

Twitter Thread by [■■■g■rasa■re■■■ha](#)

[■■■g■rasa■re■■■ha](#)

[@GhorAngirasa](#)



There are some people who follow me & take a grievously wrong approach towards matters of dharma. This is for them: See below:

If you sincerely want to understand our shAstras conscientiously, this is a dangerous attitude you ought to abandon at the very outset.

"I will first adopt certain moral values which I subjectively deem as the true & correct ones."

"Those who interpret vedas & other shAstras in accordance with these values are good even if they are half-baked people with no real qualifications or learning or mastery of any sort."

"After all, doing grassroots work and making politically correct statements qualifies someone to comment on things that they have no mastery in, doesn't it?"

"Even if the interpretations seem force-fitted, there is no problem for me. It should be in line with the values I chose."

"For me, fairness is a foundational guiding principle. Something has to be fair in order to be true. Even the vedas or other sacred texts cannot escape this obligation I have placed upon them"

"Others who interpret in a manner contrary to my chosen values, even if they are venerable and erudite scholars, who have dedicated their entire lives to the pursuit of scholarship in the sacred texts and subjected themselves to the highest discipline and strictest regimen, I will detest them and abuse them as bigots."

You can EITHER:

1. Wallow in self-pity, resentment, victim-hood & political correctness, follow half-baked people who make you feel good & abuse venerable AcAryas as casteists

OR

2. you can actually bother to learn the tradition for what it is.

<https://t.co/ewJM1fbWmB>

You can scroll up from here and then read down. But for convenience's sake, I will be posting screenshots of the relevant portions of the thread in the next few tweets.





That is a grossly simplistic view which simply does not reflect historical realities...

— \u0101\u0145\u012bra\u015bre\u01e6\u01e6dha (@GhorAngirasa) [August 27, 2017](#)

Introduction, some basic terms relating to the topic and historical context:



brAhmaNas, kSatriyas and the vish; relationship between these three groups and the supposed, respective occupations:

-  **āṅgīrasa śreṣṭha** @GhorAngirasa · 27 Aug 2017 ✓
Lot of Hindus blindly superimpose their own understanding on archaic texts. "It was all about occupation"
- 1 2 4 ||
-  **āṅgīrasa śreṣṭha** @GhorAngirasa · 27 Aug 2017 ✓
No, it wasn't that simple. The brAhmaNas represented the priestly class consisting of ritual specialists, descended from RSis+
- 1 2 1 ||
-  **āṅgīrasa śreṣṭha** @GhorAngirasa · 27 Aug 2017 ✓
+the kSatriyas were those who had already assumed power and functions of rulership; they were warriors in a society where power was fragile
- 1 1 1 ||
-  **āṅgīrasa śreṣṭha** @GhorAngirasa · 27 Aug 2017 ✓
The vaishya-s, in contrast to the popular understanding as merchants, were originally known simply as the vish (literally, the people)
- 1 2 3 ||
-  **āṅgīrasa śreṣṭha** @GhorAngirasa · 27 Aug 2017 ✓
Now, the brahma performed rites of passage for the Arya society they were part of, held sacrifices, laid statutes, etc
- 1 3 1 ||
-  **āṅgīrasa śreṣṭha** @GhorAngirasa · 27 Aug 2017 ✓
The kSatra ruled and waged wars against enemy peoples...what did the vish do? Animal husbandry/farming and later on only, trade
- 1 1 2 ||

Was there occupational monopoly? Flexibility in terms of change of occupation. Did this flexibility mean that there were no longer any hereditary varNa identities for people to subscribe to? Not really.

Link to the thread quoted in the second picture:

<https://t.co/vBlfJcvwY>



āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

Coming back to occupations (this is why I said this thread will be disconnected, jumping between ritual and practical matters)++

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

coming back to occupations, let's take the example of ministers. Some would argue nonsensically that since ministers provide counsel+

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+they would be "brAhmaNas" by virtue of occupation (& that there is no such thing as heredity) or others would argue that only hereditary+

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+brAhmaNas could be ministers. How then can one explain the mahAbhArata's prescription (an ostensibly "brahmanical" source)

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+placed in the mouth of the dying grandfather bhīSma, as part of his lectures on statecraft, that a king should have 4 brAhmaNa & 4 shUdra+

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+ministers, 8 kSatriya ministers and 21 vaishya ministers. This may be due to the complexity of regulating various trades and crafts in an+

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+increasingly sophisticated society...This example alone establishes a few facts. Were varNas hereditary? Yes. But does it mean that+

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+everything about varNas (power, representation in the cabinet, etc) was a linearly decreasing pattern? No, not the case.

Treat that righteous man, whoever he may be, affectionately like a kinsman! pic.twitter.com/GB3L4Fvz6Q

— \u0101\u01e45\u012bra\u015bre\u01e63\u01e6dha (@GhorAngirasa) [July 10, 2017](#)

Further instances of flexibility in respect of occupation. But remember that this flexibility doesn't negate or nullify the hereditary components of the identity.

Link for the article referred to in the screenshot below: <https://t.co/NR0UyW4oi4>



āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

Nevertheless, with these changes happening, the brAhmaNa varNa preserved the continuity of its identity for the most part.



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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

Many valiant shUdras had acquired kSatriya status. The later-day texts & developments made the difference between vaishyas & satshUdras+



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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+practically negligible...In fact, many of the great tamil shaiva scholars such as the AdhInam-s of yore or Arumuga nAvalar all belonged to+



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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+the satshUdra group, producing fine scholars & esteemd by everyone else. Had dealt with it a bit here:



Access to Ritual & Knowledge in Hinduism: The case of veda and āg...

