

Vasudhā Calling

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Comprehensive Platform for Knowledge Sharing on Sustainable Living





SPECIAL ARTICLE

Solving for Pattern: Excerpts from Wendell Berry

G. Vasudeo

On 9 November 2026, we listened to an insightful podcast by Sri. Girish Sohani, Trustee, BAIF Development Research Foundation on Development Directions: Reflections from Field Programmes. His speech highlighted the urgent need for sustainable development by addressing deepening social divides, climate resilience, and ecological stewardship. He showcased BAIF's Wadi programme as a practical model integrating livelihood generation and ecosystem well-being, stressing that true progress requires simultaneous enrichment of both rural communities and their natural environment. During the course of his speech Sri. Sohani introduced an excellent essay, "Solving for Patterns" written by Wendell Berry that everyone who is working in the field of development and sustainability should read. I am happy to share excerpts from the book.



Wendell Berry

Our agricultural dilemma today is emblematic of a broader crisis of our time. The industrial methods that have remarkably increased food production have simultaneously produced destructive side effects threatening the health of soil, ecosystems, and human communities. This paradox—where solutions create incurable problems—is found not only in farming but across modern systems, whether in polluted sanitation, failing schools, or harmful medical cures.

Berry identifies three kinds of solutions to such problems. The first kind produces a chain of new problems beyond the scope of the original expertise. For example, feeding cattle in large feedlots may optimize efficiency within the operation but leads to biological disorder such as disease and dependency on drugs. Beyond the feedlot, manure disposal becomes a soil fertility problem, linked to water pollution and ecosystem damage. These concentrated animal operations encourage large-scale monoculture grain farming elsewhere, which causes soil erosion, pests, and economic dependence on external inputs, along with the collapse of rural communities. This cycle of unintended consequences expands in a widening ripple effect into nature, cities, and culture.

The second kind of solution worsens the problem it seeks to fix, in an endless feedback loop. Soil compaction addressed by bigger tractors leads to more compaction and even bigger machinery. Similarly, coal-fired power plants fuel air conditioners that increase power demand, fueling more pollution. These solutions benefit only suppliers of fuel and equipment, never the health of the system.

Both these types of solutions fail because they define problems narrowly, ignoring the complex interconnected pattern in which agriculture exists. Defining agriculture solely as production or technology misunderstands the problem. A genuine solution addresses the whole problem — the mutual relationship of soil, plants, animals, and people — aiming for ecological, agricultural, and cultural health.

The third kind of solution, in contrast, creates a web of interconnected solutions. For instance, meat animals fed on the same farm where their feed is produced embody a concern for pattern and quality, not just quantity. Such a farm fosters biological balance and interdependence, addressing fertility, soil health, economics, and sanitation together — the whole complex that adds up to health. Here the farm and the farmer form a living organism, maintained thoughtfully with attention to all interconnected parts.

Bad solutions destroy these larger patterns because they are made in ignorance or disregard of them. They seek singular goals like production increase at high environmental and social cost. Good solutions harmonize with the broader pattern, acting analogously to a healthy organ in a living body, integral to the organism's health. This concept extends from cells to ecosystems and the biosphere itself.



Drawing on examples from exemplary farmers, Berry proposes critical standards to judge agricultural solutions:

1. Good solutions accept limits and use what is at hand. Expanding scale is often deceptive and introduces new problems.
2. They address agricultural problems with agricultural—not just technological or economic—solutions.
3. Good solutions improve balance within the pattern, being qualitative rather than quantitatively distorting.
4. They solve multiple problems without creating new ones.
5. They satisfy a wide range of criteria: fertility, productivity, health, conservation, beauty, and living pleasure.
6. They distinguish biological order from mechanical order; farming differs from industry.
7. They have wide margins such that failure of one solution does not preclude others.
8. They answer the question “How much is enough?” rather than seeking endless maximization.
9. Good solutions are economical and do not impoverish others.
10. They must be proven in practice by people intimately connected to the land and consequences.
11. Organic farms imitate natural systems, achieving independence, integrity, and benign interdependence.
12. Health in the farm organism means what is good for one part is good for the whole; sacrifice of parts is perilous.
13. Good solutions preserve the integrity of the larger patterns containing them—watersheds, communities, and ecosystems.
14. Finally, organic solutions depend on specifically human virtues: memory, observation, insight, fidelity, and especially restraint—the ability to live within limits and resist greed and superficial fixes.

