



Yogic Concepts on Hanuman Chalisa

Veda, Upanishad and Bhagwad Gita all deals with involution and evolution. AIW (Ancient Indian Wisdom) clarifies that human being are coming from Bindu (Nuclei) containing all the characteristics (Swaroopa) of supreme reality (Permatma). After inception, human body starts developing from a Bindu in the form of causal body, subtle body and gross body till youth hood is achieved. After this (achieving youth hood) the evolution process should be started to reach the supreme reality (Permatma or Ram). The same is explored in Hanuman Chalisa. How?

The first Choupai (Sloka) of Hanuman Chalisa states “Jai Hanuman Gyan Gun Sagar, Jai Kapish Tihu Lok Ujager” provides the hidden meaning of three words (Gyan, Gun and Sagar) in Hanuman Chalisa. The first stanza of this Choupai clearly explains how the wholesome or holistic effect of body, mind and soul could be achieved as Shri Hanuman Ji has obtained. The purpose of Human birth can be understood with the help of an analogy of a tree. A tree achieves the purpose of life by obtaining wholesome (completeness). It shows the journey from seed to stem and further from flowering stage to spreading fragrance in the Universe (Jagat) and finally reaching to its aim in the form of seed from where it has come. This shows that human being should also follow the pattern of tree journey to achieve the goal (reaching the root of inception or birth). This will be clearly understood by comparing tree and human being model with the help of analysis.

Inception of human being

Human being starts from a Bubble or Bindu or nucleus containing all characteristics of creator or Permatma along with individual's collective action (Sanchit Samskara or Karma). This nucleus is also known as seed of the Jiva (existence). This seed becomes seedling and small plant

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The analysis of Gyan (knowledge) and Gun (Shakti or energy) of Hanuman Chalisa

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(form of child) in mother's womb and finally comes out to have further growth of plant (till youth hood) under the care of parents and society. Till then, an individual is a receiver of everything from parents and society. After youth hood, the cycle should become reverse. The youth is supposed to give back to the parents and society at least whatever individual got from them. The aim of individual should be return more to the society by exploring their best hidden capability as like great people have contributed. The holistic approach of human life can be understood with an analogy of a tree.

Gyan (knowledge) and Gun (Energy or Shakti) are the basis for wholesome effect

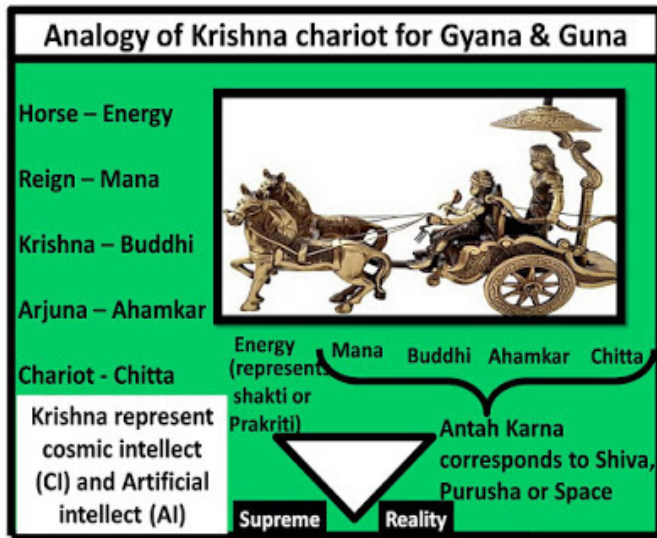
Now the question arises that what way the first stanza of Hanuman Chalisa provides a formulation to achieve the wholesome effect of human life by utilizing body, mind and spirit. The Choupai “Jai Hanuman Gyan Lok Ujager” provides the concept by unveiling the inter dependency of all the three - Gyan (Knowledge), Gun (Shakti or energy) and Sagar (controller or ruler of the two as consciousness or spirit).

