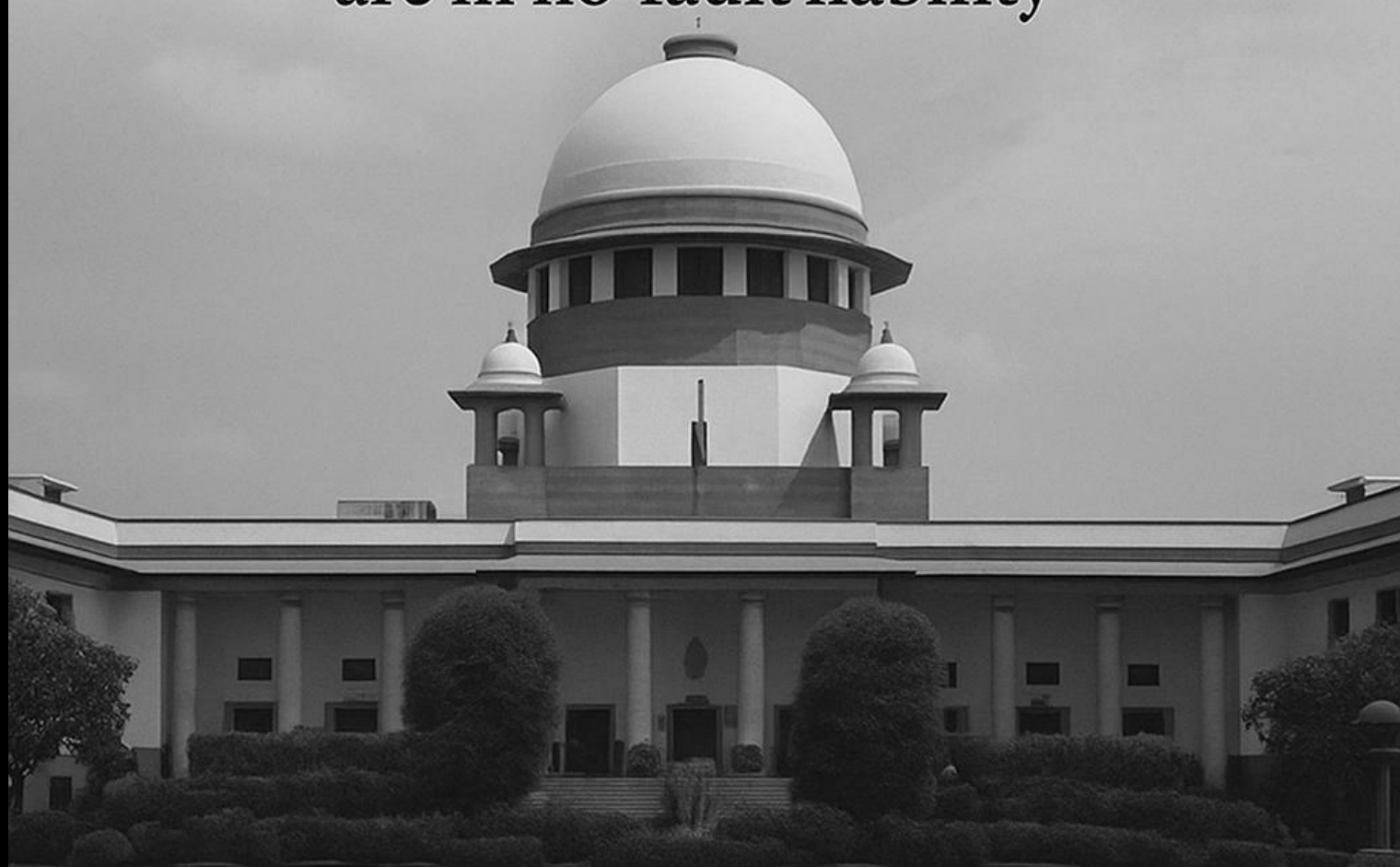


JUDICIAL COMEDY & CIVILIAN TRAGEDY

When Supreme Court of India is
your father-in-law, the sons-in-law
are in no-fault liability



MAHENDRA NATH SARKAR

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The judiciary, once the last refuge of the oppressed, has now become the architect of a silent oppressor—one that punishes men not for their crimes, but for their gender, for commitment to marriage and family. In today's India, if you are a man, and you dare to marry, you do so under the shadow of a sword: one blade is alimony, the other, imprisonment. And the hand that wields this sword is not your estranged spouse—it is the Supreme Court itself.

Indian Judicial jurisprudence has become crippled—where once stood protectors of justice, now remain mere preachers of moral doctrine. It is time we present these judgments before the people and ask: are these verdicts of law or scripts of satire? Injustice has been masqueraded as justice, and persecution paraded as protection. Have the robes and gowns become mere costumes for a judicial theatre—staging the grand performance of a "Judicial Comedy and Public Tragedy"?

This book undertakes a critical examination of selected Supreme Court judgments where the principles of equality, equity, and fairness appear to have been subordinated to judicial bias and ideologically skewed reasoning. It highlights instances where judgments, instead of upholding constitutional ideals, have been influenced by prejudiced rationale—cloaked occasionally in token expressions of concern that seem more perfunctory than principled. The Supreme Court, through decades of unchecked discretion and convenient silence, has created a legal monster—a Frankenstein of family law where truth is irrelevant, and manhood is evidence of guilt.

And when the institution entrusted to deliver justice becomes the source of injustice—what hope remains?

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This book should not be used as source of information. For complete and through evaluation of the case laws, the full judgements must be read.

Write us at: adv.mnsarkar@gmail.com

Kolkata. West Bengal

Dedicated to



My Father

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Introduction

Judicial Comedy & Civilian Tragedy

*When the Supreme Court is Your Father-in-Law,
Sons-in-Law Are at No-Fault Liability*

The judiciary, once the last refuge of the oppressed, has now become the architect of a silent oppressor—one that punishes men not for their crimes, but for their gender, for commitment to marriage and family. In today's India, if you are a man, and you dare to marry, you do so under the shadow of a sword: one blade is alimony, the other, imprisonment. And the hand that wields this sword is not your estranged spouse—it is the Supreme Court itself.

Indian Judicial jurisprudence has become crippled—where once stood protectors of justice, now remain mere preachers of moral doctrine. It is time we present these judgments before the people and ask: are these verdicts of law or scripts of satire? Injustice has been masqueraded as justice, and persecution paraded as protection. Have the robes and gowns become mere

costumes for a judicial theatre—staging the grand performance of a "Judicial Comedy and Public Tragedy"?

Once entrusted with justice and protection, the system now inspires neither faith nor hope—only fear. It has ceased to safeguard and begun to persecute. Atul Subhas, a Bengaluru-based tech professional, did not die of disease or accident. He was driven to death by a slow, systematic erosion of dignity—engineered through prolonged litigation, gender-biased matrimonial laws, and an apathetic judiciary. His suicide note stands as a harrowing testament to the malaise afflicting the Indian judicial system—a sickness marked by delay, insensitivity, and procedural cruelty.

This book is born out of outrage—calm, considered, but unyielding. For too long, the myth of gendered victimhood has gone unchallenged in our courts. The law, in its overcorrection, has become blind to fairness. In the name of protecting women, it has unleashed an unaccountable regime of legalised extortion, reducing

men to walking ATMs, and marriage to a litigation contract with exit bonuses. And the worst part? You don't even have to be at fault. You just have to be male.

In no other field of law is liability so casually imposed without fault. No act, no intent, no wrongdoing—just obligation. This is not justice. It is institutionalised male disposability sanctioned at the highest level. A man's entire earnings, his emotional integrity, his will to live, are all now subject to judicial mercy—delivered or denied in a single sweeping order, often without due process or any credible scrutiny of the facts.

This book undertakes a critical examination of selected Supreme Court judgments where the principles of equality, equity, and fairness appear to have been subordinated to judicial bias and ideologically skewed reasoning. It highlights instances where judgments, instead of upholding constitutional ideals, have been influenced by prejudiced rationale—cloaked occasionally in token expressions of concern that seem more perfunctory than principled. The Supreme Court, through decades of unchecked discretion and

convenient silence, has created a legal monster—a Frankenstein of family law where truth is irrelevant, and manhood is evidence of guilt.

The language of justice has become contaminated with selective empathy. If omission is a crime, then the Court is guilty. If commission is a crime, it is doubly guilty. By failing to protect innocent men and by actively enforcing a regime of no-fault liability, the judiciary has not only betrayed its constitutional oath but failed to serve its fundamental duties. Every day, men die by suicide, silently and invisibly, not because they are weak, but because they are trapped in a system where the protector has become the main perpetrator.

This book is not a plea—it is a declaration of resistance. A call to every man and woman who believes that justice must be blind to gender, not blind to truth. This is not a battle between men and women. It is a battle between justice and judicial dogma, between truth and legal populism, between the Constitution and those who twist it in the name of progress.

We are standing at the edge of social collapse, where family is no longer a sanctuary but a legal battlefield, and marriage is a contract with a pre-signed punishment clause—for men only. If this trajectory continues, we will not just lose families; we will lose the soul of our civilization.

And when the institution entrusted to deliver justice becomes the source of injustice—what hope remains?

This book is my answer Let it be yours too.

Chapter 1

Social Entropy: From Clans to Individuals

The universe is governed by **immutable laws**—laws that apply with equal force to the dance of galaxies and the decay of civilizations. Among these are the **laws of thermodynamics**, most notably the second, which declares that in a closed system, **entropy—disorder—must increase over time**. This is not merely a principle of physics; it is a fundamental truth that extends into biology, sociology, and even jurisprudence.

