



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## KISHKINDA KANDA – A TALE OF WISDOM BY LORD HANUMAN

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Kishkindha Kand is one of the seven kands in Valmiki's Ramayan. The Kand involves the meeting between Lord Rama and his disciple Hanuman. It also features the story of two vanar brothers Bali and Sugriva and how Rama killed Bali who enslaved Surgriva's wife. It was in Kishkindha Kand that Jambvant made Hanuman realise about his strength, powers and capabilities. We are here to narrate to you the story of Kishkindha Kand with the help of pictures. This part will tell you about the encounter with Hanuman and Surasa, the mother of Nagas.

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When Rama and Lakshmana came back to the hut they found Sita missing. They searched everywhere in the forest and called on every mountain, tree, bird and beast, asking where she had gone. Suddenly, they found Sita's jewellery which she threw from the aerial chariot of Ravana, the Pushpakaratha.

Thereafter, the brothers went towards the south. On their way they met a black demon of monstrous size. The demon grabbed Lord Rama in his right arm while holding Lakshmana in the other. The brothers drew their swords and cut off the monster's arms which made him fall on the ground. The demon then requested them to perform his cremation rites. As the pyre was lit, Kabandha arose from the fire and informed the brothers that Sugriva, King of the Vanars will help them to search Sita. When Rama and Lakshmana went towards this mountain, Hanuman, came to meet them. He introduced the brothers to Sugriva and Jambvant. Ram revealed the story of Sita's abduction to Sugriva.

Sugriva told Rama that he saw a woman who was being abducted by a Rakshas in a flying chariot. He also told her the woman dropped her ornaments while being abducted. The ornaments were then brought and shown to Lord Rama, who recognized it as Sita's

Hanuman then resolved to visit the distant island with the purpose to discover where Sita had been hidden. Assuming gigantic form, he stood upon a mountain top and leapt seaward.

When Lord Hanuman was flying over the ocean, he was interrupted by Surasa, who rose up with gaping jaws and said that he has to pass through her mouth. Lord Hanuman increased his size but Surasa opened wider and wider her jaws to prevent him from passing. Then Hanuman shrank to the size of a man's thumb and leapt into her mouth and out of it again and again so as to fulfill her conditions. This is when Surasa accepted her defeated and allowed him to go.

### Introduction

Hanuma fetches Rama and Lakshmana to Sugreeva, and advises him to befriend Rama. Accordingly Rama and Sugreeva take the oath of friendship before an altar of fire and Rama assures to eliminate Vali the vice, from the face of earth.

ṛśyamūkāt tu hanumān gatvā tam malayam girim |  
ācacakṣe tadā vīrau kapi rājāya rāghavau || 4-5-1

1. hanumaan = Hanuma; R^iSamuukaat tu = from Mt. Rishyamuka; tam malayam giram gatvaa = to that, Mt. Malaya, having gone; kapi raajaaya = to the king of monkeys; raaghavau tadaa = then; viirau = about the valiant ones; aachachakSe = has reported.

Hanuma on going from Mt. Rishyamuka to Mt. Malaya, has reported to the king of monkeys Sugreeva, about the two valiant Raghava-s. [4-5-1]

ayam rāmo mahāprājña samprāpto dṛḍha vikramah |  
lakṣmaṇena saha bhrātrā rāmo. ayam satya vikramah || 4-5-2

2. mahaa praaj~naH = oh, great discerner - Sugreeva; ayam raamaH = this is Rama; dhR^iDha vikramaH = oh, stubbornly, valiant one; bhraatraa lakshmanena = along with his brother, Lakshmana; sampraaptaH = arrived; saH raamaH ayam = Rama, he is; satya vikramaH = virtuously valiant one.

