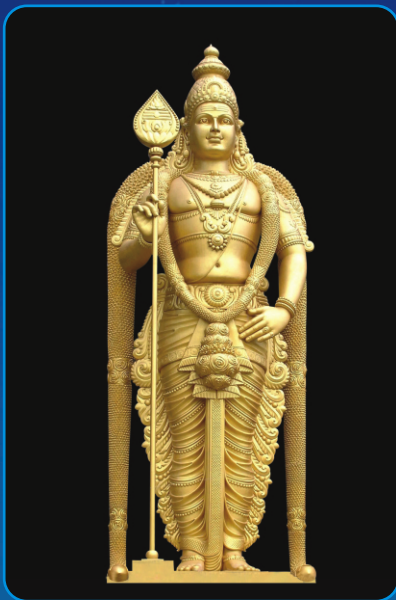


# 108 NAMES OF KUMARA



**Dr. K.Parvathi Kumar**

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**Dr. K. Parvathi Kumar**

# **108 NAMES OF KUMARA**

**[A COMPILATION]**



**Dhanishta**

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**- A COMPILATION**

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## **Dhanishta**

*Dhanishta means Wealthy Wind.*

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Wisdom is disseminated by the Teachers of all times. *Dhanishta* works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

*Dhanishta* is a non-profit publishing house.



## About the Composer

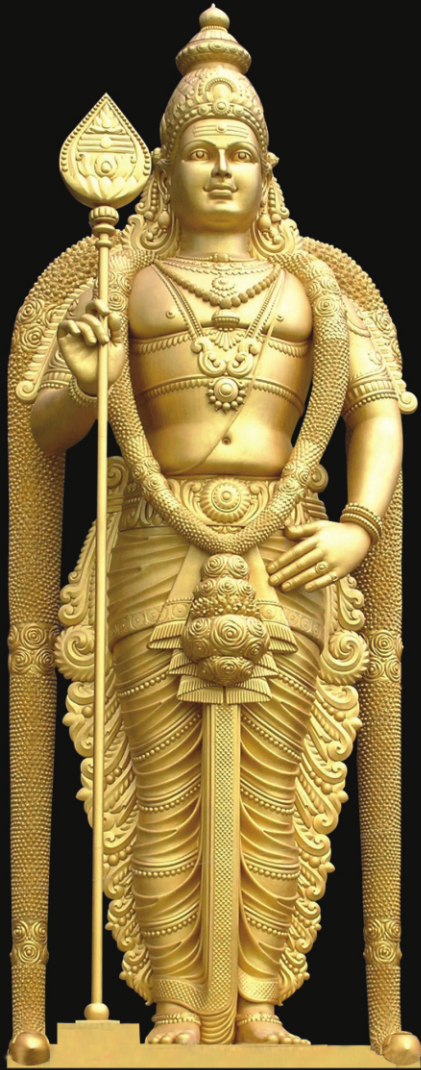
Dr. K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him –

*“Wisdom belongs to none and all belong to Wisdom.”*

**- The Publisher**



॥ OM Saravanabhavaya Namaha ॥

*This booklet is a compilation based on the teachings given out by Master K. Parvathi Kumar as part of the Merry Life Teachings.*



## **A Note**

Under the guidance of Master Parvathi Kumar, spiritual groups worldwide are well-acquainted with the Wisdom concerning the Four-lettered God and the Four-fold manifestation of the Word.

The Master frequently shared teachings related to the four Kumaras during the various seminars and tours he conducted globally during the last two decades. In this period, he also delved into the Teachings of Lord Sanat Kumara, Shambala, and Mt. Shasta

It is noteworthy that, even during the concluding phase of the Master's physical presence while conducting as part of the Merry life teachings, he expounded upon the 108 names of Kumara or Subrahmanya. However, the commentary on all 108 names remained incomplete at the time of his departure.

As part of worship rituals, the 108 names of Lord Sanat Kumara or Subrahmanya were introduced by the Master, and the groups regularly chant the names as part of the worship rituals. The groups were much inspired by the commentary on these names and it helped them in the

conduct of the worship rituals with much more insight, devotion and joy. This booklet is an attempt to compile from the teaching of the Master, the brief meaning corresponding to the 108 names of the Lord Sanat Kumara or Subrahmanya.

The script of the Stotram (worship hymn) in English, Devanagari fonts, the word meaning, and a very short description of each mantra in 1 or 2 lines as given by the Master is compiled together. In very few places, the group made a humble effort to draw minor extrapolations for the sake of completion of the work. The later part may be gently observed.

*May this effort help the aspirants relate with greater insight and devotion to the Lord as Kumara!*

**- The Publisher**

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## 1. INTRODUCTION

The worship of Shiva-Shakti, or the Male-Female principle is very commonly seen in the southern part of the Indian Sub-continent. In addition, the worship of Lord Ganesha and Shanmukha (Kumara) is also very commonly observed. Sage Agastya is the Seer, who has given out this form of worship, even to the commoners!

The eternal and divine brilliance, which is ever fresh, is Kumara. The worship of Kumara is seen as the most auspicious. Kumara may be envisioned when the six centers in us are brought into alignment. For a thousand divine years, there was a deep state of oneness experienced in the blissful communion of Shiva and Shakti. The brilliance that emanated as a consequence of such divine communion is Kumara.

Kumara and Krishna are but one! They are both, the embodiments of divine brilliance. The state of complete

manifestation of the principle of Kumara on the planet, is Krishna!

Kumara and Krishna are both embodiments of brilliance, of the Brahman. Such brilliance is called *Brahmatejas* in Sanskrit. They are the manifestation of highest state of beauty of the divine nature. While peacock is the vehicle of Kumara, Krishna holds a peacock feather on the crown! While the force aspect (Shakti) stays with Kumara as a weapon, with Krishna, it is present as the flute that he holds. They are both Subrahmanya(s)! Krishna was a Brahmachari amidst many females, while the female is not drawn proximate to Kumara. There are many such correspondences that can be observed between the energy of Krishna and Kumara. The Knowers know them as One!

