
Kartikeya Skanda Prajnavivardhanam (hymn)

ಕಾರ್ತಿಕೇಯಸ್ತೋತ್ರಂ ಪ್ರಜ್ಞಾವಿವರ್ಧನಂ

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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:

ಬ್ರಹ್ಮ ಮೇಧಯಾ .

Brahman is attained through intelligence

ಮಧು ಮೇಧಯಾ .

Bliss is attained through intelligence

ಬ್ರಹ್ಮಮೇವ ಮಧು ಮೇಧಯಾ .

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.

ಪ್ರಜ್ಞಾ ವಿವರ್ಧನ ಕಾರ್ತಿಕೇಯ ಸ್ತೋತ್ರಂ

praGYA vivardhana kArtikeya stotraM

ಶ್ರೀಗಣೇಶಾಯ ನಮಃ .

ಸ್ಕಂದ ಉವಾಚ .

ಯೋಗೀಶ್ವರೋ ಮಹಾಸೇನಃ ಕಾರ್ತಿಕೇಯೋಽಗ್ನಿನಂದನಃ .

ಸ್ಕಂದಃ ಕುಮಾರಃ ಸೇನಾನೀಃ ಸ್ವಾಮೀ ಶಂಕರಸಂಭವಃ .. 1..

ಗಾಂಗೇಯಸ್ತಾಮೃಚೂಡಶ್ಚ ಬ್ರಹ್ಮಚಾರೀ ಶಿಖಿದ್ವಜಃ .

ತಾರಕಾರಿರುಮಾಪುತ್ರಃ ಕ್ರೌಂಚಾರಿಶ್ಚ ಷಡಾನನಃ .. 2..

ಶಬ್ದಬ್ರಹ್ಮಸಮುದ್ರಶ್ಚ ಸಿದ್ಧಃ ಸಾರಸ್ವತೋ ಗುಹಃ .

ಸನತ್ಕುಮಾರೋ ಭಗವಾನ್ ಭೋಗಮೋಕ್ಷಫಲಪ್ರದಃ .. 3..

ಶರಜನ್ಮಾ ಗಣಾಧೀಶಪೂರ್ವಜೋ ಮುಕ್ತಿಮಾರ್ಗಕೃತ್ .

ಸರ್ವಾಗಮಪ್ರಣೇತಾ ಚ ವಾಂಛಿತಾರ್ಥಪ್ರದರ್ಶನಃ .. 4..

ಅಷ್ಟಾವಿಂಶತಿನಾಮಾನಿ ಮದೀಯಾನೀತಿಯಃ ಪಠೇತ್ .

ಪ್ರತ್ಯೂಷಂ ಶ್ರದ್ಧಯಾ ಯುಕ್ತೋ ಮೂಕೋ ವಾಚಸ್ಪತಿರ್ಭವೇತ್ .. 5..

ಮಹಾಮಂತ್ರಮಯಾನೀತಿ ಮಮ ನಾಮಾನುಕೀರ್ತನಂ .

ಮಹಾಪ್ರಜ್ಞಾಮವಾಪ್ನೋತಿ ನಾತ್ರ ಕಾರ್ಯಾ ವಿಚಾರಣಾ .. 6..

.. ಇತಿ ಶ್ರೀರುದ್ರಯಾಮಲೇ ಪ್ರಜ್ಞಾವಿವರ್ಧನಾಖ್ಯಂ

ಶ್ರೀಮತ್ಕಾರ್ತಿಕೇಯಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಂ ..

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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