Vasudhā Calling

A newsletter for enabling sustainable living

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Vasudhā
Enabling Sustainable Living

Natural Resources Development Project
Vivekananda kendra
LIVING IN TUNE WITH NATURE

Comprehensive Platform for Knowledge Sharing on Sustainable Living

Water Footprint: The Hidden Water in Our Everyday Life [1]

Gurudas Nulkar

Every summer, India struggles with water shortages. In 2016, after two years of poor rainfall, much of the country faced severe water scarcity. Cities that are usually assured of supply saw cuts, while villages suffered even more. The situation became so tense that Tamil Nadu and Karnataka clashed bitterly over sharing the Cauvery River's water. Sadly, it was ordinary people who bore the brunt.

This is not a one-off story. Water stress is becoming part of our lives. Although 70% of our planet is covered with water, less than 1% of it is usable fresh water. Humans and all land-based animals depend on this small fraction. Nature provides it through the water cycle—seas evaporate, clouds form, rain falls, and rivers flow. But rainfall is not spread evenly. The Western Ghats in India may get 5,000 mm of rain in a year, while Gulf countries go dry for years. Rivers are therefore lifelines, carrying fresh water to regions far away from where rain falls.

Unfortunately, we humans have taken these lifelines for granted. We pollute rivers with sewage and waste. Wetlands are filled up to build houses or factories. Dams disrupt natural flows to meet ever-growing demands.

When droughts strike, people are advised to save water: fix leaking taps, avoid washing cars, or take shorter showers. These are good steps, but they address only a very small part of the problem. Such actions reduce our *direct water use*—the water we see and use at home for drinking, cooking, or cleaning. But this is just the tip of the iceberg. Direct use makes up only about **5% of our total water consumption**.

The real issue lies in the other **95%: our indirect water use**. Every product we buy—food, clothes, mobile phones, cement—contains hidden water. This is called the **water footprint** of the product.

What is Water Footprint?

The water footprint is the total amount of water used throughout a product's life cycle. This includes the water used to grow raw materials, process them, manufacture the product, and even transport it.

For example, let's look at a 300 ml can of cola, a favorite soft drink. At first glance, it may look like just a small drink. But once we count the hidden water, the picture changes dramatically:

- **Aluminium can:** To produce 1 kg of aluminium, about 88 liters of water are used. A 300 ml can has 14 grams of aluminium, which equals about 1.2 liters of water.
- **Sugar:** Sugarcane is very water-intensive. Research shows that 1 kg of sugar requires about 1,500 liters of water. A 300 ml can contains 35 grams of sugar, which means around 50 liters of water.
- **Processing in factory:** To produce 1 liter of cola, factories use about 2.03 liters of water. For a 300 ml can, that is about 0.6 liters.

When we add this up, the total water footprint of a **single 300 ml can of cola is about 52 liters**. That means when you casually pick up a 2-liter bottle from the supermarket, you are carrying home **340 liters of hidden water**.

This water is not from your city—it comes from sugarcane fields and aluminium industries located elsewhere. In other words, our everyday choices are silently draining water from villages and farms across India.

Virtual Water Flows

The concept of hidden water becomes even bigger when we look at trade between countries. When India exports sugar, wheat, fruits, or cotton, it is also exporting the water used to grow them. This movement of water through goods is called **virtual water flow**.

For every kilogram of sugar exported, 1,500 liters of Indian water leave our country. In 2016, India exported over 1.3 million tons of sugar. Imagine the massive amount of water that flowed out virtually!

Other countries manage this more carefully. For example, water-scarce nations in the Middle East import food crops instead of using their limited water to grow them. This way, they save their own water resources. But in India, trade decisions are guided by markets and profits, not by water security.

The result: farmers rarely benefit, while their villages lose valuable water.