Kumara is the brilliance of Lord Siva and hence Siva-Kumara or the Son of the Lord. He is nourished by the Mother Parvathi and hence is also known as Parvathi Kumara. He was held by Agni, and is also Agni-Kumara. The sacred Ganges also carried him. Therefore, he is also known as Gangasuta. (Meaning, the offspring of Mother Ganga). Kumara is also known as Karthikeya as he was nourished by the six mothers of Pleiades (Krittikas in Sanskrit). Since he was delivered on the sacred grass

(darbha), he has the title 'śamītanāya'. He is the six-faced one, and thus known as Shanmukha. Like this, Kumara is thus extolled through several names and his qualities are worshipped.

Six are the internal enemies that a student has to work with. It is a war within! Enemies are but the centres of wrong arrangement where forces and consciousness are at war. The mutually conflicting forces in the spiritual student are called enemies. They are six in number, as follows:

- a. kama (lust),
- b. krodha (anger),
- c. lobha (covetedness),
- d. moha (glamour),
- e. mada (carelessness) and
- f. matsarya (spite).

Kumara is invincible and an embodiment of the force, at its highest. Through the invocation of Kumara, the six enemies are eliminated at once! The heaviness and conflicts that infiltrate into the layers of the mind and cause trouble are easily vanquished through the worship of Kumara. To arrest the activities arising out of wrong desires, and to steer the desire towards the desirable ends, we seek refuge through the worship of Kumara. His worship helps

to put away the troubles of undesirable desires in us. The student grows into depths of devotion through such worship. The six centers transform into six lotuses through his worship and they fall into an alignment. Progressively, the Son of Man shines forth as the Son of God.

To visualise the Kumara along the six centers of the being, as the spear and meditating upon the six-faced God and invoking him with the six-syllabled sound, 'Sa Ra Va Na Bha Va', enables the disciple to be fulfilled. This practice is given the name, 'Kumara Vidya'. It is a certainty that such disciples stand accomplished. An year of six seasons is seen as a Hexagon. Kumara or Shanmukha is six-faced. Through the worship of Kumara, the grace of the year God is more easily enabled.

In the teachings of the grand Master Pythagoras, the sphere is seen as a symbol of the Brahman. Cube is state of Kumara. The cube has six faces. The cube appears the same irrespective of the face on which it is placed. A sphere and cube suffers no inversion irrespective of their placement! The ones aligned to the principle of Kumara therefore suffer no inversion in life and are poised and undisturbed in all situations and circumstances. They are fulfilled beings. Even the devas desire such state of

fulfilment. Kumara is the complete being and a fulfilled being, in manifestation. There is no dimension of wisdom or force, that is unknown to him. There is no parallel to his beauty! The worshippers of Shanmukha believe that a life not engaged in the worship of such a grand being as Kumara, is a deprived one!

The desire nature is neutralised in the Presence of Kumara. It is poetically described in the scriptures that Kamadeva, the Vishnu Kumara (the son of Vishnu) is put to fear at the sight of Shanmukha (the Kumara, the son of Shiva). While the Worship of Kumara is said to be most auspicious, such worship on Tuesdays is said to be particularly beneficial and bestowing. The depth of the energy of Kumara is unfathomable. A description of all the dimensions of Kumara in terms of Tantra, Mantra, Yoga is but impossible!

As the student engages in ardent worship, all the dimensions unfold from within through the grace of Kumara!

*[The text presented in this chapter is an English translation of the teaching given out by Master K. Parvathi Kumar in the Telugu Booklet relating to the Worship of Subrahmanya]*

## 2. श्री सुब्रह्मण्य अष्टोत्तरम्

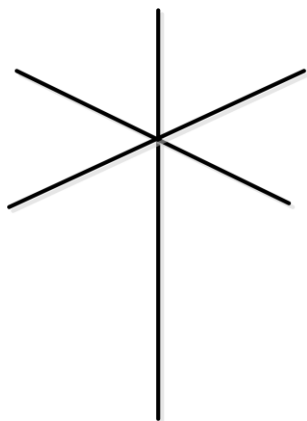
स्कन्दो गुहः षण्मुखश्च फालनेत्रसुतः प्रभुः ।  
पिङ्गलः कृत्तिकासूनुः शिखिवाहो द्विषड्भुजः ॥१॥  
द्विषण्णेत्रः शक्तिधरः पिशिताशप्रभञ्जनः ।  
तारकासुरसंहारी रक्षोबलविमर्दनः ॥२॥  
मत्तः प्रमत्तोन्मत्तश्च सुरसैन्यसुरक्षकः ।  
देवसेनापतिः प्राज्ञः कृपालुर्भक्तवत्सलः ॥३॥  
उमासुतः शक्तिधरः कुमारः क्रौञ्चधारिणः ।  
सेनानीरग्नोजन्मा च विशाखः शङ्करात्मजः ॥४॥  
शिवस्वामी गणस्वामी सर्वस्वामी सनातनः ।  
अनन्तमूर्तिरक्षोभ्यः पार्वतीप्रियनन्दनः ॥५॥  
गङ्गासुतः शरोद्भूत आहूतः पावकात्मजः ।  
जृम्भः प्रजृम्भ उज्जृम्भः कमलासनसंस्तुतः ॥६॥

