

Grade 6

Sivanarthanalayam



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BharathaNatya Kalaikoodam
பரதநாட்டியக் கலைக்கூடம்

Varnam

Varnam is the most important dance in the Natiya Markam. It is performed for more than 30-40 minutes. Varnam means colours. There are two types of Varnams; Pada Varnam is performed at Bharathanatyam concerts and Thana Varnam is performed at Carnatic concerts.

Pada Varnams are divided into two parts: Poorvangam and Uthrangam. Poorvangam consists of three parts: Pallavi, Anupallavi and Muthaiswaram. Uthrangam consists of the following parts: Saranam and Sitaiswaram or Ethukadai Swarams. Pada Varnams starts with Thrikala Jathi; after each jathi, there is a small Aruthi followed by a Shakithyam.

Varnam is a combination of both Nirutham and Niruthiyam. According to the meaning, Sahithyam will be present. Shakithyam includes a small section involving the Sanchari Bhavam. Through Varnam, you can discover the dancer's artistic skill, talent, knowledge, and confidence. Varnams are composed in praise of gods and, sometimes, Kings.

Asta Vitha Nayaki

1. Asta means eight.
2. In this case, it means eight different types of Nayakis.
3. The eight different Nayakis are defined corresponding to each of their feelings.
 - Vasakasanjika
 - Virathakoth Kandika
 - Swadina Bratha
 - Kalakantharka
 - Khandia
 - Vipralatha
 - Prashitha Piratha
 - Abisharika

1. **Vasakasanjika** – A Nayaki who copes with pain by decorating herself for her husband. She attempts to create the right atmosphere to please him. She keeps looking out for her husband's arrival.
2. **Virahatkandika** – A Nayaki who suffers pain when being separated from her husband and is yearning for his return. She is disturbed by his absence. She shows distress by trembling and gets exhausted and/or tired.
3. **Swadhinaprika** – A Nayaki whose husband is devoted to her and is faithful to her and tends to please her in every way possible.
4. **Kalakanthirika** – A Nayaki who is consistently showing hasty behaviour whilst arguing with her husband which has eventually resulted in their divorce.
5. **Kandika** – A Nayaki who has discovered her husband's disloyalty, becomes angry with him and jealous of the other woman in his life.
6. **Vipralatha** – A Nayaki who is disappointed that her husband has not come at the time he has promised.
7. **Proshitabirutha** – A Nayaki who is suffering in the absence of her Nayakan who has travelled to a faraway land. She counts the days for his return because she misses him very much.
8. **Abisarika** – A Nayaki who goes out to meet her lover with passionate feelings.

Thasavatharam

Vishnu is the protector of every life on Earth. Whenever evil powers dominate of 'Tharmam' (good things), Vishnu takes an Avatharam and destroys the evil. Bhakavath Geethai said that Vishnu had taken Avatharams and then had come down to earth to destroy evil and establish Tharmam. He took 10 Avatharams, which are:

a) Matsaya Avatharam

The four Vedas were stolen and were hidden under the sea by 'Komuga Asuran'. Lord Vishnu took the form of a Goldfish to swim and retrieve the Vedas from the Asuran.

b) Kurma Avatharam

Thevars (Good) and Asurars (bad) had desired to get the Amirtham. To do this, they used a mountain (Manthira Mali) as a whip whilst using the King of Snakes as a rope to churn the sea into milk. During the operation, the mountain fell into the sea, so Lord Vishnu turned into a tortoise and held the mountain with his shell. This allowed Thevars and the Asuras to continue to churn the sea and retrieve the Amirtham.

c) Varaha Avatharam

One of the most powerful Asuras was 'Iraniyakshan', who had rolled up the earth like a mat and hid it under the sea. Lord Vishnu became a huge boar and fought with the Asuran and killed him. After the Asuran was dead, Lord Vishnu picked up the Earth and placed it as it was before to restore normality.

