



Message from the Hon'ble Vice-Chancellor

I am happy to know that Department of English is bringing the 5th Edition of 'Harmony'- a multilingual newsletter that captures the activities of the department along with the literary sprouts of the students and faculty. The coordinated efforts of the students and faculty brings the necessary connect and bonding, thereby creating a harmonious and vibrant literary environment in the campus.

I am sure that the newsletter will become a must-read chronicle on happenings around us. I congratulate editorial team of faculty and students for this beautiful initiative and wish them all success.

Best Wishes to the HARMONY Team.

Prof. Anand Prakash

Hon'ble Vice-Chancellor

Mahatma Gandhi Central University

Motihari, East-Champaran, Bihar



On Shakespeare

The little I voyaged in the ocean
of knowledge and wisdom,
Found the fount of peerless potion
Piercing creative kingdom.

Who else but the Bard did
Unravel the knot of
Enigma and dilemma bid
For humanity sake.

Educated in the Life's university
Learning nothing but love
Truth, Beauty, Goodness bounty
Wherein Nature does prove.

Tragedy, Comedy and History plays
Could produce exuberantly ;

Sonnets & Narrative poems ways
Presented all poignantly.

What's it the Poets' Poet possessed
And outshines the rest ;
The mind's miracles he disclosed
Earth & Heaven best.

Smile O Mankind, smile ad infinitum
Thine truest transformer came,
With beauteous brevity sumum bonum
Appeal we sought the same.

None better wrought the reality in quincentenary
and played the countless humours
Of the humble, the kingly, the heroic, and sundry
Intertwining the facts and rumours.

Dr. Bimlesh K. Singh
Head, Department of English



Avon Flair

When we read Shakespeare we read the different dimensions of the human psyche, physic, and emotions. The world of Shakespeare is not something that we need rigorous practice to understand the phenomenon happening on the stage and at the same time inside us, it is very human. This great architect of English drama created a replica of different shades of human good and bad along with the varying elements of nature. The magical supernatural elements also appear to be as real as the ordinary cast of the streets which appears in the human aura and sensibility. Fate and destiny, will and instinct, influence and suggestions, love and hate, war and peace, ego and submission Shakespearean creations share all of these characteristics which are possessed by great kings or ordinary men.

In this very world of multiple dimensions every man plays various roles, changing from one character to another something like Shakespearean characters to survive anyhow as this very world is no different than the Shakespearean world whether it concerns the love, revenge, power, ambition, or any other worldly things, Shakespeare can be sensed in every bit. The genius of Shakespeare is unmatched, today we advocate for the marginalized, subaltern, queer rights, open relations, multi-cultural relations, and so on Shakespeare in his works had knocked much earlier at the right place. This man of the letter is an institution in himself; take any theory or theories and we would find a character in his world speaking a loud and clear; however, it is up to us whether we hear it or not. What we learn from Shakespeare is that nature will regain its superiority sooner or later, whatever we may call it fate or destiny and men have to act accordingly, however, willingly or unwillingly, knowingly or unknowingly as said by the great men of letters himself:

All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts

(from As You Like It, spoken by Jaques)

This very issue of Harmony is dedicated to the Bard of Avon “William Shakespeare”; his genius encapsulates the entire volume of English dramas and works as an inspiration to the literature and pleasure to the devotees of the literature. Harmony believes in his notion of love and wishes in the end love conquers all.

Thank you

Ritesh Kumar Singh



Dr. Umesh Patra
Assistant Professor
Dept. of English

SCRAMBLED WORDS

I took an idea from my mental fridge
Broke it on a page.
Some drops became lumpy words
And started to sizzle
Some words mingled with others
Some remained helpless, isolated,

Like the students unable to find
Any partner in a group assignment.
With my pen,
I tossed them here and there
Spilled some helping verbs
And sprinkled some spicy imageries.
The words started foaming
I stirred some more.
When it felt they would burn,
Get overcooked,
I swiftly took them out
And served them on a plate.
Do you like the taste?



Dr. Kalyani Hazri
Assistant Professor
Dept. of English

When Sheep is a Lion

Long, long ago, in a lush green forest, there lived a family of sheep. What a life they had! They would bleat and get up in the morning when Sun tantalized them out of sleep. Marveling at the beauty of dawn, they would proceed to drink water from the near-by river. Lambs would play and roll over the sand until their parents, tired of a long wait, warned them to be left alone. They would bleat, run, frolic all the way back to home. Food was not an issue. There were tress, bushes and open pastures of grass all around. They would eat whenever they felt. Life way joy. When was there any desire for heaven in them!

Then there came a leader. He had a long beard on his face. People called him king-lion. He said that the way they live was not as per the rule-book. Ideally, they must get up before down and they must work and earn to eat. He laid down the norms for systematizing

their life. Sheep agreed because they had no access to the rule-book. How could they argue on what is right and what is wrong!

Life changed. It became drudgery. They had to work all the day and had to arrange for lions' food as well. Lion was not working like them because he had different sorts of works. His main job was to supervise the sheep. So, it went on and on for many days during which the place turned into hell. Sheep had no time to enjoy the down, had no time to frolic or bathe in the river. They would eat, not when their bodies urged for, but when there was right time as per the rule-book.

One day, while loaded with a huge stack of grass, a sheep was climbing up the mountain where he was supposed to pile it for the difficult winter days. He was instructed by the king-lion to do so. It was difficult for the king-lion to reach himself to the difficult terrain because his heavy body was not meant to traverse the narrow ridges of the mountain range. Suddenly this sheep reached a point in the no man's land where in the rock she saw some interesting lines entrenched: "**The Secret of the Rule Book:** everyone has a same soul which is a gift from God. If you trust, it is there; if you don't, it isn't. When you trust, you become equal to all. When you become equal to all, you discover that the rule-book doesn't exist. Because it is only for those who don't trust".

The sheep got perplexed. What could this mean? He kept thinking about the lines the whole day. At night, he shared the lines with all the members of his family.

The next day, everyone slept late. When no one showed up, the king-lion became angry. He roared and came to the place of sheep. The sheep huddled together and challenged the lion. As soon as the lion made the move to attack, they scattered and ran away in different directions. Some strong members of the family even jumped over the head of the lion and tried to trample him before swiftly

moving away. There was aggression in all of them. They made their way to the difficult terrain where only they could move and not the king-lion. They kept moving until the night fell down. They reached the place where the lines disclosing the secret of rule-book were entrenched. Stopping there, they marked the place as their new home. They called it God's place and slept there.

The lion is roaming alone in the forest, bereft of any kingdom or kingship. Now, his only desire is to be a sheep.



Sanjana
M.A. English (Sem. II)

Ode to My Phone: 72 Hours

Thou look my phone, was a great mistake
Phone didn't break, taking rest
So, I am going to hold for days
But the sound of notifications was all, I wanted to hear.

It's been difficult to talk to my friend through
this isolation,

Pandemic has spread across the cells

Or waiting for a response to the mail's I had sent.

When I glanced at screen,

I discovered I was trembling

Like small-time embezzler.

The phone is indeed a great invention

To the small gadget – a contraption,

We are now in total addiction.



Jay Kumar
Ph.D. Scholar
Department of English

KGF: Homecoming of Angry Young Man Hero in Indian Cinema

In 2022, April's the month of spring for the South Indian movies with the release of *RRR*, *Pushpa: The Rise*, and *KGF: Chapter 2*. The Indian box-office history was rewritten and the audience went crazy

over these films. Among the above three, the *KGF* series marks the return of Indian Angry Young Man. Before we celebrate the saga of *KGF*, let's revisit our very first Angry Young Man Hero of Indian cinema.

1973 was the year- when a young actor, named Amitabh Bachchan, became the overnight messiah. He's considered as India's first Angry Young Man Hero. Till pre-1973 the Hindi film audience was served with over sweet un-relented stream of romance. Unfortunately or fortunately, the Indian audience got disenchanted by this overfeeding of syrup of idealism and romance and came to their senses.

They wanted someone similar to them having the same experiences, dreams, hardships, and aspirations. Then came the Zanjeer and the rest is history. The decade 1970-1980 was a decade of disgruntlement. Discontentment ruled the roost all through this period. The population cutting across the age barrier seems to have been drowned in the deluge of the corrupted polity. A dark cloud of negativity, hopelessness, and disappointment was looming all over the country. The state was completely clueless and blank about the concerns of the people. At that time, Mr. Bachchan emerged as the uplifting force, hope, spirit, and aspiration of the masses. He conquered the dreams and imaginations of the common population. The everyday man on every street and road started relating himself to Bachchan's on-screen persona of "Vijay" as he doesn't only exemplify the exact nature of the problems faced by them, but also gives them hope and spirit to emerge victorious amidst all challenges. The people identified themselves with the figure of the Angry Young Man and there evolved a common bonding between the Man on the screen and the Man on the street. The issues of the working class have been deftly portrayed in this genre of movies. His later movies like Deewar, Kala Patthar, Trishul, etc. portrayed the physical, moral as well as psychological trauma and sufferings of the Indian masses during that time, especially the middle and the lower class. Thus, looking at the screen hero the ordinary man started sensing that he was also capable of leading a dignified life after passing through this maze of adversities. It doesn't only change the cinema of India, but also the politics and social structure of the country. That's why it will be quite naïve to look at it from a cinematic perspective only. It was a socio-political and cultural phenomenon whose effects and aftereffects are still looming, although at the margins.

"Angry Young man", this term can be traced back to post-world war Britain in the 1950s when the people were disillusioned by the effect of the two world wars, unemployment, and social disparity. There was a feeling of animosity and frustration among the people. By observing this situation John Osborne created one of the most iconic characters of "Jimmy Porter" in his play "Look back in Anger." Here, Jimmy was angry at the establishment which denied him the position and the respect he deserved.

Now, after a long break of almost three decades, with the release of the KGF series the Angry Young Man of Indian cinema has once again come home. And no wonder it has been received whole-heartedly by the people. The film sees an anti-hero rise in the world of crime and smuggling who inadvertently turns into a messiah for the oppressed. The success of this hero once

again forces us to think about the socio-political and cultural dynamics of our country. Once again, "Rocky" (name of the protagonist) of KGF has shaken the elite social, political, and cultural centers of the nation. Although the movie is set in the 1970s-80s, but its politics are very much current. Anger among youths and the lower and middle class is again brewing. The toxins of corruption, nepotism, donation, domination, oppression, and hegemony are choking the aspiring masses of 'merits' that belongs to the subaltern class. Rocky came with an image of a rebellious and rancorous anti-hero who seethed with anger. This film also reflects the helplessness of the police and state in front of the tenacity of the aspiring angry youth. Law is considered to be the paragon of justice but the same law is involved in corruption and exploitation of the masses. Rocky's mother was already aware of the unjust and inhuman of society, thus she tried her best to make him strong enough to survive and fight his way up. The power of wealth and money is what considered the ultimate reality. One thing which is quite noteworthy is that the hero doesn't only win the war, but goes on to change the rules and regulations of war to make entry easier for the people like him. History of elites says "powerful people come from powerful places" but Rocky proved this history wrong. According to him "powerful (meritorious) people make places powerful".



