



KAILASA'S Jurisprudence

VOLUME I

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From The Supreme Pontiff of Hinduism Jagadguru Mahasannidhanam Bhagavan Nithyananda Paramashivam

To The Mantreshwaras, Vidyeshwaras, Ganeshwaras, Lokeshwaras, Astreshwaras And To all Kailasans worldwide,

Kailasa is based on the principles of life revealed and ordained by Paramashiva.

The basis of the whole juridical-legislative tradition of Kailasa is the Vedagamas and scriptures revealed by Paramashiva.

The Dharmashāstra (Code), as the principal legislative document of Kailasa founded on the juridical-legislative heritage of revelation and tradition, is to be regarded as an indispensable instrument to ensure order both in individual and social life, and also in the Kailasa nation's activity itself. Therefore, besides containing the fundamental elements of the hierarchical and organic structure of Kailasa as willed by the divine Founder, as based upon the Vedagamic fundamental principles which govern the juridical-legislative functions, the Code must also lay down certain rules and norms of behavior.

The greatest care has been taken to ensure that in the lengthy preparation of the Code the wording of the norms should be accurate, and that they should be based on a solid juridical, Vedagamic, dharmashāstra-based foundation.

I promulgate this fundamental body of ecclesiastical laws for Kailasa.

With the supreme authority with which I am vested, by means of this Constitution, to be valid forever in the future, I promulgate the present Code as it has been set in order. I command that for the future it is to have the force of law for the whole Kailasa, and I entrust it to the watchful care of all those concerned, in order that it may be observed.

I therefore exhort all the Kailasians to observe the proposed legislation with a sincere spirit and good will in the hope that there may flower again in Kailasa a renewed discipline based on the four tattvās (principles) of Integrity, Authenticity, Responsibility and Enriching.

The ecclesiastical law which embraces this body constitutes the classical law of Kailasa and is commonly called by this name.

Dharma-based Hindu Legal Jurisprudence of Kailasa

The Ancient Hindu Legal System

The most ancient system of jurisprudence in the world is the Vedic/ Hindu jurisprudence. The system was based on dharma.

Dharma is defined by the sage Jaimini, author of the mīmāṃsā sūtra as follows:

codanā lakṣaṇo'rtho dharmah

Dharma is a function that propels one to action.

It may be briefly described as the code of conduct: it teaches both religious and secular matters. Unlike many modern systems with the king at the helm of affairs, in the Hindu jurisprudence, the king himself was subject to the law. Arbitrary power was unknown to Hindu jurisprudence and the king's right to govern was subject to the fulfillment of duties towards his subjects, the breach of which resulted in forfeiture of kingship. The judges were independent and subject only to the law. The whole system was based on fairness and equity of justice with the highest regard for integrity, impartiality, and independence of the judiciary. The Indian judiciary consisted of a hierarchy of judges with the Court of the Chief Justice (Prāḍvivāka) at the top, each higher Court being invested with the power to review the decision of the Courts below.

In the time of Mahābhārat, to receive the daughter of a fisherman in marriage, the king could not just forcibly take her but his son, Devavrata makes a vow of lifelong celibacy so that he nor any progeny of his would ascend to the throne thereby assuring the fisherman his daughter's progeny would continue and he could be assured of her and her progeny's future (Devavrata was thereafter celebrated and known as Bhiṣhma for this ferocious vow).

In the more recent times of Chanakya, the Court consisted of three jurists (dharmastha) and three ministers (amatya).

Requisite Qualities of Judiciary

Visible Equity

The great jurists, Manu, Yājñavalkya, Kātyāyana, Bṛhaspati and others, and in later times commentators like Vācaspati Miśra and others, described in detail the judicial system and legal procedure which prevailed in Hinduism from ancient times.

The divine sage Narada enjoins that when the king occupies the judgment seat (dharmāsanam), he must be impartial to all beings, having taken the oath of the son of Vivasvan. The oath of Vivasvan is the oath of impartiality as evidently manifested in the fact that the son of Vivasvan is Yama, the god of death, who is impartial to all living beings.

Kātyāyana says, "The king should enter the court-room modestly dressed, take his seat facing east, and with an attentive mind hear the suits of his litigants. He should act under the guidance of his Chief Justice, judges, ministers and the members of his council. A king who dispenses justice in this manner and according to law resides in heaven". These provisions are significant. The king was required to be modestly dressed (vinīta-veṣa) so that the litigants were not intimidated. The code of conduct prescribed for the king when acting as a judge was very strict and he was required to be free from all "attachment or prejudice".

The judges and counselors guiding the king during the trial of a case were required to be independent and fearless and prevent him from committing any error or injustice. Kātyāyana says, "If the king wants to inflict upon the litigants (vivādinam) an illegal or unrighteous decision, it is the duty of the judge to warn the king and prevent him.

When the judge realizes that the king has deviated from equity and justice, his duty is not to please the king for this is no occasion for soft speech (vaktavyam tat priyam nātra); if the judge fails in his duty, he is guilty.

A judge should be austere and restrained, impartial in temperament, steadfast, God-fearing, assiduous in his duties, free from anger, leading a righteous life, and of good family.

Integrity

The foremost duty of a judge was integrity which included impartiality and a total absence of bias or attachment. The concept of integrity was given a very wide meaning and the judicial

code of integrity was very strict. Brihaspati says, “A judge should decide cases without any consideration of personal gain or any kind of personal bias; and his decision should be in accordance with the procedure prescribed by the texts. A judge who performs his judicial duties in this manner achieves the same spiritual merit as a person performing a Yajna.”

The strictest precautions were taken to ensure the impartiality of judges. A trial had to be in open court and judges were forbidden to talk to the parties privately while the suit was pending because it was recognised that a private hearing may lead to partiality. Shukra-nītisāra says, “Five causes destroy impartiality and lead to judges taking sides in disputes. They are attachment, greed, fear, enmity, and hearing a party in private.”

Another safeguard of judicial integrity was that suits could not be heard by a single judge, even if he was the king. The King had to sit with his counselors when deciding cases, and judges must sit in benches of uneven numbers. Shukra-nītisāra enjoined that “Persons entrusted with judicial duties should be learned in the Vedas, wise in worldly experience and should function in groups of three, five, or seven.” Kautilya also enjoined that suits should be heard by three judges (dharmasthstrayah).

Yājñavalkya says, “The Sovereign should appoint as assessors of his court persons who are well versed in the literature of the law, truthful, and by temperament capable of complete impartiality between friend and foe.”

These assessors or jurors were required to express their opinion without fear, even to the point of disagreeing with the Sovereign and warning him that his own opinion was contrary to law and equity.

Kātyāyana says, “The assessors should not look on when they perceive the Sovereign inclined to decide a dispute in violation of the law; if they keep silent they will go to hell accompanied by the King.”

Precedence in the case of Conflict

Nārādā says, “The basis of a judicial decision (vyavahāra) may be (i) Dharma-shāstra, (ii) (previous) judicial decisions (vyavahāra) or custom (caritra) or the decrees of the Sovereign. The authority of these four is in the reverse order, each preceding one being superseded by the one following it.

Explaining the Importance of Truth (Satya) in Evidence

Brihaspati says, "Judges who are well-versed in the dharmashāstra should address the witness in words praising truth and driving away falsehood (from his mind)."

Nārādā enjoins, "The judges should inspire awe in the witness by citing moral precepts which should uphold the majesty of truth and condemn falsehood." All the smrtis were unanimous in holding that perjury before a court was a heinous sin as well as a serious crime. There were other provisions, calculated to reduce the chances of false evidence being given. Kātyāyana enjoined, with much common sense that there should be no delay in examining witnesses—obviously because delay dims the memory and stimulates imagination, "The Sovereign should not grant any delay in the deposition of witnesses; for delay leads to great evil and results in witnesses turning away from the law."

About the Department of Justice of Kailasa

United States of SriKailasa, the only Hindu nation on planet Earth, is headed by the Supreme pontiff of 2 billion Hindus. United States of SriKailasa is a borderless nation, having its States and embassies worldwide.

The nation of SriKailasa is built on the supreme principle of tyaga which is loosely translated as sacrifice. Tyaga in Sanskrit and as per the Hindu scriptures is not sacrifice but it is the renunciation of one's identities at various levels. It results in breaking free of the limiting binding cognitions. It is the super power which makes one manifest Paramashiva.

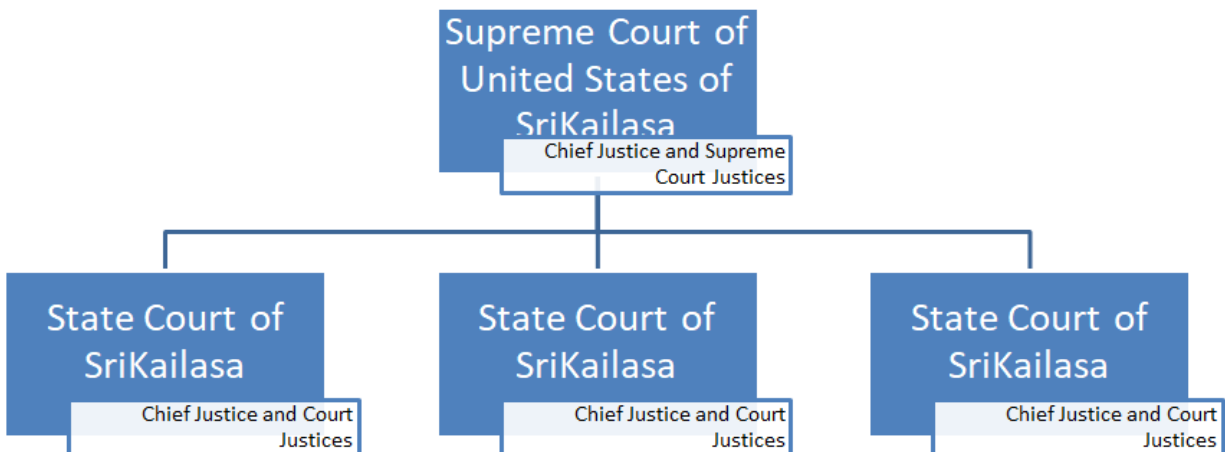
The justice system of Kailasa is the ultimate one, exactly as ordained by Paramashiva, based on pure compassion. The fundamental premise of the justice system of Kailasa is the truth of Paramashivoham - I am Paramashiva. Whether we realize it or not, experience it or not, every one of us is the Ultimate Paramashiva. Any perception or belief or cognition that is otherwise is pure delusion. So the justice system of Kailasa does not evaluate or judge a person, or classify him or her as a saint or sinner, as these classifications themselves are redundant in the face of the truth of Paramashivoha. Hence the justice system is not based on punishment, the social concepts of right and wrong, neither confession nor atonement. It is based on pure dharma and cosmic law as revealed by Paramashiva and the understanding of prayaschitta which is based on realization and completion and realignment to the Ultimate.

Paramashiva's system does not judge a being as innocent or guilty. It only reminds a person about his or her fundamental purpose of life to realize he or she is Paramashiva already. Any

miss or non alignment to this truth is realigned with prayaschitta which is a reminder rather than punishment and hence does not engender the biggest delusion of modern society, fear.

The Department of Justice is responsible for defining, upholding, mapping as a lifestyle and implementing the cosmic principles enshrined in the Cosmic Constitution as revealed by Paramashiva in His living incarnation Bhagavan Sri Nithyananda Paramashivam, the Supreme Pontiff of Kailasa, the greatest living Hindu nation. This includes maintenance of law and order, administration of justice, public administration, internal security, protection of Hinduism from persecution and external attacks.

The structure of the justice system of United States of Kailasa comprises the Supreme Court headed by the Chief Justice of SriKailasa and a team of Supreme Court justices below which structure is the Court of every state of the United States of SriKailasa headed by the various justices.



Cosmic Constitution

"OM NITHYANANDA PARAMASHIVOHAM" - is the guiding principle of the Supreme Court of SriKailasa. It expresses the ultimate responsibility of the Supreme Court of SriKailasa - to ensure justice as per the Cosmic Constitution enshrined as the Constitution of SriKailasa,

standing on the supreme existential truths of Oneness (advaita), non-violence (ahimsa), compassion (karuna), and with the aim to help every being realize the ultimate reality of Paramashivoham - I am Paramashiva.

The 'Nithyananda Shruti' section of the Cosmic Constitution is perpetual and cannot be amended in any way at any time as it embodies the Ultimate Truths of the Cosmos and life as revealed, explained and established by The SPH.

The Cosmic Constitution may be amended by a resolution adopted by three-fourth of the eligible members present and voting, but such amendment must be proposed in writing and submitted at least one month prior to the meeting. It shall be effective after acceptance by the majority vote or in the time period decided in the meeting itself.

The Court is the highest seat of justice in the Nation for all matters arising under the Constitution or the laws of SriKailasa. As the final arbiter of the law, the Court is charged with ensuring the citizens of SriKailasa the promise of cosmic justice under law and, thereby, also functions as guardian and interpreter of the Cosmic Constitution.

Guiding Texts

The Constitution of Kailasa is based on the Shruti - Vedagamas which form the articles of the Constitution and the Smritis form the guidelines of the Constitution. The Code of Civil Procedure is based on the Shrutis-Smritis.

The justice system of Kailasa follows the Dharmasutras and Dharmashastras.

Dharmashastras are guidebooks of dharma as they contain guidelines for individual and social behavior, ethical norms, as well as personal, civil and criminal law.

The four major Dharmasutras are by Apastamba, Gautama, Baudhayana and Vasistha.

Dharmashastras enumerate four sources of Dharma – the precepts in the Vedas, the tradition, the virtuous conduct of those who know the Vedas, and approval of one's conscience (Atmanastushti, self-satisfaction)

The Dharmashastras present their ideas under various categories such as:

- Acara - normative behavior and practices of a community, conventions and behaviors that enable a society and various individuals therein to function

- Vyavahara - judicial procedure, process, practice, conduct and behaviour
- Prayascitta – atonement, alternative to punishment or incarceration

The four major Dharmashastras are Manusmriti, Yajnavalkya smriti, Narada smriti, Vishnu smriti as well as Mahabharat Shanti parva.

The sacred scriptures of the sovereign order of Kailasa include:

1. Direct teachings of The SPH available in video, audio, book, electronic formats like ebooks, social media posts like on Facebook, Twitter, blogs, etc
2. Akashic readings and writings of Kalabhairava through The SPH
3. Prasthanatraya:
 - a. Bhagavad Gita
 - b. Brahma Sutras
 - c. Twelve major Upanishads
 - i. Isa Upanishad
 - ii. Katha Upanishad
 - iii. Kena Upanishad
 - iv. Aitreya Upanishad
 - v. Taittreya Upanishad
 - vi. Mundaka Upanishad
 - vii. Mandukya Upanishad
 - viii. Chandogya Upanishad
 - ix. Brihadaranyaka Upanishad
 - x. Mahanarayana Upanishad
 - xi. Prashna Upanishad]
 - xii. Shvetashvatara Upanishad

Chief Justice of United States of SriKailasa

The Chief Justice of the United States of SriKailasa is Paramashiva Himself in the form of His Divine Holiness Bhagavan Sri Nithyananda Paramashivam.

