Bajrang Baan

About these texts

Sources	Each text is printed with its source, tradition and version. Wording may differ slightly in other traditions and editions.
Transliteration	The Roman line is IAST transliteration derived from the Devanagari (ā = long a, ṃ = anusvara, ḥ = visarga, ś/ṣ = sh sounds, c = ch as in “church”). In Hindi, Awadhi and Braj texts the silent final “a” is dropped. Transliteration does not show Vedic accents.

Bajrang Baan

Type	Stotra
Deity	Hanuman
Version	Verified text
Tradition	Vaishnava
Source	Traditional devotional text (common printed and recited form) — Ram Nam Sankirtan Mandal, Bareilly (1993) Hanuman Chalisa booklet; archive.org Hanuma-chalisa-bareilly leaves 10–15
Credits	Text transcribed from the Ram Nam Sankirtan Mandal (Bareilly, 1993) Hanuman Chalisa booklet, scan leaves 10–15 (archive.org), and checked against two other prints. Summary and meaning: Udyog Jyotish editorial team.
Copyright	Traditional devotional text in wide circulation, popularly attributed to Goswami Tulsidas; public domain. Transcribed in

निश्चय प्रेम प्रतीति ते, बिनय करै सनमान ।

niścay prem pratīti te, binay karai sanamān |

तेहि के कारज सकल सुभ, सिद्ध करैं हनुमान ॥

tehi ke kāraj sakal subh, siddha karaiṃ hanumān ||

जय हनुमंत संत-हितकारी ।

jay hanumaṃt saṃt-hitakārī |

सुनि लीजै प्रभु बिनय हमारी ॥

suni līje prabhu binay hamārī ||

जन के काज बिलंब न कीजै ।

jan ke kāj bilaṃb na kījai |

आतुर दौरि महासुख दीजै ॥

ātur dauri mahāsukh dījai ||

जैसे कूदि सिंधु के पारा ।

jaise kūdi siṃdhu ke pārā |

सुरसा बदन पैठि बिस्तारा ॥

surasā badan paiṭhi bistārā ||

आगे जाय लंकिनी रोका ।

āge jāy laṃkinī rokā |

मारेहु लात गई सुरलोका ॥

Traditional texts with source notes. No guaranteed results are claimed.

mārehu lāt gaī suralokā ||

जय बिभीषन को सुख दीन्हा ।

jay bibhīṣan ko sukh dīnhā |

सीता निरखि परम-पद लीन्हा ॥

sītā nirakhi param-pad līnhā ||

बाग उजारि सिंधु महँ बोरा ।

bāg ujāri siṃdhu maham borā |

अति आतुर जमकातर तोरा ॥

ati ātur jamakātar torā ||

अछय कुमार मारि संहारा ।

achay kumār māri saṃhārā |

लूम लपेटि लंक को जारा ॥

lūm lapeṭi laṃk ko jārā ||

लाह समान लंक जरि गई ।

lāh samān laṃk jari gaī |

जय जय धुनि सुरपुर नभ भई ॥

jay jay dhuni surapur nabh bhaī ||

अब बिलम्ब केहि कारन स्वामी ।

ab bilamba kehi kāran svāmī |

कृपा करहु उर अंतरजामी ॥

kṛpā karahu ur aṃtarajāmī ||

जय जय लखन प्रान के दाता ।

jay jay lakhan prān ke dātā |

आतुर ह्वैदुख करहु निपाता ॥

ātur hvaidukh karahu nipātā ||

जय हनुमान जयति बल-सागर ।

jay hanumān jayati bal-sāgar |

सुर-समूह-समरथ भट-नागर ॥

sur-samūh-samarath bhaṭ-nāgar ||

ॐ हनुहनु हनु हनुमंत हठीलै ।

oṃ hanuhanu hanu hanumaṃt haṭhīlai |

बैरिहि मारु बज्र की कीलै ॥

bairihi māru bajra kī kīlai ||

ॐ हीं हीं हीं हनुमंत कपीसा ।

oṃ hīṃ hīṃ hīṃ hanumaṃt kapīsā |

ॐ हुं हुं हुं हनु अरि उर-सीसा ॥

oṃ huṃ huṃ huṃ hanu ari ur-sīsā ||

जय अंजनिकुमार बलवंता ।

jay aṃjanikumār balavaṃtā |

संकरसुवन बीर हनुमंता ॥

Traditional texts with source notes. No guaranteed results are claimed.

