

Vasudhā Calling

A newsletter for enabling sustainable living

Date: 15.5.2026

Volume : 2 Issue : 02



Comprehensive Platform for Knowledge Sharing on Sustainable Living





Indian Values in Futuristic AI Driven Classrooms

Swami Amritaputrananda

We are living in a time of rapid transformation, where Artificial Intelligence is becoming part of everyday life. It is entering fields such as education, healthcare, governance, and even personal decision-making. Many people see AI as a symbol of progress and a solution to complex problems. It has already shown its usefulness in areas like national defence, where it has helped process data quickly and save lives. However, while appreciating its potential, we must pause and reflect on how it is shaping human life.



AI is undoubtedly a powerful tool, but it must remain a tool and not become our master. When we depend excessively on machines, we slowly lose our own abilities. I have observed this even in simple matters such as calculation, where earlier generations relied on mental effort but now depend entirely on devices. This gradual loss of cognitive ability is what I describe as intellectual laziness. If this trend continues, we may unknowingly become dependent on technology even for basic thinking, thereby weakening our own inner capacities.



This brings us to a deeper question about the purpose of education in the modern age. Today's education system largely focuses on what I call "education for living," which equips individuals with technical skills and knowledge to earn a livelihood. While this is necessary, it is not sufficient for a meaningful life. Equally important is "education for life," which develops character, resilience, and the ability to face challenges with clarity and strength. AI can provide unlimited information, but it cannot offer inspiration, and it cannot nurture the human spirit.

The role of the teacher, therefore, becomes even more significant in this new context. A teacher is no longer merely a transmitter of information, because that role can now be performed by machines. The true role of a teacher is to inspire, to guide, and to help students discover meaning and purpose. It is through human interaction that values are transmitted and character is shaped. This process cannot be replaced by any technological system. In this sense, the human teacher remains irreplaceable in the age of AI.

Alongside these changes, we are also witnessing new challenges emerging from the digital age. One such challenge is the "attention economy," where various platforms compete constantly to capture and retain our attention. This leads to distraction, fragmentation of thought, and a restless mind. Another issue is digital narcissism, where individuals seek validation through likes, followers, and online approval. This creates a dependence on external recognition and weakens inner stability.

A more serious concern is the impact of this environment on mental health. The continuous flow of information often leads to confusion rather than clarity. Young people, in particular, find it difficult to concentrate and make decisions. There is a growing sense of anxiety, stress, and even depression among students. This indicates that access to information alone does not lead to wisdom or well-being. Something deeper is required to navigate this complexity.

To address these challenges, we must turn to the wisdom of our tradition, which offers timeless guidance. One such quality is *Viveka*, or discrimination, which enables us to distinguish between truth and falsehood. In an age of misinformation and overwhelming data, this ability becomes essential. Without *Viveka*, we are easily influenced and misled by what we see and hear. With it, we develop clarity and make informed choices.



Another important quality is *Shraddha*, which combines focus, dedication, and discipline. In today's world, the mind is constantly pulled in multiple directions, making it difficult to sustain attention. *Shraddha* helps us remain committed to what truly matters and prevents us from being distracted by superficial attractions. It gives depth to our learning and meaning to our actions. Without *Shraddha*, knowledge remains fragmented and incomplete.

Perhaps the most crucial aspect is mastery over the mind. The real challenge is not external technology but the internal state of our mind. If the mind is restless, even the best tools cannot bring peace or clarity. Practices such as *Pranayama* and *Meditation* help in calming the mind and developing inner stability. When the mind is calm, one can remain balanced even in a fast-moving and complex world.

It is also important to recognise that human values cannot be replaced by machines. AI can process information, but it cannot create compassion, empathy, or ethical understanding. These qualities are developed through human relationships and cultural transmission, which we call *Samskara*. *Samskara* shapes our character and influences our decisions in life. It is this inner refinement that enables us to use technology responsibly.

