By the term Vedas one refers to the principle, the law or the convention. Vedas can even be named the representative organizing the divine cosmic play. In this connection the first and foremost element used is religion (righteousness).

Religion means Dharma. Dharma is righteousness. In other words, it is called the principle of Nature’s Law, which if one follows in the state of being an entity (Aparam Saguna), will make one contented and happy. Dharma can also be named “Vow” (Pramaanam).

Dharma is classified into 14 parts, the first part being the four main Vedas which are further subdivided into six limbs (Anga). These are further classified as four sub-divisions (Upaangas). These Upaangas are the General Science of Dharmic practice.

The 14 Dharma-Pramaanas are included in the 4 Vedas which are Rig, Yajur, Saama and Atharva.

**Rig Veda:**

The term “Rig” or “Rik” means hymns and praise and “Veda” means knowledge; the hymns are in praise of that Supreme. Each Rik is a Mantra. A number of Riks constitute a “Sukta”. Rig Veda contains 10,170 Riks, out of the total 20,500. It is divided into 10 Mandalas and 8 Ashtakas.

Here Agni means Light (Aatma Chaitanyam). The last Sukta contains verses of universal appeal. “Let all men meet and think as with one mind. Let all hearts unite in love. Let the God be common. May all live in Happiness with a common purpose!”

Rig Veda contains hymns in praise of all Devatas. It describes the ways of social living. Marriage rites have been created on the pattern of the marriage of Soorya’s daughter. Dialogue between Purooravas and Urvashi also find a place. The portions dealing with “Ushas” (Goddess of Dawn) is a masterpiece of poetic composition. This Veda explains about the Supreme and cosmic creation thus:
Of the several Vedic texts, the Rig Veda is most fundamental to Indian thought, the others dealing with more particular matters such as the sacrificial formulas, melodies, and magic.

**Creation Hymn**

A time is envisioned when the world was a watery chaos (the dark, “indistinguishable sea”) and a warm cosmic breath, which could give an impetus to life. Thought gives rise to desire (when something is thought of, it can then be desired) and desire links non-being to being (we desire what is not, but then try to bring about what is). Yet the whole process is covered with mystery.

Where do the Gods fit in this scheme of creation?

The nonexistent was not; the existent was not, at that time. The atmosphere was not nor the heavens which are beyond. What was concealed? Where? Under whose protection? Was it water? An unfathomable abyss?

There was neither death nor immortality then. There was no distinction of day or night. That alone breathed windless, by its power. Other than that there was not anything else.

Darkness was hidden by darkness in the beginning. All this was an indistinguishable sea. That which becomes that which was enveloped by the void, that alone was born through the power of heat.

Upon that, desire arose in the beginning. This was the first discharge of thought. Sages discovered this link of the existent to the nonexistent, having searched in the heart with wisdom.

Their line [of vision] was extended across; what was below, what was above? There were impregnators, there were powers: inherent power below, impulses above.

Who knows truly? Who here will declare whence it arose, whence this creation? The Gods are subsequent to the creation of this. Who, then, knows whence it has come into being?
Whence this creation has come into being; whether it was made or not; he in the highest heaven is its surveyor. Surely he knows, or perhaps he knows not.

**To Agni (Fire):**

Agni, the God of fire, whose name is the common word for fire, is a terrestrial deity. He is most often compared to animals, with wood for his food and melted butter (Ghee) for his drink. He is the mouth by which the Gods consume those items during the sacrifice. He is born from wood (as two sticks are rubbed together), but then devours his parents. As “Lord of the House”, he is a guest in human dwellings in the form of the domestic fire.

How is Agni supposed to “bring the Gods here”?

I call upon Agni, the one placed in front, the divine priest of the sacrifice, the invoker, the best bestower of gifts.

Agni is worthy of being called upon by seers past and present: may he bring the Gods here!

Through Agni may one obtain wealth and prosperity day by day, splendid and abounding in heroic sons.

O Agni, the sacrifice and work of the sacrifice, which you encompass on all sides – that alone goes to the Gods.

