Initiative for Moral and Cultural Training Foundation [IMCTF]

Conserve Forest and Protect Wildlife

[Theme I]

"Vruksha Vandanam" and "Naaga" Vandanam

Reverence for Plants
and
Wild Animals

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Conserve Forest and Protect Wildlife

Vruksha Vandanam / Naaga Vandanam

Ayurbalam yaso varcha , praja pasu vasooni cha,
Brahma prajnam cha medham cha thwam nodehi Vanaspathe.

Meaning : Would you not give me, Oh product of the forest.
Long life, fame, splendour, children, cattle and riches,
As also knowledge of God and intellectual wisdom.

Reverence for Trees and Wild Animals

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CONTENT

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Naaga Vandanam

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.

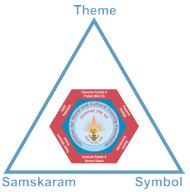
The IMCTF modules are designed with value imparting training known as "Samskarams" in ancient Indian thought. The IMCTF training models are classified into six basic Themes which connect the core of the culture of India to the contemporary challenges. The six Themes are: Conservation of Forests and Protection 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 worshiping 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 Value of Conserve Forest and Protect Wildlife.

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 seperate from our value system is [Dharmam] and all the three—Desam, Deivam and Dharmam are therefore inseperably 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.

Display the board designed by IMCTF to indicate the school's association with IMCTF at the entrance of the school.

Display panels and thematic posters of IMCTF at prominent locations where parents, visitors, teachers and students will be able to read.

Depute an interested and involved teacher to be the IMCTF Faculty.

Form IMCTF chapter in the school headed by the IMCTF Faculty and consisting of teachers who have undergone the IMCTF training programmes.

Motivate and encourage teachers and students to partake in the IMCTF programmes;

Include IMCTF thematic programmes in the school calendar to facilitate advance planning.

Invite and encourage all students, teachers and parents to volunteer to witness the performance of IMCTF programmes.

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. Perfom 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 Samskarm 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) Make use of any old tree available in the school otherwise Plant tree saplings and nurture it with respect every day for vruksha vandanam.

vii) Any picture / statue of naaga to be revered for naaga vandanam

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 Vandanams.

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

5. 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 samskaram 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.

6. 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.

7. 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 Jyrothir, 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 Namosthuthe
Brahma jyothir Pradeepthaya, Gurur Jyothir Manosthuthe.

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 Atharamaanaval 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, yatkiñca 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 Dayaaluh
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 śāntirantarikṣaṁ 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

VRUKSHA VANDANAM

1. Types of Forests

Tropical rainforests

- Hugely dense, lush forest with canopies preventing sunlight from getting to the floor of the forest.
- All year high temperatures and abundant rainfall.
- Located near the equator.
- A vital storehouse of biodiversity, sustaining millions of different animals, birds, algae and fish species.

Sub-tropical forests

- Located at the south and north of the tropical forests.
- Trees here are adapted to resist the summer drought.

Mediterranean forests

- Located at the south of the temperate regions around the coasts of the Mediterranean, California, Chile and Western Australia.
- The growing season is short and almost all trees are evergreen, but mixed with hardwood and softwood.

Temperate forests

- Located at Eastern North America, Northeastern Asia, and western and eastern Europe.
- Mix of deciduous and coniferous evergreen trees.
- Usually, the broad-leaved hardwood trees shed leaves annually.
- There are well-defined seasons with a distinct winter and sufficient rainfall.

Coniferous forests

- Located in the cold, windy regions around the poles.
- They come in both hardwoods and conifers.
- The hard woods are deciduous.
- The conifers are evergreen and structurally adapted to withstand the long drought-like conditions of the long winters.

Montane forests

- Known as cloud forests because they receive most of their precipitation from the mist or fog that comes up from the lowlands.
- Usually found in high-elevation tropical, subtropical and temperate zones.
- Plants and animals in these forests are adapted to withstanding

the cold, wet
- conditions and intense sunlight.
- Trees are mainly conifers.

Plantation forests

- Has around 7% of global forest cover (140 million hectares).
- Produces more sustainable timber and fibre than natural forests.
- Plantations produce around 40% of industrial wood.
- ❖ Plantation forests are on the increase.

http://eschooltoday.com/forests/types-of-forests.html

2. Rain Forests, Its Importance And Protection

What are Rain Forests?

Tropical rainforests are forests with tall trees, warm climates, and lots of rain. In some rainforests, it rains more than one inch nearly every day of the year!

Rainforests are found in Africa, Asia, Australia, and Central and South America. The largest rainforest in the world is the Amazon Forest in South America.

Why are rainforests important?

Flying over the heart of the Amazon is like flying over an ocean of green: an expanse of trees broken only by rivers. Even more amazing than their size is the role the Amazon and other rainforests around the world play in our everyday lives.

While rainforests may seem like a distant concern, these ecosystems are critically important for our well-being.

Rainforests are often called the lungs of the planet for their role in absorbing carbon dioxide, a greenhouse gas, and producing oxygen, upon which all animals depend for survival. Rainforests also stabilize climate, house incredible amounts of plants and wildlife, and produce nourishing rainfall all around the planet.

Rainforests:

- ❖ help stabilize the world's climate;
- ❖ provide a home to many plants and animals;

- maintain the water cycle;
- protect against flood, drought, and erosion;
- are a source for medicines and foods;
- support tribal people; and
- are an interesting place to visit

How can we save rainforests?

Rainforests are disappearing very quickly. The good news is there are a lot of people who want to save rainforests. The bad news is that saving rainforests is not going to be easy. It will take the efforts of many people working together in order to ensure that rainforests and their wildlife will survive for your children to appreciate, enjoy, and benefit from.

Some steps for saving rainforests and, on a broader scale, ecosystems around the world can be abbreviated as TREES:

- **Teach** others about the importance of the environment and how they can help save rainforests.
- **Restore** damaged ecosystems by planting trees on land where forests have been cut down.
- **Encourage** people to live in a way that doesn›t hurt the environment
- **Establish** parks to protect rainforests and wildlife
- **Support** companies that operate in ways that minimize damage to the environment

http://kids.mongabay.com/elementary/601.html

3. The Tropical Rain Forest

The most complex ecosystem on earth ... the tropical rain forest is one thousand times more biologically complex than the tropical reef system, the second most complex system on earth, with one million times greater biodiversity than our own ecosystem here.

- Mike Robinson, Director of National Zoo

http://www.globalchange.umich.edu/globalchange1/current/lectures/kling/rainforest/rainforest.html

The **tropical rainforest** is a hot, moist biome found near Earth›s equator. The world›s largest **tropical rainforests** are in South America, Africa, and Southeast Asia.

Tropical rainforests receive from 60 to 160 inches of precipitation (rain) that is fairly evenly distributed throughout the year.

www.cotf.edu/ete/modules/msese/earthsysflr/rforest.htm

The **Amazon** represents over half of the planet›s remaining rainforests, and comprises the largest and most **biodiverse** tract of tropical rainforest in the world, with an estimated 390 billion individual trees divided into 16,000 species.

https:wikipedia/wiki/biodiverse

Deforestation occurs around the world, though tropical rainforests are particularly targeted.

livescience.com

Tropical rainforests are among the most threatened ecosystems globally due to large-scale fragmentation as a result of human activity. Habitat fragmentation caused by geological processes such as volcanism and climate change occurred in the past, and have been identified as important drivers of speciation

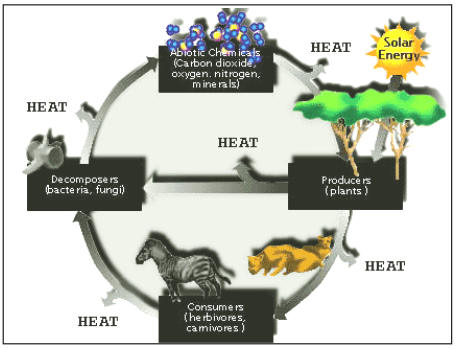
Evergreen forests are replaced by deciduous forests as precipitation becomes seasonal. Wherever dry periods are several months or longer in duration, leaves are shed as the dry season takes hold, providing a winter-like visual appearance. Leaves re-appear in anticipation of or with the onset of the rains. (A dry month is one where evapotranspiration exceeds precipitation.) The growing season is thus shortened, and so forest productivity is less than in the evergreen forests of the more humid tropics.

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

Boundaries between ecosystems or biomes are often gradual, and they can be sensitive to changing conditions. A prolonged period of wetness or drought, or human intervention, can cause dramatic changes because of the transitional nature of environmental conditions near the boundaries between biomes.

Humid tropical forests appear superficially similar everywhere, but in fact they differ widely in species composition and ecosystem attributes.

http://www.globalchange.umich.edu/globalchange1/current/lectures/kling/rainforest/rainforest.html



4. Forestry In India

Forestry in India is a significant rural industry and a major environmental resource. India is one of the ten most forest-rich countries of the world along with the Russian Federation, Brazil, Canada, United States of America, China, Democratic Republic of the Congo, Australia, Indonesia and Sudan. Together, India and these countries account for 67 percent of total forest area of the world. India's forest cover grew at 0.22% annually over 1990-2000, and has grown at the rate of 0.46% per year over 2000-2010,after decades where forest degradation was a matter of serious concern

Cultivable Forest Area in India

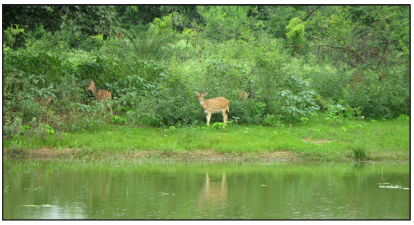
As of 2010, the Food and Agriculture Organisation of the United Nations estimates India's forest cover to be about 68 million hectares, or 24% of the country's area.The 2013 Forest Survey of India states its forest cover increased to 69.8 million hectares by 2012, per satellite measurements; this represents an increase of 5,871 square kilometers of forest cover in 2 years. However, the gains were primarily in northern, central and southern Indian states, while northeastern states witnessed a net loss in forest cover over 2010 to 2012.

Economic Contribution of Forests in India

In 2002, forestry industry contributed 1.7% to India's GDP. In 2010, the contribution to GDP dropped to 0.9%, largely because of rapid growth of the economy in other sectors and the government's decision to reform and reduce import tariffs to let imports satisfy the growing Indian demand for wood products. India produces a range of processed forest (wood and non-wood) products ranging from wood panel products and wood pulp to make bronze, rattazikistan ware and pern resin. India's paper industry produces over 3,000 metric tonnes annually from more than 400 mills. The furniture and craft industry is another consumer of wood. India's wood-based processing industries consumed about 30 million cubic metres of industrial wood in 2002. India annually consumes an additional 270 million tonnes of fuelwood, 2800 million tonnes of fodder, and about 102 million cubic meter of forest products - valued at about Rs. 27500 crore(US$4.2 billion) a year.

India is the world's largest consumer of fuel-wood.India's consumption of fuel-wood is about five times higher than what can be sustainably removed from forests. However, a large percentage of this fuel-wood is grown as biomass remaining from agriculture, and is managed out-

side forests. Fuel-wood meets about 40% of the energy needs of the country. Around 80% of rural people and 48% of urban people use fuel-wood. Unless India makes major, rapid and sustained effort to expand electricity generation and power plants, the rural and urban poor in India will continue to meet their energy needs through unsustainable destruction of forests and fuel wood consumption. India's dependence on fuel-wood and forestry products as a primary energy source is not only environmentally unsustainable, it is a primary cause of India's near-permanent haze and air pollution.



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

5. Forest degradation and fragmentation

Forest degradation is different from deforestation. Degradation is used to mean the destruction or reduction in quality of specific aspects of forests. Prolonged degradation can wipe out a forest. Degradation can result in a decrease in tree cover, changes in their structure or a reduction in the number of species that can be found there. If acid rain destroys trees in a vast area, it can be called forest degradation.

Forest degradation is changes within the forest which negatively affect the structure or function of the stand or site, and thereby lower the capacity to supply products and/or services. FAO (2001) – Global Forest Resources Assessment 2000

Forest degradation can be caused by factors such as

Forest fires:

In many forests such as in boreal and dry tropical forests, fires are usually expected from time to time. They may be caused by humans, accidents or natural factors. Forests fires wipe out many thousands of acres each year all over the world. This has effects on bio-diversity and the economy as well.

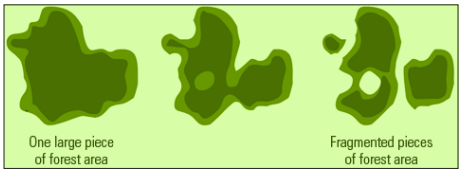
Climate Change:

Extreme climates can also cause degradation. Prolonged droughts and dry conditions reduce the tree cover and dry out water bodies running through them. They force many animals to migrate and reduce the quality of forests ecosystems.

Pests and diseases:

Pest or disease outbreak can also destroy the vegetative cover in forest lands. Degraded forests can often be restored. The Global Partnership on Forest Landscape Restoration (GPFLR, undated) suggested that more than one billion hectares of deforested and degraded forest land worldwide are suitable and available for restoration.

What is forest fragmentation?



