**Thematic report to the UN Human Rights Council "Eradicating poverty in a post-growth context: preparing for the next Development Goals”**

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***A Report by KAILASH UNION***

***January 15, 2024***

1. **Has your government designed measurements of social progress that complements GDP, in accordance with target 17.18 of the SDGs? If so, what alternative indicators were designed and how? Have such measurements accounted for unpaid care, reproductive, and household work and, if so, how? Which mechanisms, if any, have been established to increase accountability towards improving the performance of the State according to such indicators? Please share any lessons learned from the use of such alternative measurements of progress and associated monitoring mechanisms.**

The United States of KAILASA (KAILASA)[[1]](#footnote-1) is the First Sovereign State for Hindus revived by the living incarnation of Paramashiva - the Supreme Pontiff of Hinduism (SPH) Jagatguru Mahasannidhanam (JGM) His Divine Holiness (HDH) Bhagavan Nithyananda Paramashivam[[2]](#footnote-2), the spiritual head of two billion Hindus worldwide and hailing from the Adishaivite sect of the Aboriginal Indigenous Agricultural Tribes (AIAT)[[3]](#footnote-3).

In alignment with target 17.18 of the SDGs, KAILASA’s Hindu governance incorporates alternative indicators beyond GDP, recognizing the significance of unpaid work. Transparent mechanisms track progress and ensure accountability; and lessons learned emphasize holistic societal well-being. This Hindu governance system, although incorporating alternative indicators beyond GDP, was also one of the significant reasons behind the economic growth of ancient Hindu nations which were producing over [40% of the world’s GDP](https://www.visualcapitalist.com/2000-years-economic-history-one-chart/).

The mechanisms established to increase the performance of KAILASA are discussed in more detail below.

1. **Which measures have been adopted to ensure that growth benefits the bottom 40% of the population, in accordance with SDG target 10.1? Have other tools to assess progress towards the reduction of inequalities been designed and implemented?**
2. **Reviving Varnashrama Dharma**

​​The Varnashrama Dharma, the Ancient Hindu enlightened economic framework where each person chooses his profession based on his conscious aspiration rather than birth, is undergoing a revival in KAILASA under the guidance of The Supreme Pontiff of Hinduism (SPH). KAILASA is adopting these principles as the foundation of its economic model, emphasizing self-sustaining settlements and local resilience. This revival aligns with SPH's vision to restore the circular wealth creation system, promoting economic diversity and reducing dependency on external trade, fostering a self-sufficient and sustainable society in KAILASA.[[4]](#footnote-4)

1. **Reviving Gurukul[[5]](#footnote-5)**

The Ancient Enlightened Hindu Gurukul system of education is based on the transmission of knowledge from Guru to disciple and tailored to the unique traits and inclinations and DNA of the disciple. The Hindu Gurukul is the space where children are taught to identify their conscious aspirations and guided to achieve that, rather than today’s system of rote learning and memorization, ‘uniformized’ across the spectrum from teacher to students.

Under the leadership of The Supreme Pontiff of Hinduism (SPH), the Gurukul system has been successfully revived in KAILASA, offering free education within KAILASA and globally. The Gurukul's revival underscores Kailasa's dedication to promoting learning, enlightenment, and empowerment for individuals worldwide.

1. **Reviving joint family system, matrilineal social structure and mother worship of Hinduism**

The robust support network of the joint family system effectively mitigates homelessness and guarantees comprehensive care for all segments of the society over the course of their lifetime. The inherent resilience and stability provided by the matrilineal social structure contributes to the preservation of the joint familial ecosystem.

The Hindu way of life encompasses large temple-centric joint families, wherein extended families reside collectively or in immediate vicinity. This intricate arrangement fosters a network of mutual assistance and care for family members throughout their lifetimes. No one is ever cast out or forced into homelessness.

In Western societies, the prevalent family structure is characterized by a focus on nuclear families, where parents and their children typically reside together independently from extended family units. As children reach adolescence, it is customary for them to gradually attain economic and social independence.[[6]](#footnote-6) [[7]](#footnote-7)

Within a singular family structure, individuals experience heightened degrees of autonomy and accountability. However, it is only when one observes instances of solitude, particularly among the elderly, that the potential shortcomings of the singular family system become apparent.

However, within Hinduism, the joint family model is prevalent. One can observe substantial households wherein multiple generations coexist harmoniously, encompassing children, parents, grandparents, and an extended network that encompasses uncles, aunts, and cousins. An inherent benefit of the joint family model lies in the presence of a diverse array of individuals spanning various age groups and life experiences, thereby enriching the tapestry of life. Furthermore, a robust social support infrastructure exists to cater to the unique requirements of both the youthful and elderly members within this arrangement.

KAILASA is a global Ananda Samaj community with its presence in over 33 countries through more than 158 temples, 9407 centers and 57 temple monastery complexes.

A core indigenous cultural aspect of Hinduism, being revived as part of KAILASA by SPH is mother worship​​ that used to exist in ancient Hindu nations. Worship of the divine feminine Consciousness is unique to the Hindu tradition.

