pallOka bhayamu

Ragam: mandAri {50th Melakarthta (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:
pallOka bhayamu lEka bhavapAsha baddhuleyyaru

Anupallavi:
karivAji shrngAra rAma shibhi-kAdulella manake galigenani

Charanam:
konna kANTalamu kOna biDDalmamu vanne ciralanu vAna guDiselanu
tinnaga gani dEva lOkamani tannukoLLalO tyAgarAjanuta


In the kRti 'para lOka 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 Worldy Existence.

P  With no (lEka) fear (bhayamu) of the future (para) World (lOka), people have become (aiyyedaru) bound (baddhulu) 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:
pallOka bhayamu lEka bhavapAsha baddhuleyyaru

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

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

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.
Charanam:
konna kANTalanu kanna biDDalanu vanne ciralanu vAna guDiselanu
tinnaga gani dEva lOkamani tannukolluO tyAgarAjanuta

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

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

... as permanent (tinnagA) …

- 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.