

॥ JAI SHRI HANUMAN ॥

SHRI HANUMAN UPASANA

Includes

Pooja Vidhi • Archana • Stotras
Hanuman Chalisa
Sankat Mochan • Bajrang Baan • Hanuman Kavach

Compiled by

Pandit Narayan Bhatt Shastri Ji

Sydney, Australia

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श्री
राम

॥ ॐ श्री हनुमते नमः ॥

Shri Pandit Narayan Bhatt Shastri Ji



Shri Pandit Narayan Bhatt Shastri Ji is a respected Hindu priest, Sanskrit scholar, Kathavachak and registered Civil & Religious Marriage Celebrant based in Sydney, Australia. Since 1991, he has served the Australian Hindu community with dedication, travelling throughout New South Wales and to Victoria, Canberra, Queensland and other parts of Australia whenever required.

Pandit Ji obtained his **Shastri** degree from Sampurnanand Sanskrit Vishwavidyalaya, Varanasi, in 1986, and later completed his Master's degree from Gurukul University, Haridwar. His traditional studies include the Vedas, Upanishads, Ramayan, Bhagavad Gita, Chhanda Shastra, Kavya Shastra, and other important works of Sanskrit and Hindu literature.

He is especially known for his devotional and engaging narration of **Ramayan Katha**, **Shrimad Bhagwat Katha** and **Devi Bhagwat Katha**, through which he endeavours to present the timeless teachings and spiritual values of Sanatan Dharma in a meaningful way for contemporary society.

His early literary work included "**Raghubansh Mahakavye Ramah**." In 1994, he compiled "**Sanket Ramayan**," a carefully selected collection of Doha and Chaupai from Shri Ramcharitmanas, prepared to make the sacred narrative accessible for devotional reading. Over the years, he has written and compiled several devotional and educational publications, many of which have been distributed freely among interested devotees.

—❧ Publications & Compilations ❧—

- ❧ Sanket Ramayan — 1994
- ❧ Our Great Sages — 2004
- ❧ Vishnu Sahasranam — 2006
- ❧ Saral Bhajanawali — 2006

- ❧ Panchdev Poojan Vidhi – Hindi & English — 2011
- ❧ Satyanarayan Vrat Katha in Poetry Form — 2013
- ❧ Shri Hanuman Upasana — 2026

❧ A separate **Bhajan CD**, featuring devotional songs sung by Pt. Bhatt and other artists, has also been produced.



Pandit Ji has guided and supported many Hindu and community organisations over the years. He is the founder of **Hindu Heritage Society Inc.**, a charitable organisation dedicated to promoting Hindu education, spirituality, arts and religious heritage in Australia.



He is also associated with the **Australian Council of Hindu Clergy Inc.** and **Brahmin Purohit Maha Sabha Australia**, contributing to the preservation, practice and promotion of Hindu traditions and community service.

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Compilation and Heartfelt Expressions

संकलन एवं हृदयोद्गार



From my early years, I was blessed with the opportunity to live in the sacred city of Haridwar, surrounded by a deeply spiritual environment of saints, gurus, and learned religious scholars. Under the esteemed guidance of Param Pujya Mahamandaleshwar Swami Satyamitranand Giri Ji Maharaj, I completed my education and, throughout my years of study, regularly received the blessings and guidance of many revered saints.

I resided near Shri Narsingh Mandir, where Vaishnava saints visiting from Ayodhya periodically conducted Ramayana Path, Hanuman Path, and other sacred discourses. Whenever circumstances permitted, I was privileged to participate in these devotional gatherings.

Through these experiences, I gained a deeper understanding of the divine character, devotion, strength, humility, and selfless service of Shri Hanuman Ji. The spiritual values, blessings, and inspiration that I received during those formative years laid a strong foundation for my lifelong journey of religious and community service.

Inspired by these formative experiences, I began serving the Hindu community to the best of my abilities during my time living in Sydney, Australia. It was during this period that I had the good fortune to connect with Shri Suresh Ji and Shrimati Tina Ji. Their pure intentions, generous hearts, sincere conduct, steadfast devotion to Dharma, and strong sense of duty fostered a deep, familial bond.

Shri Suresh Ji and Shrimati Tina Ji made a solemn vow to organise an annual three-day Shri Hanumat Katha. For over twenty-five years, despite facing numerous obstacles, challenges, and even serious adversities such as Covert, they have persistently upheld this noble commitment. Through their unwavering faith in Shri Hanuman Ji, all difficulties were gradually overcome.

Within their family life, the Hanuman Chalisa chaupai has held profound significance:

Nāsai rog harai sab pīrā, Japat nīrantar Hanumat bīrā.

Meaning: One who constantly remembers Veer Hanuman is freed from diseases, sorrows, and suffering.

By the grace of Shri Hanuman Ji and through the steadfast resolve of the Maharaj family, I have been honoured over the past twenty-five years to reflect upon the many magnificent

manifestations of Hanuman Ji. Indeed, the Hanuman Chalisa embodies the complete essence of Shri Hanuman Ji — like “an ocean contained in a small vessel.”

Mahavir Hanuman, Bhakta Hanuman, Sevak Hanuman, Ramdoot Hanuman, Gyanvan Hanuman, Brahmachari Hanuman, Sankatmochan Hanuman, and Ajar-Amar Hanuman — each form reveals a unique aspect of His divine personality.

Through sacred lines such as Jai Hanuman Gyan Gun Sagar, Ramdoot Atulit Bal Dhama, Kaun So Kāj Kathin Jag Māhīm, and Ashta Siddhi Nav Nidhi Ke Dātā, I have been privileged to offer my humble reflections at the holy feet of Shri Hanuman Ji.

Upon contemplating Hanuman Ji through the Valmiki Ramayan, Shri Ramcharitmanas, and Hanuman Chalisa, it becomes evident that He is not merely a symbol of strength, but also the highest exemplar of service, devotion, wisdom, humility, surrender, and selfless action.

Whatever little I have been able to express about Shri Hanuman Ji’s divine character has only been possible through divine grace, as the scriptures say:

Mūkaṁ karoti vācālaṁ, paṅguṁ laṅghayate girim |
Yat-kṛpā tam ahaṁ vande, paramānanda Mādhavam ||

By divine grace, even the mute become eloquent, and even the lame can cross great mountains.

To be an instrument in advancing any noble endeavour is a blessing in itself. Accordingly, we express our profound gratitude to the Maharaj family, whose sacred resolve has enabled this sustained engagement in honouring Shri Hanuman Ji.

My family and I humbly pray to Shri Pawanputra Hanuman Ji to continue granting us the opportunity to serve Dharma, devotion, and society.

About This Publication

The purpose of this publication is to compile relevant information for the worship of Lord Hanuman Ji in one place. Often, devotees find it difficult to access various stutis, mantras, prayers, and methods of worship together in a single resource.

We hope this book will serve as a helpful guide for devotees and support them in their daily prayers, spiritual practice, and devotion to Shri Hanuman Ji.

A Message of Gratitude from the Maharaj Family



Dear Friends, Devotees, and Respected Pandits,

It is with immense gratitude and heartfelt joy that the Maharaj Family extends our warmest thanks to everyone who has honoured us with their presence and participation in the annual Hanuman Ji Katha, held at our residence—58 Hurley Street, Toongabbie—for the past 25 years.

Year after year, we have been blessed to witness our home become a sacred space, filled with devotion, laughter, and the spirit of

community. This tradition, deeply rooted in the values and teachings of Hinduism, has been a cornerstone in our journey to preserve and share our cultural heritage with friends, family, and the wider Hindu community. Your participation and support have made every gathering a vibrant celebration of faith and togetherness.

We wish to express our deepest appreciation to **Pandit Narayan Ji Bhatt**, whose wisdom, guidance, and enlightening presentations have enriched our understanding of Hindu rituals, beliefs, and sacred literature throughout these many years. His steadfast commitment and spiritual leadership have nurtured our family pooja and inspired us to uphold the traditions passed down through generations. The insightful knowledge he shares continues to uplift our hearts and minds, earning glowing admiration from all who attend.

We are equally grateful to **Pandit Jagdish Maharaj** for his invaluable assistance during our three-day Hanuman Ji Katha each year. His blessings, support, and devotion have added immense depth and meaning to our pooja, and we are truly fortunate to have his presence with us.

To every guest who has attended, contributed, or sent well-wishes, please accept our sincerest appreciation. Your presence has been instrumental in making our Hanuman Ji pooja a resounding success. It is through your support and encouragement that we find the strength and inspiration to continue this cherished tradition.

As we mark 25 years of Hanuman Ji Katha in our home, we pray for the continued health, happiness, and prosperity of all. May the blessings of Hanuman Ji guide us in wisdom, protect us in faith, and unite us in love.

With love, respect, and gratitude,

The Maharaj Family
Toongabbie

Shri Hanuman Ji Katha – 25 Years Celebration

Blessings of Pandit Amrit Maharaj

It gives me immense joy and heartfelt gratitude to share this message on the auspicious occasion of the 25th year celebration of Hanuman Ji Katha at my son's residence in Toongabbie, Sydney, Australia.

Having witnessed these inspiring Kathas over the years, I feel truly blessed to be part of this sacred journey of faith, devotion, and divine grace.

I offer my sincere thanks to Pandit Narayan Ji Bhatt and Jagdish Maharaj for their constant guidance, blessings, and support. Their dedication has been a great source of strength for my son, his family, and the wider community, inspiring them to continue Hanuman Ji Katha with devotion and sincerity for the past 25 years.

At present, I am serving as a priest at Hanuman Temple, Waiqele, Labasa, Fiji. Although I am physically far from Sydney, my prayers and blessings are always with you all. May everyone taking part in this sacred pooja receive Hanuman Ji's divine grace, protection, and strength.

Hanuman Ji is the embodiment of strength, courage, devotion, humility, and selfless service. He is the remover of obstacles, the giver of boundless energy, and the eternal symbol of faith and surrender.

This 25-year journey reminds us that with Hanuman Ji's blessings, life's challenges can be faced with courage, devotion, and determination.

I surrender everything at the lotus feet of Hanuman Ji, with full faith that He will guide the proceedings and ensure that everything takes place in the most auspicious way.

May Hanuman Ji bless all devotees, guide their actions, and fill their lives with peace, health, happiness, and spiritual strength. With warm blessings and devotion,

Pandit Amrit Maharaj

Hanuman Temple

Waigele, Labasa, Fiji



A Message of Gratitude and Divine Blessings



It has been my great honour and divine blessing to perform poojas at the residence of Shri Suresh Maharaj and Shrimati Tina Maharaj of Toongabbie for over twenty years.

Each year, during their sacred Shri Hanuman Katha, lovingly presided over by Poojya Katha Vyas **Pt. Narayan Bhatt Shastri Ji**, Suresh and Tina have entrusted me with conducting the pooja and havan. Their faith, devotion, and respect for dharma have always been deeply inspiring, and for this I remain sincerely grateful.

I have also been fortunate to receive the blessings of their revered parents from Fiji. Their blessings, together with the guidance of respected elders, have strengthened this spiritual association and reflect the family's rich sanskar and devotion.

It brings me great joy to see the next generation carrying these sacred traditions forward with reverence and love.

As beautifully expressed in the Hanuman Chalisa:

“Sab sukh lahai tumhari sarna, Tum rakshak kahu ko darna.”

Those who take refuge in you are blessed with happiness; under your protection, there is nothing to fear.

I offer my heartfelt prayers at the holy feet of Lord Hanuman Ji, Bhagwan Ram, Mata Sita, and all divine forces for their continued grace upon the family.

May they be blessed with long life, good health, happiness, peace, and prosperity. May their home remain filled with devotion, harmony, and divine vibrations.

Pt. Jagdish Maharaj

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Message of Gratitude

For the past 25 years, Hanuman Ji Katha has been a beautiful spiritual journey, lovingly guided by Pt. Narayan Ji Bhatt. Through his deep scriptural knowledge, inspiring stories, and real-life examples, Pandit Ji has brought Hanuman Ji's katha to life in a way that has touched our hearts and strengthened our faith.

Each year, we have looked forward to this sacred katha, feeling blessed to chant God's name and share in such uplifting satsang. Even during the challenges of Covid, by the grace of Shree Ram and Hanuman Ji, this tradition continued with devotion and resilience.

We are deeply grateful to Bhaiya and Bhabhi for giving us this precious opportunity year after year, and we especially acknowledge Amma, Tina Bhabhi's mother, whose constant presence and support have been a pillar of strength.

Our heartfelt thanks also go to Pt. Jagdish Maharaj Ji for conducting the pooja and hawan over the past 25 years with devotion and dedication. We also remember with love Mama and our late Mami, whose blessings have always guided this journey.

May Shree Ram and Hanuman Ji continue to bless everyone with faith, devotion, joy, and the opportunity to chant God's name.

Jai Shree Ram.

Mukesh & Ashika



भावपूर्ण संदेश: Heartfelt Message

A Few Words About Shri Pandit Narayan Bhatt Shastri Ji

By Pandit Sukhendra Shandil

It is my great pleasure and honour to write a few words about Shri Pandit Narayan Bhatt Shastri ji, a respected priest, scholar, kathā-vyās and dedicated servant of the Hindu community in Australia.

Shri Pandit Narayan Bhatt Shastri Ji came to Australia in 1991 as a temple priest and has since served the Hindu community with tireless dedication.

Although based in Sydney, his service has extended across Australia, including Victoria, Canberra, Queensland, Adelaide and Alice Springs. Over the years, he has offered religious guidance, conducted sacred ceremonies, supported devotees in times of need, and contributed meaningfully to the preservation and promotion of Sanatan Dharma in Australia.

I have known Pandit Ji since the early 1990s, and I feel truly fortunate to have received his guidance from time to time. His presence, wisdom, and dedicated work have inspired many people, including myself, to understand the importance of our heritage and our responsibility towards the wider community.

Pandit Ji is the founder of the Hindu Heritage Society Inc. Through this society, he has been serving and supporting the Sanatan community in Australia for the past 30 years, helping to preserve our culture, values, traditions, and spiritual identity for future generations.

As Lord Krishna says in the Bhagavad Gita:

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥

Yad yad ācarati śreṣṭhas tattad evetaro janah।

Sa yat pramāṇam kurute lokas tad anuvartate॥

“Whatever a noble person does, others follow; whatever standard he sets, the world follows.”

This verse beautifully reflects the life and influence of Shri Bhatt ji. Through his conduct, learning and service, he has set a worthy example for others to follow.

I am a third-generation Fiji Indian now residing in Sydney, Australia. My great-grandparents, Pt. Ramdin Shandil and Pt. Sarju Prasad Shandil, arrived in Fiji from India in 1904. My grandparents and parents helped establish temples, schools and Ramayan Mandalis in Fiji to preserve and promote Hindu culture and religion. My late father, Pt. Muni Prasad Shandil, continued this tradition as a practising Hindu priest. Since meeting Shri Bhatt ji, I have felt further inspired to continue this family legacy of community service.

Shri Pandit Narayan Bhatt Shastri ji obtained his Shastri degree from Sampurnanand Sanskrit University, Varanasi, in 1986, and later completed his Master's degree in Sanskrit



from Gurukul University, Haridwar. He has studied the Vedas, Upanishads, Ramayana, Bhagavad Gita, Chhanda Shastra, Kavya Shastra and other Sanskrit and Hindu religious literature.

Pandit ji is well known for his beautiful narration of the Ramayana, Shrimad Bhagavatam and Devi Bhagavatam. His kathā style is fluent, devotional and deeply engaging. He has excellent vocal skills, strong scriptural knowledge and the ability to explain sacred teachings in a way that touches the hearts of listeners.

As one of the foundation members of Hindu Heritage Society Inc., I have had the opportunity to work with Pandit ji and other dedicated members for the betterment of our society over the past thirty years. Shri Bhatt ji founded Hindu Heritage Society Inc., a charitable organisation dedicated to promoting education, arts and Hindu religious heritage. Under his guidance, the organisation continues to promote Hindu values in Australia.

Pandit ji has also completed practical training in Karmakanda, including various sanskars and anushthans, through programs conducted in India. He is fluent in Hindi, English, Nepali, Gujarati and Sanskrit, which enables him to serve people from diverse backgrounds.

Along with his priestly and community services, Shri Bhatt ji has compiled and published several useful works, including **Satyanarayan Vrat Katha, Panchdev Puja Vidhi, Saral Bhajanawali, Vishnu Sahasranama, Frequently Asked Questions About Hinduism, Our Great Sages**, and other devotional and educational publications. Together with his team, he has also contributed to the publication of Divya Darshan, a quarterly magazine dedicated to spiritual and cultural education.

I would like to congratulate Shri Pandit Narayan Bhatt Shastri ji on the completion of twenty-five years of kathā at the residence of Shri Suresh and Smt. Tina Maharaj, and also on the publication of his book **Shri Hanuman Upasana**. This publication is another valuable contribution to the spiritual life of the community.

Shri Bhatt ji is full of knowledge, devotion, good human qualities and multilingual skills. He has guided numerous organisations and individuals over the years and continues to serve as a respected Hindu priest, registered marriage celebrant, founder trustee of Hindu Heritage Society Inc., and Vice President of the Australian Council of Hindu Clergy Inc.

I wish Shri Pandit Narayan Bhatt Shastri ji all the very best for his future endeavours. May the Almighty continue to bless him with good health, strength and inspiration to serve dharma and the community for many more years to come.

Pandit Sukhendra Shandil

General Secretary

Brahmin Purohit Mahasabha of Australia

Shri Hanuman Ji:

The Perfect Union of Strength, Wisdom and Service

Introduction

Shri Hanuman Ji is one of the most loved and respected figures in Hindu tradition. He is known for his immense strength, wisdom, courage, and complete devotion to Lord Rama.

