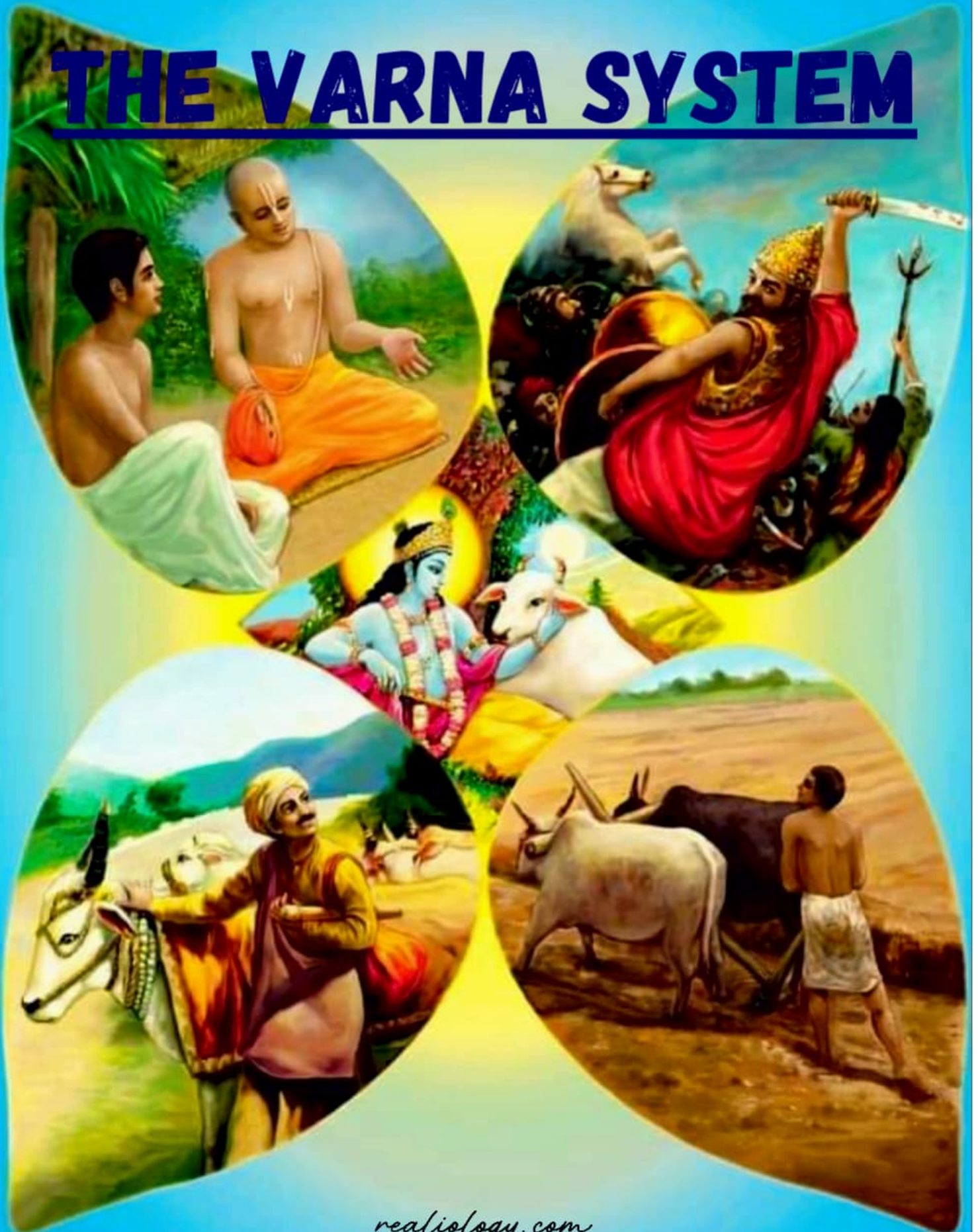


# THE VARNA SYSTEM



I n d e x

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*Jai SriMaan Narayaana*



# How was Varana Created?

According to Rigveda(10.90.12), Mahabharata(13.141.(pg. 5918)), Manusmriti(1.87):

“His mouth became the Brāhmaṇa, his arms became the Rājanya, his thighs became the Vaiśya;the Śūdra was born from his feet.”

(It can also be that just as pursha is eternal, similarly the Varna system is eternal.)

