

Earthling Lancar Ida-Bagus.
The Gurubesar of the Vishnuh
Society

The journey

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Society

The journey

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Here is his biography for everyone who wants to know the truth about what happened to him when he came to the Netherlands for his assignments.

Attie Dotinga



Non-Religious Society

Vishnuh-Genootschap

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*A Lontar quote from the Vishnuh
Society -*

*Know and let it be known, Wisdom
does not come from the East, West,
North, or South, but 'WISDOM' is only
born in the one who is honest with
themselves and especially towards
their fellow human beings.*



The Beginning of the Journey

The life of Roberto Rudie Purperhart began earlier than expected, on October 15, 1958, when he came into the world in Suriname. However, his arrival brought unexpected circumstances because his mother, overwhelmed by fear, decided to abandon him as a foundling.

Her fear was fueled by her Creole, strictly Catholic partner, who convinced her that Roberto, due to his premature birth, must be possessed by demons.

Fortunately, Roberto found refuge with his grandparents, who lived in the Vishnuh Society in the Commewijne district.

His grandfather, Bhupathi 'Ida-Bagus' Syang, led this society with strict but fair leadership.

In this environment, Roberto grew up surrounded by the rituals and beliefs of the society. It was a childhood steeped in spirituality and discipline, where he learned about the power of community and the meaning of his own identity.

... Despite the challenges of his premature birth and the complex circumstances of his childhood, Roberto found support and stability within the protective walls of the Vishnuh Society.

The influence of his grandfather, whose authority within the community was unquestionable, provided guidance for Roberto's own development.

He learned the value of discipline, respect, and dedication to his beliefs, and these lessons would continue to guide him in later years.

Thus began the life story of Roberto Rudie Purperhart, imbued with the complexity of his heritage and the influence of his upbringing within the Vishnuh Society. His journey would be characterized by challenges, but also by resilience, determination, and the search for his own identity in a world full of contradictions.

A year before Roberto's birth, the foundations of the Vishnuh Society were severely shaken by significant events. Roberto's mother, along with two aunts and an uncle, were banished from the society for life, a punishment rarely pronounced and reserved only for the most serious offenses.



What these four individuals had done bordered on the unthinkable and endangered the safety of the entire community.

They had betrayed the location of the territory to people who claimed to be friends when they were studying in Paramaribo. The rumor about the presence of gold ore spread like wildfire, attracting greedy adventurers to the area.

In a time when Suriname was engulfed in gold fever, the temptation was irresistible. The consequences of this betrayal were devastating.

The Vishnuh Society was regularly visited by armed men who clearly had malicious intent.

To keep the location secret, these intruders were ruthlessly eliminated.

The community faced a heart-wrenching decision. Under the strict rules of the society, high treason was equivalent to the death penalty.

Roberto's grandparents, as leaders of the community, had to decide the fate of their own children.

It was a gruesome choice, but they knew that the rules applied to everyone, without exception.

Ultimately, driven by compassion and a deep sense of solidarity, the community decided to commute the sentence to lifelong banishment.

It was a gesture of mercy in a time of great sorrow.

The four convicts, confronted with the consequences of their actions, later sought forgiveness.

But the damage had already been done, and the Vishnuh Society could no longer offer them refuge.

For them, it was too late to return to the warmth and protection of the community they had betrayed.

The decision of Roberto's mother to relinquish him meant that she had to give him up for good, even after her Creole husband had already acknowledged him with the gloves.

Thus, little Roberto continued to live with his grandparents, in the protected, loving environment of the Vishnuh Society.

With his presence, peace returned, and everyone could breathe a sigh of relief.

As a young lad, Roberto thrived in the warmth of the community.

He found a loving home within an extended family of over 3000 members.

He was smart and courageous, a boy who was not easily scared.

One day, Roberto killed a two-meter-long carpet snake and brought it to his grandma, believing it would make a tasty meal.

