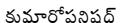
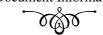
Kumara Upanishad



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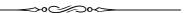
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Translation and commentary by P.R.Kannan

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:

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పషోపహతపాప్మాహి విరజామృత్యువర్జితః ।
విశోకో విచికిత్సశ్చ విపిపాసుః కుమారకః । (3×1౧౬)
సత్యకామస్తథాసత్యసఙ్కల్పో≥యం మహేశ్వరీ ।
ఋతం చ సత్యం పురుషో విశ్వో విశ్వాధికశ్చ సః ॥ (3×1౧౭)
```

"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.

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అథ కుమారోపనిషద్ ।
॥ ఓం శ్రీగణేశాయ నమః ॥
అమ్భోధిమధ్యే రవికోట్యనేకప్రభాం దదాత్యాశ్రితజీవమధ్యే ।
ఓం హంసః తస్పై కుమారాయ నమో~ స్తు ॥ ೧॥
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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.

విరాజయోగస్య ఫలేన సాక్ష్యం దదాతి నమః కుమారాయ తస్పై ।
$$\&$$
ం హంసః తస్పై కుమారాయ నమో $>$ $×$ ు॥ $>$ ॥

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.

బాన్గవ్యకల్లోల హృద్వారి దూరే విమానమార్గస్య చ యః కరోతి
$$\mathbf I$$
 ఓం హంసః తస్పై కుమారాయ నమో $\mathbf Z$ మ్మ $\mathbf I$ $\mathbf E$ $\mathbf I$

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 initiates the Jiva with the sounds given in the scriptures and other memorized texts (mantra), He cuts asunder the winds of Samsara that constantly assail the Jiva's heart through the revelation of His knowledge endowed form.

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.

స్వస్వాధికారాంశ్చ విముక్తదేవాః శీర్షేణ సంయోగయేద్యస్య పాదమ్ I ఓం హంసః తస్పై కుమారాయ నమో≥స్తు II ೧೦II

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.

హుజ్కారశబ్దేన సృష్టి(ప్ర)థావం జీవస్య దత్తం స్వవరేణ యేన
$$\mathbf I$$
 ఓం హంసః తస్పై కుమారాయ నమో $\mathbf Z$ ు $\mathbf I$ $\mathbf I$ $\mathbf I$

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.

వీరాజపత్రస్థ కుమారభూతిం యో భక్తహస్తేన సంస్వీకరోతి
$$\mathbf{I}$$

ససర్వసంపత్ సమవాషిపూర్ణః భవేద్ధి సంయాతి తం దీర్ఘమాయుః \mathbf{II}

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.

Kumara Upanishad

కుమారోపనిషద్

- OBO

ఓం శ్రీగణేశాయ నమః ॥ అమ్భాధిమధ్యే రవికోట్యనేకప్రభాం దదాత్యాశ్రితజీవమధ్యే। ఓం హంసః తస్పై కుమారాయ నమో≥స్తు ॥ ೧॥ విరాజయోగస్య ఫలేన సాక్ష్యం దదాతి నమః కుమారాయ తస్పై । ఓం హంసః తస్పై కుమారాయ నమో உస్తు ॥ ౨॥ యా≥తీతకాలే స్వమతాత్ గృహీత్వా శ్రుతిం కరోత్యన్యజీవాన్ స్వకాలే । ఓం హంసః తస్నై కుమారాయ నమో≥స్తు ॥ ౩॥ యస్యాంశ్చ జీవేన సమ్ప్రాప్నువన్తి ద్విభాగజీవాశ్చ సమైకకాలే । ఓం హంసః తప్పై కుమారాయ నమో = స్త్రు ॥ ४॥ ప్రచోదయాన్నాద హృదిస్థితేన మన్హాణ్యజీవం ప్రకటీకరోతి 1 ఓం హంసః తస్పై కుమారాయ నమా = స్త్రు ॥ 🛪॥ బాన్గవ్యకల్లోల హృద్వారి దూరే విమానమకార్కస్య చ యః కరోతి । ఓం హంసః తస్పై కుమారాయ నమోలన్ను ॥ ౬॥ సద్దీక్షయా శాస్త్రశబ్దస్మృతిర్పృద్వాతామ్మ్చ ఛిన్నాదనుభూదిరూపమ్ 1 ఓం హంసః తస్పై కుమారాయ నమో బస్తు ॥ ८॥ దీజావిధిజ్ఞానచతుర్విధాన్య ప్రచోదయాన్మ<u>న్తద</u>ెవాద్వరస్య । ఓం హంస్ట్రి కుమారాయ నమో బస్ట్రు ।। 🗸 ॥ కోట్యద్భుతే స<u>ప్</u>తభిరేవ మన్హ్హై హత్వా శుకం కశ్చిదయస్య పాదమ్ । ఓం హంసః తప్పై కుమారాయ నమో ا ا ا స్వస్వాధికారాంశ్చ విముక్తదేవాః శీర్షేణ సంయోగయేద్యస్య పాదమ్ ١ ఓం హంసః తస్నై కుమారాయ నమె≥స్తు ॥ ೧೦॥ హుజ్కారశబ్దేన సృష్టిభావం జీవస్య దత్తం స్వరవేణ యేన ।

ఓం హంసః త్స్మై కుమారాయ నమో≥స్తు ॥ ೧೧॥ వీరాజపత్రస్థ కుమారభూతిం యో భక్తహస్తేన సంస్వీకరోతి । స్వసర్ఫువః సమవాప్తిపూర్ణః భవేద్ధి సంయాతి తం దీర్ఘమాయుః ॥ ఏతాదృశానుగ్రహభాసితాయ సౌకల్యకోలాయ వై షణ్ముఖాయ ఓం హంసః తస్పై కుమారాయ నమో≥స్తు ॥ ౧౨॥ ఓం శ్రీ సుబ్రహ్మణ్యాయ నమః ॥

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