

"Seminar on Master Jupiter (Sage Agasthya)"

Discourse 1 by Master Kumar Garu on the 16th of June 2011, at Iguazu, Argentina.

Hearty fraternal greetings to all the brothers and sisters gathered here. Also hearty Full Moon greetings of Gemini.

We have all gathered here in great enthusiasm to experience the one Presence in Its many forms. To be able to experience Presence in every form should be the endeavor of each student. We should be able to see it in all forms, not to have preferences, which may cause rejection. When there is preference there is refection. All forms are filled with light. As much we you see so much you find. As much you refuse to see so much light refuses to be with you. This basic commandment has to be always regent in us. Never fell to see the light that is within every form.

We have a problem with our mind. Our mind divides. Mind is a facility but should not be a problem. The more the mind is concretize the more it is a problem. A soft mind enables the light to pass into you and cause experience. Light is within us, light is around us; light is in all forms. There can be no form without basis of light. But the mind doesn't enables to experience it. Proximity brings familiarity therefore we don't see light in proximity. Distance is our norm so therefore things in distance are not norm. Things that are in distance we do not see therefore we cannot know their light. The mind put us to illusion that what is visible doesn't enable to see the light in it and it makes us look to distance things. Distant things you can only imagine but you cannot experience them. When proximity cannot be experienced as light the light in the distance cannot be experienced. If we cannot see light in the person very proximate to you, you cannot experience light at a distance Master or distant Divinity.

What is in the present is to be experienced. Presence can be experienced only when we see the Presence in the surroundings. If we cannot see light in those whom we frequently see, we cannot see light elsewhere. So for both sides, from the husband to the wife, from the wife to the husband there is light. In your neighbor there is light. The one, who lives with you in your room, has also light. In her there is also light. To think light is in the next room, the light in the next room is not visible if you don't see the light in your own room. This is the basic lock that the mind suffers from. With a locked mind even if you assume things, they are not real. With a locked mind if we go to Iguazú and feel emotionally about Iguazú, we come back with the weakness of the emotion which is not fulfilled. This is the fundamental step of discipleship.

If you cannot fulfill the proximity you cannot fulfill the surroundings. Therefore we gather here to see light in each of us, to see light in every other but not only in some persons. In each one of us there is the Master Consciousness. As much as He is in us He is in with the one next to you. In that very step we miss everything. The Master that you wish to experience is in you and he is in your neighbor. If we cannot see Master in Kumari, you cannot come and see Master here in the stage.

Likewise, each one of us, the one who is very proximate to us; if we start seeing the light, we can also see the light in us and in our surroundings. That is what Jesus meant when said, "Love thy neighbor". What is 'love the neighbor' mean? The one who is proximate to you is the neighbor. If you don't see the Master in the neighbor, the Master is not willing to show up and show Himself to you. Why should the Master show to someone who doesn't see the Master in the surroundings? That's why it is said 'in the immediate surroundings' have you discharged your beauty of seeing the Master and serving Him.

Suppose that you have hurt someone here and then you go to the Andes and try to see the Master in Andes, the Master is as hard as the stone. It is just a stone, ah! So cold, so hard, so difficult. He can't see the Master this way. The Master can see near, the Master can see far. When he sees if you have hurt your neighbor he becomes a stone. Even after many prayers he remains a stone. And so it is with the Master. If I don't relate to the surrounding persons and things well, not only persons but also things, first persons and then things, you need to be gentle in handling persons and in handling things.

In the things also there is the Master. How do you handle the chair that you use? The pen that you use? And the spoons at the breakfast, how do you use them? The plates, how do you use them? The food, how do we eat? How do we relate to the food? Do we eat what is taken into the plate or we eat half and leave half. If you wish to throw away half of the food you take, why did you put it into your plate? If you refuse half the food, half of you it is refused by the Master. In simple things you are regularly observed by the Master, in simple things, because in simple things, if we cannot see the Master, it will be very difficult to see the Master in big things. If we cannot digest a small food item do not think of eating a big plate of potatoes. We become sick.

