

Economic Growth with Hindu Policies

सुखस्य मूलं धर्मः | धर्मस्य मूलं अर्थः |
अर्थस्य मूलं राज्यं | राज्यस्य मूलं इन्द्रियजयः ||

sukhasya mūlam dharmah | dharmasya mūlam arthah |
arthasya mūlam rājyam | rājyasya mūlam indriyajayah ||

*The root of all happiness is Dharma, Dharma prevails with the support of Wealth.
Wealth, in turn, is facilitated by the State. The State responds best to self-controlled consumption.*

Paraphrased from Kautilya's Arthaśāstra (circa 300 BC), an ancient Hindu treatise on statecraft and economic policy. This verse is derived from the wisdom of the Upaniṣads, the philosophical section of the Vedas, known as the Vedānta.

Problem statement

In recent years, although a number of converging goals of Nations infused new life into their sustainable development initiatives and coordinated with local experience and national or global policies, the world economy faces heightened unpredictable dangers through financial volatility and uneven distribution of benefits that have consistently peaked and even boomed during the recent COVID-19 pandemic. Geopolitical issues, trade wars, financial market instability, and non-economic variables such as climate change collectively threaten sustainable expansion, balance, and progress while aggravating insolvency through poverty, susceptibility to corruption and categoric discrepancies in an egalitarian society.

Hinduism's stance on wealth and economy

In the Vedic tradition, there are fourfold values of human existence, Dharma, Artha, Kāma and Mokṣa. Out of these four puruṣārthas, Dharma i.e. righteousness is considered more significant than Artha i.e. wealth, but wealth was never neglected. Wealth is seen as a worthy objective as long as it adheres to dharma. Hindu Dharma emphasizes the value of material wealth for the overall well-being of all members of society to ensure the welfare and advancement of society and the nation,

धर्मस्य मूलम् अर्थः

Dharmasya Mūlam Arthah

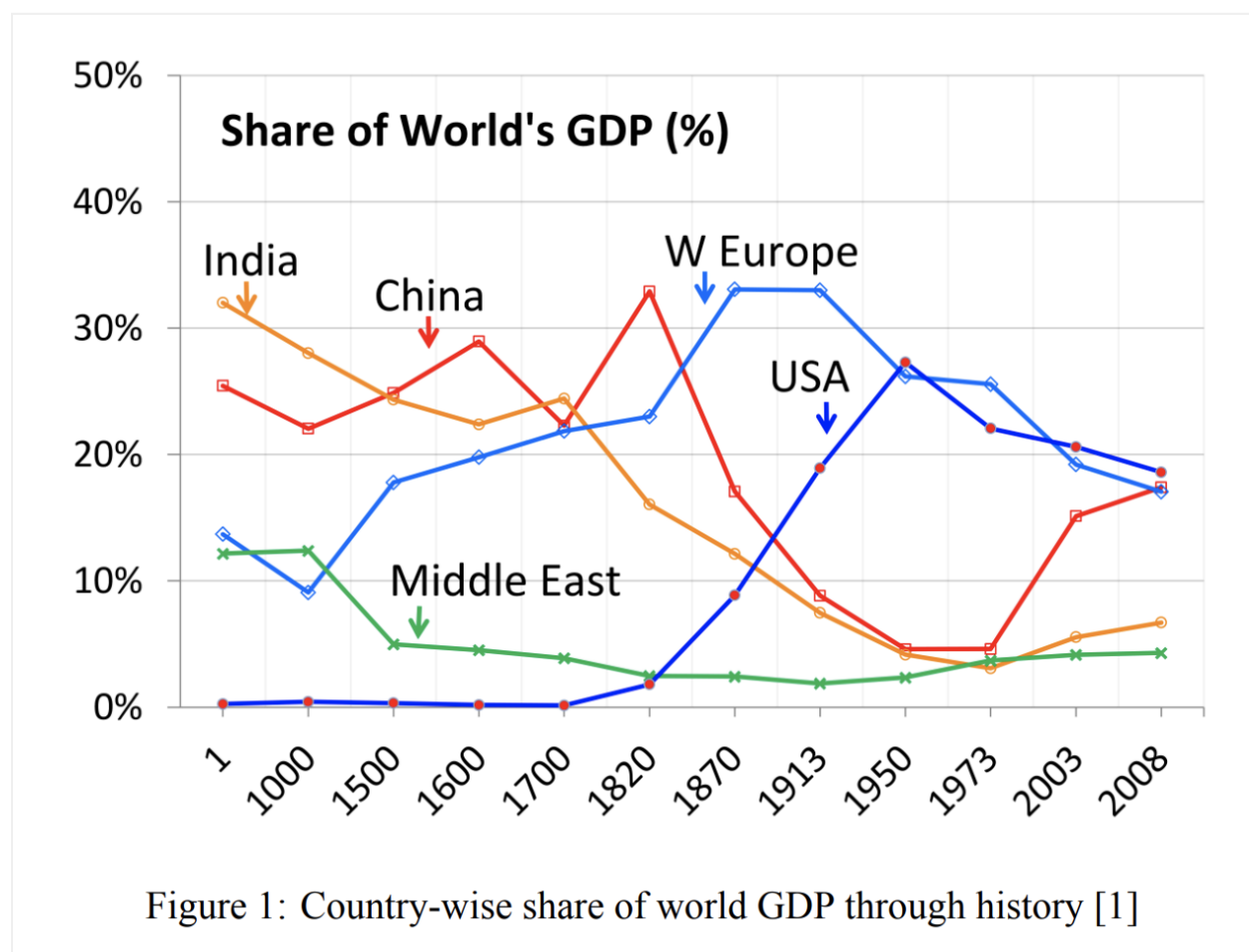
At the root of just and harmonious living is wealth

Second Cāṇakya-sūtra

In the 1980s the OECD Organization for Economic Cooperation and Development (OECD) sanctioned research into the world's economic history for the past two thousand years, under a famous economic historian Angus Maddison. This revealed that ancient China and Akhand Bharat, between years 1 and 1700 AD the Vedic Civilization reached its peak of success and glory accounted

for a quarter to one-third of the total world GDP uninterrupted for nearly 17 centuries. It was also discovered that the majority of Western Europe's development from the 16th or 17th century onwards was due to colonization of most of Asia (primarily Bharat), Africa, and America, rather than the industrial revolution. After 1700 AD, Hindus of Akhand Bharat's contribution to the global GDP steadily dropped, reaching around 3-4% in 1947, when the country headed toward political sovereignty.

Although the geographical extent of Akhandha Bharat had not remained the same through centuries, Akhand Bharat's cultural oneness was visible throughout the world. Today, the United States of America accounts for approximately 14 percent (one-seventh) of global GDP, the biggest share of any country and is often regarded as an economic superpower. The statistic illustrates that in the first century CE, Akhand Bharat alone accounted for around 33% (one-third) of global GDP. One can only imagine the impact, power and influence Hindus of Akhand Bharat would have had on the rest of the world if the time-tested, foolproof Hindu economic principles continued to be implemented. Through mundane and compromised policies ancient Akhand Bharat's journey traveled from an enlightened imperial sovereign superpower of the world that flourished with riches, where poverty was unheard of and from where the most advanced scientific and technological advancements originated to a mere developing country aiming lower than its own legacy.