saṃkarasuvan bīr hanumaṃtā ||

बदन कराल काल-कुल-घालक ।

badan karāl kāl-kul-ghālak |

राम-सहाय सदा प्रतिपालक ॥

rām-sahāy sadā pratipālak ||

भूत, प्रेत, पिसाच, निसाचर ।

bhūt, pret, pisāc, nisācar |

अगनि बेताल काल मारी मर ॥

agani betāl kāl mārī mar ||

इन्हें मारु, तोहि सपथ राम की ।

inheṃ māru, tohi sapath rām kī |

राखु नाथ मरजाद नाम की ॥

rākhu nāth marajād nām kī ||

सत्य होहु हरि सपथ पाइ कै ।

satya hohu hari sapath pāi kai |

रामदूत धरु मारु धाइ कै ॥

rāmadūt dharu māru dhāi kai ||

जय जय जय हनुमंत अगाधा ।

jay jay jay hanumaṃt agādhā |

दुख पावत जन केहि अपराधा ॥

dukh pāvat jan kehi aparādhā ||

पूजा जप तप नेम अचारा ।

pūjā jap tap nem acārā |

नहि जानत कछु दास तुम्हारा ॥

nahi jānat kachu dās tumhārā ||

बन उपबन मग गिरि गृह माहीं ।

ban upaban mag giri gṛh māhīṃ |

तुम्हरे बल हौं डरपत नाहीं ॥

tumhare bal hauṃ ḍarapat nāhīṃ ||

जनकसुता-हरि-दास कहावौ ।

janakasutā-hari-dās kahāvau |

ता की सपथ, बिलंब न लावौ ॥

tā kī sapath, bilaṃb na lāvau ||

जय-जय-जय-धुनि होत अकासा ।

jay-jay-jay-dhuni hot akāsā |

सुमिरत होय दुसह दुख नासा ॥

sumirat hoy dusah dukh nāsā ||

चरन पकरि, कर जोरि मनावौं ।

caran pakari, kar jori manāvauṃ |

यहि औसर अब केहि गोहरावौं ॥

Traditional texts with source notes. No guaranteed results are claimed.

yahi ausar ab kehi goharāvauṃ ||

उठ, उठ, चलु, तोहि राम दोहाई ।

uṭh, uṭh, calu, tohi rām dohāī |

पायँ परौं, कर जोरि मनाई ॥

pāyam parauṃ, kar jori manāī ||

ॐ चम चम चम चम चपल चलंता ।

oṃ cam cam cam cam capal calaṃtā |

ॐ हनु हनु हनु हनु हनु-हनुमंता ॥

oṃ hanu hanu hanu hanu hanu-hanumaṃtā ||

ॐ हं हं हाँक देत कपि चंचल ।

oṃ haṃ haṃ hāmk det kapi caṃcal |

ॐ सं सं सहमि पराने खल-दल ॥

oṃ saṃ saṃ sahami parāne khal-dal ||

अपने जन को तुरत उबारौ ।

apane jan ko turat ubārau |

सुमिरत होय अनंद हमारौ ॥

sumirat hoy anaṃd hamārau ||

यह बजरंग-बाण जेहि मारै ।

yah bajaraṃg-bāṇ jehi mārai |

ताहि कहौ फिरि कवन उबारै ॥

tāhi kahau phiri kavan ubārai ||

पाठ करै बजरंग-बाण की ।

pāṭh karai bajaraṃg-bāṇ kī |

हनुमत रच्छा करें प्रान की ॥

hanumat racchā kareṃ prān kī ||

यह बजरंग-बाण जो जापैं ।

yah bajaraṃg-bāṇ jo jāpaiṃ |

तासों भूत-प्रेत सब काँपै ॥

tāsoṃ bhūt-pret sab kāmpai ||

धूप देय जो जपै हमेसा ।

dhūp dey jo japai hamesā |

ता के तन नहिं रहै कलेसा ॥

tā ke tan nahiṃ rahai kalesā ||

उर प्रतीति दृढ़, सरन् है, पाठ करै धरि ध्यान ।

ur pratīti dṛṛh, saran hai, pāṭh karai dhari dhyān |

बाधा सब हर, करै सब काम सफल हनुमान ॥

bādhā sab har, karai sab kām saphal hanumān ||

Traditional texts with source notes. No guaranteed results are claimed.

Meaning

The opening doha says Hanuman fulfils every task of one who prays with firm faith. The chaupais recall his leap across the sea, the burning of Lanka, the rescue of Lakshmana and his release of the captives, then turn to the devotee's own plight: with bija syllables and repeated calls they urge him, by the oath of Rama, to get up and destroy ghosts, spirits, fevers and foes, and not to delay. The closing lines say that whoever this "thunderbolt arrow" is aimed at cannot escape, that one who recites it with incense is kept free of affliction, and the final doha promises that steady faith and recitation remove all obstacles. Short in-house paraphrase, not a translation.

Traditional texts with source notes. No guaranteed results are claimed.

About this document

The texts in this document are traditional devotional texts in the public domain or written in-house, printed with their recorded source and version.

Meanings are short explanations in our own words, not scholarly translations. Benefits mentioned in a text's own verses are part of the text and are not guarantees.

Some practices are traditionally followed with a teacher's guidance. Follow the guidance of your own tradition.