The worship of the Divine Feminine (Shakta tradition) is an integral part of Hinduism and is considered to be one of the oldest and most revered forms of spiritual practice. Hinduism recognizes the power and importance of the feminine in the universe, and Devi worship is a way of honoring and connecting with that divine power. [[8]](#footnote-8) [[9]](#footnote-9)

The idea of Parashakti as the source of all life, the nurturer, and the protector of her children is central to Hindu beliefs. Parashakti manifests as various goddesses such as Durga[[10]](#footnote-10), Kali[[11]](#footnote-11), Saraswati[[12]](#footnote-12) and Lakshmi[[13]](#footnote-13), among others[[14]](#footnote-14) [[15]](#footnote-15).

Ancient Hindu scriptures constitutionally empowered women to participate and assert their views in legislative chambers.[[16]](#footnote-16) [[17]](#footnote-17) The revered position of women[[18]](#footnote-18) in ancient Hindu civilization played a major role in the then 56 Hindu nations being economic, cultural and intellectual powerhouses, accountable for the success of ancient times[[19]](#footnote-19) and to more than 40% of the world’s GDP[[20]](#footnote-20).

The inherent resilience and stability provided by the matrilineal social structure contributes to the preservation of the familial ecosystem and ensures women have an equal voice in policy formulation.

**3. Which obstacles did the State encounter in its search for development pathways not dependent on economic growth, consistent with its economic sovereignty and the prioritization of the well-being of the population? Which enabling international environment should be established in order to encourage the search for such alternative development pathways?**

World’s First Hindu nation, KAILASA, rooted in the Manuvathi Dharma Shastra[[21]](#footnote-21) (which includes Hindu governance[[22]](#footnote-22), parliament[[23]](#footnote-23), responsible democracy[[24]](#footnote-24) and enlightened blissful living[[25]](#footnote-25)) prioritizes economic growth, through self sustenance and sovereignty while safeguarding the welfare of its populace. The challenges faced are attributed to Hindumesic, Hinduphobic forces seeking to undermine this traditional and indigenous framework and delegitimize efforts aimed at its restoration, including:

1. Generational ethnocide and genocide of indigenous, aboriginal Hindus continued till date and extending to SPH and KAILASA[[26]](#footnote-26).
2. Weaponizing deep fake video, on 2 March 2010 became the nucleus of a decade-long persecution of KAILASA, the AIAT community and the SPH[[27]](#footnote-27).
3. Online hate speech, mob lynching, violation of human rights, cyber-bullying, destruction of property, illegal arrests, lawfare and death[[28]](#footnote-28).
4. Hinduism not acknowledged as legitimate[[29]](#footnote-29). Loss of territory[[30]](#footnote-30) leaving no country for Hindus to practice.
5. SPH given no preaching order[[31]](#footnote-31), illegally imprisoned[[32]](#footnote-32), freezing of accounts[[33]](#footnote-33) and eventually [illegally exiled](https://kailasa.hindunation.org/0:/for%20UN%20report/ILLEGAL%20DENIAL%20OF%20%20NATURAL%20CITIZENSHIP%20TO%20SPH-%20EXILED%20INTO%20STATELESSNESS.pdf).
6. March 2023 and December 2023 media stories calling into question the legitimacy of the United States of KAILASA and invoking hate[[34]](#footnote-34).

* The ICCPR[[35]](#footnote-35), 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."
* 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 three ancient Hindu sovereign states, namely the kingdoms of Surya Vamsa Surangi Samrajyam Sarvajnapeetham, Suvarnapeetha Swargapura Samrajya Sarvajnapeetha, Shyamala Peetha Sarvajnapeetham, also the Kanchi Kailasa Sarvajnapeetha and seventeen sovereign Hindu ecclesiastical historical institutions, that receive customary recognition by the UN as per the Vienna Convention on Diplomatic Relations and the Vienna Convention on Consular Relations.
* 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. 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.[[36]](#footnote-36) [[37]](#footnote-37) [[38]](#footnote-38)
* 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 UN Declaration on the Rights of Indigenous Peoples (UNDRIP), notably Article 3 (Right to Self-Determination).
* There is urgent need to respect and promote the inherent rights of indigenous peoples which 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 with international law, the UNDRIP, particularly Article 37 (Recognition and Observance of Treaties, Agreements, and Other Constructive Arrangements), and other relevant international legal instruments.

Enabling environment:

1. Generational ethnocide and genocide of Hindus, persecution of KAILASA and SPH should stop[[39]](#footnote-39).
2. KAILASA's policies mapped to the Manuvathi Dharma Shastra and enlightened blissful living.
3. KAILASA is based on Hindu principles such as Vasudeva Kutumbhakam, Advaita, Ahimsa, Ekoham bahushyamaha, Amrutasya putraha, and Brahmanyam Bahuputratam[[40]](#footnote-40).
4. Free access to food, shelter, clothing, education, medical care[[41]](#footnote-41)
5. Gurukul education system (see Question 2b) based on knowledge transmission thereby creating a new generation of world leaders[[42]](#footnote-42).

