

The impact of loss and damage from the adverse effects of climate change on human rights

A report by KAILASH UNION
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Introduction

- Throughout the 16,500 years of history of the Hindu civilization, reverence for the environment has been an integral part of Hinduism¹
².
- Humanity, operating from a particular level of consciousness, created the climate chaos we are experiencing today. Avoiding the inevitable “climate hell”³, we are headed towards necessitates elevating a distinct, higher level of consciousness.
- The mission of SPH is to cause the next level of superconscious breakthroughs in human evolution.
- SPH has already demonstrated the considerable impact that elevated states of consciousness can bring. His followers have showcased remarkable abilities, including summoning rain and causing rose plants to drop their thorns based on the intense love and sense of security created, to name a few⁴.

¹ The Prithvi Sukta in Atharva Veda states: माता भूमि पुत्रोहं पृथिव्या – Mata Bhumiḥ Putroham Prithivyah – “My Mother is Earth and I am her Son.”

² In Hinduism, Bhumadevi is a goddess representing or personifying planet Earth. As stated in the Bhumi Sukta Verse 2 and 3: असंबाधं बध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु ।नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः प्रथतां राध्यतां नः ॥२॥यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः संबभूवुः ।यस्यामिदं जिन्वति प्राणदेर्जत्सा नो भूमिः पूर्वपेये दधातु ॥३॥ – āsambādham Badhyato mānavānām yasyā ūdvataḥ Pravataḥ Samam Bāhu | ṇānā-Vīryā ṛssadhīryā Bibharti Prthivī ṇah Prathatām rādhyatām ṇah ||| yasyām Samudra ūta Sindhur-āapo yasyām-annam khrsstayah Sambabhūvuh | yasyām-īdam Jinvati Prānnad-ējat-Sā ṇo Bhūmiḥ Pūrva-Peye ḍadhātu ||| – “Salutations to mother earth! who extends unimpeded freedom (both outer and inner) to human beings through her mountains, slopes and plains, she bears many plants and medicinal herbs of various potencies; may she extend her riches to us (and make us healthy). Salutations to mother earth! in her is woven together ocean and river waters; in her is contained food which she manifests when ploughed, in her indeed is alive all lives; may she bestow us with that life.”

³ From [UN Secretary-General's remarks to High-Level opening of COP27](#)

⁴ Other remarkable abilities include, but are not limited to: healing physical and mental ailments by channeling the cosmic energy and treating the body-mind as an energy continuum, levitation, materialization and body scanning, going beyond sleep and food, remote reading, telescopic sight, telepathy, being able to see through obstacles and barriers, being able to change one's weight, to obtain anything that one desires, and to heal any desire.

- Elevating consciousness, embracing the Earth-centric values inherent in Hinduism and upholding Hinduism’s foundational principles⁵ will mitigate the impacts of loss and damage from the adverse effects of climate change on the full enjoyment of human rights.
- The Supreme Pontiff of Hinduism (SPH) Bhagavan Nithyananda Paramashivam⁶, the spiritual head of the two billion Hindus worldwide^{7 8 9} and the Sovereign of the United States of KAILASA, has revived Hinduism in the sovereign land of KAILASA¹⁰, the First Sovereign State for Hindus.

⁵Vasudeva Kutumbhakam (the entire world is our family), Advaita (Oneness), Ahimsa (Non-violence)

⁶ The Supreme Pontiff of Hinduism Nithyananda Paramashivam is the reigning King and spiritual emperor of 21 ancient indigenous Hindu kingdoms. He is recognized as the 1008th living incarnation of Paramashiva, the Primordial Supreme Divinity of Hinduism, as per the science of reincarnation in Hinduism, by His predecessors of enlightened Hindu Masters and adepts.

⁷ The SPH hails from the Adishavite sect of the Aboriginal Indigenous Agricultural Tribes (AIAT). The Ādi Śaiva Vēlājar community is one of the Hindu Aboriginal Indigenous Agricultural Tribes (AIATs), who belong to the Śaiva (followers of Bhagavān Shiva) sub-tradition within the vast spiritual architecture of Hinduism, practicing Hinduism in its most authentic form deeply rooted in [Vedas](#) (the source scriptures of Hinduism that is unadulterated by modern imperialist interventions and consumerist dilutions) and [Agamas](#). These indigenous communities share several cultural, linguistic and religious similarities with Mesoamerican indigenous civilizations and several [Canadian indigenous First Nation tribes](#) and their whole identity has been grossly violated through disinformation about their lifestyle, culture, tradition, and their very existence over centuries.

⁸ Sanatana Hindu Dharma (“Hinduism”) consists of 10,000 indigenous traditions (sampradayas). SPH is reviving all the 10,000 indigenous traditions of Hinduism in the sovereign land of the United States of KAILASA. KAILASA is a consortium of multiple micronations, educational institutions including Hindu universities and schools (gurukul), de facto spiritual embassies, temples, temple monastery complexes, nunneries, food banks (Annamandir), animal shelters (Goshala), libraries (Jnanalaya), organic agriculture and physical sovereign land. KAILASA functions in a systematic dynamic approach of amalgamating its governance with aid of over 108 humanitarian, charitable initiatives in over 150 countries through its legitimate institutions in the countries it is operating from. All KAILASA ecosystems around the world operate under the Ecclesiastical guidance of the Ecclesiastical Head, The SPH Bhagavan Nithyananda Paramashivam. Hence, any initiative initiated by The SPH in one ecosystem of the KAILASA is simultaneously launched in other applicable ecosystems worldwide.

