

Vasudhā Calling

A newsletter for enabling sustainable living

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Comprehensive Platform for Knowledge Sharing on Sustainable Living





The Joy of Emptiness¹

G. Vasudeo

Introduction

In everyday life, most of us accumulate not only physical possessions but also mental clutter in the form of worries, fears, and old grudges. We keep money we hesitate to spend, clothes and objects long unused, and emotional baggage that weighs us down. This habit often comes from a fear of scarcity—the worry that tomorrow might bring lack or hardship. Yet, holding tightly onto the past and the unnecessary creates blockages, preventing fresh energy, opportunities, and prosperity from entering our lives.



What is the Principle of Emptiness?

The principle of emptiness teaches us the importance of consciously making room—both materially and emotionally—by letting go of what no longer serves us. It is not about losing something but about creating a space for new, meaningful things to come in. When we clear the clutter, we allow simpler, more sustainable ways of living to take root. This principle aligns deeply with sustainable lifestyles, which emphasize mindful consumption, reducing waste, and valuing quality over quantity. Emptiness invites us to live with intention and balance, fostering wellbeing for ourselves, our communities, and the planet. By embracing emptiness, we open the door to a life of prosperity, peace, and harmony that benefits all living beings.

At its heart, the principle of emptiness means not filling our lives with unnecessary things—whether those are objects, memories, or emotions. When we hold on to things with the belief that “someday” we might need them, we end up cluttering our environment and mind, which can prevent us from experiencing new and better things. The-Principle-of-Emptiness-by-Joseph-Newton.pptx

¹ Adapted from the teachings of Joseph Newton on The Principles of Emptiness

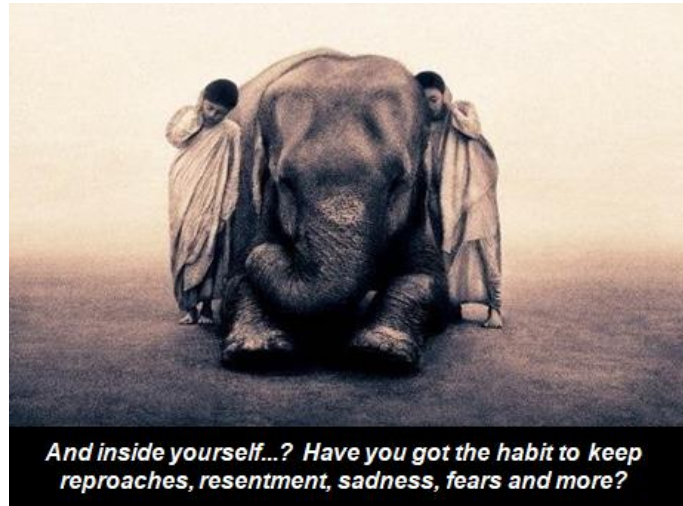
The Habit of Accumulation

Many people develop habits of accumulating—money, objects, or even feelings—out of fear of future lack. Examples include storing unused clothes, old furniture, or keeping grudges and sadness inside. This tendency ties our lives down and can even stagnate our personal growth. The-Principle-of-Emptiness-by-Joseph-Newton.pptx

Emptiness and Sustainable Living

Sustainable living means consuming mindfully, preserving resources, and creating positive cycles with the environment. The principle of emptiness fits perfectly with this philosophy: The-Principle-of-Emptiness-by-Joseph-Newton.pptx

- By giving away or recycling items that are no longer needed, resources are circulated, reducing waste and encouraging sharing. The-Principle-of-Emptiness-by-Joseph-Newton.pptx
- Letting go of mental and emotional baggage leads to a lighter, more adaptive approach to life, helping people respond positively to challenges in sustainability. The-Principle-of-Emptiness-by-Joseph-Newton.pptx
- Curbing the attitude of “hoarding for future needs” encourages trust in the abundance of nature and community, which is central to Indian philosophies such as Vasudhaiva Kutumbakam (the world is one family). The-Principle-of-Emptiness-by-Joseph-Newton.pptx



Practical Ways to Apply Emptiness

Here are some practical steps inspired by the principle of emptiness for anyone interested in sustainable lifestyles:

