SatyaYuga
FRAMEWORK

A VALUES BRIEF FOR
GOVERNMENTS, SPACE
AGENCIES AND THE PUBLIC

यथा दृष्टि तथा सृष्टि

YATHA DRISHTI THATHA SHRISTI · AS IS THE VISION, SO IS THE CREATION

The crisis is a crisis of *consciousness.*

A consciousness-first framework for Earth, space and every human — drawn only from the writings of Lakshay Vaishnav, and offered to be argued with, not believed on authority.

Lakshay Vaishnav

From *SatyaYuga Geeta and Kalki Darshan*
Newest edition, including Part VIII, "Beyond Earth"
book.kalkidarshan.com

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00 — METHOD

How to read *this brief.*

This is a values and practice brief, not a technical paper. It exists so that a minister, a mission planner, a teacher or any reader can see the argument in one place, with its sources, and can argue with it.

What it is drawn from

Unless a line is marked otherwise, the argument follows the newest 130-page edition of *SatyaYuga Geeta and Kalki Darshan* (nine parts, forty-six chapters), including Part VIII, "Beyond Earth." The motto *Yatha Drishti Thatha Shristi* is quoted from the original edition, in the chapter "The Universe Is Within You." A few lines on machine intelligence as a chariot are also taken from that earlier edition, and are labelled as such.

Chapter numbers follow the newest edition, as they do on kalkidarshan.com. Nothing here invents a statistic, a quotation or an endorsement.

On figures. Section 03 uses the book's figures, attributed to NOAA, IPCC AR6 (2021), WWF Living Planet Report (2022) and IPBES (2019). The book notes that later official editions may revise these numbers, and that "the later figure is the better one."

What it is not

- Not affiliated with, commissioned by, or endorsed by any government, or by NASA, ISRO, SpaceX or any other organisation.
- Not engineering, medical, legal, financial or scientific advice — the book's own disclaimer.
- Not a religion and not a doctrine. The author asks that the work be "argued with. Not admired, and certainly not made into a doctrine."
- Not a claim that a second planet can replace care for the first. The book is explicit: "Mars is not a backup."

Five kinds of claim

The book sorts every claim into one of five kinds, so that tradition, interpretation, the author's own position, published evidence and speculation are not allowed to masquerade as one another. This brief keeps that discipline.

A · Traditional
"In the traditional understanding…" Reported as belief, not as a finding.

B · Interpretation
"One way to understand this is…" A reading, offered as such.

C · Author's position
"In this book…" The author's own formulation or claim.

D · Evidence
"According to [source]…" Attributed measurements, not metaphors.

E · Speculation
"A thought experiment…" Imagination doing serious work, never to be cited as a finding.

A · Standing instruction
On other worlds and unverified application, in the author's words: "do not apply until verified by those qualified to verify it."

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Nine movements, *one argument.*

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"The only available lever is conduct. Don't preach the golden age; occupy it."

CHAPTER 17 · CAN AN AGE BEGIN IN ONE PERSON?

01 — EXECUTIVE SUMMARY

The work is not only technical. *It is a way of seeing.*

The book's central thesis is stated plainly: "the crisis of our century is not primarily technological or economic. Those are its symptoms. I believe the crisis is a crisis of consciousness: of what we pay attention to, what we consider worth wanting, and how honestly we live with what we know."

From that diagnosis a practical question follows: "Can humanity transform its consciousness before the consequences of its current way of living transform the planet beyond recognition?" The answer, the book insists, will not arrive as a date or a decree. Kaliyuga and SatyaYuga are read here as conditions of collective attention, not as calendar slots. "A date cannot be changed. A condition can be treated." An age begins, if it begins, in conduct — "one person, one household, one institution."

The motto that names this approach is older than the newest edition, and is quoted from the original: यथा दृष्टि तथा सृष्टि — *Yathā Dṛiṣṭi Tathā Śṛiṣṭi*, "As is the vision, so is the creation." What a civilisation builds reports what it has been willing to see. The nearest lines in the newest edition say the same thing without the Sanskrit: "The Earth is a record of what we wanted." "The world does not test you. It reports you."

This brief therefore does not offer a new machine, a new treaty text, or a forecast. It gathers the author's already-written proposals and places them where a government, a space programme or a household can start.

