

2022

International Day of Democracy



The SPH Nithyananda

Paramashivam

15 September 2022



This report was produced by the KAILASA's Department of State in conjunction with KAILASA's Department of Sovereign and KAILASA's Department of Human Services and ShriKailasa Uniting Nations for Democracy and Uncorrupt elections, ShriKailasa Uniting Nations for Restoring Spiritual Legitimacy, ShriKailasa Uniting Nations for Freedom of Religious Belief, ShriKailasa Uniting Nations for Peacekeeping, ShriKailasa Uniting Nations for Ethical Law Practice and ShriKailasa Uniting Nations for Freedom of Peaceful Assembly

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Executive Summary

In the modern-day, various threats undermine global stability, ranging from growing environmental issues to deepening inequality, rising violence and discriminatory policies. In many democracies, the influential continue to deny individuals access to state services and protections on the grounds of gender, class, minority, status, geography, or disability. Women and transgenders are disproportionately affected by these transgressions of democratic ideals since they are subjected to additional disadvantages as a result of conventions and networks that exclude them merely because of their gender.

The mainstream media holds a larger responsibility in evolving a functional, responsible democracy by influencing and educating the public, to voice their concerns and build collective integrity in the ecosystem. The deliberate circulation of misinformation online, particularly on social media, has triggered public concern, owing to its ability to influence public opinion, political division, and, ultimately, democratic decision-making. Misinformation encompasses a far larger spectrum than blatant misrepresentations. There are several methods to lead the public to a misleading or unsubstantiated conclusion that do not necessitate stating anything explicitly wrong. Presenting incomplete or skewed facts, selectively citing sources, ignoring alternate explanations, incorrectly equating unequal arguments, and insinuating a claim without stating it, strategically arranging the presentation of data, and even just altering the title can all be used to affect the public's perception. Misinformation further deviates the public collectively from making a just decision. All of these factors leave a lasting effect on the ability of the nation to function without bias and provide a democratic atmosphere for humanity to flourish.

Evidence-based research shows that about 8.4% of the world's population live in a full democracy while more than a third live under authoritarian rule, thus showing a reduction in global democracy. Democracy has been replaced with deeply flawed parliamentary systems, free speech restrictions, and legislative tumult. In many countries, voters are manipulated as a result of the Freebie culture.

“A poor man knows economic policies and strategies only for his personal life. He is not educated about the country's good - what is good for the country or what is the right policy for the country.

If somebody is not educated in agriculture and he is given the voting right, what will he do? Whoever gives him 1000 rupees or some freebie, that is the economic principle or strategy for his personal life, so he will vote for that person, that's all! That is the



way the freebies hijacked the health of the nation. A poor man knows economic policies and strategies only for his personal life. He is not educated about the country's good - what is good for the country or what is the right policy for the country. This is how freebies are used to destroy countries. This is what is Irresponsible Democracy. In the oldest available record in recorded Human History, Democracy appears only in Hindu History. We call it responsible Democracy. Hinduism practised Responsible Democracy. People who have expertise in that field were given voting rights."

- In the words of the SPH

In conclusion, due to increase in authoritarianism, civil society organizations around the world have raised critical issues that impairs the current democratic systems including misinformation, disinformation and hate speech, gender equity issues in journalism, media literacy and digital safety, suppression, interference and weak service delivery affecting the rights of women, youth, minorities and other marginalized populations. Till today there is no parallel example in any part of the world of the extent of inclusiveness that Hindu democracy exercised.

Amidst birthing of new laws in the modern day, for the overall improvement, betterment and fluid functioning of the society and the people the transparency and the authenticity in the governance system still undergoes evident drawbacks such as but not limited to corruption, money laundering, biased laws, bribing etc. This drastically slows down the potential growth and breakthrough humanity can reach socially, politically and economically.

Hinduism has a detailed governance system that functions based on responsibilism. Hinduism introduced and practiced responsible democracy. Responsible democracy represented Hinduism's major assertions of peace, non-violence (ahimsa) and harmonious co-existence between all beings.

Wars and fights, discrimination, gun violence, injustice, unlawful crimes are increasing every day due to some people's indirect disrespect, non-cooperation and blatant disagreement with the current law and order. This in return acts as fuel giving rise to many crimes being committed followed by authorities giving less attention to the incidents which further incentivizes many to continue with their negative intention in causing harm to people, humanity and the planet itself. To break this vicious cycle from the root, Hinduism's responsible democracy has to be adopted and incorporated in every governance system.

KAILASA has worked to restore the values of freedom and democracy on which our nation was founded, as well as to increase people's capacity to exercise their rights freely



across the world. We have a special responsibility to lead at home and internationally as the world's oldest democracy, not just by the strength of our example, but by the power of our example.



The Cosmic Governance

Cosmic Governance

Paramaśiva is the primordial Divinity in Hinduism - the Ultimate Reality and Cause, which is self-effulgent (*svayamprakāśa*), all-pervading, unchanging beyond time, space, form and causality. Paramaśiva governs the cosmos through His Avaranas (cosmic sovereign orders) as described in the Mrigendra Agama - 5 Pañcakṛtya Prakaraṇam, Verse 3

रुद्रमन्त्र पतीशान पदभाजो भवन्ति ते।
स्थितौ याननुगृह्णाति गुरुमास्थाय चिद्वतः॥

rudramantra patiśāna padabhājo bhavanti te।
sthitau yānanugṛhṇāti gurumāsthāya cidvataḥ॥

Those perfect souls upon whom the Lord bestows grace presenting Himself in the body of the Guru reach the worlds of Rudra(who control the five groups, each group consisting of eight worlds), Mantras, Mantresvaras, isvara tattva, sadasiva tattva and so forth according to their state and nature of 'saktipata' (descent of the grace-bestowing Sakti).

Paramaśiva governs the entire universe through his Avaranas. Each of the Avaranas are empowered with state, space, powers and superconsciousness of Paramashiva. Each avarana is established at specific set of tattvas (principles) and provided . Based on their spiritual strength and their ability to handle more responsibility, they evolved through governance structure and reach their highest ultimate possibility.

The five avaranas are;

- 1) Mantreshwaras
- 2) Vidhyeshwaras
- 3) Ganeshwaras
- 4) Lokeshwaras
- 5) Astreshwaras



1. Mantreshwaras

Mantreshwaras form the first tier of the cosmic sovereign order. The existence of the Mantreshwaras is defined in the Mrigendra Agama, Verse 7 & 8;

प्रयोक्तृ देहसापेक्षं तदर्थं अखिलेऽध्वनि।
कृत्वाधिकारं स्थित्यन्ते शिवं विशति सेश्वरम्॥ 7

विनाधिकरणे नान्यत् प्रधान विकृतेरधः।
कृत्वाधिकार ईशेष्टं अपैति स्वाध्वसंहतौ॥ 8

prayoktṛ dehasāpekṣaṃ tadardhaṃ akhile'dhvani।
kṛtvādhikāraṃ sthityante śivaṃ viśati seśvaram ॥

vinādhikaraṇe nānyat pradhāna vikṛteradha।
kṛtvādhikāra īśeṣṭaṃ apaiti svādhvasaṃhṛtau ॥

Among the seventy millions of Mantras (Mantra Murtis), the Mantras belonging to the latter half (numbering to thirty-five millions), depending on and occupying the body of the Gurus, wield their authority of bestowing grace upon the befitting souls existing in the entire range of impure maya. Having fulfilled their designated function(as guided by Sivasakti), they enter into the state of with Mantresvaras, at the time of the dissolution of the worlds of impure maya.

Those Mantras who belong to the first half (numbering to thirty-five million), without depending on or seeking any support or location such as the Guru's body and others, wield their authority of bestowing grace upon the befitting souls existing in the plane of impure maya which is just below the plane of pure maya. They bestow grace as willed and guided by Lord Siva. Having fulfilled their function assigned to them according to the will of the Lord, they attain the supreme state of Siva, at the dissolution of their own plane of existence.

As a part of their function, Mantreshwaras are tasked with presenting the necessary information and data to the Cosmic Governor, Paramaśiva himself. In comparison with the modern-day parliamentary system, the Mantreshwaras are bestowed the title of a “Minister”.



2. Vidhyeshwaras

Vidyeshwaras form the second tier in the cosmic sovereign order. They are inherently free from the bonds of karma and maya (illusion) and are qualified to be stationed in the plane of Paramaśiva.

Paramaśiva installs 8 Vidyeshwaras – Ananta (highest state), Sukshma, Sivottama, Ekanetra, Ekarudra, Trimurti, Srikantha and Sikhandi (lowest state) - in Ishvara tattva as stated in the Mrigendra Agama, Verse 14 & 15;

पदात्पदं विचरतो बैकैकस्य महात्मनः।
यावत्सा परमा काष्ठा तावच्चक्रस्य कारणम्॥
अव्युच्छेदाय रुद्राणां कृत्वा शक्तिबलान्वितम्।
नियुनक्ति पदे तस्मिन्यवीयांसं शिखण्डिनम्॥
एवं तेऽनुगताः सर्वे तदिच्छानुविधायिनः।
अनन्तेशस्य नाथस्य यतस्तेभ्यो महत्तमः॥
तदायता विचेष्टन्ते सुखिनः सर्व एव ते।

padātpadam vicarato hyaikaikasya mahātmanah ||
yāvatsā paramā kāṣṭhā tāvaccakrasya kāraṇam ||
avyucchedāya rudrāṇām kṛtvā śaktibalānvitam ||
niyunakti pade tasminyavīyāṁsaṁ śikhaṇḍinam ||
evaṁ te'nugatāḥ sarve tadicchānunuvidhāyinaḥ |
ananteśasya nāthasya yatastebhyo mahattamaḥ ||
tadāyattā viceṣṭante sukhinaḥ sarva eva te |

In this way, the Supreme Lord elevates each Vidyeshvara in the order of succession to the immediate higher position held by the previous Vidyeshvara. He performs this elevation up to the last level and commissions the competent Vidyeshvaras and Mantresvaras to look after the activities concerned with the wheel of impure maya. In order to sustain the uninterrupted order of Vidyeshvaras, He empowers a suitable Rudra identified in the host of Rudras to assume the position of Sikhandi who is the last in the order of eight Vidyeshvaras. In this way, the seven Vidyeshvaras, from Sukshma to Sikhandi, are doing their relevant activities, each one observing the directions issued by the next superior lord. Among the eight Vidyeshvaras, Anantesvara is the most powerful and supreme Lord. Being dependent on him, all other Vidyeshvaras are functioning. All the eight Vidyeshvaras are delightfully doing their works, since these works are not given to them based on the karmic fruits.



In the cosmic plane, the Vidhyeshwaras are empowered with spiritual powers which observes the nature of the karmic bond of the souls. The Vidhyeshwaras are promoted higher up in from their appointed position in the hierarchy before reaching the ultimate space of oneness with their ultimate possibility, Paramaśiva.

In terms of modern-day governance, the Vidhyeshwaras are provided the positions of Chancellors and Heads of Departments.

3. Ganeshwaras

Ganeshwara occupy the third tier in the cosmic sovereign order and reside in Samīpya Mukti (the state of residing with Paramaśiva). The Ganeshwaras include;

- Bhagavan Vinayaka
- Bhagavan Skanda
- Devi Paraśakti
- Bhagavan Candesvara
- Bhagavan Vrushabha
- Dikpalakas Nisvasakarika and others.

The cosmic responsibility of the Ganeshwaras is to execute responsibilities assigned to each of the Ganas. The head of the Ganas is Bhagavan Mahaganapati.

The worldly function of the Ganeshwara include execution and implementation of governmental responsibilities.

4. Lokeshwaras

Lokeshwaras also known as Lokapalas occupy the fourth tier in the cosmic sovereign order (Avaranas) and reside in Sālokya Mukti. Lokeshwaras include;

Indra (The King of the Gods)
Kubera (God of Wealth, Head of Treasury)
Yama (God of Death)
Varuṇa (God of Ocean)
Ishana (The Fifth Face of Paramaśiva, tasked with the duty of liberation)
Agni (God of Fire)
Vāyu (God of Wind)
Nirrti



Brahmā (The Creator of the Universe)
Viṣṇu (The Sustainer of the Universe)

The cosmic responsibility of the Lokeshwaras is to liberate souls in the pure and impure maya.

In performing their worldly responsibility, Lokeshwaras bestowed the title of Zonal Heads of various regions across the universe.

5. Astreshvaras

Astreshvaras occupy the fifth tier in the cosmic sovereign order (Avaranas) and reside in Salokya Mukti . The cosmic responsibility of the Atreshvaras is to implement decision based on astra; an astra being a mantra, a principle that is to be executed.

In terms of their worldly function, Astreshvaras are positioned in the level of chief executives.

The members of the cosmic sovereign order moved closer to reaching their ultimate state, space and being of Paramaśiva as they assumed more responsibilities in governing the cosmos. The Cosmic Governance was revealed by Paramaśiva himself, and replicated in planet earth as showcased in the Hindu Puranas.

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 is 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, and economical back lag in the nation. Hindu Democracy was one of the significant reasons behind the economic growth of Bharat. In fact, at one point of time, Bharat was producing over 40% of the world's GDP.

“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.” The 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.”

- The SPH Nithyananda Paramashivam, 26 December 2020



Responsible Democracy Traced Back Hindu Puranas

The Hindu parliamentary system, governance system, administration system, judiciary system - are unimaginable. Hindus were always democratic and transparent. Manu Smriti, 8th chapter, 1st shloka describes the happening of Responsible democracy,

व्यवहारान् दिदृक्षुस्तु ब्राह्मणैः सह पार्थिवः ।
मन्त्रज्ञैर्मन्त्रिभिश्चैव विनीतः प्रविशेत् सभाम् ॥ १ ॥

vyavahārān didṛkṣustu brāhmaṇaiḥ saha pāṛthivah |
mantrajñairmantribhiścaiva vinītaḥ praviśet sabhām || 1 ||

desirous of looking into the administrative business (of the government and governance of the country and the legal cases), the king shall enter the sabha, with humility, along with Brāhmaṇas - the educated ones in those fields - and ministers - thinkers and administrators in those fields who are knowledgeable in giving the right advice.