Degradation can also result in forest **fragmentation**, and fragmentation can also result in degradation. This is when a large forest ends up divided into many smaller patches. This is particularly not healthy for larger forest animals, as they thrive well in large areas rather than pieces of forests.

http://eschooltoday.com/forests/what-is-forest-degradation.html

6. What are the consequences of destruction of forests?

The destruction of forests leads to diverse environmental and ecological issues. Destruction of forests pollutes the atmosphere, affect water cycle, destroys biodiversity and impacts on economic development.

1. **Deforestation causes atmospheric pollution** and is shaping climate and geography. Deforestation is a contributor to global warming and is often cited as one of the major causes of the enhanced greenhouse effect

   http://www.fao.org/newsroom/en/news/2006/1000385/index.html

2. '**The water cycle is affected by deforestation.** Trees extract groundwater through their roots and release it into the atmosphere. When part of a forest is removed, the trees no longer evaporate away this water, resulting in a much drier climate. Deforestation reduces the content of water in the soil and groundwater as well as atmospheric moisture. The dry soil leads to lower water intake for the trees to extract.'-

   Underlying Causes of Deforestation, UN Secretary General's Report

3. **The destruction of forests also affects biodiversity**. The 1992 United Nations Earth Summit defined "biological diversity" as "the variability among living organisms from all sources, including, 'inter alia', terrestrial, marine and other aquatic eco-

systems and the ecological complexes of which they are part: this includes diversity within species, between species and of ecosystems". This definition is used in the United Nations Convention on Biological Diversity.

***Biodiversity**: measurement and estimatiion. Springer. p.6D.L. Hawksworth(1996)*

4. **Deforestation also damages economic growth**. Damage to forests, rivers, marine life and other aspects of nature could halve living standards for the world's poor, concludes The Economics of Ecosystems and Biodiversity (TEEB) review is modelled on the Stern Review of climate change. The report will be released at the Convention on Biological Diversity (CBD) meeting in Bonn, where 60 leaders have pledged to halt deforestation by 2020.

http://news.bbc.co.uk/2/hi/science/nature/7424535.stm

7. Forest destruction causes atmospheric pollution

Atmospherical pollution that occurs because of forest destruction is explained by the following scientific studies.

1. Tropical deforestation is responsible for approximately 20% of world greenhouse gas emissions.

   http://www.fondationchirac.eu/en/deforestation

2. According to the Inter-governmental Panel on Climate Change, deforestation could account for up to one-third of total anthropogenic carbon dioxide emissions.

   IPCC Fourth assessment report, working group 1 Report "The Physical Science Basis", Section 7.3.3.1.5 (p.527)

3. But recent calculations suggest that carbon dioxide emissions from deforestation and forest degradation contribute about 12% of total anthropogenic carbon dioxide emissions with a range from 6 to 17%.

   CO_2 from forest loss". Nature Geoscience

4. Deforestation causes carbon dioxide to linger and accrue causing a layer in the atmosphere that traps radiation from the sun and radiation converts to heat leading to global warming, which is better known as the greenhouse effect.
5. The Effects of Deforestation on our Environment Today." Panorama. *IT Global. 18 July 2006. Web. 24 March 2012*
6. Actively growing plants remove carbon (carbon dioxide) from the atmosphere and release oxygen back into the atmosphere during normal respiration. Both the decay and burning of wood releases much of this stored carbon back to the atmosphere. In order for forests to take up carbon, the wood must be harvested and turned into long-lived products and trees must be re-planted.

   Prentice. "The Carbon Cycle and Atmospheric Carbon Dioxide" *IPCC*
7. Deforestation may cause carbon stores held in soil to be released. Forests are stores of carbon and can hide or release carbon depending upon environmental circumstances. In deforested areas, the land heats up faster and reaches a higher temperature, leading to localized upward motions that enhance the formation of clouds and ultimately produce more rainfall.

   NASA data shows deforestation affects climate in the Amazon, NASA News, June 9, 2004
8. The incineration and burning of forest plants to clear land releases large amounts of CO_2, which contributes to global warming.

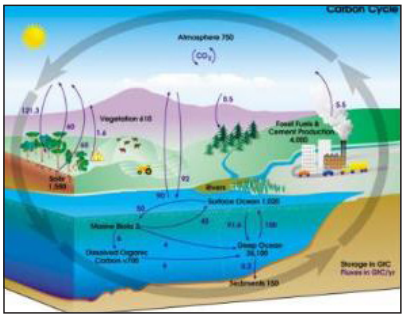
   TROPICAL DEFORESTATION AND GREENHOUSE-GAS EMISSIONS, Ecological Applications, August 2004) pp. 982–986
9. Scientists also state that, tropical deforestation releases 1.5 billion tons of carbon each year into the atmosphere.

   "Earth observations for estimating greenhouse gas emissions from deforestation in developing

   countries". Environmental Science Policy **10** *(4): 385–394*

So, if atmosphere which protects human life and health has to be preserved against pollution, forest have to be preserved. If forests have to be preserved human beings have to be made conscious of the need to protect forests – which also means protecting wild animals. This calls for a comprehensive knowledge of the interdependence between man, forests, animals and atmosphere.

8. Deforestation affects water cycle



The water cycle, also known as the Hydrological Cycle, describes the continuous movement of water on, above and below the surface of the Earth. Although the balance of water on Earth remains fairly constant over time, individual water molecules can come and go, in and out of the atmosphere. The water moves from one reservoir to another, such as from river to ocean, or from the ocean to the atmosphere, by the physical processes of evaporation, condensation, precipitation infiltration, run off and substance flow. In so doing, the water goes through different phases: liquid, solid (ice), and gas (vapor). The water cycle involves the exchange of heat, which leads to temperature changes. For instance, when water evaporates, it takes up energy from its surroundings and cools the environment. When it condenses, it releases energy and warms the environment. These heat exchanges influence climate. By transferring water from one reservoir to another, the water cycle purifies water, replenishes the land with freshwater, and transports minerals to different parts of the globe. It is also involved in reshaping the geological features of the Earth, through such processes as erosion and sedimentation Finally, the water cycle figures significantly in the maintenance of life and ecosystems on Earth.

http://en.wikipedia.org/wiki/water_cycle

'Deforestation reduces soil cohesion, so that erosion, flooding and landslides ensue.'

Deforestation and landslidesinsouthwesternwashingtonuniversityofwisconsin-eauclaire China's floods:isdeforestationto blame?bbcnews.august6,1999

'Trees, and plants in general, affect the water cycle significantly:'

"Soil,Water and Plant characteristics important to irrigation". North Dakota State University

http://en.wikipedia.org/wiki/tropical_rainforest

Tropical rainforests produce about 30% of our planet's fresh water. "

How can you save the rain forest Frank Field". The Times [London] , October 8, 2006. retrived April 2011

9. Deforestation affects bio diversity, medicinal plants

Forests support biodiversity, providing habitat for wildlife

Rainforest Biodiversity Shows Differing Patterns, Science Daily, August 14, 2007

Deforestation on a human scale results in decline in biodiversity.

Sten Nilsson, Do We Have Enough Forests?, *American Institute of Biological Sciences, March 2001*

And on a natural global scale is known to cause the extinction of many species.

Rainforest collapse triggered Pennsylvanian tetrapod diversification in Euramerica". Geology

The removal or destruction of areas of forest cover has resulted in a degraded environment with reduced biodiversity.

http://www.umich.edu/-gs265/societ/deforestation.htm

Since the tropical rainforests are the most diverse ecosystems on Earth and about 80% of the world's known biodiversity could be found in tropical rainforests, removal or destruction of significant areas of forest cover has resulted in a degraded environment with reduced biodiversity.

Tropical rainforests—The tropical rainforest, BBC

It has been estimated that we are losing 137 plant, animal and insect species every single day due to rainforest deforestation, which equates to 50,000 species a year.

Rainforest Facts. Rain-tree.com (2010-03-20) Retrived on 2010-08-29

Others state that tropical rainforest deforestation is contributing to the ongoing Holocene mass extinction.

The freat rainforest tragedy, the Independent, 28 June 2003; Leaky, Richard and Roger Lewin, 1996, The Sixth Extinction;Patterns of Life and the Future of Human kind, Anchor, ISBN 0-385-46809-1

The known extinction rates from deforestation rates are very low, approximately 1 species per year from mammals and birds which extrapolates to approximately 23,000 species per year for all species. Predictions have been made that more than 40% of the animal and plant species in Southeast Asia could be wiped out in the 21st century.

Biodiversity wipe-out facing South East Asia, New Scientist, 23 July 2003

Such predictions were called into question by 1995 data that show that within regions of Southeast Asia much of the original forest has been converted to mono-specific plantations, but that potentially endangered species are few and tree flora remains widespread and stable.

"The Future of Biodiversity" Science 269 (5222)

A recent study of the Brazilian Amazon predicts that despite a lack of extinctions thus far, up to 90 percent of predicted extinctions will finally occur in the next 40 years.

John,Emily."More extinctions expected in Amazon". Discovery. Retrieved July 13,2012

Moreover, forests foster medicinal conservation.

"Medicine from the rainforest" .Research for Biodiversity Editorial Office

With forest biotopes being irreplaceable source of new drugs (such as taxol), deforestation can destroy genetic variations (such as crop resistance) irretrievably.

Single-largest biodiversity survey says "Primary Rain Forest is Ir-replaceable".

Bio-medicine, November 14, 2007

10. Economic impact of deforestation

Damage to forests and other aspects of nature could halve living standards for the world's poor and reduce global GDP by about 7% by 2050, a report concluded at the Convention on Biological Diversity (CBD) meeting in Bonn.

Nature loss 'to hurt global poor', BBC News, May 29, 2008

Historically, utilization of forest products, including timber and fuel wood, has played a key role in human societies, comparable to the roles of water and cultivable land. Today, developed countries continue to utilize timber for building houses, and wood pulp for paper. In developing countries almost three billion people rely on wood for heating and cooking.

Forest Products. *(PDF) . Retrieved on 2011-12-04*

The forest products industry is a large part of the economy in both developed and developing countries. Short-term

economic gains made by conversion of forest to agriculture, or over-exploitation of wood products, typically leads to loss of long-term income and long-term biological productivity. West Africa, Madagascar, Southeast Asia and many other regions have experienced lower revenue because of declining timber harvests. Illegal logging causes billions of dollars of losses to national economies annually.

"Destruction of Renewable Resources". *rainforests.mongabay.com*.

Rapidly growing economies also have an effect on deforestation. Most pressure will come from the world's developing countries, which have the fastest-growing populations and most rapid economic (industrial) growth.

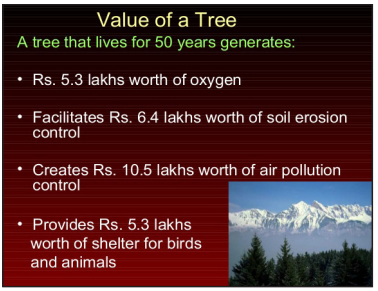
Kenneth Chomitz. "Roads, lands, markets, and deforestation : a spatial model of land use in Belize." 04/30/95.

11. A single tree is worth Rs 33 lacs.

What's the worth of forest of millions of trees?

This is how the value of a tree has been captured in science.

A tree that lives for 50 years



1. Generates Rs 5.30 lakh worth of oxygen
2. Recycles Rs 6.40 lakh worth of soil fertility
3. Facilitates Rs. 6.40 lakh worth of soil erosion control
4. Creates Rs 10.50 lakh worth of air pollution control and
5. Provides Rs 5.30 lakh worth of shelter for insects, birds, and animals.

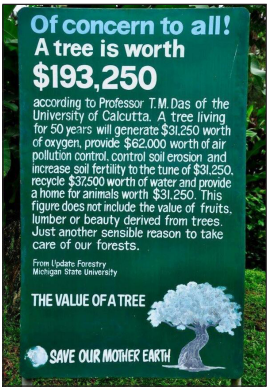
Besides, it provides flowers and fruits.

Our net loss is worth more than Rs 33 lakh when one tree falls or is felled."

www.indianscience.org/.../Traditionalknowledgeofplantconservationj

If this were the worth of a tree,which is replaceable by another tree, what will be the value of the millions of forest trees which are irreplaceable?

12. A Tree is worth $193,250



According to Professor T.M. Das of the University of Calcutta.

From update Forestry Michigan State University,

A tree living for 50years

1. Will generate $31,250 worth oxygen,
2. Provide $62,000 worth of air pollution control, soil erosion and
3. Increase soil fertility to the tune of $31,250,
4. Recycle $37,500 worth of water
5. Provide a home for animals worth of $31,250
6. This figure does not include the *value of fruits, lumber or beauty derived from tree, just another sensible reason to take care of our forests.*

http://skeptics.stackexchange.com/questions/16007/is-the-value-of-a-tree-193-250

13. What is the reason for forest destruction?

According to scientists and environmentalists, the lifestyle, psychology, human-centric approach promoted by the religious beliefs and scientific practices of the modern West did not revere or regard nature as sacred have caused environmental destruction – namely forests and wild animals.

In contrast, in all ancient religions of the world, particularly religions which originated in India, nature was revered as the Divine. This is the near unanimous opinion of the world of science. **The loss of traditional Reverence for Nature is Responsible for Destruction of Forests.**

A research paper "The Historic Roots of our Ecological Crisis," published in "Science" magazine [1967] by Lynn White concluded that the religious ethos of the West led to the emergence of what he called an "exploitative" attitude toward nature in the Western world.