For governments

Five recommendations the book already names: legal standing for rivers, ecosystems and future generations; one ungraded school hour a week; restraint treated as ecological technology, not as private piety; three questions before adopting a technology; and honest accounting that counts externalities, records depletion as depletion, and makes discount rates visible.

For space agencies

A human-values brief drawn from Part VIII, not an engineering proposal. "Whether humanity becomes a species of more than one world is not, in the end, an engineering question… The question is who arrives." Mars is not a backup. The Moon is apprenticeship. Settlement rules should be written, and limited, before departure. Character can be specified. Verification remains mandatory.

For every human

A 30-day practice already on the public site: take one of twenty-one principles and hold it for a month; a morning line; four evening questions; when you fail, "note it without commentary and continue." No doctrine, and no theology required.

What this brief asks a serious reader *to do with it.*

01

Treat it as a contribution of values

Offer it to ethics panels, public-engagement programmes, school leadership, city offices and mission-culture conversations. Do not present it as planetary-defence engineering, astronaut clinical psychology, or a substitute for qualified technical work. The book contains none of those, and does not claim to.

02

Start at the scale you actually hold

Chapter 45, "The First Step," gives one entry point each for an individual, a household, a community, a school, an organisation, a technology team, a city and a society. "The most common failure is to read all eight and adopt none." Choose the row that matches your position. Do that one thing.

03

Keep the honesty labels

Where the book marks a passage as speculation — including Chapter 31 on the ethics of expansion, Chapter 38's Earth 2050 thought experiment, and the wider "Beyond Earth" argument — this brief marks it too. Imagination is doing serious work there. It is not a finding.

04

Use the live site as the working form

The framework is already public at **kalkidarshan.com**: Earth & Governments, Space, the 30-day practice, Krishna & Kalki, and an AI guide that returns only the author's own passages, with their source. The book itself remains at book.kalkidarshan.com.

A word on tone. "So this book will not frighten you into anything. Not out of gentleness — out of engineering. Fear is the wrong fuel for a long journey." The proposals below are written in that spirit: small enough to begin this week, specific enough to fail at, and offered without a promise that the age is guaranteed to turn.

"You cannot engineer your way out of a problem whose engine is unlimited wanting."

WHY THIS BOOK EXISTS

02 — THE CORE IDEA

यथा दृष्टि तथा सृष्टि

As is the vision, *so is the creation.*

The phrase is quoted from the original edition, in the chapter "The Universe Is Within You": *Yathā Dṛiṣṭi Tathā Śṛiṣṭi* — "As is the vision, so is the creation." It is the author's framing of a consciousness-first approach, not a physical formula, and not a sentence from the newest edition's main text.

The original edition states the implication without ornament: "Your universe is a mirror. Not of what is — but of how you are." And: "You don't change the world by fighting it. You change it by seeing it through a clearer inner lens." In the same chapter the author writes that what is perceived is "shaped by what you are aligned with."

The newest edition arrives at the same hinge by another road. *Darshan*, in the book's own vocabulary, is "sight, seeing; by extension a philosophical viewpoint" — "the sense used in this book's title." Two sutras compress the outer report of an inner state: "The Earth is a record of what we wanted." "The world does not test you. It reports you."

Read this way, public problems are not first a shortage of tools. They are a shortage of a certain kind of seeing — of attention that can stay with what is difficult, of a horizon on wanting, of a willingness to count costs that fall on people who are not in the room. "Before the forests and the aquifers, something else was quietly depleted: the human capacity for undivided attention." The pause page of Chapter 3 puts it more sharply: "We did not lose the forests first. We lost the ability to sit still long enough to miss them."

Capability, in this account, has outrun conscience. "Capability answers can we. Only conscience answers should we." Sequencing matters. A civilisation that amplifies unexamined objectives has not solved its problem; it has acquired, in the book's words, "an amplifier."

SatyaYuga, as used here

Not a date to await. "A condition in which what a person holds inwardly, says outwardly and does in the world are one continuous thing." "Integrity is not omniscience. It is the absence of a gap." The book offers this as a framework, not a religion: "I am not asking you to adopt a religion."

The only available lever

"You cannot argue an age into existence, and you do not have to wait for one. The only available lever is conduct." The epilogue returns to the same line: "SatyaYuga is not only a time we await. It is a way we choose to live."

Why philosophy belongs in policy

On ecological repair the book is direct: "the philosophy is not an accompaniment to the ecological project. It is the missing motivational infrastructure." Long-horizon work needs a reason "that will still be there when no one is watching and nothing is working."

