

Meaning of the Song - Mullu koneya mele mooru kereya katti

Song - Mullu koneya mele mooru kereya katti by Vasu Dixith.

Ref.: The meaningful shri. Purundara dasaru's song

Meaning by Keshava Rao on dvaita.org

ಮುಳ್ಳು ಕೊನೆಯಮೇಲೆ ಮೂರೂ ಕೆರೆಯ ಕಟ್ಟಿ ‘
ಎರಡು ತುಂಬದು ಒಂದು ತುಂಬಲೇ ಇಲ್ಲ

Perennial Meaning:

Lake Represents Body. The Jiva Or Svarupa Deha Is Constituted By Three Bodies - Anadi Linga Deha (Casual Body), Aniruddha Deha Or Sukshma Deha (Subtle Body) And Sthula Deha (Gross Body).

The First Two Dehas, Viz. Linga Deha And Sukshma Deha Cannot Be Filled With Sadhanodka (Meaning Not Possible To Accomplish Sadhana), While The Sthula Deha I.E., Gross Body Can Be Utilized For Sadhana. But Even This Is Not Filled Because Our Sadhana Is Not Yet Complete Or We Are Not Doing Enough Sadhana.

ತುಂಬಲಿಲ್ಲದ ಕೆರೆಗೆ ಬಂದರು ಮೂವರು ಒಡ್ಡರು
ಇಬ್ಬರು ಕುಂಟರು ಒಬ್ಬಗೆ ಕಾಲೇ ಇಲ್ಲ

Perennial Meaning:

Three Stone-Workers Are Three Stages That Happen To The Sthula Deha I.E. Gross Body -Boyhood, Youth And Old Age.

Boyhood And Old Age Are Like Lame Men. In Boyhood, One Is Immature And Indulges In Fun And Playing. In Old Age Insecurity, Weakness And Fatigue Set In. Thus These Two Are Hard To Utilize For Sadhana. While In Youth, One Has Lot Of Strength To Do Sadhana, But There Is Little Effort Or Willingness To Perceive. Thus Not Having Willingness Is Like Not Having Leg.

ಕಾಲಿಲ್ಲದ ಒಡ್ಡಿಗೆ ಕೊಟ್ಟರು ಮೂರು ಎಮ್ಮೆಗಳ
ಎರಡು ಬರಡು ಒಂದಕ್ಕರುವೇ ಇಲ್ಲ

Perennial Meaning:

The Three Buffalos Are The Three Desires Known As Ishhanatrayaru – Wife (Madadhi), Children (Makkalu) And Wealth (Iswarya). It Is Well Known That When In Youth, The Three Desires Set In. Wife And Children Are Hindrances To Dharmasadhana And Hence Like A Barren Baffalo. One May Argue What If They Are Cooperative In Dharmasadhana. But, Still The Bandha Or The Bondage Is A Handicap In Doing Full Sadhana. Wealth Need Not Be Dharma Pratibandhaka And Instead It Can Be Dharmasadhaka. But More Often Than Not, It Is Used For Materialist Pleasure Seeking Only And Hence It Is Like A Buffalo Without Calf. Thus Not Having Calf Is Like Not Having "Dharma-Chitta" (- The Person Does Not Utilize All Wealth Only For Dharma Karyas).

ಕರುವಿಲ್ಲದ ಎಮ್ಮೆಗೆ ಕೊಟ್ಟರು ಮೂರು ಹೊನ್ನುಗಳ
ಎರಡು ಸವಕಲು ಒಂದು ಸಲ್ಲಲೇ ಇಲ್ಲ

Perennial Meaning:

The Wealth (Gold) Can Be Spent In Three Ways –

1. Dharma Marga 2. Adharma Marga 3. Preserve For The Generation

One May Observe That It Takes The Course Of The Last Two. The Wealth Is Either Used For Wrong Purpose Or Preserved For The Future Generations, But It Is Utilized. The First One - Dharma Marga - Is Not Utilized At All.

ಸಲ್ಲದಿದ್ದ ಹೊನ್ನಿಗೆ ಬಂದರು ಮೂವರು ನೋಟಗಾರರು
ಇಬ್ಬರು ಕುರುಡರು ಒಬ್ಬಗೆ ಕಣ್ಣೇ ಇಲ್ಲ

Perennial Meaning:

Two Are Blind And One Does Not Have Eyes.

The Three Observers Are The Three Kinds Of Karmas 1. Sanchita 2. Agami & 3. Prarabdha. One Does Not Know Any Thing About The Sanchita And Agami Karmas As One Is Past And The Other Is Future And So They Are Like Blind Men. But One Can Gauge Prarabdha, The Third One As That Is Reflected In What Happens To Us In This Present Life. Thus It Is Perceivable, But Still One Is So Engrossed In Materialistic Pleasures, That One Has No Eye To See The Third One Also.