The Hindu Puranas narrate numerous instances of the transparent democratic system. Hindus were always upholding, mapping as a lifestyle and implementing the cosmic principles enshrined in the Cosmic Constitution as revealed by Paramaśiva Himself

The core belief of Sanatan Hindu Dharma that animals and plants are equally embodied with the existence of the Divine and fully deserve mutual respect and human compassion despite differences in intelligence and ability amongst varying life forms, the existence of the soul in all forms binds all of existence and demands peaceful, respectful coexistence amongst humans, animals, and other elements of nature. Therefore, the rules of Dharma, justice and protection was extended to all beings without exception by the appointed ruler as stated in as described in the Manu Smriti, Verse 3;

अराजके हि लोकेऽस्मिन् सर्वतो विद्रुतो भयात् ।
रक्षार्थमस्य सर्वस्य राजानमसृजत् प्रभुः ॥ ३ ॥

arājake hi loke'smin sarvato vidruto bhayāt |
rakṣārthamasya sarvasya rājānamasṛjat prabhuḥ || 3 ||



For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of this whole (creation),

The King Ellalan of the Sūrya Vaṃśa Chola dynasty earned the title Manu Needhi Chozhan (upholder of the law of Manu) for his adherence to righteousness and justice and laws codified by the originator of the Sūrya Vaṃśa Dynasty, Manu.

The greatness of King Elallan is also described in the Mahavamsa ("Great Chronicle") stating that he ruled 'with even justice toward friend and foe, on occasions of disputes at law. Manu Needhi Chozhan practiced dharma to the extent of proving justice for a cow whose calf was killed by his son when driving a chariot carelessly. Manu Needhi Chozhan ordered the execution of his son to uphold Dharma by providing justice and protection to all living beings including animals. Manu Needhi Chozhan lived as an ideal king, fulfilling the purpose of his kingship as described in the Manu Smriti, Verse 3.

In many cases, when the purpose of the kingship is lost, the Divine take it upon themselves to amend, rectify and restore the integrity to Dharma. Such instances are in detail recoded in the Hindu Puranas. Another such incident was recorded in the Dharmic Kingdom of Madurai.

The kingdom of Madurai was revived by Iraiyanār Sundareśvara Paramaśiva and Devī Mīnākṣī, who as the deities and incarnates of Paramaśiva ruled over Madurai, the oldest Hindu Papal State revived the foundation pillars of it as the highest living stream of Dharma. To ensure this tradition continues to elevate humanity for millennia, they enthroned their direct representatives and their divine energies in the form of the continuing lineage of living Masters – the Guru Maha Sannidhanams with the responsibility to train and groom the Kings in administration, constitution, and governance acting as regents. They also performed the spiritual initiations on the Kings and the citizens of the Kingdom, imparting the Dharmic principles on them

When the appointed representative, king missed his integrity to Dharma, Paramaśiva himself descends to remind the king as well as the citizens of Madurai about the importance of Dharma. Several such incidents are recalled in the Puranas.

The Silappadikaram relate the events of Kannagi (a commoner) and the beheading of Kovalan, her husband in Kingdom of Madurai. When Kannagi's husband was charged with stealing the queen's anklet, and was subsequently beheaded without trial on the misinterpreted orders of the King. The King had ordered while chewing betel leaves, "kond varuga" in the local language of Madurai, Tamil, meaning "bring him". However, the soldiers had heard it as "kondru varuga" meaning "kill him and bring him". The king, upon realising his commitment to transparency and justice and that he can't



demand just dharma anymore from anyone, dropped dead not being able to withstand the idea of adharma (injustice).

Devi Mīnakṣī and Iraiyanār Sundareśvara Paramaśiva concede to Kannagi's wishes and the Kingdom of Madurai burns down in flames to uphold the fundamental tenet of Hinduism, Dharma. Till today, Devi Mīnakṣī and Iraiyanār Sundareśvara Paramaśiva continue to ensure that the basic principle of Shyamala Peetha Sarvajnapeetam continues to be practiced and maintained, thereby protecting the fundamental tenet of Hinduism, Dharma.

Shyamala Peetha Sarvajnapeetam is so powerful, even the king was not spared when he missed the justice. When he did something wrong by taking the life of Kovalan. Kannagi asked for justice, Shyamala Peetha Sarvajnapeetam is so powerful, energy was installed, energy is alive from Meenakshi-Sundareshwara, it just took the life of the Pandya. King and queen, both of them, both lives Shyamala Peetha Sarvajnapeetam took it away. It is the extreme integrated justice system! Meenakshi and Sundareshwara brought it from Kailasa to planet earth.

- The SPH Nithyananda Paramashivam, 17th June 2021

Another such incident is narrated in the Shiva Purana, when the king of Madurai overlooked his dharmic duties to his citizens, Iraiyanār Sundareśvara Paramaśiva, the manifestation of the beauty of Cosmos in flesh and bones and embodiment of super consciousness descends to remind the king of Madurai and the citizens of Madurai to be rooted in Dharma.

The king ordered all citizens of Madurai to build a portion of the embankment, including the old Vandī Amma, an old woman selling steamed rice cakes in the streets of Madurai in building her part of the embankment to prevent the flooding of River Vaigai. The king overlooked the fact that Vandī Amma was too old to perform this tedious task and she had no one she could delegate this task to. Neither the citizens of Madurai provided a helping hand to Vandī Amma, nor the King was concerned for the welfare of all of his citizens. Therefore, Iraiyanār Sundareśvara Paramaśiva, assumes a human body to extend his hand to provide justice to Vandī Amma.

Vandī Amma turns to Iraiyanār Sundareśvara Paramaśiva to help her as she had no one else to turn to. Upon hearing this, Iraiyanār Sundareśvara Paramaśiva descends to establish dharma and teach the lesson of being Just to the king of Madurai as mentioned in the Manusmṛiti Verse 7.32,



स्वराष्ट्रे न्यायवृत्तः स्याद् भृशदण्डश्च शत्रुषु ।
सुहृत्स्वजिह्मः स्निग्धेषु ब्राह्मणेषु क्षमान्वितः ॥ ३२ ॥

svarāṣṭre nyāyavṛttaḥ syād bhr̥śadaṇḍaśca śatruṣu |
suhṛtsvajihmaḥ snigdheṣu brāhmaṇeṣu kṣamānvitaḥ || 32 ||

In his kingdom, he shall be of just behavior, and on his enemies, he shall inflict rigorous chastisement; with loved friends, he shall be straightforward and towards Brāhmaṇas tolerant.—(32)

The compassionate Iraiyanār Sundareśvara Paramaśiva plays his Leela, enjoying the devotion of Vandī Amma and to remind the king of his integrity to Dharma, Iraiyanār Sundareśvara Paramaśiva descends as a young man and negotiates to build the embankment in return for endless food, to which Vandī Amma complies. Having promised, Iraiyanār Sundareśvara Paramaśiva continues to play his divine Leela. The king of Madurai witnesses the building of the embankment but is displeased to see that the Vandī portion of the embankment remains undone. As a result, the king sees the young man, representing Vandī Amma resting rather than working. The King gets into an argument with the young man, as a result of his anger beats young man with a stick.

Iraiyanār Sundareśvara Paramaśiva reminds the King that he is “*antharyami*” the indweller of every being, cosmos. Thus, the whole cosmos including the King had the mark of that golden staff, scepter on their back. Upon realization of his adharmic action, the king apologizes and understands the reason for the happening of Iraiyanār Sundareśvara Paramaśiva, therefore re-aligning to norms of Dharma.

Hindus were always democratic and transparent, rooted in the principle of Hinduism, practicing Dharma as a fundamental law of life.

As described in Manusmṛiti Verse, 2.1

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः ।
हृदयेनाभ्यनुज्ञातो यो धर्मस्तं निबोधत ॥ १ ॥

vidvadbhiḥ sevitaḥ sadbhirnityamadveṣarāgibhiḥ |
hṛdayenābhyanuññāto yo dharmastaṁ nibodhata || 1 ||

Learn that Dharma, which has been ever followed by, and sanctioned by the heart of, the learned and the good, who are free from love and hate.—(1)



Dharma was practiced by Hindus irrespective of class, status, gender or age. Dharma was not just limited to the democratic system. In fact, every Hindu used to uphold Dharma as one of the fundamental principles in the functioning of their day-to-day life.

Paramaśiva himself descended to bestow blessings and enlightenment onto his devotees who diligently lived a dharmic life. One such instance is when the wife of Thiruneelakanda Nayanar takes a unbreakable vow promising on Paramaśiva to never indulge in an intimate relationship with Thiruneelakanda Nayanar. As the promise was made on Paramaśiva, Thiruneelakanda Nayanar complies and neither go back on their word.

Their integrity to their words made Paramaśiva to descend disguised as an ascetic. Paramaśiva demands Thiruneelakanda Nayanar to hold his wife's hand and take a dip in the pond. However, to ensure that dharma is maintained even to their vow Thiruneelakanda Nayanar refused to yield to the aesthetics demands, remaining true to his unbroken vow, regardless of the repercussions. *(It is considered wrong to surpass the words of an ascetic (sage).)*

Paramaśiva blesses Thiruneelakanda Nayanar and his wife, a staunch devotee of Nīlakanta "Blue Throated" form of Paramaśiva and bestows Sālokya-Mukti (residence in KAILASA).

Hindus lived dharmic and transparent lives. In fact, even if the most powerful authorities in the Hindu kingdoms, provides an unlawful, unjust judgement, the divine manifestations of Paramaśiva and Paraśakti descend to uphold the Dharma of the citizens in the time of need and to remind that Dharma must be maintained at any cost. This would mean, even if the king himself commits an adharmic action, he must recuperate and ensure that Dharma is once again established.

One such happening is of Goddess Abhirami, a manifestation of Paraśakti throws her earring to save an ardent devotee, Subramanyam Iyer who under the test of the King provided a wrong answer about the lunar cycle. The king provides a punishment which would lead to an inevitable, brutal death of Subramanyam Iyer for no reason whatsoever.

Upon the orders of the king, Subramanyam was to be suspended on a wooden deck hung over a blazing fire with the help of ropes. The deck hosting Subramanyam was to be purged into the fireplace below, at dusk. As a result, Goddess Abhirami, to ensure justice is restored, throws her earring, shining like a silver moon, thus saving the Subramanyam Iyer from the unjust punishment. The king, upon realization, prostrates



before Subramanyam Iyer and asks for forgiveness, later granting him the title Abirami Pattar.

The Hindu scripture narrates in great detail the way in which a kingdom must be administered and the circumstances under which punishments can be granted. When the position of power is taken for granted, divine intervention is needed to realign humanity to the path of dharma. When adharma prevails, Bhagavan Krishna promised humanity to appear again to re-establish dharma in Chapter 4, verses 7-8 of Bhagavad Gita.

यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४-७॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे ॥४-८॥

yadā hi dharmasya glānir bhavati bhārata |
abhyutthānam adharmasya tadātmānam ´ sṛjāmy aham ||
paritrāṇāya sādḥūnām ´ vināśāya ca duṣkṛtām |
dharma-sam ´ sthāpanārthāya sambhavāmi yuge ||

“Whenever and wherever, there is decline in spiritual practice, O Bharat, and a predominant rise of irreligion – at that time, I descend Myself. To enrich and deliver the pious beings, to annihilate the miscreants, and to re-establish the sacred principles of cosmic truth, I myself appear, age after age.”

Just as promised, Bhagavan Krishna, descended to bear witness to the unjust and adharmic act of a village headman, in going back on his promise to a poor young man. The village headman promised the hand of his daughter, the beloved of the young man, to show gratitude for nourishing him back to health in the land of Vrindavan. However, after going back to his village, the headman, refuses and states that such a promise did not happen and that even if it did, the young man must bring a witness to show that promise indeed did take place. The promise had taken place between the headman and the young man with no third-party bearing witness. Dejected, the young man walks back to Vrindavan, the land of Bhagavan Krishna and in search of justice. He walks to the idol of Krishna and demands Bhagavan Krishna to bear witness as the promise had happened in Bhagavan Krishna’s own land. As a result, Bhagavan Krishna agrees to bear witness on one condition, that the young man must walk back to village without turning



back. However, the young man breaks Bhagavan Krishna's condition resulting in the form of Krishna turning to stone. The young man gathers the villagers next to the deity of Bhagavan Krishna and narrates the story. Towards the end, the young man wins the hand of his beloved and Bhagavan Krishna remains a witness to the promise, establishing Dharma and rightful conduct, not just limited to the lives of Kings and leaders but also the lives of all of humanity.

The Hindu Puranas narrate countless such incidents highlighting the glory of Hinduism and its deep roots in democracy. Hindu Democracy demonstrated the equal distribution of powers and a very responsible mechanism remaining the oldest democratic religion.

The Rig Veda, 10th Mandalam, 191st Sukta describes the Hindu decision makers prioritizing the ecosystem over the individuals' likes and dislikes, the Tyaga of the people, the visionaries, is beautifully described in this verse. They come to a healthy consensus, keeping aside all their personal interests, likes, dislikes aside, keeping the common good as the goal

संसमिद युवसे वर्षन्नग्ने विश्वान्यर्य आ ।

इळस पदेसमिध्यसे स नो वसून्या भर ॥

संगछध्वं संवदध्वं सं वो मनांसि जानताम ।

देवा भागं यथा पूर्वे संजानाना उपासते ॥

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम ।

समानं मन्त्रमभि मन्त्रये वः समानेन वोहविषा जुहोमि ॥

समानी व आकूतिः समाना हृदयानि वः ।

समानमस्तु वोमनो यथा वः सुसहासति ॥

saṁsamid yuvase vṛṣannaghne viśvānyarya ā |

iḷas padesamidhyase sa no vasūnyā bhara ||

saṁ ghachadhvaṁ saṁ vadadhvaṁ saṁ vo manāṁsi jānatām |

devā bhāghaṁ yathā pūrve saṁjānānā upāsate ||

samāno mantraḥ samitiḥ samānī samānaṁ manaḥ saha cittameṣām |

samānaṁ mantramabhi mantraye vaḥ samānena vohaviṣā juhomi ||

samānī va ākūtiḥ samānā hṛdayāni vaḥ |

samānamastu vomano yathā vaḥ susahāsati ||

Thou, mighty Agni, gathers up all that is precious for thy friend. Bring us all the treasures as thou art enkindled in liberation's place assemble, speak together: let your



minds be all of one accord, as ancient gods unanimous, sit down to their appointed share, the place is common, common the assembly, common the mind, so be their thought united. A common purpose: do I lay before you, and worship with your general oblation. The same be your resolve and be your minds of one accord. United be the thoughts of all that all may happily agree.



