



# HARITHKRAM

in collaboration with

**CENTRE FOR INDIAN KNOWLEDGE SYSTEMS**

under the aegis of

**INTERNAL QUALITY ASSURANCE CELL**

**SHAHEED BHAGAT SINGH COLLEGE**

**UNIVERSITY OF DELHI**

organises

**A ICSSR - NCR sponsored National Seminar**

on

*Ecological Consciousness in Ancient India:  
Life Then and Now*

**APRIL 22, 2024**



**Shaheed Bhagat Singh College  
University of Delhi**



[www.harithkram.org/ugra](http://www.harithkram.org/ugra)



## MESSAGE FROM THE PATRON

Dear esteemed readers,

I am pleased to welcome you to the ICSSR-NRC sponsored National Seminar hosting the final round of the UnderGraduate Research Aptitude (UGRA), an intercollege interdisciplinary research competition for undergraduate students spanning seven months, and a panel discussion on the



focal theme ‘Ecological Consciousness in Ancient India: Life Then and Now.’ It is a collaborative endeavor between the Centre for Indian Knowledge Systems and Harithkram, the Environment Society under the aegis of Internal Quality Assurance Cell of Shaheed Bhagat Singh College. The concept of the seminar is unique, designed keeping two requirements of the National Education Policy 2020 in mind: facilitating an interdisciplinary research ecosystem at the undergraduate level, and basing it in Bharatiya Jnana Parampara.

The theme of the National Seminar is very poignant and timely, chosen in adherence to Mission LiFE. The Seminar will serve as a vibrant platform to explore and celebrate the ecological wisdom rooted in ancient Indian traditions. The student research presentations guided by the experience and wisdom of their faculty mentors in the first session and the insightful discussions in the second session will pave the way to delve into the profound insights our ancestors developed with respect to sustainable living practices and environmental conservation. I would like to thank and welcome all the supporters/collaborators of this National Seminar.

I welcome all the delegates, especially the College students and their mentors who have come to our Institution from the length and breadth

of the country. I hope you will have a pleasant and memorable stay and experience. I hope you will recognise the efforts of our students and their collaboration with experts to educate the audience and participants on a pertinent theme that concerns everyone today. I take this opportunity to congratulate all the student and faculty members of Harithkram and the Centre for Indian Knowledge Systems for this noble initiative under the remarkable leadership of Ms. Jyoti Varshney, Dr. Komal Agarwal and Dr. V. A.V. Raman. All my best wishes to the organising team for a successful event.

Warm Regards,  
Prof. Arun Kumar Attree  
Principal



## MESSAGE FROM THE CONVENER, HARITHKRAM

I am honored to address you as the Convener of Harithkram, and it brings me immense pride and enthusiasm to welcome you to the National Seminar on the theme "Ecological Consciousness in Ancient India: Life Then and Now," as a part of which we are holding the final round of the Undergraduate Research Aptitude (UGRA) competition and a panel



discussion on the focal theme. The Seminar is co-hosted by the Centre for Indian Knowledge Systems and Harithkram, and was designed bearing the certain thrust areas of the NEP 2020 and Mission LiFE.

This event promises to be an intellectually stimulating platform where budding scholars will showcase their research skills and engage in meaningful discourses. I extend my heartfelt gratitude to the student participants from various institutions, who have been working on their research papers based on the focal theme for over six months, to refine their research output with the help of the guidance they received from the faculty mentors of their institutions, as well as the suggestions they received from the scientific committee during the three rounds of their research presentations. I am convinced that these presentations will be the highlight of the Seminar, and go a long way in shaping solutions to our current environmental problems. I am also looking forward to the Panel Discussion which will see a galaxy of experts, researchers and grassroots activists for the environment brainstorm on the focal theme.

I want to take this opportunity to thank ICSSR - NRC for their generous support towards the organisation of this Seminar, as also the Bharat Vidya Prayojana Division of IGNCA, The Energy and Resource Institute (TERI) and WWF-India, who are supporting us as

Knowledge Partners and WWF-India for being our Prize sponsors.

I also want to acknowledge, with immense gratitude, the relentless work of our dedicated students for their unwavering commitment to the cause, and their matchless zeal to organise this National Seminar. Looking forward to your enthusiastic participation and meaningful contributions.

Warm regards,

Ms. Jyoti Varshney,

Convenor, Harithkram &

Member, CIKS - Centre for Indian Knowledge Systems



## MESSAGE FROM THE COORDINATOR, CIKS

As the Coordinator of the Centre for Indian Knowledge Systems of Shaheed Bhagat Singh College, it gives me great pleasure to extend a cordial welcome to all the participants, delegates and guests of the National Seminar on the focal host of the Seminar, and CIKS, SBSC, are pleased to hold the final round of the



Undergraduate Research Aptitude (UGRA) competition as well as a panel discussion on the aforementioned focal theme as part of this National Seminar, which is premised on the foregrounding of an interdisciplinary research ecosystem based in the Bharatiya Jnana Parampara for undergraduate students as suggested by NEP 2020, as well as Mission LiFE.

All ancient societies honoured and worshipped nature, primarily because they drew sustenance from being in harmony with nature. In ancient India, people revered nature as sacred, and lived by the principle of vasudhaiva kutumbakam (the entire world is one family), seeing themselves as part of a larger interconnected web of life. However, modern life, characterised by unprecedented progress and unbridled development, has severed our connection with our surroundings and nature. It is only by embracing ancient wisdom and adopting modern solutions that we can strive to restore the ecological consciousness of the past for a healthier planet in future.

The participation of the delegates and their mentors, and the expertise that the remarkable jury of UGRA and the stellar experience and profound wisdom of the distinguished panelists of the Panel Discussion will share with the assembly, are going to be invaluable in fostering a deeper understanding of our ecological heritage and exploring its

implications for a sustainable living in times to come. Gratitude for all our supporters and collaborators, namely, ICSSR-NRC, IGNCA (particularly, the BVP Division), TERI and WWF-India.

I also want to put on record my gratitude and adoration for the excellent student team of volunteers of Harithkram and CIKS, SBSC, who have left no stone unturned to ensure a seamless execution of the Seminar and a memorable experience for all participants and audience. Join us in honoring the wisdom of the past to ensure lokasangraha, the path for a greener, more harmonious future and well-being of all! Sarve Bhavantu Sukhinah. .

Best wishes,

Dr. Komal Agarwal,

Coordinator, Centre for Indian Knowledge Systems &

Co-Convenor, Harithkram

## MESSAGE FROM THE COORDINATOR, IQAC

Ancient Indian civilisation offers a treasure trove of wisdom ranging from the reverence for natural elements to the intricate ecological principles hidden in traditional practices. As the Coordinator of Internal Quality Assurance Cell am very pleased to see that Centre for Indian Knowledge Systems and Harithkram are jointly organising an ICSSR-NRC sponsored National



Seminar centered on the themeI “Ecological Consciousness in Ancient India: Life Then and Now” under the aegis of the Internal Quality Assurance Cell of the College. Such an initiative aligns perfectly with the goals of the IQAC, facilitating the dissemination of traditional knowledge and giving sustainability education to our students and the wider community. Moreover, the National Seminar is a small contribution of the College towards Mission LiFE, as well as to some of the visionary suggestions of the NEP 2020.

Through this Seminar, we aim not only to deepen the understanding of ecological heritage but also to inspire steps towards environmental stewardship and conservation in the modern era, by finding solution in ancient Indian philosophical heritage and improvising them to suit our current needs. I am also pleased that this Seminar marks the culmination of the UnderGraduate Research Aptitude, a one-of-its-kind interdisciplinary research competition for undergraduate students based in the rich heritage and reservoir of Indian Knowledge Systems. I look forward to the research conclusions that will be presented by the teams of undergraduate students from different disciplines and institutions, who got to work together under the supervision of their mentors. I also eagerly await the insights that will be shared during the Panel Discussion.

Needless to mention, this Seminar would not have been possible without the support of our collaborators, partners and sponsors, nor without the hard work put in by our students and the faculty members of Harithkram and CIKS, SBSC. I hope all the joint efforts lead to a discourse of sustainability and brings to light solutions that can help save our planet. More importantly, I sincerely wish that we can take back significant food for thought from the Seminar and modify our lifestyles, and start taking concrete steps towards a change that the world needs now more than ever!

Green wishes,

Dr. V.A.V. Raman

Coordinator, Internal Quality Assurance Cell, &

Staff Advisor, Harithkram, &

Member, Centre for Indian Knowledge Systems

## ABOUT THE COLLEGE

Shaheed Bhagat Singh College, **founded in 1967** as part of University of Delhi, is a co-educational institution named in honor of the renowned Indian freedom fighter, Shaheed-e-Azam Sardar Bhagat Singh.

With a focus on fostering independent thinking and vision, the College has gained recognition for its excellence in various academic and professional disciplines. It offers a vibrant and intellectually stimulating academic environment, supported by cutting-edge facilities that enhance knowledge, skills and capabilities.

Shaheed Bhagat Singh College not only excels academically but also actively engages in a wide range of cultural activities such as dance, music, visual and performing arts. Students are motivated to participate in both college and city-wide events, consistently achieving high performance levels across various fields and levels. The College takes pride in its tradition of supporting student initiatives and creative expressions beyond the classroom. The institution's dynamism is evident in its ability to adapt to societal needs and aspirations over time. The alumni of the College have made meaningful contributions towards business, culture and society at large.



# HARITHKRAM

Harithkram, the Environment Society of Shaheed Bhagat Singh College, was **inaugurated** by the eminent environmentalist and writer **Padma Shri Sunita Narain** on **September 7, 2012**. Its mission is to create environmental awareness and promote green and sustainable activities both within and beyond the boundaries of the College. It develops and channelizes the creative ideas of young and potential environmentalists towards a greener world through team building, environmental education and environmental advocacy.

Harithkram has dedicated the last 11 years to addressing environmental concerns through debates, discussions, corrective measures and affirmative actions, all aimed at raising environmental awareness. The society started with a mission to promote organic and sustainable culture in and around college. From its inception, the society has grown exponentially, making Harithkram a forum for constructive discussions, debates and advocacy on a broad spectrum of green causes.

Our efforts have led to the College fraternity adopting sustainable measures wherever possible. Harithkram has proudly spearheaded the massive shift of the institution towards sustainability, and we have become a zero-waste campus this year.

