

K. Parvathi Kumar

The story of Parikshit is the story of
transcendence of death through continuous
aspiration. A true aspirant can also be
called as 'Parikshit.'

If you deeply intend to see the Lord and if
your effort is towards that end, then you are
symbolically called 'Parikshit.'

Parikshit

The World Disciple

Price: INR 45 · EUR 6 · CHF 7 · USD 7

ISBN 978-81-89467-18-0



9 788189 467180



Danishta

Sri K. Parvathi Kumar

Parikshit
The World Disciple



Dhanishta

Dr. Sri K. Parvathi Kumar
Parikshit – The World Disciple
1st Edition 2011 · Original Edition
2nd Edition 2012 · Revised Edition

Copyright
© 2011 Dhanishta · Visakhapatnam · India
All rights reserved

For copies
· #15-7-1, Angels Enclave · Krishna Nagar
Visakhapatnam-530 002 · Andhra Pradesh · India
Phone: +91 / 891 270 15 31

For online orders
· www.dhanishta.org · info@dhanishta.org

Price: INR 45 · EUR 6 · CHF 7 · USD 7

ISBN 978-81-89467-18-0



Printed in India by: Vamsi Art Printers · Pvt. Ltd. Hyderabad



Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life. 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. Sri K. Parvathi Kumar. Such teachings are published in English, German, French and Spanish.

Dhanishta is a non-profit Publishing House.

About the Composer

Dr. Sri 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. Sri 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. Sri 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

Table of Contents

Parikshit – The World Disciple 7

Experience and Fulfilment	7
What to do?	11
Buddhic plane	13
Spirallic movement – Creativity	22
Guess – Imagine – Visualise	24
Aspiration	26

The Story of Parikshit 29

Suka	51
How Parikshit left the Body	53

Book list	62
-----------------	----

This book is the result of a talk given in Einsiedeln,
Switzerland, on June 16, 2010.

Parikshit – The World Disciple

Spiritual aspiration happens to every human in one incarnation or the other. The various beings come down into incarnation, into various kingdoms, only to experience and fulfil themselves, be it as a mineral, plant, human or even angels. They get incarnated into mundane or supermundane planes to relate to the creation and to experience. As much as one experiences, so much one fulfils various dimensions of life.

Experience and Fulfilment

There are thousands of dimensions of life. It is not just one or two! Man has many experiences and at the end of life there are many more that remain unfulfilled. Therefore, he comes back to fulfil the unfilled ones. On the physical plane, there are many to be experienced; on the emotional plane, there are many to be experienced through the five senses; and on the mental plane, there are many more thoughts to be experienced. The moment one takes to human birth, one has not only to experience the physical, emotional, and mental activity, but one also has the potential to experience the subtle plane, which is called supra-mental or supermundane. If you see the humans on the planet, there are billions and billions

pursuing different things in different ways with only one agenda. The only one agenda is to fulfil every day. That is why so many beings, including animals, insects and creatures, move so very early in the morning. They are moving to fulfil their needs, their desires, their emotions, and their thoughts. Unless there is such a desire, no one moves!

The movement is due to the inner impulse to know and to experience; to do and to experience. In doing so, when the related experience comes, if it is a good experience, he repeats it and does the same thing all the time. If it is an unpleasant experience, he learns to avoid it. By nature, no one wants an unpleasant experience. Unless one is a sick person, he does not desire unpleasant experiences. But unpleasant experiences do come due to lack of knowledge as to how to do; due to lack of knowledge as to what to do; and also where to do. You cannot do whatever you wish everywhere. According to the place, what to do, where to do and how to do differ. When these things are in tune, the experience is pleasant. When any one of these is absent, the experience is unpleasant. Through unpleasant experiences you learn what not to do, where not to do, and how not to do. You will learn that you cannot do certain things in certain places. If you do so, you will have unpleasant experiences. Likewise, when you do certain things and the experiences are unpleasant, you

slowly learn what not to do. Even if you know what to do and where to do something, if you do not know how to do it, the experience becomes unpleasant or painful.

The scriptures and the teachings of the Initiates lay down certain guidelines for humans to follow. But unless man experiences, he may not fully agree with the scriptures. The best teacher is life itself, where you keep learning by yourself. But in that process there is loss of time. If someone has to come to Einsiedeln from a very far off place, he just looks at the map of Switzerland and decides to come here, all by himself. He may reach the place, but he would strain a lot. He may go through many uncertain situations, and as he lands in Switzerland, he knows that the language he speaks is not the language that is spoken here. He also knows that the way he buys tickets for the railway is different from the way it is here in Switzerland. And even while coming to Einsiedeln, he may not reach the street. He moves hither and thither and ultimately somehow he may reach or may not reach. But if you have guidance of how to reach Einsiedeln, that guidance directly leads you to Einsiedeln. You do not get into wrong roads and waste time. You do not miss the path if you are guided. When there is no guidance, you may reach the destination, but it is not so easy. If you do not have the map in your hand, it is not so easy to reach places.

In known places we can move, but experiencing is always a process of moving into the unknown from the known. From the known to the unknown situation, man intends to experience and thereby grow. All those who are married advise those who are not married, “Do not be in a hurry to marry.” But the one who is to marry is in a hurry to marry. He has to experience. Many times what others say is not acceptable to us when the related experience is not there. Others' experience is one thing; our own experience is another thing.

In order to fulfil, certain abilities are demanded. Without these abilities, if we intend fulfilling, it does not work. The efforts do not lead to fruition. When one intends to fulfil an aspect of life, he or she needs to gain the necessary skills and abilities. Then it is necessary to apply those skills appropriately. Location and time also form part of such skills. What to do needs to be followed by how to do and the knowledge thereof. And then comes doing it. Will, Knowledge and Action form the triangle of experience and fulfilment. When any of the three fall short, one does not fulfil. He experiments and through trial and error, he learns and thereafter fulfils.

Experience repeats, giving rise to new horizons of experiment, adventure and experience. Thus he covers plane after plane and progresses. This necessitates many incarnations that Nature provides. One cannot jump or skip over the ordered fulfilment. If he does so,

he comes back to fulfil the unfulfilled dimension. An orderly development and all-round development is but natural.

What to do?

You do not have to do what every other person does, because he is doing according to his agenda or program. You are doing according to your agenda and program. I am doing according to my agenda and program. But each one has to know what is to be done and ask himself, “What am I here for? If I am to teach, do I have the required abilities to teach, the required knowledge to teach? Did that knowledge translate into wisdom or is it only book knowledge? Do I have the ability to express clearly and can I express myself in a manner that does not confuse others? Am I expressing what I know or am I expressing what is written by people?” So many aspects have to be gained before you think of teaching. Likewise, it is in every aspect. Cooking requires the abilities to cook, the equipment to cook and the right ingredients to cook.

Humans desire to do. Only done acts fulfil them. But ‘what to do’ transforms into ‘want to do.’ Wants can be many, but what is one’s need? One cannot do, since many others are doing. One needs to do, feeling the need and the requirement. The necessity for doing needs to be satisfied. For this, man is given

the ability to discriminate. Indiscriminate deeds land one in trouble. When one wants to do, he needs to apply discrimination. Is it required? If so, how does it fulfil oneself? What is its impact on the surrounding life? Could it harm others? Will it help others? Does it contribute to others' welfare? These are the questions one needs to answer for himself before he proceeds with the impulse or desire to do.

Just wanting or desiring is fancy. It is infancy. It needs to be checked with the pre-requisites stated above. If it satisfies the parameters, one may initiate action by gaining the necessary skills and abilities. "I want to play at Wimbledon!" Is a want sufficient? The want has to be strengthened by the related abilities. In the so-called esoteric groups, the members want to serve. Wanting to serve is only an impulse. Have you the ability to serve? If you plunge into action without ability, it will result in confusion, conflict and chaos. That is how in groups there is conflict, confusion and chaos. They may want to do things, but they do not have yet the ability to do so. We have to see what exactly we want to do and gain the related abilities. All wants shall have to be reinforced with the related knowledge and ability.

What we desire should not cause discomfort or pain to others. In so far as an activity is not discomforting to others and it gives growth to us, and if it gives a

pleasant experience and we gain the related abilities, we may do it in the required place and time. Just because we have the want, the ability and the knowledge, we cannot do it everywhere and anywhere. We cannot do it at any time and every time. It is a huge process of learning, life after life. That is why Nature offers so many incarnations to humans.