He argued that religion was perhaps the most important force shaping human societies and human behaviour.

http://www.scu.edu/ethics/practicing/foscusareas/environment_ethics/lesson10.html

Lynn White set off intense debate between environment and religion in US. Besides White, western scholars like Max Weber, Robert Forbes, and Ernst Benz and others had earlier seen general links between the Western religious beliefs and environmental decay.

In the next twenty years over two hundred books and articles endorsed White's views. The popular media like Time Magazine, Horizon, The New York Times, The Boy Scout Handbook and The Sierra club Bulletin also focussed on how the religious believes of the West promoted domination of nature and destruction of forests.

Elspeth Whitney, University of Nevada, Las Vegas/www.clas.ufl.edu

14. Conservation of Forest and the Greatest Challenge Before Modern World

The innocent traditional people, who lived with and revered forests, trees, mountains and rivers as Divine only protected and saved the forests for thousands of years. They were trivialised by the modernists as superstitious, and even as sub-humans who had no understanding of God. It is the "knowledgeable" modern people, not the ignorant traditional people, who destroyed forests. And the destruction is continuing at an accelerated pace as modernity intensifies. Here is the story of destruction of forests by and in the "modern" world.

Before European settlement, forests covered nearly one billion acres of what is now the US. Since the mid-1600's, about 300 million acres of forest – 30% of forest – have been destroyed.

http://www.nationalatlas.gov/articles/biology/a_forest.html

Global deforestation sharply accelerated around 1852. Map reveals extent of deforestation in tropical countriesguardian.co.uk, July 1, 2008

Rain forests once covered 14% of the earth's land surface; now they cover a mere 6% and experts estimate that the last remaining rainforests could be consumed in less than 40 years.

Leslie Taylor. "The Healing Power of Rainforests."

Scientists estimate that one fifth of the world's tropical rainforest was destroyed between 1960 and 1990. All tropical forests will be gone by the middle of the 21st century.

Encyclopaedia of environmental science University of Rochester Press

The regions with the highest tropical deforestation rate between 2000 and 2005 were Central America—which lost 1.3% of its forests each year—and tropical Asia.

"World deforestation rates and forest cover statistics, 2000–2005" *mongabay.com*.

In Central America, two-thirds of lowland tropical forests have been turned into pasture since 1950 and 40% of all the rain forests have been lost in the last 40 years.

John Revington."The Causes of Tropical Deforestation" *New Renaissance Magazine*.

Brazil *has lost 90–95% of its* Mata Atlântica *forest. "What is Deforestation?" kids. mangobay.com*

Paraguay was losing its natural semi humid forests in the country's western regions at a rate of 15,000 hectares at a randomly studied 2 month period in 2010.

"Paraguary es principal deforestador del Chaco" ABC Color newspaper, Paraguay. August 13,2011 [Retrieved]

Madagascar has lost 90% of its eastern rainforests.

IUCN – Three new sites inscribed on World Heritage List*, 27 June 2007*

As of 2007, less than 1% of Haiti's forests remained.

International Conference on Reforestation and Environmental Regeneration of Haiti"

Mexico, India, Philippines, Indonesia, Thailand, Burma, Malaysia, Bangladesh, China, Sri Lanka, Laos, Nigeria, Democratic Republic of the Congo, Liberia, Guinea, Ghana, and Cote d'Ivoire have lost large areas of their Rain Forest.

Chart—Tropical Deforestation by Country & Region Mangobay.com Rainforest Destruction.rainforestweb.org

At the beginning of the twenty-first century, one of the greatest challenges facing human beings is how to stop the continued harm to Earth.

Environmental Ethics http://www.scienceclarified.com

Most environmental and ecological issues relate to destructive human interference with nature.

http://www.uwindsor.ca/criticalsocialwork/social-work-and-the-environment-understanding-people-and-place

15. Emergency measures needed to protect forest

The situation is so precarious that unless emergency measures are taken on war-footing to prevent further destruction of forests and to afforest the world, the world would be barren soon. This is what the experts say:

Some scientists have predicted that unless significant measures (such as seeking out and protecting old growth forests that have not been disturbed) are taken on a worldwide basis, by 2030, there will be only 10% forest, with another 10% in degraded condition; the balance 80% will have been lost, and with them hundreds of thousands of irreplaceable species.

E. O. Wilson, 2002, The Future of Life, Vintage

Several countries, notably Brazil, have declared their deforestation a national emergency.

Amazon deforestation rises sharply in 2007, USATODAY.com, January 24, 2008/ Vidal, John (31 May 2005). "Rainforest loss shocks Brazil".

The Guardian (London). Retrieved April 1, 2010.

16. Western Faiths destroyed Nature which traditional Faiths had Protected and Preserved – Says Science:

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] the authors state:

> 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]*

In fact, Pagans were regarded as inferior and pagan beliefs were regarded Satanic. But it is they who preserved the 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.

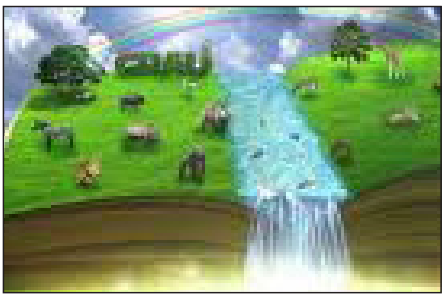
The reverence for nature was the samskaram which developed love, respect and care for nature in people.

17. Hinduism creates reverence for sacred nature and all living beings—Rev. Kothuthara

In 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 India 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 revers 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: "Isavasyam idam sarvam yatkinça jagat yam jagat." (This revolving world together with every minute particle in it is in-dwelt 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, (earth), (air), (space), (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 gods on the lower scale of evolution compared to man. Animals like monkey, elephant, tiger, cow, bull, etc. occupy important places in the spectrum of gods. "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 microorganisms 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

18. 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 emphasis 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 and 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 rever 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.

19. "Religious Conversion has led to environmental destruction"- Henry Lamb

The Lamb report says further that the United Nations has accepted that 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.

20. "Plants and Animals — not resources but living bings"— Henry Lamb

Now, a paradigm-shift is taking place in the West-centric world and religions. West looks to Indian thought to protect nature.

In his seminal work "ecologic Special Report titled "Green Religion and Public Policy" [October, 2001] Henry Lamb, founder of the Environmental Conservation Organisation [1988] Sovereignty InternationalInc [1996] and Freedom21 Inc [1999] brings out the huge paradigm shift that is taking place in the West, particularly US, in environment related religious beliefs. Extracts from his work are produced hereunder:

"In the beginning, God created..." is the assumption on which western culture has advanced for more than two millennia. This assumption is now obsolete - in the minds of the world's policy makers. Western civilizations have believed that man was created in "God's image," and is the crown jewel in all of God's creation. This belief too, is obsolete in the minds of many people who implement public policy:

"Human happiness.....became a cancer.....a plague upon ourselves and upon the Earth. Until such time as homo sapiens should decide to rejoin nature, some of us can only hope for the right virus to come

along." So says David Graber, a research biologist with the National Park Service.

The western world has progressed using plants and animals as resources to meet the needs of people. Plants and animals are no longer resources; they are living beings, of equal value to humans, with equal rights.

The United Nations agrees with this view. In its 1140-page instruction book for implementing the Convention on Biological Diversity.Global Biodiversity Assessment, (Cambridge University Press, for the United Nations Environment Program, 1995), p. 787

Lamb Concludes: "This new, "enlightened" view of the world has permeated our schools for more than a generation. Our churches, and our governments -- at every level – are filled with people who subscribe to this new world view. How, exactly, this paradigm shift has occurred is worthy of close examination. More importantly, how will this change in world view impact the lives of Americans today and in the future?"

Therefore, according to Henry Lamb, for the past one generation, environmental paradigm is effecting huge changes in the West including in the Christian Church and theology.

The Hindu spiritual values in which the Ancient Indian environmental consciousness inheres is becoming relevant, as the Hindu spiritualism is the only ancient model that is in a living form in the contemporary world.

21. Ancient India's Wisdom

Humans need Forests, Forests need wild animals and wild animals need forests – all are mutually dependent.

Ancient thinkers in all old civilisations knew for thousands of years that the humans needed forests and nature for their survival and wellbeing. Forests needed wildlife for their protection and wildlife needed forests for their protection. Therefore there was complete and comprehensive inter-dependence of humans and all living beings.

The Mahabharata says:

"Don't cut down those forests with tigers and don't let the tigers be driven away from the forest and be killed".—sloka 45, Udyoga Parva, Chapter 37.

"There cannot be a forest without tigers; and there cannot be tigers without a forest. The forest is protected by the tigers: and the tigers are

protected by the forest"—Sloka 46, Udyoga Parva, Chapter 37, (Prajara Parva).

http://msradha.blogspot.in/2014/06/mahabharatha-vis-vis-foresttiger.html

The ancient Hindu epic which is dated more than 5000 years have envisaged the relation between the forest and the wild life; forest and the trees; trees and the creepers.

The following versus deal with the interdependency of the forests and tigers.

"The forest with tigers cannot be cut down nor the tiger in the forest destroyed". –Sloka 54

"The tiger without the forest 9to protect it) is easily killed and so is the forest without tigers in it (to over awe people) easily cut down. The tiger therefore protects the forest and forest the tiger". —Sloka 55

"The creeper cannot grow without the support of the big tree".- Sloka 56

Mahabharatha, Udyoga-parvam, Chapter 29, Sanjayana Parva

http://msradha.blogspot.in/2014/06/mahabharatha-vis-vis-foresttiger.html

Is what Mahabharata says true? Is there a relation between tigers and forests?

Data proves that when the tiger population was high, India had more forest cover and when tigers were ex-terminated; forest cover of India too dwindled. A comparison of the forest cover of India in 1900 and now and the tiger population then and now establishes the link between tiger population and forest cover.

According to research data the total area under forest in India in 1900 was 40% and now India's forest cover is half of that. [Journal of Tropical Forest Science]

The tiger population in 1900 was 40000, which was 80% of the world's tiger population and now 1800. [www.atimes.com]

So, when tiger population comes down forest disappears and vice versa.

This shows that forest depends on wild animals for their protection and cannot exist without them and wild animals depend on forests for their protection and cannot exist with out forests.

Ancient Indians were therefore right in relating tiger and forests. The Mahabharata verse also establishes one cardinal fact and

that is forest need to be protected. And for that tiger is needed. And for the protection of tigers forest is needed. But the fundamental idea is protection of forest for the good of the world and the humans.

That is why our ancient seers prescribed the reverence for trees as symbolic of protection of forests and reverence for snakes and elephant as symbolic of protection of wild animals.

Therefore, in our tradition wild animals protect the forests and were revered, and thereby forests were protected. Forests protected the wild animals wild animals protected the forests.

This theme of mutual protection within and with nature is celebrated as "Parasparyam" [mutual dependability] in the Bhagwat Gita – an ancient Hindu text containing the wisdom of ancient Indians.

22. India has a great responsibility to save the world from environmental and ecological destruction

The modern life style of the West based 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 villager's 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 even 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 is projected by the National Intelligence Council of America [attached to the powerful spy agency CIA] to be among the three major Regional World Powers. India will be increasingly emerging as the 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.

Naaga Vandanam

1. Environmental Effects of Deforestation

Loss of Habitat

One of the most dangerous and unsettling effects of deforestation is the loss of animal and plant species due to their loss of habitat; not only do we lose those known to us, but also those unknown, potentially an even greater loss.

"Seventy percent of earth's land animals and plants live in forests, and many cannot survive the deforestation that destroys their homes."

The trees of the rainforest that provide shelter for some species also provide the canopy that regulates the temperature, a necessity for many others. Its removal through deforestation would allow a more drastic temperature variation from day to night, much like a desert, which could prove fatal for current inhabitants.

http://www.pachamama.org/effects-of-deforestation

2. Effects of Deforestation on Indigenous People

Destruction of Homelands

As large amounts of forests are cleared away, allowing exposed earth to whither and die and the habitats of innumerable species to be destroyed, the indigenous tribes who depend on them to sustain their way of life are also irreparably damaged.

The loss of forests has an immediate and direct effect on their lifestyle that we in the modern world, despite our own dependency on what the rainforest provides, will never know. The level of immediacy is exponentially greater.

The governments of nations with rainforests in their borders also attempt to evict indigenous tribes, and often succeed, before the actual clear-cutting begins. One of the pre-emptive effects of deforestation.

http://www.pachamama.org/effects-of-deforestation

3. Deforestation resulted in the Extinct of Wild life

Examples of species and subspecies that are extinct in the wild include:

1. Alagoas curassow (extinct in the wild since 1988)
2. Black soft-shell turtle (extinct in the wild since 2002)
3. Escarpment cycad (extinct in the wild since 2006)
4. Guam rail (extinct in the wild since the 1980s)
5. Hawaiian crow (extinct in the wild since 2002)
6. Pere David's deer (extinct in the wild since 1865 and possibly long before that)
7. Scimitar oryx (extinct in the wild since 1999)
8. Socorro dove (extinct in the wild since 1972)
9. Wyoming toad (extinct in the wild since 1991)
10. Axolotl (studies in 2014 probably failed to find wild individuals in their known range)

Not all species that are extinct in the wild are rare. For example,Ameaca splendens though extinct in the wild, was a popular fish among aquarists for some time, but hobbyist stocks have declined quite a lot more recently, placing its survival in jeopardy. However, the ultimate purpose of preserving biodiversity is to maintain ecological function. When a species exists only in captivity, it is ecological extinction.