d) Narasimha Avatharam

The brother of 'Iraniyakshan' was 'Iranyan'. He was very powerful and had ruled the world. He told the 'Thevars' and his son 'Prakalathan' to pray to him and not Vishnu. He got an advantage from Bhrama; he couldn't be

killed by a human, beast or any type of weapon. He also couldn't be killed during the day or the night. He cannot be killed inside or outside his house and also can't be killed on the floor. One day, his son had prayed to Vishnu: '*Narayana Narayana*'. Iraniyakshan got angry with his son. He had asked Prakalathan: '*Where is your God?*'. He replied, '*He is everywhere, even in this stick or in this pillar*'. Iraniyaksan broke the pillar. Vishnu took a form which was not human nor a beast, but a human body with a lion's head. He used his fingernails to tear Iranian's chest. The time Vishnu chose was dusk, (end of day and the beginning of night). Iranyan was killed on the doorstep; not inside nor outside his house.

e) Vamana Avatharam

The great grandson of Irayan was Pali. Pali became very powerful and ruled over all the worlds. The 'Thevars' pleaded Vishnu to help them. Vishnu waited for an opportunity since Pali had never challenged Vishnu. One day, Pali had a great 'Yaha'. At the end of the Yaha, anyone can ask for anything from Pali. Vishnu took an Avatharam of a very short, peculiar-looking man (Vamana). Vamana approached the King.

The King Pali asked what the short man wanted. The short man begged of him as much land as he could step over in three paces. King Pali laughed and offered him more than that but the short man refused. When the King agreed, Vamana then assumed his giant form. He put his first step at the far end of the earth, his second step was the heavens. He had the wondered where to put his third step. Pali then told Vishnu to put his third step on top of his head. The pressure of the foot set Pali down below to rule the underworld.

f) Parasurama Avatharam

The Kings of the world became wicked and cruel. Lots of people suffered and prayed to Lord Vishnu. Lord Vishnu was born to a great Rishi and was named Parasurama. One of the Kings killed the Rishi; Parasurama was

furious. He made a sacred vow to annihilate these corrupt kings from Earth. He had massacred 21 generations of kings.

g) Rama Avatharam

Lord Vishnu took an Avatharam which allowed him to be born as the son of Thasaratha. Rama is the main character of the epic story of 'Ramayanam'. Rama and his wife (Sita) were banished to the forest for fourteen years. During that time, the ten-headed god (Ravana) kidnapped Sita and took her to Sri Lanka. Rama searched for his wife. During his search, he made friends with 'Hanuman' (King of the monkeys). Hanuman helped Rama to find Sita. After this, there was a great war where Rama had killed Ravana.

h) Balarama Avatharam

Uthaseena, the king of Madura, had a daughter called 'Devaki'. She was married to 'Vasudevan'. Devaki's brother, Kamsan, drove the Newly Weds in a chariot. During that time, an 'Asarerie' (a divine voice) announced that Devaki's eighth child would kill Kamsan. Kamsan tried to kill Devaki but Vasudevan stopped him. Kamsan kept Devaki and Vasudevan in prison. Kamsan killed six of Devaki's children. Devaki was pregnant for the seventh time but Lord Krishna arranged for this child to be born to Rohini, Vasudevan's other wife. Rohini gave birth to a beautiful and powerful child called Balarama. Devaki's eighth child Krishna was soon to be brought into Aayarpadi.

I) Krishna Avatharam

Devaki's eighth son is Krishna. He killed his uncle (Kamsan). He told the story of the 'Bhakavath Geetha' to Arjunan and helped the Pandavas defeat the Gowravas in the Mahabharata war.

J) Kalki Avatharan

Vishnu has not yet taken this Avatharam.

Abinayam

Abinayam is when the dancer shows facial expressions. The dancer indicates the subject clearly and delicately by using facial expression and body movements. It is based on Thalam rhythms.

There are four types of Abinayam:

1. Angika Abinayam
2. Vacika Abinayam
3. Aaharyam Abinayam
4. Sathvika Abinayam

1. Angika Abinayam

Angika abinayam are performed by the Angams (various parts of your body). There are three parts to Angika abinayam: Angam, Prathyankam and Ubangam (generally known as the Triangam).