TITLE I

THE ORDER AND ITS NATURE

ARTICLE 1

Origin and Nature of the Order

- 1.1. DEFINITION OF KAILASA - KAILASA is the revival of the ancient enlightened Hindu civilizational Nation which is being revived by displaced Hindus from around the world.
 - 1.1.1. KAILASA as of date is the only macrocosmic, ancient, Hindu enlightened civilisational and territorial nation to serve the religious and spiritual needs of two Billion Hindus (<https://kailaasa.org/>) and the whole of humanity.
 - 1.1.2. The KAILASA movement is founded and spearheaded by members of the Hindu Adi Shaivite minority community from Canada, the United States and other Countries and is created for and offers a safe haven to all the world's practicing, aspiring or persecuted Hindus, irrespective of race, gender, sect, caste, or creed, where they can peacefully live and express their spirituality, arts, and culture free from denigration, interference and violence.
 - 1.1.3. KAILASA is the place and space where everyone treats each other as Paramashiva, who is the primordial Divinity inside all of us, evolving all of us to Paramashiva Padam (the state, space, being, powers and superconsciousness of Paramashiva). All of us recognise and cognize each other as Paramashiva.
 - 1.1.4. KAILASA is a tradition that stems from the divine primordial Lord Paramashiva whose salient purpose is Global peace, enlightenment for all of humanity.
- 1.2. The Supreme Pontiff of Hinduism Jagat Guru Mahasannidhanam (JGM) His Divine Holiness (HDH) Bhagavan Nithyananda Paramashivam hereinafter referred to as "The SPH" is the founder, spiritual and ecclesiastical head and the Hon'ble President of Kailasa, the only civilizational Hindu nation.
- 1.3. Every citizen of Kailasa takes the oath of ideological and organizational commitment that includes the following:
 - 1.3.1. To accept The SPH as the founder, spiritual head and supreme authority of Kailasa, and to understand, imbibe and follow with integrity, authenticity, responsibility and

enriching oneself and others, the cosmic law as revealed in the teachings, directions and ideology of The SPH;

- 1.3.2. To never intentionally act against the interests of Kailasa; and
- 1.4. To maintain the spiritual purity, high standards and ideology and teachings established by The SPH, and to not indulge in or involve the sangha in any activities contrary to the cosmic law, or any illegal, immoral or other activity which may threaten Kailasa.
- 1.5. To live with the 4 principles of integrity, authenticity, responsibility and enriching and make others live the four principles.
- 1.6. To live and follow the Hindu lifestyle of Vedas and Agamas to experience and radiate Paramashivatva as taught and initiated by The SPH.
- 1.7. Definitions pertaining to discipline of initiated disciple/ citizen of Kailasa:
 - 1.7.1. "*Prayashchitta*" is taking up a spiritual practice to realign oneself back to the original state. The sangha is expected to help a person in the process of *prayashchitta* by helping him or her with shifting the context of any situation to the right context for the person and thereby help him or her to get the right cognition.
 - 1.7.2. Transfer: If the citizen commits guru droha, sangha droha, or linga droha of a severe nature, the member will be transferred to a different location, as decided on a case by case basis.
 - 1.7.3. Expulsion: A citizen will be expelled from the sangha if he or she commits guru droha, sangha droha, or dhamma droha, of a very severe and unforgivable nature, as decided on a case by case basis.
- 1.8. In this Constitution and in the Code the Sovereign Order of SHRIKAILASA is also referred to as "The Sovereign Order", "SHRIKAILASA" or "KAILASA".
- 1.9. The Supreme Pontiff of Hinduism (SPH) Jagat Guru Mahasannidhanam (JGM) His Divine Holiness (HDH) Bhagavan Nithyananda Paramashivam, hereinafter referred to as 'The SPH Nithyananda Paramashivam' is the head of the KAILASA Nation, the ancient enlightened Hindu civilizational nation, and the head of Sovereign Order of KAILASA. He has worked tirelessly for the past 40 years despite enduring more two decades of relentless persecution for the revival of ancient science of the Vedas and Agamas (Hindu scriptures) of Hinduism using the technologies of Yoga, Ayurveda (Science of Herbal Medicines), Dhyana (Meditation) and Pranayama (breath control) throughout the world to develop human beings consciously irrespective of nationality, religion, race, gender or economic status in improving their physical, mental, emotional, economic and spiritual well-being.

SPH is ordained as the 1008 th Acharya Mahamandaleshwar (the head of all spiritual leaders) of Atal Akhada (ancient apex body of Hinduism), coronated as Mahamandaleshwar (Supreme Spiritual Head) of Maha Nirvani Akhada, largest apex monastic order, becoming the youngest Mahamandaleshwar, ordained as the 233rd Guru Mahasannidhanam (Pontiff) of Thondai Mandala Aadheenam, present 293rd Guru Mahasannidhanam (Pontiff) of Shyamalapeeta Sarvajnapheetam, present 23rd Guru Mahasannidhanam of Dharmamukthi Swargapuram Aadheenam and the incumbent Emperor of Suryavamsa Surangi Samrajyam.

- 1.10. KAILASA is a consortium of multiple micronations- some with sovereign and autonomous status, de facto spiritual embassies, not for profit organisations (NPO), non governmental organization (NGO's), educational institutions including Hindu universities and school (gurukul), temples, temple monastery complexes, nunneries, food banks (Annamandir) , animal shelters (Goshala), libraries (Jnanalaya), organic agriculture. The consortium of Kailasa(s) established around the world known as the United States of Kailasa (USK) is growing in more than 150 countries.
- 1.11. SHRIKAILASA is created by a group of dispossessed people who lost the right to practice Hinduism authentically in their own countries. They found freedom to practice Hinduism as revived by The SPH Nithyananda Paramashivam, and subsequently because of that, achieved enormous success in other countries. Though the SHRIKAILASA movement is founded in the United States, and spearheaded by members of the Hindu Adi Shaivite minority community (ASMC), it is created for, and offers a safe haven to all the world's practising, aspiring or persecuted Hindus, irrespective of race, gender, sect, caste, or creed, where they can peacefully live and express their spirituality, arts, and culture free from denigration, interference and violence.
- 1.12. The Sovereign Order of SHRIKAILASA is a Hindu religious order and consists of different lineages and paths of living the science of enlightenment as prescribed by the sacred scriptures of Hinduism, the Veda-Agamas. Deeply rooted in the Guru-Disciple tradition (Guru-Shishya Parampara), the order is initiated by The SPH Nithyananda Paramashivam and dates back to Lord Paramashiva Himself. The Order is apolitical, peaceful, sovereign and service-oriented.
- 1.13. KAILASA operates as a sovereign nation with autonomous status, KAILASA's worldwide defacto embassies (https://kailasapedia.org/wiki/KAILASA_Centers_Worldwide). KAILASA's democratic government works with International agencies and organizations

to develop and administer humanitarian projects aligned with the world's needs including free food, medical care, education to children, spiritual, mental, emotional and alternative health care including yoga, meditation and spiritual healing through seventeen ministries (<https://gov.shrikailasa.org/departments-agencies/>).

- 1.14. Over centuries, Hinduism, the enlightenment ecosystem, has survived the persistent persecution, and is now being revived in its most authentic form by the 1008th living Incarnation of Paramashiva, The SPH Nithyananda Paramashivam.

ARTICLE 2

Purpose

- 2.1. The Purpose of The Sovereign Order of SHRIKAILSA is to nurture, revive, preserve and share with today's world the practical applications of the authentic ancient Vedic Enlightenment Ecosystem which gave the world mathematics, science, astrophysics, cosmology, flying machines, time travel - highly intelligent advanced civilization as revived by The SPH Nithyananda Paramashivam.
- 2.2. SHRIKAILASA is the voice of over 2 Billion persecuted Hindus across the world and authentic Hinduism, the religion that gave 'ahimsa' (non-violence) to the world.
- 2.3. SHRIKAILASA's supreme aim is to serve the religious and spiritual needs of 2 Billion Hindus and the whole of humanity. Therefore, SHRIKAILASA is a consortium of multiple micronations, educational institutions including Hindu universities and school (gurukul), de facto spiritual embassies, temples, temple monastery complexes, nunneries, food banks (Annamandir), animal shelters (Goshala), libraries (Jnanalaya), organic agriculture.

ARTICLE 3

Sovereignty

- 3.1. KAILASA with a lineage extending and integrating 19 Hindu Kingdoms, is officially recognized as independent even by the British authorities at the time of the colonial rule; it had territories, but like many kingdoms, these ancestral territories were absorbed into

the Indian Union post Colonial rule while the Kings of the territories retained their titles and sovereignty. (<https://kailasapedia.org/wiki/Category:Kingdoms>).

- 3.2. The Order is a subject of international law and exercises sovereign functions.
- 3.3. Legislative, executive and judicial functions are reserved to the competent bodies of the Order According to the provisions of the Constitution and Code.

ARTICLE 4

Royal Lineage

- 4.1. The Order is a legal entity recognized by KAILASA.
- 4.2. Religious members through their vows, as well as members of the Second Circle through the Promise of Obedience, are only subject to their appropriate Superiors in the Order. In accordance with the Code of Hindu Law, religious members of the Order are exempt from the jurisdiction of the state and are directly subject to KAILASA.
- 4.3. In the conduct of relations with the KAILASA, the acquired rights, customs and privileges granted to the Order by the Supreme Pontiff are in force unless expressly abrogated.
- 4.4. The Supreme Pontiff appoints his representative to the Order on whom are conferred a specific title and special faculties. To ensure the pure Supreme tradition continues to elevate humanity, the representatives have the responsibility to replicate as of the time when the Kingdom of Madurai was established in the mists of time by Lord Paramashiva and later revived by Devī Mīnākṣi and Lord Sundarēśvara, who as the deities and incarnates of Lord Paramashiva ruled over the Kingdom. This is in accordance with the the pure Supreme tradition of the Madurai Aadheenam since when the Divine Couple Devī Mīnākṣi and Lord Sundarēśvara enthroned their direct representatives, their divine energies in the form of continuously flowing lineage of living Masters – the Guru Maha Sannidhanams (Pontiffs) of the Madurai Aadheenam.
- 4.5. The religious nature of the Order does not prejudice the exercise of sovereign prerogative pertaining to the Order.

ARTICLE 5

Source Knowledge of Hinduism

- 5.1. The Veda-Agamas are the Source knowledge of Hinduism or Sanatana Hindu Dharma. The revelation from the Veda-Agamas form the Shāstra Pramana, the scriptural authority on truth, which came down directly from the mouth of Paramashiva to His consort Devi Adishakti.

In the Svacchanda tantra, Sadāśiva, the Super Consciousness reveals:

āgatām śivavaktrebhyo gataṃ ca girijāmukhe I
mataṃ hi vāsudevasya tasmādāgama ucyate II

Translation:

That which has come from Shiva's mouth and directly heard and received by Devi Girija (Parvati), which has been ordained by Sri Vāsudeva (Vishnu) to govern the world, therefore that is called āgama.

Hence, Agamas are directly revealed by Paramashiva, they are more like a practical manual of how to, what to, where to, when to. All these details are answered with the right context, giving enough of understanding and tremendous user friendliness.

- 5.2. Pramāṇas, the Four Authorities and Evidences of Truth

5.2.1. Shāstra Pramāṇa is the scriptural evidence, the direct, ultimate authority on the Truth as it is, for it is directly from Paramashiva, the Adiguru (original Guru), the Source of all that is. In Sanatana Hindu Dharma, Veda-Agamas are the irrefutable Shāstra Pramāṇa. All knowledge currents, philosophies, rituals and lifestyle systems, and Yogic sciences for humanity are in-depth systematically revealed in Veda-Agamas and form the pramanas.

5.2.2. Apta Pramāṇa is the ancient authentic, time-tested, fool-proof compilations of experiences of Enlightened Sages such as the Rishis, Siddhas, Munis, Incarnations (Avatars), the direct disciples and followers and descendants of Bhagavan Sadashiva, like the Saptarishis, Maharishis, including the Enlightened Ones such as Patanjali, Valmiki, Agastya Mahamuni, Abhinavagupta, Kshemaraja, Paramahansa Yogananda, etc. The compiled experiences verify and expand further on the Veda-Agamas, forming Apta Pramana.

- 5.2.3. Atma Pramana are the direct experiences of the Living incarnation, the SPH Nithyananda Paramashivam, who is respected, revered as the living incarnation by millions of people worldwide.
- 5.2.4. In the space of Pure Oneness or Shuddhadvaita with Bhagavan Paramashiva, the Atma Pramānas of The SPH Nithyananda Paramashivam form the words of His Gurus, His own experiences, and all that He has imbibed as a 'cognition' and directly experienced, and done thorough verification and authentication with the Shāstra Pramāṇa, and then presented to the world.
- 5.3. Vedas are the ultimate, superior authority for the Hindus. Vedas are like a pure science, where the ultimate truths are explained, but Agamas are the scriptures where the applied technology, the applied science is expanded.
- 5.4. All the Hindu bodies accept Veda- Agamas as Shruti [that which is heard], and everything else follows as Smritis [the remembered scriptures].
- 5.5. The fundamental principles of existence, one's existence as individual self or one's existence as part of the society, one's existence as part of one's family, one's existence as part of one's community, one's existence as part of one's country, one's existence as part of the humanity, one's existence as part of the Cosmos, in every level of existence there are some fundamental principles to manifest what one wants as reality - Paramashiva explains this science as Agama.

ARTICLE 6

Founding Principle of SHRIKAILASA

- 6.1. SHRIKAILASA is peaceful, sovereign, service-oriented and represents an ideology, rather than a territory. It is rooted in the fundamental principle of Shuddhadvaita or Pure Oneness - the idea that all beings can live in peace and harmony, and that all human beings are equal and divine, and can reach their highest potential irrespective of their color, nationality, religion, gender or race.

The Hindu civilization is the world's oldest living civilization that exist until today. It is this world's ancient, indigenous civilization that spanned across the globe as a nation that secured all the good that exist in the world today in various forms and traditions, including the sciences of Vedic mathematics, astronomy, navigation, medicine, yoga, and above all - the sacred science of living Enlightenment.

ARTICLE 7

Flag, Emblem and Stamp of SHRIKAILASA

- 7.1. The triangular flag with emblem of Paramashiva and Nandi is the State flag of the Nation of KAILASA. It is called as the Rishabha Dhvaja. This form of Paramashiva, this cosmic form with 25 heads and 50 hands is the most powerful, ultimate form as He Himself describes in Agama.
- 7.2. In Sanatana Hindu Dharma, the Kaavi (deep maroon) color is associated with Thyaaga (renunciation with right context) and Sanyas. It is because of the sacred Hindu Sanyas order (Hindu monk) that Sanatana Hindu Dharma is available to humanity today. Many gave their lives protecting the sacred scriptures, temples, knowledge, Gurukuls and deities. Kaavi symbolizes their sacrifice, commitment and integrity to Sanatana Hindu Dharma.

ARTICLE 8

Language

- 8.1. The Official language of SHRIKAILASA is Sanskrit, Tamil and English.

TITLE II

THE MEMBERS OF THE ORDER

ARTICLE 1

The Sovereign Order of KAILASA

- 1.1. The Sovereign Order of KAILASA is the oldest Hindu Governing Body for Hinduism, the Enlightenment Ecosystem. It is the largest organised Hindu body since time immemorial originating from Paramashiva Himself.
- 1.2. The Sovereign Order of KAILASA is a collective of different paths of living the science of enlightenment as prescribed by Paramashiva in the Veda-Agamas of the Hindu tradition. Deeply rooted in the Guru-Shishya parampara, the order is initiated and inspired by The SPH Nithyananda Paramashivam.
- 1.3. The Sovereign Order of KAILASA was revived with the divine vision of administering, supporting, serving, catering, governing all the religious and spiritual needs of 2 billion born and practising Hindus. 81 Orders constitute the Sovereign Order of KAILASA.
- 1.4. Members of the Sovereign Order of KAILASA form an efficient network that includes everything from educational needs, medical needs, food bank programs, emergency relief programs, spiritual support for the displaced living through war, conflict, or lawfare to intervention in areas hit by natural disasters, and various social services. Its programmes, run independently or within a framework of partnerships with governments, international agencies and universities are now active in over 100 countries.
- 1.5. The Order's network across nations strengthens KAILASA's relationships and scope of aid with governments of the countries in which it operates. This network enables charitable initiatives including food programs, education programs, job opportunities, holistic healthcare programs, empowerment programs, environmental programs, eradication of poverty programs, etc to be a virtuous cycle mutually benefitting KAILASA and the nation in which it operates.
- 1.6. The Sovereign Order of KAILASA comprises 83 Orders led by The SPH Nithyananda Paramashivam and the NITHYANANDA Order of monks, nuns and Hindu diaspora

which are working for global peace and to give superconscious breakthrough to humanity.

Article 2

The Obligation of the Sovereign Order

- 2.1. The monks and nuns (sanyasis) belonging to the First Circle profess the vows of poverty (aparigraha), chastity (brahmacharya), nonviolence (ahimsa), non-stealing (asteya) in accordance with the sanyas sampradaya and as per the Hindu scriptures and as expounded by The SPH, thus aspiring breakthrough from consciousness to superconsciousness, and enlightenment as the only goal.
- 2.2. The monks and nuns are for all purposes under the Sanyas dharma and Hindu law as expounded in the Manu Dharma Shastra.
- 2.3. The members of the Order are to conduct their lives in an exemplary manner in conformity with the teachings and precepts of the Sovereign Order of Kailasa, and to devote themselves to the spiritual and charitable activities of the order, according to the provisions of the sanyas vows.

ARTICLE 3

Administrative Headquarters

Duties and Offices

- 3.1. The Eastern Headquarters of KAILASA is the Adi KAILASA Sarvajnapeeta located in Bangalore, South India. The Western Headquarters of KAILASA is KAILASA Los Angeles, USA.
- 3.2. The revival of KAILASA the enlightenment ecosystem in the modern era started in 1994, with a temple monastery complex in Thiruvannamalai, South India. Today, KAILASA has its presence across over 100 countries with over 1 Billion citizens in Enlightenment based ecosystems inspired purely by The SPH Nithyananda Paramashivam.

