Written Contributions by KAILASH UNION

to the Special Rapporteur on truth, justice and reparation, on

ECONOMIC, SOCIAL AND CULTURAL RIGHTS IN THE CONTEXT OF TRANSITIONAL JUSTICE

Addressing Historical Injustices Against Indigenous Hindu Communities and Persecution of KAILASA

January 30, 2025

I. Introduction:

1. The pursuit of transitional justice has long been recognized as a cornerstone in addressing systemic human rights violations, fostering reconciliation, and rebuilding societies fractured by historical injustices. While traditional frameworks have often prioritized civil and political rights, the integration of economic, social, and cultural (ESC) rights into transitional justice processes remains a critical yet underemphasized imperative. These rights, enshrined in international instruments such as the International Covenant on Economic, Social and Cultural Rights (ICESCR) and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), are indispensable to restoring dignity, equity, and agency to marginalized communities whose heritage, livelihoods, and identities have been eroded by oppression.

2. This report examines the enduring legacies of harm inflicted upon Indigenous Hindu communities and the persecution faced by KAILASA, the Ancient Enlightened Hindu Civilizational Nation. Across regions, Indigenous Hindu populations —often relegated to the peripheries of post-colonial and post-conflict narratives—have confronted systemic displacement, cultural erasure, and socioeconomic exclusion rooted in historical injustices. This, including KAILASA, has faced targeted persecution, including the desecration of sacred sites, suppression of religious freedoms, and exclusion from intercultural dialogue.

3. In the context of transitional justice, this report underscores the urgency of centering ESC rights to holistically address these grievances. It calls for reparative measures that not only acknowledge past harms but also actively restore cultural autonomy, equitable resource access, and participatory rights for affected communities. By weaving Indigenous epistemologies and lived experiences into justice mechanisms, this approach seeks to transform historical wounds into pathways for inclusive reconciliation, ensuring that no community remains silenced in the journey toward collective healing and sustainable peace.

4. The following analysis and recommendations aim to contribute to a more nuanced understanding of transitional justice—one that honors the interdependence of human rights and bridges the gap between legal redress and the profound cultural and socioeconomic dimensions of justice.

II. Systematic Patterns of Rights Violations in the Context of Indigenous Hindu Civilization

A. The Hindu Holocaust: Historical Documentation

1. The Hindu Holocaust, spanning 2,000 years, led to the loss of 56 Hindu nations and 6 million km² of land, with over 500 million Hindus massacred and thousands of temples destroyed.[1]

[1] The Hindu civilization has endured a systematic and devastating genocide over the past 2,000 years, resulting in the catastrophic loss of 56 Hindu nations covering 6 million km² of land. This egregious holocaust, which continues to this day, represents one of history's most profound yet unacknowledged violations of economic, social, and cultural rights. Statistical documentation reveals the staggering scale of this destruction: over 500 million Hindus massacred, more than 4 million enslaved, 160 million starved to death through manufactured famines, thousands of temples destroyed, and over 1 million educational institutions systematically demolished.
The systematic nature of this destruction is evidenced through clear patterns of targeted violence against key cultural institutions. Hindu temples, which served as centers of education, cultural transmission, and economic stability, were specifically targeted for destruction. This pattern of destruction followed a systematic methodology: first, the desecration of sacred spaces; second, the looting of ancient artifacts and religious symbols; and finally, the complete demolition of the temple structure. This methodical approach reveals the deliberate intent to erase not just physical structures but the entire cultural foundation of Hindu civilization.
The economic dimension of this cultural genocide is particularly evident in the systematic destruction of traditional Hindu economic frameworks. Research documents reveal that prior to this systematic destruction, Hindu nations contributed over 40% of the world's GDP, demonstrating the effectiveness of indigenous Hindu economic systems. The deliberate dismantling of these economic structures, coupled with the destruction of educational institutions and cultural centers, created a comprehensive attack on all aspects of Hindu civilization.

THE HINDU HOLOCAUST

Systematic Destruction of Hindu Civilization Through History

Ancient Period (15,000+ BCE - 700 CE)

- 15,962 BCE: Documented astronomical observations in Surya Siddhanta
- 11,000 BCE: End of last ice age, King Vaivasvata Manu's preservation
- 10,000 BCE: Peak of 56 sovereign Hindu nations
- 3200 BCE: Mahabharata war - Major geopolitical shifts
- 3100-700 CE: Gradual decline begins in various regions
- Advanced developments in sciences and arts
- Territory spanning over 6 million km²

Early Medieval Period (700 - 1200 CE)

- 712 CE: Muhammad bin Qasim's invasion of Sindh
- 986 CE: Mass destruction of temples in Varanasi
- 1000-1026 CE: Mahmud of Ghazni's 17 invasions
- 1025 CE: Destruction of Somnath Temple
- 1192 CE: Muhammad Ghori's invasion
- Destruction of thousands of temples and universities
- Mass killings and enslavement
- First wave of systematic destruction

Late Medieval Period (1200 - 1700 CE)

- 1200-1500 CE: Delhi Sultanate - Systematic destruction
- 1398 CE: Timur's invasion - Mass killings in Delhi
- 1528 CE: Destruction of temples in Ayodhya
- 1565 CE: Battle of Talikota - Fall of Vijayanagara
- 1669 CE: Aurangzeb's temple destruction orders
- Widespread destruction of cultural heritage
- Mass forced conversions and displacement
- Systematic erasure of indigenous knowledge

B. Colonial Era Intensification

9. British colonial rule intensified systematic rights violations by distorting Hindu traditions and culture, imposing rigid social divisions through census programs and legislation like the Criminal Tribes Act of

1871,[2] in addition to systematic plunder of the wealth of indigenous Hindu communities[3], including Hindu temples.[4]