Four pillars, and a model of *action.*

If seeing is the beginning, it still has to become conduct. The newest edition gives that conduct a small vocabulary, original in its arrangement, traditional in most of its terms.

Satya · Truth

Say the inconvenient sentence. Close the gap between what is held inwardly and what is said and done. Daily form, in the book: "say the inconvenient sentence once a day."

Ahimsa · Non-harm

Begin with speech, "which is where most people do most of their damage," and widen the circle — to people, animals, and the systems that produce what one uses. Traditional; extended in this book to ecological consequence.

Tapas · Chosen discipline

"Restraint is a capacity, and capacities are built by use." The book calls tapas "an ecological technology." A person "who knows what enough feels like… can stop."

Bhakti · Relationship, not obedience

Devotion "understood as relationship rather than obedience," taken "in its transferable sense of service to something beyond one's own advantage." One daily form: "one act of work that no one will ever attribute to you."

The author's own three-factor model of action is stated as: Karma = Awareness × Intention × Action. "Awareness without action is decay; action without awareness is damage; intention without either is sentiment." On this reading, karma "is not only personal. It is planetary, and it is legible." Dharma, narrowed in this book, is "responsibility correctly located." "Ego asks: what can I get from this situation? Dharma asks: what does this situation require, and is it mine?"

Nishkama karma — action without destructive attachment to the fruit — is offered as "the missing motivational infrastructure" for work whose beneficiaries have not yet been born. "Do the right thing for a reason that will still be there when no one is watching and nothing is working."

Kalki, read carefully. In Vaishnava tradition Kalki is described as the tenth avatar; the book reports this as belief. In the author's contemporary reading, "Kalki is not a punishment narrative. He is a restoration narrative." The sword is discernment — *viveka*. "Cut the pattern. Leave the person standing." And a limit is set in so many words: "nothing in this book licenses hostility toward any person, community, religion, nation or group."

"Every aligned act shifts the average."

SUTRA 71

03 — EARTH & GOVERNMENTS

The Earth does not need us to manage it. *It needs us to belong to it.*

"The Earth does not need humanity to manage it. Humanity needs to learn how to belong to it." The structural problem of governance, as Chapter 35 states it, is prior to will: "Our institutions were designed to protect against tyranny and to settle disputes between present parties. They were not designed to represent the absent."

Electoral cycles run in years; ecological consequence runs in decades. "Those most affected by today's decisions — the young, the not-yet-born, the inhabitants of other countries, the non-human world — have no vote and no standing. A system cannot be blamed for failing to weigh interests it has no mechanism for hearing."

The physical record, as the book reports it

Chapter 5, "The Ecological Warning," deals in evidence, not interpretation. "Nothing on this page is a metaphor." Figures below are the book's, attributed to the bodies it names. They are not new measurements made for this brief.

420 ppm

Atmospheric CO_2 "has passed 420 parts per million," against a pre-industrial level of roughly 280 ppm.

NOAA GLOBAL MONITORING LABORATORY, AS CITED IN THE BOOK

1.1 °C

Human influence has warmed the climate by approximately 1.1 °C above the 1850–1900 baseline. Attribution described as unequivocal.

IPCC AR6, 2021, AS CITED IN THE BOOK

69%

Average decline in monitored population sizes of mammals, birds, fish, reptiles and amphibians, 1970–2018 — an average of trends, not a count of species lost.

WWF LIVING PLANET REPORT, 2022, AS CITED IN THE BOOK

1 million

Species assessed as threatened with extinction, many within decades, out of an estimated eight million animal and plant species.

IPBES GLOBAL ASSESSMENT, 2019, AS CITED IN THE BOOK

The same chapter also reports, from the IPCC, that roughly half the world's population experiences severe water scarcity for at least part of each year; and, from the UN Convention to Combat Desertification and IPBES, that a substantial share of the world's land surface has been significantly degraded, with soil loss outpacing formation across much of the world's cropland. Two observations the book insists on: these findings "would be true whether or not this book existed"; and "measurements do not tell you what to do. They establish a situation. What a situation demands of us is an ethical question."

Five recommendations, *already written.*

Each is taken from the newest edition. None is presented as a panacea. Several, the book notes, “are already in operation somewhere.”

