



SHRI HANUMAN BAHUK || श्री हनुमान बाहुक ||

Shri Hanuman Bahuk

|| Chhappay ||

Sindhu-Taran, Siya-Shoch-Haran, Ravi-Balbaran-Tanu I
Bhuja Bisal, Murti Karal Kalhu Ko Kal Janu I I
Gahan-Dahan-Niradahan-Lanka Ni, Bank-Bhuv I
Jatadhan-Balwan-Man-Mad-Davan Pavan-Suv I I
Kah Tulsidas Sevat Sulabh, Sevak Hit Santat Nikat I
.Gun-Ganat, Namat, Sumirat, Japta, Saman Sakal-Sankat-Bikhat II 1 II

Meaning: Whose bodies are the color of the rising sun, Who crossed the ocean to remove Sita's sorrow, Long-armed, (Hanuman Bahuk) with a fearsome face, As if they are the death of death itself. They fearlessly burned the dense forest of Lanka, Which was not meant to be burned, And they are the destroyers of the pride and arrogance Of the powerful, crooked-browed demons. Tulsidas says that they are easily attained By those who serve Lord Hanuman, Always near to do their servants' good, And by singing their praises, bowing down, Remembering and chanting their names, They destroy all terrible dangers.

Sonar-Saal-Sanksha Koti-Ravi-Tarun-Tej-Ghan I
Ura Vishal, Bhujadand Chanda Nakha Bajra Bajratan I I
.Ping Nayan, Bhrukuti Karal Rasana Dasnanan I
Kapi Kes, Karaksa Langur, Khal-Dal Bal Bhaanan I I
Kah Tulsi Das Bas Jaahu Ura Marutsut Murti Bikat I
Santaap Paap Tehi Purush Pahi Sapnehu Nahi Aavat Nikat II 2 II

Meaning: With a body like Mount Sumeru, the golden mountain, Radiating the brilliance of a million midday suns, A vast heart, arms of immense strength, And nails and body as hard as diamonds. His eyes are yellow, his eyebrows, tongue, teeth, and mouth fierce, His hair is brown, and his tail is hard and fierce, Capable of destroying the strength of the wicked hordes. Tulsidasji says, He who enshrines the fearsome form of the son of the wind in his heart, Neither sorrow nor sin will ever come near that man, even in his dreams.

II Jhuulna II

**Panchmukhi-Chhumukhi-Bhrigu-Mukh-Bhat-Asur-Sur,
Sarv-Sari-Samat Samarth Suryo I
Bankuro Bir Birudai-t Birudavali,
Ved Bandi Badat Paij-Puro I I
Jasu Gun-Gath Raghunath Kah, Jasu Bal,
Bipul-Jal-Bharit Jag-Jaladhi Jhuri I
Duvan-Dal-Daman-Ko Kaun Tulsi-S Hai
Pavan-Ko Put Rajput Ruro II3 II**

Meaning: Shiva, Kartikeya, Parashurama, the Daityas, and the Devas, all warriors in the form of rivers, are capable of crossing the ocean of battle. The Vedic devotees say, "You are a clever warrior, true to your vows, of great fame and glory." The one whose glorious deeds were recounted by the Lord Rama himself with his own mouth, and by whose immense prowess the ocean, filled with vast water, was dried up. O Lord of Tulsi, who is another destroyer of the demon hordes besides the handsome Rajput, the son of the wind? (None)

II Ghanakshari II

**Bhaanuson Padhan Hanuman Gaye Bhaanu Man,
Anumaani Sisukeli Kiyo Ferfaar So I
Paachhile Pagni Gam Gagan Magn-Man,
Kramko Na Bhraam, Kapi Baalak-Bihaar So I I
Kautuk Biloqi Lokpal Hari Hari Bidhi
Lochanni Chakacoundhi Chittni Khabar So
Bal Kaidhou Veerras, Dheeraj Ka, Sahas Ka,
Tulsi Sareer Dhare Sabniko Saar So II4 II**

Meaning: Hanumanji went to Lord Surya to study knowledge. Suryadev, considering it a child's play, made an excuse. Hanumanji happily walked in the sky like a child's play, facing Bhaskar with his feet towards his back, and there was no confusion in the course. Seeing this astonishing act, the eyes of the Lokpalas Indra and others, Vishnu, Rudra and Brahma were dazzled and there was a commotion in their minds. Tulsidasji says - everyone started thinking that this is not known strength, not heroism, not patience, not courage or not the essence of all these is embodied.

**Bharat Mein Parth Ke Rathketu Kapiraj,
Gajyo Suni Kauraj Dal Halbal Bho I
Kahyo Drona Bhishma Samirsuta Mahabir,
Bir-Ras-Bari-Nidhi Janko Bal Jal Bho I I
Banar Subhay Baalikeli Bhumi Bhanu Lagi,
Phalang Phalanghaten Ghati Nabhatal Bho I
Nai-Nai Maath Jori-Jori Haath Jodha Johain,
Hanuman Dekhe Jagjivan Ko Fal Bho II5 II**

Meaning: In the Mahabharata, Hanumanji, the king of monkeys, roared on the flag of Arjuna's chariot, which caused panic in Duryodhana's army. Dronacharya and Bhishmapitamah said that these are the mighty Hanuman, the son of the wind. Whose strength has become the water of the ocean of heroism. His natural leap from the earth to the sun, like a child's play, had reduced the sky to even less than a step. All the warriors bow their heads and fold their hands to watch. In this way, they got the fruit of living in the world by seeing [Hanumanji](#).

