

Achieving Environmental Harmony: An Analysis Based on the Narratives From Mahabharata

Praveena T

Department of English, Vellore Institute of Technology, Vellore, 632014, India

R. L. N. Raju

Department of English, Vellore Institute of Technology, Vellore, 632014, India

Abstract—The amplified development in science and technology has made the lifestyle of human beings fast-paced but much easier at the same time when compared to the previous eras. It is also notable that man has turned the impossible into possible with such advanced technology in various fields such as medicine, education, commerce, and so on. Human beings find it hard to communicate with their family members, friends, and peers because of their hurried mechanical life. Under such circumstances, it is obvious that man does not find time to harmonize with nature. The ancient Hindu writings portray nature as God and emphasize the fact that the worship of nature by humans and treating other living beings with respect maintained the ecological balance. Climate change and the proliferation of numerous pathogens are currently the greatest worries. Such threat-posing viruses not only place human lives in peril but also upset the ecosystem's balance. This paper analyses the select text Mahabharata which is both an ancient literary text and a religious book to highlight the fact that the current ecological imbalance is the result of human indifference to nature. The study throws light on the narratives found in the select text to argue the same and puts forth the measures to attain environmental harmony.

Index Terms—humans, ecosystem, imbalance, interaction, COVID-19

I. INTRODUCTION

Krishna-Dwaipayana Ved Vyasa is credited with creating the original text of the Mahabharata. While composing it in poetry form for the world to learn from and advance our nation's culture, Vyasa made sure not to leave anything out. So, he went in search of an intellectual who could match his narrating speed in writing and came across Lord Ganesha. Lord Ganesha wrote it when Vyasa narrated the story because he felt it would be challenging to write and mentally compose the verse at the same time. Notably, Vyasa himself was a character in the select text. It was initially written in Sanskrit, one of the oldest languages of the Indian subcontinent. Remarkably, the book has been translated, interpolated, and also retold by various authors in different forms depending on the eras they were from. It was translated into almost fifteen other Indian languages. The book is adapted into movies, performed as plays, made into soap operas, and so on. However, Ved Vyasa's version of the Mahabharata remains the standard version. Mahabharata is an epic with several characters and narratives. The characters are both human and non-human i.e., celestial beings. The incarnations were either born to establish 'dharma' (which can be loosely translated to 'righteousness' in English) to eradicate 'adharma' (which can be termed as 'sin' according to western philosophy) or to be relieved from the curse they received in the past due to their actions from saints or other celestial beings. The narratives play a significant part in carrying the story since they give historical precedents and bring clarity to the viewer by providing ties to the epic's current events. The select text is well structured as an epic as the plot, sub-plots, characters, and other factors that make an artifact an epic such as narration in verse, vast setting, etc are justified. It is also prominent as the longest epic in the world containing more than two hundred thousand verses and one million eight hundred thousand words. Thus, Mahabharata is one of the greatest literary works belonging to India since ancient times. When the Indian sub-continent was invaded by the British people, they were surprised by the rich literary works the country possessed as a country they colonized had much literary works than their own. It is remarkable that authors, academicians, and scholars from all over the world cite Mahabharata, make distinctions between virtues and vices, and, most significantly, adopt it as a lifestyle.

It is also a religiously valued literature. It is a Hindu religious and cultural text that offers guidelines for people to keep them from becoming sinful wretches. The select text is therefore a rich literary masterpiece that highlights Indian culture and offers answers to all the topics that the modern world is still debating. The twenty-first century witnessed people following the culture and principles mentioned in the text globally in large numbers than in any other century. Even modern science looks up to Mahabharata for solutions concerning astrology, astrophysics, and much more as the narrations about the lifestyle of the people from the period of the select text provide enough shreds of evidence that they were way ahead of their time such as the use of flying vehicles which was called as the 'vimana' that which can be compared to the airplanes and helicopters in the contemporary. They are compared and contrasted to the so-called alien vehicles – Unidentified Flying Objects in many conspiracy theories about the existence of aliens. The weapons used by

these people are also remarkable. Modern scientists are theorizing, researching, and using the findings to create weapons relevant to the contemporary era to protect their nations in case wars break out. As the text possesses both natural and supernatural beings as a part of its characters and narratives, it is obvious that there was not the same level of conflict between humans and nature then as there is now. In the past, people revered nature. Although nature was revered as being as sacred as God, there were still ruins left in its wake. People who violated nature were annihilated as a result of their actions. This study provides insights into narratives that discuss how worshipping nature has maintained equilibrium within the ecosystem and highlights the consequences of harm done to nature by referring to various instances from the select text. It also discusses measures for achieving environmental harmony in the modern world, as climate change and its consequences have been a major concern in recent years due to the depletion of the human-to-nature ratio.