Her reaction, shocked and alarmed, is still a topic of conversation within the community. But ultimately, she prepared the animal for him, and Roberto enjoyed his 'victory'.

He was also a mischief-maker who enjoyed playing pranks. Once, he tied the feet of a sleeping man under a tree together, and his

antics soon became legendary within the community.

Roberto was hungry for knowledge and absorbed information like a sponge absorbs water.

His liveliness and energy were contagious, although some occasionally longed for a moment of peace when he was around.

Over time, Roberto had to get accustomed to the world outside the community, becoming aware of the tasks awaiting him.

But as a child, he wasn't yet aware of that. He was just a growing boy who, like other children, had to attend school outside the protective walls of the Vishnuh Society.

An agreement was made with the school principal:

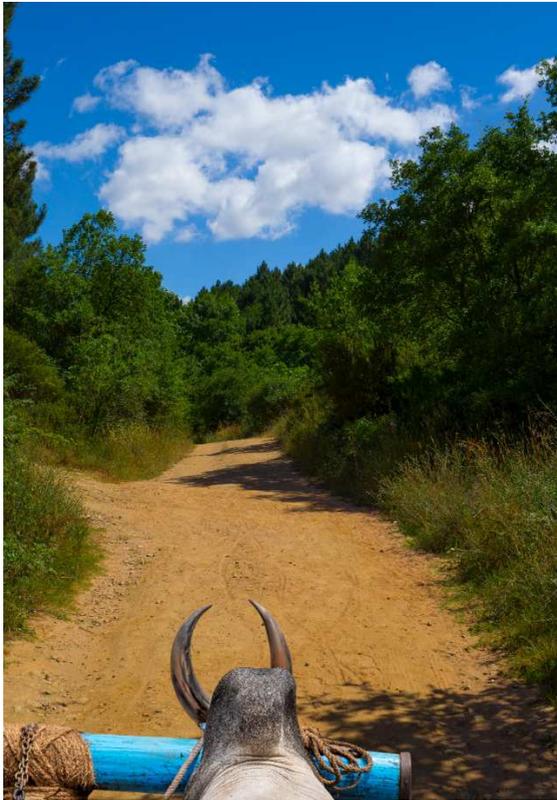
Roberto would come to school in his own uniform, always be allowed to carry his stick, and freely go home whenever he wished. Thus, he entered the fourth grade of primary school.

Naturally, everyone in the vicinity immediately paid attention to this unusual newcomer.

Difference immediately attracted suspicion, as being different often instilled fear in others.

Roberto immediately felt the hostility of his fellow students, although they didn't even know him.

He was different; he didn't participate in the prayers and kept himself apart from the rest.



On the first day of school, confrontation was inevitable.

Around noon, he was called 'Bushman' by a tough boy.

Without hesitation, Roberto struck him in the face, causing the bully to bleed.

He grabbed his stick, ran to his ox cart, and quickly departed to the safety of the Society. For Roberto, the rules he had grown up with were simple: defend yourself when attacked. And that's exactly what he had done.

At primary school, Roberto never really found his place.

He failed to make friends and always remained an outsider.

While all the other children were deeply rooted in their faith, he didn't fit into the mold they were forced to move in.

They were so steeped in superstition that they walked around his stick, which stood calmly against the wall. For Roberto, this was just a symbol of his identity and independence, but for them, it was a sign of something dark and ominous.

Unlike his classmates, Roberto had been raised without the constraints of religious dogma.

He wasn't guided by the frightening stories from the faith.

And that made him naturally very different. A child who was so steadfast and fearless was considered unnatural, maybe even demonic.

Initially, the teachers were naturally irritated by Roberto's unconventional behavior, especially his tendency to leave school whenever he pleased and his consistency in not doing homework.

But slowly, they got used to his presence. Since they already paid little attention to unbelieving children, they eventually left him alone.

What really surprised the teachers was that Roberto consistently scored high grades in all subjects despite his quirky attitude.

... He always showed up for rehearsals and exams and excelled.

