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Vīra Rasa Expounded In Daśāvatāra

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Abstract

All aspects of Indian art, including dance, music, theatre, painting, sculpture, and literature, are based on the idea of rasa. It might be said that this is the inspiration of Indian art, and it needs to be studied from every angle. The fruit element of rasa is present in all early literature, including the Vedas, Śāstras, and epics that specifically discuss mythology. These mythical, conventional narratives serve as a repository for the fundamental element of Rasa, enabling the enjoyed to experience many emotions. This research article explores Vīra Rasa in the famous mythological story about the ten incarnations of Lord Viṣṇu, i.e., Daśāvatāra.

Keywords: Bhāva, Rasa, Daśāvatāra, Vīra, weapons, etc.

Introduction

Avatāras are the incarnations of God that take place in the earth. Lord Viṣṇu's 10 main avatars are known as the Daśāvatāra. It is stated that Lord Viṣṇu appeared as an avatāra to re-establish cosmic harmony. The 10 different forms that Lord Viṣṇu has taken serve as an astonishing chronicle of how human life has evolved and how civilization has advanced as a whole. This celestial manifestation transcends time, space, and people. Upholding dharma, or righteousness, is the ultimate purpose of every avatāra.

Lord Viṣṇu takes on several guises in order to do this, and the avatāra narratives greatly stimulate one's brain. The many different feelings or emotions connected to these stories not only broaden knowledge but also serve as a source of delight.

Rasa is characterized as the bhāvas that are savored or felt. One distinctive element of Indian art is the Navarasa (nine dominant emotions). In practically all mythical tales, this aspect of Navarasa is well explored. There are

eight rasas stated in Bharata's Nāṭyaśāstra. Among the Eight, Four rasas are noted as major rasas. These are, Śṛṅgāra, Roudra, Vīra, and Bībhatsya rasa.

The element of Courage is one prevalent emotion or sentiment that may be found in Lord Viṣṇu's Daśāvatāra (all ten incarnations). The primary setting for the cause of Vīra rasa is the element of heroic mood. Therefore, the Vibhāvas cause the emotion of Utsāha, which when savoured by the observer becomes Vīra rasa, together with the outward manifestation and the powerfully felt emotion.

Given below is the analysis of Daśāvatāra for Vīra rasa.

1. Name of the avatāra: Matsya avatāra.

- **Form of incarnation: FISH**
- **Gist of the story:** During a time of cosmic collapse (Pralāya), the demon Hayagrīva took the old Vedas (holy writings) and hid them in the depths of the cosmic ocean. To prevent the Vedic knowledge from being destroyed, Lord Viṣṇu took the form of Matsya, a massive fish.

Lord Viṣṇu had a large horn on his head when he assumed this Matsya avatāra. By diving into the sea, he saved both the divine and humanity. He not only slew the demon Hayagrīva but also freed the Vedas from the demon's hiding place.

Matsya's valiant efforts resulted in the preservation of knowledge and the upholding of the cosmic order (dharma). This incarnation serves as an example of the concept of holy knowledge preservation and protection, as well as Lord Viṣṇu's function as the universe's protector and savior.

- **Vīra rasa expounded:** In Matsya Avatāra, the term "Vīra Rasa" refers to the sentiment or emotion of bravery and heroism. In the context of the Matsya Avatāra, it symbolizes the valiant and bravery of Lord Viṣṇu, who assumed the form of a fish to save the world from a catastrophic flood.

A Sanskrit śloka that exemplifies this:

संसार सागर स्यान्द जलेन निपतितेन
प्राप्तं लोक त्रयं तोये मत्स्य रूपेण धारयन्।
प्रह्लादादि निषेव्य भव बीज विनाशिनां
संसार पोषणाय भगवानिव योगाय भूतले।

- The above-mentioned verse recounts how Lord Viṣṇu, in the form of his Matsya Avatāra, entered the sea of *samsāra*¹ to rescue the three realms from a massive deluge. In order to emphasize his role as the heroic savior of the cosmos, he carried the seeds of life, including Prahlada and others, and shielded them throughout the flood. He courageously saved creation, displaying the "Vīra Rasa" in the process.