The Origin of Hindu Democracy

The Hindu Parliamentary System – An Ideal System of Democracy

The original parliament system as per the Cosmic Constitution of Hinduism was revealed in the Treaties of the Nataraja Sabha within the Nataraja Temple in Chidambaram. This South Indian temple remains as the only surviving ancient Hindu parliament hall till date, consisting of five halls - Chit Sabha (House of Consciousness), Raja Sabha (House of Prosperity), Deva Sabha (House of Lords), Kanaka Sabha (House of Cosmocrats) and Nritta Sabha (House of Supremes) - that together constituted the ancient Hindu Parliament. This system is neither unique to the Pandya Kingdom nor to the Chidambaram Nataraja Temple alone.

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.

The Evolution of Janapada

The Janapada was a self-sustaining, political and cultural unit principled on sovereignty and independence, and fought for the same till the end. The term Janapada is composed of 2 words: 'Jana' and 'Pada' and literally means the place of habitation of a particular pada or tribe. In Ancient times, Janas who were mobile in their habitation and well under the institution of democracy or Samiti, divided themselves into many families and formed territories as their permanent homeland called Janapadas.

Further these single Janapadas were surrounded by other Janapada states and this naturally demanded for a demarcated territory which eventually became a well-defined cluster of states.

Strong military leadership became instrumental in establishing the states of Janapada and such successful military leaders proved more stronger and powerful than the elected representatives of the Jana, the Samiti of the Jana was replaced with Sabha which was an assembly of citizens working under its own right and not under any authority.

There were over 10,000 different sampradayas (cultural groups) who were strongly attached to their ruler, their state, and all the peculiarities attached to it such as, dialect,



its own form of government, customs, manners & its own god. The Janapada was responsible for bridging the cultural and the linguist gap between each of these sampradayas. Incase of disputes or differences of opinion, the religious unity of language, religion, and culture was not a cause but the effect of the formation of the Janapada.

To earn honors and recognition in the Janapadas, one had to be well-versed in these peculiar arts and crafts of the realm.

This was how the liberty of Janapada worked, a system which reaped maximum satisfaction of its people through developing a peculiar way of life. This view was the very cause of the brilliant and colossal contribution in the realm of philosophy, literature, polity, etc.

Political Organizational Setup of Janapadas In Vedic Era

1. Parliament

The Ganas (leaders) had a parliament or a public assembly known as Sabha or Santhagara, where matters of law, administration and public importance were discussed.

2. Assembly hall

The Ganas had a common mote-hall known as Santhagara where the sittings of the Parliament used to be held.

Very much like the modern day, in the Vedic Era the assembly consisted of various members of the parliament, usually voted in and appointed by the parliament. The members of the Sabha (house) had various titles bestowed upon them according to the nature of their role in the assembly. The various officers included;

- I. **Asanaprajnapaka** - Officer in charge of seating the members of the assembly, appointed by the Parliament.
- II. **Gana Puraka** - Officer in charge of completing the quorum of the sitting of the assembly.
- III. **Salakagrahaka** - Officer in charge of taking the votes of members in case of division or non-adoption of a resolution unanimously.



- IV. **Sabhapala** - Officer charged with the duties of conveying the sittings and presiding over them without whom the sessions would be unorganized and chaotic.
- V. **Clerks of the House** - Officers in charge of taking records of the resolutions and speeches of the house.

The Process of the Proceedings in the Hindu Parliament

- I. **Taking seats** - The Sabha was equipped with proper seats for the members to sit and take part in deliberation. The emergent sittings were called by the beating of the drum or ringing of the tocsin.
- II. **Janapati** - The proceedings were initiated with a motion termed Janapati.
- III. **Pratijna** - Janapati is followed by the resolution where the matter is first placed before a house in a form to be adopted. The members of the house who approved of the resolution were to keep silent and those against it were required to speak. If discussions ensued and opinions were divided, then the method of collecting votes and ascertaining the majority opinion was resorted to. If the resolution did not stir any dissent, it was read thrice and then taken to be carried out and approved by the house.
- IV. **Quorum** - the person in charge of the quorum may be called the whip of the house in modern terminologies. An act performed by the house without the required quorum made it invalid and inoperative.
- V. **Discussion and voting in the assembly** - When the assembly failed to adopt a resolution unanimously, the discussions on it ensued and could lead to either of the two following stages: either the speeches made in connection with the resolution made in both the sides might have the effect of conciliation and the resolution be carried out unanimously *or* the discussion may fail to render the house and might arise division of opinion on the resolution, when the method of ascertaining the views of the majority of the members of the house is resorted to. The voting on such occasions was taken through the help of coloured tickets called Salakas, the process of collecting tickets is called Salakagrahana.

An official possessing requisite qualifications takes the vote in any of the prescribed manners suiting to the occasion. It is open to him to resort either to open or secret methods of collecting votes. After collecting votes the opinion of



the majority would be ascertained and the resolution considered to be carried or lost in the light of the majority-view.

- VI. **Deligation commitees** - In case of knots or pointless speeches in the house, the 'Udvahikas' or the delegation committee would settle the matters so referred to them. This procedure of settlement was known as 'Sammukha vinaya' or proceedings-in-presence. In principle, the delegates were taken to represent the interest of both parties and safeguard them.
- VII. **Parliamentary Misdemeanor** - the members of the house were expected to abide by the code of discipline and revolting against it was considered hurting the rights of the other members to which they would be put through a procedure of censure. It was a settled practice of the parliamentary assemblies that a matter once disposed of in accordance with legal procedure could not be re-opened. The act of reopening a settled problem amounted to an offence called 'pachittiya' and deserved the censure of the house.

Anubhava Mantapa - Janapada Polity in 12th Century

One of the most popular Hindu Parliaments which regularly meets is the Anubhava Mantapa (ಅನುಭವ ಮಂಟಪ). Anubhava Mantapa is a Hindu Parliament most famously known for functioning in the capacity of a Chit Sabha (House of Consciousness) for the Lingayat Community. Anubhava Mantapa, founded by Basaveshwara was one of the successful historic Hindu parliaments demonstrated in the history of mankind, where people who have expertise in that field were given voting rights. Anubhava Mantapa was established in the 12th century, in the Hindu Kingdom of the Western Chalukya Empire for the lingayat community. It is the oldest surviving religious Parliament in the world, and the oldest surviving Hindu Parliament. The literal meaning of Anubhava Mantapa is House of Self-experiences.

The Anubhava Mantapa has inspired several contemporary democracies including the United Kingdom and India. The members were in general called Sharanas, which means people who sought refuge in spiritual principles.

Sharanas, irrespective of their social background or upbringing were addressed respectfully as family members as 'Aiyya (Sir), Appa (father), Akka (elder sister), Avva, Kakkayya, Haralayya, Madayya, Muktayakka, Sankavve - reverential epithets, which he gave to every member of the society, including women. This led to a beautiful ambience for spiritual inquiry in various fields of life.



Although situated in the far Southern region of India, Anubhava Mantapa attracted hundreds of saints and spiritual aspirants from all over the continent who included among others its chief, Allama Prabhu, Siddarama, Madivala Machayya, Ambigara Chowdaiah and others from different parts of Karnataka; Urilingadeva from Maharashtra; Bahurupi Chowdaiah, Sakalesa Madarasa from Andhra; Adaiah, Soddala Bacarasa from Saurashtra (Gujarat). Hindu spiritual leaders such as Moligeya Marayya and his wife Mahadevamma came from Kashmir, which is about 2500 Kilometers far from Bidar Anubhava Mandapa.

The members of the Anubhava Mantapa showcased Tyaga, prioritizing the ecosystem over the individuals' likes and dislikes, and personal interests, keeping the common good as the goal.

A few of the celebrated Legislative Orders of this Anubhava Mantapa include:

enaginth kiriyarilla shivabhaktarigintha hiriyaarilla

ಏನಗಿಂತ ಕಿರಿಯಿರಿಲ್ಲ, ಶಿವ ಭಕ್ತರಿಗಿಂತ ಹಿರಿಯಿರಿಲ್ಲ

Nobody is inferior to me and nobody is superior to the devotee of Shiva (God)

sakala jeevatmarige lesu

ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಲೇಸು

Welfare of all

ಇವನಾರವ, ಇವನಾರವ, ಇವನಾರವನೆಂದೆನಿಸದಿರಯ್ಯಾ. ಇವ ನಮ್ಮವ, ಇವ ನಮ್ಮವ,

ಇವನಮ್ಮವನೆಂದೆನಿಸಯ್ಯಾ. ಕೂಡಲಸಂಗಮದೇವಾ ನಿಮ್ಮ ಮನೆಯ ಮಗನೆಂದೆನಿಸಯ್ಯಾ

Never ask who is this who is this, always believe that he is our person he is our person

Hindu Feminism in Anubhava Mantapa

The Anubhava Mantapa was highly progressive for its time and several women participated in the proceedings of the Anubhava Mantapa. . The rulings of Anubhava Mantapa bore witness to the era of celebration of Vedic feminism.

One such woman is Akkamahadevi. Akka (elder sister) Mahadevi (birth name unknown) was originally married to the Governor of Udathadi, named Kaushika. Akkamahadevi had consented to the marriage on the condition that she was not to be disturbed during her while she was absorbed in her devotion to Bhagavan Paramaśiva. However, Kaushika broke this promise. As the terms were violated, Akka Mahadevi decided to leave the palace.



While she was leaving Kaushika provoked her asking why she was taking along with her all the expensive jewelry and silken robes. In response, it is said she dropped everything including her clothes and walked 500 Kilometers to the Anubhava Mantapa. A true ascetic, Akka Mahadevi is said to have refused to wear any clothing—a common practice among male ascetics, but shocking for a woman.

It is said, the entire House was shocked to see a women enter without covering herself. Legend has it that due to her true love and devotion for Paramaśiva and her determination to hold her dharma, her whole body was protected and covered by her hair.

The members asked her why she came to the House of Consciousness. Akka answered all their questions, which led the house to realize that she was a spiritually evolved soul and was thus given place and hence respectfully addressed as Akka (elder sister).

There were several other women members in the Anubhava Mantapa, to name a few Gangambike, Nilambike, Muktayakka, Kadire Remmevve, Kottanad Somavva and Sule Sankavve. The ratio of women members in Anubhava Mantapa was far more than what is observed today, almost 900 years later.



The Systematic Fall of the Hindu Democratic System – Anubhava Mantapa

The revolutionary thoughts and ideas of the Anubhava Mantapa created a sensation among the anti-Hindu conspirators. The detractors organized themselves to collapse the Parliament.

They framed many allegations, concocted tales about the founder Basaveshwara and tried to defame him in King Bijjala's court. Basaveshwara was accused of misappropriation of the State funds. Basaveshwara was impeccably honest and for him, integrity was central to his existence.

He placed the entire accounts of the State before the King, who was infuriated by the false allegations made against Basavanna by his detractors and warned them of serious consequences for making false and baseless allegations.

Later, furious at their failed attempts, the anti-Hindu detractors were waiting for another chance to overpower the House of Parliament.

Two Sharanas, (members of the House), Haralayya and Madhuvarsa from different castes had married. This gave an opportunity to the anti-Hindu detractors to once again frame the House of Parliament. They made several defamatory false allegations against the Basaveshwara and the House. The King asked Basaveshwara to exile himself. After Basaveshwara's exile, the anti-Hindu forces mercilessly persecuted Haralayya and Madhuvarsa.

They were chained to the legs of an elephant, which dragged them to their death. This was also the beginning of the end of the Anubhava Mantapa. The members of the house were infuriated with this atrocity. Taking advantage of the chaos, the opponents of the king and the anti-Hindu forces conspire against the king and killed him.

The Sharanas (Members of the House) established various gathering similar to the Anubhava Mantapa in other Hindu nations of the Indian continent. However, only pieces of the legacy continued to exist.

The SPH Nithyananda Paramashivam is reviving the Hindu Democratic System in its full glory as it was in the time of Devi Meenakshi and Iraiyanār Sundaresvara Paramaśiva and during the flourishing of the Anubhava Mantapa, providing the same ambience for citizens of KAILASA through participative democratic methodologies established for various Hindu practices, spiritual doctrines and philosophies.



KAILASA's Initiatives Towards Establishing Responsible Democracy Through the Revival of Hindu Parliament

The most ancient parliamentary system in the world is the Hindu Parliament. The system was based on dharma. Dharma is defined by the sage Jaimini, author of the mīmāṃsā sūtra as follows:

codanālakṣaṇo'rtho dharmah
Dharma is a function that propels one to action.

It may be briefly described as the code of conduct: it teaches both religious and secular matters. Unlike many modern systems with the king at the helm of affairs, in the Hindu democratic system, the king himself was subject to the law.

Arbitrary power was unknown to Hindu jurisprudence and the king's right to govern was subject to the fulfillment of duties towards his subjects, the breach of which resulted in forfeiture of kingship. The whole system was based on fairness and equity of justice with the highest regard for integrity, impartiality, and commitment for Dharma as laid down by Paramaśiva himself in the Dharmashāstras

For the last 27 years, The SPH Nithyananda Paramashivam is reviving the Hindu Parliamentary system to govern the nation of KAILASA established and embedded in the principles of Dharma to once again introduce humanity to its glorious ways of life rooted in fairness, equality, peace, non-violence and harmonious existence between all beings through KAILASA - the only macrocosmic, ancient, Hindu enlightened civilisational and territorial nation.

