

Vasudhā Calling

A newsletter for enabling sustainable living

Date: 15.6.2026

Volume : 2 Issue : 03



Comprehensive Platform for Knowledge Sharing on Sustainable Living





The Anti-Bucket List: The Freedom of Not Wanting Everything

Dr. Prasad Rajhans

A few years ago, success was easier to define.

Study well. Get a good job. Build a family. Live a respectable life.



Today, success appears to have expanded in hundreds of directions.

Your friends are running marathons. Someone has completed an Ironman. A colleague is posting photographs from the Himalayas. Another is skydiving. Someone else is visiting remote temples across the world. One friend has become a wildlife photographer. Another has learned guitar at 45. Yet another is practicing yoga in Bali.

Open social media for ten minutes, and it can feel as if everyone is living extraordinary lives.

And slowly, without realizing it, a thought enters the mind:

Am I missing out?

Maybe I should travel more.
Maybe I should trek.
Maybe I should run a marathon.
Maybe I should learn music.
Maybe I should visit more countries.
Maybe I should do something remarkable.

The list keeps growing.

That is the modern bucket list.

But somewhere in the middle of all this comparison, another question quietly emerges:
Who decided these things should be on my list in the first place?

I once heard a friend say:

“Why would I wake up at 4 a.m. just to run after a tiger in the jungle?”
For him, wildlife safaris held no attraction.
For someone else, watching a tiger in the wild might be a lifelong dream.
Neither person is wrong.
That is perhaps one of the most important truths we forget:

Human beings are not meant to enjoy the same things.

Some people love adventure.
Some enjoy meditation.
Some prefer mountain expeditions.
Others enjoy sitting silently near the sea.
Some people travel to twenty countries.

Others may spend a week in one town, understanding the people, culture, food, and silence.
Some may genuinely be happiest at home.



And happiness experienced quietly is no less valuable than happiness displayed publicly.
As children, many of us belonged to generations where joy was simpler.
Summer holidays often meant staying with relatives.
Watching a movie on television could feel special.
Going out for ice cream was an event worth remembering.
Small pleasures carried excitement because they were rare.

Today, we have abundance.

Unlimited travel options.
Unlimited entertainment.
Unlimited information.
Unlimited experiences.

Ironically, unlimited choices often create unlimited pressure.
Psychologists call part of this choice overload—when too many possibilities increase anxiety rather than satisfaction.
Because once everything becomes possible, people begin feeling responsible for experiencing everything.
But no human being can do everything.

No one can visit every country.
Learn every skill.
Play every sport.
Attend every event.
See every wonder.
Live every life.

Perhaps this is where a new idea becomes useful:

The Anti-Bucket List

An anti-bucket list is not pessimism.

It is not laziness.

It is not a lack of ambition.

It is something far more liberating.

An anti-bucket list is a conscious decision about the things you do not need in order to feel fulfilled.

The experiences you do not wish to chase.

The expectations you choose not to inherit.

The comparisons you decide to stop making.

Maybe your anti-bucket list says:

- * I do not need to run a marathon.
- * I do not need to visit fifty countries.
- * I do not need to learn every hobby.
- * I do not need public proof that I am living well.
- * I do not need to convert every experience into content.

And surprisingly, saying “I don’t need this” can sometimes bring more peace than saying “I must achieve this.”

There is another quiet consequence of modern life.

People sometimes become so busy photographing moments that they stop living them.

A beautiful landscape is viewed through a mobile screen.

A sunset becomes content.

A journey becomes evidence.

A holiday becomes documentation.

And somewhere in between, the actual experience disappears.

Perhaps some of the most meaningful moments in life are those never uploaded, never announced, and never validated by others.

Only lived.

Only felt.

Only remembered.

Maybe the purpose of an anti-bucket list is simple:

Not to reduce life.

But to reduce unnecessary pressure.

To create room for authenticity.

To stop living every possible life—and start living your own.

Because at the end of the day, fulfilment may not come from checking the most boxes.

It may come from knowing which boxes never needed to be checked at all.



The text is reproduced from a WhatsApp communication



A Glimpse into Sacred Humility

Raghunandan Trikannad



Scorching sun, or even physical deformity did not deter Ashtavakra from continuing his journey. He was in search of his father. His destination was Mithila, the capital of Videha, from where his father Sage Kahoda had gone missing.

