The Ideology behind - Invention of "Gods" in the Slokas (Vedas) by Brahmins

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The Gods were intellectual creation of Aryan minds. When curtain of history rises for the first time in India, (around 1500 – 1100 BCE), we see these pastoralist nomadic Aryans tending their flocks, fighting their battles and singing their hymns in the north west of India/east of Pakistan, the land of saptha sindhu rivers the Sarasvati and the five major rivers of the Punjab are included (Sutudri, Parusni, Asikni, Vitasta, Vipas (Vipāś), the latter all tributaries of Sindhu), one river is missing probably the Kubha. During this period Rig-Veda composed.

There are three kinds of books they composed, Vedas, Brahmanas and Upanishads.

The center of Aryan life and thought shifts from Punjab to the Madhya Desha, the region of the upper Ganges and Jamuna rivers. During this period, Yajur-Veda, the Brahmana literature composed. In this period the hymn-collections of the Yajur-Veda and Atharva-Veda were made and probably the canon of the Rig-Veda samhita was not closed before this time. The Brahmanas as a literature may be briefly characterized. They represent the earliest Indo-European prose. They pre-suppose the Vedic hymns. The Brahmanas are a bridge between the Vedic hymns and the Upanishads.

The Aryan intellectual power also used to decrease the gods importance in each stage from Vedas to Upanishads. During the time of Rig-Veda, Dyaus and Varuna are vanishing gods. Indra, the warrior god, holds the supreme place in the Vedic time, the greatest number of hymns being written in his honor. But even Indra is finally doubted and ridiculed.

Rig-Veda time, the supreme god and cosmic man is "Purusha" (RV 10.90), the new god Prajapati (RV 10.121.10) is just mentioned in the Rig-Veda, but in the period of the Yajur-Veda "Prajapati" was the "the father of gods and men." developed his power in the Brahmanas to zenith, a mythological name for the totality of things viewed as the One Reality. The identification of Prajapati with Atman (Satapatha Brahmana 4.6.1) and with the whole Brahman (SB 7.3.1.42) is indicative of the growing influence of what finally became the Brahman-Atman doctrine of the Upanishads. Upanishads represent the final stages of Vedic literature where Brahman became the highest god and One Reality.

The Vedas when used in the wider sense, has three portions:

1. Samhitha or collection of hymns
2. The Brahmanas or collection of "priestly discourses" which explain the practical use of the hymns in connection with the various sacrifices
3. Sutra, a brief and systematic exposition of the content of the Brahmanas.

Further each Brahmana as a rule contains three subdivisions

1. The Brahmanas in the narrow sense, consisting largely of ceremonial prescriptions
2. The Aranyaka or "forest-treatise" at the end of a Brahmana, in which the sacrificial cult is spiritualized
3. The Upanishad at the end of the Aranyaka

Most of these Slokas/hymns, composed in two lines like "Vemana padyaalu" or "Sumathi shathakaalu", (even today so many uneducated people/Farmers in rural Andhra chant Vemana padyaalu) so that easily handed down by oral tradition from father to son in brahman class for many generations before they were consigned for writing. In an age when there was nothing corresponding to what we call literature, every saying, every proverb, every story handed down from father to son, received soon a kind of hallowed character. They became sacred heirlooms, sacred, because they came from unknown source, from a distant age.

There was a stage in the human development of human thought, when the distance that separated the living generation from their grandfathers or great-grandfathers was as yet the nearest approach to a conception of eternity, and when the name of the grandfather and great-grandfathers seemed the nearest expression of God. Hence what had been said by these half-human, half-divine ancestors, if it was preserved at all, was soon looked upon as a more than human utterance. It was received with reverence, it was never questioned or criticized.

Now we analyze the Slokas in Vedas, Brahmanas, Upanishads, etc. to find the ideology behind writing Slokas in the Vedas …

Rig Veda Book 10, Hymn 90, and Stanzas 11 & 12

11. यत पुरुषं वयदधुः कतिधा वयकल्पयन | मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ||  12. बराहम णो.अस्य मुखमासीद बाहू राजन्यः कर्तः | ऊरूतदस्य यद वैश्यः पद्भ्यां शूद्रो अजायत ||	11. When they divided Puruṣa how many portions did they make? What do they call his mouth, his arms? What do they call his thighs and feet? 12. The Brahman was his mouth, of both his arms was the Rājanya made. His thighs became the Vaiśya, from his feet the Śūdra was produced.

The above Sloka explains the "Purusha", the cosmic god, in the beginning of time, created "Brahman from his Face, Kshatriya from Shoulders, Vaishya from Thighs and Shudra from Foot".

When we read Pancavimsa Brahmana Sloka's 6.1.6 to 11

6. He (Prajāpati) desired, 'May I create the sacrifice.' Out of his mouth he created the nine-versed (trivrt) hymn (stoma); along with it he created the gāyatri among the meters, Agni among the gods, the Brahmin among men, spring among the seasons. Therefore among the hymns (stomas) the nine-versed is the mouth (or the first or begining, the chief one), among the meters the gāyatrī, among the gods Agni, among men the Brahmin, among the seasons the spring. Therefore the Brahmin makes himself strongest (vīrya) with his mouth (his word), for he is created from the mouth (of Prajapati).

