



**Initiative for Moral and Cultural
Training Foundation [IMCTF]**

Preserve Ecology

[Theme II]



"Go Vandanam", "Gaja" Vandanam and "Tulasi" Vandanam

***Reverence for all Plant Kingdom
and
Animal Kingdom to Preserve Ecology***

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Founder, Arsha Vidya Gurukulam

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Preserve Ecology

Go Vandanam, Gaja Vandanam, Tulasi Vandanam

eko devaḥ sarvabhūteṣu gūḍhaḥ

*The non-dual and resplendent supreme is hidden in all beings.
Shwestashwatara Upanishad [6.11]*

Reverence for all Plant Kingdom and Animal Kingdom

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Head Office :

4th Floor, Ganesh Towers, 152, Luz Church Road,
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Admin Office :

2nd Floor, "Gargi", New No.6, (Old No.20) Balaiah Avenue,
Luz, Mylapore, Chennai - 600 004.

Email : imcthq@gmail.com, Website : www.imct.org.in

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The IMCT Philosophy in a nutshell

The Initiative for Moral and Cultural Training [IMCT] is an innovative module devised to **impart, implant and ingrain cultural and moral values** in young boys and girls. The essence of the IMCT programmes insists **only on voluntary participation** by the educational institutions, teachers, students, parents and the public.

IMCT has devised training modules [Samskarams] which are **scientifically devised, connected to the timeless values of our tradition**, based on emotional quotient and grounded in our civilisational assets and virtues.

IMCT offers knowledge and protection to young boys and girls who **often drift from our ancient Indian culture due to contextual compulsions and peer pressure under the pervasive effect of ill-defined modernity** that undermines traditions, family and societal values.

IMCT Samskarams rest on the ancient **Indian philosophy of “Isavasyam Idam Sarvam”** [everything, even the tiniest atom, is manifestation of the Divine]. This principle manifests in the six Themes or values of IMCT namely— **Conserving Forests and Protecting Wildlife, Preserving Ecology, Sustaining Environment, Inculcating Human and Family Values, Fostering Women’s Honour and Instilling Patriotism.**

IMCT has devised Samskarams [training modules] for each Theme [value] to impart and implant the values in the minds of young boys and girls **volunteering to participate** in its programmes.

IMCT’s thematic samskarams are designed to penetrate the subconscious, so not just to make impact on the students’ thinking but to influence their conduct as well to inspire them.

IMCT’s programmes rest on the triangle of Themes [values], Samskarams [training] and Symbols [sign] to implant reverence in them towards nature, trees and wildlife, all living beings, parents, elders, women and nation underlying the six Themes.

IMCT provides moral and cultural anchor through thematic samskarams by connecting the Symbols with the Themes in **young minds — so that they recall the forest when they see a tree.**

IMCT programmes are devised to **protect and preserve our heritage, family, society, nation and economy.**

IMCT trusts that **Virtues and Values build families, societies and nation.**

IMCT intends to prepare the young Indians to measure up to their national and global responsibilities, **as Bharat is rising as a Geo-political, economic and cultural power.**

IMCT believes, **individual’s personality building through thematic samskarams is directly connected to Nation Building.**

IMCT’s motto therefore is : **“Value Building is Nation Building”**

Preface

The Initiative for Moral and Cultural Training Foundation [IMCTF] has worked on how to impart values and implant them deep in the consciousness of young students in their highly impressionable years. IMCTF enables the young boys and girls to imbibe values and handle the contemporary world which is founded on west centric modernity. The corpus of knowledge built by the IMCTF aligns the basic and fundamental values of Indian Civilisation and Culture which is the timeless heritage of India to the contemporary life.

The IMCTF modules are designed with value imparting training known as “Samskarams” in ancient Indian thought. The IMCTF training models are classified into six basic Themes which connect the core of the culture of India to the contemporary challenges. The six Themes are: Conservation of Forests and Protection of Wildlife; Preserving Ecology; Sustaining Environment; Inculcating Family and Human Values; Fostering women’s honour and Instilling Patriotism.

The first three Themes — Conserve Forests and Protect Wildlife, Preserve Ecology and Sustain Environment — are directly connected to the most challenging issue of Climate Change which is regarded as the greatest challenge ever faced by humans in history. All contemporary works on Forests, Ecology and Environment are almost agreement with the fact that all ancient thought systems and indigenous cultures had a reverential attitude to nature which the contemporary world has undermined. With the result humans who were preserving and Conserving Nature turned into their consumers and destroyers. The IMCTF Thematic Samskarams endeavor to bring Reverence back into human relation with nature. It endeavors to re-build human consciousness to Conserve Forests by recalling the ancient Reverence for Trees and even by Reverence for Wildlife like Snake, to Preserve Ecology by traditional Reverence for Animals like Cow, Elephant and plants like Tulasi, and to Sustain Environment by Universal Reverence for Rivers, Nature and Mother Earth.

The fourth Theme, Inculcate Family and Human Values, builds reverence for parents teachers and even strangers — consistent with the ancient Indian values. The fifth Theme, Foster Honour of Women recalls and builds respect for Girl Child and Womanhood in accord

with the traditions and culture of diverse communities in different parts of India. The sixth Theme, Instill Patriotism builds Reverence for Mother Land through the pre-independence spirit of worshipping Bharatamata. To that, the contemporary respect for the Paramveer Chakra Awardee heroes belonging to all communities of India who sacrificed their life in defense of the motherland is added as an immediate emotional connect for Instilling Patriotism.

The IMCTF Themes have worked on the sociological and cultural inheritance and resources of India and by effective use of Symbols and Symbolism has designed a triangular module of Themes, Samskarams and Symbols as demonstrated here:



S. No.	Theme	Samskaram	Symbols
1	Conserve Forest and Protect Wild life	Reverence for Plants & Wild Animals	Vruksha Vandanam Naaga Vandanam
2	Preserve Ecology	Reverence for all Plant Kingdom and Animal Kingdom	Go Vandanam Gaja Vandanam Tulasi Vandanam
3	Sustain Environment	Reverence for Mother Earth, Rivers and Nature	Bhoomi Vandanam Ganga Vandanam
4	Inculcate Family & Human Values	Reverence for Parents, Teachers and Elders	Maathru-Pitru Vandanam Aacharya Vandanam Aditi Vandanam
5	Foster Women's Honour	Reverence for Girl Children and Motherhood	Kanya Vandanam Suvaasini Vandanam
6	Instill Patriotism	Reverence for Nation and National War Heroes	Bhaarat Maata Vandanam Param Veer Vandanam

The Symbols are powerful reminders of the Theme and the Samskarams connect the Theme and the Symbols and make those who undergo the training to recall the Theme through the Symbols — like when one undergoes the Samskaram of Vruksha

Vandanam will see a Forest in a Tree or like one who undergoes the Samskaram of Tulasi Vandanam will recall the entire plant kingdom. The Samskarams by effective use of Symbols build a deep emotional connect with the Theme and influence not just the thinking of the young but also their conduct.

The scientific, historic, sociological, cultural and psychological corpus of knowledge underlying the IMCTF training modules are contained in the six thematic volumes. This volume is devoted to the value of Preserve Ecology.

The triangle of the Themes, Samskarams and Symbols is inherited through the age-old traditions, which this great country has preserved. The idea that the entire creation is Divine [God] is a cultural foundation of this country. Without this country the world will be bereft of this high consciousness of the whole creation as manifestation of God. That is why the motherland itself is revered as divine in our tradition. In IMCTF's view, the Nation [Desam] itself is Divine [Deivam] hence not separate from our value system is [Dharmam] and all the three—Desam, Deivam and Dharmam are therefore inseparably interlinked.

S.Gurumurthy

Chairman, Advisory Committee

Suggestions for Efficient Conduct of Thematic Samskarams

Initiative for Moral and Cultural Training Foundation [IMCTF] has designed a set of suggestions to enable the associate schools for conducting the Thematic Samskarams uniformly and efficiently is mentioned here under.

IMCTF emphasises **voluntary participation** by students, teachers, parents, and neighborhood.

1. Suggestions for Associate Schools [schools which have agreed to be the associate of IMCTF]

The associate schools may follow the given suggestions for the proper conduct of the IMCTF programmes in their respective schools.

- i. Display the board designed by IMCTF to indicate the school's association with IMCTF at the entrance of the school.
- ii. Display panels and thematic posters of IMCTF at prominent locations where parents, visitors, teachers and students will be able to read.
- iii. Depute an interested and involved teacher to be the IMCTF Faculty.
- iv. Form IMCTF chapter in the school headed by the IMCTF Faculty and consisting of teachers who have undergone the IMCTF training programmes.
- v. Motivate and encourage teachers and students to partake in the IMCTF programmes;
- vi. Include IMCTF thematic programmes in the school calendar to facilitate advance planning.
- vii. Invite and encourage all students, teachers and parents to volunteer to witness the performance of IMCTF programmes.
- viii. Assist in sponsoring or identifying the sponsors to meet the expenditure towards
 - a) Prizes to winners of Thematic competitions
 - b) Printing handbills, publicity materials
 - c) Performing Thematic Samskarams
 - d) Video and photography

2. Suggestions for IMCTF Chapter in School

The IMCTF Chapter in each school may endeavour to do the following

- i. The IMCTF Chapter in each associate school will plan and guide the conduct of the samskarams.
- ii. Display the IMCTF panels in different locations of the school, so that it draws students to read and understand the goal of IMCTF programmes.
- iii. Display the thematic posters in the classrooms and prominent places one month ahead of the date of the programme.
- iv. Display of banners with particulars of the date, time and venue as well the guests in prominent locations inside and outside the school area.
- v. Encourage the students to participate in the programmes voluntarily.
- vi. Choose the students who volunteer to participate carefully.
- vii. Encourage teachers, parents and neighbours to participate and/or witness the programme.
- viii. Invite and encourage the neighbouring schools and their management to participate or witness the Samskarams.
- ix. wherever possible Invite the management officials of the neighbouring schools or their principals as chief guests or guests of honour for the programme.
- x. Invite as far as possible important people in the neighbourhood, instead of a celebrity, as chief guest or guest of honour.
- xi. After identifying chief guest brief him/her about the IMCTF programmes.
- xii. Design invitation and hand bills for printing.
- xiii. Choose the appropriate and attractive words to describe the samskarams in banners and hand bills and for publicity.

- xiv. Plan and conduct competitions based on the selected Theme from the competition manual provided by IMCTF among all classes and in the neighbouring schools, if possible.
- xv. Select a proper Master of Ceremony in English and Tamil [Regional language] who can articulate well.
- xvi. Choose singers and get them well-versed in the slokams and thematic songs in the sequence listed in the Annexure-I
- xvii. Nominate follow up teams to carry out the Samskaram throughout the year;
- xviii. Select the songs, skit, drama and dances relevant to the theme and stage them by involving the volunteering younger students.
- xix. Review-team mainly constituted by IMCTF Faculties and higher-class volunteer students.
- xx. Get feedback in the form of writing and by videographing from performing students, participants, visitors and Guests after the completion of the programme.
- xxi. Get video and photos of the programmes for the school and for IMCTF
- xxii. Prepare well worded write ups for media, IMCTF and school souvenir.
- xxiii. Prepare document or PPT showing the preparations and programme which can be screened in future.

3. IMCTF programme as the bridge between the school and neighbouring residents, traders and eminent personalities

The schools and local residents, businessmen, and important people of the neighbourhood do not interact on any common programme. The schools are like islands. Therefore IMCTF programmes will be a great bridge between schools and neighbourhood. So the school will be benefited greatly if the neighbourhood is personally invited by management, teachers, students depending on who is to invite whom.

4. Suggested approach for participating students

The participating students may be encouraged to

- i. Partake on their own will voluntarily.
- ii. Study the panels and posters of the IMCTF related to the samskarams to imbibe the values imparted.
- iii. Receive consent from the parents to participate in the samskarams.
- iv. Perform and participate in the samskarams in the appropriate attire.
- v. Invite or accompany their parents for the programme.
- vi. Get inspired and to concentrate wholly in the programme and should realise the need and necessity to practise it.
- vii. Practise the samskaram as a part of their daily routine and observe the transformation in their conduct.
- viii. Share their experiences with others.

5. Suggested approach to media

- i. Media may be informed in advance.
- ii. Television channels may be encouraged to telecast the samskaram as attractive as possible for viewers.
- iii. A brief note of IMCTF concept, how the selected Thematic Samskaram is scientifically devised and connected with the timeless values of our tradition also may be described to media well in advance of the programme.
- iv. Encourage publications of articles in local newspapers and visual channels

6. Role of IMCTF

- i. IMCTF Will give all support at any level for the conduct of the programme.
- ii. Will provide well in advance the posters, quiz book, thematic songs, thematic competition materials in Indian national languages, Arts & Crafts, Carnatic Classical and Folk cultural, Games etc that are relevant to the theme that the school is to perform as a Thematic Samskaram.

- iii. Will coordinate with media for the programme if informed ahead of the programme
- iv. Will felicitate to inform other IMCTF associated schools about the event.

7. Suggestions for follow up

- i. Follow up is the crucial to implant the values in the participating students as otherwise the programme will be merely an event.
- ii. The IMCTF chapter may conduct competitions — essay writing, oratorical, quiz, and other competitions on the thematic competitions.
- iii. Such competitions may also be conducted for other schools as inter school competitions.

IMCTF Classifies the Thematic Samskaram Programmes as follows

- 1. Dress Appropriate for Samskarams
- 2. First requirements
- 3. Pre-programme preparation
- 4. Arrangements at the programme
- 5. Suggestions for conducting Thematic Samskaram
- 6. Performance of the Samskaram
- 7. Post programme
- 8. Follow up

1. Dress Appropriate for the Samskarams

- i. The Participant students may be encouraged to wear traditional dresses.
- ii. However for Paramveer Vandanam, the dress code will be more appropriate to be in army, navy, air force uniform dress.
- iii. Women teachers and guests may be requested to wear sarees.
- iv. Teachers who are men may be requested to wear dhoti, kurta or formal shirt.

2. First Requirements

- i. The management's involvement, support and encouragements will enhance the introduction of IMCT programmes in the respective schools.
- ii. Make the teachers, parents and students aware of the vision and goal of IMCTF through handbills and banners kept in prominent locations inside and outside the school premises.
- iii. The management and parents may assist in sponsoring or identifying the sponsors to meet the expenditures on various heads of the programme.
- iv. Identifying voluntary teachers and other staffs of the school to conduct IMCT programmes in the manner suggested by IMCTF.
- v. Recruiting student volunteers who are willing to work for IMCT programmes.

3. The Pre Programme Preparation to commence before 30 days of scheduled programme.

- i. Relevant thematic posters of IMCTF relating to the samskarams to be displayed one month ahead of the programme and the school must reverberate with the atmosphere of the samskaram ahead of the programme.
- ii. Attractive Posters about the programme to be put up in classrooms and in all prominent locations inside and outside the school premises before one month.
- iii. All teachers, students and parents should be informed through school gatherings, notice board, announcements and through handbills about the programme.
- iv. Meeting neighbours with handbills or invitation, so that the programme links the schools to the neighbourhood.

- v. Arranging dignitary preferably from the same locality after briefing them about IMCTF and Thematic Samskarams will yield desirable results. Important points that need to be highlighted by the Chief Guest may also be given as a note.
- vi. Providing brief and descriptive write up about the programme and the pre-programmes like thematic competitions to media and to ensure that it is covered by them in local papers and TV Channels before and after the programme.
- vii. Conducting thematic competitions based on the Thematic Samskaram selected by the school using the materials suggested by IMCTF in various categories.
- viii. Thematic badges, bags, caps or kerchiefs printed with photos of Thematic Samskaram or Theme/ Samskaram / Symbol may be distributed to the students.
- ix. A detailed description of the Theme, Symbol and Samskaram, the course of the programme, how samskaram will be performed may be explained by master of ceremony student in English or Tamil before the commencement. This will give clarity and understanding about the programme.
- x. The process of thematic samskaram may be explained while the preparations are going on before the starting of thematic samskaram. This will engage the audience.
- xi. The students who are designated to sing during the Thematic Samskaram may practice in advance the dedicated songs and slokams given in Annexure I.
 - i. Deepa Slokam
 - ii. Isayasam Idam Sarvam
 - iii. Shanthi Mantrams
 - iv. Maithreem Bhajatha

[Tamizh thai vanakkam, National anthem or Vande Mataram can be used depending on the nature and composition of the school]

4. Materials required

- i. Decorated Kuthu Vilakku with five wicks and single hand vilakku for lighting the lamp, match-box, oil, wicks camphor and plate, Harthi. (Please avoid Candles) Waste clothes for dirt wiping
- ii. Lot of agal vilakku with oil and wick
- iii. Akshataha, Uthiri poo (Largh quantity) flowers may be kept in plenty for performing the Samskaram
- iv. Create pleasant smelling ambience using incense sticks etc
- v. Floral decoration for the Symbols of the samskaram to be made attractive Like Decorated Tulasi Maadam; Tree saplings, Naaga cut out or picture, Akhanda Bharat, Paramveer Awardees Photos, etc that are symbols

vi. Food for Go (Cow), Gaja (Elephant), to be arranged

vii. Tulasi Madam to be decorated and kept for Tulasi Vandhanam

- viii. Persons (Kanya, Suvaasini, Aachaarya, Maatru-Pitru, others) as Symbols to be in traditional dresses.
- ix. Civil service uniforms like Naval, Military and Air-force may be used for Param Veer / Bhaarat Maata Vandanam.
- x. Prasadam for offering to the symbol –food for Go/Gaja etc,
- xi. Sound and Mike
- xii. Dias arrangements
- xiii. Photo and Videography
- xiv. Feedback documentation
- xv. Follow up team

6. Performance of the Samskaram

- i. It is advisable to keep good Thematic music going on at least 30 minutes before the programme starts and 15 mts after the programme.

- ii. Deepa Prajwalan Slokam, Santhi Manthrams, Isavasyam Idam Sarvam and invocation song "Maithreem Bhajatha" etc as suggested before to be explained by the master of ceremony before the commencement of the programme.
- iii. The welcome speech itself may contain the brief about IMCTF concept, samskaram that is going to be performed, the sequence of performance, IMCTF's mission to impact as well influence the participant, visitors or guests and acknowledgment of contributions from various ends so that there is no vote of thanks at the end. The speech will explain the concept of IMCTF, Thematic Samskaram that is going to be performed and its need of the hour in the present situation. How it influences the conduct of the participants and builds values will be given by IMCTF representative students.
- iv. After welcoming the dignitaries, they may be seated comfortably off the dais to view the Samskaram. They may also be invited, if willing, to participate in the Samskaram.
- v. A small skit of thematic samskaram highlighting the relevant Theme, Samskaram or Symbol which will be self explanatory be presented before the performance of Thematic Samskaram.
- vi. Cultural programmes like dance, folk music etc., to be aligned with the respective Theme, Samskaram or Symbol.
- vii. After the performance of samskaram by the participants, floral offerings by the dignitary, head of the institution, officials of the school, visitors, parents etc. may be done to the Symbols - be it Vruksha, Naaga; Go, Gaja, Tulasi; Bhoomi, Ganga; Maatru-Pitru, Aachaarya, Adithi; Kanya, Suvaasini; Bharat Maata, Paramveer Awardees whichever theme represents the Samskaram.
- viii. Administering the IMCTF Pledge by student volunteer is to be repeated by all.
- ix. Dignitary's speech specifying the effect of Thematic Samskaram and Symbolic representation of the relevant

sanskaram performed will be appropriate. (The host to provide with the relevant panels and posters of IMCTF well in advance to the dignitary or prepare a brief note of the speech that is to be delivered.)

- x. The programme may be concluded with Shanthi Manthram, Vande Mataram or National Anthem depending on the nature and composition of the school.
- xi. Feedback of the experiences of performing students, participants, dignitaries, visitors, and media persons to be collected in writing, audio visual recording may be done before the gathering is dispersed.

7. Post Programme :

- i. Briefing the media
- ii. Analysis of the responses
- iii. Editing of the DVD
- iv. Preparation of report with photographs for IMCTF office as well as for school magazine.

8. Follow up

Follow up is the crucial to implant the values in the participating students as otherwise the programme will be merely an event. (Refer 6. Suggestions for Follow up for further information).

R. Rajalakshmi
Managing Trustee

Annexure - I

1. Deepa Slokam- Sanskrit (While lighting the Lamp)

Deepa jyothir Param Jyothir, Deepa jyothir Janardhana
Deepo Hara Tu Me Paapam, Deepaa Jyothir Namostute.
Subham Karoti Kalyanam, Arogyam Dhana Sampadah
Shatru Buddhi Vinashaya, Atma Jyotir Namosthute.
Aathma jyothir Pradeepthaya, Brahma jyothir Namosthute
Brahma jyothir Pradeepthaya, Gurur Jyothir Manosthute.

2. Thiru Vilakku Sostram-Tamil

Vilakke, Thiru vilakke , Vaendhan Udan Pirappae
Jyothi Vilakkae Sridevi Pennmaniyae
Andhi Vilakkae Alankara Kanmaniyae
Kanchi Vilakkae Kamakshi Deviyare

Pasumpon Vilaku Vaithu Panchu Thiri Pottu
Kulam Pol Neyyai Vittu Kolamudan Yaettri Vaithaen
Pottu Mittaen Kunkumatthal Poomalai Sooti Vaithaen
Yaettrinaen Nei Vilakku Enthan Kudi Vilanga

Vaithaen Thiruvilakkai Maaligaiyil Thaan Vilanga
Maaligaiyil Jothi Ulla Mathavai Kandu Kondaen
Mangalya Pichchai Madi Pichchai Thaarum Amma
Santhana Pichchaiyudan Dhanangalayum Thaarum Amma

Petti Niraya Bhushanangal Thaarum Amma
Kottagai Niraya Pasu Maadu Thaarum Amma
Pughazhudambai Thandu Endhan Pakkathil Nillum Amma
Agathazhivai Thandhu Enthan Agathinilae Vazhum Amma

Saevi Thozhuthunindraen Devi Vadivam Kandaen
Vajra Kiridam Kandaen Vaidoorya Maeni Kandaen
Muthu Kondai Kandaen Muzhu Pachchai Malai Kandaen
Saviri Mudi Kandaen Thazaimadal Chuzha Kandaen

Pinnal Azhagu Kandaen Pirai Pola Netri Kandaen
Chanthudan Netri Kandaen Thaayaar Vadivam Kandaen
Kurukidum Netri Kandaen Kovai Kani Vayum Kandaen
Senthamarai Poomadal Pol Sevi Irandum Kandu Kondaen

Senbhaga Poopol Thirumookkum Kandu Kondaen
Maarbil Pathakkam Minna Malai Asaya Kandaen
Kaalil Silambhu Konja Kalazhi Peezhi Kandaen
Pattadai Than Udutha Padai Irandum Kandu Kondaen

Mangala Nayagiyae Unnai Manam Kulira Kandu Kondaen
Anbae Arun Thunayae Unnai Adaintha Endhanukku
Vandha Vinai Agartri Maha Bhagyam Thantharulvai
Thanthai Thai Piravi Neeyae Tharkakkum Rakkshagi Neeyae

Andharthirku Udavi Seyyum Atharamaanaival Neeyae
Undhanayae Uravaga Nambi Uttraarai Kai Vittaen Thayae
Santhaanam Sowbhagyam Alitthu Sakthikalum Saevaigalum Enakkarulvai
Bakthi Ulla Manitharukkae Para Devi Krupayudan Arulvai

3. Santhi Mantram

Asato mā sadgamaya, tamasomā jyotir gamaya
Mrityormāamritam gamaya, Om śhānti śhānti śhāntih

4. Isayasam Idam Sarvam

Om Isavasyamidam sarvam, yatkiṇca jagatyam jagat
tena tyaktena bhuñjitha ma, grdhah kasyasvid dhanam

5. Tamil Thai Vazhthu

Neeraarum kadaluduththa nilamadandhai kezhilolugum...
Seeraarum vadhanamena thihazh baradha kandamidhil...
Thekkanamum adhil chirandha Dravida nal thiru naadum...

Thakkasiru pirai nudhalum thari thanarum thilagamume...
Aththilaga vaasanai pol anaithulagum inbamura...
Yeththisayum puhazh manakka irundha perum Thamizhanange!!!
Thamizhanange!!!
Vun seerilamai thiram viyandhu seyal marandhu Vazhthudhume!!!
Vazhthudhume!!!
Vazhthudhume!!!

6. Maithreem Bhajatha

Composed by Kanchi Maha Swamigal for the Universal Unity and Peace.
Sung by
Smt. M.S. Subhalakshmi in the United Nations Organisation in 1962.