Although he was usually only at school for three hours a day, he made the most of his time.

However, the curriculum offered at school was old news to Roberto.

He had already advanced in his learning process thanks to his upbringing in the society.

After three hours, boredom usually set in as he had already mastered the material.

Sometimes Roberto liked to stay for religious education, although the religious teacher was not pleased with this.

Roberto knew the Bible better than the teacher himself, which caused some frustration.

Despite his non-religious background, Roberto was always the first to raise his hand to answer questions.

But often, the teachers seemed to ignore his raised hand, as if they didn't see him, even though no one else knew the answer.

He excelled especially in Catechism and almost always scored a 10, which puzzled the teachers.

How could a boy who didn't belong to a particular faith have such profound knowledge of the faith they were trying so hard to convey?

The fact that Roberto was often absent during these lessons made it even more mysterious for the teachers.

How could he know everything if he wasn't even there to learn?

What they didn't know was that Roberto got all his knowledge of faith from the society's books.

As part of his upbringing, he had devoured all religious books, which gave him thorough knowledge.

However, Roberto never received praise for his skills at school; he was rather ignored. Fear of the unknown made his time at school unpleasant.

Despite these challenges, he nevertheless devoted himself with full dedication, a testament to his determination.

And this quality would certainly serve him well later in life.



After the death of his beloved grandfather, Overste Bhupathi 'Ida-Bagus' Syang, in 1965, when Roberto was only seven years old, he received the **wasiyat** from the honorable Mr. P. Bandjar-Pandé, the deputy abbot of the community, as a young boy.

The wasiyat, a testament consisting of lontar writings, included the teachings of the tradition, including the commandments and prohibitions passed down from generation to generation.

This document was invaluable to Roberto because it not only kept him connected to his grandfather's legacy but also guided him in his spiritual and personal development.

As a young heir to this ancient wisdom, Roberto was raised with deep respect for the traditions of his community and the wisdom of his ancestors.

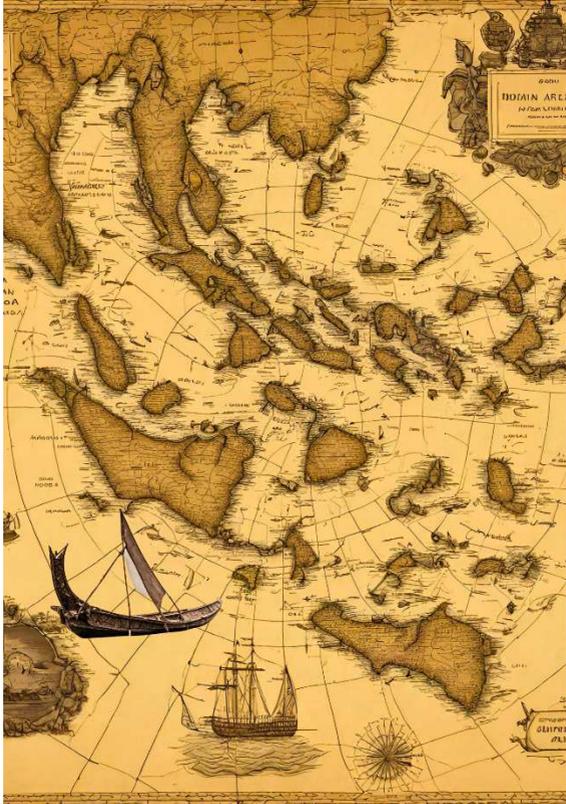
The wasiyat served as a compass for his life, a source of inspiration and guidance in times of uncertainty.

Although he was young when he received this responsibility, Roberto understood its value and cherished the testament as a precious possession.

It formed the core of his identity and helped him find his way amidst the challenges and changes of life.

In March 1965, according to the 'Suwalapatra', an ancient tradition of the Ida-Bagus dynasty, Roberto underwent a re-naming. From that moment on, he went by the name Ida-Bagus Lancar, his Wasiyat priest name. At that time, he didn't fully realize what this name meant or the responsibilities that came with it. His world still revolved around simple pleasures like playing and marbles, activities that demanded much more of his attention than a title or its associated duties.