- a. **Angam** - Angas are the following 6 parts of the body: Head, Hands, Chest, Sides, Waist and Feet.
- b. **Prathyankam** – Parthyankams are the following 6 parts of the body: shoulder blades, arms, your back, stomach, thighs and legs.
- c. **Ubangam** – Ubangams are the following 11 parts of the body: include your eyebrows, eyeballs, eyelid, nose, cheeks, jaws, lips, teeth, tongue, chin, face.

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2. Vachika Abinayam

Vachika abinayam explains the dialogue. Words or dialogues are used in dance to explain the meaning. In Bharathanatyam, the music sung in the background is defined as Vachika Abinayam. Apart from the clear pronunciation, the layout of the song and music from different instruments can also be defined as Vachika Abinayam. Vachika Abinayams can divide into four types:

- a) **Sukeetha Vachikam** - The dancer will sing and dance.
- b) **Upakeetha Vachikam** - The dancer dances whilst another artist sings.
- c) **Susaptha Vachikam** - The dancer will dance without accompaniment.
- d) **Upsaptha Vachikam** - The dancer will dance to the rhythm of the Miruthangam.

3. Aaharya Abinayam

Aaharya Abinayam is a visual artform. This abinayam uses dress, jewellery and make up to express the dancers' character, gender, status etc. according to their respective role in the perspective of the audience.

4. Sathvika Abinayam

Sathvika abinayam is the outward expression of the inner emotions. There are eight physical changes. They are:

Paralysis	Fainting	Thrill	Perspiration
Change of Colour	Trembling	Weeping	Change of Voice

Navarasa

In the Indian theory of aesthetics, Navarasas help immerse the spectators into a rich, flavourful work of art. It is the embodiment of Bhavam. Rasa is the quality that allows the spectator to understand the artist's message. It can be translated loosely as "to relish or flavour". "Aesthetic experience" gives a clear idea of the real meaning.

According to Bharatha Shastra (book written by Saint Bharatha), there are eight Rasas (as mentioned in the table below).

Nandikeshvara (*book: Abinayadharpana*) mentions Shantha (peaceful) as the ninth rasa and today dancers accept nine rasas hence the name Navarasas.

	<u>Rasa</u>	<u>Sthayi Bhava</u>	<u>Sentiments</u>	<u>Deity</u>	<u>Colour</u>
1	Shringara	Rathi	Love, Romance	Vishnu	Green
2	Hashya	Hasa	Fun, Mirth	Ganankal	White
3	Karuna	Shoka	Kindness, Sadness	Yama	Ash
4	Rowdram	Roudra	Angry , Fury	Rudra	Red
5	Veera	Utsaha	Heroism, Bravery	Indra	Orange
6	Bhayanaka	Bhaya	Fear, Terror	Yamakalan	Black
7	Bibhatsham	Jakupsha	Disgust, Hatred	Shiva	Blue
8	Atputha	Vishmaya	Wonder, Surprise	Brama	Yellow
9	Santha	Shama	Contentment, Devotion	Bhudha	White

1. **Shringara** – It represents the pleasure of love. Sthayi bhava is Rathi: the passion of love. Its deity is Vishnu and its colour is Blue. Its vibhava are:

Alambana vibhava – Love between 2 people (eg. Radha and Krishna)

Uddipana vibhava – The sight of each other, beautiful decoration, flowers, creepers, moonlight, and pleasant environment.

It is represented on the stage by the consequences of actions (Anubava) such as clever movements of the eyes and eyebrows, glances and sweet conversation etc.

Shringara Rara is divided into two:

1. **Sanbhoga Shirungaram** – The union of the two lovers.
2. **Vipralambha Shirungaram** - The separation of the lovers.

2. **Hasya Rasa**- It's born from the emotion of mirth. Its sthayi bhava is Hasa. Its associated deities are the Pramatha Ganangal (attendants of Shiva). Its colour is white.

Its vibhava are the following: change of dress and ornaments, arrogance, greediness, quarrel, idle talk, observing blemished objects and drawing out the defects.

It is represented on the stage by moving the lips, the nose and cheeks, widening and narrowing the eyes, sweat, colours of the face and holding the sides.

Hasya Rasa is divided into six:

1. **Smitam** :-Slight smile characterised by slightly blown cheeks, elegant eyes, teeth not visible.
2. **Hasitam**:- Smile characterised by blooming eyes, face, cheeks with the teeth slightly shown.

