



AIRĀVATA

THE WHITE ELEPHANT OF CLOUDS

[Animation Film Project Report]


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Animation Design 2010
09634004

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IDC | IIT | BOMBAY | 2009- 2011

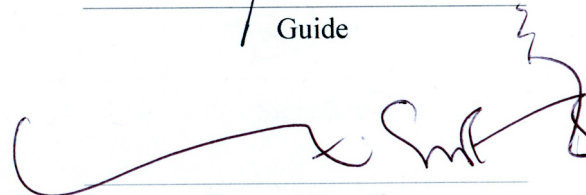
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APPROVAL SHEET

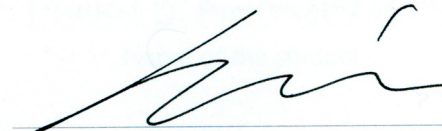
The project 3 titled "AIRĀVATA" White elephant of clouds,
By PIYUSH JAGANNATH PIMPALNERKAR is approved in
Partial fulfillment of the requirement for M. Des. Degree in
Animation and Film Design.



Guide



External Examiner



Internal Examiner



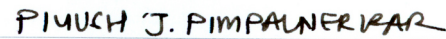
Chairman

DECLARATION

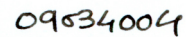
I declare that this written submission represents my ideas in my own words and where others' ideas or words have been included, I have adequately cited and referenced the original sources. I also declare that I have adhered to all principles of academic honesty and integrity and have not misrepresented or fabricated or falsified any idea/data/fact/source in my submission. I understand that any violation of the above will be cause for disciplinary action by the Institute and can also evoke penal action from the sources which have thus not been properly cited or from whom proper permission has not been taken when needed.



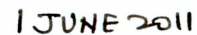
Signature



Name of the student



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Date

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|| ABSTRACT ||

Since I was kid, the elephant has always been one of my favourite animals. I heard a lot of stories of elephants and humans from my grand parents. My father always made sure that I was busy with story books like PANCHTANTRA which made a huge impact on me. Most of the stories were of animals rather than of human beings. As I was from a brahmin family, I was always exposed to prayers and puja [religious ceremony]. For example, we have a tradition in my family of making 21 GANESH MURTIs [sculpture] on every GANESH CHATURTHI [Ganpati festival]. With my grand father I uses to make those sculptures and from that I think I did my foray into the art and drawing field. While doing sculpture I always used to get fascinated with the form of lord Ganesha, an elephant headed god. This made me even closer to my favourite animal.

And so I also heard the legend of the White elephant. Also in VEDIC literature we get so many references to the White elephant. One can see white elephants accompanying goddess Laxmi. AIRAVATA a white elephant having seven trunks is supposed to be the vehicle of Lord Indra. For centuries, elephants have been a source of wonder, fear, and fascination to people. In art, sculpture and literature if we go far back in time, in India, Burma and Sri Lanka the elephant is shown being used in war and for transport and even hunting it. These depictions include excellent descriptions of these intelligent animals. In India for some communities, the white elephant is also called,

Ardha-Matanga means Elephant of the Clouds

Naga-malla means the Fighting Elephant

Arkasodara means brother of the Sun

Also some of odd questions also arise, like is there really an elephant graveyard in Sri Lanka ? Do elephants Have extraordinary memories ? So as a fascination and as a artist I wanted to do a audio visual form on the white elephant with animation as a medium. I would like to develop a story which will be a reflection of my imaginary white elephant. Personally I feel that the character and the myths offered me a great challenge and was extremely interesting.

|| **RESEARCH** ||

My research deal with AIRĀVATA in the Indian Vedic context.



AIRĀVATA is a large spotless white elephant, who is son of son of iravati.

GENEOLOGY

Descended from VIṢṢU in this order,

VIṢṢU - BRAHMĀ - KAŚYAPA - BHADRAMATĀ - IRĀVATĪ - AIRĀVATA .

KAŚYAPA was married to DAKṢA'S daughter, KRODHAVAŚĀ who bore him ten daughters they are, MRĠĪ, MRĠAMANDA, HARĪ, BHADRAMATĀ, MĀTANGĪ, ŚĀRDŪLĪ, SVETĀ, SURABHĪ, SARASĀ & KADRU. Of these BHADRAMATĀ had a daughter named IRĀVATĪ & AIRĀVATA was her son. AIRĀVATA was not human in shape, but was a large elephant. [Sarga 14, ARANYAKĀṆḌA, RĀMĀYANA]

INDRA'S VĀHANA.

INDRA made AIRĀVATA his vehicle [VĀHANA]. INDRA was KAŚYAPA son by ADITI. AIRĀVATA who also descended from KAŚYAPA, took AIRĀVATA as his VĀHANA.



AIRĀVATA AND THE CHURNING OF OCEAN OF THE MILK.

There is a story of how AIRĀVATA was responsible for the churning of the milk-ocean [KṢĪRĀBDHI-MANTHANAM].

Once, some maidens of devloka presented a garland of the flowers to sage DURVĀSA. When DURVĀSA visited INDRA'S court, he gave that garland to INDRA.

INDRA put it on the tusk of the VĀHANA, AIRĀVATA. The fragrance of the flowers attracted a swarm of bees which became an intolerable nuisance to AIRĀVATA. So AIRĀVATA tore the garland with his tusk & hurled it away. When DURVĀSA heard of this, he took it as an insult. In his anger he cursed all the gods that all the gods would become subject to old age & decrepitude and infirmities of old age. But though DURVĀSA cursed the gods, he also prescribed a remedy. The god could redeem themselves from the curse by drinking AMṚTAM obtained from the ocean of milk [MAHĀVIṢṆU lies on the serpent ŚEṢA on this Ocean]. The curse began to operate & the gods lost their perennial youth. The gods then befriended the asuras & with their help they churned the Ocean of milk. They got the nectar [AMṚTAM], drank it & regained their youth.



A VARIATION OF THIS STORY

This is a story of how he also rose out from the ocean of milk. It is said that when the Devas & Asuras churned the ocean of milk, AIRĀVATA also came up along with the other good things. This story is narrated in the 18th Chapter of ĀDI PARVA of the MAHĀBHĀRATA. The explanation given is that when DURVĀSAS cursed the gods, AIRĀVATA was oppressed with a sense of guilt because he was responsible for their curse. So he took refuge in the Ocean of milk & there started propitiating MAHĀVIṢṆU. There is however no warrant for such an explanation in the PURĀṆAS. But the explanation sounds plausible because it explains the absence of AIRĀVATA during the interval between DURVĀSA'S curse & the churning of the sea. AIRĀVATA is represented as a white elephant. It is probable that he became white after his long residence in the ocean of milk. This lends some additional plausibility to the above explanation.



THE BREAKING OF AIRĀVATA'S TUSKS.

There is a story of how the tusks of AIRĀVATA were broken. Once an Asura [demon] named ŚŪRAPADMA attacked devaloka. A fierce battle ensued between the gods & asuras. In the course of this battle, JAYANTA, INDRA'S son was hit by an arrow & at once he fell dead. Enraged by this AIRĀVATA rushed at ŚŪRAPADMA's chariot & shattered it to pieces. AIRĀVATA then attacked ŚŪRAPADMA who broke his tusk & hurled him down to the earth. AIRĀVATA lay paralysed for a long time, then he got up, retired to a forest & prayed for lord ŚIVA. With the grace of ŚIVA, AIRĀVATA regained his lost tusks & was able to return to devaloka. [ĀSURAKĀṆḌA, SKANDA PURĀṆA]



AIRĀVATA, THE LORD OF ELEPHANTS

In the VIṢṆU PURĀṆA we are told of how AIRĀVATA was made the chief of all elephants. When MAHARṢIS had crowned PRUTHU as sovereign king, BRAHMĀ gave new post of honour to many of devas. He made SOMA [moon] the lord of stars & planets, of Brahmins, YAJÑAS & herbs. VARUṆA was made the master of the sea & all water, VIṢṆU the lord of ĀDITYAS & PĀVAKA [fire] the lord of the VASUS. Along with these BRAHMĀ made AIRĀVATA the lord of all elephants.[Chapter 22, VIṢṆU PURĀṆA]



OTHER DETAILS

There is a belief that AIRĀVATA is one of the eight elephants guarding the eight zones of the universe. These eight elephants are called AṢṬADIGGAJAS. AIRĀVATA is supposed to guard the eastern zone. [Chapter 66, ĀDI PARVA, MAHĀBHĀRATA]. AIRĀVATA & other three DIGGAJAS are supposed to reside in PUṢKARA island [Chapter 12, BHĪṢA PARVA, MAHĀBHĀRATA]

He was a large elephant, Son of IRĀVATĪ. AIRĀVATA was not human in shape. [sarga 14 Aranyakāṇḍa Rāmāyāna]

HE is spotless pearl white in colour.

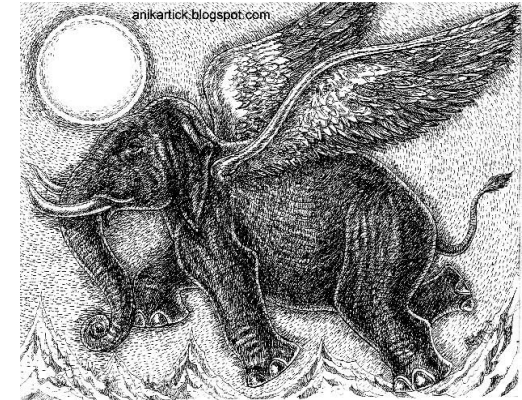
AIRĀVATA is the most beautiful elephant, king of the entire elephant family. [VIṢṆU PURĀNA]

AIRĀVATA, also known as AIRĀVATAM in Tamil & ERAWAAN.

AIRĀVATA ss one of DIGGAJĀS. He is lord/guardian of the east. [66 ,Ādi Parva, Mahābhārata]
DIG – DIK [disha] / GAJA- elephant so it is DIG+GAJĀS]

There are Eight DIGGAJAS who guard the eight direction of compass.

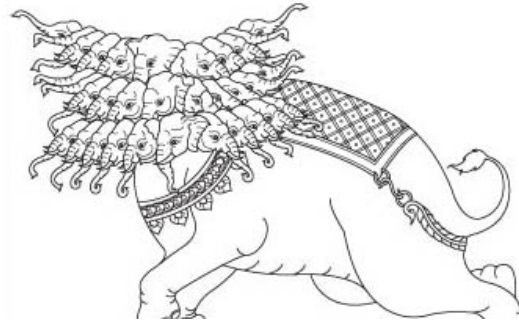
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|--------------------------|--------------------|
| 1. AIRĀVATA- diggaja | Lord of East |
| 2. PUNDARIKA - diggaja | Lord of south-East |
| 3. PUSHPADANTA - diggaja | Lord of south |
| 4. VAMANA - diggaja | Lord of South-West |
| 5. SUPRATIKA diggaja | Lord of West |
| 6. ANJANA - diggaja | Lord of North-West |
| 7. SARVABHAUMA - diggaja | Lord of North |
| 8. KAUMUDA - Diggaja | Lord of Noeth-East |



In Indian context AIRĀVATA has seven trunks and four tusks. He also has wings.

In Asia it is considered as AIRĀVATA has three heads.

Also it is considered as he has thirty three heads and each head consist of seven trunks and four teeth. He collects water from uni-verse and give on the earth in form of rain.