This essay will provide some insight into the particular traditions within the larger dharma framework and how these various systems gave access t...

indiafacts.org



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The special role of heredity in the case of brAhmaNas:



āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

Nevertheless, all said and done, the connection between the brAhmaNa and the veda was something very special. The taittirīya saMhitA itself+

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+defines the brAhmaNa as ArSeya (descending from a RSi)..The descent from RSi is a concept that post-vedic brAhmaNa groups such as the+

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+pA~ncarAtrins and Adishaivas ALL adhered to without exception (both groups had a concept of 5 gotras)

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

This self-understanding as descent from a RSi & inheritance of a particular veda & sUtra has been so deeply part of the+

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+tradition & the shAstras. So, can we have intellectuals from other varNas giving expositions on subjects pertaining to dharma? Absolutely!

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Take kRSNarAja wodeyar who wrote the excellent treatise, shrItattvanidhiH (a work compiling iconographic prescriptions); a kSatriya+

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

or Arumuga nAvalar of Jaffna, an orthodox scholar in both sanskrit & tamil, of Agamas & tamil shaiva texts; he's of the 4th varNa.

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

Or take sita ram goel or ramswarup (both vaishyas) who helped lay the framework for a coherent Hindu political thought.

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Conclusion:

This was a rather disconnected thread with a lot of jumping around between concepts. Will link other threads on this or related topics.



āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

Reason I'm tying in rituals, occupations, etc is this: Many H have wrongly conflated the brAhmaNa's pre-eminence in the religious sphere+

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āṅgīrasa śreṣṭha @GhorAngirasa · 27 Aug 2017

+with an imagined, forced brAhmaNa monopoly of certain esteemed worldly offices of power and prestige....

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āṅgīrasa śreṣṭha

@GhorAngirasa

That is a grossly simplistic view which simply does not reflect historical realities...

6:41 AM - 27 Aug 2017

1 Like



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Here is a thread I did previously on shUdra contributions to dharma. It is quoted above already. Linking here again for convenience: <https://t.co/iqozcBSj7P>

Scroll up and read.

+were all caturthas/shUdras. The imbecile who told [@VarunReddy01](#) that shUdras have no right to be proud is a fool of the lowest order

— \u0101\u01e45g\u012brasa\u015bre\u01e63\u01e6dha (@GhorAngirasa) [July 10, 2017](#)

Here is a long & detailed exposition on how the term, "shUdra" evolved to attain a range of meanings & how shAstras responded to the changing connotations of the term.

<https://t.co/lcG1BP4czQ> - scroll all the way up & read:

[@threadreaderapp](#) unroll

— \u0101\u01e45g\u012brasa\u015bre\u01e63\u01e6dha (@GhorAngirasa) [November 27, 2018](#)

Alternatively, <https://t.co/fFpsoCPhZe> but this cuts off the question that led to the thread.

How can we understand the special relationship between heredity & brAhmaNas? Is there a deeper significance or metaphysics behind it? Here is one way of thinking about it:

<https://t.co/x9QRxJJdg9>

The metaphor of the tulasi or vilva can be extended a little further... pic.twitter.com/Gx0wIIDVgv

— \u0101\u1e45\u012brasa\u015bre\u1e63\u1e6dha (@GhorAngirasa) [December 29, 2018](#)

A final submission for tonight: <https://t.co/3r0fikWMhW>

Humbled by your kind words. Some may dislike but this is my firm belief:

Even as tulasi & vilva should remain in this loka for the sake of viSnu & shiva arcana, so too must the stock of aNGiras, bhRgu, vishvAmitra, vasiSTha, atri, kAshyapa & agastya remain for loka-kSema... <https://t.co/vFleoiCEj6>

— \u0101\u1e45\u012brasa\u015bre\u1e63\u1e6dha (@GhorAngirasa) [December 28, 2018](#)

A thread on kSatropeta brAhmaNas: <https://t.co/1WsZMzWzIB>

Scroll up.

Thus was founded the noble maudgalya gotra. That it now produces the nefarious likes of that shehla rashid is a tragic reflection of the profound truth that the depth of a desha's (here, it is kAshmlradesha) degeneration is best realized by the degeneration of its brahma class.

— \u0101\u1e45\u012brasa\u015bre\u1e63\u1e6dha (@GhorAngirasa) [November 11, 2018](#)

A thread on the special & indelible link between hereditary descent from a ■■■■ & ■■■■■■ practices.
<https://t.co/ZB8q2RjSwU>

It is explicitly stated here by sAyaNAcArya by choosing a priest who is of a RS\u012b's descent, the divine connection of the ritual is not broken.

— \u0101\u1e45\u012brasa\u015bre\u1e63\u1e6dha (@GhorAngirasa) [May 5, 2019](#)

A brief translation of Mah■deva's discourse to Um■ on the birth-basis, var■a progress in subsequent lives & the glory of good conduct in present life that entitles one to honours. <https://t.co/Obm7pijaQ>

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.

— \u0101\u1e45\u012brasa\u015bre\u1e63\u1e6dha (@GhorAngirasa) [December 15, 2020](#)

Lineage as a ritual substance (dravya) to be input into ritual action - The philosophical meaning of heredity in rituals:
<https://t.co/mCH5xpffrP>

It is difficult for many people to think this way because of the human exceptionalism they adhere to: That humans are only subjects. However, in the ritual arena, humans & their lineages too can be ritual objects.

— \u0101\u1e45g\u012brasa\u015bre\u1e63\u1e6dha (@GhorAngirasa) May 25, 2020