(Smita and Hasita belong to person of superior type.)

3. **Vihasitam**:- Gently laughter is shown by the sweet smile with slight sound, joyful face and slightly contracted eyes and cheeks.

4. **Pahasitam**:- Laughter of ridicule expressed by expanded nose, contracted eyes, the bending of the shoulders. Head and teeth are shown.

(Vihasita and upahasta belong to mediocre people)

5. **Apahasita**:- Vulgar laughter that is not suitable for the occasion, expressed by tears in the eyes. Head and shoulders shaking violently.
6. **Athihasita**:- Excessive laughter, shown by expanded eyes, violent shaking of body and stomach.

(Apahastita and Athihasita belong to bad persons)

3. **Karuna** - It is born from the state of grief. Its sthayi bhava is Shoka. Its deity is Yama and the associated colour is ash.

The vibhavas are: cursing, affliction, loss of worthy goods, murder being bound or binding, sudden accident and sadness.

Anubavas are: tears, crying, drooping face and limbs, change of colour, breathing, sudden accident and sadness.

Karuna rasa can be shown by crying deeply, fainting, wailing and breathing closely on one's body.

4. **Raudra Rasa** – it is born from the state of anger. Its sthayi bhava is Krodha. Its deity is Rudra and the colour is Red.

The vibhavas are: Rakshasa, arrogant men, fighting, anger, abuse, ridicule, false speech, revenge and jealousy.

The anubavas are – Beating, breaking, crushing, cutting, raising the hands, drawing a dagger or weapon, fighting and such actions.

These can be shown by red eyes, furrowing the eyebrows, biting the lips, quivering the cheeks and clenching the hands.

5. **Veera Rasa** – It's born from the state of energy. Its sthayi bhava is Utshaha (enthusiasm). Its deity is Indra and the colour is pale red.

The vibhavas are – composure, determination, prudent conduct, obedience, power, courage, strength,

The anubava are - firmness, courage, heroism, sacrifice and clearness of intellect.

6. **Bhayanaha** (fearful)- it's born from the state of fear. Its sthayi bhava is Bhaya. Its deity is Yama and its colour is black.

The vibhavas are – Altered voice, seeing ghosts, swift movement, anxiety, fear of animals, entering an empty house or forest, hearing inauspicious and frightful things.

The anubhavas – Shaking of hands, feet and eyes, trembling, pale face and change voice.

7. **Bhibatsa** — It's born from the state of disgust. Its sthayi bhava is Jugupsa. Its deity is Shiva and its colour is blue.

The vibhavas are - Seeing disagreeable and undesirable things and discussing them.

The anubhavas are – Using the limbs to show disgust, face and eyes, vomiting, spitting and shuddering.

8. **Adbhutha** – It's born from the state of astonishment. Its sthayi bhava is Vismaya. Its deity is Brama and its colour is yellow.

The vibhavas are - The sight of a heavenly being, the fulfilment of desires, illusion, magic and something auspicious.

The anubhavas are – Widening the eyes, goosebumps, joyful tears, sweat, fulfilment of desires, righteous words, presenting gifts, lifting and waving the end of a cloth with fingers.

9. **Shantha** (Peaceful) – it's born from the state of tranquillity. Its sthayi bhava is sama.

Thasavathara Hastham

Name	Right	Left
Mathsaya	Arthachandran	Arthachandran
Koorma	Mirugashishyam	Mirugashishyam
Varaha	Mirugashishyam	Mirugashishyam
Narashimha	Thipathakam	Simgamugaha
Vamana	Musti	Musti
Palasurama	Arthachandran	Arala
Rama	Kabitham	Sikaram
Palarama	Pathakam	Musti
Kirshna	Mirugashishyam	Mirugashishyam
Kalki	Pathkam	Thiripathakam

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Jathi Hastham

Jathi	Meaning	Right	Left
Rakshatha	Demean	Shakatam	Shakatam
Bhramana	Bharamins	Sikaram	Sikaram
Shathriya	Preserving group	Sikaram	Pathakam
Vyshya	Merchant	Kadahamugam	Hamsasyam
Shudra	Looking after cows	Mirugashsyam	Sikaram

