

Explanation (Vyakhyana):

Sthalavillavayya bhagavatare

This song by **Purandara Dasa** is a classic "**Mundige**" (an allegorical or cryptic poem). In this composition, the poet compares the human body and mind to a house. He explains to fellow devotees that his "house" is so overcrowded with worldly relatives (sensory and mental distractions) that there is no physical or mental space left to invite the Lord.

Based on the traditional "Mundige" interpretations from your website's context, here is the stanza-wise explanation in English:

Vyakhyana (Interpretation)

Pallavi

Sthalavillavayya bhagavatare
Olage horage sandhani bhala tumbide

Interpretation:

"O devotees of the Lord, there is no space left here!" The poet laments that his life is overcrowded. "**Inside**" (his mind/consciousness), there is a crowd of attachments and desires. "**Outside**" (in his physical life), there is the noise of worldly activities and sensory pursuits. Because of this dense "sandhani" (crowd/congestion), he is unable to find a quiet corner to install the idol of the Lord or contemplate His name.

Stanza 1: The Structure of the House

Aidakke idarolu untu, mat-taidu aidu mandigalu beruntu
Aidu nalku dwaragaluntu, navu baidare nimmadenu hoditu gantu

Interpretation:

The poet describes the "tenants" of this body:

- **Five for Five:** The five sense organs (Pancha Jnanendriyas - eyes, ears, nose, tongue, skin) are like tenants who are constantly occupied with the five sense objects (Pancha Tanmastras - sight, sound, smell, taste, touch).
- **The Nine Doors:** The body has nine "doors" (the *Nava dwaras* or physical openings) through which consciousness constantly leaks out toward the world.
- **The Struggle:** Even if we try to scold or control these senses (*baidare*), they do not lose anything (*hoditu gantu*). They are stubborn and continue to drag the mind away from God.

Stanza 2: The Troublemakers

Aru mandi makkaluntu (vakaluntu), mattaru mandi prerakaruntu
Prerakarige kartaruntu, vichara madalikke nimmadenu tantu

Interpretation:

- **The Six Children/Tenants:** These are the *Arishadvargas*—the six internal enemies (Lust, Anger, Greed, Attachment, Pride, and Envy).
- **The Instigators:** There are six more "instigators" (habitual tendencies or *Vasanas*) that push these emotions to act.
- **The Master:** Behind all these instigators is a "Master"—which is **Ignorance (Avidya)**.

- When the house is full of such rowdy "children" and their "master," the poet asks: "How can I find the time or peace to perform *Vichara* (spiritual inquiry)?"

Stanza 3: The Domineering Elders

Atteyembolu balu khodi, ennotti aluva purusha hedi
Matte mava adanadi, sarihottige bahuu maiduna odi

Interpretation:

The poet uses family metaphors to describe mental states:

- **Mother-in-law (Ego/Ahamkara):** She is "wicked" (*khodi*) because she dominates the house and suppresses the voice of wisdom.
- **The Man/Husband (The Soul/Jiva):** The individual soul has become a "coward" (*hedi*) because it is totally under the thumb of the Ego. He is unable to follow the spiritual way.
- **Father-in-law (Restless Intellect/Buddhi):** The intellect is "meddlesome" (*adanadi*), always interfering with spiritual progress with worldly logic.
- **Brother-in-law (Supporting Faculties):** The mental faculties that should help in prayer turn away or become "hostile" (*odi*) right when they are needed.

Stanza 4: The Internal Rivalry

Neganniyembolu mungopi, malamagalu kandare seralu mahatapi
Hagegarattige balu kopi, idara bage tiliyada nadini mahapapi

Interpretation:

- **Sister-in-law (Anger/Krodha):** She is short-tempered and flares up instantly.

- **Step-daughter (New Desires):** Along with old worldly desires, new worldly desires constantly spring up, and they cannot stand the presence of peace or old spiritual values.
- **The Rival Woman (Jealousy/Matsarya):** Jealousy burns like a constant fire (*mahatapi*) within the heart.
- **Sister-in-law (Lack of Self-Knowledge):** The most sinful of all is the "Nadini," who represents the lack of awareness. Because she doesn't understand the "nature" (*bage*) of the soul, the person remains a "great sinner" (*mahapapi*) bound to birth and death.

Stanza 5: The Only Solution

Eshtu helali nimagella, i kasta samsaradolishtu sukhavilla
Sristigodeya tan balla, sristisha ditta Purandara Vittala tan balla

Interpretation:

The poet concludes by asking: "How much more can I describe this misery to you?" He realizes that in this "house" of *Samsara* (worldly life), there is not even a drop of true happiness. The only one who truly understands this chaos—and the only one who can clear this crowd—is the Lord of Creation Himself. Only the **Resolute Purandara Vittala** knows how to save the devotee who surrenders to Him amidst this crowded life.

Summary Table of Metaphors

Family Member	Allegorical Meaning
House	The Human Body / Mind
Crowd (Sandani)	Worldly Attachments & Thoughts
Children	Arishadvargas (Lust, Anger, etc.)
Mother-in-law	Ego (Ahamkara)

Husband	The Individual Soul (Jiva)
Father-in-law	The Intellect (Buddi)
Sister-in-law	Anger or Ignorance
Steps	Sense Objects

"If one wishes to realize God within the mind, the 'crowd' (congestion) of worldly thoughts must first be reduced. The goal of this song is to become worthy of the grace of Lord Purandara Vittala through the restraint of the senses and the sacrifice of the ego."

May this be dedicated to Lord Krishna.

Sri krishnaarpana mastu

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