Berry’s vision detaches agriculture from mechanistic industrial approaches and anchors it within living, interwoven patterns. Solving for pattern means embracing complexity and fidelity to the whole system’s health. For sustainable living, this teaching resonates far beyond farms — urging society to look for solutions that nurture interconnectedness and the resilience of life itself.





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.

7. DEGRADABILITY

This feature of nature's system constitutes half the cycle of the movement of materials therein. Living beings—both plants and animals—synthesize various elements into useful substances. Some are used by themselves; some by others, and some are thrown out as waste. Although it is 'waste' for them, it contains substances useful for micro-organisms. It serves as food for them. They obtain energy from them to live and grow. In that process, they separate all the elements, which get released and stored in the soil. The cycle thus constitutes 'synthesis and analysis'; or 'generation and degeneration'; or 'upgradation and degradation' of materials. From an energy point of view, it is a cycle of 'accumulation and release' of energy. During (photo-)synthesis, solar energy gets trapped in the form of chemical bonds between elements, upgrading them to complex molecules. This is done primarily by plants. When such 'food' is consumed by animals, digestive enzymes in their stomach break these bonds and release the trapped energy for life. This is the first stage of degradation. The used or partially degraded substances are excreted as fecal matter.



Nevertheless, such matter, or dead bodies of plants and animals, still contain a certain amount of energy (some bonds remain intact). Micro-organisms in the soil, fungi, white ants, etc., fully break these bonds, live off the energy released during the process, and leave the separated elements back in the soil. The degradation, or analysis, is now complete. As this is done by biological entities, it is known as 'bio-degradation.' The elements are now ready in the soil—like a buffet dinner—for plants to synthesize.

Degradation, in other words, is 'recycling.' The time required for bio-degradation may vary depending on the nature of materials. Materials with higher water content degrade quickly, whereas dry materials take longer to decompose.



Thus, we find degradation, or analysis, is as important as synthesis. In fact, synthesis cannot take place unless analyzed elements are available in the soil. But for analysis to occur, substances must have chemical bonds breakable by micro-organisms. Therefore, in nature, only such substances are produced that are 'bio-degradable.'

Human beings, being highly intelligent—and greedy—are not satisfied with the amount and speed of production of such substances. We are obsessed with 'more' and 'quicker' production and, since the 1750s, have been using huge amounts of energy and technology to achieve such growth, called 'development.' But, as seen earlier, when energy input increases, throughput increases. More and more material must flow through processes. Given limits on availability of 'renewable'—hence 'degradable'—materials, we turn to non-renewable materials, which are largely biologically non-degradable. Today, we find non-degradable waste piling up everywhere: plastics, cement, plaster of Paris, burnt bricks, various synthetic substances, nuclear waste, etc.

Although these materials are non-bio-degradable, some are certainly 'recyclable.' But that requires 'investing' energy, which aggravates resource depletion and pollution problems. Natural recycling, on the other hand, 'gives' energy to micro-organisms. Recycling done by humans is therefore not eco-friendly. It is only an ad hoc measure adopted out of necessity, not a real 'solution.' Creation and accumulation of non-bio-degradable waste is thus devoid of wisdom. By doing so under the name of development, we create and invite problems for ourselves and future generations.

If this is true, would it not be wise to restrict our 'economic growth' to a level where we use only bio-degradable materials? Indeed, 'growth economy' has no place in nature's system. There can only be a 'steady state economy': steady input of renewable materials; steady consumption; steady creation of waste; and its steady degradation.

However, for such a transition—indeed, a reversal—our thinking and mindset must make a complete turnaround: from 'mechanistic' to 'organic.' We have become 'Homo technicus'; we must become Homo sapiens once again.



Learning from Behaviour

Raghunandan Trikannad

Journey from Rishikesh to Kedarnath starts with a bus to Gouri Kund. The bus passes through places like *Devaprayag*, *Rudraprayag*, *Sonprayag*—the confluences of tributaries of river Ganga, and the foothills of Himalayas. Distance from Gauri Kund to Kedarnath is sixteen kilo meters. Though Nature is apparently the same for all of us, each one of us perceives the world in a unique way. A pilgrim and a lover of nature, finds that temple is not restricted to the worship place, but the whole area surrounded by the snow peaks embraced by the sky. Another person, also a pilgrim, is overpowered by emotion for being able to fulfil the lifelong wish, as he comes out of the temple.