Over the years, Harithkram has been recognized as the most active environment society in University of Delhi. That we are change-makers, or rather, leaders of positive change, is evident in the fact that our green efforts have been widely appreciated by different stakeholders from the government and the industry. We have recently been awarded for our efforts too, the details of which can be found on our website: [www.harithkram.org](http://www.harithkram.org)

## **ABOUT THE NATIONAL SEMINAR**

The National Seminar, jointly organised by Harithkram and Centre for Indian Knowledge Systems under the aegis of Internal Quality Assurance Cell will convene the final round presentations of the Undergraduate Research Aptitude, an interdisciplinary and intercollege competition. This event will showcase presentations from various teams representing diverse regions of India, all centered around the theme "Ecological Consciousness in Ancient India: Life Then and Now." The 15 presentations will be made across Technical Sessions 1 and 2.

The National Seminar will also serve as a platform for the galaxy of intellectuals who will participate in a panel discussion centered around the same theme as the Undergraduate Research Aptitude competition. It will be followed by a Valedictory ceremony during which the participants and winners will be acknowledged and awarded for their dedication and commitment.

## **ABOUT MISSION LIFE**

MISSION LiFE stands for "LiFEStyle for Environment" which means embracing environment-friendly practices and lifestyle. It advocates for a return to Indian roots, drawing inspiration from traditional Indian ways of living and cultural practices that prioritize sustainability and harmony with nature. It is imperative to reflect upon the historical practices of Indian culture which were free from the trap of plastics and chemicals, and it is high time people endeavor to replicate them in contemporary times.

Mission LiFE seeks to create a healthier and more sustainable future for both people and the planet. By embracing Mission LiFE, individuals can contribute to a collective effort to preserve and protect the environment for current and future generations, ensuring a more balanced and thriving ecosystem for all.

# THE CENTRE FOR INDIAN KNOWLEDGE SYSTEMS

Shaheed Bhagat Singh College is privileged to be the first College to open the Centre for Indian Knowledge Systems (CIKS) in University of Delhi during the Azadi ka Amrit Mahotsav and the Centenary Celebrations of University of Delhi. The Centre was formally inaugurated in the College on January 16, 2023 (i.e. Magh Krishna Paksha Navami of Vikram Samvat 2079 according to the Panchang) for the facilitation and dissemination of Bharatiya Gnana Parampara based interdisciplinary and transdisciplinary research and outreach activities. The mission of CIKS is to create an ecosystem whereby participants draw on their past knowledge, time-tested traditions and heritage to create a futuristic society in alignment with global sustainable development.

Since its establishment, CIKS, SBSC has strived to disseminate the essence of Indian knowledge among the students of the college through meaningful discourse and talks in the vast domain of Bharatiya Jnana Parampara. In the current academic year, CIKS successfully conducted an online certificate course on 'Understanding Valmiki's Ramayana: Values that Inspired Generations' by the bestselling author and IIM-A alumna, Ami Ganatra. The course was delivered online over 7 sessions in April 2024. The other long-term commitment of CIKS, SBSC, in this academic year had been the organisation of the Undergraduate Research Aptitude (UGRA) competition on "Ecological Consciousness in Ancient India: Life Then and Now" in collaboration with Harithkram, which has reached its final leg in this National Seminar.

## UNDER GRADUATE RESEARCH APPTITUDE

The Undergraduate Research Aptitude was envisaged as a platform for students from different institutions and disciplines to participate in an interdisciplinary research competition as a unique initiative in adherence to Mission Life and towards meeting the goals of the National Education Policy (NEP 2020), that is, to introduce research at the undergraduate level and align research towards global sustainable development and Bharatiya Gyan Parampara. Thus, the Centre for Indian Knowledge Systems and Harithkram, under the aegis of the Internal Quality Assurance Cell of the College launched an intercollege interdisciplinary research competition for undergraduate students guided by their faculty mentors, called the Undergraduate Research Aptitude (UGRA) on the focal theme “Ecological Consciousness in Ancient India: Life Then and Now.”

The research competition is being organized in five phases over seven months: the first round of abstract selection, the next three rounds of research progress presentation before a scientific committee spread out over five months, and the final round of research presentation on Earth Day. We received 37 abstracts out of which we shortlisted 26 teams for presentations in the First Round of research progress presentation. From an intense competition between 26 teams spread across the length and breadth of the country over three rounds of research progress presentation, we have shortlisted 15 finalists to present their research papers today. In addition to 10 teams from different College of University of Delhi, we have students and faculty from Kalahandi University, Visva Bharati University, Deen Dayal Upadhyay Gorakhpur University, Amrita Vishwa Vidyapeetham and KLE Law College, Bangalore, joining us for the final round of UGRA in the College.

Team UGRA firmly believes that this interdisciplinary research colloquium for youth is an opportunity for young undergraduates from different disciplines and different parts of the country to collaborate on and gain significant insights on a highly urgent issue: finding solutions to environmental problems and aiming at sustainability and sustainable lifestyle from our collective ancient wisdom (traditional, indigenous and tribal) to ensure the conservation of biodiversity and the continuance of healthy and sustainable life. For more details, visit: <https://www.harithkram.org/ugra>

## CONCEPT NOTE

### *Ecological Consciousness in Ancient India: Life Then and Now*

The ancient Indian scriptures bear testimony to the fact that Indians in ancient India lived in harmony with nature, environment and mother earth. Ecological consciousness was engrained in the very fabric of the daily lives of the bharatiya people in the days of yore. The people of Bharatavarsha followed a lifestyle that was founded upon man's inseparable bondage with nature and the environment.

Concern for nature and the environment did not manifest as a separate cause in the lives of people in ancient India. There were no green leaders or environmentalists; rather, everyone championed the cause of nature and environment. Ecologically conscious practices were part of the everyday lives of people: they incorporated local herbs and grew plants and trees of medicinal value; made the first daily offering of food to pets, insects, stray birds and animals, grew and consumed a diversity of grains and millets to allow the soil to get re-nourished, and revered and protected biodiversity a part of their extended family. In a nutshell, Indians treated the entire world with the spirit of "Vasudhaiva Kutumbakam," which defined the Indic way of life, which, needless to say, was an inherently ecological one.

Perhaps no other civilization pays as much attention to environment and environmental ethics. Ancient Indians sought the divine in nature and considered everything as sacred. Ishavasyam idam sarvam in the yogic philosophy meant that divinity is omnipresent and takes infinite forms. Our ancestors regarded everything—rivers, mountains, trees, lakes, animals, flora, fauna, the mineral world, even the stars and planets—as pervaded by a subtle divine presence. It was considered to be the dharma (prime duty or responsibility) of individuals as well as communities to care for the earth and maintain the balance. Indic religions such as Hinduism, Buddhism, Jainism and Sikhism

viewed the earth as mother, and hence, advocated that it should not be exploited. In the 'Bhumi Sukta' of the Atharva Veda, the earth is adored and respected like a mother. The Rig Veda contains several hymns that foreground a strong tradition of ahimsa (non-violence), which ensured the preservation of all biodiversity. The concept of karma, or the cosmic law of cause and effect guided the understanding that every action we take has a planetary and cosmic effect (what is understood as carbon footprint in contemporary terminology).

However, approximately 800 years ago, these strong and continuous traditions suffered a setback with the onslaught of pirates and invaders from the Middle East and Europe. As a result, the Indic way of life was dismissed as paganism or animism, the ensuing industrialization destroyed forests, reckless drilling and mining became synonymous with progress and largescale hunting led to the decline of wildlife. It led to further abuse and indiscriminate exploitation of the earth and its resources. The people from the west failed to recognise the scientific and spiritual basis of the relationship between man and nature and how this is the only way to sustain ecological balance.

Thus, for ecology to be truly saved and revived, we have to return to the meanings and practices that infuse sacredness and reverence towards nature, as has been the case in Indian traditions since times immemorial, and re-awaken and nourish our relationship with nature. For Indians, the environment is not protected because of the selfish urgency to save biodiversity and hence save human future, by corollary, but because it is the dharmic way (the correct path) of life and hence a righteous duty that all humans are obliged to perform. Some recent examples of seeing ecology, ethics, spirituality and religion as one complex whole, are the simple living and use of indigenous products exemplified by Gandhi (that ensure a sustainable economy); strong communal practices of the Bishnoi, the Bhil and the Swadhyya communities to protect local ecosystems such as animals, forests and

water resources; environmental movements like the Chipko and Appiko; and the ascetic practices of tantra, yoga and sanyasa which teach practicing restraint in consumption, to name a few.

The solution is to go back to the well-known Indic teaching: *tain tyakten bhunjitha*, or, “take what you need for your sustenance without a sense of entitlement or ownership.” It is by going back to these and other such Indic practices that we can truly recover the ecological consciousness that so definitively defined us as a culture, and thereby have any hope of saving the environment in the present, as well as leave behind a breathable world for the future generations. The way ahead is to start by going back to our roots, discovering ancient wisdom and lastly, by applying local, indigenous knowledge to our current lifestyle and future ‘developmental’ projects.

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## **RULES & REGULATIONS OF UGRA**

Harithkram, the Environment Society and Centre for Indian Knowledge Systems, under the aegis of the Internal Quality Assurance Cell, Shaheed Bhagat Singh College, are organizing an intercollege interdisciplinary research competition for students, the UnderGraduate Research Aptitude (UGRA) on the focal theme “Ecological Consciousness in Ancient India: Life Then and Now.” Through the UnderGraduate Research Aptitude, we want to encourage interdisciplinary research collaborations between students and initiate them into a research ecosystem that is local and indigenous, nestled in the larger tradition of the Bharatiya Gyan Parampara (Indian Knowledge Systems). Learners from all disciplines and levels of undergraduate study are welcome to participate in teams of 3-4 students, guided by a faculty mentor of their institution. The UnderGraduate Research Aptitude will be held in 5 phases in a hybrid mode. After the first round of inviting abstracts on topics related to the focal theme, the shortlisted teams will undergo 3 rounds of power point/poster presentations of their research progress over the next 6 months, at an interval of 1-2 months before the scientific committee of experts from various institutions and organizations. The scientific committee will give inputs and directions for further improvement of the proposed research work. The final research presentations of the shortlisted participants have been scheduled for Earth Day, i.e. April 22, 2024.