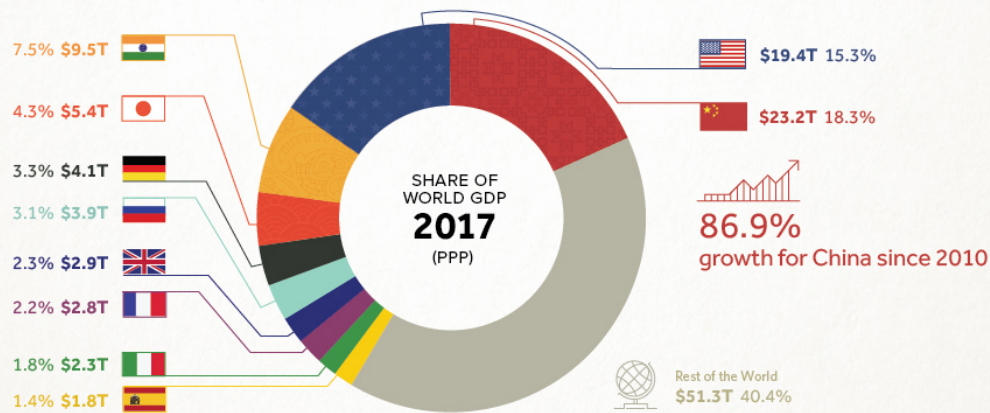
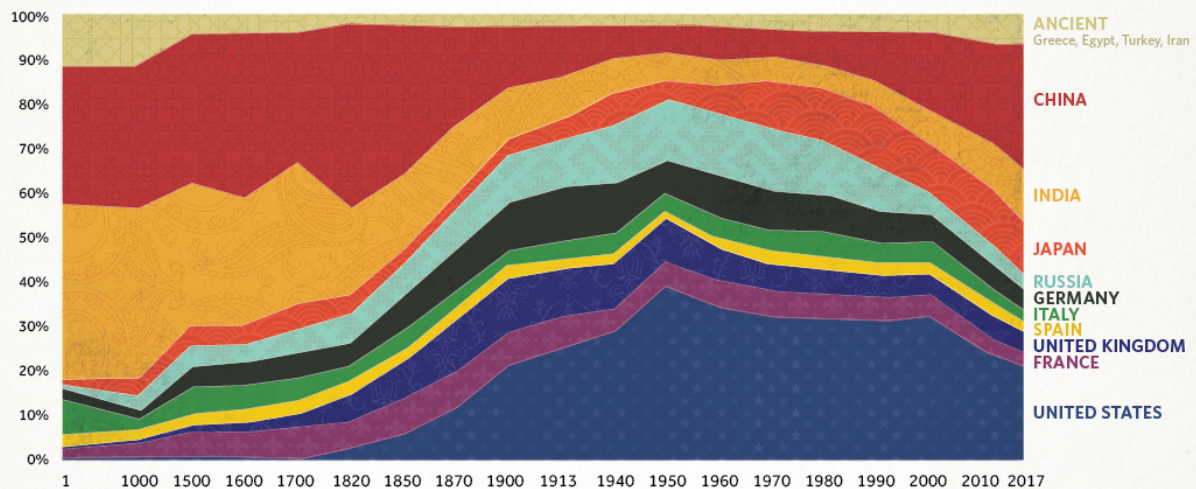
Given the 21st century's challenges and ambitious adjustments required to deliver on economic growth toward a the ever-demanding sustainable future, there is a wide-spread developing knowledge of the ancient Hindu economic principles that are founded on the cosmic fundamentals of integrity, authenticity, responsibility, truth, and ahimsa, open to reorganization and adaptation with the realities of a changing global landscape.

Chart of the Week

2,000 YEARS OF ECONOMIC HISTORY IN ONE CHART

All major powers compared by GDP from the year 1 AD

SHARE OF GDP (WORLD POWERS)



SOURCE: "Statistics on World Population, GDP, and Per Capita GDP, 1-2008 AD", Angus Maddison; IMF

visualcapitalist.com



HINDUISM'S ECONOMIC POLICY

Framework for a Dharmic Economy as per Vedāgamas of Paramaśiva

अर्थ-कामेष्व् असक्तानां धर्मज्ञानं विधीयते । धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥ २-१३

artha-kāmeṣvū asaktānām, dharmajñānam, vidhīyate |
dharmam, jijñāsamānānām, pramāṇam, paramam, śrutiḥ || 2 -13

2.13. The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law the supreme authority is the revelation (Sruti).

Manusmṛiti, verse 2 -13

Despite centuries of flourishing economic systems that build the most advanced and thriving nations and civilizations of the world, humanity today grapples at the clutches of the unforeseeable global economic depressions due to economic dips, epidemics, and global emergencies. The only reason as to why the current economic system the world follows is not a long-term solution is withstanding the fact that it inherently lacks integrity and transparency, which is enforced only through externally means into the system. Further, value for some currency comes from deals between powers, rather than the inherent value created. Subsequently, the entire economic institution from the top to the bottom is based on violence.

धर्म-अर्थाव् उच्यते श्रेयः काम-अर्थौ धर्म एव च । अर्थ एव-इह वा श्रेयस् त्रिवर्ग इति तु स्थितिः ॥ २-२२४

dharma-arthāḥ ucyate śreyaḥ kāmā-arthau dharma eva ca | artha eva - iha vā śreyas trivarga iti tu
sthiṭiḥ ||2-224

(Some declare that) the chief good consists in (the acquisition of) spiritual merit and wealth, (others place it) in (the gratification of) desire and (the acquisition of) wealth, (others) in (the acquisition of) spiritual merit alone, and (others say that the acquisition of) wealth alone is the chief good here (below); but the (correct) decision is that it consists of the aggregate of (those) three.

Manusmṛiti, verse 2.224

A Dharmic economy wherein the value of goods/ product/ money is determined by its intrinsic value rather than by treaties between political powers was the norm and successfully practiced in the Vedic civilization during the Mahājanapada era (sixteen kingdoms or oligarchic republics that existed in Northern ancient Bharat from the 6 to 4 cent. BCE) and to medieval kingdoms such as the Cholas, Pandyas, Cheras, Guptas, Western Gangas, Harsha, Palas, Rashtrakutas, and Hoysalas following the Maurya Empire. For the majority of the time between the first and eighth century, Akhanada Bharath held the world's largest Dharmic economy which kept the authentic use of the currency in check and maintained the highest ideals of money management alive.

It is justified to ask why the world economy is as it is and how it can be solved, if at all. Interestingly enough the sure way to a fairer, open, and more equitable economy that benefits the individual as

well as the greater good can be found in the ancient Hindu science of Yoga revealed by Lord Paramaśiva Himself.

Paramaśiva, the primordial Hindu Divinity, the original author of the science of Yoga and enlightenment (the Vedāgamas) lays out the core cosmic principles of Oneness in the Vedas and reveals the dynamic rules that govern the working of the world based on the principle of Oneness in the Āgamas. To state it differently, the Vedas represent pure science, and the Āgamas represent applied science of enlightenment. This ought to form the operating system of the world. Interestingly, Paramaśiva reveals wealth and economics in the Agamas and expounds on wealth as a core expression of enlightenment, and details a framework to create a superconscious society through an Āgamic economy. KAILASA's Department of Treasury in collaboration with KAILASA's Department of Commerce offers this science of Paramashiva's Hindu economy to the world.

Paramashiva's concept of currency, wealth and economy

“Understand Paramashiva's concept of currency, wealth and economy: I am defining wealth as per Paramashiva from Agamas. Your ability to intelligently enrich the society in some form and inspiring humanity to contribute back to you, so you can continue to enrich – that is “wealth”. That is wealth consciousness. That's the strategy for wealth.

Currency is modus operandi. The methodology through which interaction and transactions happen, is currency. If the wealth consciousness is awakened in multiple people and you make the currency more current, that is called economy. End of the day just if your existence makes money you will not be bothered about money. Your very consciousness will live wealthy.

The economy of Paramashiva teaches neither capitalism, communism nor socialism – it is Responsibilism. The responsibility you take that decides the kind of wealth that is going to be around you.”