एकवर्णो द्विवर्णश्च त्रिवर्णः सुमनोहरः ।  
 चतुर्वर्णः पञ्चवर्णः प्रजापतिरहःपतिः ॥७॥  
 अग्निगर्भः शमीगर्भो विश्वरेता सुरारिहा ।  
 हरिद्वर्णः शुभकरो पटुश्च पटुवेषभृत् ॥८॥  
 पूषा गभस्तिर्गहनो चन्द्रवर्णः कलाधरः ।  
 मायाधरो महामायी कैवल्यः शङ्करात्मजः ॥९॥  
 विश्वयोनिरमेयात्मा तेजोनिधिरनामयः ।  
 परमेष्ठी परब्रह्म वेदगर्भो विराट्सुतः ॥१०॥  
 पुलिन्दकन्याभर्ता च महासारस्वतावृतः ।  
 आश्रिताखिलदाता च चोरघ्नो रोगनाशनः ॥११॥  
 अनन्तमूर्तिरानन्दः शिखण्डी-कृतकेतनः ।  
 डम्भः परमडम्भश्च महाडम्भो वृषाकपिः ॥१२॥  
 कारणोत्पत्ति-देहश्च कारणातीत-विग्रहः ।  
 अनीश्वरोऽमृतः प्राणः प्राणायामपरायणः ॥१३॥  
 विरुद्धहन्तो वीरघ्नो रक्तास्यश्याममकधरः ।  
 सुब्रह्मण्यो गुहप्रीतो ब्रह्मण्यो ब्राह्मणप्रियः ।

### 3. ŚRĪ SUBRAHMAṆYA AṢṬOTTARAM

skando guhaḥ ṣaṇmukhaśca phālanetrasutaḥ prabhuḥ|  
piṅgalaḥ kṛttikāsūnuḥ śikhivāho dviṣaḍbhujah||1||  
dviṣaṇṇetraḥ śaktidharaḥ piśitāśaprabhañjanaḥ|  
tāraśasuraśaṁhārī rakṣobalavimardanaḥ||2||  
mattaḥ pramattonmattaśca surasainyasurakṣakaḥ|  
devasenāpatiḥ prājñaḥ kṛpālurbhaktavatsalaḥ ||3||  
umāsutaḥ śaktidharaḥ kumāraḥ krauñcadāraṇaḥ|  
senānīragñijānmā ca viśākhaḥ śaṅkarātmajaḥ||4||  
śivasvāmī gaṇasvāmī sarvasvāmī sanātanaḥ|  
anantamūrtirakṣobhyaḥ pārvatīpriyanandanaḥ||5||  
gaṅgāsutaḥ śarodbhūta āhūtaḥ pāvakātmajaḥ|  
jṛmbhaḥ prajṛmbha ujjṛmbhaḥ kamalāśanaśaṁstutaḥ||6||

ekavarṇo dvivarṇaśca trivarṇaḥ sumanoharaḥ|  
 caturvarṇaḥ pañcavarṇaḥ prajāpatirahaḥpatiḥ||7||  
 agnigarbhaḥ śamīgarbho viśvaretā surārīhā|  
 haridvarṇaḥ śubhakaro vaṭuśca paṭuveśabhṛt||8||  
 pūṣā gabhastirgahano candravarṇaḥ kalādharah|  
 mājādharo mahāmāyī kaivalyaḥ śaṅkarātmajaḥ||9||  
 viśvayonirameyātmā tejonidhiranāmayah|  
 parameṣṭhī parabrahma vedagarbho virāṭsutaḥ||10||  
 pulindakanyābhartā ca mahāsārasvatāvṛtaḥ|  
 āśritākhiladātā ca coraghno roganāśanaḥ||11||  
 anantamūrtirānandaḥ śikhaṇḍī-kṛtaketaṇaḥ|  
 ḍambhaḥ paramaḍambhaśca  
 mahāḍambho vṛṣākapiḥ||12||  
 kāraṇotpatti-dehaśca kāraṇātīta-vigrahaḥ|  
 anīśvaro'mṛtaḥ prāṇaḥ prāṇāyāmaparāyaṇaḥ||13||  
 viruddhahanto vīraghno raktāśyāśyāmamakadharah|  
 subrahmaṇyo guhaprītaḥ brahmaṇyo brāhmaṇapriyaḥ||



## 4. 108 NAMES OF KUMARA

### 1. *Om Skandāya namaḥ*

ॐ स्कन्दाय नमः

Skandaḥ means the seemingly separated one, 'THAT' as 'I AM'. 'THAT I AM' is the status of Kumara. He ever stays linked with 'THAT'.

### 2. *Om Guhāya namaḥ*

ॐ गुहाय नमः

Guha, means the dweller of the Cave. While 'I AM' permeates the six centres of Sushumna, he generally stays in the cave of the Heart.

### 3. *Om Shanmukhāya namaḥ*

ॐ षण्मुखाय नमः

Shanmukha is the six-faced one. The six ethereal centres from Ajna to Muladhara are the six faces of Kumara. He permeates the mind and five elements through these centres. He has the touchdown facility through Muladhara.

#### **4. Ōm Phālanetrasutāya namaḥ**

ॐ फालनेत्रसुताय नमः

Phālanetrasuta is the son of the ONE, who has Crescent Moon decorated at His Forehead (Siva), meaning Son of Siva. Siva is 'THAT', Kumara is 'I AM'.

Phālanetra means the 'One' who has an eye in the forehead or who can envision the subtle. It is Lord Siva. Phālanetrasuta means, the Son of Lord Siva.

#### **5. Ōm Prabhava namaḥ**

ॐ प्रभवे नमः

Prabhu means the Ruler. Kumara is The Ruler. He leads the Divine Armies, as also the Human. He dispels the darkness with the Power of Will and leads to light.

#### **6. Ōm Pingalāya namaḥ**

ॐ पिङ्गलाय नमः

Pingalaḥ is the Honey coloured one that favours to flow through Pingala Nadi, which is of Honey colour. By this He tends to be accessible to the righteous ones.

(The word pingala means 'orange' or 'tawny' in Sanskrit. Pingala has a sun-like nature and masculine energy. Its quality is heat. The energy courses from the right testicle to the right nostril. It corresponds to the river Yamuna.)

### **7. Ōm kṛttikāsūnave namaḥ**

ॐ कृत्तिकासूनवे नमः

kṛttikāsūnu means the Son of Krittikaas. (Pleiades).

### **8. Ōm Śikhivāhanāya namaḥ**

ॐ शिखिवाहाय नमः

Śikhivāhaḥ is the one who has Peacock as his vehicle. Peacock is considered as the most beautiful bird that depicts all colours. It has the qualities of the eagle, except that it doesn't fly as high. Kumara presides over all colours of the Universe. The peacock feather represents synthesis of colour and form.