⁹ KAILASA is founded on the Hindu principles of Vasudeva Kutumbhakam (the entire world is our family), Advaita (Oneness), Ahimsa (Non-violence), Ekoham bahushyamaha, Amrutasya putraha, and Brahmanyam Bahuputratam. KAILASA has implemented treaties of the 56 ancient Hindu nations based on Hindu principles such as ‘Vasudeva Kutumbhakam’ – ‘Entire world is my family’ (अयं बन्धुर्यनेति गणना लघुचिसाम्। उदारचरिणां िवसुधैव कु टुम्बकम्॥ Maha Upanishad Ch. 6, verse 71-73. Translation of the Maha Upanishad Chapter 6 verses 71-73, “*Only the denigrated small-minded with a very pathetic outlook of life discriminate between kin and a stranger; while for the magnanimous, the entire world is a family.*”), ‘Oneness’ (‘Advaita’) manifesting as many (Ekoham bahushyamaha), and every being is divine (i. Amrutasya putraha – sons of Immortality, and ii. Brahmanyam Bahuputratam – Favorite inheritor of the Cosmos). KAILASA has a detailed governance system that functions based on these principles and responsibility. Hinduism introduced and practiced responsible democracy, which represented Hinduism’s major assertions of peace, non-violence (ahimsa) and harmonious coexistence between all beings. KAILASA ecosystems are aimed at uplifting human consciousness, alleviating suffering, promoting zero poverty, and zero violence.

¹⁰The supreme aim of KAILASA is to serve the religious and spiritual needs of 2 billion Hindus and the whole of humanity <https://kailaasa.org>

- However, the revival of Hinduism through KAILASA globally irked vested interests of Hindumisic forces who executed a massive hate campaign and persecution on SPH and His followers^{11 12 13}.
- The UN upholds KAILASA's privileges while recognizing KAILASA's inherited unbroken historical sovereign status as per the preamble of both the UN Convention on Diplomatic Relations and the UN Convention on Consular Relations that declares that historical "rules of customary international law continue to govern," and confirms that "all nations from ancient times have recognized privileges and immunities" of sovereign entities of "differing constitutional and social systems" (preamble) and requires that a "state shall not discriminate as between states" including a historical form of statehood (article 47.1).
- KAILASA is a sovereign subject of international law—possessing distinctive attributes of juridical statehood derived from SPH's inheritance of the unbroken succession and the revival of 21 ancient Hindu sovereign states and sovereign Hindu ecclesiastical historical institutions¹⁴, that receive customary recognition by the UN as per the Vienna Convention on Diplomatic Relations and the Vienna Convention on Consular Relations.

¹¹ This initial disinformation using fake video, on 2 March 2010, became the foundation of a decade-long persecution of KAILASA, the AIAT community and The SPH Nithyananda Paramashivam including online hate speech, mob lynching, violation of human rights, cyber-bullying, destruction of property, illegal arrests, lawfare and death. The initial false charges filed only came to court 10 years later, and are still being litigated. Conversely, the perpetrators of the false allegations attempted to bring the same case against The SPH in the USA in three states. Between 2012 and 2014, The SPH was exonerated and the accusers were jailed and fined nearly \$1M for defamation, malicious prosecution among others. Indian media has not recorded the exoneration till-date. <https://kailasa.hindunation.org/0/>. Persecution, ethnocide and genocide comprised of over 70 assassination attempts, over 250 sexual assaults on SPH and his monks and disciples, lawfare of 120 false cases over 10 years, massive online hate speech propaganda in electronic media of over 17,000 hours and print media of over 25,000 articles in 5 years, destruction of heritage properties worth over 27 million USD, and the continuing ethnocide and genocide of over 80 million Hindus worldwide since 7 centuries.

¹²KAILASA has submitted multiple UN reports to bring international attention to the Hindu holocaust including historical and current destruction of indigenous temples, libraries, gurukuls, displacement, ongoing persecution, media disinformation and lawfare, etc. [United Nations reports published by KAILASA](#)

¹³ United Nations's International Covenant on Civil and Political Rights (ICCPR), recognized by 178 nations, in its very first article as, "1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development."

¹⁴Namely the kingdoms of Surya Vamsa Surangi Samrajyam Sarvajnapeetham, Suvarnapeetha Swargapura Samrajya Sarvajnapeetha, Shyamala Peetha Sarvajnapeetham, Kanchi Kailasa Sarvajnapeetha and seventeen sovereign Hindu ecclesiastical historical institution.

- In international law, the principle of Continuity of States, states that if there were upheavals and revolutions within a country, changes in governmental forms, the extent of a country's territory, and measures taken during a military occupation do not negate the existence of the country.^{15 16 17 18}
- Therefore, just as any other state under international law, KAILASA should be afforded its due diplomatic recognition, privileges and immunities.
- Indigenous peoples, including Hindu indigenous people, have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories, and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests, and acknowledging the principles enshrined in the UNDRIP¹⁹, notably Article 3 (Right to Self-Determination).
- There is an urgent need to respect and promote the inherent rights of indigenous peoples.²⁰

¹⁵ International law recognizes a state's legal personality through the recognition of its identity. This perspective extends to periods of annexation or occupation, where the legal personality of a state is considered to persist, enabling its subsequent re-establishment.