A Closer Look: Maharashtra's Fruit Exports

In 2014–15, Maharashtra exported grapes, pomegranates, and bananas. Let's see the water hidden in this trade:

- Grapes: 1.4 lakh tons exported → 394,800 lakh liters of water
- Pomegranates: 23,500 tons exported → 87,655 lakh liters of water
- Bananas: 5,000 tons exported → 16,000 lakh liters of water

In total, Maharashtra exported nearly **five lakh crore liters of water** through just three fruits. This happened in a year when many parts of the state were facing drought. People and animals were thirsty, but enormous amounts of water were leaving the state in the form of fruit exports.

Why Water Footprint Matters

Globally, around **40% of all water used** is tied up in products that move between countries as virtual water. Agriculture alone accounts for about 80% of this. India is one of the largest exporters of virtual water, while nations like Japan, South Korea, and those in the Middle East are major importers.

Yet, water footprint rarely gets attention in our policies. When the government recently increased taxes on sugar exports, the news focused only on trade and income. Hardly anyone pointed out that less sugar export also means saving huge amounts of water for India.

The truth is simple: once water leaves our land in the form of sugar, cotton, or fruits, it is gone forever. No amount of export income can bring it back during a drought.

What Can We Do?

As climate change disturbs monsoon patterns and droughts become more frequent, we must rethink how we use and value water. Here are some key lessons:

- **Be aware of hidden water:** Every product we buy has a water story behind it. The more processed or imported the item, the bigger the footprint.
- **Eat local and seasonal:** Foods grown locally and in season usually use less water and avoid heavy transport costs.
- **Reduce waste:** Wasting food also means wasting the water used to produce it.
- **Choose carefully:** Products like soft drinks, packaged foods, and water-intensive crops like sugarcane and rice have very high water footprints. Consuming less of them can make a big difference.
- **Policy changes:** Policymakers must include water footprint and virtual water flows when planning agriculture and trade. Export income should not come at the cost of draining our rivers and aquifers.

A Call for Action

Saving water is not just about turning off taps. It is about being mindful of what we eat, what we buy, and what we export. Water is life, and it is hidden in almost everything we use.

If we ignore the invisible 95% of our water use, we will continue to face water shortages, farmer distress, and even social unrest like the Cauvery conflict.

The message is clear: every drop counts, whether it is in our glass or in our shopping basket. By understanding and reducing our water footprint, we can ensure that water—the most precious resource on Earth—remains available for generations to come.

The author is a Professor and Director of the Centre for Sustainable Development at the Gokhale Institute of Politics and Economics, Pune. The above write up is based on his article in the 2nd volume of Promoting Pathways to Sustainable Living. Please listen to his podcast "The intersection of economy and ecology" given on Sunday, 7th of September 2025
https://drive.google.com/file/d/1rVw8WIReRx0C1wH9CNfB-vlJNWETWa_0/view?usp=drive_link

Nature Proposes - Man Disposes

Dileep Kulkarni

In this series, we will look at the salient features of the nature's system one by one, and understand the follies of human system vis-a-vis that. It will provide us many insights for making changes to move towards sustainability.

5. BIODIVERSITY

There is a huge diversity of plant and animal species in nature. We have not even been able to identify and list all of them yet.

Why is there so much diversity? There are many reasons. During the long process of evolution, new species emerged through genetic mixing and mutations. The diversity of climates and living conditions on Earth has also led to the evolution of different species. Food availability is another factor: to make use of different food sources, many types of animals evolved. Even within the broad groups of herbivores and carnivores, there is variety. For example, a rabbit, a goat, and a giraffe are all herbivores, but they feed on plants at different heights. Diversity of roles in nature is another reason—different species exist to perform different functions, such as pollination, seed dispersal, or pest control.

However, the number of species at each level of the food chain is not the same. Plants, being the producers, form the base of the food pyramid and therefore have the greatest diversity. Herbivores are fewer in number and carnivores fewer still.

Nature always tries to create and maintain maximum diversity, because it provides stability. The more the diversity, the more stable the natural systems—just like a cone that stands firmly on its wide base.