### **9. Ōm dviṣaḍbhujāya namaḥ**

ॐ द्विषड्भुजाय नमः

Dviṣaḍbhujāya means the one with twelve arms. The twelve arms represent the twelve Adityas, whose energies are accessible at all times. They are at hand.

### **10. Ōm Dviṣaṇṇetrāya namaḥ**

ॐ द्विषण्णेत्राय नमः

Dviṣaṇṇetraḥ is the twelve-eyed One. The Kumara witnesses the system through the twelve Suns who represent the twelve eyes.

### **11. Ōm Śaktidharāya namaḥ**

ॐ शक्तिधराय नमः

Śaktidharah means the one that bears 'Śakti' on him. Śakti is the main weapon endowed on Him by the Mother Parvathi. It is the Spear, which is always held by Him. Esoterically it is the column of consciousness that stands vertical from Ajna to Muladhara in the spinal column of the Humans.

### **12. Ōm piśitāśa prabhañjanāya namaḥ**

ॐ पिशिताश प्रभञ्जनाय नमः

piśitāśa prabhañjanaḥ excels in destroying the flesh of diabolics. The Kumara when invoked destroys the power of diabolism within and around. He shines forth by such acts (Prabhanjanam).

### **13. Ōm Tārakāsurasambhārīne namaḥ**

ॐ तारकासुर संहारिणे नमः

Tārakāsurasambhārī means the destroyer of the Asura Tāraka (Darkness). The asura, Taraka, dispels himself wherever Kumara is present. It is like darkness disappearing with the appearance of Light.

### **14. Ōm Raksobalavimardanāya namaḥ**

ॐ रक्षोबलविमर्दनाय नमः

Raksobalavimardanaḥ is the One who pounds,

grinds and smashes the dark forces.

**15. Ōm Mattāya namaḥ**

ॐ मत्ताय नमः

*For the meaning, see the name Unmattaḥ (No. 17)*

**16. Ōm Pramattāya namaḥ**

ॐ प्रमत्ताय नमः

*For the meaning, see the name Unmattaḥ (No. 17)*

**17. Ōm Unmattāya namaḥ**

ॐ उन्मत्ताय नमः

The names mattaḥ, pramattaḥ and Unmattaḥ indicate the states of ecstasy, which are cognised as comparative and superlative.

In the plane of Bliss (Ananda) these are experienced by beings, while Kumara is the most alert One, He also experiences the Bliss of Existence in meditation.

**18. Ōm Surasainyasuraksakāya namaḥ**

ॐ सुरसैन्य सुरक्षकाय नमः

Surasainyasuraksaka is the protector of the forces of Light.

**19. Ōm Devasenāpataye namaḥ**

ॐ देवसेनापतये नमः

Devasenāpati is the war general of Divine Army. He is the commander of Divine Forces.

## **20. Ōm Prājñāya namaḥ**

ॐ प्राज्ञाय नमः

Prājñāḥ means the Knower. Kumara is among the foremost Knowers.

## **21. Ōm Kṛpalave namaḥ**

ॐ कृपालवे नमः

kṛpālu is the Compassionate One.

## **22. Ōm Bhaktavatsalāya namaḥ**

ॐ भक्तवत्सलाय नमः

Bhaktavatsalaḥ is the One that extends Loving Care and protection to the devotees, just like a cow cares for the just-born calf.

## **23. Ōm Umāsutāya namaḥ**

ॐ उमासुताय नमः

Umāsutaḥ is Son of Uma. Uma is one of the many Names of Parvathi.

## **24. Ōm Śaktidharāya namaḥ**

ॐ शक्तिधराय नमः

Śaktidharaḥ is the wielder of the Spear (Shakti), endowed on Him by Parvathi.

## **25. Ōm Kumārāya namaḥ**

ॐ कुमाराय नमः

Kumāraḥ is the Son of God.

**26. Ōm Krauñcadharanāya namaḥ**

ॐ क्रौञ्चधारणाय नमः

Krauñcadharanaḥ is the one that holds the Peacock as his vehicle.

**27. Ōm Senānye namaḥ**

ॐ सेनान्ये नमः

Senāniḥ is the army General

**28. Ōm Agnijanmane namaḥ**

ॐ अग्निजन्मने नमः

Agnijanmane is the one born out of Agni, the Lord of Fire, Siva.

**29. Ōm Visakhāya namaḥ**

ॐ विशाखाय नमः

He is known as 'Visakhaḥ' as he is born in the Constellation of Visakha, the Sixteenth Constellation.

**30. Ōm śaṅkarātmajāya namaḥ**

ॐ शङ्करात्मजाय नमः

śaṅkarātmajaḥ is the Soul-born son of Shankara.

**31. Ōm śivasvāmine namaḥ**

ॐ शिवस्वामिने नमः

śivasvāmi is the teacher to Lord Siva. There is an event in Puranas, where Lord Sanat Kumara restores and recollects to Lord Siva, his original status, through a brief

teaching. The Devas hailed Sanat Kumara as Swamy to Siva.

When the creation was happening, there was a demon whom none, but Siva could destroy. Siva who generally remains in the state of 'THAT', had to step down into a deep destructional state. Knowing this, Siva informs (Subrahmanya) Sanat Kumara that He should play the role of teacher to Siva, so that He can come back to his original status, after the destruction of the Demon. Siva relied upon his Son Subrahmanya (Sanat Kumara) for this task of reinstatement of Self.

**32. Ōm Gaṇa svāmine namaḥ**

ॐ गण स्वामिने नमः

Gaṇa svāmi is the Lord to squadrons (Gana) of Divine army.

**33. Ōm Sarvasvāmine namaḥ**

ॐ सर्वस्वामिने नमः

Sarvasvāmi is the Lord of all.