On way, he had heard that King Janaka held enlightening discussions and debates on spirituality in his court. He entered the court with that slow, distorted, and painful walk, to be greeted by hilarious laughter of the courtiers and the king. Ashtavakra cast his amused look around and laughed, his voice, louder than the *crowd*.

This time, it was the turn of spectators to be astonished. Embarrassed, Janaka, looked apologetically at the stranger, and asked the reason for such a response. Ashtavakra waited for the court to be silent, and then uttered, "Oh king, I thought you were having some deep spiritual discussion with the enlightened.

But I find that you are surrounded by cobblers, capable of perceiving only the skin and bones and not the spirit that envelopes the Existence! Courting their company, even you have been reduced into one!" Janaka, always receptive for Truth, recognised the enlightened sage in this youth, came down from the throne, and lay prostrate at the feet of Ashtavakra. What followed was *Ashtavakra Geeta*—one the most direct and profound dialogues, that gives glimpses into spirituality.

One perceives the world at the level one is in—physical, psychological, emotional or spiritual. One understands, evaluates, and transacts from that dimension. When we meet a person, we

either tend get influenced by his appearance, or the *image* given by persons knowing him or *about* him.

The *about* information is of his past, and other needless details, which may be heard, possibly exaggerated and *not known!* Instead of transacting with him, we transact with his image. The transaction may not be so harmful as the evaluation and conclusion that follows it. Such transactions, clutter the mind, with trash from others' lives, which is already filled with futile details.

Consequently, we fail to know the real person, and miss the opportunity to learn from him. Continuous engagement in gossip, stops us from seeing our own limitations obstructing our inner growth. Learning from every episode, or each life experience, is an art to enhance our own mental growth and of those around us.

Though a king, Janaka had the intellectual humility to realise his folly, to accept and confess it publicly in the court. Act of descending from the throne and falling at the feet of youth Ashtavakra, declared to his courtiers that he was wrong and was more than ready to correct himself.

Janaka *brushed aside the ego* that holds on to *accepted norms*, became a receptacle for the Truth to descend. Intellectual humility is the readiness to change one's opinions, or decisions that *appear right*, to correct and opt for those *for being right*. Persons like Janaka are distinctly different and rare, from the mass of people whose effort is to *appear right, than really being right*. This dialogue transformed Janaka into Rajarshi—the enlightened king.