The *Purana* of *Garuda* says, “Each person has 2.1 million incarnations.” This number of incarnations is for the average man! An average person with an average speed can fulfil himself as human and step into the angelic state in 2.1 million lives. That is the average. There can be very few who can do it earlier than that. And there are many who cannot do it even by that number of incarnations. That is what the *Purana* says. The cosmic bird, the Eagle, speaks thus to his disciples. The Eagle is the cosmic Seventh Ray Master. For an average person with an average intelligence, it takes 2.1 million incarnations to fulfil. We don't have to get discouraged. It only lets us know how many dimensions do exist in relation to the mental, emotional, and physical planes of a human. It enables progressive, orderly, graded and all-round unfoldment and fulfilment.

Buddhic plane

There are many dimensions of life that are not known to many, and they are in a great hurry to move into

the Divine plane. To move into the Divine plane, your mental, emotional and physical planes should have been fulfilled in all their dimensions. The religions teach to negate and move forward. Without exception, every religion speaks of negating and moving forward, but Nature does not agree to this. Man has to experience, fulfil and thereby transcend and this cannot happen without experiencing. The one in the buddhic plane is supposed to have the understanding of the mental, emotional and physical planes in their totality. That means that before you cross over from the mental plane to the buddhic plane, you would have fairly fulfilled the experience relating to the mental, emotional, and physical planes. You cannot get into the buddhic plane and then think of emotional things. It is like our house. You cannot think of seeing television here in the prayer room. You cannot gossip here. There is a room for gossiping, a room for sleeping, and likewise, a room for cooking and eating. So, also in creation there is an arrangement of the seven planes. What you do in the bathroom you cannot do here. Unless you are fulfilled, you think of doing it here. If anyone thinks of doing things related to the bathroom in the prayer room or teaching hall, is he allowed? So he has to finish those jobs and then come here. Do we allow cooking here? Do we allow gossip here? Do we allow entertainment programs here? This place is meant for relating to the

Divine and for teachings relating to the Divine, and only the related things could be done. Likewise, it is also so in creation.

When you enter the buddhic plane, you would have fulfilled the other lower planes. Esoteric students have a fantasy for the buddhic plane, since they listen and read much relating to that plane. The students feel that they need to get there, for it is a fantasyland. But they cannot get into the buddhic plane unless they have appropriately discharged themselves of the three mundane planes. They need to do well in the triple-mundane; they need to fulfil and unfold their consciousness enough to be at the threshold of the fourth plane. Until such discharge takes place, one is allowed to relate to the buddhic plane and fulfil mundane purposes through prayers, rituals, worship or meditation.

Those who are in the so-called esoteric groups think that, “The others are mundane and we are tending to the super-mundane.” Before we think of super-mundane, we have to ask ourselves, “Have we fulfilled all our mundane requirements? Can they come back and affect us later?” In 1993, we had a seminar near Bonn on the theme ‘The Heart.’ The heart relates to the buddhic plane. I was explaining many aspects that would lead us into the heart. One lady, after two days of morning and evening classes, came to me and

said that she was fairly well done with money, health, sex and family; that she was in good health and was now single. She said she was eligible to enter into the Kingdom of God. I smiled. Then the lady asked, “Why do you smile?” I said, “Are you sure that you do not get back to sex? Are you sure that you do not get back to the experiments of money? Are you sure that you continue to hold on to good health?” She said, “Yes, I am done with them and I am now free.”

Within two years, she asked me by telephone to look at two charts: one was hers and the other one was of the person whom she had met. I said, “When I come to Europe, I would see the charts.” When I was seeing the charts, she already started saying how good the other man was, and that he was a soul mate and not anything less than that. She had already pre-decided, so why consult through natal charts? Only to have my stamp of approval! I told her, “If you feel that he is your soul mate, you may proceed. But you said before that you no more needed marriage.” Then she had some logic to support her decision. All logic is just mental stuff used for self-defence. A knower of the buddhic plane looks at the people with logic as he looks at children. They have their own logic and they go by it. So, she went into a marriage and then the marriage was in trouble after two years. In that marriage, she also lost her health. And her sickness and her soul mate have taken

away her money. She had to work again for money, for self-sustenance. Then she found that the man was not her soul mate. She left him. Then after five years, she met another soul mate! She is still working with those things. How can you say that certain things are really completed?

We move in rounds and rounds around the mental, emotional and physical plane when we do not know how to fulfil through right understanding and right action. If you know what to do, if you know how to do and if you do not do it, you are not fulfilled. If you know how to cook and what to cook but you do not cook, you do not get the experience of cooking. This is in relation to so many thousands of aspects of human life. Many times we do many things repeatedly, but we are not satisfied. How many times we had breakfast in the morning? For the moment we are satisfied, but again tomorrow we want breakfast.

There are certain things for daily fulfilment like taking a shower, having breakfast, lunch, dinner. They become habits and just for these habits a few lives will go wasted away because we walk into a loophole in relation to these aspects. Instead of keeping them simple, we get into complications. We desire more and more. You have shoes, but you want to buy other shoes. You have watches, but still you find a watch you want to buy. You move in rounds all the time. Only

through maturity you tend to make your life simple. Make it simple with respect to daily needs like food, clothing, and shelter. Keep the requirements at the minimum.

If you wish to progress life after life, you should move with the swiftness of the Third Ray. The Third Ray wants you to relate to the material in a minimum possible way. More and more gathered material will condition you. If you have a house bigger than what you need, it demands your energies. If you have a body, an over-weighting body, it is really a heavy thing. You have to pull it; it does not pull you so much. The body is supposed to be your vehicle to fulfil your purposes. But generally you undergo an inversion. The body fulfils its purposes with your presence. The horse demands service from its master, instead of serving him! It is a paradox, but it is true with the majority of humans. Keep the bodily requirements to the minimum. This is about the physical plane.

About the emotional needs, they are much more annoying. A human has many emotional needs. They do not possibly get fulfilled. Physical needs could be fulfilled. Emotional needs cannot be fulfilled. Their nature is such that one drowns in it. Lust, generally and loosely called love, anger, hatred, prejudice, ambition, fear, suspicion, accompany a long way the Soul's journey. Even the best of men fall prey to these

emotions. These are the muddy waters like a quagmire. They cannot be overcome unless one sets on a noble goal and aspires to it. Noble aspirations are the need of the hour for humanity, which today drowns in a quagmire of emotions. In so far as humans are busy in desire fulfilling, they are only in the emotional plane.

When it comes to the mental plane, you would start thinking and thinking originally. It is not that you have a beaten track in which you keep moving. A thinker is one who can keep his head above the waters of emotions and find that there is something much more beautiful up there. And he will start to progress and slowly reaches the point from where the thoughts are coming. That is how with the mental, emotional, and physical planes, there is always an effort to fulfil. They seem to be fulfilled, but do not get fulfilled. At the mental plane, man's mundane activity is at its meridian. Man is essentially a mental being. 'Man' in Sanskrit stands for mind. '*Manushya*' is man, the thinker. Thoughts happen. They keep coming. The arena of thought play is too vast. Their range is unimaginable. One cannot survive in the thought plane, unless one embarks upon a plan of work. The mind helps to accomplish great acts when man adapts to the plan of work. "Mind is the Plan of Work" says *Yajurveda*, the Veda of Action. Thoughtful actions get fulfilled through planned action.

Ritualistic functioning is but planned action. Rhythm is the basis for it. Rhythmic living reforms the mind into a ritualistic one. A ritualistic mind holds a clear plan of action. Such action fulfils. If not, the mind takes you into innumerable circles and cycles. Man moves round and round. A rotary motion settles him to countless births and deaths. Stagnation takes place. Every being in creation moves progressively through rounds. Nature intends for a spiralllic movement. The mineral, the plant and the animal move so (progressively). Man is given freedom by Nature for he is bestowed with will, discrimination and has the ability to decide. He is the youth of creation. He loves freedom. Therefore, Nature gives freedom to man by vesting in him discriminative will and self-consciousness. 'Man moves progressively when he adopts to the three principles -minimum physical needs, noble aspiration and rhythmic living' – say the Masters of Wisdom. The teachings say, "Do not try to fill a bottomless pot." The whole activity at the mental, emotional, and physical plane is seen from the higher circles as an activity of filling pots that have holes. It is a 'holey' pot, 'holey' in the sense, full of holes. If you fill it, it gets drained. That is how the energies are drained.