In earlier times, when human interference in nature was limited due to lack of energy and technology, biodiversity was largely preserved. Humans did cut trees and hunt animals, but rarely to the point of threatening entire species.

After 1750, however, the growing use of natural resources led to rapid biodiversity loss. This loss happens in two ways:

1. **Direct loss** – through cutting down trees, hunting, or fishing.
2. **Indirect loss** – through destruction of habitats, pollution, or creating unfavourable conditions like warming, water scarcity, and food shortages.

Although billions of species exist, thousands go extinct every year. The loss of biodiversity has now become a serious problem, even a silent threat, because it doesn't always attract the same attention as visible problems like pollution or waste.

There is also a third reason for biodiversity loss: our obsession with monocultures. In agriculture, to increase food production, we have developed hybrid varieties. While this has boosted yields, it has led to the disappearance of traditional varieties. With genetic diversity lost, pests can now spread much more easily, which forces farmers to rely on chemical pesticides. Earlier, the natural genetic variation in crops like wheat acted as a barrier against pests. Vandana Shiva notes that India once had more than 300,000 varieties of paddy. Today, fewer than 300 remain. The genetic loss is almost permanent.

The same is true in horticulture. Diverse forests are cleared and replaced with just a handful of fruit trees like mango, orange, pomegranate, apple, oil palm, or cashew. This again is monoculture, which increases pesticide use. The fruits we eat today are often laden with chemicals.

Forests also lose diversity because of commercial plantations of a few trees such as teak, eucalyptus, acacia, bamboo, and rubber. Similarly, roadside trees that once included pipal, banyan, and Neem are now replaced by uniform species like acacia or pelto-phorum.

Behind this mono-culturing lies the modern industrial mindset. Industry values uniformity, and we have applied the same logic to nature. But this goes against the natural order, and we are paying a heavy price—most visibly in the toxicity of our food.

Today, the situation is like a cone standing on its tip: a narrow genetic base supporting enormous production. Even a small disturbance can make it collapse. Yet we continue to chase higher yields while ignoring the side effects, one of which is the irreversible loss of biodiversity.

Vandana Shiva calls this the **"Monoculture of the Mind."** Unless we change this way of thinking and start valuing diversity in nature, our survival—and not just sustainability—will remain at risk.

On Respect

Raghunandan Trikannad

A father was taking his five-year-old son to a small waterfall near a quiet little town. The boy, full of excitement, kept asking endless questions, and the father patiently answered each one. When they finally reached the waterfall, the child's joy knew no bounds. Just as he was about to begin another round of questions, the father gently gestured for silence and whispered, with emphasis on the last word: "Son, we are entering a holy place. Keep quiet, just observe everything."

As they walked down toward the fall, this powerful suggestion touched the child's receptive mind. He responded to everything he saw with awe and wonder. When they reached the spot, the child looked into his father's eyes with gratitude. The father knelt before him, unmindful of soiling his dhoti, and said earnestly: "Remember, whenever you are in a new place, a new situation, or meet a new person, always be respectful. Only then will you learn the true essentials of life."

Perhaps the five-year-old boy did not fully understand his father's words. But he certainly felt the honesty, sincerity, and conviction in his father's voice.

Approaching every place, situation, being, and person with respect enriches not only our intellect but also nurtures our heart with sensitivity and love. Then every leaf or flower appears like a miracle, and every animal, bird, or even insect becomes a friend. It is easy to respect those who think like us or share our heritage. But true respect opens us to new realms of ideas, broadens our vision of life, and supports inner growth. It cultivates the habit of looking at people with an open mind to learn something new, instead of judging them.

When we meet someone with respect, we begin to notice less of their physical form and more of their thoughts, experiences, dreams, and perspectives. Every person then becomes not just an individual but a doorway to many new aspects of life. Such meetings add to our wisdom—knowledge gained from the living book of life, beyond what printed books alone can give. To respect is to "look again" with wonder and gratefulness.