May Agni, the invoker who has the powers of a sage, true and most brilliant in glory, come here, a God with the Gods!

Whatsoever favor you wish to do for a worshipper, Agni, that favor surely may come true of yours, O Angiras [member of a priestly family].

O Agni, you who gleam in the darkness, to you we come day by day, with devotion and bearing homage;

To you, ruler of the sacrifices, keeper of the cosmic law, brightly shining, growing in your abode.
So, be of easy access to us, Agni, as a father to his son. Abide with us for our well-being.

**To Indra**

Indra is a sky God and a war God who holds the earth and the heavens apart, on occasion making the earth tremble. He is the God of the thunderstorm, who vanquishes drought and darkness. He is the most frequently mentioned God in the Veda, the most nationalistic, and the most anthropomorphic. The serpent which he slew was a demon of drought, who had bottled up the streams; but Indra shattered the mountain, releasing the streams like pent up cows.

What is Indra supposed to do for the weary, the weak, the needy priest (a Brahman, of course) and the singer?

The one who is first and possessed of wisdom when born; the God who strove to protect the Gods with strength; the one before whose force the two worlds were afraid because of the greatness of this virility: he, O people, is Indra.

The one who made firm the quaking earth; the one who made fast the shaken mountains; the one who measured out wide the atmosphere; the one who propped up heaven: he, O people, is Indra.

The one who, having killed the serpent, released the seven rivers; the one who drove out the cows by undoing Vala, (meaning “enclosure” in Vedic Sanskrit, is an Asura of the Rigveda and the Atharvaveda, the brother of Vrtra) the one who generates fire between two rocks, victor in battles: he, O people, is Indra.

The one by whom all things here were made moving; the one who put in hiding the lowly Dasa color; the one who, like a gambler who has won the stake, has taken the enemy’s possessions: he, O people, is Indra.

The one who is the terrible one, about whom they ask “Where is he?” And they say of him, “He is not!” He diminished the enemy’s possessions like stakes [at a game]. Put your faith in him: he, O people, is Indra.
The one who is the impeller of the weary, of the weak, of the Brahman seeking aid, the singer; the one with goodly mustaches who is the helper of him who works the stones, who has pressed the Soma: he, O people, is Indra.

The one in whose control are horses, cows, villages, all chariots; the one who has caused to be born the sun, the dawn; the one who is the waters’ leader: he, O people, is Indra.

The one whom the two lines of battle, coming together, call upon separately, the nearer and the farther, both foes; even the two who have mounted the same chariot call upon him individually: he, O people, is Indra.

The one without whom people do not conquer, the one to whom, when fighting, they call for help; the one who is a match for everyone; the one who shakes the unshakable: he, O people, is Indra.

**Purusha, the Cosmic Person**

This is one of the latest compositions in the Rig Veda, as it suggests a sort of pantheistic philosophy. Purusha is a cosmic giant, of whom the Gods and the cosmos itself are composed; yet he is also the object of the sacrifice to the Gods. From him then are derived the Gods in the heaven and, from the remainder, all the rest of what is, both the living and nonliving.

The top four castes are supposed to have been derived from Purusha: the Brahmans, the Rajanya (or Ksatriya), the Vaisya, and the Sudra. Which body parts are associated with each group, and what seems to be the significance of those parts?

Thousand-headed is Purusha, thousand-eyed, thousand-footed. Having covered the earth on all sides, He stood above it the width of ten fingers.

Only Purusha is all this, that which has been and that which is to be. He is the Lord of the immortals, who grows by means of [ritual] food.

Such is his greatness, yet more than this is Purusha. One-quarter of him is all beings; three-quarters of Him is the immortal in heaven.
Three-quarters of Purusha went upward; one-quarter of Him remained here. From this [one-quarter] he spread in all directions into what eats and what does not eat.

From Him the shining one was born, from the shining one was born Purusha. When born He extended beyond the earth, behind as well as in front.