On the way somewhere, man dies and again comes back only to engage in the same activity of filling the 'holey' pot. That way it is found that fulfilment

vis-à-vis the physical, emotional, and mental plane is a futile exercise. Therefore keep it at its minimum. A simple vehicle to move around, a simple house to live and simple personal requirements will give you enough freedom from conditioning of the physical plane. The more and more you gather, the more and more you get conditioned unconsciously. Likewise, have a moderate program of fulfilling the emotional needs. Do not suppress emotions. Let them be moderately satisfied. Religions failed for they advocated suppression of emotions. If you suppress, they spring back and express outrageously. Suppression of sex and other emotional desires also lead to innumerable sicknesses. Instead, the emotional energy can be channelled into fields of noble aspirations. Likewise it happens with the thoughts. Most of the thoughts are routine thoughts repeating again and again. They cause circular movement due to their routine nature. What you have been doing during the last few years, you do again and again. If you introspect, you see that it is just the same thing every day. It is so automatic. You live the same thing every day: same bath, same breakfast and same talk. If it is always the same, it is circular. Circular movement of energies does condition. That is the law of matter. The law of matter is the law of economy. The material mind functions in the same manner. That is why it is easy to predict how people function in certain situations.

In olden times, there used to be bulls to carry the garbage. People used the help of animals. An owner of a bull was daily collecting the garbage of the village. After the garbage work was over, he wanted to go to the next village, but the bull had the habit to stop whenever he saw garbage. He stopped because he had this habit. Just like Indians touring in Europe stop when they see an Indian restaurant. That is like you come only to search for Indian restaurants. Always the mind moves around the same things: money, family and personal comfort. It does not think anything new. Does it think anything new? It can think new, but it is not put to the habit of thinking new. When you cannot think new, how can you have a new life? We dream about the new age but how can the new age come when there is no new thought to move into the new age?

Spirallic movement – Creativity

It is creative thinking that finds a way for growth. When there is creativity in thinking and working, for such creativity there is growth. As much as you create something useful for the society, so much you grow. Creativity is seen as a solution to move upward or forward. Apart from doing what is being done daily, there has to be certain contribution to creativity. That creativity becomes the basis for upward movement. It

is in relation to this creativity that the prayers have to be conducted. And if you just have creative thoughts, it is not enough. The creative thoughts shall have to be slowly manifested. To manifest a creative thought, you need to get the necessary know-how. From the routine mind, slowly you have to lift up to develop a creative mind. Creativity, in so far as it is translated into action, the circle tends to slowly become spiralic. It does not matter even if you fail. You may fail once or twice, but that should be a stepping-stone to success. Devoting oneself to the creative thought and dedicating one's life to such a creative thought will open slowly the way to the sky. That means that you stay with the mundane as the basis and you ascend into the upper layers of the mundane, and as the creativity grows and grows, it touches the realms of the super-mundane.

When there is an effort to move upward, this energy is recognised from above. Imagine a rope which is coiled in many circles, and then it is slowly trying to move up; slowly spirally, it is tending to move upwards. It is recognised from above. There is some unit of energy that is trying to move up and is therefore striving for creativity. In that striving, when one is dedicated to it, there can be a gradual response from higher circles. The prayers would rise to that level by which the higher can respond.

Guess – Imagine – Visualise

We sit in prayers and meditations and we usually think the same things. We do not even make efforts to imagine. We do not make effort to visualise effectively. Imagination and visualizing is a process. It can be a wild imagination. It does not matter, but that habit of imagining, growing into a vision is important. The habit-forming nature of the mind leads you only to daily events. It leads to people surrounding you, their impact on you and your impact on them. These are all the things that the mind brings by habit, when we are in prayer. It tells us the surrounding weather such as if it is all cold outside, about the surrounding people and the plan of events of the day. These preoccupy our mind. But imagination will delocalise you from this and put you to something else.

That is why the teachers say, “Learn to imagine.” You cannot imagine, but just guess. “From guessing to imagination and to visualisation”, that is how Master Morya says. You can guess how an etheric portion on the buddhic plane could be. You could also guess what could be happening now in the east and in the west of the globe. How would it be if you were in the sky? How does it look like if you move along with the Sun around the planet? What kind of joy you would have if you think you are like a bird moving in the high sky in circles? These are imaginations. You can take a guess

and slowly imagine. Imagination will lead to intuition and visualisation. That is how the mind should be engaged at least for a while during the day. Otherwise, it settles down to all routine thinking. You can imagine how so many books speak of light and what it is. Is it just the electrical light we have or the light coming from the candle? Is Light behind it? Imagine it and then the mind searches for that Light.

What happens if there is no Sun or if there is no Moon? In the night there is no Sun, but there is Moonlight. When there is no Sun and no Moon, there can be fire. And if there is no fire? No Sun, no Moon, no fire, what will you do? The *Upanishad* says, “Look to the fire in you.” The fire in you and the light in you can guide you when there is all darkness outside. So look to the light in you, look out for that light inside and outside. Start looking out for the light inside and outside, and let this be your priority.

Let other things not really bother you. You do not have to escape from them. If you escape from them, they will come back. If you suppress them, they will spring back. Wisdom does not speak of suppressing desires. It says, ‘fulfil your desires moderately.’ All desires that are natural may be fulfilled, but moderately. If there is no moderation, you will not have time. Moderate your economic activity, your social activity, and your domestic and professional activity. Moderate things

relating to you and then find time to look for the light within and without. When that becomes the only priority and other things are secondary, only then one is called an aspirant. To have these things among so many other things is not aspiration.

Aspiration

‘I have thousand things and I also have aspiration’ – this does not work. ‘I have one thing which is aspiration, and I have thousand secondary things,’ is aspiration, because they are secondary to this priority. For this aspiration you should not think of vacation. “Oh Master, it is vacation. We cannot come to the group and receive the teachings.” No aspirant is today available during vacations.

If the teacher has glamour for teaching, he would not come unless there are students. When there is glamour for teaching, you always look for people to listen. A teacher looking for students is a deplorable situation. That was the condition with Pythagoras initially. No one wanted to be taught by him. He paid money to teach and later slowly he withdrew the money when they developed a taste for wisdom. Students have to be at the lookout for a teacher. A teacher should never ask the students, “When shall I come back and teach you?” The students have to ask, “When will you come back and teach us?”

There cannot be a vacation for an aspirant. Our life will not be endangered if we miss a breakfast. There are many people who think they will die when they do not get breakfast. They have such an aspiration for eating. There should be equal aspiration for the teachings. When you are an aspirant of true nature, then all the other aspects of life are kept moderate and there is craving for the Spirit – not just for the glamour of it. The aspirant will not move around giving messages to the people that he is spiritual, just for the glamour of informing people that he has wisdom. Just like you feel the need for breakfast, there is a genuine need for Spirit by the Soul, which each one of us is. Only then one is called a spiritual aspirant, when all other life activities subordinate to this. In other words, the domestic, economic, and social activities are subordinated to it. If there is a social, domestic, or economic demand, he will moderately attend to them and then continue with the spirit of aspiration.

With the help of the spirit of aspiration, an aspirant fulfils those demands that are coming to him, but his pursuit is towards the Spirit. To reach that point itself is a great journey. As I said, from 2.1 millions of incarnations generally, when you are in the last portion of 777 lives, one may land with a genuine spiritual inspiration. If someone today has a genuine spiritual aspiration or an aspiration into the field of the buddhic

plane, he has just entered into the buddhic plane. It means, his aspiration has started 777 lives before. In the last 7 lives he will gradually move into the buddhic plane or angelic plane by gradually fulfilling every aspect of life. That is what is called 'all round development'. Unless all other aspects of life are rounded, one cannot get into the buddhic plane.

We offer only the flowers with all the petals fully opened at the altar. If some petals of the flower are gone and only a few petals are there in a flower, do we offer it to the altar? No, you cannot offer it. That is how an all-rounded personality is more acceptable. People who say, "Master, I don't want to marry. Master, I don't want to do work in the society. I don't want this and that." If they do not want people, when they look to the buddhic plane, they are told, "Thank you, we do not want you." That is why there is no great hurry to move into the super-mundane plane unless you have really well done here and you are well capable of things here. In the buddhic plane, they do not need emotional people. They do not need people with too much logic. They only need people who tune up to the ever-creating plane of the Divine. Others have to reach up to that point before they get into it. In this context, I wish to narrate the story of Parikshit. The story of Parikshit cannot be narrated without this background.

The Story of Parikshit

Parikshit in Sanskrit means ‘the ardent seeker of light. If he sees anyone, he sees with a deeper intent. When he was in the womb of the mother, the great war of *Mahabharata* was going on. There was one celestial weapon that fell on him in the womb and there was a threat of death to him. We are all in the threat of death while we are in the womb because our previous experience was death and now we are being born. The fear of death haunts us. We are in the womb of the mother for ninety days, that is, from the beginning of the seventh month until completion of the ninth month. In these ninety days, we experience the hell of the womb and feel that we should be released from the womb.