But Hanuman Ji is not only a symbol of physical power. He represents focus, humility, discipline, loyalty, and selfless service. His life teaches us that real strength is not in displaying power, but in using it for dharma and the welfare of others.

Hanuman Ji is known by many names:

Anjaneya — because he is the son of Mother Anjana.

Pavanputra — because he was blessed by Vayu Dev, the Wind God.

Kesari Nandan — because he is the son of Kesari.

Bajrangbali — because his body was as strong as a thunderbolt.

Sankat Mochan — because he removes the troubles of his devotees.

Ramdoot — because he became the divine messenger of Lord Rama.

Each name reveals a different side of his divine personality — strength, devotion, courage, wisdom, and service.

The Divine Birth of Hanuman Ji

The story begins with an apsara named Punjikasthala. Due to a curse, she was born on Earth as Anjana. She later married Kesari, the brave king of the vanaras.

Anjana lived a life of prayer, purity, and discipline. She performed deep tapasya and worshipped Lord Shiva. Pleased with her devotion, Lord Shiva blessed her that he would be born as her son.

At the same time, King Dasharatha of Ayodhya performed the Putra Kameshti Yajna for the blessing of children. From the sacred fire, Agni Dev gave him divine payasam, which led to the birth of Lord Rama, Bharata, Lakshmana, and Shatrughna.

By divine will, a portion of this sacred blessing reached Anjana through the grace of Vayu Dev. After receiving it, Anjana gave birth to Shri Hanuman Ji. This is why Hanuman Ji is connected with Anjana, Kesari, Vayu Dev, and Lord Shiva's divine energy.

He is Anjaneya, the son of Anjana.

He is Kesari Nandan, the son of Kesari.

He is Pavanputra, blessed by the Wind God.

He is Maruti, connected with the power of wind.

He is also remembered as an incarnation of Lord Shiva's divine energy.

Why Is He Called Hanuman?

As a child, Hanuman Ji was full of energy and innocence. One morning, he saw the rising sun and thought it was a glowing fruit. Feeling hungry, he leapt into the sky to catch it.

Rahu, who was approaching the sun for an eclipse, became frightened and complained to Indra Dev. Indra struck Hanuman Ji with his thunderbolt, injuring his jaw. In Sanskrit, “hanu” means jaw, and from this incident he became known as Hanuman.

Seeing his child injured, Vayu Dev stopped the flow of air in the universe. All beings began to suffer. The gods then came together and blessed Hanuman Ji with great powers.

Lord Brahma blessed him so that no weapon could harm him.

Indra Dev blessed him with a body as strong as a thunderbolt.

Surya Dev blessed him with brilliance and knowledge.

Varuna Dev protected him from water.

Yama Dev blessed him with health and protection from death.

Other gods gave him strength, wisdom, courage, and divine abilities.

Even after receiving such powers, Hanuman Ji never became proud. His power always remained dedicated to service.

Hanuman Ji and Lord Rama

The greatest part of Hanuman Ji’s life is his devotion to Lord Rama. He helped Lord Rama meet Sugriva, crossed the ocean to find Mother Sita, entered Lanka with courage, gave Rama’s message to Sita Ji, burned Lanka as a warning to Ravana, and later brought the Sanjeevani mountain to save Lakshmana.

Hanuman Ji had the strength to do impossible things, but he never used his power for ego. He always remained the humble servant of Lord Rama.

This is his greatest teaching: true greatness is not power alone, but power joined with devotion, humility, and purpose.

The Eight Siddhis of Hanuman Ji

In the Hanuman Chalisa, Goswami Tulsidas Ji writes:

Ashta Siddhi Nava Nidhi Ke Data, Asa Bar Deen Janaki Mata.

This means Mother Sita blessed Hanuman Ji with the ability to grant the eight siddhis and nine nidhis to sincere devotees.

The eight siddhis are:

1. Anima

The power to become extremely small. Hanuman Ji used this when he entered Lanka in a tiny form to search for Mother Sita. It teaches humility, intelligence, and careful action.

2. Mahima

The power to become very large. Hanuman Ji showed his huge form when needed, including before Surasa. It teaches confidence and strength at the right time.

3. Garima

The power to become extremely heavy. In the Mahabharata tradition, Hanuman Ji made his tail so heavy that even Bhima could not lift it. This broke Bhima’s pride and taught him humility.

4. Laghima

The power to become extremely light. This helped Hanuman Ji move swiftly and cross great distances. It represents freedom from fear, ego, and negativity.

5. Prapti

The power to reach or obtain what is needed. Hanuman Ji used this focus and determination to find Mother Sita.

6. Prakamya

The power to fulfil a noble desire. Hanuman Ji's highest desire was not fame or wealth, but eternal service to Lord Rama.

7. Ishitva

The power of divine leadership and mastery. Hanuman Ji guided, protected, and led through courage, wisdom, and service.

8. Vashitva

The power of self-control. Hanuman Ji had complete control over his mind, senses, and emotions. This made him fearless, focused, and powerful.

Other Divine Powers

Scriptures also describe other siddhis such as

- **Trikala Jnana** — knowledge of past, present, and future;
- **Doordarshan** — seeing faraway things;
- **Doora Shravan** — hearing from far away;
- **Manojava** — moving with the speed of the mind;
- **Kamarupa** — taking different forms;
- **Aparajaya** — being unconquerable;
- **Iccha Mrityu** — leaving the body by one's own will.

These powers are not only miracles. Spiritually, they represent mastery over the body, mind, senses, and nature.

The deeper message is:

The greatest power is not controlling the world, but controlling yourself.

The Nine Nidhis

Hanuman Ji is known as the giver of the Nava Nidhis — the nine divine treasures. These treasures represent prosperity, protection, wisdom, happiness, and spiritual blessings.

1. Padma Nidhi

Blessing of purity, beauty, prosperity, and graceful living.

2. Mahapadma Nidhi

Great wealth, abundance, generosity, and noble success.

3. Neel Nidhi

Deep wisdom, rare treasures, inner strength, and calmness.

4. Mukunda Nidhi

Spiritual joy, freedom from suffering, and devotion.

5. Nanda Nidhi

Happiness, family peace, contentment, and good fortune.

6. Makara Nidhi

Courage, protection, power, and victory over difficulties.

7. Kachhapa Nidhi

Stability, patience, endurance, and lasting prosperity.

8. Shankha Nidhi

Auspiciousness, purity, victory, and positive energy.

9. Kharva Nidhi

Hidden treasure, subtle power, and great value in small things.

When Hanuman Ji blesses a devotee, he gives more than material success. He gives courage in difficulty, wisdom in confusion, strength in weakness, focus in distraction, humility in success, and devotion in the heart.

Message for All of Us

Hanuman Ji's life is highly relevant for young people today.

He teaches us to be strong but humble, intelligent but disciplined, successful but grounded, fearless but purposeful. He shows that talent becomes powerful only when it is guided by values.

His life reminds us that devotion is not weakness. Devotion gives direction. **Discipline gives strength. Service gives meaning.**

Hanuman Ji had unlimited power, yet he used it only for dharma, truth, and Lord Rama's work. That is why he remains the perfect example of strength with humility and action with devotion.

Final message

Shri Hanuman Ji is not just a divine hero of the Ramayana. He is a timeless guide for every generation.

To children, he teaches courage.

To youth, he teaches focus and discipline.

To leaders, he teaches humility and service.

To devotees, he teaches complete surrender to God.

His life proves that when strength joins with devotion and talent joins with humility, even the impossible becomes possible.

Hanuman Ji is not only Veer; He is Mahaveer.

He can honour humility and carry greatness without ego.

His true strength is service, devotion, and surrender to Shri Ram.

Daily and Special Worship of Shri Hanumanji

Brief Daily Worship Sequence

Lighting the lamp → Remembering Shri Ganesha and Shri Rama → Meditating upon Hanumanji → Offering flowers and sindoor → Reciting the Hanuman Chalisa → Reciting the Hanuman Kavach or another hymn → Chanting a mantra 108 times → Chanting the name of Shri Rama → Performing Aarti → Offering a prayer for forgiveness.

For daily mantra chanting, use any of the mantras provided in this book.

Special Worship on Tuesday or Saturday

Sankalpa, or spiritual resolve → Formal worship → Hanuman Chalisa → Hanuman Ashtak or Bajrang Baan → Hanuman Kavach → Chanting 5 or 11 malas of a mantra → Chanting the name of Shri Rama → Aarti → Distribution of prasad.

Purpose of the Sacred Recitations

- **Hanuman Chalisa:** For daily worship and devotion.
- **Bajrang Baan:** During times of serious difficulty, fear, or obstacles.
- **Hanuman Bahuk:** During illness, physical pain, or mental distress.
- **Sundarkand:** For weekly worship or special spiritual observances.
- **Hanuman Kavach:** For inner strength and prayers for divine protection.

It is not necessary to recite all these texts on the same day. Regularly reciting the **Hanuman Chalisa**, **chanting one mala of a chosen mantra**, and **repeating the name of Shri Rama** is also sufficient.

The true spirit of Hanuman worship is **service, self-discipline, humility, fearlessness, and unwavering devotion to Shri Rama**.

Hanumān Pūjan-Vidhi

1. Saṅkalpa Mantra

Om Tatsat I Adya amuka-saṁvatsare, amuka-māse, amuka-pakṣe, amuka-tithau, amuka-vāsare, amuka-gotrotpanno'ham amuka-nāmāham, mama sakala-kāmanā-siddhyartham Śrī-Hanumat-pūjām kariṣye I

2. Āvāhana Mantra

Śrī-Rāma-caraṇāmbhoja-yugala-sthira-mānasam I

Āvāhayāmi varadam Hanumantam abhīṣṭadam II

II Om Śrī Hanumate Namaḥ Āvāhanaṁ Samarpayāmi II

3. Dhyāna Mantra

Karṇikāra-suvarṇābhaṃ varṇanīyaṃ guṇottamaṃ I

Arṇavollaṅghanodyuktaṃ tūrṇaṃ dhyāyāmi Mārutim II

II Om Śrī Hanumate Namaḥ Dhyānaṃ Samarpayāmi II

4. Āsana Mantra

Navaratnamayaṃ divyaṃ caturasram anuttamaṃ I

Sauvarṇaṃ āsanaṃ tubhyaṃ kalpaye Kapināyaka II

II Om Śrī Hanumate Namaḥ Āsanaṃ Samarpayāmi II

5. Pādya Mantra

Suvarṇa-kalaśānītaṃ suṣṭhu vāsitaṃ ādarāt I

Pādayoḥ pādyam anaghaṃ pratigṛhṇa prasīda me II

II Om Śrī Hanumate Namaḥ Pādyaṃ Samarpayāmi II

6. Arghya Mantra

Kusumākṣata-sammiśraṃ gr̥hyatāṃ Kapipuṅgava I

Dāsyāmi te Añjanīputra svamarghyaṃ ratna-saṃyutam II

II Om Śrī Hanumate Namaḥ Arghyaṃ Samarpayāmi II

7. Ācamana Mantra

Mahārākṣasa-darpaghna surādhipa-supūjitaṃ I

Vimalaṃ śamala-ghnaṃ tvaṃ gr̥hāṇācamanīyakam II

II Om Śrī Hanumate Namaḥ Ācamanaṃ Samarpayāmi II

8. Pañcāmṛta-Snāna Mantra

Madhvājya-kṣīra-dadhibhiḥ saguḍair mantra-saṃyutaiḥ I

Pañcāmṛtaiḥ pṛthak snānaiḥ siñcāmi tvāṃ Kapīśvara II

II Om Śrī Hanumate Namaḥ Pañcāmṛta-snānaṃ Samarpayāmi II

9. Śuddhodaka-Snāna Mantra

Suvarṇa-kalaśānītaiḥ Gaṅgādi-saridudbhavaiḥ I

Śuddhodakaiḥ Kapīśa tvāṃ abhiśiñcāmi Mārute II

II Om Śrī Hanumate Namaḥ Śuddhodaka-snānaṃ Samarpayāmi II

10. Tailalepanam

Jātītailasamāyuktaṃ, sindūraṃ śobhanaṃ śubham I

bhaktyā samarpaye tubhyaṃ, gr̥hāṇa vāyunandana II

II Om Śrī Hanumate Namaḥ Idam jātītailena saṃyuktaṃ sindūraṃ samarpayāmi I

11. Mauñjī-Mekhalā Mantra

Grathitāṃ navabhī ratnair mekhalāṃ triguṇīkṛtām |

Mauñjīṃ muñjamayīṃ pītāṃ gṛhāṇa Pavanātmaja ||

|| Om Śrī Hanumate Namaḥ Mauñjī-mekhalāṃ Samarpayāmi ||

12. Kaṭisūtra Evaṃ Kaupīna Mantra

Kaṭisūtraṃ gṛhāṇedaṃ kaupīnaṃ brahmacāriṇaḥ |

Kauśeyaṃ Kapiśārdūla haridrāktāṃ sumaṅgalam ||

|| Om Śrī Hanumate Namaḥ Kaṭisūtraṃ Evaṃ Kaupīnaṃ Samarpayāmi ||

13. Uttariya Mantra

Raktāmbaram suvarṇābham uttarīyārtham eva ca |

Dāsyāmi Jānakī-prāṇa-trāṇa-kāraṇa gṛhyatām ||

|| Om Śrī Hanumate Namaḥ Uttariyaṃ Samarpayāmi ||

14. Yajñopavīta Mantra

Śrauta-smārtādi-kartṛṇāṃ sāṅgopāṅga-phalapradam |

Yajñopavītam anaghaṃ dhāraya Anila-nandana ||

|| Om Śrī Hanumate Namaḥ Yajñopavītam Samarpayāmi ||

15. Gandha Mantra

Divya-karpūra-samyuktaṃ mṛganābhi-samanvitam |

Sakuṅkumaṃ pīta-gandhaṃ lalāṭe dhāraya Prabho ||

|| Om Śrī Hanumate Namaḥ Gandhaṃ Samarpayāmi ||

16. Sindūra Mantra

Sindūraṃ śobhanaṃ divyaṃ sarva-maṅgala-kārakam |

Gṛhāṇa paramaṃ bhaktyā Rāmadūta namo'stu te ||

|| Om Śrī Hanumate Namaḥ Sindūraṃ Samarpayāmi ||

17. Akṣata Mantra

Haridrāktān akṣatāṃs tvaṃ kuṅkuma-dravya-miśritān |

Dhāraya Śrīgandha-madhye śubha-śobhana-vṛddhaye ||

|| Om Śrī Hanumate Namaḥ Akṣatān Samarpayāmi ||

18. Puṣpa Mantra

Nīlotpalaiḥ kokanadaiḥ kahlāraiḥ kamalair api |

Kumudaiḥ puṇḍarīkais tvāṃ pūjayāmi Kapīśvara ||

|| Om Śrī Hanumate Namaḥ Puṣpāṇi Samarpayāmi ||

19. Puṣpamālā Mantra

Nānā-puṣpa-samāyuktāṃ sugandhāṃ śubha-mālikām |

Bhaktyā niveditāṃ Deva grhāṇa Kapināyaka ||

|| Om Śrī Hanumate Namaḥ Puṣpamālāṃ Samarpayāmi ||

20. Tulasīdala Mantra

Tulasīdalam amlānaṃ pavitraṃ pāpanāśanam |

Rāmapriyasya bhaktāya dadāmi Pavanātmaja ||

|| Om Śrī Hanumate Namaḥ Tulasīdalāni Samarpayāmi ||

21. Sugandhita Dravya / Itra Mantra

Sugandhi-dravya-samyuktāṃ divyaṃ gandham anuttamam |

Grhāṇa bhaktyā dattaṃ me prasanno bhava Mārute ||

|| Om Śrī Hanumate Namaḥ Sugandhita-dravyaṃ Samarpayāmi ||

Simple Method

*Take a red or yellow mauli thread, or any sacred thread. While chanting each name of Lord Hanuman, tie one knot at a time. In this way, a total of **13 knots** should be made.*

After completing the knots, place the thread at the lotus feet of Lord Hanuman and worship it with devotion.