**4. The way societies conceive of work, relate to the environment, and finance their economies and welfare systems locks them into growth-oriented economic models. What measures should be taken to overcome such growth dependencies in each of these areas? And how can human rights guide efforts to overcome such self-reinforcement?**

Adopt KAILASA’s principles including:

1. Work - Return to Hinduism’s Varnashrama Dharma (see Question 2a) which is a self-sustaining economy.
2. Environment - Honoring Hinduism’s reverence for Bhumidevi (Mother Earth) as goddess[[43]](#footnote-43), using sustainable agricultural practices[[44]](#footnote-44), and regarding all beings (including animals) as Divine[[45]](#footnote-45).
3. Economies - Following Hindu economic policies[[46]](#footnote-46).
4. Welfare systems - Viewing all beings as Paramashiva[[47]](#footnote-47). Free access to food, shelter, clothing, education, medical care for all KAILASIANs.

Ensure human rights are based on principles from Vedas and Agamas including:

1. Vasudeva Kutumbhakam, Advaita, Ahimsa, Ekoham bahushyamaha, Amrutasya putraha, and Brahmanyam Bahuputratam[[48]](#footnote-48).
2. Gender Equality, Vedic Feminism**®** and KAILASA’s programs for women

Hinduism is a rich and diverse tradition with a long history of empowering women with gender equality embedded in their sacred scriptures:

*यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः। यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः॥३.५६॥*

*"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.”*

*Manuvadhi Dharma Shastra (Hindu constitution) Ch. 3, verse 56*

The idea of Parashakti or the supreme feminine power, highlights the importance of the feminine in Hinduism and the role women play in maintaining the balance of the universe. According to Hindu tradition, Devi Parashakti, appearing as Devi Bhuvaneshwari, is referred to as "Bhuvanai," meaning the "Goddess of the Entire Universe."[[49]](#footnote-49)

The concept of Shakti, or divine feminine energy, is central to Hindu beliefs and recognizes the power and strength of women. In Hinduism, women are seen as essential and integral to the balance and stability of the universe. As the source of sound and energy in the universe, Parashakti embodies ultimate power. The idea of Parashakti as the source of all life, the nurturer, and the protector of her children is central to Hindu beliefs.

The national deities of KAILASA are Paramashiva and Parashakti. Parashakti, the Divine Feminine Consciousness and the consort of Paramashiva, is seated on Paramashiva's lap - the Primordial Hindu Divinity. The installation of Paramashiva and Parashakti as KAILASA's national deity was performed by The Supreme Pontiff of Hinduism (SPH) Bhagavan Nithyananda Paramashivam with the intention of promoting equal treatment of women and to prevent them from being subjected to violence or fear.

KAILASA considers misogyny and objectification of women to be a national crime. In Hinduism, women are not viewed as inferior to men, nor are they seen as subordinate. Rather, women and men are seen as complementary and equal partners in the cosmic dance of life.

With the reverence of women as an underlying principle of Hinduism, KAILASA provides services tailored specifically to the needs of women including, but not limited to:

* KAILĀSA’s en-Pregnancy Care for Maternal and Family Health[[50]](#footnote-50)
* 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.[[51]](#footnote-51)
* KAILASA’s Ankita program provides foundational literacy about working of basic community service and infrastructure establishments.
* KAILASA’s Ashraya program provides vocational training programs to rural and indigenous women to provide equal opportunities and access to independent self-sufficient financial environments to them.
* Empowering the indigenous women by teaching them to perform Hindu rituals, temple administration and temple sciences.

1. KAILASA’s right to free education - Gurukul[[52]](#footnote-52), e-Gurukul[[53]](#footnote-53), Nithyananda Hindu University[[54]](#footnote-54) and Nithyananda Hindu Library and National Archives[[55]](#footnote-55).
2. Sanatana Hindu Dharma (“Hinduism”) recognizes eleven genders[[56]](#footnote-56) and allows same sex marriage. The freedom to exercise the Hindu religion and belief mutually reinforces freedom from violence and discrimination based on sexual orientation and gender identity.