Our positioning in the womb of the mother is in a position of prayer. The two knees of the legs join the chin. We call it *Chidasana* in *Yoga Asanas*. And the two hands are near the nose and mouth. We stay in almost a circular fashion praying for release. Our prayers are answered and we start seeing some light inside. This is true with all of us, not only with Parikshit.

We seek release from the womb of the mother, having been there for ninety days. We cannot move our legs and hands. We cannot move the body very much,

and we want to be released. Most of the times, we do not know that we prayed in the womb because we forgot about it. Due to this prayer, some light manifests in the womb and we look at that light. When we see the light inside, concurrently the mother gets labour pains. The labour pain of the mother is nothing but the light helping the child to move out. The light pushes from within, the mother experiences the labour pain and then the delivery happens. The light pushes the baby out; it is not the mother who pushes. There are many who cannot push. It is the light that pushes and in so far as the mother also orients to the light, it happens very easily. But when we come out, we slowly forget about that light – but a true aspirant does not forget.

Parikshit had an added calamity: the impact of a celestial weapon. He prayed ardently. As a consequence, he found a wheel of light protecting him and that light was very soothing and pleasant. Because of the added impact of the weapon, there was an added impact of light also in him. That light saved him and eventually after the war, the mother delivered. The child was born. It was a baby boy.

When there was an impact of the weapon on the pregnant mother, the mother felt an unbearable pain in the womb. She approached Lord Krishna and explained that she was afraid that she could lose the baby. Then Lord Krishna blessed the mother and the

child in the womb. Lord Krishna blessed the child in the womb with much light to protect him. When the child came out, he started looking all around for that light. His eyes were wide open and it was not like a normal opening.

As he grew, he was looking with big searching, open eyes. After 21 days, normally babies close their eyes and sleep a lot, but this baby was not sleeping. His eyes were wide open all the time looking around as if he was deeply searching for something. But no one knew what he was searching for at that stage of age. He was not even a month old. The scholars and the pandits came. This child was the grandson of Arjuna, the only heir to the kingdom of Pandavas. Arjuna's son was killed in the war. This boy survived in the womb and was looking for something like a crazy person.

The Pandavas were disappointed. The Brahmins said, "He is looking for something, but we do not know what he is searching for." Twenty-one days after birth, during the naming ceremony, he was given the name 'the deep searcher.' He was in deep search of something. His eyes were causing anxiety to people who were wondering if he was normal or subnormal. Therefore, he was called Parikshit: *Pariksha* means 'a deep examination;' *aksha* means 'sight', 'the eye.' *Pari-iskhit*, means 'an examining sight,' 'an enquiring, investigating sight.' That is how he was named.

He was moving in the royal palace with so many people, but the eyes were always like that. Yudhishtira, the eldest of the Pandavas, was a bit disheartened looking at the boy because he had to be the future emperor. If the emperor was crazy, how could he rule? All the five Sons of Light were a bit depressed.

Since he was searching for something, he was allowed everywhere in the royal palace. “Let him search. May be if he finds something, he gets satisfied and then the eyes become normal.” Whenever a great Initiate came to the royal court, they used to place Parikshit in his lap so that the boy may get some rectifying energies. Each time a Seer or a Master came, they used to place him in their lap. Five years passed and nothing happened. He had wide-open eyes, searching untiringly. One day, Lord Krishna came to the royal court. Krishna was offered a seat, a very important seat. He sat down and the boy, who was by the side of the emperor, ran up to Krishna and hugged him. He started looking into the eyes of Lord Krishna. Then there was a sense of satisfaction to him, and his eyes became normal. He recognised that this was the Light that saved him in the womb. The entire royal court was also satisfied and they understood now that the boy was searching for the light of Krishna. With the *Darshan* of the Lord, the search of the boy was over. After seeing the Lord, the search concluded and there was no more searching.

The search of the aspirants concludes only when they find their true teacher and from then on they only follow him. So many searches happen before an aspirant meets a true teacher. Then the soul is satisfied, “This is my teacher for eternity.” Likewise Parikshit was satisfied. He met the light, and thereafter he was thinking about Krishna a lot. He grew well. He had all the knowledge of Yudhishtira, the strength of Bhima, and the skill of archery with all the virtues of Arjuna. He was skilful like Nakula and was a visionary like Sahadeva. These are the qualities of the five Sons of Light. One knows the law, the second is of enormous strength, and the third is of virtue and ability in combination in its optimum, called Arjuna. Skilfulness is Nakula and vision is the strength of Sahadeva. That is how all the five qualities were found in the boy. And he was well trained in every aspect to be the king emperor. And to him, whatever he saw, he would recollect Krishna, the Omnipresent, as the basis. There is the sound, colour, and form as veils around the Omnipresent.

The Omnipresent is the basis of the soul, and the light of the soul is buddhi. Its reflection is upon the mind. The mind reflects further upon the senses and then conducts through the body. I was giving the example of an onion. All these veils of Nature come out of the Omnipresent and the Omnipresent is within the layers or the veils and also beyond.

The Omnipresent is present in the veils and also beyond.

Parikshit started seeing Krishna in all that was surrounding him. In fact, the One whom we call Krishna is no other than the Omnipresent God. In the *Purana Bhagavata*, Krishna is depicted as the Omnipresent God. We therefore do not limit him to a form. He has no form, he can be in every form. He also says in *Bhagavad Gita*, “I am everyone. In the form of all beings I am existing.” Krishna as form is one thing; Krishna beyond form is another thing. Christ in form is one thing; Christ beyond form is another thing. Beyond form is omnipresence. Through the form, the Presence can be felt.

Parikshit was in the habit of seeing Krishna in all forms and in all situations. He was well trained and also married by the grandfathers. In his 35th year, in the morning of his birthday, he took a head bath with a special application of oil. He put on a new and special dress and he started looking at a painting of Krishna. He spoke to Krishna and continued looking into his eyes. More and more he got absorbed into it, just standing in the chamber. The public came to see the prince.

All were waiting, but the prince was engrossed with the energy of the Omnipresent One. He was in the *Samadhi* state. Since he was not coming down from the chamber to meet the public, Yudhishtira, the first of the

Sons of Light, went to see what was happening. He saw Parikshit engrossed with Krishna. He gently touched the shoulder of the grandson, and slowly Parikshit came back to normal. He looked into the eyes of Yudhishtira and Yudhishtira also looked into the eyes of Parikshit. Yudhishtira was thrilled, very much thrilled, by looking into the eyes of the grandson. Yudhishtira felt that he was seeing Krishna. In Parikshit's eyes, he could see the touch and the sight of Krishna. Such special eyes only Krishna had and he found the same eyes with his grandson. He was deeply touched. He was the most virtuous one of the time. Tears came out of his eyes when he saw his grandson and the grandson offered salutations. Yudhishtira blessed him and asked, "What is your wish on your 35th birthday?" "What wish can I have except seeing the Lord?" That was the answer of the grandson. I would be the happiest person if I could see Lord Krishna for my birthday today."

Yudhishtira said, "You are so devoted and the Lord is more with the devotees than with others. He may neglect many others, but not those who eternally think of him. Who knows if he will come. He may come, we do not know." At that time there were no telephones. When people had to send messages, it was only with the help of the horse. They had no intimation that Krishna would come. Therefore, the grandfather said, "Who knows, he may come. I already see with you

the presence of Krishna. Krishna in form may also come.” Saying so, he took the hand of the grandson and moved from the higher floor towards the stairs. The staircase was wide and covered with red carpet. They came up to the staircase and the lady Draupadi accompanied Parikshit. On one side, his grandmother and on the other, his grandfather. Parikshit moved towards the staircase to present himself to the public. Among the public, in the front place, on the last step of the staircase, there was Krishna standing and smiling at Parikshit. That thrilled Parikshit completely and the grandfather and grandmother were in ecstasy. Just a moment before, the grandson had wished that if the Lord would be present he would be the happiest one. As they came on, they saw the Lord. They went into a kind of a trance for a while.

Parikshit shed tears. Looking at him Krishna said, “May the emperor be blessed. May he rule the empire with the knowledge of Yudhishtira, the strength of Bhima, the virtue of Arjuna, the skilfulness of Nakula, and the vision of Sahadeva. May he be blessed by all the angels. May the five elements and the nine planets bless him, the 12 *Adityas* and the 11 *Rudras* bless him, may the *Vasus* make his kingdom comfortable.” He down poured blessings. Parikshit went very fast down the stairs, touched the feet of the Lord and stood before Krishna and said, “I do not know *Adityas*, I do

not know *Rudras*, *Vasus*; I do not know the planets, the five elements. To me, you are everything. In you all of them exist. It is enough if you bless me.” The Lord smiled. “When I say so it means, I bless you. That is my universal form and this is my normal form. Either way it is the same”. Parikshit said, “This beautiful form, let it settle with me. The universal form let it be. To me it is this form that is enough.” Krishna said, “So be it.” Then he said, “I have brought for you 500 pure white horses as my gift. I specially brought them for you from Persia.”

