

NATYAKALA AND OTHER ARTS



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Art originated to express sense of beauty. To satisfy these aesthetic feelings and for the mental development, various arts emerged in ancient times. Not only in India, scholars from all over the world have discussed detailed discussions regarding art. Art includes both expression and creation. Therefore, through art, the artist expresses his feelings and also reveals his creativity. Under Sanskrit literature, knowledge has been divided into two forms - Vidya and Upvidya. Poetry has a place under Vidya and arts have a place under Upavidya. The importance of art has also been propounded by Acharya Bhartrihari in his book Nitishataka. In this way, the importance of art is proved that in this process there is a synthetic expression of human consciousness and the forms of external creation. In this lesson, the learners will understand the nature and types of art and its relation with drama. The aim of this lesson is to explore the various dimensions of theater and other arts.



LEARNING OUTCOMES

After studying this lesson, you-

- know about major Indian arts;
- understand the development of Indian arts; and
- understand the relationship of theater with other arts.

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3.1 MAJOR INDIAN ARTS

The word Kala is derived from the combination of root and suffix Kal + Ach + Tap, which literally means a small part of an object, sixteenth part of the moon, sixtieth part of the third part of the zodiac. Shri Rabindranath Tagore, in the article titled 'What is Art' in the book titled 'Personality', accepting the two sides of knowledge, art and science, has clearly said - "That is, art is the expression of man's self-realization rather than external things. In fact, according to Ravindra, the main goal of art is to express personality. Considering art in detail, Leo Tolstoy has proposed that the process of art is to reach one's heart. Thus, various types and opinions regarding art have been presented by different scholars which renders the breadth of viewpoint related to art.

There is mention of sixty-four arts in the Indian literary tradition. Vatsyayana has presented a detailed discussion on these under Kamashastra which are as follows -

Geetam, Vadyaam, Nrityam, Aalekhyam, Visheshkachchedha, Tandulakasum-Valivikaarah, Pushpastaranam, Dashanavasanadgaragah, Manibhumikakarma, Shayanarachanam, Udakavadyam, Udkachhatah, Chitrachchayogah, Malayagrantham Vikalpaah, Shekarapidyojanam, Nepathyaprayoga, Karna Patrabhanga, Gandhayukti, Bhushanyojanam, Andrajala, Kauchumarashchatroga. Hastalaghavam, Vichitrashakayushabhakshyavikarakriyah, Panakarasaragasavyojojan, Susthivanakarmani, Suttrakrida, Veenadamruvadhakani, Prahelika, Pratimaala, Durvachakyoga, Pustakvachanam, Natakakhayaikadarshanam, Kasyasamaryapuranam, Pattikavetranavvikalpa, Takshakarmanitakshanam, Vastuvidya, Rupayaratanapariksha, Dhatuvadah, Maniragakaarajnanam, Vrikshaayurvedayogah, Meshukkutpalavakayuddhavidhih Shukasarikapralapanam, Malechchitvikalvaav, Deshbhashavigyanam, Pushpashakatika, Nimitjtjanam, Yantramatrika, Dharanamatrika sampashyam, Manasikavyakriya, Abhidhanakoshah, Chhandojnanam, Kriyakalp Chhalitakayogah, Vastragopanani, Dyutavishah, Akarshakreeda, Balkridankanani, Vainayikaanam, Vijayikaanam, Vyavamikinanam cha Vidyanam Jnanam iti Chatushashtiranga Vidyakamasutrasavyavindah.

Thus, the above mentioned sixty-four arts are propounded in the book called Kamasutra. These sixty-four arts are mentioned in some variations in texts like Shukraneti. Apart from this, there is mention of seventy-two (72) arts in the Prabandhakkosh and eighty-six (86) arts in the Buddhist text Lalitvistara. But sixty-four arts are very famous in Indian traditions.

In the modern period the form of arts changed. In this series, arts have been classified into two types: (a) Useful art (b) Fine art.