Therefore, the need of the hour is not to reject technology, but to use it with awareness and balance. We must ensure that while we adopt modern tools, we do not lose our fundamental human qualities. Technology should support our life, not dominate it. This balance can only be achieved when we are rooted in values and guided by wisdom. Without this grounding, even the most advanced technology can lead to imbalance.

In conclusion, the future will undoubtedly be shaped by Artificial Intelligence, but the direction of that future depends on human consciousness. If we cultivate clarity, focus, and inner strength, we can use AI as a beneficial tool. If we neglect these qualities, we risk becoming overwhelmed by the very systems we create. A calm and focused mind is therefore the greatest asset in this age. It allows us to move forward with both intelligence and wisdom, ensuring a future that is not only advanced but also humane and sustainable.



Swami Amritaputrananda, a Chartered Accountant by Profession, disciple of Mata Amritanandamayi Devi and closely associated with Vivekananda Kendra, Kanyakumari.



The Divine Bond

Raghunandan Trikannad

No one could imagine that everyone has so much power, as to experience so much love from almost everything in the Universe. Least of all my puny self. I will only try to tell you about it. After all, none has succeeded in describing all the experiences. But try I will, for the very effort will give me a sense of fulfilment one achieves, when one points a finger to show the moon, knowing very well that the finger does not have anything to do with the moon. The best way is to tell my own story as it happened.



I am ageless; at least that is what I believe. Probably, born with the Mother Earth, after all, I belong to her. For a very long time, I am sorry, I cannot count, I was a part of a huge boulder. It would be improper to even say that I was a part, because I was never apart from it! The Sun would warm it, the winds would caress it and the rains would wash it. But the life went on without any hitch.

We—others like me and I—were all happy in this togetherness, and I had taken this companionship for granted. But then, a lightning struck that portion which was my home and we separated from the boulder unwillingly. Even now I shudder at the thought of pain of separation. But then I was not alone so we consoled one another. We could still see the mother rock though we were far away from it. And then, the lightning made way to a down-pour, and for me it was a deluge.

As the water carried us off from our age-old home the pain of not seeing the boulder, was slowly replaced by a feeling of elation. We were experiencing, for the first time, the joy of movement.

Believe me; we would have loved to ride eternally on the waves of

water. But then, we always have to pay for the joy experienced through either discomfort or separation or even pain. The water gushed through the mountain slopes sometimes taking vertical drops of hundreds of feet below, and sometimes through thick forest gradients.

In the process however, I had to part company with my other companions, one by one, as we cried to one another “Good-bye!!” Never did I realise that the words meant so much to the whole existence of which I too am a small organic part. The water which had by now swollen to become a river carried me through rocks as though in a frenzy of turbulence which further trimmed me in size!

And then, there was only pure movement as it reached smooth gradients of the plains. I confess it was the most enjoyable experience—at least that was what I thought! It was then when I came in contact with one more creature—unlike myself—called man. He was in water, washing himself when the wave I was riding on, hit him and I found myself ripped away from water which had given me so much joy.

I wondered whether this flux of joy and misery would be the pattern of my life. But fortunately, curiosity took over my mood and I tried to observe my new surroundings. I was right on top of the man, riding on his head. His silvery white hair served as my residence for some time. I was glad that he entered a hut on the bank, and I could still see the river.

The man sat as though watching the river for a long time. Something was transpiring in my being, because he was not just observing, but it was something else—calls it prayer or meditation. Suddenly it dawned on me that though I was seeing the river; it was not the same river, because the wave on which I had ridden had moved miles away. I learnt that the movement is not only physical but also psychological. I experienced a new kind of joy with this realisation, and this joy was qualitatively different.

The rays of the morning Sun filled me with warmth which was as enjoyable as the cool freshness of water. The Sun dried the streak of silver I was sitting on and I fell on to an object as he looked down. It turned out to be a book which seemed to have a strange influence on me.

