

paraIOka bhayamu

Ragam: mandAri {50th Melakartha (Namanaarayani) Janyam}

ARO: S R1 G3 M2 P N3 S ||

AVA: S N3 P M2 G3 R1 S ||

Talam: dEshAdi

Composer: Tyagaraja

Version: Hyderabad Brothers

Lyrics Courtesy: Lakshman Ragde

Meaning Courtesy: Thyagaraja Vaibhavam

Pallavi:

paraIOka bhayamu IEka bhavapAsha baddhuleyyaru

Anupallavi:

karivAji shrngAra rAma shibhi-kAdulella manake galigenani

Charanam:

konna kANTalamu kOna biDDalmamu vanne ciralanu vAna guDiselanu

tinnaga gani dEva IOkamani tannukolluLO tyAgarAjanuta

Meaning: (Courtesy: Thyagaraja Vaibhavam: <http://thyagaraja.sulekha.com/blog/post/2006/10/thyagaraja-vaibhavam-8.htm>):

In the kRti 'para IOka bhayamu' – rAga mandAri, SrI tyAgarAja pities those who consider enjoyments and possessions as the end and do not have any worry about the life after death.

Gist: O Lord praised by this tyAgarAja! (1) People believing that possessions like elephant, horse, charming gardens, palanquins etc are meant for their own sake, and (2) considering women gotten in marriage, their progeny, colourful garments, cottages as permanent and treating such existence as heaven itself, and because of consequent struggle, (3) with no fear of about the future World, they have become bound in the noose of Worldly Existence.

P With no (IEka) fear (bhayamu) of the future (para) World (IOka), people have become (aiyyedaru) bound (baddhulu) (baddhulaiyyedaru) in the noose (pAsha) of Worldly Existence (bhava).

A Believing that (ani) possessions (ella) (literally all) like elephant (kari), horse (vAji), charming (sRGgAra) gardens (ArAma) (sRGArAma), palanquins (sibika) etc (Adulu) (sibikAdulella) are meant (galigenu) (literally created) (galigenani) for their own sake (manakE), with no fear of the future World, people have become bound in the noose of Worldly Existence.

C Considering (gani) (literally see) – women (kAntalanu) gotten in marriage (konna), their progeny (kanna biDDalanu) (literally children born), colourful (vannE) garments (cIralanu) (literally saris), cottages (vAna guDiselanu) (literally rain shelters) - as permanent (tinnagA) and treating such existence as (ani) heaven (daivalOkamu) (daivalOkamani) itself, and because of consequent struggle (tannukoLLu) (tannukoLLaLO), O Lord praised (nuta) by this tyAgarAja! people with no fear of about the future World, have become bound in the noose of Worldly Existence.

Pallavi:

paraIOka bhayamu IEka bhavapAsha baddhuleyyaru

With no (IEka) fear (bhayamu) of the future (para) World (IOka), ...

; ; ; P N P ; pm | gM - g ; ; | ; ; ; ; ||
pa ra IO - ka- bha- ya -- -- --

; ; ; P N P ; pm | gM - g ; G | R S ; R ||
 pa ra IO - ka- bha- ya - mu - IE --

G , m ; P N pn sn pm | gM - g ; rg | mpmg rsS ; R ||
 -- ka - pa ra IO -- ka- bha- ya - mu - -- - IE --

G , m ; P N pn sn pm | gM - g ; rg | mpmg rsS ; R ||
 -- ka - pa ra IO - ka- bha- ya - mu - - IE - ka

... people have become (aiyyedaru) bound (baddhulu) (baddhulaiyyedaru) in the noose (pAsha) of Worldly Existence (bhava).

G , m ; P , m- gm G -R | S ; ; sr | G -rg M-gm ||
 bha- va - pA - sha ba- - ddhu ley - ye - - - ru

pnsn pm- pn Srs n-p ; pm | gM - g ; rgm-gl mpmg rs ; sr ||
 --- -- pa ra -IO - ka- bha- ya - mu - - - IE - ka

G , m ; P , m- gm G -R | S ; ; sr | G -rg M-gm ||
 bha- va - pA - sha ba- - ddhu ley - ye - - - ru

pnsn pm- P s-n P ; pm | ; gm , G , | ; ; ; ||
 --- - - pa - ra IO - ka- bha- ya -- --

; ; ; pm gr ; ; ; | ; g r ; S | ; ; ; ||
 -- --- --- -- --- -- -- --

Anupallavi:

karivAji shrngAra rAma shibhi-kAdulella manake galigenani

... Believing that possessions like the elephant (kari), horse (vAji), charming (sRGgAra) gardens (ArAma) (sRGArAma),...

