

ಕನ್ನಕಸ್ತುತಿ

{|| ಕನ್ನಕಸ್ತುತಿ ||}

ಶ್ರೀಮದಾನಂದತೀರ್ಥ-ಭಗವತ್ಪಾದಾಚಾರ್ಯ ವಿನಿಮಿತಾ ||

ಕನ್ನಕಃ = 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.

ಅಂಬರಗಂಗಾ-ಚುಂಬಿತ-ಪಾದಃ ಪದತಲ-ವಿದಲಿತ-ಗುರುತರ-ಶಕಟಃ |

ಕಾಲಿಯನಾಗ-ಕ್ಷೀಲ-ನಿಹಂತಾ ಸರಸಿಜ-ನವದಲ-ವಿಕಸಿತ-ನಯನಃ ||೧||

ಅಂಬರಗಂಗಾ-ಚುಂಬಿತ-ಪಾದಃ |

ಅಂಬರಂ = sky. So, ಅಂಬರಗಂಗಾ will mean the river Ganga flowing in the sky or heavens.

ಚುಂಬಿತ = kissed or gently touched or caressed.

ಪದಃ = 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.

ಪದತಲ-ವಿದಲಿತ-ಗುರುತರ-ಶಕಟಃ |

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

ವಿದಲಿತ = split into pieces, ಗುರುತರ = very large, violent,

ಶಕಟಃ = 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).

ಕಾಲಿಯನಾಗ-ಕೈಲ-ನಿಹನ್ತಾ

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

ಕೈಲ = playfully ನಿಹನ್ತಾ = one who subdued.

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

ಸರಸಿಜ-ನವದಲ-ವಿಕಸಿತ-ನಯನಃ |

ಸರಸಿಜ = lotus, ನವದಲ = fresh petal, ವಿಕಸಿತ = opened or blown, ನಯನಃ = 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 ಶುಭೇಕ್ಷಣಃ |

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

ಈಕ್ಷಣಂ ದರ್ಶನಂ ಯಸ್ಯ ಶುಭಂ ಶುಭಕರಂ, ಮುಮುಕ್ಷುಣಾಂ ಮೋಕ್ಷದಂ,

ಭೋಗಾರ್ಥಿನಾಂ ಭೋಗದಂ, ಸರ್ವಸಂದೇಹವಿಚ್ಛೇದಕಾರಣಂ, ಪಾಪಿನಾಂ

ಪಾವನಂ, ಹೃದಗ್ರನ್ಧೇವಿಚ್ಛೇದಕರಂ, ಸರ್ವಕರ್ಮಾಣಾಂ ಕ್ಷಮಣಂ,

ಅವಿದ್ಯಾಯಾಶ್ಚ ನಿವರ್ತಕಂ ಸ ಶುಭೇಕ್ಷಣಃ | "ಭಿದ್ಯತೇ

ಹೃದಯಗ್ರನ್ಥಿಃ" ಇತ್ಯಾದಿ ಶ್ರುತೇಃ || 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

ತ್ವಯಿ ರಕ್ಷತಿ ರಕ್ಷಕೈಃ ಕಿಮನ್ಯೈಃ
ತ್ವಯಿ ಚಾರಕ್ಷತಿ ರಕ್ಷಕೈಃ ಕಿಮನ್ಯೈಃ |
ಇತಿ ನಿಶ್ಚಿತ ಧೀಃ ಶ್ರಯಾಮಿ ನಿತ್ಯಂ
ನೃಹರೇ ವೇಗವತೀ ತಟಾಶ್ರಯಂ ತ್ವಾಮ್ ||

Sri Leelasukha says the same thing in his Krishnakarnamritam.

ಮಯಿ ಪ್ರಸಾದಂ ಮಧುರೈಃ ಕಟಾಕ್ಷೈಃ
ವಂಶೀನಿನಾದಾನುಚರೈಃ-ವಿದೇಹಿ |
ತ್ವಯಿ ಪ್ರಸನ್ನೇ ಕಿಮಿಹಾಪರೈಃ-ನಃ
ತ್ವಯ್ಯುಪ್ರಸನ್ನೇ ಕಿಮಿಹಾಪರೈಃ-ನಃ ||

ಕಾಲಘನಾಲೀ-ಕರ್ಬುರ-ಕಾಯಃ ಶರಶತ-ಶಕಲಿತ-ರಿಪುಶತ-ನಿವಹಃ |

ಸಂತತ-ಮಸ್ಮಾನ್ ಪಾತು ಮುರಾರಿಃ ಸತತಗ-ಸಮಜವ-ಖಗಪತಿ-ನಿರತಃ ||೨||

ಕಾಲಘನಾಲೀ-ಕರ್ಬುರ-ಕಾಯಃ |

ಕಾಲ = of black or dark blue colour, ಘನ = cloud, ಅಲಿಃ = a black

bee, ಕರ್ಬುರ = of colour of pigeon, grey or of vareigated colour, ಕಾಯಃ = body.

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

ಸತತಗ-ಸಮಜವ-ಖಗಪತಿ-ನಿರತಃ |

ಸತತಗಃ = wind, ಸಮಜವ = equal in speed,

ಖಗಪತಿಃ = the king of birds or Garuda,

ನಿರತಃ = 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. ಮನೋಜವಂ ಮಾರುತತುಲ್ಯ-ವೇಗಮ್ |

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 .

ಸಹಸ್ರಶೀರ್ಷಾಪಿ ತತೋ ಗರುತ್ಮತಾ ಮಧೋರ್ವನಂ ಭೃತ್ಯದಿದೃಕ್ಷಯಾ ಗತಃ |

(Bhagavatam 4-9-1).

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

ಛಿನ್ನೋಮಯೇನ ಗರುಡೇನ ಸಮುಹ್ಯಮಾನಶ್ಚಕ್ರಾಯುಧೋಽಭ್ಯಗಮ-ದಾಶು ಯತೋ ಗಜೇನ್ದ್ರಃ |

(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.

शरशत-शकलित-रिपुशत-निवहः ।

शरशत = hundred(s) of arrows, शकलित = 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 महद्गुणधरयामासैति धनुर्धरः ॥

सन्तत-मस्मान् पातु मुरारिः ।

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

सन्ततं = 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 विरचिते कण्ठकस्तुतिः संपूर्णम् ॥

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