppression are normalized and justified.****** SEE …

(1 Samuel 15: 3) Go now, and smite Amalek, and utterly condemn all that he has, and spare him not; but kill both man and woman, children and sucklings, oxen and sheep, camels and asses.

(Isaiah 13:16) Also, their little ones will be crushed before their eyes; their houses will be looted and their wives ravaged.

(Jeremiah 13:14) And I will smash them one against another, both the fathers and the children together, saith the LORD; I will not pity, nor spare, nor have mercy, that I should not destroy them.

(Ezekiel 9: 5-6) But to the rest he said in my ears, Pass through the city after him, and smite; let not your own eye, nor spare. Slay the old, young men, and virgins, and babes, and women, even unto destruction;

(Joshua 7:24) Then Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the robe, and the golden tongue, and his sons, and his daughters, and his oxen, and his asses, and his cattle, and his tent, and all that he had; and they carried them to the valley of Achor. And Joshua said, How have you troubled us? The Lord will tremble you this day. And all Israel stoned them with stones, and they burnt them with fire and overcame them with stones.

(Exodus 12:29) And it came to pass at midnight, that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne to the firstborn of the prisoner that was in the prison. and all the firstborn of beasts.

Those who imagine God to be merciful may find their expectations shattered by the story of Jephthah. In this biblical account, Jephthah vows to God that, should he be granted victory, he will offer as a sacrifice the first being to emerge from his house. When God indeed grants him success, the first to appear is his only daughter — and Jephthah is compelled to fulfill his vow. Remarkably, God allows this human sacrifice to proceed without objection. This narrative illustrates that, within scripture, divine sanction can be extended to acts that modern readers would rightly consider barbaric. It is a stark example of how religious texts often condone cruelty under the guise of obedience and faith.

(Judges 11:30) And Jephthah made a vow to the LORD, and said, If thou wilt wholly deliver the children of Ammon into my hand, 31 And it shall come out that shall go out of the door of my house to meet me when I return in peace from the children of Ammon, it shall be the LORD's, and I will offer it for a burnt offering;