



# Heroism and Veer Rasa in *Kanhadade Prabandha* by Padmanabh

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**Abstract:** This article attempts to comprehend Heroism and veer-rasa using *Kanhadade Prabandha* as a reference. The article provides a concise history of *Kanhadade Prabandha*, beginning with medieval perspectives on heroism and veer rasa and literary, social, religious, and cultural aspects. It also lauds the courage and fortitude of the Rajput heroes who fought against... *Kanhadade Prabandha* is the most extraordinary ancient Gujarati or Rajasthani work and one of the greatest Indian works.

**Keywords:** Heroism, Veer rasa, *Kanhadade Prabandh*, Moral courage, Mughal, social movements.

## Introduction:

This article describes the fantastic and heroic deeds of *Kanhadade*, as well as his merits and fame. Padmanabh documents every detail in order to praise *Kanhadade* as a hero. The themes of heroism and the Veer-Rasa are central to the narrative in "*Kanhadade Prabandha*". The article describes the exploits of the warrior monarch *Kanhadade* and his companions from the 14<sup>th</sup> century, who demonstrates extraordinary strength, gallantry, and generosity in their battles against their enemies (Munshi 154). The depiction of heroism and the Veer-Rasa in "*Kanhadade Prabandha*" by Padmanabh is a potent and encouraging reminder of the human race's potential for splendour. The text celebrates valour, courage, altruism, and devotion to a higher cause, emphasising the significance of leadership, storytelling, and oral tradition in Indian culture. These themes are universal and transcend Indian culture; they appeal to the human pursuit of noble ideals and excellence. Veer-Rasa and heroism are the predominant emotional states in the article, and they portray through the depiction of heroic characters with these characteristics. The text emphasises physical strength and fortitude, but it also emphasises moral courage and the defence of causes.

## Historical Overview of *Kanhadade Prabandha*:

The *Padmnabh* praises *Kanhadade* with the couplet, "The Hindus had slept in the darkness of the Alauddin region; *Kanhadade* was the patron of the world!" He was the only Hindu who was ever watchful. *Kanhadade* refused to bow before Alauddin, even though all Hindus did so out of respect (Munshi 158). Thus, Padmanabh praises *Kanhadade*, the true Rajput hero. Padmanabh also depicts *Kanhadade* as a wise and empathetic leader who is profoundly concerned with the welfare of his community. He highlights *Kanhadade*'s profound awareness of his devotion to his people, his dedication to equality and fairness, and his capacity to encourage and unify his followers. After Alauddin's terror blocked the route and *Kanhadade* refused to submit to the Mughals, he also praised him. Despite numerous assaults from Jalor's conqueror, the mighty autocrat, King *Kanhadade*, defended his homeland. When he addressed Alauddin once more, he declared that his victory would be futile. You could not capture *Kanhadade*, as he succumbed as a hero or warrior on the battlefield. *Kanhadade* displayed legendary patriotism by opting for death rather than dishonour. It is common knowledge that heroes will fight until only one man remains. Thus, Padmanabh perpetually recites the poem line by line in honour of *Kanhadade*. The *kanhadade*'s visage gleams like the sun. Furthermore, it demonstrates the hero's valour and compassion. Padmanabh offers a variety of metaphors for the *Kanhadade*. He compared *Kanhadade* to the sandalwood tree, whose scent permeates the jungle. The whole forest is fragrant. The poet compares him to extremely unpredictable objects. This is how he promotes his achievements and reputation. In addition, he uses a unique and regal simile to describe the hero's nature and disposition. He possesses a strong sense of family loyalty. In this section, *Padamnabh* portrays him as a lion of battle. The poet compares *Kanhadade* to the Sun and Shiv in this verse. He was also a highly efficient monarch or hero of Gujarat. In addition, he opposed the Moguls' empire. In addition to being warriors fighting for power and glory, *Kanhadade* and his companions are depicted as being profoundly devoted to a higher cause. Their devotion to the god Shiva provides them with fortitude and inspiration, enabling them to act selflessly and with courage (Munshi 159).