¹⁶ Historical examples, dating back to the eighteenth century and including cases like Portugal and Genoa, as well as instances of state re-establishment after the Vienna Congress of 1815. More recent examples, such as Poland, Ethiopia, Czechoslovakia, Albania, and Austria during and after World War II, serve as modern instances of state re-establishment, offering additional evidence in favor of recognizing and preserving a state's legal personality over time.

¹⁷ The Pandya Dynasty existed for several thousands of years as a Hindu Sovereign State, it was ruled over by the Shyamalapeetha Sarvajnappeetha, a Hindu Sovereign Papal State, in which through the line of succession, the SPH Nithyananda Paramashivam is the 293rd Sovereign Supreme Pontiff. The Sovereign Hindu Papal state of Shyamalapeetha Sarvajnappeetha, through unification with 20 other sovereign Hindu States and sovereign ecclesiastical historical entities, became part of the United States KAILASA which thus became a Sovereign independent juridical state, with the SPH Nithyananda Paramashivam as the Sovereign.

¹⁸ All the regents of the Chola empire – one of the longest-ruling dynasties in the world's history, and the Pallava dynasty were coronated and initiated by the Gurumahasannidham (Supreme Pontiff) of the Sovereign ecclesiastical Historical entity of Kanchi Kailasa Sarvajnappeetham Thondaimandala Adheenam. The SPH Nithyananda Paramashivam, is the 233rd Sovereign Supreme Pontiff in this Sovereign ecclesiastical lineage of Kanchi Kailasa Sarvajnappeetham. The Chola dynasty established their empire over Southern Asia and South East Asia, from Kanchi (Tamil Nadu, India), Kedah (Malaysia), and developed diplomatic and trade relationships all over Asia including Southern China. The Kings of the Chola dynasty, such as King Rajarajachola after all victories installed a Shivalinga in the Sri Palsamy Mutt, Thanjavur which is presided over by the SPH. The Sovereign ecclesiastical Historical entity of Kanchi Kailasa Sarvajnappeetham, through unification with 20 other sovereign Hindu States and sovereign ecclesiastical historical entities, became part of the United States KAILASA, with the SPH Nithyananda Paramashivam as the Sovereign Supreme Pontiff, thus acquired all rights of the Sovereign ecclesiastical entity of Kanchi Kailasa Sarvajnappeetham, treaties, and constitutional authority of the Pallava and Chola dynasty.

¹⁹ UN Declaration on the Rights of Indigenous Peoples

²⁰Which derive from their political, economic, and social structures and from their cultures, spiritual traditions, histories, and philosophies, especially their rights to their lands, territories, and resources, as articulated in the UNDRIP, particularly in Articles 8 (Cultural Heritage), 25 (Traditional Activities), 26 (Indigenous Peoples' Lands, Territories, and Resources), 27 (Right to Cultural Participation), and 31 (Cultural, Intellectual, Religious, and Spiritual Property). There is also an urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements, and other constructive arrangements with States, in compliance

1. Response to Question 1

In historical instances, the phenomenon of submerged cities and landmasses has been recorded, reflecting the profound consequences of environmental upheaval on human societies.

One such notable example is the Hindu ancient city of Dwarka, submerged underwater off the coast of Gujarat, India. Archaeological findings suggest that Dwarka was a prosperous city, and its submersion due to geological shifts serves as a poignant example of how environmental changes can erase once-thriving civilizations.

Another example is the Kumari Kandam was a continent in the Indian Ocean where an ancient and advanced Hindu civilization existed, extending from present-day South India to Sri Lanka and beyond. This landmass was submerged in a catastrophic climatic event, leading to its disappearance.²¹

In more recent times, the 2010 earthquake in Haiti resulted in the submersion of entire neighborhoods, leading to significant displacement and economic hardship. The impacts on vulnerable groups, including women, children, and persons with disabilities, were pronounced, highlighting the need for robust mechanisms to address the rights and well-being of affected populations.

Applying these historical and contemporary examples to the situation in KAILASA, the challenges faced by SPH and the Hindu communities in the wake of environmental disruptions become evident.

with international law, the UNDRIP, particularly Article 37 (Recognition and Observance of Treaties, Agreements, and Other Constructive Arrangements), and other relevant international legal instruments.

²¹ Similarly, seismic activities have played a role in submerging cities and altering landscapes. The lost city of Atlantis, often regarded as a legendary tale, represents a symbolic narrative of a prosperous city sinking into the depths of the ocean due to catastrophic earthquakes. While Atlantis itself is mythical, the theme resonates with historical realities, emphasizing the destructive potential of seismic events on human settlements.

Hindus have lost their lands and have been displaced not only due to ethnocide and genocide but also due to climatic change, furthering their persecution.

This has led to millions of Hindus losing their right to life, the right to practice and express their beliefs, spirituality, and religion, right to express their arts and traditions, free from denigration, interference, and violence.

Submerged cities and lost landscapes resonate as poignant reminders of the broader implications of environmental disasters on human rights, emphasizing the urgency of inclusive and rights-based recovery efforts.

2. Response to Question 2

On World Environment day²², SPH initiated KAILASA's Nithyananda Yogis in a powerful spiritual process²³ that brought rain to 108 cities across 30+ countries simultaneously in a matter of a few hours.²⁴ This spiritual process was repeated to heal the environment during the 2019-2020 Australian Bushfires.²⁵

Climate change influences human physical, mental and emotional health and vice versa^{26 27}. The Master level programs²⁸ offered by

²² On Monday, June 5, 2017

²³ The power to control the weather through consciousness. This not only proves yogic powers are real, but also heals Prakriti, Mother Earth, through Oneness with her.

