

This booklet contains the conversation between Kapila and his father, Kardama. This conversation is very profound and is also a teaching in a capsule form to the seekers of wisdom and to those who look for self-realization and self-salvation. This booklet may be read as a prelude to the book titled 'The Teachings of Kapila'.

KAPILA AND KARDAMA

The quintessence of the Path

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Dr. K. Parvathi Kumar

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Dr. K. Parvathi Kumar

KAPILA AND KARDAMA

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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.

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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

Contents

<i>Introduction</i>	7
<i>1. The Prelude</i>	9
<i>2. The Prayer and the Pleadings of Kardama</i>	12
<i>3. The Response of Kapila</i>	17
<i>4. Kardama's Practice</i>	21
<i>5. A Prayer to Kardama</i>	23



INTRODUCTION

Kapila is the first and foremost teacher on the planet. His teachings to his mother constitute a holistic approach to Truth. The teachings contain in them the four dimensions of wisdom, namely – bhakti (devotion), gnana (knowledge), vairagya (detachment) and yoga. The yoga given by Kapila is popularly known as Sankhya. The essence of Sankhya with its four dimensions as given in Bhagavatha, was discoursed by the author in Tarragona (Spain) and is available in the form of a book titled as ‘The Teachings of Kapila’.

This booklet contains the conversation between Kapila and his father, Kardama. This conversation has profound value and is also a teaching in a capsule form. When the author discoursed upon it, a group of ardent German listeners called forth the teachings in a book form. It is dedicated to the students of wisdom.

This booklet may be read as a prelude to the book ‘The Teachings of Kapila’.





THE PRELUDE

Kardama is the Prajapati to whom Kapila was born as the tenth child. Kapila is the 'Lord of Synthesis' (Narayana). He was born to Kardama befittingly as the tenth child. He was preceded by nine sisters, who represent the ninefold nature. The ninefold nature emerges as an eightfold nature. The ninth is known as 'Primordial Nature' – Aditi, Moola Prakriti. From out of this nature, the three qualities emerge. From out of the three qualities, the fivefold nature emerges. $5+3+1 = 9$. The ninth itself is an emergence from that which is beyond, which is called either zero or ten. Symbolically Kapila is the tenth one, who presides over the ninefold nature.

Kardama, being a Prajapati is a representation of number 10 (10 are the Prajapatis). Kardama was said to have been born from the back of the Creator, which symbolically means – the background consciousness of the Creator.

Kardama is a Prajapati, who presided over solidification of our planet from its watery and muddy

state. He inaugurated the birth of humans on the planet. The word 'humans' means men that are born in muddy matter. Humus means mud in Greek. Man born in humus is called human.

Before Kardama's advent, the Earth was a half etheric globe, formed up to the equator, moving as a dish around the North Pole. From the time of Kardama, it formed into a full globe, forming the South Pole.

Kardama fulfilled his purpose of incarnation on the planet and intended returning to the state of Absoluteness (Parabrahman). Bhagavatha Purana says that Kardama joined the Absolute Parabrahman state even in the previous kalpa and that he never intended to return into creation in the subsequent creation. But as the creation began, Kardama, who was in deep samadhi, heard a voice that it was necessary for him to descend into the creation and fulfil a grand part in it, that he was to give birth to nine feminine principles, who were eventually married to the nine seers, seven of whom constitute the Great Bear and the rest of the two shine forth to inspire the beings.

Kardama also heard that as a gift for accomplishing such a task of giving birth to nine children, Lord Narayana himself would be born as the tenth child. Kardama smiled at the play of the Lord upon him, and obliged to do so. Sage Kardama fulfilled the ordained work. He sought permission from Kapila, the Lord,

to return to the eternal abode. The dialogue between the father and the son, Kardama and Kapila, is of great value to the seekers of wisdom and to those who look for self-realization and self-salvation. The following presentation is intended for such seekers.





THE PRAYER AND THE PLEADINGS OF KARDAMA

One fine morning, knowing full well that the Lord of Synthesis, Narayana, Himself volunteered to be born to him as Kapila, Kardama carried his seven year old son to a lonely mountainous place. He prostrated before Kapila and stated as under:

“You are verily Narayana, the Lord of Synthesis. In You, all the worlds exist. From You, they emerge, grow, and into You they dissolve also. You are Vasudeva, the indweller of all beings. You exist in all beings and give the beings a localized self-consciousness (Sankarshana). You shine forth in them as their own consciousness. You are the fourfold arc.”