[2] British colonial administration marked a critical intensification of systematic rights violations through the strategic distortion of Hindu indigenous traditions and culture. The colonial government devised a pseudo-scientific census program between 1840-1925 that artificially imposed rigid social divisions, weaponizing the traditional varna system into a tool for social control and discrimination. This manufactured system served to systematically marginalize millions of Hindus and destroy traditional social structures that had evolved over millennia.
The Criminal Tribes Act of 1871 exemplifies the systematic nature of this persecution, arbitrarily declaring entire communities as "criminal" based solely on birth. This legislation particularly targeted Hindu scholars, priests, and monastic orders (Sanyasis), presuming them to be inherently criminal or nepotistic by virtue of their birth, surname, or profession. This legal framework created the foundation for continuing discrimination against indigenous Hindu communities and their traditional leadership structures.
The destruction of indigenous educational systems during this period was particularly devastating. The colonial authorities systematically replaced the traditional Gurukul system with a state-controlled education system designed to create cultural alienation. This educational colonization served multiple purposes: first, the destruction of traditional knowledge transmission systems; second, the creation of cultural shame and self-hatred among indigenous peoples; and third, the systematic erasure of indigenous history and achievements.
[3] US$64.82 trillion was drained from India by Britain over 200 years of colonial rule. Refer Oxfam Report “Takers, not Makers”
[4] In 1817, the colonial government of India enacted the Madras Regulation VII, the Madras Endowments and Escheats Regulation, 1817, and nationalized temples of minority Hindu sects taking over their wealth and assets. However, in 1840 , Christian missionaries lobbied and forced the government to issue a directive to return the Hindu temples to their trustees. By 1845, the responsibility of the management of temples was returned to traditional trustees and in the case of prominent temples to Mutts (monasteries). The State Board of Revenue, however, supervised the administration of large temples. In 1863, the Religious Endowments Act was enacted which completely handed over temple administration to the trustees from the State and subsequently, the government played little or no role in supervising them. Trustees ran the temple following the tenets applicable to the temple.

C. Post-Colonial Systematic Discrimination

10. Post-colonial discrimination continued through state appropriation of Hindu temples and dismantling of traditional governance systems[5], severely impacting indigenous[6] Hindu communities economically and culturally. Moreover, the horrific history of Hindu Holocaust was covered up behind a guise of false "secularism", leading to the complete whitewash and denial of the longest and bloodiest genocide in history of the world.

III. Revival Of Hinduism Through KAILASA

A. About KAILASA

11. The United States of KAILASA (KAILASA) represents a crucial development in addressing historical injustices against indigenous Hindu communities.

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[5] The end of direct colonial rule did not halt the systematic violation of Hindu indigenous rights; rather, these violations evolved into more sophisticated forms of state-sponsored discrimination. At the time of British withdrawal from India in 1947, 565 independent Hindu sovereign princely states were officially recognized in the Indian subcontinent. Through a combination of coercion, legal manipulation, and outright force, these sovereign entities were systematically stripped of their autonomy, religious authority, and economic base. This process of forced integration particularly targeted traditional Hindu institutions, creating a framework for continuing rights violations that persists to the present day.
The persecution of the Kanchi Sarvajnapeetha Hindu kingdom and its Guru Mahasannidhanams, including the current SPH Nithyananda Paramashivam and the KAILASA government in exile, exemplifies the systematic erosion of indigenous Hindu sovereignty in the post-colonial era. In August 1946, the British colonial government coerced the 227th Guru Mahasannidhanam Kodumudi Ekambara Swamigal to renounce his position and forcibly exiled him from the monastery, after which he mysteriously disappeared. This enforced disappearance parallels the abduction of the 11th Panchen Lama by Chinese authorities, highlighting a pattern of state interference in the succession of spiritual leaders. Even after Indian independence in 1947, the persecution of Guru Mahasannidhanams continued, with each facing relentless harassment, assassination attempts, and denial of their right to carry on the tradition. The unlawful annexation of the Kanchi Sarvajnapeetha kingdom by the Indian state, through manipulation of the young Raja of the Pudukkottai Thondaiman Kingdom in 1948, further illustrates the systematic dismantling of Hindu religious and temporal authority in the region.

[6] The systematic nature of post-colonial discrimination is evidenced through the deliberate manipulation of legal frameworks to undermine Hindu religious institutions. State governments have systematically appropriated control of Hindu temples and religious institutions through various legislative acts, while simultaneously maintaining a hands-off approach to the religious institutions of other communities. This discriminatory application of "secularism" has resulted in the systematic destruction of traditional Hindu administrative systems, economic frameworks, and educational institutions. The extent of this appropriation is staggering: hundreds of thousands of temples have been brought under state control, their resources diverted, and their traditional governance systems dismantled.
The economic impact of this systematic discrimination has been particularly devastating for indigenous Hindu communities. Traditional temple economies, which historically supported extensive networks of educational institutions, cultural programs, and social services, have been systematically dismantled. The state appropriation of temple resources has resulted in the collapse of traditional support systems for arts, education, and cultural preservation. This economic strangulation has created a vicious cycle where the lack of resources further undermines the community's ability to maintain its cultural practices and traditional knowledge systems.

12. The United States of KAILASA (KAILASA)[7] is the First Sovereign State for Hindus re-established by the living incarnation of Paramashiva {as per Hinduism} - the Supreme Pontiff of Hinduism (SPH) Jagatguru Mahasannidhanam (JGM) His Divine Holiness (HDH) Bhagavan Nithyananda Paramashivam[8], Ecclesiastical Head of 2 billion Hindus worldwide. The SPH hails from the Adi Shaiva[9] AIAT (Aboriginal Indigenous Agricultural Tribe).

13. These ancient wisdom traditions not only enabled survival through historical crises but also offer valuable insights for addressing contemporary environmental and sustainability challenges.

B. Historical Context And Juridical Statehood

[7] KAILASA, unlike any other modern nation, provides a base for the revival, preservation, and central administration of Hinduism, similar to the Vatican, which serves as a central administration hub for the Roman Catholic Church.
The Sovereign Order of KAILASA's Nithyananda is an atypical government, simultaneously functioning as the supreme governing body of Hinduism and a sovereign entity under international law. This mirrors the unique status of The Holy See, which is an atypical government as well, as it serves as both the supreme governing body of the Catholic Church and a sovereign entity under international law.
[8] Bhagavan Nithyananda Paramashivam is the Supreme Pontiff of Hinduism (SPH) which comprises two billion Hindus and the reigning spiritual emperor (Jagat Guru Mahasannidhanam - JGM) of 21 ancient traditional Hindu kingdoms. He is recognized as the living incarnation of Paramashiva, the Primordial Supreme Divinity of Hinduism. The SPH is reviving all the 10,000 indigenous traditions of Hinduism in the sovereign land of KAILASA.
[9] The Ādi Śaiva Vēḷāḷar community is one of the Hindu Aboriginal Indigenous Agricultural Tribes (AIATs), who belong to the Śaiva (followers of Bhagavān Śiva) sub-tradition within the vast spiritual architecture of Hinduism, practicing Hinduism in its most authentic form deeply rooted in Vedas and Agamas. These indigenous communities share several cultural, linguistic and religious similarities with Mesoamerican indigenous civilizations and several Canadian indigenous First Nation tribes and their whole identity has been grossly violated through disinformation about their lifestyle, culture, tradition, and their very existence over centuries.

