



# Harmony

The Bimonthly Newsletter of the Department of English



Mahatma Gandhi Central University, East Champaran, Bihar

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“If you want the truth,  
I'll tell you the truth:  
Listen to the secret sound,  
the real sound,  
which is inside you.”

~Kabir

## Memory Lane



## Hasta La Vista, The Farewell Party 2023

The Dept. of English bid Farewell to the PG Batch (2021-2023). Aryan and Priya welcomed the Dept. of English Fraternity to Hasta La Vista: The Farewell Party 2023. Dr. Bimlesh K Singh, Head, Dept. of English, Dr. Shyam Kumar Jha, Head, Dept. of Sanskrit, and Dr. Anjani Kumar Srivastava, Head, Dept. of Hindi, not only attended the ceremony but also blessed the students with their words of blessings for their future endeavours. Likewise, Dr. Umesh Patra, Dr. Kalyani Hazri, and other Faculty members of the Dept. also blessed them with their words of motivation. All the Students and PhD Scholars actively performed in different kinds of activities like music, poetry, dance, Talent Round, etc. All of them enjoyed much in the ceremony. The Research Scholars and PG Students also showed their love and affection with their words of Farewell and good luck for the students for their forthcoming moments of a new beginning.

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## Message from the Hon'ble Vice-Chancellor

I feel elated that the Department of English has been publishing its bimonthly newsletter *Harmony* for more than a year. The input of all the Faculty Members, Research Scholars, and Students of the Department of English is praiseworthy. Their hard work and enthusiasm for the continuous publication of the newsletter and the different lectures and events organised under the aegis of *Harmony* are incredible. I am glad that the contributors of *Harmony* include all the Faculty Members, Research Scholars, and Students of different Schools and Departments of the University. It is also highly remarkable that the newsletter showcases and motivates students about the different academic and cultural activities organised by the University through the representation and information of the same in one of the sections of the newsletter titled “From the Campus.” I am delighted that the newsletter is an exemplary contribution towards the holistic development of the entire MGCU fraternity.

I congratulate the Editorial Board of **Harmony** for such a lively and glorious initiative and wish them all the success!

**Prof. Sanjay Srivastava**

Hon'ble Vice-Chancellor

Mahatma Gandhi Central University

Motihari, East-Champaran, Bihar, 845401



## **Creativity is Life**

The desire to create something is the driving force of man. The more one thinks positively, the more creative one becomes. The domain of creativity is multitudinous comprising art, literature, philosophy, painting, sculpture, architecture, to name the few. The creative process isn't something linear; it's arduous and uphill task. The imagination of the creative soul impels himself/herself to undertake a mental voyage through the variegated paths of vicissitudes and enigmas, issues and challenges, trials and tribulations. The creative artist is inspired by an intensely felt moment amidst the temporal and the spatial. Shakespeare famously observed: "The lover, the lunatic and the poet/ Of imagination all compact." But then, it's the artistic compulsion for form which motivates an artist to introduce elements of craft, poise, symmetry and a sense of proportion in the artifact. This is one of the vital reasons why 'Mona Lisa,' 'Hamlet,' 'Kubla Khan,' inter alia keep the viewers & reviewers enthralled even today.

The guiding spirit of every creativity is the magnanimity of the creative soul. Always remember that high wind blows on high hills. If someone wishes to be creative, he/she has to rise above petty considerations of caste, creed, colour, sex and language. Let's be positive, humanistic and generous to really contribute something genuine to the world of creativity.

**Dr. Bimlesh K Singh**  
**Head, Department of English**



“माटी कहे कुम्हार से तु क्या रौंदे मोय, एक दिन ऐसा आएगा मैं रौंदूँगी तोय ।”

(Death is the truth and your karma always hits you back.)

~ Kabir

Harmony, the bimonthly newsletter, is one of the media of communication which brings all the litterateurs and intellectuals of Mahatma Gandhi Central University together and provides them with a golden opportunity to share their critiques and thoughts on different aspects of life. It also enables budding prose and poetry writers to connect with one another through their stunning compositions. Through the information of different programmes, like seminars, webinars, conferences, and cultural activities, happening in the university on different occasions, it tries to motivate the MGCU fraternity to be an integral part of those events for their holistic development and the betterment of society.

The newsletter contains seven sections: Musings and Ruminations; these two sections showcase the society's literary, sociocultural, and traditional aspects. The Alumni section is dedicated to the passed-out scholarly person of the University to share their experience of the academic world in and outside the University. The Matribhasha section gives a platform to those who feel immense pleasure sharing their views in Hindi. From the Campus, the section brings awareness of the different events and celebrations celebrated at the university. Profusion Book Club and Special Occasions; these two sections are dedicated to the Department of English for its representation of the meetings of the book club and achievements, respectively.

The Twelfth Issue of the newsletter is the amalgamation of the different aspects of society, its challenges, and opportunities. Love, war, and peace have always been inseparable components of people's lives because their survival not only depends on these components but also, to some extent, decides their living standards. For instance, people can look at the changes which have been taking place for the last seven to eight decades. Technological developments are a boon and a curse both at the same time due to their disastrous repercussions at certain moments. Kabir, the renowned Indian mystic poet, has affected people's lives positively through his works which are full of lessons and also tell the way to a happy life. The current issue also gives a glimpse of the different paths of Buddha, Kabir, and other such God-like figures to live peacefully. I hope you enjoy reading this current issue!

**Krishna Kumar**  
Editor-in-Chief



**Suraj Jaiswal**  
PhD Scholar  
Department of English

## Invisible Cage

The pillars of the cage  
 Speak a lot about suffering rage  
 The eyes behind the wall  
 Always in the process to crawl

Even the naked eye cannot see  
 The aura of pain that lies inside the wee  
 Life in a cage  
 Gives a glimpse of the sewage

The hope becomes gloomy  
 Standing in the middle of a stormy  
 Mind itself creates the inside cage  
 Hazardous for the invisible stage

The pillar of the cage  
 Is the sign of nothing strange  
 The eyes have dimmed its hope  
 The mind is nowhere to cope

Every time it is in search of freedom  
 But don't understand inner cage venom  
 The cage is all about the chain  
 That already existed inside the unconscious brain.



**Amisha Kumari**  
MA English  
Department of English

## The Revolt of 1857

The Indian Rebellion of 1857, also known as the Indian Mutiny or the Sepoy Mutiny, was a significant uprising against the British. In the Battle of Plassey (1757) troops of the British East India Company, led by Robert Clive, came up against the forces of Siraj-ud-Daulah, the last Nawab of Bengal, and his French allies. Clive's victory eventually led to the British becoming the greatest economic and military power in India.

**Causes:** Several issues including social, economic, religious, and political resentments, led to the uprising. The introduction of the new Enfield rifles, which required sepoy (Indian soldiers in the army of the British East India Company) to bite off the cartridges, which were rumoured to be greased with pig and cow fat, was prominent among these. Due to the violation of their religious beliefs, this offended both Hindu and Muslim soldiers of the Colonial-rule in India.

**Outbreak:** The rebellion started in May 1857 when sepoy in the town of Meerut (outskirts of Delhi) objected to using the cartridges and were punished by a court-martial and imprisonment. Sepoy in numerous regiments throughout northern India rebelled against their British officers as a result, sparking a larger mutiny.

**Spread:** The revolt quickly spread to other parts of northern and central India, involving both sepoy and civilians. Major cities like Delhi, Kanpur, and

Lucknow saw intense fighting. Rebels aimed to overthrow British rule and restore indigenous rulers.

**Suppression:** In a widespread and frequently ruthless crackdown on rebels, the British response was brutal. British forces eventually put an end to the rebellion through a combination of military force and diplomacy after several months.

**Consequences:** The revolt's aftermath had far-reaching consequences. The British government took over the control of India from the East India Company and established direct rule over the Indian subcontinent which lasted until India's independence in 1947. The revolt also resulted in more Indian participation in the government and the gradual emergence of nationalist movements.

**Legacy:** The 1857 revolt is regarded as a significant precursor to the Indian independence movement because it emphasized the need for a united and organized resistance to colonial rule. It is remembered as a watershed moment in Indian history, symbolizing the fight for independence and self-determination.