Only useful and applied art for life is included in useful art. These useful arts fulfill our daily needs. Example - Textile manufacturing, building construction, jewelry manufacturing, food manufacturing, iron related work, wood related manufacturing etc.

Our lives get convenience through these arts. In their absence, human life becomes painful or difficult. Apart from useful arts, the type of arts which provide a sense of beauty and pleasure is known as fine arts.

These arts have not been designated as useful or fine arts anywhere in ancient Indian literature. But the great poet Kalidas has drawn attention towards song and dance by using the word 'Lalite Kalavidhau' in his epic Ranghuvanshm in the Indumati's lament for the king Aja. In fact, the word Fine Arts can be seen parallel to Fine Arts in Western terminology. Five major arts are accepted by Western scholars - Architecture, Sculpture, Painting, Music and Poetry. Drama, dance and speech have also been included by some scholars.

It is clear from the presented context that in the ancient Indian tradition, there is a detailed description of various forms and types of arts, which appears to be distinct and comprehensive compared to the Western tradition. Here some major Indian arts are introduced-

i) Architecture

Architecture is also called architectural art. In this the material base remains the most gross. Its basic foundation consists of stones, bricks, metal blocks or wood which form the structure of the building. With the help of these materials, the architect builds buildings, temples, ponds, dams etc. They also takes the help of all the natural resources like colour, light etc. By using them easily the architect influences the minds of the viewers. In other arts, the artist needs special skills to create such effects, but the architect can acquire these resources spontaneously. Even if there is no dynamism or liveliness in his work, it still has the ability to evoke aesthetic feelings or emotions in the minds of the viewers. For example, the joy and excitement that comes in a person's mind after seeing an architecture like Somnath Temple or Jantar Mantar is as permanent and vitalizing as the joy received from a poetic work. On visiting any temple or religious place, religious feelings spontaneously arise in a person's mind. In fact, there is a harmonious arrangement of the tangible things of the places created by architecture to awaken elegance, grandeur, harmony etc. in the conscience of the common people or to make their mind happy. Due to the predominance of



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concreteness in architecture, the feelings expressed by other arts appear more attractive and are being presented further.

ii) **Sculpture**

Sculpture is a more advanced art than architecture. It has form, color and size. It can express more noble feelings than Vaastu. The base of sculpture is stone, metal or clay etc., which the sculptor cuts and molds into the form of living or inanimate objects. A sculptor can sculpt all the forms and objects of this world but does not have the ability to bring dynamism to his creations. Although in the modern era, motion can be brought about by machines, but it does not take the form of sculpture. Therefore, in the absence of mobility, it cannot completely reflect real life. Although some people or objects can be depicted through sculpture, it is considered better and more emotional than architecture. Sculptors successfully reflect life in the form of marble, metal, clay etc. By planning the movements or postures in these figures, he creates emotion and liveliness in them. The combination of these shapes depicts an event or story in an emotional form. The specialty of sculpture is to capture beauty in situational form. In this, a glimpse of the situation at any given moment is obtained through postures, expressions etc. For example, excellent sculptures can be seen in the caves of Ajanta-Ellora.

iii) **Painting**

Painting is considered a more excellent and subtle art than architecture and sculpture. Although it has the same form, color and shape as Vaastu and sculpture, but the values of this art are not three but only two - length and width. Paintings express emotions more clearly than architecture and sculpture. The concrete base of this art is the upper surface of cloth, wood or paper, on which it embodies the natural form of external objects through the use of horizontal lines and colours. There is less material base in the picture as compared to the statue, but to compensate for that deficiency, the painter has to use lines and colors in the same proportion with such skill that he can depict the entire perspective and the actual position of the object, figure, color and posture.