Maithreem Bhajatha, Akhila Hrujjethreem,
Atmavadeva paraanapi pashyatha
Yuddham thyajatha, Spardhaam Tyajata,
thyajatha Pareshu akramamaakramanam
Jananee Pruthivee Kaamadughaastey
JanakO Devah Sakala Dayaalu
Daamyata Datta Dayadhvam Janathaah
Sreyo Bhooyaath Sakala Janaanaam
Sreyo Bhooyaath Sakala Janaanaam
Sreyo Bhooyaath Sakala Janaanaam

7. Santhi Manthram

1. Aum Poornam adah Poornam idam
Poorna aat Poornam udachyate
Poorna asya poornam aadaaya
Poornam evaa vashishyate
Aum śāntiḥ, śāntiḥ, śāntiḥ
2. Aum Sarveshaam svastir bhavatu
Sarvesham shantir bhavatu
Sarvesham purnam bhavatu
Sarvesham mangalam bhavatu
3. Aum Sarve bhavantu sukhinah
sarve santhu niramayah
Sarve bhadrani pasyantu
maa kashchit duhkha vagh bhavet
Aum śāntiḥ, śāntiḥ, śāntiḥ
4. Aum dyauḥ śāntirantarikṣam śāntiḥ
pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ
vanaspatayaḥ śāntirviśvedevāḥ śāntirbrahma śāntiḥ
sarvaṁ śāntiḥ śāntireva śāntiḥ
sā mā śāntiredhi
Aum śāntiḥ, śāntiḥ, śāntiḥ

- Yajurveda 36:17

7. Vande Maataram

Vande Maataram.. vande maataram.. vande maataram.. maataram..

sujalaam sufalaam malayaja sheetalaam
sasyashyaamalaam maataram

Vande Maataram

shubhrajyotsna pulakita yaaminiim
phulla kusumita drumadala shobhiniim
suhaasinim sumadhura bhaashhinim
sukhadaam varadaam maataram..

Vande Maataram

sapta koti kantha kalakala ninaada karaale
nisapta koti bhujaidhruta khala karvaale
ka bola ka noma eith bole
bahubal dhaariniin namaami taariniim
ripudalavaariniin maataram

Vande Maataram

tumi vidyaa tumi dharma, tumi hridi tumi marma
tvan hi praanaah shariire
baahute tumi maa shakti,
hridaye tumi maa bhakti,
tomaarai pratimaa gadi mandire mandire

Vande Maataram

tumi durgaa dashapraharanadhaarinii
kamalaa kamaladala vihaarinii
vaanii vidyaadaayinii, namaami tvaam
namaami kamalaan amalaan atulaam
sujalaan sufalaan maataram

Vande Maataram

shyaamalaan saralaan susmitaan bhuushhitaam
dharaniin bharaniin maataram

Vande Maataram

- Bankim Chandra Chattopadhyay

8. National Anthem

Jana Gana Mana Adhinaayak Jaya Hey,
Bhaarat Bhaagya Vidhaataa
Panjaab Sindhu Gujarat Maraatha,
Draavid Utkal Banga
Vindhya Himaachal Yamuna Ganga,
Uchchhal Jaladhi Taranga
Tav Shubh Naamey Jaagey,
Tav Shubh Aashish Maange
Gaahey Tav Jayagaathaa
Jana Gana Mangal Daayak,
Jaya Hey Bhaarat Bhaagya Vidhaataa
Jaya Hey, Jaya Hey, Jaya Hey,
Jaya Jaya Jaya, Jaya Hey

- Rabindranath Tagore

Go Vandhanam

1. Modern Ecology And Ancient India

Modern ecology is known as the scientific study of the relation, inter-dependence and interactions amongst organisms - with each other and of them with their bio-environment.

From this study, the concept of bio-diversity has emerged. **It is an inter-disciplinary study that includes biology and earth science.**

Ecological consciousness, which recognised that all forms of life are inter-related and integral and human life too is integrated with other living organisms, is a fairly recent development. But, the ancient Indians and also seers were **intensely conscious of the inter-relation between all species and between humans and other species.** In ancient India, what is modern ecology today was integral part of the total philosophy, which saw the entire creation, animate and inanimate, as **inter-related and mutually dependent phenomenon.**

Bhagawad Gita conceived the whole creation as mutually dependent, mutually supportive and mutually protective.

Surprisingly, till very recently, the broad modern biological and ecological knowledge seemed to have lagged behind than that of ancient Indians. While **the ancient Indians had known that the number of living species were in millions the modern biology seems to have recognised this fact only recently.**

The ancient scripture Srimad Bhagavatam which is dated atleast around 5000 years behind vividly describes creation and its process, has mentioned that there are 8.4 Million species in this universe. But, the Western Science surprisingly till 3.8.2007, had estimated the number of species at 5.8 million — out of which it said that only some 2 million had been identified [www.livescience.com].



Later, only by 23.8.2011, according to the Guardian newspaper UK, this figure was revised to 8.7 million.

This shows that not only the ecological consciousness of ancient Indians was of very high order, but also their knowledge of biodiversity was more accurate.

2. Protection Of Ecology Through Reverence In Different Beliefs-I



Protection of animals and all living organisms was made integral to the ancient Indian way of life by reverence for certain animals as symbolic of protection for animals and living organisms in all forms. In Ancient Indian, Hindu/Jain/Zoroastrian [Parsi] faiths have made it integral to their faiths.

Animals and plants have an important place in the Hindu traditions and scriptures.

The Hindu Gods and Goddesses have animals or plants as their carriers or abode or companions. Shiva – the Bull; Vishnu – the Garuda; Durga – the Lion; Muruga – the Peacock; Ganesha – the mouse; Rama – the Monkey; God Hanuman; Krishna – the Cow; Indra – the elephant; Saraswati – the Lotus. Apart from that, Siva has serpents around him and Vishnu has serpenthood over him.

In the Rig Vedic hymns reference to ten thousands of cattle – particularly cows – and speak about safety of cows, extol cows as symbols of wealth, and compare them with sacred river-goddesses.

Puranas depict Krishna as a cowherd. He is often described as Bala Gopala, “the child who protects the cows.” Another name of Krishna is Govinda, means “one who brings satisfaction to the cows.” Other scriptures describe the cow as the “mother” of all civilization, as its milk nourishing the people. The gift of a cow is applauded as the highest kind of gift.



3. Protection Of Ecology Through Reverence In Different Beliefs-II

- a) **In Jainism** the **name** of the first Tirthankara – the first divine avatar – is Rishabha, “The Bull”.
- b) **Buddhism**, which is wedded to ahimsa, reveres all forms of life as sacred. In China, Japan and Burma, Buddhist influences resulted in ban on cow slaughtering and beef eating. In Thailand, Buddhists see

the elephant as Buddha himself. In Srilanka, dogs are seen as sacred, and Buddhists even celebrate marriage of canine.

- c) **In Zoroastrianism**, which is Persian in origin, cow is viewed as the soul of the earth. Zarathustra the expounder of the Zoroastrian religion mandated protection of the cow. The holy scriptures of Zoroastrians expound the purificatory power of the cow urine as the panacea for all bodily and moral evils.

With the integration of the animals and plants into the faith of the people through symbolism of select animals and plants, the ancient traditions have secured ecological protection through religion and culture.

4. Cow As The Symbol Of Reverence For Animals

Cow is symbolic of Indian's care and devotion to all animals and other living forms. All religions of India – Hinduism, Buddhism, Jainism and Sikhism – stand for reverence and protection of cow symbolic of human relation with the animals.



Cow is elevated to the status of divine in the Rig Veda. In Rig Veda, Rishi Bhardwaja extols the virtue of the cow. In Atharva Veda the cow is identified as Vishnu and 'all that the Sun surveys'. Indian society venerates the cow as Gomata.

The cow-consciousness is so wide spread in India that thousands of names of the places in our country are cow-related. Here are just a few – Gauhati, Gorakhpur, Goa, Godhra, Gondiya, Godavari, Goverdhan, Gautam, Gomukh, Gokarna, Goyal, Gochar, etc. They signify reverence for the cow, and our abiding faith that the cow is "Annapurna".

The milk of a cow is believed to promote Satvic (purifying) qualities. The ghee (clarified butter) from the milk of a cow is used in ceremonies and in preparing religious food. Cow dung is used as fertilizer, as a fuel and as disinfectant in homes. Its urine is used for religious rituals as well as medicinal purposes. The supreme purificatory material, the panchagavya, was a mixture of five products of the cow, namely milk, curd, ghee, urine and dung.

5. Mahatma Gandhi's Vision On Cow

No one could have explained the relation between cow and Indian culture and Cow and Ecology better than Mahatma Gandhi. He says:

1. The COW is a poem of piety. One reads piety in the gentle animal. She is the mother to millions of Indian mankind. Protection of the cow means protection of the whole dumb creation of God. The ancient seer, whoever he was, began with the cow. The appeal of the lower order of creation is all the more forcible, because it is speechless.(YI, 6-10-1921, p. 36)
2. The cow is the purest type of sub-human life. She pleads on behalf of the whole of the sub-human species for justice to it at the hands of man, the first among all that lives. She seems to speak to us through her eyes: 'You are not appointed over us to kill us and eat our flesh or otherwise ill-treat us, but to be our friend and guardian! (YI, 26-6-1924, p. 214)
3. I worship it and I shall defend its worship against the whole world. (YI, 1-1-1925, p. 8)
4. **"The central fact of Hinduism is Cow Protection.** Cow protection to me is one of the most wonderful phenomena in human evolution. The cow means the entire sub-human world. Man through the cow is enjoined to realize his identity with all that lives. The cow was in India the best companion. She was the giver of plenty. Not only did she give milk, but she also made agriculture possible".
5. "Cow protection is the gift of Hinduism to the world. And Hinduism will live so long as there are Hindus to protect the cow. Hindus will be judged not by their tilaks, not by the correct chanting of mantras, not by their pilgrimages.....but their ability to protect the cow.(YI, 6-10-1921, p. 36)
6. My religion teaches me that I should by personal conduct instil into the minds of those who might hold different views the conviction that cow killing is a sin and that, therefore, it ought to be abandoned. (YI, 29-1-1925, p. 38)



7. My ambition is no less than to see the principle of cow protection established throughout the world. But that requires that I should set my own house thoroughly in order first. (YI, 29-1-1925, p. 38)
8. Cow protection to me is not mere protection of the cow. It means protection of all that lives and is helpless and weak in the world. (YI, 7-5-1925, p. 160)

What Mahatma Gandhi spoke is the essence of ancient Indian, Hindu attitude towards Cow. And that is why even the Constitution of India seeks ban on cow-slaughter.

(Cow Protection—Comprehensive site by Gandhian Institutes Bombay Sarvodaya Mandal & Gandhi Research Foundation)

6. Constitution Of India Directs Ban On Cow-slaughter

The people's reverence for cow impacted on the policy making of the governments in the past.

During the First War of Independence in 1857, when Bahadur Shah Zafar was installed as emperor by the Hindus in Delhi for a brief period, his Hindu prime minister, on the emperor's proclamation, made cow killing a capital offence.

In Maharaja Ranjit Singh's kingdom, which extended up to Afghanistan, the only crime that invited capital punishment was cow slaughter.

The Samskaram of reverence for cow that symbolises the protection of animal population has manifested in the Constitution making of contemporary India.

Article 48 of **the Constitution directs ban on cow slaughter. It says: 'The State shall endeavour to organise agriculture and animal husbandry on modern and scientific lines and shall, in particular, take steps for preserving and improving the breeds, and prohibiting the slaughter of cows and calves and other milch and draught cattle'.**



In 2003, the **National Commission on Cattle** has called for stringent laws to protect the cow and its progeny in the interest of the rural economy.

7. Cow Protection – A Tradition With Contemporary Value

The ancient Indian tradition of reverence for cow appears to have been founded on more than mere faith of its divinity. The ancient faith in its divinity appears to be founded on its scientific and medicinal qualities now being discovered in contemporary studies. An enlightening website authored by Stephen-Knapp, an American-born thinker, who has dedicated his life for the study of Indian literature and practice of Indian traditions, contains the traditional and contemporary scientific and medicinal dimensions of the celebration of cow in the Indian culture.

http://www.stephen-knapp.com/importance_of_the_cow_in_vedic_culture.htm.

The information compiled in the site is summarised here in brief.

In ancient Indian literature, the cow was elevated to divinity. The Rig Veda [Book VI, Hymn XXVIII attributed to Rishi Bhardwaja] extols the virtue of the cow. In Atharva Veda (Book X, Hymn X), the cow is formally designated as Vishnu, and 'all that the Sun surveys'. The Ancient Indians addressed the cow as Gow Mata. The Churning of the Sea episode brings out story of the creation of the cow. Five divine Kamadhenus (wish cows), viz, Nanda, Subhadra, Surabhi, Sushila, and Bahula emerged in the churning. **Cow virtually unites India.** Thousands of names in different parts of our country are cow-related: Gauhati, Gorakhpur, Goa, Godhra, Gondiya, Godavari, Goverdhan, Gautam, Gomukh, Gokarna, Goyal, Gochar, etc. **They signify reverence for the cow, and our abiding faith that the cow is Annapurna.**



8. Vedas And Medicinal Values Of Cow Products Referred In Vedas

The cow, according to the Vedas, provides four products for human use :

- (i) **Go Dugdha** (cow milk): As per Ayurveda, cow milk has fat, carbohydrates, minerals and Vitamin B, and even a capacity for body resistance to radiation and for regenerating brain cells.
- (ii) **Go Ghruta** (ghee): The best ghee, it is, as per Ayurveda useful to cure many disorders. In yajna, it improves the air's oxygen level.

- (iii) **Go Mutra** (urine): Eight types of urine are used for medicinal purpose nowadays, among which cow urine is held to be the best.
- (iv) **Go Mya** (dung) is considered as valuable as Go Mutra and used to purify the environment, as it has radium and checks radiation effects.

9. Arguments In The West For Cow Slaughter Are No More Uncontested

There are better sources of protein than beef. Any dietician's chart shows that beef with 22 per cent protein ranks below soya-bean (43), groundnut (31) and pulses (24 per cent). One kilogram of beef takes seven kg of crops and 7,000 kg of water to produce. A UN report [2006] that says,



"Raising animals for meat as food generates more greenhouse gases than all the cars and trucks in the world combined". Ten of billions of animals farmed for food release gases such as methane, nitrous oxide and carbon dioxide through their massive amounts of manure. **"The released methane", the report says, "has 23 times the global warming potential of CO₂".** For these animals to graze, virgin forests are cleared. The livestock industry also needs vast stretches of land to raise mono-crops to feed the animals. The CO₂ that the trees and plants store escapes into the air when they are destroyed. Growing fodder implies heavy use of synthetic fertilizers produced with fossil fuels. While this process emits a huge amount of CO₂, the fertilizer itself releases nitrous oxide (3) – a greenhouse gas that is 296 times more potent than CO₂.

Cow protection therefore has been a major issue to Indian cultural discourse which is centred on all beings as manifestations of divinity. As the cow was sacred, protection of cow was the paramount agenda of Indian rulers. During the First War of Independence in 1857, when Bahadur Shah 'Zafar' became the emperor, he made cow killing a capital offence. In Maharaja Ranjit Singh's kingdom, the only crime that invited capital punishment was cow slaughter.

Ref: http://epaper.expressbuzz.com/NE/NE/2009/11/21/ArticleHtmls/21_11_2009_010_003.shtml?Mode=1

10. Cow - The Nourisher Of Humans

Cows, as 'Kamdhenu' are the fulfiller of all desires.

"Matrah sarva bhutanam, Gavah sarva sukhprada", Meaning, the cow being the mother of all living entities, gives all pleasures to everyone.

Cows are receivers of the auspicious rays from all heavenly constellations.

Thus, she contains influences of all constellations. Wherever there is a cow, there is influence of all heavenly constellations; blessings of all gods. Cow is the only divine living being that has a SuryaKetuNadi (vein connected to sun) passing through her backbone. Therefore the cow's milk, butter and ghee have golden hue. This is because SuryaketuNadi, on interaction with solar rays produces gold salts in her blood. These salts are present in the cow's milk and cow's other bodily fluids which miraculously cures many diseases.

Ancient scripture state that "Suryaketu" nerve on cow's back absorbs harmful radiations and cleanses atmosphere. Mere presence of cows is a great contribution to environment.

Cow milk is the most compatible with human mothers milk than any other species in existence. This is because the DNA of the cow was specifically constructed to be harmonious with mammalian human DNA. So it can be clearly understood that cow DNA was designed so humans could benefit from cows products being milk, cheese, butter, cream and yoghurt.

Charaka Samhita states, Milk is the best life strengthener."

1. While Casein protein in milk helps growth of infants, Calcium and sulphur strengthen our bones. Milk is also rich in vitamins D and B-complex.
2. Curd arrests diarrhea, controls fat, and resists cancer.
3. Ghee improves intelligence and beauty. It is used to treat eye diseases.



4. Distilled cow urine is effective in treatment of Cancer, Flu, Arthritis, Bacterial diseases, Food poisoning, Indigestion, Oedema, and Leprosy.
5. PanchagavyaMix : Various medical formulations like Panchagavya Ghrita, Amritasara, Ghanavati, Ksharavati, Netrasara etc. are invaluable medicines in Ayurvedic system.

*Yat vag asthi gatam papam deheti shthti mamke
Prasnat panchgavyasyad ahas agniri vendhnam*

Meaning : From skin to bones, what-ever sins (diseases) are in my body, are destroyed by panchagavya just as fire destroys fuel.

In scriptures some diseases are said to be due to sinful actions performed in previous lives which we have to bear. Ganga resides in cow urine. Ganga is destroyer of sins, thus cow urine destroys such previous sins and so diseases are cured.

11. Medical Benefits From Cow and Her Products - In Ayurveda

*Gavyam pavitram cara sayanam ca pathyam ca hradyam balam
Buddhisya taaayuh pradam raktvikar haritri dosh hridrog vishapa
hamsyata*

Meaning : Cow urine panchgavya is great elixir, proper diet, pleasing to heart, giver of mental and physical strength, enhances longevity. It balances bile, mucous and airs. It removes of ill-effects of heart diseases and effect of poison in the body. For thousands of years, people in India have used cow urine and cow dung for different purposes in their daily and ceremonial activities. Being highly recommended by the scriptures, it is considered holy and safe to use.



According to Ayurveda the cause of all diseases is the imbalance in three faults (tri-dosas) i.e. mucous, bile and air. Cow urine balances the tri-dosas, thus diseases are cured.

12. Medical Benefits From Cow and Her Products - In Allopathy-I

There are some micronutrients in our body, which give life strength. These micronutrients are flushed out through urine. Therefore gradually ageing steps in our body. Cow urine has all elements, which compensate for deficiency of nutrients in our body, which are required for healthy life. Thus Cow urine stops ageing process. So it is called an elixir and also life giving. (Urine & Cow Dung) Provide the right solutions for most of the diseases that are considered incurable.

Cow urine has Natural Disinfectant and Antiseptic qualities. It helps in curing Cancer, AIDS, Asthma, Diabetes, High BP, Psoriasis, Eczema, Other Skin Diseases, Heart Diseases, Hypertension, Piles, Prostate, Liver, Kidney, Urinary Diseases, Female Diseases, Hepatitis, Acidity, Fits, Ulcer, Spleen, Ear, Sexual Disorders, Nose, Eye, Cough & Cold, Migraine, Headache, Gout, Knee Joint Pains, Sodalities, Sciatica and other chronic ailments.

<http://www.iscowp.org/practical-benefits.html>



13. Medical Benefits From Cow and Her Products - In Allopathy-II

Organic colostrum benefits and rebuilds the human body at a deep foundational level. Asides from containing the building blocks (all the parent essential fatty acids, all the essential amino acids, etc for every nutrient needed by the body, the health benefits of colostrum milk can be attributed to these key compounds:

Colostrum benefits your oral health if you let it dissolve in your mouth around your gums. This can prevent or even treat gingivitis and may be able to help re-grow a receding gum-line. Lactoperoxidase has also been shown to stimulate macrophages (white blood cells) to gobble up cancer cells present in the body.

Naturally occurring Insulin like Growth Factor-1 [IGF-1] could be considered the crown jewel as to why cow colostrum benefits human longevity potential so well.

According to wikipedia, "IGF-1 is one of the most potent natural activators of the Activated KinaseThreonine [AKT] signaling pathway, a stimulator



of cell growth and proliferation, and a potent inhibitor of programmed cell death”this helps combat the metabolic effects of aging. IGF-1 is one of the many growth factors found in bovine colostrum that helps create a state of anabolism in the body which can lead to increased lean muscle mass, bone density and tissue regeneration.

The Oligosaccharides that are present in colostrum benefit the healing of the skin externally in the form of reversing wrinkles and internally in the form of healing the lining of the digestive tract. These long chain sugars also serve as a probiotic and feed good bacteria in the intestine (including acidophilus) and aid in the maintenance of peak health for the digestive system.

Lactoperoxidase is an enzyme that acts as an anti-microbial agent. It is found naturally in milk and colostrum to prevent the proliferation of bad bacteria. These beneficial properties are then transferred over to those who consume it.

14. Medical Benefits From Cow and Her Products - In Allopathy-III

The lactobacillus acidophilus in raw colostrum is a strain of healthy bacteria that is an important part of the human immune system. Many people develop an imbalance of not only their intestinal flora (healthy bacteria) but also the flora on their skin and other bodily orifices (ears, nose throat, mouth etc) over time due to poor diets and the use of medication and specifically antibiotics.

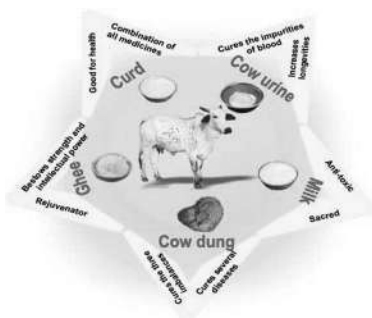
Acidophilus taken orally in organic colostrum benefits the flora of the entire body by populating first the gut and then it eventually “overflows” into all other areas of the body.

As previously mentioned, there are naturally occurring prebiotics in organic colostrum that feed acidophilus as well as any strains of good bacteria already present in your body.

Lactoferrin and Hemopexin may be two key nutrients in “leveling the playing field” in terms of the difference of lifespan between men and women. One suspected cause for men living shorter lives than women on average throughout the world is that they don’t regularly shed their blood the way women do once a month.

Iron is a pro-oxidant and the theory is that “rusty” old iron that is floating around the body for too long causes damage that builds up over time. Lactoferrin and Hemopexin are known to bind to excess iron and remove it from the body safely.

Nucleosides found in dairy products and specifically in higher amounts in cow colostrum, have a number of beneficial functions for the body. Dietary nucleotides support immune modulation, meaning that they intelligently alter the immune system to become more effective, as opposed to just blatantly boosting it which may exacerbate underlying autoimmune conditions. These nutrients also enhance iron absorption in the digestive tract as well as help in the desaturation of fats, making them easier to digest!



Proline Rich Peptide [PRP] act as hormones that regulate the thymus gland and help modulate the immune system (much in the same way as the nutrients mentioned above). Specifically, PRP's promote better functioning of T-lymphocytes, they help produce cytokines, they stimulate the activity of Natural Killer Cells [NKC] and they stimulate and modulate

many other immunological functions. What makes cow colostrum one of the best antiaging foods is that PRP's increase the permeability of blood vessels in the skin, resulting in the improved uptake of nutrients into the skin which results in a healthier and more youthful complexion!

Most of the mental retardation and depression are due to eating of beef (Cow Meat) in the world. Therefore abstain from beef eating & promulgate the mission of cow protection.

<http://www.iscowp.org/practical-benefits.html>

15. Medical Benefits From Cow Urine

Cow urine being miraculous poison destroyer, destroys the disease caused by poison (Toxin). Extremely dangerous chemicals are purified by cow urine. Cow urine provides immunity power by increasing resistance power against diseases in human body. It is anti toxin.

Cow urine corrects functioning of liver. So, liver makes healthy pure blood. It gives disease resistance power to the body.

Cow urine contains many minerals especially Copper, Gold, Salts, etc. It compensates for bodily mineral deficiency. Presence of gold salts protects body against diseases.

Mental tension hurts nervous system. Cow urine is called medhya and hradya, which means it, gives strength to brain and heart. Thus cow urine protects heart and brain from damages caused by mental tension and protects these organs from disorders and diseases.

Excessive use of any medicine leaves some residue in our body. This residue causes diseases. Cow urine destroys the poisonous effects of residues and makes body disease free.



Electric currents (rays) which are present in the environment keep our body healthy. These rays in the form of extremely small currents enter our body through Copper in our body. We get Copper from cow urine. To attract these electric waves quality of Copper is essential. Thus we become healthy.