"Oh! great discerner Sugreeva, this is Rama... oh, stubbornly valiant Sugreeva, this virtuously valiant Rama arrived along with his brother Lakshmana... [4-5-2]

ikṣvākūṇām kule jāto rāmo daśarathātmajah |  
dharma nigaditah ca eva pitur nirdeśa kārakah || 4-5-3

3. iksvaakuNaam kule jaataH dasharatha aatmajaH = in Ikshvaku, dynasty, born, Dasharatha's, son; Rama; dharme nigaditaH ca = in virtue, adept, also; eva = thus; pituH nirdesha kaarakaH = thus, father's, orders, adherent.

"Rama is the son of king Dasharatha, one born in Ikshvaku dynasty, an adept one in virtue and thus an adherent of his father's orders... [4-5-3]

rājasūya aśvamedhaiḥ ca vahniḥ yena abhitarpitaḥ |  
dakṣiṇāḥ ca tathā utsṛṣṭā gāvaḥ śata sahasraśaḥ || 4-5-4  
tapasā satya vākyena vasudhā yena pālita |  
strī hetoḥ tasya putro. ayam rāmah arañayam samāgataḥ || 4-5-5

4. yena = by whom; raajasuuya ashvamedhaiH ca = by rajayasuuya, ashvametha rituals, also; vahniH = ritual fire; abhi tarpitaH = is well worshipped; tathaa = likewise; shata sahasrashaH gaavaH dakSiNaaH uthsR^iTaa = in hundreds and thousands, cows, as charities, were given; yena = by whom; tapasaa = devoutly; satya vaakyena = truthful to his

word; vasudhaa = this earth; paalita = was ruled; tasya putraH ayam raamaH = his, son, is this, Rama; strii hetoH araNyam samaagataH = a lady, being the reason, to forests, he came.

"By whom the ritual fire is well worshipped in Vedic rituals like rajasuuya, ashvameha, and thus cows in hundreds and thousands are donated in those rituals, by whom this earth is ruled devoutly and truthful to his word, such Dasharatha's son is this Rama, who has to come to forests owing to a woman... [4-5-4, 5]

tasya asya vasato aranye niyatasya mahātmanah |  
rāvaṇena hṛtā bhāryā sa tvām śaraṇam āgataḥ || 4-5-6

6. vasataH araNye = when dwelling, in forests; niyatasya = principled one; tasya = his; asya = this; mahaatmanaH bhaaryaa = great soul Rama', wife; raavaNena hR^itaa = by Ravana, stolen; saH tvaam sharaNam aagata = such as he is, to you, for shelter, he came.

"Ravana stole the wife of this principled one and great soul Rama when dwelling in forests, such as he is, he came seeking your refuge... [4-5-6]

bhavatā sakhya kāmāu tau bhrātarau rāma lakṣmaṇau |  
pragṛhya ca arcayasva etau pūjanīyatamau ubhau || 4-5-7

7. tau bhraatarau = those two, brothers; raama lakSmaNau = Rama, Lakshmana; bhavataa sakhya kaamau = with you, friendship, interested; puujaniiyatamau = most venerable are; imau = them; ubhau = two; pragR^ihya = you receive them; arcayasva = worship.

"These two brothers Rama and Lakshmana, are interested to make friendship with you... thus you receive these two and worship them, for they are most venerable ones..." Hanuma thus advised Sugreeva. [4-5-7]

Here Hanuma's role as teacher is depicted. God comes to the rescue of the needy, and communicates through a competent teacher. Only the teacher can visualize the god and his intent, and thus narrate it to the taught. That is what Hanuma's advise to Sugreeva.

śrutvā hanumato vākyam sugrīvo vānara adhipah |  
darśanīyatamo bhūtvā prītyā uvāca rāghavam || 4-5-8

8. vaanara adhipaH = monkey's chief; sugriivaH = Sugreeva; shrutvaa = on hearing; hanumataH vaakyam = Hanuma's, words; darshaniiyatamaH bhutvaa = presentable, he became; priityaa = gladly; uvaaca raaghavam = spoke to, Rama.