22. Granthi-Pūjā Mantra

1. Añjanīsūnave Namaḥ, Prathama-granthiṃ Pūjayāmi |
2. Hanumate Namaḥ, Dvitiya-granthiṃ Pūjayāmi |
3. Vāyuputrāya Namaḥ, Tṛtiya-granthiṃ Pūjayāmi |
4. Mahābalāya Namaḥ, Caturtha-granthiṃ Pūjayāmi |
5. Rāmeṣṭhāya Namaḥ, Pañcama-granthiṃ Pūjayāmi |
6. Phālgunasakhāya Namaḥ, Ṣaṣṭha-granthiṃ Pūjayāmi |
7. Piṅgākṣāya Namaḥ, Saptama-granthiṃ Pūjayāmi |
8. Amitavikramāya Namaḥ, Aṣṭama-granthiṃ Pūjayāmi |
9. Sītāśoka-vināśanāya Namaḥ, Navama-granthiṃ Pūjayāmi |
10. Kapīśvarāya Namaḥ, Daśama-granthiṃ Pūjayāmi |
11. Lakṣmaṇa-prāṇa-dātre Namaḥ, Ekādaśa-granthiṃ Pūjayāmi |
12. Daśagrīva-darpaghnāya Namaḥ, Dvādaśa-granthiṃ Pūjayāmi |
13. Bhaviṣyad-brahmaṇe Namaḥ, Trayodaśa-granthiṃ Pūjayāmi |

23. Aṅga-Pūjā Mantra

- Hanumate Namaḥ, Pādau Pūjayāmi |
- Sugrīvasakhāya Namaḥ, Gulphau Pūjayāmi |
- Aṅgadamitrāya Namaḥ, Jaṅghe Pūjayāmi |
- Rāmadāsāya Namaḥ, Ūrū Pūjayāmi |
- Akṣaghnāya Namaḥ, Kaṭiṃ Pūjayāmi |
- Laṅkādahanāya Namaḥ, Lāṅgūlaṃ Pūjayāmi |
- āmamaṇidāya Namaḥ, Nābhiṃ Pūjayāmi |
- Sāgarollaṅghanāya Namaḥ, Madhyaṃ Pūjayāmi |
- Laṅkāmadanāya Namaḥ, Keśāvaliṃ Pūjayāmi |
- Sañjīvanīhartre Namaḥ, Stanau Pūjayāmi |
- Saumitri-prāṇadāya Namaḥ, Vakṣaḥ Pūjayāmi |
- Kuṇṭhita-daśakaṇṭhāya Namaḥ, Kaṇṭhaṃ Pūjayāmi |
- Rāmābhiṣeka-kāriṇe Namaḥ, Hastau Pūjayāmi |
- Rāmākathā-rasikāya Namaḥ, Vaktraṃ Pūjayāmi |
- Prasanna-vadanāya Namaḥ, Vadanaṃ Pūjayāmi |
- Piṅganetrāya Namaḥ, Netre Pūjayāmi |
- Śrutipāragāya Namaḥ, Śrotre Pūjayāmi |
- Ūrdhvapuṇḍra-dhāriṇe Namaḥ, Kapolau Pūjayāmi |
- Maṇikaṇṭha-māline Namaḥ, Śiraḥ Pūjayāmi |
- Sarvābhīṣṭa-pradāya Namaḥ, Sarvāṅgaṃ Pūjayāmi |

24. Dhūpa Mantra

Divyaṃ saguggulaṃ sājyaṃ daśāṅgaṃ savahnikam |

Gṛhāṇa Mārute dhūpaṃ supriyaṃ ghrāṇa-tarpaṇam ||

|| Om Śrī Hanumate Namaḥ Dhūpaṃ Āghrāpayāmi ||

25. Dīpa Mantra

Gṛhapūritam ujjvālaṃ sita-sūrya-samaprabham |

Atulaṃ tava dāsyāmi vratapūrtyai sudīpakam ||

|| Om Śrī Hanumate Namaḥ Dīpaṃ Darśayāmi ||

26. Naivedya Mantra

Saśākāpūpa-sūpādyā-pāyasāni ca yatnataḥ |

Sakṣīra-dadhi-sājyaṃ ca sapūpaṃ ghr̥tapācitam ||

|| Om Śrī Hanumate Namaḥ Naivedyaṃ Nivedayāmi ||

27. Pānīya Mantra

Śuddhaṃ jalaṃ samānīya śraddhayā bhaktipūrvakam |

Pānīyaṃ pāvanaṃ Deva svīkuru tvaṃ Dayānidhe ||

|| Om Śrī Hanumate Namaḥ Pānīyaṃ Samarpayāmi ||

28. Uttarāpoṣaṇa Mantra

Āpoṣaṇaṃ namaste'stu pāparāśi-tṛṇānalam |

Śuddhena vimalenaiva kuruṣva Pavanātmaja ||

|| Om Śrī Hanumate Namaḥ Uttarāpoṣaṇaṃ Samarpayāmi ||

29. Hasta-Prakṣālana Mantra

Divākara-sutānīta-jalena sugandhinā |

Hasta-prakṣālānārthāya svīkuruṣva Dayānidhe ||

|| Om Śrī Hanumate Namaḥ Hasta-prakṣālānārthaṃ Jalaṃ Samarpayāmi ||

30. Śuddha Ācamanīya Mantra

Raghuvīra-pada-nyāse sthira-mānasa Mārute |

Śuddha-jalam idaṃ Deva svīkurvācamanīyakam ||

|| Om Śrī Hanumate Namaḥ Śuddham Ācamanīyaṃ Jalaṃ Samarpayāmi ||

31. Ṛtuphala Mantra

Ṛtuphalaṃ samāyuktaṃ nānāphala-samanvitam |

Bhaktyā niveditaṃ Deva gr̥hāṇa Kapināyaka ||

|| Om Śrī Hanumate Namaḥ Ṛtuphalaṃ Samarpayāmi ||

32. Tāmbūla Mantra

Tāmbūlam anaghaṃ Svāmin prayatnena prakalpitaḥ |

Bhaktyā niveditaṃ Deva gr̥hāṇa Kapināyaka ||

|| Om Śrī Hanumate Namaḥ Tāmbūlam Samarpayāmi ||

33. Dravya-Dakṣiṇā Mantra

Hiraṇyagarbha-garbhaṣṭhaṃ hemabījaṃ Vibhāvasoḥ |

Ananta-puṇya-phaladam gr̥hāṇa dravya-dakṣiṇām ||

|| Om Śrī Hanumate Namaḥ Dravya-dakṣiṇām Samarpayāmi ||

34. Nīrājana / Āratī Mantra

Śata-koṭi-mahāratna-divya-sadratna-pātrake |

Nīrājanam idaṃ Deva gr̥hāṇa Kapināyaka ||

|| Om Śrī Hanumate Namaḥ Nīrājanam Samarpayāmi ||

35. Puṣpāñjali Mantra

Om Nānā-sugandhi-puṣpāṇi yathākālodbhavāni ca |

Puṣpāñjalir mayā datto gr̥hāṇemaṃ Kapīśvara ||

|| Om Śrī Hanumate Namaḥ Puṣpāñjalim Samarpayāmi ||

Mere Bhojan Ka Bhog Lagāiye

Rājā Rām āiye, Hanumān āiye, Mere bhojan ka bhog lagāiye ||

1. Mevā aur miṭhāī Bhagvan, sevak ne banvāī — 2
Bhāv-bhakti se bhog lagāū, araj suno Raghurāī — 2
Shabrī Mā ke ber Rām ji, kaise doge bhulāī |
Rājā Rām āiye, Sītārām āiye, Mere bhojan ka bhog lagāiye — 2 ||
 2. Rām nām ras pīne vāle, Añjanīsut sukhadāī |
Rām-Siyā ko hṛday basākar, prem sudhā barsāī ||
Sītā Mā ne prem se bhejī, bhakti-bharī pahūnāī |
Bhāv-bhakti se bhog lagāven, tumko Añjanī Māī ||
Hanumān ji āiye, Bajrangī āiye, Mere bhojan ka bhog lagāiye — 2 ||
 3. Bhole Shankar dvār khare hain, Annapūrṇā Māī |
Bhikṣā dehi kṛpā sāgarī, jab-jab alakh lagāī — 2
Ādiśakti jab bhog lagāve, Bhav ne trpti pāī |
Bholenāth āiye, Gaurīnāth āiye, Mere bhojan ka bhog lagāiye — 2 ||
 4. Mātā Yaśodā nitya lagāve, rāj bhog Yadurāī — 2
Prem-bhāv se gopī-gvāl ghar, mākhan dahī churāī — 2
Duryodhan ke mevā tyāge, sāg Vidur ghar khāī — 2
Ghaṇśyām āiye, Rādheśyām āiye, Mere bhojan ka bhog lagāiye — 2 ||
 5. Ye sab bhojya padārath Bhagvan, Prabhu hain nitya nirāśan — 2
Sab jīvō mē āp base hain, agni-rūp Vaiśvānara — 2
Vastu āpkī, jīv āp hī, sab hai ātma-samarpaṇ — 2
Devī Mā āiye, Śakti Mā āiye, Mere bhojan ka bhog lagāiye — 2 ||
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श्री हनुमान अष्टोत्तर-शतनाम-नामावली
Shri Hanuman Ashtottara-Shatanāma-Nāmāvalī

1. ॐ आज्ञनेयाय नमः । Om Āñjaneyāya Namaḥ
2. ॐ महावीराय नमः । Om Mahāvīrāya Namaḥ
3. ॐ हनूमते नमः । Om Hanūmate Namaḥ
4. ॐ मारुतात्मजाय नमः । Om Mārutātmaajāya Namaḥ
5. ॐ तत्त्वज्ञानप्रदाय नमः । Om Tattvajñāna-pradāya Namaḥ
6. ॐ सीतादेविमुद्राप्रदायकाय नमः । Om Sītādevī-mudrā-pradāyakāya Namaḥ
7. ॐ अशोकवनकाच्छेत्रे नमः । Om Aśokavanakāc-chetre Namaḥ
8. ॐ सर्वमायाविभञ्जनाय नमः । Om Sarvamāyā-vibhañjanāya Namaḥ
9. ॐ सर्वबन्धविमोक्त्रे नमः । Om Sarvabandha-vimoktre Namaḥ
10. ॐ रक्षोविध्वंसकारकाय नमः । Om Rakṣovidhvaṁsa-kārakāya Namaḥ
11. ॐ परविद्या-परिहाराय नमः । Om Paravidyā-parihārāya Namaḥ
12. ॐ परशौर्य-विनाशनाय नमः । Om Paraśaura-ya-vināśanāya Namaḥ
13. ॐ परमन्त्र-निराकर्त्रे नमः । Om Paramantra-nirākartre Namaḥ
14. ॐ परयन्त्र-प्रभेदकाय नमः । Om Parayantra-prabhedakāya Namaḥ
15. ॐ सर्वग्रह-विनाशिने नमः । Om Sarvagraha-vināśīne Namaḥ
16. ॐ भीमसेन-सहायकृते नमः । Om Bhīmasena-sahāyakṛte Namaḥ
17. ॐ सर्वदुःखहराय नमः । Om Sarvaduḥkha-harāya Namaḥ
18. ॐ सर्वलोकचारिणे नमः । Om Sarvaloka-cāriṇe Namaḥ
19. ॐ मनोजवाय नमः । Om Manojavāya Namaḥ
20. ॐ पारिजात-द्रुमूलस्थाय नमः । Om Pārijāta-drumūlasthāya Namaḥ
21. ॐ सर्वमन्त्र-स्वरूपवते नमः । Om Sarvamantra-svarūpavate Namaḥ
22. ॐ सर्वतन्त्र-स्वरूपिणे नमः । Om Sarvatantra-svarūpiṇe Namaḥ
23. ॐ सर्वयन्त्रात्मकाय नमः । Om Sarvayantrātmakāya Namaḥ
24. ॐ कपीश्वराय नमः । Om Kapīśvarāya Namaḥ
25. ॐ महाकायाय नमः । Om Mahākāyāya Namaḥ
26. ॐ सर्वरोगहराय नमः । Om Sarvaroga-harāya Namaḥ
27. ॐ प्रभवे नमः । Om Prabhava Namaḥ
28. ॐ बलसिद्धिकराय नमः । Om Balasiddhi-karāya Namaḥ
29. ॐ सर्वविद्या-सम्पत्तिप्रदायकाय नमः । Om Sarvavidyā-sampatti-pradāyakāya Namaḥ
30. ॐ कपिसेनानायकाय नमः । Om Kapisenā-nāyakāya Namaḥ
31. ॐ भविष्यच्चतुराननाय नमः । Om Bhaviṣyac-caturānanāya Namaḥ
32. ॐ कुमार-ब्रह्मचारिणे नमः । Om Kumāra-brahmacāriṇe Namaḥ
33. ॐ रत्नकुण्डल-दीप्तिमते नमः । Om Ratnakunḍala-dīptimate Namaḥ
34. ॐ चञ्चलद्वाल-सन्नद्ध-लम्बमान-शिखोज्ज्वालाय नमः ।
Om Cañcaladvāla-sannaddha-lambamāna-śikhojjvalāya Namaḥ
35. ॐ गन्धर्वविद्या-तत्त्वज्ञाय नमः । Om Gandharvavidyā-tattvajñāya Namaḥ
36. ॐ महाबल-पराक्रमाय नमः । Om Mahābala-parākramāya Namaḥ

37.	ॐ कारागृह-विमोक्त्रे नमः ।	Om Kārāgrha-vimoktre Namaḥ
38.	ॐ शृङ्खला-बन्धमोचकाय नमः ।	Om Śṛṅkhalā-bandhamocakāya Namaḥ
39.	ॐ सागरोत्तारकाय नमः ।	Om Sāgarottārakāya Namaḥ
40.	ॐ प्राज्ञाय नमः ।	Om Prājñāya Namaḥ
41.	ॐ रामदूताय नमः ।	Om Rāmadūtāya Namaḥ
42.	ॐ प्रतापवते नमः ।	Om Pratāpavate Namaḥ
43.	ॐ वानराय नमः ।	Om Vānarāya Namaḥ
44.	ॐ केसरीसुताय नमः ।	Om Kesarī-sutāya Namaḥ
45.	ॐ सीताशोक-निवारकाय नमः ।	Om Sītāśoka-nivārakāya Namaḥ
46.	ॐ अञ्जनागर्भ-सम्भूताय नमः ।	Om Añjanāgarbha-sambhūtāya Namaḥ
47.	ॐ बालार्कसदृशाननाय नमः ।	Om Bālārka-sadr̥śānanāya Namaḥ
48.	ॐ विभीषण-प्रियकराय नमः ।	Om Vibhīṣaṇa-priyakarāya Namaḥ
49.	ॐ दशग्रीव-कुलान्तकाय नमः ।	Om Daśagrīva-kulāntakāya Namaḥ
50.	ॐ लक्ष्मणप्राणदात्रे नमः ।	Om Lakṣmaṇa-prāṇadātre Namaḥ
51.	ॐ वज्रकायाय नमः ।	Om Vajrakāyāya Namaḥ
52.	ॐ महाद्युतये नमः ।	Om Mahādyutaye Namaḥ
53.	ॐ चिरञ्जीविने नमः ।	Om Cirañjīvine Namaḥ
54.	ॐ रामभक्ताय नमः ।	Om Rāmabhaktāya Namaḥ
55.	ॐ दैत्यकार्य-विघातकाय नमः ।	Om Daityakārya-vighātakāya Namaḥ
56.	ॐ अक्षहन्त्रे नमः ।	Om Akṣahantre Namaḥ
57.	ॐ काञ्चनाभाय नमः ।	Om Kāñcanābhāya Namaḥ
58.	ॐ पञ्चवक्त्राय नमः ।	Om Pañcavaktrāya Namaḥ
59.	ॐ महातपसे नमः ।	Om Mahātapase Namaḥ
60.	ॐ लङ्किनी-भञ्जनाय नमः ।	Om Laṅkinī-bhañjanāya Namaḥ
61.	ॐ श्रीमते नमः ।	Om Śrīmate Namaḥ
62.	ॐ सिंहिकाप्राण-भञ्जनाय नमः ।	Om Simhikāprāṇa-bhañjanāya Namaḥ
63.	ॐ गन्धमादन-शैलस्थाय नमः ।	Om Gandhamādana-śailasthāya Namaḥ
64.	ॐ लङ्कापुर-विदाहकाय नमः ।	Om Laṅkāpura-vidāhakāya Namaḥ
65.	ॐ सुग्रीव-सचिवाय नमः ।	Om Sugrīva-sacivāya Namaḥ
66.	ॐ धीराय नमः ।	Om Dhīrāya Namaḥ
67.	ॐ शूराय नमः ।	Om Śūrāya Namaḥ
68.	ॐ दैत्यकुलान्तकाय नमः ।	Om Daityakulāntakāya Namaḥ
69.	ॐ सुरार्चिताय नमः ।	Om Surārcitāya Namaḥ
70.	ॐ महातेजसे नमः ।	Om Mahātejase Namaḥ
71.	ॐ रामचूडामणि-प्रदायकाय नमः ।	Om Rāmacūdāmaṇi-pradāyakāya Namaḥ
72.	ॐ कामरूपिणे नमः ।	Om Kāmarūpiṇe Namaḥ
73.	ॐ पिङ्गलाक्षाय नमः ।	Om Piṅgalākṣāya Namaḥ
74.	ॐ वार्धिमैनाक-पूजिताय नमः ।	Om Vārdhi-maināka-pūjitāya Namaḥ
75.	ॐ कबलीकृत-मार्ताण्डमण्डलाय नमः ।	Om Kabalīkṛta-mārtāṇḍa-maṇḍalāya Namaḥ
76.	ॐ विजितेन्द्रियाय नमः ।	Om Vijitendriyāya Namaḥ

