Śrī Hanumāna Cālīsā



Hanumān Deity in a flying pose, at
Neem Karoli Baba temple in Taos (New Mexico)

श्री हनुमान चालीसा

|| **śrī hanumāna cālīsā** ||
(*40 Verses in Praise of Hanumān*)
by Goswāmī Tulasīdāsa

Dohā (invocation)

śrī guru carana saroja raja nija manu mukuru sudhāri |
baranaūṁ raghubara bimala jasu jo dāyaku phala cāri ||

"*Having cleaned the mirror of my mind with the dust from the lotus feet of Sri Gurudeva, I sing the pure glories of Lord Ramachandra, who bestows the four fruits of life: dharma (religion), artha (wealth), kama (pleasure), and Moksha (liberation).*"

buddhi-hīna tanu jānike sumirauṁ pavana-kumāra |
bala budhi bidyā dehu mohiṅ harahu kalesa bikāra ||

"*Knowing myself to be lacking in wisdom, I invoke Lord Hanumān, the son of the Wind God. May He give me strength, wisdom and knowledge, and may He free me of all afflictions and impurities.*"

Caupāī (verses)

jaya hanumāna jñāna guṇa sāgara | jaya kapīsa tihuṁ loka ujāgara || 1||
rāma dūta atulita bala dhāmā | añjani-putra pavana-suta nāmā || 2||

Victory to Thee, O Hanumān, Ocean of wisdom and virtue, victory to the Lord of the Vānaras (monkeys) who is well known in all the three worlds. - You are the divine messenger and servant of

Rāma and repository of immeasurable strength; you are also known as the son of mother Añjana (*añjani-putra*) *and known as the son of the wind –* (*pavana-putra*) (Verses 1-2)

mahābīra bikrama bajaraṅgī | kumati nivāra sumati ke saṅgī || 3||
kāñcana barana birāja subesā | kānana kuṇḍala kuñcita kesā || 4||

O Mahāvīr (Hanumān), Great hero, mighty as a thunderbolt, remover of wicked thoughts and companion to the good, granting us the company of the wise. - Your complexion shines golden; you look beautiful with your exquisite clothes, glittering earrings and curly hair. (Verses 3-4)

hātha bajra aura dhvajā birājai | kāṅdhe mūñja janeū sājai || 5||
śaṅkara suvana kesarī nandana | teja pratāpa mahā jaga bandana || 6||

You have a thunderbolt like mace in one hand and a victory flag of Śrī Rāma in the other; across your shoulder is the sacred thread made of muñjā grass. - You are the incarnation of Śiva and the son of Keśarī. You are adored by the entire world for your great power and valour. (Verses 5-6)

vidyāvāna gunī ati cātura | rāma kāja karibe ko ātura || 7||
prabhu caritra sunibe ko rasiyā | rāma lakhana sītā mana basiyā || 8||

You are supremely wise, virtuous and intelligent, always ready to serve Lord Rāma, and your greatest pleasure is listening to His glories. Śrī Rāma, Śrī Sīta and Śrī Lakṣmaṇa always reside in your heart." (Verses 7-8)

sūkṣma rūpa dhari siyahiṁ dikhāvā | bikaṭa rūpa dhari laṅka jarāvā || 9||
bhīma rūpa dhari asura saṁhāre | rāmacandra ke kāja saṁvāre || 10||

Assuming a tiny form you appeared before Sītā, and in awesome guise you burned down the city of Laṅkā. Taking a dreadful, fierce form you destroyed demons and you accomplished the mission of Lord Rāma with great finesse. (Verses 9-10)

lāya sañjīvana lakhana jiyāye | śrī raghubīra haraṣi ura lāye || 11||
raghupati kīnhī bahuta baḍāī | tuma mama priya bharatahi sama bhāī || 12||

Bringing the life-giving Mṛta-Sañjīvaṇī herb, to revive (the unconscious) Lakṣmaṇa, Śrī Rāma (Raghuvīra) joyfully embraced you to his heart. - Greatly did the king of Raghu Dynasty praise you saying, "you are as dear to me as my very own brother Bharat." (Verses 11-12)

sahasa badana tumharo yaśa gāvaiṁ | asa kahi śrīpati kaṇṭha lagāvaiṁ || 13||
sanakādika brahmādi munīśā | nārada śārada sahita ahīśā || 14||

