

whatever happens to be there in its light, be it a murder, or be it a martyrdom. Neither the glory of the martyr, nor the crime of the murderer can reach the Sun. The Self, as Pure Consciousness, illumines the *Vasanas* and lends them the capacity to project out, be it for the damnation of themselves or for their own glorification. "SITTING LIKE ONE INDIFFERENT AND UNATTACHED TO THESE ACTS" the Self revels in the realm of Its lower nature (*Prakriti*).

WHAT EXACTLY IS THIS STRANGE RELATIONSHIP BETWEEN THE INFINITE AND THE FINITE? THE FINITE ACTS BECAUSE OF THE INFINITE, AND YET THE INFINITE IS SAID TO BE NEUTRAL... HOW?

*10. Under Me as her Supervisor, PRAKRITI (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves.*

In *Vedanta*, this relationship between the actionless Self and the active non-Self has been brought out by a bunch of analogies, each one trying to throw much light upon this sacred tie of 'relationless-relationship.'

The rays of the Sun warm up the objects upon which they fall, without warming the intervening medium through which they pass. Similarly, the Self remains in Its own Infinite glory, and the non-Self gets dynamised to act, as *Prakriti*, in the mere "presence" of the Self.