### **TIMELINE**

**October 17, 2023:** Opening of abstract submission

**November 10, 2023:** Last Date of abstract submission

**November 12, 2023:** Intimation of selected abstracts

**November 25, 2023:** Research Progress Presentation - I

**February 10, 2024:** Research Progress Presentation - II

**March 16, 2024:** Research Progress Presentation - III

**April 22, 2024:** Final Research Presentation

# RULES & REGULATIONS OF UGRA

## Eligibility:

- It is a team event based on an original and innovative approach, seeped in IKS.
- Each team will be constituted by 3-4 students and a faculty mentor.
- The students must be enrolled in an undergraduate programme from any College/ University in India.
- It is mandatory for the students of a team to be from different disciplines: the students in a team should represent a minimum of 2 disciplines. However, we encourage students coming from different years of undergraduate study in the same institution to form a team.
- The team must be formed by students and faculty from the same institution.
- A student participant cannot be a part of two teams.
- The mentor cannot guide more than 1 team.
- One institution cannot send more than 3 teams.
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## Important Guidelines:

- The participating team has to choose a unique topic based on the focal theme. However, their presentations cannot choose the focal theme as the topic of their presentations.
- The language chosen for the presentations can be either Hindi or English. However, the language of the presentation should be consistent throughout the presentation.
- The research work is expected to contain definite objectives, research methodology used, data sources used, analysis and conclusion.
- There should be a proper mention of the sources for any Secondary Data used in the presentation. The last slide has to list all the references used in the research work.
- Registration and Submission of Abstracts (max. word limit 500 words) between October 17, 2023 (Monday) - November 05, 2023 (Sunday).
- Intimation of Selected Abstracts for participation: November 7, 2023 (Tuesday). The acceptance of the abstract shall be intimated through email to the registered participants by the organisers.
- Review meetings regarding progress of the study: i. Research Progress Presentation-I: November 25, 2023 ii. Research Progress Presentation-II: Third week of January 2024 (tentatively) iii. Research Progress Presentation-III: Third week of March 2024 (tentatively) Note: The mentor is expected to be present in the review meetings along with the students.
- Students will present their final findings using PPT/Poster on the day of event.
- The College has a strict policy against plagiarism. The final presentations will undergo a plagiarism-check before they are presented on April 22, 2023.
- A maximum of 12 teams will be selected for Final Presentation from those who have completed all the three review meetings and their progress is found satisfactory.
- Each team will get 12 minutes to make their presentation followed by interjections of 03 minutes from students of the competing teams.

Note: For any queries, email us at [ciks@sbs.du.ac.in](mailto:ciks@sbs.du.ac.in)

# ABSTRACTS

# Ancient Indian Ecological Wisdom: Traditions and Contemporary Relevance

**Mentor:** Dr. Anantasharma B G

**Student Team:** Arkaprava Mukherjee, V Sai Sruthi Reddy, Maddu.LakshmiSai Gayathri, Jagiru Harshavardhan

**Amrita Vishwa Vidyapeetham, Bengaluru, Karnataka**

Ancient India was a cradle of sustainable innovation and ecological consciousness, influencing economic prosperity, competitive advantage, and environmental sustainability. In the pages of history, we unearth an unwavering respect for nature, where every ecological event was an expression of divinity. The ancients recognized the fragility of their existence in an unguarded environment. They, therefore, embraced the essence of adaptation, harmoniously coexisting with nature without seeking to reshape it. As we embark on this timeless journey, we awaken to the profound understanding - one nurtured by our ancestors - that our actions emerge from our consciousness. Just as they found divinity in nature, we, too, recognize the sanctity of environmental preservation.

Here, at the crossroads of past and present, we delve into the wisdom of the ancients. The mysteries of the Indus Valley civilization reveal a land where water, as life's elixir, was managed ingeniously. Stepwells rise like architectural wonders, highlighting not just the ingenuity of our ancestors but their reverence for a resource dearer than gold - water. In the fertile soil of ancient India, waste was never abandoned; it found new life as compost and organic nourishment for crops. Cooking was an art of simplicity, with wood and coal ensuring food's purity, shunning wasteful packaging and refrigeration. Beyond sustenance, health was nurtured in holistic practices like yoga and Ayurveda. The lessons in consciousness reverberate through generations, as elders teach the young to see everything as a mother - the very essence of our ancient way of life. Even our temples, timeless bastions of spirituality, have been the custodians of environmental wisdom. Generations of pilgrims have left with not just spiritual blessings but also saplings to foster nature's love.

As we conclude this journey through time, we understand that actions emerge from understanding, which, in turn, flows from consciousness. To Indians, the world is a family, "vasudhaiva kutumbakam" with nature as our revered mother, "mātā bhūhiḥ putro'ham prthivyāḥ" [Atharvaveda-12/1/12]. With every sunrise, we nurture the consciousness that has sustained us for millennia, echoing the timeless wisdom of the Vedas, which says, 'Do Not Harm the Environment; Do Not Harm the Water and The Flora; Earth Is My Mother, I Am Her Son; May the Waters Remain Fresh, Do Not Harm The Waters.' Nature is not our creation; it is our mother. Nature is our kin, and she has imbued us with the knowledge that we are meant to live in harmony with her [Rig Veda, 6:48:17].

In this article, we discuss these aspects of our culture with reference to ancient Indian texts and traditional practices and customs. We refer to the original and secondary sources, and a few research papers, along with interviews with experts, when needed.

**Keywords:** Ancient India, Sustainable innovation, Ecological consciousness, Environmental sustainability, Harmonious coexistence, Traditional practices, Cultural wisdom, Vasudhaiva Kutumbaka

## **Eco-Spirituality in India**

**Mentor** – Dr. Anna Senrunga

**Student Team** – Isha Dagar, Isra Maryam, Aamyia Bhargava, Aditi Anand  
**Daulat Ram College, University of Delhi**

“Paryavaranam” is a Sanskrit word which describes the eco nature of ancient India before the advent of modern science and technology. The abode has been always regarded as a living mechanism with a divine origin. The fauna and flora within it hold significant importance across cultures including agriculture, medicine, or religion. The lotus is symbolic of piety and enlightenment. The soul of ancient Indian medicinal healing practices such as Ayurveda, relied explicitly on plants and herbs. These are strongly evident in ancient Indian texts such as Charaka Samhita and Sushruta Samhita. The core traditional sustaining living system comprised of crop cultivation and domestication of animals. Enrichments solely relied on organic and sustainable farming practices like crop rotation and water management systems with a deep sense of environmental ethics and conservation. Sacred groves and protected areas were often designated for the conservation of flora and fauna. The hymns and verses in Vedas and Upanishads, often praised the beauty and significance of the universe and all within it. In recent times the modernization of India has led to detrimental environmental challenges, however, there is a growing awareness of the importance of ecological conservation. Many individuals, communities, and organizations are working towards sustainable living, reforestation, wildlife conservation, and the preservation of traditional knowledge about ecological practices. There is a renewed interest in ancient Indian philosophies and wisdom that emphasize a holistic approach to conservation of nature. Interestingly, efforts are being made to blend traditional wisdom with modern technologies to address these challenges. Concepts like “Ahimsa” (non-violence) and “Sarvodaya”; (the welfare of all) are being revisited in the context of environmental ethics. While ancient India had a profound ecological consciousness deeply rooted in spiritual and philosophical traditions, modern India is faced with the lack of these institutions. With the fast life, competition and stress that comes along, many are returning to their roots seeking spiritual connectedness and enlightenment. This leaves a great scope of inculcating the importance of conserving nature. The journey towards a sustainable and ecologically conscious India is ongoing and involves a complex interplay of historical, cultural, and contemporary factors.

Keywords: Fauna, flora, India culture, eco-spirituality, eco-conservation.

## Tulsi: A Botanical Devotion Lost in Commercial Translation

**Mentor** – Dr. Pawan Kumar

**Student Team** – DivyaDeo, Nahal Anjum, Sneha Gautam, Aakriti Mishra  
**Daulat Ram College, University of Delhi**

Ecological consciousness in ancient India was a deeply ingrained virtue in the cultural and spiritual fabric of our society. One comes to find proof of this in the ancient texts, such as the Vedas and Upanishads, which emphasised the interconnectedness of all life and the importance of living in harmony with nature. In a land where spirituality abounds, veneration and reverence of nature garnered such an awareness and respect that ecological consciousness spilt over into religious consciousness, a perfect example being the plant Tulsi- *Ocimum sanctum*. Known by various names like Vrinda and Sali, Tulsi is still one of the most worshipped plants in India. So popular was this herb that according to C. A. Kincaid "... it has often happened that a young Englishman riding past an Indian's house has seen a small plant growing...and enquired its name... the answer has been that it is the Tulsi". A verse from Tulasi Stotram reads as follows:

“तुलस्यां सकलय देवय वसन्ति सततां यतः ।  
अतस्तयमर्चयेल्लोके सवयचन्देवयन्समर्चयन्॥“

“(Salutations to Devi Tulasi) In Tulasi resides all Devas, always.

Hence worshipping Her in this World is equal to worshipping all Devas.”

Other than a reserved place for Tulsi in scriptures such as The Rigveda and The Atharveda there is a plethora of myths and legends surrounding it as well as a myriad of cultural and local stories. It is evident that these folklores and local stories were serving the very purpose of connecting the people with the land and instilling a sense of devotion which would inspire hesitation when considering destroying these medicinally valuable plants. However, this ecological consciousness has diminished over time as now the focus is more on Tulsi's medicinal value and

uses, creating a disconnect between the people and nature. The increasing commercialization and consumerism has led to people viewing it as just an advantageous potted plant. After referring to various texts and classical literature supplemented with interviews (the empirical method), we were able to analyse the increasing gap between people and their ecological consciousness or lack thereof. This gap between the aspect of ecological awareness and commercialization has created an impact resulting in a loss of human consciousness towards that ecological consciousness and awareness about the environment.

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## Expanding Environment Awareness through Human-Induced Activities

**Mentor** – Dr. SwarnimaSingh

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The conscience is our eternal guide through which we could analyse our right and wrong conducts and motives. It is very important to analyse our achievements by taking environment as our priority. Over the course of the 20th century, the development of human civilization, increasing population growth and its need for material resources led to degradation of the environment.

The difference between nature and human beings have been misinterpreted as opposing forces. Careful but callous experimentation with nature that produces achievements as well as harmful by-products can be extortionate. By being ecologically conscious, one can make smart actions and behaviour towards nature as well as learn how to predict consequences before they happen and take proper action against them.

Traditional Indian agricultural practices such as crop rotation, organic farming, natural irrigation process, and discouraging pollution of sacred rivers were more sustainable and eco-friendly compared to modern industrial methods. Presently the Govt. of India is taking many crucial measures to spread consciousness regarding the prevailing environmental conditions, such as Article 48-A endeavor to protect, improve and safeguard the natural environment of the country.

India has made notable strides in environmental conservation, including initiatives like the National Green Tribunal, afforestation programme and the Swachh Bharat Abhiyan promoting cleanliness and sanitation. Additionally, India has shown commitment to renewable energy with ambitious targets for solar and wind power, emphasizing a sustainable and green future. Also G20 summit in 2023 took several steps to address climatic changes as carbon neutrality, green financing, zero and low emission technology, etc. The UP state is the at the second highest position by holding 48 GI tax. Our DDU university is a live example to emphasise upon ecological consciousness, for example: - The Green Campus Initiative, Zero Waste Management Programme, No vehicle day etc. It also followed the UNO guideline to prohibit RO. Our college is also certified on this and got NAAC A++ rank. These all should an eye opener for students and to make them realise their responsibilities for environment.

