

Srimad Bhagawat Gita and its Relationship to Other Religious Writings

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OPEN ACCESS

Manuscript ID:
ASH-2024-11046914

Volume: 11

Issue: 4

Month: April

Year: 2024

P-ISSN: 2321-788X

E-ISSN: 2582-0397

Received: 11.01.2024

Accepted: 28.02.2024

Published: 01.04.2024

Citation:

Ramani, Pramila. "Srimad Bhagawat Gita and Its Relationship to Other Religious Writings." *Shanlax International Journal of Arts, Science and Humanities*, vol. 11, no. 4, 2024, pp. 72–78.

DOI:

<https://doi.org/10.34293/sijash.v11i4.6914>



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Abstract

One of the most remarkable stories ever written in India, the Mahabharata touches on many different facets of human existence. The novel imparts various ethical principles pertinent to our contemporary mechanistic culture. The teaching conveys that Dharma consistently prevails over Adharma. We must align ourselves with the principles of Dharma and exert our efforts towards achieving greatness. The combination of our impatience and intense desire will ultimately erode our state of calmness and lead to our downfall. This excerpt from the Mahabharata offers a glimpse into the inevitability of Dharma-yuddha, highlighting Arjuna's perplexity at the beginning of the struggle and the subsequent resolution provided by Master Krishna. The Bhagavad Gita is a conversation between Arjuna and the sovereign Krishna. An analysis is conducted on particular sections of the Bhagavad Gita, and their similarities and differences are examined with other religious texts.

Keywords: Mahabharata, Thiruvalluar, Bhagawat Gita, Sthitaprajña, Ramayana and Dharma

Introduction

The Bhagavad Gita is known to be an outstanding philosophical masterpiece. It encompasses the essence of both Veda and Vedanta. The entire content is encapsulated within the framework of a conversation. It is structured within the framework of addressing and responding. Posing questions is a skill, and Arjuna comprehends every question he asks. King Krishna provides comprehensive responses to each inquiry posed by Arjuna, therefore dispelling any uncertainty. Bhagavad Gita summarizes Veda and Vedantic ideas. It embodies deep Indian spirituality. The principle of Sthitaprajña (steady knowledge) from the Bhagavad Gita remains relevant today. It applies to management, psychology, and more. Sthitaprajña (steady knowledge) is discussed in many ways by scholars such as Thiruvalluar, poets, religious texts, philosophers, and Adi Shankaracharya (Ramani: *Understanding Sthitaprajña*). To approach the essence of the Bhagavad Gita, let us first go into the context of the Mahabharata. The entire narrative revolves around the Kuru Family (Basu). Krishna-Dwaipayana Vyasa, a character within the epic, created it. Following the tradition, Vyasa recited the words while Ganesha transcribed them (Ramani: *Srimad Bhagawat Gita*). The poetry is the most extensive, consisting of 100,000 words, and is believed to have been composed during the 4th century BCE. The Mahabharata revolves around two family factions, the Pandavas and the Kauravas, along with their offspring. They engage in a conflict during the Kurukshetra War to claim the throne of Hastinapura. The reference is from Basu's work in 2016. Initially, an apprentice of Vyasa depicted it as a ritualistic offering involving a serpent, performed by the descendant of a critical figure in the narrative. The Mahabharata and the Bhagavad Gita are considered one of the most significant literary works of ancient Indian and global literature.

Shantanu, the sovereign of Hastinapur, marries Ganga, from whom he begets the kid Devavrat. After a considerable duration, he develops a deep affection for Satyavati, which becomes the underlying cause of all subsequent events (Ramani: Srimad Bhagawat Gita). Satyavati's father seeks his consent for the marriage, as he believes that by doing so, his daughter's kid and future generations will inherit the position of power. However, Shantanu disagreed with this requirement. Nevertheless, Devavrat made a solemn commitment to get to a position of power and remain abstinent for the duration of his life. Satyavati's father agreed to the marriage. Thus, the marriage between Shantanu and Satyavati occurred. Two offspring were born to the couple Satyavati and Shantanu. However, the elder one perished upon reaching adulthood.

