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.

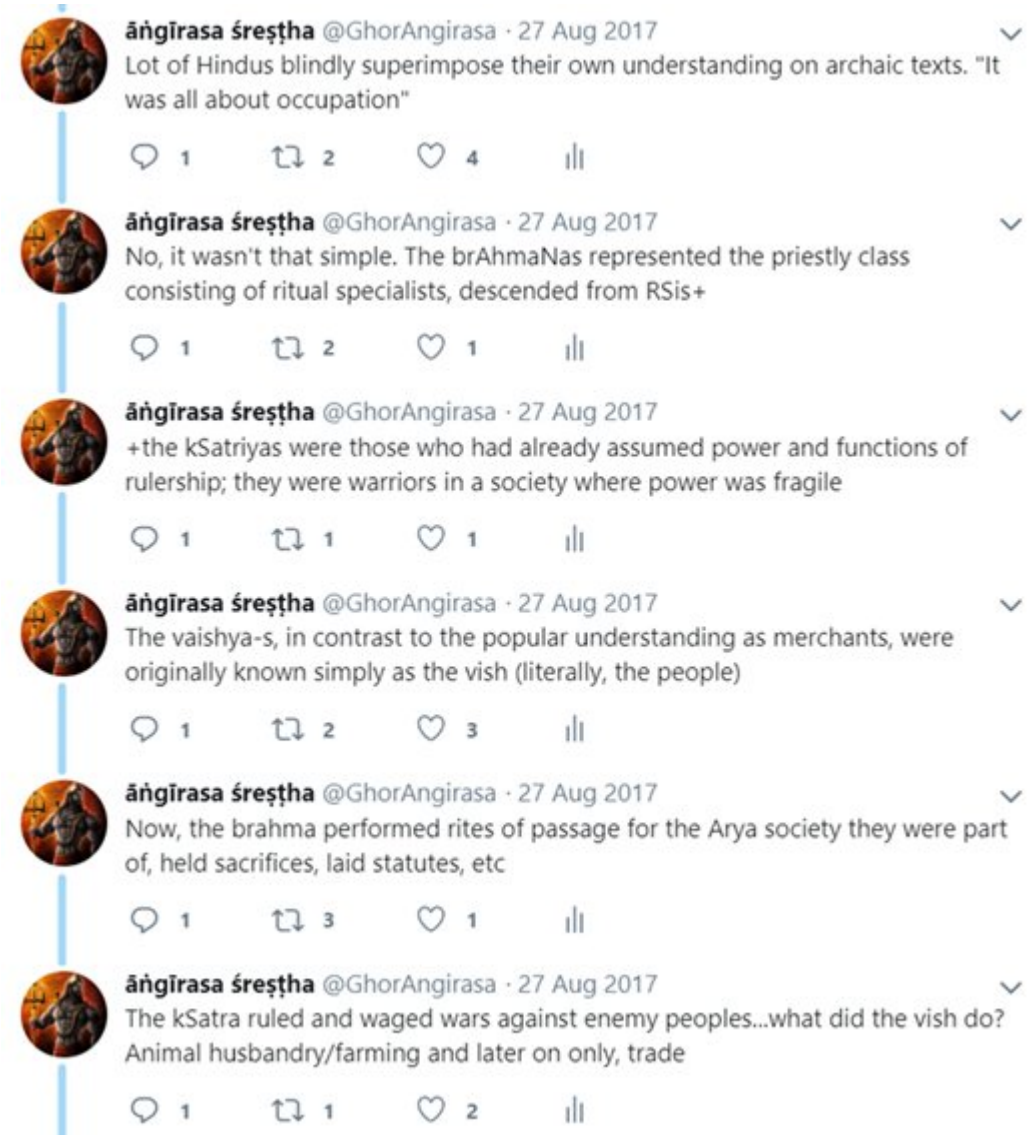
That is a grossly simplistic view which simply does not reflect historical realities...