- Regularly clean drawers, wardrobes, workshops, homes, and workplaces, removing unused items and passing them on where possible. The-Principle-of-Emptiness-by-Joseph-Newton.pptx
- Give away what is not useful anymore. Donate clothes, books, or utensils to those who may need them rather than storing them indefinitely. The-Principle-of-Emptiness-by-Joseph-Newton.pptx
- Avoid buying things only to keep them “just in case.” When purchasing, ask whether the item is truly necessary. The-Principle-of-Emptiness-by-Joseph-Newton.pptx
- Let go of old emotions and feelings that hinder growth. Emotional emptiness opens space for happiness, peace, and new relationships. The-Principle-of-Emptiness-by-Joseph-Newton.pptx

Mindset for Sustainable Prosperity

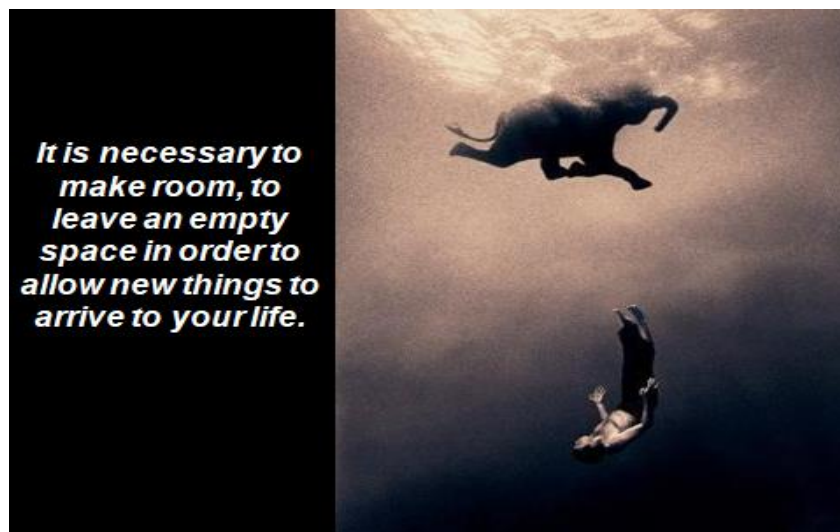
Living with the principle of emptiness means trusting that new and better things will arrive in life, rather than holding on out of fear. This trust is similar to believing in the process of nature, where decay leads to new growth—falling leaves make way for fresh ones. The-Principle-of-Emptiness-by-Joseph-Newton.pptx

- Goods and knowledge must circulate for prosperity to come. The-Principle-of-Emptiness-by-Joseph-Newton.pptx
- The attitude of hoarding signals mistrust in tomorrow. When we make space, we invite new opportunities, experiences, and solutions to enter our lives. The-Principle-of-Emptiness-by-Joseph-Newton.pptx

Emptiness in Indian Philosophy

Indian philosophies often teach the value of simplicity, detachment, and contentment as the foundation for happiness and sustainability. The practice of aparigraha (non-hoarding) found in Yoga and Jainism encourages leaving behind what is no longer needed and embracing change. Emptiness becomes a powerful tool to let go of excess, making lifestyles sustainable for both individuals and the planet. The-Principle-of-Emptiness-by-Joseph-Newton.pptx

Creating Space for Change



By making a conscious choice to release physical clutter and emotional burdens, individuals create the conditions for abundance and positive change. This process is not just about giving away objects but shifting the mindset towards openness and trust. The-Principle-of-Emptiness-by-Joseph-Newton.pptx

- When the home, heart, and mind are open and uncluttered, healthy relationships, new ideas, and prosperity flow in naturally. The-Principle-of-Emptiness-by-Joseph-Newton.pptx
- A sustainable lifestyle flourishes when people understand how letting go of excess benefits both personal happiness and environmental well-being. The-Principle-of-Emptiness-by-Joseph-Newton.pptx

Lasting Impact

The principle of emptiness teaches that life's true prosperity and peace are unlocked when we welcome emptiness, trusting that it brings renewal and growth. By integrating this principle into daily habits, anyone can help build a sustainable lifestyle—one clearing, one donation, and one changed attitude at a time.





Nature Proposes - Man Disposes

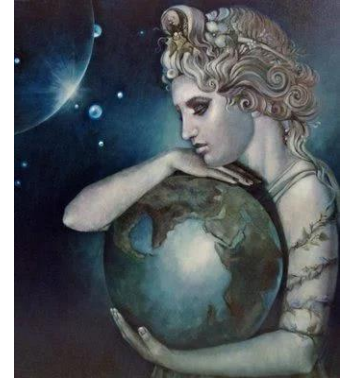
Dileep Kulkarni

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.

