

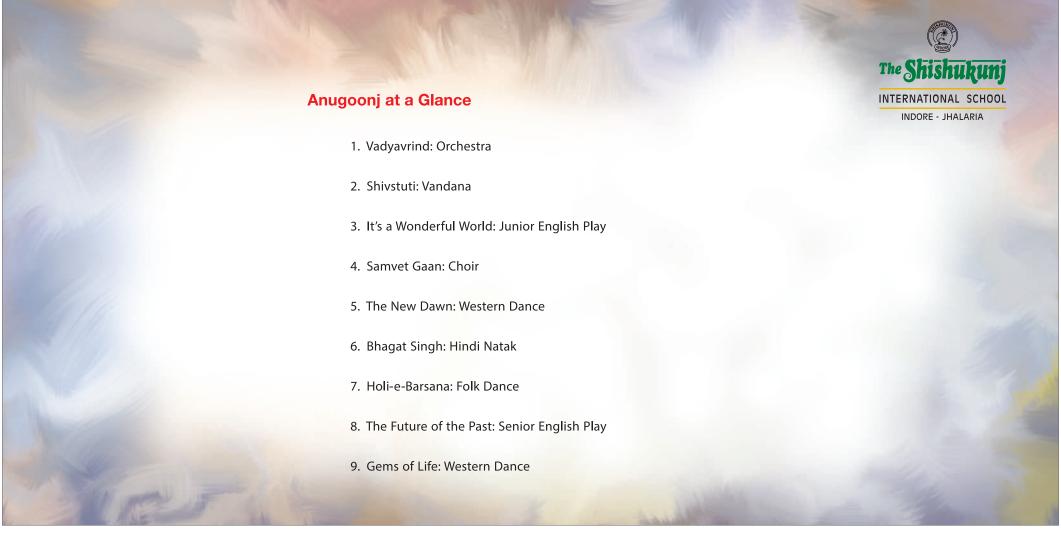


इस घट अंतर पारस मोती, इसी में परखन हारा । इस घट अंतर अनहद गरजै, इसी में उठत फुहारा । कहत कबीर सुनो भाई साधो, इसी में साँई हमारा ॥

We are within the universe and the universe is within us, says the great Kabir.

However, the mind often traps us in a fictitious separation or the 'I-ness' (Ahamkar) while the awakened and sovereign soul seeks oneness protesting against the cruel otherness or separation. Vivekanand assisted the soul when he said education is the process of accessing the treasure of oneness within.

At Shishukunj, we embody this transcendental education in Anugoonj (Anhat Naad: an uninterrupted echo of inclusivity), which affords Shishyans the time, opportunity plus space to bring out the treasure within and in the process discover that their uniqueness does not separate them from others but makes them a unique and indispensable part of the whole.





Dear Parents

Namaste

We extend a very warm welcome to you. Anugoonj is the spirit that sings along with our songs and shines dripping wet in our creative toil that fashioned its being for you all today.

We are sure that tonight would be yet another extraordinary example of excellence of creativity and its rendition.

So let's together encourage an ever-effulgent spirit of our homegrown artists who will usher ideals and life in its perfection to the stage for you to be its Ione witness.

Welcome to Anugoonj 2022!!

The evening has an extravaganza of themes and several art forms of earthly and heavenly inspirations for you to relish.



Vadyavrind: Orchestra

Pandit Omkar Nath Thakur, famously healed Mussolini, the dictator of Italy, out of his insomnia almost instantaneously when he sang him a song. Sweet melodies have been known to positively impact one's mind, body and intellect and cause miraculous healing. The words and vibrations alone, produced from the symphony of different musical instruments, purge the listener's mind of all things negative in order to bring about a spiritual resonance and take them to higher levels of consciousness. Our instrumental ensemble Vadyavrind is here with this same evercheering and uplifting spirit of music.

Enjoy the timeless symphony on strings, wind and percussion. They are sure to unlock the reservoir of energy within you.



