

# 1 Vishnuh-Society



Non-Religious Society

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#### **Author: Lancar Ida-Bagus**

**Grandmaster/Professor/Priest/Heir and Overseer of the Vishnuh Society of Suriname, Brazil, and the Netherlands, Lancar Ida-Bagus / R.R. Purperhart, and also the eldest and only grandson of the last descendant of the Majapahit dynasty (Bupathi Amat Paul Bolkiyah Ida-Bagus, who died in Suriname in 1965).**

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## Kropak Part 2

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Adhipati: Lancar Ida-Bagus

Ladies and gentlemen, girls, and boys,

My name is Lancar Ida-Bagus, and I am the heir and leader of the Vishnuh Society. I will give you a brief overview of life within my community, our philosophy of life, and our unwavering principles to which we are deeply attached.

The Vishnuh Society is an ancient group of non-religious global citizens who adhere to the philosophical worldview of their ancestors, namely "Vishnuism," which denies the existence and possibility of gods.

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"The time of old is gone, so the Vishnuh Society no longer exists as it once did, solely comprised of Javanese. The current generation regards themselves as earthlings of diverse backgrounds, including Indian, Javanese, Guyanese, Brazilian, African, and Dutch descent. Despite this diversity, we remain proud of our heritage, still possessing our 'poesaka's,' such as family chronicles, literature, and culture."

... This diverse composition of our society reflects the rich history and cultural heritage that we carry with us. It also underscores our openness and inclusivity as a community, where people of different backgrounds and traditions come together and enrich one another.

Despite the evolution of our society, we continue to cherish our valuable 'poesaka's' as a source of inspiration and unity. They serve as a reminder of our roots and guide our path to the future.

The Vishnuh Society remains committed to preserving and promoting our diverse heritage, and we welcome anyone who feels connected to our mission. Together, we strive for a world where respect for each other's backgrounds and traditions is central, and where we

collectively work towards a peaceful and harmonious society.

Proud of the fact that the current generation of the Vishnuh Society has become multicultural, they feel emotionally and spiritually connected to each other. Skin color and race are irrelevant to us; we are one big family, even though many of us vary in skin color, from very dark to fair.

This diversity in our community enriches us, as it gives us the opportunity to learn from each other and better understand one another. It also emphasizes the importance of mutual respect and acceptance, regardless of our outward differences.

As one big family, we share common values and goals, and we are determined to work together towards a better world, based on understanding, tolerance, and love for one another. Our multicultural background strengthens our bond and makes us stronger as a community.

The Vishnuh Society stands for inclusivity and diversity, and we welcome people from all backgrounds to join us and be part of our warm and close-knit community.

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... Together, we are building a future where everyone is treated and valued equally, regardless of their skin color or origin. Race discrimination is not an issue within the Vishnuh Society because we don't care where our origins lie. After all, everyone is born on Earth, but humans have given almost everything in nature an earthly name. Instead, we embrace the diversity within our community and see it as a source of strength. We recognize that everyone is unique, with different backgrounds, experiences, and perspectives, and we believe that this diversity enriches us and makes our community stronger.

Within the Vishnuh Society, all members are treated with respect, regardless of their origin, skin color, or ethnicity. We strive for equality and inclusivity, and we work together to create an environment where everyone feels welcome and valued.

By coming together and celebrating our differences, we can promote a more inclusive and just society, not only within our community but wherever we have influence.

The Javanese people, with straight hair and a lightly tinted dark skin, as they used to be in the Dutch East Indies, no longer exist in that specific form today. But we are

Indonesians, Surinamese, Antilleans, Dutch, etc., with a modest Javanese (Indonesian) background.

This blending of cultures and backgrounds has led to a diverse and rich community, where elements of Javanese culture still thrive, albeit sometimes in adapted forms. Although we may no longer all be immediately recognizable as Javanese in the traditional sense, we remain proud of our heritage and the customs we have inherited from our ancestors.

Our identity is not only determined by our ethnic background but also by our experiences, values, and the communities we are part of. We embrace our diverse backgrounds and see them as a source of strength and unity, enabling us to contribute to a more inclusive and harmonious society.

"In the end, we are all inhabitants of this earth, and we must live together, through thick and thin, supporting each other with both words and actions when needed. Regardless of our differences in origin, culture, or beliefs, it is essential that we treat each other with respect and strive for a world where everyone has equal opportunities and rights.

... By showing understanding, compassion, and solidarity, we can create a more harmonious and just society for ourselves and future generations." Therefore, members of our community study all over the world to master the most relevant disciplines that we can utilize within our community. These disciplines can range from science and technology to art, spirituality, and social sciences. By delving into different fields of study and areas of knowledge, our members are able to acquire a wide range of skills and insights that can be applied within our community.

... This enables us to continue evolving and adapting to changing circumstances while retaining our core values and objectives.

