
CONSTITUTION OF SCK

Śaiva Tattva → SCK PRINCIPLES

(Civilizational & Jurisprudential Foundations)

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.

PART II — LIMITATION, RIGHTS & ACCOUNTABILITY

(Śuddha–Aśuddha 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.

PART III — MIND, INTENT & ACTION

(Aśuddha 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.

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.



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.