When the Gods performed a sacrifice with the offering Purusha, spring was its clarified butter, summer the kindling, autumn the oblation.

It was Purusha, born in the beginning, which they sprinkled on the sacred grass as a sacrifice. With him the Gods sacrificed, the demiGods, and the seers.

From that sacrifice completely offered, the clotted butter was brought together. It made the beasts of the air, the forest and the village.

From that sacrifice completely offered, the mantras [Rig Veda] and the songs [Samaveda] were born. The meters were born from it. The sacrificial formulae [Yajurveda] were born from it.

From it the horses were born and all that have cutting teeth in both jaws. The cows were born from it, also. From it were born goats and sheep.

When they divided Purusha, how many ways did they apportion him? What was his mouth? What were his arms? What were his thighs, his feet declared to be?

His mouth was the Brahman [caste], his arms were the Rajanya [Ksatriya caste], his thighs the Vaisya [caste]; from his feet the Sudra [caste] was born.

The moon was born from his mind; from his eye the sun was born; from his mouth both Indra and Agni [fire]; from his breath Vayu [wind] was born.

From his navel arose the air; from his head the heaven evolved; from his feet the earth; the [four] directions from his ear. Thus, they fashioned the worlds.

Seven were his altar sticks, three times seven were the kindling bundles, when the Gods, performing the sacrifice, bound the beast Purusha.
The Gods sacrificed with the sacrifice to the sacrifice. These were the first rites. These powers reached the firmament, where the ancient demigods and the Gods are.

**Yajur veda:**

The Yajurveda (means a Tatpurusha compound of Yajus “sacrificial formula”, + Veda, “knowledge” or “Yajus” spells, ritualistic procedures of Yajna) is one of the four canonical texts of Hinduism, the Vedas. The Yajurveda ‘Samhita’, or ‘compilation’, contains the liturgy (mantras) needed to perform the sacrifices of the religion of the Vedic period.

Yajur Veda deals with all Yajnas –Darsa Poornamasa, Somayaga, Vaajapeya, Raajasoooya, Ashwamedha etc.

There are two primary versions or Samhitas of the Yajurveda: Shukla (white) and Krishna (black). Taittiriya Samhita is in Krishna Yajur Veda. Brihadaaranyak Samhita is in Shukla Yajur Veda. Yajur Veda is of special significance to Advaitins. Both contain the verses necessary for rituals, but the Krishna Yajurveda includes the Brahmana prose discussions within the Samhita, while the Shukla Yajurveda has separately a Brahmana text, the Shatapatha Brahmana.

There are two (nearly identical) Shakhas or branches of the Shukla (White) Yajurveda, both known as Vajasaneyi-Samhita.

- Vajasaneyi Madhyandiniya
- Vajasaneyi Kanva

Any ‘Siddhaanta’ should contain the following – Sootra (Aphorism), Bhaashya (Commentary) and Vaartika (Explanatory Note). In Advaita Siddhaanta, the word ‘Vaartikakaara’ refers only to Sureshwaraachaarya, and he was one of the four main disciples of Jagadguru Adi Shankara, and is said to have followed the Kanva Shakha. The Guru himself followed the Taittiriya Shakha with the Apastamba Kalpasutra. The White Yajurveda has two Upanishads associated with it: the Isha
Vasya and the Brihadaaranyaka Upanishads. The Brihadaaranyaka Upanishad is the most voluminous of all Upanishads.

The Vajasaneyi-Samhita has forty chapters or Adhyayas, containing the formulae used with the following rituals:

1-2 : New and Full Moon sacrifices
3 : Agnihotra
4-8 : Somayajna
9-10 : Vajapeya and Rajasuya, two modifications of the Soma sacrifice
11-18 : Construction of altars and hearths, especially the Agnicayana
19-21 : Sautramani, a ritual originally counteracting the effects of excessive Soma-drinking
22-25 : Ashvamedha
26-29 : Supplementary formulae for various rituals
30-31 : Purushamedha
32-34 : Sarvamedha
35 : Pitriyajna
36-39 : Pravargya
40 : The final Adhyaya is the famous Isha Upanishad

These forty chapters are identified as forty samskaras which will be explained later in detail.