On hearing Hanuma's words Sugreeva, the chief of monkeys has become presentable and gladly spoke to Rama. [4-5-8]

Sugreeva is not in a presentable form till now because he is outrageously furious with 'friend-or-foe' syndrome, on seeing Rama and Lakshmana. None can calm these vanara heroes down, except their own favourable interests. On listening from Hanuma that the entrants are friends, Sugreeva got his cool back, and thus became 'presentable,' befitting to his honourable kingship.

bhavān dharma vinītaḥ ca sutapāḥ sarva vatsalaḥ |  
ākhyātā vāyuputreṇa tattvato me bhavad guṇāḥ || 4-5-9

9. bhavaan = you; dharma viniitaH = virtue knower [you are trained to tread virtuous path]; su tapaaH = best, scrupulous one; sarva vatsala = to all, kindlier one; aakhyaataa vaayu putreNa = said so by, Air's son, Hanuma; tattvataH = in subtlety; me = to me; bhavat guNaaH = your, attributes.

"You are a trained one in treading righteous path, best by your scruples, and a kindlier one to all, so said Air-god's son Hanuma to me about your attributes, in subtlety... [4-5-9]

tan mama eva eṣa satkāro lābhaḥ ca eva uttamaḥ prabho |  
yat tvam icchasi sauhārdam vānareṇa mayā saha || 4-5-10

10. hṛṇ prabho = oh, lord; tat tvam vaanareNa mayaa saha sauhaardam icChasi = therefor, you, with a monkey, [like] me, along with, friendship, you wish to have; iti yat = thus, that which topic is there; eSa = this way; mama eva = for me, only; satkaaraH uttamaH laabhaH ca = an honour, best, achievement, also.

"Therefor oh, lord, you wish to make friendship with a monkey like me, thereby this is an honour and a best achievement to me alone... [4-5-10]

rocate yadi me sakhyam bāhuḥ eṣa prasāritaḥ |  
gr̥hyatām pāṇinā pāṇiḥ maryādā badhyatām dhruvā || 4-5-11

11. me sakhyam rocate yadi = my friendship, you aspire, if; eSa baahuH prasaaritaH = here is, arm, is extended; paaNinaa paaNiH gR^ihyataam = hand, by hand, be taken; dhruvaa = stably; maryaadaa badhyataam = convention, make fast.

"If you aspire my friendship here I extend my arm, take this hand of mine into yours, thus let the convention be stably made fast..." Thus Sugreeva proffered friendship to Rama. [4-5-11]

etat tu vacanam śrutvā sugrīvasya subhāṣitam |  
samprahr̥ṣṭa manā hastam pīḍayāmāsa pāṇinā || 4-5-12  
hr̥ṣṭaḥ sauhṛdam ālambya paryaṣvajata pīḍitam |

12, 13a. etat tu = all those; ugriivasya su bhaashitam vacanam shrutvaa = Sugreeva's, well-said, words, listening; samprahR^iSTa manaa = gladdened, at heart [Rama]; paaNinaa = with hand; hastam = [Sugreeva's] hand; piiDayaamaasa = started to clutch; sauhR^idam aalambya = friendship, while abiding; hR^iSTaH = happily; piiditam = grippingly; paryaSvajata = embraced.

Rama is gladdened at heart on listening all those words well said by Sugreeva, and then clutched Sugreeva's hand in his, and ardently abiding by the vow of friendship he embraced Sugreeva, grippingly and happily. [4-5-12, 13a]

tato hanūmān samtyajya bhikṣu rūpam arindamaḥ || 4-5-13  
kāṣṭhayoḥ svena rūpeṇa janayāmāsa pāvakaḥ |  
dīpyamānam tato vahnim puṣpaiḥ abhyarcya satkṛtam || 4-5-14  
tayor madhye tu suprīto nidadhau susamāhitaḥ |

13b, 14, 15a. tataH = then; arindamaH hanuumaan = enemy destroyer, Hanuma; bhikshu ruupam samtyajya = ascetic's guise, leaving off; svena rupeNa = with his own, form; kaaSThayoH paavakam janayaamaasa = with two sticks, fire, started to ignite; tataH = then; vahnim diipyamaanam satkR^itam = fire, making to glow, decorated; puSpaiH = with flowers; abhyarcya = worshipped; supriitaH = gladdened; susamaahitaH = devoutly; tayoh madhye nidadhe = them, in between, placed.

