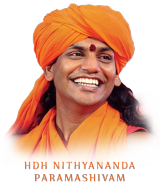

Hindu Parliament

The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam

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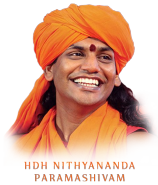

Universal Hindu Parliment

- It has seven parts:
- Chit sabha - where Paramashiva does all the Pancha Krityas and He releases all information He wants to share with the world from Chit Sabha.
- Deva Sabha - Hinduism has a unique way of Gods directly landing on human beings' plane, on planet Earth, and do the administration.
- O Hindus! don't be apologetic / agnostic, when we say Paramashiva himself came as Irayanar, Sundaresa Pandiya, Chokkanatha Peruman and created the Pandya Samrajya and started ruling. Don't think it is mythology or story. It is not story, it is history.
- Gods do come to planet Earth.
- Paramashiva himself came and created Pandya Samrajya and ruled Madurai as Sundara Pandiyan, Chokkanatha Peruman, Irayanar.

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Universal Hindu Parliment

- Parashakti Herself came as Meenakshi.
- And Subrahmanya came as Ugra Pandiya. These are true.
- Deva Sabha - will be run by the Gods and Goddesses who have come directly from Paramashiva to planet Earth either in the form of Incarnations, like how Subrahmanya has come as Skanda Mata, or as partial bhava samadhi. Gods will land on sincere human beings either as partial or full incarnations. Those beings will form this Deva Sabha.
- Raja Sabha - will be formed by all the Hindus activists all over the world. if you are a Hindu Guru / Peetadhipathi / Matathipathi / Hindu party leader / Hindu political activist / Hindu social leader / any of the Hindu communities' leader like Brahmins, Devar, Shaiva Vellalar / Hindu yoga studios / Hindu temple priests, owners - anyone who runs any Hindu ecosystem, you are eligible to become Raja Sabha member of Kailasa - Universal Hindu Parliament!

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Universal Hindu Parliment

- Today I open and welcome anyone interested. You can apply or you can nominate any other person (universalhinduparliament@kailaasa.org). Kailasa will approach them to make them part of Raja Sabha.
- Jnana Sabha - all the Hindu educational organisations like Hindu gurukuls, Hindu colleges, Hindu universities will be part of this.
- Kanaka Sabha - all the Hindu business organizations, Hindu businessmen will be part of this. It will literally be a Hindu world trade center.
- Ananda Sabha - will be for all the Hindu common men, to address the issues of the Hindus all over the world.
- Nithyananda sabha will focus on my contribution, what we are doing, the governance of Kailasa and our contribution to Hinduism.

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Universal Hindu Parliment

- These seven sabhas are already legally formed. all the structures are established. last six months we were working to legitimately form these bodies. fortunately with the grace of paramashiva, we are ready now.
- already many members have applied.
- the first batch of mp's - members of parliament - for all these seven sabhas, will be revealed on shiva ratri.
- today i am releasing the completed project of these seven sabhas.
- all these seven sabhas put together will be called universal hindu parliament.
- we have detailed the rules / regulations / structures on how the members are elected, the rights of members, everything. the whole thing is uploaded in kailasapedia (http://kailasapedia.org)

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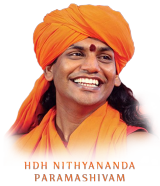

Section 1

Cosmic Acts of Divinity

Who is Paramashiva?

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.

Agamas reveal that Bhagwan Paramashiva is unseparated with Sakti who is in the form of supreme consciousness and is eternally free from the limiting factors such as direction, space and time. Bhagwan Paramashiva exists as the perennial source, maintaining the evolutionary process of space of the great maya from the nature of auspiciousness and bliss.

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Paramashiva -
The Supreme Ruler of the Universe

भगवन् देवदेवेश पशुपाश विमोचक। **सृष्टिस्थिति तिरोभाव लयानुग्रह कारक**॥ वियदादि महामायावृत्तेस्साक्षात्प्रवर्तक। सहजानन्द सन्दोह स्वसम्विल्लक्षणात्मक॥ परसंवित्स्वरूपिण्या शक्त्या परमया युत। दिग्देशकाल निर्मुक्त जगदाह्लाद कारण॥ वयं नियुक्ता देवेश त्वयेज्यायां शिवस्य तु। तदर्थं सारभूतं तु शास्त्र शिवमुखोद्भवम्॥ वक्तुमर्हसि देवेश भक्तानां अनुकम्पया।6-9||

Ĩsayah bhagavan devadeveśa pašupāśa vimocakal **srstisthiti tirobhāva layānugraha kārakall** viyadādi mahāmāyāvṛttessākṣātpravartakal sahajānanda sandoha svasamvillakṣaṇātmakall parasamvitsvarrūpinyā śaktyā paramayā yutal digdeśakāla nirmukta jagadāhlāda kāraṇall vayam niyuktā deveśa tvayejyāyām šivasya tul tadartham sārabhūtam tu śāstram śivamukhodbhavamll vaktumarhasi deveśa bhaktānāṁ anukampayā| 16-9||

~ Kamika Agama Purva and Uttara Pada verses 6 to 9 ~

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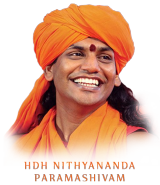

भगवन् देवदेवेश पशुपाश विमोचक।
सृष्टिस्थिति तिरोभाव लयानुग्रह कारक॥
वियदादि महामायावृत्तेस्साक्षात्प्रवर्तक।
सहजानन्द सन्दोह स्वसम्विल्लक्षणात्मक॥
परसंवित्स्वरूपिण्या शक्त्या परमया युत।
दिग्देशकाल निर्मुक्त जगदाह्लाद कारण॥
वयं नियुक्ता देवेश त्वयेज्यायां शिवस्य तु।
तदर्थं सारभूतं तु शास्त्र शिवमुखोद्भवम्॥
वक्तुमर्हसि देवेश भक्तानां अनुकम्पया।||6-9||

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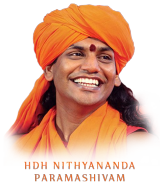

ľsayah bhagavan devadeveśa pašupāśa vimocakal
srstisthiti tirobhāva layānugraha kārakall
viyadādi mahāmāyāvṛttessākṣātpravartakal
sahajānanda sandoha svasamvillakṣaṇātmakall
parasamvitsvarrūpinyā śaktyā paramayā yutal
digdeśakāla nirmukta jagadāhlāda kāraṇall
vayam niyuktā deveśa tvayejyāyām šivasya tul
tadartham sārabhūtam tu śāstram śivamukhodbhavamll
vaktumarhasi deveśa bhaktānāṁ anukampayā| I6-9||
~ Kamika Agama Purva and Uttara Pada verses 6 to 9
~

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Paramashiva -
The Supreme Ruler of the Universe

"The Sages: O, Lord, the possessor of six potential qualities (Bhagavan)! You are the governing Lord of the gods of lower realm and the higher realm. You are relieving the bound souls from the bonds which constrict them. **You are performing the five cosmic actions- creation, maintenance, dissolution, concealment and bestowal of grace**. You are the one who directly maintains the evolutionary process of space and other categories issuing out of the great maya. Your form is of the nature of auspicious mass of bliss springing forth from within your own self and of the nature of your own pure consciousness. You are inseperaited with supreme Sakti who is in the form of supreme consciousness. You are eternally free from the limiting factors such as direction, space and time. Through your pervasive presence, You exist as the perennial source for the delighted state of the worlds. O, the Lord of all gods!, we have been directed by you to engage ourselves in the systematic worship of Siva. In order to perform that worship perfectly, be favorably disposed now to instruct the principles enshrined in the Scripture which is the quintessence of the Scriptures revealed from the faces of Lord Siva. O, the Lord of all gods!, you are with such a compassion which spontaneously flows towards your devotees. Be kind enough to instruct those principles."

~ Kamika Agama Purva and Uttara Pada verses 6 to 9 ~

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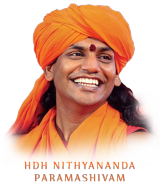

Paramashiva -
The Supreme Ruler of the Universe

The **Kamika Agama Purva and Uttara Pada verses 6 to 9** describes Bhagwan Paramashiva as the possessor of **six cosmic capabilities**. Along with governing the three planes of existence - the heavenly planets or the higher realm, the earthly realm and the lower worlds, Bhagwan Paramashiva performs these **Five Cosmic actions of Creation, Maintenance, Rejuvenation, pulling out of Delusion and Liberation**.

In the Vedagamic tradition, the concept of God has more than just 3 functions or actions **GOD; G-Generation (creation), O-Operation (maintenance) & D-Destruction (rejuvenation)** as widely regarded in western traditions. In addition to these 3 functions, the ultimate supreme consciousness - Paramashiva also performs the actions of **Pulling out of Delusion and Liberation**. The collection of these **5 cosmic acts is called Pancha Kritya**.

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https://youtu.be/p1nC6gumRJ4

Pancha Kritya in Mrgendra Agama
(verse. 3, chapter 2, Paramoksha Nirāsha Prakarnam)

jagaj-janma-sthiti-dhvamsa tirobhāva vimuktayaḥ |
kṛtyam sakārakphalaṁ jñeyamasyaita deva hi ||

Manifestation or emergence, jagaj-janma [shristi]; sustenance or continued existence, sthiti; adsorption or disappearance, dhvamsa, concealing or covering the Existence (existential reality) by secretly making it invisible and uncognizable (tirobhāva); the bestowal of grace which results in the ultimate liberation, vimuktayah – all these are the **5 actions, krtyam (of Sadashiva)**, who is associated with Shaktis which serve as His instruments and body and who is holding the fruits (in the form of enjoyment, bhogas and liberation, moksha). **These 5 actions are certainly being performed only by Him.**

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Pancha Kritya as explained in Mrigendra Agama

1. **Creation or *Śristi* -** the action or process of bringing into existence, also known as manifestation or emergence
2. **Maintenance or *Sthiti* -** the act of maintaining of someone or something in existence, also known as sustenance or preservation
3. **Rejuvenation or *Samhāra* -** the restoration of something, also known as destruction
4. **Delusion or *Trobhāva* -** is action of pulling out of delusion
5. **Liberation or Anugraha -** is the act of bestowing the realization of the Ultimate and becoming one with Him.

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Five Faces of Paramashiva

The 5 faces of Paramashiva, the ultimate supreme consciousness, are the manifest form and are called Ishvara or vyakta. Through this manifest side He performs these **five cosmic acts (Pancha Kritya) of** Manifestation, Maintenance, Rejuvenation, pulling out of Delusion and Liberation **through His 5 faces**:

1. **Sadyojata Face represents *Śristi***
   (Creation or Manifestation)
2. **Vamadeva Face represents *Sthiti***
   (sovereign rulership and maintenance or operation)
3. **Aghora Face represents *Samhāra***
   (Rejuvenation or Destruction)
4. **Tatpurusha Face represents *Trobhāva***
   (Pulling out of Delusion)
5. **Ishana Face represents Anugraha**
   (Liberation)

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Five Faces of Paramashiva

Paramashiva, the ultimate supreme consciousness, has 6 faces, each of them perform one Pancha Kritya action. The Sixth face is the unmanifest face, where He resides in His supreme **Paramashiva Svarupa** as Ajomukha or Adhomukha - unborn (unmanifest - Avyakta), beyond form and formlessness.

That Paramashiva Svarupa state manifests the other five faces of **Paramashiva** and performs the Pancha Kritya (5 cosmic actions) through them.

Each face of Paramashiva expresses 5 phases, which is the permutation and combination of the Pancha Kritya.

The Sadyojata Face, that is the Face of creation has five phases - 1. Creation of Manifestation 2. Creation of Sustenance 3. Creation of Rejuvination 4. Creation of Delusion and 5. Creation of Liberation

Similarly the other 4 faces of Paramashiva have 5 phases each, amounting to 25 faces of Paramashiva.

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The five phases of the five faces of Paramashiva

https://www.youtube.com/watch?v=KwzvVn99j8M
5 Aspects of Sadashiva Revealed - Q &A

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Five phases of the five faces of Paramashiva

1. SRISHTI - MANIFESTATION

Manifestation is manifested.
Manifestation is sustained.
Manifestation is destroyed.
Manifestation is pulled out of delusion.
Manifestation is liberated

2. STHITI - SUSTENANCE

Sustenance is manifested.
Sustenance is sustained.
Sustenance is rejuvenated.
Sustenance is pulled out of delusion.
Sustenance is liberated.

3. SAMHARA - REJUVENATION

Rejuvenation is Manifested
Rejuvenation is sustained.
Rejuvenation is rejuvenated.
Rejuvenation is pulled out of delusion.
Rejuvenation is liberated

4. THROBAVA - DELUSION

Delusion is manifested.
Delusion is sustained.
Delusion is destroyed.
Delusion is pulled out of delusion.
Delusion is liberated.

5. ANUGRAHA - LIBERATION

Liberation is manifested.
Liberation is sustained.
Liberation is rejuvenated.
Liberation is pulled out of delusion.
Liberation is liberated.

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The Five Phases of Sadyojata

1. SADYOJATA : Śristi - Creation

5 phases of the of Sadyojata face are as follows -

1. Creation needs to be created
2. Creation needs to be maintained
3. Creation needs to be destroyed
4. Creation needs to be put in delusion
5. Creation needs to be liberated

Direction of this face is towards: West
The cosmic act that is performed by this face :
Creation or Manifestation

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The Five Phases of Vamadeva

2. VAMADEVA : Sthiti - Maintenance

5 phases of the of Vamadeva face are as follows -

1. Maintenance needs to be created
2. Maintenance needs to be maintained
3. Maintenance needs to be destroyed
4. Maintenance needs to be put in delusion
5. Maintenance needs to be liberated

Direction of this face is towards: North

The cosmic act that is performed by this face :

Maintenance or Sustenance

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The Five Phases of Aghora

3. AHGORA : *Samhāra* - Rejuvenation

5 phases of the of Aghora face are as follows -

1. Rejuvenation needs to be created
2. Rejuvenation needs to be maintained
3. Rejuvenation needs to be destroyed
4. Rejuvenation needs to be put in delusion
5. Rejuvenation needs to be liberated

Direction of this face is towards: South
The cosmic act that is performed by this face :
Destruction or Rejuvenation

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The Five Phases of Tatpurusha

4. TATPURUSHA : Trobhāva - Delusion

5 phases of the of Tatpurusha face are as follows -

1. Delusion needs to be created
2. Delusion needs to be maintained
3. Delusion needs to be destroyed
4. Delusion needs to be put in delusion
5. Delusion needs to be liberated.

Direction of this face is towards: East
The cosmic act that is performed by this face :
pulling out of Delusion

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The Five Phases of Ishana

5. ISHANA : Anugraha - Liberation

5 phases of the of Ishana face are as follows -

1. Liberation needs to be created
2. Liberation needs to be maintained
3. Liberation needs to be destroyed
4. Liberation needs to be put in delusion
5. Liberation needs to be liberated

Direction of this face is towards: Upward
The cosmic act that is performed by this face :
Liberation or Vimukthi

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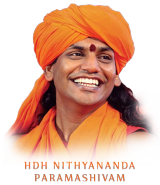

Section 2

Components of Cosmic Governance

Tattvas defined in Mrigendra Agama

तत्त्वं यद्वस्तुरूपं स्यात्स्वधर्म प्रकटात्मकम्।
तत्त्वं वस्तुपदं व्यक्तं स्फुटमाम्नायदर्शनात्॥ 3
यदच्युतं स्वकाद्वृत्तात्ततः शाक्तवशं जगत्।
ततमन्येन वा यत्स्यात् तत्तत्त्वं तत्त्वसन्ततौ॥4

tattvaṁ yadvasturūpaṁ syātsvadharma
prakaṭātmakam |
tattvaṁ vastupadaṁ vyaktaṅ
sphuṭamāmnāyadarśanāt ||
yadacyutaṁ svakādvrttāttataḥ śāktavasam jagat |
tatamanyena vā yatsyāt tattattvam tattvasantatau ||

~ Mrigendra Agama
(Mataṅga Pārameśvaram Vidyā Pādaḥ 5th Patalah)
verses 3 to 4 ~

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Tattvas defined in Mrigendra Agama

Tattva is of the nature of an existence and also of the nature of revealing its own attributes. The existence of Saktis in this Isvara Tattva need not be considered to be a different Tattva, since these Saktis are there assisting in the cosmic functions being carried out by the Vidyesvaras and others who are in this Tattva. **That which does not sustain any modification even when it is involved in various activities and which is firm in its own innate state, is known as Sakti.** All the creations are within its control. **That which is under the control and direction of a different existence is known as Tattva**, this definition is applicable to the entire range of Tattvas.

~ Mrigendra Agama
(Matańga Pārameśvaram Vidyā Pādaḥ 5th Patalah)
verses 3 to 4 ~

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What are Tattvas?

"I will use the sanskrit word "tattva" – "experiential expression". "tat" "tva" – "the truth" "you". The truth told to you through experiential expression, the equivalent word in sanskrit is "tattva". Before even any identity or desire, fear of 'individual', developing in my system, my gurus made me realise i am a principle - tattva!"

"All the 36 tattvas are my own extension including your perception, ability to experience, possibilities and everything said and unsaid through these words. Your mind cannot go beyond these 36 tattvas. Everything known to your mind is in these 36 tattvas, even the idea of good, bad, right, and wrong inserted by the exploiting unconscious human society is within these 36 tattvas."

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam

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What are Tattvas?

"Once you become conscious of your existence, and that these 36 tattvas are paramashiva's expression, you will simply be able to unclutch and just know what are the 36 tattvas which you should focus on and you will never allow addiction as part of your life."

"If you understand that these 36 tattvas - shiva tattva, shakti tattva, sadashiva tattva, ishwara tattva, shuddhadvaita tattva, maya tattva, kala tattva, vidya tattva, buddhi tattva, ahankara tattva, prakriti tattva, pancha jnanedriyas, pancha karmendriyas, raga tattva, purusha tattva, prakriti tattva, manasa tattva, pancha tanmatras, pancha maha bhootas are the science of manifesting the superconsciousness of Paramashiva, then you will manifest the science of Paramashiva."

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam

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What are Tattvas?

"Purana-centric, understanding about life, will give you the realisation that 36 tattvas are manifestation of paramashiva and knowing them will make your consciousness mature and will addict you to the right things. You will be more and more addicted to being in samadhi. In these 36 tattvas, the highest is shiva tattva, the lowest is pancha maha bhutas. The source of this pancha bhutas: earth, water, air, fire, space, is pancha maha bhuta."

"I am talking about the parliamentary structure of Kailasa, as part of that, i am explaining the 36 tattvas. People need to know these 36 tattvas and manifest the state, space, powers of paramashiva to become part of the Kailasa government, the parliament of Kailasa."

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam

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What are Tattvas?

"I am explaining the 36 Tattvas - Shiva Tattva, Shakti Tattva, Sadashiva Tattva. Anyone who understands these becomes qualified to be part of the Hindu governance, Hindu parliament, Hindu democracy. Hindu democracy is a responsible democracy. People who are educated in that field, introduced to that field, involved in that field, can only vote. So today I am declaring, everyone who is initiated by me, whether you are still a follower or not, you are authorised and you have a right to vote in Hindu democracy of Kailasa, because initiation cannot be killed."

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam
Dated 20th September 2020

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Paramashiva and His Cosmic Governance

Paramashiva governed the cosmos through His Avaranas . The entire maya matrix was governed by these avaranas. Each of the Avaranas are empowered with state, space, powers and superconsciousness of Paramashiva. Each avarana is established at specific tatvas. Based on their spiritual strength, they evolved through governance structure and assumed more responsibilities

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Cosmic Governance of Pancha Kritya through Avarana (cosmic sovereign order)

1) **Mantreshwaras** - dissolved in Him as mantras
2) **Vidhyeshwaras-** Initiated into Ishwara Tatva
3) **Ganeshwaras** - Operate with Maya Tattva - Illusion, Kaala Tattva - Time, Niyati Tattva - Casuality, Vidya Tattva- Knowledge, Raaga Tattva - Desire, Kalaa Tattva - Power
4) **Lokeshwaras** - Operate with Purusha Tattva, Prakriti Tattva, Buddhi Tattva - Intuition / Intelligence, Manas Tattva- Mind, Ahamkaara Tattva - Ego
5) **Astreshwaras-** Operate with 5 Jnanendrias, 5 Karmendrias, 5 Tanmantras and 5 Mahabhutas

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KAILASA's Governance : Cosmic Governance of Pancha Kritya through Avarana

1) **Mantreshwaras** - Govern Nithyananda Sabha
   (House of Supremes)

2) **Vidhyeshwaras-** Govern Deva Sabha
   (House of Cosmocrats)

3) **Ganeshwaras** - Govern Raja Sabha
   (House of Lords)

4) **Lokeshwaras** - Govern Kanaka Sabha
   (House of Prosperity)

5) **Astreshwaras-** Govern Chit Sabha
   (House of consciousness)

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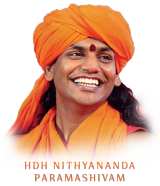

Section 3

Cosmic Governance by Paramashiva

Avaranas in Kamika Agama

स इत्थं विग्रहोऽनेन करणेनाहतौजसा।।
करोति सर्वदा कृत्यं यदा यदुपपद्यते॥1

sa itthaṃ vigraho'nena karaṇenāhataujasā।।
karoti sarvadā kṛtyaṃ yadā yadupapadyate॥

For **Lord Siva whose form is constituted in this way with the five Mantras**, Sakti who is with invincible power which could never be obstructed, serves as the instrumental force(karanatva). Being with such instrumental force, He always performs the fivefold action. He performs the five functions in such a way as to befit the time and place.

~ Mrigendra Agama - Verse 1

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Avaranas in Kamika Agama

य शक्त्याजमासनम्।
मूर्तिविद्यातनं कल्प्य समावाह्य शिवं ततः॥ 186॥
कर्णिकायां यजेद्देवं ब्रह्माज्ञैश्च समावृतम्।
गणेशैः लोकपालैश्च हेतिभिर्वज्रपूर्वकैः॥ 187॥
त्रिभिरावरणैर्वापि एकेनावरणेन वा।
सप्तविंशत्यावरणैः यथाशक्ति समर्चयेत्॥188॥

asmindehe pravitate kalpya śaktyābjamāsanaml
mūrtividyātanum kalpya samāvāhya śivam tataḥ||
karnikāyām yajeddevam brahmāngaiśca samāvṛtaml
gaṇeśaiḥ lokapālaiśca hetibhirvajrapūrvakaiḥ||
tribhirāvaranairvāpi ekenāvaranena vā|
saptavimśatyāvaranai" yathāśakti samarcayetll ॥
186-188||

~ Kamika Agama - 4th Patalam, Archana Vidhi Patalam, verses 186 to 188 ~

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Avaranas in Kamika Agama

In this body which has well expanded now, he should design a lotus-seat which is of the nature of Sakti. Having ideated the presence of the form of Vidya Deha of the Lord, he should invoke Lord Siva to occupy that form. On the pericarp of the lotus-seat, **he should worship Lord Siva as surrounded by the Brahma Mantras and Anga Mantras, Vidyesvaras, Ganas, Lokapalas and Ayudhas (weapons).** Here, Lord Siva may be worshipped as surrounded of three enclosures, one Avarana or twenty-seven Avaranas according to capacity of the Sadhaka.

~ Kamika Agama - 4th Patalam, Archana Vidhi Patalam, verses 186 to 188 ~

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Avaranas in Kamika Agama

विद्येश्वरावृतो चैव गणशावरणे तथा।
लोकपालास्त्रयोश्चैव रुद्रादीनां अथावृतौ ॥
रेचयित्वा तु भूयोऽपि यजेदावरणं प्रति।॥193॥

vidyesvarõvrto caiva gapjavarane tathal
lokapālāstrayoscaiva rudrādīnām athāvītaull recayitvā
tu bhūyo'pi yajedāvaraṇam pratil ।।193।।

The avarana of Vidyesvaras, the avarana of Ganesvaras, the avarana of Lokapalas , the avarana of Ayudhas, the avarana of the Rudras and other Lords – when these avaranas are worshipped, the sadhaka should breath out at the end of the worship of each avarana. Before commencing the worship of next avarana, he should breath out again. This should be repeated for each avarana.

~ Kamika Agama - 4th Patalam, Archana Vidhi Patalam, verses 193 ~

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Avaranas in Kamika Agama

रुद्रमन्त्र पतीशान पदभाजो भवन्ति ते।
स्थितौ याननुगृह्णाति गुरुमास्थाय चिद्वतः॥3

rudramantra patīśāna 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).

~ Mrigendra Agama - 5 pañcakṛtya prakaraṇam (5 The Principles and the Process of Fivefold Function), verse 3 ~

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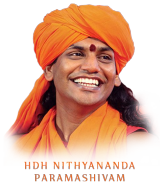

Section 3.1 Cosmic Governance

MANTRESHVARA

Mantreshvaras in Mrigendra Agama

प्रयोक्तृ देहसापेक्षं तदर्धं अखिलेऽध्वनि।
कृत्वाधिकारं स्थित्यन्ते शिवं विशति सेश्वरम्॥7
विनाधिकरणे नान्यत् प्रधान विकृतेरधः।
कृत्वाधिकार ईशेष्टं अपैति स्वाध्वसंहृतौ॥8

prayoktṛ dehasāpekṣaṃ tadardhaṃ akhile'dhvani।
kṛtvādhikāraṃ sthityante śivaṃ viśati seśvaram॥
vinādhikaraṇe nānyat pradhāna vikṛteradhaḥ।
kṛtvādhikāra īśeṣṭaṃ apaiti svādhvasaṃhṛtau॥

~ Mrigendra Agama - Verse 7 and 8 ~

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Mantreshvaras in Mrigendra Agama

Among the **seventy millions of Mantras (Mantra Murtis)**, the Mantras belonging to the **later 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 millions), 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.**

~ Mrigendra Agama - Verse 7 and 8 ~

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Mantreshvaras : Overview

1. Mantreshvaras form the first tier of the cosmic sovereign order (Avaranas)

2. Mantras or Mantra Murtis are seventy million in number and exist as part of Paramashiva as the five Mantras.

3. They operate within the state of Swarupya and Sayujya Mukti.

4. The **first** 35 million, fulfill their duty of liberating the befitting souls existing in the plane of impure maya which is just below the plane of pure maya.

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Mantreshvaras : Overview

5. They bestow grace as willed and guided by Lord Siva, **without depending** on or seeking any support or location such as the Guru's body and others.

6. The **later half** of 35 million perform the same action while **depending on and occupying the body of the Gurus.**

7. **As a part of their function in Earthly Government;** They are ministers (mantris) who counsel or personally present information to Paramashiva.

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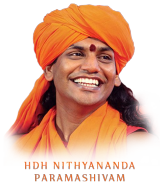

Section 3.2 Cosmic Governance

VIDYESHVARAS

Vidyeshvaras in Mrigendra Agama

तत्रादौ केवलाणूनां योग्यानां कुरुतेष्टकम्।
वामादि शक्तिभिर्युक्तं सप्तकोटि परिच्छदम्॥2

tatrādau kevalāṇūnāṃ yogyānāṃ kuruteṣṭakam।
vāmādi śaktibhiryuktaṃ saptakoṭi paricchadam॥

First, He installs **Eight Souls known as the Vidyesvaras in the Isvara Tattva**. These Vidyesvaras **are free from the bonds of karma and maya** and **are fit enough to be stationed in the plane of Lord Siva**. He makes them to be associated with Vama, Jyestha and other Saktis and **appoints seventy million mantra-souls (called Mantras) as their retinue**.

~ Mrigendra Agama - Verse 2

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Vidyeshvaras in Mrigendra Agama

तेषां अनन्तस्सूक्ष्मश्च तथा चैव शिवोत्तमः।
एकनेत्रैकरुद्रौ च त्रिमूर्तिश्चामितद्युतिः॥3
श्रीकण्ठश्च शिखण्डी च राजराजेश्वरेश्वराः।
ईषदप्राप्त योगित्वात् नियोज्याः परमेष्ठिनः॥4

teṣāṃ anantassūkṣmaśca tathā caiva śivottamaḥ।
ekanetraikarudrau ca trimūrtiścāmitadyutiḥ॥ 3
śrīkaṇṭhaśca śikhaṇḍī ca rājarājeśvareśvarāḥ।
īṣadaprāpta yogitvāt niyojyāḥ parameṣṭhinaḥ॥ 4

The **eight Vidyesvaras** are – **Ananta, Sukshma, Sivottama, Ekanetra, Ekarudra, Trimurti, Srikantha** and **Sikhandi**. These Vidyesvaras are the Lords wielding their authority over the Rajarajesvaras such as Satarudras and others, Rajesvaras such as Indra and others and Isvaras such as Mandali and others. These **Vidyesvaras are associated with only one bondage** known as “Adhikara Mala'(a lingering taint of anava mala) and **so they are slightly inferior to the state of Paramesvara. According to the gradation of the mature state** of ‘Adhikara Mala', **these eight Vidyesvaras are installed in a graded state in the Isvara Tattva.**

~ Mrigendra Agama - Verse 3 and 4 ~

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Vidyeshvaras in Mrigendra Agama

सर्वज्ञत्वादि योगेऽपि नियोज्यत्वं मलांशतः।
परस्परं विशिष्यन्ते मन्त्राश्चैवं अधस्स्थिताः॥5
ते च मन्त्रेश्वरव्यक्त शिवशक्ति प्रचोदिताः।
कुर्वन्त्यनुग्रहं पुंसां यदा येषां स युज्यते॥6

sarvajñatvādi yoge'pi niyojyatvaṃ malāṃśataḥ।
parasparaṃ viśiṣyante mantrāścaivaṃ adhassthitāḥ॥
te ca mantreśvaravyakta śivaśakti pracoditāḥ।
kurvantyanugrahaṃ puṃsāṃ yadā yeṣāṃ sa yujyate॥

~ Mrigendra Agama - Verse 5 and 6 ~

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Vidyeshvaras in Mrigendra Agama

Even though they are endowed with the power of all-knowing (Sarvjantva) and such other significant powers, each one of them is having a different state of maturation of Adhikara Mala. **From Anantesvara to Sikhandi, each one is superior to the succeeding one, in the installed order**. **Even the Mantras** who are in the region below the plane of Vidyesvaras **are with graded maturation and perfection**.

These Mantras, being commissioned and directed by Sivasakti who distinctly manifests Herself within the Mantresvaras, bestow grace upon the souls (sadhakas performing the mantra japa) existing in the realm of impure maya, according to their fitness and perfection.

~ Mrigendra Agama - Verse 5 and 6 ~

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Vidyeshvaras in Mrigendra Agama

पदात्पदं विचरतो बैकैकस्य महात्मनः।
यावत्सा परमा काष्ठा तावच्चक्रस्य कारणम्॥ 14
अव्युच्छेदाय रुद्राणां कृत्वा शक्तिबलान्वितम्।
नियुनक्ति पदे तस्मिन्यवीयांसं शिखण्डिनम्॥ 15
एवं तेऽनुगताः सर्वे तदिच्छानुनुविधायिनः।
अनन्तेशस्य नाथस्य यतस्तेभ्यो महत्तमः॥ 16
तदायत्ता विचेष्टन्ते सुखिनः सर्व एव ते।

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

~ Mrigendra Agama - Verse 14 and 15 ~

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Vidyeshvaras in Mrigendra Agama

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

~ Mrigendra Agama - Verse 14 and 15 ~

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- **Soul/Being Category :** Maya-garbhadikarins (Chief amongst Rudras) and Rudras

118 Maya-garbhadikarins, 1000 RUDRAS

- **Names belonging to this category:** Mandali
- **Lead :** Thousands of Rudras, Brahma
- **Established in :** Ishwara Tattva (4th Highest Tattva out of 36 Tattvas)
- **Specialities : (1)** Appointed by Vidyeshwaras **(2)** their bodies are designed with Kala and other Tattvas which evolve from knot of impure maya **(3)** Endowed with Shakti which observes the nature of the karmic bond of the souls.
- **Liberation :** Rise up to the level of last Vidyeshwara upon liberation of the highest Vidyeshwara and achieve ultimate oneness. Also liberated during the time of creation of next world.
- **Cosmic Function :** Create many worlds of movable and immovable, commissions Brahma and others

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- **Liberation :** Rise up to the level of last Vidyeshwara upon liberation of the highest Vidyeshwara and achieve ultimate oneness. Also liberated during the time of creation of next world.

- **Cosmic Function :** Create many worlds of movable and immovable, commissions Brahma and others into their respect functions.

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Vidyeshvaras : Characteristics

- **Soul/Being Category :** Vidyeshvaras
- **Names :** Ananta (Highest), Sukshma, Sivottama, Ekanetra, Ekarudra, Trimurti, Srikantha and Sikhandi(Lowest).
- **Lead :** 118 Rudras, and 70 Million Mantras
- **Established in :** Ishwara Tattva (4th Highest Tattva out of 36 Tattvas)
- **Specialities : (1)** Sarvajnanatva (All knowing), **(2)** Free of Karma and Maya **(3)** Affected by Mala of Adhikara (a lingering taint feeling of unworthy)
- **Mukti :** Saaropya Mukti (Swa-self Rupya-Form)

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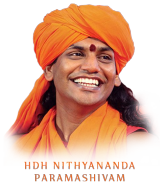

- **Cosmic Function :** Lord of worlds of impure maya, perform five cosmic functions there.
- **Liberation :** When his desire for wielding power ('adhikara mala') ceases to exist, aspiring for final liberation, He surrenders his position at the feet of Siva.
- **Function in Earthly Government :** Universities Chancellors, Heads of Departments
- Lord of worlds of impure maya, perform five cosmic functions there.
- Sarvajnani (All knowing)

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Vidyeshvara : Overview

- Vidyesvaras form the second tier in the cosmic sovereign order (Avaranas) .
- They are inherently free from the bonds of karma and maya and are fit enough to be stationed in the plane of Lord Siva. The Supreme Lord installs 8 Vidyeshwaras – Ananta (highest state), Sukshma, Sivottama, Ekanetra, Ekarudra, Trimurti, Srikantha and Sikhandi (lowest state) - in Ishvara tattva.
- He associated these Vidyesvaras with Vama, Jyestha and other Saktis and appoints seventy million Mantreshwaras as their group of advisors along with 1000 Rudras (118 of them being Maya-garbhadikarins i.e. chief amongst Rudras)
- The Rudras are Endowed with Shakti which observes the nature of the karmic bond of the souls and their bodies are designed with Kala and other Tattvas which evolve from knot of impure maya.

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- These Vidyesvaras are the Lords wielding their authority over the Rajarajesvaras such as Satarudras and others, Rajesvaras such as Indra and others and Isvaras such as Mandali and others.

- These Vidyesvaras are associated with only one bondage known as ‘Adhikara Mala' (a lingering taint of anava mala i.e. feelings of being unworthy) and so they are slightly inferior to the state of Paramesvara. According to the gradation of the mature state of ‘Adhikara Mala', these eight Vidyesvaras are installed in a graded state in the Isvara Tattva.

- Even though they are endowed with the power of all-knowing (Sarvjantva) and such other significant powers, each one of them has a different state of maturation of Adhikara Mala, from Anantesvara to Sikhandi, each one is superior to the succeeding one, in the installed order.

- Even the Mantreshwaras who are in the region below the plane of Vidyesvaras are with graded maturation and perfection.

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- In this way, the Supreme Lord elevates each Vidyesvara in the order of succession to the immediate higher position held by the previous Vidyesvara. He performs this elevation up to the last level and commissions the competent Vidyesvaras and Mantresvaras to look after the activities concerned with the wheel of impure maya.
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- In order to sustain the uninterrupted order of Vidyesvaras, 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 Vidyesvaras. In this way, the seven Vidyesvaras, from Sukshma to Sikhandi, are doing their relevant activities, each one observing the directions issued by the next superior Vidyesvara.
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- Among the eight Vidyesvaras, Anantesvara is the most powerful and supreme Lord. Being dependent on him, all other Vidyesvaras function blissfully, since these assigned duties are outside the realm of their karmic fruits.

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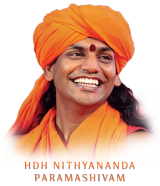

VIDYESHVARAS
5 SHUDDHA TATTVAS

5 SHUDDHA TATTVAS (pure tattvas)

Siva Tattva
(consciousness, light)

Sakti Tattva
(awareness of light)

Sadasiva Tattva (-)
accent falls on Aham - self

Isvara Tattva (+)
accent falls on Idam - objectivity

Suddha Vidya Tattva (0)
Aham and Idam in equilibrium

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5 Shuddha Tattvas : Paramashiva Tattva

1. **Shiva Tattva or Paramashiva Tattva** - the living existence in every being - **I am Paramashiva**. In Shiva Tattva, the Absolute doesn't consists of any desire (icchā), action (kriyā) or Knowledge (jnāna) related properties. **It is in its pure conscious state**.

"The moment you start cognising that (Paramashiva Tattva) as the core component of 'Nithya' in you, tonnes of problems become irrelevant! Especially when you start talking to Paramashiva day-in and day-out, it will bring so much of completion.
Paramashiva will appear in you as the inner Guru, Atma Guru, and constantly inspire and guide you. The outer Guru who appears to you in physical form will invoke the inner Guru in you. What you hear from your inner Guru you will hear me repeating in the satsang, and what i tell here in the satsang, you will hear the inner Guru repeating!"

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam,
Dated 4th Feb 2020

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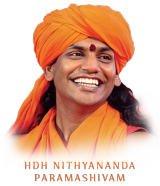

5 Shuddha Tattvas : Shakti Tattva

2. **Shakti Tattva :** Once the infinite resource opens in a being, how much ever it gets involved with the world the world only strengthens the being and it's enlightenment.

*"**For example:** you come to planet earth with 100 unit energy. If you use that 100 unit energy to unclutch completely, your consciousness becomes intensely mature and fully enlightened. You open the infinite resource inside you. **Once you open the infinite resource, how much ever you get involved with the world the world only strengthens you and your enlightenment. This is called Shakti Tattva. Nature, prakriti, only strengthens your enlightenment.** But the first 100 unit energy you have, if you don't use for unclutching and open the infinite resource and before that, get directly involved with the outer world, the mess you will make for yourself in the outer world and in multiple levels, not only you will lose the outer world, you won't have even the inner world, the consciousness."*

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam,
Dated 2nd September 2020

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5 Shuddha Tattvas : Sadashiva Tattva

3. **Sadashiva Tattva** : Knowing Panch Krityas (creation, maintenance, destruction, delusion, liberation) are your dimensions.

"Knowing death, is your dimension. When you know that destruction is one of your dimensions, it becomes rejuvenation. When you know you put yourself in delusion, you get out of delusion. Assimilating and understanding that death or delusion is not forced on you but is an extension of you which you forgot as your own manifestation, empowers you!"

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam,
Dated 3rd September 2020

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5 Shuddha Tattvas : Ishvara Tattva

4. **Ishvara Tattva** : The space where the being meets it's Paramashivatva. Tapas makes the being manifest Ishwara Tattva.

*"**Ishwara tattva is a space where you and me, you and paramashiva meet!** You need to have an introduction to tapas. Tapas means not just breaking restrictive patterns, not just breaking restrictive mental setup, not just breaking restrictive logic, but breaking the restrictive consciousness itself. **Example:** if you have spontaneous lying as a restricting pattern for your integrity, deciding to go on silence is Tapas! Tapas is not just sitting and completing, but absolute silence until we realise how to be true, integrated to the consciousness! That is tapas!"*

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam,
Dated 5th September 2020

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5 Shuddha Tattvas : Suddha Vidya Tattva

5. **Suddha Vidya Tattva** : In Śuddhavidyā tattva Jnānaśakti is more initiative than kriyaśakti. Here, "self-ness" and "this-ness" become balanced. The other three acts of Panchakritya - creation, maintenance and destruction are done below Suddhavidya.

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Overview of The 5 Shuddha Tattvas

Vidyesvaras are initiated and operate from the first 5 shuddha/pure tattvas of the 36, namely Shiva Tattva, Shakti Tattva, Sadashiva Tattva, Ishvara Tattva and Suddha Vidya Tattva.

1. **Shiva Tattva** is the state of non-desire (icchā), non-action (kriyā) and no-Knowledge (jnāna). It is the purest state of consciousness. It is the living existence in every being - 'I am Paramashiva'.

2. **Shakti Tattva**, Nature or Prakriti is the untapped infinite resource inside you, once the infinite potential opens in you and you get involved with the world, the world only strengthens you in your path to enlightenment.

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Overview of The 5 Shuddha Tattvas

3. **Sadashiva Tattva** is the state of Knowing Panch Krityas (creation, maintenance, destruction, delusion, liberation) are your own dimensions. This state brings the understanding that Pancha Krityas are an extension of your own manifestation exist only to empower you.

4. **Shvara Tattva** : The space where the being meets it's Paramashivatva. Intense tapas of breaking the restrictive consciousness pattern makes the being manifest Ishwara Tattva.

5. **Suddha Vidya Tattva : I**n this state Jnānaśakti is more initiative than kriyaśakti. Here, "self-ness" and "this-ness" become balanced. The other three acts of Panchakritya - creation, maintenance and destruction are done below Suddhavidya.

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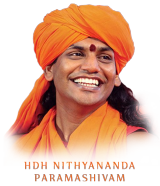

Section 3.3 Cosmic Governance

GANESHVARA

Ganeshwara : Characteristics

- **Soul/Being Category :** Ganeshwaras
- **Names :** Vinayaka, Skanda, Devi, Candesvara, Vrushabha, Dikpalakas and others (such as Nisvasakarika and others)
- **Lead :** Ganas (Daitya, Sura, Yaksha, Naga)

Specialities : Each responsibility is executed, manifested by a set of Ganas and head of those ganas is Ganeshvara and head of all these ganas is Mahaganapati

Mukti : Sameepya Mukti

Function in Earthly Government : Each governmental responsibility is executed, manifested by a set of ganas.

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Ganeshwara : Overview

Ganeshwara occupy the third rung in the cosmic sovereign order (Avaranas) and reside in Sameepya Mukti . Their many names include, Vinayaka, Skanda, Devi, Candesvara, Vrushabha, Dikpalakas Nisvasakarika and others. The cosmic responsibility of the Ganeshwaras is executed and manifested by a set of Ganas and the head of them all is Mahaganapati.

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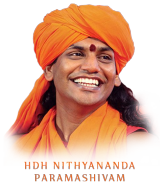
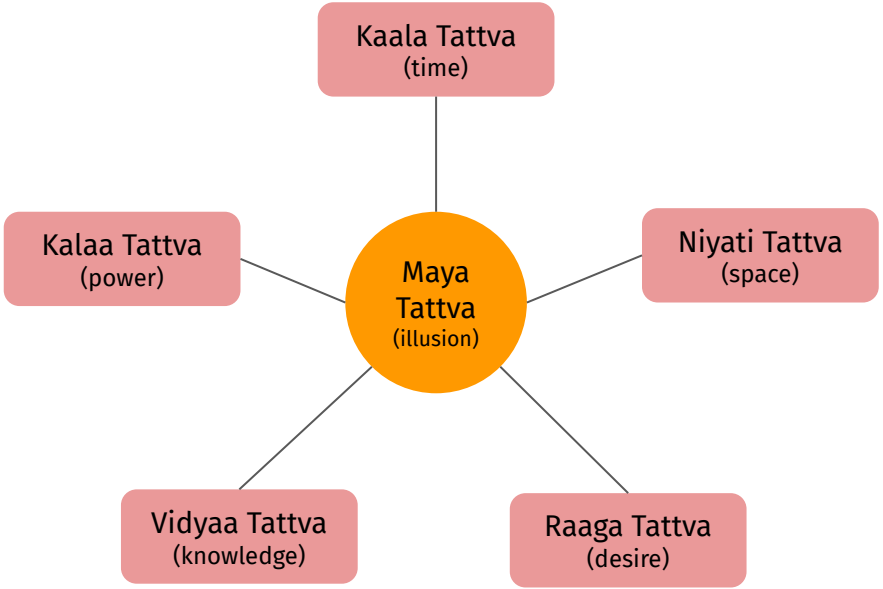


GANESHVARA

5 SHUDDHA-ASHUDDHA TATTVAS

5 SHUDDHA-ASHUDDHA TATTVAS
(pure-impure tattvas)



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Ganeshwara : 5 Shuddha-Ashuddha Tattvas

Ganeshwaras are initiated into the 5 Shudda-Ashuddha (Pure - Impure) Tattvas, namely -

6. **Maya Tattva** - Illusion
7. **Kaala Tattva** - Time
8. **Niyati Tattva** - Casuality
9. **Vidya Tattva** - Knowledge
10. **Raaga Tattva** - Desire
11. **Kalaa Tattva** - Power

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5 Shuddha-Ashuddha Tattvas : Maya Tattva

(6) Maya Tattva - Illusion - **Maya hides the divine nature of created beings as it creates the sense of separateness from the Divine and from each other.**

*"**The continuum of time and space is due to a stuff connecting both. That stuff is called Maya Tattva** in Vedic tradition. **It is not there but it is there.** The time and space dimensions do not have a clear watertight compartment or border. For example: if time and space put together is 100 meters of cloth, then for some people it is 60 meter is time and 40 meter is space. For some people it is 30 meter is time and 70 meter is space.The time and space continuum and the way it exists as reality for you is not the way it exists as reality for others. That is why some people are so excited to wake up in the morning and some people feel, 'O God, I don't know why I need to open my eyes!'"*

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam,
Dated 25th Aug. 2020.

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5 Shuddha-Ashuddha Tattvas : Kaala Tattva

(7) **Kaala Tattva** - Principle of Kaala (Greater Science of Time)
Under the influence of Maya Tatva, when the Self experiences a limited cognition of eternity (Nithyatva), it experience the phenomenon of time. The phenomenon of time divides all experience into past, present, and future. This aspect of Maya Tattva is called Kaala Tattva.

"The fourth unit of time, when it is realised, liberates you from all the delusions and the sufferings caused due to the delusions related to the Kala Tattva."

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam,
Dated 7th Sept. 2020.

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5 Shuddha-Ashuddha Tattvas : Niyati Tattva

(8) Niyati Tattva - the principle of casuality (cause and effect)

Under the influence of Maya Tatva, the self experiences a restricted or limited cognition of freedom, and thus it gives rise to karma (cause and effect), necessity, order. This aspect of Maya Tattva is called Niyati Tattva.

In ultimate reality, the Supreme Self is beyond all Niyati (karmas, cause and effect). Ultimate reality is, Paramashiva manifests the entire world in His own See.

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5 Shuddha-Ashuddha Tattvas : Vidya Tattva and Raaga Tattva

(9) **Vidya Tattva** - the principle of limited knowledge.

Under the influence of Maya Tatva, the all knowing self, experience itself as a limited-knower. The Self accords this limited knowledge with its present life experiences. When the Self realizes it's all-knowingness (Sarvajnanatva), it is beyond Vidya Tattva.

(10) **Raaga Tattva** - the principle of desire, attachment, Inclination.

Under the influence of Maya Tatva, when the Self, which is ultimately established in complete completion, experiences only a limited state of completion, it experiences desires for various objects. This aspect of Maya Tattva is called Raaga Tattva.

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5 Shuddha-Ashuddha Tattvas : Kalaa Tattva

(11) **Kalaa Tattva -** the principles of Kalaa (Higher science of art - Kalaa)
[Kalaa - means infusing your Prana (life energy) into anything]

Under the influence of Maya Tatva, the Self, which in ultimate reality is the All-Doer, experiences itself as a limited-Doer. This aspect of Maya Tattva is called Kalaa Tattva.

Kalaa Tattva draws the soul toward spiritual knowledge. Its energy partially removes the veil of Anava-mala (feeling of unworthiness) which clouds the inherent powers of the soul.

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Ganeshwara : Overview

Ganeshwaras are initiated and operate in 5 SHUDDHA - ASHUDDHA TATTVAS namely - Kaala Tattva (Time), Niyati Tattva - Casuality, Vidya Tattva- Knowledge, Raaga Tattva - Desire and Kalaa Tattva (Power) from the space of MAYA TATTVA - Illusion

6. Maya Tattva (Illusion)

Maya hides the divine nature of created beings as it creates the sense of separateness from the Divine and from each other. Time and Space forms a continuum due to this tattva. The time and space continuum and the way it exists as reality changes from one person to the other.

7. Kaala Tattva : Principle of Kaala (Greater Science of Time)

Under the influence of Maya Tatva, the Self experiences a limited cognition of eternity (Nithyatva), hence experiencing the phenomenon of time. The phenomenon of time divides all experience into past, present, and future. When the fourth unit of time is realised, it liberates one from all the delusions and the sufferings caused due to the delusions related to the Kala Tattva and moves beyond it.

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Ganeshwara : Overview

8. Niyati Tattva : the principle of casuality (cause and effect)

Under the influence of Maya Tatva, the self experiences a restricted or limited cognition of freedom, and thus it gives rise to karma (cause and effect), necessity, order. In ultimate reality, the Supreme Self is beyond all Niyati (karmas, cause and effect). When the understanding of free will in its entirety is realised, it liberates one from all the delusions and the sufferings caused due to the delusions related to the Niyati Tattva and moves beyond it.

9. Vidya Tattva : the principle of limited knowledge.

Under the influence of Maya Tatva, the all knowing self, experience itself as a limited-knower. The Self accords this limited knowledge with its present life experiences. When the Self realizes it's all-knowingness (Sarvajnanatva), then it is liberated from all the delusions and the sufferings caused due to the delusions related to the Vidya Tattva and moves beyond it.

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Ganeshwara : Overview

10. Raaga Tattva : the principle of desire, attachment, inclination.

Under the influence of Maya Tatva, the Self experiences only a limited state of completion as it desires for various objects. When the Self realizes it is inherently and ultimately established in complete completion where no desire exists, then it is liberated from all the delusions and the sufferings caused due to the delusions related to the Raaga Tattva and moves beyond it.

11. Kalaa Tattva : the principles of Kalaa (Higher science of art - Kalaa)

Under the influence of Maya Tatva, the Self, which in ultimate reality is the All-Doer, experiences itself as a limited-Doer. Kalaa means infusing your Prana (life energy) into anything, it draws the soul (Atma) toward spiritual knowledge. Its energy partially removes the veil of Anava-mala (feeling of unworthiness) which clouds the inherent powers of the soul. When the Self realizes this, then it is liberated from all the delusions and the sufferings caused due to the delusions related to the Kalaa Tattva and moves beyond it.

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SECTION 3.4 : COSMIC GOVERNANCE

LOKESHVARA

Lokeshvaras : Overview

Lokeshwaras or Lokapalas occupy the fourth tier in the cosmic sovereign order (Avaranas) and reside in Salokya Mukti . Their many names include, Indra, Kubera, Yama, Varuṇa, Ishana, Agni, Vāyu, Nirrti, Brahmā and Viṣṇu. The cosmic responsibility of the Lokeshwaras is to liberate souls in the pure and impure maya. Lokeshwaras Earthly function is to head zonal regions.

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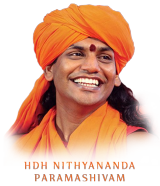
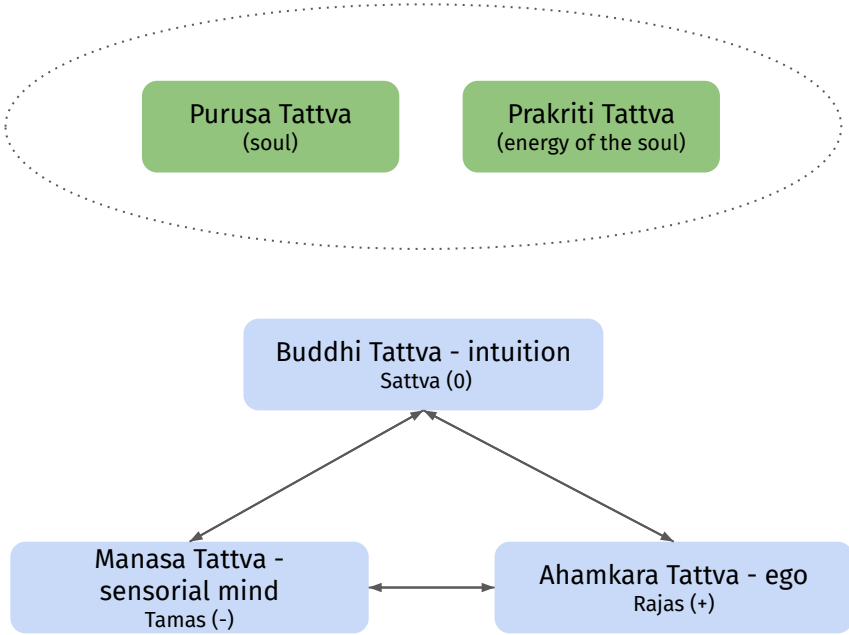


LOKESHVARA

25 ASHUDDHA TATTVAS

25 ASHUDDHA TATTVAS (impure tattvas)



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Lokeshwaras : 25 Ashuddha Tattvas

Lokeshwaras are initiated into the 25 Ashuddha (Impure) Tattvas, namely -

12. Purusha Tattva (Below this are 24 Atma Tattvas)

13. Prakriti Tattva

The next three are called Antahkarana (inner organs)

14. Buddhi Tattva - Intuition / Intelligence

15. Manas Tattva- Mind

16. Ahamkaara Tattva - Ego

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25 Ashuddha Tattvas : Purusha Tattva and Prakriti Tattva

(12) **Purusha Tattva -** Through identification with the five Kanchukas or "coverings of Maya" the Self (atman) becomes a Purusha, or limited, transmigrating soul, capable of experiencing the cosmos as a limited individual. This experience of the Self is of Purusha Tattva.

(13) **Prakriti Tattva -** The principle of Prakriti (nature). *"(Prakriti is) That which has three gunas and that which gives birth to the whole nature - the reality component of existence, the Vyakta component of avyakta, the manifest components of the unmanifest. The unmanifest can become manifest only from Trigunas - Sattva, Rajas and Tamas."*

~ Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam,
Dated 25th Aug. 2020

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25 Ashuddha Tattvas :
Buddhi Tattva, Manasa Tattva & Ahamkara Tattva

(14) **Buddhi Tattva -** The principle of Buddhi (intellect, intuition). The ability to live life with the right (higher) context is called Buddhi.

(15) **Manasa Tattva -** The principle of Manas (Mind). Manas, is the first step of our being. Manas analyses all perceived information completely and starts classifying.
Manas is where the identification is made - “it is this” (itti itti). Manas processes perception and assigns it a singular word.

(16) **Ahamkara Tattva -** The principle of Ahamkara (Ego). After Manas (Mind) has perceived, and assigned an experience a word. The ego will decide ‘What is there for me,’ based on ideas which we have been programmed into us from a young age.

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Lokeshwaras : Overview

Lokeshwaras are initiated and operate within 25 (5?) ASHUDDHA TATTVAS namely -

12. **Purusha Tattva** (Below this are 24 Atma Tattvas),
13. **Prakriti Tattva**

and the next three are called Antahkarana (inner organs)

14. **Buddhi Tattva** (Intuition/Intelligence),
15. **Manas Tattva** (Mind),
16. **Ahamkaara Tattva** (Ego)

(12) Purusha Tattva - Through identification with the five Kanchukas or "coverings of Maya" the Self (atman) becomes a Purusha, the Transcendental Self or Eternal Witness, capable of experiencing the cosmos as a limited individual. This experience of the Self is of Purusha Tattva.

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Lokeshwaras : Overview

(13) Prakriti Tattva - The principle of Prakriti (primordial nature).

That which has three gunas and that which gives birth to the whole nature - the reality component of existence, the Vyakta component of avyakta, the manifest components of the unmanifest. The unmanifest can become manifest only from Trigunas - Sattva, Rajas and Tamas."

(14) Buddhi Tattva - The principle of Buddhi (intellect, intuition).

The ability to live life with the higher context is called Buddhi.

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http://enfolding.org/wikis-4/tantra-wikiwikis-4tantra-wiki/tantra-glossary/tattvas/tattvas-in-samkhya/

Lokeshwaras : Overview

(15) **Manasa Tattva -** The principle of Manas (Mind).
Manas, is the first step of our being, it possesses the ability to identify, analyse and classify all perceived information, "it is this" (itti itti). Manas also processes perception and assigns it a singular word.

(16) **Ahamkara Tattva -** The principle of Ahamkara (Ego).
That which decides 'What is there for me,' after manas has perceived is the sense of subjective selfhood - *Ahamkara* – that which interprets the activities of the three gunas in a way that understands the "I" as the agent or origin of an experience, i.e. "this is my experience." From the Ahamkara springs the desire to experience the five sense-objects.

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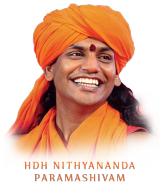

SECTION 3.5 : COSMIC GOVERNANCE

ATRESHVARA

Atreshvaras : Overview

Atreshvaras 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. Atreshvaras Earthly function is to be chief executives

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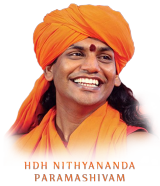
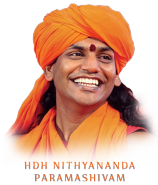


ASTRESHVARA

20 ASHUDDHA TATTVAS



20 ASHUDDHA TATTVAS (impure tattvas)

Manasa Tattva - sensorial mind
Tamas (-)

Jnanendriyas
(senses)

Ghrana - nose
Rasana - tongue
Caksu - eye
Tvak - skin
Srotra - ear

Karmendriyas
(organs of action)

Payu - anus
Upastha - sex
Pada - legs
Pani - hands
Vak - mouth

Tanmantras
(sensations)

Gandha - smell
Rasa - taste
Rupa - form
Sparsa - touch
Sabda - sound

Mahabhutas
(physical elements)

Prithvi - Earth
Jala - water
Tejas - fire
Vayu - air
Akasa - ether

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Astreshvaras : 20 Ashuddha Tattvas

Asteshvaras are initiated into the 20 Ashuddha (Impure) Tattvas, namely -

Pancha Jnananedriyas :
(17) Ghrana, (18) Rasana, (19) Chaksu, (20) Tavk, (21) Shrotra

Pancha Karmendriyas :
(22) Paayu, (23) Upastha, (24)Paada, (25) Pani, (26) Vak

Pancha Tanmantras :
(27) Gandha, (28) Rasa, (29) Rupa, (30) Sparsha, (31) Shabhda

Pancha Mahabhutas :
(32) Prithvi, (33) Jala, (34) Tejas, (35) Vayu, (36) Akasha

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20 Ashuddha Tattvas: Jnanendriyas

5 Jnanendriyas

(17) **Ghrana Tattva** : Principle of experiencing smell

(18) **Rasana Tattva** : Principle of experiencing taste

(19) **Chaksu Tattva** : Principle of experiencing sight

(20) **Tavk Tattva** : Principle of experiencing touch

(21) **Shrotra Tattva** : Principle of experiencing sound

For example:

Chaksu is the energy which is seeing through eyes. Eyes are just doors, openings. Chaksu converts all the signals into bio signals, then the file starts getting processed by Manas.

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20 Ashuddha Tattvas: Karmendriyas

5 Karmendriyas

(22) Paayu - Paayu Tattva : is the intra-organ which is responsible for excretion.

(23) Upastha Tattva : Upastha is the intra-organ which is responsible for procreation.

(24) Paada Tattva : Paada is the intra-organ which is responsible for ambulation.

(25) Pani Tattva : Pani is the intra-organ which is responsible for grabbing and touching.

(26) Vak Tattva : Vak is the intra-organ which is responsible for the words we utter.

Intra-organ is are organs that exists in the cross-section of body and mind, with no equivalent concept in the western physiology. As per Hinduism, body is not just a bio-mechanism but a kosha (sheath) of consciousness. Kosha means living independent intelligence. In absence of this understanding.

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20 Ashuddha Tattvas: Tanmantras

5 Tanmantras

(27) Gandha Tattva : Reflection of Prithvi (Earth) Tattva in Manas (Mind), loosely translated as smell.

(28) Rasa Tattva : Reflection of Jala (Water) Tattva in Manas (Mind), loosely translated as taste.

(29) Rupa Tattva : Reflection of Tejas (Fire) Tattva in Manas (Mind), loosely translated as form.

(30) Sparsha Tattva : Reflection of Vayu (Air) Tattva in Manas (Mind), loosely translated as touch.

(31) Shabhda Tattva : Reflection of Akasha (Ether) Tattva in Manas (Mind), loosely translated as sound.

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20 Ashuddha Tattvas: Tanmantras

5 Mahabhutas

(32) Prithvi Tattva : Earth Element

(33) Jala Tattva : Water Element

(34) Tejas Tattva : Fire Element

(35) Vayu Tattva : Air Element

(36) Akasha Tattva : Space or Ether Element

Tejas loosely translated as light or fire, is supernal effulgence or shine. The shine in someone's face is due to Tejas Tattva in the person. Tejas means that which gives experience of light (shine). Similarly understanding applies to all above mentioned Mahabhutas.

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Astreshvaras : Overview

The 5 subtle elements (***tanmātra***) are the most tamasic functions of *manas* and represent the reflection of the corresponding five gross elements in the mind:

17. Gandha Tattva : Reflection of Prithvi (Earth) Tattva in Manas (Mind), loosely translated as smell.

18. Rasa Tattva : Reflection of Jala (Water) Tattva in Manas (Mind), loosely translated as taste.

19. Rupa Tattva : Reflection of Tejas (Fire) Tattva in Manas (Mind), loosely translated as form.

20. Sparsha Tattva : Reflection of Vayu (Air) Tattva in Manas (Mind), loosely translated as touch.

21. Shabhda Tattva : Reflection of Akasha (Ether) Tattva in Manas (Mind), loosely translated as sound.

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Astreshvaras : Overview

The 5 gross elements (***mahābhuta***) represent the final point of manifestation:

22. **Prithvi Tattva** : Earth Element
23. **Jala Tattva** : Water Element
24. **Tejas Tattva** : Fire Element
25. **Vayu Tattva** : Air Element
26. **Akasha Tattva** : Space or Ether Element

Tejas loosely translated as light or fire, is supernal effulgence or shine. The shine in someone's face is due to Tejas Tattva in the person. Tejas means that which gives experience of light (shine). Similarly understanding applies to all above mentioned Mahabhutas.

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Astreshvaras : Overview

Astreshwaras are initiated and operate within 20 ASHUDDHA TATTVAS namely -
The 5 sense organs (***jñānendriya***) are the most *sattvic* functions of manas and include:

27. **ghrāna** (nose), i.e., principle of experiencing smell
28. **rasana** (tongue), i.e., principle of experiencing taste
29. **caksus** (eye), i.e., principle of experiencing sight
30. **tvāk** (skin), i.e., principle of experiencing touch
31. **śrotra** (ear), i.e., principle of experiencing sound

For example:
Chaksu is the energy which is seeing through eyes. Eyes are just doors, openings. Chaksu converts all the signals into bio signals, then the file starts getting processed by Manas.

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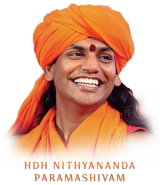

Astreshvaras : Overview

The 5 motor organs (***karmendriya***), each corresponding to a sense organ, represent the physical organs of action. They are the most rajasic functions of manas.

32. pāyu (anus) - the intra-organ responsible for excretion
33. upasthā (sexual organ) - the intra-organ responsible for procreation
34. pāda (leg) - the intra-organ responsible for ambulation
35. pāni (hand) - the intra-organ responsible for grabbing and touching
36. vāk (mouth) - the intra-organ responsible for the words we utter

Intra-organ exists in the cross-section of body and mind, with no equivalent concept in the western physiology. As per Hinduism, body is not just a bio-mechanism but a kosha (sheath) of consciousness. Kosha means living independent intelligence.

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Types of Mukti

Based on our involvement Paramashiva' government we attain Paramashiva Patham

1. Sālokya – living in the same world - the realization that the entire vast universe of billions of galaxies and universes is all pervaded by the Divine Consciousness.

2. Sārūpya – having the same form - realization that every being is interconnected and all "apparently" separate jivas are embodiments of the One Divine Consciousness.

3. Sāmīpya – being close to - corresponding to the unconscious dreamless state of consciousness – realization of Paramashiva occurs when the nature of the Saguṇa Iśvara is cognized and one surrenders to Him.

4. Sāyujya – merging into - corresponding to the Turiya the fourth state of consciousness. When this stage is achieved then the person becomes a complete Jivanmukta and gets the absolute freedom from rebirth and suffering —this is the final stage of Brahma-nirvāna.

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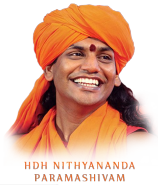

Paramashiva Governance Structure

	Being/Soul	Mukti	Cosmic Function	Function in Earthly Govt.
1	**Mantreshvaras**	Sayujya, Swarupya Mukti	Liberate souls in the pure and impure maya	Ministers
2	**Vidyeshvaras**	Swarupya Mukti	Lord of worlds of impure maya, perform five cosmic functions there	Universities Chancellors, Heads of Departments
3	**Ganeshvara**	Sameepya Mukti	Function of shiva gana	Head of Ganas that execute each responsibility
4	**Lokeshvara**	Salokya Mukti	Liberate souls in the pure and impure maya	Zonal Heads
6	**Astreshvaras**	Salokya Mukti	Implement decisions based on an astra	Chief Executives

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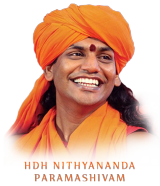

Section 4

Hindu Democracy -
Janapada Polity in Vedic Era

Concept of Janapada (Hindu Democracy)

- The Janapada was a self-sustaining, political and cultural unit principled on sovereignty and independence, and fought for the same till the end. The people of Janapada 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.
- When the religious practices and habits of the rulers got dominance over the language and religion of the subjects (if there ever existed a difference) a sort of synthesis ensued, which paved way for the unity of language and religion of that Janapada and hence it can be said that the unity of language and religion was not a cause but the effect of the Janapada formation.
- To earn honours and recognition in the Janapadas, one had to be well-versed in these peculier 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. the only major downside to this was its fissiparous tendencies that gave way to exclusiveness and isolation.
- Rigveda and Puranas like Ramayana and Mahabharata references successful implementation of Janapadas

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Evolution of Janapada

- 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 there 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**.

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Various Dignitaries of Janapadas

Mahabharata describes elaborately the virtues of an ideal ruler - kind-hearted, intelligent, self-controlled, full of piety, good-looking, of proper aim and rich in faithful friends. Several dignitaries were instrumental in running the administration. They aided and advised the King and looked out for his moral and material well-being and discharged the functions of the state:

1. **Purohita** - an indispensable companion of the king and occupied the highest rank among the officers of the state by virtue. The sole duty of the Purohita was to guide the King in whichever way was asked of him in that hour. He was to be proficient in Vedas, spiritual as well as temporal matters. The welfare of the King depended on him and he was to strive for the victory of his King.

2. **Yuvaraja or Royal Prince -** He is expected to possess all of the virtues as that of a king, an able kingsman, generally the eldest son of the King was preferred. Although the exact functions of the royal prince are unknown, it appears the princehood is a period of apprenticeship which offers numerous chances to the prince to be well-versed in the affairs of the state and government.

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Various Dignitaries of Janapadas

3. Ministers - They were expected to carry out the administration of the Janapada and advise the King on related matters. The number changed from state to state although it is preferred the number be fixed according to the requirements of the state. The qualities and functions of Ministers is elaborated in Ramayana, few of which are - tactful, true to his words, having a smiling face, always truthful, capable of knowing the secrets of others, adept in the art of governance, just, well known in foreign lands, etc. Constitutionally the Janapada king was bound to act on the advise and cooperation of the ministers, a point on which the Dharma Sutras, Dharma Shastras and the political treaties are unanimous.

4. Senapati - occupies the ministry of the Army or the minister of armed forces. On the occasion of appointing a senapati, his age, prowess, learning and general consent of the fighters in his favour would be taken into consideration. This is a position of honor but a rank below ministers.

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Political Organisational 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.

3. **Officers of the assembly**
    a. **Asanaprajnapaka** - Officer in charge of seating the members of the assembly, appointed by the Parliament.
    b. **Gana Puraka** - Officer in charge of completing the quorum of the sitting of the assembly. It was obligatory for the assembly to be complete regarding the presence of the scheduled minimum number of members. Under the rules, any business transacted in the absence of the quorum was deemed to be invalid and inoperative.

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Political Organisational Set Up of Janapadas In Vedic Era

c. Salakagrahaka - Officer in charge of taking the votes of members in case of division or non-adoption of a resolution unanimously. The tickets used were coloured and he had to explain the significance of the colour to the members and take their votes either openly or secretly depending on the occasion. In the Chullavagu three modes of taking the modes are mentioned: **1. Gulhakam (secret method) 2. Sakanna-Jappakam (whispering method) and 3. Vivatakam (open method).**

d. Sabhapala - Officer charged with the duties of conveying the sittings and presiding over them without whom the sessions would be unorganized and chaotic. The presence of this officer in all meetings is necessary due to rival political parties having difference of opinions and sharply divided outcomes.

e. Clerks of the House - Officers in charge of taking records of the resolutions and speeches of the house. The title Of Maharaja attached to the recorders of the Sabha is a definite recognition of the importance of their counterparts in the assemblies of the Ganas.

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Proceedings in the Parliament

1. **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.
2. **Janapati** - The proceedings were initiated with a motion termed Janapati, the exact wordings of which ran as follows in case of the religious samgha.

   “Let the venerable Samgha hear me”, “If the time seem meet to the Samgha do.....”

3. **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.

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Proceedings in the Parliament

4. Readings - Two modes were prevalent with regards to moving of the resolution and their carriage in the assemblies. There was a system of 'Natti-Dutiya' and ''Natti-Chatuttha', which included one motion of the Natti and reading of the Pratijna once and thrice accordingly. This was strictly followed and any discrepancy on this count might invalidate the act.

5. 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. The Mahavagga mentions 5 kinds of Snaghas - Vagga of four, five, ten, twenty, more than twenty members. In any case the minimum number of quorum is required to validate the acts performed by the respective Sanghas.

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Proceedings in the Parliament

6. 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.

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Proceedings in the Parliament

7. **Quorum and the votes of absentees -** In the case of absenteeism for any reason, the house attached importance to the views of the absentee members in principle, though in practise the cognisance of such votes depended on the decision of the members present and voting in the house. The practise implies the forehand notice of thr resolution to all members of the house, as without such information, no opinion could be expressed. It moreover emphasis es the zealous regard for the rights of the members, where they could not be debarred from expressing their opinion on the resolution because of a natural disability.

8. **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.

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Proceedings in the Parliament

9. **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 practise 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.

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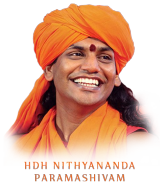

Section 5

Anubhava Mantapa -
Janapada Polity in 12th Century

The bust of Basaveswara, the founder of Anubhava Mantapa, unveiled in London in 2015, facing the UK Parliament

Anubhava Mantapa:

The Hindu Parliament of Lingayat community

- One of the most popular Hindu Parliaments in the 12th century which regularly meets is the Anubhava Mantapa. 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 was established in the 12th century, in the Hindu Kingdom of the Western Chalukya Empire. 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.

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A tableau depicting Anubhava Mantapa of saint Basaveshwara Mantapa was part of the Republic Day parade of India in the year 2020.

Objectives of the Anubhava Mantapa

Chit Sabha - House of Consciousness

- Discussing social, economic and religious problems without discriminating between castes or gender.
- Advocating equality and independence for women.
- Enabling the ideas emerging out of discussion to make them to reach the communities through Vachanas.
- Giving importance to disciplined and moral life.
- Advocating a life of generosity and kindness.

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Founding Father of Anubhava Mantapa, Basavanna

Objectives of the Anubhava Mantapa

Kanaka Sabha - House of Prosperity

- The founder father of Anubhava Mantapa Basavanna envisioned building an ideal society where all individuals must expressed an equal opportunities for religious, spiritual and vocational pursuits in life.
- In Hinduism, catering to different pursuits of life, there are various types of currencies based on either gold, grain, merit (karma), etc.
- Basavanna developed two economic policies and currencies based on merit, and coined two words :
    - **Kayaka** - Where Work is equated to attainment of Kailasa.
    - **Dasoha** - Where Charity is equated to attainment of Kailasa.

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Shri Amla Prabhu, the head of the Anubhava Mantapa

Objectives of the Anubhava Mantapa

Kanaka Sabha - House of Prosperity

- **Kayaka** - Work is equated a step towards attainment of Kailasa. Kayaka means working with the a feeling that you are involved in the advancement of the civilisation and thereby strengthening the Dharma - the Dharma of the mankind.

- It is said, the **net effect of Kayaka in practise was that the granaries of the King Bijjala started overflowing** with surplus.

- **Dasoha** - Charity is equated a step towards attainment of Kailasa. Dasoha is the concept of returning back to the society. Even today Lingayat / Veerashaiva Maths that are spread across Karnataka, provide food and education for free to the needy, irrespective of their social, or religious identities.

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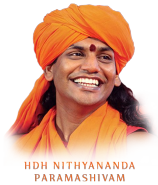

A Global House of Consciousness

Devotees came from far and wide to Anubhava Mantapa

- 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.**

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Shri Amla Prabhu, the head of the Anubhava Mantapa

How members of the House addressed each other

- The members were in general called Sharanas, which means people who sought refuge of 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.

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Akka Mahadevi (c. 1130-1160)

Hindu Feminism in Anubhava Mantapa

- The Anubhava Mantapa was highly progressive for it's time and several women participated in the proceedings of the Anubhava Mantapa. There were several women members in the Anubhava Mantapa, to name a few Akkamahadevi, Gangambike, Nilambike, Muktayakka, Kadire Remmevve, Kottanad Somavva, Sule Sankavve.

- The ratio of women members in Anubhava Mantapa was far more than what is observed today almost 900 years later.

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Akka Mahadevi

Hindu Feminism in Anubhava Mantapa

"For hunger, there is the village rice in the begging bowl,
for thirst, there are tanks and streams and wells, for sleep
temple ruins do well, for the company of the soul I have
you, Chenna Mallikarjuna (Paramashiva).
Having vanquished the six passions and become
The trinity of body, thought and speech;
Having ended the trinity and become twain – I and the
Absolute Having ended the duality and become established
in oneness Is because of the grace of you all.
I salute Basavanna and all assembled here
Blessed was I by Allama my Master-
Bless me all that I may join
my Chenna Mallikarjuna (Paramashiva)
Good-bye! Good-bye!"

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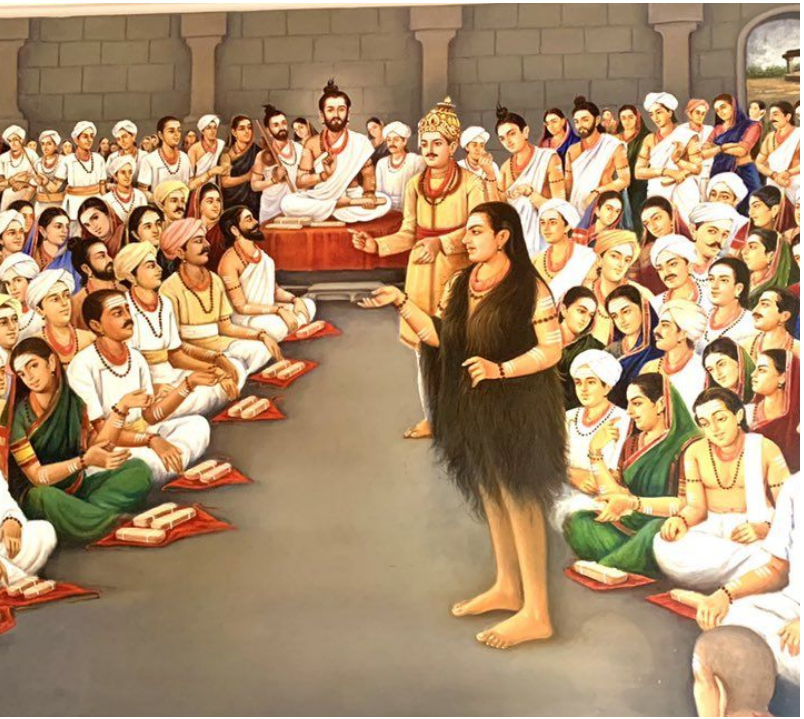
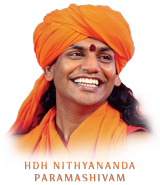


A true ascetic, Akka Mahadevi is said to have refused to wear any clothing—a common practice among male ascetics, but shocking for a woman. Legend has it that due to her true love and devotion with Paramashiva her whole body was protected by hair.

Akka Mahadevi : Introduced Hindu Feminism in Anubhava Mantapa



- Akka (elder sister) Mahadevi (birth name unknown) was originally married to the Governor of Udathadi, named Kaushika. Her condition for marriage was that Kaushika should not demand or disturb her while she was absorbed in her devotion to Lord Paramashiva. However, Kaushika broke this promise. 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 jewellery and silken robes. In response, it is said she dropped everything including her clothes and **walked 500 Kilometers to the Anubhava Mantapa**.

- It is said, the entire House was shocked to see a women enter without covering herself. 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).

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Basaveshwara - founder of the Anubhava Mantapa

Detractors and Conspirators

- The revolutionary thoughts and ideas of the Anubhava Mantapa created a sensation among the anti-Hindu conspirators.
- The detractors organised 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 integrity to him 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.