In case of human being, the Gyan (knowledge) and Gun (Shakti or energy), if properly developed, then the human personality and self esteem will be developed. The image briefly describes the advantage of developing Gun and Gyan.

Gyan and Gun provide controlled zones to achieve self esteem (Purushartha) and personality (Vyaktitva) for everyone. One can have progressive life by achieving wholesome effect of Gyan and Gun. The completeness or Purnta (Sagar) of Gyan and Gun will yield the consciousness (awareness or Hosh) for having the vertical lift in worldly as well as spiritual life. Further, Gun & Gyan represents Shakti & Shiva respectively in Yoga. The same (Gun and Gyan) also represent energy and space in the scientific term.

Clarity related to Gun and Gyan with the help of Krishna Chariot

The image describes Krishna chariot (known to the reader) where Horse represent Energy (Gun) and rest of the chariot signifies Space (Gyan). Inside human space (Gyan) depends on Antahkarna (inner instrument) having Mana, Buddhi, Ahamkara and Chitta. The Reign corresponds to Mana (Mind), Lord Krishna corresponds to intellect (Buddhi), Arjuna resembles with Ahamkara (ego) and chariot signifies Chitta (stuff of mind, intellect and ego). When Gun (energy) and Gyan (space) become balanced then consciousness of Jiva which is also called Atma becomes effective. Before balancing of Gun and Gyan the intellect (Buddhi) is under the grip of mind and same is known as Artificial Intelligence (AI).



Reader may recall the action of lord Krishna in two ways. When Arjuna was in Vishad (heavy grief), lord was functioning as a friend of Arjuna and gave the teaching under purest influence of Artificial Intelligence. Later on, when Arjuna has equalized his Gun (energy) and Gyan (space) then lord Krishna gave the sermon by utilizing His Cosmic Intelligence (CI).

This clearly indicates that when a person is fully balanced by equalizing his Gun (energy) and Gyan (space), he or she may reach the perfection (Sagar or consciousness) and ready to receive the unknown from Cosmic Intelligence.

The image also indicates that balancing of energy and space, by which human being can reach the domain of transcendental body (supreme reality).

Krishna Chariot and Hanuman Chalisa

The image describes the importance of Gun and Gyan of Krishna chariot related to Hanuman Ji and Human Being. In this context it is worthwhile to know that many terms have been used for Gun (energy) and Gyan (space). For example, equivalent terms used by the common mass, philosophy, yoga and science in respect of Gyan and Gun have been shown.

The image shows the equivalent term of Gyan & Gun and the same is given below:

- Gyan (common term), Shiva (Yogic term), Purusha (Sankhya term), Space (Scientific term) is for manifestation and evolution. In Human body, it corresponds to different mental states (Conscious, subconscious and unconsciousness state).
- Gun (common term), Shakti (yogic term), Prakriti (Sankhya term), Energy (Scientific term) is for manifestation and evolution. In Human body, its corresponds different physical state (Jagrat, Swapna, Sushupti)

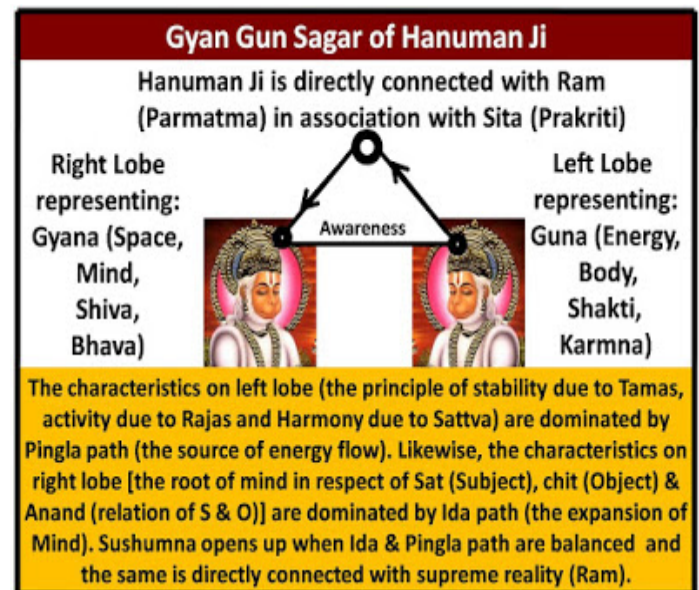
How to reach Parmatma (Ram) by equalizing Gyan and Gun?