; ; ; P , N s ; R | rs S ; ; | ; ; ; ||
 ka ri vA - ji shrn-- -- -- --

; ; ; P , N s ; R | rs S ; R | R- R ; ; ||
 ka ri vA - ji shrn-- - gA ra rA

srgR sn- P , N s ; R | rs S ; R | R- R ; ; ||
 ma- - -- ka ri vA - ji shrn-- - gA ra rA

srgR sn- P N , s ; R | ; rs S - R | R- R ; R ||
 ma- - -- ka ri vA - ji shrn-- - gA ra rA ma

... Believing that (ani) possessions (ella) like...

palanquins (sibika) etc (Adulu) (sibikAdulella) are meant (galigenu) (literally created) (galigenani) for their own sake (manake), ...

... with no fear of the future World, people have become bound in the noose of Worldly Existence.

G , m ; - pg m , R s ; S | nP - n ; - S | , n - P ; pm ||
 shi- bhi- kA- - dule - lla ma- na ke - la ga - lgu

gr sr gm - snP , N s ; R | ; rs S - R | R- R ; R ||
 nu - - -- ka ri vA - ji shrn-- - gA ra rA ma

G , m ; - M , gR, s ; S | snp - n ; - S | , n - P ; pm ||
 shi- bhi- kA- - du le - lla ma- na ke - la ga - lgu

gr sr gm - pn Srs n-p ; pm | gM - g ; rgm-gl mpmg rs ; sr ||
 nu - - - pa ra- -IO - ka- bha- ya - mu - - - lE - ka

G , m ; P , m- gm G -R | S ; ; sr | G -rg M-gm ||
 bha- va - pA - sha ba- - ddhu ley - ye - - - - ru

pnsn pm- P s-n P ; pm | ; gm , G , | ; ; ; ||
 - - - - - pa - ra IO - ka- bha- ya - - - -

Charanam:

konna kANTalanu kanna biDDalanu vanne ciralanu vAna guDiselanu
 tinnaga gani dEva lOkamani tannukollu lO tyAgarAjanuta

Considering (gani) (literally see) – women (kAntalanu) gotten in marriage (konna), their progeny (kanna biDDalanu) (literally children born), ...

; ; ; - P , p - P ; pm | g R- g ; - P | pm - gR ; pm ||
 - - - kon - na kAN - Ta- la - nu ka Nna- bi- - DDa

gR - s ; - P s-n - P ; pm | g R- g ; - P | pm - gR ; pm ||
 la- nu - kon - na kAN - Ta- la - nu ka Nna- bi- - DDa

... colourful (vannE) garments (cIralanu) (literally saris), cottages (vAna guDiselanu) (literally rain shelters) ...

gR - s ; - S S - sn P - N | sR - r ; pm | gr - gm P - P ||
 la- nu - van ne ci- - ra la- nu - vA- na gu- Di se

P , p ; pn Srs n-p ; pm | g R- g ; - P | pm - gR ; pm ||
 la nu - kon na - kAN - Ta- la - nu ka Nna- bi- - DDa

gR - s ; - S S - sn P - N | sR - r ; pm | gr - gm P - P ||
 la- nu - van ne ci- - ra la- nu - vA- na gu- Di se

... as permanent (tinnaga) ...

P , p ; - np , N s ; R | rs S ; ; | ; ; ; ||
 la nu - tin- - naga - ga ne--

P , p ; - np , N s ; rg | rs S ; ; | ; ; ; ||
 la nu - tin- - naga - ga ne--

- as permenent (tinnaga) ... and treating such existence as (ani) heaven (daivalOkamu) (daivalOkamani) itself, ...

; ; ; - np , N s ; rg | rs S ; R | R R ; R ||
 - - - tin- - naga - ga ne-- - dEi va lO - ka

srg- r s s- np , N s ; rg | rs S ; R | R R ; R ||
 ma- ni - - tin- - naga - ga ne-- - dEi va lO - ka

srg- r s n- sp , N s ; rg l rs S ; R | R R ; R ||
ma- ni - - tin- - naga - ga ne-- - dEi va IO - ka

*... and because of consequent struggle (tannukoLLu) (tannukoLLaO),
O Lord praised (nuta) by this tyAgarAja!*

... People with no fear of about the future World, have become bound in the noose of Worldy Existence.

G , m ; - pmP , gR, s ; S l rsnp ; ; - ps l , n - P ; pm ||
ma- ni - - tan- - nu kol - la IO - - - tyA - ga rA - ja-

gr sr gm- pn Srs n-p ; pm l gM - g ; rgm- gl pmR S ; sr ||
nu ta- - - pa ra- - IO - ka- bha- ya - mu - - IE - ka

G , m ; P , m- gm G -R | S ; ; sr | G -rg M- gm ||
bha- va - pA - sha ba- - ddhu ley - ye - - - ru

pnsn pm- P s-n P ; pm l ; gm , G , l ; ; ; ||
- - - - - pa - ra IO - ka- bha- ya - - -

; ; ; pm gr ; ; ; l ; g r ; S | ; ; ; ||
- - - - - - - - - - - - - - -