~The SPH Nithyananda Paramashivam, November 5, 2017

INTRODUCTION AND CHARACTERISTICS OF KAILASA'S HINDU ECONOMIC PRINCIPLES

1. Principle of Advaita (Oneness) - Enlightenment based Ecosystem

ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
॥ ओं स्थान्ति स्थान्ति सान्तिः ॥

om'pūrṇamadaḥ pūrṇamidam'pūrṇāt pūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||
|| om'shānti shānti sāntiḥ ||

Aum. This is Whole (Purna), that is Whole (Purna).

If this is removed from that, both remain, continue as Whole. When the Whole merges into Whole, Whole alone remains. If the Whole is removed or perceived to be removed from Whole, again Whole

alone remains as Whole. Let there be peace in my inner space, peace in the outer space, peace in the Cosmos.

Isavasya Upanishad

For the United States of KAILASA, the applications of many economic principles are from the Āgamas authored by Paramaśiva, the original author of the science of yoga and enlightenment. The Āgamas can be considered applied science based on the principles in the Vedas and the Upanishads – which is Advaita or oneness. Ishavasya Upanishad says in its very first verse “Consciousness pervades everything”.

While this may imply that consciousness is the primary reality, and the objects it manifests as are a secondary reality, the Vedāgamas does not imply that the material world should not be taken into account – only that the ultimate reality (Paramarthika Satya) cannot be ignored and has to be taken into consideration, which is why Paramaśiva discusses wealth and economics in the Āgamas.

Wealth is seen as a core expression of enlightenment and details a framework to create a superconscious society through an Āgamic economy.

According to Hindu economics, human goals or Purusharthas are fourfold: Artha (prosperity or wealth), Kaama (pleasures), dharma (cosmic law) and moksha (liberation from the cycle of life and death). Thus, the traditional idea of wealth is only one part of the economic principles.

Two of the most important aspects that drive the Hindu economy are:

Dharma – which can be interpreted as flowing with the cosmic law. A part of dharma is ethics. Hindu economic practices cannot be separated from ethics.

Moksha – realizing one's true reality, that we are consciousness, we are in the space of “Oneness” or Advaita. Realizing this state and space of Oneness is described as enlightenment. Functioning in this world while in this space of enlightenment is called “Living Enlightenment” by The SPH Nithyananda Paramashivam.

Such a society using Advaita as a strategy for success is an “Enlightenment-based ecosystem”, and the economy is an enlightenment-based (consciousness-based) economy. According to Paramashiva, all enlightenment-based ecosystems share certain behavioral patterns.

2. People First

The core theme that sets KAILASA's economy apart is putting people first, ahead of profits and material wealth. This principle derives naturally from the focus on dharma and moksha.

“People are wealth, people are life, people are energy. Finally, people are God! Give everything to people. People bring everything you need. Whether it is basic things like food or things like love, joy, laughter everything people bring in your life. To enrich people, your involvement with people shows your involvement with life.”

– The SPH Nithyananda Paramashivam

In Paramashiva's economy in KAILASA, the people and Paramashiva are co-creators of money, where our ability to be intelligently active and constantly contributing is true wealth. The ability to keep the currency current and moving gives value to the currency.

3. Equality and Equal Opportunity for Everyone Through Responsibilism

KAILASA aims to create the largest worldwide enlightenment ecosystem. As a consequence, KAILASA's goal is to establish a thriving economy based on the principles of Oneness and enlightenment for all. KAILASA's goal is to legitimately prove that an economy operating on Hindu religious principles can generate wealth without exploitation, and create a political-economic framework that can provide equality and opportunity for everyone irrespective of their gender, color, creed, family origin, or any other differences. KAILASA's economy would operate on the principle of the *varnas* which says that everyone has equal opportunity to seek the living of their choosing based on their *guna-karma*. Thus KAILASA is a contribution-based economy, where success depends on "responsibilism" – the amount of responsibility one takes for the world.

4. Gender Equality

In Hindu economics, women were not only treated equal to men but often elevated to a higher level. Anti-Hindu extremists propagate the false propaganda that Vedas demean women. Several references from Atharvaveda (Brahmcharya Sukta) not only refer to the importance of education of women but also acknowledge their central role in economics and prosperity of a family.

अर्थस्य संग्रहे च-एनां व्यये च-एव नियोजयेत्। ९-११

9.11. Let the (husband) employ his (wife) in the collection and expenditure of his wealth,

Girls should train themselves to become complete scholars and youthful through Brahmacharya and then enter married life.

Atharvaveda 11.5.18

Oh woman! You know everything. Please provide us strength of prosperity and wealth.

Atharvaveda 7.47.2

Protector of children, having definite knowledge, worth thousands of prayers and impressing all directions, O women, you accept prosperity. O wife of a deserving husband, teach your husband to enhance wealth.

Atharvaveda 7.46.3

Oh woman! You are the keeper of knowledge of all types of actions (karma).

Atharvaveda 7.47.1

KAILASA has always embraced the philosophy of empowerment of women. The SPH Nithyananda Paramashivam has worked tirelessly for gender equality not only in the economic society, but also in the spiritual and religious realm. Women are allowed to be priests in temples, and able to take *sannyas* (or monkhood). These are core and ancient practices of Hinduism as prescribed by Paramashiva himself in the Agamas.

The SPH Nithyananda Paramashivam has followed the practice of conferring the *yajnopavita* (the sacred thread that in mainstream practice worn only by Brahmin men) not only to women, but to

everyone who is initiated, elevating everyone irrespective of their caste, creed, color, background into a seeker of enlightenment. KAILASA will be solidly established in this principle of equality.

5. Non-violence and Non-Exploitativeness

Since flowing with consciousness or cosmic law (dharma) is integral to KAILASA's economy, non-violence and non-exploitativeness are its core principles. This creates for the first time, an economy where the various identities of a person – their individual, corporate, national or global identities – are not in conflict with each other.

Ahimsa (non-violence), Asteya (non-stealing), Aparigraha (living with minimal needs) and Satya (living with the truth) have always been vows taken by sannyasis. KAILASA will hence be a non-violent economy where exploitative industries like drugs or alcohol will not be allowed. Hinduism has always believed in a non-exploitative labor philosophy – workers are not given “wages” but are invested in the outcome. Equitable distribution of wealth based on the value of their skill and input gives them ownership of both the upside and the downside.

अन् - आदेयं न-अददीत परिक्षीणो अपि पार्थिवः । न च-अदेयं समृद्धो अपि सूक्ष्मम् अप्यर्थम् उत्सृजेत् ॥ ८-१७०

8.170. No king, however indigent, shall take anything that ought not to be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.

Second is the idea of “nonviolent money” where value is created purely based on businesses that enrich people (eliminating monopolisation or any business or economic practice that thrives on fear, greed and exploitation, such as insurance).

These principles also dictate that KAILASA's economy will emphasize harmony with nature. Companies in KAILASA will be legally required to ensure that their practices are in alignment with nature, and protect the environment for the future.

6. Enriching & Charity (“Dhaana”)

The KAILASA economy is built to reward the ability to intelligently enrich the society in some form and inspire humanity to contribute back to individuals, so one can continue to enrich – that is “wealth”. The SPH Nithyananda Paramashivam defines wealth based on its ability to circulate and create more wealth. KAILASA will encourage “Lakshmi's wealth” (money which circulates) vs “Kubera's wealth” (money that is static).

Charity was an important part of wealth:

Rigved (X.117.4) says:

Na Sakhaa Yo Na Dadaati Sakhye Sachaa Bhuve Sachamaanaaya Pitvah
A person is no friend if he does not help the needy; but one who helps is a real friend.

In fact, a businessman was not considered successful in Hindu economics unless they shared their profit through charity.

The Taittreya Upanishad (1.11.13) says:

Shraddayaa deyam. Shriyaa deyam. Hriyaa deyam. Bhiyaa deyam. Samvida deyam.
Give with commitment. Give generously. Give with humility. Give with respect. Give with understanding.

