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kandukastutiH



कन्दुकस्तुति



## Document Information



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### કન્દુકસ્તુતી

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શ્રીમદાનન્દતીર્થ-ભગવત્પાદાર્યાર્થ વિનિર્મિતા ॥

કન્દુકઃ = a ball. This hymn - in praise of Lord Vishnu - is worded cleverly so that one can find a rhythm while reading it. It sounds like a ball is being tapped on the ground. It bounces back, only to be hit again. It bounces back and this is repeated.

અંબરગંગા-ચુંબિત-પાદઃ પદતલ-વિદલિત-ગુરુતર-શકટઃ ।

કાલિયનાગ-ક્ષ્વેલ-નિહન્તા સરસિજ-નવદલ-વિકસિત-નયનઃ ॥૧॥

અંબરગંગા-ચુંબિત-પાદઃ ।

અંબરં = sky. So, અંબરગંગા will mean the river Ganga flowing in the sky or heavens.

ચુંબિત = kissed or gently touched or caressed.

પદઃ = foot.

The Lord's feet are caressed by the waters of the river Ganges that flows in the heavens. The Ganges took its birth from the feet of the Lord.

It is this association with His feet that makes its waters sacred.

પદતલ-વિદલિત-ગુરુતર-શકટઃ ।

પદતલ = surface of the foot or sole of the foot;

વિદલિત = split into pieces, ગુરુતર = very large, violent,

શકટઃ = the demon Shakata.

The demon Shakata was sent by Kamsa to kill Krishna who was then a child.

The demon hid himself in the wheel of a cart waiting for an opportunity to kill Krishna. But, the child Krishna went near the cart and kicked the wheel of the cart. Shakata was killed. The incident is described in Bhagavata - Book No.10 (part 1).

कालियनाग-क्ष्वेल-निहन्ता

कालियनाग = the serpent Kaliya, (who was staying with his family in a meadow near Gokulam and was a terror to the residents.)

क्ष्वेल = playfully निहन्ता = one who subdued.

This refers to the incident (again to be seen in Bhagavata - Book No.10 (part 1).

सरसिज-नवदल-विकसित-नयनः ।

सरसिज = lotus, नवदल = fresh petal, विकसित = opened or blown, नयनः= having eyes.

Krishna's eyes are like the petal of a lotus that has just opened up.

Thus they are very beautiful. Not only they are beautiful to look at, they are very auspicious and can fulfill all the desires of a devotee (including mokSha or liberation from the cycle of birth and death.)

One of His names (No:393 in Vishnusahasranama) is शुभेक्षणः ।

one with auspicious looks. Sri Sankaracharya in his commentary explains in detail the significance of the name as follows.

ॐक्षणं दर्शनं यस्य शुभं शुभकरं, मुमुक्षुणां भोक्षणं,

भोगार्थानां भोगदं, सर्वसन्देहविच्छेदकारणं, पापिनां

पापनं, दुष्टग्रन्थेर्विच्छेदकरं, सर्वकर्माणां क्षपाणं,

अविद्यायाश्च निवर्तकं स शुभेक्षणः । भिद्यते

दुष्टग्रन्थिः ॥ ॐत्थादि श्रुतेः ॥ His auspicious looks grant

liberation (mokSha) to those who seek liberation, grant pleasures to those who seek pleasures, destroy the sins of the sinners, remove all doubts, remove the knot of ignorance that ties up the mind and destroy all remnants of karma and also ignorance.

The first line describes the glory of Lord's feet. Even Ganges that was born of His feet is reputed to be holy and capable of wiping out the sins of those who take bath in it. Then, what to say about the sins of the devotees who worship His feet? The feet also offer total protection from all enemies. The proof is lies in the fact that they could playfully destroy a fearful demon like Shakata . An additional proof is

seen in the episode of Kaliya that says that Krishna subdued the terrible serpent Kaliya and ensured total security to His followers. Thus the Lord is the source of complete and most superior protection. A devotee need not seek any other protector. Any other source will be fragile and inferior only. The great Vaishnavite acharya Shri Vedanta Desika says this

ત્વયિ રક્ષતિ રક્ષકૈઃ કિમન્યૈઃ  
 ત્વયિ ચારક્ષતિ રક્ષકૈઃ કિમન્યૈઃ ।  
 ઇતિ નિશ્ચિત ધીઃ શ્રયામિ નિત્યં  
 નૃહરે વેગવતી તટાશ્રયં ત્વામ્ ॥

Sri Leelasukha says the same thing in his Krishnakarnamritam.