6. DYNAMIC EQUILIBRIUM

We all know — and experience — that there exists an 'ideal' or 'healthy' state of our body. Many parameters indicate this state: blood pressure, body temperature, blood sugar, quantity of digestive juices, nature of urine and stools, etc. Their values are fixed: within a certain range, of course. If these values alter, the body reacts in ways that bring the values back to 'normal': relaxing, vomiting, loose motions, increasing insulin, loss of appetite, etc. This process or phenomenon is known as 'homeostasis'.

The question is: how does the body know what the 'normal' or 'ideal' state is? Who set these parameters? Why does the body follow them?



Actually, nobody has the answers to these questions. Things simply are that way. Nevertheless, this phenomenon leads us to the theory of 'intelligent design'. The human body — and indeed bodies of all living beings — seem to be such a design, if that exists.

The latest scientific research goes further, stating that not only individual bodies, but the entire 'biosphere' behaves similarly. This hypothesis is named 'Gaia' by its proponent James Lovelock. 'Gaia' is the Greek goddess of Earth. Lovelock says that Earth's biosphere, atmosphere, oceans, soils, etc., form a 'feedback' or 'cybernetic' system which seeks an optimal physical and chemical environment for life to sustain and flourish. Again, nobody knows how this happens, but it does happen. This phenomenon is termed 'global homeostasis'. If environmental constants vary, they are brought back to 'normal'. We can call this 'normal' or 'ideal' state a state of 'equilibrium', both internally and externally.

But this equilibrium is not 'static'. It is not that an ideal state is somehow achieved and then maintained for eons. Because the system is dynamic, the equilibrium gets disturbed by many causes: forest fires, hurricanes, tsunamis, volcanic eruptions, earthquakes, meteor impacts... so many. Ecology may be disturbed, damaged, or devastated by such causes; but somehow, Gaia restores the balance. The equilibrium is thus dynamic. Depending on the severity of impact, restoration may take from decades to millennia; but ultimately, balance is re-established.

Natural causes like these are occasional and rare. A more certain and permanent cause is the so-called 'development'. Under that misguided concept, human beings have increased both the severity and speed of impacts on the Earth in an unprecedented amount, by using huge quantities of energy and technology. We have increased the carbon cycle by 20%, the nitrogen cycle by 50%, and the sulphur cycle by 100%. We denude forests, pollute the atmosphere and waters, create enormous waste at high rates that Gaia will need unimaginable time to restore equilibrium. Nevertheless, balance will be re-established, come what may.

In the meantime, due to unfavorable living conditions, many species will vanish. Be aware: Homo sapiens will surely be one of them! For Gaia, it will simply be an act of restoring equilibrium; for us, it will mean collective suicide!

To avoid such a dire future, we must abandon our obsession with macroeconomic growth and redirect the course of development: from outward growth to inner growth, from material growth to spiritual growth. This will help us achieve equilibrium in both internal and external environments.



Joy of Giving

Raghunandan Trikannad

Morning sun seeped through the gaps in the thick foliage of mango trees in Jetavana, outside the city of Shravasti. Monks were ready to visit the city. Devotees were informed that Lord Buddha would accept donations for the Sangha that day. The Buddha normally begged only for food, but that day it was different. Eager for an opportunity to help the Sangha, they stood on both sides of the road with their offerings. They had been told that Tathagata would approach them and they had to wait patiently. The Buddha walked ahead, and disciples followed. There were heaps of gold coins, precious gems, ochre cloth for monks, exquisitely carved wooden bowls...

Surprisingly, Tathagata continued walking till he reached what could be called the border of Shravasti! Only when he walked towards a big peepal tree did they see a hand holding a torn saree in offering. Their smiles turned to surprise when the Buddha approached and touched the saree to his forehead in humble acceptance! Turning to the disciples and the crowd that had followed him, he said:

"Only this can be called real giving. She gave the only saree that covered her body, because she was hiding herself behind the tree." Turning to the tree once again, Buddha said in all compassion: "Mother, take it back." Seeing the lady hesitate, he continued: "I have gratefully accepted it." As if explaining his action, he addressed the devotees:

"We give away only what is more than what we can use. This mother wanted to give desperately, to the extent that she transcended shame. It is because such giving evokes real joy, bliss — Ananda!"

This happened two and a half millennia ago. Even today, many among us are very happy to give, as it is their very nature! Such people always seek excuses to give without expecting anything in return. Giving need not necessarily be material; it can also be lending a hand to alleviate someone's discomfort: listening to someone in difficulty. Even a man with no means for survival, like a rag picker caring for stray cats and dogs, or a man with a tire repair shop on a highway where there are many fatal accidents, helps by conducting funerals according to the faith of the victims. However, we must remember that there is joy in giving only when there is genuine empathy, and not when the giver feels he is doing a favor!