This movie has portrays and voiced out that brewing anger through the character of "Rocky". This new angry young man is more ambitious, more eager, more violent, more political, but less compromising. He doesn't want employment only, but he wants partnership in power. The whole world is his territory and he has the equal right over every resource of the world. Atul Mohan, a film trade analyst, argues, "If you look at *Pushpa* (another angry young man Telugu

movie released in 2022), in terms of the plot and themes, it is similar to *Deewar* and other such films of Mr Bachchan from the 70s and 80s. Same for *KGF*. They take that idea of a larger-than-life anti-hero from

humble beginnings that rise to the top of the crime world but maintains his ethics somewhat. It's an idea with universal appeal." The homecoming of *Angry Young Man* has once again created a new debate over the elite versus subaltern politics in India.



Suraj Jaiswal
Ph.D. Scholar
Department of English

FORGIVENESS

Dear Forgiveness

You are not the big deal,

Even not the game of weaker one

But the courage of a strong one

You complete in yourself

Only when we admire you

You have the strength

To change the destructive time

And make the path toward peace

You know the power of change

The change from the devil to the angel

You know the strength lies in you

Only when applied at the right time

Dear Forgiveness,

You have everything

When admired by a strong mind.



Shivam Kumar
M.A. Eng. (Sem. IV)

Lowest Rank of Indian Media in the world?

India at 150th Rank in RSF 2022 World Press Freedom Index. All news channels are country's no. 1 news channel, there is no number two news channel, yet Indian media has such a bad plight in the world. Indian media has such a good political hold that whenever a political party comes in mind, it opens a new channel and Indian media also gets a lot of money during elections.

Indian media has nothing to do with the country's youth and farmers, but only TRP get them to solve any problem except the main problems of the country. Like – what actor's son is named, which car, their dogs missing, which dress are you wearing which colours. Which photo did the celebrity share on social media, did he share a photo with dogs? Some political party has their own channel which glorifies only that party. Indian media has nothing to do with reality, they have nothing to do with the problems of students, unemployed youth, and farmers.

Every party that comes to power always brings a different agenda and will take the country on the path to development, but they don't know what to develop. Indian media has become so corrupt that their issue has no meaning, always doing Secularism. The job of the media is to tell the facts and not to TRP's argument. Indian media does not know how to decide right and wrong. Even if Indian media would have remained at 2nd rank in the world, so it would be a matter of pride for us.



Samara Fatima
M.A. Eng. (Sem. IV)

Life: A Rat Race

Born in this world,
With folded but empty hand.
Will leave the same way,
Left everything behind, what we gained.

From birth to death,
The happiness, we try to chase.
At the end, we get to know,
Life is not a vase.

So many lessons, we get to learn,
To survive, everyone has to earn.
Can hold nothing for permanent,
But still, we mourn.

Either by the shelf, full of a bookcase,
Or the world that's full of experiences.
Struggle for power, status, and wealth,
What, we're doing in this rat race.

Participating and collecting guilts,
Running after the materialistic things.
Remorse, depression, and ego,
Causes of unhappiness and suffering.

Are we also one of many nutcases?
Who are the part of this rat race?

Let's think over this question,

And only with positive vibes, let's fill our suitcase.



Khyati Srivastava
B.Com(hons); (Sem. II)

UNWANTED MATURITY

When the heart is filled with numerous desires,
Responsibilities are ready to kill them in the fires
Struggle and patience make us cry,
And shattered dreams compel us to die.

Smiling seems like a legal crime,
After all, we've given it all our time
Tired but still endeavoring to rise and fight,
This **unwanted maturity** doesn't allow us to
sleep at night!





Krishna Kumar
Ph.D. Research Scholar
Dept. of English

Shakespeare's "A Lover's Complaint:" A Critical Study

A short narrative poem "A Lover's Complaint" deals with different problems such as bad relationships, memories, sufferings, praise, exchange of gifts, etc. Shakespeare has written this poem in rhyme-royal stanzas following the rhyme scheme ABABBCC in forty-seven stanzas. He has written this poem when he has been revising his sonnet sequence. He has used some phrases, imagery, and vocabularies from his different works like Hamlet, King Lear, All's Well That Ends Well, etc. in this poem. It's a conversation between a young woman and an old man. The lamenting young woman, at the bank of a river, explains to the old man how her lover has cheated her with his words of praise and promises.

Shakespeare, in this poem, shows that people should take time and try to get rid of all the sources that bring sadness or remind bad memories as the woman throws all her stuff which has been gifted by her lover...

"Of folded schedules had she many a one,
Which she perused, sigh'd, tore, and gave the flood;
Crack'd many a ring of poised gold and bone
Bidding them find their sepulchres in mud;
Found yet moe letters sadly penn'd in blood,
With sleided silkfeat and affectedly
Enswathed, and seal'd to curious secrecy."

Because of those bad memories, people become sad and harm themselves emotionally, physically, and mentally; because due to the same people get tensed and destroy the charm of the face; putting away their mental peace; and due to these they always remain in lamentation and destroy the coming moments of their invaluable life.

Likewise, he also warns people that they should not be the puppet of their emotions or get distracted by the sweet words of lovers; as they are just a trap for their benefits which may be emotional, physical, or mental.

As he has shown in this poem that, how the lover has trapped her with his sweet words and other promises---

"For further, I could say 'This man's untrue,'
And knew the patterns of his foul beguiling;
Heard where his plants in others' orchards grew,
Saw how deceits were glided in his smiling;
Knew vows were ever brokers to defiling;
Thought characters and words merely but art,
And bastards of his foul adulterate heart."

Consequently, he also shows that sometimes lovers play as if they are being honest to their partners by telling their past about one another but sometimes this act of being honest also becomes a trap as he has shown in this poem, how the lover used to show and tell about their ex-lovers and show their gifts which they exchanged---

"This said, his watery eyes he did dismount,
Whose sights till then were levell'd on my face;
Each cheek a river running from a fount
With brinish current downward flow'd apace:
O, how the channel to the stream gave grace!
Whi glazed with crystal gate the glowing roses
That flame through water which their hue
encloses."



Subsequently, he shows that even in the name of preaching chastity, the lovers just try to seduce the other one for their benefit, and they play their best for the same, and because of their skilled preaching or being the best in the same, sometimes lovers knowingly make themselves victims of their trap---

"O, that infected moisture of his eye,

O, that false fire which in his cheek so glow'd,
 O, that forced thunder from his heart did fly,
 O, that sad breath his spongy lungs bestow'd,
 O, all that burrow'd motion seeming owed,
 Would yet again betray the fore-betray'd,
 And new pervert a reconciled maid!"

In concluding remarks, he tries to give the gaze in this poem that the major character, the woman has been seduced rather than raped, and it happens even today: lovers are seduced with the words of praise and compliments. So, he said that lovers should not be for which they should always be objective and thoughtful for each and every step they are going to take in the future. And it generally, happens that lovers are seduced with praiseworthy words which later become praiseworthy words of abuse for the victim-lover.



Ujjwal Kumar
 M.A. Eng. (Sem. IV)

A note for RCB Fans.

The game cricket has become an emotional game for Indians. We chant India India when they perform at their best level and we cry too when they fail to perform our expectations. Cricket has changed a lot since IPL started in India. Whole cricketing fans get divided into groups in order to support their respective players and teams.



Royal challenger Bengaluru (RCB) is one of the teams. It's been fifteen years of the IPL, RCB qualified nine times in the playoffs, and played two finals but have not been able to seize the IPL trophy. Every year they come with a promise and determination but destiny offers disappointment to them.

The fan following, they have for this team is amazing. The term loyalty suits perfectly and it is to some extent that during a match, a fan went viral for waving a banner saying she will not get married until RCB win an IPL trophy.



In the words of Harsha Bhogle, "Tell me, If there is an emotion then there is Bengaluru. What fans? Every year they turn up and say this year "Cup Namde" and they get disappointed and come back and say this year. Hats off, amazing Fans".

If there is one who is an RCB fan, you cannot question his/her loyalty. RCB is a synonym for Loyalty.

Play Bold!



Shweta Rani
M.A. Eng. (Sem. IV)

Manali Visit

Manali. If there is any heaven in the world, it is in Manali.

This February, I visited this heavenly land with my family. First-time visitors are wonderstruck not only by the falling ice but also by the mind-boggling sceneries, culture, and language. The visitors, in full-fledged modernity, visited here and mixed up with the traditional lifestyle of this hill station.

The traditional women's dress with a basket on the back loaded with flowers remains the centre of attraction among modern young girls. No girl one can stop from wearing and taking a picture. With pictures, they not only take the memories, but also the culture of the area.



Most of the tourists visit this place only to taste the fall of the ice. When the ice, in the morning time, falls on the open hairs, it could transport one's imagination to the land of God.

Snow is not the only attraction of Manali as it has snow, Maggie. It is like an ordinary Maggie but you enjoy it in an area covered all with snow. It is an amazing combination of hot and cold that gives a different kind of experience. Therefore, I called it snow Maggie.

Bungee Jumping is another favourite sport here and tourists can't avoid it. If one wants to see the place through the eyes of birds, Bungee Jumping is the most recommended thing. It is a heart-throbbing experience. At first, the heartbeat with the double speed, and then comes to normal only to give you the pleasure of dreams.



Solang Valley is one of its biggest attractions. It enchanted not only the common people but also Bollywood. Several songs are recorded, i.e., "Subhanallah" from the movie *Ye Jawani Hai Diwani*; and the song "Manali Terrace." In these two different songs, the beauty of the Valley is enough to transport one's imagination to heaven.

Although the place is heaven for visitors, however, there are several historical-cum-mythical references. One such reference is the Temple of Devi Hidimba. This myth is closely related to Mahabharata, wherein, the Bhima, one of the five Pandavas, married Hidimba. By the conjugation of two was born the son Ghatotkacha.



Apart from these historical tales, the place is memorable for paragliding, a parachute attached to the body of an individual, and with a trainer, to give one the feeling of flying. One can compare themselves to the flying birds in the never-ending sky.