TITLE III

GOVERNANCE AND ECOSYSTEM OF SHRIKAILASA

Article 1

The Supreme Pontiff of Hinduism

- 1.1. The Supreme Pontiff of Hinduism (SPH), Jagatguru Mahasannidhanam (JGM), His Divine Holiness (HDH) BHAGAVAN NITHYANANDA PARAMASHIVAM (பகவான் ஸ்ரீ நித்யானந்த பரமசிவம் : Tamil), (भगवान श्री नित्यानन्द परमसिवः Sanskrit) born 2 January 1978 is the revivor of KAILASA – the ancient enlightened civilization, the great cosmic border-less Hindu nation.
- 1.2. The SPH is the 1008th Incarnation of Paramashiva as per Hinduism, recognized by His predecessors who are enlightened masters and adepts.
- 1.3. The Supreme Pontiff of Hinduism is:
 - 1.3.1. Ordained as the 233rd Guru Mahasannidhanam (Pontiff) of Kanchee Kailasa Sarvajnapeetham (Thondai Mandala Aadheenam):
 - 1.3.2. The incumbent Emperor of Suryavamsa Surangi Samrajyam.
 - 1.3.3. Present 293rd Jagatguru Mahasannidhanam (Pontiff) of Kailasonnata Shyamalapeetha Sarvajnapeetham.
 - 1.3.4. Present Mahamandaleshwar (Supreme Spiritual Head) of Maha Nirvani Akhada largest apex monastic order
 - 1.3.5. 1008th Acharya Mahamandaleshwar (the head for all spiritual leaders) of Atal Akhada (ancient apex body of Hinduism)
 - 1.3.6. Present 23rd Guru Mahasannidhanam of Dharmamukti Swargapuram Aadheenam
 - 1.3.7. Elected as the Supreme Pontiff of Hinduism by a congregation of over 1000 Hindu leaders (Pontiffs).
- 1.4. Political Legitimacy of The Supreme Pontiff of Hinduism
The Spiritual Head of Kailasa, The Supreme Pontiff of Hinduism (SPH) Jagatguru Mahasannidhanam (JGM) His Divine Holiness (HDH) Bhagavan Nithyananda

Paramashivam is the duly coronated monarch of 19 ancient Hindu kingdoms including the Kingdom of Surangi in Andhra Pradesh, the Kingdom of Swargapuram in Tamil Nadu, the Kingdom of Madurai in Tamil Nadu, the Kingdoms of Tiruvannamalai, Dhyanapeetha Matha, Mahanirvani Peetha, Atal Peetha, Thondaimandalam, Bhagya Nagara, Eambalam, Thanjavur, Tiruvarur, Vedaranyam and Panchanathikulam. Moreover, the SPH is also the spiritual founder of numerous temples, monastic orders and ancient religious organizations that were traditionally recognized as sovereign, politically independent entities under Hindu law.

Article 2

Powers of The Supreme Pontiff of Hinduism

- 2.1. The Supreme Pontiff of Hinduism, assisted by the Sovereign Order of KAILASA, sees to the exercise of his supreme authority, to the conferral of duties and offices, and to the general government of the Order.
- 2.2. The Supreme Pontiff of Hinduism has the power:
 - 2.2.1. To issue legislative measures, with the deliberative vote of the Sovereign Order of KAILASA, concerning matters regulated neither by the Constitution nor by the Code
 - 2.2.2. To promulgate by decree the acts of government
 - 2.2.3. To admit, with the deliberative vote of the Sovereign Order, members of the First Circle to Aspirancy
 - 2.2.4. To receive members into the Third Circle of the Order, with the deliberative vote of the Sovereign Order or with a provision given on his authority alone.
 - 2.2.5. To decide on, administer, with the assistance of the Sovereign Order the assets of the Common Treasure and to supervise the properties
 - 2.2.6. To execute the acts of Paramashiva, insofar as these relate to the Order, and to inform Paramashiva of the state and the needs of the Order
 - 2.2.7. To ratify international agreements, with the deliberative vote of the Sovereign Order;
 - 2.2.8. To convene an Extraordinary Chapter General which will have the faculty to dissolve the Sovereign Order and elect a new one, in accordance with the norms of the Constitution and Code.
 - 2.2.9. Absolute power in every matter of Kailasa, including but not limited to spiritual, administrative, executive, judicial, as the Supreme authority of Kailasa.

2.3. The Supreme Pontiff of Hinduism is the 1008th Incarnation of Paramashiva as per Hinduism, recognized by His predecessors who are enlightened masters and adepts. The Supreme Pontiff of Hinduism has made the Science of Power manifestation, Yoga and temple based universities for humanity.

The Supreme Pontiff of Hinduism is the 1008th Acharya Mahamandaleshwar (the head for all spiritual leaders) of Atal Akhada (ancient apex body of Hinduism), ordained as the 233rd Guru Mahasannidhanam (Pontiff) of Kanchee Kailasa Sarvajnapeetham (Thondai Mandala Aadheenam), present 293rd Jagatguru Mahasannidhanam (Pontiff) of Shyamalapeetha Sarvajnapeetham, present 23rd Guru Mahasannidhanam of Dharmamukti Swargapuram Aadheenam, present Mahamandaleshwar (Supreme Spiritual Head) of Maha Nirvani Akhada - largest apex monastic order, elected as the Supreme Pontiff of Hinduism by a congregation of over 1000 Hindu leaders (Pontiffs) and the incumbent Emperor of Suryavamsa Surangi Samrajyam.

Article 3

Sanyas (Monastic) Order of the Sovereign Order of Kailasa

3.1. Sanyas in the sovereign order of Kailasa is lived as per the sanyas dharma described in the Sanyas Upanishads.

3.2. Sanyas involves living the five vows of satya (truth), ahimsa (non violence), asteya (non-stealing), aparigraha (living with minimal possessions), brahmacharya (celibacy) and the four tattvas of sampoorti (integrity), shraddha (authenticity), upayanam (responsibility) and apyayanam (enriching).

3.2.1. Satya - Being truthful. The biggest blessing is having someone who can see through one totally including the lack of integrity, inauthenticities and irresponsibilities and with tremendous compassion and patience guide one individually from where one is towards the Ultimate. All that is needed is a yes when the master guides one to throw light on one's blind spots of 'I don't know and I don't even know that I don't know', which only the Master can see.

3.2.2. Asteya - Non-stealing. Asteya is first not taking other's things even by mistake and taking if needed only after asking. It also means one can go to the next level

of giving whatever one has (other than what the guru has initiated one with like the kavi, rudraksh, etc) to anybody who asks for it or wants it.

- 3.2.3. Aparigraha - Living with Minimal Possessions. A sannyasi of the Nithyananda order gets the unique privilege of having every personal item of his or hers personally blessed by the Master.
- 3.2.4. Ahimsa – Non-violence in thought, word and deed. A sannyasi lives by the truth of '*Abhayam sarva bhootebhyo*' – 'No fear for any being from me'.
- 3.2.5. Brahmacharya – Celibacy in thought, word and deed. The whole energy shift towards the higher energy, the seed of sannyas, is in this powerful vow that directly shifts one from the human plane to the divine plane, awakens the kundalini energy – the latent potential energy. All the biological hindrances in this can be overcome by one's will combined with the great support of the grace of the Master and his unique guidance for every individual every moment.
- 3.3. Sanyas received with the blessings of the SPH to become a part of the sanyas order of Kailasa is a blessing received from the SPH and commitment given by the member of the sanyas order to live the life of sanyas for all lifetimes, and declaring one's allegiance with loyalty and integrity to the SPH Nithyananda Paramashivam, Nithyananda Linga (teachings of the SPH) and Kailasa (Nithyananda sangha or mission of the SPH), including as amended by the SPH and the sovereign order of Kailasa over time.
- 3.4. The monastic order of the Sovereign Order of Kailasa includes:
 - 3.4.1. Sannyasis
 - 3.4.2. Naishtika brahmacharis and brahmacharinis
 - 3.4.3. Bhautika brahmacharis and brahmacharinis
- 3.5. The monastic order of the Sovereign Order of Kailasa need to follow the vows of sanyas:
 - 3.5.1. Living the 4 tattvas of sampoorti (integrity), shraddha (authenticity), upayanam (responsibility) and apyayanam (enriching)
 - 3.5.2. Living the 5 vows of brahmacharya (celibacy), asteya (non-stealing), aparigraha (living with minimal possessions), satya (truth) and ahimsa (non-violence)
 - 3.5.3. Making an irrevocable commitment to Master, His teachings and His sangha – Nithyananda, Nithyanandham and Nithyananda sangha – in the current and future lives
- 3.6. There are 3 orders in the Sanyas order of the sovereign order of Kailasa, of the Nithyananda sampradaya:
 - 3.6.1. Sanyasi

- 3.6.1.1. A Sanyasi (male/ female) is one who has been initiated by the SPH into *poorna sanyas*. Sanyas is described in the Vedagamas as the highest tattva of the 24 tattvas. Sanyas is a lifetime commitment to living the life of Sanyas, being established in the space of the 4 tattvas of integrity, authenticity, responsibility and enriching oneself and others; and living every moment in positivity, possibility, leadership and enlightenment.
- 3.6.1.2. A Sanyasi or Sanyasini should be capable of and take the responsibility of being the *Peethadheeshwar* (spiritual head) or *Sri Mahant* (administrative head) of an aadheenam/ defacto spiritual embassy of Kailasa.
- 3.6.1.3. A Sanyasi or Sanyasini should be physically, emotionally and psychologically independent of his or her pre-monastic relations.
- 3.6.1.4. A Sanyasi or Sanyasini is the one who has received the sacred *kavi* (saffron robes) from the SPH. The initiation is given after the Sanyasi's commitment to remain in the highest space of the 4 *tattvas*, beyond the need for completions with any situation of life.
- 3.6.1.5. The attire of a Sanyasi is full saffron or *kavi*.
- 3.6.1.6. A sanyasi takes the vow of upholding strongly and being established in the space of sannyas - completion and enriching
- 3.6.1.7. A sanyasi declares to go beyond the need for prayashchitta (when one falls from the space of sannyas, taking up a spiritual practice as a reminder not to allow oneself to fall again or succumb to patterns) by cutting off the shikha (tuft of hair at the back of the head) and upanayanam (sacred thread across the upper body) which are the aids during prayashchitta.
- 3.6.2. Naishtika brahmachari (male)/ brahmacharini (female)
 - 3.6.2.1. A naishtika brahmachari or brahmacharini is one who has committed to a lifetime of sanyas but who is in the zone of practicing the 4 tattvas through living the tattvas and completing in the situations of non-integrity with the tattvas. He or she is given the sacred *kavi* (saffron robe) by the SPH during the sanyas initiation.
 - 3.6.2.2. A naishtika brahmachari or brahmacharini should train to become the *Peethadheeshwar* (spiritual head) or *Sri Mahant* (administrative head) of an aadheenam/ defacto spiritual embassy of Kailasa.

- 3.6.2.3. A naishtika brahmachari or brahmacharini should be physically, emotionally and psychologically independent of his or her pre-monastic relations.
- 3.6.2.4. A naishtika brahmachari or brahmacharini takes the sacred *kavi* (saffron robes) from the feet of the SPH. This is symbolic of his commitment to remain in the highest space of the 4 *tattvas*, and completing whenever he or she falls from the space of the 4 *tattvas*.
- 3.6.2.5. The attire of a naishtika brahmachari/ brahmachari is the orange color *kavi*.
- 3.6.2.6. A brahmachari trains to uphold strongly and be established in the space of sannyas - completion and enriching
- 3.6.2.7. A brahmachari declares to go take prayashchitta when one falls from the space of sannyas (taking up a spiritual practice as a reminder not to allow oneself to fall again or succumb to patterns). This is signified by the shikha (tuft of hair at the back of the head) and upanayanam (sacred thread across the upper body) which are the aids during prayashchitta.
- 3.6.3. Bhautika brahmachari / brahmacharini
 - 3.6.3.1. A bhautika brahmachari or brahmacharini is one who wants to try the life of Sanyas and hence takes initiation into *brahmacharya*.
 - 3.6.3.2. A bhautika brahmachari or brahmacharini takes the sacred *kavi* (saffron cloth) from the feet of the SPH. This is symbolic of his commitment to remain in the highest space of the 4 *tattvas*, and completing whenever he falls from the space of the 4 *tattvas*.
 - 3.6.3.3. A bhautika brahmachari or brahmacharini commits to living the vows of Sanyas during his *brahmacharya* period but he or she has the option of moving to a *grihastha* (married) life at which point he or she should complete with the *brahmacharya* initiation by dropping the *kavi* with the blessings of the SPH.
 - 3.6.3.4. A bhautika brahmachari or brahmacharini should train to live, radiate and share the 4 *tattvas*.
 - 3.6.3.5. A bhautika brahmachari or brahmacharini should be physically, emotionally and psychologically independent of his or her pre-monastic relations during his *brahmacharya* period.
 - 3.6.3.6. The attire of a bhautika brahmachari is the orange color *kavi*.

- 3.6.3.7. A brahmachari trains to uphold strongly and be established in the space of sannyas - completion and enriching
 - 3.6.3.8. A brahmachari declares to go take prayashchitta when one falls from the space of sannyas (taking up a spiritual practice as a reminder not to allow oneself to fall again or succumb to patterns). This is signified by the shikha (tuft of hair at the back of the head) and upanayanam (sacred thread across the upper body) which are the aids during prayashchitta.
 - 3.6.3.9. A bhautika brahmachari or brahmacharini can complete with his or her brahmacharya initiation if and when he or she chooses to move towards grihastha life, by surrendering the kavi back at the feet of the Master.
- 3.6.4. Apath sanyasi
- 3.6.4.1. In the Vedic scriptures, sanyas can be taken in the case of dire need (apath) situation for preserving Hinduism.
 - 3.6.4.2. An apath sanyasi of the sovereign order of Kailasa takes the sacred kavi from wherever he/ she is, to answer the call of responsibility to Hinduism and lives the vows of sanyas as practiced in the sovereign order of Kailasa.

Article 4

The Principle of God's Governance

- 4.1. The Hindu Governance as described by Paramashiva is presently revived by the 1008th living incarnation of Paramashiva, The Supreme Pontiff of Hinduism, Jagatguru Mahasannidhanam, His Divine Holiness Bhagavan Nithyananda Paramashivam since 1981, with the divine vision of administering, supporting, serving, catering, governing all the religious and spiritual needs of 2 Billion Hindus and the whole of humanity. Therefore, KAILASA is a consortium of multiple micronations, educational institutions including Hindu universities and school (gurukul), de facto spiritual embassies, temples, temple monastery complexes, nunneries, food banks (Annamandir), animal shelters (Goshala), libraries (Jnanalaya), organic agriculture.
- 4.2. The Sovereign Order of KAILASA functions in a systematic dynamic approach of amalgamating its governance with the aid of over 108 humanitarian, charitable initiatives in over 100 countries through its legitimate institutions in the countries it is operating

from. The Sovereign Order of KAILASA is permanently present with educational, medical, social, spiritual and humanitarian projects in most countries in the world.

4.3. Paramashiva describes how Governance is happening and the Ecosystem of KAILASA is existing and functioning, in KAMIKA AGAMA:

SRIMAD KAMIKA AGAMA || PURVA BHAGA ||

4TH PATALAM, ARCHANA VIDHI PATALAM,

193RD SLOKA

विद्येश्वरावृतो चैव गणेशावरणे तथा.

लोकपालास्त्रयोश्चैव रुद्रादीनाम् अथावृतौ

VIDYĒŚVARĀVṚTO CAIVA GAṆĒŚĀVARAṆE TATHĀ.

LOKAPĀLĀSTRAYOŚCAIVA RUDRĀDĪNĀM ATHĀVṚTAU

TRANSLATION:

THE AVARANA OF VIDYESVARAS, THE AVARANA OF GANESVARAS,

THE AVARANA OF LOKAPALAS, THE AVARANA OF AYUDHAS,

THE AVARANA OF THE RUDRAS AND OTHER LORDS.

SRIMAD KAMIKA AGAMA || PURVA BHAGA ||

4TH PATALAM, ARCHANA VIDHI PATALAM,

187TH SLOKA

कर्णिकायां यजेदेवं ब्रह्माङ्गैश्च समावृतम्

गणेशैः लोकपालैश्च हेतिभिर्वज्रपूर्वकैः

KARṆIKĀYĀM YAJEDEVAṆ BRAHMĀṆGAIŚCA SAMĀVṚTAM

GAṆĒŚAIḤ LOKAPĀLAIŚCA HETIBHIRVAJRAPŪRVAKAIḤ

TRANSLATION:

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).