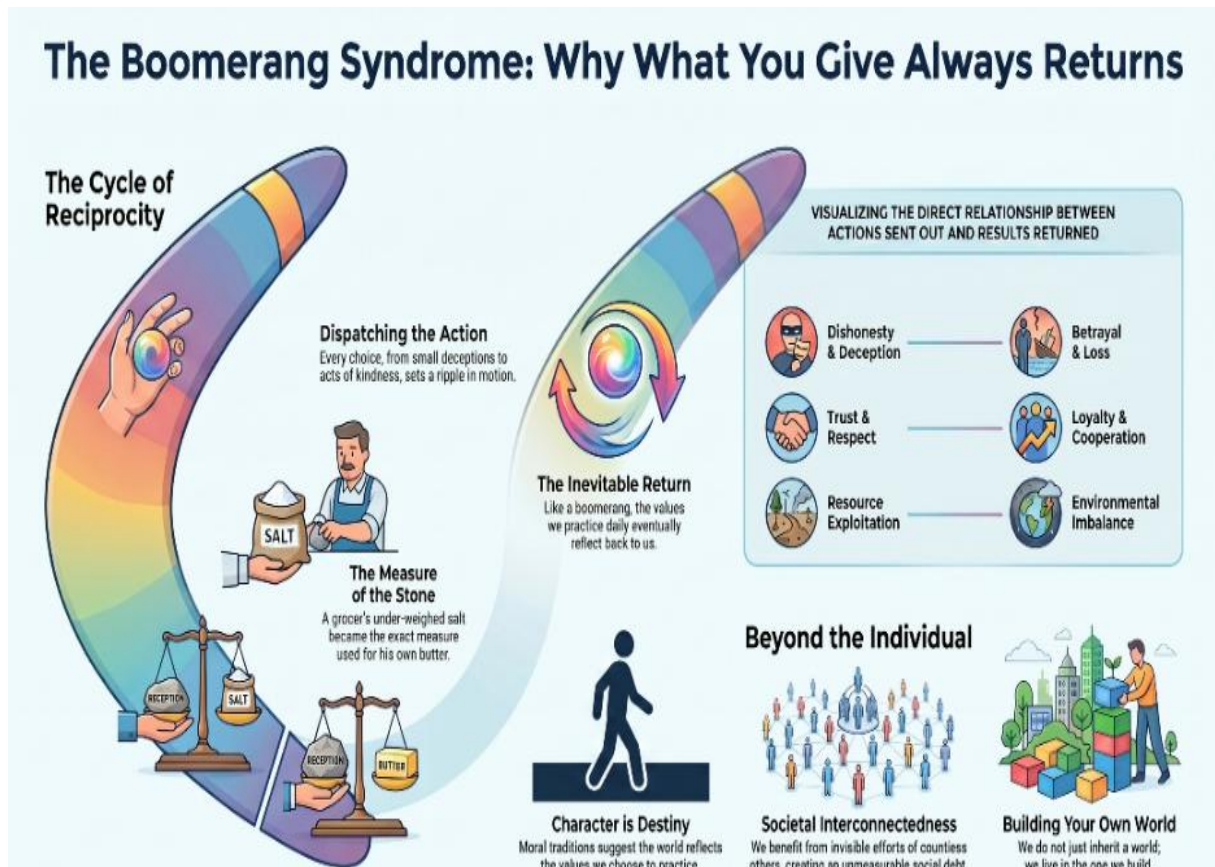


Shri.T.Raghunandan, a Chemical Engineer by training who also worked for Vivekananda Kendra in the formative years, managed a 10+2 Senior Secondary School in Rajasthan for thirty-one years with his wife Vasantha and has now settled down in Kerala for sadhana.



The Boomerang Syndrome

N. Krishnamoorti



In an age that celebrates speed, competition, and instant gains, it is easy to convince ourselves that small acts of dishonesty do not matter. A little deception in business, a broken promise, an overlooked responsibility, or an unfair advantage may seem insignificant now. Yet life has a curious way of returning our actions to us, often through unexpected channels. A simple story illustrates this timeless truth.

Gopal, a grocery shop owner, considered himself a shrewd businessman. To increase his profits, he routinely under-weighed the goods he sold. A few grams less in every transaction, he reasoned, would go unnoticed by customers. After all, who would bother to check? One day, his friend Govind, who owned a dairy, sent his assistant to purchase half a kilogram of salt from Gopal's shop. True to habit, Gopal supplied only 450 grams while charging for 500 grams. That evening, Gopal's wife asked him to bring home half a kilogram of butter. He sent his assistant to Govind's dairy with specific instructions to obtain fresh, high-quality butter. When the butter arrived, Gopal felt suspicious and placed it on his weighing scale. To his astonishment, it weighed only 450 grams. Furious at being cheated, he marched to Govind's dairy demanding an explanation. Govind listened patiently and then replied, "My half-kilo weighing stone was unavailable at that moment. Fortunately, the unopened half-kilo packet of salt purchased from your shop was lying nearby. I used your salt packet as the measure for your butter. If the butter weighs less than it should, the fault is entirely yours." In that instant, Gopal understood. The

deception he had sent into the world had returned to him unchanged. Without another word, he walked back to his shop, wiser than before.

The story may be simple, but its lesson is profound. This principle is not confined to personal relationships. It operates in business, politics, communities, and even in humanity's relationship with nature. Environmental degradation, reckless consumption, and exploitation may appear profitable in the short term, but the consequences eventually return in the form of pollution, resource scarcity, and ecological imbalance.

Modern life often encourages a transactional mindset. We calculate what we gain from every interaction, every service, and every relationship. Yet the truth is that each of us benefits daily from the invisible efforts of countless others. Farmers grow our food. Workers maintain our infrastructure. Teachers shape our minds. Doctors protect our health. Engineers, technicians, drivers, and countless unseen contributors make our lives possible. The debt we owe society can never be fully measured.



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



BEST PRACTICE

Mr. Vignesh's Mission to Make Organic Farming Affordable

A. Madhan Kumar

As farming costs continue to rise, particularly due to the increasing price of chemical fertilizers, innovative solutions are becoming essential for the future of agriculture. One such solution has been pioneered by Mr. Vignesh, whose work at the SLR Energy Biogas and Bio-Organic Fertilizer Plant near Panruti, Cuddalore district, is helping farmers reduce costs while restoring soil health.