Consequently, the younger child, Vichitravirya, was crowned as the ruler. Vichitravirya marries two princesses with the aid of Bhishma (Devavrat), but unfortunately, he dies without having any children. Satyavati called upon her offspring, Vyasa, to father children with the two rulers. Vyasa was born to Satyavati from the union with the renowned sage Parashar before her marriage to Shantanu. According to Niyogi tradition, the two rulers had a child considered Vyasa's descendant. The senior ruler, Dhritarashtra, conveys his dazzled kid and the more young Pandu (Ramani: Srimad Bhagawat Gita). Vyasa also impregnates the housekeeper of these monarchs, resulting in the birth of a child named Vidur. Dhritarashtra emerged as the most steadfast and resolute monarch in the land. Pandu possessed exceptional aptitude in combat and archery, whereas Vidur possessed comprehensive knowledge in various fields of study, including politics and governance. Pandu was appointed as the ruler due to Dhritarashtra's disability, which legally disqualifies him from assuming the position of lord. Dhritarashtra married Gandhari, while Pandu married Kunti and Madri. Progress was being made rapidly; however, Pandu informed us that he and his spouse needed to go to the forest temporarily.

Consequently, all responsibilities in the kingdom were transferred to Dhritarashtra. After a considerable duration, Kunti returned to the kingdom with her five offspring and the remains of Pandu

and Madri (Basu). The five sons were the offspring of Pandu, conceived by the Niyog tradition with divine creatures as their fathers. Dharma fathered the eldest child, the second child by Vayu, the third child by Indra, and the Ashvins were the fathers of the youngest twins. During that period, Dhritarashtra and Gandhari also produced children of their own, which included one daughter and one hundred sons. After completing the final rituals for Pandu and Madri, Kunti and her children were invited into the royal residence. The rituals were performed by the more senior members of the Kuru family.

For education, each of the 105 sovereigns was dispatched to the ashrams of their respective masters, beginning with Kripa's ashram and then moving on to Drona's ashram. Within this ashram, tensions grew between the Pandavas, the sons of their father Pandu, and the Kauravas, the hundred kids of Dhritarashtra who are widely regarded as the descendants of the Kuru tradition. Duryodhana, the eldest of the Kauravas, made an effort to cause harm to Bheem, who is one of the Pandavas. Karna, belonging to the Suta lineage, allied with Duryodhana and posed threats alongside Arjuna. Upon acquiring knowledge, the entire group of 105 rulers returned to the exclusive royal abode. The eldest Kaurava arranged a public exhibition of the monarchs' abilities, but during this event, the citizens became aware of the animosity between the two factions of the royal families. During this period, concerns arose over Dhritarashtra's claim to the throne, as he was believed to hold it on behalf of Pandu, the appointed ruler. After careful analysis, Dhritarashtra declared Yudhishtir, the eldest Pandava, the rightful sovereign and heir.

Nevertheless, Duryodhana expressed discontent with this decision, as he believed his father had the position of a de facto ruler. Thus, he devised a plan to execute the Pandavas and Kunti. Pandavas and Kunti were relocated to a regal abode constructed from flammable textiles. Nevertheless, the Pandavas were cognizant of this agreement, as they were perturbed by their uncle Vidur.

However, Vidur had a prearranged counter measure ready. He concealed an escape route beneath their room as a precautionary measure in the event of a fire. The Pandavas ignited the royal abode and escaped down the concealed tunnel.

“Then Kunti’s son, Yudhishtira, of unmatched prowess, and his siblings began walking down the mountain road populated by numerous creatures. After living on the mountain slopes, densely overgrown with trees, Pandu’s son reached the Sweta mountain on the fourth day, like a gigantic cloud rich in streams of gold and stones (Hare et al.). Pandavas and Kunti concealed their journey from one place to another by disguising themselves as impoverished Brahmins. During this period, Bheem marries a demoness named Hidimba, and they are blessed with a demonic child named Ghatotkach. Arjuna marries Draupadi, the princess of Panchal, during the swayamvar arranged by her father. Unaware of the specific items they brought, Kunti instructs her children to distribute their possessions equally. Therefore, Draupadi becomes the wife of all five Pandavas. Following the wedding rituals held at the Panchal royal abode, they returned to Hastinapur (Basu). Upon discovering that the Pandavas were alive, Dhritarashtra displayed an exceptional expression of happiness. He then allocated a vast expanse of unproductive land to them, granting them the authority to populate and govern the area. The Pandavas altered this situation and ascended to heaven. Yudhishtir was appointed there, and he carried out a surrender involving all the monarchs present to acknowledge his authority - whether willingly or under pressure. Indraprastha, the contemporary realm, achieved triumph. (Basu) Duryodhan experienced a different level of success than the Pandavas in ruling over Indraprastha. During the game of dice, Duryodhan extended an invitation to Yudhishtir to take part, and he was successful in persuading his uncle, Shakuni, to play on his behalf. Playing as one of Shakuni’s many talents; Yudhishtir gradually gambled away his entire wealth, kingdom, brothers, himself, and Draupadi. Draupadi was forcibly taken inside the gambling hall and subjected to verbal abuse. An attempt was made to reveal her identity, but Master Krishna chose to spare her. The condition that the loser would have to bear for the future dice game was that they would be exiled for twelve years, followed by a year of living in secret. Yudhishtir misplaced the amusement in this manner on this occasion. The Pandavas should undergo a 12-year exile following one year of living