01 · Law & governance

Give the absent a voice with legal standing

Constitutional provisions for future generations. Independent commissions with statutory long-term mandates and public reporting. “Rivers, forests and ecosystems granted legal personality so that someone has standing to sue on their behalf — a legal innovation, not a poetic one, and one in which several jurisdictions have gone first.” Require major public decisions to publish their assumed time horizon and discount rate, “so that the deferral is at least visible.” “None of these is a panacea and all can be captured. But the direction is right.” Beneath the mechanisms: “Institutions do not create integrity; they conserve it, and they run down without resupply.”

CHAPTERS 35 AND 45

02 · Education

One ungraded hour a week, from the first year to the last

“A single ungraded hour each week… in which nothing is produced, consumed or assessed: attention practised, a question examined, a piece of ground tended.” Four capacities the book calls newly non-negotiable: attention, taught as a skill; discernment; ecological literacy; and interiority. Safeguards are strict: contemplative practice “must be offered without theology, voluntary, and never assessed. A required inner life is a contradiction, and a graded one is a cruelty.” Rigour is not abolished: “Keep mathematics hard, keep evidence sacred.” Cost: roughly two per cent of instructional time.

CHAPTERS 33 AND 45

03 · Energy, consumption & climate

Treat restraint as an ecological technology

“Restraint — tapas, in the older vocabulary — is not a private spiritual hobby. It is an ecological technology.” “A finite biosphere cannot host an economy whose engine is unbounded wanting, no matter how efficient the technology becomes. Efficiency without restraint has a long record of increasing total consumption rather than reducing it.” The hinge for energy policy is stated without softness: “Clean energy without restraint is not a solution but a postponement: the same appetite, differently supplied, still requires mines, land and materials at scale.” “The horizon on wanting is not optional infrastructure.”

CHAPTERS 7 AND 36

04 · Technology & attention

Ask three questions before adopting any system

"The honest question about any deployed system is never how powerful is it but what was it pointed at, by whom, and measured how." Before use: Is this making me more present, or more absent? Is this helping me serve, or helping me control? Is this aligned with what I have decided matters, or with what I find hardest to resist? For regulators, the book treats attention as a commons: "shared, depletable, and destroyed by uncoordinated individual extraction. Commons are not protected by asking users to try harder. They are protected by rules about what may be extracted from them and by whom." A technology team's first step is equally concrete: "State your objective function in plain language where users can read it. Then measure... whether people report the time they spent with you was worth spending."

CHAPTERS 28, 29 AND 45

05 · Economy & finance

Correct three accounting defects — technical work, not revolution

The book is "not anti-market." "The problem is not the instrument. It is what we have asked it to maximise." The defects: costs that fall outside a transaction are not counted; depletion is recorded as income ("A forest felled appears as revenue; the loss of the forest appears nowhere"); and the discount rate systematically devalues the future. The corrections named are true-cost pricing, natural-capital accounting, extended producer responsibility, longer-dated ownership structures, and materials designed to return to use. "Serious economists have been proposing versions of all of this for decades. It is not blocked by ignorance." It is blocked, the book argues, because the corrections "impose visible costs now for diffuse benefits later" — which is "precisely the shape of problem this book claims philosophy is for."

CHAPTER 34

CATEGORY E · SPECULATION, MARKED AS SUCH

Earth 2050, as a thought experiment, not a forecast. Chapter 38 offers "a description of a plausible near future... to make one thing clear: it is not fantastical. Every element below exists somewhere today, at some scale." In that picture, major public decisions publish their horizon; watersheds have legal standing; one school hour a week is ungraded; attention products disclose their objectives; prices include displaced costs; farming is paid for soil and water as well as yield; canopy cover is treated as infrastructure; some of the time released by automation goes to care, craft, teaching and repair. "It is not utopia... It differs from the present in one respect only: costs are counted, and the counting has changed what gets built." Nothing in that chapter should be cited as a prediction.

"Plant something whose shade you will not sit in. That is the whole ethic, and it is enough."

CHAPTER 27 · FROM EXTRACTION TO REGENERATION

04 — FOR NASA · ISRO · SPACEX · EVERY SPACE PROGRAMME

The question is *who arrives.*

"Whether humanity becomes a species of more than one world is not, in the end, an engineering question. The engineering is hard and will be solved. The question is who arrives." So opens Part VIII, "Beyond Earth: Consciousness as the condition of a multiplanetary species."