77.	ॐ रामसुग्रीव-सन्धात्रे नमः ।	Om Rāmasugrīva-sandhātre Namaḥ
78.	ॐ महारावण-मर्दनाय नमः ।	Om Mahārāvaṇa-mardanāya Namaḥ
79.	ॐ स्फटिकाभाय नमः ।	Om Sphaṭikābhāya Namaḥ
80.	ॐ वागधीशाय नमः ।	Om Vāgadhīśāya Namaḥ
81.	ॐ नवव्याकृत-पण्डिताय नमः ।	Om Navavyākṛta-pañḍitāya Namaḥ
82.	ॐ चतुर्बाहवे नमः ।	Om Caturbāhave Namaḥ
83.	ॐ दीनबन्धवे नमः ।	Om Dīnabandhave Namaḥ
84.	ॐ मायात्मने नमः ।	Om Māyātmane Namaḥ
85.	ॐ भक्तवत्सलाय नमः ।	Om Bhaktavatsalāya Namaḥ
86.	ॐ संजीवननगाहर्त्रे नमः ।	Om Sañjīvana-nagāhartre Namaḥ
87.	ॐ शुचये नमः ।	Om Śucaye Namaḥ
88.	ॐ वाग्मिने नमः ।	Om Vāgmīne Namaḥ
89.	ॐ दृढव्रताय नमः ।	Om Dṛḍhavrataya Namaḥ
90.	ॐ कालनेमि-प्रमथनाय नमः ।	Om Kālanemi-pramathanāya Namaḥ
91.	ॐ हरिमर्कट-मर्कटाय नमः ।	Om Harimarkaṭa-markaṭāya Namaḥ
92.	ॐ दान्ताय नमः ।	Om Dāntāya Namaḥ
93.	ॐ शान्ताय नमः ।	Om Śāntāya Namaḥ
94.	ॐ प्रसन्नात्मने नमः ।	Om Prasannātmane Namaḥ
95.	ॐ शतकण्ठमदापहर्त्रे नमः ।	Om Śatakaṇṭha-madāpahartre Namaḥ
96.	ॐ योगिने नमः ।	Om Yogīne Namaḥ
97.	ॐ रामकथा-लोलाय नमः ।	Om Rāmakathā-lolāya Namaḥ
98.	ॐ सीतान्वेषण-पण्डिताय नमः ।	Om Sītānveṣaṇa-pañḍitāya Namaḥ
99.	ॐ वज्रदंष्ट्राय नमः ।	Om Vajradanṣṭrāya Namaḥ
100.	ॐ वज्रनखाय नमः ।	Om Vajranakhāya Namaḥ
101.	ॐ रुद्रवीर्य-समुद्भवाय नमः ।	Om Rudravīrya-samudbhavāya Namaḥ
102.	ॐ इन्द्रजित्प्रहितामोघ-ब्रह्मास्त्र-विनिवारकाय नमः ।	Om Indrajit-prahitāmogha-brahmāstra-vinivārakāya Namaḥ
103.	ॐ पार्थध्वजाग्र-संवासिने नमः ।	Om Pārthadhvajāgra-saṁvāsine Namaḥ
104.	ॐ शरपञ्जर-भेदकाय नमः ।	Om Śarapañjara-bhedakāya Namaḥ
105.	ॐ दशबाहवे नमः ।	Om Daśabāhave Namaḥ
106.	ॐ लोकपूज्याय नमः ।	Om Lokapūjyāya Namaḥ
107.	ॐ जाम्बवत्प्रीतिवर्धनाय नमः ।	Om Jāmbavat-prīti-varadhanāya Namaḥ
108.	ॐ सीतासमेत-श्रीरामपाद-सेवादुरन्धराय नमः ।	Om Sītāsameta-Śrīrāmapāda-sevā-durandharāya Namaḥ

॥ इति श्रीहनुमानष्टोत्तरशतनामावलिः सम्पूर्णा ॥

॥ Iti Śrī-Hanumān-Aṣṭottara-Śatanāmāvaliḥ Sampūrṇā ॥

Śrī Hanumat Stavan

Pranavaū Pavana-kumāra Khala Bana Pāvaka Jñānaghana I
Jāsu Hṛdaya Āgāra Basahiṃ Rāma Sara Cāpa Dhara II 1 II

I bow to Śrī Hanuman, the son of the Wind God, who is like fire to the forest of wickedness and who is an embodiment of divine wisdom. In His heart resides Lord Rama, holding His bow and arrows.

Atulita-bala-dhāmaṃ Hema-śailābha-deham I

Danuja-vana-kṛśānuṃ Jñāninām-agraṇyam II

Sakala-guṇa-nidhānaṃ Vānarāṇām-adhīśam I

Raghupati-priya-bhaktaṃ Vātajātaṃ Namāmi II

I bow to Hanuman Ji, the abode of incomparable strength, whose body shines like a golden mountain. He is like fire to the forest of demons and is counted foremost among the wise. I bow to Hanuman Ji, the treasure-house of all virtues, the leader of the vanaras, the beloved devotee of Lord Rama, and the son of the Wind God.

Goṣpadī-kṛta-vārīśaṃ Maśakī-kṛta-rākṣasam I

Rāmāyaṇa-mahāmālā-ratnaṃ Vande'nilātmajam II 1 II

I bow to Hanuman Ji, the son of the Wind God, who made the vast ocean appear like a small puddle and made mighty demons seem like tiny insects. He is the precious jewel in the great garland of the Ramayana.

Añjanā-nandanaṃ Vīraṃ Jānakī-śoka-nāśanam I

Kapīśam Akṣa-hantāraṃ Vande Laṅkā-bhayaṅkaram II 2 II

I bow to the heroic son of Mother Anjana, who removed the sorrow of Mother Sita, who is the lord of the vanaras, who destroyed Akṣa Kumāra, and who brought fear to Lanka.

Mahā-vyākaraṇāmbhodhi-mantha-mānasa-mandaram I

Kavayantaṃ Rāma-kīrtiyā Hanumantam Upāśmahe II 3 II

We worship Hanuman Ji, whose mind is like Mount Mandara churning the great ocean of grammar and knowledge, and who sings the glory of Lord Rama with poetic devotion



Ullaṅghya Sindhoḥ Salilaṃ Salīlaṃ,
Yaḥ Śoka-vahniṃ Janakātmajāyāḥ I
Ādāya Tenaiva Dadāha Laṅkāṃ,
Namāmi Taṃ Prāñjalir Āñjaneyam II 4 II

With folded hands, I bow to Āñjaneya, who effortlessly crossed the ocean, removed the fire of sorrow from the heart of Janaka's daughter Sita, and with that very fire burned Lanka.



Manojavaṁ Māruta-tulya-vegaṁ,
Jitendriyaṁ Buddhimatāṁ Variṣṭhaṁ |
Vātātmajaṁ Vānara-yūtha-mukhyaṁ,
Śrī Rāma-dūtaṁ Śirasā Namāmi ||5||

I bow my head to Hanuman Ji, who is swift as the mind, fast as the wind, master of the senses, foremost among the wise, son of the Wind God, chief among the vanaras, and the devoted messenger of Lord Rama.

Āñjaneyam Ati-pāṭalānanaṁ, Kāñcanādri-kamanīya-vigrahaṁ |
Pārijāta-taru-mūla-vāsinam, Bhāvayāmi Pavamāna-nandanam ||6||

I meditate upon Hanuman Ji, the son of Anjana, whose face is beautifully reddish, whose form is charming like a golden mountain, who dwells at the root of the Parijāta tree, and who is the blessed son of the Wind God.

Yatra Yatra Raghunātha-kīrtanaṁ, Tatra Tatra Kṛta-mastakāñjalim |
Bāṣpa-vāri-paripūrṇa-locanaṁ, Mārutiṁ Namata Rākṣasāntakam ||7||

Wherever the glories of Lord Rama are sung, there Hanuman Ji is present with folded hands and bowed head, His eyes filled with tears of devotion. Bow to Māruti, the destroyer of demons.

Śrī Hanuman Gāyatrī Mantra

Om Āñjaneyāya Vidmahe, Vāyuputrāya Dhīmahi |
Tanno Hanumat Prachodayāt ||

We meditate upon Hanuman Ji, the son of Mother Anjana. We contemplate the son of the Wind God. May Lord Hanuman inspire and guide our intellect toward strength, devotion, righteousness, and wisdom.

Another Form of Śrī Hanuman Gāyatrī Mantra

Om Rāma-dūtāya Vidmahe | Kapirājāya Dhīmahi | Tanno Hanumān Prachodayāt ||

We meditate upon Hanuman Ji, the divine messenger of Lord Rama. We contemplate Him as the noble leader among the vanaras. May Lord Hanuman inspire our intellect and lead us on the path of devotion, courage, and service.

Om Śrī Hanumate Namaḥ.

Om Aiṁ Bhrīm Hanumate Śrī Rāma-dūtāya Namaḥ.

Śrī Hanumān Cālīsā

Dohā

Śrī guru caraṇ saroj raj, nija manu mukur sudhāri I
Baranaum Raghubar bimal jasu, jo dāyaku phal cāri ॥
Buddhihīn tanu jānikai, sumiraum Pavan-Kumār I
Bal buddhi vidyā dehu mohi, harahu kales vikār ॥

Caupāī

Jai Hanumān jñān guṇ sāgar, Jai Kapīs tihū lok ujāgar ॥
Rām dūt atulit bal dhāmā, Añjani-putra Pavan-sut nāmā ॥
Mahāvīr Vikram Bajaraṅgī, Kumati nivār sumati ke saṅgī ॥
Kañcan varan virāj subesā, Kānan kuṇḍal kuñcit kesā ॥
Hāth vajra aur dhvajā virājai, Kāndhe mūñj janeū sājai ॥
Śaṅkar suvan Kesarī-nandan, Tej pratāp mahā jag vandan ॥
Vidyāvān guṇī ati cātur, Rām kāj karibe ko ātur ॥
Prabhu caritra sunibe ko rasiyā, Rām-Lakhan-Sītā man basiyā ॥
Sūkṣma rūp dhari Siyahi dikhāvā, Vikaṭ rūp dhari Laṅk jarāvā ॥
Bhīm rūp dhari asur sanhāre, Rāmacandra ke kāj saṁvāre ॥
Lāye sañjīvan Lakhan jiyāye, Śrī Raghubīr haraṣi ur lāye ॥

Raghupati kīnhī bahut baṛāī, Tum mama priya Bharat-hi-sam bhāī ॥

Sahas badan tumharo jas gāvaiṁ, As kahi Śrīpati kaṇṭh lagāvaiṁ ॥
Sanakādik Brahmādi munīsā, Nārad Sārad sahit Ahīsā ॥
Yam Kuber digpāl jahā te, Kavi kovid kahi sake kahā te ॥
Tum upkār Sugrīvahiṁ kīnhā, Rām milāye rājpad dīnhā ॥
Tumharo mantra Vibhīṣaṇ mānā, Laṅkeśvar bhaye sab jag jānā ॥
Yug sahasra yojan par bhānū, Līlyo tāhi madhur phal jānū ॥

Prabhu mudrikā meli mukh māhīm, Jaladhi lāṅghi gaye acaraj nāhīm ॥
 Durgam kāj jagat ke jete, Sugam anugraha tumhare tete ॥
 Rām duāre tum rakhvāre, Hot na ājñā binu paisāre ॥
 Sab sukh lahai tumhārī śaranā, Tum rakṣak kāhū ko ḍaranā ॥
 Āpan tej samhāro āpai, Tīnom lok hānk te kāmpai ॥
 Bhūt-piśāc nikaṭ nahim āvai, Mahāvīr jab nām sunāvai ॥
 Nāse rog hare sab pīrā, Japat nirantar Hanumat bīrā ॥
 Saṅkaṭ se Hanumān chuṛāvai, Man kram vacan dhyān jo lāvai ॥
 Sab par Rām tapasvī rājā, Tin ke kāj sakal tum sājā ॥
 Aur manorath jo koī lāvai, Soi amit jīvan phal pāvai ॥
 Cārom jug paratāp tumhārā, Hai prasiddh jagat ujjārā ॥
 Sādhu-sant ke tum rakhvāre, Asur nikandan Rām dulāre ॥
 Aṣṭ siddhi nav nidhi ke dātā, As var dīn Jānakī Mātā ॥
 Rām rasāyan tumhare pāsā, Sadā raho Raghupati ke dāsā ॥
 Tumhare bhajan Rām ko pāvai, Janam-janam ke dukh bisrāvai ॥
 Antakāl Raghubar pur jāī, Jahā janam Hari-bhakt kahāī ॥
 Aur devtā citt na dharahīm, Hanumat sei sarv sukh karahīm ॥
 Saṅkaṭ kaṭai miṭai sab pīrā, Jo sumirai Hanumat balbīrā ॥
 Jai jai jai Hanumān Gosāī, Kṛpā karahu Gurudev kī nāī ॥
 Yah śat bār pāṭh kar joī, Chūṭahi bandi mahā sukh hoī ॥
 Jo yah paṛhai Hanumān Cālīsā, Hoy siddhi sākhi Gaurīsā ॥
 Tulsīdās sadā Hari cherā, Kījai Nāth hṛday mahim ḍerā ॥

Dohā

Pavan-tanay saṅkaṭ-haraṇ, Maṅgal mūrati rūp ॥
 Rām-Lakhan-Sītā sahit, Hṛday basahu sur-bhūp ॥

Short message of Hanuman Chalisa

Opening Doha

By purifying my mind with the dust of my Guru's lotus feet, I describe the pure glory of Shri Ram, which gives Dharma, Artha, Kama and Moksha.



Opening Doha

Knowing myself to be lacking in wisdom, I pray to Hanuman Ji to give me strength, wisdom and knowledge, and remove my troubles and weaknesses.

Hanuman Ji is the ocean of knowledge, virtues and divine qualities. He is the noble leader of the Vanaras, whose glory shines in all three worlds.

Hanuman Ji is the messenger of Shri Ram and the home of incomparable strength.

He is known as the son of Mata Anjani and the divine son of Vayu Dev.

Hanuman Ji is the great hero, full of courage, power and divine strength.

He removes wrong thinking and blesses devotees with good wisdom.

His golden form shines beautifully, dressed in divine and graceful attire.

He is adorned with earrings and has beautiful curly hair.

In his hands shine the thunderbolt-like weapon and the flag of victory.

A sacred thread made of Munja grass adorns his shoulder.

Hanuman Ji is regarded as an incarnation of Lord Shiva and the beloved son of Kesari.

His brilliance, power and greatness are worshipped throughout the world.

Hanuman Ji is full of learning, virtues and divine intelligence.

He is always eager to perform the work of Shri Ram.

He delights in listening to the divine stories and qualities of Shri Ram.

Shri Ram, Lakshman Ji and Mata Sita always reside in his heart.

He took a very small form to appear humbly before Mata Sita in Lanka.

He assumed a mighty form and burned Lanka.

He took a fierce form and destroyed the demons.

He successfully completed all the divine tasks of Shri Ram.

He brought the Sanjivani herb and saved the life of Lakshman Ji.

Shri Ram was overjoyed and embraced Hanuman Ji with deep affection.

Shri Ram praised Hanuman Ji greatly for his devotion and service.

Shri Ram said that Hanuman Ji was as dear to Him as His brother Bharat.

Even countless mouths cannot fully sing Hanuman Ji's glory.

Shri Ram lovingly embraced Hanuman Ji.
Great sages and divine beings praise Hanuman Ji.
Narad Ji, Saraswati Ji and Sheshnag also sing his greatness.
Even Yamraj, Kuber and the guardians of the directions cannot fully describe his glory.
Great poets and scholars are unable to express his greatness completely.
Hanuman Ji helped Sugriva by bringing him to Shri Ram.
Because of Hanuman Ji's help, Sugriva met Shri Ram and regained his kingdom.
Vibhishan accepted Hanuman Ji's wise advice.
By following that guidance, Vibhishan became the king of Lanka.
The sun was thousands of yojanas away.
As a child, Hanuman Ji leapt towards the sun, thinking it was a sweet fruit.
Hanuman Ji carried Shri Ram's ring in his mouth.
With Shri Ram's grace, he crossed the ocean; for him, this was not surprising.
All difficult tasks in the world become possible.
By Hanuman Ji's grace, even the hardest work becomes easy.
Hanuman Ji is the protector at the doorway of Shri Ram.
Without Hanuman Ji's permission, no one can enter Shri Ram's divine shelter.
Those who take refuge in Hanuman Ji receive peace and happiness.
When Hanuman Ji protects someone, there is no need to fear anyone.
Only Hanuman Ji himself can control his immense power.
The three worlds tremble at the sound of his mighty roar.
Negative forces and evil influences do not come near.
They flee when the name of Mahavir Hanuman is remembered.
Hanuman Ji removes disease, pain and suffering.
This happens when one continuously remembers brave Hanuman Ji.
Hanuman Ji frees devotees from difficulties.
This blessing comes to those who remember him through mind, action and speech.
Shri Ram is the supreme Lord and king of all spiritual discipline.
Hanuman Ji completes all the works of Shri Ram and His devotees.
Whoever comes to Hanuman Ji with sincere wishes and devotion receives his grace.
Such a devotee receives abundant blessings and meaningful results in life.
Hanuman Ji's glory shines in all four Yugas.
His fame is known throughout the world and brings light to life.
Hanuman Ji protects saints, devotees and noble people.
He destroys evil forces and is very dear to Shri Ram.
Hanuman Ji has the power to grant the eight Siddhis and nine divine treasures.

This blessing was given to him by Mata Sita.
 Hanuman Ji possesses the divine nectar of Shri Ram's devotion.
 He remains forever the humble servant of Shri Ram.
 Through devotion to Hanuman Ji, one reaches Shri Ram.
 The sorrows of many births are removed through his grace.
 At the end of life, the devotee reaches the divine abode of Shri Ram.
 In future births also, such a soul is known as a devotee of God.
 One need not wander here and there in confusion.
 By serving Hanuman Ji with devotion, all true happiness is attained.
 Difficulties are removed and suffering comes to an end.
 This happens for those who remember the mighty Hanuman Ji.
 Victory to Lord Hanuman, master of strength and wisdom.
 May Hanuman Ji bless us with compassion, like a true Guru.
 Whoever recites the Hanuman Chalisa repeatedly with devotion receives special grace.
 Such a devotee becomes free from bondage and receives great happiness.
 Whoever reads or recites the Hanuman Chalisa with faith is blessed.
 Lord Shiva Himself is witness that such devotion brings divine accomplishment.
 Tulsidas Ji says that he is always the servant of Shri Hari.
 He prays that Lord Hanuman may reside forever in his heart.