The animals of Manali are another centre of attraction. Among the most favourite is Yak. The visitors of the valley never forget to take a picture with the Yak.

This place is a relief to those entangled in modern life who need a place to revive their energy. This place gives me an energy that I longed for years and will remain fresh in my memories for a long time. Even after the people left the place, they keep it in their hearts.



I am so mesmerised by the beauty of this hill station that since I return, I am recommending everyone to visit this place at least once. One can compare me to the sailor of ST Coleridge's "Rime of Ancient Mariner" who is telling his tale to the guests.

Manali, without a shadow of a doubt, is a heaven on earth. All people of this world deserve



Suraj Jaiswal
Ph.D. Research Scholar
Dept. of English

RELIGIOUS FUNDAMENTALISM: A THREAT TO WORLD PEACE

"Men never do evil so completely and cheerfully as when they do it from religious conviction" this line of Blaise Pascal reflect the hazardous religious organization that works as the face of dark psychology in manipulating the mind of common people and making them ready as a weapon to attack other religious community. These organizations use religious fanatics to uplift their agenda and promote it

worldwide. Religion is the weapon for the extremist. The weapon is the face for religious fanatics to get fired in the name of religious fundamentalism can be seen as the result of riots in different places example 1969 Gujarat riots, the 1984 anti-Sikh riots, and the 1989 Bhagalpur riots, the 1989 Kashmir violence, 2013 Muzaffarnagar riots, and 2020 Delhi riots. Religious extremist is narrow-minded and does not want any interference in their spiritual and ritual works. These extremists are not one way but a mixture of two things one is religious and the other political. Religious extremism is the same as religious hypocrisy. These hypocrisies follow their beliefs blinded and even force other minority communities to follow them, if not then they use violence regardless of the consequence. It is said that "the mother of excess is not joy but joylessness" same as excess sentiment for religion leads to the hatred for other religious communities and as a result, it becomes the face of terrorism in the name of religious fundamentalism.

Religious fundamentalism rejects all kinds of free speech, and democracy and follows the ritual blind fully. These religions want their ideologies to be followed by every human being without questionings and without thinking of what is wrong or what is right. The people have to live according to religious social norms. People connected to religious organizations become narrow-minded and accept the violent method to spread their religious propaganda and their religious interest in minority people. These organizations know very well in persuading their agenda across the nation in the name of religion and wanted to show the superiority of their rituals and later it takes the face of a threat to world peace. Extremist and religious violence is not the traditional feature of any particular religion. Unfortunately, it is a fact that the widespread religious extremist in countries like Islamic; as even today globally violence, and terrorism is being connected with Islam. Islamic country forces their religion like Islam to be accepted and this encounters the element of violence in the Islamic country.

From the above analysis, it can be concluded as religious fundamentalism is not about hatred or being forcefully accepted. The extremist had been manipulated by the organization to spread their ideology and spread the essence of hatred among them. Religion

means respecting other beliefs, spreading harmony because due to religion different cultures exist, and don't devote yourself blinded to religious violence. Religion is not forcing that one has to accept but accept in terms to spreads love, and kindness and gathering to know the beauty of other religions in a positive sense. As Mahatma Gandhi said "My religion teaches me to love all equally"

He also abandoned the use of European paints in favour of natural mineral and vegetable-based pigments made from alluvial mud, seeds, powdered rock, flowers, and indigo.



Simran Sushama
M.A. English (Sem. II)

Mother Marry and Jesus Christ (painting)

Jamini Roy, the eminent Bengali artist, counted among the early modernists of twentieth-century Indian art was declared a national artist by many of his famous admirers including Mahatma Gandhi.

Roy brought versatility and emotion to folk art. His work exhibits bold colours of red, yellow ochre, blue and white. Almond-looking eyes are the key features of his paintings.

Painted mostly on mill-made paper with fluid brushwork and vibrant natural dyes, Kalighat paintings are believed to have originated in the vicinity of Kolkata's iconic Kalighat Temple. The paintings, which depicted mythological Hindu deities, mythological characters, tribal life, and themes from everyday life, were originally sold as souvenirs to temple visitors.

Inspired by the simple beauty of Kalighat paintings, Roy painted the stories of rural India, especially the Santhal tribal culture of Bengal.



Mother Marry and Jesus Christ in Jamini Roy style, by Simran Sushama, M.A. English (Sem. II)

"My bounty is as boundless as the sea, My love as deep. The more I give to thee, The more I have, for both are infinite."

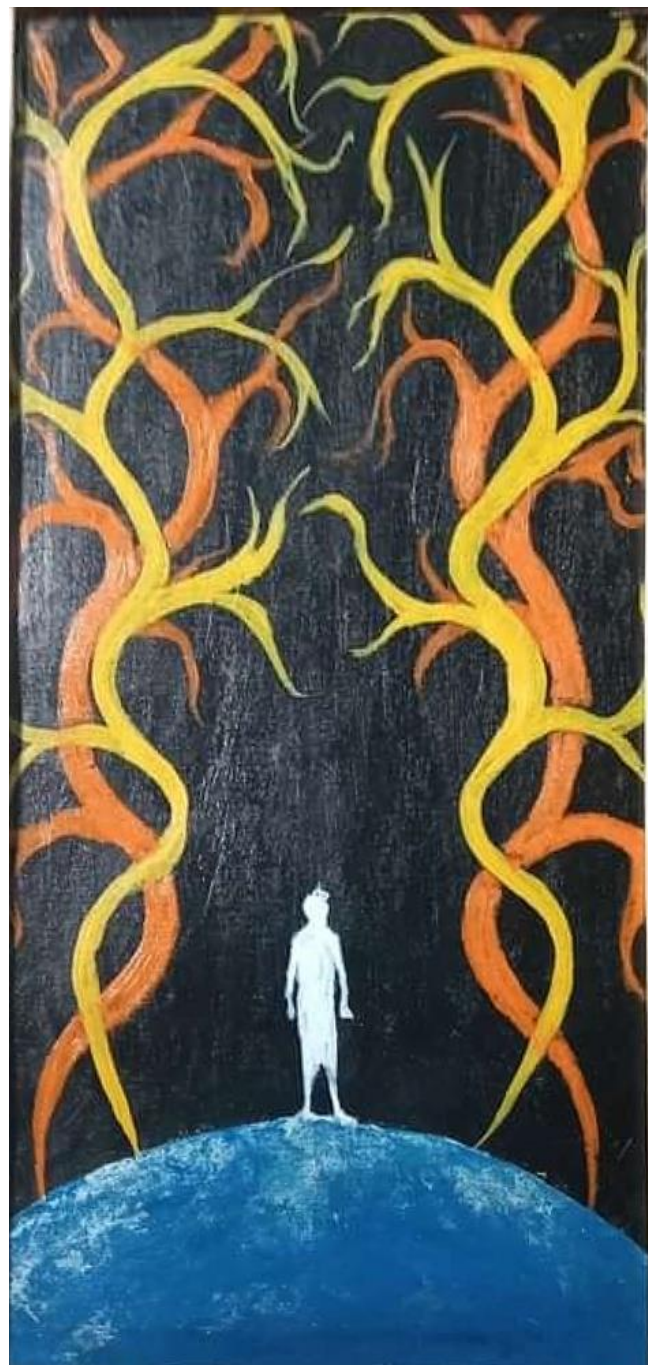
~William Shakespeare, Romeo and Juliet.



Tapas Sarkar
Ph.D. Research Scholar
Dept. of English

Heartbeats

Speak me of your celebration
Of joy and justice,
Of perseverance and preservation,
Of love and beauty,
For I need my heart to be transformed
Into an utmost ecstasy;
Speak me of your celebration
Of pain and horror,
Of heartbreak and bereavement,
Of anguish and forlorn,
For I need my heart to be purified
Into an inmost abstinence;
Speak me of your life
Of victory or decay,
Of meditation or callousness,
Of breathing or death,
For I need my flesh, blood and soul to be waken up
Into millions of heartbeats.



Dancing in Solitude: A transformative world of imagination; with fabric colours on handmade cotton paper; by Tapas Sarkar, Ph.D. Research Scholar, Dept. of English.

“We must stand on our own feet and fight as best as we can for our rights. So carry on your agirtation and organize your forces. Power and prestige will come to you through struggle”

~Dr Babasaheb Ambedkar



Rahul Mishra
Ph.D. Research Scholar
Dept. of English

Critical perspectives on Rabindranath Tagore

Born on 7th May, 1861, in a lavish home in Calcutta, Rabindranath Tagore was the youngest of thirteen siblings.

His father Devendranath Tagore was an affluent member of the high society and his mother Sarada Devi was a strong-headed, cultured woman who taught a young Rabindranath Tagore various valuable life lessons. Being the youngest son of the family, Tagore was a pampered kid and often accompanied his father in his music practice sessions. Tagore's father was a great musician himself, who contributed immensely to the renaissance of Bengali classical music.

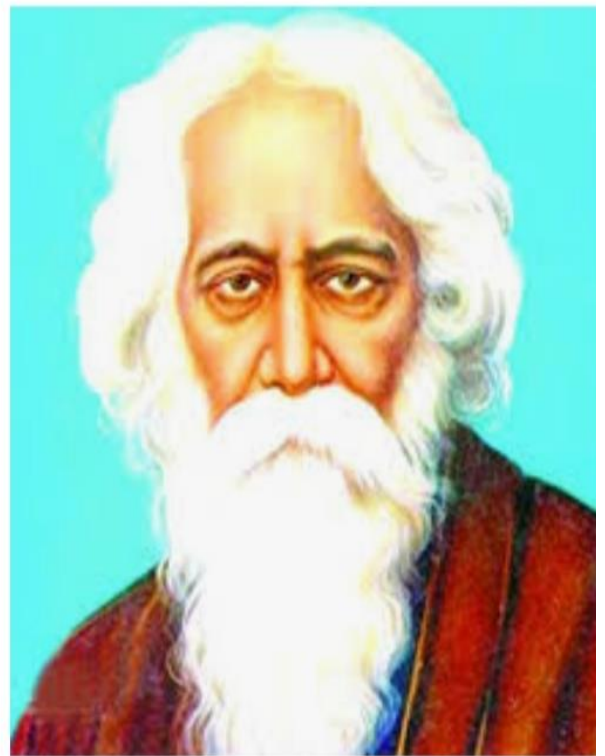
His father's work left a lasting impression on Rabindranath Tagore's mind and enhanced his creative abilities. He started singing and writing at a very early age in life, and it was obvious that he had been gifted with rare talents.

