

## Message 336

New Delhi, India, 5 July 2017

### On “Upanayan” Ceremony

About more than a month ago, an invitation was received from a close relative of mine to attend the “Upanayan” ceremony for his son at Kolkata, India. I was in Paris and thus it was not possible to attend, only blessings were communicated through a kriyaban residing in Kolkata. A request was made by Paris kriyabans to write a message on this Brahminical ceremony and its inherent significance. Now I have some respite from my busy schedule and hence this message.

This ceremony is restricted among the “Brahmin” communities in India. “Nayan” means Eye, “Upa” means in close proximity to this Eye. This ceremony signifies that we are expected to be available “Eye” i.e. seeing “what-is” and not to get lost in the activities of the illusion “I” which remains busy with “what should be”. Images of the “I” prevents the advent of Insight which happens through seeing by the Eye directly.

“Eyes” lead to knowing, perceptions; whereas “I” keeps us amused in the borrowed knowledge, concepts and conclusions. In Kriya Yoga, we understand that technical knowledge projects an “I” which functions as a coordinator of these technicalities and helps us to function with efficiency and excellence for performing our daily tasks to earn our daily necessities, whereas when the contents of our consciousness such as greed, fear, envy, belief systems etc. props up an “I” which merely functions as a protective mechanism of such contents. It is not that “I” has fear or greed, but “I” is fear or greed etc. Whatever “I” does to control, say, fear or greed; it is these pollutions which are giving continuity and complications to themselves under the banner of “I”. That is how “I” becomes unfortunately the protective mechanism of these mental pollutions. This silly “I” masquerades as “soul” which prevents the intensity of seeing by the “Eyes”. This Brahminical thread on the body reminds us constantly that let us not be the victims of the vanity and vested interests of the “I-ness” – separative psyche. Thus we are reminded to be available to the veracity of “Is-ness”, that is, Life’s existential understanding (Chiti Shakti). Otherwise, we remain amused with our entanglements with mental undertakings (Chitt Vritti). This “Sacred” thread is also called “Yagno Pavita”. Yagna means Yathartha Gnyan which indicates one is whole-heartedly available to “what-is” of Life and never slips into the “what should be” of the myths of the mind. Upa means close proximity and Veet (free from) as is indicated in the following verse (second line of verse 56, Chapter 2 of Bhagwad Gita).

Veet Raaga Bhaya Krodhah Sthita Dheer Munir Uchyate II. i.e. ..(One who is) Free from Attachment, Fear and Anger is said to be a Sage)

Thus this thread must remind One to be in the dimension of awareness which transcends attachment, aversion, agony, anxiety and anger of various kinds, thus leading to total en-ergy of equanimity and silence.

In case all this does not happen, then the thread becomes just a dirty symbol of a stupid declaration that One belongs to a “superior caste” of the Hindu society.

*Jai Seeing “What-is”*