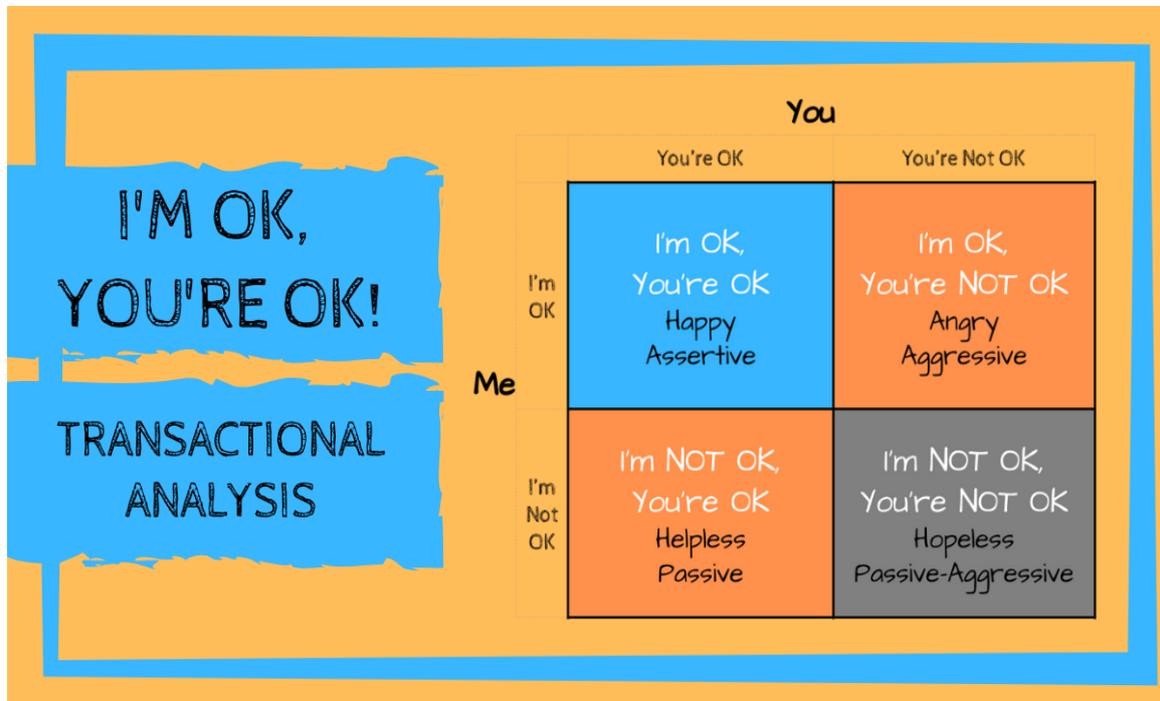
Each person *perceives* the same temple and its expansive surroundings in tune with her or his own nature. And yet... the place apparently remains same! This phenomenon is more explicit in our behaviour. For a given situation, the response, or more often the reaction is different by different people, and many times, different by the same person. Such myriad perception and response get reflected in our interaction at the familial as well as social levels.

We play roles depending on circumstances and situations in life, daughter-son; sister-brother; mother-father; ...The interactions we have with one another influence in shaping our character and personality from the very childhood. We can learn self-observation by observing others initially, by comparing our own behaviour with others' transactions whenever we are in groups or when we travel. We can understand this by observing others' behaviour as it does in the method of Psychology.

A branch of psychology known as *Phenomenology* deals with the research method concerned with how individuals make sense of the world around them. It is the study of "phenomena" such as appearances of things, or things as they appear in our experience, or the ways we experience things, thus the meanings things have in our experience.

Dr. Eric Berne developed this observation into a method of analysing the personality. Berne believed that insight could be better discovered by analysing a client's social transactions. Berne mapped interpersonal relationships to three ego-states of the individuals involved: Parent (P), Adult (A), and Child (C) state. He then investigated communications between individuals based on the current state of each.