Sure, here is the shloka with the first letter of each word capitalized:

**Gopad Payodhi Kari Holika Jyon Laai Lank,
Nipat Nisank Parapur Galbal Bho.
Dron-So Pahar Liyo Khyaal Hi Ukhaari Kar,
Kanduk-Jyon Kapikhe I Bel Kaiso Phal Bho.
Sankat Samaj Asamjhas Bho Ramraj,
Kaaj Jug-Puganiko Kartal Pal Bho.
Sahas Samattha Tulsiko Nah Jaaki Baanh,
Lokpaal Palan Ko Phir Thir Thal Bho. II6 II**

Meaning: Bravely destroying like Holika, safeguarding (fortress-like) Lanka, Creating chaos in the enemy's city. Uprooting heavy mountains like Drona in the game, Becoming equipment akin to a fruit-bearing tree for the monkey king. Confusion arose in the vast crisis of Ram Rajya (strength of Lakshmana), Tasks meant for ages were seized in the palm for a moment. Tulsi's lord is immensely courageous and capable, Whose arms establish the guardians of the people and stabilize them again. ||6||

**Kamathaki Peethi Jaake Godaniki Gaadhe Maano,
Naapake Bhaajan Bhari Jananidhi-Jal Bho I
Jaatudhaan-Davan Paraavanako Durga Bhayo,
Mahaamineebaas Timi Tomaniko Thal Bho I I
Kumbhakarna-Raavan-Payodanaad-Eendhanako,
Tulasi Prataap Jaako Prabal Anal Bho I
Bheesham Kahat Mere Anumaan Hanuman,
Saarikho Trikaal Na Trilok Mahaabal Bho II7 II**

Meaning: In the shell of the tortoise, which has cavities in its feet as if they were vessels to fill the water of the ocean, a fort was built for hiding when the demons were destroyed. That place became the dwelling for many large fish. Tulsidas says: During the destruction of demons like Ravana, Kumbhakarna, and Meghanada, their glory became intense firewood for burning. Bhishma Pitamah says: In my understanding, Hanuman is extremely powerful, incomparable in all three times and all three worlds.

**Doot Ramrayako, Sapoot Poot Paunako, Tu
Anjaniko Nandan Prataap Bhuri Bhaanu So I
Siya-Soch-Saman, Durit-Dosh-Daman,
Saran Aaye Avan, Lakhanapriya Praan So II
Dasamukh Dusah Daridra Daribeko Bhayo,
Prakat Tilok Ok Tulsi Nidhaan So I
Gyaan-Gunwaan Balwaan Seva Savadhaan,
Saheb Sujaan Ur Aanu Hanuman So II8 II**

Meaning: You are Raja Ramachandra's messenger, Pavanputra, the joy of Anjani Devi, radiant like countless suns, Destroyer of Sita's sorrow, sins, and flaws, Protector of those who seek refuge, and dear to Lakshmana's life. For Tulsidas, you manifested across all three realms to destroy Ravana in his pitiful form. Oh people! Just as wise, virtuous, powerful, and vigilant in service (bringing comfort to others), Embed in your hearts a shrewd master like Hanuman.

**Davan-Duvan-Dal Bhuvan-Vidit Bal,
Bed Jas Gaavat Bibudh Bandichor Ko I
Paap-Taap-Timir Tuhin-Vighatan-Patu,
Sevak-Saroruh Sukhad Bhaanu Bhorako II
Lok-Parlok Ten Bisok Sapne Na Sok,
Tulsike Hiye Hai Bharoso Ek Orko I
Ramko Dulaaro Daas Baamdevko Nivaas,
Naam Kali-Kaamtaru Kesari-Kisor Ko II9 II**

Meaning: Their valor is renowned worldwide for destroying the armies of demons; the Vedas sing praises that besides Pavan Kumar, who else can liberate the gods from captivity? You adeptly diminish the darkness of sins and the forms of suffering, like the morning sun serving as the devoted lotus to please. In Tulsidas' heart, there is only trust in Hanumanji, free from worry in both this world and the next, devoid of sorrow, dear to Lord Ram in the form of Shiva (one among the eleven Rudras), Kesari Nandan's name is akin to a wish-fulfilling tree in the age of Kali.

**Mahabal-Seem, Mahabheem, Mahabaanait,
Mahaveer Vidit Barayo Raghubirako.
Kulis-Kathoratanu Jorparai Ror Ran,
Karuna-Kalit Man Dharamik Dheer Ko.
Durjan Ko Kaalso Karal Paal Sajjan Ko,**

**Sumire Haranhaar Tulsiki Peer Ko.
Siya-Sukhadaayak Dulaaro Raghunayakko. II10 II**

Meaning: You are extraordinarily courageous, exceedingly fierce, valiant, and renowned as the mighty warrior chosen by Lord Raghunath. With a body as tough as a diamond, whose strength in battle causes tumultuous uproar, you are adorned with beautiful compassion and patience, practicing righteousness from the heart. Terrifying like time itself for the wicked, nurturing for the virtuous, and capable of alleviating Tulsidas' sorrows through remembrance. Bestower of happiness to Sita, beloved of Lord Raghunath, and a great support to his servants, Pavan Kumar is indeed highly courageous and daring.