Our culture teaches respect for existence itself, so much so that we worship all living and non-living beings as different forms of Divinity. It teaches us to respect Nature—mountains, rivers, stones, water bodies, plants and trees, two-legged and four-legged creatures, and aquatic life. Temples are symbols to remind us of this deeper respect for existence. We know that every organism, big or small, plays a role in maintaining balance in nature. Our culture also inspires us to minimize our needs, showing that happiness is possible with less. This all-encompassing respect attracts noble qualities like acceptance, compassion, love, and ultimately harmony.

Respect begins with the self, and as the Self expands to include others, it blossoms into sensitivity. It grows into equality, which naturally leads to caring and sharing. Respect teaches us to value the health of Nature and Earth above our own endless needs. It is the foundation of sustainability.

Everyone is Provided For – Be Satisfied with Your Share[1]

A. Madhan Kumar

Walk through any city today, and you'll see homes built of concrete, steel, and glass. They need artificial light even during the day and air-conditioning even when the weather is pleasant. Markets overflow with fruits flown in from across the world — mangoes in December, apples in April. Behind these choices lies one restless thought: *Will I have enough?*

But centuries ago, Thiruvalluvar warned us against this fear-driven hoarding:

"What is earned by unjust means, beyond one's need,
Will pass into another's hands and not remain with the hoarder." (Tirukkural 369)

Mahatma Gandhi echoed the same to a young English architect, **Laurie Baker**, who wanted to serve India's poor. Gandhi told him, *"God has provided enough for every living being. Only man doubts, hoards, and deprives others of their share."*

Laurie Baker took this message seriously. In Kerala, he saw villagers building homes from what lay around them — **laterite stone, thatch, timber**. These houses were cool in summer, warm in winter, and perfectly suited to the landscape. No costly imports, no unnecessary deforestation — just local wisdom, rooted in trust that nature already provides.

The saint **Samartha Ramadas**, guru of Shivaji, learnt the same lesson early. As a young mendicant, he once begged for food. Seeing a pregnant woman with a swollen chest, he thought she was ill. An elder explained, *"She is carrying a child. God has already filled her with milk for the baby not yet born."* Ramadas was amazed: if nature could provide nourishment even before a child's birth, surely she would take care of him. He threw away his begging bowl and pursued his calling without fear.

[1] Inspired from the writings of Sri. N. Krishnamurthi, Senior Life Worker of Vivekananda Kendra

We see this rhythm everywhere. Before the rains, A**mla and Jamun** fruit ripen — medicine for seasonal illnesses. Before summer, neem flowers and mangoes are ready to balance the body. Animals and insects follow these cycles instinctively, but man alone steps out of sync — eating out-of-season foods, felling forests for housing, and building homes that demand constant electricity.

Look at the **weaver bird's nest** or the **beaver's dam**. Each combines economy, beauty, and sufficiency. Nature wastes nothing. Yet man insists on extravagance, building dwellings that consume more energy than they give comfort.

Philosopher Alfred North Whitehead once said, *"Civilization advances by putting good behavior on autopilot."* Indian culture taught the same: when daily disciplines like moderation and gratitude become unquestioned habits, the mind is free to aim higher.

If we return to this wisdom — living in tune with nature, using local materials, eating seasonally, and being content with our share — we discover that life becomes not only sustainable, but also joyful. For as Gandhi reminded us, borrowing from the spirit of the *Kural*:

There is enough for everyone's need, but not for everyone's greed.

Permaculture in Andhra

K. Narsanna

We present here the progress of our permaculture work over the past two years, along with an outline of the future direction we hope to take in this area.

Permaculture is about working with nature to create farming systems that sustain both people and the environment. Our journey began with a simple realization: just talking to farmers about permaculture was not enough. People needed to see it in practice. That is how the three-and-a-half-acre farm in Pastapur was designed on permaculture principles. We hoped its success would inspire others to try these methods on their own lands.

