INTEGRATING GURUKUL WISDOM WITH GOLEMAN'S EMOTIONAL INTELLIGENCE: INSIGHTS FROM THE HANUMAN CHALISA

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ABSTRACT

This paper explores the integration of values from the Gurukul system in Ancient India with the concept of Modern Emotional Intelligence (EI), juxtaposing Devdutt Pattanaik's "My Hanuman Chalisa" and Daniel Goleman's "Emotional Intelligence." Gurukul represents a system of education that aimed at the holistic development of an individual's intellect, morality, and emotions through guidance, social living, and disciplined action. Through the correlation of the chaupais of the Hanuman Chalisa with Goleman's classification of EI into self-awareness, self-management, social awareness, and relationship management, Hanuman Chalisa has been shown to be the "Psychological Knot" where Hanuman symbolically represents the Psychological Archetype of "Emotional Control," "Moral Upliftment," and "Bhavdhara," or selfless service. With such understandings, it is proposed here that the "Gurukul 2.0" framework be applied to modern education and leadership. Some key aspects include transformation from personal success to collective service, cultivating contextual empathies among organizational leaders, identifying and cultivating "obstacle-removers" in their organizational workforce, rooting all work efforts in the pursuit of organizational ethics, and creating organizational culture strategies that harmonize thought, action, and speech.

Keywords*: Gurukul, Goleman's EI, Emotional Quotient, Gurukul 2.0, Hanuman Chalisa, Devdutt Pattnaik, Emotional Intelligence

INTRODUCTION

Education is an important pillar in human developmet which shapes the thinking,character, value and social responsibility of a human. It has strong transformative power which helps in refining the beliefs and challenges the assumptions that has been reigning over centuries. Education provides intellectual and emotional tools which helps in handling the complex challenges of life (Fian & Roqiob, 2025). The future of nation is build in classrooms wherein the teachers act as foundation mentors to students. Teachers are not limited to academic competence but also influence ethical judgement and emotional maturity of students. In today's modern world the students are facing several serious emotional and psychological challenges. Issues like depression, anxiety, fear of failure, panic attacks, procastination and sleep deprivation are rapidly increasing. This clearly indicates that cognitive learning is not enough for holistic development. According to researchers, students experience more emotional and cognitive distress as compared to general population due to which it directly impacts their academic engagement and overall well-being (Gull et al.,2025). Due to this reason the educators have started adopting ancient educational systems with the current modern pedagogical frameworks so that sustainable approaches can be identified to develop emotional resilience. Historically the emotinal ups and downs and psychological struggles were considered the natural part of human growth. In ancient societies especially in context

of indian educational traditions, emotional challenges were used to master inner strength and self-mastery. One of the ancient societies are Gurukul, the system of Gurukul. Gurukul model was based on on personalized mentoriship and community living wherein the students would reside with their guru, the mentor. Under this system not only students would learn about philosophy, medicine or astronomy but would also learn about ethical principles, emotional discipline, moral values and practical life skills (Balachandren, 2024)

In today's world the holistic approach has once again become relevant because the success of student is not solely depends on academic success. The integration of emotional , social and spititual intelligence has become equally important. Diverse backgrounds and different academic environments demand education models in which emotional awareness, resilience, sense of purpose is aligned with intellectual achievement (Shukla & Malik, 2025). To address this need an influential framework was emerged in the face of emotional intelligence which was developed by David Goleman and has been extensively studies by him. Goleman's model has essential components such as self-awareness, self-regulation, motivation, empathy and social skills which are essential for learning, leadership and personal growth.

Emotional intelligence provides a strong psychological framework but its core principles are deeply connected to ancient Indian wisdom. This paper creates a meaningful dialogue between two knowledge systems wherein the interpretive work of Devdutt Pattanaik's Hanuman Chalisa is examined through the hermeneutic lens. Pattanaik's chalisa is not seen as the religious hymn but is considered a timeless guide of emotional mastery, ethical conduct and disciplined devotion. In Pattanaik's interpretation the lord Hanuman is a psychological archetype, he is a devoted student, a selfless servant leader and the ambodiment of Gurukul values. The humility, self-awareness, emotional regulation and strong sense of purpose of Hanuman is closely aligned with the core principles of emotional intelligence framework. Gurkul tradition, Goleman's EI framework and Pattanaik's hermeneutic interpretation is integrated and propose the study of culturally grounded perspective from which the Gurukul 2.0 is conceptualized. This approach reconnects the ancient mentorship ideals to contemporary educational and emotional challenges effectively.