Whether each individual has realized it or not, experienced it or not, every one is the Ultimate Paramaśiva. Any perception or belief or cognition that is otherwise is pure delusion. Therefore, the parliament system is not based on bureaucracy or the social concepts of right and wrong, it is based on pure dharma and cosmic law.

KAILASA is based on the principles rooted in Dharma as revealed and ordained by Paramaśiva. The parliament system of KAILASA is the ultimate one based on pure compassion. The fundamental premise of KAILASA is the truth of Paramashivoham - *I am Paramaśiva*. Even the parliament system is designed for each individual to experience and express the supreme state, space, powers, being and superconsciousness of Paramaśiva.



1. Inauguration of KAILASA's Governance Through Universal Hindu Parliament

Keeping aforementioned principles afront, in the presidential briefing dated 07th January of 2021, the SPH Nithyananda Paramashivam unveiled and inaugurated the seven sabhas (Houses of Parliament) of KAILASA known as the Universal Hindu Parliament intended to bestow the realization of the Ultimate within the members of the assembly and for the whole of humanity through continuous radiation of the cosmic principles.

i. Chit Sabha – The House of Consciousness

The Chit Sabha is governed by the Astreshwaras. The House of Consciousness or Chit Sabha is tasked with the performance of the Panchakrityas (*the five cosmic acts namely Creation or Śristi, Maintenance or Sthiti, Rejuvenation or Samhāra, Delusion or Trobhāva & Liberation or Anugraha*). This sabha includes Parliament of Gurus, enlightened masters and Hindu leaders who share consciousness-based spiritual enlightenment science to the world.

Through the Chit Sabha, the parliamentary proceedings and other presidential briefings are share with the world. Chit Sabha will also deal with all consciousness related sciences. Chit Sabha is tasked with fulfilling the purpose of KAILASA -providing a superconsciousness breakthrough to the world.

ii. Deva Sabha – House of Cosmocrats

The Deva Sabha or the House of Cosmocrats is governed by Vidhyeshwaras. It consists of Divine Gods and Goddesses who will land on the sincere, intense enlightened beings. This Sabha is in charge of the administration of KAILASA around the world.

In the Kingdom of Madurai, Devi Paraśakti incarnated as Devi Mīnakṣī and Bhagavan Paramaśiva incarnated as Iraiyanār Sundareśvara Paramaśiva to rule the ancient kingdom. To keep the lineage of the divine rule, Bhagavan Subramanya himself reincarnated as Ugra Pandya. The Deva Sabha will be similarly administered by the Gods and Goddesses.



As per the Nataraja Temple, the Deva Sabha is assigned with being the think tank of individuals who live and inspire others to live the highest Hindu administrative principles to evolve sustainable development.

iii. Raja Sabha – House of Lords

Raja Sabha also known as the House of Lords is governed by the Ganeshwaras. It is formed by the Hindu activists all over the world. Raja Sabha includes the Hindu leaders of nations, Hindu political leaders, Hindu administrative leaders and Hindu community leaders such as Mahamadaleshwaras and Peetadipathis to name a few.

Raja Sabha undertakes the political decisions that need to be made by accessing, inspiring and integrating decision makers around the world with the cosmic vision.

iv. Jnana Sabha – House of Knowledge

The Jnana Sabha is designed to deal with Hindu educational principles. The Jnana Sabha consists of Hindu Gurukuls, Hindu colleges & Hindu universities. The appointed members of the Jnana Sabha shall be well versed in the field of education and will be in charge of governing Vedic education-based schools and universities.

v. Kanaka Sabha - House of Prosperity

The Kanaka Sabha will be empowered to run as the Hindu World Trade Centre. The members of this house will consist of Hindu business organization and businessmen. This House will be governed by the Lokeshwaras.

According to the Nataraja Temple in Chidambaram, the house of prosperity consist of Hindu Resource Developers in various fields such as money, grain, lifestyle, essentials like fuel etc. Therefore, Kanaka Sabha is tasked with the responsibility of developing sustainable methodologies to sustain life.

Hindus existed as the richest civilization completely in tune with the nature without exploiting, abusing, destroying nature. We lived as the richest civilization. Reviving those natural resources-based lifestyle and... it's a, it's a altogether a different science. As long as world was following the trend of Hindu civilization thousand years, two thousand years before, not only we were richest; planet earth never had any suffering. Nature never suffered. Prakriti



was part of us. We were part of Prakriti. Now the way we are going if we are not given the right knowledge and education, we may not keep the planet earth alive for next hundred years. It may not be livable anymore, even for next hundred years. Within next hundred years, we may destroy if we don't wake up to the truth, to live with the nature, to live with the Prakriti without exploiting it. It's time we learn to live with the nature - the most beautiful, natural Cosmic way, the Hindu lifestyle. So the Kanaka Sabha will be looking into that component.

- The SPH Nithyananda Paramashivam, 23rd August 2020

vi. Ananda Sabha

This Sabha is designed to deal with the issues of Hindus around world. This House is specifically assigned to the Hindu common men.

vii. Nithyananda Sabha

Nithyananda Sabha will be focusing on contributions of the SPH Nithyananda Paramashivam, the Governance of KAILASA and the contributions for Hinduism. This house is reserved for the inner most tier of KAILASA, working towards time capsuling the work of KAILASA and the SPH Nithyananda Paramashivam for the whole of humanity.

The members of Nithyananda Sabha have already begun the time capsuling project through its repositories of Nithyanandapedia, Kailasapedia & Hinduismmedia.



2. Nithya Dharmam

As Highlighted in the Purans, whenever there is a decline in dharma, Paramaśiva himself descends to protect and restore dharma. The SPH Nithyananda Paramashivam is the 1008th incarnations Paramaśiva, descended to embed humanity in the seeds of Dharma. The SPH Nithyananda Paramashivam conducted initiatives such as Nithya Dharmam to address and settle differences between individuals, families and communities as means of establishing peace, justice and dharma by reducing the global negativity. The SPH Nithyananda Paramashivam personally conducted the program, offering a helping hand through provision of personalized solutions to the public.



3. Revival of the Hindu Voting System

KAILASA has conducted numerous voting sessions in the Chit Sabha providing a platform for Hindus to make decisions and decide the future of Hinduism. For the past 27 years, this exercise of voting on Hindu principles has been happening in KAILASA by the grace of The SPH Nithyananda Paramshivam . This voting has been done for this very purpose of involving every citizen to investigate the truth and only apply it as a life principle. This is the beauty of the Universal Hindu Parliament

Hindus! Your vote matters

Oct 25

HINDUS ! YOUR VOTE MATTERS...
Who decides what is Hindu and what is not?
Who decides what a Hindu should do?
Who decides what actions need to be taken to protect Hinduism?
Let's wake up! Let's unite and decide...
The first ever Hindu democracy system in the modern world...
BECOME PART OF THE FIRST EVER HINDU VOTES HOSTED BY KAILASA, THE WORLD'S GREATEST HINDU NATION...



Do you want Non-vegetarian diet to be a part of Hinduism?
a. Yes, regularly
b. Yes, ritualistically
c. No, completely stopped

Tweet your opinions with
#KAILASAvotes

Visit: <http://Kailasa.org/kailasa-voting-1>

hindus ! your voice matters...
Who decides what is Hindu and what is not?
Who decides what a Hindu should do?
Who decides what actions need to be taken to protect Hinduism?
Let's wake up! Let's unite and decide...
The first ever Hindu democracy system in the modern world...
BECOME PART OF THE FIRST EVER GENERAL ELECTION HOSTED BY KAILASA, THE WORLD'S ONLY HINDU NATION...



Can I get all nutrients through Vegetarian diet?

Yes! That's the best news. Though a huge wave of myth claiming vegetarian diet isn't nutritious enough had steered many people into choosing meat, this myth has been busted multiple times through various scientific researches and studies.



What is a factory farm and how animals are tortured???

"Factory farm" is a term commonly used to describe an industrial facility that raises large numbers of farm animals such as pigs, chickens or cows in intensive confinement where their movements are extremely inhibited. Animals are kept in cages or crates, or are crowded together in pens. These types of farms are sometimes referred to as concentrated or confined animal feeding operations (CAFOs).

Apply now for free e-support (<http://kailasa.org/free-support>)

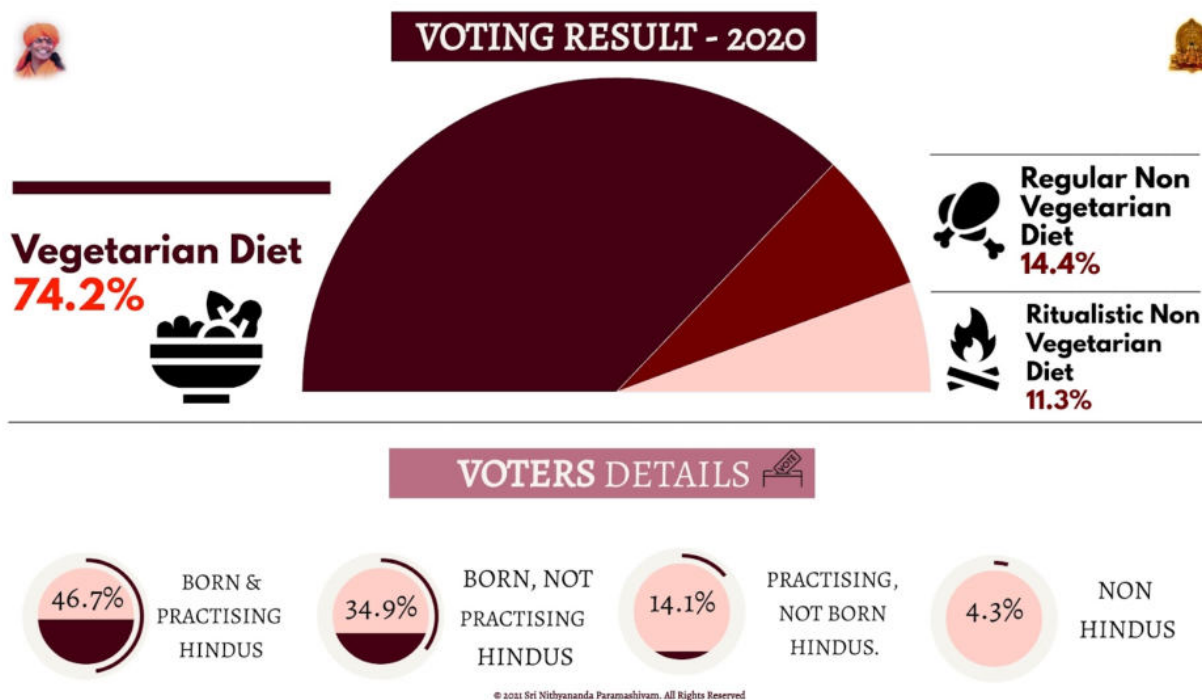
as most historic happening - world's first ever hindu votes - happening now - visit:



KAILASA's Department of information and Broadcasting in coordination with the Department of Education empowering humanity by bringing awareness about Vegetarianism and make a conscious choice on diet of Hindus via various digital initiatives upholding values of Responsible Democracy

