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## 49 FAQs ON THE SUPREME COURT OF KAILĀSA (SCK)

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### A. FOUNDATIONAL QUESTIONS (1–7)

#### 1. What is the Supreme Court of KAILĀSA (SCK)?

SCK is a Dharmic justice system rooted in Hindu jurisprudence, designed to restore Dharma, dignity, and harmony through consciousness-based adjudication.

#### 2. Is SCK a religious court?

No. SCK is grounded in Dharma, which is ontological and universal—not belief-based or sectarian.

#### 3. Who is the source of law for SCK?

The living Śruti as revealed by the Supreme Pontiff of Hinduism (SPH), interpreted through authentic Hindu jurisprudence.

#### 4. Is SCK meant only for Hindus?

No. SCK applies Dharma, not religious identity. It is open to all.

#### 5. Is SCK a replacement for modern courts?

No. It is a parallel civilizational justice system offering an alternative category of justice.

#### 6. Why is SCK needed today?

Because modern systems are slow, expensive, adversarial, and often fail to protect dignity or restore harmony.

#### 7. Is SCK legally valid?

SCK operates as a sovereign Dharmic judicial framework under KAILĀSA, not as a statutory court of any nation-state.

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### B. DHARMA & HINDU JURISPRUDENCE (8–15)

#### 8. What is Dharma in the context of justice?

Dharma is the cosmic principle of balance, responsibility, and right order governing actions and consequences.

#### 9. How is Dharma different from morality or law?

Morality is subjective, law is institutional, Dharma is ontological and universal.

## **10. What role do Śruti and Smṛti play?**

Śruti is eternal revelation; Smṛti is contextual application. Law is valid only when Smṛti is aligned to living Śruti.

## **11. Why is Manu Smṛti used in SCK?**

Because it is the classical Hindu jurisprudential framework, applied dynamically through living interpretation.

## **12. Is Manu Smṛti casteist or anti-women?**

Such claims arise from textual distortion and colonial misreading divorced from Dharma and living interpretation.

## **13. Does SCK freeze ancient laws?**

No. SCK explicitly rejects static, text-only law.

## **14. How does SCK adapt to modern society?**

Through living Śruti and contextual Dharmic application.

## **15. Is Hindu jurisprudence outdated?**

No. It is the oldest living jurisprudence precisely because it evolves with consciousness.

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## **C. WHAT SCK JUDGES (16–22)**

### **16. What kinds of cases does SCK hear?**

Cases involving misuse of authority, power imbalance, dignity violation, mental cruelty, and disruption of Dharma.

### **17. Does SCK judge criminal acts?**

Yes, insofar as they represent conscious harm or Dharmic violation.

### **18. Does SCK handle civil disputes?**

Yes, where injustice arises from exploitation, coercion, or imbalance.

### **19. Does SCK address institutional harassment?**

Yes. Institutional and systemic harms are central to SCK.

### **20. Does SCK consider intent?**

Yes. Intent is more important than accidental outcome.

### **21. Does SCK recognize mental cruelty?**

Yes. Mānasika himsā (mental violence) is explicitly recognized.

### **22. Does SCK judge collective or systemic harm?**

Yes. Institutions and systems can be held accountable.

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#### **D. WHAT SCK DOES NOT JUDGE (23–27)**

**23. Does SCK judge personal belief or faith?**

No.

**24. Does SCK judge caste, religion, or identity?**

No.

**25. Does SCK judge private, non-harmful lifestyle choices?**

No.

**26. Does SCK enforce rituals or religious practices?**

No.

**27. Does SCK punish ideological differences?**

No.

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#### **E. PROCESS & NATURE OF JUSTICE (28–35)**

**28. Is SCK adversarial like modern courts?**

No. It is restorative, not win–lose based.

**29. Is punishment the main outcome?**

No. Restoration and correction are primary.

**30. Is justice in SCK fast?**

Yes, because it avoids procedural abuse and endless delay.

**31. Is SCK expensive?**

No. SCK is designed to be free and accessible.

**32. Are lawyers mandatory?**

No. Individuals may represent themselves.

**33. How does SCK ensure fairness?**

Through fixed Dharmic principles, consciousness assessment, and bias-free reasoning.

**34. Does SCK allow appeals?**

SCK avoids endless appeal cycles that become tools of harassment.

**35. Can SCK judgments be published?**

Yes. Transparency is intrinsic.

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## F. AI & TECHNOLOGY (36–40)

### 36. Does SCK use AI judges?

Yes, as execution tools—not as sources of law.

### 37. Is AI biased?

Dharmic AI operates without ego, fatigue, inducement, or identity bias.

### 38. Does AI replace human conscience?

No. AI executes Dharma; it does not define it.

### 39. Can AI be audited?

Yes. Logic and reasoning are transparent.

### 40. Is AI justice dangerous?

Unchecked AI is dangerous; Dharmic AI is constrained and accountable.

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## G. UNIVERSAL & CIVILIZATIONAL (41–49)

### 41. Is SCK a theocracy?

No. It is Dharma-centric, not religion-centric.

### 42. Can non-Hindus approach SCK?

Yes.

### 43. Does SCK impose Hindu beliefs?

No. It applies universal principles of responsibility and dignity.

### 44. Why is SCK relevant globally?

Because injustice everywhere stems from misuse of power and violation of dignity.

### 45. Is SCK anti-modern?

No. It integrates ancient wisdom with modern execution.

### 46. Does SCK threaten nation-states?

No. It operates as a civilizational justice option, not a territorial authority.

### 47. Is SCK permanent or evolving?

It evolves continuously with expanding consciousness.

### 48. What does SCK ultimately seek to restore?

The restoration of Dharma, dignity, harmony, and inner sovereignty.

**49. What does the Supreme Court of KAILĀSA represent for the future of humanity?**

SCK represents the restoration of justice as a **conscious, civilizational function** rather than a coercive institution. By reviving the world's oldest living jurisprudence and integrating it with modern execution, SCK offers humanity justice that is fast, free, dignified, restorative, and universally accessible.