Closing Doha

O son of Vayu Dev, remover of troubles and embodiment of blessing,
 please live in my heart along with Shri Ram, Lakshman Ji and Mata Sita

हे अंजनीनन्दन, पवनपुत्र, श्रीरामदूत हनुमान जी! हमारे जीवन से भय, रोग, शोक और संकट दूर करें। हमें बल, बुद्धि, विद्या, भक्ति और सदबुद्धि देकर, मन में श्रीराम नाम की श्रद्धा और सेवा भाव सदा बनाए रखें।	He Anjanīnandan, Pavanputra, Shrī Rāmadūt Hanumān Jī! Hamāre jīvan se bhay, rog, shok aur saṅkaṭ dūr karen. Hamen bal, buddhi, vidyā, bhakti aur sadbuddhi dekar, man mein Shrī Rām nām kī shraddhā aur sevā bhāv sadā banāe rakhen.
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Saṅkaṭ Mocan Hanumān Ashtak

Bāl samay ravi bhakṣi liyo tab, Tīnahu loka bhayo andhiyāro I
Tāhi so trās bhayo jag ko, Yah saṅkaṭ kāhu so jāṭ na ṭāro I
Devan āni karī bintī tab, Chāḍi diyo ravi kaṣṭ nivāro I
Ko nahīm jānat hai jag meṃ kapi, Saṅkaṭ-mocan nām tihāro || 1 ||

Bālī kī trās Kapīs basai giri, Jāt Mahāprabhu panth nihāro I
Cauṅkī mahā-muni śāp diyo tab, Cāhiy kaun bicār bicāro I
Kai dvij rūp livāya Mahāprabhu, So tum dās ke śok nivāro I
Ko nahīm jānat hai jag meṃ kapi, Saṅkaṭ-mocan nām tihāro || 2 ||

Aṅgad ke saṅg lain gaye Siyā, Khoj Kapīs yah bain ucāro I
Jīvat na bacihau ham soṃ ju, Binā sudhi lāye ihā pagu dhāro I
Herī thake taṭ sindhu sabāī, Tab lāy Siyā-sudhi prāṇ ubāro I
Ko nahīm jānat hai jag meṃ kapi, Saṅkaṭ-mocan nām tihāro || 3 ||

Rāvaṇ trās dayī Siyā ko sab, Rākṣasī so kahi śok nivāro I
Tāhi samay Hanumān Mahāprabhu, Jāy mahā-rajnīcar māro I
Cāhat Sīyā aśok so āgi su, Dai Prabhu mudrikā śok nivāro I
Ko nahīm jānat hai jag meṃ kapi, Saṅkaṭ-mocan nām tihāro || 4 ||

Bāṇ lagyo ur Lakṣmaṇ ke tab, Prāṇ taje sut Rāvaṇ māro I
Lai gṛh baidya Suṣeṇ samet, Tabai giri Droṇ su bīr upāro I
Āni sajīvan hāth dayī tab, Lakṣmaṇ ke tum prāṇ ubāro I
Ko nahīm jānat hai jag meṃ kapi, Saṅkaṭ-mocan nām tihāro || 5 ||
Rāvaṇ yuddh ajān kiyo tab, Nāg kī phās sabhī sir ḍāro I
Śrī Raghunāth samet sabai dal, Moh bhayo yah saṅkaṭ bhāro I
Āni Khageś tabai Hanumān ju, Bandhan kāṭi sutrās nivāro I
Ko nahīm jānat hai jag meṃ kapi, Saṅkaṭ-mocan nām tihāro || 6 ||

Bandhu samet jabai Ahirāvaṇ, Lai Raghunāth pātāl sidhāro I
Devī pūjī bhalī vidhi so balī, Deu sabai mili mantra vicāro I
Jāy sahāy bhayo tab hī, Ahirāvaṇ sainya samet sanhāro I
Ko nahīm jānat hai jag meṃ kapi, Saṅkaṭ-mocan nām tihāro || 7 ||

Kāj kiye baṛ devan kei tum, Bīr Mahāprabhu dekhi bicāro I
Kaun so saṅkaṭ mohiṁ garīb ko, Jo tumso nahīṁ jāṭ hai ṭāro I
Begi haro Hanumān Mahāprabhu, Jo kuch saṅkaṭ hoy hamāro I
Ko nahīṁ jānat hai jag meṁ kapi, Saṅkaṭ-mocan nām tihāro ॥8॥

Dohā:

Lāl deh lālī lase, Aru dhari lāl laṅgūr I Bajra deh dānav-dalan, Jai jai jai kapi sūr ॥

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Brief Learning from Sankat Mochan Hanuman Ashtak

Sankat Mochan Hanuman Ashtak, also known as *Hanuman Ashtak*, is a devotional hymn dedicated to Shri Hanuman Ji. It is traditionally attributed to Goswami Tulsidas Ji, the great devotee of Lord Ram and Hanuman Ji.

The word *Ashtak* means “eight”, as this hymn contains eight main verses. Each verse recalls a moment when Hanuman Ji removed great difficulties and protected devotees through his courage, wisdom, devotion, and divine strength.

This hymn is often recited after the Hanuman Chalisa. Devotees believe that regular recitation brings mental peace, family harmony, courage, good health, protection from obstacles, and success in righteous efforts, including education and spiritual growth.

Brief Meaning of the Eight Verses

As a child, Hanuman Ji swallowed the Sun, causing darkness in the three worlds. This shows his immense divine strength from childhood.

When Sugriv was in distress, Hanuman Ji brought Lord Ram to him and helped remove his suffering.

In search of Mata Sita, Hanuman Ji crossed the ocean and found her in Lanka, bringing hope in a time of despair.

Hanuman Ji destroyed many demons and comforted Mata Sita by giving her Lord Ram’s ring.

When Lakshman Ji was wounded in battle, Hanuman Ji brought Sushen Vaidya and the Sanjivani herb to save his life.

When Ahiravan abducted Lord Ram and Lakshman, Hanuman Ji defeated him and rescued them.

Remembering all these divine deeds, devotees pray to Hanuman Ji to remove their own troubles and protect them.

With his great power, courage, and devotion, Hanuman Ji destroys negativity and protects devotees like a mighty thunderbolt.

Śrī Bajaraṅg Bān

Dohā: Niścay prem pratīti te, Vinay karai sanmān I
Tehi ke kāraj sakal śubh, Siddh karai Hanumān ॥

Jai Hanumant sant hitkāri, Sun līje Prabhu araj hamārī I
ke kāj vilamb na kīje, Ātur dauri mahā sukh dīje ॥

Jaise kūdi sindhu mahipārā, Surasā badan paiṭhi vistārā I
Āge jāy Laṅkinī rokā, Mārehu lāt gaī suralokā ॥

Jāy Vibhīṣaṇ ko sukh dīnhā, Sītā nirakhi parampad līnhā I
Bāg ujāri sindhu mahā borā, Ati ātur Yamkātar torā ॥

Akṣay Kumār ko māri sanhārā, Lūm lapeṭ Laṅk ko jārā I
Lāh samān Laṅk jarī gaī, Jai-jai dhuni surpur meṃ bhaī ॥

Ab vilamb kehi kāraṇ Svāmī, Kṛpā karahu ur antaryāmī I
Jai jai Lakhan prāṇ ke dātā, Ātur hoy dukh karahu nipātā ॥

Jai Giridhar jai jai sukh-sāgar, Sur-samūh samrath Bhaṭnāgar I
Om hanu hanu hanu Hanumant haṭhīle, Bairihi māru bajra kī kīle ॥

Gadā bajra lai bairihi māro, Mahārāj Prabhu dās ubāro I
Omṅkār huṅkār Mahāprabhu dhāvo, Bajra gadā hanu vilamb na lāvo ॥

Om hrīm hrīm hrīm Hanumant Kapīsā, Om huṃ huṃ huṃ hanu ari ur śīśā I
Satya hohu Hari śapath pāyke, Rāmdūt dharu māru jāyke ॥

Jai jai jai Hanumant agādhā, Dukh pāvāt jan kehi aparādhā I
Pūjā jap tap nem acārā, Nahim jānat haum dās tumhārā ॥

Van upavan mag giri grḥ mähīm, Tumhare bal ham ḍarapat nāhīm I
Pāy paraum kar jori manāvaum, Yehi avasar ab kehi goharāvaum ॥

Jai Añjanī Kumār balvantā, Śaṅkar suvan vīr Hanumantā I
Badan karāl kāl-kul ghālak, Rām sahāy sadā pratipālak ॥

Bhūt, pret, piśāc niśācar, Agni Betāl Kāl Mārī Mar I
Inheṃ māru, tohi śapath Rām kī, Rakhau Nāth maryād nām kī ॥

Janaksutā Hari dās kahāvo, Tākī śapath vilamb na lāvo I
Jai jai jai dhuni hot ākāsā, Sumirat hot dusah dukh nāśā ॥



Jan

Caraṇ śaraṇ kar jori manāvaum,Yahi avasar ab kehi goharāvaum I
Uṭhu uṭhu calu tohi Rām duhāī,Pāy paraum kar jori manāī ॥

Om caṇ caṇ caṇ caṇ capal calantā,Om hanu hanu hanu hanu Hanumantā I
Om han han hāñk det kapi cañcal,Om saṇ saṇ sahamī parāne khal-dal ॥

Apane jan ko turat ubāro,Sumirat hoy ānand hamāro I
Yah Bajaraṅg Bāṇ jehi mārai,Tāhi kaho phir kaun ubārai ॥

Pāṭh karai Bajaraṅg Bāṇ kī,Hanumat rakṣā karai prāṇ kī I
Yah Bajaraṅg Bāṇ jo japai,Tāte bhūt-pret sab kāmpai ॥

Dhūp dey aru japai hameśā,Tāke tan nahiṃ rahe kaleśā ॥

Dohā

Prem pratīti hi kapi bhajai,Sadā dharai ur dhyān I
Tehi ke kāraj sakal śubh,Siddh karai Hanumān ॥

Short Meaning of Shri Bajrang Baan

Shri Bajrang Baan is a powerful devotional prayer dedicated to Shri Hanuman Ji. The word *Bajrang* refers to Hanuman Ji, whose body is as strong as a thunderbolt, and *Baan* means an arrow. Therefore, *Bajrang Baan* symbolises a prayer that reaches Hanuman Ji swiftly and invokes his immediate protection.

In this prayer, the devotee calls upon Hanuman Ji with deep faith, love, and urgency. The devotee remembers Hanuman Ji's great deeds—crossing the ocean, finding Mata Sita, destroying the Ashoka Vatika, defeating demons, burning Lanka, and serving Lord Ram with complete devotion.

The prayer expresses total surrender at Hanuman Ji's feet. The devotee admits that they may not know proper rituals, mantras, worship, or penance, but they have complete faith in Hanuman Ji's strength and compassion. It is a heartfelt appeal for protection from fear, obstacles, negativity, evil forces, illness, and distress.

Bajrang Baan also reminds us that Hanuman Ji is the servant of Shri Ram and Mata Sita, the protector of devotees, and the remover of all difficulties. It teaches us to call upon him with sincerity, courage, humility, and unwavering devotion.

Devotees believe that regular recitation of *Bajrang Baan* brings strength, peace, protection, confidence, and fulfilment of righteous wishes. It is especially recited in times of fear, trouble, confusion, or urgent need.

Brief Learning:

When devotion is sincere and faith is firm, Shri Hanuman Ji becomes the shield, strength, and support of the devotee.

Hanuman Kavach with Hanuman Chalisa

A Path of Devotion, Strength, and Protection



Hanuman Chalisa and Hanuman Kavach are two powerful devotional practices dedicated to Lord Hanuman, the divine form of strength, courage, devotion, and protection. Hanuman Chalisa fills the heart with bhakti, while Hanuman Kavach is recited as a spiritual shield for the protection of the body, mind, intellect, and life.

The word “**Kavach**” means a shield or protective covering. In Hanuman Kavach, the devotee prays to Hanuman Ji for protection from fear, negative energies, illness, enemies, accidents, obstacles, and unseen difficulties. It is believed that when this Kavach is recited with faith, devotion, and purity, Hanuman Ji blesses the devotee with inner strength and divine protection.

Traditionally, many devotees read Hanuman Chalisa first and then Hanuman Kavach. It is believed that through the Chalisa, Hanuman Ji becomes pleased, and through the Kavach, he grants protection. In this way, the Chalisa becomes the call of devotion, and the Kavach becomes

the blessing of protection.

Method of Reading Hanuman Kavach with Hanuman Chalisa

For this practice, Tuesday or Saturday morning is considered especially auspicious. After taking a bath, the devotee may wear clean red clothes and sit on a red mat in front of Hanuman Ji's idol or picture. A ghee lamp should be lit with devotion.

Before beginning the recitation, take some water in your hand and make a simple **sankalp**, praying to Hanuman Ji for protection, strength, peace, and removal of difficulties. After this, read **Hanuman Chalisa once**, followed by **Hanuman Kavach once**.

As an offering, devotees may offer **jaggery and roasted gram**, or **boondi**, to Hanuman Ji. Those who wish to perform this practice as an anushthan may continue it for **11, 21, or 40 days**, while maintaining purity, discipline, self-control, and devotion.

Chaupais of Hanuman Chalisa That Work Like a Kavach

Goswami Tulsidas Ji has included the feeling of protection within the Hanuman Chalisa itself. Some chaupais are especially powerful and are believed to work like a Kavach.

“Bhoot pishach nikat nahin aavai, Mahabir jab naam sunavai.”

This chaupai gives protection from negative energies and harmful influences.

“Nasai rog harai sab peera, Japat nirantar Hanumat beera.”

This chaupai is connected with the removal of illness, pain, and suffering.

“Sankat te Hanuman chhudavai, Man karam vachan dhyani jo lavai.”

This chaupai gives the message that Hanuman Ji removes troubles when the devotee remembers him with mind, action, speech, and faith.

“Aur devta chitt na dharai, Hanumat sei sarb sukh karai.”

This chaupai teaches one-pointed devotion and the blessings of complete protection and happiness through Hanuman Ji's grace.

Scientific and Psychological View

From a modern point of view, regular chanting of Hanuman Kavach can also be understood as a form of positive self-suggestion and sound therapy. The Sanskrit seed sounds such as “**Ham, Hum, Haam**” are chanted deeply and rhythmically. This can create a sense of inner strength, focus, and confidence.

When a person chants regularly with faith, the mind becomes calmer, fear reduces, and courage increases. The devotee begins to feel protected, stable, and mentally stronger. This is why the Kavach is not only a spiritual shield but also a **shield for the mind**.

Important Precautions

Hanuman Kavach should be recited with respect, purity, and correct pronunciation. It is always better to learn the proper method from a Guru or knowledgeable person.

One should avoid reciting it after consuming meat or alcohol. Purity of body, speech, and mind should be maintained as much as possible. Women traditionally avoid such ritual recitation during their monthly cycle, according to family and sampradaya practice.

Since Hanuman Kavach is considered a powerful spiritual protection practice, it should be approached with devotion, humility, and discipline.

Conclusion

Hanuman Chalisa is the path of devotion, and Hanuman Kavach is the path of protection and strength. Through the Chalisa, the devotee expresses love and surrender to Hanuman Ji. Through the Kavach, the devotee seeks his protection and courage.

That is why devotees lovingly say:

“First invite Hanuman Ji through the Chalisa, then establish his protection through the Kavach.”

Viniyoga:

Om asya Śrī-Hanumat-kavaca-stotra-mantrasya Śrī-Rāmacandro ṛṣiḥ, Anuṣṭup chandaḥ, Śrī-Hanumān devatā, haṁ bījaṁ, huṁ śaktiḥ, hām kīlakaṁ, mama sarva-rakṣārthe jape viniyogaḥ.

Translation:

For this sacred Hanuman Kavach Stotra mantra, Shri Ramachandra is the Rishi, Anushtup is the metre, and Shri Hanuman is the presiding deity. “Ham” is the seed syllable, “Hum” is the power, and “Haam” is the key. I undertake this recitation for complete protection.

Atha Hanuman Kavach:

**Om Hanumān pūrvataḥ pātu dakṣiṇe pavanātmajaḥ.
Paścime pātu rakṣoghnaḥ uttare ca mahābalaḥ.**

May Hanuman protect me in the east, and may the son of the Wind-God protect me in the south. May the destroyer of demons protect me in the west, and may the mighty one protect me in the north.

**Ūrdhvaṁ māṁ Kesarīsutaḥ pātu Laṅkādhakāḥ sadā.
Adhastāt Viṣṇubhaktastu pātu māṁ Mārutātmajaḥ.**

May the son of Kesari protect me from above, and may the burner of Lanka always guard me. May Maruti, the devotee of Lord Vishnu, protect me from below.

**Lalāṭaṁ pātu me vīro bhruvau ca Janakātmajāpriyaḥ.
Netre ca pātu cañcalākṣaḥ kaṇṭhaḥ ca pātu Rāmadūtaḥ.**

May the heroic Hanuman protect my forehead, and may the beloved of Janaki protect my eyebrows. May the bright-eyed one protect my eyes, and may the messenger of Shri Ram protect my ears.

**Nāsāṁ pātu mahātejāḥ mukhaṁ pātu mahābalaḥ.
Jihvāṁ pātu ca Sugrīvasakhā kaṇṭhaṁ pātu Lakṣmaṇa-prāṇadātā.**

May the radiant one protect my nose, and may the mighty one protect my mouth. May the friend of Sugriva

protect my tongue, and may the giver of life to Lakshman protect my throat.

**Skandhau pātu Mahāvīro hṛdayaṁ pātu Kapināyakaḥ.
Madhyaṁ pātu Mahāsattvo nābhiṁ pātu Mahāhariḥ.**

May Mahavir protect my shoulders, and may the leader of the vanaras protect my heart. May the great and noble one protect my waist, and may the great Hari protect my navel.

**Guhyaṁ pātu Rāmabhaktaḥ liṅgaṁ pātu Maheśvarapriyaḥ.
Ūrū pātu Rāmadūtaḥ jānūnī ca Mahābalaḥ.**

May the devotee of Shri Ram protect the private parts, and may the beloved of Lord Shiva protect the reproductive organ. May the messenger of Shri Ram protect the thighs, and may the mighty one protect the knees.