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Deva Hastham

Deva	Role	Right	Left
Brahma	Creator	Hamshasyam	Chathuram
Vishnu	Preserver	Thipathakam	Thipathakam
Shiva	Destroyer	Thipathakam	Simgamugam
Saraswathi	God of education	Sochi	Kabitham
Lakshmi	Looking after cows	Kabitham	Kabitham
Parvathi	Shiva's wife	Pathakam	Pathakam
Ganesha	Siva's elder son	Kabitham	Kabitham
Murugan	Siva's younger son	Sikaram	Thirizoolam
Manmathan	God of love	Kadahamugam	Sikaram
Indran	Deva's leader	Thipathakam	Thipathakam
Agni	God of Fire	Thipathakam	Kangulam
Yaman	God of Death	Sochi	Thamrazoodam
Nirupthi	God of the Ghosts	Shakadam	Kadwa
Varunan	God of Rain	Pathakam	Sikaram
Vayu	God of Wind	Aralam	Arthapathakam
Kubera	Head of Wealth	Musti	Alapathmam

Navagraha Hastham

Planet	Planet	Right	Left
Sun	Sooryaha	Kabitham	Alapathmam
Moon	Chandra	Pathakam	Alapathmam
Mars	Kujaha	Musti	Sochi
Mercury	Puthaha	Pathakam	Musti
Jupiter	Kuruguga	Sikaram	Sikaram
Venus	Sukiraka	Musti	Musti
Saturn	Sani	Trisoolam	Sikaram
Rahu	Rahu	Sochi	Sarpashresha
Kethu	Kethu	Pathakam	Sochi

Bhanthavya Hastham

Bhanthavya Hasthams describes types of relationships.

Husband - Left hand: Sikaram

Wife - Right hand: Mirugashisyam

Couples - Left hand: Sikaram | Right hand: Mirugashishyam

Mother - Left hand: Arthachandra Hastham (hold in front of the belly)
Right hand: in samthamsam top of Arthachandra then change in to Mirugashisyam

Father – *Same As Mother Hand* BUT, at the end: Sikaram in the left hand.

Mother-in-law – Both hands: Hamsashyam (front of the neck to show thali or tying the thread around the neck) THEN the right-hand changes in Samthamsam front of the belly THEN holds Mirugashishyam in left hand.

Father-in-law – Both Hamsashyam (front of the neck to show thali or tying the thread around the neck) THEN the right hand changes in Samthamsam in front of the belly THEN hold Sikaram in right hand.

Brother-in-law - Left hand: Kartharimugam | Right hand: Sikaram

Sister-in-law - Left hand: Mirugashisyam | Right hand: Kartharimugam.

Elder brother & younger brother - Both hands: Myura Hastham.

Son – Samthamsam front of the belly, from the belly Sikaram hand move to left side.

Daughter - Samthamsam front of the belly; Right hand: Mirugashisyam move from that Samthamsam

Co-wife - Pase hand is shown front of the chest, then change both hands in Mirugashishyam.

Kangula Hasta Viniyogam

<u>No.</u>	<u>Name</u>	<u>Meaning</u>
1.	Lakuchaiya Palei	Fruit
2.	Balakinkiniyam	Bells Worn By Children
3.	Ghadikarthei	Big Bell (Kandamani)
4.	Chakore	Partridge
5.	Kiramukhe	Beetle Tree
6.	Balakuche	Young Girl's Breasts
7.	Kalharake	White Water Lily
8.	Saathake	Chathaka Bird
9.	Nalikerecha	Coconut Tree

Kanguloni Yujathe Karaha

Alapathma Hasta Viniyogam

<u>No.</u>	<u>Name</u>	<u>Meaning</u>
1.	Vikachabje	Full Bloomed Lotus
2.	Kapithadi Pale	Wood Apple
3.	Avarthake	Circular Movement
4.	Kuche	Breasts
5.	Virahe	Separation From Beloved
6.	Mukure	Mirror
7.	Poornachandre	Full Moon
8.	Sowndarya Bavane	Beauty
9.	Thammille	Hair Knot
10.	Chandrashalayam	Moon Tower
11.	Kraame	Village
12.	Soththurubaa Koyoho	Furious
13.	Thadake	Pond
14.	Shakate	Cart
15.	Chakravake	A Bird
16.	Kalakalarave	Murmuring Sound
17.	Silagane	Praising