Design Features of the Pastapur Farm

Windbreaks

An 89-meter windbreak on the southern side protects crops from strong winds and prevents soil erosion. The trees provide many other benefits too—fodder, fruit, timber, mulch, and even bird habitats that naturally control pests. On the western side, tall trees cut down harsh afternoon winds and sunlight.

Living Fence

A 421-meter live fence surrounds the farm. Made of thorny bushes and creepers, it prevents trespassing while allowing sunlight to reach crops. Custard apple bushes add fruit, while leguminous plants enrich the soil.

Crop Circles

Circles of banana, fishtail palm, coconut, and fig serve as water- and energy-conserving units. They double as composting sites where organic waste decomposes into rich manure. Each circle produces 3–4 quintals of compost annually, keeping plants strong and healthy.

Integrated Crop Areas

Instead of growing crops in one block, the land is divided into orchards, cropping fields, and mixed forest. Trees are integrated into each area, improving soil, increasing pollination, and providing mulch. Sixty percent of the farm is now under tree cover.

Orchards and Groundcover

Fruit orchards use leguminous creepers as groundcover. This protects soil from the sun, conserves moisture, and provides fodder. Nurse plants like *Sesbania grandiflora* fix nitrogen, provide shade, and also serve as nutritious food sources.

Mixed Forest

A section of land was left to grow as mixed forest, creating shelter for wildlife and enriching soil naturally. It acts as an “information bank,” showing how land heals when human interference is minimal.

Present Status of the Farm

Six years later, the Pastapur farm is thriving. Biomass and humus have built up, soil fertility has improved, and yields are higher. A rich groundcover prevents soil exposure.

The farm is now a biodiversity haven. It hosts:

- 341 fruit trees of 23 varieties,
- 961 fodder, fuel, and timber trees from 37 species, and
- 62 medicinal plants, grasses, and greens.

Wildlife such as mongooses, wild cats, and even rare birds have returned. Most importantly, the farm now meets its own needs. Produce supports the village balwadi run by the Pastapur Sangam, and local women actively manage the farm using permaculture practices.

Lessons and Next Steps

Despite its success, the Pastapur farm has not become the demonstration site we had hoped for. Most visitors have been NGOs, government officials, or foreign guests, while relatively few local farmers—especially men and nearly half the sangam women—have been involved.

This led us to expand the idea into **Permaculture Regional Demonstration Farms**. Based on the Pastapur experience, we now aim to create 12 such farms, each serving a cluster of five villages across the 60 villages where we work.

Our focus is on degraded lands and farms owned by single women. Restoring fertility in such lands would both build credibility and directly benefit women by reducing their dependence on others. These farms will be designed to meet their household needs—food, fuel, fodder, and income—ensuring self-reliance.

As preparation, we organized workshops for farmers on soil and water conservation and their links with trees and crops. Due to constraints, we have so far started work on six demonstration farms. Once they begin yielding results—not just in crops but also in biodiversity and sustainability—we hope to redefine permaculture as **“Poor Man’s Agriculture.”**

A New Vision

Permaculture is not only about farming techniques; it is about creating systems that regenerate land, conserve water, and support biodiversity while feeding communities. The Pastapur experience shows that even degraded land can be turned into a productive food forest. By spreading this vision through regional demonstration farms, we hope to make sustainable farming accessible to small and marginal farmers.

Permaculture is about learning from nature, minimizing inputs, and creating abundance. It offers a path where farmers can achieve food security, restore their environment, and live with dignity.

K. Narsanna is a pioneer of permaculture in India, known for his work in Andhra Pradesh and Telangana, and the co-founder of Aranya Agricultural Alternatives.