Parent according to Berne, is the collection of values, discipline and emotions like care and love, one has received from *parental figures*. Child is one who loves nature, curious and carefree, at times rebellious! Both Parent Ego-state and Child-Ego-state are basically full of emotions. These two emotional Ego-states are balanced by the Adult Ego-state, which is free from emotions and is based on facts and dominated by reason.



All these three states exist throughout our life. They are something like the roles we play during our interactions. He called these interpersonal interactions *transactions* and used the label *games*, to refer to certain patterns of transactions which popped up repeatedly in everyday life in every human interaction. Dr Berne analysed these observations to cure as well as improve interpersonal relationships. He called this as the *Transactional Analysis*¹, which forms one of the theories of personality.

Most of us are more than familiar to the voices we hear—if not listen, *inside our head*. There is a constant conversation going on, giving opinion, suggestion, order, and admonishment. It is called as the *Internal Dialogue*. If we observe carefully, we find that there is this *parental* voice guiding, caring, encouraging, or admonishing us; child appreciating nature, throwing tantrums; and an adult—calm, reasonable, and patient voice offering solutions to our so-called problems. This Adult Ego-state is the one who mediates between the two emotionally sensitive Ego-states ushering balance thereby.

How does *Transactional Analysis* help in understanding our perception and behaviour? We notice that each one of us reacts or responds in one's own unique way. The impressions of the messages received from our parental figures, the perception of the myriad stimuli and in turn, reactions or responses, our association with our peers, siblings, and the transactions during our childhood, *influence* our personality. For example, a child facing forceful instructions (do-s and don'ts) and admonitions from indulgent parental figures, tends to lack the power of decision and may be too critical to persons and situations; who faces bullying peers or siblings may become timid.

¹ A Theory of Personality—introduced here, is only for *self-understanding*.

The child under the wings of caring, sensitive, and understanding parents with a happy childhood may become a caring, sensitive and understanding person. The *Parent Ego-state*, and *Child Ego-state* will be according to these impressions which in turn govern our perception and behaviour.² Balancing and mediating between these two emotional states and the external world is the *Adult Ego-state*—having only pure reason and the capacity for objective decisions! It is this Ego-state, which helps us reduce, if not control our impulsive reactions, and help us learn to respond appropriately.

All the three Ego-states are necessary, nay, mandatory. To enjoy nature, companionship, and transactions thereby, or to protect or rebel against irregularities, we need to be like a child; Parent Ego-state, corrects and disciplines us to be responsible citizens and care and nurture fellow beings and Nature; Adult helps us to control our impulsive behaviour, *to be alert, receptive, and aware*.

Transactional Analysis postulates *Scripts (of Life)*—as they are called, are ready when the child is five to six years of (physical) age. It introduces the popular word OK.³ Broadly there are four scripts: *I'm not OK*—of the helpless and timid; *I'm OK, You're not OK*—of the dominant or of the violently criminal; *I'm not OK, You're not OK*—of those having suicidal tendency; and *I'm OK, You're OK*—of the healthy, who have accepted life as *it is*.

These simple observations can help us understand our own behaviour and responses to life situations, and in turn know our existing scripts, and if possible, change to the healthy one. This methodology is one of the many for *self-understanding and personal growth*. Since it is difficult to observe our own mental activity or to meditate in the beginning, we can start with observation of our own behaviour through others, from *their behaviour*.

Before entering the inner journey of spirituality, it is always advisable to correct and if necessary, change the script to *I'm OK, You're OK*. This can be done by the dictum: *No one is wrong, only different*. Because, each one of is like a star in the infinite space, because no star is above or below the other stars, but in a different space or dimension.