The painter has to image a solid substance and its colors on a flat surface through his art. He has to depict many objects on his canvas in such a way that the order of smallness, gravity, distance-proximity etc. of the objects in the picture appears similar to the real world. Emotions are depicted more easily in paintings than in statues. Through the independent arrangement of objects, representation of their

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shapes and arrangement of colors, the painter reflects their reality and also captures his mental feelings. He gives new meaning to mental and natural expressions according to his mental feelings. Like poetry, reflection of man's mental state, perception or social outlook can also be seen in painting. For these reasons, the object depicted in a painting also has sensory and emotional importance.

iv) **Music**

The art of music is more excellent than the first three arts. Its basis is sound or tone which either originates from the human throat or is generated from external instruments. The rules of sound have also been prescribed. The music is composed in seven notes. From time immemorial, sound was the medium of expression of feelings. Therefore, the impact of sound can be seen in a profound way on the conscience of man. Meaningful words were also gradually incorporated into this music. If this element of poetry is removed then its basis will be considered as meaningless sound. While music is not as concrete and clear as poetry, it has sharpness and seriousness. It is uniquely capable of expressing the inner states of the human being. Its area of influence is so wide that not only human beings but also animals and birds are affected by it. It makes the minds of living beings playful and joyful as per their wish. The importance of the art of music is so great that its skill and ability in conveying emotions is considered greater than all other arts. The mind perceives it through the sense of hearing. The emotions expressed through music are more subtle and clear. A person (artist) proficient in the art of music has the ability to make the listener cry and laugh through his art.

Music is called a combination of singing, dancing and playing. Music has seven parts - Raga, Swara, Taala (rhythm), Vadya (instrument), Nritya (dance), Bhava (emotion) and Artha (meaning). In this way, the prevalence and classical method of musical art gives it the status of art and science.

v) **Poetry**

Poetry has the best place among the fine arts, its basis is words and meaning. Symbols arise on our mind every moment due to events in life or contact with things in the world. These symbols are abstract and emotional, man uses words to express these feelings. Through words, the understanding of matter and the expression of emotion happen simultaneously. Words and meaning are expressed only through poetry or drama. On comparative investigation with the art of



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music, the fact is clear that while only notes are used in the art of music, both vowels and consonants are used in the art of poetry. A music expert can enthrall the listener with the rise and fall of one or two notes, but this situation is not permanent, but the poet has the ability to make a lasting impact through the use of consonants and vowels and their meaning.

Music also helps in the art of poetry. With the help of music, the power of emotional expression in poetry increases. Poetry adopts the qualities of music in the form of Alamakaras and rhyme etc. Through meaningful words, the art of poetry is successful not only in expressing emotions but also in clearly describing the world. It has the capability of both form portrayal and emotional expression. Apart from this, there is harmony between space and time in poetry. Poetry is experienced through both the visual and auditory senses. The art of poetry has the ability to vibrate many levels and instincts of human consciousness simultaneously. Therefore, its effect remains long lasting.

vi) **Theater (Rupaka and Enactment Art)**

Among the major Indian arts, theater has been rich in its literary forms. Dramatic and Theatre reproduction can be seen in various ancient languages like Sanskrit, Pali, Prakrit etc. The drama has been called 'Shanta Chakshusha Yagya' by the great poet Kalidas, certain opinions have been presented by the scholars on when its use started in India. On the basis of the subject mentioned under Natyashastra composed by Bharatmuni, the fifth Natyaveda was composed by Brahma by taking text from Rigveda, songs from Samaveda, acting from Yajurveda and Rasas from Atharvaveda. According to Natyashastra, Natyamandap/theater was built by Vishwakarma on the orders of Indra for staging plays. After the primary form of theater and the acting performed in it is found in Vedic literature, its detailed and developed form is found in Natyashastra. Under Natyashastra, examples of primary plays like Amritmanthan and Tripuradah show the antiquity of metaphors in Indian literature. In Natyashastra, a distinction has been made between ten Rupakas and eighteen Uparupakas. In the Indian literary tradition, poetic compositions based on every Rupakas have been created over time and it has been staged systematically at Natya Mandap. Apart from metaphors, the form of acting and theater has been evolving over time on the basis of four types of acting (Aangika, Vachika, Sattvika, Aharya) and types of stage (Vikrishta, Chaturasra, Tryasra).