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

4. Endagered Species from sixteen countries

The 25 species on the 2012–2014 list are distributed between 16 countries. The countries with the most species on the list are Madagascar (six species),Vietnam (five species), and Indonesia (three species). The list is broken into four distinct regions: the island of Madagascar, the continent of Africa, the continent of Asia including the islands of Indonesia, and the Neotropics (Central and South America). Five species have been on all seven published lists: the silky sifaka (*Propithecus candidus*), Delacour's langur (*Trachypithecus delacouri*), golden-headed langur (*Trachypithecus poliocephalus*

poliocephalus), grey-shanked douc (*Pygathrix cinerea*), and the Tonkin snub-nosed monkey (*Rhinopithecus avunculus*).

The purpose of the list, according to Russell Mittermeir, the president of CI, is "to highlight those [primate species] that are most at risk, to attract the attention of the public, to stimulate national governments to do more, and especially to find the resources to implement desperately needed conservation measures". Species are selected for the list based on two primary reasons: extremely small population sizes and very rapid drops in numbers. **These reasons are heavily influenced by habitait loss and hunting, the two greatest threats primates face**. More specifically, threats listed in the report include deforestation due to slash and burn agriculture, clearing for pasture or farmland, charcoal production, firewood production, illegal logging, selective logging, minig, land development and cash crop production; forest fragmentation; small population sizes; live capture for the exotic pet trade; and hunting for bushmeat and traditional medicine.

https://en.wikipedia.org/wiki/The_World%27s_25_Most_Endangered_Primates

5. Snake Species Index

There are nearly 3,000 species of snake in the world. Only around 375snake species are venomous, and only a small proportion of these are potentially harmful to humans.

www.arkive.org/snakes/

Unlike venomous snakes, most nonvenomous snakes cannot bite through clothing. Many times people kill snakes such as the youngblack or gray rat snake and the young racer snake, thinking they are copperheads.

www.ces.ncsu.edu/gaston/Pests/reptiles/venompix.htm

Few familiar species names are as follows:-

1. **King Cobra**

   The longest venomous snake in the world is the King Cobra. This is a snake that has many people worried because of the way they look and the size of them.

2. **American Copperhead**

   The American Copperhead is one of the snakes in the world that

creates venom. They are often called just the Copperhead for short. In some locations they are referred to as the Moccasin Snake.

3. **Black Mamba**

   The Black Mamba is considered to be the longest of all snakes found around Africa. It is also considered to be one of the deadliest.

4. **Corn Snake**

   The Corn Snake is also called the Red Rat Snake. They are a constrictor type of snake which means that they wrap their bodies around what they want to eat or they think it is threat.

5. **Rattle Snake**

   The Rattlesnake is one of the most common ones you will find out there. They do have a type of venom in them but it usually isn't very powerful.

6. **Boa Constrictor**

   The Boa Constrictor is a very large snake with a very thick body. However, it isn't one of the biggest as the Python species all are larger than this is.

7. **Eastern Coral Snake**

   The Eastern Coral Snake is also called the American Cobra. It is very dangerous snake due to the potency of the venom that it releases.

8. **Black Rat Snake**

   The adults can be up to 8 feet in length. This makes them the biggest of all snakes found in Canada. Like other species of snakes the colors of this one work to allow it to blend in well with the surroundings.

9. **Burmese Python**

   One of the larger species of snakes in the world is the Burmese Python. It is ranked as the 6 largest of all snakes in the world.

10. **Ball Python or Royal Python**

    The Ball Python or Royal Python is one that many people are fascinated by. This is a non venomous type of snake. It is quite timid in comparison to many other types of Pythons.

11. **Reticulated Python**

    The Reticulated Python is large and very interesting to gaze at. They don't have any venom and they are very seldom known to bite. However, they will wrap around a person though and suffocate them.

12. Garter Snake

The Garter Snake is one of the most well known. They often have very bright colors that make them attractive.

13. Green Anaconda

The Green Anaconda is the one of all species with the widest mass. This is a non venomous snake that only looks like it would be extremely dangerous.

14. Water Moccasin Snake

The Water Moccasin Snake is a type of pit viper. They can give a bite that is very painful and it could be deadly.

15. Greeen Tree Python

The Green Tree Python lives in areas where most people will never get a chance to see one up close. They are very colorful and that is what gains them lots of attention.

http://www.snaketype.com/types-of-snakes/

6. Various Mythologies that worships Snakes

The worship of serpent deities is present in several old cultures, particularly in religion and mythology, where snakes were seen as entities of strength and renewal.

African Mythology: In Africa the chief centre of serpent worship was Dahomey, but the cult of the python seems to have been of exotic origin, dating back to the first quarter of the 17th century. By the conquest of Whydah the Dahomeyans were brought in contact with a people of serpent worshippers, and ended by adopting from them the beliefs which they at first despised. At Whydah, the chief centre, there is a serpent temple, tenanted by some fifty snakes.

African diasporic religion: In Haitian Vodou, the creator loa Damballa is represented as a serpent, and his wife Ayida-Weddo is called the "rainbow. In West African mythology, Ayida-Weddo is believed to hold up the sky.

Ancient Egypt: Ancient Egyptians worshiped snakes, especially the cobra. The cobra was not only associated with Ra, but also many other deities such as Wadjet, Renenutet, Nehebkau, and Meretseger.

Ancient Near East: Ancient Mesoporamians and Semites believed that snakes were immortal because they could infinitely shed their skin and appear forever youthful, appearing in a fresh guise every time.

The Sumerians worshipped a serpent god or goddess named Ningishzida, an ancestor of Gilgamesh. Before the arrival of the Israelites, snake cults were well established in Canaan in the Bronze Age, for archaeologists have uncovered serpent cult objects in Bronze Age strata at several pre-Israelite cities in Canaan: two at Megiddo, one at Gezer, one in the *sanctum sanctorum* of the Area H temple at Hazor, and two at Shechem.

Ancient Europe: Serpent worship was well known in ancient Europe. The Roman genius loci took the form of a serpent.

In Italy, the Marsian goddess Angitia, whose name derives from the word for "serpent," was associated with witches, snakes, and snake-charmers. Angitia is believed to have also been a goddess of healing. Her worship was centered in the Central Apennine region.

Greek Mythology: Serpents figured prominently in archaic Greek myths. According to some sources, Ophion («serpent», a.k.a. Ophioneus), ruled the world with Eurynome before the two of them were cast down by Kronos and Rhea.

Nordic Mythology: Jormungandr**,** alternately the Midgard Serpent or World Serpent, of the Norse mythology, is the middle child of Loki and the giantess Angrbooa. However, there is nothing to indicate that the Norsemen ever worshipped this or other snake-like beings such as Fafnir.

According to the Prose Edda, Odin took Loki's three children, Fenrisulfr, Hel and Jörmungandr. He tossed Jörmungandr into the great ocean that encircles Midgard. The serpent grew so big that he was able to surround the Earth and grasp his own tail, and as a result he earned the alternate name of the Midgard Serpent or World Serpent. Jörmungandr's arch enemy is the god Thor.

Australian Mythology: In Australia, various Aboriginal mythologies tell of a huge python, known by a variety of names but universally referred to as the Rainbow-Serpent, that was said to have created the landscape, embodied the spirit of fresh water, and punished lawbreakers.

Cambodian Mythology: Serpents, or nagas, play a particularly important role in Cambodian mythology. A well-known story explains the emergence of the Khmer people from the union of Indian and indigenous elements, the latter being represented as nagas. According

to the story, an Indian brahmana named Kaundinya came to Cambodia, which at the time was under the dominion of the naga king. The naga princess Soma sallied forth to fight against the invader but was defeated. Presented with the option of marrying the victorious Kaundinya, Soma readily agreed to do so, and together they ruled the land. The Khmer people are their descendants.

Christian Mythology: Contemporary Christian culture identifies the snake as a symbol of evil and of the devil himself. Snake handling is a religious ritual in a small number of Christian churches in the U.S., usually characterized as rural and Pentacostal, particularly the Church of God with Sign Following.

> Practitioners believe it dates to antiquity and quote the Bible to support the practice, especially:
>
> "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:18)
>
> "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10:19)

Hindu Mythology: Snake worship refers to the high status of snakes or (nagas) in Hindu mythology. *Nāga* (Sanskrit:) is the Sanskrit and Pali word for a deity or class of entity or being, taking the form of a very large snake, found in Hinduism and Budhism.

The Snake primarily represents rebirth, death and mortality, due to its casting of its skin and being symbolically "reborn".

Nagas form an important part of Hindu mythology. They play prominent roles in various legends:

1. Shesha (Aadi shesha, Ananda) on whom Vishnudoes yoga nidra(Ananda shayana).
2. Vasuki is the king of Nagas.
3. Kaliya poisoned the Yamuna river where he lived. Krishna subdued Kaliya and compelled him to leave the river.
4. Manasa is the queen of the snakes.
5. Astika is half Brahmin and half naga.

Shiva is depicted wearing a snake around his neck.

Nag panchami is an important Hindu festival associated with snake

worship which takes place of the fifth day of Shravana (July-August). Snake idols are offered gifts of milk and incense to help the worshipper to gain knowledge, wealth, and fame.

Different districts of Bengal celebrate the serpent in various ways. In the districts of East Mymensing, West Syhlet, and North Tippera, serpent-worship rituals were very similar, however (Bhattacharya 1965,p.5). On the very last day of the Bengali month Shravana, all of these districts celebrate serpent-worship each year.

Korean Mythology: In Korean mythology, Eobshin, the wealth goddess, appears as an eared, black snake. Chilseongshin (the jeju island equivalent to Eobshin) and her seven daughters are all snakes. These goddesses are deities of orchards, courts, and protect the home. According to the *Jeju Pungtorok*, "The people fear snakes. They worship it as a god...When they see a snake, they call it a great god, and do not kill it or chase it away." The reason for snakes symbolizing worth was because they ate rats and other pests.

Native American Mythology

North America: Some of the indigenous peoples of the Americas give reverence to the rattlesnake as grandfather and king of snakes who is able to give fair winds or cause tempest.

Mesoamerica: The Maya deity Kukulkan and the Aztec Quetzalcoatl (both meaning "feathered serpent") figured prominently in their respective cultures of origin.

South America: Serpents figure prominently in the art of the pre-Incan Chavin culture, as can be seen at the type-site of Chavin de Huantar in Peru.
https://en.wikipedia.org/wiki/Snake_worship

7. Snake handling—A Ritual in West Viginia Church

George Went Hensley (1880–1955) introduced snake handling practices into the Church of God Holiness, an association of autonomous Christian Methodist congregations, founding the Dolly Pond Church of God in Birchwood, Tenn. in 1910. He later traveled the Southeast promoting the practice, eventually resigning

his ministry to start the first holiness movement church to require snake handling as evidence of salvation. If believers truly had the Holy Spirit within them, Hensley argued, they should be able to handle rattlesnakes and any number of other venomous serpents. They should also be able to drink poison and suffer no harm whatsoever. Snake handling as a test or demonstration of faith became popular wherever Hensley traveled and preached in the small towns of Tennessee, Kentucky, the Carolinas, Virginia, Ohio, and Indiana. Sister-churches later sprang up throughout the Appalachian region.

(Photo) Snake handling at Pentecostal Church of God, Lejunior, Harlan County, Kentucky, September 15,1946 (National Archives and Records Administration). Photo by Russell Lee.

Snake handling, also called **serpent handling**, is a religious ritual in a small number of Pentecostal churches in the U.S, usually characterized as rural and part of the Holiness movement. The practice began in the early 20th century in Appalachia, and plays only a small part in the church service. Practitioners believe serpent handling dates to antiquity and quote the Gospel of Mark and the Gospel of Luke to support the practice:

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark16:17-18)

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. (Luke 10:19)

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

8. Medical Uses of Snake Venom

The dangerous effect of snake venom on humans is well known, but there are also many medicinal uses if snake venom, this specialized saliva:

Excessive bleeding:	A blood-clotting protein in Taipan venom has been found to stop excessive bleeding during surgery or after major trauma.
Stroke:	Components of Malayan Pit Vier venom has shown potential for breaking blood clots and treating stroke victims.
Neurological diseases:	Enzymes from cobra venom may be instrumental to finding cure for Parkinson's disease and Alzheimer's disease.
Cancer (Various types):	An enzyme derived from copperhead venom could be used to the treatment of breast cancer.
Aging:	Yes, some are even used in a commercial wrinkle cream.

http://www.reptilegardens.com/reptiles/snakes/venomous/snake-venom.php

9. Worship of Snake dieties in India

India is a country where people give a lot of importance to animals. Each Indian religion has got a lot of beliefs and myths related with various animals. Though being venomous, snakes are one among those sacred animals of India. According to Hindu mythology, snakes are considered as the representation of rebirth, death and mortality, due to its casting of its skin and being symbolically "reborn". In some places snake gods are associated with fertility and married couples without children worship the serpent deity to have kids.