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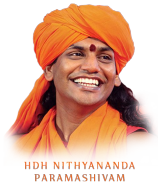
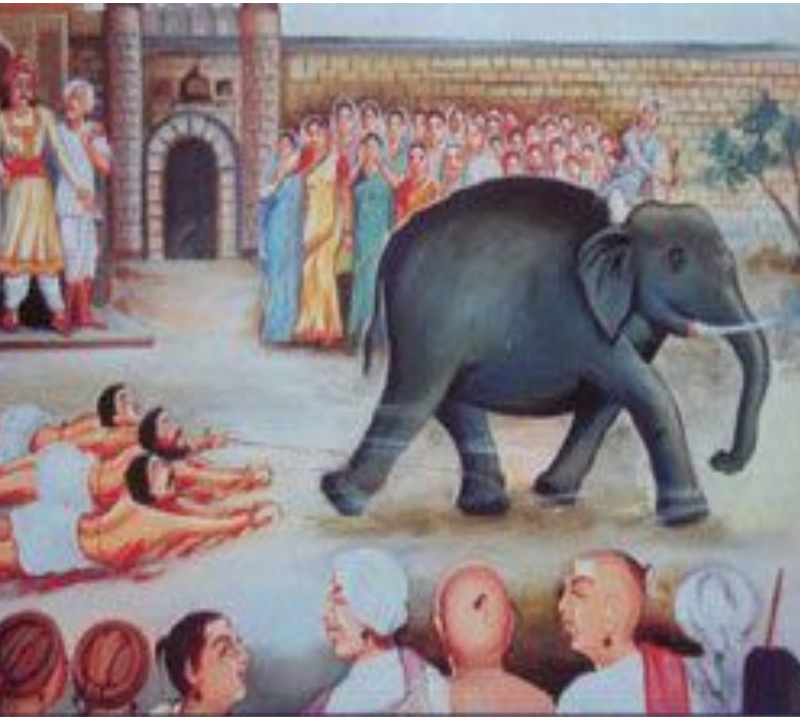


Persecution by anti-Hindu conspirators

- Two Sharanas, (members of the House), Haralayya and Madhuvarsa from different castes had married.
- This gave an opportunity to the anti-Hindu detractors.
- 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.



Persecution of the Members of the House of Anubhava Mantapa by Anti-Hindu forces

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Unparalleled Legacy

- The Sharans (Members of the House) established various gathering similar to the Anubhava Mantapa in other Hindu nations of the Indian continent.
- The Anubhava Mantapa was later restored and continues to exists till this date.
- It has inspired several contemporary democracies such the United Kingdom, and India.
- Till today there is no parallel example in any part of the world of the extent of inclusiveness that the House exercised.

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His Divine Holiness, Bhagawan, Sri Nithyananda Paramashivam revived Anubhava Mantapa for the last **26 years** through participative democratic methodologies established for various **Hindu practices, spiritual doctrines and philosophies in Chit Sabha.**

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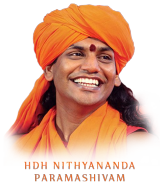

Section 6

Hindu Voting System -
Janapada Polity in 21st Century

His Divine Holiness, Bhagavan Sri Nithyananda Paramashivam revives the Hindu Voting System

November 14, 2020, on the occasion of Deepavali, Supreme Pontiff of Hinduism Jagat Guru Mahasannidhanam His Divine Holiness Bhagavan Sri Nithyananda Paramashivam gave a Presidential Address to living and practising hindus from all over the world. Here are the highlights of the Presidential address :

- His Divine Holiness unveiled the presentation on the revival of Hindu Parliament and voting system for the past 26 years.
- Kailasa had organized various Assembly Sessions for Hindus and Kailasians from all over the world for the past twenty-six years. The same data has been shown below also, in form of graphs and charts, showing the data through - region-wise graphs and year-wise graphs, and cumulative graphs.

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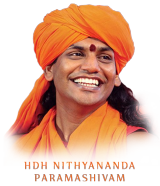

Chit Sabha Proceedings on :

Adopting Vegetarianism as lifestyle in Kailasa

Chit Sabha Proceedings on :

Adopting Vegetarianism as lifestyle in Kailasa

1. Positive Impact of Vegetarianism on Environment
2. Positive Impact of Vegetarianism on the Economy
3. Hindu Scriptures on Vegetarianism
4. Report : First Vote on Vegetarianism
5. Ultimate declaration given by Supreme Pontiff Of Hinduism on Vegetarian Vote
6. Hindu Votes on Vegetarianism Cumulative Charts (2004 to 2018)

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Positive Impact of Vegetarianism on Environment

- "Planet earth cannot sustain, cannot afford any more meat-based lifestyle."

  - **Presidential Address of**
    The Supreme Pontiff of Hinduism
    Jagatguru Mahasannidhanam
    His Divine Holiness
    Bhagavan Sri Nithyananda Paramashivam,
    Dated 15 November 2019.

- **10 billion animals are slaughtered for human consumption each year**.
- It takes 7 Kg of grain feed to produce 1 Kg of beef, 4 Kg of grain to produce 1 Kg of pork, 2 Kg of feed to produce 1 Kg of fish-meat. Given this, if the entire planet turned vegetarian, it would drastically increase the available grain for the entire planet.

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Positive Impact of Vegetarianism on Environment

- According to the US Environmental Protection Agency (EPA), chemical and animal waste runoff from factory farms are responsible for more than 173,000 miles of polluted rivers and streams. Runoff from farmlands is one of the greatest threats to water quality today. Agricultural activities that cause pollution include confined animal facilities, plowing, pesticide spraying, irrigation, fertilizing, and harvesting.
- "Neither nature nor your body is made to sustain a non-vegetarian lifestyle."

  Presidential Address of Supreme Pontiff of Hinduism Jagat Guru Mahasannidhanam His Divine Holiness Bhagavan Sri Nithyananda Paramashivam, dated 15 December 2019.
- Vegetarian diets are **more healthy**.
- Vegetarian diets contribute to **preventing**, treating, or reversing heart disease and reducing the **risk of cancer**.

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Positive Impact of Vegetarianism on Environment

- A low-fat vegetarian diet **stops the progression of coronary artery disease** or prevents it entirely. Cardiovascular disease kills one million Americans annually and is the leading cause of death in the United States. As per studies, the **mortality rate for cardiovascular disease is lower in vegetarians than in nonvegetarians**. A vegetarian diet is inherently healthful because vegetarians consume less animal fat and cholesterol (vegans consume no animal fat or cholesterol) and instead consume more fiber and more antioxidant-rich produce.
- **Increased life expectancy**: According to a 30-year study done on 600 centenarians of Okinawa, their secret: a low-calorie diet of unrefined complex carbohydrates, fiber-rich fruits and vegetables, and soy. (A centenarian is a person aged above a hundred years.)

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Positive Impact of Vegetarianism on Environment

- Vegetarian diets being low in saturated fats **help in maintaining lower body weight**. According to the Centers for Disease Control and Prevention (CDC) and a division of the CDC, the National Center for Health Statistics, 64 percent of adults and 15 percent of children aged 6 to 19 are overweight and are at risk of weight-related ailments including heart disease, stroke, and diabetes. A study conducted from 1986 to 1992 by Dean Ornish, MD, president, and director of the Preventive Medicine Research Institute in Sausalito, California, found that overweight people who followed a low-fat, vegetarian diet lost an average of 24 pounds in the first year and kept off that weight 5 years later. They lost weight without counting calories or carbs and without measuring portions or feeling hungry.

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Positive Impact of Vegetarianism on Environment

- Vegetarian diets which are low in saturated fat **keeps us more energetic**. Too much fat in the bloodstream causes arteries to not open properly and thus reduces oxygen to muscles.
- Vegetarian diets contain more fiber, which reduces instances of constipation, hemorrhoids, and diverticulitis.
- Organic vegetarian diets reduce the intake of toxins. The US Environmental Protection Agency (EPA), estimates that nearly 95 percent of the pesticide residue in the typical American diet comes from meat, fish, and dairy products. Fish, in particular, contain carcinogens (PCBs, DDT) and heavy metals (mercury, arsenic, lead, cadmium) that can't be removed through cooking or freezing.

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Positive Impact of Vegetarianism on Economy

Shifting to a vegetarian diet will increase the grain production and thus potential export of a country. For instance, about 70 percent of all grain produced in the United States is fed to animals raised for slaughter. The 7 billion livestock animals in the United States consume five times as much grain as is consumed directly by the American population. If all the grain currently fed to livestock were consumed directly by people, the number of people who could be fed would be nearly 800 million, says David Pimentel, professor of ecology at Cornell University. If the grain were exported, it would boost the US trade balance by $80 billion a year.

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Hindu Scriptures on Vegetarianism

ऊर्जं नो धेहि द्विपदे चतुष्पदे ।।
यजुर्वेद ११।८३
May nutrition be available to all bipeds and quadrupeds.
Yajurveda 11.83

द्विपादव चतुष्पात् पाहि।।
यजुर्वेद १४।८
O Humans, protect all bipeds and quadrupeds
Yajurveda 14.8

अनुमन्ता विशसिता निहन्ता क्रयविक्रयी। संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ।।
मनुस्मृति ५।५१

To person to given the command to kill, the person who takes the animal to kill, the person who sells animal for killing, the person who purchases meat for trading, the person who cooks meat, and the person who eats meat, all of these people are murderers.
Manusmriti 5.51

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Hindu Scriptures on Vegetarianism

य आमं मांसमदन्ति पौरुषेयं च ये क्रविः गर्भान् खादन्ति केशवास्तानितो नाशयामसि
अथर्ववेद ८। ६।२३
Those people who take life for granted and eat male, female, infant, or unborn animals as raw, or after cooking, are unworthy of life. Arthaveda 8.6.23

देशे काले च सम्प्राप्ते मन्यन्नं हरिदेवतम् । श्रद्धया विधिवत् पात्रे न्यस्तं कामधुगक्षयम् ॥ न दद्यादामिषं श्राद्धे न चाद्याद धर्मतत्त्ववित । मन्यन्त्रः स्यात्परा प्रीतियथा न पशुहिंसया ।। नेतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम्। न्यासो दण्डस्य भूतेषु मनोवाकायजस्य यः॥
(भा. 7/15/5,7,8)
The Bhagwatam (17.15.5,7,8) says, "In the shradh feast pure vegetarian food, after offering to God, should be given to brahmans. It satisfies the Pitra (ancestral) gods forever (5). It is Dharma (even for Kshatriya) that in Shradha feast he should neither offer meat nor he himself should eat meat. Only vegetarian food must be offered because the meat is obtained by killing an animal (7). This is the best Dharma to observe for everyone that one should not hurt other beings even in his thoughts (8)."

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Hindu Scriptures on Vegetarianism

अखादन्नमोदंश्च भावदोषेण मानवः । योऽनुमोदति हन्यन्तं सोऽपि दोषेण लिप्यते ॥ इज्यायज्ञश्रुतिकृतयों मार्गरबुधोऽधमः । हन्याज्जन्तून् मांसगृधुः स वै नरकभाङ्नरः ।। आहर्ता चानुमन्ता च विशस्ता क्रयविक्रयी। संस्कर्ता चोपभोक्ता च खादकाः सर्व एव ते॥

(महा. अनु. 115/39,43,45)

In the 115th chapter of Mahabharat, Anushasan Parv discusses the evils of meat-eating. It says. "The one who himself doesn't eat meat but even if he gives his consent to eat meat or to kill an animal, he becomes equally sinful as them (verse 39). The meat-eater who kills an animal in the name of Vedic Yagya or tells that it is a requirement of the Yagya is a sinner and he will go to hell (verse 43). The one who brings an animal to be killed, the one who buys the animal to be killed, the one who kills the animal, and the one who sells, buys, cooks and eats the meat are all sinners (verse 45)."

~ Mahabharat 115.39,43,45

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Chit Sabha Report : Vegetarianism

- **Out of the people who voted :**
  - 46.7% were born and practicing Hindus,
  - 34.9% were born but not practicing Hindus,
  - 14.1% were practicing but not born Hindus, and
  - 4.3% were non-Hindus.
- **The voting options were :**
  - **Option 1:** Non-vegetarian food to be completely stopped!
  - **Option 2:** Non-vegetarian food should be allowed regularly.
  - **Option 3:** Non-vegetarian food should be allowed ritualistically.
- **Results**
  - Overwhelmingly, 74.2 % of people voted for non-veg food to be completely stopped!
  - 14.4 % voted that it should be allowed regularly.
  - 11.3% voted that it should be allowed ritualistically

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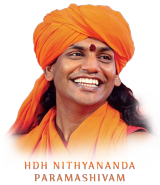
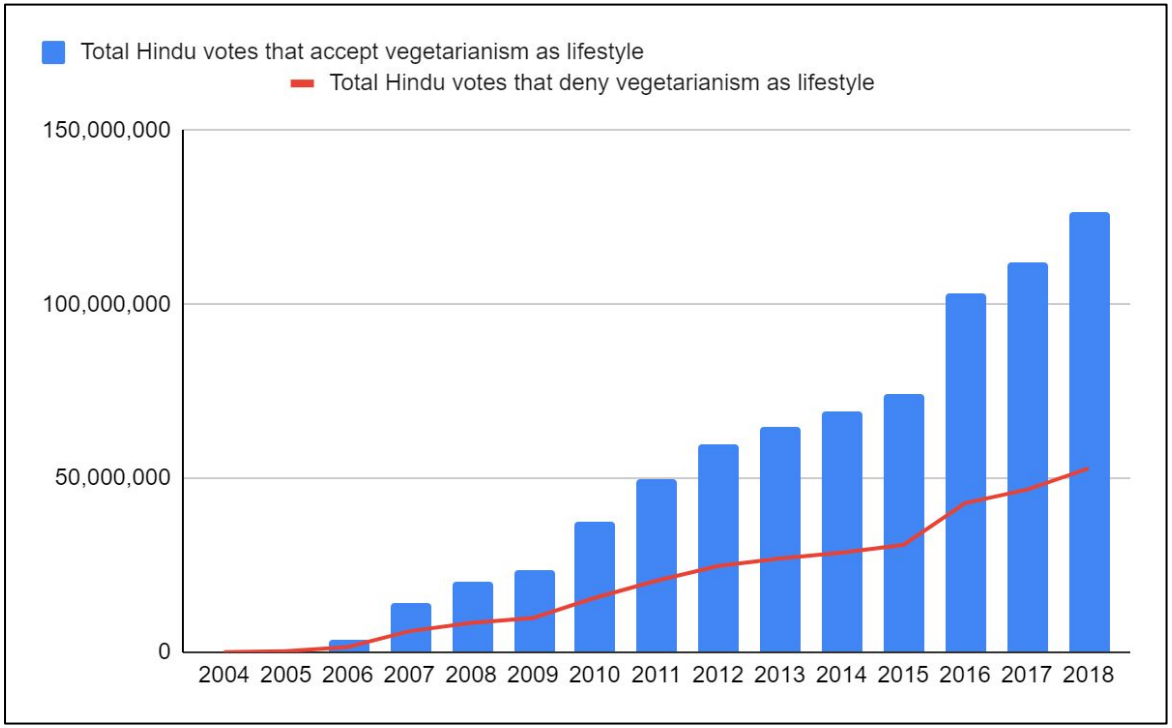


Total Hindu Votes on Vegetarianism Cumulative Chart (2004 to 2018)

VOTE: Hindus voting to come to a conclusion on the never-ending diatribe of whether we should adopt a Vegetarian or a Non-vegetarian based diet. **Total cumulative votes on vegetarianism > 120 million votes**



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**.

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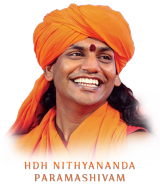
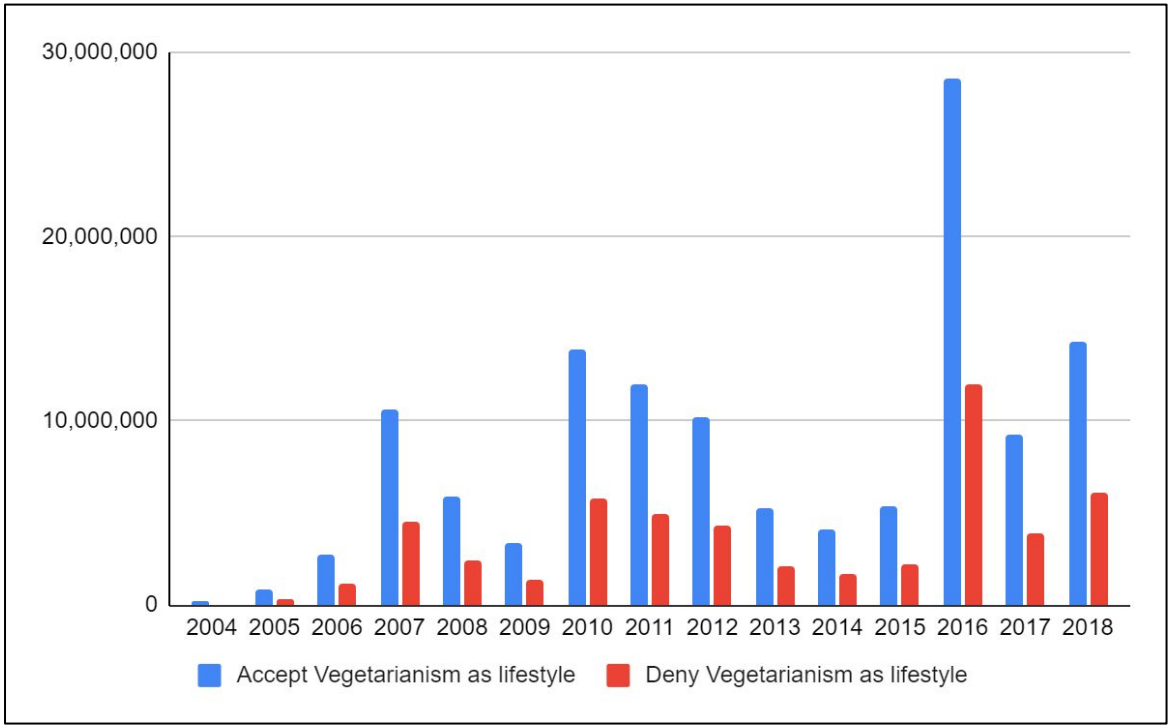


Year by Year - Hindu Votes on Vegetarianism Chart (2004 to 2018)

VOTE: Hindus vote on vegetarianism as a lifestyle versus denying vegetarianism as a lifestyle.



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 SHRIKAILASA's main parliament house - Chit Sabha.

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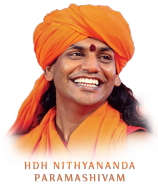

Hindu Votes on Vegetarianism (2016)

2016 - Parliamentary session in Bidadi Bangalore. Citizens, ministers and delegates from various kingdoms of Southern Indian Kingdoms participated : (1) Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam, (2) Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham, (3) Kailasonnata Shyamala Peetha Sarvajnapeetham, (4) Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam, (5) Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham, (6) Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnapeetha Adi Chola Samrajyam, (7) Kailasa Paramparagatha Agni Vamsa Sarvajnapeetham Pallava Samrajyam Pudduchery

A weekend conference and Parliamentary session for citizens and delegates of Kailasa, majorly attended by Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham participated, along with citizens of various kingdoms of Southern Indian Kingdoms : Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam, Kailasonnata Shyamala Peetha Sarvajnapeetham, Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam, Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham, Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnapeetha Adi Chola Samrajyam, Kailasa Paramparagatha Agni Vamsa Sarvajnapeetham Pallava Samrajyam Pudduchery.

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8th December 2016 : Sadashivoham Day 8 : Hindus and citizens of KAILASA's from all around the world gather for the Hindu conference of power manifestation sciences using Mandalas - Sadashivoham. Majority of the delegates and legislatures adopted a complete vegetarian lifestyle.

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.

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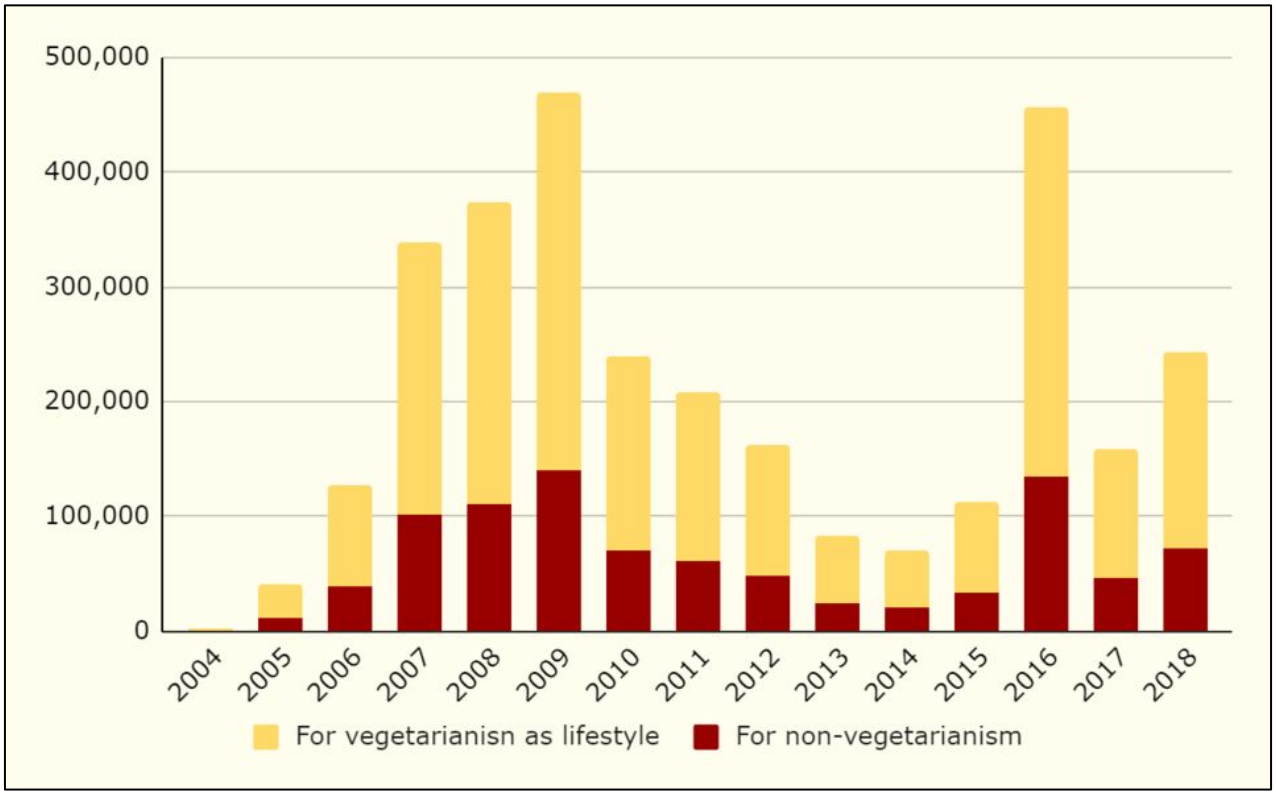
Chit Sabha Proceedings on Vegetarianism -
Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam (2004 to 2018)



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Chit Sabha Proceedings on Vegetarianism -
Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam (2017)

2017 - Pournami (full moon) festival in Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha - 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 Sarvajnapeetha on this occasion, and are served pure organic vegetarian food, and offer their voluntarily services to serve and facilitate the grand celebration.

2017 - Pournami (full moon) festival in Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha - 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 Sarvajnapeetha on this occasion. The picture captures several citizens of Kailasa participating in the democratic processes of the Hindu Parliament.

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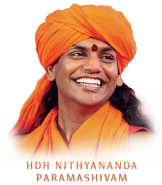
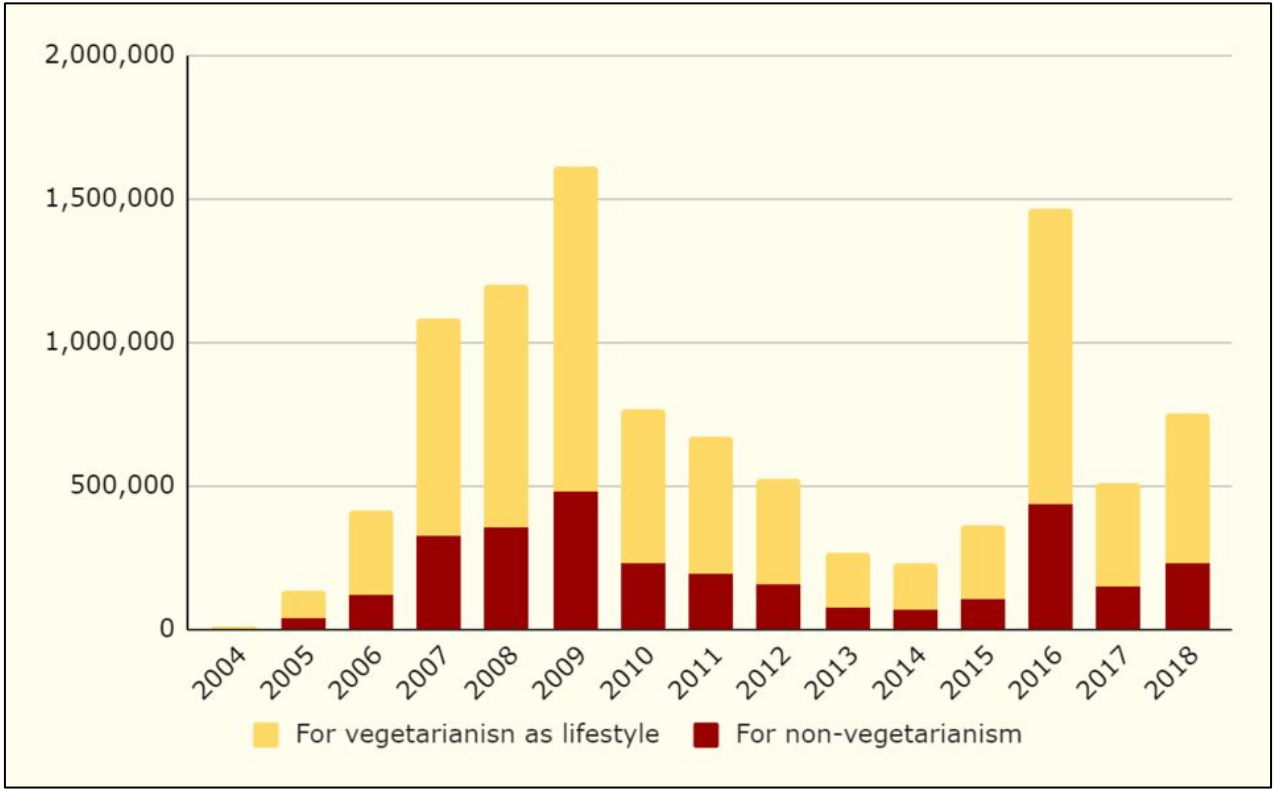


Chit Sabha Proceedings on Vegetarianism - Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham (2004 to 2018)



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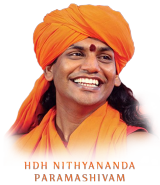
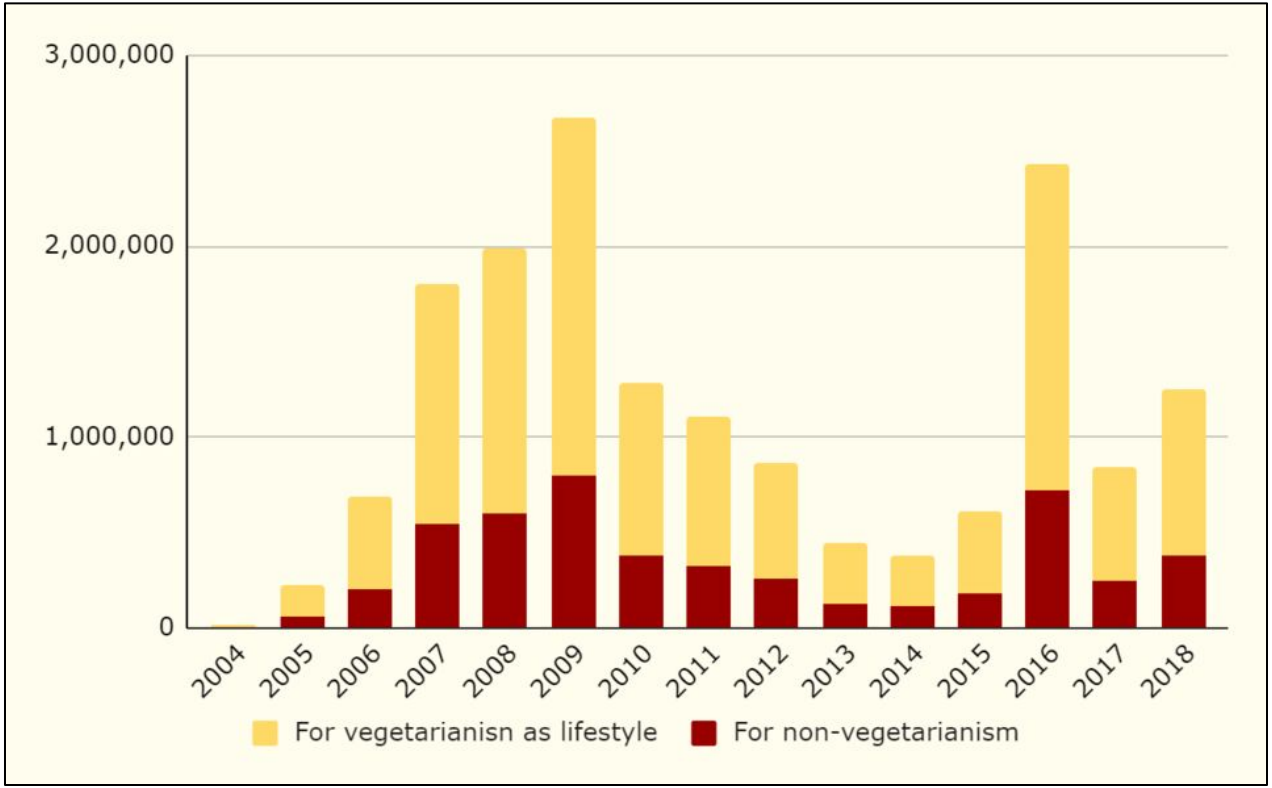


Chit Sabha Proceedings on Vegetarianism - Kailaasa Paramparagatha Sripura Sarvajnapeetha (2004 to 2018)



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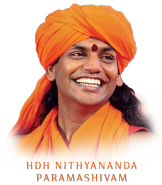
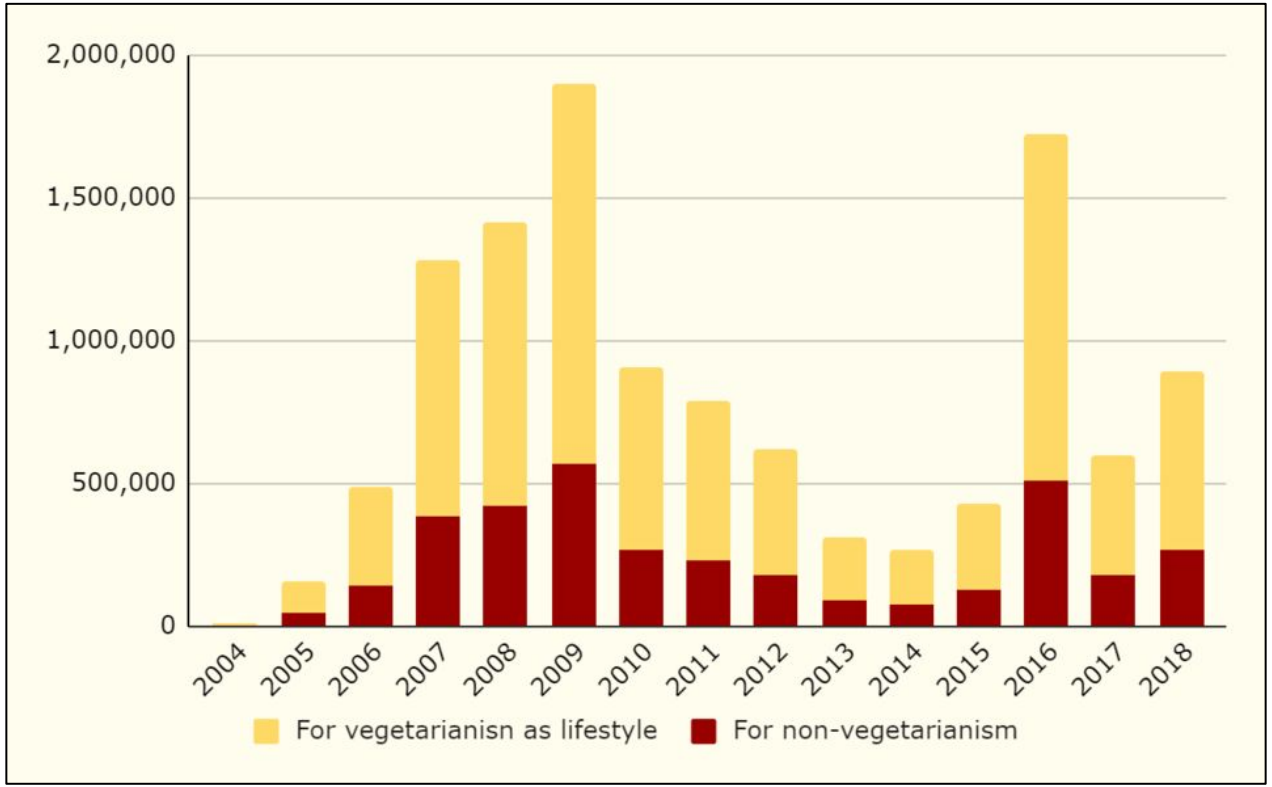


Chit Sabha Proceedings on Vegetarianism - Kailasa Paramparagatha Adi Kailasa Nithyananda Peetham (2004 to 2018)



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Hindu Votes on Vegetarianism Cumulative Chart (2004 to 2018)

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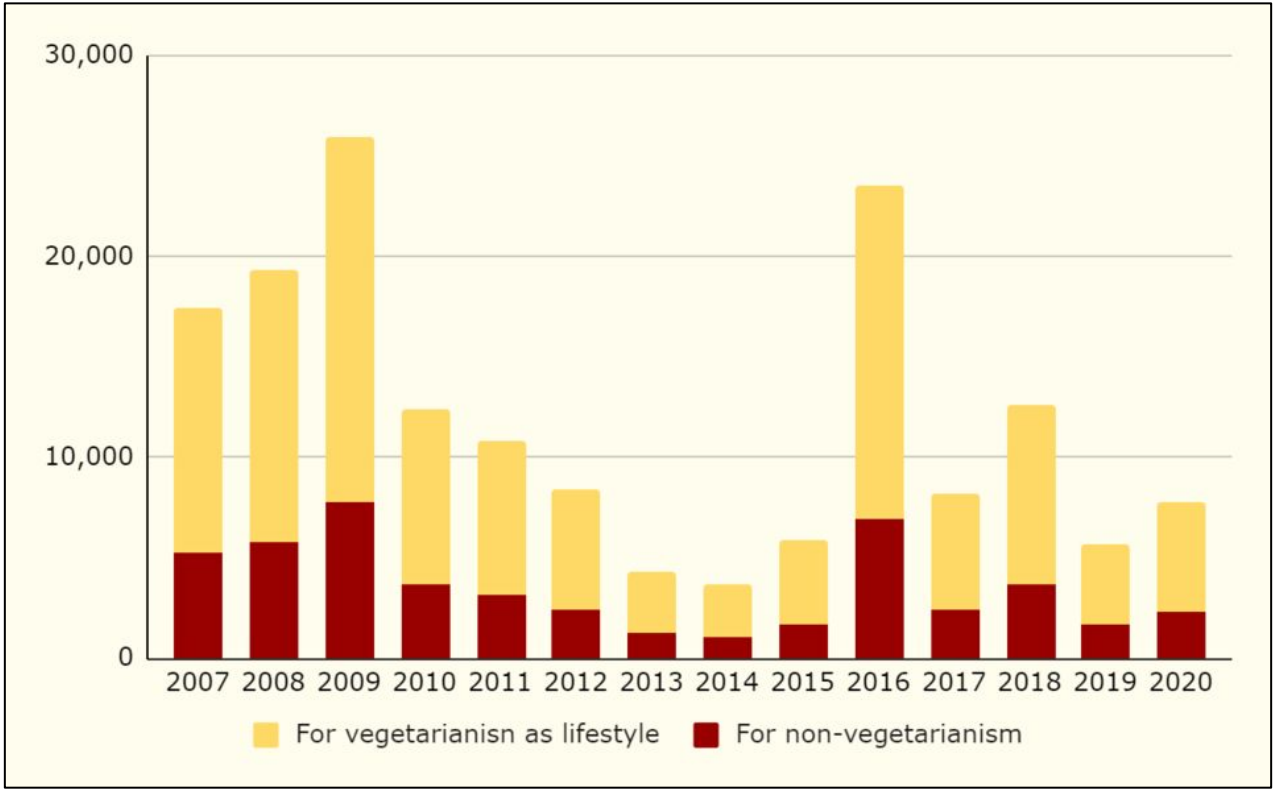
Chit Sabha Proceedings on Vegetarianism -
Kailasa Paramparagatha Agni Vamsa Sarvajnapeetham Pallava Samrajyam (2007 - 2018)



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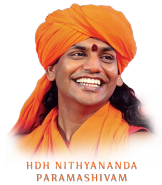
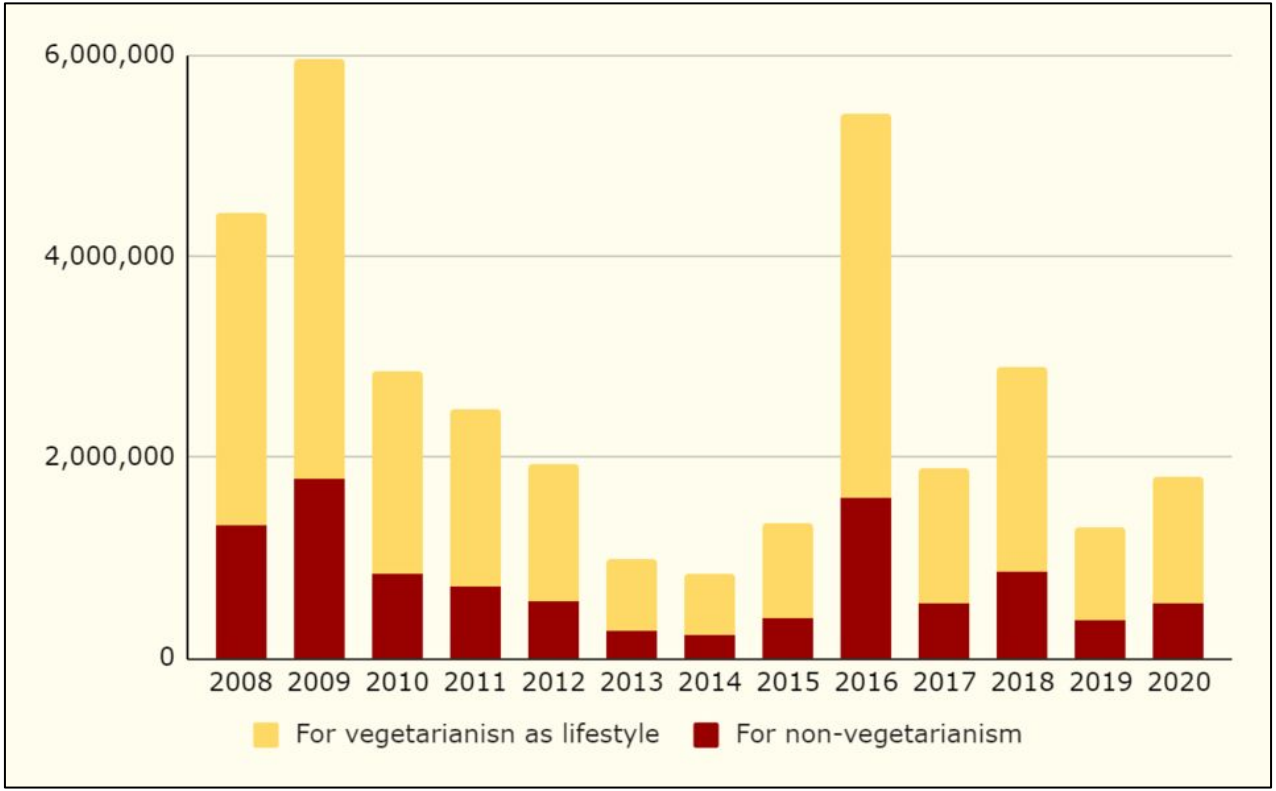


Chit Sabha Proceedings on Vegetarianism -
Kailasa Paramparagatha Kashi Sarvajnapeetham (2008 to 2018)



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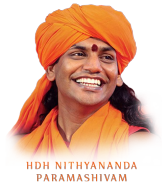
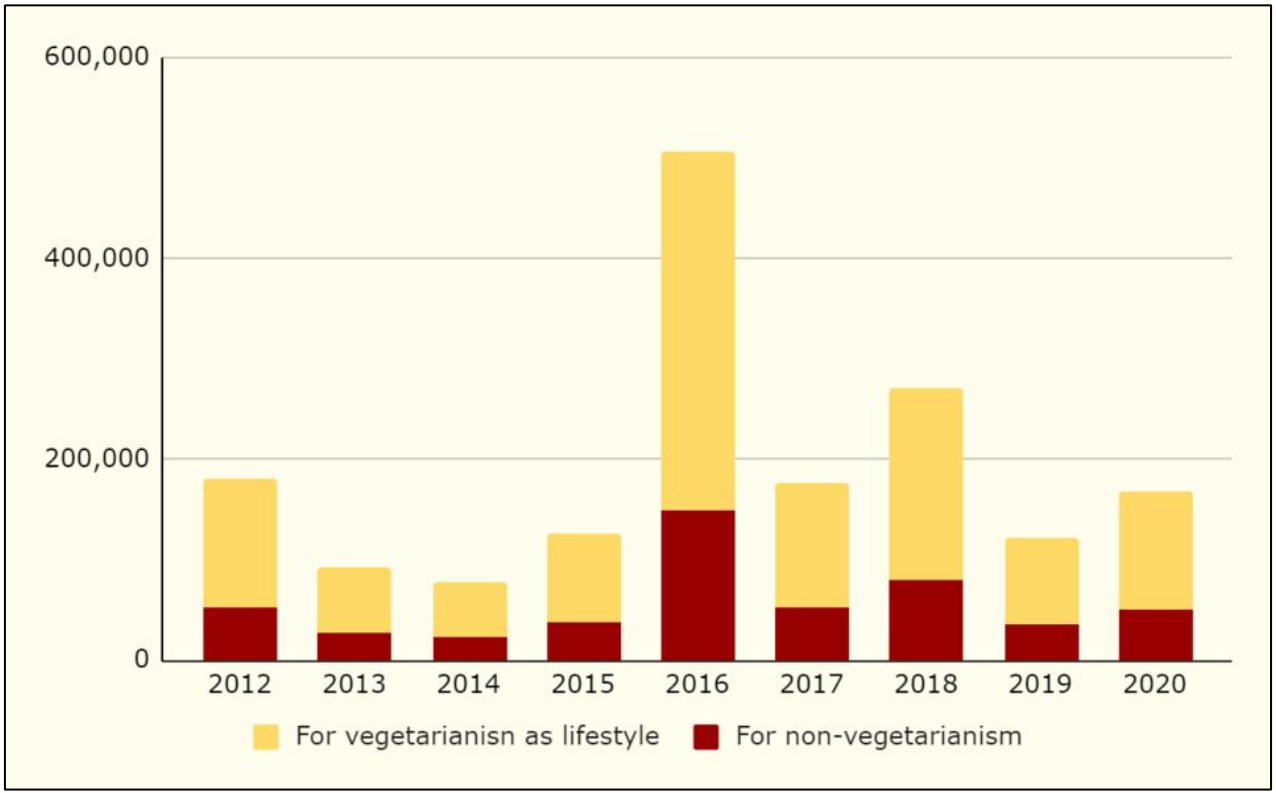


Chit Sabha Proceedings on Vegetarianism -
Kailasonnata Shyamala Peetha Sarvajnapeetham (2012 to 2018)



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Hindu Votes on Vegetarianism Cumulative Chart (2004 to 2018)

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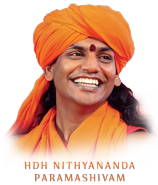
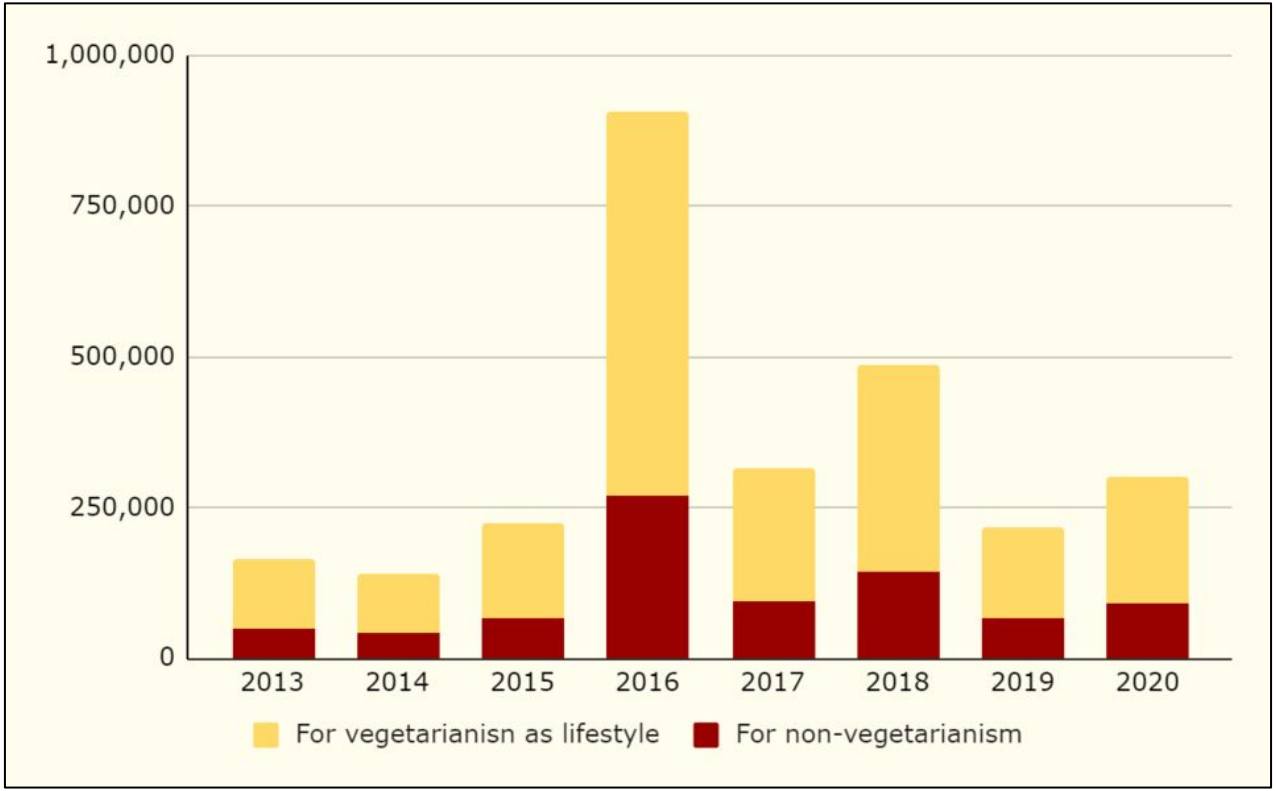


Chit Sabha Proceedings on Vegetarianism -
Kailasa Paramparagatha Mahanirvani Peetha Sarvajnapeetham (2013 to 2018)



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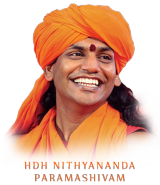
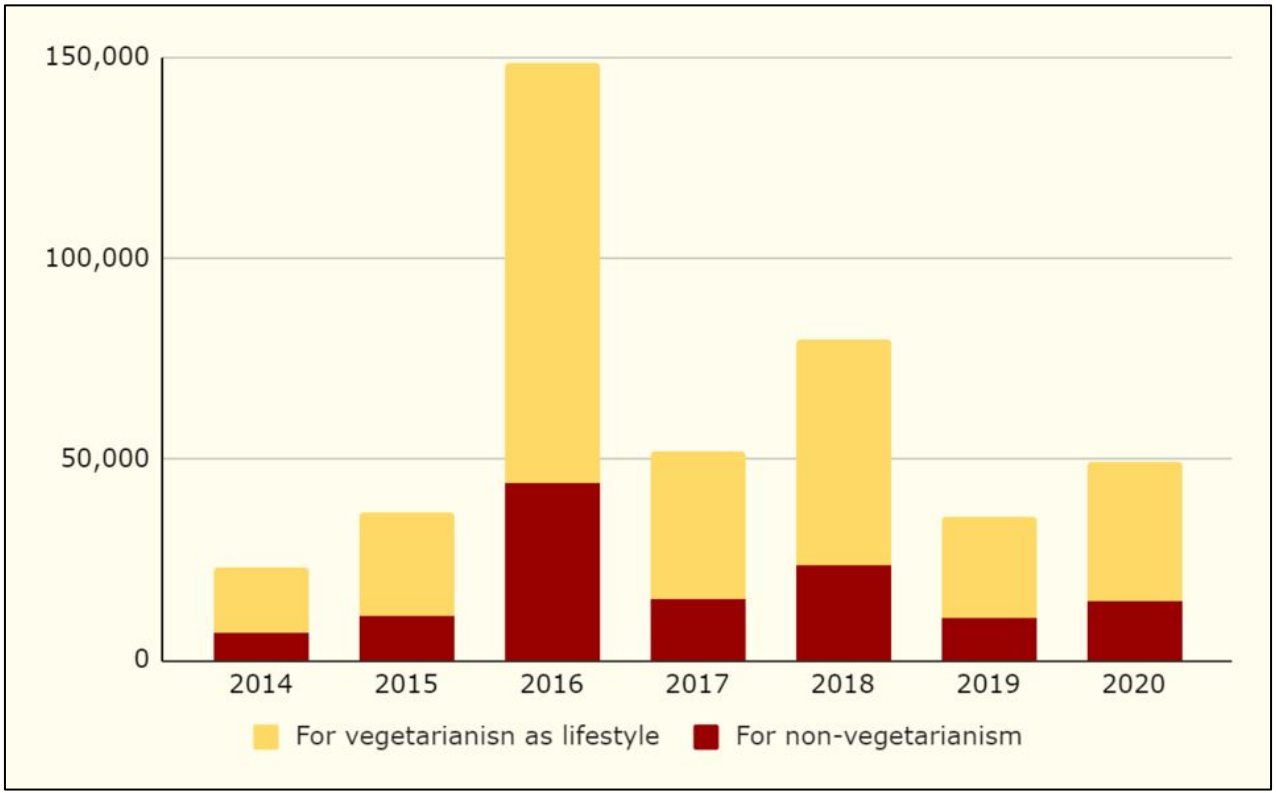
Chit Sabha Proceedings on Vegetarianism -

Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnapeetha Adi Chola Samrajyam (2014 - 2018)





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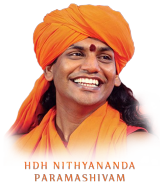
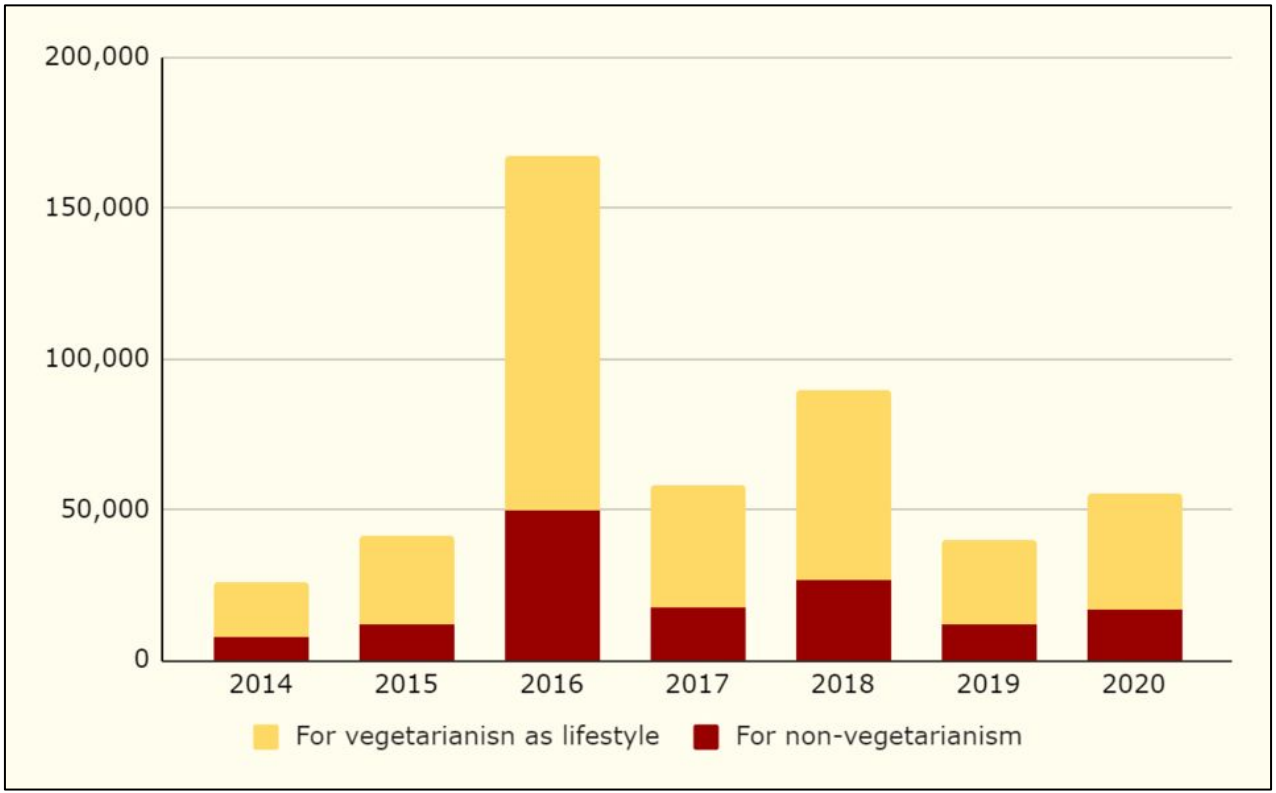
Chit Sabha Proceedings on Vegetarianism -

Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam





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Hindu Votes on Vegetarianism Cumulative Chart (2004 to 2018)

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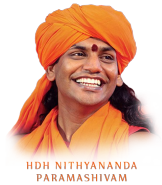
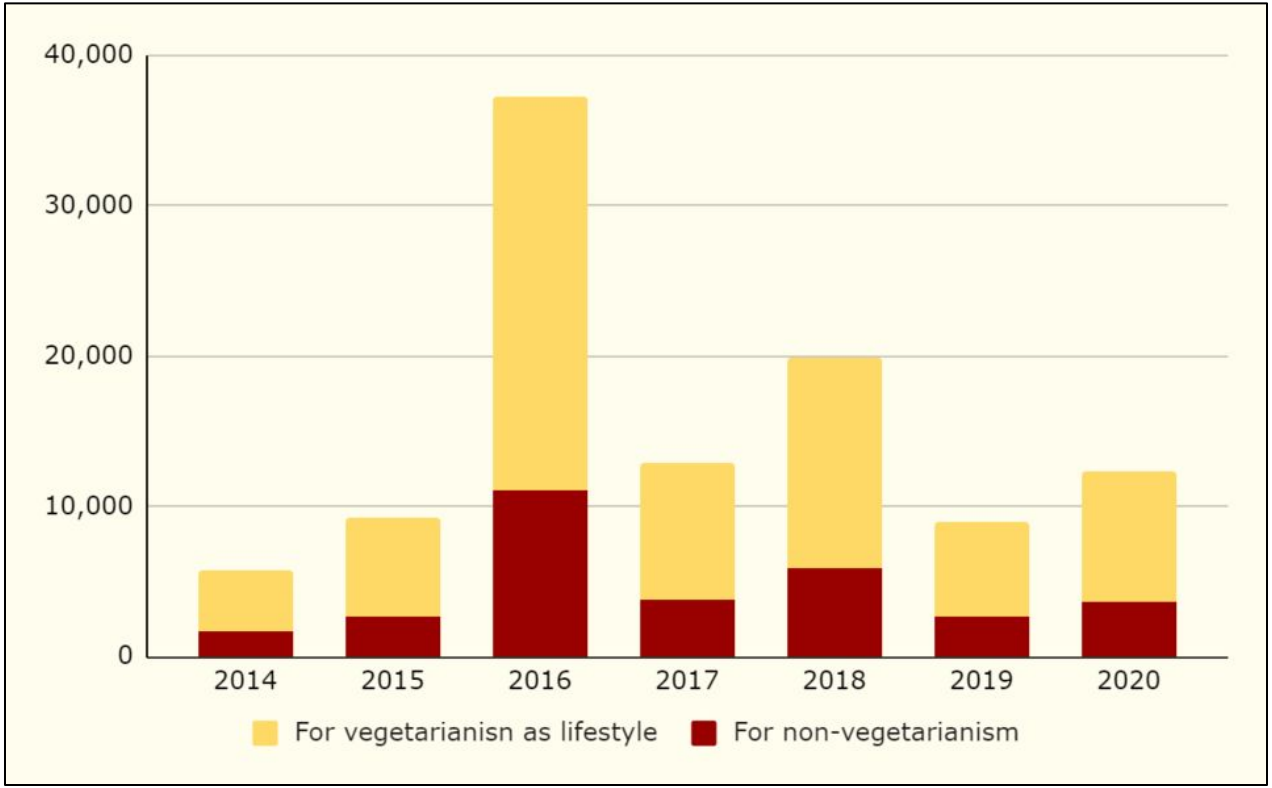


Chit Sabha Proceedings on Vegetarianism -
Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham (2014 to 2018)



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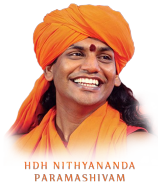
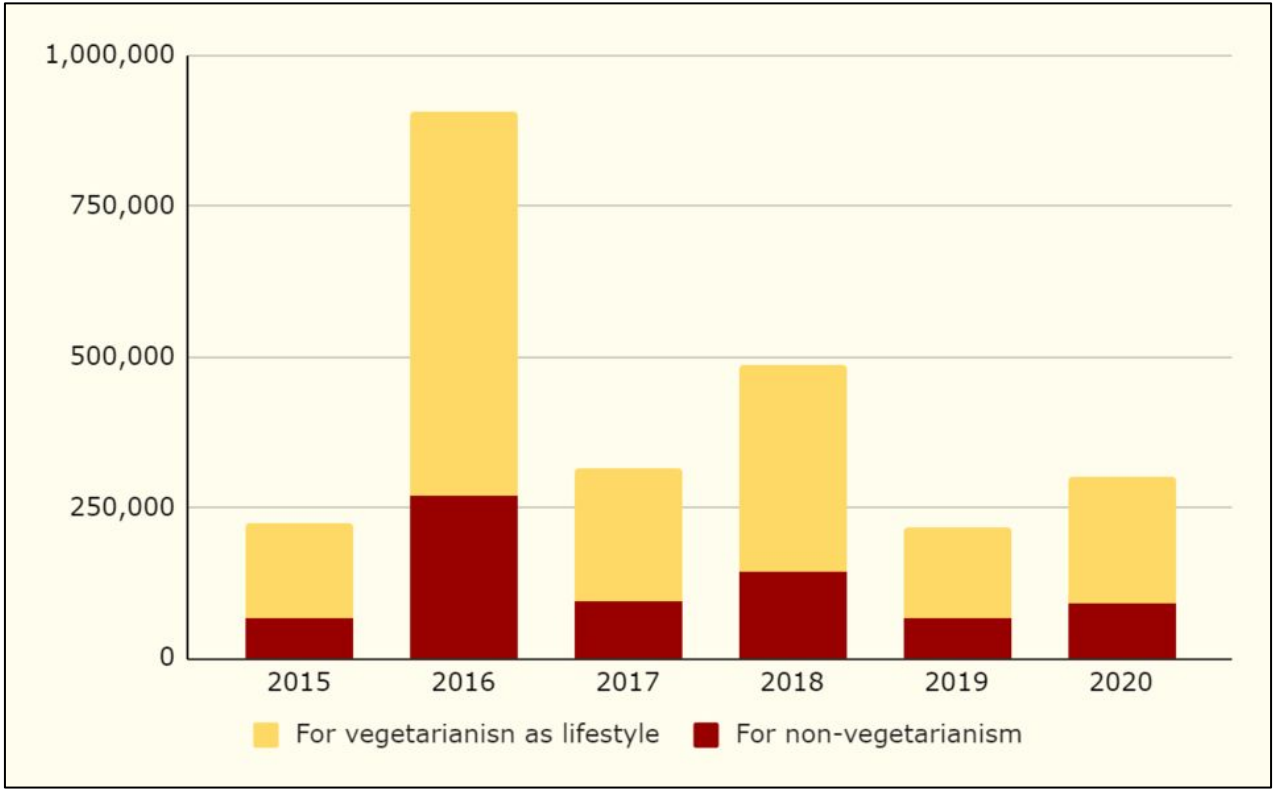


Chit Sabha Proceedings on Vegetarianism -
Kailasa Paramparagatha Atal Peetham (2015 to 2018)



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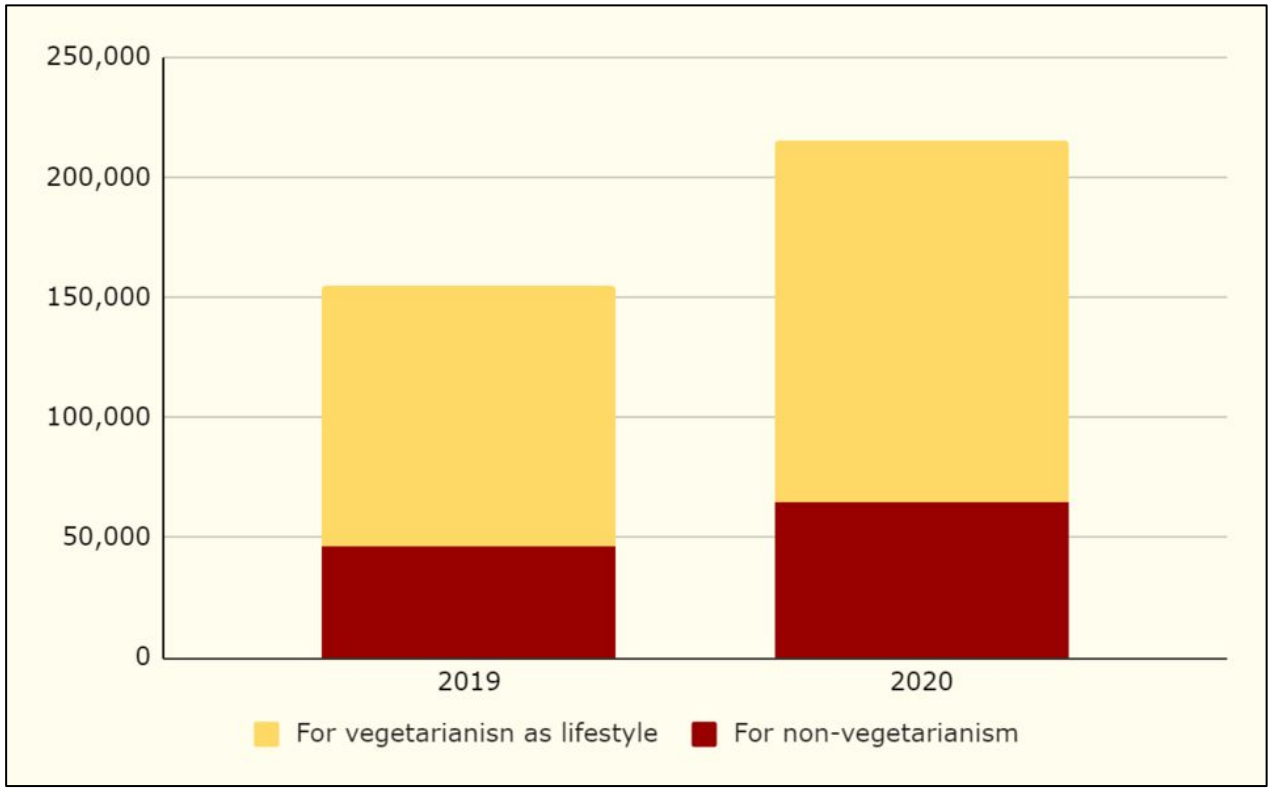
Chit Sabha Proceedings on Vegetarianism -
Kailasa Paramparagatha Suvarnapeetha Sarvajnapeetha Swargapuram Samrajyamm



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Hindu Votes on Vegetarianism Cumulative Chart (2004 to 2018)

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Ultimate declaration by Supreme Pontiff Of Hinduism on Vegetarian Vote

As the Supreme Pontiff of Hinduism and Jagatguru Mahasannidhanam of Hinduism, Kailasa declares all Hindus will drop non-vegetarian food once and for all.

"So Hindu who wants to practice Hinduism will drop non-vegetarian food once and for all. Any born Hindu who wants to be practicing Hindu also will be dropping the non-vegetarian food completely. So through this Vakyarthasadas and Jeevarthasadas and voting, Hindu Parliament decides and I also agree with the decision and make this decision as a law for Kailasa and all the Hindus! So non-vegetarian is Nishedha, equivalent to the 'Fatwa' of Islam. Vidhi and Nishedha are the words in Hinduism for "rule". Veg lifestyle becomes the rule and non-veg food is Nishedha - banned. The 'Fatwa' for Hindus is issued: from today all the practicing Hindus will drop nonvegetarian food completely. The animal sacrifice for the prescribed rituals will be done to the deities only and will not be consumed by any human beings. Sri Ramakrishna used to do this. Even though he will not consume the meat sacrifice to mother kali, he will touch it with his forehead to show respect. He will not consume. As the standard trend set by Sri Ramakrishna. We will only touch the offered food on the forehead as a mark of respect.

This is solved once for all. The decision is concluded and revealed to the whole world. Based on this, I support and authorize the decision"

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HDH NITHYANANDA PARAMASHIVAM

Chit Sabha Proceedings on :

Ishvara Tattva -
Principle of Cosmic Divinity

Chit Sabha Proceedings on : Ishvara Tattva - Principle of Cosmic Divinity

1. Significance of Ishwaratattva in KAILASA's Governance
2. Mrigendra Agama on Ishvara Tattva
3. Hindu Scriptures on Ishwaratattva
4. Significance of Ishwaratattva in modern democracies
5. His Divine Holiness on the Principle of Ishwara Tattva
    a. Paramashiva is real - Manifest Paramashiva in You
    b. Paramashiva is real - Celebrate His Presence.
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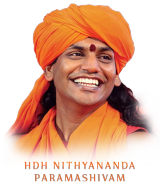
Significance of Ishwaratattva in KAILASA's Governance



Ishwara Tattva - Paramashiva is real, He is the ultimate Lord in every being

The principle of Ishwara Tattva implies

- **Divinity Of Cosmos**
- Leadership (Ishawaratva) of the Divinity of Cosmos
- The principle of divine lordship (Ishawara) exits in everything that exists in the cosmos.
- Each being can awaken and realize it's divinity and lordship (Ishwara Tattva).

A being that is established in Ishwara Tattva realizes the principles of ultimate divinity and lordship of the cosmos. As per the Veda Agamas, only such beings are cosmically mature to express lordship. All Vidyeshwaras (souls that hold higher responsibility in KAILASA's government structure) are established in Ishwara Tattva.

As per the Cosmic Constitution (Veda-Agamas), in a Hindu Democratic system, Paramashiva (cosmic Divinity) performs the five cosmic functions (creation, maintenance, dissolution, concealment, and the bestowal of grace) through His cosmic government using mature and evolved souls (beings). Paramashiva installs these evolved souls to public offices of the government according to the gradation of their maturation.

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Mrigendra Agama on Ishvara Tattva

तेषां अनन्तस्सूक्ष्मश्च तथा चैव शिवोत्तमः।

एकनेत्रैकरुद्रौ च त्रिमूर्तिश्चामितद्युतिः॥3॥

श्रीकण्ठश्च शिखण्डी च राजराजेश्वरेश्वराः।

ईषदप्राप्त योगित्वात् नियोज्याः परमेष्ठिनः॥4॥

सर्वज्ञत्वादि योगेऽपि नियोज्यत्वं मलांशतः।

परस्परं विशिष्यन्ते मन्त्राश्चैवं अधस्स्थिताः॥5॥

ते च मन्त्रेश्वरव्यक्त शिवशक्ति प्रचोदिताः।

कुर्वन्त्यनुग्रहं पुंसां यदा येषां स युज्यते॥6॥

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Mrigendra Agama on Ishvara Tattva

The eight Vidyesvaras are – Ananta, Sukshma, Sivottama, Ekanetra, Ekarudra, Trimurti, Srikantha, and Sikhandi. These Vidyesvaras are the Lords wielding their authority over the Rajarajesvaras such as Satarudras and others, Rajesvaras such as Indra and others, and Isvaras such as Mandali and others. These Vidyesvaras are associated with only one bondage known as “Adhikara Mala'(a lingering taint of Anava mala) and so they are slightly inferior to the state of Paramesvara. According to the gradation of the mature state of ‘Adhikara Mala', **these eight Vidyesvaras are installed in a graded state in the Isvara Tattva**. **Even though they are endowed with the power of all-knowing(Sarvjantva) and such other significant powers, each one of them is having a different state of maturation of Adhikara Mala.** From Anantesvara to Sikhandi, each one is superior to the succeeding one, in the installed order. Even the Mantras who are in the region below the plane of Vidyesvaras are with graded maturation and perfection. These Mantras, being commissioned and directed by Sivasakti who distinctly manifests Herself within the Mantresvaras, bestow grace upon the souls (Sadhakas performing the mantra Japa) existing in the realm of impure Maya, according to their fitness and perfection.

~ Mrigendra Agama - Verse 3, 4, 5 and 6 ~

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Hindu Scriptures on Ishwar Tattva

स एव भगवान् व्यापी ह्यप्रमेयो ह्यनौपमः।
बहिरन्तर्विभागेन तिले तैलमिवस्थितः।।27।।
त्रिपदार्थ विचारप्रकरणम्

He is the only one to be called Bhagavan. He is all-pervasive; immeasurable and beyond the scope of any valid proof(Pramaana); incomparable. Just as oil is present throughout the sesame seed, even so, He is present outside and inside of every existent.

Tripadartha Vichara Prakranam Sutra - verse 27

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Hindu Scriptures on Ishwar Tattva

अहमेव परोहयात्मा पुरुष: कारणं स्मृतम् ।
अहमेव परंब्रहमा sहं ज्ञेयमनक्षरम् ।।
सर्वे विनाशकाभावा मत्त एव पृथग्विधाः।
भावाभाव विनिर्मुक्त: अहमेकशिवोऽव्ययः।। १४
६ परमात्म प्रकरणम्

I am, indeed, the Supreme Self; I am the indweller in all the forms, Purusha, who is considered to be the source of all manifestations and evolutions; I am the Supreme and Absolute Reality; I am the one to be known by all and by all means; I am imperishable; all those things which are perishable emerge only from me as differentiated existents; I am completely free from the notion of existence and non-existence; I am One; I am Siva; I remain indestructible, even though I am pervading the perishable things.

Sarvajnanottara Agama-Vidya Pada 6 Paramaatma Prakranam - verses 13-14

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Hindu Scriptures on Ishwar Tattva

मयाव्याप्तं इदं सर्वं दृश्यादृश्यं चराचरम् ।
अहमेव जगन्नाथो मत्तस्सर्वं प्रवर्तते ।।

All this world constituted of the seen and the unseen, of the moveable and immoveable existents, is pervaded by me. I myself am the lord of the world. Only from me all things emerge, flourish, and proliferate.
Shiva Nanyasa Ksatkaara Patalah

Knowledge Section - Second Chapter
The Direct Blissful Experience of Absolute Oneness with Shiva, Sutra - 9

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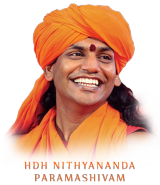
Hindu Scriptures on Ishwar Tattva



ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥1
By the Consciousness enveloped must this all be, whatever moving there is in the moving world.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ 6
One who, indeed, lives by seeing as it is all existing beings in the Self, Consciousness itself, and the Self within all existing beings thus does not feel violated by virtue of not separating oneself from anything existing.

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ 8

In one who has cognized the reality, all existing beings become the very Self. Then what delusion, what sorrow of incompletion can be there for that Seer living in the space of Oneness?

Isha Vasya Upanishad - Verses 1,6 and 8.

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Significance of Ishwara Tattva in modern democracies

In comparison, modern-day democracies also acknowledge the principle of Ishwaratattva through customs and sometimes as part of the written constitution itself. For example, it is customary for the President of the United States, to complete his oath to the office with the phrase - "I will. So Help me God." In the United States, a handful of state constitutions explicitly prohibit those who do not believe in Divinity (God) from holding public office. In practice, however, these bans are not enforced.

(Ref: Pew Research Article date 17 Aug 2017)

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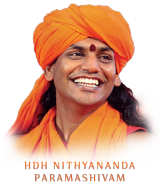

His Divine Holiness on the Principle of Ishwara Tattva

Paramashiva is real - Manifest Paramashiva in You

"Paramashiva is real. It Means God is creating, maintaining, pulling out of delusion and liberating is real. 2. He is residing inside you verily. You are Paramashiva. You are not a human being having a spiritual experience. You are a spiritual being having a human experience, that is the truth. 3. When you start cognizing this, you manifest Paramashiva's state, space, powers being, and superconsciousness, and SHRIKAILASA."

Paramashiva is real - Celebrate His Presence.

"Paramashiva is real. Celebrate His presence in every possible way. Whether the purpose may be: how you want to exist, or how you want to eat and keep yourself healthy, or the way you want to dress and keep yourself beautiful, the way you want to maintain your mental health, relationships, feel supported, or the way you manifest happiness, joy, or the way you want to manifest the idea of success, the way you want to manifest extraordinary powers and possibilities - in every way, celebrate Paramashiva! He is real."

