

કન્કુકસ્તુતી

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શ્રીમદ્દનન્દતીર્થ-ભગવત્પાદ્યાર્ય વિનિર્મિતા

કન્કુક: = 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.

અંબરગંગા-ચુંબિત-પાદ: પદ્મલ-વિદ્ધલિત-ગુરુતર-શકટ:

કાલિયનાગ-ક્ષ્વેલ-નિહન્તા સરસિજ-નવદ્ધલ-વિકસિત-નયન: ૧

અંબરગંગા-ચુંબિત-પાદ:

અંબરં = sky. So, અંબરગંગા will mean the river Ganga flowing in the sky or heavens.

ચુંબિત = kissed or gently touched or caressed.

પદ: = 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.

પદ્મલ-વિદ્ધલિત-ગુરુતર-શકટ:

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

વિદ્ધલિત = split into pieces, ગુરુતર = very large, violent,

શકટ: = 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).

કાલિયનાગ-ક્ષવેલ-નિહન્તા

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

ક્ષવેલ = playfully નિહન્તા = one who subdued.

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

સરસિજ-નવદલ-વિકસિત-નયનઃ ॥

સરસિજ = lotus, નવદલ = fresh petal, વિકસિત = opened or blown, નયનઃ = 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 શુભેક્ષણઃ ॥

"one with auspicious looks". Sri Sankaracharya in his commentary explains in detail the significance of the name as follows.

ઈક્ષણં દર્શનં યસ્ય શુભં શુભકરં, મુમુક્ષૂણાં મોક્ષદં,

ભોગાર્થીનાં ભોગદં, સર્વસન્દેહવિચ્છેદકારણં, પાપિનાં

પાવનં, હૃદયગ્રન્થિવિચ્છેદકરં, સર્વકર્માણાં ક્ષપણં,

અવિદ્યાયાશ્ચ નિવર્તકં સ શુભેક્ષણઃ ॥ "ભિદ્યતે

હૃદયગ્રન્થિઃ" ઇત્યાદિ શ્રુતેઃ ॥ 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

त्वयि रक्षति रक्षकैः किमन्यैः
त्वयि चारक्षति रक्षकैः किमन्यैः ॥
इति निश्चित धीः श्रयामि नित्यं
नृहरे वेगवती तटाश्रयं त्वाम् ॥

Sri Leelasukha says the same thing in his Krishnakarnamritam.

मयि प्रसादं मधुरैः कटाक्षैः
वंशीनिनादनुचरैर्विदेहि ॥
त्वयि प्रसन्ने किमिहापरैर्नः
त्वय्यप्रसन्ने किमिहापरैर्नः ॥

કાલઘનાલી-કર્બુર-કાય: શરશત-શકલિત-રિપુશત-નિવહ: ॥

સંતત-મસ્માન્ પાતુ મુરારિ: સતતગ-સમજવ-ખગપતિ-નિરત: ॥૨॥

કાલઘનાલી-કર્બુર-કાય: ॥

કાલ = of black or dark blue colour, ઘન = cloud, અલિ: = a black

bee, કર્બુર = of colour of pigeon, grey or of vareigated colour, કાય: = body.

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

સતતગ-સમજવ-ખગપતિ-નિરત: ॥

સતતગ: = wind, સમજવ = equal in speed,

ખગપતિ: = the king of birds or Garuda,

નિરત: = 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. મનોજવં મારુતતુલ્ય-વેગમ્ ॥

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 .

સહસ્રશીર્ષાપિ તતો ગરુત્મતા મધોર્વનં ભૂત્યદ્દિક્ષયા ગત: ॥

(Bhagavatam 4-9-1).

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

છન્દોમયેન ગરુડેન સમુદ્ધમાનશ્ચક્રાયુધોઽભ્યગમ-દ્વશુ યતો ગજેન્દ્ર: ॥

(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-शङ्कित-रिपुशत-निवहः ॥

शरशत = hundred(s) of arrows, शङ्कित = reduced to pieces,

रिपुशत निवहः = 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 मङ्गलनुर्धारायामासेति 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 श्रीमद्भगवद्गीतासहितं श्रीमद्भगवद्गीतासहितं श्रीमद्भगवद्गीतासहितं ॥

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