II. REVIEW OF LITERATURE

The research paper titled 'Mahabharat and Environment' by Dileep Jhaveri reports that the text enquires about the relationship between human beings and nature by emphasizing the relationship of the Universe and God on exploring the environmental concerns expressed in it (Jhaveri, 2006). A renowned researcher, Nigamananda Das discusses the eco-scams happening in the current era with instances from Mahabharata by exploring various types of ecological concepts such as deep ecology and shallow ecology in his paper (Das, 2008). Malvika Ranjan emphasizes that human beings should not exercise power over other creatures and behave as if they are God-chosen beings. She says with references from ancient Hindu texts, one of which is Mahabharata, that all creations should be valued to create desired positive and stable effects (Ranjan, 2010). Sayan Bhattacharya reports that several ancient Hindu texts, including Mahabharata and the Bhagavat Gita, elucidate the importance of forest and community ecology and concludes that the modern world must follow the policies that our ancestors followed to preserve the environment, emphasizing the fact that many nations have already begun to conserve our environment by developing policies based on the traditional knowledge provided by our ancestors (Bhattacharya, 2014). Shashi Motilal states that sustainable development cannot be attained by a static state of being. He remarks that sustainable development is an evolving process that can be attained only when the well-being of every creature evolves to a higher level rather than being unchanged (Motilal, 2015).

Bhavana Trivedi argues that developing the practice of conserving natural resources will promote environmental justice by analyzing select texts, one of which is Mahabharata's Anusasana Parva, in her article 'Ethics and Values of Environmental Conservation – A Study' (Trivedi, 2019). Fabio Zagonari opines that science and religion can act together to preserve nature as the former contains a modern framework and the latter contains ethics by analyzing Hindu, Christian, and Islam religions in his paper (Zagonari, 2020). Narayan Magar explores the rich flora and fauna descriptions mentioned in Mahabharata by Kisari Mohan Ganguli and opines that it is the actions of human beings towards nature that is responsible for the degradation of the environment in recent times. The researcher emphasizes that Mahabharat advocates following dharma which is to respect the existence of all the living and non-living creatures inside the ecosystem (Magar, 2020). Atindra Dahal emphasizes that modifications in the lifestyle of human beings have to be made as prescribed by the Hindu Civilization and the Vedic philosophy rather than relying on medicine and vaccine to prevent pandemics in her paper (Dahal, 2020). K Patel and H Binjola report in their paper that the epics Ramayana and Mahabharata are the cultural heritage of India and the telecast of such epics on Television during the lockdown has reconnected people with spirituality and culture (Patel & Binjola, 2021). Dr. Honnegowda C. S. opines in his research that the COVID pandemic has gripped the globe and warned people to appreciate life for what it is by not harming other living things in the environment (Honnegowda, 2021).

III. RESEARCH GAP AND RESEARCH QUESTIONS

The review of the literature conducted represents that research has been focused on the characteristics of diverse flora and fauna discussed in the select text. It is also noteworthy that only a few examples from the select text have been used to support claims relating to contemporary environmental challenges in research from many disciplines. The select text from the perspective of eco-spirituality is yet to be explored. This investigation of the select text on the plane of eco-spirituality highlights the connection between ecology and spirituality.

The research questions in this study are as follows: (1) If Mahabharata advocates intrinsic value? (2) Whether environmental harmony could be achieved if human beings refrained from being anthropocentric and worshipped nature by staying in their territories?

IV. METHODOLOGY

Researchers use qualitative research methodology for the current study. Exploratory research technique is applied by the researchers as it is the approach used when exploring and answering research questions that were not studied previously. It is well-known that Mahabharata is a canonical text that has been translated into several languages globally. Precisely, a variety of translations and retellings are conveniently available at the moment, thus the researchers refer to different versions throughout the research. However, the select version that would serve as the primary source

for this study is the one narrated by Purnaprajna Dasa entitled '*Mahabharata: An Authentic Presentation*' with supporting arguments from secondary sources obtained from various resources. The select text is explored, inquired, and interpreted through the lens of eco-spirituality to investigate the causes of the contemporary environmental issues that disrupted the balance of our ecosystem and also suggests measures to attain and maintain environmental harmony.