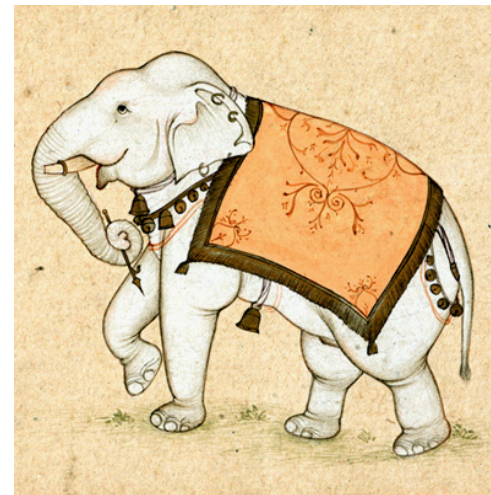


In India AIRĀVATA is supposed as,

Ardha-Matanga means Elephant of the Clouds.

Naga-malla means the Fighting Elephant.

Arkasodara means brother of the Sun.



|| ERAWAAN ||

Ardha-Matanga means Elephant of the Clouds.

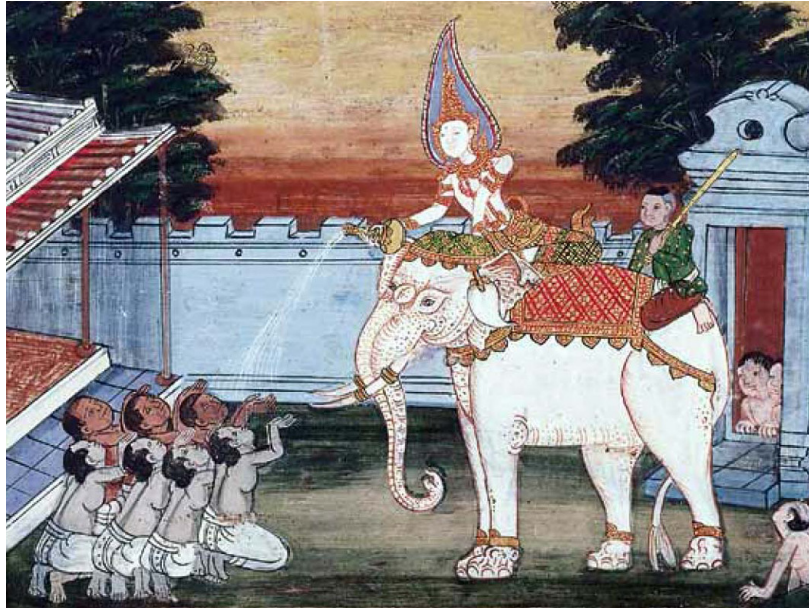
MATANGA is elephant. Clouds are the form of AIRĀVATA or as AIRĀVATA produces clouds.

AIRĀVATA = ERAWAN [ERAWAAN = ERA (JAL) +WAAN(infinite storage)]

HAST= HASTI= GAJA.

AIRĀVATA Also known as JALAKUNJARENDRA [JALKUNJAR+ INDRA],

JALKUNJAR = JAL + KUNJAR it means infinite storage of water within it.



I also found out about some interesting cultural rituals related to AIRĀVATA.

In Maharashtra, AIRĀVATA is worshipped by the people as an icon of prosperity. There is a festival of young girls named as HADGA/BHONDLA. In the HASTA nakshtra young girls perform the HADGA by going around a picture of an elephant [AIRĀVATA] which is drawn with seeds. All of them perform a Bhondala [charoli or a quatrain - a poem of 4 lines]. The time of the year is such that during the HASTA nakshtra, the intensity of rain is naturally larger, as if it is water showered by an elephant. That is why it is considered as elephant rain. It is considered that AIRĀVATA took water from space and showered on the earth in this period.

ABHRA-MATANG, ABRAMUVALLABHA are the indications of AIRĀVATA.

Because of this rain, people got new crops so LAXMI came. That is why AIRĀVATA is called GAJA-LAXMI.

Also there is reference of AIRĀVATA as a form of MEGHA. In PAHADI STYLE drawings, there is a scene of GOVARDHANA, where AIRĀVATA is shown showering rain, instead of clouds.



|| GAJAŚĀSTRAM ||

|| तेषामेव भूतानां पुरुषः श्रेष्ठः पशूनां गजः ||

GAJAŚĀSTRAM is the Grantha on elephants by Maharishi Palakapya muni which gives rise to the entire knowledge about elephants.

According to GAJAŚĀSTRAM, it is very important to look at the line of thinking of the ĀYURVEDA as regards the matters of the world. CARKA divides into two groups, viz. CETANA [living with sentient i.e. With senses] & ACETANA [nonliving, insentient i.e. Without senses] [CARAKASAMHITĀ, s.s. 1/48].

The other kind of division is STHĀVRA [NONMOVING] & JAṄGAMA [MOVING]. The JAṄGAMA is again divided in to two groups, VANASPATI, VRKṢA [Plant & Tree] etc. From one part, the other part is PRĀṆI-VARGA [ANIMALS]. PRĀṆI-VARGA again divided in to four groups,

JARĀYUJA - Born from the Womb, Viviparous- plental animals/mammals, like man, cow etc.

AṆḌAJA- Born from egg, oviparous being-birds, snakes etc.

SVEDAJA- Born of warm vapours/moisture/heat/sweat, lice, insects etc.

UDBHIJJA- All animals born by breaking the soil-frogs etc. [CARAKA SŪTRA 3/16 & SUŚRUTA SŪTRA 1/29-30]

The Elephant belongs to JARĀYUJA group.

In brief, elephants are JARĀYUJA & belong to that group which possesses all the five well-developed senses & it falls under sub class termed as potaja. The elephants are divided by its type basically into Asian & African elephants. The elephant is an awe-inspiring, yet attractive animal. It's size & shape, gait & strength are the main features of attraction for the old & the young, rich & the poor, educated as well as uneducated, men I authority or without it. Its gentle yet frightening looks are not easily comparable with any other creature on earth. [GAJAŚĀSTRAM p13]



HOW AIRĀVATA AND THE DIGGAJĀS LOST THEIR WINGS

A long time ago, elephants could fly with their wings before they got cursed by DHIRGHATAMAS. Once, the DIGGAJĀS were flying in the Himalayan mountains. They saw a huge tree which was so beautiful. They landed on that tree. The branch broke and the sound created also broke the DHIRGHATAMASA's tapasya. He got angry and cursed the elephants.



In another story, the DIGGAJAS insulted wife of lord AGNI. So he too cursed them to have skin like desert animals. They went for a solution to Brahma. Brahma who knew what happened earlier suggested a solution. So elephant play with mud and water to get rid of burning sensation.



On the basis of this research I made a story.

|| STORY ||

An old voice is talking about AIRĀVATA to his grand son. The story consist of ,How AIRĀVATA is the guardian of east. Where he originated. How he make rainfall.

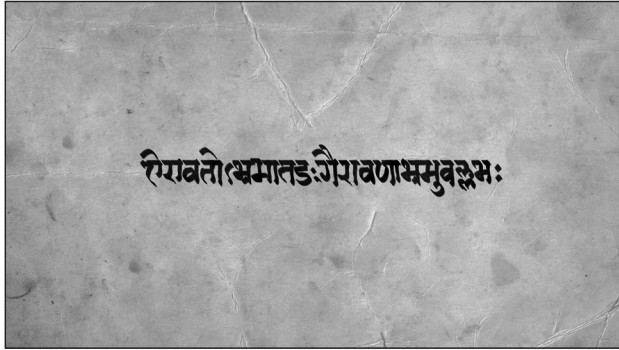
There is HAST Nakshtra in sky. Down on the horizon elephant and people are going away from there native. Every where is dry, famine. Sun is just rise in the sky. A boy is running, through stones and dry trees. He reaches to the small rock in front of which there is a huge mountain in shape of elephant. He saw that sun is rising behind the mountain (east).

There is sadness in his eyes. He closes his eyes with very heavy thinking. He remember his childhood which passed with his elephant [As he is from MAHUTAS family]. He playing with the elephant toy, sitting on the elephant and his emotion about elephant.

He opens his eyes and found the huge mountain in shape of elephant. He looks at the elephant toy which he have in his hand. Tear dropped through his eye. He holded the toy tightly & sat down and look toward ground. There is a image of elephant which is worshiped by people who stays is near by village. He destroyed the pooja made by people & he hide his face under the knees.

After sometime Suddenly air flowing fast, the image made by him. Small sound happening. As he get up he saw the clouds are turning in circular form. The destroyed image of elephant is now vanishing with air. The flags are rapidly floating. White clouds are gathering on the elephant mountain. A huge circle of cloud took shape on elephant mountain. Everywhere is dark, a beam of light came from clouds & dropped on the elephant mountain. Earth started shaking. Boy get fluttered. The mountain releases the stones & suddenly a spirit of AIRĀVATA rises. He took out the wings and flying to the circle of clouds from where light beam is coming. Boy looking the miracle, suddenly a drop fall on face, two, three...! Rain started. He raise his hand. He return to the village where elephants walking behind him. The land became cold by drinking a lot of water.

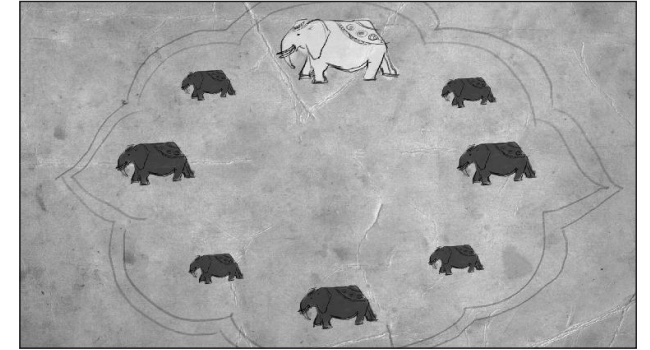
|| **STORYBOARD** ||



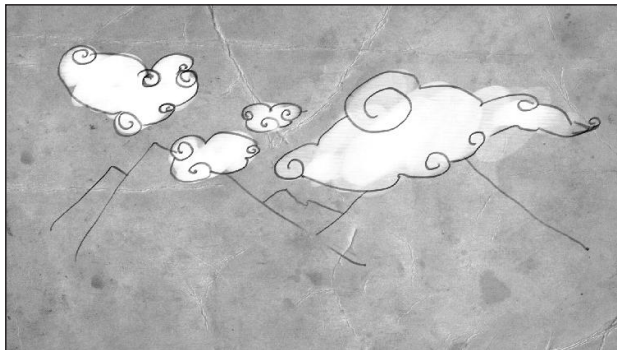
Old person telling a story.



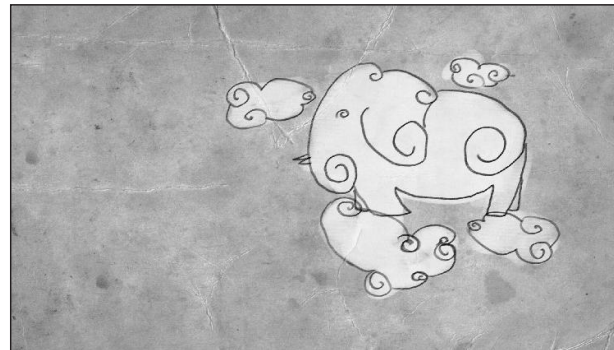
Airavata is a white elephant who is white and beautiful.