**INTEXT QUESTIONS 3.1**

1. What is the literal meaning of art?
2. Which two aspects of knowledge have been accepted by Rabindranath Tagore in his book 'Personality'?
3. Which is the most famous book related to art in the Indian literary tradition? What is the number of arts considered in this?
4. Apart from Vatsyayana, where else can the classification of arts be seen?
5. What are the useful arts? Set an example.
6. What is fine art? Give examples.
7. What is the other name of architecture?
8. Write sculpture, painting and architecture in the order from macro to micro.
9. Identify the parts of musical art.
10. What is considered the best among fine arts?
11. What has the great poet Kalidas said about drama?

3.2 DEVELOPMENT OF ARTS IN INDIA**i) Gradual Development of Architecture**

The science of building construction and sculpture is called architecture. The emergence and development of architecture is related to the development of human civilization. The feeling of self-defense and happiness comes naturally to every living being. Therefore, the feeling of home-making is found not only in humans but in the entire animal world. From this, the development of Vaastu or architectural art is imagined from the beginning of civilization. Under the Rig Veda, certain architectural descriptions like buildings with pillars, houses made of stone, cities made of iron and stone etc. point towards the architecture developed in the Vedic period.

The culture and civilization of Harappa and Mohenjodaro and their civil life are a symbol of the fact that the history of architecture in India has been glorious. Around 3250 BC to 2750 BC. From the observation of the remains found

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during the excavation of this civilization, it is known that in that period the construction of cities, buildings, roads etc. was done on the basis of a fixed plan. The remains available from there reflect the magnificently developed architecture of that period. Later in 322 BC. to 190 BC. Megasthenes, the ambassador of Sileucus himself, has given a detailed description of the architecture of the Maurya period in his work 'Indica', as a wonderful example of the state building of the Gupta Maurya in the city of Pataliputra. The development of architecture in the Maurya period is clearly visible during the reign of Ashoka, such as Ashoka's pillars, stupas, construction of a city called Srinagar in Kashmir and Lalitpatan in Nepal, etc. The era of the Sungas is considered to be an extension of the Maurya period. During this period, architecture continued to develop through many stupas, altars, pillars and fort architecture etc. During the reign of Yavana, Shaka and Kushans from 2nd century BC to 2nd century AD, some amazing and bright evidences of Indian architecture influenced by Gandhara art, Takshashila, Martand temple etc. are seen even in the present times. Around 275 AD. to 510 AD. The Gupta period is considered to be the golden period of Indian history, but there is a lack of abundance of architecture in this period. Undoubtedly, the caves, pillars, brick temples etc. of this period reflect the specific architecture. In this way, even in medieval India, architecture continued to develop systematically. There are two distinct parts of architecture - religious and secular. Under religious, temples, stupas etc. and under secular architecture, bridges, bridges, palaces etc. In this series, three types of temples developed - Nagar, Vesar and Dravid. Over time, after the arrival of foreigners in India, many changes took place in the traditional architecture, such as - after the arrival of Islam in India, various forms of Indian architecture came to light. Taj Mahal, Qutub Minar, Jama Masjid etc. are unique examples of architecture and rich history not only in India but globally.

ii) **Development of Sculpture**

The history of sculpture is ancient in the history of art. Indian sculpture has been continuously developing. Therefore, with the change of era, there have been changes and developments in the art style also. The first era before the fourth century BC is that of the late Maurya, in which there are materials from three civilizations. During this period, bronze dancers, animal figures of relief seals, clay and stone statues etc. mainly represent the form of sculpture. The design, organic accuracy, attractiveness and beauty of sculpture all appear unprecedented in the Maurya period. The sculptures like Ashoka's Pillar, Sarnath Pillar etc. are indicative of graceful calm posture, opulence and kingship. In fact,