By acting against the voice of soul (immoral & sinful action), the heart and mind become narrow minded. Due to this the functioning of body is affected and causes diseases. Cow urine provides mode of goodness. Thus helps us to perform correct activities by mind. Thus protects from diseases.

“Sarverogaah hi mandagnau” All diseases begin with Mandagni (Low fire i.e. digestive capacity). If fire is strong, diseases won't occur. Cow urine keeps the fire strong.

Irregular bowel movements cause diseases. Cow urine regulates bowel movements. Weakening of immunity system also causes disease. Cow urine is elixir. Gavyamtu samprotkam, jivaniya rasayanam meaning cow urine gives life and is elixir.

Bull's urine is stronger. But its medical value is no less as species is same. Just by smelling bull's urine, infertile woman can conceive child.

<http://eng.gougram.org/cow-urine-medicine/research/>

16. Patenting Of Cow Urine By America And Other Nations

The Americans are busy patenting cow's Urine. It has anti-cancer, anti-bacterial, anti-fungal and antioxidant properties. It has immune-modulator properties, which makes it useful for immune deficiency diseases. In the classics there are many references to cow urine as a drug of choice. Even the Parsis follow this practice.

Ancient Hindu wisdom on the medicinal properties of cow urine is borne out by two patents granted in the US for cow urine distillate (Patent numbers 6410059 and 6896907).

Even China has granted the distillate a patent as a DNA protector. A global patent has been granted for cow urine, neem and garlic as a pest repellent and for fungicidal and growth promoting properties for different crops (WHO 2004/ 087618A1).

A US patent has been granted for strains from Sahiwal cow milk for plant growth promoter phytopathogenic fungi controlling activity, abiotic stress tolerating capability, phosphatic solubilisation capability, etc.

CSIR has filed for a US patent for amrit pani, a mixture of cow dung, cow urine and jiggery, for soil health improvement properties. These claims were initially made in the Charaka Samhita, Sushrut, Vagbhathi and Nighantu, Ratnakar, etc. They prove the utility of cow dung and urine for sustainable agriculture as well as for disease prevention.



17. Environmental Benefits From Cow And Her Products - I

1. Cow dung has antiseptic, anti radioactive and anti thermal properties.
2. When we coat the walls and clean the floors of house with cow dung, it protects the dwellers.
3. In 1984, gas leak in Bhopal killed more than 20,000 people. Those living in houses with cow dung coated walls were not affected.
4. Atomic power centres in India and Russia even today use cow dung to shield radiation.

5. When we burn cow dung, it balances atmospheric temperature and kills germs in the air. We can also reduce acid content in water by treating it with cow dung.
6. When we offer ghee in fire as part of ritualistic sacrifices, it strengthens the ozone layer and shields the earth from harmful radiations from Sun.
7. Manures from cow urine & dung, makes the soil fertile, for yielding more nutrient fruits & vegetables for healthy life.
8. Helps in overcoming the negatives of Chemical fertilizers.
9. 99% of the insects in nature are beneficial to the system. Insecticides prepared from cow urine or well-fermented buttermilk do not affect these helpful insects.
10. Dung from one cow is adequate to fertilise five acres of land and its urine can protect ten acres of crop from insects.
11. African deserts were made fertile using cow dung.
12. 70% of our people depend on agriculture.
13. 98% of them depend on cattle based agriculture.
14. India has approximately thirty crore cattle.
15. Using their dung to produce bio gas, we can save six crore ton of firewood every year. This would arrest deforestation to that extent.

Allan Savory Institute Study in 1980 — “How to green the desert and reverse climatic change” stated that “only livestock can save us.” Through reversing desertification Holistic management is being implemented with the goal of reversing desertification through Holistic management techniques, using livestock planned grazing as the main agent of change in US, Africa, Canada, and Australia.



Boasting of the largest rail road network of the world in 2004-05

- i. Indian Railways transported 55.7 crore tons of goods.
- ii. Humble ox carts transported 278.5 crore tons!
- iii. Trains moved 511.2 crore passengers
- iv. Ox carts had 2044.8 crore customers!

- v. Most importantly, the carts do not produce air or sound pollution.
- vi. Goods carried by Ox carts is 4 to 5 times as much as by trains.
- vii. This saves considerable foreign exchange. (E.g.) Transportation worth Rs. 50,000 crore was done by ox carts in 2005.

By expanding cow-based industry, cow would have a defining stature in our economy.

Sadly, it's already important position that this not accepted by our people.

<http://www.gomataseva.org/faq/>

18. Environmental Benefits From Cow And Her Products - II

Soil compaction has become a significant problem on livestock farms due to the past three years difficult weather conditions, poaching and lack of maintenance of field drainage systems.



Causes of Soil Compaction

The underlying cause of soil compaction is the inability of the soil to withstand pressure applied to its surface. The physical structure of the soil is damaged by the packing together of the soil particles leading to poor porosity and hence poor drainage. This results in water logging, soils easily get damaged and poor grass growth. Soil compaction is often the 'unseen problem' with other factors blamed for poor growth and it is important before any work is carried out, you determine the cause and depth of the problem by digging a number of investigation pits.

Soil compaction results from animals grazing and machinery on ground in wet conditions.

Compaction by machinery can extend to a depth of 50cms (20") below the surface and is referred to as subsurface or subsoil compaction. The majority of soil compaction is caused by machinery. Generally the larger the axle load the worse the damage. The carrying capacity of the soil is associated with the tyre dimensions and inflation pressure, for example a wider tyre and lower inflation pressure will generally result in less compaction for a given axle weight.

Research by SAC over a four year period indicated that wheel induced soil compaction caused a 13 percent decrease in grass yield and an

18 percent decrease in nitrogen uptake compared to using a reduced ground pressure system. Similar studies show that grass production in wheel tracks was reduced by as much as 74 percent and grass growth reduced by 18 percent in the area adjacent to the tracks.

Alleviating Soil Compaction

Successful subsoiling depends on the soil being dry, enabling soil to crack and fissure vertically and horizontally during the work. Using a subsoiler in wet conditions will cause more damage. Full ploughing if further drainage is necessary is an option although if the compaction is very deep and extending down to the subsoil, it may be best to use a subsoiler first and then to plough.

The effectiveness of mole drains depends on the extent of suitable cracking during the operation and therefore the ground must be very dry to ensure success. The channels that are created by the mole plough must connect in to a collector drain, sheugh or stream to ensure free movement of water away from the field.

Irrespective of all the mechanical methods of alleviation it cannot be stressed enough that prevention is best, as soils may be badly damaged taking years for full recovery. Adding organic matter like farmyard manure will help feed the soil organisms and encourage biological activity leading to improved soil structure. Giving the affected field a rest from slurry for a few years will encourage worm activity. It is advised not to spread slurry on a field that has recently been loosened with either spiker or subsoiler.

Summary

The land on any farm is the farmers best asset and will yield dividends if treated with respect. Fields damaged by compaction will recover through time but only if care is taken to identify the extent of the underlying problem and sort it by either drainage, simple spiking, sub-soiling or full ploughing. Follow on with careful management of the soil that year and in subsequent years. Aim to reduce poaching by the herd and avoid the use of heavy machinery, particularly in wet times.



<http://www.dardni.gov.uk/alleviatingsoilcompaction,olwenbgormley,cafreseniourdairydevelopmentadviser>

19. Ancient Traditions That Revered Animals

Reverence for animals, particularly towards the cow, has been prevalent and practised in non-Western civilisations, not just in India. In Hinduism, the cow is a symbol of wealth, strength, abundance, selfless giving and a full Earthly life.

Cattle are considered sacred in world religions such as Hinduism, Jainism, Zoroastrianism and others. Religions in Ancient Egypt, Ancient Greece, Ancient Israel and Ancient Rome held similar beliefs.

In Burma

The beef taboo is fairly widespread in Burma, particularly within the Buddhist community. Habitual consumption of beef was even punishable by public-flogging. Buddhist monks argued against beef eating because it affected farming and they led successful beef boycotts during the colonial era and influenced a generation of Burmese nationalists to stop beef-eating. In 1961, the slaughtering of cattle was banned, though lifted later.

In Nepal



In Nepal, cow is the national animal and slaughtering of cows and bulls is completely banned. Cows are revered as Laxmi (the Goddess of wealth). The Nepalese worship cow during Diwali. Cows roam freely in Nepal without disturbance.

In China

The beef taboo has practiced in Ancient China. The Han Chinese revered the cow, as bovines were useful in farming. Even emperors did not eat beef. Some emperors banned killing cows. By 16-17th centuries, through the ideas of vegetarianism shared by Buddhism, Confucianism and Taoism and state protection for draught animals, beef taboo had become part of the Chinese morality. In Chinese society, only Muslims, Hui, Miao and foreigners ate meat.

In Egypt

The ancient Egyptians did sacrifice animals, but not the cow because it was sacred to their goddess. In Egyptian mythology, Hesat was the manifestation of Hathor, the divine sky-cow, in earthly form. Like Hathor,



she was seen as the wife of Ra. In hieroglyphs she is depicted as a cow with a hat.

In Japan

Historically, beef taboo was in Ancient Japan, under Buddhist influence as a means of protecting the livestock population. Meat-eating had long been taboo in Japan, the consumption of cattle, horses, dogs,



monkeys and chicken, being banned under

the influence of the Buddhist prohibition of killing. In 1612, the Shoguns decreed ban on the killing of cattle. But from the late 18th century with contact from Europeans, beef eating, considered barbaric previously, became increasingly accepted in Japan.



https://en.wikipedia.org/wiki/Cattle_in_religion

20. Reverence For Cow As Symbol Of Ecology

How reverence for the cow could emerge as symbol of ecology has been explained by Franklin J Koram of Boston University, US, in a paper titled "Why the Cow is Sacred in Hinduism?"

An Indian scholar Anil Agarwal had suggested in his address at the conference on "Hinduism and Ecology" [1997] that, ignoring their religious character, the Hindu values and practices could play an important role in restoring balance between environmental conservation and economic growth.

Referring to that suggestion, Koram makes the following points:

1. Given the fact that the cow is such a powerful and pervasive image in India, it would be unwise to separate ecology from theology [religion] in the case of cow.
2. If we want to understand the sacred meaning of the Indian cow, and why it was chosen for apotheosis [worship], we cannot overlook her role in the religious context.
3. Moreover, seeing her in a symbolic light would enable us to understand her potential role as a symbol of ecology.
4. Understanding the role of the cow from a symbolic perspective might allow us to draw on her historically traceable apotheosis to serve as a powerful symbol for Indian ecological awareness.

5. It is in this sense Gandhi described when he wrote that “Man through the cow is enjoined to realize his identity with all that lives”.
6. Perhaps this would allow for the development of a non-sectarian approach to confront the ecological crisis that faces India at present.
7. Of course, this predominantly Hindu symbol would still need to be translated in a way that would empower all Indians who share the same “ecological ethnicity” be they Hindus, Muslims, Jains, Parsis, Christians, Jews, Dalits, or indigenous peoples.
8. While the cow alone can not save India’s threatened environment, she may provide a focus for further musing on mankind’s spiritual relationship to nature.



It is therefore evident that cow has the potential to emerge as symbol of ecology and reverence for cow, which the IMCT is re-articulating and re-emphasizing through Go Vandanam, has the inherent capacity to create deep environmental consciousness in young Indians.

21. Excessive Meat Eating Damages Environment Ecology And Global, Climate - I

The United Nations Environment Program (UNEP) has dubbed beef — a ‘Climate Harmful Meat’. It is very energy intensive to produce every gram of beef, on an average every hamburger results in 3 kg of carbon emissions to the atmosphere. Today, saving the planet is really about ensuring sustainable consumption and meat production is unfortunately a highly energy intensive exercise.

Meat eaters in general and beef eaters in particular are among the most unfriendly to the global environment, reports the United Nations body, the Food and Agriculture Organisation (FAO) in Rome.

It may come as a surprise but globally beef production is one of the leading culprits for climate change. Some even suggest that beef is the devil or the ‘Shaitan’ of the meat production industry. That having said, the lynching of a man on the suspicion that he consumed beef can never be justified in any society.

Experts suggest that giving up beef will reduce the global carbon footprint on earth far more than avoiding use of cars!

Here is why, if one examines the numbers closely, livestock production contributes more towards global warming than does the transport sector in total, through emissions of gases that result in changing the climate.

According to FAO, the livestock sector is responsible for 18 per cent of the global greenhouse gas emissions as compared to the transport sectors' 15 per cent.

In a study 'Livestock's Long Shadow: Environmental Issues and Options', the FAO concludes that "the livestock sector is major player (and its contributions to climate change has) a higher share than transport".

Earth lovers are voicing their concern and shaming meat eaters. Most recently Laurence Tubiana, the charismatic French Ambassador for Climate Change Negotiations for the big climate summit that is to be held in a few weeks in Paris said, "This over consumption of meat is really killing many things (there has to be a campaign) that big meat consumers should stop that. At least try one day without meat."



22. Excessive Meat Eating Damages Environment Ecology And Global, Climate - II

According to a 2012 estimate by Ministry of Agriculture, India is home to 512 million livestock of which cows and buffaloes together account for 111 million animals. Most of the animals in India are not reared for slaughtering, but prized for milk and ploughing. UNEP estimates that in 2012 the world was home to 1.43 billion cattle.

So do not start feeling guilty, because Indians are highly environment friendly when measured on the scale of meat eating and livestock numbers. A landmark 2012 study 'Growing greenhouse gas emissions due to meat production' by UNEP finds that on an average Indians consume only 12 grams of meat per person per day which is almost 10 times lower than the global average of 115 grams.

In comparison, the US leads with over 322 grams of meat being eaten per person per day with China at about 160. Hence, on an average a meat eating American contributes 25 times more to global warming as compared to a non-vegetarian Indian.

A 2012 estimate by the Department of Animal Husbandry, Dairying and Fisheries says, the country produced 5.9 million tonnes of meat of which poultry's (mostly chicken) contribution to the total meat production is about half with less than 5 per cent of the meat coming from beef.

In comparison in 2009, the world produced 278 million tons of meat, which means that India accounts for just about 2 per cent of the world's meat production while housing 17 per cent of the world's population. There is no doubt that meats provide the vital protein and nutrients needed for proper human development. Milk is a healthy substitute.

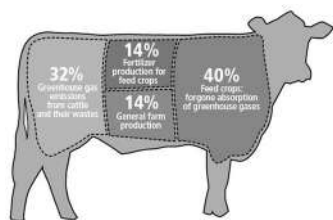
23. Excessive Meat Eating Damages Environment Ecology And Global, Climate - III

It may sound astounding but beef production on an average requires 28 times more land and causes 11 times more global warming as compared to other livestock categories found a 2014 study by the prestigious Yale University in US, published in the Proceedings of the National Academy of Sciences which concluded that "minimising beef consumption mitigates the environmental costs of diet most effectively".

Tim Benton of the University of Leeds, UK, not associated with US study felt "the biggest intervention people could make towards reducing their carbon foot prints would not be to abandon cars, but to eat significantly less red meat".

Beef production is also bad for water conservation since cattle rearing for beef require almost 10 times more water as compared to staple crops like wheat and rice.

In contrast, pork production uses three times less water as compared to beef ranching. Cattle also emit a highly potent climate changing gas



called 'methane' in their farts and through belching. Also called 'marsh gas' this inflammable gas is produced in the guts of cattle by the bacteria as they digest the food of ruminants and **methane is 21 times more potent than carbon dioxide in causing global warming.**

24. Excessive Meat Eating Damages Environment Ecology And Global, Climate - IV

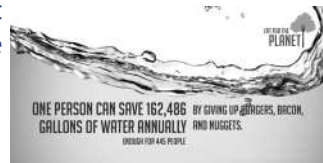
Using data from a Swedish study the UNEP says “in terms of greenhouse gas emissions, the consumption of 1 kg domestic beef in a household represents automobile use of a distance of 160 kilometers”.

This means a car traveling all the way from New Delhi to Agra would cause about the same amount of global climate change as is done by consuming just one kg of beef! No wonder beef is considered highly environmentally un-friendly.

Nevertheless, at the same time in dry and arid regions of the world livestock are considered a ‘savings bank’ by local people as they form part of the life-saving kit to overcome the harsh environment.

Meat eating may not be ‘green’ but as more and more people become affluent, meat is becoming chic and fashionable. FAO estimates that by 2050 the global meat consumption will rise to 460 million tonnes. The, global environment watchdog the UNEP recommends a shift to ‘less climate harmful’ meats and emphasises that “healthy eating is not just important for the individual but for the planet as whole”.

[<http://economictimes.indiatimes.com/news/science/beef-eating-bad-for-environment-experts/articleshow/49307401.cms>]



25. Science Says : Western Faiths Destroyed Nature Which Traditional Faiths Had Protected And Preserved

More recently, ‘Eco-science’ [1977] a research book co-authored by John P Holdren, Adviser on scientific issues to US President Barack Obama [along with Paul Ehrlich, Anne Ehrlich] states :



Lynn White Jr., professor emeritus of history at the University of California, Los Angeles, and past president of the American Historical Association,

has suggested that the basic cause of Western society's destructive attitude towards nature lies in the Judeo-Christian tradition. **He pointed out, for instance, that people believed trees, springs, hills, streams, and other objects of nature had guardian spirits. Those spirits had to be approached and placated before one could safely invade those territories: 'By destroying pagan animism,.....made it possible to exploit nature in a mood of indifference to the feelings of natural objects.'**" [P. 809]

Grain-Finished Beef Uses Fewer Resources and Produces Less Manure/Carbon



In fact Pagans were regarded as inferior and pagan beliefs were regarded Satanic, but it is they which preserved nature. Belief in worship of trees, rivers, and other aspects of nature which Lynn White says protected nature in the traditional societies was decried and destroyed by the Western religious and rationalist establishments in the last few centuries. The result was the huge destruction of nature. The reverence for nature was the samskaram which developed love, respect and care for nature in people.

26. "Hinduism Creates Reverence For Sacred Nature And All Living Beings" - Rev. Kochuthara

The paper titled "Re-Discovering Christian Eco-theological Ethics", Rev Father Shaji George Kochuthara, CMI, deals with comparative philosophical position in the West and in India and how the West has to learn from Indian concept of



reverence for nature to save the environment. Here are some extracts from Rev Father Kochuthara's paper which exhaustively deals with how the ancient Hindu literature reveres nature.

One of the fundamental cosmological insights of the Indian tradition regarding this world is that "it is indwelt by the Lord of the Universe and hence it is sacred". He quoted "**Ishaavaasyam idam sarvam yat kim ca jagatyam jagat, tena tyaktena bhunjithaah maa gridhah kasyasvid dhanam**".



(Meaning:- The revolving world together with every minute particle in it is indwelt by the Lord.)

The Hindu vision affirms the sacredness not only of the human being, but everything in nature.

According to the Hindu concept, the material causes of the created world are the Pancha Bhootas (Five Great

Elements), namely, Prithvi (earth), Vayu (air), Akash (space), Apah (water) and Agni (light/fire). These cosmic elements create, nurture, and sustain all forms of life; after death and decay they absorb what was created earlier. Thus, in the preservation and sustenance of the environment, these elements play a vital role. These are deified in the sacred scriptures. In the Hindu tradition there is an underlying unity of all life, the world and all that exists. The interconnectedness of all life and all creatures is affirmed by the scriptures.

The Divine permeates everything and radically connects all life, whether human or not. That is, God and nature, the individual and others are all one, are all ultimately unified. Following the same pattern, Bhagavad Gita affirms that atman is ultimately identical with Brahman. Hinduism is a religion in which the human is conceived as part and parcel of nature. The natural phenomena are from a divine source. Behind the wide spectrum of gods and the rituals and sacrifices, there is this insight into the sacredness and divine origin of nature. Thus, every natural force and phenomenon (for example, sky, sun, moon, rain, wind, thunder, rivers, mountains, forest, etc.) is considered to be a god and there are hymns praising and venerating them. **“Human being is not on the earth to conquer, dominate, and exploit, but to be an integral part of the organic whole. The gods, men, and nature formed one organic whole.”**

Animals, in the Vedic vision, are not inferior creatures, but manifestations of god on the lower scale of evolution compared to man. Animals like monkey, elephant, tiger, cow, bull, etc., occupy important places in the spectrum of god. “Spiritually, there is no distinction between human beings and other forms of life. All forms, including plants and animals, are manifestations of god as limited beings (jivas). Even micro organisms are jivas, having souls of their own”.

The protection and worship of the cow symbolizes human responsibility to the sub-human world. This also stresses the reverence for all forms of life.

catholicethics.com/sites/default/files/u3/Shaji_Hekima%2043.pdf

27. “Other civilisations have to learn from Hindu spiritualism” - Rev. Kochuthara

In the abstract of the paper Fr Kochuthara says that Christianity, with the theology of ‘dominating earth’, is often accused of having been responsible for the present crisis. He admits that that **certain emphases in the Christian tradition did not facilitate a reverential attitude to nature**, and says that **uncompromising commitment to a transcendental God and the prohibition of worship of any other being, implies a denial of the immanence of God in his creation. Any attempt to consider the nature as sacred would be labelled as pantheism and idolatry and the Christian emphasis on the spiritual nature of human beings over against the physical nature of the other creatures are some of the main reasons for the lack of reverence for nature in Christian tradition**, even though he contends that it is unjust to attribute to Christianity the sole responsibility for environmental destruction. The most important part of his paper is that **Hinduism can help us [Christians] to discover further on our own eco-theology. He further says that we [Christians] develop a reverential attitude to nature.**

catholicethics.com/sites/default/files/u3/Shaji_Hekima%2043.pdf

After exhaustively considering the sources of ancient Hindu literature that see humans as part of nature and profess and proclaim reverence to nature, the Rev Father talks about how the Christianity can learn from Hinduism on how to revere nature.

The Rev Father says: This attitude of reverence and gratitude to the earth and the whole cosmos in Hinduism shows us the possibility of working together to face the ecological crisis and to respond together to the spiritual inadequacy that many feel in the face of this crisis. There are differences in the basic faith vision and convictions, but a more critical re-evaluation of interpreting Hindu approach to nature as pantheistic and naturalistic will help us to understand better the richness of these traditions and to find common grounds to work together. Many have said the same regarding African religions which have a reverential approach to the nature. Besides convincing us of the possibility of working together, this will also help us to re-discover our own eco-theology and eco-ethics, to reconsider the interpretations in the past and to correct the imbalances.

28. Samskaram Of Reverence For Cow And Cattle Has Sustained A Huge National Economic Asset

India's vast resource of livestock and poultry play vital role in improving the socio-economic conditions of rural masses. Animal Husbandry sector provides large self-employment opportunities.



The Indian livestock is first in milk production in the world. It is more than paddy and wheat in value. Livestock provides 15 million jobs mostly to women. The draught cattle power yields energy equal to 30000 MW of electricity.

According to National Sample Survey [July 2009-June 2010]] total employment through farming of animals were 13.6 million in rural areas and 14.9 million in rural and urban areas combined. Livestock also provides raw material and by-products such as hides and skins, blood, bone, fat etc.

The value of milk produced (Rs 2.62 Lakh cr) was more than paddy (Rs1.52 Lakh cr) and wheat (Rs 1.00 Lakh cr) during 2010-11.

India is world's largest producer of milk. The milk production in India increased significantly to as compared to from 53.9 million tons in 1990-91, to 102.6 million tons in 2006-07, to 116.4 million ton in 2010-11 to 121.8 million tons in 2010-11-- indicating annual growth of 4.66%.

But unfortunately in recent times, with the Samskaram of Reverence to cattle population weakening, India's cattle population is increasingly viewed, not as a cultural asset, but as mere economic resource for optimal returns. This transformation is adversely impacting traditional farm-life.

Recognising this danger, the government instituted the National Commission on Cattle in August 2001, to suggest ways and means for the preservation and protection of the nation's cattle wealth.



29. “Religious Conversion Has Led To Environmental Destruction” - Henry Lamb

The Lamb report says further that the United Nations has accepted the view that the religious beliefs which propound that the world and nature were created for the enjoyment of man have caused the havoc.

Lamb says: The religions that taught the world that “In the beginning, God created...” are condemned by the United Nations: “Societies dominated by...[such beliefs]....have gone farthest in setting humans apart from nature and in embracing a value system that has converted the world into a warehouse of commodities for human enjoyment. In the process, not only has nature lost its sacred qualities; conversion to Christianity has meant an abandonment of an affinity with the natural world for many forest dwellers, peasants, fishers all over the world. These people followed their own religious traditions which included setting apart between 10 and 30 percent of the landscape as sacred groves and ponds. Most of these people were drawn into the larger market economy and converted to Christianity by the late 1950s. On so converting to a religious belief system that rejects assignment of sacred qualities to elements of nature, they began to cut down the sacred groves to bring the land under cultivation...” [Ibid p839]

This is the most explicit and authentic admission that conversion from traditional faiths has led to the destruction of environment.

