कंडुकस्तुति

श्रीमद्यान्ततीर्थ-भगवतपादाय विनिमितः

कंडुकः = 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.

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

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

Sri Leelasukha says the same thing in his Krishnakarnamritam.
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.

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

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

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\text{धनुर्धरः - श्रीमान् रामो महकुनुर्धरायामासेति धनुर्धरः ॥}
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\text{संततं-मस्मानं पातु मुरारि: ॥}
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\text{मुरारि: = Lord, the enemy of the demon Mura, अस्मानं = us, संततं = always, पातु = 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.

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\text{॥ द्वित श्रीमध्यतीर्थस्वातपादायाय विरचिता कंकुकसुतूति: संपूर्ण ॥}
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.. kandukastutiH ..

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Please send corrections to sanskrit@cheerful.com