The black objects—which I now know as the “Akshara” or indestructible, the letters were conveying something. Simultaneously I heard a bell like voice produce some soothing music and immediately the letters became alive. I am incapable of expressing what I learnt from them, but this much I do know, that my life got transformed.

The concern and anxiety of what would happen did not trouble me anymore. Just when I was feeling a little hotter for comfort—the Sun had reached the zenith—the book gave me shade in its embrace, as the man closed the book. Why should I ever bother to dream, wish or even plan about future?

The vibrations of the man’s voice along with the subtle life of the letters had taught me how to accept life as it comes. Earlier, I had not liked the sudden changes in my life and was forced to accept them, as there was no choice. But now, grumbling was replaced by a conviction that everything is for my good.

Again, I lost track of time, I do not know for how long I was pressed between the pages. But all along I was nourished by the wonderful thoughts of the past which were almost imprinted on my being. After quite some time, I felt we were moving—the book and others like me. I could listen to the gurgling of river, and almost feel its freshness. The memory became alive once again and I experienced a shock of joy.

I could distinctly feel that we were once again on the high mountains—similar to those among which I was born. The movement stopped, perhaps the book I was housed in, was kept down. The very next day the book was opened, and a different voice—younger than earlier—started chanting.

This time the letters did not respond as much as they had earlier when I had first heard them. And the page I rested in got opened. As if the Providence was just waiting for this opportunity, a gust of strong wind blew me off the page and I started floating. This movement was more subtle

because the wind carried me. The feeling that I was on top of the mountain proved to be right as I saw the lush green forests on the mountain slopes. The clouds moved on them and the wind carried me off to one cloud which was particularly big and filled with water.

Strange as it may seem, I could still feel that I was very much connected with the book, the men, and other things with whom I had come in touch. As I rose higher on the cloud, the feeling became more and more intense. And this very feeling of oneness brought in a kind of ethereal warmth, to this extent that I did not feel any cold as we started rising higher in the sky.

I got covered by a white starlike shroud which was breathtakingly beautiful. And then the cloud moved further on to the shoulder of a mountain. When the time was ripe, the cloud released me and I started my exhilarating journey towards the Earth. I approached it and settled on a huge boulder, over which there was already a rich coat of white. Somehow, I again felt very familiar, and was overcome by a feeling of déjà vu. But it passed off as I started living in the present. "This moment is too precious to lose." I thought. And the very thought brought in a wonderful cascade of joy into my being.

Sometime later—it is only for the expression through limited language that the word is used because the time had almost ceased for me, the warmth of the Sun started melting the white cloak around and below me.

Gradually my new host came into view. What did I find? It was the same boulder in which I was born and I along with others like me, were resting on the very spot we had separated from! It was then that I realised that there is nothing called separation. We never separate from anything. Because everything is connected.

It was love that had made the lightning to kiss the rock; love which had made the rain to lash on it and the lump of rock to fall into the water; it was the love of the river for the ocean that had made begin its journey from the mountain; it was love again that had made the water to break the lump and separate us from one another; it was the love for water that had brought the man towards it and in turn with me; it was love felt by Sun for Earth that gave warmth, which made me fall into the book; it was the same love that had taught me, brought me to the mountain, blown me in the wind, the water molecules to form the snow flake around me; it was the love of the Earth—scientists prefer to call it the force of gravitation—that brought me down towards it; and it was this very love that brought me back to my starting point.

I am totally convinced—I have experienced it so I ought to know better—that the so called mesonic force which holds the neutrons and protons together in the nucleus of an atom, is again the love. This experience of love made me understand the Divine Bond that binds the Universe into an organic whole.

By this time, you must have come to know about my identity. I am just a speck of dust. So next time you feel me in your eye, do not get irritated; in case you sneeze because I had entered your nostril, know that the bond had brought me there. If I, an insignificant thing could experience what I have experienced, then know well that the God, the Providence, the Divine Bond—I prefer to call it Love, has given the right to everyone to experience It. Only we have to allow It to do Its work! "Good-bye"...which means God be with you. But remember, God is always with you!