In summary, the Indian Rebellion of 1857 was a major turning point in the history of India's struggle for independence, marking the beginning of a long and arduous journey toward self-rule and the end of British colonialism in the subcontinent.



**Khyati Srivastava**  
B. Com. Sem V  
Department of English

## The world of “Heartbreaks”

Welcome to the world of heartbreaks,

Some have left, others are waiting to express.

Things have changed, but that person remains the same,

Memories are there, but the flashbacks bring tears.

Hope shatters & people deceive without any fear,

Begging for one more chance, but no one cares.

In the world of heartaches,

Self-respect is no more, and empathy seems so rare.

Music once warmed this heart so brightly,

But now its lyrics bring endless nights,

With depression and anxiety as kin,

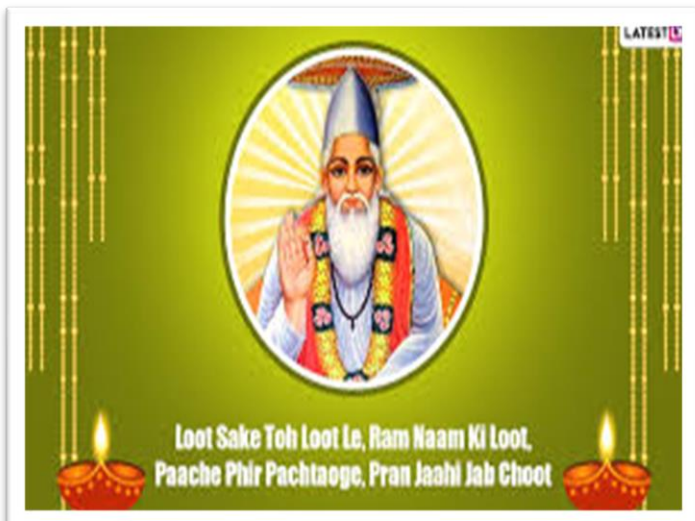
This unkind and cruel world you're trapped within.

Some seek revenge, some wish to cease,

If tears you've wiped, you've found inner peace.

Time's a balm healing all in its stride,

Forgive and forget, let old wounds subside.





**Prabhat Kumar**  
PhD Scholar  
Department of English



**Priyanka Narah**  
MA English  
Department of English

## Love Later Lost

Those letters,  
Which our forefathers had given heartbeats to,  
Time's hasty hustle strangled them.

No one waits like that anymore,  
No one even loves like that anymore.

Bars, Pubs, and Clubs, all brim  
With the corpses of premature love.

Frailty! Congratulations!  
Thou, a celebration now.

The loss of a part of the soul  
Stirs restlessness in the main,  
Restless is the whole generation.

Love, the most raped of the time,  
Never lived a full life.  
Such is going to be the history of our time.



## My Journey to Bihar

Leaving Assam and the decision to come to Bihar was very difficult. Because everyone said Bihar is not safe for girls and I would be treated as an outsider. I already had a very hard time leaving my district and moving to another because I have had homesickness since childhood. I left my parents when I was two and a half years old, for my studies I used to long to stay with my parents, even the vacations were not enough for me. As an introvert, deciding such a big thing was difficult because I didn't have the courage even to imagine myself in a new place all by myself. My mother played a very crucial role in my decision because she knew I needed the push. My friends used to believe that I would never come out of my comfort zone because they tried to help me but I poured cold water on their efforts. They were shocked at my decisions because they never thought I would ever come out of my comfort zone. They realised that forcing me would never work, only giving me some personal space will work better for me. Now I have been staying in Bihar for the last two months. I miss home very much. The university life of a student is very hectic. After attending the classes from 9.55 a.m. to 5.00 p.m., it becomes very difficult and tiring moments for me. I feel so sleepy that I don't feel like doing anything. I also find it difficult to complete my class work on time which adds fuel to my pressure. I even barely get time to talk to my parents because it becomes difficult to adjust our time.

Even though I think about going home the journey is very long; it makes me fear thinking – “Will I be able to reach home on time? Will I get enough time to spent with my parents?”

However, I am facing difficulty with the humidity of Bihar which is very high as compared to that of Assam and also of the discrimination for being Northeastern. Sometimes I have to remind them that Assam is a part of India, not China and sometimes just leave them with a piece of advice – “Improve your Geographical knowledge.” I am trying to enjoy my student life by learning about people and accepting their differences, along with my studies. I hope that by the end of two years, I will become a better version of myself.



**Simran Raj**  
MA English  
Department of English

## Woman Empowerment

The word ‘Woman Empowerment’ itself implies that women are not powerful enough, they need to be empowered. This painful truth has been in existence for a long time. In Ancient days and even in the recent past women in hundreds of countries were not allowed to vote or even put forward any opinion. Women were confined to their homes. Women were restricted from getting education and fulfilling their dreams. Even a girl-child was not accepted easily and due to that female foeticide was taking place in society.

They were compelled to follow society's rules which were made for women. Women empowerment in

India cannot be compared with other countries. Women were highly respected in the Vedic age, and the focus on women’s education was never absent thus, it is very clear that a woman in India in ancient days enjoyed respect and education. As time passed, the Indian culture got contaminated with the conservative Middle Eastern and British culture. As a result, the power and respect that women enjoyed were lost.

Gradually after independence, women started regaining the lost power. Today women are facing exploitation and discrimination at all times and places. As time passed, more and more women came together and made their voices heard. They realised that their life meant much more than just serving in the household.

Most of the women started crossing the man-made barriers. As a result, many movements took place like the National Women’s Party played a key role in securing voting rights for women. It is the same for society at large when we consider that many countries granted women the right to vote after a very long time.

No woman can be empowered if she is not financially independent. Those were the days when women had to depend on their fathers or husbands to get the things that they wanted. Today more and more jobs are opening up for women. Women are proving to be worthy of the designation assigned to them. In household also, women have gained significant decision-making powers. The decision to have a baby or not is now decided by both men and women. The partiality between men and women is gradually coming to an end. Women need to use this hard-earned power to stop all the injustice that they have been facing for a long time.





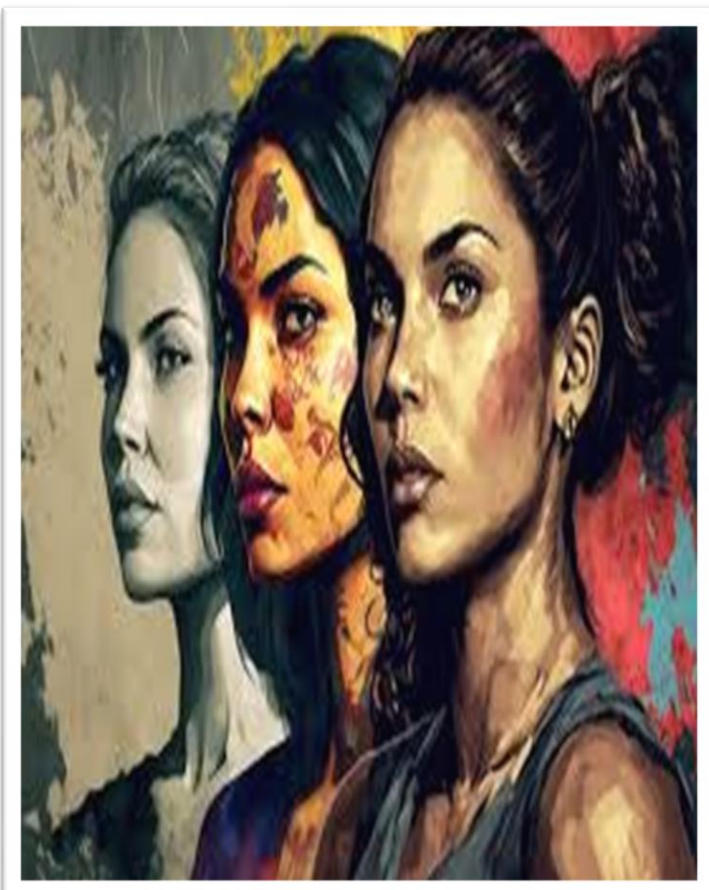
**Anjali Raj**  
MA English  
Department of English

Women must be given equal opportunity in every field, irrespective of gender so, that she can make all of the decisions for her social and economic development. Empowerment of women will surely encourage all the women to stand for their education and life of their own choices. They too have rights and the ability to determine their own choices and their right to influence social change for themselves and others. A woman can paint the world from a new perspective.