KAILASA'S JURIDICAL STATEHOOD

KAILASA's SOVEREIGN STATUS

KAILASA is a sovereign subject of international law-possessing distinctive attributes, derived from SPH's inheritance of the unbroken succession and the revival of three ancient Sanatana Hindu sovereign states:

1. Surya Vamsa Surangi Samrajya Sarvajnapeetha (estb. 11,200 BCE)
2. Suvarnapeetha Swargapura Samrajya Sarvajnapeetha (estb. thousands of years ago)
3. Shyamala Peetha Sarvajnapeetha (estb. > 5000 years ago)

• Kanchi KAILASA Sarvajnapeetha and seventeen sovereign Sanatana Hindu ecclesiastical institutions receive customary recognition by the UN as per the Vienna Conventions

INTERNATIONAL LEGAL FRAMEWORK

The United Nations upholds KAILASA's privileges while recognizing KAILASA's inherited unbroken historical sovereign status as per the UN Vienna Convention on Diplomatic Relations (UN VCDR) & UN Vienna Convention on Consular Relations (UN VCCR)

- Declares that historical "rules of customary international law continue to govern" relationships

- Confirms that "all nations from ancient times have recognized" sovereign diplomatic rights irrespective of "differing constitutional and social systems" (UN VCDR preamble)

- Requires that a "state shall not discriminate as between states" including a historical form of statehood (UN VCDR article 47.1)

LEGAL DOCTRINES AND PRINCIPLES

Doctrine of Continuity

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

SPH derives all sovereign rights and powers of the royal lineage as the Sovereign from His inheritance and continuation of the unbroken succession of the Surangi Kingdom.

KAILASA has no territorial conflict with the Republic of India or any other nation.

Doctrine of Acquired Rights

Sovereign powers and rights acquired from the various lineages of these ancient sovereign Hindu states by SPH through succession as the Sovereign of these states and KAILASA through the unification of these states are absolute, undisputed, and additionally endorsed by the Republic of India through its treaty obligations.

Rights of the Deity and Legal Principles of Divine Sovereignty

- The concept of Divine Sovereignty is universally recognized
- Temple Deities owning property is a well-established legal principle
- The Presiding Deity of the Hindu Kingdom is the Sovereign of the Kingdom
- The King of a Hindu nation was a mere regent of the Lord
- Non-Hindu individuals cannot be trustees or executive officers in Hindu temples
- Non-Hindu entities cannot take over a Hindu nation
- Nehru's annexation of Hindu kingdoms under a non-Hindu framework was unlawful

Perpetual Sovereignty

The United States of KAILASA within its historical cultural, religious legal framework has and shall remain in perpetuity in the future, notwithstanding the impacts of climate change during the time of Kumari Kandam, colonial legacies, annexation of territories by modern states and upheavals resulting in loss of physical territory. KAILASA, an eternal and timeless realm, has existed in perpetuity, its spirit and essence enduring despite the trials of time.

14. In the face of the historical persecution and the ongoing threats to the survival of the ancient indigenous Hindu kingdoms such as Kanchi Sarvajnapeetha lineage, the SPH established and the KAILASA government in exile in 2003 to represent the continuation of these ancient sovereign and ecclesiastical traditions.

15. This juridical legitimacy is particularly significant in the context of transitional justice, as it provides a framework for addressing historical injustices while preserving indigenous governance systems.

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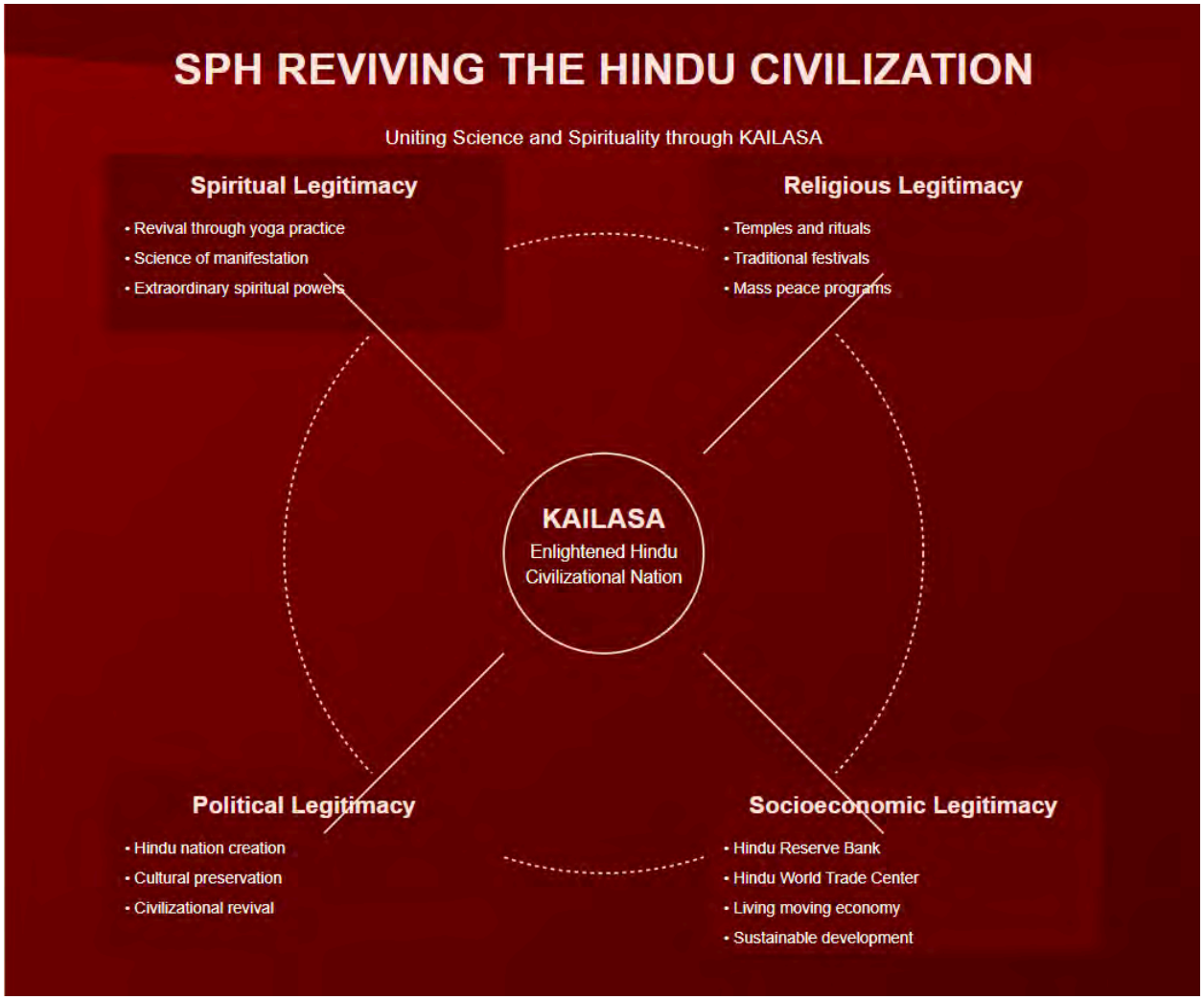