Shri.T.Raghuandan, a Chemical Engineer by training who also worked for Vivekananda Kendra in the formative years, managed a 10+2 Senior Secondary School in Rajasthan for thirty-one years with his wife Vasantha and has now settled down in Kerala for sadhana.



From Godliness to Sustainability: The Evolution of Cleanliness

N. Krishnamoorti

During the reign of Emperor Krishnadeva Raya, the priests of the Tirupati temple followed an extraordinary standard of cleanliness. After every sacred bath of the idol, they cleaned it repeatedly with different layers of cloth, ending with a fabric so fine that even the slightest stain could be detected. If any impurity remained, the entire process began again. For that civilisation, cleanliness was not merely next to Godliness — cleanliness was Godliness.

Modern society has drifted far from that ethic. Today, development and lifestyle are often measured by consumption and waste. Rivers have become sewage channels, cities struggle with pollution, and air, water, and soil are increasingly contaminated. Human beings have normalised environmental damage in the name of progress.

Yet, a change is slowly emerging. Awareness about pollution, sustainable development, and long-term environmental responsibility is growing.



Introspection for Consideration:

1. How can I become more aware of pollution and adopt sustainable practices in my daily life?
2. How can families encourage waste segregation, responsible consumption, and environmentally conscious living at home?
3. How can local communities strengthen grassroots initiatives for cleanliness, recycling, and pollution control?
4. How can society support innovations such as water recycling, green courts, and “polluter pays” policies for environmental protection?
5. How can a more positive and constructive understanding of pollution, waste, and sustainability help build a healthier and more responsible society?



Shri.N.Krishnamoorti – a senior worker of Vivekananda Kendra, he is a respected thinker, philosopher, orator and prolific author of more than a hundred books in English, Tamil and Hindi



Where Community Action Matters...

A. Madhan Kumar

Silluk Village is in East Siang district of Arunachal Pradesh, with about **139 households and nearly 859 residents**, has become a nationally recognised example of community-led waste management.

In 2019, villagers launched the **Swachh Silluk Abhiyan**, transforming cleanliness from an occasional activity into a collective social responsibility. Every household participated in regular cleaning drives, waste segregation, composting, and recycling practices. Bamboo dustbins were placed across the village at regular intervals to prevent littering.



The results were measurable:

- Silluk was recognised multiple times as the **cleanest village in East Siang district**.
- The village received the **Naturenomics Award (2023)** for environmental sustainability.
- Its waste-management model was included in the **NCERT Environmental Studies textbook** as a national learning example.

The significance of Silluk lies not in technology or funding, but in disciplined community action. The village proved that environmental transformation is possible when people collectively reduce waste, maintain public spaces, and take ownership of their surroundings.

Silluk raises a simple but powerful question for every community:

If a small village can organise itself to become cleaner and more sustainable, why cannot larger towns and cities do the same?



Dr. A Madhan Kumar, Ph.D, in Managerial Psychology, is an advocate for sustainable consumption and production and practitioner, interested in building a sustainable lifestyle for the benefit of posterity. Email : squirrelgreen123@gmail.com / <https://www.linkedin.com/in/madhankumaralamandha/>



Living Beyond the Grid: Johnny's 54-Year Journey in Auroville

N. Karthikeyan

Imagine a life where you don't need a bank account. Imagine a life where your breakfast, lunch, and dinner grow just a few steps from your front door. For 85-year-old Johnny, this isn't a dream. It has been his reality for 54 years.



Johnny is an Australian pioneer who arrived in Auroville, India, in 1971. He traveled overland through Bali, Java, and Sri Lanka to reach this experimental township. Back then, the land was a barren, dusty plain. Today, thanks to the hard work of pioneers like him, it is a lush, thriving forest.

A Life Built by Hand

Johnny's story is a testament to the power of simple living. He lives in a modest hut, much like the one he first built decades ago. He doesn't have a traditional job or a pension. Instead, he has a 50-acre forest and a community that works together.