ಕಣ್ಣಿಲ್ಲದ ನೋಟಗಾರರಿಗೆ ಕೊಟ್ಟರು ಮೂರು ಊರುಗಳ
ಎರಡು ಹಾಳು ಒಂದಕ್ಕೆ ಒಕ್ಕಲೇಇಲ್ಲ

Perennial Meaning:

All Of Us, Who Are Undergoing Prarabdha, Are Equipped With Three Gunas - Sattva, Rajas And Tamas. Rajas And Tamas Cannot Lead To Moksha And So They Are Like Deserted Towns. Even Though Sattva Marga Can Lead Us To Moksha, One Does Not Use It And So It Is Like A Town Having No Inhabitants.

ಒಕ್ಕಲಿಲ್ಲದ ಊರಿಗೆ ಬಂದರು ಮೂವರು ಕುಂಬಾರರು
ಇಬ್ಬರು ಚೊನ್ ಚರು ಒಬ್ಬಗೆ ಕೈಯೇ ಇಲ್ಲ

Perennial Meaning:

Sattva Guna Can Be Further Classified As Sattvatamas, Sattvarajas And Sattvasattva. The Three Abhimani Devatas For These Are Rudra, Brahma And Vishnu Respectively.

Rudra And Brahma Are Not Independent And So They Are Crippled (Svatanthro Bhagavan Vishnu- Only Lord Vishnu Is Independent). Though Vishnu Is Independent And Capable Of Giving Us Moksha, He Has Not Relieved Us From This Samsara. Thus "Not Having Arm/Hand" Is To Be Taken Figuratively To Mean Not Wiling To Help Us.

ಕೈ ಇಲ್ಲದ ಕುಂಬಾರನು ಮಾಡಿದ ಮೂರು ಮಡಿಕೆಗಳ

ಎರಡು ಒಡಕು ಒಂದಕ್ಕೆ ಬುಡವೇ ಇಲ್ಲ

Perennial Meaning:

Vishnu, Who Has Not Used His Hand To Help Us, Gave Three Tools - Viveka (Knowledge), Vyragya (Detachment) And Bhakti (Devotion).

We Don't Have Knowledge And Detachment And So They Are Like Pot With Holes.

We Try To Have Devotion, But Devotion Without Knowledge And Detachment Is Like A Bottomless Pot. Devotion Must Have The Support Of Knowledge And Detachment. Otherwise It Is Futile.

ಬುಡವಿಲ್ಲದ ಮಡಿಕೆಗೆ ಹಾಕಿದರು ಮೂರು ಅಕ್ಕಿಕಾಳೆ

ಎರಡು ಬೇಯದು ಒಂದು ಬೇಯಲೇ ಇಲ್ಲ

Perennial Meaning:

The Bottomless Devotion Has Three Forms Which Are Like Thee Rice Grains - Sattvika Bhakti, Rajasika Bhakti And Tamasika Bhakti.

Rajasika Bhakti And Tamasika Bhakti Are Devotion Of Pomp And Show Cannot Lead Us To Moksha And So They Unable To Be Cooked. Sattvika Bhakti Can Lead Us To Moksha, But We Are Not Utilizing It And So This Is Uncooked.

ಬೇಯಲಿಲ್ಲದ ಅಕ್ಕಿಗೆ ಬಂದರು ಮೂವರು ನೆಂಟರು

ಇಬ್ಬರು ಉಣ್ಣರು ಒಬ್ಬಗೆ ಹಸಿವೇ ಇಲ್ಲ

Perennial Meaning:

This Sattvika Bhakti Can Be Exercized By The Three "Karana-S" (Means, Known As Trikarana-S), Viz. Mind, Speech And Action (Thought, Word And Deed). Speech And Action Without Thought Cannot Lead Us To Moksha. Also At The End Body Gets Destroyed, The Tongue And Body Cannot Taste The Moksharasa. Mind And Chitjnana Can Lead Us To Moksha, But If Jijnasattva Itself Is Lacking. The Mind Is Not Hungry.

ಹಸಿವೇ ಇಲ್ಲದ ನೆಂಟಿಗೆ ಕೊಟ್ಟರು ಮೂರು ಕಣಪೆಗಳ
ಎರಡು ತಾಕದು ಒಂದು ತಾಕಲೇ ಇಲ್ಲ

Perennial Meaning:

The Mind Is Put To Pain By The Sorrows Of Past, Future And Current Births. We Have No Clue About The Past And Future Births. Thus We Don't Realize Those Pains And So They Can't Touch. We Experience The Pain Of Current Birth And So It Certainly Can Have Impact On Us; But Unfortunately, It Is Not Having An Impact On Us As We Are Either Carried Away With The Pleasure Experiences Or Always Repenting On The Pain Experiences.

ತಾಕಲಿಲ್ಲದ ಕಣಪೆಯ ತಾಕಿಸಿ
ಸದ್ಗತಿಯ ನೀಯಬೇಕು ಪುರಂದರ ವಿಠಲ ರಾಯ

Perennial Meaning:

By Making Us Realize The Impact Of The Sorrow Of Current Birth, Oh Purandara Vitthala! Guide Us On The Path Of Moksha By Giving Knowledge, Devotion And Detachment And Grace Us With Moksha.