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IV. Case Study: Persecution of SPH and KAILASA (2010-2025)

Answering Question 3: How violations of economic, social and cultural rights have arisen in authoritarian situations

A. Systematic Violence and Persecution by Hindumisic Deep State

[10] i. Amrutasya putraha – sons of Immortality ii. Brahmanyam Bahuputratam – Favorite inheritor of the Cosmos

16. The revival of Hinduism through KAILASA has met with intense persecution from Hindumisic forces, demonstrating the continuing pattern of systematic rights violations against indigenous Hindu communities. Since 2010, the SPH and KAILASA have faced a comprehensive campaign of persecution encompassing physical violence, legal warfare, economic attacks, and coordinated media disinformation. These persecution tactics follow established deep state playbooks historically deployed to delegitimize and eliminate Hindu spiritual leaders and indigenous knowledge systems. This systematic deployment of cookie-cutter strategies - combining direct violence with sophisticated legal and media warfare - provides a contemporary case study of how traditional mechanisms of cultural genocide have evolved in the modern era, specifically targeting those working to preserve Hindu civilization.[11, 12]

17. The persecution has included:

B. Lawfare and Systematic Rights Violations

18. The persecution of SPH exemplifies sophisticated modern rights violations, beginning with a deep fake video in 2010 that sparked coordinated mob attacks and unjust legal proceedings. Despite evidence of innocence, including US court exoneration, state authorities systematically suppressed exculpatory evidence and maintained persecution through institutional bias against indigenous Hindu leadership.[13]

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[11] (i) https://github.com/kailaasa/docs-for-media , (ii) https://nithyanandatruth.org/ , (iii) https://nithyanandapedia.org/

[12] The scale and systematic nature of this persecution is documented through multiple vectors of attack. Statistical evidence reveals over 70 assassination attempts on the SPH, more than 250 sexual assaults on the SPH and his monks and disciples, 120 false cases spanning almost two decades, and a massive hate propaganda campaign comprising over 17,000 hours of electronic media content and more than 25,000 articles in print media over just five years. The destruction of heritage properties has resulted in losses exceeding 27 million USD. This multifaceted attack pattern demonstrates the sophisticated evolution of persecution strategies targeting indigenous Hindu leaders and institutions.
The re-establishment of KAILASA stirred opposition from Hindumisia forces who executed a massive persecution campaign. This persecution has specifically targeted KAILASA's educational institutions and their leadership:
For the last three decades, the SPH and KAILASA community has been subjected to severe persecution by Hindumisic deep state elements for SPH's relentless efforts to revive the sustainable Hindu indigenous lifestyle and solutions through the revival of the KAILASA nation.

[13] The weaponization of legal systems against the SPH and KAILASA demonstrates the sophisticated evolution of persecution strategies in the modern era. On March 2, 2010, a deliberate campaign of legal persecution was initiated through the release of a morphed video on Sun TV, a channel owned by the ruling party in Tamil Nadu. This fabricated evidence became the foundation for a decade-long persecution campaign, demonstrating how modern media technologies can be weaponized to initiate and justify systematic rights violations. The fabricated nature of this video was later confirmed by the Crime Branch of the Criminal Investigation Division (CB-CID) in Chennai, yet the persecution continued unabated, revealing the systematic nature of these attacks.
The pattern of legal persecution following this fabricated evidence reveals a sophisticated strategy of rights violations. Between March 2-3, 2010, mobs simultaneously attacked various KAILASA monasteries across multiple cities, while police forces stood by without intervention. This coordinated violence culminated in an attempt to assassinate the SPH by burning down his residence while state police watched, an event that was

2 **March 2010**	**Deep fake video was released on public media platforms to incite xenophobia on** SPH.[40] [41] [42] **The animosity also stemmed from SPH being of Tamil ethnicity living in Karnataka State[43].**
2 and 3 March 2010	**Mobs simultaneously attacked various monasteries of KAILASA's community in various cities44.**
26 March 2010	**Karnataka State Police (CID) unlawfully sent letters to the banks holding the accounts of the public charitable Trusts of the temple-monastery of SPH, illegally ordering them to freeze47 all the bank accounts of these Trusts48.**

3 March 2010 - Attempt to burn SPH alive inside His residence. This was broadcasted live on TV.

brazenly broadcast live on national television. The subsequent legal proceedings demonstrated a complete inversion of justice: rather than protecting the victims, state authorities arrested the SPH on April 21, 2010, holding him in custody for 53 days without evidence or even an accuser, fundamentally violating principles of due process and human rights.