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it is for these reasons that the shape of that head was adopted by the Government of India on its currency. Sculpture developed as a national art in the Sunga era. The railings of the stupas of Bharhut and Sanchi were built only in the Sunga period (150 BC-73 BC). Sculptures, vestments, statues etc. of the Sunga period are found in Bodh Gaya, Mathura, Patna etc. which shows the continuous development of the rich sculpture of that time. Over time, the expansion of the Shaka-Kushan dynasties was seen in India, which started in the first century BC and continued till the third century. The developed state of sculpture using stone and clay is clearly visible in this era. In the Kushan era, apart from the statues carved on stone, there was rich development of free-standing statues, standing and sitting statues of Buddha, symbols of Bodhisattvas etc. Around 275 BC to 500 B.C. The Gupta period till then was considered the golden age and the era of new culture in which independent statues of all the mythological deities developed. The sculpture of the Gupta period was neither flat like the Sunga period, nor round like the Kushan period, but became oval in nature like the Gandhara style. Apart from this, copper and brass sculptures developed in substantial quantities during the Gupta period. Beyond this, the trend of development of most of the temple-sculptures in the Eastern Middle Ages is visible. The amazing and wide tradition of sculpture is known through the statues found in the caves of Ajant, Ellora, Dashavatkar Cave, Elephanta etc.

Most of the sculptures of the late Middle Ages can be seen as external decoration of temples. In the pre-modern era, Indian traditional sculpture suffered damage due to invasions by invaders. Innumerable temples of North India and the idols present in them were demolished, but in the South the work of temple construction continued with great devotion. The form of sculpture of that era is reflected in the temples and statues built by the Chola kings in the eleventh century, the sculptures of the Chalukya and Hoysala temples in the eleventh century, the chariot temples built by the Pallavas in the seventh century, statues of humans, animals, deities, etc. Is. As a result of the dominance of Hindu kings in the south from fourteenth to sixteenth century, there is clear evidence of sculptures related to Narasimha and Ramayana story. With the arrival of the modern era, sculpture started being used as decoration. The clear influence of new experiments of European sculpture is seen on Indian sculpture.

iii) Development of Painting

In Indian history, painting has been as ancient as other arts. From the point of view of antiquity, the drawings found in Mirzapur and Madhya Pradesh are of

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the Stone Age, but from the point of view of classical painting, authentic evidence of Indian painting is available from the third century BC. The wealth of painting, like that of sculpture, has been complete in India. At present, many styles of painting are available which must have been developing over time. Certainly, this art must have started to express the feelings and consciousness of human beings, which kept changing and improving continuously and achieving its developed form. Six main styles of painting are visible in India - (a) Ajanta style, (b) Gujarat style, (c) Mughal style, (d) Rajput style, (e) Deccan style, (f) Present style. Among these, the influence of Ajanta style once existed in some form or the other throughout India, which emerged in the Sahyadri caves of Hyderabad state. Gujarat style was the local style of Western India, Gujarat, Saurashtra etc. It is also called Jain style. Like the Ajanta style, the Mughal style also spread throughout the country. Its main centers are seen as Delhi, Agra etc. Rajput style originated in the regions of Rajasthan, Bundelkhand, Punjab, Himalaya regions and spread throughout the country. On the basis of local characteristics, many sub-genres of it were formed which are called Kalam, like - Pahari, Jammu, Kangra, Basholi etc. Deccani style mostly originated from the coordination of Rajasthani and Mughal styles. The current style is derived from European influence which is in a constant state of experimentation.

Paintings are considered to be of two types - Bhittichitra and Pratikriti (Graffiti and Replication). The pictures written on the walls of buildings and caves are called murals. For example, similar type of Bhittichitra (graffiti) art has been developing in Jogimara, Ajanta, Central Asia etc. Pratikriti Chitrana (Facsimile drawing) is the imitation of one person or several persons. In this, one person acts as an image or model. Both types of paintings are mentioned in Indian literature. The development of both types of paintings has been mentioned by great poets like Kalidas, Bharavi, Bhavabhoomi etc. and in Jataka tales, Pali and Hindi literature etc.

iv) **Development of Musical Art**

Music singing, dancing and playing instruments- all are musical art, which indicates towards a classical method. The development of musical art is reflected everywhere in the ancient history of India. In the verses of Rigveda, music was described as Ishta, and developed accordingly, which is presented in the form of Samaveda. Later, Gandharva Veda also came into existence, which indicates the formulation of the first classical method of Sang.