In our pursuit of knowledge and expertise, we come together as members of a global community. Through our efforts to master diverse disciplines, we not only embrace the diversity of human knowledge but also strengthen our common bond as members of the Vishnuh Society.

... This commitment to learning and growth anchors us in a shared vision of progress and empowerment.

Let us continue to strive for wisdom and understanding and let us use our acquired knowledge for the well-being of our community and the world around us.

... With this collective effort, we can face the challenges of the future and create a prosperous, resilient future for us all.



The Vishnuh Society is fundamentally peaceful, open-hearted, compassionate, but also just. Unfortunately, these qualities have been repeatedly put to the test. In the distant and recent past, the community has repeatedly come into contact with malicious indigenous peoples who approached its habitat with ill intentions and sought to exploit it. The Vishnuh Society swiftly dealt with such bandits.

The Vishnuh Society only resorts to destructive defense in cases of life-threatening situations, as a preventive measure to ensure the viability of its members far into the future.

Furthermore, we do not tolerate gold diggers, loggers, or adventurers in the vicinity of our territory. We can do without such individuals.

We abhor the hypocrisy of religious peoples who preach forgiveness, respect, and peace in the name of their religion but behave like beasts in their daily lives, as if they were cursed. Often, believers are eager to make others' lives miserable as a daily duty imposed by their God.

They laugh with you, they eat from your hand, but as soon as you turn your back, they stab you in the back, whether spiritually, socially, or physically.

These devout scoundrels usually proclaim "Stop the thief" with full conviction, but due to some twist in their brains, they fail to realize that this exclamation applies to themselves!

Within our community reside women, men, elders, and children. Most of us are born here and trained from a young age to recognize danger.

Our people often sit on the riverbank close to our village, engaged in everyday tasks such as doing laundry, bathing, playing, and washing dishes.

... Furthermore, our territory is closely guarded by the warrior guild of the Neberu clan, consisting of specific men. These Prajurits guard our entire residential area and patrol the borders to constantly watch for threats.





The necessity of this protection has been proven time and time again, especially when the "Surinamese" hinterland became the stage for private wars between rival Surinamese government gangs in 1980, who wanted to settle their conflicts too close to our community.

To ensure the safety of our living community, we only know one solution: "Babhatan."

"In the past, we have forcibly expelled nearby aggressors and confiscated all their weapons, including some young

men who were left behind, confused and deprived of their means. Instead of punishing them, we chose to offer them a path to reconciliation and recovery. Through education, guidance, and community programs, we have sought to rehabilitate them, giving them the opportunity to grow and develop into positive forces within our society.

... This approach of compassion and rehabilitation has not only helped promote peace and reconciliation but has also contributed to creating a stronger, more resilient community where everyone has the opportunity to heal and thrive."

When the Vishnuh Society decides on a Babhatan, all able-bodied adults, boys, girls, and women know what is expected of them.

We fight together until victory, and even until death, if necessary.

"Babhatan," a Javanese concept for total destruction and a call to war and judgment, is our means to defend our interests. Unity is strength, and together we live and survive.

Throughout all this, we strictly guard against strangers approaching our community too closely. There is enough

land, so stay as far away from our surroundings as possible. Based on self-preservation, we are not friendly towards strangers, and those who enter our neighborhood without good reason will only experience discomfort from us.



In hostile confrontations, controlled amounts of blood from intruders almost always flow in our camps. This has so far always led to the destruction of the aggressor and those who have sought death.

The Vishnuh Society is self-sacrificing, when necessary, as long as it benefits our community. We will not be

oppressed by the government or its agencies. If that happens, war will ensue, and the surprise will be great for the government or the opponent. Our ancestors suffered in long-forgotten times, and subsequent generations likewise. They were cautious about taking innocent lives, and now we follow in their footsteps. We will never harm innocent lives, but anyone who harms one of us will pay proportionately. There is no road too long and no mountain too high for us because whoever deserves just punishment will pay until the grave.

We are proud of what we have built, but our family is our only true wealth. Our ancestors are our noble examples, who sacrificed themselves when necessary, so that our community could live on in peace and to overcome our enemies, for the preservation of our values, norms, and lives.

This noble pursuit reflects the deeply rooted beliefs of a Vishnuist, who is committed to the survival of communities worldwide, regardless of circumstances. It is a calling that arises from the spiritual traditions of Hinduism, in which the protection of dharma (justice) and the preservation of worldly order are central.

For a Vishnuist, there is a sacred sense of duty to uphold justice and to fight against anything that threatens harmony and balance in the world. This responsibility includes not only protecting one's own community but also defending the universal values of justice, peace, and well-being for all living beings.

In times of crisis or conflict, a Vishnuist does not hesitate to take action and confront the enemy, even if it means being willing to destroy what is evil.