Parikshit said, “You already gave me the best of the gifts that any being can aspire for. But since they are also your gift, I accept them with veneration.” That way the celebrations went on. And that night when Parikshit was alone in his room, Lord Krishna came and explained his responsibilities for the future, because the ensuing time was the time of *Kali*, where the law would not be respected. “People will suffer, get more ignorant and people find it more and more difficult to relate to the Divine.” Parikshit sought many solutions from Krishna, which Krishna explained. Thereafter Parikshit sought one blessing. “During my rule of this empire, throughout this life and the life after, bless me to see you as I see you now.” Then the Lord said, “I give you a blessing, which is more than what you ask. When you see people or animals, through their

eyes I appear to you. It means that I would not be available any more in this form, but you can see me through the eyes of the beings, and through their eyes I see you. The beings also, when they look at you, they also would feel Krishna in you. Is that enough?" It was more than enough, because Krishna not only promised that he would give his presence, but also promised that through Parikshit, Krishna would present himself to the beings. There is no equal to such a moment. When we see others, we see the light. When others see us, they see light in us. What more can be said? 'May the light in me be the light before me. May I learn to see it in all.' Parikshit was fully satisfied and then Krishna departed.

Next morning, the five grandfathers and the grandmother came to Parikshit and said, "We move towards the Himalayas and drop our bodies. Our purposes here are fulfilled. The purposes for which we are born are all completed. Had our son been alive, we would have returned earlier. But the son departed in the war. So we had a responsibility towards you as grandparents to the grandson. You have grown to rule the empire. We do the coronation to you today and immediately we depart."

It was a shock to Parikshit. He thought he could continue to be the prince, but not the emperor. Yudhishtira explained the purpose of life and that one

should not stay when the purpose is fulfilled. Once you have fulfilled the purpose, why should you stay here? “In you there is a great emperor who can take care of the kingdom. Therefore we move on. The whole life is like a theatrical performance. You enter on the stage of the theatre according to a plan. You speak and act according to the plan of the theme. Once your action and speech is over, you cannot hang on the stage. You have to move on. If you overstay, it is a problem to you and you can also cause more problems. When to arrive, how to perform, and how to depart – these are the essential parts of life. Having performed our acts, we cannot hang around here. We move on and on the way somewhere we drop our bodies.”

The five Sons of Light, the grandfathers and the grandmother, they moved out. Parikshit took over the kingdom and ruled. In the meanwhile, before they left, they came to know that Krishna had left the body. Neither Krishna nor the grandparents were there for Parikshit. In his contemplation, he remembered the blessing of the Lord and gradually he saw Krishna in the eyes of the people. He went on. His ruling was going on well. The time of the departure of Krishna was the conclusion of *Dwapara Yuga* and then *Kali Yuga* began. The energy of Kali had to enter. Kali could not enter because Parikshit was there. The way he ruled the kingdom there was no scope for evil to enter.

Whenever Kali was looking at Parikshit, he was feeling that Krishna was there. When he saw Parikshit he could not believe that Krishna left. The time arrangement was that Kali should enter when Krishna departed. Kali knew that Krishna departed from the physical plane, but when he saw Parikshit, he was convinced that Krishna continued to be there. It became very difficult for him to enter and cause ignorance to the beings.

Around 300 years passed in *Kali Yuga* and Kali had no way to enter. One day, when Parikshit was on a ride into the countryside, he met Kali in the form of a very black skinned person, nude in body, with one hand on the mouth and one hand on the genitals. Parikshit looked at him and said, “How dare you to move around in a nude form?” Then Kali said, “I am Kali. According to the plan of time I have to enter and do my duty. I am unable to do it because you are here.” “But why are you nude?” Parikshit said. Kali replied, “This is my message, that in the age to come people will be shameless. They don't care for self-esteem. Self-esteem is not important, desire is important. That is how I affect them. Through food and sex, I will win over this humanity and conquer their energies. This is the plan given to me by the Creator. People who fall for food, for sex, they are already devoured by me. Through their indecent desires they would become shameless. These

are my three weapons: excessive desire, excessive desire for food and for sex. These three are enough for me. I do not need big weapons to win over the humanity.” “What is your plan,” Parikshit asked. “What plan? Since 300 years I could not do anything. When I see you, I see that Krishna is here. The instruction that I have is, ‘When Krishna departs you enter.’ Krishna as we all know has departed, but Krishna is present with you. I am as much a devotee of Krishna as you are.” Kali is a part of the plan and he too has veneration and devotion for the Lord. But since it is *Kali Yuga*, he has to do his job.

The beginning of the *Kali Yuga* is like the evening hours. In the evening hours, the sunlight recedes and then darkness comes and it goes to deep darkness. Until sunrise, it is all darkness. “But you have become a light in darkness. Your ruling does not let me enter. Already 300 years have passed. I therefore thought I should meet you. That is why I stand in your way so that you see me. Since Krishna is with you, I have respect for you. Tell me, what should I do?” Then Parikshit felt very compassionate towards Kali. He did not know that it was so. He was in a continuous experience of Krishna. But he did not know that he had restrained Kali and that Kali was waiting at the threshold. Kali said to Parikshit, “Give me some places where I can start my work.” Parikshit, out of compassion, granted some

places for Kali. “You may enter in all gambling places, meaning all casinos, night clubs, places of prostitution, where there is unhealthy, excessive activity of sex. You can also occupy the places where there is gold. Where there is huge amounts of gold, there you can stay”.

Gold is wealth now. Craving for wealth is an activity through which Kali can enter. And another area he granted was all the places of alcohol and narcotic drugs. Today in the casinos one may find all there, five in one place: the activity of money, gambling, prostitution, alcoholic drinks, narcotic drugs. They are the most profitable centres of the businessmen and all those businessmen are also affected by Kali. Whoever assists those activities can be affected by them. Today governments also permit all these activities. Therefore governments are fully affected by Kali. It is not easy for the governments to think in terms of light or to do things for the welfare of the people.

Kali was more than happy when he was given these five places. He said, “Thank you” to Parikshit. “Through these five places I will very soon conquer your empire. I just asked for a little place that is enough for me, but you have given me five places. You are a very generous one. I really feel Krishna in you.” Kali is also a Krishna devotee, but he is doing his job. Parikshit left to the royal palace, and then he gave a declaration that people may abstain from these five places, if they do not wish to be affected

by Kali. That is valid still today. If you do not get into any of these five activities, that is, craving for money and gold, craving for women, getting into casinos and gambling houses, smoking and drinking, if you do not participate in that, you are already better off.

Kali started working actively. Parikshit had his own confidence that he can restrain him to all those five places. It went on for some time. Kali found that it was not so easy to enter through these five places. He realised that when Parikshit was there, it was not so easy for him to spread. He contemplated how to accomplish his task. He had an intuitional idea, a very brilliant idea. Parikshit gave him the place of gold and he saw Parikshit wearing a golden crown. "I have a place on his head. Just on his head there is a crown. When he is on kingly duty, he puts on the crown. When he is on kingly duty and when he is tired, then he is weak. That could be the best moment for me to enter into him. If I affect him, he is gone. Once he is gone, the whole kingdom will be mine, and I can very easily occupy it." Thinking so, Kali set to get on the crown of Parikshit. He patiently waited to see a moment where Parikshit could be weak in his mind.

Normally, men can be sometimes weak in their mind on a daily basis, but Parikshit was not weak in the mind when he was on kingly duty. When he was at rest, the crown was not on the head. But Kali has

strong Saturn with him, so he waited and waited. Once, Parikshit had to go hunting into the forest. Hunting by the kings came as a tradition from long times. The king of a frontier was not only a king for humans, but also for animals, plants, and minerals. He had to ensure that all four kingdoms were well protected and well ruled. He not only protected every kingdom, but he also ruled the kingdoms. The rule was to see that they did not transgress their areas of operation. Protection meant protecting them from the aggression of other kingdoms. He could not allow excessive excavations from earth. He could not allow abuse of waters or excessive cutting of trees. He could not allow animals to get into the places where humans lived, and he could not allow humans to exploit the other three kingdoms. That is how the rule was. It was not just ruling the humans. There was a time where many animals were coming into the villages and causing trouble. When that happened, the king went with a group of soldiers, not to kill the animals but frighten them with their weapons to restore them to the forest. There was no scheme of killing but just restoring them to their borders. If a man went into the forests, an animal might kill him. But animals should not come to villages and kill and eat people. That is how borders were set by the king. When animals were excessively coming and causing problems to the villagers, Parikshit

had to go with a group of soldiers to hunt the animals to restore them to the forest. He had to do that job for long hours, for at least a few days.