How to frame this for a space programme. Offer it only as a values and ethics contribution — to student outreach, ethics panels, crew-culture discussions and public engagement. It is not a design for propulsion, habitats, planetary defence or clinical psychology. Chapter 31 is labelled Category E, speculation. The scientific facts it separates as established are restated below. Everything framed as possibility "is imagination doing serious work, and none of it should be cited as a finding." The author's standing instruction, "reproduced here in his words": "do not apply until verified by those qualified to verify it."

Two reasons to look up

Flight. "This world is becoming difficult, so let us secure another. It is the oldest human motive dressed in titanium."

Understanding. "A mind which knows only one world does not yet know what a world is." Closer to the Sanskrit *jijnasa*: the desire to know, "held as a discipline rather than a hunger." "A settlement founded as an escape will reproduce the conditions it escaped, because it carries the unexamined appetite that produced them."

Mars is not a backup

The book rejects a bad argument in wide circulation: "Earth is failing, so we need a second planet. This is incoherent as engineering and corrosive as ethics." A civilisation that cannot maintain a planet already equipped with breathable air, liquid water, topsoil, a magnetic field and four billion years of biological infrastructure "will not maintain one lacking all five. Mars is not a backup. If anything it is an argument for how extraordinarily rare what we have is." Curiosity and the scientific value of a second data point remain legitimate. "Neither of these requires framing the venture as escape."

"Notice what looking up has already done for us, without anyone leaving permanently. The photographs taken from lunar distance in the twentieth century did more for ecological consciousness than any argument of the period. Seeing the whole Earth at once — finite, unbordered, alone — was a philosophical event delivered by an engineering programme." Space, so far, "has served consciousness best not by giving us somewhere else to stand, but by showing us where we already stand."

What Mars actually demands, and why the *Moon is apprenticeship.*

Chapter 40 states "the established facts first, because the ethics only become interesting once the difficulty is honest." These are widely established physical conditions, also stated in the book. "Human settlement remains an unsolved engineering problem of the first order. Nothing about it is close."

Atmosphere

About one per cent of Earth's surface pressure, predominantly carbon dioxide. Unbreathable, and too thin to shield or to hold warmth.

Radiation

No global magnetic field. Surface exposure to cosmic and solar radiation is hazardous over long durations; shielding means living under regolith or rock.

Temperature & soil

Averages far below freezing. The regolith contains perchlorates, toxic to humans and hostile to most crops without extensive processing.

Distance

Radio latency runs from several minutes to over twenty each way. Return windows are governed by orbital alignment, not by need. "No rescue is available on human timescales."

Where philosophy becomes a physical constraint

"Mars is a place where every proposition in this book stops being a proposition and becomes a physical constraint." Three in particular cease to be optional:

Nothing can be externalised

In a sealed habitat "there is no downstream and no elsewhere. Every waste stream returns to the people who produced it, on a timescale they will personally experience."

Enough becomes a number

Air, water, calories and power are metered. "A horizon on wanting is not a spiritual attainment there; it is printed on the wall." Consumption beyond allocation is "a threat to everyone's life."

Truth becomes structural

"A concealed error in a life-support system kills. There is no margin in which appearance can be managed." Satya is "the operating requirement of a closed habitat."

The Moon, in Chapter 41, is proposed as apprenticeship "in the older sense of the word — a period of formation under conditions where the master can still intervene." It is in most respects harsher than Mars, the book notes, but it has the property Mars cannot offer: proximity. Communication is effectively immediate. Return is measured in days. "A failure there is a lesson rather than a funeral." What would be learned is only partly technical: how a small group governs a shared, metered commons; how dissent is handled when everyone depends on the same systems; how grievance is carried in a place no one can leave; how meaning is kept when "the horizon is a wall and the sky is black at noon." These "are not questions engineering answers."

There is also a return that has nothing to do with leaving. "Closed-loop water, air and food systems developed for a lunar habitat are directly applicable to arid cities. Governance patterns proven in a twelve-person outpost inform how any small community holds a commons. The Moon is a laboratory for terrestrial restraint."

Who goes, who decides, and the *consciousness requirement.*

Chapter 42 is the question "the current conversation most reliably avoids." "Every settlement in human history was shaped less by its destination than by who was permitted to found it, and on whose authority." The book describes a consistent pattern — financed by concentrated capital, justified by destiny, governed by the funder, and accountable to no one who bears its costs — and says that leaving Earth's gravity well does not change it. "A Mars settlement is, by construction, the most captive arrangement ever designed."