**Jaṅghe pātu Kapiśreṣṭhaḥ gulphau pātu Mahāmatiḥ.
Pādaḥ pātu Añjanīsūnuḥ sarvāṅgaṁ pātu Mārutiḥ.**

May the best among the vanaras protect my calves, and may the wise one protect my ankles. May the son of Anjani protect my feet, and may Maruti protect my entire body.

Phalashruti:

**Yaḥ idaṁ kavacaṁ nityaṁ paṭhet Hanumataḥ śubham.
Na tasya vidyate bādhā triṣu lokeṣu kācana.**

Whoever recites this auspicious Hanuman Kavach daily faces no obstacle or affliction in all the three worlds.

Shri Hanuman Bahuk

Hanuman Bahuk is a sacred hymn composed by **Goswami Tulsidas Ji** in praise of **Shri Hanuman Ji**. It describes Hanuman Ji's strength, courage, compassion, wisdom, fearlessness, and power to remove suffering.

It is believed that Tulsidas Ji composed this hymn when he was suffering from severe pain in his arms. Through sincere prayer and complete surrender to Hanuman Ji, he received relief and divine strength.

In the opening stanzas, Tulsidas Ji glorifies Hanuman Ji's heroic form, devotion to Shri Ram, and role as the destroyer of demons and protector of devotees.

In the middle stanzas, he recalls Hanuman Ji's great deeds from the Ramayan — crossing the ocean, finding Mata Sita, burning Lanka, destroying evil forces, bringing Sanjeevani, and serving Shri Ram with unmatched loyalty and power.

In the later stanzas, Tulsidas Ji turns the prayer toward his own suffering. He humbly prays for relief, protection, healing, and strength. Finally, he expresses complete faith and dependence on Hanuman Ji's grace.

Devotees recite **Hanuman Bahuk** for protection, courage, good health, peace of mind, and freedom from difficulties. The hymn reminds us that sincere devotion to Shri Hanuman Ji brings healing, inner strength, confidence, and hope in times of pain and hardship.

Shri Ganeshaya Namah

Shri Janaki Vallabho Vijayate Shrimad Goswami Tulsidas Krit Shri Hanuman Bahuk Paath

Śrī Hanumān Bāhuk

Chappay

Sindhu-taraṇ, Siyā-soch-haraṇ, Ravi-bāl-baraṇ tanu I
Bhuj bisāl, mūrati karāl, kālahuko kāl janu ॥
Gahan-dahan-niradahan Laṅkā niḥśaṅk, baṅk-bhuv I
Jātudhān-balavān-mān-mad-dāvan Pavansuv ॥
Kah Tulsīdās sevāt sulabh, sevak hit santat nikaṭ I
Guṇ-ganat, namat, sumirat, japat, saman sakal-saṅkaṭ-vikaṭ ॥ 1 ॥

Svarṇ-sail-saṅkās koṭi-rabi-taruṇ-tej-ghan I
Ur bisāl, bhuj-daṇḍ chaṇḍ, nakh-bajra, bajra-tan ॥
Piṅg nayan, bhrikuṭi karāl, rasnā daśanan I
Kapīs kes, karkaś laṅgūr, khal-dal-bal-bhanan ॥
Kah Tulsīdās bas jāsu ur Mārutsut mūrati bikaṭ I
Santāp pāp tehi puruṣ pahim, sapnehu nahim āvat nikaṭ ॥ 2 ॥

Jhūlnā

Pañchamukh-chhamukh-Bhṛgu mukhya bhaṭ asur sur,
Sarv-sarī-samar samarath sūro I Baṅkuro bīr birudait birudāvalī,
Bed bandī badat paij pūro ॥ Jāsu guṇ-gāth Raghunāth kah, jāsu bal,
Bipul-jal-bharit jag-jaladhi jhūro I Duvan-dal-daman ko kaun Tulsīs hai,
Pavan ko pūt Rājput rūro ॥ 3 ॥

Ghanākṣarī

Bhānusom paḍhan Hanumān gaye,
Bhānu man-anumāni śīśu-keli kiyo pherphār so I
Pachhile pagani gam gagan magan-man,
Kram ko na bhram, kapi bālak bihār so ॥
Kautuk biloki Lokpāl Hari Har Bidhi,
Locanani cakacaundhi cittani khabhar so I
Bal kaindhau, bīr-ras, dhīraj kai, sāhas kai,
Tulsī sarīr dhare sabani ko sār so ॥ 4 ॥

Bharat meṃ Pārath ke rath kethu Kapiṛāj,
Gajyo suni Kururāj dal hal-bal bho |
Kahyo Droṇ Bhīṣam Samīr-sut Mahābīr,
Bīr-ras-bāri-nidhi jāko bal-jal bho ||
Bānar subhāy bāl-keli bhūmi Bhānu lagi,
Phalaṅg phalaṅg hūteṃ ghaṭi nabh-tal bho |
Nāī-nāī māth jori-jori hāth jodhā johaiṃ,
Hanumān dekhe Jagjīvan ko phal bho ||5||

Go-pad payodhi kari Holikā jyom lāī Laṅkā,
Nipaṭ nīsaṅk parpur gal-bal bho |
Droṇ-so pahār liyo khyāl hī ukhāri kar,
Kanduk-jyom kapi khel bel kaiso phal bho ||
Saṅkaṭ samāj asamañjas bho Rāmrāj,
Kāj jug-pūgani ko karatal pal bho |
Sāhasī samatth Tulsī ko nāh jākī bāh,
Lokpāl pālan ko phir thir thal bho ||6||

Kamaṭh kī pīṭhī jāke goḍani kī gāḍai māno,
Nāpakai bhājan bhari jal-nidhi jal bho |
Jātudhān-dāvan parāvan ko durg bhayo,
Mahāmīn bās timi tomani ko thal bho ||
Kumbhkaraṇ-Rāvaṇ payod-nād-īndhan ko,
Tulsī pratāp jāko prabal anal bho |
Bhīṣam kahat mere anumān Hanumān,
Sārikho trikāl na trilok mahābal bho ||7||

Dūt Rāmrāy ko, sapūt pūt Paun ko,
Tū Añjanī ko nandan pratāp bhūrī Bhānu so |
Siyā-soch-saman, durit-doṣ-daman,
Saraṇ āye avan, Lakhan-priya prāṇ so ||
Dasamukh dusah daridra daribe ko bhayo,
Prakaṭ tilok ok Tulsī nidhān so |
Jñān guṇavān balavān sevā sāvdhān,
Sāheb sujān ur ānu Hanumān so ||8||

Dāvan-duvan-dal bhuvan-bidit bal,
Bed jas gāvat bibudh bandichhor ko |
Pāp-tāp-timir tuhin-vighaṭan-paṭu,
Sevak-saroruh sukhad Bhānu-bhor ko ||
Lok-parlok teṃ bisok, sapne na sok,

Tulsī ke hiye hai bharoso ek or ko I
Rām ko dulāro, dās Bāmdev ko nivās,
Nām Kali-kāmataru Kesarī-kisor ko ॥9॥

Mahābal-sīm mahābhīm mahābān it,
Mahābīr bidit barāyo Raghubīr ko I
Kulis-kaṭhor tanu jor pare ror ran,
Karuṇā-kalit man dhārmik dhīr ko ॥
Durjan ko kāl-so karāl, pāl sajjan ko,
Sumire haraṇhār Tulsī kī pīr ko I
Siyā-sukh-dāyak dulāro Raghunāyak ko,
Sevak sahāyak hai sāhasī Samīr ko ॥10॥

Rachibe ko Bidhi jaise, pālibe ko Hari,
Har mīch māribe ko, jyāyibe ko sudhāpān bho I
Dharibe ko dharaṇī, taraṇī tam dalibe ko,
Sokhibe Kṛṣānu, poshibe ko Him-Bhānu bho ॥
Khal-dukḥ doṣibe ko, jan-paritoṣibe ko,
Māṅgibo malinata ko modak sudān bho I
Ārat kī āratī nivāribe ko tihū pur,
Tulsī ko sāheb haṭhīlo Hanumān bho ॥11॥

Sevak syokai jāni Janakīs manai kānī,
Sanukūl Śūlpāni navai Nāth nāk ko I
Devī dev dānav dayāvane hvai joraiṃ hāth,
Bāpure bārak kahā aur rājā raṅk ko ॥
Jagat sovat baiṭhe bāgat binod mod,
Tāke jo anarth so samarath ek āṅk ko I
Sab din rūro parai pūro jahā-tahā tāhi,
Jāke hai bharoso hiye Hanumān hāṅk ko ॥12॥

Sanug sagaorī sanukūl Śūlpāni tāhi,
Lokpāl sakal Lakhan Rām Jānakī I
Lok-parlok ko bisok so tilok tāhi,
Tulsī tamai kahā kahu bīr āṅkī ॥
Kesarī-kisor bandichhor ke nevāje sab,
Kīrati bimal kapi karuṇānidhān kī I
Bālak-jyom pālihaiṃ kṛpālu muni siddh tāko,
Jāke hiye hulasati hāṅk Hanumān kī ॥13॥

Karuṇānidhān, bal-buddhi ke nidhān,
 Mod-mahimā nidhān, guṇ-jñān ke nidhān hau |
 Bāmdev-rūp bhūp Rām ke sanehī,
 Nām let-det arth dharm kām nirbān hau ||
 Āpne prabhāv Sītā-Rām ke subhāv śīl,
 Lok-Bed-bidhi ke biduṣ Hanumān hau |
 Man kī, bacan kī, karam kī tihū prakār,
 Tulsī tihāro tum sāheb sujān hau || 14 ||

Man ko agam, tan sugam kiye Kapīs,
 Kāj Mahārāj ke samāj sāj sāje haiṃ |
 Dev-bandī chhor ranror Kesarī-kisor,
 Jug-jug jag tere birad birāje haiṃ ||
 Bīr barjor, ghaṭī jor Tulsī kī or,
 Suni sakucāne sādhu khal-gaṇ gāje haiṃ |
 Bigarī saṃvār Añjanī Kumār kīje mohiṃ,
 Jaise hot āye Hanumān ke nivāje haiṃ || 15 ||

Savaiyā

Jān siromaṇi hau Hanumān, Sadā jan ke man bās tihāro |
 Dhāro bigāro maiṃ kāko kahā, Kehi kāraṇ khījata haum to tihāro ||
 Sāheb-sevak nāte to hato kiyo, So tahā Tulsī ko na cāro |
 Doṣ sunāye teṃ āgehu ko hośiyār hvaiṃ haum, Man tau hiy hāro || 16 ||

Tere thāpe uthapai na Mahes, Thapai thir ko kapi je ghar ghāle |
 Tere nivāje garīb-nivāj, Birājat bairin ke ur sāle ||
 Saṅkaṭ soch sabai Tulsī liye nām, Phatai makarī ke se jāle |
 Būṭh bhaye, balī, merīhi bār, Ki hārī pare bahutai naṭ pāle || 17 ||

Sindhu tare, baṛe bīr dale khal, Jāre haiṃ Laṅkā se baṅk mavā se |
 Taiṃ rānī-keharī keharī ke bidāle, Ari-kuñjar chhail-chhavā se ||
 Tosom samatth susāheb sei sahāī, Tulsī dukh-doṣ davā se |
 Bānar bāj! Baḍhe khal-khecar, Lījat kyom na lapeṭi lavā-se || 18 ||

Acch-vimardan kānan-bhānī, Daśānan ānan bhā na nihāro |
 Bāridnād Akampan Kumbhkaran-se, Kuñjar-keharī-bāro ||

Rām-pratāp-hutāsan, kacch,Bipacch, Samīr Samīr-dulāro I
Pāp-tem, śāp-tem, tāp tihū-tem,Sadā Tulsī kah so rakhvāro ||19 ||

Ghanākṣarī

Jānat jahā Hanumān ko nivājyo jan,Man anumāni balī, bol na bisāriye I
Sevā-jog Tulsī kabahū kahā cūk parī,Sāheb subhāv kapi sāhibī saṁbhāriye ||
Aparādhī jāni kijai sāsati sahas bhāti,Modak mārai jo tāhi māhur na māriye I
Sāhasī Samīr ke dulāre Raghubīr ju ke,Bāh-pīr Mahābīr begi hī nivāriye ||20 ||

Bālak biloki, balī bāre tem āpno kiyo,Dīnbandhu dayā kīnhī nirupadhi nyāriye I
Rāvaro bharoso Tulsī ke, rāvaroi bal,Ās rāvariyai dās rāvaro bicāriye ||
Baḍo bikarāl Kali, kāko na bihāl kiyo,Māthe pagu balī ko, nihāri so nivāriye I
Kesarī-kisor, ranror, barjor bīr,Bāhupīr Rāhumātu jyom pachhāri māriye ||21 ||

Uthape thāpan thir thāpe uthāpanhār,Kesarī Kumār bal āpno saṁbhāriye I
Rām ke gulāmani ko kāmataru Rāmdūt,Mose dīn dūbāre ko takiyā tihāriye ||
Sāheb samarth tosom Tulsī ke māthe par,Sou aparādh binu bīr, bāndhi māriye I
Pokharī bisāl bāhu, balī, baricar pīr,Makarī jyom pakari kai badan bidāriye ||22 ||

Rām ko saneh, Rām sāhas Lakhan Siyā,Rām kī bhagati, soch-saṅkaṭ nivāriye I
Mud-markaṭ rog-bārinidhi heri hare,Jīv-Jānavant ko bharoso tero bhāriye ||
Kūdiye kṛpāl Tulsī suprem-pabbayatem,Suthal Subel bhālu baiṭhi kai bicāriye I
Mahābīr baṅkure barakī bāh-pīr kyom na,Laṅkinī jyom lāt-ghāt hī marori māriye ||23 ||

Lok-parlokaḥū tilok na bilokiyat,Tose samaratth cash cārihū nihāriye I
Karm, kāl, Lokpāl, ag-jag jīvājāl,Nāth hāth sab nij mahimā bicāriye ||
Khās dās rāvaro, nivās tero tāsū ur,Tulsī so dev dukhī dekhiyat bhāriye I
Bāt tarumūl bāhūsūl kapikacchhu-belī,Upjī sakelī kapikelī hī ukhāriye ||24 ||

Karam-karāl-Kaṁs bhūmipāl ke bharose,Bākī bakbhāginī kāhū tem kahā ḍaraigi I
Baḍī bikarāl bāl-ghātinī na jāt kahi,Bāhubal bālak chhabīle choṭe chharaigi ||
Āī hai banāī beś āp hī bicāri dekh,Pāp jāy sabko guṇī ke pāle paraigi I
Pūtānā pisācinī jyom kapi-Kanh Tulsī kī,Bāhpīr Mahābīr tere māre maraigi ||25 ||

Bhāl kī ki kāl kī ki roṣ kī tridoṣ kī hai, Bedan biṣam pāp-tāp-chhal-chhāh kī |
 Karman kūṭ kī ki jantra-mantra-bhūt kī, Parahi jāhi pāpinī malin man māh kī ||
 Paihahi sajāy, naṭ kahat bajāy tohi, Bābarī na hohi bānī jāni kapi nāh kī |
 Ān Hanumān kī duhāt balvān kī, Sapath Mahābīr kī jo rahai pīr bāh kī ||26 ||

Simhikā sanhārī bal, Surasā sudhārī chhal, Lañkinī pachhārī mārī bāṭikā ujārī hai |
 Lañkā parjārī makarī bidārī bār-bār, Jātudhān dhari dhūrdhanī kari dārī hai ||
 Torī Jamakātar Mandodarī kaḍhorī ānī, Rāvaṇ kī rānī Meghnād mahantarī hai |
 Bhīr bāh-pīr kī nipaṭ rākhi Mahābīr, Kaun ke sakoc Tulsī ke soch bhārī hai ||27 ||

Tero bālī keli bīr suni sahamāt dhīr, Bhūlat sarīr sudhi Sakra-Rabi-Rāhu kī |
 Terī bāh basat bisok Lokpāl sab, Tero nām let rahai āratī na kāhū kī ||
 Sām dān bhed bidhi Bedahū labed sidhi, Hāth Kapināth hī ke choṭī chor sāhu kī |
 Ālas anakh parihās kai sikhāvan hai, Ete din rahī pīr Tulsī ke bāhu kī ||28 ||

Tūkani ko ghar-ghar ḍolat kaṅgāl boli, Bāl jyom kṛpāl naṭpāl pālī poso hai |
 Kīnhī hai saṁbhār sār Añjanī Kumār bīr, Āpno bisārī haiṁ na merehu bharoso hai ||
 Itno parekho sab bhāṭi samaratth āju, Kapiṛāj sācī kahom ko tilok toso hai |
 Sāsati sahat dās kīje pekhi parihās, Cīrī ko maraṇ khel bālakani ko so hai ||29 ||

Āpne hī pāp tem tripāt tem ki śāp tem, Baḍhī hai bāh bedan kahi na sahī jātī hai |
 Auṣadh anek jantra-mantra-toṭakādik kiye, Bāḍī bhaye devtā manāye adhikātī hai ||
 Kartār, bhartār, hartār, karam kāl, Ko hai jagjāl jo na mānat itātī hai |
 Cero tero Tulsī tū mero kahyo Rāmdūt, Dhīl terī bīr mohi pīr tem pīrātī hai ||30 ||

Dūt Rāmrāy ko, sapūt pūt Bāy ko, Samatth hāth-pāy ko sahāy asahāy ko |
 Bañkī birudāvalī bidit Bed gāiyat, Rāvaṇ so bhaṭ bhayo muṭhikā ke ghāy ko ||
 Ete baḍe sāheb samarth ko nivājo āj, Sīdat susevak bacan-man-kāy ko |
 Thorī bāh-pīr kī baḍī galānī Tulsī ko, Kaun pāp kop, lop prakaṭ prabhāy ko ||31 ||