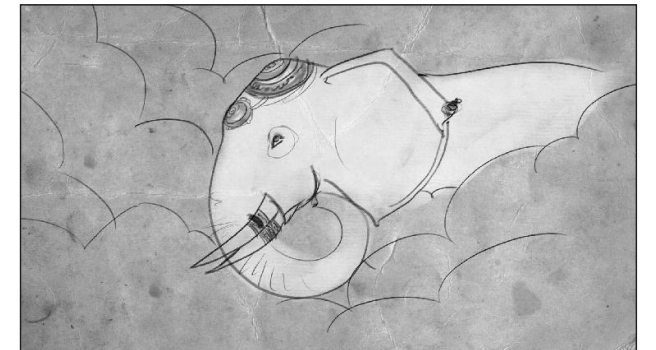
He is the one of eight Diggajas.



In India he considered as ARDHA-MATAN-GA & ERAWAAN.



He is erawaan means a water carrier.



Who make rain to fall and is the guardian of East side.



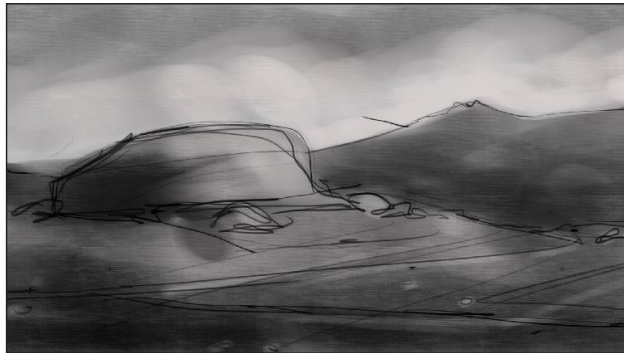
Hast nakshtra in sky.



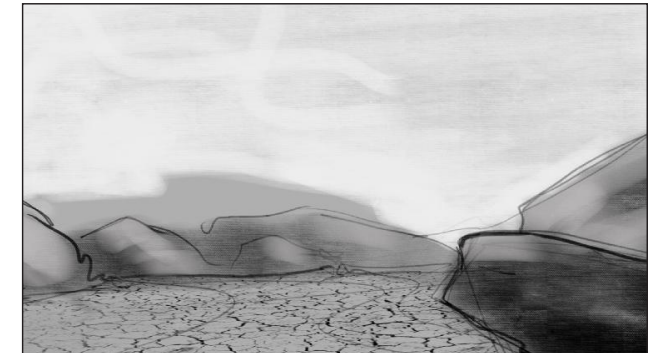
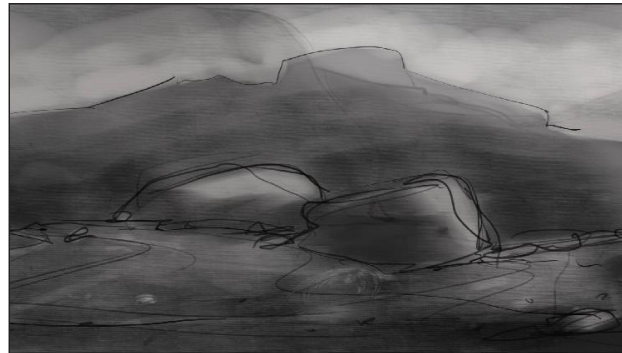
Pan downward direction, elephants are going.



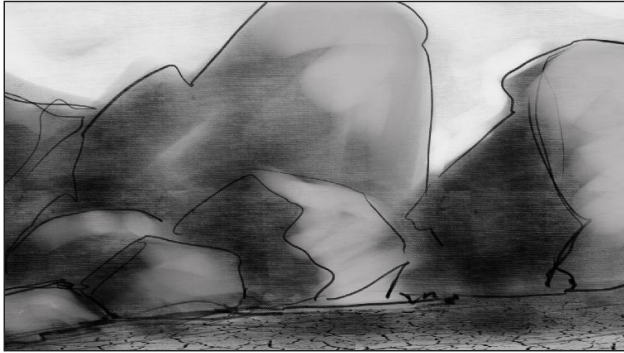
Elephant gone. Oasis is completely occupied the horizon.



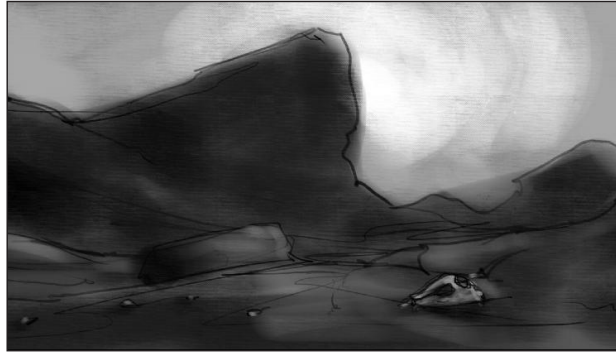
Soil and earth heating without water.



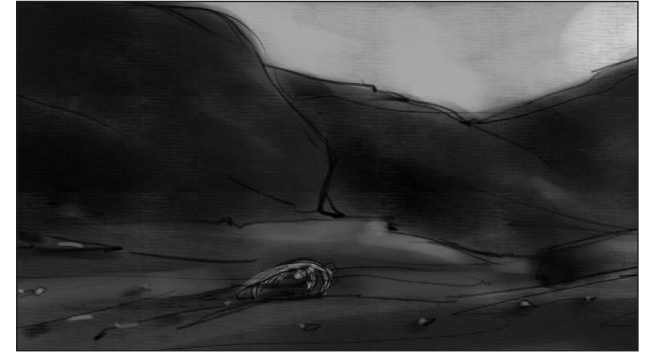
There are cracks on earth.



Every where Drought.



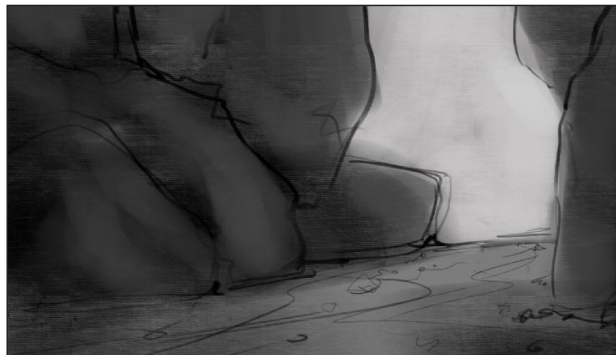
Animals dead.



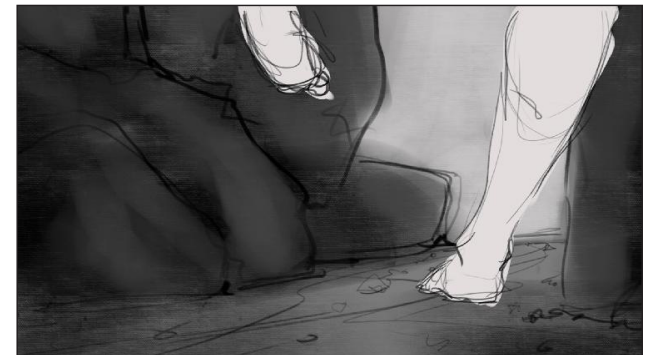
Animals converted in to skeleton.



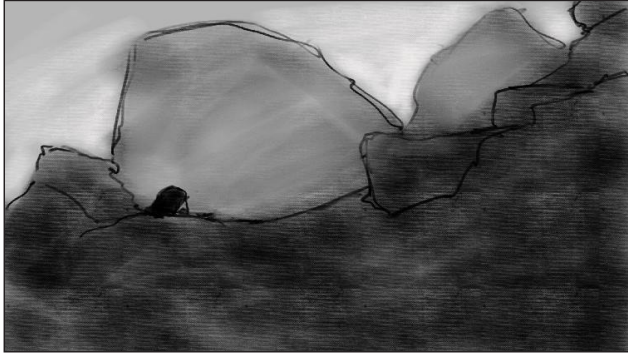
Air blowing through cliff.



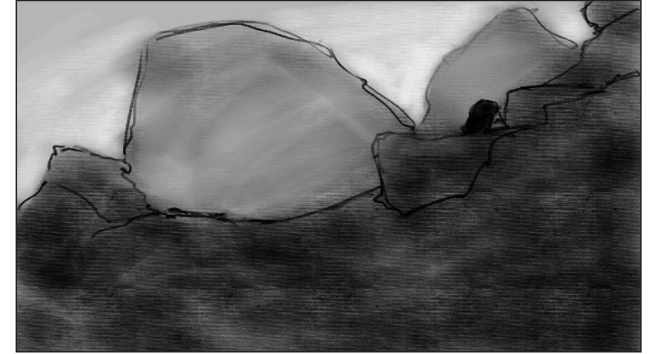
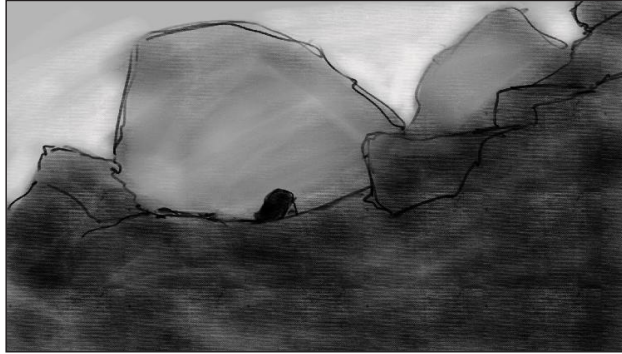
Camera pan over cliff.



A boy is running very fast.



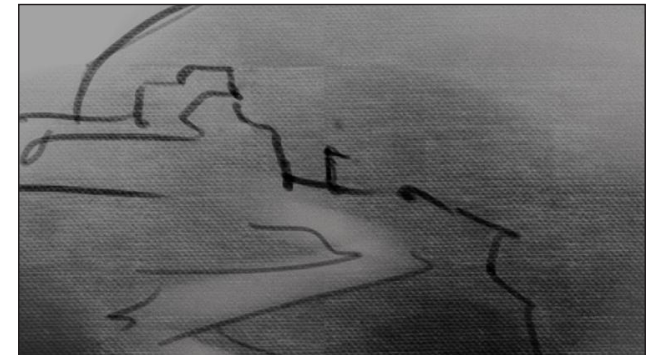
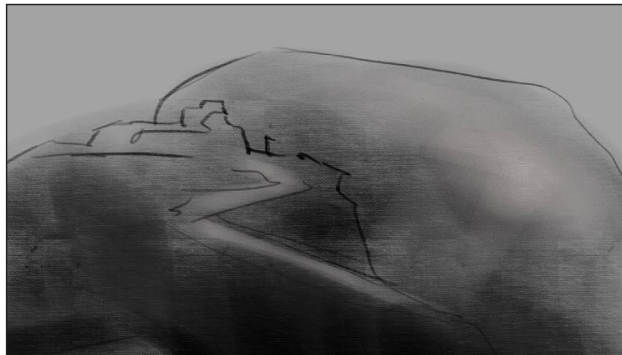
He running through rocks.



Running so fast.



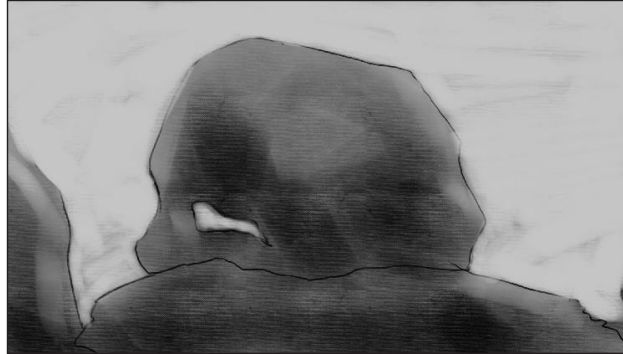
He Reaches on the mountain of Airavat.