Krishna McKenzie: The Man Who Grows Culture through Food

N. Karthikeyan

In the quiet community of Auroville near Puducherry lives Krishna McKenzie, often called the organic farming man of Auroville. Born in the UK, Krishna came to India in the early 1990s and was drawn to the vision of Auroville as a place where people could live in harmony with each other and with nature. In 1996, he began Solitude Farm on a patch of barren land, inspired by the Japanese natural farming pioneer Masanobu Fukuoka. He believed that farming should not depend on chemicals, pesticides, or machines but on the wisdom of nature. With patience, compost, and care, the land slowly transformed into a green food forest.

Today, Solitude Farm is home to more than a hundred varieties of fruits, vegetables, greens, and medicinal plants. What was once dry and lifeless now grows abundantly, providing food not just for the farm but also for the wider community. Krishna often says that food is not only about eating but also about culture and identity. The local grains, greens, and wild foods that once nourished people also shaped their songs, festivals, and way of life. By reviving forgotten local foods, he reminds us of our deep cultural roots in the soil.

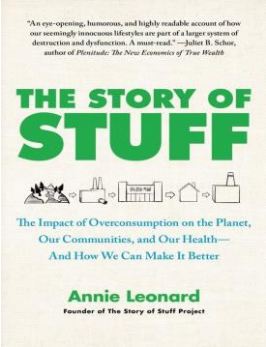
To bring this philosophy alive, Krishna started the Solitude Farm Café. Here, meals are cooked with fresh ingredients harvested directly from the farm. Visitors enjoy thalis, smoothies, salads, and even creative dishes like wild-weeds sushi. Eating at the café is both delicious and educational—it shows how joyful and healthy it can be to eat local, seasonal food grown without chemicals.

Krishna is also a musician and educator. Through his band Emergence and through workshops on the farm, he spreads the message of people, food, and music coming together. Visitors, students, and villagers who spend time on the farm learn not only about composting and cultivation but also about reconnecting with the land and with each other.

His story carries a message for all of us. Sustainable living is not something distant or complicated. It can begin with small steps—growing a few herbs at home, buying from local farmers, reducing food waste, or cooking more with seasonal produce. Krishna's life shows us that when we care for the soil, we care for ourselves. In his words, "We are the food we eat. If we take care of our food, we take care of our lives.

Review of 'The Story of Stuff' written by Annie Leonard

Ajit Sharad Barje



Annie Leonard's book *The Story of Stuff* is a powerful exploration of the lifecycle of material goods and the consequences of consumer culture. Based on her widely viewed animated video by the same name, the book delves deeper into how our modern systems of production and consumption are unsustainable and harmful.

Leonard breaks down the lifecycle of stuff into five key stages: extraction, production, distribution, consumption, and disposal. Each step, she argues, is flawed and contributes to environmental degradation, social injustice, and economic imbalance.

Extraction involves taking natural resources from the Earth—mining metals, cutting forests, drilling oil. She describes this as the "stuff" that supports our economy, but at a cost. Over extraction leads to deforestation, water shortages, pollution, and displacement of Indigenous communities.

Production transforms raw materials into goods, but not without consequences. Factories often expose workers and surrounding communities to toxic chemicals. Many synthetic materials are harmful to human health. Moreover, most products are designed for short-term use, increasing waste and driving more extraction.

Distribution is about getting products to consumers quickly and cheaply, but this masks hidden costs. Corporations externalize the costs of environmental damage, poor labour conditions, and low wages so that goods remain cheap. Global supply chains exploit workers, especially in developing countries, while concentrating wealth and power among multinational corporations.

Consumption is the centre of the story—and Leonard's main critique. She explores how consumerism has become a dominant cultural force, shaping identities and social values. Advertising convinces people that happiness and self-worth are tied to purchasing things. Planned and perceived obsolescence push consumers to replace rather than repair, driving a cycle of endless buying.

Disposal is the inevitable result. Millions of tons of trash end up in landfills or are incinerated. Recycling, while helpful, is not enough to offset the damage. It addresses the symptoms, not the causes, of waste.