Hindus don't even dare to kill snakes thinking that the sins caused by that would pass even to their future generations. There are a lot of temples

in India related with snake worship. One of the oldest snake temples in India is the Mannarsala Snake Temple located at the Alleppey district of Kerala, south India. The most important offering in these snake temples is *noorum palaum,* which is a mixture of rice powder, turmeric powder and milk. Some temples of south India conducts a ritual art called*Sarpam Pattu* where women belonging to the *Pulluvas* cast dance frantically in front of a *Sarpakalam* (snake designs on the floor) to the rhythm of the Sarpam Pattu (Snake Song) and fall down exhausted.

Following are the eight prominent snake gods of India

- Shesha: 1,000 headed snake, also called Adisesha or Sheshnaga. It is believed that Lord Vishnu rest on this snake.
- Vasuki: Got a lot of importance in the Indianmyth, *Mahabharata.* Devas and Asuras coiled this serpent around *Mount Mandara* to churn the milky ocean to create the ambrosia of immortality.
- Kaliya: Poisoned the Yamuna / Jamuna river where he lived. Lord Krishna killed kailiya by dancing on him (kaliya mardan)
- Manasa: Considered as the queen of snakes.
- Ananta: The endless snake who circles the world.
- Padmanabha: Guardian snake of the south.
- Astika: A deity which is half Brahmin and half snake.
- Kulika

Nag Panchami is a Hindu festival which is celebrated through out India to worship the snake gods. It is observed across India and Nepal on the fifth day of the bright fortnight of the lunar month of Shravan during the monsoon season. Various kinds of rituals are carried out in different parts of India during this days to please the serpent deities.

https://walkaroundindia.wordpress.com/2013/01/16/worship-of-snake-deities-in-india/

The samskarams of Vruksha and Naaga Vandanam

Ancient Indians had worshipped forests and wild animals which promotes and sustains their environment-friendly lifestyle. Therefore symbolic of wild animals, snake worship [Naga Vandanam] prevails throughout India even now. Likewise the worship of trees or Tulsi as symbol of worship of forests prevails throughout the country even now.

It may be of interest to know that decades after partition the Islamic Pakistan government Website recognises how snake worship was part of the Pakistani heritage and how the Takshaka [the snake king] was the original ancestor of Pakistan and the Takshasila was named after him.

Therefore samskarams of Vruksha Vandanam is conceptualised by the IMCT to train the young mind to recall forest when they revere the symbol of Vruskha and forest destruction.

Likewise, the Naaga Vandanam is conceived to make the young ones to subconsciously to recall the need for forest protection for which wild animals are a must.

The samskarams are imparted by impacting on the psyche of the students with the understanding of how forests have been and are being destroyed massively, how it is necessary in the interest of the world to stop it and how it cannot be stopped unless the ancient values of

reverence for trees and wild animals are recalled to inhere deep in the subconscious of the young.

Unless it goes deep into the conscious of the young through samskaras imparted by use of symbols, it will simply remain at the thought

level and not influence the conduct of the young.

Samskarams are needed to transform intellectual appreciation into conscious behaviour and conduct which is possible only if the theme gets into the subconscious of the young. It has to influence the conduct of the young to make it part of his or her conviction and lifestyle and habits.

Story

The Khejrali Massacre.

Here is a great illustration of what environmental consciousness can do to motivate people people to lay down their lives to prevent trees being cut. A most powerful demonstration of what aroused environmental consciousness can do happened as recently as in the 18th century — to be precise in CE 1730. This incident happened in Rajasthan state of India.

This even is part of the history of the Bishnoi community which has sworn to be non-violent and vegetarian

The Bishnois is a small community in the state of Rajasthan who practised environmental conservation as a part of their daily religious duty.

The religion is an off-shoot of Hinduism and was founded by Guru Maharaj Jambeshwar in the 15th century. He believed that if trees were protected, animal life would be sustained and his community would survive.

Therefore he formulated twenty nine injunctions. Principal among them was a ban on the cutting of any green tree and killing of any animal or bird.

In 1730 Amrita Devi, a Bishnois woman was at home with her three daughters when she came to know that a party of woodcutters sent by the Maharaja of Jodhpur were on their way to fell a green Khejri tree for the construction of the Maharaja's new palace.

She prevented the woodcutters from felling the tree and was killed by them for her resistance, as were her three daughters.

The news spread like wildfire among the Bhishnoi community and hundreds of them assembled on the spot, prepared to give their lives in this cause and 363 of them did in resisting the trees being. This is known as the Khejrali Massacre.

The Maharaja apologised for the conduct of his officials but this has ever since been an inspiration to the environmental protectionists of India.

The Bishnois people's defence of the natural environment needs to be more widely known as one of the world's classic instances of martyrdom in defence of the environment.

The renowned Indian conservationist Valmik Thapar, described the Bishnoi in his 1997 book Land of the Tiger as "the primary reason that desert wildlife still exists on the subcontinent.

Conserve Forest - Quiz

1. Forestry In India

1. **_____in India** is a significant rural industry and a major environmental resource
   A. Forestry B. Deforest C.Water D.Rain
2. India is one of the ten most ____ countries of the world along with the Russian Federation, Brazil, Canada, United States of America etc.,
   A.Food –Rich **B. forest-rich** C.Rain D.Wealth
3. India and other countries account for _____ of total forest area of the world.
   A.50 Percent **B. 67 Percent** C.10Percent D.30 Percent
4. India's forest cover grew at _____annually over 1990-2000
   A.50 % B.10% C.0.01% **D. 0.22%**
5. India's forest has grown at the rate of ____ per year over 2000-2010
   A.0.46% B.0.22% C.46% D.25%
6. As of 2010, the Food and Agriculture Organisation of the United Nations estimates India's forest cover to be about _____
   A. 5 million hectares B. 10 million hectares
   C. 50 million hectares **D. 68 million hectares**
7. The 2013 Forest Survey of India states its forest cover increased to _____ by 2012, per satellite measurements
   A. 5 million hectares B. 69.8 million hectares
   C. 50 million hectares D. 68 million hectares
8. 8. In 2002, forestry industry contributed ____ to India's GDP.In 2010
   A.1.5% B.**1.7%** C.0.5% D.2%
9. India's paper industry produces over _____annually from more than 400 mills
   A.3 metric tonnes B.10 metric tonnes
   C. 3000metric tonnes D.300 metric tonnes
10. India's wood-based processing industries consumed about _____of industrial wood in 2002.
    A. 30 million cubic metres B.10 million cubic metres
    C. 20 million cubic metres D. 50 million cubic metres

11. India annually consumes an additional 270 million tonnes of fuel-wood, 2800 million tonnes of fodder, and about 102 million cubic meter of forest products - valued at about Rs. _____ a year.
A.2 Crore B.1000 Crore **C.27500Crore** D.100 Crore

12. _____is the world's largest consumer of fuel-wood
A. America B. Africa **C. India** D. Pakistan

13. India's consumption of fuel-wood is about _____times higher than what can be sustainably removed from forests.
A.Ten B. Two **C. Five** D. Twenty

14. Fuel-wood meets about ____of the energy needs of the country
A. 10% **B.40%** C.50% D.5%

6. What are the consequences of destruction of forests?

15. Which one will lead to diverse environmental and ecological issues?
A. Massacre B. Searching **C. Destruction of Forests** D. Crashing

16. Destruction of forests the atmosphere, affect water cycle.
A. Soil B. Purify C. Sanctify **D. Pollutes**

17. Destruction of forests destroys . and has an impact on economic development
A. Adversity B. Bittest C. Unlikeness **D. Biodiversity**

18. What causes atmospheric pollution and shapes climate and geography?
A. Crashing B. Pollution **C. Deforestation** D. Saching

19. Deforestation is a contributor to
A. Toast **B. Global warming** C. Warm up D. Global Fix

20. Deforestation is often cited as one of the major causes of the enhanced . effect.
A. Plant house B. Cool house C. Glass house **D. Greenhouse**

21. What will affect due to Deforestation?
A. Conservatory **B. Water Cycle** C. Nursery D. Arboreturm

22. The water cycle, is also known as the cycle
A. Meteorological B. Horological **C. Hydrological** C. Biological

23. The water cycle describes the continuous movement of water on, above and below the _____. (**surface of the Earth**)

24. The on Earth remains fairly constant over time (**balance of water**)

25. Which one can individually come and go, in and out of the atmosphere?
A. Molecules B. Scrap C. Shred **D. Water molecules**

26. The water moves from one to another, such as from river to ocean.
A. Lack B. Source **C. Reservoir** D. Stock

27. By which physical process, water effects substance flow?
A. Condensation B. Dispersal C. Summary D. Dryness

28. The water goes through different phases they are _____, _____ and _____. (**Liquid, Solid and Gas**)

29. The water cycle involves the exchange of which leads to temperature changes
A. Acidity B. Coolness **C. Heat** D. Greenhouse effect

30. When does water take up energy from its surroundings and cool the environment?
A. Appearance **B. Evaporation** C. Soak D. Dampen

31. When does water release energy and warm the environment?
A. Evaporation B. Gather C. Dehydration **D. Condensation**

32. These heat exchanges influence _____
A. Place B. Quality C. Medium **D. Climate**

33. By transferring water from one reservoir to another the water cycle water
A. Blame B. Adulterate C. Expiate **D. Purifies**

34. What does water transport to different parts of the globe?
A. Alloy B. Foil **C. Minerals** D. Hardware

35. It is also involved in reshaping the features of the Earth
A. Topographical **B. Geological** C. meteorological D. Hydrological

36. The water cycle figures significantly in the maintenance of life and _____ on Earth.
A. Compound B. Scheme C. Synthesis **D. Ecosystems**

37. The 1992 United Nations Earth Summit defined _____ as "the variability among living organisms from all sources (**biological diversity**)

38. The biological diversity encompasses ecological complexes includes diversity within species between _____ and _____. (**species and ecosystems**)

39. The _____ defined " Biological Diversity" ? (**1992 United Nations Earth Summit**)

40. Deforestation also damages _____ growth.
A. Viable B. Retail **C. Economic** D. Material

41. Which act on forests, rivers, marine life and other aspects of nature could halve living standards for the world's poor?
A. Fortune B. Improvement **C. Damage** D. Growth

42. _____ review is modeled on the Stern Review of climate change (**The Economics of Ecosystems and Biodiversity**)

43. When will the report to halt deforestation by 2020 be released?
A. Convention on Biological Diversity in Bonn B. TEEB C. Genetic variation of ecosystem D. Western green land

2. Forest destruction causes atmospheric pollution

44. What occurs because of forest destruction?
A. Pollution B. Damage **C. Atmospherical pollution** D. Fortune

45. What is responsible for approximately 20% of world's greenhouse gas emissions?
A. Freezing B. Lush C. Torrid **D. Tropical deforestation**

46. According to Panel On Climate Change, deforestation could account for up to one-third of total _____. (**Emissions - anthropogenic carbon dioxide**)

47. The recent calculations suggest that carbon dioxide emissions from deforestation contribute about _____ of total emissions
A. 10% **B. 12%** C. 13% D. 15%

48. Deforestation causes carbon dioxide to _____.
A. Forge B. Slouch C. Saunter **D. Linger**

49. The radiation from the sun converts to _____ leading to _____.(**heat, global warming**)

50. The Global warming is better known as the _____ effect.
A. Cold frame B. Hot house **C. Greenhouse** D. Plot

51. What do the growing plants remove from the atmosphere?
A. Oxygen **B. carbon dioxide** C. Carbonic acid gas D. Carbonic acid

52. The growing plants release _____ back into the atmosphere during _____. (**oxygen, normal respiration**)

53. Which processing of wood releases much of this stored carbon back to the atmosphere?
A. Strength and ripening B. Withering and wasting
C. Decay and Burning D. Building and development

54. How should wood be turned into long-lived products?
A. Seed **B. Harvested** C. Crop D. Stow

55. The trees must be _____. (**re-planted**)

56. Deforestation may cause _____ stores held in _____ to be released. (**carbon, soil**)

57. What do the Forests store and can hide or release upon environmental circumstances?
A. Coal B. Oxygen **C. Carbon** D. Coke

58. In deforested areas, up faster and reaches a higher temperature
A. Swelter B. Calidity C. Torridness **D. Land heats**

59. What happens when land reaches higher temperature leading to localized upward motions?
A. Precipitation **B. Rainfall** C. Dryness D. Sleet

60. While burning forest plants to clear land what do they release?
A. Oxygen B. Carbon acid **C. Carbon dioxide** D. Molecules

61. Due to tropical deforestation how many tons of carbon gets released each year into the atmosphere?
A. 1.6 billion B. 1.7 million C. 1.8 billion **D. 1.5 billion**

62. 86. What has to be preserved if health has to be preserved against pollution?
A. Woods B. Coppice **C. Forest** D. Park

63. If forests have to be preserved, human beings have to be made conscious of the need to protect _____ and _____. (**forests, wild animals**)

64. This calls for a knowledge of the interdependence between man, forests, animals and atmosphere.
A. Extensive **B. Comprehensive** C. Restricted D. Exclusive

3. Deforestation affects water cycle

65. How is water cycle is affected?
A. Denuding B. Logging **C. Deforestation** D. Decertification

66. How do trees extract groundwater and release it into the atmosphere?
A. Leafs B. Breed C. Kindred **D. Roots**

67. When part of a forest is removed the trees no longer _____ water resulting in a much _____ (**Evaporate, Drier climate**)