- **Weapon used:** In the Matsya Avatāra, Lord Viṣṇu is not depicted as using any weapons. Instead, he accomplishes his goal of saving the Vedas and defending the universe from the flood using his divine strength and form as a big fish. The crucial characteristics that allow Matsya to fight the demon Hayagriva and reclaim the stolen Vedas are his tremendous size and power as well as his aptitude for navigating the cosmic ocean. Instead of focusing on using conventional weapons, this avatar emphasizes the usage of heavenly qualities and forms.

2. Name of the avatāra: Kurma avatāra.

- **Form of incarnation: TORTOISE**
- **Gist of the story:** Mount Mandara functioned as the churning perch and Vāsuki, the serpent, as the churning rope during the churning of the ocean (Samudra Manthana) by the gods (Devas) and demons (Asuras) to collect the nectar of immortality (amrita). But as the churning intensified, the enormous mountain began to tumble into the sea. In order to sustain the mountain and prevent the disaster, Lord Viṣṇu assumed the appearance of Kurma the tortoise, and set up his position beneath the mountain. Kurma's extraordinary power and stability permitted the ocean's churning to go on, ultimately bringing up a variety of divine treasures, including the nectar of immortality. The Kurma Avatāra serves as an illustration of Lord Viṣṇu's function as the universe's defender and preserver, selflessly assisting the cosmos to preserve harmony and balance.
- **Vīra rasa developed as:** In the context of the Kurma Avatāra, the "Vīra Rasa" stands for the sense of bravery and heroism, showing Lord Viṣṇu's incredibly strong will and selfless support for the churning of the cosmic ocean.

The following Sanskrit śloka expresses this idea,

श्रीकुर्मप्रागुदाचरद्ब्रह्माण्डे
श्रीमण्डले क्षोभयमानदेवासुरान्।
आदाय मन्दरमुद्धृत्य योऽवतीर्य
लक्ष्मीमिवान्दोलयतेऽपि सर्वलोकान्।

- This śloka depicts Lord Viṣṇu as the Kurma (tortoise) Avatāra who, while the cosmic ocean is churning and the Devas (gods) and Asuras (demons) are in a tumult, effortlessly upholds Mount Mandara on His back. The fact that He holds the universe together at its center while remaining unwavering in the face of immense turmoil symbolizes His valiant and unselfish personality.
- **Weapon used:** Lord Viṣṇu does not employ any weapon in the Kurma avatāra. His main responsibility during this incarnation was to carry Mount Mandara on his back and maintain its stability while the cosmic ocean was being churned (Samudra Manthana). Instead of using conventional weapons to accomplish his

goal in this incarnation, Lord Viṣṇu came in the guise of a gigantic tortoise. Hence, the emphasis is on the incredible strength of his back in the form of a tortoise.

3. Name of the Avatāra: Varāha

- **Form of incarnation: BOAR**
- **Gist of the story:** Mother Earth (goddess Bhudevi) was once taken by the demon king Hiraṇyākṣa and sunk far below the cosmos. The Devas (gods) were devastated because the world had perished.

Lord Viṣṇu came to the rescue taking the form of Varāha, a holy boar, in order to save Bhudevi and bring the cosmos back into balance. Varāha dove into the ocean's depths, engaged Hiraṇyākṣa in a bloody struggle, and ultimately vanquished the demon. Then, saving Bhudevi and the entire planet from approaching destruction, he raised the Earth on his tusks and brought it back to the surface.

The Varāha Avatāra emphasizes Lord Viṣṇu's function as the preserver and savior by signifying his readiness to assume whatever shape necessary to protect the universe and bring it back into harmony.

- **Vīra rasa explained:** The " Vīra Rasa" in the context of Varāha Avatāra refers to a sense of courage and heroism, underlining Lord Viṣṇu's incomparable strength and gallantry in defending the Earth.

The following Sanskrit śloka expresses this idea:

स्तौभं गिरा विरिञ्चः कृतजगतां त्राणधारणाद्
धैत्यान्यन्यदपीडयन्वपुरुषं दुग्ध्वा धृतवान्।
भूत्यर्थे सपदीशमानवपुरुषोऽवातारयत्
वराहोत्तममृदयं सदयमहादंष्ट्रपीडितः॥

- This verse depicts Lord Viṣṇu's Varāha Avatāra, in which he assumes the shape of a boar named Varāha in order to save Earth from the cosmic ocean and vanquish the monster Hiraṇyākṣa. It emphasizes Varāha's bravery, tenacity, and resolve as he lifts the Earth on his tusks and protects it, personifying the "Vīra Rasa."