30. India Has A Great Responsibility To Save The World From Environmental And Ecological Destruction

The West based modern life style of the on comfort for humans has caused discomfort for animals and destruction of nature. The Western life model has reached a dead end in the environmental sense.

India is the only ancient civilisation, which has retained its ancient wisdom in practical life. Indians still revere nature. They worship trees. They regard the entire creation as manifestation of divinity. These are not habits which were cultivated in one day. This was founded on their philosophy of life given by rishis and saints and followed by their forefathers.

The Indian faith and lifestyle, particularly in villages, is largely environment friendly. There is still simplicity in villagers' life style and habits. Indians still have fewer wants. They turn waste into wealth – like repairing and using things and not throwing old things as useless but finding use for them like the younger brothers using the clothes, which do not fit the elder ones. They still use natural products for their day to day needs.

It has the environmental-philosophy and Indians, particularly in villages, have environment-friendly lifestyle to demonstrate to the world a living model which can save the flora and fauna from destruction and extinction. India has its ancient wisdom which protects environment is in current practice. It is their greatest advantage to present before the modern world a functioning life model that protects and sustains environment.

The young Indians must be made aware of the scientific basis of their traditions and samskarams and should be persuaded to participate voluntarily in the samskarams. This will enable them to tell the world that the Indian philosophy and lifestyle are the basis for the future world.

India which is projected by the National Intelligence Council of America [attached to the powerful spy agency CIA] to be among the three major world powers of the world will be increasingly a global leader. It therefore has the duty to expound a new environmental paradigm for the future world based on its ancient wisdom to save the world from environmental chaos.

It is with this object in view the IMCTF has devised series of thematic samskarams for awareness and protection of environment – including protection of forests and wild animals.

31. Samskaram Of Reverence To Animals Has Protected Indian Animal Population

The reverence to the animals inscribed in our ancient literature and inculcated in our consciousness has protected the animal population of India in a manner unknown to all other civilisations.

Because of that cattle rearing has been an age-old practice of Indian socio-agriculture system and evidence of indigenous (Bosindicus) cattle domestication and its utilization in Indian sub-continent goes back to 5000 BC as found in relics of Indus Valley Civilization. Agrarian society of ancient India reared cattle not only for milk, draft, manure, fur, hide and other earthly materials, but also brought them up as agrarian companion; and by its own virtue, socio-economic position of cattle gradually rose to the echelon of mother equivalent, that is Gomata.

At present, the country has one of the widest diversified cattle genetic resources of 34 recognized indigenous (Bharatiya) cattle breeds

Animals find India safer than elsewhere in the world. This is explicit from the fact that while India constitutes just 2.4% of the world's geographical

area and its human population is 17% of world's, its share of world's livestock population is 18%.

The livestock population in India has increased from 292.8 million in 1951 to 530 million in 2007 at the rate of 1.06% annually.

India ranks first in buffalo, second in cattle and goats, third in sheep and fifth in poultry population of the world.

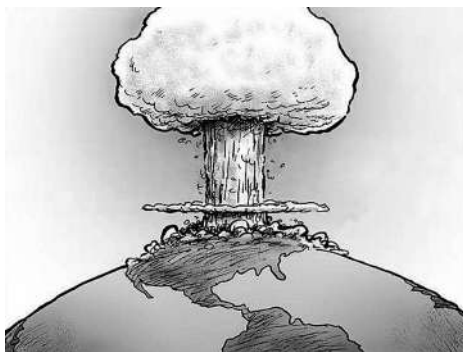
This shows that despite low land-cattle ratio, the high human-cattle ratio makes it clear the Indian cattle have been safe only because of cultural and religious samskaram of reverence to cattle and animals. This has manifested in the eating habits of the Indian people.

According to the 2006, The Hindu-CNN-IBN *State of the Nation Survey*, 31% Indians are vegetarians, while another 9% consume only eggs in addition. With four out of ten Indians not touching meat, the existence of huge animal population in India only supports the view that Indians care for animals and their husbanding animals is not for making food out of them which is the case with other major civilisations.

The care for animals in India is manifest in vegetarianism and also the status of the cow in Indian tradition and spirituality which is aligned to protection of animals.

32. Go Vandanam, Gaja Vandanam and Tulasi Vandanam to Instill Ecological Consciousness Among Students

The IMCTF is endeavouring to promote ecological consciousness among students by reinstating the Reverence for animals and plants that is inherent in our tradition by Symbolic Go [Cow] Vandanam, Gaja [Elephant] Vandanam and Tulasi [Plant] Vandanam.



The Cow and the Elephant are Symbolic representations for the Animal and Plant Kingdom which includes all the living beings. The idea is to inculcate and imbibe reverence not only for Cows, Elephants and Tulasi, but for all living beings.

The Reverence towards the Cow, Elephant or Tulasi is the Samskaram, which imprints a sense of higher duty in the young students to Preserve Ecology. This cultural and spiritual approach builds ecological sense and conviction in young Indians.

By this samskaram, the IMCTF seeks to inject deep into the subconscious of the students, the ecological awareness and conviction. The IMCTF makes the young ones conscious of the fact that ancient Indians had integrated ecological lifestyle into their faith and culture as a part of their lifestyle.

Gaja Vandhanam

1. Elephants are the largest living land mammals-I

Elephants are herbivorous animals. At birth, an elephant calf may weigh up to 100kg (225 pounds). The baby elephant develops for 20 to 22 months inside its mother. No other land animal takes as long to develop before being born.

In the wild elephants would have strong family groups. Their ways of acting toward other elephants are hard for people to understand. They “talk” to each other with very low sounds. Most elephants sounds are so low, people cannot hear them. But elephants can hear these sounds from far away.

Family Life

A female elephant will have a single baby (called a “calf”) every four or five years. Calves are born 85 cm (33 in) tall and weigh around 120 kg (260 lb). An elephant’s gestation lasts about 22 months. Another female elephant often stays with the new mother until its baby is born. The newborn elephant can often stand within a half hour after it is born. Mother elephants touch their babies gently with their trunks. It takes a baby a year or more to control its trunk and learn its many uses.

Baby elephants nurse for the first two years of their lives. After it is born, the first thing that the baby does is wobble in search of its mother’s milk. It drinks about 10 liters of milk every day.

<https://simple.wikipedia.org/wiki/Elephant>



Elephants, however, cannot sweat like we do. So how do they regulate their body temperature?

Elephants are huge, which means they produce a lot of body heat. Since elephants also typically live in very hot climates, it’s essential that they have a very efficient way to get rid of their extra body heat. On



the inside of an elephant’s ears, there is a web of tiny blood vessels. The skin of the ear is very thin, and the blood vessels are very close to the surface. When the temperature of the elephant’s blood is greater than the temperature of his surroundings, heat is released

from the ears. As elephants flap their ears back and forth, they create a light breeze that can speed up the cooling process.

<http://wonderopolis.org/wonder/why-do-elephants-have-big-ears-2/>

2. Elephants are the largest living land mammals-II

Trunk

An elephant's most obvious part was their trunks. The trunk is a very long nose, made from the upper lip. An elephant used its trunk to grab objects such as food. Though the rest of an elephant's hide were strong and thick, its trunk was very soft and sensitive. Elephants avoided Acacia trees with symbolic ants because they could bite the inside of an elephant's trunk.

The trunk is also used when it trumpets. The elephant usually stands still, raises its trunk, and blows. In the trunk of the **elephants** there are also two nostrils, through which the **elephants breathe**. But the **elephants** can also soak up up to 8 litres of water into these nostrils and then blow it into their mouth. But, unlike people think sometimes by mistake, they **do** not drink the water directly through their trunks.



Elephants use the trunk like a hand in other ways as well. Tool use in elephants involves holding branches and scratching themselves in places that the trunk and tail cannot reach. Large branches are sometimes wielded, and objects may be thrown in threat displays. When elephants

meet, one may touch the face of the other, or they will intertwine trunks. This "trunk-shake" can be compared to a human handshake in that it may be associated with similar functions such as assurance and greeting or as a way of assessing strength.

<http://www.britannica.com/animal/elephant-mammal>

<https://simple.wikipedia.org/wiki/Elephant>

3. Elephants are the largest living land mammals-III

Teeth/Tusks

Elephants also had tusks. Tusks are large teeth coming out of their upper jaws. **Tusks** are **used** for **defense, offense**, digging, lifting objects,

gathering food, and stripping bark to eat from trees. They also protect the sensitive trunk, which is tucked between them when the **elephant** charges. In times of drought, **elephants** dig water holes in dry river beds by using **their tusks**, feet, and trunks.



A lot of comes from elephant tusks. Ivory traders killed many elephants, so now hunting them is illegal This is a signal to other elephants and wildlife.
<https://www.google.co.in/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#q=elephant%20and%20its%20uses> <https://simple.wikipedia.org/wiki/Elephant>

Ivory is a hard, white material, derived from the tusks and teeth of animals, that is used in art or manufacturing. It consists of **dentine**, a tissue that is similar to bone. It has been important since ancient times for making a range of items, from ivory carvings to false teeth, fans, and dominoes.

www.britannica.com/EBchecked/topic/184366/elephant/.../Tusks-and-teeth

For the African elephants, tusks are present in both males and females, and are around the same length in both sexes, reaching up to 3 m (10 ft), but those of males tend to be thicker. In the Asian species, only the males have large tusks. Female Asians have very small ones, or none at all.
Elephant - Wikipedia, the free encyclopedia, en.m.wikipedia.org/wiki/Elephant

4. Domestication And Use Of Elephants

Because of the elephant's incredible capacity for knowledge, understanding, learning and insight, they have proved to be most useful to human beings. It has been supposed that India was the first place in which elephants started to become trained for domestic purposes. However, it is well understood that, while they may give in to training, an elephant is never truly tame. A male elephant is musth is particularly aggressive and difficult to control. For this reason, most elephants that were being trained for domestic use were female. The one exception is that of war; females will run from males, so only males could be used in this environment.

For whatever purposes elephants are being domesticated, it is important that they are trained from young. Over the centuries, elephants have been domesticated for 3 main tasks:

1. WARFARE

Elephants were trained and used in warfare in India, China and Persia over the centuries. This practice arose from Alexander the Great's experience with warring elephants against King Porus. Only male elephants were used and these are known to be aggressive and unruly, particularly when in musth. The benefit lay, not only in their sheer size, but also in their concern for their human trainer (altruism) and in their ability to charge at great speeds. This would be enough to frighten any horse and its rider from the scene.

2. INDUSTRY

Elephants are very effective in labour requiring hard slogging and heavy lifting. Logging is particularly ideal for elephants and they are trained to uproot trees and move large logs.

In ancient times, the mighty elephant was sometimes used as an executioner, trained to crush condemned people to death. They were also the ceremonial mounts for royalty and those held in high religious esteem, as well as for safari-style hunting escapades. They are particularly effective as a transport means during hunting because they fit in naturally with other wild animals and they are mightier than many of the predators that humans may face (e.g. tigers).

3. ZOOS and CIRCUSES

Fortunately, animals' rights activists are clamping down on circuses and zoos for the capture, confinement and use of wild elephants. However, they remain a favourite for all visitors to such establishment, as they hold such fascination in the minds and heart of people. Zoos generally have a better track record for the medical, physical and social care of their elephants than circuses do. Circus performances involving elephants remain popular because of the elephant's ability to be trained to perform, and also because of its sheer size. The conditions ensuring that they are confined and transported as cost-effectively as possible are often questionable and sometimes horrendous. Their frustration and pain has resulted in a few tramplings of trainers.



When dealing with creatures that possess as high a level of understanding and insight, elephants have proved to be most

industrious and helpful to mankind. It is imperative that, in recognising their value and potential, we take the utmost care to protect this most precious resource.

<http://www.elephantsforever.co.za/elephant-domestication.html#.VjMz0a4rJE8>

5. Elephant in Various Traditions

Gaja (a - Sanskrit word forelephant) is one of the significant animals finding references in Hindu Scriptures and Buddhist and Jain texts. In general, a gaja personifies a number of positive attributes, including abundance, fertility and richness; boldness and strength; and wisdom and royalty.

In European Portuguese, it means “physically attractive female”; its origin in the Portuguese language can be related to a personification of fertility, as mentioned.

The legend states that Airavata, the first elephant, emerged from the churning of the ocean. There is another mythological account, which states that Brahma created elephants.

The Buddhist tradition states that Buddha came into the womb of his mother in the form of an elephant having six tusks.

According to Jaina tradition, each of the mother of the twenty-four thirthankars dreamt of fourteen auspicious objects, which included an elephant.

In Hinduism, Ganesh, a god with the elephant’s head has been an object of reverence and worship for more than two millennia. He is therefore called as **Gajanan** (Gaj=elephant, aanan= faced). Several deities and mythological figures have elephants as their conveyance (vahan) including Balarama, Skanda and aiyanar.

In Japanese Biddhism, their adaptation of Ganesha is known as “Kangiten” (“Deva of Bliss”), often represented as an elephant-headed male and female pair shown in a standing embrace to represent unity of opposites.



https://en.wikipedia.org/wiki/Cultural_depictions_of_elephants

An elephant is also one of several attributes of a Chakravartin, which he is expected to own to be bestowed with the title of Chakravatin, that is, the supreme and universal ruler.

<https://en.wikipedia.org/wiki/Gaja>

6. National Animal: “Chang Thai” (or Thai elephant)

Thai elephant is selected as national animal because it has maintained close link with Thai history and custom, it has a long life, and it is closely related to the livelihood of Thai people as one of transportation means both in times of peace and battles. Especially, ‘white elephant’ is deeply connected to King of Thailand, and white elephant was portrayed in the former national flag.

Thai tradition abounds with examples of the elephant playing an important role in the workings of the Kingdom. Most significant of all, perhaps, is the white elephant, prized because it is a rare animal judged fit only for royal duties.

According to ancient royal Thai traditions, a white elephant is a noble beast of special importance, exemplifying a king’s honor and glory. Known in Thai as Chang Samkhan, a white elephant is a gift fit for a king and to acquire one during his reign, will bring about prosperity and happiness throughout the kingdom.

<https://sites.google.com/site/ohheng/Home/english/thailand-1/about-thailand/national-symbols/national-animal-chang-thai-or-thai-elephant>

7. Indian National Mammal-- Elephant

The distribution of Asian Elephants have live across many parts of India and Sri Lanka. They also as far south and east as Sumatra, Indonesia. These three areas appear to contain subspecies that are slightly different.

The habitat of Asian elephants are spread over areas with very different amounts of rain. They can survive in dry places where less than 40cm of rain falls per year and in wet areas where over 8 meters of rain falls in a year.

https://simple.wikipedia.org/wiki/Asian_elephant

Tuskers constitute the crucial segment of our rich and diverse wildlife. Asian elephant outclasses its African cousin because of its majestic looks. Asian elephant bull grows upto 10 feet and weighs about 5 tons. Purely vegetarian, an adult elephant can devour 200 to 300 kg of fodder and drink upto 100 litres of water in a day.

Needless to say that apart from providing heritage status, stepped up efforts should be made to protect natural habitats and corridors of elephants. Latest figures indicate that India can boast of about 35,000 elephants in the wild. They are generally seen in Kerala, Karnataka, Tamil

Nadu, West Bengal, Orissa and the North Eastern states. As per last year's assessment, Kerala has 5,135 elephants in the wild.

However, it is a matter of concern that even in Kerala having lush green forests elephant population is stagnant. The state has as many as 900 tamed captive elephants. The beauty of tuskers makes them an integral part of our cultural activities, especially festivals. In Kerala, elephants are widely used in temple festivals and other cultural activities.

https://en.wikipedia.org/wiki/Indian_elephant



8. Top Facts About Elephants

Elephants are a huge part of popular culture and show up as metaphors across all media. They form a part of religious beliefs and are often associated with wisdom or altruism. However, many people who live outside the normal range of elephants are unfamiliar with the many interesting facts about them. This list gives an overview of ten interesting areas about elephants.

1. Types of Elephant

In English, when we say 'elephant,' we are actually referring to several different species. Until 2010, only 2 species of elephant were scientifically recognized. However, genetic testing has revealed that there are at least 3 species. These are the

- i) Asian elephant *Allophorus maximus*: The Asian elephant is the smallest, and has small ears and tusks. They have two prominent bumps on their foreheads. They hold their heads more erect than both African elephants, have no protruding upper lip, and have a single short finger-like lip at the end of their trunk which they use for fine manipulation of objects.
- ii) African bush elephant *Loxodonta africana* (also called the savannah elephant): Both African elephants have larger ears, although the forest elephant has much rounder ears, are less hairy, have larger tusks, rounded foreheads, and have two finger-like lips on their trunks

- iii) African forest elephant *loxodonta cyclones*: The forest elephant has relatively straight, downward-pointing tusks whilst the bush elephant has magnificently curved ones. Most elephants are crepuscular, meaning that they are most active during dawn and evening, although this varies due to local climate. Unfortunately, all elephant species are endangered.

2. Reproduction

The pregnancy period of a female elephant is 22 months, longer than any other land animal. Some elephants induce labour by self-medicating with certain plants. The calf (baby), when born, weighs over 100kg. Elephants are quadrupeds, so unlike humans, they can have relatively much wider pelvises which gives them lower infant and mother mortality rates and birth complications than in humans. Baby elephants are initially blind and some take to sucking their trunk for comfort in the same way that humans suck their thumbs. Infants have few survival instincts and are instead taught by their mothers and the more experienced members of their herds. The mother will selectively appoint several babysitters to care for the baby so that she has time to eat enough to produce sufficient milk for it.

3. Social Lives

Female elephants live in a herd of about 10 individuals lead by the most experienced matriarch, whereas the males are normally solitary and move from herd to herd. The females in each herd help each other find food and care for calves. They do not lie down to sleep because of the excellent support their very straight legs give them. Elephants communicate within their herds or between herds many kilometers away mostly using sounds too low for human ears to perceive and by stamping their feet. Within their herds, elephants are believed to have the same or similar levels of cooperation as chimpanzees. **An elephant herd is considered one of the most closely-knit societies of any animal, and a female will only leave it if she dies or is captured by humans.**

4. Death

Elephant graveyards are not supported by any hard evidence, but death is important to them nonetheless. Their normal lifespan is 60-80 years. Elephants, humans, and Neanderthals are the only animals

known to have death rituals. If an elephant becomes sick, herd members will bring it food and help support it as it stands. If it dies, they will try to revive it with food and water for a while. **Once it is clear that an elephant is dead, the herd will become very quiet. They often dig a shallow grave and cover the deceased elephant with dirt and branches, and will stay at the grave for days afterwards.** If the elephant had a particularly close relationship with its deceased peer, it can show signs of depression. Even herds that come across an unknown lone elephant who has died will show it similar respects. There are also reported cases of elephants burying dead humans they have found in this way.

5. Teeth and Tusks

Humans are born toothless, grow a set of milk teeth, and finally lose these as they grow permanent adult teeth. Similarly, elephants are born without tusks, grow milk tusks, and replace these with adult tusks. In Asian elephants, females are usually tusk less. Elephants use tusks for digging and lifting heavy objects, and sometimes as a part of mating rituals. Although now illegal, there is heavy poaching of elephants for their tusk ivory. This is believed to be why the average size of elephant tusks is gradually decreasing – elephants with smaller tusks are not poached and live to reproduce more. Elephants normally only sleep 2 or 3 hours each day because they need to spend time



eating to support their huge size, as they can eat up to 150kg of vegetation every day. **Due to their herbivorous diet, elephant teeth wear out quickly and they have 6 or 7 sets instead of only 2 like humans.** New teeth grow in the back of the mouth and move forward to replace old worn sets. **After the last set has been worn out, solitary elephants will usually die of starvation whereas herd elephants will help feed starving members of their group.**

6. Trunks

The elephant trunk, a specialized nose, is analogous to an octopus tentacle in terms of dexterity. It allows them a high degree of manipulation of objects and elephants are adept tool-users. Elephants have been taught to paint with their adroit trunks and

produce some fascinating artwork. In captivity, elephants easily learn how to open simple locks and many master more complex ones, something impossible for most other animals due to a lack of dexterity and intellect. Elephants in zoos have worked together to take advantage of this, by having many act as lookouts as another undoes the lock, or in one instance an elephant feigned injury as a distraction while another elephant helped the others escape. Once all the elephants were out, the distraction elephant climbed to its feet and ran for the door, surprising its tenders who had been unaware of the ruse.

7. Feet

Each elephant foot has 5 toes, but not every toe has a nail. An easy way to tell the two African elephant species apart is by counting toenails. The African forest elephant and the Asian elephant both have 5 toenails on the front feet and 4 on the back feet. The larger African bush elephant has 4 or sometimes 5 on the front feet and 3 on the back. An X-ray of an elephant's foot will reveal that its bones are actually standing on tip-toe. Their feet are flat because of a large pad of gristle under each heel which acts as a shock absorber and helps them walk quietly. Their legs are much straighter than those of other animals and support their weight so well that elephants sleep while standing. Elephants spend most of their lives walking huge distances, and their feet are suitably adapted to such a lifestyle. Zoos which keep elephants often find they develop foot problems due to a lack of constant walking, and treatments include tailored shoes to protect their softened feet.

8. Intelligence

Elephants are some of the most intelligent animals on Earth. Their brains weigh 5kg, much more than the brain of any other land animal. Their brains have more complex folds than all animals except whales, which is thought to be a major factor in their intellect. They commonly show grief, humor, compassion, cooperation, self-awareness, tool-use, playfulness, and excellent learning abilities.

An elephant in Korea surprised its zoo keepers by independently learning to mimic the commands they gave it by verbalizing on the end of its trunk, successfully learning 8 words and their context.

Elephants have a more developed hippocampus, a brain region responsible for emotion and spatial awareness, than any other animal, and studies indicate that they are superior to humans in keeping track of multiple objects in 3D space. There are many reports of elephants showing altruism towards other species, such as rescuing trapped dogs at considerable cost to themselves.

As mentioned above, they respect their dead and have death rituals. There are stories of the herds of elephants killed by humans retrieving the poached bones and returning them to the place of death to bury them.

9. Elephant Population Decreases And Under Threat

India holds by far the largest number of wild Asian elephants, estimated at about 26,000 to 28,000 or nearly 60% of the population of the species (Bist 2002; data from Project Elephant Directorate in 2011). *Elephas maximus* is placed in Schedule I and Part I of Indian Wildlife Protection Act (1972) conferring it the highest level of protection.

Historically, the significance of the elephant in Indian culture and mythology, as well as its economic and military role in subcontinental armies, has also contributed to a remarkable level of tolerance and support of people towards its survival and conservation.

The resource needs of a growing human population (over 1.2 billion people: Census 2011) of a country experiencing strong economic growth, growing and dispersing elephant populations at regional scales, shrinkage and fragmentation of elephant habitat, and increasing human-elephant conflicts emphasize the urgent need for appropriate long-term policies to manage and conserve the species.

Given its long history of about 4500 years in taming the elephant (Sukumar 2011), India also presently manages 3400-3600 elephants in captivity (Bist 2002). C

The Kautilya Arthashastra (c. 300 BCE – 300 CE) records the presence of elephants in eight gajavanas or elephant forests north of Krishna river, including places such as Saurashtra from where it has completely disappeared (Trautmann 1982).

Wild elephants are presently confined to the forested hilly tracts of four different regions:

- i) the foothills of Himalayas in the north

- ii) the north-eastern states
- iii) the forests of east central India, and
- iv) the forested hilly tracts of Western and Eastern Ghats in southern India

The elephants of north eastern india is region are spread across 32,600 km²

but divided into perhaps as many as 14 sub-populations, with only four of them [North Bank of the Brahmaputra in Assam and Arunachal Pradesh (3250 elephants), South Bank—Eastern Areas in Assam and Arunachal (1200 elephants),

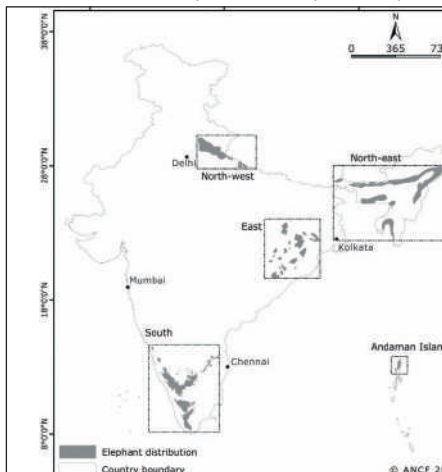
South Bank—Central Areas of Kaziranga-Karbi Anglong-Nagaland (2950 elephants) and South Bank—Western Areas of Assam extending into Meghalaya (3000 elephants)] remain fairly large, over larger areas

Estimates of regional wild elephant numbers in India.