This determination to defend the good and resist evil is fueled by a deeply rooted belief in the power of justice and the protective hand of Vishnu, the preserver of cosmic order.



For the Vishnuist, the struggle against the enemy is not only a physical confrontation but also a spiritual and moral quest to let the light of nature shine amidst darkness and chaos.

... It is a continuous journey of self-sacrifice, dedication, and selfless service to the well-being of all living beings.

Through this noble pursuit, the Vishnuist remains a beacon of hope and inspiration, not only for their own community but for all people striving for a world of peace, justice, and spiritual fulfillment.

In the eyes of the Vishnuist, the pursuit of justice and protection of communities is an eternal task that extends beyond the boundaries of time and space.

... It is an commitment that is not limited to one lifetime but encompasses a continuous cycle of rebirth and spiritual evolution, guiding each soul towards higher levels of consciousness and enlightenment.

Through spiritual practices, the Vishnuist strengthens their connection with the forces of nature. This connection with nature gives them the courage and determination to overcome even the most daunting obstacles and to fight for the well-being of all living beings.

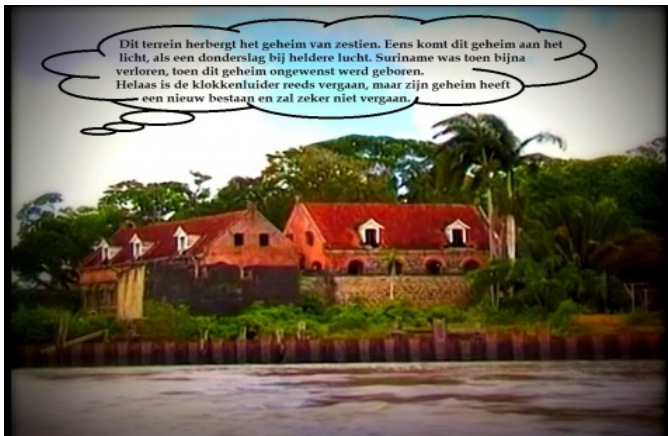
But the Vishnuists struggle is not only directed against external enemies; it also includes the inner struggle against selfishness, greed, and other negative forces that imprison the soul in the cycle of birth and death.

... By cultivating virtue, compassion, and self-control, the Vishnuist strives to realize their own inner divinity and become a source of blessing and inspiration for others.

In this ongoing journey of spiritual growth and service, the Vishnuist reflects the timeless values of Vishnuism

and offers a valuable example of dedication, courage, and generosity for all seekers of truth and enlightenment.

... And through their noble pursuit, they remain a living symbol of the timeless wisdom and compassion of nature, shining like an eternal sun even amidst the darkest night.



The secret of sixteen refers to "the group of sixteen. These were the coup plotters led by Desi Delano Bouterse."

The community of Vishnuists is infused with a deeply rooted sense of protection and communal spirit. They cherish the belief that it is essential to shield each other from external threats, whether it be government interference, domestic violence, or foreign aggression.



... In their pursuit of self-preservation and well-being, they have built a network of solidarity, supporting, and defending each other against all forms of oppression. This dedication to community protection extends beyond mere physical safety; it also encompasses the preservation of their cultural heritage, spiritual traditions, and social values. For Vishnuists, the motto "those who seek shall find" is not just an expression of determination but also of their resolve to support and defend each other in times of need. The Vishnuh Society recognizes the far-reaching consequences of being overrun by hostile forces. They understand that survivors, like the descendants of the Moiwana massacre, are confronted with a lifetime of grief and trauma.

... The memory of such a gruesome event stays with them, constantly reminding them of the loss of loved ones and the horrors they endured. This realization drives the Vishnuh Society to redouble their commitment to protecting their community, ensuring they never fall victim to such tragedy.

... They aspire to a world where peace and security prevail, where the pain of the past is eased by the strength of solidarity and protection within the community.

The Moiwana massacre took place around November 29, 1986, where a defenseless people of Maroon descent were ambushed by satanic aggression from their own kindred.

... The tragic fate of the villagers, including innocent children, defenseless women, and men, is heartbreaking. They mercilessly fell victim to violent confrontations with government troops, who treated them as nothing more than pawns in a bloody power struggle. These cruel acts of murder and slaughter, carried out with chilling coldness, have left deep wounds in the hearts of the survivors and the community as a whole.

... Their stories evoke a sense of outrage and injustice, reminding us of the darkest aspects of human nature and the harmful consequences of lust for power and unrestrained cruelty.

The scouts of the Vishnuh Society faced a heartbreaking dilemma when they witnessed this gruesome massacre. Although they saw the horrors with their own eyes, they consciously chose not to aid the victims. The reason behind this difficult choice was their awareness of the potential danger the victims could pose to them.

... It is a painful reality that in times of conflict and chaos, even those who are desperately suffering may sometimes pose a threat to others, whether out of despair or driven by vengeful feelings.

