

King Sugriva always held Hanuman in good esteem. He never let go any opportunity whenever an appreciation of Hanuman was called for. While entrusting the work of locating whereabouts of Seetha to a team headed by Prince Angada, he talked highly about Hanuman to the exclusion of all members of the search team as he was a strong believer that Hanuman can only achieve the desired result.

विशेषेण तु सुग्रीवो हनूमति अर्थम् उक्तवान् | स हि तस्मिन् हरि श्रेष्ठे निश्चितार्थो अर्थ साधने || (Kishkindha Kanda Sarga 44)

He told him that Hanuman was by the far the most accomplished Vanara in the group as he was endowed with extraordinary agility, speed, flexibility to cruise through any medium. Further, he made special mention about Hanuman's great qualities namely, courage, intellect, foresight, deep thinking, presence of mind weighing pros and cons and acting in a wise manner without coming under the clutch of provocation etc. Thus, he justified his confidence in him by saying that only he would find the whereabouts as nobody could be a match to his valour and wisdom, the main characteristics to achieve success.

त्वयि एव हनुमन् अस्ति बलम् बुद्धिः पराक्रमः | देश काल अनुवृत्तिः च नयः च नय पण्डित ||

Similarly, when the news of huge wreckage done, by the monkeys including Hanuman, Angada and others, to the King's personal orchard (known as Madhu Vana), was brought to his notice, Sugriva did not show any anger. Instead, he, without any hesitation, informed Sri Rama that the team sent towards the Southern direction had in all probability successfully located Seetha Devi. He proclaimed that it could have been done by none other than Hanuman who has the necessary skill and aptitude like intelligence, perseverance, strength, vigour etc to get things accomplished

न हि अन्यः साधने हेतुः कर्मणो अस्य हनूमतः | कार्य सिद्धिः हनुमति मतिः च हरि पुमव || व्यवसायः च वीर्यम् च श्रुतम् च अपि प्रतिष्ठितम् || (Sundara Kanda Sarga 63)

Thus, King Sugriva held Hanuman at all times with such a confidence, trust and attachment.

Hanuman too regarded his King highly. He was steadfast in his loyalty and service as he kept foremost his master's interest in all the actions undertaken by him.

Even in our day-to-day life, there exists such a strong bond of affection, trust, mutual respect between parents and children, among kith and kin, amongst siblings and above all with one's classmate or colleague. To be effective, it would be always be limited to a selected few. It is no wonder that such people rate high of the each other. But, strangely they firmly believe that they are the saviour or the sole benefactor to the other in the time of grief. The other side of such a strong feeling of belongingness brings in its wake its own danger of misunderstanding in doing things zealously on the spur of the moment though in the interest of the other.

We can clearly understand the ramification to the above bond, the main theme of this article, through an episode involving king Sugriva and Hanuman with strong bond of love and respect etc.

King Sugriva, as a dutiful servant of Sri Rama, mobilised in great strength an army of giant Vanaras, bears etc to participate and engage in the war with Ravana's mighty battalions. He also actively led the subjects in the war at crucial juncture.

At the very beginning of the war itself, within few days after the start of hostilities, an unbelievable setback was encountered by Ravana finding himself bereft of his chariot, charioteer, protective arms in front of Sri Rama.

तस्याभिसम्क्रम्य रथम् सचक्रम् | साश्वध्वजच्छत्रमहापताकम् | ससारथिम् साशनिशूलखड्गम् | रामः  
प्रचिच्छेद शितैः शराग्रैः || (Yuddha Kanda Sarga 59)

At that time, Ravana was very much vulnerable to be killed at once by Sri Rama. However, magnanimous Sri Rama had voluntarily and unilaterally desisted from killing him. Instead, he admonished him and pointed out to his discomfiture about his cowardly misplaced adventure of abducting a lonely hapless woman. He permitted him to go back and come afresh for the ultimate battle with him to die at his hand. Unforgettable humiliation akin to death to the arrogant Ravana.

This incident had sent shocking waves through out Ravana's army. Ravana had no other option except resorting to the help of his younger brother Kumbhakarna to tide over the perilous situation of definite defeat. He got his brother woke up in the midst of six-month long slumber. Kumbhakarna had initially criticized him pointing out that he had committed a heinous crime which would result in death and elimination of race of demons. Due to pleading of Ravana, he relented. He then proceeded to the battle field bragging about his prowess to defeat and kill the enemies. He also aware that he would meet his death at the hands of Sri Rama.

However, when he came out to the battle ground, he was vehement and inflicted huge casualty to the enemy's gang. His mere gorgeous presence itself had numbed the valiant Vanara leaders and the army of soldiers under them. He attacked them forcefully while advancing menacingly towards them. Most of them got unnerved and started retreating. Angada through his inspiring words convinced them to return to the battle ground. But the battle ensued thereafter was almost one sided. The group, led Angada to thwart the onslaught by the demons, found to their dismay that they were no match to the skill and bravery of the demons. In the end, they were all waylaid or hit grievously and rendered as a mere spectacle in front of Kumbhakarna. The monkeys also felt tremendous pain with the violent body blows from the mighty warrior Kumbhakarna and were profusely dripping with blood, swooned, astonished, aghast and fell down on the ground like chopped off Kimsuka trees.

