

The greatness of *Bhakti* is now expounded :—

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३०

अपि चेत् सु दुर-भा-चारः भज्-अते माम् अन्-अन्य-भाक् ।

साधुः एव सः मन्-तव्यः सम्यक् वि-अव-सितः हि सः ॥

*api cet sudurācāro bhajate mām ananyabhāk ।*

*sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ ॥*

अपि *api* even चेत् *cet* if सुदुराचारः *sudurācāraḥ* a very wicked person भजते *bhajate* worships माम् *mām* me अनन्यभाक् *ananyabhāk* with devotion to none else साधुः *sādhur* righteous एव *eva* verily सः *saḥ* he मन्तव्यः *mantavyaḥ* should be regarded सम्यक् *samyak* rightly व्यवसितः *vyavasitaḥ* resolved हि *hi* indeed सः *saḥ* he

Even if a man of the most sinful conduct worships Me with undeviating devotion, he must be reckoned as righteous, for he has rightly resolved. 30

The dirtiest water can be brought back to its original pure state through distillation. Even while in dirt its innate element is not lost. Man's case is much more definite than that of water. There is no such thing as eternal damnation to the sinner as some religions would have it. The unpardonable sin is a misnomer. Salvation of mankind is the supreme plan of the Divine. The more man turns to God the purer he becomes. His mind gets automatically set aright in God-thought. His good action then follows in the trail of his purified thought. He emerges as one reclaimed in virtue.

How to wean people from worldliness to godliness, thought the twin saints — Nityananda and Gouranga. They struck upon