ERIC
Berne



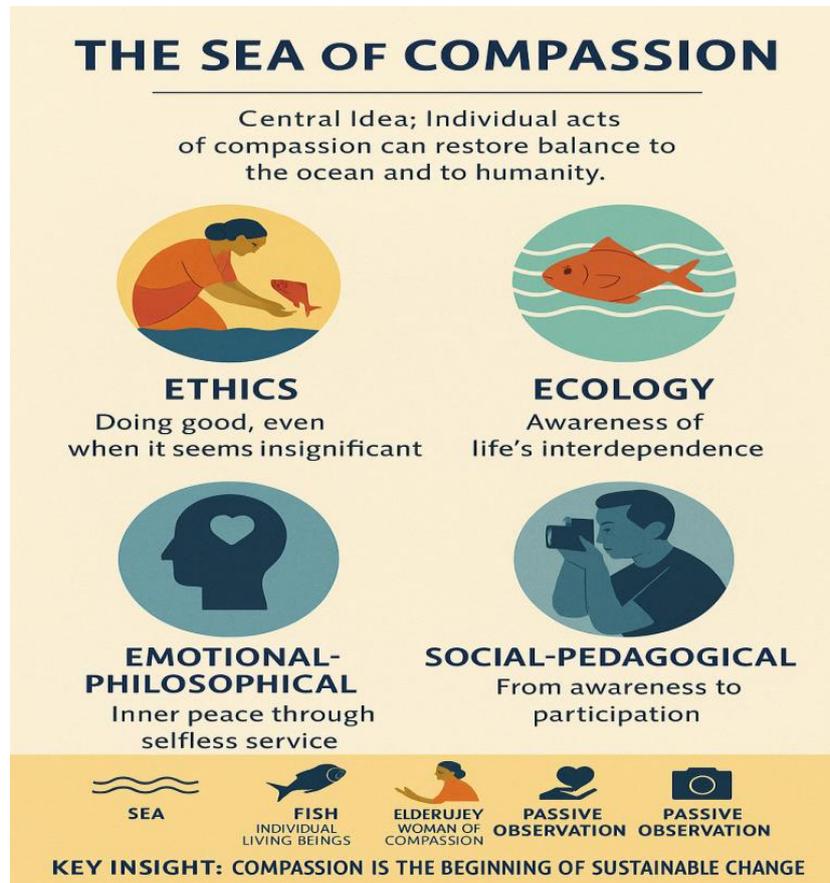
² Both *Parent* and *Child ego-states* have subdivisions: *Critical Parent*, and *Nurturing Parent*; and *Natural* and *Rebellious Child*.

³ Olla Kalla or Oll Korrect. It is a Greek word which means All Correct. This is a very common word used in conversation when we agree with the other. For details refer—*Games People; What do you say after you say HELLO; Transactional Analysis in Psychotherapy; Beyond Games and Scripts; etc.* by Dr. Eric Berne.



Desire to do Good Deeds?

N. Krishnamurthy



The sea had turned wild that morning. When the great wave withdrew, the beach lay littered with thousands of fish — gasping, dying, glimmering in despair. People stood watching, some clicking pictures, others turning away from the sight of helpless life.

Among them walked an elderly woman, stooping to pick one struggling fish after another, tossing them gently back into the waves. A young photographer called out to her, “Mother, when thousands are dying, what difference does it make if you save one?”

Without stopping, she smiled and said, “To this fish, it makes all the difference in the world.”

That simple truth, spoken on a salt-soaked shore, carried the depth of Thiruvalluvar’s wisdom — that virtue is not in size, but in sincerity. Goodness does not wait for applause; it acts where it is needed.

In a world that measures value in numbers, her quiet gesture became a reminder that even one act of kindness can restore balance — to the sea, and to the soul.





BEST PRACTICE

True goodness lies in harmony with nature

A. Madhan Kumar



For Lakshmi, cooking was always part of her morning rhythm — the whistle of the cooker, the glow of the flame, and the comforting aroma of rice. But when the price of LPG rose and smoke filled her small kitchen, she began to wonder if there was a cleaner, simpler way.

Her answer came one summer afternoon when she attended a local renewable energy workshop. There, she saw a solar cooker in action — using nothing but sunlight to prepare a meal. Intrigued, she brought one home. On bright days, it worked beautifully. She would set the pot on her terrace, and by noon, the food was cooked — silently, without fuel or flame.

Yet, on cloudy days, the cooker stood idle. That changed when she learned about the **Hybrid Solar Cooker**, which includes an **electric backup**. It used solar heat during the day and automatically switched to electricity when sunlight weakened.

With this, Lakshmi's kitchen transformed. Her LPG use dropped sharply, the air stayed clean, and she felt a quiet joy in letting nature share her work. "It feels peaceful," she often said. "The sun helps me cook."

Her family now calls their meals "solar powered." Beyond saving money, Lakshmi's story reflects a deeper harmony between technology and nature — where convenience meets conscience.

"When a meal is cooked with sunlight, it nourishes both the body and the planet."





