Twitter Thread by [redacted]

[redacted]
@kaundabhatta

The biggest contribution of Bharatiya Vaidika Arya Hindu Culture to the entire world in terms of Upasana is the Tantrika concept of 'Devo bhootva devam yajet', which has inspired Sufis Christianity etc. The concept is present in code form in the Vedas but expanded thru Tantras. +

Modern historians and indologists includi hindu ones like to attribute diff type of evolution in the shaastras, some of it is true, sm of it is enforced. Before understanding this uniqje and revolutionary concept, rmv d mindset that Yoga Upasana etc came into Vedas thru Tantra.

Also ppl lIke Winternitz confined the word Tantra only to the Shalta school, which also is a huge blunder and the modern understanding of this word has become limited to magicstuff. Which also isn't true. So by tantra i mean the Aagamas, vaishnava shaiva shakta Saura skaanda etc.

Coming to the concept, 'devo bhutva devam yajet' means 'worship the deva by yourself becoming a deva'. This can be seen why Vaishnavas first cleanse and purify themselves, they invoke the dvinity in self first. Then also add 12 tilakas on 12 places. +

Just like Vishnu, they wear the shankha chakra also. Only a divine being can worship ajd establish union with the divinity. This is a very advanced understanding what most indologists and academicians fail to shed light upon, they're only focused on enforcing liberalism. +

The Shaivas Pashupatas esp have this concept of being a Rudra post Diksha. There are infinife no of Rudras, above that is Ishwara and above that is Sadashiva. (Generalrization so dont catch my tongue), after Diksha the Dikshita is one of the Ganas of Shiva and establishing union

There is a unique Tadatmya as we see in love relationships as well. What I own is not different from my wife, as now she's become a part of me. There is no difference between us, we are interconnected with each other, and are now inseparable. What she likes is now my liking +

So even though Tantras maintain the difference of entity (like husband wife are Dif based on entity) but they establish a Tadatmya (Unity) between the Upasaka and the Upasya. The Upasaka is like the wife who considers Upasya his Lord and Protector. +

The Worshiper is a part of the Upasya (god) now like wife is the Ardhangini. So there is nothing that can seperate both of them. There is complete reliance on the Pati, and feeling of servitude like ideal wife shud hv for husband. There also is complete undividedness like a wife

Should never think abt being another man. Similarly the devotion should be unadulterated. This is starkly dIFF from the Smaarta understanding of Upasana where the Pratima is just a Pratika (replica/representative) of the Diety but not the Diety itself. Nor does the Worshiper

Desire any intimacy with the Diety or desire unadulterated devotion, but such concept of mono-devotedness crept into many Advaitis, namely Shridhara Swami and Madhusudana Saraswati. The Advaiti wants to do Bhakti for the purpose of attaining knowledge of the self, and he wants

to loose himself, only after he sheds his identity he will be Brahman. The devotion is just like a lift. Once you reach a certain platform you leave the lift. The intimacy and love for the Diety remains until death, after death. The self ceases to exist and you hv become brahman.

The concept of intimacy, treating the Diety as your lord, husband, friend, protector, and even foe (kamsa putana etc got mukti even they worshipped him as foe) is accepted in Tantra. When you continuously think of someone, you become inseperable Unit of his. The concept of Unity

through devotion is exclusively the contribution of Agamas. And Bhagavata Purana also is called the book of Sattvatas (Vaishnavas) which has detailed on this alot. The entities never become 1 like advaita but are United and Inseperable.

This can be achieved through outer signs like Utsavas, Charya, Vratas and doing whatever the Deva likes, eating only the deva's Prasada, and making your life revolve around the Diety. From inner ways are the Yoga practices mentioned in the Tantras.

The concept is there inside the Gita "brahmarpanam brahmahavih" and also in the Rigveda "sarve hotaro...bhavanti" (where all the Worshippers become 1). Yajnena...devah (the Devas did Yajna of the Yajna by the Yajna). The concept has been well elaborated by Tantras and Bhagavata P

The ideas of intimate worship crept into Sufism and Christianity. Worship in Christianity is Carbon Copy of Pancharatra and Bhagavata Purana. That i will cover in some other thread, but Avatarahood of Yeshu, surrendering unequivocally, having being made divine +

through baptism in the holy water and Diksha process called sacraments also involve annoitment of the Holy Spirit by the Father. Which kind of makes you holy enough to worship God. Islam does not have concept of loving Allah like Christianity has, there is only fear no intimacy.

Not Christianity but Sufism has the concept of being United (not complete advaita as many like to believe) but being a lover and bejng united with the Diety. All this is a gift of Tantra, specifically Pancharatra to these philophies. This has been completely ignored by most.

The fear and hate of Abrahmik religions has made us reje each and everything remotely similar to Abrahmiks. But these Abrahmiks have taken a lot from us, that is why the entire conspiracy of missionaries to date BP post jesus. And say deliberately say Tantras are unimportant.

Notice this and spread light on this issue. Share this thread and ask your friends to read only authentic scholars, who are Acharyas. Not indologists (Hindu or western) who only have political/emotional motifs that are imposed on Shastras.