

round the neck of Sugrīva 3. 264. 33. G. Search for Sītā : After the search for Sītā, when Hanūmant and the other monkey-chiefs were returning to the Rśyamūka mountain, on way they rested in the *madhavana*; Sugrīva interpreted this behaviour (*praṇaya* 3. 266. 28) as indicatig that Hanūmant and others were successful in their mission; the monkey-chiefs who had gone for the search then approached Rāma, Lakṣmaṇa and Sugrīva 3. 266. 26-30; looking at the complexion of Hanūmant and his gait Rāma understood that he had seen Sītā; Hanūmant informed Rāma that he had brought the good tidings; he then described to Rāma his search for Sītā in the south 3. 266. 31-55 (meeting the female ascetic Prabhāvātī in the house of the Daitya Maya; meeting with Saṃpāti and obtaining from him the information that Sītā must be with Rāvaṇa in Laṅkā and that Laṅkā lay beyond the ocean); when no one was prepared to cross the ocean, Hanūmant did it after entering his father (i. e. Vāyu : *tataḥ pituram āvśya pupluve 'ham mār-ṇavam*) and killing on way an aquatic Rākṣasī (*jalarākṣasī*) 3. 266. 57; in Laṅkā, Hanūmant saw Sītā in the inner apartment of Rāvaṇa (*tatra sītā mayā dṛṣṭā rāvaṇāntaḥpure saī* 3. 266. 58); having determined her identity Hanūmant approached her and told her that he was the son of god Wind and the messenger of Rāma; he told Sītā that Rāma and Lakṣmaṇa were safe and had enquired after Sītā's well-being; he assured her that he was a monkey and not a Rākṣasa, and that Rāma would soon arrive in Laṅkā with his monkeys; Sītā told him that she knew him already to be Hanūmant as was reported to her by the Rākṣasa Avindhya; she gave Hanūmant a jewel and

permitted him to leave; to convince Rāma that Hanūmant had met her, Sītā told him the incident of Rāma throwing a reed at a crow on the Citrakūṭa mountain; Hanūmant then burnt Laṅkā and returned to Rāma 3. 266. 58-68. H. Encounter with individual demons in Rāma's war with Rāvaṇa : Hanūmant marched at the head of the army when it started towards the sea in the south 3. 267. 16; when the demon Dhūmrākṣa attacked the army of the monkeys, Hanūmant rushed towards him; this act inspired confidence in the monkeys; the fight between the two was fierce like the one between Indra and Prahlāda; Dhūmrākṣa struck Hanūmant with maces (*gadā*) and clubs (*parigha*), and Hanūmant retaliated with trees; finally Hanūmant killed Dhūmrākṣa together with his horses, chariot and charioteer 3. 270. 7, 12-14; when Lakṣmaṇa was engaged in fighting with the demons Vajravega and Pramāthin, Hanūmant attacked Vajravega and killed him with the summit of a mountain (*adrīṣṭṛiṅga*) 3. 271. 24; Hanūmant was among the monkey-chiefs who watched over Rāma and Lakṣmaṇa when they fell down on the ground tied with the arrows of Indrajit 3. 273. 4; he was one of those who applied water, sent by Kubera, to their eyes which enabled them to see invisible beings 3. 273. 10-13; Hanūmant and other monkey-chiefs surrounded Rāvaṇa when he rushed at Rāma 3. 274. 3. I. Sītā's boon : At the time of boon-givings after the war Sītā gave Hanūmant the following boon : "You will live as long as the fame of Rāma lasts (*rāma-kīrtiyā samam putra jīvitam te bhaviṣyati*), and that the heavenly enjoyments will wait on you" 3. 275. 43-44. J. Messenger to Bharata : When Rāma approached the city