Air flowing very fast. Sun is up to rise.



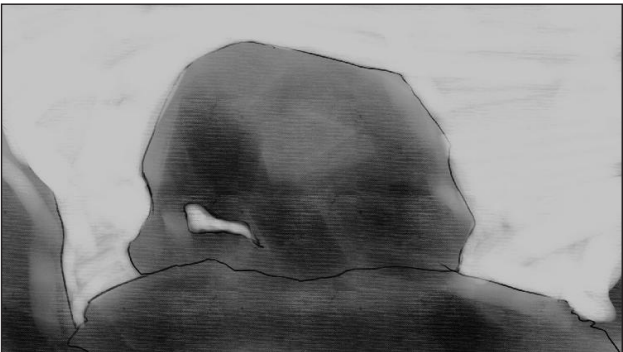
He breathing fast. Looking at Airavata Mountains.



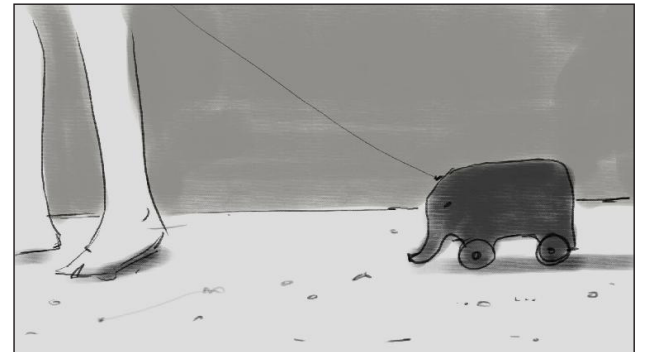
Sun is rising behind the Mountain.



He looks at horizon and den Mountain.



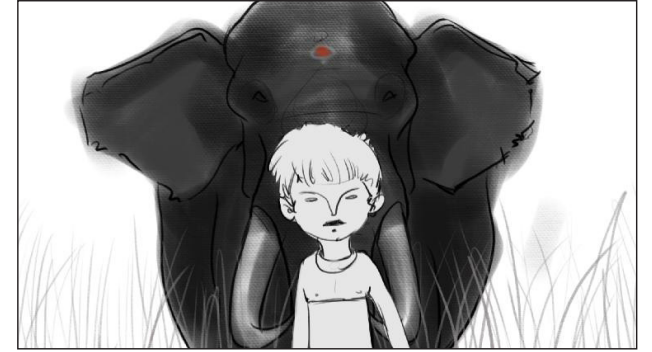
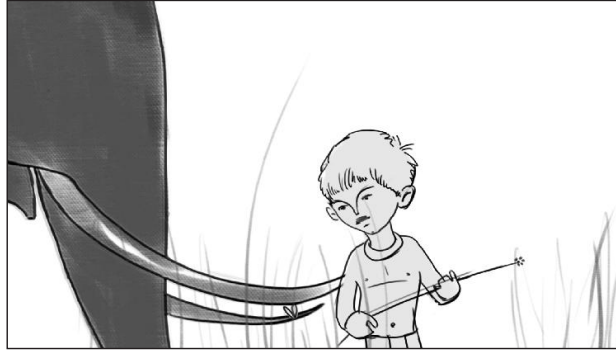
He close his eyes.



He remember about childhood.



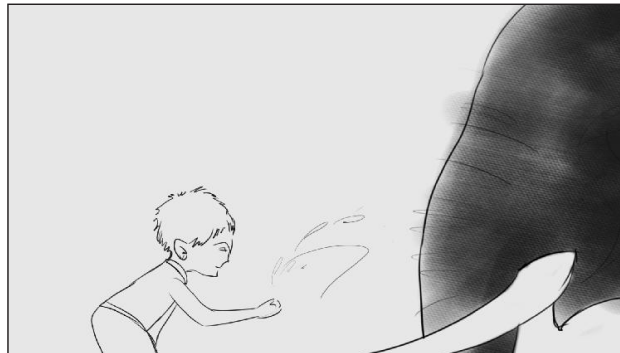
Time spend with elephant.



Walk like elephant.



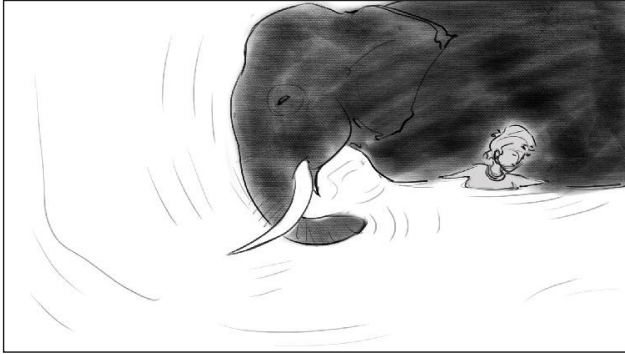
Riding on elephant.



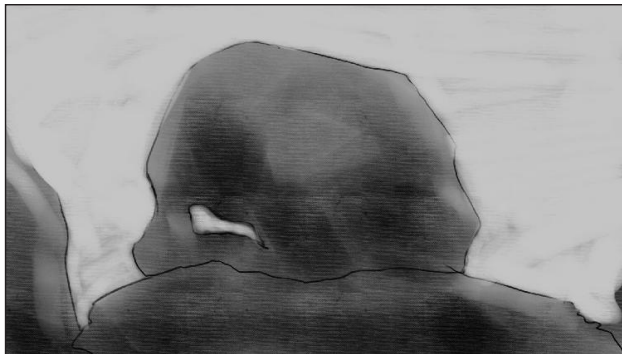
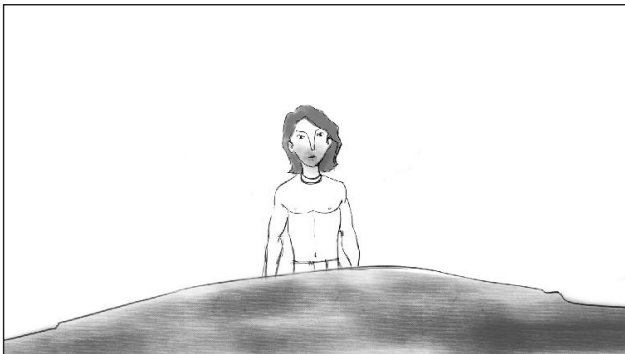
Washing elephant.



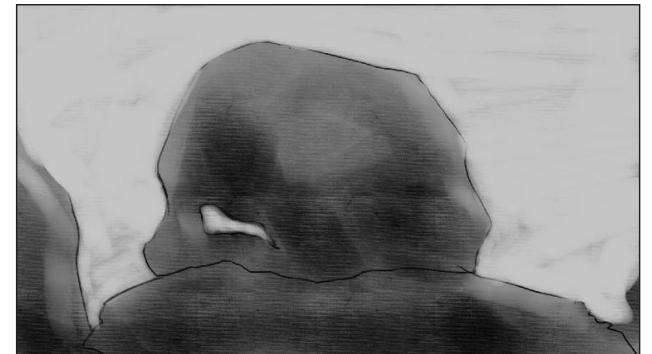
Elephant and his pay of water, as shower.



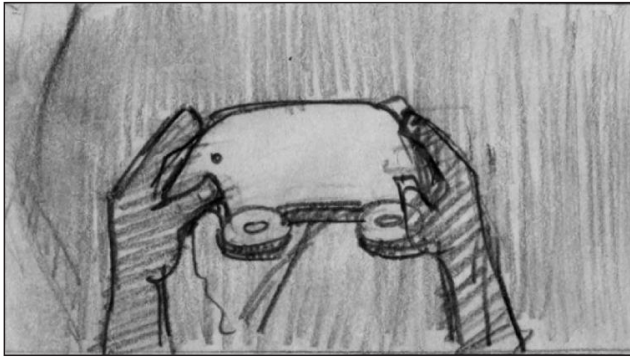
He opens eyes.



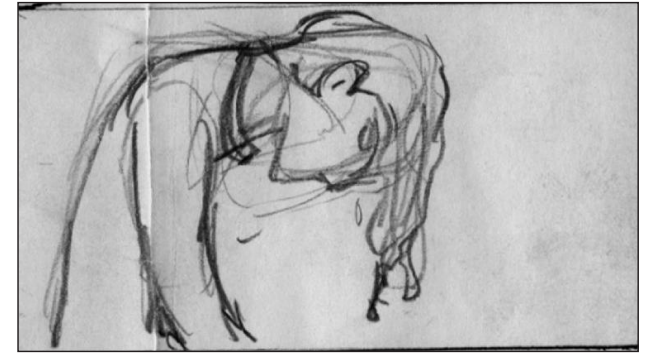
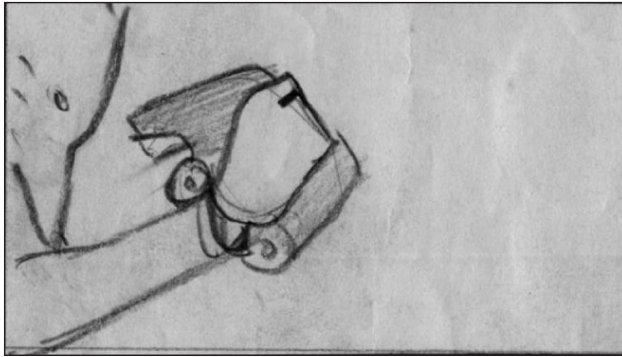
He look at the mountain.



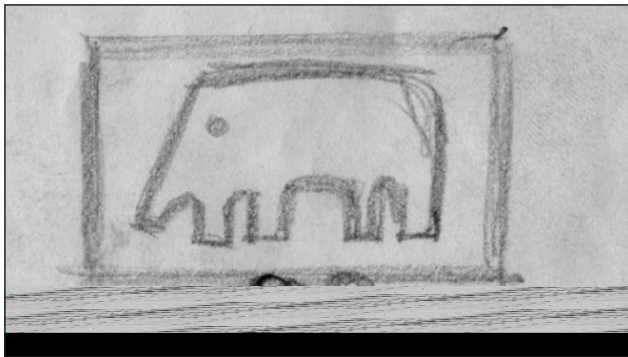
Geting angry on Lord of Clouds.



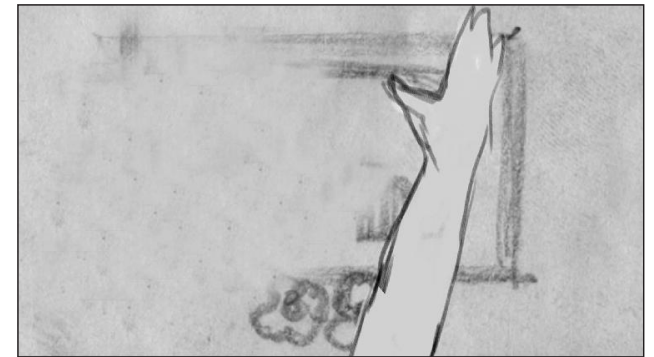
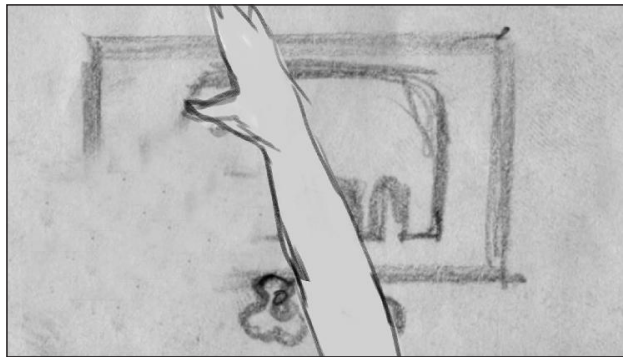
He took his elephant toy in hand and touch it gently.