There are four branches of the Krishna (“black”) Yajurveda:

- Taittiriya samhita originally of Panchala
- Maitrayani samhita originally of the area south of Kurukshetra
• Caraka-Katha samhita originally of Mathura and Kurukshetra

• Kapisthala-Katha samhita of the southern Punjab, Bahika

Each of the branches has or had a Brahmana associated with it, and most of them also have associated Shrautasutras, Grhyasutras, Aranyakas, Upanishads and Pratishakhyas.

The Taittiriya Shakha:

The best known and best preserved of these branches is the Taittiriya Shakha, named after Tittiri, a pupil of Yaska. It consists of 7 books or Kandas, subdivided into chapters or Prapathakas, further subdivided into individual sections (Anuvakas). Some individual hymns in this Samhita have gained particular importance in Hinduism; e.g. Taittiriya Shakha 4.5 and 4.7 constitute the Rudram Chamakam, while 1.8.6. is the Shaivaite Tryambakam mantra. The formula Bhûr Bhuvah Suvah prefixed to the (Rigvedic) mantra is also from the Yajurveda. The Taittiriya recension of the Black Yajurveda is the shakha now most prevalent in southern India. Among the followers of this Shakha, the Apastamba Sutras are the common. The Taittiriya Shakha consists of Taittiriya Samhita (having seven kandas), Taittiriya Brahmana (having three kandas), Taittiriya Aranyaka (having seven Prashnas), Taittiriya Upanishad (having three prashnas or Vallis – Shiksha Valli, Ananda valli and Bhrigu valli) and the Mahanarayana Upanishad. The Taittiriya Upanishad and Mahanarayana Upanishad are considered to be the seventh, eighth, ninth and tenth prashnas of the Aranyaka. The words Prapathaka and Kanda (meaning sections) are interchangeably used in Vedic literature. Prashna and valli refer to sections of the Aranyaka.

Saama Veda

Saama means to bring [Shanti] (Peace) to the minds – or to make the mind find happiness in peace. Among the prescribed 4 methods (Saama, Daana, Bheda, Danda), Saama is first – i.e. to conquer the enemy by love and conciliatory words. Here the Riks are set to music in melodious hymns. The Mantras are the same as in Rig Veda. Saama Gaana can be said to be the basis and source of “Sapta Swaram”, fundamental to Indian music system.
The Samaveda is derived from Sāman “melody” + Veda “knowledge” and is third (in the usual order) of the four Vedas. It consists of a collection (samhita) of hymns, portions of hymns, and detached verses, all but 75 taken from the Rigveda, to be sung using specifically indicated melodies called Samagana, by Udgatar priests at sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, is offered in libation to various deities.

The verses have been transposed and rearranged, without reference to their original order, to suit the rituals in which they were to be employed. There are frequent variations from the text of the Rigveda that are in some cases glosses, but in others offer an older pronunciation than that of the Rigveda (such as [ai] for common [e]). When sung the verses are further altered by prolongation, repetition and insertion of stray syllables (Stobha), as well as various modulations, rests and other modifications prescribed in the song-books (Ganas).

**Atharva Veda**

Atharva means ‘Purohit’. There was a Rishi by that name. According to tradition, the Atharvaveda was mainly composed by two groups of Rishis known as the Aatharvanas and the Aangirasas; hence its oldest name is Aatharvaangirasa. In the late Vedic Gopatha Brahmana, it is attributed to Bhrigu and Angirasa. Additionally, tradition ascribes parts to other rishis, such as Kaushika, Vasistha and Kashyapa. There are two surviving branches (Shaakhaas), known as Shaunakeeya and Paippalaada.

Mantras which pertain to Devatas not mentioned in the other Vedas are found in Atharva Veda. There are many types of Mantras to ward off evil and hardship and to destroy enemies. The hymn which extols the wonder of creation called the “Prithvi Suktam” appears in this Veda.