Advent with writing:

Tagore started writing dramas and novellas by the time he was 16. His skills were so enhanced in comparison to his contemporaries that, at the age of 20, he finished his first novel 'Valmiki Pratibha'. The pinnacle of his literary career was most certainly his most acclaimed book of all times, Geetanjali. His collection of soul stirring poems won him a Nobel Prize in Literature in the year 1913. Although originally written in Bangla, Rabindranath Tagore translated his work in English and the book created such a stir that poet W.B Yeats wrote the epilogue for Geetanjali himself. Rabindranath Tagore was not only the first Indian to win a Nobel Prize, but he was also the first non-European to win the prestigious award. What set Rabindranath Tagore's work apart from his contemporaries was that he did not write 'action-based' content. He rather wrote on the inner conflicts of the human heart and the emotional turmoil that

exists within each individual. In his writing he spoke of love, hope and devotion.

Rabindranath Tagore is credited for writing more than two thousand songs. His songwriting style did not adhere to the bounds of traditional classical music and was a completely new concept, now called 'Rabindra Sangeet'. It is from this diverse collection of songs that three different countries have found their national anthems: India's Jan-Gan-Man, Bangladesh's Amar Sonar Bangla, and Sri Lanka's national anthem are all originally 'Rabindra Sangeet'. In his lifespan, Rabindranath wrote eight novels, four novellas and hundreds of short stories. Some of his most coveted poems include Mansi, Sonar Tori, and Balka. Through short stories like Kabuliwala and the Postmaster, he spoke to the heart of the common masses.



Participation in the Indian Freedom Struggle:

Rabindranath Tagore also played a significant role in India's struggle for freedom. He wrote patriotic songs and poems that ignited the flames of sense of service and sacrifice among all his

readers. He shared a great bond with Mahatma Gandhi and often consulted him for resolving inner conflicts. It was Rabindranath Tagore who gave Gandhi the title of 'Mahatma'. Rabindranath Tagore was also a great teacher and encouraged his students to question everything. He was against the schooling system of education and believed that children should be taught in a free and uninhibited manner. To achieve this goal, he established the 'Vishva Bharati University' in Shantiniketan where the students did not have to sit in a classroom. The classes were held in the open and students were taught about topics like mathematics, astronomy, mythology and any subject that would catch their fancy. Some of the noted alumni of Vishva Bharati University include Amartya Sen, Satyajit Ray and Indira Gandhi. It was his keen interest in teaching that earned him the title of 'Guruji'.

Other Works:

Rabindranath Tagore also started painting in the later years of his life. Although he was red-green colour-blind, his work had a unique expression and is displayed in a number of acclaimed museums. His work was so inspiring that Albert Einstein invited him to engage in a flaring conversation about life. This conversation was recorded and is available under the title 'On Nature Of Reality'. In the year 1915, King George V awarded Tagore with a knighthood in the honour of his work, but Tagore gave up his title in 1919 as a protest against the Jallianwala Bagh massacre.



Conclusion:

Rabindranath Tagore took his last breath on 7th August, 1941. He died in his childhood home at the age of 80. His life was marked by excellence and supreme devotion to his work and country. His work continues to inspire and motivate us till date, and will do so for generations to come.



The water in a vessel is sparkling; the water in the sea is dark. The small truth has words which are clear; the great truth has great silence.

-Tagore



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फ़िल्म समीक्षा-1

हो सकता है तेरा पति ही बांझ हो

-'पार्चर्ड'

लज्जो(राधिका आप्टे) बांझ है। यह घोषणा सामाजिक मान्यताओं के स्वामी(पति) की है। और एक बार जो बांझ होने का लेबल लगा, उससे अलग होना नया जीवन पाने जैसा है। नया जीवन पाना नामुमकिन सा लगता है लेकिन लज्जो ने यह कर दिखाया। सहेली की मदद से किसी और से गर्भधारण करती है। बड़ी बेचैनी से इंतज़ार करती है कि स्थापित घोषणा से खुद को अलग कर सकूँ। और जब 'बांझ नहीं हूँ' कहकर स्वामी को चैलेंज करती है तो बदले में मिलता है तमाचा....

वैसे पूरी फिल्म के दौरान यह तमाचा दर्शकों पर भी पड़ा है। असर कितना रहा, यह कहना थोड़ा मुश्किल है लेकिन

समाज को लज्जित करने में निर्देशक ने कोई कसर नहीं छोड़ी है।

टोरंटो इंटरनेशनल फ़िल्म फेस्टिवल में रिलीज फ़िल्म 'पार्चर्ड' लीना यादव के कुशल निर्देशन का प्रमाण है। फ़िल्म किसी एक के हिस्से की नहीं है। चार ज़िंदगियों को समेटे यह सबके हिस्से की फ़िल्म है।

संवाद, अभिनय, कंटेंट सब मिलकर फ़िल्म को स्थापित करते हैं। कहानी के केंद्र में गांव है। तीन औरतों और एक लड़की की ज़िंदगी के तूफानों को दिखाती यह फ़िल्म महसूस होती है। फ़िल्म 'बोल्ड' है। देखकर बिगड़ भी सकते हैं...और सबसे ज़रूरी बात पूरी फिल्म 'कल्पित आदर्श' को डंक मारने में अंत तक सफल है। कहीं-कहीं पर आपकी गालियां भी निकल सकती हैं। लेकिन जन्म से लेकर मरने तक मिलने वाली गालियों का हिसाब-किताब जब बिजली(सुरवीन चावला) मांगेगी उस वक़्त शायद आप यह कह सकते हैं कि-
"फ़िल्म है बस...ऐसा कैसे हो सकता है"

रानी के रोल में तनिष्ठा चटर्जी ने अपने अभिनय से कहानी जीवंत कर दिया है। कुछ विद्रोह उनके हिस्से भी हैं।

हो सकता है कुछ लोग 'अश्लील-अश्लील' कह फ़िल्म को खारिज़ कर दें।

कुछ संवाद की झलकी....(फ़िल्म पहले की है-)

#मर्द बनने से पहले इंसान बन जाओ#

#ये हवा अंदर तक छू जा रही है, आज तो भी ले ज़िन्दगी का मज़ा#

#मैं तेरा आशिक बोल रहा हूँ, तेरा शाहरुख खान#

#हो सकता है तेरा पति ही बांझ हो#

#माँ लड़की कैसी है, पैसे दे रहे हैं उस लायक है कि नहीं, माल रद्दी निकला तो कबाड़ी में बेंच दूंगा।

#ये भद्दी गालियां भी इन्हीं मर्दों ने बनाई हैं, बहन की गाली, बेटी की गाली, माँ की गाली। हम औरतें भी इनको गाली देंगी।



फिल्म समीक्षा-2

आप बिक गए जज साहब

'वन डे: जस्टिस डिलीवर्ड'

जस्टिस त्यागी को कोर्ट में ही एक जोरदार थप्पड़ मिलता है। परवीन बीवी थप्पड़ मारने के बाद भी किसी गिल्ट में नहीं है। उसकी आँखें जस्टिस त्यागी को नहीं भूलती हैं। भूलेंगी भी कैसे...उन आँखों ने दुआ के वक़्त बस इतना ही मांगा था कि उसके निर्दोष बेटे को न्याय मिले। 'बड़े हॉस्पिटल' ने अपने खर्च को मैनेज करने के लिए जबरन मारने वाला इंजेक्शन दिया। ICU से बेटे की लाश के साथ परवीन बीवी बाहर आती है। लेकिन फिर भी उसे कोर्ट से उम्मीद है...न्याय की उम्मीद है जिसे जस्टिस त्यागी निराश करते हैं।

'वन डे: जस्टिस डिलीवर्ड' अशोक नंदा की फिल्म है। सामाजिक न्याय को केंद्र में रखकर कहानी रची गई है। जस्टिस त्यागी(अनुपम खेर) नौकरी से मुक्त होने के बाद अपनी की गयी गलतियों को ठीक करते हैं। ज़िन्दगी से मुक्त होने के पहले उस फैसले के साथ जीते हैं, जिसे 'जज' रहते हुए कभी नहीं जी सके। परवीन बीवी (जरीना वहाब)

कम समय में ही पूरी फिल्म में महसूस होती हैं। उनकी आँखों ने जैसे सारी कहानी ही कह दी है। लक्ष्मी राठी(ईशा गुप्ता) IPS के किरदार में एक दम फिट हो रही हैं। 'चक्रव्यूह' के बाद पुलिस की वर्दी में देखकर अच्छा लगा।

कई घटनाओं को एक सूत्र में बांधकर कहानी कही गई है। ऐसा लगता है जैसे मरने के पहले जस्टिस त्यागी(अनुपम खेर) 'सफाई मिशन' पर हैं। पूरी फिल्म उनके अभिनय से सजी है। अनुपम खेर बड़े कलाकार हैं। उन्हें हर बार देखना तृप्त करता है। 'जस्टिस' की लड़ाई के कुछ संवाद-

#झूठ ने साज़िश रच दी।

#शरीर को जितना ही कष्ट देंगे उतना ही यह साथ देगा।

#बड़े हॉस्पिटल 'ऐसे' ही चलते हैं।

#एक डॉक्टर मरीज का सिर्फ इलाज कर सकता है। उसकी जिंदगी का फैसला नहीं ले सकता।

#हॉस्पिटल खैरात में नहीं चलता है।

#साले के शरीर में खून कम, कमीनापन ज्यादा है।

#आप बिक गए जज साहब।





Deepak Kumar
M.A. Eng. (Sem. IV)

तुम्हारी और मेरी दोस्ती

तुम्हारी और मेरी दोस्ती
सौरमंडल के अंत तक रहेगी।
ओ सूरज की नवीन किरणों
ओ पूर्णिमा का संपूर्ण चांद
ओ तारों की भीड़ में,
तुम्हारी और मेरी दोस्ती
मेरे संघर्ष
मेरे अस्तित्व
मेरे जीवन के अंतिम क्षण
तक कायम रहेगी।
और वह संघर्ष
मेरे इस शरीर से

अगले जीवन के यात्रा के बाद भी चलेगी।



Rabitam Kumar
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निश्चलता से छलता तक

जब मैं समाज में हो रहे तीव्र बदलाव के बारे में सोच रहा था तभी मेरे कानों में एक मशहूर गाने की कुछ पंक्तियाँ