Trees give fruits when pelted with stones; the Earth bears food when ploughed; rivers give pure water despite our polluting them; and nature returns in abundance in response to all the ill-treatment meted out by man. It is natural that man, with human substance—knowing himself to be an organic part of Nature—derives joy in giving, and in turn, allows beams of joy to seep through the thick foliage of ignorant selfishness.

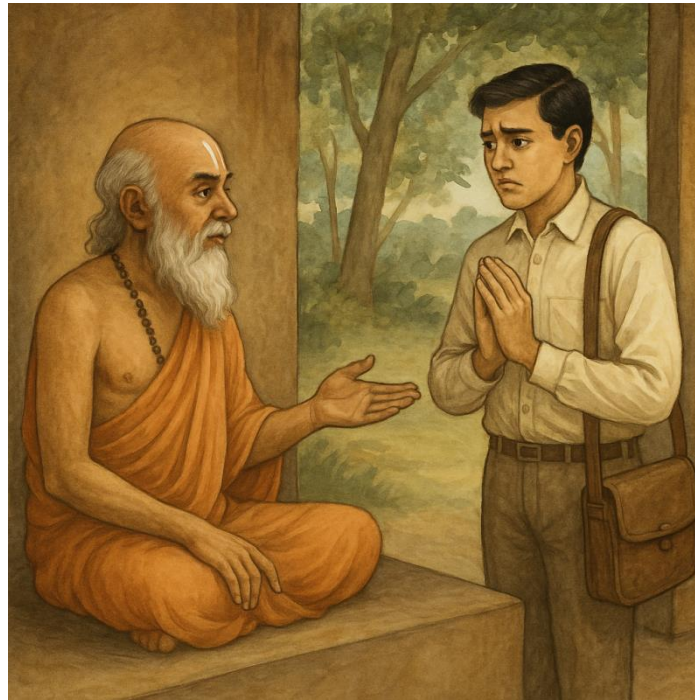




What Do We Know? What Can We Do?

(A real-life story on the true meaning of education)

N. Krishnamurthy



One bright morning, a young man—fresh from university with a post-graduate degree in social science—walked into a quiet ashram at the edge of a forest. His mind was full of questions, and his heart longed for peace. He bowed before the head of the ashram, a serene saint known for his wisdom, and said humbly:

“Swamiji, I wish to live here and practise spiritual exercises.”

The saint smiled gently and replied,

“My child, we believe in *Karma Yoga*—the path of selfless work. Along with prayer and meditation, everyone here works for a living. We grow our food, care for our cows, and even print our books and magazines in the ashram press.”

Then he began to ask, one question after another.

“Can you work on the farm—plough the land, plant seeds, harvest grains and vegetables?”

“No, Swamiji,” the young man said, looking embarrassed. “I’m not used to agricultural work.”

“Hmm. Can you take care of our cows—feed them, milk them, clean the shed, and compost the dung?”

“No, sir. I don’t like to dirty my hands.”

“We also run a printing press. Can you compose and print pages, or bind books?”

“No, Swamiji. I don’t know printing. And it may take long to learn.”

“In the evenings,” said the saint, “we sing *bhajans*. Can you sing?”

“No, Swamiji. I don’t have a trained voice.”

The saint paused, looked at the young man for a long moment, and then asked softly:

“Then tell me, what can you do here?”

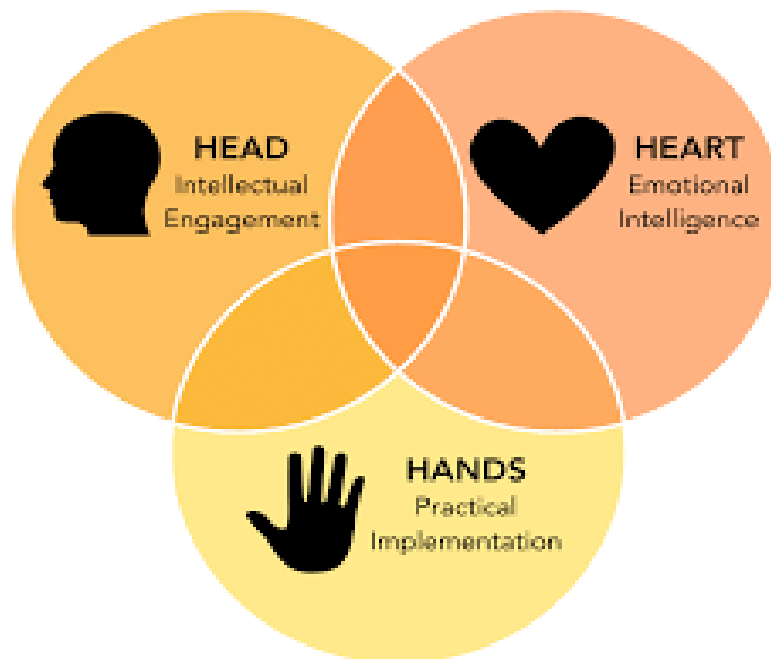
The youth brightened up.

