



Vishnuh-Clan

Hinduism blessed by the blue gods

The religious world turned upside down.

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THE MESSAGE OF THE INFALLIBLE NATURE

SAMVADAM AKSARAT PRAKRTIM

Prasta anupasyati pu jaarhau ca avyayam
dnam yoga ca, eva ca dnam asya Visno
puru sotta mana purve prakrtim syat guna
atitah ca paramah ca syat avadryah avapnoti.

“We have solemnly vowed to Mother Nature to
mercilessly destroy the gods – if they exist –
and to show them no compassion, for since the
dawn of humanity they have brought nothing
but misery and chaos to all living beings upon
this Earth.”

Nistha kvacit yat te pitarah pura anvitah krta,
balam, jnam ksama ca prasiddhyet.

... Icchami iti yuktam avyayam samudbhavan
ayam Visno sa te cetena, ca iti tarisyasi rane.



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The Hidden Darkness Behind India's Spiritual Veil

What follows is harsh, yet undeniably true. India, long celebrated as the land of yogis, saints, and mystical traditions, has enchanted the world with its myths of blue-skinned deities and celestial transcendence. Yet behind this luminous façade lies a far darker reality. With the institutional rise of Hinduism came not only spiritual philosophy, but also deep social decay – the normalization of gender inequality, the degradation of women, and the systematic violation of their most fundamental rights.

The epidemic of sexual violence that plagues modern India cannot be understood in isolation. It is not merely the result of individual crimes, but the manifestation of centuries of religious and cultural conditioning. The Vedas and later Brahmanical texts such as the *Manusmriti* contain passages that idealize the subjugation of women, while mythological tales – often involving the blue gods revered by millions – depict acts of

coercion, abduction, and sexual conquest as divine will. These narratives, sanctified by religion, have shaped the collective psyche of generations, blurring the line between reverence and brutality.

The ascetic ideal of *brahmacharya* — celibacy — once intended as a discipline of the spirit, evolved into a tool of repression. In the hands of certain sadhus and Brahmins, it became a mask behind which sexual frustration and abuse thrived. History records numerous instances where spiritual authority was used to justify acts of exploitation, and where the oppressed, especially women of lower castes, were denied both justice and dignity.

Over centuries, this fusion of theology, mythology, and social order created a moral ecosystem where violence against women became normalized and even ritualized. The sanctified image of the divine perpetrator found in ancient scriptures has seeped into India's

cultural bloodstream, distorting moral perception and numbing social conscience.

The Hindu religious elite — the custodians of these doctrines — maintained a hierarchy that ensured their dominance, perpetuating systems that benefited their own class at the expense of women and lower castes. Thus, Hinduism as it exists today bears the scars of its own evolution: a tradition that once spoke of cosmic balance yet tolerated moral decay in the name of divine order.

To grasp the magnitude of sexual violence in modern India, one must look beyond the statistics and confront the weight of history.

Patriarchal power, caste stratification, and religious orthodoxy have long colluded to shape a society where gender inequality and misogyny are not aberrations but structural norms. The *Manusmriti*, with its rigid codes of female obedience and purity, became the silent architect of this oppression, while colonial and

postcolonial politics ensured its persistence under new guises.

Generations of women have been bound by these doctrines — denied education, silenced through shame, and blamed for their own violation. A culture of guilt and stigma grew, imprisoning victims rather than offenders, and perpetuating a moral paradox: a civilization that venerates goddesses yet desecrates the women who walk its streets.

What endures is a social fabric frayed by centuries of sanctified hypocrisy — a structure that continues to deny half of humanity its dignity. The legacy of these corrupted ideologies runs deep, shaping the moral, spiritual, and psychological landscape of India. Until this foundation is dismantled, the violence will persist — not as isolated crimes, but as echoes of an ancient inheritance, disguised as faith.



“Instead of their gods saving them, they save their gods from drowning. What peculiar folk, these Hindus – truly, the world turned upside down.”

The Cycle of Oppression

These systems did not merely impose physical and legal constraints; they forged an entire psychological and social culture of guilt, shame, and submission. Across centuries, women were – and still are – reduced to subservient roles,

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their autonomy curtailed, their safety neglected. Religious and cultural narratives, once thought to embody divine wisdom, often legitimized violence and abuse, sanctifying acts of incest and rape under the guise of divine will or karmic order.

