

10 YEARS  
OF UNIVERSITY  
RECOGNITION  
20 YEARS OF  
ACADEMIC  
EXCELLENCE



REVA  
UNIVERSITY  
Bengaluru, India



Pañcavaktraṁ

pañchavaktraṁ



## ABOUT THE SCHOOL OF PERFORMING ARTS AND INDIC STUDIES

India proudly treasures its rich heritage and culture which is unparalleled and incomparable to any in the world. Indian arts play a pivotal role and Performing Arts stand as testimony to the richness of this country's cultural legacy. India is an ancient civilization with widespread social, political, linguistic, cultural, philosophical, artistic, religious, spiritual, and natural diversity. It includes not only the tradition of ancient sages from the Vedas and Upanishads or Buddhist and Yoga traditions but also modern teachings of Swami Vivekananda.

REVA is one of the few multidisciplinary universities that uphold the Indian culture and heritage through the School of Performing Arts & Indic Studies. The Performing Arts, comprising Music, Dance, and Theatre, are in demand as career choices, like never before. SOPA & IS offers unique, challenging Performing Arts and Indic Studies programs that prepare artistes for their future endeavours. These

courses aim to bring a holistic view to the performing arts education system in India. The School of Performing Arts and Indic Studies offers courses like Certificate, Diploma, BAPaEP (Triple degree in Performing Arts, English literature and Psychology), MPA (Masters of Performing Arts), and Ph. D programs.

Being the institutional member of the International Dance Council (CID), the official member partner of UNESCO, the School of Performing Arts and Indic Studies is now concentrating on collaborating with universities abroad for short-term and semester exchange programs and on introducing Indian Performing Arts to foreign students. Indic Studies or Indology is the academic study of the history and cultures, languages, and literature of the Indian subcontinent. It is an interdisciplinary scholarly study that not only covers the philosophy, tradition, values, art, science, culture, and religions of India but also most importantly provides a peek into an integrative approach to knowledge and life that has withstood the test of time in healthy and harmonious living against many onslaughts and challenging circumstances. India has been the origin of Indic ideas that transcend time and space, and thus, the Indic philosophy and traditions, such as Yoga and Ayurveda, are perennially relevant to the entire world.





NEP 2020 talks in detail about how art institutions must take the lead to bring innovative changes in our curriculum, by incorporating its suggestions and make a creative change in the education policy. This is where SOPA & IS at REVA University opened its door as pioneers in the country to conduct various courses and events to uphold the culture and tradition.

In alignment with SDG and NEP goals, SOPA & IS has started offering Diploma and PG Diploma programs in Indic Studies/ Indology from the academic year 2020-21. The school has also proposed to rename it as School of Performing Arts and Indic Studies to broaden its scope and to offer more and more programs/ courses relating to Indic Studies/Indology in coming years and thereby facilitate students to understand better the rich philosophy, tradition, values, art, science, culture, and religions of India. Internationally acclaimed artistes and scholars visit the campus often as visiting faculty members and guest lecturers to interact with students.

SOPA & IS was recently granted the Dhāraṇa project funded by the IKS wing of the AICTE under which several interesting initiatives have been launched and many are underway. The performing wing at the School of Performing Arts and Indic Studies has performing opportunities all over the country and abroad. Students are molded to become better artistes, intellectually and professionally. The seminars, workshops, and guest classes are intended to make them ready to face the world of arts which is an amalgamation of a spectrum of experiences and choices. In alignment with the SDG goals and NEP policy, SOPAIS has come up with a unique production called Pañcavaktram which is initiated as a commitment towards society. It creates an awareness about the art and helps revive our age-old tradition and culture.





## ABOUT PAÑCAVAKTRAM

Pañchavaktram is a production by the School of Performing Arts & Indic Studies that highlights the five faces of Śiva – Sadāśiva and elaborates on them through significant stories from Indian mythology. The five faces are Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, and Eśāna and they are embodied through the five elements of nature or the Pañcabhūta - Bhūmi, Jala, Agni, Vāyu, and Akāśa.

This production is of tremendous significance in the contemporary context. Our ancient treatises and texts chronicle a progressive and “woke” India that propagates gender equality. The fact that the Lord Śiva as Ardhanārīśvara encompasses the male and the female as two halves of the ultimate whole, the total of which is an all-embracing concept of gender that existed long before these genders were separated brutally. The piece showcases the confluence of the five elements of Nature that are an integral part of the Indian spiritual identity. Our Vedic gods themselves were incarnations of different aspects of nature. There was always a symbiotic relationship between Nature and Mankind as they were part of a whole. Like the black and white petals of a colourful flower that blooms at midnight, nature and all its beings have been in a tug of war with a world that sees reality only in black and white; as two opposites, always in contradiction and

disagreement. The Śiva Puranas, written more than 1000 years ago, shed light and show the people of the modern world, a path towards unity and sustainability in creation. ‘Ardha’, ‘Nārī’, and ‘Īśvara’ combine to form one of the many forms that Śiva transforms into - Ardhanārīśvara. This symbolic deity is the inspiration and source of varied perception that is required in the present day.