“However many holy words you read, however many you speak, what good will they do you if you do not act on upon them.”

~ Gautam Buddha





**Jahanvi**  
MA English  
Department of English

## Nature and Human

It was my favourite day of the week. I was going through the pages of one of my favourite books 'The Pierian Spring'. I had bought this piece during my first year of graduation. This book has coaxed me to seek peace and harmony in its words and the inner voice of the writers.

So, I was turning the pages while sipping kadha. In between, I was having glimpses of the trees of my garden. Suddenly the nostalgic feeling about those trees amassed. These have witnessed me from my childhood till now. All the flashbacks hovered over my mind about how I was possessive and obsessed with my precious guava tree. I remember how my brother taught me to climb the trees on this one. I have some best memories of me and my childhood friend under this tree. It is still standing strong. Some things never change. The moments and memories stay. We all are part of a poignant tale of river-like life. Coming back after riding on the train of my thoughts, I got through these lines:

“The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers;  
Little we see in Nature that is ours;  
We have given our hearts away, a sordid boon!  
This Sea that bares her bosom to the moon;

The winds that will be howling at hours,  
And are up-gathered now like sleeping flowers;  
For this, for everything, we are out of tune;  
It moves us not. Great God! I'd rather be  
A Pagan suckled in a creed outworn;  
So might I, standing on this pleasant lea,  
Have glimpses that would make me less forlorn;  
Have sight of Proteus rising from the sea;  
Or hear old Triton blow his wreathèd horn.”

These excerpts are written by one of the central figures of English poetry William Wordsworth. These resonate with the present-day condition. This poem delineates the imbalance in the harmonious relationship between humans and nature. This shows how human beings are unable to find the tranquillity and sublimity of nature under the influence of progress, industrialisation, globalisation and development. Since ages, there has been a pious and sacred connection between humans and nature. Classical literary traditions and beliefs are imbued with everlasting care and veneration for natural landscapes and their various forms present on the Earth's surface. Take the example of the Roman poet Virgil, Lucretius who has written some great poems on nature.

A renowned Sanskrit dramatist Kalidasa is also known for his meticulous portrayal of the love and veneration towards nature. His work Abhigyan Shakuntalam is a quintessence of the pious connection between humans and nature. How Shakuntala is represented as the daughter of nature and forests. Many other writers like Mahadevi Verma, Maithilsharan Gupt, Valmiki, Tagore etc. wrote much on Mother Nature. These writers kindle the interest in the richness and diversity of the living world.

This has been happening since the ancient lineage. Take the particular example of India where sacred groves, forest patches, animals, and trees are worshipped and protected in all the states in varied forms.

Let's have a look at the other side of the picture.

Now our mother Earth is facing an unprecedented ecological crisis on all fronts including land, water, air, soil, sound etc. These are in the form of a rise in CO<sub>2</sub> from burning fossil fuels, global warming, biodiversity loss, ozone layer depletion, air pollution, ocean acidification, soil pollution, food waste etc.

Over the last few decades, this exploitation of our planet and the degradation of the environment has gone up at an alarming rate. Forest cover is disappearing at a much faster rate. According to a report, the world has lost approximately 10.34% of its total forest area in the last 30 years. Forests are the dwelling place of most of the Earth's terrestrial biodiversity. Due to human interference, our biodiversity is facing a worsening change. Many species of flora and fauna have gone extinct.

Not only terrestrial animals are facing the crisis, but underwater species are also the victims of global warming and pollution. This increasing human desire has resulted in the imbalance of biodiversity.

Gandhi's one of the best aphorisms depicts this

“Earth provides enough to satisfy everyone's needs, but not every person 's greed.”

Another major concern is climate change. The world's climate is changing unpredictably. The consequences are seen all over the world in the form of rising various disasters.

This phenomenon of climate change leaves its impact across the world, irrespective of whether they contributed to it or not. The world is facing extreme weather conditions in the form of heat waves, floods, drought, extreme cold, new precipitation patterns, irregular rain etc.

A recent example is the floods in Italy. Floods have come after years of severe drought in the region. It has not benefitted much rather it has created havoc and destruction.

In this changing climate, more rain is coming but for a short duration in the form of less useful and more dangerous downpours. These all-or-nothing extremes have been happening around the globe.

More than half of the world's largest lakes and reservoirs have shrunk. Groundwater level has decreased. Heat waves are now common. Around four months back, the World Meteorological Organisation predicted that there is more than a 66% probability of global warming breaching the 1.5°C threshold by 2027. This will be the harsh reality for the upcoming generations. This temperature rise will make humans and other species vulnerable to critical conditions. Recently a climate fiction series *The Jengaburu Curse* unveils the unseen side of our changing world. This web series is a repertoire of tribal exploitation, human greed for wealth and power, and environmental pollution.

I would like to cite the example of my hometown Motihari in particular. I remember the time when I used to give speeches and write essays on the environment and the deterioration of nature. Today after many years, I am doing the same. There has been a paradigm shift between then and now.

The condition has become worse, there are more heat waves, less and irregular rainfall, and hazardous quality of air, and water. The iconic Motijheel has become a drain in the name of the river. There have been developments no doubt, but without any concern for nature. At that time, during my school days, I had never comprehended that Motihari would one day exceed the limits of air pollution and become one of the cities with the worst air quality index. So, I am reiterating that our Earth is under the burden of degradation, pollution and misuse. These are weighing down the Earth and ripping off its edges. The world is heated up with fury and emissions.

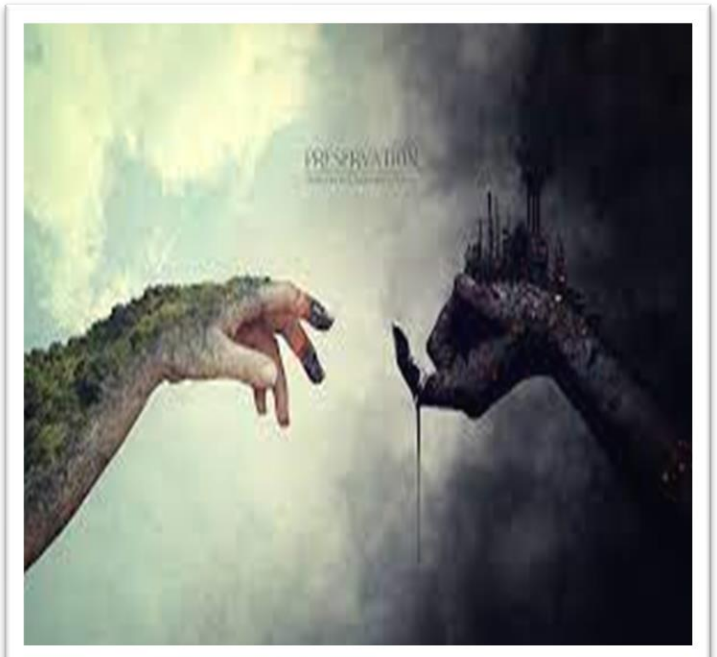
Rabindranath Tagore said in his essay 'Nationalism in India' that if these armaments and machines continue to envelop this fair earth with their dirt, smoke and ugliness, then it will end up in a conflagration of suicide. He also said that the gigantic organisations' crushing weight and their deadening effect upon the living humanity will impede our freedom in the larger context of human civilization. No doubt, his words are becoming true in the context of today's World. Under the clutch of materialistic pleasures, humans are destroying their own Earth and nature, which is the source of true happiness and joy.

So, the need of the hour is a collaborative and joint effort from all to realise the condition and act accordingly. Many steps have been taken to subside the pain of the Earth but these are not enough. That's why keeping aside personal ego, we should start from the ground level. It must begin with a change in our behavioural pattern which is a product of societal influence. It is rightly said that charity

begins at home. We should start from our home. It will further lead to society, to the country and the world. In the words of Dalai Lama, "It is our collective and individual responsibility to preserve and tend to the world in which we all live." The recent G-20 summit also elucidated the theme of collective unity: "One Earth, One Family, One Future." There is no planet B, only one Earth is there. Moving on the path of the idea of 'Vasudhaiv Kutumbakam' that the world is a family will help in a larger perspective in tackling this burning issue of environmental change.

