കൻദുകസ്തുതീ

{॥ കൻദുകസ്തുതീ ॥}

ശ്രീമദാനൻദതീർഥ-ഭഗവത്പാദാചാർയ വിനിർമിതാ ॥

കൻദുകഃ = 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.

അംബരഗംഗാ-ചുംബിത-പാദഃ പദതല-വിദലിത-ഗുരുതര-ശകടഃ ।

കാലിയനാഗ-ക്ഷ്വേല-നിഹൻതാ സരസിജ-നവദല-വികസിത-നയനഃ ॥൧॥

അംബരഗംഗാ-ചുംബിത-പാദഃ ।

അംബരം = sky. So, അംബരഗംഗാ will mean the river Ganga flowing

in the sky or heavens.

ചുംബിത = kissed or gently touched or caressed.

പദഃ = foot.

The Lord's feet are caressed by the waters of thr 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.

പദതല-വിദലിത-ഗുരുതര-ശകടഃ ।

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

വിദലിത = split into pieces, ഗുരുതര = very large, violent,

ശകടഃ = 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).

കാലിയനാഗ-ക്ഷ്വേല-നിഹന്താ

കാലിയനാഗ = the serpant Kaliya, (who was staying with his family

in a meadow near Gokulam and was a terror to the residents.)

ക്ഷ്വേല = playfully നിഹന്താ = one who subdued.

This refers to the incident (again to be seen in Bhagavata -

Book No.10 (part 1).

സരസിജ-നവദല-വികസിത-നയനഃ ।

സരസിജ = lotus, നവദല = fresh petal, വികസിത = opened or blown,

നയനഃ= 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 ശുഭേക്ഷണഃ ।

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

explains in detail the significance of the name as follows.

ഈക്ഷണം ദർശനം യസ്യ ശുഭം ശുഭകരം, മുമുക്ഷൂണാം മോക്ഷദം,

ഭോഗാർഥീനാം ഭോഗദം, സർവസന്ദേഹവിച്ഛേദകാരണം, പാപിനാം

പാവനം, ഹൃദഗ്രന്ഥേർവിച്ഛേദകരം, സർവകർമാണാം ക്ഷപണം,

അവിദ്യായാശ്ച നിവർതകം സ ശുഭേക്ഷണഃ । "ഭിദ്യതേ

ഹൃദയഗ്രന്തിഃ" ഇത്യാദി ശ്രുതേഃ ॥ 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

ത്വയി രക്ഷതി രക്ഷകൈഃ കിമന്യൈഃ
ത്വയി ചാരക്ഷതി രക്ഷകൈഃ കിമന്യൈഃ ।
ഇതി നിശ്ചിത ധീഃ ശയ്യാമി നിത്യം
ന്യഹരേ വേഗവതീ തടാശയ്യം ത്വാമ് ॥

Sri Leelasukha says the same thing in his Krishnakarnamritam.

മയി പ്രസാദം മധുരൈഃ കടാക്ഷൈഃ
വംശീനിനാദാനുചരൈ-ർവിദേഹി ।
ത്വയി പ്രസന്നേ കിമിഹാപരൈ-ർനഃ
ത്വയ്യപ്രസന്നേ കിമിഹാപരൈ-ർനഃ ॥

കാലഘനാലീ-കർബുര-കായഃ ശരശത-ശകലിത-രിപുശത-നിവഹഃ ।
സംതത-മസ്മാൻ പാതു മുരാരിഃ സതതഗ-സമജവ-ഖഗപതി-നിരതഃ ॥൬॥

കാലഘനാലീ-കർബുര-കായഃ ।
കാല = of black or dark blue colour, ഘന = cloud, ആലിഃ = a black bee, കർബുര = of colour of pigeon, grey or of vareigated colour, കായഃ = body. Krishna's body has the colour of a bee or cloud or gray like that of a pigeon.

സതതഗ-സമജവ-ഖഗപതി-നിരതഃ ।

സതതഗഃ = wind, സമജവ = equal in speed,

ഖഗപതിഃ = the king of birds or Garuda,

നിരതഃ = 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. മനോജവം മാരുതതുൽയ-വേഗമ് ।

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 .

സഹസശ്രീർഷാപി തതോ ഗരുത്മതാ മധോർവനം ഭൃത്യദിദൃക്ഷയാ ഗതഃ ।

(Bhagavatam 4-9-1).

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

ഛൻദോമയേന ഗരുഡേന സമുഹ്യമാനശ്ചക്രായുധോ/ഭ്യഗമ-ദാശു യതോ

ഗജേൻദ്രഃ ।

(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 deligently

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.

ശരശത-ശകലിത-രിപുശത-നിവഹഃ ।

ശരശത = hundered(s) of arrows, ശകലിത = reduced to pieces,

രിപുശത നിവഹഃ = 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

ധനുർധരഃ - ശ്രീമാൻ രാമോ മഹദ്ധനുർധാരയാമാസേതി ധനുർധരഃ ॥

സംതത-മസ്മാൻ പാതു മുരാരിഃ ।

മുരാരിഃ = Lord , the enemy of the demon Mura, അസ്മാൻ = us,

സംതതം = always, പാതു = 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.

॥ ഇതി ശ്രീമദാനൻദതീർഥഭഗവത്പാദാചാർയ വിരചിതാ കൻദുകസ്തുതിഃ

സംപൂർണാ ॥

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