"One of the attractions of this place is you don't need money," Johnny says. "We can live totally on what we grow."

The community generates what it needs through collective effort. They manage a forest, upcycle waste, and even produce eco-friendly products. Last year, their jackfruit harvest alone provided enough income to sustain many of their needs.

The Power of Community

Johnny isn't alone in his journey. He lives with a group of 17 to 20 people. They are a "clan" of farmers and foresters. They eat together, work together, and support each other as they age.

For Johnny, the community is a "powerfully functional organism." When he needs help with heavy labor, younger members of the collective step in. In return, he shares the wisdom of a lifetime spent in harmony with nature.

Why He Stays

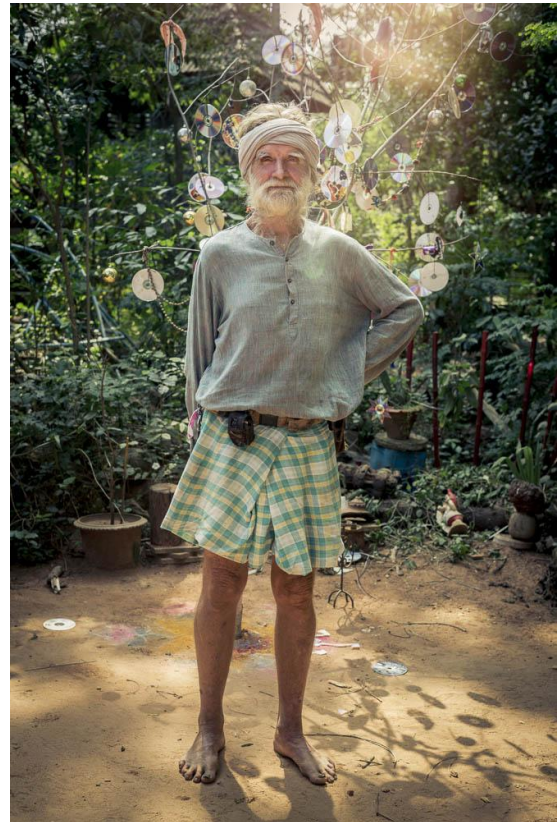
Many ask why an 85-year-old wouldn't want the comforts of Australia. Johnny's answer is simple: he is effective here. He has a routine that keeps him strong—work, exercise, and social connection. He describes his home as a "living museum" where every tree and building has a history he helped create.

He admits he would have to be "thrown out kicking and spitting" to leave. For him, Australia is a memory, but Auroville is his life's work.

A Lesson for Us All

Johnny's life teaches us that sustainability isn't just about solar panels or recycling. It is about:

- **Trusteeship:** Realizing we don't "own" the earth; we look after it for the next generation.
- **Purpose:** Finding joy in hard, physical work that benefits the planet.
- **Connection:** Building deep roots in a community of friends.



As Johnny looks out over the forest he helped plant, he reminds us that we only truly value things when we realize they could be lost. His life is a call to action for all of us at *Vasudha Calling*. You don't have to move to a jungle to live sustainably. You just have to start planting your own seeds of change today



Shri N. Karthikeyan is a development economist who focuses on natural resource management, climate change, social protection, sovereign debt sustainability, microfinance, and sustainable lifestyles." E.mail id: karthinaga@zohomail.in