**34. Ōm Sanātanāya namaḥ**

ॐ सनातनाय नमः

Sanātanāḥ is the Eternal One.

**35. Ōm Anantaśaktaye namaḥ**

ॐ अनन्तशक्तये नमः

Anantaśaktiḥ is the one with unlimited power.

**36. Ōm Akṣobhyaḥ namaḥ**

ॐ अक्षोभ्याय नमः

Akṣobhyaḥ is the One that can move swiftly from centre to circumference.

**37. Ōm Pārvatīpriyanandanāya namaḥ**

ॐ पार्वतीप्रियनन्दनाय नमः

Pārvatīpriyanandanāḥ means the darling child of Parvathi.

**38. Ōm Gaṅgāsutāya namaḥ**

ॐ गङ्गासुताय नमः

Gaṅgāsutaḥ means the son of Ganga.

**39. Ōm śarodhbhūtāya namaḥ**

ॐ शरोद्भूताय नमः

śarodhbhūtaḥ means born over sacred grass (Darbha, Golden grass).

**40. Ōm āhūtāya namaḥ**

ॐ आहूताय नमः

āhūtaḥ is the Self-Sacrificing one.

**41. Ōm Pāvakātmajāya namaḥ**

ॐ पावकात्मजाय नमः

Pāvakātmajāḥ means born out of Paavaka - The Fire.

#### **42. Ōm jṛmbhāya namaḥ**

ॐ जृम्भाय नमः

jṛmbhaḥ is an expanding burst of light. It is the light that opens or blossoms into an expanse.

#### **43. Ōm prajṛmbhāya namaḥ**

ॐ प्रजृम्भाय नमः

Prajṛmbhaḥ is the deeply or eternally expanding burst of light. It pervades all.

#### **44. Ōm ujṛmbhāya namaḥ**

ॐ उजृम्भाय नमः

ujṛmbhaḥ is enflaming, Engulfing and all consuming.

#### **45. Ōm Kamalāsana saṁstutāya namaḥ**

ॐ कमलासन संस्तुताय नमः

Kamalāsana saṁstutaḥ is the one who is admired and praised by the Creator Brahma.

The Kumara is born through the agency of several feminine principles while he is the fire emerging from Lord Siva, Parvati, Ganga, Six Krittikas (Pleiades) and Earth have made it possible for Kumara to be.

#### **46. Ōm ekavarṇāya namaḥ**

ॐ एकवर्णाय नमः

For the meaning, see the name Pañcavarṇaḥ (No. 50)

**47. Ōm dvivarṇāya namaḥ**

ॐ द्विवर्णाय नमः

*For the meaning, see the name Pañcavarṇaḥ (No. 50)*

**48. Ōm trivarṇāya namaḥ**

ॐ त्रिवर्णाय नमः

*For the meaning, see the name Pañcavarṇaḥ (No. 50)*

**49. Ōm caturvarṇāya namaḥ**

ॐ चतुर्वर्णाय नमः

*For the meaning, see the name Pañcavarṇaḥ (No. 50)*

**50. Ōm Pañcavarṇāya namaḥ**

ॐ पञ्चवर्णाय नमः

*[Mantrams from S.No. 46, 47, 48, 49 and 50]*

Pañcavarṇaḥ means the Kumara can be single coloured (ekavarṇa), double coloured (dvivarṇa) and so on up to five colours (Pañcavarṇa) which represent the colours of the five elements. According to purpose he takes to colours from blue to brown—Sky blue, The Resplendent white, The Aquamarine, The Golden, The Brown.

**51. Ōm sumanoharāya namaḥ**

ॐ सुमनोहराय नमः

sumanoharaḥ is absorbingly beautiful. Kumara is such a beauty in form that the observer is absorbed into that beauty. He is absorbingly beautiful to the devotees.

## **52. Ōm prajāpataye namaḥ**

ॐ प्रजापतये नमः

prajāpatiḥ - Kumara belongs to the order of Prajapatis. The work of Prajapatis is to establish order in creation. The Kumara is entrusted to set order upon Earth. He is the Lord and the King that ensures the evolution of the planet and the planetary beings.

## **53. Ōm aharpataye namaḥ**

ॐ अहर्षतये नमः

aharpatiḥ is the Lord of the Day. He is the Lord of eternal wisdom that shines through the daylight. According to the scriptures the Day belongs to Sunlight, Life, Wisdom, Growth and the night belongs to preservation.

## **54. Ōm Agnigarbhāya namaḥ**

ॐ अग्निगर्भाय नमः

Agnigarbhaḥ - Kumara came out the fire of Siva. He was also carried by Agnideva, the God of Fire, until he was delivered to waters (Ganga).

## **55. Ōm śamīgarbhāya namaḥ**

ॐ शमीगर्भाय नमः

śamīgarbhaḥ - Siva is also known as Śami, the coolest one. Kumara, Being the son of Siva, has the qualities of Siva.

He is cool and according to the situation he can be most fiery.

### **56. *Ōm viśvaretase namaḥ***

ॐ विश्वरेतसे नमः

Viśvaretase - The origin of Creation according to scriptures needed the energy (sperm) of Lord Siva which entered the universe for origin of Beings. The Original emergence is Kumara. It helped the Prajapatis to multiply the beings, who spread all over the Universe.

Sperm is the brightest tissue, through which the souls gain their forms. It's also the purest one. It is the basis of the sperm of the beings. It was the key principle that enabled Prajapatis and Manus to create the beings of the universe. The sperm in any being is Kumara, which enables the Creator and Prajapatis to create forms.

### **57. *Ōm Surarihāya namaḥ***

ॐ सुरारिहाय नमः

surāriha - The destroyer of diabolics. Those who render obstructions to the plan of Creation are seen as diabolics.

Kumara is the chief executive of the Divine plan on Earth. He destroys any and every energy that obstructs the Plan and ensures it's natural and normal progress.