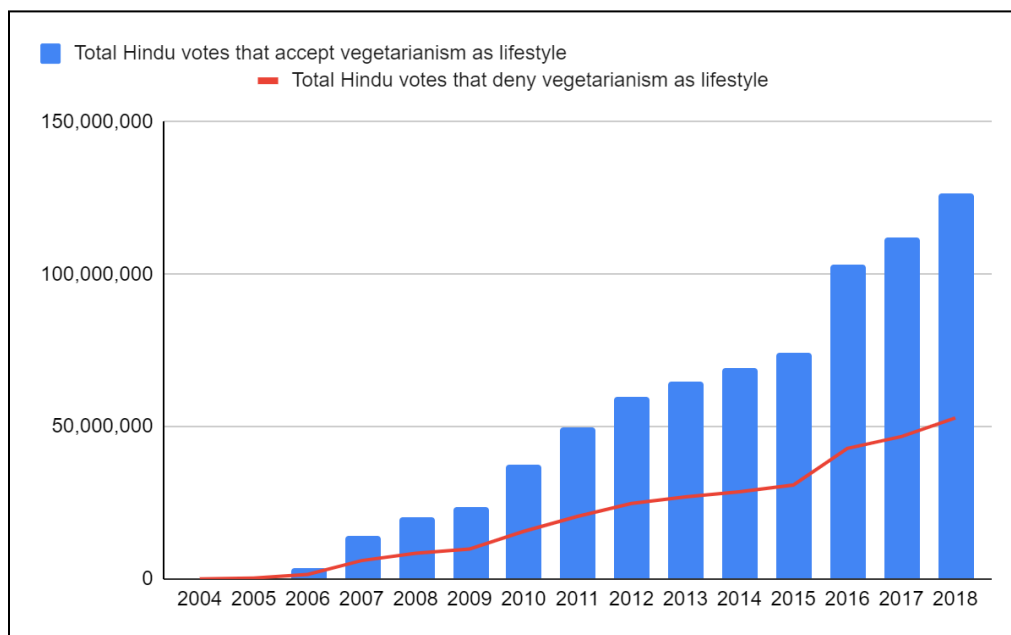


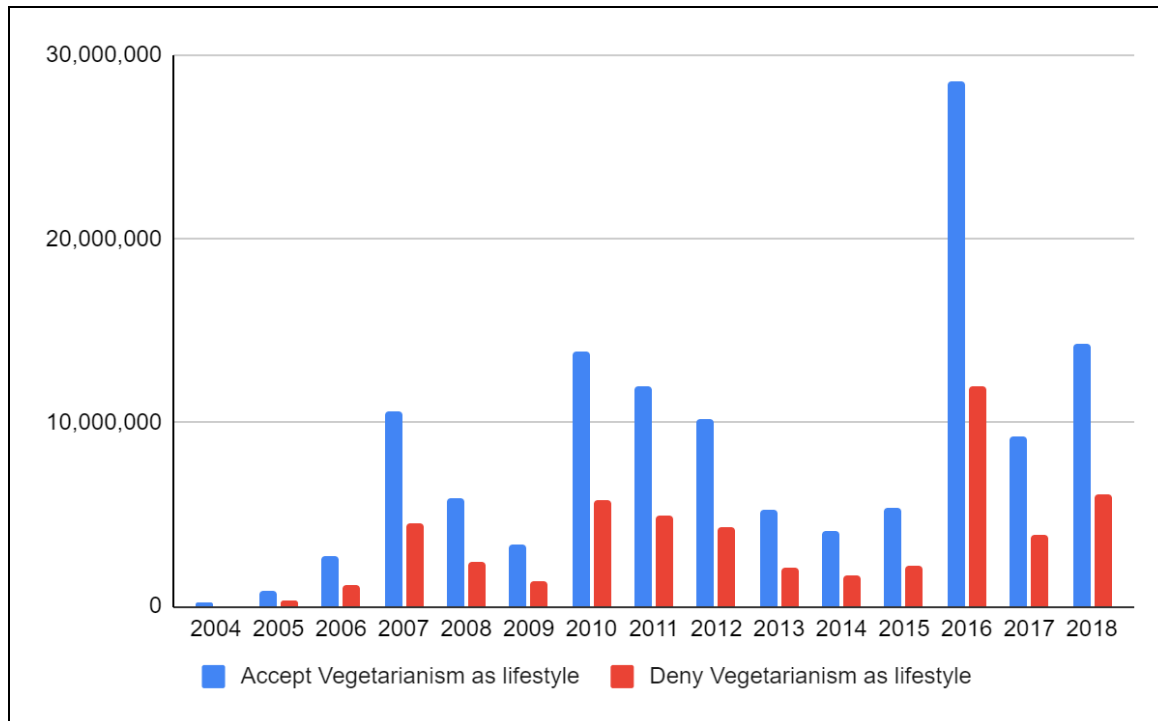
i. Chit Sabha Proceedings on: Adopting Vegetarianism as lifestyle in Kailasa



Total Hindu Votes on Vegetarianism Cumulative Chart (2004 to 2018)

Graph: Total cumulative votes that accept vegetarianism (shown in blue bars) versus total cumulative votes that deny vegetarianism lifestyle (shown as a red line), over the period of 2004 to 2018.





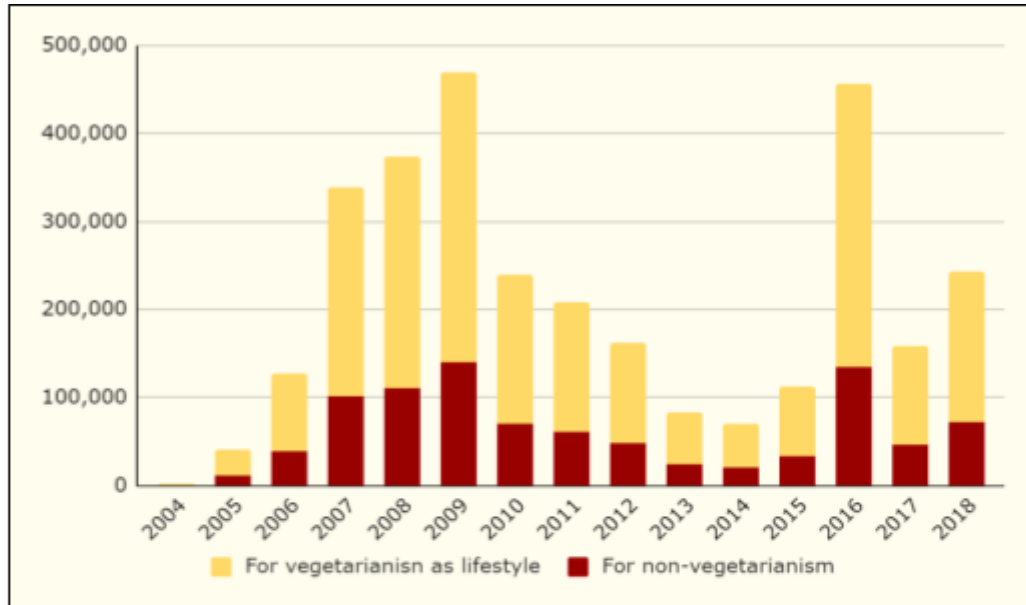
Year by Year - Hindu Votes on Vegetarianism Chart (2004 to 2018). The peak observed in 2016 is due to the grand Hindu Parliament Session which takes place in Kumbh Mela 2016. As per district police reports, in total around 100 Million people visited the happening of which 10 Million delegates and citizens had at least once visited the KAILASA's main parliament house - Chit Sabha.



2016 - Parliamentary session in Bidadi Bangalore. Citizens, ministers and delegates from various kingdoms of Southern Indian Kingdoms participated. In the Hindu voting system, the vote is cast not just by giving the vote to the principle, but also, the principle is lived throughout one's life. The citizens of Kailasa do not only vote for Vegetarianism, but they also live the principle by strictly following a pure vegetarian diet for their entire life.

Chit Sabha Proceedings on Vegetarianism -

Kailasa Paramparagatha Adi Arunachala Sarvajna Peetha Samrajyam (2004 to 2018)

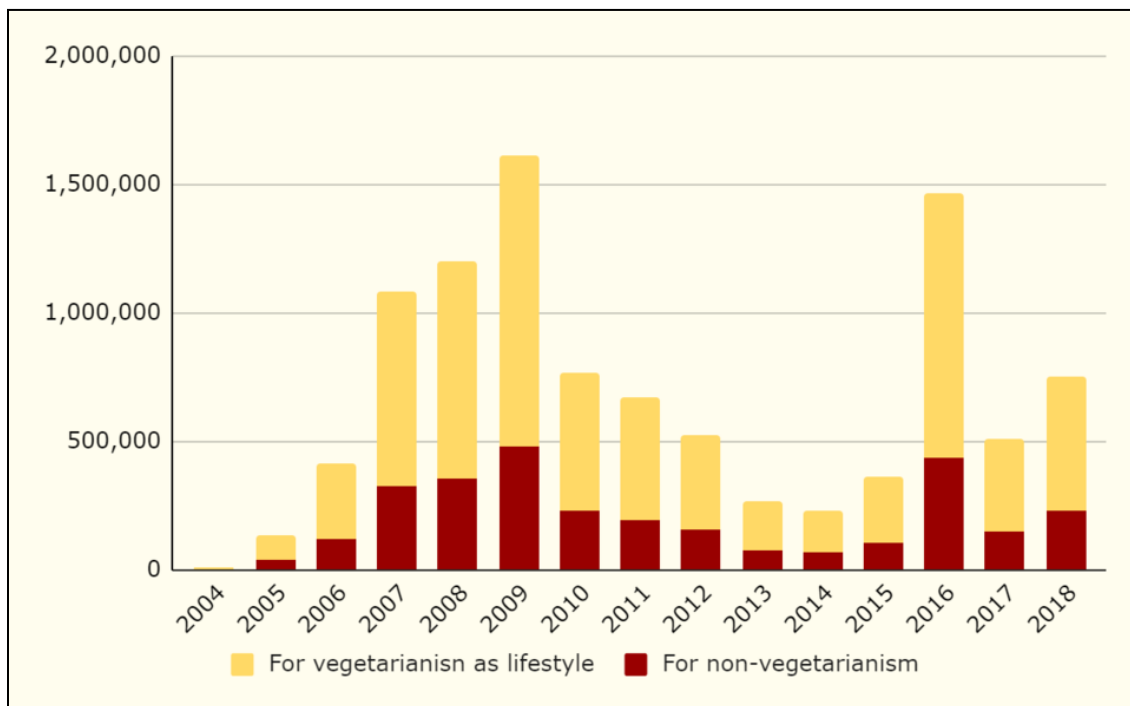


2017 - Pournami (full moon) festival in Kailasa Paramparagatha Arunachala Sarvajna Peetha - Tiruvannamalai. The sacred Arunachala Hills are visited by 1,000,000 to 10,000,000 Hindus during every Pournami festival. More than 100,000 citizens of Kailasa, delegates, ministers and Hindus visit the Kailasa Paramparagatha Adi Arunachala Sarvajna Peetha on this occasion. The picture captures several citizens of Kailasa participating in the democratic processes of the Hindu Parliament.



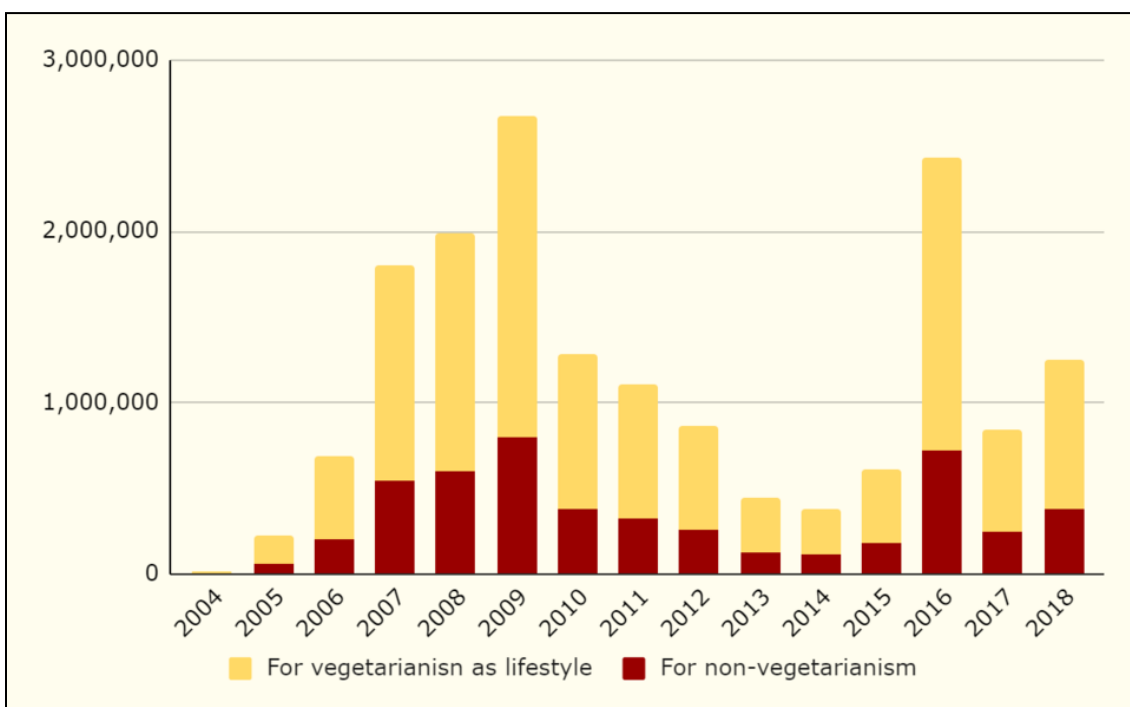
Chit Sabha Proceedings on Vegetarianism -

Kailasa Paramparagatha Kanchee Kailasa Sarvajna Peetham (2004 to 2018)

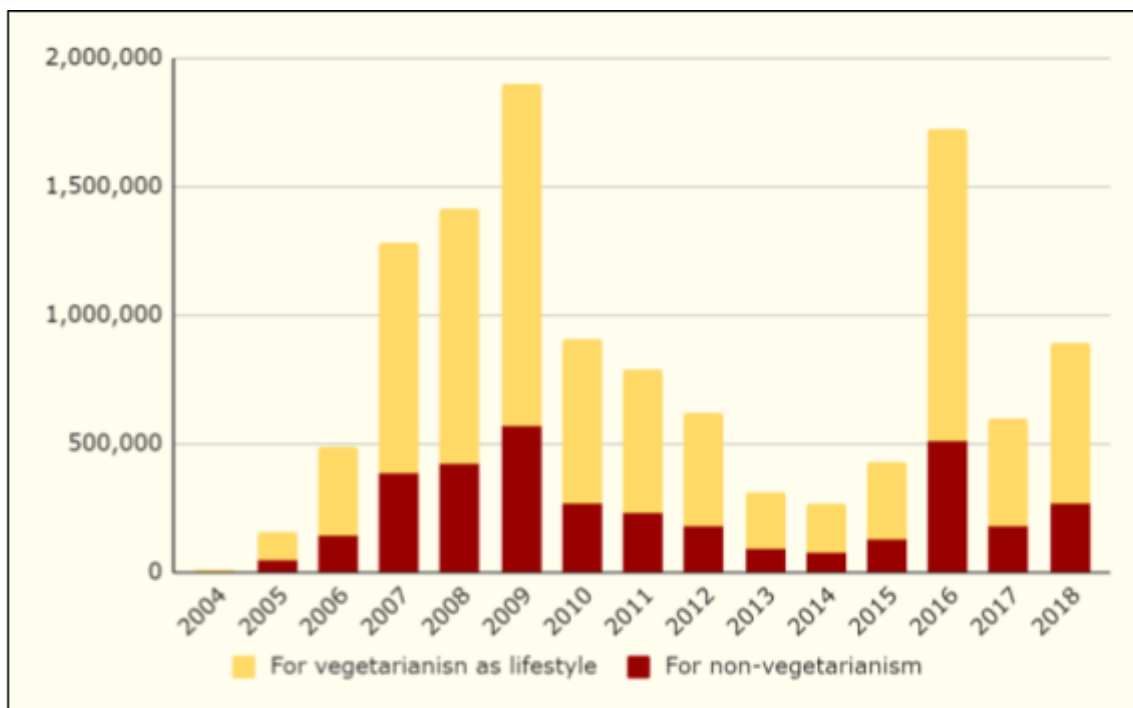


Chit Sabha Proceedings on Vegetarianism -

Kailasa Paramparagatha Sripura Sarvajna Peetham (2004 to 2018)