incognito. Following the successful completion of the mission, the daughter of King Virat, a princess, was married to Abhimanyu, the son of Arjuna. Following their removal, the Pandavas returned to their realm, but Duryodhan declined to relinquish control of their domain. Therefore, conflict is inevitable. The conflict that occurred in Kurukshetra is commonly referred to as the Kurukshetra War. It is also recognized as the Dharma-buddha, with “Dharma” denoting righteousness and “yuddha” representing combat.

According to the Mahabharata (chapters 23–40 of Bhishma Parva), the Gita is a holy scripture that contains 701 verses and is believed to have been written in the first century BCE. It is regarded as one of the most revered scriptures in Hinduism. The Wikimedia Foundation, 2021 The Gita is framed inside a narrative structure that revolves around the dialogue between Arjuna, the ruler of the Pandava dynasty, and Krishna, who serves as his charioteer and is believed to be an incarnation of Lord Vishnu. At the onset of the Dharma Yuddha, the just war between the Pandavas and Kauravas, Arjuna finds himself in a moral dilemma. He becomes despondent about the brutality and potential loss of life that the war will bring upon his kin. Contemplating the idea of revoking, he seeks counsel from Krishna, whose responses and dialogue form the Bhagavad Gita. During their conversation, Krishna gives Arjuna the instruction to fulfil his duty as a warrior to maintain righteousness, also known as Dharma, by engaging in noble and generous activities. The conversations between Krishna and Arjuna include a wide variety of spiritual subjects, delving into ethical conundrums and philosophical issues that go well beyond the battlefield, where Arjuna finds himself.

Mahabharata and Srimad Bhagavat Gita Overview

One interpretation of the Bhagavadgita, also known as the song of the Ruler, is that it is a conversation between Master Krishna and Arjuna, his friend and disciple. This text may be an excerpt from the Bhishma Parva of the Mahabharata. The Bhagavadgita consists of 700 verses (slokas) organized into 18 chapters. It is regarded as one of the most profound intellectual texts in Hinduism and is said to encapsulate the essence of all Vedanta concepts. This conversation occurred in the

Mahabharata during the recent commencement of the extraordinary battle. The conflict ensued between the military contingent of the Pandavas and the armed contingent of Duryodhana. The Pandavas exhaust every possible means of resolving the issue amicably, while Duryodhana refuses to settle. The Pandava brothers engage in a conflict with Duryodhana in order to establish fairness and justice. It is commonly referred to as Dharmayudha and represents the struggle for upholding Dharma (rights). Typically, the conflict is not a simple physical altercation but demonstrates that righteousness ultimately prevails. In our daily lives, we often encounter the conflict between Dharma and Adharma. The lessons of Hinduism form the core of its fundamental beliefs. It is perpetual and exceedingly crucial in the present era. Each verse possesses profound significance, and humans have interpreted it differently.

This script represents authentic Sanatana-dharma. Jayaram's presentation in 2017 focused on the Bhagavad Gita and its three privileged insights. Divine-centered living emphasizes the importance of accurate knowledge, self-assurance, commitment, surrendering to a higher power, maintaining a sense of detachment, and carrying out tasks impartially. This contrasts with self-centred living, which involves constant striving, selfish thinking, vanity, and suffering resulting from unfulfilled desires or unwanted associations. This topic is frequently a historical and lucrative subject of discussion. It plays a role in mitigating and enduring all aspects of life, especially in today's technologically advancing environment, which has gotten more stable and intricate. The history and essence of this are intimately linked to Master Krishna, the embodiment of Master Vishnu, who is also known as Yadhava Kula Murali and played a crucial role in the epic Mahabharata.