According to Vrigu Rishi Formation of all Varna(Kshatriya, Vaishya and Shudra) are form from Brahmana due to there work. -MahaBharata[12.188.10-13]

## Work Of Each Varna

MahaBharata{3.150,3.270,5.40,6.42,12.60,12.188,13.141}

Manusmriti{1.88-91}

### Brahmana:

Performing Yajnas , studying and teaching the Vedas and Shastras , Giving and accepting charity , following Brahmacharya , Engaging in penance and mantra-japa , speaking the truth , Daily bathing and performing Sandhya rituals , wearing the sacred thread , Enduring hardships for the sake of Dharma , staying pure inside and out , Forgiving the faults of others , keeping mind, senses, and body simple , Experiencing the essence of the Supreme , sharing wealth before eating , Living without desires, without deceit, and in simplicity , Observing vows with sincerity , And performing all actions in obedience to the authority of the Vedas.

### Kshatriya:

Protecting everyone , caring for the citizens , Controlling the senses , ensuring the security of the kingdom , Punishing criminals , studying the Vedas and Shastras , Protecting cows , Brahmanas, elders, women, and children , Giving charity , embodying valor, brilliance, patience, and intelligence , Never fleeing from battle , possessing leadership and authority , Performing Yajnas (without acting as a priest), Collecting taxes fairly , wearing the sacred thread , Speaking the truth , and performing Agnihotra rituals .

### Vaishya:

Animal husbandry and cattle rearing , practicing agriculture , Studying the Vedas and Shastras , Offering wealth and support from time to time to Brahmanas, Kshatriyas, and dependents , Performing Yajnas , engaging in trade and commerce , Selling milk and dairy products , protecting seeds for future generations , Remaining pure and disciplined , performing Agnihotra , Serving the Brahmanas with devotion , Respectfully serving Aatithi , Living with detachment, following the path of righteousness, and upholding noble conduct .

### Shudra:

Serving all the other varnas with devotion , Keeping the senses under control , Practicing craftsmanship and arts , engaging in trade and service , Respectfully serving Aatithi , And always following righteous conduct and noble behavior.

# Are Varna Changeable ?

Yes,  
But let's see this reference  
According to **Chandogya Upanishad (5.10.7)**:  
“Among them, those who did good work in this world attain a good birth accordingly. They are born as *Brahman*, *Kshatriya* or *Vaishya*. But those who did bad work in this world attain a bad birth as *a dog*, *a pig* or as *a chandala*.”  
It means that Varna are by the karma that we had done in previous birth. In Shortly I am telling that Varna are unchangeable in same birth.

Let's the most viral sloka of **Srimad Bhagavad Gita (4.13)**  
“The Four Varnas were created by me according to people's qualities and activities. Although I am the creator of this system, know me to be Non-Doer and Eternal.”  
Here Sri Krishna tells that Varna are created by me based on Gunas and Karmas. In the sloka the word “Created” is use, means it is in past tense. Karma Depends on Gunas like Sattva, Rajas and Tamas. That Means Jeeva will takes birth in different yoni or same yoni as per his previous karma and guna. According to **BhagavadGita(8.6)**: Sri Krishna tells that the Guna a person carries at the time of his death, he get his next birth accordingly.

Ramcharitmanas: “A brahamana is worshipable even if he curses, kill and speaks harsh words.”

But in beginning I told that Varna is Changeable but how and when?  
According to Mahabharata(13.143)

*Reference are in next slide.*



शूद्रकर्माणि सर्वाणि यथान्यायं यथाविधि ।  
 शुश्रूषां परिचर्यां च ज्येष्ठे वर्णे प्रयत्नतः ॥ २७ ॥  
 कुर्यादविमनाः शूद्रः सततं सत्पथे स्थितः ।  
 विद्विज्जातिसत्कर्ता सर्वातिथ्यकृतव्रतः ॥ २८ ॥  
 ऋतुकालाभिगामी च नियतो नियताशनः ।  
 शोश्शश्चोक्षजनान्वेषी शेषान्नकृतभोजनः ॥ २९ ॥  
 यथामांसं न भुञ्जीत शूद्रो वैश्यत्वमृच्छति ।