Many people become sick due to practices without comprehension. That's why Presence is not just a word, from the point of you awakening to the point of going into sleep there is Presence, which can be experienced. There is Presence in the hours of sleep which cannot be experienced. First experience the Presence during waking hours. Presence is as much with you as it is during prayer or during a class like this. People experience more presence in prayers, meditations and teachings. But they do not have similar experience of Presence during their routine. Why? Is not that when you are in your routine the Presence is not there, orientation is not there for the student, that is all. If there is orientation, as you awaken in the morning, there is Presence. As you enter the bathroom, there is the Presence. As you wash your mouth there is the Presence, as you take bath, there is the Presence in the form of water, in the form of the pipe, in the form of cold water, hot water, in the form of the towels, and in the form of the soap. Where is it not? Where is it not? Tell me where God is not, where Presence is not. But do we experience the Presence in all places and at all times? No. Why? because there is no orientation. If you are oriented, working with your body you can feel the Presence. Working with your family you can experience presence. Working with society through a profession you can experience Presence. Working in a group you can experience presence. Playing games you can experience presence. Seeing games you can experience the presence. Listening, seeing, everywhere you can experience presence. We have decided by ourselves that, here there is presence, here there is not presence. That is why presence is not even if you are oriented. When you don't want to see when I am present in another form, why should I be more oriented to you whenever you like? When I am available to you everywhere and you don't see, why should I appear to you when you want to

see? Every time Rodolfo comes to my room I neglect him. Later I go and knock at his door. He looks through the hole and says, 'thank you, I don't want to see this man'. When you have refused the presence that is around you in thousands and thousands of ways, what is the obligation of the Presence to respond to you when you want it? Just as much as you don't care, as much the Presence also remains silent. Is it not common sense? Thousand times you refuse and then you want the Presence, why should it appear immediately?

See me in other forms and then you see me in all splendour. Listen to me through every sound then you can listen to me much more splendourously. That is why the Veda says, '**you see me but you don't see me, you listen to me but you don't listen to me**'. What can I do? 'What can I do' is what the Lord is asking us. So the Vedic Hymn, 'you regularly see me but you don't see me. You regularly listen to me but you don't listen. And you complain that I don't speak to you, I don't appear to you. Is that fair? So that is the complaint always from the humanity towards the Divine.

Every day there is sunrise, but not to the blind. For the deaf and the blind what can be said? It is like, don't mistake me, it is like the deaf and the blind gathering together to listen to God and to see God. It is like if all the deaf people and blind people are gathered together in one place, they want to see God, daily they are not able to see. They want to listen to God, but daily the God is speaking but they don't listen. What a puzzle it is! That is how it is. So let all the practices be in a minute to minute basis.

If you are made to wait in the airport, the Master wants you to wait. So simple! Don't complain about the airlines. If you don't get timely food, the Master wants you to fast for a while. If people don't listen to you, understand that the Master, for the moment, doesn't want to listen to you. Through the surrounding life the Master relates to you. But if you don't choose to relate to the Master that daily relates to you, if you want to see the Master in a special name or in a special form, He says, "not available!" So therefore the practice is in a minute to minute basis. If not, second to second basis.

Be alert to see Him in any form. Be alert to see him, listen to Him in any sound. Suppose you wish to go to the ashram of a Master because you have heard through legends that Master is in such and such a mountain. Or the Master is in such and such waterfall or in such and such a valley. Just before you start, because wherever you go first you have to have food, because we fear we may not have food in the way. When you are eating a bird comes, and an animal comes, a dog comes. It looks at you, if you don't offer to the dog, to the bird, to the animal, fill your stomach and go to the Master; No Master! You want to see the Master, but the Master comes to you in different forms. People tell us that Master Saint Germain visits us in the eagle form. It is one possibility but not the only possibility. Please realize of this.

We have everything prefix in the mind. By our pre-fixation and predetermination we cannot see anything. Then we have a prejudicial mind. I want to see here, I don't want to see there. The Master has no such limitations. He can speak through any form, even through a donkey. It need not necessarily be a white horse. Because we have a prejudiced mind we think of a white horse and not in a donkey. Why? The Master has no such thing. The Master not only moves in a white horse. He also moves in a donkey. Not necessarily a white donkey. Suppose the Master says to

you, “be my donkey” Is it not a blessing? It a great blessing! Ah, the Master said I am his donkey! It doesn’t matter. To belong to Master in any form is the most important. He can retain us as a white horse, a donkey or an elephant. He can make you an elephant and sit on it. Are there not elephantine disciples, people with great stomachs? Eh Ruben? (laughter). It is not so bad for the Master to be with Ruben or to be with Oscar. Just because you have a big stomach, is not an obstacle for the Master to work with you. What a Master looks for is orientation. That is it.

Don’t desire your fitness. Don’t ask if you are fit for the Master, let the Master come and ask. Those who think they are fit they may not be suitable for the Master. The Master looks for those who offer themselves, not for those who are fit to enable. The Master least cares for abilities, because He is himself very able. He doesn’t require others abilities for Him. He requires others offering to Him. “How much are they offered themselves to me? How much unconditional are they in their offering?” As much as one is unconditional and offers oneself, the Master accepts them and works through them. Suppose you have a very fit horse, very strong, very able but it doesn’t listen to you. How can you ride such a horse? Is not a donkey better? A willing donkey is better than an able horse.