Leonard challenges the narrative that equates growth with progress. She critiques Gross Domestic Product (GDP) as a poor measure of well-being, noting that it even counts accidents like oil spills or healthcare costs caused from pollution as positives.

Drawing from her background in environmental health and decades of work in waste management, Leonard charts a narrative that connects factories in Asia to shopping malls in America, and deforestation in the Amazon to discarded electronics in Africa. Her central argument is simple: our current economic system is not merely flawed; it is fundamentally incompatible with ecological balance and social justice.

In sum, *The Story of Stuff* is a vital eye-opener. It serves as a mirror and a warning. As we rush to emulate the West's material affluence, the book asks us to pause and reflect: is this the path we wish to tread? In asking that question, Leonard reminds us that progress must be measured not by the quantity of our possessions, but by the quality of our relationships with each other and with nature.

Ajit is a freelancer and runs Carvi Study Center at Dnyanjagar Sankul, Nasik

EVENTS

Upcoming Podcast: "Works of Jnana Prabhodini in the field of Sustainable Development" – 21 September 2025

We are delighted to announce our upcoming podcast featuring Shri.Subhash Deshpande, a distinguished resource person in human resources and development studies.

Associated with *Jnana Prabodhini, Pune* for several years in various capacities, Shri Subhashrao brings together academic depth and practical leadership. With a background in Sociology, History, Psychology, Applied Statistics, and an MBA in Production Management and Organizational Behavior, he has complemented scholarship with rich field experience. He is also an accredited trainer in Entrepreneurship Development by NIESBUD, New Delhi**.**

Over the years, he has made significant contributions in natural resource management, agriculture, water and sanitation, entrepreneurship development, rural and irrigation development, and management training**.** As a consulting sociologist, he has worked on government projects supported by USAID, KfW-Germany, and the World Bank**.** His experience covers watershed development, community forestry, non-conventional energy, women's empowerment, education, and health across Maharashtra. He also serves as editor of *Jnana Prabodhini's* books and reports.

This podcast will spotlight **Jnana Prabodhini's impactful initiatives in sustainable development**, blending research, grassroots engagement, and practical innovation.

Date: 21 September 2025
Speaker: Shri. Subhash Desphpande
Topic: *"Works of Jnana Probhodini in the field of Sustainable Development"*
Link: https://meet.google.com/sen-nzas-hzc

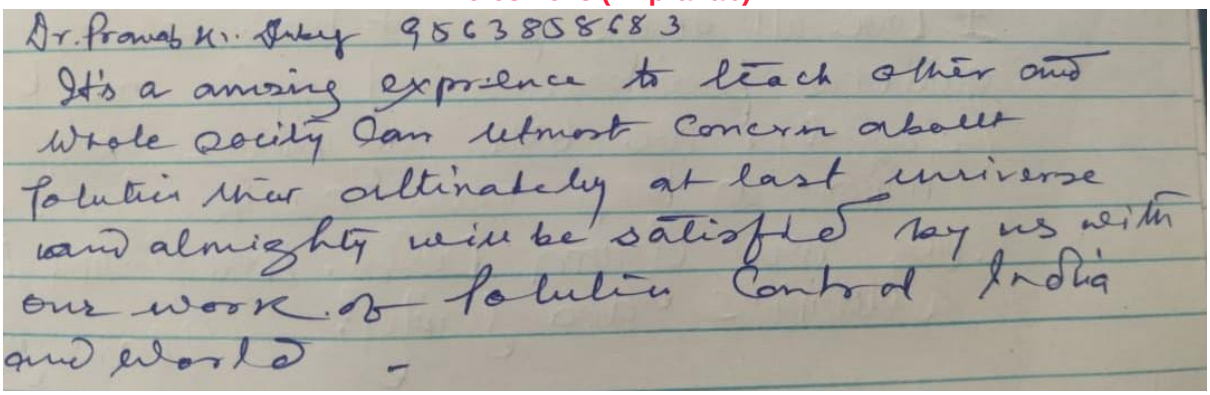
Jnana Prabodhini, founded in 1962, is a Pune-based social organization dedicated to holistic development through education, research, rural development, health, and youth work. It aims to nurture physical, mental, intellectual, and spiritual growth, fostering social leadership among youth. Active across Maharashtra—with centers in Pune, Nigdi, Solapur, Salumbre, Harali, and Ambajogai—it also extends its initiatives to Jammu & Kashmir and the northeastern states.

