



भास्कराचार्य कॉलेज ऑफ एप्लाइड साइंसेज
दिल्ली विश्वविद्यालय

NAAC द्वारा मान्यता प्राप्त "A++" ग्रेड || DBT स्टार कॉलेज स्थिति || NIRF रैंकिंग 45 (College Category)



आरण्यक

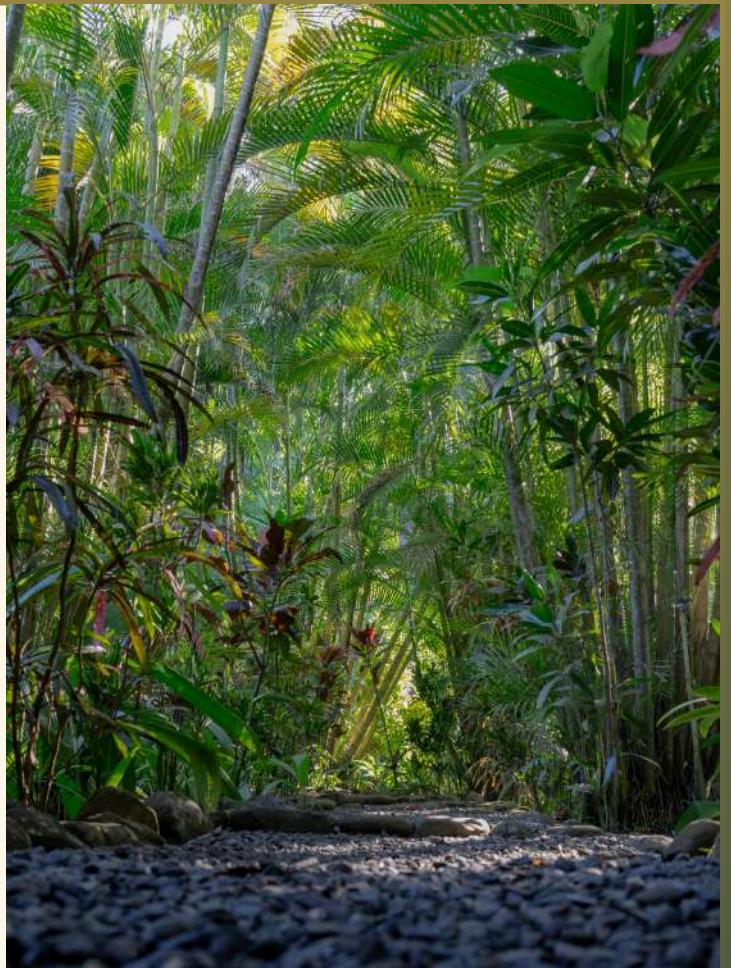


विवस्वान

INDIAN KNOWLEDGE SYSTEM CLUB

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DEAN'S MESSAGE



It gives me immense pleasure to convey my heartfelt congratulations to the IKS Club Vivaswan on the launch of its E-magazine Aaranyak. This publication reflects the creativity, dedication, and commitment of our students and faculty towards exploring and promoting the vast treasure of Indian Knowledge Systems.

The name Aaranyak beautifully symbolizes the spirit of inquiry, learning, and harmony with nature that has been the hallmark of our civilization. I am delighted to see how the members of IKS Club Vivaswan are carrying forward this spirit by bringing together these thoughtful articles, research-based writings, and creative expressions that highlight the relevance of our traditional wisdom in today's world.

Such initiatives are important, as they not only preserve and celebrate our cultural heritage but also inspire the younger generation to draw strength from it for building a brighter future.

The effort put in by the editorial team, contributors, and mentors deserves special appreciation.

I extend my best wishes to the entire team of Aaranyak. May this magazine continue to grow in scope and substance, and may it serve as a beacon of knowledge, creativity, and inspiration for years to come.

Prof. Balaram Pani
Dean of Colleges (DU)



PRINCIPAL'S MESSAGE



“Plant a Tree Today, Secure Tomorrow”

I extend my warm greetings to all. On the occasion of Van Mahotsav, Launch of this E-magazine, Aaranyak is a wonderful idea to compile the articles based on the invaluable role of forests and trees which play a very important role in sustaining life, preserving biodiversity, and maintaining ecological balance. Nurturing nature today is essential for a safer and greener tomorrow.

The E-magazine Aaranyak is a commendable initiative that reflects our collective commitment on this auspicious occasion. This celebration also reminds us of the vital role trees and forests play in sustaining life on Earth. They are our greatest natural wealth and protecting them is our shared responsibility.

The E-magazine Aaranyak is a meaningful effort to spread awareness about environmental conservation through creativity and knowledge. I appreciate the enthusiasm and dedication of our students and teachers who have contributed to this initiative. Such efforts help nurture sensitivity towards nature and inspire responsible citizenship.

Let us pledge to plant, protect, and preserve trees—not only during Van Mahotsav but throughout our lives. Together, let us work towards a greener, healthier, and more sustainable future.

Prof. Avneesh Mittal
Offg. Principal, BCAS



PROF. N.S. ABBAS'S MESSAGE



It gives me immense pleasure to extend my heartfelt greetings on the occasion of Van Mahotsav, a celebration that reminds us of our profound responsibility towards nature. Forests are the lifeline of our planet—they sustain biodiversity, regulate climate, and nurture life in countless ways. Protecting and preserving them is not a choice but a collective duty.

The E-magazine Aaranyak is a thoughtful initiative that beautifully captures the essence of forests, conservation, and sustainable living. Through articles, creative expressions, and insightful contributions, this magazine serves as a platform to spread awareness and inspire meaningful action, especially among our young minds.

I commend the efforts of the editorial team, contributors, and students who have worked with dedication to bring out this special edition as part of the Van Mahotsav celebrations. May Aaranyak ignite curiosity, compassion, and commitment towards nature, and encourage each one of us to contribute towards a greener and healthier future.

Let us pledge to protect our forests today so that generations tomorrow may thrive in harmony with nature.

Prof. N.S. Abbas
Department of Botany, BCAS



PROF. SUJATA BHARDWAJ'S MESSAGE



On the auspicious occasion of Van Mahotsav, I extend my warm greetings to all. This celebration reminds us of the vital role trees and forests play in sustaining life on Earth. They are our greatest natural wealth and protecting them is our shared responsibility.

The E-magazine Aaranyak is a wonderful initiative to spread awareness about environmental conservation. I convey my blessings to all the participants who have contributed to this initiative.

Let us take pledge to preserve trees by not only planting but also nurturing them. Together, let us work towards a greener, healthier, and more sustainable future.

Prof. Sujata Bhardwaj
TIC, Department of Botany, BCAS



CONVENOR'S MESSAGE



Dear reader's,

It gives me immense joy to present Aaranyak, the E-magazine of IKS Club Vivaswan. The name Aaranyak has been chosen with care and meaning. In the ancient tradition, the Āraṇyakas were texts that guided seekers towards deeper reflection, harmony with nature, and a life of contemplation beyond the ordinary. In the same spirit, our magazine Aaranyak seeks to inspire curiosity, creativity, and a thoughtful engagement with the timeless wisdom of Indian Knowledge Systems.

The name Aaranyak has been chosen with deep thought and symbolism. In the Vedic tradition, the Āraṇyakas are ancient texts that were studied and contemplated upon in the solitude of the forests (aranya meaning forest). These texts form an important bridge between the ritualistic Brahmanas and the philosophical Upanishads, guiding seekers from external practices towards inner reflection and higher knowledge.

By naming our magazine Aaranyak, the IKS Club Vivaswan wishes to carry forward this spirit of learning, contemplation, and harmony with nature. Just as the Āraṇyakas encouraged seekers to go beyond the ordinary and look inward for wisdom, our magazine aims to inspire young minds to explore, question, and rediscover the timeless relevance of Indian Knowledge Systems.

The forest has always been a symbol of silence, depth, and growth. It is in the forest that sages composed the profound ideas which continue to shape humanity even today. In the same way, Aaranyak serves as a creative forest of ideas- where students, researchers, and writers contribute their reflections, research, and expressions to nurture collective wisdom.

Thus, Aaranyak is not just a magazine, but a journey into knowledge, rooted in tradition and blossoming into the future.

This magazine is more than a collection of writings; it is a platform for young minds to explore, express, and connect with the vast heritage of India. Through its pages, readers will find articles, research notes, poems, and reflections that show how ancient insights can still guide us in areas such as science, ethics, environment, well-being, and society. It highlights the importance of looking back at our roots not only with pride, but also with a sense of responsibility to carry this wisdom forward.

I congratulate the students, contributors, and the editorial team for their enthusiasm and dedication in bringing Aaranyak to life. May this magazine continue to grow as a space of learning, dialogue, and inspiration for all.

Dr. Shikha Srivastava
Convenor, IKS Club, BCAS





**IKS FACULTY MEMBER
MESSAGES**

MESSAGE



It is a matter of great pride and joy to witness the launch of Aaranyak, the E- magazine of IKS Club Vivaswan. This magazine is not just a collection of writings, but a sincere effort to celebrate and share the depth of Indian Knowledge Systems that have guided humanity for centuries.

The very name Aaranyak evokes the spirit of learning, reflection, and harmony with nature. It is heartening to see our students embracing this spirit and presenting thoughtful articles, research, and creative works that connect our ancient wisdom with present-day life.

I deeply appreciate the hard work of the editorial team, the guidance of faculty mentors, and the enthusiasm of all contributors who have brought this magazine to life. Such initiatives strengthen our bond with our roots while encouraging young minds to innovate and apply timeless knowledge in contemporary contexts.

I extend my warm congratulations to the members of IKS Club Vivaswan on this achievement. May Aaranyak grow year after year, becoming a source of inspiration, learning, and pride for the entire institution.

Dr. Manoj Kumar Tiwari
Faculty Member, IKS Club, BCAS



MESSAGE



Indian Knowledge Systems: Bridging Past and Future

Indian Knowledge Systems (IKS) are not merely fragments of history preserved in manuscripts—they are living traditions, deeply woven into the fabric of our daily life. As a faculty member of the IKS Club, I often find myself reflecting on the relevance of this vast heritage in today's fast-changing world.

What makes IKS unique is its holistic vision. Our ancestors did not separate knowledge into isolated compartments. Mathematics was not just about numbers; it was about rhythm, astronomy, and architecture. Ayurveda was not only medicine; it was a philosophy of balanced living. Music was not entertainment alone; it was a path to harmony between body, mind, and spirit. Every discipline was interconnected, creating a worldview that valued both practical application and spiritual depth.

In our club activities, we try to revisit this integrated approach. For instance, when students explore the geometry behind temple architecture, or the chemistry of Ayurvedic formulations, they discover that IKS is not "old" knowledge but timeless knowledge. It teaches us sustainability, innovation with limited resources, and above all, respect for nature—lessons that are urgently needed in the 21st century.

It is in this spirit that we are proud to announce the launch of "Aaranyak", the E- magazine of IKS Club Vivaswan.



The word Aaranyak has its roots in the ancient Aranyakas—sacred Vedic texts composed by seekers in the forests. These writings bridged the ritualistic Vedas with the philosophical Upanishads, symbolizing the journey from external practices to inner reflection. In choosing this name, we wish our magazine to embody the same spirit: a bridge between tradition and modern thought, between exploration and introspection.

Equally significant is the name of our club—Vivaswan. In Sanskrit, Vivaswan means “the radiant one” or “the shining Sun.” In Indian tradition, Vivaswan is another name for Surya, the Sun God, who represents energy, illumination, and life force.

In the Bhagavad Gita (Chapter 4, Verse 1), Lord Krishna explains that He first imparted eternal wisdom to Vivaswan, who then passed it down through generations. Thus, Vivaswan symbolizes the first recipient and transmitter of eternal knowledge—a perfect name for a club dedicated to preserving and spreading India’s timeless wisdom.

The role of the IKS Club is to create such bridges between ancient wisdom and modern inquiry.

By engaging students in projects, discussions, and creative works, we aim to nurture a generation that is proud of its roots while being future-ready. I firmly believe that rediscovering IKS is not about nostalgia—it is about reclaiming a perspective where knowledge is meaningful, purposeful, and humane.

As we unveil this first edition of Aaranyak, I invite students and readers to explore its pages with curiosity and an open mind. Let this magazine be a small but significant step in our collective journey—where the wisdom of the past lights the path for the future.

Dr. Swati Gupta
Faculty Member, IKS Club, BCAS





**FROM
IKS LUMINARIES**

भारतीय ज्ञान परंपरा

Bhartiya Knowledge (ज्ञान) is the knowledge that has been created and acquired by our Rishis and Munis. The Sant Parampara in Bharat is the preacher and practitioner of भारतीय Jnana (ज्ञान) and Vijnana (विज्ञान). In fact, the word "Science" cannot be translated as Vijnana (विज्ञान). If we want to translate, Science means Shastra (शास्त्र) - शासनात् त्रायते इति ।

The forest that we see has trees which are termed with various names in Vedas as वृक्ष, वनस्पती, etc.

These trees are medicinal hence, they are also called as औषधी. Rigveda says औषधीरिती मातरः - (ऋग्वेद १०.९८.४) that means these trees are our mothers. We should treat them like we treat our mother. There is a lot of knowledge in our Bharatiya Traditional texts which signifies the importance of trees starting from they give us Oxygen, they are the only source of our existence to deforestation affects the human life and planting trees reduces pollution.