“The beings in the world cannot see You, for they are engrossed in the worldly beauty and pleasure. They do not know the basis of their existence. They do not know how the life and light function in them. They think that the life and the light functioning in them is theirs. Their very existence is You. The life and light they utilize belong to You. They are ungrateful to the very basis of

their existence, of their life and their light. They are engrossed in worldly activities and burn-up in the wheel of the world. They go through innumerable incarnations of birth and death. Their acts of goodwill please the Devas and thereby get directed towards the path of light. That direction leads them to the path of yoga. Through yoga regulations over hundreds of incarnations, they settle in inner contemplation and meditation relating to You. They experience You as the fulfilment of their meditation. They realize eventually that verily You exist as them and that they do not exist without You.”

“Such a grand being You are, You condescended to be born to me. It is your grace to be born as my son. Your grace is unconditional. You care not our merit and grace us. Indeed your grace is causeless. As was heard by me that you would be born to me, You have incarnated and fulfilled. What I heard in the cave of my heart has come true. The Word has taken to flesh and blood and stands before me. Your compassion is boundless.”

“When You are born like this, it is not possible for all to comprehend that You are verily the Word that has taken to the folds of nature and is born as a boy. As we see the boy in You, we miss seeing You. As we see You, we miss seeing the boy into whom You have formed yourself. When this is so enchanting, how enchanting would it be to see your fourfold cosmic form?”

“When You descend as an avatar, none experience your form and worldly qualities. One cannot perceive your love, affection, generosity, valour, stability and stature. They cannot gauge You as one beyond the nature. It is unfortunate that whenever the Truth takes to form, the contemporaries see the form and miss the Truth. They firmly believe that You are one among them. A few of them believe that You are slightly better than them. They cannot accept that You are with them but not of them.”

“The fish in the pond thinks of the reflected moon in the pond as one among them, with slightly better shine. But the moon is never in the pond. It is only a reflection. You reflect yourself in to the world. You are really never in it; just like the moon is never in the pond. Your acts and deeds are beyond your form, the form is but a means through which You execute deeds of invisible nature. Apparently we see two hands with You, but there are innumerable hands invisibly working along with the visible hands.

You are praised by the seers as the one who has 1000 hands, 1000 eyes and 1000 feet:

*“Sahasra sirsha purushaha sahasraksha sahasra paad
Sabhummim vishwato vritwa atyatishtha da shangulam”*

(Purusha Suktam, Stanza-1)

“The seers, the rishis, the mahatmas contemplate upon the Omnipresent and the Omnipotent God.

They least realize that such a one can also be in a form which He chooses to be in. To protect the men of goodwill, You keep taking to forms according to the time and the need. As per the deeds to be done, You form Yourself.”

“While You are in form or out of form, in either case, it is not possible to worship You or praise You comprehensively. Any praise or worship is only an effort, to get attuned to You and to get absorbed into You. Knowledge, however grand it may be, is not enough to praise You.”

“You are the Master (Iswara). The time, space, nature and force emerge from You. Your presence in space makes it potential. The nature also details into three qualities and five elements due to Your presence. You are the wheel of time, in which all that is created grows, moves and dissolves. You are the basis for all. You have no other basis. You are the sole support to the creation. You are the soul of the creation. By Your power, You hold all the worlds within your belly. The power, the knowledge, the ability to execute and the time are but Your handmaids. You are the all-seen one. I prostrate before You.”

“Having fulfilled the purpose of my incarnation, I wish to follow the path of return, as was followed by those who know You. Permit me to get into deep contemplation. Permit me that I may enter into the

cave of my heart and contemplate upon Your lotus feet. In such contemplation, permit me to be beyond the worldly pleasures and pains. Permit me to move amidst the ones who are engaged with You in penance. Allow me to move in places where such ones are in penance. Permit me to return to the Eternal Abode, which You are.”

Kardama kneeled down before Kapila, with folded hands, seeking the needed permission to return to the Eternal Abode.





THE RESPONSE OF KAPILA

Having listened to Kardama, the Prajapati, Kapila was pleased with Kardama for his knowledge, devotion, detachment and aspiration. He smilingly responded as under:

“May you note that My actions are causeless! I am beyond the world of cause and effect. I am no doubt born to you in conformity to that which you have heard in your penance. Fulfilling the genuine desires of My devotees is but My nature. My compassion to beings is boundless.”

“I am born as a sage as yourself, not for My sake but for the sake of enlightening the sages, the seers, the mahatmas and the ones who do penance. I have come down to let know these sages and seers that, from time to time, I take to form to make clear the path to the Divine. The sages and seers need to know that I am not only omnipresent and omnipotent, but also if necessary, I take to a form to guide afresh the beings into the path of Truth. Each time the path to the Truth gets confused and obscured, I volunteer to

take to a form and give a fresh path eliminating the intricate concepts that the intellectuals build around the path. The path to Truth gets clouded from time to time because of too many interpreters and truth-readers. In all such situations I once again come down for the sake of the devotees to stabilize their will, so that they find the Truth, unaffected by multitudes of intellectual acrobats.”