Sola Pathma Kerthitho Parathahame

Chathura Hasta Viniyogam

<u>No.</u>	<u>Name</u>	<u>Meaning</u>
1.	Kasthuryam	Musk
2.	Kinchidarthecha	Little
3.	Swarne	Gold
4.	Tamrecha	Copper
5.	Lokarthe	Iron
6.	Arthe	Weeping Heart
7.	Kethe	Sorrow
8.	Rasasvadhe	Taste
9.	Lochane	Eyes
10.	Varna Bedane	Difference Of Colours
11.	Pramane	Vow
12.	Sarase	Sweetness
13.	Mantha Kamane	Walking Slowly
14.	Shakalik Kiruthe	Breaking
15.	Anane	Face
16.	Krutha Thailadow	Ghee, Oil

Yujyathe Chathura Haraha

Brahmara Hasta Viniyogam

<u>No.</u>	<u>Name</u>	<u>Meaning</u>
1.	Brahmareche	Bees
2.	Shuke	Parrot
3.	Pakshe	Wings Of Bird
4.	Sarase	Crane
5.	Kokilathishu	Cuckoo

Brahmarakyashaya Hasthoyam Keerthitho Bharathakame.

Hamsasya Hasta Viniyogam

<u>No.</u>	<u>Name</u>	<u>Meaning</u>
1.	Mangalye	Mangal Sutra
2.	Sootrabandhecha	Tying The Thread
3.	Upatheshabe	Advice
4.	Nikshaje	Certainly
5.	Romanje	Horrification
6.	Mawthika Thawcha	Pearl Necklace
7.	Deepavartiprasarane	Wick Of The Lamp
8.	Nikache	Touch Stone
9.	Mallikathawcha	Jasmine Flower
10.	Chithra Thallekhane Thatha	Painting
11.	Thamshecha	Snake Bite
12.	Jalapandesha	Dam

Hamsasyo Yujiathe Karaha

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Hamsapaksha Hasta Viniyogam

<u>No.</u>	<u>Name</u>	<u>Meaning</u>
1.	Shatsankiyayam	Number Six
2.	Chethu Bandhe	Construction Of Bridge
3.	Nagarekhangananethatha	Putting nail mark
4.	Pidhane	Covering

Hamsha Pakshoyam Kathitho Parathakame

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Santhamsha Hasta Viniyogam

<u>No.</u>	<u>Name</u>	<u>Meaning</u>
1.	Uthare	Stomach
2.	Palitanecha	Offering The Deities
3.	Virane	Wound
4.	Keete	Worms
5.	Mahabhaye	Great Fear
6.	Archane	Worship
7.	Panchakyayam	Denote Five

Samtham Shakiyosi Yujiyathe

Mugula Hasta Viniyoga

<u>No.</u>	<u>Name</u>	<u>Meaning</u>
1.	Kumuthe	Water Lilly
2.	Bhoyane	Eat
3.	Pancha Pane	Manmatham Five Arrows
4.	Muthrathi Tharane	Stamping (Tattoo)
5.	Napowcha	Naval
6.	Kathale Pushpe	Banana Flower

Yujathe Mukula Karaha

Tamrachooda Hasta Viniyoga

<u>No.</u>	<u>Name</u>	<u>Meaning</u>
1.	Kukkudathow	Cock
2.	Pakke	Crane
3.	Kakae	Crow
4.	Oshte	Camel
5.	Vathresa	Calf
6.	Lekane	Writing

Yujiyathe Tamrachoodakhya Kare Bharathave Thibihi

Trishoola Hasta Viniyoga

<u>No.</u>	<u>Name</u>	<u>Meaning</u>
1.	Vilpathre	Bilva Leaves
2.	Trithvayuththei	Trinity
3.	Thrishoola	A Trident
Iri Thaka		

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