V. DISCUSSION

The school of eco-spirituality was inspired by and stemmed from "deep ecology," whose beliefs contend that it is crucial to acknowledge the intrinsic value of every living and non-living thing to develop better environmental regulations that will aid in forming a balanced ecosystem. However, the aspect of spirituality is what distinguishes eco-spirituality or spiritual ecology from deep ecology. Eco-spirituality expresses the spiritual connection that binds human beings with the environment (Ecospirituality - Wikipedia, n.d.). The Universe consists of varieties of species both living and non-living. Human beings are only a part of them. Everything and everyone in God's creation is equal and subject to the laws of nature. The nature of law works in a way that all living and non-living entities interact and interdepend on one another for balanced and harmonious survival. Interpersonal interaction is not entirely missing in the contemporary era, it has instead evolved into a toxic state. Bhishma says to Maharaja Yudhishthira in Anusasana Parva when asked about compassion: "A person's compassion becomes especially aroused upon seeing the distressed condition of others...It is by good conduct that one acquires longevity. Similarly, it is by performing sinful acts that a person reduces his duration of life." (Dasa, 2014 p.1085) Contemporary people are slowly losing their sense of empathy and goodwill. Selfishness and brutality are on the rise. According to Bhishma's response to Yudhishthira's question on compassion from the select text, one will die relatively soon if he is not compassionate and does not assist others who are weak and vulnerable. Modern humans are perishing through cruel ways wherein the COVID-19 pandemic is one illustration of such cruel ways.

Although there is a persistent argument that God does not exist and that science is the cause of the universe as it is, we inevitably find answers to all of mankind's issues in spiritual writings. The advancement of humankind with the help of technology has made him feel superior. On theoretical plane, human beings have forgotten the principles of biocentrism due to their steadfast adherence to anthropocentrism. We now have an ecology that is out of balance as a result of human arrogance. Humans exploit flora for sustenance and shelter while they kill wildlife for sport, food, clothing, and many other purposes. Human beings dare to exploit even their kind for their luxury and necessities. A familiar example is organ trafficking and sex trafficking. This demonstrates that humans do not hesitate to exploit other living and non-living organisms within the ecosystem for their needs. The extent of human brutality towards nature has led to contemporary environmental issues such as various kinds of pollution, global warming, reduction in wildlife and vegetation, and depletion of natural resources. This study does not indicate that environmental problems did not exist in the past. It enunciates that the severity of environmental destruction has increased to a point where human survival itself is in jeopardy in recent years. This terrible predicament is the result of the growing disparity between the human population and other species inside the ecosystem. However, there are still ways to reverse this imbalance which this study suggests with references from the select text. There are numerous instances where nature was worshipped within the select text. Worshipping nature not only provided all the creatures inside the ecosystem with their basic needs but also protected them from several kinds of danger. Notably, many significant events in the select text occur within the forest setting such as hiding of powerful weapons of Pandavas during their incognito, their rendezvous while serving at the Virata kingdom, etc. A special Parva or section dedicated to the time Pandavas spent in the forest is titled 'Vana Parva', wherein 'Vana' means 'forest' in Hindi. It is the third Parva of the total eighteen Parvas.

Because people have become more materialistic, there is an upsurge in environmental threats. An anecdote from the select text illustrated the notion that achieving peace requires acting based on pure thinking, which means letting go of greed, anxiety, despair, envy, and other wicked emotions. Since the industrial revolution, mankind has placed a premium on material possessions and ostentation. The generation following the millennials has likewise grown more inclined to feel vindictive. They lack the courage to endure bereavement and minor setbacks. A snake bite caused the death of Gautami's son in the select text. Since the woman was stricken with grief, Arjunaka, a bird hunter who sought to win her favor, caught the snake and assured her to kill it in retaliation for her loss. Despite being a third party to the deceased youngster, the hunter was obstinate in slaying the snake disregarding Gautami's objection. She stated that killing the snake would not offer her peace but would simply cause her profound sadness. This may cause readers to wonder how it relates to achieving environmental harmony. This tale is a great illustration to support that whatever happens is the result of one's karma. However, people often overlook this notion and place the blame for their pain and loss on someone else. In their quest to gain a reputation and live in luxury, people take advantage of the resources that nature provides us. Animals and birds are butchered for their skin, bones, and other parts which are used to design and produce several items that mankind uses, and they are often used to test cosmetic and pharmaceutical products. The ratio of wildlife has been altered by slaughtering animals for personal necessities such as clothes, food, cosmetics, etc. while the ratio of vegetation has been disturbed by exploiting flora for industrial and residential uses. The reduction in biological diversity has detrimental effects on the environment, which include deterioration of the air and soil quality and disruption of the food cycle. The scenario described above emphasizes that a righteous man or woman would not harm another creature, even if they could be justified in doing so. However, the contemporary era witnessed mankind