Region

Habitat [km²] # corridorsa 1978-83b 1993c 1997c 2002c 2007c

Northeastern 41,000 36 10,273 11,027 9482 9243 9330



Northern 5,500 12 525 875 1200 1667 1726

East-central 23,500 20 2310 2314 2444 2649 2633

South 39,500 20 6450 11,353 12,716 12,814 14,005

Andaman Islands 500 - ? 35 35 40 ?

Grand total 110,000 88 19,558 25,604 25,877 26,413 27,694

Corridors based on the list provided in Menon et al. 2005.

Total count method, North-east: Lahiri-Choudhury 1980, IUCN

North-east India Task Force 1981;

North-west: Singh 1978; East: Shahi 1980, South: Nair et al. 1980.

Synchronized elephant census (sample block count method), Project Elephant website, Bist 2002.

<http://www.asesg.org/PDFfiles/2012/35-47-Baskaran.pdf>

ned, depending on the version of the story from various Hindu sources. Lord Ganesha's birthday (rebirth) is celebrated as the Hindu festival known as Ganesha Chaturthi.

Significance of Gaja Pooja

Gaja Puja is usually done to a she elephant. This is a rarely performed ritual that Kings used to do in Vedic times. The ritual will give you success in public life, represented by the elephant, and it also removes obstacles, gives you the power of intuition and wealth from different sources. His presence during the rituals would increase the power, effectiveness, and overall blessings available through the ritual's performance. His mere presence will empower the ritual and the participants can expect deep changes in their lives.



Elephant has an important place in Vedic mythology. Elephant is considered to be powerful not only because of its sheer physical size but also due to its ability to hold good prana within itself. It inhales a lot more than it exhales and holds the secret for longevity. Elephants have incredible intelligence and their mere presence could calm people down. As per Siddhas, Elephants are deeply spiritual animals which could help absorb the negativity among human beings and thereby bringing peace and happiness to you.

It is said that elephant understands all the languages spoken by humans and is capable of blessing human beings. Lord Ganesha has an elephant face aptly showcasing the divine intelligence of elephants.

Tulasi Vandhanam

1. Tulasi in Hinduism

Tulsi or **Tulasi** (*Ocimum tenuiflorum*) or **Holy basil** is a sacred plant in Hindu^[1] belief. Every part of the Tulsi plant is revered and considered sacred. Even the soil around the plant is holy.

The offering of its leaves is mandatory in ritualistic worship of Vishnu and his forms like Krishna and Vithoba. The *Padma Purana* declares a person who is cremated with Tulsi twigs in his funeral pyre gains moksha and a place in Vishnu's abode Vaikuntha. If a Tulsi stick is used to burn a lamp for Vishnu, it is like offering the gods lakhs of lamps. If one makes a paste of dried Tulsi wood (from a plant that died naturally) and smears it over his body and worships Vishnu, it is worth several ordinary pujas and lakhs of Godan (donation of cows). Water mixed with the Tulsi leaves is given to the dying to raise their departing souls to heaven.

Just as Tulsi respect is rewarding, her contempt attracts the wrath of Vishnu. Hindus regard it as an earthly manifestation of the goddess Tulasi, a consort of the god Vishnu.

Many Hindus have tulsi plants growing in front of or near their home, often in special pots or special small masonry structures. Traditionally, Tulsi is planted in the center of the central courtyard of Hindu houses. The plant is cultivated for religious and medicinal purposes, and for its essential oil.

Precautions are taken to avoid this. It is taboo to urinate, excrete or throw waste water near the plant. Uprooting and cutting branches of the plant is prohibited.

When the plant withers, the dry plant is immersed in a water body with due religious rites as is the custom for broken divine images, which are unworthy for worship. Though Tulsi leaves are necessary for Hindu worship, there are strict rules for it. Only a male must cut them and only in the daylight. A prayer of forgiveness may also be offered to Tulsi before the act.

The word *Tulsi* is used in many place names and family names.

https://en.wikipedia.org/wiki/Tulsi_in_Hinduism

<http://www.indiatva.com/importance-of-tulsi-mother-of-the-universe>



2. Importance of Tulasi—Mother of Universe

In Srimad Bhagavadgita Lord Krishna says ‘if anybody offers me even a leaf with full devotion and bhav then I accept it by manifesting myself in gross form’.

The presence of tulsi plant symbolizes the religious bent of a Hindu family. A Hindu household is considered incomplete if it doesn't have a tulsi plant in the courtyard. Many families have the tulsi planted in a specially built structure, which has images of deities installed on all four sides, and an alcove for a small earthen oil lamp. Some households can even have up to a dozen tulsi plants on the verandah or in the garden forming a “tulsi-van” or “tulsivrindavan” – a miniature basil forest.

In the scriptures, tulsi is described as the “ Mother of the Universe”. VishNu is supposed to take abode in a house where tulsi is grown. In such a house, no one undergoes sufferings, such as poverty, illness or separation from dear ones. No wonder, the tulsi plant occupies a prominent position in many households.

3. Medicinal uses of Tulsi

Tulsi commands lot of medicinal values. It is accepted all over the world.

Few medicinal uses of Tulasi is as follows

Tulsi is taken as the herbal tea.

The oil extracted from the Karpooora Tulsi is mostly used in the herbal toiletry.

Its oil is also used against the insects and bacteria.

The Rama Tulsi is the effective remedy for the Severe acute Respiratory Syndrome.

Juice of its leaves gives relief in cold, fever, bronchitis and cough.

Tulsi oil is also used as the ear drop. Tulsi helps in curing malaria

It is very effective against indigestion, headache, hysteria, insomnia and cholera.

The fresh leaves of Tulsi are taken by the million of people everyday. For over the centuries Tulsi (the queen of herbs) has been known for its remarkable healing properties.

Tulsi is considered the best remedy for leucoderma and other skin disorders.

Rubbing finely powdered dry Tulsi leaves on the face like talcum powder makes it glow with beauty. This powder will also remove light and dark spots on the face.

Chewing a few leaves of the plant will purify the blood.

Apply a thick paste by crushing and grinding dry Tulsi with a little pure water to the face to open the pores.

For natural freshness: Take some water in a vessel. Squeeze half a lemon into it. Add a fistful of Tulsi leaves, a handful of mint leaves, boil. Expose only your face to the steam emanating from this water. Apply some of the water to your face when it has cooled down to a bearable temperature.

For dark spots on your face, add some lemon juice to the juice of Tulsi leaves and apply this mixture on the spots. Let it dry, and then wash it off with clear water. An equal amount of ginger juice can be substituted for the lemon juice.

A decoction of Tulsi and mint is an excellent rejuvenator.

4. Tulasi[Basil] attracts a unique space in all over the World

Ancient literatures of world of medicine suggest that the primitive people of antiquity and those of earlier centuries have been using several kinds of medicinal plants for combating diseases. The herbal medicinal of ancient times practiced by the Assyrians (4000 B.C.), Sumerians (3500 B.C.) Indians (3500 B.C.), Chinese (3000 B.C.) and Egyptians (2500 B.C.) and which was temporarily subdued under the impact of modern medicine have staged a come back and a 'herbal renaissance' is blooming across the world.

Sweet basil (*Ocimum basilicum* L.) a common garden herb is cultivated in the United States for culinary purposes as a fresh herb and as a dried spice. There are several types of basil oil in international commerce, each derived principally from different cultivars and chemotypes of sweet basil. The oils of commerce are known as European, French, Egyptian, Reunion or Comoro and to a lesser extent Bulgarian and Java basil oils (Heath 1981).

A system of standardized descriptors which include volatile oils, has more recently been proposed by Paton (1992) and this should permit easy communication and identification of the different forms of basilicum. Investigations to revise the genus are underway at the Royal Botanical Garden, Kew, London (Paton, 1992) and at Delaware State University.

The perfume, pharmacy and food industries (Simon and Reiss-Bubenheim, 1987) use aromatic essential oil extracted from the leaves and flowers of basil. *O. basilicum* and *O. sanctum* oils have anti microbial effects and may be a potential preservative in food preparations (Lachowicz, 1998). Basil also possess anti diarrhoeal activities and blood sugar lowering agents (Llori 1996).

The European type, a sweet basil is considered to have the highest quality aroma, containing linalool and methyl chamicol as major constituents (Simon et al, 1990).

The traditional system of medicine in China is the most effective in curing - acute abdominal conditions, artheritic disorders, pneumonia, cardio vascular diseases, neurological disorders, hypertension, parasitic disease, eye disease and malaria. The National Cancer Institute Bethesda, Maryland is screening large number of plants obtained from various parts of world but mostly from south developing nations including Indian who are rich in biodiversity) for anti-cancer and anti-AIDS activity.



A large number of plants provide a source of important crude drugs in traditional medicinal systems in different parts of globe (Anonymous, 1986). There are many herbs which have antimasque, anti-hepatic, anti-cancerous, hypogly caemic, psychelytic, hypolipidemic, psychedelic and immuno-modulating properties discovered from different parts came from the indigenous people and the traditional healers of world only.

http://www.science20.com/humboldt_fellow_and_science/blog/tulsi_ocimum_sanctum_indian_holy_plant_has_vast_medicinal_properties_ethnobotany

5. Tulasi Plant Remove Fluoride from Water

Tulasi plant, holy basil found to remove fluoride from water and support pinealgland health.

The research study report says:-

A plant called Tulsi, or Holy Basil, which grows all over India might just be another answer to defluoridating water in poor countries all over the world. Research scientists at Rajasthan University have discovered that Tulsi can replace some of the more expensive alternatives to fluoride removal. The process is so simple, it's downright exciting.

Tulsi (Holy Basil) Found to Cleanse Water of Fluoride

The researchers conducted the experiment in a village of Narketpally Mandal by soaking 75 mg of Holy Basil leaves in 100ml of water that had over 7 parts per million of fluoride.

After soaking the leaves in the water for a mere 8 hours, the fluoride was reduced to just 1.1 parts per million.



The World Health Organization says that “safe levels” of fluoride in water are no higher than 1 part per million.

With the recent admittance by Harward University that fluoride was bad for health, and the continuing news that points to fluoride being responsible for depleting brain capacity to causing ADD and ADHD, or even calcifying the pineal gland (which inhibits important hormonal secretions like Melatonin and Seratonin, and DMT), it is wonderful news that such a simple remedy has been found.

Christina Sarich, April 28, 2013, <http://naturalsociety.com/>

ActivistPost - Researchers Discover That The Tulsi Plant Can Be Used To Remove Fluoride From Drinking Water

http://www.bibliotecapleyades.net/salud/salud_fluor41.htm

6. Cultural Importance of Tulsi

Tulsi is the sacred plant dearer to the Lord Vishnu.

Tulsi symbolises purity. It is considered as the holy plant in the Indian Subcontinent.

Its leaves are used in temples for the worship purposes and also on the several occasions such as marriage.

Tulsi is belived to promote longevity and life long happiness.

<http://www.indiatva.com/importance-of-tulsi-mother-of-the-universe>

In Worship of other Dieties

Tulsi is especially sacred in the worship of Vishnu and his forms Krishna and Vithoba and other related Vaishnava deities. Garlands made of 10000 tulsi leaves, water mixed with tulsi, food items sprinkled with Tulsi are offered in veneration to Vishnu or Krishna.



Vaishnavas traditionally use *japa malas* (a string of Hindu prayer beads) made from Tulsi stems or roots called *Tulsi malas*, which are an important symbol of the initiation. *Tulsi malas* are considered to be auspicious for the wearer, and believed to connect the him with Vishnu or Krishna and confer the protection of the deity. They are worn as a necklace or garland or held in the hand and used as a rosary. Tulsi's great connection with Vaishnavas is communicated with the fact that Vaishnavas are known as «those who bear the tulsi round the neck». Some pilgrims carry tulsi plants in their hands throughout their pilgrimage to Dwarka, the legendary capital of Krishna and one of the seven most sacred Hindu cities.

https://en.wikipedia.org/wiki/Tulsi_in_Hinduism

7. Festivals for Celebrating Tulasi

Tulasi Vivah

Tulasi is considered as an incarnation of motherhood. Hindu woman equates with Tulasi for chastity and prosperity and prayers to her.



A ceremony known as **Tulasi Vivah** is performed by the Hindus between Prabodhini Ekadashi (eleventh lunar day of the waxing moon of Karthika) to Karthik Poornima (full moon in Kartika), usually on the eleventh or the twelfth lunar day. It is the ceremonial wedding of the Tulasi plant to Vishnu, in the form of his image, Shaligram or a Krishna or Rama image.

Both the bride and the groom are ritually worshipped and then married as per traditional Hindu wedding rituals. It marks the end of the four-month Chaturmas period, which corresponds to the monsoon and is considered inauspicious for weddings and other rituals, so the day inaugurates the annual marriage season in India.

In Orissa, on the first day of the Hindu month Vaishakha (April - May), a small vessel with hole at the bottom is filled with water and suspended over the Tulasi plant with a steady stream of water, for the entire month. In this period, when a hot summer reigns, one who offers cool water to Tulasi or an umbrella to shelter it from the intense heat is believed to be cleansed of all sin. The stream of water also conveys wishes for a good monsoon.

https://en.wikipedia.org/wiki/Tulasi_Vivah

8. Tulsi in Indian Tradition

While tree worship is not uncommon in Hinduism, the Tulsi plant is regarded the holiest of all plants.^[9] The Tulsi plant is regarded as a threshold point between heaven and earth. A traditional prayer tells that the creator-god Brahma resides in its branches, all Hindu pilgrimage centres reside in its roots, the Ganges flows through its roots, all deities in its stem and its leaves and the Hindu scriptures – the Vedas – in the upper part of its branches. It is considered as household god particularly referred as a “Women’s deity”. It is called as “the central sectarian symbol of Hinduism” and Vaishnavas consider it as “the manifestation of god in the vegetable kingdom”.

The Tulsi plant is grown in or near almost every Hindu house, especially by Brahmins and Vaishnavas. A house with a Tulsi plant is sometimes considered a place of pilgrimage. Sacred places where they are grown are also known as Vrindavan (grove of Tulsi). Vrindavan is a raised cuboid stone or brick structure often in middle of the house’s courtyard or in front of the house.

https://en.wikipedia.org/wiki/Tulsi_in_Hinduism

9. PLANTS AND HERBS ‘OSHADHI’

The knowledge about the origin and significance of plants can be traced out from Vedic Literature in detail.

1. In Rigveda one Aranyani sukta is addressed to the deity of forest. Rig-veda 10.146

Aranyani, queen of the forest, received high praise from the sage, not only for her gifts to men, but also for her charm. Forests should be green with trees and plants.

2. Oshadhi Sukta of Rig-veda addresses to plants and vegetables as “Mother”. Rigveda, 10.97.2

‘O Mother! Hundreds are your birth places and thousands are your shoots.’

3. The plants came to existence on their earth before the creation of animals. - Ibid, 10.97.1
4. Chandogya Upanishad elaborates, ‘water have generated plants which in turn generated food’.- Chandogya, Up. 6.2.4
5. The Atharvaveda mentions certain names of Oshadhis with their values. Later, this information became important source for the Ayurveda.

6. The Rig-veda instructs that forests should not be destroyed. - Rigveda, 8.1.13
 7. The Atharvaveda talks about the relation of plants with earth, 'The earth is keeper of creation, container of forests, trees and herbs.' -Atharvaveda 12.1.57
 8. Plants are live. - Ibid 1.32.1
 9. There is an important quotation in a Purana which says, 'One tree is equal to ten sons.' - Padmapurana 1.44.455
 10. The Atharvaveda prays for continuous growth of herbs, 'O Earth! What on you, I dig out, let that quickly grow over.' - Atharvaveda, 12.1.35
 11. Another prayer says, 'O Earth! Let me not hit your vitals.' -Ibid 12.1.35
- The 'Avi' element referred in the Atharvaveda as the cause of greenness in trees, is considered generally by Vedic scholars as 'Chlorophyll'. The term 'Avi' is derived from the root 'Av' and thus gives the direct meaning of 'protector.' Hence, plants were studied as a part of environment. Their protection were prescribed by the Vedic seers.

10. Tulsi to save Taj Mahal from pollution effects

Manjari Mishra Times News Network Dec 12, 2008

"AGRA: There's a dollop of ayurvedic wisdom to help Taj Majal retain its original allure. Even as the monument of love, yellowing with age, awaits its promised beauty pack, forest department has come up with another quickfix project: Plant-a-Tulsi drive in Agra. The recommended complexion care regimen, officers' claim, has full backing of ancient texts which hold Tulsi as the panacea for all problems from cosmic to cosmetic.

The department will launch the Tulsi plantation drive from January 2009. The public-private joint venture is expected to provide an eco-protection cover to sensitive Taj trapezium zone surrounding the 17th century monument as well as the other two world heritage monuments like the Agra Fort and Aitma-ud-Daula tomb. Tulsi was (*Occinum sanctum*) chosen for its anti-pollutant anti-oxidation and air-purifying properties, making it an ideal ornamental shrub in the vicinity of the Taj.

Talking to TOI on Thursday, DFO, Agra division, N K Janu, said that the target in the first phase was to plant one lakh plants. Nearly 80,000 of the lot, he said, would be planted ensuring community involvement.

The department is short-listing the NGOs to be invited to join the effort. The idea is to concentrate on colonies adjacent to Taj Mahal, mainly Taj Nagri, ShastriPuram, Kamala Nagar, to name a few.

The job is to sensitise the masses about pollution, and ensure maximum participation and follow up, he said. Meanwhile, forest department will undertake greening the Taj Forest Block Area (TFBA). Initially, the task involves plating 10,000 saplings alongside the 650 broad leaved environment friendly saplings (peepal, neem, pakar, goolar, kadamb and bargad) planted this year, he said.

The launch, he said, would be marked by distribution of Tulsi saplings in every school of Agra on Republic Day. Over 10,000 plants would be given out to children accompanied by a letter of appeal to the parents, says RP Bharti, the chief conservator of forest, Agra zone. The letter will request their corporation to save the environment and Taj, he said.

The drive, said the DFO, needs much caution and care as Tulsi is a very sensitive plant and liable to wilt under winter frost. The department will launch the drive by January-end to ensure that survival of Tulsi is satisfactory."

http://articles.timesofindia.indiatimes.com/2008-12-12/india/27890268_1_tulsi-n-k-janu-saplings

Go Vandhanam - Thematic Quiz : Preserve Ecology

Modern Ecology And Ancient India

- How is the Scientific study of the relation, interdependence and interaction amongst organism called?
A. Modernity **B. Modern ecology**
C. Social ecology D. Cognitive ecology
- Which stream of thought recognizes that all forms of life are inter related and integral?
A. Ecological consciousness B. Modern ecology
C. Modernity D. Cognitive ecology
- From the modern Ecology has emerged the concept of _____
_____ (**Bio diversity**)
- Which ancient scripture has mentioned that there are 8.4 million species in this universe?
A. Kamba Ramayana B. Smrithi
C. Srimadbhagavatam D. Bhagavad Gita
- The western science had earlier estimated that number of species in this universe as 5.8 million which has subsequently revised. Out of which how many species has been identified?
A. 2 millions B. 7 millions C. 3 millions D. 8 millions
- The ancient Indians and also seers were intensely conscious of the inter-relation between all _____ and _____
(**Species and humans**)
- Which newspaper had reported that the estimated number of species in this universe had been revised to 8.7 million. ?
A. Guardian newspaper, UK B. The Hindu
C. The Vogue D. New York Times
- Of the following people, who had been aware that the number of living species were in millions?
A. Egyptian B. Chinese **C. Ancient Indians** D. Europeans

Protection Of Ecology Through Reverence In Different Beliefs

- Who is the carrier of Lord Vishnu?
A. Lion B. The mouse **C. The Garuda** D. The lotus
- Which god has the serpents around him?
A. Ganesha B. Muruga C. Rama **D. Siva**

11. In the puranas, which god has been depicted as a cowherd?
A. Siva B. Rama **C. Krishna** D. Ganesha
12. Which of the below, was the first divine avatar in Jainism?
A. Rishabha B. Serpent C. Elephant D. Peacock
13. In China, Japan and Burma whose influence led to a ban on cow-killing and beef eating?
A. Jains B. Zoroastrians **C. Buddhists** D. Hindu
14. The number of living species were in millions and _____ seems to have recognized this fact only recently (**modern biology**)
15. _____ Religions made, protection of animals and all living organisms integral to the faith of the people
A. Ancient Indian B. Chinese C. European D. USA
16. Who is the Companion to the Lord Shiva?
A. Horse **B. Bull** C. Cow D. Mouse
17. Of the following, which name means the one that "brings satisfaction to Cows"?
A. Narayana B. Venkataramana **C. Govinda** D. Lord Krishna
18. Scriptures describe the cow as _____ of all civilization (**Mother**)
19. Donation of which is applauded as the highest kind of gift?
A. Bull **B. Cow** C. Horse D. Peacock
20. Rig Veda extols cows as symbol of _____ (**Wealth**)
Cow As The Symbol Of Reverence For Animals
21. In which country dogs are seen as sacred?
A. India **B. Srilanka** C. Japan D. China
22. In Thailand which animal has been seen as Buddha himself?
A. Elephant B. Bull C. Monkey D. cows
23. In which religion is cow viewed as the soul of the earth?
A. Buddhist **B. Zoroastrians** C. Jains D. Hindu
24. In which Veda was cow compared with sacred river goddesses?
A. Sama veda B. Yajur veda C. Atharva veda **D. Rig Veda**
25. In which veda is cow elevated to the status of divine?
A. Rig veda B. Atharva veda C. Yaju veda D. Sama veda)
26. In Rig veda, who extols the virtue of the cow?
(**Rishi Bhardwaja**)

27. Which animal / bird is the carrier of Lord Muruga?
A. the Bull B. Lion **C. Peacock** D. the elephant
28. Which is the carrier of Goddess Saraswathi?
A. Lotus B. Lilly C. Rose D. Veena
29. The _____ hymns refer to tens of thousands of cattle – particularly cows and speak about safety of cows (**Rig Vedic**)
30. Lord Krishna is often described as _____ which means “the child who protects the cow” (**Bala Gopala**)
31. Which religions are wedded to ahimsa, and revere all forms of life as sacred?
A. Jainism B. Zoroastrian **C. Buddhism** D. Hinduism
32. _____ the expounder of the Zoroastrian religion mandated protection of the cow. (**Zarathustra**)
33. Whose marriage do the Buddhists even celebrate?
A. Fox B. Wolf C. Cats **D. Canine**
34. The ancient traditions have secured ecological protection through _____ and _____. (**Religion and culture**)
35. Which animal is symbolic of India's care and devotion to all animals and other living forms?
A. Goat B. Wolf **C. Cow** D. snake
36. In Which Veda is cow identified as Lord Vishnu?
A. Atharva veda B. Rig veda C. Sama veda D. Yajur Veda
37. How does the Indian Society venerate the cow?
A. Comate B. Goat **C. Gomata** D. Go mad
38. The milk of a cow is believed to promote _____ qualities (**Satvic**)
39. Which product of a cow is used in ceremonies and in preparing religious food?
A. Milk B. Dung **C. Ghee** D. Curd
40. What is the name of a mixture of five products of the cow?
A. Goghruta **B. Panchagavya** C. Gomaya D. Godugdha
41. Which Goddess is signified as cow?
A. Shakthi B. Kamadhenu C. Lakshmi **D. Annapurna**
42. In which country was the cow consciousness so widespread and names of many places are related to the cow?
A. England? B. America **C. India** D. China

Mahatma Gandhi's Vision On Cow

43. The central fact of Hinduism is _____ protection
A. Peacock B. Tiger **C. Cow** D. Elephant
44. Cow protection to Mahatma Gandhi is not mere protection of _____.
A. Kamadhenu B. Bull **C. Cow** D. Animals
45. One reads the piety in the gentle animal as is the mother to millions of _____.
A. Mankind **B. Indian Mankind** C. Cattle D. Animals
46. According to Gandhiji, everything began with the Cow even for ?
A. Old Greek **B. Ancient Seers** C. Saints D. Emperors
47. Gandhiji says, "Cow seems to speak to us through her _____"
A. Eyes B. Mouth C. Tails D. head
48. Mahatma Gandhi worshipped Cow and said he shall defend its _____ even against the whole world.
A. Worship B. Devotion C. Homage D. respect
49. The purest form of which world, does the cow represent?
A. Insensitive star **B. Sub-human world** C. cruel D. heartless
50. Who is the best companion in India?
A. Peacock B. Plant **C. Cow** D. Tiger
51. The cow not only gives milk but she also makes _____ possible.
A. Meat B. Skin **C. Agriculture** D. cow dung
52. Whose gift to the world is Cow protection?
A. Hinduism B. Hinders C. Buddhism D. Jainism
53. Gandhiji said "Hindus will be judged not by their _____, not by their pilgrimages, but by their ability to protect the cow." (**Tilaks**)
54. Gandhiji said "The cow is a poem of _____" (**Piety**)
55. Cow is the _____ to millions of Indian mankind (**Mother**)
56. Protection of the cow means protection of the whole _____ of God (**dumb creation**)
57. The cow is the _____ of sub-human life. (**purest type**)
58. Who in many ways support us better than the mother who gave us birth?
A. Lord Krishna B. Kamadhenu C. Bhagavad Gita **D. Mother cow**