68. What does Deforestation reduce in the soil?
A. Terra firma B. Content of Water
C. Flood in soil D. Dust in the soil

69. The dry soil leads to intake for the trees to extract (**lower water**)

70. What does deforestation reduce so that erosion, flooding and landslides ensue?
A. Coherence **B. Adherence** C. soil cohesion D. Concord

71. Trees, and plants in general affect the _____ significantly (**water cycle**)

72. Tropical rainforests _____ produce about of our planet's fresh water
A. 20% B. 30% **C. 50%** D. 100%

73. Forests support biodiversity, providing habitat for .
A. Vital Park **B. wildlife** C. Symbiosis D. Organism

74. Which Biodiversity according to Science Daily shows Differing Patterns?
A. Forest B. Concord **C. Rainforest** D. Precipitation

75. What is a result of Deforestation on a huge scale in biodiversity?
A. Pratfall B. Development C. Dissolution **D. Decline**

76. Deforestation on a natural global scale is known to cause the extinction of many .
A. Breed **B. Species** C. Nature D. Division

77. The removal or destruction of areas of forest cover has resulted in a degraded environment with reduced.
A. Adversity B. Bawdiest **C. Biodiversity** D. Birdies

78. Which are the most diverse ecosystems on Earth?
A. Polar rainforests B. Sweltering C. Sultry **D. Tropical rainforests**

79. How much of the world's known biodiversity could be found in tropical rainforests?
A. 20% **B. 80%** C. 85% D. 82%

80. How many plant, animal and insect species are being lost every single day?
A. 138 B. 185 **C. 137** D. 150

81. Due to which activity we are losing animal and insect species every single day?
A. Biodiversity **B. Rainforest deforestation**
C. Tropical rainforests D. Deforestation

82. Tropical rainforest deforestation is contributing to the ongoing . extinction (**Holocene mass**)

83. The known extinction rates from deforestation rates are very .
A. High **B. Low** C. Beneath D. Prominent

84. How many species of mammals and birds per year are lost extrapolating loss of approximately 1 species per year ?
A. 10,000 B. 40,000 C. 20,000 **D. 23,000**

85. What is the percentage of animal and plant species in Southeast Asia predicted to be wiped out in the 21st century?
A. Over 10 % B. Over 15 % **C. Over 40%** D. Over 30%

86. Within regions of Southeast Asia much of the original forests have been converted to (**mono-specific plantations**)

87. A recent study of the predicts more extinctions in future. (**Brazilian Amazon**)

88. Up to 90 percent of predicted extinctions in the Brazilian Amazon will finally occur in the next .
A. 20 years B. 50 years C. 52 years **D. 40 years**

89. With forest biotopes being irreplaceable source of deforestation can destroy (new drugs, genetic variations)

90. Single-largest biodiversity survey says primary is irreplaceable
A. Forest **B. Rainforest**
C. Tropical deforestation D. Deforestation

4. Deforestation affects bio diversity, medicinal plants

1. Forests support _____, providing habitat for wildlife.
(a) **Biodiversity** (b) Genetic Diversity
(c) Ecosystem Diversity (d) Crop Diversity

2. _____Biodiversity Shows Differing Patterns, ScienceDaily, August 14, 2007
(a) Jungle (b) **Rainforest** (c) Tropical Woods (d) Tropical rainforest

3. _____ on a human scale results in decline in biodiversity.
(a) Rain Forestation (b) Degradation
(c) **Deforestation** (d) Climate Changes

4. On a _____ is known to cause the extinction of many species.
Natural Global Scale (b) Global Scale
(c) Earth Global Scale (d) Universal Global Scale

5. Rainforest collapse triggered Pennsylvanian tetrapod diversification in _____
(a) America & Japan (b) Japan & Europe
(c) **Europe & America** (d) Australia & Antarctic

6. The removal or destruction of areas of forest cover has resulted in a degraded _____ with reduced biodiversity.
Environmental Conversion (b) **Environment**
(c) Deforestation (d) Natural Environment

7. _____ Percentage of the world's Know Biodiversity.
(a) 90% (b) 30% (c) 55% (d) **80%**

8. It has been estimated that we are losing _____ plant, animal and insect species every single day due to rainforest deforestation.
(a) **137** (b) 148 (c) 257 (d) 300

9. Others state that tropical rainforest deforestation is contributing to the ongoing _____.
(a) Prehistoric Extinctions (b**) Holocene mass extinction**
(c) Human Influence on Extinctions (d) Prehistoric Ex-Tension

10. The known extinction rates from deforestation rates are _____
(a) Very High (b) **Very Low** (c) Normal (d) All the above

11. Approximately 1 species per year from mammals and birds which extrapolates to _____ species per year for all species.
(a) 68,000 (b) 52,000 (c) 50,000 (d) **23,000**

12. Predictions have been made that more than _____ of the animal and plant species in Southeast Asia could be wiped out in the 21st century.
(a) **40%** (b) 80% (c) 82% (d) 52%

13. Biodiversity wipe-out facing _____, New Scientist, 23 July 2003.
(a) North East Asia (b) South West Asia
(c) **South East Asia** (d) East North Asia

14. The original forest has been converted to_____, but that potentially endangered species are few and tree flora remains widespread and stable.
(a) **Mono-Specific Plantations** (b) Mono-Tree Plantations
(c) Poly- Tree Plantations (d) Forest Plantations

15. Brazilian Amazon predicts that despite a lack of extinctions thus far, up to _____ of predicted extinctions will finally occur in the next 40 years.
(a) 100 % (b) 10% (c) 77% (d) **90%**

16. _____ from the Rainforest Research for Biodiversity Editorial Office
(a) Drugs (b) **Medicine** (c) Diseases (d) None of these

17. With forest biotopes being _____ source of new drugs.
(a) Fixable (b) Curable (c) **Irreplaceable** (d) Placeable

18. Deforestation can destroy _____ variations irretrievably.
(a) Acquired (b) **Genetic** (c) Historical (d) All of these

19. Single-largest biodiversity survey says _____ is irreplaceable, Bio-Medicine, November 14, 2007
(a) **Primary rainforest** (b) Secondary Rainforest
(c) Evergreen Rainforest (d) Montane Forest

5. Economic impact of deforestation

91. According to CBD and other aspects of nature could halve living standards for the world's poor (**Damage to forests**)

92. How much is Deforestation predicted to reduce global GDP by 2050?
A. By about 1% B. 3% **C. 7%** D. 5%

93. Nature Loss to hurt global poor says the report concluded at the _____meeting in Bonn (**Convention on Biological Diversity**)

94. Utilization of what has played a key role in human societies?
A. Natural products **B. Forest products** C. Habitual D. Modified

95. In developed countries which material is often used for building houses?
A. Beam B. Chemical **C. Timber** D. Mud

96. In developed countries which material is used for making paper?
A. Rag pulp B. Pulp C. Mast **D. Wood pulp**

97. In developing countries how many people are estimated to rely on wood for heating and cooking?
A. Two million **B. Three billion** C. Two billion D. Three million

98. Which industry is a large part of the economy in both developed and developing countries?
A. Consumer product B. Speciality products **C. Forest products**
D. Unsought products

99. Gains made by conversion of forest to agriculture are _____ (**Short-term**)

100. Over-exploitation of wood products, typically leads to loss of long-term _____ and long-term _____. (**income, biological productivity**)

101. Many regions in the world have experienced lower revenue because of declining .
A. Wood harvests B. Pulp harvests
C. Timber harvests D. Pulp wood

102. How much loss to national economies has been estimated annually due to Illegal logging?
A. 60 billion B. 90 million
C. Billions of dollars D. Millions of dollors

103. Which of the following also have an effect on deforestation?
A. Extravagance **B. Growing economies**
C. Supervision D. Growing caution

104. Most pressure is expected to come from the _____ countries which have the fastest-growing populations (**world's developing**)

6. A single tree is worth

105. What is the worth of oxygen that a tree Generates?
A. 5 lakhs B. 10 lakhs **C. 5.30 lakh** D. 10.50 lakh

106. What is the worth of soil fertility that a tree Recycles?
A. 10.50 lakh **B. 6.40 lakh** C. 10 lakh D. 15 lakh

107. What is the worth of soil erosion control that a tree facilitates?
A. 10.50 lakh B. 15 lakh C. 10 lakh **D. 6.40 lakh**

108. Tree creates Rs 10.50 lakh worth of _____ control **(air pollution**)

109. What is the worth of shelter that a tree Provides for insects, birds, and animals?
A. 6.40 lakh B. 10.50 lakh **C. 5.30 lakh** D. 10 lakh

110. Trees also provide _____ and _____. (**flowers and fruits**)

111. What is the net loss when one tree falls or is felled?
A. 35 lakhs **B. 33 lakh** C. 50 lakh D. 70 lakh

7. What is the reason for forest destruction?

112. According to scientists and environmentalists who has caused more environmental destruction?
A. Prevailing B. State of the art C. Cutting edge **D. Modern West**

113. In all ancient religions of the world particularly in India, nature was revered as the _____. (**Divine**)
114. Destruction of the environment by the modern west is the near opinion of the world of science.
A. Homogeneous B. Accepted **C. Unanimous** D. Concordant
115. In which magazine was an article " The Historic Roots of our Ecological Crisis," published?
A. Time Domestic Ed B. Sunday magazine C. News Magazine **D. Science Magazine**
116. The religious ethos of the West has led to the emergence of what Mr White called as an attitude toward nature in the Western world (**exploitative**)
117. Which of the following is an important force shaping human societies and human behaviour?
A. Prayer **B. Religion** C. Mythology D. Veneration
118. Lynn White set off intense debate between _____ and _____ in US (**environment and religion**)
119. Western scholars like Max Weber, Robert Forbes and others had earlier seen general links between _____ and _____. (**Western religious beliefs and environmental decay**)
120. Over two hundred books and articles that endorsed White's views were published over the next how many years since 1967?
A. Ten years B. Thirty years **C. Twenty years** D. Fifty years
121. What has focused on how the religious beliefs of the West promoted the destruction of forests?
A. Television **B. Popular Media** C. Disclosure D. Intelligence

8. Protection of Forest and the Greatest Challenge before Modern World

122. The innocent traditional people, lived with and revered forests, trees, mountain, rivers as _____ (**Divine**)
123. The destruction of forests is continuing at an accelerated pace as _____(**modernity intensifies**)
124. The destruction of forests is done by and in the _____ world. (**Modern**)
125. How many acres of land of what is now the US had been covered by forests before the European settlement?
A. One million **B. One Billion** C. One Lakh D. One Crore

126. Since the mid-1600's how many acres of forest have been destroyed?
A. 500 million B. One billion **C. 300 million** D. 500 million

127. What had sharply accelerated around 1852?
A. Tropical deforestation **B. Global deforestation**
C. Eliminating deforestation D. Global warming

128. The Traditional people were trivialised by the as superstitious, and even as _____who had no understanding of God (**modernists, sub-humans**)

129. It is the _____ modern people, not the ignorant traditional people, who destroyed forests (**knowledgeable**)

130. Which kind of forests once covered 14% of the earth's land surface?
A. Wet evergreen B. Dry evergreen **C. Rain forests** D. Littoral and swamp

131. Experts estimate that the last remaining rain-forests could be consumed in less than _____ (**40 years**)

132. How much of world's tropical rainforests were destroyed between 1960 and 1990?
A. One third **B. One fifth** C. Half D. One third

133. Which forests are estimated to be gone by the middle of the 21st century?
A. Alpine B. Sub alpine C. Dry tropical **D. All tropical**

134. The Central American regions had the highest tropical deforestation rate between _____ and _____ (**2000 and 2005**)

135. Which region has lost 1.3% of its forests each year?
A. India B. England **C. Central America** D. Switzerland

136. Which forest in Brazil has been lost by almost 90–95%?
A. Bow National Forest **B. Mata Atlântica forest** C. Pacific temperature
D. Sinharaja forest

137. Which country was losing its natural semi humid forests in the country's western regions?
A. Plaguy B. Paralogy **C. Paraguay** D. paragon

138. Which country has lost 90% of its eastern rainforests?
A. Zambia **B. Madagascar** C. Tanzania D. South Africa

139. _____ inscribed three new sites on World Heritage List, 27 June 2007 (**IUCN**)

140. The countries like Mexico, India, the Philippines, Indonesia etc, , have lost large areas of their _____. (**rain forest**)

141. At the beginning of 21st century which is the biggest challenge facing human beings that humans want to successfully meet?
A. Violence B. Sinfulness **C. Harm to Earth** D. Mischief

142. Most environmental and ecological issues relate to human interference with nature (**destructive**)

9. Emergency measures needed to protect forest

143. For what purpose emergency measures are being taken on war-footing?
A. Eradication B. Slaughter **C. Destruction of forests** D. Murder

144. By 2030, how much of the forests are expected to remain?
A. 20% **B. 10%** C. 50% D. 30%

145. By 2030, how much of the forests are expected to be in degraded condition?
A. 10% B. 80% C. 25% D. 60%

146. Along with the loss of forests, irreplaceable hundreds of thousands of which of these would be lost?
A. Nature B. Collections C. Stripe **D. Species**

147. The deforestation of which forest had risen sharply in 2007?
A. Begur Reserve B. Sholayar reserve **C. Amazon** D. Palani hills forest