1. [https://kailaasa.org/](https://kailaasa.org/about/nation-profile/) [↑](#footnote-ref-1)
2. Bhagavan Nithyananda Paramashivam is the Supreme Pontiff of Hinduism (SPH) which comprises two billion Hindus and the reigning spiritual emperor (Jagat Guru Mahasannidhanam - JGM) of 21 ancient traditional Hindu kingdoms. He is recognized as the living incarnation of Paramashiva, the Primordial Supreme Divinity of Hinduism. The SPH Nithyananda Parmashivam is reviving all the 10,000 indigenous traditions of Hinduism in the sovereign land of KAILASA. [↑](#footnote-ref-2)
3. The Ādi Śaiva Vēḷāḷar community is one of the Hindu Aboriginal Indigenous Agricultural Tribes (AIATs), who belong to the Śaiva (followers of Bhagavān Śiva) sub-tradition within the vast spiritual architecture of Hinduism, practicing Hinduism in its most authentic form deeply rooted in [Vedas](https://en.wikipedia.org/wiki/Vedas) (the source scriptures of Hinduism that is unadulterated by modern imperialist interventions and consumerist dilutions) and [Agamas](https://en.wikipedia.org/wiki/Agama_(Hinduism)). These indigenous communities share several cultural, linguistic and religious similarities with Mesoamerican indigenous civilizations and several [Canadian indigenous First Nation tribes](https://nctr.ca/records/reports/#trc-reports) and their whole identity has been grossly violated through disinformation about their lifestyle, culture, tradition, and their very existence over centuries. [↑](#footnote-ref-3)
4. The Varnashrama Dharma, a foundational aspect of Hindu civilization, was strategically delegitimize during European imperialism impacting the economic backbone of Hindus. This ancient system, characterized by a circular wealth creation model, fostered self-sustaining settlements, making the Hindu civilization economically robust. By acknowledging the historical richness of this approach, we can explore sustainable economic models that prioritize local resilience and reduce dependence on global trade, aligning with principles of circular economy and self-sufficiency. This recognition fosters economic diversity and resilience in a rapidly changing world. [↑](#footnote-ref-4)
5. Since 2010, deep state elements have forcibly and unlawfully shutdown the indigenous Nithyananda Gurukuls, depriving millions of children of their fundamental human rights and right to traditional education. Several terrorist attacks continue on the Gurukul schools and the children to destroy the Gurukul indigenous education system, ironically by the State bodies responsible for reparation. August 2012: The Karnataka State CWC (Child Welfare Committee) sent an independent body comprising citizens to inspect the conditions of the Nithyananda Gurukul. The government’s objective was to harass the children, teachers, and parents and to make them wary, and ultimately shut down the Gurukul. In [July 2013](http://archive.indianexpress.com/news/nithyananda-ashram-in-child-rights-row/1174496/), a Salesian clergy named Father Edward Thomas and neo-Hindutva extremist B. Shivaraj Gowda, in cohorts with rogue elements of the state government executed a fundamentally deceptive, abusive, frivolous, and vexatious investigation on the Gurukul to [harass the students](https://www.ohchr.org/sites/default/files/documents/issues/children/sr/cfi-chidrenvictims/csos/2023-01-23/submission-reparation-hrc52-cso-kailash-union.docx) and their parents and force a shutdown. Members of cults like [One in God Movement](https://oig-movement.weebly.com/), such as Sarah Landry, and implants [infiltrated the Gurukul](https://www.ohchr.org/sites/default/files/documents/issues/children/sr/cfi-chidrenvictims/csos/2023-01-23/submission-reparation-hrc52-cso-kailash-union.docx), sexually assaulted minor students, threatening them and lying to them that she was authorized by the AIAT for the sexual abuse, spread disinformation about the core science of power manifestation taught in the Gurukul of AIAT worldwide, undermined the intellectual capabilities of indigenous children, and tried to bring disrepute to their credibility. Other deep state criminal implants joined hands, like pedophile Janardhan Sharma (who sexually abused his own daughters), and other cult members and implants and their deep state accomplices such as Trisha Singh who Infiltrated the AIAT community as a student and then did U turn and [defamed the AIAT lifestyle and monastic vows](https://kailasa.hindunation.org/0:/for%20UN%20report/cult%20members.docx). [↑](#footnote-ref-5)
6. This social framework appears to offer the benefit of enhanced personal autonomy and independence, as individuals are not reliant on other family members for their decisions and actions. Consequently, an individual's choices and decisions need not necessarily align with the perspectives or preferences of other family members. This arrangement seems to provide individuals with greater latitude to pursue their own aspirations and preferences.

   Conversely, as individuals age, the necessity for a support network, both for physical and mental well-being, becomes increasingly evident. While many countries have established economic structures to cater to the financial needs of the elderly, such as social security systems and retirement plans, there exists a notable absence of comparable social systems designed to address their emotional requirements. This gives rise to significant challenges stemming from feelings of isolation and the longing for interpersonal connection. [↑](#footnote-ref-6)
7. Additionally, it is not uncommon to observe instances of elderly individuals living alone or in specialized retirement facilities. Notably, a significant proportion of individuals pass away without the presence of immediate family members or companions. [↑](#footnote-ref-7)
8. The SPH Himself was initiated into the Universal Mother worship (Shakta) tradition. During the Presidential Address on April 27, 2021, The SPH shared: *“From the time I know me, I worship Devi. I am a Shakta fundamentally. All my behavior, thought current, day-to-day lifestyle, everything, is more Shakta-centric because I am fundamentally a Mother worshiper - Shakta.”* <https://nithyanandapedia.org/wiki/April_27_2021> [↑](#footnote-ref-8)
9. It is also important to note that Devi worship is not limited to women, but is open to all genders and provides a way for individuals of all genders to connect with and embody the divine feminine. This inclusive approach to spirituality helps to create a more equitable and harmonious world for all. [↑](#footnote-ref-9)
10. Hindu goddess worshiped as a manifestation of the Cosmic Mother Parashakti associated with protection, strength, motherhood, ferociousness. [↑](#footnote-ref-10)
11. Hindu goddess worshiped as a manifestation of the Cosmic Mother Parashakti considered to be the goddess of ultimate power, time, rejuvenation and change in Shakta tradition [↑](#footnote-ref-11)
12. Hindu goddess of knowledge, music, art, speech, wisdom, and learning [↑](#footnote-ref-12)
13. Hindu goddess of wealth, fortune, power, beauty and prosperity [↑](#footnote-ref-13)
14. The various expressions of the Divine Cosmic Mother, Parashakti are honored in a nine-day celebration called Navaratri – one of the most intensely celebrated festivals of Vedic tradition. [↑](#footnote-ref-14)
15. The SPH explains: *“Women by their very DNA, have the capacity and groundedness to hold an ecosystem or a family or a team or a community together. Women have their own intuitive intelligence in the field of keeping something very stable, keeping it together and making it functional. So Hinduism creates an ecosystem for every woman to manifest that possibility, that power.*”