Dharma's Victories Over Adharma

Following the victory of adharma over Dharma, Lord Krishna promises that He will come again to reestablish Dharma. The preceding discourse does not suggest that God's manifestation will occur exclusively after the extensive obliteration of Dharma. Indeed, he possesses omnipresence, encompassing all things and being within us.

Nevertheless, this suggests that He will employ his complete might (manifestation) when required. The Bhagavad Gita conveys this concept through its pivotal sections, including Chapter 4, Verse 7-8.

Lord Krishna manifests himself to establish righteousness, protect the virtuous, and annihilate the wicked.

For the establishment of righteousness, Lord Krishna will be born in every age.

The Poem is Written in Roman Characters

Yada yada hi dharmasya glanir bhavati bhārata I create myself by manifesting the essence of eternal principles. The purpose is to destroy the wicked and protect the righteous.

I am committed to establishing the righteous path on a grand scale (Vivekavani). The text (Yada Yada Hi Dharmasya, 2014, Bhagavad Gita Chapter 4, Verse 7-8) refers to a passage from the Bhagavad Gita, specifically Chapter 4, Verses 7-8. The subsequent explanations elucidate the significance of these two slokas: I become evident whenever there is a decrease in moral excellence and a rise in evil. I come from one Yuga to another to uphold honesty, eradicate malevolence, and preserve righteousness.

The Concept of Dharma in Other Religious Literature

The Concept of Dharma in Ramayan

Throughout the Ramayana, Rama (Dharma) achieved victory over Ravana (Adharma) and safeguarded Sita.

The Concept of Dharma in Thirukural

When looking at Thirukural kural number 547, it is possible to observe an idea that is comparable.

The individual who is a member of the group of people who are a part of the group of people who are a part of the group. The number (Kural 547)

(Tamil Karpom: Porutpal: The Right Sceptre) In the event that he is treated fairly, the monarch will protect the welfare of his subjects. From that point on, he will be protected by that method.

The Concept of Truth in the Book of Scriptures

According to the Book of Scriptures Door, Do not allow your hearts to be troubled. Embrace the

presence of God, and accept me even more. [a] In the home my Father owns, there are several rooms. If that were not the case, would I have informed you that I would arrange a put for you? [b] And if I go and make a place for you, I will come back and take you to myself simultaneously so that wherever I am, you will be as well. In addition, you know the path that leads to the destination I am heading to. [c] According to Thomas, "Lord, we do not know where you are going when you leave." How are we supposed to know the way? Jesus responded to him by saying, "I am the way, the truth, and the true life." There is no other way to approach the Father besides through me. You would have been familiar with my Father if you had known me. [d] From this point forward, you are familiar with and have seen him. The words that Philip spoke to him were, "Lord, make the Father appear to us, and it is sufficient for us." "Have I been with you for such a long time, and you still do not know who I am, Philip?" Jesus questioned as he approached him. Any person who has witnessed me has witnessed the Father. 'Show us the Father' is a phrase that comes to mind. Would you not acknowledge that I am a part of the Father, and the Father is a part of me?

The Concept of Truth in the Quran

(Stacey) work, "Nobility is not that you just turn your faces toward the east or the west, but [genuine] honesty is [in] one who accepts in God, the Final Day, the blessed messengers, the Book, and the prophets and gives riches, in show disdain toward of adore for it, to relatives, vagrants, the penniless, the traveller, those who inquire [for offer assistance], and for liberating enslaved people; [and who] builds up supplication and gives zakah (compulsory charity); [those who] fulfil their guarantee when they guarantee; and [those who] are understanding in destitution and affliction and amid fight. They are the ones who have been genuine, and those who are honest are the ones who have been genuine. 2:177 of the Quran.

Wisdom is more Effective than Physical Quality

Arjuna, the third of the five Pandavas, who was noted for his bravery, was the most powerful and well-known fighter of all time. The altercation began

at some point in recent times. After seeing Krishna, both Duryodhana and Arjuna inquire about the possibility of providing help. Krishna is in agreement and is willing to provide support in two different ways with the offer. Anything that they require can be chosen by them. According to one interpretation, he is willing to give his military troops any and all weapons that they are able to employ. There is also the possibility that he will accompany them in combat, but he will never engage in direct combat or make use of his weapon. The principal one is selected by Duryodhana because he believes that he will be the most powerful by virtue of having a greater number of troops and armaments. It is possible for him to emerge victorious from this conflict. In spite of this, Arjuna made a variety of decisions. He requested that the ruler, Krishna, accompany him during the entire conflict. In the midst of the conflict, Krishna agreed to steer Arjun's chariot to victory.