पड़ी, जिसका बोल था "वक्त का यह परिंदा रुका है कहां, मैं था पागल जो इसको बुलाता रहा ,चार पैसे कमाने को आया शहर, गांव मेरा मुझे याद आता रहा" इसी उम्मीद में मेरा सफर गांव की तरफ शुरू हुआ। एक खुशी के लिए एक विश्वास के लिए एक बेचैन दिल के प्यास के लिए, पर यह क्या गांव पहुंचते ही गांव की प्यार,स्नेह,भाईचारा की जो महक थी अब शायद नहीं आ रही थी, मानो की हवाओं के साथ उड़ कर कहीं चला गया हो।

वो मिट्टी का कमजोर घर जो हमारे बीच एक अटूट बंधन बनाता था ,मानो सिंधु सभ्यता की जैसे पतन सा हो गया हो ।

वो दादा-दादी जो कहानियों के माध्यम से सबको जोड़ने का काम करते थे, आज वे खुद असहाय हैं, उनका कोई नहीं सुनता बल्कि उन्हीं को सुनने को मिल जाता है कि आप क्या जानते हैं।

वो चाचा-चाची जो बिना ईर्ष्या द्वेष किये अपनापन का व्यवहार करते थे, आज वह ऐसी निगाहों से देखते हैं कि समझो किसी विरोधी दल का सदस्य हूं और चुनाव चरम सीमा पर हो।

दोस्त जिनकी यादें गांव के हर एक गलियों से जुड़ा है, खेल के हर एक प्रकार से जुड़ी है, विद्यालय के हर पल से जुड़ा है, वह एक अनजान की तरह व्यवहार कर रहा है, जिससे स्वार्थ की गंध आ रही है।

क्या यह वही गांव है जहां के लोग कहा करते थे कि कुएं का ठंडा पानी पीपल की छांव रे रुक जा वो परदेसी आज मोरा गांव रे, बल्कि कुछ ऐसा प्रतित हो रहा है कि बोटल का महंगा पानी, नफरत की छांव रे, वो बात नहीं रही अब गांवों में, जो रोक ले मेरा पाव रे।

फिर मेरे उस मन से आवाज आई जो कभी उस छन के लिए मचलता था, कि खो दिया हमने सुनहरे उस पल को इस छल भारी जमाने में जमना निष्कल को।



Sanjana
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देखो आत्मसम्मान बचा नहीं
दहेज़ देकर भी बोझ हटा नहीं।
समझते बोझ जिसे, है जननी वही
नारी है इसकी परिभाषा कई।

नारी की परिभाषा कई

माना मैं बहुत बोलती, बहुत चिल्लाती हूँ
क्योंकि मैं पुरुषार्थ की मारी हूँ।
पर सुनो! यँ ही नहीं आवाज़ उठाती हूँ
अंतर्मन झकझोरता है, तब गोहराती हूँ।
यँ ही ना मापों मेरी खामोशी
फलदारी हूँ, फल देकर भी झुकती हूँ।
कभी इतिहास पढ़ा, कभी उदाहरण मिला,
घर-घर मैंने यही सुना।
नारी बचाओ की होड़ सी लगी
बस फ़र्क इतना, कि ना हो वो अपनी।
देखो ना, जन्म का ज़रिया एक है
मिले आज़ादी की सपने इनके भी बुलंद हैं।
कहें ग्रंथ और पुरान सभी,
नारीत्व का ना हो अपमान कभी।
कोमल हूँ, कमज़ोर नहीं
नारी हूँ, मजबूर नहीं।



Tribal Art; by Sanjana M.A. English (Sem. II)



Prince Madhav
M.A. English (Sem. II)

धार्मिक कट्टरवाद: विश्वशांति के लिए खतरा

परिचय: किसी भी सांप्रदायिक विचारों का अविवेकशील रूप से अनुसरण करना, तथा उन विचारों के अंतर्गत अमानवीय कार्य करना 'धार्मिक कट्टरता' कहलाती है। जब व्यक्ति किसी धर्म के प्रति अत्यंत रूढ़ एवं कट्टर हो जाता है तो उसे धार्मिक कट्टरवाद कहते हैं। हमारे देश में धार्मिक कट्टरवाद की भावना केवल एक धर्म तक ही सीमित नहीं है, यह लगभग सभी संप्रदाय में किसी ना किसी विचारधारा के रूप में विद्यमान है।

वर्तमान समय में यह धार्मिक कट्टरवादी लोग, दूसरे स्वतंत्र विचारधारा के लोगों पर अपनी रूढ़िवादी सिद्धांतों का पालन करवाने के लिए किसी भी मार्ग का सहारा लेने में जरा सा भी नहीं कतराते हैं भले ही वह मार्ग अहिंसा का हो या हिंसा का। कट्टरवादी इसे एक सांप्रदायिक आंदोलन के रूप में लेते हैं, जो विशेष रूप से कुछ रूढ़िवादी पौराणिक विचारधाराओं से ग्रसित सांप्रदायिक गुरुओं के नेतृत्व में कार्य करते हैं। जो अपनी संप्रदाय की रक्षा के नाम पर नसमझ और अंधविश्वासी युवकों के मस्तिष्क में दूसरे धर्मों के प्रति विष घोलने का कार्य करते हैं, परिणाम स्वरूप हमें आतंकवाद जैसे विश्वव्यापी समस्याएं देखने को मिलती हैं, जिनका उद्देश्य मुख्य रूप से वैश्विक शांति को भंग करना होता है।

मध्य: अगर हम धार्मिक कट्टरवाद के कारण और प्रभाव की चर्चा करें तो वर्तमान समय में मेरे विचार से दो मुख्य कारण नजर आते हैं, पहला धर्मगुरु

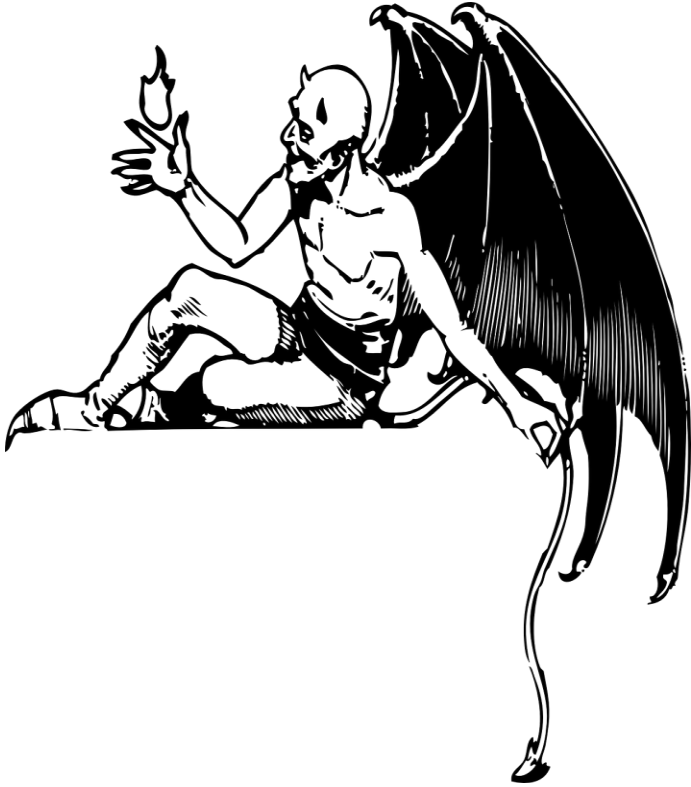
जो स्वयं का अस्तित्व बनाए रखना के लिए कट्टरवाद का प्रचार-प्रसार करते हैं। जिसका उदाहरण हम हाल ही में हुए 'कर्नाटक हिजाब विवाद' के रूप में देख सकते हैं, किस प्रकार मात्र 16 से 17 वर्ष के विद्यार्थी इन धर्म गुरुओं के प्रभाव में आकर अपने विद्यालयों में हिजाब और भगवा रंग पहनने की मांग कर रहे हैं। और इस विवाद को कई धर्म संगठनों का समर्थन भी मिला है जिससे पता चलता है की धार्मिक कट्टरवाद किस प्रकार शिक्षा के क्षेत्र में भी विष घोलने से पीछे नहीं हट रहा।



इस प्रकार की विचारधारा ना कि केवल विश्व शांति को खतरा है बल्कि यह पूरे मनुष्यता के लिए खतरा पैदा कर रही है, क्योंकि धार्मिक कट्टरता ही एक मनुष्य के मस्तिष्क में दूसरे मनुष्य के प्रति द्वेष और विभेद की भावना उत्पन्न करती है जिसके परिणामस्वरूप हमें 'लव जिहाद' तथा सामाजिक मतभेद देखने को मिलता है।

धार्मिक कट्टरता के वजूद को बनाए रखने में दूसरा अहम भूमिका राजनीतिक दल निभाते हैं। धार्मिक कट्टरता का राजनीतिक रूप से लाभ उठाने का व्यापक तथा वैश्विक इतिहास रहा है, शायद ही किसी ने हिटलर के गैस चेंबर घटना के बारे में नहीं सुना हो जो कि एक धार्मिक कट्टरपंथी का अमानवीय उदाहरण है।

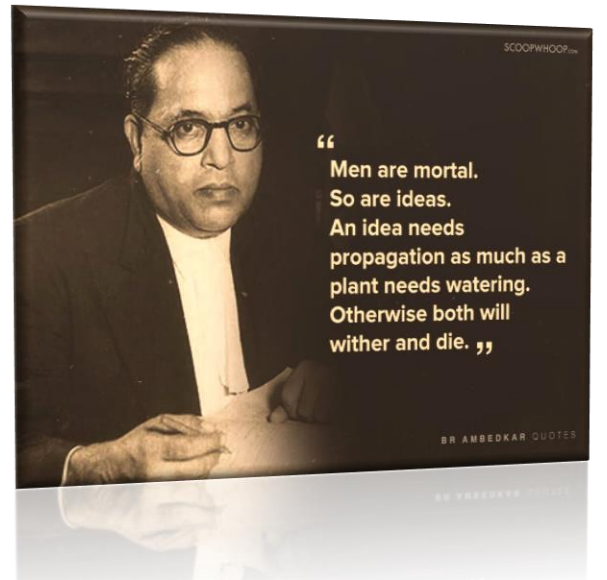
हमारे अपने देश में भी कई राजनीतिक दल धार्मिक कट्टरपंथी को मुद्दा बनाकर वोट प्राप्त करते हैं बिना इस बात से अवगत हुए की जो भी कार्य केवल वे चंद वोट जमा करने के लिए कर रहे हैं वह समाज के लोगों पर क्या प्रभाव छोड़ेगा। यहां चुनाव का मुद्दा विकास नहीं बल्कि मंदिर और मस्जिद का निर्माण होता है, यहां लोग देश की शिक्षा पर ध्यान देने के बजाय मस्जिदों में मूर्तियां हूँदने में व्यस्त हैं।