... Furthermore, the scouts were familiar with the beliefs of these Maroon descendants, who believed they were protected by their own deity. In times of need, they turned to their god for assistance and protection. However, this time, the expected help did not come, and instead, they were mercilessly slaughtered by people who shared the same religious beliefs—their Catholic brethren. This tragic irony reflects the complexity of human relationships, belief systems, and the darker sides of religious intolerance.

"We must watch over ourselves, for we have no God watching over us. Therefore, we only concern ourselves with our own affairs. The affairs of others are taboo to us."

... The philosophy of self-control and independence embraced by the Vishnuh Society reflects a profound understanding of human responsibility and autonomy. The idea that there is no god watching over us drives us to take full responsibility for our own well-being and actions.

... In this approach to life, it is clear that we consider ourselves the architects of our own destiny, expecting no external divine intervention or seeking it.

By focusing on managing our own affairs, we demonstrate a deep respect for the personal boundaries of others. The taboo on meddling in the affairs of others illustrates our pursuit of peaceful coexistence where individual freedom and privacy are respected. This approach emphasizes the importance of personal autonomy and mutual respect within the community. It is an approach that starkly contrasts with the notions of external influence or control, instead emphasizing personal responsibility and respect for individual boundaries. In a world where belief systems and ideologies sometimes lead to conflicts, this approach offers an alternative path based on self-control, tolerance, and respect for the autonomy of others.

Similarly, the indigenous Wayana people have undergone a similar attack by cowardly assailants. The Wayana's were unable to defend themselves and, like the Moiwana's, relied on God's help. But God did not come, and they were mercilessly slaughtered.

Fortunately, we have no God; otherwise, we would be slaughtered just like these peoples. We have often spied

on the indigenous Catholics and heard with amazement how they praised God with angelic songs and believed that God would protect them from malicious people.

... Apparently, their devout singing was not enough because God let most of them be killed by his son, in a very cruel manner, without distinction of age or gender.

It is possible that their God was aware of the arrival of the executioners, but when the gunfire rang out, God cowardly fled and ran away like a hare. He did not look back at his followers but cowardly abandoned them.

Ironically, the indigenous victims were slaughtered by their own Catholic compatriots. Therefore, religion and waging war go hand in hand. One must be careful especially of the disturbed devout group, which acts as an eliminator on behalf of the Surinamese government.

... The contemporary Surinamese government is perceived by certain individuals as a modern form of colonization. This perspective is fueled by the fact that many Surinamese ancestors themselves were subjected to white domination, being trained by their oppressors to subjugate, and torture slaves in the cruelest ways.

... These traumatic experiences have left a profound impact on Surinamese society and have contributed to a legacy of brutality and ruthlessness that has been passed down through generations. Those who fall into this callous segment of the Surinamese population live in constant fear and uncertainty. Their lives are threatened in a manner that provides no sense of security.

"Often, the Christianized indigenous peoples and urban dwellers of Suriname may seem friendly, timid, and benevolent, but at times, their behavior can be unpredictable and even aggressive. Some may have adopted the attitudes and actions of their Catholic converters."



It is painful but true: the so-called civilized population groups on Surinamese soil, including Christianized Creoles, indigenous peoples, and others, learned the cruelties and inhumanities they inflicted on their fellow human beings from their former rulers. These rulers were the white colonialists, the slave drivers who mercilessly dominated Surinamese society and violated human rights without any conscience.

It is a sad legacy of colonialism that these cruelties and injustices still persist in present-day society, where they

are regularly applied arbitrarily to the Surinamese populace and even among themselves.

... It is a cycle of violence and oppression deeply rooted in Suriname's history, and it is essential to break this cycle by facing the past and striving for justice and reconciliation.

The legacy of colonialism has inflicted deep wounds on Surinamese society, with long-lasting effects still being felt. The traumas of slavery, oppression, and discrimination have reverberated through generations, creating a climate of distrust, division, and injustice.

It is crucial to confront history and acknowledge responsibility for the harm inflicted on indigenous peoples, Christianized Creoles, and other communities in Suriname. By understanding the past and acknowledging its impact, we can strive for a future where justice, equality, and respect for all Surinamese are paramount.

This requires not only institutional changes, such as revising laws and policies that perpetuate inequality but also a cultural shift in recognizing and addressing the legacy of colonialism. This includes promoting intercultural understanding, teaching inclusive history,



and creating space for dialogue and reconciliation among different communities.

It is a challenge that will not be easy, but by working together and being determined in our efforts, we can build a Suriname where all citizens have equal opportunities and where respect for each other and for the country's history is central.



No one in the interior can rely on the Surinamese government, with its corrupt government bodies and judiciary. Furthermore, we are also not waiting for assistance or help from superstitious people, as this is the same as waiting for roadside assistance; there are no highways here.