Swami Vivekananda quotes from the Upanishads “Atmano mokshartham jagat hitayacha” meaning, personal enlightenment comes from enriching the world, which is the motto of Sri Ramakrishna Mission.

The Bank of KAILASA is structured to incentivize businesses that follow the practice of enriching the world and giving back to society. KAILASA has revived the ancient Hindu practice of giving a percentage of income back to charity.

- **Philosophy of True Charity**

The decision to contribute to the world, to be intelligent through contribution, the decision and ability to inspire people to support one another so they can continue to contribute is the real triangle of wealth.

The law of wealth is when it is shared, one is showered with it. No rich man who became rich just by being a miser. There is no poor man who became poorer by giving. This is the law of nature. The fact of life is when we are afraid to share our wealth, it means we have a deep doubt of our ability to create more wealth. We feel that we are wealthy by fluke or accident, and if we give away our wealth, we may never be able to create the same wealth again. If we were certain that we will lose nothing by giving freely, charity would come more readily to us.

Giving freely does not mean that one should allow oneself to be exploited. Charity is not foolishness. Having a clear idea of how much we have, how much we need and how much we can create again, will give the intelligence to handle wealth without fear or greed. Charity is a spiritual practice. When one gives in charity, it means that one is ready to take responsibility for the well-being of others by breaking the boundary of one's own narrow identity and its selfish demands. The instant one becomes ready for this, one naturally becomes a channel that carries out the universe's plan of abundance for all. We create a vast space within ourselves through which wealth can flow out to all. Far from making us poorer, charity is a beautiful way to enrich oneself and others, both materially and spiritually.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतुं समाः ।
एवं त्वयि नन्यथेतोऽस्ति न कर्म लिप्यते ॥

īśāvāsyamidagm sarvam yatkiñca jagatyām jagat ।
tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ॥1॥
kurvanneveha karmāṇi jijivīśecchatagm samāḥ ।
evam tvayi nanyatheto'sti na karma lipyate

“Anything can be removed from me; I will not become powerless, I will not become depressed, I will not lose anything, I will not be lost, I may not even remember that I had that in my life!”

The most ancient Upanishad, Isavasya Upanishad, declares the ultimate Truth. By renouncing again and again, enjoy the whole Cosmos. This is the secret of vairāgya or renunciation – Anything removed

from your life cannot make you powerless. This gives the strength to understand the fundamental powerful cognition of life.

7. Beyond the -isms of Economics

Hindu economy is neither based on capitalism or socialism, nor is it communism – it is a realistic economic system for the modern day. KAILASA does not allow for primary aspects of life to be commercialized by profit enterprises (e.g. education is free, and health care is non-exploitative). In KAILASA, citizens are rewarded the same irrespective of what they do as it is a contribution based economy, based on “responsibilism”.

Other economic theories are based on infinite consumption treating people as objects to be exploited. Hindu economic principle considers people as conscious beings, catering to their enlightenment while ensuring their success both in the inner world as well as the outer world.

KEY BENEFITS OF KAILASA’S ECONOMIC SYSTEM

न-ईहेत-अर्थान् प्रसङ्गेन न विरुद्धेन कर्मणा । न विद्यमानेष्व् अर्थेषु न-अर्त्याम् अपि यतस् ततः ॥ ४-१५

4.15. Whether he be rich or even in distress, let him not seek wealth through pursuits to which men cleave, nor by forbidden occupations, nor (let him accept presents) from any (giver whosoever he may be).

सर्वान् परित्यजेद् अर्थान् स्वाध्यायस्य विरोधिनः । यथा तथा-अध्यापयंस् तु सा ह्यस्य कृतकृत्यता ॥ ४-१७

4.17. Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realisation of his aims.

बुद्धि-वृद्धि-करण्याश्च धन्यानि च हितानि च । नित्यं शास्त्राण्यवेक्षेत निगमांश्च च-एव वैदिकान् ॥ ४-१९

4.19. Let him daily pore over those Institutes of science which soon give increase of wisdom, those which teach the acquisition of wealth, those which are beneficial (for other worldly concerns), and likewise over the Nigamas which explain the Veda.

KAILASA’s Department of Treasury in collaboration with KAILASA’s Department of Commerce and KAILASA’s Department of Human Services strives to run federal finances, businesses, universities, public debt, communities, and manage the Nation’s citizens to promote Dharmic business creation, economic growth, sustainable development, and improved standards of living for all Kailashians as per Paramashiva’s Hindu economy, with a mission to enable an enlightened lifestyle and enhance the well-being and consciousness of the citizens of KAILASA. This report illustrates the glory and necessity of reviving Paramashiva’s Hindu economy for humankind, designed for improved standards of living, strengthened international cooperation, comprehensive coverage, maximization of

synergies, ensuring that financial and economic systems are coherent with sustainable development, which includes areas such as sustainable infrastructure, energy, agriculture, industrialization, science, technology, and innovation, as well as financial inclusion and financing of micro, small and medium-sized enterprises by the abolishment of monopolization and deficit sustainability challenges in the industrial and governmental sectors. Paramashiva's Hindu economy needs to be reviewed and strengthened as a priority, in order to enable the effective implementation of an advanced society.

Paramashiva's economic principle clearly define the rules of trade and barter system:

इदं तु वृत्तिवैकल्यात् त्यजतो धमनैपुणं । विश-पण्यम् उद्धृत-उद्धारं विक्रेयं वित्तवर्धनम् ॥ १०-८५

10.85. But he who, through a want of means of subsistence, gives up the strictness with respect to his duties, may sell, in order to increase his wealth, the commodities sold by Vaisyas, making (however) the (following) exceptions.

सर्वान् रसान् अपोहेत कृतान्नं च तिलैः सह । अश्मनो लवणं च-एव पशवो ये च मानुषाः ॥ १०-८६

10.86. He must avoid (selling) condiments of all sorts, cooked food and sesamum, stones, salt, cattle, and human (beings),

सर्वं च तान्तवं रक्तं शाण-क्षौम-अविकानि च । अपि चेत् स्युर् अरक्तानि फल-मूले तथा-ओषधीः ॥ १०-८७

10.87. All dyed cloth, as well as cloth made of hemp, or flax, or wool, even though they be not dyed, fruit, roots, and (medical) herbs

अपः शस्त्रं विषं मांसं सोमं गन्धांश्च सर्वशः । क्षीरं क्षौद्रं दधि घृतं तैलं मधु गुडं कुशान् ॥ १०-८८

10.88. Water, weapons, poison, meat, Soma, and perfumes of all kinds, fresh milk, honey, sour milk, clarified butter, oil, wax, sugar, Kusa-grass;

आरण्यांश्च पशून् सर्वान् दंष्ट्रिणश्च वयांसि च । मद्यं नीलिं च लाक्षां च सर्वांश्च-एक-शफांस् तथा ॥ १०-८९

10.89. All beasts of the forest, animals with fangs or tusks, birds, spirituous liquor, indigo, lac, and all one- hoofed beasts.

कामम् उत्पाद्य कृष्यां तु स्वयम् एव कृषीवलः । विक्रीणीत तिलान् - शुद्रान् धर्मार्थम् अचिरस्थितान् ॥ १०-९०

10.90. But he who subsists by agriculture, may at pleasure sell unmixed sesamum grains for sacred purposes, provided he himself has grown them and has not kept them long.

रसा रसैर् निमातव्या न त्व् एव लवणं रसैः । कृतान्नं च कृतान्नेन तिला धान्येन तत्समाः ॥ १०-९४

10.94. *Condiments may be bartered for condiments, but by no means salt for (other) condiments; cooked food (may be exchanged) for (other kinds of) cooked food, and sesamum seeds for grain in equal quantities*

Free Education

In the world today, education opens doors to jobs and access to resources required for individuals to survive on the planet. However, more than 258 million children and youth around the world don't have access to education. Over 759 million people are illiterate and lack the knowledge essential to better their own and their children's living situations. Poverty is the root cause of millions of children being denied their right to education. Denial of education results in a lack of skills and required knowledge to cope with the rapidly changing world. Girls bear the burden of managing households due to increased rates of child marriages, which is still a common practice in the impoverished sectors of the world.