Those were the days when the human population was less and the animal population was more. As many animals tend to be humans, the human population has grown. That is the situation today. At that time there were many animals to restore back to forests. In doing so, Parikshit one day became very thirsty. He was looking for water, but he found it nowhere. He found a hermitage at a distance. He went into the hermitage. There was a hermit there. He was meditating with open eyes. But the hermit was in *Samadhi*. It seemed as though the hermit was looking at Parikshit, but he was not looking.

The king went to the hermit's place. Normally, when a king comes, the hermit has to come out to receive him according to a royal order. That was the protocol, because the hermits were protected by the kings. Therefore, the hermits had to show respect to the king. The hermit was sitting without any movement, just looking. Parikshit came towards him, but the hermit was just sitting. Parikshit felt, "He is looking at me, but he is not moving." Parikshit was thirsty. He came very near to the hermit to ask and seek water from him, but the hermit was not there, he was in *Samadhi*. He was in atonement. His name was Samika,

meaning, 'the highest point of peace,' 'the highest state of peace,' which is called bliss. That bliss is atonement. The name is indicative of his general state of being. He was always in the state of *Samadhi* and a lot of bliss and peace was transmitted to the surrounding.

Parikshit, being tired and thirsty, did not realise this. He felt for a moment that the hermit had no respect for him. Kali started working through the crown. Parikshit took the dead body of a snake and put it around the neck of the hermit, out of vexation, and then Parikshit left. It made no difference to the hermit whether it was a dead snake or an elephant. He was elsewhere spreading peace all over. Then came the son of the hermit. He saw a snake around the neck of his father. He became very angry. He closed his eyes and tried to see what had happened. He saw a king coming towards his father and picking up a dead snake and putting it around his father's neck. Immediately, he uttered forth a curse, "Whoever is the king that has put a dead snake around my father's neck, that king shall die within seven days from now." That is how Kali accomplished his work.

Having given this curse, the boy burst out into tears and wept, looking at the father. The father was untouched by that, undisturbed. He did not know that a snake was around his neck. But the boy was affected. He cursed the king and he fell into the lap of the father

and wept. Then the father woke up and looked at his son. The name of the son is Shrungi, meaning, 'the one with the horns.' The horns are the weapons to hurt others, if someone hurts us. They are self-protective for cows and bulls. The father saw in his son the energy to hurt people who hurt him. 'If you hurt me, I hurt you.' That was the kind of energy in the boy. Knowing this, the father named the son as Shrungi. But when he comes from a dynasty of seers, he cannot have such a quality. With a dynasty of wise men, there is no such thing as hurting others, even if others hurt you. If others hurt a wise man, the wise man does not hurt again as a response.

He transferred the hurt to the feet of the father and prayed to the father to forgive the one who had hurt him. This tradition, which Jesus followed, is an age-old tradition of wise men. If you hurt a wise man, the wise man does not react. He will transfer the hurt to the feet of the Divine and he also prays to the Divine not to be angry with the other person, because the wise people are very dear to the Lord. So, if you hurt a wise man, the Divine is angry; the wise man is not angry.

The Divine will react. That is why they made a prayer, "Father, forgive them, for they know not." If you are walking in the path of wisdom, you cannot afford to hurt anyone, either through speech or through action or through your manipulations. If you do so,

you will fall out of wisdom. But this hermit had a son who was ready to hurt if others hurt him. He did not hurt by himself. It was not in his nature to hurt people. But if others hurt, he could not tolerate it. He had to give it back. There are people who hurt others for nothing through speeches, actions, and manipulations. There are people who hurt others only if they are hurt. There are also people who do not hurt, even if others hurt them. And in the highest category are those who when hurt, they pray to see that you are not re-hurt by Nature or the Divine. That is Jesus Christ and Buddha. They belong to the fourth category.

If you do anything, they don't react. They do not have any plan to re-hurt. The father Samika belonged to the fourth category. The son was not even third, he belonged to the second category. He does not hurt, but if others hurt him, he hurt them. What we call 'tit for tat,' means, you do something to hurt me, I do something to hurt you. If I hurt you, you hurt me back. Though I start the game, when you re-hurt me, I will hurt you again. It keeps going on. That is how all these dirty wars are never ending. I shoot, he shoots. Because he shot in reply, I will shoot again. If he shoots again, I will put a bomb, and if he puts a bomb, I will put a nuclear bomb. That is how the whole game is. So this hurting activity keeps moving forward and leads to destruction. We cannot change the whole world, but we can change ourselves.

When the father saw the son weeping, he came back to awareness and asked, “Why are you weeping?” Then the boy told him what happened and what he did. Then the hermit closed his eyes and saw what happened. It was no other than the king emperor who came to his hermitage. He should have received him, honoured him, offered not only water but also fruits and other tastiest food and should have even arranged for his rest. He felt that he did not do what he had to do and his son had done what was not to be done. He told the son, “You have removed the layer of protection to all people like us and to all humanity. We are peacefully meditating because the king is the best one who is ruling. The snakes do not bite us, the tigers will not eat us away, though we live in forest.” The hermit was living in the forest and not in the town. “Even animals dare not to touch us, because there is the king. He is a divine king. He is a great initiate. He is a far greater initiate than me, and you have cursed him.”

Then he further contemplated and came to know that it is all according to the time plan. According to the time plan, Kali affected Parikshit and Parikshit did this, and he himself was also affected by Kali by not seeing when the king came into his hermitage as well as his son doing the hasty act of cursing the king. All this was the act of Kali. He told his son, “Ensure that the king is informed of this.” The boy sent his

colleague to the royal court and informed the king. Parikshit listened and was stunned. The wise men in the royal court said, “You can neutralise the curse, or if you allow us, we can neutralise the curse. It is not a problem, because the mistake is not entirely yours. The hermit is also at mistake. So you cannot be put to this kind of curse. With your own wisdom you can reverse this curse. But if you do not want to do for it yourself, we do it for you.” But then Parikshit contemplated why it happened like this. When he closed his eyes and went into introspection through contemplation, he understood that it was Kali.

It was a great dimension of a man of wisdom. He was the best king available and his rule was even better than his grandfather's. Even Kali appreciated him, and he did everything that denied Kali the entry, and he only granted five places to Kali. He allowed five places to Kali and Kali was intelligent to stay on the king's crown and affect him when he was weak.

After the contemplation, he told the wise men and the royal court that, “This curse is a message to me from the Lord that I have to leave. I have done my job and have to leave. If there is still something more for me to be done, the Lord would not have allowed this to happen. The Lord is ever with me, but in that moment when I have put the serpent around the neck of the hermit, he was not there. He was with Kali. So

I accept. I know that I can neutralise this curse and stay, but I value the message more than neutralising the curse. I have no attachment to the kingdom or to the life. My sons have grown and they wait to be kings.” If Parikshit has ruled the kingdom for 300 years, how old would his sons have been? Parikshit became king at 35 years old, and his sons were over 200 years old. So he decided to leave and he prepared a place where he could be in contemplation relating to the Lord and to listen only to the Lord from a person who was capable to speak to him of the Lord.

He told the wise men of the kingdom, “If anyone can discourse to me about the Omnipresent God and ensure my conscious departure, he may please help me.” The wise men looked to Parikshit's astrological chart. Will he die or will he depart? They had differences of opinion among them. They knew so many occult sciences but had no experience of the Omnipresent God. If they wanted they could teach him about astrology. They could teach about time cycles, etymology and so many sciences of wisdom, but they could not present the Omnipresent God to him. They were looking at each other's faces.

Suka

Suka, the son of Vedavyasa, who had attained the state of Omnipresence, materialised in the royal court as if

from nowhere. Everyone was thrilled because they knew who Suka was. Parikshit went down the throne and touched the feet of the seer and said, “Please stabilise me in the Omnipresence. You are the only one who can do it and you seem to be sent by the Lord.” Suka said, “Yes, I came at the direction of the Lord to be with you and speak to you about the Omnipresent God and his stories.” That is how *Bhagavata* has come out.

Narada initiated Vedavyasa and Vedavyasa narrated *Bhagavata* as his son’s narration to Parikshit as well as another narration by his disciple called Suta, to the seers. After this, Lord Maitreya himself taught *Bhagavata* to Vidura, also known as the Mahachohan. The teachers of *Bhagavata* are Narada, Vedavyasa, Suka, Suta, and Lord Maitreya. They all spoke of one Omnipresent God, who is invisible. To say he is the Invisible One, in Sanskrit we say ‘Krishna’. Krishna means, the Invisible One. So, the Invisible One has taken to incarnation. That is why the One in incarnation is also called Krishna.