Devī dev danuj manuj muni siddh nāg, Choṭe baḍe jīv jete cetan acet haiṁ |
 Pūtanā pisācī jātudhānī jātudhān bām, Rāmdūt kī rajāt māthe māni let haiṁ ||
 Ghor jantra-mantra kūṭ kapaṭ kurog jog, Hanumān ān suni chhāḍat niket haiṁ |
 Krodh kīje karm ko, prabodh kīje Tulsī ko, Sodh kīje tin ko jo doṣ-dukḥ det haiṁ ||32 ||

Tere bal bānar jitāye ran Rāvaṇ soṃ,Tere ghāle jātudhān bhave ghar-ghar ke |
Tere bal Rāmrāj kiye sab surkāj,Sakal samāj sāj sāje Raghubar ke ||
Tero guṇḡān suni Gīrbhān pulakat,Sajal bilocan Birañci Hari Har ke |
Tulsī ke māthe par hāth phero Kīsnāth,Dekhiye na dās dukhī toso kanīgar ke ||33 ||

Pālo tere tūk ko parehu cūk mūkiye na,Kūr kauḍī dūko haum āpnī or heriye |
Bhorānāth bhore hī saroṣ hot thore doṣ,Poṣi toṣi thāpi āpnī na avaderiye ||
Ambu tū haum ambucar, ambu tū haum ḍimbh so na,
Būjhiye bilamb avalamb mere teriye |
Bālak bikal jāni pāhi prem pahicāni,Tulsī kī bāh par lāmī lūm pheriye ||34 ||

Gherī liyo roganī, kujoganī, kuloganī jyom,
Bāsar jalad ghan ghaṭā dhuki dhāt hai |
Barsat bārī pīr jariye javāse jas,Roṣ binu doṣ dhūm-mūl malināi hai ||
Karūṇānidhān Hanumān mahā balvān,
Heri haṃsi hāñki phūñki faujaiṃ te uḍāi hai |
Khāye huto Tulsī kurog rāḍh raksanī,Kesarī-kisor rākhe bīr bariāi hai ||35 ||

Savaiyā

Rām gulām tū hī Hanumān Gosāi,Susain sadā anukūlo |
Pāyo haum bāl jyom akhar dū pitu-mātu soṃ,Maṅgal mod samūlo ||
Bāh kī bedan bāh pagar pukārat,Ārat ānand bhūlo |
Śrī Raghubīr nivāriye pīr,Rahom darbār paro laṭi lūlo ||36 ||

Ghanākṣarī

Kāl kī karāltā karam kaṭhināi kidhau,Pāp ke prabhāv kī subhāy bāy bāvare |
Bedan kubhāti so sahī na jāti rāt-din,Soī bāh gahī jo gahī Samīr ḍabare ||
Lāyo taru Tulsī tihāro so nihāri bārī,Siñciye malin bho tayo hai tihū tāvare |
Bhūtani kī āpnī parāye kī krpā nidhān,Jāniyat sabahī kī rīti Rām rāvare ||37 ||

Pāy pīr, peṭ pīr, bāh pīr, muṃh pīr,Jarjar sakal pīr maiṃ hai |
Dev bhūt pitar karam khal kāl grah,Mohi par davarī damanak sī dai hai ||
Haum to binu mol ke bikāno balī bāre hī tem,Oṭ Rām nām kī lalāṭ likhi lai hai |
Kumbhaj ke kiñkar bikal būḍhe gokhurāni,Hāy Rāmrāy aisī hāl kahū bhaī hai ||38 ||

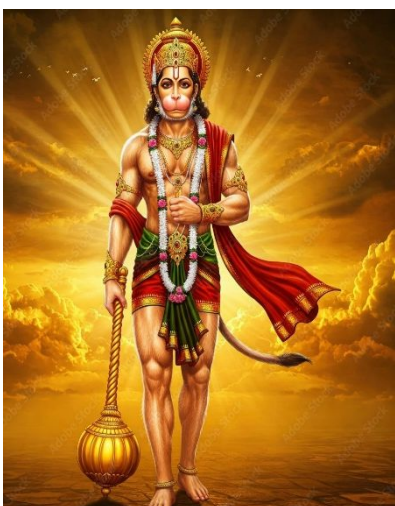
Bāhuk-Subāhu nīc līchaḍ-Marīc mili,Muṃh pīr Ketujā kurog jātudhān haiṃ |
 Rām nām jagjāp kiyo cāhoṃ sanurāg,Kāl kaise dūt bhūt kahā mere mān haiṃ ||
 Sumire sahāy Rām Lakhan akhar dou,Jinke samūh sāke jagat jahān haiṃ |
 Tulsī saṃbhārī Tāḍakā sanhārī bhārī bhaṭ,Bedhe bargad se banāi bāṇavān
 haiṃ ||39||

Bālpāne sūdhe man Rām sanmukh bhayo,Rām nām let māṅgi khāt ṭūktāk haṃ |
 Parayo lok-rīti meṃ punīt prīti Rāmrāy,Moh bas baiṭho torī tarkī tarāk haṃ ||
 Khoṭe-khoṭe ācaraṇ ācarat apnāyo,Añjanī Kumār sodyo Rāmpānī pāk haṃ |
 Tulsī Gusāī bhayo bhonde dīn bhūl gayo,Tāko phal pāvat nidān paripāk haṃ ||40||

Asan-basan-hīn biṣam-biṣād-līn,Dekhi dīn dūbāro karai na hāy-hāy ko |
 Tulsī anāth so sanāth Raghunāth kiyo,Diyo phal śīl-sindhu āpne subhāy ko ||
 Nīc yahī bīc pati pāī bharu haigyo,Bihāī Prabhu bhajan bacan-man-kāy ko |
 Tā teṃ tanu peṣiyat ghor bartor mis,Phūṭī-phūṭī nikasat lon Rāmrāy ko ||41||

Jiyom jag Jānakī-jīvan ko kahai jan,Maribe ko Baranāsī bārī Sursarī ko |
 Tulsī ke duhū hāth modak haiṃ aise ṭhāū,Jāke jiye-muye soch karihaiṃ na larī ko ||
 Moko jhūṭho sāco log Rām ko kahat sab,Mere man mān hai na Har ko na Hari ko |
 Bhārī pīr dusah sarīr teṃ bihāl hot,Sou Raghubīr binu sakai dūr kari ko ||42||

Sītāpati sāheb sahāy Hanumān nit,Hit updeś ko Mahes māno guru kai |
 Mānas bacan kāy saran tihāre pāy,Tumhāre bharose sur maiṃ na jāne sur kai ||
 Byādhi bhūt janit upādhi kāhū khal kī,Samādhi kīje Tulsī ko jāni jan phur kai |
 Kapināth Raghunāth Bholānāth Bhūtnāth,
 Rog-sindhu kyom na dariyat gāy khur kai ||43||



Kahoṃ Hanumān soṃ sujān Rāmrāy soṃ,
 Kṛpānidhān Śaṅkar soṃ sāvdhān suniye |
 Haraṣ-viṣād rāg-roṣ guṇ-doṣ maiṃ,
 Birachi Birañci sab dekhiyat duniyā ||
 Māyā jīv kāl ke karam ke subhāy ke,
 Karaiyā Rām Bed kahaiṃ sācī man guniye |
 Tumh teṃ kahā na hoy hā hā so bujhāiye mohi,
 Haṃ hūṃ rahom maun hī bayo so jāni luniye ||44||

Shri Hanuman Dwajvandan Stuti

Salutation to the Sacred Flag of Shri Hanuman Ji

1. Shloka

Dhvajaṁ vande mahāvīraṁ, rāmadūtaṁ dayānidhim |

Bhaktānāṁ duḥkhaḥartāraṁ, vāyuputraṁ namāmyaham ||

I bow to the sacred flag of Mahavir Hanuman — the messenger of Shri Ram, the ocean of compassion, the remover of devotees' sorrows, and the son of Vayu.

2. Shloka —

Eṣa dhvajaḥ pavitrosyaṁ, bala-bhakti-pradāyakaḥ |

Dharmasya vijayasyāpi, cihnaṁ maṅgalakāraṁ ||

This flag is sacred and gives strength and devotion. It is an auspicious symbol of Dharma and victory.

3. Shloka —

Yatra yatra hanūmataḥ, dharmadhvajo virājate |

Tatra tatra bhayaṁ nāsti, maṅgalaṁ ca pravartate ||

Wherever the Dharma-flag of Shri Hanuman shines, fear disappears and auspiciousness begins to flourish.

4. Shloka —

Rāmanāmapriyaṁ vīraṁ, sītāsokavināśanam |

Añjanīgarbhasambhūtaṁ, hanūmantaṁ namāmyaham ||

I bow to Shri Hanuman, the brave one who loves the name of Shri Ram, who removed the sorrow of Mata Sita, and who was born from the womb of Mata Anjani.

5. Shloka

Asmakam grihe samaje cha, Shantim saukhyam cha dehi nah |

Bhaktim shaktim cha medham cha, Dehi Deva namo'stu te ||

O Lord Hanuman, please bless our home and community with peace and happiness. Grant us devotion, strength, and wisdom. We bow to You.

6. Shloka —

Sarve bhavantu sukhinah, Sarve santu nirāmayāḥ ।

Sarve bhadraṇi paśyantu, Mā kaścid duḥkha-bhāḡ bhavet ॥ May all be happy. May all be free from illness. May all see goodness and auspiciousness. May no one suffer.

Dohāmayī Shri Hanumān Dhvaj-Vandanā

Mahāvīr dhvaj vandanā, Rāmdūt sukhadhām ।

Saṅkaṭ haran Hanumān jī, karuṇā ke abhirām ॥

Bal bhakti kā daiv dhvaj, maṅgalmay pahchān ।

Dharm vijay kā chihn yah, detā śubh sammān ॥

Jahā laharatā dhvaj Prabhu, miṭṭā sakal bhay bhār ।

Maṅgalmay ho jātā vahā, ghar samāj sansār ॥

Rām-nām priya vīr Prabhu, Sītā śok nivār ।

Añjanīsut Hanumān ko, naman hai bārambār ॥

Ghar samāj mẽ śānti do, sukh-sadbhāv apār ।

Bhakti śakti medhā mile, karo kṛpā Kartār ॥

Sabhī sukhī sansār mẽ, sab hō rog-vihīn ।

Sabkā maṅgal ho sadā, dukh na pāve dīn ॥

The purpose of these dohas, mantras, and Sanskrit shlokas is to help devotees perform Shri Hanuman Dhawaja Poojan with ease, devotion, and proper understanding. They have been presented in a simple form so that devotees may include them in their regular pooja-paddhati, recite them during flag worship, and offer their prayers to Shri Hanuman Ji with faith, purity, and reverence.

Shri Hanuman Ji ke bhajan

Koī Devtā Nā Dekhā Hanumān Jaisā

Koī devtā nā dekhā Hanumān jaisā I

Koī yoddhā nā dekhā Hanumān jaisā I

Vīr bhī dekhe, Mahāvīr bhī dekhe, Hanumān jaisā I

Koī devtā nā dekhā Hanumān jaisā ॥

1. Rām-nām meṃ līn Hanumant, Bhaktom ke siramaur I
Rām-kāj meṃ jīvan arpan, Bhakti kā hai chor ॥

Tyāgī bhī dekhe, mahātyāgī bhī dekhe,

Tyāgī bhī dekhe, mahātyāgī bhī dekhe — Hanumān jaisā I

Koī tyāgī nā dekhā Hanumān jaisā ॥

2. Dīn-dayāl, udār śiromaṇi, Sabkā rakhate dhyān I
Śaraṇāgat kī rakṣā karte, Śrī Rāmdūt balavān ॥

Yogī bhī dekhe, mahāyogī bhī dekhe,

Yogī bhī dekhe, mahāyogī bhī dekhe, Hanumān jaisā I

Koī yogī nā dekhā Hanumān jaisā ॥

3. Pad-paṅkaj-raj let Vibhīṣaṇ, Kṣaṇ meṃ saṅkaṭ ṭārī I
Śabd-śakti meṃ, buddhi-bal meṃ, Jo haiṃ adbhut bhārī ॥

Vīr bhī dekhe, Mahāvīr bhī dekhe, Hanumān jaisā I

Koī gyānī nā dekhā Hanumān jaisā ॥

4. Saṅkaṭmocaṇ saṅkaṭ harate, Bhagatan ke rakhavāle I
Nām jape jo Hanumān kā, Kaṭeṃ dukh-andhiyāre ॥

Ṛṣi bhī dekhe aur siddh bhī dekhe, Ṛṣi bhī dekhe aur siddh bhī dekhe —
Hanumān jaisā I Koī adbhut nā dekhā Hanumān jaisā ॥

Maṅgal Mūrti Māruti Nandan

Maṅgal mūrti Māruti Nandan, Sakal amaṅgal mūl nikandan ॥

Pavan-tanay santan hitkāṛī, Hṛday virājat Avadh-Bihārī ॥

Maṅgal mūrti Māruti Nandan, Sakal amaṅgal mūl nikandan ॥

Māt-pitā guru Gaṇapati Śārad, Śivā samet Śambhu Śuk-Nārad ॥

Maṅgal mūrti Māruti Nandan, Sakal amaṅgal mūl nikandan ॥

Caraṇ-kamal bandaum sab kāhū, Dehu Rāmpad nehu nibhāhū ॥

Maṅgal mūrti Māruti Nandan, Sakal amaṅgal mūl nikandan ॥

Jai jai jai Hanumān Gosāī, Kṛpā karo Gurudev kī nāī ॥

Maṅgal mūrti Māruti Nandan, Sakal amaṅgal mūl nikandan ॥

Bandaum Rām Lakhan Baidehī, Ye Tulsī ke param sanehī ॥

Maṅgal mūrti Māruti Nandan, Sakal amaṅgal mūl nikandan ॥

Kapi uṭhāi Prabhu hṛdaya lagāvā | Kara gahi parama nikaṭa baiṭhāvā ॥

Maṅgal mūrti Māruti Nandan, Sakal amaṅgal mūl nikandan ॥

Hanūmāna sama nahim̐ baṛabhāgī | Nahim̐ kou Rāma charana anurāgī ॥

Maṅgal mūrti Māruti Nandan, Sakal amaṅgal mūl nikandan ॥

Girijā jāsu prīti sevakāī | Bāra bāra Prabhu nija mukha gāī ॥

Maṅgal mūrti Māruti Nandan, Sakal amaṅgal mūl nikandan ॥

Śrī Rām Jānakī Baithe Haim Mere Sīne Mem

Nahim̐ calāo bāṇ vyaṅg ke, ai Vibhīṣaṇ, Tānā nā sah pāūṁ |

Kyom̐ toṛī hai yah mālā, Tujhe ai Laṅkāpati batlāūṁ ॥

Mujh mem̐ bhī hai, tujh mem̐ bhī hai, Sab mem̐ hai, samjhāūṁ |

Ai Laṅkāpati Vibhīṣaṇ, Le dekh, maiṁ tujhko āj dikhāūṁ ॥

Śrī Rām Jānakī baithe haiṁ mere sīne mem̐,

Dekh lo mere man ke nagīne mem̐ ॥ Mujhko kīrti na vaibhav na yaś cāhiye,

Rām ke nām kā mujhko ras cāhiye | Sukh mile aise amṛt ko pīne mem̐,

Śrī Rām Jānakī baithe haiṁ mere sīne mem̐ ॥2

Anmol koī bhī cīz mere kām kī nahim̐, Dikhtī agar usmem̐ chavi Siyā-Rām kī nahim̐ ॥

Rām-rasiyā hūṁ maiṁ, Rām-sumiran karūṁ, Siyā-Rām kā sadā hī maiṁ cintan karūṁ |

Saccā ānand hai aise jīne mem̐, Śrī Rām Jānakī baithe haiṁ mere sīne mem̐ ॥2

Phāṛ sīnā hai sabko yah dikhlā diyā, Bhakti mem̐ hai mastī, beḍhaṛak dikhlā diyā |

Koī mastī na sāgar-mīn mem̐, Śrī Rām Jānakī baithe haiṁ mere sīne mem̐ ॥

Dekh lo mere man ke nagīne mem̐ ॥

Duniyā Cale Nā Śrī Rām Ke Binā

Duniyā cale nā Śrī Rām ke binā, Rāmjī cale nā Hanumān ke binā ॥

Jab se Rāmāyaṇ paṛh le hai, Ek bāt maine samajh le hai |

Rāvaṇ mare nā Śrī Rām ke binā, Laṅkā jale nā Hanumān ke binā ॥

Duniyā cale nā Śrī Rām ke binā, Rāmjī cale nā Hanumān ke binā ॥

Lakṣmaṇ kā bacnā muškil thā, Kaun būṭī lāne ke kābil thā |

Lakṣmaṇ bace nā Śrī Rām ke binā, Būṭī mile nā Hanumān ke binā ॥

Duniyā cale nā Śrī Rām ke binā, Rāmjī cale nā Hanumān ke binā ॥

Sītā-haraṇ kī kahānī suno, Banvārī merī zubānī suno |

Vāpas mile nā Śrī Rām ke binā, Patā cale nā Hanumān ke binā ॥

Duniyā cale nā Śrī Rām ke binā, Rāmjī cale nā Hanumān ke binā ॥

Baiṭhe siṃhāsan par Śrī Rāmjī, Caraṇom meṇ baiṭhe haiṇ Hanumān jī |

Mukti mile nā Śrī Rām ke binā, Bhakti mile nā Hanumān ke binā ॥

Duniyā cale nā Śrī Rām ke binā, Rāmjī cale nā Hanumān ke binā ॥

Rām Lakṣman Jānakī, Jai Bolo Hanumān Kī

Rām Lakṣmaṇ Jānakī, Jai Bolo Hanumān Kī | Jai Bolo, Jai Bolo

Saṅkaṭ Harne Vāle Bābā, Lāj Rakho Bhaktoṅ Kī |

Rām Nām Ke Ras Meṇ Ḍūbe, Mahimā Hai Bhagavān Kī ॥

Jai Bolo, Jai Bolo, Jai Bolo Hanumān Kī ॥

Añjanī Ke Lāl Dayālā, Pavanāsut Balavān Kī |

Sīnā Chīr Dikhāyā Jisne, Chhavi Sīyārām Kī ॥ Jai Bolo, Jai Bolo

Laṅkā Jalāī, Parvat Lāe, Sevā Kī Shrīrām Kī |

Bhaktoṅ Ke Rakhvāle Bābā, Kṛpā Karo Kalyāṇ Kī ॥

Jai Bolo, Jai Bolo, Jai Bolo Hanumān Kī ॥ 2

Pavansut Vintī Bārambār

He dukh-bhañjan Māruti Nandan, Sun lo merī pukār |

Pavansut vintī bārambār, Pavansut vintī bārambār ॥

1. Aṣṭ siddhi nav nidhi ke dātā, Aṣṭ siddhi nav nidhi ke dātā |
Dukhiyoṃ ke tum bhāgya-vidhātā, Dukhiyoṃ ke tum bhāgya-vidhātā ||
Siyā-Rām ke kāj savāreṃ, Merā kar uddhār |
Pavansut vintī bārambār, Pavansut vintī bārambār ||
He dukh-bhañjan Māruti Nandan, Sun lo merī pukār |