મયિ પ્રસાદં મધુરૈઃ કટાક્ષૈઃ  
 વંશીનિનાદાનુચરૈર્-લિદિહિ ।  
 ત્વયિ પ્રસન્ને કિમિહાપરૈર્-ર્નઃ  
 ત્વચ્ચપ્રસન્ને કિમિહાપરૈર્-ર્નઃ ॥

કાલઘનાલી-કર્બુર-કાયઃ શરશત-શકલિત-રિપુશત-નિવહઃ ।  
 સંતત-મસ્માન્ પાતુ મુરારિઃ સતતગ-સમજવ-ખગપતિ-નિરતઃ ॥ ૨ ॥

કાલઘનાલી-કર્બુર-કાયઃ ।

કાલ = of black or dark blue colour, ઘન = cloud, અલિઃ = a black

bee, કર્બુર = of colour of pigeon, grey or of vareigated colour, કાયઃ = body.

Krishna's body has the colour of a bee or cloud or gray like that of a pigeon.

સતતગ-સમજવ-ખગપતિ-નિરતઃ ।

સતતગઃ = wind, સમજવ = equal in speed,

ખગપતિઃ = the king of birds or Garuda,

નિરતઃ = fond of or rested. The Lord is always resting on

Garuda, who is fast as the wind.

The poets say that wind and the mind are the fastest things. Thus, Hanuman is also described to be as fast as these two. મનોજવં મારુતતુલ્ય-વેગમ્ ।

The Lord rests on Garuda so that He can respond to the calls from His devotee, either to bless him or rescue him from trouble without any delay.

He came on Garuda to bless the child Dhruva .

સહસ્રશીર્ષાપિ તતો ગરુત્મતા મધોર્વનં ભૃત્યદિદૃક્ષયા ગતઃ ।

(Bhagavatam 4-9-1).

He also flew on Garuda to save Gajendra who was fighting for his life.

છન્દોમયેન ગરુડેન સમુહ્યમાનશ્ચક્રાયુધોડભ્યગમ-દાશુ યતો ગજેન્દ્રઃ ।

(Bhagavatam 8-3-31).

Incidentally we may note from this line that Garuda is not a bird but he represents the vedas. The vedas are divided into two chapters.

The first part is called the Karma Kanda and tells us how we should conduct ourselves, what to do and what to avoid. It also describes the rituals to be performed to get various material benefits. By diligently following the injunctions in this chapter one's mind gets purified and calm. He, thus, becomes qualified for the study of the second part known as Jnana Kanda or Vedanta. This part consists of upanishads and are meant to be studied under a qualified guru because the teachings contained in them are very subtle and difficult to grasp without the guidance of a teacher. The study points the way to liberation.

Garuda's two wings represent the two chapters of the vedas.

શરશત-શકલિત-રિપુશત-નિવહઃ ।

શરશત = hundred(s) of arrows, શકલિત = reduced to pieces,

રિપુશત નિવહઃ = multitudes of enemies.

This refers to His incarnation as Rama when He reduced a great armies of enemies to nothing with His arrows. One of His names to be seen in the Sahasranama is

ધનુર્ધરઃ - શ્રીમાન્ રામો મહાદ્રુનુર્ધારયામાસેતિ ધનુર્ધરઃ ॥

સંતત-મસ્માન્ પાતુ મુરારિઃ ।

મુરારિઃ = Lord , the enemy of the demon Mura, અસ્માન્ = us,

સંતતં = always, પાતુ = let Him protect.

Let such a Lord Vishnu, who rides Garuda, the king of birds and who is as fast as the wind and the vanquisher of the demon Mura protect us.

॥ ઇતિ શ્રીમદાનન્દતીર્થભગવત્પાદાચાર્ય વિરચિતા કન્દુકસ્તૂતિઃ સંપૂર્ણા ॥

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