Then the destroyer of enemies Hanuma discarding the guise of ascetic assumed his original monkey form, and on producing fire with two sticks then made it to glow. decorated, worshipped with flowers, then gladly and devoutly placed that fire in between Rama and Sugreeva. [4-5-13b,14,15a]

The holy fire used to kindle the ritual fire in a yaj~na will be produced by constantly rubbing two dry wood sticks, and this is called as araNi . When sparkles of fire and a little fume appear, it will be put into the Altar of Fire. Here, Hanuma has changed his ascetic form to his original monkey shape. This form changing at their will and wish is called kaamaruupa vidya, changing guise at will, which will be useful to Hanuma in the coming episodes of Ramayana.

tato agnim dīpyamānam tau cakratuḥ ca pradakṣiṇam || 4-5-15  
sugrīvo rāghavaḥ ca eva vayasyatvam upāgatau |

15b, 16a. tataH = then; tau diipyamaanam agnim pradakshiNam cakratuH = they two, glowing, at fire, circumambulations, they made; Sugreeva; Raaghava; ca = also; eva = thus; vayasyatvam = friendship; upaagatau = entered into.

Then those two performed circumambulations to that well glowing ritual fire, and thus, Rama and Sugreeva entered into the pact of friendship. [4-5-15, 16a]

tataḥ suprīta manasau tau ubhau hari rāghavau || 4-5-16  
anyonyam abhivīkṣantau na tṛptim abhijagmatuḥ |

16b, 17a. tataH = then; supriita manasau = gladdened, at heart; tau ubhau = those, two; hari = monkey; raaghavau = Raghava anyonyam = at each other; abhi viikshantau = gazing at; na = not; tR^iptim = satisfaction; upajagmatuH = they got.

And then gladdened at heart are those two, that monkey and Raghava, gazed enough at each other eye-to-eye, but their hearts did not derive any fraternal satisfaction. [4-5-16b, 17a]

tvam vayasyo.asi hr̥dyaḥ me hi ekam duḥkham sukham ca nau ||4-5-17  
sugrīvo rāghavam vākyam iti uvāca prahr̥ṣṭavat |

17b, 18a. tvam me hR^idyaH vayasyaH asi = you, are my, amiable, friend, you are; nau sukham duHkham ca ekam = our, mirth, misery, are one [the same]; iti sugriivaH prahR^iSTa vat raaghvam vaakyam uvaacha = thus, Sugreeva, rejoicingly, to Raghava, sentence, said.

Sugreeva rejoicingly said to Raghava, "you are the amiable friend of mine, henceforth our mirth or miseries are same for us..." [4-5-17b, 18a]

tataḥ suparṇa bahulām bhaṁktvā śākhām supuṣpitām ||4-5-18  
sālasya āstīrya sugrīvaḥ niṣasāda sa rāghavaḥ |

18b, 19a. tataH = then; Sugreeva; saalasya parNa bahulaam = of sala tree, with leaves, many; supuSpitaam = well flowered; shaakham chitvaa = branch of tree, snapped off; aastiirya = spread it; sa raaghavaH = along with, Rama; niSasaada = sat on it.

And then Sugreeva snapped off and spread a fully flowered tree-branch of sala tree with many leaves, and sat on it along with Rama. [4-5-18b, 19a]

lakṣmanāya atha samhr̥ṣṭo hanumān mārutātmajaḥ || 4-5-19  
śākhām candana vṛkṣasya dadau parama puṣpitām |

19b, 20a. atha = then; samhR^iSTaH = gladly; maaruta aatmajaH = Air's son; Hanuma; chandana vR^ikshasya = of sandalwood, tree; parama puSpitaam = well, flowered; shakhaam = branch of; laksmanaaya = for Lakshmana; dadau = gave.

