

muLLu koneya mEle in Kannada, Sanskrit, Telugu, Tamil
with Meaning in English

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This Mundige is based on Janapada style. “muLLu” means “thorn” – the sharp edged point thorn. On the sharp edge of the thorn three ponds (our body) are built. Out of the three ponds, two were dry and the other one was never filled. Each jeeva has different dehaas. And each will have svaroopo deha, comprise of Linga deha, anirudda deha and sthoola deha.

The first two can't be filled with saadhana, while the third i.e., sthoola deha is needed for saadhana and as our saadhana is incomplete.

ODDaru – ಬಡ್ಡರು –Jeeva's 3 Oddaru comprise of Baalya, youvana and vruddapya. During Baalya, one would be playing, in Youvana one would be after vishayasakta sukha, in Vruddapya one would be having anaarogya. As such, of the three, the first and the third are lame and the second – i.e., Youvana - one was not having legs at all, because during youvana even though we tend to have strength to do saadhana, we will not put our efforts to do saadhana – As such, the youvana period is termed as without legs.

To the person who didn't had the legs, three buffaloes were given, of which two were sterile (ಬರಜು), and the third didn't had the calf at all. - the three are sati, suta and sampattu (wife, son and wealth). - Wife and son are termed as sterile as they are hindrance for our saadhana and the third – the wealth compared to not to have calf.

For the buffalo which didn't had the calf – it was given three treasures – viz., nyaaya, neeti, dharma. Of which the first two are not usable and the third – the dharma was not acceptable.

The unaccepted treasure was checked by three inspectors – viz., sanchita, agaami and praarabdha – of which the first two are blind and the third didn't had eye at all.

The person who didn't had the eye at all was gifted three towns, - viz., Sattva, rajas and tamo – of which the second and third were in ruins and the first was like a desert.

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Three potters came to the deserted town (satvaguna) – i.e., Satva Tamoguna (Rudra), Satva Rajotuna (Brahma) and Pure Satva guna (Srihari). i.e., the three – Brahma, Vishnu and Maheshwara are the main reason for the Jagat srusti, stithi and laya, wherein Srihari will be in Brahma with his Brahma roopa and in Maheshwara with Eshwara roopa does everything. - The first two potters had the holes – i.e., they are aswatantras whereas the third – had no hand at all – i.e., he was THE swatantra.

That potter who had no hands at all (Svatantra Vishnu) made three pots – two had holes and the third was bottomless. “Three pots – Jnaana, bhakthi, and Vairagya, were made by the potters, two of which had holes and the third was bottomless, (Bhakthi).

To the bottomless pot, three rice grains were put for cooking, of which the first two could not be baked and third could not be cooked at all. – the three rice grains are Taamasa bhakthi, Raajasa Bhakti and saatvika bhakthi. The Saathvika Bhakthi could not be cooked at all.

Three guests – Vaak, Kaaya, and Manassu - arrived for eating the rice, two of them were on fast and the third was not hungry at all -

For the third who was hungry (manassu) – was given three wooden sticks – ateeta, anaagata and vartamaana births. Two are not touched and the third can't be touched.

As such Purandara Vittala, (Srihari) only can guide us on the path of moksha, by giving Jnaana, bhakthi and vairagya.

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முள்ளு கொநெய மேலெ மூரு கெரெய கட்டி
எரடு தும்பது ஒத்து தும்பலே இல்ல
தும்பலில்லத கெரெசெ பம்தரு மூவரு ஒட்டரு
இப்பரு கும்தரு ஒப்பசெ காலே இல்ல
காலில்லத ஒட்டசெ கொட்டரு மூரு எம்மெகள
எரடு பரடு ஒம்தக்கெ கருவே இல்ல
கருவில்லத எம்மெசெ கொட்டரு மூரு ஹொந்நுகள
எரடு ஸவசலு ஒத்து ஸல்லலே இல்ல
ஸல்லதித்த ஹொந்நிகெ பம்தரு மூவரு நோடகாரரு
இப்பரு குருடரு ஒப்பசெ கண்ணே இல்ல
கண்ணில்லத நோடகாரசெ கொட்டரு மூரு ஊருகள
எரடு ஹொளு ஒம்தக்கெ ஒக்கலே இல்ல
ஒக்கலில்லத ஊரிகெ பம்தரு மூவரு கும்பாரரு
இப்பரு சொம்சரு ஒப்பசெ கையே இல்ல
கை இல்லத கும்பாரரு மாடித மூரு மடிகெகள
எரடு ஒடகு ஒம்தக்கெ புடவே இல்ல
புடவில்லத மடிகெசெ ஹொகிதரு மூரு அக்கிகாள
எரடு பேயது ஒத்து பேயலே இல்ல
பேயலில்லத அக்கிகெ பம்தரு மூவரு நெம்தரு
இப்பரு உண்ணரு ஒப்பசெ ஹஸிவே இல்ல
ஹஸிவெ இல்லத நெம்தசெ கொட்டரு மூரு தொண்பெகள
எரடு தாகது ஒத்து தாகலே இல்ல
தாகலில்லத தொண்பெய தாகிஸி ஸத்திய
நீயபேகு புரம்தரவிட்டல நீரு