**Rachibeko Bidhi Jaise, Palibeko Hari, Har
Miich Maribeko, Jyaibeko Sudhaapan Bho.
Dharibeko Dharani, Tarani Tam Dalibeko,
Sokhibe Krisanu, Poshibeko Him-Bhaanu Bho.
Khal-Dukh-Doshibeko, Jan-Paritoshibeko,
Maangibo Malinatako Modak Sudaan Bho.
Aartaki Aarti Nivaarebeko Tihoon Pur,
Tulsiko Saheb Hathilo Hanuman Bho. II11 II**

Meaning: You have become like Brahma for creation, Vishnu for nurturing, Rudra for destruction, and like consuming nectar for alleviating suffering. You are like the Earth in stability, like the Sun dispelling darkness, like fire in bringing comfort, and like the Moon in nurturing. You bring sorrow to the wicked, purify the tainted, satisfy the servants, and destroy the impurity resembling filth. In all three worlds, Tulsidas' master, Shri Hanumanji, is resolutely committed to relieving the sorrows of the afflicted.

**Sevak Syokaai Jaani Janaki Maani Kaani,
Saanukool Suulapani Navai Naath Naankako.
Devi Dev Daanav Dayavane Hvai Joraim Haath,
Baapure Baraak Kaha Aur Raja Raankako.
Jagat Sovat Baithe Bagat Binod Mod,
Taakai Jo Anarth So Samarth Ek Aankako.
Sab Din Ruro Parai Puro Jahaan-Tahaan Taahi,
Jaake Hai Bharoso Hiye Hanuman Haankako. II12 II**

Meaning: Considering Hanuman Bahuk as a service, Janakinath felt reluctant, meaning he was overwhelmed with gratitude and obliged. Shiva ji is with the party and the lord of heaven, Indra. Goddess-Deva, demons, all of them clasped their hands in gratitude. Then the for even if even of activities S dt even could even had ; his if except

**Sanug Sagauri Saanukool Suulapani Taahi,
Lokapal Sakal Lakhana Ram Janaki.**

**Lok Parlokako Bisok So Tiloka Taahi,
Tulasi Tamaai Kaha Kahuu Biir Aanaki.
Kesari Kisor Bandi Chorake Nevaaje Sab,
Keerati Bimal Kapi Karunanidhaanaki.
Balak-Jyau Paalihal Kripalu Muni Siddh Taako,
Jaake Hiye Hulasati Haank Hanumanaki. ||13 ||**

Meaning: The one in whose heart Hanuman Bahuk resonates with joy, upon them Lord Shankar along with all the Lokapalas, including Parvati ji, express that such a being, free from sorrow in both this world and the next, would aspire to be sheltered by a warrior in all three realms. Due to the affectionate benevolence of Hanuman, the compassionate son of the Kesari lineage, all the Siddhas and Munis compassionately nurture such a person like a child. The glory of the compassionate Hanuman, the repository of purity, remains unblemished.

**Karuna Nidhaan, Bal-Buddhike Nidhaan, Mod-
Mahimaanidhaan, Guna-Gyaan Ke Nidhaan Hau.
Baamdev-Roop, Bhoop Ram Ke Snehi, Naam
Let-Det Arth Dharma Kaam Nirbaan Hau.
Apne Prabhaav, Seeta Nath Ke Subhaav Seel,
Lok-Ved-Bidhike Bidush Hanuman Hau.
Man Ki, Bachan Ki, Karam Ki Tihoon Prakar,
Tulsi Tihaaro Tum Saahib Sujaan Hau. ||14 ||**

Meaning: You are the abode of compassion, the abode of intellect and strength, the temple of joy and glory, and the repository of virtues and knowledge. You are beloved of King Ramachandra, the embodiment of Lord Shiva, and through your name, you bestow meaning, righteousness, desires, and liberation. Oh Hanumanji! With your power, you embody the character and nature of Sri Ramchandra, and you are knowledgeable in the ways of the world, customs, and Vedic rituals. Tulsi considers you her master in mind, speech, and action; you are indeed a wise master who knows all inside and out.

**The Mind Is Mysterious, The Body Made Agile By Hanuman,
All Tasks Of The Great King Are Meticulously Arranged.
The Liberator Of Gods, Roaring Warrior, Youthful Kesari's Son,
Throughout Ages, Your Glories Shine Brightly.
Valiant And Powerful, Turning Attention Towards Tulsi,
Even Saints Listen With Delight, While Villains Tremble.
Transforming The Flawed Into Refined, O Anjani's Son,
As You Appear, Hanuman, Prayers Are Offered. ||15 ||**

Meaning: O King of the Monkeys! For the tasks of Lord Ramachandra, you have effortlessly organized everything that was challenging for the mind. O youthful Kesari's son! You liberate the gods from captivity, create tumult on the battlefield, and your fame shines throughout the ages in the world. O mighty warrior! Why has

your strength diminished for Tulsi, causing concern among the saints and pleasing the wicked? O Anjani's son! Correct my flawed speech just as your grace has brought improvement.

||Savaiya ||

**Jaan Siro Mani Hau Hanuman Sada Janke Man Baas Tihaaro.
Dhaaro Bigaaro Main Kaako Kaha Kehi Kaaran Kheejat Hau To Tihaaro.
Saahib Sevak Naate Te Haato Kiyo So Tahaan Tulsiko Na Charo.
Dosh Sunaaye Te Aagehunko Hoshiyaar Hvai Hon Man Tau Hiya Haaro. ||16 ||**

Meaning: Hey Hanumanji! You are the jewel of wisdom and always reside in the hearts of your devotees. What do I cause to fall or disrupt? Yet, for what reason are you displeased? I am your servant. O Lord! You have severed me from the relationship of a servant; Tulsi has no control over this. Even though my mind has lost in the heart, please listen to my offense, so I may be vigilant for the future.