He sat down.



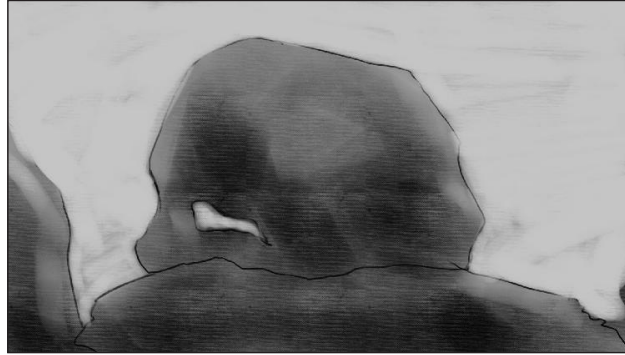
Look at the Mountain worshiped by the people.



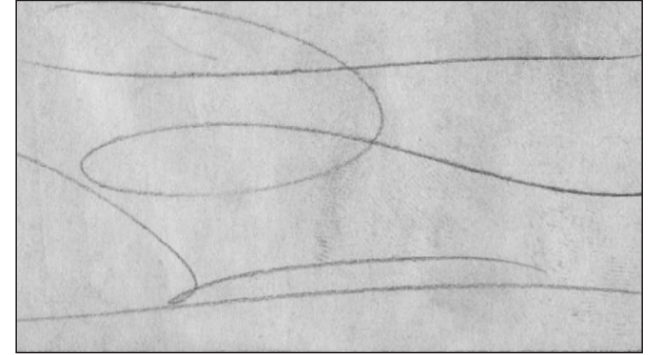
He destroy all the pooja.



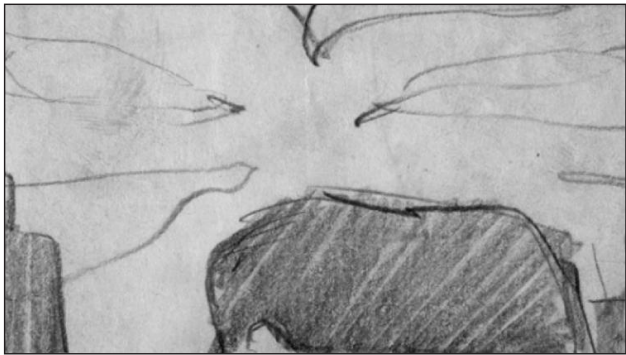
He sat by putting his face in knees.



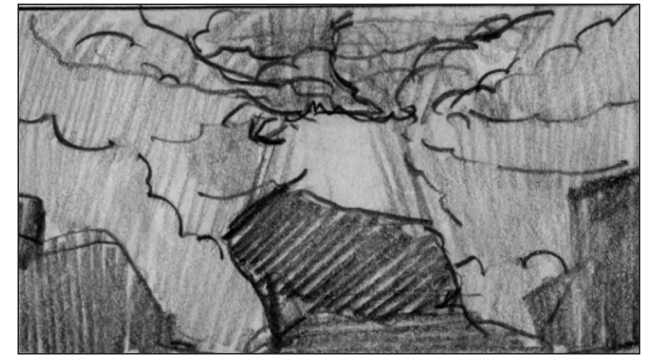
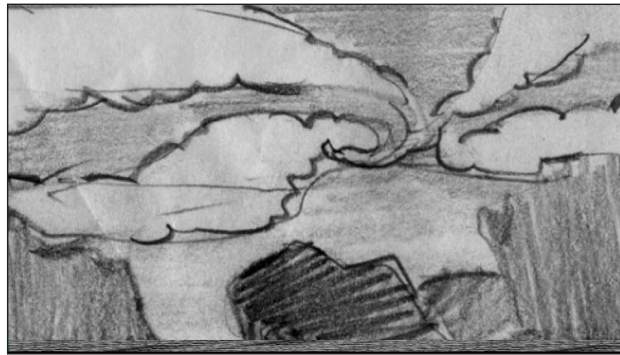
Every where is silent for some time.



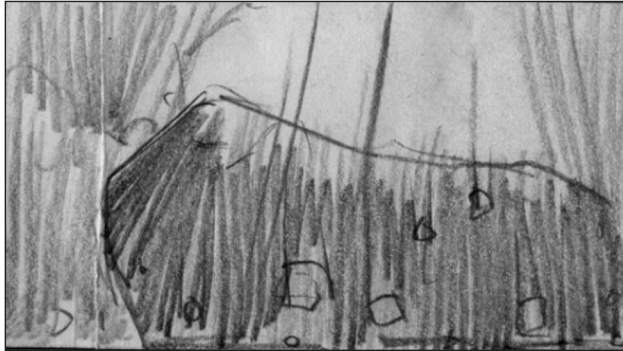
Air is flowing fast.



Clouds gathering in circle shape.



A light bean came on the Airavat mountains.



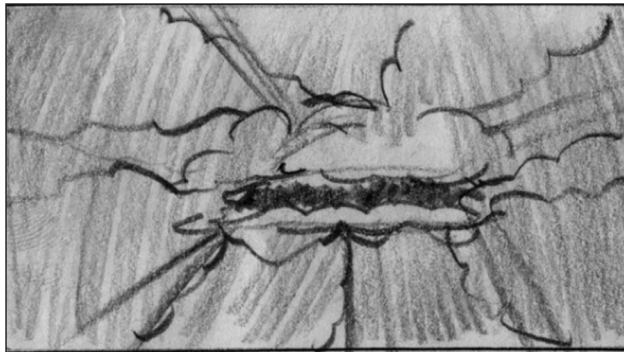
Earth is shaking.



A spirit of Airavata came out from the mountain.



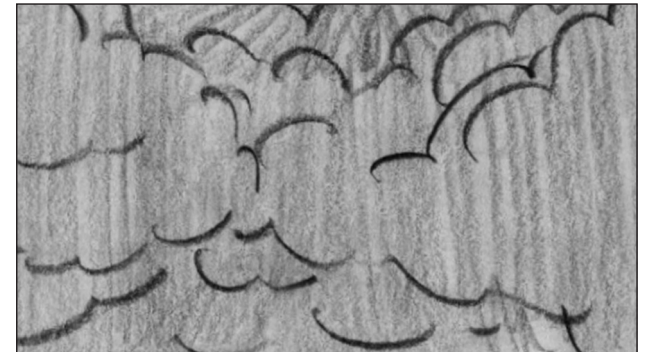
Airavata spirit fly to the sky.



Disappear in clouds.



Boy looking what happed exactly.



White clouds become dark.



Rain started.



Elephants are walking.



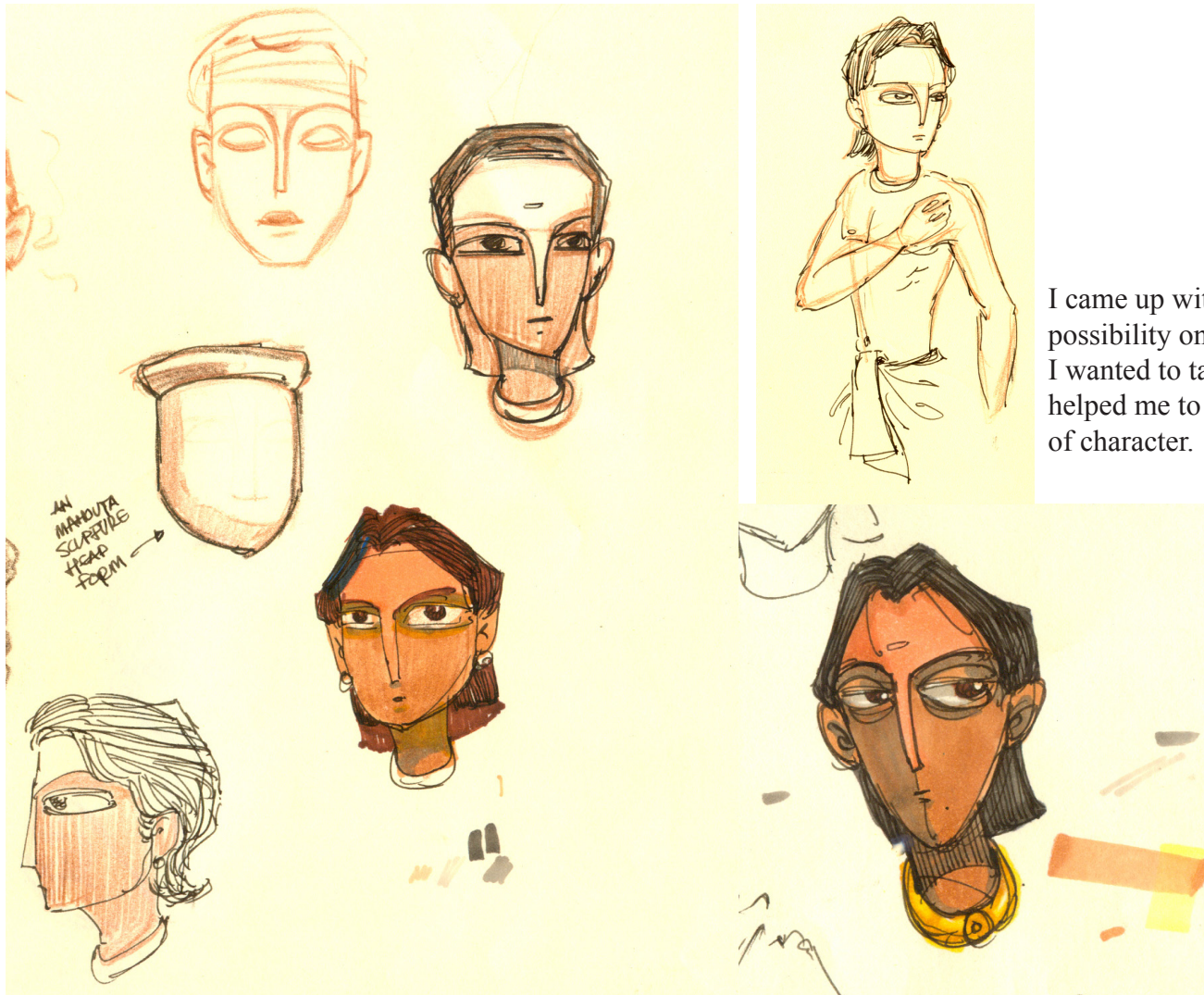
Dry trees converted in to green .

|| CHARACTER DESIGN ||

|| THE BOY ||

The boy in his mature stage [young]. He belongs to the tribe of the MAHUTA with the costume of tight dhoti. His introduction into the story line reflects a Elephant lovable nature who also believe that elephants as a god. He is introduced after the drought scenes. I wanted to reflect in him the characteristics of a survivor of drought dry, angry and still hoping for the rain. The character is inspired by sculptures of MAHUTA & Painting of BODHISTAVA.