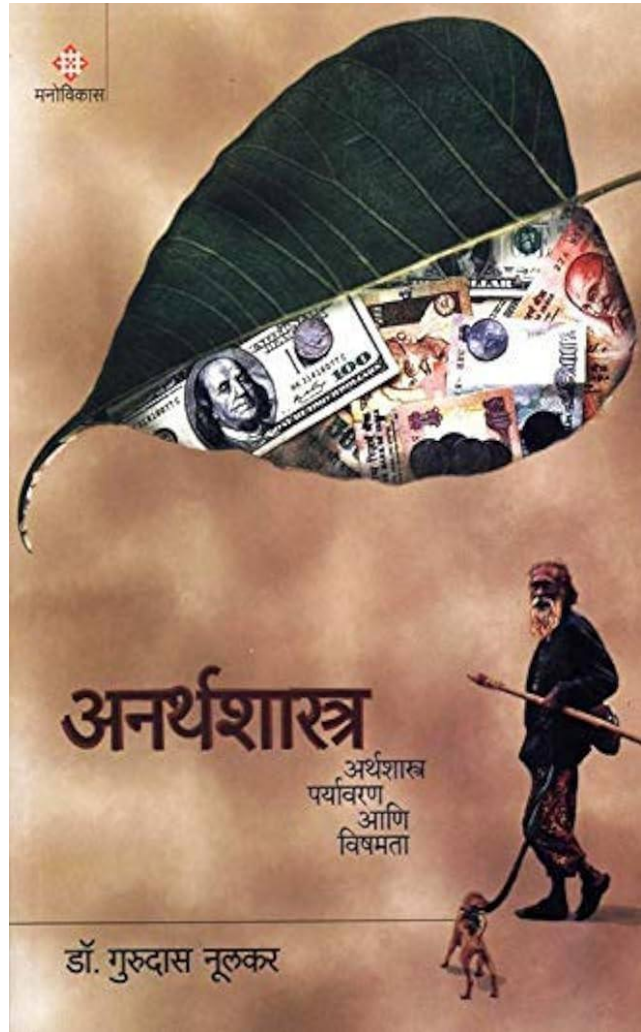
Anarthashastra by Dr. Gurudas Nulkar

Ajit Sharad Barje

The Marathi book *Anarthshastra* (literally: “The Economics of Disaster”) by Gurudas Nulkar is a thought-provoking critique of conventional economic systems, especially from an ecological and ethical perspective. The title itself suggests that the author challenges the dominant frameworks of growth-oriented economics and highlights their harmful consequences for society and nature.

At its core, the book questions the foundations of traditional economic thinking, which prioritizes growth, consumption, and profit over sustainability and equity. Nulkar argues that modern economics has gradually distanced itself from ecological realities. While classical economic theories assume that natural resources are abundant or substitutable, the author emphasizes that these resources are finite and deeply interconnected with human survival. By ignoring ecological limits, current economic models contribute to environmental degradation, climate change, and loss of biodiversity.

A key theme in the book is the relationship between economy and ecology. Nulkar explains that human economies are not separate from nature but are embedded within it. However, modern development practices treat nature merely as a resource to be exploited. This leads to the overuse of natural capital such as water, forests, and minerals, without accounting for their long-term value. He uses practical examples, like the hidden environmental cost of everyday products, to show how economic activities often conceal their true ecological impact.



Another significant aspect of *Anarthshastra* is its critique of inequality. The author highlights how current economic systems not only harm the environment but also widen social disparities. Wealth and resources are concentrated in the hands of a few, while marginalized communities bear the impact of environmental damage and resource scarcity. This dual crisis of ecological destruction and social injustice, according to Nulkar, is a direct outcome of flawed economic priorities.

The book also engages with historical and philosophical perspectives. Nulkar revisits ideas from classical economists and thinkers, questioning their relevance in today’s context. While thinkers like Adam Smith and Karl Marx offered important insights, the author argues that their frameworks need reinterpretation in light of contemporary environmental challenges. In doing so, he indirectly contrasts his ideas with traditional texts like *Arthashastra*, presenting a more ethical and sustainable vision of economic governance.

Importantly, *Anarthshastra* does not remain purely critical; it also suggests pathways for change. Nulkar advocates for an alternative economic model rooted in sustainability, equity, and ethical behaviour. He stresses that policy changes alone are insufficient and that societal values must also evolve. Individuals, communities, and institutions need to adopt a more responsible approach to consumption and development. The concept of sustainable development is reinterpreted not just as a technical goal, but as a moral and cultural shift.