Why Japanese People Live Longer: The Role of Sustainable Lifestyles

N. Karthikeyan

Japan is famed worldwide for its high life expectancy and remarkable health standards among its people. This longevity is no accident but largely the result of deeply ingrained sustainable lifestyle practices that harmonize human life with nature and community. The Japanese approach to healthy living offers valuable lessons on the intimate connection between sustainability and well-being.



At the heart of Japanese sustainable living is a profound cultural respect for nature and resourcefulness. Rooted in ancient Shinto beliefs, the concept of *shizen* (naturalness) emphasizes living in harmony with the natural world rather than struggling against it. This world-view fosters conservation and minimal waste, driving many environmentally conscious habits.

One key cultural principle is *mottainai*, meaning “what a waste.” This idea nurtures awareness and regret over wastefulness in all forms—from food and water to consumer goods. As a result, Japanese households practice meticulous recycling and reuse. Cities enforce rigorous waste segregation and recycling rules, encouraging residents to reduce landfill burden and conserve resources. Reusable shopping bags, limited packaging, and “furoshiki” cloth wrapping exemplify everyday actions that reduce single-use waste.

Sustainable food culture also plays a central role. The traditional Japanese diet focuses on seasonal, locally grown ingredients, minimizing transportation emissions and supporting local ecosystems. Meals follow the “*ichiju-sansai*” format of balanced portions, which prevents overeating and food waste. Preservation methods such as pickling and fermenting extend food shelf life, minimizing spoilage. Seafood consumption follows practices aimed at maintaining marine balance, although challenges remain.



Architecture and city design mirror ecological mindfulness. Traditional homes maximize natural ventilation and lighting through sliding doors and wooden materials, reducing reliance on electricity for climate control. Urban planning integrates green spaces and encourages walking and cycling, promoting physical activity and reducing pollution.



The social fabric itself supports longevity. Communal bonds are strong with extended family networks, neighborhood involvement, and a collective sense of responsibility. Interpersonal respect and low crime rates reduce stress and provide social support crucial for mental and physical health.

Health care in Japan balances cutting-edge technology with preventive care and lifestyle medicine. Regular health check-ups, nutrition education, and programs for older adults encourage maintaining mobility

and mental acuity. Public policies incentivize energy-efficient homes and eco-friendly appliances through market-based measures, further embedding sustainability into daily lives.

Together, these cultural, dietary, environmental, and social factors create a lifestyle ecosystem that nurtures both individual health and ecological resilience. The Japanese model shows how closely intertwined our health is with how we treat our environment and community resources. Living sustainably is not simply about conservation but about holistic well-being that lasts a lifetime.

For those seeking lessons in longevity and healthy living, embracing the Japanese ethos of respect, resourcefulness, and balance offers practical guidance. It reminds us that a truly healthy life rests on finding equilibrium with the natural world, nurturing community ties, and living mindfully every day.





Dharti Ki Pukar (Hindi Book) Written by Sunderlal Bahuguns

Ajit Sharad Barje

'Dharti Ki Pukar' (literally - The Call of the Earth) is an autobiographical and philosophical work written in Hindi by renowned environmentalist Sunderlal Bahuguna, chronicling his lifelong commitment to environmental conservation, especially in Uttarakhand, and his pivotal role in the Chipko Movement, a landmark in India's ecological activism. More than a memoir, the book conveys Bahuguna's deep reverence for nature and his urgent call for sustainable living.



The book reflects Bahuguna's belief that nature is sacred and interconnected with human life, deserving not just protection but respect. The central theme is the preservation of forests, water, and land—encapsulated in the phrase "जल, जंगल, जमीन". Bahuguna explores the consequences of industrialization and deforestation, criticizing development models that prioritize profit over ecological balance.

Raised in the serene hills of Uttarakhand, Bahuguna's early life fostered a spiritual and cultural connection to nature. Influenced by local traditions and Gandhian ideals of simplicity and non-violence, he began to see environmental protection as a moral responsibility. His activism took shape as he witnessed the destruction of forests and the government's disregard for ecological sustainability.

At the heart of the book lies the Chipko Movement, a non-violent protest in the 1970s against commercial logging in the Garhwal Himalayas. Led by villagers, particularly women, who hugged trees to prevent their felling, the movement became a powerful symbol of grassroots environmentalism. Bahuguna's leadership and advocacy brought national and international attention to deforestation and its impact on both ecosystems and local livelihoods.