— \u0101\u1e45g\u012brasa\u015bre\u1e63\u1e6dha (@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:



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/vBllfJcvwY



> Treat that righteous man, whoever he may be, affectionately like a kinsman! pic.twitter.com/GB3L4Fvz6Q
>
> — \u0101\u1e45g\u012brasa\u015bre\u1e63\u1e6dha (@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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Many valiant shUdras had acquired kSatriya status. The later-day texts & developments made the difference between vaishyas & satshUdras+

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+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:



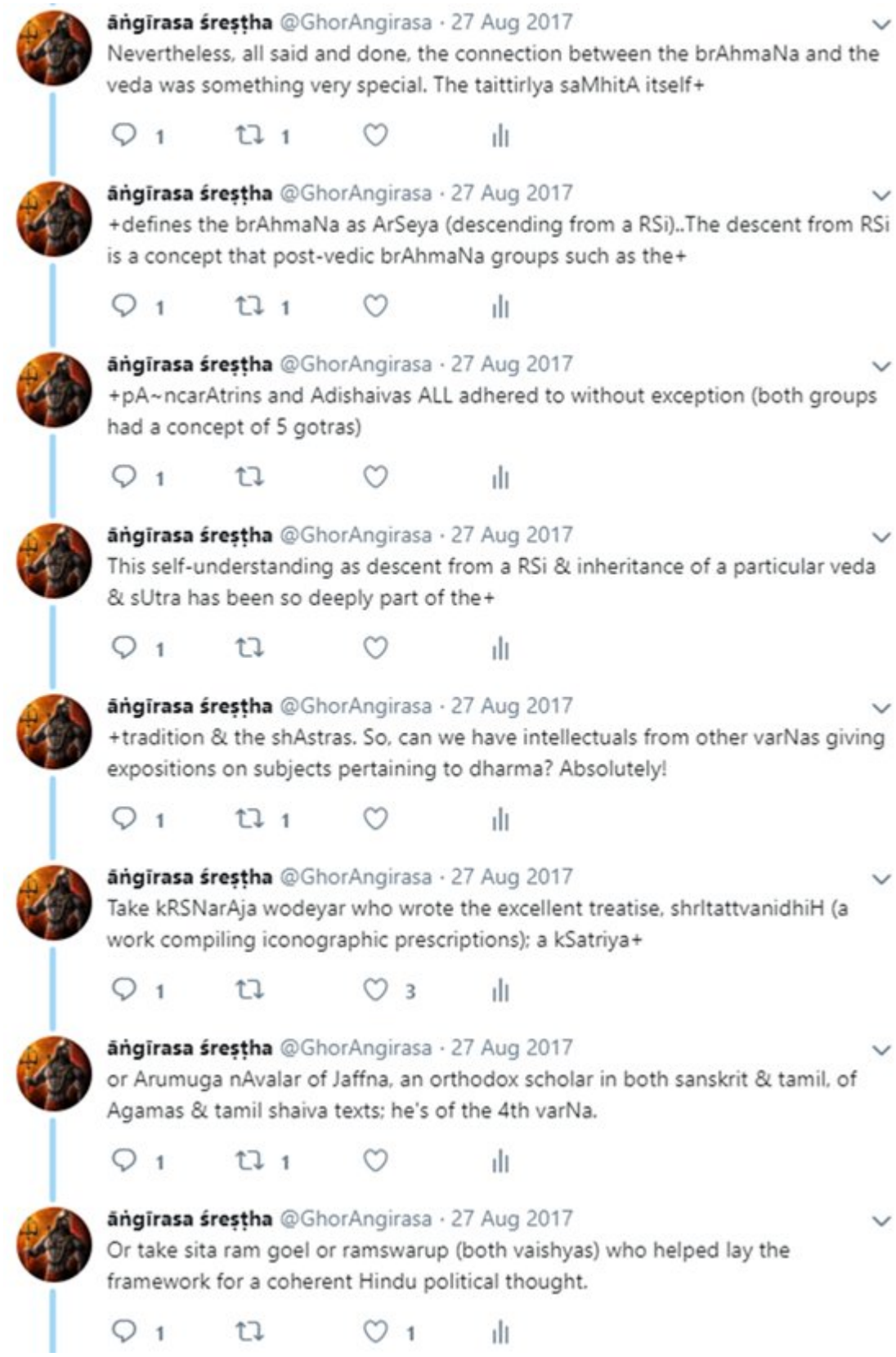
Access to Ritual & Knowledge in Hinduism: The case of veda and āg...

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

1 2 5

The special role of heredity in the case of brAhmaNas:



Conclusion:

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



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\u1e45g\u012brasa\u015bre\u1e63\u1e6dha (@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\u1e45g\u012brasa\u015bre\u1e63\u1e6dha (@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 metaphyiscs 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\u1e45g\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\u1e45g\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 kAshmIradesha) degeneration is best realized by the degeneration of its brahma class.
>
> — \u0101\u1e45g\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 RSi\u2019s descent, the divine connection of the ritual is not broken.
>
> — \u0101\u1e45g\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 entities one to honours. https://t.co/Obm7pijjaQ

> 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\u1e45g\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