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We need brahmin swayamsevaks for strengthening our Sampradaya in order to support&promote rest of the society. Those loukikas may switch to Vaidika mode in their attire,food practices, daily chores at least during weekends to start with.Narrow d gap btw real Vaidikas&loukikas.■

Once all brahmins learnt Vedas&practiced brahminhood by performing yajnas,teaching scriptures&officiating rituals for traivarnikas. After British govt, majority of them switched to English edu. Only few families stuck with Vedaaddhyayanam&related practices. Eng eductd left ■chara

Hence Vaidikas felt it difficult to mingle with them due to catching up with their an■c■ra practices.Vaidikas hesitated to take food 4m loukikas due to same reason. Today d gap is widened far. Now2separate entities they've become despite they need to survive with help of loukikas

Many Brahmin youth(inclndg girls) though remain spiritual in gen natural to their custom, don't show interest in Vaidik practices but turn to modern gurus who don't stress upon traditional practices that kept them happy so far for generations.They may not be interested in rituals

Like Sraaddha, Nityapuja, Upakarma etc but attend dhyana,yoga classes conducted by new age gurus. When they quit their practices, Vaidikas won't get support to survive. They too wud quit Veda addhyayanam to turn towards loukika lifestyle. Slowly Vedas won't find learners.Extinct

These are the excerpts from the conversation that I had with Jagadguru Sankaracharya of [@KanchiMatham](#) .

This convo started with Archakas issue. Why Hindu society as such didn't feel disturbed when Govt brought this law. How it was construed as smthng concerned w brahmins alone?

[@RSSorg](#) works on broader Hindu ideals but believes in Varna-less Hindu unity. But all Sankaracharyas believe that Varnasrama system infact is naturally created by Sarveswara based on human nature thats meant to do only good to Hindu Society.

We shall understand it in right spirit

<https://t.co/aDZJHOxYG8>

We are called Brahmins in general but we've broadly 2 distinct divisions among ourselves. Vaidika sm■tas, Agama

When we talk on the need of swayamsevaks, obviously we need pracharaks too. Without pracharaks, swayamsevaks will turn unguided. Better brahmins in RSS serving the nation as pracharaks come back to community service to serve the same society but with broadened & deepened vision■

This is a commendable job done by 2 purohits from Telugu brahmin community. They've brought out a book on rituals in Tamizh script for TN purohits who know Tamizh script alone. Many non brahmin families use the services of these purohits for performing rituals in their houses.■

B. R. GANESH, KATPADI

॥ ஸ்ரீ: ॥

புராணோத்த கர்ம ப்ரகாசிகாயாம்
(பூர்வ ப்ரயோக:)

தொகுப்பாளர்கள் :

அஸ்வினி சாஸ்திரிகள்

ரோஹிணி சாஸ்திரிகள்

Our graceful Maharshis have drafted beautiful kriyapaddhati for non brahmin communities using suitable verses from Puranas. Kamalakara bhatta(400+yrs old) too has written paddhati for NBs.

Even Krishnapremi Maharaj had recently developed a book for all members of Hindu society■