In the book, 'Dharti Ki Pukar', Bahuguna emphasizes that protecting nature is inseparable from ensuring social justice. He portrays forests not merely as resources but as lifelines for rural communities. He challenged exploitative policies and large-scale projects, like dams, that threatened ecological stability and displaced indigenous populations.

Bahuguna's philosophy warns against unsustainable development and consumerism, advocating instead for a model that aligns with ecological health and community welfare. He believed true progress uplifts all while maintaining harmony with nature. The book also recounts Bahuguna's struggles and victories—from resistance to official and corporate pushback to the eventual success of the Chipko Movement, which led to a government ban on tree felling in the Himalayas.

In his concluding reflections, Bahuguna urges individuals and governments to recognize the "पृथ्वी की पुकार"—a plea to restore our relationship with nature and prioritize sustainability. He advocates for a cultural shift away from exploitation toward humility, stewardship, and respect for life. The book is a compelling testament to the power of non-violent resistance and ecological wisdom. Sunderlal Bahuguna passed away in May 2021, but his legacy lives on as a guiding force for environmental activism, reminding readers that even the smallest of actions can have a profound impact on the world, and dedicated individuals can shape history and safeguard the planet for future generations.

More about the book: Publisher – Radhakrishnan Prakashan, First Edition - January 2007, Price: Rs.495.00, Pages: 110

"Ajit is a freelance writer. He, along with his wife Manisha, runs Carvi Resource Library & Study Centre and Dnyanjagar Bookstore at Nashik, Maharashtra."





RESEARCH REVIEW

Film Review: An Inconvenient Truth

N. Karthikeyan

An Inconvenient Truth is a powerful documentary that raises urgent awareness about climate change, directed by Davis Guggenheim and featuring former US Vice President Al Gore. The film presents scientific facts and personal reflections that reveal how human activities, especially fossil fuel use and deforestation, are warming the planet and threatening the environment.



From a sustainable lifestyles perspective, the film is a wake-up call. It makes viewers realize how individual and collective choices impact the Earth. The connections between excessive energy consumption, waste generation, and environmental degradation become clear. It urges people to rethink their daily habits, encouraging energy conservation, sustainable transportation, and responsible consumption.



The documentary explains complex scientific data in a simple and engaging way, using vivid graphics and storytelling. Gore's passion and personal journey make the message relatable and motivating. The film does not just highlight problems but also offers hope by showing practical solutions that align with sustainable living principles.

One powerful scene is Gore's presentation of the "hockey stick" graph, showing how atmospheric carbon dioxide levels have soared in recent decades, tightly linked with rising global temperatures. This visual captures the urgency of human-caused climate change and its accelerating pace, making the invisible threat more real for viewers.

Another memorable sequence is Gore's story of a live frog being slowly boiled alive. The metaphor explains how society tends to ignore gradual worsening of climate impacts until it is too late to respond. This powerful imagery pushes audiences to recognize the danger of complacency and the need for immediate action.

Watching *An Inconvenient Truth* is essential for anyone concerned about the future of the planet. It inspires action and responsibility, making it not just a film but a movement towards more mindful and eco-friendly lifestyles. It encourages reducing carbon footprints, protecting natural resources, and supporting policies that promote environmental health.

In a time when climate change can feel overwhelming, *An Inconvenient Truth* empowers individuals with knowledge and the motivation to be part of the solution. If you want to understand how our lifestyles affect the planet and what you can do to help, this documentary is a must-watch.

Watch the film: On Apple TV (paid)



Training of Trainers on Sustainable Lifestyles – December 2025

VK-NARDEP is excited to announce a Training of Trainers (ToT) programme on Sustainable Lifestyles scheduled for December 22-26, 2025, at the serene VK-NARDEP Technology Resource Centre in Kanyakumari, Tamil Nadu. This residential programme is specially designed for individuals passionate about sustainable living and eager to serve as facilitators and guides in their communities.



This ToT aims to build a network of facilitators who can inspire and guide others in their journey toward living simply, consciously, and harmoniously with nature. The programme integrates the **environmental, social, and inner dimensions of wellbeing**, combining conceptual clarity with participatory and experiential learning methods.