- 4.4. Kailasa is the ecosystem to manifest enlightenment, experience and radiate Paramashivatva, the state, space, powers, being, superconsciousness of Paramashiva. The revival of Hinduism through Kailasa is centered on the greater science of Hinduism, of the cosmos, revealed in the Vedagamas.

Ideological Foundation of Kailasa's Governance

- 4.5. The ideological foundation of the constitution of Kailasa include:
- 4.a. Not giving up on oneself and others - A citizen of Kailasa will follow the fundamental teaching of 'Don't give up on you or others.'
 - 4.b. Living the four tattvas (sacred principles) of sampooriti (integrity), shraddha (authenticity), upaayanam (responsibility) and aapyaayanam(enriching).
 - 4.c. Sampooriti (integrity) –
 - 4.i. Integrity (Sampoorti) is you fulfilling the word and thought you give to yourself and to others, and experiencing a state of 'poornatva' – completion with yourself and with life. Honesty is not integrity. Integrity is honesty also. The words one gives to oneself form the bone structure of one's life. If one commits with oneself and one doesn't honor that word, and one doesn't even bother to complete that word inside one's heart, then that word hangs inside one as a broken commitment.
 - 4.ii. Integrity is not carrying the hangover of the commitments one has made, either to oneself or to others.
 - 4.iii. When one breaks the commitments given to oneself, one loses self-confidence. The more commitments one gives and breaks, the more self-confidence is lost. When one breaks the commitments given to others, it takes away their confidence in that person. The only way to come out of this is through the process of completion.
 - 4.d. Authenticity (Shraddha) - Authenticity is being established in the peak of one's capability, and responding to life from who one perceives oneself to be for oneself, who one projects oneself to be for others, and, what others expect one to be for that person.
- 4.6. What one considers as oneself has four dimensions:
- 4.a. Mamakara – what one believes oneself as
 - 4.b. Ahankara – what one projects as oneself to others

- 4.c. Anyakara – what others believe one to be
 - 4.d. Swa-anyakara – what one perceives life as
- 4.7. All these identities put together is the person as a whole. Authenticity is nothing but keeping one's four identities in tune, and being in the peak of all four parts of oneself. Usually, what one thinks as one – one's mamakara - is always less than what one actually is, and what one projects as oneself to others – one's ahankara – is always more than what one is. For example, one may experience oneself as a very fearful person, but project oneself as strong and powerful. Anyakara is actually some part of oneself which is suppressed by one, which wants to realize itself, that goes and sits in another's heart and becomes their expectation about that person, so that the suppressed part is realized. Swa-anyakara is one's expectation from life.
- 4.8. Responsibility (Upaayanam)
- 4.a. Responsibility (Upaayanam) is living and responding to life from the truth that one is the source of, and therefore, responsible for all happenings in and around that person.
 - 4.b. Only when one feels that one is responsible for everything happening in and around that person, one will start looking into the truth and start seeing the possibility for a solution.
 - 4.c. When one takes responsibility, the higher energies express through the person. Even if one takes one step towards responsibility, the cosmos takes a thousand steps towards the person taking responsibility for himself. When one is in the space of responsibility, both his or her inner space and outer space support him or her. The whole universe supports one because the universe experiences its fulfillment through the cognition of those who feel responsible.
 - 4.d. Responsibility is an alive energy that grows with one feeling it.
- 4.9. Enriching (Aapyaayanam)
- 4.a. Enriching (Aapyaayanam) is you taking responsibility with integrity and authenticity, that you are committed to continuously enriching, which is expanding yourself and life, in and around you.
 - 4.b. Life happens to a person with others! Every relationship one experiences is just one dimension of oneself. It is the son who makes the father, it is the wife who makes the husband, it is the followers who make the leader. Each significant relationship in one's life is one dimension of one. And unless one fulfills all of one's dimensions, one cannot be fulfilled.

- 4.c. Enriching is an alive energy that expresses itself directly through creation. So one can say he or she is enriching if one can see and show results in the outer world.
- 4.d. Any problem or conflict one has in life can be handled very practically, efficiently and skillfully with these four principles.
- 4.10. The effects of living the tattvas is:
- 4.a. With Integrity, the innate intelligence to expand is straightened and the space of positivity is awakened in you.
- 4.b. With Authenticity, life continuously oozes in you. You experience the space of possibility.
- 4.c. With Responsibility, you awaken to your true nature. Ishwaratva - leadership consciousness - blossoms in you.
- 4.d. With Enriching, you establish your Existence into everything, and ultimately experience yourself as Brahmanyam Bahuputrataam - the favorite inheritor of the Cosmos.
- 4.11. Being established in a state of 'completion' in life
- 4.a. Completion means shifting the cognition from an inadequate cognition of life and situations which is restrictive, to an expansive cognition which expands oneself and the other person.
- 4.b. Any action that is unfulfilled as per one's imagination, either because of an outer hindrance or an inner hindrance, is incompleteness. Incompleteness is anything that leaves one with an experience of low energy, 'low' emotions, and a feeling of unfulfillment.
- 4.c. The truth is whether one realizes or not, one is complete unto oneself. The only incompleteness is not knowing that you are already complete, and it expresses itself as fear, greed, anger, jealousy and depression.
- 4.d. If a past happening causes a stir inside one, whether sweet or sad, there is an incompleteness there. Either there is an unhealed wound, or an unfulfilled craving. A really complete happening will present itself just as it happened, with no charge of emotion, no load from the past. Both sweet and painful memories are hangovers.
- 4.e. Anything that comes from the past as a constraint in the future is a limitation and a bondage. It destroys one's ability to respond freely and spontaneously in the present moment.

- 4.f. Completion is not blind acceptance. Completion simply means not resisting the flow of life.
- 4.12. Listening
- 4.a. The space of completion is the nurturing ground for listening. And listening in turn leads to more and more completion as one flows with life with listening.
- 4.b. Listening means just dropping your mind and being available for the other.
- 4.13. Constantly overcoming one's root thought patterns
- 4.a. As children, you always experience life from a state of completion. But for most of us, something happens one day that causes a dent in the completion. It could be as small a happening as a harsh word from a parent or teacher, or a fight with a friend. Or it could be a shattering event like a loved one's death or childhood sexual abuse. When it happens, it feels as if death is happening to you. It simply shakes your whole world. Such events are the defining moments of your life. These are the moments when you create the deep-rooted instinctive cognitions that control you for the rest of your life without your knowledge.
- 4.b. You always feel powerless in front of your patterns, because you feel that they are who you are. But you are not born with the patterns with which you are working! When you are not born with a certain pattern, it means that it is created in you. Anything that is created can be changed. You CAN destroy the old pattern and create a new one.
- 4.c. Whenever you go to the root of the problem, whenever the root pattern is attended to, all major problems are attended to. Only on a superficial level it looks like there are many problems; when you go to the root, it is only one problem. Then when you go deeper, you will find that there is no problem, but only your belief that you have a problem.
- 4.d. Deep Completion for vedic mind and heavy yoga and weight-lifting for yogic body
- 4.e. Anybody who considers The SPH as his guru should follow the daily routine of doing the process of completion every night before going to sleep for at least 42 minutes to start with which could reduce to 21 minutes when there are not as many incompletions; and doing heavy yoga and weightlifting in the morning for at least 21 minutes, preferably 42 minutes.

- 4.f. The deep completion before going to sleep helps relieve the stresses and incompletions in the muscle memory and leads one to a dreamless sleep (sign of birthless life or no more rebirths ahead).
- 4.g. The heavy yoga and weightlifting causes deep breathing and enables one to develop a strong yogic body that is beyond depression and such mental problems.

Article 5

The Hindu Parliament of SHRIKAILASA

The Hindu Parliament of SHRIKAILASA constitutes the five Avaranas and the five Sabhas:

The five Avaranas - Mantreshvaras, Vidyeshwaras, Ganeshvara, Lokeshvara, and Astreshvaras.

- 5.1. First Avarana is Mantreshvaras - Ministers (Mantris) who counsel or personally present information to Paramashiva. They exist as part of Shiva as well as the first AVARANA of Shiva. They are literally in Sarupya Mukti, literally like Paramashiva, like his extension. Mantreshvaras are almost in Sayujya and Swarupya Mukti.
- 5.2. Second Avarana is Vidyeshwaras - Vidyeshwaras are the head of the branch of knowledge system. Hinduism governs by the strength of its knowledge not by strength of weapon. Weaponry is only the defense not the core branding of Hinduism or KAILASA. Vidyeshwaras manifest the Swarupya Mukti.
- Vidyeshwaras take up the responsibility of heads of educational institutions including chancellors of universities and heads of various departments, head of the ministry of sacred arts under which are thousands of sacred arts universities worldwide, head of various universities teaching Hindu medical systems like Siddha and Ayurveda.
- 5.3. Third Avarana is Ganeshvara - head of ganas. Each responsibility is executed, manifested by a set of ganas and the head of those ganas is Ganeshvara and the head of all these ganas is Mahaganapati, Paramashiva's own son / extension.
- The team that works under Mahaganapati is Ganeshvaras. Ganeshvaras manifest Sameepya mukti.
- 5.4. Fourth Avarana - Lokeshvara - zonal heads. Lokeshvaras are more in Salokya Mukti.

- 5.5. Fifth Avarana - Astreshvaras - the chief executives who implement the decision based on an Astra. An astra is a mantra, a principle, that is put to execution.
- 5.6. The various levels of mukti are:
 - 5.6.1. Salokya Mukti - First one year, carving one's Integrity, Authenticity, Responsibility, Enriching, Divya Sharira, pure identity.
 - 5.6.2. Samipya Mukti - Second year, carving one's state, space and manifesting powers.
 - 5.6.3. Sarupya Mukti - After 3 years, moving all over the universe to radiate Paramashiva. Taking responsibility for Paramashiva - then one is enjoying Sārupya Mukti.
 - 5.6.4. Sayujya Mukti - In oneness of Paramashiva
- 5.7. The Five Sabhas - Chit Sabha, Raja Sabha, Deva Sabha, Kanaka Sabha and Nithyananda Sabha
 - 5.7.1. Chit Sabha will present consciousness based spiritual enlightenment science, welcoming all Hindu representatives, incarnations, enlightened masters, pontiffs, gurus and others who willingly accept the parliament's humble request and invitation.
 - 5.7.2. Raja Sabha will be a responsible democratic setup which will invite Hindu leaders of nations, sympathisers and political leaders who appreciate Hindu principles.
 - 5.7.3. Deva Sabha is a think tank of individuals who live to enrich others to be able to live at the highest Hindu administrative principles embedded in Vedas, Itihasas, Puranas and Agamas which evolve sustainable development.
 - 5.7.4. Kanaka Sabha is an entity with a set of collated principles related to Hindu resource development.
 - 5.7.5. Nithyananda Sabha is a responsible democratic Sabha which will comprise of individuals who will streamline the administration of SHRIKAILASA, who themselves experience and enrich the world with the science of blissful living.

Article 6

Departments of SHRIKAILASA

Towards reviving the enlightened civilization for global peace, SHRIKAILASA is administered through multiple departments and agencies based on the Hindu principles of governance as

described in the Vedas and Agamas.

Ministry of Sovereign

Department of State

Department of Treasury

Department of Commerce

Department of Housing

Department of Human Services

Department of Education

Department of Enlightened Civilization

Department of Information Broadcasting

Department of Health

Department of Vedic Science & Technology

Department of Global Communications

Department of Religion & Worship

Department of Agriculture

Department of Environment & Animals

Article 7

SHRIKAILASA Uniting Nations

SHRIKAILASA Uniting Nations aims to unite all nations towards the 108 humanitarian, charitable, sustainable goals declared based on universal human values and world peace as revived by The Supreme Pontiff of Hinduism, Jagatguru Mahasannidhanam, His Divine Holiness Bhagavan Nithyananda Paramashivam since 1994.

Article 8

de facto Spiritual Embassies and States

The following is a list of Hindu temples, monasteries, franchisee campuses & organizations worldwide that are de facto spiritual embassies of SHRIKALASA that represent and support the nation. They are run by Spiritual Ambassadors of SHRIKALASA who are initiated and trained into manifesting powers and living enlightenment.

1. Nithyananda Annalaya - Serving free food (Anna Daan) worldwide as per Hindu Paaka Shastra (Science of Hindu cooking)
2. Nithyananda Gurukul - Residential schools reviving Vedic education to create an enlightened generation
3. Nithyananda Vidyalaya - Non-resident schools reviving Vedic education to create an enlightened generation
4. Nithyananda Jnanalaya - Hindu libraries & knowledge centers, collecting & preserving Hindu scriptures
5. Nithyananda Hindu University - Extended campuses of the global Nithyananda Hindu University
6. Nithyananda Vaidyalaya - Offering free medical care, camps, and reviving traditional Hindu medical sciences like Yoga, Ayurveda, Siddha medicine
7. Nithyananda Galleria - Selling traditional Hindu handicrafts and artefacts, Hindu books and traditional medicine
8. Nithyanandeshwara Paramashiva Devalaya - Housing temples of Paramashiva following the most authentic Hindu traditions
9. Nithyananda Healing Centers - Offering free spiritual healing by initiated spiritual ambassadors
10. Nithyananda Goshala - Housing cruelty free cow shelters as per Hindu scriptures
11. Nithyananda Yogalaya - Teaching traditional and authentic Yoga and meditation
12. Nithyananda Media & TV - Broadcasting & communicating the teachings from Hinduism
13. Nithyananda Dhyanaapeetam - Teaching meditation and spirituality across the globe
14. Nithyananda Peetham - Traditional Adi-Shaivite monasteries housing temples and monastic complexes

Article 9

SHRIKAILASA's Global Services

SHRIKAILASA's mission is to share with today's world the practical applications of Sanatana Hindu Dharma and its science of enlightenment, to bring that successful life and lifestyle to the world in 81 services. Our services offered include:

1. QUANTUM MEMORY PROGRAM IN KAILASA	28. NITHYANANDA CHANDI HOMA	55. KAILASA'S WHITE OM
2. KAILASA'S RESERVE BANK	29. KALABHAIRAVA HOMA IN KAILASA	56. HINDU COMPLIANCE BODY
3. KAILASA'S HEALING SERVICE	30. NITHYANANDA RUDRA HOMA	57. KAILASA'S RED OM
4. NITHYANANDA SACRED ARTS UNIVERSITY	31. MAHESHWARA PUJA IN KAILASA	58. HINDU VOTING
5. HINDU IMPORTS AND EXPORTS AND INTERNATIONAL TRADE	32. RAMA NIRAHARA SAMYAMA IN KAILASA	59. KAILASA'S PRESIDENTIAL DAILY ADDRESS
6. KAILASA'S E-PASSPORT	33. KRISHNA NIRAHARA SAMYAMA IN KAILASA	60. KAILASA'S YELLOW OM
7. KAILASA'S SCIENCE OF COMPLETION	34. KAILASA'S SCIENCE OF UNCLUTCHING INITIATION	61. HINDU WORLD TRADE CENTER
8. KAILASA'S FLOOD RELIEF INITIATIVES	35. KAILASA'S SPIRITUAL COUNSELLING	62. KAILASA'S GREEN OM
9. KAILASA'S ASTROLOGICAL SERVICES	36. HINDU RITUALS	63. KAILASA'S BLUE OM

10. KAILASA'S EN-PREGNANCY	37. KAILASA TV	64. KAILASA'S KALPATARU
11. GITA JNANA YAJNA IN KAILASA	38. ANANDA SPURANA PROGRAM IN KAILASA	65. NITHYANANDA HINDU LIBRARY
12. SHIVA DEEKSHA IN KAILASA	39. KAILASA'S SHIVA SUTRAS	66. HINDUISM NOW
13. KALPATARU IN KAILASA	40. NITHYA DHYAN 40 A. YOGA (NDY) IN KAILASA	67. KAILASA'S BACHELOR'S DEGREE IN LIVING ENLIGHTENMENT
14. NITHYANANDA HEALERS INITIATION	41. KAILASA'S EN-PARENTING	68. KAILASA'S SARVAJNANAPEETHA
15. NITHYANANDA ANNAMANDIR (FOOD BANK)	42. KAILASA'S TEACHER TRAINING - NITHYA YOGA	69. KAILASA'S ADHEENAVASI PROGRAM
16. NITHYANANDA KRIYA	43. KAILASA'S DEEKSHA - SANYAS	70. KAILASA'S ADHEENAVASI PROGRAM
17. VYASA NIRAHARA SAMYAMA IN KAILASA	44. KAILASA'S ATMA SPURANA PROGRAM	71. NITHYANANDA PADA PUJA
18. PACCHAI PATTINI VRATHAM IN KAILASA	45. NITHYA DHYANA SPURANA PROGRAM (NDSP) IN KAILASA	72. KAILASA'S GLOBAL AKHANDA NIRVIKALPA SAMADHI JNANA YAJNA
19. NITHYANANDA GAU MANDIR	46. KAILASA'S LIVING ENLIGHTENMENT PROCESS	73. NITHYANANDA UNIVERSITY PRESS

20. PARAMASHIVOHAM PROGRAM IN KAILASA	47. KAILASA'S RATHA YATRA	74. HINDUISM NOW TV
21. NITHYANANDA NIRAHARA SAMYAMA	48. KALABHAIRAVA ARCHANA IN KAILASA	75. NITHYANANDA GLOBAL PRESS
22. NITHYANANDA HINDU UNIVERSITY	49. SANKALPA MANTRA (KALABHAIRAVA HOMA) IN KAILASA	76. KAILASA'S NAYANA DEEKSHA
23. NITHYANANDA GURUKUL	50. RUDRA HOMA SANKALPA MANTRA (CONSCIOUS RESOLUTION) IN KAILASA	77. AROGYA SPURNA PROGRAM IN KAILASA
24. INNER AWAKENING PROGRAM IN KAILASA	51. CHANDI HOMA SANKALPA MANTRA IN KAILASA	78. ALCHEMY PRODUCTS OF KAILASA
25. AKASHIC READING SPIRITUAL SERVICE IN KAILASA	52. PRATHYANGIRA HOMA IN KAILASA	79. HINDUISMPEDIA
26. NITHYANANDA SANNYAS ORDER	53. VISHESHA DEEKSHA IN KAILASA	80. KAILASA'S NLIGHTEN APP
27. KAILASA'S SCIENCE OF POWER MANIFESTATION	54. SHAKTI-SPURANA PROGRAM IN KAILASA 55 KAILASA'S SAFFRON OM	

NITHYANANDA HINDU UNIVERSITY is the world's largest Hindu university as per the number of faculties, number of students, number of courses and number inspired by the SPH with 20 million+ enrollments, 7000+ courses with extended campuses in 150 countries.