### **58. Ōm haridvarṇāya namaḥ**

ॐ हरिद्वर्णाय नमः

haridvarṇaḥ - Haridra stands for Turmeric yellow colour, which is most auspicious that wards off every evil spirit. This is the sixth colour relating to Kumara in which he generally appears. Five colours have already been stated above. This colour he imbibes from his mother Parvathi.

### **59. Ōm śubhakarāya namaḥ**

ॐ शुभकराय नमः

śubhakarāya - This resplendent yellow of turmeric transmits good-luck and is frequently used in all traditions while performing rituals. Ladies apply the paste to the face, hands, and feet and thresholds of the house. This is much used to keep away the evil forces. Kumara also gives his Presence frequently through this colour.

### **60. Ōm paṭave namaḥ**

ॐ पटवे नमः

paṭave means the Moulder.

### **61. Ōm paṭuveṣabhṛte namaḥ**

ॐ पटुवेषभृते नमः

paṭuveṣabhṛt - Kumara is differently attired according to different contexts. He can be cognised by his energy, and not by the form.

## **62. Ōm pūṣṇe namaḥ**

ॐ पूष्णे नमः

Pūṣṇe, the Nourisher. Kumara is the ruler that ensures nourishment of the ruled-The protective dimension.

## **63. Ōm gabhastaye namaḥ**

ॐ गभस्तये नमः

Gabhastaye - Resides in the Sky, all around.

The Kumara generally resides in the second ether of the sky. Though he has touchdown facility He prefers to be in the second ether.

In us, 'He' is at the brow centre.

## **64. Ōm Gahanāya namaḥ**

ॐ गहनाय नमः

Gahanāya - The One who is profound, deep, and unfathomable.

## **65. Ōm Candravarṇāya namaḥ**

ॐ चन्द्रवर्णाय नमः

Candravarṇāya - Pleasant as Moonlight.

## **66. Ōm kalādhārāya namaḥ**

ॐ कलाधराय नमः

Kalādhārāya - Master of all Arts and Skill-full in exhibition of light.

**67. Ōm Māyādhārāya namaḥ**

ॐ मायाधराय नमः

Māyādhārāya - The One that wields illusion.

**68. Ōm Mahāmāyine namaḥ**

ॐ महामायिने नमः

Mahāmāyine - The One that casts and at the same time dispels illusion up-to the grade of Mahat.

**69. Ōm Kaivalyāya namaḥ**

ॐ कैवल्याय नमः

Kaivalyāya - Exists as all in one and one in all.

**70. Ōm śaṅkarātmajāya namaḥ**

ॐ शङ्करात्मजाय नमः

śaṅkarātmajāya - Son of Shankara. The soul -son of Shankara.

**71. Ōm viśvayonaye namaḥ**

ॐ विश्वयोनये नमः

Viśvayoni - The Gateway for the Universe and the Beings.

**72. Ōm Ameyātmāne namaḥ**

ॐ अमेयात्मने नमः

Ameyātmā - The Immeasurable One.

**73. Ōm Tejonidhaye namaḥ**

ॐ तेजोनिधये नमः

Tejonidhiḥ - The Treasure house of Brilliance.

**74. Ōm Anāmāyaya namaḥ**

ॐ अनामयाय नमः

Anāmāyaḥ - The Nameless One.

**75. Ōm parameṣṭhine namaḥ**

ॐ परमेष्ठिने नमः

parameṣṭhine - The Absolute One.

**76. Ōm parasmai brahmaṇe namaḥ**

ॐ परस्मै ब्रह्मणे नमः

parasmai brahmaṇe - The Brahman that is beyond.

**77. Ōm vedagarbhāya namaḥ**

ॐ वेदगर्भाय नमः

Vedagarbhāya - Born out of Veda.

Veda is the ultimate state of existence. All is born out of Veda. So is the Kumara. He existed even before he was born through Siva.

**78. Ōm virāṭsutāya namaḥ**

ॐ विराट्सुताय नमः

virāṭsutāya - Born out of the Cosmic person.

Kumara is the Buddhic dimension of the Cosmic person.

**79. Ōm Pulindakanyābhartre namaḥ**

ॐ पुलिन्दकन्याभर्त्रे नमः

Pulindakanyābhartre - The Husband of Pulinda.

**80. Ōm mahāsārasvatāvṛtāya namaḥ**

ॐ महासारस्वतावृताय नमः

Mahāsārasvatāvṛtāya - Surrounded by Masters of The Word.

**81. Ōm āśritākḥiladātre namaḥ**

ॐ आश्रिताखिलदात्रे नमः

āśritākḥiladātre - The protector of all those who seek shelter.

**82. Ōm coraghnāya namaḥ**

ॐ चोरघ्नाय नमः

Coraghnāya - The destroyer of thieves.

**83. Ōm roganāśanāya namaḥ**

ॐ रोगनाशनाय नमः

Roganāśanāya - The destroyer of disease.

**84. Ōm Anantamūrtaye namaḥ**

ॐ अनन्तमूर्तये नमः

Anantamūrtaye - The one with endless forms.

**85. Ōm ānandāya namaḥ**

ॐ आनन्दाय नमः

ānandāya - The Bliss-full One. Kumara resides in the plane of Ananda, the plane of Bliss.

**86. Ōm śikhaṇḍīne namaḥ**

ॐ शिखण्डिने नमः

śikhaṇḍī - The Androgynous One.

Kumara belongs to Lemurian times, when sons of Will and Fire descended from higher circles. There was no male - female distinction among them. They were male and female as such.

**87. kṛtaketanāya namaḥ**

कृतकेतनाय नमः

kṛtaketanāya - The One who carries the Flag of Fulfilment on His Chariot.

**88. Ōm ḍambhāya namaḥ**

ॐ डम्भाय नमः

*For the meaning, see the name mahāḍambhāya (No. 90)*

**89. Ōm paramaḍambhāya namaḥ**

ॐ परमडम्भाय नमः

*For the meaning, see the name mahāḍambhāya (No. 90)*

**90. Ōm mahāḍambhāya namaḥ**

ॐ महाडम्भाय नमः

mahāḍambhāya - Dambha means self-fulfilled. It is a state where one is quite full. Kumara is foremost among the quite-full ones.