Aranyak E-magazine certainly will benefit students and make them aware about our traditional knowledge. It will also make them aware that Bharatiya Knowledge that existed since ages, is relevant even today and we should implement that in our day to day life for the wellness of mankind.

I am pleased and happy to know about Aranyak E-magazine. Such activities will definitely help to promote Indian Knowledge Systems (IKS) at the core.



Anurag Deshpande
Former Assistant Coordinator,
IKS Division of Ministry of Education and Board Member of
JSDIVSR, Nagpur

अरण्यक

एक सनातन दृष्टिकोण

"पंचतत्व एवं मिशन LiFE" – भारत के यशस्वी प्रधान मंत्री श्री मोदी जी ने मिशन LiFE की चर्चा ग्लासगो सम्मेलन में की थी, परन्तु इस दर्शन के प्राण पुर्णतः भारतीय हैं जो पुनः भारत को विश्वगुरु के शिखर पर ले जाने की राह का शुभारम्भ है जो "पंचमहाभूतों" के जीर्णोद्धार पर केंद्रित होगा। "मृदा, जल, वायु, आकाश और अग्नि" वे पंचमहाभूत हैं जिनसे जीवन का निर्माण होता है।

अरण्यक, पर्यावरण के सान्निध्य में नैसर्गिक परस्पर निर्भर सहजीवी जीवन शैली के विकास पर विमर्श और संवाद हेतु समर्पित एक ई पत्रिका है, जिसका महत्वपूर्ण लक्ष्य यह होगा की युवा विद्यार्थियों को भारतीय ज्ञान परम्परा तथा इसमें निहित प्रकृति व पर्यावरण विज्ञान जैसे पक्षों से अवगत करवाया जाए, जिससे उन्हें तार्किक और वैज्ञानिक दृष्टिकोण से भारतीय ज्ञान परम्परा से सम्बद्ध करवाया जा सके।

भारत आज एक महत्वपूर्ण मोड़ पर खड़ा है। देश 2070 तक शून्य उत्सर्जन के लक्ष्य को प्राप्त करना चाहता है। शून्य उत्सर्जन एक समग्र विचार है जिसके केंद्र में पर्यावरण के सभी प्रमुख तत्वों (पंचमहाभूतों) का व्यापक जीर्णोद्धार है। पिछले चार सौ वर्षों में हमने (मानव सभ्यता) जो पश्चिमी विध्वंसात्मक विकास दृष्टिकोण या शैली अपनाई है, जिसमें मनुष्यों ने प्रकृति के सभी नियमों का सर्वथा तिरस्कार किया है, इसी से आज जीवन की सतत गति पर ही प्रश्नचिन्ह खड़ा हो गया है। इसे पुनः सुनिश्चित करने हेतु पंचमहाभूतों के नैसर्गिक स्वरूप (अप्रदूषित, प्राकृतिक स्वरूप) को पुनः स्थापित करना अनिवार्य हो चुका है।

देश की पारंपरिक ज्ञान प्रणाली और सांस्कृतिक लोकाचार के निमित्त, भारतीय जन-मानस की एक गहरी समझ है जिसके कारण वे "जड़ों की ओर" वापस जाने के दृष्टिकोण की ओर आकर्षित होते हैं, जो भौतिकवाद अथवा उपभोक्तावाद से इतर प्रकृतिवाद को प्रोत्साहित करता है। प्रकृति को ले कर हमारी समझ, हमारी पारंपरिक ज्ञान प्रणाली एवं नैसर्गिक परस्पर निर्भर सहजीवी प्रथाओं को बढ़ावा देती है जो प्रत्येक जीवधारी (वन, उपवन, तालाब, बावड़ी, कूप, नदी, झरने, पहाड़ आदि) को प्राकृतिक निरंतरता का अंश मान, उसका सम्मान करते हैं तथा मृदा, जल व वायु को पंचमहाभूतों के रूप में पूजनीय मानते हैं।

आज देश भर में ज्ञान का विस्तार हो रहा है। पिछले कुछ वर्षों में अनुसंधान में खासकर अभूतपूर्व वृद्धि हुई है। इंटरनेट और संचार के बढ़ते साधन नवाचार और प्रौद्योगिकी को सही समय पर सही जगह तक पहुंचने में सहायक सिद्ध हो रहे हैं। अरण्यक का उद्देश्य भारतीय जीवन शैली का पुनः अन्वेषण करना होगा जो वैदिक काल से सदैव पर्यावरण संरक्षण का पक्षधर रहा है। वेदों का कहना है कि मनुष्य को शुद्ध हवा में सांस लेनी चाहिए, शुद्ध पानी पीना चाहिए और शुद्ध भोजन करना चाहिए, अर्थात् जल, वायु व मृदा का नैसर्गिक स्वरूप एक अनिवार्य आवश्यकता सदैव रही थी। यह पत्रिका भारत के प्राचीन ज्ञान का एक स्वाभाविक विस्तार होगा जो प्रकृतिनिष्ठ जीवनशैली को बल देगा।

प्राचीन भारतीय दर्शन "सांख्य योग" का कहना है कि पुरुष (आत्म, आत्मा और मन), प्रकृति से पृथक नहीं रह सकता है। यह दर्शन सभी जीवों का, सभी प्राकृतिक संसाधनों के बीच, परस्पर निर्भरता के ध्येय को भी समझाता है, और एक अर्थ में "वसुधैव कुटुम्बकम्" की अवधारणा को भी परिभाषित करता है।

अरण्यक

एक सनातन दृष्टिकोण

जैसे पंचमहाभूत हैं, वैसे ही अरण्यक में पांच मुख्य स्तम्भ संभव हैं। प्रत्येक स्तम्भ एक तत्व को समर्पित किया जा सकता है-

1. 'जल' पंचतत्वों का प्रथम अंश है जो अन्य सभी अंशों के कायाकल्प में सबसे महत्वपूर्ण भूमिका निभा सकता है। हमारे सभी प्राकृतिक जल स्रोत जैसे नदियाँ, नाले, नहरें, झीलें, तालाब और मानव निर्मित बांध - मिट्टी, पानी और वायु के मिलन के केंद्र हैं। मिट्टी, पानी और वायु को उनके मूल स्वरूप में लाने के लिए इन जल स्रोतों पर तुरंत ध्यान देने की आवश्यकता है।
2. 'पृथ्वी' का प्रतीक है मिट्टी। पिछले कुछ समय से मिट्टी के जैविक तत्वों का स्थान प्लास्टिक और रसायनों ने ले ली है जिससे मिट्टी की गुणवत्ता में भारी गिरावट आई है और मिट्टी का कटाव भी बढ़ा है। प्रकृति को मिट्टी का निर्माण करने में कई हजार साल लग जाते हैं। आज आवश्यकता है पर्यावरण अनुरूप प्रथाओं को अपनाने की और ग्रामीण और अर्ध-शहरी में ध्यान देने की जहां आर्थिक गतिविधियां सीधे मिट्टी से जुड़ी होती हैं।
3. 'वायु' केवल कारखानों और बिजली प्लांटों की चिमनियों से ही नहीं बल्कि रासायनिक आधारित खेती और रसायन से भरे घरों से भी प्रदूषित हो रही है। समाज को प्रदूषण के उन स्रोतों पर भी ध्यान देने की आवश्यकता है जो आंखों से दिखाई नहीं देते पर लेकिन हवा को दूषित करने में उनकी भी अहम भूमिका रहती है।
4. 'अग्नि' दर्शाती है ज्ञान और मानव जनित गतिविधियों को। शिव पुराण पांच प्रकार की अग्नि (पंचाग्नि) का वर्णन करता है जो सभी मानव गतिविधियों के लिए जिम्मेदार है। यह हैं ज्ञान, साहस, इच्छा, जुनून और दायित्व। हम इस तत्व का उपयोग विचार-मंथन, नीति परामर्श, संकलित आलेख और भविष्य के नीति-निर्माण लिए कर सकते हैं।
5. आकाश तत्व वास्तव में "ब्रह्मांडीय ऊर्जा" है जो पृथ्वी पर जीवन का संचार करती है। यह धरती की एक तरह से धड़कन है। यदि भारत की बारात करें तो देश का ऊर्जा परिदृश्य जीवाश्म ईंधन आधारित बिजली उत्पादन की ओर अत्यधिक झुका हुआ है जो पर्यावरण के बिलकुल भी अनुकूल नहीं है। देश ने अपनी स्थापित अक्षय ऊर्जा क्षमता को बढ़ाकर 166 गीगा वाट कर लिया है जो 2022 के लक्ष्य के बहुत निकट था। शिखर सम्मेलन नीतिगत उपायों और साधनों पर ध्यान केंद्रित करेगा जो भारत को इस दशक के अंत तक 500 गीगा वाट अक्षय ऊर्जा स्थापित करने में सहायता कर सकता है। लेकिन समग्र और टिकाऊ होने के लिए उसे भी बहुत अधिक परिष्कृत करने की आवश्यकता है।

प्रत्येक स्तम्भ में चर्चा के कुछ मुख्य आयाम हो सकते हैं, जैसे - वर्तमान स्थिति, चुनौतियाँ, संभावित समाधान, नीतिगत ढांचा और अंत में कार्यान्वयन दिशानिर्देश। प्रत्येक स्तम्भ को सारांशित किया जा सकता है - एक सम्पादकीय लेख द्वारा अथवा एक संक्षिप्त टिपण्णी द्वारा, जो एक नीति सलाह के दस्तावेज के रूप में तैयार किया जाए और न सिर्फ विद्यार्थियों, अभिभावकों व अध्यापकों तक पहुंचे अपितु संबंधित अधिकारियों तक भी पहुंच सके।



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INDIAN ARAYNAKA'S WISDOM

THE GUIDING LIGHT

Ancient India's ecological vision was never fragmented and weaves forests (vana), rivers (nadi), and mountains (parvata) into its deepest philosophical and practical fabric as living entities. Reverence, participation, and sustainability are themes found in both sacred texts and daily practices and are intertwined with individual health, community welfare, and, in the long run, sustainability.

This wisdom, embedded in our Indian Vangmaya (Shruti, Smriti, epics, and even a dedicated Vedic literature Aranyakas) and most profoundly expressed in our tribal customs and mainstream cultural practices, festivities, and rituals. Such rich connections with forest and water offer inspiration for all of us to reconnect with nature and appreciate the intellectual legacy and heritage that we have practically left.

The Bhumi shukt revered forest, along with mountains as the natural foundation of life- pleasant be thy hills, snow-clad mountains and forests; O numerous coloured, firm and protected Earth!

गिरयस्ते पर्वता हिमवन्तोऽरण्यं ते पृथिवि स्योनमस्तु।
बभ्रुं कृष्णां रोहिणी विश्वरूपां ध्रुवां भूमिं पृथिवीमिन्द्रगुप्ताम्।
अजीतेऽहतो अक्षतोऽध्यष्ठां पृथिवीमहम्

Atharva Veda 12.1.11

Since the Vedic era forests were categorized as Mahavan (for protection), Shrivani (for resources), and Tapovan (for meditation). Villages were complete only when surrounded by these woodlands and a cluster of five sacred trees (Panchavati) symbolizing Panchmahabhuta earth, water, fire, air, and ether, ancient idea of ecosystem balance.

Contrary to the modern notion of forest management, ancient India practiced participatory management through Gram Sabha, a sacred duty of maintaining forests, illustrating a precursor to participatory management based on Yog-Kshem (a design principle of Indian wisdom of balance among harvest and rejuvenation of nature).

Our forefathers viewed forests as the lungs and water as the lifeblood of the landscape, inseparable for ecosystem health. Aranyakas, part of the Vedas, described forests as sacred realms of learning, healing, and meditation, where every tree and stream held spiritual value.