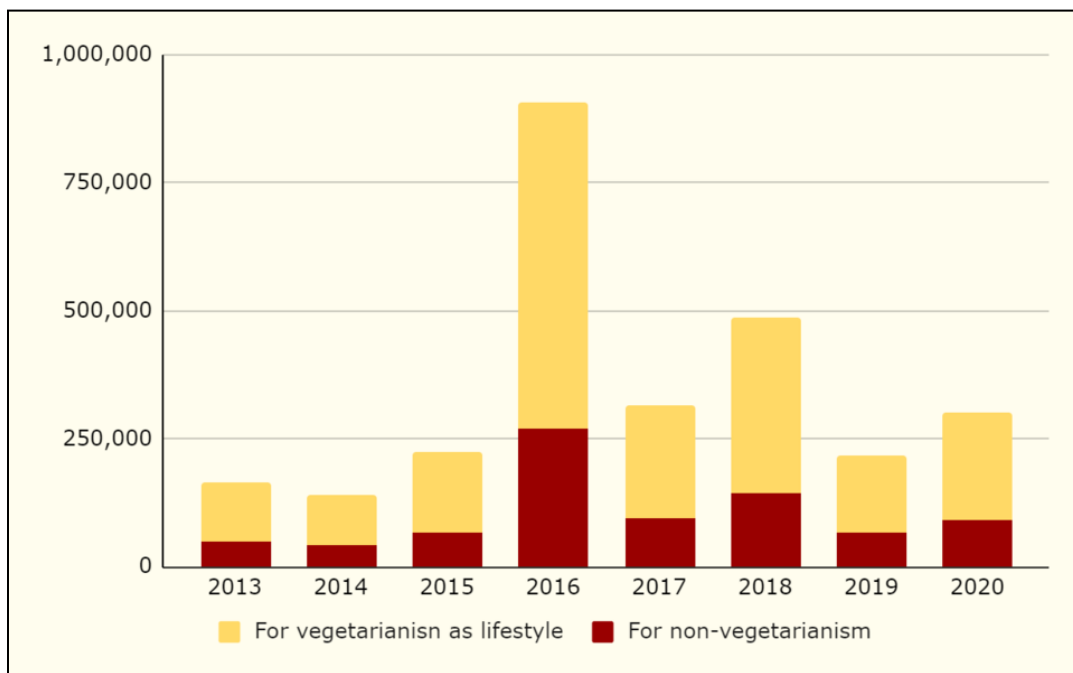


Chit Sabha Proceedings on Vegetarianism - Kailasa Paramparagatha Adi Kailasa Nithyananda Peetham (2004 to 2018)

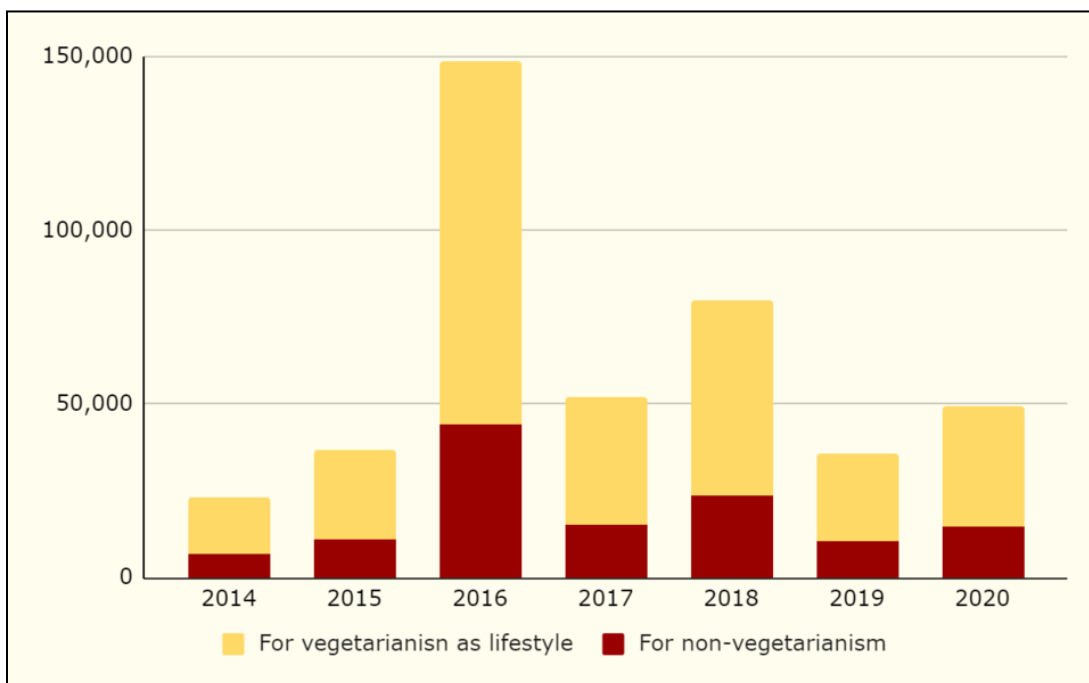




Chit Sabha Proceedings on Vegetarianism - Kailasa Paramparagatha Mahanirvani Peetha Sarvajnaapeetham (2013 to 2018)



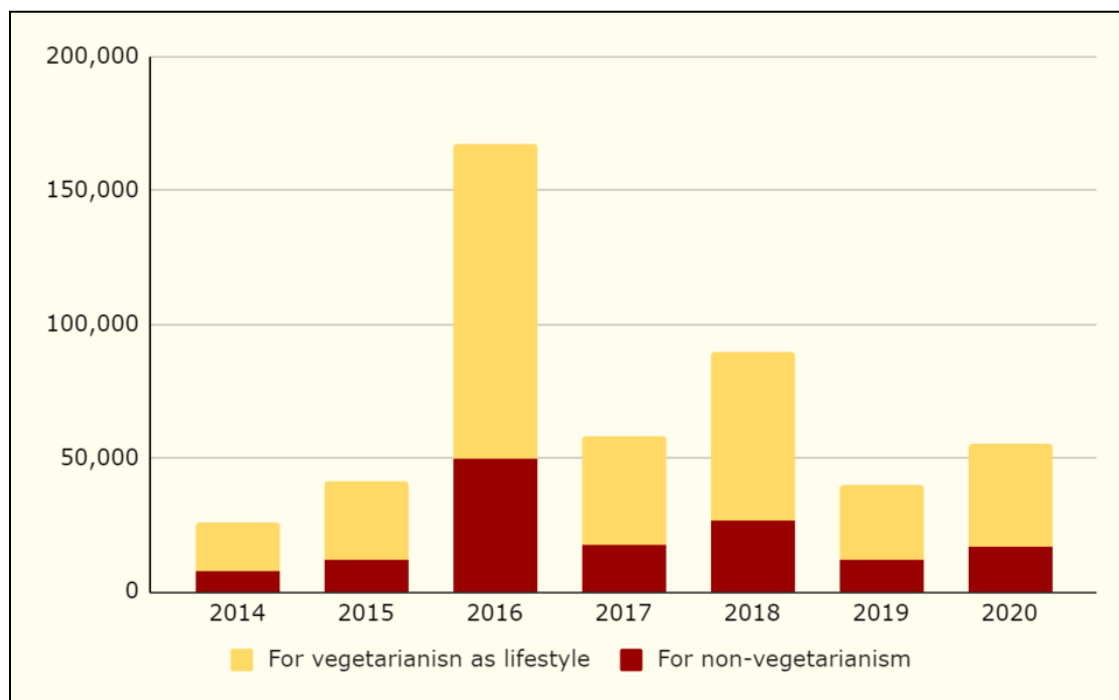
Chit Sabha Proceedings on Vegetarianism - Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnaapeetha Adi Chola Samrajyam (2014 - 2018)





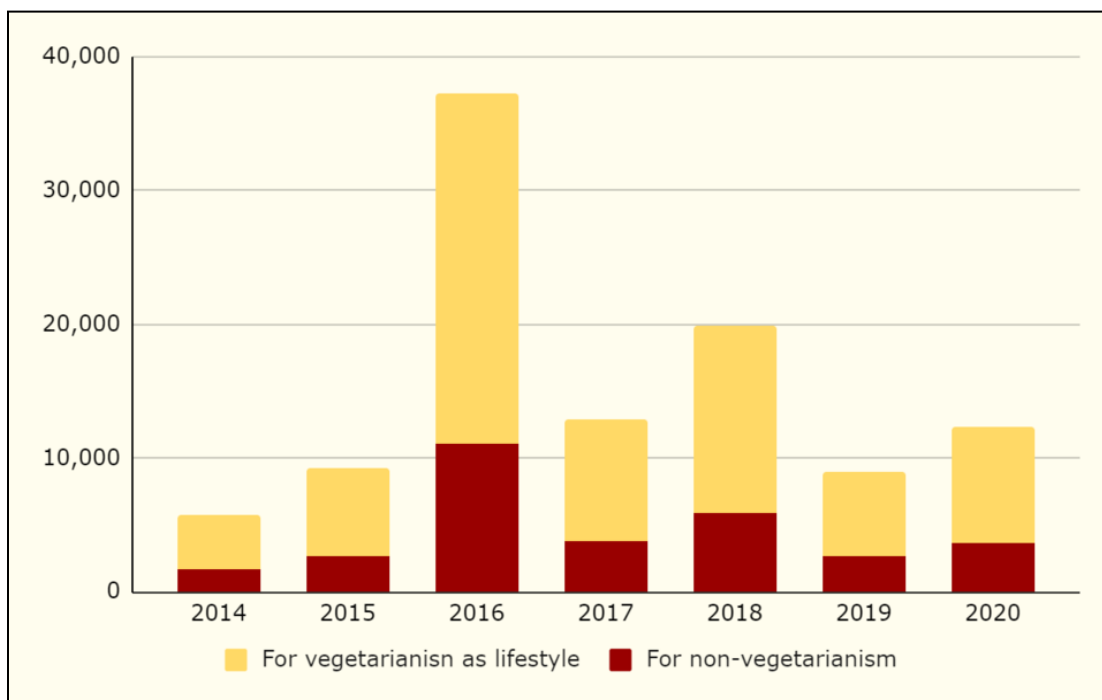
Chit Sabha Proceedings on Vegetarianism -

Kailasa Paramparagatha Sūrya Vamśa Sarvajnapaetha Adi Noothana Chola Samrajyam

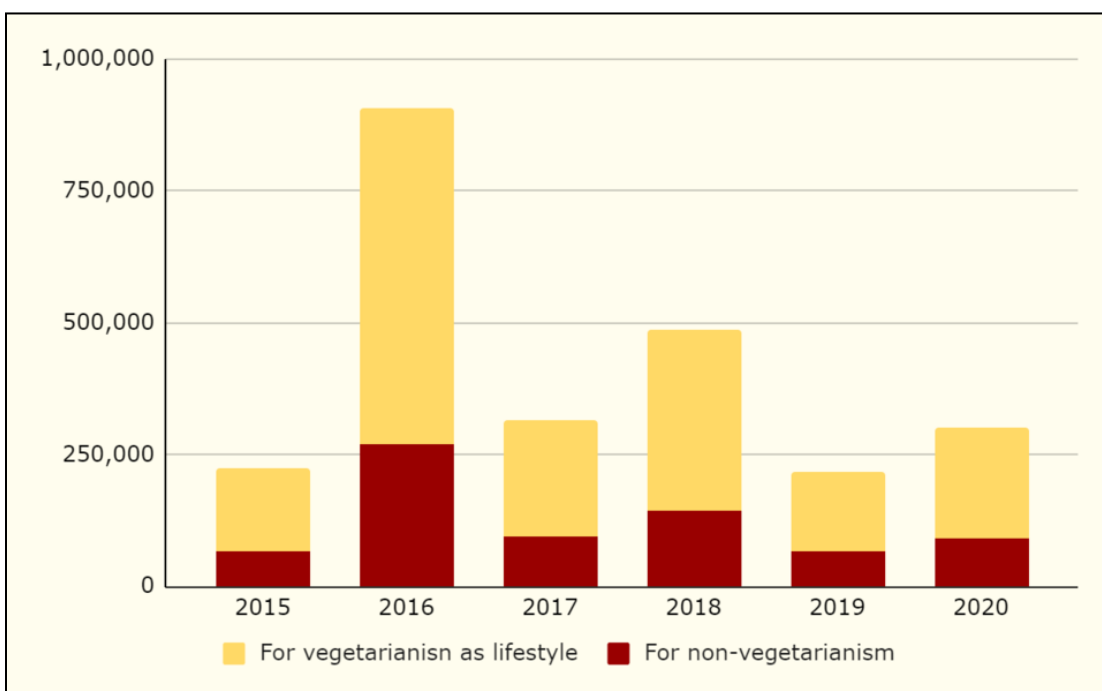




Chit Sabha Proceedings on Vegetarianism - Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapetham (2014 to 2018)