    Presidential Address on November 7, 2021 - <https://nithyanandapedia.org/wiki/November_07_2021> [↑](#footnote-ref-15)
16. 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). [↑](#footnote-ref-16)
17. 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 ([https://globalpress.hinduismnow.org/magazine/agastyas-perfect-woman-lopamudra](https://globalpress.hinduismnow.org/magazine/agastyas-perfect-woman-lopamudra/))). 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 (<https://www.thebetterindia.com/119761/queen-ahilyabai-holkar-maratha>), Rani Lakshmibai of Jhansi (Rani Lakshmibai 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](https://nithyanandapedia.org/wiki/1989_-_Superconscious_mutation_process_for_celibacy#Isakki_Swamigal). [↑](#footnote-ref-17)
18. In Hinduism, women are not viewed as inferior to men, nor are they seen as subordinate. Rather, women and men are seen as complementary and equal partners in the cosmic dance of life. [↑](#footnote-ref-18)
19. The ancient Hindu indigenous knowledge is not merely relevant for people of the past, but it is an extremely valuable asset to the entire 8 billion people living today on this planet. Just like Yoga and Ayurveda (indigenous Hindu medicine system), the indigenous education system and knowledge has offered a lot to humanity and has yet more to offer - in various field such as State Policies, Politics & Statecraft (Samrajya Laxmi Pithika, Niti Shashtra, Artha Shashtra, Manu Smriti), Law (Dharmashastra, Manu Smriti, Parasara Smriti, Yagya Valk, Gautama, Mitakshara), Banking & Accounting (Arthashashtra, Krisi-Parasara), Architecture & Civil Engineering (Kamikagama, Mahaagama, and Suprabhedagama), Performing Arts (Pancharatra Agama), Medicine (Charaka Saṃhitā, Sham Raj, Nighant, Bhashya Parichehed, Madhava Nidan, Vagbhat), Surgery (Sushruta Samhita), Botany (Vrukshayurveda, Bruhat Samhita, Sarngadhara's Vrukshayurveda, Parasara’s Vrukshayurveda), Chemistry and Metallurgy (Rasahrudaya Agama, Rasendra Mangala, Rasarathnakara, Karshaputa, Lohasastra), Music (Gandharva Veda), Agriculture (Krishi Parasara), Astrology (Siddbant Shiromani, Nil Kanthi, Mahurta Chintamani, Brihat Jatak, Shighra Bodh, Parasariya), Shipbuilding (Yukti Kalpa Taru), Manufacturing (Nagalingayna-Kutha, Vishvakurma-Poorana, Kumalesherra Kalikamahata), Food sciences (Bhaga Shashtra), giving breakthrough contributions to humanity such as – knowledge, and application of zero, binomial theorem ((i) Plofker, Kim (2009). Mathematics in India. Princeton University Press. pp. [54-56](https://books.google.com/books?id=DHvThPNp9yMC&amp;pg=PA54). *“Pingala’s use of a zero symbol as a marker seems to be the first known explicit reference to zero.”* ISBN 0-691-12067-6. [↑](#footnote-ref-19)
20. <https://www.visualcapitalist.com/2000-years-economic-history-one-chart/> [↑](#footnote-ref-20)
21. World’s oldest constitution dating back to over 10,000 years [↑](#footnote-ref-21)
22. Hinduism has a detailed governance system that functions based on these principles and responsibilism. Hinduism introduced and practiced responsible democracy. Responsible democracy represented Hinduism’s major asservations of peace, non-violence (ahimsa) and harmonious coexistence between all beings. [↑](#footnote-ref-22)
23. The most ancient parliamentary system in the world is the Hindu Parliament, revealed in the Treaties of the Nataraja Sabha within the Nataraja Temple in Chidambaram. The system was based on dharma. Dharma is defined by the sage Jaimini, author of the mīmāsa sūtra as follows: codanālakṣaṇo'rtho dharmaḥ (Dharma is a function that propels one to action). These ancient Hindu parliaments functioned based on responsible democracy discussing social, economic and religious problems, framing policies without discriminating between castes or gender, advocating equality and independence for women, enabled the ideas emerging out of discussion to make them reach the communities through discussions, giving importance to disciplined and moral life and advocating a life of generosity and kindness. [↑](#footnote-ref-23)
24. The Vedic sages, seers and rishis of Hinduism made the science of responsible democracy available for the entire of humanity. Democracy can only be experienced when the individuals holding the position of authority are accountable and held responsible for their actions. Therefore, the foremost duty of those in a position of power was integrity to dharma to which included impartiality and a total absence of bias or attachment. The lack of responsiblism is the direct factor of corruption, money laundering, economical back lag and violence in the nation. Hindu Democracy was one of the significant reasons behind the economic growth of ancient India which was producing over 40% of the world’s GDP. [↑](#footnote-ref-24)
25. The Sovereign State of KAILASA, the only Hindu nation with sovereign territory, was established by the Supreme Pontiff of Hinduism (SPH) Bhagavan Nithyananda Paramashivam to revive, implement and share with the whole world the principles of the ancient Hindu treaties that used to exist in ancient times and which are rooted in the ancient Hindu scriptures. In the SPH’s own words in His Presidential address on 26 December 2020, “I wanted all of you to know Hinduism is neither capitalism nor communism or socialism. It is Dharmicism. It is centered on responsibility. I should say “responsibilism”. Hinduism is Dharmicism. We are responsible. We are responsible. We are responsible for what has been given to us by our Rishis - this value-based, superconsciousness-based lifestyle and civilization.” From this responsibilism, the SPH had announced that it is SHRIKAILASA’s dharmic responsibility to find spiritual solutions for all the world’s problems – the time tested, age-old authentic solutions from the ancient Hindu scriptures. KAILASA has implemented treaties of the 56 ancient Hindu nations based on Hindu principles such as ‘Vasudeva Kutumbhakam’ – ‘Entire world is my family’ (अयं बन्धुरयंनेति गणना लघुचेिसाम्। उदारचररिानां िु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). [↑](#footnote-ref-25)
26. <https://kailaasa.org/persecution/> [↑](#footnote-ref-26)