INDIAN ARAYNAKA'S WISDOM

THE GUIDING LIGHT

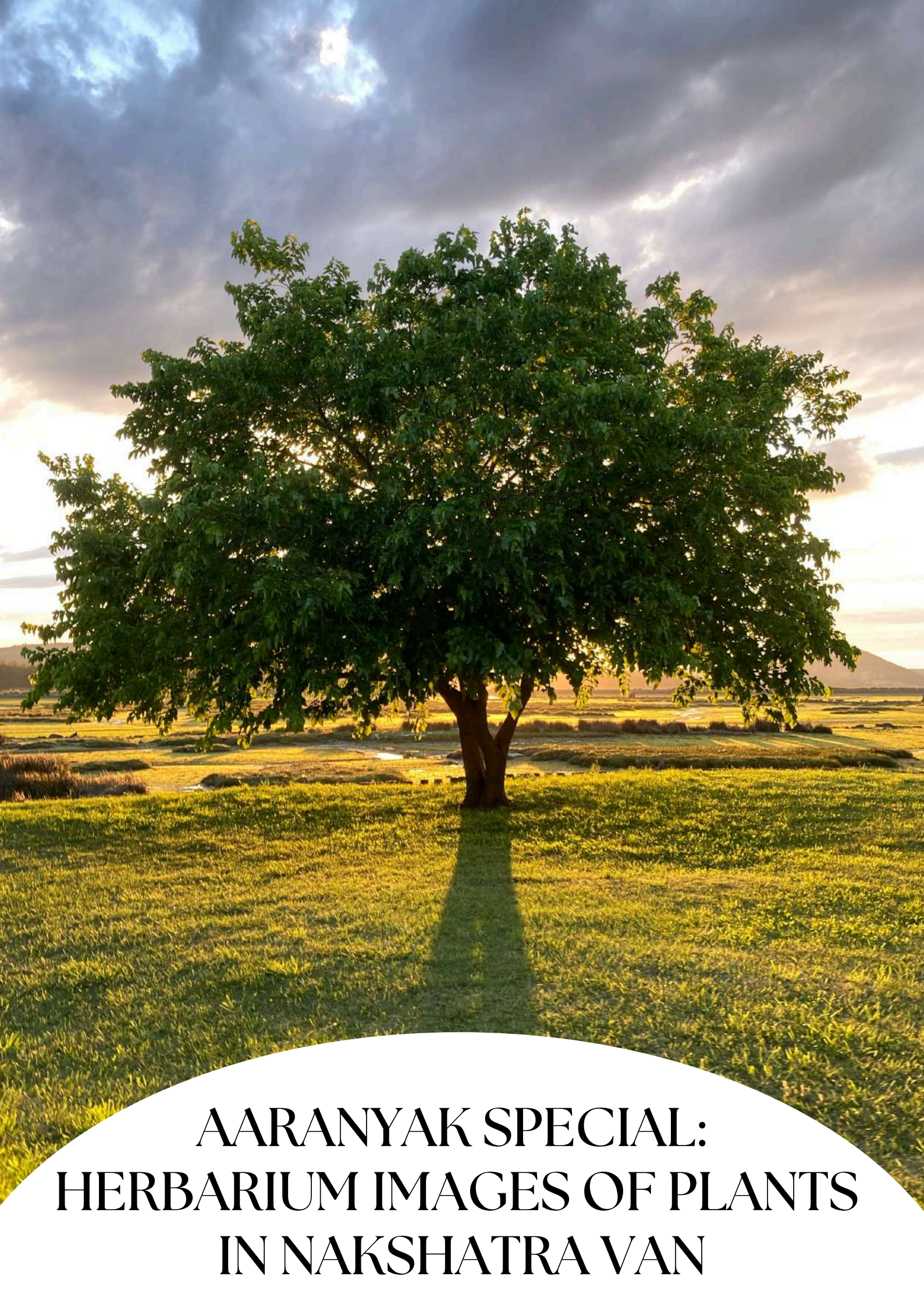
The coexistence of trees and rivers, much like today's understanding, was seen as vital: trees prevent soil erosion, improve groundwater recharge, and maintain the water cycle. Forested hilltops served as catchments, collecting rainwater and nurturing biodiversity, ensuring water for agriculture and daily life.

Parallel to this textual tradition, India's tribal communities—such as the Gonds, Santals, Bhils, Oraons, and Nagas developed localized ecological wisdom grounded in daily practices. The Gonds worship Sarna or sacred groves, the Khasi and Garo tribes maintain Law Kyntang and Law Lyngdoh community-managed sacred forests, and Santahali's through their clan totems (linked with animals, trees, or birds), internalized conservation.

By reconnecting with the holistic ecological vision of ancient India, we can foster sustainability that is not only technological and policy-driven but also cultural, ethical, and deeply human. Indian's ecological wisdom is not a relic of the past but a living guide for the future. The forests and waters were once our teachers; perhaps the time has come to listen again.



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**AARANYAK SPECIAL:
HERBARIUM IMAGES OF PLANTS
IN NAKSHATRA VAN**

Name: *Strychnos*
Botanical Name: *Nux vomica*
Family: *Loganiaceae*

Nakshatra: Ashwini

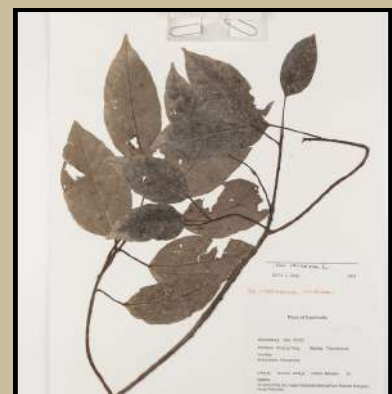


Name: *Indian gooseberry*
Botanical Name: *Phyllanthus emblica*
Family: *Phyllanthaceae*

Nakshatra: Bharani

Name: *Cluster fig*
Botanical Name: *Ficus racemosa*
Family: *Moraceae*

Nakshatra: Kritika



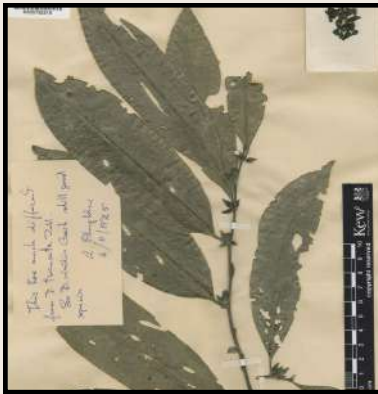
Name: *Black plum*
Botanical Name: *Eugenia jambolana*
Family: *Myrtaceae*

Nakshatra: Rohini

Name: *Cutch tree*
Botanical Name: *Acacia catechu*
Family: *Fabaceae*



Nakshatra: Mrigshirsha



Name: *Agar wood*
Botanical Name: *Aquillaria agallocha*
Family: *Thymelaeaceae*

Nakshatra: Aardra

Name: *Bamboo*
Botanical Name: *Bambusa vulgaris*
Family: *Poaceae*



Nakshatra: Punarvasu



Name: *Sacred Fig*
Botanical Name: *Ficus religiosa*
Family: *Moraceae*

Nakshatra: Pushya

Name: *Indian laurel*
Botanical Name: *Calophyllum inophyllum*
Family: *Calophyllaceae*

Nakshatra: Aashlesha



Name: *Banyan tree*
Botanical Name: *Ficus benghalensis*
Family: *Moraceae*

Nakshatra: Magha

Name: *Flame of forest*
Botanical Name: *Butea monosperma*
Family: *Fabaceae*

Nakshatra: Purva phalguni



Name: *Rose laurel*
Botanical Name: *Nerium indicum*
Family: *Apocynaceae*

Nakshatra: Uttara phalguni

Name: *Soap nut*
Botanical Name: *Sapindus mukorossi*
Family: *Sapindaceae*

Nakshatra: Hasta



Name: *Wood apple*
Botanical Name: *Aegle marmelos*
Family: *Rutaceae*

Nakshatra: Chitra

Name: *Arjun tree*
Botanical Name: *Terminalia arjuna*
Family: *Combretaceae*

Nakshatra: Swathi



Name: *Ceylon ironwood*
Botanical Name: *Mesua ferrea*
Family: *Calophyllaceae*

Nakshatra: Vishakha

Name: *Bullet wood tree*
Botanical Name: *Mimusops elengi*
Family: *Sapotaceae*

Nakshatra: Anuradha



Name: *Bodh tree*
Botanical Name: *Calamus rotang*
Family: *Arecaceae*

Nakshatra: Jyeshtha

Name: *Sal tree*
Botanical Name: *Boswellia serrata*
Family: *Burseraceae*

Nakshatra: Moola



Name: *Heart leaved moonseed*
Botanical Name: *Tinospora cordifolia*
Family: *Menispermaceae*

Nakshatra: Purva ashadha

Name: *Jackfruit tree*
Botanical Name: *Artocarpus heterophyllus*
Family: *Moraceae*



Nakshatra: Uttara ashadha

Name: *Swallow wort*
Botanical Name: *Calotropis procera*
Family: *Apocynaceae*



Nakshatra: Sravana

Name: *Moringa*
Botanical Name: *Moringa Oleifera*
Family: *Moringaceae*



Nakshatra: Dhanishtha

Name: *Indian oak*
Botanical Name: *Neolamarckia cadamba*
Family: *Rubiaceae*



Nakshatra: Shatsbhisha

Name: *Redwood tree*
Botanical Name: *Gluta travancorica*
Family: *Anacardiaceae*



Nakshatra: Purva bhadrapada



Name: *Talipot palm*
Botanical Name: *Corypha umbraculifera*
Family: *Arecaceae*

Nakshatra: Uttara bhadrapada

Name: *Madhuca*
Botanical Name: *Madhuca indica*
Family: *Sapotaceae*



Nakshatra: Revathi

Herbarium images of the plants we used in Nakshatra Van
Source: IPNI <https://powo.science.kew.org>



**WINNER'S PEN:
AWARD-WINNING ARTICLE**

FORGOTTEN FOREST



Tall trees, herbs and shrubs,
Standing straight with leaves and curves,
Altogether they make the 'jungle',
Creating homes for wild and mortals.
Giving out fruits with shade and breeze,
Shelter for people and wilderness beings.
Once a protector, now start to decrease,
Due to people, need turned into greed.
Once were worshipped, now trees are under the feet,
Started slower, increased the pace,
Cut them down with sharp eraser.
Sharply, slowly, one by one,
Tall trees, short herbs and shrubs are gone.
Papers, tables and all the chairs,
Industries and even air.
They gave all this with no greed.
All they did was just to cater,
No discrimination with any earthly matter.
Maybe selflessness bringing them to end,
Peopleslowly shrinking them.



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THE FORGOTTEN PHARMACY

SECRETS OF MEDICINAL FORESTS IN INDIA



When the forest was medicine, and the Earth herself was the healer.

“Before there were hospitals, there were hands. Before prescriptions, there were leaves.”

Before medicine was bottled, it was brewed. Before healing came in measured doses, it came in murmured recipes passed from one hand to another — root to leaf, mother to child, forest to home.

In India, this was not an exception. It was tradition.

Across generations and geographies, forests served as our earliest hospitals. They offered not just refuge for wildlife, but relief for human suffering. Wounds were cleaned with crushed neem leaves. Fevers soothed by giloy decoctions. Chest tightness eased by bark scraped from the Arjun tree and simmered until bitter. In thousands of homes- some still today- this was healthcare. Not alternative. Not rural. Just...known.

And now, almost quietly, it's being forgotten.

India is home to over 7,500 known medicinal plant species, many of which grow in forested regions- the Western Ghats, the Eastern Himalayas, central Indian plateaus, and the dense tribal belts of Odisha, Chhattisgarh, and the Northeast. These forests are not just rich in biodiversity but in bioknowledge- a silent archive of cures embedded in foliage and memory.

Some of the best-known plants have found their way into mainstream formulations today:

1. *Terminalia arjuna*- traditionally used for cardiovascular health, now part of several cardiac care protocols.
2. *Tinospora cordifolia* (giloy)- an immunity enhancer with anti-inflammatory properties, long respected in Ayurveda and now featured on pharmacy shelves.
3. *Azadirachta indica* (neem)- a natural antimicrobial used in skin care, oral hygiene, and wound care.
4. *Phyllanthus emblica* (amla)- a vitamin C powerhouse, central to metabolic health and rejuvenation therapies.

Yet, it's not just what these plants contain that makes them significant — it's how they've been used overtime. In many tribal and rural communities, the method of harvesting was almost as important as the plant itself.

THE FORGOTTEN PHARMACY

SECRETS OF MEDICINAL FORESTS IN INDIA



Bark wasn't stripped carelessly; roots weren't dug unless necessary. A balance was maintained— between use and regeneration, need and respect.

This kind of inherited wisdom still flickers quietly in a few homes. I remember my Dado, my grandmother, once pointing at a vine curled around a neem tree. "This is giloy," she said, "but not ready yet — wait till the second rain." She didn't explain in botanical terms. Her knowledge was observational, intuitive, passed down through generations and folded into everyday care.

She never called it medicine. She called it *apna ilaaj* — our way of healing.

Behind every remedy like that lies an ecosystem of oral tradition — carried in memory, not manuals. Much of it has never been documented. It exists in gestures, in timing, in the way leaves are dried in the sun or roots soaked before dawn. A science of the senses.

But this quiet legacy is disappearing.

As forests are cleared and modern life accelerates, the delicate connection between knowledge, plants, and people frays. Elders grow older. Their stories fade before they're written. Their observations, once trusted without question, are forgotten in the noise of prescriptions and pills.

Ironically, as this grassroots wisdom fades, modern science now races to recover it.

Organizations like the CSIR-NISCAIR, FRLHT, and the Ministry of AYUSH are cataloguing medicinal flora and validating the very remedies once dismissed as folklore. Global wellness brands now bottle formulations based on age-old recipes. What tradition offered in steel cups, science now repackages in sterilized glass jars.

And yet, there's a quiet beauty that cannot be bottled: the way healing once relied not just on the plant, but on trust — on the relationship between people and nature.

The forest, if you listen, is not just a storehouse of medicine. It is a teacher. It taught us patience — to wait for the right season.

It taught us precision — to take only what we need. It taught us reciprocity — that healing doesn't come from conquering, but from coexisting.

Perhaps, in this rush to rediscover ancient cures, we also need to rediscover ancient attitudes — reverence, restraint, rhythm.

THE FORGOTTEN PHARMACY

SECRETS OF MEDICINAL FORESTS IN INDIA



We don't need to choose between tradition and innovation.

What we need is memory. Protection. Listening.

Because the forgotten pharmacy is still alive — on the forest floor, in herbal gardens, in the minds of a few who still remember.

And all it takes is to ask, before it's too late.

References:

1. *Oral traditional knowledge collected from grandmother of the author Shrimati Abida, Ayodhya region, June 2025.*
2. *CSIR-NISCAIR Database: Medicinal Plants of India.*
3. *National Medicinal Plants Board, Ministry of AYUSH, Government of India.*



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GUARDIANS OF LIFE

WHY OUR FORESTS ARE PRICELESS



“जिसका उदय होना निश्चित है, उसके लिए प्रकृति भी रास्ता बना लेती है।”

“Nature creates a path for what is destined to rise.”