destroy nature for their necessities. The damage and destruction caused to biodiversity in turn roots havoc in humankind. For instance, due to global warming, increasing air pollution, a lack of sufficient flora, and several other factors, people are more likely to develop skin cancer from ultraviolet radiation, respiratory issues, and other ailments. This anecdote from the select text underscores that one should not be overshadowed by negative feelings such as grief, greed, envy, etc, and harm other creatures. In addition to harming something or offending someone, it will also cause the offender to lose serenity. One will eventually be accountable for their actions as the elderly woman Gautami in the select text states that she and her son had to endure loss and pain respectively due to their past deeds and harming the snake in an attempt to avenge will not undo it.

Another narrative from the select text which accentuates that destroying nature would wreak havoc is the devouring of Khandava Forest. Arjuna and Lord Krishna help Agni to devour the Khandava forest for the latter to recoup his charm and energy by shedding the fat he accumulated due to ghee offerings in pooja. This shows how even celestial beings will go to the extent of killing or harming other entities to keep themselves from danger: "but when they found that the fire blazed on all sides and that Krishna and Arjuna were ready to kill them if they attempted to escape, they simply stood motionless and wailed aloud as if bereft of reason" (Dasa, 2014, p.144). Despite being incarnations of celestial creatures, Arjuna and Krishna's deeds did not exempt them from enduring pain. Arjuna endured several hardships which include alienating his mother for thirteen years to live in the forest, fighting and subsequently killing his race, etc. The fact that Krishna met his end with a hunter's arrow is evident that nature will retaliate and restore itself regardless of who caused the harm. This illustrates that even celestial beings must bear the consequences of their immoral misdeeds against nature. The Pandavas decided to settle at a place where there will be abundant flora and fauna in the initial stage of their exile and so they settled near the lake at Dvaitavana. This particular area of the forest which was filled with beautiful flora and fauna was shelter to several sages. This explains how the environment would be in harmony if humans interacted with both nature and spirituality. The atmosphere was filled with positivity from the chanting of rishis and sages while the flora and fauna supplied the necessary food and water. A harmonic environment can be produced when humans and nature can coexist in interdependence, as they should, without taking advantage of any living thing. Furthermore, it will provide peace and tranquillity which the majority of people lack currently due to the exceeding stress of a mechanical lifestyle.

The culture that our ancestors believed to be righteous and peaceful is valuing the intrinsic value of all other beings, including their own in the ecosystem. Human beings in the contemporary era with the advancement of technology assume themselves to be superior to every other creature and so exploit them to satisfy their own needs. The brutality of human beings has progressed to the point where nature is retaliating back in several ways to imply that human beings are not superior but rather a component of the ecosystem. The retaliation of nature also signifies that nature can heal on its own. The exploitation of natural resources by mankind results in various natural disasters as well as the origin and spread of life-threatening diseases. Pathogens are necessary to maintain ecological balance. Interdependence and the food chain perform the same function. The balance of ecology is disturbed only when a creature tries to overpower others or even the rest. Mankind has accelerated into Anthropocene in the recent centuries. The cruelty towards wildlife, vegetation, and livestock to make clothing, shelter, cosmetics, and food has increased substantially in recent times despite the alternatives available. Manipulation, deception, pessimism, and vitriol is abound in the world. It is surprising to find integrity and goodwill. Santi Parva in the select text comments that "The bull of religion stands upon four legs and the last remaining leg in Kali-yuga is truthfulness, but that also is disappearing day by day" (Dasa, 2014, p.997). The lack of integrity, empathy, and love is causing chaos and imbalance in the lives of human beings and the environment as well. There is turmoil and panic among wildlife, vegetation, and other creatures inside the ecosystem due to the brutality caused to them by mankind. This led them to develop a defense mechanism to attack people for the fear of being slaughtered or tormented whenever they encounter one. The select text advocates that a man should not slay an animal for any reason. It was evident during the COVID-19 pandemic that any creature will retaliate back when human beings try to exercise their power and/or abuse them for their selfish motives. The COVID virus is believed to be spread by a bat from the meat markets in China. Killing animals for building muscles and shaping bodies has put the lives of the entire human race in jeopardy. When everyone began to believe that the epidemic was almost over and the lockdown would instantly be lifted, a new and far more dangerous variant kept surfacing and locked them indoors. Therefore, human beings should not kill other creatures for self-centered motives as every creature inside the ecosystem possesses an intrinsic value. According to Mahabharata, if one is resolute about eating animal flesh by slaughtering them, he would die enduring a similar torment that the animal underwent: "The Sanskrit word for meat is mamsa. Mam means "me" and sa means "he". Therefore mamsa "me, he will eat." In other words, those that eat the flesh of animals will themselves be eaten by those same animals" (Dasa, 2014, p.1089) .