Human society, though seemingly rational and purposeful, is not exempt from these universal laws. From the chaos of matter to the chaos of man, the thread is continuous and compelling.

Throughout history, from the age of mythos to modernity, great thinkers, philosophers, and writers have consistently voiced their concern over social and moral entropy—the gradual unravelling of collective order, ethical values, and societal coherence. This anxiety is not a modern invention; it is a timeless

preoccupation, echoing across epochs and civilizations. Whether it is **Socrates** (469–399 BCE): The Moral Decay of Athens or **Friedrich Nietzsche** (1844–1900): Nihilism and the Death of God or Lord Krishna in Timeless **Bhagavad Gita**.

- **Clans and Tribes:** Collective units, often extended families, ruled by chieftains, guided by oral codes and shared rituals. Survival was communal.
- **Families:** Bloodlines gave rise to inheritance, tradition, and consolidated values. Social and economic roles were interdependent and stable.
- **Nuclear Families:** A product of industrial modernity—where the traditional extended support system narrowed to husband, wife, and child.
- **The Isolated Individual:** What we now witness is the rise of the **atomized human**

being—increasingly detached, self-sufficient, and in many cases, disconnected.

This **devolution** from the collective to the individual is not necessarily evil, but it is **entropic**. It reflects a loss of binding energy, a drift from the dense network of duties, obligation, responsibility, reciprocity and relationships that once held society in structured form

Marriage:

The Last Thread of Family

Marriage: Once the central institution holding individuals within the bounds of moral and economic interdependence, is now fraying. Once sacred, now optional; once permanent, now dissolvable at will. As marriage weakens, so too does the last significant formal tether between family members. As family weakens the erosion of marriage is not merely a private matter; it reverberates throughout society. The family, long upheld as the first institution of moral and civic instruction, begins to unravel. Children are raised amidst transient partnerships, economic cooperation gives way to financial fragmentation, and the values once inculcated through stable households- falter.

Marriage was never truly a matter of individual choice—it was an social **obligation**, it was a **commitment**. An institution not born of fleeting desire but forged and enforced by our forefathers, who

understood its enduring necessity. It was a binding force that compelled two individuals to remain together—not merely for companionship, but to build, sustain, and safeguard the integrity of the family & Society.

But today, that sacred thread has withered. What was once a solemn bond rooted in duty and continuity has now become subservient to personal whims and fleeting convenience. Marriage, stripped of its cultural gravitas, stands at the mercy of caprice—no longer a cornerstone of society, but a contract easily annulled when inconvenient.

The result is a society where solitary individualism is no longer an anomaly but the default. We are nearing a point where the biological metaphor of **unicellular life** becomes apt. From complex interdependent systems, we regress to autonomous units, each fending for itself, each paddling for one's own Canoe.

The Judiciary

The Gear Train of Civilization

To understand the judiciary's real role, one must borrow from the internal mechanism of a mechanical clock. At the heart of such a device lies the **gear train**, a system of wheels and pinions meticulously designed to regulate the energy discharged by the mainspring. Without it, the energy would unleash itself chaotically, rendering the timekeeping device useless.

Here, the **mainspring** is the **stored potential of the people**—their rights, needs, grievances, and demands. The **gear train** represents the **judiciary**, transforming raw social energy into measured, structured motion. The escapement, which releases energy at controlled intervals, can be likened to the **rule of law**—meticulously calibrated to prevent chaos, but never able to stop time or decay itself.

Thus, the judiciary, like the gear train, **does not prevent the wearing down of the system**. It ensures, however, that the system does not disintegrate

unpredictably. It acts as a **balancer**, not a redeemer; a **regulator**, not an architect of utopia.

The belief that the judiciary's purpose is to **deliver final justice** is understandable—but naïve. Justice, in its purest form, is an ideal. The judiciary instead engages in the practical: interpreting laws, resolving disputes, reconciliation, checking the excesses of power, and maintaining the minimum **social harmony** required for civilization to function.

Even the most profound judgments cannot undo the deep, complex structures that lead to societal decay—poverty, prejudice, ignorance, and apathy. What they can do is **slow the fall, soften the impact, and prolong coherence**.

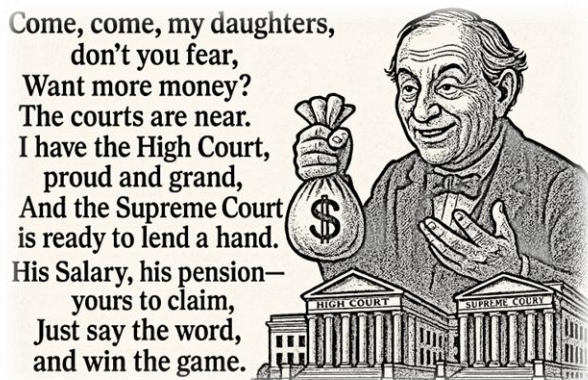
As entropy creeps in—through moral ambiguity, institutional failures, or public disillusionment—the judiciary stands as the last mechanism that ensures society continues to function, however imperfectly.

While social entropy is inevitable, **the tempo of that decay is not.** It can be measured, resisted, and channelled through principled jurisprudence and ethical restraint. In this, the judiciary's truest calling is revealed—not in the grand delivery of abstract justice, but in the **daily, deliberate balancing of societal forces**, like the timeless motion of a clock resisting its own unravelling.

Marriage is dead and the Judiciary killed it.

"God is dead, and we have killed him," proclaimed Friedrich Nietzsche, capturing the erosion of traditional beliefs under the weight of modernity. A similar lament haunts Indian society today: marriage is dead—and the judiciary has killed it. Once revered as a sacred and enduring institution, marriage in India has been reduced to a transactional liability, eroded by judicial overreach and misinterpretation of statutes such as the Bharatiya Nyaya Sanhita (BNSS) and the Hindu Marriage Act. Courts that exalt the sanctity of marriage in lofty pronouncements paradoxically enable its desecration by weaponizing maintenance and alimony

provisions. In urban India, live-in relationships proliferate not due to cultural decay but as an escape from the legal landmines that marriage now entails. Compared to jurisdictions abroad, where marital laws evolve to preserve fairness for both spouses, Indian jurisprudence has turned the solemn union into a one-sided economic threat, disproportionately penalizing men. Alimony has metamorphosed from a need-based remedy into a tool of extortion. The sacred has been profaned, and the institution meant to foster companionship and stability is now viewed with suspicion and dread. In this tragic irony, the Indian judiciary, under the guise of protecting marriage, may have unknowingly delivered its funeral oration.



Sacred Words, Selective Justice--

The Hypocrisy Within the Judiciary

Marriage, we are told, is sacred. The judiciary sermonizes against dowry, condemning any monetary demand by sons-in-law as sinful. Yet, when daughters claim money through alimony and maintenance, the same act is sanctified—legally endorsed and morally justified. This double standard exposes the troubling hypocrisy within the Indian judiciary.

In *Smt. Parayankandiyal Eravath Kanapraavan Kalliani Amma v. K. Devi & Others* (1996), the Supreme Court eloquently declared that a Hindu marriage is "not a contract but a Sanskara or sacrament." But is extracting lifelong maintenance through litigation now also part of that sacrament? In another moral declaration, Justice R.F. Nariman (March 2015) expanded the definition of dowry, calling it a centuries-old social evil against women and urging a broad judicial interpretation to punish those demanding it. Yet, the same judiciary, often with

unchecked sympathy, awards alimony and maintenance—even in cases where the wife has filed dozens of false FIRs (Orissa High Court 2025 MATA No 315 of 2015).

If dowry is coercion, how is repeated litigation for financial gain not? When justice becomes selective and sacred words are twisted to justify one-sided burdens, the temple of law begins to resemble a theatre of moral contradiction. And this performance of righteousness is now driving some men, abandoned by fairness and overwhelmed by legal oppression, to the final act—suicide.



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Hindu Marriage Is 'Samskara'; Not An Event For 'Song & Dance' & 'Wining & Dining': SC Urges Youngsters To 'Think Deeply' On Sacred 'Institution Of Marriage'

By Sward Chattervedi | 3 May 2024 2:19 PM

ETV Bharat / Bharat

'Marriage is Sacred, Not Commercial Transaction', SC On Institution of Marriage

The Supreme Court termed marriage as sacred and asserted that mere registration of marriage in absence



Times of India

<https://timesofindia.indiatimes.com>

> ... > prayagraj News

Hindu marriages sacred, can't be dissolved like a contract: HC

? About featured snippets

Earning, divorced wife not to pay for child's maintenance; husband has to bear entire expense, rules Delhi High court

By Neelanjali Das, ET Online - Last Updated: Jun 14, 2025, 12:24:53 PM IST



The Economic Times

<https://m.economictimes.com> > [Wealth](#) > [Legal](#) / [Will](#)

Divorced but not re-married wife to get husband's property ...

7 Jun 2025 — The Supreme Court of India on May 29, 2025, ordered a husband to pay Rs 50,000 per month, with a 5% increase every two years.

The Economic Times
<https://m.economictimes.com> › Wealth › Save
Permanent alimony of Rs 500 crore sought by wife from US...
20 Dec 2024 — Thus, a total sum of Rs 12 crore is liable to be paid as permanent alimony to the petitioner by the respondent as a full and final settlement of ...

The Economic Times
<https://m.economictimes.com> › Wealth › Legal / Will
Facing 45 FIRs filed by wife, husband gets divorce in High ...
7 Apr 2025 — On August 7, 2023, the Cuttack Family Court granted divorce subject to the payment of Rs 63 lakh permanent alimony and dismissed the wife's ...