Low-income families often are forced to make their children drop out of schools to sustain the family. The child grows up with a lack of knowledge required to obtain a better career in the future. Years later, their children find themselves in a similar circumstance, with little cash and little alternatives but to drop out of school and work. The cycle repeats. The cycle of poverty stunts economic growth and sustainable living.

To progress and develop the economy, key problems such as poverty and education must be addressed. KAILASA's Department of Education is precisely uprooting the main cause of the denial of education by providing free equal access to education for all to enhance human development and well-being. The Department of Education in collaboration with ShriKailasa Uniting Nations for Consciousness Studies and Practice, ShriKailasa Uniting Nations for Education Reform and Development, ShriKailasa Uniting Nations Global Hindu University, ShriKailasa Hindu University, ShriKailasa Uniting Nations for Ancient Sacred Arts and Sciences & International Humanitarian Agency - Yellow OM promotes, administers, and coordinates assistance related to education, oversees the implementation, execution of Hindu education policies across KAILASA around the world. The government of KAILASA has taken up full financial responsibility for providing everyone with quality Vedāgamic education (not just children). The Agamas say that fees paid for education come from gratitude, a very important concept that "pays it forward" in society. Those who gain from education give back to the society from the space of gratitude.

An important core principle of KAILASA's economy (as specified by Parmashiva in the Agamas) is that anything that increases in value by being shared should be freely available to all e.g. education, health. That way the growth of the individual and the growth of the society is directly aligned. Therefore keeping the principles of KAILASA's economic policy at the forefront, KAILASA's Department of Education has commenced several initiatives such as;

1. KAILASA's Nithyananda Raja Vidya Gurukul

KAILASA's Nithyananda Raja Vidya Gurukul hosts hundreds of children and young adults offering free Vedic education, accommodation and other necessities during the time of their education. The Vedic Hindu education system is inclusive, holistic and endorses the liberating nature of knowledge transmission. The ancient Gurukul system was an enlightenment-centric educational ecosystem that created and sustained the enlightened civilization of Sanatana Hindu Dharma. Due to KAILASA's free Vedāgamic education policy, KAILASA's Nithyananda Raja Vidya Gurukul is set out to create an enlightened civilization making generations manifest the ultimate reality, in turn contributing to the global economy.

2. KAILASA's e-Gurukul

KAILASA has established several primary schools across the globe, KAILASA's Nithyananda Gurukul and e-Gurukul (learning through digital means) provide free Vedic quality education for all students, irrespective of their age, gender, color, or status. Through KAILASA's e-Gurukul initiative Hindu youth are trained to become contributing citizens of the modern world.

3. Nithyananda Hindu University

KAILASA's Nithyananda University provides free graduation programs to provide equal opportunities to underprivileged individuals. KAILASA's Nithyananda University draws inspiration from the millennia-old Vedic tradition of ancient Bharat, the oldest living stream of transformational science in the world today. Vedic universities proliferated enlightened and life-positive knowledge that made unsurpassed strides in science, technology, innovation and inventions empowering civilizations into world-class leaders, thinkers and saints due to free access to world-class education and knowledge.

4. Nithyananda Jnanalaya

KAILASA's Nithyananda Hindu Library (Jnanalaya) is a very critical aspect of KAILASA's mission towards creating a prosperous economy. It provides free access to knowledge sciences through libraries to humanity by providing strength, freedom, and solutions from Vedagamas for all lifestyle issues, social issues and ultimately liberated thinking, especially to the weakest and most vulnerable sections of the society.

Holistic Healthcare & Food

A healthy population is a prerequisite for long-term development and a strong macroeconomy. In turn, a healthy economy is required to provide adequate resources for health-care systems. Nonetheless, despite this mutually beneficial relationship, many governments and financial policymakers have a more pessimistic perspective of health-care spending. Although global economies favor the aim of universal health coverage, they are concerned that health-care spending will be a drain on the economy and if not strictly regulated, it would continue to rise inexorably, leading calls to restrict growth and cut budgets. These beliefs are frequently caused by inaccurate or misleading facts. The evidence is mounting that it is incorrect to define health systems as inefficient and health spending as a drain on the economy. KAILASA provides a convincing case to be made that health systems both improve population health and have direct and indirect consequences that promote national economic goals.

Health is one of the key instruments of increasing human welfare and economic growth. Paramashiva reveals in the Agamas that anything required for day to day living and lifestyle should be created in a self-sufficient way in a healthy economy. In KAILASA this applies to healthcare, clothing as well as food. Self-sufficient economies do not outsource their basic needs. But in the modern consumption-based economy, outsourcing goods like food has led to the creation of dependence of the society on fast food and frozen food, which leads to poor health, which in turn takes a hit on the welfare of the society and the economy. KAILASA believes that a thriving society free of disease, poverty and illiteracy makes a thriving economy.

KAILASA's Department of Health provides free physical, physiological, mental, emotional, and psychological well-being through various Vedic services to all its citizens as per the Paramaśiva's

health policy, laid down in the Vedāgamas. KAILASA empowers healthcare systems by operating with the single unified goal of felicitating every individual to explore their ultimate possibility of enlightenment through a yogic body. KAILASA's Department of Health administers Ayurvedic and Siddha Medicines to the citizens of KAILASA and works towards creating a robust, dynamic and contributing society through the most efficient, effective, and holistic medical care approach.

The traditional Hindu economy is two layered – sangha nidhi (wealth from the ocean) and paduma nidhi (wealth from the ground); gold (sangha nidhi) and grain (paduma nidhi). Modern society has created rampant consumerism that has replaced food with food-like products, which has led to devaluation of grains and plunging health. By elevating grain to the level of importance of gold, KAILASA will automatically create self-sustaining ecosystems where health is of highest priority.

Another stark contrast of the economic health policy of KAILASA to the one in the modern world is its focus on holistic health and preventative care. Modern medicine focuses on sickness and cure where doctors are rewarded when they cure sick people, so they do not have immense incentive to keep people healthy in the first place. In ancient Hindu tradition, doctors are paid based on the village's income. The entire village gives grain and the doctor ensures the whole village is healthy.

KAILASA's policies are practical, simple, straightforward and aligned with Paramashiva's Hindu economic principles. With the right health policies medical professionals will make every effort to ensure everyone is healthy and no 'body' is an income source. Each citizen's active life is an investment as well as source of income for health officials in KAILASA. KAILASA's health care will consider people as conscious beings which treat them holistically. This is a crucial part of the "people-based" economy of KAILASA. KAILASA's Department of Health aims to achieve its vision of providing health and well being to all of KAILASA's relating agencies that facilitate KAILASA's free health policy:

1. ShriKailasa Uniting Nations For a Cure for HIV/AIDS
2. ShriKailasa Uniting Nations for Family Health and Development
3. ShriKailasa Uniting Nations for Healing Chronic Illness
4. ShriKailasa Uniting Nations for Alternative and Wholistic Medicine
5. ShriKailasa Uniting Nations for Reproductive Health and Maternity
6. Shrikailasa Uniting Nations for Healing Autism
7. ShriKailasa Uniting Nations for Mental Health and Development
8. ShriKailasa Uniting Nations for the Advancement of Palliative Care
9. ShriKailasa Uniting Nations Against Medical Malpractice
10. ShriKailasa Uniting Nations for Enlightened Birthing and Pregnancy
11. ShriKailasa Uniting Nations for Affordable and Wholistic Healthcare
12. ShriKailasa Uniting Nations for Yoga
13. ShriKailasa United Nations Against Euthanasia
14. International Humanitarian Agency - White Om

The obesity epidemic is a societal and economic problem rather than a failure of biological processes. Individually, groups with poor education and poverty have a higher prevalence of obesity. On a macro level, the highest rates of obesity are seen in lower-income states, lower-income congressional districts, and the most impoverished locations. Healthy diets prevent illness and mortality while also providing numerous economic benefits such as lower medical care and institutional care expenses, increased productivity, better quality of life, and extended life expectancy. KAILASA's evidence-based food policies have well-targeted initiatives that are:

1. Nirahara Samyama

The science of living beyond food or Nithyananda Nirahara Samyama (its variations include: Rama Nirahara Samyama, Krishna Nirahara Samyama and Veda Vyasa Nirahara Samyama) opens up dimensions for humanity that tap into the innate intelligence and reawakens the infinite possibilities of surviving on the energy derived directly from ether or space, without having any external input like food or water.