After the Vedic period, music continued to be mentioned in many poems in Bharatamuni's Natyashastra. Indian classical music had developed considerably during the period of Kalidasa. The art principles of musical acting, raga and various types of musical instruments have been mentioned in his works. Lochan Kavi's Rajtarangini (12th century), Sharngdev's Sangeeratnakar (13th century), Ragamala, Ragmanjari, Somnath's Ragavibodh (1610 AD), Damodar Mishra's Sangeet Darpan (1625 AD) etc. famous compositions present the continuously evolving form of musicology.

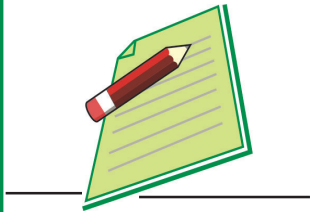
At the end of the seventeenth century, Anupavilas, Anupankush and Anupatantra were propounded by Bhavabhada. In the eighteenth and nineteenth centuries, under the patronage of the Nawabs of Awadh, Shuddh Bilawal related to musicology was explained by Muhammad, which became the basis of Hindustani music. In this way, many musicians and musicologists gave a new form to Indian music by composing extraordinary texts in Urdu and successful efforts were also made in the field of revival of ancient Indian music.

An attempt was made to understand the gradual development of arts in India through these major ancient Indian arts. In this series, systematic development of poetry, drama, theater acting etc. is also visible. There were changes in the ancient arts of the Vedic period from time to time. The impact of external invaders in medieval India is also clearly visible on the literature and arts here. As a result of the changing and evolving culture, language, principles etc., the diversity and breadth of the form and development of India's arts became visible, which is not found in any other country in the world.



INTEXT QUESTIONS 3.2

1. Where is the evidence of most ancient architecture found in India?
2. What has Megasthenes described about Indian architecture in 'Indica'?
3. To which period is the Pillar of Sarnath accepted by the Government of India? What does it represent?
4. Where are the famous examples of sculpture of the Gupta period found?
5. How many and which are the main styles of painting in India?
6. Mention some texts related to Indian musical art.



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3.3 RELATION OF NATYAKALA WITH OTHER ARTS**(a) Relation of Natyakala (Theatrical Art) with Architecture and Sculpture**

Special qualities like form-organization, gracefulness and harmony etc. are found in sculpture and architecture. Even in drama, attention is paid to shape, proportionality and beauty. Under the art of drama, proportion is maintained in the planning of words, verses, steps, numbers and cantos. The external design of drama basically follows the same principles which are followed in architecture and sculpture. Even though architecture and sculpture are related to theater in terms of expression of emotions, no comparison can be made between them. The purpose of the above two arts has been only to express external beauty or beauty, here there is very little expression of feelings. The art of drama is basically experience-relative. Therefore, the characteristics of architecture and sculptures are inherent in the art of theatre, but it also has the unlimited capacity to express emotions and meaning.

(b) Relation of Natyakala to Painting

Despite the well-organized expression of emotions in painting, there is laxity in the pace. It seems incapable of depicting fast-changing events or moods. Being situational, it can present only a single moment and a few things. But under the art of drama, events and situations happening at different places and changing every moment can be depicted. Although painting captures a single moment, its effect is highly synthetic and coherent. As a result of the dynamism of theater art, the impact of any particular event or place is not as intense as that of painting. In the art of drama, along with the depiction of objects, there is also intensity of expression of emotions.

(c) Relation of Natyakala to Music Art

Drama and music both are dynamic arts. Sound plays an important role in both of these. Therefore, the reason for the mental impact of both is the *Karnendriya*. Both have the power to arouse emotions. In music, only vowels are used and in drama, the use of both vowels and consonants is seen. In both drama and music, emotions are expressed clearly through words. Dramatic art presents mental images and mental states of things. Both drama and music are mutually dependent for their perfection. Music is interdependent on each other for sense of meaning and for enhancing dramatic effect. Both the arts complement each other. Even though both are related to each other, they have some differences.