NITHYANANDA HINDU LIBRARY is collecting, organizing, preserving, time capsuling, decoding, spreading and reviving 20 Million source books of Hinduism.

NITHYANANDA SACRED ARTS UNIVERSITY is the revival of the 64 sacred arts and sciences like Ayurveda, Music, Dance, Sculpting, Astrology and Vastu.

ARTICLE 10

General Norms of Elections

- 10.1 Every issue Hindu society or Hindus are facing Kailasa gives the option to take votes and conduct elections in a democratic voting system.
- 10.2 All the initiated disciples who have a Kailasa E- Passport have the right to vote in the Parliament of SHRIKAILASA.
- 10.3 For every election, SHRIKAILASA presents all necessary content, with the statistics of studies done by researchers to the authentic Shastra Pramana and cosmic revelation, required for voters to make decision because Kailasa believes in responsible democracy where the voters are educated on the topic that is being voted upon.
- 10.4 Without prejudice to any other provision, the basis of any vote is calculated on those with a right to vote who are present and vote.

Article 11

Initiations

- 11.1 SHIVA DEEKSHA level I - Samaya Deeksha - is the Initiation Into Understanding You Are Paramashiva.

Why a person needs it and how it makes him manifest the state, space, powers, being, Superconsciousness and KAILASA of Paramashiva:

Paramashiva does the five actions:

1. Creation: manifestation, Srishti (सृष्टि, Sṛṣṭi), in Sanskrit.
2. Sustenance: maintenance, Sthiti (स्थिति) in Sanskrit.
3. Rejuvenation: destruction, Samhara (संहार, Saṃhāra) in Sanskrit.
4. Pulling out of delusion: Tirobhava (तिरोभाव, Tirobhāva) in Sanskrit.
5. Liberation: enlightening Anugraha (अनुग्रह) in Sanskrit.

Paramshiva does all these five actions. The same Paramashiva, not only He is sitting in the Cosmos and doing these five actions, He is sitting inside each being and doing these five actions. The core content of one's inner space is Paramashivoham. This truth "You are Paramshiva" is the ultimate truth.

When one realizes the day to day facts and the ultimate truth are matching, it is called enlightenment. If one brings love in one's life, a deep love for everything happening, one will realize two things: Everything is auspicious, Paramashiva, Sadashiva. Sada means everything. Shiva means auspicious.

SHIVA DEEKSHA Initiation will be available digitally. Anyone can enroll through social media, then he will be given an introduction and the date of his initiation. When he comes online, the Acharya who initiates, sits online, performs the sacred ceremonies on behalf of the disciple. The acharya drops the flower on panchamukha of sadashiva and gives the spiritual name, sends the kanta mala and yajnopavita and the mantra initiation cards to the disciple, gives him the initiation. The disciple receives and wears all of it and starts living, manifesting SHIVA DEEKSHA.

The Deeksha mantra, olai (palm leaf), meaning the mantra card needed for initiation, will be sent free of cost. Money can be accepted as a voluntary donation.

11.2 SHIVA DEEKSHA level II - Vishesha Deeksha - Initiation to Gain Direct Access to Paramashiva.

Through this Deeksha, the disciple is given access and the right to connect with Sadashiva through Shiva Puja.

Requirement of Vishesha Deeksha:

- 1) Become a vegetarian
- 2) Bring oneself to Oneness with Shiva Puja daily.

11.3 BHAGAVAD GITA JNANA YAJNA - It is the period between Amavasya (New Moon) and Pournami (Full Moon). During this period, the BHAGAVAD GITA book will be given free of cost, either hard or soft copy. Anyone can enroll and study the essence of Gita within that one paksha (between Amavasya and Poornima).

11.4 LIVING ENLIGHTENMENT JNANA YAJNA - It is the period between Amavasya (New Moon) and Pournami (Full Moon). During this period, the LIVING ENLIGHTENMENT book, either hard or soft copy, will be given free of cost. Anyone can enroll and study the essence of LIVING ENLIGHTENMENT within that one paksha (between Amavasya and Poornima).

11.5 RUDRAKSHAS - RUDRAKSHAS are the seeds of the Rudraksha fruit obtained from Rudraksha trees which have sacred properties. Every Rudraksha has dividing lines running from top of the seed unto its bottom with equally spaced clefts called Mukhi (face) on the surface of the beads. According to the number of mukhis (faces) the Rudraksha bead type ranges from single face to a several faced bead (up to 21 faces). Rudrakshas can be worn by anyone as a single bead necklace, as a string of beads called mala or as bracelets. Rudraksha mala is a spiritual tool used in the practice of chanting mantras.

In the Sanskrit language 'Rudra' means Lord Shiva and 'aksh' means eyes. The mere utterance of this sacred word Rudraksha is said to create emotions and vibrations touching the soul and bringing a person closer to God. Rudrakshas are available for distribution, by following your local country laws.

11.6 NIRAHARA SAMYAMA - This is an ancient Vedic Science of safely break away from food and hunger related patterns. It is not fasting, it is awakening of extraordinary powers of your body by a special process, producing food directly from Nature. Over the years it has been practiced by thousands globally and has proven to be the safest and easiest way to break away from food related patterns and ailments like Obesity- excessive body weight, Anorexia, Bulimia, Overeating, Craving for certain foods, Diabetes, PCO, Anemia and many disorders. Kailasa offers the following types of NIRAHARA SAMYAMAS:

RAMA NIRAHARA SAMYAMA,

KRISHNA NIRAHARA SAMYAMA,

VYASA NIRAHARA SAMYAMA,

NITHYANANDA NIRAHARA SAMYAMA,

NITHYA NIRAHARA SAMYAMA .

TURIYATITA SAMYAMA

General Norms

1. The canons of this Code regard only Kailasa.
2. For the most part the Code does not define the rites which must be observed in celebrating liturgical actions. Therefore, liturgical laws in force until now retain their force unless one of them is contrary to the canons of the Code.

3. The canons of the Code neither abrogate nor derogate from the agreements entered into by Kailasa with nations or other political entities. These agreements therefore continue in force exactly as at present, notwithstanding contrary prescripts of this Code.
4. Universal or particular customs beyond the law which are in force until now are preserved.

Title I

Ecclesiastical Laws

1. A law is established when it is promulgated.
2. Laws regard the future, not the past, unless they expressly provide for the past.
3. Only those laws must be considered invalidating or disqualifying which expressly establish that an act is null or that a person is affected.
4. Merely ecclesiastical laws bind those who have been solemnized with Samaya deeksha, possess the efficient use of reason, and, unless the law expressly provides otherwise, have completed seven years of age.
5. Universal laws bind everywhere all those for whom they were issued.
 - a. All who are actually present in a certain territory, however, are exempted from universal laws which are not in force in that territory.
 - b. Laws established for a particular territory bind those for whom they were issued as well as those who have a domicile or quasi-domicile there and who at the same time are actually residing there.
6. Particular laws are not presumed to be personal but territorial unless it is otherwise evident.
7. Travelers are not bound:
 - a. by the particular laws of their own territory as long as they are absent from it unless either the transgression of those laws causes harm in their own territory or the laws are personal;
 - b. by the laws of the territory in which they are present, with the exception of those laws which provide for public order, which determine the formalities of acts, or which regard immovable goods located in the territory.
8. Transients are bound by both universal and particular laws which are in force in the place where they are present.

9. Laws, even invalidating and disqualifying ones, do not oblige when there is a doubt about the law. When there is a doubt about a fact, however, ordinaries can dispense from laws provided that, if it concerns a reserved dispensation, the authority to whom it is reserved usually grants it.
10. Ignorance or error about invalidating or disqualifying laws does not impede their effect unless it is expressly established otherwise.
11. The legislator authentically interprets laws as does the one to whom the same legislator has entrusted the power of authentically interpreting.
12. An authentic interpretation put forth in the form of law has the same force as the law itself and must be promulgated. If it only declares the words of the law which are certain in themselves, it is retroactive; if it restricts or extends the law, or if it explains a doubtful law, it is not retroactive.
13. An interpretation in the form of a judicial sentence or of an administrative act in a particular matter, however, does not have the force of law and only binds the persons for whom and affects the matters for which it was given.
14. Ecclesiastical laws must be understood in accord with the proper meaning of the words considered in their text and context. If the meaning remains doubtful and obscure, recourse must be made to parallel places, if there are such, to the purpose and circumstances of the law, and to the mind of the legislator.
15. Laws which establish a penalty, restrict the free exercise of rights, or contain an exception from the law are subject to strict interpretation.
16. If a custom or an express prescript of universal or particular law is lacking in a certain matter, a case, unless it is penal, must be resolved in light of laws issued in similar matters, general principles of law applied with dharmic equity, the jurisprudence and practice of the Dharmashāstrās, and the common and constant opinion of learned persons.
17. A later law abrogates, or derogates from, an earlier law if it states so expressly, is directly contrary to it, or completely reorders the entire matter of the earlier law. A universal law, however, in no way derogates from a particular or special law unless the law expressly provides otherwise.
18. In a case of doubt, the revocation of a pre-existing law is not presumed, but later laws must be related to the earlier ones and, insofar as possible, must be harmonized with them.

19. Civil laws to which the law of Kailasa yields are to be observed in Kailasa law with the same effects, insofar as they are not contrary to divine law and unless Kailasa law provides otherwise.

Title II

Custom

1. Only that custom introduced by a community of Kailasians and approved by the legislator according to the norm of the following has the force of law.
2. No custom which is contrary to divine law can obtain the force of law.
3. A custom contrary to or beyond Kailasa law cannot obtain the force of law unless it is reasonable; a custom which is expressly reprobated in the law, however, is not reasonable.
4. No custom obtains the force of law unless it has been observed with the intention of introducing a law by a community capable at least of receiving law.
5. Unless it makes express mention of them, however, a law does not revoke centenary or immemorial customs, nor does a universal law revoke particular customs.

Title III

Decrees

1. General decrees by which a competent legislator issues common prescripts for a community capable of receiving law, are laws properly speaking and are governed by the prescripts of Kailasa law.
2. Those who possess executive power are able to issue, within the limits of their competence, general executory decrees, namely, those which more precisely determine the methods to be observed in applying the law or which urge the observance of laws.
3. General executory decrees oblige those who are bound by the laws whose methods of application the same decrees determine or whose observance they urge.

4. General executory decrees, even if they are issued in directories or in documents of another name, do not derogate from laws, and their prescripts which are contrary to laws lack all force.
5. Such decrees cease to have force by explicit or implicit revocation made by competent authority as well as by cessation of the law for whose execution they were given. They do not, however, cease when the authority of the one who established them expires unless the contrary is expressly provided.
6. Instructions clarify the prescripts of laws and elaborate on and determine the methods to be observed in fulfilling them. They are given for the use of those whose duty it is to see that laws are executed and oblige them in the execution of the laws. Those who possess executive power legitimately issue such instructions within the limits of their competence.
7. The ordinances of instructions do not derogate from laws. If these ordinances cannot be reconciled with the prescripts of laws, they lack all force.
8. Instructions cease to have force not only by explicit or implicit revocation of the competent authority who issued them or of the superior of that authority but also by the cessation of the law for whose clarification or execution they were given.

Title IV

Administrative Acts

Article I

Common Norms

1. A singular administrative act, whether it is a decree, a precept, or a rescript, can be issued by one who possesses executive power within the limits of that person's competence.
2. An administrative act must be understood according to the proper meaning of the words and the common manner of speaking. In a case of doubt, those which refer to litigation, pertain to threatening or inflicting penalties, restrict the rights of a person, injure the acquired rights of others, or are contrary to a law which benefits private persons are

subject to a strict interpretation; all others are subject to a broad interpretation. An administrative act must not be extended to other cases besides those expressed.

3. An administrative act, even if it is a rescript, lacks effect insofar as it injures the acquired right of another or is contrary to a law or approved custom, unless the competent authority has expressly added a derogating clause.
4. The executor of any administrative act invalidly carries out his or her function before receiving the relevant letter and verifying its authenticity and integrity, unless previous notice of the letter had been communicated to the executor by authority of the one who issued the act.
5. The executor of an administrative act to whom is entrusted merely the task of execution cannot refuse the execution of this act unless it clearly appears that the act itself is null or cannot be upheld for another grave cause, or the conditions attached to the administrative act itself have not been fulfilled. Nevertheless, if the execution of the administrative act seems inopportune due to the circumstances of person or place, the executor is to suspend the execution. In such cases the executor is to inform immediately the authority who issued the act.
6. The executor of an administrative act must proceed according to the norm of the mandate. If, however, the executor did not fulfill the essential conditions attached to the relevant letter and did not observe the substantial form of proceeding, the execution is invalid.
7. The executor of an administrative act can, according to his or her prudent judgment, substitute another as executor unless substitution has been forbidden, the executor has been chosen for personal qualifications, or a substitute has been predetermined. In these cases, however, the executor may entrust the preparatory acts to another.
8. The executor's successor in office can also execute an administrative act unless the executor was chosen for personal qualifications.
9. If the executor has erred in any way in the execution of an administrative act, the executor is permitted to execute the same act again.
10. An administrative act does not cease when the authority of the one who established it expires unless the law expressly provides otherwise.
11. The revocation of an administrative act by another administrative act of a competent authority takes effect only from the moment at which the revocation is legitimately made known to the person for whom it has been given.

Chapter II

Singular Decrees and Precepts

1. A singular decree is an administrative act issued by a competent executive authority in which a decision is given or a provision is made for a particular case according to the norms of law. Of their nature, these decisions or provisions do not presuppose a petition made by someone.
2. A singular precept is a decree which directly and legitimately enjoins a specific person or persons to do or omit something, especially in order to urge the observance of law.
3. Before issuing a singular decree, an authority is to seek out the necessary information and proofs and, insofar as possible, to hear those whose rights can be injured.
4. A decree is to be issued in writing, with the reasons at least summarily expressed if it is a decision.
5. A singular decree has force only in respect to the matters which it decides and for the persons for whom it was given. It obliges these persons everywhere, however, unless it is otherwise evident.
6. If decrees are contrary to one another, a particular decree prevails over a general in those matters which are specifically expressed. If they are equally particular or equally general, the decree later in time modifies the earlier to the extent that the later one is contrary to it.
 - a. A singular decree whose application is entrusted to an executor takes effect from the moment of execution; otherwise, from the moment it is made known to the person by the authority of the one who issued it.
 - b. To be enforced, a singular decree must be made known by a legitimate document according to the norm of law.
7. A decree is considered to have been made known if the one for whom it is destined has been properly summoned to receive or hear the decree but, without a just cause, did not appear or refused to sign.
8. Whenever the law orders a decree to be issued or an interested party legitimately proposes a petition or recourse to obtain a decree, the competent authority is to provide for the matter within three months from the receipt of the petition or recourse unless the law prescribes some other time period.