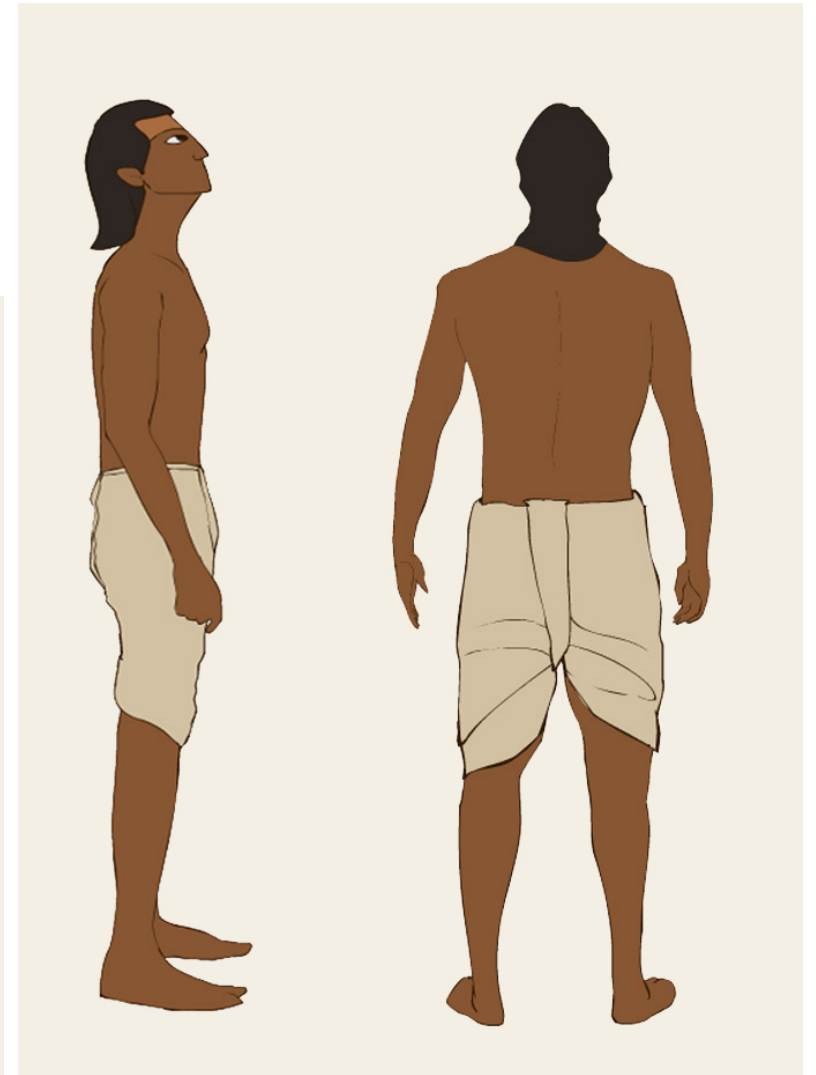
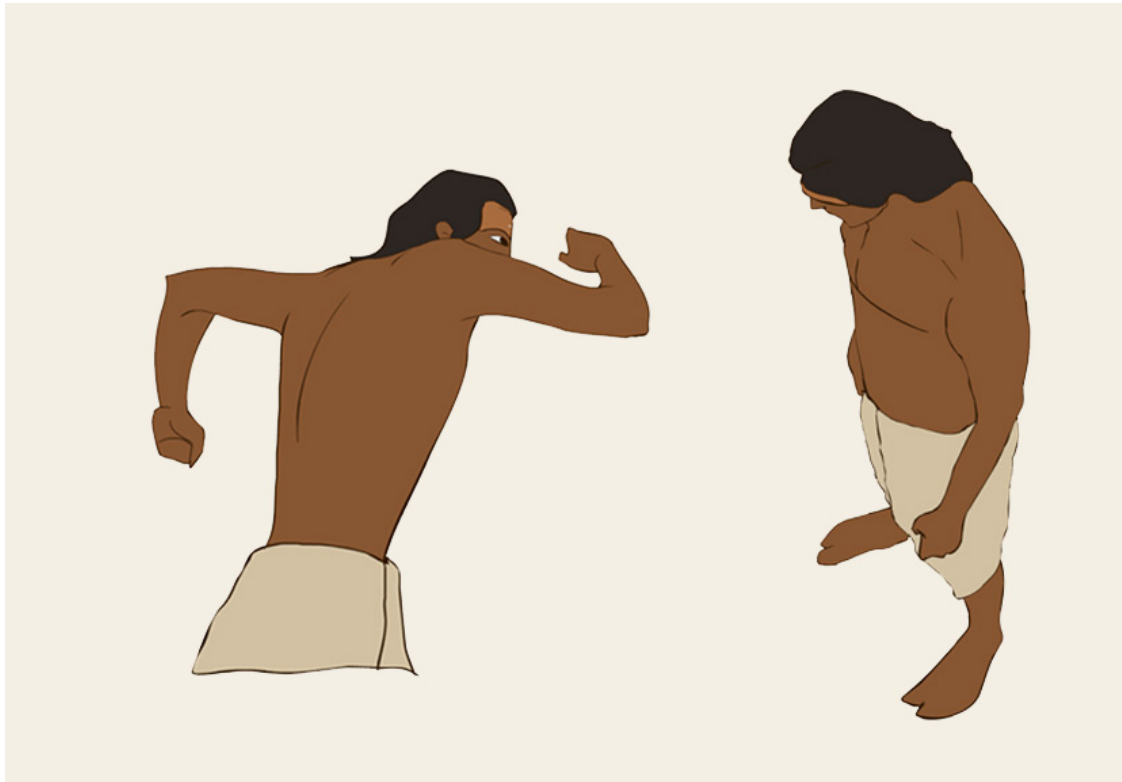




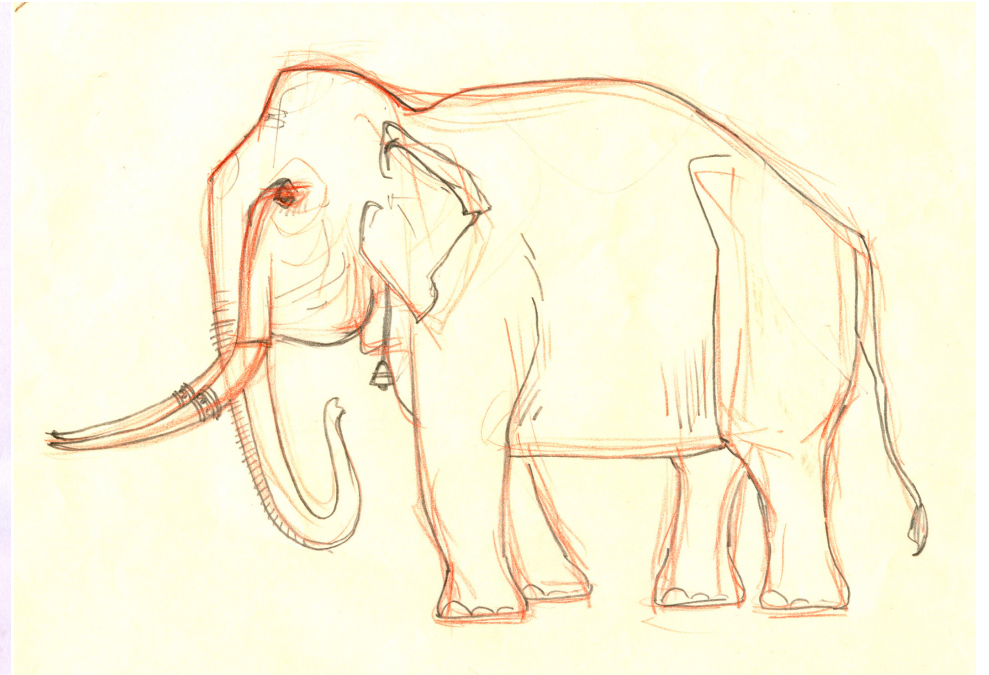
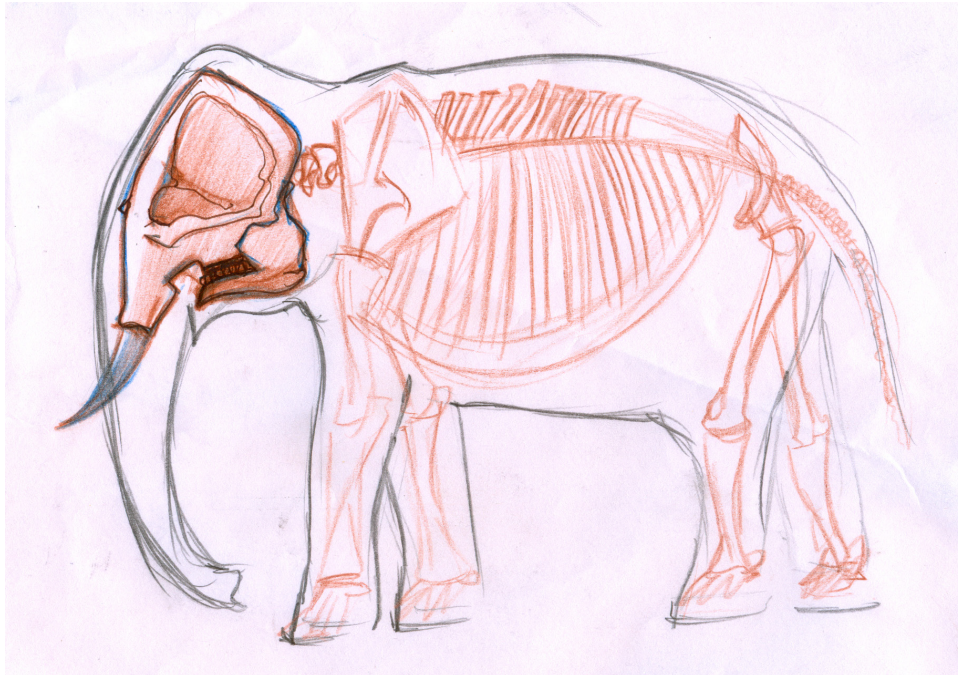
I came up with the character possibility on the reference tat I wanted to take. Colour keys helped me to gives exact colours of character.