Mr. Vignesh's initiative is built on a simple yet powerful concept: converting agricultural and livestock waste into high-quality bio-organic fertilizers. Using sugarcane residues, cattle waste, and other biodegradable materials, the plant employs anaerobic digestion technology to produce both biogas and nutrient-rich organic fertilizers. The 7-million-litre biogas digester operates under controlled conditions at around 37°C, enabling beneficial microorganisms to efficiently break down organic matter.

The resulting products include both solid and liquid bio-fertilizers. Rich in microbial activity and organic carbon, these fertilizers improve soil structure, increase water retention, and enhance nutrient availability to crops. The liquid fertilizer provides readily available micronutrients, while the solid fertilizer contributes to long-term soil fertility.

What makes the initiative particularly significant is its impact on farmers' economics. According to field results and farmer testimonials, the use of bio-fertilizers can reduce fertilizer expenditure by nearly 50% while increasing crop yields by 1.5 to 2 times compared to conventional chemical farming. Farmers have also reported reduced pest attacks, lower pesticide usage, increased earthworm populations, and noticeable improvements in soil health.

To encourage adoption, liquid bio-fertilizer is supplied free of charge up to 1,000 litres per farmer, while solid fertilizer is made available at highly affordable rates. This farmer-centric approach reflects Mr. Vignesh's commitment to making sustainable agriculture both practical and economically viable.

Beyond fertilizer production, the project represents a successful model of circular agriculture, where waste is transformed into valuable resources. By integrating renewable energy generation with organic nutrient production, Mr. Vignesh has demonstrated how innovation can simultaneously address agricultural, environmental, and economic challenges.

Contact details: Mr. Vignesh 86675 22946 SLR Bio CNG Plant Kulandaikuppam, Vilangalpattu Panchayat, Cuddalore Dist, Tamilnadu



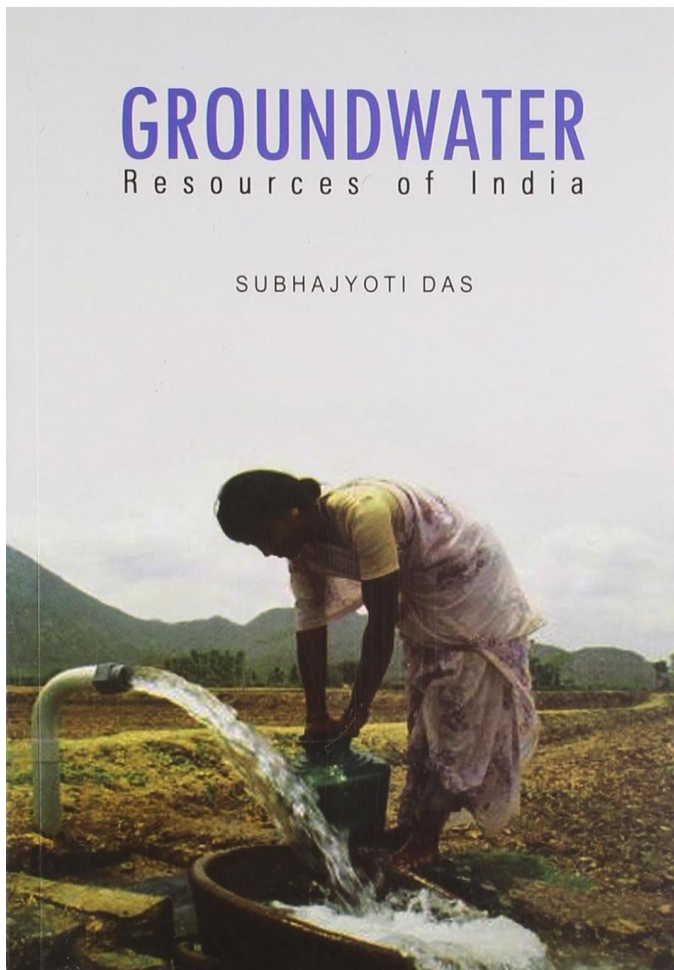
Dr. A Madhan Kumar, Ph.D, in Managerial Psychology, is an advocate for sustainable consumption and production and practitioner, interested in building a sustainable lifestyle for the benefit of posterity. Email: squirrelgreen123@gmail.com / <https://www.linkedin.com/in/madhankumaralamandha/>



Groundwater Resources of India authored by Subhajyoti Das

Ajit Sharad Barje

Groundwater is one of the most important natural resources in India. A large portion of the population depends on it for drinking, agriculture, and industrial activities. In many rural areas, groundwater is the main source of drinking water because surface water from rivers, lakes, and reservoirs may not always be available throughout the year. The book highlights that agriculture in India relies heavily on groundwater irrigation. After the Green Revolution, farmers began using tube wells and pump sets on a large scale to irrigate their fields. This significantly increased agricultural productivity but also led to the rapid extraction of groundwater.