Hanuman Ji is a great yogi and he has equalized Gun and Gyan with the help of Ida and Pingla path. We know that in yoga, the left lobe of the hemisphere represents Gun (energy) and functioning at the right side of the body with the help of Vital force (Prana). Similarly, right hemisphere is concerned with Gyan (knowledge) and functions in the left side of the body with the help of mental force. When both are balanced (Ida and Pingla path), Sushumna (the path of consciousness or psychic force) opens up. Shri Hanuman Ji as yogi has sublimated all the three forces (Vital, Mental and Psychic) and reached to Shri Ram (supreme reality).

The image describes in brief that how Hanuman Ji has utilized his left and right hemisphere to get his Sushumna (the path of psychic force) opened up. It explains that Right Lobe representing Gyan (Space, Mind, Shiva, and Bhava) and Left Lobe representing Gun (Energy, Body, Shakti, and Karmna).

The characteristics on left lobe (the principle of stability due to Tamas, activity due to Rajas and Harmony due to Sattva) are dominated by Pingla path (the source of energy flow). Likewise, the characteristics on right lobe [the root of mind in respect of Sat (Subject), chit (Object) & Anand (relation of Subject & Object (S & O))] are dominated by Ida path (the expansion of Mind). Sushumna opens up when Ida & Pingla path are balanced and the same is directly connected with supreme reality (Ram) through top back of the head (Bindu Visarga).

The reader may like to provide the comments for improving the concept posted above.



Tryst with Transformation



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This article throws light on how Swami Vivekananda and J Krishnamurti unfold the process of self-transformation in different words, languages and contexts

Introduction

Mystics have always been the beacons of change in the history of humanity. They have been guiding lights helping men and women turning inward which can be called self-transformation. Written words of the masters have been catalytic agents in this process of self-transformation. Literature by the mystics like Swami Vivekananda and J Krishnamurti are the sources of inspiration to many. This article tries to analyse the power of self-transformation in mystics Swami Vivekananda and J Krishnamurti. However, naming the two mystics inevitably brings comparison in its own trail. While each mystic is great and unmatched in one's own right, any comparative study may make us lose the essence their works of art. After all, it's not about of highlighting greatness of mystics but it's to do with the intensity with which their razor sharp words touch that the individual, who is at the other end of self-transformation. These words can touch more perhaps, when someone is standing at a crossroads. In turn, this article throws light on how Swami Vivekananda and J Krishnamurti unfold the process of self-transformation in different words, languages and contexts. Their approaches are distinct and that could be very beauty as this process transcends words and time.

At a crossroads

Not each person is prepared to face life in totality with all its positives and perils. Not many of us could be equipped to face uncertainties. Reeling under stress, pressure, anxiety and negativity, a majority of human beings lead a compulsive life. Inability to deal with unfortunate events may weaken further. Everything in existence happens as per its laws. Do catastrophes strike us unheralded? When many are at a crossroads, words of mystics that come as saviours help strengthening us. They make us to look inwards. That could be the beginning of self-transformation, where we start controlling our inner being where outside circumstances may not affect us always.