**Tere Thape Uthpai Na Mahes, Thapai Thirako Kapi Je Ghar Ghaale.
Tere Nivaaje Garib Nivaaj Biraajat Bairinke Ur Saale.
Sankat Soch Sabai Tulsii Liye Naam Phatai Makarikese Jaale.
Boodh Bhaye, Bali, Merihi Baar, Ki Haari Pare Bahutai Nat Paale. ||17 ||**

Meaning: Hey Vanarraj (King of monkeys)! Even Lord Shankar (Shiva), under your influence, cannot devastate a home that you have destroyed. O Garibnivaj (Benefactor of the poor)! Those upon whom you bestow favor, they shine in the hearts of their enemies like a form of suffering. Tulsidasji says, by taking your name, all troubles are shattered like the webs of a spider. I am devoted to you! Have you grown old solely because of me or have you become exhausted after nurturing many poor souls?(By this, you are taking your time to alleviate my distress.)

**Sindhu tare, bade bir dale khal, jaare hain Lankase bank mava se.
Tain ran-kehari kejarike bidale ari-kunjar chhail chhava se.
Toson samattha susaheb si sahai Tulsii dukh dosh davaase.
Bañar baaj badhe khal-khechar, lijat kyon na lapeti lava-se. ||17 ||**

Meaning: You crossed the ocean and destroyed great wicked demons, setting ablaze the formidable fortress like Lanka. O lion-like warrior of the battlefield! The demon enemies, as stubborn as young elephants, you annihilated them like a lion. Tulsidas marvels at your ability and noble service, enduring the fire of faults and sorrows. O eagle in the form of a monkey! Many evil beings resembling birds have grown, why don't you wrap them up like a hawk?

**Achha-bimardan kanan-bhani dasanan aanan bha na nihaaro.
Baridanad akampan Kumbhakarnn-se kunjhar kehari-baro.
Ram-pratap-hutasan, kachchha, bipachchha, samir samiradularo.
Paapaten, saapaten, taap tihoonten sada Tulsii kahan so rakhvaaro. ||18 ||**

Meaning: O Hanumanji, the slayer of the unkillable Akshayakumar! You annihilated the Ashok Vatika and disregarded Ravana's valorous face, not paying any heed to his brilliance. You, like a young lion, shattered the pride of Meghnad, Akampan, and Kumbhakarna-like elephants. The glory of Lord Rama is unmatched like fire against adversaries, and Pavan Kumar (Hanuman) is like the wind for him. They are the delight of the wind god, always saving Tulsidas from sin, curse, and suffering.

II Ghanakshari II

Jānat jahān Hanūmānko nivājyau jan,
Man anumāni, bali, bol na bisāriye.
Sevā-jag Tulsii kabahuṃ kahā chūk parī,
Sāheb subhāv kapi sāhibi sambhāriye.
Aparādhi jāni kijai sāsati sahas bhānti,
Modak marai jo, tāhi māhur na māriye.
Sāhasi samīrake dulāre Raghubīrjūke,
Bānh pīr mahābīr begi hī nivāriye. II19 II

Meaning: O Hanumanji! I am making a vow, do not forget your promise. Reflect on it in your mind, known to the world. Your vessel of grace remains free from obstacles and always pleased. O Lord of the monkeys! Was Tulsidas ever worthy of your service? If there has been an error, take care of your mistress. If you consider me a sinner, subject me to a thousand kinds of miseries, but do not kill the one who dies from eating a sweet. O mighty one, courageous one, beloved of the wind god, dear to Lord Raghunath! Quickly relieve the pain of your arms.

Balak biloki, bali, baareten apano kiyo,
Deenabandhu daya keeni nirupadhi nyaariye.
Raavaro bharoso Tulsike, raavaro'i bal,
Aas raavaraiyai, daas raavaro bichaariye.
Baro bikaraal kali, kaako na bihaal kiyo,
Maathe pagu baliko, nihaari so nivaariye.
Kesari kisor, ranaror, barajor biir,
Baanhupiir Raahumaatu jyau pachhaari maariye. II20 II

Meaning: O compassionate friend of the distressed! Seeing the child, you adopted him from his childhood and showed a unique, Maya-free mercy. Indeed, think about it, Tulsidas is your servant; his trust, strength, and hope are all in you. Who has not been unsettled by this extremely fearful age? Remove it even from my head, seeing this powerful one's feet. O youthful son of Kesari, mighty hero! You create tumult in battle, defeat the pain of Hanuman Bahuk like the lioness mother of Rahuk.

Uthape thapanathira thape uthapanahaar,
Kesari kumaar bal apano sambhaariye.
Raamake gulaamani ko kaamataru Raamadoot,
Mose deen doobareko takiya tihaariye.

**Saahab samarth toson Tulsike maathe par,
So'u aparadh binu biir, baandhi maariye.
Pokhari bisaal baanhu, bali baarichar peer,
Makari jyau pakarikai badan bidaariye. ||21 ||**

Meaning: O Kesari Kumar! You are the one who established the fallen (Sugriva and Vibhishana) and destroyed the seated (like Ravana), remember that strength of yours. O messenger of Ram! For the servants of Lord Ramachandra, you are the wish-fulfilling tree and the support for me and other such weak and helpless ones. O hero! Even though you, like a capable master, are present on Tulsidas' forehead, he is still bound and struck. My arms are vast like a lake, and this pain within is like an aquatic creature, so, like catching a crocodile, tear apart this water creature's mouth.