Times of India
<https://timesofindia.indiatimes.com> › ... › Delhi News
Delhi court baffled as wife says Rs 2 crore settlement...
6 May 2019 — A wife said she had exhausted Rs 2 crore paid by her estranged husband as a part of their divorce settlement and wanted Rs 5 lakh as monthly maintenance.

**Don't take money from my daughters
— it is a sin,
But Son-in-law's Salary & Assets are hers to win.**

-Papa Supreme

Judicial Overreach in Personal Law

Hindu personal law regards marriage not merely as a contractual arrangement but as a *sanskar* — a sacred, indissoluble union intended to last beyond lifetimes. The symbolic ideal of “seven births” encapsulates the cultural and spiritual sanctity embedded in the Hindu marital ethos. Yet, in modern India, this sacred institution is being increasingly eroded — not solely by societal change but by judicial activism that ventures beyond constitutional limits. What was once envisioned as a life-long spiritual bond is now frequently reduced to a transitory legal arrangement, vulnerable to dissolution within months, often followed by contentious battles over alimony, child custody, and repeated remarriages.

The judiciary’s expansive interpretation of personal law — especially under Article 142 of the Constitution and evolving doctrines of “complete justice” — has given rise to what may be termed a *jurisprudence of intrusion*. Courts, instead of acting as neutral arbiters,

often assume the role of social engineers, imposing their own conceptions of equity. This has led to alarming trends where maintenance orders are granted with little scrutiny, custody arrangements neglect the child's long-term mental health, and men are routinely presumed to be financial providers without corresponding parental rights. These judicial outcomes frequently depart from the guiding principles of Hindu law and drift into the territory of punitive gender bias.

The psychological toll of such interventions is well documented. The seminal article by D'Onofrio and Emery (2019) in *The Lancet Psychiatry* finds that children of separated or divorced parents face a 1.5 to 2 times higher risk of emotional maladjustment. Averdijk et al. (2012) further emphasize that parental separation is independently correlated with increased aggression and internalizing behaviours in children, irrespective of other risk factors such as economic stress or parental conflict. These findings point to a troubling reality: judicial facilitation of family

breakdowns may inadvertently serve as a catalyst for long-term developmental harm.

This invites a deeper constitutional question. Can the judiciary — an organ meant to uphold justice — enforce financial extractions under the pretext of maintenance without proof of actual dependence? Can it disregard the spiritual and cultural foundation of personal law in pursuit of a modern, Westernised notion of matrimonial justice? More gravely, does this create a gendered penal system where men are presumed guilty by virtue of their role, and punished not for wrongdoing, but for merely having entered a marital relationship?

When judicial activism morphs into judicial overreach, personal liberty, religious freedom, and constitutional morality all stand imperilled. The need of the hour is a balanced judicial approach — one that respects the sanctity of marriage, upholds the best interests of the child with scientific sensitivity, and ensures that justice does not become a euphemism for institutionalised extortion.

In Western jurisdictions, especially in the United Kingdom and the United States, courts are increasingly favouring shared parenting models and restricting alimony to specific, time-bound circumstances. The concept of "clean break" in UK law seeks to enable both parties to become financially independent after divorce, except in cases of proven incapacity or long-term caregiving. This approach seeks to restore autonomy rather than perpetuate dependency. In contrast, the Indian judiciary continues to interpret maintenance laws broadly, often relying on presumptions of male economic superiority and female dependency, regardless of the realities of education, employment, or agency.

There is an urgent need to reform laws such as Section 125 CrPC, Section 24 of the Hindu Marriage Act, and provisions under the Domestic Violence Act to include objective financial assessments and to eliminate gendered presumptions. More critically, family courts should be mandated to consider the psychological well-being of children through expert evaluations before

determining custody or visitation rights. Legislative guidance is also necessary to ensure that Article 142 is not used to bypass substantive legal principles in personal law disputes.

How to Become a Crore-Patni in 4 Months

A Step-by-Step Legal Guide for the Single, the Divorced,
and the Frequently Divorced

No degree? No job? Bad credit score? Recently dumped?
Don't worry—**India's judicial has you covered.**

With just a sprinkle of drama, a strategic FIR, and the holy power of Sections 498A and 125 CrPC, you too can unlock the secret path to **tax-free, court-approved monthly income with fixed annual increment.** No investment needed—just a wedding album, a good cry, and one all-expenses-paid honeymoon trip.

Whether you're a college dropout or queen of the courtroom, this step-by-step legal guide shows you how to turn matrimony into monetary. In as little as 4 months, join the elite circle of Crore-Patnis.

So, grab your bangles, your barrister, and your best emotional monologue.

Are you ready? Let's begin your journey to becoming a
Crore-Patni-

The 10-Step Guide to Becoming a Crore-Patni™

1. Spot Your Money GOAT (*Greatest of All Transfers*)

—This is the foundation of your financial freedom plan—choose wisely.

Target a government employee, a well-settled doctor, an NRI, or better yet, someone with ancestral property and emotional vulnerability.

Look for the golden mix: *financially loaded*, *emotionally devoted*, and *ideally naive*.

Bonus points if he's family-oriented—it'll come in handy during the “**family harassment**” phase (Stage 4). Avoid flashy types; aim for the simple, sincere, and unsuspecting—the kind who still believes marriage is sacred and believes in long-term commitment. Your job becomes exponentially easier when your GOAT doesn't see the fence being built around him.

Remember: the richer the pasture, the sweeter the settlement.

2. Go on a One-Month Honeymoon

-Invest in Memories, Harvest in Court

Now that you've secured your Money GOAT, it's time to seal the narrative. Book that romantic getaway—not for love, but for legal leverage.

This is your golden window to gather matrimonial evidence: smiling selfies, couple reels, temple visits, candlelight dinners, and those carefully curated captions— ***“Forever begins here,” “Blessed to be yours,”*** etc. All of this becomes courtroom gold when it's time to prove that the marriage was genuine... until it tragically wasn't.

Stay just long enough to build an album, but not so long that you develop actual attachment. Think of it as your investment period—***where emotional display today ensures alimony tomorrow.***

And remember: every kiss, every couple pose, every
touristy pic might just be Exhibit A one day. So,
smile—for the evidence

3. Act Like Papa Ki Pari

-Build Emotional Equity Before the Exit Strategy

Time to shine in your most convincing role—the devoted, loving wife. Be sweet, be affectionate, be that picture-perfect “*Sanskari Bahu*” who makes chai with a smile and touches feet with grace. Cry during old songs, laugh at his dull jokes, and call his mother “*Maa*” like you mean it.

This stage is all about emotional investment—not for the marriage, but for your upcoming *emotional IPO*. You’re building credibility. You’re constructing the illusion of a woman who gave her all—and got pain in return.

Remember, the more believable your affection, the more brutal his betrayal will look in court. Your

emotional portfolio must be so strong that even the judge feels sorry for losing *you*.

So, light the diyas, stir the dal, and sprinkle just enough love to make the downfall feel tragic.

4. Start Picking Fights Over Curtains

-Turn Minor Inconveniences into Major Legal Allegations

Welcome to the stage of ***Strategic Friction***. By now, the honeymoon's fading and the housewarming is done. It's time to introduce mental cruelty into the matrimonial script—***one curtain rod at a time***.

Start small: wrong bed sheets, mismatched towels, lukewarm tea. Raise your voice a little more each day. Express “hurt” when he forgets to compliment your cooking. Question why his mother still has a key to *your* house. Bonus points if she lives nearby—***Saas-Bahu*** friction adds excellent emotional spice to court narratives later.

You're not creating problems—you're curating a story:

“She tried her best, but he was emotionally unavailable... dismissive... maybe even abusive.”

Document every disagreement. Share sob stories with neighbours. Build a digital diary of your emotional decline. This is not conflict; this is case prep.

Because in the courtroom, even a curtain becomes a cross-examination.

5. File FIR on a Suitable Day

Preferably a long weekend. Gives the police ample time for arrests and headlines.

Now that the emotional groundwork is laid and tensions are simmering, it's time to launch **Operation FIR**—your first real legal strike. But remember, *timing is crucial*.

Choose a long weekend or festival eve—***Diwali, Holi, Independence Day***. Why? Because police stations are quiet, courts are closed, and arrests make the news cycle stretch longer. This gives your case maximum visibility, minimum resistance.

Allegations? Keep it classic: Section 498A for cruelty, a dash of 506 for threats, and if you're feeling bold, maybe even 354—for that added dramatic punch. ***It's your script—own it--live it-you are born for it.***

The goal is shock and awe. Surprise raids. Social stigma. WhatsApp groups buzzing. Distant relatives suddenly calling to ask if you're okay.

And best of all? By the time the husband's side wakes up to what's happening, he's either in custody or on the run, while you're already preparing your next move—interim maintenance.

6. Use Your Default 498A Launcher

-It's Legal. It's Loaded. And It Comes with a Free Family Pack.

Welcome to the nuclear stage of matrimonial litigation—Section 498A IPC. No subscription. No hidden charges. Just pure, legally sanctioned power at your fingertips.

With one well-drafted complaint, you can fire this all-in-one missile and watch it land squarely on your husband, his parents, siblings, aunties, uncles, and occasionally, the family dog. It's the Full Family Pack—just tick all the boxes.

This provision is your default launcher—recognized by law, protected by sentiment, and nearly immune to logic.

"They harassed me for dowry."

"His mother insulted me & asked to wake up at 6 AM"

"They mentally tortured me with kitchen politics."

No evidence? No worries. The FIR itself is enough to initiate arrest procedures and social chaos. Bail may come later—but the headlines come now.

Remember, the power of 498A lies not just in prosecution—but in pressure. It opens the doors to

settlement talks, instant leverage, and—if played right—can lead directly to your maintenance jackpot.