Bhagavata is the story relating to Krishna in his omnipresence. It also speaks of Krishna in the visible form. That is in the 10th chapter. But there are nine chapters that speak of Krishna as the omnipresence. Omnipresence is to be experienced. That is the very purpose of *Bhagavata Purana*.

How Parikshit left the Body

Parikshit and Suka retired into a pillar-like palace. Not because Parikshit wanted it, but because his son wanted so. His son was called Janamejaya. He was another grand being. He said, “Father, you may wish to leave, but we must do our duty to protect you from death.” The boy Shrungi, the son of the hermit Samika, said that he cursed exactly in this manner: “Since the king put a dead snake around the neck of my father, the king shall die by the bite of a snake. The snake shall be the cause of his death.” Therefore, the king's son, Janamejaya, built a pillar-like palace with seven floors, just like the human body, and around the palace there was water. “The snake cannot get into the water and climb the pillar to get in.” That was his idea, his logic. He requested the father to go into the palace. So Parikshit went in along with the seer Suka and they were discoursing. Suka was discoursing and Parikshit was listening. Both of them knew that it was a programme of seven days. That is why the tradition is to narrate *Bhagavata* for seven days. Day and night people listen while the teacher speaks. Imagine the calibre of the teacher and the calibre of the students. That is the tradition. They went in and started their activity and six days passed by.

On the sixth day, a celestial *naga*, a cobra, came. His name was Takshaka. He digs holes and causes loopholes

of awareness. When we have loopholes of awareness, it frequently is the work of Takshaka. He is the best friend of the king celestial, Indra. Since Kali wanted the work to be done, Takshaka himself plunged into action. In fact, the boy who cursed the king said that it should be Takshaka. “No less than Takshaka will bite the king and the king will die.” The boy Shrungi could not realise all this. It just came out of him like that. “Takshaka himself will come and kill the king.” That was his curse. Therefore, Takshaka had to come down and do the job. That is the power of the word of the ones who do lot of penance. That is why a wise man cannot speak in a cursing manner to anyone, because the curse will come true. The angels and energies have to work for it. The elements have to work for it. This is another truth of occult dimension. That is why it is said, ‘do not speak evil things.’ If a wise man is asked, “Will there be a great war and dissolution?,” he will say “No,” even if it is so, because if he says ‘no,’ it stops for a while. When a man comes and asks for longevity, he would live longer than what is expected. If the teacher utters, you will live long and death waits. Such is the cooperation in the kingdom of wisdom. In accordance with the curse of the boy, Takshaka came down and took to the form of a chaste Brahmin. The *nagas* can take any form. They are divine serpents. They are not the ones who crawl on the ground, on the belly. They

do not live for food. Their energies are always vertically oriented. If a serpent is in a king's celestial palace, you can imagine what is his upward orientation.

Takshaka was walking towards the palace where the king was. The job was to bite the king. Behind Takshaka, another Brahmin was walking, following him. He did not know that the Brahmin before him was Takshaka. The second Brahmin was also moving towards the king. Takshaka saw that the Brahmin was following him. When he saw with greater intent, he found that the Brahmin was a white magician. He had so much wisdom that he could transfer anything from death to life. He stopped and asked the second Brahmin, "What is your name?" "My name is Kaushika." "What for are you following me?" "I am not following you. I am going on the path and you are walking ahead of me." Takshaka asked Kaushika, "What is your destination?" Kaushika, the Brahmin, answered, "Tomorrow a snake will bite the king and the king will be dead. I am going to bring him back to life, because we all need the king. Therefore I am proceeding towards the palace." Takshaka said, "Do you know what kind of snake is going to bite the king?" Kaushika said, "I don't care which serpent bites him, but I will bring him back to life." "Do you know anything about Takshaka?" Kaushika said, "Yes, I know about Takshaka. He is the most vicious one in the creation. He can cause instantly

loss of consciousness. I also know that he is with the king celestial. Even if Takshaka bites, I can bring the king back to life.”

Takshaka was surprised that there could be someone on earth who could neutralise his power. He revealed himself to Kaushika, the Brahmin. “My dear, I am Takshaka. I have not yet seen anyone who can neutralise my poison. Don't be childish, go back.” The Brahmin immediately saluted Takshaka. He also knew that Takshaka was divine, but he was on a duty. So he saluted him, “I am very glad I could meet you, but I can do the job”, the Brahmin said. “In that case,” Takshaka said, “I will just bite that big tree over there and the big tree will instantly become ashes. You bring it back to life.” Kaushika accepted.

Takshaka bit the tree. It became a heap of ashes. The Brahmin Kaushika went and touched the ashes and uttered forth some magical words. The tree came back to life as before. There was a bird on the tree. It was listening to all the discussion. It also got reduced to ashes and it also came back to life, and then the bird flew away. Then Takshaka was really surprised. He looked at the Brahmin and said, “What for are you going to the king? Is it only to save him or to have some compensation from him? This is a divine act. Do not think it is an act of venom. Parikshit has to go. I will give you ten times more compensation than the

king. If he gives you a million, I will give you a billion. Please go back. Do not come. It is not in the plan.”

Then the Brahmin contemplated and came to know in his contemplation that Parikshit himself did not want to stay. “If he wants to stay, he can himself neutralise the poison. But he took the message from the curse and he wants to leave. So I would not be doing what is to his liking, if I bring him back to life.” He did not know this dimension before.

He told Takshaka, “I accept that it is according to the divine plan. You may give me whatever you wish to give. I go back, because the one whom I want to heal from death to life, does not want it. Why should I heal him if he does not want it? You may give me the compensation and I go.” So Takshaka gave him abundant compensation of gold etc., and proceeded to the palace.

Takshaka transformed himself into an insect. He went from snake to a Brahmin, from a Brahmin to an insect. He was overviewing the activity in the single-pillar palace. He found that from time to time servants would take fruits and milk for the seer and Parikshit, who were in the palace. So he hid himself in a platter of fruits and the platter was carried inside to Parikshit and Suka the next morning for breakfast. When Parikshit was taking one of the fruits, Takshaka did the job and then Parikshit departed. It was not because Takshaka

had bitten him, but because Parikshit wanted to go. Before this event happened, Suka just concluded the *Purana of Bhagavata*. He told the King, “Such is the beauty of the Omnipresent God.” He explained in the meanwhile the cosmogenesis, anthropogenesis, and various ways in which the Lord created and protected the creation, and many stories of the devotees of the Lord. He narrated during all these days and nights, until the seventh day in the morning. And then he said the last words to Parikshit, “You will not die, because you are in it. To the Presence there is no death. You have become one with the Presence. You will not die, only your body will fall.” Parikshit also knew that. He also knew he would not die and that only the body would fall. The timing was that the commentary was over and the event happened. Takshaka disappeared and Parikshit left the body.

News went around in the royal palace that the king died due to the bite of a serpent. There was a great mourning. The son of Parikshit, Janamejaya, was in deep sorrow for having lost his father. Then the bird came to Janamejaya. The bird, which was on the tree, came back and reported that Takshaka was not all correct. “His job was to bite your father, but he conspired with a Brahmin and made sure that your father would not come back to life.” “Why should he do so?”

“He manipulated to see that your father would not come back to life.” If someone is sentenced to death by hanging, the man in charge of hanging shall have to hang him. He is doing a job. After hanging, if the man survives, the one who hangs cannot do it a second time. His job is only to hang. Even after hanging, if the victim survives, he cannot be hung for a second time. That is the law. “So if Takshaka bites and your father dies, then his job is done. But he made sure that your father is put to death and nobody will save him. This is the arrogance of Takshaka. This over-action has to be punished. But without Takshaka's manipulation, your father would have been saved by the Brahmin.” The bird narrated all what happened between the Brahmin Kaushika and Takshaka. Then the prince was very wild. He said, “I shall conduct a fire ritual to kill all the serpents.” Another over-action! That is how the Kali action has become very active thereafter. Takshaka almost had to be burned by that fire ritual and he learnt that he should not act that far.

This is in brief the story of Parikshit. His aspiration started at birth. At no point his aspiration receded. It had only grown. Depending upon our previous actions, we touch upon the path of truth either by 10, 20, 30 or 40 years of age. If someone has come into the path of spirit, it is on the basis of the maturity of the soul over so many incarnations. It becomes a fiery

aspiration as one moves forward. Parikshit's aspiration was ever growing and never receding. His aspiration helped him to transcend death and not to die. The story of Parikshit is the story of transcendence of death through continuous aspiration, limiting the mundane activity to its simplest form, not letting it grow and devour us. A true aspirant can also be called Parikshit. If you deeply intent to see the Lord and if your effort is that, you are symbolically called Parikshit.