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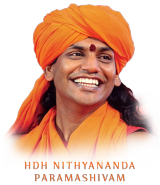
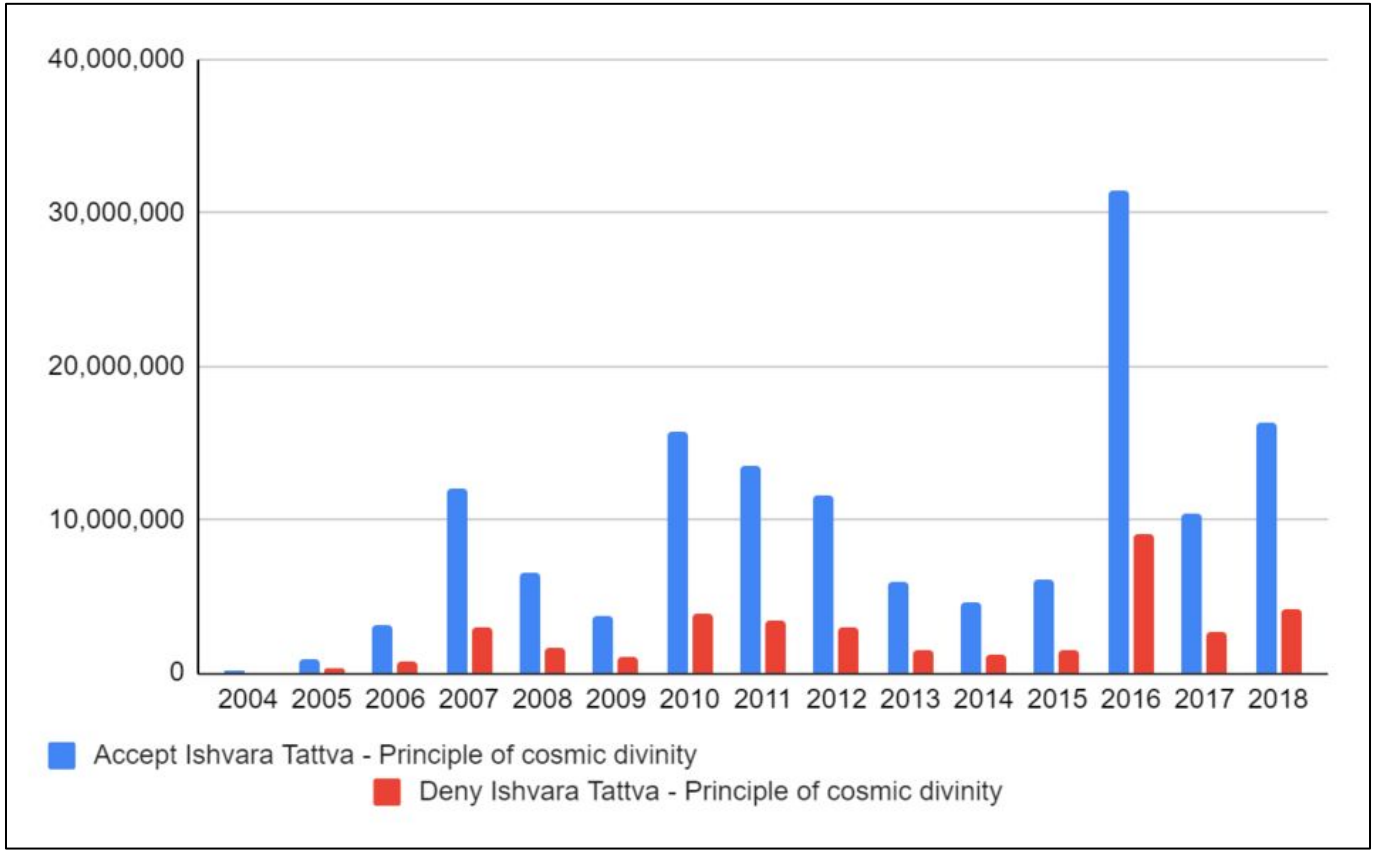


Total Hindu Votes on Ishvara Tattva Cumulative Chart (2004 to 2018)



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Hindu Votes on Ishvara Tattva Cumulative Chart (2004 to 2018)

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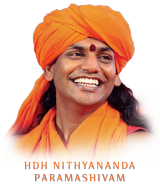
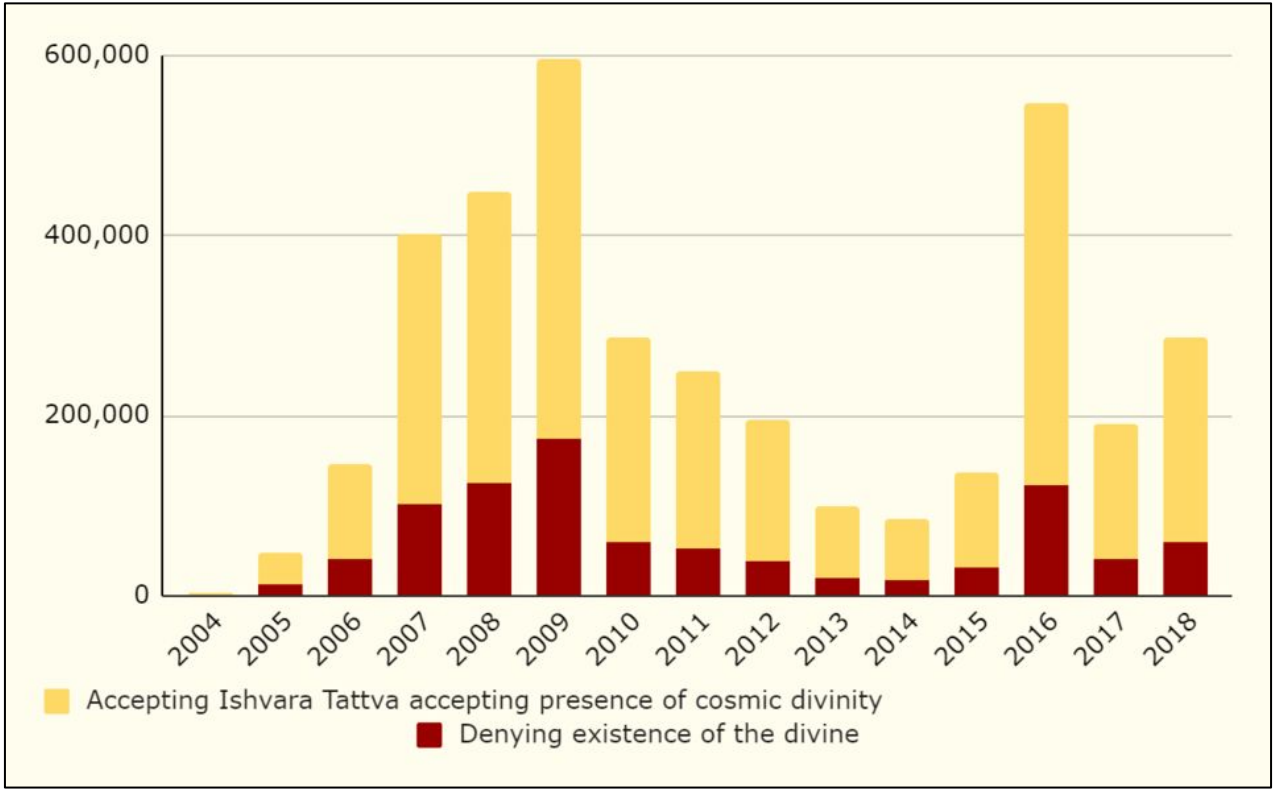


Chit Sabha Proceedings on principle of cosmic divinity - Ishvara Tattva -

Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam (2004 to 2018)



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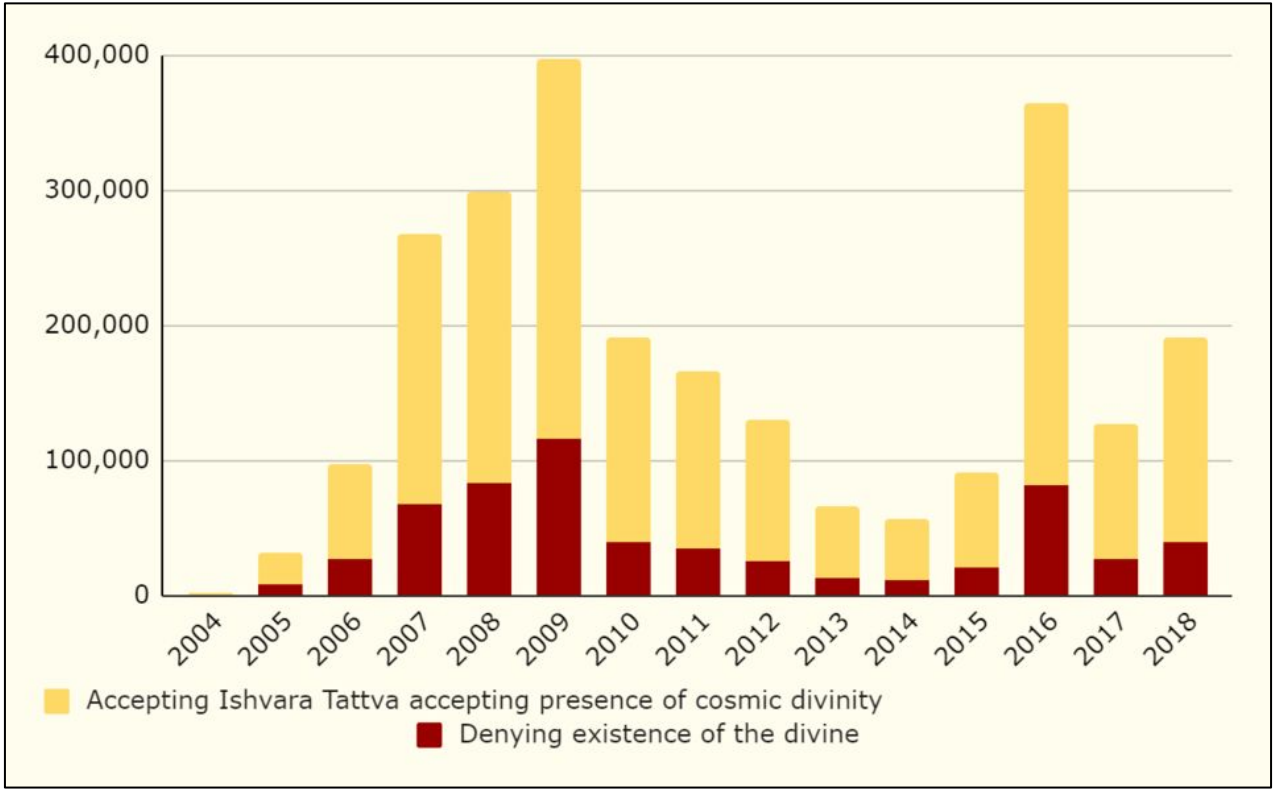
Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham (2004 to 2018)



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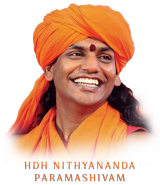
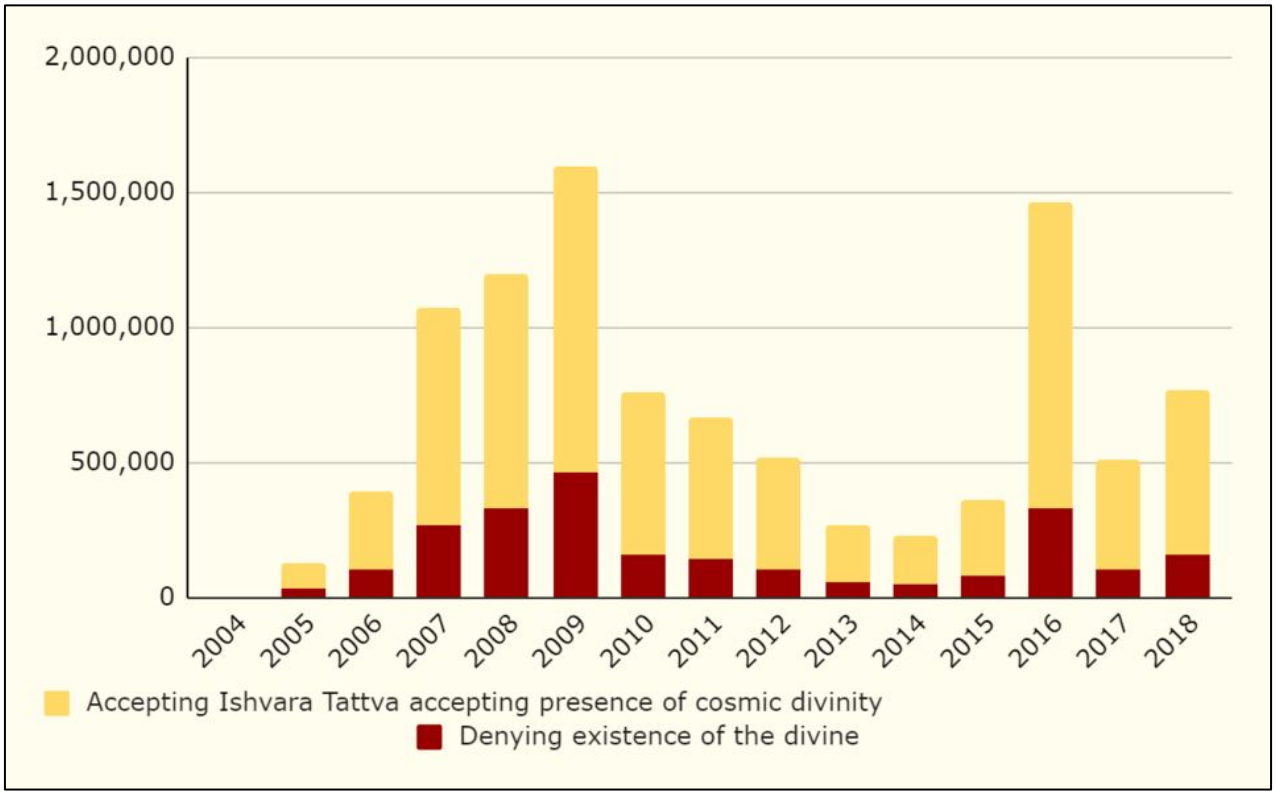


Chit Sabha Proceedings on principle of cosmic divinity - Ishvara Tattva -

Kailasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Surangi Samrajyam (2004 to 2018)



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Hindu Votes on Ishvara Tattva Cumulative Chart (2004 to 2018)

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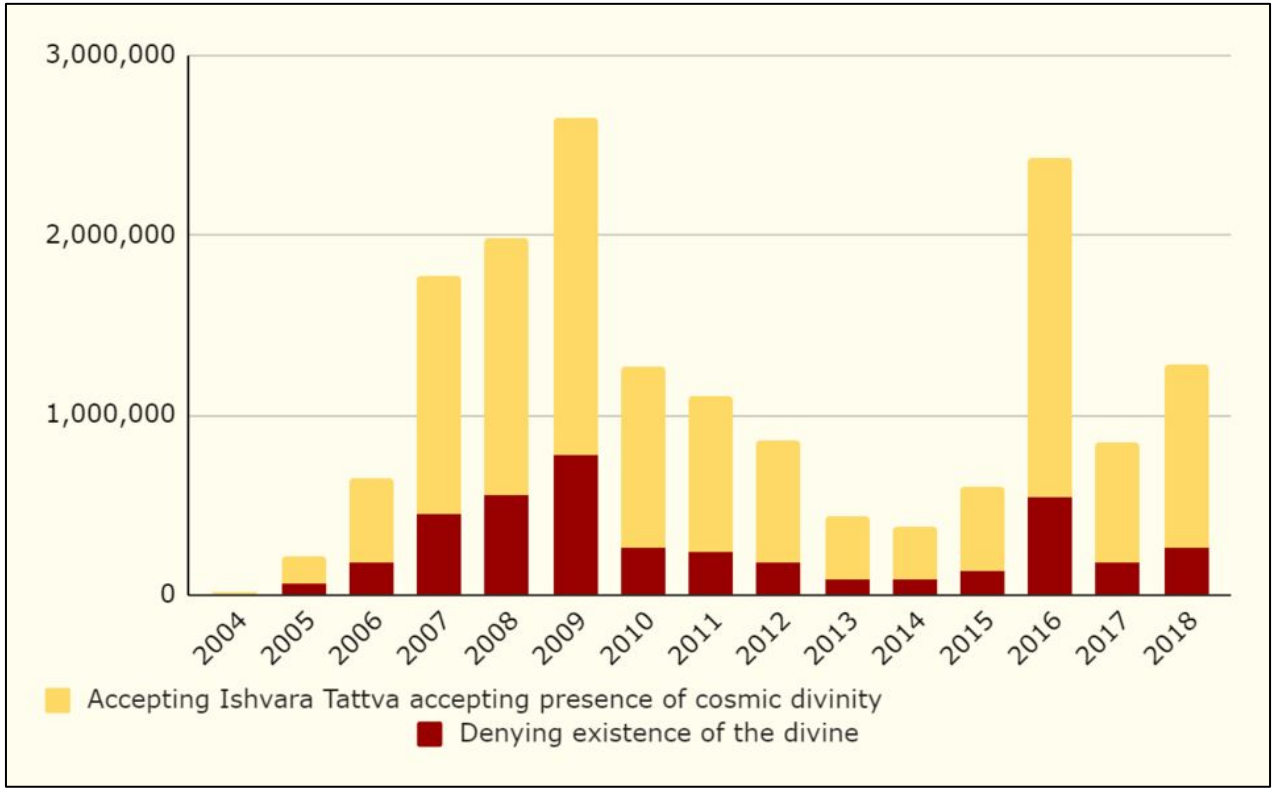
Kailaasa Paramparagatha Sripura Sarvajnapeetha (2004 to 2018)



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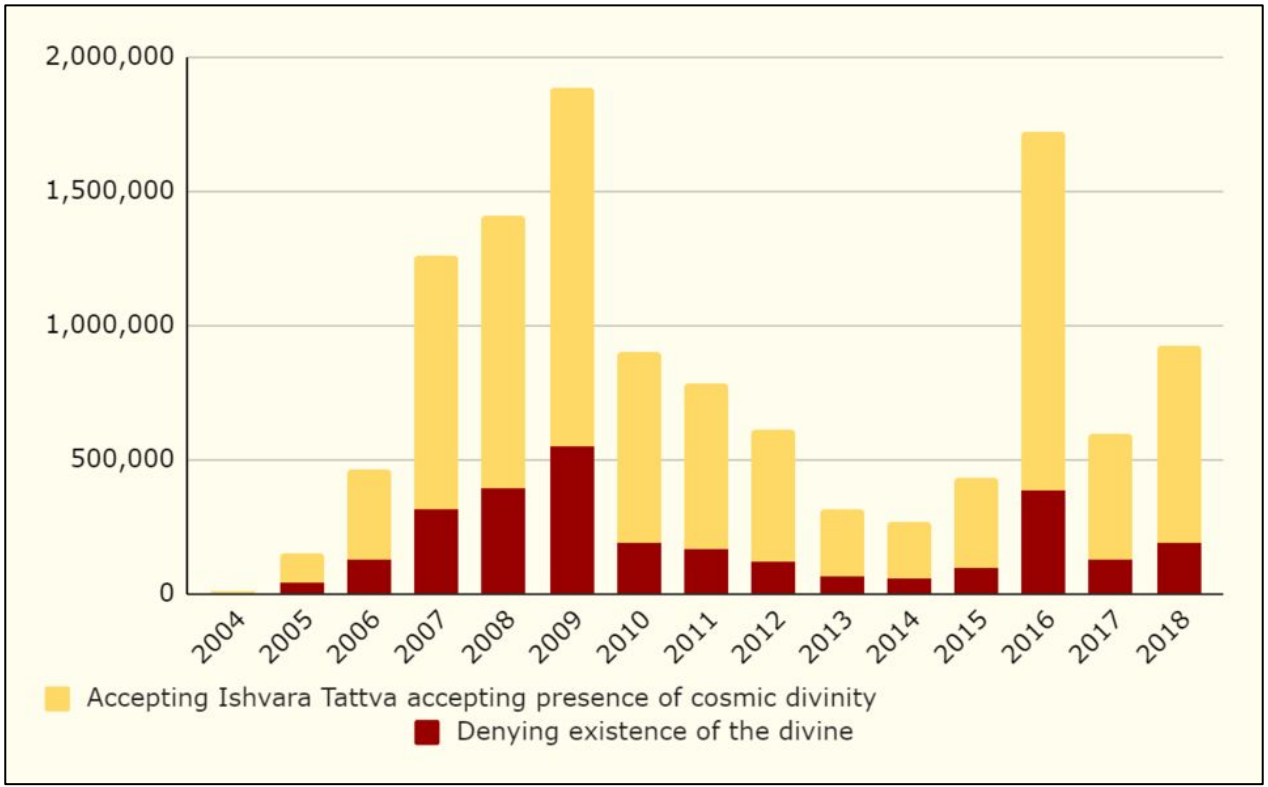

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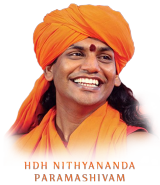
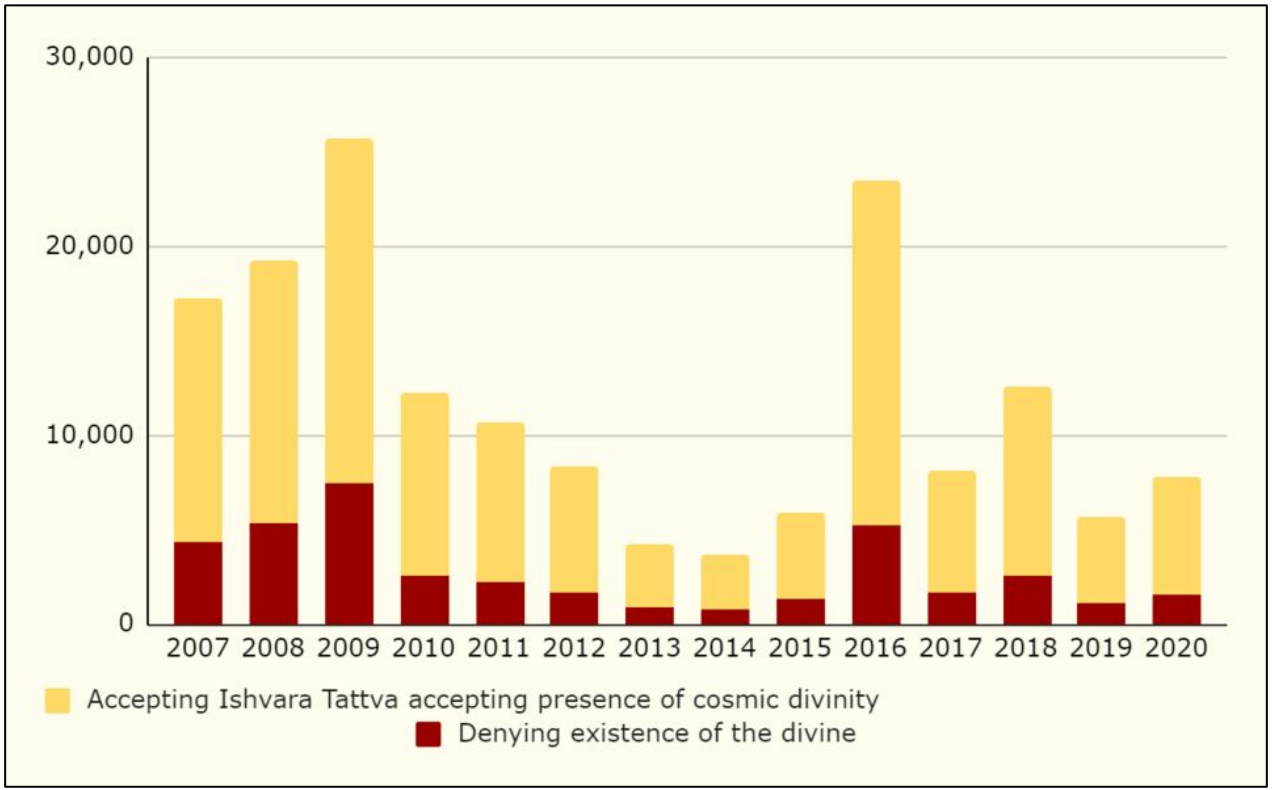
Kailasa Paramparagatha Agni Vamsa Sarvajnapeetham Pallava Samrajyam (2007 to 2018)





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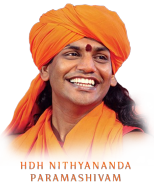

Hindu Votes on Ishvara Tattva Cumulative Chart (2004 to 2018)

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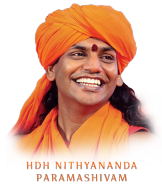

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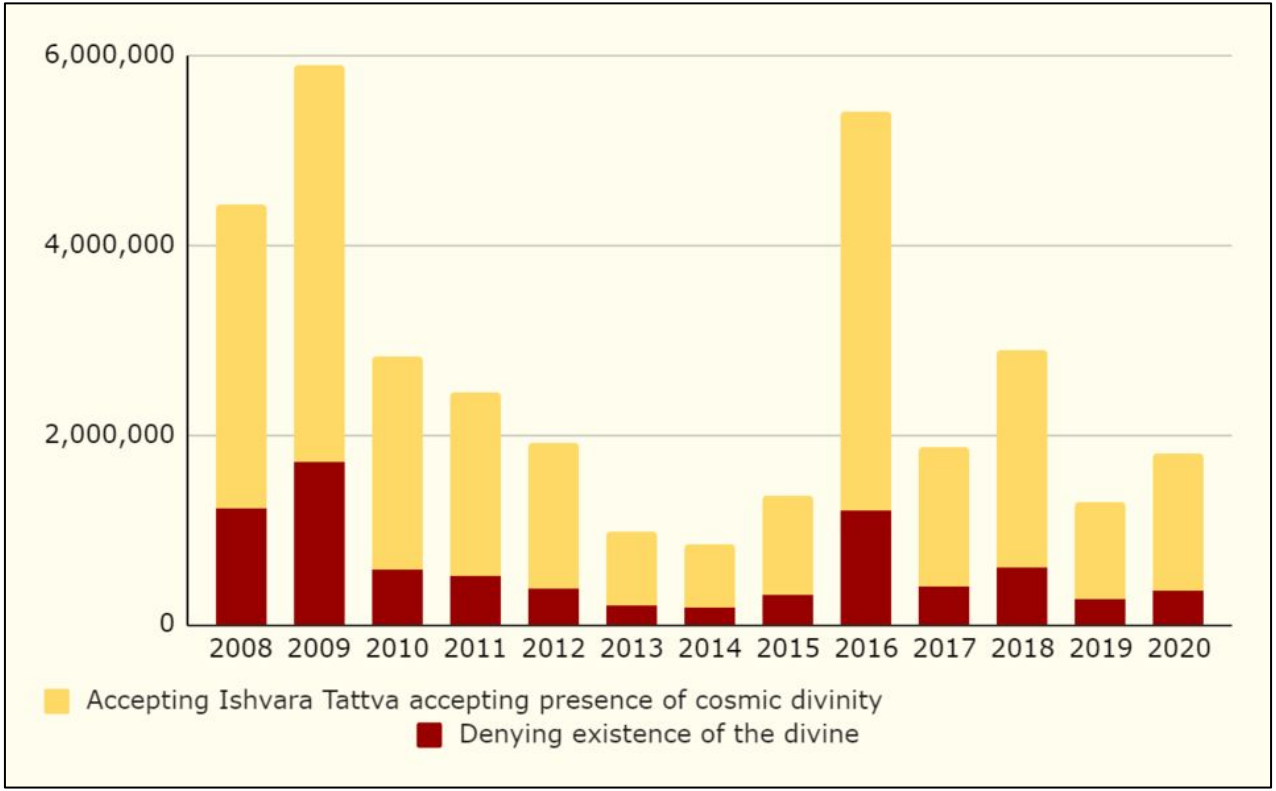
Kailasa Paramparagatha Kashi Sarvajnapeetham (2008 to 2018)



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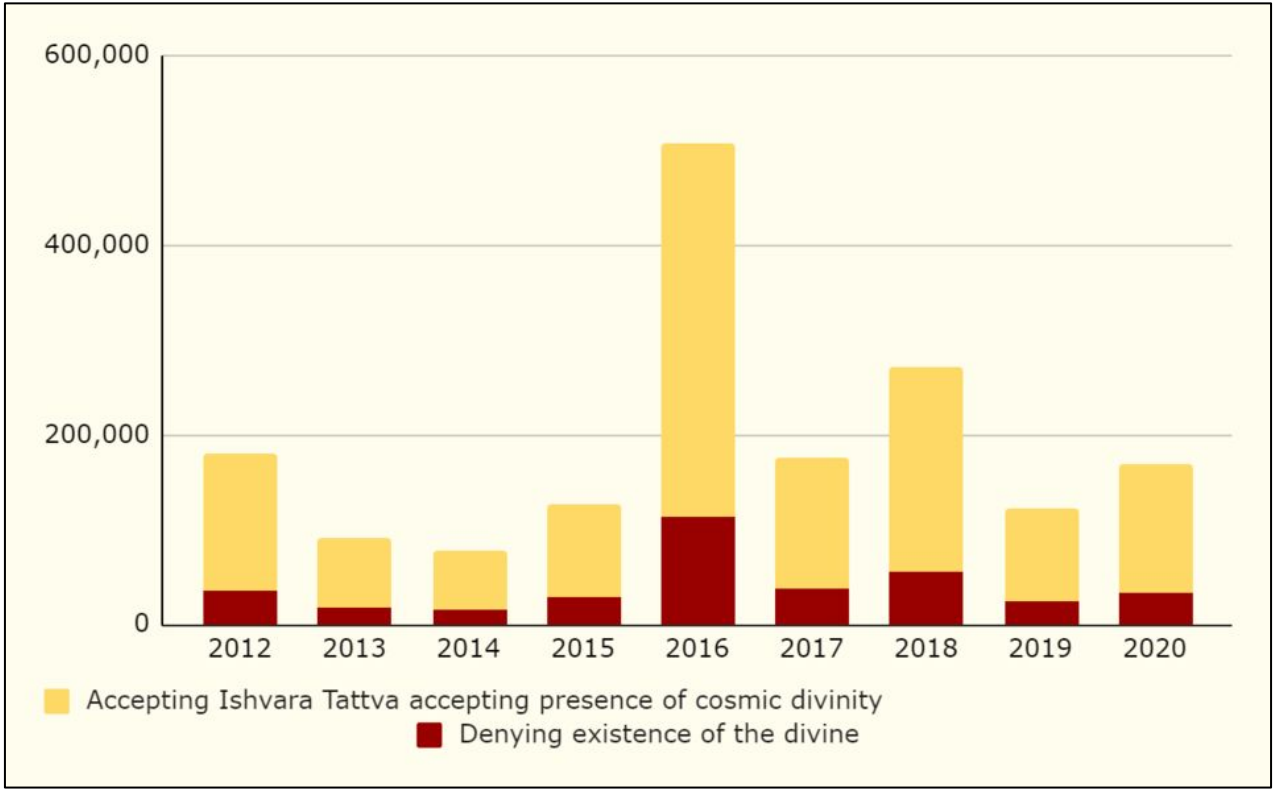
Kailasonnata Shyamala Peetha Sarvajnapeetham (2012 to 2018)



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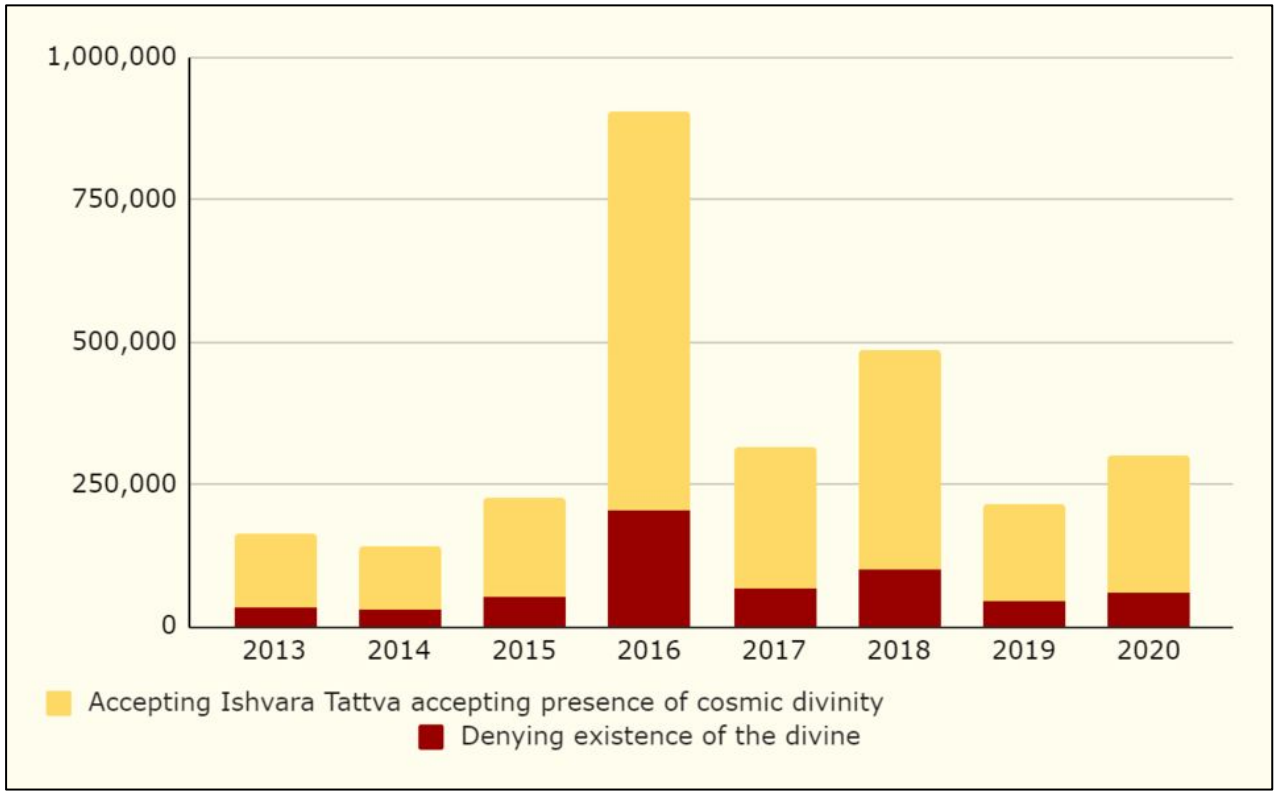
Kailasa Paramparagatha Mahanirvani Peetha Sarvajnapeetham (2013 to 2018)



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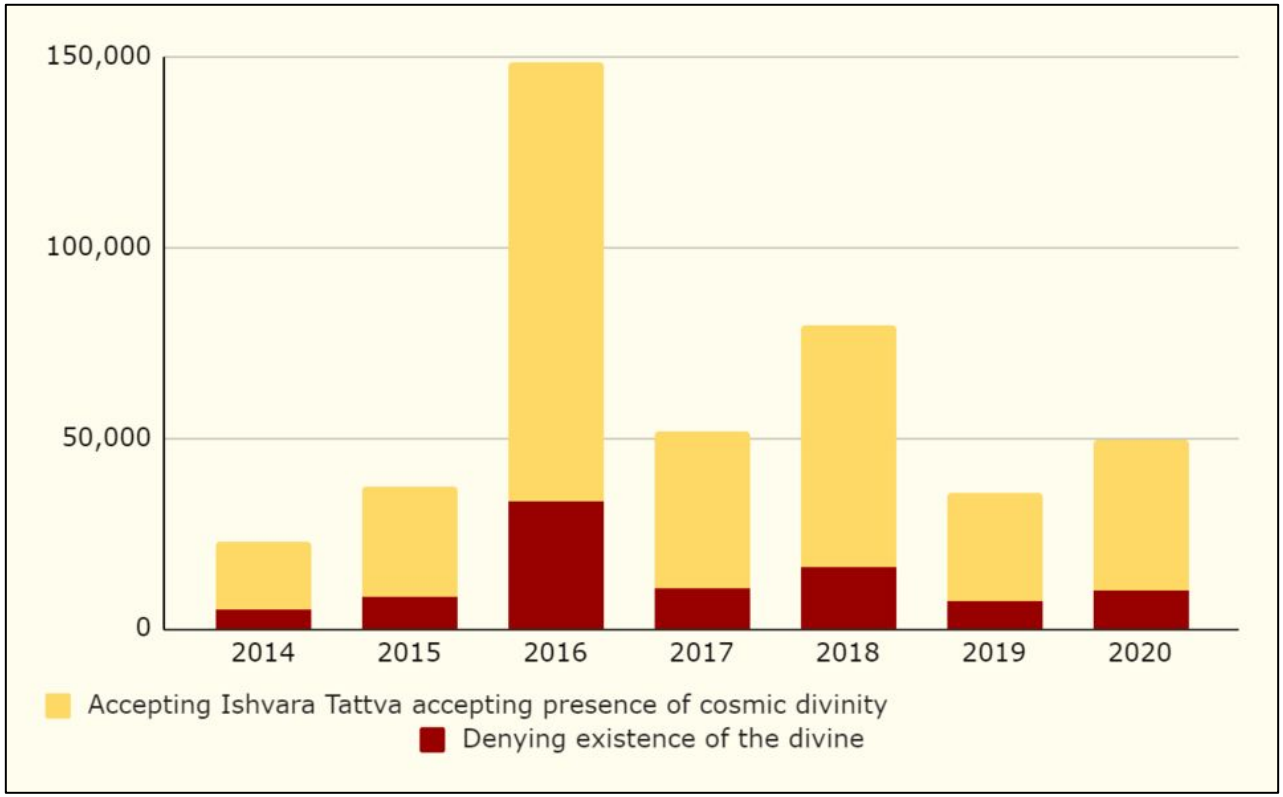
Chit Sabha Proceedings on principle of cosmic divinity - Ishvara Tattva -

Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnapeetha Adi Chola Samrajyam



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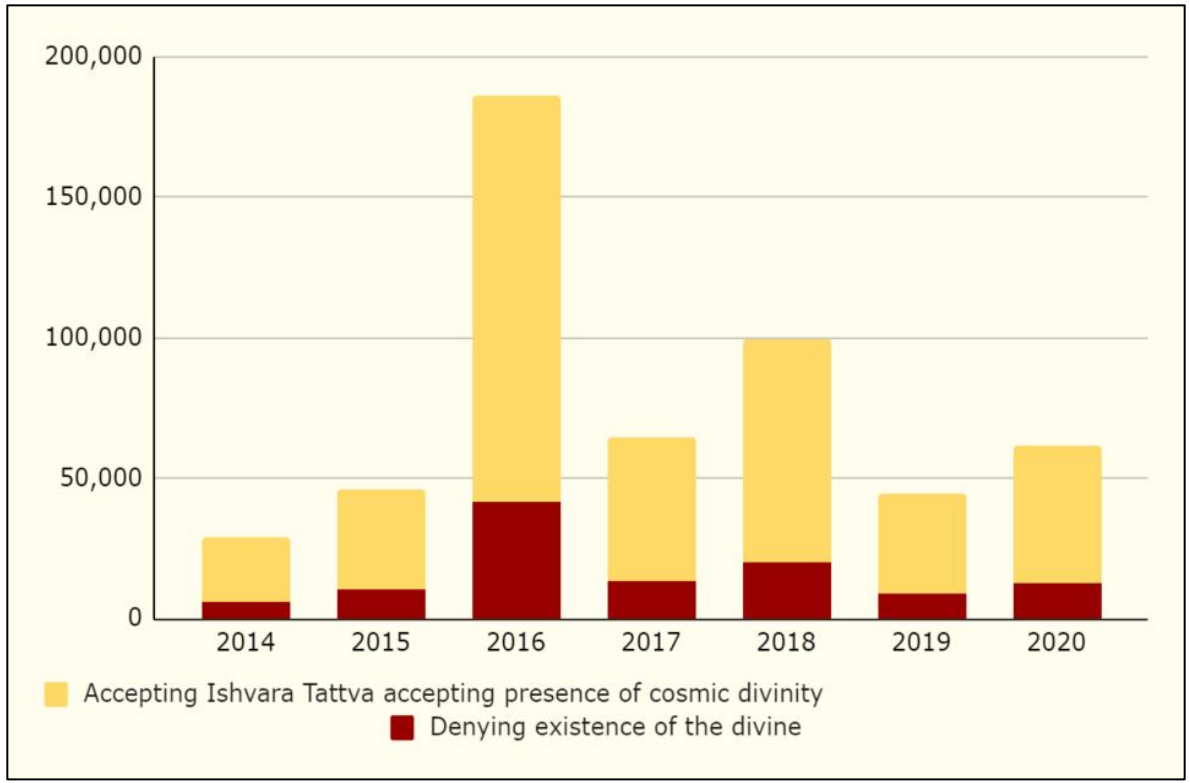
Chit Sabha Proceedings on principle of cosmic divinity - Ishvara Tattva -

Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam



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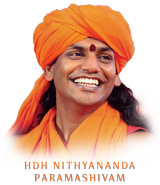
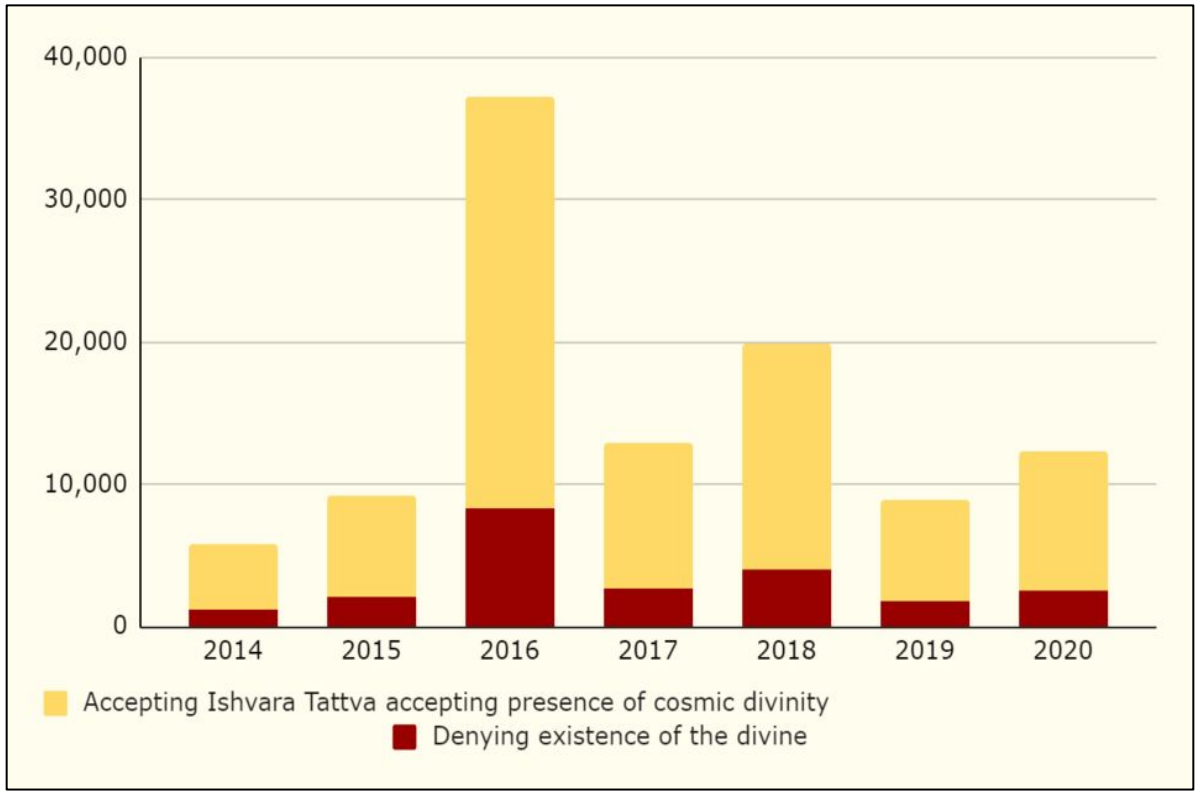
Chit Sabha Proceedings on principle of cosmic divinity - Ishvara Tattva -

Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham





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Hindu Votes on Ishvara Tattva Cumulative Chart (2004 to 2018)

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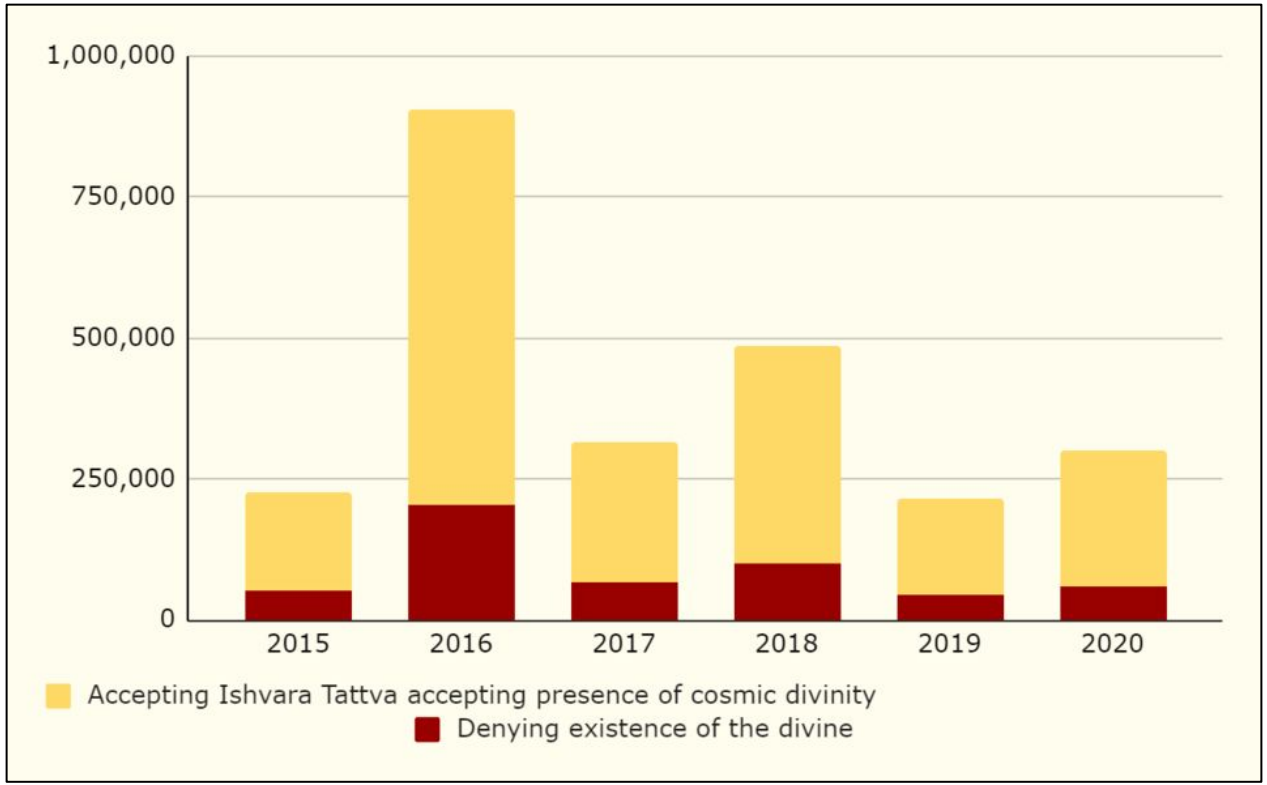

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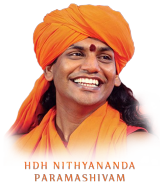
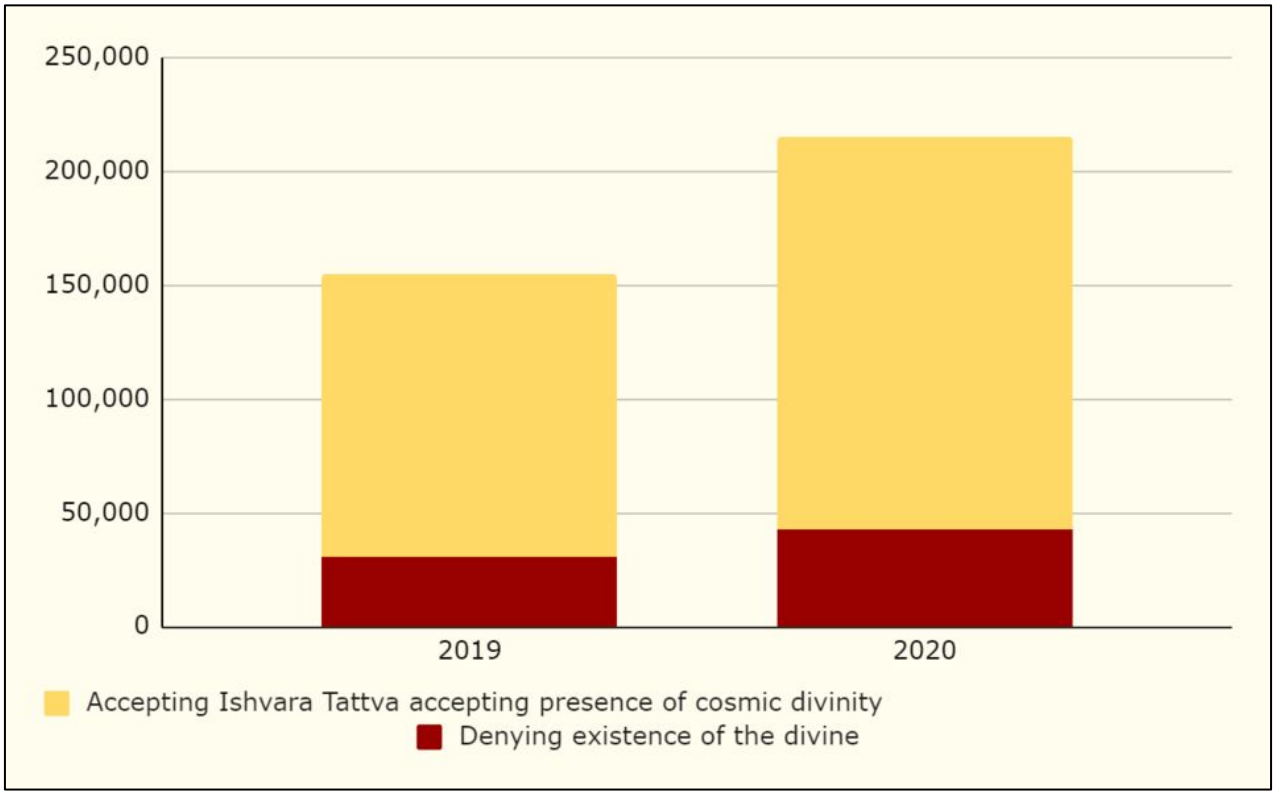
Chit Sabha Proceedings on principle of cosmic divinity - Ishvara Tattva -

Kailasa Paramparagatha Suvarnapeetha Sarvajnapeetha Swargapuram Samrajyamm





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Hindu Votes on Ishvara Tattva Cumulative Chart (2004 to 2018)

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Chit Sabha Proceedings on :

Puja (Ritualistic Worship) as a means to connect to divine in Kailasa

Chit Sabha Proceedings on :
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1. Revelation and Transmission of the Agamas, verse no - 6-9
2. Contemporary Scientific Studies and Their Findings on Benefits of Puja
3. References
    a. Enhanced cognitive function due to Puja
    b. Verbal Memory:
        i. A decrease in thoughts per second, steadiness in mind, and a reduction in mental stress.
    c. Reduction in depression, Epilepsy, and anxiety
    d. Physiological effects - Balancing of blood pressure.
    e. Gene Expression and Immunity
    f. How Homa (sacred fire ritual) saved a family performing Homa - during the Bhopal Gas Tragedy
    g. Effect of meditation on homicide and crime rate
    h. Hindus are the happiest community in the UK
4. Hindu Votes on Puja as a means of connecting to the Divine: Cumulative Charts (2004 to 2018)

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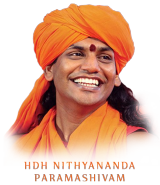

Revelation and Transmission of the Agamas, verse no - 6-9

तेषां अनन्तस्सूक्ष्मश्च तथा चैव शिवोत्तमः।

एकनेत्रैकरुद्रौ च त्रिमूर्तिश्चामितद्युतिः॥3॥

श्रीकण्ठश्च शिखण्डी च राजराजेश्वरेश्वराः।

ईषदप्राप्त योगित्वात् नियोज्याः परमेष्ठिनः॥4॥

सर्वज्ञत्वादि योगेऽपि नियोज्यत्वं मलांशतः।

परस्परं विशिष्यन्ते मन्त्राश्चैवं अधस्स्थिताः॥5॥

ते च मन्त्रेश्वरव्यक्त शिवशक्ति प्रचोदिताः।

कुर्वन्त्यनुग्रहं पुंसां यदा येषां स युज्यते॥6॥

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Revelation and Transmission of the Agamas, verse no - 6-9

The Sages: O, Lord, the possessor of six potential qualities(Bhagavan)! You are the governing Lord of the gods of the lower realm and the higher realm. You are relieving the bound souls from the bonds which constrict them. You are performing the five cosmic actions- creation, maintenance, dissolution, concealment, and the bestowal of grace. You are the one who directly maintains the evolutionary process of space and other categories issuing out of the great Maya. Your form is of the nature of the auspicious mass of bliss springing forth from within your own self and of the nature of your own pure consciousness. You are in oneness with supreme Sakti who is in the form of supreme consciousness. You are eternally free from the limiting factors such as direction, space, and time. Through your pervasive presence, You exist as the perennial source for the delighted state of the world. **O, the Lord of all gods!, we have been directed by You to engage ourselves in the systematic worship of Siva. In order to perform that worship perfectly, be favorably disposed of now to instruct the principles enshrined in the Scripture which is the quintessence of the Scriptures revealed from the faces of Lord Siva. O, the Lord of all gods! you are with such compassion that spontaneously flows towards your devotees. Be kind enough to instruct those principles**.

Kamika Agama Purva Pada - Tantravatara Patalah

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Contemporary Scientific Studies and Their Findings on Benefits of Puja

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 rituals have powerful benefits like:

Benefits

1. Puja rituals are known to enhance cognitive functions of the brain
2. Puja rituals are known to enhance verbal memory
3. Puja brings a decrease in thoughts per second, thus causes a steadiness in mind, reduces mental stress,
4. Puja reduces depression, epilepsy, and anxiety
5. Puja brings about a balance in blood pressure
6. Puja causes positive expression in genes and increases immunity

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Contemporary Scientific Studies and Their Findings on Benefits of Puja

1. 7. Homa (sacred fire rituals) are well known for their healing effect on the health and environment even after chemical disasters. Such fire rituals are conducted as a means to connect to the universal Existence and thus reinforce the sense of connectedness with the whole world. They bring about peace and harmony and purify the space in which they are conducted.

2. 8. In scientific research in 1976, it was found that when 1% of a community practiced meditation the crime rate was reduced by 16% on average.

3. 9. Recently a study was done by the Office for National Statistics (ONS), UK, over a period of three years on 300,000 people found that the Hindu community was the happiest community in the country.

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(1) **Enhanced cognitive function: Brains of the regular Sanskrit verse chanting pandits were dramatically larger than those of controls** , with **over 10 percent more grey matter across both cerebral hemispheres** , and **substantial increases in cortical thickness** this consistently **correlates with enhanced cognitive function** . Based on structural **magnetic resonance imaging (MRI)** done by **India-Trento Partnership for Advanced Research** (An Italian and Indian research collaboration). https://blogs.scientificamerican.com/observations/a-neuroscientist-explores-the-sanskrit-effect/

(2) **Verbal Memory:** Pandits' right hippocampus—a region of the brain that plays a vital role in both short and long-term memory—**had more gray matter than controls** across nearly 75 percent of this subcortical structure. The pandits also showed a substantially thickening of right temporal cortex regions that are associated with speech prosody and voice identity. Findings based on **MRI study** by **India-Trento Partnership for Advanced Research.**

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(3) Reduction in depression, Epilepsy, and anxiety -
http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3099099/

(4) Physiological effects - Balancing of blood pressure.
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6) How Homa (sacred fire ritual) saved a family performing Homa - during the Bhopal Gas Tragedy

https://postcard.news/entire-city-dying-bhopal-gas-tragedy-saved-one-family-god-read-know/

(7) **Effect of meditation on homicide and crime rate**

In 1960, Maharishi Mahesh Yogi predicted that one percent of a population practicing the TM technique would produce measurable improvements in the quality of life for the whole population. This phenomenon was first documented in scientific research in 1976 when it was found that when 1% of a community practiced Transcendental Meditation, the crime rate was reduced by 16% on average. At this time, the phenomenon was named the Maharishi Effect. The meaning of this term was later extended to cover the wider influence generated by group practice of the TM-Sidhi program. 052402210.html

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Generally, the Maharishi Effect (group meditation for a cause) may be defined as the influence of coherence and positivity in the social and natural environment generated by the practice of the TM and TM-Sidhi programs.

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2. http://usnews.nbcnews.com/_news/2012/01/03/9925171-jobless-rate-up-but-crime-down-what-gives
3. http://www.nytimes.com/2011/05/24/us/24crime.html?_r=3&scp=1&sq=Steady%20Decline%20in%20Major%20Crime%20Baffles%20Experts&st=cs
4. http://www.washingtonpost.com/wp-dyn/content/article/2010/05/24/AR2010

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(8) **Hindus are the happiest community in the UK**

The average happiness rating was 7.38 out of 10. Hindu community scored 7.57 for happiness, well above the average and also highest among all communities. Christians stood second with a score of 7.47. Sikhs and Buddhists scored 7.45 and 7.41 respectively; Jews scored 7.37, which was just below the average. Muslims were the unhappiest people among major religious communities. Their happiness rating was 7.33. People who chose 'any other religion' scored 7.26. People who belonged to 'no religion' were the unhappiest people in the UK. They scored just 7.22. The study also measured life satisfaction, worthwhileness, and anxiety. The Average rating for life satisfaction, worthwhile, and anxiety was 7.5, 7.8, and 2.9 respectively. The average anxiety rating was highest in the age group 45 to 59 years. The lowest average ratings for life satisfaction and happiness were also recorded by the same age group. The highest average levels of personal wellbeing were shown by people in the age group 65 to 79.

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https://www.newsgram.com/hindus-are-the-happiest-people-in-uk-study

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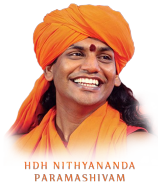
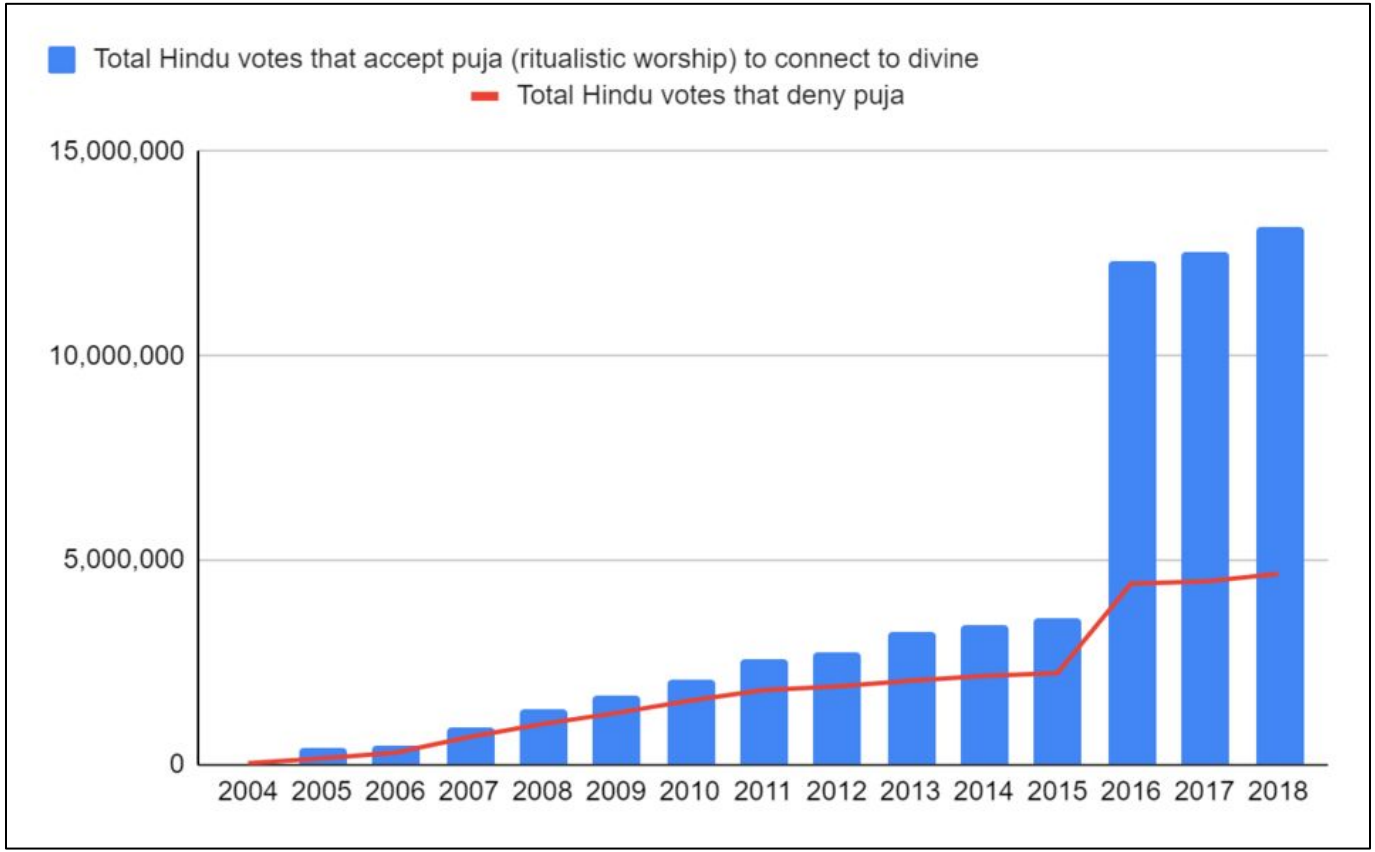
Total Hindu Votes on Puja (Ritualistic Worship) as a means to connect to divine in Kaialsa (2004 to 2018)





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Total Hindu Votes on Puja (Ritualistic Worship) as a means to connect to divine in Kailasa (2004 to 2018)

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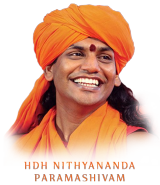
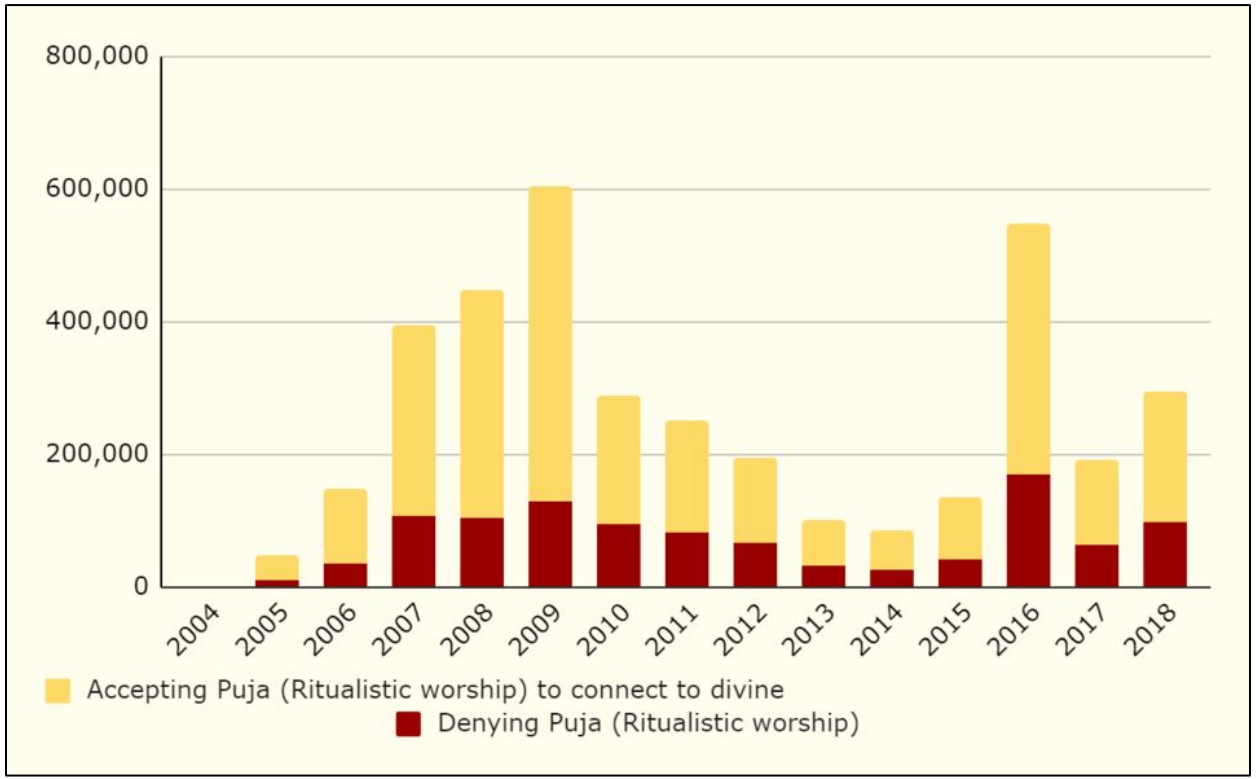


Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam (2004 to 2018)



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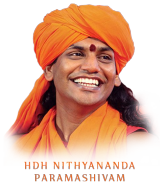
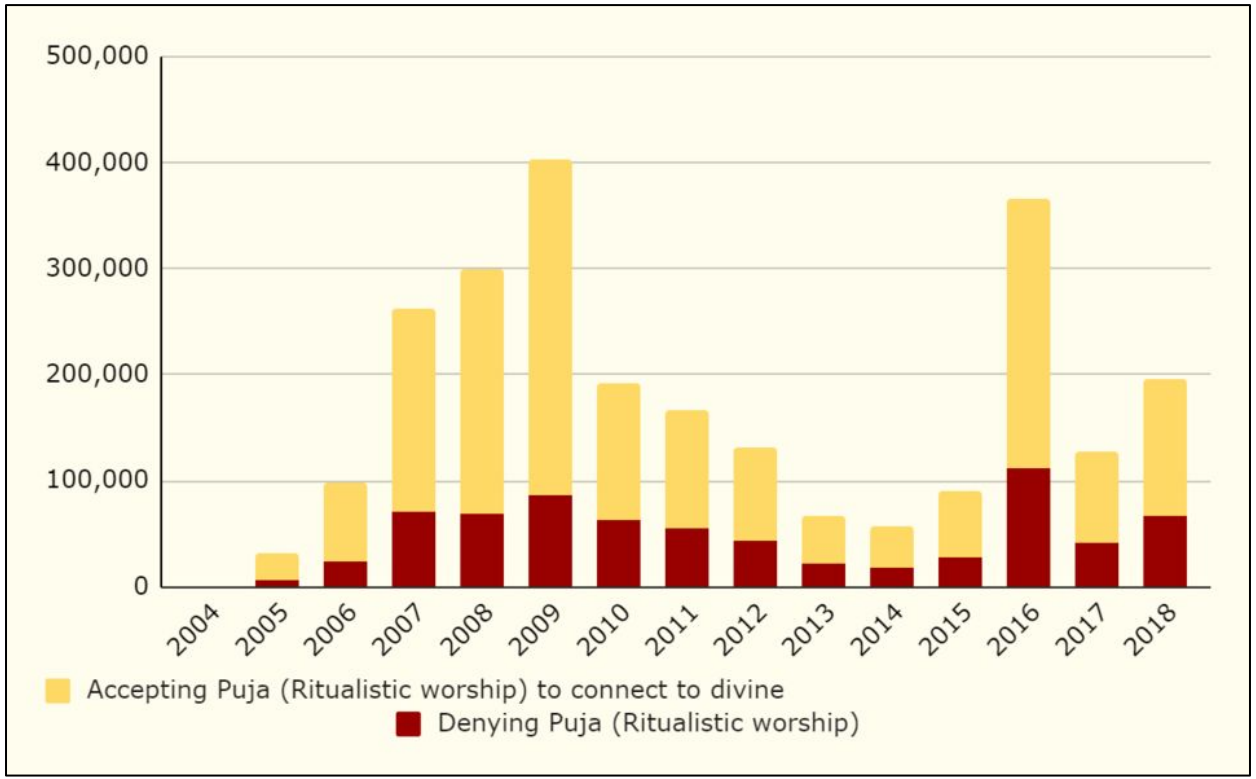


Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham (2004 to 2018)



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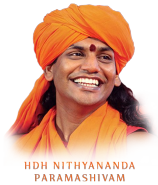

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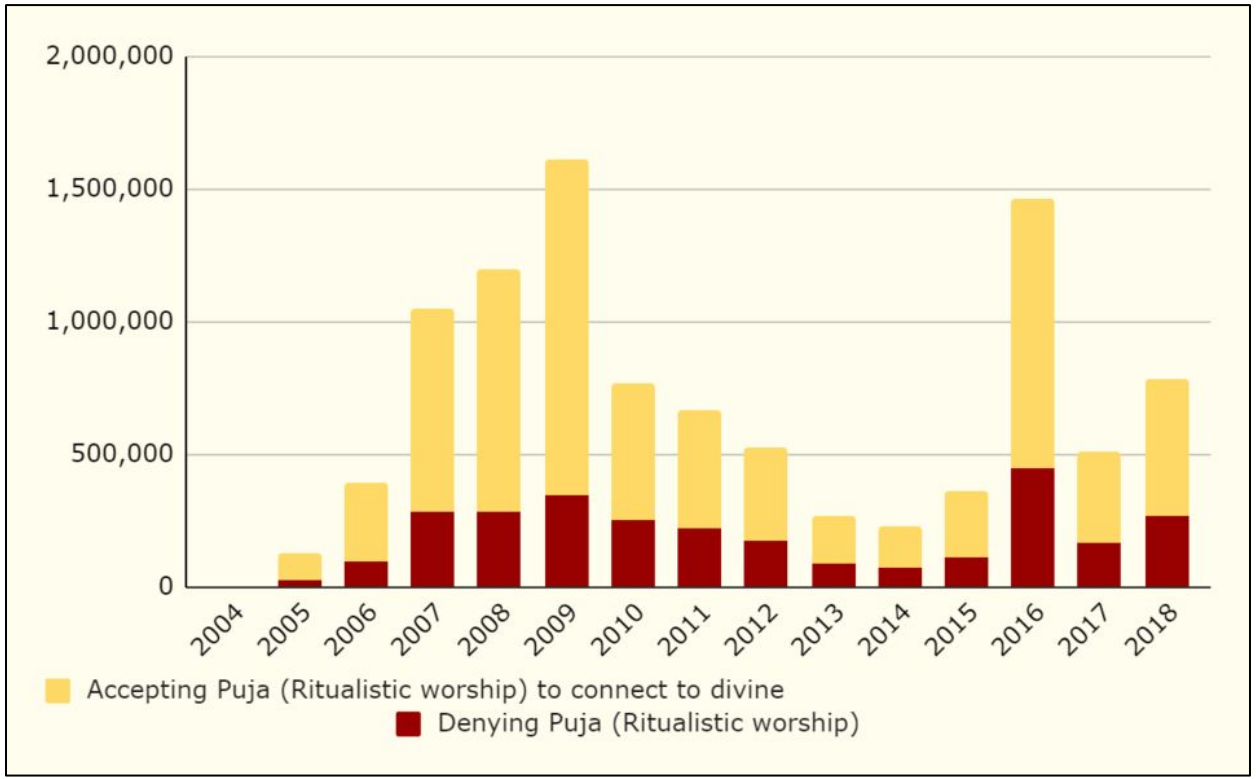
Kailasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Surangi Samrajyam (2004 to 2018)



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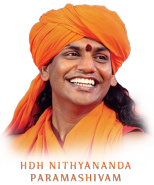
Total Hindu Votes on Puja (Ritualistic Worship) as a means to connect to divine in Kailasa (2004 to 2018)



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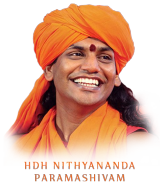

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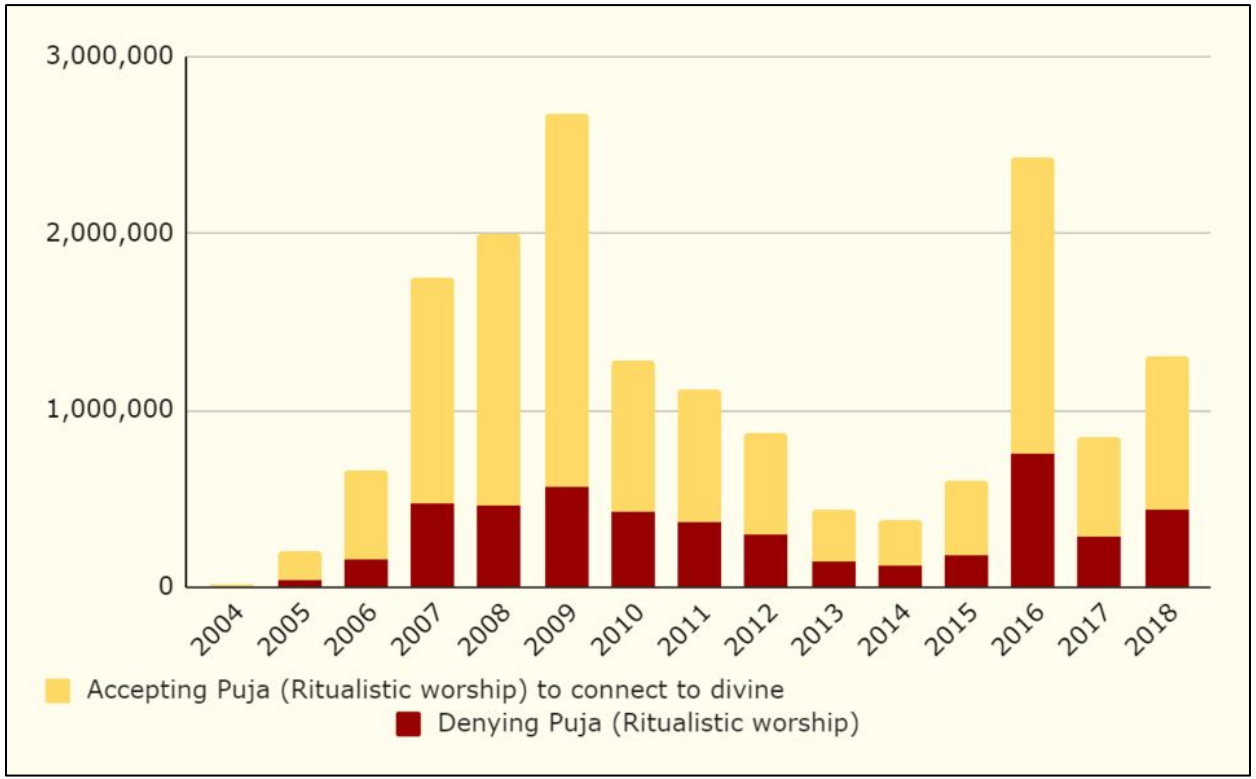
Kailaasa Paramparagatha Sripura Sarvajnapeetha (2004 to 2018)



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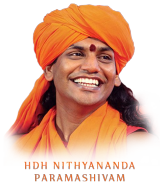
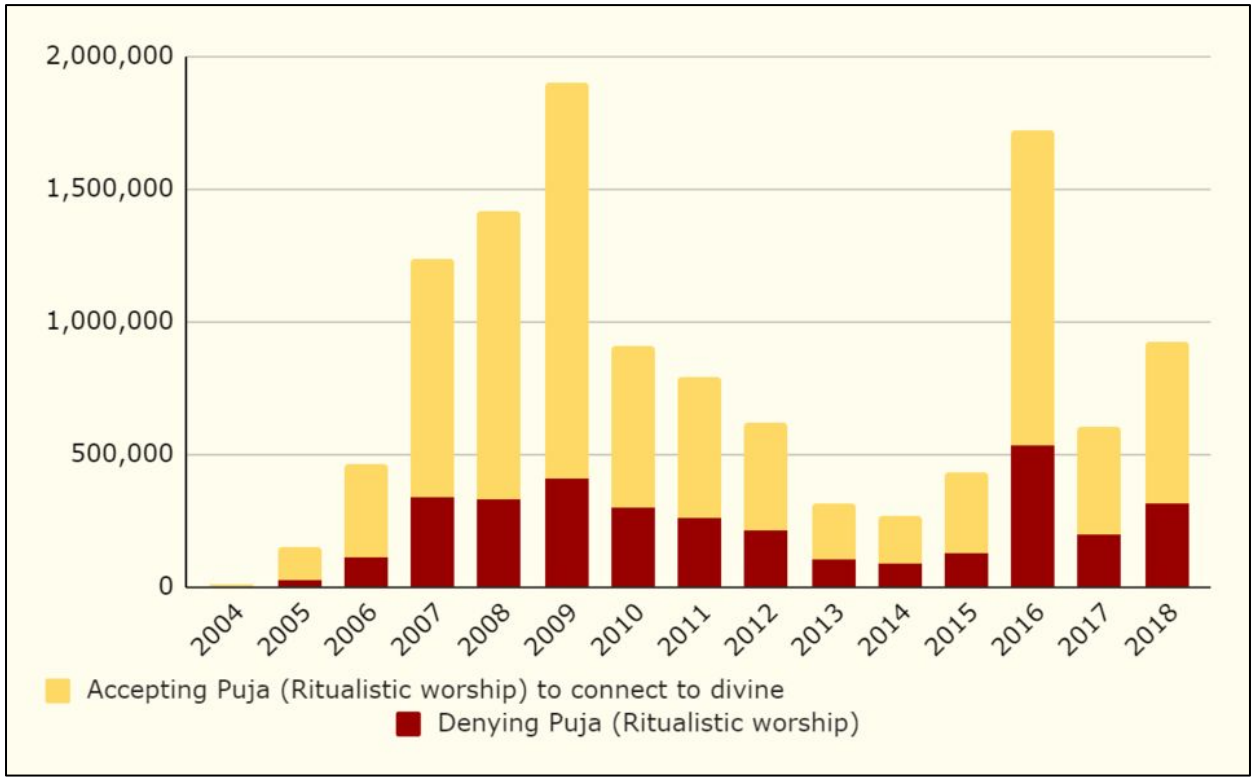


Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailasa Paramparagatha Adi Kailasa Nithyananda Peetham (2004 to 2018)



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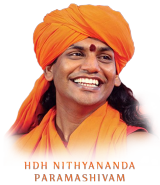

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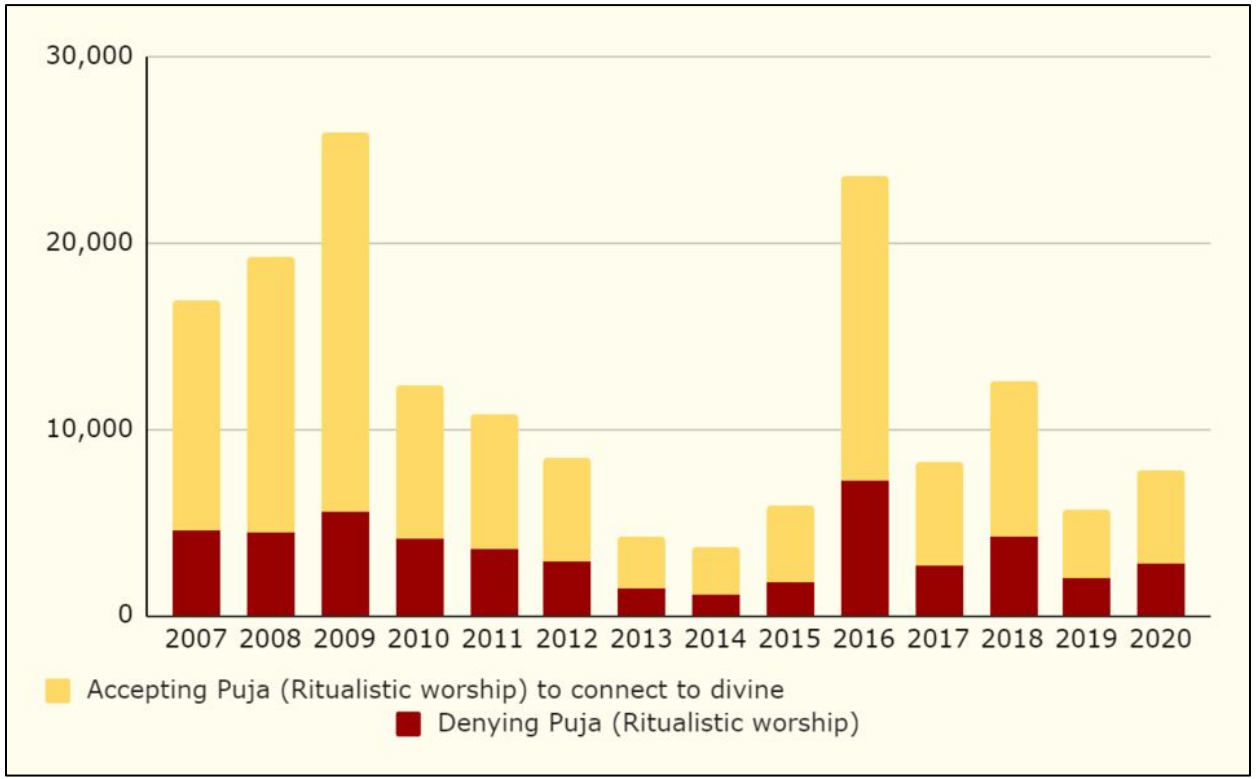
Kailasa Paramparagatha Agni Vamsa Sarvajnapeetham Pallava Samrajyam (2007 to 2018)



