

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

tulasi jagajjanani-sAvEri

In the kRti ‘tulasi jagajjanani’ – rAga sAvEri (tALa rUpakaM), SrI tyAgarAja describes the sanctity of tuLasi.

P tulasi jagaj-janani durit(A)pahAriNI

A nilavaramagu nI sari vElpulu
lEr(a)Ta brOvum(i)kanu (tulasi)

C caraNa yugambulu ¹nadulaku parama vaikuNTham(a)Ta
sarisi(jA)kshi nI madhyamu sakala sur(A)vAsam(a)Ta
Siramuna naigama kOTulu celaguc(u)nnAr(a)Ta
sarasa tyAgar(A)di vara bhaktulu pADer(a)Ta (tulasi)

Gist

O tulasi - Mother of the Universe who removes sins!
O Lotus Eyed!

It is said that –
there are no Gods equal to You who is eternal.
Your holy feet are the supreme vaikuNTha for rivers;
Your middle is the abode of all celestials;
host of sacred texts related to vEdas are shining on Your head; and
tyAgarAja and other blessed and best devotees have extolled Your glory.

Please protect us further also.

Word-by-word Meaning

P O tulasi - Mother (janani) of the Universe (jagat) (jagajjanani) who
removes (apahAriNI) sins (durita) (duritApahAriNI)!

A It is said that (aTa) there are no (lEru) (lEraTa) Gods (vElpulu) equal
(sari) to You (nI) who is eternal (nilavaramagu). Please protect (brOvumu) us
further also (ikanu) (brOvumikanu);

O tulasi - Mother of the Universe who removes sins!

C It is said that (aTa) –

Your holy feet (caraNa yugambulu) are the supreme (parama) vaikuNTha (vaikuNThamu) (vaikuNThamaTa) for rivers (nadulaku);

O Lotus (sarasiJa) Eyed (akshi) (sarasiJAkshi)! Your (nI) middle (madhyamu) is the abode (AvAsamu) of all (sakala) celestials (sura) (surAvAsamaTa);

host (kOTulu) of sacred texts related to vEdas (naigama) are (unnAru) shining (celagucu) (celagucunnAraTa) on Your head (Siramuna); and

tyAgarAja and other (Adi) (tyAgarAJAdi) blessed (vara) and best (sarasa) devotees (bhaktulu) have extolled (pADeru) (pADEraTa) Your glory.

O tulasi – Mother of the Universe who removes sins!

Notes -

Variations -

¹ – nadulaku – narulaku. However, as per stOtra given below, ‘nadulaku’ seems to be appropriate.

References -

The story of tulasI is given in dEvi bhAgavataM, Book 9 and in brahma vaivrAta puraNa. The translation of the complete text of brahma vaivrAta puraNa can be found in the website –

<http://www.vrindavan-dham.com/vrinda/tulasi-story.php>

The stOtram, (as stated by the great exponent of hari kathA – Shri TS Balakrishna Sastrigal in ‘tuLasi mahAtmyaM’) to be recited daily by women while worshipping (watering) tuLasi, is under-

yan-mUIE sarva tIrthAni
yan-madhyE sarva dEvatAH
yad-agrE sarva vEdASca
tAm tuLasIm namAmyahaM ||

I (ahaM) salute (namAmi) (namaMyahaM) Her (tAM) – tuLasi (tuLasIM) –

in whose root (yan-mUIE) are all (sarva) sacred waters (tIrthAni);
in whose middle (yan-madhyE) are all (sarva) celestials (dEvatAH); and
in whose crown (yad-agrE) are all (sarva) vEdAs (vEdASca).

