

Twitter Thread by Ms K G Dhouhithri



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Swamin, thanks much for sharing the refreshing words of the great Swami Pillailokacharyar. Wouldn't dream of speaking against Him. ■

Only meant to point out how far we've gone away (IMHO) from the main goal of a Jivathma while dealing with the mischief of vested interests.

1

According to Sri Pillai Lokacharya, he classifies the society based on birth in 2 types; 1.uthkrushtamaaga bramiththa jananam, i.e. 'misunderstood to be high birth', 2.apakrushtamaaga bramiththa jananam, i.e. 'misunderstood to be low birth'.

— \u0b85\u0bb1\u0bbf\u0bb5\u0bca\u0ba9\u0bcd\u0bb1\u0bc1\u0bae\u0bbf\u0bb2\u0bcd\u0bb2\u0bbe\u0ba4 (@rangaram99) [January 23, 2021](#)

In the loud din made by deliberate screams like "Can all become Archakars?" or "Can women become Acharyas?", I feel we've kept ourselves too busy in listening to this pointless noise & in trying to "prove" that our Dharma is "inclusive", "open-minded" & what not.

2

In the process, the very purpose of our Janma (Moksham) and the very objective of our Jivathma (Nithya Kainkaryam for Bhagawan and His Adiyaars) lay forgotten.

The truth is these are always open to all Jivathmas regardless of the Varna or any other attribute one can think of.

3

Swami Ramanujacharya & Swami Pillailokacharyar taught us to respect all Jivathmas based on the gnanam, kainkarya manobhavam and other such beautiful parameters.

They showed us examples from our own Ithihasas & Puranas. They didn't do any "activism" is what I mean to say.

4

They taught us that the natural state of the Jivathma is daasathvam towards Emperumaan & His Adiyaars.

Any janma that enables the daasathvam manifest as kinkaryam is beautiful. Once this happens, Varna, Ashrama, etc. are just trivia.

5

I honestly don't see any problem with Emperumaan asking one Jivathma to do archakathvam and asking another to cook the naivedhyam.

Kinkaryam is kinkaryam. As the recipient, Emperumaan gets to decide what He wants from us.

What bothers the Abrahamics & atheists, I wonder!

6

The noise made today sounds as if becoming an Archaka is the only ever worthwhile thing one can ever do.

Everyone else is doomed then?

I find that quite ludicrous given that there are many, many wonderful ways of doing kinkaryam to Emperumaan & gladden His golden heart.

7

My dear friends, kindly consider this:

At Paramapadham, do you honestly think every Nithyasuri (like Sri Adishesan, Sri Garudazhwar,...) & every Muktha Jiva (like say Sri Nampaduvan, Sri Jatayu,...) do Archakar kinkaryam or competing with each other to become Acharyas? ■

8

Even if your Sampradayam is other than Sri Vaishnavam, is that how Mukthi has been defined by your Acharyas? ■

We all have been everything - stones, flora, fauna, Brahmana, Shudra, etc, etc, etc. We've been there, done that. Zillions of times. Just that we've forgotten that.

9

That's why, I feel, it's ludicrously bizarre to feel proud or ashamed of our birth.

Speaking for myself, am very happy with my lot. Emperumaan couldn't have been kinder. Acharyas have been the kindest. Can't get luckier than this. Couldn't be grateful enough.

10

Instead of worrying about why I can't wear the sacred thread or why I can't get inside the garbagruham, am quite happy that I can do lots of kankaryam at Bhulokam & Paramapadham. Quite glad to interact with such Adiyaars. Couldn't care less about their Varna or whatever.

