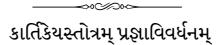
# Kartikeya Skanda Prajnavivardhanam (hymn)



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# Kartikeya Skanda Prajnavivardhanam (hymn)

——ઃ કાર્તિકેયસ્તોત્રમ્ પ્રજ્ઞાવિવર્ધનમ્

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### 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:

બ્રહમ મેધયા I

Brahman is attained through intelligence

મધ મેધયા **I** 

Bliss is attained through intelligence

બ્રહ્મમેવ મધુ મેધયા I

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.

પ્રજ્ઞા વિવર્ધન કાર્તિકેય સ્તોત્રં praGYA vivardhana kArtikeya stotraM

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શ્રીગણેશાય નમઃ |
સ્કન્દ ઉવાચ |
યોગીશ્વરો મહાસેનઃ કાર્તિકેયોડગ્નિનન્દનઃ |
સ્કન્દઃ કુમારઃ સેનાનીઃ સ્વામી શકુરસમ્ભવઃ || ૧ ||
ગાડ્ગેયસ્તામ્રચૂડશ્ચ બ્રહ્મચારી શિખિધ્વજઃ |
તારકારિરુમાપુત્રઃ ક્રૌગ્ચારિશ્ચ ષડાનનઃ || ૨ ||
શબ્દબ્રહ્મસમૃદ્રશ્ચ સિદ્ધઃ સારસ્વતો ગૃહઃ |
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સનત્કુમારો ભગવાન્ ભોગમોક્ષફલપ્રદ: ॥ ૩॥ શરજન્મા ગણાધીશપૂર્વજો મુક્તિમાર્ગફૃત્ । સર્વાગમપ્રણેતા ચ વાગ્છિતાર્થપ્રદર્શન: ॥ ४॥ અષ્ટાવિંશતિનામાનિ મદીયાનીતિય: પઠેત્ । પ્રત્યૂષં શ્રદ્ધયા યુક્તો મૂકો વાચસ્પતિર્ભવેત્ ॥ ૫॥ મહામન્ત્રમયાનીતિ મમ નામાનુકીર્તનમ્ । મહાપ્રજ્ઞામવાપ્રોતિ નાત્ર કાર્યા વિચારણા ॥ ६॥ ॥ ઇતિ શ્રીરુદ્રયામલે પ્રજ્ઞાવિવર્ધનાખ્યં શ્રીમત્કાર્તિકેયસ્તોત્રં સમ્પૂર્ણમ્ ॥

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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