- **Weapon used:** Lord Viṣṇu does not employ any conventional weaponry in the Varāha Avatāra, but we can consider his tusk as a weapon. He utilizes this powerful animal form to save the Earth (Bhudevi) from the bottom of the cosmic ocean.

4. Name of the Avatāra: Nrusimha

- **Form of incarnation: LION**
- **Gist of the story:** Strong demon king Hiraṇyakaśipu had received a blessing from Lord Brahma that rendered him almost impervious to harm. He developed a despotic attitude and called himself the supreme being. Instead of the gods, he insisted that everyone worship him. But Prahlāda, Hiraṇyakaśipu's own son,

was a devout devotee of Lord Viṣṇu. Prahlaḍa persisted in worshipping Viṣṇu in defiance of his father's commands. Hiranyaśipu was enraged by this and tortured Prahlaḍa repeatedly.

In response to Prahlaḍa's unwavering devotion, Lord Viṣṇu took on the form of Nrusimha or Narasimha, a half-man, half-lion incarnation. He appeared at twilight (neither day nor night) and challenged Hiranyaśipu.

As per the boon received by Hiranyaśipu could not be killed either by a man or beast, either by any weapon, either during the day or night, and neither indoors or outdoors. Hence, Lord Viṣṇu in the form of Nrusimha placed Hiranyaśipu on his lap, sat on the threshold of the door, which was neither indoors nor outdoors, and at the time of twilight tore him apart with his lion-like claws, thus fulfilling the boon's conditions.

Narasimha's unique form and the circumstances of His appearance demonstrate Lord Viṣṇu's infinite power, and the idea that God can manifest in any form to restore dharma (righteousness).

- **Vīra rasa demonstrated:** The "Vīra Rasa" highlights Lord Viṣṇu's unmatched bravery and strength in defeating the demon king Hiranyaśipu in the backdrop of Narasimha Avatāra, symbolizing power and heroism.

The following Sanskrit śloka expresses this idea:

तप्तं समस्तलोकसृजं त्रिलोकसौधां
हिरण्यकशिपुं प्रागतास्त्वमादित्यबन्धो ।
यज्जीवनं च मृत्युर्यत्त्वयोऽप्यहन्युग्रो
वीर्येण तेऽपि यद्दधे नखग्रहे भगवन् ॥

- This śloka narrates Lord Viṣṇu's Narasimha Avatāra, in which he assumes the shape of a half-lion, half-man to vanquish the oppressive demon king Hiranyaśipu. As he rips Hiranyaśipu apart with his ferocious claws, it displays Narasimha's unparalleled bravery and strength and captures the essence of the "Vīra Rasa."

- **Weapon used:** Lord Viṣṇu does not use any conventional weaponry in the Narasimha Avatāra, but we can consider his claws as a weapon. Lord Viṣṇu manifests as Narasimha, a fusion of a man and a lion that acts as a formidable and fearsome weapon. In this avatāra, Narasimha's "weapon" is his combined shape and strength, underscoring both his remarkable and heavenly nature.

5. Name of the Avatāra: Vāmana

- **Form of incarnation: A young LAD**

- **Gist of the story:** One of the ten main manifestations of Lord Viṣṇu in Hindu mythology is the Vāmana avatāra.

The gods were subdued by the demon king Bali through extensive religious rituals. In order to overcome him, the god Viṣṇu traveled to the planet as Vāmana, his fifth avatar. Vāmana manifested as a Brahmin who resembled a dwarf. Vāmana just asked for the amount of land he could cover in three steps when the pious Bali asked what present the holy man sought. Bali's advisor discovered Vāmana's true identity just as Bali was ready to cement his pledge by pouring a libation of holy water. In an attempt to thwart the transaction, he shrank to a microscopic size and wedged himself in the vessel's spout. With a sacred grass blade, Bali removed the obstruction, mistakenly turning his advisor blind in one eye. In this picture, Bali is being cautioned by the blind counselor.