²⁴ <https://www.youtube.com/watch?v=wygmQ7y1jE8>

²⁵ In the year 2020, the occurrence of natural calamities increased worldwide with the maximum number of forest fires and earthquakes happening in recent human history, along with the advent of the COVID-19 pandemic. The SPH restructured the efforts of KAILASA in protecting the environment across the globe as an international agency called GREEN OM. In the area of disaster relief, The SPH has provided emergency relief to thousands who face natural events such as tsunamis, earthquakes, floods, etc. through Nithyananda Global Initiative and the RED OM global services. Volunteers have provided thousands of food packets, clothes, and blankets to affected areas in India, such as Karnataka, Andhra Pradesh, and Tamil Nadu, and built shelters for those who have lost their housing during these events.

²⁶ In Hinduism, the same term, "vatavaraṇa", is employed to describe both the fluctuations in one's emotional state and the changes in climate. <https://www.youtube.com/watch?v=wygmQ7y1jE8>

²⁷ <https://www.cdc.gov/climateandhealth/effects/default.htm>

²⁸ 10 million lives have been empowered through 1,124 programs in the span of 15 years from 2004 to 2018

KAILASA and SPH heal many physical, mental and emotional ailments.²⁹

SPH also initiates program attendees into Nithya Spiritual Healing³⁰. Initiates are in turn able to bring these healing processes to people in their community who may be impacted by climate change illnesses.

Comprehensive and structured studies³¹ of Nithya Spiritual Healing over the past several years have demonstrated the complete realignment of the physiology, through changes in:

- Mitochondria levels
- Alteration in gene expression³²
- Increase in the number of stem cells in the body³³
- Increase in the enzyme telomerase³⁴
- A significant overall reversal in symptoms of fatigue, lifestyle disorders, auto-immune disorders, psychosomatic disorders and certain malignancies.

3. Response to Question 3

Acknowledging the unique challenges faced by indigenous communities, our government has enacted legislation specifically designed to protect their rights in the face of climate change. These laws recognize indigenous land tenure, facilitate the preservation of traditional knowledge, and involve indigenous communities in decision-making processes related to climate adaptation.

²⁹ Source: ■ AvatarShastra-Full_book_web-july21.pdf p 248

³⁰ The spiritual healing process is nothing but realigning the human physiology at the gross, molecular and genetic levels - which correspond to the physiology, muscle-memory and bio-memory. Non-alignment at any of these levels leads to ill-health or disease, which can be reprogrammed by a transfer of bio-energy from the Master to the person requiring healing, effecting changes not only at the physical, but also at the molecular and genetic levels.

³¹ Source: ■ AvatarShastra-Full_book_web-july21.pdf

³² Through up-regulation of beneficial genes and down-regulation of deleterious genes

³³ Leading to anti-ageing and health

³⁴ Which is necessary for maintaining chromosomal integrity and is a strong marker for health and longevity

Recognizing the transboundary nature of climate impacts, KAILASA actively engages in international cooperation and collaboration. This includes participating in regional agreements and initiatives that aim to address loss and damage collectively. By fostering partnerships, we aim to share knowledge, resources, and best practices in line with international human rights obligations.

Enforcing these policies and measures is crucial to shielding individuals from persecution, particularly when faced with displacement due to climate change. Examples include:

“With the earth and the environment, protect and strengthen my pranic energy, protect and strengthen the Apana air going down and out, protect and strengthen my Vyana air circulating in the body-system. Give the divine light to my eye, the divine voice to my ear. Protect and promote the waters. Refresh and promote the greenery. Protect the bipeds (humans and birds). Protect the four-footed (animals). Bring the showers of rain from heaven.”

-Yajurveda 14.8³⁵

“My Mother is Earth and I am her Son.”

-Prithvi Sukta in Atharva Veda³⁶

“O teeth! You eat rice, you eat barley, you gram and you eat sesame. These cereals are specifically meant for you. (But) do not kill those who are capable of being fathers and mothers.”

-Atharvaveda 6.140.2³⁷

³⁵ प्राणम्मे पाह्यपानम्मे पाहि व्यानम्मे पाहि चक्षुर्मऽउर्व्या विभाहि श्रोत्रम्मे श्लोकय
अपः पिन्वोषधीजिन्व द्विपादव चतुष्पात् पाहि दिवो वृष्टिमेरय ॥८॥14.8॥

prāṇamme pāhyapānamme pāhi vyānamme pāhi cakṣurma'urvyā vibhāhi śrotramme ślokaya |
apaḥ pinvauṣadhīrjinva dvipādava catuspāt pāhi divo vṛṣṭimeraya ॥8॥14.8॥

-Yajurveda 14.8

³⁶ माता भूमि पुत्रोहं पृथिव्या

Māta Bhumiḥ Putroham Prithivyah

-Prithvi Sukta in Atharva Veda

³⁷ Brīhimattam yavamattamatho māśamatho tilam

Eśa vām bhāgo nihito ratnadheyāya dantau mā hinsīstam pitaram mātaram ca

Atharvaveda 6.140.2.

*Let us create and share food. Let all hungry stomachs be fulfilled with food. Let us not waste food. No place you can drop food where there is no hunger (either outside or inside). That is being authentic with food.”
-Taittiriya Upanishad, Bhrriguvalll, Chapter 9, Verse 1 & Chapter 7³⁸*

4. Response to Question 4

Dedicated to environmental advocacy, SPH is revitalizing time-honored knowledge systems derived from the Hindu scriptures and applying their insights to effectively address the contemporary complexities of environmental concerns.