ज्ञान प्रबोधिनी
JÑĀNA PRABODHINĪ

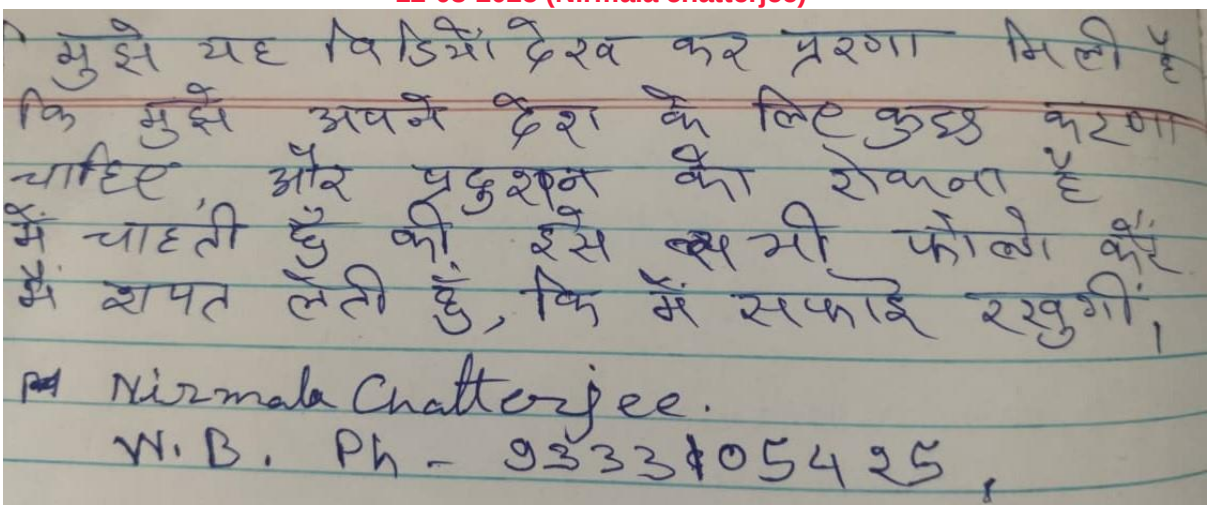
TESTIMONIALS

In the month of August 9200 visitors attended the Vasudha exhibition. A couple of feedback entries from the visitor's book are given below:

10-08-2025 (Dr.pranab)


Dr. Pranab Kr. Dey 9563858683
It's a amazing exprience to teach other and Whole society Can utmost Concern about Pollution that ultimately at last universe and almighty will be satisfied by us with our work of Pollution Control India and world -

12-08-2025 (Nirmala chatterjee)


मुझे यह विडियो देख कर प्रेरणा मिली है कि मुझे अपने देश के लिए कुछ करना चाहिए और प्रदूषण को रोकना है मैं चाहती हूँ की इस बारे में फोलो करूं मैं शपथ लेती हूँ, कि मैं सफाई रखुगी।
Nirmala Chatterjee.
W.B. Ph - 9333105425.

Vasudha Eco Selfie Corner

It was a fantastic experience to see the Vasudha exhibition after seeing Ramayan Darshan and Bharat Mata Sadanam.

A nice blend of Spirituality and Science. After going through the exhibition, I became more aware about the seriousness of the problem of Global Warming and the duty of every individual in this planet.

Hope I will try my best to reduce my footprint on this Mother Earth.

- ***Praveen***