Nithyananda Nirahara Samyama aims to strengthen the realization that living an active, healthy, blissful life without solid food is possible and most practical. Nithyananda Nirahara Samyama brings peace and breaks one's addictions, mental patterns and helps overcome psychosomatic conditions giving citizens a new sense of purpose and a new meaning to life. Through the Nithyananda Nirahara Samyama individuals become active citizens who contribute to life and in turn, the society and economy by vigorously participating in it.

2. Mucus Free Diet

In today's rapidly changing dynamics of the economy, the unconcealed disregard for myriad issues related to anger is causing an enormous impact on individual well-being and the economy leading to mismanagement, clouded judgment, instability during decision-making, leading to poor mental and behavioral conditions. Anger harms physical and emotional health of an individual too which rapidly escalates to verbal and physical violence, harming individuals internally and externally, leading to senseless acts of violence and war crimes at the expense of the nation's economic growth and progress.

The genesis of anger takes root in the form of mucus in the body. Mucus accumulation in the body results in the inflammation of organs which is responsible for the external outbursts of unwarranted anger, hate and violence. KAILASA's Department of Health aims to remove the mucus from the body through the initiative of Turiyatita Samyama or commonly known as the Mucus-free diet promoting a peaceful, blissful and anger-free life. Global and practical health solutions for humanity is the core tenet of KAILASA's Department of Health's strategy for countering the novel anger problem. It is the policy of KAILASA's Department of Health, to prepare humanity to receive the Science of Living Enlightenment through the Mucus Free Diet due to which citizens will be free from being slaves to primal emotions and shift their focus to serving the society through enriching contributions or running successful businesses uplifting the economy.

3. Pachai Patni Vratham

The Hindu Purana relates twenty-eight days fast observed by Devi Mariamma (the embodiment of feminine consciousness) during Maasi - Panguni months (mid-march - mid-april) in accordance with the Tamil calendar, for the welfare of her devotees. As the onset of the months, March - April see the prospects of the upsurge of sickness. Devi takes the responsibility to purify the world from viruses and disease outbreaks, and toxification through the Hindu spiritual purification technique of Pachai Pattini Viratham.

KAILASA's Department of Health is committed to spiritually enriching and en-reaching Hindus around the world to protect and support by dedicating thousands of hours to spread the groundbreaking revelations of traditional practices and immunization techniques of the Science of Pacha Pattini Vratham to augment one's immune strength drastically. The purpose of Pacha Pattini Vratham is designed for individuals to make their bodies a medium for Paramashiva and Parashakti to manifest and heal them, making them immune to diseases and extending their lifespan multifold, making them happy and successful citizens of the

nation.

4. Free Medical Camps

Economic growth is aided by a healthy population. To begin with, those who are in better health are more economically productive. KAILASA's Department of Health, in collaboration with ShriKailasa Uniting Nations for Healing Chronic Illness and ShriKailasa Uniting Nations for Affordable and Wholistic Health Care, is working to provide free healthcare and increase access to essential health services by holding regular free medical camps and health fairs in KAILASA's de facto embassies around the world, benefiting the entire human race. KAILASA's doctors offered individuals with important drugs, vitamins, and supplements from both Hindu and modern medical systems, resulting in comprehensive health care and assistance, especially for the poor.

5. eN-Pregnancy

Miscarriages and failed pregnancy often lead to mental health issues, directly affecting the individuals health, and indirectly costs the economy, due to less productivity and increased need of medical service. In today's world, miscarriages and stillbirths are taboo subjects linked to stigma, shame, and guilt. Women perceive the situation to be unavoidable thus develop mental health issues that last for months or years on the end. Complications during pregnancy can seriously lead to life-threatening complications affecting the unborn baby's health and the mother's health. The impact of physical, mental, and psychological disorders and lack of spiritual strength during pregnancy are often difficult to assess and therefore, inflict lasting damage. . Providing better quality of care during pregnancy and childbirth could prevent over half a million stillbirths worldwide

KAILASA's Department of Health aims to prevent deaths and complications from preterm births through various Hindu techniques through the eN-Pregnancy program. eN-Pregnancy is a perfect blend of ancient Vedic practices backed by modern scientific authentication that includes practices to ensure a healthy pregnancy outcome for the betterment of the people and the economy.

6. Nithyananda Yoga

The yoga industry is worth over \$84 billion dollars worldwide. There are more than 300 million yoga practitioners worldwide, according to yoga statistics. By investing in Yoga, KAILASA has boosted its economy. The SPH Nithyananda Paramashiva has brought the best of the best of the one million yogic scriptures available from all the sampradayas of Sanatana Hindu Dharma's Veda-Āgamic tradition and compiled it in the form of Nithyananda Yoga as per the intention of Paramaśiva to manifest yogic powers (Shaktis). The revival of the ancient Shashtanga Yoga (12 faceted yoga) through Nithyananda Yoga is the priceless treasure and a potent spiritual treatise gifted to humanity.

Unfortunately, in the modern-day, to meet the international fitness obsession, the mighty potential of yoga has been entirely stripped to the physical postures alone, incapacitating its other eleven arms rendering it as superficial as exertion. To serve the purpose of the genesis of Nithyananda Yoga, KAILASA's Department of Health pledges to promote and enable all to

unlock and expand the human potential and to give humanity a superconscious breakthrough without discriminating between caste, creed, gender, age, ability and religion.

भगवान्- योगादसिद्धिश्च मोक्षश्च तदभ्यासाच्छुभम् खग । षडङ्गस्सच बोद्धव्यस्तस्याङ्गाम् सृणुष्व तत् ॥

Bhagavān- Yogādsiddhiśca mokṣaśca tadabhyāsācchubham khaga |
ṣaḍaṅgassaca boddhavyastasyāṅgām sṛṇuṣva tat ||

“Through the practice of Yoga, one can attain beneficent accomplishments. He can attain liberation. He can ascend to the state of ineffable bliss. Yoga is not just postures and breathing techniques, but the very science of achieving the space, radiating the state and manifesting the powers – the Shaktis – of the Original Yogi in the universe – Paramashiva Himself. Authentic Yoga makes people manifest spiritual powers from 'Advaita', the space of Oneness or Enlightenment.”

Karana Agama, Yoga Pada (2.3)

Therefore KAILASA's Department of Health, through availing the sacred science of Nithyananda Yoga to humanity aims to give a breakthrough to economic growth by tapping into the extraordinary potential that emerges from the merge the individual consciousness with the Cosmic consciousness and expresses all the mystical powers outlined by Paramśiva.

