
49 FAQs ON THE SUPREME COURT OF KAILĀSA (SCK)

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.

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 Is Hindu jurisprudence outdated?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.

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 hiṃsā (mental violence) is explicitly recognized.

22. Does SCK judge collective or systemic harm?

Yes. Institutions and systems can be held accountable.

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.

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.

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.

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.