27. A morphed defamatory video of the actress Ranjitha with the SPH was spread virally over the print and electronic media by the deep state controlled Sun TV. The video was analyzed and proven to be false on almost 60 technical points by 4 independent forensic experts including from the FBI, Canada, etc. In 2012 the Chief Operations Officer of Sun TV gave a television interview accepting that the channel manufactured fake news to target the SPH ([18 Dec 2012 - Jaya TV - Hansraj Saxena’s Statement - Jaya TV](https://shrikailasa.github.io/persecution_evidences/Confession_of_Sun_TV_COO_Hansraj_Saxena_on_national_television.mp4)). This video was removed in hours after it was telecast; the AIAT legal archives have downloaded the same for evidence and records. Later in 2014, he reiterated this statement in an affidavit to a US court ([US District Court, Central District of California, Case 5:13-cv-00393-VAP (SPx), document 156-3, 3 Nov 2014, Declaration of Dharmaraja Hansraj Saxena](https://shrikailasa.github.io/persecution_evidences/Affidavit_of_Dharmaraja_Hansraj_Saxena.pdf)). Although the courts ordered in her favor restraining the misinformation (W.P. 8619/2011, WP 7767/2010, [14/527/10-11-PCI](https://drive.google.com/file/d/1ZRyGblnabaH4eGQXP6WvQoY9Tulp7gYx/view?usp=sharing), 2 Sept 2013 [BCCC Order](https://www.nithyananda.org/news/television-channel-ordered-repeatedly-apologise-ranjitha-its-channel#gsc.tab=0), [NBSA #32/2014](http://www.nbanewdelhi.com/assets/uploads/pdf/2014_12_ORDER_NO_32_DT__27_8_14.pdf), etc.) and telecast of fabricated deep-fake videos, the media kept pushing the implementation of the order to various quasi-legal institutions (self-regulatory bodies run by the media itself). Finally, the media self-regulatory quasi-legal body, the NBSA ordered its member channels to remove fabricated defamatory videos from their websites (News Broadcasting Standards Authority Order No. 32 (2014) dated 27 Aug 2014, found Zee TV and Aaj Tak in contempt of court), and were ordered to apologize and also delete all similar videos from their websites also ([refer point - 6 of the same order](http://www.nbanewdelhi.com/assets/uploads/pdf/2014_12_ORDER_NO_32_DT__27_8_14.pdf)). None of the media houses complied with the order and kept reuploading, re-telecasting the same footage, and continue the misinformation propaganda to date. WP 7767/2010 <http://judgmenthck.kar.nic.in/judgments/bitstream/123456789/427478/1/WP7767-10-12-08-2010.pdf> [↑](#footnote-ref-27)
28. The revival of Hinduism through the civilizational nation of Kailasa globally irked vested interests of atheistic terrorist militant elements, caste supremacist terrorists and other anti-Hindu forces who executed a massive persecution and genocide on SPH and His followers on 2 March 2010 that continued for the next whole decade and 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 (https://kailasa.hindunation.org), and the continuing ethnocide and genocide of over 80 million Hindus worldwide since 7 centuries. In November 2019, a massive media disinformation was launched branding the SPH as enemy of the State for approaching the United Nations for justice and protection [↑](#footnote-ref-28)
29. The final vestige of Hindu political autonomy was erased in 2008 when the last constitutionally declared Hindu kingdom on the planet, Nepal, was abolished after a decade long Maoist insurgency in favor of a secular state. Source: [KAILASA Nation Profile](https://kailaasa.org/about/nation-profile/). [↑](#footnote-ref-29)
30. Historically, Hinduism consisted of numerous national communities spanning from Afghanistan across India to Southeast Asia. Hindu scriptures and historical records identify 56 desas, or Hindu national communities, including Nepal, Bhutan, Sri Lanka, Kashmir, and Cambodia, 200 states, 1700 samasthanas (provinces) and 10,000 sampradayas (traditions). List of [56 nations](https://docs.google.com/document/d/1H7OJADdrFjrdl8nR5KMuc7sJkG6zXOob0K6X5wbmBno/view). [↑](#footnote-ref-30)
31. 13 June 2010, Court in the bail order prohibited The SPH from exercising his right to speech (which includes preaching, giving religious sermons, and teaching any form of classes) and practice his religion as a bail condition [↑](#footnote-ref-31)
32. Based on media pressure caused due to the 2010 fabricated video, and a complaint filed by a third party about suspicion of a crime, the SPH was illegally arrested by police on allegation of sexual misconduct even [though there was no victim or accuser](https://nithyanandauniversity.github.io/2021-02-15_appendix-a/index.html#h.ineqypz0djg7). The SPH was in custody for 53 days from 21 April 2010 until 13 June 2010. Courts observed that SPH was jailed on mere suspicion without any evidence of crime or accuser or victim. In violation of SPH’s human rights, the police leaked videos of SPH in prison, being interrogated. They muted the audio and then leaked false information to the media of “confessions”. Later when challenged in court to produce the full video, the [police falsely claimed that the video was stolen](https://nithyanandauniversity.github.io/2021-02-15_appendix-a/index.html#h.ineqypz0djg7). [↑](#footnote-ref-32)
33. [Unlawfully](https://daijiworld.com/index.php/news/newsDisplay?newsID=79492) [freezing](https://www.thehindu.com/news/national/karnataka/CID-to-freeze-Nithyanandas-accounts/article16372530.ece) (26 April 2010) the bank accounts of the public charitable trusts of the temples and monasteries spiritually headed by the SPH so that no legal aid could be sought for and the SPH could be kept in jail until the police could break His spirit by torture. [↑](#footnote-ref-33)
34. In a recent media backlash in March 2023 and December 2023, media stories called into question the legitimacy of the United States of KAILASA despite the fact that it meets all four requirements of statehood as defined by the Montevideo Convention making the media disinformation illegitimate and illegal. Media reports continued disinformation-triggered persecution against KAILASA and the SPH that incites online hate speech and violence; and included comments:

    * Claiming the United States of KAILASA as a fake country (sample [article 1](https://www.thejuggernaut.com/sister-city-scam-fake-hindu-nation-kailasa-nithyananda), [article 2](https://www.theguardian.com/world/2023/nov/30/paraguay-official-resigns-agreement-fictional-country))
    * Propagating violence-inciting, prejudicial hate speech narratives including implications of cult activity (sample [article 1](https://nypost.com/2023/03/21/inside-cult-that-fooled-newark-nj-with-fake-sister-city/), [article 2](https://www.dw.com/en/paraguay-official-removed-after-deal-with-non-existent-country/a-67601183))
    * Delegitimizing the SPH and His religious stature as the Supreme Pontiff of Hinduism and leader of 2 billion Hindus (sample [article 1](https://www.indiatoday.in/india/story/rape-accused-godman-nithyananda-could-be-pulling-a-diplomatic-con-at-un-heres-how-2341183-2023-03-01), [article 2](https://www.foxnews.com/world/south-american-official-fired-signing-agreement-country-indian-holy-conman-report))

    [↑](#footnote-ref-34)
35. United Nations’s International Covenant on Civil and Political Rights [↑](#footnote-ref-35)
36. 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. [↑](#footnote-ref-36)
37. The Pandya Dynasty existed for several thousands of years as a Hindu Sovereign State, it was ruled over by the Shyamalapeetha Sarvajnapeetha, 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 Sarvajnapeetha, 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. [↑](#footnote-ref-37)
38. 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 Historial entity of Kanchi Kailasa Sarvajnapeetham Thondaimandala Adheenam. The SPH Nithyananda Paramashivam, is the 233rd Sovereign Supreme Pontiff in this Sovereign ecclesiastical lineage of Kanchi Kailasa Sarvajnapeetham. 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 Historial entity of Kanchi Kailasa Sarvajnapeetham, 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 Sarvajnapeetham, treaties, and constitutional authority of the Pallava and Chola dynasty. [↑](#footnote-ref-38)
39. [United Nations reports published by KAILASA](https://kailaasa.org/category/briefings-statements/united-nations-reports/) to bring international attention to ethnocide and genocide of Hindus, persecution of KAILASA and SPH. [↑](#footnote-ref-39)
40. KAILASA has implemented treaties of the 56 ancient Hindu nations based on Hindu principles such as ‘Vasudeva Kutumbhakam’ – ‘Entire world is my family’ (अयं बन्धुरयंनेति गणना लघुचेिसाम्। उदारचररिानां िु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 responsibilism. Hinduism introduced and practiced responsible democracy, which represented Hinduism’s major asservations 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. [↑](#footnote-ref-40)
41. In KAILASA the basic necessities of livelihood which are food, shelter, clothing, education, medical care are all offered for free to all citizens and including to communities in 150 countries where KAILASA has established de jure spiritual embassies as well as multiple agencies and NGOs. [↑](#footnote-ref-41)
42. 35% of children who come from all backgrounds and socio economic status with some facing various traumas in life before coming to the Gurukul have IQ scores above 130 – Gifted Category as per the SLOSSON IQ SCORE. 50% of the students are studying 1 to 3 years ahead of their age. [↑](#footnote-ref-42)
43. From the earliest days of the Hindu civilization, reverence for the environment has been an integral part of Hinduism. The Prithvi Sukta in Atharva Veda states: माता भूमि पुत्रोहं पृथिव्या – Ṃata Bhumih Putroham Prithivyah – “My Mother is Earth and I am her Son.” The innate intelligence of Mother Earth has fostered and produced every living organism that has coexisted to expand the life cycle of what we are today. In Hinduism, Bhumidevi 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 प्राणदेजत्सा नो भूमिः पूर्वपेये दधातु ॥३॥ – āsambādham Badhyato ṃānavānām ẏasyā ūdvatah Pravatah Samam Bahu | ṇānā-Vīryā ŏssadhīryā Bibharti Prthivī ṇah Prathatām ṟādhyatām ṇah |||| ẏasyām Samudra ūta Sindhur-āapo ẏasyām-ānnam k͟hrssttayah Sambabhūvuh | ẏasyām-īdam Jinvati Prānnad-ĕjat-Sā ṇo Bhūmih 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.” [↑](#footnote-ref-43)
44. 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. [↑](#footnote-ref-44)
45. KAILASA operates with the core belief of Sanatan Hindu Dharma that the Divine exists in all living beings, both human and non-human, and *Vasudhaiva Kutumbakam* (the entire world is one family). [↑](#footnote-ref-45)
