

the idea implied here can be better understood. Even though the same sunlight reflects upon the different types of objects in the world, it is true that the quality and the nature of the reflecting surface will determine the clarity and the intensity of the light reflected. On a dull piece of rough stone there will be the least amount of light reflected, while in a bright clean and polished mirror there will be, perhaps, the maximum reflection.

Because of this difference, sunlight cannot be accused of having special love for the mirror, or a disgust for the rough stone. Applying the analogy to the subjective life, it becomes clear that if the spiritual strength and beauty get reflected more from the golden-hearts of the rare few and not at all from the iron-hearts of the many, it is not because the Self entertains in Itself any preference for, or any prejudice against, anyone, but it is only a natural phenomenon, happening in perfect obedience to the law of the universe.

Though in the first line there is a total negation of any relationship whatsoever between the Self and the not-Self, in the following line, there is a striking idea expressed, which as it were smothers the readers with its vivid contradiction. "BUT THOSE WHO WORSHIP ME WITH DEVOTION ARE IN ME, AND I TOO AM IN THEM." Even though the Self has neither any favour for, nor any prejudice against the not-Self, to the extent the not-Self "WORSHIP ME WITH DEVOTION" they are "IN ME AND I TOO AM IN THEM." We can say that the ghost is