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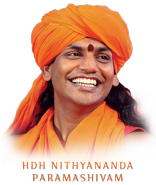
Total Hindu Votes on Puja (Ritualistic Worship) as a means to connect to divine in Kailasa (2004 to 2018)



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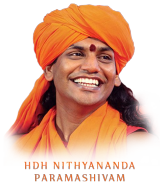
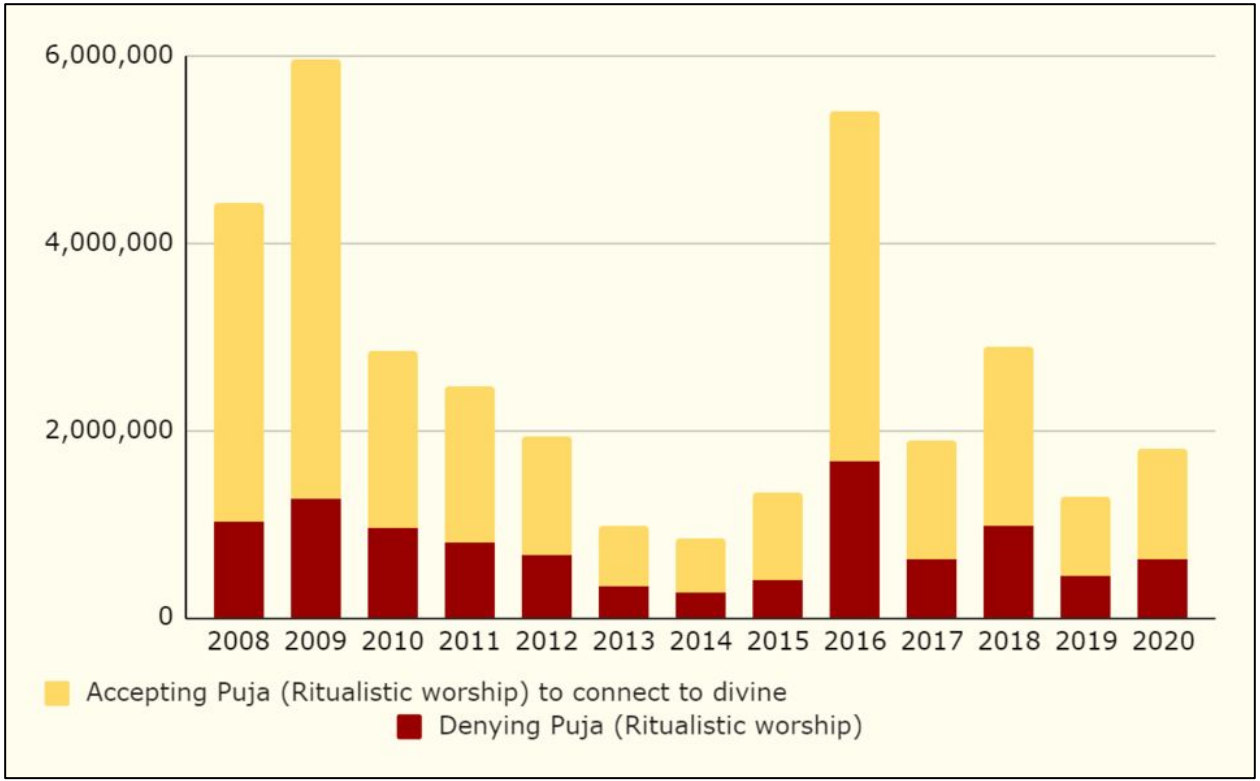


Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailasa Paramparagatha Kashi Sarvajnapeetham (2008 to 2018)



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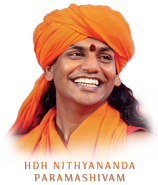
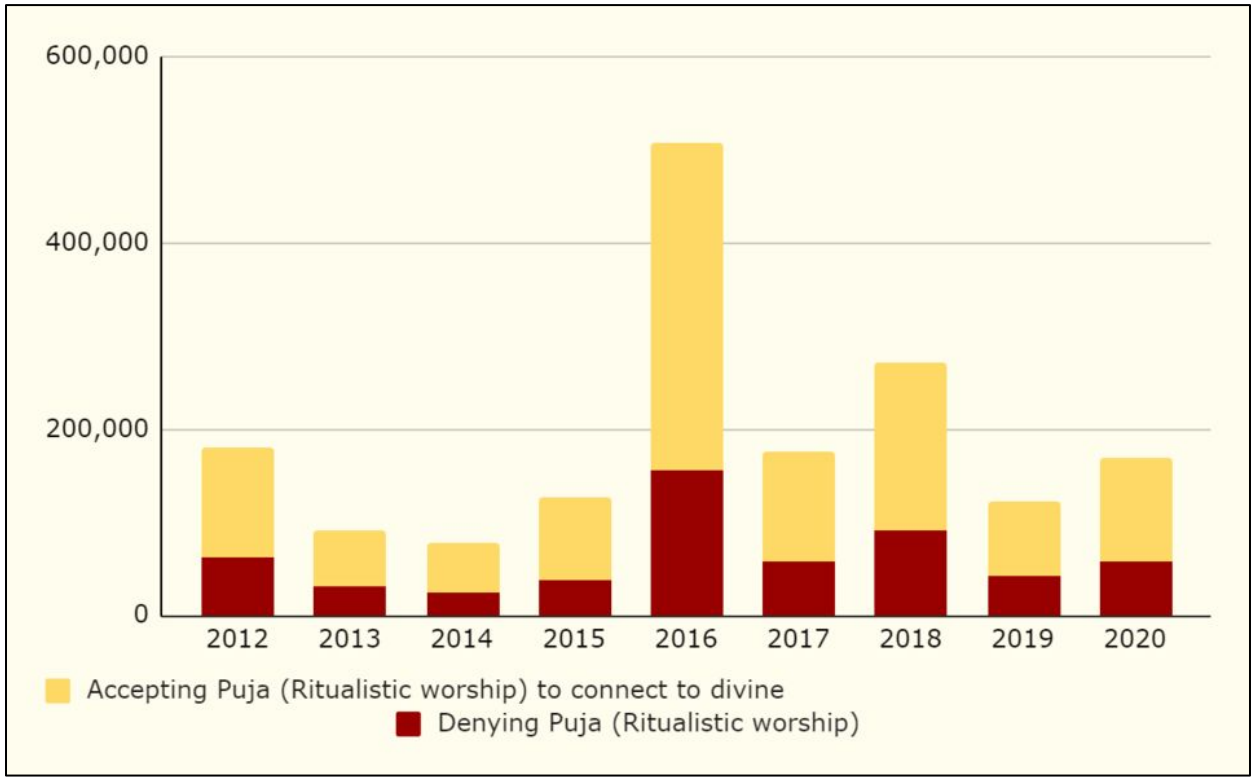


Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailasonnata Shyamala Peetha Sarvajnapeetham (2012 to 2018)



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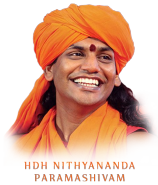
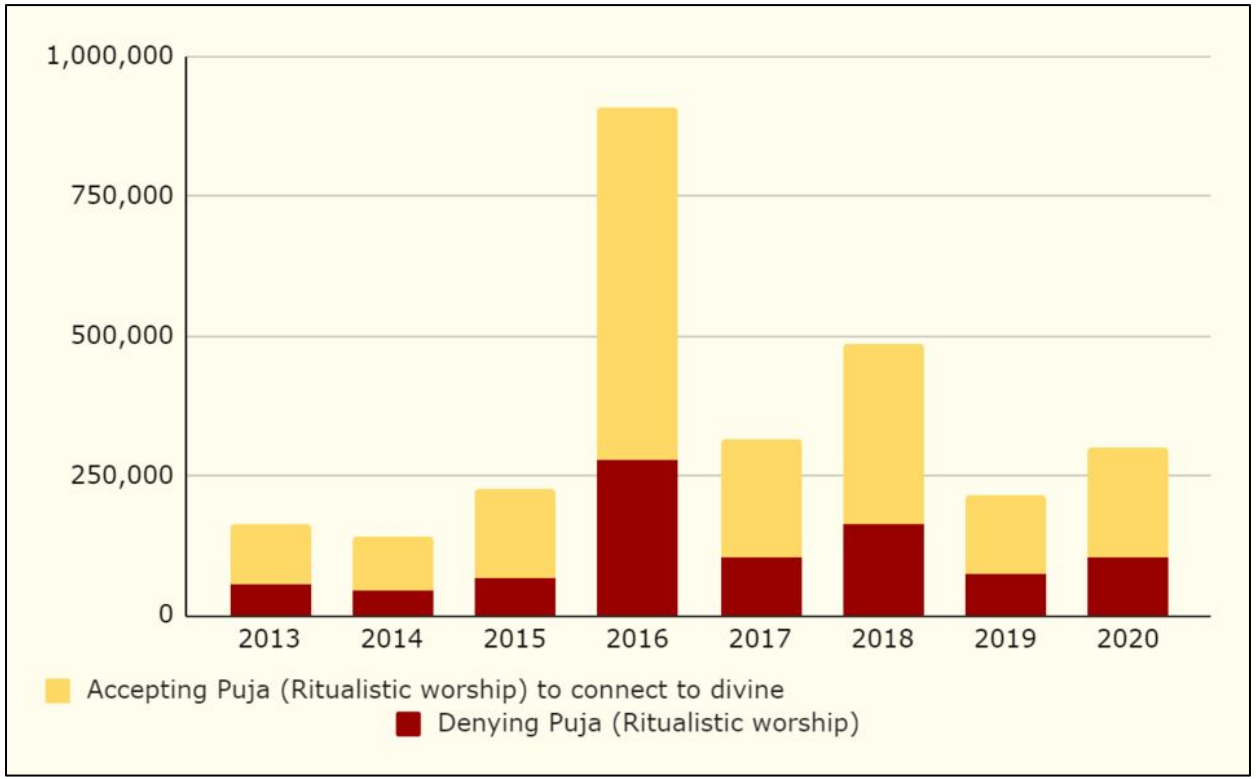


Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailasa Paramparagatha Mahanirvani Peetha Sarvajnapeetham (2013 to 2018)



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Total Hindu Votes on Puja (Ritualistic Worship) as a means to connect to divine in Kailasa (2004 to 2018)

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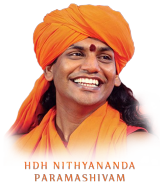
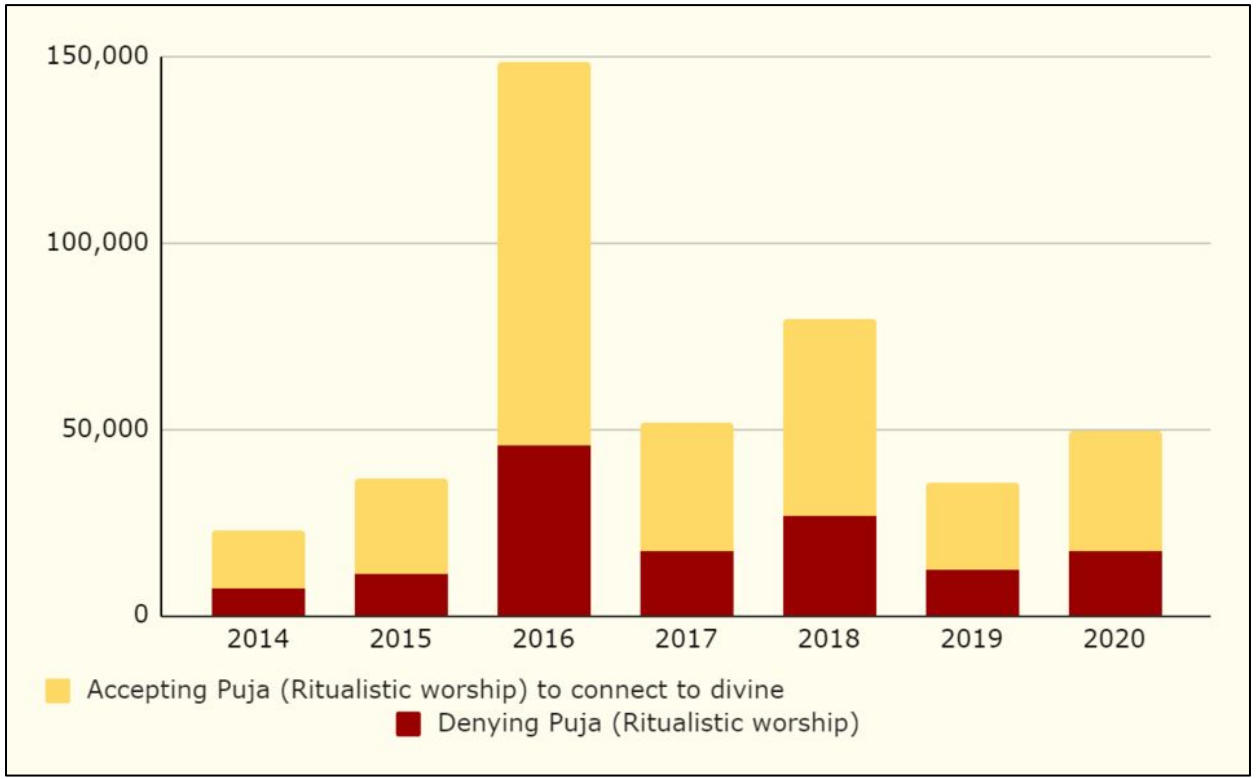
Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnapeetha Adi Chola Samrajyam





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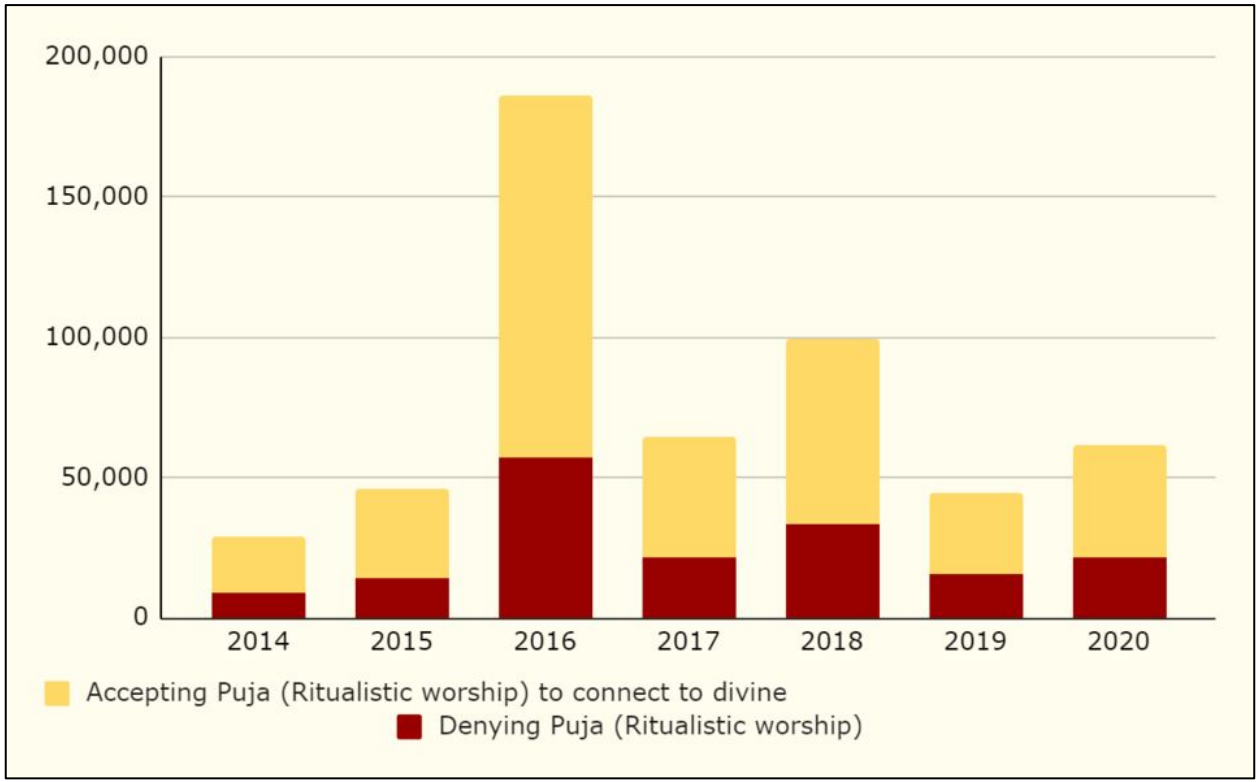
Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam



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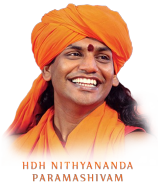
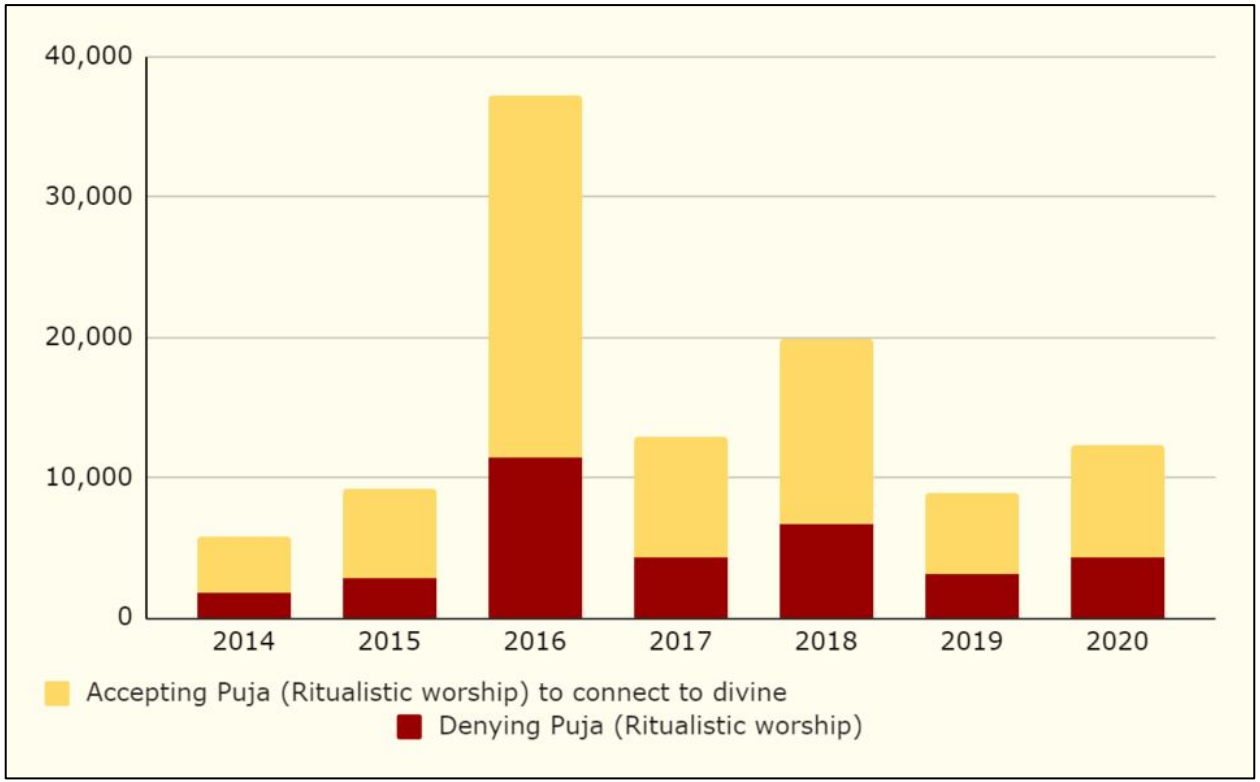
Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham





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Total Hindu Votes on Puja (Ritualistic Worship) as a means to connect to divine in Kailasa (2004 to 2018)

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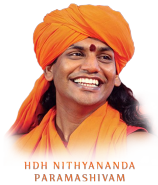
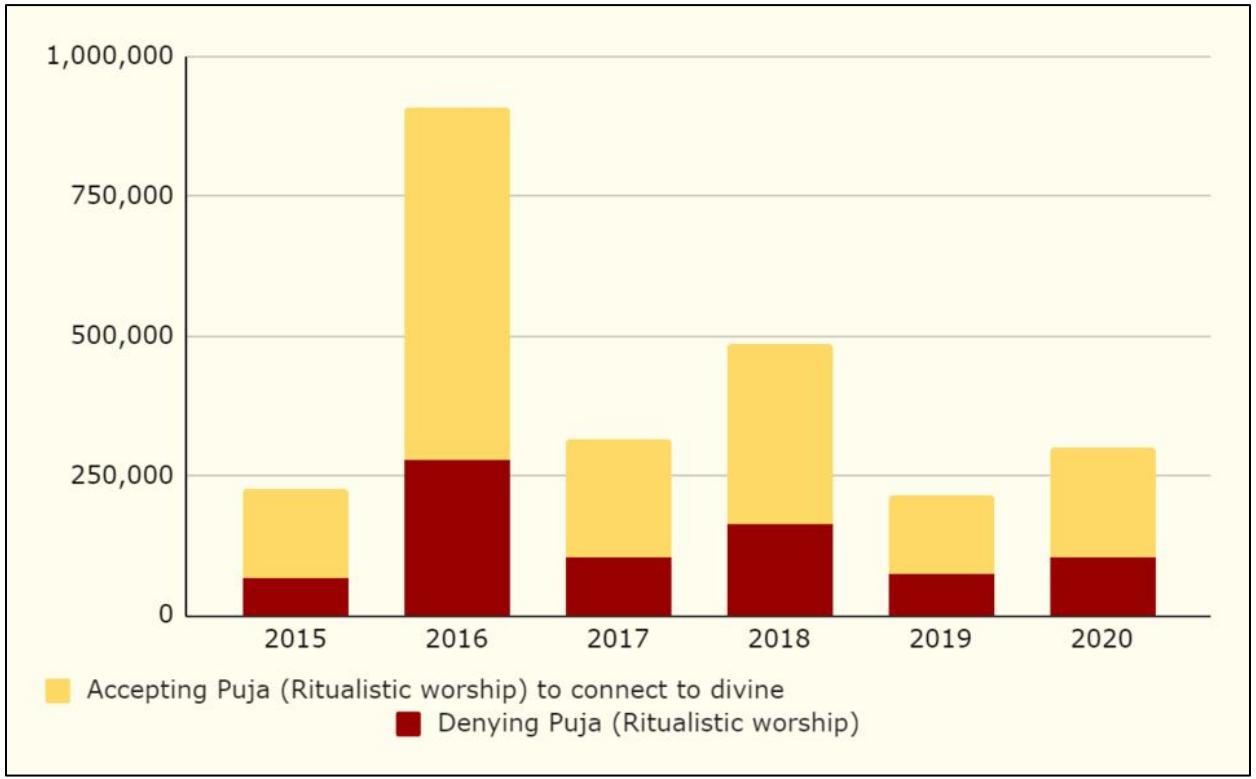


Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailasa Paramparagatha Atal Peetham (2015 - 2018)



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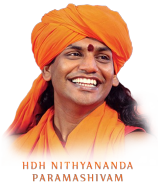
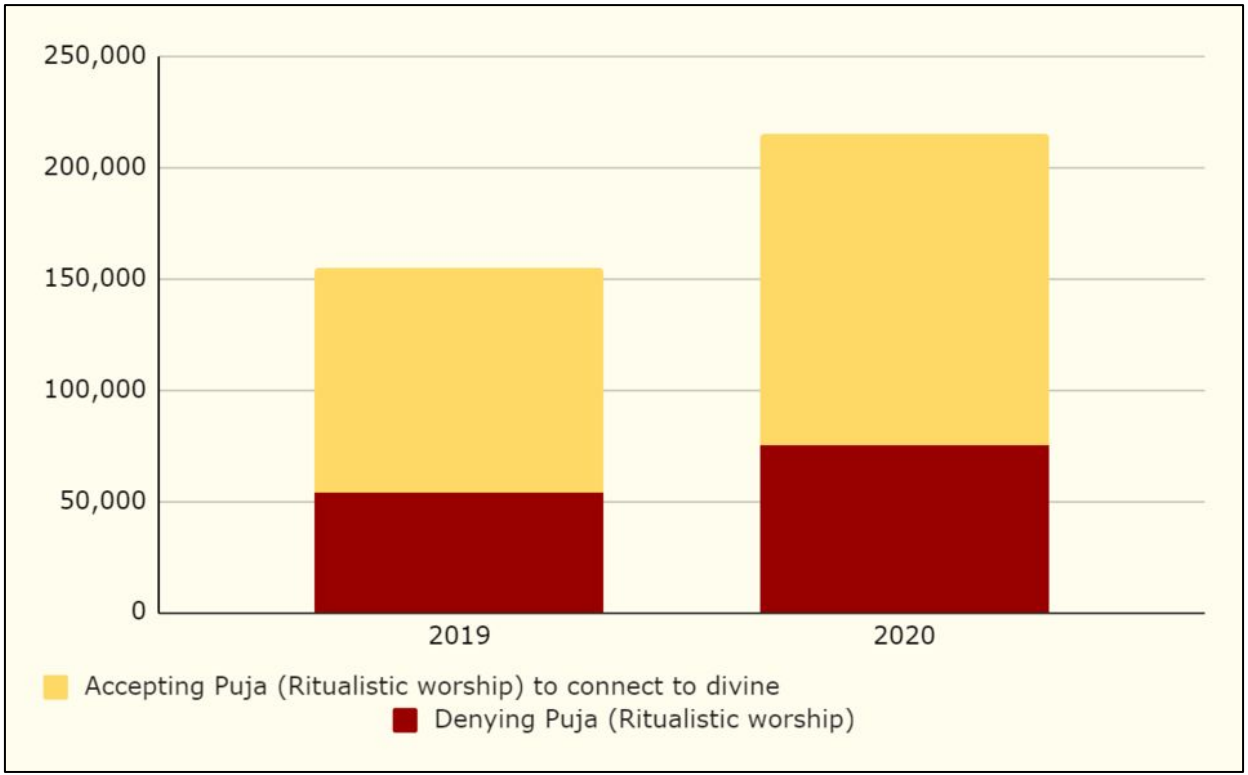
Chit Sabha Proceedings on Puja (Ritualistic Worship)

Kailasa Paramparagatha Suvarnapeetha Sarvajnapeetha Swargapuram Samrajyam





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Total Hindu Votes on Puja (Ritualistic Worship) as a means to connect to divine in Kailasa (2004 to 2018)

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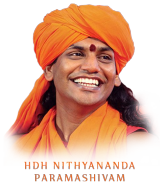

Chit Sabha Proceedings on :

Recognizing Divinity of All and Principle of Oneness (Advaita)

Chit Sabha Proceedings on :

Recognizing Divinity of All and Principle of oneness (Advaita)

1. Principle of Advaita (Oneness)
2. Supreme Pontiff of Hinduism, Bhagawan Nithyananda Paramashivam on Principle of Advaita (Oneness)
3. Hindu Scriptures on Advaita (Oneness)
4. Hindu Votes on Recognizing Divinity of all and Principle of Oneness: Cumulative Charts (2004 to 2018)

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Principle of Advaita (Oneness)

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. Although these principles are not equivalent to the principle of Advaita, any nation designed with the principle of Advaita would also as a natural consequence bring a sense of FRATERNITY and EQUALITY to the society and to the nation. Advaita (Oneness) is the underlying hidden key principle, which forms the basis of a successful human society, a successful nation, and a successful peaceful planet.

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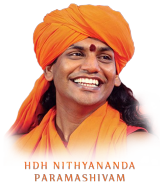

Principle of Advaita (Oneness)

When individual citizens are established in the principle of Advaita (Oneness), there is no individual "me" separate from a larger "we", which essentially means that each individual feels responsible for the good of the entire nation. Likewise, when an entire nation is established in the principle of Oneness, there is no "we" separate from a larger "all of us". Consequently, there is no word for "alien" in Sanskrit - the official language of KAILASA. The concept of some person or being to be an alien is unknown in the Hindu Cosmic Constitution. This has been described as "Vasudhaiva Kutumbakam" in the Maha Upanishad (a part of VedaAgamas - the Hindu Cosmic Constitution), which means - **The World is One Family**. The principle of Advaita (Oneness) is the backbone principle which has created several generations of enlightened, peaceful, loving Hindu citizens of KAILASA.

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Supreme Pontiff of Hinduism, Bhagawan Nithyananda Paramashivam on Principle of Advaita (Oneness)

“It is ignorance that reminds you, which makes you feel something is “inside” and “outside”, something is “far off” and “near”. It is like, in the (river) Ganga, one bamboo is floating. Because that bamboo is there, you say “Right side Ganga” and “Left side Ganga”. Ganga ever got divided? No! If you just remove that bamboo stick, Ganga got united? No! Neither division nor uniting ever happens in reality. · Ganga is “divided” is Perception. · “Right Side Ganga”, “Left Side Ganga” is Fact. · ‘No, it is not divided’ is Truth. · ‘It can never be divided or united’ is Reality.”

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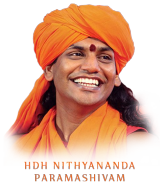

Hindu Scriptures on Advaita (Oneness)

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥1

By the Consciousness enveloped must this all be,

whatever moving there is in the moving world.

~ Isha Vasya Upanishad verse 1 ~

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ 6

One who, indeed, lives by seeing as it is all existing beings in the Self, Consciousness itself,

and the Self within all existing beings thus does not feel violated by virtue of not separating oneself from anything existing.

~ Isha Vasya Upanishad verse 6 ~

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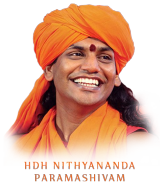

Hindu Scriptures on Advaita (Oneness)

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ 8

In one who has cognized the reality, all existing beings become the very Self.

Then what delusion, what sorrow of incompletion can be there for that Seer living in the space of Oneness?

~ Isha Vasya Upanishad verse 8 ~

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

In me alone is everything born, in me does everything rest and in me is everything dissolved. I am that Brahman, Advayam (non-dual).

~ Kaivlya Upanishad Verse 19 ~

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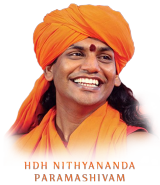
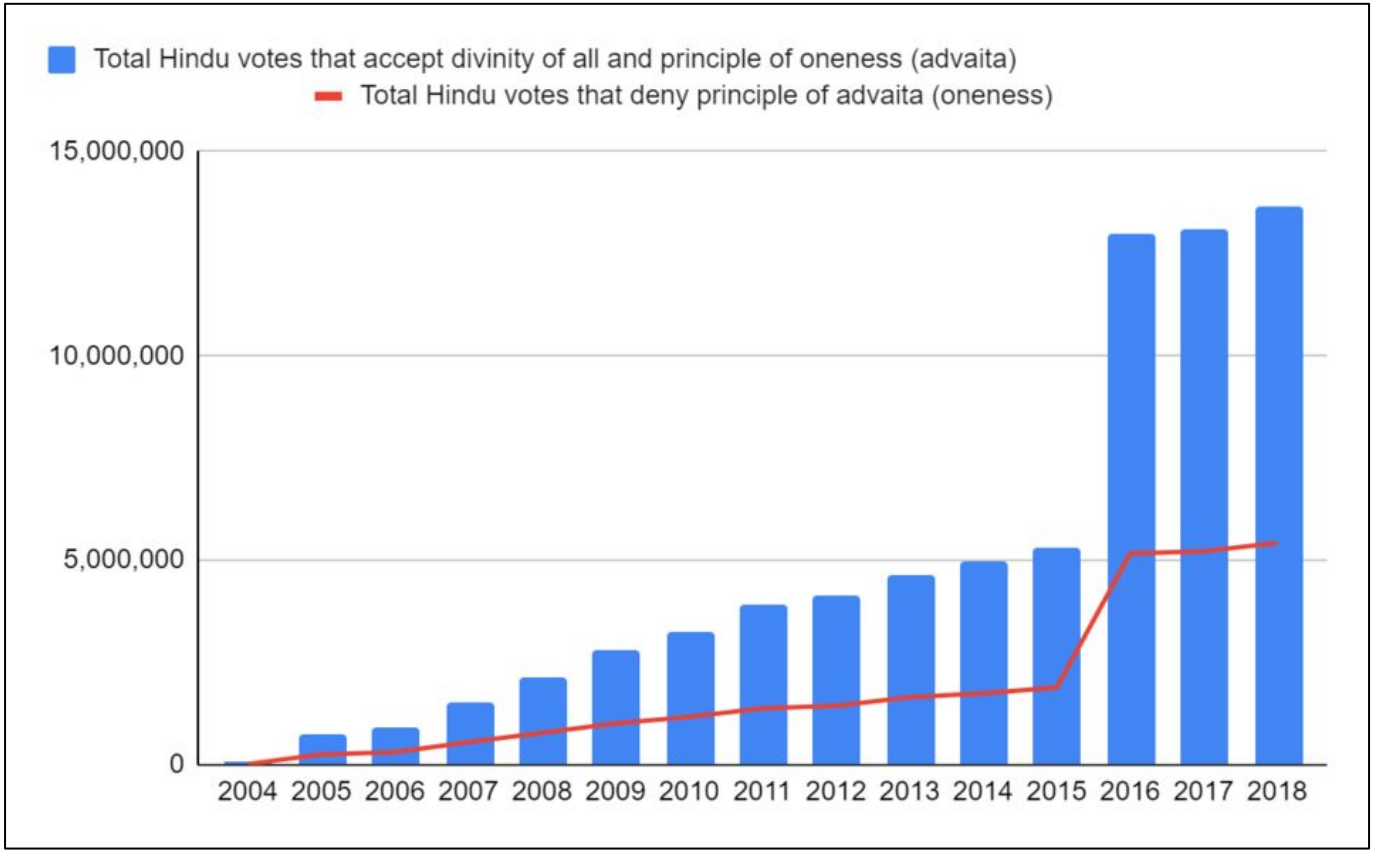


Total Hindu Votes on accepting divinity of all and principles of oneness- Advaita (2004 to 2018)



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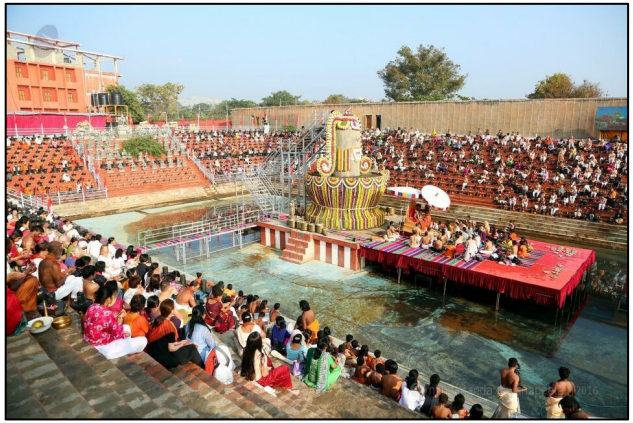
Hindu Votes on accepting divinity of all and principles of oneness- Advaita (2004 to 2018)



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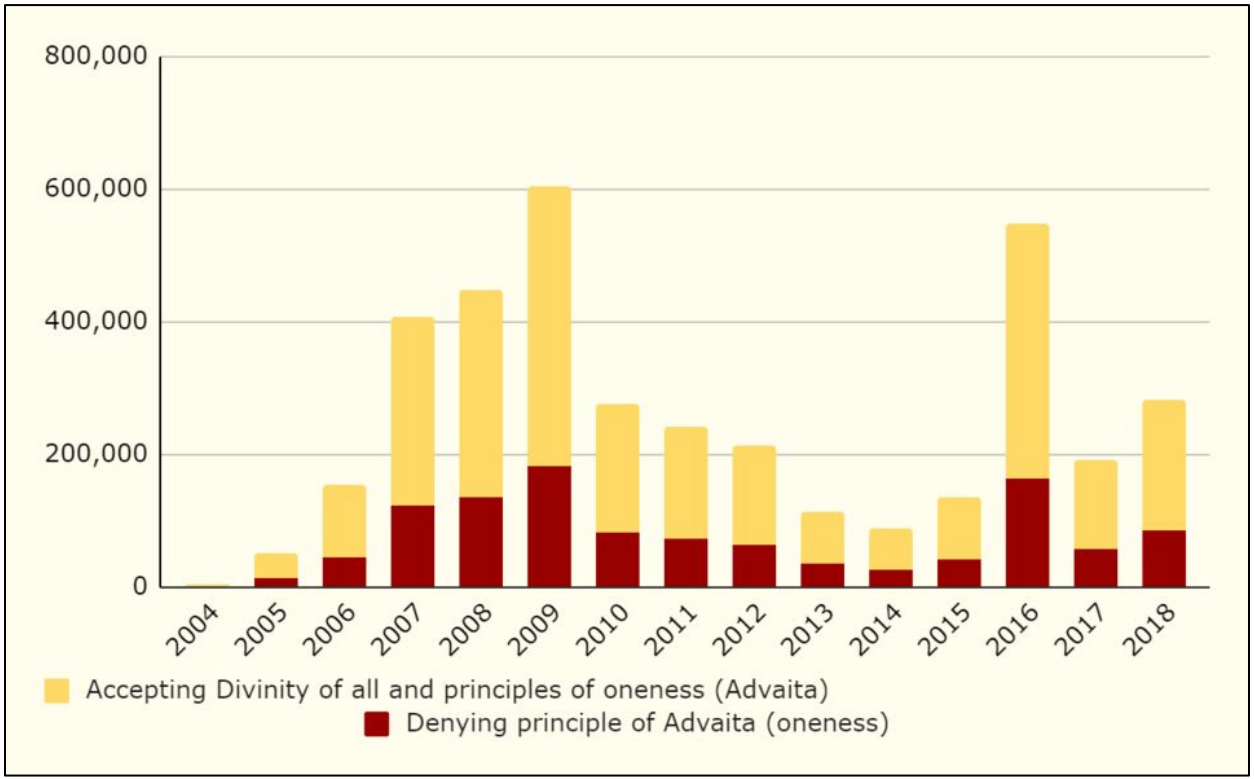
Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam (2004 to 2018)



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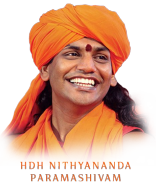
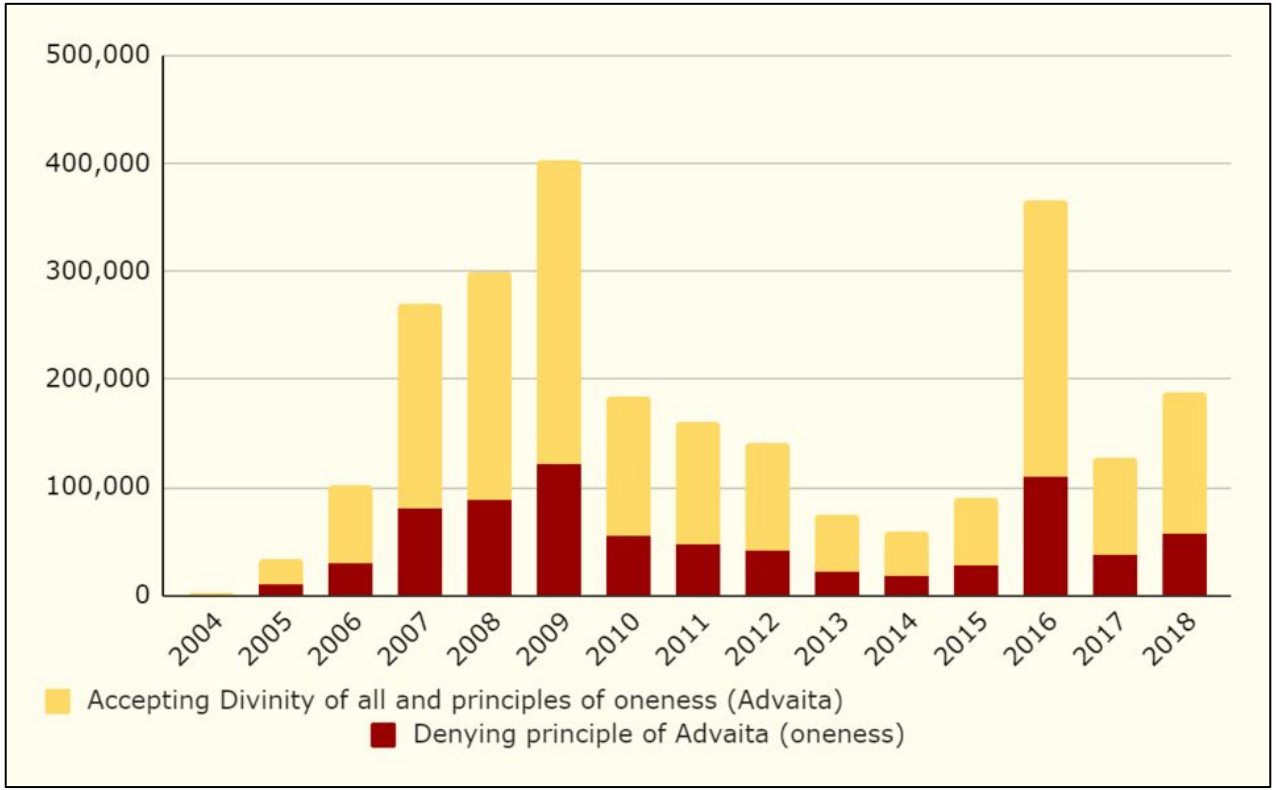


Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham (2004 to 2018)



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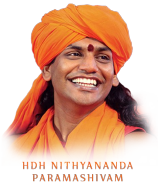
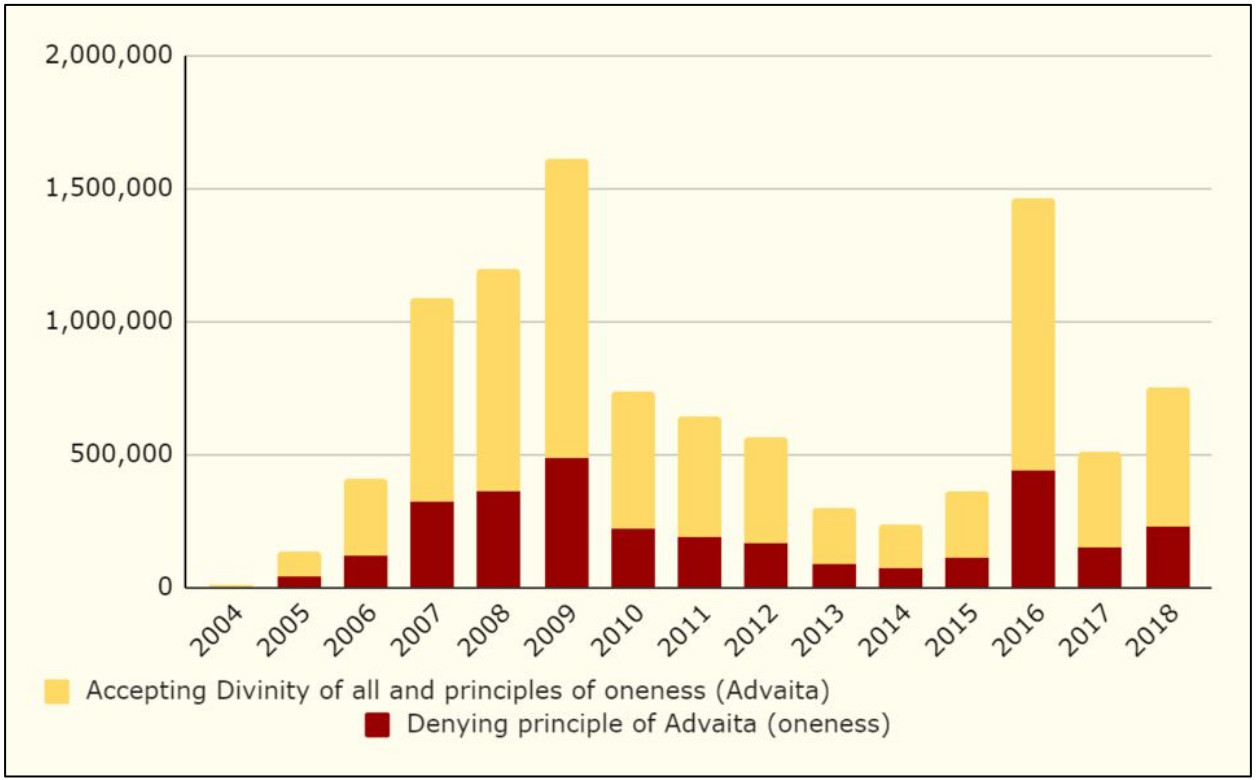
Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Surangi Samrajyam (2004 to 2018)





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Hindu Votes on accepting divinity of all and principles of oneness- Advaita (2004 to 2018)

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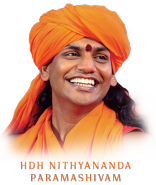
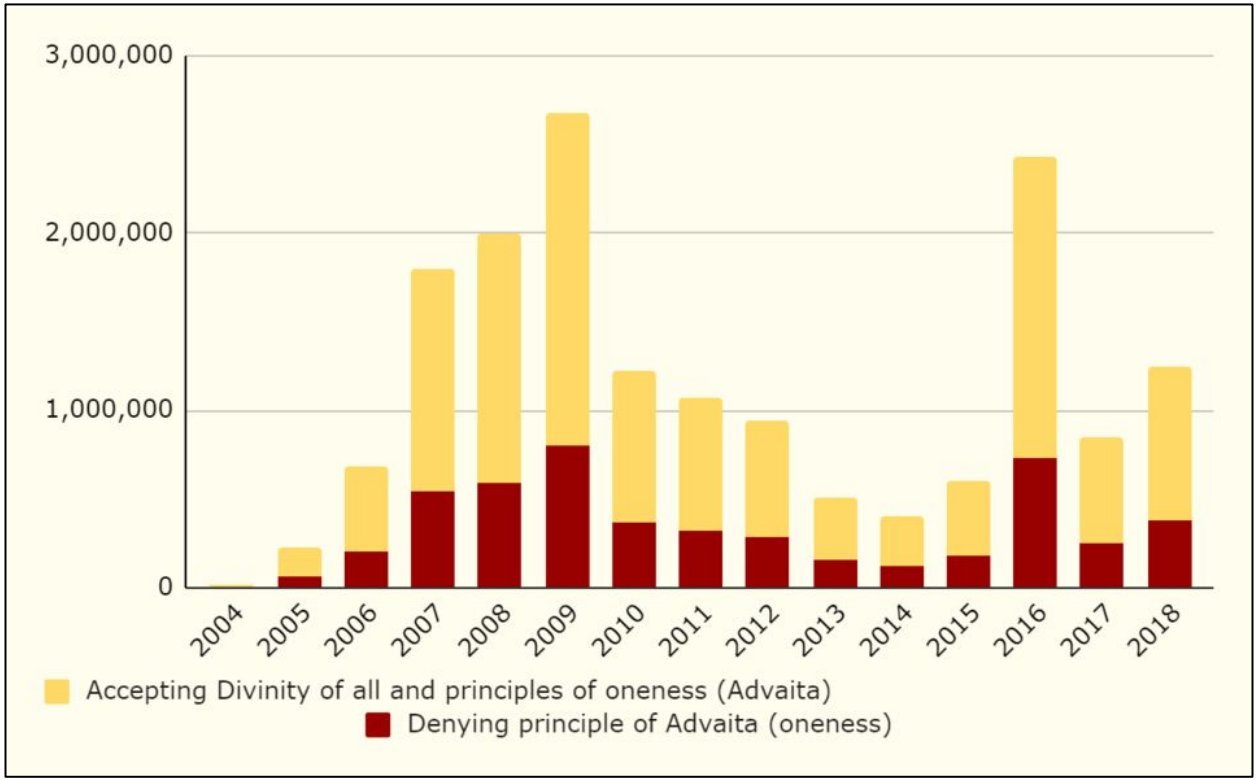


Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailaasa Paramparagatha Sripura Sarvajnapeetha (2004 to 2018)



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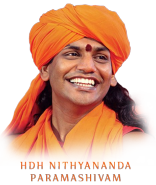
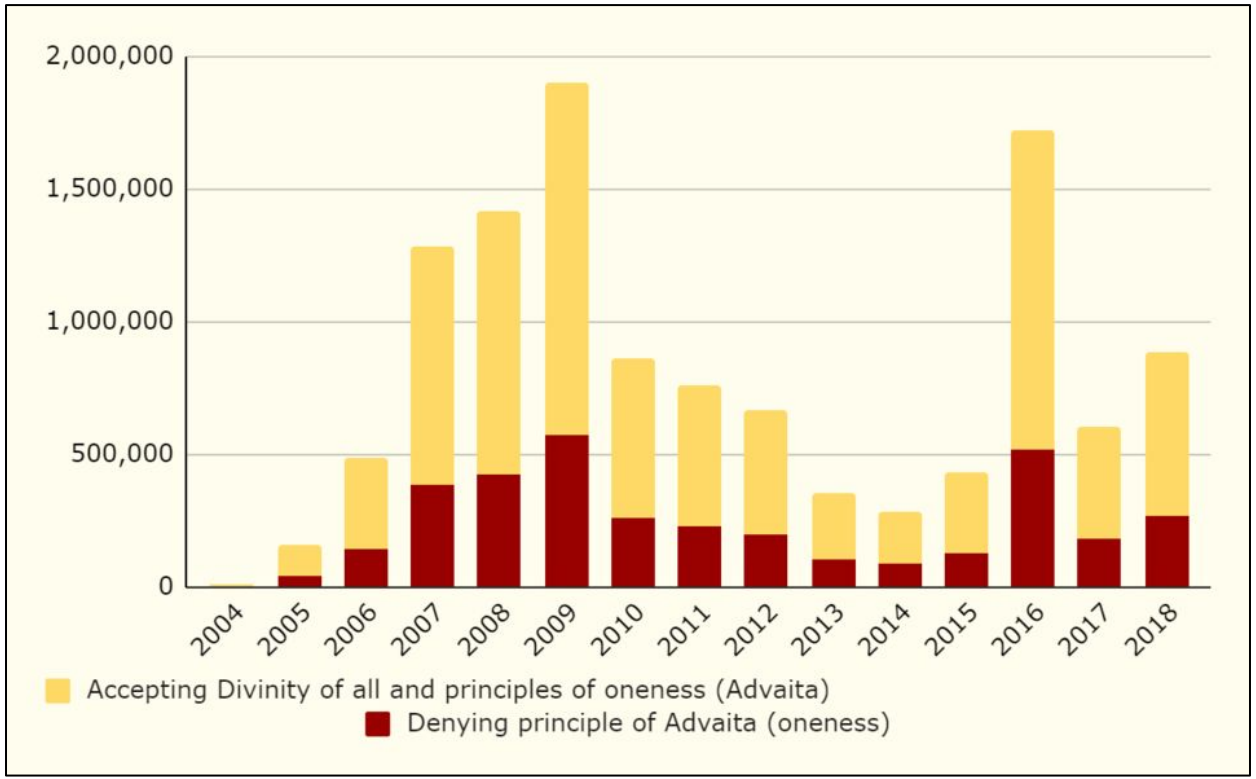


Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Adi Kailasa Nithyananda Peetham (2004 to 2018)



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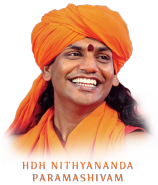
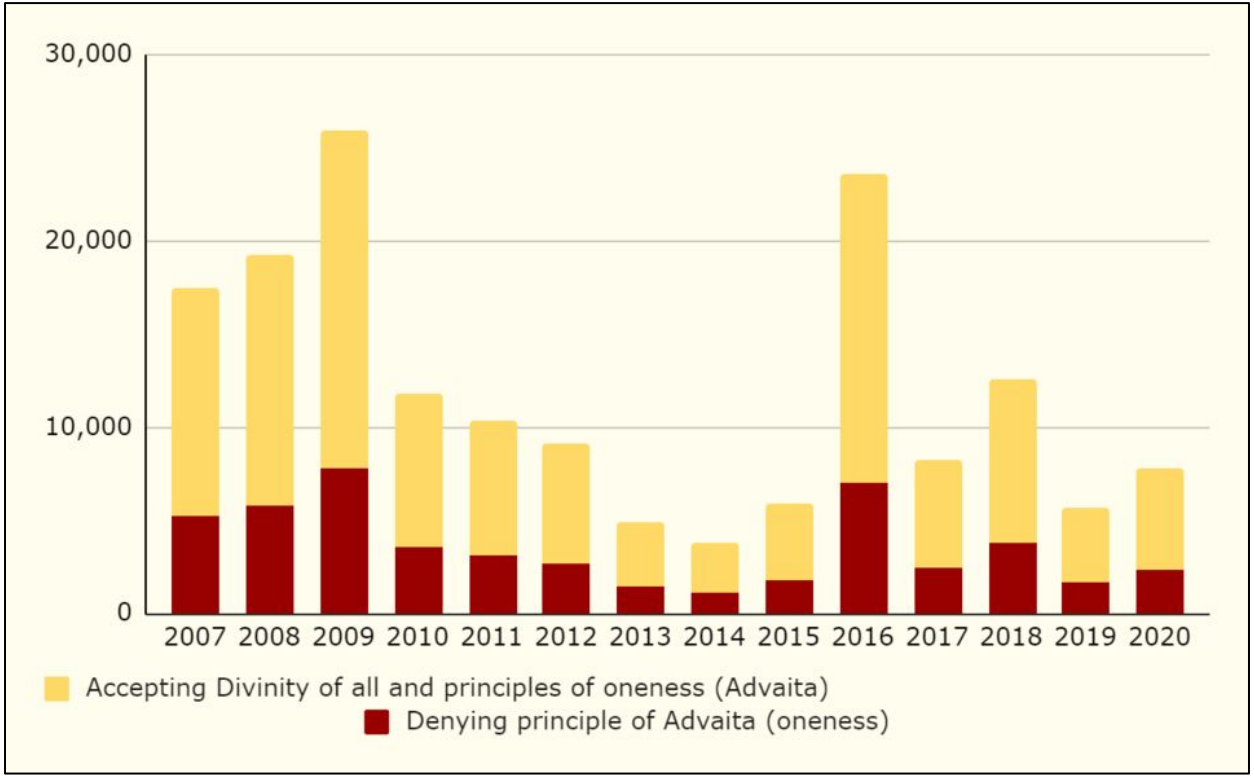
Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Agni Vamsa Sarvajnapeetham Pallava Samrajyam (2007 to 2018)





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Hindu Votes on accepting divinity of all and principles of oneness- Advaita (2004 to 2018)

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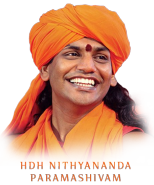
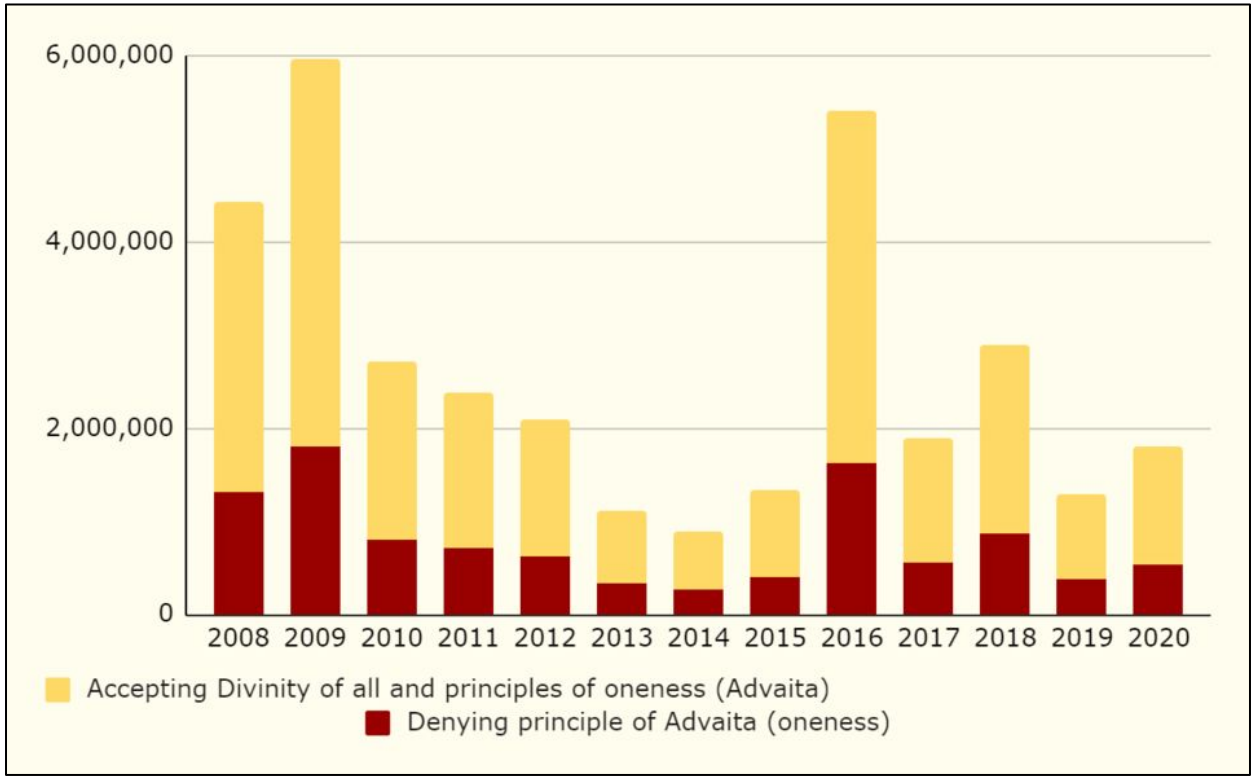


Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Kashi Sarvajnapeetham (2008 to 2018)



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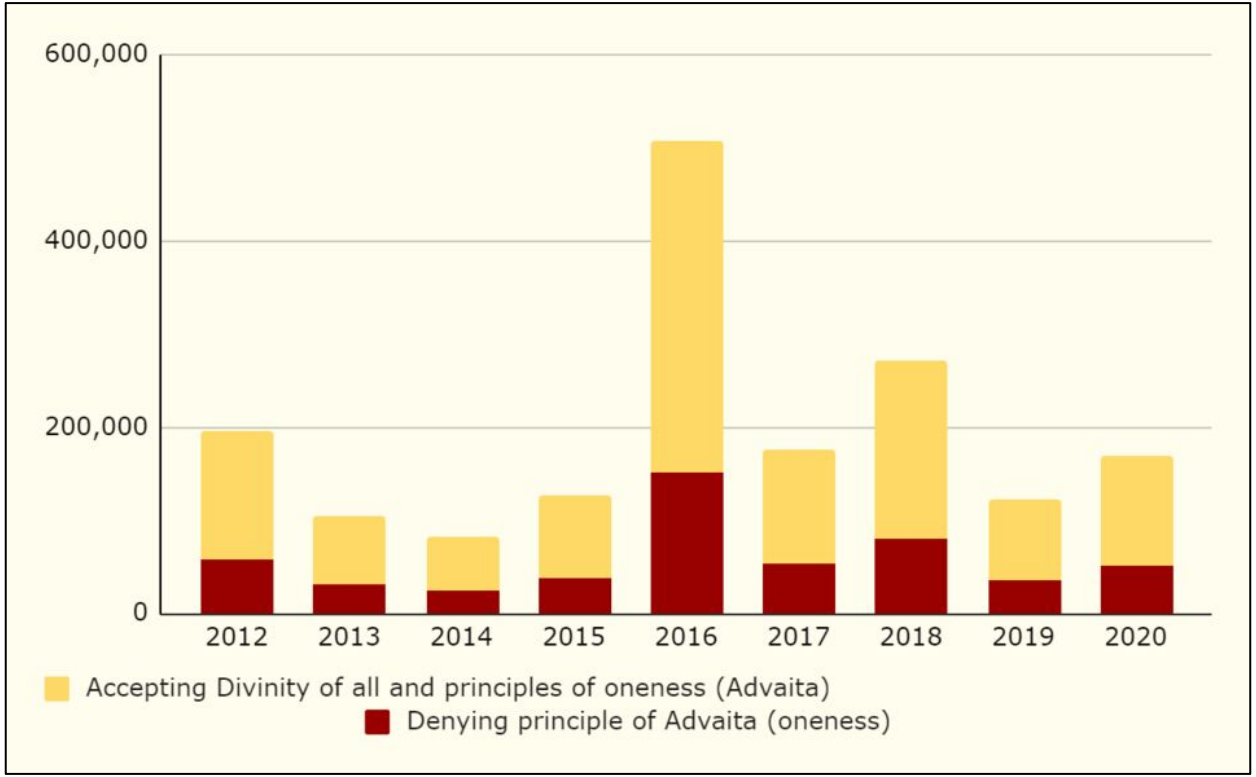
Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasonnata Shyamala Peetha Sarvajnapeetham (2012 to 2018)



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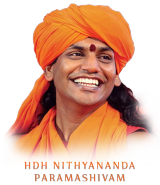
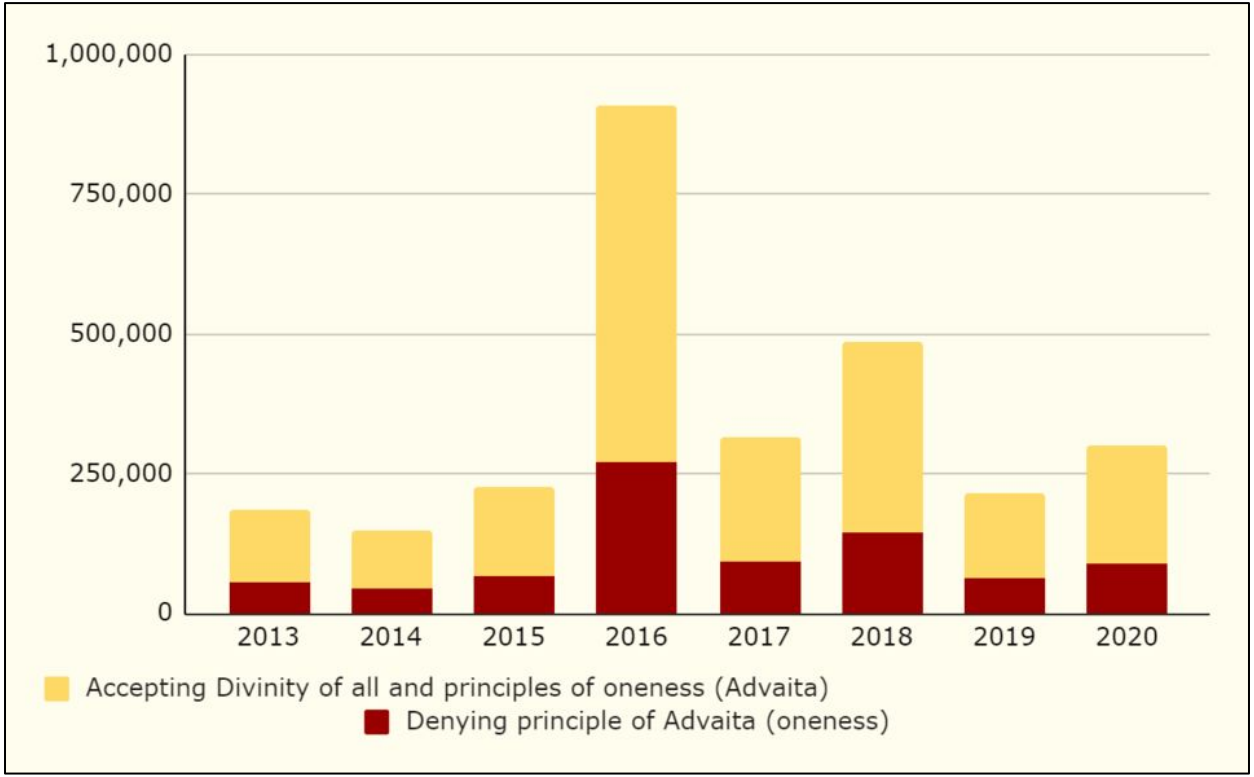
Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Mahanirvani Peetha Sarvajnapeetham (2013 to 2018)





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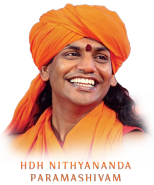

Hindu Votes on accepting divinity of all and principles of oneness- Advaita (2004 to 2018)

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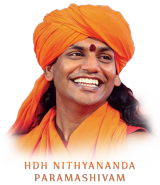
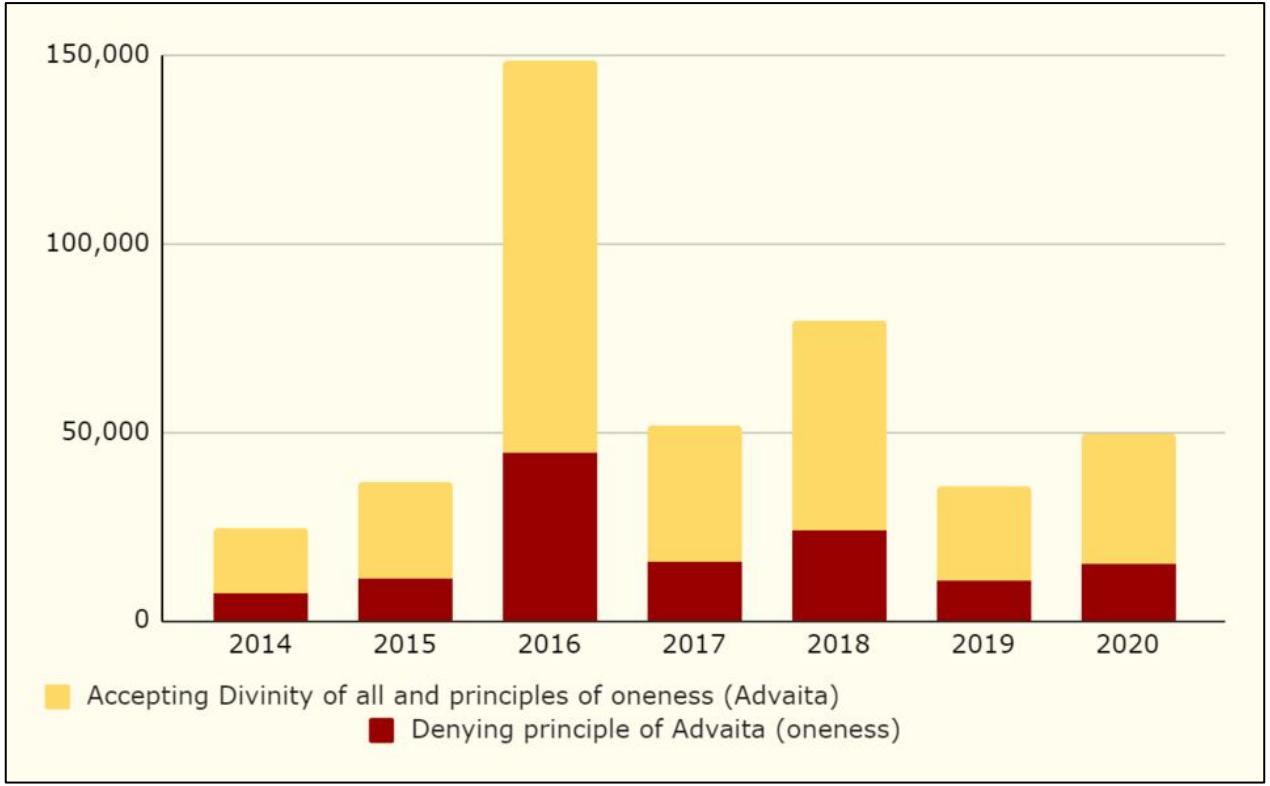
Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnapeetha Adi Chola Samrajyam





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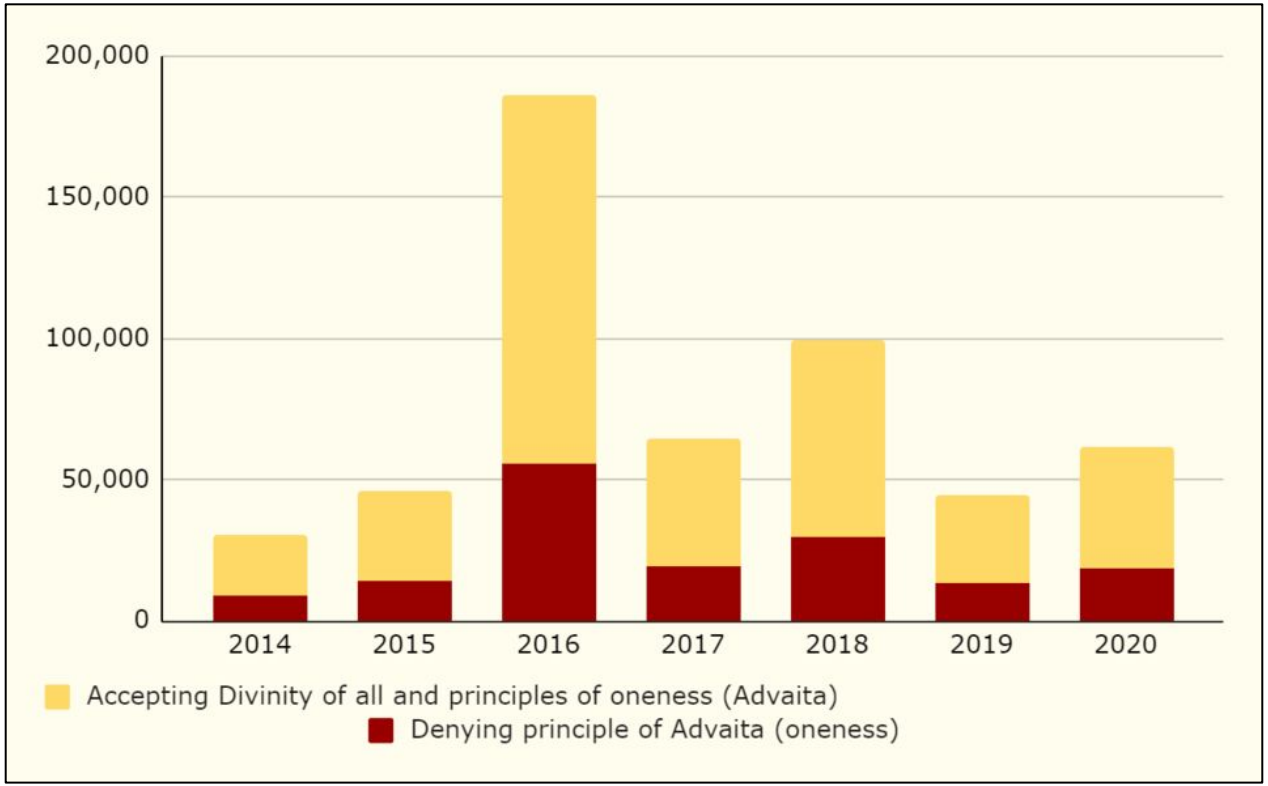
Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam



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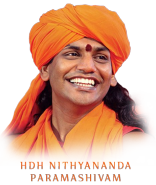
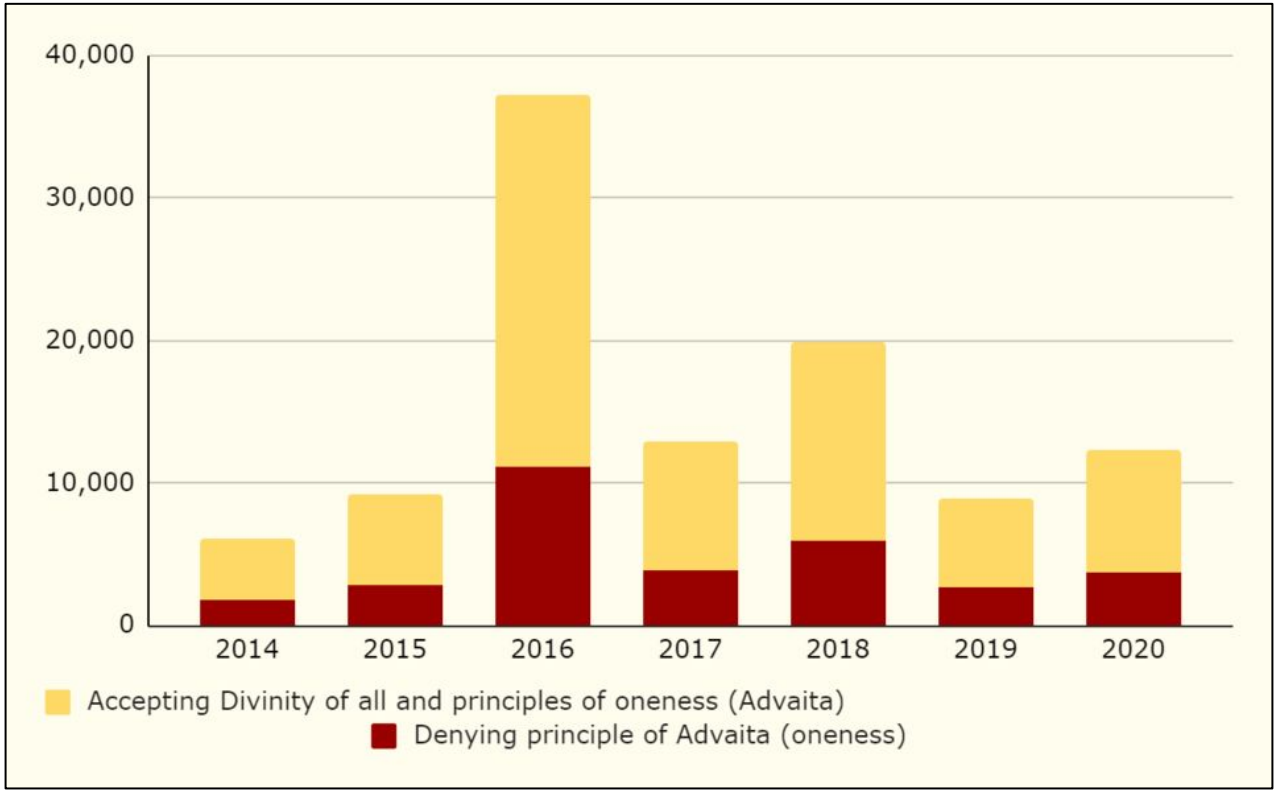
Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham





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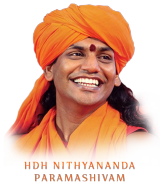

Hindu Votes on accepting divinity of all and principles of oneness- Advaita (2004 to 2018)

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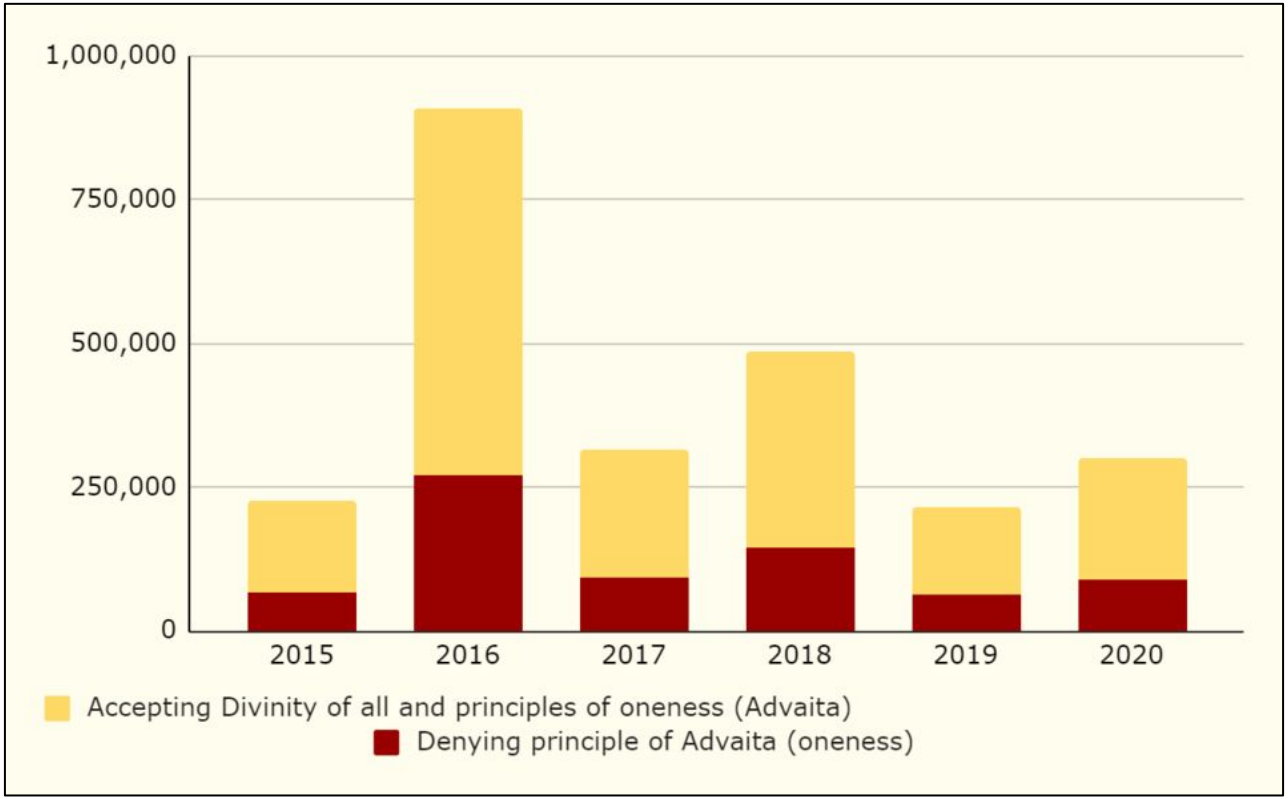
Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Atal Peetham (2015 - 2018)



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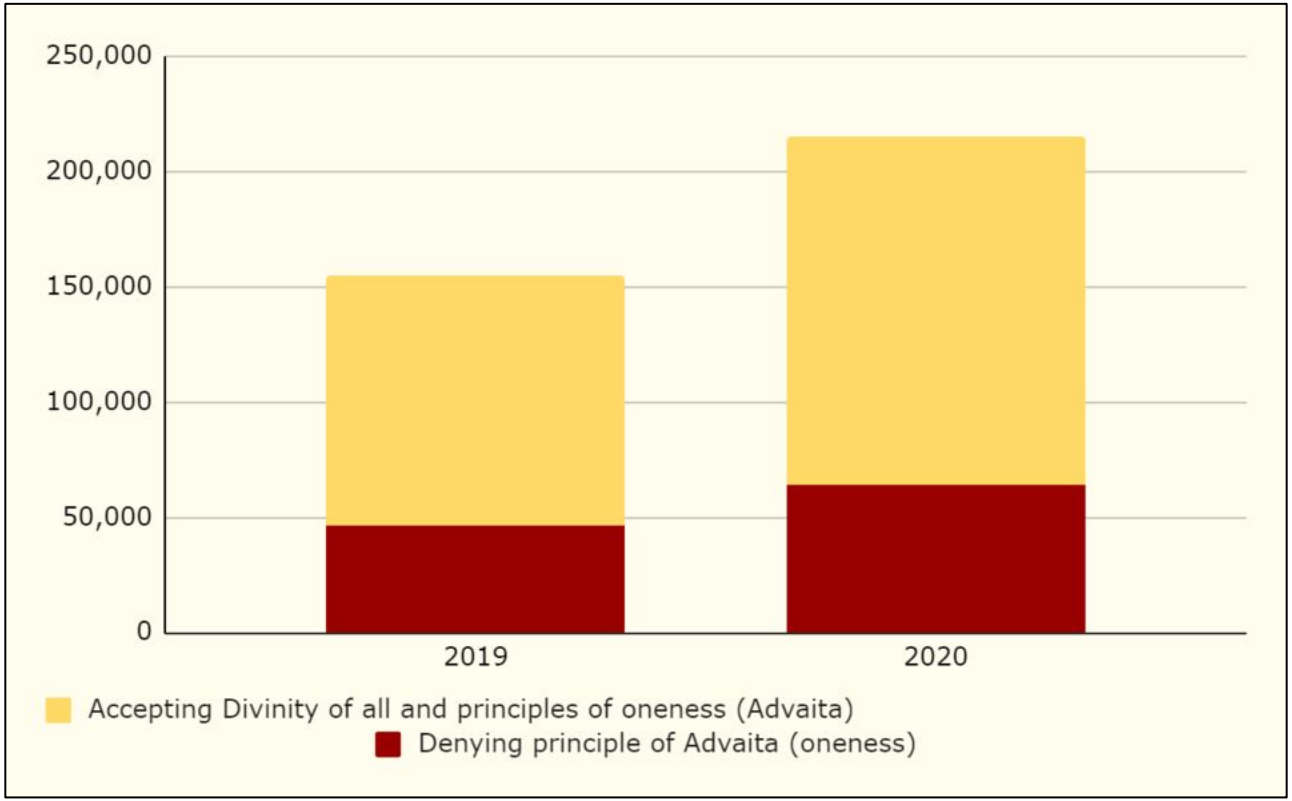
Chit Sabha Proceedings on accepting divinity of all and principles of oneness- Advaita

Kailasa Paramparagatha Suvarnapeetha Sarvajnapeetha Swargapuram Samrajyam



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Hindu Votes on accepting divinity of all and principles of oneness- Advaita (2004 to 2018)

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HDH NITHYANANDA PARAMASHIVAM

Chit Sabha Proceedings on :

Supremacy And Authority Of The Hindu Scriptures

Chit Sabha Proceedings on : Supremacy And Authority on The Hindu Scriptures

1. Upanishads - the roots of the most beautiful democratic structure
2. Scientific Principles of Investigation into the truth as per the Cosmic Constitution
3. Hindu Incarnation - Bhagavan Shri Krishan - on Supremacy of Shastras (Scriptures)
4. Hindu Votes on Supremacy and Authority of The Hindu Scriptures Cumulative Charts (2004 to 2018)

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Upanishads - the roots of the most beautiful democratic structure

The Cosmic Constitution has two parts - Shrutis and Smritis. The Shrutis (the heard) contain the core principles which are non-amendable sections of the Cosmic Constitution. The Smritis are amendable and thus are evolved as per the needs of the people. This way Cosmic Constitution is both stable and upgradable. It is stable as the core truths being preserved from adulteration and dilution. It is upgradable by allowing changes to be made as per the needs of the time.