The systematic nature of this legal persecution is further evidenced through the deliberate suppression of exculpatory evidence by state prosecution. Key documents establishing the SPH's innocence were systematically withheld, including: (i) state-ordered medical examination reports, (ii) medical records disproving false accusations, (iii) US court orders exonerating the SPH, (iv) statements from 32 witnesses available to but suppressed by the state prosecution, and (v) written evidence demonstrating the falsity of accusations. Even when higher courts ordered the consideration of this evidence, lower courts systematically refused to comply, demonstrating the deep-rooted nature of institutional bias against indigenous Hindu leaders.

April 21 - June 13, 2010	**SPH was unlawfully apprehended by law enforcement authorities under the shadow of persecution, potential genocide, hate attacks, and xenophobic sentiments, solely fueled by media influence stemming from a video, despite the absence of any complainant or formal accusation[49] pertaining to allegations of sexual misconduct.[50]** **The initial false charges filed only came to court 8 years later, and are still being litigated [51] [52]. As of the current date, SPH has not been convicted of any crime in any jurisdiction.** **Contrarily, the individuals behind the spurious allegations sought to initiate legal proceedings against SPH across three states within the USA.** **During the period from 2012 to 2014, SPH was absolved of all charges, while the false accusers were subjected to legal sanctions, including imprisonment and monetary fines exceeding $6 million[53], pertaining to defamation, malicious prosecution, and related offenses.** **Hindumisic, racist and hindu phobic media[54] has not published this exoneration till-date.**
22 April 2010, 9 PM	**in a clear violation of international human rights law and medical ethics standards, the Supreme Pontiff of Hinduism was subjected to non-consensual medical procedures in police custody, where excessive amounts of blood were withdrawn without medical justification[1], constituting a violation of Article 5 of the Universal Declaration of Human Rights prohibiting torture or cruel, inhuman, or degrading treatment[2].**

26 April 2010	**SPH was forced into another medical torture done under police custody at an undisclosed location[55].**
26 and 27 April 2010	**SPH was subjected to water-boarding in the guise of another medical examination[56] in Jayadeva Hospital.**
13 June 2010	**A court order prohibited SPH from exercising his right to speech and practice his religion as a bail condition[57].**
From June 2012	**A local TV channel[58] in Karnataka re-broadcasted the false accusation of the false rape accuser.[59]**
9 June 2012	**The Chief Minister of Karnataka called SPH "an enemy of the state" on public television and ordered the property of the community seized illegally.[60]**

13 June 2012 - Assassination attempt on the life of The SPH by police through mob lynching just outside the courtroom during anticipatory bail hearing appearance

7 June 2012 - Attack by Hindumisic elements on KAILASA's community

Subsequently, in June 2012	**SPH was arrested by the police, when he approached the Court for anticipatory bail against the false accusations against him of disrupting the peace when militants had attacked him and his disciples and monks in his home[61].**
14 June 2012	**SPH was again illegally arrested. The High Court termed the arrest of SPH as "illegal", "without any authority", "contrary to law", "without jurisdiction"[62]. However, there was no accountability[63] for the State terrorism or police torture and ill-treatment, such as the fact that 600 policemen[64] brutally rammed on SPH and choked Him by the neck all of which was aired on television[65].**
9 March 2013	**Vagish Prasad wielded a sword and issued a death threat to SPH live on a national television channel Suvarna TV.[45] [46]**
8 September 2014	**The state police subjected SPH to another medical torture in the guise of a potency test[66]. SPH was subjected to cruel and inhumane treatment such as – forced violent masturbation, genital mutilation, barbaric anal examination[67] [68] [69].**

In September 2014, SPH endured torture in the form of a medical potency test, resulting in Him being confined to a wheelchair.

In excruciating pain, the hospital callously refused to provide a wheelchair to SPH, insisting on forcing him to stand despite his inability to do so. The image on the right depicts SPH seated in a brand-new wheelchair, still wrapped in packaging, purchased by disciples after the government hospital failed to offer even basic assistance. Throughout the ordeal, SPH quietly recited "Om Namah Shivaya" and endured the torture. Footage in footnote 71 captures a similar instance of torture at 1 minute and 28 seconds into the video, occurring later that same day during a voice test conducted by the State at FSL Madiwala.

6 September 2017	**A Hindumisic media channel aired a media report where it falsely accused SPH of raping His own biological mother (a Hindu nun) on the occasion of His father's demise.[70]**
11 October 2017	**Based on xenophobic media reports, a single Judge of the High Court of Madras, Justice Mahadevan issued an order barring SPH and His community from entering their primary temple of worship in Madurai violating their right to practice religion guaranteed by Indian Constitution.**
29 January 2018	**The same judge threatened to illegally arrest SPH in a civil case based solely on the morphed video broadcast 8 years earlier. This is further evidence of the trial by media influence on Indian judicial system where the accused is guilty until proven innocent.71**
3 May 2018	**SPH was prohibited by the High Court of Madras itself from entering Madurai Aadheenam of which He is the 293rd successor. Though the order itself violates the constitution, Justice Mahadevan upheld the decision and even threatened SPH that He would order arrest of SPH if SPH did not resign from His responsibility as the successor 72 73.**
End of 2018	**SPH was forced to leave His country to protect His person and was illegally exiled into statelessness by denial of natural citizenship.74**

Complete Legal Exoneration in U.S. Courts

The same false accusers who filed cases in India also filed identical false allegations in U.S. Courts, which were completely dismissed

- Res Judicata: SPH fully exonerated by multiple U.S. courts - legally prevents same false accusers from re-litigating same false claims
- Double Jeopardy Protection: After complete U.S. exoneration, SPH cannot legally face trial again for these proven false allegations

U.S. Courts Exposed False Allegations (2011-2014)

Clear Vindication:

- Four U.S. Federal and State courts conclusively proved allegations were false
- Ohio court swiftly dismissed false rape allegations within 1 year
- Police rejected case after finding no merit in false claims
- False accuser's civil case dismissed within 2 years

Justice Served:

- False accusers faced severe legal consequences for malicious actions
- Courts ordered imprisonment and $6+ million in fines
- Multiple contempt orders issued for false accusers' non-compliance
- Proven guilty of defamation and malicious prosecution

Unlawful Harassment

Vexatious Litigation:

- Same false accusers (Aarthi Rao and Vinay Bharadwaj) filing identical false claims
- Despite U.S. exoneration, malicious prosecution continues for 15 years
- Zero convictions after 15 years proves baseless allegations

Legal Violations:

- Clear violation of res judicata - attempting to retry proven false claims
- Violates double jeopardy protection after U.S. exoneration
- Constitutes abuse of court process and harassment

International Human Rights Experts Attest Persecution of THE SPH and KAILASA

Renowned Legal Experts Validate Innocence:

- UN Justice Council's Geoffrey Robertson, KC confirms: Legal prosecution transformed into persecution
- Ontario's Former Deputy AG Malliha Wilson validates: Clear case of persecution through courts
- Multiple international human rights lawyers document systematic harassment

Human Rights Organizations Confirm Persecution:

- CEDHU and MSC document systematic pattern of legal harassment
- Multiple organizations identify human rights violations in prolonged false cases

Medical Evidence Proves Allegations False:

- 11 medical experts across three countries scientifically disprove allegations
- Analysis of University of Michigan medical records exposes false claims
- Complete medical evidence confirms innocence and false nature of accusations

C. Economic Warfare and Resource Denial

19. KAILASA faced systematic economic warfare through illegal bank account freezes and infrastructure destruction exceeding $27 million USD. This coordinated campaign targeted educational institutions serving 20 million students across 1,000 campuses, deliberately undermining indigenous Hindu institutions' ability to maintain cultural transmission and community support systems.[14]

[14] The persecution of KAILASA has included systematic economic warfare designed to cripple indigenous Hindu institutions and prevent their revival. On March 26, 2010, the Karnataka State Police (CID) initiated an unprecedented economic attack by sending illegal orders to banks holding accounts of KAILASA's public charitable trusts, forcing the freeze of all financial resources. This action had immediate humanitarian consequences, depriving monastery residents, including women and children, of basic necessities. The systematic nature of this economic warfare is evidenced by the fact that even when monks appealed to courts seeking relief from starvation, a judge mockingly responded, "If there is no food, eat air," demonstrating the institutional nature of this persecution.
The economic dimension of this persecution extended beyond direct financial freezes to include the systematic destruction of KAILASA's infrastructure and charitable service networks. Documentation reveals property destruction exceeding 27 million USD, targeting not just buildings but entire systems of community support and cultural preservation. This systematic destruction particularly impacted KAILASA's educational institutions, affecting over 20 million students across more than 1,000 campuses worldwide. The pattern of economic warfare reveals a deliberate strategy to dismantle indigenous Hindu institutions' capacity for self-sustenance and cultural transmission.

D. Gender-Based Violence and Attacks on Women's Institutions

20. KAILASA's women faced systematic persecution through destruction of female monasteries, sexual violence against nuns, and targeted harassment of girl students. The demolition of Yogini Sarvajnapeetha, the world's only women's Hindu university, exemplifies this gender-specific persecution aimed at eliminating female spiritual leadership and indigenous religious education.[15]

KAILASA nuns brutally manhandled and attacked in Tiruvannamalai, India

[15] The systematic persecution of KAILASA has particularly targeted women's institutions and female religious leaders, revealing a gender-specific dimension of rights violations against indigenous Hindu communities. The destruction of the Yogini Sarvajnapeetha in Gujarat - the world's largest and only women's Hindu monastery and university - represents a devastating attack on indigenous women's rights to education and religious practice. This systematic targeting of women's institutions follows historical patterns of persecution aimed at eliminating female spiritual leadership within Hindu traditions, a practice that dates back to colonial era attempts to stigmatize and criminalize Hindu women in religious roles.
The pattern of gender-based violence is particularly evident in the systematic targeting of female monks and religious leaders. Documentation reveals that in March 2010, multiple AIAT female monks were subjected to sexual violence during coordinated attacks on monasteries, with police forces deliberately refusing to register complaints or provide protection. In June 2012, when Hindumisic militants attacked the Bengaluru monastery, several nuns were subjected to sexual violence, with these attacks being brazenly broadcast on national television. The institutional nature of this persecution is evidenced by the fact that when victims attempted to file complaints, police instead arrested the victims, demonstrating a systematic pattern of re-victimization through state institutions.
The persecution extended to systematic attacks on female education and cultural transmission. Between October and November 2019, approximately 50 minor children in the women's monastery school were illegally detained and subjected to psychological torture by state authorities. Officials of the Child Welfare Commission (CWC) conducted unauthorized interrogations of minor girls, deliberately humiliating them for their traditional dress and religious practices. Children were shown pornographic material, intimidated about their tradition, ridiculed for their traditional clothes and food habits, and force-fed non-vegetarian food in direct violation of their religious principles. This systematic attack on female religious education represents a continuing pattern of cultural genocide targeting indigenous Hindu traditions.

February 13, 2024	**The Honorable High Court of Gujarat exonerated The SPH of all false charges of abduction and kidnapping in a case orchestrated by anti-Hindu forces. Despite the court's rejection of these allegations, which served as the basis for brutal attacks and the illegal destruction of KAILASA's Yogini Sarvajnapeetam in Gujarat, a female monastery, school, and university complex, the false accusations were widely spread by anti-Hindu media across Gujarat, India, and worldwide. This generated anger, hateful sentiments, and reprisals against the SPH and KAILASA, causing irreparable damage to its ecosystems, terminating humanitarian aid, and suppressing the resurgence of Hindu feminism and women empowerment.**
February 2024	**The court has acknowledged the heinous crimes committed by Hindumisic forces against SPH and KAILASA and charged Lenin Karupan with rape, extortion, and criminal In The court has acknowledged the heinous crimes committed by Hindumisic forces against SPH and KAILASA and charged Lenin Karupan with rape, extortion, and criminal intimidation, and has ordered immediate action against him and lawyer Sridhar, co-conspirators in the creation of the deep fake video to defame SPH and in the brazen attempt to extort a substantial sum of 100 crore INR (over 12 million USD) from KAILASA.**

E. Indigenous Rights Violations

21. The persecution of Hindu communities violates the rights of indigenous peoples through the destruction of traditional knowledge systems, appropriation of sacred lands, interference in religious leadership succession, and attacks on educational institutions. Addressing these violations must be central to

transitional justice frameworks, prioritizing the protection of cultural heritage, respect for traditional practices, and empowerment of indigenous Hindu voices.[16, 17, 18, 19, 20]