148. Which Country has been shocked about loss of Rain forest?
A. Zambia **B. Brazil** C. India D. Madagascar

149. Which Country has declared deforestation as a national emergency?
A. Switzerland B. Serbia **C. Brazil** D. Eastern North America,

10. Science says: Western Faiths destroyed Nature which traditional Faiths had protected and Preserved

150. Pagans were regarded as _____
a) **Inferior** b) Important c) Superior
d) Junior

151. Pagan _____were regarded Satanic
a) Ignorance b) Faith c) **Beliefs** d) Feelings

152. Protected nature in the traditional societies was decried and de-

stroyed by the_____ religious
a) Hindu b) **Western** c) Westward d) Eastern

153. The reverence for _____ was the samskaram which developed love, respect and care for nature in people.
a) **Nature** b) Plant C) Trees d) Animals

154. *People believed trees, springs, hills, streams, and other objects of nature had _____ spirits*
*a) Preserver b) **Guardian** c) Godly d) Protector*

11. Reverend Father Kochuthara says Hinduism creates reverence for sacred nature and all living beings

155. The Hindu vision affirms the sacredness not only of the human being, but everything in _____
(a) **Nature** (b) Description (c) Essence (d) Humour

156. According to the Hindu concept, the material causes of the created world are the _____
(a) Panchikarana b) **Pancha Bhootas** c) Water d) Air

157. Five Great Elements namely, earth, air, water, _____, and Agni .
(a) Capacity (b) Distance (c) Distance (d) **Space**

158. These _____ elements create, nurture, and sustain all forms of life; after death and decay they absorb what was created earlier.
(a) Global (b) **Cosmic** (c) Tiny (d) Bounded

159. Thus, in the preservation and _____of the environment, these elements play a vital role.
(a) Maintenance (b) **Sustenance** (c) Starvation (d) Livelihood

160. These are deified in the _____scripture.
(a**) Sacred** (b) Divine (c) Open (d) Spiritual

161. In the _____ tradition there is an underlying unity of all life, the world and all that exists.
(a) Religion (b) Spiritual (c**) Hindu** (d) Honed

162. The interconnectedness of all _____and all creatures is affirmed by the scriptures.
(a) Growth (b) **Life** (c) Energy (d) Dullness

163. The Divine permeates everything and radically connects all life, whether _____ or not.
(a) Animal (b) Individual (c) Biped (d**) Human**

164. That is, God and nature, the individual and others are all one, are all ultimately_____.
(a**) Unified** (b) Consolidated (c) Co-operative (d) Divided

165. _____ affirms that atman is ultimately identical with Brahman
(a) Ramayanam (b) Mahabharatam
(c) **Bhagavad Gita** (d) Srimad Bhagavatam

166. Hinduism is a religion in which the _____is conceived as part and parcel of nature.
(a) Vedas (b) **Human** (c) Divine (d) Prayer

167. The natural phenomena are from a divine _____
(a) **Source** (b) Authority (c) End (d) Mother

168. The wide_____ of gods and the rituals and sacrifices, there is this insight into the sacredness and divine origin of nature.
(a) Grass (b) Area (c) **Spectrum** (d) Scale

169. Every natural force and phenomenon is considered to be a god and there are _____ praising and venerating them.
(a) Ditty (b) Oratorio (c) Paean (d) **Hymns**

170. Human being is not on the earth to conquer, _____ and exploit, but to be an integral part of the organic whole.
(a) Control (b) **Dominate** (c) Monopolize (d) Lead

171. The gods, _____and nature formed one organic whole.
(a) Women (b) Human (c) **Men** (d) Animals

172. _____, in the vedic vision are not inferior creatures
(a) **Animals** (b) Plants (c) Trees (c) Human

173. _____of gods on the lower scale of evolution compared to man.
(a) **Manifestation** (b) Demonstration (c) Reality (d) Explanation

174. Animals like monkey, elephant, tiger, cow, bull, etc. occupy important places in the _____ of gods.
(a) Sphere (b) Chromatic (c) **Spectrum** (d) spirituals

175. Spiritually, there is no distinction between_____and other forms of life.
(a) Animals (b) **Human Beings** (c) Living Soul (d) Plant

176. All forms, including plants and animals, are manifestations of god as _____ beings.
(a) General (b) Sufficient (c) Unlimited (d) **Limited**

177. Even _____are **jivas** having souls of their own.
(a) Plants (b) **Microorganisms** (c) Bacteria (d) Virus

178. The protection and worship of the _____ symbolizes human responsibility to the sub-human world.
(a) **Cow** (b) Trees (c) Tulasi (d) River

179. This also stresses the reverence for all_____of life.
(a) Scheme (b) Patten (c) **Forms** (d) System

12. Rev Kochuthara says that other civilisations have to learn from Hindu spiritualism

180. Rev Kochuthara admits that that a certain emphasis in the _____ did not facilitate a reverential attitude to nature (**Christian tradition**)

181. The Rev says, that the Christian tradition did not facilitate attitude of _____ and _____ to the earth and the whole cosmos as in Hinduism (**reverence and gratitude**)

182. There are differences in the basic faith vision and _____. (**convictions**)

183. A more critical re-evaluation of interpreting Hindu approach to nature as _____ will help people understand richness of these traditions.
A. Poly theistic B. Growing cautions
C. Pantheistic D. Extravagance

184. What will help people to understand better the richness of the naturalistic traditions?
A. Pragmatic B. Practical C. Sane **D. Re- evaluation**

185. Which traditions also have a reverential approach to the nature?
A. Devotion B. Disbelief **C. African religions** D. Superstition

13. "Religious Conversion has led to environmental destruction"- Henry Lamb

186. The religious beliefs which propound that the world and nature were created for the enjoyment of man have caused the _____
a) **Havoc** b) Damage c) Miracle d) Disorder

187. The religions that taught the world that "In the beginning, God created...," are condemned by the _____
a) Europe b) Western c) **United Nations** d) India

188. In embracing a value system that has converted the world into a_____ of commodities for human enjoyment.

a) Bin b) **warehouse** c) Establishment d) Depot

189. In the process, not only has nature lost its _____ ___ qualities
a) Divine b) Holy c) Pure d) **Sacred**

190. Most of these people were drawn into the larger market economy and converted to Christianity by the late _____
a) 1940 b) **1950** c) 1920 d) 1930

191. On so converting to a religious belief system that rejects assignment of sacred qualities to _____ of nature
a) **Elements** b) Material c) Fundamental d) Basic

192. This is the most explicit and authentic admission that conversion from traditional faiths has led to the _____of environment
a) Creation b) **Destruction** c) Eradication d) Building

14. "Plants and Animals — not resources but living bings"— Henry Lamb

193. Mr Henry Lamb has published a Special Report entitled _____ and _____. (**Green Religion and Public policy**)

194. Henry Lamb, is the founder of the _____ Organisation (**Environmental Conservation**)

195. _____ and _____ brings out the huge paradigm shift that is taking place in the West (**Sovereignty International Inc, Freedom21 Inc**)

196. In the beginning God created... is the assumption on which western culture has advanced for more than _____
A. One millennia **B. Two millennia**
C. Five millennia D. Ten millennia

197. The assumption that the world has been created for man's enjoyment is now _____in the minds of the world's policy makers
A. Contemporary B. Ancient **C. Obsolete** D. Fossil

198. Who believe that man was created in God's image ?
A. Westward **B. Western civilizations** C. Indian civilizations D. Eastern civilizations

199. The belief that man has been created in God's image too is obsolete in the minds of many people who implement _____. (**public policy**)

200. What has become a cancer and plague upon ourselves and upon the Earth according to Mr. David Graber?
A. Gaiety B. Prosperity **C. Human happiness** D. Joviality

201. Until such time as . should decide to rejoin nature, some of us can only hope for the right virus to come along says Mr. David Graber
A. Human species B. Living creature
C. Physical nature **D. Homo sapiens**

202. Which have been considered as resources by the western world for progress and to meet the needs of its people?
A. Vine and weed B. Tree and shrub
C. Plants and Animals D. Assistant and associate

203. Plants and animals are no longer resources; they are living beings, of equal value to _____ with _____ (**humans, equal rights**)

204. _____ agrees with the view of Plants & animals are living beings and in implementing the Convention on Biological Diversity (**The United Nations**)

205. Lamb Concludes . view of the world has permeated our schools for more than a generation.
A. Civilised B. Cultivated C. Confused **D. Enlightened**

206. Mr Lamb says "Our _____ and _____ at every level are filled with people who subscribe to this new world view" (**Churches, Government**)

207. Of the following which is effecting huge changes in the West including in the Christian Church and theology?
A. Contingent B. Uncertain
C. Environmental paradigm D. Presumptive

208. _____ is the only ancient model that is in a living form in the contemporary world.
A. Perception B. Premonition
C. Clairvoyance **D. Hindu spiritualism**

15. Ancient India's Wisdom:

209. What do humans need for their survival and well-being?
A. Chase and Clump B. Stand and Shelter **C. Forests and nature**
D. Weald and Cover

210. What do the forests need for their protection?
A. Presence **B. Wildlife** C. Water D. Plant

211. What do the wildlife need for their protection?
A. Food B. Water **C. Forests** D. Weald

212. In ancient times, there was complete and comprehensive inter-dependence of _____ and all living beings. (**Humans**)

213. Don't destroy forests with _____ and don't make forests _____, says Mahabharata.
A. Bare, lacking **B. Tigers, devoid of tigers** C. Destitute, sans D. Void, vacant

214. Forests can't be saved without _____.
A. Water B. Plant **C. Tigers** D. Animals

215. Tigers cannot live without _____.
A. Chase B. Park C. Food **D. Forest**

216. When the _____ population was high, India had more forest cover
A. Cat B. Leopard **C. Tiger** D. Lion

217. When tigers were _____ forest cover of India too _____.
A. Abolish, Erase B. Blot out, destroy **C. Exterminated, dwindled** D. Create, eradicate

218. What was the of total area under forest cover in India in 1900?
A. 50% **B. 40%** C. 80% D. 60%

219. The tiger population in 1900 was _____ which was _____ of the world's tiger population and is now 1800
A. 10000, 80% B. 40000, 20% **C. 40000, 80%** D. 20000, 40%

220. When population of which animal comes down do forests disappear?
A. Lion B. Elephant **C. Tiger** D. Peacock

221. Forests depends on wild animals for their _____.
A. Preservation **B. Protection** C. Harm D. Defence

222. Who were right in relating tiger and forests?
A. Modern B. Bygone **C. Ancient Indians** D. African ancient

223. Which book establishes one cardinal fact and that forests need to be protected?
A. Scriptures B. Ramayana C. Magazines **D. Mahabharata**

224. The fundamental idea is protection of forest for the good of the _____ and _____. (**world and the humans**)

225. Which of the following is symbolic for the reverence towards forests as reverence is needed for their protection?
A. Plant B. Wild animals **C. Trees** D. Fruits

226. Which of the following is symbolic for the reverence needed for the protection of wild animals?

A. Lion and elephant **B. Snakes and Elephant** C. Tiger and Lion
D. Snakes and Tiger

227. In our tradition wild animals which protect the forests were ____.
A. Admire B. Cherish **C. Revered** D. Despise

228. The theme of mutual protection within and with nature is celebrated as _____. (**Parasparam Bhavayantah**)

229. hich ancient Hindu text _____ contains the wisdom Parasparam Bhavayantah of ancient Indians (**Bhagawad Gita**)

16. India has a great responsibility to save the world from environmental and ecological destruction

230. _____ is the only ancient civilization which has retained its ancient wisdom in practical life
A. Europe B. Australia C. America **D. India**

231. Indians still _____ nature
A. Criticize B. Dislike **C. Revere** D. None of them

232. Indian _____ trees
A. Dishonor **B. Worship** C. Disregard D. Hate

233. Indians, regard the entire creation as manifestation of _____
A. Divinity B. Devil C. Evil D. None of them

234. In India still _____ is there in villager's life style and habits
A. Difficulty B. Poverty **C. Simplicity** D. Enmity

235. Indian villagers use _____ products for their day -to -day needs
A. Artificial B. Foreign C. Unnatural **D. Natural**

236. India has its _____ which protects environment is in current practice.
A. modern wisdom B. impiousness **C. ancient wisdom** D. ignorance

237. The _____ Indians must be made aware of the scientific basis of their traditions
A. Old **B. Young** C. Cute D. None of them

238. The young Indians should be persuaded to _____ voluntarily in the samskarams
A. Disobey B. Dishonor **C. Participate** D. None of them

239. The Indian philosophy and lifestyle are the basis for the _____
A. future world. B. Past world
C. Current world D. None of them

240. The Western life model has reached a _____in the environmental sense.
A. Corner **B. Dead end** C. Traditional life D. Junction

241. The _____ life style of the West based on comfort for humans has caused discomfort for animals and destruction of nature
A. Indian B . **Modern** C. Western D. Ancient

242. Indian philosophy of life given by _____
A. Dutch people B. Africans C. Americans D. **Rishis and saints**

243. The Indian faith and lifestyle, particularly in villages, is largely environment friendly.
A. Faith of god *B.* **Environment friendly.**
C. Culture and Tradition D. uneco-friendly