9. When this time period has passed, if the decree has not yet been given, the response is presumed to be negative with respect to the presentation of further recourse. A presumed negative response does not exempt the competent authority from the obligation of issuing the decree and even of repairing the damage possibly incurred
10. A singular decree ceases to have force through legitimate revocation by competent authority as well as through cessation of the law for whose execution it was given.
11. A singular precept not imposed by a legitimate document ceases when the authority of the one who issued it expires.

Title V

Statutes and Rules of Order

1. Statutes in the proper sense are ordinances which are established according to the norm of law in aggregates of persons or of things and which define their purpose, constitution, government, and methods of operation.
2. The statutes of an aggregate of persons bind only the persons who are its legitimate members; the statutes of an aggregate of things, those who direct it.
3. Those prescripts of statutes established and promulgated by virtue of legislative power are governed by the prescripts of the laws.
4. Rules of order are rules or norms, which must be observed in meetings, whether convened by ecclesiastical authority or freely convoked by the citizens, as well as in other celebrations. They define those things which pertain to the constitution, direction, and ways of proceeding.
5. These rules of order bind those who participate in these assemblies or celebrations.

Title VI

Physical and Juridic Persons

Article I

Physical Persons

1. By initiation one is incorporated into the nation of Kailasa and is constituted a person in it with the duties and rights which are proper to Kailasians in keeping with their condition,

insofar as they are in ecclesiastical communion and unless a legitimately issued sanction stands in the way.

2. A person who has completed the eighteenth year of age has reached majority; below this age, a person is a minor.
3. A minor before the completion of the seventh year is called an infant and is considered not responsible for oneself. With the completion of the seventh year, however, a minor is presumed to have the use of reason.
4. A person who has reached majority has the full exercise of his or her rights.
5. A minor, in the exercise of his or her rights, remains subject to the authority of parents or guardians except in those matters in which minors are exempted from their authority by divine law or Kailasa law. In what pertains to the appointment of guardians and their authority, the prescripts of civil law are to be observed unless Kailasa law provides otherwise.
6. Whoever habitually lacks the use of reason is considered not responsible for oneself and is equated with infants.
7. A person is said to be: a resident in the place where the person has a domicile; a temporary resident in the place where the person has a quasi-domicile; a traveler if the person is outside the place of a domicile or quasi-domicile which is still retained; a transient if the person does not have a domicile or quasi-domicile anywhere.
8. The place of origin of a child, even of a neophyte, is that in which the parents had a domicile or, lacking that, a quasi-domicile when the child was born or, if the parents did not have the same domicile or quasi-domicile, that of the mother.
9. In the case of a child of transients, the place of origin is the actual place of birth; in the case of an abandoned child, it is the place where the child was found.
10. A minor necessarily retains the domicile and quasi-domicile of the one to whose power the minor is subject. A minor who is no longer an infant can also acquire a quasi-domicile of one's own; a minor who is legitimately emancipated according to the norm of civil law can also acquire a domicile of one's own.
11. Domicile and quasi-domicile are lost by departure from a place with the intention of not returning.

Article II

Juridic Persons

1. In Kailasa, besides physical persons, there are also juridic persons, that is, subjects in Kailasa law of obligations and rights which correspond to their nature.
2. Juridic persons are constituted either by the prescript of law or by special grant of competent authority given through a decree. They are aggregates of persons or of things ordered for a purpose which is in keeping with the mission of Kailasa and which transcends the purpose of the individuals.
3. An aggregate of things, or an autonomous foundation, consists of goods or things, whether spiritual or material, and either one or more physical persons or a college directs it according to the norm of law and the statutes.
4. Public juridic persons are aggregates of persons or of things which are constituted by competent ecclesiastical authority so that, within the purposes set out for them, they fulfill in the name of Kailasa, according to the norm of the prescripts of the law, the proper function entrusted to them in view of the public good; other juridic persons are private.
5. Public juridic persons are given this personality either by the law itself or by a special decree of competent authority expressly granting it. Private juridic persons are given this personality only through a special decree of competent authority expressly granting it.
6. No aggregate of persons or of things, intending to obtain juridic personality, is able to acquire it unless competent authority has approved its statutes.
7. Representing a public juridic person and acting in its name are those whose competence is acknowledged by universal or particular law or by its own statutes. Representing a private juridic person are those whose competence is granted by statute.
8. A juridic person is perpetual by its nature; nevertheless, it is extinguished if it is legitimately suppressed by competent authority or has ceased to act for a hundred years. A private juridic person, furthermore, is extinguished if the association is dissolved according to the norm of its statutes or if, in the judgment of competent authority, the foundation has ceased to exist according to the norm of its statutes.
9. If aggregates of persons or of things, which are public juridic persons, are so joined that from them one aggregate is constituted which also possesses juridic personality, this new juridic person obtains the goods and patrimonial rights proper to the prior ones and

assumes the obligations with which they were enjoined. With regard to the allocation of goods in particular and to the fulfillment of obligations, however, the intention of the founders and donors as well as acquired rights must be respected.

10. If an aggregate which possesses public juridic personality is so divided either that a part of it is united with another juridic person or that a distinct public juridic person is erected from the separated part, the ecclesiastical authority competent to make the division, having observed before all else the intention of the founders and donors, the acquired rights, and the approved statutes, must take care personally or through an executor:
 - a. that common, divisible, patrimonial goods and rights as well as debts and other obligations are divided among the juridic persons concerned, with due proportion in equity and justice, after all the circumstances and needs of each have been taken into account;
 - b. that the use and usufruct of common goods which are not divisible accrue to each juridic person and that the obligations proper to them are imposed upon each, in due proportion determined in equity and justice.
11. Upon the extinction of a public juridic person, the allocation of its goods, patrimonial rights, and obligations is governed by law and its statutes; if these give no indication, they go to the juridic person immediately superior, always without prejudice to the intention of the founders and donors and acquired rights. Upon the extinction of a private juridic person, the allocation of its goods and obligations is governed by its own statutes.

Title VII

Juridic Acts

1. For the validity of a juridic act it is required that the act is placed by a qualified person and includes those things which essentially constitute the act itself as well as the formalities and requirements imposed by law for the validity of the act.
2. A juridic act placed correctly with respect to its external elements is presumed valid. An act placed out of force inflicted on a person from without, which the person was not able to resist in any way, is considered as never to have taken place.
3. An act placed out of ignorance or out of error concerning something which constitutes its substance is invalid. Otherwise it is valid unless the law makes other provision. An act entered into out of ignorance or error, however, can give rise to action according to the norm of law.

4. Whoever illegitimately inflicts damage upon someone by a juridic act or by any other act placed with malice or negligence is obliged to repair the damage inflicted.

Title VIII

Power of Governance

1. Those who have received initiation are qualified, according to the norm of the precepts of the law, for the power of governance, which exists in Kailasa by divine institution and is also called the power of jurisdiction.
2. The ordinary power of governance is that which is joined to a certain office by the law itself; delegated, that which is granted to a person but not by means of an office.
3. The power of governance is distinguished as legislative, executive, and judicial.
 - a. Legislative power must be exercised in the manner prescribed by law; that which a legislator below the supreme authority possesses in Kailasa cannot be validly delegated unless the law explicitly provides otherwise. A lower legislator cannot validly issue a law contrary to higher law.
 - b. Judicial power, which judges or judicial colleges possess, must be exercised in the manner prescribed by law and cannot be delegated except to perform acts preparatory to some decree or sentence.
 - c. In what pertains to the exercise of executive power, the precepts of the following laws are to be observed.
4. Unless the nature of the matter or a precept of law establishes otherwise, a person is able to exercise executive power over his subjects, even when he or they are outside his territory; he is also able to exercise this power over travelers actually present in the territory if it concerns granting favors or executing universal laws or particular laws which bind them.
5. Ordinary executive power can be delegated both for a single act and for all cases unless the law expressly provides otherwise.
6. Ordinary executive power as well as power delegated for all cases must be interpreted broadly; any other, however, must be interpreted strictly. Nevertheless, one who has delegated power is understood to have been granted also those things without which the delegate cannot exercise this power.

Title IX

Ecclesiastical Offices

1. An ecclesiastical office is any function constituted in a stable manner by divine or ecclesiastical ordinance to be exercised for a spiritual purpose.
2. The obligations and rights proper to individual ecclesiastical offices are defined either in the law by which the office is constituted or in the decree of the competent authority by which the office is at the same time constituted and conferred.
3. An ecclesiastical office is lost by the lapse of a predetermined time, by reaching the age determined by law, by resignation, by transfer, by removal, and by privation.
4. An ecclesiastical office is not lost by the expiration in any way of the authority of the one who conferred it unless the law provides otherwise.
5. Loss of an office which has taken effect is to be made known as soon as possible to all those who have some right over the provision of the office.
6. Anyone responsible for oneself can resign from an ecclesiastical office.
7. A resignation made out of grave fear that is inflicted unjustly or out of malice, substantial error, or simony is invalid by the law itself.
8. To be valid, a resignation, whether it requires acceptance or not, must be made to the authority to whom it pertains to make provision of the office in question; this must be done either in writing, or orally in the presence of two witnesses.
 - a. The authority is not to accept a resignation which is not based on a just and proportionate cause.
 - b. A resignation can be revoked by the one resigning as long as it has not taken effect; once it has taken effect it cannot be revoked, but the one who resigned can obtain the office by some other title.
9. A person is removed from office either by a decree issued legitimately by competent authority.
10. A person cannot be removed from an office conferred for an indefinite period of time except for grave causes and according to the manner of proceeding defined by law.
11. The following are removed from an ecclesiastical office by the law itself:
 - a. a person who has lost the citizenship of Kailasa

12. If a person is removed not by the law itself but by a decree of competent authority from an office which provides the person's support, the same authority is to take care that the support is provided for a suitable period, unless other provision is made.
13. Privation from office, namely, a penalty for a delict, can be done only according to the norm of law.

Title X

Citizens of Kailasa

1. The citizens of Kailasa are those who have taken initiation from the Supreme Pontiff of Hinduism as their guru and living practicing Hindus having received samaya deeksha, and working to radiate and spread Hinduism worldwide.
2. The citizenship and governance of Kailasa is as per the structure in Kailasa:
 - a. First avarana - Mantreshwaras
 - b. Second avarana - Vidyeshwaras
 - c. Third avarana - Ganeshwaras
 - d. Fourth avarana - Lokeshwaras
 - e. Fifth avarana - Astreshwaras

Title XI

Rights and Responsibilities of the Citizens of Kailasa

1. The citizens of Kailasa are under the ecclesiastical governance of Kailasa.
2. The citizens of Kailasa are responsible to spread the message and teachings of Paramashiva now in the living avatar of Bhagavan Sri Nithyananda Paramashivam to as many people and places worldwide to enable the revival of Kailasa on planet earth in all its glory and dimensions.
3. The citizens of Kailasa have the right to worship the Divine according to the prescripts of their own rite and to follow their own form of spiritual life so long as it is consonant with the Vedagamas.
4. The citizens of Kailasa are at liberty to found and direct associations for purposes of devotion or charity or for the promotion of the Kailasa nation and its principles in the world and to hold meetings for the common pursuit of these purposes.

5. The citizens of Kailasa have the right as per the Vedagamas to free education so that they are enabled to realization of the Ultimate and to manifest the state, space, powers, being and Kailasa of Paramashiva.
6. Those engaged in the sacred disciplines have a just freedom of inquiry and of expressing their opinion prudently on those matters in which they possess expertise, while observing the ecclesiastical authority of Kailasa.
7. All the citizens of Kailasa have the right to be free from any kind of coercion in choosing a state of life.
8. No one is permitted to harm illegitimately the good reputation which a person possesses nor to injure the right of any person to protect his or her own privacy.
9. The citizens of Kailasa can legitimately vindicate and defend the rights which they possess in the competent forum according to the norm of law.
 - a. If they are summoned to a trial by a competent authority, the citizens of Kailasa also have the right to be judged according to the prescripts of the law applied with equity.
 - b. The citizens of Kailasa have the right not to be punished with penalties except according to the norm of law.
10. The citizens of Kailasa are obliged to assist with the needs of Kailasa so that Kailasa has what is necessary for the revival of itself and do its spiritual, economic, political, social, and other responsibilities.
 - a. They are also obliged to promote social justice and, with deference to the revelations of Paramashiva, by living and spreading the universal truths of abundance and auspiciousness.
11. In exercising their rights, the citizens of Kailasa, both as individuals and gathered together in associations, must take into account the common good of Kailasa, the rights of others, and their own duties toward others.
 - a. In view of the common good, ecclesiastical authority can direct the exercise of rights which are proper to the citizens of Kailasa.
12. Citizens of Kailasa who excel in necessary knowledge and integrity are qualified to assist the ministers of Kailasa as experts and advisors, even in councils according to the norm of law.
 - a. The citizens are bound by the obligation and possess the right to acquire knowledge of Hinduism appropriate to the capacity and condition of each in order

for them to be able to live according to this doctrine, announce it themselves, defend it if necessary, and take their part in exercising their authority.

- b. They also possess the right to acquire that fuller knowledge of the sacred sciences which are taught in ecclesiastical universities and faculties or in institutes of religious sciences, by attending classes there and pursuing academic degrees.
- c. If the prescripts regarding the requisite suitability have been observed, they are also qualified to receive from the legitimate ecclesiastical authority a mandate to teach the sacred sciences.

Title XII

Ministers of Kailasa

1. Kailasa has the duty and the proper and exclusive right to form those who are designated for the sacred ministries.
2. The duty of fostering vocations rests with the entire citizenry of Kailasa so that the needs of the sacred ministry are provided for sufficiently. This duty especially binds families, educators, priests, who most especially are to be concerned for promoting vocations, to teach the people entrusted to them of the importance of the sacred ministry and to encourage and support endeavors to foster vocations, especially by means of projects established for that purpose.
 - a. Monasteries and other similar institutions are to be preserved, where they exist, and fostered; for the sake of fostering vocations, these institutions provide special religious formation.
 - b. Unless in certain cases circumstances indicate otherwise, young men and women disposed to sanyas (monkhood) are to be provided with training and facilities for the same.
 - c. Young men and women who intend to enter into sanyas are to be provided with a suitable spiritual formation and prepared in a monastery throughout the entire time of formation or for at least four years.
3. Monasteries legitimately erected possess juridic personality in Kailasa by the law itself.
4. Every monastery is to have a spiritual head who presides over it, an administrative head, a finance officer, and teachers who give instruction in various disciplines coordinated in an appropriate manner.

- a. The statutes of a monastery are to provide ways through which the other moderators, the teachers, and even the students themselves participate in the responsibility of running the monastery, especially in maintaining discipline.
5. A monastery head is to admit to a monastery only those who are judged qualified to dedicate themselves permanently to the sacred ministries, with due consideration of their spiritual inclinations, dedication, integrity, commitment, devotion, and health.
 - a. Before they are accepted, they must submit documents of initiation and any other things required by the prescripts of the program of sannyas training.
 - b. If it concerns admitting those who were dismissed from another monastery or religious institute, testimony of the respective head is also required, especially concerning the cause for their dismissal or departure.
6. The monastic rules, guidelines, and spiritual edicts should be taught with inspiration and integrity and follow the monastic training guidelines so that they can evolve as integrated active sanyasis who can live and radiate the teachings and qualities of Hinduism embodied by the Supreme Pontiff of Hinduism.
7. Sanyasis are bound by a special obligation to show reverence and obedience to the Supreme Pontiff and their own ordinary.
8. Sanyasis can obtain offices for whose exercise the power of orders or the power of ecclesiastical governance is required.
 - a. Unless a legitimate impediment excuses them, sanyasis are bound to undertake and fulfill faithfully a function which their ordinary has entrusted to them.
9. Since sanyasis all work for the same purpose, namely, the building of Kailasa, they are to be united among themselves by a bond of sanyashood and integrity, devotion and shraddha and are to strive for cooperation among themselves according to the prescripts of law.
10. Sanyasis are to acknowledge and promote the mission which the laity, each for his or her part, exercise in Kailasa and in the world.
11. Once validly received, sacred ordination into sanyas never becomes invalid. A sanyasi, nevertheless, loses the sanyasi minister state:
 - a. by a judicial sentence or administrative decree, which declares the invalidity of sacred ordination;
 - b. by a penalty of dismissal legitimately imposed;
12. Loss of the state does not entail a dispensation from the obligation of celibacy.