The pride of this Veda is that Brahma, who supervises the conduct of Yajnas, is representative of Atharva Veda. Prashna, Mundaka and Maandookya Upanishads are part of this Veda. For a ‘Mumukshu’ or seeker after Truth, Mandookya Upanishad alone can ensure Moksha. The importance of Atharva Veda can be judged from this.
Gaayatri, the greatest of all mantras, is said to be the essence of the three Vedas – Rig, Yajur and Saama. It has three Paadas to represent the three Vedas. Atharva has a separate mantra. A special initiation of the mantra is required to learn the Atharva Veda. Atharva Vedins are very few in number.

The Atharvaveda Parishishtas (appendices) state that priests of the Mauda and Jalada schools of the Atharvaveda should be avoided, or strict discipline should be followed as per the rules and regulations set by the Atharva Veda. It is even stated that pregnant women associated with Atharvan may suffer from abortions if they remain while the chants for warfare are pronounced.

No Veda says ‘this is the only way’. No other religion advocates pursuit of diverse paths. This is the greatness of Vedas. The Atharvaveda, while undoubtedly belonging to the core Vedic corpus, in some ways represents an independent parallel tradition to that of Rigveda and Yajurveda. It incorporates much of early traditions of healing and magic.

The Atharva Veda is less predominant than other Vedas as it is not regularly used, but only in solemn (Shrauta) ritual. The Brahmin priest, for the most part, silently observes the procedures of the ritual and ‘heals’ it with two mantras and some pouring of ghee when a mistake occurs. Though an early text, its status has been ambiguous, due to its inherent mystical character.

The Aaranyaka portion of the Vedas are meant to explain the inner meaning (the doctrine of philosophy), contained in the Samhitas as Mantras and in the Braahmanas as Karmas. Aaranyakas explain the reasons why Yajnas are performed.

The Atharvaveda is considered by many to be consisting of dark and secret knowledge, pertaining to the spirits and the afterlife. In the Mahabharata, when the Pandavas are exiled to the forests for thirteen years, Bhima, being frustrated, suggests to Yudhisthira that they consult the Atharvaveda, and “shrink time, and hereby compress thirteen years to thirteen days...”

These four Vedas contain six types of Anga:
1. Siksha (euphony/pronunciation),
2. Vyaakarana (Grammar),
3. Chandas (Metre),
4. Nirukta (Etymology),
5. Jyotisha (Astronomy),

These Angas consist of four Upaangas. Those are:

1. Meemaamsa (Interpretation),
2. Nyaaya (Logic),
3. Puraana (Mythology),
4. Dharma Shaastras (Codes of conduct).

These Upaangas are further classified into four:

1. Aayurveda (Science of Life),
2. Artha Shaastra (Science of wealth/Economics),
3. Dhanur Veda (Weaponry/Warfare),
4. Gaandharva Veda (Fine Arts - music, dance, drama etc.)

By this way the four Vedas are classified into Angas and Upaangas which in total are fourteen. These fourteen are known as Vidhyaa Sthaanas. Hence, knowledge and wisdom are enshrined in these. The four Vedas form the core of our Hindu Religion.

Vedas are called ‘Anaadi’ – without a beginning in terms of time. This means it has existed at all times.
The Vedas are discovered by Rishis. Rishis are only Drishtas (Discoverers), not Kartas (Creators). They have only discovered (the Vedas). Vedas contain many ‘Suktas’ (Words of Wisdom) attributed to several sages. Ishwara (God) and the Vedas have coexisted. Even Ishwara has not made Vedas.

**Brihad-aaranyaka Upanishad says that the four Vedas are Ishwara’s breath.**

Vedas are called ‘Shruti’ – meaning Sound, Ear is called ‘Shrotra’. A system of complicated recitations was devised to preserve the purity of the word, sound, intonation, pronunciation, accent and sound combinations of the Vedas. ‘Pada Paaddam’ is essential (Pada Paaddam stands for steps or procedures which are more important for learning).