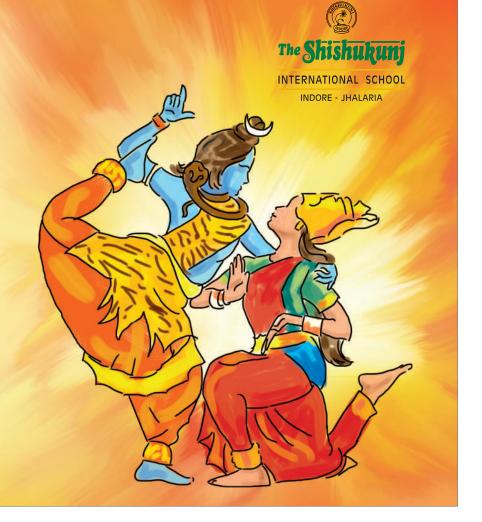
Shivstuti: Vandana

Ramana Maharshi says: "Shiva is both the Being that assumes forms in the universe as well as the Consciousness that sees them. That is to say, Shiva is the background underlying both the subject and object. Shiva is repose and Shiva is action.

Shankaracharya famously sang after his enlightenment: "Chidanand Rupa Shivohum" Shivohum" which roughly translates into "Shiva is you. Shiva is I."

So Shiva, also worshipped as the Self-luminous, totally independent, Absolute Being; the one without a second, who does not need any external support for his existence, is many things all at once: a benevolent and compassionate householder; also the fearsome slayer of demons; and also a tranquil and peaceful yogi.

Evoking the similar multi-layered oneness of the almighty and the grand grace with the remarkably vivid dance art of Kathak, Shivstuti explores all the divine forms of Shiva.



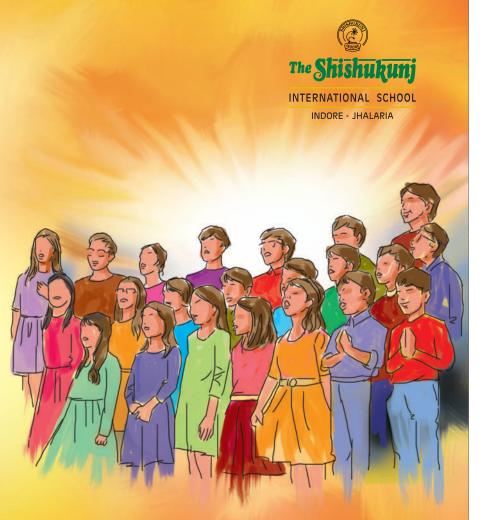


Samvet Gaan: Choir

A rapturous message from the Divine and Immortal Light tutoring the tall Oak of the Soul to take heart through a night filled with animals and thunderclouds of the evil, to boldly refuse to submit the very fire of the heart and to carve its name into the shining star is:

ध्यान के गहरे क्षणों में जा एक मनोहर दृश्य गुन अपने केंद्र में, दिन के खुले साफ आसमान तले हरी भरी धरती पर झर झर बहता झरना सुन बन जा कली और भँवरे की गुँजन उकेर ले कभी ना ढलने वाला सूरज तो कभी उसके साथ लुकाछिपी खेलते कई भावनाओं के बादल, नाचते मोर और गाती कोयल बुन

The composition by the Shishukunj Choir is a medley of songs in two different flavours of music: Indian light and Western; portraying quintessentially this message of our presence as an ever-blissful observer who must not flinch when faced with an adversity.



The New Dawn: Western Dance

Dance is a relaxing and energising meditation. The act itself brings about the disappearance of all inner divisions until only a subtle, relaxed awareness remains. The dancer, the centre of the ego - dissolves - and the dance appears. Dance is an art form that makes the interplay of life energies very evident. The dancer on the stage, almost visibly, soaks up the energy of creation and transfers the same in the graceful movements of the body.