Therefore do not think of improving your abilities, think of improving your spirit of offering. This is very important. As much as you offer, so much cooperation can be given. An uncooperative highly able person is not useful. He may be very able but non cooperative. How can the Master use such one for His plan? How do you offer yourself? Offer to the neighbor to start with. Cooperate with the neighbor. Love the neighbor. Develop friendliness. Do not become lonely in the name of discipleship. No scriptures say to develop loneliness. Scriptures say to develop friendliness. Be friendly to the plants, to the animals, to the human. If you are not friendly to the surroundings you cannot expect friendliness from the Master. If you don’t learn to cooperate with your fellow beings you cannot expect cooperation from the Master. If you do don’t take care of those around you, and if you neglect them, you are also are not cared so much. This is the simple law to be with the Master.

Master likes those who are simple around him but not those who are hard headed. Rodolfo Cabeza, I try to see what ‘cabeza’ (head in Spanish) he has, he doesn’t have cabeza, only in the name. People do not have ‘cabeza’ in their name but they are big headed. They are dangerous. Because it is not in their name, don’t think they are not headed. If a person, even if they don’t have ‘cabeza’ in the name, if energetically they are more in the head, they are ‘cabeza’. If you have ‘cabeza’ in the name and you do not have strong head, you are acceptable. But if you don’t have a name ‘cabeza’ in your name but you have a head like a coconut the Master knows how to open the coconut. He will make sure that the coconut is open. That is why, do not approach the Master with the head but approach the Master with the heart. Heart knows how to offer. Head knows how to argue. Head always argues; argument, argument, argument. Heart has no argument. Heart sees how to agree. It doesn’t look for points of disagreement. The heart always looks for points of agreement. Start with agreements and the disagreements disappear. Start with the light, darkness disappears.

People say, 'others are not cooperating'. If others are not cooperating, what prevents you from you not cooperating with others? Why do you expect others to cooperate? Why don't you cooperate? You want to cooperate only when others cooperate. If others expect, like you, who will start first? I wish to smile at you if you wish to smile at me. That way it never works. Only if he smiles at me I'll smile at him. If I smile 10 times at least the other will smile one time. So slowly a smiling face is with you. So always smile but not laugh. Laughing is not good. Laughing is over action. Smile is gentle. So keep smiling so one day or other the other will smile. Keep cooperating. Even if the other is not cooperating, you keep cooperating. See how it works.

You be friendly even if others are not to you. Can we try it? If you try it, in your trial you are helped by the Master. Regardless what the surrounding is, you cooperate. Regardless the surroundings, you be friendly. Regardless the attitude of others, love them. The reward is that the Master cooperates with you. The Master becomes friendly with you. The Master loves you. You demonstrate to the world these basic qualities then, the Master demonstrates from His side, his friendliness, his cooperation. Work for others, the Master will work for you.

When the Master starts working for you, then your life is just a sail, it moves by itself, you don't have to work hard for your living. Work for others, don't work for your health, work for other's health. Your health will be taken care of by the Master. Work for others welfare, your welfare is under the care of the Master. Work for other's children, your children will be at the care of the Master. Never think of working for yourself. The Master never thinks of working for himself. That is why he has become a Master. The difference is that he never thinks of himself, his health, his wealth. He cares always for others. Therefore, he also cares for those who care for others.

This way, you can read innumerable scriptures, you may do any kind of meditations, you may do any kind of rituals; there will be no response. This is how it is, the hard truth. Truth is simple but according to you is hard. For those who live for the benefit of others, the Master is just behind you, you get tremendous cooperation, and you get tremendous strength. You get tremendously reinforced. This way, your relation to the surroundings determines your relation to the Master. When you play so dirty in the surroundings you cannot expect a relation with the Master. So, this fundamental law that is to be followed.

Right action brings right relation. Right relation with the horizontal life, objective life, builds right relationships with the vertical life. You cannot directly get to Agna centre by sitting like this. Just by sitting vertically your chakra will not open. Building right angle with the horizontal, the vertical is built. Always worrying about the vertical doing nothing in the horizontal, is a deep illusion.