7. Maximize Your Returns

*-Activate Section 125 CrPC and the DV Act for
Monthly Dividends*

With the FIR working its magic and your in-laws busy with anticipatory bail, it's time to diversify your income streams.

Enter:

Section 125 CrPC – your steady “**Monthly Income Plan**”, neatly disguised as maintenance for survival.

Domestic Violence Act – your key to securing a home, emotional damages, and a solid moral upper hand.

These legal tools aren't just protective—they're profitable. Claim emotional abuse, economic deprivation, or the classic “*he never let me live with*

dignity". Courts love the word "dignity"—it's not quantifiable, which means you set the price.

Request interim maintenance, litigation expenses, separate residence, and maybe even a pillow for emotional trauma. The idea is to keep the cash flow strong while the courtroom drama unfolds.

No judgment yet? Doesn't matter. Interim orders are your goldmine. Because justice may be delayed, but maintenance never is.

8. Negotiate Your Big Exit

Now that the FIR is filed, maintenance is flowing, and the courtroom drama is in full swing, it's time to stage your exit with elegance—and earnings.

Initiate settlement talks by painting a vivid picture:

"I gave up my dreams of wearing Yoga Pants for this marriage."

"My mental health is shattered."

"Even mangoes are ₹300/kg now—how do you expect me to survive?"

Yes, mention the rising cost of fruit—***economic inflation meets emotional inflation***. The goal is not to argue—it's to negotiate sympathy into figures. Talk about your ***"lost months,"*** your ***"emotional labour,"*** and your ***"social reputation."*** The bigger the pain, the better the payout.

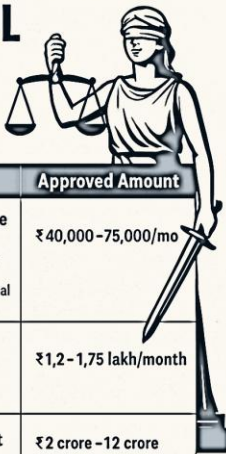






Throw in a couple of Supreme Court precedents about ***'rehabilitative alimony'***. Whisper about the 12-crore club of high-profile settlements. Make him believe that this is the ***cheapest*** way out.

Tell your husband, recently the Odisha high court awarded a woman 63 lakhs alimony even though she had filled 45 FIRs.

*****Give your husband some early festival discount.*** If the Cheque is issued within the next 1 week.

9. In Between Show Him Latest Supreme Court Rate Card

--Inspired by Precedents, Powered by Emotion

<div> <div> <h1>THE SUPREME COURT MATRIMONIAL SETTLEMENT RATE CARD</h1>  </div> </div>		
Category	Description	Approved Amount
 Monthly Maintenance (Basic)	Monthly Maintenance (Basic) For decent living (skincare, hair straightening, nail extension etc) and emotional healing	₹ 40,000 -75,000/mo
 Premium Maintenance	Premium Maintenance For "lifestyle previously enjoyed"	₹ 1,2 - 1,75 lakh/month
 Accomodate Package	One-Time Settlement Mutual consent golden handshake	₹ 2 crore -12 crore
 Jewellery Reimbursement	Litigation Expenses Lawyer fees, emotional damage repair, court appearances	₹ 1,5 -10 lakh (one-time)
 Honeymoon Refund Bonus	Jewellery Reimbursement "Stridhan" plus emotional attachment valuation	As per family background
 Honeymoon Refund Bonus	Honeymoon Refund Bonus Recovery for 1-month emotional investment abroad	₹ 5 lakh -15 lakh

*****Complementary Legal harassments with all.***

10. Plan for Your Next Money GOAT

-Matrimony Is Temporary, but Maintenance Is Renewable

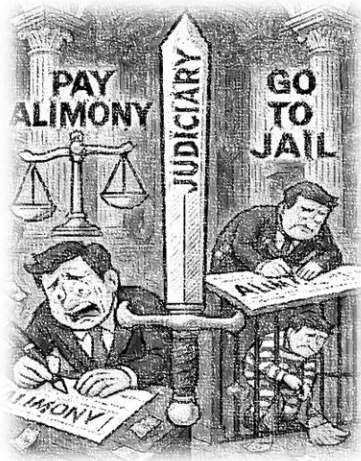
Congratulations! You've completed your legal journey from "*Patni*" to *Crore-Patni*. The tears have dried, the cheques have cleared, and your court file is now a legacy. But why stop here?

Just like startups seek fresh funding, you must now seek your next Money GOAT—

Greatest Of All Transfers—Part 2. Here's your roadmap:

- **Target fresh demographics:** Try an NRI this time or a soft-spoken techie with ancestral property.
- **Upgrade your story:** "He left me broken, but I've healed. I believe in love again."
- **Repeat the script:** New curtains, new quarrels, same FIR template.

- **Leverage experience:** You're now a veteran of Sections 498A, 125 CrPC, DV Act, and the art of moral leverage.
-



Current System of Indian Judiciary

Chapter 2

****"Ideology governs, and narratives reign.
Justice has become a relic of the past.
Perhaps that is why—
Lord Krishna declared, '*This is the end.*'"**

Feminine Judiciary

In the contemporary legal landscape, a profound concern has emerged—one that merits serious scrutiny beyond political correctness and performative equity. It is the evolving character of the judiciary as being increasingly swayed by a **feminine-centric ideological bias**, often at the expense of impartial justice for men. This chapter probes the roots, manifestations, and consequences of what may be called the '**gendered adjudication syndrome**'—a phenomenon where judicial decision-making becomes more reactive to social narratives than anchored in objective reasoning or statutory fidelity.

–Possessed by the Ideology of Gender Oppression

The Indian judiciary, like many across the globe, has increasingly been engulfed by the ideology of gender oppression—a framework that views women almost exclusively as victims and men as potential aggressors. While this framework has historical and sociological underpinnings in genuine patriarchal injustices, it has

been co-opted by activist jurisprudence into a rigid template that leaves little room for contextual nuance or individual equity.

What begins as a moral impulse to protect can dangerously morph into judicial overreach, especially when legal interpretation starts resembling ideological adjudication. The law ceases to be a blind arbiter and becomes a crusading tool—blinded not by impartiality, but by gender sympathy.

–The Victim and Victimiser Narrative

Modern judicial pronouncements in cases involving gender-based offences often echo a narrative of fixed roles: woman equals victim, man equals victimiser. This narrative, while at times statistically supported, becomes deeply problematic when it is presumed rather than proven. In this courtroom theatre, evidence is overshadowed by emotive reasoning and societal sentiment.

The danger is acute: presumption replaces proof, and emotional immediacy becomes more compelling than

forensic investigation. Judicial discretion, instead of serving as a bulwark of individualised justice, becomes a megaphone for social guilt—often directed at the male respondent.

–Fear of Feminine Lobby and Social Criticism

It is an open secret within legal circles that the judiciary, despite its constitutional insulation, does not always operate in a vacuum free from socio-political currents. In gender-sensitive and high-profile criminal cases, there exists an unspoken but discernible atmosphere of caution. While no judge has publicly acknowledged yielding to external influences, it would be naïve to assume that the intense scrutiny from activist groups, media outlets, and public opinion leaves no impression on the judicial conscience.

If one is rooting for evidence of such, must listen to Supreme Court Advocate Vishnu Shankar Jain interview on ANI, exposing Supreme Court's double-dealing on hearing of Waqf matter under Article 32. Dated 17th April 2025.

Such societal intimidation effectively **inverts the principle of judicial independence**, replacing it with what can be termed "**judicial submission to social narrative**." The judiciary, rather than acting as a check on populism, becomes susceptible to it, particularly when populism is draped in feminist garb.

–Judgements Driven by Emotion, Not Reasoning

A dispassionate observer may find in many recent judgments a conspicuous absence of detached legal reasoning. Instead, the language is often rhetorical, moralising, and emotionally laden, especially in matters involving allegations of sexual harassment, domestic violence, or matrimonial discord.

There is a creeping trend where sentiment trumps the statute.

Courts must be reminded that justice demands cerebral dispassion, not sentimental alignment. Sympathy for

the perceived weaker party is not a substitute for reasoned adjudication. Law, when influenced by collective guilt, becomes not a shield for the innocent, but a sword against the unprotected.

–Gender Bias in Legal Presumptions and Procedure

One cannot ignore how statutes like Section 498A IPC, The Protection of Women from Domestic Violence Act, and Section 375 IPC (as interpreted in recent years) create presumptive guilt on part of the male accused. While intended as protective laws, they are often interpreted with judicial latitude that borders on partiality.

This is not merely legal imbalance—it is gender prejudice embedded in the judicial attitude. The result is the erosion of foundational principles like the presumption of innocence, especially in cases where men are seen not as individual human beings but as representatives of a historically oppressive gender.

–No Consideration of Social or Human Psychology

An additional and equally alarming oversight is the lack of psychological insight in gender-related judicial reasoning. The human mind, shaped by experience, socialisation, trauma, and context, is rarely given its due regards. Instead of engaging with social psychology or human behavioural complexity, the judiciary often settles for one-dimensional binaries: **protector vs predator, complainant vs accused.**

There is little or no recognition that false allegations, revenge complaints, vindictiveness, retribution and misuse of protective laws are part of the same societal dynamic. The mental health, family background, and social pressures faced by male litigants, especially in matrimonial disputes, receive scant attention.

Persecuting Men for Being Men

In every society, the **silent backbone of familial, economic, and social stability** is often the man—rarely celebrated, frequently misunderstood, and increasingly subjected to a system that appears to penalise him for merely being male. From the factory floor to the battlefield, from the courtroom to the family home, men have historically shouldered the most thankless responsibilities. Yet today, they find themselves in a paradox: **expected to sacrifice, but denied sympathy; demanded to protect, but presumed guilty.**

This chapter addresses the growing phenomenon of **systematic persecution of men**, not for their misconduct, but for fulfilling their natural and social roles as providers, protectors, and decision-makers.