59. Which product of the cow is used for religious rituals as well as medicinal purpose?
A. Urine B. Milk C. Curd D. Dung
60. Who has explained the relation between the cow and Indian culture?
 A. Jawaharlal Nehru **B. Mahatma Gandhi**
 C. Indira Gandhi D. Motilal Nehru

Constitution of India directs ban on Cow-Slaughter

61. The people's reverence for _____ impacted on the policy making of the government in the post (**Cow**)
62. During the First war of Independence, who was installed as the emperor by the Hindus in Delhi?
 A. Maurya Dynasty B. Akbar **C. Bahadur Shah Zafar** D. Victoria
63. On emperor Bahadur Shah Zafar's proclamation, cow killing was made a _____ (**Capital offence**)
64. Till which country did Ranjit Singh's Kingdom extend to _____, where cow slaughter was the only crime that met with capital punishment?
 A. England **B. Afghanistan** C. Russia D. Sri Lanka
65. The Samskaram of reverence for cow symbolizes the _____ (**Protection of animals**)
66. Which article in the Constitution directs ban on Cow slaughter?
 A. Article 246 B. Seventh Schedule
 C. Article 47 **D. Article 48 of constitution**
67. The Constitution says "The states shall endeavour to organize _____ and _____ on modern and scientific lines."
(Agriculture and animal husbandry)
68. In 2003 _____ has called for stringent laws to protect the cow
(National Commission on cattle)
69. According to National Commission on cattle which protects the interest of rural economy?
 A. Horse B. Breed C. Seed **D. Cow & its Progeny**

Cow protection – a tradition with contemporary value

70. The ancient Indian tradition of reverence for cow appears to have been founded on its _____.
A. Divinity B. Religion C. Spirituality D. Theology

71. The _____ Veda extols the virtue of the cow.
A. Atharva **B. Rig** C. Sama D. Yajur
72. In _____ Veda the cow is formally designated as Vishnu, and 'all that the Sun surveys'.
A. Rig **B. Atharva** C. Yajur D. Sama
73. The Ancient Indians addressed the cow as _____.
A. Kamadhenu **B. Gomata** C. Gopala D. Sacred Cow
74. Five divine Kamadhenus, viz, _____, _____, _____, and _____.
A. Nanda, Daksha, Surabhi, Rudras and Jamadagni
B. Patala, Daksha, Surabhi, Rudras and Bahula
C. Nanda, Subhadra, Surabhi, Sushila, and Bahula
D. Subhadra, Surabhi, Sushila, Rudras and Bahula
75. Cow virtually unites _____.
A. Hindu **B. India** C. Everything D. religion
76. According to the Vedas, Cow provides four products for human use are _____, _____, _____ and _____.
A. Godugdha, Goghruta, Gomutra and Gomaya
B. Kamdugdha, Kamghruta, Kamutra And kamaya
C. Dugdha, Ghruta, Mutra and Maya
D. None of these
77. Milk has a capacity for body resistance to radiation and for regenerating _____ cells.
A. Bone cells B. Cartilage cells **C. Brain Cells** D. Muscle cells
78. As per Ayurveda _____ is useful in many disorders.
A. Milk **B. Ghee** C. Urine D. Dung
79. In yajna, it improves the air's _____ level.
A. Oxygen B. Carbon C. nitrogen D. Carbon di oxide
80. _____ has anti-cancer, anti-bacterial, anti-fungal and antioxidant properties.
A. Milk **B. Urine** C. Dung D. Ghee
81. Urine has immune-modulator properties, which makes it useful for _____ deficiency diseases.
A. Vitamin **B. immune** C. Bone D. Nervous
82. Cow _____ as a drug of choice.
A. Ghee B. Milk **C. Urine** D. Dung

83. _____ follow this practice.
A. Persia B. Irani **C. Parsi** D. Zoroastrianism.
84. _____ is considered as valuable as Gomutra.
A. Mutra B. Dugdha C. Ghruta **D. Maya**
85. _____ used to purify the environment, as it has radium and checks radiation effects.
A. Ghee B. Milk **C. Urine** D. Dung
86. Medicinal properties of cow urine are borne out by two patents granted in the _____ for cow urine distillate.
A. UK **B. US** C. UN D. India
87. Patent numbers are _____ and _____.
A. 6410059 and 6896907 B. 6410058 and 6896987
C. 6418059 and 6898907 D. 6410859 and 6896987
88. China has granted the distillate a patent as a _____ protector.
A. WBC **B. DNA** C. RNA D. Human body
89. A global patent has been granted for cow _____, neem and garlic as a pest repellent.
A. Milk B. Ghee C. Dung **D. Urine**
90. A _____ patent has been granted for strains from Sahiwal cow milk.
A. UK **B. US** C. UN D. India
91. Sahiwal cow milk for _____ growth promoter phytopathogenic fungi controlling activity, abiotic stress tolerating capability etc.
A. Plant B. Animal C. Humans D. Soil
92. CSIR has filed for a US patent for amrit pani, a mixture of _____, _____ and _____.
A. Dung, Milk and salt B. Dung, Sugar and Urine
C. Dung, Milk and Jaggery **D. Dung, Urine and Jaggery**
93. A mixture of these for _____ health improvement properties.
A. Plant B. Animals C. Humans **D. Soil**
94. They prove the utility of cow _____ and _____ for sustainable agriculture as well as for disease prevention.
A. Milk And Dung **B. Dung and Urine**
C. Dung and Ghee D. Milk and Ghee
95. The arguments in the _____ for cow slaughter are no more uncontested.
A. North B. East **C. West** D. South

96. One kilogram of beef takes seven kg of crops and _____ kg of water to produce.
A. 5000 B. 6000 **C. 7000** D. 8000
97. _____ says that Raising animals for meat as food generates more greenhouse gases than all the cars and trucks in the world combined.
A. US B. UK **C. UN** D. India
98. "The released methane", the report says, "has _____ times the global warming potential of CO₂"
A. 22 **B. 23** C. 24 D. 25
99. For these animals to graze, virgin _____ are cleared.
A. Grass **B. Forests** C. Greens D. Soil
100. The livestock industry also needs vast stretches of _____ to raise mono-crops to feed the animals.
A. Environment B. Soil **C. Land** D. None
101. The _____ that the trees and plants store escapes into the air when they are destroyed
A. O₂ B. CO **C. CO₂** D. NO
102. Growing fodder implies heavy use of synthetic fertilizers produced with _____.
A. Fossil fuels B. Coal c) Cow Dung d) Natural Gas
103. While this process emits a huge amount of _____, the fertilizer itself releases _____.
A. **CO₂ and Nitrous Oxide** B. CO and Nitric Oxide
C. O₂ and Nitrous oxide D. O₂ and Nitric Oxide
104. A greenhouse gas that is _____ times more potent than CO₂.
A. 269 **B. 296** C. 236 D. 263
105. Cow protection therefore has been a major issue to _____ cultural discourse.
A. US B. Uk C. UN **D. Indian**
106. Cow was _____, protection of cow was the paramount agenda of Indian rulers.
A. Sacred B. Religious C. Holy D. Revered
107. Who made cow killing a capital offence?
A. Lakshmi Bai B. Jhansi Rani
C. Nana Saheb of Bithur **D. Bahadur Shah**

108. In whose kingdom, the only crime that invited capital punishment was cow slaughter?

- A. Maharaja Ranjit Singh** B. Chandra Gupta
C. Samudra Gupta D. Akbar

Vedas and Medicinal Values of Cow Products referred in Vedas

109. In which veda cow is formally designated as Lord Vishnu?

- A. Atharva veda** B. Rig veda C. Yaju veda D. Sama veda

110. According to the Vedas how many products does the cow provide for human use?

- A. Five B. seven **C. Four** D. Two

111. How did the Vedas call the cow milk?

- A. Goghurta **B. Godugdha** C. Gomaya D. Gomuthra

112. As per the Vedas what is the meaning of the Goghruta?

- A. Milk B. Curd **C. Ghee** D. Dung

Arguments In The West For Cow Slaughter Are No More Uncontested

113. The arguments in the West for _____ are no more uncontested (**cow slaughter**)

114. Any dietician's chart would show that beef with 22 per cent protein ranks below _____. (**Soya bean**)

115. The livestock industry also needs vast stretches of land to raise _____ to feed the animals. (**mono-crops**)

116. Growing fodder implies heavy use of synthetic fertilizers produced with _____. (**fossil fuels**)

117. While a huge amount of CO_2 in the fertilizer itself release _____ a greenhouse gas that is 296 times more potent than CO_2 (**nitrous oxide**)

118. Which product from the cow is used as a fertilizers, fuel etc?

- A. Milk B. Butter milk C. Curd **D. Dung**

119. When _____ became the emperor, he made cow killing a capital offence (**Bahadur Shah `Zafar`**)

120. The Ghee used in the Yajna, improves the _____ (**oxygen level in the air**)

121. Which has anti-septic, anti-radioactive and anti-thermal properties that, when coated in a house can protect its dwellers?

- A. Paint B. Wall Papers **C. Cow Dung** D. Chemicals

122. Which one of the following in India even today uses cow dung to shield radiation?
 A. Nuclear power station B. Narora automic power station
C. Atomic power station D. Nuclear energy
123. Which product of the cow is used to balance atmospheric temperature and kill germs in the air?
A. Dung B. Ghee C. Milk D. curd
124. Which makes soil fertile for yielding more nutrient fruits and vegetable for healthy life?
 A. Milk **B. Manures** C. Curd D. urine
125. Insecticides that are not toxic are prepared from which of the following?
A. Cow Urine B. Milk C. Curd D. Dung
126. In India, the cattle's dung is used to produce which of the following?
 A. Colostrum **B. Bio gas** C. Copper D. Salts
127. What does the cow expects from the humans?
 A. Milk B. curd **C. Grass and grains** D. Butter milk
128. By producing Bio gas from cow dung, how much of firewood can be saved per year?
A. 6 crore ton B. 30 crores C. 25 crores D. 80 lakhs ton

Cow - The Nourisher of Humans

129. Cows, as _____ are the fulfillers of all desires (**Kamdhenu**)
130. Which one is the mother of all living entities and gives all pleasures to everyone?
 A. Goat B. Naga C. Elephant **D. Cow**
131. Cows are receivers of the auspicious rays from all heavenly _____ (**constellations**)
132. Wherever there is a cow what do we receive from all the gods?
 A. Grace B. Benison
C. blessings D. Divine sanction
133. Cow is the only divine living being that has vein connected to _____ passing through _____. (**Sun, backbone**)
134. Due to which of the below, does cow's milk, butter and ghee have a golden hue?

- A. Due to heat
C. Jeeva Nadi
- B. SuryaKetuNadi**
D. Graha Nadi
135. Cow is the only human being that has a passing through her backbone (**Surya Ketu Nadi**)
136. As per ayurvedha for which of the below, can Ghee be used as the best medicine?
A. Eye Disorders B. regenerating brain cells
C. improves oxygen level D. God digestion
137. Which one is considered as valuable for purifying the environment?
A. Ghee B. Manures **C. Dung** D. milk
138. Which content of the milk helps in growth of infants?
A. Calcium B. Sulphur C. Vitamins **D. Casin protein**
139. Which product helps to arrest diarrhea, and resist cancer?
A. Milk **B. Curd** C. Ghee D. Butter milk
140. Which one of the below, is believed to remove excess iron from the body safely?
A. Lactoperoxidase B. Lactobaciillus
C. Lactoferrin and Hemopexin D. Acidophilus
141. Which of the cow's products keep the skin healthier and youthful
A. Colostrums B. Butter C. Curd D. Milk
142. According to Hindu CNN-IBN what is the percentage of Indians who are vegetarian?
A. 50% **B. 31%** C. 40% D. 20%

Medicinal Benefits from Ayurveda

143. Various medical formulation like Panchagavya, Amritasara, etc., are invaluable in the _____ System.
A. Homeopathy B. Acupuncture
C. Ayurvedic D. Naturopathic
144. Which one of the Cow is specifically constructed to be harmonious with that of the humans?
A. Chromosome B. Gene **C. DNA** D. Nucleic acid
145. Which one of the following is a great elixir, proper diet giver of mental and physical strength and enhances longevity?
A. Cow dung B. Manure
C. Cow urine panchgavya D. Amirtasara

Medicinal Benefits from Cow and Her Products – Allopathy

146. IGF Stands for?
A. Insulin like Growth Factor B. Insulin Governance Forum
C. Identity Governance Framework
D. Independent Growth Finance Ltd
147. Which is the enzyme that acts as an anti-microbial agent?
A. Lactoperoxidase B. lactobacillus C. lactoferrin
148. In which product is lactoperoxidase found naturally?
A. Curd and buttermilk **B. Milk and colostrums**
C. Ghee and curd D. Urine and dung
149. Lactoperoxidase helps to prevent the proliferation.
A. Virus B. Fungus **C. Bacteria** D. Germs
150. Which gives more benefits to your oral health?
A. Colostrum B. Curd C. Ghee D. Milk
151. Which nutrients are found more in the dairy products and higher amount in cow colostrums?
A. Lactoferrin B. Hemopexin
C. Nucleosides D. Lactobacillus
152. Which act as hormones that regulates the thymus glands?
A. Insulin growth factor **B. Proline rich peptides**
C. colostrums D. Lactoferrin
153. What are the properties that the cow dung have?
A. Antiseptic, antiradioactive B. Anti oxygen
C. Calcium D. Anti biotic
154. From Lactoperoxidase which is stimulated to gobble up cancer cells present in the body?
A. creophagous **B. Macrophages**
C. macaronics D. micro fiches
155. By which process of the Sea does the story explain the creation of the cow?
A. Boil B. Foam C. simmer **D. Churning**
156. According to mythology, how many types of divine Kamadhenus emerged in the churning?
A. Two B. Ten **C. Five** D. One
157. These days_____ types of urine are used for medicinal

- purposes among which _____ urine is held to be the best .
(Eight, Cow)
158. Cow urine has _____ properties which makes it useful for deficiency diseases. (**immune-modulator**)
 159. Which part of the functioning body does the cow urine correct?
 A. Kidney B. heart **C. Liver** D. Brain
 160. Cow urine contains many minerals what are they?
A. Copper B. Mineral C. Anyolite D. Bazzite
 161. Cow urine is called Medhaya and Hradhaya which means it gives strength to?
 A. Liver and kidney **B. Brain and heart**
 C. Heart and kidney D. Liver and brain
 162. Which river the cow urine is compared to?
 A. Godavari B. Yamuna C. Kauvery **D. Ganga**
 163. Which of the following, taken orally in organic colostrums benefits the healthy bacteria of the entire body?
 A. Lactoperoxidase B. Colostrum
C. Acidophilus D. Lactoferin
 164. _____ is a prooxidant.
 A. Calcium B. Vitamin **C. Iron** D. Protein
 165. Which of the following intelligently alters the immune system?
 A. Hemopexin B. Lactoferrin
C. Dietary nucleotides D. Acidophilus
 166. Which of the following helps to produce cytokines that stimulate activity of natural killer cells?
A. T-lymphocytes B. colostrums
 C. Hormones D. Nucleosides
 167. Which helps to increase the permeability of blood vessel in the skin?
 A. Iron **B. Proline rich peptidases**
 C. Clostrum D. Lactoperoxide

Medicinal Benefits from Cow Urine

168. Distilled cow urine is effective in the treatment of which of the following?
A. Flu, indigestion B. Dribble C. Concentrate D. Distilled
169. Cow urine balances the thus _____ diseases are cured.
(tri-doshas)

170. Which of the following in our body gives life strength?
A. Proteins B. Vitamins **C. Micro-nutrients** D. Calcium
171. How is Cow urine called?
A. Cure all B. Mixture C. Solution **D. Elixir**
172. Which gets affected by mental tension?
A. Digestive System B. Uneasy **C. Nervous system** D. Fussy
173. Excessive use of any medicine leaves some _____ in our body
A. Surplus **B. Residue** C. Slag D. Excess
174. _____ rays which are present in the environment keep our body healthy (**Ultra Violet**)
175. By acting against the voice of _____ the heart and mind become narrow minded (**Soul**)
176. All diseases begin with _____. If fire is strong, diseases won't occur (**Mandagni**)
177. Irregular _____ cause diseases, Cow urine regulates _____ movements (**Bowel movements, Bowel**)
178. Smelling of which by an infertile woman was it believed would help her conceive a child?
A. Tulasi **B. Bull's urine** C. Cow's urine D. Lotus
179. Which of the following is believed capable of destroying all sins?
A. Goddess B. Tulasi **C. Ganga** D. Ganja

Environmental Benefits from Cow and her products

180. We can also reduce _____ content in water by treating it with cow dung
A. Bacteria **B. Acid** C. Germs D. Virus
181. When we offer Ghee in the fire it shields the earth from harmful radiations from _____
A. Moon B. Ozone layer C. stars **D. Sun**
182. Which one helps in overcoming the negative effects of chemical fertilizers?
A. Lactoperoxidase B. Hemopexins
C. Cow dung D. Colostrum
183. How many percent of insects are beneficial to the system?
A. 80% **B. 99%** C. 50% D. 100%
184. The dung of how many cows are adequate to fertilize 5 acres of land?
A. 5 B. 4 **C. 1** D. 2

185. In our country, what is the percentage of people depending on the agriculture?
A. 50% **B. 70%** C. 100% D. 80%
186. What is the percentage of people depending on cattle based agriculture in India?
A. 98% B. 40% C. 0% D. 100%
187. India has approximately 30 crore _____.
A. Livestock B. Cows **C. Cattle** D. Bovid mammals
188. What does the cow dung arrest to a certain extent, by virtue of being an alternative to firewood?
A. Logging B. Erosion C. Denuding **D. Deforestation**
189. Indian Railways transported _____ ton of goods in 2004-05
A. 50 crore **B. 55.7 crore** C. 60 crore D. 70 crore
190. Ancient scriptures state that the nerve on cow's back absorbs harmful _____.
A. Emission B. Polarization **C. Radiations** D. Diffusion
191. Mere presence of Cow is great contribution to _____.
(Environment)
192. Chakra Samhita states that Milk is the best life .
A. Reinforcement B. Bearing C. Sustainer **D. Strengthener**
193. Which rebuilds the human body at a deep foundational level?
A. Organic colostrums B. Lactoperoxidase
C. Lactobacillus D. Acidophilus
193. The _____ that are present in colostrum benefits the healing of the skin externally (**oligosaccharides**)
194. In 1984, gas leak in _____ killed more than 20,000 people
(Bhopal)
195. _____ in India and Russia even today use cow dung to shield radiation. (**Atomic power centres**)
196. It is believed that the _____ gets strengthened once we offer ghee in fire?
A. ozonosphere star B. Isothermal Layer
C. Ozone Layer D. atmosphere
197. _____ were made fertile using cow dung. (**Lands**)
198. Goods carried by _____ is 4 to 5 times as much by trains. (**Ox carts**)

199. The ox carts do not produce _____ and _____ (**air and sound pollution**)

Ancient Traditions That Revered Animals

200. In Which country, was the beef taboo fairly widespread?

A. Burma B. China C. Japan D. India

201. In which year was slaughtering of cattle banned in Burma though lifted later?

A. 1980 B. 1975 **C. 1961** D. 1963

202. In which country is cow the national animal

A. Nepal B. Burma C. England D. China

203. The Han Chinese revered the cow, as _____, were useful in _____. (**Bovines, farming**)

203. Even _____ in China did not eat beef (**Emperors**)

205. Reverence for animals, particularly the cow, has been prevalent and practiced in _____ (**Non western Civilisations**)

206. _____, _____ and _____ beliefs prohibited beef eating , Cow was respected and celebrated (**Hinduism, Buddhism and Pre-christain**)

207. Habitual consumption of beef was even punishable by _____ in Burma (**Public flogging**)

208. Who had argued against beef eating because it affected farming?

A. Hather **B. Buddhist Monk** C. Chinese B. Hinduism

209. Which animal can roam freely in Nepal without any disturbance?

A. Bull **B. Cow** C. Horse D. Peacock

210. During which festival do Nepalese worship the Cow?

A. Losar B. Buddha Jayanti C. Shivratri **D. Diwali**

211. By 16-17th centuries, in China, through which ideas shared by Buddhism was state protection extended for draught animals?

A. Fruitarian **B. vegetarianism** C. Herbivorous D. Seitan

212. What had become part of the Chinese morality by the 17th century?

A. Vegetarianism B. Cow killing **C. Beef taboo** D. Taoism

213. In which society, only Muslims Huis, Miao and foreigners ate meat?

A. Chinese B. Egyptians C. Hinduism D. Japanese

214. In _____ Hesat was the manifestation of Hathor, the divine sky-cow, in earthly form (**Egyptian mythology**)
215. In _____ she is depicted as a cow with a hat (**hieroglyphs**)
216. _____ had long been taboo in Japan (**Meat-eating**)
217. The consumption of cattle and chicken were banned in Japan under the influence of the _____. (**Buddhist prohibition of killing**)
218. At which year did the Shoguns decree ban on the killing of cattle
A. 1890 B. 1613 **C. 1612** D. 1611
219. The beef eating, was considered in Japan prior to the late 18th Century. (**barbaric**)

Reverence for Cow as symbol of ecology

220. The sacred meaning of Indian cow, and why it was chosen for _____ can be understood by looking at her role in the religious context (**apotheosis**).
221. Seeing cow in a _____ would enable us to understand her potential role as a symbol of ecology. (**symbolic light**)
222. Who wrote the "Man through the cow is enjoined to realize his identity with all that lives"?
A. Mahathma Gandhi B. Indira Gandhi
C. Sarojini Naidu D. Jawaharlal Nehru
223. Who had suggested the conference on "Hinduism and Ecology"?
A. Radhanath Sami **B. Anil Agarwal**
C. Mansi taneja D. Kiran Agarwal
224. Which one of the below, has the inherent capacity to create deep environmental consciousness in young Indians about the cow?
A. Gaja vandanam B. Acharya vandanam
C. Go Vandanam D. Vruksha vandanam
225. To which goddess is the cow related to and revered?
A. Parvathi **B. Lakshmi** C. Saraswathi D. Durgai
226. In which country did they sacrifice animals but not the cow because it was sacred to their goddess?
A. Nepal B. China **C. Egypt** D. Japan
227. What is the value of milk that had been produced in our country during 2010-2011?
A. 2.62 lakhs B. 3lakhs C. 1.5 lakhs D. 1.00 lakhs

228. Which country has the largest production of milk?
A. United states B. China **C. India** D. Burma
229. Which product will destroy all the diseases from skin to bone just as fire destroys fuel?
A. Ghanavati **B. Panchagavya mix**
C. Amritasara D. Panchagavya Ghrita

Excessive meat eating damages environment ecology and global, climate

230. The _____ has dubbed beef as a 'climate harmful meat'.
A. United Nations Environment Programme
B. United Nations Development Programme
C. United Nations Economic and Social Council
D. United Nations Population Fund
231. On an average every hamburger results in _____ of carbon emissions to the atmosphere.
A. 5 Kgs **B. 3 kgs** C. 6 Kgs D. 4kgs
232. _____ is unfortunately a highly energy intensive exercise.
A. Beef Production **B. Meat production**
C. Livestock Production D. Pork production
233. Meat eaters and beef eaters are the most unfriendly to the global environment, reports the United Nations body, _____.
A. Food and Agriculture Organisation
B. Centre for Food Safety and Applied Nutrition
C. Food Safety and Inspection Service
D. Ministry for Health, Welfare and Family Affairs
234. _____ is one of the leading culprits for climate changes.
A. Meat production B. Livestock Production
C. Beef Production D. Pork production
235. _____ is the devil or the 'shaitan' of the meat production industry.
A. Livestock B. Pork C. Meat **D. Beef**
236. The lynching of a _____ on the suspicion that he consumed beef can never be justified in any society.
A. Animals **B. Man** C. Human D. Living beings
237. What will reduce the global carbon footprint on earth far more than avoiding use of cars by giving up?
A. Meat **B. Beef** C. Pork D. Livestock