Then Hanuma the son of Air, gladly gave a well-flowered branch of sandalwood tree to Lakshmana... [4-5-19b, 20a]

tataḥ prahr̥ṣṭaḥ sugrīvaḥ ślakṣṇam madhurayā girā || 4-5-20  
prati uvāca tadā rāmam harṣa vyākula locanaḥ |

20b, 21a. tataH = then; prahr̥ṣṭaH = that delighted one; Sugreeva; madhurayaa giraa = with sweet, words; harsha = with happiness; vyaakula = quavering; lochanaH = eyes; shlakshnam = softly; tadaa = that way; prati uvaacha = replied; Rama.

Then that delighted Sugreeva with his sweet words, and with his eyes quavering in happiness, replied Rama softly. [4-5-20b, 21a]

aham vinikṛto rāma carami iha bhaya ārditaḥ || 4-5-21  
hr̥ta bhāryo vane trasto durgam etat upāśritaḥ |

21b, 22a. Rama; aham = I am; vinikṛtaH = ridiculed; hr̥ta bhaaryaH = stolen, wife; bhaya aarditaH = fear haunting me; iha vane charami = here about, in forest, I am moving; trastaH = dread; durgam = impenetrable; etat = this forest; upaashritaH = took refuse.

"Rama, I am ridiculed, stolen is my wife, I move here about in these forests with dread and fear haunting me... I took refuge in this impenetrable forest... [4-5-21b, 22a]

so.aham trasto vane bhīto vasāmi ud bhrānta cetanaḥ || 4-5-22  
vālinā nikṛto bhrātrā kṛta vairaḥ ca rāghava |

22b, 23a. Raaghava; bhraatraa = by my brother; vaalinaa = by Vali; nikṛtaH = denounced; kṛta vairaH ca = made, an enemy, also; saH aham = such as I am; trastaH = fearing; udbhraanta chetanaH = with dismayed, vitality; vane = in forests; abhiitaH = scared; vasaami = I am living.

"Oh, Raghava, my brother denounced me, he even made me an enemy of his, such as I am I am living in these forests with scare and fear, and with dismayed vitality... [4-5-22b, 23a]

vālino me mahābhāga bhaya ārtasya abhayam kuru || 4-5-23  
kartum arhasi kākutsthaḥ bhayam me na bhaved yathā |

23b, 24a. mahaabhaaga = oh! highly fortunate one Rama; vaalinaH = from Vaali; bhaya aartasya = in fear, intimidated; me = to me; a bhayam kuru = no, fear [fearlessness] give me; kaakutsthaH = Rama; me yathaa bhayam na bhavet = to me, as to how, fear, will not, be there; [tathaa = that way]; kartum arhasi = to do so, apt of you.

"Oh, highly fortunate Rama, affirm fearlessness to me from Vali by who I am highly intimidated, and as to how there will be fearlessness to me from him, it will be apt of you to accomplish that, that way... [4-5-23b, 24a]

evam uktaḥ tu tejasvī dharmajño dharma vatsalaḥ ||4-5-24  
prati abhāṣata kākutsthaḥ sugrīvam prahasan iva |

24b, 25a; evam = thus; uktaH tu = who is said so; tejasvii = resplendent one; dharmaj~naH = righteous one; dharma vatsalaH = virtue, patron; kaakutsthaH = Rama; sugriivam = to Sugreeva; prati abhaaSata = in turn, spoke [replied]; prahasan iva = laughing off, as though.

