

The Neutral Iswara is the Votary's Own — 29 34

समोऽह सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९

सम अहम् सर्व-भूतेषु न मे द्वेष्य. अस्-ति न प्रिय ।

ये भज-यन्ति तु माम् भक्त्या मयि ते तेषु च अपि अहम् ॥

*samo 'ham sarvabhūteṣu na me dvesyo 'sti na priyaḥ ।  
ye bhajanti tu mām bhaktyā mayi te teṣu cā 'py aham ॥*

सम *samaḥ* the same अहम् *aham* I सर्वभूतेषु *sarva bhūteṣu* in all beings न *na* not मे *me* to me द्वेष्य *dveṣyaḥ* hateful अस्ति *asti* is न *na* not प्रियः *priyaḥ* dear ये *ye* who भजन्ति *bhajanti* worship तु *tu* but माम् *mām* me भक्त्या *bhaktyā* with devotion मयि *mayi* in me ते *te* they तेषु *teṣu* in them च *ca* and अपि *api* also अहम् *aham* I

I am the same to all beings; to Me there is none hateful, none dear. But those who worship Me with devotion, they are in Me and I also am in them. 29

The sunlight falls equally on all things, good and bad, but its effect and utilization vary according to the nature of those things. The very presence of the sun is seen in a mirror because of its fitness. Though the all-pervading Lord is in the hearts of all, His presence is patent only in the pure heart of the devotee. As one gives oneself to God, one gets purified and God's presence in that one becomes evident.

God is in all beings but all beings are not in God. And that is the cause of their suffering.

— Sri Ramakrishna