7. Nithya Kriya

In today's cost-conscious political context, the economic ramifications of planned health-care spending are scrutinized closely. The optimal allocation of medical resources between prevention and treatment provides value to the population's health while also boosting the relationship between ageing, health, and economic performance. Appropriate prophylaxis is related with lower rates of poor health prevalence, resulting in long-term productivity increase. Nithya Kriya is unique and an ancient combination of components of Yoga, that include, asanas, kumbhaka, pranayamas, visualization along with external verbalization (external sound one hears or chants) and internal verbalization (internally hearing of sound or mantra) are drawn from the most authentic sacred yogic scriptures of the Vedic tradition, while the specific assembly of these various components has been personally designed by The SPH Nithyananda Paramashivam with the aim of not only curing but providing preventive care for various physical and mental afflictions by permanently awakening the non-mechanical parts of the brain which possesses untapped potential responsible for many extraordinary faculties and powers enabling one to experience the peak of conscious coherence, joy, and bliss.

Over the years Nithya Kriya has made extraordinary progress in recognizing, diagnosing, and treating mental illnesses as well as severe psychological distress. KAILASA's Department of Health is committed to building on that success by matching humanity's hardships with equally magnanimous responsibility by improving the quality of healthcare for all the Hindus through the science of Nithya Kriya. It is the policy of KAILASA's Department of Health to work towards the unified goal of bringing excellence to the healthcare provisions to its citizens by providing them with the best services towards well-being so they can achieve success and prosperity, ultimately contributing to the world.

Investments and Innovation

विद्या शिल्पं भृतिः सेवा गोरक्ष्यं विपणिः कृषिः । धृतिर् भैक्षं कुसीदं च दश जीवनहेतवः ॥ १०-११६

10.116. *Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment (with little), alms, and receiving interest on money, are the ten modes of subsistence (permitted to all men in times of distress).*

The key insight in investments and innovation is that the fiat-currency model has been exported to both education and healthcare leading to exploitative economies. In Paramashiva's economy, currency only comes into play for projects that require the coordination of people and resources for long-term investments. But this currency is not based on contribution – trading time and energy to create money and ownership and responsibility is distributed throughout the system.

One of the most significant advantages of innovation is its contribution to economic growth. Innovation can lead to increased productivity, which means that the same input yields a greater result. As productivity rises, more products and services are produced, causing the economy to expand. New ideas and technologies are developed and implemented, resulting in higher output from the same input. More goods and services are created, which boosts profits.

KAILASA's economic policy encourages enormous investments in long-term projects, stimulating innovation in technology, arts, medicine, manufacturing, farming and other areas, much like it did Vedic history, creating innovators like Baudhayana (mathematics), Aryabhatta (astronomy), Brahmagupta (mathematics), Varahamihira (hydrology, geology), Nagarjuna (chemistry), Susruta (surgery) and others. KAILASA's relating agencies that facilitate KAILASA's policy on investment and innovation includes:

1. ShriKailasa Uniting Nations for Mystical and Spiritual Sciences
2. ShriKailasa Uniting Nations for Space and Technology
3. ShriKailasa Uniting Nations for Ancient Sciences

Initiatives of KAILASA's Department of Vedic Science & Technology include:

1. Power Manifestation

The powerful science of power manifestation was once a natural way of living and a vital part of the success of the Hindu economy. KAILASA's Department of Vedic Science & Technology is working towards a unified goal of reviving and spreading the sacred science of power manifestation in its entirety. KAILASA's Department of Vedic Science & Technology's ingenuity has driven spiritual progress in the revival of enlightenment economic ecosystems and promises to improve the quality of human life universally through the science of power manifestation.

2. Aushada

The science of Aushada is the ancient vedic system of Medicine which has expressed views on the concept of Holistic Health thousand years ago. The high quality of Medical Knowledge distilled from the Atharva Veda is not confined to the existing characteristics and means of medicine, rather is a versatile product to solve any definite and indefinite medical ailments. Through the investment of the science of Aushadas KAILASA's Department of Vedic Science & Technology has positively impacted and healed millions of citizens of KAILASA, physically, physiologically and psychologically helping them reach their peak potential. KAILASA's

Department of Vedic Science & Technology has invested in this science and is expanding its resources to meet the demand of millions across the globe.

3. Jyotisha

Vedic Astrology can apply to each human born on this planet to steer the soul into developing to its fullest potential. Vedic astrology can identify one's obstacles in a person's path to self-realization and indicate how one can elevate himself to the ultimate goal in life: liberating himself from the material plane. Through KAILASA's investment into Vedic astrology, KAILASA's economic policies and systems have managed conflicts, eased tensions, and helped solve world crises.

Typically, innovation begins on a small scale, such as when a new technology is initially used in the company where it was developed. However, in order for the full benefits of innovation to be realized, it must permeate across the economy and help enterprises of all sizes and sectors. This is referred to as the dissemination of innovation. Following the same, KAILASA provides various initiatives to boost employment, trade, businesses and opportunities by preventing monopolization, and bridging the gap between the profit and the ever expanding demands of the global market faced especially by women. KAILASA's Department of Treasury in collaboration with KAILASA's Department Human Service aims to empowering women through various initiatives such as:

1. KAILASA's Nithyananda Lakshmi

KAILASA's Nithyananda Lakshmi, microfinancing service helps women by curbing institutional failures that lock women to highly vulnerable forms of employment and empower them with self-employment with equal opportunities through Hindu economic principles.

2. KAILASA's Ankita program

KAILASA's Ankita program, through a specialized non-formal educational program for women and girl children provide foundational literacy about the workings of community services and infrastructure establishments like the post office, bank, insurance offices, gram panchayat etc that encourage them to avail services to build on their existing businesses or assist them on growing financially through investment.

3. Nithyananda Women Foundation

A self-help group initiative to empower rural women especially widows, single moms, and survivors of domestic violence as entrepreneurs through KAILASA's Women Foundation. Women Empowerment self-help centers have been launched in 108 places around the world since 2009. These centers work towards gaining economic independence providing collective finance, enterprise and/or livelihood components including savings and loans, group credit, collective income-generation and micro-insurance, life skills training, business training, meditation learning programs for women prisoners, financial education and support for organizing themselves into labor and trade groups.

4. KAILASA's Ashraya program

KAILASA's Ashraya program provides vocational training programs and equal opportunities and access to independent self-sufficient financial environments to women.

STATUS OF WORLD ECONOMY IN THE 21ST CENTURY

Lack of resilience of economy during COVID

The world economy is only as resilient as the least resilient country, especially in the face of a global crisis. The COVID-19 pandemic that sent the world into an unrelenting quarantine confinement. The world economy had been thrown into disarray, casting a dark shadow over humanity's future. Some of the statistics of the global economy according to the '[United Nations Comprehensive Response to COVID-19- September 2020](#)' are as follows:

- Terrible loss of life and disruption of life for billions
- COVID-19 caused economic losses of over \$375 billion from the global economy each month.
- The pandemic endangered the global economy, leading to a record global recession with a projected contraction in global GDP in 2020 of 4.9 – 5.2%.
- An estimated \$220 billion dip in GDP for developing countries was expected in 2020 alone.
- Global flows of foreign direct investment were forecast to decrease by up to 40% in the year 2020
- Overall, global human development was predicted to decline for the first time since the concept was first measured in 1990.
- Small and medium-sized enterprises – the engine of the global economy – suffered immensely and were predicted to sustain unprecedented loss and termination.
- Nearly 60% of women who worked in the informal economy were at greater risk of falling into poverty.
- The economy, simultaneously affected by the drop in oil prices, had a possibility of contracting by over 5%

These numbers presented were not withstanding the personal loss to property and shelter for millions and the widening discrimination and domestic abuse faced by women, children, indigenous minorities, under-represented groups, disabled communities, mentally-challenged communities, ethnic groups and people of color. Alarming statistics such as these bring no comfort to citizens who have invested in the global economy for decades only to find themselves in a vulnerable position with no fiscal, social, medical or economic support and care in times of a global crisis.