SIGNIFICANCE OF STUDY

This study is relevant due to various reasons. First of all the widely accepted concept of emotional intelligence (EI) grounds in the Indian philosophical and cultural framework. The work of Daniel Goleman has made the EI globally relevant especially all the components including self-awareness, self-regulation, motivation, empathy and social skills (Goleman, 1996; Filice &Weese, 2024). Usually the literature sees the EI framework in the lens of western, secular and performance oriented (Williams, 2021). With the grounding of Indian ethical traditions EI not only become managerial and psychological skill but also a value-based lived practice. This study highlights the possibility of translating sacred texts to modern pschological language (Long & Gunakaro, 2022). As the perspective of Buddhist has shown the integration of perspectives of Goleman EI model similarly Hanuman Chalisa can be reinterpret as the practical guide to the emotional mastery. Due to this the application of EI is not only limited to personal growth but also expands the professional, leadership and organizational contexts (Damayanti et al., 2023)
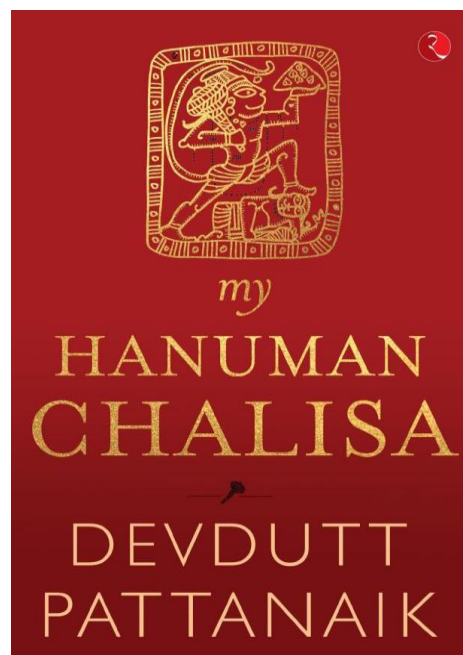
OBJECTIVES OF THE STUDY

- To examine Gurukul values reflected in Devdutt Pattanaik's My Hanuman Chalisa

- To review Daniel Goleman's Emotional Intelligence model as a modern psychological framework

- To analyse Hanuman as an archetype of emotional intelligence

- To establish conceptual parallels between ancient Indian wisdom and modern EI theory

- To explore the relevance of these insights for leadership, education, and organizational life

RESEARCH METHODOLOGY

1. Primary Source: An in-depth study of Devdutt Pattanaik's "My Hanuman Chalisa," exploring his psychological and symbolic interpretations of the verses.

2. Theoretical Framework: Utilizing the model by Daniel Goleman known as the Emotional Intelligence.

3. Comparative Analysis: Mapping the verses (chaupais) identified and the commentary by Pattanaik into the domains of EI proposed by Goleman.

4. Interpretive Analysis: Using the text to provide an interpretation and search for meaning based upon contemporary human psychology.

5. Texts Studied: Daniel Goleman (1995): Emotional Intelligence: Why It Can Matter More Than IQ. Established the model as a critical determinant of life success.

6. Literature Review: Devdutt Pattanaik (2017): My Hanuman Chalisa. The core text for this study, which reframes Hanuman as a model of wisdom, service, and emotional mastery.

Self	Social - Relational
Self Awareness • Emotional Self-Awareness • Accurate Self-Assessment • Self-Confidence	**Social Awareness** • Empathy • Service Orientation • Organizational Awareness • Learning Social Boundaries
Self Management • Emotional Self-Control • Conscientiousness • Trustworthiness • Adaptability • Achievement Orientation • Initiative	**Relationship Management** • Developing Others • Influence • Communication • Conflict Management • Visionary Leadership • Change Catalyst • Building Bonds • Collaboration and Teamwork

Conceptual Mapping between Goleman's EI and Devdutt Pattanaik's Hanuman Chalisa

In this section the character of Hanuman is explained using Daniel Goleman's Emotional Intelligence framework. In Devdutt Pattanaik's Hanuman Chalisa 40 chaupais are decoded like a psychological journey. Here Lord Hanuman is not only a mythological figure but also is the symbol of emotionally evolved human potential. In this analysis it is shown how ancient indian wisdom already understood psychological concepts which the modern psychology has defined. In Pattanaik's explanations, Hanuman's journey clearly shows the path from self doubt to selfless mastery.