This is true for forests, too. Forests are destined to protect and sustain life on Earth, and nature has designed them to renew and heal themselves. Seeds find cracks in the hardest ground, saplings rise after fires, and forests regenerate even after storms. But for forests to truly fulfill their purpose, we must stand with nature and protect them. If we believe that the rise of a healthier planet is certain, then our actions must align with this destiny. By choosing conservation, sustainable use, and reforestation, we help nature in creating paths for forests to thrive. Every tree we save, every piece of forest we protect, becomes a step towards a future where forests can continue to be the guardians of life they are meant to be.

Forests are often described as the lungs of our planet, but they are much more than that—they are the guardians of life, silently supporting every aspect of human survival and environmental stability. They purify the air we breathe, absorb carbon dioxide, and release life-giving oxygen, helping to slow the pace of climate change. They act as buffers against natural disasters by reducing the impact of floods, preventing soil erosion, and maintaining the water cycle, ensuring rivers continue to flow and groundwater levels remain stable.

Forests cover about 31% of the Earth’s land area, yet they are home to over 80% of terrestrial biodiversity. They shelter millions of species of plants, animals, birds, and insects, many of which are not found anywhere else on Earth. This biodiversity is critical for maintaining ecological balance and for providing genetic resources that are essential for food security, climate resilience, and future scientific discoveries. Each tree and each layer of the forest contribute to a complex web of life that sustains ecosystems and human communities alike.

In addition to ecological benefits, forests are nature’s pharmacy, providing countless medicinal plants that form the basis of many lifesaving drugs, from cancer treatments to pain relievers.

For centuries, indigenous communities have relied on forests not just for medicine, but also for food, water, shelter, and cultural identity. These communities have lived in harmony with forests, using resources sustainably and protecting biodiversity through traditional knowledge and practices.

GUARDIANS OF LIFE

WHY OUR FORESTS ARE PRICELESS



Forests also contribute significantly to the economy through sustainable timber harvesting, non-timber forest products like fruits, nuts, resins, and herbs, and eco-tourism. They provide livelihoods to millions of people around the world, especially in rural and tribal communities. However, the true economic value of forests extends beyond marketable goods. They offer vital ecosystem services such as climate regulation, water purification, pollination, and soil fertility, which, if lost, would cost society far more than the profits gained through deforestation.

Despite their priceless value, forests are under constant threat. Each year, large swathes of forests are destroyed due to illegal logging, mining, urban expansion, and unsustainable agricultural practices. This deforestation contributes to greenhouse gas emissions, disrupts rainfall patterns, leads to soil degradation, and threatens countless species with extinction. As forests vanish, so does their ability to protect us from the worst impacts of climate change and environmental degradation.

Protecting forests means protecting ourselves and future generations. It requires collective responsibility, strong environmental policies, and community participation in conservation efforts. Sustainable forest management, reforestation, and afforestation can help restore degraded lands while providing economic opportunities. Supporting indigenous rights and recognizing their role as forest stewards are crucial steps toward preserving forest ecosystems.

We must also rethink our consumption patterns and reduce our dependency on products that lead to deforestation. Choosing sustainable products, supporting eco-friendly businesses, and spreading awareness about the importance of forests are small but powerful actions we can take.

Forests are not merely resources to be exploited but treasures to be preserved and respected. They are the silent guardians of all that lives and breathes on Earth, reminding us that our well being is intricately linked to the health of our forests. By protecting these invaluable treasures, we secure the future of our planet and all its inhabitants.



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**CURATED WISDOM:
SELECTED ARTICLES**

THE FOREST WE BELONG TO

‘Sayer Gorah’- a small hamlet of six families. Lying in the lap of ‘Bankulia’ forest, this Santhal para is over several generations old. At present, its population is barely twenty, among them only one is septuagenarian and three are just stepping into their teens. Nestled in the deep jungle, Sayer Gorah remains almost untouched by the modern urban world. The only connection is the weekly market of Hatagram, three km away from Sayer Gorah. Hatagram stands at the junction of five winding mud roads connecting scattered hamlets like Sayer Gorah. A lone bus passes once daily via Hatagram on its way to the city of Bhadreswar.

For the people of Sayer Gorah, Bankulia is more than a forest – it is their homeland, their root, their mother-who shelters them, feeds them, and holds their stories for generations. From honey (madhu), mushrooms, kendu-valai, wooden dates, mangoes, and a variety of other fruits and herbs, Bankulia give them enough. What they do not consume, they carry to Hatagram and in return buy only what the forest cannot provide- rice, salt, oil and clothing. During the British Saheb regime, a large pond was dug by the Indian prisoners. Later the locals named it as ‘Sayer’ (Saheb> Sayer), and the hamlet came to be known as Sayer Gorah.

Dahnu Murmu is the ‘Majhi Hareh’(head) of Sayer Gorah. Under his guidance, the villagers celebrate a host of indigenous cultures and rituals – ‘Chatiyar’, ‘Nimbhat’ (birth ceremony); ‘Bapla’ (marriage rituals); Baha (the festivals of flower), Bandhna and more. Recently, Arjun Murmu, Dhanu’s nephew, married Durga. Their union was celebrated with great joy in Sayer Gorah. By collecting fruits, vegetables, and hunting jungle sukar (wild boar), rabbits, Arjun- Durga’s newly marriage life was going smoothly. But one day something different happened.

While selling honey at Hatagram market, Arjun met a Babu from Bhadreswar. “Why are you wasting your life in this uncivilized jungle? Come to the city, you will get more money, you can have a modern life there.”, the Babu asked him. Arjun returned and shared the conversation with Durga. “Bankulia is our home, our maa, I was born here... Can we leave her behind?”Arjun wondered aloud.

“Wow, how tall the building is!”, Durga whispered in awe. Yes, they finally came to Bhadreswar. Though initially they did not want to leave Bankulia, but the allure of money and comfort drew them in. Bhadreswar is a tier two city.

THE FOREST WE BELONG TO

The Babu helped them find work at a cement factory. There Arjun was deployed as a labourer. He was told that with experience, he'd earn a decent wage. They were given a small place to live near the factory. The surroundings were nothing like Bankulia—dusty, noisy, and lifeless. But they tried to adjust.

Months passed. Arjun gained skill, worked hard, and was promoted. But the polluted air, processed food, lack of greenery slowly became a silent killer. It began with a cough. But Arjun ignored it. Gradually it became worse, breathing became hard. Durga became helpless. “What to do now?” She asked herself. The shadowed huts, their green Bankulia flashed in front of her eyes.

Years later. “Dadi, tell me about the city. Why did you and Dadu come back? Was there a monster? “, six years old Lalit asked her grandma, Durga. When Arjun’s condition became too serious, without any second thought they returned to the forest. Bankulia welcomed them back like a mother does a lost child. The air was pure, the food was fresh, and slowly, Arjun healed.

City life may offer luxury and modern comforts, but it does not have the roots like the banyans of Bankulia, the calmness of Sayer’s water, or the simplicity of the Santhals of Sayer Gorah.

Durga smiled and pulled Lalit into a tight hug. The wind rustled the Sal leaves above them—softly, gently—whispering, yes.

“*The Forest We Belong To*” is a fictional story that portrays the deep connection of Tribals with the forest, their resilience, and self-reliance. In a world rushing towards modernity, the fictional hamlet of Sayer Gorah and the forest Bankulia remind us the unseen cost of disconnection—from nature, from culture, and from our own roots, what we may be leaving behind.

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WHERE THE FOREST WHISPERS MYTHS

A JOURNEY THROUGH SACRED GROVES

They say the forest remembers.

Long before cities grew concrete spines, long before the ground throbbed with machines, the forest was the first temple. Not of marble or gold, but of wind, rustling leaves, and the scent of wet earth. And in its heart, stories grew wild like vines.

I grew up hearing some of them- how sages lived among tigers and peacocks, how gods preferred the shade of fig trees, and how liberation wasn't found in palaces but in the silence between the trees.

In Indian mythology, forests weren't just backdrops; they were alive- listening, reacting, sheltering, testing. When Rama was exiled, it was the forests that became his kingdom. Dandakaranya, Panchavati, Chitrakoot- each name thick with myth and memory. They weren't just wilderness; they were characters in his journey, echoing both hardship and transformation.

Even the name of our sacred texts- the *Āraṇyakas*- comes from *āraṇya*, the forest. These were teachings whispered not in courts or schools, but in the hush of tall trees. Forests, in this worldview, were places you went to shed ego, to listen instead of speak, to unlearn. I sometimes wonder, what would happen if we all spent even a day in a Tapovan? Would we emerge a little more honest?

And then there's Vrindavan. Not a city, but a story in the shape of a forest. Where Krishna danced, played the flute, and made the trees sway with divine music. Vrindavan is not just sacred because a god once walked there. It's sacred because people believed he did- and kept it alive with that belief for centuries.

But mythology doesn't always shout. Sometimes, it's in the quiet things: like sacred groves protected by tribal communities who believe a goddess sleeps inside a banyan tree. No one dares to cut a branch. No one needs a law. Faith does what legislation often can't - conservation born not out of fear, but reverence.

There's something beautiful about that. That trees didn't need to be "useful" to be respected. They were respected because they breathed. Because they were home. Because they were ancient. Forests weren't resources; they were relatives.

WHERE THE FOREST WHISPERS MYTHS

A JOURNEY THROUGH SACRED GROVES

In the Arthashastra, even Chanakya wrote of fines for cutting trees. Not out of sentiment, but understanding. That a kingdom's strength was not just its army, but its ability to let forests be. You'll find similar echoes in Buddhist and Jain texts : monks walking barefoot in forests, practicing non-violence not just toward animals but toward trees, insects, even blades of grass.

Sometimes, I feel modernity severed something. We started seeing forests as raw material instead of sacred space. But the memory isn't lost. Not entirely. You see it in movements like Chipko, women hugging trees like loved ones.

You see it in Van Mahotsav celebrations, planting saplings not just as carbon-offset rituals, but as quiet prayers. That maybe, someday, the forest will forgive us.

I think about this often: How mythology isn't just about the past. It's a mirror to the present , and a seed for the future. When we tell stories about sacred trees and god-filled groves, we're not just remembering, we're re-rooting ourselves by saying: this matters. This breathes. This is more than wood and soil.

So yes, forests are myths. But they are also memory, morality, and medicine. They are where our ancestors walked, and perhaps, where our better selves still wait.

Let the forest remember.

And let us, too, remember the forest.

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OUR FORESTS

AN INVALUABLE TREASURE

"वृक्षाः सततं पशलयन्तु जीवनम्।"

(Vṛkṣāḥ satataṁ pālayantu jīvanam)

Meaning: May the trees always sustain life.

ABSTRACT

Forests were considered as a valuable resource. The concept of maintaining sustainable ecological balance, biodiversity and the conservation of forest is speculated by ancient Indian texts books like Arthasastra, Manusmṛti, Vedas, Ramayana, and Mahabharata. Taponova (sacred groves) are affluent in biodiversity and ecological wealth which was also alluded to ancient Indian documents or old text books like Abhigyan Shankuntalam written by Kalidasa. In recent time many countries are implementing different policies for conservation of biodiversity and forest ecology, yet these policies are often influenced by the traditional knowledge that were originated in ancient India.

INTRODUCTION

India's relationship with nature is not a recent development it is entrenched in years of spiritual and cultural traditions. Nature was always seen as a divine presence not as a resource to be leveraged. From the ancient times, Indians civilization has been intensely associated with the nature. The connection between culture and ecology depicted a vital role in ancient Indian society.

1. Kautilya's Arthasastra

India's first emperor from 297 BC to 321 BC Chanakya also known as Kautilya was the minister of Chandragupta Maurya and he also wrote the book Arthasastra. The book enlightened about pattern of rainfall, techniques for irrigation as well as soil types. The book gives the significance to protection and management of forest. The Arthasastra divided the country between the Himalayas and the oceans into various regions- Forest (aranya), Village areas (gramya), Mountains (parvata), Wet and Humid areas (audaka), Dryland (bhauma), Plains (sama) , Uneven lands (visawa). In modern society the issues of environment are fitting which were discussed in Arthasastra. The conference on human environment was conducted in 1972 in Stockholm, refers some principles which were mentioned in Arthasastra infact The Wildlife Protection Act 1972 and The Forest Conservation Act 1980 show resemblance with the book.

2. Manusmṛti

From 600 BCE to 1000 BCE which is also known as post Vedic period The Manusmṛti was written by Maharshi Manu also known as Laws of Manu. It shows the importance of forest and differentiates the forest based on their area type and their purpose. Shrivana (forest of prosperity), Tapovan (forest for contemplation), and Mahavan (great forest for all life).

3. Charaka-Samhita and Sushruta Samhita

The Charaka-Samhita and Sushruta-Samhita are two foundational texts of Ayurveda, the ancient Indian system of medicine. Charaka Samhita is known for its insistence on internal medicine and the Sushruta Samhita is illustrious for its contributions to surgery. But these books also classified lands on the basis of the nature of soil, vegetation and climate. These Ayurvedic text went beyond medicine and describe the classification of land.