Action holds its breath as it awaits Vāmana's impending transformation into a cosmic being, loss of his dwarf form, and three-step engulfment of the entire globe.

Vāmana threw Bali into the underworld at his third step. However, Bali's humility and dedication were praised by Lord Viṣṇu. Bali received a gift from Vāmana allowing him to travel to his realm and subjects once a year.

The Vāmana Avatāra emphasizes the value of dharma (righteousness), humility, and devotion.

- **Vīra rasa expounded:** The "Vīra Rasa" refers to a sense of valor, perseverance, and heroism in the setting of Vāmana Avatāra, underlining Lord Viṣṇu 's clever strategy and divine might in vanquishing the demon king Bali.

A Sanskrit śloka that expresses this idea is as follows:

वैराग्यमेवाभ्यस्य तपः स्वाध्यायोपसेवनं
त्यागः सत्यशौचानि यमा मृतयोपाश्रयः।
व्रतानि संयमाः सिद्धयः सत्यम् आसीत् धृतिः
श्रीकृष्णवत्सलः सुतरामया च कृतस्थलाः॥

- The approach of Lord Vāmana in the Vāmana Avatāra is discussed in this śloka. It emphasizes the virtues of renunciation (vairāgya), self-control (tapas), dedication to the truth

(satya), and tenacity (dhriti) demonstrated by Lord Vāmana as he skillfully dealt with Bali, demonstrating his bravery and heroism in a non-confrontational manner.

- **Weapon used:** Lord Viṣṇu does not employ any conventional weaponry in the Vāmana Avatāra, but we can consider his intelligence as a weapon. Lord Viṣṇu assumes the form of Vāmana, a dwarf Brahmin lad, and employs his heavenly abilities to accomplish his mission of restoring the three planets from the demon ruler Bali. Vāmana uses a non-violent strategy that relies on trickery and divine intervention rather than the use of force. His selflessness and astute planning can be considered as crucial weapons engaged for completing his task in this avatar.

6. Name of the Avatāra: Paraśurāma

- **Form of incarnation: Human form**
- **Gist of the story:** Hinduism's sixth manifestation of Lord Viṣṇu, Paraśurāma, is referred to as the warrior sage. His quest to cleanse the world of oppressive and corrupt Kśatriya Kings is the central theme of his narrative.

Lord Viṣṇu was born as the Paraśurāma Avatar to the sages Jamadagni and Renuka during the Treta Yuga. He was the most powerful of the four sons despite being the youngest. His name signifies Rāma with an axe because the meaning of the word 'Paraśu' is axe. After his meditation, Lord Śiva gave him the axe as a present. He devoted his life to Lord Śiva.

According to popular belief, Paraśurāma was eternal. Paraśurāma Avatar, who was a Bhrigu clan member by birth, embodied both Brahmin and Kśatriya traits. He had Kśatriya and Brahmin ancestry. To put an end to Kārtavīryārjuna's bad acts, a Kśatriya King endowed with invincibility, Lord Viṣṇu took on the form of Paraśurāma and set out on a mission to purge the world of the oppressive Kśatriya s by killing thousands of them. After completing his task, Paraśurāma went back to his hermitage and renounced his weapons in order to achieve spiritual enlightenment.

- **Vīra rasa illustrated:** The "Vīra Rasa" or the essence of boldness and heroism is a salient feature of Paraśurāma's avatar. Paraśurāma is renowned for his skill in combat, gallantry, and commitment to safeguard dharma.

The Vīra Rasa in Paraśurāma's form is described here, along with a pertinent Sanskrit śloka:

“धर्मसंस्थापनाय विपदां धर्मसंस्थापकः।

स एष परशुरामस्तपोवनोऽद्भुतानि कारयामास तेषां देवतानाम्॥“

-the translation of the above mentioned hymn goes as,“Paraśurāma, with his heroic valour, performed amazing feats for the establishment of dharma and in times of crisis, thus becoming a divine force among the deities,”.