In conclusion, conservation efforts, ethical resource use, and a holistic understanding of our impact are essential for mitigating anthropogenic effects and promoting a balanced and strong planet. In the end it will be shown that human values are not to be grafted, they require rather perseverance and cultural base. Hence, scientific and cultural efforts should proceed hand in hand for the progress of humanity.

**Keywords:** Conscience, Careful but callous, Extortionate, Sustainable and eco-friendly, Mitigating anthropogenic effects.

**Reference:** Environment and ecology by Majid Hussain and Internet.

# **Blending Ancient Traditional Knowledge of Construction with Modern Methods: A Way Forward to Curb Dust Pollution in India**

**Mentor** – Dr. Monika Kaul

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**Hansraj College, University of Delhi**

India Pollution of air, water and soil is an important environmental and ecological problem that will have serious implications on the progress of India. On one hand, we are on a success path on the developmental front but the rising pollution levels is a great challenge. Every year the particulate matter levels, PM 2.5 pollutants are increasing and it is fivefold above the WHO's guidelines. As per CSE Centre for Science and Environment data traffic pollution is making the Delhi air toxic. The rampant construction going on everywhere, including roads, is adding huge amounts of dust to the air which is further complicating the problem of pollution. The construction waste, dust released and other environmental problems have increased manifold in the last few years. Various measures are being taken by the Government to manage the pollution. However, the success achieved is almost negligible. Therefore, this research paper suggests that it will be rewarding if we peep and look back to our traditional practices and knowledge systems especially while constructing roads, buildings, bridges and railway tracks. Insights into the tribal communities reveal the materials that they employed in construction were selected after a proper thought and every tribal community used practices that were specific to the place they lived in. The Misings, the Deoris, and the Sonowal Kacharis, the three prominent tribal communities of Assam, developed stilt huts that were constructed from local resources and were flood resistant. Many tribal communities used bamboo, thatch, mud, and cow dung to build their settlements. There was no transportation involved and no pollution from automobiles and trucks that carry material for one place to another. The construction was manual and no mechanical crushers and machines were used so less pollution occurred.

In Maharashtra state, tribes mainly reside in the forest range of Sahyadri, Satpuda and Gondwana. This region experiences scorching heat and the temperature hits 41 degrees. The tribals understand the harmful effects of construction on the environment and have used indigenous construction methods that made their dwellings comfortable as well as eco-friendly. We suggest the blend of traditional tribal practices from various areas and the modern science and innovative ways can help reduce the pollution from construction. As in medicine, where natural remedies are also prioritized, construction needs a nature centric approach. The materials that are used are Karvi, wood and mud. The prominent construction techniques are Karvi and Cob wall techniques. The agricultural waste has been used as a binder for mud, thus utilizing the locally available resources hence the environment. But it is also important to mention the role of construction workers in the ancient period who made empires of kings and rulers and whose art and design we all cherish in contemporary times. Traditional architecture employs locally sourced natural materials as they are easily available, economical and climatically more suitable. Also, they have a very low carbon footprint due to negligible transportation cost. Studying and analyzing statistics and data becomes essential when one wants to understand the relevance. For this, understanding of ancient knowledge, communication with tribals and modern engineering practices have to go hand in hand so that we reap the benefits.

## **Architectural Practices in Ancient India: Lessons for Sustainable Urban Development**

**Mentor** - Ridhi Khurana

**Student Team** - Ayushi Tiwari, Ashish Kumar Tiwari, Saurabh Awasthi, Shuham Gupta  
**Hansraj College, University of Delhi**

Ancient India the cradle of civilization had deep ecological awareness that shaped its society, touching religious beliefs, cultural practices, and architectural methods. Nature was revered and seen as sacred embodiments of divine forces. The crux of such reverence lied in maintaining an ecological balance between nature and man. Thereby simultaneously safeguarding and nurturing the environment and mankind. The eco-conscious ethos materialized by architects in ancient India has resulted in marvels standing tall even today. The

environmental mindfulness of ancient Indian architects of using locally sourced, renewable, and biodegradable materials not only reduced environmental impact but also seamlessly blended with the natural surroundings. Their designs were also climate sensitive with ingenious ways to harness natural light and optimize ventilation minimizing the need for energy-intensive artificial cooling, lighting, and water conservation. Nature was seamlessly integrated into the ancient architectural designs in the form of lush gardens. These gardens acted as natural coolants, improved the air quality, and provided habitats for local plants and animals, enriching biodiversity and maintaining the ecological balance of life. As the modern world faces pressing environmental challenges, ancient India's architectural heritage provides profound lessons. Our research delves into Delhi's ancient architectural wonders, studying their eco-conscious design through extensive on-site visits and in-depth research. Through this exploration, we unravel the timeless wisdom of ancient Indian architects, offering insights for sustainable urban development in the 21st century.

## **Reviving Traditional Wisdom: Exploring Ancient Texts for Modern Insights on Medicinal Plants and Safeguarding against Harmful Species**

**Mentor** – Dr. Harmeet Kaur

**Student Team** - Ravneet, Deeksha Singh, Vishnu Upadhyay, Asmit Kumar, Harmeet Kaur  
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Fostering innovations and training the youngsters is important for creating a knowledge ecosystem in the country. The National Education Policy (2020) has also focused on the importance of traditional knowledge and blending it in the curriculum.

The traditional knowledge system has been instrumental in standardizing various treatment methods of human diseases through observations. In our ancient texts the natural resources including plants and their importance has been aptly described. There is also mention of plants that are not good for direct human and animal consumption.

Historically, the evaluation of drugs and alcohol in ancient India has evolved significantly. Alcohol distillation can be traced back to 2000 BCE in the Indus Valley civilization, and references to the use of psychedelic substances like "soma" can be found in Vedic texts. However, as society evolved, taboos surrounding these substances solidified. Texts like the

Manusmriti from the 3rd century CE began to restrict their use, emphasizing self-control and abstinence.

Despite these societal taboos, certain tantric traditions continued to use these substances for spiritual and ritualistic purposes. Texts like the "Mahanirvana Tantra" even mention cannabis in the context of enhancing sexual pleasure.

The first mention of cannabis, known as "bhanga," can be traced back to the Atharvaveda in 1800 BCE, where it was described as one of the five kingdoms of herbs. Its medicinal use is documented in the "Sushruta Samhita," where it was recommended for conditions like phlegm, catarrh, and diarrhea.

In the Sikh tradition of the 16th century, there was a strict prohibition against the consumption of substances like cannabis.

Kabir: Those who consume cannabis, fish, liquor, and betel leaf;

Lose the merit of pilgrimages, fasts, and rituals, and suffer in hell [rebirth] {Bhagat Kabir, SGGs, 1377}

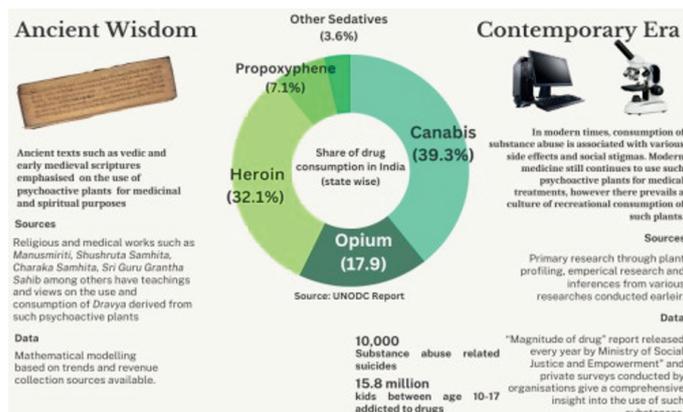
Turning to the modern era, India is grappling with a significant challenge of drug and substance abuse. In 2019, there were 705 reported deaths related to drug abuse, with regions like Kashmir and Punjab being hotspots for such cases. Substance abuse is also linked to approximately 10,000 annual suicides in the country.

A survey conducted in 2022 revealed that there are approximately 15.8 million drug-addicted children between the ages of 10 and 17 in India. These alarming statistics underscore the urgency of addressing the issue.

In this context, it becomes crucial to combine the insights from ancient wisdom with modern scientific approaches to combat substance abuse effectively. Integrating traditional knowledge into modern strategies for prevention, intervention, and undiscovered knowledge can offer a holistic approach to the problem. Therefore, it is important to study the ancient texts and understand them so that the knowledge of our ancestors does not go to waste and we can take some lessons.

In conclusion, the journey from ancient remedies to modern dilemmas provides a unique perspective on India's cultural, societal, and medical evolution. It underscores the importance of preserving traditional wisdom while addressing the challenges of today, particularly in the battle against substance abuse. Insights from the past can guide efforts to mitigate the adverse effects of drug and substance abuse in the modern world, creating a balanced and comprehensive approach to the issue.

## Graphical Abstract-



## The Ethnobotanical Lore of Ancient India: Exploring the Relationship Between Flora, Medicine, and Sustainability.

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A keen awareness of the natural environment and the delicate equilibrium that exists between people and other living things is seen in ancient Indian writings. Ancient Indian treatises usually classify everything into a number of groups that include the entire natural world, including bacteria, ants, vegetables, placenta-bearing organisms, different kinds of trees, grasses, and grains. They brought with them the worldview found in the Vedas, the old Hindu texts, which held that dharma, a general term that includes truth, natural law, and cosmic order, must always be preserved for the good of all. The goddess "Bhumi" or "Prithvi" personifies the earth and is referred to as Mother Earth in Vedic literature. At the "Global Conference" in 1992 held in "Rio de Janeiro," the world's experts referred to Earth as "Mother Earth" for the first time, five thousand years later. Indian tradition is not out of touch with sustainable development. The idea of Aparigraha, for instance, describes the act of maintaining only what is essential and giving the remainder back to God or nature. If we see the first verse of Isha Upanishad it describes the value of Sustainability as

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यांजगत्।  
तने त्यक्तने भजुजीथा मा गधः ृ कस्य स्विद्धनम ् ॥ १ ॥

The Supreme God is the rightful owner of everything in the cosmos. Take only what you need, then put the remainder away so you can identify who owns it. Forests have been essential to human existence from the beginning of time. The earliest people who lived in India were well aware of the many advantages that trees might offer. Tree worship was widespread and well-liked as early as the Rigveda era. A common belief is that every tree has a Vriksha-devata, or "tree deity," who is worshiped with prayers and offerings of water, flowers, and sweets, and who is surrounded by holy threads. Historically, trees were thought to be living beings. Furthermore, planting trees continues to be a religious obligation for Hindus. Hinduism has long worshiped plants and trees, mostly for their mythological and sacred significance but also for their practicality. Hindu forefathers believed that it was their responsibility to preserve trees, and in order to do so, they gave each tree a sacred status in their religion. On the other hand, we can find very few descriptions of trees and woods in Greek literature, but there are tons of these descriptions in Indian literature, such as the Ramayana and Mahabharata, as if people lived under trees all the time. Indians have an extremely close relationship with trees. According to Hindu scripture, forests fall into three main kinds. The first is "Shrivana," the prosperous forest. Then there is "Tapovan," a place where one might seek truth and reflect like the sages did. The third is "Mahavana," a vast natural forest that provides refuge to all living things. This research paper would offer a thorough grasp of how ancient Indian societies used flora to interpret, engage with, and preserve their natural surroundings with foresight of sustainability.

