

কন্দুকস্তুতী

{॥ কন্দুকস্তুতী ॥}

শ্রীমদানন্দতীর্থ-ভগবৎপাদাচার্য বিনির্মিতা ॥

কন্দুকঃ = 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.

অংবরগংগা-চুংবিত-পাদঃ পদতল-বিদলিত-গুরুতর-শকটঃ ।

কালিয়নাগ-ম্লেচ্ছল-নিহস্তা সরসিজ-নবদল-বিকসিত-নয়নঃ ॥১॥

অংবরগংগা-চুংবিত-পাদঃ ।

অংবরং = sky. So, অংবরগংগা will mean the river Ganga flowing in the sky or heavens.

চুংবিত = kissed or gently touched or caressed.

পদঃ = 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.

পদতল-বিদলিত-গুরুতর-শকটঃ ।

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

বিদলিত = split into pieces, গুরুতর = very large, violent,

শকটঃ = 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 Krihna. 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).

কালিয়নাগ-ম্বেল-নিহন্তা

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

ম্বেল = playfully নিহন্তা = one who subdued.

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

সরসিজ-নবদল-বিকসিত-নয়নঃ ।

সরসিজ = lotus, নবদল = fresh petal, বিকসিত = opened or blown, নয়নঃ = 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 শুভেষ্ণঃ ।

"one with auspicious looks". Sri Sankaracharya in his commentary

explains in detail the significance of the name as follows.

ঈক্ষণং দর্শনং যস্য শুভং শুভকরং, মুমুকুশং মোক্ষদং,
ভোগার্থীনাং ভোগদং, সর্বসন্দেহবিচ্ছেদকারণং, পাপিনাং
পাবনং, হৃদগ্রন্থেবিচ্ছেদকরং, সর্বকর্মাণাং ক্ষপণং,
অবিদ্যাযাশ্চ নিবর্তকং স শুভেক্ষণঃ । "ভিধ্যতে
হৃদযগ্রন্থিঃ" ইত্যাদি শ্রুতেঃ ॥ 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

ত্বয়ি রক্ষতি রক্ষকৈঃ কিমন্যৈঃ
ত্বয়ি চারক্ষতি রক্ষকৈঃ কিমন্যৈঃ ।
ইতি নিশ্চিত ধীঃ শ্রয়ামি নিত্যং
নৃহরে বেগবতী তটাশ্রয়ং ত্বাম্ ॥

Sri Leelasukha says the same thing in his Krishnakarnamritam.

ময়ি প্রসাদং মধুরৈঃ কটাক্ষৈঃ
বংশীনিদানুচরৈ-বিদেহি ।
ত্বয়ি প্রসঙ্গে কিমিহাপরৈ-র্নঃ
ত্ব্যপ্রসঙ্গে কিমিহাপরৈ-র্নঃ ॥

কালঘনালী-কবুর-কাযঃ শরশত-শকলিত-রিপুশত-নিবহঃ ।
সংতত-মস্মান্ পাতু মুরারিঃ সততগ-সমজব-খগপতি-নিরতঃ ॥২ ॥

কালঘনালী-কবুর-কাযঃ ।

কাল = of black or dark blue colour, ঘন = cloud, অলিঃ = a black

bee, কবুর = of colour of pigeon, grey or of vareigated colour, কাযঃ = body.

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

সততগ-সমজব-খগপতি-নিরতঃ ।

সততগঃ = wind, সমজব = equal in speed,

খগপতিঃ = the king of birds or Garuda,

নিরতঃ = 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. মনোজবং মারুততুল্য-বেগম্ ।

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 .

সহস্রশীর্ষাপি ততো গরুত্মতা মধোর্বনং ভূত্যদিদৃক্ষ্যা গতঃ ।

(Bhagavatam 4-9-1).

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

ছন্দোমযেন গরুডেন সমুহ্যমানশ্চক্রাযুধোহভ্যগম-দাশু যতো গজেन्द्रঃ ।

(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 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.

शरशत-शकलित-रिपुशत-निबहः ।

शरशत = hundered(s) of arrows, शकलित = reduced to pieces,

रिपुशत निबहः = 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

धनुर्धरः - श्रीमान् रामो महद्धनुर्धारयामासेति धनुर्धरः ॥

संतत-मस्मान् पातु मुरारिः ।

मुरारिः = Lord , the enemy of the demon Mura, अस्मान् = 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.

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचिता कन्दुकस्तुतिः संपूर्णा ॥

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