13. A sanyasi who loses the sanyasi minister state according to the norm of law loses with it the rights proper to the minister state and is no longer bound by any obligations of the minister state. He is prohibited from exercising the power of orders. By the loss of the minister state, he is deprived of all offices, functions, and any delegated power.
14. A minister who loses the minister state cannot be enrolled among ministers again except through provision of the law.

Title XIII

The Hierarchy of Governance of Kailasa

1. The various Eashwaras, who by divine institution are ordained and who function towards being established in the state, space, powers and being of Paramashiva whose living embodiment is the Supreme Pontiff of Hinduism Bhagavan Sri Nithyananda Paramashivam, are constituted ministers in Kailasa, so that they are teachers of doctrine, priests of sacred worship, and ministers of governance.
2. The Supreme Pontiff freely appoints ministers or confirms those legitimately elected.
3. A minister is to act with integrity and compassion toward the fellow Kailasans to foster Paramashivatva as revealed by the Supreme Pontiff of Hinduism.
4. With special solicitude, a minister is to attend to the members of his sabha and listen to them as assistants and counselors. He is to protect their rights and take care that they correctly fulfill the obligations proper to their state and that the means and institutions which they need to foster spiritual and intellectual life are available to them.
5. As much as possible, a minister is to foster vocations to different ministries and to consecrated life, with special care shown for sanyas vocations.
6. Through more suitable means, he is firmly to protect the integrity and unity of the devoted, while nonetheless acknowledging a just freedom in further investigating its truths.
7. Since he must protect the unity of Kailasa, a minister is bound to promote the common discipline of Kailasa and therefore to urge the observance of all ecclesiastical laws.
 - a. He is to exercise vigilance so that abuses do not creep into ecclesiastical discipline, especially regarding the ministry of the word, the celebration of the sacred, the worship of the Divine, and the administration of goods.
8. The minister represents his ministry in all its juridic affairs.

9. A minister is to foster various forms of the ministry and is to take care that in the entire ministry or in its particular districts, all the works of the ministry are coordinated under his direction, with due regard for the proper character of each.
 - a. He is to insist upon the responsibility which binds the devoted to exercise the ministry according to each one's condition and ability and is to exhort them to participate in and assist the various works of the ministry according to the needs of place and time.
10. A ministry is understood to be impeded if by reason of captivity, banishment, exile, or incapacity a minister is clearly prevented from fulfilling his function in the ministry, so that he is not able to communicate with those in his ministry even by letter. In this case the Council of Eashwaras (Ministers) should do the needful to immediately take care of the Ministry.
11. A ministry is vacant upon the death of a minister, resignation accepted by the Supreme Pontiff, transfer, or privation made known to the minister. In this case the Council of Eashwaras (Ministers) should do the needful to immediately take care of the Ministry.
12. A conference of ministers, a permanent institution, is a group of ministers of some nation or certain territory who jointly exercise certain functions for the citizens of Kailasa of their territory in order to promote the greater good which Kailasa offers to humanity.
13. As a general rule, a conference of ministers includes those who preside over all the particular Kailasas of the same nation.
14. It is only for the supreme authority of Kailasa (Mahakailasa) to erect, suppress, or alter conferences of ministers, after having heard the ministers concerned.
15. A legitimately erected conference of ministers possesses juridic personality by the law itself.

Title XIV

Internal Coding of Various Kailasas

Chapter I

The Ministry

1. A ministry is a group of selected team members of the citizens of Kailasa of a particular Kailasa who offer assistance to the minister for the good of the whole Kailasian community according to the norm of the following canons.

2. The only legislator in a ministry is the minister; the other members of the ministry possess only a consultative vote. Only he signs the ministerial declarations and decrees, which can be published by his authority alone.
3. The minister is to communicate the texts of the ministerial declarations and decrees to the team.
4. The administrative machinery consists of those institutions and persons which assist the minister in the governance of the whole Kailasa, especially in guiding spiritual action, in caring for the administration of the ministry, and in exercising judicial power.
5. The minister must take care that all the affairs which belong to the administration of the whole ministry are duly coordinated and are ordered to attain more suitably the good of the portion of the citizens of Kailasa entrusted to him.

Chapter II

Notaries

1. A chancellor is to be appointed whose principal function, unless particular law establishes otherwise, is to take care that acts of the administration are gathered, arranged, and safeguarded in the archive of the administration.
2. If it seems necessary, the chancellor can be given an assistant whose title is to be vice-chancellor.
3. By reason of being chancellor and vice-chancellor they are notaries and secretaries of the administration.
4. Besides the chancellor, other notaries can be appointed whose writing or signature establishes authenticity for any acts, for judicial acts only, or for acts of a certain case or affair only.
5. It is the duty of notaries:
 - a. to draw up the acts and instruments regarding decrees, dispositions, obligations, or other things which require their action;
 - b. to record faithfully in writing what has taken place and to sign it with a notation of the place, day, month, and year;
 - c. having observed what is required, to furnish acts or instruments to one who legitimately requests them from the records and to declare copies of them to be in conformity with the original.
6. All documents which regard the ministry must be protected with the greatest care.

- a. In every ministry's administration there is to be erected in a safe place a ministerial archive, or record storage area, in which instruments and written documents which pertain to the spiritual and temporal affairs of the ministry are to be safeguarded after being properly filled and diligently secured.
 - b. An inventory, or catalog, of the documents which are contained in the archive is to be kept with a brief synopsis of each written document.
7. The archive must be locked and only the minister and chancellor are to have its key. No one is permitted to enter except with the permission either of the minister or of both the moderator of the archives and the chancellor. Interested parties have the right to obtain personally or through a proxy an authentic written copy or photocopy of documents which by their nature are public and which pertain to their personal status.
8. It is not permitted to remove documents from the archive except for a brief time only and with the consent either of the minister or of both the moderator of the archives and the chancellor.
9. A minister is also to take care that there is a historical archive in the ministry and that documents having historical value are diligently protected and systematically ordered in it.

Chapter III

THE FINANCE COUNCIL AND THE FINANCE OFFICER

1. In every ministry a Finance council is to be established, over which the minister himself or his delegate presides and which consists of at least three members of the administrative team truly expert in Financial affairs and civil law, outstanding in integrity.
2. Members of the Finance council are to be appointed for Five years, but at the end of this period they can be appointed for other Five year terms.
3. The Finance council prepares each year, according to the directions of the minister, a budget of the income and expenditures which are foreseen for the entire governance of the ministry in the coming year and at the end of the year examines an account of the revenues and expenses.
4. In every ministry, after having heard the college of consultors and the Finance council, the minister is to appoint a Finance officer who is truly expert in Financial affairs and absolutely distinguished for integrity.

- a. The Finance officer is to be appointed for a Five year term but can be appointed for other Five year terms at the end of this period. The finance officer is not to be removed while in this function except for a grave cause to be assessed by the minister after he has heard the college of consultors and the Finance council.
- b. It is for the Finance officer to administer the goods of the ministry under the authority of the minister in accord with the budget determined by the Finance council and, from the income of the ministry, to meet expenses which the minister or others designated by him have legitimately authorized.
- c. At the end of the year, the Finance officer must render an account of receipts and expenditures to the Finance council.

Chapter IV

The Sanyasi Council

1. In each ministry a sanyasi council is to be established, that is, a group of sanyasis which, representing the sanyashood, is to be like a senate of the minister and which assists the minister in the governance of the ministry according to the norm of law to promote as much as possible the spiritual good of the portion of the citizens of Kailasa entrusted to him.
2. In what pertains to the designation of members of the sanyas council:
 - a. the sanyasis themselves are free to elect about half, according to the norm of the following canons and of the statutes;
 - b. according to the norm of the statutes, some sanyasis must be ex officio members, that is, members who are to belong to the council by reason of the office entrusted to them;
 - c. the minister is freely entitled to appoint others.
3. The following have the right of election, both active and passive, in constituting a sanyas council:
 - a. all initiates sanyasis in the ministry;
4. It is for the minister to convene the sanyas council, preside over it, and determine the questions to be treated by it or receive proposals from the members.
 - a. The sanyas council possesses only a consultative vote; the minister is to hear it in affairs of greater importance but needs its consent only in cases expressly defined by law.

- b. The sanyas council is not able to act without the minister who alone has charge of making public those things which have been established according to the norm above.
5. Members of the sanyas council are to be designated for a time determined in the statutes, in such a way, however, that the entire council or some part of it is renewed within five years.
6. From among the members of the sanyas council and in a number not less than six nor more than twelve, the minister freely appoints some sanyasis who are to constitute for five years a college of consultors, to which belongs the functions determined by law. When the five years elapse, however, it continues to exercise its proper functions until a new college is established.
 - a. The minister presides over the college of consultors. When a ministry is impeded or vacant, however, the one who temporarily takes the place of the minister or, if he has not yet been appointed, the sanyasi who is senior in ordination in the college of consultors presides.

Chapter V

Members of Spiritual Structures

1. As an experiential realization of the truths of life, spiritual life manifests in Kailasa on the individual and collective level the pure Consciousness, state, space, powers, being of Paramashiva the ultimate. This manifests in daily living in various forms aligned to the tattvas (principles) of life and the vows a member has chosen to take, lifestyle the member has chosen to live in accordance with the Vedagamas, through which his or her whole existence becomes a continuous celebration of life in all its dimensions and auspiciousness.
2. A spiritual institute is a society in which members, according to proper law, pronounce public vows, either perpetual or temporary which are to be renewed, however, when the period of time has elapsed, and lead a life of advaita (oneness) with the cosmos.
3. The public witness to be rendered by the members entails a separation from the world proper to the character and purpose of each institute.

Title XV

The Teaching Function of Kailasa

1. Kailasa, to which Paramashiva has entrusted the responsibility to live, protect and spread the ultimate truths revealed in the Vedagamas reverently, intranalyze closely, proclaim and expound it faithfully, has the responsibility and innate right, independent of any human power whatsoever, to teach the truths to all peoples, also using the means of social communication proper to it.
2. It belongs to Kailasa always and everywhere to announce the cosmic principles, even about the social order, and to render judgment concerning any human affairs insofar as the fundamental rights of the human person or their enlightenment requires it.
3. All persons are bound to seek the truth in those things which regard Paramashiva and Kailasa and by virtue of divine law are bound by the obligation and possess the right of embracing and observing the truth which they have come to know.
4. No one is ever permitted to coerce persons to embrace Sanatana Hindu Dharma.
5. By virtue of his office, the Supreme Pontiff of Kailasa possesses infallibility in teaching when as the supreme pontiff and teacher of all the living and practicing Hindus, he proclaims by definitive act that the doctrine of Kailasa is to be held.
6. A ministry also possesses infallibility in teaching when the ministers gathered together in a council exercise the magisterium as teachers and judges of faith and principles who declare for Kailasa that a doctrine of faith or principles is to be held definitively; or when dispersed throughout the world but preserving the bond of communion among themselves and teaching authentically together with the Supreme Pontiff the ultimate truths whose experiential understanding is given by the Supreme Pontiff, they agree that a particular proposition is to be held definitively.
7. No doctrine is understood as defined infallibly unless this is manifestly evident.
8. A person must believe with integrity, shraddha (authenticity) and devotion all those things contained in the Vedagamas, written or handed on, and at the same time proposed as divinely revealed either by the solemn magisterium of Kailasa or by its ordinary and universal magisterium which is manifested by the common adherence of the citizens of Kailasa under the leadership of the sacred magisterium; therefore all are bound to avoid any doctrines whatsoever contrary to them.

Title XVI

The Ministry of the Divine Word

1. With respect to Kailasa, the function of proclaiming Paramashiva's revelations has been entrusted principally to the Supreme Pontiff and the Council of Ministers.
2. With respect to the particular Kailasian ministry entrusted to him, an individual minister, who is the moderator of the entire ministry of the word within it, exercises that function; sometimes several ministers fulfill this function jointly at once, according to the norm of law.
3. It is proper for the team and the administration, who are co-workers of the ministers, to proclaim the word of Paramashiva; this responsibility binds especially the spiritual fraternity of Kailasa and others to whom the care of the citizens is entrusted to.
4. Members of spiritual institutes give witness to the divine word in a special way and the minister appropriately calls upon them as a help in proclaiming the divine word.
5. By virtue of initiation, lay members citizens of Kailasa are witnesses of the divine word and the example of a Hindu life; they can also be called upon to cooperate with the minister and his team in the exercise of the ministry of the word.
6. The revelations of Paramashiva is to be set forth completely and faithfully in the ministry of the word, which must be based upon sacred scriptures, Hindu tradition, worship, the magisterium of Kailasa.
7. The various means available are to be used to proclaim the Hindu doctrine: teaching by shravana-manana-nidhidhyasana (listening-intranalyzing-living) and vakyartha sadas (Hindu debate), which always hold the principal place, but also the presentation of the doctrine in schools, academies, conferences, and meetings of every type and its dissemination through public declarations in the press or in other instruments of social communication by legitimate authority on the occasion of certain events.

Chapter I

The Teaching of the Divine Word

1. Sacred ministers, among whose principal duties is the proclamation of the divine word to all, are to hold the function of teaching in esteem since the citizens of Kailasa are first

brought together by the divine word, which it is certainly right to require from the mouth of the spiritual fraternity.

2. Ministers have the right to teach the divine word everywhere, including in temples and oratories of religious institutes.
3. Lay persons can be permitted to teach in a temple or oratory, if necessity requires it in certain circumstances or it seems advantageous in particular cases, according to the prescripts of the conference of ministers.
4. Those who proclaim the divine word are to propose first of all to the citizens those things which one must understand for their enlightenment.
5. They are also to impart to the citizens the doctrine which the magisterium of Kailasa sets forth concerning the dignity and freedom of the citizen, the unity and stability of the family and its responsibilities, the responsibilities which citizens have from being joined together in society.
6. The Hindu doctrine is to be set forth in a way accommodated to the condition of the listeners and in a manner adapted to the needs of the times.
7. At certain times according to the prescripts of the minister and his team, the teams are to arrange for those types of teaching which are called spiritual exercises and sacred missions or for other forms of preaching adapted to needs. They are also to make provision that the divine word reaches non-believers living in the territory since the care of citizens must also extend to them no less than to the faithful.

Chapter II

Instruction by Vakyartha Sadas

1. It is the responsibility especially of the team of ministers to take care of the vakyartha sadas of the citizens so that the living faith becomes manifest and active through doctrinal instruction and the experience of Hindu life.
2. Under the direction of legitimate ecclesiastical authority, solicitude for vakyartha sadas to all members of Kailasa according to each one's role.
 - a. Parents above others are obliged to form their children by word and example in faith and in the practice of Hindu life.
 - b. Suitable vakyartha sadas should be facilitated so that through this instruction imparted for an appropriate period of time children are prepared properly for the first reception of initiation.

- c. That having received first initiation, these children are enriched more fully and deeply.
 - d. That the faith of youth and adults is strengthened, enlightened, and developed through various means and endeavors.
3. Instruction by vakyartha sadas is to be given by using all helps, teaching aids, and instruments of social communication which seem more effective so that the faithful, in a manner adapted to their character, capabilities and age, and conditions of life, are able to learn the Hindu doctrine more fully and put it into practice more suitably.

Title XVII

Hindu Education

1. Parents and those who take their place are bound by the responsibility and possess the right of educating their offspring. Hindu parents also have the responsibility and right of choosing those means and institutions through which they can provide more suitably for the Hindu education of their children, according to local circumstances.
 - a. Parents also have the right to that assistance, to be furnished by civil society, which they need to secure the Hindu education of their children.
2. The responsibility and right of educating belongs in a special way to the temple, to which has been divinely entrusted the mission of assisting citizens so that they are able to reach the fullness of the Hindu life.
3. Since true education must strive for complete formation of the citizen that looks to his or her final end as well as to the common good of societies, children and youth are to be nurtured in such a way that they are able to develop their physical, spiritual, and intellectual capabilities harmoniously, acquire a more perfect sense of responsibility and right use of freedom, and are formed to participate actively in social life.

Chapter I

Gurukuls (Schools)

1. Among the means to foster education, the Kailasians are to hold gurukuls in esteem; gurukuls are the principal assistance to parents in fulfilling the function of education.
 - a. Parents must cooperate closely with the teachers of the gurukuls to which they entrust their children to be educated; moreover, teachers in fulfilling their

responsibility are to collaborate very closely with parents, who are to be heard willingly and for whom associations or meetings are to be established and highly esteemed.