“Know that, those who believe in My all-pervading omnipresent nature, need to gain the touch of a Teacher, to gain the needed peace and fulfilment. Without the touch of a Teacher, the knowers cannot stay stable in their samadhi, even if they practice the yoga as ordained. It is the faith in Me that stabilizes them in yoga and not just the knowledge and practice of yoga. The path is for those, who have sound faith. It remains mysterious for those who have knowledge but no faith. The purpose of this avatar is to let know the world, the essentiality of a Teacher, to find the path to the Truth and walk that path.”

“As Teacher, I guide beings of the world to the Truth in a graded manner, so that they find Me in the world and beyond. They realize that there is no other than Me in the entire creation.”

“You wished to return having fulfilled the purpose of your incarnation. Your wish shall be fulfilled, for, you have verily fulfilled the purpose of your incarnation.

You have appropriately decided to return. The timing is perfect. May you take to the path of yoga. May you stand relinquished. Relinquishment is not abandoning the activity. True relinquishment is in abandoning the fruits of action and abandoning the instinct of initiating action. When the relinquishment is twofold, action keeps happening through oneself. When one ceases to be the doer, the doer is replaced by the observer, who observes all that is happening through oneself. May you stand as a relinquished one, thus.”

“Visualize Me as Iswara (Master), Parameswara (Master beyond). Visualize Me as the foremost of the lights. At the same time visualize Me as the one hidden in the cave of hearts of the beings. Visualize Me in your own cave of heart. By such visualisations the impurities are eliminated in you. You find entry within and find Me in the cave as your own light.”

“Visualize Me as the one presiding over the pericarp of the heart lotus within the antahkarana. By this visualization, your mind and senses turn obedient and with your mind shining, you can see Me as the effulgent one in you. Relate to Me in you and tend near to Me, associate with Me in you, while you are in contemplation. Associate with Me around, while you are in objectivity. Either way you stand associated with Me. Such an association enables gradual union. We tend to be together and in such togetherness we live

and move until such time you dissolve yourself into Me. You stand liberated from your individual identity which is but an apparent one.”

Kardama circumambulated Kapila in devotion with folded hands. He took leave of Kapila. Assuming silence, he quietly moved into the nearby forest.





KARDAMA'S PRACTICE

Kardama quietly retired in silence into the forest. He became homeless. He also dropped the daily routine. He picked up the practice of seeing the One in and around. He moved around in a contemplative mood. He squatted to contemplate whenever he felt so. He moved around as per the inner impulse observing the One in the surroundings. He drank when water was available and ate when fruits and fallen leaves were available. He released himself from a defined program of eating and drinking. There was no such thought as he should eat or that he should drink. He stopped looking for food and water.

He also dumped proposals and moved in the forest, devoid of any plan or program. He relinquished all his worldly intelligence. His mind and intellect stood attuned to the One who is around and within. He also relinquished the faculty of discrimination and also the science of wisdom within him. He was ever engaged in his contemplation of light. Now and then he met sages, seers, and mahatmas in the forest. He engaged

with them to deliberate and to experience the bliss of the world.

In due course of time Kardama's awareness shifted from body, senses and mind into buddhi. He experienced the brotherhood of the beings, through his contemplation upon the Indweller of the forms. He also experienced the true sense of peace. His awareness was peaceful and was stable and did not suffer even a ripple. In that stable peaceful state of consciousness, he experienced the omnipresent One. He realized that the world is but the form of the omnipresent One. In whichever direction he stared, he could see the One, and feel that, verily One exists as all.

The stable and peaceful vibration of awareness gradually built a body of light from within. Kardama stabilized in it and eventually dropped the sheath of flesh and blood. *Till date Prajapati Kardama remains in his body of light to guide the beings into the path of yoga and immortality.*





A PRAYER TO KARDAMA

In Rigveda in the hymn Sri Suktam there is a prayer to Kardama, which runs as under:

*“Kardamena praja bhuta mayi sambhava kardama
Sriyam vasaya me kule mataram padma malineem”*

Meaning: O! Prajapati Kardama! Please be born in me with your light of effulgence, so that the Mother resides within that body of light, holding fully open lotuses.

This is the prayer, which enables forming a triangle between the worshipper, Prajapati Kardama and the Divine Mother. The presence of Kardama enables formation of the body of light. Once the body of light is formed, all the chakras (centres) unfold into lotuses from sahasrara to muladhara, which would enable the worshipper to experience a grand vision within and without.

Inclined persons may chant this hymn regularly before they meditate upon light.



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