- **Weapon used:** In his Paraśurāma avatar, Lord Viṣṇu wielded a powerful and divine weapon known as the “Paraśu” or “Paraśurāma’s axe.” This axe was a significant symbol of his warrior identity. Paraśurāma is often depicted holding this axe, and it was through this weapon that he carried out his mission to rid the world of corrupt Kśatriya rulers and restore dharma. The ‘Paraśu’ is symbolic of his martial prowess and his role as a warrior sage.

7. Name of the Avatāra: Rāma

- **Form of incarnation: Human form**
- **Gist of the story:** The Rāmāyaṇa is an ancient Indian epic that centers on the life of Lord Rāma, the seventh avatāra of Lord Viṣṇu in Hinduism.

King Daśaratha of Ayodhya and Queen Kausalya welcomed Rāma as their eldest son. His birth was hailed as a happy event. Rāma’s virtues, notably his continuous dedication to dharma (righteousness), were evident even in his youth.

After much reluctance, Dasharatha banished Rāma to the wilderness for 14 years in order to keep a promise to his second wife, Kaikeyi. Rāma voluntarily accepted his exile, accompanied by his beloved wife Sīta and obedient brother Lakśmaṇa.

Rāma’s quest to save Sīta began when the demon king Rāvaṇa kidnapped her when she was in the forest. The main conflict of the epic is set in motion by this occurrence. To help in the search for Sīta, Rāma forged partnerships with Hanumān and the monkey King Sugrīva. Rāma and his companions engaged in a bloody battle with Rāvaṇa and his demonic army in Lanka. Rāma ultimately overcame Rāvaṇa and freed Sīta with the aid of Hanumān and his troops.

After putting an end to their exile Rāma, Sīta, and Lakśmaṇa returned to Ayodhya. Rāma ruled Ayodhya as an ideal and just king, winning the respect of his subjects for his dedication to dharma and fair administration.

Despite being saved, Sīta was exiled from Ayodhya due to rumors that she had been virginal while being held captive. She turned to Mother Earth for protection, and it welcomed her with open arms.

Rāma’s avatar is a perfect example of what a son, spouse, brother, and King should be like. His tale is cherished for its moral and ethical lessons that place an emphasis on responsibility, righteousness, and dedication.

- **Nayaka:** In the Rāma avatāra, Lord Viṣṇu descended on Earth incarnated as Prince Rāma, a human form. This human form allowed him to experience the trials and tribulations of mortal life while demonstrating the ideals of righteousness, duty, and devotion. Rāma is considered one of the most revered and beloved incarnations of Lord Viṣṇu.
- **Vīra rasa explicated:** The “Vīra Rasa” or the very essence of bravery and heroism is eloquently shown in Lord Rāma avatāra as a regal prince and warrior. Rama is a representation of valor, righteousness, and strength. His persistent dedication to dharma (justice) and his valiant actions, particularly when saving Sīta and fighting Rāvaṇa, serve as examples of the Vīra Rasa. His bravery is demonstrated by his courageous pursuit of justice, his ability to take charge, and his commitment to fulfilling his duties as a prince and a warrior.

An appropriate Sanskrit verse from the Valmiki Ramayana that highlights Rama’s bravery is:

“आपदामपहतरं दातारं सर्वसम्पदाम्
लोकाभिरामं श्रीरामं भूयो भूयो नामाम्यहम्॥”

- “The one who is the destroyer of all the obstacles and giver of all the wealth, Glory, and salutations to such a Lord Rāma, who is the wealth of the world.”

This verse highlights the significance of Rāma’s bravery and heroism, particularly in the context of the epic’s battle against the demons (rakshasas) and the successful rescue of Sīta, and serves as an illustration of the Vīra Rasa. It represents Hanumān’s respect and dedication, as he was essential to Rāma’s purpose.

- **Weapon used:** Lord Rāma, his main weapons were a celestial bow and arrow. These weapons go by the names of
 1. **Śiva Dhanush**, also known as Śiva’s bow Rāma’s bow, known as Śiva Dhanush, was a tremendously potent and holy weapon. It was a gift from Lord Śiva presented to King Janaka, Rāma’s father-in-law. Rāma famously displayed his great strength and bravery by stringing this bow during Sīta’s Swayamvara (marriage competition).
 2. **Śaraṅga** (Rāma’s Bow): Rāma was given another holy bow called Śaraṅga after he was successful in stringing the Śiva Dhanush. This bow, which is frequently linked to Lord Viṣṇu, is renowned for its unmatched accuracy and potency.
 3. Rāma’s mastery over many other holy weapons was crucial to his expedition and fights, against Rāvaṇa, the demon king, and other demons.

