

# କନ୍ଦୁକସ୍ତୁତୀ

{॥ କନ୍ଦୁକସ୍ତୁତୀ ॥}

ଶ୍ରୀମଦାନନ୍ଦତୀର୍ଥ-ଭଗବତ୍ପାଦାରାୟ ବିନିର୍ମିତା ॥

କନ୍ଦୁକଃ = 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.

ଅଂବରଂଗା-ରୁଂବିତ-ପାଦଃ ପଦତଲ-ବିଦଲିତ-ଗୁରୁତର-ଶକଟଃ ।

କାଲିଯନାଗ-କ୍ଷ୍ଠବେଲ-ନିହୁତ୍ତା ସରସିଜ-ନବଦଲ-ବିକସିତ-ନୟନଃ ॥୧॥

ଅଂବରଂଗା-ରୁଂବିତ-ପାଦଃ ।

ଅଂବରଂ = sky. So, ଅଂବରଂଗା will mean the river Ganga flowing in the sky or heavens.

ରୁଂବିତ = kissed or gently touched or caressed.

ପାଦଃ = 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.

ପଦତଲ-ବିଦଲିତ-ଗୁରୁତର-ଶକଟଃ ।

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

ବିଦଲିତ = split into pieces, ଗୁରୁତର = very large, violent,

ଶକଟଃ = 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).

କାଲିଯନାଗ-କ୍ଷ୍ବେଲ-ନିହନ୍ତା

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

କ୍ଷ୍ବେଲ = playfully ନିହନ୍ତା = one who subdued.

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

ସରସିକ-ନବଦଲ-ବିକସିତ-ନୟନଃ ।

ସରସିକ = lotus, ନବଦଲ = fresh petal, ବିକସିତ = opened or blown, ନୟନଃ = 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 ଶୁଭେକ୍ଷଣଃ ।

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

ଇକ୍ଷଣଂ ଦର୍ଶନଂ ଯସ୍ୟ ଶୁଭଂ ଶୁଭକରଂ, ମୁମୁକ୍ଷୁଣାଂ ମୋକ୍ଷଦଂ,

ଭୋଗାର୍ଥୀନାଂ ଭୋଗଦଂ, ସର୍ବସନ୍ଦେହବିଚ୍ଛେଦକାରଣଂ, ପାପିନାଂ

ପାବନଂ, ହୃଦଗ୍ରନ୍ଥେବିଚ୍ଛେଦକରଂ, ସର୍ବକର୍ମାଣାଂ କ୍ଷୟଣଂ,

ଅବିଦ୍ୟାଯାତ୍ସୁ ନିବର୍ତ୍ତକଂ ସ ଶୁଭେକ୍ଷଣଃ । "ଉଦ୍ୟତେ

ହୃଦୟଗ୍ରନ୍ଥଃ" ଇତ୍ୟାଦି ଶୁଭେଃ ॥ 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 ser pant 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

ଭବନ୍ତ ରକ୍ଷତି ରକ୍ଷକୈଃ କିମନୈଃଃ  
ଭବନ୍ତ ଚାରକ୍ଷତି ରକ୍ଷକୈଃ କିମନୈଃଃ ।  
ଇତି ନିଶ୍ଚିତ ଧୀଃ ଶ୍ରୀଯାମି ନିତ୍ୟଂ  
ନୃହରେ ବେଗବତୀ ତତାଶ୍ରୟଂ ଭବାମ୍ ॥

Sri Leelasukha says the same thing in his Krishnakarnamritam.

ମୟ ପ୍ରସାଦଂ ମଧୁରୈଃ କଟାକ୍ଷୈଃ  
ବଂଶୀନିନାଦାନୁଚରୈ-ର୍ବିଦେହି ।  
ଭବନ୍ତ ପ୍ରସନ୍ନେ କିମିହାପରୈ-ନଃ  
ଭବନ୍ତ୍ୟପ୍ରସନ୍ନେ କିମିହାପରୈ-ନଃ ॥

କାଳଘନାଳୀ-କର୍ତ୍ତୁର-କାୟଃ ଶରଣତ-ଶକଳିତ-ରିପୁଣତ-ନିବହଃ ।

ସଂତତ-ମସ୍ତାନ୍ ପାତୁ ମୁରାରିଃ ସତତଗ-ସମଜବ-ଶଗପତି-ନିରତଃ ॥୨॥

କାଳଘନାଳୀ-କର୍ତ୍ତୁର-କାୟଃ ।

କାଳ = of black or dark blue colour, ଘନ = cloud, ଅଲିଃ = a black

bee, କର୍ତ୍ତୁର = of colour of pigeon, grey or of vareigated colour, କାୟଃ = body.

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

ସତତଗ-ସମଜବ-ଶଗପତି-ନିରତଃ ।

ସତତଗଃ = wind, ସମଜବ = equal in speed,

ଶଗପତିଃ = the king of birds or Garuda,

ନିରତଃ = 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. ମନୋଜବଂ ମାରୁତଭୃଲ୍ୟ-ବେଗମ୍ ।

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 .

ସହସ୍ରଶୀର୍ଷାପି ତତୋ ଗରୁମ୍ଭତା ମଧୋର୍ବନଂ ତୁତ୍ୟଦିଦୃଷ୍ଟୟା ଗତଃ ।

(Bhagavatam 4-9-1).

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

ଛନ୍ଦୋମୟେନ ଗରୁଡେନ ସମୁଦ୍ୟମାନଃକ୍ରାୟୁ ଧୋଃଭ୍ୟଗମ-ଦାଶୁ ଯତୋ ଗଜେନ୍ଦ୍ରଃ ।

(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.

ଶରଶତ-ଶକଳିତ-ରିପୁଶତ-ନିବହଃ ।

ଶରଶତ = hundred(s) of arrows, ଶକଳିତ = reduced to pieces,

ରିପୁଶତ ନିବହଃ = 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

ଧନୁର୍ଧରଃ - ଶ୍ରୀମାନ୍ ରାମୋ ମହାଜନୁର୍ଧାରାମାସେତି ଧନୁର୍ଧରଃ ॥

ସଂତତ-ମସ୍ମାନ୍ ପାତୁ ମୁରାରିଃ ।

ମୁରାରିଃ = Lord , the enemy of the demon Mura, ଅସ୍ମାନ୍ = us,

ସଂତତଂ = always, ପାତୁ = 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.

॥ ଇତି ଶ୍ରୀମଦାନନ୍ଦତୀର୍ଥଭଗବତ୍ପାଦାରାୟ ବିରଚିତା କନ୍ଦୁକସ୍ତୁତିଃ ସଂପୂର୍ଣ୍ଣା ॥

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