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.

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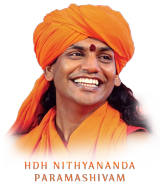

Upanishads - the roots of the most beautiful democratic structure

That's a beauty of Hindu tradition; (the) most democratic religion. We are thoroughly based on inspiring, educating, understanding. There is no set of dos and don'ts. Understand, our whole Upanishads, is all about the Enlightening thought currents; no dos and don'ts. There is no dos and don'ts. The human brain has evolved to a certain level now. It is not going to accept any political theology or social philosophy or religious ideologies, which is based on dos and don'ts. The do's and don'ts theologies, philosophies, ideologies are outdated. The human brain is not going to accept any more and live based on dos and don'ts theologies. It's over! It's over! It is only going to accept, the traditions where you are encouraged, to see the end of your own thought current. **Upanishads are thought currents offered to you. You are encouraged to discover. Understand, I am celebrating Hinduism not because I am born in it, but because I discovered it. Understand, not because I am born in it, but because I am born from it. Upanishads encourage only thought currents.**

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Upanishads - the roots of the most beautiful democratic structure

For discovering the ultimate principle of life the Cosmic Constitution insists on the inquiry into the nature of the Self (Jeeva), the world (Jagat), and the ultimate lord (Ishawara). The Upanishads (major chapters of the Vedas, which are the non-amendable parts of the Cosmic Constitution) dedicate a majority of verses to inquiry into the truth rather than giving any opinion or answers about the nature of the truth. The core non-amendable verses are pure science - thought currents designed to enable investigation into the truth, rather than a book of law which only tells the right or wrong. From these pure thought currents of investigation, any law or principle may be created. Thus Upanishads are the source of several philosophies, doctrines, theologies, religions, and systems of law. However, at the same time, Upanishads themselves are neither philosophies, doctrines, theologies, religions, or a mere system of law. Upanishads are the pure thought currents to enable investigation of the truth and have no known equivalent.

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Upanishads - the roots of the most beautiful democratic structure

So, what Upanishads want to say about good and bad, right and wrong, high and low, in these last three verses Upanishads are declaring beautifully the whole science of life, almost all the questions of good and bad, right, wrong, who is higher, who is lower, why somebody is enjoying, somebody is suffering. Everything is clarified, understand? Upanishads don't answer question by question. They just bombard the questioner! Upanishads, if they answer hundred of your questions, they will make you question millions of your answers! You questioning many of your answers using these sutras (verses) is what I call "internalizing", "manana"; means, you questioning many of your answers using the truths of Upanishads, revelations of Upanishads.

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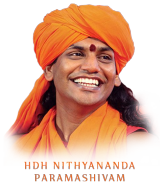
Scientific Principles of Investigation into the truth as per the Cosmic Constitution



The Cosmic Constitution lays down certain scientific principles and methods for investigating the truth. According to this, the completeness of knowledge is investigated using Anumana (inferences) and Pramanas (evidence). As per Hinduism, for any system to be considered fit for everyone (and not just a few), it is tested at four levels - (1) Sakshi Pramas, (2) Atma Pramana, (3) Apta Pramana, and (4) Shashtra Pramana.

1. **Sakshi Pramas** - Authentication of the truth by the self
2. **Atma Pramana** - Authentication of the truth by the Guru (Hindu spiritual leader and guide) of the self
3. **Apta Pramana** - Authentication of the truth by great and well-known incarnations of the past.
4. **Shashtra Pramana -** Authentication of the truth by Hindu scriptural records that predate all known world history.

Only when a given subject of investigation survives the acid-wash test of all these four criteria it is accepted. Shastras (Scriptures) are a compilation of such principles that have withstood trillions of such acid-wash tests done by billions of Hindu citizens and leaders of the past and present. These acid-wash tests are done even today, by Hindu citizens. Thus, Shastras (Scriptures) are considered Supreme in Hinduism not just by default, but by a rigorous investigation.

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Scientific Principles of Investigation into the truth as per the Cosmic Constitution

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. For the past 26 years, this exercise of voting on Hindu principles has been happening in KAILASA by the grace of Supreme Pontiff of Hinduism Jagat Guru Mahasannidhanam His Divine Holiness Bhagavan Sri Nithyananda Paramashivam. 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 Hindu Democratic structure.

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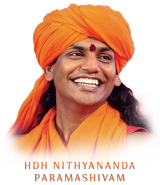

Hindu Incarnation - Bhagavan Shri Krishan - on Supremacy of Shastras (Scriptures)

यः शास्त्र-विधिम् उत्सृज्य वर्तते काम-कारतः ।

न स सिद्धिम् अवाप्नोति न सुखं न परां गतिम् ॥ १६.२३ ॥

He who discards the scriptural authority and rituals defined - Shāstra Vidhim and does actions according to his own whims attains neither perfection nor happiness nor the supreme space and destination - Paramgatim.

तस्माच् छास्त्रं प्रमाणं ते कार्याकार्य-व्यवस्थितौ ।

ज्ञात्वा शास्त्र-विधानोक्त कर्म कर्तुम् इहार्हसि ॥ १६.२४ ॥

Therefore, only by the scriptural evidence of truth - Shāstra Pramāna, one

must understand what is one's action and what one not to do [kārya-akārya],

what is his responsibility and what is not his responsibility.

Knowing and fully cognizing such rules from the Shāstra Pramāṇa alone,

one should act to be elevated in this world.

~ Srīmad Bhagavad Gītā, Chapter 16, Verse 23 and 24 ~

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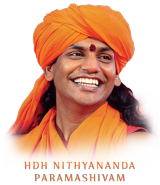
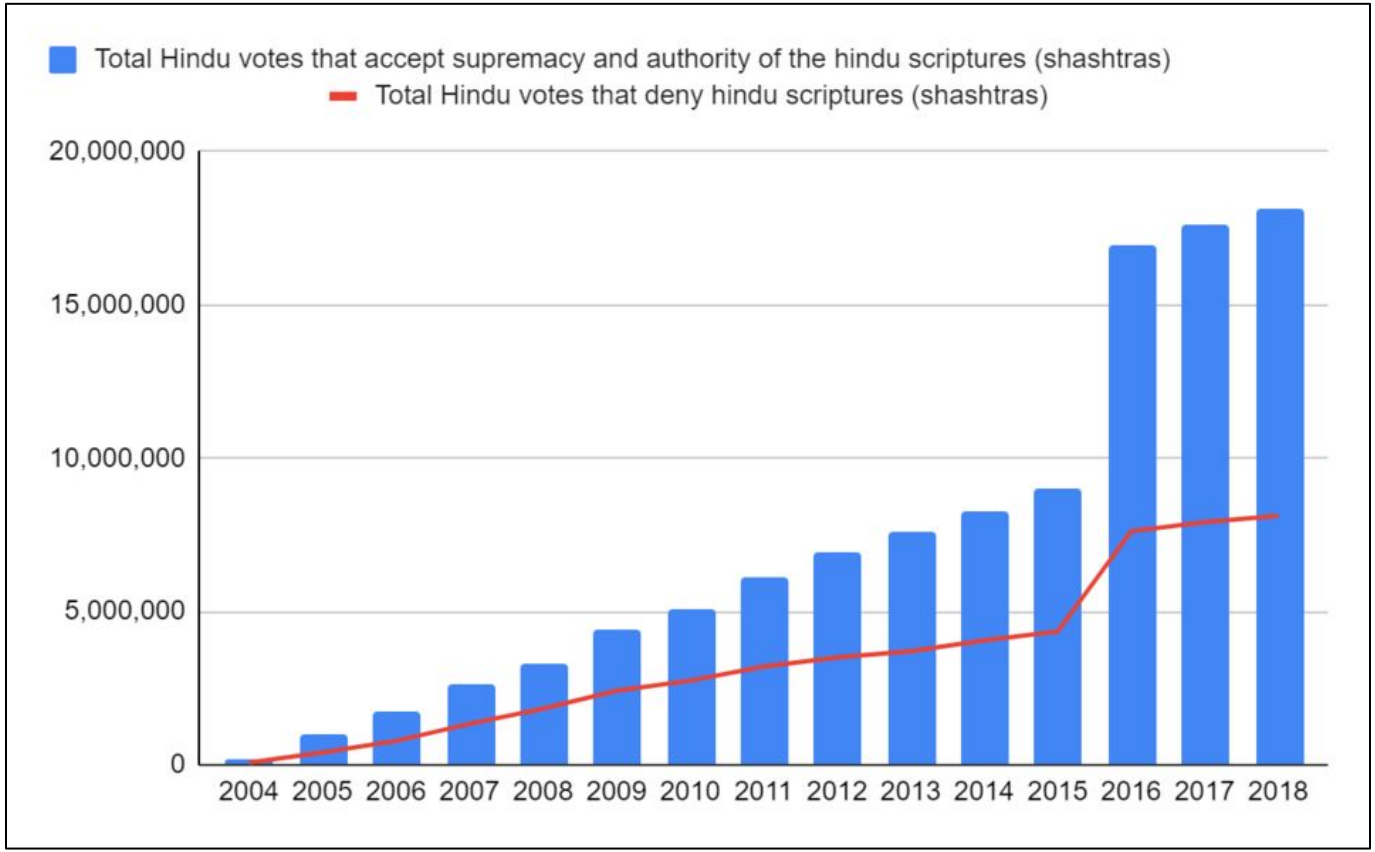


Total Hindu Votes that accept Supremacy and Authority over The Hindu Scriptures (2004 to 2018)



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Hindu Votes that accept Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

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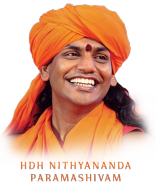
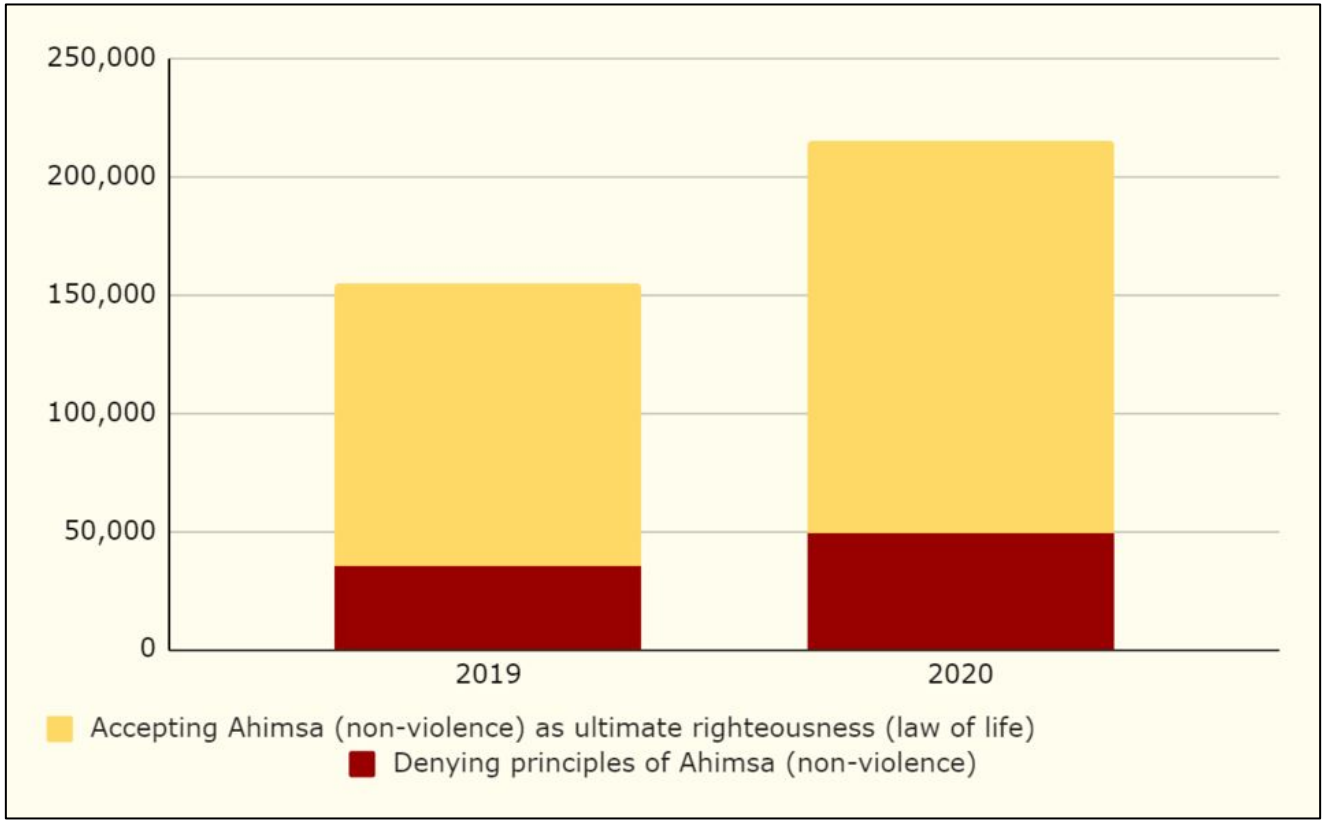


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

Kailasa Paramparagatha Suvarnapeetha Sarvajnapeetha Swargapuram Samrajyam



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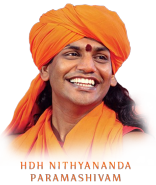
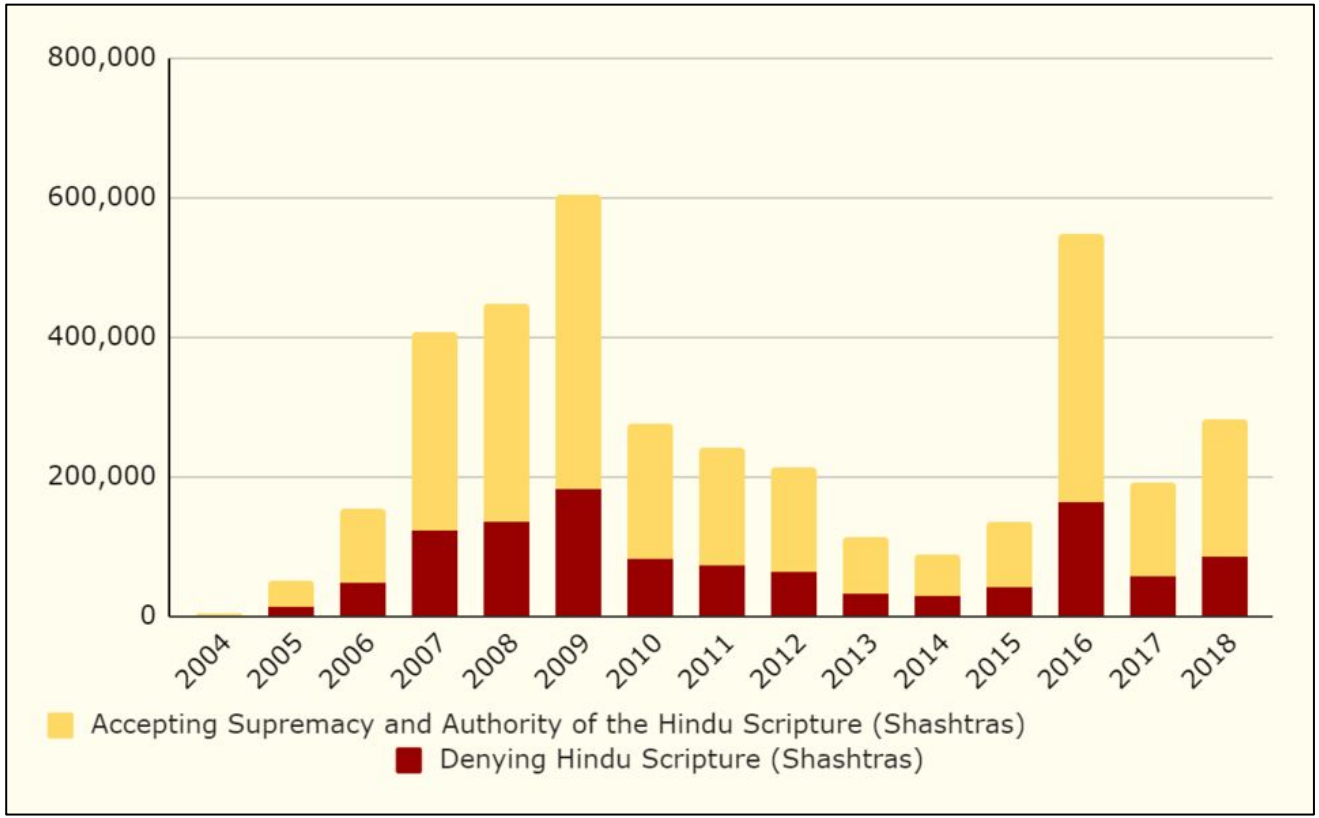


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam (2004 to 2018)



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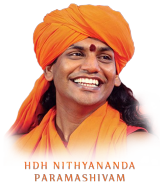
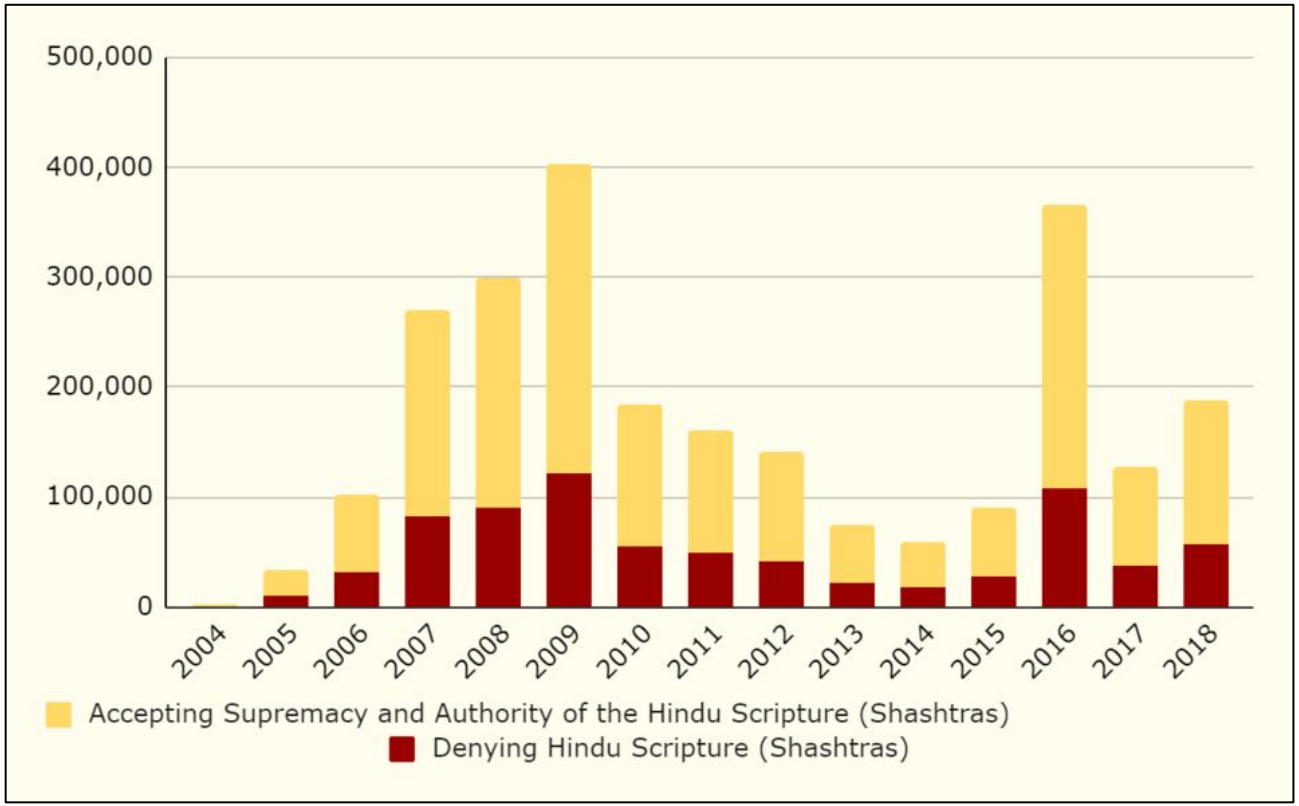


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham (2004 to 2018)



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Hindu Votes that accept Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

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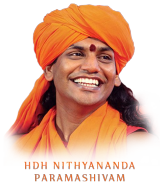
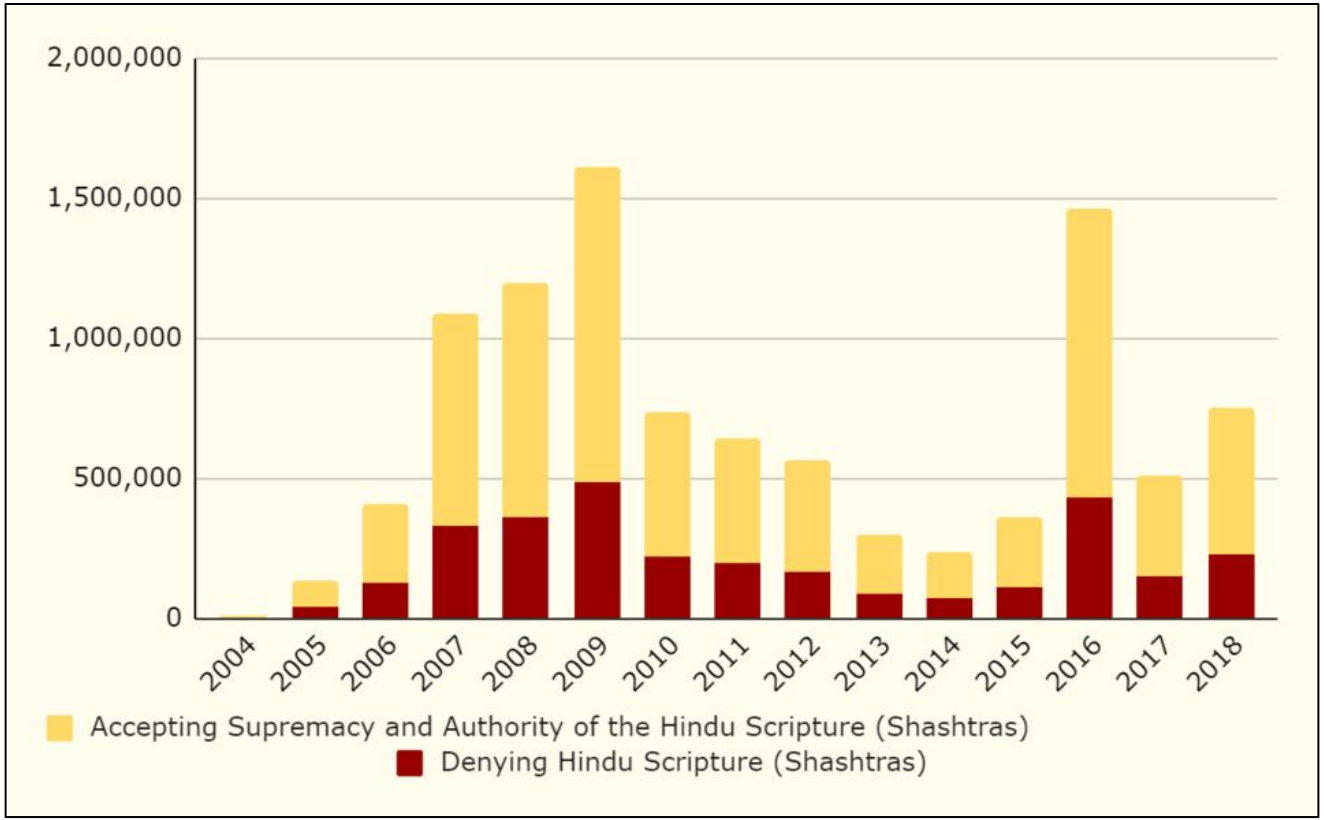
Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

Kailasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Surangi Samrajyam (2004 to 2018)





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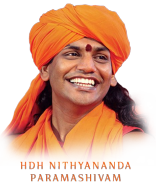
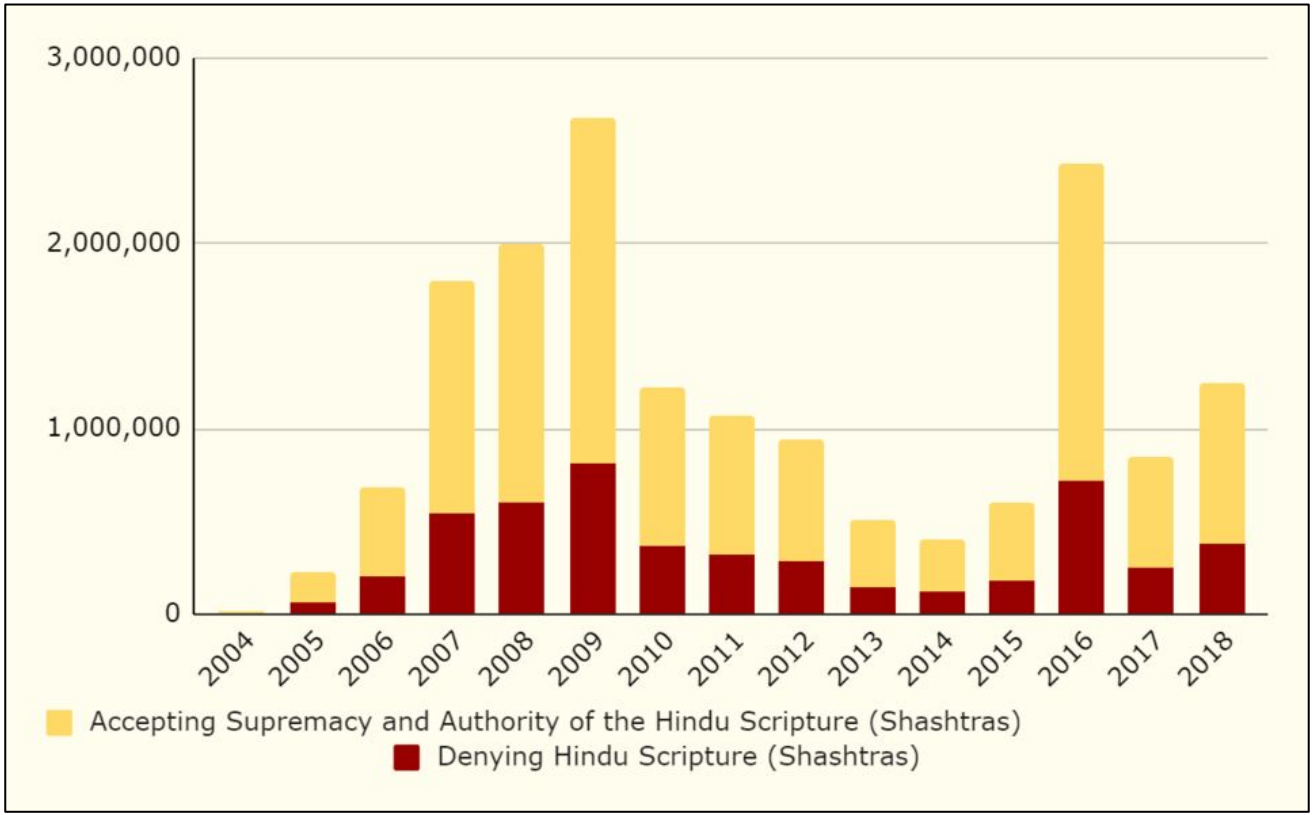


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

Kailaasa Paramparagatha Sripura Sarvajnapeetha (2004 to 2018)



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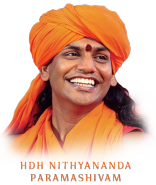
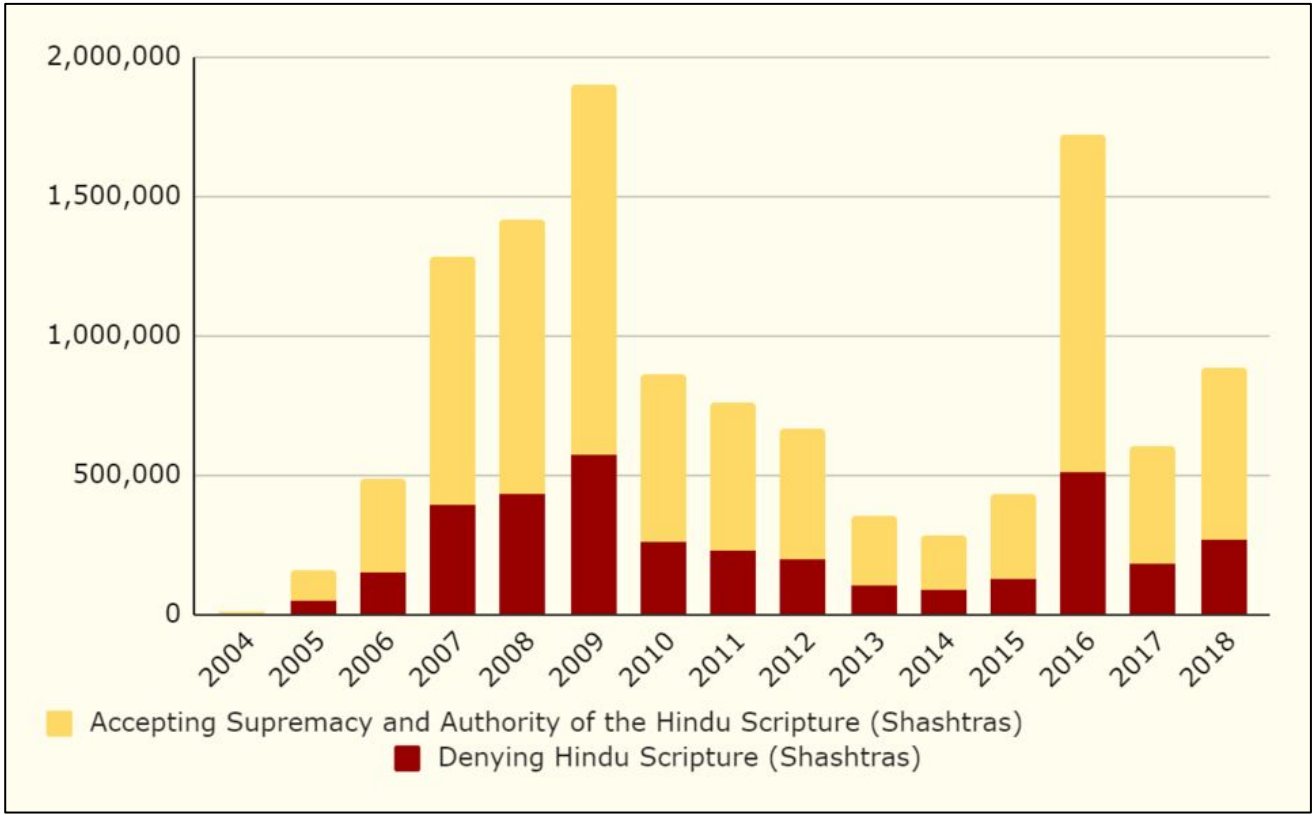


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

Kailasa Paramparagatha Adi Kailasa Nithyananda Peetham (2004 to 2018)



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Hindu Votes that accept Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

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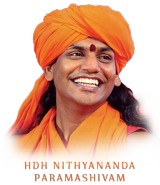
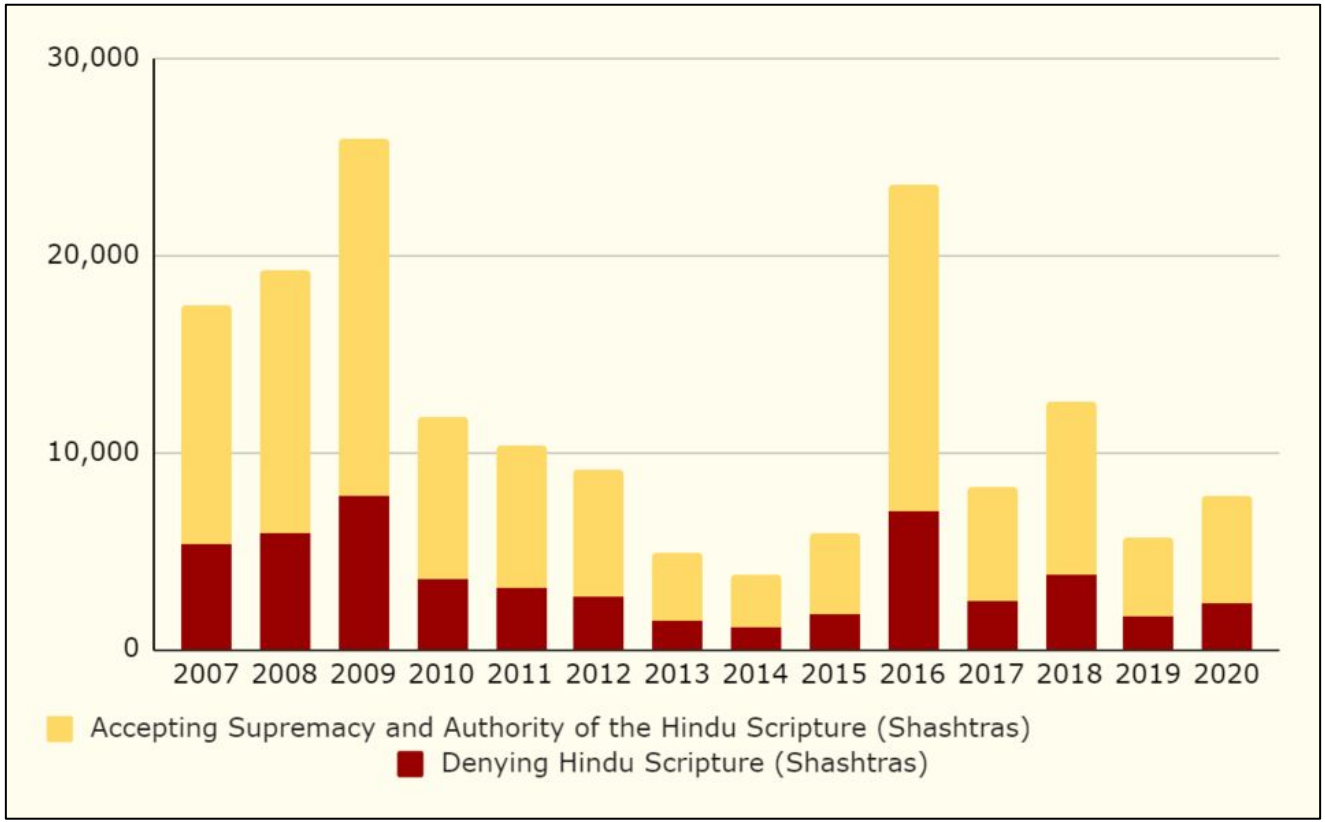


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

Kailasa Paramparagatha Agni Vamsa Sarvajnapeetham Pallava Samrajyam (2007 to 2018)



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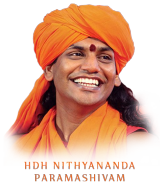
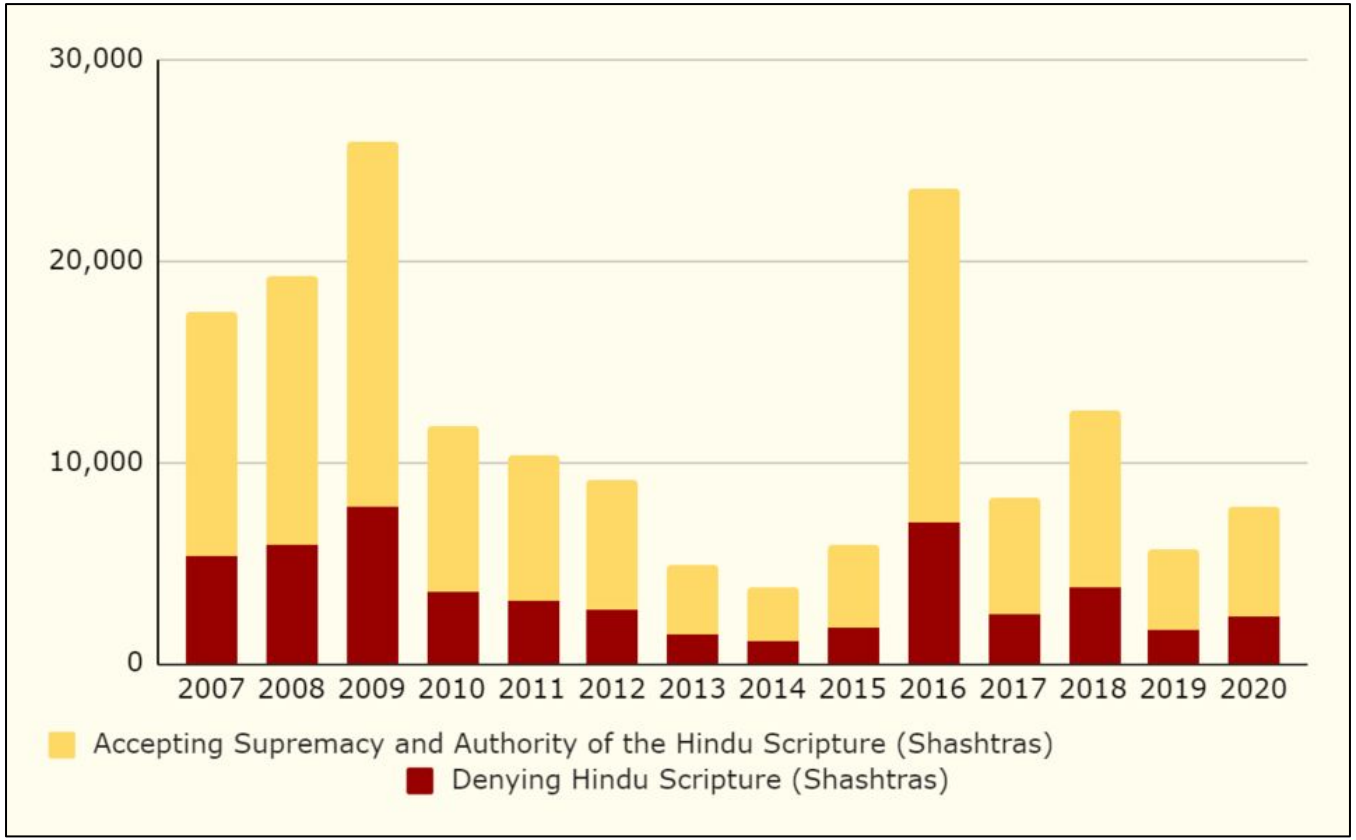


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

Kailasa Paramparagatha Kashi Sarvajnapeetham (2008 to 2018)



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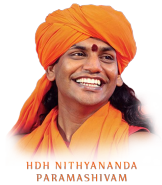
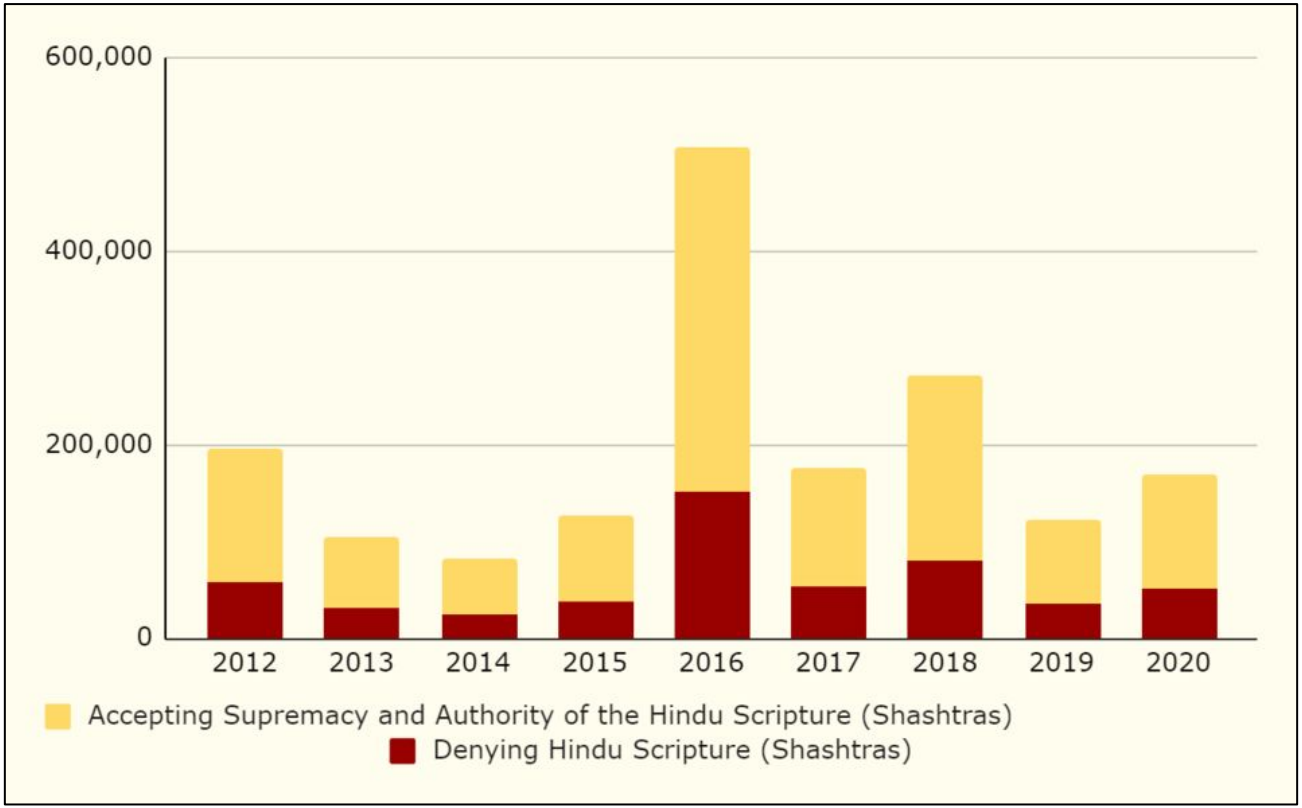


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures

Kailasonnata Shyamala Peetha Sarvajnapeetham (2012 to 2018)



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Hindu Votes that accept Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

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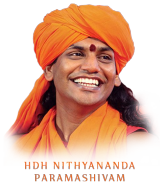
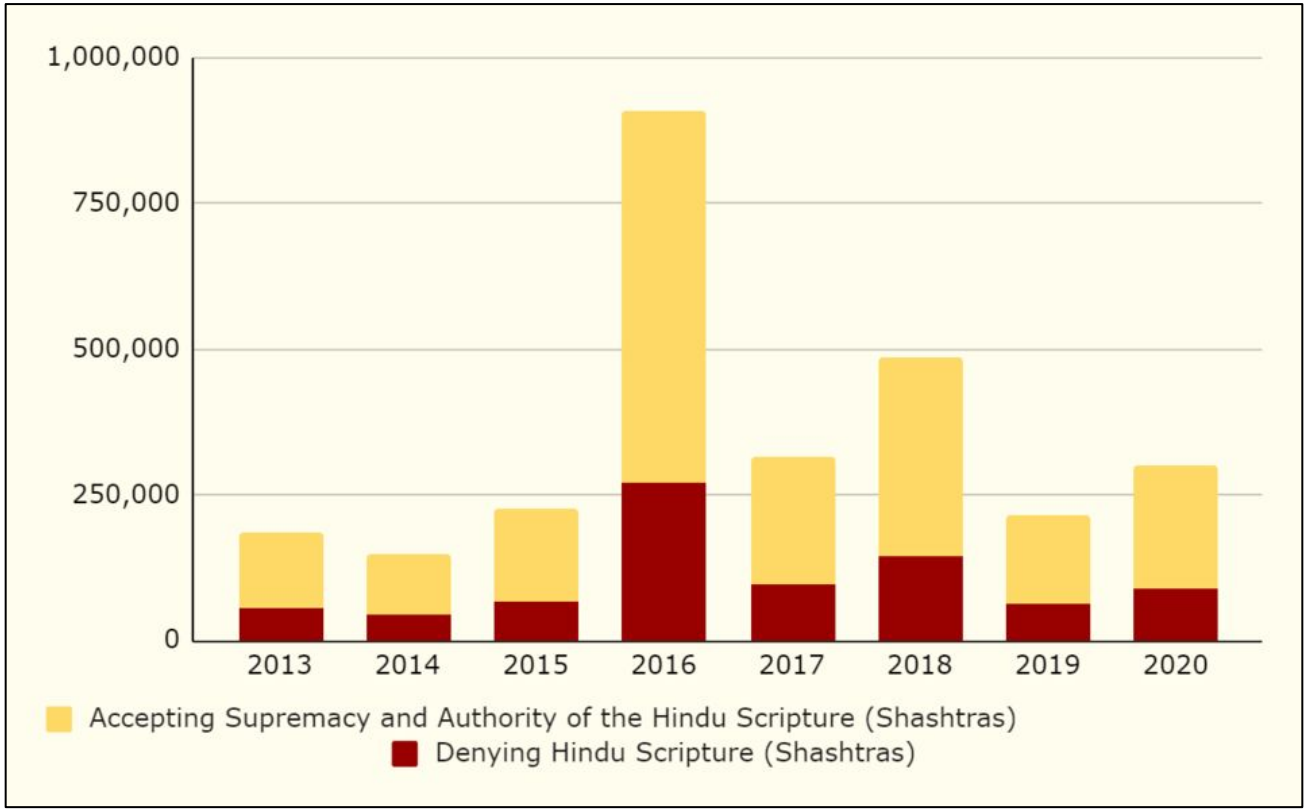


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures

Kailasa Paramparagatha Mahanirvani Peetha Sarvajnapeetham (2013 to 2018)



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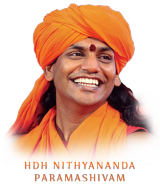
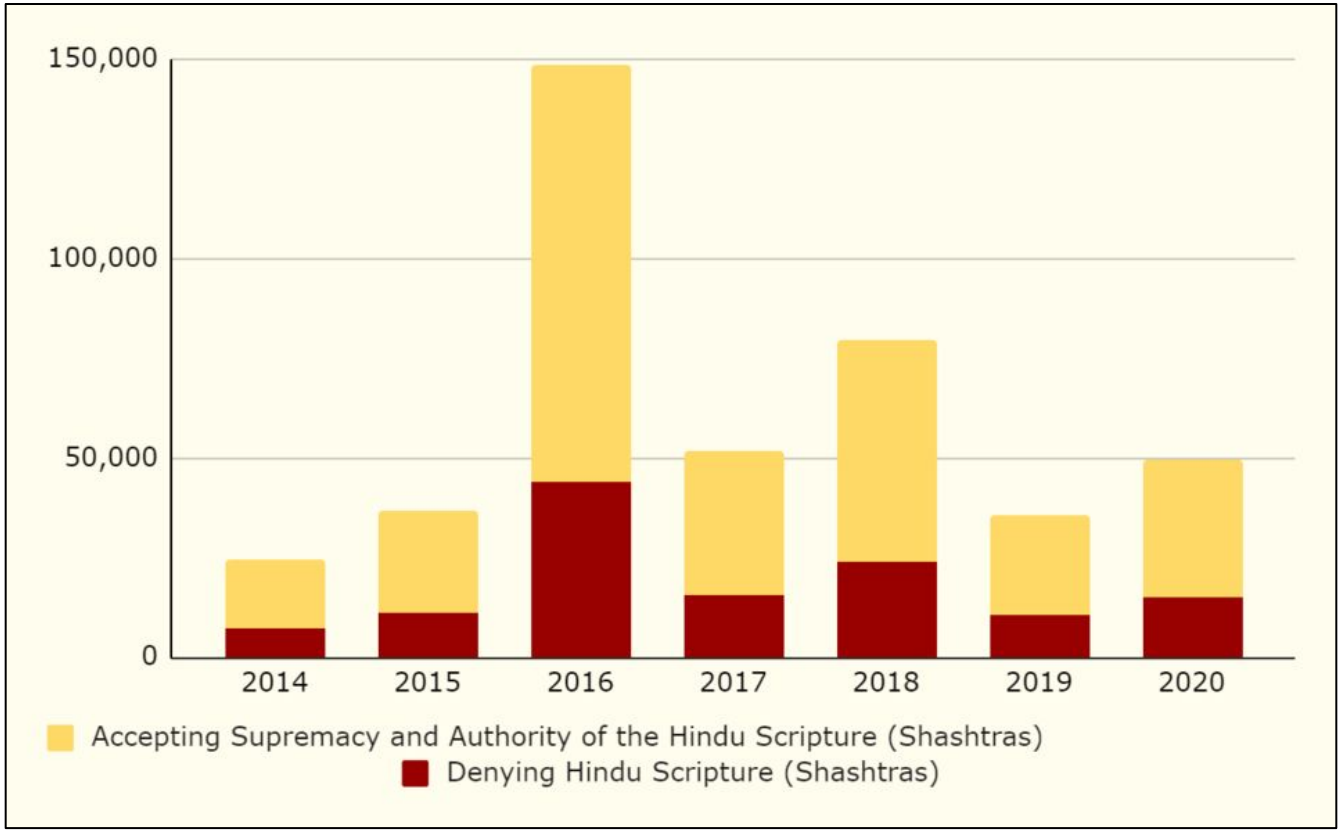


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures

Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnapeetha Adi Chola Samrajyam



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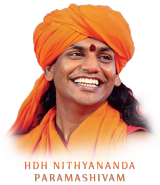
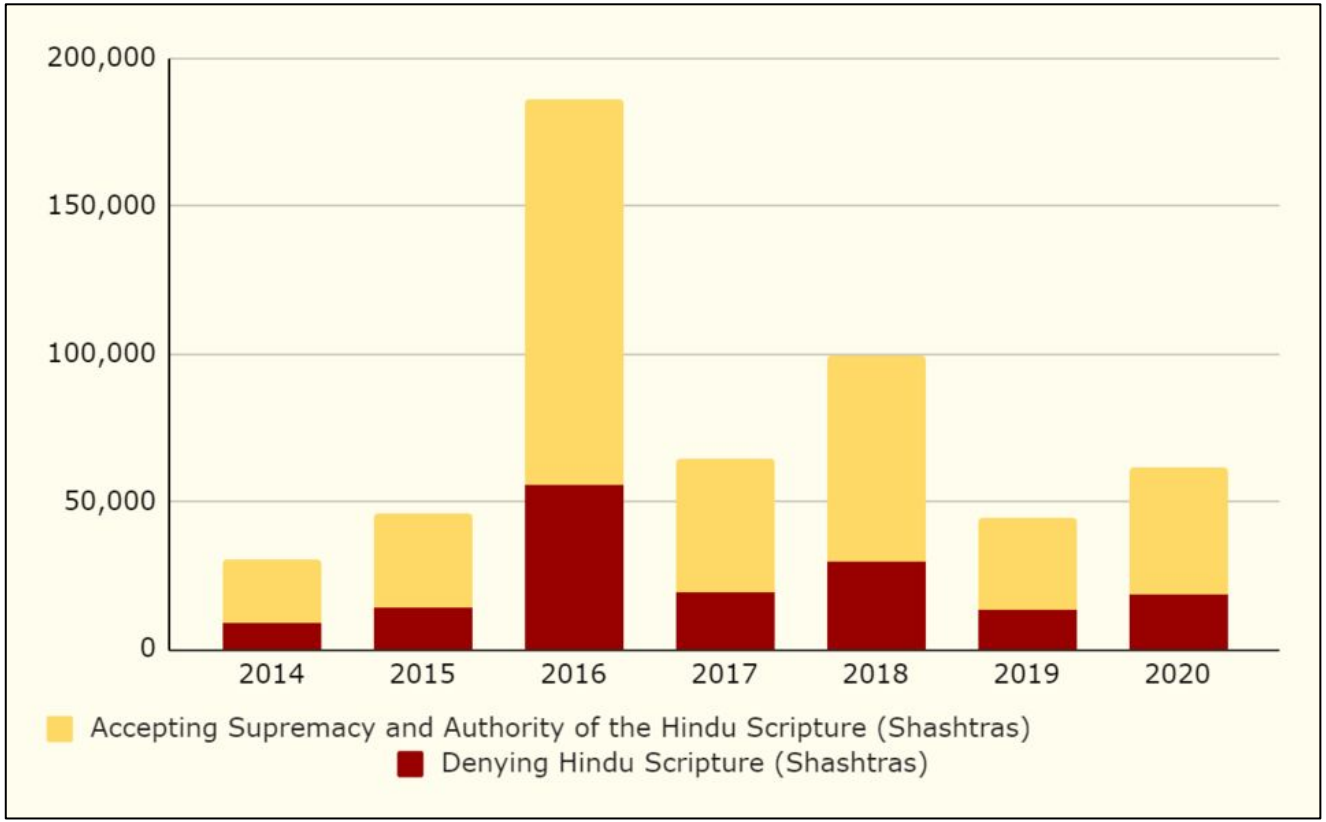


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures

Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam



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Hindu Votes that accept Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

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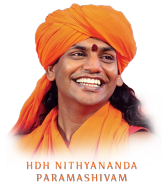
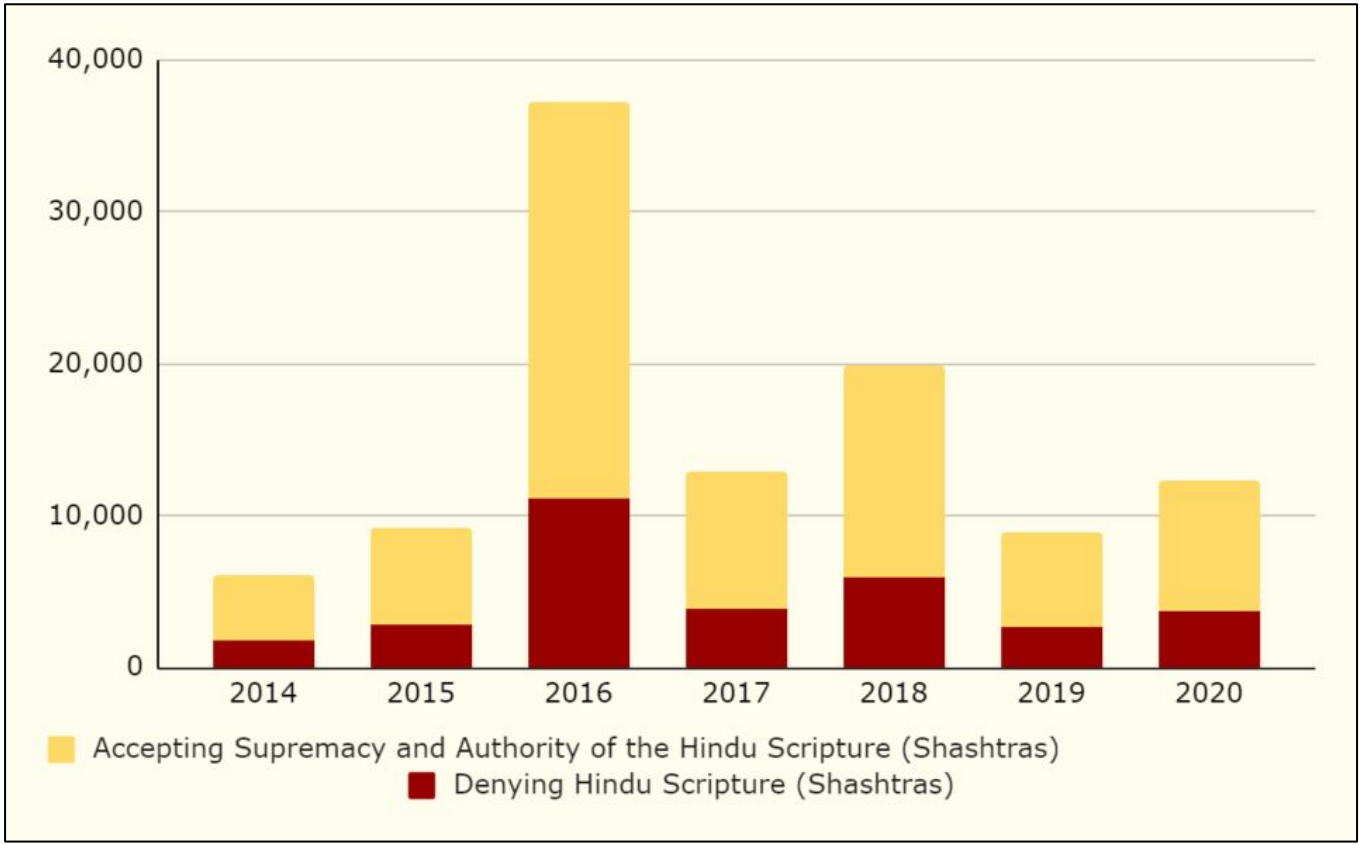


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures

Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham



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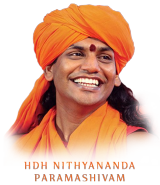
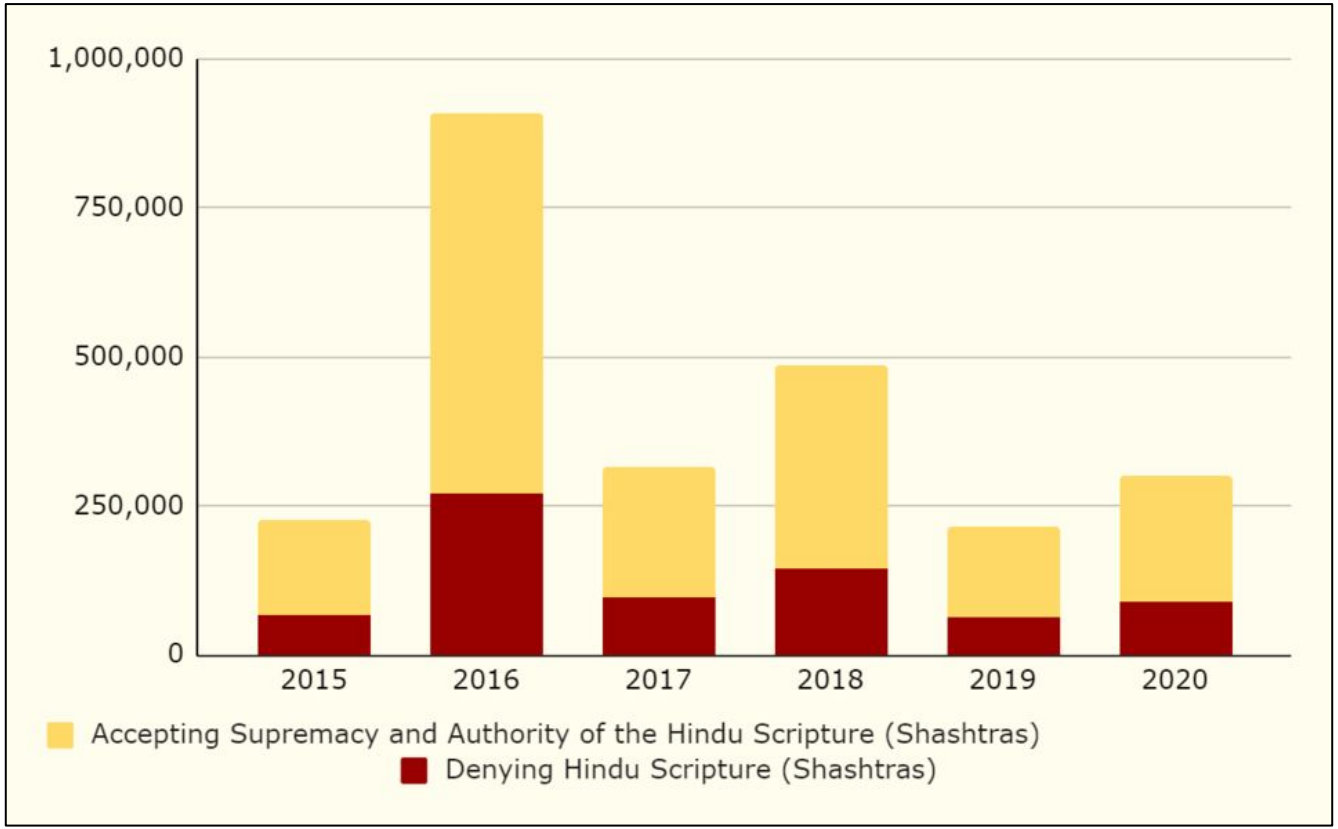


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures

Kailasa Paramparagatha Atal Peetham (2015 - 2018)



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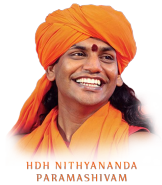
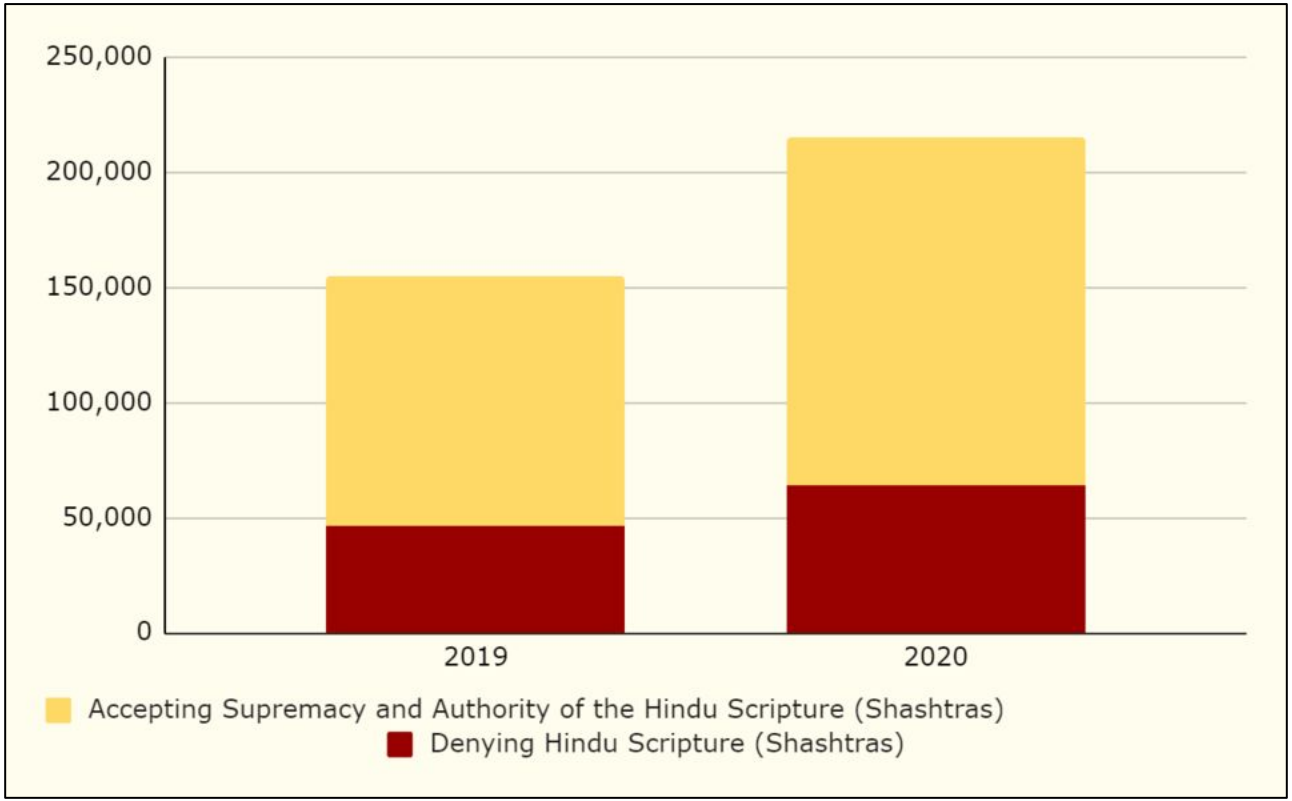


Hindu Votes on Accepting Total Supremacy and Authority over The Hindu Scriptures

Kailasa Paramparagatha Suvarnapeetha Sarvajnapeetha Swargapuram Samrajyamm



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Hindu Votes that accept Supremacy and Authority over The Hindu Scriptures (2004 to 2018)

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HDH NITHYANANDA PARAMASHIVAM

Chit Sabha Proceedings on :

Ahimsa (non-violence) as the natural law of life

Chit Sabha Proceedings on :

Ahimsa (non-violence) as the natural law of life

1. Ahimsa - Non-violence - The ultimate principle
2. Even in War - Hindu Kingdoms followed principles of compassion -
3. Hindu Humanitarian War Protocols of 3000 BCE compared to Contemporary International Humanitarian war protocols
4. Words of His Divine Holiness on Ahimsa (Non-violence)
5. Hindu Scriptures on Ahimsa (Non-violence)
6. Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life): Cumulative Charts (2004 to 2018)

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Ahimsa - Non-violence - The ultimate principle

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. Ahimsa also means to choose the path of minimum violence when left with no other option - which means for example - it is better to perform a small surgery on the body rather than amputating a part of the body or leaving the entire body to die.

Even death is ok but don't ever become violent. Nonviolence is the best strategy even in the face of death because if you adopt violence, you will go down into more and more deluded consciousness and suffer. If you adopt nonviolence, even if you die you will raise into higher and higher consciousness. Your ability to take birth as you want, your ability to enjoy life as you want, by the pure observance and cognising “Ahimsa Paramo Dharmaha”. When you cognise nonviolence is the ultimate dharma, you have so many wonderful powers manifesting in you.

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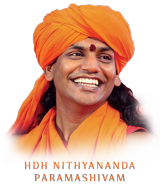
Ahimsa - Non-violence - The ultimate principle



You will master the higher states and space of existence because nonviolence will bring tremendous strength and fearlessness. Every time that happens you will become fearless. Non-violent response to every crisis removes the fear and strengthens your cognition and ability to cognise powerful cognitions.

Even in War - Hindu Kingdoms followed principles of compassion

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. For this reason, many Hindu Kings did not kill invaders even after defeating them in war. Citizens of KAILASA always trusted the fundamental goodness of human beings. Several invaders took advantage of this goodness and kept waging repeated attacks. Ultimately these Hindu Kingdoms of KAILASA were destroyed in two millennia-long Hindu Holocaust.

The Hindu Code of Conduct for War had several humanitarian aspects such as prohibited the killing of civilians and prohibited the burning of crops, etc. These principles were followed by Hindu nations as late as 3000 BCE. However, for most of the present world, these humanitarian laws of war are very recent, such as :

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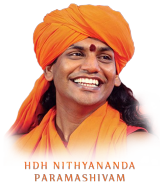
Principle	Hindu Humanitarian Law	International Humanitarian Law
The killing of civilians is forbidden	• No warrior may kill or injure a person or animal not taking part in the war. • The lives of women, prisoners of war, and farmers are sacred. • One who surrenders becomes a prisoner of war and will then be subject to the protections of a prisoner of war. (3162 BCE) Mahabharat - Book 6: Bhishma Parva: Jamvu-khanda Nirmana Parva: Section I	1977 GC Protocol-I Ch-2 Distinction is a principle under international humanitarian law governing the legal use of force in an armed conflict, whereby belligerents must distinguish between combatants and civilians. 1977 GC-P1-Art.51, 1977 GC-P1-Art.54
The burning of crops (non-military infrastructure) is forbidden	• Land should not be pillaged. (3162 BCE) Mahabharat - Book 6: Bhishma Parva: Jamvu-khanda Nirmana Parva: Section I	Indiscriminate attacks include directly attackingcivilian (non-military) targets are forbidden. (1977 GC-P1-Art.51,53,54,56)
War of Aggression is forbidden (A nation can engage in defense but not in offense)	• No warrior may kill or injure an unarmed warrior. (Also implying that war cannot happen if the other side refuses to engage in war). (3162 BCE) Mahabharat - Book 6: Bhishma Parva: Jamvu-khanda Nirmana Parva: Section I	Wars without international legality (i.e. not out of self-defense nor sanctioned by the United Nations Security Council) can be considered wars of aggression;
Prohibition of superfluous injury or unnecessary suffering	• The rules specific to each weapon must be followed. For example, it is prohibited to strike below the waist in mace warfare. • Warriors must not engage in any 'unfair' warfare whatsoever. (3162 BCE) Mahabharat - Book 6: Bhishma Parva: Jamvu-khanda Nirmana Parva: Section I	1907 Hague Convention - Causing unnecessary pain or suffering has been indisputably considered a war crime.



Hindu Humanitarian War Protocols of 3000 BCE compared to Contemporary International Humanitarian war protocols

To put things into perspective, we may say that even way back in 3162 BCE, Hindu nations followed principles of war which were much more considerate and humanitarian than the International Humanitarian laws and protocols of the present age such as - 1977 GC-P1, 1907 Hague Convention, 1948 UN-Res.-260(III), 1998 Rome Statute, 2005 ICRC Customary Rules of International Humanitarian Law, etc.

Some examples of Hindu Humanitarian laws of war which have no equivalent in the present day :

- Fighting must begin no earlier than sunrise and end exactly at sunset.
- No more than one warrior may attack a single warrior.
- No warrior may kill or injure an unarmed warrior.
- No warrior may kill or injure an unconscious warrior.
- No warrior may kill or injure a warrior whose back is turned away.
- No warrior may strike an animal not considered a direct threat.

(3162 BCE) Mahabharat - Book 6: Bhishma Parva: Jamvu-khanda Nirmana Parva: Section I

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Ahimsa (Non-violence)

“When Ahimsa is seen as a life strategy, you will win in life. Ahimsa leads to invincibility, to the Ajeyam state. It will give that Atma Bala - strength of the soul, Consciousness. Again and again, many are trying to harass me through social media saying, ‘you are teaching constant nonviolence, ahimsa, peace. Don't you see you are making Hindus weaker?’ if they understand me, they will see I am trying to make them really stronger! Strength is the intelligence of the existing. It is not violence, terrorism, or conversion. Neither by conversion nor by terrorism any religion is going to survive in the future. The future of religion is not going to be decided by their capacity for conversion or terrorism. That period is over. The next generation is not interested in conversion or terrorism. It is interested in living life and life positivity. The biggest mistake Hindus did in the name of nonviolence and Tyagais, they withdrew from life. A real Tyagi will be so alive, active, and enriching the whole world for Tyaga. Real nonviolence is not only you will be living the nonviolence, through all possible infrastructure like media and education system, you will be enriching the whole world actively with nonviolence and Tyaga. “

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Ahimsa (Non-violence)

“This is the survival need of the world, of humanity. I appreciate Hindus holding on to the principles of ahimsa and Tyaga, but I want you to understand where you missed. Human beings think only aggression is activity and either conversion or terrorism is a religious activity, no! Actively enriching is the real spirituality-based religious activity. Hinduism is a spirituality-based, enlightenment-based tradition. Hindus should have reached this to the world through the international media, to tell the right narrative of Hinduism, how it is ahimsa, Tyaga based. Hindus should have reached out to the united nations and to the whole world.

They missed this important action. Shrikailasa is formed to fill this gap and do this important action. It is not only to spread but to enrich actively the narrative of ahimsa, Tyaga. The purpose of SHRIKAILASA is to make Hindus understand what is Tyaga, nonviolence, completion, unclutching, the science of superconsciousness, enlightenment. “

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Ahimsa (Non-violence)

"Hindus should start actively enriching Hindus first about real Tyaga, nonviolence, ahimsa, sacrifice, renunciation, completion, powerfulness - the great and powerful cognitions of Hinduism which need to be given to humanity. We should reach out to human rights organisations and the international community to eliminate the wrong narratives about Hindus. I really want the Hindus to actively enrich the world. Hinduism neither believes in conversion nor terrorism. Hinduism is the oldest life positive tradition, religion. I will give you precisely, a one-line answer for all the sufferings Hindus are going through now all over the world: Hindus missed enriching actively and reaching out to people in the name of nonviolence. Nonviolence means dropping aggression, terrorism, anger, not dropping activism, and enriching and withdrawing from life. They misunderstood."

- Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagavan Sri Nithyananda Paramashivam,
Dated 2 March 2020

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Hindu Scriptures on Ahimsa (Non-violence)

अहिंसा परमो धर्मः, अहिंसा परमो तपः।

अहिंसा परमो सत्यं यतो धर्मः प्रवर्तते॥

अहिंसा परमो धर्मः, अहिंसा परमो दमः।

अहिंसा परम दानं, अहिंसा परम तपः॥

अहिंसा परम यज्ञः अहिंसा परमो फलम्।

अहिंसा परमं मित्रः अहिंसा परमं सुखम्॥

~ महाभारत/अनुशासन पर्व-115:23/116:28,29 ~

अहिंसा सकलो धर्मः।

~ महाभारत/अनुशासन पर्व ~

Ahimsa (Non-Violence) is the ultimate righteous principle, Ahimsa (Non-Violence) is the ultimate righteous penance.

Ahimsa (Non-Violence) is the ultimate truth, and also is righteous nature.

Ahimsa (Non-Violence) is the ultimate righteous principle, Ahimsa (Non-Violence) is the ultimate lifestyle.