Swami Vivekananda and J Krishnamurti met people when they were at a crossroads or wanted to understand the very enigma of life. Emma Calve, a famous French opera singer, in her reminiscences, says that when she met Swamiji for the first time, he didn't raise his head and said,

*My child," he said, "What a troubled atmosphere you have: about you! Be calm! It is essential!" Then in quiet voice, untroubled and aloof, this man, who did not even know my name, talked to me of my secret problems and anxieties. He spoke of things that I thought were unknown even to my nearest friends. It seemed miraculous, supernatural!*¹

When Swamiji told her that he could read her mind like an open book, which was a beginning transformation in her. A renowned poet Ella Wilcox, attended Swamiji's lecture with her husband and her husband remarked that this man (Swamiji) knows more about God.... In her book, *The World and I*, she writes what her husband said about Swamiji,

*'This man makes me rise above every business worry; he makes me feel how trivial is the whole material view of life and how limitless is the life beyond. I can go back to my troubles at the office now with new strength.'*²

Swami Vivekananda is known to give people their much needed

strength in all walks of life. He helped many find right path when they were at a crossroads and also helped many evolve spiritually. With J Krishnamurti, this process worked differently. Vimala Thakar, social activist and a spiritual teacher talks about the effect of Krishnamurti's speech when she heard him talk for the first time,

*Krishnamurti's talk had stirred me to the very depths of my being. It became clear to me that the 'Ego' was at the root of the whole trouble.*³

Krishnamurti's long-time assistant Mary Zimbalist, in her memoirs, *In Presence of Krishnamurti*, narrates the words of her friend with whom she often discussed topics related to psychiatry and psychoanalysis, on his first meeting with Krishnamurti,

*"He is the most extraordinary man and knows more about human mind than anyone living or dead",*⁴

Thus, abovementioned examples underline the fact that the process of self-transformation starts unknowingly when we are at a threshold and words of the mystics touch us in the deep recesses of mind penetrating the layers ignorance. The mystic who transforms us shakes us to very being and it depends on us how we allow our consciousness to be stirred to the core.

Eclectic elegance of the two

Swami Vivekananda and J Krishnamurti unfolded the process of self-transformation albeit in different words. To some, their approaches may appear different yet both emphasised on turning inwards. Swamiji focused on potential divinity of each man and he wanted each of us to manifest it. J Krishnamurti called the transformation very being and not becoming.

*.....can that human entity undergo a deep, radical transformation; not superficial changes... but deep transformation which implies freedom totally from all belief, from all ideals, from all contradictions in our actions in our daily life. And can this be done without any effort, without the battle of the opposites?*⁵

Swami Vivekananda, in his lecture series in Practical Vedanta, emphasised on how rising above all dichotomies makes Advaita

Vedanta applicable in life

.... one central ideal of Vedanta is this oneness. There are no two in anything, no two lives, nor even two different kinds of life for the two worlds. There is but one life, one world, one existence. Everything is that One, the difference is in degree and not in kind. The difference between our lives is not in kind ⁶

Swami Vivekananda felt the need to revive Vedantic teachings in India and also in the West. Swamiji was sure ancient Indian wisdom had a message to the mankind. J Krishnamurti, on the other hand stressed on unconditioning mind. He didn't allow any scriptures, beliefs or gurus to be a reference point. In Jnan Yoga, Swamiji emphasized on the wisdom of unlearning and having true knowledge of self. While Krishnamurti denied the accumulation of any sort of knowledge and advised living moment to moment.

Swamiji exclusively elucidated upon the Rajayoga and also guided people on meditation, psychic control and hints on practical spirituality. On the contrary, Krishnaji didn't offer any particular method of meditation, instead, he said, "To me personally meditation is something that cannot be cultivated, practised, follow a system. It must come naturally, like a flower that blooms, you can't force it." When Swamiji spoke potential divinity of each soul or education as manifestation of perfection already within man, was it any different from what Krishnaji spoke of meditation as a naturally flowering within?