However, the ongoing persecution of SPH³⁹, which has led to the hindrance of disseminating the timeless wisdom of Hinduism constitute a primary obstacle to ensuring the fundamental rights of accessing information, engaging in public participation, and seeking recourse to just and ancient effective remedies in the realm of environmental concerns.

In addition, KAILASA properties that were ecosystems for environmental protection have been destroyed⁴⁰. These ecosystems

³⁸ अन्नं बहु कुर्वीत। तद् व्रतम्
annam bahu kurvīta | tad vratam | 9.1
अन्नम् न निन्द्यद्वात् । तद्व्रतम्
annam na nindyāt | tad vratam | 7.11

-Taittiriya Upanishad, Bhrriguvalll, Chapter 9, Navamo Anuvaka Verse 1 & Chapter 7 Saptamo

³⁹ The SPH has endured persecution and has been subjected to a well-planned multi-layer false online and print hate speech propaganda by the 'fourth estate' media disenfranchising Him of His civil and human rights, including His right to speech and practice His religion (13 June 2010, a court order prohibited preaching, giving religious sermons, and teaching any form of classes. The solutions of The SPH as taken from the scriptures of Hinduism, the Vedas and Agamas, were not allowed to be heard and He was heavily persecuted for over one decade for his progressiveness). The initial disinformation using fake video, on 2 March 2010, became the foundation of a decade-long persecution of KAILASA, the AIAT community and The SPH Nithyananda Paramashivam including online hate speech, mob lynching, violation of human rights, cyber-bullying, destruction of property, illegal arrests, lawfare and death. The initial false charges filed only came to court 10 years later, and are still being litigated. Persecution and genocide comprised of over 70 assassination attempts, over 250 sexual assaults on SPH and his monks and disciples, lawfare of 120 false cases over 10 years, massive online hate speech propaganda in electronic media of over 17,000 hours and print media of over 25,000 articles in 5 years, destruction of heritage properties worth over 27 million USD, and the continuing ethnocide and genocide of over 80 million Hindus worldwide since 7 centuries. Conversely, the perpetrators of the false allegations attempted to bring the same case against The SPH in the USA in three states. Between 2012 and 2014, The SPH was exonerated and the accusers were jailed and fined nearly \$1M for defamation, malicious prosecution among others. Indian media has not recorded the exoneration till-date.

⁴⁰ <https://nithyanandatrueth.org/>

practiced the time-tested solutions from Hindu scriptures including, but not limited to the following equity-based solutions:

- a) **CLEAN AIR INITIATIVE**^{41 42}
- b) **SUSTAINABLE AGRICULTURE**⁴³
- c) **REDUCTION IN CARBON FOOTPRINT**^{44 45}
- d) **GO ZERO WASTE INITIATIVE**⁴⁶
- e) **SAY NO TO PLASTICS INITIATIVE**⁴⁷

⁴¹ Today, 9 out of 10 people breathe air that exceeds the WHO guideline limit containing high levels of pollutants resulting in over 7 million deaths per year.

⁴² Over the last 27+ years, KAILASA has shown tremendous commitment towards improving the air quality by planting oxygen-rich flora and establishing herbal gardens in the spiritual embassies of KAILASA in over 196 countries. KAILASA has the Banyan tree as the presiding deity and is the national tree of KAILASA. Banyan trees are known for their ability to emit a large amount of oxygen and one of the few trees that produces oxygen at night. It also has medicinal properties apart from its rich oxygen emission. Peepal Trees - Considered to be the largest oxygen provider among all other trees and produces oxygen at night. The tree not only purifies the surroundings but hosts as the cure for up to 50 disorders as prescribed in Ayurveda. Fig Trees - Provide nutritious fruits and oxygen-rich air. Neem Trees - Release a significant amount of oxygen in their surroundings and possess a plethora of health benefits. Bamboo Trees - Plays a fundamental role in reducing the carbon footprint. Bilva Trees - These air-purifying trees ensure a steady flow of oxygen even in the absence of sunlight as opposed to others. Herbal gardens including - Lemon, mango, banana tree, turkey berry, eucalyptus, mexican mint, butterfly pea, hibiscus rosa, sessile joyweed, indravalli, fig, ginger, mint, indian gooseberry, madagascar periwinkle, citron, night-flowering coral jasmine, durva grass, aloe vera, touch-me-not, balloon vine, crown flower, tulasi, creeping wood sorrel, karisalankanni (bhingraj), ponnankanni (*alternanthera sessilis*), thoothuvalai (*solanum trilobatum*).

⁴³ Revival of the Hindu tradition of sustainable agriculture - KAILASA has a \$2.41 billion budget for sustainable and organic farming. Revival of the Hindu tradition of sustainable agriculture including: Organic farming and chemical-free fertilizers - Use of cow dung to grow organic, toxin-free produce. Rainwater harvesting. High-density farming - Planting at a density in excess of that which gives maximum crop yield as means of self-provisioning and increasing the efficiency of the resources. Vertical gardening - Cultivate and nourish vegetation on a vertically suspended panel by using hydroponics. Cutting of trees and plants and even plucking of leaves is banned in all KAILASAs, except to offer to Lord Paramashiva and Parashkathi.