Arjun makes the decision to select intellect over the control of armed forces since shrewdness is more effective than anything else combined. The taking after Thirukural couplet (Kural குறள்) number 430 ensures that this comparable meaning is transmitted to the next generation. There are number of ways to proceed.

என்னுடையதேனும் இவர் (The Kural 430) According to (Tamil Karpom: Porutpal: The Possession of Knowledge), this passage conveys the following message: "Those who possess shrewdness possess everything; those who lack intelligence, regardless of what they may possess, possess nothing." Despite the fact that Duryodhana possesses a massive army, he is concerned about the Pandava brothers, who have a relatively small military force. The Thirukural couplet (Kural குறள் 599) is responsible for transmitting comparative meaning. The number 599 is referred to as the Thirukural couplet (Kural குறள்). (Kural number 599) "Huge bulk of elephant with pointed tusk all outfitted, When tiger debilitates shrivels absent alarmed!" (Tamil Karpom : Porutpal: Energy). This passage illustrates the following interpretation: In spite of the fact that it has a large body and a pointed tusk, the elephant is terrified of being attacked by the tiger.

Implication of the Study and Application in our Life

- i. We must fight for Dharma. Although adharna is right in front of our eyes, we should not remain mute about it.
- ii. We should constantly follow the proper path, even if it requires patience since Dharma will ultimately prevail.
- iii. In all world religions, Dharma refers to the divine path of proceeding.
- iv. The power of wisdom, often known as intelligence, is significantly greater than physical strength.

Numerous educational institutions worldwide provide the Srimad Bhagavad Gita as an elective or a required course. They do this because it is widely regarded as one of the most authentic manuscripts in India. The Gita has been incorporated into the curricula of many educational institutions, including colleges and universities (Lolla). Institutions of higher learning in India include the Indian Institutes of Technology, among others (*Gita Supersite*), the Indian Institutes of Management (Verma), and the BITS-Pilani (BITS-Pilani), Kurukshetra university (Adarsha) as well as universities in other countries, such as Oxford (OCHS), Harvard (DNA Correspondent) and Seton Hall (Joseph), amongst many others, have been teaching Gita in addition to other courses in the fields of humanities and social sciences. Most think the course contributes to developing their students' personalities and professional abilities (Lolla). The Srimad Bhagavad Gita is the essence of all the Vedic knowledge that truth searchers have been able to gather up to this point or will ever be able to gather in the future, making use of the facilities of mind and body that are possessed by human beings. Even though it could appear to be a somewhat bold remark, it is, in fact, true. When one sees the realities given in the Gita being proven, quite frequently, by current science, one can comprehend this remark (Sharma).

The Bhagavad Gita's complete definition of education can encourage academics to seek history for knowledge. It can also be used to compare Eastern and Western educational philosophies (Sharma and Ramachandran). Bhagavad Gita shows us spiritual avenues to self-knowledge and

inner tranquillity. The Bhagavad Gita influenced Mahatma Gandhi, Dr. Radhakrishnan, Lokmanya Tilak, and others (Singh).

Conclusion

The struggle destined to take place between the two branches of the royal line, the Pandavas and the Kauravas, is the subject of this article. This dispute is called Dharma-Yuddha, meaning "fight for Dharma." At the beginning of this conflict, Arjuna is still determining whether he should fight or call an end to the war. Arjuna ought this because there would be a significant degree of destruction, and both families would suffer enormous casualties as a result of the war. For this reason, Arjuna is experiencing confusion. Lord Krishna teaches the Kshatriya Dharma to Arjuna and solves his queries about it because he is perplexed about it. Because it contains the essence of the Veda and Vendhanda, this discourse between Arjuna and Krishna is called the Bhagavad Gita. In it, Lord Krishna provides solutions to all of Arjuna's queries or concerns. Several verses from the Bhagavad Gita and sections from other holy books that elaborate on the same concept are compared and contrasted with one another in order to enhance one's understanding of the subject matter at hand.

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