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4. The Vedas

Vedas are the sacrosanct text of Sanskrit in Hinduism. The writing of Vedas begins at Kali Yuga (3102 BC). Shruti Vedas have its existence of four mantras (Samhitas), which include: Atharva Veda (Wisdom of the Atharvan Priests), Rig Veda (Wisdom of the Verses), Yajur Veda (Wisdom of the Sacrificial Formulas) and Sama Veda (Wisdom of the Chants) which are particularly for rituals. The enlarge range of flora and fauna were categorize in the Vedas and also suggests to protect and preserve the environment for ease of humans and other living organisms yet throughout the ages subsidiary compositions were added to Samhitas- Aranyakas (books studied in the forest), The Brahmanas (discussions of the ritual), and Upanishads or the philosophical writings and the Upanishad „Brhadaranyaka“ (translated as “Great Forest Text”) are precisely crucial from the outlook of woodcraft traditions. The Vedas specified four types of living beings, namely andaja (born of eggs), jivaja (born of womb), svedaja (born of moisture) and udbhija (born of earth) and proclaim that these are oblige by prajnanan (consciousness). For the forest development the concept of afforestation was introduced. The notes on water reservoirs, wells, irrigation were written in Rig Veda. Animals were divided on the basis of their general characters or morphology those lives in air (vayavya), those lives in jungle (aranya) and those lives in village (gramya) and Plants were also classified on their basis of morphology into trees, shrubs with spreading branches, herbs. In the literatures mother Earth was personified as the goddess Bhumi or Dharti. The Chandogya, one of the principal Upanishads highlighted **“The rivers ----- all discharge their waters into the sea. They lead from sea to sea, the clouds raise them to the sky as vapour and release them in the form of rain.....”** This is probably the oldest reference of hydrological cycle.

In Ishopanishad, the concepts of sustainable development and conservation were established: “All in this manifested world consisting of moving and non-moving are covered by the lord. Use its resources with restraint.. Surapala’s Vrikshayurveda is about soil, seed, manure, irrigation and care for health and proper growth of plants. Vrikshayurveda means the science of plant life, which is known to have existed in ancient India as a special branch of knowledge.

FROM SCRIPTURES TO STRATEGIES: ANCIENT ROOTS OF ENVIRONMENTAL CONSERVATION

Bridging the ancient wisdom with our modern conservation shows how Indian ancient texts ecological apprehensions are still guiding present environmental policies and movements. The Indian scriptures are not just the historical facts they are the blue print of sustainable living on earth. Today’s concept of biodiversity hotspots shows resemblance with the ancient practice of sacred groves. India’s National Mission for a Green India shows the value of storing natural carbon cycles which was emphasized in Vedas for protecting forest which is important for balancing life. Now day’s ecologists are realising the importance of traditional water harvesting, seasonal farming cycles.

OUR FORESTS

AN INVALUABLE TREASURE

Principles like 'Vasudhaiva Kutumbakam'- The World is one family, and 'Sarvam Khaalvidam Brahma'- Everything is divine. These ideas encouraged a compatible co-existence between nature and living beings. Forests are not just resources to be used but sacred inheritances to be honored and protected. By embracing both our ancient heritage and modern innovations, we can move towards a future where forests are preserved not out of obligation, but out of reverence. The wisdom of the past can light the path toward a greener, more sustainable world. It's important to maintain our environment for our better future.

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GREEN ILLUSION

A DILEMMA BETWEEN ABSOLUTE AND PSEUDO ENVIRONMENTALISM

The ideologists of environment conservationism can be seen as tapestry of good and evil, some actually want the environment to heal but on the other side of coin we often observe people criticizing the other fellow lads for the climate change while having a cup of tea in a well-appointed wooden furniture in the technogenic breeze of their so-called lavishing home. This mentality often leads to formation of some (pseudo) Ecological clubs where their main moto is to machinate the overthrow the actual people who are actually working for the benefit of environment for their own monetary pleasures. People of such groups deliver a complete harangue with consensus gentium against the poor countrymen to showcase their agita to which they consider the irresponsible fellow. But if we talk about the actual people who put efforts to replenish the environment are really connected to environment in either way. They find pacifism in the lap of nature; they create friendly surroundings with animals and conserve them too. We have seen many acts or even the dramas are being created in the past to promote the idea of environment protection but not even a louse crawls on one's ear, moreover people living maintaining the high standards and are considered to as to be the rich class exhibits high amount of carbon in the society than the bourgeoisie or living in suppressed conditions.

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- 1) *Carbon emissions of richest 1 percent more than double the emissions of poorest half of humanity* - <https://www.oxfam.org/en/press-releases/carbon-emissions-richest-1-percent-more-double-emissions-poorest-half-humanity>
- 2) *The richest 1% burned through their entire annual carbon budget in just 10 days in 2025* - <https://www.oxfam.org/en/press-releases/richest-1-burn-through-their-entire-annual-carbon-limit-just-10-days>
- 3) *Indigenous people manage 25% of the world's land, conserve 40% of large intact ecosystems, yet receive under 1% of climate funding* - <https://time.com/6983186/indigenous-peoples-climate>
- 4) *A comprehensive 2022 report revealed that the majority of sustainability labels and certification schemes in fashion serve more as “sustainability decoys”—facilitating greenwashing at scale* - <https://changingmarkets.org/report/licence-to-greenwash-how-certification-schemes-and-voluntary-initiatives-are-fuelling-fossil-fashion>

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OUR FORESTS

A SILENT MANAGER

Forest, this word that signifies different in the manner that- Is it over now? Is it surviving only? etc., but it is like our~ HOSPITAL OR MANAGER.

Why I called as the hospital as you know forest is

- A doctor's mind, like a dense forest, holds vast knowledge where even the smallest details (like underbrush) matter deeply. Human life mirrors this too- complex, layered, and interconnected, requiring care and understanding to truly navigate. And also their manager of our that teaches or maintain our ecological balance
- A manager, like a forest, quietly regulates the system- guiding teams, resolving conflicts, and maintaining balance. Just as forests sustain nature, a good manager sustains human life at work by ensuring clarity, growth, and harmony. But earlier to discuss their importance, threats, protecting act for it, keep thinking about the changes that going on today's life but due to the less Surveillance that's were not so much as you seen before.

Lets see how much forest that means our life but why? That has a strong reason yaa! which is best for us. Their points that are maintains as importance of forests; questions is that

Why are forests important?

- Climate regulation - Forests also play an important role in the global water cycle, moving water across the earth by releasing water vapor and capturing rainfall.
- Resource provision- Forests provide food, water, wood, and numerous other products that human society uses on a daily basis; these are known as provisioning services.
- Water cycle regulation- Water Cycle Regulation refers to the management and control of water movement through various stages of the hydrological cycle to ensure sustainable water availability and quality.
- Economic benefits- Forests provide economic and social benefits by supporting livelihoods, preserving cultural significance, offering recreation and tourism opportunities, and supplying valuable natural resources.

Let's discuss the threats that occur in Forests due to deforestation or climate change, threatening livelihoods, cultural heritage, biodiversity, and the vital resources they provide for both the economy and human well-being. Their points also discuss below;

- Deforestation- As forests are home to over 80% of terrestrial biodiversity, including 80% of amphibians, 75% of birds and 68% of mammals. Deforestation of some tropical forests could lead to the loss of as many as 100 species a day.
- Climate change- The need for practical and effective strategies for mitigating its effects has become exceedingly urgent Forests, as this is a critical component of the natural environment, play a pivotal role in climate stabilization.

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- ♦ Overexploitation of resources- Overexploitation, also called overharvesting or ecological overshoot, refers to harvesting a renewable resource to the point of diminishing returns. Continued overexploitation can lead to the destruction of the resource, as it will be unable to replenish.
- ♦ Pollution - Air pollution has negative impacts on both terrestrial and aquatic ecosystems, degrading environments and reducing biodiversity. And also seems towards animal like ; Respiratory Issues, Reproductive Problems, Disrupted Food Chains, Bioaccumulation, Habitat Degradation.

Why are we not protecting our forests that help us, guide us towards ayurveda and herbs which maintain our health by using many medicines, and natural resources that help us . The next step that , Protecting our forest is a major step towards theme the cycle or regulation's and following steps that discuss below:

- ♦ Reforestation & Afforestation - Reforestation is the process of replanting trees in areas where forests have been previously cut down or destroyed. Afforestation is the process of establishing forests on land that was not previously forested.
- ♦ Combating climate change - Forests play a crucial role in regulating local and global climate patterns. Their loss contributes to increased temperatures and altered rainfall patterns.
- ♦ Sustainable Forest Management - Promoting sustainable forestry practices such as selective logging and reforestation ensures that forests are managed in a manner that preserves their ecological integrity.
- ♦ Promoting Community Engagement- Successful conservation efforts often involve the active participation of local communities. By engaging people living near fragmented forests, conservationists can create sustainable solutions that benefit both the environment and local economies.

The ayurveda also discusses the trees that are spiritual describe various types of forests, including Mahavan (great natural forest), Shrivana (forest of prosperity), and Tapovan (forest of spiritual practice).

CONCLUSION :-

Forests are more than just trees- they are like hospitals for health and managers of our planet, regulating climate, purifying air and water, providing resources, and supporting livelihoods and cultures. However, due to deforestation, climate change, pollution, and overexploitation, these life-giving systems are under severe threat, affecting biodiversity, human health, and the environment. To protect them, we must act through reforestation, sustainable forest management, climate action, and community participation. Saving forests is not just environmental care- it's saving our future and ourselves.

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जंगली मशरूम

जंगल का छिपा हुआ आश्चर्य



मानसून के बाद जैसे ही आप जंगल में कदम रखते हैं, आपको धरती से छोटी छतरियाँ, मूंगा जैसी शाखाएँ या रंग-बिरंगे गुंबद निकलते हुए दिखाई दे सकते हैं। ये जंगली मशरूम हैं- जंगल के चमत्कार, जो रातों रात जादुई रूप से दिखाई देते हैं। जहाँ कुछ खाद्य व्यंजन हैं, वहीं अन्य पृथ्वी पर पाए जाने वाले सबसे जहरीले जीवों में से हैं। उनकी सुंदरता, रहस्य और पारिस्थितिक महत्व उन्हें प्रकृति के सबसे आकर्षक उपहारों में से एक बनाते हैं।

प्रकृति के छिपे हुए सहायक

जंगली मशरूम सजावटी वनवासियों से कहीं अधिक हैं। वे कवक के फलने वाले शरीर हैं, जो जंगल के मूक पुनर्चक्रण के रूप में कार्य करते हैं। गिरी हुई पत्तियों, सड़ते लट्टों और जैविक मलबे को विघटित करके, वे मिट्टी में आवश्यक पोषक तत्व लौटाते हैं। कई प्रजातियाँ पेड़ों के साथ माइकोराइज़ल साझेदारी भी बनाती हैं, जो जड़ प्रणालियों को विशाल भूमिगत नेटवर्क में जोड़ती हैं- जिसे कभी-कभी “वुड वाइड वेब” कहा जाता है। ये साझेदारियाँ पेड़ों को पानी, खनिज और यहाँ तक कि रासायनिक संकेतों का आदान-प्रदान करने में मदद करके जंगल को मजबूत बनाती हैं।

विविधता की एक श्रृंखला

जंगली मशरूम की विविधता लुभावनी है। कुछ अँधेरे में चमकते हैं, जबकि अन्य हड़ताली लाल, पीले या मिट्टी के भूरे रंग का प्रदर्शन करते हैं। उनके रूप क्लासिक टोपी से लेकर नाजुक कप और शाखित कोरल तक होते हैं।

चेंटरेल (कैंथरेलस), मोरेल्स (मोर्चेला) और पोर्सिनी (बोलेटस एडुलिस) जैसे खाद्य खजाने दुनिया भर की रसोई में मनाए जाते हैं।

डेथ कैप (अमैनिटा फालोइड्स) या डिस्ट्रॉयिंग एंजेल (अमैनिटा वर्ना) जैसे घातक दिखने वाले हमें याद दिलाते हैं कि दिखावे धोखा दे सकते हैं। उनके सेवन से घातक विषाक्तता हो सकती है, और वे अक्सर हानिरहित किस्मों से मिलते-जुलते हैं।

जंगली मशरूम

जंगल का छिपा हुआ आश्चर्य

सावधानी के साथ सुंदरता

मशरूम की खोज का आकर्षण सदियों से मनुष्यों को मोहित करता आया है, लेकिन यह खतरे से खाली नहीं है। फलों या जड़ी-बूटियों के विपरीत, मशरूम को केवल उपस्थिति से सुरक्षित नहीं आँका जा सकता। यहाँ तक कि जहरीली प्रजाति का एक भी कौर अपरिवर्तनीय क्षति पहुँचा सकता है। इस कारण, विशेषज्ञ प्रशिक्षित माइकोलॉजिस्ट के मार्गदर्शन के बिना किसी भी जंगली मशरूम के सेवन के खिलाफ दृढ़ता से चेतावनी देते हैं। प्रकृति प्रेमियों के लिए सबसे सुरक्षित तरीका यह है कि वे उनके रहस्यों को बरकरार रखते हुए उनकी प्रशंसा करें, तस्वीरें खींचें और उनका अध्ययन करें।

भोजन से अधिक

पारिस्थितिक तंत्र और व्यंजनों में उनकी भूमिका से परे, मशरूम लंबे समय से संस्कृति और विज्ञान में बुने गए हैं। प्राचीन सभ्यताओं ने उन्हें रहस्य, अमरता और आध्यात्मिक जागृति के प्रतीक के रूप में देखा। आज, शोधकर्ता एंटीबायोटिक खोज से लेकर कैंसर चिकित्सा तक, साथ ही बायोडिग्रेडेबल सामग्री जैसी टिकाऊ तकनीकों में उनकी क्षमता का पता लगा रहे हैं।

जंगल का शांत चमत्कार

जंगली मशरूम जंगल के कहानीकार हैं। वे हमें क्षय और नवीनीकरण के चक्रों, हमारे पैरों के नीचे फैले अनदेखे नेटवर्क और प्रकृति में सुंदरता तथा खतरे के बीच मौजूद नाजुक संतुलन की याद दिलाते हैं। जब हम जंगली रास्तों पर घूमते हैं और इन क्षणभंगुर चमत्कारों को देखते हैं, तो हमें उनकी उपस्थिति का जश्न मनाना चाहिए—आश्चर्य के साथ, श्रद्धा के साथ और हमेशा सावधानी के साथ।

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JOINT FOREST MANAGEMENT

THE FORGOTTEN LEGACY

“What we are doing to the forest of the world is but a mirror reflection of what we are doing to ourselves and to one another.” – M.K. Gandhi

Long ago, exactly a decade and a half ago in 2010, I had a chance to watch what good people could do to themselves, their family, their community and the nation as a whole when they were working to protect their forests in whose vicinity they lived. The forest became “theirs” because these people chose to love, care for and sustain the forestry. They were dependent on the forests not just for wood (timber) but also for the non-timber forest produce (NTFP); and for this, they chose to have a mutually beneficial relationship with their forests and not an exploitative one.