Vedas are without end (Anantam). Mantras are revelations to the Rishis, who performed deep penance (Tapas). Veda Mantras, properly recited, produce the necessary emotions in the mind, which ensure the well-being of the person reciting as well as of the world. It is the duty of a Brahmin to chant the mantras. There is a prescribed method for chanting. One must possess intellect with humility.

**The features of the Vedas:**

1. They are without a beginning.
2. They are without end.
3. They have no human authorship.
4. They are at the root of all creations.
5. The sound (of the Vedas) activates the nerve centres and atmosphere, resulting in individual and collective well being.
6. Collective well being is not limited to humanity. It extends to animals and plants also. (Sham no astu dvipade sham chatushpade).
7. No other religious text emphasizes the well being of animals and plants as much as the Vedas.
8. It emphasizes well being of shrubs, trees, mountains and rivers – in fact all creation.

**Yajnas (Rituals)**

Of the various aspects contained in the Vedas, Yajna or performance of Vedic rites is an important aspect. Such rituals are not found in other faiths. Since it is based on Vedas, ours is called ‘Vaideeka Matham’ (Vedic religion). Yajna is mainly ‘Homam’. Yajnas are to please all Devatas, so that they will bestow blessings. Yajna is sacrifice with a spirit of selflessness.

**Benefits of Yajna**

1. To ensure well being of self and those around us in the world.

2. To live happily after death in the Deva Lokam.

3. To lead the self to Jeevan Mukti (Realised Soul).

Adi Shankara, in his Maneesha Panchakam, says – “Happiness of Indra is not even a small fraction of the real Ananda of the realised soul”. He emphasizes the study of the Vedas constantly and to perform the rituals prescribed therein. (Vedonityam adheeyataam, thaduditam karma swanushteeyataam).

Commentaries of Mantras, called Braahmanas, also referred to as Poorva Meemaamsa, speak about the Knowledge, both spiritual and philosophical, which consists of Aranyakas and Upanishads. It is also referred to as Uttara Meemaamsa.

**Upanishads.**

If the Samhita is the tree, Braahmanas are its flowers, Aaranyakas are its fruits – Upanishads are the ‘Ripe Fruits’. Only Upanishads help to attain Moksha.

The following Mahaavaakyas are contained in the Upanishads as shown against each:
Upanishad Mahaavaakyas:

Aitareya Upanishad: Prajnaanam Brahma. (Supreme Knowledge is Brahman)

Brihadaaranyaka Upanishad says Aham Brahmasmi, (I am Brahma/God).

Taittireeya Upanishad tells “Aham Asmi/Brahma Aham Asmi”.

Chaandogya Upanishad says “Tat Tvam Asi”. (You are “That”/Brahman).

Maandukya Upanishad tells “Ayam Aatma Brahma” (This indwelling Self is Brahma).

Acharya Shankara prescribes 5 Shlokas for spiritual aspirants in his “Sopaana Panchakam”.

1. Study and recite the Vedas.
2. Perform various rituals.
3. Be guided by the Mahaavaakyas.
4. Meditate on them constantly.
5. Reach the state of Brahman.

Thus Upanishads contain the ultimate message and purpose of the Vedas. They are, therefore, called ‘Vedaanta’ – the end of Vedas.

Upanishad has the same conclusion as modern science: Causality is the result of the play of time and space. Science presents this as a postulate based on experiment. On the other hand, the Upanishad says that this realization can be achieved by self experience. This is the final message of the Upanishad, which is the crown jewel of the Vedas.

From the explanation of Vedas, it may be concluded that it emphasizes the study of Karmic theory only through which the aparam saguna can attain salvation. With this one can understand why the Vedas speak very clearly about exercise,
experiment and to have experience by practicing Vedas. Following Vedas itself is following the actions based on righteousness.