"Thousands of mouths sing your glories (the thousand-mouthed serpent Śeṣa)," with these words, Sita's Lord (śrīpati-Lord Rāma) drew you to himself, embracing you to his heart. - Even Sanaka and the sages (Kumaras), Brahma, the gods and great saints, Nārada, Sarasvati, and Ahīśā the lord of serpents, cannot completely describe your glories." (Verses 13-14)

yama kubera digapāla jahāṁ te | kabi kobida kahi sake kahāṁ te || 15||
tuma upakāra sugrīvahiṁ kīnhā | rāma milāya rāja pada dīnhā || 16||
tumharo mantra bibhīṣana mānā | laṅkeśvara bhae saba jaga jānā || 17||

Yama and Kubera along with the Dikpāla devatas (the 8 guardian deities of the 8 directions) will keep singing your fame. How can ordinary poets and knower's of Vedas be able to fully describe your glory. (15) - *You did Sugrīva a great favour—making him meet Lord Rāma, You gave him*

kingship [*over Kiṣkindhā*] *and refuge at the feet of King Rāma.* (16) - *By heeding your advice, Vibhīṣaṇa became the king of Laṅkā. This is known throughout the world.* (17)

juga sahastra jojana para bhānū | līlyo tāhi madhura phala jānū || 18||
prabhu mudrikā meli mukha māhīṁ | jaladhi lāṁghi gaye acaraja nāhīṁ || 19||
durgama kāja jagata ke jete | sugama anugraha tumhare tete || 20||

You lept towards the sun, situated millions of miles away, trying to swollow it, because you mistook it to be a sweet fruit. (18) - *Placing Lord Rāma's ring in Your mouth (as a token for Sīta) and, no wonder, You leaped across the vast ocean.* (19) - *Any tasks that are difficult or apparently impossible become easy to attain by Your Grace.* (20)

rāma duāre tuma rakhavāre | hota na ājñā binu paisāre || 21||
saba sukha lahai tumhārī saranā | tuma rakṣaka kāhū ko ḍaranā || 22||

You are the (ever vigilant) Guard at the door of Śrī Rāma's abode, and without your permission no one can enter. (21) - *By taking shelter in you, one can enjoy all happiness, and anyone under your protection has nothing to fear*. (22)

āpana teja samhāro āpai | tīnoṁ loka hāṁka te kāṁpai|| 23||
bhūta piśāca nikaṭa nahim āvai | mahābīra jaba nāma sunāvai || 24||

When you remember your powers and roar, all three worlds tremble with fear before Your might. (23) - *Ghosts, evil spirits (bhūta's) and hideous demons (piśāca's) never come near him who utters your name, Mahāvīra*. (24)

nāsai roga harai saba pīrā | japata nirantara hanumata bīrā || 25||
saṅkaṭa teṁ hanumāna chuḍāvai | mana krama vācana dhyāna jo lāvai || 26||

All diseases and sufferings are destroyed by the constant repetition (japa) of the name of Hanumān. (25) - *Anyone who meditates on Lord Hanumān by his thought (mana), word (vācana) and deed (karam) is freed from all obstacles and difficulties*. (26)

saba para rāma tapasvī rājā | tina ke kāja sakala tuma sājā || 27||
aura manoratha jo koī lāvai | soī amita jīvana phala pāvai || 28||

Śrī Rāma, the Lord of Ascetics (tapasvī-rājā), is the Ruler of all beings. And even then you have accomplished all his difficult tasks with ease. (27) - *Whatever wish or desire is cherished by a devotee, Lord Hanuman grants the wishes and desires of his devotees for a fulfilled life*. (28)

cāroṁ juga pratāpa tumhārā | hai parasiddha jagata ujiyārā || 29||
sādhu santa ke tuma rakhavāre | asura nikandana rāma dulāre || 30||

Your glory is spread throughout the four yugas (Kṛta, *Tretā*, *Dvāpara*, and *Kali) and your brilliance is known in the whole world.* (29) - *You are the protector of sādhu's and saints, the destroyer of demons, and the beloved of Lord Rāma*. (30)

aṣṭa siddhi nau nidhi ke dātā | asa bara dīna jānakī mātā || 31||
rāma rasāyana tumhare pāsā | sādara ho raghupati ke dāsā || 32||