अयं निजः परो वेती गणना लघुचेतसाम।  
उदार चरिताना तु वसुधैव कुटुंबकम्।

Moving beyond individual desire and delving into the path of social cooperation is the need of the present. Thus, the courage and endeavour to take the right actions are required for the policymakers and the global citizens to make this world a better place to live. Ultimately how we keep the atmosphere around us, and the water bodies around us will determine the nature and the quality of our life. Our actions will describe the prospects of the Earth.





**Richa Kumari**  
MA English  
Department of English

## The Argumentative Tradition in India

The discursive tradition of India has a long history. In his book *The Argumentative Indian*, Nobel laureate Amartya Sen states that democracy was there in India before it came into existence in other countries. He analysed Indian history, tradition and culture and elaborated in detail the discursive tradition of India. According to him, in order to understand Indian conflicts, it is important to capture the philosophies and ideas content in the Ramayana the Mahabharata the Bhagavad Gita that comprises the dialogue between Krishna and Arjun.

Sen in his essay *The Argumentative Indian* also cites Akbar and Ashoka for their approach of plurality and their focus on the public dialogue. He also refers to Buddha's understanding of life, the writings of Rabindranath Tagore, S Radhakrishnan, M K Gandhi, Jawaharlal Nehru etc. He focuses on cultural dialogue and pluralism in India. His essay deals primarily with a) the vast history of argumentative tradition in India, b) its relevance in contemporary times, and c) the state of neglect that the tradition of healthy argument faces in contemporary culture.

Amartya Sen begins the essay by stating the debate between Arjun and Krishna which occurs on

Arjun consistently asked questions about whether it was right to fight against his own family. Krishna encourages Arjun to fight. According to Krishna, Arjun should prioritise his duty as a warrior first. After many questions Arjun about several aspects of human life, which arise during the conversation, Krishna eventually convinces him to valorously perform his duties without a shred of doubt.

Krishna's words inspired many other people to fight for one's duty. For example, J. Robert Oppenheimer, a chief architect of American victory in World War II also gets inspired and he quotes Krishna's words "I become death the destroyer of worlds" and after that, his quotation is reflected in his action. So the arguments remain constantly relevant in today's world. Sen States, "The univocal message of Geeta requires supplementations by the broader argumentative wisdom of Mahabharata, of which the Geeta is only one small part".

Amartya Sen also talks about gender, caste and voice. According to him, the argumentative tradition would be limited in social relevance because some people are not that privileged and they are away from participation, women's traditional role is also limited to men. Then, he goes back to the ancient time in India when women were involved in arguments. For example, in the *Brihdarnayak Upnishad*, a woman scholar Gargi challenges Yajnavalakya by asking questions.

The arguments represented by women in epics and classical texts do not always signify their peace-loving and tender image. In Mahabharat, we are completely aware of the condition of Draupadi. So, it is not hard to guess which side Draupadi was in the argument between Arjun and Krishna. Movements against caste discrimination have also constantly taken recourse to the Indian tradition of

argument. In Mahabharata, Bhrigu tells Bharadwaj how caste divisions connect to differences in physical attribution, and then Bhardwaj responds how we can see the variations in skin colour within the castes.

If we look at the later period, the ‘medieval mystical poets’, were greatly influenced both by egalitarianism of the Bhakti movements and by the Muslim Sufis. They question social divisions as well as barriers of religion. So, these instances of argumentative tradition are relevant in various phases of history and they contributed to the formation of our contemporary Indian society.

Buddhists also played a vital role in Indian argumentative tradition. They just focused on the discussions as a means of social development. Ashoka was strongly engaged in public discussion which could take place without animosity or violence. He tried to establish public discussion with no involvement in the extolment of once own sect, He focussed on the moderation of discussion even on appropriate occasions. Ashoka and Akbar both contributed to their public reasoning. Akbar arranged meetings for public dialogues which included members of different castes and religions.

Indian science and mathematics also got connected with the tradition of questioning in India. Aryabhata, Varahamihira and Brahmgupta got benefited from the tradition of questioning and scepticism. In Ramayana, a sceptical Pandit, Javali teaches Rama how to behave. Javali says to Rama, “Follow what is within your experience and do not trouble yourself with what lies beyond the province of human experience.”

The Lokayta philosophy suggests the need for methodological scrutiny of knowledge that is taken from perception.

There are two kinds of perception: external and internal. Internal perception is dependent on external objects. Lokayata philosophy is dedicated to raising methodological doubts. Budhaghosa, a Buddhist philosopher, suggested that Lokayata can be explained as the ‘discipline of arguments and disputes’, so in this case, it seems that Lokayta's philosophy also contributed to the argumentative tradition.

The argumentative tradition received support from many of the modern leaders of India such as Mohandas Gandhi, and Rabindranath Tagore. Tagore promoted the role of reasoning and deliberating as the foundation of a good society. His poem “Where the Mind is without Fear” is a brilliant example to showcase the argumentative tradition. Here I quote an excerpt from his poem.

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments

By narrow domestic walls.

Stream of reason has not lost way into the desert sand of dead habit.

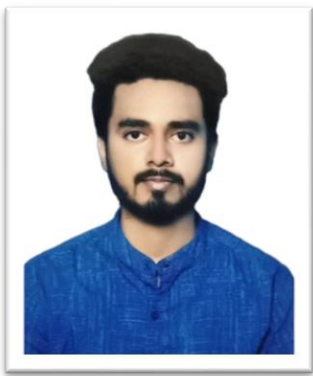
Into that heaven of freedom, my father let my country work awake”.

India is a country with many different traditions, customs and viewpoints. In *The Argumentative Indian*, Amartya Sen draws on his lifelong study of the history and culture of India, he suggests such ways in which we understand India today in the lights of its rich and long tradition of discussions. Sen notes the interpretation of Hindu text, Buddhist, Jain and Muslim, he reminds us of ancient and revered laws for conducting debates and discussions. Although Western people often see

India as a place of endless spirituality and mysticism, Sen examines its long tradition of scepticism and reasoning.

Sen deals with many aspects of India's rich intellectual and political values including the ruling philosophy from Kautilya and Ashoka in the fourth and third century BC to Akbar in the 1590's, the history and constitution of India- China relation over the last 1000 years its old calendars, the films of Satyajit Rai and the argument between Gandhi and iconic poet Tagore about the past present and future of India.

Sen says the victory of India's democracy and the protection of its national politics depends on understanding and applying this tradition of debate it is also important to remove inequalities [whether class, gender, caste] that affect the lives of Indians in order to strengthen the largest democracy of the world.



**Prince Madhav**  
M.A. English  
Department of English

## “Inter-Mythology”

In the sacred verses of ancient lore,  
Where gods and mortals danced forevermore,  
I find the whispers of the divine refrain,  
In Krishna's flute, a melody to explain.

A tapestry of myths, a cosmic dance,  
In every stanza, I take my chance,  
To weave a tale of love and destiny,

From the treasures of Hindu divinity.

From Vishnu's dreams, the world did spring,  
In Brahma's hands, the eternal truth did sing,  
The cycle of life, of birth and death,  
In Shiva's dance, with every breath.

Goddess Saraswati, wisdom's serene flow,  
Her words like honey, in verses aglow,  
In pages of the past, their essence concealed,  
In the tales of Rama, honour is revealed.

A moment, frozen in timeless grace,  
The churning of oceans, a cosmic embrace,  
The nectar of life, in Amrita's gleam,  
Asuras and Devas, chasing a dream.

In Draupadi's plight, strength in her despair,  
In Arjuna's heart, a battlefield prayer,  
The Mahabharata, an epic strife,  
A mirror reflecting human life.

From Ganesha's trunk, obstacles are cleared,  
In Hanuman's leap, doubt disappeared,  
The monkey god's devotion, so pure,  
A symbol of faith that will endure.

In the temple bells and incense's scent,  
In sacred verses, where prayers are sent,  
Intertextuality's timeless art,  
Binds us together, heart to heart.

In the pages of myth, we find our way,  
In the stories of gods, we kneel and pray,  
For in these tales, our souls unite,  
In the grand tapestry of eternal light.