While the divine potential of dance has been known to humanity since time immemorial, the comparatively newer dance forms present a unique creation of extraordinariness, energy and grace by utilising the simple movements of the body.

Circling around the theme of the team spirit that resurrects a dancer after a failure that she couldn't help, the performance 'The New Dawn' cuts a hole into chaos that stems from failure and makes way for the divine light of success. Watch the dancers on the stage as they unfold perching and swaying from moment to moment in their entire splendour and energy.



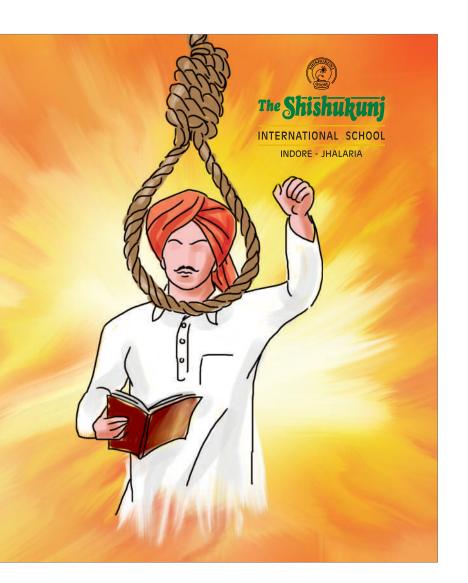
Bhagat Singh: Hindi Natak

When Pran Mehta, Bhagat Singh's lawyer, met him on March 23, 1931, just a few hours before the hanging, Bhagat Singh was already impatient for his arrival. He welcomed Mehta with a broad smile and asked him whether he had brought him Vladimir Lenin's book, 'State and Revolution'. As soon as he was handed the book, Bhagat Singh began reading it as if he was conscious that he did not have much time left.

Manmathnath Gupta, a close associate of Bhagat Singh also recalls those final moments which tell us that the martyr made death look so insignificant as if it was some kind of daily ritual, "When called upon to mount the scaffold, Bhagat Singh was reading a book by Lenin or on Lenin. He continued his reading and said, 'Wait a while. A revolutionary is talking to another revolutionary.' There was something in his voice which made the executioners pause. Bhagat Singh continued to read. After a few moments, he flung the book towards ceiling and said, 'Let us go'. "; as though echoing Agyeya:

मैंने विदग्ध हो जान लिया, अन्तिम रहस्य पहचान लिया – मैंने आहुति बन कर देखा यह प्रेम यज्ञ की ज्वाला है! मैं कहता हूँ, मैं बढ़ता हूँ, मैं नभ की चोटी चढ़ता हूँ कुचला जाकर भी धूली–सा, आँधी–सा और उमड़ता हूँ मेरा जीवन ललकार बने, असफलता की असि–धार बने इस निर्मम रण में पग–पग का रुकना ही मेरा वार बने! भव सारा तुझ पर है स्वाहा सब कुछ तप कर अंगार बने – तेरी पुकार सा दुर्निवार मेरा यह नीरव प्यार बने

Standguard souls to watch a humble tribute to the Martyr-Trio: Bhagat Singh, Rajguru and Sukhdev.



Holi-e-Barsana: Folk Dance

Folk dance has been the staple of all Indian festivals and at the same time has been the embodiment of celebration itself. It has carried in itself the very essence of community through the ages. The form is the tried and tested vehicle of culture, memories and storytelling.

One such story is of the legend of Lord Krishna going to his dearly loved Radha's village – Barsana – to celebrate Holi with her and her friends which Meera would later pen:

होरी खेलत हैं गिरधारी ।

मुरली चंग बजत डफ न्यारो, संग जुबती ब्रजनारी ।

चंदन केसर छिड़कत मोहन, अपने हाथ बिहारी ।

भिर भिर मूठ गुलाल लाल संग, स्यामा प्राण पियारी ।

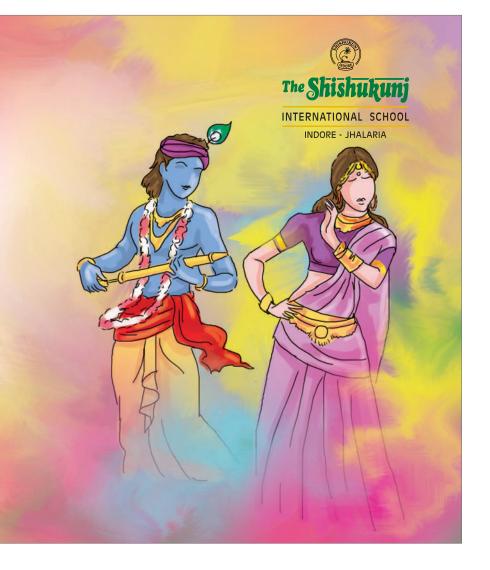
गावत चार धमार राग तहं, दै दै कल करतारी ।

फाग जु खेलत रिसक सांवरो, बाढ्यौ रस ब्रज भारी ।

मीरा कुं प्रभु गिरधर मिलिया मोहनलाल बिहारी ।

However women of the parish used lathis to coerce him away and Lathmar Holi came in to being. Lathmar Holi is played a few days before the actual day of the festival. People flock in thousands to be a part of the conventional festivities. The air is fragrant with the aroma of flowers and perfume. Rose petals and gulaal showered on the pilgrims as they immerse themselves in the joy of amorous songs, devotional and religious fervour and colours, present a delightful scene.

This year, our folk dancers, intend to transport you to this devotional reverie at Braj, and transform us into joyful, carefree pilgrims- all infected with the playful love of Krishna.

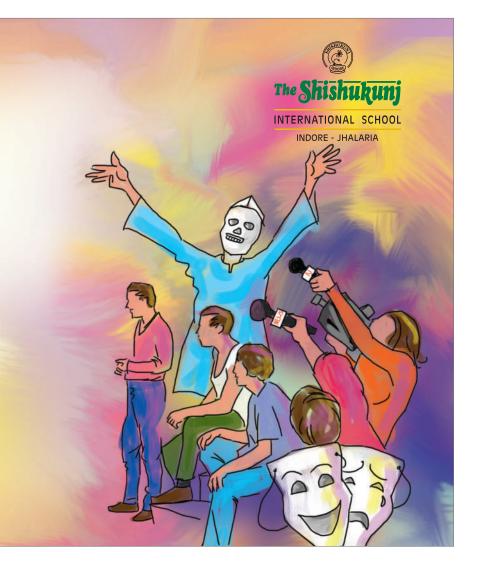


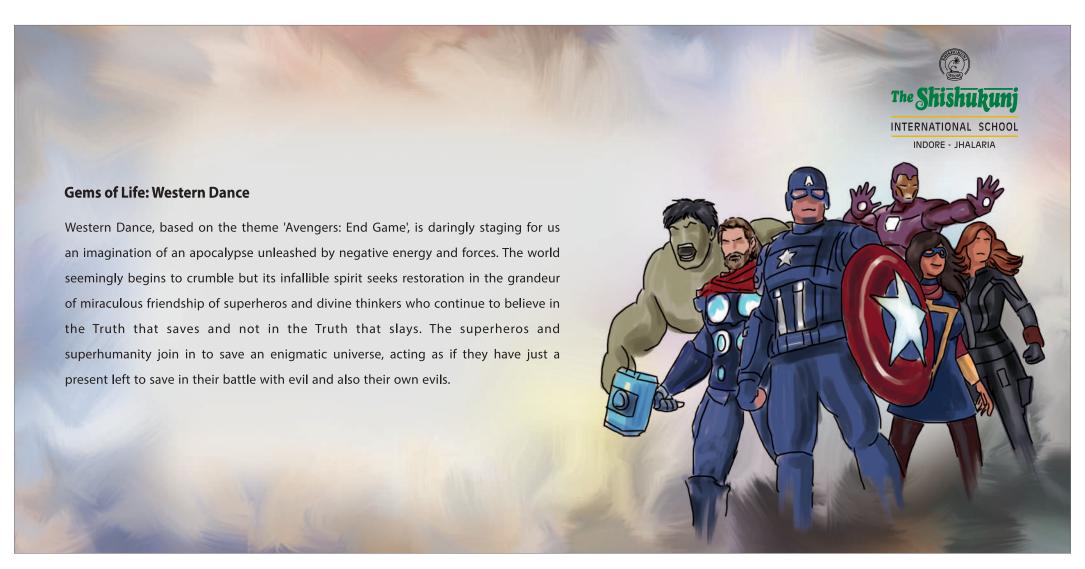
The Future of the Past: Senior English Play