When thus said, that resplendent and righteous one being the patron of virtue Rama replied Sugreeva, as though laughing off. [4-5-24b, 25a]

upakāra phalam mitram viditam me mahākape ||4-5-25  
vālinam tam vadhiṣyāmi tava bhārya apahāriṇam |

25b, 26a. mahaa kapeH = oh, great monkey; mitram = a friend has; upakaara phalam = helpfulness, as resultant fruit; viditam me = known to, me; tava bhaarya apahaarinaam = your, wife's, adductor; tam vaalinam = that one, Vali; vadhishyaami = I intend to kill [eliminate.]

"A friend is the resultant factor of helpfulness... that I know... oh, great monkey I intend eliminate that Vali, the abductor of your wife... [4-5-2b, 26a5]

amoghoḥ sūrya saṃkāsāḥ mama ime niśitāḥ śarāḥ || 4-5-26  
tasmin vālini durvṛtte nipatiṣyanti vegitāḥ |  
kanka patra praticchannā mahendra aśani saṃnibhāḥ || 4-5-27  
tīkṣṇāgrā ṛjuparvāṇaḥ sa roṣā bhujagā iva |

26b, 27, 28a. amoghaaH = unfailing; suurya sankaaH = sun-like; nishitaaH = sharp; kanka patra praticChannaa = eagle's, feathers, tied with; mahendra ashani sannibhaaH = Indra's, Thunderbolt, similar to; tiikshNa agraa = sharp, pointed; R^iju parvaaNaH = with straight, egress; sa roSaaH bhujagaa iva = with rage, snakes, like; ime mama sharaaH = these, my, arrows; vegitaaH = speeded [in shooting]; durvR^itte = vicious one; tasmin vaaalini nipatiSyanti = on that, Vali, will fall.

"Unfailing are these arrows of mine, scorchers like sun, sharp ones tied with eagle feathers, similar to Indra's Thunderbolts, sharp are their point and straight is their egress, similar to enraged snakes, and these arrows of mine will be speeded up to fall on that vicious Vali... [4-5-26b, 27, 28a]

tam adya vālinam paśya tīkṣṇaiḥ āśī viṣa upamaiḥ || 4-5-28  
śaraiḥ vinihitam bhūmau prakīrṇam iva parvatam |

28b, 29a. adya = now; aashii visha upamaiH = snakes, venomous, in similarity; kruuraiH sharaiH vinihitam = by cruel, arrows, completely ruined; bhuumau = on ground; prakiirNam = splintered; parvatam = mountain; iva = like; vaalinam = Vali; pashya = you see.

"You will see now itself the falling of Vali like a splintered mountain onto ground, when completely ruined by these cruel arrows that are similar to venomous snakes..." Thus Rama inculcated confidence in Sugreeva. [4-5-28b, 29a]

sa tu tad vacanam śrutvā rāghavasya ātmanohitam |  
sugrīvaḥ parama prītaḥ paramam vākyaṃ abravīt ||4-5-29

29b, c. saH tu = he, also; sugriiva = Sugreeva; aatmanaH hitam = for himself, appeasing; raaghavasya tat vachanam = of Raghava, that saying; shrutvaa = on hearing; parama priitaH = completely satisfied; sumahat = fine; vaakyam = sentence; abraviit = said.

On hearing Raghava's words that are appeasing for his self, Sugreeva is very completely satisfied and said this fine sentence. [4-5-29b, c]

tava prasādena nṛsimha vīra  
priyām ca rājyam ca samāpnuyām aham |  
tathā kuru tvam nara deva vairiṇam  
yathā na hiṃsyat sa punar mama agrajam || 4-5-30

30. tava prasaadena = by you, grace; nR^i simha = lion, among men; viira = valiant one; aham = I will; priyaam cha = wife, also; raajyam ca = kingdom, too; sam aapnuyaam = let me regain; nara deva = humans', god; saH = he; punaH = again; yathaa = as to how; na = not to; hinsyat = suffer me; tathaa tvam kuru = like that, you, do; vairiNam = to my enemy; mama agrajam = my elder brother.

