

கந்துகஸ்துதீ

{॥ கந்துகஸ்துதீ ॥}

ஸ்ரீமதாநந்ததீர்த-பகவத்பாதாசார்ய விநிர்மிதா ॥

கந்துகஃ = 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.

அபரகீகா-கீபித-பாதஃ பததல-விதலித-குருதர-ஸகடஃ ।

காலியநாக-க்ஷவேல-நிஹந்தா ஸரஸிஜ-நவதல-விகஸித-நயநஃ ॥க॥

அபரகீகா-கீபித-பாதஃ ।

அபரீ = sky. So, அபரகீகா will mean the river Ganga flowing in the sky or heavens.

கீபித = kissed or gently touched or caressed.

பதஃ = 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.

பததல-விதலித-குருதர-ஸகடஃ ।

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

விதலித = split into pieces, குருதர = very large, violent,

ஸகடஃ = 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).

காலியநாக-க்ஷவேல-நிஹந்தா

காலியநாக = the serpent Kaliya, (who was staying with his family

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

க்ஷவேல = playfully நிஹந்தா = one who subdued.

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

Book No.10 (part 1).

ஸரஸிஜ-நவதல-விகஸித-நயந்ஃ ।

ஸரஸிஜ = lotus, நவதல = fresh petal, விகஸித = opened or blown,

நயந்ஃ = 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 ஸ,பேக்ஷணஃ ।

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

explains in detail the significance of the name as follows.

ஈக்ஷணீ தர்மநீ யஸ்ய ஸ,பீ ஸ,பகர், முமுகூணீ மோக்ஷதீ,

போகார்தீநீ போகதீ, ஸர்வஸந்தேஹவிச்சேதகாரணீ, பாபிநீ

பாவநீ, ஹதக்ரந்தேர்விச்சேதகர், ஸர்வகர்மாணீ க்ஷபணீ,

அவித்யாயாம்ச நிவர்தகீ ஸ ஸ,பேக்ஷணஃ । "பித்யதே

ஹதயக்ரந்திஃ" இத்யாதி ம்ருதேஃ ॥ 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 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

த்வயி ரக்ஷதி ரக்ஷகைஃ கிமந்யைஃ
த்வயி சாரக்ஷதி ரக்ஷகைஃ கிமந்யைஃ ।
இதி நிம்சித தீஃ ம்ரயாமி நித்ய்
நஹரே வேகவதீ தடாம்ரயீ த்வாம் ॥

Sri Leelasukha says the same thing in his Krishnakarnamritam.

மயி ப்ரஸாதீ மதுரைஃ கடாக்ஷைஃ
வ்மீநிநாதாநுசரை-ர்விதேஹி ।
த்வயி ப்ரஸந்நே கிமிஹாபரை-ர்நஃ
த்வய்யப்ரஸந்நே கிமிஹாபரை-ர்நஃ ॥

காலகநாலீ-கர்புர-காயஃ மரமத-மகலித-ரிபுமத-நிவஹஃ ।
ஸீதத-மஸ்மாந் பாது முராரிஃ ஸததக-ஸமஜவ-ககபதி-நிரதஃ ॥௨॥

காலகநாலீ-கர்புர-காயஃ ।

கால = of black or dark blue colour, கந = cloud, அலிஃ = a black

bee, கர்புர = of colour of pigeon, grey or of variegated colour, காயஃ = body.

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

ஸததக-ஸமஜவ-ககபதி-நிரதஃ ।

ஸததகஃ = wind, ஸமஜவ = equal in speed,

ககபதிஃ = the king of birds or Garuda,

நிரதஃ = 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. மநோஜவ் மாருததுல்ய-வேகம் ।

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 .

ஸஹஸ்ரஸ்ரீர்ஷாபி ததோ கருத்மதா மதோர்வந் பத்யதிதக்ஷயா கதஃ ।

(Bhagavatam 4-9-1).

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

சந்தோமயேந கருடேந ஸமுஹ்யமாநம்சக்ராயுதோ஽ப்யகம-தாம, யதோ
கஜேந்த்ரஃ ।

(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.

ஸரஸத-ஸகலித-ரிபுஸத-நிவஹஃ ।

ஸரஸத = hundered(s) of arrows, ஸகலித = reduced to pieces,

ரிபுஸத நிவஹஃ = 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

தநுர்தரஃ - ஸ்ரீமாந் ராமோ மஹத்தநுர்தாரயாமாஸேதி தநுர்தரஃ ॥

ஸீதத-மஸ்மாந் பாது முராரிஃ ।

முராரிஃ = Lord , the enemy of the demon Mura, அஸ்மாந் = us,

ஸீததீ = 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 ஸ்ரீமதாநந்ததீர்தபகவத்பாதாசார்ய விரசிதா கந்துகஸ்துதிஃ ஸ்பூர்ணா ॥

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