The author explains that groundwater occurs in underground layers known as aquifers. Aquifers are geological formations made of materials such as sand, gravel or fractured rocks that can store and transmit water. The availability of groundwater depends on several natural factors including rainfall, geology, soil type and topography. The book describes the major hydrogeological regions of India. The northern plains, especially the Indo-Gangetic region, consist mainly of thick layers of alluvial deposits which store large quantities of groundwater. On the other hand, the peninsular region is dominated by hard rocks such as granite and basalt, where groundwater is stored mainly in cracks and weathered zones. Because of these geological differences, groundwater availability varies greatly from one region to another.

The book also discusses the methods used to explore and develop groundwater resources. Wells have been used in India for centuries, but modern technology has introduced tube wells and bore wells that allow deeper and faster extraction of water. Scientific

surveys and hydrogeological studies are conducted to identify areas with good groundwater potential. These studies help planners and engineers develop water resources more efficiently and support agricultural and domestic water needs.

However, the author warns that uncontrolled exploitation of groundwater has created serious problems in many parts of the country. In several regions, groundwater is being pumped faster than it can be naturally replenished. This leads to a continuous decline in the groundwater level, causing wells to dry up and making water extraction more expensive. In extreme cases, excessive pumping can also cause land subsidence and environmental degradation.

Another important issue discussed in the book is groundwater pollution. Groundwater can become contaminated by natural minerals present in rocks or by human activities such as

industrial waste disposal, excessive use of fertilizers and pesticides, and poor sanitation systems. In some regions of India, groundwater contains harmful substances like arsenic, fluoride, nitrates and high salinity levels. Such contamination can pose serious health risks and affect agricultural productivity.

To address these challenges, the author emphasizes the need for sustainable groundwater management. Conservation measures such as rainwater harvesting, artificial recharge of aquifers and efficient irrigation techniques can help restore groundwater levels. Proper regulation of groundwater extraction and protection of recharge areas are also essential. The book stresses that government policies, scientific research and community participation must work together to protect groundwater resources.

In conclusion, *Groundwater Resources of India* highlights the vital role groundwater plays in supporting life and economic development in the country. At the same time, it warns that its careless use and pollution threaten this valuable resource. The book encourages responsible management and conservation practices to ensure that groundwater remains available for future generations.

Author – Subhajyoti Das | Publisher – National Book Trust, India
Fourth Edition - 2017 | Price : Rs.260.00 | Pages : 272



“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

WALL-E

N. Karthikeyan

A Silent Story of Consumerism, Technology, and Hope for the Planet

Sometimes, a film meant for children carries a message that adults need to hear more. WALL-E is one such film. Released in 2008 by Pixar Animation Studios, *WALL-E* is an animated science fiction movie. But beneath its beautiful animation and emotional storytelling, it carries a serious warning about the future of humanity.



WALL-E 2008

running time 97 MINUTES

directed by ANDREW STANTON

produced by JIM MORRIS

starring BEN BURTT ELISSA KNIGHT JEFF GARLIN

The film asks a simple but uncomfortable question: What happens when human beings forget their relationship with nature and become only consumers?

The story takes place in the 29th century. Earth is no longer a beautiful blue planet. It has become a huge dumping ground. Mountains of garbage cover the land. There are no plants, no

animals, and no human life. The damage is not caused by a sudden disaster. It is the result of centuries of excessive consumption, uncontrolled waste generation, and environmental neglect.

Human beings have abandoned the Earth and escaped into space. A giant corporation, Buy n Large, had promised to clean the planet using robots called WALL-E (Waste Allocation Load Lifter: Earth-Class). But the waste became too much to handle. The mission failed, and humans continued living in luxurious spaceships while Earth was forgotten.

Among thousands of robots, only one WALL-E continues working. Every day, he collects garbage, compresses it into blocks, and stacks them. He does not know whether humans will ever return. Yet, he continues his duty sincerely.

