



## 7. 🐒 The Flying Swiftie: Hanuman's Divine Excellence

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### Ramayana Collection

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 **Description:** Hanuman as the indispensable magical ingredient of the Ramayana - his divine birth, supreme intellect, flawless communication, and profound devotion

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The seventh secret of the Ramayana, known as "The Flying Swiftie" (*Ezhavathu Rahasyam*), focuses entirely on the unparalleled glory (*Vaibhavam*) of Hanuman, recognizing him as the epic's indispensable "magical ingredient" and the master executor of divine will. The title "The Flying Swiftie" frames Hanuman as the first "Swiftie" (*Aadi Swifti*), a reference to his ability to execute his mission swiftly and completely, contrasting with the delays and struggles faced by other characters.

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### ✨ Hanuman as the Magical Ingredient

Hanuman is fundamentally viewed as the crucial plot device that keeps the entire epic moving. While the Ramayana is overtly about Rama (*Ramasya Ayam*), Valmiki himself suggests the epic is also about the glory of Sita (*Sitaya Charitam Mahat*). However, the philosophical discourse insists that Hanuman is the magical ingredient which, if absent, would cause the entire narrative to collapse.

Valmiki intentionally excludes Hanuman from the early cantos (Balakanda, Ayodhya Kanda, Aranya Kanda). Hanuman is given a "grand entry" only in the

Kishkindha Kanda. Once he enters the narrative, he immediately "owns it" and becomes the driving force behind Rama's success.

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## The Glory of Sundara Kanda

The secret highlights the immense significance of the fifth book, the Sundara Kanda (The Beautiful Chapter), which narrates Hanuman's journey to Lanka. The entirety of Sundara Kanda describes events spanning less than 24 hours. This short time frame contrasts sharply with other cantos (like Kishkindha Kanda, which covers four months of waiting during the rainy season, *Chaturmasyam*).

Commentators explain that this section is named "Sundara" (Beautiful) because four things connected to it were deemed aesthetically or morally beautiful: **Sita** (the recipient), who is the *Sundari*; **Rama** (the sender), who is the *Sundaran*; **The Message**, which was flawlessly conveyed; and **The Messenger**, Hanuman himself (also called *Sundara*).

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## Birth, Education, and the Forgotten Power

Hanuman's history explains his unparalleled physical and intellectual capabilities, as well as the unique vulnerability he faced. Hanuman is born as the son of Anjana (formerly the celestial nymph Punijiksthala) and Kesari, who was considered the "Lion" (*Simha*) among the Vanaras. Hanuman is an Amsa (aspect) of Vayu (the Wind God) and the Rudramsha of Shiva.

Hanuman was taught all forms of knowledge by the Sun God (Surya). Upon completion, Hanuman emerged as a *Navavyakarana Pandita* (Master of the Nine Grammars) in Sanskrit. Since Surya was his preceptor, Hanuman vowed eternal service to Surya's son, Sugriva, becoming his chief advisor (*Sachiwa*).

As a child, Hanuman mistook the rising sun for a red fruit (*phalamani*) and flew towards it. Lord Indra struck him with the Vajrayudha (thunderbolt), causing him to fall and injuring his jaw (*Hanuhu*), which gave him the name Hanuman. Due to his hyperactive and mischievous nature, Rishis cursed him, stating that he would forget his immense strength until he was reminded by another person.

This forgetting caused real difficulty, such as the initial failure to recommend Rishyamukha Parvata as a safe haven to Sugriva.

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## Exceptional Intellectual Skills and Communication

Hanuman's greatest attribute, praised even by Rama, was his flawless intellectual acuity and his mastery of communication (*Bhashana Kausalam*).

When Hanuman first approached Rama and Lakshmana, he disguised himself as a Brahmana. However, upon encountering the Paramatma (Supreme Soul), he could not utter a falsehood, immediately revealing his true identity: "Hanuman Nama Vanaraha" (I am a Vanara named Hanuman). Rama was so impressed by his flawless Sanskrit, pronunciation, and demeanor that he granted Hanuman a divine vision (*Kadaksham*), where Hanuman saw Rama in his Chaturbhuja (four-armed) form.

When searching for Sita, Hanuman used logic and immense powers of observation (*Tarkaya Masa Siteti*). For example, he observed the motif of the flowers Sita wore, which helped him identify her clothing later. He famously corrected his own judgment mistake when he initially mistook Ravana's chief queen, Mandodari, for Sita. He realized that Sita, the Patvirata (chaste wife), could never be found sleeping comfortably in Ravana's palace, even if he had no prior knowledge of her appearance.

Upon returning to Rama, Hanuman's ultimate display of communication mastery was his report of success. He avoided unnecessary details (like his fight with Simhika or the burning of Lanka) to prevent Rama from worrying. Instead, he provided the concise, winning message, avoiding ambiguity: "Drishta Sita" (I have seen Sita). This phrase prioritizes the verb (the confirmation of success) over the subject (Sita).

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## The Vanara Identity Debate

This secret addresses the perennial question of how Hanuman, if a monkey (Vanara), could be a scholarly, speaking, ritual-performing expert. The sources cite archaeological research, particularly a 12th-century inscription (*Kurunda Kalvettu*) found in Dharwad, Karnataka.

According to this theory, the Vanaras were originally human kings (*Chitra Rasarka*) who lived during the period of Parasurama's wrath against Kshatriyas. To escape persecution and survive, these kings fled to the forests and disguised themselves as forest animals (monkeys and bears). Since they were intelligent humans, they naturally spoke fluent Sanskrit (including Hanuman being a master of grammar) and maintained their religious rituals, such as performing Sandhyavandanam (as Vali did). Over generations of living in disguise, they adopted the physical traits and characteristics of the animals they impersonated (such as Hanuman's emphasis on his tail, which was considered an appendage resulting from their long-term adoption of the Vanara form).

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### Rama's Ultimate Reciprocation

Hanuman's service was considered so profound that Rama acknowledged it could never be adequately repaid. After Hanuman's mission, Rama declared that even if he offered Hanuman the entire three worlds (*trailokyam*), it would not be sufficient compensation for his devotion and service. The only thing Rama had left to offer was himself. He drew Hanuman close and offered him the *Sarvasvadana Parishvanga* (the embrace that conveys the gift of one's entire self). This embrace is regarded as the highest possible reward, placing Hanuman's status far above any other devotee.



### Reference

This blog post is based on notes taken from the following video : **Video Source:** [Watch on YouTube](#) For a more detailed explanation, I highly recommend watching the original video.



### Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gītā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any

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