

# କାର୍ତ୍ତିକେୟସ୍ତୋତ୍ରମ୍ ପ୍ରଜ୍ଞାବିବର୍ଧନମ୍

{॥ କାର୍ତ୍ତିକେୟ ସ୍କନ୍ଦ ॥}

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:

ବ୍ରହ୍ମ ମେଧଂ । ।

Brahman is attained through intelligence

ମଧୁ ମେଧଂ । ।

Bliss is attained through intelligence

ବ୍ରହ୍ମମେବ ମଧୁ ମେଧଂ । ।

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.

ପ୍ରଜ୍ଞା ବିବର୍ଦ୍ଧନ କାର୍ତ୍ତିକେୟ ସ୍ତୋତ୍ରଂ

praGYA vivardhana kArtikeya stotraM

ଶ୍ରୀଗଣେଶାୟ ନମଃ ।

ସ୍ବୟଂ ଉବାଚ ।

ଯୋଗିଶ୍ବରୋ ମହାସେନଃ କାର୍ତ୍ତିକେୟୋଽଗ୍ନିନନ୍ଦନଃ ।

ସ୍ବୟଃ କୁମାରଃ ସେନାନୀଃ ସ୍ବାମୀ ଶଙ୍କରସମ୍ଭବଃ ॥ ୧ ॥

ଗାଙ୍ଗେୟସ୍ତାମ୍ରତଃ ବ୍ରହ୍ମଚାରୀଶିଶିଧ୍ବଜଃ ।

ତାରକାରିରୁମାୟୁତଃ କ୍ରୌଞ୍ଚାରିଷ୍ଟ ଷଡାନନଃ ॥ ୨ ॥

ଶବ୍ଦବ୍ରହ୍ମସମୁଦ୍ରଃ ସିଦ୍ଧଃ ସାରସ୍ବତୋ ଗୁହଃ ।

ସନକୁମାରୋ ଭଗବାନ୍ ଭୋଗମୋକ୍ଷଫଳପ୍ରଦଃ ॥ ୩ ॥

ଶରଜନ୍ମା ଗଣାଧୀଶପୂର୍ବକୋ ମୁକ୍ତିମାର୍ଗକୃତ୍ ।

ସର୍ବାଗମପ୍ରଣେତା ଚ ବାଞ୍ଛିତାର୍ଥପ୍ରଦର୍ଶନଃ ॥ ୪ ॥

ଅଷ୍ଟାବିଂଶତିନାମାନି ମଦୀୟାନୀତିୟଃ ପଠେତ୍ ।

ପ୍ରତ୍ୟୁଷଂ ଶ୍ରଦ୍ଧୟା ଯୁକ୍ତୋ ମୁକ୍ତୋ ବାଚସ୍ପତିର୍ଭବେତ୍ ॥ ୫ ॥

ମହାମନ୍ତ୍ରମୟାନୀତି ମମ ନାମାନୁକୀର୍ତ୍ତନମ୍ ।

ମହାପ୍ରଜ୍ଞାମବାୟୋତି ନାତ୍ର କାର୍ଯ୍ୟା ବିଚାରଣା ॥ ୬ ॥

॥ ଇତି ଶ୍ରୀରୁଦ୍ରାୟାମଲେ ପ୍ରଜ୍ଞାବିବର୍ଧନାଶ୍ୟଂ

ଶ୍ରୀମକାର୍ତ୍ତିକେୟସ୍ତୋତ୍ରଂ ସମ୍ପୂର୍ଣ୍ଣମ୍ ॥

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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