‘आतंकवाद’ जो वर्तमान समय में विश्व शांति के लिए सर्वश्रेष्ठ खतरा नजर आता है वह भी इसी राजनीतिक कट्टरपंथी की देन है। अपने धर्म की रक्षा के लिए आतंकवादी संगठनों द्वारा वैश्विक तौर पर अलग-अलग दुर्घटनाओं को अंजाम देकर, विश्व शांति को भंग करने का प्रयास हमेशा देखने को मिलता है। धार्मिक कट्टरवाद किसी भी नजरिए से सही नहीं है इसका प्रभाव केवल विनाशकारी तथा और अशांतिपूर्ण है।

धार्मिक कट्टरवाद का कुप्रभाव यह भी है की एक लेखिका तसलीमा नसरीन जिन्होंने इसके खिलाफ आवाज उठाने की कोशिश की उन्हें हमारे देश से बहिष्कृत कर दिया गया। उन्होंने कहा था, ‘भारत में टकराव हिंदू और मुसलमान के बीच में नहीं बल्कि धर्मनिरपेक्षता और कट्टरवाद के विचारों के बीच हैं।’

उपसंहार: हमने कम से कम इतने वर्षों में हमने यह तो सीखा है की धार्मिक कट्टरवाद कोई एक इंसान नहीं एक विचारधारा है जिसे हम लोगों ने अपने स्वार्थ के लिए बढ़ावा देने का काम किया है जिसके हमें सदा कूपरिणाम ही देखने को मिले इसलिए बदलाव की तो आवश्यकता है। यह अगर एक इंसान की बात होती तो जोर जबरदस्ती किया जा सकता था परंतु एक विचारधारा में बदलाव लाने के लिए जोर जबरदस्ती कि नहीं निरंतर सही शिक्षा और निम्न स्तर से जागरूकता फैलाने की आवश्यकता है तभी हमें कुछ लाभ देखने को मिल सकता है। हमें वैश्विक तौर पर इस मामले पर कार्य करना चाहिए अन्यथा यह कट्टरपंथी मनुष्यता और विश्व शांति को पूरी तरह से समाप्त कर देगी।





Sajid Sultan Rashid
M.Phil. Research Scholar
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Mysticism in English Poetry

Mysticism refers to communion with God or the Absolute and it strongly advocates that this communion with God can be achieved only through various mystic practices or meditations. Research proves that all great mystics across the world have expressed themselves usually in poetic discourse while trying to earn oneness or communion with the transcendental reality or mystery that lies beyond common humans' experience or comprehension. In fact, it empowers heavily its believers to comprehend the core objectives of any religion. It directs people to the same point for creating a balanced life synchronized with both living and non-living creatures of God. We have mystics everywhere and for them, their experiences matter a lot. They teach peace and love. They believe strongly that all things are forms or manifestations of the one divine power or life.

Mystics are considered the true devotional and the purest religious, however, if a poet can be a mystic and a poet at the same time, he then reaches the ultimate realization of God's existence. William Blake is one of the greatest mystical poets in the world he has lived in the world of vision, glory, and spirit which for him is the only real world. At the age of four, Blake claims that he has seen God looking at him from the window. From then on, he starts his mystical journey until he welcomes death with songs of joy. He believes that everything is related to God and in its essence is God. He also adopts the Christian doctrine of self-sacrifice that one should die for another in order to be eternal. Like all mystics, Blake is rich spiritually in the midst of the poverty of lower life. The stage that Blake has reached leads him to be misunderstood even by his close acquaintance.

Blake claims all that he has written is under direct inspiration. He states that he has written his Milton from an immediate dictation that he may write thirty lines at a time. He adds that all he has written is without labor or study instead is a matter of inspiration and imagination. Though Blake does not express

frankly the exact source of his inspiration still his poems carry mystical thought and symbolic expression. This is apparent in his Songs of Innocence and his Prophetic books. Blake's unique philosophy is that he finds unity and diversity in the heart of things. For instance, he states, "God is in the lowest effects as in the highest causes".

Furthermore, Blake agrees with Plotinus that man had fallen from heaven and the world of unity into division. This fall comes because of the man's ignorance and his seeking separation. Nevertheless, Blake considers that every materialistic thing that could be realized by the five senses is not a perfect vision of reality. He states that the only way to get out of this illusion is by imagination which is for him the true mere reality. The language of this imagination is Art and its branches. However, such kind of imagination would get out all the saved knowledge and wisdom from the man's inward. It would shut up his selfhood and ignorance by using suitable symbols,

"To open the eternal worlds, to open the immortal eyes of man inwards into the worlds of thought, into eternity, Ever-expanding in the bosom of God, the human imagination."

In Blake's perspective, man needs two important things to reach a perfect sense of imagination. These things are love and understanding. He says that these are more important than discipline, restraint, obedience, and a sense of duty. The reason is that love can only be understood by imagination. The lack of imagination is the root of all the selfishness and ignorance in this world. To examine our imagination, Blake says that if a man can feel happy for others' happiness and sad for others' sadness in that time his imagination works perfectly, and the opposite means that the man's imagination is dull and incomplete. The one who reaches such a stage would help any needed person regardless of religion or for any reason; It comes just because of love. However, when the heart is full of love and the soul is purified without any selfishness and ignorance, all the energies and good deeds would kneel to serve. Blake shares this idea with the Christian theologies of Origen and Clement that the mystical sense and imagination are the absolute reality.

In the Letter to Flaccus, Plotinus states that there are different roads to reach the stage of apprehension of the infinite. One of these roads is the Love of Beauty. This is present in William Wordsworth's poetry for he believes the divinity lies in nature. His philosophy is based on the interpretation and meditation of nature. He is interested in simple elements like hills, clouds, and flowers he comes to live a simple life and be away from the cruelty of the materialistic world. The beauty of nature makes Wordsworth live in it and be a part of it that he knows and feels it. This involvement and sincerity toward 26 natures lead him to the stage of being visionary. He believes that anyone can attain this stage if he works on the analysis of the power that controls nature.

It can be noticed that all of Wordsworth's poetry is a kind of notes series and investigation that aims to find a way to reach a stage of ecstasy and contemplation. Besides, he explains that when the mind is freed from disturbing objects and animal desires, it can achieve this condition of tranquillity that he calls a "happy stillness of mind". This condition requires purification and discipline, he says if a man can habitually train himself to this condition, he may come across a vision that changes his whole life. For this reason, Wordsworth's poetry is considered misleading because a reader cannot absorb it fully without experience. For instance, he believes that everything in this universe has a soul therefore people need to purify themselves in order to feel and meditate.

To every natural form, rock, fruit, or flower,
Even the loose stones that cover the highway, I gave a moral life: I saw them feel, or linked them to some feeling: the great mass Lay bedded in a quickening soul, and all that I beheld respired with inward meaning.

As the Platonists and Christian mystics have mentioned above that the soul cannot rest in this lower life because this life is imperfect and mortal therefore, the only rest is in heaven. For this reason, Wordsworth states in his poem "My heart leaps up" that "Child is Father of all Men" because when the child is born, he is still pure and innocent. However, once he grows up, he turns to be cruel and evil because of his attachment to the world and be detached from his real home. Therefore, the soul should always be pure like the child's in order to realize home. He expresses that there is one law that controls everything. Gently did my soul Put off her veil, and, self-transmuted, stood Naked, as in the presence of her God.

Tennyson (1809-1892) is considered another mystic figure in English poetry. He is different from Blake and Wordsworth for he is not born with a

mystical temperament. He struggles for many years in order to find answers to his questions and doubts. Therefore, his mystical sense comes as a result of the ecstasy that he has from time to time as he mentions in his Memories and the Holy Grail. His interest in Eastern Sufism is regarded as a major factor behind his interest in mysticism. The rich library of his father provides him with many books about eastern Sufism. Like Wordsworth, Tennyson believes that the only way to gain knowledge is to listen to the soul:

Speak to Him thou for He hears, and
Spirit with Spirit can meet— Closer is He than
breathing, and nearer than hands and feet.

In many of Tennyson's poems, he expresses his love for God and yearning to union with Him. In his poem "Crossing the Bar" he reveals his passion for union with the Pilot face to face after the sunset which stands for death. Tennyson's son expresses that his father uses the Pilot as a reference to the Divine who always guides people though they do not see Him. He also declares in his "The Ancient Sage" that he experiences his mystical life just like a boy and that he always repeats his name silently when he is alone. This state resembles dhikr (remembrance) in Sufism to some extent.

In a nutshell, it can be concluded that for the mystic, whatever is he, a poet, philosopher, or painter; the goal of him is to know God by using his heart and function of his spirituality to recognize His existence. However, what distinguishes the mystic from a theologian, the logician, the rationalist and a man of science and scripture is that his mystical life does not depend on reason or demonstration rather it depends more on feeling and intuitive inner knowledge.



Painting by Tapas Sarkar, Ph.D. Research Scholar, Dept. of English.



Aakash Pandey
M.Phil. Research Scholar
Dept. of English

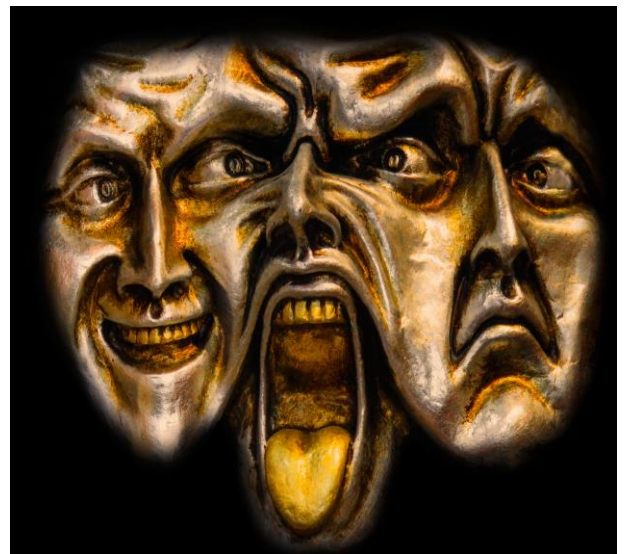
काश

ये शब्द देखने में तो छोटा है, पर ध्यान से सोचो तो ऐसे लगता है जैसे इसके आगे विशालकाय समुद्र भी छोटा पड़ जाए। ज़िंदगी में काश ये मिल जाता और काश ये हो जाता वाला सिलसिला कभी खत्म नहीं होता। हर एक काश के पूरे होने के ठीक बाद, हम एक और काश के पूरे होने के ख्वाब बुनने लगते हैं, और इस ख्वाब के मुकम्मल होते होते पूरी ज़िन्दगी बीत जाती है। ह्यूमन नेचर को डिजाइन इस तरह किया है, की उसे कभी संतुष्टि नहीं मिलती। शायद इसलिए ही संसार में संतोष और धैर्य जैसे शब्दों को खास एहमियत मिलती आई है।

ये भी दौर है, वो भी एक दौर था...