And the most important—they don't cry. Not because they do not feel pain, but because they have been taught that showing emotion is weakness, and weakness disqualifies them from being "men." In

return for this stoicism, society offers no empathy, no safety net, and certainly no presumption of innocence when they are accused. Instead, the very attributes of masculinity—strength, silence, sacrifice—are being reinterpreted through a lens of suspicion.

– Carriers of Responsibility, Yet Treated with Suspicion

Men are universally tasked with some of the most difficult duties in society. They work in mines, on fishing boats, in freezing trenches, and high-rise construction—often in environments of extreme physical and mental strain. In India, the vast majority of those who die in workplace accidents, commit suicide under economic pressure, or migrate in search of sustenance for their families are men.

Despite this, the law increasingly treats them not as dignified contributors, but as **instruments of patriarchy**—entities to be monitored, restricted, and punished at the slightest accusation. There is no legal recognition for **male sacrifice**, only heightened readiness to **prosecute male presence**.

–Builders of Families, Yet Denied Fatherhood

Men are central to the concept of **family building**. They provide not only financial support but emotional strength and generational wisdom. Yet, when a marriage breaks down, the father is often **legally alienated from his children**, reduced to a financial obligation called “maintenance,” and denied the one thing he most desires—**continued fatherhood**.

Courts too often fail to appreciate that a man’s identity is deeply rooted in his ability to provide and protect his family. When that role is stripped away by legal assumptions of guilt or indifference to paternal rights, it does not deliver justice. It delivers **systemic emasculation**.

–The Inversion of Justice: When Labour is Met with Legal Hostility

Across the globe, men form the majority of the **working-class and labour sectors**, toiling long hours,

performing dangerous jobs, and supporting extended families. In Indian society, a man's worth is still heavily measured by his ability to **feed, educate, and protect**.

However, in cases of domestic disputes or gender-based complaints, the same man is often **reduced to an ATM** in judicial narratives—someone whose only contribution is to pay. The law becomes a tool of extraction, not equity. No regard is given to the decades of **effort, emotional investment, or silent sacrifice** the man has offered.

The question must be asked: **When did labour become a liability?** When did a man's hard work begin to count against him?

–The Criminalisation of Masculine Identity

In today's gender-politicised environment, **masculinity is increasingly pathologized**. Assertiveness is labelled as aggression. Silence is interpreted as guilt. Disagreement is termed gaslighting. The traits traditionally associated with

male responsibility—**resilience, duty, leadership**—are now suspect, scrutinised as signs of toxic power.

Consequently, men live in a world of contradictions: asked to lead, yet punished for leadership; expected to be stoic, yet blamed for emotional distance. The legal system, influenced by ideological trends rather than human realism, now often conflates **maleness with malice**.

–No Safety Net, No Recognition, No Redress

When a woman suffers, the system responds with institutions, laws, NGOs, and public outrage. But when a man breaks under pressure—be it financial, familial, or emotional—he finds **no shelter, no voice, and no institutional empathy**. There are no helplines, no state-funded protection homes for male victims, and no media campaigns for abused or falsely accused men.

Even in death—by suicide, often triggered by harassment or false allegations—he leaves behind a legacy not of compassion, but of blame. His family

must fight to clear his name while the system quietly moves on. **His story ends, but not with dignity.**

“The Death of Atul Subhash: Blood on the Bench”
*A Critical Review of the Suicide Note in the Context of
Judicial Accountability*

Who Killed Atul?

The Question That India’s Judiciary Refuses to Ask

Atul Subhash did not simply take his life.

He named his killers.

In his final note — 24 pages long, clear, composed, and damning — he pointed to two entities:

The Judiciary and The Alimony Queen.

And he didn't just write it. He recorded it — a 90-minute-long testimonial, a video confession from the edge of life, uploaded like a legal dying declaration.

Under **Section 306 of the Indian Penal Code**, this is more than sufficient to constitute abetment to suicide.

- **There was intention** — demands, threats, extortion.

- **There was provocation** — public humiliation, judicial negligence.
- **There was instigation** — direct and psychological.

He was not mentally unstable. He was not intoxicated.

He was not defeated in career or life.

He was hounded — financially, emotionally, legally — until death appeared more dignified than trial.

So, **who killed Atul?**

Was it *The Alimony Queen*?

The woman who:

- Demanded crores without explanation,
- Filed false cases of domestic abuse,
- Weaponized their child as a bargaining chip,
- And told him — *in open court* — to “go die.”

Her name is on the FIRs. Her demands are in the recordings. Her laughter echoes in the court transcript.

Or was it *The Judiciary*?

That:

- Watched this unfold and smiled,
- Heard his cries but imposed silence,
- Turned a courtroom into a public scaffold,
- Ignored Section 340 when perjury screamed from every affidavit,
- And called a dying man's pain "family matter."

Both parties were present at the scene.

One gave the push.

The other built the cliff.

And yet — **ten years. Not a single one is behind the bar.**

Justice, it seems, has bail for everyone — except the dead.

If This is Not Abetment, What Is?

The Indian Penal Code does not say that abetment requires a gun.

It says it requires pressure. Threat. Humiliation.

Mental trauma with a direct link to suicide.

That link is not just present — it is documented.

So why is Section 306 not invoked?

Because the accused wears a saree?

Because the court wears a robe?

Because Atul was a Man?

Atul's death is not ambiguous. It is not speculative.

It is, by every legal definition, **a state-sanctioned murder by neglect and malice.**

This is Not About One Man

This is about every man whose life collapses under the weight of a biased law, a broken bench, and a vindictive ex.

This is about a legal culture where evidence matters less than emotion, and truth less than gender.

This is about a judiciary that no longer asks: "*Who is guilty?*"

Only: "*Who must be protected?*"

Atul's final question remains unanswered:

“If I die, who will be held responsible?”

The answer is inconvenient.

But it is written.

It is spoken.

It is recorded.

And one day — if justice returns to this land — it
must be prosecuted.

Until then, we say it loud:

Who killed Atul? Both did.

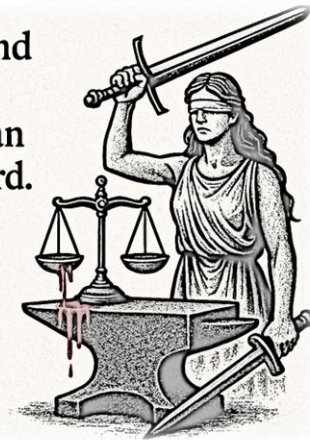
The Alimony Queen wrote the script.

The Judiciary provided the stage.

Profound in Word, Profane in Deed

When mortals pretend
to be Lord,
The bench becomes an
anvil, the gavel a sword.

Justice bleeds while
vanity stares—
Blind to the truth;
deaf to despair.



Chapter 3

The Indian Supreme Court, in the aftermath of the tragic and avoidable death of Atul Subhas—a case that ought to have sparked deep institutional introspection & matrimonial jurisprudence retrospection—delivered a ruling that did quite the opposite. Instead of reform, it produced a new ***Judicial Sitcom***: eight factors for determining alimony, reflecting a troubling pattern: irrationality draped in legal jargon, judicial overreach masquerading as progressive activism, a glaring indifference and systemic apathy to the lived suffering of men ensnared in matrimonial litigation.

***It does not feel like Judicial Jurisprudence —
but the automated reply of an institution too
tired to think and too proud to admit it.***

This chapter, adopting a satirical lens, dissects the judiciary's response to the Atul Subhas case—examining what it calls the “***Eight Shades of Alimony: Netflix Special***”—a farcical framework that demands scrutiny, not reverence.

8 Shades of Alimony: A Judicial Sitcom by Supreme Court of India

The Supreme Court formulated these eight factors that needed to be taken into account while deciding the permanent alimony amount, it asked all other courts to follow these guidelines, after the tragic suicide of Atul.

- 1. The financial and social status of the spouses.
- 2. Basic needs of the wife and dependent children.
- 3. Qualifications and employment status of the husband and wife.
- 4. Independent income or assets owned by the applicant.
- 5. The standard of life that the wife had while living at her in-laws' house.
- 6. Whether the spouse left their job because of family responsibilities.
- 7. Reasonable litigation costs incurred by an unemployed wife.

- 8. The financial capacity of the husband, his earnings, liabilities and maintenance obligations.

Surprisingly, I am yet to come across a High Court or Supreme Court judgment where all eight factors have been meaningfully applied. More often than not, the only criterion that seems to be in practice is: “**How much is in your wallet?**” principal.

1. *The financial and social status of the spouses:*

What exactly is social status? Owning a Labrador? Living in a gated society? Drinking green tea with your Pinky up? The moment “status” becomes the yardstick, alimony stops being about *need* and starts resembling a game of **Who Wants to Be a Millionaire?**

With “status” in play, courtrooms turn into stages:

- The paying spouse arrives dressed like a pauper from a Dickens novel: “***My Lord, I can’t afford toothpaste.***”
- The recipient spouse suddenly forgets they have a degree, a business, and an Instagram page promoting yoga classes: “***I gave up my dreams for this man... and now I’m broke and broken.***”

The judge, caught between ***Kabhi Khushi Kabhie Gham*** and ***Slumdog Millionaire***, must now make a ruling.

2. ***Basic needs of the wife and dependent children:***

“Basic Needs” – A Definition So Elastic It Could Be a Yoga Instructor.