Keywords- Ancient Indian Consciousness, Flora, Medicine, Ecological and Sustainability Etc.

## **The Indigenous Food Systems in India during Monsoon**

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In India, the monsoon stands out. Local communities' ancient food traditions, shaped by generations, come alive during this time. India is endowed with several indigenous food systems that hold a cultural as well as ethnic significance along with nutritional values. The month of monsoon adds to this significance by transforming the culinary landscape of India. Indian cuisine has a fascinating relationship with monsoon. The Indian spices serve as an antibacterial and antiviral properties to boost up the immunity while adding an earthy and distinct flavour to the cuisine. Monsoon vibrant platters set a deeper appreciation for the diverse indigenous food systems from Maharashtra's 'Vagheteyachi bhaji' and celebration of 'Hareli' by indigenous agrarian communities of Chattisgarh by partaking the medicinal brew of herbs and roots to a typical Janmashtami cuisine of 'Alvati' in the season of rain. The title itself provides a treasure chest of curiosity to unravel the rationale behind the food choices and practices across a number of communities and societies of India. Through this research project, we object to understand the imprints of monsoon on the food choices of different communities. We tend to look at the scientific significance and religious reason for consuming different indigenous food in different seasons. The focus lies on the food which is avoided to protect against diseases with changing seasons and the cyclic change of culinary choices with seasons. Also, this project highlights the depth of indigenous knowledge woven into everyday life. This research evaluates the extent of governmental initiatives in assisting the small scale farming institute which is responsible for the production of monsoon seasonal food. It highlights the importance of tribal knowledge regarding the traditional food systems which are passed on to generations. The team members will be conducting the primary data through questionnaire and conversation with the local community, and the secondary data from official statistics of Government of India in terms of production of different indigenous food species, we will be concluding that sustainability within farming is a crucial step in enhancing the significance of indigenous food. People are aware and tend to briefly explain the cultural aliveness of Indian cuisine of monsoon season. We will be researching that local communities are not only eager to protect the diversity of various species of Indian cuisine but also to openly create a holistic approach to spread more and more knowledge about the ancient culture to the urban demography. The expected result of this study goes beyond academic knowledge. It will contribute to sustainable farming, healthy lifestyle, protecting biodiversity and livelihood.

## **Environmental Consciousness in Indian Writing**

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In this paper, we have delved into the cross-generational landscape of eco-literature in India. We navigate through ancient Indian literature and contemporary works from a modern lens, uncovering problems, solutions and trends, while also revisiting the Indian culture and Anthropocentric versus Ecocentric discourse. To understand this, we have undertaken a multi-faceted analysis of the structural elements of the literature that constructs the Ancient Indian ecology and contemporary attitude towards environment by an amalgamation of textual exploration and scanning of cinematic captures of ancient civilization and contemporary anthropological impacts on environment. We are familiar with the use of nature in Ancient Indian literature as a didactic form of expression. The evidence of this can be found in classic Hindu and tribal texts, Buddhist and Sanskritic stories such as the Jatakas, Panchatantra and Hitopadesh, through plays and other literature including folktales and poetry. A non-fictional perspective of history will confirm all such speculations. We have further analysed the eco-feminist aspects of our literary sources too. Contemporary trends in ecological consciousness are not only evident in real-world practices but have also permeated the realms of fiction and non-fiction literary works. In literature, both fiction and non-fiction works are increasingly exploring environmental themes, portraying the complex relationship between humanity and nature. The cinematic adaptation of ancient Indian civilization and contemporary disaster brought on by anthropogenic activity have contributed to the dilemma of ecological balance in the environment. Through this comparative study, the transition from the revered ecological presence of ancient India to its utilitarian role in modern India has been explored, aided by the dissection of cultural challenges and anthropocentric inclinations.

### **Art of Living: Ecological Perspective**

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“There is enough for everybody’s needs and not for everybody’s greed.”

This research paper takes you to the mystical world of ancient India where the ‘Art of Living’ and earnest community engagement converged to nurture and conserve the environment. The rich heritage of India encompasses profound philosophies and practices that fostered a harmonious coexistence between communities. The primary motivation behind this research is to investigate the ancient Indian philosophies, historical accounts to unearth the wisdom of ancient India and to understand the dynamic of community involvement in the environmental sustainability. The study endeavors to evaluate the feasibility and practicality

of these ancient practices and how applying them can address contemporary societal issues like declining community cohesion, detachment from the environment, erosion of thinking capacity due to excessive tech dependency and rise in materialistic tendency because of unjustified never-ending needs of humans.

The research is based on a multidisciplinary approach involving a comprehensive analysis of ancient Indian text including religious, philosophical and historical records, to extract insight into the ancient 'Art of Living'. The research methods would involve interaction, surveys, interviews with communities to assess their perception of ancient ways of living, environmental principles to evaluate the potential application of these in present day scenario. The analysis of the ancient text reveals a comprehensive understanding of the principles governing the art of living in ancient India, emphasizing concepts such as Dharma (righteousness) and Karma (action) towards the ecology. Furthermore, it is significant to note that ancient Indian society was deeply rooted in beliefs and practices where in their ambiance was their way of sustenance and they kept nature at a very higher pedestal. People then often worshiped Nature (Trees, Mountains and Rivers) as gods who provided for their survival. They never exploited the nature or allowed it to be overused. This ecological consciousness played a significant role in shaping their approach to community engagement and environmental sustainability.

In today's context, the greed for having more and more and the madness of hoarding goods, the blind race for consumerism is taking its toll on the resources. Humans have this urge of exploiting and reaching the unreachable extent of nature as a result rendering it to destruction. The carrying capacity of Earth is being compromised so much so that we humans are bearing the brunt of Natural/Anthropogenic disasters every now and then.

Hence, we are trying to derive some ecological consciousness ways that existed in ancient period to be followed as an effort to restore the ecological imbalance. The community participation in various aspects of life, including education, governance, health, and social well-being, demonstrates its pivotal role in fostering a harmonious and balanced society. The comparison of these ancient practices with modern societal frameworks showcases their potential to address current challenges, such as social isolation, mental health issues, and the erosion of community bonds.

The findings of this research hold significant implications for contemporary society. They offer valuable insights into reviving community engagement and the principles of the art of living, paving the way for holistic approaches to societal issues following ecological values. By reimagining and implementing aspects of community participation from ancient Indian civilization, modern societies can potentially save this fragile earth from getting further deteriorated and depleted.

REMEMBER THERE IS NO PLANET B.

**KEYWORDS:** Art of Living, Ecological Consciousness, Consumerism, Carrying Capacity, Natural/Anthropogenic Disasters

## **Tulsi as an Ancient Adaptogen : Unveiling the Sacred Connection**

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Tulsi, scientifically known as *Ocimum Sanctum* is an aromatic, culinary, and restorative herb that has been used for millennia as an adaptogen and is ingrained into numerous cultures' traditions. It comes from the family Lamiaceae that is indigenous to the Indian subcontinent and has been utilised in Ayurvedic medicine for over 3,000 years. In view of its therapeutic properties, it is recognized as a "Solution of Life" in the Ayurvedic paradigm and is used to address a wide range of common health conditions. It embarks on a journey to unravel the sacred connection between Tulsi and well-being, delving into its historical significance and exploring the adaptogenic qualities that have bestowed it with revered status.

In contemporary times, it acts as a stalwart with an excellent source of adaptogenic qualities, which helps to regulate mood swings and promote mental serenity and clarity. At the heart of Tulsi's allure lies its adaptogenic nature. Eugenol and Caryophyllene are the two most vital adaptogen compounds found in Tulsi's chemical composition. These are exceptionally effective at lowering corticosterone levels, which is the primary source of stress. These compounds interact with various physiological pathways, creating a nuanced response to stress that goes beyond a mere relaxation agent. The adaptability of Tulsi transcends geographical boundaries, echoing its ancient versatility in addressing diverse health concerns. This research aims to dive deep into the sacred connection between Tulsi and well-being, showcasing its adaptogenic prowess that spans centuries. From the sacred verses of ancient scriptures to the laboratories of modern science, Tulsi stands as an enduring symbol of holistic health. As we navigate the nexus of tradition and scientific inquiry, the essence of Tulsi as an ancient adaptogen is unveiled—a timeless healer that transcends the boundaries of time and culture.

**KEYWORDS** – Tulsi, Adaptogen, Ayurvedic, Sacred, Mental serenity

## **Sustainable Way of Living in the Modern World: Examples from the Santhal Lives**

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The proposed research delves into how the Santhal tribe living in and around Bolpur, India, has adapted their traditional way of life in the face of modernization. Despite the challenges posed by modernization in the fringe areas of towns and cities adjoining tribal habitats in general, the Santhal people in Bolpur, that is a university town and an international tourist destination, have succeeded in maintaining their eco-friendly practices of life and livelihood that is deeply rooted and ingrained in their rich cultural heritage with respect to architecture, traditional farming, forestry, and medicinal knowledge. The day-to-day interaction of the Santhal tribal group residing in and around Bolpur with the modern world, sets in the process of cultural assimilation thereby setting them apart from other tribal communities. Despite the process of cultural assimilation, they have succeeded in the harmonious adaptation of the modern and the traditional features of life and livelihood. The Santhal people of Bolpur are therefore an ideal unit of research to comprehensively study the unique lifestyle of the Santhal people in Bolpur and explore their sustainable practices, a mixed-method approach will be utilized. Primary data will be collected through open-ended interviews and questionnaires to obtain qualitative and quantitative insights, while secondary data can be gathered through archival research. This approach aims to provide a holistic understanding of the Santhal lifestyle in Bolpur. In this contemporary world, where people are dominating the nature with the tools of modernization and creating ecological disbalance, the Santhal community educates us to strike a harmonious balance between traditional and modern way of life without harming the ecosystem. From the study, we can know the finer nuances of the livelihood practices which are eco-friendly and sustainable. In the age of air conditioning, Santhal people prepare their houses using locally available natural resources in such a way that they give them similar comfort. Their indigenous medicinal practices having no side effects can be a viable substitute to the allopathic medicine. Their way of organic farming, especially unique pest control methods can be a well-accepted alternative method in agriculture. The dependency of Santhal people on forest produce for enriching their social, cultural and economic life is an ideal example in the modern society. In many other ways, we may derive a perfect reflection of traditional and modern lifestyle after researching the Santhal tribal people near Bolpur.

