Kumara Upanishad

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In Skanda Puranam, in Sambhava Kandam, Sri Parameswara explains to Sri Parvati the significance of various names of their child Subrahmanya. While describing him as Kumara, he says:

अेषापहतपायमािहन्तुवयुवमाः
विशोकी विशिंदत्वश विपिसु: कुमारः। (अ.१६)

लतः अ सत्यः पुरुषो विश्राविक्षाः सः॥ (अ.१७)

"O Maheswari, this Kumara is sinless, free from Rajoguna, indestructible, free from grief, is the medicine for the malady of Samsara, is free from thirst, desirous of truth, who wills truth, embodiment of truth in thought, truth in word, who is the created world incarnate, and who is beyond the created world."

Kumara Upanishad mantras, brimming with the Ultimate Gnana bestowed by Kumara, are used as Namaskara mantras in the Subrahmanya temple in Tiruchendur in Tamil Nadu. Devotees prostrate near the flagstaff every morning with chant of each mantra.

अेथ कुमारेपिनशद्।
॥ अ श्रीगणेशाय नमः॥

अम्बोविक्ष्ये सविक्षणेक्षप्रवः दधात्याग्रितक्षमणः।
अ उकः तम्मे कुमारश्च नमोक्ष्यन्तु॥ १॥

In these verses, the second line is repeated. It means, “Om, Hamsa, prostrations to that Kumara”. Hamsa or swan refers here to Paramatma. Just as Hamsa has the rare capacity to separate milk from water with which it remained mixed, Paramatma or Gnani is all of Satva with no trace of Rajas or Tamas; Rajas or Tamas does not stick to him.
Kumara grants to Jivas, who completely surrender to him, and who are in the midst of the ocean (of Samsara), the splendour of many crores of Suryas. He drives away the darkness of ignorance and attachment by his resplendent glow of Gnana. “Ambhodhimadhye” can also be taken to mean Kumara in his abode in Tiruchendur in Tamil Nadu on seashore.

Kumara grants the fruit of the most brilliant Yoga and thus vindicates his presence. Here by Virajayoga is meant the union of Jivatma with Paramatma. The sight of his devotees attaining Moksha is proof of his presence and blessing.

Kumara on his own in the past pulled Jivas away from their instinctive ignorant state, and in due time, he initiates them into Gnana (after preparing them gradually on the path of Bhakti and Gnana).

Kumara’s blessing commences with his pulling the Jivas from lower births like birds and animals, and granting them human birth, which alone can give them access to Gnana and Moksha.

Jivas, who reside with Brahma in Satyaloka during the lifespan period of two Parardhas of Brahma, attain to Kumara at the same time at the time of the Great Dissolution (Maha Pralaya).

Jivas, who have attained Atmagnana, spend their time in austerity in Satyaloka during the period of two Parardhas (which is the lifespan of Brahma), and attain to Moksha along with Brahma at the time of Pralaya. Such Jivas are also ‘Dvibhagajivas’ in another sense; they live in two worlds, as Jiva attached to the world and as speck of Paramatma in the glory of Atman, till they attain Self-realisation.
Kumara, through the act of enabling the expression of Nada (subtle sound) present in the heart of the Jiva, brings forth mantras to the knowledge of the Jiva.

The Jiva’s heart is constantly battered by the manifold relationships in the world; with development of due maturity, Kumara shows the Jiva the path of the Vimana (aircraft) at a distance. Till Gnana is attained, the path of the Vimana taking the Jiva to Kumara appears distant. With his grace, it comes nearer. Vimana means the vehicle to higher realm, i.e. Moksha.

Kumara is in the form of Anubhuti (experience) bestowed on the Jiva by initiating him into the sounds of Sastra and scriptures, and thus breaking the winds of Samsara blowing constantly in his heart.

Kumara, through the grace of the great Mantradevata, bestows Gnana on the Jiva by means of the process of Diksha of four types. Four types of Diksha by Guru on his disciple are: Vagdiksha, rousing the spiritual consciousness by uttering the mantra into the ear of the disciple; Chakshudiksha, same by looking intently at the disciple; Sparsadiksha, same by touching the disciple; Smaranadiksha, same by the power of thought of the Guru.