**Raamako sneh, Raam saahas Lakhan Siya,
Raamaki bhakti, soch sankat nivaariye.
Mud-marakaṭa roga-baarinidhi heri haare,
Jeev-Jaamavantako bharoso tero bhaariye.
Koodiye kripaal Tulsii sasuprem-pabbayateñ,
Suthal subel bhaalu baithikai bichaariye.
Mahaabiir baankure baraki baanhu-peer kyoñ na,
Lankinii jyoñ laataghaar hii marori maariye ||22 ||**

Meaning: In me resides affection for Lord Ram, devotion to Lord Ram, and courage inspired by Ram, Lakshman, and Janaki's grace (the courage to face difficulties steadfastly), therefore alleviate my sorrowful troubles. Upon seeing the monkey form, an embodiment of joy, diseases are like the boundless sea, losing heart; the Jambavan is a mighty trust in your representation. O compassionate one! Beautifully, jump from the mountain of love towards the prettiest Tulsi, waiting on the supreme position (heart) – sitting on the cool mountain of the Jambavan. Hey mighty warrior, why not eliminate my distressing pain like a blow to Lankini's shoulder?

**Lok-parlok hu tisok na bilokiya,
Tose samarth chash charihoon nihaariye.
Karm, kaal, lokpaal, ag-jag jeevjaal,
Naath haath sab nij mahima bichaariye.
Khaas daas raavro, nivaas tero taas u,
Tulsi so dev dukhi dekhiyat bhaariye.
Baath tarumool baanhusool kapikachhu-beli,
Upji sake li kapikeli hi ukhaariye. ||23 ||**

Meaning: In all worlds, both mortal and immortal, no one comparable to you is seen with all four eyes, O Lord! Karma, time, guardians of the world, and the entire assembly of living beings, stationary and mobile, are all within your control. Reflect upon your glory.

O Deva! Tulsi is your dedicated servant, in whose heart resides your abode, and who appears heavily burdened with sorrow. The affliction caused by air-related ailments, akin to the vine-like pain of Hanuman Bahuk, should be uprooted by extracting its origin and tearing apart the troubles like a vanari engaged in play.

**Karm-karal-kans bhoomipalake bharose,
Baki bakbhagini kahuten kahenge kahan daraingee.
Badi bikaral balghatini kahan jaayegi,
Baanhubal balak chhabile chhote chharengee.
Aayi hai banaai besh aap hi bichaari dekho,
Paap jaaye sabko gunike paase paraingee.
Pootana pisaachinee jaise kapikaanh tulsikee,
Baanhapeer mahaaveer, tere mare marengi ||24 ||**

Meaning: Under the terrifying rule of the karma-incarnate Kansa, will the sister of Bakasura, the demoness Putana, fear anyone? She is fearsome in her mission to kill young children, a deed whose play is unmatched anywhere, deceiving infants with her powerful arms. Reflecting on this, she has come in a beautiful form; if you, the perfect protector, take charge, everyone's sins will be cleansed. O mighty King of the monkeys! The suffering of Tulsi, akin to Hanuman Bahuk, is like that of Putana the demoness, and you are in the form of the child Krishna; it is through your actions that she will meet her end.

**Bhaalaki ki kaalaki ki roshaki tridoshaki hai,
Bedan bisham paap-taap chhalchhaanhaki.
Karman kootaki ki jantramantr bootaki,
Pārahi jāhi pāpini malīn manmānhaki ||
Paihaai sajāy nat kahat bajāy tohi,
Bāvarī na hohi bāni jāni kapinānhaki |
Ān hanumānaki dohāi balavānaki,
Sapath mahābīraki jo rahai pīr bānhaki. ||25 ||**

Meaning: This difficult pain on my forehead is a consequence of time, anger, or tridosh (imbalance of the body's three fundamental energies), or the result of my dreadful sins, a shadow of sorrow or deception. It is the fruit of a ritual of destruction or of spells in the form of a tree; Oh enemy, you are a sinful woman, Pootana! Leave or else I will reveal, by banging the drum, that the nature of the King of the Monkeys knows you, so don't become crazy. If you are suffering from pain, then I, Mahabir, the powerful Hanuman, recite the Hanuman Bahuk and send a message, which means now she cannot stay anymore.

**Sinhika samhaari bal, Surasa sudhaari chhal,
Lankini pachaari maari baatika ujaari hai.
Lank parjaari makari bidaari baarbaar,
Jaatudhan dhaari dhuridhaani kari daari hai.
Tori jamakaatari madoadari kadhaori aani,**

**Raavanki raani Meghnad mahantaari hai.
Bheer baanahpeerkii nipat raakhi mahaabheer,
Kaunke sakoch Tulsike soch bhaari hai. ||26 ||**

Meaning: Having vanquished Sinhika with her strength, rectified Surasa's deception, Defeated Lankini and devastated Ashok Vatika. Having set Lanka city ablaze, tearing apart Makari repeatedly, And bringing destruction to the army of demons. Yamaraja's sword, breaking through the veil, Brought Meghnad's mother and Ravana's wife Mandodari out of the palace. Oh mighty King of the monkeys! Tulsidas has profound wisdom, In whose hesitation you have only left behind the fear of my Bahuki (Hanuman Bahuk) suffering.

