



Vishnuh-Clan

WIE BLIJFT OP AARDE, WIE GAAT NAAR DE HEMEL OF NAAR DE HEL?

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A Human, a Human

A Vishnuist, a Vishnuist.

Who is a Vishnuist?

Prologue

A Vishnuist is not merely a believer — he is a seeker, a guardian of consciousness, and a child of the boundless Universe.

He walks not in the shadow of temples, nor in the echo of scriptures, but beneath the open sky where truth breathes freely.

For the Vishnuist, divinity is not confined to words, idols, or sanctuaries; it is woven into the living fabric of Nature itself — the pulse of rivers, the whisper of the wind, the silent dialogue between earth and cosmos.

The path of Vishnuism is not one of worship, but of **understanding**.

It is not submission to unseen powers, but awareness of the eternal law of balance that sustains all existence.

Where religions divide man from Nature,
 Vishnuism reunites them; where faith demands
 obedience, understanding grants liberation.
 To be a Vishnuist is to see clearly — to recognize
 the harmony in all opposites: life and death, light
 and shadow, growth and decay.
 For in the great order of the Universe, nothing is
 lost, nothing is wasted, and all returns to the One
 Source — the eternal Mother, the Almighty
 Nature.

A Vishnuist rejects the illusion of salvation
 through fear.
 He needs no promise of heaven, no threat of hell,
 for he knows that heaven and hell are states of
 mind, born from one's own actions and
 awareness.
 The Vishnuist lives by the principle of **self-**
determination — that every being holds within
 itself the power to shape its destiny.
 He honours the freedom of all life, never seeking
 dominion over another, but striving instead for
 harmony, truth, and justice in all relations.

Knowledge without understanding breeds arrogance;
understanding without compassion becomes emptiness.

Thus, the true Vishnuist cultivates both —
knowledge refined by wisdom, and wisdom
illuminated by empathy.

He stands firm in his convictions yet humble
before the vastness of the cosmos.

He knows that strength lies not in domination,
but in restraint; not in possession, but in balance.

A Vishnuist sees every form of life as sacred.
The bird, the tree, the river, and the mountain —
all are manifestations of the same eternal essence.
To harm one is to harm the whole, for Nature is
not separate from us; it is us.

Thus, the Vishnuist walks gently upon the earth,
aware that each step, each breath, each thought
ripples through the great web of existence.

The Vishnuist does not seek to escape the world,
but to awaken within it.

He understands that enlightenment is not the
denial of life, but its full embrace — the courage

to live with integrity, compassion, and awareness amidst impermanence.

His temple is the open horizon; his prayer, the act of understanding; his offering, the daily effort to live justly and to love truthfully.

For in the end, the path of Vishnuism is the path of **balance** —

between reason and emotion, power and humility, self and universe.

It is the recognition that the only true law is that of Nature, and the only true master is the awakened self.

The Vishnuist lives not to believe, but to *know*; not to follow, but to *understand*; not to conquer, but to *harmonize*.

**For him who lives in harmony with Nature lives in truth —
and truth is the eternal voice of Vishnuh.**



What is Vishnuism?

The Principles and Philosophy of Vishnuism as a Naturalistic and Humanistic Life View

Vishnuism can be understood as a philosophical and life-oriented framework that unequivocally positions itself against any belief in supernatural or divine powers. At its core, Vishnuism does not merely deny the existence of gods; it fundamentally challenges the very notion of a

transcendent reality existing outside or above nature.

The term *Vishnu(h)* originates from Sanskrit, where it denotes **“the self, oneself, the solitary one.”** This etymology is deeply meaningful, pointing to the recognition of individual consciousness as the center of experience and reality. The founder of this philosophical current, Vishnuh(h), chose this name to convey the insight that human beings themselves are the bearers, shapers, and ultimate responsible agents of their existence.

Vishnuism asserts that it is not the gods, but nature itself that constitutes the original and enduring creative force of life. Whereas conventional religions often establish a dichotomy between creator and creation, or between spirit and matter, Vishnuism perceives these as a singular, inseparable unity. Nature is not the product of some higher entity; *it is* the higher entity – the primal force from which all life emerges.

Philosophically, this perspective aligns with naturalistic and monistic traditions: the belief that all existence arises from a single, natural reality. It echoes the insights of Spinoza, who famously articulated *Deus sive Natura* – “God, that is, Nature” – yet Vishnuism goes further, deeming even the notion of divinity unnecessary.

A tangible application of this philosophy is found in the Vishnuist understanding of human action and morality. Whereas religions frequently ground ethics in divine commandments, Vishnuism frames moral responsibility as emerging naturally from the reciprocal relationship between humans and their environment. Acts of compassion or justice are not morally commendable because a god prescribes them, but because they harmonize with the natural laws of balance, continuity, and sustenance.

Thus, Vishnuism teaches that humans are not servants of a higher power but participants in nature, obliged to act consciously within its cycles. This stance is simultaneously liberating