"*Kanhadade Prabandha*" is a potent demonstration of the enduring allure of heroism and the Veer-Rasa, and it serves as a timeless reminder of the significance of these qualities in our lives. In the context of Indian culture and history, the depiction of valour and the Veer-Rasa in "*Kanhadade Prabandha*" is also significant. In Indian mythology and literature, heroism and the Veer-Rasa are revered and celebrated as fundamental qualities that exemplify the ideals of valour and altruism. The text also highlights the significance of leadership and the characteristics of an effective leader. *Kanhadade* is portrayed as a just and equitable leader who cares for his subjects and defends their rights. His leadership inspires loyalty and devotion in his adherents, and his actions towards his people are motivated by a sense of duty and responsibility. In addition, the depiction of heroism and the Veer-Rasa in "*Kanhadade Prabandha*" emphasises the importance of narrative and oral tradition in Indian culture (Biswal 43). The text is a classic illustration of the "*prabandha*" genre of mediaeval Indian storytelling. The text's language, music, and rhythm are intended to elicit powerful emotions and inspire awe and amazement in the audience. Padmanabh's "*Kanhadade Prabandha*" is a potent and inspiring literary work that celebrates the themes of heroism and the Veer-Rasa. The text has presented the Vir Rasa experience of human existence very

effectively. Veer-rasa's most fundamental components are rage and tragedy. Vir rasa refers to the "heroic feeling" used in the *Kanhadade Prabandha*. This emotion results from a combination of history, implications and mental states that complement one another (Biswal 44). The depiction of Veer-Rasa in "*Kanhadade Prabandha*" encourages readers to strive for the highest heroic ideals. The *kanhadade Prabandha* is the grandest mediaeval patriotic epic. In virtually every canto of the *kanhadade prabandh*, veer rasa appears in one form. Padmanabh relates the veer rasa to *Kanhadade Prabandh* to demonstrate that "strong human beings, although unsecured, overcome in the front of the battle with numerous foes coming against him in battle, absorbed with hatred, and not analysing the assets of themselves and their opponent, and by his outstanding courage puts an end to the fever of their arrogance." Veer rasa is a hero stone, an engraved or uninscribed stone pillar constructed in honour of a person who drowned while fighting for a noble cause. The Veera rasa, or heroic sentiment, pertains to select types of people and is founded on *utsha*, or energy. This results from *vibhvas*, or determined factors, such as mental fortitude, determination, diplomatic activity, regulation, ability to fight, rage, reputation for strength, and influence. The *anubhvas* of this rasa are hardness, courage, bravery, helping others, diplomatic activity, etc., and its *vyabhicribhvas* are happiness, decision-making, glee, anger, power, violence, and dissatisfaction memory (Biswal 45). In this article, Padmanabh describes the duties of a hero as *Kanhadade*: protecting his subjects and studying *Vidyas* are the hero's primary responsibilities. Padmanabh lauds *Kanhadade* for his heroism, and the depiction of courage in these lines evokes the veer rasa mood in the text. It highlights the significance of strength, fortitude, and altruism in accomplishing incredible feats and fighting for what is right. The text also challenges traditional conceptions of heroism that depend only on physical endurance and might. In addition to being warriors, *Kanhadade* and his companions are profoundly spiritual and dedicated to a higher cause. Furthermore, *Kanhadade* and his companions encounter many obstacles and difficulties in their pursuit of triumph, but their resolve, bravery, and sense of duty sustain them. They are willing to give up their lives for a more significant cause and to rise for what they believe is right, regardless of how difficult it may be. The place of war is a great pilgrimage place because it is where heroes sacrifice themselves for glory and salvation. Thus, the heroic deeds of *Kanhadade*, along with his courage, sacrifice, deep-seated respect, tenacity, dedication, patriotic sentiment, etc., are depicted in a text that glorifies heroism. The poetry, folklore, and other genres of *Apbhrams* depict *Kanhadade's* patriotic sentiment, uncertainty, sacrifice for others, and inexplicable heroism. Consequently, the text can also be interpreted as a reflection on the state of humanity and the fight for truth and morality (Munshi 158).