This story I heard in my tenth year, though not in such detail, when my father narrated it to my mother. In the late hours of the night, my father was narrating *Bhagavata* to my mother. Among the seven children, I was the only one to stay awake and listen to it. When I heard the story of Parikshit, I had goose bumps. Ever since, the story remained with me and it has developed in greater detail in me with the intricacies of the events. Parikshit is my hero. Let him be the hero for all spiritual aspirants.

Thank you.

***Books & Booklets through the Pen of
Dr. Sri K. Parvathi Kumar***

The following books are available in:

English (E), German (G), Spanish (S), French (F), Hebrew (H), Telugu (T), Hindi (HI), and Kannada (K) languages.

1. Agni.....E/G/S
2. Amanaskudu.....T/K
3. An Insight into the World Teacher Trust.....E
4. Antardarsana Dhyanamulu.....T/K
5. Anveshakudu.....T
6. Aries.....E
7. Asangudu.....T
8. Ashram Leaves.....E/G/S
9. Ayurvedic Principles.....E/S
10. Bharateeya Sampradayamu.....T/K
11. Bhrikta Rahita Taraka Raja Yogamu*.....T/K
12. Book of Prayers.....E
13. Cow.....E/S/T/K
14. Dhanakamuni Katha.....T
15. Dharmavighrahudu – Sri Ramudu.....T
16. Doctrine of Eternal Presence.....E/S
17. Gayatri Mantra Avagahana.....T

18. Geetopanishad – <i>Dhyana Yogamu</i>	T
19. Geetopanishad – <i>Gnana Yogamu</i>	T
20. Geetopanishad – <i>Karma Yogamu</i>	T
21. Geetopanishad – <i>Karma Sanyasa Yogamu</i>	T
22. Geetopanishad – <i>Sankhya Yogamu</i>	T
23. Golden Stairs.....	E/S
24. Good Friday*.....	E/G/S/F/H
25. Health and Harmony.....	G/E
26. Healer's Handbook.....	E
27. Hercules – <i>The Man and the Symbol</i>	E/G/S
28. Himalaya Guru Parampara (<i>The Hierarchy</i>)*.....	T/K/HI
29. Indian Tradition*.....	T
30. Jupiter – <i>The Path of Expansion</i>	E/G/S
31. Just Adjust – <i>Yoga of Synthesis</i> *.....	E/G/S/F
32. Jyotirlinga Yatra.....	T
33. Jagadguru Peetamu Aasayamulu.....	T/K
34. Katha Deepika.....	T
35. Listening to the Invisible Master*.....	E/G/S/F/H
36. Lord Maitreya – <i>The World Teacher</i> *.....	E/G/S/F
37. Mana Master Garu.....	T
38. Mantrams – <i>Their Significance and Practice</i>	E/G/S
39. Maria Magdalena*.....	E/S
40. Marriage – <i>A Sacrament</i> *.....	E/S
41. Master C.V.V. (<i>Birthday Message</i>)*.....	T/K
42. Master C.V.V. – <i>May Call!</i>	E/G/S
43. Master C.V.V. – <i>May Call! II</i>	E/S
44. Master C.V.V. – <i>Nuthana Yogamu</i>	T/K

45. Master C.V.V. – <i>Saturn Regulations</i>	E
46. Master C.V.V. – <i>Yoga Moolasutramulu</i>	T
47. Master C.V.V. – <i>Yogamu - Karma Rahityamu</i>	T/K
48. Master C.V.V. – <i>Yogamu</i>	T/K
49. Master C.V.V. – <i>The Initiator</i> , Master E.K. – <i>The Inspiror</i>	T
50. Master E.K. – <i>The New Age Teacher</i>	E/G/S/T
51. Meditation and Gayatri.....	S
52. Mercury – <i>The Alchemist</i>	E/G/S
53. Mithila – <i>A New Age Syllabus</i>	E/G/S/K
54. New Age Hospital Management.....	E/G/S/F
55. Occult Meditations.....	E/G/S
56. OM.....	T/K
57. On Change*.....	E/G/S
58. On Healing.....	E/G/S
59. On Love*.....	E/G/S
60. On Service*.....	E/G/S
61. On Silence*.....	E/G/S
62. Our Teacher and His Works.....	E/G/S
63. Parikshit* – <i>The World Disciple</i>	E/G/S/F
64. Prayers.....	E/G/S
65. Pranayama*.....	T/K
66. Puranapurushuni Pooja Vidhanam.....	T
67. Rudra.....	E/G/S
68. Sai Suktulu.....	T
69. Sanganeethi.....	T
70. Sankhya (<i>Revised edition: Teachings of Kapila</i>).....	S
71. Sarannavaratra Pooja Vidhanamu.....	T/K

72. Saraswathi – <i>The Word</i>	E/G/S
73. Saturn – <i>The Path to Systematised Growth</i>	E/G/S
74. Shirdi Sai Sayings.....	E/G/S/T/HI
75. Shodosopachara Pooja – <i>Avagahana</i>	T
76. Soukumarya Satakam.....	T
77. Sound – <i>The Key and its Application</i>	E/G/S
78. Spiritual Fusion of East and West*.....	E
79. Spiritualism, Business and Management*.....	E/G/S
80. Spirituality in Daily Life.....	S
81. Sri Dattatreya.....	E/G/S/T/HI
82. Sri Dattatreya Poojavidhanamu*.....	T
83. Sri Guru Paadukastavam.....	T/K
84. Sri Hanuman Chalisa.....	T
85. Sri Krishna Namamrutham.....	T
86. Sri Lalitha I.....	T
87. Sri Lalitha II.....	T
88. Sri Lalitha III.....	T
89. Sri Lalitha IV.....	T
90. Sri Lalitha V.....	T
91. Sri Lalitha VI.....	T
92. Sri Lalitha VII.....	T
93. Sri Lalitha VIII.....	T
94. Sri Lalitha IX.....	T
95. Sri Lalitha X.....	T
96. Sri Lalitha Sahasranama Stotram*.....	T
97. Sri Mahalakshmi Pooja Vidhanamu.....	T
98. Sri Rama Poojavidhanamu*.....	T

99. Sri Sastry Garu.....	E/G/S/F/T
100. Sri Siva Hridayamu.....	T
101. Sri Shiva Pooja*.....	T
102. Sri Subrahmanyaswamy Pooja Vidhanam*.....	T
103. Sri Suktam.....	E
104. Sri Surya Pooja Vidhanamu.....	T
105. Sri Venkateswara Pooja Vidhanamu.....	T
106. Sri Vinayaka Vratalalpamu.....	T
107. Sri Vishnu Sahasranamamu*.....	T
108. Teachings of Kapila (<i>former title: Sankhya</i>).....	E/G
109. Teachings of Lord Sanat Kumara.....	E/G/S
110. Teachings of Master Morya.....	T/K
111. Teachings of Master Devapi.....	T/K
112. Temple and the Work.....	E
113. The Aquarian Cross.....	E/G/S
114. The Aquarian Master.....	E/G/S
115. The Doctrine of Ethics.....	E/S
116. The Etheric Body*.....	E/G/S
117. The Masters of Wisdom.....	S
118. The Path of Synthesis*.....	E/S
119. The Splendor of Seven Hills*.....	E/S/T/K/HI
120. The Teacher.....	E/G/S
121. The White Lotus*.....	E/G/S/K
122. Theosophical Movement.....	E/G/S
123. Thus Spake Master C.V.V.....	E
124. Time – <i>The Key</i> *.....	E/G/S
125. Upanayanam.....	E

126. Uranus – <i>The Alchemist of the Age</i>	E/G/S
127. Venus – <i>The Path to Immortality</i>	E/G/S
128. Violet Flame Invocations.....	E/G/S
129. Vrutasura Rahasyam.....	T
130. Wisdom Buds.....	E/S
131. Wisdom Teachings of Vidura.....	E/G/S

* Booklet

Other books by Dhanishta

132. Master K.P.K. – <i>An Expression of Synthesis</i>	E
<i>A short biography written by Sabine Anliker</i>	
133. Steps of Silence.....	E
<i>A compilation of articles about Dr. Sri K. Parvathi Kumar</i>	
134. Thus Spake Master D.K.	E
<i>A compilation from the books of Alice A. Bailey</i>	

The books are available at bookstores or from the publisher:
www.dhanishta.org