CHARACTER MODEL SHEET

In flash character rendered look very clear and very simple which I Hoping for the animation.



|| THE ELEPHANT ||

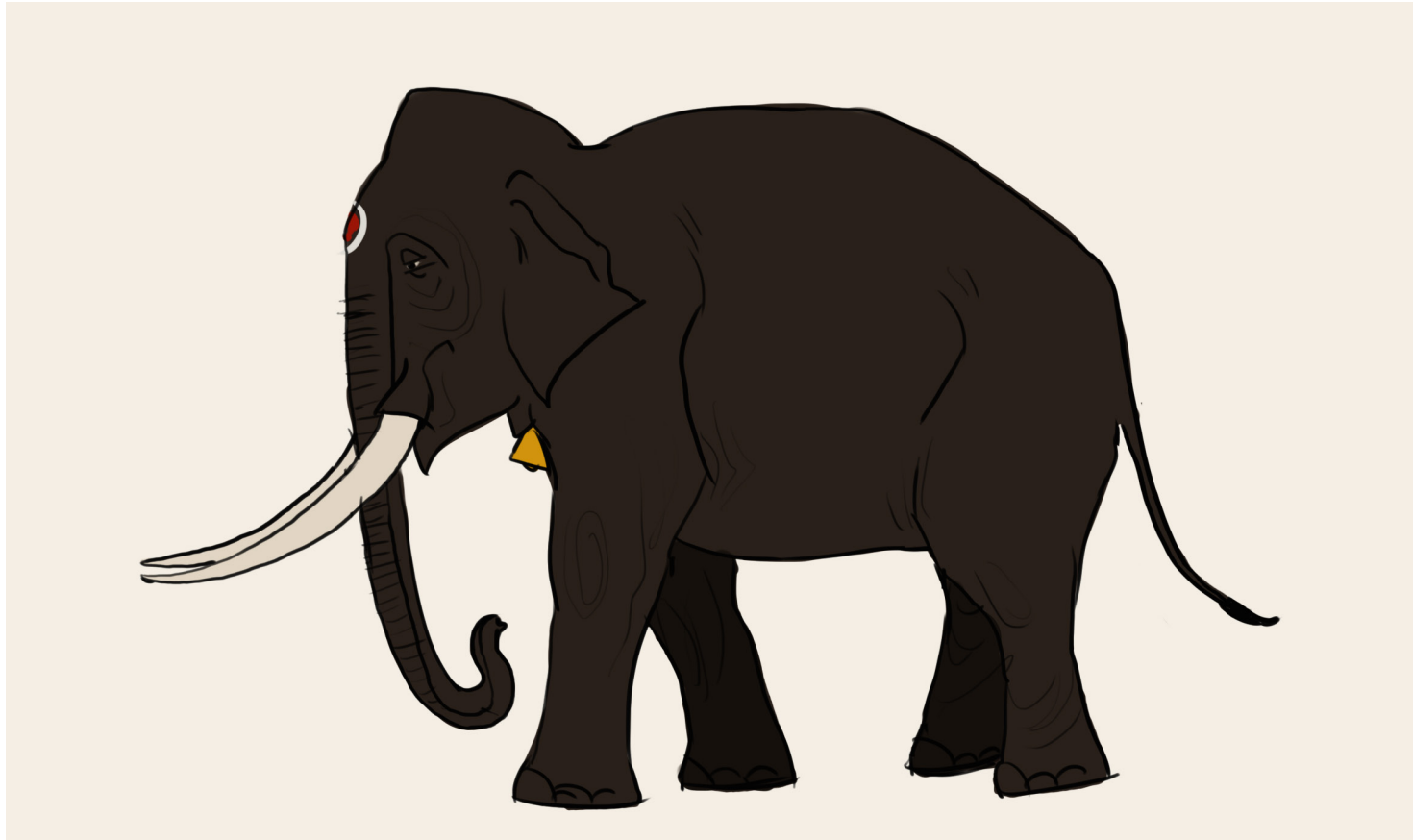


Creating A Creature character of Elephant is Easy to draw according to normal understanding of the animals, but I wanted to make it more impactful. While checking out about elephants I followed chart of classification of elephant occurred in Indian VANA [Forest] which I found in **GAJAŚĀSTRAM**.

Name of VANA	Colour	Size / Measure	Nature / Conduct	Strength
Praacya	Whitish black	Stout Stomach, broad cheeks, long trunk.	Look Calm, swift, active, intelligent, easy to control.	very powerful in war, hunting.
Cedikarusaka	Kapila [Tawny]	Little short in size.	Beautiful, not so easy to control	Proportionately strong
Dasarna	Pingala [brown]	Very tall	very good natured	very strong, very high
Aangareyaka	Very dark	Very tall	Beautiful, very smooth, very beautiful eyes	strong, very high
Kalinga	Black	Medium size	Stout, Pleasurable, slow in movement	Strong
Aparaanta	Jet black	Tall very smooth	Beautiful, very bold in war & hunting	Very strong, high
Sauraashtra	Jet black	Narrow head & face, small nails	Dull	Inferior, short lived
Pancanada	Jet black	Physically very strong, huge body	Not easy to control, some bad qualities	Very strong

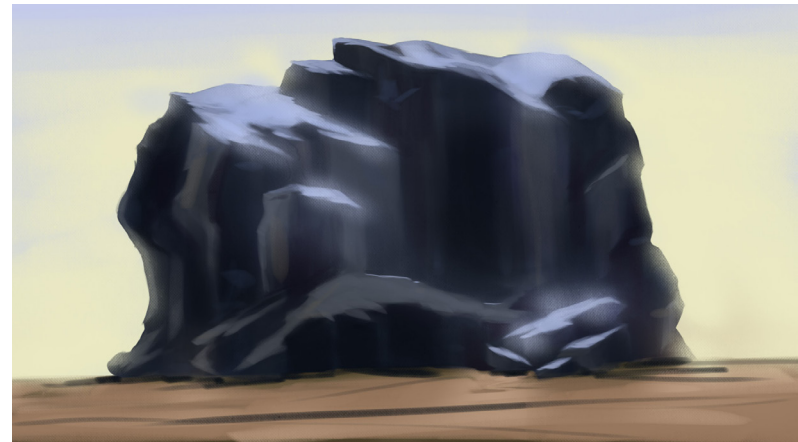
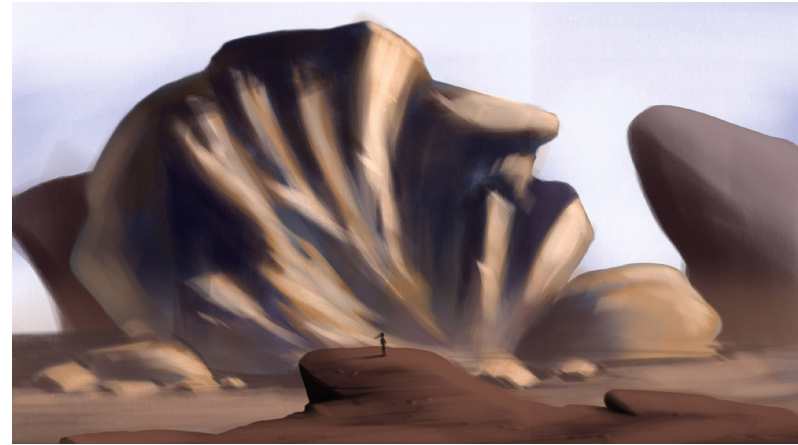
Along with the classification I have studied elephant anatomy also and selected Elephant which occur in AANGAREYA-KA Vana. Which are dark I colour, very strong. These kinds of elephant are very beautiful, smooth, have very beautiful eyes. Their strength is very high.

Also to fit in to the style I used reference of Indian elephant sculptures which gives me somehow the exact imaginary outline of final character.

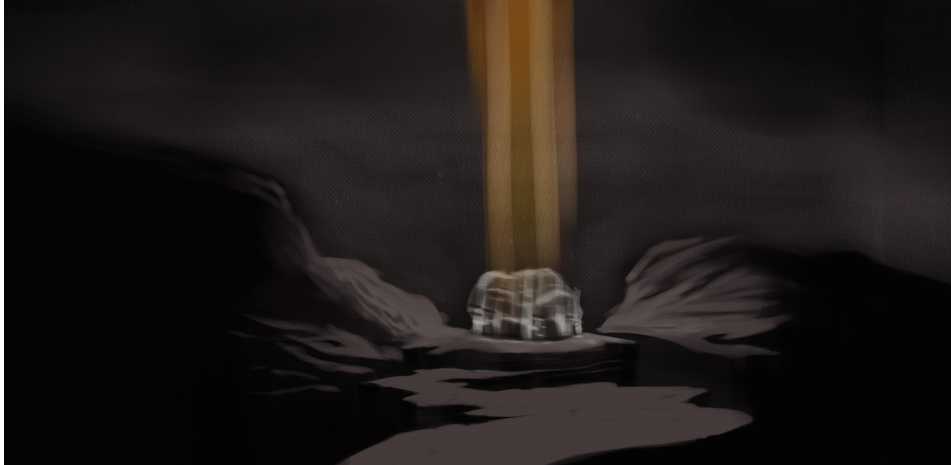


|| THE AIRĀVATA MOUNTAIN ||

While designing a rock/mountain which is worshiped by MA-HAUTA tribes, I used simple forms of the elephant shapes. The entire rock is different from the others rocks in the film which are in various landscape. Simplified forms of the elephant are used also while creating this unique rock shape. The position of this is on the top of the mountain. On east. Colour of this rock is different from the others. While the final scene when the airavata spirit came from rock, to show huge and wide I arranged it on the top of the mountain.

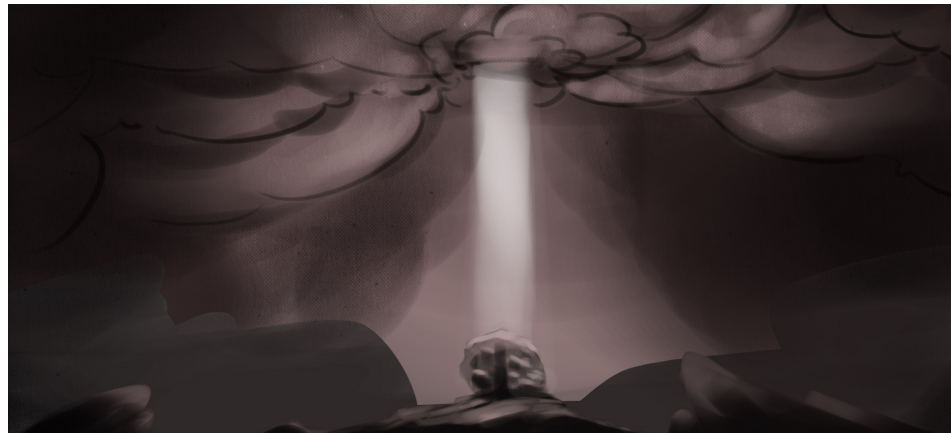


|| ENVIRONMENT DESIGN ||



The common feature which lead through the environments is to presents a wider scale and expanse.

The entry over the mountain, the starting shot which reveal the HAST nakshtra, and the greater landscape of elephant walk, done it wide angle view point.

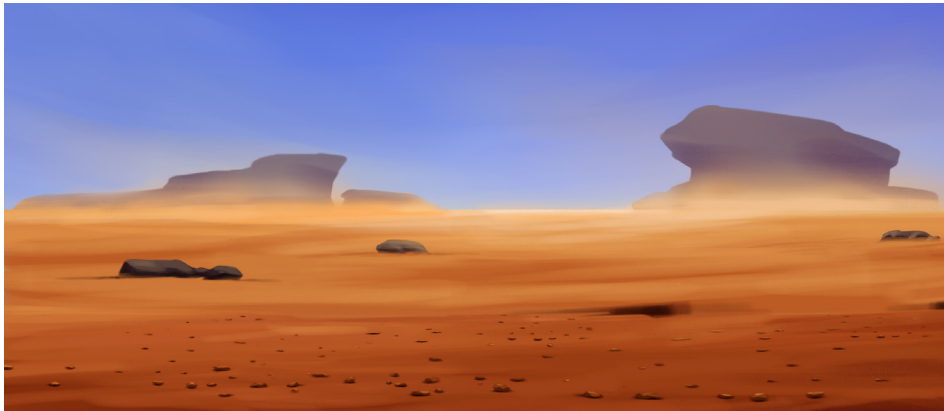


The landscape of drought & dry land is inspired by BBC documentary on desert. The entire battleground of the imagination is based on the world drought. So many of the rocky landscapes are done with the study of rocks. The scenario of the film is itself great challenge to imagination. To full fill need of the subject I mostly used abstract of elephant shapes to find rocks and supporting environment. Which gives me story line which is the evolution of spirit of AIRAVATA from mountain which is worshiped by MAHUTA Tribes.

|| COLOURS ||



Initial colours.