8. Name of the Avatāra: Kṛṣṇa

- **Form of incarnation: Human form**
- **Gist of the story:** The Mahabhārata and the Bhāgavata Purāṇa, two ancient Indian epics, provide a rich and complex narrative for the life of Lord Kṛṣṇa, the eighth avatar of Lord Viṣṇu in Hinduism.

Kṛṣṇa was born to King Vasudeva and Queen Devaki at Mathura during the Yādava dynasty. His birth was a miracle. Lord Kṛṣṇa was secretly moved to Gokul and reared by his foster parents, Nanda and Yashoda, to keep him safe from the oppressive King Kamsa.

Kṛṣṇa's early years were full of heroic deeds and silly tricks. Kṛṣṇa is credited with disposing of a number of strong demons, including Kamsa and the serpent demon Kaliya, to defend both mankind and the divine. In order to shield the residents of Vrindavan from the Lord Indra's torrential rains, Kṛṣṇa is credited with lifting Govardhan Hill on his little finger.

Stories and ballads refer to his youthful exploits as Kṛṣṇa's līlās, which include his liaisons with the gopis (cowherd girls) and his holy flute-playing.

Kṛṣṇa served as Prince Arjuna's charioteer and advisor in the Mahabhārata, playing a crucial part in the epic. He imparted tremendous insight on duty, righteousness, and devotion to Arjuna while delivering the Bhagavad Gīta, a profound spiritual discourse, on the Kurukṣetra battlefield. Throughout his life, Kṛṣṇa passed on spiritual knowledge and emphasized the need of devotion to God as the route to enlightenment. Millions of followers throughout the world are still inspired by his teachings.

- **Vīra rasa elucidated:** The "Vīra Rasa" or the very essence of bravery and courage is vividly exhibited in numerous facets of Lord Kṛṣṇa's avatar, as well as in his actions. Kṛṣṇa, as he is described in the Mahabhārata and the Bhagavad Gīta, exhibits his bravery and heroism on numerous occasions, such as when he serves as a soldier, charioteer, and strategist in the Kurukshetra War.

A pertinent Sanskrit verse that highlights Kṛṣṇa's bravery is:

“यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥”

“Whenever there is a decline in righteousness and an increase in unrighteousness, (O Arjuna!), at that time I manifest myself on Earth.”

This verse, which is taken from the Bhagavad Gīta, describes how Lord Kṛṣṇa who is regarded as a manifestation of Lord Viṣṇu explains to Arjuna his divine function in restoring dharma (justice) and battling evil. By emphasizing Kṛṣṇa's valiant character and his courageous dedication to defending dharma, even in the midst of a huge fight, it emphasizes the Vīra Rasa.

- **Weapon used:** In this incarnation, as Lord Kṛṣṇa, he used a holy weapon called the “Sudaṛśṇa Chakra”. He could hurl the Sudarshana Chakra, a potent disc-shaped weapon with jagged edges, at his adversaries. It was renowned for its accuracy and effectiveness in fights and had the capacity to return to Kṛṣṇa after striking its target. The Sudaṛśṇa Chakra, represents Kṛṣṇa's divine authority and strength, and is frequently shown in art forms as being held in his hand.

9. Name of the Avatāra: Buddha

- **Form of incarnation: Human form**
- **Gist of the story:** The conventional Daśāvatāra (ten main incarnations) of Lord Viṣṇu in Hinduism do not include the Buddha Avatar. However, Lord Buddha is recognized as an avatar of Vishnu in several Hindu traditions and literature. In this sense, the Buddha Avatar's tale can be summarized as follows:

Siddhartha Gautama, often known as Lord Buddha, was born in Lumbini (modern-day Nepal) in the sixth century BCE to King Śuddhodana and Queen Māya. His birth was marked by fortunate omens that predicted his unique destiny. Siddhartha was concerned by the misery he saw in the world despite leading a luxurious existence. He left his royal life behind and set off on a spiritual journey in search of enlightenment. Siddhartha obtained enlightenment while meditating under the Bodhi tree in Bodh Gaya. He evolved into the Buddha, often known as “the enlightened one”. He found the Eightfold Path and the Four Noble Truths, which make up the core of Buddhist doctrine.