The field of drama has been broader than music. Its sensation is more widespread and its effect is long-lasting. Since the word element is important in drama, musical qualities are automatically included in it. In the art of drama, coordination of both object and feeling is presented.

There is coordination of arts in drama. Along with pleasing the mind, it also helps in developing human conduct and leading a useful life. Theatrical art has the qualities of both fine and useful arts.

3.4 CONTRIBUTION OF OTHER ARTS IN THEATRICAL PRESENTATION

Drama has a very important place in Indian tradition. Both expression and creativity are presented through the dramatic art form. This process is a synthetic expression of human consciousness and the forms of external creation. Drama is a special aspect of poetic art which is a combination of arts. All other fine arts emphasize the feeling of beauty but their relevance to practical life does not seem to be fully visible, but the art of theater not only delights the mind but its effects are also seen in our daily life and conduct. The important reason for this is that the qualities of other useful and fine arts are also included in drama.

The contribution of other arts in the presentation of theater is seen directly or indirectly from beginning to end. Drama is that genre of poetry which is expressed through acting, dialogue, characters etc., hence it is also called visual poetry. The significance of theater art lies in acting for which a proper basis is required. In this way, the establishment of Natya Mandap or theater through architecture renders its important role. A detailed analysis of the theater has been done for the presentation of plays of Natyashastra written by Bharatmuni. Here three types of theaters are mentioned and their sizes are also specified. Theater has a very important contribution in the presentation of the number of characters, scene planning, narration, dialogue etc., the credit for which is given to architecture. Apart from this, the medium of sculpture and painting also helps in meaningful presentation of the drama. Like in written by Bhasa, Pratimanataka, the plot successfully reaches its destination through sculpture. Parallel plays like Ratnawali Natika, Swapnavasavadatta etc. are seen performing drama using painting. In the absence of these arts, it seems difficult for theater art to reach the pinnacle of its acting and presentation. Similarly, in the musical art which is a combination of dance, song and musical instruments, the power of emotional expression and the qualities of concentration and readiness present in it, prove the theater presentation to be successful and meaningful. The audience continuously enjoys the emotions and feelings through the musical elements in the drama, which is considered to be the



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ultimate goal of theater art. In this way, the ability to depict objects in drama was given to painting, while external aesthetics was taken from sculpture and architecture. Dance, music and musical arts contribute to making the presentation of drama effective by infusing it with emotion. In this way, with the combination of Indian architecture, sculpture, painting, music etc., theater has developed as a complete method and has been continuously dynamic, whose applied form has been observed from ancient times to the present. Undoubtedly, the systematic knowledge of theater art also introduces us to other fine and useful arts of India.

**INTEXT QUESTIONS 3.3**

1. Explain some characteristics of architecture and sculpture.
2. Render the inability of painting.
3. What is the similarity between theater and music?
4. How are music and drama dependent on each other?
5. How is theater different from other arts?
6. What is the role of architecture in theater presentation?
7. Explain the contribution of painting in theatrical presentation through examples.

**WHAT HAVE YOU LEARNT**

- Under Sanskrit literature, knowledge has been divided into two forms - Vidya and Upavidya.
- Poetry has a place under Vidya and arts have a place under Upvidya.
- Art includes both expression and creation.
- In Indian literature, sixty-four arts are mentioned in Vatsyayana's Kamasutra/ Kamashastra.
- Sixty-four arts have been mentioned in Shukraneeti, seventy-two in Prabandhakkosh and eighty-six arts have been mentioned in the Buddhist text 'Lalitvistara'.