⁴⁴ KAILASA operates with the core belief of Sanatan Hindu Dharma that the Divine exists in all living beings, both human and non-human. The International Humanitarian Agency BLUE OM is dedicated to establishing and protecting the rights of all animals. Keeping this principle at the forefront, the vegetarian lifestyle is practiced and followed in all embassies of KAILASA. Agriculture and industrial farming produce a large carbon byproduct due to livestock farming and the use of chemical pesticides. The greenhouse gas emissions from the global livestock industry surpass those from all cars, trains, planes, and ships combined. Under the BLUE OM initiative, Kailasa is working for animal rights and prevention of cruelty towards animals, and under the GREEN OM program, it is working for protecting the environment.

⁴⁵ The SPH has initiated masses into a vegetarian lifestyle through the Vishesh Deeksha. Hindu communities have the lowest carbon dioxide emissions because they do not raise animals for meat. KAILASA's Animal Shelter Fund is a movement for the revival of the ancient animal sanctuaries, where animals are worshiped. All animals have a right to live and eat fruits and vegetables from KAILASA's organic gardens. No animal is chased away for any reason unless they are harming humans. Special bird corners are mandatory in the Adi KAILASA Courtyard.

⁴⁶ *Aparigraha*, consciously chosen minimalistic simple living as a spiritual lifestyle, is the Hindu solution towards zero wastage. The Sovereign Order of KAILASA's Nityananda (The continuation of the oldest monastic order in Hinduism) lives and practices the vow of *Aparigraha* sincerely, as a means to live life with simplicity, discipline and tremendous internal freedom. Keeping the principle of "Anything which cannot be consumed should not be externally applied on the skin," KAILASA uses organic-based toiletries and cosmetics such as but not limited to tumeric, haritaki, neem-based body soaps, hair wash, tooth powder and washing detergent. Reduces waste by eliminating shopping, procuring, feeling secure due to the external world wealth and items, materialistic comforts, luxuries and activities. Reduces skin irritation, hormone imbalance, organ toxicity, and even cancer that can be caused by the long term use of non-organic products containing synthetic, man-made chemicals such as sodium laurel, mineral oils, laureth sulfate, petroleum, parabens, and other chemicals that. In addition, the ochre robe worn by all members of the Sovereign Order of KAILASA is vegan and cruelty free, 100% cotton, and dyed with chemical-free dye.

⁴⁷ The rise of plastics has proliferated since the 1950s and currently, there are 300 million tonnes of plastic wastes produced every year. Plastics are ubiquitous and are contributing to the downfall of nature's biodiversity and wildlife. KAILASA practices and lives a

f) **CLIMATE RESILIENT PLANET INITIATIVE**^{48 49 50} .

g) **ISHANYA PROJECT**⁵¹

h) **HOMAS**⁵² & **PEACE MEDITATIONS** - KAILASA has performed over 624,150 peace minutes of Homa as a means of bringing rain and purifying the world. To propagate peace globally, KAILASA hosts 24/7 peace meditation relays. To date, more than 4.3 billion minutes in meditation have been recorded.

5. Response to Question 5

Advocate for the passage of a UN resolution and engage other relevant bodies to ensure that the principle of continuity will be respected even if nations lose their sovereign land due to natural or man-made calamities.

This resolution should emphasize the importance of upholding human rights, including the rights of displaced populations, and outline mechanisms for supporting nations in crisis to maintain governance structures and continuity of services.

lifestyle of 'Zero plastic' policy in all KAILASAs, by default, using eco-friendly products in all its de jure spiritual embassies across 196 countries for the past decade. Rooted in the ancient history of metallurgy in Hinduism, Hindus forged every item and artifact with amalgamated metals for daily use thereby reducing container wastage.

⁴⁸ Climate change, fuelled by air pollution, brings extreme imbalance to planet earth resulting in droughts in one part of the world and floods in the other. Severe heatwave and unseasonal rains have destroyed innumerable amounts of crops worldwide.

⁴⁹ On 5th June 2017, World Environment Day, the world witnessed the historic happening on the planet# - SPH manifested rain in 108 places across the globe, bringing tremendous healing to the environment.

⁵⁰ KAILASA has performed over 624,150 peace minutes of Homa (sacred fire ritual) as a means of bringing rain and purifying the world. Regardless of the climate, with almost 96% accuracy and with the conscious intention to manifest rain as the Sankalpa (conscious declaration), the initiated Balasanthas (child saints) studying in Nithyananda Gurukul are able to summon rain in the vicinity of the Homa ritual.

⁵¹ KAILASA, through its network of agencies and organizations collect unwanted items in good condition such as clothing, medical equipment and food from the developed nations, transport them, and distribute them to countries and regions in need, thereby eliminating the unnecessary waste that would result in an environmental impact. <https://kailasa.org/ISHANYA/>, <https://gov.shrikailasa.org/category/ishanya-news/>

⁵² Homa is a Hindu sacred fire ritual which helps us connect to the fire element, one of the five major elements in Nature. Homa is performed by lighting a sacred fire using certain selected sacred materials. The Cosmic energy is invoked in the homa fire through prayer and visualization. The fire is energized by the chanting of mantras, allowing the energy to spiral upward and outward into the surrounding environment. Performing a homa cleanses and rejuvenates the environment by allowing an abundant inflow of prana (life-force) into the atmosphere. Homas also clear the air of nuclear pollution.

Additionally, ensures that diplomatic immunities and privileges are upheld and continued for the nation that has lost its sovereign land, facilitating its representation and participation in international affairs.

