

# கார்திகேயஸ்தோத்ரம் ப்ரஜ்ஞாவிவர்தநம்

{॥ கார்திகேய ஸ்கந்த ॥}

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:

ப்ரஹ்ம மேதயா ।

Brahman is attained through intelligence

மது மேதயா ।

Bliss is attained through intelligence

ப்ரஹ்மமேவ மது மேதயா ।

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.

ப்ரஜ்ஞா விவர்தந கார்திகேய ஸ்தோத்ரீ

praGYA vivardhana kArtikeya stotraM

ப்ரீகணேபாய நமஃ ।

ஸ்கந்த உவாச ।

யோகிப்வரோ மஹாஸேநஃ கார்திகேயோ஽க்நிநந்தநஃ ।

ஸ்கந்தஃ குமாரஃ ஸேநாநீஃ ஸ்வாமீ பரங்கரஸம்பவஃ ॥ ௧ ॥

காங்கேயஸ்தாம்ரகூடம்ச ப்ரஹ்மசாரீ ஸிகித்வஜஃ ।  
தாரகாரிருமாபுத்ரஃ க்ரௌஞ்சாரிம்ச ஷடாநநஃ ॥ ௨ ॥

ஸப்தப்ரஹ்மஸமுத்ரம்ச ஸித்தஃ ஸாரஸ்வதோ குஹஃ ।  
ஸநத்குமாரோ பகவாந் போகமோக்ஷபலப்ரதஃ ॥ ௩ ॥

ஸரஜந்மா கணாதீஸ்பூர்வஜோ முக்திமார்ககத் ।  
ஸர்வாகமப்ரணேதா ச வாஞ்சிதார்தப்ரதர்ஸநஃ ॥ ௪ ॥

அஷ்டாவிஸதிநாமாநி மதீயாநீதியஃ படேத் ।  
ப்ரத்யூஷி ஸ்ரத்தயா யுக்தோ முகோ வாசஸ்பதிர்பவேத் ॥ ௫ ॥

மஹாமந்த்ரமயாநீதி மம நாமாநுகீர்தநம் ।  
மஹாப்ரஜ்ஞாமவாப்நோதி நாத்ர கார்யா விசாரணா ॥ ௬ ॥

॥ இதி ஸ்ரீருத்ரயாமலே ப்ரஜ்ஞாவிவர்தநாக்யீ

ஸ்ரீமத்கார்திகேயஸ்தோத்ரீ ஸம்பூர்ணம் ॥

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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% Location : doc\\_subrahmanya

% Author : skanda

% Language : Sanskrit

% Subject : philosophy/hinduism/religion

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% Description-comments : rudrayAmala

% Latest update : December 18, 2004

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