“I can teach social science at the postgraduate level and prepare others for university exams.”

For a moment, the saint was silent. Then, with calm firmness, he said:

“You have mastered an education that has not taught you to grow a kilogram of food, draw a drop of milk, print a page, or even sing a song. Why do you want to pass on that kind of education to others? Keep that knowledge to yourself.”

He rose quietly and walked away, leaving the young man alone with his thoughts.



The Lesson

The saint's words pierced deeper than any lecture could. Education, he meant, is not just about degrees and books. It must **shape the head, the heart, and the hands**.

True education should make us *creative, disciplined, and productive*—capable of meeting our own needs and serving the needs of others.

Knowledge that does not translate into action, skill, or service is incomplete. For education to be meaningful, it must bring together **thinking and doing, learning and living**.

Only then does it build **character, creativity, and purpose**.

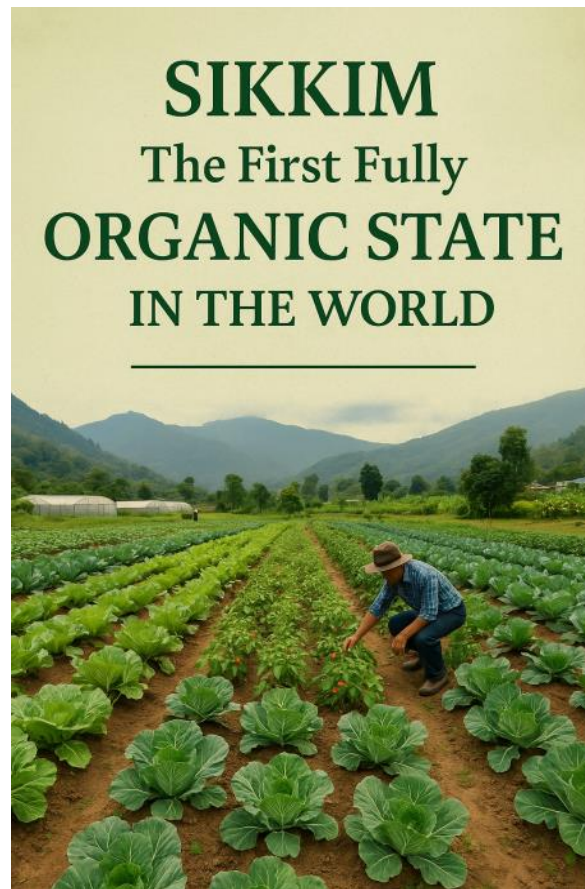




BEST PRACTICE

Sikkim: The Green Revolution Without Chemicals

A. Madhan Kumar



When we speak of revolutions in agriculture, our minds often turn to the Green Revolution of the 1960s — high-yield crops and chemical fertilizers. But tucked away in the Himalayas, the tiny Indian state of Sikkim has rewritten that story with a new vision — one rooted in harmony with nature.

In 2016, Sikkim became the first fully organic state in the world, converting all its 75,000 hectares of farmland to certified organic cultivation. This achievement was the result of over a decade of consistent effort under the Sikkim Organic Mission, launched in 2003 with a simple but bold goal — *“to make agriculture sustainable, environmentally friendly, and beneficial to farmers and consumers alike.”*

The Journey Toward Organic Transformation

The process was neither easy nor quick. In 2003, the state government banned the use and sale of chemical fertilizers and pesticides, setting a clear direction. The Department of Agriculture, with strong political commitment, gradually phased out subsidies on chemical inputs and replaced them with training and support for organic practices.

More than 66,000 farmers were trained in preparing compost, vermi-compost, and organic pest repellents. Over 190 villages were declared “Bio-Villages,” showcasing the potential of traditional ecological farming methods. The Sikkim Organic Policy 2003 served as the blueprint for integrating organic practices into every aspect of rural development.