As per the story of tuLasi, the following statements are made by Lord vishNu to tuLasi – Source – above cited website -

“Your body will become a famous river known as Gandaki, a virtuous, pure and transparent river in this holy land of India. Your hairs will be transformed into holy trees; and since the trees will be born of you, they will be known as Tulasi trees. All the residents of the three worlds will perform worship with the leaves and flowers of this tree. Thus, you, Tulasi, will reign as the best among trees and flowers.” (Chapter 16)

“You will live in sacred places and bestow the highest religious merit. All the holy spots will converge and reside at the root of the Tulasi tree, and thus spiritual merits will accrue to all.” (Chapter 17)

“You will also be the presiding deity of the Gandaki River, and thereby shower India with religious merit. You will further be the wife of the ocean of salt, which is My partial expansion.” (Chapter 17)

Devanagari

- ప. తులసి జగజ్జనని దురి(తా)పహారిణీ
అ. నిలవరమగు నీ సరి వేల్పులు
లే(ర)ట బ్రోవు(మి)కను (తు)
చ. చరణ యుగమ్బులు నదులకు పరమ వైకుంఠ(మ)ట
సరసి(జా)క్షి నీ మధ్యము సకల సు(రా)వాస(మ)ట
శిరమున నైగమ కోటలు చেলగు(చు)న్నా(ర)ట
సరస త్యాగరా(జా)ది వర భక్తులు పాడె(ర)ట (తు)

English with Special Characters

- pa. tulasi jagajjanani duri(tā)pahāriṇī
a. nilavaramagu nī sari vēlpulu
lē(ra)ṭa brōvu(mi)kanu (tu)
ca. caraṇa yugambulu nadulaku parama vaikunṭha(ma)ṭa
sarasi(jā)kṣi nī madhyamu sakala su(rā)vāsa(ma)ṭa
śīramuna naigama kōṭulu celagu(cu)nnā(ra)ṭa
sarasa tyāgarā(jā)di vara bhaktulu pāḍē(ra)ṭa (tu)

Telugu

- ప. తులసి జగజ్జనని దురి(తా)పహారిణీ
అ. నిలవరమగు నీ సరి వేల్పులు
లే(ర)ట బ్రోవు(మి)కను (తు)
చ. చరణ యుగమ్బులు నదులకు పరమ వైకుంఠ(మ)ట
సరసి(జా)క్షి నీ మధ్యము సకల సు(రా)వాస(మ)ట
శిరమున నైగమ కోటలు చెలగు(చు)న్నా(ర)ట
సరస త్యాగరా(జా)ది వర భక్తులు పాడె(ర)ట (తు)

Tamil

- ప. తులసి జగజ్జ-జ్జనని త్రిగి(తా)పహారిణీ
అ. నిలవరమక్ నీ సరి వేల్పులు
లే(ర)ట ప్రోవు(మి)కను (తులసి)
శ. శరణ యక్మంపు నత్తులకు పరమ వైకుంఠ²(మ)ట

ஸரஸி(ஜா)க்ஷி நீ மத்⁴யமு ஸகல ஸு(ரா)வாஸ(ம)ட
ஸிரமுன நைக்³ம கோடுலு செலகு³(சு)ன்னா(ர)ட
ஸரஸ த்யாக³ரா(ஜா)தி³ வர ப⁴க்துலு பாடே³(ர)ட (துலஸி)

துளசி! உலகினை ஈன்றவளே! பாவங்களைக் களைபவளே!

நிலையான உனக்கு நிகர் தெய்வங்கள்

இல்லையாம்; காப்பாய் இனியும்;

துளசி! உலகினை ஈன்றவளே! பாவங்களைக் களைபவளே!

(உனது) திருவடி யினை நதிகளுக்கு உயர் வைகுண்டமாம்;
கமலக் கண்ணீ! உனது இடை அனைத்து தேவர் உறைவிடமாம்;
(உனது) தலையினில் மறை நூல்கள் யாவும் திகழ்கின்றனராம்;
இனிய தியாகராசன் ஆகிய உயர் தொண்டர்கள் (புகழ்) பாடினராம்;
துளசி! உலகினை ஈன்றவளே! பாவங்களைக் களைபவளே!