While designing the backgrounds I concentrated on the colours as well. The land which is dry and without water is heated by sun, I rendered in yellow shades rather than render with normal brown shades.

The contrast of the purple stones with the yellow gives high contrast and the each and every frame of the film come out with nice feel of the subject.

This is the small thumbnails of the colour palette which I used in entire film with considering character. Use of colour shades of these colours in a certain way gave me the exact look and feel of the environment which is desired according to the subject.



|| COMPOSITION ||



The composition and the space division of the frame is done in the way that entire forms in the frame points toward the animation & colours.

Basically 1/4 of the frame is considered as the land & then the entire arrangement is done in the way that every frame look simply arranged not so many things involved.

|| VISUAL TREATMENT ||

Visual are inspired by the paintings of Indian artist Mr. Vasudev kamath & Robert lemher. The Elephant paintings of Mr. kamat give entire look of Indian elephant and the tradition. Also Robert's landscape consist of the brush strokes and the simplification of rock forms. I wanted the entire each frame of the film will be look like a little of canvas paining.

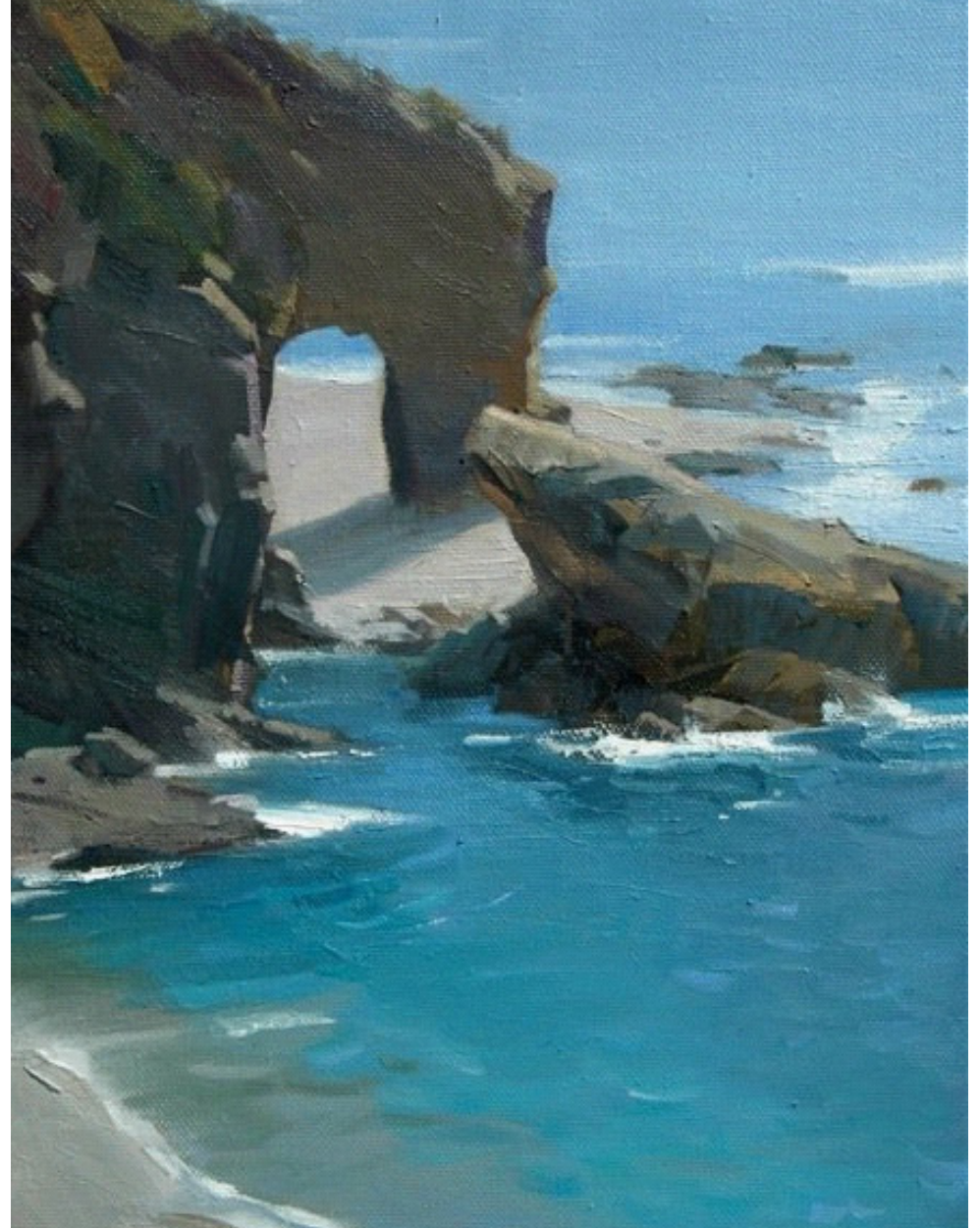
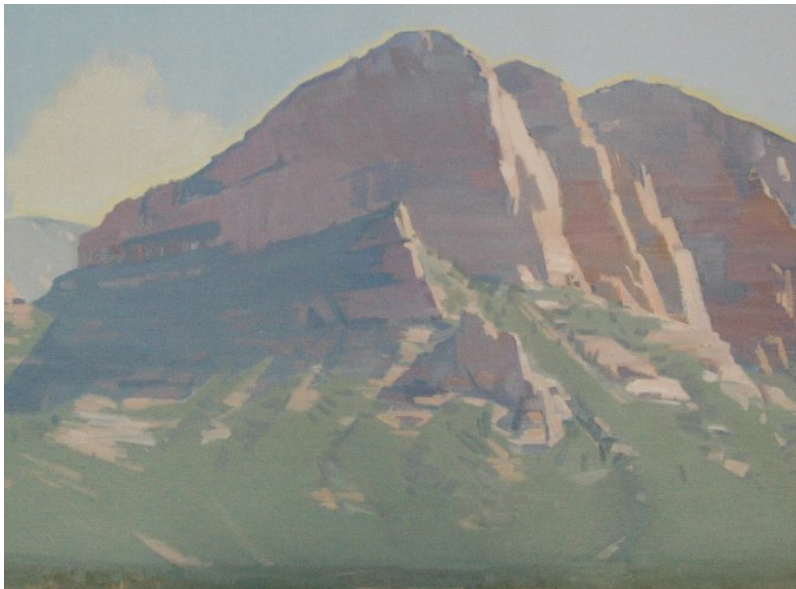


Paintings of Mr. VASUDEV KAMAT

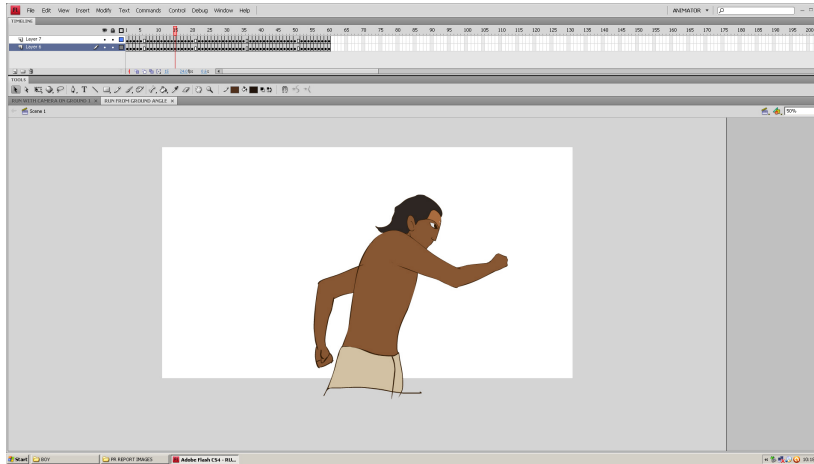


Paintings of Mr. ROBERT LEMHER

The inspiration from these painting is to create unique backgrounds which are in painting style & look like made up of simple brush strokes.



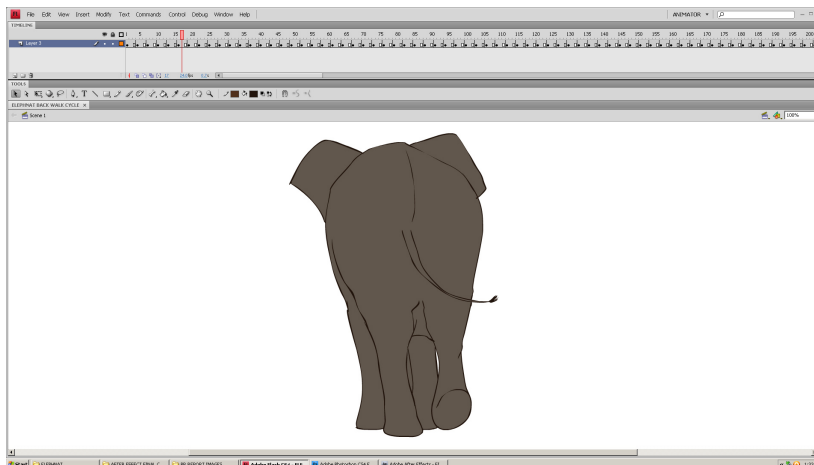
|| PROCESS ||



PRODUCTION TECHNIQUE

After the initial story board was in place, it was time to start lining up the story board and make a rough animatic with scratch sound.

After the animatic was complete ,in terms of timing I started tackling shots one by one depending upon there difficulty . A plan sheet was made about how many shots could be tackled in one day and then the process of animation began.



THE PROCESS

Based on the animatic layout I started animating the shots. since character animation was a challenge so I choose flash as software to animate to reduce time of scanning.

Also the required background image for each shot was painted in Photoshop with texture of canvas.

These backgrounds were then imported in after effects and the complete scene was composited with required treatment, camera moves and color corrections in After effect.

Also the required background image for each shot was painted in Photoshop with texture of canvas. For this I explored Photoshop more with customizing of the brushes and presets.

These backgrounds were then imported in after effects and the complete scene was composite with required treatment, camera moves and colour corrections in After effect.

ANIMATION CHALLENGE

The toughest challenge which I faced while animating Elephants also some movements of boy. So while Animating both of them I used Video as a reference. I drawn the characetr on the each frame of the video which is properly shoted and acted also. The drawing were done in flash and colored



STYLE DECISION

While I was writing the script behind o look and feel for the film was already taking shape in my mind, I wanted that backgrounds look painted on canvas. a bit simplified but rich in color. so i decided to make in photoshop and character in flash.

EDITING

The completed shots were then imported in Adobe Premiere and put on to the time line and placed in a sequence .Then very basic editing was done in order to match each shot with the sound.

SOUND

The scratch sound was created using various sound effects and music from different sources. The track of the film made in Soundbooth withe the combination of various instruments. Also asthetoicaly I want to give epic stylised music where i think i suc-ceded little bit.

The dialogues are recorded and cleaned nicely with noise reduction.

|| CONCLUSION ||

“AIRĀVATA” White elephant of clouds, is my Second animation film. Visual development has been my longtime interest and this project has not only given the opportunity to design visuals for a purpose but also extended my abilities in producing animation as a whole from the developing the story and animating. Also i am very much interested in indian mythology and the literature. As the topic is certainly related i got a chance to explore my thought about Indian literature in Bhandarkar Institute pune, which is the Treasure of old Vedic books. As a learning experience, the project has revealed my strengths and weaknesses not only in terms of producing the work but also as a evolving self. Overall it has been a adventureous.

|| REFERENCE ||

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TOM YOUNG GONG Movie.
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