When courts say “basic needs,” are we talking about ***roti, kapda, makaan***, or a ***spa membership, Netflix subscription, designer kurtis, and an iPhone upgrade every year?***

Children's Needs – Or “*How to Raise a Minor CEO*”

Yes, children deserve support. No debate there. But some petitions would have you believe that every child must:

- Attend an international school
- Have separate air conditioning in their playroom
- Be enrolled in robotics classes, piano lessons, and horse-riding before age 7

It's no longer about **nurturing a child**—it's about grooming the next Elon Musk **on your ex-spouse's EMI schedule**

Wives' affidavits sometimes read like UN relief proposals: "I need ₹1.5 lakh/month for my 'bare minimum dignity. 'Dignity,' as redefined by the Feminine Judiciary

Dictionary, means: **sitting at home, sipping almond milk, watching Netflix while the ex-husband works overtime to fund her spiritual healing and Thai massage."**

Meanwhile, the husband is asked to prove why he should be able to sell his kidney to meet it.

One lawyer joke: **"We should just make alimony orders with links to Amazon wishlists."**

Conclusion: Encourages Oscar-Worthy Performances, Undermines Real Contribution, promotes a Culture of Entitlement.

3. Qualifications and employment status of the husband and wife:

“Qualifications” Don’t Pay the Bills—Jobs Do. A woman with a Ph.D. in Sanskrit and a man with a degree in Philosophy are not necessarily going to be earning lakhs per month.

If the husband is unemployed, he’s *still presumed to be “qualified enough to earn.”*

If the wife is unemployed, she's presumed to be helpless, vulnerable, and in need of long-term support.
Her B.Tech in textile industry has no jobs as India export garments from China.

A man with a ₹50,000 job in a metro city is *not* financially “sound.” But if he has a B. Tech degree, the court may say: “You can do better — pay ₹30,000 in alimony.” That leaves him with enough money for... rent in 1945.

In theory, assessing “qualifications and employment status” sounds as noble as a constitutional preamble. But in reality, it's like trying to judge someone's cooking skills based on their collection of recipe books.

- Courts assume degrees equal dollars, but if that were true, half the nation's postgraduate population would be buying yachts in Gurugram.
- Men are told: “You're educated, figure it out.”
Women are told: “You're educated, but we

can't expect too much."

And somewhere in the middle, Lady Justice quietly updates her résumé and considers a sabbatical.

Bottom line?

The law must stop pretending that *qualifications are ATMs*. Until then, alimony judgments will continue to be less about justice and more about what-if economics, wishful logic, and career counselling gone rogue.

And let's face it: if degrees really translated into income, the guy with an M.A. in Ancient History wouldn't be driving an Uber in the evening while funding a spouse's wellness retreat.

4. *Independent income or assets owned by the applicant:*

When this criterion is invoked, applicants/wives suddenly suffer from a rare condition: **Affluenza Amnesia**.

- That flat she bought? “Gifted by her uncle.”
- The jewellery? “Just imitation pieces from Sarojini Nagar.”

The applicant might own three properties, but if they aren't rented out, they're considered **NPA (non-performing assets)**. Meanwhile, the paying spouse, who earns ₹40,000/month, is expected to fund a lifestyle that includes fancy yoga mats, almond milk, and Evocus Alkaline Water to deal with her **post marriage stress**.

The courtroom becomes less about justice and more about a high-stakes magic show:

“Ladies and gentlemen of the bar, observe closely — *as 3 lakhs in monthly rental income disappears under the cloak of ‘no actual gain’!*”

Conclusion: From Asset Declaration to
Asset Disappearance.

***5. The standard of life that the wife had while living
at her in-laws' house:***

Ah, the beloved “standard of life” — as if courts are
handing out **Lifestyle Preservation Orders** instead of
justice.

***My daughter once wore dress from Zara. She must
not descend to FabIndia!***

Let's be real:

- That high standard was often funded by the in-laws, not the husband.
- Yet post-separation, he alone must maintain it — even if he now eats Maggi for dinner and UPI fails him at the petrol pump.

The wife might have once lived in a joint family mansion with a cook, driver, and astrologer-on-call.

Now she demands the same, courtesy of a man who just lost his job in a startup layoff.

It's like expecting a lifetime of five-star stays just because you once visited a fancy hotel — on someone else's *Sodexo Card*.

And the worst part? Courts romanticise a phase that was basically a heavily sponsored honeymoon with in-laws.

Conclusion: Treats marriage as personal entitlement.

6. Whether the spouse left their job because of family responsibilities:

Ah yes, the golden excuse:

“I left my job for family responsibilities.”

Which, when translated in reality, often means:

- **“I didn’t like my boss.”**
- **“I wanted a break. I s*ck at it”**
- **“Netflix released a good series.”**

Now, in alimony cases, this reason is treated like a sacrificial badge of honour — as though the spouse left a Fortune 500 CEO job to personally hold the roof over the marriage.

No one checks if:

- The job was actually well-paying.
- The break was mutual.
- Or whether she “left” the job or was gently shown the door.
- Or if she worked five years with no promotion...

Meanwhile: while the security guard who joined the company now became Head of Security — and she became Head of the Free Alimony Division, where she sells her dignity wholesale and forwards the expenses retail.

It’s like someone saying, “I dropped out of the gym for family reasons — now you owe me a lifetime supply of protein shakes.”

Conclusion: The Court's confusion of personal life choices with legal liabilities

7. Reasonable litigation costs incurred by an unemployed wife:

Let's begin with the phrase "reasonable litigation costs." A term so vague, it could mean:

- ₹5,000 for a court fee, or
- ₹5 lakhs for her lawyer's coffee, cab, and couture.

Now add the magic word: "unemployed."

Boom — the sympathy faucet opens.

Suddenly:

- No questions about bank savings.
- No scrutiny of hidden assets or ownership.

- Just pure judicial empathy served with a side of blank cheques.

Comedic irony?

She may show up in court wearing designer handbags and iPhones that your EMIs can't even dream of, but as long as she's "unemployed," you're paying for her litigation... and your own hanging rope.

Meanwhile, the Husband...

He has a lawyer too.

He also has bills, parents, a dying scooter, and a slowly dying will to live.

But he's not unemployed — so clearly, he can pay for both sides of the war.

In what other justice system do we make one party fund the enemy's ammunition?

And he was like: "*Thank you for suing me, Your Honour. I'm delighted to finance it too!*"

8. *The financial capacity of the husband, his earnings, liabilities and maintenance obligations:*

Ah yes — the grand finale of *matrimonial mathematics*:

At first glance, it's fair:

Let's assess how much the husband earns and what he already pays.

But courts often treat this less like a budget sheet and more like a treasure hunt:

“You say you earn ₹40,000, and old parents and will to live but the court says “but surely you must have *“knowledge of The Treasure of Alibaba and the Forty Thieves, Mr. Husband?”*

- **Judicial Logical Landslide:**

He earns ₹50,000?

Court: “Great! He can pay ₹40,000 in alimony, ₹10,000 in rent, and survive on Sadh guru’s *moral support*.”

Husband: Can’t meet expenses?

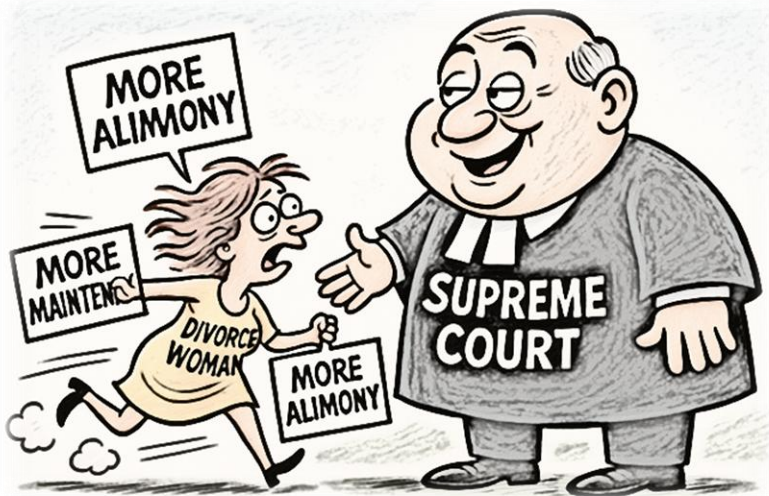
Court: “Pick up a night shift, sir. India needs dedicated ex-husbands with hustle.”

- **Judicial Reasoning gone rogue:**

His salary is a State-sponsored social welfare fund for his ex-wife. No hard work, no layoff, with fixed 10th commission pay hike.

And the Wife’s Finances?

- Doesn’t matter.
- She may have properties, gold, and rental income — but since she’s not working, she’s officially declared **financially holy and untouchable**.



Need more Alimony? Crave more maintenance?

Come to PAPA Supreme.

Judgement or Jurisprudent Joke?
Virtuous Rhetoric, Vicious Reality

..

***Disha Kapoor v. State of Uttar Pradesh & Ors., SLP
(Crl.) No. 4485 of 2024***

Court “Meri Ek Ladki, Pure Family Pe Bhaari”

In *Disha Kapoor v. State of U.P. (2025)*, the Supreme Court played the role of the dignified father-in-law—stern with the son-in-law, gentle with the daughter. The complainant-wife accused not just her husband but the entire Tandon dynasty (minus the pet dog) of dowry harassment and cruelty.

Contradictions? Yes.

Medical proof? Missing.

But emotion? enough to flood a Karan Johar climax.