Self Awareness

Self-Awareness which is the base cluster of Daniel Goleman's Emotional Intelligence, cover the competencies in three - Emotional Self-Awareness, Accurate Self-Assessment and Self-Confidence - which puts direct impact on personal and professional performance (Goleman, 1998b; Cherniss & Goleman 2001) Emotional Awareness means identifying and understanding own feelings also understanding how it affects the performance. Accurate self-assessments which is recognized as the competency of top performers. This component helps people in understanding their own strenghts and limitations, also how to take feedbacks, constructive or destructive, mistakes and collaborating with the complementary talents. These qualities were found in star performers of the firm AT&T, 3M . They are people who do not overestimate eveything like average performers. (Boyatis, 1982; Kelley, 1998; Goleman 1998b). Self Confidence which makes best supervisors, managers, executives and entry-level accountants different from others. The studies that were conducted on high IQ professional shows that skills and training are the reasons of success. (Boyatzis, 1982; Saks 1995; Holahan & Sears, 1995)

Hanuman Chalisa chaupai:

Shri guru charan saroj-raj nija manu mukura sudhaari.

Buddhi-heen tanu janikay sumirow pavanakumara.

Pattanaik's Conceptual Mapping: Self -Awareness

Emotional Self-Awareness - Nija manu mukura sudhaari (To clear mirror of the mind):

It means to eradicate impurities and defects which are present in the form of ego, bias and negative emotions in human beings. So that emotions can be clearly understood and reactions should have been conscious.

Accurate Self-Assessment - Buddhi-heen tanu janikay sumirow pavanakumara (To accept your limitations). This line honestly acknowledges one's own intellectual limitations. This humility is the start of real learning and wisdom just like how top performers see their own strengths and weaknesses realistically.

Self-Confidence - The leap of bravery that follows humility. The confidence of Lord Hanuman is evident after the self-reflection, the reminder of Jambavan, he recognizes his own strenght without being the victim of arrogance - this is true leadership and executive maturity

Hanuman naturally represents all three pillar of Self-Awareness of Emotional Intelligence framework. The purification the mirror of the mind depicts emotional clarity, saying buddhi-heen depicts honest self-assessment and action of confident mastery that was performed using humility. Average performers usually overestimate own abilities whereas self-awareness of Hanuman brings him towards extraordinary performance.

This mapping shows how perfectly the ancient Indian wisdom match with modern emotional intelligence. Hanuman first purify his mind, then uses his own strength which aligns perfectly with Boyatzis's star performer insights.

Self-Management

The meaning of self-management is to consciously regulate and give directions to own emotions, impulses and inner resources. This cluster tells how people behave under pressure, challenges and uncertainility. Emotional Self-Control is the part of this - under which the high performers stay calm at the time of stress and provocation and spared from impulsive actions which is directly linked to better performance (Rahim & Psenicka, 1996; Boyatzis, 1982). Trustworthiness focuses on consistency between values and emotions wherein the people accept their own mistakes and work with complete integrity. The lack of this competency can derail the career (Goleman, 1998b). Conscientiousness discipline reflects reliability and responsibility which is strongly related to job effectiveness and sales performance (Barrick & Mount, 1991). Adaptability is critical in dynamic environment because top performers are open to new ideas and converts uncertainity into creativity (Spencer & Spencer, 1993; Amabile, 1988). Achievement Orientation focuses more on constant improvement, challenging goals and optimistic mindset which differentiates between star and average leaders. (McClelland, 1961). Finally Initiative slows down proactive action and foresight due to people identify opportunities and avoids being reactive especially in the roles of client-focused roles (Crant, 1995; Rosier, 1996).

Hanuman Chalisa Chaupai

Bala-buddhi vidya dehoo mohee harahu klesa vikaara

Mahabir Bikram Bajrangi. Kumati nivar sumati ke sangi.

Pattanaik's Conceptual Mapping: Self -Management

Emotional self-control - harahu klesa vikaara:

According to Goleman, high performers stay calm during stress and provovation and stay away from impulsive actions. In Hanuman Chalisa kales vikaas means keeping away inner disturbances and negative emotions - represents emotional regulation not reaction but response. Trustworthiness is the consistency between values and actions. Lord Hanuman is called Mahabir and Bajrangi because his strength is guided through dharma and discipline not with ego. This integrity-driven action is aligned with Goleman's trustworthiness competence. Conscientiousness is Vidya. This reflects discipline, responsibility and reliability. Vidya is not only knowledge but it is wisdom of doing right task in right way which shows consistent performance and duty-orientation. Adaptability is Buddhi. It means flexible thinking in changing situations. To seek blessing is not sign of that intellect is not static - it is the capacity to create new solutions and understanding uncertainities. Achievement Orientation is Bal + Bikra. It is linked to constant effort to better ourselves and achieving challenging goals. The Bal and Bikram of Hanuman shows drive and excellence oriented action. But this ambition is not ego-driven but it is purpose driven. Initiative - Kumati nivar sumati ke sangi. Initiative is linked with proactive action and foresight. Lord Hanuman is called Kumati Nivar, who eradicates wrong thinking so that action can be guided with right judgement means with sumati (right judgement) not with impulsive.