Buddha spent the remainder of his life traveling and imparting his wisdom and philosophy to a diverse group of disciples. His teachings placed a strong emphasis on attempting to end suffering and find inner peace.

Lord Buddha entered Parinirvāṇa, the ultimate state of escape from the cycle of birth and death (samsara) when he was 80 years old.

- **Vīra rasa revealed:** In Buddhist traditions, the idea of “Vīra Rasa” (the very essence of bravery and heroism) is not often connected to the Buddha's teachings as Buddha is considered as a person in peace. Buddha's teachings place a strong emphasis on traits like kindness, non-violence, and inner peace, which are more in line with the “Karuṇa Rasa” (the essence of kindness) than the “Vīra Rasa”. But one of the vibhāvas or the reasons to attain this Vīra Rasa is also **Assammoha** (not being carried away by the situation but a total control over one's mind). Hence, Vīra Rasa can be revealed even in this avatāra. The following śloka elucidates the greatness of Buddha as,

“आपदेप्तं तमोनुदं त्रिप्तिं साक्षात्कृत्वा भगवंश्चरन्तम्।

वन्दे तमच्युतमादिदेवं बुद्धिप्रदानं शारदां तमीडे ॥”

- **Weapon used:** Within the context of Buddhism, the idea of Lord Buddha is not connected to violence or the use of weapons. Hence, non-violent behavior (ahimsā) and peaceful methods of conflict resolution can be recognized as powerful weapons.

10. Name of the Avatāra: Kalki

- **Form of incarnation: Human form**
- **Gist of the story:** Hinduism’s foretold future Lord Viṣṇu incarnation, known as the Kalki avatāra, is said to appear at the conclusion of the current age, also known as the Kali Yuga. The main plot of the Kalki Avatar’s tale is as follows:

Kalki avatāra is thought to be Lord Viṣṇu ’s tenth and last avatāra, who takes human form whenever dharma (righteousness) diverges to adharma (unrighteousness).

Kalki is said to manifest as a warrior riding a white horse and brandishing a sword. The Kalki avatāra is considered to be the pinnacle of Lord Viṣṇu ’s incarnations and the ultimate manifestation of divine intervention in Hindu cosmology’s cyclical pattern of creation, preservation, and destruction.

- **Vīra rasa expounded:** Vīra Rasa plays a significant role in the Kalki avatāra as Lord Kalki makes an appearance as a warrior-hero to defeat evil and re-establish virtue. Although there are few particular śloka on Kalki in traditional texts, the idea of Kalki’s bravery is implied in the prophecy of his function as a strong and upright warrior. Here is a broad śloka from the Bhagavad Gīta that describes Kalki as the epitome of bravery and divine intervention:

“परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥”

- “I Myself appear, millennium after millennium, to deliver the pious and to annihilate the miscreants as well as to re-establish the principles of religion.”

This verse from the Bhagavad Gita addresses the recurrent topic of divine intervention by Lord Viṣṇu’s avatāra, who represent the Vīra Rasa, to uphold justice and eradicate unrighteousness.

- **Weapon used:** Lord Kalki is said to wield a divine and powerful sword in the Kalki Avatar. The “Naṅḍaka” is the name given to this sword and is thought to possess enormous power. It represents his role as a warrior-hero in restoring dharma and thwarting the forces of evil and unrighteousness at the conclusion of the Kali Yuga.

Conclusion

According to popular definitions, Lord Viṣṇu is someone who possesses all six of the necessary characteristics: Jnāna (Knowledge), Śakti (Power), Vīrya (Valour), Tejas (Brilliance), Bala (Strength), and Aiśwarya (Wealth).

The majority of the Lord's avatāras are somehow connected to the execution of demons or Asurās. This behavior is directly in line with Lord Viṣṇu's numerous types of valorism. This feature of valour is nothing but the Vīra Rasa which is expounded in all the ten avatāras of Lord Viṣṇu.

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