He needs no other to praise Him. He shuns all praise.

### **91. Ōm vṛṣākāpaye namaḥ**

ॐ वृषाकपये नमः

vṛṣākāpaye - The One who returns every favour. Gifts are returned, worship is returned by way of Blessings, all is returned. Just like the Rain- God returns the water gathered from Earth. Kumara possesses nothing. He remains pure and resplendent.

### **92. Ōm kārāṇotpattidehāya namaḥ**

ॐ कारणोत्पत्तिदेहाय नमः

kārāṇotpattidehāya - Kumara is the state beyond yet bestows forms through supporting the beings in gaining the bodies. He is the one who supports even the causal formations.

### **93. Ōm kārāṇātītavigrahāya namaḥ**

ॐ कारणातीतविग्रहाय नमः

kārāṇātītavigrahāya - Kumara represents the Principle of procreation that enables multiplication of bodies for the beings. While he himself does not procreate, the power of fertility in him enables procreation to Happen. The beings seek bodies until their fulfilment. They remain in the cycle of cause and effect. (Birth and Death)

The power of Kumara support the beings in gaining bodies which are potent of Gross, Subtle and Causal

in nature. He presides over the Causal - world and supports Causal formation.

**94. *Ōm anīśvarāya namaḥ***

ॐ अनीश्वराय नमः

anīśvarāya - Kumara is in eternal connection with Brahman and feels Himself to be Brahman. Brahman is the ultimate state of existence. Therefore there is nothing beyond or above Him. He Himself is the Master. 'īśvara' means the Master. Anīśvara means Master-less, meaning Brahman.

**95. *Ōm amṛtāya namaḥ***

ॐ अमृताय नमः

amṛtāya - Kumara is above and beyond the planes of Mortality. He is immortal. In the seven Planes of Existence, the 1st three planes are covered by immortal beings and the lower three planes are covered by Mortal beings. Kumara, the Immortal one stations in the middle, fourth plane to help mortals gain immortality. He is the Immortal one helping the mortals to evolve.

**96. *Ōm prāṇāya namaḥ***

ॐ प्राणाय नमः

prāṇaḥ means the life Force. The force in the Life-flow is Kumara. The red blood cells in blood constitute the

strength of blood. It is the Power of blood. It sustains flow of life. This power of red-blood cell is the Power of Mars, a dimension of Kumara.

**97. Ōm prāṇāyāmaparāyaṇāya namaḥ**

ॐ प्राणायामपरायणाय नमः

prāṇāyāmaparāyaṇāya - Ever engaged in Pranayama. Through this engagement Kumara stands connected to 'THAT'. Pranayama is the means through which one can connect to the source of one's own being, called the Master or Eeshwara.

**98. Ōm viruddhahantre namaḥ**

ॐ विरुद्धहन्त्रे नमः

viruddhahantre - Destroyer of contraries. Kumara is the Protector of the Divine Plan. Anything or person that emerges in contrast to the Plan is destroyed by Kumara.

He is the chief commander that does not let evil forces to grow.

**99. Ōm vīraghnāya namaḥ**

ॐ वीरघ्नाय नमः

vīraghnāya - Container of valour. Valour is the dynamic energy that emerges from Will. If Valour grows beyond proportions, it tends to be destructive.

Kumara, though, most Valorous one, He does not

let the valour to overpower Him. Likewise, he does not let other's valour to transgress or express beyond proportions.

**100. Ōm raktāśyaśyāmamakadharāya namaḥ**

ॐ रक्तास्य श्याममकधराय नमः

Raktāśyaśyāmamakadharāyaḥ - The neck of Kumara displays the synthesis of Blue and the power of Will, which is Red. Kumara displays the Power of Siva and the synthesis of Vishnu. He is therefore called Shasta. His Neck is compared to peacock neck which instantly displays, the colours between blue and red. He works with First and Second Rays. He totally abstains from third Ray activity. Throat centre is the centre where all of the peacock colours are experienced. But in case of Kumara the First and Second Ray colours only are expressed.

**101. Ōm subrahmaṇyāya namaḥ**

ॐ सुब्रह्मण्याय नमः

subrahmaṇyaḥ - Chastiest form of Brahman. In the Vedic and Puranic Literature Kumara is described in Superlatives. He is the most Beautiful One, most valorous One, a Youth of Sixteen Springs, most accomplished One and most Precise and Accurate. The Seers extol His beauty and Valour in variety of ways. Only Lord Krishna stands in comparison with Subrahmanya. The two are but One

energy in Two Forms. Subrahmanya is the Ultimate Mantra relating to Sanat Kumara.

**102. *Ōm guhaprītāya namaḥ***

ॐ गुहप्रीताय नमः

guhaprītāya - Desirous of being in the Cave. The Kumara stays deep within the column of Consciousness. He does not generally step out into objectivity. He helps those who aspire to enter into the Subjectivity.

**103. *Ōm brahmaṇyāya namaḥ***

ॐ ब्रह्मण्याय नमः

brahmaṇyaḥ means the Brahman.

**104. *Ōm brāhmaṇapriyāya namaḥ***

ॐ ब्राह्मणप्रियाय नमः

brāhmaṇapriyāya - Friendly to the Attained Ones.

**105. *Ōm śaravaṇabhavāya namaḥ***

ॐ शरवणभवाय नमः

śaravaṇabhavāya - Born as Six parts on the Golden Grass and united as One. The Six parts represent the six ethereal centres from Brow to Muladhara. This name is practiced in the six centres of the body attributing a sound to a centre. (ŚA -RA-VA -NA- BHA -VA).

**106. *Ōm śāstāya namaḥ***

ॐ शास्ताय नमः

śāstāya - The Synthesis of the two Logos -Siva and Vishnu. In Kumara the Will of God and the Knowledge of God are synthesised. There is a Puranic Story where the 1st Logos and the 2nd Logos (in female form) love each other giving birth to an energy in whom the Ruler and the Teacher in its best form is made available. During the initial races, the King himself was the Teacher. Later the functions were separated.