Interestingly, in a world destroyed by human greed, a small robot shows qualities that humans have forgotten. WALL-E is curious. He values small things. He collects discarded objects and preserves them. For humans, these objects were waste. For WALL-E, they are memories.

The arrival of EVE, a modern robot sent to search for signs of life, changes everything. WALL-E shows her his greatest discovery—a small green plant growing among the garbage. This tiny plant becomes the symbol of hope. It shows that nature has not completely given up. If given a chance, the Earth can heal itself.

The story then moves to the spaceship Axiom, where humans have been living for 700 years. This part of the film presents one of the strongest criticisms of modern lifestyles. Humans have everything they want. Machines provide food, entertainment, transport, and comfort. They do not need to walk, work, or think.

But this unlimited convenience has weakened them. They have become physically inactive and completely dependent on technology. They sit on floating chairs, constantly looking at screens, unaware of the people and the world around them.

Through these scenes, *WALL-E* gives a powerful message: technology created to serve humans can slowly control humans if used without wisdom.

The film also criticises consumer culture. The people on the spaceship are surrounded by advertisements and products. Their choices are controlled by a corporation. They consume without thinking. They have comfort, but they have lost connection—with nature, with others, and even with themselves.

This future world shown in *WALL-E* may look imaginary. But it reflects many problems we see today:

- increasing waste generation
- overuse of resources
- dependence on gadgets
- loss of physical activity
- consumer-driven lifestyles

The character of Captain McCrea represents the possibility of change. Initially, he depends completely on the autopilot system. He does not even know much about Earth. But after seeing EVE's recordings, he learns about farming, oceans, plants, and human history. He realises that survival is not enough. Humans must truly live.

His decision to return to Earth is an important moment. It shows that recognising mistakes is the first step towards sustainability.

The conflict between Captain McCrea and the autopilot robot AUTO also has a deeper meaning. AUTO represents a system that continues old instructions without questioning them. The Captain

represents human awareness and responsibility. The film reminds us that technology should follow human wisdom, not replace it.

Towards the end, WALL-E is damaged while trying to protect the plant. His sacrifice allows humans to return to Earth. When they finally arrive, they do not find a perfect planet. They find a damaged planet waiting to be restored.

The ending is hopeful. Humans and robots work together to rebuild Earth. The small plant grows into a tree, symbolising regeneration and renewal.

From a sustainable lifestyles perspective, *WALL-E* teaches several important lessons.

It tells us that endless consumption cannot bring happiness. It warns us that convenience without responsibility can weaken human abilities. It reminds us that waste does not disappear just because we throw it away. Most importantly, it shows that even a damaged planet can recover if we change our behaviour.

The film also beautifully presents the value of simplicity. WALL-E owns almost nothing, yet he is full of curiosity and joy. The humans in Axiom own everything, yet they have lost meaningful experiences.

This contrast encourages us to rethink the meaning of progress.

Is progress about having more products and more comfort?
Or is it about living a meaningful life in harmony with nature?

WALL-E is not just an animation film. It is a mirror showing the possible consequences of today's choices. It is a warning, but also a message of hope.

The future shown in the film is not unavoidable. Humanity still has a choice. By reducing waste, consuming responsibly, respecting nature, and using technology wisely, we can create a different future.

The little robot WALL-E reminds us of a big truth:

We do not need another planet to live. We need to learn how to live responsibly on the one we already have.



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 May 11,500 visitors visited the Vasudha exhibition.
- A total of 148 students were awarded Certificates of Participation for appearing in the examination based on the book *Scared Earth*.



Comments on Reels

wow...can I share this on SevaPremi.com with your profile.

Pls share your intro.

There is so much India can learn from your experience
Ajay Sanghani, 98200 20753

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Namaste Ji. Thank you for sharing the nice video. Appreciate your continued efforts in bringing a great change. God Bless – Vijayakumar, Chennai - 94442 67783

Selfie point

Shri. Kaushik Shah

(Retd. Director of Libraries,
Dept. of Sports & Culture,
Govt. of Gujarat,
Gandhinagar, Treasury)

A very useful initiative to educate People - A useful social Action - People should know about the activities of this Organisation - Vasudha. . and Participate in its Programme.

I Congratulate 'Vasudha' and extend my Best wishes for its success. so that society can be benefited.

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