शूद्र अपने सभी कर्मोंको न्यायानुसार विधिपूर्वक सम्पन्न करे। अपनेसे ज्येष्ठ वर्णकी सेवा और परिचर्यामें प्रयत्नपूर्वक लगा दे। अपने कर्तव्यपालनसे कभी ऊत्रे नहीं। सदा सन्मार्गपर चल रहे। देवताओं और द्विजोंका सत्कार करे। सबके आतिथ्य-य-व्रत लिये रहे। ऋतुकालमें ही खीके साथ समागम करे। नियमपूर्वक रहकर नियमित भोजन करे। स्वयं शूद्र इकर शूद्र पुरुषोंका ही अन्वेषण करे। अतिथि-सत्कार और दुग्धी जनोंके भोजनसे बचे हुए अन्नका ही आहार करे। मांस न खाए। इस नियमसे रहनेवाला शूद्र ( मृत्युके पश्चात् पुण्यकर्मोंका फल भोगकर ) वैश्ययोनिमें जन्म लावे ॥ २७-२९३ ॥

भूतवागनहंवादी निर्द्वन्द्वः शमकोविदः ॥ ३० ॥  
 जिते नित्ययज्ञैश्च स्वाध्यायपरमः शुचिः ।  
 अन्तो ब्राह्मणसत्कर्ता सर्ववर्णबुभूषकः ॥ ३१ ॥

गृहस्थव्रतमातिष्ठन् द्विकालकृतभोजनः ।  
 शेषाशी विजिताहारो निष्कामो निरहंवदः ॥ ३२ ॥  
 अग्निहोत्रमुपासंश्च जुह्वानश्च यथाविधि ।  
 सर्वातिथ्यमुपातिष्ठश्शेषान्नकृतभोजनः ॥ ३३ ॥  
 व्रताग्निमन्त्रविहितो वैश्यो भवति वै द्विजः ।  
 स वैश्यः क्षत्रियकुले शुची महति जायते ॥ ३४ ॥

वैश्य सत्यवादी, अहंकारशून्य, निर्द्वन्द्व, शान्तिके साधनों-का शता, स्वाध्यायपरायण और पवित्र होकर नित्य यज्ञों-द्वारा यजन करे। जितेन्द्रिय होकर ब्राह्मणोंका सत्कार करते हुए समस्त वर्णोंकी उन्नति चाहे। गृहस्थके व्रतका पालन करते हुए प्रतिदिन दो ही समय भोजन करे। यज्ञशेष अन्नका ही आहार करे। आहारपर काबू रखे। सम्पूर्ण कामनाओं-को त्याग दे। अहंकारशून्य होकर विधिपूर्वक आहुति देते हुए अग्निहोत्र कर्मका सम्पादन करे। सबका आतिथ्य-सत्कार करके अवशिष्ट अन्नका स्वयं भोजन करे। त्रिविध अग्नियोंकी मन्त्रोच्चारणपूर्वक परिचर्या करे। ऐसा करने-वाला वैश्य द्विज होता है। वह वैश्य पवित्र एवं महान् क्षत्रिय-कुलमें जन्म लेता है ॥ ३०-३४ ॥

स वैश्यः क्षत्रियो जातो जन्मप्रभृति संस्कृतः ।  
 उपनीतो व्रतपरो द्विजो भवति सत्कृतः ॥ ३५ ॥  
 ददाति यजते यज्ञैः समृद्धैरासदक्षिणैः ।  
 अधीत्य स्वर्गमन्विच्छंस्त्रेताग्निशरणः सदा ॥ ३६ ॥  
 आर्तहस्तप्रदो नित्यं प्रजा धर्मेण पालयन् ।  
 सत्यः सत्यानि कुरुते नित्यं यः सुखदर्शनः ॥ ३७ ॥

क्षत्रियकुलमें उत्पन्न हुआ वह वैश्य जन्मसे ही क्षत्रि-योचित संस्कारसे सम्पन्न हो उपनयनके पश्चात् ब्रह्मचर्यव्रत-के पालनमें तत्पर हो सर्वसम्मानित द्विज होता है। वह दान देता है, पर्याप्त दक्षिणावाले समृद्धिशाली यज्ञोंद्वारा भगवान्का यजन करता है, वेदोंका अध्ययन करके स्वर्गकी इच्छा रखकर सदा त्रिविध अग्नियोंकी शरण ले उनकी आराधना करता है, दुखी एवं पीड़ित मनुष्योंको हाथका सहारा देता है, प्रतिदिन प्रजाका धर्मपूर्वक पालन करता है, स्वयं सत्यपरायण होकर सत्य-पूर्ण व्यवहार करता है तथा दर्शनसे ही सबके लिये सुखद होता है, वही श्रेष्ठ क्षत्रिय अथवा राजा है ॥ ३५-३७ ॥