**107. Ōm harihara sutāya namaḥ**

ॐ हरिहर सुताय नमः

harihara sutāya - Son of Hari (Second Logos) and Hara (First Logos).

**108. Ōm śaṃbala nivāsāya namaḥ**

ॐ शंबल निवासाय नमः

śaṃbala nivāsāya - The Dweller of Shambala!



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106. Shiridi Sai Sayings.....	E/G/S
107. Siva Sankalpamu.....	T
108. Sound – The Key and its Application.....	E/G/S
109. Spiritual Fusion of East and West*	E
110. Spiritualism, Business and Management*. E/G/S	
111. Srimad Ramayana Dharmakusumalu - 1.....	T
112. Srimad Ramayana Dharmakusumalu -2.....	T
113. Sri Dattatreya.....	E/G/S/T/HI
114. Sri Krishna Namamrutham.....	T
115. Sri Guru Paadukastavamu.....	T/K
116. Sri Lalitha I.....	T

117. Sri Lalitha II.....	T
118. Sri Lalitha III.....	T
119. Sri Lalitha IV.....	T
120. Sri Lalitha V.....	T
121. Sri Lalitha VI.....	T
122. Sri Lalitha VII.....	T
123. Sri Lalitha VIII.....	T
124. Sri Lalitha IX.....	T
125. Sri Lalitha X.....	T
126. Sri Sastry Garu.....	E/G/S/F/T
127. Sun - That I Am.....	E/G/S
128. Swetha Padmamu.....	T
129. Teachings of Lord Maitreya - I.....	E/S
130. Teachings of Lord Maitreya - II.....	E/S
131. Teachings of Lord Sanat Kumara.....	E/G/S
132. Teachings of Master Morya I.....	E/S
133. Teachings of Master Morya II.....	E/S
134. Teachings of Master Koot Hoomi I.....	E/S
135. Teachings of Master Koot Hoomi II.....	E/S
136. Temple Service.....	E
137. The Aquarian Cross.....	E/G/S
138. The Aquarian Master.....	E/G/S
139. The Doctrine of Ethics.....	E/S
140. The Etheric Body*.....	E/G/S
141. The Masters of Wisdom.....	S
142. The Mysteries of Sagittarius.....	E

143. The Path of Synthesis\*..... E/S  
 144. The Seven Waves of Life..... E/G/S  
 145. The Splendor of Seven Hills\*..... E/S/T/K/HI  
 146. The Teacher – Meaning & Significance... E/G/S  
 147. The Teachings of Kapila..... E/G  
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 153. Violet Flame Invocations..... E/G/S  
 154. Vishnu Suktam..... E/G/S  
 155. Vrutasura Rahasyam..... T  
 156. Wisdom Buds..... E/S  
 157. Wisdom of Nakshatras..... E  
 158. Wisdom Teachings of Vidura..... E/G/S  
 159. Yama Geetha..... T

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160. Puranapurushuni Pooja Vidhanam..... T  
 161. Sadguru Nithya Puja Vidhanamu..... T  
 162. Sarannavaratri Pooja Vidhanamu..... T/K  
 163. Shodosopachara Pooja – Avagahana..... T  
 164. Soukumarya Satakam..... T  
 165. Sri Aanjaneya Poojavidhanamu\*..... T  
 166. Sri Dattatreya Poojavidhanamu\*..... T  
 167. Sri Hanuman Chalisa..... T

168. Sri Krishna Namamrutham.....	T
169. Sri Lalitha Sahasranama Stotram*.....	T
170. Sri Mahalakshmi Pooja Vidhanamu.....	T
171. Sri Rama Poojavidhanamu*.....	T
172. Sri Saraswathi Pooja Vidhanamu.....	T
173. Sri Siva Hridayamu.....	T
174. Sri Shiva Pooja*.....	T
175. Sri Subrahmanyaswamy Pooja Vidhanam*....	T
176. Sri Surya Pooja Vidhanamu.....	T
177. Sri Venkateswara Pooja Vidhanamu.....	T
178. Sri Vinayaka Vratalkpamu.....	T
179. Sri Vishnu Sahasranamamu*.....	T
180. Sri Yoga Ganapati Pooja Vidhanamu.....	T
181. Steps of Silence.....	E

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183. An Insight into the World Teacher Trust.....	E
184. Eight Steps of Meditation	
- Through the Key of Time.....	E
185. Hanuman - An Introduction.....	E
186. Jagadguru Peetamu Aasayamulu.....	T/K
187. Lectures on Secret Doctrine - I.....	E
188. Lectures on Secret Doctrine - II.....	E
189. Lectures on Secret Doctrine - III.....	E

190. Life and Teachings of Master Jupiter.....	E
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193. Master C.V.V. – May Call! II.....	E/S
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195.Master C.V.V. - Yoga and Aphorisms to Disciples .....	E
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A short biography written by Sabine Anliker	
198. Meditation and Gayatri.....	S
199. Sankhya.....	S
200. Spirituality in Daily Life.....	S
201. Sri Suktam.....	E
202. Thus Spake Master C.V.V.....	E
203. The Masters of Wisdom.....	S
204. Upanayanam.....	E
205. Wisdom of The Nodes.....	E
206. Working with The Full Moon & The New Moon.....	E









*The most sublime and divine aspect of Mars is concealed in the spiritual path of Subrahmanya - the Kumara. He is the six-faced boy-warrior with the weapons, a spearhead and Ankusha (the glyph of Saturn) in his hands.*

*Meditating upon the six-faced God and invoking him with the six-syllabled sound potentised mantram -*

*Sa Ra Va Na Bha Va*

*will enable the disciple to transcend the aspects of the opposites (six vices that imprison man within the array of pairs of opposites) and gain mastery over the six divine qualities.*

*Agastya, an adept of this mantram, is said to have directed many of his disciples through its vibration!*



**Dhanishta**