

కార్తికేయస్తోత్రమ్ ప్రజ్ఞావివర్ధనమ్

{॥ కార్తికేయ స్కంధ ॥}

Hymn to kArtikeya or skanda

The following stotra on ska.nda is from the rudra yAmala, an important work on tantra . It is a short stotra but also remarkably powerful . The stotra is credited with developing the praGYA (intelligence) and has been given by skanda himself.

praGYAvivardhana (increasing praGYA) mantras are very important in the vedas and other later literature like the tantras . Why is the development of praGYA given such importance? The answer is given in the vedas itself . In the trisuparNa mantra in the mahAnArAyaNa upanishAd, the following mantras occur:

బ్రహ్మ మేధయా ।

Brahman is attained through intelligence

మధు మేధయా ।

Bliss is attained through intelligence

బ్రహ్మమేవ మధు మేధయా ।

Brahman, which is verily bliss is attained through intelligence

It should however be noted that the intelligence or medhA which is referred to here is not the mundane intelligence which we refer to in our daily lives . This medhA refers to the development of the buddhi such

that the truth can be clearly

seen . shrI ramaNa maharShI gives an analogy to illustrate how the pure and

clear buddhi perceives brahman . Brahman is hidden from the view of the unclear

buddhi like dense clouds hiding the sun . The clear buddhi which has been

obtained by intense sAdhana, sees brahman like a person seeing the sun through

a thin mist . Thus the jIvanmukta, is different from a person without a clear buddhi.

Hence, development of buddhi is given prime importance in our tradition . The most famous examples is the gAyatri mantra, which is chanted during the daily sandhyAva.ndanam . Another one is the nitya karma for brahmachAris, the samitAdAnam . There are various mantras given in the mahAnArAyaNa upaniShad itself, the mantra invoking indra (yashChandasAm etc) and the medhA sUktam (addressed to sarasvatI and others). There are, of course many more such mantras in the vedas.

However, the recitation of these mantras requires learning them from a guru and many of us are unable to get such an opportunity, especially in this modern age. But, the stotrams from purANAs and the tantras can be chanted by one and all, with no exceptions.

In thamiz tradition, skanda, or murukan as he is called, is considered the very embodiment of all good and it is held that he is eager to bestow GYAnA to one and all . Thus, true to tradition, at the end of the stotram he says that anyone chanting his 28 names, even if he is unable to speak will become accomplished in speech, like Brihaspati . The person who considers this as mahA mantra and chants them will attain mahA praGYA (great intelligence).

Ramakrishnan.

ప్రజ్ఞా వివర్ధన కార్తికేయ స్తోత్రం

praGYA vivardhana kArtikeya stotraM

శ్రీగణేశాయ నమః ।

స్కన్ధ ఉవాచ ।

యోగిశ్వరో మహాసేనః కార్తికేయోఽగ్నినన్దనః ।

స్కన్ధః కుమారః సేనానీ స్వామీ శఙ్కరసమ్భవః ॥ ౧॥

గాజ్ఞేయస్తామ్రచూడశ్చ బ్రహ్మచారీ శిఖిధ్వజః ।

తారకారిరుమాపుత్రః క్రౌంచారిశ్చ షడాననః ॥ ౨॥

శబ్దబ్రహ్మసముద్రశ్చ సిద్ధః సారస్వతో గుహః ।

సనత్కుమారో భగవాన్ భోగమోక్షఫలప్రదః ॥ ౩॥

శరజన్మా గణాధీశపూర్వజో ముక్తిమార్గకృత్ ।

సర్వాగమప్రణేతా చ వాఙ్మితార్థప్రదర్శనః ॥ ౪॥

అష్టావింశతినామాని మదీయానీతియః పఠేత్ ।

ప్రత్యూషం శ్రద్ధయా యుక్తో మూకో వాచస్పతిర్భవేత్ ॥ ౫॥

మహామస్త్రమయానీతి మమ నామానుకీర్తనమ్ ।

మహాప్రజ్ఞామవాప్నోతి నాత్ర కార్యా విచారణా ॥ ౬॥

॥ ఇతి శ్రీరుద్రయామలే ప్రజ్ఞావివర్ధనాఖ్యం

శ్రీమత్కార్తికేయస్తోత్రం సమూర్ణమ్ ॥

The sixteen names are not explained since they are easily understood .

Some of the names refer to some legends associated with skanda.

Skanda said:

The person who reads my 28 names told here with concentration, in the morning,

obtains equal status with Brihaspati in speech, even if he cannot speak.

Further, the person who reads my names as maha mantras obtains great

intelligence . There is no doubt about this.

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