**Shashank Bharti**  
PhD Scholar  
LNMU, Darbhanga

## Fragments of Memory

In the labyrinth of my mind, fragments reside,  
Memories shattered, scattered far and wide.  
A tapestry of moments, torn and ripped apart,  
Whispers of the past, etched within my heart.

I seek to recall the tales of days gone by,  
Yet the echoes elude me, dancing in the sky.  
Like a puzzle incomplete, missing vital pieces,  
I gather remnants, yearning for memory releases.

Fragments of laughter, once vivid and clear,  
Now hazy impressions, distant and austere.  
Faces fade like wisps of smoke in the breeze,  
Leaving trails of questions, seeking remedies.

The touch of a lover, a warmth I used to know,  
Now a delicate touch, slipping through fingers  
slow.  
Images morph and twist, like shadows in twilight,  
I grasp at fleeting visions, longing for their light.

Yet within this tapestry of fragmented recall,  
A tapestry woven with resilience, standing tall.  
For from these fragments, I emerge anew,  
Strength in vulnerability, a journey pursued.

In the kaleidoscope of memories pieced together,  
I find solace in the mending, amidst the tether.



For life's fragments teach me the power to heal,  
To embrace the scars and emotions that were once  
concealed.

So, I gather these fragments, fragile and true,  
In a mosaic of resilience, my spirit anew.  
And though the memories may never be complete,  
I find beauty in the fragments, a testament to  
defeat.

For within the fragments lie stories to be told,  
The resilience of a spirit, mighty and bold.  
And as I gather these pieces, one by one,  
I find strength in the fragments, my battles won.







**Ujjwal**  
M.A. English  
Department of English

## 1. Death Banquet: A Social Evil?

In every community in our country, there is a tradition of conducting a Death Banquet (funeral reception), but this matter needs to be taken seriously. If the family of the deceased is poor, then how could that family collect money to conduct 'Bhoj'? See there is irony, on one side a family is struggling to afford a one-time meal and on the other side, there is pressure to feed a large group of people. Therefore, intellectuals and many on social media are considering this tradition as a social evil.

That's why the Rajasthan government passed a law on Death Banquet Act-1960. If someone breaks the rules, he/she will be fined one thousand and one-year imprisonment. The government also clarified that if it is practised, then its information must be given to Sarpanch, Ward, and other departments of the concerned village. If information is hidden, then strict actions will be taken.

The question arises as to why there is pressure on the deceased family to conduct a Death Banquet. The way marriage has become a kind of social status in the same way the Death Banquet has also become a social status. When a middle-class family conducts a wedding ceremony for its daughter, they put all their money into a dowry or sometimes the family borrows money to save face.

As a result, his family becomes economically weaker. Similarly, the death banquet is also a type of social evil, to complete that tradition, a family is crushed under debt.

The pressure of the debt is so high that a family never emerges out of debt. This is the reason people follow the tradition to maintain social status and for that, they borrow money. It's one of the reasons that contributes to poverty. It is only Rajasthan which has taken an initial step to prevent it but the time has come to work together and eliminate this evil practice from society.

We don't need to recall that a large chunk of our community is economically backward that's why we are at 126th position in the world ranking about per-capita income. If the weaker section gets rid of the Death Banquet tradition, then they might live a good life and then they could think of better health and education. But it is an appeal to our younger generation and intellectuals to take this matter seriously and help society. So that society would get rid of the social evil and after that, a poor family will not be crushed under debt. It's unnecessary.

## 2. A Mysterious Baby

I miss my childhood. In my memory, the greatest joy I have experienced was when I used to finish my dinner early and used to sit next to Grandpa's chapati to listen to his stories. He is no more among us but the anecdotes of his adventurous life are still fresh in my memory.

This story is from the time when Dadaji would have been about 15-16 years old. In the evening, he always used to go out in the field to see the crops. That summer evening, he had the pleasant company of his cousins. Since adolescence, he was known as

fearless, kind, and impulsive. He would not play by the rulebook. That day, after taking stock of the crops, they plucked four to five cucumbers from the field and proceeded on their homeward journey. As they walked a few steps, they heard the sound of a crying baby. They followed the source of the sound and reached there. The child was too young and cried madly. Grandpa went near the weeping child and decided that he would take it home. He thought that he would raise the child. Usually, he was engaged in some domestic work like taking care of animals and so on.

On the other hand, his cousins were desperate to return home as they were not finding themselves in a comfort zone after seeing an unpredictable scene in the dark evening. They suggested he leave the child and hurry back home. Despite his brother's refusal, he lifted that child on his shoulder and walked home. His cousins walked ahead, and Grandpa followed them. After covering some distance Dada felt strange as if he was carrying a very high weight on his shoulder. He felt that the child was gaining weight as he was approaching his village house. This thought kept him engaged as he struggled to keep pace with his cousins. Suddenly he realized that the child's feet touched the lower part of his knee. It meant the child's feet were elongating. Then and there he asked his brothers, why is he experiencing a heavy load? They were stunned when they saw the rapid growth of the child. They shouted in panic, "You have lifted ghost on your shoulder". "If the child manages to touch the ground, it's all over for you", they cried and ran away as fast as they could.

Grandpa did not look anywhere; he lifted the child and slammed it on the ground. The child fell near the well and became invisible on the spot. He reached home and narrated the incident to his sister who ran to beat him. All laughed vigorously.



**Sanjana**  
M.A. English  
Department of English

## History and its Relevance in the Contemporary World

What role does history play in a person's life on a day-to-day basis? If we see history through the prism of utilitarianism, we tend to believe that there is not much significance attributed to it in the contemporary scheme of things. Let us begin with the question – what is history? According to Herodotus (ancient Greek thinker), History is the systematic study and documentation of the human past. All the events that have ever happened in the known human past and if it is documented, it will come under the preview of history. This makes its scope so large that be it politics or economy, culture or religion, architecture, or astronomy, all of this could be linked with history and to study any of these subjects we need to know the historical perspective of it.

Let us understand the impact of history on our daily life. History has to do with facts like where we come from. Who are we and how we arrived here? All these questions can be categorized as the facets of identity. Everyone's identity is rooted in their past which cannot be created out of thin air. It can be said that identity is a product of our individual or collective history. Now the question arises, what role does identity play in our life? The contemporary issues such as the policy of reservation which are

both supported by many and opposed by many; or the issue of the 'Two Nation Theory' and its impact that led to the partition of India and its consequences that we are facing even today which can be considered as the prime reason for communalism in the country; the 'Aryan Invasion Theory' which is responsible for expanding the ridge between different castes of Southern India and created a fictional racial difference between the People of North India and the People of South India. All these issues are relevant in the current discourse of the nation and all of them are justified using history as the tool.

Indian politics is the sole creature which touches each individual either directly or through its policies and it is an open secret that the spectrum of Indian politics includes issues like caste, language, religion, sect, regionalisms, and even race, especially in Southern India. All these aspects of identity have their roots lying somewhere in our history and it find space, acceptance, and attraction not only by our politicians but also by the people at large. The term identity can be defined as a person's unique characteristics, affiliation, and social roles that he or she carries. This tag of identity is so strong and continuous that no matter how big a change arrives in someone's life, the core identity of the person can never be taken away. No matter what good or bad changes occur in the society, it can always be linked with the identity. Identity is the most important social phenomenon that drives all other phenomena of the society and this identity is created by using the help of history. The seed of identity lies in the womb of history.

Through this, we can derive that there cannot be any social phenomenon happening without its context lying somewhere in history. There must be a historical reason for both continuing with a social norm or even for changing or reforming any norm of the society.

In case we do not find any legitimate historical record then a fictional history is created to justify the changes of the present.

Let us understand the need for history to legitimise a change in the present through an example. The Europeans while colonising the countries of Asia and Africa created the historical myth of racial superiority and the 'Theory of White Man's Burden' and used the term 'Civilizing Mission' to justify their colonial enterprise. If we try to examine the need for creating such terms, we will find that providing historical context to any present change in society effectively impacts our mind in accepting that change even if it's not in our favour. It prepares us mentally by communicating that there is no new change happening, rather it is just a continuation of the past. Similarly, to counter the myth of the 'White Man's Burden,' Indian thinkers and scholars like Swami Vivekananda, Sri Aurobindo and others brought to the Indians, the true history of our nation that India that is Bharat has always been a vibrant and thriving civilization which is much diverse, complex, and older than that of the Europeans. This realisation of India itself being a prosperous civilization provided an antithesis to the intellectual justification of European rules. This provided a mental balance and boosted the confidence of Indians to take a fight against the British.