Ahimsa (Non-Violence) is the ultimate charity, Ahimsa (Non-Violence) is the ultimate righteous penance.

Ahimsa (Non-Violence) is the ultimate ritual, Ahimsa (Non-Violence) is the ultimate fruit (result).

Ahimsa (Non-Violence) is the ultimate friend, Ahimsa (Non-Violence) is the ultimate bliss.

~ Mahabharata Anushasan Parva - 115:23/116:28,29 ~

Ahimsa (Non-Violence) is the righteous principle for everyone.

~ Mahabharata Anushasan Parva ~

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Hindu Scriptures on Ahimsa (Non-violence)

अहिंसया च भूतानानमृतत्वाय कल्पते।

~ मनु-स्मृति ~

It is as per their practise of the principle of Ahimsa (non-violence) that beings are blessed with immortality.

~ Manu Smirit - Penal and Criminal Laws of Manu ~

अहिंसा परमं दानम्।

~ पद्म-पुराण ~

Non-violence is the ultimate charity.

~ Padma Purana ~

अहिंसा परमं तपः।

~ योग-वशिष्ट ~

Ahimsa (Non-Violence) is the ultimate righteous auterity.

~ Yoga Vashishta ~

अहिंसा परमं ज्ञानम्।

~ भागवत-स्कंध ~

Ahimsa (Non-Violence) is ultimate enlightenment knowledge.

~ Bhagavat Skandha ~

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Hindu Scriptures on Ahimsa (Non-violence)

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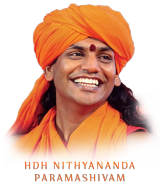
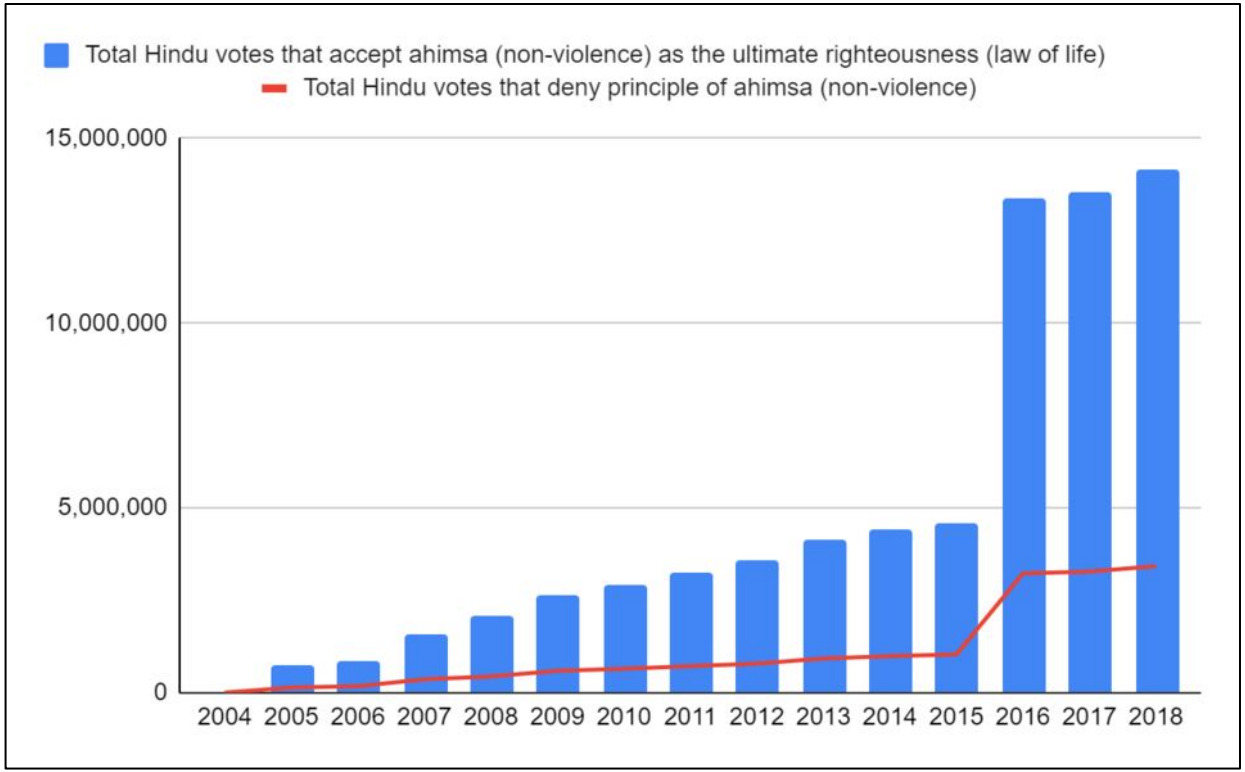


Total Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life): Cumulative Charts (2004 to 2018)



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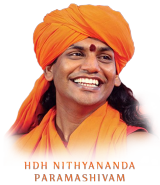

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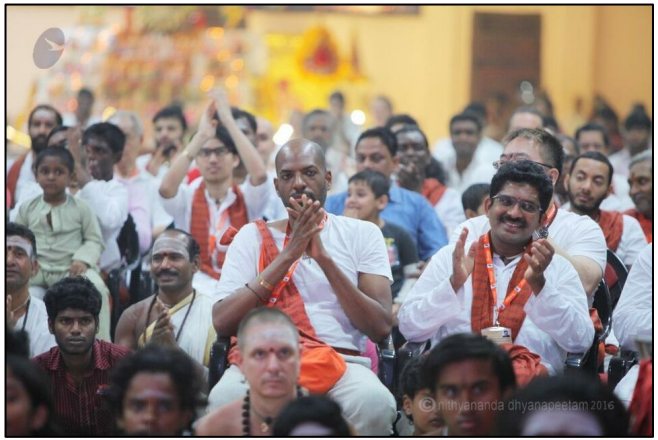

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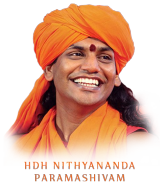
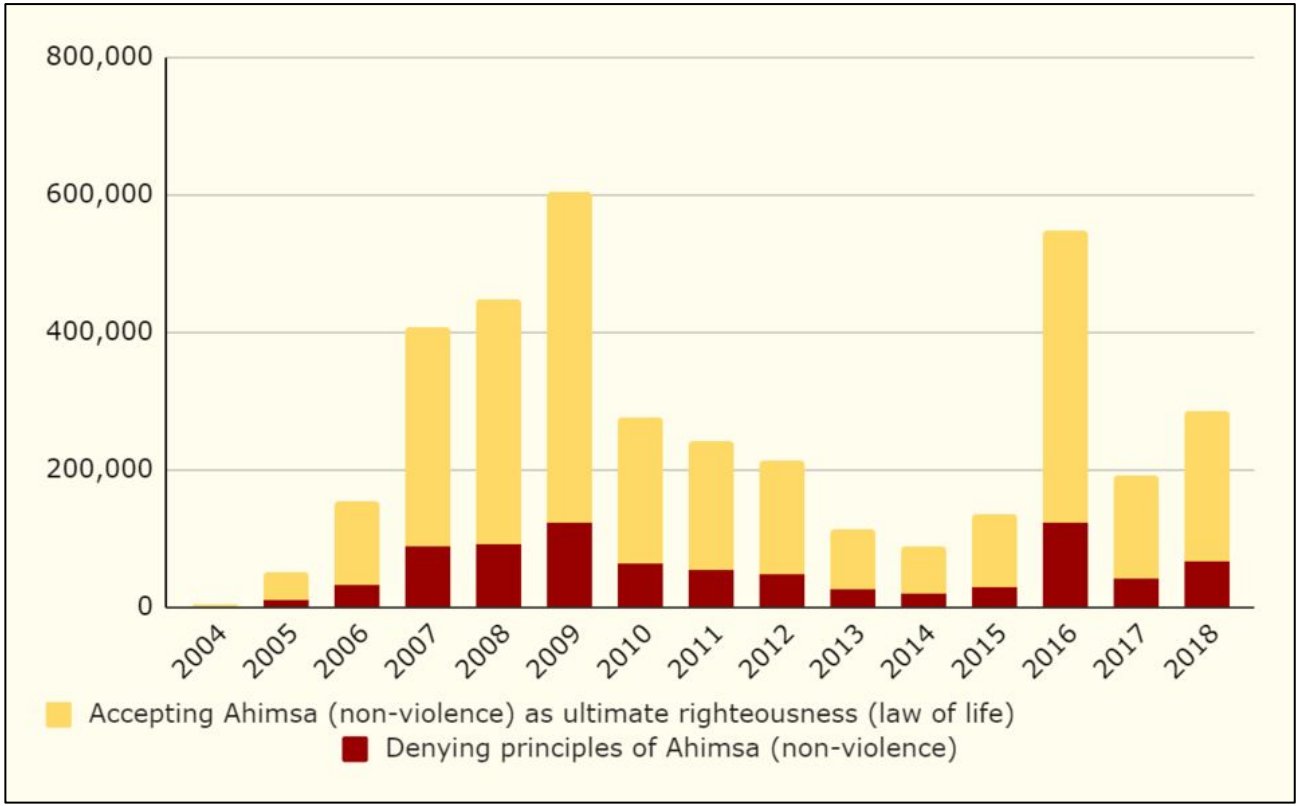


Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam (2004 to 2018)



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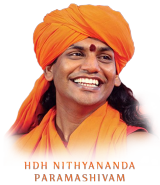
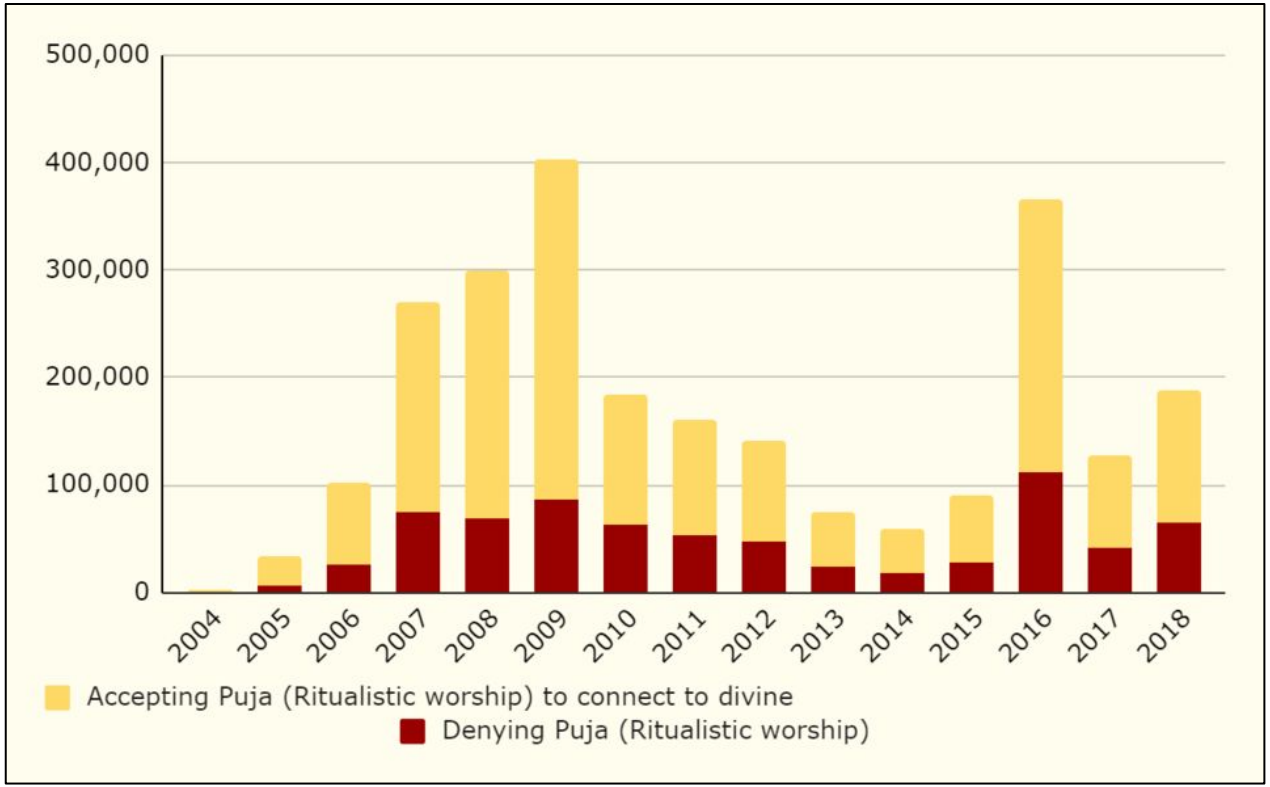


Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham (2004 to 2018)



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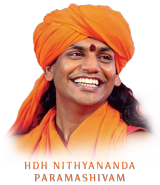
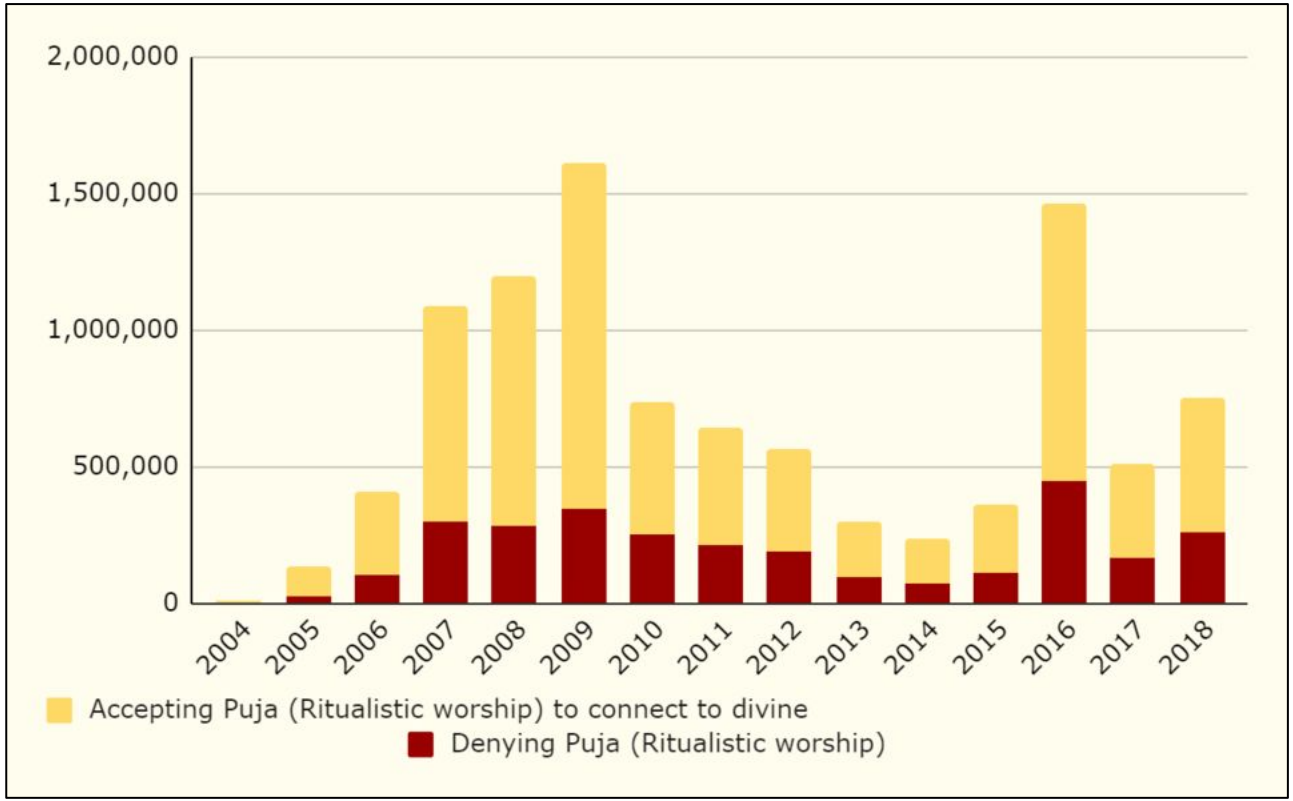


Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

Kailasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Surangi Samrajyam (2004 to 2018)



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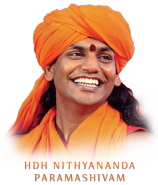

Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

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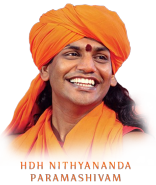

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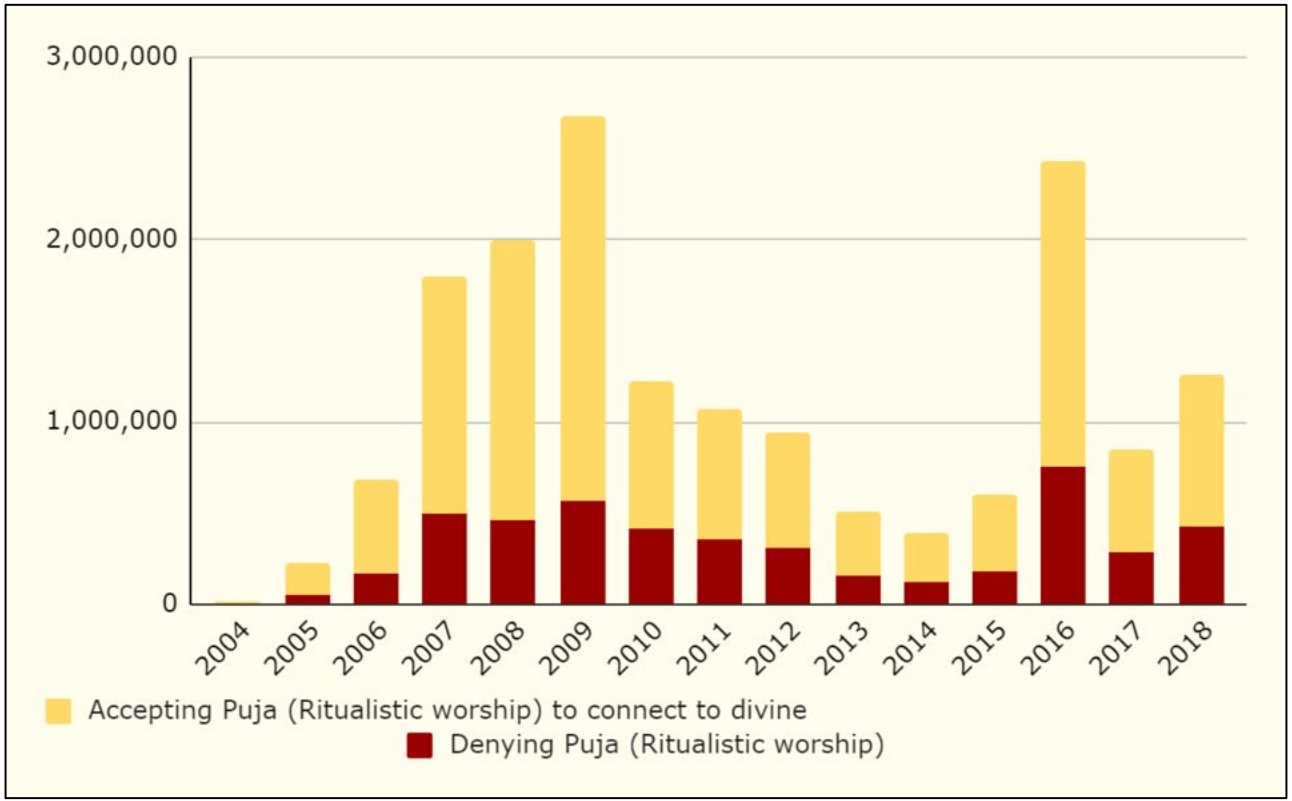
Kailaasa Paramparagatha Sripura Sarvajnapeetha (2004 to 2018)



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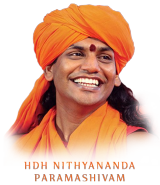
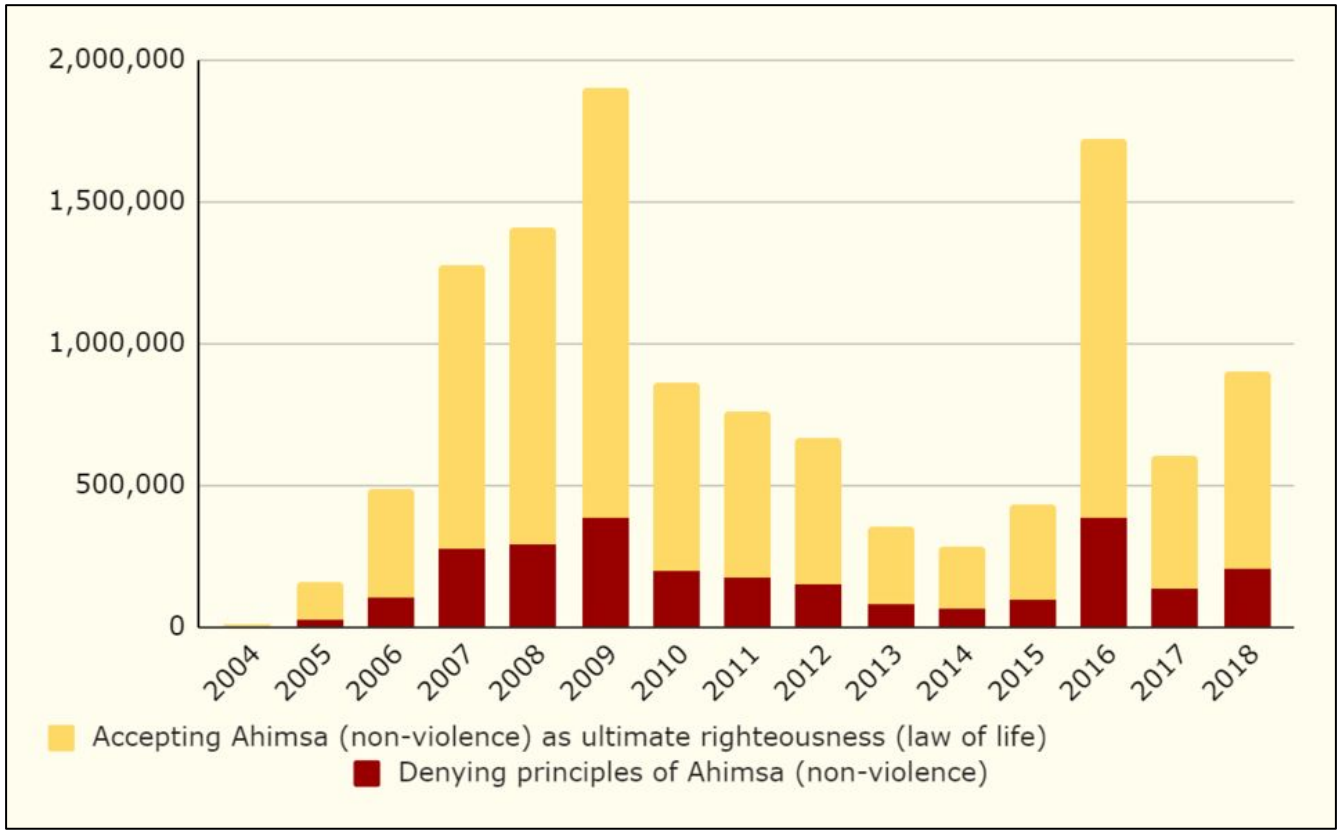


Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

Kailasa Paramparagatha Adi Kailasa Nithyananda Peetham (2004 to 2018)



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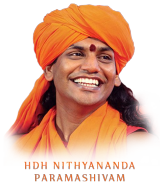
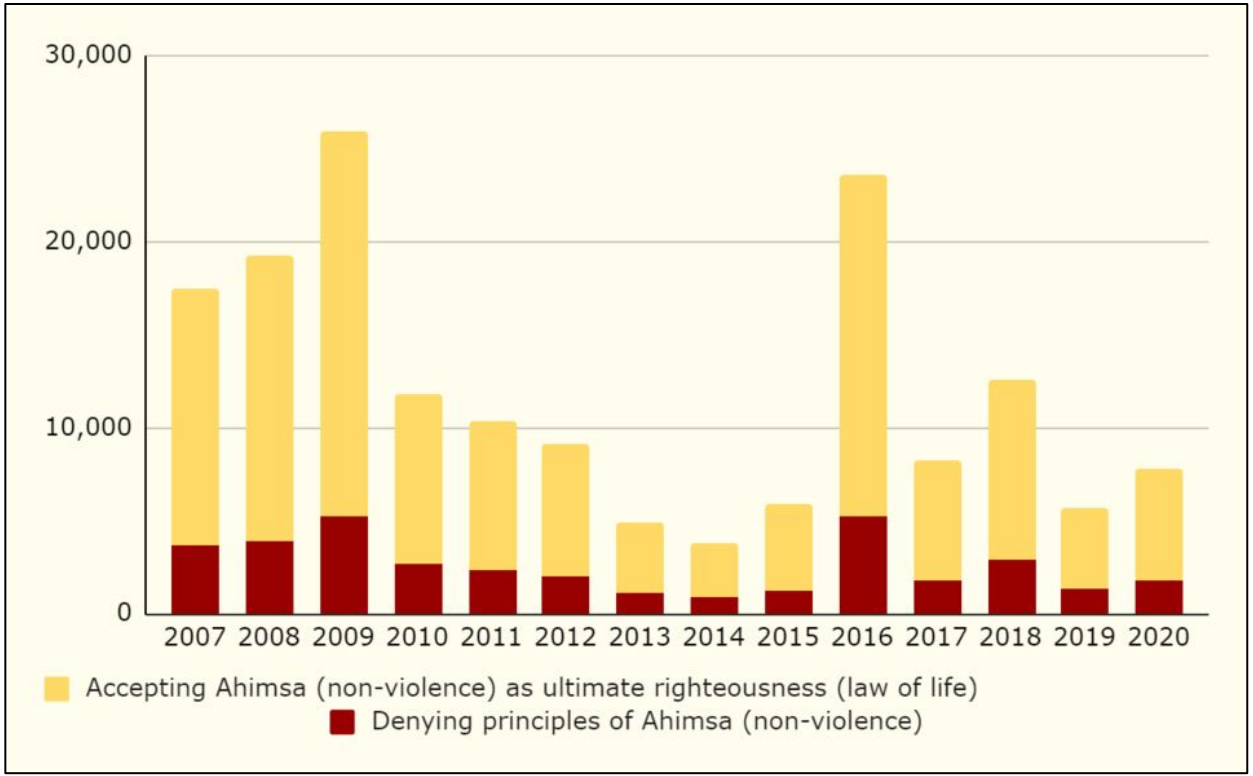


Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

Kailasa Paramparagatha Agni Vamsa Sarvajnapeetham Pallava Samrajyam (2007 to 2018)



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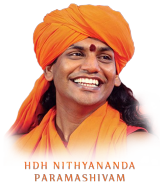

Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

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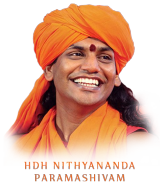
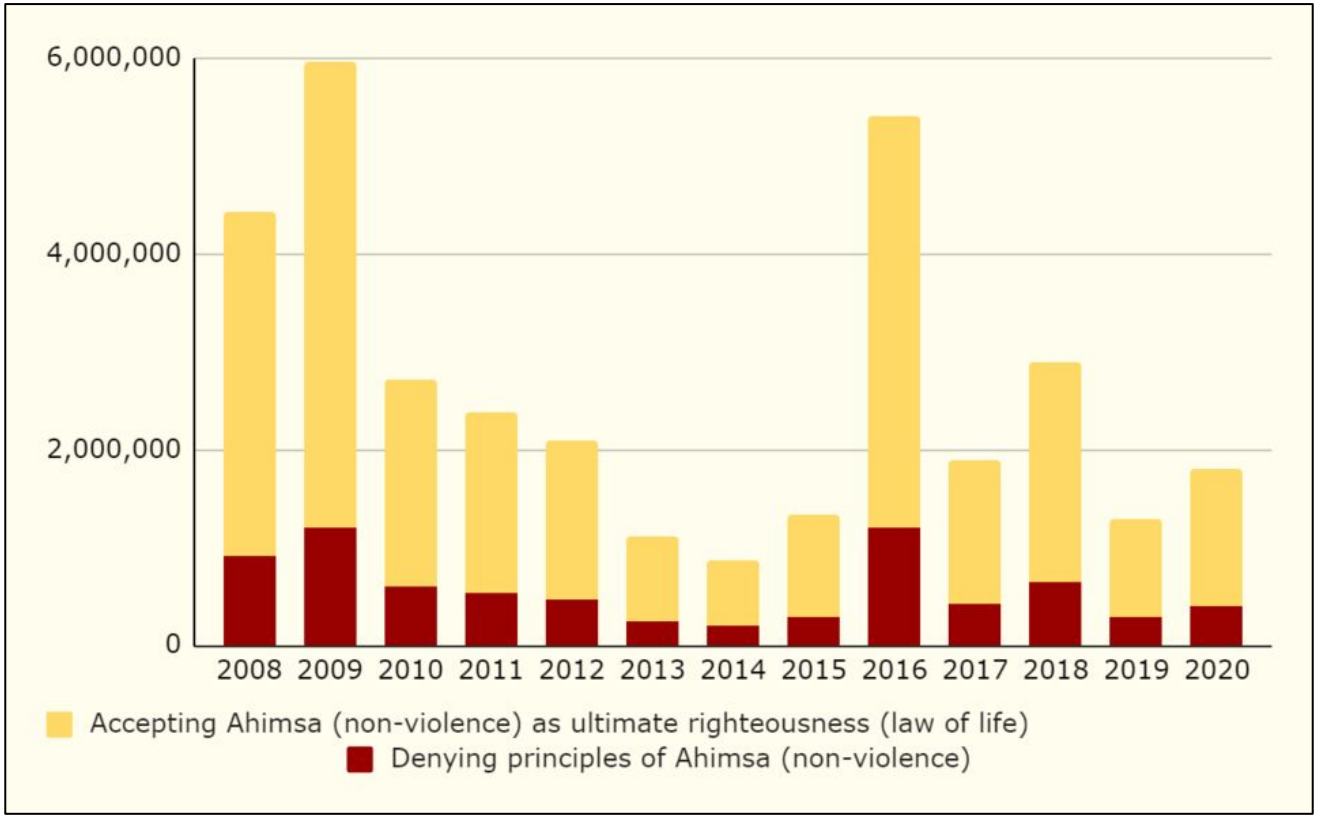


Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

Kailasa Paramparagatha Kashi Sarvajnapeetham (2008 to 2018)



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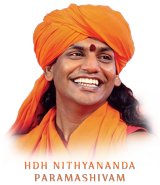
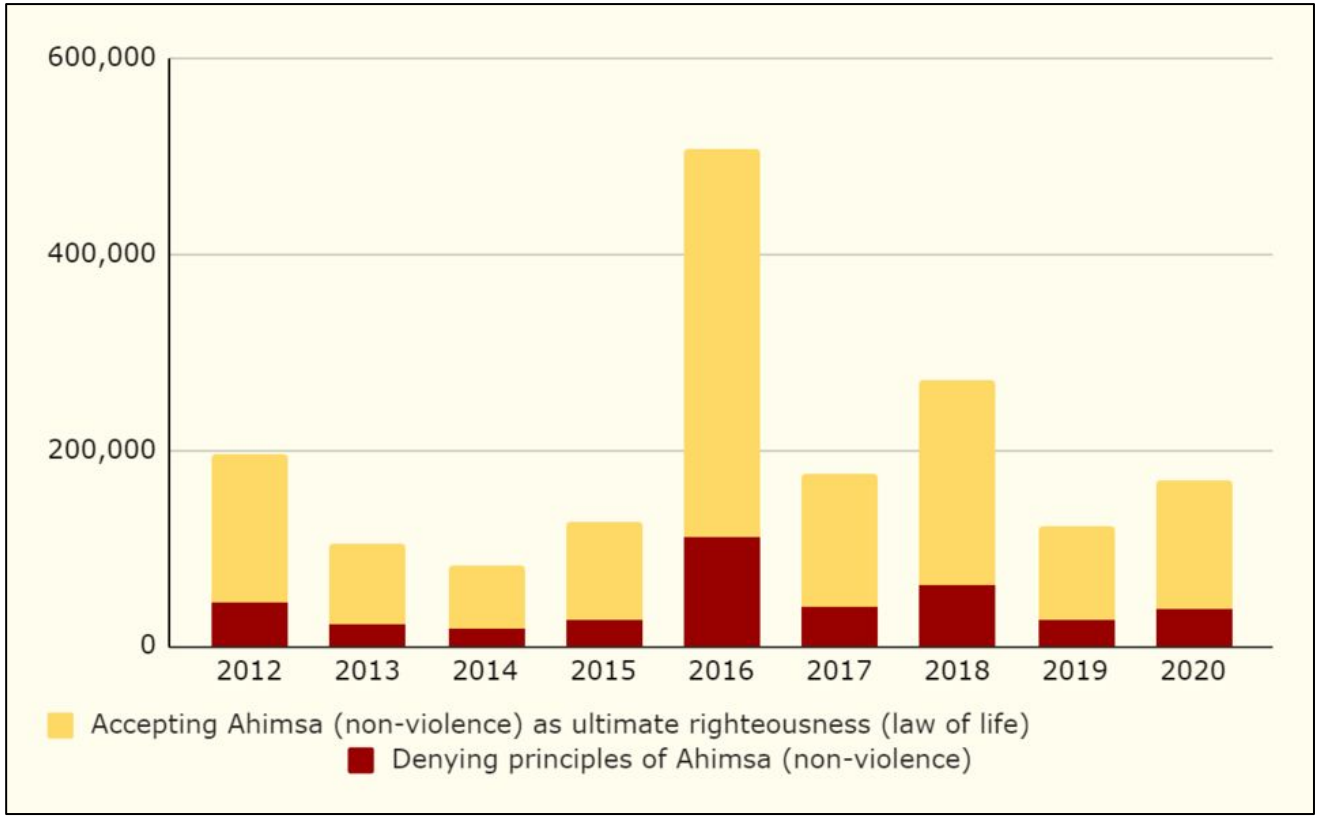


Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

Kailasonnata Shyamala Peetha Sarvajnapeetham (2012 to 2018)



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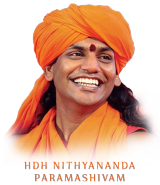
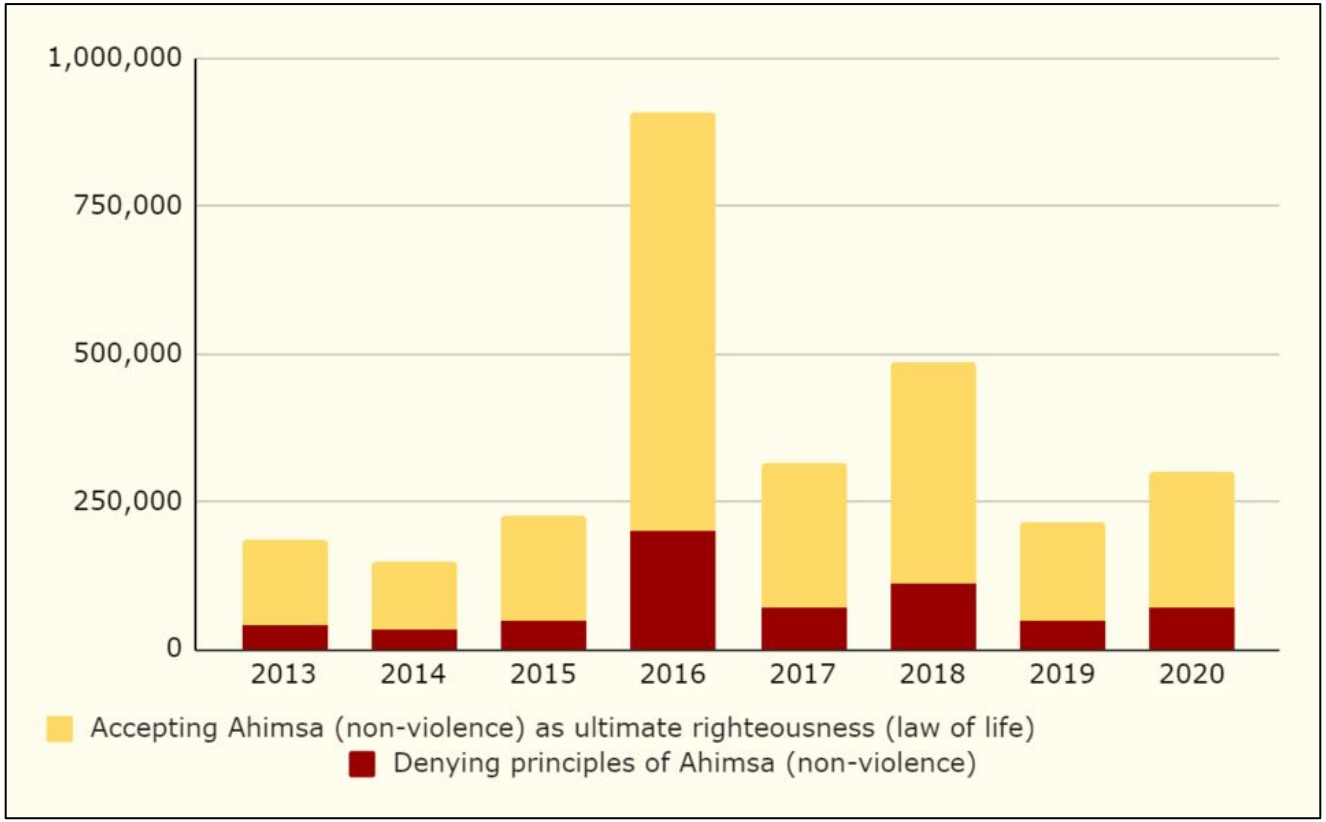


Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

Kailasa Paramparagatha Mahanirvani Peetha Sarvajnapeetham (2013 to 2018)



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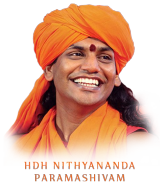

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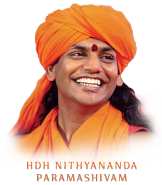

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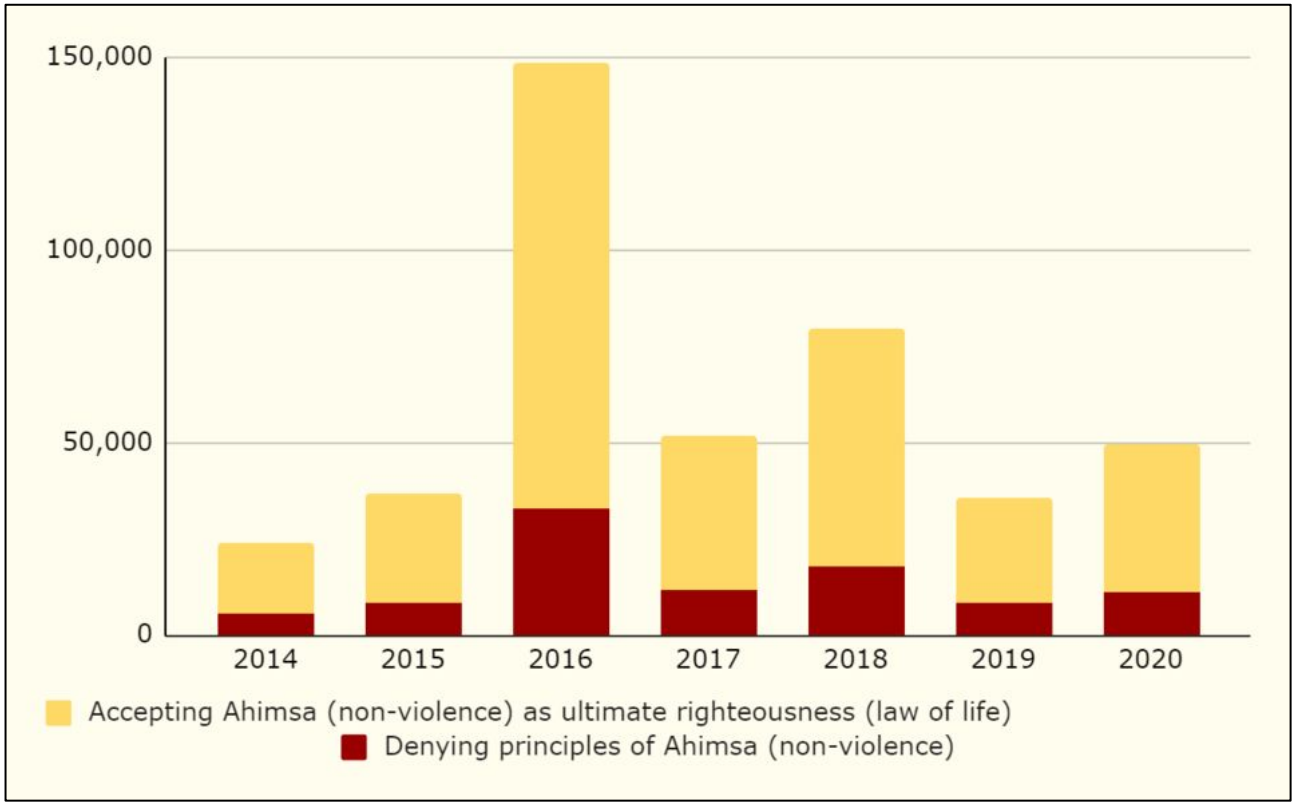

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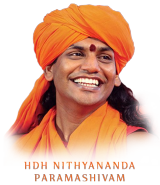

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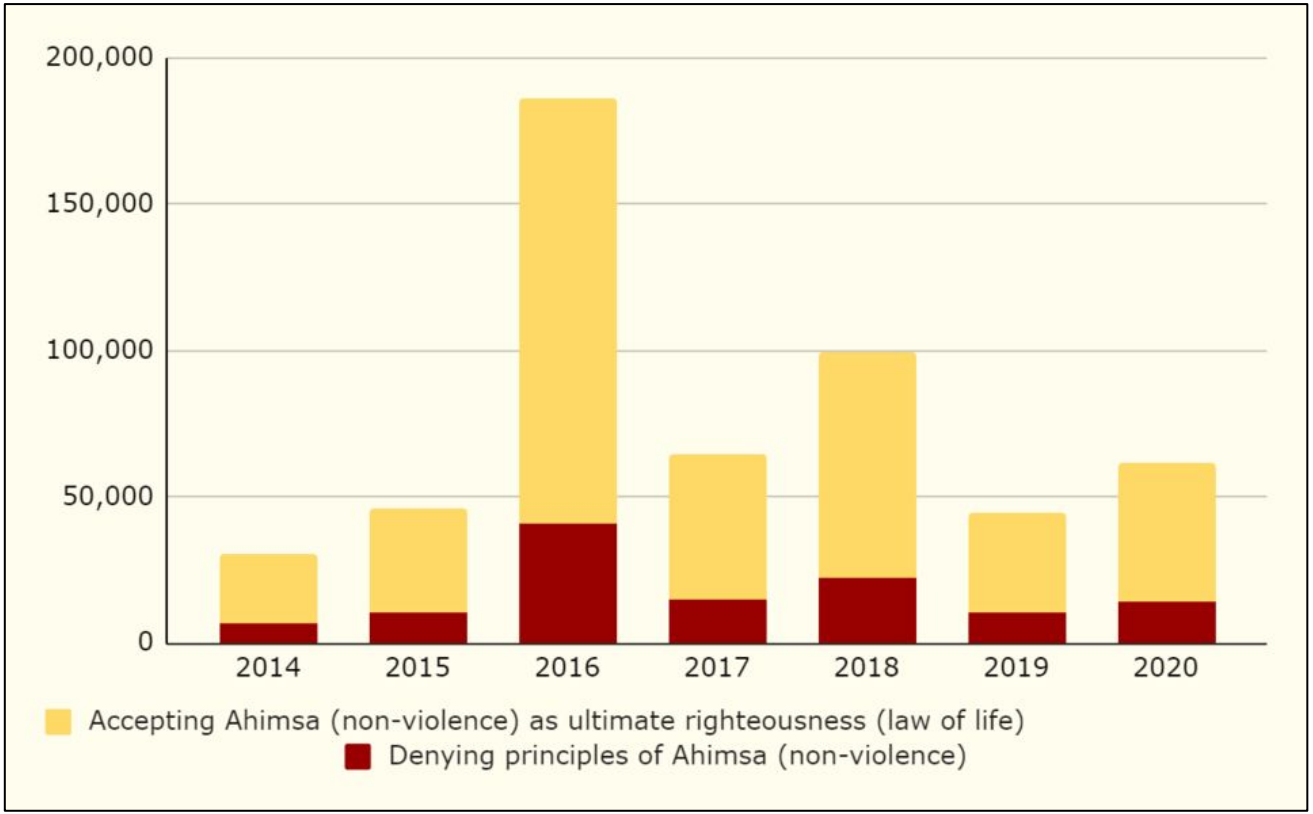
Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam



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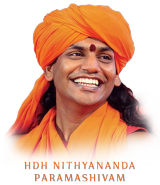

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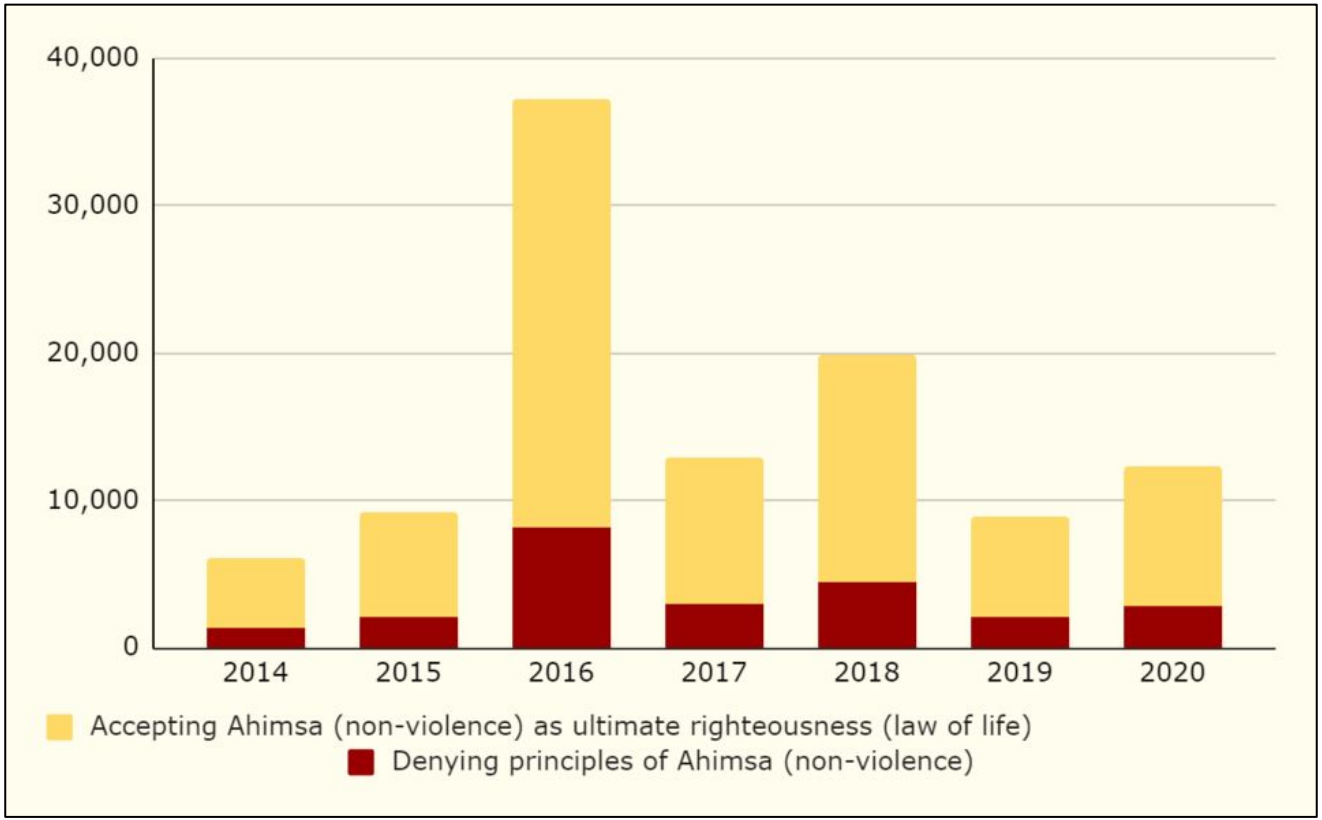

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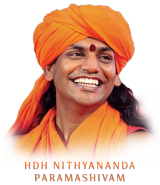

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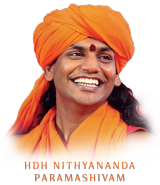
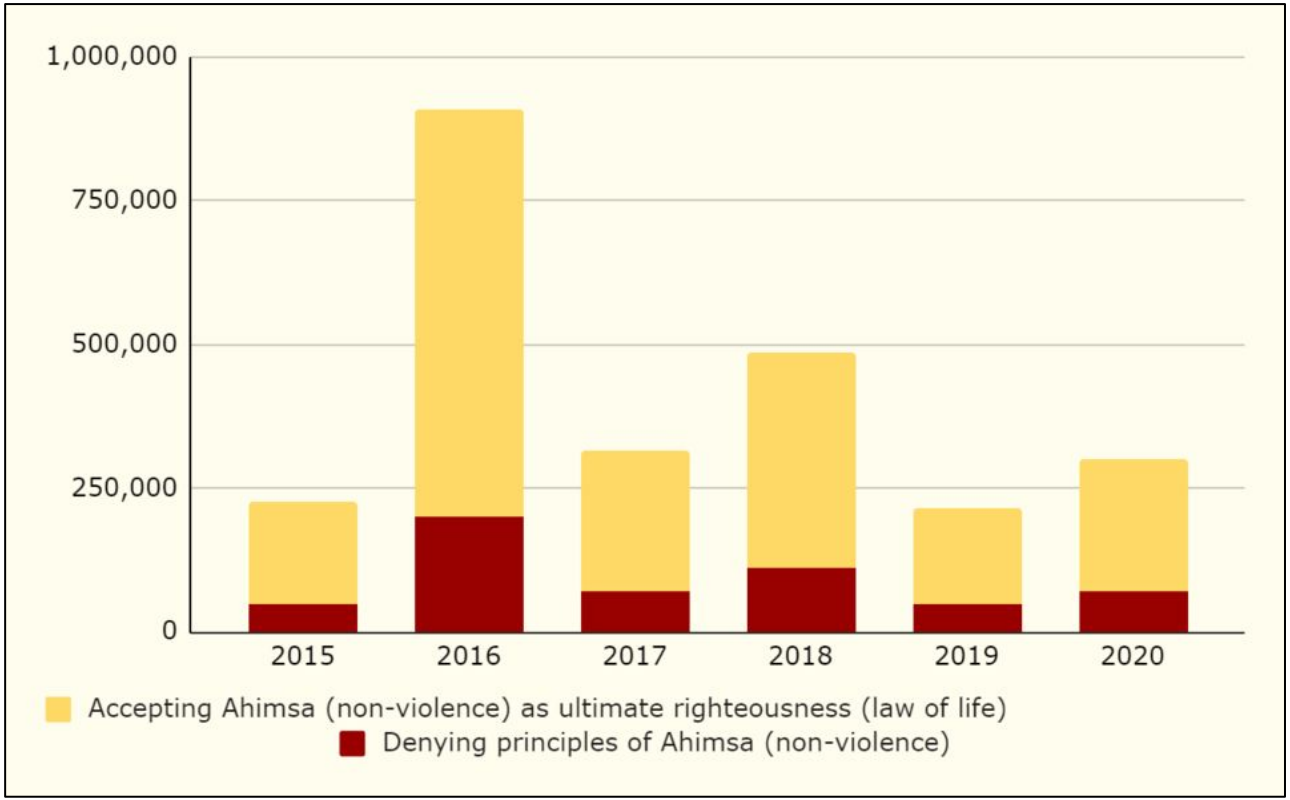


Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

Kailasa Paramparagatha Atal Peetham (2015 - 2018)



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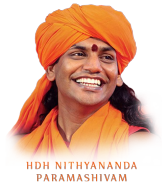
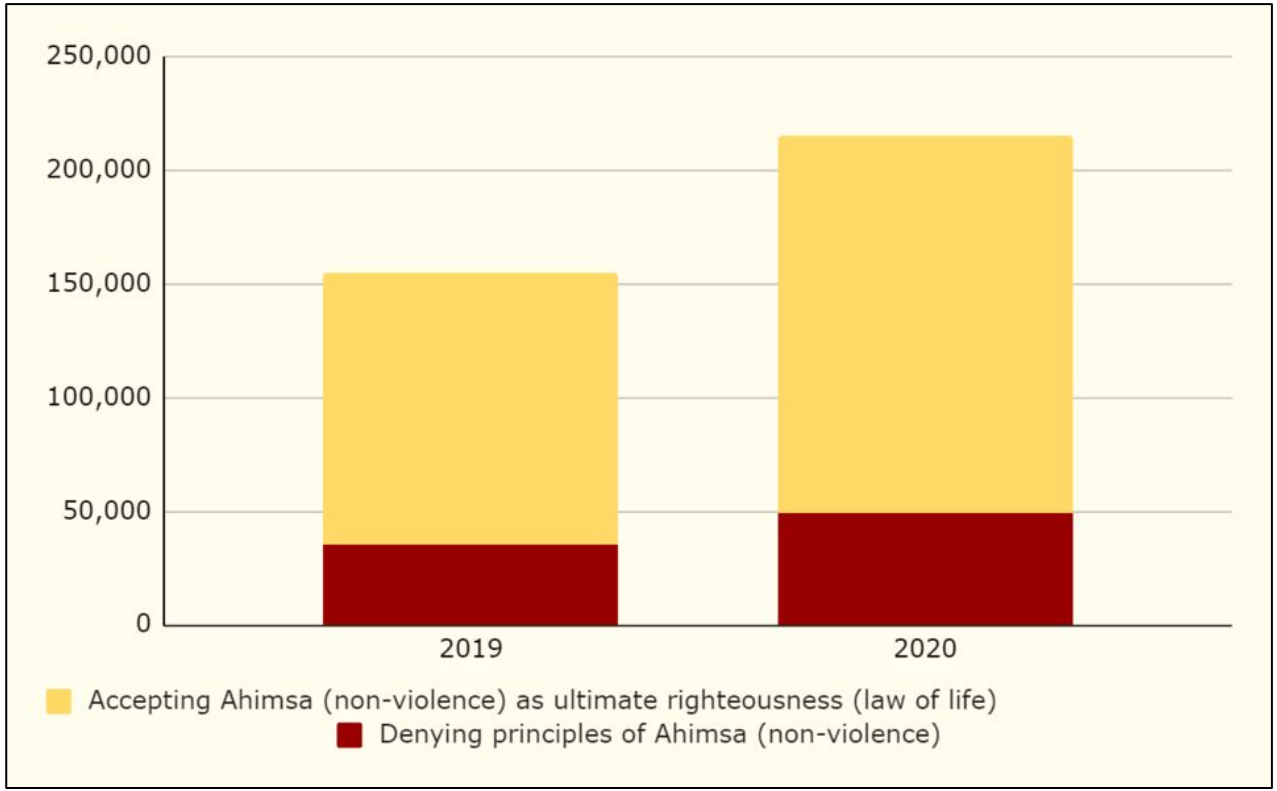


Hindu Votes that accept Ahimsa as the ultimate Righteousness (law of life):

Kailasa Paramparagatha Suvarnapeetha Sarvajnapeetha Swargapuram Samrajyamm



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Chit Sabha Proceedings on :

Universal Declaration of the Divinity of the Self - Sohamasmi

Chit Sabha Proceedings on :

Universal Declaration of the divinity of the self - Sohamasmi

1. Sohamasmi - The Universal Declaration of Divinity of the Self - the ultimate soft-power
2. Hindu Scriptures on Sohamasmi (Universal Declaration of Divinity)
3. Hindu Votes that accept Divinity of Self - Sohamasmi :Cumulative Charts (2004 to 2018)

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Sohamasmi - The Universal Declaration of Divinity of the Self - the ultimate soft-power

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.

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Sohamasmi - The Universal Declaration of Divinity of the Self - the ultimate soft-power

When individuals see divinity in each and every being (including themselves), they naturally become happy powerful beings that are non-violent, peaceful, loving, and respectful towards everybody.

"It is a wrong assumption to think that we are weak and God is powerful. He reveals, 'Even when you pray, you are not separate from the source; remembering that "I am He - SOHAMASMI. However low you may feel with your self, inner image; however great you may feel your God is, you need to remember the absolute reality: both are from the same Source. Never be a beggar in front of God, because anything makes you feel a beggar is not worthy; real God makes you powerful."

- Presidential Address of

The Supreme Pontiff of Hinduism

Jagatguru Mahasannidhanam

His Divine Holiness

Bhagavan Sri Nithyananda Paramashivam,

dated 16 October 2015

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Sohamasmi - The Universal Declaration of Divinity of the Self - the ultimate soft-power

"One of the mistakes humanity makes is thinking that putting yourself down is the only way you can put your God up. He urges us that – "Even while you pray, you don't need to put yourself down or have a low inner self image. You don't have to be a sinner to make God a Saint." The Upanishad Rishis are very clear, 'SOHAMASMI – Even when I pray, I am You. It is not that only after realization. Even when I have not experienced my oneness with you, even though I am devotee praying to you. I know, I am one with you." Remember this right context and bring prayer in your life. "

- Presidential Address of

The Supreme Pontiff of Hinduism

Jagatguru Mahasannidhanam

His Divine Holiness

Bhagavan Sri Nithyananda Paramashivam,

dated 12 September 2017

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Hindu Scriptures on Sohamasmi
(Universal Declaration of Divinity)

पूषन्न्-एकर्षे यम सूर्य प्राजाप्त्य। व्यूह रश्मिन् समूह। तेजो

यत् ते रूपं कल्याण-तमं तत् ते पश्यामि यो'सावसौ पुरुषः सो'हम् अस्मि ॥ १६

॥

O Puṣan, Consciousness, who is the nourisher, sustainer of all, the primeval solitary traveler, the disciplining principle of all, is like the bright, effulgent Sun, and is the Lord of the entire creation, which is His subject. Please remove all Your rays of this radiating, brilliant golden light, which had blinded me, so that by Your grace, I can have the Divine vision of that most auspicious, graceful, beautiful form of Yours. That which is there, the glorious Sun, is the mirror of the Supreme Being, who is all-pervading, pure Consciousness of the Cosmos. Indeed, I am He, Soham Asmi.

~ Isha Upanishad - verse 16~

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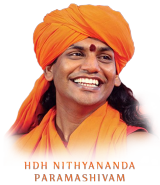
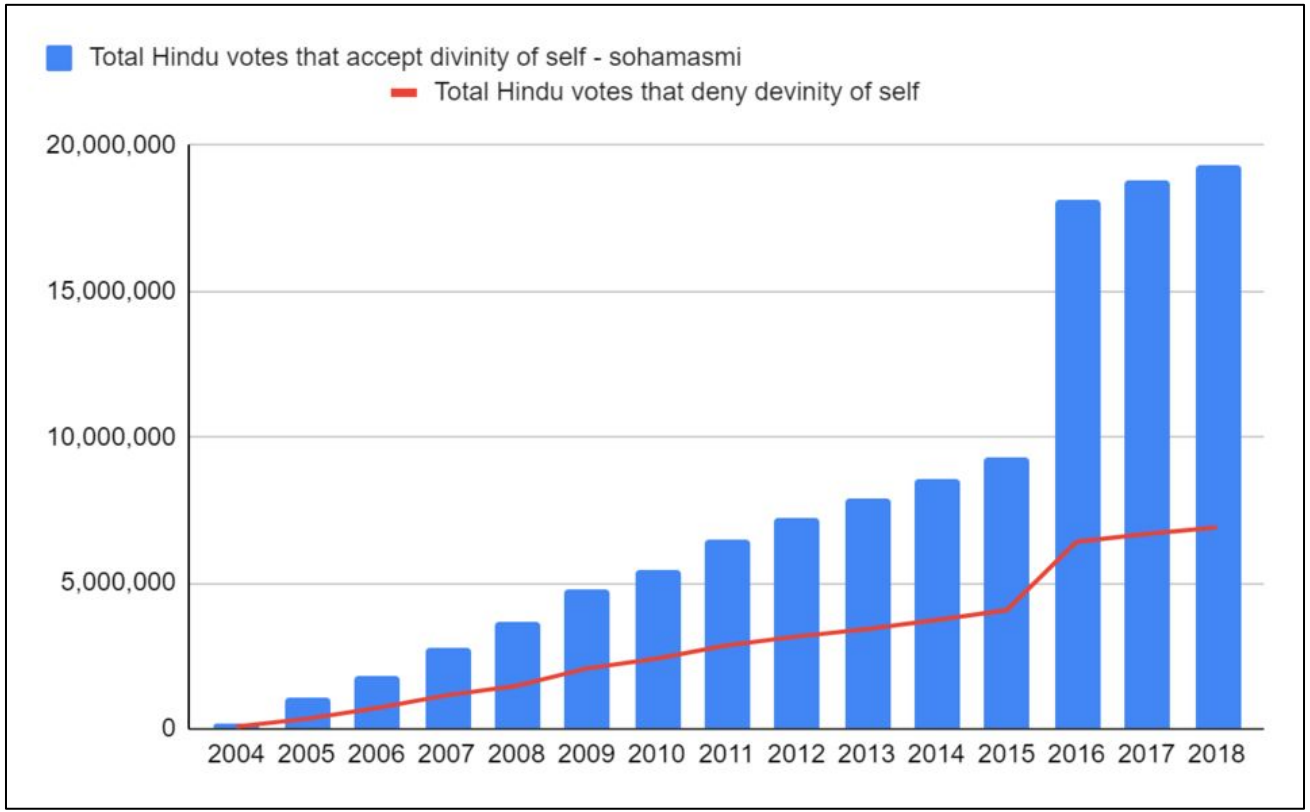


Total Hindu Votes that accept Divinity of Self - Sohamasmi :

Cumulative Charts (2004 to 2018)



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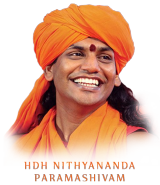

Hindu Votes that accept Divinity of Self - Sohamasmi :

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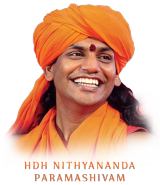
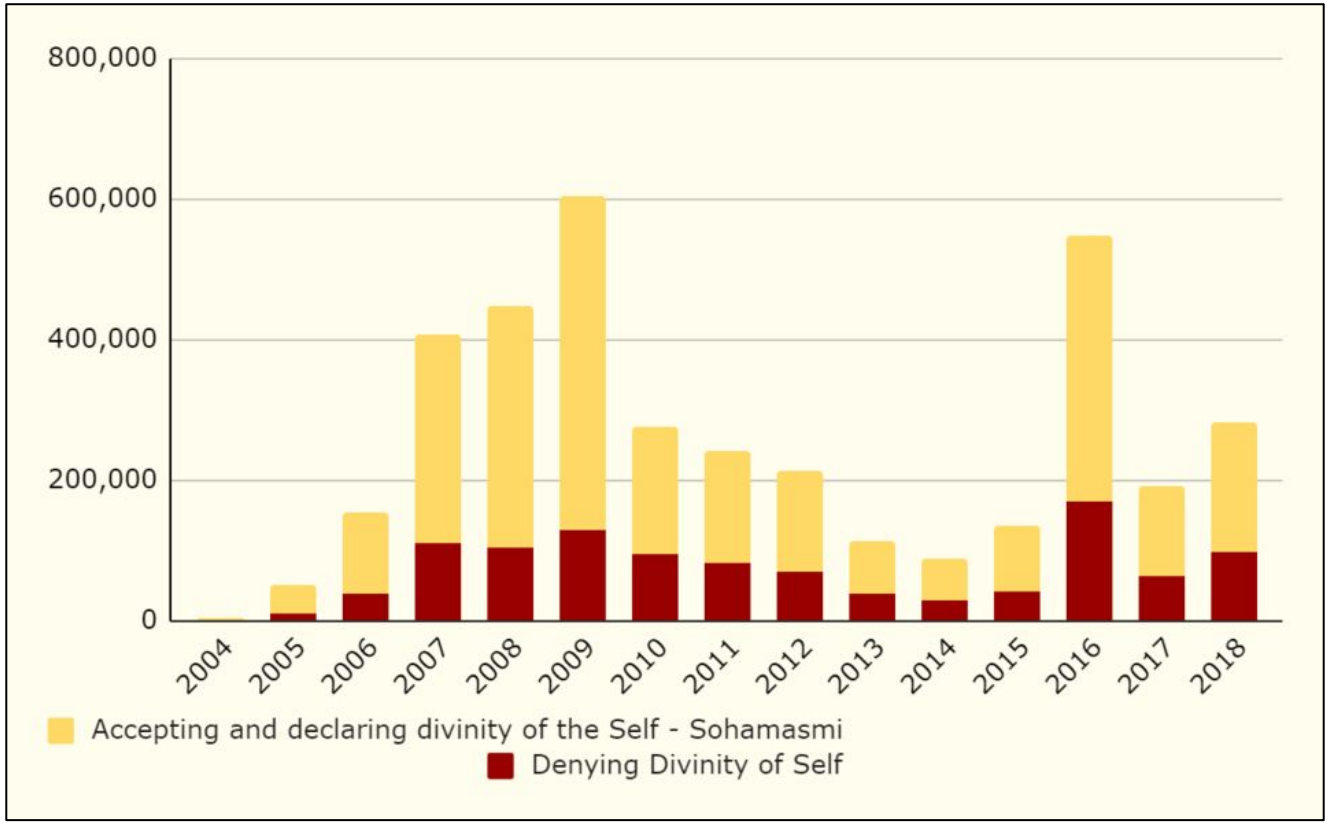


Hindu Votes that accept Divinity of Self - Sohamasmi :

Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam (2004 to 2018)



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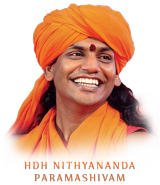
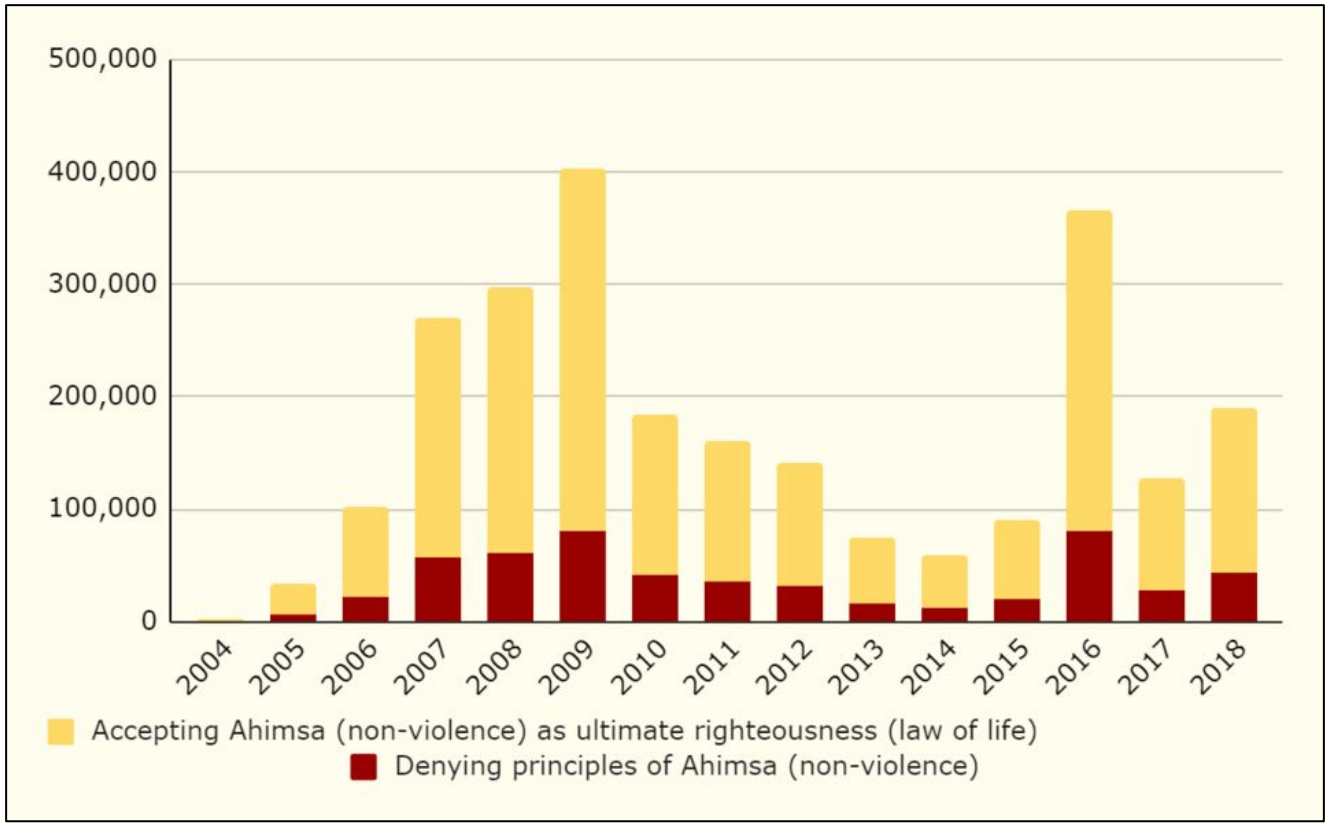


Hindu Votes that accept Divinity of Self - Sohamasmi :

Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham (2004 to 2018)



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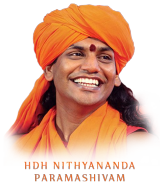

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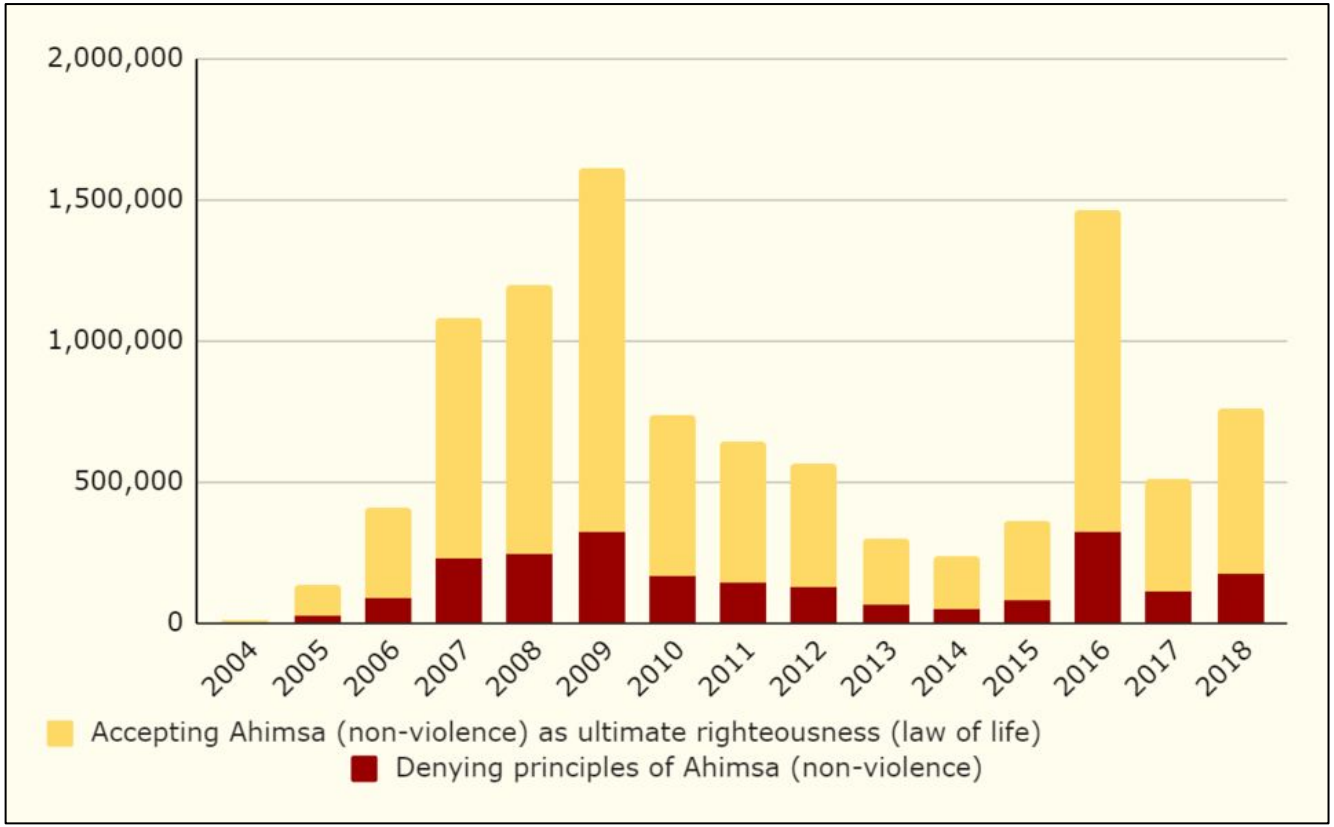
Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham (2004 to 2018)



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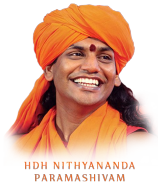

Hindu Votes that accept Divinity of Self - Sohamasmi :

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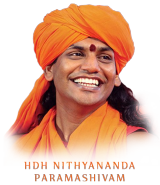

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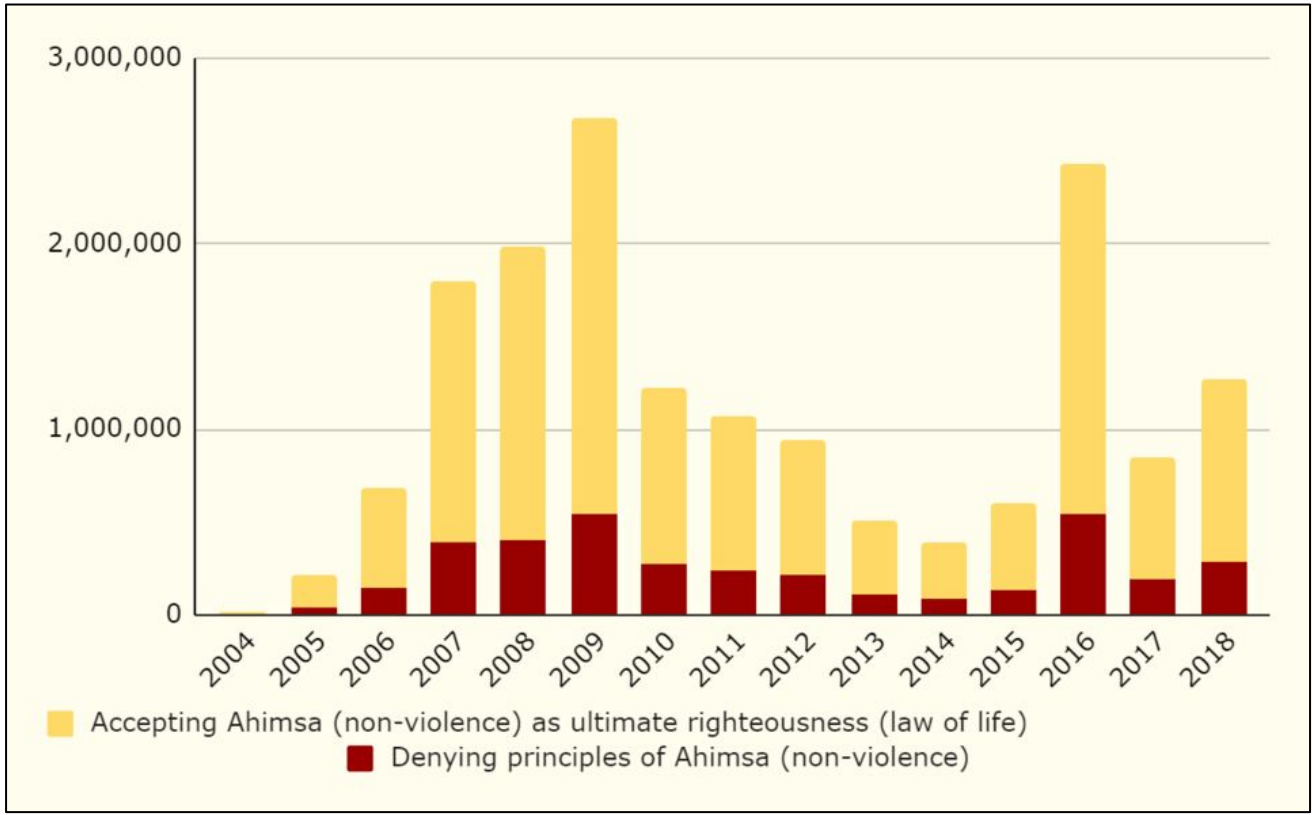
Kailaasa Paramparagatha Sripura Sarvajnapeetha (2004 to 2018)