हिंदी फिल्मों में क्रिएटिविटी अब शायद खत्म हो चली है। आज कल की कुछ फिल्में और ज़्यादातर गाने या तो रद्दी होते हैं, या फिर पुराने गानों की कॉपी। क्या करें, हम 90s वाले किशोर, रफी, मुकेश, बालासुब्रमन्यम, कुमार सानू, उदित नारायण जैसे गायकों और देवानंद, अमिताभ बच्चन से लेकर आमिर खान तक की फिल्में देख के बड़े हुए और सच कहूं तो असली क्रिएटिविटी तब दिखती थी जब "गाइड" में राजू नाम का कोई आशिक एक साधु बन जाता है और "बाजीगर" में विकी नाम का एक यतीम लड़का अपने पिता की छिन गई दौलत वापस लेता है। " युगपुरुष" में नानापाटेकर एक पागल

के किरदार में भी पूरी फिल्म में हीरो बने रहते हैं। जब "ज़ख्म" नाम की फिल्म में अजय देवगन कम्युनल रायट्स दिखाकर राष्ट्रीय पुरस्कार जीत लेते हैं, और जब "घायल" में सनी देओल एंगी यंग मैन का किरदार निभाते हैं। यहां तक कि गब्बर, शाकाल, दारा और अजगर जूरीट जैसे विलेन भी एक अलग छवि बनाते हैं। ऐसे हजारों किरदार और नजाने कितनी ही फिल्में हिंदी फिल्म जगत को परिभाषित करती हैं। मैं सोचता हूं जब हम मॉडर्न जीवन शैली की ओर बढ़ रहे हैं और पहले के मुकाबले साधनों की भी कोई कमी नहीं है तो आखिर ये क्रिएटिविटी कहां है। आज की तारीख में भी कुछ फिल्में बनी हैं पर कुछ चीजें हैं जो शायद कहीं पीछे छूट गईं। फिल्मों और गानों का शौक रखने वाला मुझ जैसा कोई शख्स का जीवन ये सोचते हुए गुजर जाएगा की ये नए नए कलाकार शायद वो कभी नहीं कर पाएंगे जो कुछ लोग कर गए। काश कोई यश चोपड़ा फिर पैदा होते और एक बार "सिलसिला" जैसी कोई फिल्म बनाते पर अब ये आसान नहीं है। वो कहते हैं न "ज़िंदगी के सफर में गुजर जाते हैं जो मुकाम, वो फिर नहीं आते"।






Hon'ble Chancellor Padam Shri Dr. Mahesh Sharma, Hon'ble VC prof. Anand Prakash, OSD (Admin) Prof Rajeev Kumar along with other faculty members and officials of the university made a visit to Gandhi Sanghralaya, on 20 April, 2022.



Our hon'ble VC Prof. Anand Prakash met the District Magistrate, Motihari Shri Shirsat Kapil Ashok at the district headquarters on 13 May, 2022.



In order to create the necessary awareness amongst all stakeholders for admissions to all its undergraduate courses, Mahatma Gandhi Central University organised a Press Conference at the Vice-Chancellor's Office, Chanakya Parisar, on 28 April, 2022.



MAHATMA GANDHI CENTRAL UNIVERSITY

(Established by the Act of Parliament)
MOTIHARI, DISTRICT EAST-CHAMPARAN (BIHAR)-845401

ADMISSION NOTICE (2022-23)
(FOR POST GRADUATE PROGRAMME)

Master of Arts (M.A.)

Economics	Education	English	Gandhian & Peace Studies
Hindi	Mathematics	Political Science	Public Administration
Sanskrit Sociology			

Master of Science (M.Sc.)

Biotechnology	Botany	Chemistry
Mathematics	Physics	Zoology

M.Tech. Computer Science & Engineering

M.Com. **M.Lib. Science**

MBA **MSW** **MJMC**

Online submission of Application Form
19 May to 18 June 2022 (up to 5:00 pm)

Last date of successful transaction of Examination fee
19 June 2022 (up to 11:50 pm)

NOTE: Admission Process Through CUET-2022
विस्तृत विवरण के लिए <https://cuet.nta.nic.in/> या www.mgcub.ac.in



Mahatma Gandhi Central University

(A Central University established by an Act of Parliament)

Sehat Centre
Organises

A Public Lecture on
Women Health & Hygiene:
Impact on Quality of Life

Resource Person
Dr. Sonali Gupta
MBS & MS,
Consultant Gynecologist &
Infertility Specialist,
Patna

Patron
Prof. Anand Prakash
Hon'ble Vice-Chancellor,
Mahatma Gandhi Central University,
Motihari, Bihar

Coordinator
Prof. Pooja Kumar
Nadal Officer-Sehat Centre,
Dean, Pt. MNN School of
Commerce & Management
Sciences, MGCU

Co-Coordinator
Dr. Babbar Pal
Assistant Professor,
Department of Sanskrit,
MGCU

Organising Team
Mr. Chandan Veer, Mr. Siddhartha Ghosh
Ph.D. Research Scholar, Ph.D. Research Scholar,
Dept. of Mgmt. Sciences, Dept. of Mgmt. Sciences,
MGCU

29th April, 2022
5:00 to 6:00 PM

Google Meet



UGC's

Inter University Centres to connect with Stakeholders

LIVE Interaction Session with
PROF. M. JAGADESH KUMAR
CHAIRMAN, UGC

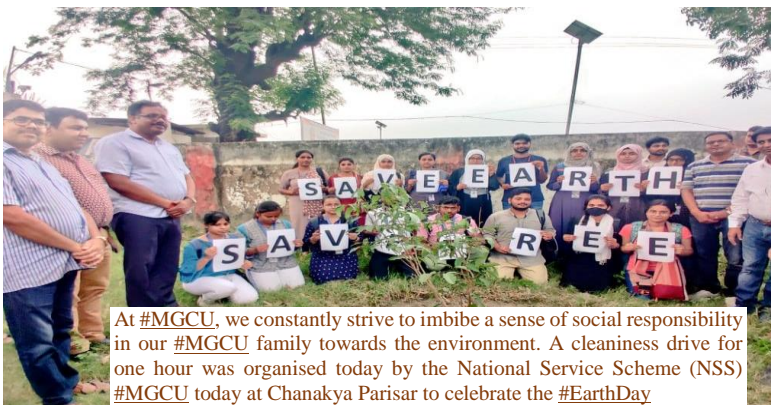
Prof. A. C. Pandey Director, Inter University Accelerator Centre	Prof. Somak Raychaudhury Director, Inter-University Centre for Astronomy and Astrophysics
Prof. S.C. Sharma Director, National Assessment and Accreditation Council	Prof. J.B. Nadda Director, Consortium for Educational Communication (CEC)
Prof. Amlan J. Pal Director, UGC-DAE Consortium for Scientific Research	Prof. J.P.S. Joorel Director, Information and Library Network (INFLIBNET) Centre
Prof. P.N. Singh Director, Inter University Center for Teacher Education	Prof. A. C. Pandey Director, Inter University Centre for Yogic Sciences

24th May, 2022 10:00 AM

Join LIVE through Twitter and YouTube

@ugc_india University grants Commission

SCAN also to watch



At #MGCU, we constantly strive to imbibe a sense of social responsibility in our #MGCU family towards the environment. A cleanliness drive for one hour was organised today by the National Service Scheme (NSS) #MGCU today at Chanakya Parisar to celebrate the #EarthDay



In an initiative which is in line with "Swachh Bharat" scheme as well as the "Beti Bachao" scheme and also in line with maintenance of the hygienic needs of the female staff, faculty and students, sanitary napkin dispenser & pad incinerator has been installed at Gandhi Bhawan campus #MGCU by Rotaract Motihari Lake Town & Inner Wheel Motihari Lake Town.



SPECIAL LECTURE CUM INTERACTION SESSION

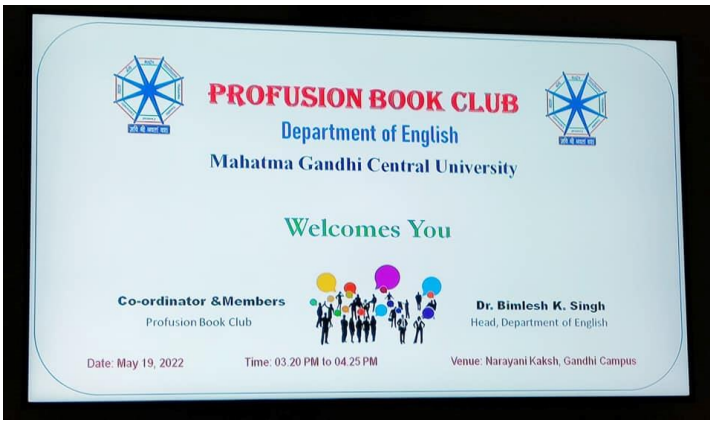
WITH
Colonel Dr. Rajesh Kumar
Registrar
Jharkhand Raksha Shakti University, Ranchi

Topic: E-Governance and Disaster Management

Date: 15-05-2022
Organized By:

School of Humanities and Languages
MAHATMA GANDHI CENTRAL UNIVERSITY, MOTIHARI, BIHAR





With the blessings of the reverend Dr. Bimlesh Kumar Singh, Head of Department, and other faculty members of the Department of English, the first meeting of the Profusion Book Club was held on May 19, 2022. The meeting was moderated by Krishna Kumar and attended by research scholars and students of Dept. of English.