17. Endangered Species from sixteen countries

Elephants are the largest living land mammals-I

244. Elephants are _____ animals
A.30 B. 20 C. **25** D. 15

245. Madagascar has _____Species.
A.5 B. **6** C.10 D. 3

246. The Species List is broken in to _____distinct regions.
A. 5 B. 3 C. 8 D**. 4**

247. _____has four Species.
A. Madagascar B. Indonesia C. Thailand D. **Vietnam**

248. Indonesia has _____Species.
A. Four B. Five C. **Three** . Six

249. The Other name of Silky Sifaka is _____
A. Trachypithecus poliocephalus B. Pygathrix cinerea
C. **Propithecus candidus** D. Rhinopithecus avunculus

250. Trachypithecus poliocephalus is otherwise called as _____
A. Tonkin snub-nosed monkey B. grey-shanked douc
C. **golden-headed langur** D. the silky sifaka

251. Pygathrix cinerea is otherwise called as _____
A.Tonkin snub-nosed monkey B. **grey-shanked douc**
C. golden-headed langur D. the silky sifaka

252. Tonkin snub nosed monkey is also called _____
A. Trachypithecus poliocephalus B. Pygathrix cinerea
C. Propithecus candidus D. **Rhinopithecus avunculus**

253. The Species list identified by the _____is to conserve those species.
A. **Russell Mittermeir** B. Vanessa Woods
C. Jane Goodall D. Christophe Boesch

254. Species are extremely _____Population Sizes and very rapid drop in numbers.
A. High B**. Low** C. Moderate D. Extremely low

255. The reasons are heavily influenced by _____, the two greatest threats primates face.
A. Slash and Burn Agriculture
B. Firewood production and illegal logging
C. **Habitat loss and Hunting** D. Forest Fragmentation

18. Snake Species Index

256. There are nearly_____ Species of Snake species in the world.
A. 4000 B. 5000 C. **3000** D. 4500

257. Only _____snake Species are venomous.
A. 455 B. 250 C. **375** D. 345

258. A small portion of the snakes are potentially _____to humans.
A. Harmless B**. Harmful** C. Medicine D. None of these.

259. Many People Kill snakes such as gray rat snake , young black snake thinking they are _____
A. Python B. **Copper Head** C. Black Mamba D. Cobra

260. The longest venomous snake in the world is the _____.
A. Racer Snake B. **King Cobra**
C. American Copperhead D. Black Mamba.

261. The _____ is one of the snakes in the world that creates venom.
A. Black Mamba B. Corn Snake
C. Rattle Snake D. **American Copperhead**.

262. Copperhead is otherwise called as _____
A. Moccasin Snake B. Red Rat Snake
C. Burmese Python D. Black Rat Snake

263. The Black Mamba is considered to be the longest of all the Snakes found around _____
A. South America B. **Africa** C. Egypt D. Asia

264. The _____ is also called Red Rat snake.
A. Corn Snake B. Ball Python
C. Racer Snake D. Rattle Snake

265. The corn snake is a _____type of Snake.
A. American Cobra B. **Constrictor**
C. Python D. Eastern Coral

266. The _____ is a very large snake with a very thick body.
A. Black Rat Snake B. Burmese Python
C. **Boa Constrictor** D. Rattle Snake.

267. Eastern Coral Snake is also called as _____
A. Black Rat Snake B**. American Cobra**
C. Royal Python D. Reticulated Python

268. _____ is very dangerous snake due to the potency of the venom that it releases.
A. Royal Python B. Boa Constrictor
C. Burmese Python D. **Eastern Coral Snake**

269. Adult Black Rat Snake can be _____in length
A.10 Feet B. 6 feet C. **8 Feet** D. 7 Feet

270. Black Rat Snake is the biggest of all the snakes in _____
A. Canada B. Africa C. South America D. Asia

271. Like other species of snakes the _____of Black Rat Snake allows it to bend in well with the surroundings.
A. Body B. **color** C. Eyes D. All of these

272. Burmese python is ranked as the _____largest of all snakes in the world.
A. 2nd B. 5th C**. 6th** D. 4th

273. Ball Python or Royal python is a _____.
A. Venomous B. **Non Venomous**
C. harmless D. None of the These

274. The Reticulated python has no _____
A. Venom B. Color C. Blush D. None of these

275. Garter Snake have very bright _____ that make them attractive.
A. Eyes B. **Colour** C. skin D. All the above

276. The Great Anaconda is the one of all species with the _____
A. Great Height B. **Widest mass**
C. Attractive Colour D. Gazing Eyes.

277. _____is a non-venomous Snake but looks like extremely dangerous.
A. Ball Python B. **Anaconda** C. Garter Snake D. Green Python

278. Green python gains lot of attention due to its_____
A. Colour B. Length C. Eyes D. All the above

19 . Various Mythologies that worships Snakes

279. _____are seen as the entities of strength and renewal.
A. Cows B. Elephants C. **Snakes** D. Tigers

280. The worship of _____deities is present in several old cultures.
A. Elephant B. **Serpent** C. Cow D. Dog

281. In_____ the chief centre of serpent worship was Dahomey.
A. Canada B. South America C. Asia D. **Africa**

282. At Whydah, the chief center there is a _____, tenanted by some fifty snakes.
A. Building B. **Temple** C. Zoo D. None of these.

283. In Haitian Vodou, the creator loa Damballa is represented as ____
A. Rainbow B. River C. **Serpent** D. None of these

284. Ayida Weddo is called as _____in West African Mythology.
A. Rainbow B. River C. Serpent D. None of these

285. Ancient Egyptians worshipped snakes , especially _____
A. Python B. American copperhead C. **Cobra** D. Anaconda

286. The _____only is not associated with Ra, but also may other deities such as Wadjet, Renenutet, Nehebkau, and Meretseger.
A. Anaconda B. **Cobra** C. Python D. Garter Snake.

287. Ancient Mesoporamians and Semites believed that snakes were____
A. Harmless B. Harmful C. **Immortal** D. Divine

288. The sumerians Worshipped as a serpent god or goddess as _____
A. Ningishzida B. Nehebkau C. Wadjet D. Renenutet

289. Before the arrivals of _____, Snake cults were established in cannan in the Bronze age.
A. Americans B. Brazilians C. **Israelites** D. Egyptians

290. Serpent worship was well known in _____
A. Canada B. **Ancient Europe** C. South Africa D. South America

291. Angitia is believed to have also been a goddess of _____
A. Healing B. Wealth C. Power D. Education

292. In Italy, the Marsian goddess_____ whose name derives from the word for “serpent,” was associated with witches, snakes, and snake-charmers
A. Ra B.**Angitia** C. Ningishzida D. Nehebkau

293. According to Greek Mythology, ____, ruled the world with Eurynome before the two of them were cast down by Kronos and Rhea.
A.Ophion B. Agnitia C. Ra D. Nehebkau

294. According to Nordic Mythology, The serpent grew as big that he was able to surround the _____ and grasp his own tail.
A. Moon B. **Earth** C. Saturn D. Mars

295. Jormungandr alternatively called as _____
A. Midgard Serpent B. Fenrisulfr C. Hel D. Prose Edda

296. According to Aborginal mythology, Huge python is referred to as the _____
A. Ophion B. **Rainbow serpent**
C. World Serpent D. None of these

297. According to _____mythology serpents or nagas play an important role.
A. Christian B. **Cambodian** C. Greek D. Nordic

298. An Indian Brahmana named _____came to Cambodia, which at the time was under the Dominion of the naga King.

20. Snake handling—A Ritual in West Viginia Church

299. _____introduced snake handling practices into the church of god Holiness
A. George Went Hensley B. La Barre, Weston C. Bell, Shannon D. Glazier, Stephen.

300. If Believers truly had the _____spirit within them, they have able to handle rattlesnake and any number of venomous snakes.
A. Evil **B. Holy** C. Good D. None of these

301. _____are able to drink poison and suffer no harm whatsoever.
A. Non Believers **B. Believers** C. Thinkers D. No One

302. Snake handling at Pentecostal Church of God, Lejunior, Harlan County, Kentucky, September 15 _____
A. 1950 B. **1946** C. 1936 D. 1952

303. Snake handling, also called _____ handling
A. Naga B. Divine C. **Serpent** D. Spiritual

21. Medical Uses of Snake Venom

304. The dangerous effect of snake venom on humans is well known, but there are also many _____uses.
A. domestic B. **Medicinal** C. Cosmetics D. Household

305. A Blood clotting Protein in _____venom has been found to

stop excessive bleeding during surgery or after major Trauma.
A. Cobra B. Python C. **Taipan** D. Black Mamba

306. Components of _____Venom have potential for breaking blood clots and treating stroke victims.
A. Taipan B. **Malayan Pit Vier**
C. Rattle Snake D. Bad Constrictor

307. Enzymes of Cobra Venom are used to cure _____
A. Blood clot B. Parkinson's & Alzheimer's disease
C. Cancer D. Stroke

308. An enzyme derived from copperhead venom could be used in the treatment of _____ Cancer
A. Lung B. **Breast** C. Oral D. Skin

309. Snake Venom is even used in a commercial _____Cream.
A. Antiseptic B. **Wrinkle** C. Foot D. Hair

22. Worship of Snake deities in India

310. ____is a country where people give a lot of importance to animals.
A. **India** B. Thailand C. America D. Africa

311. According to Hindu Mythology _____ are considered as the representation of rebirth, death and mortality.
A. Human B. **Snakes** C. Animals D. Birds

312. In some places, Snake gods are associated with _____.
A. **Fertility** B. Wealth C. Health D. Acknowldegment

313. _____don't even dare to kill snakes thinking that the sins caused by that would pass even to their future generations.
A. Christians B. Muslims C. **Hindus** D. Sikhs

314. One of the oldest snake temples in India is the _____snake temple in Kerala
A. **Mannarasala Temple** B. Maheswaram Temple
C. Janardanaswamy Temple D. Keleswaram Mahadeva Temple

315. _____ is the most important offering in snake temples.
A. Milk B. **Noorum Paalum** C. Jaggery D. Rice Powder

316. _____called as sesha it is believed that Lord Vishnu rest on this snake.
A. 5 Headed Snake B. 500 Headed Snake
C. **1000 Headed Snake** D. 10 Headed Snake

317. Devas and Asuras coiled this serpent around *Mount*_____ to churn the milky ocean to create the ambrosia of immortality.
A. Himalayas B**. Mandara** C. Agastya D. Meru

318. _____ is the endless snake who circles the world.
A. Vasuki B. Sesha C. **Ananta** D. Kaliya

319. _____is the guardian snake of the south.
A. **Padmanabha** B. Adisesha C. Shiva D. Ganesha

22. The samskarams of Vruksha and NaagaVandanam

320. Ancient Indians had worshipped _____ and _____. (**forests and wild animals**)

321. Worshipping the nature promoted and sustained the lifestyle of ancient Indians
A. Back drop B. Domain **C. Environment-friendly** D. Climate

322. The worship of which of the following is symbolic of worship of wild animals that prevails throughout India even now?
A. Mouse B. Elephant C. Crow **D. Snake**

323. Which of the following is symbolic of worship of forests that prevails throughout the country even now?
A. Water B. Wild animals **C. Trees or Tulasi** D. River

324. Now, the Islamic Pakistan government's Website recognises how snake worship was part of the _____. (**Pakistani heritage**)

325. Islamic Pakistan government's Website says _____ was the original ancestor of Pakistan (**Takshaka**)

326. Which of the following is conceptualised by the IMCT to train the young minds to revere forest and avoid destruction of forests
A. Go vandanam **B. Vruskha vandanam** C. NaagaVandanam D. Ganga vandanam

327. Which of the following is conceived to make the young ones to recall forest protection for which wild animals are a must?
A. Go vandanam B. Vruskha vandanam **C. NaagaVandanam** D. Ganga vandanam

328. Which one is imparted by impacting on the psyche of the students how there have been massive destruction of forests?
A. Vandanams B. Magazines **C. Samskarams** D. Media

329. The ancient values of reverence for trees and wild animals are recalled to be . in the deep subconscious of the young
A. Abide **B. Inherent** C. Dwell D. Reside

330. Samskarams are needed to transform _____ into _____ and conduct which is possible only if the theme gets into the subconscious of the young (**intellectual appreciation, conscious behaviour**)

331. It has to influence the conduct of the young to make it part of their . and lifestyle and habits.
A. Confidence B. Doctrine **C. Conviction** D. Slant

23. General questions about the Tree

332. Aspen is from which family of trees?
A. Red maple **B. Poplar** C. Paper Birch D. Green Ash

333. In which continent did the monkey-puzzle tree originate?
A. North America B. Arica **C. South America** D. Europe

334. In which country did the bonsai technique develop?
A. China **B. Japan** C. Europe D. England

335. In which county is England's largest forest?
A. Australia B. Antartica **C. Northumberland** D. China

336. Is the wood of a coniferous tree hard or soft? (**Soft**)

337. Which tree do we get turpentine from?
A. Sourwood **B. Pine** C. Pin oak D. Yellow Poplar

338. Which tree's leaves are the symbol of The National Trust?
A. Black Gum B. Sweet Gum **C. Oak** D. Bald Cypress

339. Which garden tree with yellow flowers has poisonous seeds?
A. Black Locust **B. Laburnum** C. Ohio buckeye D. Osage Orange

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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

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