Kumara Upanishad

Document Information

Text title : kumAropaniShat
File name : kumAropaniShat.itx
Category : subrahmanya, upanishhat, upanishad
Location : doc_subrahmanya
Transliterated by : Sivakumar Thyagarajan Iyer shivakumar24 at gmail.com
Proofread by : Sivakumar Thyagarajan Iyer, PSA Easwaran
Translated by : P.R.Kannan
Latest update : November 16, 2019
Send corrections to : Sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.

November 16, 2019

sanskritdocuments.org
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:

एषोपहतपापमाहि विरजामृत्युविचित्रतिः।
विशोको विचिकित्सकस्व विपिपासु: कुमारकः। (३५|१६)
सत्यकामस्तथासत्यसंज्ञायं महेश्वरी।
ञ्जडत च सत्यं पुरुषो विश्वम विश्वाधिकाधि सः।। (३५|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.

अथ कुमारोपिनिषद् ।
॥ ॐ श्रीगणेशाय नमः ॥
अम्बोधिमध्ये रविकोट्यनेक्षरं ददात्याश्रितजीवमध्ये ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ 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 Mantradvata, 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.

मे ज्ञाते भाग्याय साकल्या वेवे पुण्याय
ॐ हंसः तस्मै कुमाराय नमोऽस्तु ॥ १२॥

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.

॥ ॐ श्री सुभाषण्याय नमः ॥
ॐ औीगणेशाय
नमः ॥
अम्बोधिमथे राविकोट्यजनकपर्वों ददात्याविशिष्टजीवमथे ॥
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ १॥
बिराजयोगस्त्व फलेन साक्ष्यं ददाति नमः कुमाराय तस्मै ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ २॥
योऽतस्तीतकान्ते स्वमतात्व मृत्तित्वमः श्रुति करोत्यन्त्यजीवान् स्वकारे ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ३॥
यस्यांत्य जीवेन सममात्वमवत्ति द्रिभागजीवातः समैकान्ते ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ४॥
प्रचोदयाभादु हृददेशित्वेन मन्नाण्यजीवं प्रकटीकारे ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ५॥
वान्यधक्कोऽल हृदारि हूरे विमानमकारकस्य च यः करौऽति ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ६॥
सहीक्षया शाहशवदस्मृतिहृद्वातात्मथं छिंग्रादतुभूदिरुपमं ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ७॥
दीक्षाविधिज्ञानचतुर्विद्याय प्रयोदधायनचत्रदैवदर्शस्य ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ८॥
कोटयज्ञुते शस्तिभरेव मन्चः हत्वा हुके कधिध्यस्य पादम् ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ९॥
स्ववाभिकारांशे बिमुखितवेतः श्रीर्षेण संयोगभेदस्य पादम् ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ १०॥
कुमारोपिनिषद्व

हुज्जारशब्देन सृष्टिभावं जीवस्य दृत्तं स्वरेण चेत ।
ॐ हंस: तस्मे कुमाराय नमोऽनु॥ ११॥

वीराजपत्रस्थ कुमारभूति यो भक्तहस्तेन संदीक्षरति ।
र्वसर्वेव: समवातिपूर्णः भवेद्वि संयाति तं दीर्घमायुः ॥

पत्‌त्रशानुमहभासिताय साकल्यकोलाय वै षण्मुखाय
ॐ हंस: तस्मे कुमाराय नमोऽनु॥ १२॥

ॐ श्री सुत्रज्ञण्याय नमः ॥

Encoded by Sivakumar Thyagarajan Iyer shivakumar24 at gmail.com
Proofread by Sivakumar Thyagarajan Iyer, PSA Easwaran
Translation by P.R.Kannan

Kumara Upanishad
pdf was typeset on November 16, 2019

Please send corrections to sanskrit@cheerful.com