"By your grace, oh, lion among men, let me regain my wife and kingdom too... oh, god of humans, as to how he does not suffer me again, thus you may please make happen... let not my elder brother turned as an enemy of mine suffer me again... [4-5-30]

sīta kapīndra kṣaṇadā carāṇām  
rājīva hema jvalanopamānāni |  
sugrīva rāma praṇaya pasaṅge  
vāmāni netrāṇi samam sphuranti || 4-5-31

31. Sugreeva; Rama; praNaya = friendly; prasa~Nge = conversation; siita = Seetha's; kapi indra = monkeys, lord's [Vali's]; kshaNadaa charaanaam = night, walker's [Ravana's]; raajiiiva = lotus; hema = golden; jvalana = fireball; upamaanaani = in similitude; vaamaani = left side; netraaNi = eyes; samam = equally; sphuranti = fluttered.

During the friendly conversation of Rama and Sugreeva, the left eyes of Seetha, Vali and Ravana that bear similitude with lotuses, golden orbs, and fireballs respectively have fluttered equally. [4-5-31]

This verse is in krama alankaara, an equated metaphoric expression, by juxtaposing words equally to compare Seetha's eyes with lotuses, Vali's eyes with golden-balls for his complexion is golden, and Ravana's eyes with fireballs. But all are left eyes only that have fluttered. The flutter of left eye to the male is a bad omen while to the female it is a good omen. Hence the friendship of Rama and Sugreeva is the seedling point for eradication of vice, namely Vali and Ravana, from face of the earth.

iti vālmīki rāmāyaṇe ādi kāvye kiṣkindha kāṇḍe pañcamaḥ sargaḥ

*Thus, this is the 5h chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.*

#### KISHKINDA IN PRESENT SCENARIO

Kishkindha Kanda (the book of Kishkindha) Valmiki Ramayana, which is one of the two great epics of India (the other being the Mahabharata). The book consists of 67 sargas (sometimes translated as chapters or "cantos") of Sanskrit verse.

#### Hampi

The fourth chapter of Ramayana mentions Kishkinda in Hampi as the citadel of Bali. Vali (Sanskrit: वाली, nominative singular of the stem वालिन् (Valin)), also known as Bali, was a vanara king of Kishkindha in the Hindu epic Ramayana.

When Rama decided to depart from the world and took samadhi in the Sarayu river, Sugriva also retired from earth and went with his father Surya. He crowned his nephew Angada as the next king of Kishkindha.



The kingdom of Kishkindha is said to be a part of the Dandaka forest, which stretched from the Vindhya mountain range down to the south of India. Today Hampi is a famous UNESCO World Heritage Site, one of its most captivating features being its ruins, which are a result of years of volcanic activity and soil erosion.

There are 575 steps and there are markers that tell you how many steps you have completed. There are stunning views while climbing up, but there isn't too much shade along the way, the sunrays fall directly on the steps and it can become hot during the day.

### **OBSERVATIONS MADE THROUGH THE STUDY OF KISHKINDAKANDA**

The following are the statements observed with my deeper knowledge which can prove the Kishkindakanda as a tale of wisdom.

- ✓ The main essence that can be drawn from Ramayana the epic is one can have that courage and passion towards a never give up attitude in spite of all odds and prove his/herself that he/she is a leader and a hero to his/her life.
- ✓ Character is the way of attitude and a substance of quality in our perception that made us handle the large group of people called friends with a word of truth and a bond of loyalty that helps us to fight the battles as friends won't leave us alone in our hardships.
- ✓ The words of Lord Hanuman to invite Vibhishana the brother of enemy Ravana into Lord Rama's group to fight against Ravana let us aware how important it is to have a logical thinking and estimations we can draw on a person with or without considering his/her background. Because it's not where we belong and how we were brought up it is important What We Are as an Individual.
- ✓ If our intentions are pure and our deeds are ethical the universe itself helps us to conquer things in all possible ways and means just like Lord Rama took the help of Vanaras to reach Lanka, fought with Ravana and get back the Maha Sakhvi the queen of Lord Rama's heart our beloved Goddess Sita.