Twitter Thread by ■■g■rasa■re■■ha



■■g■rasa■re■■ha
@GhorAngirasa

Ok, i'll try to cover this briefly but as clearly as possible:

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brAhmaNyam (brAhmaNa-ness) is difficult to obtain; it comes innately; so does kSatriyatvam, etc.

@AnilBhauHindSWa ■■■■■■■■■■■■■■■■■■■■■■■■■ ■■■■■■■ ■■■■■ ■■ ■■■■ ||
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After listing all the acts a vaishya should do, including the maintenance of 3 shrauta fires, mahAdeva tells umA that such a vaishya will take birth (jAyate) in a kSatriya family.

@AnilBhauHindSWa ■■■■■■■■■■■■■■■■■■■■■■ ■■■■ ■■■■■■■■■ ■■■■ |
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@AnilBhauHindSWa The kSatriya who goes over & above the duties meant for him: who is forward-facing in battle for the welfare of cows & brAhmaNas and he who enters his three shrauta fires [after death]; such a kSatriya becomes a dvija (means brAhmaNa here);

@AnilBhauHindSWa Becomes? In this life? So, a kSatriya can just become a brAhmaNa then? No, because the shloka clearly refers to one who was slain (hataH) for the noble ends and/or reached the other world after being committed to his three holy fires in the cremation (samAvishya). Thus, no doubt.

@AnilBhauHindSWa No doubt that this is referring to a subsequent birth. To ensure that dvija indeed refers to brAhmaNa, the next shloka says, "vipra". Such a dharmAtmA kSatriya will become a brAhmaNa. in his next birth.

@AnilBhauHindSWa [redacted] |
[redacted] ||[redacted]||

[redacted] |
[redacted] ||[redacted]||

@AnilBhauHindSWa mahAdeva concludes his discourse to umA by saying, "Through these acts, one born in a family that is deficient [of the vedic rites] becomes one endowed with scriptural revelation (Agama-sampanna), a refined dvija he becomes.

@AnilBhauHindSWa "He who has purified his soul by good deeds and controlled his senses; such a shUdra should be attended upon with respect like a dvija; thus is the dictate of brahma"

@AnilBhauHindSWa [redacted] |
The division based on birth from certain wombs as being the division of the states souls obtain as the fruits of their deeds (i.e. birth-based varNas exist as a mechanism for facilitating karmic rewards).

@AnilBhauHindSWa But conduct entitles one to be honoured regardless of the birth. Thus, the necessity of birth and the possibility of honors regardless of birth are both brought out in rudra's discourse.

@AnilBhauHindSWa Now, next time, learn not to be flippant. What you called random sanskrit shlokas are verses from the mouth of mahAdeva, given to umA devI.

If you are in a position to learn something, ask with etiquette.