7. He makes himself strong with his mouth (his word) he who knows this.

8. He (Prajapati) created from his chest, from his arms, the fifteen-versed (pañcadaśa) hymn (stoma); along with it he created the tristubh among the meters, Indra among the gods, the Kshatriya among men, the summer among the seasons. Therefore the hymn (stoma) of a Kshatriya is the fifteen-versed, his meter is the tristubh, his god is Indra, his season is the summer. Therefore his strength lies in his arms, for he is created from the arms (of Prajapati).

9. He makes himself strong with his arms he who knows this.

10. He created from his middle, from his membrum virile (penis), he created the seventeen-versed (saptadaśa) hymn (stoma); along with it he created the jagatī among the meters, the Viśva Devas among the gods, the Vaishya among men, the rainy season among the seasons. Therefore the Vaishya, although devoured [by the Brahman and Kshatriya)] does not decrease, for he was created from the membrum of virile (penis). Therefore he is rich in cattle, for the Viśva Devas are his gods, the jagatī his meter, the rainy season his season. Therefore he is the food of the Brahmin and the Kshatriya, for he was created below [them].

11. From his feet, from his firm foundation, he created the twenty-one-versed (ekaviṃśa) hymn (stoma); along with it he created the anustubh among the meters, not a single one among the gods, the Shūdra among men.

Therefore the Shūdra is rich in cattle but is unable to sacrifice, for he has no deity which was created along with him. Therefore he does not rise above simply the washing of feet, for from the feet he was created (of Prajapati). Therefore they do not transpose twenty-one-versed hymn (anustubh) along with the other meters, for it was emitted from the firm foundation.

Above Sloka further clarifies from the RigVeda Purusha Sloka, that Prajapati, the god of creatures, created the god "Agni" from his mouth, along with Brahman, created the god "Indra" from his chest/arms along with Kshatriya, created the god "Visva Devas" from his virile (penis) along with Vaishya, and created "Shudra" from his feet without god.

	Here we can see gods also got divided into three categories, Brahmin (Agni), Kshatriya (Indra), Vaishya (Vishva Devas). For Shudra no god. Forget about Untouchables, he doesn't have anything, at least Shudra have meter (mantram) anustubh.

Being a Hindu, when you read these kind of Slokas in the Holy scriptures of Vedas, I was surprised, whether really supreme god (Purusha and Prajapati) divides the people and gods into categories? Why god wanted 80% people to be Shudras, the slavery class? Why the God, the creator and protector of this whole universe, make some people to be slaves to others? Ideally God as a protector of every one, he cares for human beings, he loves the weak and poor people more? If legitimation for God still exists, it must be consistent with man's personal concerns, the equality, the struggle for human liberation and better future.

But why the Hindu gods became part of Varna System? Why some Hindu gods, have animal face and many hands? Why Islamic peoples god "Allah" doesn't have a shape, only messenger of the god Mohammed is there? Why Christian people has gods son, human face "Jesus"? Who created these gods?

The Greek philosopher Xenophanes (570 – 480 BCE) said, "If cattle and horses had hands, or were able to draw with their feet and produce the works which men do, horses would draw the forms of gods like horses, and cattle like cattle, and they would make the gods bodies the same shape as their own".

2000 years later French political thinker and commenter Charles-Louis de Secondat (1689 – 1755 AD) said "If triangles had a god, he would have three sides."

So Gods got created in the image of those imagine them. The "world of gods" is the least empirical and most theoretical, it is the realm in which there are fewest constraints on human creativity, therefore it's the arena which directly reduplicates the needs, interests, values and ideals of those who claim knowledge of it. Human beings certainly conceive of deities in their own likeness, in one way or another.

Psychologist Sigmund Freud and his followers think, "gods are the internal images of parents". Freud in his book "The Future of an Illusion, pp. 33-34" says "father nucleus" lying "hidden behind every divine figure".

Melford Spiro in his book (Religion: Problems of Definition and Explanation, p. 103) says that the dynamics of family life as perceived by the small child, when correlated to the structures of religious belief in any given culture. So image of authority figures closer to home and one's parents, social and religious beliefs in the supernatural are buttressed by, and "external" proof of, the private and psychological complexes of the individual.

Other types of reductionists, from Carlyle to Feuerbach to Nietzsche, regarded the gods as either outsized version of human heroes or the embodiments of a particular people's highest values and aspiration. From this point of view, deities are the bearers of the ideals of a culture or society. Deities have their source in either real humans (whose humanity is lost over time in the process of divinization) or in human ideals, which by definition are not realizable in the purely human realm (and thus must be embodies by superhuman beings).

Émile Durkheim in his book ("Society and Philosophy, p.52) says "god" and "society" are merely interchangeable terms: "I see in divinity only society transfigured and conceived symbolically."