Under the guidance of **Shri Dileep Kulkarni**, a leading sustainable lifestyle practitioner from Pune, along with other senior resource persons, participants will gain insights into:

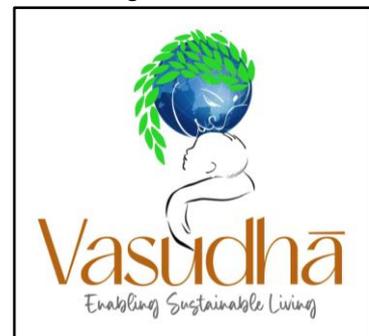
- Core principles and values of sustainable lifestyles
- Holistic frameworks such as *Samyak Vikas* and *Panchakosha*
- Practical tools and participatory methods for training and facilitation
- Case studies and examples of sustainable living communities

The workshop will be **residential**, offering a serene environment for learning and reflection. The **participation fee is ₹1,500**, which covers accommodation, food, and training materials for the entire duration.

We believe your interest and experience in sustainability align with the objectives of this initiative. Your participation will strengthen this collective journey towards nurturing sustainable lifestyles in our communities.

Kindly confirm your participation through e.mail vkvasudhaindia25@gmail.com on or before **1st December 2025**

We look forward to your active participation and contribution to this meaningful endeavour.

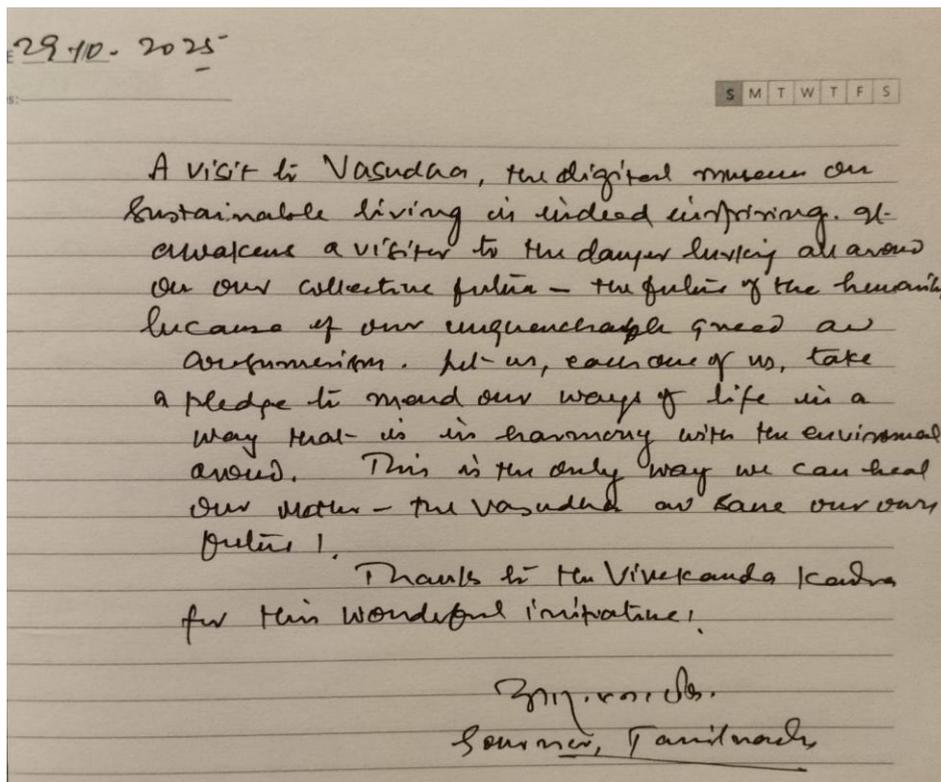


In the month of October 14800 visitors attended the Vasudha exhibition.

Visit of Shri.R.N.Ravi, Governor of Tamil Nadu



On 29 October 2025, Honourable R.N. Ravi, the Governor of Tamil Nadu, visited the Vasudha exhibition at Kanyakumari. During his visit, he took a thoughtful walk through the exhibition space, engaging attentively with the digital panels showcasing sustainable lifestyle practices. He appreciated the innovative effort put forth by VK-NARDEP in creating an experiential digital platform that educates and inspires visitors about living in harmony with nature. The Governor's commendation adds significant momentum to the movement for sustainable living that VK-NARDEP passionately promotes.



Vasudha Eco Selfie Corner