These were the indigenous communities of areas under Schedule 5 [1] of the Constitution of India and the mutually rewarding relationship born between forests and communities was the Joint Forest Management, popularly known as the JFM of the 1980s and 90s.

ORIGIN OF JFM

In the West Midnapore district of West Bengal lie the Arabari forest range whose primary wood type is the Sal tree. The leaves and wood of this tree is highly valued since it fetches good returns as commercial tree crop. Dr. A.K.Banerjee, who was posted as District Forest Range Officer in the early 1970s, observed to his dismay that no amount of efforts bore fruit in growing the tree crop on a large scale due to illegal grazing and harvesting by the village community living in the vicinity. So he devised a plan (much against the advice of his peers and seniors who saw the villagers as nothing more than petty forest thieves) to solicit help in protecting the Sal plantations of the forest department.

([1] Schedule 5 and 6 of the Indian Constitution deal with the administration of Scheduled Areas and Tribal Areas with the goal of protecting the interest of Scheduled Tribes. The Fifth Schedule applies to areas in most states, especially those with a sizeable tribal population such as Himachal Pradesh, Jharkhand, Chhattisgarh, Madhya Pradesh, Rajasthan, Gujarat, Maharashtra, Andhra Pradesh, Telangana and Odisha. The Sixth Schedule specifically covers the states of North-East India.)

JOINT FOREST MANAGEMENT

THE FORGOTTEN LEGACY

Dr. Banerjee proposed to allow the villagers to have access to the forests for daily resources such as firewood and fodder in exchange for the community's active engagement in protecting the forest by not destroying the crops by their animals or illegal harvesting. He also proposed to share 25 percent of the profits earned from forest produce in exchange for this protection. This was started as a pilot project of active collaboration between the forest rangers and the villagers involving 612 families managing a total forest area of 12.7 square kilometers. The project was highly successful and was lauded for its achievement in regenerating degraded forestland and improving the socio-economic condition of the involved communities.

In essence, the Arabari experiment showed that engaging local communities in forest management can lead to successful forest regeneration and better livelihoods, making it a significant milestone in the history of forest conservation in India.

FORMAL INCLUSION OF JFM IN FOREST MANAGEMENT

Success of the Arabari trial in West Bengal resulted in the adoption of JFM by the state's neighbour, Odisha. The Odisha government formally included JFM as part of its core forest management principle and strategy for the entire state around 1977. This is the reason that despite JFM originating in the forests of West Midnapore, West Bengal, the state credited with initiating JFM is Odisha since it was the first state to pass the resolution.

In 1982, based on the JFM principles, the state of Haryana sought active participation of local communities along with the department officials in reviving dried water bodies and degraded lands.

In 1988, the National Forest Policy of the Government of India formally included JFM among its core principles for forest management, followed by a detailed 'Guidelines to Joint Forest Management' coming up two years later in 1990. Key principles underlining the Guidelines were: community participation, shared responsibility and sustainable resource use.

JOINT FOREST MANAGEMENT

THE FORGOTTEN LEGACY

MOVING FORWARD: IMPACT OF FORMALISING JFM

Understanding the impact of formal inclusion of JFM in forest management is no rocket science. It led to enhanced IFS (Indian Forest Service) relations with local communities. There was growth in mutual trust, respect and cooperation. Wherever JFM was active, the forests thrived, earned better revenues, As a result, both the forest department and local communities gained. Socio-economic conditions, thus lifestyles, of the people improved. It was a win-win situation for both the government and the villagers. JFM also laid the foundation for social forestry, sustainable use of resources as well as building the emotional connect with forests – the latter being so very critical in active management and protection.

The legacy of JFM can be seen in the thousands of villages whose residents rose up the ladder in social and economic markers while the forests prospered. To draw a parallel with urban areas - the government incentivized partnerships, such as the PPP (Public-Private Partnership) models in urban areas or the ‘Bhagidari’ system between the city-level administration and RWAs (Resident Welfare Associations) have greatly contributed towards natural resource conservation, for example: rain-water harvesting and use of renewable sources of energy eg: solar panel installation in residential areas. Both rural and urban examples cited above bring out the fact that any initiative based on democratic principles of involving citizen’s voice and active engagement can bring the oft-used term ‘sustainability’ to its best and most visible form. This is the need of the hour.

Our nation’s forests, which are literally the lungs of our country, need well-intended partnerships and citizen’s involvement at all levels – individual, community, societal and national. Only then can the idea of sustainability be truly actualized and the forests can continue to serve our present and also generations to come. This service cannot be one-sided. Forests have to be nurtured and nourished by us, the present generation, if we wish for them to continue to serve our future generations. And the sooner we realize and act upon it, the better for the human race.

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हमारे वन: एक अमूल्य धरोहर

(Our Forests: An Invaluable Heritage)

हमारे वन वास्तव में एक अमूल्य धरोहर हैं। वे न केवल हमें जीवन देते हैं, बल्कि पर्यावरण संतुलन और जैव विविधता बनाए रखने में भी महत्वपूर्ण भूमिका निभाते हैं। वनों का महत्व कई पहलुओं से समझा जा सकता है।

1. पारिस्थितिकीय महत्व (Ecological Importance)

ऑक्सीजन का उत्पादन (Oxygen Production) – वन पृथ्वी के फेफड़े कहलाते हैं। पेड़ प्रकाश संश्लेषण की प्रक्रिया द्वारा कार्बन डाइऑक्साइड को अवशोषित करते हैं और ऑक्सीजन छोड़ते हैं, जो हमारे जीवन के लिए अनिवार्य है।

कार्बन सिंक (Carbon Sink) – वन बड़ी मात्रा में कार्बन डाइऑक्साइड को अवशोषित करके जलवायु परिवर्तन और वैश्विक ऊष्मीकरण को कम करने में मदद करते हैं।

जल चक्र का नियमन (Regulation of Water Cycle) – वन वर्षा लाने में सहायक होते हैं, भूजल स्तर को बढ़ाते हैं और मिट्टी के कटाव को रोकते हैं। पेड़ों की जड़ें मिट्टी को बाँधे रखती हैं, जिससे बाढ़ और भूस्खलन का खतरा कम होता है।

जैव विविधता का संरक्षण (Conservation of Biodiversity) – वन असंख्य प्रकार के पौधों, जानवरों, पक्षियों और सूक्ष्मजीवों का घर हैं। ये जैव विविधता के हॉटस्पॉट हैं और विभिन्न प्रजातियों को आश्रय प्रदान करते हैं।

मिट्टी का संरक्षण (Soil Conservation) – वनों की वनस्पतियाँ मिट्टी को सीधे सूर्य की रोशनी और वर्षा के कटाव से बचाती हैं, जिससे मिट्टी की उर्वरता बनी रहती है।

2. आर्थिक महत्व (Economic Importance)

लकड़ी और वन उत्पाद (Timber and Forest Products) – वन हमें लकड़ी, ईंधन, चारा, गोंद, रेज़िन, औषधीय पौधों और विभिन्न अन्य वन उत्पाद प्रदान करते हैं, जो कई उद्योगों और समुदायों के लिए आय का महत्वपूर्ण स्रोत हैं।

पर्यटन (Tourism) – वन क्षेत्र अक्सर पर्यटन और इको-टूरिज़्म के केंद्र होते हैं, जिससे स्थानीय अर्थव्यवस्था को बढ़ावा मिलता है और रोजगार के अवसर पैदा होते हैं।

3. सामाजिक और सांस्कृतिक महत्व (Social and Cultural Importance)

आदिवासी समुदायों का जीवन (Livelihood of Tribal Communities) – दुनिया भर में कई आदिवासी समुदाय वनों पर अपनी आजीविका, भोजन और दवाओं के लिए निर्भर करते हैं।

मनोरंजन और कल्याण (Recreation and Well-being) – वन हमें शांति और सुकून प्रदान करते हैं। ये तनाव कम करने तथा शारीरिक और मानसिक स्वास्थ्य को बेहतर बनाने में सहायक होते हैं। कई लोग मनोरंजन और विभिन्न गतिविधियों के लिए वनों में जाते हैं।

सांस्कृतिक विरासत (Cultural Heritage) – कई संस्कृतियों और धर्मों में वनों को पवित्र और पूजनीय माना जाता है।

हमें अपनी इस अमूल्य धरोहर को सहेजने और संरक्षित करने के लिए हर संभव प्रयास करना चाहिए। वन संरक्षण, वृक्षारोपण और टिकाऊ वन प्रबंधन आज के समय की सबसे बड़ी आवश्यकता है।

हमारे वन: एक अमूल्य धरोहर

(Our Forests: An Invaluable Heritage)

हमारे वनों का औषधीय महत्व: हमारे वन न केवल पर्यावरण संतुलन के लिए महत्वपूर्ण हैं, बल्कि वे अमूल्य औषधीय खजानों से भी भरे हुए हैं। सदियों से पारंपरिक चिकित्सा प्रणालियाँ जैसे आयुर्वेद, यूनानी और सिद्ध वनों में पाए जाने वाले पौधों और जड़ी-बूटियों पर निर्भर करती रही हैं। आधुनिक चिकित्सा विज्ञान भी वनों से प्राप्त यौगिकों से नए उपचारों की खोज कर रहा है।

वनों से प्राप्त होने वाले कुछ महत्वपूर्ण औषधीय पौधे और उनके उपयोग-

- **नीम (*Azadirachta indica*)** – नीम का पेड़ भारत में हर जगह पाया जाता है और इसके पत्ते, छाल, बीज और फूल सभी औषधीय गुणों से भरपूर होते हैं। यह एंटीसेप्टिक, जीवाणुरोधी और एंटीफंगल गुणों के लिए जाना जाता है। इसका उपयोग त्वचा रोगों, घावों, अल्सर, दाँतों की समस्याओं तथा कृमिनाशक के रूप में किया जाता है।
- **तुलसी (*Ocimum tenuiflorum*)** – तुलसी को भारत में एक पवित्र पौधा माना जाता है और यह अपने उपचारात्मक गुणों के कारण अत्यंत मूल्यवान औषधीय जड़ी-बूटी है। यह श्वसन संबंधी विकारों, बुखार, तनाव, सर्दी, खाँसी और यहाँ तक कि मधुमेह के उपचार में भी सहायक है।
- **अश्वगंधा (*Withania somnifera*)** – इसे भारतीय जिनसेंग के नाम से भी जाना जाता है। यह एक शक्तिशाली एडाप्टोजेन है, जो तनाव, चिंता और अवसाद को कम करने में मदद करता है। यह स्मृति और संज्ञानात्मक कार्यों में सुधार करता है तथा गठिया, बाँझपन और अनिद्रा के उपचार में भी उपयोगी है।
- **आँवला (*Phyllanthus emblica*)** – आँवला विटामिन C और एंटीऑक्सीडेंट का एक समृद्ध स्रोत है, जो इसे एक उत्कृष्ट प्रतिरक्षा बूस्टर बनाता है। यह पाचन में सहायता करता है, त्वचा और बालों के स्वास्थ्य में सुधार करता है तथा मधुमेह और उच्च कोलेस्ट्रॉल के स्तर को नियंत्रित करने में मदद करता है।
- **सर्पगंधा (*Rauvolfia serpentina*)** – इसकी जड़ों का उपयोग उच्च रक्तचाप और अनिद्रा के उपचार में किया जाता है।
- **ब्राह्मी (*Bacopa monnieri* / *Centella asiatica*)** – यह स्मृति बढ़ाने और मानसिक स्पष्टता के लिए प्रसिद्ध है। इसका उपयोग अक्सर तंत्रिका संबंधी विकारों के उपचार में किया जाता है।
- **गिलोय (*Tinospora cordifolia*)** – यह अपनी प्रतिरक्षा-बढ़ाने वाली और एंटी-पायरेटिक (बुखार कम करने वाली) गुणों के लिए जानी जाती है। इसका उपयोग बुखार, मधुमेह और अन्य रोगों के उपचार में किया जाता है।
- **हल्दी (*Curcuma longa*)** – हल्दी एक शक्तिशाली एंटी-इंफ्लेमेटरी और एंटीऑक्सीडेंट है। इसका उपयोग घावों, सूजन तथा रक्त शोधन के लिए किया जाता है।
- **सिनकोना (*Cinchona tree*)** – इसकी छाल से कुनैन (Quinine) प्राप्त होता है, जो मलेरिया के उपचार में दशकों से महत्वपूर्ण रहा है।
- **वन्य याम (*Wild Yams*)** – उष्णकटिबंधीय वर्षावनों में पाए जाने वाले जंगली याम से कॉर्टिसोन प्राप्त होता है, जिसका उपयोग जन्म नियंत्रण गोलियों में किया जाता है।
- **रोज़ी पेरिविंकल (*Rosy Periwinkle*)** – मेडागास्कर के वर्षावनों में पाए जाने वाले इस पौधे से विनक्रिस्टिन और विनब्लास्टिन जैसे यौगिक प्राप्त होते हैं, जिनका उपयोग बाल चिकित्सा ल्यूकेमिया और हॉजकिन रोग के उपचार में किया जाता है।