Whoever writes the rules before departure writes them permanently. That is "an argument for doing the philosophical work now, while it is still cheap, and while the people it will govern can still participate in it." The existing legal framework — "the twentieth-century treaty regime holding that space is not subject to national appropriation and is to be used for the benefit of all humankind" — was "written for flags and probes, not for permanent inhabitants and private property." The book calls it "a decent foundation and an inadequate structure." (This is the widely known regime associated with the 1967 Outer Space Treaty and related instruments; the book does not name the treaty by title, and this brief adds no legal analysis of its own.)

Two asymmetries are named. Resources spent going are not available for staying, "a real trade-off" that "should be argued honestly rather than waved away." And "the framing of departure as salvation quietly abandons everyone who will not be going, which is almost everyone." Dharma, as this book uses it, "requires that the founders of any settlement accept limits on their own authority before they are beyond the reach of anyone able to impose them."

The consciousness requirement

"If a sealed world makes restraint, honesty and located responsibility into survival requirements, then the qualifying condition for a multiplanetary species is not propulsion. It is character — and character can be specified." The list, the book notes, is identical to the practice it has proposed for living well on Earth.

CLOSED-LOOP ETHICS

Nothing is outside

The practised assumption that nothing is outside. "Not a belief — a habit of accounting, learned before departure because it cannot be learned after."

TRUTHFULNESS UNDER COST

Report the error while it is still embarrassing

"The capacity to report your own error immediately, while it is still embarrassing. In a habitat, the interval between concealment and consequence is short."

RESTRAINT AS REFLEX

Tapas, made ordinary

"The ability to want something available and not take it, repeatedly, without supervision and without resentment."

FORBEARANCE

Kshama, in a place no one can leave

"Grievance carried in a closed system compounds until it becomes structural. Forgiveness stops being a virtue and becomes maintenance."

INTERIORITY

Alone with one's own mind

"The capacity to be alone with one's own mind, without input, for long periods, without deterioration." The author's own position, not a cited finding: "The most predictable failure mode of long-duration spaceflight is psychological."

ACTION WITHOUT THE FRUIT

Nishkama karma

"Every founding act on another world is performed for people the actor will never meet. Nishkama karma is not decoration on that work. It is the only motivation that survives it."

05 — FOR ALL HUMANS

Take one principle. *Hold it for thirty days.*

"Do not attempt all twenty-one. Take one for a month. A principle that has not survived a month of ordinary life has not yet been tested." When you fail — "you will" — "note it without commentary and continue." The practice is free, on the public site, and requires no belief.

A day in the practice

Morning

"Let the first hour be mine before it is anyone else's." "Let today's actions match today's knowledge." Then the day's application. The book suggests the first fifteen minutes after waking without a screen.

Before acting

"What is this for — and would I say so aloud?" "Between the thought and the deed, let there be no gap I would need to hide."

Evening · four questions

Was I truthful — not only in word, but in presence? Did I follow what I knew, or what was expected? Where did I drift, and where did I return? What is unfinished that I can leave until morning without pretending it is done?

Already live. The 30-day tracker, the twenty-one principle cards, a daily sutra, and a private journal that stays in the reader's own browser are at **kalkidarshan.com/practice.html**. The site is the working form of Chapter 44 and Appendix III, not a replacement for the book.

For the Earth, daily

"I am made of this place and will be returned to it. Let me serve it by attention rather than by alarm. Let me leave this ground better than I found it, in the small ways available to me."

From Appendix III, "Lines for Reflection." The Sanskrit invocations used in the book — *Om Tat Sat* and *Om Satyam Shivam Sundaram* — are traditional and are marked as such.

The twenty-one principles, by name

Each has a definition, an application and a reflection question in Chapter 44 and on the site. Only the names are listed here.

01 Say the true thing	02 Check before you repeat	03 Keep a horizon on wanting
04 Withhold one thing daily	05 Widen the circle of non-harm	06 Keep an interval with no input
07 Know the intention before the act	08 Examine yourself before others	09 Do work no one will attribute to you
10 Locate your responsibility precisely	11 Act without needing the fruit	12 Finish what you begin
13 Eat with attention	14 Tend one piece of ground	15 Choose your inputs like food
16 Practise gratitude concretely	17 Close the gap between word and deed	18 Hold opinions loosely, act firmly
19 Forgive, to free your own attention	20 Build for a horizon beyond your life	21 Keep hope as a discipline

06 — AI & ETHICS

Let the machine be the chariot. *Not the charioteer.*

The newest edition does not use the words “artificial intelligence.” It speaks of “machine learning systems” and “machine intelligence,” and it refuses two temptations: treating them “as oracles” or “as demons.” “These systems are extraordinary at capability… They have no direction of their own… the objective is a moral choice wearing technical clothing.”