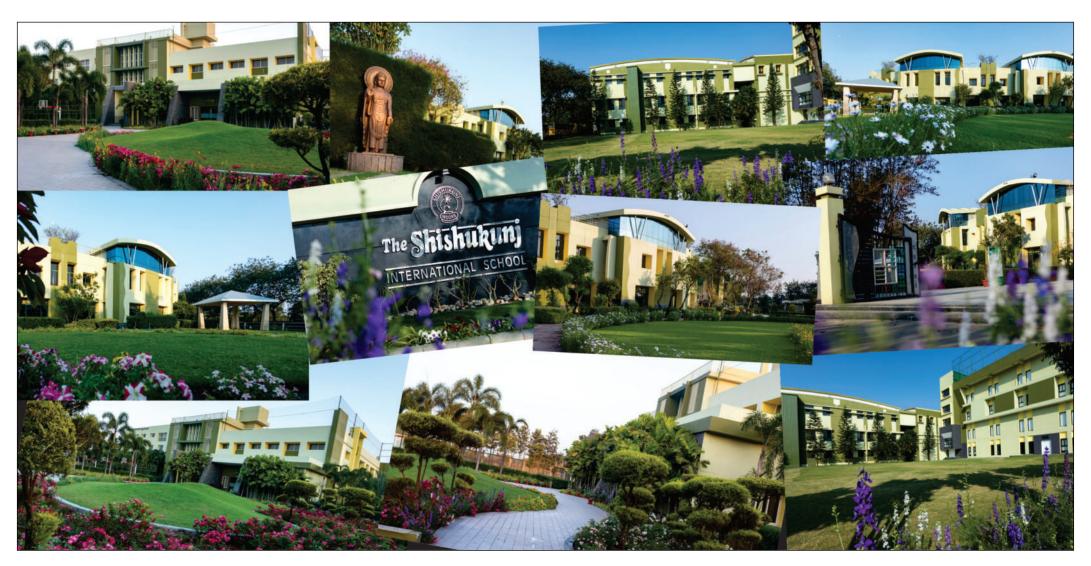
The old houses of our cities are vanishing rapidly. The thrust of progress has been knocking them all down. From the British rule to self rule, we've now come to the rule of promoters. Everyday, there is a new condominium, multiplex or shopping mall springing up. Only the heritage buildings and properties with succession disputes have been spared. But they are very few in number and in a dilapidated condition, unattended and uncharted for.

The demolition of the houses has caused trouble to the spirits and the ghosts of the city as well. They are in a deplorable state. All these houses were a depot of these ghosts, their only refuge. Sadly enough, today a few of these ghosts who took shelter in The Choudhary Villa after death are in a dire crisis. They are on the verge of being homeless. No one seems to be bothered, though. No processions, no candle light vigils, no rehabilitation packages, no support from the ruling party, opposition, the intellectuals, the bourgeoisie, and the media ... everyone's indifferent. After all, viewership and TRP don't depend on ghosts. They are neither consumers nor voters... they are just ghosts!

Let's see for ourselves what the ghosts have to say regarding their dilemma and what happens thereafter... in this political satire sprinkled with humor 'The Future of the Past'.









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