46. Hindu Democracy and economic policies was one of the significant reasons behind the economic growth of ancient India which was producing over [40% of the world’s GDP](https://www.visualcapitalist.com/2000-years-economic-history-one-chart/). [↑](#footnote-ref-46)
47. KAILASA's policies and ecosystems are all-inclusive, pro-life, non-exploitative, give space for all living beings, not just human beings; and everyone and everything is seen as a manifestation of the Ultimate, Paramashiva. [↑](#footnote-ref-47)
48. KAILASA has implemented treaties of the 56 ancient Hindu nations based on Hindu principles such as ‘Vasudeva Kutumbhakam’ – ‘Entire world is my family’ (अयं बन्धुरयंनेति गणना लघुचेिसाम्। उदारचररिानां िु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 responsibilism. Hinduism introduced and practiced responsible democracy, which represented Hinduism’s major asservations 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. [↑](#footnote-ref-48)
49. Her [Brahmanda Yoni](https://nithyanandapedia.org/wiki/Bhuvana_Brahmanda_Yoni), or Cosmic Womb, is the origin for all beings and where all beings merge back. [↑](#footnote-ref-49)
50. including guided maternal and family health program, coupling indigenous spiritual traditions and modern healthcare practices, producing the best environment for the newborn child. [↑](#footnote-ref-50)
51. 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. [↑](#footnote-ref-51)
52. 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. It is designed and has been successful to make natural capable compassionate leaders living the highest values of life such non-violence, ‘life is for others’, expressing extraordinary innate superconscious powers (shaktis) latent in every human being and radiating the ultimate truth of Paramashivoham - I am Paramashiva (Ultimate Primordial Divinity). Awakening of the extraordinary powers or shaktis is through deeksha or initiation making the [Shaktis](https://nithyanandapedia.org/wiki/Manifesting_Shaktis_Appendix_(Book)) (powers) a living experience for the recipient called Sākshi Pramāṇa. In AIAT, Paramashiva is the embodiment of non-duality: cosmic oneness, or Advaita, whose universal consciousness manifests as the universe and all the myriad beings within the universe. Paramashiva taught the fundamental principles of AIAT through the source scriptures known as the Veda-Agamas. The following principles constitute the core beliefs and lifestyle of the AIAT community: nonviolence, vegetarianism, gender equality, racial equality, inclusiveness, LGBTQ+ rights, worship of nature and living beings, organic lifestyle, temple-based living, yoga, and yogic sciences. The Veda-Agamas as revealed by Paramashiva provide clear instructions on how beings may realize the ultimate awareness of the cosmic oneness or Advaita through yogic sciences. Every being can manifest Shaktis or powers from the space and state of oneness to create the reality that they desire. As an Avatar of Paramashiva, the SPH exists in the same space and state of Paramashiva and reveals the Veda-Agamas from the original space that created the Veda-Agamas of AIAT. The SPH is able to reveal the deep and timeless cosmic truths from the source scriptures and make them relevant and user-friendly to the needs of modern humanity, even as the world changes. KAILASA has a $15 billion Department of Education budget. Link to [Nithyananda Gurukul](https://www.nithyanandagurukul.com/). [↑](#footnote-ref-52)
53. 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. [↑](#footnote-ref-53)
54. Free education in over 150 countries to 20 million children and youth has been provided through KAILASA’s Nithyananda Hindu University – the world’s largest Hindu University with 487 extended campuses world-wide offering more than 10,000 courses. [↑](#footnote-ref-54)
55. The world’s largest knowledge center of source scriptures, manuscripts and books on Hinduism – dedicated to locate, acquire, collect, organize, preserve, spread the Veda-Agamas and sharing 20 million Hindu texts. Total funding of $640.5 million. [↑](#footnote-ref-55)
56. [Discourses](https://www.youtube.com/watch?v=CxBjGq-jGM4&t=103s) on [gender fluidity](https://www.youtube.com/watch?v=ZtWMsoS3plA&t=49s) and the [eleven genders](https://www.youtube.com/watch?v=6bDe4uRu27c) by the SPH. [↑](#footnote-ref-56)