**Keywords-** Santhals, Sustainable, Cultural assimilation, Fringe area

## What Yakśa's love teaches us about Ecological Emotional Intelligence: Reading Meghadūta in Manipuri

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**Student Team** – Abhinav, Nadeem, Deepika, Nutan  
**Zakir Hussain Delhi College, University of Delhi**

### Introduction:

Being punished by his lord, Yakśa takes shelter in the vicinity of nature that embraces him without any conditions. Only a mother does this for her child. In Uttarakhand, Sikkim, Manipur, Meghalaya and many other cultures, there are local deities or protectors that are

embedded into the living cultures. These local gods are natural elements like a tree, land, stone, water body etc. Near our village (in Uttarakhand) there's a tree which is worshipped by the people. Whoever passes through that way, offers a handful of grass to its roots and says "Katpatya` mai una ru`n tve` pujne ru`n, tu mi ke` doodh-bhaat diye`" ("Katpatya (the tree) I'll keep coming and worshipping you, kindly grant me with milk and rice (food)"). In the text too, Yakśa offers the cloud Kutja flowers as a gesture of respect and gratitude.

For the neglected task, one year of separation from his beloved, And his powers losing in the calm breeze and cool shades; Blessed by Sita and adorned by pure dew drops, Some yakśa once lived on that hermitage of Ramgiri hill.

(Tr. from Manipuri by Nadeem Yumkhaibam and Abhinav Sarangthem, Eng Hons (1st Year), ZHDC, DU)

Since its inception, Manipuri literature has always been connected to the themes of nature, community and folklore. The annals of traditional Manipuri folklore and religion - specifically Meitei tradition - gave a compassionate focus on the subject of man's own connection with the land they inhabited, the natural landscapes and its inhabitants and the cycle of life. In modern literature, poems like 'Kombirei' by Khumanthem Ibohal (about the blue-iris flower) and 'Anouba Kumgi Kumdam Khon' by R.K. Surendrajit (about the change of seasons) are remarkable. The concept of "Helloi", who are mythical female creatures (like apsarās) have endured in the popular Manipur consciousness through appearances in radio dramas, hymns, folk and films. Ratan Thiyam's 2022 drama *Lairembigi Eshei* (lit. "Song of the Nymphs") is based on the "Lairembi" or nature nymphs in Meitei tradition. *Meghadūta* of Kālidāsa was translated into Manipuri (in Bengali script) in 1958 by Kumanthem Gourakishore. After his translation, another one appeared in the Bengali script as *Mahakabi Kalidasa Pranith Meghdoot* by Aribam Brajabihari Sharma. The first translation was recreated into the Meitei Mayek script by Mangisana in 1996 as *Kalidasa ki Meghdoot*.

### Objective of the Study:

- To highlight the ecological philosophy of living embedded in Kālidāsa's *Meghadūta* and identify life lessons for contemporary times.
- To bring into literary discourse the lived culture as well as textual recreation of northeast Indian ecoaesthetics and ecophilosophy.

### Research Methodology:

- The conceptual framework of aesthetics as formulated in Bharata's rasa principles.
- Comparative cultural frameworks of lived ecoaesthetics of northeast India (focus on Manipur).
- Comparative textual reading of select verses of Meghadūta in English translation (MR Kale) and Manipuri translation (Mangisana).

### Primary Readings:

Kale, M.R (Trans.). The Meghadūta of Kālidāsa. Bombay:Gopal Narayan &Co. Book-sellers, 1934(Third ed.).

Mangisana (Trans.).Kalidasa ki Meghdoot. Imphal:Minister of Education(School), 1996.

### Conclusion and Further Research Directions:

- There is clear scope for bringing in the translations, adaptations and recreations of Sanskrit literature in the literary traditions of northeast India, as for instance, in Nepali, Assamese and Manipuri.
- The natural abundance and ecophilosophy in the cultures of northeast India reflect a clear ecoconsciousness in interdependence, interconnectedness and ritual/performance traditions. There is much scope for comparative studies in this direction.
- Such studies will enable cross cultural dialogue across geographies and linguistic and literary diversities as embedded in the civilisational range of Bharat.

### Ecological Consciousness as the Living Tradition among the Tribal: A Study of the Select Myths of the Tribes of Odisha

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In the dominant colonial mode of thinking, governed by the so-called anthropocentric modernity, the tribal knowledge system of privileging nature (dharani) was (mis)construed as an assemblage of primitive traditions and mindless rituals and therefore was backgrounded to the margin during the colonial period in India. The same "epistemicide" of the tribals continued even after independence owing to the colonial hangover in the domain of knowledge formation up until very recently when the Tribal Knowledge System was acknowledged as a part and an important thrust area of research in the umbrella tradition of Indian Knowledge System. Continuing with this line of thought, we hypothesize and argue that the fundamental principle on which the Tribal Knowledge System is based is the protection of nature vis a vis environment, as it is considered as the supreme being or the creator. Following the research methodology of close reading and textual analysis of the select myths of the tribals of Odisha (mostly Kalahandi), and empirical survey of their practices, we further propose that these myths about their concern for mother nature, are not just orally passed down stories since antiquity, but manifested as living traditions among these tribals.

Keywords: Myth, Tribal Knowledge System, Anthropocentrism, Ecological Consciousness, Living Tradition

## **Ancient Wisdom to Tackle Contemporary Environmental Issues: A Case Study in Uttarakhand**

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**Student Team:** Mohammad Sadiq, Mahi, Angela Joseph, Anil Singh Negi

**D D College, Dehradun, Uttarakhand**

This paper explores the rich reservoir of ancient Indian wisdom, drawing from traditional texts, practices and cultural heritage to confront the pressing environmental issues facing modern India. We live in an age characterized by climate change, pollution and resource depletion. There is an increasing realization that indigenous knowledge system can offer valuable insights and solutions. This Paper examines ancient Indian concepts to formulate strategies for sustainable development, resource conservation and ecological harmony, by combining these old philosophies with contemporary science and policy. In Uttarakhand environmental changes range from water pollution to deforestation, over pollution and climate change. The consequences of these challenges are affecting public health, livelihoods and nations' overall well-being. While making progress we often forget and are unable to keep pace on environmental degradation.

One approach to address these complex environmental issues is ancient Indian wisdom. For instance the famous Indian author Kautilya in his book Arthshastra has emphasized the importance of protection and management of environment. India can aspire to build a harmonious relationship between human world and natural world. This can encompass sustainable agriculture, renewable energy, waste reduction and ecosystem conservation. Therefore traditional methods such as organic farming and herbal medicine are practices which are both environmental friendly and health-enhancing. This study seeks to bridge the gap between the ancient wisdom and modern science, illustrating the relevance of these age old principles addressing the contemporary challenges.

In conclusion, the study of ancient wisdom to tackle contemporary environmental issues in India offers a promising avenue for transformative change. By embracing the profound insights of the past and blending those with the tools of present India can lead towards sustainable and responsible environmental future. This research aspires to serve as a catalyst for these changes, promoting a harmonious co-existence between humanity and the environment in India.

**Keyword:** Ancient Indian, Cultural heritage Harmonious, Environment, Consequences

## **Evolution of Ecological Ideologies: Shaping Society from Antiquity to Today**

**Mentor:** Ms. Niharika Jaiswal

**Student Team:** Riddhi Agarwal, Avishi ChandraMansi, Mabi, Vandana Rajesh  
**Sri Venkateswara College, University of Delhi**

Ancient mythology always emphasised how life used to be when people were close to nature. This might be because in those times nature was the only means of survival be it in the form of food, clothing or shelter. Even medicinal remedies and languages were based on the central theme of how ecology supported the human race. Aside from fictional works, ancient literature also comprised books that enjoyed popularity in their time. Notably, the Jataka Tales and Panchatantra emphasized the significance of ecology and nature, instilling in young minds an unconscious understanding of how nature served as the fundamental basis of existence. Now, coming to the modern era, it is widely accepted that the Industrial Revolution marked the beginning of the deterioration of nature worldwide. People became materialistic and disregarded the environment, which their ancestor had revered as divine centuries earlier. This "IGNORANCE" stage in human behaviour led to activities such as Urbanization, Industrialization, Deforestation, etc., as "Survival and pleasure" became the primary aspects of our lives. This was a time when the increase in industrialization was directly proportional to the increase in pollution. This paper takes into account all these factors and emphasizes the importance of forest conservation and management by elaborating on concepts like the ancient past and how elements or tatva and themes like sacred groves still exist. It also draws a parallel between the historic and the modern era while highlighting the impacts of industrialization and the positive impact technology has had in raising awareness about ecology, despite being the cause of destruction in the first place. Today, technology is used as a catalyst for change, promoting ecological consciousness through e-campaigns, community groups, e-movements, and social media awareness programs. As a result, we have entered an "AGE OF CONCERN" where people are becoming more aware of the environment and the urgent need to conserve it. Moreover, the discourse on the environment has been enriched by several movements, including Chipko, Narmada Bachao, and Silent Valley. These movements have played a crucial role in raising people's awareness about environmental issues, and have contributed immensely towards building a sustainable world. The term "ecology" gained immense significance when Ramdeo Mishra and other contemporaries emphasised the crucial role of ecosystems and forest products. Ranajit Guha, a prominent figure who introduced the concept of subaltern studies, delved into the power dynamics and discourse between the elites and subalterns. This paper confidently considers the works of these scholars and presents its insightful analysis and judgment.

**Keywords:** Consciousness, ecological management, civilisations, conservation, linguistic and religious texts, technology, industrial revolution, deterioration, awareness, ignorance, concern, movements, discourse, subaltern studies.