Sugriva, having overseen the deteriorating situation, joined to attack Kumbhakarna with equal fierce and vengeance. Sugriva duly flanked by Hanuman, his faithful minister, ran towards him with uplifted mountain top to hurl at him with tremendous speed. To instigate him, the king of the Vanaras shouted scathing remarks decrying his might by spending energy of attacking soldiers who were no match to him. He tauntingly told him to fight with someone equal to him in strength.

With the mountain top, he struck his chest with a force of a thunderbolt. To the utter dismay of the Vanaras and to the extreme joy of the demons, such a huge mountain crushed to dust particle just by hitting the chest. By roaring, the enraged Kumbhakarna splashed his spike like lightening to kill Sugriva once for all when it was least expected. However, Hanuman standing guard to his king, seen the cruising spike, jumped swiftly, held and smashed it on the ground. The mood of the warring camp swiftly shifted in favour of Vanaras to the utter shock of the demon. Both were enraged. Kumbhakarna struck again with a mountain crest rendering

Sugriva unconscious. स शैलशृङ्गाभिहतो विसम्भ्रः | पपात भूमौ युधि वानरेन्द्रः | तं प्रेक्ष्य भूमौ पतितम् विसम्भ्रं | नेदुः  
प्रहृष्टा युधि यातुधानाः ॥

Swiftly before anyone could react, he took Sugriva as a whirling wind cast away the cloud. He thought that killing of Sugriva would be the beginning of destruction of the entire enemy camp. Hence, he, lifting the giant Sugriva, proudly marched towards Lanka. Sudden change of fortune leading to definite downfall had gripped the entire army of Vanaras.

Witnessing the most unexpected spectacle of his king being taken away by the demon, the intelligent Hanuman went into deep thinking. He found himself in the horns of dilemma as it poses a life-threatening situation for Sugriva and life time opportunity for Hanuman.

Whether should he now go to rescue of his beloved respected king without help being sought for or not? Of course, it is justifiable at that time. It would also bring delight to other Vanaras as their king would be liberated instantaneously. He also would have discharged his responsibility towards his king.

But, whether such an action would, in future, amount to diminish the valour of his king amongst his subjects? Will it be construed as a blot on Sugriva's illustrious achievement in the war field? Though well intended, it would bring a lifelong dislike and defame to his valour which he himself would not like it. अप्रीतश्च भवेत्कृष्ण कीर्तिनाशश्च शाश्वतः ॥

Above all, would Sugriva himself forgive such a liberation when he himself had wriggled out from a near-death situation earlier in a fight with Ravana?

In a split-second duration, so many thoughts were going through the mind of Hanuman.

Hanuman intelligently introspected whether Sugriva could regain consciousness in a short span of time? The facial and other indicators of Sugriva somehow presented Hanuman an assurance intuitively that Sugriva would come to consciousness very soon while being in the grip of Kumbhakarna.

With this firm belief, Hanuman, then, concentrated on management of bewildered troops of Vanaras and ensured their safety awaiting the triumphant return of their King.

As predicated mentally by Hanuman, Sugriva got revived from the unconsciousness through scented water sprinkled on the victorious Kumbhakarna by the people in the city. With much difficulty, he could realise that he was being carried away into the city. He could surmise the evil intention of his enemy in no time.

Just like Hanuman, Sugriva too thought for a moment what good to be done by him which would subserve the interest of Sri Rama and the monkeys. Summoning his immense strength, without any further loss of time, Sugriva through his nail, teeth and feet tore away Kumbhakarna's ears, nostrils and ribs respectively. It caused immense pain and suffering even to the demon. He threw away the king on the ground with an intention to crush him. However, using this opportunity, Sugriva sprang into air for safety. He landed back victoriously in the presence of Sri Rama as an undisputable warrior.

In the given episode, one can understand that Hanuman had to exhibit a high level of foresight while extending support or affording help to Sugriva which may be beyond normal call of duty. Hanuman had understood that the help, however crucial and timely, had to be considered with pros and cons as it impinges on the self-respect or dignity of Sugriva. Wisely he refrained from rushing into any sort of intervention.

This is the life learning lesson for all of us. In our every day-to-day living, there may be occasions where we have to give other their rightful space to defend themselves and to

emerge successfully in tight situations. We may find ourself in a tricky situation when whatever taking place either with kith and kin or our colleagues is the most unexpected and may not be to our liking. Whatever the best one can attempt to retrieve the situation is always a commendable one. But rushing out immediately to the rescue of the sufferer may turn out to be a lifelong blunder, especially, if sufferer is having very high opinion of his capacity and too really capable of managing the things himself.