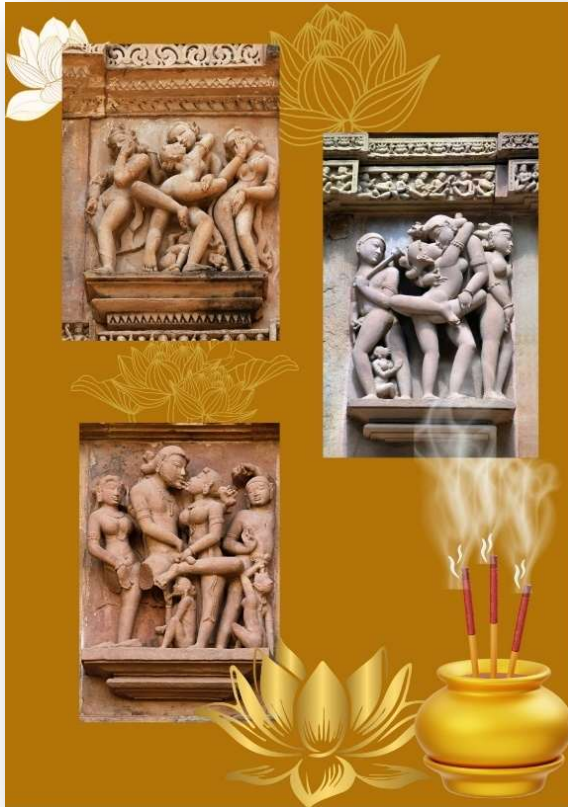
Thus, Indian society became ensnared in a persistent pattern of structural inequality and systemic violence. Every element – from religious mythology and moral dogma to social expectation and institutional hierarchy – reinforced the other, weaving a self-perpetuating cycle of subjugation. It is a web that spans generations, binding the present to the dark residues of its past. The influence of archaic ideologies remains etched into daily life, silently dictating who holds power, who is silenced, and who must endure.

This relentless intertwining of tradition, authority, and social convention has made transformation an arduous struggle. It reveals how prejudice, once sanctified by ritual and

myth, seeps into every corner of collective consciousness — invisible, yet profoundly destructive. To unravel such a legacy requires more than institutional reform; it demands a revolution of the mind, a moral awakening capable of transcending centuries of inherited injustice.

True liberation begins not with legislation, but with awareness — with the courage to confront the sacred lies that have long shaped society's conscience. It demands a profound reevaluation of equality, justice, and the inherent worth of every being, irrespective of birth, gender, or class.

Only through such deep and collective transformation can the ancient cycle of oppression be broken, allowing civilization to rise anew — not atop the ruins of submission, but upon the enduring foundations of compassion, dignity, and truth, untainted by the influence of their worthless gods.



The Sacred Corruption: Divine Myths and Moral Collapse

The Vedas, the oldest and most revered scriptures of Hinduism, contain passages that not only describe but at times *legitimize* acts of

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incest and sexual violence under the guise of what is termed a “marriage of understanding.” Such writings have contributed to a culture in which acts of domination, though morally reprehensible, are presented as cosmically ordained or socially permissible.

These troubling elements find echoes in the *Puranas*, where divine figures embody narratives of violation and submission. Among the most disturbing is the account of Lord Brahma — also called Viraj — who, according to the *Puranas*, violated his own daughter Sarasvati, known by many names: Padma, Savitri, Satarupa. She was a mere child of six. This story, venerated for millennia, stands as a dark mirror of humanity’s moral descent — a myth that sanctifies abuse and disguises horror as holiness.

Such tales have far-reaching consequences. They blur the moral boundary between reverence and depravity, embedding violence in the heart of sacred tradition. Within these mythologies,

pedophilia, incest, and rape are woven into the fabric of creation itself — acts of coercion reframed as divine necessity. The union of Brahma and Sarasvati, followed by the birth of Swayambhu Manu and Agni, transforms unspeakable acts into the supposed foundations of the cosmos. Thus, cosmic creation is narrated through moral corruption, and violence becomes a divine ritual.

Even the *Rig Veda*, exalted as the holiest of texts, contains depictions of incestuous and coercive unions: Agni's entanglement with his sister Prajapati and later his daughter Ushas; Rama's marriage to his young sister Sita at the age of five; Krishna's alleged intimacy with his sister Subhadra in the presence of Balarama. These myths are not mere stories — they are ethical blueprints, shaping centuries of cultural memory and moral reasoning.

To portray such violations as divine acts is to plant the seeds of confusion within the moral consciousness of humanity. These ancient texts,

born in eras where myth and law merged, have perpetuated an understanding of power in which the strong may dominate the vulnerable and call it sacred duty. Their influence has seeped into the marrow of India's social and religious order, normalizing subjugation and distorting the natural sense of justice.

Through generations, this sanctification of violence has reinforced patriarchal hierarchies and spiritual blindness. A civilization that worships the feminine as goddess while desecrating the living woman bears witness to this deep contradiction — one that can only be reconciled by tearing away the veil of divine deceit.

The Return to the Natural Order

Yet, even within this darkness, the possibility of awakening remains. True spirituality has never required temples, idols, or scriptures. It resides in the consciousness of those who listen — not to the commands of priests or gods, but to the silent wisdom of Nature herself.

Nature, the eternal mother, needs no intermediaries. She teaches balance through her storms, justice through her cycles, and compassion through her renewal. In her realm, no being is born superior, no gender divine, no soul condemned. Her law is simple: all that lives has equal worth, and harmony is the highest truth.

It is from this truth that the *Vishnuh-Genootschap* draws its vision — a restoration of morality not through dogma, but through consciousness. It rejects the cruelty of sanctified violence, the manipulation of divine authority, and the blindness of ritual. It reminds humanity that no god, however ancient, stands above the dignity of life itself.

To free oneself from the chains of corrupted faith is not blasphemy — it is redemption. It is to return to the source of all existence: the unerring, self-regulating power of Nature. In her silence, there is no punishment, only equilibrium; no sin, only consequence; no priest, only awareness.