Whereas Goleman's self-management discusses about controlling impulses and emotions, hanuman chalisa gives blueprint of this. Inner resources such as bal, buddhi, vidya are strengthen and by removing negative mental states (kales, kumati), Lord Hanuman becomes ideal model of self-management wherein action does not flow with impulse but with wisdom.

Social Awareness

The meaning of social awareness is to understand emotions, needs and group dynamics accurately and give responses according to the emotional reactions. Under this approach Empathy, Service Orientation and Organizational Awareness is part (Goleman)

Hanuman Chalisa Chaupai

Tumharo mantra Vibhishan maana. Lankeshwar bhaye sub jag jana.

Yug sahastra jojan par Bhanu. Leelyo tahi madhur phal janu.

Pattanaik's Conceptual Mapping: Social Awareness

Empathy - Tumharo mantra Vibhishan maana:

The core of empathy is to understand emotions and intentions of others. Lord Hanuman has identified the dharmic swabhav and inner conflict of Vibhishanand guided him in a way which was emotionally supportive and morally right. This is exactly the same ability which the Goleman explains in his model about the top performers which distinguishes them from others - reading people beyond words. Service Orientation - Lankeshwar bhaye sub jag jana: The meaning of service competence is to understand the ustated needs and work for long-

term benefit. Lord Hanuman has not only given personal support to Vibhishan but also strategically counselled him because he saw Vibhishan as the future leader of Lanka. This is the correct example of prioritizing the long-term relationship against short-term gains. Organizational Awareness - Understanding the darbar of Ravana: Organiational Awareness group has the ability to understand emotions, power structures and political realities. Lord Hanuman understood the court of Ravana and its hierarchy very clearly, that is the reason his advice was not only ethical but also politically effective as well - which are the traits of star leader (Boyatzis, 1982). Learning social boundaries- Yug sahastra jojan par Bhanu. Leelyo tahi madhur phal janu: Sun was mistaken as fruit was not only showed the strength but also the symbol of developing social awareness. This episode shows that social awareness is an evolving skill wherein early misunderstanding leads to learning and developing maturity which is the natural process of development of EI.

Goleman defines Social Awareness with people-reading and group intelligence whereas Lord Hanuman is the living model. His interaction with Vibhishan reflects the empathy, political understanding and service mindset. The sun incident shows with the social awareness experience deepens with it. Hanuman is not only powerful but also emotionally and socially astute leader.

Relationship Management

The meaning of Relationship Management is to effectively handle relationships,inspire people and managing the conflicts and creates desirable responses with its own behaviour in others.

Hanuman Chalisa Chaupai

Vidyavaan guni ati chatur. Ram kaj karibe ko aatur

Ram rasayan tumhare pasa. Sada raho Raghupati ke dasa.

Bhima roop dhari asur sanghare. Ramachandra ke kaj sanvare.

Sankat se Hanuman chudavae. Man, kram, vachan dhyan jo lavai

Pattanaik's Conceptual Mapping: Relationship Management

Developing Others - Vidyavaan guni ati chatur: The core of developing others is to identify the growth of the person and support them. Lord Hanuman is Vidyavaan and Guni in not only powerful but also acts a guide as well for example great leaders and mentors indentify the capability of people and uplift them. Influence - Ram rasayan tumhare pasa: Influence comes with persuasion which is based on trust and authenticity. Hanuman's nature of fully devoted to Lord Ram naturally inspires people. His influence is not manipulation but is driven with shared values and higher purpose - which is the feature of star performers of Goleman. Communication - Sada raho Raghupati ke dasa: Clarity, consistency and emotional alignemnt is present in effective communication. Hanuman's disciplined focus and clear commitment perfectly aligns with his actions and words which builds trust-based, strong relationships. Conflict Management - Bhima roop dhari asur sanghare: The meaning of conflict management is to not only avoid problems but also to act decisively. Hanuman tackles demons which shows assertive and solution-oriented conflict handling. Visionary Leadership - Ram kaj karibe ko aatur: Visionary leaders unite people for shared mission. For Hanuman being always ready to serve his devotion for Lord Ram makes him energizing leader whose positive energy motivates the entire team. Change Catalyst - Ramachandra ke kaj sanvare:

Change catalyst leaders break the barriers and drive the new initiatives. Hanuman in every situation brings Lord Ram's mission upfront. He does that either by changing the entire strategy or approach. This the perfect example of adpative leadership. Building Bonds - The bond with Sugriva and Vibhishan: Building bonds create long-term trust and goodwill. His relationship was build with loyalty and mutual respect similarly how effective leaders also build strategic networks. Collaboration & Teamwork - The meaning of true teamwork is to take action for collective success. Hanuman uses his full strength for his team and devotees which helps in building the trust, performance and positivity.