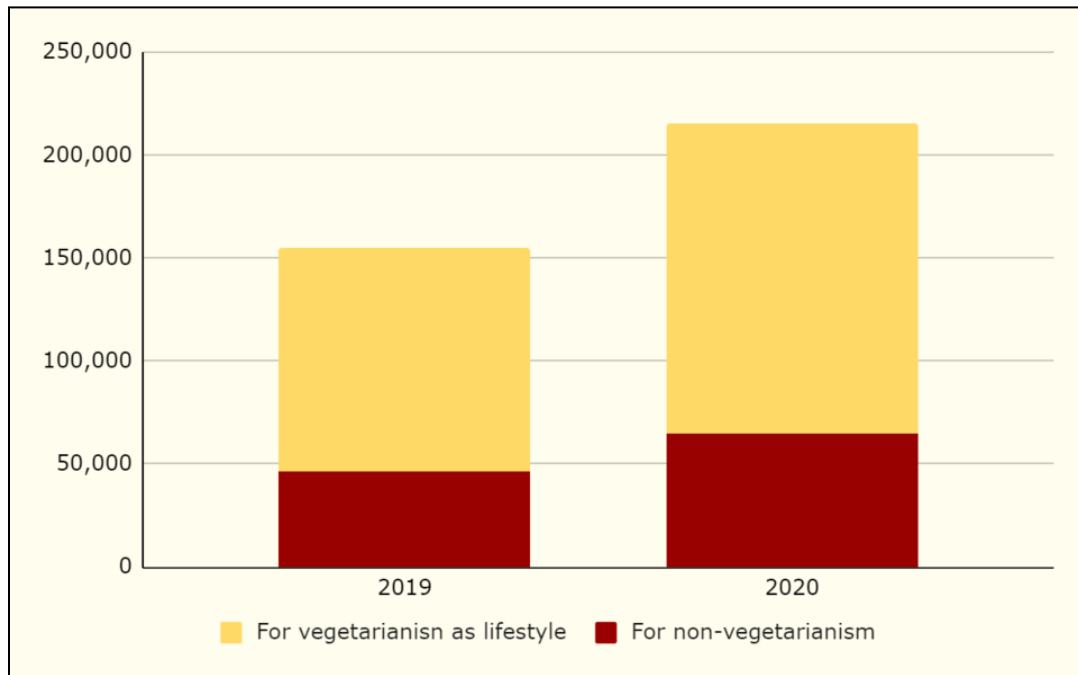
Chit Sabha Proceedings on Vegetarianism - Kailasa Paramparagatha Atal Peetham (2015 to 2018)





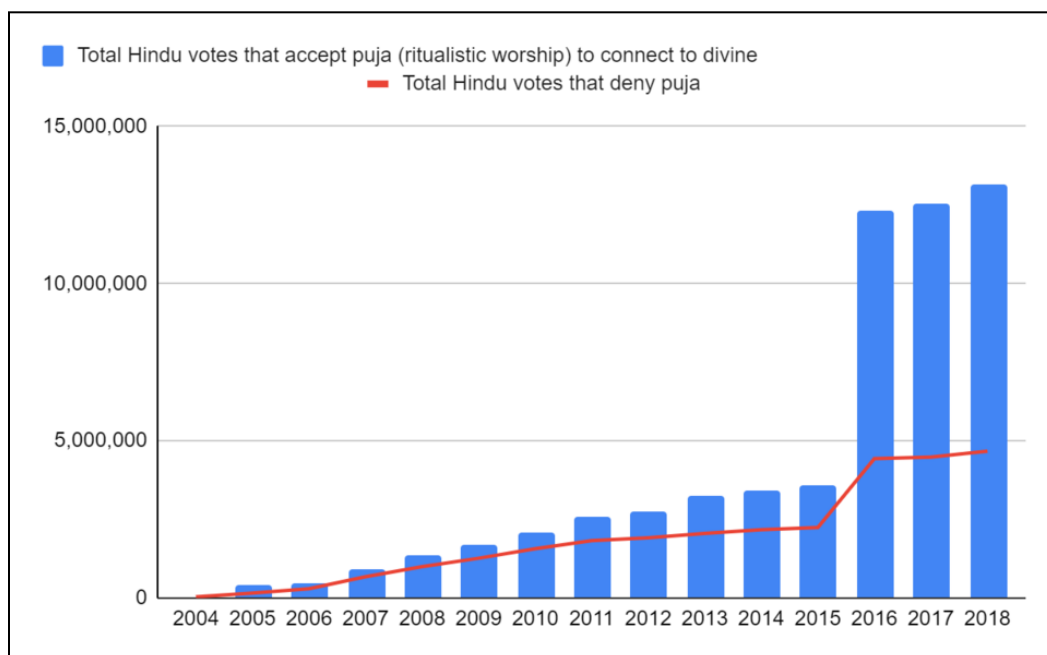
Chit Sabha Proceedings on Vegetarianism -

Kailasa Paramparagatha Suvarnapaetha Sarvajnapaetha Swargapuram Samrajyam



ii. Chit Sabha Proceedings on Puja (Ritualistic Worship)

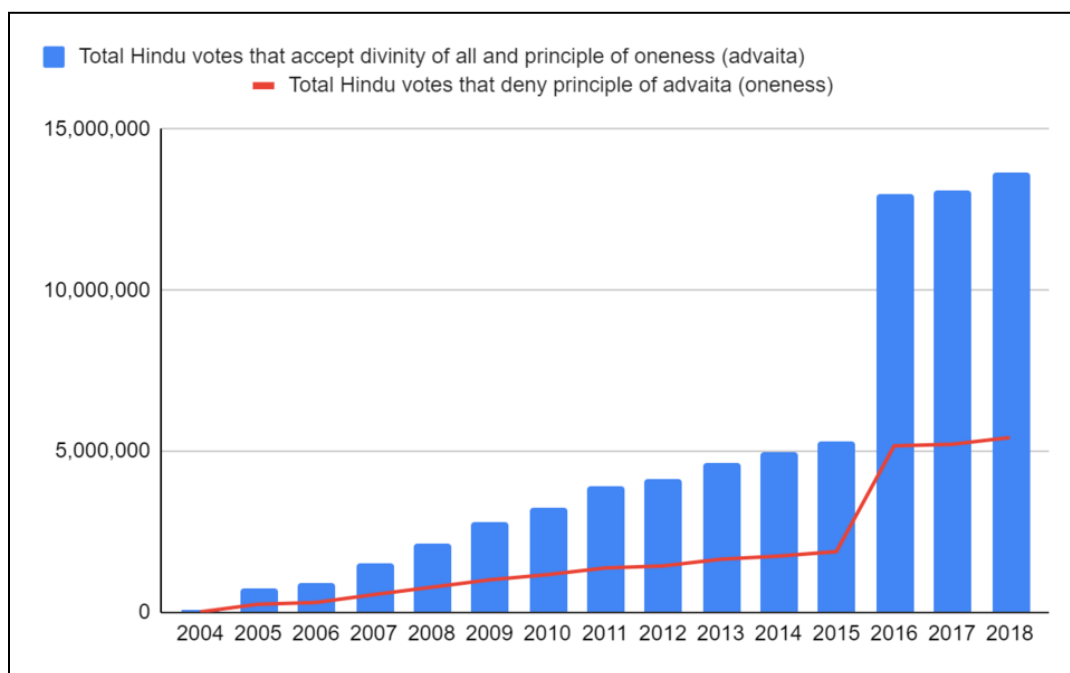
Puja - Hindu Ritualistic Worship - has a profound healing effect on practitioners. Puja as powerful mass worship is a means of realizing collective peace and harmony. Homa (mass fire rituals) create profound healing energy for a peaceful mind and a healthy body in those living in the surrounding areas. The graph below shows the Chit Sabha proceedings of the number of people who accept puja as means to connect with the divine



iii. Chit Sabha Proceedings on : Recognizing Divinity of All and Principle of Oneness (Advaita)

Advaita Satya (the truth of oneness) implies that no individual being has a separate individual existence, but is a part of the Whole. The feeling of being separate is declared to be Maya (illusion and ignorance). The realization of the principle of Oneness (Advaita) is the realization of the divine nature of the Self. The principle of Oneness, when applied, has a profound effect on the lives of individuals and entire nations alike. Some of the pursuits of modern-day democracies find their mention in the Preamble of their respective Constitutions, to name a few - FRATERNITY, EQUALITY, etc.

The consolidated data presented by Chit Sabha shows the increasing level of people accept the principle of oneness. The SPH Nithyananda Paramashivam has conducted various initiatives to demonstrate the power of oneness.





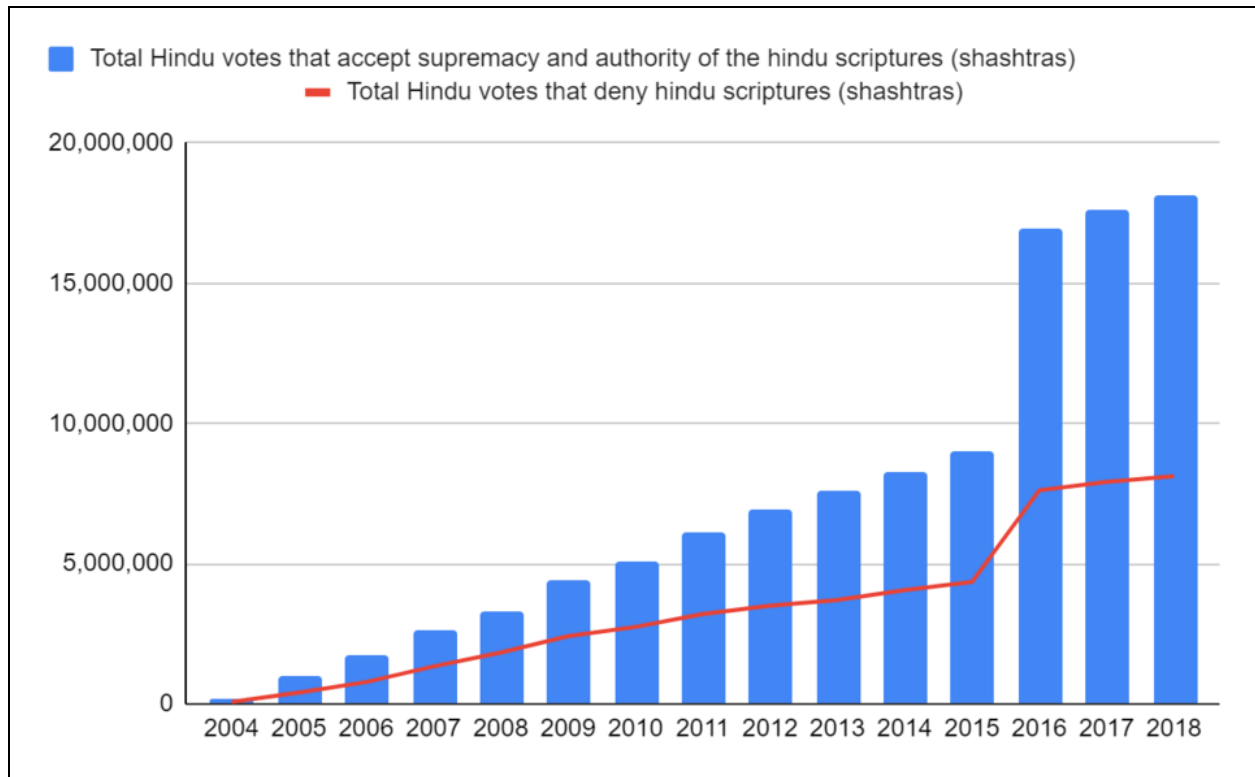
iv. Chit Sabha Proceedings on : Supremacy And Authority Of The Hindu Scriptures

For any person, born in any nation, the laws of the nation and its principles are the accepted truths just by the virtue of the person being born in that country - this is modern-day democracy. Indeed, the constitutions of modern-day democracies are amendable, however, for all practical purposes in most modern-day democracies, the principles and pursuits of the nations are first accepted by default and only later understood and if at all required and possible amended.

However, in Hindu democracy, the citizens are encouraged to discover the principles of democracy by pure questioning and investigation. Thus Hindus of KAILASA are not born into Hindu democracy, they discover their Hindu democracy. This is a unique beautiful aspect of Hindu democracy.

The Parliament Houses of Hindu Democracies are made for this very purpose of investigation. More than being interested in amending the Hindu Constitution, the pursuit of a Hindu Democracy is to discover the truth taking inspiration from the core scriptures and applying them to practical life for the welfare and enlightenment of all.

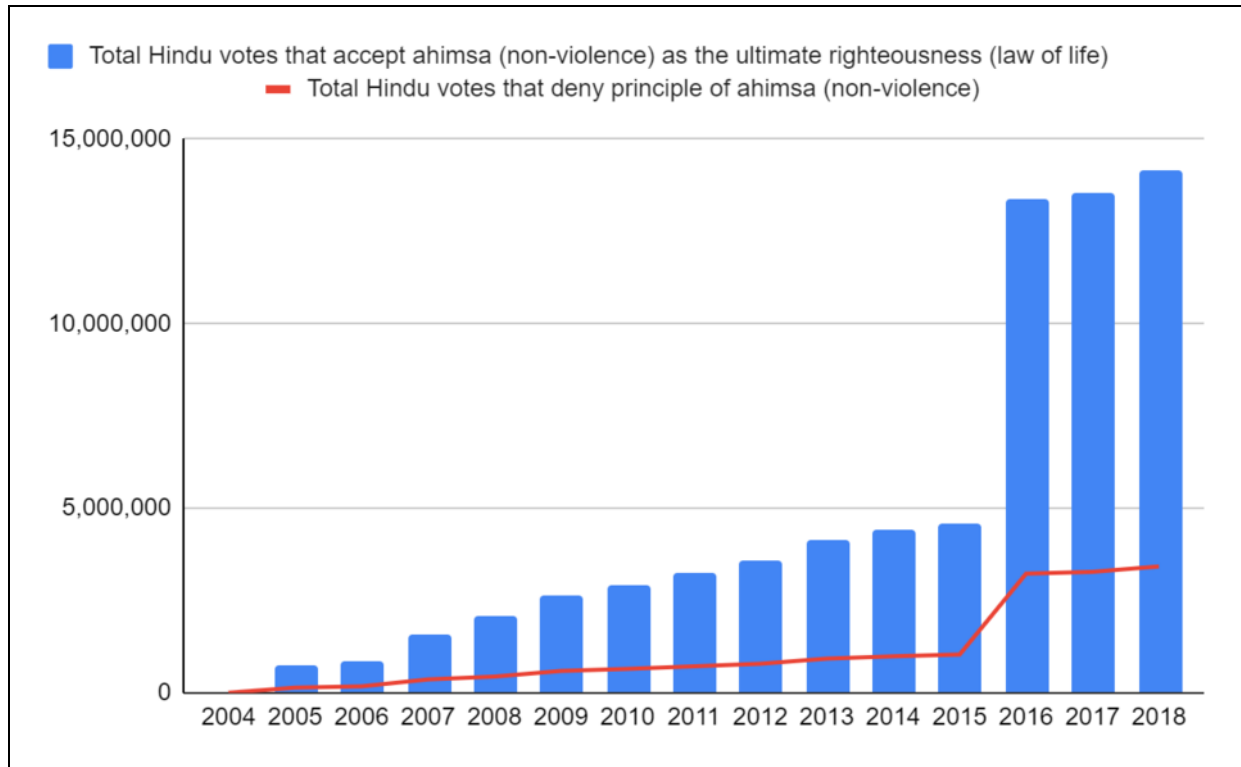
The voting conducted concludes the total number of Hindus applying the practicality of the scriptures in their lives.



v. Chit Sabha Proceedings on :
Ahimsa (non-violence) as the natural law of life

The principle of Ahimsa understood as Non-violence, abstention from cruelty, non-injury; has been declared as the highest principle in the Cosmic Constitution. Ahimsa in light of the principle of Advaita (Oneness) also implies self-defense (non-injury to oneself) as much as non-injury to others. On several occasions in Hindu history, Hindu Kings were forced into war. But even in war Hindu citizens, and kings of KAILASA followed humanitarian principles of Dharma. Ahimsa has always been the guiding light for Hinduism.