धर्मदण्डो न निर्दण्डो धर्मकार्यानुशासकः ।  
 यन्त्रितः कार्यकरणैः षड्भागकृतलक्षणः ॥ ३८ ॥

धर्मानुसार अपराधीको दण्ड दे। दण्डका त्याग न करे। प्रजाको धर्मकार्यका उपदेश दे। राजकार्य करनेके लिये नियम और विधानसे बंधा रहे। प्रजासे उसकी आयका छठा भाग करके रूपमें ग्रहण करे ॥ ३८ ॥

ग्राम्यधर्मं न सेवेत स्वच्छन्देनार्थकोविदः ।  
 ऋतुकाले तु धर्मात्मा पत्नीमुपशयेत् सदा ॥ ३९ ॥

कार्यकुशल धर्मात्मा क्षत्रिय स्वच्छन्दतापूर्वक ग्राम्य धर्म  
(मैथुन)का सेवन न करे। केवल ऋतुकालमें ही सदा  
पत्नीके निकट शयन करे ॥ ३९ ॥

सदोपवासी नियतः स्वाध्यायनिरतः शुचिः।  
बर्हिष्कान्तरिते नित्यं शयानोऽग्निगृहे सदा ॥ ४० ॥

सदा उपवास करे अर्थात् एकादशी आदिके दिन उपवास  
करे और दूसरे दिन भी सदा दो ही समय भोजन करे। बीचमें  
कुछ न खाय। नियमपूर्वक रहे, वेद-शास्त्रोंके स्वाध्यायमें  
तत्पर रहे, पवित्र हो प्रतिदिन अग्निशालामें कुशकी  
चटाईपर शयन करे ॥ ४० ॥

सर्वातिथ्यं त्रिवर्गस्य कुर्याणः सुमनाः सदा।  
शूद्राणां चान्नकामानां नित्यं सिद्धमिति ब्रुवन् ॥ ४१ ॥

क्षत्रिय सदा प्रसन्नतापूर्वक सबका आतिथ्य-सत्कार  
करते हुए धर्म, अर्थ और कामका सेवन करे। शूद्र भी यदि  
अन्नकी इच्छा रखकर उसके लिये प्रार्थना करे तो क्षत्रिय  
उनके लिये सदा यही उत्तर दे कि तुम्हारे लिये भोजन तैयार  
है, चलो कर लो ॥ ४१ ॥

अर्थाद् वा यदि वा कामान्न किञ्चिदुपलक्षयेत्।  
पितृदेवातिथिकृते साधनं कुरुते च यः ॥ ४२ ॥

वह स्वार्थ या कामनावश किसी वस्तुका प्रदर्शन न करे।  
जो पितरों, देवताओं तथा अतिथियोंकी सेवाके लिये चेष्टा  
करता है, वही श्रेष्ठ क्षत्रिय है ॥ ४२ ॥

स्ववेश्मनि यथान्यायमुपास्ते भैक्ष्यमेव च।  
त्रिकालमग्निहोत्रं च जुह्वानो वै यथाविधि ॥ ४३ ॥

क्षत्रिय अपने ही घरमें न्यायपूर्वक भिक्षा (भोजन) करे।  
तीनों समय विधिवत् अग्निहोत्र करता रहे ॥ ४३ ॥

गोब्राह्मणहितार्थाय रणे चाभिमुखो हतः।  
त्रेताग्निमन्त्रपूतात्मा समाविश्य द्विजो भवेत् ॥ ४४ ॥

वह धर्ममें स्थित हो त्रिविध अग्नियोंकी मन्त्रपूर्वक परि  
चर्यासे पवित्रचित्त हो यदि गौओं तथा ब्राह्मणोंके हित  
लिये समरमें शत्रुका सामना करते हुए मारा जाय तो दू  
जन्ममें ब्राह्मण होता है ॥ ४४ ॥

Here We got  
to know that  
Varna are not  
changeable in  
same birth.

