

souls or the Jivatmans have come into being The Jivatmans are the manifestations of the Reality, the Paramatman These individualized souls are moreover given to ceaseless activity Karma is concomitant with Jivahood As light and heat happen to be part and parcel of the blazing sun, karma is inherent in Jiva Between the Jiva and his karma, the explanation of one necessarily contains the explanation of the other The first six chapters of the Gita do therefore deal concurrently with the principles of the Karma Yoga and the category of the individual soul Thought or mentation is a subtle form of karma For this reason the sixth chapter of the Gita which deals with meditation, is given a place in the first section

Verily each activity is actuated by will There is no karma independent of the will Man wills to walk, to eat, to sleep, to wake up and so on, and as a result action ensues The gross manifestation of the will is action The entire creation is the manifestation of the cosmic will All forms of will resolve themselves ultimately into the will to live It is the innate desire to preserve life that transforms itself into innumerable activities Existence, not extinction is the essential nature of the soul God is Life Souls have emanated from God So they attempt to assert life in the midst of the seeming extermination imposed on them by the play of Nature Preserving life in the face of death and seeking permanence in the midst of perdition, are the workings of the will to assert existence This assertion of existence is called *Sat* And God is defined as *Sat*.