

unrivalled form which he had assumed when he leapt over the ocean; only then Bhīma would believe what Hanūmant had told about himself; Hanūmant informed Bhīma that it was not possible to assume forms of the bygone age; one acquired the strength, form and prowess according to the *yuga* in which one lived; he had to follow the (rule of the) *yuga*, since no one could go beyond Time (*yuge yuge | balavarsmaprabhāvā hi prahīyanty ubbhavanti ca ... yugam samanuvartāmi kālo hi duratikramah* 3. 148. 7, 8); when Bhīma persisted in his request, Hanūmant increased his body immensely to look like mountain Maināka and showed Bhīma the form he had assumed to cross the ocean 3. 149. 2-4; description of the body 3. 149. 4-7, 13; Hanūmant told Bhīma that he could grow even more, as much as he liked; Bhīma then requested Hanūmant to assume his former shape 3. 149. 8-12 (Hanūmant st. 8) when Bhīma asked why Rāma himself had to go to Rāvaṇa when Hanūmant could destroy Lankā, Hanūmant told him that if he had killed Rāvaṇa, Rāma's fame would have suffered 3. 149. 14-20; Hanūmant then permitted Bhīma to depart and showed him the way leading to the Saugandhikavana and the garden of Kubera; he warned Bhīma not to pluck the flowers himself and asked him to show regard for the deities; he asked Bhīma not to act rashly but follow the *dharma* 3. 149. 21-24; Hanūmant then gave a long discourse on *dharma* to Bhīma (explaining to him *trayī, vārtā* and *daṇḍanīti*; the duties of the four *varṇas*; the conduct of a king) 3. 149. 26-52; Hanūmant contracted his body and embraced Bhīma; the embrace removed Bhīma's fatigue; with faltering voice and tears in his eyes Hanūmant asked Bhīma to remember him and

not to tell anyone of his whereabouts; having embraced a mortal (Bhīma) Hanūmant was happy to be reminded of Rāma; Hanūmant offered a boon to Bhīma : if Bhīma so wished Hanūmant could go Hāstinapura and kill the sons of Dhṛtarāṣṭra or crush their town with a rock 3. 150. 1-9; but Bhīma told Hanūmant that he (H.) had already done all that he could do for Bhīma; instead of a boon he only asked for Hanūmant's forgiveness and favour; the Pāṇḍavas had found in Hanūmant their support which would help them to win the war; hearing that Hanūmant told Bhīma that due to brotherly feelings and friendliness (*bhrātrtvāt sauhṛdāc cāpi* 3. 150. 13), whenever Bhīma roared in battles, Hanūmant would add his roar to it and increase its volume; he would stand on the flag-staff of Arjuna and roar which would deprive the enemies of their lives; hence Arjuna's banner often described as marked by a monkey (*vānara, kapi, śākhāmṛga*, but the monkey is not named Hanūmant) 5. 47. 46; 5. 59. 13; 6. 56. 7, 9, 20, 27; 6. 67.3; 6. 78. 9; 6. 112. 114; 7. 9. 14; 7. 17. 21; 7. 80. 8, 9 (the monkey terrified the army of the Kauravas); 7. 80. 29; 7. 102. 6; 7. 114. 81; 9. 9. 59; 10. 12. 25; 14. 51. 54; 14. 82. 29; 14. 83. 12, 23, so saying Hanūmant disappeared 3. 150. 14-15. F. Meeting with Rāma and the fight between Vālin and Sugrīva : When Rāma and Lakṣmaṇa arrived on top of the Ṛṣyamūka mountain and saw five monkeys, Hanūmant, as a messenger of Sugrīva, approached them; Rāma and Lakṣmaṇa first talked with Hanūmant and then approached Sugrīva to form friendship with him 3. 264. 9-11; (later, in the fight between Vālin and Sugrīva) when Rāma could not distinguish between them, Hanūmant stuck a garland