The government also worked with certifying agencies to ensure international organic certification, giving Sikkim’s produce a clear market advantage.

The Impact on People and Planet

The impact of this green revolution without chemicals has been far-reaching:

- Soil fertility has improved dramatically due to the return of organic matter.
- Biodiversity in fields and forests has rebounded, including pollinators like bees.
- Farmers' incomes have stabilized through premium pricing and eco-tourism opportunities.
- Human health indicators have improved with the reduction in chemical exposure.

As one farmer from South Sikkim proudly said, *“Our land is now alive again — the earthworms have come back and so has our confidence.”*

Sikkim's transformation also brought global recognition. In 2018, the UN Food and Agriculture Organization (FAO) awarded Sikkim the Future Policy Gold Award, calling it *“the world's best policy to scale up agroecology.”*



Lessons for the Rest of India

Sikkim's experience offers valuable lessons:

1. Strong Political Will: Change requires consistent policy commitment and leadership.
2. Farmer-Centric Transition: Training, handholding, and incentives for farmers make change sustainable.
3. Holistic Ecosystem Approach: Organic farming must align with tourism, education, and marketing.
4. Community Participation: Local ownership and pride ensure long-term success.

A Model for the Future

Today, Sikkim's story inspires not just other Indian states like Kerala, Uttarakhand, and Meghalaya, but also countries worldwide. It proves that the future of agriculture need not depend on chemicals — it can thrive on care, knowledge, and respect for nature.

“Sikkim's organic mission is not merely about farming; it is about a way of life that honours the earth,” — Pawan Chamling, Former Chief Minister of Sikkim.

Sikkim has shown that when policy, people, and planet work together, sustainability becomes not just possible — but powerful.





Vauban's Car-Free Revolution²

N. Karthikeyan

On the edge of Freiburg in Germany, something remarkable has taken shape—a neighbourhood called Vauban that has become an inspiration worldwide for those who dream of a greener and friendlier life. Vauban is not just a place to live; it is a living example of how people and the environment can thrive together.

A Neighbourhood Built for People

Vauban did not start out as an ordinary residential area. It was once a military base but was transformed into a vibrant community where sustainability is the guiding principle. From the start, residents and planners worked together to design spaces that care for both people and nature. The houses and buildings use very little energy, some even producing more electricity than they use! Solar panels are common, and many buildings are covered with plants and green roofs, making the whole area fresh and lively.



Life Without Dependence on Cars

What really makes Vauban special is how it has managed to cut down on the use of private cars. In most cities, streets are filled with cars and parking lots, making public spaces dull and unsafe. In Vauban, the streets belong to people. Children play and neighbours meet outdoors without worry, as cars are rarely seen on most streets. Residents who own cars park them at the edge of the community and walk or cycle to their homes.

Instead of driving everywhere, people in Vauban use convenient trams, shared cars, and well-maintained cycle paths. Living this way means less air pollution and noise—and much more fun

² Adapted from "Vauban, Germany: A Reduced-Car Community" written by Tristana Moore in Time magazine, published on 5 October 2009

and freedom for families and children. This simple idea has changed the whole atmosphere of the area and sets a beautiful example for cities everywhere.

A Legacy of Over 25 Years

Vauban's journey began in the early 1990s after the French military left the area. The City of Freiburg purchased the land and decided to create a forward-thinking eco-district. The construction began around 1998, and by the early 2000s, residents moved into this burgeoning community. A core group called Forum Vauban, made up of environmental activists, architects, and future residents, actively shaped the neighbourhood's philosophy and design. Their collaboration with the local government ensured that sustainability was more than a goal—it became a lifestyle embraced by everyone. Today, Vauban stands as a successful example of over 25 years of continuous sustainable living.

Why Has Vauban Endured?

Several factors have allowed Vauban to keep practicing this eco-friendly lifestyle for decades. Key among them is the strong sense of community participation and ownership—people helped design their homes and neighbourhood, building a lasting commitment to its values. The city government's support through policies, financing, and infrastructure helped solidify the community's sustainable goals. Innovative building methods, like low-energy and energy-positive homes, ensure long-term environmental benefits. The cooperative housing models keep the neighbourhood affordable and inclusive, while social cohesion nurtures everyday choices towards sustainability.

Green Spaces and Community Spirit

Vauban's many parks, gardens, and playgrounds make it a lively and inviting place. Neighbours often organize events and look after shared spaces together, creating a strong sense of community. It is easy to make friends, and people from different backgrounds feel welcome. The design of Vauban promotes togetherness, good health, and a joyful lifestyle.