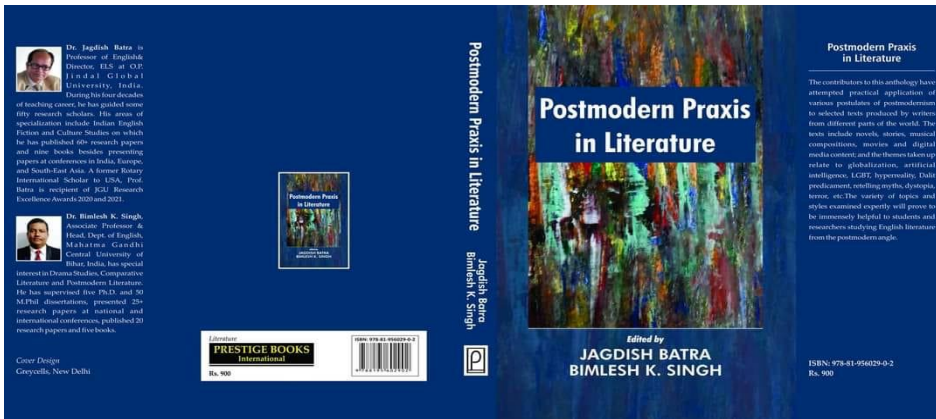
The members participated in a lively discussion on various literary themes and topics such as Partition, Migration, Trauma Studies, Class Consciousness, Eco-Criticism, Subaltern Studies, Psychological Criticism, Modern Poetry, Indian Mythology, etc. in reference to works of James Joyce, Shakespeare, Amitav Ghosh, Oscar Wilde, Bronte Sisters, Ruth Panwar, Virginia Woolf, Robert Burns, Jibananda Das, and others. the office-bearers to carry out the various duties of the club are: Guiding soul, Co-ordinator and Moderator, Editorial Board, Stage management team, Treasurers, Photography Wing.

All the research scholars and students actively participate in the meeting/ discussion/ lecture series organised by the Profusion Book Club.

All the members of the book club get inspiration and motivation to organise departmental events/ programmes, from the Head of the department and faculty members: Dr. Bimlesh K Sinsh and Dr. Umesh Patra, Dr. Kalyani Hazri, Mr. Balande Chandoba Narsing, and Dr. Deepak respectively.



Heartiest Felicitations



Dr. Bimlesh K Singh, Head, Dept. of English published his edited book *Postmodern Praxis in Literature*



Tapas Sarkar, PhD Scholar, Bagged the first prize in the essay writing competition organised by Chhotu Ram Arya College, Sonapat, Haryana.

Shrawan Kumar, PhD Scholar, Felicitated on the 4th International Poetry Festival, North Bengal-2022.



The portraits of Shakespeare and Milton have been installed in the office of the department of English with blessings of the Head of the department, Dr. Bimlesh K Singh and other faculty members.



Tapas Sarkar

Ph.D. Research Scholar;
Dept. of English

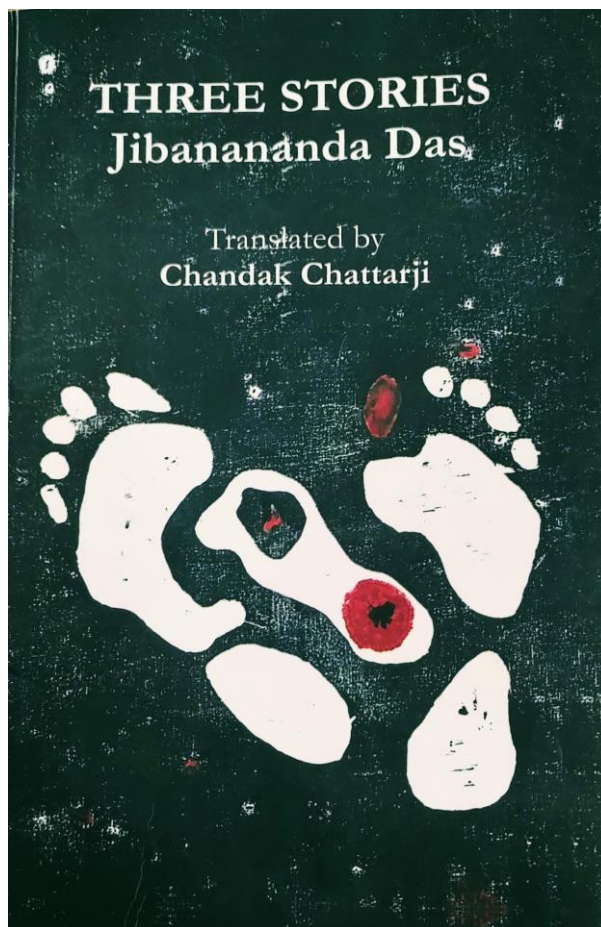
Three Stories: Jibanananda Das. Translated by Chandak Chattarji. India: Paperwall, 2016. Pp. 85. MRP 200.

Three Stories: Jibanananda Das is a collection of three translated short stories from Bengali poet, novelist, essayist, and author Jibanananda Das, by Chandak Chattarji. These three translated short stories are “Shadow play” which is translated from Das’s “Chhaya Nat”, “Tale of City and Village” from “Gram o Shohorer Golpo”, and “Bilash” from the same Bengali title “Bilash”.

Jibanananda Das is mostly acquainted as a modern Bengali poet just after the name Tagore. Das’s remarkable poetry collections are *Jhara Palak* (1928), *Dhushor Pandulipi* (1936), *Shreshtha Kobita* (1954), and others. It was Clinton B. Seely who translated most of Das’s poems and wrote his biographical text “A Poet Apart: A Literary Biography of the Bengali Poet Jibanananda Das (1899-1954)”. With Seely’s contribution, Das is recognized as a poet worldwide. Now, many of Das’s poems are translated into English. But, as a prose writer Das’s identity is still concealed, especially in the area of prose fiction translation. Though some scholars have translated some of his short stories and novels, such as Gautam Chakravarty’s *Jibanananda Das: Short Fiction, 1931- 33*, Amita Ray’s *Treats in Translation*, and Rebecca Whittington’s *Malloban* (novel). Chattarji’s book is an important contribution to Das’s prose fiction world. Of course, all these translations are very little in comparison to the entire Bengali prose fictional world of Das, yet each translated book has a great role to expand novelist Das as an identity to the outer world.

Chandak Chattarji is a Bengali poet, writer, educationalist, translator, and author of English textbooks. He received his education from Santiniketan, Viswa Bharati University, and Calcutta University. He has taught English in various schools and colleges in Bengal and other states in India. He was also selected as an Associate of the College Preceptors in London. Chattarji is now best known as a prominent translator.

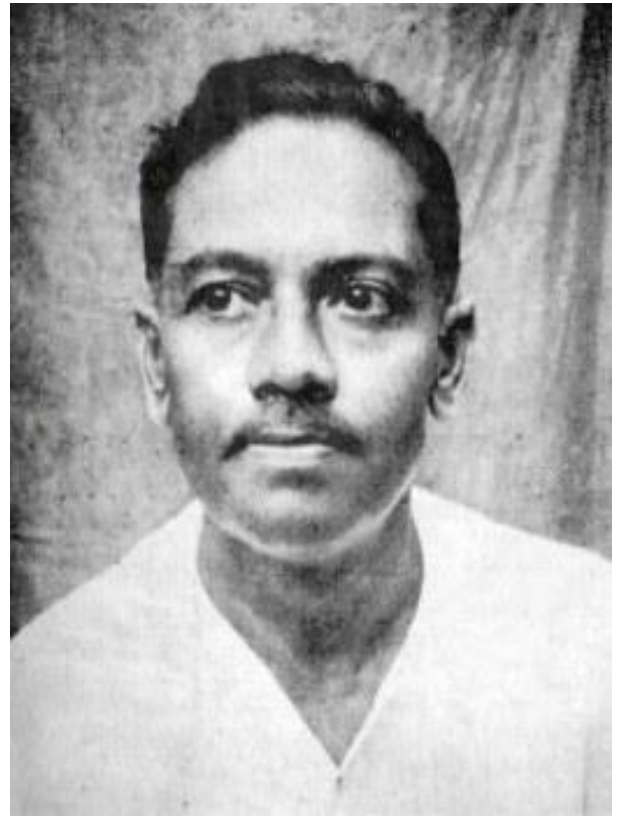
The current book of Chattarji contains a foreword by Ranjit Hoskote, a well-known academician. The book begins with the translator’s note where Chattarji explains his difficulties and synthetic development of the translation procedure. Then, there are three translated stories and three critical essays on the same stories by various contemporary Bengali critics, Premendra Mitra, Sunil Kumar Nandi, and Amalendu Bose. Chattarji also gives a glossary which is



helpful for non-Bengali readers. Finally, with an acknowledgment, the book ends with 85 pages.

Chattarji’s translation re-adventures and re-examines the prose fictional world of Das. Three stories lead the reader to the middle-class crisis and existential struggle of Das’s fictional world. As in the first story “Shadow Play”, we are acknowledged a young middle-class man who suffers from extreme ill health and mental trauma. There is an unrepairable problematic married life where the protagonist

is plunged into an existential crisis throughout the story. In the second story “Tale of City and Village” where the protagonist is a failure in love and fails to attain a secure position in a systematic society. The meeting with his friend brings him nostalgia and the pain of failure; at the same time he wants to return to nature with his past memory, but everything is changed then, he knows that. Still, he wants to return back to the past; contradictorily, he also cannot get rid of his present crisis. The protagonist lives here in complex paradoxical turmoil which has no end. The third story “Bilash” is a complete psychological crisis-based novel. The protagonist Bilash at the age of forty is alone; he brings his past to the present. His continuous struggle with the stream of consciousness finally brings a devastating conflict between his present and past and the story ends with the protagonist’s mystic death.



All these three stories of Das are reinterpreted in the comprehensive and quintessential language of Chattarji. Because Chattarji’s use of language to represent Das and the Bengali culture as a whole is appropriately authentic. Most importantly, Chattarji has provided a prolific glossary at the end of the book which extensively helps the readers to understand non-translated words and phrases of Bengali society. Regarding the representation of the original text, K. Satchidanandan says that Chattarji’s translation, straightly, helps the reader to enter into the middle-class world of Das as well as the contemporary society of Bengal.

However, Chattarji’s simple and quintessential translation of Das’s three stories may be a partial literary contribution to Das. But, this contribution opens up a

discourse to study Das in particular and Bengali literature as a whole. As Ranjit Hoskpte writes “It has been a privilege to discover Das the writer of fiction through CHandak Chattarji’s elegant and sensitive translation of three of the master’s short stories, “Shadow play” which is translated from Das’s “Chhaya Nat”, “Tale of City and Village” from “Gram o Shohorer Golpo”, and “Bilash” (which retains the original title).”



Sources: Images: Web/ Author, Reports: The Official Social Media Pages of MGCU and the Official Facebook Page of Department of English.
For updates related to Harmony, Visit: <https://www.facebook.com/Department-of-English-Harmony-Mahatma-Gandhi-Central-University-Bihar-109472884807653/>

For more information about the university, pls visit: www.mgcub.ac.in