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Kartikeya 1 Skanda Prajnavivardhanam (hymn)

கார்திகேயஸ்தோத்ரம் 1 ப்ரஜ்ஞாவிவர்த<sup>4</sup>நம்

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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:

ப்<sup>3</sup>ரஹ்ம மேத<sup>4</sup>யா |

Brahman is attained through intelligence

மது<sup>4</sup> மேத<sup>4</sup>யா |

Bliss is attained through intelligence

ப்<sup>3</sup>ரஹ்மமேவ மது<sup>4</sup> மேத<sup>4</sup>யா |

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.nandanam . 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 விவர்த<sup>4</sup>ந கார்திகேய ஸ்தோத்ரம்  
praGYA vivardhana kArtikeya stotraM

ஹீ<sup>3</sup>க<sup>3</sup>ணேஸாய நம: |

ஸ்கந்த<sup>3</sup> உவாச |

யோகீ<sup>3</sup>ஸ்வரோ மஹாஸேந: கார்திகேயோ<sup>5</sup>க<sup>3</sup>நிநந்த<sup>3</sup>ந: |

ஸ்கந்த:<sup>3</sup> குமார: ஸேநாநீ: ஸ்வாமீ ஸங்கரஸம்ப<sup>4</sup>வ: || 1 ||

கா<sup>3</sup>ங்கே<sup>3</sup>யஸ்தாம்ரகுட<sup>3</sup>ஸ்ச ப்<sup>3</sup>ரஹ்மசா<sup>1</sup> ஸிகி<sup>2</sup>த்<sup>4</sup>வஜ: |

தாரகாரி<sup>1</sup>ருமாபுத்ர: க்ரௌஞ்சாரி<sup>1</sup>ஸ்ச ஷடா<sup>3</sup>நந: || 2 ||

ஸப்த<sup>3</sup>ப்<sup>3</sup>ரஹ்மஸமுத்<sup>3</sup>ரஸ்ச எதி<sup>3</sup>த்<sup>4</sup> ஸாரஸ்வதோ கு<sup>3</sup>ஹ: |

ஸந்தகுமாரோ ப<sup>4</sup>க<sup>3</sup>வாந் போ<sup>4</sup>க<sup>3</sup>மோக்ஷப<sup>2</sup>லப்ரத:<sup>3</sup> || 3 ||

ஸரஜந்மா க<sup>3</sup>ணாதீ<sup>4</sup>ஸபூர்வஜோ முக்திமார்க<sup>3</sup>க்ரு<sup>3</sup>த் |

ஸர்வாக<sup>3</sup>ம்ப்ரணேதா ச வாஞ்சி<sup>2</sup>தார்த<sup>2</sup>ப்ரத<sup>3</sup>ர்ஸந: || 4 ||

அஷ்டாவிம்ஸதிநாமாநி மதீ<sup>3</sup>யாநீதிய: படே<sup>2</sup>த் |

ப்ரத்யூஷம் ஸ்ரத<sup>3</sup>த்<sup>4</sup>யா யுக்தோ மூகோ வாசஸ்பதி<sup>1</sup>ப்<sup>4</sup>வேத் || 5 ||

மஹாமந்த்ரமயாநீதி மம நாமாநுகீர்தநம் |

மஹாப்ரஜ்ஞாமவாப்நோதி நாத்ர கார்யா விசாரணா || 6 ||

॥ இதி ஸ்ரீருத்<sup>3</sup>ரயாமலே ப்ரஜ்ஞாவிவர்த<sup>4</sup>நாக்<sup>2</sup>யம்  
ஸ்ரீமத்கார்திகேயஸ்தோத்ரம் 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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