Swamiji's Advaita Vedanta, the doctrine of oneness teaches the unity of things while Krishnaji, through Choiceless Awareness asks us to go beyond the 'battle of opposite.' Thus, two mystics, which may come across as opposites could rather be unifying forces. As we walk a thin line between sadness and happiness, light and shadow, good and bad, we should never reach any extreme. Elevating ourselves above dualities will help us see both mystics in more balanced manner.

Why no comparison?

What we typically call comparative analysis is comparative literature is literary works in different cultures, ethos, social and religious backgrounds. Nevertheless, comparative study looks at the diversity and contexts in which those works are born and thus, by no means it aims to judge writers on their greatness. Very comparison may mar the very spirit of the mysticism.

Swami Vivekananda was essentially dealing with pre-independence India which was reeling under illiteracy, poverty and slavery. Krishnamurti has almost been talking over six decades, the span which saw global calamities like two world wars, international insecurities over borders, cold war and even in India, situations like emergency and wars with neighbouring countries. Though teachings of both mystics are timeless, judging them today's parameters on contemporary works is unfair.

Depths of inner spirituality, innate purity and indomitable spirit that helped others realise their power within made Swamiji of a sterner stuff he was made up of. He had a perfect grasp of situations. In India, he always spoke helping the living God while in the West, Swamiji helped people awaken their intelligence beyond intellect. Swamiji considered cowardice to be the only sin. He made people aware the power within and he wanted each man to be strong. Power is all swamiji's teaching in a nutshell.

Arise, awake, sleep no more; within each of you there is the power to remove all wants and all miseries. Believe this, and that power will

be manifested. ⁷

What appealed people in J Krishnamurti was his understanding of human consciousness and conditioning of human brain. He could comprehend the nuances of human problems in their lengths and breadths. He extensively worked on education that didn't condition human mind.

Swamiji's appeal could be wider and penetrative, Krishnaji's reach is more in intellectual circles. The former may have touched human heart and while latter, little more to human brain. How does it matter when the world is full of people who are either heart or only head driven? Understanding subtleties of both can make prosaic life little poetic and consciousness more aware.

The common link

The common link is not in their words and works, here was a man to whom both appealed in their own capacities. A prominent English writer and philosopher Aldous Huxley has written foreword to Krishnamurti's famous book the First and the Last Freedom and also to the Gospel of Sri Ramakrishna by Swami Nikhilanada. In Krishnamurti's preface, he says

What it is precisely that Krishnaji offers us?... Judgement and comparison commit us irrevocably to duality. Only choiceless awareness can lead to non-duality, to the reconciliation of opposites in a total understanding and a total love. ⁸

In the foreword of the gospel, he says,

To read through these conversations in which mystical doctrine alternates with an unfamiliar kind of humour, and where discussions of the oddest aspects of Hindu mythology give place to the most profound and subtle utterances about the nature of Ultimate Reality is in itself a liberal education in humility, tolerance and suspense of judgment. ⁹

While J Krishnamurti didn't allow himself to get conditioned even with theosophical teachings and upbringing, Vivekananda owed it all to Sri Ramakrishna, formally uneducated man who spoke in colloquial language and offered the highest wisdom from his experience.

Huxley's words, perhaps, fill the gaps between the two not in finding a common link but in underlining the fundamental thread in their teachings that connects the dots, if any.

Mystics: Stimulus in transformation

Mystics can ignite the spark within but it's up to us to keep the fire burning. Transformation depends on as much on the person who wishes to get transformed as much on the mystic helping one get transformed. True transformation will unleash the genuine intelligence within, trigger could be from Swamiji or Krishnaji. The process of transformation is continuous but that will equip us embrace life as it unfolds.

Swamiji made people aware of the infinite powers within while many wanderers found path in Krishnamurti's famous sentence, which he calls the core of his teachings, "truth is a pathless land." Perhaps, their greatness lies in their own accord to help people transform and pull us back literally before they cross the Rubicon.

Kahlil Gibran puts it perfectly how mystics help us transform in his magnum opus the Prophet. "If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind."

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(Endnotes)

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