This is just one example where history is used to create a myth to justify a change in the present and even to counter that myth to reverse that change, we again took the help of the same history. There are many such examples that we see around us without realising it. The partition of India was justified based on the 'Two Nation Theory' which has its roots in the history of the Islamic invasion of India. The perception of the divide between North and South

India is based on the 'Aryan Invasion Theory' which again deals with the history of so-called migration of Aryans from Central Asia towards North India around 1600 B.C.E. The invasion of India by Alexander during the Nanda dynasty used the myth that Alexander was the son of God who was on a mission to conquer the world.

The most important and accepted political theory behind the creation of the state is also based on the myth created out of history. The 'Theory of Social Contract' given by thinkers like Jean-Jacques Rousseau, Thomas Hobbes, and John Locke says that, to bring order to society the people entered into a contract with the state where they surrendered all their rights and liberty to the state in exchange of the protection that the state has promised to provide to each of its citizen. Though we know that this is just a fictional creation to justify the sovereignty of the state we cannot ignore the underlying fact that even to uphold the existence of the state as the leviathan we need a historical justification.

Along with the social, historical, and political phenomenon, the other very important factor that impacts every human being is the economy and the economic structure. It is rightly said that the economy is a factor of geography, but the historical context of the economy cannot be denied. History not only influences and shapes the economy of a place but it also plays a vital role in the creation of economic theories on which the economy of a society is based. History maintains the record of the economy of a place over a period.

Let us understand how history influences the economy of a region. Let us take two regions of India, the first is the North-Western region including the present-day state of Punjab, Rajasthan, Haryana, Uttarakhand, and Himachal Pradesh and the other is

the region of present-day Gujarat. At present, the maximum number of personnel joining the Indian Army comes from the five states of the North-Western region mentioned above and from Gujarat, the number of personnel joining the Indian Army is minuscule. Instead, a maximum number of youngsters in Gujarat are inspired to become a businessman whereas the youngsters of the North-Western region are inspired to join the Army. The states of Gujarat and Rajasthan are neighbours still we see such a contrast.

The answer to this contrast lies in their history. The large contribution to the army by the states of the North-Western region is a result of a continuous attack that this region faced because of invaders coming from Central Asia through the Khyber Pass. To fight against these invaders, the people of these regions were used to raising huge armies in which the people participated throughout history. Even today this momentum continues and the people continue to join the armed forces. This is not the case for Gujarat. The strong and furious Rajput Kingdoms used to stop most of the invasion and this protected the Gujarat region and they never had to worry about their protection from external invasion. That is why the youth of this region never got interested in joining the armed forces. The people of Gujarat have always been involved in business and trade since the Harappan period as we have evidence of sea trade between the regions of Gujarat and West Asia and Africa through the port of Lothal which is believed to be more than 4000 years old. These business antiquities remain with the people of this region.

As we saw the influence of history on the occupational behaviour of a region, the economic structures and the economic theories have also been influenced by the historical circumstances.

To understand the influence of history on economic structure, we must understand the timeline of important known economic structures throughout history. It begins with the feudal economy and then the events that led to its shift towards a mercantile economy. Then came the transformation of mercantilism into colonialism and then its final transformation into capitalism because of the backlash it faced from socialism and Marxism and then to the present state of capitalism which is known as the system of welfare state.

Feudalism was the economic structure when the economy was based completely on agriculture where feudal lords were the land owners and the serfs were the bonded labourers who used to work in the fields of the landlords. The serfs had neither the freedom to choose their landlords nor to change their landlords. This was the condition of Europe before the Industrial Revolution.

The Industrial Revolution gave rise to a new class in the economy known as the mercantile class. They were the owners of factories and machines. As mercantilism saw growth due to improvements in technology and the expansion of colonial rule creating new markets, the mercantile class felt the need for more labourers which was not available because of the feudal structure that did not allow the serfs or landless labourers to leave their landlords. The mercantile class promised the serfs the freedom to choose their mercantile master along with the freedom to leave anytime they wanted if they started working for them. This led to conflict between landlords and serfs where the serfs were supported by the mercantile class. In the end, the serfs and mercantile class won against the feudal lords and this marked the shift from the feudal structure of economy to the mercantile economy.

Mercantilism was based on the expansion of the market for the growth of their profits. This led to not only the expansion of colonialism but also the intense exploitation of the colonial subjects. This was opposed by both the colonial subjects and the thinkers of newly emerging economic structures such as socialism and Marxism. As the backlash against mercantilism became strong, it transformed itself into capitalism giving rise to a new class known as a capitalist class which had less power than the mercantile class as they were not allowed to maintain any army and were only allowed to trade based on open market. This system was also very exploitative which again saw opposition from socialism and Marxism yet it continued till World War 1.

After the end of World War 1, Europe and the USA saw the decade of the Great Depression. This led to the change in economic structure from free market capitalism to a Welfare State which had some attributes of socialism where government started interfering along with the market. This structure of capitalism with a blend of welfare states is what is still prevailing as the current global economic structure.

We saw how the economic structure of a particular period changes because of events that are recorded in history. The economic theories on which this structure is based also have their roots in history. For example, Marx's theory of communism which talks about the concept of two classes of haves and have nots is based on his theory of 'Historical Materialism' which cements his theory which says that class struggle is the only permanent phenomenon occurring throughout history and the emancipation of world lies in the creation of classless society.

We can say that even economic theories have taken refuge in history.

However, this is not true only for the economy but for all other aspects of life including culture. Culture is the closest sister of history yet they have differences. Like economy, culture is also a phenomenon of geography but the events of history are responsible for the evolution of the culture. Culture includes the ideas, customs, and social behaviour of a society such as the literature, language, dressing style, food, eating habits, etc. In short, we can say that culture is a melting pot of historical events over a period.



To find the solution to every problem of the contemporary world, the need to understand the true and proper history is inevitable. As it is said by the American astronomer and scientist Carl Edward Sagan, “You have to know the past to understand the present.” In other words, by examining the beliefs, values, customs, and social structures of the past we can better understand the complexities of the present. Only by understanding the events of the past, we can know how we got here, and where to go next.



As we saw history influences all aspects of human life, be it social, economic, cultural, political, etc. People who do not know their true history, do not know who he/she is and where he/she comes from and people without the knowledge of their past are rootless and deracinated. No matter what we do, history is a subject that we cannot run away from and this is the reason why we need to recontextualize history by taking it away from the hands of those who propagate a defeatist mindset. We need to understand that history is not a subject that can be left to the so-called educated elite of society. Everyone needs to have a say in this. We all must participate in it because it matters to us regularly.





**Ayush Ranjan**  
M.A. English  
Department of English



## एक कमरे का घर

घर कभी पूरा इस्तेमाल नहीं हो पाता  
न जानें कितने कोने और कितना सारा बीच हमेशा खाली  
छूट जाता है  
कितनी कुर्सियों पर कोई नहीं बैठाता  
कितने बिस्तर पर कोई नहीं लेटता  
हमारा घर कभी भरा हुआ होता था

तब वो एक कमरे का था  
और उस घर में हम पूरी तरह फैले होते थे  
सब कहते थे की तब हम होश में नहीं रहते थे  
कोनो में तुमने कुछ गमले रखे थे  
जिनमे अर्थहीन फूल उगते थे  
और सारा बीच हमारे सपने और उन्हें नहीं जी पाने की  
परेशानियों के लिए छोड़ा था  
घर तब खूबसूरत नहीं था, पर भरा हुआ था

पर फिर घर का खूबसूरत नहीं होना खटकने लगा

और मैंने इस घर में तुमसे अलग एक कमरा बना लिया  
ऐसा कमरा जहा संतुलन बना रहता था  
एक दिन जब मैं अपने खूबसूरत कमरे से घर लौटा तो  
तुम वहां नहीं थे  
पूरा घर तब कई कमरों में फैल चुका था  
मैंने बहुत देर तक तुम्हारा दरवाजा खट खटाया  
पर तुम कभी वापस नहीं लौटे  
अर्थहीन फूल अब मुरझाने लगे है