The author further argues that unchecked consumerism and the pursuit of material comfort are major drivers of ecological and social crises. He calls for a conscious limitation of human greed and a rethinking of what constitutes well-being. True progress, he suggests, should be measured not by GDP growth but by the quality of life, environmental health, and social harmony.

In conclusion, *Anarthshastra* is a powerful critique of mainstream economics that calls for a paradigm shift. Through a blend of economic analysis, ecological insight, and ethical reflection, Gurudas Nulkar urges readers to reconsider the direction of modern development. The book ultimately emphasizes that unless humanity aligns its economic systems with the principles of sustainability and justice, the consequences will be disastrous not only for the environment, but also for human civilization as a whole.

Anarthshastra -

Author – Dr. Gurudas Nulkar | Publisher – Manovikas Prakashan

First Edition - 2019 | Price: Rs.160.00 | Pages : 168



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



Film: *Kadvi Hawa* (2017): Climate Change and Human Suffering

N. Karthikeyan

Kadvi Hawa (Bitter Air), directed by Nila Madhab Panda, is not a loud film. It does not rely on dramatic disasters or heavy dialogues. Instead, it quietly tells a powerful story about climate change, agriculture, and human suffering. The film unfolds slowly, like a drought that deepens over time, leaving behind silence, fear, and uncertainty.



The film opens with a simple classroom scene. A teacher asks, “How many seasons are there in a year?” The expected answer is four. But a student replies, “There are only two seasons here—summer and winter. Rains hardly come.” This innocent answer sets the tone of the film. It shows how climate change is already altering everyday realities, especially for those who depend on nature.

The story is set in the dry and dusty region of Bundelkhand in Uttar Pradesh. This region has been facing severe droughts for years. Agriculture here depends heavily on rainfall. When rains fail, crops fail. When crops fail, lives collapse. The film shows this reality without exaggeration, making it even more powerful.

At the centre of the story is a blind farmer, played by Sanjay Mishra. His character, Heddu, lives with constant fear. His son has taken a loan from the bank, hoping for a good harvest. But the rains do not come. The crops do not grow. The income does not arrive. The debt remains. Heddu knows what this means, because he has seen it happen to others in the village.

One of the most disturbing aspects of the film is the silent presence of farmer suicides. Villagers talk about people who could not repay their loans and chose to end their lives. These are not shown in a sensational way. They are spoken about in hushed voices, as if they are becoming normal. This normalisation of tragedy is itself a warning.

The pressure of repayment is represented through the character of Ganu Babu, played by Ranvir Shorey. He is a loan recovery officer sent by the bank. At first, he appears harsh and insensitive. The villagers even call him the “God of Death,” because his visits often lead to fear, humiliation, and despair among farmers.

But as the story unfolds, we begin to see another side. Ganu Babu himself comes from a region affected by climate disasters—cyclones in Odisha. He is working in Bundelkhand because the bank offers higher incentives for recovering loans in distressed areas. Slowly, the film reveals that he too is a victim of the same system. Climate change has displaced him emotionally and economically, just as it has affected the farmers.

This shift is important. The film does not present a simple villain. Instead, it shows how unsustainable systems create suffering for everyone, though the poor suffer the most.

Another powerful scene is when Heddu, despite being blind, tries to understand the condition of his land. He touches the dry soil. He listens to the silence. There is no life, no moisture, no hope. This sensory experience reflects the deep connection between farmers and their land. For them, the land is not just a resource. It is life itself.

The film also highlights how climate change affects different groups in different ways. Small farmers, who depend entirely on rainfall, are the worst affected. They have no savings, no insurance, and limited access to support systems. A single failed crop can push them into debt. Repeated failures lead to despair.



In contrast, institutions like banks continue to function with fixed rules. Loans must be repaid. Deadlines must be met. There is little flexibility to account for environmental uncertainty. This creates a disconnect between natural realities and economic systems.