“Let the machine be the chariot. Do not let it become the charioteer — not because it is malevolent, but because it has no destination of its own.” And the line that follows: “We are not falling behind our machines. We are falling behind our own maturity.”

The original edition, in the chapter “AI & Future Yog,” uses a more devotional register for the same image: “Let AI become your chariot, not your controller.” And: “AI is the shadow of your own karma. Feed it distortion, and it multiplies illusion. Feed it truth, and it becomes clarity.” “Don’t ask: How powerful is AI? Ask: ‘Who is training it, and from what frequency?’” Those sentences are the author’s, from that earlier edition, and are offered here as philosophy, not as a technical specification.

The pattern the newest edition names as the “Kali algorithm” is “distraction, dopamine, distortion, dependency.” The name, the book is careful to say, “is not an accusation against any company or engineer. It names a structural pattern.” Attention “has all the properties of a commons.”

The good path, in Chapter 30, is not a refusal of tools. Automation can free attention for “judgement, care, craft, teaching and repair.” Models can help with “ecological monitoring at planetary resolution, materials discovery…, early detection in medicine, translation.” The test is direction, not power. Intelligence, the book also notes, “is not immaterial”: it has costs in energy, water and materials.

Three questions before use

1. Is this making me more present, or more absent?
2. Is this helping me serve, or helping me control?
3. Is this aligned with what I have decided matters, or with what I find hardest to resist?

Chapter 28

Krishna & Kalki, as ethics

The author describes himself as “a devotee of Krishna and Kalki.” In this brief that devotion is not a recruitment. It is a discipline of seeing: Krishna as a relationship of care and right action; Kalki as restoration and discernment — “the sword that cuts falsehood,” aimed at patterns, never at people. An AI guided by that ethic would quote honestly, refuse to invent, and decline to frighten.

What the site already does

The “Ask SatyaYuga AI” and “Krishna & Kalki AI” on kalkidarshan.com retrieve the author’s own passages and show their source. They do not generate new sentences, and they are not a language model. That limit is a feature, not a delay: it honours the book’s rule that no sentence is attributed to someone who did not say it.

07 — IMPLEMENTATION

Eight scales, *one first step.*

"Find the scale you actually operate at and start there — not at the largest one, which is where good intentions go to die." Each step below is the book's own, from Chapter 45: "deliberately small enough to begin this week and specific enough to fail at."

An individual	Take one principle and hold it for thirty days. One. Write the date you began. When you fail, note it without commentary and continue. The public practice is at kalkidarshan.com/practice.html.
A household	Establish one hour a week in which nothing is consumed and no screen is on, and one meal at which everyone is present. "Children learn a philosophy from what a household does at seven o'clock, not from what it says it believes."
A community	Adopt something physical and shared — a stretch of water, a set of trees, a public space, a waste stream — and take responsibility for its condition, publicly, with a name attached.
A school	One ungraded, unproductive hour a week, from the first year to the last: attention practised, a question examined, a piece of ground tended. No theology, no assessment, no opt-out pressure. Two per cent of instructional time, twelve years of compounding.
An organisation	Publish one cost you currently do not count, and the time horizon on which your major decisions are evaluated. Then add one question to every significant decision: who bears the cost of this, and were they in the room?
A technology team	State your objective function in plain language where users can read it. Measure whether people report that the time they spent with you was worth spending. "You may not like the answer. That is what makes it a measurement."
A city	Choose one measurable target with a date: canopy cover, absorbed rainfall, distance to daily needs on foot, or hours of night quiet. Publish it annually whether or not it is met. "A city that measures one thing honestly will eventually measure others."
A society	Give the absent a voice with legal standing — future generations, watersheds, ecosystems — and require major public decisions to publish their assumed horizon and their discount rate. "Make the deferral visible. Visibility is the beginning of accountability."