**Tero balakeli beer suni sahamat dheer,
Bhoolat sareer sudhi sakr-rabi-rahuki.
Teri baan basat bisok lokpal sab,
Tero naam let rahai aarati na kahuki.
Saam daan bhed bidhi bedhoo labed sidhi,
Haath kapinaathahike choti chor saahuki.
Aalas anakh parihaskai sikhaavan hai,
Ete din rahee peer Tulsike baahuki. ||27 ||**

Meaning: Hey brave one! Hearing about your childhood play, even the courageous become fearful, and Indra, Surya, and even Rahu forget their bodily senses. All the guardians of the world dwell free from sorrow due to your strength, and no one remains in distress upon taking your name. It is established through the principles of strategy in giving and receiving, as well as the Vedas and their extensions, that the top knot of thieves remains under the control of Lord Hanuman alone. Considering the suffering endured by Tulsidas for so many days due to Hanuman Bahuk, is it your laziness or anger, jest or punishment?

**Tuukaniko ghar-ghar dolat kangal boli,
Baala ज्याun kripaal natapaal paali poso hai I
Keenhi hai sambhaar saar Anjani kumaar veer,
Aapno bisaarikain na merehu bharoso hai II
Itno parekho sab bhaanti samarth aaju,
Kapiraaj saanchi kahoan ko Tilok toso hai I
Saasati sahat daas kije pekhi parihass,
Cheeriko marn khel balakaniko so hai. ||28 ||**

Meaning: Hey compassionate guardian of the poor! For the sake of a small piece, in my poverty, I used to wander from house to house. You called me and nurtured me like a child. O brave Anjaneya Kumar! Primarily, you have protected me; I trust that you will not forget your devotee. You are capable in every way today, O King of the monkeys! Truly, who is there like you in all three worlds? However, I regret that this servant is enduring adversity, suffering like the death of sons, and you are merely a spectator.

**Aapne hi paap ten tritaap ten ki saapat ten,
Badhi hai baanhabetan kahi na sahi jaati hai.
Aushadh anek jantar-mantra-totkaadi kiye,
Baadi bhaye devta manaaye adhikaati hai.
Kartaar, Bharataar, Harataar, karm, kaal,
Ko hai jagajaal jo na maanat itaati hai.
Chero tero Tulsidas tu mero kahyo Ramadoot,
Dheel teri veer mohi peerten piraati hai. ||29 ||**

Meaning: It is my own sins or the three afflictions or curses that have intensified the pain of Hanuman Bahuk, which neither decreases nor ends. Despite trying many medicines, yantras, mantras, and rituals, and invoking deities, all efforts have been in vain, and the pain only increases. Who in this universe, including Brahma, Vishnu, Mahesh, karma, time, and the entanglements of the world, does not obey your command? O messenger of Rama! Tulsi is your servant, and you have called it your own servant. O hero! Your negligence is causing me even greater suffering from this pain.

**Doot Ramaraay ko, sapoot poot baay ko,
Samatth haath paay ko, sahaay asahaay ko.
Baaki biradaavali, vidit ved gaaiyat,
Raavan so bhat bhayo, muthika ke ghaay ko.
Ate bade sahab, samarth ko nivaajo aaj,
Seedat susevak, bachan mann kaay ko.
Thori baanh peerkii, badi galaani Tulsiko,
Kaun paap kop, lop pragat prabhaay ko. ||30 ||**

Meaning: You are the messenger of King Ramachandra, the noble son of Pawan Dev, capable with your hands and feet, and the helper of the shelterless. The story of your glorious fame is renowned, chanting the Vedas, and Ravana, the conqueror of the three worlds, was wounded by the strike of your mace. Despite receiving the blessings of such a great and capable master, your devoted servant today is suffering sorrow in body, mind, and speech. Tulsi says (Hanuman Bahuk), this slight pain is a great disgrace. What sins of mine have caused your direct influence to vanish due to anger?

**Devi Dev Danuj Manuj Muni Siddh Naag,
Chhote Bade Jeev Jete Chetan Achet Hain.
Pootna Pisaachi Jaatudhaani Jaatudhaan Baam,
Ramadoot ki Rajaai Mathe Maani Let Hain.
Ghor Jantar Mantar Koot Kapat Kurog Yog,
Hanuman aan suni chhaadat nikeet hain.
Krodh kije karmako prabodh kije Tulsiko,
Sodh kije tinako jo dosh dukh det hain. ||31 ||**

Meaning: Devi, deities, demons, humans, sages, Siddhas, and serpents, All small and large sentient beings, Including Pootna, Pisachini, and all cunning demons, They all bow to the command of Ramadoot Pavan Kumar. Terrifying spells, deceitful tricks, cunning maneuvers, And attacks of wicked diseases, Upon hearing Hanumanji's invocation (Hanuman Bahuk), they retreat, Leaving their place. Reflect on my wrongful actions, express anger, Teach Tulsidas, and correct the faults That cause us pain.