2. Aprampār hai śakti tumhārī, Aprampār hai śakti tumhārī |
Tum par rījhe Avadh-Bihārī, Tum par rījhe Avadh-Bihārī ||
Bhakti-bhāv se dhyāũ tohe, Bhakti-bhāv se dhyāũ tohe |
Kar dukhiyoṃ se pār | Pavansut vintī bārambār ||
He dukh-bhañjan Māruti Nandan, Sun lo merī pukār |

3. Japu nirantar nām tihārā, Ab nahĩ choṛũ terā dvār | 2
Rām-bhakt mohe śaraṇ meṃ līje, Rām-bhakt mohe śaraṇ meṃ līje |
Bhav-sāgar se tār | Pavansut vintī bārambār || 2 ||
He dukh-bhañjan Māruti Nandan, Sun lo merī pukār |
Pavansut vintī bārambār || 2 ||

Jai Jai Jai Hanumān Gosāĩ

Begi haro Hanumān Mahāprabhu, Jo kachu sañkaṭ hoye hamāro |
Kaun so sañkaṭ mor garīb ko, Jo tumso nahĩ jāt hai ṭāro ||
Jai jai jai Hanumān Gosāĩ, Kṛpā karo Mahārāj ||

1. Tan meṃ tumhāre śakti virāje, Man bhakti se bhīnā |
Jo jan tumhārī śaraṇ meṃ āye, Dukh-darad har līnā |
Hanumat, dukh-darad har līnā ||
Mahāvīr Prabhu, ham dukhiyāna ke, Tum ho garīb-nivāj Hanumat |
Jai jai jai Hanumān Gosāĩ, Kṛpā karo Mahārāj || 2 ||

2. Rāma, Lakhana, Vaidehī tum par, Sadā rahe harṣāye |
Hṛday cīrke Rām-Siyā kā, Darśan diyā karāi Hanumat || 2 ||
Do kar joṛ araj Hanumanta, Kahiyo Prabhu se āj Hanumat |
Kahiyo Prabhu se āj Hanumat ||
Jai jai jai Hanumān Gosāĩ, Kṛpā karo Mahārāj || 3 ||
Jai jai jai Hanumān Gosāĩ ||

Vīr Hanumānā Ati Balavānā

Vīr Hanumānā ati balavānā, Rām nām rasiyo re, Prabhu man basiyo re ॥2॥

Jo koī āve, araj lagāve, Sabakī suniyo re,

Prabhu man basiyo re ॥2॥ Vīr Hanumānā ati balavānā... ॥

Bajaraṅg Bālā pherū thārī mālā, Saṅkaṭ hariyo re,

Prabhu man basiyo re ॥2॥ Vīr Hanumānā ati balavānā... ॥

Nā koī saṅgī, hāth kī taṅgī, Jaldī hariyo re,

Prabhu man basiyo re ॥2॥ Vīr Hanumānā ati balavānā... ॥

Arajī hamārī, marzī tumhārī, Kṛpā kariyo re,

Prabhu man basiyo re ॥2॥ Vīr Hanumānā ati balavānā... ॥

Rāmjī kā pyārā, Siyā kā dulārā, Saṅkaṭ hariyo re,

Prabhu man basiyo re ॥2॥ Vīr Hanumānā ati balavānā... ॥

Bajaraṅg Balī Merī Nāv Calī

Bajaraṅg Balī merī nāv calī, Merī nāv ko pār lagā denā ।

Mujhe rog ne, śok ne gher liyā, Santāp hṛday kā miṭā denā ।

Bajaraṅg Balī merī nāv calī... ॥

Maiṃ dās to āpkā janm se hū, Bālak aur śiṣya bhī dharm se hū ।

Beśarm vimukh nij karm se hū, Citt se merā doṣ bhulā denā ।

Bajaraṅg Balī merī nāv calī... ॥

Nirbal, garīb aur dīn hū maiṃ, Nij karm-kriyā gatiśīl hū maiṃ ।

Balvīr tere ādhīn hū maiṃ, Merī bigṛī bāt banā denā ।

Bajaraṅg Balī merī nāv calī... ॥

bal deke mujhe nirbhay kar do yash shakti meri akshay kar do

mera jeevan amritmay kar do, sanjivani lyay peela dena

bajrang bali meri naav chali.....

karunanidhi naam to aapka hai, sharnagat radheshyam bhi hai

chhota sa hai ek kaam mera, shri ram se mohe mila dena

bajrang bali meri naav chali.....

AARTI KI JAI HANUMAN LALA KI I

Āratī Kījai Hanumān Lālā Kī

Āratī kījai Hanumān Lālā kī, Duṣṭ dalan Raghunāth kalā kī — 2
Āratī Kījai Hanumān Lālā Kī

- 1- Jāke bal se girivar kāmpe, Rog doṣ jāke nikaṭ na jhānke.
 - 2- Añjanī putra mahābaldāyī, Santan ke Prabhu sadā sahāyī.
Āratī kījai Hanumān Lālā kī.
 - 3- De bīrā Raghunāth paṭhāe, Lañkā jārī Siyā sudh lāe.
Lañkā so koṭ samudra sī khāī, Jāt Pavansut bār na lāī.
Āratī kījai Hanumān Lālā kī.
 - 4- Lañkā jārī asur sanhāre, Siyā-Rām jī ke kāj sanvāre.
Lakṣmaṇ mūrchhit paṛe sakāre, Āṇi sañjīvan prāṇ ubāre.
Āratī kījai Hanumān Lālā kī.
 - 5- Paiṭhī pātāl torī jam kāre, Ahirāvaṇ kī bhujā ukhāre.
Bāē bhujā asur-dal māre, Dāhine bhujā sant-jan tāre.
Āratī kījai Hanumān Lālā kī.
 - 6- Sur nar muni jan āratī utāre, Añjanī jai jai jai Hanumān uchāre.
Kañchan thār kapūr lau chhāī, Āratī karat Añjanā Māī.
Āratī kījai Hanumān Lālā kī.
 - 7- Jo Hanumān jī kī āratī gāve, Basī Vaikuṇṭh param-pad pāve.
Āratī kījai Hanumān Lālā kī, Duṣṭ dalan Raghunāth kalā kī.
-

Ārati Śrī Rāmāyaṇ Jī Kī

Ārati Śrī Rāmāyaṇ Jī kī, Kīrati kalit lalit Siyā-Pī kī. (3)

- 1- Gāvat Brahmādik muni Nārad, Bālmīk bigyān-bisārad.
Suk Sanakādi Śeṣ aru Sārad, Barani Pavansut kīrati nīkī.
Ārati Śrī Rāmāyaṇ Jī kī. (2)
 - 2- Gāvat Bed Purān aṣṭadas, Chhaho sāstra sab granthan ko ras.
Muni jan dhan santan ko sarbas, Sār aṃs sammat sabahī kī.
Ārati Śrī Rāmāyaṇ Jī kī. (2)
 - 3- Gāvat santat Sambhu Bhavānī, Aru Ghaṭsambhav muni bigyānī.
Byās ādi kabibarj bakhānī, Kākbusuṇḍī Garuḍ ke hī kī.
Ārati Śrī Rāmāyaṇ Jī kī.
 - 4- Kali mal harani viṣay ras phīkī, Subhag siṅgār mukti jubatī kī.
Dalan rog bhav mūri amī kī, Tāt māt sab bidhi Tulsī kī.
Ārati Śrī Rāmāyaṇ Jī kī. (2)
-

He Raghuvar terī āratī gāũ

He Raghuvar terī āratī gāũ, Āratī gāũ, pyāre tumko rijhāũ ॥
Śīs pe Raghukul mukuṭ virāje, Gale Vaijayantī mālā sāje |
Caraṇom meṃ tere puṣp caṛhāũ, He Raghuvar terī āratī gāũ ॥
Bāē śobhit haiṃ Jagjananī, Caraṇ cāmpat haiṃ sut Añjanī |
Maiṃ Siyāvar terā dās kahāũ, He Raghuvar terī āratī gāũ ॥
Lakhan Lāl jī virājeṃ dāē, Bharat-Śatrughna bali-bali jāē |
Maiṃ bhī balihārī tum par jāũ, He Raghuvar terī āratī gāũ ॥
Dīn janom ke āp ho rakṣak, Dūr karo duḥkh, he Jagpālak |
Caraṇom meṃ tere śīs jhukāũ, He Raghuvar terī āratī gāũ ॥

Bālājī kī Āratī : Om Jai Hanumat Vīrā

Om Jai Hanumat Vīrā, Swāmī Jai Hanumat Vīrā |
Saṅkaṭ-Mocan Swāmī, Tum Ho Raṇadhīrā ॥ **Om Jai Hanumat Vīrā ॥**
Pavanputra Añjanīsut, Mahimā Ati Bhārī |
Pret Bādhā Har Lete, Saṅkaṭ Bhay Hārī ॥ **Om Jai Hanumat Vīrā ॥**
Śrīrām Nām Tumheṃ Pyārā, Bhakti Sukhakārī |
Jai Hanumān Dayālā, Bhav-Bandhan Hārī ॥ **Om Jai Hanumat Vīrā ॥**
Bāl Samay Meṃ Tumne, Ravi Ko Bhakṣ Liyo |
Devan Stuti Kīnhī, Turatahi Chhoṛ Diyo ॥ **Om Jai Hanumat Vīrā ॥**
Kapi Sugrīv Rām Saṅg, Maitrī Karvāī |
Bālī Garv Miṭāyo, Kīrti Jag Chhāī ॥ **Om Jai Hanumat Vīrā ॥**

Śrī Hanumat Puṣpāñjaliḥ

Om Rāmadūtāya vidmahe, Vāyuputrāya dhīmahi | Tanno Hanumān pracodayāt ॥

Añjanī-garbha-sambhūtaṃ, Rāma-kārya-parāyaṇam |
Bhaktānāṃ saṅkaṭa-trātāraṃ, Hanūmantaṃ namāmyaham ॥

Mahāvīraṃ mahākāyaṃ, Sūrya-koṭi-sama-prabham |
Rāmabhaktaṃ dayāsindhuṃ, Hanūmantaṃ namāmyaham ॥

Buddhir-balaṃ yaśo dhairyaṃ, Nirbhayatvam-aogatā |
Ajāḍyaṃ vākpaṭutvaṃ ca, Hanūmat-smaraṇād bhavet ||

Kaayena vaachaa manasendriyairvaa

Budhyatmanaa vaa prakriter swabhaavaat .

Karomi yad yad sakalam parasmai **Naraynaayeti samarpayaami,**

Sadāśivāyeti samarpayāmi. Jagadambikāyeti samarpayāmi Raghunandanāyeti samarpayāmi
Yadunandanāyeti samarpayāmi

Kapīśvarāyeti samarpayāmi

Om Śrī Hanumate Namaḥ | Etāni Puṣpāṇi Samarpayāmi ||

Pradakṣiṇā Mantra

Yāni kāni ca pāpāni janmāntara-kṛtāni ca |

Tāni tāni vinaśyanti pradakṣiṇa-pade pede ||

Om Śrī Hanumate Namaḥ Pradakṣiṇāṃ Samarpayāmi ||

Namaskāra Mantra

Namaste'stu Mahāvīra namaste Vāyunandana |

Vilokya kṛpayā nityaṃ trāhi mām Bhaktavatsala ||

|| Om Śrī Hanumate Namaḥ Namaskāraṃ Samarpayāmi ||

Shri Hanuman Ji Worship and Sādhana

A Simple Guide for Devotees

Shri Hanuman Ji is the divine symbol of strength, courage, devotion, discipline, humility and complete faith in Shri Ram. He teaches us that no problem is greater than sincere devotion, right effort and inner confidence.

True Hanuman worship is not meant for harming others, fulfilling selfish desires or creating fear. It is a sacred path for protection, courage, peace of mind, service, devotion and righteous living.

Anyone can worship Shri Hanuman Ji with faith and purity of heart. One does not need complicated rituals to receive His blessings. A simple prayer, sincere remembrance of Shri Ram, and regular recitation of Hanuman Chalisa are powerful enough for most devotees.

Advanced tantric or special sādhanā practices should only be performed under the guidance of a qualified Guru.

For simple daily worship, devotees may take a bath, wear clean clothes, sit in a clean place before the image or murti of Shri Hanuman Ji, light a diya, and offer flowers, fruit, sweets, jaggery, coconut, laddus or chūrma according to their ability. During the worship, one should remember Shri Ram, Mata Sita and Shri Hanuman Ji with humility and devotion.

A simple prayer may be offered:

“O Shri Hanuman Ji, please give me strength, courage, wisdom, devotion and protection. Remove fear, negativity and obstacles from my life, and guide me on the path of dharma.”

After this, devotees may recite Hanuman Chalisa, Bajrang Baan, Sankat Mochan Hanuman Ashtak, Shri Ram Naam, or simply chant:

Om Hanumate Namaḥ

This mantra may be chanted 11, 21 or 108 times daily for courage, confidence, focus and inner stability.

When facing fear, confusion, difficulty or emotional disturbance, one may sit peacefully and pray:

“He Hanuman Ji, Sankat Mochan Prabhu, please protect me, guide me, and give me courage to face this situation with faith and wisdom.”

Before beginning any important work, study, business decision, journey, family responsibility or ceremony, devotees may remember Shri Ramdoot Hanuman Ji and pray:

“Shri Ramdoot Hanuman Ji, please bless this work. May it be completed with honesty, wisdom and success.”

Hanuman Ji’s worship is not only about rituals. His life itself is the greatest teaching. He teaches us strength with humility, power with discipline, knowledge with devotion, service without ego, courage without pride, faith without doubt, and success through surrender to Shri Ram.

For most families and devotees, a simple routine is enough: every Tuesday or Saturday, light a diya before Hanuman Ji, offer sindoor, flowers, fruit or sweets, recite Hanuman Chalisa, chant “Om Hanumate Namaḥ” 11 or 21 times, pray for strength, devotion, protection and wisdom, and conclude with Shri Ram Naam.

The greatest blessing of Hanuman Ji is not merely the removal of problems, but the strength to face life with devotion, confidence and righteousness. Those who remember Him with faith, purity and devotion receive courage, peace and divine support.

Jai Shri Ram. Jai Hanuman Ji.

Romanised Unicode Rules Used

For this publication, Romanised Unicode means writing Sanskrit/Hindi words in English letters while keeping correct pronunciation marks.

Long vowels are shown with a line above the letter:

ā = आ ī = ई ū = ऊ Examples: Rām = राम Hanumān = हनुमान Āratī = आरती Mahimā = महिमा	Nasal sounds are shown like this: ṁ = ँ ṇ = ण ñ = ञ ṇ = ण Examples: Hanumantaṁ = हनुमन्तं Saṅkaṭ = संकट Añjanī = अञ्जनी
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Special Sanskrit sounds are written carefully:

ś = श ṣ = ष ṭ = ट ḍ = ड ḥ = ः Examples: Śrī = श्री Bhakṣ = भक्ष Namaḥ = नमः Duḥkh = दुःख	ś = श ṣ = ष ṭ = ट ḍ = ड ḥ = ः Examples: Śrī = श्री Bhakṣ = भक्ष Namaḥ = नमः Duḥkh = दुःख
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For mantras and stotras, this style helps readers pronounce the words more correctly.

Example: Devanagari: ॐ श्री हनुमते नमः। Romanised Unicode: Om Śrī Hanumate Namaḥ।

For bhajans and āratī, the pronunciation may be kept closer to common singing style, such as:

Chhoṛ Diyo, Karvāī Chhāī Tumheṁ

HANUMAN JI'S WISDOM

देहबुद्ध्या तु दासोऽस्मि जीवबुद्ध्या त्वदंशकः।
आत्मबुद्ध्या त्वमेयाहमिति मे निश्चिता मतिः॥

Deha Buddhya tu Dasohasmi Jiva Buddhya Tvadamsakah |
Atma Buddhya Tvamevahanam iti me nischita matih ||

MEANING

When I think of myself as the body,
I am Your servant.
When I think of myself as the soul,
I am a part of You.
When I realise the true Self,
You and I are one.



Wherever Shri Ram's name is sung,
there Hanuman Ji is present with devotion and grace.

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