Goleman's competencies of Relationship Management define leadership excellence in contemporary organizations, and Hanuman stands as a living embodiment of those. Influence without ego, conflict without fear, leadership without self-interest, and relationships based on service and trust together make Hanuman an ultimate model of relationship management.

Sada raho Raghupati ke dasa symbolizes the very highest level of relationship management, based on discipline, loyalty, and control over one's emotions.

RESULTS

From the analysis, it's clear that the Hanuman archetype, as explained through the lens of interpretation by Pattanaik, embodies a state of Transcendent Emotional Intelligence that encompasses and transcends the theory of Goleman's Emotional Intelligence. Hanuman, through the various text mappings, has repeatedly demonstrated strengths for each of the four EI domains: Self-Awareness, Self-Management, Social Awareness, and Relationship Management. However, through the analysis, there appears to be an overriding and unique sixth aspect: Self-Transcendence. While the typical framework for EI focuses on one's own mastery and success in the realms of the work environment, Hanuman's framework focuses on ego-dissolution and the redirection of one's unique capabilities and patterns of behavior toward the cause of selfless service. The mastery and regulation of one's emotions and capabilities no longer becomes the end result but the vehicle for one's ability to represent a reliably committed and righteous force within the greater context of intelligence. The end result of the ego-less alignment, therefore, becomes ananda, which relates to bliss but does not relate to pleasure.

LIMITATIONS

This research is grounded largely within Devdutt Pattanaik's interpretation of the Hanuman Chalisa, without exploring the other traditions of interpretation. The research focuses exclusively upon Daniel Goleman's theory of Emotional Intelligence with no consideration of alternative frameworks. The research is highly conceptual with a narrative structure. It has neither empirical research nor measurement scales or a test of the formulized concept of 'Transcendent EI'. This concept is rooted in the Indian philosophical traditions and perhaps may not be easily transferable. It is clear that this research had explored only selected verses of the Hanuman Chalisa. The research incorporates elements of subjective interpretation. Lastly, this research does not explore whether this model has a long-term effect within the intended settings of an educational or organizational environment.

KEY ORGANIATIONAL LEARNINGS

- Focus Shift: "I" to "We": Shift the spotlight from individual achievement (Aham) to selfless service (Seva) to build a team mentality in the company. This leads to an

organizational culture where everyone contributes to the overall organizational mission (or "Ram").

- Identify & Develop "Sankat-Mochan" Employees: Apprise the values of the company in "obstacle-removers" or problem-solving associates who empower others. These associates are Hanuman-type people who make things happen.

- Develop "Contextual" Leaders: Leaders must learn "Contextual Empathy" to communicate in a Hanuman-type way, meaning they must adapt to the different needs of team members' minds.

- Doing the Right Thing (Niyam): Anchor Work to "Dharma" (Meaning): Align all working activities to the overall organizational mission. This leads to a sense of motivation without an "iskama" (purported goal), leading to "Niskama Karma."

- Establish a Code of Integrity (Man-Kram-Vachan): Establish a company where the entire workforce practices - Man, Kram, Vachan: Thought, Action, and Word. This leads to a sense of self-regulation.

CONCLUSION

This study shows that Devdutt Pattanaik's My Hanuman Chalisa, when viewed through Daniel Goleman's Emotional Intelligence framework, provides a strong and culturally rooted model of emotional development. The analysis indicates that the character of Hanuman represents all four areas of Goleman's Emotional Intelligence: self-awareness, self-management, social awareness, and relationship management. He embodies values such as humility, discipline, service, wisdom, and emotional regulation.

In addition to aligning with Goleman's model, the study uncovers a further aspect of self-transcendence. Here, emotional mastery focuses on selfless service instead of personal gain. This shift from ego-driven achievement to purpose-driven action makes Hanuman an ideal role model for modern education, leadership, and organizational life. By revisiting Gurukul values and combining them with current Emotional Intelligence theory, the proposed "Gurukul 2.0" framework shows how ancient Indian wisdom can effectively address today's challenges, like emotional distress, leadership crises, and ethical decline. The study concludes that Emotional Intelligence research can greatly benefit from engaging with traditional knowledge systems, offering more balanced, value-based, and sustainable models of human development.

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