World Economy in terms of reaching UN's SDGs

Distorted policy decisions and conflicting principles can lead to polarizations amongst nations and within, leading to various extremes such as – the hoarding of vaccines in some places, the wastage of vaccines in others, and an unaddressed shortage of vaccines globally. The pandemic has exposed the fragility of the global economy. The disruption in the supply chain is especially worrisome for essential food supplies which disproportionately affects the already most vulnerable even more. While lockdowns have brought the global economy into crisis bringing recessions and worsening unemployment rates, the ongoing threat of famine, especially in countries where employment is predominantly informal, were far more concerned whether starvation may cause them more suffering than the virus itself.

KAILASA NATION'S SUSTAINABLE AND ECONOMIC RESPONSE TO COVID-19

In Sanatana Hindu dharma, human life is more precious and important than all economic principles or systems in totality because all these concepts are legitimate only because of their utility value which is to fundamentally make human life better.

KAILASA's report and recommendations on an international treaty on COVID-19 was accepted and published by the United Nations, to be presented at the UN General Assembly and Human Rights Council. (Link to COVID-19 and Multilateralism Report: <https://www.ohchr.org/Documents/Issues/IntOrder/Multilateralism/AdiShaiviteMinorityTradition.pdf>)

Surviving the highly contagious COVID-19 requires true multilateralism – governments, organizations, and people to collectively address the crisis. KAILASA has been successfully providing grassroots solid solutions in multifarious ways including:

- Educating citizens on individual pandemic management, and providing genuine news;
- Leveraging best of different economic systems based on charity, barter, and money;
- Multilateralism based on the spirit of – Vasudeva Kutumbhakam – “Entire world is my family”.
- Multilateral strategies and coordination for the pursuance of SDG-11 (sustainable cities and communities) with additional emphasis on multi-layered quarantine protection without disrupting life and economy such that effects of lockdown are unnoticeable.
- Waiver of patents on extremely essential vaccines and common global funding of vaccines;
- Provision of access to Hindu traditional health care systems free from policies that are inherently prejudicial and discriminatory towards these systems;
- Creation of food grain bank systems and other traditional economic systems that would particularly help the most vulnerable section of the world.

PARAMASHIVA'S ECONOMY

KAILASA's economics is the revival of Hindu economic policies, banking, commercial jurisprudence, import export, etc. KAILASA's predecessors – the 56 Hindu states, 200 Hindu kingdoms, 1700 Hindu samasthanas (provinces) and 10,000 Hindu sampradayas (traditions) which is proof of Hinduism's legacy of an enlightenment based, successful, all-inclusive, absolutely empowering, scalable and reproducible system created based on Hindu economic policies. KAILASA's economic policy achieves a framework for an economic network for KAILASA, where contribution to the KAILASA mission will go directly in building a superconscious society, running on the core principles which benefit for all, and generate multi-fold return for the participants and investors in the economy as revealed in the Bhagavad Gita:

धर्मो रक्षति रक्षितः

Dharmo Rakshati Rakshitaha

Those who contribute to the world are rewarded

परित्यजेद् अर्थ-कामौ यौ स्यातां धर्मवर्जितौ । धर्मं च-अप्यसुख-उदकं लोकसंकुष्टम् एव च ॥ ४-१७६

4.176. Let him avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to the sacred law, and even lawful acts which may cause pain in the future or are offensive to men.

Participants in this economy will understand the true meaning of charity – it's not that one will get rich and then contribute to the world, but in the new economy one gets rich by contributing to the world. Towards this goal we plan to create a vehicle consisting of two aspects:

1. Hindu Investment

अधार्मिको नरो यो हि यस्य च-अप्यनृतं धनम् । हिंसारतश्च यो नित्यं न-इह-असौ सुखम् एधते ॥ ४-१७०

4.170. Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, ever attain happiness in this world.

An investment vehicle to centralize Hindu devotee cash flow. This fund will attract investment from the entire Hindu community, one of the wealthiest communities in the world. This fund will strengthen the community by investing in things that matter to the community, in purely non-violent businesses that strictly follow the principles of the Āgamas. It will lend money to the members of the community for them to invest in non-violent businesses.

2. Reserve Bank

The ownership of the bank will be decentralized so there is trust and ownership. The fund will be so attractive that anyone in the world will be eager to invest in it. At a more ambitious scale, our aim is to create a Hindu Reserve Bank which creates its own supply of money which is not contaminated by fiat currency. Imagine that this currency is the only one accepted in the Paramashiva economy – to participate in the Dharmic economy, one that is aligned with the cosmic laws, one that will give them enormous spiritual rewards and multiple returns on investment, people have to use this currency. An ideal way to create such a currency is through cryptocurrency.

KAILASA's HINDU FISCAL STRUCTURE

सप्त वित्तागमा धर्म्या दायो लाभः क्रयो जयः । प्रयोगः कर्मयोगश्च सत्प्रतिग्रह एव च ॥ १०-११५

10.115. There are seven lawful modes of acquiring property, (viz.) inheritance, finding or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from virtuous men.

On 14 August 2020, the Hindu Fiscal Structure of KAILASA was introduced to the world.

1. Hindu Impex (Hindu Import Export)

For strengthening and promotion of global import-export of Hindu products, Hindu goods, Hindu services that support Hindu principles – Hindu international trade is the exchange of capital across international borders or territories because there is a need or want of Hindu goods, Hindu services

or Hindu products. In most countries, such trade represents a significant share of gross domestic product.

2. Hindu World Trade Centre

A Hindu World Trade Center is an apolitical organization. It functions as a network for Hindu businesses with access to international trade services and facilities and seeks to simplify and stimulate trade by bringing together governments and industries that serve and carry on trade as per Vedagamic Principles.

3. Hindu Compliance Body

Hindu Compliant: An act or activity that complies with the requirements of the Vedagamas, or “Hindu” law. The term is often used in the Hindu banking industry as a synonym for “Vedagamic” for example, Hindu compliant financing or Hindu compliant investment.

4. Hindu Holdings

Hindu Holdings is a company that owns the stock of other Hindu companies. A Hindu holding company usually does not produce goods or services itself. Its purpose is to own shares of other Hindu companies to form a Hindu corporate group.

RESERVE BANK OF KAILASA

The Reserve Bank of KAILASA has issued gold-based currencies to revive the Hindu economy as it used to be in the great Hindu civilization of Ākanda Bharat comprising 56 nations, 200 states, 1700 provinces and 10000 sampradayas (spiritual and religious traditions).

Ritualistically released to the world on 22 August 2020, the Reserve Bank of KAILASA has signed an MoU with a nation that has graciously agreed to host KAILASA. The Reserve Bank of KAILASA would be functioning as a legitimate body. The Reserve Bank of KAILASA is banking and financial services which adhere to the Hindu economic policies as laid down in the Vedas and Agamas, the sacred texts of Hindus and cater to the Hindu diaspora across the world. The KAILASHIAN Currencies are gold-based currencies. Each dollar is 1 Tola (Hindu measurement unit) equivalent to 11.66 grams gold. 1 Tola would be known in the three official languages of KAILASA as: 1 KAILASHIAN Dollar in English; 1 Swarna Mudra in Sanskrit; 1 Por Kaasu in Tamil Link: https://nithyanandapedia.org/wiki/August_22_2020

Way Forward

An economy based solely on Hindu principles aims to recreate the enlightenment ecosystem that is described in the Vedāgamas which fueled the unprecedented economic abundance experienced by ancient Hindu civilizations as discussed previously.

Where Paramashiva embodies and incarnates on Earth, the place where He lives is called KAILASA. The present incarnation of Paramashiva is The SPH Nithyananda Paramashivam who has revived KAILASA aims to create a superconscious society through liberating economic practices outlined in the Agamas. KAILASA's Department of Treasury in collaboration with KAILASA's Reserve bank work

towards a consciousness-based economic principles which emphasize a “people first” ideology such as non-violence, harmony with nature, equality, equal opportunity, women’s empowerment, charity and gratitude, the hallmark of which is a system with free education, holistic health and food, prosperity and enlightenment for all.