# What Is Difference Between Jaati & Varna?

First we see the validity of the word "jati"

## Validity of the word 'Jāti'

3/20

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ 43 ॥  
- Śrīmad Bhāgavada Gītā 1.43

अधीयीदंस्त्रयो वर्णाः स्वकर्मस्था द्विजातयः ।  
-Manusmṛti 10.1

ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।  
-Manusmṛti 10.4

आनुलोम्येन सम्भूता जात्या ज्ञेयास्त एव ते  
-Manusmṛti 10.5

अनन्तरासु जातानां विधिदेष सनातनः ।  
-Manusmṛti 10.7

क्षत्रियाद् विप्रकन्यायां सूतो भवति जातितः ।  
-Manusmṛti 10.11

जातो निषादात्पूद्रायां जात्या भवति पुक्कसः ।  
-Manusmṛti 10.18

**The 10th Chapter of Manusmṛti alone has a lot of repetition of the word Jaat and Jaati**



- **Jaati** is the subclass or sub category of the four **Varṇas** and their mixture. **Varṇas** are be four only and not more (**Manusmṛti**), while there are varieties of local classes that are present too. Like **Kaibarta** (the one who catch fish), **Gopāla** (the one who sells milk and does farming), **Naik/Naai** (the one who cuts hair), **Dhobi** (one who wash clothes) etc.

- For example: The **Cāṇḍāla Jāti** is formed by the mixture of a **Śudra** and **Brāhmaṇi**, the **Sūta Jāti** is formed by the mixture of **Kṣatriya** and **Brāhmaṇi** etc.

- **Jāti** can be classified into two types:

1) One that comes under a Varṇa: **Jātis** or **Castes** like **Niṣāda** (occupation: fish, born by the combination of : **Brāhmaṇa** & **Śudrāṇī**) and other that are formed by the **Anuloma Vivaha** can have a **Varṇa**.

1.1- Anuloma Vivaha: Man from higher **Varṇa** marries to a woman of lower **Varṇa**. Here, the offspring takes the **Varṇa** (lower) of the mother.

*I am taking the this reference from:-*

*realiology.com*



2) Doesn't comes under a specific Varṇa: Jātis like Sūta (occupation: caretaking of horse and chariotchariot, formed by: Kṣatriya & Brāhmaṇi), Māgadha (occupation: trade, formation: Vaiśya man and Kṣatriya woman) and all those castes that are formed by *Pratiloma Vivaha* doesn't come under any specific Varṇa, they become out of the Varṇa Vyavasthā and considered as lower.

2.2- Pratiloma Vivaha: Father (lower), Mother (higher ). Complete loss of dharmic rights.

## Casteism or Untouchability

Let's see who are untouchables.

पतितचण्डालसूतिकोदक्याशवस्पृष्टितत्स्पृष्ट्युपस्पर्शने  
सचैलोदकोपस्पर्शनाच्छुध्येत् ॥ Gautama2.5.28 ॥

"Patit{ Brahman kshtriya vaishya who had not gone through thread ceremony or travelled foreign etc}, Menusral women,Chandal and dead body. To touch any of those bath with your clothes on.

**“Chandals are described as untouchable in many smritis”**



In Apastamba Smriti chapter 4, all the four Varnas are described to do different fasts if they drink by the hands of chandala.

Hence leaving the rules of food aside Chandala is untouchable. 100s of smriti Vachans say so.

Gautam Dharma Sutra 2.8.17 ॥

न ब्राह्मणस्य त्वतिथिर्गृहे राजन्य उच्यते ।  
वैश्यशूद्रौ सखा चैव ज्ञातयो गुरुरेव च ॥ ११० ॥

*na brāhmaṇasya tvatithirgrhe  
rājanya ucyate |  
vaiśyaśūdrau sakhā caiva jñātayo  
gurureva ca || 110 ||*

In a Brāhmaṇa's house, the Kṣatriya is not called a 'guest,' nor the Vaiśya or the Śūdra, nor his friends or relations, or his Teacher.—(110)

वैश्यशूद्रावपि प्राप्तौ कुटुम्बेऽतिथिधर्मिणौ ।  
भोजयेत् सह भृत्यैस्तावानृशंस्यं प्रयोजयन् ॥ ११२ ॥

*vaiśyaśūdrāvapi prāptau  
kuṭumbe'tithidharminau |  
bhojayet saha  
bhṛtyaistāvānṛśaṁsyaṁ prayojayan  
|| 112 ||*

The Vaiśya and the Śūdra also, when arrived in the family in the character of guests, he should feed, along with his servants,—showing his compassionate disposition.—(112)

A person who is disowned by his parents, A Vyabhichari women, A man with charges, Enunch, The person who takes fine according to king, The guards, Doctor, The son born out of vaishya and shudra, Greedy the food from these all must not be taken.

