

The same Sun illumines all objects of the world and its rays get reflected on all surfaces --- whether the dull, rough surface of a rock, or the bright polished facet of a jewel.

TO ME THERE IS NONE HATEFUL NOR DEAR --- If the same Self revels in Krishna and Buddha, Shankara and Christ, in a lunatic and in a murderer, in the good and in the bad, why is it that some are able to recognise the divine status of the Self and others live like worms? In the emotional literature, expounding the *Bhakti*-cult, there is always the sentimental explanation that it is because, under the Lord's direct grace, some come to manifest a greater amount of divinity. This theory may be satisfactory to the few, who do not bring their reasoning capacity into the field of religious discussion. But to the intelligent ones, this explanation should appear absurd, inasmuch as the Supreme would have to be considered as exhibiting partiality to some in the world. To negate this imperfect explanation, and to express the purely scientific theory, Krishna declares here that the Self is the same everywhere, always, and that to the Self there is no distinction between the good and the bad; the Self entertains neither a particular love nor any special hatred for any of the living beings.

This should not be understood as meaning that the Self is an impotent factor, inert, and emotionless, with no capacity in Itself to bless or to help. Employing the analogy of the sunlight which we have already examined,