6. Response to Question 6

Hinduism boasts an extensive repository of knowledge within its ancient sacred texts, offering profound insights and guidance pertinent to contemporary environmental challenges, and the actions and policies required to ensure a sustainable future.

Free access to information is a policy for KAILASA. To that end, SPH is the most watched spiritual leader in the world on the internet platform of Youtube with over 93 million views, holds the Asia Book of Records of delivering the maximum number of public talks⁵³, and publishing the maximum number of books⁵⁴.

KAILASA, through a network of over 16,771 agencies, de jure spiritual embassies and non-profit organizations, is reaching out to world leaders and communities and sharing with them the time-tested solutions from the Hindu scriptures for a sustainable future.⁵⁵

KAILASA is dedicated to guaranteeing that individuals traditionally marginalized are endowed with the entitlement to environmental education, the right to access information, active engagement in *Vakyartha Sadas*⁵⁶, and recourse to just and effective remedies⁵⁷.

⁵³ [289.984 public talks on 7407 topics](#)

⁵⁴ At 1123 books available for free download as digital books.

<https://kailasa.hindunation.org/0:/for%20UN%20report/asia%20book%20of%20records%20awards/award%20for%20max%20number%20of%20books%20published.jpg>

⁵⁵ KAILASA as the largest digital Hindu nation besides being the only Hindu sovereign state with sovereign territory, through its massive digital services serves as a global spiritual and cultural hub for the Hindu community, a unique platform that allows people from all over the world to connect and participate in the nation's activities, promoting the principles of non-violence, tolerance, and universal brotherhood, providing educational resources and supporting humanitarian and environmental causes.

⁵⁶ *Vakyartha sadas* is a form of healthy debate, encouraged in KAILASA. *Vakyartha sadas* are spiritual discussions, 'intranalyzing or *Manana*', i.e. analyzing the Truth for the sake of internalizing it. Paramashiva insists on verbalizing our self-doubts to melt down our incompletions, and live *Advaita* (Oneness). This practice allows a person to seek answers to any question.

⁵⁷ Furthermore, KAILASA promotes the freedoms of expression and association, thereby enabling a comprehensive spectrum of rights.

KAILASA continues to protect and empower those populations who may be particularly vulnerable to climate and environmental harms through:

- a) **VEDIC FEMINISM**[®] - Hinduism is a rich and diverse tradition with a long history of empowering women with gender equality embedded in their sacred scriptures⁵⁸. Ancient Hindu scriptures constitutionally empowered women⁵⁹ to participate and assert their views in legislative chambers⁶⁰. KAILASA provides educational programs tailored specifically for women^{61 62}.

⁵⁸ यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः। यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः॥३.५६॥ Manusmriti Ch. 3, verse 56 "Where women are worshiped, there the Gods rejoice (leading to the welfare of humanity); on the other hand, where they are not honored, all rites (efforts of public welfare) are futile."

⁵⁹ During the Presidential Address on March 8, 2021, The SPH shared the following message: "All the women all over the world: Empower yourself with the spiritual strength. Realize your uniqueness and contribute to the world. My blessings and support for all of you to achieve everything best in this Universe including enlightenment!"

⁶⁰ Paramashiva declares in Atharvaveda 7.38.4 & 12.3.52, "Women should take part in the legislative chambers and put their views on forefront." It was expected that queens participated in administration and politics as much as the king. In Yajurveda 10.6, it is enforced that the wife of a ruler should be given education of politics to the others; like the king does justice for the people, the queen should also perform her role. There were equal rights for men and women to get appointed as rulers and administrators (Yajurveda 20.9). A treatise of Hindu law - Manuvathi Dharma Shastra states, "The society that respects women is a heaven. And where women are denigrated, even the noble actions go waste" (Manu's Hindu Law 3.56). There are many examples of women scholars in Hinduism including, but not limited to Maitreyi (Maitreyi is a revered figure in Hinduism and is mentioned in various sacred Hindu texts including the Puranas. According to Hindu tradition, Maitreyi was a highly educated woman who was well-versed in the philosophical and spiritual teachings of her time, and was known for her wisdom and knowledge. Maitreyi's story is often cited as an example of the high regard for women's education and intellectual achievements in ancient India. She is remembered as a symbol of intellectual women and a role model for women seeking education and knowledge), Brahmavadini Gargi Vachaknavi (Brahmavadini Gargi Vachaknavi is honored as a great natural philosopher, renowned expounder of the Vedas), and Lopamudra (Lopamudra was a vedic scholar of her times and a great poet. She is credited with contributing innumerable verses to the Rig Veda - an ancient Hindu text collection that compiles Vedic Sanskrit hymns and verses dedicated to Rigvedic deities). Women have held various esteemed leadership positions throughout the grand history of Hinduism including, but not limited to Devi Meenakshi (Throughout the reign of Devi Meenakshi, the powerful empress and ruler of the Kingdom of Madurai, women were respected and worshiped. They occupied the topmost leadership positions in the society, which made it stable and strong.), Ahilya Bai Holkar, Rani Lakshmbai of Jhansi (Rani Lakshmbai of Jhansi was one of the warrior queens in the First War of Independence of 1857 (The Indian Rebellion of 1857), and holds her place in history as a fearless warrior and a passionate patriot. Following the death of her young son and, later, husband, she decided to take up arms to fight a law that would allow the British Empire to annex Jhansi into its territories. With a sword in her hand and her adopted son on her back, she joined other revolutionaries and fought in Gwalior till her death. Her incredible courage has been an inspiration to many women around the world, and Maharani Taraba (Maharani Taraba was the formidable queen of the Maratha Empire known for her quick wit and strategic skills, with which she brought the invading Mughal emperor Aurangzeb to his knees, and did not let him gain control of her kingdom). Women as Spiritual Masters are as well common in Hinduism and include, but are not limited to Akka Mahadevi, Meerabai (Meerabai was a 16th-century poet and devotee of Krishna. She is a celebrated Bhakti saint, particularly in the North Indian Hindu tradition), Sarada Devi (Consort of Ramakrishna Paramhansa, and worshiped as incarnation of the Primordial Divine Feminine), Mataji Vibhutananda Puri.