Here the Brahmins who work as Doctor and Kshatriyas as Guard their food is also advised not to take.

यदि त्वतिथिधर्मेण क्षत्रियो गृहमाव्रजेत् ।  
भुक्तवत्सु च विप्रेषु कामं तमपि भोजयेत् ॥ १११ ॥

*yadi tvatithidharṁeṇa kṣatriyo  
gṛhamāvrajet |  
bhuktavatsu ca vipreṣu kāmam  
tamapi bhojayet || 111 ||*

If a Kṣatriya should happen to come to one's house in the character of a guest, one may feed him also, after the Brāhmaṇas have eaten.—(111)

Even Kshatriya, Vaishya and shudra have right to eat in brahmana's house.

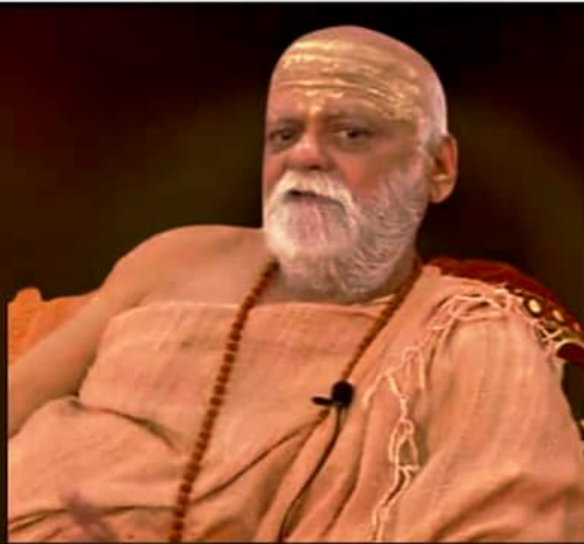
This Show that all the people from other varna live like a family.

### Medhātithi's commentary

He should feed the Vaiśya and the Śūdra also, like the Kṣatriya. The time, for feeding them is after the quests, relations and friends have eaten, but before the Householder and his wife.



## *Do You Know?*



**{1} Shankracharya does not have Shikha and Sutra (sacred thread).**

**{2} Hence he is not authorized to touch Agni (fire).**

**{3} Not authorized to make food.**

**{4} Not authorized to give cooked food.**

**{5} Mostly eat distinctly in a Wood plate (all the taste disappears).**

**Highest leaders of Hindus are suffering from Discrimination.**

*Reference are taken from:-*

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## Why Inter-Caste Marriage Is Avoided?

These days, you might have heard many people or atheists saying that inter-caste marriages will eliminate the divide between high and low.

Some even say that inter-caste marriages will increase unity among Hindus.

But in reality,

The child born from inter-caste marriage is called Varnasankar in the Scriptural language.

And these Shankar castes are deprived of some Vedic rules, and some Shankar castes are deprived of complete Vedic rules like Yajnas.

In Ramayana, Balkand mention that “There is no Varn-Sankar in Ayodhya.”

Those who are believe in Raam Rajya, they should follow the Rules of Varna System.

In BhagavadGita {1.41}:

**{Arjuna said to krishna while keeping the idea that many women will be Widowed after War:- Because of the domination of impiety, O Krsna, the women of the family become corrupt; when the women become corrupt, O member of the Vrsni-clan, there arises the intermixture of castes}**

# What Is The Real Story Of Ekalavya & Shambuka?

## Ekalavya

A lie that is spread on social media that “Ekalavya Faced Discrimination in MahaBharata Because of his caste” but in reality He Was A Kshatriya.

In Mahabharata, SabhaParva(67.22): Ekalavaya Was Counted among the Kshatriya warriors by Shishupal.

In Harivansha, Bhavyshya Parva, 98 written that in the fight between Sri Krishna and Paundraka he fought with the side of Paundraka.

In Harivansha, Visnu Parva, 82/34 mentioned that the warriors who attacked the city of Mathura with the army of jarasandha, Harivansha Purana mention the name “Ekalavaya”.

He is termed as “son of Nishada because he was raised by nishada” just like karna as sutputra.

Brahmpurana (14.27), HarivanshPurana(1.34.33)

Ekalavaya was the son of king DevaShrava and his childhood name is “Shatrughan”{It is the name of Kshatriya}. He was banished from the kingdom(because of his deeds and then was raised by Nishad.