हमारे वन: एक अमूल्य धरोहर

(Our Forests: An Invaluable Heritage)

जैव विविधता का विनाश

वन पृथ्वी पर जैव विविधता के हॉटस्पॉट हैं। वे लाखों पौधों, जानवरों और सूक्ष्मजीवों के लिए घर और आश्रय प्रदान करते हैं। वनों के विनाश से इन प्रजातियों का प्राकृतिक आवास नष्ट हो जाएगा, जिससे बड़े पैमाने पर प्रजातियों का विलुप्त होना शुरू हो जाएगा। यह पारिस्थितिकी तंत्र के नाजुक संतुलन को बिगाड़ देगा, जिसके अप्रत्याशित और गंभीर परिणाम होंगे।

मिट्टी का क्षरण और मरुस्थलीकरण

वनों की जड़ें मिट्टी को कसकर बाँधे रखती हैं, जिससे मिट्टी का कटाव रुकता है और उसकी उर्वरता बनी रहती है। वनों के अभाव में मिट्टी वर्षा और हवा से आसानी से कट जाएगी, जिससे मिट्टी का क्षरण बढ़ेगा और कृषि योग्य भूमि मरुस्थलीकरण का शिकार हो जाएगी। इससे खाद्य सुरक्षा पर सीधा खतरा उत्पन्न होगा।

मानव जीवन और स्वास्थ्य पर प्रभाव

उपरोक्त सभी प्रभावों का सीधा असर मानव जीवन पर पड़ेगा। खाद्य सुरक्षा, जल सुरक्षा और स्वच्छ हवा की कमी मानव स्वास्थ्य को गंभीर रूप से प्रभावित करेगी।

औषधीय पौधों की उपलब्धता कम हो जाएगी, जिससे कई बीमारियों के उपचार और नई दवाओं की खोज में बाधा आएगी। प्राकृतिक आपदाओं की बढ़ती आवृत्ति से जन-धन की हानि भी बढ़ेगी।

संक्षेप में, वनों के बिना जीवन उस रूप में संभव नहीं है जैसा कि हम जानते हैं। वे हमारे ग्रह के स्वास्थ्य, हमारे पर्यावरण के संतुलन और हमारे स्वयं के अस्तित्व के लिए अनिवार्य हैं। इसलिए, हमें वनों का संरक्षण करना, पेड़ लगाना और उनकी सुरक्षा के लिए हर संभव प्रयास करना हमारी सर्वोच्च प्राथमिकता होनी चाहिए।

आप वनों को बचाने के लिए क्या कदम उठा सकते हैं?

हमारे वनों का इतिहास: सभ्यता से लेकर आधुनिकता तक

भारत में वनों का इतिहास सदियों पुराना और हमारी सभ्यता से गहराई से जुड़ा हुआ है। प्राचीन काल से लेकर आधुनिक युग तक, वनों ने भारतीय समाज, संस्कृति, अर्थव्यवस्था और पर्यावरण में एक केंद्रीय भूमिका निभाई है।

प्राचीन काल: पवित्रता और संरक्षण की भावना

प्राचीन भारत में वनों को केवल संसाधनों का स्रोत नहीं, बल्कि पवित्र स्थल माना जाता था।

धार्मिक और सांस्कृतिक महत्व – वेद, उपनिषद, पुराण और अन्य धार्मिक ग्रंथ वनों के महत्व को दर्शाते हैं। वृक्षों और वनों में देवी-देवताओं का निवास माना जाता था। तुलसी, नीम, पीपल, वट (बरगद) जैसे वृक्षों की पूजा की जाती थी। 'अरण्यानी' को जंगलों की देवी के रूप में पूजनीय माना जाता था।

ऋषि-मुनियों के आश्रम – प्राचीन काल में ऋषि-मुनियों के आश्रम अक्सर घने वनों में स्थापित होते थे, जहाँ वे ध्यान, अध्ययन और ज्ञान का प्रसार करते थे। यह वनों की शांति और नैसर्गिक गुणवत्ता को दर्शाता है।

संरक्षण की परंपरा – प्राचीन काल में वन संरक्षण को धार्मिक कर्तव्य माना जाता था। मनुस्मृति में हरे पेड़ों को काटने वालों को दंडित करने का उल्लेख मिलता है। बौद्ध धर्म, जैन धर्म और सिख धर्म ने भी अपने सिद्धांतों में पर्यावरण और वन संरक्षण पर जोर दिया। सम्राट अशोक ने अपने पूरे साम्राज्य में सड़कों के किनारे वृक्षारोपण को बढ़ावा दिया और पशु चिकित्सालयों की स्थापना की।

हमारे वन: एक अमूल्य धरोहर

(Our Forests: An Invaluable Heritage)

अर्थशास्त्र में वर्गीकरण – कौटिल्य के अर्थशास्त्र में वनों को उनके उपयोग के आधार पर वर्गीकृत किया गया था, जैसे शिकार के जंगल, वन उत्पादों के जंगल और हाथियों के जंगल (सैन्य महत्व के लिए)।

मध्यकालीन युग: सीमित प्रभाव

मध्यकालीन भारत में विभिन्न शासकों के अधीन वनों का उपयोग जारी रहा। हालाँकि, इस काल में बड़े पैमाने पर वनों के विनाश के बहुत कम प्रमाण मिलते हैं। कुछ क्षेत्रों में कृषि विस्तार और बस्तियों के विकास के लिए वनों को साफ किया गया होगा, लेकिन समग्र रूप से वनों का पारिस्थितिक संतुलन काफी हद तक बना रहा।

औपनिवेशिक काल (ब्रिटिश शासन): शोषण और नियामक नीतियाँ

ब्रिटिश शासन के आगमन के साथ भारतीय वनों के प्रति दृष्टिकोण में बड़ा बदलाव आया।

व्यावसायिक शोषण – ब्रिटिश शासन ने वनों को मुख्य रूप से राजस्व के स्रोत तथा अपनी नौसेना और रेलवे के लिए लकड़ी (विशेषकर सागौन और देवदार) के स्रोत के रूप में देखा। बड़े पैमाने पर वनों की कटाई हुई, जिससे वनावरण में भारी गिरावट आई।

वन अधिनियम – वनों पर नियंत्रण स्थापित करने और उनके व्यवस्थित दोहन के लिए ब्रिटिश सरकार ने विभिन्न वन अधिनियम लागू किए।

भारतीय वन अधिनियम, 1865 – इस अधिनियम ने ब्रिटिश सरकार को किसी भी वृक्ष-आच्छादित भूमि को सरकारी जंगल घोषित करने और उसके प्रबंधन के नियम बनाने का अधिकार दिया।

भारतीय वन अधिनियम, 1878 – इस अधिनियम के अंतर्गत वनों को आरक्षित वन, संरक्षित वन और ग्राम वन में वर्गीकृत किया गया। इसने वनों पर राज्य नियंत्रण को मजबूत किया और वनवासियों के अधिकारों को सीमित किया।

भारतीय वन नीति, 1894 – यह पहली राष्ट्रीय वन नीति थी, जिसका मुख्य उद्देश्य लकड़ी से राजस्व प्राप्त करना था।

वैज्ञानिक वानिकी का प्रारंभ – वर्ष 1861 से भारत में वैज्ञानिक वानिकी की शुरुआत हुई, जिसका उद्देश्य वनों का अधिक व्यवस्थित ढंग से प्रबंधन करना था। हालाँकि, इसका प्राथमिक लक्ष्य भी ब्रिटिश हितों की पूर्ति करना ही था।

स्वतंत्रता के बाद: संरक्षण और विकास के बीच संतुलन

स्वतंत्रता के बाद भारत सरकार ने वनों के महत्व को समझा और उनके संरक्षण तथा संवर्धन के लिए कई नीतियाँ और कार्यक्रम बनाए।

राष्ट्रीय वन नीति, 1952 – स्वतंत्र भारत की यह पहली वन नीति थी। इसका उद्देश्य पारिस्थितिक संतुलन और वाणिज्यिक उपयोग के बीच संतुलन स्थापित करना था। इसमें देश के कुल भौगोलिक क्षेत्र के कम से कम एक-तिहाई हिस्से पर वनावरण बनाए रखने का लक्ष्य रखा गया।

वन संरक्षण अधिनियम, 1980 – यह अधिनियम वनों के गैर-वन उद्देश्यों के लिए उपयोग पर प्रतिबंध लगाकर उनके संरक्षण को सुनिश्चित करने के लिए लाया गया।

हमारे वन: एक अमूल्य धरोहर

(Our Forests: An Invaluable Heritage)

राष्ट्रीय वन नीति, 1988 – यह नीति पर्यावरणीय स्थिरता, पारिस्थितिक संतुलन और जैव विविधता के संरक्षण पर अधिक केंद्रित थी। इसमें सामुदायिक भागीदारी और सामाजिक वानिकी को बढ़ावा देने पर भी जोर दिया गया।

सामाजिक वानिकी और कृषि वानिकी – 1970 के दशक के अंत से सामाजिक वानिकी कार्यक्रमों की शुरुआत हुई, जिनका उद्देश्य सार्वजनिक और निजी भूमि पर वृक्षारोपण को प्रोत्साहित करना था

भारत वन स्थिति रिपोर्ट (ISFR) – भारतीय वन सर्वेक्षण (FSI) वर्ष 1987 से द्विवार्षिक रूप से भारत वन स्थिति रिपोर्ट प्रकाशित कर रहा है, जो देश के वन और वृक्षावरण की स्थिति का आकलन करती है। नवीनतम रिपोर्ट (ISFR 2023) के अनुसार देश के वन और वृक्षावरण में वृद्धि हुई है, हालांकि अभी भी कई चुनौतियाँ मौजूद हैं।

आज भी हमारे वन हमारी अर्थव्यवस्था, पर्यावरण और संस्कृति का अभिन्न अंग हैं। उनका इतिहास हमें यह सिखाता है कि कैसे वनों के साथ हमारा संबंध समय के साथ बदलता गया—प्राचीन काल की पवित्रता और संरक्षण से लेकर औपनिवेशिक शोषण और फिर आधुनिक काल में वैज्ञानिक प्रबंधन एवं संरक्षण के प्रयासों तक। भविष्य में वनों के सतत विकास और संरक्षण के लिए इन ऐतिहासिक सबकों को समझना अत्यंत महत्वपूर्ण है।

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NTFP are any product of biological origin that comes from forests, other than industrial timber. This includes a vast range of items from plants, fungi, animals, and other living organisms found within forest ecosystems.

Edibles:

Fruits and Nuts: Brazil nuts, wild berries, açai, walnuts.
Fungi: Mushrooms, truffles.
Wild Vegetables: Roots, leaves, and shoots.
Honey and Sap: Wild honey, maple syrup.

Medicinal & Aromatic:

Herbs and Plants: Ginseng, goldenseal, various barks and leaves for traditional medicine.
Oils and Resins: Essential oils, frankincense, myrrh.

Fibers & Handicrafts:

Baskets & Mats: Rattan, bamboo, various grasses.
Cordage: Fibers from plants used for ropes and twine.

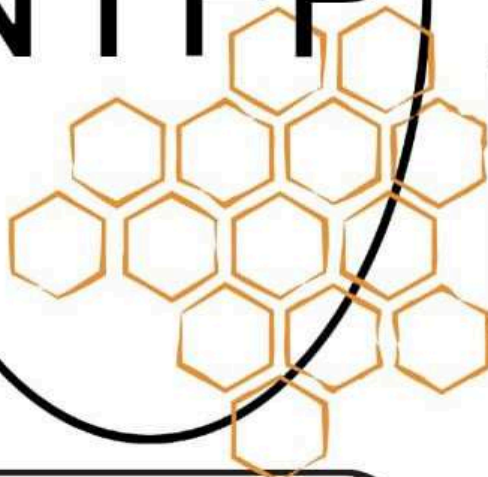
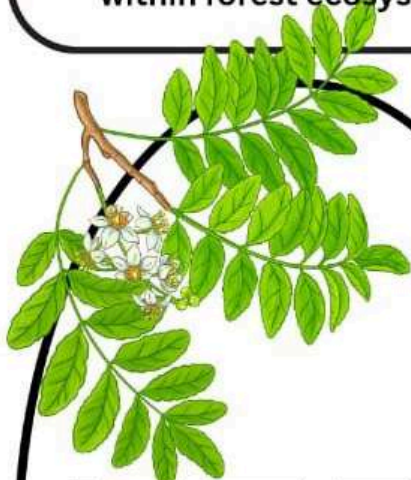
Other Products:

Animal Products: Bushmeat, insects, feathers.
Dyes & Tannins: Natural pigments for coloring.
Ornamentals: Floral greens, decorative plants for floristry.