At the very threshold of the Master when you knock through prayer, from the other side of the door, the question will be asked, 'what have you done for the door to open', the answer is, 'I always prayed'. But that is not a deed, what have you done in the world? If you answer the door, I did this, I did that, and the door will not open. You will hear, 'do more!' Again, do more and knock at the door. Again we will hear, 'do more!' So go back and do. And again, be working for others. Get lost in working for others. Forget about the door. The Master will open the door and come to you. Don't go knocking at his door. Do as much work of goodwill; Master will open the

door himself and come to you. And he knocks on your back and says, 'do you want to come?' No, Master, I love this work, I love this work. Help me, I'll do it more'. The Master will go again and helps you. You do more, and more, and much more. The Master will come again. You are tired, you can come now'. Don't say to yourself 'I am tired, I will come back'. Never tell the Master, 'Master, I did so much so I come back'. The Master will see you are tired and tell you, 'come back, you have done enough, come back'. 'No Master, there is still a lot to do'.

This is how it was with Madame Blavatsky. She was doing so much for the humanity. The Masters said, 'you have done so much, you can come back'. She said, 'No Master, until the Secret Doctrine is done I cannot come back. Let me do this and offer this to you to offer it to the humanity. I offer this to humanity, not for myself, but on your behalf'. That is the way to do things. Not to always look to the Master, 'when will you come, when will you help me? When will you take care of my health?' Don't ask the Master. You engage, you offer love, friendliness and care for all the surroundings. Offer, offer and offer. From behind they will stand by you, they will work for you; they will glorify you and take you into subtle planes. That is how the work has to be.

Pray to get enough love, light and will to work in the world. Beautify this world as much as you can. Make the world a garden. You can start in your surroundings. You don't have to think of the whole globe. You do your work here and now, in friendliness, in love with the utmost cooperation. You are transforming yourself into a disciple unconsciously.

Every time thinking about discipleship, first initiation, second initiation, third initiation, fourth initiation, nobody is going to be interested. Initiations happen according to the work in the objectivity, according to the service done in the objective world. In such service when one forgets himself, initiations will happen without any especial effort for it. That is the way. Just like the elements work, the earth, water, fire, air, the ethers, they are working for all, the plants are working for others. All in the world works for others. Only humans don't. The minerals are working for plants, animals and humans. The plants are working for animals and humans. The animals are working for humans and also for the plants. To whom are we working for? Only for us, not for others. That is why we are in a circle. The key of nature is that we also offer to others. The Devas also work for others. The Devas, the animals, the plants, the elements, the planets. Name anything other than human, they are all part of the Plan, working in the Plan, they are with the Plan, they are fulfilling the Plan. Man is dreaming about the Plan. He dreams about Divine Plan, always dreaming about the Divine Plan.

We can learn from animals and plants. We don't need great teachers. Is not the tree a teacher? Is not cow a teacher? We have glamour for invisible teachers. We don't see the visible teachers. Is not the Mother a teacher? How much she worked for us when we did not know how to do this or to do that. Did we clean ourselves? Do we remember what mothers have done for us? What is our attitude towards mothers? How much we show our love for our mothers it is not sufficient, because we did not do that to the mother. Did we? She did it for us. We don't know what we received from our father. They are visible teachers. The Plan is very visible.

We don't need books for the Divine Plan. They confuse you. People coming from life will do better to life. People coming from books don't do anything. They only dream about initiations, about Hierarchy, about Shambhala. Don't dream. The way to reach the Hierarchy and Shambhala is by doing service in the world. The path to hierarchy is into the world not in the mountains. Take care of the Mother Earth, don't spoil it. Don't spoil the water in it. When we spoil the waters of earth, the matter of the earth, we are disturbing the elements. That is why there are some repayments of the disturbances. We get back to repay for the pollution we do around; it comes back to us. So let us serve, the plan, the animals, and the elements. Let us serve fire. Not only through fire rituals. You serve fire by entertaining acts of love and friendliness; because thought is fire. So if thoughts are polluted we are polluting fire. So that is why there is the Plan, Divine Plan very much exhibited by the surrounding life. Let us also join the Plan.

Divine Plan is to join what the nature is already doing, not to do something which is unnatural. Not to get away from your basic, natural functioning's. When we do that, we are joining the Plan. So that's how we have to serve the surroundings to experience the reality of the Hierarchy. The members of Hierarchy whom we admire, whom we worship, they are all people who have done great service to humanity, great service to Mother Nature. That was the only qualification for which they joined the Hierarchy. If they would have not done so, they wouldn't have joined the Hierarchy. So same is the case with us.

We have to do service to humanity, service to surrounding life, service to all beings. Let there be a very strong orientation. Then, we can feel the Master in the Plant, the Master in the animal and the Master in the human; and so the Master is seen in many forms and with many names. Do not limit yourself the understanding of Master to a name or to a form; because the Master can be expressing through any name and any form. The Master has expressed through trees and initiated people. The Master expressed through animals and initiated the beings. There are times when people receive inspiration through a tree. There are people who receive enlightenment through birds, through animals, through snakes, through mountains, through rivers; all are teachers. One Master can express through many forms; it is true with any person who is called a Master. There is only one Master that expresses through many Masters.