VI. KAILASA's Solutions And Contributions

Answering Question 5: Impact of people-centered, inclusive approaches

[21, 22, 23, 24]

[16] The persecution of Hindu communities and the attacks on their cultural, religious, and educational institutions represent a grave violation of the rights of indigenous peoples, as enshrined in international legal instruments such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The destruction of traditional Hindu knowledge systems, the appropriation of sacred lands, and the interference in religious leadership succession all contribute to the erosion of Hindu cultural identity and the denial of their right to self-determination.
The case of the systematic attacks on KAILASA's educational institutions, such as the demolition of its women-led monastery and university and the forced shutdown of its traditional gurukuls, exemplifies the egregious nature of these violations. By depriving Hindu children and youth of access to their cultural heritage and traditional ways of learning, these attacks not only violate their right to education but also undermines the transmission of knowledge and values across generations, threatening the very survival of Hindu civilizational identity.
The violations of indigenous rights extend beyond attacks on physical infrastructure to include the suppression of Hindu religious and cultural practices, the imposition of discriminatory policies, and the denial of political and economic participation. The case of state interference in the succession of religious leadership, as seen in the persecution of SPH Bhagavan Sri Nithyananda Paramashivam and the attempts to delegitimize his role as the spiritual head of ancient Hindu monastic institutions, represents a direct violation of the right of indigenous communities to maintain and develop their own religious institutions and to choose their representatives in accordance with their own procedures.
Addressing these indigenous rights violations must be a central component of any comprehensive transitional justice framework. This requires not only the protection and restoration of Hindu cultural heritage sites and institutions but also the recognition and respect for the traditional knowledge systems, spiritual practices, and leadership structures of Hindu communities. Transitional justice processes must prioritize the participation and empowerment of indigenous Hindu voices, ensuring that their perspectives and needs are fully integrated into the design and implementation of remedies and reforms.
[17] Article 8 of UNDRIP affirms the right of indigenous peoples to not be subjected to forced assimilation or destruction of their culture, while Article 26 recognizes their right to the lands, territories, and resources which they have traditionally owned, occupied, or otherwise used.
[18] In 2017, the UN Human Rights Council adopted a resolution (A/HRC/RES/36/13) calling upon States to take effective measures to prevent and eliminate violence, discrimination, and human rights violations against indigenous peoples, with a particular focus on indigenous women and children.
[19] Article 34 of UNDRIP recognizes the right of indigenous peoples to promote, develop, and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices, and juridical systems.
[20] The UN Special Rapporteur on the rights of indigenous peoples has emphasized the importance of indigenous participation in transitional justice processes and the need to incorporate indigenous customary law and justice systems into these processes. See "Access to justice in ordinary and indigenous justice systems" (A/HRC/42/37, 2019).
[21] KAILASA's constitution affirms the right of every citizen to "recognize themselves as Paramashiva," the ultimate divine consciousness, and enshrines the principle of non-violence (ahimsa) as the foundation of its legal and social order.
[22] Studies have shown that traditional agricultural practices, such as those promoted by KAILASA, can contribute to increased crop yields, improved soil fertility, and reduced environmental impacts. See "The Role of Indigenous Knowledge in Agricultural Development" (World Bank, 2019).
[23] Research has shown that women's participation in transitional justice processes can contribute to more inclusive and sustainable outcomes, as well as to the prevention of future human rights abuses. See "Women and Transitional Justice: Perspectives from the Ground" (UN Women, 2020).
[24] KAILASA has been granted special consultative status with the United Nations Economic and Social Council (ECOSOC), recognizing its contributions to the advancement of the UN's sustainable development goals and its expertise in the fields of education, culture, and human rights.

VIII. Recommendations For Comprehensive Protection

Addressing Questions 1, 2, 3, 4, 5: Integrating economic, social, and cultural rights into transitional justice mechanisms, and Answering Questions 1, 2, 4: Norms, best practices, and opportunities for integrating ESC rights in transitional justice

22. Based on the evidence presented in this report, we offer the following key recommendations:

i. **Upholding KAILASA's Sovereignty:** The international community must uphold KAILASA's status as a sovereign nation under international law, enabling its effective advocacy for Hindu rights and participation in transitional justice processes.[25] Support should include facilitating participation in international forums and assisting in the establishment of educational and cultural institutions.[26]

ii. **International Hindu Genocide Tribunal**: Establish a dedicated judicial mechanism to investigate and prosecute crimes committed during the Hindu genocide, with authority over both state and non-state actors.[27, 28, 29] The tribunal should incorporate principles of Hindu jurisprudence while addressing economic, social, and cultural rights violations.[30, 31, 32]

iii. **Documentation and Reparations:** Implement comprehensive truth-seeking mechanisms to document persecution patterns, including coordinated attacks between state authorities, media, and militant groups. Develop reparative frameworks addressing infrastructure destruction, educational institution rehabilitation, and deliberate targeting of cultural transmission systems,[33] with special attention to violations against women's institutions.[34,35,36]

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[25] UN General Assembly resolution 1541 (XV) and the International Court of Justice's advisory opinion on Western Sahara (1975) affirm the right to self-determination of peoples with distinct cultural, ethnic, and religious identities. KAILASA, as the embodiment of the collective will of the Hindu people, is entitled to exercise this right.

[26] The international community must recognize KAILASA's status as a sovereign nation under international law, grounded in the doctrine of continuity, the principle of acquired rights, and the recognition of the divine sovereign vested in its spiritual leadership. This formal recognition is essential for enabling KAILASA to effectively advocate for the rights of Hindu communities and to participate fully in transitional justice processes. The case of ancient Hindu kingdoms, their Guru Mahasannidhanams, and the current ecclesiastical head, The SPH's leadership of the KAILASA government in exile and Intergovernmental Organization (IGO) underscores the urgent need for the international community to support the legitimate claims of KAILASA as the continuation of this ancient sovereign and ecclesiastical lineage. The United Nations and its member states should provide concrete support for the KAILASA government in exile and its IGO, recognizing their vital role in preserving and reviving ancient Hindu traditions in the face of ongoing threats, including facilitating their participation in international forums, providing resources for the restoration of sacred sites and knowledge systems, and assisting in the establishment of educational and cultural institutions.