⁶¹ KAILASA's Nithyananda Lakshmi, a micro financing service to indigenous communities to empower rural women in various dimensions in life reforming the market and institutional failures that lock women to highly vulnerable forms of employment and empower them with self-employment with equal opportunities through Hindu economic principles. KAILASA's Women Foundation and Women Empowerment Self-help Centers launched in 108 places around the world since 2009. These centers work towards gaining economic independence providing collective finance, enterprise and/or livelihood components including savings and loans, group credit, collective income-generation and micro-insurance, life skills training, business training, meditation learning programs for women prisoners, financial education and support for organizing themselves into labor and trade groups. KAILASA's Ankita program provides foundational literacy about working of basic community service and infrastructure establishments. KAILASA's Ankita program provides foundational literacy about working of basic community service and infrastructure establishments. Empowering the indigenous women by teaching them to perform Hindu rituals, temple administration and temple sciences.

⁶² Reviving Vedic Feminism facilitates women's access to education, their meaningful involvement in policy formulation, and the enjoyment of the full spectrum of rights and freedoms available to them.

- b) **BASIC NECESSITIES FREE** - KAILASIANS have the right to free education⁶³, food, shelter, clothing, medical care as their constitutional right, in alignment with the injunctions of the ancient sacred Hindu scriptures, the Vedas and Agamas⁶⁴.

Reverence for the environment constitutes an intrinsic element within Hinduism, and serves as a fundamental principle that imbues KAILASA's educational curricula at every level⁶⁵. KAILASA has provided free education in over 150 countries to 20 million children and youth through:

1. KAILASA's Nithyananda Raja Vidya Gurukul⁶⁶
2. KAILASA's e-Gurukul⁶⁷
3. Nithyananda Hindu University - largest Hindu University in the world⁶⁸
4. Nithyananda Jnanalaya - largest Hindu library⁶⁹

c) **HINDU GOVERNMENT**⁷⁰

d) **INCLUSIVITY**⁷¹

⁶³ KAILASA has a \$15 billion Department of Education budget

⁶⁴ In ancient Hindu economic treatise by Paramashiva (primordial Hindu divinity), Paramashiva recommends that no fee should be charged for things that do not perish by sharing – such as education and knowledge.

⁶⁵ As part of the curriculum, students in KAILASA's Nithyananda Gurukul each had their own rose plant and each day sat with the rose plant sending loving energy. The rose plants dropped their thorns on their own based on the intense love and sense of security created in the environment by the students.

⁶⁶ An enlightenment-centric educational ecosystem forging sustainable development's future leaders. The Vedic Hindu education system is inclusive, holistic and endorses the liberating nature of knowledge transmission. The ancient Gurukul system was an enlightenment-centric educational ecosystem that created and sustained the enlightened civilization of Hinduism. <https://www.nithyanandagurukul.com/>

⁶⁷ KAILASA has established several e-Gurukul (learning through digital means) across the globe. Through KAILASA's e-Gurukul initiative, youth are trained to become contributing citizens of the modern world.

⁶⁸ KAILASA's Nithyananda University, the largest Hindu University in the world, provides free graduation programs to provide equal opportunities to underprivileged individuals in 150 countries, 186 extended university campuses, 10,000 courses of study and 17 years of experience. <https://nithyanandahinduuniversity.exphosted.com/>

⁶⁹ KAILASA's Nithyananda Hindu Library (Jnanalaya) is a very critical aspect of KAILASA's mission in providing free access to knowledge sciences through libraries to humanity with the largest collection of Hindu Scriptures and Books on Hinduism in the World and \$640.5million in total funding for KAILASA's National Archives. <https://kailaasa.nithyanandajnanalaya.org/>

⁷⁰ As detailed in Question 3, KAILASA's policies actively foster the meaningful involvement of citizens in decision-making processes.

⁷¹ KAILASA is a safe haven to all the world's practicing, aspiring or persecuted Hindus, irrespective of race, gender, sect, caste, or creed. It welcomes people from all walks of life to enjoy the benefits discussed in previous questions, including free education, free access to knowledge and engagement within a participatory governance structure.

Conclusion

KAILASA's enlightened ecosystem stands as an exemplary solution to rectify the environmental and ecological imbalances caused by human actions. Successfully replicated in over 50 countries and benefiting a staggering 1 billion people, KAILASA's initiatives align with the United Nations, showcasing its global impact. Through collaboration and knowledge-sharing with the UN, KAILASA is well-equipped to impart its proven methodologies, extending support to countries where such enlightened ecosystems are most essential. This proactive approach underscores KAILASA's commitment to fostering sustainable practices and addressing pressing environmental challenges on a global scale.