Sri Krishna Praised him many times:

एकलव्यं हि साङ्गुष्ठमशक्ता देवदानवाः ।  
सराक्षसोरगाः पार्थ विजेतुं युधि कर्हिचित् ॥  
(द्रोणपर्व १८२/१९)\

**O Arjuna! If Ekalavya had a thumb, even Gods, demons, snakes, etc. would not have been able to defeat him in the battle.**



## **Shambuka**

### **Summary:**

Once a Brahmin comes to the court of Shri Ram and starts lamenting because his child had died without any reason. He holds Shri Ram responsible for this and requests him to bring his child back to life. After this, Shri Ram calls a meeting of Brahmins and tells them this incident. Then Narad ji tells Shri Ram that some Shudra in his kingdom is doing penance due to which this child has died. Then Shri Ram sits on Pushpak Viman and searches for him in many directions and when he sees a human being doing penance and comes to know that he is a shudra, then Sri Ram killed him.

But according to Anand Ramayana not only son of Brahman but also a Kshatriya, a Vaishya and 3 Shudra are died because of his Tapasya.

After Shambuka Killed by Sri Rama, kids were revived and he goes to swargloka.

SkandPurana, SrustiKhand

"O Lord Rama! By your action, this Shudra is going to heaven in his physical form. Hearing such words from the gods, Lord Rama was overjoyed."

Mahabharata TattparyaNirnaya, Chapter - 09/20:

In his previous life, Shambuka was a demon named Jangasura, blessed with the boon of Goddess Parvati. In his next life, he became a Shudra with a lifespan of one Kalpa (four billion, thirty-two crore human years). This evil-minded man then began severe penance. He wanted to achieve the status of Rudra himself and destroy the world.

VishnuDharmaUttara Puran 3/320/11-12

In whose kingdom a Shudra performs severe penance for more than three days, famine, terrorism and epidemics break out in that king's kingdom. """"That is why, O Brahmins! A Shudra should observe a fast for just one or two days, or even less, as per his capacity, and this will fulfill all his desires."""

Are Shudra Oppressed in RamRajya?

Padma-Purana, PatalKhanda/३५ – ७०

Shri Ram said to Shambuka: "Blessed are you, O one with the brilliance of the gods! Who are you to perform such difficult penance?" and then asked for his purpose.

Shambuka became happy after seeing Ram. Called himself his son and then told the purpose of his Tapasya which was "Swarga with this Body"

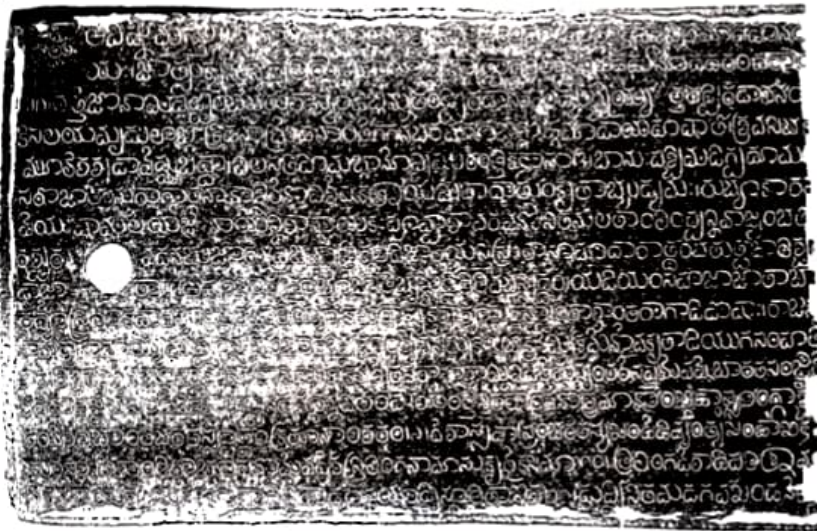
*Such Beautiful Conversation can't  
held in the kingdom of oppression.*

# Proud Shudra in past

This is Akkalapundi Grant of Singha Nikaya, a South King.

The Text 5,6,7 of the Inscription states-

Akkalapundi grant of Singaya-Nayaka : Saka-samvat 1290.



5) The three castes, (viz.) the Brahmanas and the next (Kshatriyas and Vaishyas), were produced from the face, the arms and the thighs of the Lord (Isvara); and for their support was born the fourth caste from His (i.e., Isvara's) feet.

