

big noise aroused Hanūmant who was asleep in the thicket; as he woke up, yawning, he hit the ground with his large tail which looked like the flag staff of Indra and produced sound like a thunder; when Bhīma marched forward to search the source of this sound he saw Hanūmant lying on a thick stone-slab in the midst of the banana trees 3. 146. 59-64; description of Hanūmant 3. 146. 65-71; when Bhīma roared loudly Hanūmant opened his eyes a little, looked despisingly at Bhīma, and asked Bhīma why he woke him up who was happily asleep; he told Bhīma that as an intelligent human being Bhīma should have shown compassion for other beings; Bhīma therefore did not know his *dharma*; Hanūmant then asked Bhīma the purpose of his arriving at a place which was not supposed to be visited by human beings; the mountain, beyond that point, could not be crossed unless one had acquired perfection (*siddhagati* 3. 146. 79); Hanūmant advised Bhīma to eat the roots and fruits to be found there which were as good as *amṛta* and return 3. 146. 72-81; when Bhīma introduced himself to Hanūmant as a Pāṇḍava and son of Vāyu, Hanūmant responded with a smile but asked Bhīma to return rather than proceed further and meet with danger; when Bhīma insisted that he must proceed and for that purpose Hanūmant should get away from his path, Hanūmant replied that it was not possible for him to move as he was suffering from an ailment; if Bhīma must proceed he should cross over him; when Bhīma said he was prepared to go beyond him and the mountain as Hanūmant had crossed the ocean, Hanūmant asked Bhīma who was that Hanūmant, Bhīma replied that Hanūmant was his brother, meritorious, brave and in-

telligent, famous in the Rāmāyaṇa; he crossed the ocean to find out Rāma's wife; knowing Bhīma to be arrogant due to the strength of his arms, Hanūmant again told him that as he could not move due to old age Bhīma should set aside his tail from the path and proceed; Bhīma failed in his attempt to lift the tail and stood with his face turned down due to shame; he bowed down to Hanūmant asking for forgiveness; Bhīma requested Hanūmant to reveal his identity and let him know whether he was a *siddha*, a god, a Gandharva, or a Guhyaka in the form of a monkey 3. 147. 17-22; Hanūmant then told Bhīma who he really was and that he used to live with Sugrīva on the Rṣyamūka mountain since the latter was cheated by his brother Vālin 3. 147. 27; Hanūmant further told Bhīma that he had gone out with other crores of monkeys in search of Sītā and was informed by a vulture (Jaṭāyus) about Sītā; he had then jumped over the ocean, one hundred *yojanas* wide, seen Sītā in Rāvaṇa's house, and returned after announcing himself to Rāvaṇa; when Rāma finally started (for Ayodhyā) Hanūmant had asked the following boon from Rāma: "May I live as long as the story of Rāma lasts"; the boon was granted to him; Gandharvas and Apsarases sing the narrative of Rāma (*tasya vīrasya caritam* 3. 147. 39) to please Hanūmant; Hanūmant again told Bhīma that no mortal could go beyond the point where they met since it was frequented by the gods; Hanūmant informed Bhīma that he had blocked Bhīma's way lest he should be attacked or cursed by some one, and that the lake he was searching for was close by 3. 147. 33-41; Bhīma then told Hanūmant that he was highly blessed by his meeting with Hanūmant; Bhīma requested him to show the