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## CONSTITUTION OF SCK

### Śaiva Tattva → SCK PRINCIPLES

(*Civilizational & Jurisprudential Foundations*)

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## PART I — SUPREME CONSTITUTIONAL PRINCIPLES

(*Śuddha Tattvas 1–5*)

### Principle 1 — Supremacy of Consciousness

(**Śiva Tattva**)

Consciousness is the ultimate basis of law. Justice exists to protect, expand, and stabilize consciousness, not merely to regulate behavior.

### Principle 2 — Inherent Divinity of the Individual

(**Śiva / Paramaśiva**)

Every being is intrinsically an embodiment of Paramaśiva. Jurisprudence may address actions but can never deny this ontological truth.

### Principle 3 — Empowerment over Suppression

(**Śakti Tattva**)

Law functions to awaken responsibility and power in beings, not to govern through fear, paralysis, or dependency.

### Principle 4 — State as Dynamic Śakti

(**Śakti Tattva**)

Institutions are living expressions of conscious power meant to enable evolution, not static mechanisms of control.

### Principle 5 — Intent-Centric Justice

(**Sadāśiva Tattva**)

Justice prioritizes inner cognition (*icchā*) over accidental or unintended outcomes, recognizing intent as the primary moral axis.

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## PART II — LIMITATION, RIGHTS & ACCOUNTABILITY

*(Śuddha-Āśuddha Tattvas 6–12)*

### **Principle 6 — Truth as Sovereign Function of Law**

**(Īśvara Tattva)**

The discovery and establishment of truth is superior to procedure, precedent, or institutional convenience.

### **Principle 7 — Intelligence with Compassion**

**(Śuddhavidyā Tattva)**

Justice is neither cold logic nor emotional indulgence, but intelligence informed by compassion.

### **Principle 8 — Non-Finality of Punishment**

**(Śuddhavidyā Tattva)**

All correction must preserve the possibility of conscious transformation; no punishment is metaphysically final.

### **Principle 9 — Recognition of Māyā (Ignorance)**

**(Māyā Tattva)**

Ignorance and delusion contextualize responsibility but never legitimize harm.

### **Principle 10 — Capacity-Based Responsibility**

**(Kalā Tattva)**

Responsibility scales with capacity, training, and empowerment; power amplifies accountability.

### **Principle 11 — Knowledge Threshold for Culpability**

**(Vidyā Tattva)**

Moral and legal responsibility correlates with access to, and avoidance of, right knowledge.

### **Principle 12 — Regulation of Attachment and Desire**

**(Rāga Tattva)**

Exploitation driven by induced desire is a heightened form of injustice.

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## **PART III — MIND, INTENT & ACTION**

*(Āśuddha Tattvas)*

## **Principle 13 — Time as Conscious Process**

### **(Kāla Tattva)**

Justice acknowledges delay, repetition, and duration as conscious factors; time cannot be weaponized to perpetuate injustice.

## **Principle 14 — Structural Constraint Awareness**

### **(Niyati Tattva)**

Systemic and structural constraints are real influences and must be consciously recognized in adjudication.

## **Principle 15 — Individual Moral Agency**

### **(Puruṣa Tattva)**

No collective identity, ideology, or structure can erase individual responsibility.

## **Principle 16 — Discernment-Based Accountability**

### **(Buddhi Tattva)**

Quality of discernment and decision-making capacity informs moral responsibility.

## **Principle 17 — Ego as Source of Harm**

### **(Ahaṅkāra Tattva)**

Ego-driven domination, humiliation, or abuse of authority constitutes a serious violation of Dharma.

## **Principle 18 — Emotional Context without Moral Immunity**

### **(Manas Tattva)**

Emotional disturbance contextualizes behavior but does not absolve conscious harm.

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## **PART IV — PERCEPTION, COMMUNICATION & SOCIAL SPACE**

### **(Jñānendriyas & Karmendriyas)**

## **Principle 19 — Integrity of Perception**

Distortion of perception is a foundational form of injustice.

## **Principle 20 — Truthfulness of Testimony**

Manipulated or false sensory representation corrupts justice.

## **Principle 21 — Conscious Consent**

Consent is invalid where perception is deliberately distorted.

**Principle 22 — Responsibility of Media & Narrative**

Mass manipulation of perception is a civilizational offence.

**Principle 23 — Protection of Collective Cognition**

Deliberate misinformation pollutes collective consciousness.

**Principle 24 — Sacredness of Speech**

Speech that degrades consciousness undermines social order.

**Principle 25 — Ethics of Action and Force**

Physical action is legitimate only when aligned with Dharma.

**Principle 26 — Freedom of Movement with Responsibility**

Movement may be regulated only for conscious safety and harmony.

**Principle 27 — Dignity in Public Health and Space**

Violation of collective dignity and hygiene is a dharmic breach.

**Principle 28 — Procreative and Sexual Responsibility**

Sexual conduct requires conscious responsibility beyond mere consent.

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 **PART V — MATTER, ECOLOGY & MANIFEST WORLD**

*(Tanmātras & Mahābhūtas)*

**Principle 29 — Sound as Sacred Medium**

Sound and noise affect consciousness and are morally relevant.

**Principle 30 — Visual Ethics and Form**

Form that degrades consciousness is adharmic.

**Principle 31 — Food as Conscious Exchange**

Food systems must sustain health, dignity, and awareness.

**Principle 32 — Environmental Sensitivity**

Air, smell, and environment directly affect consciousness.

### **Principle 33 — Sanctity of Space and Commons**

Ākāśa (space) and commons are shared civilizational trusts.

### **Principle 34 — Protection of Air (Vāyu)**

Air is foundational to life and consciousness.

### **Principle 35 — Responsible Use of Fire (Agni)**

Transformative power must be wielded with restraint and responsibility.

### **Principle 36 — Sacredness of Water and Earth**

Water and land are sacred, regenerative, and non-exploitative.