While Roberto enjoyed his childhood and daily activities, the significance of his new name slowly began to dawn on him. It was a name deeply rooted in his lineage and connection to the spiritual traditions of his community. But for the time being, it was simply a label that set him apart from others, a name he bore without fully understanding what it meant for his future.



The Ida-Bagus dynasty

... The name Ida-Bagus has deep roots dating back to the priestly dynasty established on the Indonesian Archipelago since around 1450.

*This dynasty always faithfully followed the teachings of Vishnuh, to the letter. "**Ida**" was the name of the matriarch, the wife of Vishnuh, while "**Bagus**" stands for beautiful, handsome, bright, or clean.*

*The first name "**Lancar**" means purifier in Sanskrit and appears in numerous folk tales and family histories of the former Hindu-Buddhist and Javanese kingdoms.*

... Roberto's mentors and his family clan all belong to the Ida-Bagus priestly dynasty and are the custodians of the Vishnuh scriptures. As the twelfth generation of the Vishnuh Society, they uphold principles dating back to the seventh and eighth centuries.

They do not recognize any other form of jurisdiction other than that of the community and guard everything according to the principle of 'preserving as it was'.

... To prevent abuse of these teachings by outsiders, a general confidentiality was decided upon by the ancestors in the fourteenth century.

This confidentiality is still strictly adhered to by the priesthood of the Vishnuh Society and particularly by the Ida-Bagus dynasty.

... It is crucial to prevent the 195-fold learning systems of the Vishnuh Society from being abused by unauthorized persons, as has happened in the past during Portuguese, English, and Dutch rule.

Ship personnel, known as crew members, have wrongfully and unnecessarily utilized the mentioned teachings of Vishnuh, causing irreparable damage to the Indonesian archipelago.

*From society, men were recruited by the Vishnuh priests and trained as **Pendekars**, meaning both protector and warrior.*

... Their primary objective was to provide physical protection to the population, and they had the full right to use violence if necessary. These Pendekars only learned what was deemed necessary in their specific situation and environment, and they had to follow the rules and codes of conduct imposed by the Vishnuh Society.

*... Based on self-defense, elements from the **ten animal styles of Pencak-Silat**, a martial art of the Vishnuh Society, were disseminated by Vishnuh priests through the Pendekars.*

All this was done for protection, to prevent the full knowledge of Pencak-Silat from falling into the hands of a small number of people.

Thus, the community's safety was ensured, while only a few were familiar with the full scope of this martial art.

... The Vishnuh Society takes full responsibility for Roberto's education and his upbringing in Pencak-Silat and the teachings of Vishnuh.

The community solely values the factual knowledge and traditions they have cherished and carefully guarded for generations.

This means that outsiders do not gain access to the society easily; there must be a very good reason for it.

... Anyone wishing to join the Vishnuh Society nowadays must first have a conversation with the Gurubesar, the chief priest.

He will then assess whether the person meets the requirements set for the Putuh, or the apprentice.

This selectivity is vital to maintain the integrity and value of the community, and to ensure that the traditions and knowledge of the society are passed on correctly to the next generations.

The European teacher

In 1969, a remarkable event was recorded in the annals of the Vishnuh Society: a Dutchman was unanimously welcomed into their ranks.

This man was none other than Gerrit M. van Praag, a Dutch linguist, who, at the request of the Vishnuh Society, undertook the task of teaching Roberto the Dutch language, European history, and social sciences.

At that time, Roberto was only eleven years old.

This new addition to the community soon earned the nickname 'Gerard van Den Haag', because he hailed from that city and was always full of stories about his hometown.

... Despite his foreign origin, Gerard van Den Haag was warmly received and quickly respected as one of the members of the Vishnuh Society.

He chose to abandon his former lifestyle and henceforth led a reclusive existence within the community.