In the earlier yugas, mankind did not have a monarch to govern the country yet they lived in peace, but in modern times where people are governed by people in the name of democracy and are subjected to numerous regulations, they experience chaos and destruction as an outcome of their avarice. As the human need for material goods got more intense over time, even rulers grew corrupt and started taking advantage of their kind and other creatures in the environment. The select text underscores this by emphasizing that even demigods became fearful due to the intense greed of human beings and approached God to save the Universe from them: "...during initial Satya-yuga there was no government, no king, no chastiser, and no chastised. Everyone lived righteously and protected one another so that there

was no need for institutionalized government. Then, with time, conditions deteriorated as men's perceptions and understanding became clouded" (Dasa, 2014, pp.1015-1016). The pandemic is the outcome of human audacity to experiment and enquire about everything created by God to prove that science and mankind created everything and disapprove of the fact that God exists and He created everything including us. Humans' attempts to prove they are superior creatures will only lead to grave repercussions, such as the near extinction of their race witnessed during the epidemic. Everything stopped during the epidemic, and people were required to stay inside their homes, exactly like the zoo animals and caged birds. This is yet another indication that anthropocentric human behavior will cause adverse consequences which include experiencing the same level of torment that they imposed on other creatures in the ecosystem as identified in this discussion.

VI. LIMITATIONS AND FURTHER SCOPE FOR THE STUDY

The limitations of the study are as follows: Only tales from Adiparva, Vanaparva, and Anusasanaparva are explored; only the narrated version of the Mahabharata by Purnaprajna Dasa is examined; only the theory of eco-spirituality is employed to represent the unbalanced state of the ecosystem.

Further scope for research includes: Exploring other concepts from the plane of eco-spirituality such as sustainability, and eco-justice; Research can be carried out using theories that are not relevant to ecology, such as psychoanalysis and feminism, as well as on theories linked to ecology, such as queer ecology; other versions, retellings, and even translations of the select text can be investigated; a comparison of the ecological themes and depictions of the interaction between nature and humans in Ramayana and Mahabharata concerning current ecological challenges might be studied.

VII. RESULTS AND CONCLUSIONS

Before beginning any activity, people in ancient times would pray to the natural forces such as the sun, moon, wind, and sea to protect themselves from peril. According to the narratives discussed in this study, worshipping nature and allowing it to exist in peace would assist to achieve environmental harmony since every living thing has inherent value. Achieving environmental harmony would gradually counteract the repercussions of the harm done to nature by the self-centered actions of humans such as pollution, global warming, increased sea level, etc. Human lives will be less wretched if they spend time in nature and engage in spiritual practices. Continued commitment to the state of nature will not only aid in the environment's recovery from the damage humans have inflicted on it but will also assist people in regaining the tranquillity they have lost as a result of the rushed, overworked, and stressful lifestyle they lead. Whether we revere nature as our predecessors did or not, we must repair the harm the current generation has caused to it through reforestation, reducing the use of gases that produce pollution, abstaining from discharging pollutants into water bodies, and so on. Precisely, switching to organic alternatives whenever feasible and placing less importance on material needs will aid in achieving ecological balance. This study asserts that ecological balance can be restored and environmental harmony can be achieved only if humans stay in their territory. In other words, mankind should cease to exploit natural resources, that is, take only the required sum of resource from nature and respect the inherent worth of every creature inside the ecosystem.