The Ardhanārīśvara, blessed with a complete experience of the masculine and the feminine, Puruṣa and Prakṛti, unified with ease and amalgamated to form a complete being that the world has pulled apart making both parts weak. The principle of gender exists in a unified form in nature and transcends its manmade distinction and limitation. The woman becomes Śakti for men without whom they become Śava or cease to exist. Purush becomes the source of creation and Prakṛti becomes creation itself. The five elements of Bhūmi, Vāyu, Agni, Jala, and Ākāśa are Prakṛiti but Shiva is also considered the embodiment of these panchatattvas.

The five faces of Śiva- Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Eśāna, embodied through the five elements of nature or the Pañcabhūta - Bhūmi, Jala, Agni, Vāyu, and Akāśa, respectively, present the world with the idea of creation with grace, dissolution with preservation, the



experience of the unseen and the embrace of the infinite sky. The production showcases how the five elements superimpose each other with ease in their existence and movement creating harmony and balance in nature. Humans, unaware of the importance of ancient thought have time and again interfered with this balance. This production bridges the gap between the audience who live amidst the smog of global warming, extensive urbanization, and natural resource depletion, and the age-old tradition that has enlightening tales of sustainable development, harmonious living, and the importance of nature.

**Sadyojāta (“quickly birthing”)**, the controlling Lord of Brahma, is the aspect of Śiva that wields the power of creation. His direction is west, He is related to the sphere of the earth (Pṛthvī maṇḍala) and His Pañcākṣara Mantra syllable is Na.

**Vāmadeva (“lovely, pleasing”)**, the controlling Lord of Vishnu, is the aspect of Śiva that wields the power of preservation. He is related to the sphere of water (Jala maṇḍala), and His Pañcākṣara Mantra syllable is Ma.

**Aghora (“non-terrifying”)**, the controlling Lord of Rudra, is the aspect of Śiva that wields the power of dissolution. His direction is south, He is related to the sphere of fire (Agni maṇḍala), and His Pañcākṣara Mantra syllable is Śi.

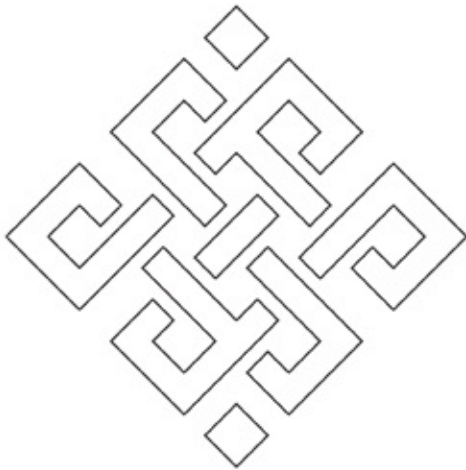
**Tatpuruṣa (“supreme soul”)**, the controlling Lord of Maheshvara, is the aspect of Śiva that wields the power of obscuration. His direction is east, He is related to the sphere of air (Vāyu maṇḍala), and His Pañcākṣara Mantra syllable is Va.

**Eśāna (“ruler”)**, the controlling Lord of Sadāśiva, is the aspect of Śiva that wields the power of revealment. His direction is upward, He is related to the sphere of ether (Akāśa maṇḍala), and His Pañcākṣara Mantra syllable is Ya..

The confluence of these five facets of Śiva embodied by these five elements has birthed the Universe. Here, Śiva is a metaphor for the Universe. It is our primary duty to save our planet and use our resources judiciously. The divinity within us connects with the divinity in Nature to create cities that are sustainable, clean, green and ensuring best utilization of natural resources that are available. It is time we delved into our age-old traditions from the past to ensure a brighter future for this wonderful planet we call home.

As a part of the first phase of our campaign, we will be performing in New Delhi, Hyderabad, Chennai, Bengaluru, Bhubaneswar, Kolkata, and Varanasi. The venue will house more than 2000 audience. There will be chief ministers, eminent gurus, and celebrities as guests for the programmes. The local art and artists will be felicitated in each City. There will be special seating arrangements for the press and media. The School of Performing Arts and Indic Studies will have a special stall that features various courses and other facilities available in the school.





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