**Tere bal baanar jitaye ran Ravanson,
Tere ghaale jatudhan bhaye ghar-ghar ke.
Tere bal Ramraaj kiye sab sura kaaj,
Sakal samaaj saaj saaje Raghubar ke.
Tero gun gaanan suni girbaan pulkat,
Sajal bilochan biranchi Hari har ke.
Tulsike mathe par haath phero kiswaath,
Dekhiye na daas dukhi tose kanigarakke. ||32 ||**

Meaning: By your strength, the monkeys defeated Ravana in battle, And by your mere presence, the demons were destroyed in every household (thirteen). By your prowess, Lord Rama accomplished all tasks of the gods, And by your grace, the entire society of Raghu's lineage was adorned. Listening to the praises of your virtues, the gods are filled with excitement, And tears well up in the eyes of Brahma, Vishnu, and Mahesh. O Lord of the monkeys! Place your hand on Tulsi's head, May the servants who uphold your dignity never see sorrow.

**Palo tere tookko parehu chook mookiye na,
Koor kaudi dooko haun aapni or heriye.
Bhoranath bhorehi sarosh hot thore dosh,
Poshi toshi thapi aapno na avaderiye.
Ambu tu haun ambuchar, amb tu haun dimbh, so na,
Bujhiye bilamb avalamb mere teriye.
Balak bikal jaani paahi prem pahichani,
Tulsiki baanh par laamiloom feriyee. ||33 ||**

Meaning: I am nourished by your fragments, don't fall silent even if I make a mistake. I am worth two paise, but you look towards yourself. O Bholanath! You get angry with your simplicity, with a little fault, satisfy me and settle me, do not think of my servant. If you are water then I am a fish, if you are a mother then I am a little child, do not be late, I am your support. Recognizing the child as agitated, recognize the recognition of love and rotate the long tail on Tulsi's arm (so that the pain is removed)

**Gheri liyo rogan, kujogan, kulogan jyau,
Basar jalad ghan ghata dhuki dhaai hai.
Barsat baari peer jaariye javaase jas,
Rosh binu dosh, dhoom-mool malinaai hai.**

**Karunanidhaan Hanuman Maha Balwaan,
Heri hanshi haanki phoonki faujen tain udaai hai.
Khaaye huto Tulsi kurog raadh raakasani,
Kesari kisor raakhe bir bari aai hai. ||34 ||**

Meaning: Diseases, bad situations, and evil people have surrounded me, Like a dense group of clouds rushing through the sky in daytime. They have showered pain like fiery rain, Burning without anger, they have scorched the glory of achievements. O compassionate ocean, mighty Hanumanji! You smile and look, and with a shout, You blow away the enemy's army with your breath. O brave Kesari's son! Tulsi was eaten by the formless demon of disease, You have protected me vigorously.

|| Savaiya ||

**Ramgulam tuhi Hanuman
Gosaan susaan sada anukoolo.
Paalyo haun baal jyo aakhar doo
Pitu matu son mangal mod samoolo.
Baanh ki bedan baahpagaar
Pukaarat aarat aanand bhoolo.
Shri Raghbir nivaariye peer
Rahoun darbaar paro lati lulo. ||35 ||**

Meaning: Hey Goswami Hanumanji! You are the greatest master and always stand with the servants of Lord Shri Ramachandra. The root of joy and auspiciousness, both syllables (Ram-Naam) have nurtured me like my parents. O supporter of arms! In the agony of arms (Hanuman Bahuk), forgetting all joy, I cry out in pain. O hero of the Raghu dynasty! Please dispel my suffering, so that despite being weak and disabled, I may remain at your court.

|| Ghanakshari ||

**Kaalki karaalta karam kathinaai kidhau,
Paap ke prabhaav ki subhaay baay baavare.
Bedan kubhaanti so sahi na jaati raati din,
Soi baanh gaahi jo gaahi sameerdaavare.
Laayo taru Tulsi tihaaro so nihaari baari,
Seenchiye maleen bho tayo hai tihon taavare.
Bhootaniki aapni paraayeki kripaanidhaan,
Jaanayat sabahiki reeti Ram Ravaare. ||36 ||**

Meaning: I do not know if it is the dreadfulness of time, the difficulty of actions, or the inherent madness of sinful influence. Day and night, a severe pain is occurring, which does not alleviate properly, and it is grasping the same arm that was captured by the Wind God. The sapling tree has been planted by you, which has withered due

to the blaze of these three pains. Looking towards it, water it with compassionate water. O compassionate Ramchandra! You know the nature of ghosts, yours, and the practices of all.

**Paayin peer, pet peer, baanh peer, munh peer,
Jarjar sakal shareer peermayi hai.
Dev bhoot pitar karam khal kaal grah,
Mohi peer dwar damanak si dai hai.
Haun to bin molke bikaano bali baarehi te,
Ot Ram naam ki lalat likhi lai hai.
Kumbhjake kinkar bikal boode gokhuran,
Haay Ramray esi haal kahoon bhai hai. ||37 ||**

Meaning: My feet ache, my stomach aches, my arms ache, and my face aches; my whole body has become emaciated. Deities, spirits, ancestors, karma, time, and evil planets—all have gathered and are bombarding me like a hail of bullets. I am being overwhelmed. Since childhood, I have been sold into your hands without cost, and I have inscribed the foundation of Ram's name on my forehead. Oh King Ramachandra! Has there ever been a time when even Agastya Muni's servant, the singer, sank into the depths of a cow's hoof?