- In Indian tradition, arts have been divided into two parts - (a) Useful arts (b) Fine arts
- Only useful and applied art for daily life is called useful art. Such as building construction, jewellery, food manufacturing, clothing manufacturing etc.
- Those which provide the experience of beauty and pleasure are called fine arts. Like music, painting, sculpture etc.
- Western scholars have considered five major arts - architecture, sculpture, painting, music and poetry. In this, drama, dance and speech are also accepted.
- Architecture is also called architecture in which the architect constructs buildings, temples, underground dams etc. with the help of materials.
- In sculpture, the sculptor creates the shape of any living or inanimate object through clay, metal, marble etc. and reflects life in it.
- In painting, the painter uses cloth, paper, wood etc. as the base and depicts or depicts objects through colors etc.
- Painting is considered an excellent and subtle art compared to architecture and sculpture.
- Music is a combination of singing, dancing and playing, it has seven parts - raga, voice, rhythm, instrument, dance, emotion and meaning.
- Poetry has the best place among fine arts whose basis is words and meaning.
- The remains of the civilization of Harappa and Mohenjodaro provide information about the advanced state of Indian architecture.
- Two distinct parts of architecture have been made - religious (temples, stupas etc.) and secular (prasads, bridges etc.)
- The gradual development of sculpture, painting, music etc. is visible from the beginning in the ancient Indian tradition.
- Many texts like Samaveda, Gandharvaveda, Natyashastra, Rajtarangini, Sangeetratnakar, Ragamala, Ragamanjari, Ragavibodh, Sangeetdarpan etc. present the gradual development of Indian musical art.
- Due to the presence of elements of all the major arts in drama, it has been called the best art.



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ANSWERS TO INTEXT QUESTIONS

3.1

1. A small part of something, one sixteenth part of the moon or sixtieth part of the thirtieth part of the zodiac.
2. Two fields of knowledge, art and science, have been accepted.
3. Kamasutra (Kamashastra) of Vatsyayana Muni. The number of arts in this is considered to be sixty-four.
4. Classification of sixty-four arts is seen in Shukraneeti, seventy-two in Prabandhakkosh and eighty-six arts in Buddhist text Lalitvistara.
5. Arts which are useful for life and fulfill daily needs are called useful arts. Such as building-construction art, clothing-making, food-making art etc.
6. That which gives experience of beauty and pleasure is called fine art. Like dance, poetry, painting etc.
7. Architecture.
8. Architecture sculpture painting
9. Music has seven parts - raga, voice, rhythm, instrument, dance, emotion and meaning.
10. Poetic Art
11. 'Shaant Chakshush Yagya'

3.2

1. Harappa and Mohenjodaro
2. Megasthenes has described Indian architecture in Indica by the example of Pataliputra city, Chandragupta Maurya's Rajya Bhawan etc.
3. Maurya period: This Maurya period sculpture displays decency, calm posture, opulence and revenue.
4. The caves of Ajanta, Ellora, Dashavatara Cave, Elephanta etc. are famous examples of sculpture of the Gupta period.



Notes

5. There are six main styles of Indian painting - 1. Ajanta style 2. Gujarat style 3. Mughal style 4. Rajput style 5. Deccan style 6. Present style
6. Samaveda, Gandharvaveda, Natyashastra, Rajtarangini, Sangeetratnakar, Ragamala, Ragamanjari, Ragavibodh, Sangeetdarpan etc. are some Indian classical music related texts.

3.3

1. The characteristics of architecture and sculpture are - form organization, gracefulness and harmony.
2. Painting seems incapable of depicting fast-changing events or expressions due to slowness of movement.
3. Both drama and music are dynamic arts and express emotions clearly through words.
4. Music is interdependent on each other for understanding the meaning and for enhancing the dramatic effect.
5. In theater there is coordination of all the arts. Along with pleasing the mind, it also helps in developing human conduct and leading a useful life.
6. The role of architecture in theatrical presentation is that it creates a theater or play house which is the platform for theatrical presentation.
7. The contribution of painting in theatrical presentation can be explained by the examples of metaphors like Swapanavasavadatta and Ratnavali etc. in which the development of the story has been shown through the narratives of painting.

MODULE -2

Main Components of Natya (Drama)

In this module, an effort has been made to increase the knowledge of the plot of drama among the learners by giving a general introduction to the main elements of drama - Plot, Character, Rasa and enactment.

4. Plot: An Introduction
5. Character Planning
6. Introduction to Enactment