238. The numbers closely _____ contributes more towards global warming than does the transport sector that result in changing the climate.
 A. Meat production **B. Livestock Production**
 C. Beef Production D. Pork production
239. The livestock sector is responsible for _____ of the global greenhouse gas.
 A. 12% B. 15% C. 17% **D. 18%**
240. The livestock sector is responsible global greenhouse gas emissions as compared to the transport sectors _____.
 A. 12% **B. 15%** C. 17% D. 18%
241. In which study, the FAO concludes that “the livestock sector is major role and its contributions to climate change than transport”?
 A. Effects of human activity on the biophysical environment
B. Livestock’s Long Shadow- Environmental Issues and Options
 C. An invaluable Environmental Management Tool
 D. Biogeoclimate Zones and Vegetation Types.
242. Most recently who expressed that “Earth lovers are voicing their concern and shaming meat eaters”?
 A. Pierre Jacquet B. Francois Gemenne
 C. Frederic Mion **D. Laurence Tubiana**
243. The charismatic _____ Ambassador for Climate Change Negotiations for the big climate summit in Paris.
 A. Indian B. Russian **C. French** D. United Nations
244. Who said this “This over consumption of meat is really killing many things there has to be a campaign consumers should stop that”.
 A. Indian Ambassador B. Russian Ambassador
C. French Ambassador D. United Nations Ambassador
245. According to a 2012 estimate by Ministry of _____, India is home to 512 million livestock.
 A. Food Processing **B. Agriculture** C. Environment D. Farmers
246. Out of 512 million livestock of India, cows and buffaloes together account for _____ million animals.
 A. 222 B. 112 **C. 111** D. 121

247. Most of the animals in India are not reared for slaughtering, but prized for _____ and _____.
A. Milk and Ploughing B. Milk and Manure
 C. Manure and ploughing D. Transport and ploughing
248. _____ estimates that in 2012 the world was home to 1.43 billion cattle.
 A. UNDP **B. UNEP** C. UNFP D. UNO
249. Who are highly environments friendly when measured on the scale of meat eating and livestock numbers?
 A. United Nations **B. Indians** C. Europeans D. Americans
250. UNEP finds that on an average Indians consume only _____ grams of meat per person per day.
 A. 11 B. 10 **C. 12** D. 13
251. Average consume of meat by Indians is almost _____ lower than the global average of 115 grams.
A. 10 times B. 20 times C. 15 times D. 25 times
252. In comparison, the US leads with over _____ grams of meat being eaten per person per day.
 A. 320 B. 321 **C. 322** D. 312
253. On an average a meat eating _____ contributes more to global warming.
A. American B. Indians C. China D. United Nation
254. _____ contributes 25 times more as compared to a non-vegetarian Indian.
 A. Indians B. China C. United nations **D. American**
255. Who says the country produced 5.9 million tonnes of meat?
A. Department of Animal Husbandry, Dairying and Fisheries
 B. Department of Food processing
 C. Department of Agriculture
 D. Department of Environmental issue
256. _____ contribution to the total meat production is about half with less than 5 per cent of the meat coming from beef.
 A. Mutton B. Pork **C. Poultry** D. Prawn
257. In _____, the world produced 278 million tonnes of meat.
 A. 2003 B. 2006 **C. 2009** D. 2012

258. India accounts for just about _____ per cent of the world's meat production.
A. 1% **B. 2%** C. 20% D. 10%
259. _____ provide the vital protein and nutrients needed for proper human development.
A. Milk B. Vegetables **C. Meat** D. Beef
260. _____ is a healthy substitute.
A. Milk B. Vegetables C. Meat D. Beef
261. _____ Production on an average requires 28 times more land.
A. Meat **B. Beef** C. Pork D. Vegetables
262. Production causes 11 times more global warming as compared to other _____.
A. Food material B. Milk product C. Meat **D. Livestock**
263. Who published in the Proceedings of the National Academy of Sciences?
A. University of Pennsylvania in US
B. University of Illinois at Urbana–Champaign in US
C. University of Maryland, College Park in US
D. Yale University in US
264. In which concluded that “minimising beef consumption mitigates the environmental costs of diet most effectively”?
A. National Academy of Sciences
B. National Academy of Art
C. National Academy of Engineering
D. National Academy of Medical Sciences
265. _____ says that “the biggest intervention people could make towards reducing their carbon foot prints would not be to abandon cars, but to eat significantly less red meat”.
A. Pierre Jacquet B. Francois Gemenne
C. Frederic Mion **D. Tim Benton**
266. Beef production is also bad for _____ conservation.
A. Air B. Environment **C. Water** D. Soil
267. Cattle rearing for beef require almost _____ times more conservation.
A. 5 **B. 10** C. 15 D. 20

268. _____ Production uses three times less as compared to beef ranching.
A. Pork B. Cattle C. Rice D. Wheat
269. Cattle also emit a highly potent climate changing gas called _____.
 A. Nitrogen B. hydro chlorofluoro carbon
 C. Carbon di oxide **D. Methane**
270. _____ which is inflammable gas is produced in the guts of cattle by the bacteria.
 A. Ethylene Gas B. Methane Gas C. Swamp gas **D. Marsh Gas**
271. Methane is _____ times more potent than carbon di-oxide in causing global warming.
 A. 20 **B. 21** C. 22 D. 23
272. Consumption of 1 kg domestic beef in a household represents automobile use of a distance of _____ kilometres.
 A. 161 B. 116 **C. 160** D. 106
273. Car travelling all the way from _____ would be the same amount of global climate change done by consuming just 1 kg of beef.
A. New Delhi to Agra B. Tamilnadu to Chennai
 C. Karnataka to Bangalore D. Tamilnadu to Kerala
274. No wonder beef is considered highly environmentally _____.
 A. Friendly **B. Un friendly** C. Distant D. Far
275. What are considered as savings bank?
 A. Beef B. Meat **C. Livestock** D. Milk
276. _____ is life-saving kit to overcome the harsh environment.
 A. Meat B. Milk C. Beef **D. Livestock**
277. As more and more people become affluent meat is becoming _____ and _____.
 A. Modish and Trendy **B. Chic and Fashionable**
 C. Chichi and Modern D. Voguish and Dashy
278. Who estimates that by 2050 the global meat consumption will rise?
 A. UNO **B. FAO** C. UNEP D. UNFP
279. The global meat consumption will rise to _____ million tonnes.
A. 460 B. 360 C. 630 D. 640
280. UNEP recommends a shift to 'less _____ harmful' meats.
 A. Environment **B. Climate** C. Pollution D. Food processing

281. Healthy eating is not just important for the _____ but for the planet as whole.

A. Man B. Humans C. Animals **D. Individuals**

Sanskaram of reverence for cow and cattle has sustained a huge national economic asset

282. _____ sector provides large self-employment opportunities.
(Animal Husbandry)

283. Milk production is more than _____ and _____ in value
(Paddy and wheat)

284. How many million jobs did the Livestock provide mostly to women?

A. 15 million B. 16 million C. 20 millions D. 14 millions

285. According to _____ the total employment through farming of animals was 13.6 million in rural areas **(National Sample Survey)**

286. How many tons of milk was produced in India in 1990-91?

A. 53.9 million B. 102.6 million C. 35 million D. 95lakhs

287. Due to change in attitudes, India's _____ is increasingly viewed, not as a cultural asset but as economic resource for optimal returns

A. Calves Population B. Bulls C. Dogs **D. cattle population**

288. National Commission on Cattle was to suggest ways for preservation for _____. **(nation's cattle wealth)**

289. In 2010-2011 how many tons of milk has been produced in India?

A. 98 million **B. 121.8 million** C. 116.4 million D. 102.6 million

290. Livestock also provide _____ and _____ such as hides and skins etc. **(raw material and by-products)**

Sanskaram of Reverence to animals has protected Indian animal population

291. The cattle rearing has been an age-old practice of Indian _____. **(Socio agriculture system)**

292. _____ of ancient India reared cattle not only for milk but also brought them up as agrarian companions **(Agrarian society)**

293. The country has one of the widest diversified _____ of 34 recognized indigenous cattle breeds **(cattle genetic resources)**

294. How much does India constitute in the total world geographical area?

A. 2.4% B. 2.3% C. 3.2% D. 3%

295. What was the cattle population of India in 2007?
A. 280 millions B. 270 millions **C. 530 million** D. 292.8 million
296. The population of which animal in India ranks first against its population in the world?
A. Goat B. Sheep **C. Buffalo** D. dogs
297. India ranks second in the _____ and _____ population of the world. (**cattle and goat**)
298. The population of which animal in India ranks fifth against its population in the world?
A. Animals B. Cattle C. plants **D. poultry**
299. Indian cattle have been safe only because of _____ and _____ of reverence to cattle and animals (**cultural and religious samskaram**)
300. How many Indians out of ten do not eat meat?
A. ten B. Two **C. Four** D. one
301. The care for animals in India is manifest in _____ (**vegetarianism**)
Tulsi to save Taj Mahal from pollution effects
302. There's a dollop of ayurvedic wisdom to help _____ retain its original allure (**Taj Mahal**)
303. Which plant is panacea for all the problem from cosmic to cosmetic?
A. Obligate B. Santalaceae **C. Tulasi** D. Aloe vera
304. The forest department will launch the _____ drive from January 2009. (**Tulsi plantation**)
305. According to N K Janu, how many tulsi plants have been targeted to be planted in the first phase in 2009?
A. one lakh B. Two lakh C. Ten thousand D. Three lakh
306. Tulasi was chosen for its _____ and _____ properties. (**anti-pollutant and anti-oxidation**)
307. Forest department will undertake greening of the _____ (**Taj Forest Block Area**)
308. How many plants were scheduled to be given to the children accompanied by a letter of appeal to the parents?
A. 1000 **B. 10,000** C. 1,00,000 D. 90,000
309. Which plant is a very sensitive plant and liable to wilt under winter frost?
A. Money plant B. Lauraceae C. Opliacae **D. Tulasi plant**

310. When was the forest department scheduled to launch a drive to ensure that the survival of Tulsi is satisfactory?

A. April **B. January** C. December D. July

Go Vandanam, GajaVandanam and TulsiVandanam to instil ecological consciousness among students

311. _____ is endeavouring to promote ecological consciousness among student by reverence for animals. (**IMCT**)

312. Which animals are symbolic of the animal and plant world that includes all the living beings?

A. Cow,tulasi B. Cow, Lion **C. Cow, elephant** D. Cow

313. A cultural and spiritual approach builds _____ and conviction in young Indians (**ecological sense**)

314. The reverence towards the cow, elephant or _____ through vandanam imprints in the minds of young students the idea to protect ecology (**Tulasi plant**)

315. The IMCT seeks to inject deep into the subconscious of the students the _____ and conviction (**ecological awareness**)

316. The IMCT Foundation makes the young ones conscious of the fact that Indians had integrated _____ into their faith and culture (**Ecological lifestyle**)

Science says : Western Faiths Destroyed Nature Which Traditional Faiths Had Protected And Preserved

317. _____ destroyed Nature which _____ had Protected and Preserved (**Western Faiths, traditional Faiths**)

318. _____ a research book co-authored by _____ Advisor on scientific issues to US President Barack Obama (**Eco-science, John P Holdren**)

319. _____ of trees, rivers, and other aspects of nature will protect nature in traditional societies. (**Worship**)

320. Western society's destructive attitude towards nature lies in the _____. (**Judeo-Christian tradition**)

321. Destroying _____ made it possible for humans to exploit nature in a mood of indifference to the feeling of the natural object. (**Pagan animism**)

322. Belief in worship of _____ and other aspects of nature are destroyed by the western religious. (**Trees & rivers**)

323. Due to the activities by the western religious and rationalist establishments, in the last few centuries, the result was the huge _____ (**Destruction of nature**)

324. The reverence for the nature through _____ develops love and care for nature in people. (**Samskaram**)

**“Hinduism creates reverence for sacred nature and all living beings”
- Rev. Kochuthara**

325. In a paper titled “Rediscovering Christian Eco – theological Ethics” _____ deals with comparative philosophical position in the West and in India? (**Rev Father Shaji George Kochuthara**)

326. One of the fundamental _____ of the Indian traditions regarding this world, is that it is indwelt by Lord of the universe and hence sacred. (**Cosmological insights**)

327. The Hindu vision affirms the sacredness not only of the _____ but everything in Nature. (**human being**)

328. According to the Hindu concept, the material causes of the created world are _____ (**Pancha Bhootas**)

329. These _____ create nature and sustain all forms of life (**Cosmic elements**)

330. Pancha Boothas, which are vital in the Preservation and sustenance of the environment, are deified in the Hindu _____ scriptures. (**Sacred**)

331. The _____ everything and radically connects all life whether human or not (**Divine Permeates**)

332. After _____ and _____ nature absorbs what was created earlier (**death and decay**)

333. Which of the following books affirm that atman is ultimately identical with Brahman?

A. Ramayana

B. Bhagavad Gita

C. Tulasi Ramayana

D. Vedas

334. The Gods, Men and nature form one _____ (**Organic Whole**)

335. The interconnectedness of all life and all creatures is affirmed by the _____

A. Vedas B. Upanishads **C. scriptures** D. Smritis

316. Animals, in the _____ are not inferior creatures (**Vedic vision**)
317. Animals like _____ and _____ occupy important places in the spectrum of God (**Monkey, Cow and Elephant**)
318. All forms including plants and animal are manifestation of God as _____ (**Jivas**)
319. Animals are manifestations of gods on the lower scale of evolution compared to _____ (**Man**)
320. Animals occupy important places in the _____ of God (**spectrum**)
321. _____ are also jivas, having souls of their own.
A. Bacteria B. Pathogen **C. Micro-organisms** D. Disease
322. The protection and the worship of the cow symbolizes human responsibilities to _____ (**Sub-human world**)
323. Worship of Cow stresses the _____ for all forms of life.
A. Admiration **B. Reverence** C. Respect D. Homage
324. Spiritually, there is no distinction between _____ and other forms of life (**human beings**)
- “Other civilizations have to learn from Hindu spiritualism” - Rev. Kochuthara
325. Fr.Kochuthara says that Christianity, with the theology of _____ is often accused responsible for the present crisis (**dominating earth**)
326. Rev Kochuthara admits that certain emphases in the _____ did not facilitate a reverential attitude to nature (**Christian tradition**)
327. In the Christian Tradition, any attempt to consider the nature as sacred would be labeled as _____. (**pantheism**)
328. Hinduism can help us [Christians] to discover further on our own says Rev Father Kochuthara (**eco-theology**)
329. Rev Kochuthara further says that Christians develop a _____ to nature. (**reverential attitude**)
330. _____ which have a reverential approach to the nature (**African religions**)
331. The Rev Father talks about how Christianity can learn from Hinduism on how to _____ (**Revere nature**)

“Religious Conversion has led to environmental destruction”-Henry Lamb

332. The belief that the world was created for the enjoyment of man has caused the _____.
A. Calamity **B. Havoc** C. Destruction D. Disorder
333. In the process of conversion to Christian beliefs, not only has nature lost its _____, _____ was abandoned (**sacred qualities, affinity with the Natural World**)
334. On _____ belief system that rejects assignment of sacred qualities to elements of nature, sacred groves were cut. (**converting to a religious**)
335. In which decade did most conversions to the Christianity happen?
A. 1950s B.1960s C. 1980s D. 1930s
336. The new converts even began to cut down sacred groves to bring the land under _____. (**cultivation**)

India Has A Great Responsibility To Save The World From Environmental And Ecological Destruction

337. India has a _____ to save the world from environmental and ecological destruction (**great responsibility**)
338. _____ has caused discomfort for animals and destruction of nature (**Modern life style**)
339. India is the only ancient _____ which retained its ancient wisdom in practical life (**civilization**)
340. Indians still worship _____. (**Trees**)
341. These worships were found by _____ and _____ followed by our forefathers. (**rishis and saints**)
342. There is still simplicity in the life style and habits of _____ in India. (**villagers**)
343. Indians turn _____ into _____ like repairing and using things and not throwing old things. (**waste, wealth**)
344. Which products are primarily still being used by Indians for their day-to-day needs?
A. Habitual product B. Anticipated products
C. natural products D. unnatural product

345. India has its _____ which protects environment is in current practice. (**ancient wisdom**)
346. Which has reached a dead end in the environmental sense?
A. Westerly **B. Western lifestyle** C. Traditional life D. Eastern
347. Ancient Indians regard the entire creation as a manifestation of _____ (**divinity**)
348. The environment friendly habits are not the ones _____ in one day (**cultivated**)
349. The young Indians must be made aware of the scientific basis of their _____ and _____. (**Traditions and samskarams**)
350. Samskarams will enable young Indians to tell the world that the _____ are the basis for the future world (**Indian philosophical thoughts**)
351. India is projected by the _____ to be among the three major world powers and increasingly a global leader. (**National Intelligence Council of America**)

General Questions About Cow

352. What is the average age of a female cow when she is able to have her first calf?
A. Two years B. Four years C. one year
353. With which two body parts of a cow can its age be determined?
A. Hooves and legs **B. Teeth and horns** C. Tail and rump
354. What is the most popular breed of cow?
A. Jersey cow B. Guernsey cow **C. Holstein cow**
355. Which colour is a Holstein cow?
A. Brown and white **B. Black and white** C. Grey and white
356. How many stomach chambers does a cow have?
A. 4 B. 3 C. 1
357. What must a cow do before she can produce her first milk?
A. Drink plenty of water B. Eat plenty of grass
C. Give birth to her 1st calf
358. How much milk does it take to make one pound of cheese?
A. 10 pounds of milk B. 2 gallons of milk
C. 10,000 litres of milk
359. In some countries such as India, what were cows known to be?
A. Pest animals **B. Sacred animals** C. Dangerous animals

360. What is a young female cow called?
A. filly B. Aewe **C. A heifer**
361. What family do cows belong to?
A. Equidae **B. Bovidae** C. Anatidae
362. Which dairy breed are most cows in the U.S.?
A. Brown Swiss B. Guernsey **C. Holstein** D. Jersey
363. How many teeth does a cow have?
A. 4 B. 24 **C. 32** D. 40
364. What is the average body temperature of a cow?
A. 70.5°F B. 98.6°F **C. 101.5°F** D. 120.0°F



Gaja Vandhanam

1. Elephants are the largest living land mammals-I

- Elephants are _____ animals
a) **Herbivorous** b) Fruitarian c) Largest d) Divine
- At birth, an elephant calf may weigh up to _____
a) 200kg b) 500kg c) **100kg** d) 250kg
- The baby elephant develops for 20 to ____ months inside its mother
a) 25 b) **22** c) 27 d) 23
- In the wild elephants would have strong _____ groups
a) Dynasty b) Parent c) Animals d) **Family**
- Elephant ways of acting toward other elephants are _____ for people to understand.
a) **Hard** b) Flexible c) Tough d) Soft
- They talk to each other with very _____ sounds
a) Deep b) Big c) **Low** d) Flat
- A female elephant will have a _____ baby every four or five years.
a) Two b) **Single** c) Six d) Four
- Elephant Calves are born _____ tall and weigh around 120 kg
a) 90cm b) 80cm c) **85 cm** d) 100 cm
- An elephant's gestation lasts about _____ months
a) 10 b) **22** c) 12 d) 20
- The newborn elephant can often stand within a _____ after it is born
a) Hour b) Month c) Week d) **Half hour**
- Mother elephants touch their babies gently with their _____
a) Legs b) **Trunks** c) Tongue d) None of these

11. The newborn elephant can often stand within a _____ after it is born
a) Hour b) Month c) Week d) **Half hour**
12. Mother elephants touch their babies gently with their _____
a) Legs b) **Trunks** c) Tongue d) None of these
13. Baby elephants nurse for the first _____ years of their lives
a) One b) Three c) **Two** d) Five
14. Baby elephants drinks about _____ liters of milk every day.
a) 15 b) **10** c) 20 d) 18
15. Elephants are huge, which means they produce a lot of _____
a) Milk b) Usages c) **Body heat** d) Babies
16. On the inside of an elephant's _____, there us a web of tiny blood vessels.
a) Trunk b) **Ears** c) Mouth d) Stomach
17. The _____ of the elephant ear is very thin, and the blood vessels are very close to the surface
a) Whole b) **Skin** c) Covering d) All of these
18. As elephants flap their _____ back and forth, they create a light breeze that can speed up the cooling process.
a) Tale b) Trunk c) **Ears** d) Legs

2. Elephants are the largest living land mammals-II

1. An elephant's most obvious part was their _____.
a) Ears b) Tusks c) **Trunks** d) All of these
2. The trunk is a very long _____, made from the upper lip
a) Ears b) **Nose** c) Tale d) Teeth
3. An elephant used its trunk to grab objects such as _____.
a) Money b) Grass c) Trees d) **Food**
4. Though the rest of an elephant's hide were strong and thick, its trunk was very _____ and sensitive
a) Hard b) **Soft** c) Elastic d) Flexible
5. Elephants avoided Acacia trees with symbolic ants because they could bite the inside of an elephant's _____.
a) Ears b) Eyes c) **Trunk** d) Leg
6. The elephants _____ is also used when it trumpets.
a) Tale b) Tusks c) **Trunk** d) Ears

7. The elephants can also soak up to _____ litres of water into these nostrils and then blow it into their mouth
a) 5 b) **8** c) 10 d) 25
8. Elephants use the trunk like a _____ in other ways as well.
a) Carriage b) Tender c) **Hand** d) Dispense
9. When elephants meet, one may touch the _____ of the other
a) Tusks b) Ears c) **Face** d) Tales
10. The elephant's _____ can be compared to a human handshake
a) Tusk shake b) **Trunk shakes** c) Ears d) None of these

3. Elephants are the largest living land mammals-III

1. Tusks are large _____ coming out of their upper jaws.
a) Tongue b) **Teeth** c) Hair d) Ears
2. Tusks are used for defense, offense, digging, lifting objects, gathering food, and stripping bark to eat from _____
a) **Trees** b) Plants c) Animals d) Herbs
3. Tusks also protect the sensitive _____, which is tucked between them when the elephant charges.
a) Teeth b) Ears c) **Trunk** d) Leg
4. In times of _____, elephants dig water holes in dry river beds by using their tusks, feet, and trunks.
a) Plenty b) **Drought** c) Dearth d) Wetness
5. A lot of _____ comes from elephant _____.
a) Hair b) Nails c) **Tusks** d) Ears
6. Ivory traders killed many elephants, so now hunting them is _____.
a) **Illegal** b) Needed c) Excess d) Lack
7. Ivory is a hard, white material, derived from the tusks and teeth of animals, that is used in _____.
a) Jewels b) Cosmetics c) **Art** d) Ability
8. It has been important since _____ times for making a range of items, from ivory.
a) Modern b) **Ancient** c) Current d) Hoary
9. For the _____ elephants, tusks are present in both males and females
a) Asian b) Indian c) **African** d) All of these
10. The male elephants, tusks tend to be _____.
a) **Thicker** b) Fat c) Skinny d) Slim

11. In the Asian species, only the males have _____ tusks
a) **Large** b) Small c) Thin d) No

4. Domestication And Use Of Elephants

1. _____ was the first place in which elephants started to become trained for domestic purposes.
a) China b) Japan c) **India** d) Thailand
2. A male elephant is musth is particularly aggressive and difficult to _____
a) Inability b) **Control** c) Rule d) Check
3. Most elephants that were being trained for domestic use were _____.
a) Asian elephant b) Male
c) **Female** d) African elephant
4. Elephants were trained and used in _____ in India
a) Harmony b) Clash c) Striving d) **Warfare**
5. This practice arose from Alexander the Great's experience with warring elephants against King _____.
a) **Porus** b) Akbar c) Shivaji d) Bahadur Shah
6. Only male elephants were used for warfare and these are known to be _____ and unruly
a) Calm b) Offensive c) **Aggressive** d) Intrusive
7. Elephants are very effective in labour requiring hard _____ and heavy lifting.
a) Idle b) **slogging** c) Slave d) Drag
8. In ancient times, the mighty elephant was sometimes used as an _____
a) God b) Divine c) **Executioner** d) Earthly
9. Circus performances involving elephants remain popular because of the elephant's ability to be trained to _____.
a) **Perform** b) Ignore c) Finish d) Function
10. Elephant frustration and pain has resulted in a few _____ of trainers.
a) Obey b) **Tramplings** c) Cure d) Pound
11. _____ have proved to be most industrious and helpful to mankind
a) Cow b) Dog c) **Elephants** d) Deer

5. Elephant in Various Traditions

- _____ is one of the significant animals finding references in Hindu Scriptures
a) Cow b) **Gaja** c) Peacock d) Dog
- In general, a gaja personifies a number of positive attributes, including _____
a) Wealth b) Scarcity c) **Abundance** d) Fortune
- The legend states that Airavata, the first elephant, emerged from the _____ of the ocean
a) Bubble b) Freeze c) Swirl d) **Churning**
- The Buddhist tradition states that Buddha came into the womb of his mother in the form of an elephant having _____ tusks.
a) Two b) One c) **Six** d) None
- In _____, Ganesh, a god with the elephant's head has been an object of reverence
a) **Hinduism** b) Jainism c) Buddhism d) Japanese Biddhism
- In Japanese Biddhism, their adaptation of Ganesha is known as _____
a) God b) Divine c) **Kangiten** d) Animal
- An _____ is also one of several attributes of a Chakravartin
a) Cow b) **Elephant** c) Deer d) Dog