You are the bestower of the eight supernatural powers (siddhis) and the nine divine treasures (nidhis), by the boon Mother Jānakī (Sītā) has given You. (31) - *You enjoy the sweet nectar elixir of Rāma-nāma, relishing spiritual love/devotion in the service to lord Rāma. You are always present in the service of Śrī Rāma and remain eternally His servant.* (32)

tumhare bhajana rāma ko pāvai | janama janama ke dukha bisarāvai || 33||
anta kāla raghubara pura jāī | jahāṁ janma haribhakta kahāī || 34||

By reciting your qualities and chanting your name one can reach lord Rāma and get freed from the sorrows of many lives. (33) - *At last, when he leaves his physical body, he enters the eternal abode of Śrī Rāma and remains his devotee, or is born on earth as God's devotee (hari-bhakta)*. (34)

aura devatā citta na dharaī | hanumata seī sarva sukha karaī || 35||
saṅkaṭa kaṭai miṭai saba pīrā | jo sumirai hanumata balabīrā || 36||

There is no need to remember/ worship any other deity; by just worshiping Hanumān one attains all happiness. (35) - *All suffering and pain vanish when one remembers the mighty and brave Hanumān* [balabīrā]. (36)

jai jai jai hanumāna gosāīṁ | kṛpā karahu guru deva kī nāīṁ || 37||
jo śata bāra pāṭha kara koī |cchūṭahi bandi mahā sukha hoī || 38||

Victory, victory, victory to Hanumān! Be compassionate to me and bestow your grace on me as my Guru! (37) - *Whoever recites or reads this Hanumān Cālīsā a hundred times, becomes free of all types of bondage and enjoys supreme Bliss*. (38)

jo yaha paḍhai hanumāna calīsā | hoya siddhi sākhī gaurīsā || 39||
tulasīdāsa sadā hari cerā | kījai nātha hṛdaya mahaṁ ḍerā || 40||

Whoever reads/ chants this Hanumān Cālisā, is sure to obtain all the spiritual perfections (Siddhis=mystic accomplishment). *May lord Śiva* (*Gaurīsā*) *be my witness*! (39) - *Tulasīdās, the writer of these verses, is the eternal servant of God. O Lord Hanumān, please make my heart your abode*. (40)

Ending Dohā (invocation)

pavana tanaya saṅkaṭa harana maṅgala mūrati rūpa |
rāma lakhana sītā sahita hṛdaya basahu sura bhūpa ||

O Hanumān, Son of the Wind (*pavana=wind-god*), *you destroy all difficulties. Your form is all auspicious, O Lord of the gods, please always reside in my heart together with Rāma, Lakṣmaṇa, and Sītā*.

THE END

Śrī Hanumāna Cālīsā - MP4 Video
http://www.harekrsna.de/HANUMAN-CHALISA_slow-version.mp4

Śrī Hanumāna Cālīsā - MP3 Audio
http://www.harekrsna.de/HANUMAN-CHALISA_slow-version.mp3

श्री हनुमान चालीसा

Śrī Hanumān Chālīsā

Forty Verses in Praise of Hanumān

"Śrī Hanumān Chālīsā" literary means: "Hymn to Śrī Hanumān in 40 verses". It is a 40-verse prayer in praise of Lord Hanumān, the greatest devotee of *Śrī Rāma*.

The word "chālīsā" is derived from "chālīs", which means the number forty (40) in Hindi, as the Hanumān Chālīsā has 40 verses (*Caupāī*), excluding the two introductory couplets at the beginning and one couplet at the end (*Dohā*). Thus, the work consists of forty-three verses in total – two introductory *Dohās*, forty *Chaupāī's*, and one *Dohā* in the end.

The Hanumān Chālīsā is a devotional hymn dedicated to Lord Hanumān, the eternal servant of Śrī Rāma, who is considered to be the embodiment of devotion, strength, and courage. It describes the greatness of Hanumān and his divine qualities. Each stanza has a unique message and significance, and although there are various translations in different languages, the meanings of these verses, based on the original, are the same.

The Hanumān Chālīsā was written by the 16th-century poet Goswāmī Tulsīdās in the local Awadhi language – a Hindi dialect from Uttar Pradhesh, India. Awadhi was the language commonly spoken in the region of Uttar Pradesh, where Tulsīdās lived, and it was the local language in which people where most fluent.