The only way for a hero to access paradise, according to *Kanhadade*, is if he dies on the battleground; this is the alternative to salvation. The only three allies a *Kanhadade* possesses are gallantry, a weapon of war, and expertise (Munshi 159). His true happiness is found on the battlefield. Deep kinship ties characterise a great legendary warlord for whom his closest companions are willing to make the ultimate sacrifice. Padmanabh admires *Kanhadade's* veer-rasa, courage, valour, and gallantry throughout the saga's many couplets. In addition, it is crucial to study the heroic events of this period, which include Mughal power, Rajput valour, Kshatriya valour, honour, being convicted, determination, sacrifice for others, protection, integrity, altruism, tenacity, etc. Every event in *Kanhadade's* life earned him fame, authority,



fidelity, and confidence, making him a hero. This work examines his expansive personality, roots, societal framework, heritage, and contributions to warfare and Indian literature. This article is primarily based on the heroism, Rajput ancestry, and virtue of *Kanhadade*.

Padmanabh references the heroes' pledge in his text, which was only known to *Kanhadade*. The text is a timeless reminder of these characteristics' enduring value in our lives, and it emphasises the significance of leadership, narrative, and oral customs in Indian culture. Here, the history of the mediaeval hero *Kanhadade*, his actions, patriotic sentiment, confidence, etc., proceeds towards the future and is passed on from generation to generation. The only planet conqueror was *Kanhadade*, similar to other powerful hero archetypes.

## Research Methodology:

This study also explores the historical and cultural setting by examining the foundations of mediaeval Gujarati literature using historical, analytical, and descriptive methods. In addition, it examines society's standards, religious beliefs, and events that may have affected the depiction of heroism and ecstasy. This study employs qualitative methodology as well.

## Heroism:

Heroism is the character or conduct of individuals who demonstrate extraordinary determination, altruism, and fortitude in a situation of misfortune or risk. It frequently entails suffering and heroism performed to preserve or assist others. Heroism is a heroic trait that transcends conventional bravery. It refers to people who sacrifice their safety or wellness to assist other people, often at the expense of their selfish ends. Heroes display steadfast resolve, moral rectitude, and an awareness of duty to contribute to a bigger purpose or defend those in need. Their acts demonstrate bravery, kindness, and generosity, inspiring and uplifting others. There are numerous manifestations of heroism, ranging from simple acts of compassion to incredible achievements in moments of catastrophe or warfare. Heroism exemplifies the finest of humanity, representing our propensity for empathetic thinking, endurance, and the desire to have a beneficial influence on the world.

Heroism describes being like a hero, which usually means demonstrating exceptional strength, altruism, and fortitude in confronting peril or difficulty. A hero is a person who is willing to jeopardise his or her safety or wellness to aid others or advance a noble cause. For example, physical acts of heroism involve pulling a person from a burning building or protecting a person from being submerged. In contrast, ethical acts of heroism involve standing for what is right in the face of resistance or hardship. In the end, heroism is an evaluation of character, and it is defined by an individual's actions in the face of difficulty or peril. Typically, heroism is connected with extraordinary fortitude, strength, and sacrifice. A hero is a person who is willing to place themselves at risk for the sake of others or to step up for what is right, regardless of how unpopular or dangerous it may be. There are many expressions of heroism, ranging from

tiny acts of generosity to daring and spectacular deeds of valour. Heroism is a measure of persona and may express itself in various ways. Whether through physical or moral bravery, heroes inspire us to become the best we can be and aspire for a better future.

The essential characteristics of heroism are fortitude, ethical behaviour, conviction, confidence, self-denial, preserving, openness, generosity, tenacity, rescuing others, inspiring, and helping others. In addition, these traits are forward-thinking, humble, robust, taking risks, courageous, empathic, mighty, understanding, ability to lead, extraordinary, brilliant, skilled, and lovable.

### ***Veer-Rasa:***

*Veer-Rasa* is one of the nine fundamental states of emotion, or "races," in Indian traditional arts, especially in artistic disciplines like dance, music, and theatre. In addition, the *Veer-Rasa* is the emotional state related to bravery, tenacity, or heroism, which the term "Veer" signifies.