This study also concludes that the pandemic is an outcome of human brutality towards nature. The Hindu religion and its Vedic philosophies contain several accounts on how to lead a righteous and harmonious life. Contemporary people renounce the tradition, culture, and practices that our ancestors preached and adopted. The pandemic is one of nature's admonitions to mankind to not dominate other creatures and live in harmony with the ecology. Natural calamities like earthquakes, tsunamis, volcanic eruptions, and other disasters have provided several warnings in the past. However, mankind ignores them because they are considered natural phenomena. They overlook the fact that, although being naturally occurring phenomena, they occur more frequently than in the past as a consequence of human actions that have an impact on nature. Mankind had time to reflect on their actions and assess the repercussions of them during the pandemic. However, humans frequently fail to acknowledge the gravity of such a humanitarian crisis and proceed to their routines. The select text and several other Vedic writings offer solutions to undo the environmental harm that mankind has inflicted upon the environment as emphasized in this study. Studying our cultural and religious texts would enlighten and awaken the blinded sense of mankind regarding inherent worth and interdependence which will prompt them to amend their previous misdeeds.

REFERENCES

- [1] Bhattacharya, S. (2014). Forest and Biodiversity Conservation in Ancient Indian Culture: A Review based on Old Texts and Archaeological Evidences. *International Letters of Social and Humanistic Sciences*, 30, 35–46.
- [2] Dahal, A. (2020). Decoding Corona Conscience: Analysis from the Lens of Power Posture, Vedic Philosophy and Hindu Civilization with Reference to Nepal. *Europasian Journal of Medical Sciences*, 2(2), 124–135.
- [3] Das, N. (2008). The Idea of Ecotopia and Ecocracy in Precolonial Indian literature: A Study of Literatures from south-east to north-east India. *Studies in Humanities and Social Sciences*, 15(1–2), 79–101.
- [4] Dasa, P. (2014). *Mahabharata: An Authentic Presentation*. Delhi: Sri Sitaram Seva Trust.
- [5] *Ecospirituality—Wikipedia*. (n.d.). Retrieved November 18, 2022, from <https://en.wikipedia.org/wiki/Ecospirituality>.

- [6] Honnegowda, C. S. (2021). 'Covid-19' is A Mode of Lesson to Human Beings Taught by Nature: An Analysis. *Research Journey*, 10(4), 157-159. Retrieved from https://www.shriwaghmarebrothers.com/wp-content/uploads/2021/10/VOL_266-B.pdf
- [7] Jhaveri, D. (2006). Mahabharat and Environment. *Indian Literature*, 50(5), 162–168.
- [8] Magar, N. B. (2020). Environmental Awareness: An Advocacy of the Mahabharat. *Literary Studies*, 33, 71–78. <https://doi.org/10.3126/litstud.v33i0.38059>
- [9] Motilal, S. (2015). Sustainable Development Goals and Human Moral Obligations: The Ends and Means Relation. *Journal of Global Ethics*, 11(1), 24–31.
- [10] Patel, K., & Binjola, H. (2021). Impact of Ramayana and Mahabharata Broadcasted during Lockdown Resulting in Some Covid-19 Situation Acceptance-Conducted through Online Survey in India. *KnowEx Social Sciences*, 1(02), 37–59.
- [11] Ranjan, M. (2010). 'Living in Harmony with Nature' Message of Ancient Hindu Spiritual Texts. *Educational Quest*, 1(1), 115–118.
- [12] Trivedi, B. (2019). Ethics and Values for Environmental Conservation - A study. *The Social ION*, 8(1), 13–22.
- [13] Zagonari, F. (2020). Comparing Religious Environmental Ethics to Support Efforts to Achieve Local and Global Sustainability: Empirical Insights based on a Theoretical Framework. *Sustainability*, 12(7), 1-36. <https://doi.org/10.3390/su12072590>

Praveena T, born in Chennai, India, has received a Bachelor's and Master's degree in English Literature from Voorhees College, Vellore affiliated with Thiruvalluvar University. She is currently a Research Scholar in the field of English Literature at Vellore Institute of Technology, Vellore working under Dr. R. L. N. Raju. She did a project on the sexual trafficking of women in her post-graduation. She has presented papers at National and International Conferences. Her areas of research interest include Indian Writings, Comparative Literature, American Literature, Translational Studies, Ecocriticism, Feminism, Psychoanalysis, and Marxism.

R. L. N. Raju is a Professor in the Department of English, School of Social Sciences and Languages, at Vellore Institute of Technology since 2011. He received the Doctor of Philosophy degree from Potti Sreeramulu Telugu University in the year 2010. He is a regular contributor of articles to various literary and spiritual journals. He has published six scholarly articles. His areas of research interest include Translation Studies, Comparative Literature, Indian Writings in English, and Language Learning through Technology and Media.