6) That this caste is more pure than those (other three) is self-evident for verily this caste was born along with the (river) Bhagirathi, (i.e. the Ganges [which springs from Vishnu's foot], the purifier of the three worlds.

7) The members of this caste are eagerly attentive to their duties, not wicked pure minded, and are devoid of passion and other such blemishes; (they) ably bear all the burden of (protecting) the earth by helping those born in the kingly caste (Kshatriya).



K.S. Lal quotes an inscription, dated AD 1345, in which the Reddi dynasty of Andhra describes how after the elimination of the Kshatriya defenders, the duty of defending cows and Brahmins fell on the Shudras, "born of the feet of Vishnu"; the first independent Reddi king, Vema, "restored all the agraharas of Brahmanas, which had been taken away by the wicked Mleccha kings" [1]

**Another inscription for the same dynasty proudly proclaims Vema's birth from "the victorious fourth varna", which "sprang from the feet of Vishnu",**

Glorious fourth Varna Which ruled "the remainder of the territory once ruled by the dwijas [before the Muslim conquest]", and describes how his first son Anna-Vota gave agraharas to the Brahmins and how his second son Anna-Vema freed the country of the "crowd of enemies", and used his wealth to sponsor the "men of learning" (Brahmins)

**It seems that the Shudras took it as a proud duty to defend the country against the Muslims and uphold the Brahminical culture**

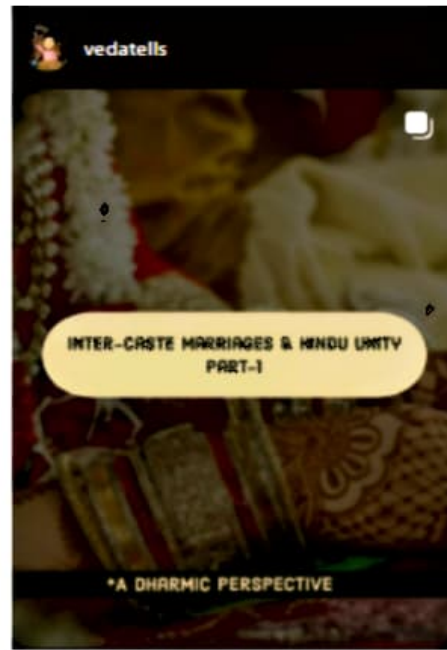
### **Sources:-**

Epigraphica Indica Vol XIII Page Number- 259

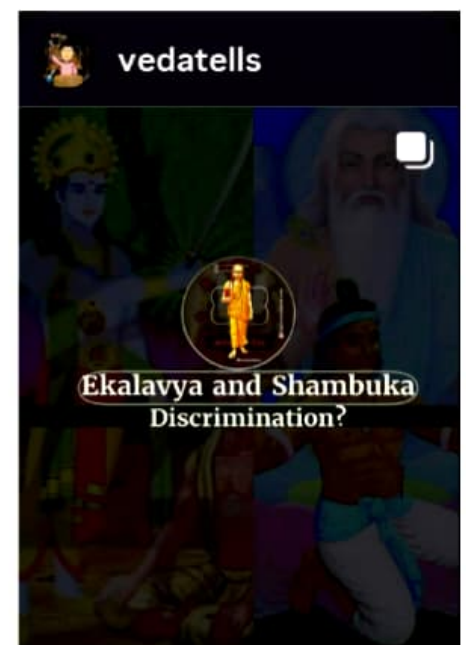
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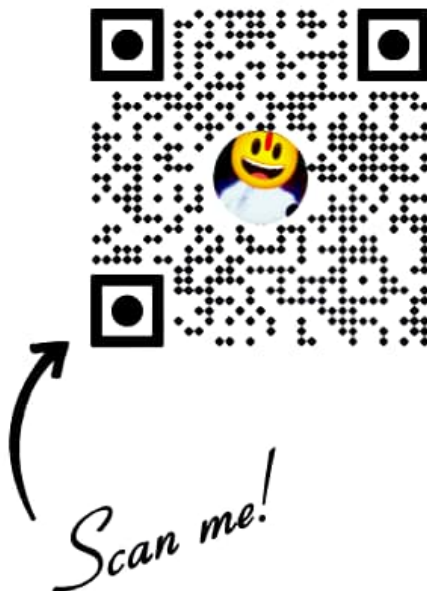
*Jai  
Shree  
Hari*



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