Kannada

ಪ. ತುಲಸಿ ಜಗಜ್ಜನನಿ ದುರಿ(ತಾ)ಪಹಾರಿಣೀ

ಅ. ನಿಲವರಮಗು ನೀ ಸರಿ ವೇಲ್ಪುಲು

ಲೀ(ರ)ಟ ಬೋವು(ಮಿ)ಕನು (ತು)

ಚ. ಚರಣ ಯುಗಮ್ಬುಲು ನದುಲಕು ಪರಮ ಪೈಕುಣ್ಣ(ಮ)ಟ

ಸರಸಿ(ಜಾ)ಕ್ಷಿ ನೀ ಮಧ್ಯಮು ಸಕಲ ಸು(ರಾ)ವಾಸ(ಮ)ಟ

ಶಿರಮುನ ನೈಗಮ ಕೋಟುಲು ಚೆಲಗು(ಚು)ನ್ನಾ(ರ)ಟ

ಸರಸ ತ್ಯಾಗರಾ(ಜಾ)ದಿ ವರ ಭಕ್ತುಲು ಪಾಡೇ(ರ)ಟ (ತು)

Malayalam

೧. ತುಲಸಿ ಜಗஜನನಿ ದುರಿ(ತಾ)ಪಹಾರಿಣಿ

೨. ನಿಲವರಮಗು ನೀ ಸರಿ ವേಲ್ಪುಲು

ಲே(ರ)ട ಬೋವು(ಮಿ)ಕನು (ತು)

೩. ചരണ യുഗമ്ബുലു നదుലകു പരമ വൈകുണ്ഠ(മ)ട

സരസി(ജാ)ക്ഷി നീ മധ്യമു സകല സു(രാ)വാസ(മ)ട

ശിരമുന നൈഗമ കോടുലു ചെലഗു(ചു)ന്നാ(ര)ട

സരസ ത്യാഗരാ(ജാ)ദി വര ഭക്തുലു പാഠേ(ര)ട (തು)

Assamese

প. তুলসি জগজ্জাননি দূৰি(তা)পহাৰিণী (jagajjanani)

অ. নিলবৰমগু নী সৰি বেল্পুলু

লে(ৰ)ট বোৱু(মি)কনু (তু)

ଚ. ଚବଣ ଯୁଗସ୍ଥୁଲୁ ନଦୁଲକୁ ପବମ ରୈକୁଞ୍ଚ(ମ)ଟ
ସବସି(ଜା)ଞ୍ଜି ନୀ ମଧ୍ୟମୁ ସକଳ ସୁ(ବା)ସ(ମ)ଟ
ଶିବମୁନ ନୈଗମ କୋଟୁଲୁ ଚେଳଞ୍ଜ(ଚୁ)ନା(ବ)ଟ
ସବସ ଆଗବା(ଜା)ଦି ବର ଭଞ୍ଜୁଲୁ ପାଡେ(ବ)ଟ (ତୁ)

Bengali

ପ. ତୁଲସି ଜଗ□ନି ଦୁରି(ତା)ପହାରିନୀ (jagajjanani)
ଅ. ନିଳବରମଞ୍ଜୁ ନୀ ସରି ବେଞ୍ଜୁଲୁ
ଲେ(ର)ଟ ବ୍ରୋବୁ(ମି)କନୁ (ତୁ)
ଚ. ଚରଣ ଯୁଗସ୍ଥୁଲୁ ନଦୁଲକୁ ପରମ ବୈକୁଞ୍ଚ(ମ)ଟ
ସରସି(ଜା)ଞ୍ଜି ନୀ ମଧ୍ୟମୁ ସକଳ ସୁ(ରା)ସ(ମ)ଟ
ଶିରମୁନ ନୈଗମ କୋଟୁଲୁ ଚେଳଞ୍ଜ(ଚୁ)ନା(ର)ଟ
ସରସ ଆଗରା(ଜା)ଦି ବର ଭଞ୍ଜୁଲୁ ପାଡେ(ର)ଟ (ତୁ)