Tulsīdās wrote the Hanumān Chālīsā in the local Awadhi language, rather than Sanskrit, in order to make this devotional poem more accessible to the common people, who may not have been able to read or understand Sanskrit. So he wrote it in Awadhi. He didn't use Sanskrit because it would require interpretation by Sanskrit scholars / pundits.

The Awadhi version and the Hindi version of the "Hanumān Chālīsā" are the same in terms of their content and meaning. The only difference between the two versions is the language used to convey the meaning. The Hindi version is essentially a transliteration of the Awadhi text into the standard Hindi script, with a few minor variations in spelling and pronunciation to account for the differences between the two dialects. The basic meaning and message of the hymn remain the same in both versions.

However, there are some minor differences in the wording and structure of the two versions. For example, the Hindi version compared to the Awadhi version uses different letters for the same word, where many v-words like Vidya begin with B = Bidya, due to differences in dialect. Additionally, the Hindi version has a slightly different rhyme scheme and rhythm compared to the Awadhi version, which may affect the way in which the hymn is recited or sung.

Overall, while there are some minor differences between the Awadhi and Hindi versions, due to difference in dialect, the fundamental message and meaning of the "Hanumān Chālīsā" remains the same. Both versions are considered to be important devotional texts and are widely recited and revered by devotees of Hanumān.

Secrets of Hanumān Chālīsā

Secrets of Hanumān Chālīsā and its miraculous effects that no one knows. It is said that whoever chants the Hanumān Chālīsā with full devotion will have Hanumān's grace by his side.

Verse 25-26 says: *All diseases and sufferings are destroyed by the constant repetition (japa) of the name of Hanumān*. (25) - *Anyone who meditates on Lord Hanumān by his thought (mana), word (vācana) and deed (karam) is freed from all obstacles and difficulties*. (26)

Among Devotees worldwide it is believed that chanting the Hanumān Chālīsā slokas invokes Hanumān's divine intervention at times of grave problems, including those concerning evil spirits. Reciting Hanumān Chālīsā will ward off negative energies and spirits.

Verse 24 says: *Ghosts, evil spirits (bhūta's) and hideous demons (piśāca's) never come near him who utters your name, Mahāvīra*. (24)

The poem of Tulsīdās describes the compassion and support of Hanumān to those who seek his help or pray to Lord Rāma. Tulsīdās has written this to inspire spiritual aspirants to become devotees of Lord Rāma so that they are blessed and protected by Hanumān, and are spiritually progressing.

Verse 33-34 says: By *reciting your qualities and chanting your name one can reach lord Rāma and get freed from the sorrows of many lives*. (33) - *At last, when he leaves his physical body, he enters the eternal abode of Śrī Rāma and remains his devotee, or is born on earth as God's devotee (hari-bhakta)*. (34)

The last stanza's of the Hanumān Chālīsā say, that whoever chants it with full devotion to Hanumān, will have Hanumān's grace.

Whoever recites or reads this Hanumān Cālīsā a hundred times, becomes free of all types of bondage and enjoys supreme Bliss. (38) *Whoever reads/ chants this Hanumān Cālisā, is sure to obtain all the spiritual perfections* (Siddhis=mystic accomplishment). *May lord Śiva* (*Gaurīsā*) *be my witness*! (39)

By reciting Hanumān Chālīsā, a devotee always reminds himself of the greatness of Hanumān, his deep devotion to Śrī Rāma and his heroic fights against the demons and unrighteous. A serious devotee will gain much spiritual benefit from this Stotra in his own fight against his imperfections.

ॐ श्री हनुमते नमः

oṁ śrī hanumate namaḥ

यत्र यत्र रघुनाथ कीर्तनं तत्र तत्र कृत मस्तकाञ्जलिम् ।
बाष्पवारि परिपूर्णा लोचनं मारुतिं नमत राक्षसान्तकम् ॥

yatra yatra raghunātha kīrtanaṁ
tatra tatra kṛta mastakāñjalim |
bāṣpavāri paripūrṇā locanaṁ
mārutiṁ namata rākṣasāntakam ||

Meaning: "*Wherever the glories of Raghunātha (Lord Rāma) are sung, there, Māruti (Hanumān) is present with hands held over his bowed head in salutation and eyes filled with tears; I salute Māruti (Son of Wind God) who puts an end to the Rākṣasas (Demons)*."

Please see also:
Hanuman - the Personification of Servitorship