National Animal: "Chang Thai" (or Thai elephant)

- _____ elephant is selected as national animal
a) Asian b) Japan c) **Thai** d) China
- Thai people as one of _____ means both in times of peace and battles.
a) **Transportation** b) Haulage
c) Freight d) Shipping
- Especially, ' _____ elephant' is deeply connected to King of Thailand
a) Male b) Female c) **White** d) All of these
- White elephant was _____ in the former national flag.
a) Copy b) Obscure c) Interpret d) **Portrayed**
- Thai tradition abounds with examples of the _____ playing an important role in the workings of the Kingdom
a) **Elephant** b) Deer c) Camel d) Animals

6. The white elephant, prized because it is a rare animal judged fit only for _____ duties.
a) Minor b) **Royal** c) Common d) Worthy
7. According to ancient royal Thai traditions, a white elephant is a noble _____.
a) Animal b) Critter c) **Beast** d) Monster
8. A white elephant is a gift fit for a _____ and to acquire one during his reign.
A) Queen b) **King** C) Prince d) Sultan

Indian National Mammal-- Elephant

1. The distribution of Asian Elephants have live across many parts of India and _____.
a) China b) **Sri Lanka** c) Japan d) Thailand
2. The habitat of _____ elephants are spread over areas with very different amounts of rain
a) African b) Indian c) **Asian** d) Thailand
3. Asian elephants can survive in dry places where less than _____ of rain falls per year
a) 50cm b) **40cm** c) 80cm d) 20cm
4. Asian elephant outclasses its _____ cousin because of its majestic looks
a) Asian b) Indian c) **African** d) All of these
5. Asian elephant bull grows upto _____ feet and weighs about 5 tons
a) 15 b) 20 c) 25 d) **10**
6. Purely vegetarian, an adult elephant can devour 200 to _____ of fodder in a day.
a) 500kg b) 600kg c) **300kg** d) 400kg
7. Purely vegetarian, an adult elephant can drink upto _____ litres of water in a day.
a) 25 b) 50 c) 200 d) **100**
8. Latest figures indicate that India can boast of about _____ elephants in the wild.
a) 25000 b) **35000** c) 1000 d) 10000
9. It is a matter of concern that even in Kerala having lush green forests elephant population is _____.
a) **Stagnant** b) Spirited c) Stale d) Working

10. Kerala state has as many as _____ tamed captive elephants
a) 1000 b) **900** c) 5000 d) 2000
11. In _____, elephants are widely used in temple festivals and other cultural activities.
a) Karnataka b) Tamil Nadu c) **Kerala** d) Andhra Pradesh

Top Facts About Elephants

1. Elephants are a huge part of popular culture and show up as _____ across all media
a) Trope b) **Metaphors** c) Emblem d) Plain speech
2. Until _____, only 2 species of elephant were scientifically recognized.
a) 1988 b) 1980 c) **2010** d) 2012
3. However, genetic testing has revealed that there are at least _____ species.
a) Two b) **Three** c) Five d) One
4. The _____ elephant is the smallest, and has small ears and tusks
a) African b) Indian c) **Asian** d) None
5. Asian elephant have two prominent bumps on their _____
a) Trunk b) Legs c) Ears d) **Foreheads**
6. African elephants have larger _____, although the forest elephant has much rounder ears.
a) Tale b) **Ears** c) Trunk d) Forehead
7. Some elephants induce labour by self-medicating with certain _____.
a) Trees b) Animals c) **plants** d) Herbs
8. Baby elephants are initially _____ and some take to sucking their trunk for comfort
a) Screen b) **Blind** c) Deaf d) Worthless
9. Female elephants live in a herd of about _____ individuals lead by the most experienced matriarch
a) Two b) Six c) **Ten** d) Eight
10. The females in each herd help each other find food and care for _____.
a) Male elephant b) **Calves** c) Female elephant d) None of these
11. Elephant graveyards are not supported by any hard evidence, but _____ is important to them nonetheless
a) **Death** b) Food c) Birth d) Divine

12. Elephant normal lifespan is 60- _____ years.
a) 70 b) **80** c) 100 d) 120
13. If an elephant becomes _____, herd members will bring it food and help support it as it stands
a) Gentle b) Happy c) **Sick** d) Funny
14. If elephant dies, they will try to _____ it with food and water for a while
a) Stimulate b) Restart c) **Revive** d) Inspire
15. Once it is clear that an elephant is dead, the herd will become very _____
a) **Quiet** b) Loud c) Shriek d) Gentle
16. Even herds that come across an unknown lone _____ who has died will show it similar respects
a) Animal b) **Elephant** c) Human d) Trees
17. _____ are born toothless, grow a set of milk teeth, and finally lose these as they grow permanent adult teeth
a) Elephants b) Cow c) **Humans** d) Living being
18. Elephants are born without _____
a) Teeth b) Tail c) **Tusks** d) Hair
19. In _____ elephants, females are usually tusk less.
a) **Asian** b) African c) Indian d) None
20. Elephants use tusks for _____ and lifting heavy objects.
a) Eating b) Bury c) **Digging** d) Deepen
21. Elephants normally only sleep 2 or _____ hours each day
a) 5 b) 10 c) **3** d) 6
22. Elephants can eat up to _____ of vegetation every day
a) 100 kg b) **150kg** c) 200kg d) 250 kg
23. After the last set of teeth has been worn out, _____ elephants will usually die of starvation
a) Common b) Sociable c) **Solitary** d) Hidden
24. The elephant trunk, a specialized nose, is analogous to an octopus tentacle in terms of _____.
a) **Dexterity** b) Mastery c) Craft d) Wants
25. Once all the elephants were out, the _____ elephant climbed to its feet and ran for the door,
a) Calm b) **Distraction** c) Peace d) Recreation

26. Each elephant foot has _____ toes, but not every toe has a nail
a) Eight b) Six c) **Five** d) Ten
27. An easy way to tell the two _____ elephant species apart is by counting toenails
a) Asian b) Indian c) **African** d) None of these
28. An X-ray of an elephant's foot will reveal that its _____ are actually standing on tip-toe.
a) **Bones** b) Nerves c) Skeleton d) None
29. _____ are some of the most intelligent animals on Earth
a) Cow b) Bull c) **Elephants** d) Dog
30. Elephant brains weigh _____, much more than the brain of any other land animal.
a) 10kg b) **5kg** c) 15kg d) 20kg
31. Elephant brains have more complex folds than all animals except _____
a) Deer b) Cow c) **whales** d) Camel
32. An elephant in _____ surprised its zoo keepers by independently learning to mimic the commands.
a) Japan b) China c) **Korea** d) Thailand
33. here are many reports of elephants showing _____ towards other species
a) Charity b) **Altruism** c) Spirit d) Meanness
34. There are stories of the herds of elephants killed by humans retrieving the poached bones
a) Animals b) **Humans** c) Elephant d) None

Elephant Population Decreases And Under Threat

1. India holds by far the largest number of wild Asian elephants, estimated at about 26,000 to _____
a) 30000 b) **28000** c) 35000 d) 27000
2. *Elephas maximus* is placed in Schedule I and Part I of Indian Wildlife Protection Act _____ conferring it the highest level of protection.
a) **1972** b) 1980 c) 1982 d) 1985
3. India also presently manages 3400-_____ elephants in captivity.
a) 3500 b) **3600** c) 4000 d) 4500

4. The Kautilya Arthashastra records the presence of elephants in _____ gajavanas
a) Six b) Ten c) **Eight** d) Four
 5. The elephants of north eastern India are spread across _____
a) 36000 km² b) **32600 km²** c) 38000 km² d) 35000 km²
 6. Wild elephants are presently confined to the forested hilly tracts of _____ different regions.
a) Five b) Six c) **Four** d) Eight
 7. The foothills of Himalayas in the _____
a) South b) **North** c) East d) West
 8. The forested hilly tracts of Western and Eastern Ghats in _____ India
a) Northern b) **Southern** c) Western d) Eastern
1. _____ is represented by the elephant in the form of the deity Ganesha
a) Stability b) Inability c) **Wisdom** d) Penetration
 2. _____ is one of the most popular gods in the Hindu religion's pantheon
a) Shiva b) Vishnu c) Shakthi d) **Ganesh**
 3. Lord Ganesha's birthday (rebirth) is celebrated as the Hindu festival known as _____
a) Janmashtami b) **Ganesha Chaturthi**
c) Vasant panchami d) All of these
 4. Gaja Puja is usually done to a _____ elephant
a) Male b) **Female** c) Lord Vinayagar d) All of these
 5. _____ Puja is a rarely performed ritual that Kings used to do in Vedic times
a) Mahalakshmi b) Durga c) Navagraha d) **Gaja**
 6. The ritual will give you success in public life, and it also removes _____, gives you the power of intuition and wealth from different sources.
a) Promotions b) **Obstacles** c) Crimp d) Traverse
 7. Gaja mere presence will empower the ritual and the _____ can expect deep changes in their lives.
a) **Participants** b) Enemy c) Partaker d) Member

8. Elephant has an important place in _____ mythology
a) Literature b) Divine c) **Vedic** d) Earthly
9. Elephant inhales a lot more than it exhales and holds the _____ for longevity
a) Banana b) **Secret** c) Goods d) Mystic
10. Elephants have incredible _____ and their mere presence could calm people down
a) **Intelligence** b) Inability c) Sense d) Ignorance
11. As per _____, Elephants are deeply spiritual animals
a) Vedas b) Divine c) **Siddhas** d) Spiritual
12. It is said that elephant understands all the languages spoken by _____
a) Animals b) **Humans** c) Living Species d) All of these
13. Elephant is capable of _____ human beings
a) Grace b) Curse c) **Blessing** d) Dedication
14. Lord Ganesha has an elephant face aptly showcasing the _____ intelligence of elephants.
a) Earthly b) **Divine** c) Unearthly d) Religious



Thulasi Vandhanam

1. Tulasi in Hinduism

1. Tulasi or Holy basil is a _____ plant in Hindu belief
a) Venerable b) Pure c) **Sacred** d) Angelic
2. Every part of the Tulsi plant is _____ and considered sacred
a) Holy b) Untouchable c) Disregard d) **Revered**
3. Even the _____ around the plant is holy
a) Land b) **Soil** c) Ground d) Dust
4. The offering of tulasi leaves is mandatory in ritualistic worship of _____
a) **Vishnu** b) Siva c) Mahalakshmi d) Lord Ganesha
5. The _____ Purana declares a person who is cremated with Tulsi twigs in his funeral pyre gains moksha
a) Vishnu b) Skanda c) Garuda d) **Padma**
6. If a Tulsi stick is used to burn a lamp for Vishnu, it is like offering the gods lakhs of lamps
a) Hundreds b) Thousands c) **Lakhs** d) Hundred and Eight

7. Water mixed with the Tulsi _____ is given to the dying to raise their departing souls to heaven
a) Root b) **Leaves** c) Stem d) Flowers
8. Tulsi respect is rewarding, her contempt attracts the _____ of Vishnu
a) Passion b) Offense c) Peace d) **Wrath**
9. Hindus regard it as an _____ manifestation of the goddess Tulasi
a) Physical b) **Earthly** c) Spiritual d) Human
10. Tulsi is planted in the center of the central courtyard of Hindu _____
a) Houses b) Temples c) Garden d) Holy places
11. The Tulasi plant is cultivated for religious and medicinal purposes, and for its essential _____
a) Leaves b) Products c) **Oi** d) Compound
12. Uprooting and cutting branches of the plant is _____
a) Moral b) **prohibited** c) Permitted d) Illicit
13. Though Tulasi leaves are necessary for Hindu _____, there are strict rules for it
a) Festivals b) Homage c) **Worship** d) Glory
14. Only a _____ must cut them and only in the daylight
a) Female b) **Male** c) Human d) None of these
15. A prayer of _____ may also be offered to Tulsi before the act.
a) **Forgiveness** b) Compassion c) Cruelty d) Grace

2. Importance of Tulasi—Mother of Universe

1. In _____ says 'if anybody offers me even a leaf with full devotion and bhav then I accept it by manifesting myself in gross form
a) Ramayana b) Mahabharata
c) **Srimad Bhagavadgita** d) Srimad Bhagavatam
2. The presence of tulsi plant symbolizes the religious bent of a Hindu _____
a) Temple b) **Family** c) Worship d) Houses
3. A Hindu household is considered _____ if it doesn't have a tulsi plant in the courtyard
a) **Incomplete** b) Adequate c) Crude d) Imperfect
4. Some households can even have up to a _____ tulsi plants on the verandah
a) Six b) Two c) **Dozen** d) Eight

5. In the scriptures, tulsi is described as the "Mother of the _____"
a) Women b) **Universe** c) Human Beings d) Living Beings
6. _____ is supposed to take abode in a house where tulsi is grown
a) Goddess b) Divinity c) Positive Energy d) **Vishnu**
7. No wonder, the tulsi plant occupies a _____ position in many households.
a) **Prominent** b) Invisible c) Hilly d) Extended

3. Medicinal uses of Tulsi

1. Tulsi is taken as the herbal _____.
a) Water b) **Tea** c) Bath d) Medicine
2. The _____ extracted from the Karpooora Tulsi is mostly used in the herbal toiletry.
a) Water b) Essence c) **Oil** d) Core
3. The Karpooora Tulsi oil is also used against the _____ and _____.
a) Spider, Bee b) **Insects, Bacteria**
c) Virus and Fungus d) Mosquito, fly
4. The _____ Tulsi is the effective remedy for the severe acute Respiratory Syndrome.
a) Babi b) Drudriha c) Tukashmiya d) **Rama**
5. _____ of rama leaves gives relief in cold, fever, bronchitis and cough.
a) **Juice** b) Oil c) Grease d) Essence
6. Tulsi oil is also used as the _____ drop
a) Eyes b) **Ear** c) Nose d) All the above
7. Tulsi helps in curing _____.
a) All disease b) Typhoid c) **Malaria** d) Cough
8. Tulasi is very effective against indigestion, headache, hysteria, insomnia and _____.
a) Abscesses b) **cholera** c) Acne d) Addison
9. The fresh leaves of Tulsi are taken by the _____ of people everyday
a) Thousands b) Crores c) **Million** d) Billion
10. For over the centuries tulasi are called as the _____ of herbs.
a) Ruler b) **Queen** c) King d) Regent
11. For over the centuries Tulsi has been known for its remarkable _____ properties.
a) **Healing** b) Medicinal c) Aid d) Divine

12. Tulsi is considered the best remedy for leucoderma and other _____ disorders
a) Allergic b) Balance c) **Skin** d) Digestive
13. Rubbing finely powdered dry Tulsi leaves on the face like _____ powder makes it glow with beauty
a) Neam b) **Talcum** c) Turmeric d) Milk
14. Chewing a few tulasi leaves of the plant will _____ the blood
a) Condemn b) Lustrate c) Clarify d) **Purify**
15. Apply a thick paste by crushing and grinding _____ Tulsi with a little pure water to the face to open the pores
a) Drudriha b) **Dry** c) Rama d) Karpooora
16. For _____ on your face, add some lemon juice to the juice of Tulsi leaves and apply
a) Acne b) Rashes c) Dryness d) **Dark spots**
17. A decoction of Tulsi and mint is an excellent _____
a) Restore b) Spruce c) **Rejuvenator** d) Modernize

5. Tulasi Plant Remove Fluoride from Water

1. Tulsi defluoridating water in _____ countries all over the world.
a) **Poor** b) Rich c) Wealthy d) Penniless
2. Research scientists at _____ have discovered that Tulsi can replace some of the more expensive alternatives to fluoride removal.
a) Madras University b) **Rajasthan University**
c) Delhi University d) All of these
3. Where was the research experiment conducted?
a) Yellareddygudem b) Nemmani
c) **Narketpally Mandal** d) Mandar
4. Holy Basil leaves in _____ of water that had over 7 parts per million of fluoride.
a) 200ml b) **100ml** c) 50ml d) 500ml
5. The fluoride was _____ to just 1.1 parts per million.
a) Raised b) Scale Down c) **Reduced** d) Scale Increases
6. The _____ says that "safe levels" of fluoride in water are no higher than 1 part per million.
a) **World Health Organization** b) The Agriculture Adjustment Act
c) Common Agricultural Policy d) World Population Society

8. With the recent admittance by Harward University that _____ was bad for health.

a) Drinking Alcohol b) **Fluoride**
c) Public Water System d) Smoking

The fluoride being responsible for depleting _____ capacity.

a) Heart b) Nerves c) **Brain** d) Liver

9. Tulasi plant, holy basil found to remove _____ from water

a) Dust b) Component c) Minerals d) **Fluoride**

6. Cultural Importance of Tulsi

1. _____ is the sacred plant dearer to the Lord Vishnu.

a) Lakshmi b) **Tulsi** c) Goddess d) Radha

2. Tulsi symbolises _____

a) **Purity** b) Impurity c) Divine d) Goddess

3. Tulasi is considered as the _____ in the Indian Subcontinent.

a) Sacred b) Divine c) Secular d) **Holly Plant**

4. Tulasi _____ are used in temples for the worship purposes and also on the several occasions such as marriage.

a) Flowers b) Stem c) **Leaves** d) Mud

5. Tulsi is believed to promote _____ and life long happiness.

a) Durability b) Old age c) Period d) **Longevity**

5. Garlands made of _____ tulsi leaves.

a) 1000 b) 100 c) **10000** d) 100000

6. _____ traditionally use japa malas made from Tulsi stems or roots called *Tulsi malas*

a) **Vaishnavas** b) Yadavas c) Iyer d) All of these

7. They are worn as a _____ or garland or held in the hand and used as a rosary.

a) Bangle b) Hearings c) **Necklace** d) Chain

8. Some pilgrims carry tulsi plants in their hands throughout their pilgrimage to _____

a) Varanasi Ghats b) Shore Temple
c) Mahabodhi Temple d) **Dwarka**

9. PLANTS AND HERBS 'OSHADHI'

1. The knowledge about the origin and significance of _____ can be traced out from Vedic Literature in detail.

a) **Herbs** b) Trees c) **Plants** d) Forest

2. In _____ one Aranyani sukta is addressed to the deity of forest.
a) **Rig Veda** b) Sama Veda c) Yajur Veda d) Atharva Veda
3. _____ queen of the forest, received high praise from the sage, not only for her gifts to men but also for her charm.
a) Fraxi b) **Aranyani** c) Taiga d) Artimes
4. Forests should be _____ with trees and plants.
a) Pleasant b) peaceful c) **Green** d) All of these
5. Oshadhi Sukta of Rig-veda addresses to plants and vegetables as _____.
a) God b) **Mother** c) Father d) None of these
6. _____ are your birth places and thousands are your shoots.
a) Thousands b) lakhs c) **Hundreds** d) Tens
7. The plants came to existence on their earth before the creation of _____.
a) Forest b) Insects c) **Animals** d) Humans
8. _____ Upanishad elaborates swater have generated plants which in turn generated food.
a) Kena b) Maitrayani c) vajrasuci d) **Chandogya**
9. The _____ mentions certain names of Oshadhis with their values.
a) Rig Veda b) Sama Veda c) Yajur Veda d) **Atharva Veda**
10. Later this information became important source for the _____.
a) **Ayurveda** b) Homeopathy c) Allopathy d) Ancient Medicine
11. The Rig-veda instructs that forests should not be _____.
a) Saved b) Blasted c) **Destroyed** d) Demolished
12. The _____ is keeper of creation, container of forests, trees and herbs.
a) Water b) Sun (c) **Earth** d) All of these
13. One tree is equal to _____ sons.
a) One b) Two c) Twenty d) **Ten**
14. The Atharvaveda prays for continuous growth of _____.
a) **Herbs** b) Plants c) Trees d) All of these
15. O Earth! What on you, I dig out, let that _____ grow over.
a) Fast b) Slowly c) **Quickly** d) Very Slowly
16. O Earth! Let me not hit your _____.
a) **Vitals** b) Depths c) Exterior d) Guts

17. The 'Avi' element referred in the _____.
a) Rig Veda b) Sama Veda c) Yajur Veda d) **Atharva Veda**
18. _____ is considered generally by Vedic scholars as Chlorophyll.
a) 70 b) **65** c) 85 d) 90
19. The term 'Avi' is derived from the root 'Av' and thus gives the direct meaning of _____.
a) Savior b) Guard c) Partisan d) **Protector**
20. Plants were studied as a part of environment and their protection was prescribed by the _____ seers.
a) Puranas b) **Vedic** c) Mahabharatham d) None of these

10. Tulsi to save Taj Mahal from pollution effects

1. "AGRA: There's a dollop of _____ wisdom to help Taj Majal retain its original allure.
a) **Ayurvedic** b) Homeopathy c) Allopathy d) Herbal
2. Even as the monument of love, yellowing with age, awaits its promised beauty pack, _____ has come up with another quick fix project.
a) Police Department b) **Forest Department** c) Geographical Department d) Customer Department
3. Plant a _____ drive in Agra.
a) Grass b) Herbs c) **Tulsi** d) All of these
4. The department will launch the Tulsi plantation drive from _____.
a) November 1980 b) April 2012
c) **January 2009** d) October 2008
5. The public-private joint venture is expected to provide an eco-protection cover to sensitive Taj trapezium zone surrounding the _____.
a) 21st 17th Century Monument b) 10th Century Monument
c) 20th Century Monument d) **17th Century Monument**
6. The Two world heritage monuments like the Agra Fort and _____ tomb.
a) Ahameed Basheer b) Bibi-Ka-Maqbara
c) **Aitma-ud-Daula** d) Shivaji
7. Tulsi was chosen for its anti-pollutant, anti-oxidation and air-purifying properties, making it an ideal ornamental _____ in the vicinity of the Taj.
a) Grass b) **shrub** c) Tree d) Plant

8. N K Janu, said that the target in the first phase was to plant _____ plants.
a) one crore b) Fifty Thousand
c) Eighty Thousand d) **One Lakh**
9. How much they planted ensuring community involvement?
a) **Eighty Thousand** b) Seventy Thousand
c) Fifty Thousand d) One Lakh
10. The idea is to concentrate on colonies adjacent to Taj Mahal, mainly Taj Nagri, ShastriPuram, _____, to name a few.
a) Rajpath b) Qutub Minar
c) Tughlaqabad d) **Kamala Nagar**
11. Abbreviation for TFBA _____
a) **Taj Forest Block Area** b) Timber frame builders association
c) Timber forest block area d) Taj frame block area
12. The task involves plating 10,000 saplings alongside the ____ broad leaved environment friendly saplings planted this year, he said.
a) 850 b) **650** c) 1050 d) 900
13. Who is the chief conservator of forest, Agra zone?
a) FA Mohamad b) MS Raja c) Sheela d) **RP Bharti**
14. The letter will request their corporation to save the _____ and Taj.
a) Tulsi b) Plants c) **Environment** d) All of these
15. Tulsi is a very _____ and liable to wilt under winter frost.
a) **Sensitive Plant** b) Clam Plant
c) Strong plant d) Responsive Plant
16. The department will launch the drive by _____ end to ensure that survival of Tulsi is satisfactory.
a) March b) September c) April d) **January**

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Smt. Sheela Rajendra,

Deputy Dean, Director & Correspondent, PSBB Schools.,

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Punjab Association Group of Schools

IMCTF Co-ordinators

Sri. Thyagaragan

Member, Core Team
Mobile : 7299069730

Sri. Swamy

Member, Core Team
Mobile : 7299069731

Sri. Venkat

Member, Core Team
Mobile : 7299069732

IMCTF Pledge

*I revere "**Trees**" as symbol of **Forests***

*I revere "**Snakes**" as symbol of **Wild Life***

*I revere "**Cows**" as symbol of all **Living Beings***

*I revere "**Ganga**" as symbol of **Nature***

*I revere "**Mother Earth**" as Symbol of **Environment***

*I revere my "**Parents**" as symbol of **Human Values***

*I revere my "**Teachers**" as symbol of **Learning***

*I revere "**Women**" as symbol of **Motherhood***

*I revere "**War Heroes**" as symbol of **Bharat***



Initiative for Moral and Cultural Training Foundation [IMCTF]



Six Thematic Samskarams

Head Office: 4th Floor, Ganesh Towers, 152,
Luz Church Road, Mylapore, Chennai - 600 004.

Admin. Office : 2nd Floor, "Gargi", New No: 6 (Old 20), Balaiah Avenue,
Luz, Mylapore, Chennai - 600 004. Ph: +91 44 2466 231 4/5/6

E-Mail: imcthq@gmail.com Website : www.imct.org.in