Gujarati

୫. ତୁଲସି જગજ્જનનિ દુરિ(તા)પહારિણୀ
ଅ. ନିଲବରମଞ୍ଜୁ ନୀ ସରି ବେଞ୍ଜୁଲୁ
ଲେ(ର)ଟ ବ୍ରୋବୁ(ମି)କନୁ (ତୁ)
୫. ଧରଣ ଯୁଗସ୍ଥୁଲୁ ନଦୁଲକୁ ପରମ ବୈକୁଞ୍ଚ(ମ)ଟ
ସରସି(ଜା)ଞ୍ଜି ନୀ ମଧ୍ୟମୁ ସକଳ ସୁ(ରା)ସ(ମ)ଟ
ଶିରମୁନ ନୈଗମ କୋଟୁଲୁ ଚେଳଞ୍ଜ(ଚୁ)ନା(ର)ଟ
ସରସ ଆଗରା(ଜା)ଦି ବର ଭଞ୍ଜୁଲୁ ପାଡେ(ର)ଟ (ତୁ)

Oriya

ପ. ତୁଲସି ଜଗଜ୍ଜନନି ଦୁରି(ତା)ପହାରିଣୀ
ଅ. ନିଲବରମଞ୍ଜୁ ନୀ ସରି ବେଞ୍ଜୁଲୁ
ଲେ(ର)ଟ ବ୍ରୋବୁ(ମି)କନୁ (ତୁ)
ଚ. ଚରଣ ଯୁଗସ୍ଥୁଲୁ ନଦୁଲକୁ ପରମ ବୈକୁଞ୍ଚ(ମ)ଟ
ସରସି(ଜା)ଞ୍ଜି ନୀ ମଧ୍ୟମୁ ସକଳ ସୁ(ରା)ସ(ମ)ଟ
ଶିରମୁନ ନୈଗମ କୋଟୁଲୁ ଚେଳଞ୍ଜ(ଚୁ)ନା(ର)ଟ
ସରସ ଆଗରା(ଜା)ଦି ବର ଭଞ୍ଜୁଲୁ ପାଡେ(ର)ଟ (ତୁ)

ਗਿਰਮੂਹ ਜੋਗਿਯਾ ਜੋਗਿਯਾ ਰੋਗਿਯਾ(ਰੂ)ਯਾ(ਰ)ਯਾ
ਬਰਬ ਭਯਾਗਿਯਾ(ਯਾ)ਯਿ ਭਯਾ ਭਯਾਯਾ ਯਾਯੋ(ਯ)ਯਾ (ਯੁ)

Punjabi

ਪ. ਤੁਲਸਿ ਜਗੱਜਨਨਿ ਦੁਰਿ(ਤਾ)ਪਹਾਰਿਣੀ

ਅ. ਨਿਲਵਰਮਗੁ ਨੀ ਸਰਿ ਵੇਲਪੁਲੁ

ਲੇ(ਰ)ਟ ਬੋਵੁ(ਮਿ)ਕਨੁ (ਤੁ)

ਚ. ਚਰਣ ਯੁਗਮਬੁਲੁ ਨਦੁਲਕੁ ਪਰਮ ਵੈਕੁਲਠ(ਮ)ਟ

ਸਰਸਿ(ਜਾ)ਕਿਸ਼ ਨੀ ਮਧਯਮੁ ਸਕਲ ਸੁ(ਰਾ)ਵਾਸ(ਮ)ਟ

ਸ਼ਿਰਮੁਨ ਨੈਗਮ ਕੋਟੁਲੁ ਚੇਲਗੁ(ਚੁ)ਨਨਾ(ਰ)ਟ

ਸਰਸ ਤਯਾਗਰਾ(ਜਾ)ਇ ਵਰ ਤਕਤੁਲੁ ਪਾਡੇ(ਰ)ਟ (ਤੁ)