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मुळु कोनेय मेले मूरु केरेय कट्टि
ऐरडु तुंबदु ओंदु तुंबले इल्ल
तुंबलिल्लद केरेगे बंदरु मूवरु ओडुरु
इब्बरु कुंटरु ओब्बगे काले इल्ल
कालिल्लद ओडुगे कोट्टरु मूरु ऐम्मोगळ
ऐरडु बरडु ओंदके करुवे इल्ल
करुविल्लद ऐम्मगे कोट्टरु मूरु होन्नुगळ
ऐरडु सवकलु ओंदु सल्लले इल्ल
सल्लदिद्द होन्निगे बंदरु मूवरु नोटगाररु
इब्बरु कुरुडरु ओब्बगे कण्णे इल्ल
कणिल्लद नोटगारगे कोट्टरु मूरु ऊरुगळ
ऐरडु हाळु ओंदके ओक्कले इल्ल
ओक्कलिल्लद ऊरिगे बंदरु मूवरु कुंबाररु
इब्बरु चोंचरु ओब्बगे कैये इल्ल
कै इल्लद कुंबारनु माडिद मूरु मडिकेगळ
ऐरडु ओडकु ओंदके बुडवे इल्ल
बुडविल्लद मडिकेगे हाकिदरु मूरु अक्किकाळ
ऐरडु बेयदु ओंदु बेयले इल्ल
बेयलिल्लद अक्किगे बंदरु मूवरु नेंटरु
इब्बरु उण्णरु ओब्बगे हसिवे इल्ल
हसिवे इल्लद नेंटगे कोट्टरु मूरु तोणपेगळ
ऐरडु ताकदु ओंदु ताकले इल्ल
ताकलिल्लद तोणपेय ताकिसि सद्गतिय
नीयबेकु पुरंदरविट्टल नीनु
ముళ్ళు కొనెయ మేలే మూరు కెరెయ కట్టి
ఎరడు తుంబదు ఒందు తుంబలే ఇల్ల
తుంబలిల్లద కెరెగె బందరు మూవరు ఒడ్డరు

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ఇబ్బరు కుంటరు ఒబ్బగె కాలే ఇల్ల
కాలిల్లద ఒడ్డగె కొట్టరు మూరు ఎమ్మెగళ
ఎరడు బరడు ఒందక్కె కరువే ఇల్ల
కరువిల్లద ఎమ్మెగె కొట్టరు మూరు హొన్నుగళ
ఎరడు సవకలు ఒందు సల్లలే ఇల్ల
సల్లదిద్ద హొన్నిగె బందరు మూవరు నోటగారరు
ఇబ్బరు కురుడరు ఒబ్బగె కణ్ణే ఇల్ల
కణ్ణిల్లద నోటగారగె కొట్టరు మూరు ఊరుగళ
ఎరడు హోళు ఒందక్కె ఒక్కలే ఇల్ల
ఒక్కలిల్లద ఊరిగె బందరు మూవరు కుంబారరు
ఇబ్బరు చొంచరు ఒబ్బగె కైయే ఇల్ల
కై ఇల్లద కుంబారను మాడిద మూరు మడికెగళ
ఎరడు ఒడకు ఒందక్కె బుడవే ఇల్ల
బుడవిల్లద మడికెగె హోకిదరు మూరు అక్కికాళ
ఎరడు బేయదు ఒందు బేయలే ఇల్ల
బేయలిల్లద అక్కిగె బందరు మూవరు నెంటరు
ఇబ్బరు ఉణ్ణరు ఒబ్బగె హసివే ఇల్ల
హసివె ఇల్లద నెంటగె కొట్టరు మూరు తొణవెగళ
ఎరడు తాకదు ఒందు తాకలే ఇల్ల
తాకలిల్లద తొణవెయ తాకిసి సద్గతియ
నీయబేకు పురందరవిట్టల నీను

(Source – Purandara Samputa by Aralumallige Parthasarathi)