Economic and ecological importance:

Provide a primary source of income for millions, particularly in rural and indigenous communities.
Promote the value of standing forests, providing an incentive for their preservation over conversion.

NTFP



Healing in the Heart of Nature

The Vital Role of Forests in Our Well-being

Forests are often called the lungs of the Earth, and for good reason. They produce about 20-30% of the oxygen we breathe and harbor an incredible diversity of plant species—over 80% of terrestrial flora—many of which possess medicinal properties. It is estimated that around 80,000 plant species worldwide are used in traditional medicine, and approximately 10,000 phytochemicals—bioactive compounds produced by plants—are currently utilized in modern pharmaceuticals. These natural compounds form the basis for countless medicines, from painkillers to cancer treatments, highlighting the vital role forests play in healthcare.

However, despite this immense contribution, the rate at which these medicinal plants are being harvested and sometimes overexploited raises serious concerns about sustainability. Every year, vast areas of forest are cleared to access these valuable resources, risking the loss of biodiversity and the disappearance of potential future medicines. The connection between forests and human health is profound; many of the drugs we rely on are derived directly from forest plants. For instance, the bark of the Pacific yew tree led to the development of drugs used in cancer therapy, and the periwinkle flower contributed to the creation of chemotherapeutic agents. The bark of the willow tree, which gave us aspirin, remains one of the most widely used pain relievers worldwide. These examples underscore how forests serve as a natural pharmacy, offering us life-saving remedies rooted in their rich biodiversity.

Building on this foundation, scientists continue to explore forests for new medicinal compounds. The rich biodiversity within forest ecosystems offers vast potential for discovering new natural ingredients that could lead to better medicines for many diseases—like inflammation, infections, or degenerative conditions. By studying plants and their chemicals, researchers hope to develop new, effective, and more sustainable medicines that can work alongside existing treatments, or even replace some synthetic drugs. In this way, forests could become even more important in shaping the future of healthcare, offering hope for cures that are natural, safe, and more in harmony with nature.

In recent years, the importance of mental health has gained recognition, and forests are emerging as natural therapy zones. Practices like aromatherapy, which uses essential oils extracted from forest plants such as cedar, eucalyptus, and lavender, are helping people reduce stress, anxiety, and depression. Many individuals have reported feeling calmer and more focused after inhaling these natural scents—examples include patients with anxiety disorders finding relief through eucalyptus oil or individuals with chronic stress experiencing improved sleep with lavender. complementary treatment for mental health issues. Another promising approach is forest therapy, originating in Japan and now adopted

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worldwide. This involves immersing oneself in a forest environment—walking slowly, breathing deeply, and engaging all senses—to promote physical and mental well-being. Countries like South Korea have established dedicated forest therapy centers, where participants experience reductions in blood pressure, stress levels, and mental fatigue.

Forest therapy not only helps individuals combat modern-day stress and anxiety but also boosts immune function and overall resilience. It offers a natural, accessible way to improve health and prevent lifestyle-related diseases.

Looking ahead, forests can play an even bigger role in helping us stay healthy. Scientists are exploring ways to find new medicines in forest plants—this process is called bio-prospecting. It can help create new medicines from natural sources that might be better and safer. Also, studying these plants can help develop personalized treatments tailored to each person's unique genes, making cures more effective. Researchers are even looking into tiny technologies called nanotechnology derived from forest plants, which could deliver medicines directly to the sick cells, making treatments faster and less invasive. Plus, forest extracts might help in healing and repairing tissues, like in stem cell therapy or building new skin and bones. All these new ideas give hope that in the future, medicine will be more natural, sustainable, and available to everyone, thanks to the amazing gifts of our forests.

As we look to the future, forests hold enormous promise for helping us stay healthy and find new ways to heal. When we protect and carefully explore forests, we open doors to discovering many more medicines and healing methods that come straight from nature. By using modern science and technology, we can develop these natural remedies in ways that are safe, effective, and sustainable. This means that forests can become a vital part of healthcare—helping us live longer, healthier lives while also protecting the environment. Investing in forests today is an investment in a healthier future for everyone.

In conclusion, forests are invaluable resources—nature's pharmacy and healing sanctuary. They offer vast possibilities for developing new treatments, enhancing mental well-being, and creating sustainable healthcare solutions. By investing in conservation, scientific exploration, and innovative applications, we can ensure that the gifts of the forest continue to benefit humanity for generations to come. The future of medicine and wellness is intertwined with the preservation and thoughtful utilization of our forests, promising a healthier, more sustainable world.

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अरण्यक

पर्यावरण संरक्षण की सनातन दृष्टि

अरण्य काण्ड- श्री रामचरितमानस का तृतीय काण्ड 'अरण्य काण्ड' है।

प्रभु श्रीराम और सीताजी ने वन में रह कर तप किया, तभी वे राजा राम बने। अरण्य काण्ड की शिक्षा है कि वनवास के बिना जीवन में सुवास नहीं आती है। तप और संयम से ही जीवन में दिव्यता आती है। तप के बिना वासना नष्ट नहीं होती है। संयमपूर्ण जीवन ही तप है।

मनुष्य को सबसे पहले जीभ पर संयम रखना चाहिए। सात्विक आहार के बिना संयम संभव नहीं है। प्रभु श्रीराम ने वन में अन्न का आहार न लेकर केवल कंद-मूल व फल का सेवन किया। श्रीफल से बने पात्र में ही जल का पान किया। इस तरह श्रीराम निर्विकारी और रोग मुक्त रहे। अरण्यकाण्ड में सूपर्णखा और शबरी की की चर्चा भी है। सूपर्णखा मोह का प्रतीक है। इससे भगवान ने शिक्षा दी कि मैं मोह की ओर नहीं देखता हूँ। भक्ति की प्रतीक शबरी की ओर भगवान खिंचे चले आते हैं। इसलिए मनुष्य को मोह का नाश करके शुद्ध भक्ति और सादा भोजन, सादा जीवन को जीवन में अपनाना चाहिए।

आरण्यक, अर्थात् विशाल वन, धरती के केवल हरित वस्त्र नहीं, बल्कि जीवन की धड़कन हैं। इनकी छाया में जलस्रोत सुरक्षित रहते हैं, वायु शुद्ध होती है और मृदा की उर्वरता बनी रहती है।

“वृक्षाणां छाया शीतला, तेषां जीवनदायिनी।”

वनों में पाई जाने वाली औषधियाँ, फल और कंद-मूल मानव जीवन को पोषण और आरोग्य प्रदान करते हैं। बेर, जामुन, आम जैसे फल जहाँ रस और शक्ति के स्रोत हैं, वहीं गाजर, अरबी व शलभकंद शरीर को पुष्ट करते हैं।

“अन्नं हि प्राणिनां प्राणः।”

सांस्कृतिक दृष्टि से भी आरण्यक का महत्व अप्रतिम है। ऋषि-मुनियों ने इन्हीं वनों में साधना की और विश्वमानवता का संदेश दिया—

“अयं निजः परो वेति गणना लघुचेतसाम्। उदारचरितानां तु वसुधैव कुटुम्बकम्॥”

आज आवश्यकता है कि हम वृक्षारोपण को जन-अभियान बनाएँ, अवैध कटाई पर रोक लगाएँ और जैव विविधता को संरक्षित रखें। आरण्यक न केवल पर्यावरण के रक्षक हैं, बल्कि संस्कृति और सभ्यता की अमूल्य निधि भी हैं।

“सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः”

Aakash Chaubey

Vice-president, IKS Club

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Āraṇyaka

Where My Heart Finds Home

Sometimes, I feel tired without knowing why. Tired of noise, screens, deadlines, and running without stopping. In those moments, my heart quietly thinks of a forest- a place where time slows down and life feels lighter. For me, Āraṇyaka is not just a word. It is a feeling of belonging.

In our Indian tradition, forests were never places to fear. They were places to learn, to heal, and to grow. The Āraṇyakas were written by sages who chose the forest over comfort, not because they rejected life, but because they wanted to understand it better. Sitting under trees, listening to the wind, they found answers that cannot be found in crowded spaces.

As a 21st century student, I often wonder how different learning must have been in those times. No pressure, no competition- just curiosity and respect for nature. Trees became teachers, silence became a lesson, and the forest became a classroom. Our ancestors believed that knowledge grows best when the mind is calm and the heart is close to nature.

Even today, forests continue to give without asking anything back. They give us air when we cannot breathe, shade when the sun is harsh, and peace when our minds feel heavy. This simple truth is captured in a shlok that feels very close to my heart:

“परोपकाराय फलन्ति वृक्षाः।
परोपकाराय वहन्ति नद्यः॥”

Trees live for others, rivers flow for others. When I read this, I feel that nature is kinder than humans- it teaches us how to live selflessly.

But slowly, we are forgetting this kindness. Forests are cut down, animals lose their homes, and the silence of nature is replaced by machines. Sometimes, I feel that when we hurt forests, we also hurt a part of ourselves. Maybe that is why peace feels so rare today.

Āraṇyaka reminds me that forests are not far away- they live within us as memories, dreams, and longings. I may be a modern student with books and exams, but my heart still wishes to sit under a tree, breathe freely, and feel protected by nature.

If we listen carefully, forests are still calling us- softly, patiently. All they ask is that we remember, care, and choose to live gently on this Earth.

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**IKS CLUB
PLANTATION ACTIVITIES**

RATIONALE OF IKS FORMATION



"let noble thoughts come from all directions" is आ नो भद्राः क्रतवो यन्तु विश्वतः (Ā no bhadraḥ kratavo yantu viśvataḥ), a famous Vedic mantra from the Rig Veda (1.89.1) that welcomes beneficial knowledge from anywhere, symbolizing universal acceptance and tolerance.

Indian Knowledge Systems (IKS) is defined as a cumulative body of knowledge, practices, and beliefs that have evolved over thousands of years in India, encompassing fields like philosophy, science, art, medicine, and more. IKS is recognized for their holistic approach, ethical orientation, and integration of ancient wisdom with contemporary challenges, a process being actively promoted through initiatives by India's Ministry of Education. Key examples include the mathematical concept of zero, the holistic principles of Ayurveda, and architectural knowledge seen in ancient structures.

The core characteristics of IKS are rooted in ancient traditions like the Vedas, and maintained through both textual and oral transmission.

IKS Emphasizes on the interconnectedness of humans, nature, and the universe and grounded in principles like Dharma (righteousness) and Karma (cause and effect). It is a continuous process which was developed through observation, experimentation, and analysis.

IKS believes in Ayurvedic principles a holistic system based on the Tridosha theory given in ancient texts Charaka Sanhita and Sushrut Sanhita

IKS believes in principles of Philosophy and Literature a rich tradition that includes epic narratives like the Ramayana and Mahabhrata which also serve as repositories for moral and ethical guidance.

National Education Policy (NEP) 2020, Aims to integrate IKS into the curriculum at various levels.

Indian Knowledge System (IKS) Club, Vivaswan, Bhaskaracharya College of Applied Sciences is committed to sensitize and disseminate the vast and deep rooted knowledge accumulated in India over the centuries. IKS club Vivaswan has taken several initiatives for the promotion of IKS by organizing webinars and workshops since its inception (2024, August). For example,

Importance of Mantra Chanting, Practicing Inner silence, Prasthantrayi introduction, Bhagwad Geeta, Naatya Shastra, Rishi Krishi, Planting saplings to preserve nature and biodiversity on significant tithis, Ayurvedic examination camp etc. to explore its relevance.

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HIGHLIGHTS OF IKS CLUB PLANTATION ACTIVITIES



Wild Banana Sapling



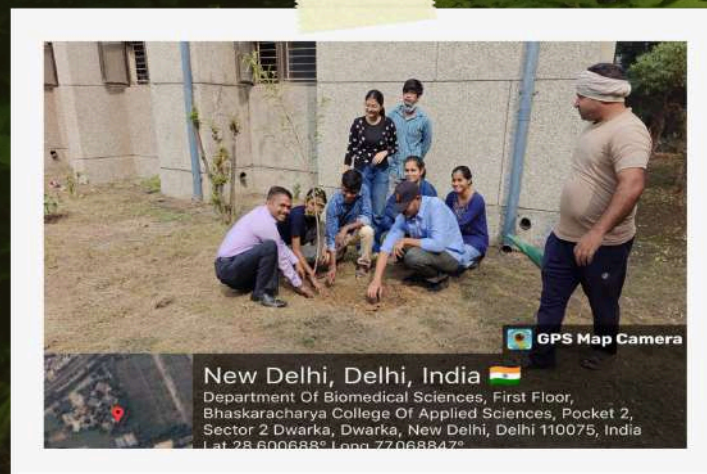
Sandalwood Sapling



Rudraksh Sapling



Camphor Sapling



Amla Sapling



आरण्यक

पहला संस्करण



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