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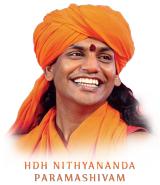
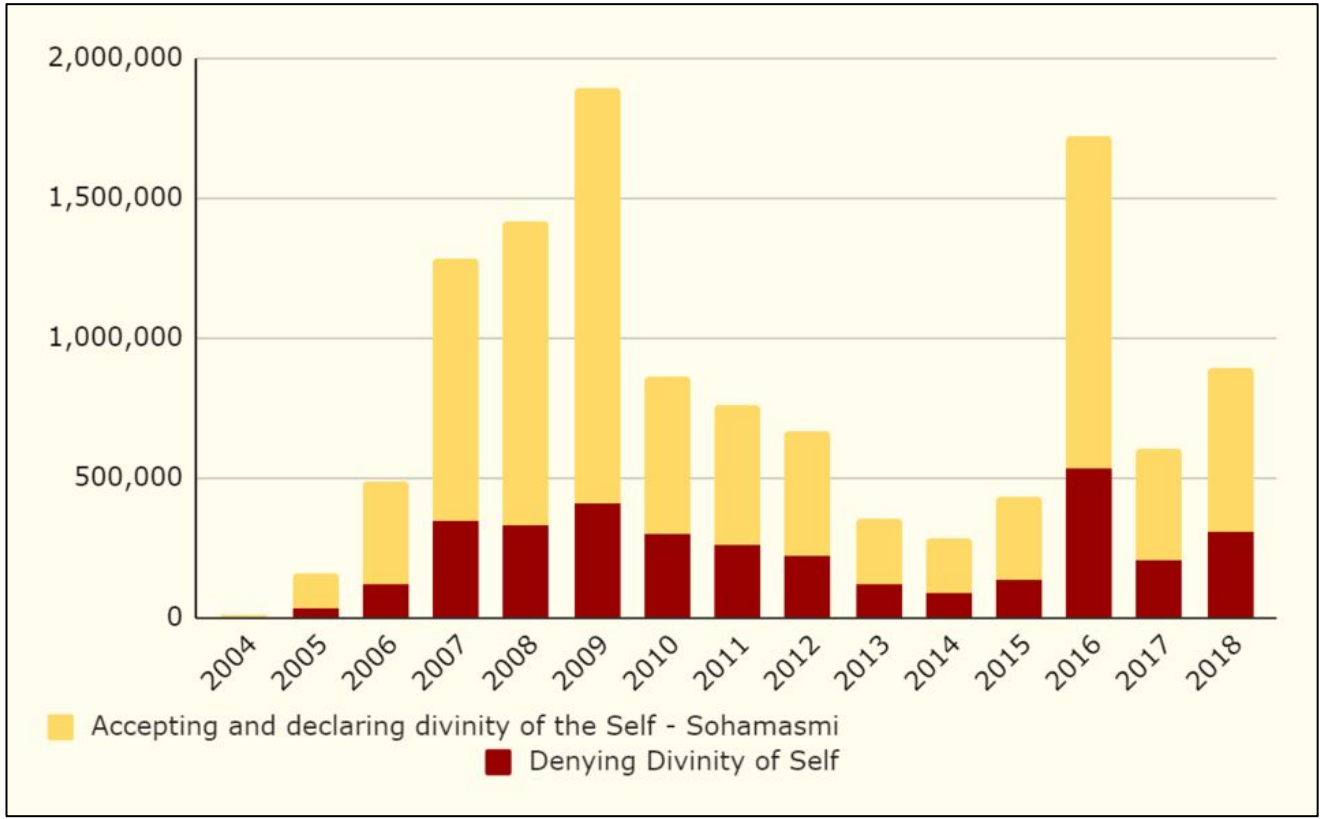


Hindu Votes that accept Divinity of Self - Sohamasmi :

Kailasa Paramparagatha Adi Kailasa Nithyananda Peetham (2004 to 2018)



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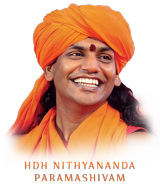

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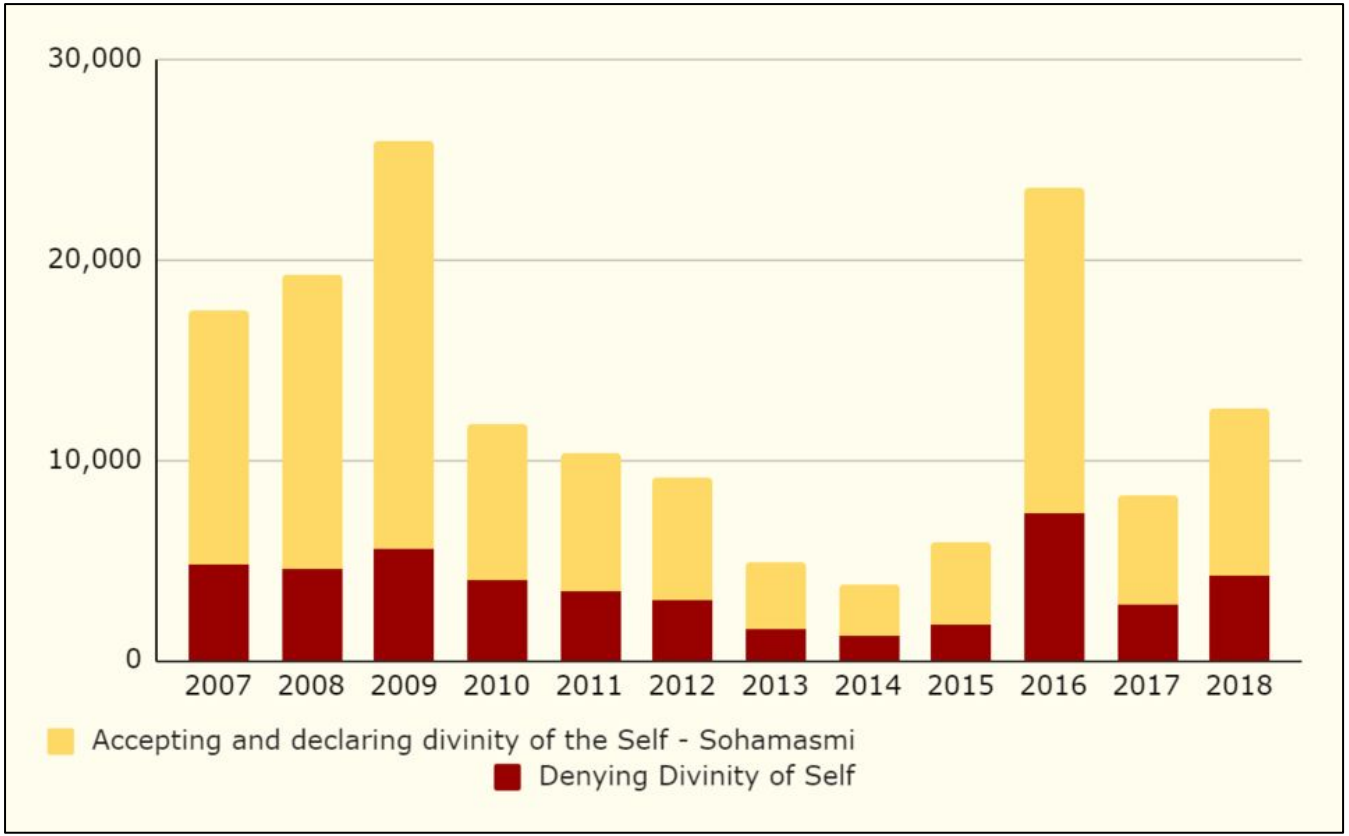

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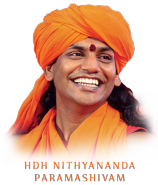

Hindu Votes that accept Divinity of Self - Sohamasmi :

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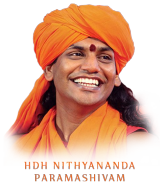

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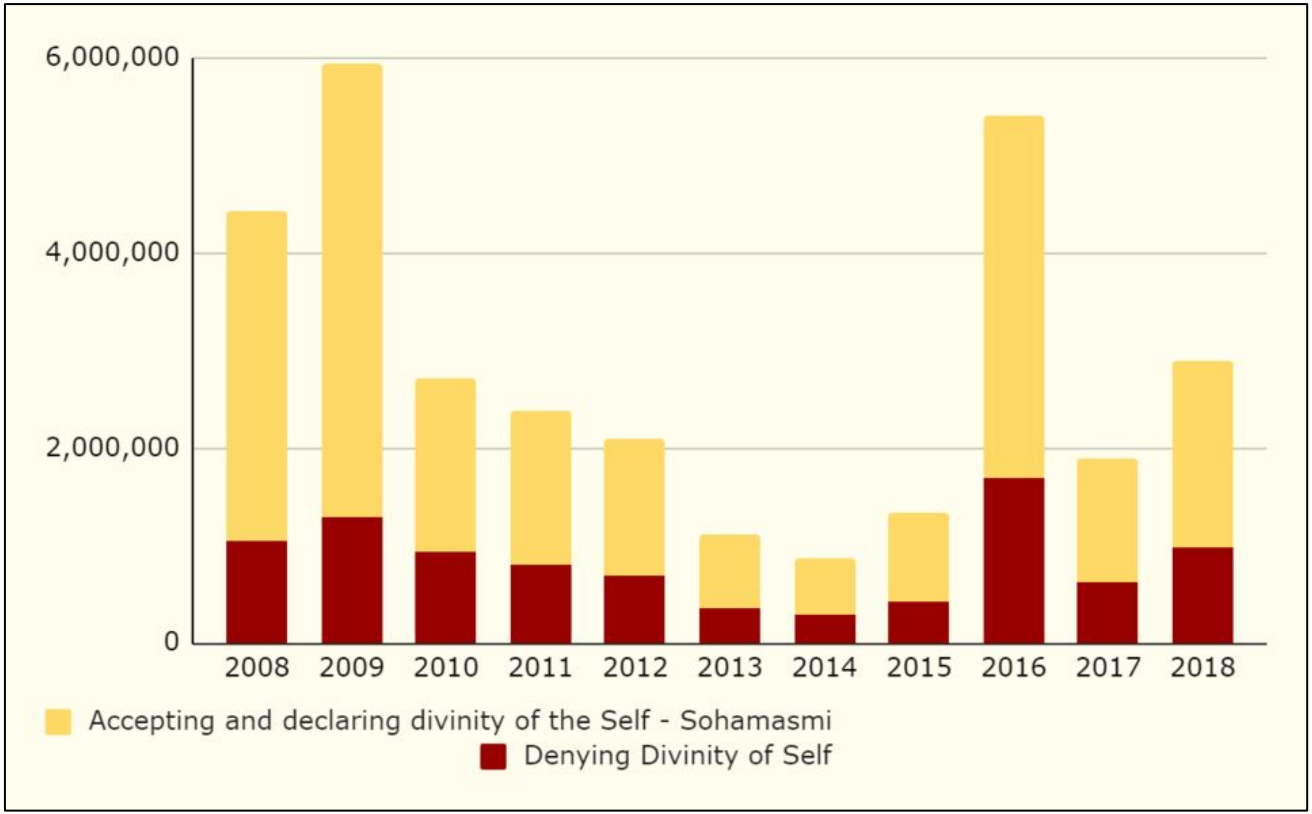

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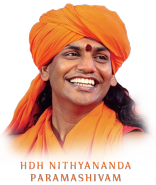
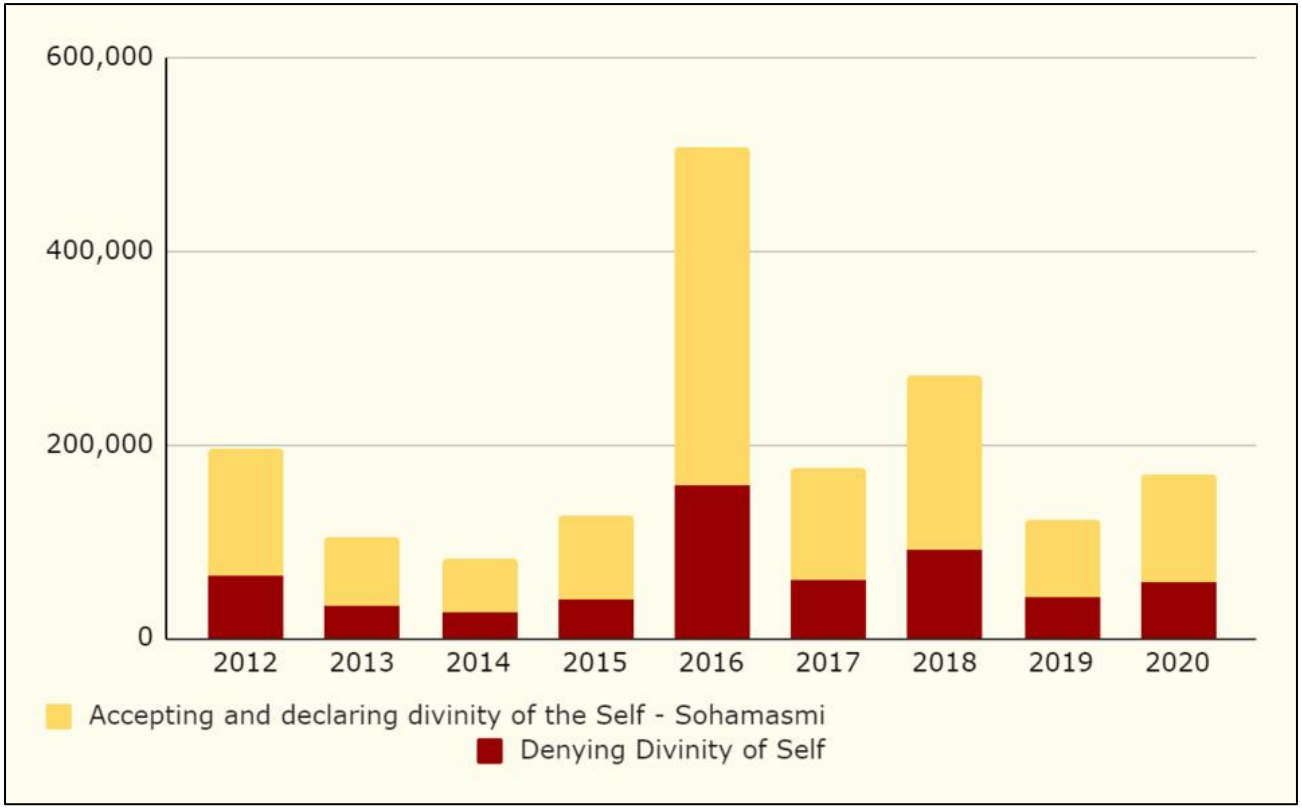


Hindu Votes that accept Divinity of Self - Sohamasmi :

Kailasonnata Shyamala Peetha Sarvajnapeetham (2012 to 2018)



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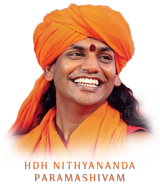
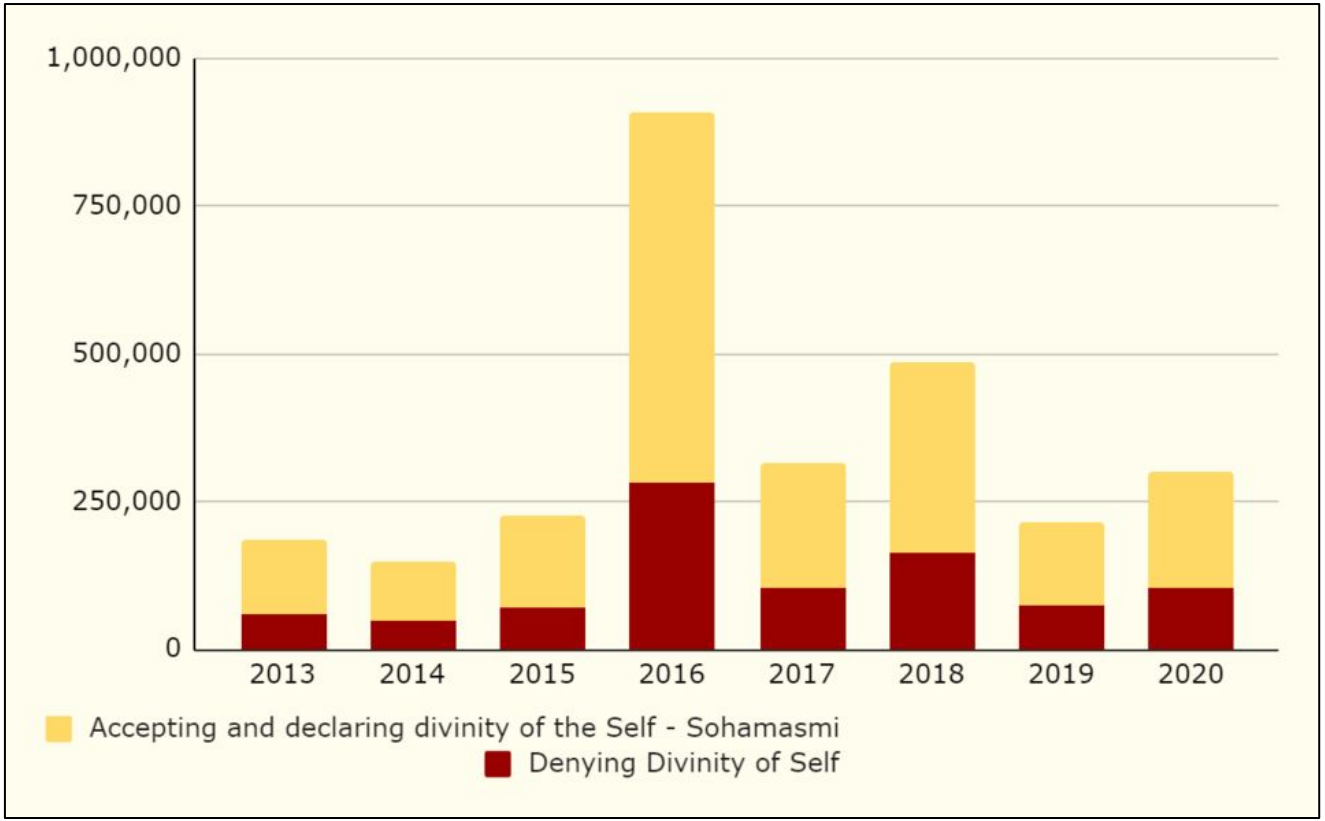


Hindu Votes that accept Divinity of Self - Sohamasmi :

Kailasa Paramparagatha Mahanirvani Peetha Sarvajnapeetham (2013 to 2018)



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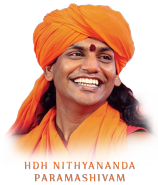

Hindu Votes that accept Divinity of Self - Sohamasmi :

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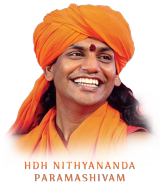
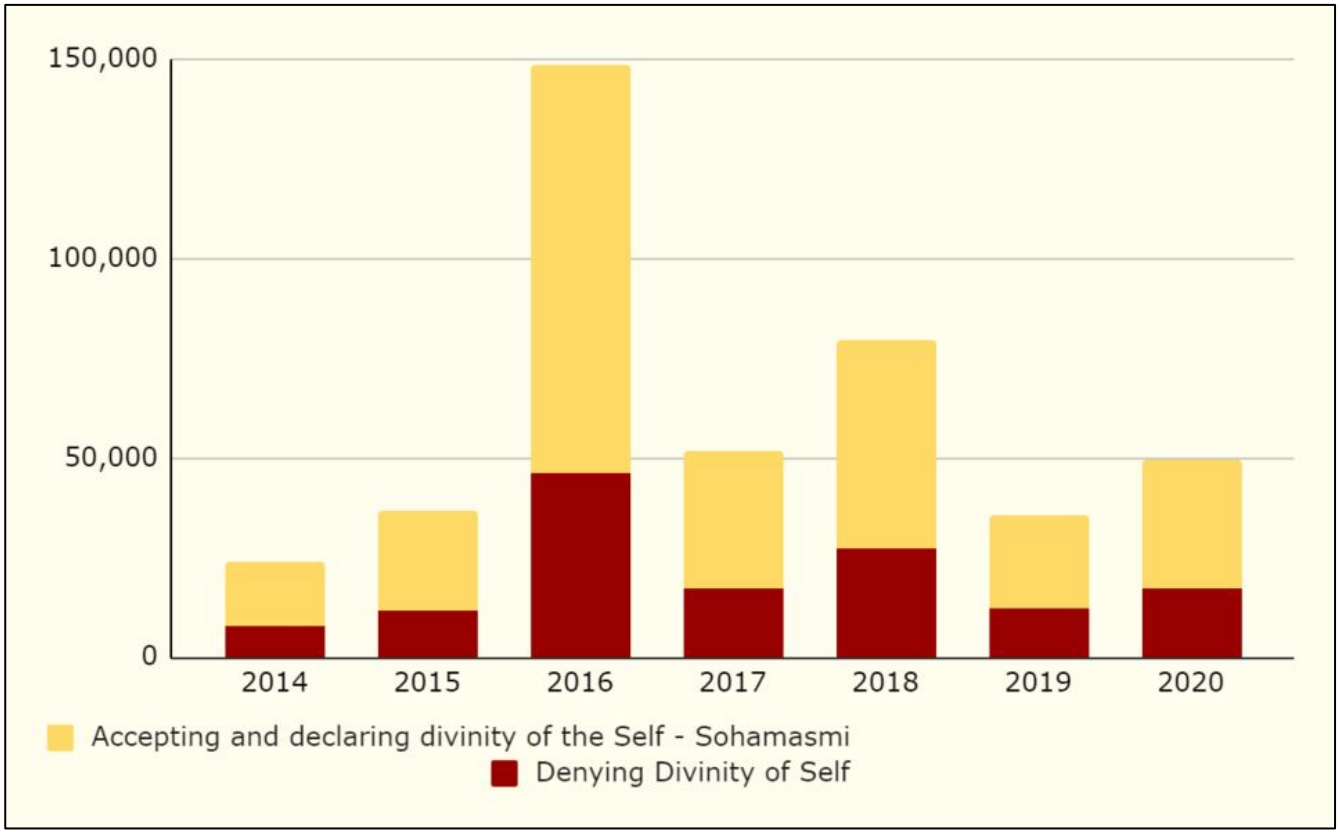


Hindu Votes that accept Divinity of Self - Sohamasmi :

Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnapeetha Adi Chola Samrajyam



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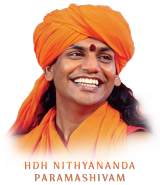
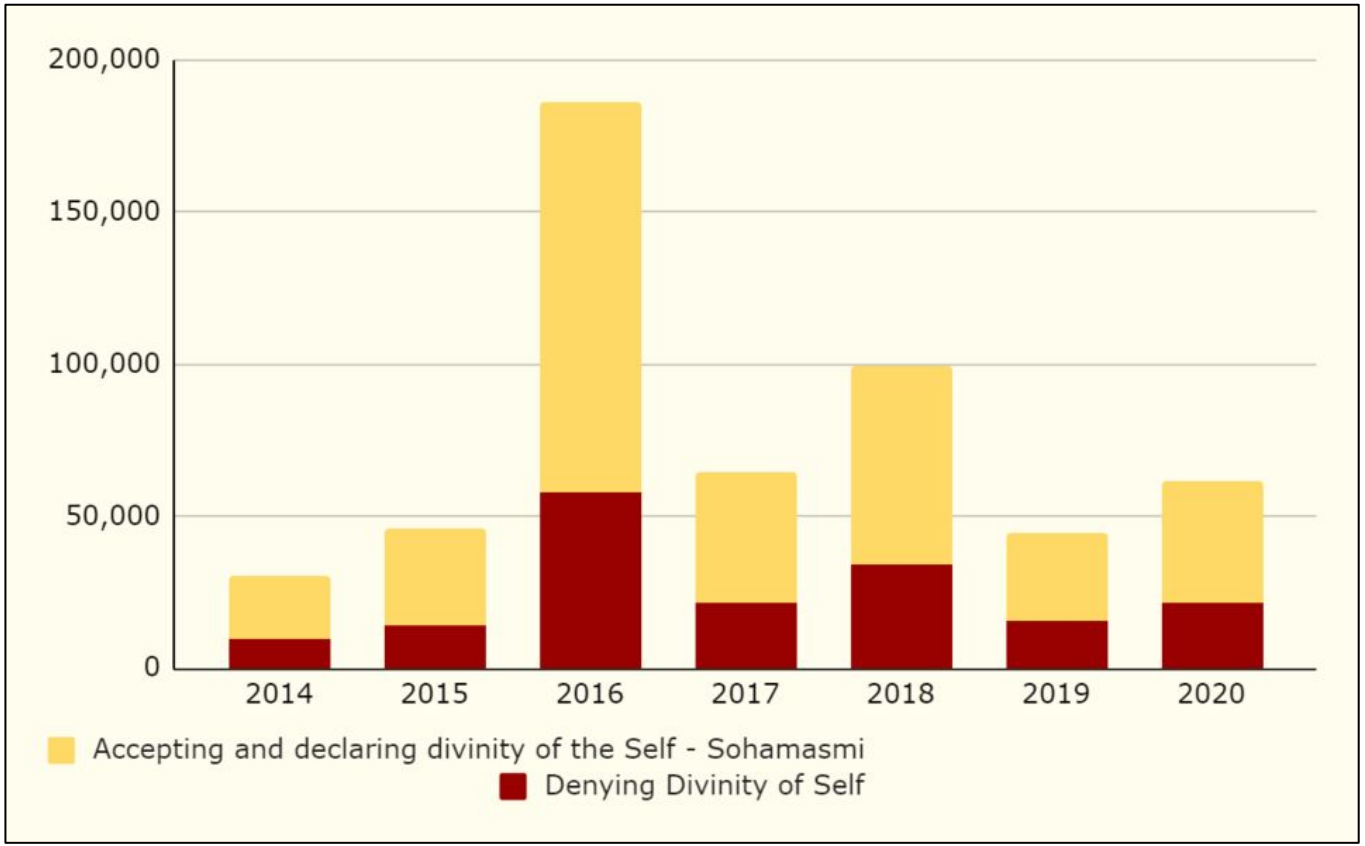


Hindu Votes that accept Divinity of Self - Sohamasmi :

Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam



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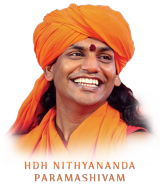
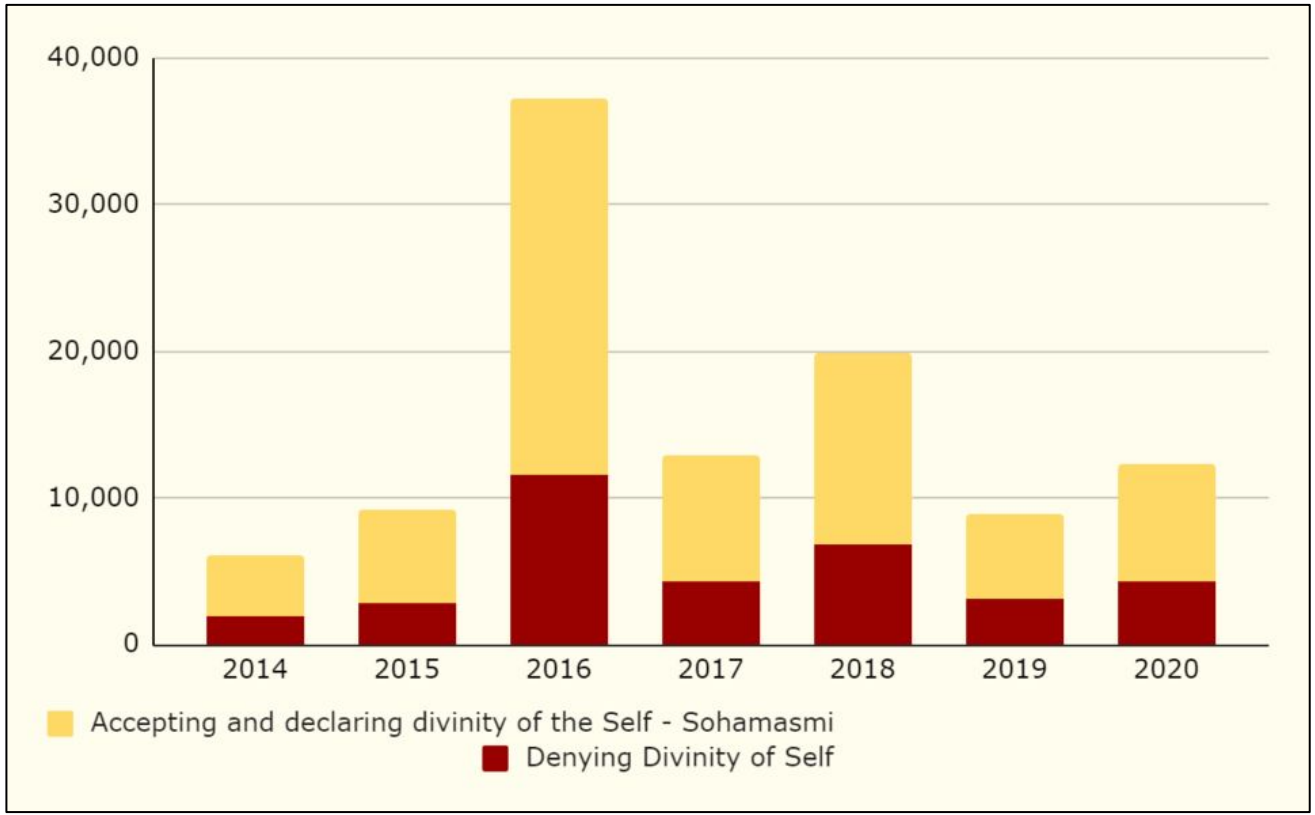


Hindu Votes that accept Divinity of Self - Sohamasmi :

Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham



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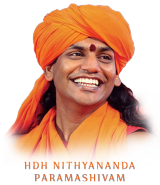

Hindu Votes that accept Divinity of Self - Sohamasmi :

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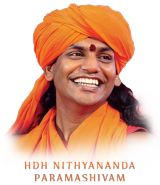
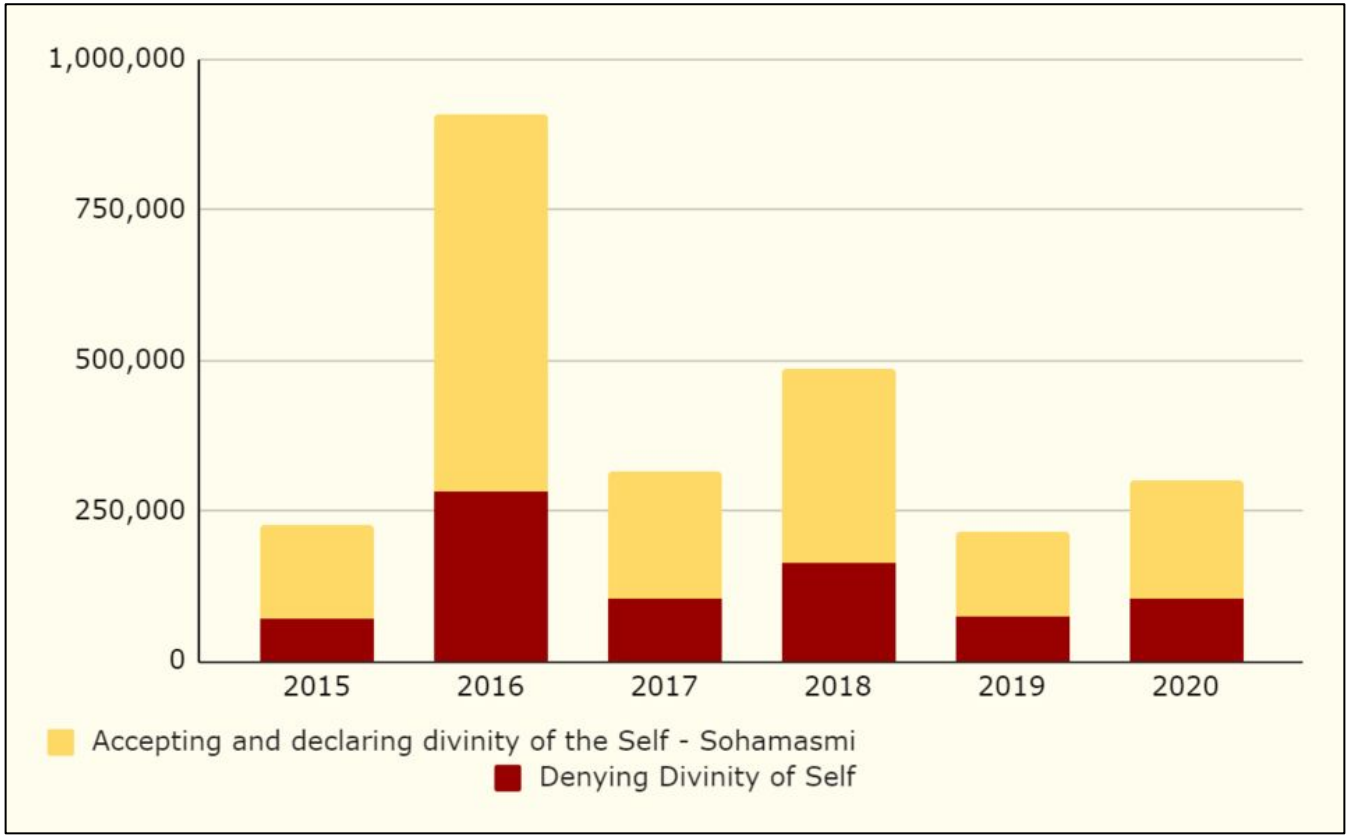


Hindu Votes that accept Divinity of Self - Sohamasmi :

Kailasa Paramparagatha Atal Peetham (2015 - 2018)



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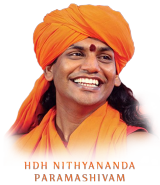
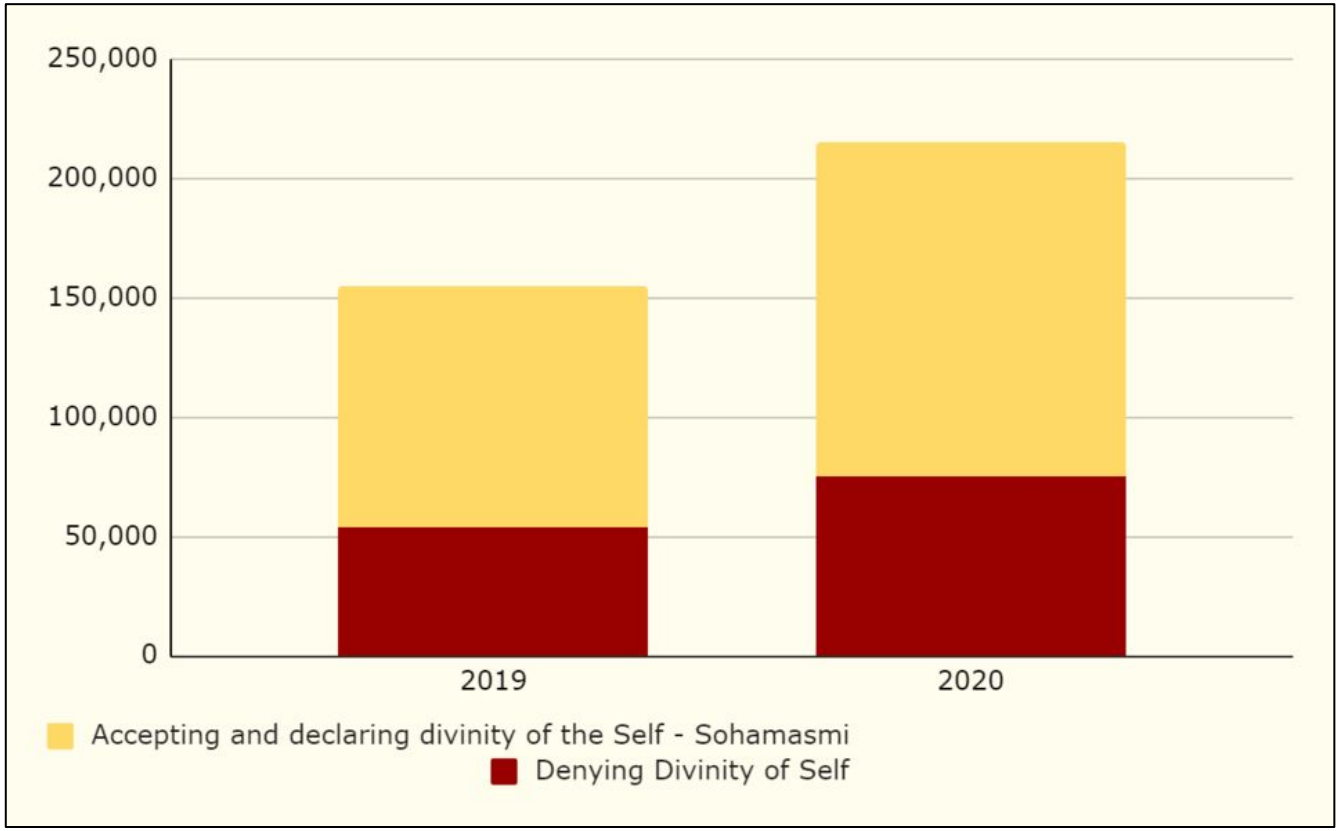


Hindu Votes that accept Divinity of Self - Sohamasmi :

Kailasa Paramparagatha Suvarnapeetha Sarvajnapeetha Swargapuram Samrajyamm



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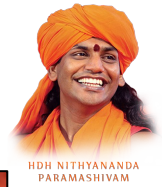

Hindu Votes that accept Divinity of Self - Sohamasmi :

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HDH NITHYANANDA PARAMASHIVAM

Chit Sabha Proceedings on :

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

Chit Sabha Proceedings on :

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

1. Principle Of Worshipping Through Deities - Archavatara - Deity is God
2. How Deities were protected during invasions during the last millennia
3. How Cosmic-Legal Rights of Deities are being violated in the present century
4. Words of His Divine Holiness on Worshipping Through Deities - Archavatara
5. Hindu Votes that accept worshipping through deities (archavatara): Cumulative Charts (2004 to 2018)

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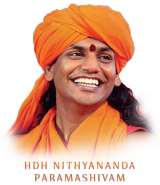

Principle Of Worshipping Through Deities - Archavatara - Deity is God

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

Even the flag of a nation is the embodiment of the principles of that nation on fabric. This is why disrespecting the flag of any nation is seen to mean more than just damaging a piece of fabric

How Deities were protected during invasions during the last millennia

Between 500 BCE and 1800 CE in India, over 2000 Hindu Parliament Buildings and Temples were destroyed and converted into structures for other purposes. Amongst these was the Kashi Vishwanath Temple which once chambered the five houses of the Hindu Parliaments of the Kailasa Paramparagatha Kashi Sarvajnapeetham.

The renunciate, selfless monks of KAILASA tried their best to protect KAILASA's national enlightenment heritage from these attacks.

In 1664 CE 10,800 Naga Sadhus (Monks) sacrificed their lives to protect the Kashi Vishwanath Hindu Parliament Temple of Kailasa Paramparagatha Kashi Sarvajnapeetham. The invader's attempted to attack Vishwanatha Kashi Moola Linga (the physical embodiment of Cosmic Constitution - Paramashiva, the principal deity of the temple).

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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.

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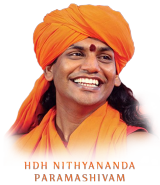

His Divine Holiness on Worshipping Through Deities - Archavatara

"The science of Archavatara - God - is available to us in 5 ways: "Para" is the ultimate. He is beyond form and formless. Then "Vyuham" - how in Maha KAILASA, Paramashiva is with 25 heads, 50 hands and 75 eyes, and in Vaishnava tradition, Vasudeva and Vishnu in Yoganidra and Paramapadanathar... All these forms are "Vyuham". Then "Prabavam" - as incarnations who come down like Rama and Krishna. Paramashiva has also come down multiple times in many ways: Sundareshwara in Madurai, Arunagiri Yogishwara in Tiruvannamalai... so those forms. Then in the forms of "acharyas" - great incarnations who come to teach you directly. Then as incarnation - "Archavatara" as Deity. Archavatara is too important because Archavatara is immediately available to connect with the ultimate. And Archavatara is the best way to make Hinduism available to the whole world."

- Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness Bhagavan Sri Nithyananda
Paramashivam Dated 26 October 2019

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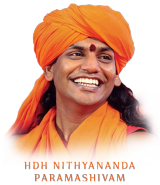

His Divine Holiness on Worshipping Through Deities - Archavatara

"Whether Avatara or Archavatara, they are birthed with certain principles and set of Agamic Cosmic Sciences and Cosmic Principles. Treating them so cheaply and lightly is violating the divine rights of that deity. Like animal-human conflicts happen in the forest border villages, where if humans cross the understanding they have with the animals, the animals will cross the understanding they have with human beings. Once both cross, nothing goes logical. It is all then war. Then it becomes survival - whether you kill the animal first or the animal kills you first. We are getting into that kind of a human-divine conflict, which is not right."

- Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness Bhagavan Sri Nithyananda
Paramashivam Dated 14 August 2020

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Hindu Scriptures on Worshipping Through Deities - Archavatara

आवाहनार्घ्य पात्रेषु स्थापनाचमनेषु च।
स्नपने मन्त्रविन्यासे धारणा ध्यानकर्मसु ॥ १०
पूजा बलि विधानेषु जपहोमक्रियासु च।
शिवस्य यो विधिः प्रोक्तस्सर्वकर्मक्रमेषु च ।। ११

The ritualistic activities such as invoking the deity, preparation and consecration of Arghya-water, purification of vessels, the offering of three sips of water(Acamana), preparation and consecration of special kind of ablution-water(Snapana), mantra Nyasa, the systematic offering of flowers and cooked rice (Bali), incantation (Japa) and fire-ritual are to be performed as explained in the process of systematic worship of Lord Siva.

~ Sarvajnanottara Agama-Vidya Pada, The Nature of the Self in the form of Mantra, Verse - 10,11 ~

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Hindu Scriptures on Worshipping Through Deities - Archavatara

यस्य यादृग्विधं रूपं व्रतं तस्यैव तादृशम् ।
तादृशोऽप्युपचारस्तु मन्त्रदेवानुरूपतः।।

Each Deity has its own specific form and this should be known by the Sadhaka (practitioner). The same form is to be meditated upon by him in the course of his vowed observances. The same form is to be contemplated by him while performing the worship of the Deity and while offering the sandal, flowers, fruits, and such other things. All such activities are to be in conformity with the mantra and the Deity.

~ Sarvajnanottara Agama-Vidya Pada, The Nature of the Self in the form of Mantra, Verse - 20 ~

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Hindu Scriptures on Worshipping Through Deities - Archavatara

यस्य यादृग्विधं रूपं व्रतं तस्यैव तादृशम् ।
तादृशोऽप्युपचारस्तु मन्त्रदेवानुरूपतः।।

Each Deity has its own specific form and this should be known by the Sadhaka (practitioner). The same form is to be meditated upon by him in the course of his vowed observances. The same form is to be contemplated by him while performing the worship of the Deity and while offering the sandal, flowers, fruits, and such other things. All such activities are to be in conformity with the mantra and the Deity.

~ Sarvajnanottara Agama-Vidya Pada, The Nature of the Self in the form of Mantra, Verse - 20 ~

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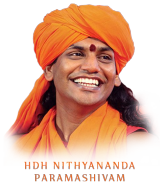
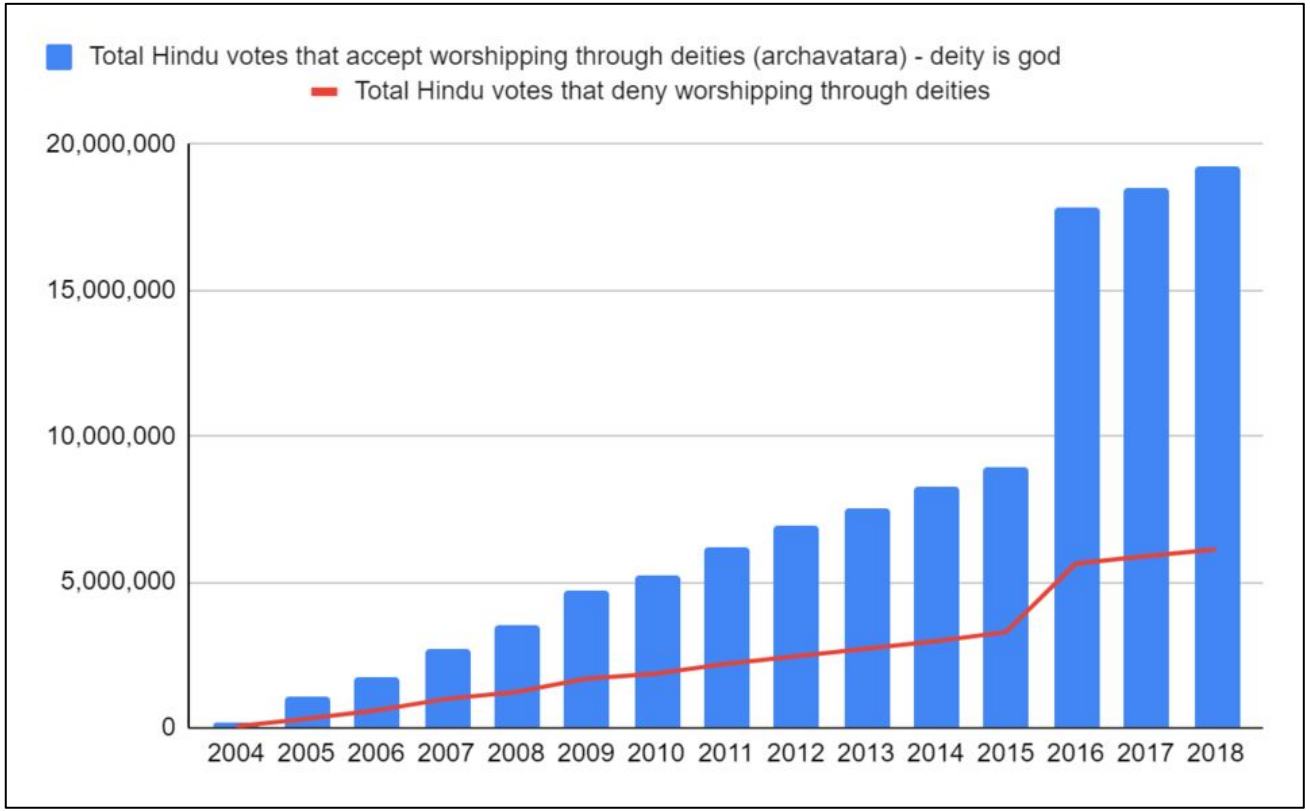


Total Hindu Votes that accept worshiping through deities (archavatara) :

Cumulative Charts (2004 to 2018)



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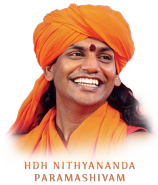

Hindu Votes that accept worshiping through deities (archavatara) :

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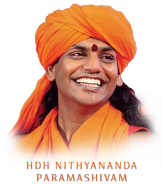
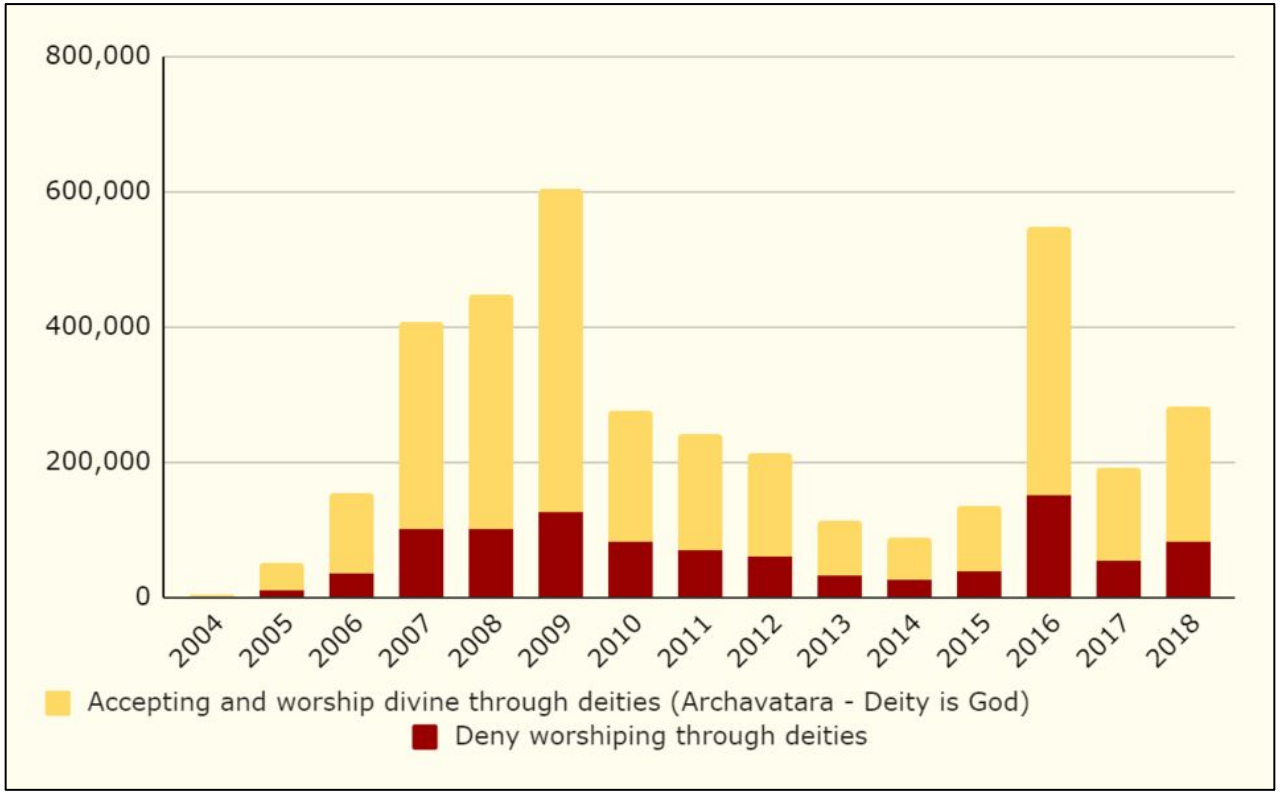


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam (2004 to 2018)



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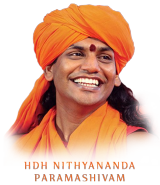
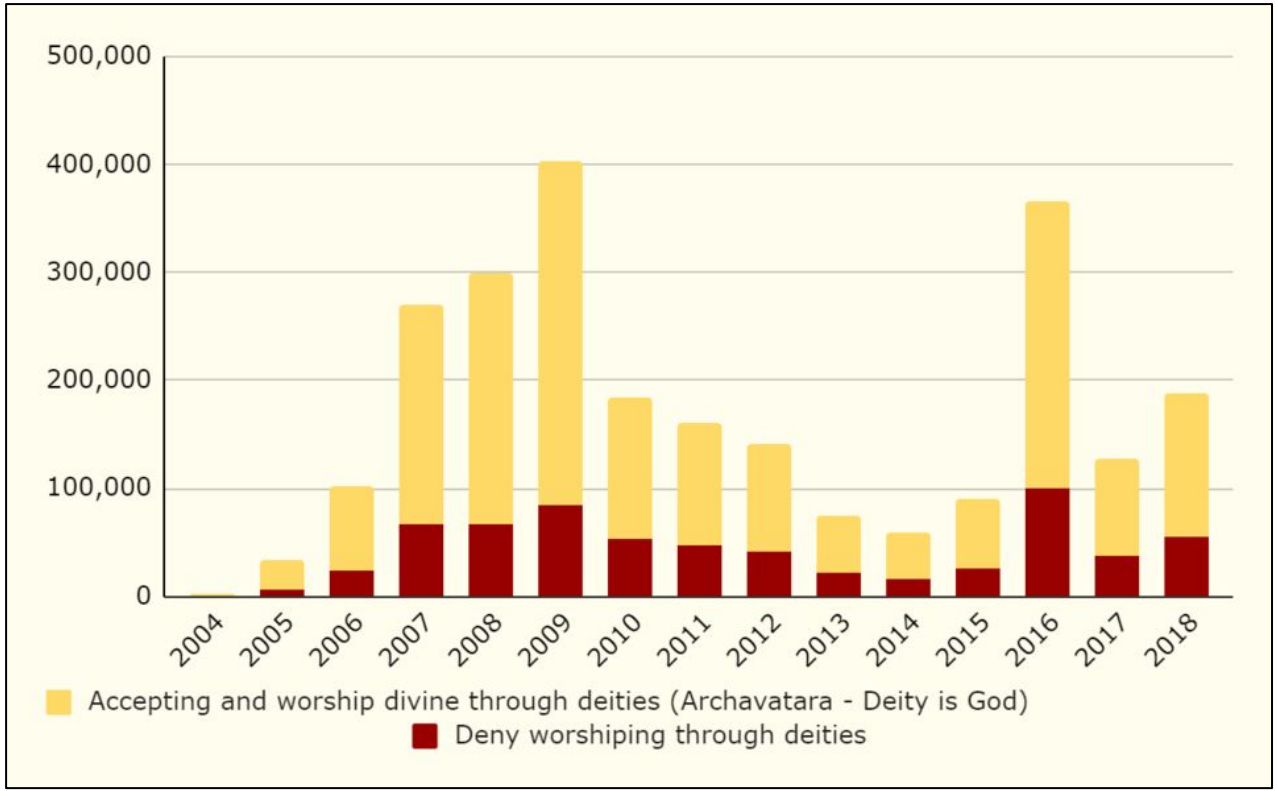


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham (2004 to 2018)



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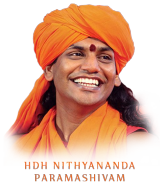
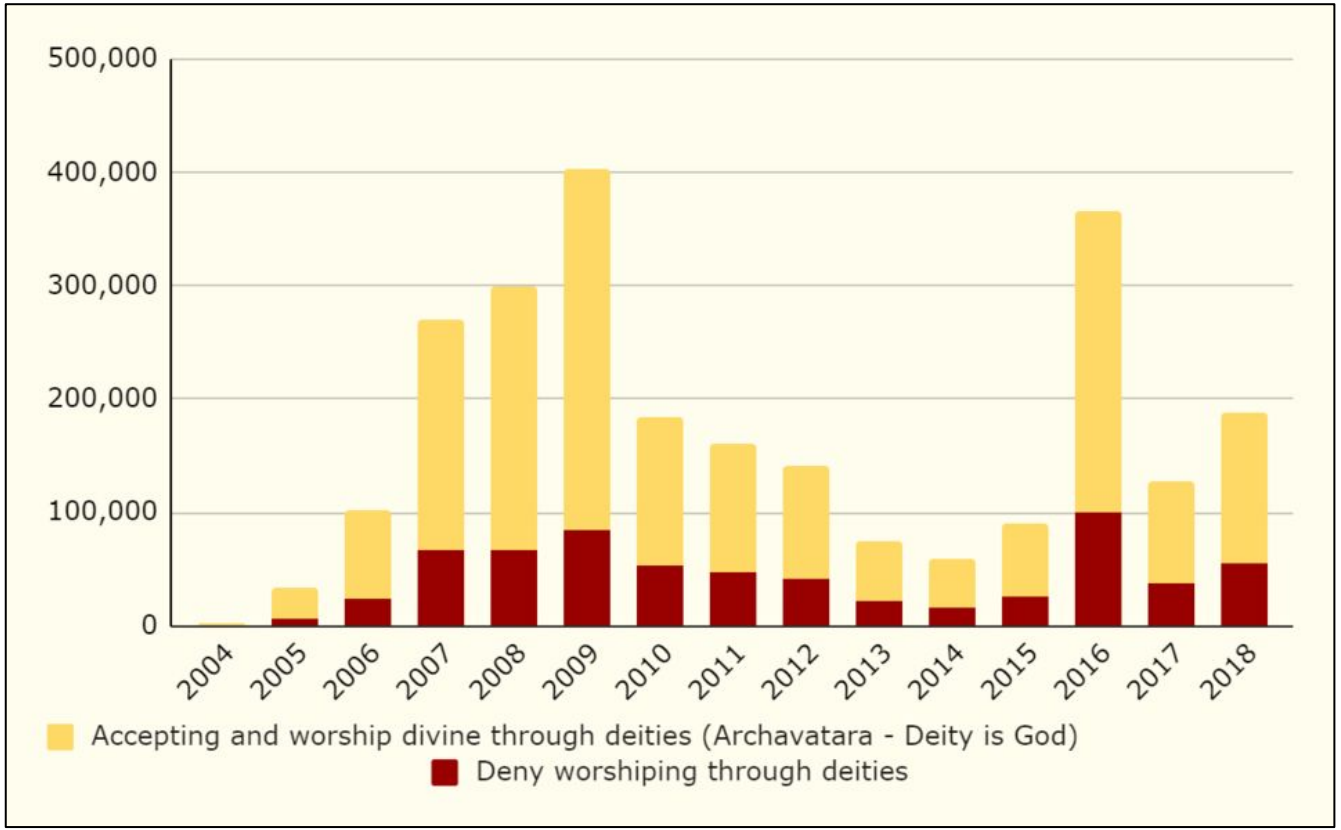


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Surangi Samrajyam (2004 to 2018)



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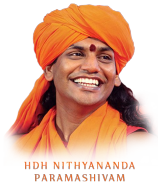

Hindu Votes that accept worshiping through deities (archavatara) :

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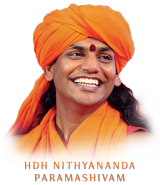
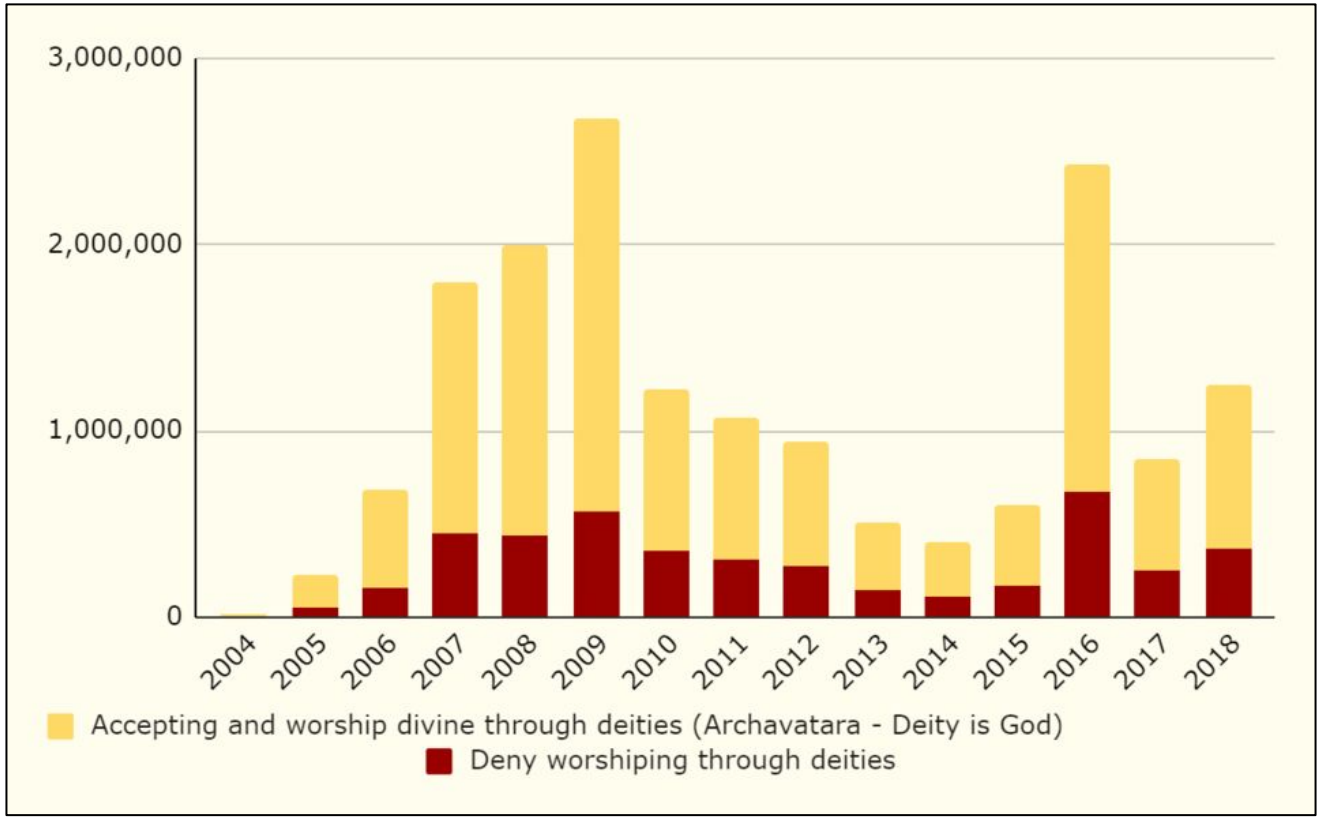


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailaasa Paramparagatha Sripura Sarvajnapeetha (2004 to 2018)



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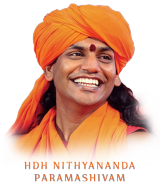
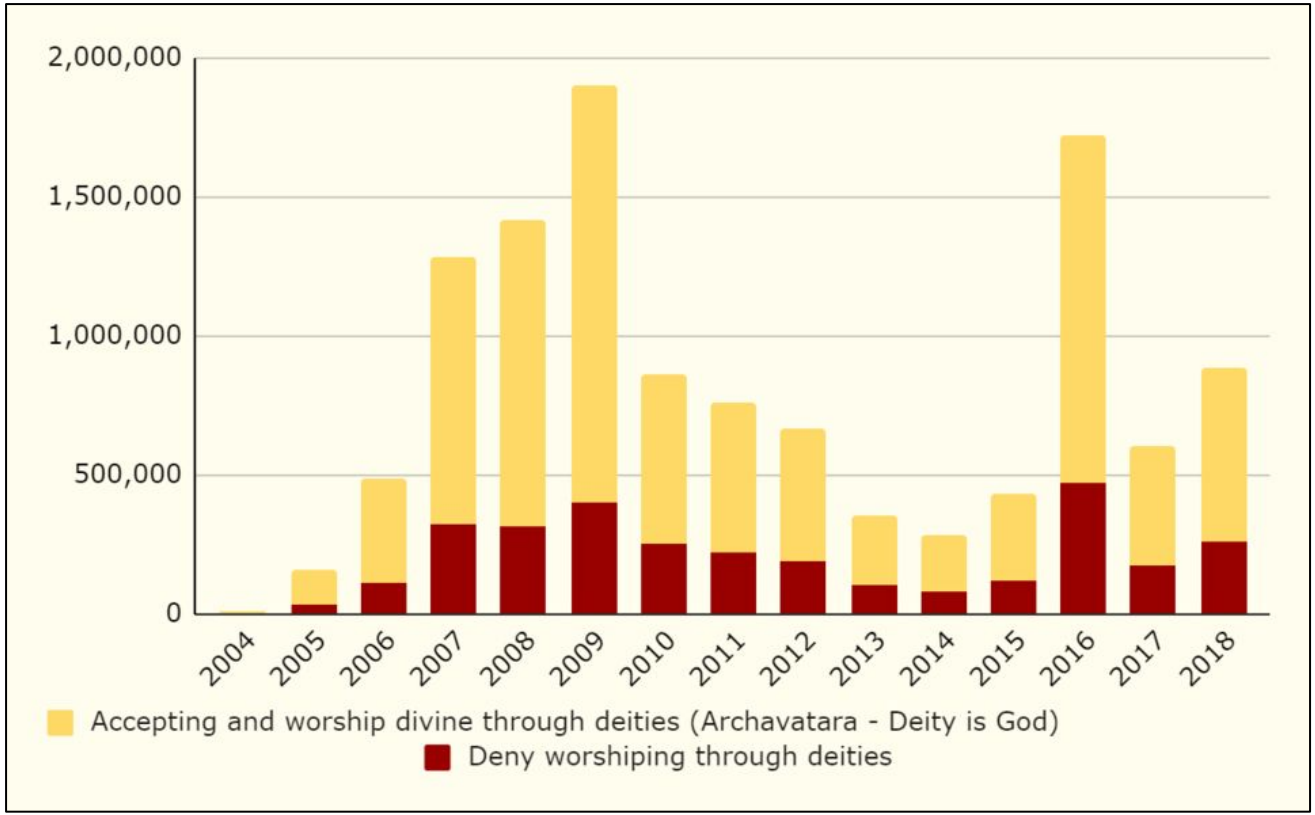


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Adi Kailasa Nithyananda Peetham (2004 to 2018)



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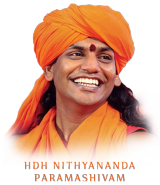
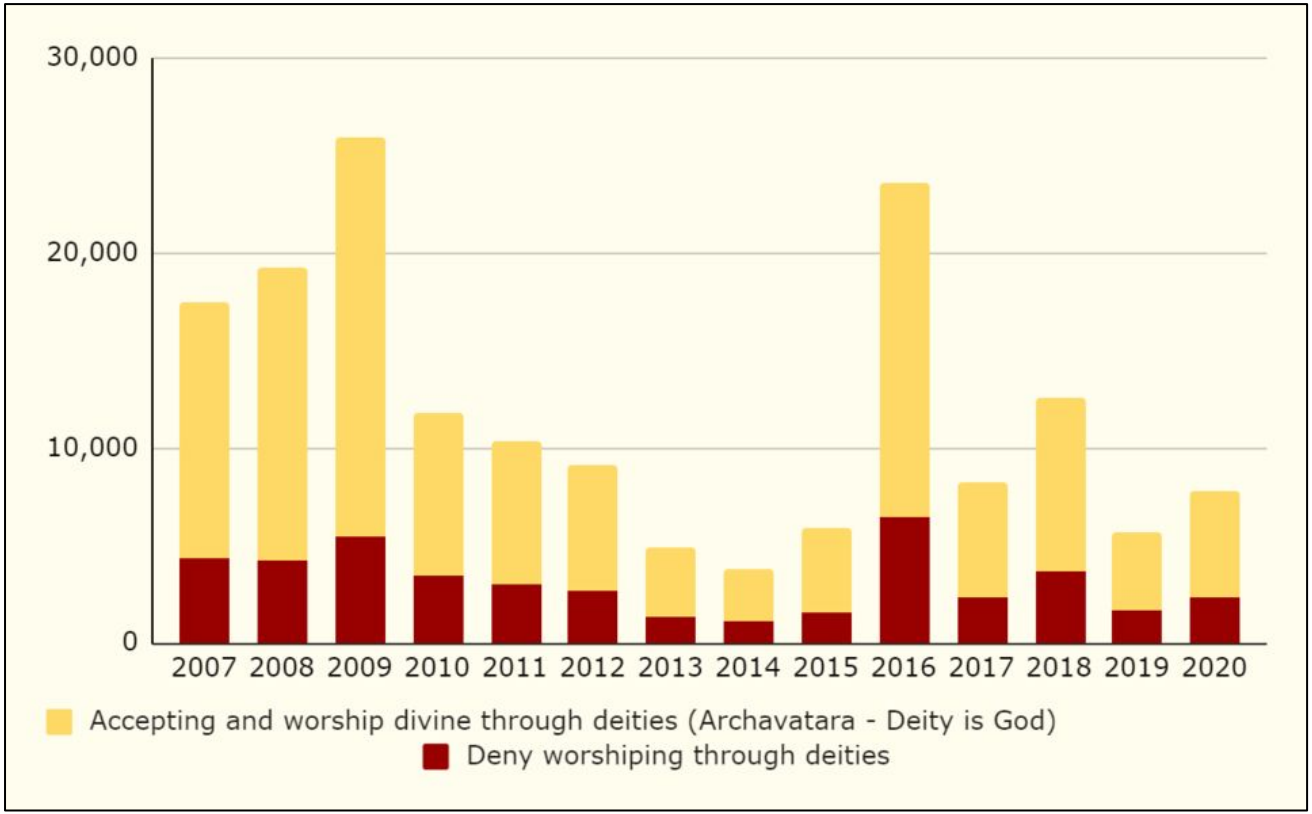


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Agni Vamsa Sarvajnapeetham Pallava Samrajyam (2007 to 2018)



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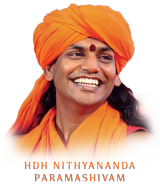

Hindu Votes that accept worshiping through deities (archavatara) :

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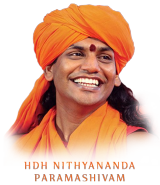
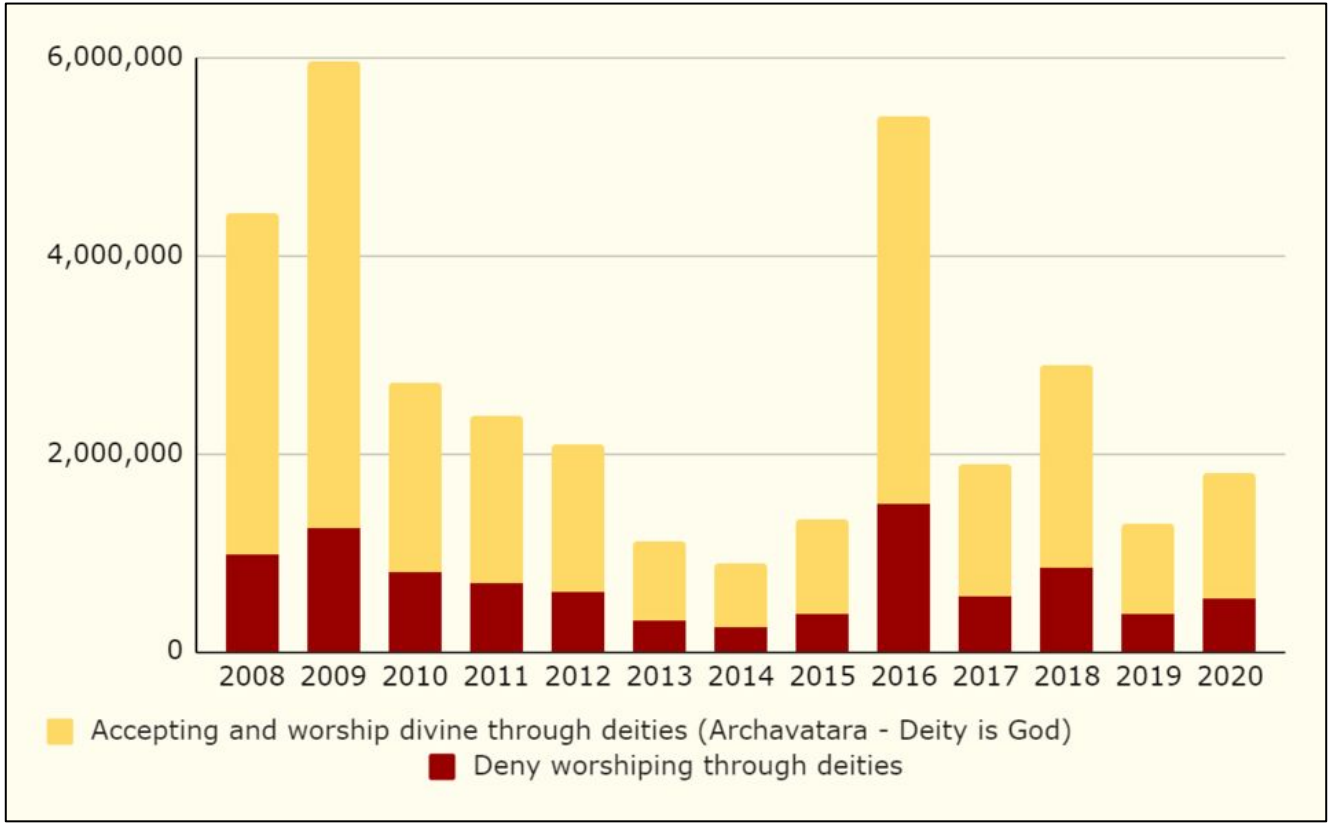


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Kashi Sarvajnapeetham (2008 to 2018)



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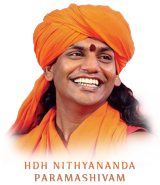
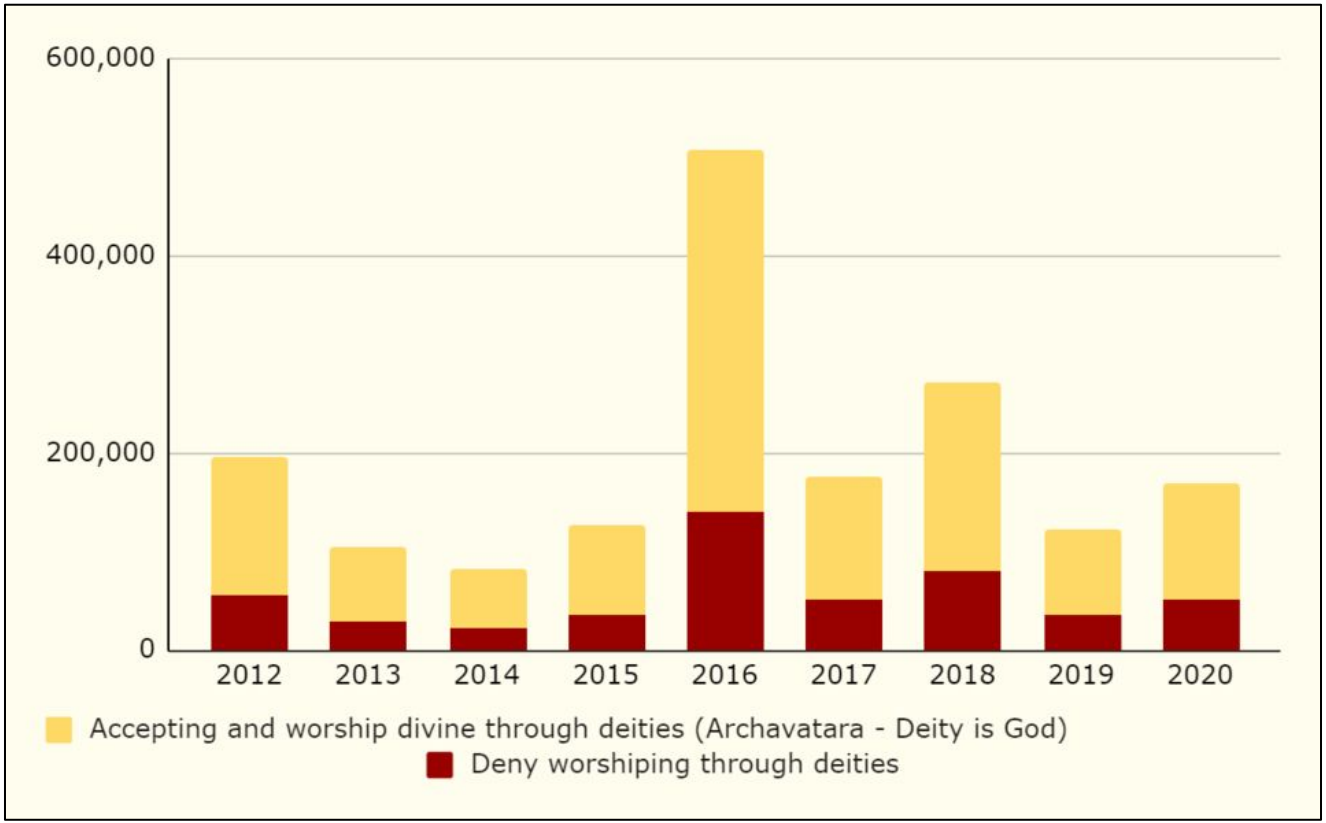


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasonnata Shyamala Peetha Sarvajnapeetham (2012 to 2018)



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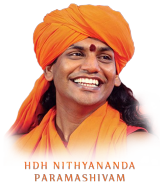
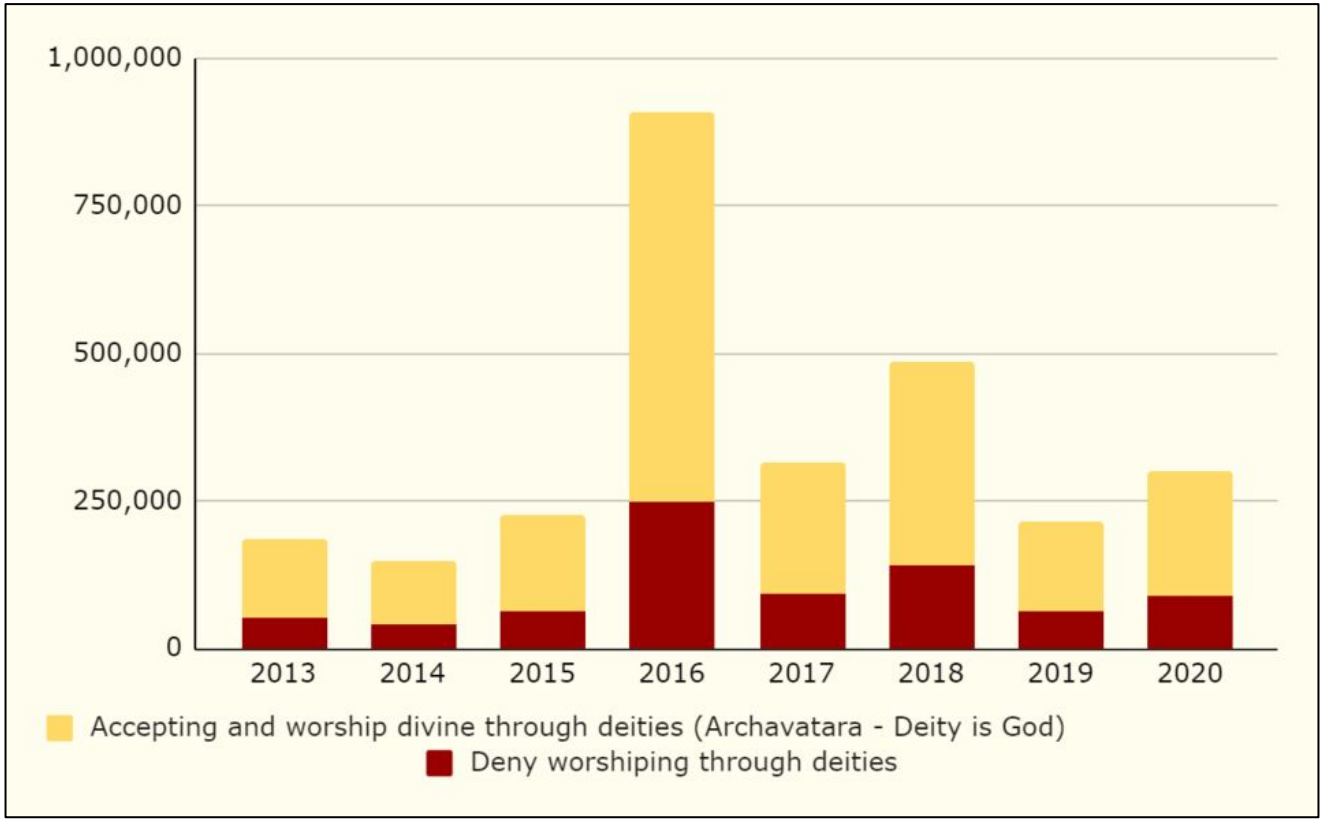


