Pankaja Lochana

Ragam: Kalyani { 65th Melakartha Ragam}

ARO:  S R₂ G₃ M₂ P D₂ N₃ Ś
AVA:  Ś N₃ D₂ P M₂ G₃ R₂ S

Talam: Misra Chapu
Composer: Swati Tirunal
Version: T. Rukmini
Lyrics Courtesy: Karnatik.com https://karnatik.com/c3432.shtml
Meanings Courtesy: http://www.swathithirunal.in/htmlfile/224.htm
Youtube Class / Lesson: https://www.youtube.com/watch?v=hOeJz26T6h4
Audio MP3 Class / Lesson: http://www.shivkumar.org/music/pankajalochana-class.mp3

Pallavi
pankaja I Ocana pAhi murAntaka pankajAlayA jIvAnAtha vibhO

Anupallavi
shankara vidhi valashAsananuta guNa shamkuru satatam mE sArasanAbha shaurE

caraNam 1
tribhuvana gAdhukam ditjam kana kashipumabhi bhUya nakaharairvitIrya palAdrabha sEna nija pAda rAjvanatamE tatprabhavam shrI narasimha prahlAdam pAlitavAn

caraNam 2
pitruvacasA samupEtya vipina bhuvam ati rUpa guNamAtmA dharma patnIm hrtavantam dasha kNThamiSainakEna nihaya pratikryainAm sAkEtam prApta shrI raghuVira

caraNam 3
sundaratara rUpa nanditAbhIra nArI vrnda mukha sarasIruha madhupa vrndAvanAnta krtavi vidha sukha vihAra kunda nibharadagOvinda nanda nandana

Meaning: Courtesy: http://www.swathithirunal.in/htmlfile/224.htm
Oh Lord with eyes (“lochana”) like lotus flower (“pankaja”) protect me (“pAhi”). You, the vanquisher of demon MURA (“mura-antaka”).
You are the beloved (“jIvAnAtha”) of goddess LAKSHMI (“pankajAlayA”). You are the supreme one (“vibhO”).

You are eulogized (“nuta”) for your virtues (“guNa”) by SANKARA, BRAHMA (“vidhi”) and INDRA (“valashAsana”).
Always (“satatam”) grant me (“mE”) good fortunes (“shamkuru”), oh Lord PADMANABHA (“sArasanAbha”)! SAURE!

Oh Lord SRI NARASIMHA! You tore to shreds with your nails, the fierce-oppressor of the three worlds, the demon HIRANYAKASIPU and saved his son PRAHLADA, who worships your lotus feet.
Oh Lord SRI RAGHUVIRA! You honored the words of your father, and exiled yourself to the forest. You destroyed RAVANA with single arrow, as he had abducted your wife, the most beautiful and virtuous, and returned along with her to SAKETA victoriously.

Oh son of NANDA! Your from is exquisitely bewitching (“sundaratara rUpa”). You are the bee (“madhupa”) hovering over the lotus like (“sarasIruha”) faces (“mukha”) of the cowherd damsels immersed in bliss (“AnanditAbhIra nArI vrnda”).
… you amused yourself in BRNDAVANA (“vrndAvanAnta krtavi vidha sukha vihAra”)
Oh Lord with teeth like jasmine buds (“kunda nibharadagOvinda”)… Oh son of NANDA! (“nanda nandana”).

Pallavi:
Pankaja Lochana Paahi Murantaka
Pankajaalaya JivaNatha Vibho Vibho !
Sahityam: pankaja lOcana pAhi murAntaka

Meaning: Oh Lord with eyes ("lochana") like lotus flower ("pankaja") protect me ("pAhi"). You, the vanquisher of demon MURA ("mura-antaka").

sahityam: pankaja lOcana pAhi murAntaka

Meaning: You are the beloved ("jIvAtha") of goddess LAKSHMI ("pankajAlayA"). You are the supreme one ("vibhO").

Sahityam: pankaja lOcana pAhi murAntaka

Meaning: Oh Lord with eyes ("lochana") like lotus flower ("pankaja") protect me ("pAhi"). You, the vanquisher of demon MURA ("mura-antaka").

sahityam: pankaja lOcana pAhi murAntaka

Meaning: You are the beloved ("jIvAtha") of goddess LAKSHMI ("pankajAlayA"). You are the supreme one ("vibhO").
Anupallavi:
Shankara Vidhi valashasana Nutha Guna
Samkuru Sathatham Me Saarasa Nabha Shoure!

Sahityam: shankara vidhi valashAsana nuta guna
Meaning: You are eulogized (“nuta”) for your virtues (“guna”) by SANKARA, BRAHMA (“vidhi”) and INDRA (“valashAsana”).

Sahityam: shankura satatam me saarasAbha shouRe
Meaning: Always (“satatam”) grant me (“me”) good fortunes (“saarasAbha”), oh Lord PADMANABHA (“saarasAbha”)! SAURE!
Charanam:
Sundara Tara Rupa Nandita Bhira Naari
Vrinda Mukha Saraseerua Madhupa
Brindaavanaantha Krutha Vividha Sukha Vihaara
Kundani Bharatha Govinda Nanda Nandana

Sahityam: sundaratara rUpa
Meaning: Oh son of NANDA! Your from is exquisitely bewitching (“sundaratara rUpa”)!

Sahityam: AnanditAbhra nArI vrnda mukha sarasIruha madhupa
Meaning: You are the bee (“madhupa”) hovering over the lotus like (“sarasiIruha”) faces (“mukha”) of the cowherd damsels immersed in bliss (“AnanditAbhra nArI vrnda”).

Sahityam: vrnAdaAva nAnTa krtaVi vidha sukha vihara
Meaning: … you amused yourself in BRNDAVANA (“vrnAdaAva nAnTa krtaVi vidha sukha vihara”)
**Sahityam:** kunda nibhara

**Meaning:** Oh Lord with teeth like jasmine buds ("kunda nibhara-gOvinda")…

**Oh son of NANDA!** ("nanda nandana").

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**Comments/Appreciation:**

The song has detailed, relaxed sancharis around rishabha and gandharam.

Specifically the phrase: “GRNR” and the expansion: gmpd ns | rgr – s nd pm || gmpd- nd | pmg- d pmgr || snsr are catchy. The repetitive use of these phrases (esp the slow ones) fit directly into alaapana. Repetitive use of sancharis is also a feature of Swati Tirunal (also see Janani Maamava in Bhairavi, eg: anupallavi)

So is the edduppu and its exploitation at different areas. eg: rg rs S ; S ; - sn dp P ; P ;

gr rs S ; S ; - nr s S , S ; - r r rs S ; S ;

Alliterations abound: “nanda nandana”