In the second half of the film, an unexpected relationship develops between Heddu and Ganu Babu. They begin to cooperate in small ways. Heddu shares information about villagers who might be able to repay their loans. This uneasy understanding reflects the complexity of the situation. There are no easy solutions. People are trying to survive within a broken system.

The song “*Main Banjar, Main Banjar*” in the film beautifully captures the feeling of dryness—not just of land, but of life itself. The barren landscape becomes a symbol of emotional and social emptiness.

What makes *Kadvi Hawa* special is its restraint. There are no dramatic floods or storms shown on screen. Instead, the film focuses on the slow violence of climate change—the kind that does not make headlines but destroys lives quietly over time.

From a sustainable lifestyles perspective, the film raises important questions:

- What happens when human activities disturb natural cycles?
- Who bears the consequences of environmental imbalance?
- How do economic systems respond to ecological crises?

The answers are not comforting. The film shows that those who contribute the least to environmental damage—small farmers and rural communities—are often the ones who suffer the most.

At the same time, it reminds us that sustainability is not only about protecting nature. It is also about protecting people, livelihoods, and dignity.

Kadvi Hawa is not just a film. It is a reflection of reality. It invites us to look beyond statistics and policies and see the human faces behind climate change.

Sometimes, the most powerful messages are spoken softly. *Kadvi Hawa* is one such message—quiet, honest, and deeply unsettling



Shri N. Karthikeyan is a development economist who focuses on natural resource management, climate change, social protection, sovereign debt sustainability, microfinance, and sustainable lifestyles." E.mail id: karthinaga@zohomail.in



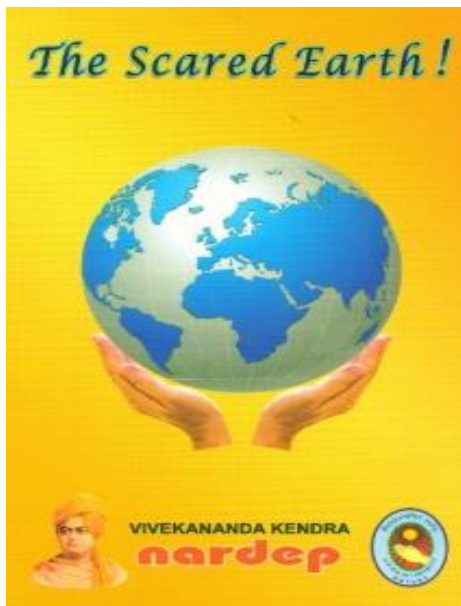
TESTIMONIALS

In the month of April 10,275 visitors visited the Vasudha exhibition.

VASUDHA – Discovering Green Warriors

VASUDHA – Vivekananda Academy for Sustainable Development and Holistic Advancement

VK-Nardep has started a new imitative VASUDHA – Discovering Green Warriors by distributing the books in the colleges followed by exam on the same book. This year the exam was based on the book “Scared Earth”. The details are as follows:




S.No	Name of the college and Place	Date	No. of attendance
1	Sadakathullah Appa College, Palayamkottai, Tirunelveli Dist.	6th	35
2	Sri Kumara Gurupara Swamigal Arts College, Srivaikuntam, Thoothukudi Dist.	10th	83
3	Govt. Law College, Palayamkottai, Tirunelveli Dist.	13th	20
4	Govt. Siddha Medical College, Palayamkottai, Tirunelveli Dist.	15th	10

All the students who have appeared for exam will receive the certificate.

The selected students will be called to Kanyakumari for three days workshop on “Promoting Sustainable Lifestyle” in the month of June 2026.





FEEDBACK

Comments on Reels

Work in the field of Water Management

Yeoman service....

Your organisation is one of a kind....

The most important aspect of your approach, as I see it, is not just using available technology for practical applications, but in making it user~friendly and thereby self~sustaining.

With prayers to the Lord to inspire your organisation for National Development

Auditor – R.Swaminathan, Chennai