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Mahanirvani Peetha Sarvajnapeetham (2013 to 2018)



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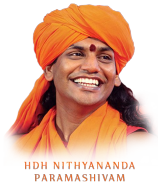

Hindu Votes that accept worshiping through deities (archavatara) :

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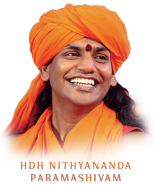
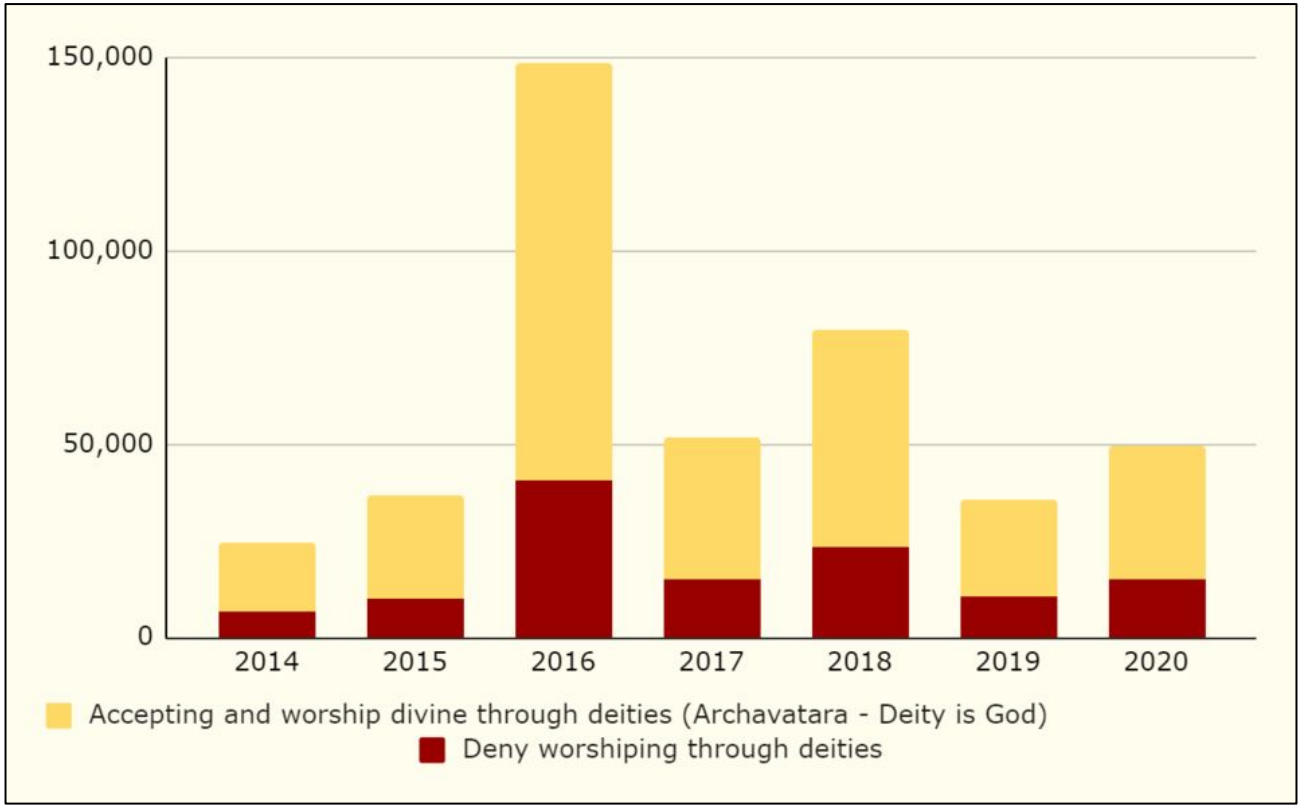


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnapeetha Adi Chola Samrajyam



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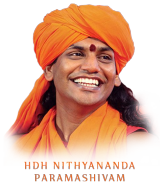
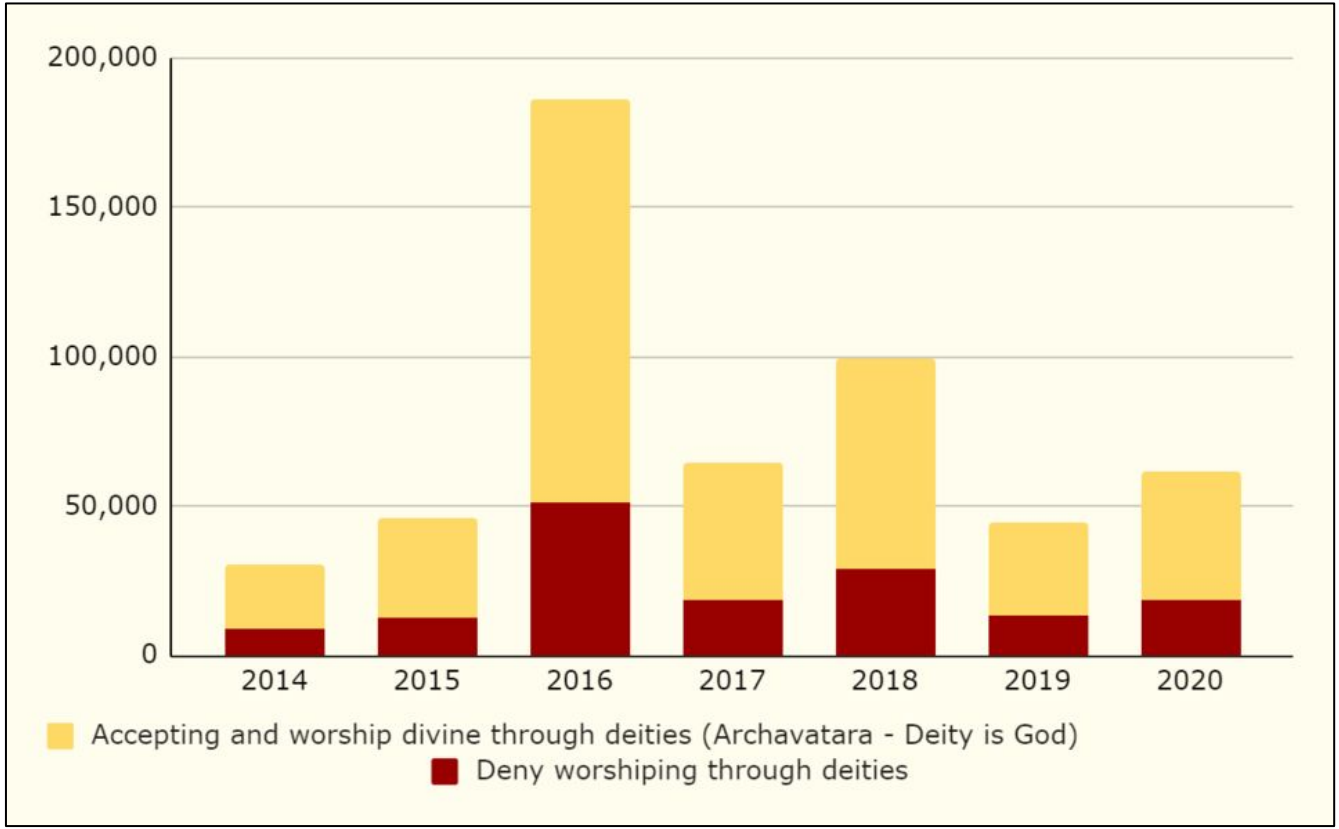


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam



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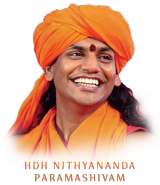
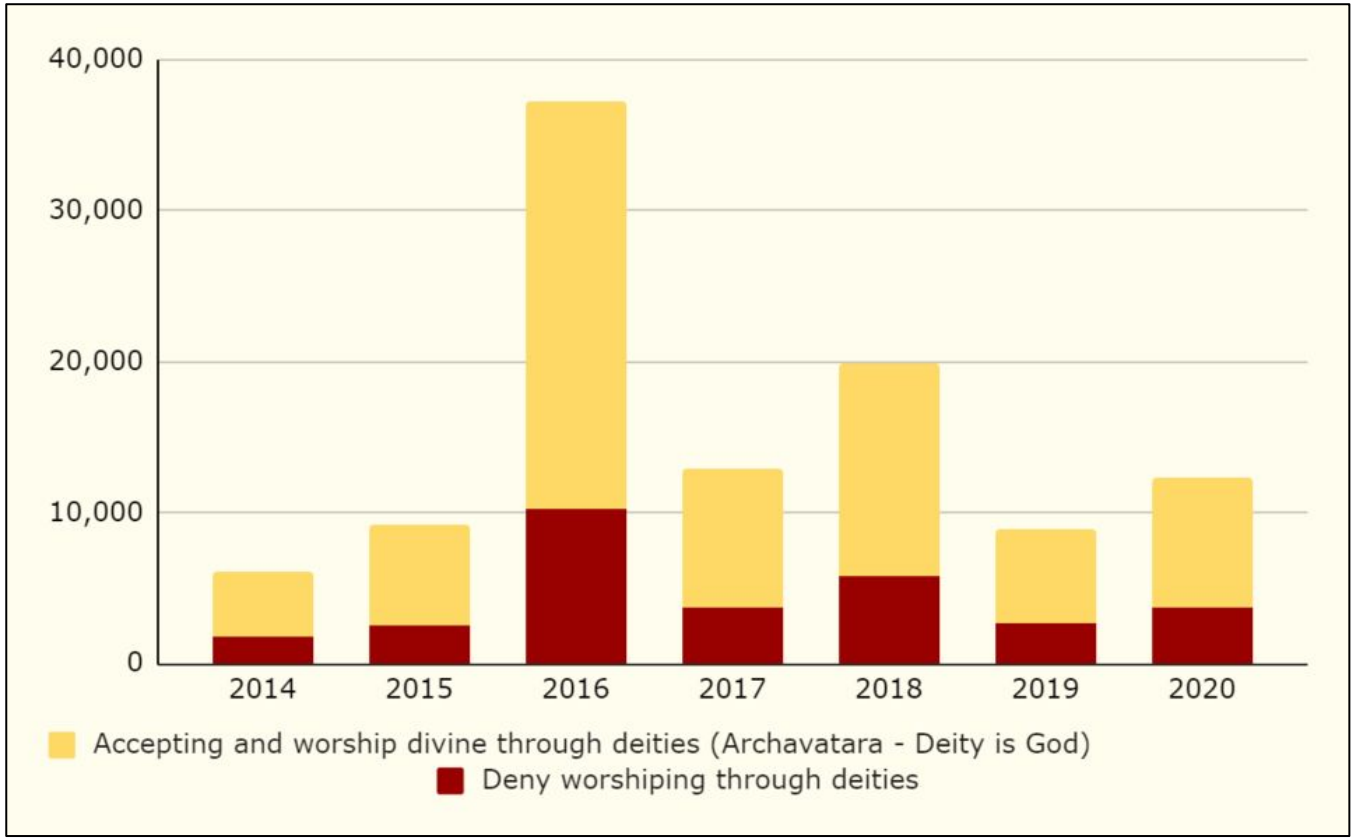


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham



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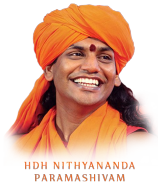

Hindu Votes that accept worshiping through deities (archavatara) :

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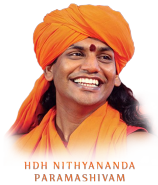
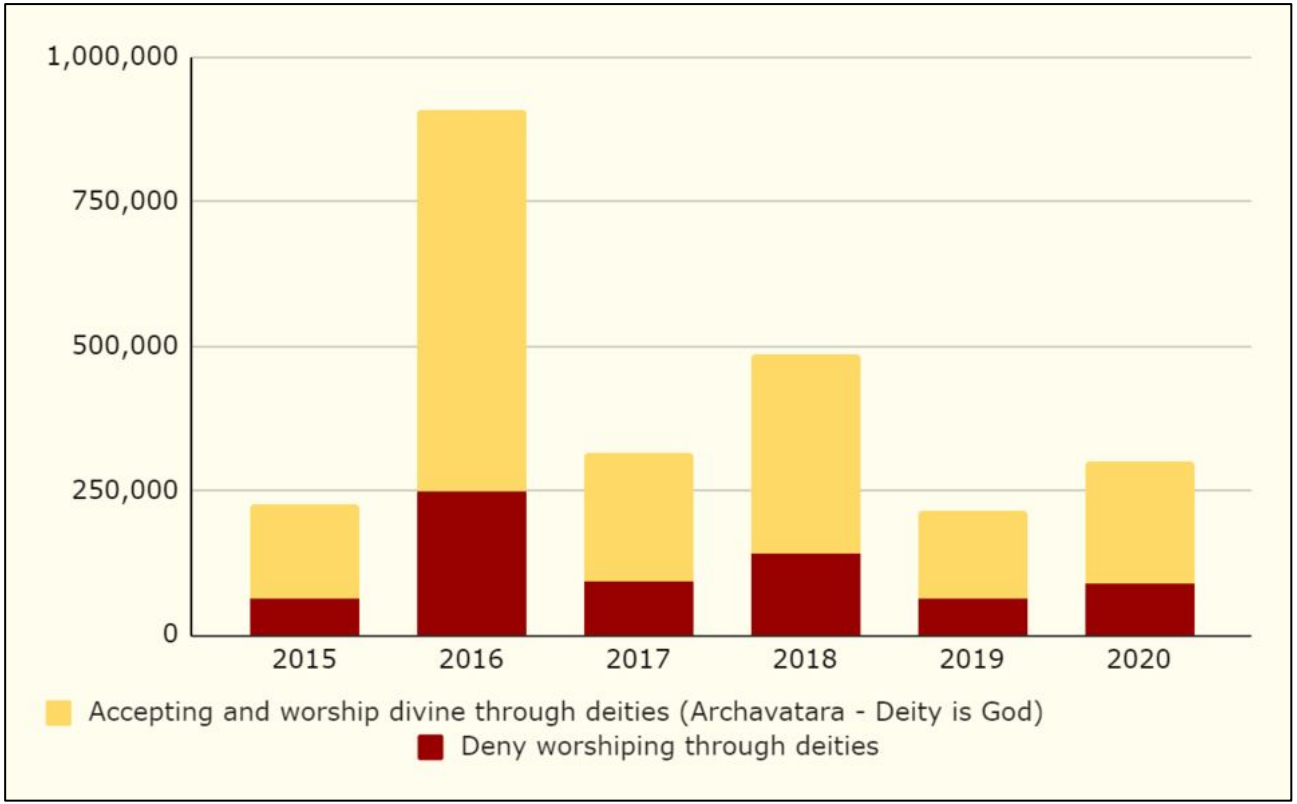


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Atal Peetham (2015 - 2018)



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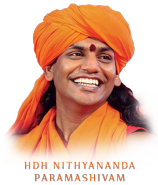
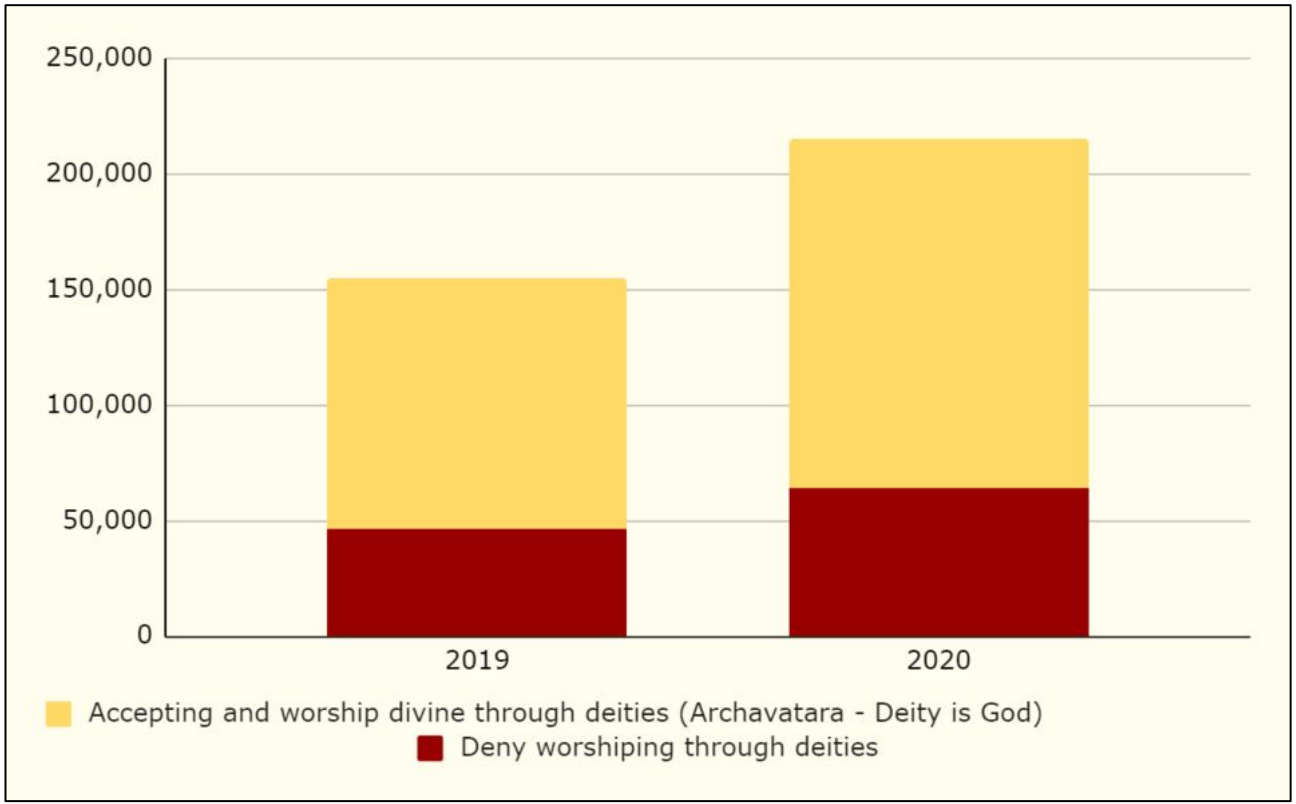


Total Hindu Votes that accept worshiping through deities (archavatara) :

Kailasa Paramparagatha Suvarnapeetha Sarvajnapeetha Swargapuram Samrajyamm



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Chit Sabha Proceedings on :

Divinity and Supremacy of the Guru

Chit Sabha Proceedings on :

Principle of Divinity and Supremacy of the Guru

1. Gurutattva - The guiding principle of the cosmos
2. Cosmic Constitution - Guru Tattva in written form
3. Guru - Gurutattva in human embodied form
4. God is Guru
5. Hindu Scriptures on Guru Tattva
6. Hindu Votes that accept Divinity and Supremacy of the Guru : Cumulative Charts (2004 to 2018)

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Gurutattva - The guiding principle of the cosmos

"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 perceptional reality to the real reality. That space is called Gurutattva."

- Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagavan Sri Nithyananda Paramashivam,
dated 26 February 2017

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Guru - Gurutattva in human embodied form

"The Guru is the physical human embodiment of the Gurutattva. Teaching, Guru Tattva is only to lead you to the Guru-embodied. Vedanta, principles great philosophies, Guru Tattvas, is only to reach you to ***the embodied Guru*** *who* ***only can give you enlightenment***. ***No Tattva, principle, can give you enlightenment directly***. *Even an incarnation like me needs an embodied Guru like Arunagiri Yogishwara who is Paramashiva incarnate! Arunagiri Yogishwara is a great statement made to the world that* ***an embodied Guru is mandatory even for an incarnation***! *All the teachings is to inspire you to reach the embodied Guru."*

- Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagavan Sri Nithyananda Paramashivam,
Dated 16 October 2015

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Guru - Gurutattva in human embodied form

In Hindu tradition, the first Guru in an individual's life is the person's own Mother, then as the child grows it is the father, a later in life it is the ultimate Guru that leads the individual to enlightenment. The Guru guides an individual being beyond the ephemeral ocean of worldly bondage to liberation. This guru-disciple relationship carries on for multiple births until the being attains liberation. This is why Guru Tattva is most sacred in Hindu democracy. The Gurutattva incarnates itself through different enlightened masters, birth after birth until liberation is reached by the disciple (citizen).

"The Buddha's disciples asked Him why He continued to express human qualities and did not ascend into a higher dimension. He replied that even after enlightenment He will continue to assume physical existence until the last soul on Planet Earth achieves liberation. With profound passion and inexhaustible patience, He will teach and guide until every sentient being has been fully realized. This sutra is known today as the Bodhisattva Vow."

- Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagavan Sri Nithyananda Paramashivam,
Dated 16 October 2015

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Guru - Gurutattva in human embodied form

"Paramashiva himself declared through Krishna in Gita,

परित्राणाय साधुनां विनाशाय च दुष्कृताम् । धर्मसंस्थानार्थाय
सम्भवामि युगे युगे ॥८॥

paritrāṇāya sādhūnāṁ - vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya - Sambhavāmi yuge yuge

He means: He will happen again and again - "sambhavāmi yuge yuge". He did not put expiry date. He did not say, 'only till 1900 I will happen', no!"

- Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagavan Sri Nithyananda Paramashivam,
Dated 16 February 2020

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Guru - Gurutattva in human embodied form

"परित्राणाय साधुनां विनाशाय च दुष्कृताम् । धर्मसंस्थानार्थाय सम्भवामि युगे युगे ॥८॥

Bhagavan is very beautifully putting his priorities. First, He wants to protect the spiritually elevated people. Second, He wants to destroy the wicked fellows who live in the pain body and spread the pain body in others. Third – only third He says "Dharma Samsthaapanaarthaya" – He will establish the science of inner awakening, the science of enlightenment."

- Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagavan Sri Nithyananda Paramashivam,
Dated 12 February 2012

KAILASA is the last country for which any human being seeks VISA and citizenship. Once a human becomes a citizen of KAILASA, the individual keeps taking birth again and again only in KAILASA until he gets liberation from the cycle of birth and rebirth once and for all. The guru-disciple relationship is a rare sacred contract that spans multiple births. The fundamental principle of this contract is Gurutattva. This is a unique tenant of the Hindu democracy.

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God is Guru

"With the powerful cognition - Guru is God, You may not need to listen, because You are also God. The most powerful cognition is - God is Guru - not Guru is God." Understand. God is Guru... to make you realize you are God. Only then you need to listen to Him. Only then you will achieve Enlightenment."

- Presidential Address of
The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagavan Sri Nithyananda Paramashivam,
Dated 4 December 2018

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.

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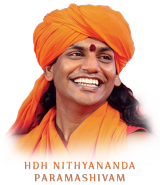
Hindu Scriptures on Guru Tattva



एवं गुरुपदं श्रेष्ठं देवानामपि दुर्लभम्।

हाहाहूहूगणैश्चैव गन्धर्वैश्च प्रपूज्यते॥२५॥

ध्रुवं तेषां च सर्वेषां नास्ति तत्त्वं गुरोः परम्।

आसनं शयनं वस्त्रं भूषणं वाहनादिकम्॥२६॥

Thus, the state of the Guru is the highest, difficult even for gods to attain. It is worshipped by the followers of Hāhā and Hūhū and other Gandharvas (celestial musicians). Surely for all these begins, there is no truth higher than the Guru. A seeker should offer a seat, a bed, clothing, ornaments, a vehicle, and other things that will please the Guru.

~ Guru Gita, verse - 25, 26 ~

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः।

गुरुरेव परब्रह्म तस्मै श्रीगुरवे नमः॥३२॥

हेतवे जगतामेव संसारार्णवसेतवे।

प्रभवे सर्वविद्यानां शम्भवे गुरवे नमः॥३३॥

The Guru is Brahmā. The Guru is Vishnu. The Guru is Lord Shiva. The Guru is indeed Parabrahman. Salutations to Sri Guru. Salutations to the Guru, who is Shiva, who is the only cause of the universe, who is the bridge to cross the ocean of worldly existence, and who is the master of all knowledge.

~ Guru Gita, verse - 32, 33 ~

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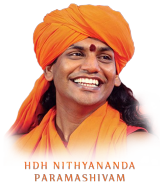

Hindu Scriptures on Guru Tattva

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.

~ Guru Gita, verse - 36, 37 ~

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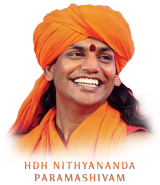
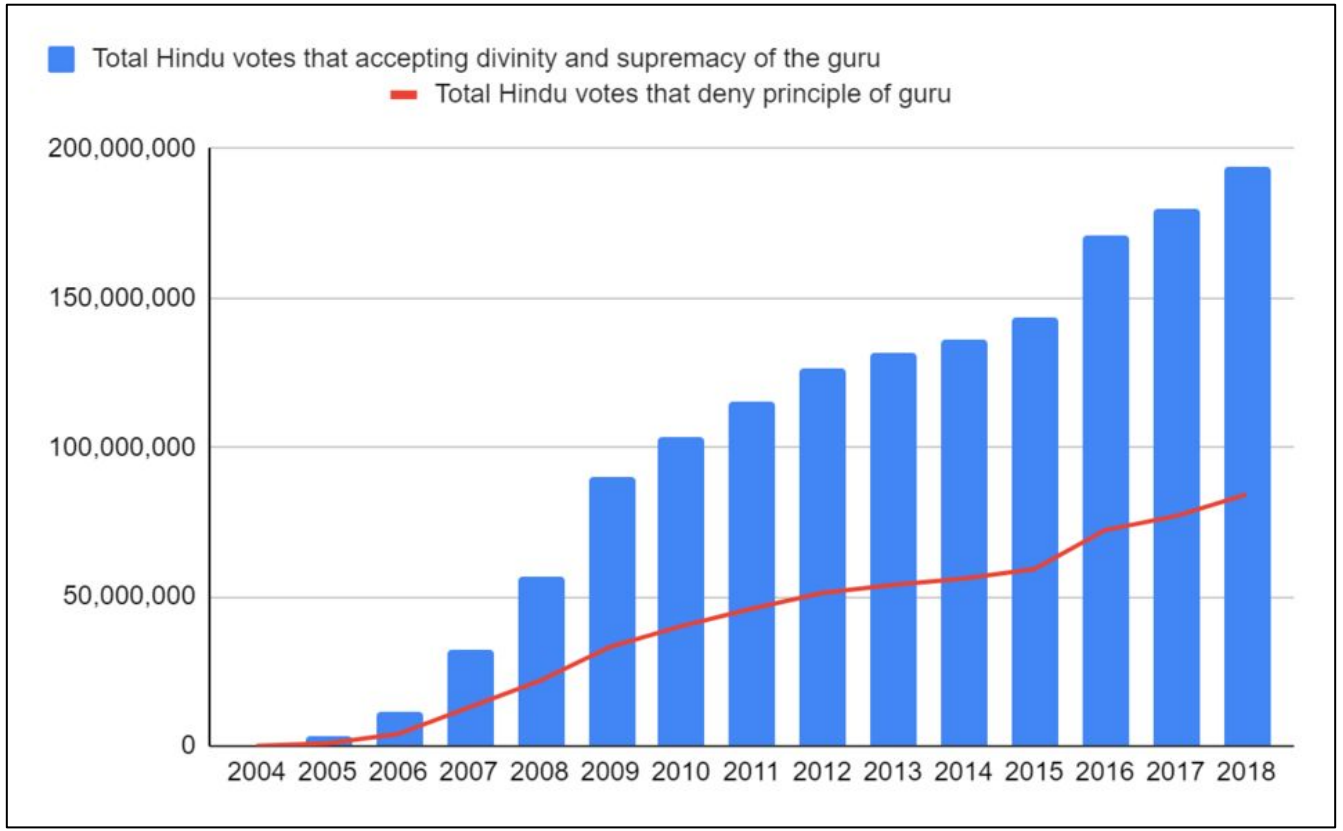


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Cumulative Charts (2004 to 2018)



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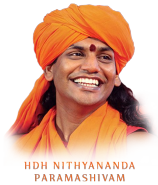

Hindu Votes that accept Divinity and Supremacy of Guru :

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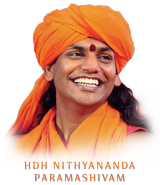
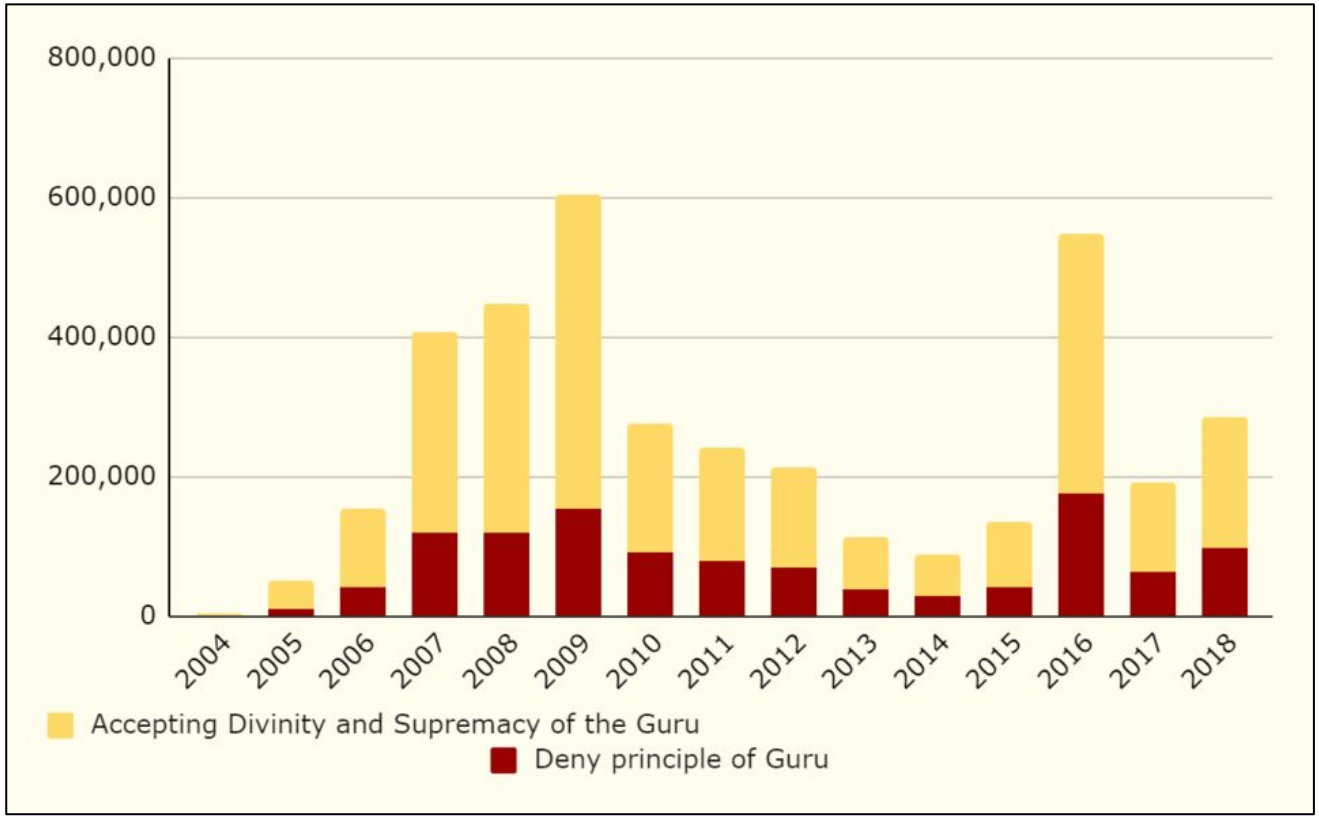


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Adi Arunachala Sarvajnapeetha Samrajyam (2004 to 2018)



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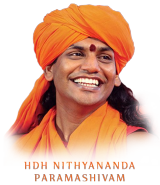
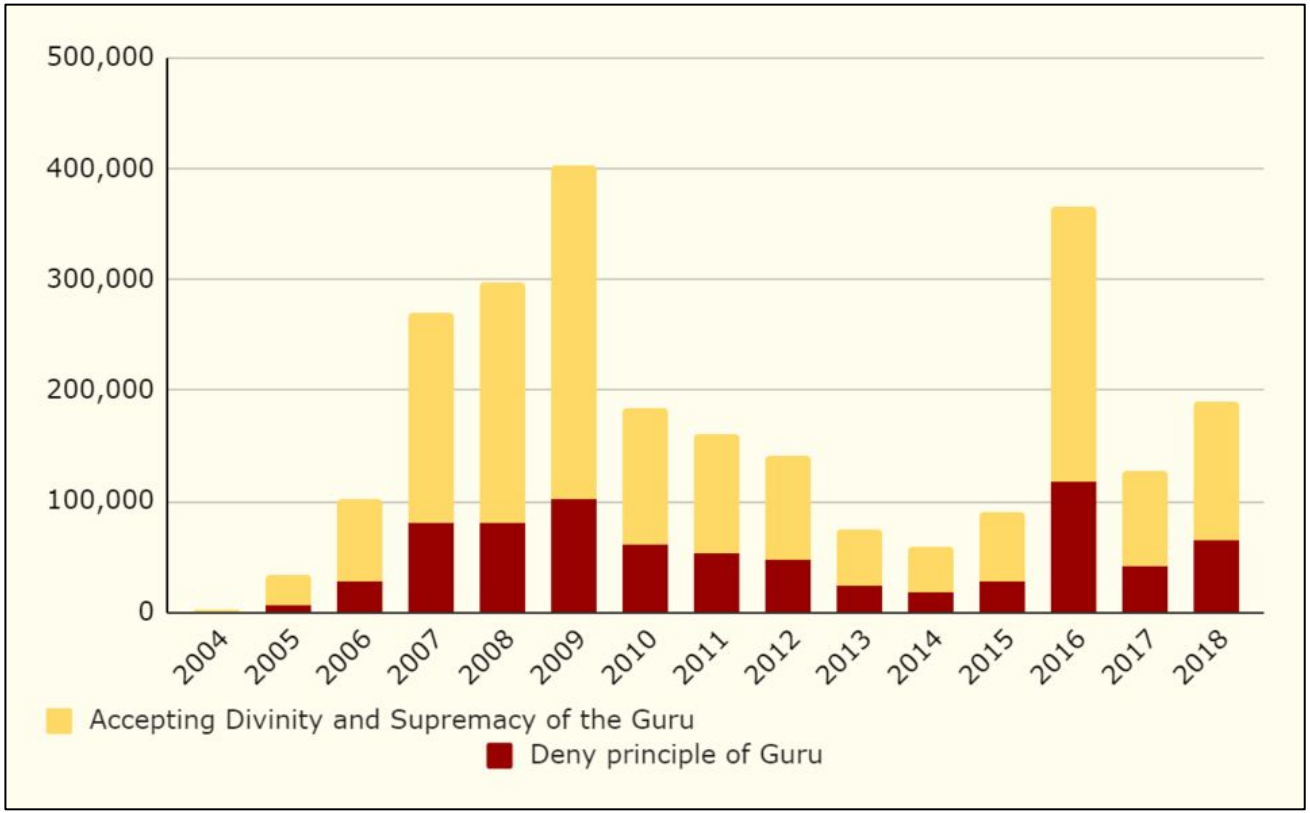


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Kanchee Kailasa Sarvajnapeetham (2004 to 2018)



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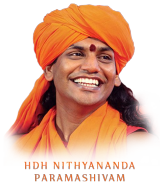
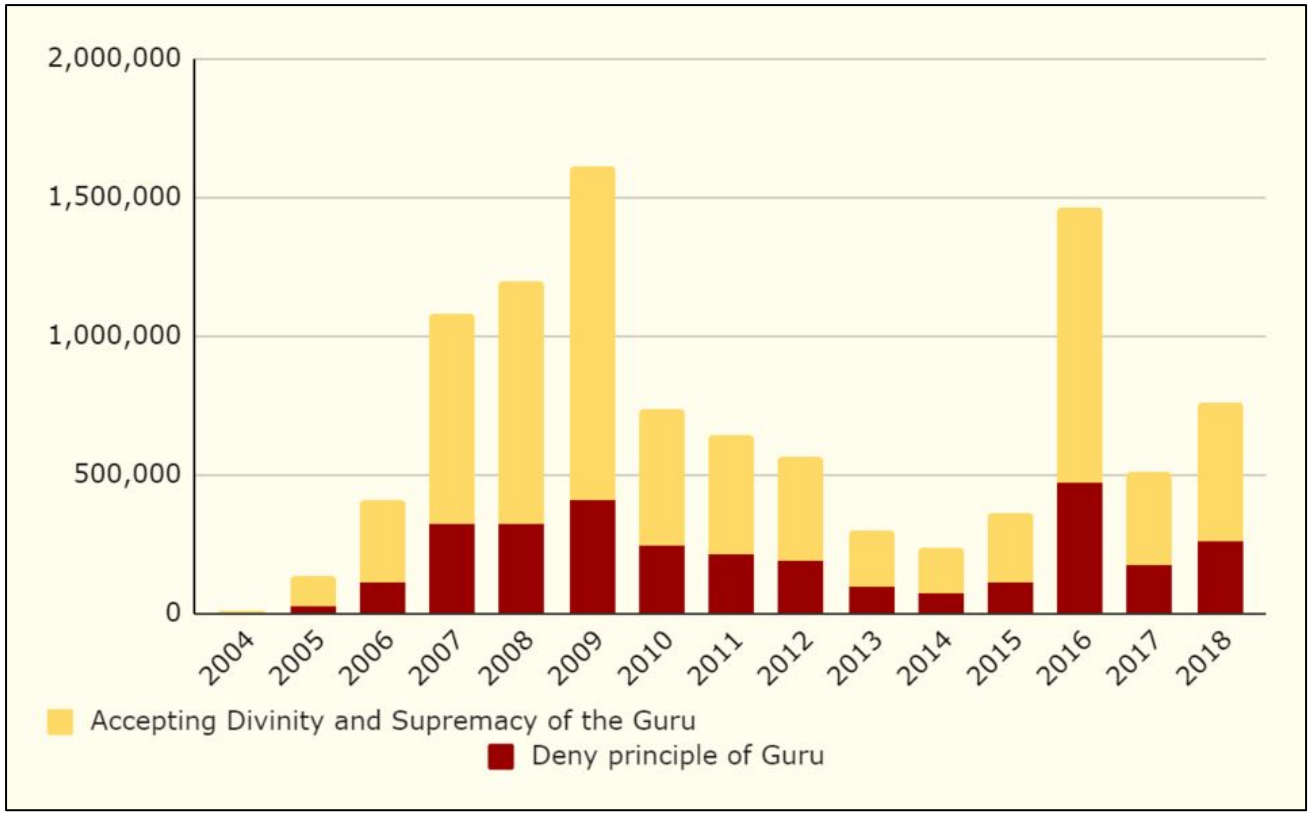


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Surangi Samrajyam (2004 to 2018)



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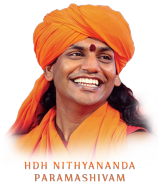

Hindu Votes that accept Divinity and Supremacy of Guru :

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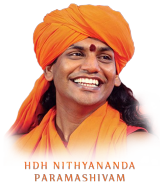
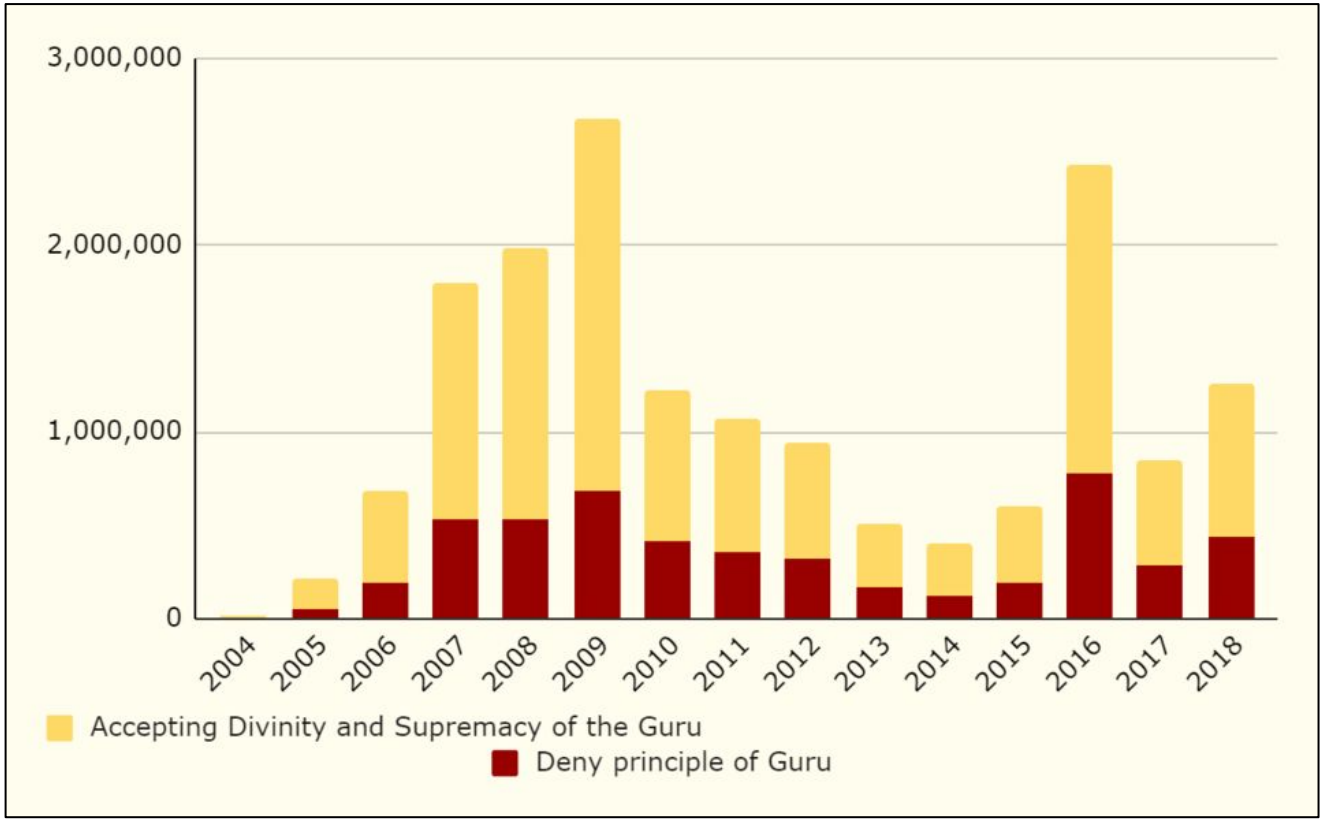


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Adi Kailasa Nithyananda Peetham (2004 to 2018)



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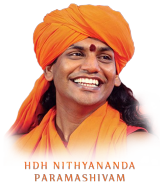
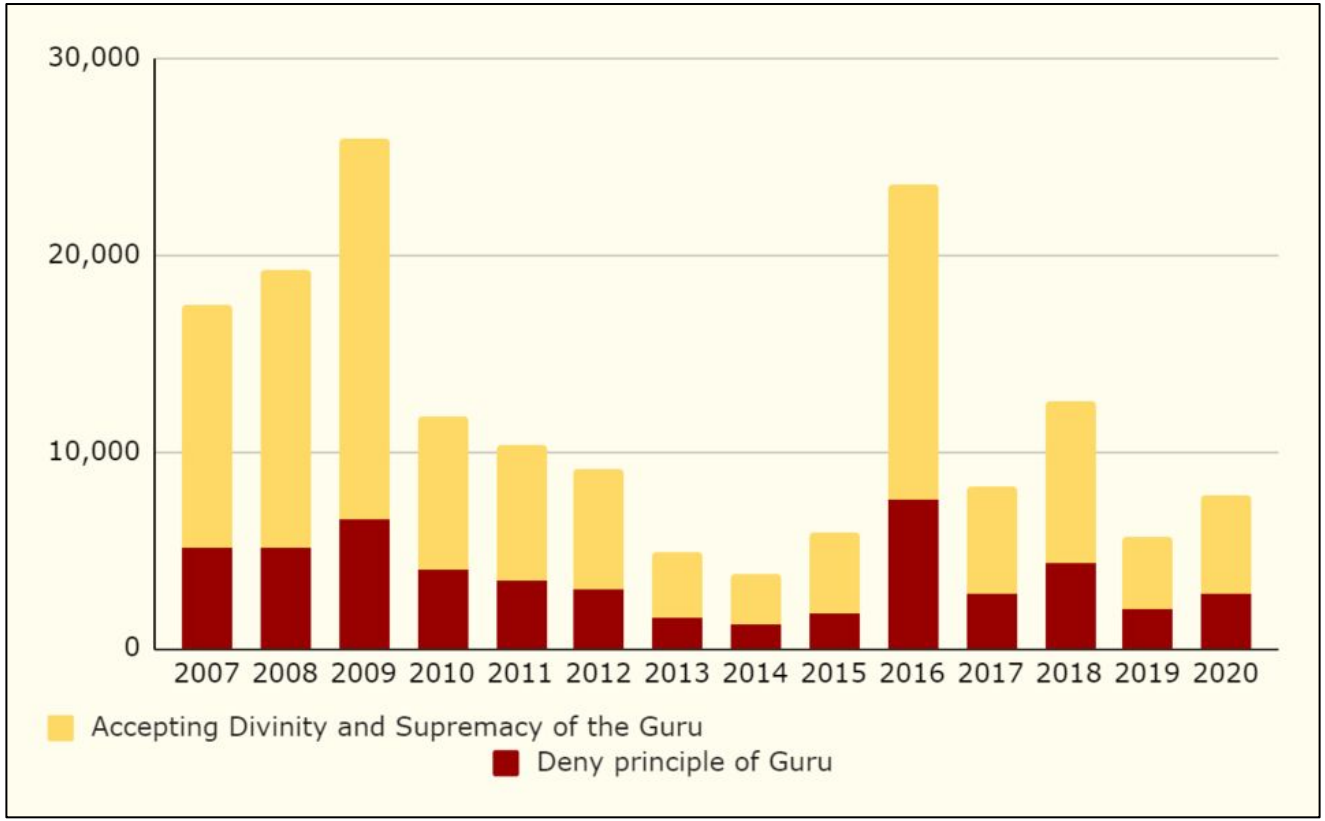


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Agni Vamsa Sarvajnapeetham Pallava Samrajyam (2007 to 2018)



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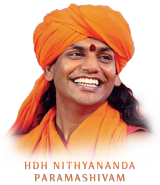
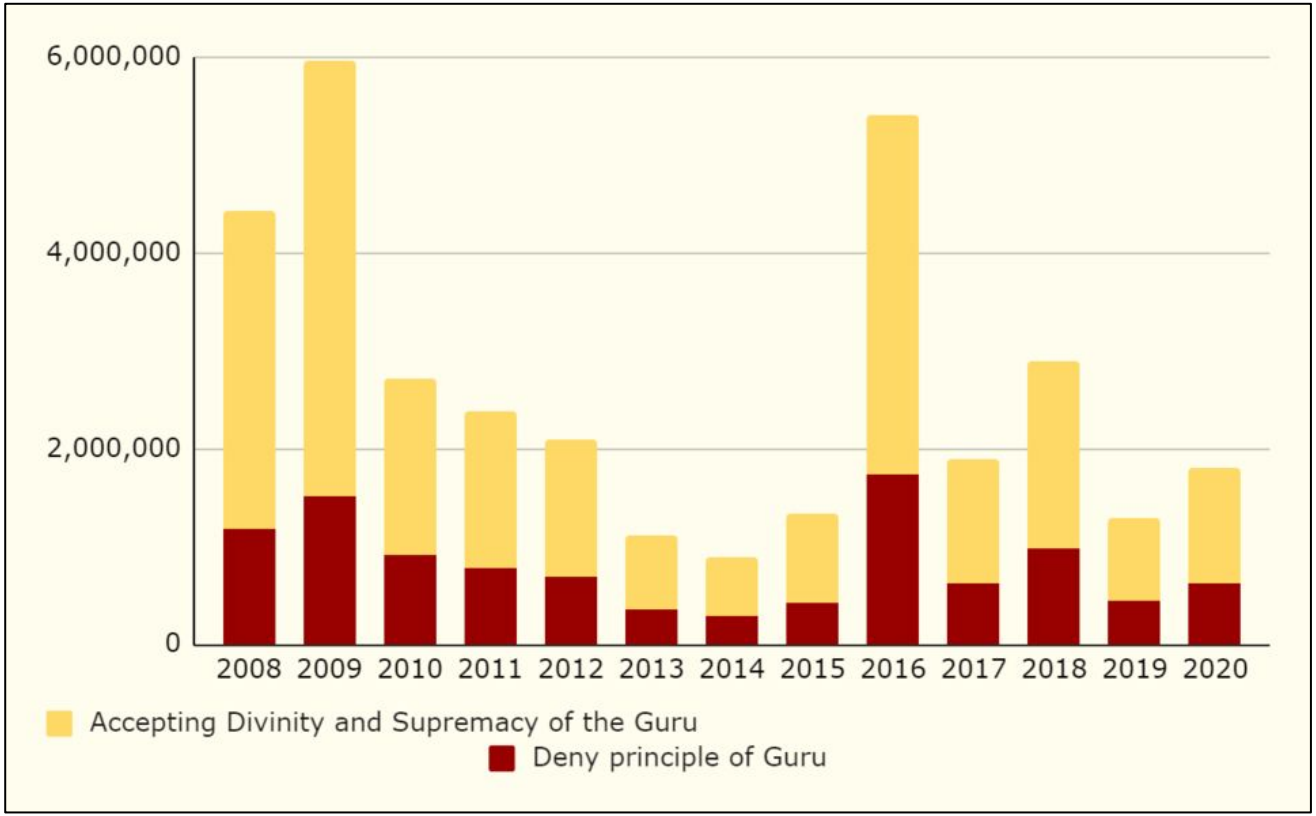


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Kashi Sarvajnapeetham (2008 to 2018)



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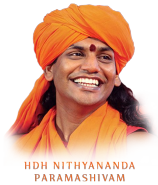

Hindu Votes that accept Divinity and Supremacy of Guru :

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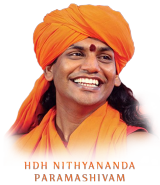
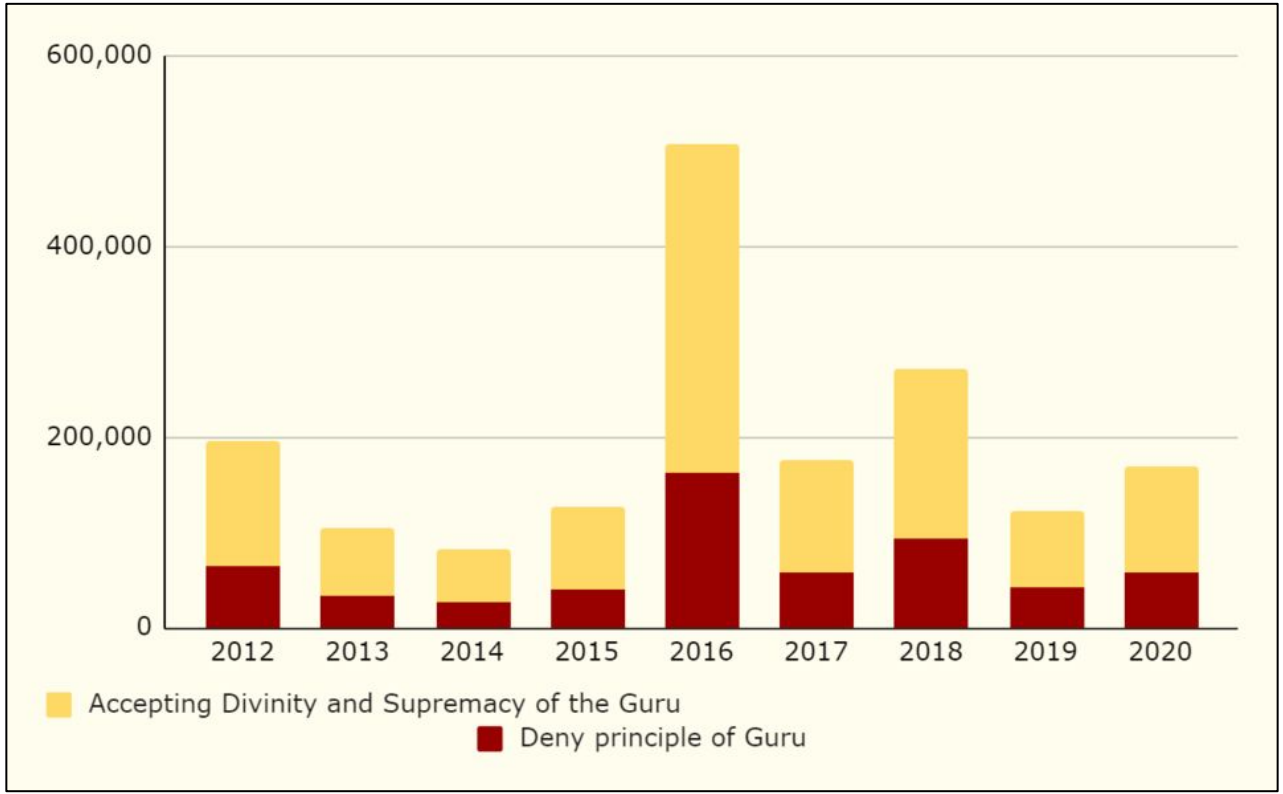


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasonnata Shyamala Peetha Sarvajnapeetham (2012 to 2018)



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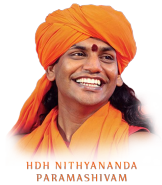
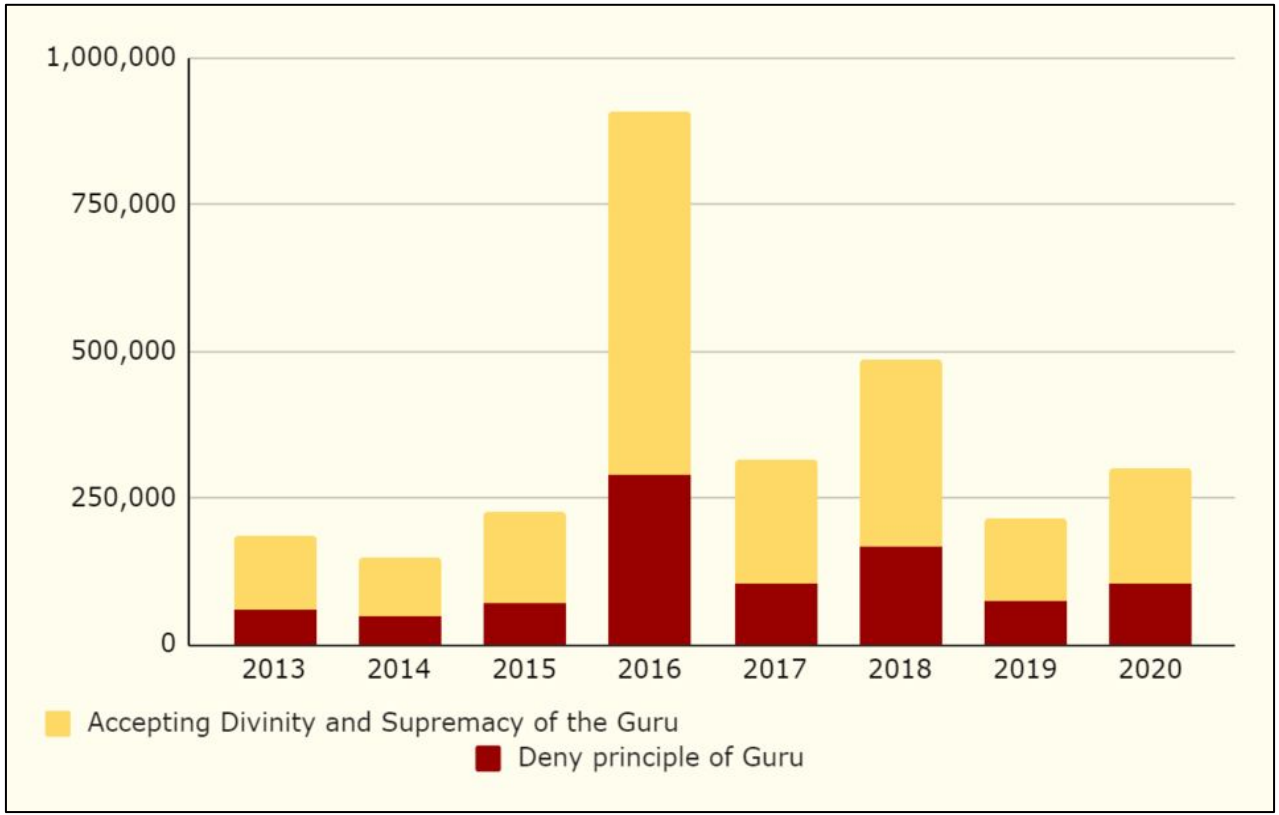


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Mahanirvani Peetha Sarvajnapeetham (2013 to 2018)



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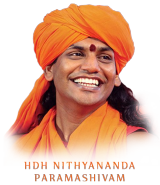
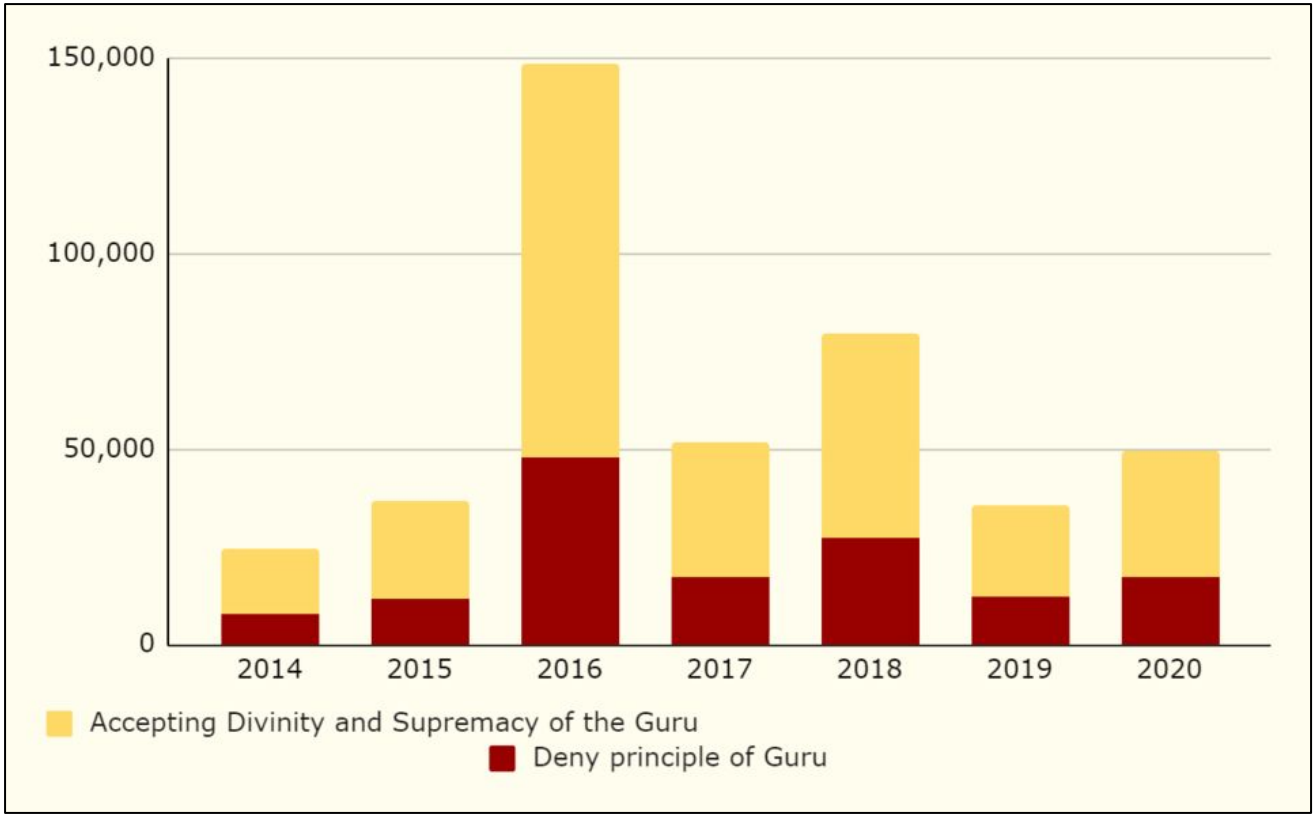


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Sūrya Vamsa Kamalapeetha Sarvajnapeetha Adi Chola Samrajyam



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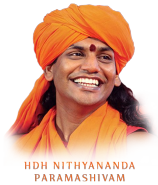
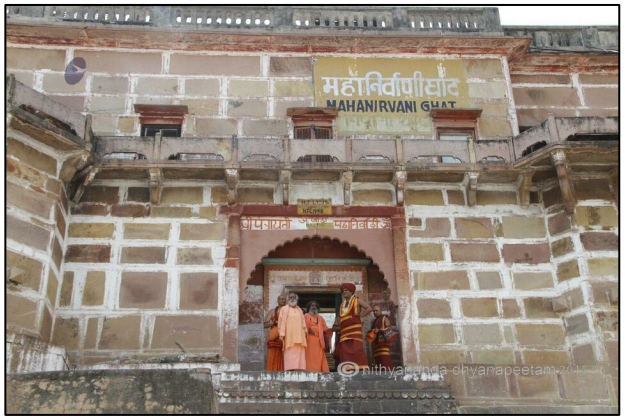


Hindu Votes that accept Divinity and Supremacy of Guru :



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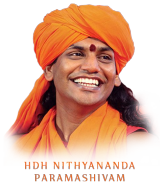
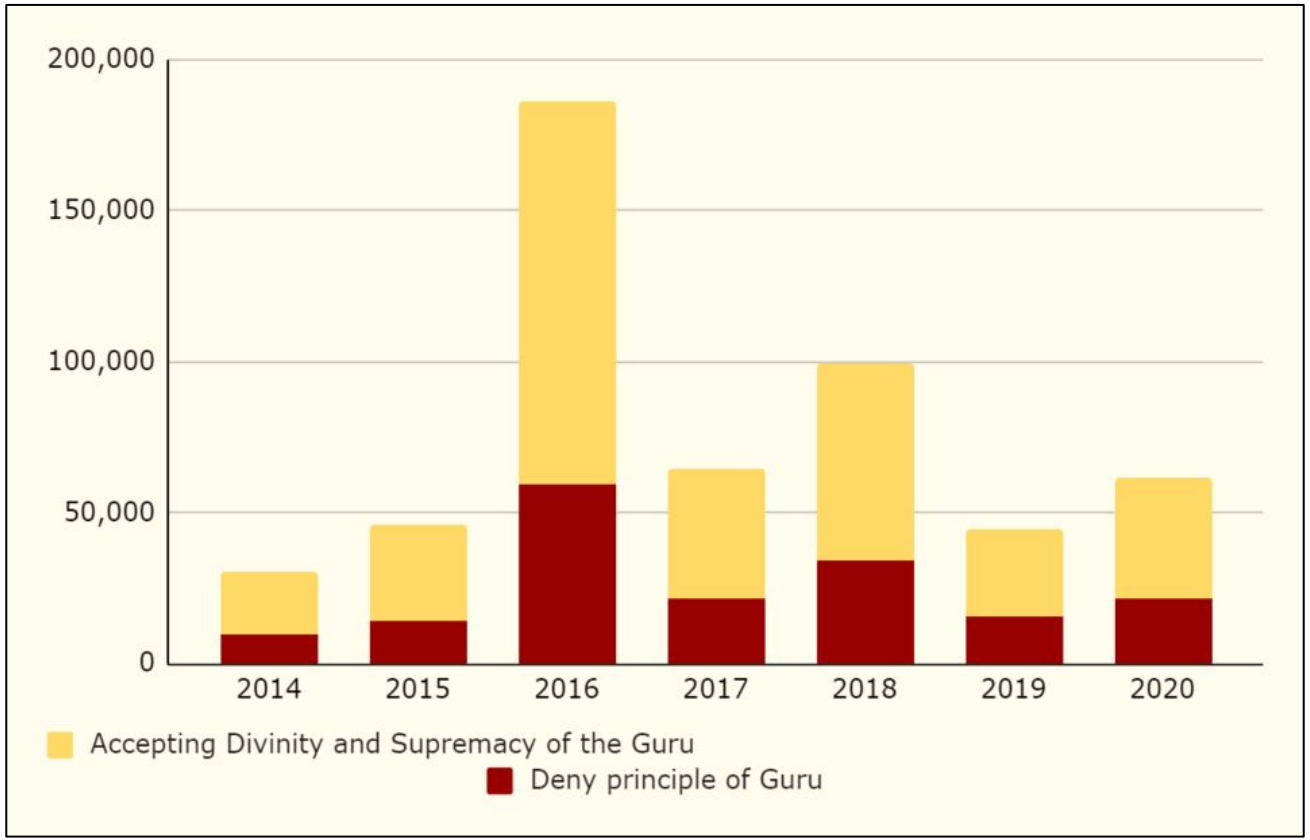


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailaasa Paramparagatha Sūrya Vaṃśa Sarvajnapeetha Adi Noothana Chola Samrajyam



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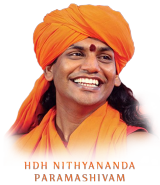
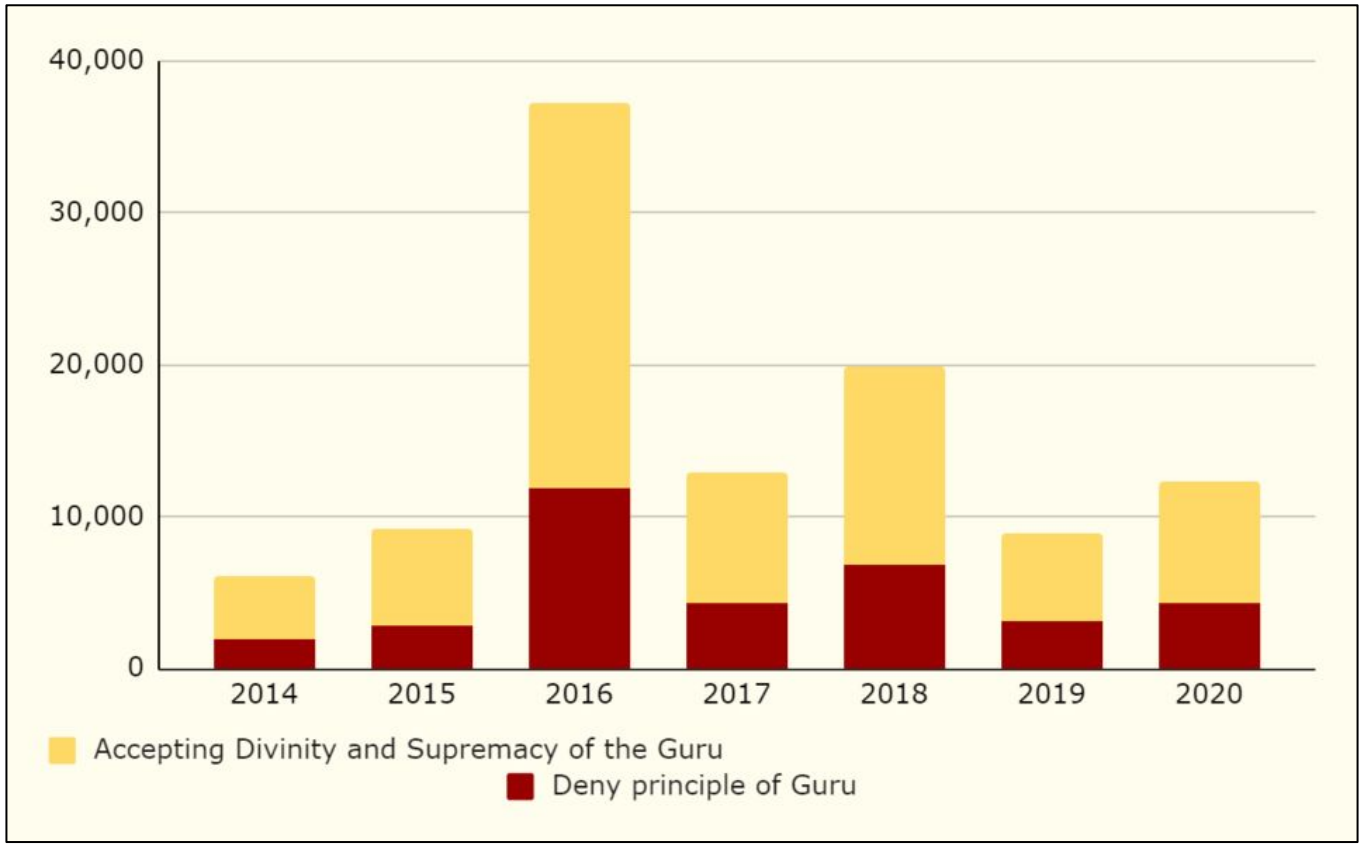


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Surya Vamsa Vedaranya Sarvajnapeetham



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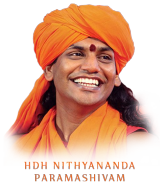
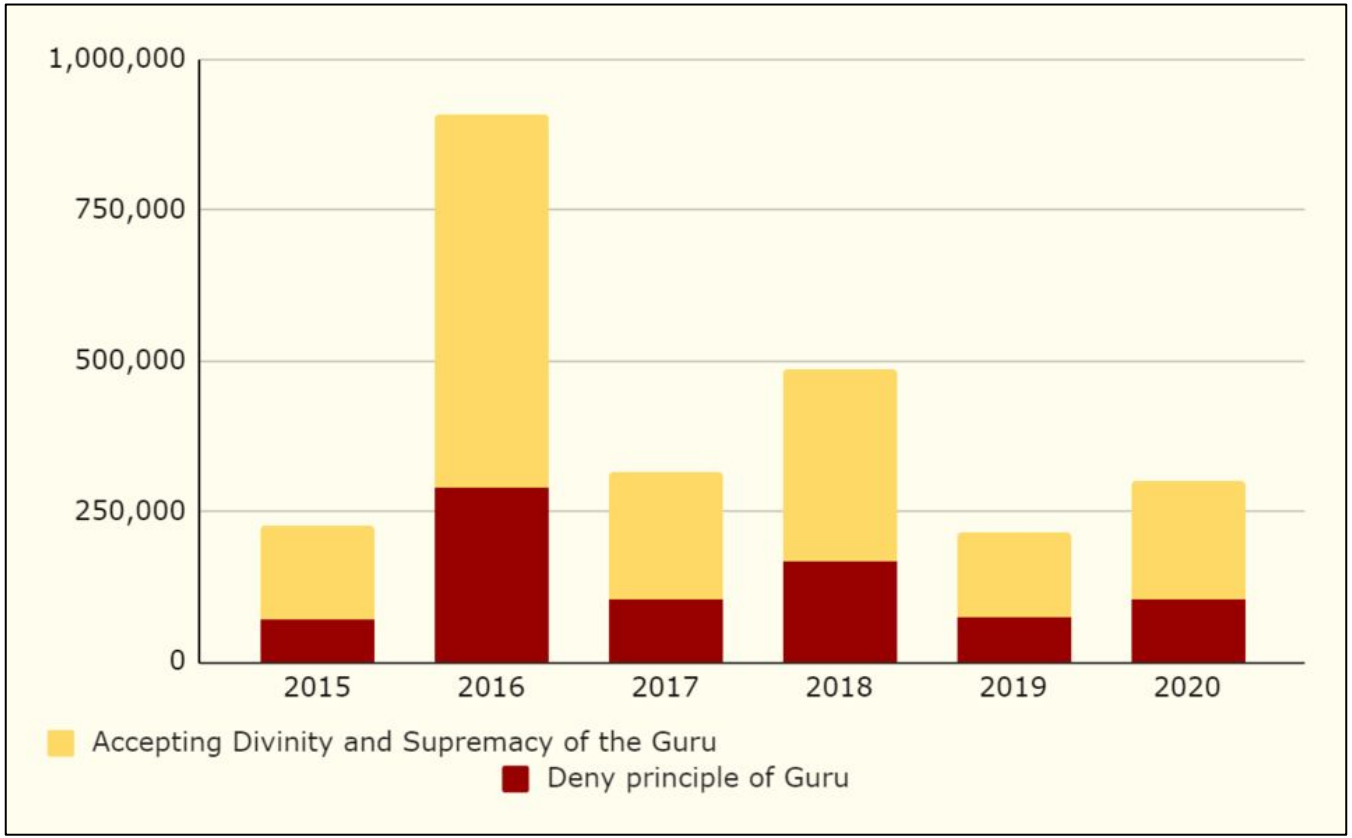


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Atal Peetham (2015 - 2018)



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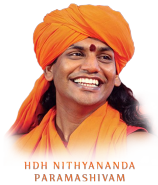

Hindu Votes that accept Divinity and Supremacy of Guru :

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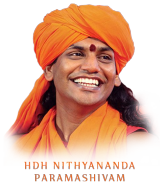
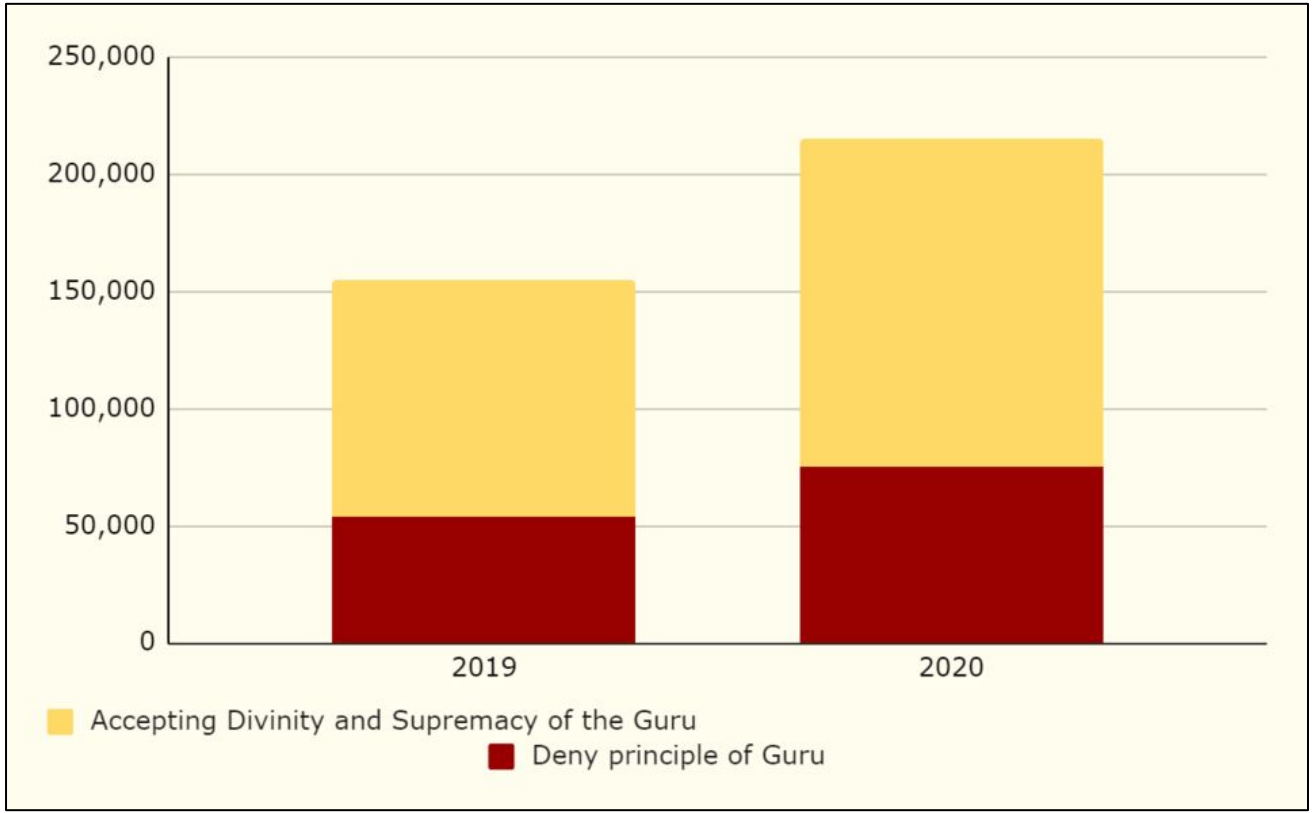


Total Hindu Votes that accept Divinity and Supremacy of Guru :

Kailasa Paramparagatha Suvarnapeetha Sarvajnapeetha Swargapuram Samrajyamm



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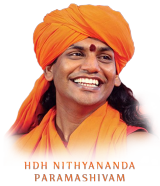

Hindu Parliament

The Supreme Pontiff of Hinduism
Jagatguru Mahasannidhanam
His Divine Holiness
Bhagawan Sri Nithyananda Paramashivam

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