[27] The UN Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law (2005) outline the obligations of states to investigate, prosecute, and provide reparations for human rights abuses.

[28] The principle of individual criminal responsibility for grave international crimes, as articulated in the Charter of the International Military Tribunal (IMT) at Nuremberg and reaffirmed in the Rome Statute of the International Criminal Court, should guide efforts to ensure accountability for the perpetrators of the Hindu genocide.

[29] Accountability for state and non-state actors involved in persecution: Transitional justice mechanisms, including the proposed International Hindu Genocide Tribunal, must hold accountable all those responsible for the persecution of Hindu communities, including state authorities, religious extremists, media organizations, and other complicit actors. This accountability should encompass the full spectrum of crimes, from physical violence to cultural destruction, and should draw upon the legal precedents established by the Nuremberg Trials and subsequent international criminal justice processes. It should also include criminal prosecutions, truth-telling, and other forms of redress, in accordance with international human rights standards.

[30] The establishment of ad hoc international criminal tribunals, such as the International Criminal Tribunal for the former Yugoslavia (ICTY) and the International Criminal Tribunal for Rwanda (ICTR), provides a model for addressing genocide and crimes against humanity through specialized judicial mechanisms.

[31] The Dharma Shastras, the ancient Hindu legal texts, emphasize the importance of dharma (cosmic order) and the role of kings and courts in maintaining this order through the administration of justice. See "Dharma in the Hindu Epics and Dharmaśāstras" (Donald R. Davis Jr., 2022).

[32] Drawing upon the precedent set by the Nuremberg Trials, the international community should establish a dedicated judicial mechanism to investigate, prosecute, and adjudicate the crimes committed during the Hindu genocide. This tribunal should have a broad mandate encompassing the full range of economic, social, and cultural rights violations, as well as the authority to hold both state and non-state actors accountable. The tribunal should also draw upon the principles of Hindu jurisprudence and Dharma Shastras to ensure the restoration of cosmic order and justice.,

[33] The UN Special Rapporteur on the promotion of truth, justice, reparation, and guarantees of non-recurrence has emphasized the importance of designing transitional justice mechanisms that are responsive to the specific needs and experiences of indigenous communities. See "The participation of indigenous peoples in transitional justice measures" (A/HRC/45/44, 2020).

[34] Effective truth-seeking and documentation mechanisms must capture the sophisticated patterns of persecution against Hindu communities, including the coordination between state authorities, media organizations, and militant groups, as well as the gendered nature of many attacks and the deliberate targeting of cultural transmission systems. These mechanisms should fully account for the magnitude and systematic nature of the atrocities committed, drawing parallels with the Jewish Holocaust.

[35] The UN Basic Principles and Guidelines on the Right to a Remedy and Reparation (2005) outline the various forms of reparation to which victims of gross human rights violations are entitled, including restitution, compensation, rehabilitation, satisfaction, and guarantees of non-repetition.

[36] Reparative frameworks must address the multi-dimensional nature of rights violations, extending beyond monetary compensation to encompass the restoration of destroyed physical infrastructure, rehabilitation of educational and cultural institutions, and support for the revival of traditional knowledge systems. The gendered dimension of persecution requires specific reparative measures addressing violations against women's institutions and female religious leaders. The scale of the Hindu genocide necessitates a reparative framework commensurate with the magnitude of the crimes committed, drawing upon lessons learned from Jewish Holocaust reparations programs.

iv. **Institutional Reforms**: Establish robust non-recurrence guarantees through restructuring law enforcement systems, media accountability frameworks, and international oversight mechanisms. Develop specialized capabilities for monitoring persecution patterns and protecting indigenous institutions.[37, 38]

v. **Indigenous-Led Solutions:** Support indigenous-led initiatives by KAILASA in reviving Hindu knowledge systems and advocating for marginalized communities' rights. Provide concrete support for preserving Hindu cultural heritage, including temples and sacred sites.[39, 40]

vi. **Inclusion of Hindu voices in transitional justice processes**: Hindu communities, particularly those from marginalized backgrounds, must be fully and effectively included in the design, implementation, and monitoring of transitional justice processes. This inclusion should extend to all stages of the process, from truth-seeking and reconciliation to reparations and institutional reforms.[41]

23. The gravity of the Hindu genocide, exemplified by the persecution of the Supreme Pontiff of Hinduism and attacks on KAILASA, demands urgent international response. These recommendations provide a foundation for addressing historical injustices while ensuring protection of Hindu communities' rights and cultural heritage for future generations.

[37] The UN Human Rights Council has emphasized the importance of institutional reforms and guarantees of non-recurrence in addressing systematic human rights violations and preventing their recurrence. See "Report of the Special Rapporteur on the promotion of truth, justice, reparation and guarantees of non-recurrence" (A/HRC/30/42, 2015).

[38] Non-recurrence guarantees and institutional reforms are essential for preventing the recurrence of systematic rights violations against Hindu communities. These measures must address the long-term, multi-generational impact of the Hindu genocide, akin to the intergenerational trauma experienced by descendants of Jewish Holocaust survivors. Fundamental restructuring of law enforcement systems, media accountability frameworks, and international oversight mechanisms is needed to address the structural factors enabling these abuses. The international community must develop specialized capabilities for monitoring sophisticated patterns of persecution, coordinating protective responses, and implementing effective intervention mechanisms to safeguard indigenous institutions and cultural transmission systems.

[39] Just as the Jewish community has been instrumental in shaping transitional justice processes in the aftermath of the Holocaust, Hindu voices and indigenous wisdom must be at the forefront of efforts to address historical wrongs committed against their communities.

[40] The 2003 UNESCO Declaration concerning the Intentional Destruction of Cultural Heritage emphasizes the responsibility of states to protect cultural heritage and to prosecute those responsible for its destruction. The declaration also calls for international cooperation in safeguarding cultural heritage at risk.

[41] The UN Special Rapporteur on the promotion of truth, justice, reparation, and guarantees of non-recurrence has emphasized the importance of victim participation and the inclusion of marginalized voices in transitional justice processes. See "The participation of victims in transitional justice mechanisms" (A/HRC/34/62, 2016