What is action? The term “Karma” is derived from the word “Kara” + “Marga”. Kara – means arm/hand and in other words the rays of the sun; its function is action. Marga – means the path. The path is subject to two terms: a) the action of a person which creates the path; b) the path chosen by a person.

In the first case, the person ignorantly performs the actions which result in Karmic deeds for the present birth or are carried over to the next birth – that is creation of path. In the second case, however, a person is made to be attracted to choose the path intentionally or willfully influenced by worldly attractions. These paths are named:

i) Prarabdha Karma

ii) Sanchita Karma

iii) Agami Karma.

Prarabdha and Sanchita Karmas seem to have the same meaning but minute differences exist. Prarabdha means accumulated in previous births, to be experienced in future; accumulation relates to both positive and negative deeds as considered in the nature of law, whereas, Sanchita accumulates only noble thoughts/deeds to be experienced in life after life.

Agami Karma relates to the future deeds which one has to perform.

The Sanchita Karma is further classified as: a) Kamya Karma; b) NishKamya Karma.

Kamya Karma is related to the actions performed on a day-to-day basis. This Karma consists of mundane actions as well as certain spiritual practices done with expectation.

Nishkamya karma is related to the actions carried out without expectation of the final results.
These karmas are merely means to bring the soul, the body and its organs to perfect shape and control to experience the divine law.

**How has this action (karma) derived or originated?**

Veda is considered to be the breath of the Supreme; this Veda/breath is also named Vital Air or Thought. The thought itself is an action. The Supreme has two kinds of thought:

1. Nishkamya Karma/thought of the Supreme says “I exist”. Since the Supreme is recognized as Nirakara, then what does “I exist” stand for? It has been explained in the preceding paragraphs that “I” denotes the body, whereas the Supreme has no physical existence, being Nirguna/Nirakara. The term “I” is referred to here as the consciousness. Supreme can realize and can understand that His consciousness (Soul) exists, whereas for the Jivas “I” refers to the body. This state of consciousness of the Supreme is named Nish Kamya Karma.

2. The second state of thought of His is Kamya Karma, from which the Karmic action has resulted. Does the Supreme have Kamya Karma? – Of course yes; it is because of His will, His thought that action manifested and resulted as His creations. The creation consists of the five elements (Pancha-Bhootha), the world and its organs and sub-organs like mountains; plant and trees, animals and finally the Jivas. But to organize and to properly govern His creation, the Supreme stipulated norms which have to be followed to bring out the expected results as per His Kamya Karma thought.

The Karma theory speaks always about experiment and experience. So, the manifested thought of the Supreme also refers to the same. One thought of His, is about consciousness that exists and the second thought analyses the conscious (body) state of His manifested thought. For instance, He wants to learn about Himself through His manifested thought, that is, being manifested as many from One with different forms and features. In the case of “I exist”, He cannot experience, whereas when He manifests Himself as many, with different characters and features, He can experiment and experience the two aspects of His
power - meaning the dual nature of the Supreme. One is being in the state of Nirguna and the second is being in the state of Aparam Saguna.

**Why this dual role of the Supreme?**

It is just to measure It and to understand where It stands. Being Nirguna, It cannot achieve anything because of being complete, which sometimes makes the omniscient analyze what that “Consciousness” is, or that “I exist”. For this reason, He manifested Himself in many forms (Aparam Saguna) and prescribed certain norms, which are to be followed and practiced to learn about dual nature and finally getting liberating from the clutches of such manifested thoughts and be restored to that Supreme self of existence.

But the Supreme always plays the dual role of Self existence and the manifested one, to maintain and to control the balance of any adverse situation.

**Why should a nonexistent exist with form?**

It can be for some of the following reasons:

1. Under the purview of living creatures who just believe in Karma theory of day to day life, the nonexistent has come into existent form to know Its power and features

2. The nonexistent Supreme, being complete, need not learn Its power but, its appearance in some form is to make Its creation practice the framed conventions, so that Its manifestation of thought may sustain for a certain period.

The second reason is most appropriate for the epic of incarnation of the avatar i.e., nonexistent into existent form.