Why Vauban Matters

Vauban shows what is possible when people put their minds together for a shared purpose. Its residents enjoy clean air, safety, and a sense of belonging that is rare in modern cities. By using less energy, producing little waste, and relying mainly on walking, bicycles, and public transport, Vauban keeps its carbon footprint low and helps protect the planet.

An Invitation to Learn More

The story of Vauban is filled with hope and practical lessons. It proves that another kind of city life is possible—one where helping the Earth also leads to happier and healthier lives. Vauban continues to attract visitors, city planners, and dreamers from all over the world. Who knows? The next spark for a better future might start with a new idea you discover from Vauban. If this vision excites you, there are many more inspiring details to explore about how such a community is built and how it thrives each day.





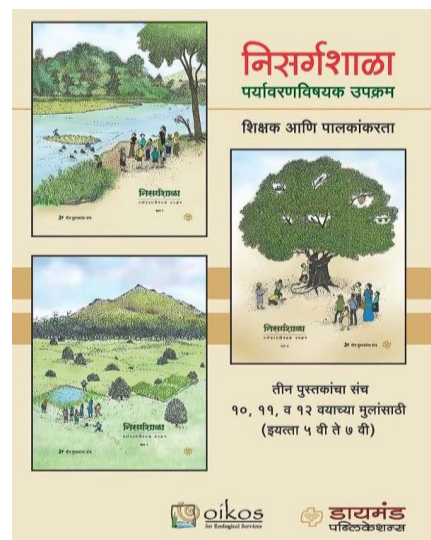
REVIEW

Nisarg Shala (Marathi Book) written by Team Oikos

Ajit Sharad Barje

"Catch them young" is more than just a catchy phrase — it's a guiding principle. If we truly want to instill the values of a sustainable lifestyle in the young generation, we must begin when their minds are most open and impressionable. Early exposure to these values ensures that sustainability isn't just a concept they learn, but a habit they live. And once a habit takes early root, it grows into second nature.

Simply preaching sustainability isn't enough to deliver real results. It's not just about how we act, but why we act; that's what creates a lasting impact. That's where the "Nisarg Shala" book series comes in, offering meaningful guidance and inspiration for children to explore ecology, understand the importance of biodiversity, and recognize how our everyday actions can directly impact the well-being of our planet.



Developed in the Marathi language by Oikos for Ecological Services, in collaboration with 'Gram Mangal' and 'Adhiwas Foundation,' "Nisarg Shala" (literally meaning 'Nature School') is a hands-on environmental education programme. It combines nature-based immersive learning with opportunities to enhance children's written and artistic expression.

The programme is built around a series of three guidebooks, designed for teachers and parents to facilitate learning for students in Standards 5, 6, and 7. Each book includes approximately 50 seasonally relevant activities, incorporating both classroom and outdoor learning modules.

The programme is based on the "constructivist approach" in education, which promotes learning through a spectrum of direct experiences. Through activities and self-learning, children learn about various components of nature such as rivers, mountains, forests, soil, trees, animals, birds, insects, etc. With a focus on local ecology and biodiversity, children understand the subject through experiential learning. This programme also helps develop creative and interpersonal skills in children. The activities follow a particular sequence and can be undertaken once a week. They are planned according to seasons, which correspond to the local climatic and ecological calendar.

The primary objectives of the Nisarg Shala handbook are:

- To build respect for natural resources through facts, observation, and local context.
- To help children understand biodiversity and ecology through hands-on experiences.
- To enable students to observe, map, and assess the status of natural resources.
- To nurture environmental awareness and an understanding of the importance of conservation.

The books cover a range of themes including flora and fauna, soil, water, ecosystems, farming, energy, pollution, industry, climate, and weather. They are designed so that over three years, one activity per week can be completed, enabling schools to run a continuous "Special Environmental Programme" throughout the years for Standards 5-7.

Through these hands-on activities, children will learn and realize how their daily choices and consumption impact the environment, thereby helping them cultivate sustainable habits that will last a lifetime. For more details, you may visit: <https://www.adhiwas.org/nisargshala>

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



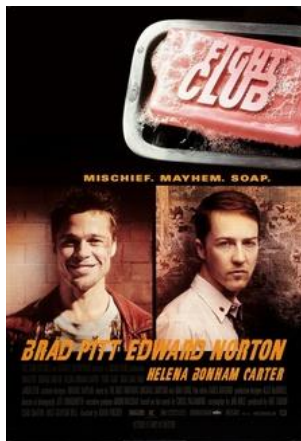


RESEARCH REVIEW

Film Review: Fight Club

N. Karthikeyan

Many films entertain us, but very few make us question the way we live. *Fight Club* (1999), directed by David Fincher, is one such film. It boldly shows how modern life, filled with shopping, brands, and endless work, can make people feel empty inside. The film asks an important question: Have we become slaves to the things we own?