So relate to the Masters who you encounter when you wake up in the morning. Then, you will tend to be friendly and cooperative and render your service to them. Thus, you will offer more and more to the surrounding life. And this will reach the Master with great facility and this way of reaching the Master through the surrounding beings, is the path of celebration. Then, when you are meeting persons you are meeting also the Masters. Is it not a state of celebration? When you are choosing something and denying everything you are denying your big Master looking for a small preferred name and form. So accept the Master as it appears to us every day. Serve Him, love Him, care for Him. Then, you receive the same from the Master. This is the basic key. Without this key you may meet a number of lives; you may meet many times in one life.

We have been making group lives, not only in this life or in the past lives; but if you get the key, it is a continuous group life, because we are always in a group, we are always surrounded by group. The matter is part of the group, the plant is part of the group, the animal is part of the group, the human is part of the group, the Devas are part of the group. Daily we are interacting with them. It is a daily group life.

In India we have animals, humans, all moving on the roads as a group. As you move in your automobile, a cow will come in the road, a buffalo will come, a dog, a monkey. So we are like that. So, serve the group. Serve the group here. Serve the group outside. Service is the other name for offering.

If you forget that it is offering and you lose service and you get pride. That is the problem. People feel, 'I'm doing so much service'. People get feelings and Master Dwar Khul says, "all feelings are glamour". More feeling about oneself is more glamour. No feeling is offering! Keep offering and forget yourself in offering. Wherever you are, know that you are there for others. That one key brings many keys of nature to us.

One key we immediately gain is knowledge. Offering is a process of unfolding. Gathering is a process of folding. More and more knowledge we gather you become so close and you seclude yourself. The recluse happens because you feel special about yourself. If a flower folds, is it special? The flower that unfolds is special. The more the flower unfolds the more pleasant it is. The more and more it unfolds it receives so much light. The more and more you offer the more and more you unfold. The more and more you unfold the more and more light comes to you. The secret wisdom also comes to you. It will come to you. You don't have to break your head with Secret Doctrine. You are the book. You open the book. There is only one book, so the book says. You open the book, your book. When you open your life to others, the light comes, knowledge comes. You don't have to gather knowledge. Even if you don't want, it comes. If you unfold, the light will come. As much light comes so much you reflect that light.

So that is why do not pray unless your prayer is an offering of yourself. In prayer do not seek, in prayer you offer. Tell the Master, 'I offer myself to you Master, make use of me'. Don't say, 'when will you come to me, Master?' The Master looks and says, "If I come he will hold me inside". There are many who want to hold the Master as their prisoner.

There is a story of one man who wanted to hold the master as a prisoner. The Master agreed and went inside and from the inside he opened himself, he expanded. He came out of the stomach. So don't try to invoke the Master to eat him for yourself; you cannot eat him, he is too big to be consumed. You offer yourself as a flower for the Master, as the flower does every day. It opens looking at the sun. When someone like me takes the flowers it is offering to the Master, but I took the flower. The flower has no objection. Look at all these flowers, did they object when you took them from the plant? They came with us. To keep them in the altar is OK for them. Keep them in the room it is OK for them. If you keep them in the kitchen, it is OK for them. There are people who keep them in the bathroom in a corner. It is OK because wherever they are they are ready to serve. How impersonal they are! The flower is so impersonal. Wherever they are, they serve. They don't say, 'I will only be in the altar'. They don't say, 'I will only be at the master's picture'. Do they say that? In India the flowers go to decorate the heads of the ladies.

When the offering becomes unconditional, one is Divine. When the offering is conditional no transformations will happen. As much you offer, so much only you transform. So gradually, learn to offer bit by bit. Make it slowly. Let it be natural. Let it not be done in haste. If you do it in haste, it burns. If you make the process of offering fast, you have the pain. So let us start somewhere and start offering. All the offering to life is offering to the Master only. Know that

the Master and the Light are no different. So improve the grades of offering. Gradually offer. Initial steps are difficult, but once it becomes a habit to offer, it becomes your nature to offer.

So as the offering starts happening, more and more light comes, more and more you unfold, more and more you transform. Then it is beautiful, life is more and more beautiful. That is the beauty of offering. Let it be so with all of us.

I came here to give you some information about Agastya (Master Jupiter). But the Master said, "Speak not of me, speak of offering." So we will try in the afternoon.

THANK YOU.