Gnana is also said to be attained by four paths: Karma, Bhakti, Dhyana and Gnana. Gnana is further attributed to four means: Pratyaksha, direct perception; Anumana, inference; Agama, scriptural testimony; Aptavakya, verbal testimony of Sishtas, the virtuous.

There are seven crores of Mahamantras. Kumara graces the Jiva by initiating him into a suitable mantra, which becomes for him ‘iron support’ and bestows bliss.
Sastras declare that the mantra taught by Guru is the only strong support for the aspirant on his difficult path of Self-realisation.

Devas, who lost their positions of power to Asuras, adore Kumara’s feet by placing their heads at his feet.

Kumara is Devasenapati, the commander of the army of Devas; he fights the Asuras and destroys them and restores power to Devas.

Kumara helps the devotees, whose minds are enfeebled by the persistent attacks of Samsara.

Kumara blesses Jiva by giving him the boon; the boon is given by uttering the sound ‘Hum’ through which Jiva attains the created form.

Jiva goes into latent state after Mahapralaya; Kumara gives Jiva a chance for redemption by bestowing the form on him during creation.

One, who respectfully receives and wears the Vibhuti (sacred ash) of Kumara placed on the fragrant leaf (called Panneer in Tamil) (at the Tiruchendur Temple) from the hands of the devotee of Kumara (the Pujari in the temple), attains all wealth and fullness of blessings; long life comes to him.

Om, Hamsa, prostrations to that Kumara, the six-faced, who glows with the desire to bless Jivas in this manner and embraces the Jivas in totality.

Embracing the Jiva in totality means granting him Moksha, Liberation.
कुमार पुजनिष्ठ

ॐ श्रीगणेशाय नमः ॥
अम्भोदिमगे गृहिष्ठमायथे द्वात्यावितज्ञमथे ॥
ॐ उँसः तस्मै कुमाराय नमोऽस्तु ॥ १ ॥
विश्वयोगश्रृणेन साक्ष्यं द्धाति नमः कुमाराय तस्मै ॥
ॐ उँसः तस्मै कुमाराय नमोऽस्तु ॥ २ ॥
योरीतितत्वे स्वमतात् ज्वोऽत्वं शृः तयोऽज्ञात्वान् स्वकाले ॥
ॐ उँसः तस्मै कुमाराय नमोऽस्तु ॥ ३ ॥
हस्तांशं ज्ञाते सम्भावयन्ति दीर्घाय वादश समेकनाये ॥
ॐ उँसः तस्मै कुमाराय नमोऽस्तु ॥ ४ ॥
प्रथोद्धाराय वृद्धिक्षितन्ते मन्नाय प्रकटिकेऽर्थः ॥
ॐ उँसः तस्मै कुमाराय नमोऽस्तु ॥ ५ ॥
व्याधयमस्तोत्रं वृहादि दूरे विमाहकारकस्य व करोऽर्थः ॥
ॐ उँसः तस्मै कुमाराय नमोऽस्तु ॥ ६ ॥
सदीक्षाय शास्त्रवृत्तिकेन नेत्यात्मन्त प्रक्ष्णनमूः सम्पूर्णाद्वम् ॥
ॐ उँसः तस्मै कुमाराय नमोऽस्तु ॥ ७ ॥
दीक्षाविधिह्वतुविधिवाच प्रयोधामन्त्वेवादुरस्त ॥
ॐ उँसः तस्मै कुमाराय नमोऽस्तु ॥ ८ ॥
कोट्यापंते समविशेः मन्ने: चत्वा शुःः दर्शितमश्च पादम् ॥
ॐ उँसः तस्मै कुमाराय नमोऽस्तु ॥ ९ ॥
स्वस्तविधिह्वतुविधिवाच: शीषेण संयोजनेधः पादम् ॥
ॐ उँसः तस्मै कुमाराय नमोऽस्तु ॥ १० ॥
કુમારાસ્તેન સૃષ્ટિમાં જ્વાલા દત સ્વરૂપમાં હેન ।
ॐ ઉદય: તામી કુમારાય નમિહિત ॥ ૧૧ ॥

વીરાજપત્રસ્ત કુમારભૂદયા ભક્તહ સંવીકરાત ।
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