Both Durkheim and Marx see, gods and goddesses are "collective representations" of the group itself, anthropomorphized emblems of society and deities represent not only the social whole but also its parts and interactions between them.

Under this view, divine entities function as supernatural standard-bearers of particular social and economic classes within any given society.

The gods depicted in the Veda could be analyzed by using any one or combination of above methodologies.

It is likely, that certain Vedic gods could be fruitfully interpreted as ciphers for the psychological complexities entailed in ancient Indian family dynamics (although data concerning Vedic family life is little). Many of these gods, it seems certain, symbolically recapitulate the ideals of Vedic culture.

The above Sloka clarified, Gods like Agni and Brihaspati are clearly the apotheoses of the priestly ideal, and a deity like Indra embodies the warrior ethos.

In Vedic texts, the gods and goddesses are categorized according to *VARNA* like other components of the supernatural and natural worlds. Gods are divisible into certain categories with certain traits and characteristics, the marks of the class that link them to social classes which are foundation for them. So the divine sphere thus made into a mirror image of the social world.

Categorization of Gods

Rig Veda 3.9.11 Sloka "Three times a hundred Gods and thrice a thousand, and three times ten and nine have worshipped Agni",

Rig Veda 10.52.6 Sloka "The Deities three hundred and thirty-nine, have served and honoured Agni"

Several Slokas like this declare that there are around 3339 gods. But actually 300 or 100 or 30 or any number, But all the gods are divided into three groups:

1. Gods of earth,
2. Gods of atmosphere and
3. Gods of sky.

Gods of earth are identified as gods grouped with Agni (or fire, sometimes together with Vasus),

Gods of atmosphere are identified as gods grouped with Vayu (or wind, sometimes together with the Rudras or the Maruts) and

Gods of sky are identified as gods grouped with Surya (or Sun, sometimes with Aditya, Visva Devas).

Three worlds and the gods are linked to three social classes: Brahmana, Kshatriya and Vaishya.

Now we will see the Sloka from Brihadaranyaka Upanishad 1.4.11-15, how in the beginning of time gods were created according to elemental qualities (Brahmana, ksatra, vis) of social classes (Brahmana, Kshatriya and Vaishya)

11. Brahma, in the beginning, was only one. Being one, he was not flourished. He created a superior form (śreyorūpa), the kṣatra power, along with the kṣatra gods: Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mṛtyu (Death), and Isana. Therefore there is none higher than the kṣatra. Thus at the Rajasuya ritual the Brahmin sits below and worships the Kshatriya. He confers that glory (yaśas) on the kṣatra. This same brahman is the womb of the kṣatra. Therefore, even if the king attains supremacy he still clings to the brahman as his own womb. Whoever injures him [the Brahmin or the purohita] moves against his own womb. When one harms his betters, he becomes worse.

12. He (Viraj) (Brahma) was (still too) not flourished. He created the viś, and those classes of gods who are designated in groups: the Vasus, Rudras, Adityas, Viśva Devas, and Maruts.

13. He (Brahma) was (still too) not flourished. He created the Shūdra caste (varṇa) (in the form of) Pushan.. Pushan is this [earth], for this [earth] nourishes (pusyati) all, whatever is here. . . .

15. So these four Varna's projected: the brahman: (in this way became) the kṣatra, the viś, and the Shūdra. Prajapati became a brahman, by means of Agni, came to be among the gods. By means of the Brahmin (he appeared) among men. Through the Kshatriya [he appeared] as the Kshatriya, (he appeared) as a Vaishya by means of the Vaishya, and as a Shūdra by means of the Shūdra. Therefore they seek a world among the gods in Agni, and (a world) among men in the Brahmin, for Brahma came into being (most fully) through these two forms.

We can clearly see from above Sloka ..

Kshatriya gods: Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mṛtyu (Death), and Isana

Vaishya Gods: the Vasus, Rudras, Adityas, Viśva Devas, and Maruts.

Brahmin Gods: Agni

Shudra God: Pushan

The last sentence in the Sloka explains, the creator Brahma manifested himself in the Brahmin and the Brahmin god, Agni.

Brahman Gods

According to Grassmann's Index Lexicon the word '*brahman'* occurs in the Rig Veda about 240 times.

In the Vedic texts, the god "Agni" (the god of earth) most often and consistently associated with Brahmin class and the god "Agni" again linked to "Sacrifice" (Yagnam), which is the profession of Brahmin. Agni is the sacrifice (Satapatha Brahmana 5.2.3.6) and is "the Brahmin among the gods." (Jaiminiya Brahmana 1.93); therefore the Brahmin "is" belongs to Agni. (TaitrS 5.6.4.5; TB 2.1.4.5, 3.7.3.2-3; ŚB 11.5.4.12; PB 15.4.8; JB 1.182) Says The Brahmin who sets up his sacrificial fires should offer special oblations to Agni, the god signifier of his *Varna,* and at the New and Full Moon sacrifice, a Brahmin sacrificer takes his vow while addressing "Agni, the lord of vows."