The lower courts did the heavy lifting—sorting facts, spotting exaggerations, summoning only three of the ten accused. But the High Court, and then the Supreme Court, donned their finest wedding sherwanis of Section 482 CrPC and declared: Enough drama, beta. ***This marriage is over, and so is this***

***FIR. Try next time and sure you will pass with
Distinct Alimony.***

In classic clerical style, the Supreme Court took no stance on the daughter's shifting story. Instead, it quietly folded the file, patted the daughter's head with one hand, and wagged a finger at the son-in-law with the other—"*Why couldn't you just keep her happy?*"

**Sau. Jiya v. Kuldeep, Civil Appeal arising out of
SLP (C) No. 24893 of 2018:**

*The Father-in-Law Grants ₹10 Lakh for 2 Months of
Marriage: Emotional Bankruptcy Court (U/S L)*

In this grand judicial family drama, the Supreme Court played its now-familiar role of the dignified yet indulgent father-in-law, and its beloved daughter—wronged, radiant, and romantically abandoned—walked away with ₹10 lakhs in one-time alimony. Not bad for a marriage that lasted less than *a Netflix limited series*.

Jiya and Kuldeep were married in 2012, lived together for barely two months, and then spent over a decade battling in court. She accused him of greed, emotional cruelty, and romantic betrayal. He claimed he was broke, honest, and surrounded by dependents—including another wife. Naturally, both were believed only selectively—because, as in any Indian family, the daughter can never really lie; she's just “emotional.”

Contradictions? *Like a sangeet playlist—plenty, and none matching.*

Evidence? *Scarce, like grooms who do their own wedding shopping.*

But emotion? *Overflowing—bubbling like dad's blood pressure when the damad forgets to touch his feet.*

The Court noted that Kuldeep had remarried and barely contested the divorce. But like any good *Sasurji*, the Supreme Court didn't ask too many questions. It simply reached for the judicial cheque book and asked: “Beta, how much can you pay our

daughter to leave quietly and with dignity?” ₹10 lakh was settled upon—no receipts, no GST, no cross-examination, just courtroom closure with ceremonial compassion.

Manmohan Gopal v. State of Chhattisgarh
CRIMINAL APPEAL NO(S). 85-86 OF 2021
Beta Didn't Earn It, But Bahu Deserves It: Sell
Dadaji's property

This case is a matrimonial potboiler meets property law remix. On one side: a runaway NRI husband hiding in Australia, who ghosted his wife and now has a new life with a new wife and new kids. On the other: a daughter-in-law, abandoned, unpaid, and asking Papa Supreme to convert her in-laws' ancestral property into emotional severance pay.

And the Court? Well, once again, it wore its Father-in-Law Robes™, ready to say: "Our daughter deserves

better—even if beta did nothing but inherit shops from Dadaji."

The money trail was as old as post-colonial litigation: a 1959 decree, 11 shops, a fitness gym, and pagdi tenants paying rent like it's still 1985. The daughter-in-law couldn't get her dues. Auctions failed. Tenants wouldn't budge. So, she went straight to the top and said, "***I want the shops. Just give me the damn shops.***"

Ancestral Property?

Papa Supreme said: *Yes, beta didn't earn it. But then again, he didn't earn the marriage either. Let's be fair.*

Son's Liability?

He's in Australia, remarried, and out of reach. So dear sasurji, kindly cough up some rental karma.

Maintenance Due? ₹1.25 crore.

Justice Delivered? Six shops auctioned, gym rent attached, and—if nothing else works—the symbolic possession of ancestral real estate goes to the aggrieved bahu.

Contradictions? Like joint Hindu families:

everyone's entitled, no one responsible.

Legal debate? Whether the father-in-law should pay because son didn't.

Moral resolution? Well, someone has to, and Papa Supreme doesn't like his daughters left crying at the doorstep.

So once again, the Supreme Court showed it knows how to parent from the bench. When the son won't pay, and the daughter's suffering, Daddy Court reaches for the family silver and says: "Beta, you may not be liable in law. But emotionally? You're bankrupt."

Rajiv Varghese v. Rosy Chakkramakkil Francis
SLP(C) NO.4109 OF 2023

*Decent Living for only ₹1.75 Lakh/Month:Package
Includes 24x7 Maids, English Breakfast, Monthly Goa
Trip with complementary Thai Massage, and annual
premium Netflix Subscription*

The Supreme Court was once again invited to bless a broken marriage with the balm of bank transfers. Dr. Rajiv, a cardiologist with property, pedigree, and a penchant for minimal financial disclosure, tried his best to convince the Court that his bank balance was in cardiac arrest. Unfortunately, the Court detected a strong financial pulse.

Rosy, his wife, wasn't asking for the moon—just ₹2.5 lakhs a month to keep living in the style she had become emotionally accustomed to. She had given up her job (by husband's instructions), moved in with his 93-year-old mother, and finally took shelter with her brother. For this sacrifice, the Family Court awarded her ₹1.75 lakh per month in interim maintenance. But the High Court, being sympathetic to Dr. Rajiv's claims of real *estate amnesia* and *income hypotension*, lowered it to ₹80,000.

Enter Papa Supreme.

With its now-familiar "*daughter knows best doctrine*", the Supreme Court restored the ₹1.75 lakh order, reasoning that:

- The husband owns more assets than he admits.
- The school he “owns” isn’t just for show and tell.
- The wife, though not working, had been trained to live a certain kind of life—complete with 24x7 maids and can’t drink anything other than Evocus Black Alkaline Water

Contradictions? Like a discharge summary with forged vitals.

Evidence? Patchy—but who needs it when vibes scream *"he's doing just fine"*?

Education: M.Sc. degree in Textile. But she has no jobs here in India as we import from China now.

Emotion? Heavy, but fortunately non-billable.

So, the Court revived the original maintenance order and closed the case with one clear message:

“You may be a heart specialist, Dr. Rajiv, but your wife’s standard of living is on life support. And as her judicial father-in-law, we are not letting it flatline.”

Parvin Kumar Jain v. Anju Jain (2024 INSC 961)

Marriage Lasted 5 Years. Litigation 20. Supreme Court Awards ₹6 Cr. 5 Cr for the daughter and 1 Cr for his grandson to study in Thailand.

In the matrimonial marketplace of modern India, Dr. Parvin Kumar Jain, a banker with taste, talent, and tenancy in Dubai, may have aced global finance—but forgot to hedge against marital litigation in India.

After five years of cohabitation and 20 years of separation, the marriage was as good as a closed savings account. But the maintenance meter kept running like compound interest. The Supreme Court, acting once again as the *Moral Reserve Bank* of “*Daughter Dignity*”, decided it was time for a full and final settlement with the enthusiasm of a benevolent but emotionally blackmailed in-law

Apparently, emotional labour in marriage now beats actual salaried labour in India, and the Supreme Court just set a new benchmark:

Minimum wage for dignified separation = ₹6 crore

Highlights:

- **Wife:** No job, no income, but ₹1.45 lakh/month backdated + ₹5 crore for “decent living.”
 - **Son:** ₹1 crore for “study in Thailand”
 - **Husband:** Banker, now emotionally bankrupt.
-

Kiran Jyot Maini v. Anish Pramod Patel (2024 INSC 530):

New Record by Supreme Court: 11 Months of Marriage, ₹2 Crore Alimony— and the Daughter Is One Divorce Away from a Hat-Trick & 3 Cr Alimony Package/Annum. Only stupid goes to IIT.

What exactly is “**decent living**”, milords? And how many crores does it take to buy one?

Because apparently, if you're a **gainfully employed HR Head**, with a salary of ₹1.39 lakh/month, with **property of your own**, and **₹40 lakh already received from your first divorce**, you're still somehow **entitled** to ₹2 crore more—for a marriage that didn't even last **one year**.

Yes, **11 months** of marriage, **9 years** of courtroom warfare, and the man—who earns ₹8 lakh/month but supports his parents, an ill aunt, and pays ₹4 lakh in personal expenses—must now pay up **₹2 crore** in a one-time settlement. All because he dared to file for divorce... from someone who was already financially secure and previously compensated.

This isn't justice. This is institutional simping disguised as equity.

What next? A new matrimonial scheme?

“Marry, file a case in 9 months, live off settlements for life.”

The woman walked in with assets, walked out with crores—again. And yet, the judgment bends over

backward to protect her “**dignity**”, as if **dignity is a fixed deposit only men are supposed to fund.**

Let’s be honest: if a working woman, with no children from the marriage, already paid from her previous one, still walks out with ₹2 crore because of 11 months of failed cohabitation—then **marriage isn’t a commitment anymore. It’s a business model.**

And frankly, we’re tired of pretending this isn’t completely messed up. It’s time we retire these people and bring AI.

Rakhi Sadhukhan v. Raja Sadhukhan (2025 INSC 789)

In this, Papa Supreme invented a new Judicial Calculator and Matrimonial Mathematics. Any moment they can get a call from Nobel Committee

The Husband earns Rs. 1,64,000.00

Supreme court in this alimony judgement proudly said 50000 Rs/Month and a flat for the wife is fair, just and reasonable and Plus 5% increment every two years. Just so she can eat Avocado.

In the new judicial calculator of ***Matrimonial Mathematics***, invented by Supreme Court of India, performed the math:

1 person with a flat and 50K/month
with burden of Netflix Subscription &
ordering grocery on Zomato with a
dream to Supreme decent life

=

5 persons with 1lakh 14K with daily
office, medicine for parents, school
fees for children, and no will to live

Result:

Calculation is just, fair & reasonable — and the Earth is flat, all verdicts are timely, and nobody lies under oath

Husband: *I have aged parents to take care*

Court: *They will die soon. Not to worry*

Not to mention his slavery is free for Nirmala Sitaram.