## **From Vedic Wisdom to Modern Sustainability: Exploring Ecological Consciousness in Ancient India and its relevance today.**

**Mentor – Dr. ShadabKhan**

**Student Team – Shristi, Aashi Varshney, Sweta Rather, Madhu Kumari  
Aditi Mahavidhyalaya, University of Delhi**

This research paper delves into the profound ecological consciousness deeply rooted in ancient Indian philosophy, spirituality, and cultural practices. It emphasizes the importance of living in harmony with nature and the interconnectedness of beings. The Vedas, Upanishads, Bhagavad Gita, and Jataka Tales all emphasized environmental stewardship and biodiversity preservation. They celebrated nature through rituals, festivals, and art forms, fostering a deep sense of connection and responsibility towards the environment. The present study integrates perception from various epochs including vedic reverence from the Rigveda and Atharvaveda. Ashoka's edicts promoting wildlife conservation by the Mauryan dynasty. "Kallanai," the Chola Dynasty's water management exemplified the blend of river reverence and engineering brilliance. Gupta dynasty's sculpture, elaborate portrayals of nature shows a harmonious connection with the environment. Epics like Ramayana, Mahabharata show symbiotic relationships with nature. Bhagavad Gita supports Ahimsa, whereas Jataka tales provide past-life lessons of Buddha which shows his compassion for nature. Shiv Purana and Vishnu Purana intricately weave mythology into a narrative of environmental ethics, portraying the deities as guardians of nature. Teaching Lord Mahavira adds a holistic dimension. This exploration illustrates an inclusive tapestry of India's ecological ethos, creating a legacy on environmental stewardship. People in ancient India were practicing organic and irrigation methods for agriculture which was significant for nature. Religion was probably used in ancient India as a tool to protect nature and natural resources and several instances of worshipping the trees have been reported from different parts of the country, besides a wide range of ethno forestry practices. Scriptures highlighted the significance of rivers and places of pilgrimage and worship located on their banks, sea-sides and mountains, besides paying tribute to various animals. Festivals like Vata Savitri, Amla Navmi, Nag Panchmi which bear a propitious linkage with various seasons made their way into their social ethos. India's earliest teachers were the gurus who taught in gurukulas and ashrams located far away from the hustle and bustle of towns in what could be called forest universities. Population growth along with urbanization and industrialization have brought economic growth and technological advancements, but they also pose environmental challenges like energy consumption, resource depletion, land degradation, and pollution. Deforestation, caused by industrial and agricultural expansion, disrupts biodiversity and causes climate change. Pollution affects ecosystems, wildlife, and human health. Addressing these issues requires collective efforts from governments, businesses, communities, and individuals, involving ecological consciousness, scientific research, policy interventions, and individual responsibility. This paper also highlights the growing movement towards ecological consciousness, drawing inspiration from ancient practices and traditional wisdom. By integrating age-old knowledge into contemporary environmental policies, this approach seeks to foster a deeper connection between humanity and the natural world. Emphasizing community involvement and awareness campaigns, this shift in perspective aims to promote sustainable living, preserve biodiversity, and mitigate the impacts of climate change. This research paper provides a comprehensive exploration of how ancient ecological consciousness in India can inspire and inform modern approaches to environmental stewardship, addressing the pressing challenges of our time.

# Sacred Groves of India: Bridging Ancient Wisdom with Contemporary Environmental Challenges

**Mentor** - Dr. Savita

**Student Team** - Priyanjana Ghosh, Aditya Nair, Anshu Giri Goswami, PushkarTripathi  
**College of Vocational Studies, University of Delhi**

The ecological issues that our ancestors may have encountered in ancient India are different from those that we are currently facing. The dynamics have altered from when civilizations coexisted with Mother Nature and understood that she was essential to their existence. Even if today, people are aware of the reasons behind environmental degradation today, they nevertheless rely on technology to live comfortable lives. "The urge for a pleasant life has replaced the necessity for nature to exist". In connection with this, our paper has attempted to highlight the nature of sacred groves and their importance from Vedic times to the present.

Sacred groves, an Indian tradition of ecological consciousness, play a pivotal role in benefiting ecosystems by acting as sanctuaries for biodiversity and preserving a diverse range of plant and animal species, safeguarding genetic diversity. Rooted in cultural and spiritual traditions, these undisturbed patches of vegetation in India contribute significantly to the conservation of native flora and fauna, including endemic and threatened species. Prohibiting activities such as hunting and logging, and sacred groves help maintain the integrity of natural habitats, promoting resilience and adaptability in the ecosystem. Furthermore, they contribute to water and soil conservation, regulate microclimates, sequester carbon, and preserve traditional ecological knowledge, showcasing a unique and harmonious coexistence of cultural practices and environmental stewardship within the Indian context. Sacred groves, revered for their spiritual and religious significance, have become crucial in mitigating the adverse effects of large-scale deforestation resulting from agricultural expansion in India. Although still relevant in rural landscapes, recent interest in this tradition has sparked scientific inquiry, primarily focusing on regions like the northeast, Western Ghats, and the east coast.

These forest lands are preserved by local and tribal communities all over India. Deoria in Maharashtra and Swami Shola in Tamil Nadu are modern-day examples of sacred groves. As depicted in Vedic texts and other literary traditions like the Upanishads, Arthshastra, Manusmriti, etc, the sacred groves serve as a fascinating lens through which one can examine the evolving ecological awareness in India. For example, Vedic literature, comprising the Rigveda, Samaveda, Yajurveda, and Atharvaveda, reflects a profound connection between ancient Indians and their natural surroundings. The sacred groves, often mentioned in these texts, held a special place in the cultural and ecological ethos of the time.

The Rigveda is filled with hymns that honour various elements of nature, such as hallowed trees and woods, like the sacred fig Ashvattha and the banyan Nyagrodha, which were revered and represented the interdependence of all life. The groves were thought to be homes of supernatural beings, so it was strictly forbidden to damage the existing flora and fauna of the time.

The aim of this study is to showcase how the sacred groves became the center of ethics and culture of Ancient Indian traditions-practices and their importance in contemporary times. Through their steadfast protection, these enclaves epitomize the delicate balance necessary for the sustainable cohabitation of humankind and nature since time immemorial.

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# **The Influence of Ancient Indian Environmental Ethics on Modern Conservation Practices: Bridging Tradition and Sustainability**

**Mentor** – Dr. Anandita Sarkar

**Student Team** – Geetanshi Arora, Vasundhara, Riya Soni, Manshi Mishra

**Indraprastha College for Women, University of Delhi**

Indian rituals and mantras, rooted in ancient wisdom, offer profound insights into the interconnected relationship between humanity and the natural world. These sacred verses reflect a deep reverence for nature, as evidenced in texts like the Pancatantra, which questions the ethical implications of achieving heavenly goals through the destruction of trees and

animals. Ancient wisdom and environmental harmony are evident in Kautilya's Arthashastra, where he emphasizes the vital role of natural resources in human sustenance, emphasizing that Earth's elements are not mere commodities but essential contributors to life's essence. The Atharvaveda further personifies these elements, expressing gratitude for the forces sustaining life, as seen in invocations for protection from the Sun, Agni, wind, Yama, and Sarasvati. The profound verses from AV. XIX. 9. 14 embody a holistic vision of ecological harmony and universal well-being, extending beyond individual welfare to embrace balance and peace across the cosmos, underscoring collective responsibility for the environment. In the Buddhist context, the Sigalovāda Sutta serves as a moral guide for environmental stewardship, drawing parallels between wealth accumulation and a bee gathering nectar, highlighting the importance of responsible resource use without harm, aligning with the core principle of Ahimsa, or non-violence, central to Buddhist teachings. Ancient Indian rituals and mantras embody timeless environmental wisdom, emphasizing nature's value, interconnectedness, and guiding responsible coexistence, offering essential insights amid modern challenges. This research paper explores how the environmental wisdom embedded in ancient Indian rituals and texts continues to impact contemporary conservation efforts. This research will provide an insight to compare ancient principles with modern environmental policies, and analyse how traditional practices are being integrated into sustainable development initiatives. Additionally, it will discuss the challenges faced in preserving these traditions while adapting to the needs of our rapidly changing world.

**KEYWORDS:** Rituals, Harmony, Vedic text, Mantras, Environment Conservation

## **Echoes of the Past, Voices of the Present: Environmental Consciousness in Ancient and Modern Societies**

**Mentor** – Dr. Nawin Kumar Tiwary

**Students** - Anandita Kumari , Ashi Sharma , Amisha Haldar and Muskan Chopra  
**Indraprastha College for Women, University of Delhi**

Ancient societies, possessed a profound understanding of nature's vital importance. They grasped the intricate link between their well-being and the need to safeguard the environment. This deep-seated awareness was particularly evident in ancient India, where a profound reverence for nature resonated throughout numerous texts, including the Arthashastra, Sathapatha Bhramanas, Vedas, Manusmriti, the Ramayana, and the Mahabharata. These ancient scriptures underscored the significance of environmental conservation, emphasizing the fundamental elements of the universe: soil, water, energy, air, and void. In the early civilizations like the Harappan culture, a remarkable environmental consciousness was prominently displayed. Their urban planning showcased advanced features such as public baths, bathrooms, waste disposal systems, and underground drainage. These innovations indicated a sophisticated understanding of hygiene and sanitation, revealing their profound connection with the environment. Additionally, ancient Indian traditions, such as the preservation of sacred groves, further emphasized the spiritual bond between humanity and nature. These sacred groves, populated with ancient trees revered as divine entities, symbolized the coexistence between human beings and the natural world.

The teachings of influential scholars like Kautilya during the Mauryan period played a pivotal role in emphasizing environmental conservation. Kautilya's Arthashastra, a comprehensive ancient Indian treatise, explicitly prohibited the felling of green trees, imposing strict penalties for violations. Moreover, Hindu religious beliefs significantly contributed to the conservation of wildlife. Specific animals such as lions, tigers, elephants, and peacocks were accorded sacred status, being revered as the vehicles of deities. This sacredness instilled a sense of reverence, fostering the protection of these species. The Manusmriti, another ancient Indian text, offered explicit guidelines and punishments for any harm inflicted upon trees or animals, underscoring the importance of ecological balance in their society. This research paper aims to showcase the Indian civilizations' extraordinary ecological consciousness through their texts, practices, and beliefs. Their profound respect for nature, as reflected in stringent regulations and spiritual devotion, set an enduring example of environmental preservation for future generations. This legacy of environmental wisdom continues to inspire contemporary efforts toward sustainability and conservation.