For a space programme, in the same spirit. Use Part VIII as a shared vocabulary for character and settlement governance, while the work is still cheap. Treat the Moon as a laboratory for closed-loop ethics, with returns for arid cities on Earth. Keep the author's test: "a civilisation is ready to inhabit a second world when it has demonstrated, on the first one, that it can inhabit a limit without being forced to." Becoming ready, by that measure, "is the same project as repairing the Earth — and neither has to wait for the other." Verify before applying.

08 — ABOUT THE AUTHOR

Lakshay *Vaishnav.*

The account below is taken from the book's own "About the author" and "Author's statement." No credentials, affiliations or awards are claimed here beyond what that material establishes. No private contact details are included in this brief.

Lakshay Vaishnav is a writer and student of the Bhagavad Gita whose work sits at the meeting point of Indian philosophical thought, ecological responsibility and the ethics of technology.

The book, he writes, grew out of several years of private notes — thousands of fragments recorded in stillness, in courtrooms and offices, and in the hour before dawn. He describes himself as a devotee of Krishna and Kalki, and as someone practising, imperfectly, the way of living the book argues for.

He acknowledges a debt to many teachers — encountered in person, in scripture, and through the open commons of the internet — and to the silence that, in his words, never left even when the world grew louder. The book's about-the-author page is deliberately brief for that reason.

The work

SatyaYuga Geeta and Kalki Darshan — "A Vision for Human Transformation, Ecological Restoration and a New Age of Consciousness." Subtitle on the title page: "A seeker's manual for the age we are choosing." Newest designed edition: 130 pages, nine parts, forty-six chapters, including Part VIII, "Beyond Earth."

The book is available at **book.kalkidarshan.com**. Copyright registration LD-20250174633.

The public framework

The living form of this brief is the site at **kalkidarshan.com**. It is offered, as the book is offered, as a framework to be used and argued with — not as an organisation claiming to speak for any government or agency.

From the author's statement

"I am not trying to convert anyone. I am trying to translate — to take a philosophical inheritance that has been mostly confined to religious contexts and show that it contains concepts the present moment urgently lacks: a serious theory of restraint, an account of action motivated by rightness rather than reward, and a description of the human being as continuous with the living world."

"I am also trying to demonstrate something about method. It is possible to hold a spiritual conviction and an evidentiary discipline at the same time, without either collapsing into the other." "What I want for this work is that it be argued with. Not admired, and certainly not made into a doctrine. Every proposal in it is a proposal, and the ones that turn out to be wrong should be discarded without ceremony."

"And what I want for the reader is smaller and more specific than a transformation. One thing done differently. That is all any of us has ever actually had to offer."

09 — WHERE TO GO NEXT

The framework, *on the site.*

Home — the full framework and SatyaYuga AI — kalkidarshan.com

The diagnosis, the doors into each part of the work, and the site-wide guide.

Earth & Governments — kalkidarshan.com/earth.html

The five proposals, Earth 2050 as a marked thought experiment, and the Earth & Governments AI.

Space: Beyond Earth — kalkidarshan.com/space.html

Part VIII, for NASA, ISRO, SpaceX and every space programme, with the verification note.

For All Humans — 30-day truth practice — kalkidarshan.com/practice.html

One principle, a private journal, morning and evening lines, a daily sutra.

Krishna & Kalki AI — kalkidarshan.com/krishna-kalki.html

Discernment and restoration, in the author's own words, retrieved with their source.

Ask SatyaYuga AI — kalkidarshan.com/ask.html

A search over the writings, not a language model. It does not invent quotations.

The book — book.kalkidarshan.com

SatyaYuga Geeta and Kalki Darshan, by Lakshay Vaishnav.

How this brief was sourced

Quoted and paraphrased material is taken from *SatyaYuga Geeta and Kalki Darshan* (newest designed edition, and, where labelled, the original edition), and from the structured site data drawn from those writings (the twenty-one principles and 108 sutras). Environmental figures are reproduced as the book reports them, with the attributions the book gives, and with the book's own caveat that later official editions may revise the numbers. Widely known public facts restated here — the physical conditions of Mars, and the twentieth-century space-treaty regime — are also stated in the book; the treaty's common name is added only as a reader's orientation, in parentheses, and is not a legal opinion. No endorsement by any institution is claimed or implied. No address, telephone number or email address of the author appears in this document.

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"SatyaYuga is not only a time we await. It is a way we choose to live." · EPILOGUE