The story is about an ordinary man (played by Edward Norton) who has a good job, a nice apartment, and everything that money can buy. He spends his time decorating his home with the latest furniture and gadgets. On the outside, his life looks perfect. But deep inside, he feels restless and lost. He cannot sleep at night and feels that something is missing.

One day he meets Tyler Durden (played by Brad Pitt), a free-spirited man who lives without rules or possessions. Tyler tells him, “*The things you own end up owning you.*” Tyler believes that people have forgotten what really matters in life because they are too busy buying things they do not need. Together they start Fight Club, a secret group where men fight each other to feel strong and alive again.

At first, *Fight Club* is about letting go of stress and anger. But slowly, it turns into something bigger. Tyler begins to form a group called Project Mayhem, which wants to destroy the system built on greed and profit. He wants people to stop obeying advertisements and start thinking for them.

Through these events, the film strongly criticises materialism and consumerism. It shows how society teaches us that happiness comes from products — new cars, clothes, or phones. But even after buying them, people still feel unsatisfied. In one scene, the narrator looks at his apartment filled with stylish furniture and asks himself, “*What kind of dining set defines me as a person?*” This simple question reveals how deeply people connect their identity to the things they buy.

The movie also shows how people have lost their connection with real experiences. The fights in the club are not just about violence — they symbolise a search for truth and feeling. The members fight to remind themselves that they are alive, not just consumers trapped in a routine.

As the story moves forward, the narrator realises that Tyler Durden is not a separate person but a part of his own mind — the part that wants to break free from the fake life he has been living. In the final moments, as buildings explode around him, he finally understands that freedom does not come from destroying the world but from freeing himself from greed and false values.

Fight Club is powerful because it holds a mirror to our lives. It reminds us how advertising and social pressure make us buy more and more, even when we already have enough. It encourages us to step back, question what we really need, and look for joy in simple things — friendship, honesty, and peace of mind.

For readers of *Vasudha Calling*, this film connects deeply with the idea of sustainable living. When we consume less and live more simply, we reduce waste, save natural resources, and find greater satisfaction in life. *Fight Club* asks us to look beyond material comfort and rediscover what makes us truly human.

Watch this film not for its fights, but for its message. It will make you think about how modern life has turned us into constant buyers, and how much happier we can be when we learn to live with less. In a time when advertisements tell us that happiness is for sale, *Fight Club* boldly reminds us that the best things in life — freedom, friendship, and self-awareness — can never be bought.



Sustainable Lifestyles Online Course by UNSSC

- **Who offers it:** United Nations System Staff College (UNSSC) provides this course as part of its commitment to advancing global sustainability education.

- **Course Objective:**

The program explores what sustainable lifestyles mean in the context of the 2030 Agenda for Sustainable Development. It aims to deepen understanding of how lifestyle choices impact the environment and society and promotes strategies for individuals and institutions to live better and lighter. Participants learn about values, consumption domains, policy environments, and solutions adapted to regional realities for long-lasting change.



- **Course Format and Duration:**

This is a self-paced online course combining study modules, case studies, and interactive exercises, demanding about 3 hours of study per week. It allows learners to schedule activities flexibly.

- **Dates:**

The course is open year-round with continuous enrolment.

- **Fees:**

The course is completely free of charge.

- **Registration and Contact:**

Interested learners can register and learn more at <https://www.unssc.org/courses/sustainable-lifestyles-1>.

- **Who should attend:**

Individuals, community leaders, policymakers, and anyone interested in adopting sustainable living practices aligned with global development goal





In the month of September 9700 visitors attended the Vasudha exhibition.

Response to the Vasudha Reels



In a world overflowing with noise and name, there are few voices that truly carry the power to inspire and ignite passion. Your words and projects arrive like sacred signs—delicate yet potent. They awaken the soul and stir what is divine within us. Like a gentle whisper from a higher plane, they shine a light in shadow and act as a balm to soothe pain.

Thank you for being such a true vessel. Grace flows through every word you share. May blessings beyond measure find their way to your door. Wishing you all that you deserve, and even more.

-Shri. Balakrishnan, Tirupur

Vasudha Eco Selfie Corner