**KEY WORDS:** Ancient Scriptures, environment, conservation, ecological consciousness

## **“Sacred River” – Ecological Consciousness in Ancient India, Life Then and Now**

**Mentor** – Dr. Neha Mishra

**Student Team** – Shagun Singh, Sneha Arora, Bhumi Mishra, Tamanna Dalal  
**Indraprastha College for Women, University of Delhi**

The research paper explores the profound ecological consciousness that historically characterized the relationship between sacred rivers in ancient India and their contemporary status. These rivers were revered as divine entities, and this spiritual reverence was intricately linked with responsible wastewater treatment, water purification, and disposal practices. Sacred rivers in India played a crucial role in the intricate tapestry of life, connecting death, sustenance, and spiritual purification, serving as threads that bound the past, present, and future in an eloquent testament to the eternal dance of life. This ecological consciousness was rooted in Sanatana philosophy, which emphasized the interconnectedness of all life. By tracing the historical origins of this ecological awareness, the paper highlights the modern challenges faced by these revered water bodies, including rapid urbanization and pollution. It underscores the pressing need for sustainable solutions such as bioremediation processes, constructed wetlands, and decentralized wastewater treatment facilities. By combining ancient wisdom with cutting-edge technology, the research provides a roadmap for rekindling the ecological consciousness that once thrived along these sacred rivers, aiming to ensure the perpetual sanctity and ecological well-being of these vital waterways for the benefit of current and future generations.

## **Historical Analysis of Ancient Indian Eco-Philosophy**

**Mentor** – Mr. Dorje Dawa

**Student Team** – Harsh Kr. Mishra, Raj Shekhar, Gagandeep, Aditya  
**Cluster Innovation Centre, University of Delhi**

The rich tapestry of ancient Indian civilization is woven with profound ecological wisdom and a deep understanding of the relationship between humans and nature. Ancient India was home to a rich and diverse body of eco-philosophy, which emphasized the interconnectedness of humans and nature. This eco-philosophy was deeply rooted in the Vedas, Upanishads, and other sacred texts, which promoted a harmonious coexistence with the natural world. This study embarks on a historical analysis exploring its intricate tapestry, as well as its relevance in contemporary times. Through a comparative analysis, the study juxtaposes ancient eco-philosophical ideals with modern environmental thought, elucidating both the continuities and transformations in ecological thinking. The analysis reveals the profound insights of ancient thinkers into concepts such as sustainability, interconnectedness, and nature conservation. By understanding the nuances of ancient Indian eco-philosophy, this research sheds light on the relevance of traditional knowledge in addressing contemporary environmental challenges. The scope of traditional ecological knowledge (TEK), traditional knowledge that has been collected over many years, preserved, and passed on to subsequent generations with the ability to sustain itself, has also been explored in this study. The study's conclusions not only add to the body of knowledge on environmental ethics but also offer practitioners, educators, and policymakers working in the field of sustainable development useful information. This research promotes the incorporation of traditional knowledge into contemporary ecological practices by bridging the gap between the past and the present, promoting a peaceful coexistence between humans and the natural world.

**Keywords:** Ancient India, Eco-Philosophy, Environmental Ethics, Sustainability, Interconnectedness, Vedic Literature, Hindu Philosophy, Jainism, Buddhism, Nature Conservation.

## **Evolution of Ecological Ideologies: Shaping Society from Antiquity to Today**

**Mentor:** Ms. Niharika Jaiswal

**Student Team:** Riddhi Agarwal, Avishi ChandraMansi, Mabi, Vandana Rajesh  
**Sri Venkateswara College, University of Delhi**

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**Keywords:** Consciousness, ecological management, civilisations, conservation, linguistic and religious texts, technology, industrial revolution, deterioration, awareness, ignorance, concern, movements, discourse, subaltern studies.

## SCIENTIFIC COMMITTEE FOR ROUND I

### **Dr. Monika Rathore**

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University of Delhi



### **Dr. Pyari Mohan Maharana**

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Delhi College of Arts and Commerce,  
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### **Mr. Lakshya Yog**

Doctoral Researcher, CSRD,  
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**Mr. Ashraf Nehal**  
PM YUVA Writing Fellow and  
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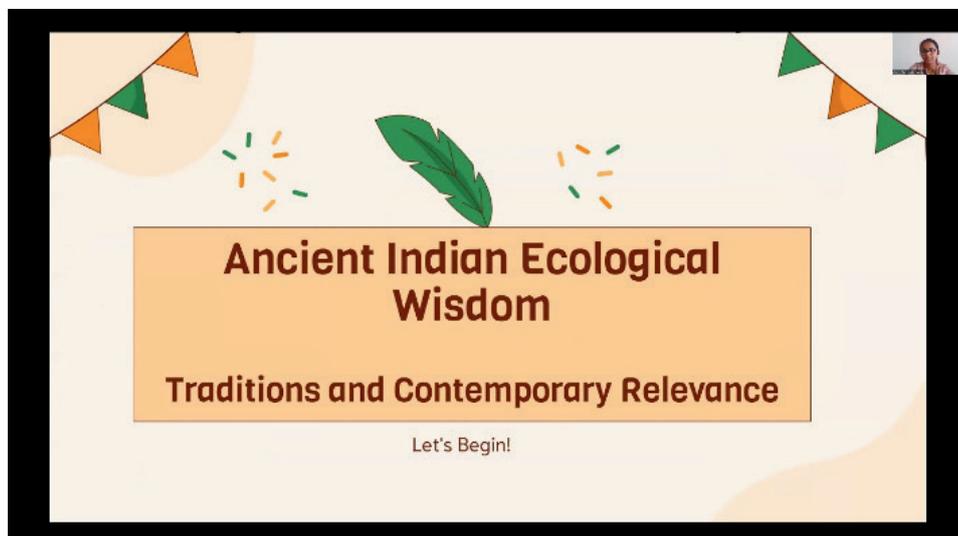
# SOME GLIMPSES FROM RESEARCH PROGRESS PRESENTATION – I,II and III



**INTRODUCTION~**

- \* Unravelling the hidden connection between tulsi and the mental well-being of an individual
- \* "Queen of all Herbs" due to its holistic nature
- \* Intersection between traditional wisdom and modern psychology
- \* Supports our biodiversity.

The slide features a light green background with decorative leaf icons. On the right, there is a photograph of a vibrant green tulsi plant. A small video feed of the presenter is visible in the top right corner.



**Ancient Indian Ecological Wisdom**

**Traditions and Contemporary Relevance**

Let's Begin!

The slide has a light orange background with decorative elements including a green leaf, colorful bunting flags, and abstract shapes. A small video feed of the presenter is in the top right corner.

# EMINENT PANELISTS OF THE PANEL DISCUSSION



**CHAIR**

**Prof. A. B. Shukla**

HoD, BVP, IGNCA,  
Ministry of Culture, GoI

**LEAD SPEAKER**

**Prof. Ganti Murthy**

National Coordinator, IKS Division,  
Ministry of Education, GoI



**SPEAKER**

**Prof. Pankaj Jain**

HoD, Humanities & Languages,  
Chair, The India Centre,  
Flame University



**SPEAKER**

**Ms. Suparna Diwakar**

Director on the Board, School of Inspired  
Leadership and Consultant in the  
Development Sector



**SPEAKER**

**Mr. Sunil Harsana**

Environmental Researcher and  
Conservationist

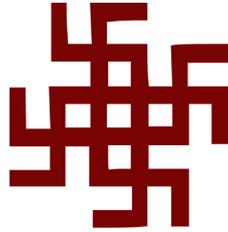


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**THE ENERGY AND RESOURCES INSTITUTE**  
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# PROGRAMME SCHEDULE

**SHAHEED BHAGAT SINGH COLLEGE**  
(UNIVERSITY OF DELHI)  
Sheikh Sarai – II, New Delhi

**HARITHKRAM in collaboration with CIKS**  
**under the aegis of IQAC-SBSC**

presents

**An ICSSR – NRC sponsored National Seminar**  
(Undergraduate Research Aptitude and Panel Discussion)

on  
**ECOLOGICAL CONSCIOUSNESS IN ANCIENT INDIA:  
LIFE THEN AND NOW**

**Monday, April 22, 2024**

Venue: College Seminar Hall

TIME (IST)	PROGRAMME										
09:00	<i>Opening Remarks</i>										
09:05	<i>Welcome of Scientific Committee and Guests</i>										
09:10	<b>Final Round of UGRA</b>										
09:15	<b>Technical Session I: Research Presentations</b>										
11:15	<i>Tea</i>										
11:30	<b>Technical Session II: Research Presentations</b>										
13:30	<i>Lunch</i>										
14:30	<i>Lighting of Lamp</i>										
14:35	<i>University of Delhi Kulgeet</i>										
14:37	<i>Formal Welcome and Felicitation of Guests</i>										
14:45	<b>Panel Discussion</b> on the focal theme <i>Ecological Consciousness in Ancient India: Life Then and Now</i>										
	<table border="0"> <tr> <td style="vertical-align: top;"><b>Chair:</b> <b>Prof. A. B. Shukla</b></td> <td><i>HOD, BVP, IGNC A, Ministry of Culture, GoI</i></td> </tr> <tr> <td style="vertical-align: top;"><b>Panelists:</b> <b>Prof. Ganti Murthy</b></td> <td><i>National Coordinator, IKS Division, Ministry of Education, Government of India</i></td> </tr> <tr> <td style="vertical-align: top;"><b>Prof. Pankaj Jain</b></td> <td><i>HOD, Humanities and Languages, Chair, The India Centre, Flame University, Pune</i></td> </tr> <tr> <td style="vertical-align: top;"><b>Ms. Suparna Diwakar</b></td> <td><i>Director on the Board, School of Inspired Leadership and Consultant in the Development Centre</i></td> </tr> <tr> <td style="vertical-align: top;"><b>Mr. Sunil Harsana</b></td> <td><i>Environmental Researcher and Conservationist</i></td> </tr> </table>	<b>Chair:</b> <b>Prof. A. B. Shukla</b>	<i>HOD, BVP, IGNC A, Ministry of Culture, GoI</i>	<b>Panelists:</b> <b>Prof. Ganti Murthy</b>	<i>National Coordinator, IKS Division, Ministry of Education, Government of India</i>	<b>Prof. Pankaj Jain</b>	<i>HOD, Humanities and Languages, Chair, The India Centre, Flame University, Pune</i>	<b>Ms. Suparna Diwakar</b>	<i>Director on the Board, School of Inspired Leadership and Consultant in the Development Centre</i>	<b>Mr. Sunil Harsana</b>	<i>Environmental Researcher and Conservationist</i>
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17:00	Valedictory Session and Prize Distribution										
17:45	<i>National Anthem</i>										
	<i>Followed by High Tea</i>										

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Convenor, Harithkram &  
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# HARITHKRAM

in collaboration with

**CENTRE FOR INDIAN KNOWLEDGE SYSTEMS**

under the aegis of

**INTERNAL QUALITY ASSURANCE CELL**

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