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:

एषोपहतपाम्मादि विरजामृत्युवर्जितः ।
विशोको विचिकित्तसच्छ विपिपासु: कुमारकः । (३५।१६)
सत्यकामस्त्यासत्यसंहीत्योपाध्यायः महेश्वरी ।
ऋतं च सत्यं पुरुषो विच्छो विश्वाधिकः 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 कुमारोपिनषदः ।
॥ ≥ श्रीगणेशाय नमः ॥
अम्मोधिमध्येऽरविकोट्सवनेनक्रमे ददात्याष्ट्रिजीवमध्ये ।
ॐ हंसः तस्मै कुमाराय नमो भवः ॥ 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 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.

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.
ॐ औौीगणेशाय नमः ॥
अमोधमेव रविकोषेनक्रमे ददात्याश्रितजीवम्ये ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ १॥
विराजयोगस्य फलेन साक्ष्यं ददाति नमः: कुमाराय तस्मै ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ २॥
योहीतकादे स्वमतात्त्वम् गृहिताः श्रुति करोत्यन्त्रजीवानं स्वकः ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ३॥
यस्यां जीवेन सम्प्रावधित्त्व द्विभागजीवाः समैककाले ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ४॥
प्रचोदयान्नाद हृददेश्यतेन मन्त्राण्यजीवेन प्रक्तीकरोति ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ५॥
वान्ध्यकल्षोद द्वारिः दूरे विमानमकार्कस्य च य: करोति ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ६॥
सदीक्षिता शाश्वश्वद्वितब्धा वारम्भम्य छिंग्रादनुभूदिररूपम् ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ७॥
दीक्षाविधिज्ञानचतुष्कियान्त्य: प्रचोदयान्नम्मक्के वादवस्य ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ८॥
कूट्यद्वृते सत्साधेव मथेः: हत्वा कुक्क कदिष्टिष्टन्त्य पादम् ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ ९॥
स्वस्वाधिकारं विमुक्तेद्वा: शीषेण संयोगयेवास्य पादम् ।
ॐ हंस: तस्मै कुमाराय नमोऽस्तु ॥ १०॥
हुँकारशब्देन सृष्टिभावं जीवस्य दृत्त स्वरवेण येन ।
ॐ हंसः तस्मां कुमाराय नमोऽनु ॥ ११॥

वीराजपत्रस्य कुमारभूतिः यो भक्तहस्तेन संस्वीकरोति ।
स्वसर्प्पुवः समवासिपूर्णः भवेन्द्र संयाति तं दीर्घमायुः ॥

पुत्रांशुद्राः भृहासिताय साक्षकोलाय वेष्णुस्वाय
ॐ हंसः तस्मां कुमाराय नमोऽनु ॥ १२॥

ॐ श्री सुन्दरण्याय नमः ॥

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