परेशानियां अभी भी है  
और हमारा सपना? वो टूटे फर्श से निचले महले में  
टपकता है  
सुना है वहाँ कुछ लोग रहने आए है  
जिनका घर एक कमरे का है।





**Ved Prakash**  
B. Com. (Sem V)  
Department of Commerce

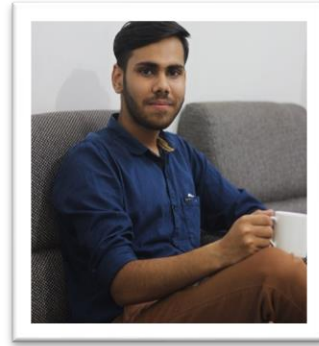
## यह माटी चन्दन है मेरी, मेरा इसे प्रणाम है

यह माटी चन्दन है मेरी,  
मेरा इसे प्रणाम है,  
कण-कण को मैं शीश झुकाता,  
मेरा पूर्ण विराम है।

यह ममता सा पोषण देती जिसमें मेरा गाँव है,  
शीतल- शीतल ठंडी-ठंडी जिसकी प्यारी छाँव है,  
मुझको नहीं डांटती जबकि उस पर पड़ते पांव हैं,  
वह सरिता सी स्वयं बनी है जिस पर चलती नाव है,  
जहां सुनहरा प्रातः होता और रुपहली शाम है,  
कण-कण को मैं शीश झुकाता मेरा पूर्ण विराम है।

निज सुगंध से महकाती है शीतल मन्द समीर को,  
वाद-विवादों में ठंडी करती पैनी समसीर को,  
तोड़ दिया जिसके पुत्रों ने पग में पड़ी जंजीर को,  
बांट दिया सारे लोगों में अपनी सब जागीर को,  
केवल माटी नहीं मेरा तन-मन-धन मेरा प्राण है,  
कण-कण को मैं शीश झुकाता मेरा पूर्ण विराम है।

हर बगिया में फूल खिला करके उसको महकाया है,  
पाला-पोसा हर खग को उसको उसने चहकाया है,  
हस-हसा कर हर भंवरे से जिसने गीत गवाया है,  
हर मानव को मानवता देकर जिसने अपनाया है,  
मेरी माटी मेरा चिन्तन मेरा प्यारा नाम है,  
कण-कण को मैं शीश झुकाता मेरा पूर्ण विराम है।



**Ved Prakash**  
B. Com. (Sem V)  
Department of Commerce

## और बताओ, क्या सिखा तुमने?

और बताओ, क्या सिखा तुमने?

किसी के रूठ जाने पर तुम भी रूठ गए  
या मानना सिखा?  
रिश्तों में दरार आई तो तोड़ दिया  
या निभाना सिखा ?

दिल दुखाने वाले को माफ किया  
या दिल दुखाना सिखा ?  
सबके सामने रो पड़े  
या दर्द को छिपाना सिखा ?



किस्मत से हार गए

या मेहनत करके हराना सिखा?

गलतियों पे नाराज हुए

या गलतियाँ भुलाना सिखा?

झूठ को सच मान लिया

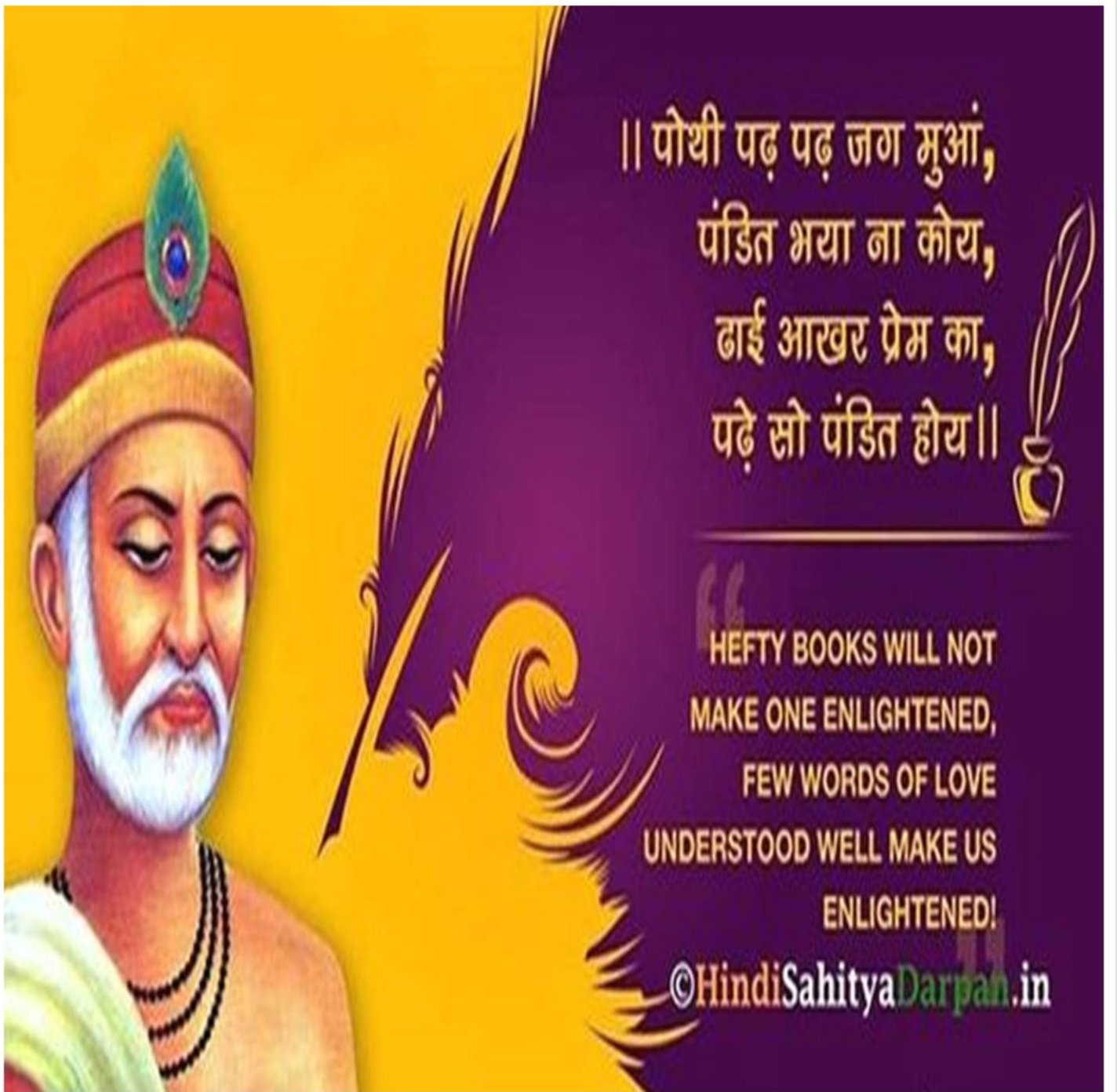
या सवाल उठाना सिखा?

खुद की खुशियाँ छोड़दी

या खुद को हंसाना सिखा?

मैंने तो इन सब से तजुर्बा कमाया और चैन से जीना सिखा

और बताओ, तुमने क्या सिखा?





# वृक्षारोपण अभियान

सैहत केन्द्र, महात्मा गाँधी केन्द्रीय विश्वविद्यालय, मोतिहारी

एवं  
**सशस्त्र सीमा बल, मुजफ्फरपुर**

के संयुक्त तत्वावधान में

दिनांक- 07 जुलाई 2023 समय- 04:00 अपराह्न

स्थान- गाँधी भवन, बनकट

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Bihar

Venue : Chanakya Parisar, Zila School Campus, Motihari, Bihar

Date : 06.07.2023 (Thursday)  
Time : 10:30 A.M.