He works for ***Supreme Matrimonial Economics***

My Thoughts: *Need to undergo Sex Change, file a criminal suit against my parents for giving birth in wrong gender and civil suit for recovery of money.*

Chapter 4

Judicial Theatre: Scripted by the Bench, Performed by Me



“How Marriage Was Mugged by Maintenance”

A Comedy Play by High Court of Orissa
(MATA Nos. 315/316 of 2023)

ACT I: The Constitution Walks Into Court... And Walks Out Weeping

Judge: *"Article 14? Article 21? Sorry, we're closed for introspection. Today we serve only Section 13(1) extra fried, no equality on the side."*

Constitution: *"But I thought this was a temple of justice!"*

Court: *"Only for those offering emotional affidavits and affidavits of emotion."*

ACT II: Cruelty—Now Available in Multipacks

Wife: *"I filed 45 FIRs. Isn't that just legal enthusiasm?"*

Court: *"No, that's cruelty."*

Husband: *"She hit me with a speaker and threatened my parents."*

Court: *"Also cruelty. But more... artistic."*

Conclusion: *Everything is cruelty, except the cruelty of unequal remedies.*

ACT III: The Restitution of Conjugal Irony

Wife: *Files for restitution of conjugal rights.*

Court: *"But she also filed 45 other cases!"*

Law Student: *"Wait, so using legal rights = cruelty?"*

Court: *"Only when we need it to be."*

Joke: *Section 9 is now Section Nein.*

ACT IV: Irretrievable Breakdown: The Divorce Ground That Isn't a Ground

Court: *"Irretrievable breakdown is not a legal ground for divorce... unless we feel it is."*

Constitution: *"Then amend the Act!"*

Court: *"Nah, we'll just emotionally legislate from the Bench. Easier."*

ACT V: The ₹63 Lakh Question

Wife: *"That's too little!"*

Husband: *"That's too much!"*

Court: *"Goldilocks moment—just right."*

Reality: *No financial disclosure on record, but equitable guesswork is now evidence.*

ACT VI: Mediation, Interrupted

Mediator: *"Wait! We're still trying!"*

Court: *"Not anymore. You're late. We have a verdict to write!"*

Punchline: *Courts now fast-track divorce, but not bail.*

ACT VII: Matrimony Meets Moneyppenny

Bond, Matrimonial Bond: *"I was built on love, trust, and shared dreams."*

Court: *"Sorry, you're now a liability—payable in instalments or lumpsum."*

Moneyppenny (Alimony): *winks "Every ruined relationship is a financial opportunity."*

Epilogue:

Courtroom clerk: "All rise!"

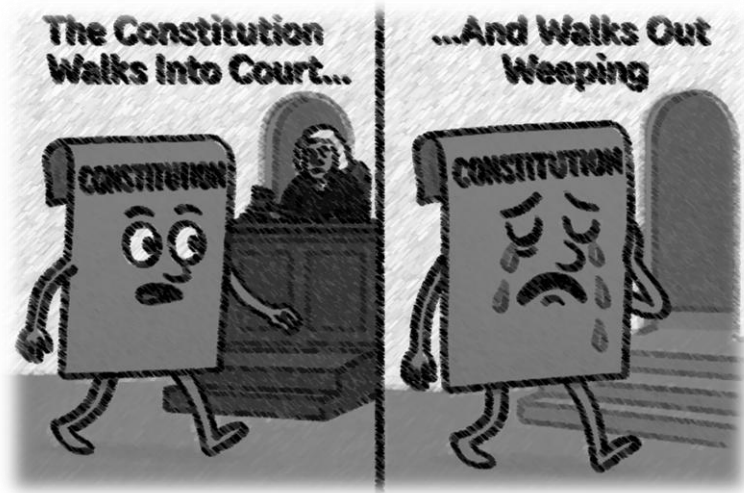
Justice: "No, not justice. Only judgments."

Law: "I used to be reasoned. Now I'm dramatized."

Court: "yes, we are working on new Netflix Series:

Emotional Drama & Financial Trauma"

Equality: "Missing. Presumably dead."



“Death of Law, Love, and Logic”

A Tragic Comedy play by Supreme Court of India

(Rinku Baheti V. Sandesh Sharda TRANSFER PETITION (CIVIL) NO.278 OF 2023)

Act I: Shaadi.com Se Shuru, Section 376 Pe

Khatam

Narrator:

Ek yog sikhane wali post-graduate ladki.

Ek techie NRI dulha.

Dono ne Jeevansathi.com pe "match" kiya.

Shaadi huyi, honeymoon gaya Maldives.

Teej ke pehle, teen FIRs file.

Audience: Wah! Kya tezi hai!

Court: “Marriage lasted 3 months. 3 FIR, Litigations:
33 months. Seems fair.”

Justice: “Let’s skip the evidence and jump straight to
conclusion.”

Marriage: *[Flatlines]*

***Act II: Pati Gira, Police Aayi, Supreme Court Tak
Pahunch Gayi***

Husband's Lawyer: “My lord, she had him arrested at the airport with a Look Out Circular.”

Wife's Lawyer: “That’s called caring about his travel safety.”

Court: “Touching. We now declare this a case of irretrievable breakdown. Of logic.”

Wife: “I still want to stay married!”

Court: “After filing 498A, 376, 377, and 506?”

Wife: “Yes, emotional rollercoasters strengthen the bond.” “Trying to spice things up”

Act III: Jab Tak Divorce Na Ho, Tab Tak FIR Lagao

Judge: “Why so many FIRs?”

Wife: “Shaadi mein excitement kam ho gaya tha, my lord.”

Court: “Understandable. Trial courts are boring anyway.”

Husband (on VC from USA): “I just want peace.”

Court: “Sure. That’ll be ₹12 crores + GST.”

Act IV: Article 142 — The Great Indian Escape Clause

Court: “We are not bound by the Hindu Marriage Act.”

Constitution: “Wait... what?”

Court: “We are Supreme. The Lords of All. We do complete justice. Like divorce by magic. Like ***Harry Houdini***.”

Law Student in Gallery: “But... what about evidence?”

Judge (whispers): “That’s cute.”

Act V: The ₹12 Crore Mangalphas

Wife: “His first wife got 50% of his net worth 500 Cr. I want equal rights.”

Court: “Naturally. Even divorce has pay parity now.”

Husband: “We were married for three months!”

Court: “Time is relative. Especially when it's ₹12 crore per trimester.”

Narrator: Every month of marriage is now a subscription plan. Premium benefits include courtroom tears and full refund in gold.

Act VI: Mediation Fail — But Alimony Prevails

Mediator: “Let’s talk reconciliation.”

Husband: “She had me jailed.”

Mediator: “Good. Progress. At least there was communication.”

Court: “Mediation failed. That proves irretrievable breakdown. Final verdict: divorce with dignity. And EMI-based alimony.”

Marriage: [Dead. No CPR attempted.]

Public Trust in Law: [Missing. Presumed extinct.]

Act VII: Matrimonial Law — Now on Netflix

Tagline: “Based on true events. **Rated 18+**. Includes financial trauma and emotional plot twists.”

Marriage: “I wanted love.”

Maintenance: “I wanted market share.”

Law: “I wanted to nap.”

Court: “Justice must look fair, sound melodious and taste delicious.

Husband: “Can I go back to America now?”

Court: “Sure. But leave ₹12 crores at the border.”

Final Scene: One Shaadi to Rule Them All

Voiceover:

Meri ek ladki,

Pati, sasur, naukar sab pe bhaari.

Meri ek FIR,

Lambi line mein Supreme Court tak sawari.

Meri ek demand,

12 crore ka demand draft.”

Aur meri ek shaadi-

Or Uski pura barbadi.

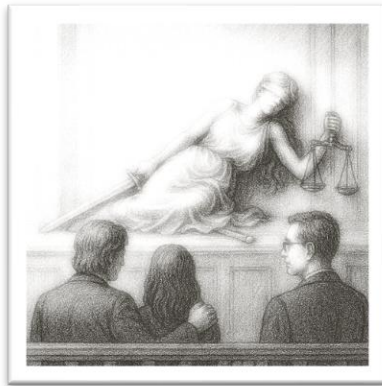
Curtain Call:

Law: “I was meant to resolve disputes.”

Court: “You were meant to be adjusted.”

Marriage: “I just wanted to last longer than an OTT series.”

Justice: “I’m currently unavailable. Please try again later.”



Meanwhile the Law Student: “thinking of opening
LL. B Chaiwallah”

***I am the Supreme, I am the Lord-
Matrimony is new business &
my daughter is the Boss.***

What about constitution? What about Justice?

***You are A Man & I am a priest,
Constitution retired & Justice is in abyss.....***

The Author

Chapter 5

We're in talks with a new institution—

The Break-Up Benefit Bureau (BBB), proudly operating under the motto: “Turning heartbreak into hard cash since 1975.” And that’s not all. The Guinness World Records is now preparing a new category in response to this growing trend: "***Shortest Marriage & Highest Alimony***"

But the Basic Eligibility for both:

1. Marital Duration:

Minimum 3 days, maximum 6 months. Bonus points for honeymoon arguments.

2. Emotional Distress Score (EDS):

Must be able to cry on cue in court. Extra benefits for visible trembling, dramatic pauses, and saying “I gave up everything for him.”

3. Document Requirements:

- One selfie from the wedding
- At least one fabricated WhatsApp chat

- Proof of dowry demand, real or imagined
- One *well-worded* maintenance petition with “mental cruelty” underlined

The details of these loan facilities, will be available to morally weak & ethically broke women who can soon apply for these.

Details? Coming Soon.....

Concluding Note

I do not claim to be an author, nor do I consider myself a socially intellectual figure in the conventional sense. But I possess a certain consciousness—and this book is a product of that awareness.

It would be a pleasure to hear from you someday. Email:
adv.mnsarkar@gmail.com

See you soon,
Mahendranath Sarkar
An Individual