

In that case the Bhagavān is possessed of love and hatred inasmuch as He favours the devotees, and not others? That is not so:

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

29. I am impartial towards all beings; to Me there is none detestable or none dear. But those who worship Me with devotion, they exist in Me, and I too exist in them.

*Aham*, I; am *samah*, impartial, equal; *sarva-bhūtesu*, towards all beings; *me*, to Me; *na asti*, there is none; *dvesyah*, detestable; *na*, none; *priyah*, dear. I am like fire: As fire does not ward off cold from those who are afar, but removes it from those who approach near, similarly I favour the devotees, not others. *Tu*, but; *ye*, those who; *bhajanti*, worship Me, Bhagavān; *bhaktyā*, with devotion; *te* they; exist *mayi*, in Me—by their very nature; (158) they do not exist in Me because of My love, *Ca*, and; *aham*, I; *api*, too; naturally exist *tesu*, in them, not in others. Thus there is no hatred towards them (the latter).

‘Listen to the greatness of devotion to Me:’

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥

30. Even if a man of very bad conduct worships Me with one-pointed devotion, he is to be considered verily good; for he has resolved rightly.

*Api cet*, even if; *su-durācārah*, a man of very bad conduct, of extremely vile behaviour, of very condemnable character; *bhajate*, worships; *mām*, Me; *ananyabhāk*, with one-pointed devotion, with his mind not given to anybody else; *sah*, he; *mantavyah*, is to be considered, deemed; *eva*, verily; *sādhuh*, good, as well behaved; *hi*, for; *sah*, he; *saṁyakvyavasitah*, has resolved rightly, has virtuous intentions.