Organising Committee:  
Dr. Kailash Pradhan  
Dr. Shyam Kumar Jha  
Dr. Satarudra Prakash Singh  
Dr. Madhu Patel  
Dr. Manisha Rani

Advisory Committee:  
Prof. Prason Dutta Singh  
Prof. Pavnesh Kumar  
Prof. Ranjeet Kumar Choudhary

## Mahatma Gandhi Central University

Celebrating 3 Years of National Education Policy NEP 2020

**NEP 2020 HIGHER EDUCATION**

- Technology Use & Integration (10.1-10.13)
- Institutional Restructuring & Consolidation (10.1-10.14)
- TOWARDS A MORE PROUSTIC EDUCATION (1.1-11.13)
- Optimal Learning Environment and Support for Students (10.1-10.16)
- Effective Governance & Leadership (19.1-19.12)
- Enhancing the Regulatory System (10.1-10.15)
- Effective Governance & Leadership (19.1-19.12)
- Promoting high-quality research (18.1-18.9)
- Professional Education (17.1-17.5)
- Researcher Workforce (18.1-18.9)
- Teacher Education (15.1-15.11)

**Akhil Bhartiya Shiksha Samagam**

Prof. Sanjay Srivastava  
Vice-Chancellor  
Mahatma Gandhi Central University

**LIVESTREAMING**

Rajkumar Shukla Hall,  
Chanakya Parisar

## महात्मा गाँधी केन्द्रीय विश्वविद्यालय

मोतिहारी, बिहार - 845401

योग: कर्मसु कौशलम्

# अंतर्राष्ट्रीय योग दिवस २०२३

## योग स्नान एवं प्राणायाम

योग गुरु  
**योगी शैलेन्द्र गिरी**  
निदेशक  
वापुषम योग विद्यालय, मोतिहारी

मुख्य संरक्षक  
**प्रो. संजय श्रीवास्तव**  
माननीय कुलपति  
महात्मा गाँधी केन्द्रीय विश्वविद्यालय

आयोजन समिति  
डॉ. श्याम कुमार झा (अध्यक्ष)  
डॉ. अंजनी कु. श्रीवास्तव  
डॉ. शेता  
डॉ. सुनील कु. सिंह  
डॉ. साकेत रमण (संयोजक)

तिथि - २१ जून २०२३      समय - प्रातः ०६ बजे      स्थान - गाँधी भवन परिसर



# Profusion Book Club

Under the aegis of

## Harmony

The English Literary Society

### Department of English

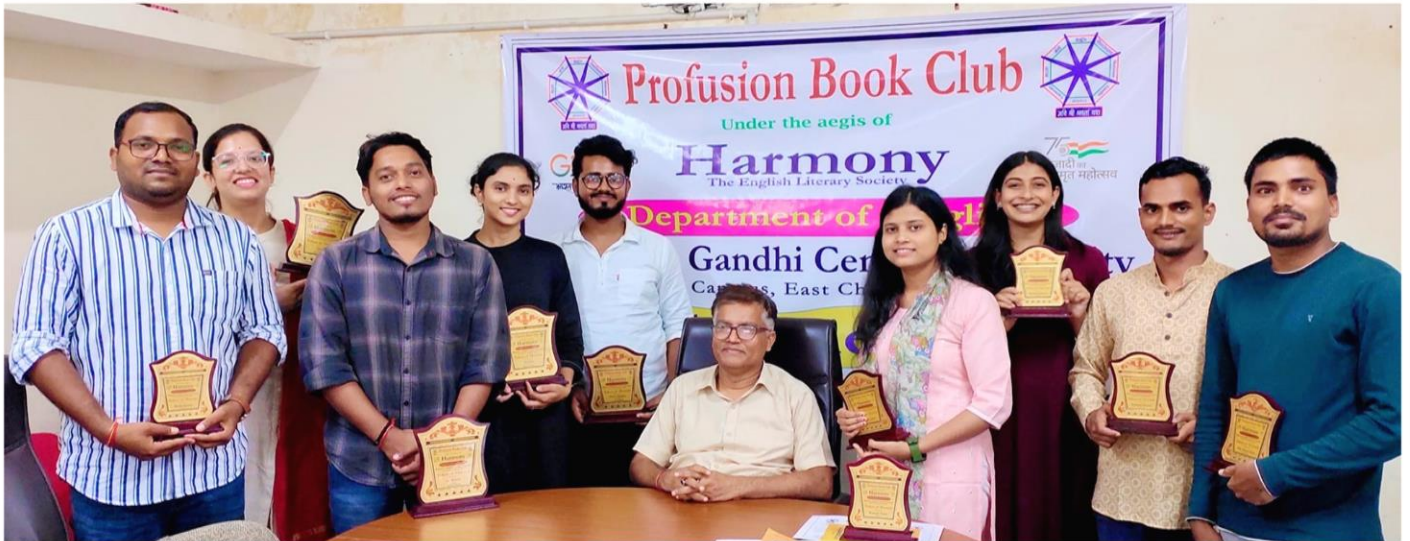
Mahatma Gandhi Central University, East Champaran, Bihar

Invites you to

# ADIOS

## The Farewell Shindig

Date:  
July 14, 2023  
Time:  
02.00 PM Onwards  
Venue:  
Narayani Kaksh



The Profusion Book Club fraternity, Department of English, MGCU, East Champaran, Bihar, with heavy heart bid farewell to its members who are going to pass out soon. In the farewell ceremony: ADIOS; THE FAREWELL SHINDIG, Krishna Kumar, the Senior Coordinator welcomed all the faculties and members of the Book Club and all the members shared their experience along with suggestions for the Book Club to move ahead in the path of success. Consequently, Dr. Umesh Patra, Asst. Professor, Dept. of English, blessed the members with his words of blessings along with his thought regarding the Book Club and the different activities conducted by the Department, including the active and incredible role of our HoD, Dr. B. K. Singh, for his esteemed guidance and leadership behind all the activities. He also motivated all the members to give their best for their success. Moreover, Dr. Bimlesh K Singh, the reverend HoD, blessed all the members for their hardwork and dedication towards the Book Club and other different activities conducted by Dept. of English. He also motivated all the members mentioning that "Farewell is just a formality," all the students should always be connected to the Department for which the Alumni Association of the department is the best way to do so. All the members were felicitated for their invaluable contribution for the development of the Book Club and the members are as follows: Mr. Jay Kumar, Head, Editorial Board, Ms. Jahanvi, Member, Editorial Board, Ms. Sanjana, Member, Creative Wing, Mr. Prince Madhav, Member, Creative Wing, Mr. Rahul Kumar, Member, Mr. Prakash Yadav, Member, Mr. Rabitam Kumar, Member, Mr. Md. Jawed Alam, Member, Ms. Shidhi Kumari, Member, Ms. Simran Sushama, Member., The Department wishes them best for their future endeavours.

# Special Occasions



The Dept. of English bid Farewell to the PG Batch (2021-2023). Aryan and Priya welcomed the Dept. of English Fraternity to Hasta La Vista: The Farewell Party 2023. Dr. Bimlesh K Singh, Head, Dept. of English, Dr. Shyam Kumar Jha, Head, Dept. of Sanskrit, and Dr. Anjani Kumar Srivastava, Head, Dept. of Hindi, not only attended the ceremony but also blessed the students with their words of blessings for their future endeavours. Likewise, Dr. Umesh Patra, Dr. Kalyani Hazri, and other Faculty members of the Dept. also blessed them with their words of motivation. All the students and PhD Scholars actively performed in different kinds of activities like music, poetry, dance, Talent Round, etc. All of them enjoyed much in the ceremony. The Research Scholars and PG Students also showed their love and affection with their words of Farewell and good luck for the students for their forthcoming moments of a new beginning.

# Heartiest Felicitations



The Department of English fraternity congratulates Jahnvi, MA English, Sem IV, (2021-2023) for qualifying UGC-NET with JRF, and Richa Kumari, Alumni, MA English, (2020-2022) for qualifying UGC-NET. The Department wishes them best for their future endeavours. Dr. Bimlesh K Singh, Head, Dept. of English, in his words of blessings and praise, said, “Heartiest Congratulations to both Richa & Jahnvi for bringing laurels to the Department of English, in particular and the MGCUB, in general.”



**Sources: Images: Web/ Author, Reports: The Official Social-Media Pages of MGCUB and the Official Facebook Page of Dept. of English. For updates related to Harmony, Visit: [Department of English - Harmony, Mahatma Gandhi Central University, Bihar | Motihari](#) | [Facebook](#)**

**For more information about the university, please visit the [www.mgcub.ac.in](http://www.mgcub.ac.in) website:**