**Bahuk-subahu neech leecher-marich mili
Muhipir-ketuja kurog jatudhan hain,
Ram naam jagajaap kiyo chaho sanurag,
Kaala kaise doot bhoot kaha mere maan hain.
Sumire sahay RamLakhan aakhar dou,
Jinke samuh sake jagat jahan hain.
Tulsi sambhari taadaka-sanhari bhari bhat,
Bedhe bargad se banai banavaan hain. ||38 ||**

Meaning: The pains like Bahuki (Hanuman Bahuk), the lowly Subahu, the weakness of the body like Mareech the demon, and the affliction of the face like Taadaka, along with various other evil diseases in the form of demons, have all come together. I wish to perform the chanting of Ram's name as a sacrificial act of love, but are these ghosts like messengers of time under my control? (Certainly not.) Those who are gaining great fame in the world (R and M), both letters will surely assist me when remembered. Oh Tulsi! Remember the mighty warrior who killed Taadaka, he will distinguish them like a target with his arrow and will cut them off from the high fruit.

**Balpane sudhe man Ram sanmukh bhayo,
Ram naam let maangi khaat tookataak haun.
Parayo lokreetimein punit preeti Ramray,
Mohabas baitho tori tarkitaraak haun.
Khote-khote aacharan aacharan apanayo,
Anjanikumar sodhyo Rampani paak haun.**

**Tulsi gosai bhayo bhonde din bhuli gayo,
Taako phal paavat nidaan paripak haun. II39 II**

Meaning: From my childhood days, I faced Shri Ramachandra Ji directly, uttering fragments of Ram's name from my mouth, seeking and consuming them. (Then in my youth) due to ignorance, I got involved in local customs, but was blessed to leap into profound love for King Ramachandra's holy feet. At that time, Anjani's son adopted me while I carried out many inappropriate actions, and King Ramachandra sanctified me with his sacred hands. Becoming Tulsidas, forgetting the bad days of old, and finally, today I am enjoying the fruit of that alone

**Asan-basan-heen bisham-bishaad-leen,
Dekhi deen doobaro karai na haay-haay ko.
Tulsi anaathsau sanaath Raghunath kiyo,
Diyo phal seel-sindhu aapne subhaayko.
Nec yahi beech pati paai bharuhaaigo,
Bihaai Prabhu-bhajan bachan man kaayko.
Taaten tanu peshiyat ghor bartor mis,
Phooti-phooti nikasat lon Ramrayko. II40 II**

Meaning: In the dreadful abyss of deprivation devoid of food and clothing, and seeing the pitiful and feeble, who was there that did not cry out in sorrow? In such a state of orphanhood, Lord Raghunath, the ocean of compassion, by becoming a protector, bestowed the supreme fruit according to His nature upon Tulsidas. In the midst of this, this lowly person gained fame, considering himself great, and abandoned the worship of Ram with body, mind, and speech. Hence, through severe trials, Ramchandra's salt is seen bursting forth from the body.

**Jion jag Janaki jeevan ko kahai jan,
Maribeko Baranasi baari surasari ko.
Tulsike duhun haath modak hai ese thau,
Jaake jiye muye soch karihai na lariko.
Moko jhootho saancho log Ramko kehat sab,
Mere man maan hai na harko na hariko.
Bhaari peer dusah sareeraten bihaal hot,
Soo Raghubir binu sakai door kariko II41 II**

Meaning: I live in the world as the servant of Ramachandra Ji, known as Janaki's life, and for death, there is Kashi and the waters of the Ganga, meaning the holy river Surasari. In such a place (of life and death), in Tulsidas' hands are laddoos, which even those struggling with life and death will not contemplate. Everyone calls me the servant of Ram, whether false or true, and I take pride in my heart that I am not a devotee of Shiva or Vishnu, apart from Ramchandra Ji. I am suffering from severe bodily pain, and who except Raghubir Ji can relieve me of it?

**Seetapati saheb sahay Hanuman nit,
Hit upadeshko Mahesh mano Gurukai.
Manas bachan kaay saran tihaare paanay,
Tumhare bharose sur main na jaane surakai.
Byadhi bhoot-janit upadhi kahoo khalki,
Samaadhi kije Tulsiko jaani jan furakai.
Kapinath Raghunath Bholanath Bhootnath,
Rogasindhu kyon na daariyat gay khurakai. ||42 ||**

Meaning: Hey Hanuman Ji! Lord Sita's protector, you are always my constant support, and for righteous teachings, you are revered as the supreme guru. I surrender myself completely to your feet with body, mind, and speech; I have not considered the gods as gods, relying only on you. Please dispel the pains caused by diseases, spirits, or any disturbances caused by malevolent forces, recognizing Tulsidas as your true servant. Oh Kapinath, Raghunath, Bholanath, and Bhootnath! Why don't you calm the great ocean of ailments like the singer subdues the cow's hoof?

**Kahon Hanuman son sujaan Ramraayason,
Kripaanidhaan Sankarason savadhaan suniye.
Harsha vishaad raag rosh gun doshamaee,
Biracho biranchi sab dekhiyat duniye.
Maya jeev kaal ke karam ke subhaayake,
Karaiya Ram Beda kahain saanchi man guniye.
Tumhaten kaha na hoy haaha so bujhaiye mohi,
Haun hoon rahon maun hi bayo so jaani lunaiye. ||43 ||**

Meaning: I address Hanuman Ji as the wise one, King Ram as the repository of mercy, and Lord Shankar as the compassionate one. Listen to this attentively. It is observed that the Creator has fashioned the entire world with joy, sorrow, attachment, anger, virtues, and faults. The Vedas proclaim that Ramachandra Ji embodies Maya (illusion), living beings, time, actions, and inherent nature. I hold this truth in my mind. I humbly request you to enlighten me on what is beyond your capabilities. Furthermore, knowing this, I will remain silent and accept the consequences of my actions.

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