The "Veer Rasa" alludes to the spirit or feelings of strength, perseverance, and fortitude. It is also depicted in Indian aesthetics and is essential in Gujarati poetry, drama, and traditional literature. The *Veer Rasa* is frequently portrayed through heroic characters, their valorous exploitation, and their steadfast resolve in the face of obstacles. It glorifies tenacity, giving up and the victory of virtue over darkness. The *Veer Rasa* is conveyed through the depiction of outstanding individuals and their actions of bravery, offering, and victory over hardship. It induces emotions of respect, encouragement, and honour in those in attendance, praising the traits of bravery and purity. The *Veer Rasa* can be spotted in different literary works, such as plays, poems, and epic tales, and is an essential component of conventional narrative and artistic expression. The *Veer Rasa* appears to live by depicting brave individuals who exemplify these qualities. Their protagonists encounter difficult situations, encounter potent opponents, and demonstrate steadfast resolve amid misfortune. Their deeds of bravery and suffering motivate viewers and elicit emotions of gratitude, glee, and motivation. Poetry is an excellent method for describing the *Veer Rasa*. Poems often depict courageous guerrillas, mythical individuals, or historical figures participating in combat, tasks, or deeds of kindness. The metaphors and phrases in this type of poetry elicit a feeling of wonder and admiration for the bravery depicted. The *Veer Rasa* is performed on performance via the portrayal of courageous heroes. The conversations, behaviour, and exchanges of the characters in question represent their brave natural world, inspiring viewers to acknowledge and imitate their traits of fortitude and courage.

The *Veer Rasa* appears frequently in epics that include the *Ramayana* and *Mahabharata*. These epic stories centre on renowned champions and their amazing feats. The epics depict the trials, hardships, and victories that define these characters, demonstrating their courage in the face of adversity. The *Veer Rasa* is a source of pleasure and a moral compass. It encourages people to take action for what they believe is appropriate, challenge discrimination, and combat malevolent forces. It promotes a feeling of satisfaction in the cultural past and a feeling of courage and ethics in culture. The *Veer Rasa* honours valour, strength, gallantry, and suffering in literature. It draws viewers, elicits strong feelings, and inspires folks to embody bravery and justice in their individual lives.

In the larger context of Indian classical arts, the Veer-Rasa is typically expressed through the depiction of heroic characters who demonstrate exceptional strength, gallantry, and altruism in the face of peril or hardship. The Veer-Rasa is frequently portrayed through physical actions, facial expressions, and vocal accents that portray the heroic character's fortitude, valour, and chivalry. However, the Veer-Rasa is not limited to representations of one's physical courage. It can also be exhibited through moral fortitude and fighting for causes. In this sense, the Veer-Rasa signifies physical strength or valour, ethical tenacity, and an eagerness to stand up for what is right. Thus, the Veer-Rasa is a potent emotional state that embodies the core concept of heroism and motivates us to strive for the highest ideals of fortitude, gallantry, and altruism.

## Conclusion:

The patriotism of *Kanhadade* is so exceptional that nobody could adequately describe it accurately. Moreover, the nation will feel his patriotism's impact for a long time. Padmanabh lauds *Kanhadade's* passion for future generations to recognise it. The mediaeval text "*Kanhadade Prabandha*" chronicles the valiant actions of the warrior monarch Kanha of the 12th century. The text is renowned for depicting the Veer-Rasa, or feeling of heroism, essential to *Kanhadade* and his companions' characteristics. The tale of *Kanhadade* and his fellow warriors exemplifies the characteristics of the Veer-Rasa and heroism. In their conflicts against their enemies, *Kanhadade* and the others he leads display extraordinary fortitude, tenacity, and sacrifice; their deeds evoke reverence and respect. Despite resistance and difficulty, they exhibit moral fortitude by sticking up for what is right and fair. By depicting the Veer-Rasa in "*Kanhadade Prabandha*," Padmanabh encourages readers to aspire to the highest heroic ideals. The text highlights the significance of strength, fortitude, and altruism in accomplishing amazing things and fighting for what is right. In conclusion, heroism and the Veer-Rasa are central motifs in "*Kanhadade Prabandha*." The text depicts heroic characters who represent heroism and inspire us to strive for the highest ideals of fortitude, charity, and valour. The Veer-Rasa signifies physical power and valour, ethical resolve, and a determination to stand up for what is right. Overall, Padmanabh's *Kanhadade Prabandha* is a significant piece of literature emphasising the significance of heroism and Veer-rasa in Indian aesthetics. The Padmanabh depicts *Kanhadade* as a hero who represents these characteristics and acts as an outlet of motivation for individuals in Gujarati literature and beyond, inspiring them to live lives of righteousness and make a beneficial impression on the world.

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