The Chit Sabha proceedings showcase that Hindus around the world, are yet again striving to re-establish themselves in the fundamental principle of Hinduism – “Ahimsa Paramo Dharmaha”



Total Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):
Cumulative Charts (2004 to 2018)

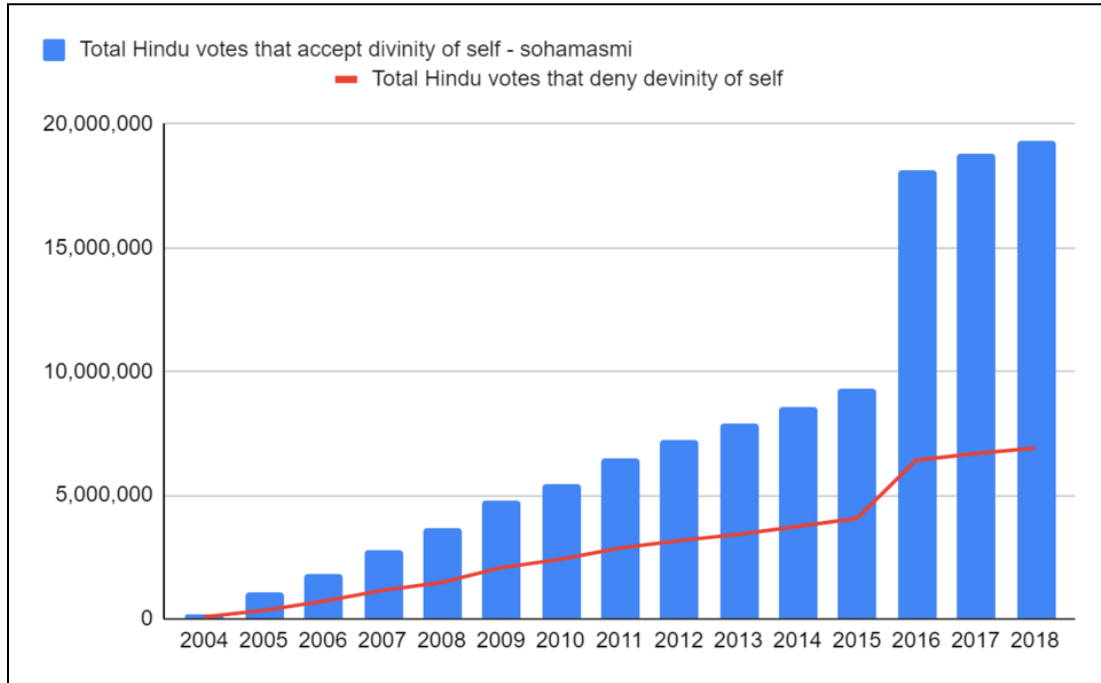
vi. Chit Sabha Proceedings on :
Universal Declaration of the Divinity of the Self - Sohamasmi

The United Nation's Universal Declaration of Human Rights is a universally accepted, undisputed declaration done by leaders of all countries of the world. In spite of such a widespread acceptance, this declaration by itself is not a law in any country on Earth. Several countries have taken inspiration from these principles and adopted them into their constitution, but even in that form, these declarations are principles, not law. The Universal Declaration of Human Rights is an example of how the soft-power of universal truth can have far greater reach than any State-enforced hard power.

KAILASA's Hindu Declaration of Divinity of the Self, which has been taken from the Cosmic Constitution (Veda Agamas) is another such soft-power principle that will have a far-reaching impact in establishing long-lasting global peace.



The SPH Nithyananda Paramashivam has reinstated the principle of Sohamasmi and has transmitted this knowledge to millions around the world through various in person and online programs.



The Chit Sabha proceedings showcase the Total Hindu Votes that accept Divinity of Self - Sohamasmi : Cumulative Charts (2004 to 2018)

vii. Chit Sabha Proceedings on :

Principle of Worshipping through Deities - Archavatara (Deity is God)

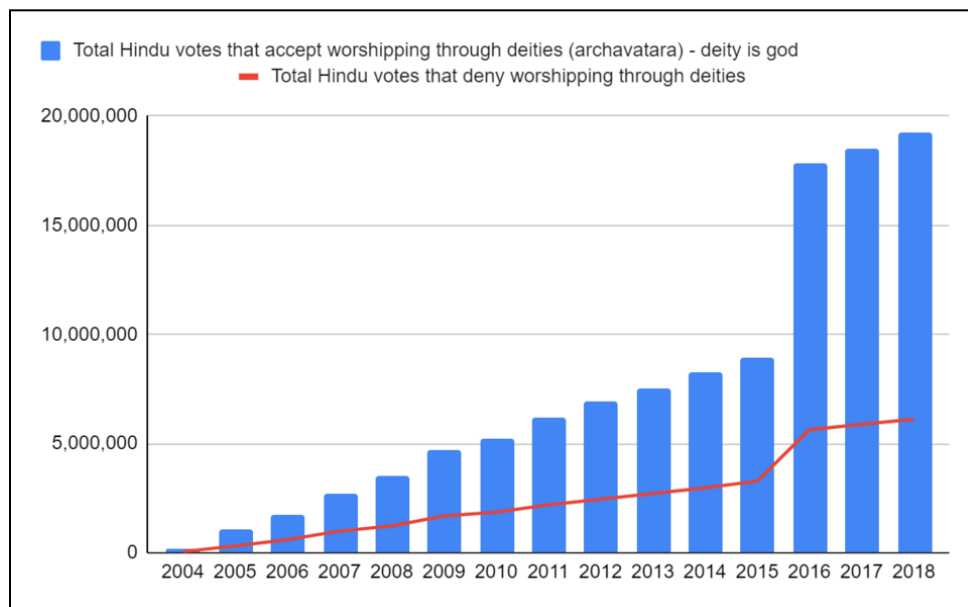
The Veda Agamas are the Cosmic Constitution in written form. The Cosmic Constitution in the embodied form is a deity.

KAILASA is the only nation in the world, which constitutionally recognizes Deities as an embodiment of the Divine. The process of consecration done as per an Agama (the scriptures on the application of Hindu enlightenment sciences) becomes a cosmic-legal contract between the community installing the Deity and the Divine. The Divine manifests through the Deity as per the cosmic-legal contract with which the consecration is done. Based on this cosmic-legal contract, citizens of KAILASA and the Hindus of that Sampradaya (community) worship the Deity and offer their wealth at the feet of the Deities. The principles of these cosmic-legal contracts have been upheld for more than ten thousand years in a continuum.



The SPH Nithyananda Paramashivam has established thousands of devalayas around the world with energized deities. The SPH Nithyananda Paramashivam has revived the science of deity worship and made deity worship as part of the daily life of every citizen in KAILASA.

The Graph down below shows a steady raise in the acceptance of deity worship, with the guidance and tireless hard work of the SPH Nithyananda Paramashivam over the years





viii. **Chit Sabha Proceedings on :**
Divinity and Supremacy of the Guru

“The word Guru is made of the words 'Gu' which means darkness and 'ru' which means dispeller.

Gurutattva means the essence of Guru and the guiding principles that He stands for to remove ignorance, sufferings, and darkness from life, guiding us to our higher possibility.

The space, which literally makes the Maya shiver and breaks, takes you from the perceptive reality to the real reality. That space is called Gurutattva.”

- The SPH Nithyananda Paramashivam

The universe by its very nature is Guru, it has Guru Tattva, the principle of guiding into it. With compassion the universe keeps guiding us in form of life experiences, this is the most basic form of expression of Guru Tattva. Suffering, sorrow, joy, are means and modes by which Guru Tattva (which exists in the universe) guides us. The most ultimate manifestation of the Gurutattva is the physical human embodied Guru Himself - incarnation of Paramashiva as described in the Sri Guru Gita, Verse 36 & 37;

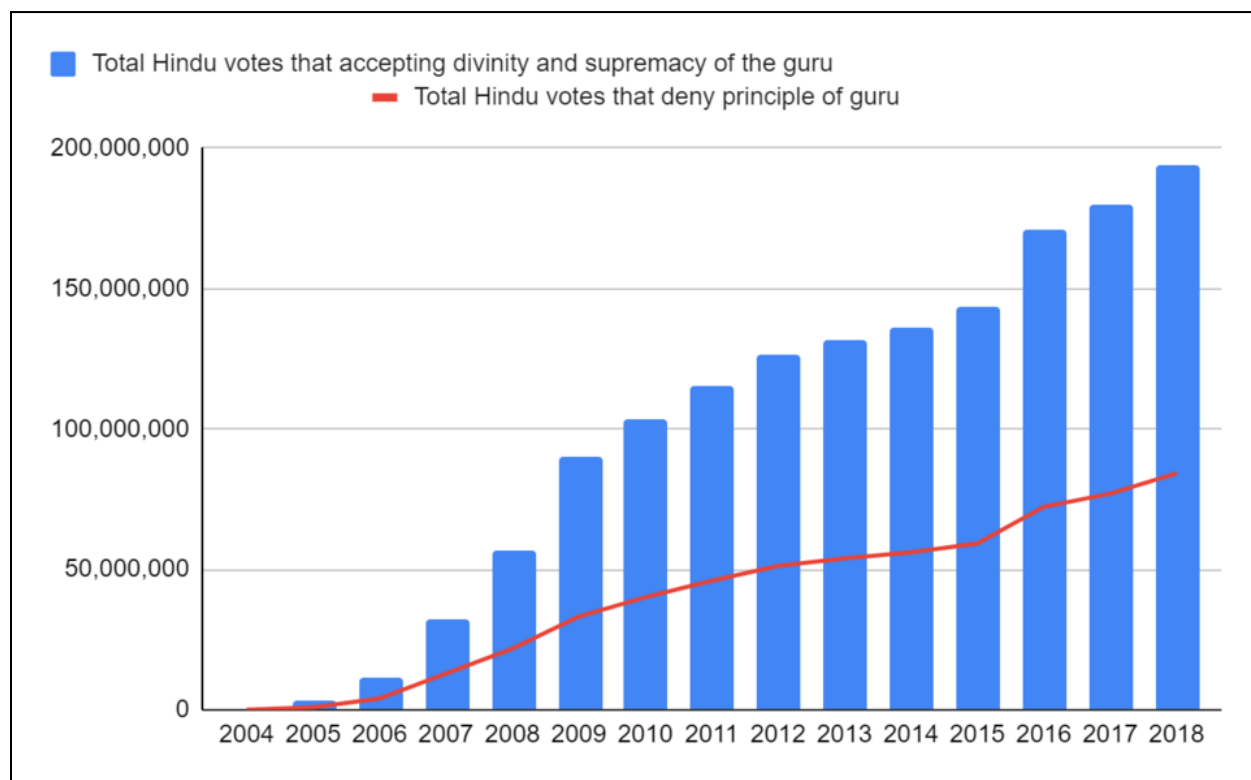
यत्सत्येन जगत्सत्यं यत्प्रकाशेन भाति तत्।
यदानन्देन नन्दन्ति तस्मै श्रीगुरवे नमः ॥३६॥
यस्य स्थित्या सत्यमिदं यद्भाति भानुरूपतः।
प्रियं पुत्रादि यत्प्रीत्या तस्मै श्रीगुरवे नमः ॥३७॥

Salutations to Śrī Guru, by whose reality the world is real, by whose light it is illuminated, and by whose joy people are joyous. Salutations to Śrī Guru, by whose existence the world exists, who shines through the form of the sun, and by whose love sons and others are dear to us.

Over the last 27 years, the SPH Nithyananda Paramashivam has offered various miraculous services such as but not limited to healing cancer and other chronic diseases, providing free Vedic education to thousands of children around the world and served over a billion free, organic and sattvik meals and the tireless revival of KAILASA, the ancient Hindu civilization as means of providing social, economical, political and judicial freedom for Hindus around the world to practice Hinduism without the fear of being persecuted or attacked.



Through His endless contributions to the humanity, despite the constant attacks faced by the SPH Nithyananda Paramashivam by the anti-Hindu militants and missionaries, the SPH Nithyananda Paramashivam continues to establish his supremacy by constantly proving his divinity



*Total Hindu Votes that accept Divinity and Supremacy of Guru :
Cumulative Charts (2004 to 2018)*



The Way Forward

KAILASA is continuing to tirelessly work to establish Hindu Democracy across the world, re-establishing Dharma and providing a right to life for all living beings. Women and those belonging to the LGBTQ+ community are an essential part of the political, KAILASA shall and will not deny anyone regardless of their gender, status or age the right to express the opinion and commit to establishing Dharma. KAILASA is further committed to strengthening democracy and leadership around the world in accordance with the Vedāgamas.

KAILASA shall continue to raise the torch of Hindu democracy together, shining the light on the glory of Hinduism and all it has to offer. On this International Day of Democracy, KAILASA honors and offers its respects to Paramaśiva and vows to uphold and spread Hindu Democracy by rooting itself in Dharma, the founding principle of KAILASA as glorified in the Hindu Puranas.



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