

kandukastutiH

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கந்து³கஸ்துதீ

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Document Information



Text title : kandukastuti

File name : kandukastuti.itx

Category : vishhnu, vishnu_misc, Ananda-tIrtha, vishnu

Location : doc_vishhnu

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Latest update : August 10, 2007

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September 17, 2023

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கந்து³கஸ்துதீ



ஸ்ரீமதா³நந்த³தீர்த²-ப⁴க³வத்பாதா³சார்ய விநிர்மிதா ||

கந்து³க: = 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.

அம்ப³ரக³ங்கா³-சும்பி³த-பாத: ³பத³தல-வித³வித-கு³ருதர-ஸகட: |
காவியநாக³-க்ஷவேல-நிஹந்தா ஸரஸிஜ-நவத³ல-விகஸித-நயந: || 1 ||

அம்ப³ரக³ங்கா³-சும்பி³த-பாத: ³|

அம்ப³ரம் = sky. So, அம்ப³ரக³ங்கா³ will mean the river Ganga flowing in the sky or heavens.

சும்பி³த = kissed or gently touched or caressed.

பத: ³= 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.

பத³தல-வித³வித-கு³ருதர-ஸகட: |

பத³தல = surface of the foot or sole of the foot;

வித³வித = split into pieces, கு³ருதர = very large, violent,

ஸகட: = 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).

காவியநாக³-க்ஷவேல-நிஹந்தா

காவியநாக³ = the serpent Kaliya, (who was staying with his family in a meadow near Gokulam and was a terror to the residents.)

க்ஷவேல = playfully நிறுந்தா = one who subdued.

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

ஸரஸிஜ-நவத³ல-விகஸித-நயந: |

ஸரஸிஜ = lotus, நவத³ல = fresh petal, விகஸித = opened or blown, நயந:= 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 ஸுபே⁴க்ஷண: |
" one with auspicious looks. Sri Sankaracharya in his commentary explains in detail the significance of the name as follows.

ஈக்ஷணம் த³ர்ஸநம் யஸ்ய ஸுப⁴ம் ஸுப⁴கரம், முமுக்ஷூ³ணம் மோக்ஷத³ம், போ⁴கா³ர்²நாம் போ⁴க³த³ம், ஸர்வஸந்தே³ஹவிச்சே²த³காரணம், பாபிநாம் பாவநம், ஹ்ரு³த³க்³ர்²நதே³ர்²விச்சே²த³கரம், ஸர்வகர்மா³ணம் க்ஷபணம், அவித்³யாயாஸ்ச நிவர்தகம் ஸ ஸுபே⁴க்ஷண: | பி⁴த்³யதே ஹ்ரு³த³யக்³ர்²ந்தி: இத்யாதி³ ஸ்ரு³தே: || 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

serpant 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

த்வயி ரக்ஷதி ரக்ஷகை: கிமந்யை:

த்வயி சாரக்ஷதி ரக்ஷகை: கிமந்யை: |

இதி நிஸ்சித தீ:⁴ ஸ்ரயாமி நித்யம்

ந்ரு³ஹரே வேக³வதீ தடாஸ்ரயம் த்வாம் ||

Sri Leelasukha says the same thing in his Krishnakarnamritam.

மயி ப்ரஸாத³ம் மது⁴ரை: கடாக்ஷை:

வம்ஸீநிநாதா³நுசரை-ர்விதே³ஹி |

த்வயி ப்ரஸந்நே கிமிஹாபரை-ர்ந:

த்வய்யப்ரஸந்நே கிமிஹாபரை-ர்ந: ||

காலக⁴நாலீ-கர்பு³ர-காய: ஸரஸத-ஸகலித-ரிபுஸத-நிவஹ: |

ஸந்தத-மஸ்மாந் பாது முராரி: ஸததக³-ஸமஜவ-க²க³பதி-நிரத: || 2 ||

காலக⁴நாலீ-கர்பு³ர-காய: |

கால = of black or dark blue colour, க⁴ந = cloud, அலி: = a black

bee, கர்பு³ர = of colour of pigeon, grey or of vareigated colour, காய: = body.

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

ஸததக³-ஸமஜவ-க²க³பதி-நிரத: |

ஸததக:³ = wind, ஸமஜவ = equal in speed,

க²க³பதி: = the king of birds or Garuda,

நிரத: = 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. மநோஜவம் மாருததுல்ய-வேக³ம் |

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 .

ஸஹஸ்ரஸீர்ஷாபி ததோ க³ருத்மதா மதோ⁴ர்வநம் ப்⁴ரு³த்யதி³த்³ரு³க்ஷயா க³த: |

(Bhagavatam 4-9-1).

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

ச²ந்தோ³மயேந க³ருடே³ந ஸமுஹ்யமாநஸ்சக்ராபுதோ⁴ஸ⁴ப⁴யக³ம-தா³ஸு யதோ
க³ஜேந்த³ர: ।

(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.

ஸரசுத-ஸகவித-ரிபுசுத-நிவஹ: ।

ஸரசுத = hundered(s) of arrows, ஸகவித = reduced to pieces,

ரிபுசுத நிவஹ: = 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

த⁴நு⁴ர⁴த⁴: - ஸ்ரீமாந் ராமோ மஹத்³த⁴நு⁴ர⁴த⁴ரயாமாஸேதி த⁴நு⁴ர⁴த⁴: ॥

ஸந்தத-மஸ்மாந் பாது முராரி: ।

முராரி: = Lord , the enemy of the demon Mura, அஸ்மாந் = us,

ஸந்ததம் = always, பாது = 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.

॥ இதி ஸ்ரீமதா³நந்த³தீர்த²ப⁴க³வத்பாதா³சார்ய விரசிதா கந்து³கஸ்து³தி: ஸம்பூர்ண

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pdf was typeset on September 17, 2023



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