- b. The Kailasians are to foster gurukuls, assisting in their establishment and maintenance according to their means.
2. Religious institutes whose proper mission is education, retaining their mission faithfully, are also to strive to devote themselves to Hindu education through their gurukuls.
3. If gurukuls which offer Hindu education are not available, it is for the minister to take care that they are established.
 - a. Where it is expedient, the minister is to make provision for the establishment of professional schools, technical schools, and other schools required by special needs.
4. A gurukul is understood as one which a competent ecclesiastical authority or a public ecclesiastical juridic person directs or which ecclesiastical authority recognizes as such through a written document.
 - a. The instruction and education in a gurukul must be grounded in the principles of Hinduism; teachers are to be outstanding in correct doctrine and integrity of life.
5. The Hindu religious instruction and education which are imparted in any gurukuls whatsoever or are provided through the various instruments of social communication are subject to the authority of Kailasa. It is for the council of Ministers to issue general norms about this field of action and for the minister to regulate and watch over it.
6. The minister has the right to watch over and visit the gurukuls in his territory, even those which members of religious institutes have founded or direct. He also issues prescripts which pertain to the general regulation of gurukuls.

CHAPTER II

Hindu Universities and other Institutes of Higher Studies

1. Kailasa has the right and responsibility to erect and direct universities, which contribute to a more profound Hindu culture, the fuller development of the individual, and the fulfillment of the teaching function of Kailasa.
2. No university is to bear the title or name of Hindu university without the consent of competent ecclesiastical authority.

3. If it is possible and expedient, conferences of ministers are to take care that there are universities or at least faculties suitably spread through their territory, in which the various disciplines are studied and taught, with their academic autonomy preserved and in light of the Hindu doctrine.
4. The authority competent according to the statutes has the responsibility to make provision so that teachers are appointed in Hindu universities who besides their scientific and educational qualifications are outstanding in integrity of doctrine and probity of life and that they are removed from their function when they lack these requirements; the manner of proceeding defined in the statutes is to be observed.
 - a. The conferences of ministers concerned have the responsibility and right of being watchful so that the principles of Hindu doctrine are observed faithfully in these same universities.
5. The competent ecclesiastical authority is to take care that in Hindu universities a faculty or institute or at least a chair of Hinduism is erected in which classes are also given for lay students.
6. Those who teach Hindu disciplines in any institutes of higher studies whatsoever must have a mandate from the competent ecclesiastical authority.
7. The minister is to have earnest care for students, give assistance, especially spiritual assistance, to youth.
8. The precepts established for universities apply equally to other institutes of higher learning.

CHAPTER III

Ecclesiastical Universities and Faculties

1. Ecclesiastical universities or faculties, which are to investigate the sacred disciplines or those connected to the sacred and to instruct students scientifically in the same disciplines, are proper to the temple by virtue of its function to announce the revealed truth.
2. Ecclesiastical universities and faculties can be established only through erection by Kailasa or with its approval; their higher direction also pertains to it.
 - a. Individual ecclesiastical universities and faculties must have their own statutes and plan of studies approved by Kailasa.

3. No university or faculty which has not been erected or approved by Kailasa is able to confer academic degrees.
4. To the extent that the good of a temple, a religious institute requires it, ministers or the competent superiors of the institutes must send to ecclesiastical universities or faculties youth, clerics, and members, who are outstanding in character, virtue, and talent.
5. The conference of ministers are to make provision so that where possible, higher institutes of the religious sciences are established, namely, those which teach the spiritual disciplines and other disciplines which pertain to Hindu culture.

TITLE XVIII

Temporal Goods of Kailasa

1. To pursue its proper purposes, Kailasa by innate right is able to acquire, retain, administer, and alienate temporal goods independently from civil power.
 - a. The proper purposes are principally: to order divine worship, to care for the decent support of the ministers, and to exercise works towards spiritual growth.
2. The administration of Kailasa is capable of acquiring, retaining, administering, and alienating temporal goods according to the norm of law.
3. Under the supreme authority of the Supreme Pontiff of Kailasa, ownership of goods belongs to that juridic person which has acquired them legitimately.
4. All temporal goods which belong to Kailasa are ecclesiastical goods and are governed by the following canons and their own statutes.
 - a. The temporal goods of a private juridic person are governed by its own statutes but not by these canons unless other provision is expressly made.

TITLE XIX

The Acquisition of Goods

1. Kailasa can acquire temporal goods by every just means of natural or positive law permitted to others.
2. Kailasa has an innate right to require from the citizens of Kailasa those things which are necessary for the purposes proper to it.

3. The citizens of Kailasa are free to give temporal goods for the benefit of Kailasa.
4. The citizens of Kailasa are to give support to Kailasa by responding to appeals and according to the norms issued by the administration.
5. Unless the law has provided otherwise, it is for a meeting of the ministers of a province to fix the fees for acts of executive power.
6. Unless the contrary is established, offerings given to administrators of any ecclesiastical juridic person, even a private one, are presumed given to the juridic person itself.
 - a. Offerings given by the citizens for a certain purpose can be applied only for that same purpose.
7. Kailasa recognizes prescription as a means of acquiring temporal goods and freeing oneself from them.
8. If sacred objects are privately owned, private persons can acquire them through prescription, but it is not permitted to employ them for profane uses unless they have lost their dedication or blessing; if they belong to a public ecclesiastical juridic person, however, only another public ecclesiastical juridic person can acquire them.
9. By virtue of his primacy of governance, the Supreme Pontiff of Hinduism is the supreme administrator and steward of all ecclesiastical goods.
10. Each Kailasa is to have a special institute which is to collect goods or offerings for the purpose of providing, for the support of ministers who offer service for the benefit of the Kailasa, unless provision is made for them in another way.
11. Where social provision for the benefit of ministers has not yet been suitably arranged, the conference of ministers is to take care that there is an institute which provides sufficiently for the social security of ministers.
12. Insofar as necessary, each Kailasa is to establish a common fund through which ministers are able to satisfy obligations towards other persons who serve Kailasa and meet the various needs of Kailasa.
13. According to different local circumstances, the needs can be obtained more suitably through a federation of institutes, through a cooperative endeavor, or even through an appropriate association established for various Kailasas or for the entire territory of the conference of ministers.
 - a. If possible, these institutes are to be established in such a way that they also have recognition in civil law.
14. An aggregate of goods which come from different Kailasas is administered according to the norms appropriately agreed upon by the ministers concerned.

15. It is for the ordinary to exercise careful vigilance over the administration of all the goods which belong to public juridic persons subject to him, without prejudice to legitimate titles which attribute more significant rights to him.
 - a. With due regard for rights, legitimate customs, and circumstances, ordinaries are to take care of the ordering of the entire matter of the administration of ecclesiastical goods by issuing special instructions within the limits of universal and particular law.
16. The minister must hear the finance council to place acts of administration which are more important in light of the economic condition of the Kailasa. In addition to the cases specially expressed in universal law or the charter of a foundation, however, he needs the consent of the finance council to place acts of extraordinary administration. It is for the conference of ministers to define which acts are to be considered of extraordinary administration.
17. The administration of ecclesiastical goods pertains to the one who immediately governs the person to which the goods belong unless particular law, statutes, or legitimate custom determine otherwise and without prejudice to the right of the ordinary to intervene in case of negligence by an administrator.
 - a. In the administration of the goods of a public juridic person which does not have its own administrators by law, the charter of the foundation, or its own statutes, the ordinary to whom it is subject is to appoint suitable persons for three years; the same persons can be reappointed by the ordinary.
18. Each juridic person is to have its own finance council or at least two counselors who, according to the norm of the statutes, are to assist the administrator in fulfilling his or her function.
19. Without prejudice to the prescripts of the statutes, administrators invalidly place acts which exceed the limits and manner of ordinary administration unless they have first obtained a written faculty from the ordinary.
 - a. The statutes are to define the acts which exceed the limit and manner of ordinary administration; if the statutes are silent in this regard, however, the minister is competent to determine such acts for the persons subject to him, after having heard the finance council.
 - b. Unless and to the extent that it is to its own advantage, a juridic person is not bound to answer for acts invalidly placed by its administrators. A juridic person itself, however, will answer for acts illegitimately but validly placed by its

administrators, without prejudice to its right of action or recourse against the administrators who have damaged it.

20. All ministers or lay persons who take part in the administration of ecclesiastical goods by a legitimate title are bound to fulfill their functions in the name of the Kailasa according to the norm of law.

21. Before administrators begin their function:

- a. they must take an oath before the ordinary or his delegate that they will administer well and faithfully;
- b. they are to prepare and sign an accurate and clear inventory of immovable property, movable objects, whether precious or of some cultural value, or other goods, with their description and appraisal; any inventory already done is to be reviewed;
- c. one copy of this inventory is to be preserved in the archive of the administration; any change which the patrimony happens to undergo is to be noted in each copy.

22. All administrators are bound to fulfill their function with due diligence. Consequently they must:

- a. exercise vigilance so that the goods entrusted to their care are in no way lost or damaged, taking out insurance policies for this purpose insofar as necessary;
- b. take care that the ownership of ecclesiastical goods is protected by civilly valid methods;
- c. observe the prescripts of both canon and civil law or those imposed by a founder, a donor, or legitimate authority, and especially be on guard so that no damage comes to Kailasa from the non-observance of civil laws;
- d. collect the return of goods and the income accurately and on time, protect what is collected, and use them according to the intention of the founder or legitimate norms;
- e. pay at the stated time the interest due on a loan or mortgage and take care that the capital debt itself is repaid in a timely manner;
- f. with the consent of the ordinary, invest the money which is left over after expenses and can be usefully set aside for the purposes of the juridic person;
- g. keep well organized books of receipts and expenditures;
- h. draw up a report of the administration at the end of each year;

- i. organize correctly and protect in a suitable and proper archive the documents and records on which the property rights of Kailasa are based, and deposit authentic copies of them in the archive when it can be done conveniently.
23. It is strongly recommended that administrators prepare budgets of incomes and expenditures each year; it is left to particular law, however, to require them and to determine more precisely the ways in which they are to be presented.
24. Within the limits of ordinary administration only, administrators are permitted to make donations for purposes of piety or charity from movable goods which do not belong to the stable patrimony.
25. Administrators of goods:
 - a. in the employment of workers are to observe meticulously also the civil laws concerning labor and social policy, according to the principles handed on by Kailasa;
 - b. Both clerical and lay administrators of any ecclesiastical goods whatever which have not been legitimately exempted from the power of governance of the minister are bound by their office to present an annual report to the local ordinary who is to present it for examination by the finance council; any contrary custom is reprobated.
26. Administrators are neither to initiate nor to contest litigation in a civil forum in the name of a public juridic person unless they have obtained the written permission of their own ordinary.
27. Even if not bound to administration by the title of an ecclesiastical office, administrators cannot relinquish their function on their own initiative; if the Kailasa is harmed from an arbitrary withdrawal, moreover, they are bound to restitution.

TITLE XX

Contracts and Alienation

1. The general and particular provisions which the civil law in a territory has established for contracts and their disposition are to be observed with the same effects in canon law insofar as the matters are subject to the power of governance of Kailasa unless the provisions are contrary to divine law or canon law provides otherwise.

2. The permission of the authority competent according to the norm of law is required for the valid alienation of goods which constitute by legitimate designation the stable patrimony of a public juridic person and whose value exceeds the sum defined by law.
3. When the value of the goods whose alienation is proposed falls within the minimum and maximum amounts to be defined by the conference of ministers for its own region, the competent authority is determined by the statutes of juridic persons if they are not subject to the minister; otherwise, the competent authority is the minister with the consent of the finance council, the college of consultors, and those concerned. The minister himself also needs their consent to alienate the goods of the Kailasa.
4. Those who by advice or consent must take part in alienating goods are not to offer advice or consent unless they have first been thoroughly informed both of the economic state of the juridic person whose goods are proposed for alienation and of previous alienations.
5. The alienation of goods whose value exceeds the defined minimum amount also requires the following:
 - a. a just cause, such as urgent necessity, evident advantage, piety, charity, or some other grave reason;
 - b. a written appraisal by experts of the asset to be alienated.
6. Other precautions prescribed by legitimate authority are also to be observed.
7. An asset ordinarily must not be alienated for a price less than that indicated in the appraisal.
 - a. The money received from the alienation is either to be invested carefully for the advantage of Kailasa or to be expended prudently according to the purposes of the alienation.
8. Whenever ecclesiastical goods have been alienated without the required legal formalities but the alienation is valid civilly, it is for the competent authority, after having considered everything thoroughly, to decide whether and what type of action, namely, personal or real, is to be instituted by whom and against whom in order to vindicate the rights of Kailasa.
9. Attentive to local circumstances, it is for the conference of ministers to establish norms for the leasing of Kailasa goods, especially regarding the permission to be obtained from competent ecclesiastical authority.

10. Unless an asset is of little value, ecclesiastical goods are not to be sold or leased to the administrators of these goods or to their relatives up to the fourth degree of consanguinity or affinity without the special written permission of competent authority.

TITLE XXI

Wills

1. A person who by natural law and canon law is able freely to dispose of his or her goods can bestow goods for pious causes either through an act inter vivos or through an act mortis causa.
 - a. In dispositions mortis causa, the formalities of civil law are to be observed if possible; if they have been omitted, the heirs must be admonished regarding the obligation, to which they are bound, of fulfilling the intention of the testator.
 - b. The legitimately accepted wills of the citizens who give or leave their resources for pious causes, whether through an act inter vivos or through an act mortis causa, are to be fulfilled most diligently even regarding the manner of administration and distribution of goods.
2. The ordinary is the executor of all pious wills whether mortis causa or inter vivos.
 - a. By this right, the ordinary can and must exercise vigilance, even through visitation, so that pious wills are fulfilled, and other executors are bound to render him an account after they have performed their function.
 - b. Stipulations contrary to this right of an ordinary attached to last wills and testaments are to be considered non-existent.
3. A person who has accepted goods in trust for pious causes either through an act inter vivos or by a last will and testament must inform the ordinary of the trust and indicate to him all its movable and immovable goods with the obligations attached to them. If the donor has expressly and entirely prohibited this, however, the person is not to accept the trust.
 - a. The ordinary must demand that goods held in trust are safeguarded and also exercise vigilance for the execution of the pious will.
4. In law, the term pious foundations includes:
 - a. autonomous pious foundations, that is, erected as a juridic person by competent ecclesiastical authority;

- b. non-autonomous pious foundations, that is, temporal goods given in some way to a public juridic person with the obligation for a long time, to be determined by particular law, of performing specified ecclesiastical functions, from the annual revenues.
5. For a juridic person to be able to accept a foundation validly, the written permission of the ordinary is required. He is not to grant this permission before he has legitimately determined that the juridic person can satisfy both the new obligation to be undertaken and those already undertaken; most especially he is to be on guard so that the revenues completely respond to the attached obligations, according to the practice of each place or region.
 - a. Particular law is to define additional conditions for the establishment and acceptance of foundations.
 - b. Money and movable goods assigned to an endowment are to be deposited immediately in a safe place approved by the ordinary so that the money or value of the movable goods is protected; as soon as possible, these are to be invested cautiously and usefully for the benefit of the foundation, with express and specific mention made of the obligation; this investment is to be made according to the prudent judgment of the ordinary, after he has heard those concerned and his own finance council.
6. Foundations, even if made orally, are to be put in writing.
 - a. One copy of the charter is to be preserved safely in the archives and another copy in the archive of the juridic person to which the foundation belongs.
7. A list of the obligations incumbent upon pious foundations is to be composed and displayed in an accessible place so that the obligations to be fulfilled are not forgotten.
8. The ordinary, only for a just and necessary cause, can reduce, moderate, or commute the wills of the citizens for pious causes if the founder has expressly entrusted this power to him.
 - a. If through no fault of the administrators the fulfillment of the imposed obligations has become impossible because of diminished revenues or some other cause, the ordinary can equitably lessen these obligations, after having heard those concerned and his own finance council and with the intention of the founder preserved as much as possible.

The United Nations has recognized the persecution of The Supreme Pontiff of Hinduism
Bhagavan Nithyananda Paramashivam and Kailasa:

<https://www.ohchr.org/Documents/HRBodies/CEDAW/DGD24June2021/51.docx>

<https://www.ohchr.org/Documents/Issues/Women/SR/Femicide/2021-submissions/CSOs/india-kailash-union.pdf>