

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

82.05.11.B

**Śrīla Śrīdhara Mahārāja:** ...especially those educated. Ordinary mass is more innocent, more receiving attitude. But so called education, that is a more heinous poison, and they will come to attack you, organised way. Fully prepared for that you are, you will have to create and to nurture.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Kuliya pasandhi* [?] Do you know? \_\_\_\_\_ [?]  
The student's community everywhere and nowadays also. When no hope the students are excited, in any country, students. So at the time of Mahāprabhu the *paliya pasandhi* [?] The student's community stood against Mahāprabhu, *paliya pasandhi*, and these expressions have been used for the \_\_\_\_\_ [?] means students. So student's community is a dangerous thing.

**Jayatīrtha Mahārāja:** We were thinking only to recruit students of a theistic temperament, when possible.

**Śrīla Śrīdhara Mahārāja:** To tackle them, we shall try to tackle them, and should not be afraid but must be careful. Carefully you must deal with them. We must not be afraid and fly away, we don't say like that, but most carefully we shall have to tackle those student class, most dangerous.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Oh! To control them, the rising ambition.

**Devotee:** Mahārāja \_\_\_\_\_ [?]

**Jayatīrtha Mahārāja:** Yes. We're not thinking to run a school for the local *guṇḍā* students, but we're thinking to bring some top classes from outside India especially.

**Śrīla Śrīdhara Mahārāja:** Yes. Wherever you'll find devotional temperament, so \_\_\_\_\_ [?]  
Then when the atheistic students they will see that, "The so call theistic students they're getting so much facility on our face," they'll come to attack.

**Jayatīrtha Mahārāja:** Achar. Ha, ha, ha. Then the theistic students will be fighting against the atheistic students. Ha, ha, ha.

**Śrīla Śrīdhara Mahārāja:** Yes. Then this Jyoti Bosh, the Mukhamantri [?] Chief Minister of Bengal, he wants to change the education wholesale. The Apa Sanskriti, Vaidic Sankrti, the ancient Sanskriti culture, all rotten. And old type means this is all evil. The new culture of \_\_\_\_\_ [?] must be reinstated here. This is all Apa Sanskriti, all bad culture, mean culture, lower culture.

Anyhow they say that if you site here and standing you'll see, but you'll have to fight that most cautiously, with all caution.

Swāmī Mahārāja has introduced Gurukula system, that may be a little better.

**Dhīra Kṛṣṇa Mahārāja:** There's a difficulty in the Gurukula system, so far that when...

**Śrīla Śrīdhara Mahārāja:** Good students does not count.

**Dhīra Kṛṣṇa Mahārāja:** Not only...

**Śrīla Śrīdhara Mahārāja:** If you give some scientific facility the scholars will be there. Otherwise the ordinary, those that cannot collect their food, they will join Gurukula.

**Dhīra Kṛṣṇa Mahārāja:** Yes. In India that's true.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Dhīra Kṛṣṇa Mahārāja:** And in the west our young students there's no continuing secondary education for them, so they return to become men in the street.

**Śrīla Śrīdhara Mahārāja:** Oh. Of course...

**Jayatīrtha Mahārāja:** This is one one the main reasons that...

**Śrīla Śrīdhara Mahārāja:** If you open college here and you recruit students from other countries then that will be another trouble. "Oh, here they're giving education to all foreigners. And we're sightseers?" So many troubles may come. Still, we shall try of course.

**Dhīra Kṛṣṇa Mahārāja:** Nimāi was telling me that you wanted a Lord Caitanya University.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. I'm too small, to want that. Nimāi is wanting.

**Jayatīrtha Mahārāja:** If you're too small to want it, then what to speak of me.

**Dhīra Kṛṣṇa Mahārāja:** It may be his wishful thinking.

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] He wants to do the whole thing at once. In Purī you have procured a big plot. You want to establish college there. Then here also whenever you have come across this spacious wide land you want to establish college. Where to begin first?

**Jayatīrtha Mahārāja:** Our Guru Mahārāja also had big plans.

**Śrīla Śrīdhara Mahārāja:** Very wide, yes, planning. That is good sign.

**Aranya Mahārāja:** That is American mentality, everything big.

**Śrīla Śrīdhara Mahārāja:** American mentality, to capture the whole world.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** World, one state. America's policy was one state world, after second world war. One state world, then there will be no quarrel. One state world, ruled from one throne.

Hare Kṛṣṇa. Hare Kṛṣṇa. Quantity and quality. Connotation and denotation. Connotation increases denotation decreases. Denotation increases connotation decreases. So this fact we are to keep in mind. If we want to deal with the highest quality we shall have to be satisfied with less quantity. And if we want to deal with the greatest denotation, quantity, then necessarily the quality is to be sacrificed.

**Dhīra Kṛṣṇa Mahārāja:** But, Mahārāja, in consideration of the audience you may have to select a particular quality for distribution.

**Śrīla Śrīdhara Mahārāja:** Oh. According to gradation, hmm? Distribution, gradation. Formerly they had many. *Jñānī* more less. And devotee further, more less.

*manuṣyāṇām sahasreṣu, kaścid yatati siddhaye  
yatatām api siddhānām, kaścin mām vetti tattvataḥ*

[“Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara.”] [*Bhagavad-gītā*, 7.3]

*bahūnām janmanām ante, jñānavān mām prapadyate  
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”] [*Bhagavad-gītā*, 7.19]

Many gave a proposal to our Guru Mahārāja, “You please be a little liberal. That is smoking and other things, eating, fish eating, smoking, then all will come under your flag. Be a little liberal. Don’t be so rigid, that these fasting, this vegetarianism, then this intoxication elimination, all these things are very troublesome for us. So if you be a little liberal then all will come under you.”

But he could not. “The restrictions are there. You must prove yourself fit by accepting these practices, and then come.”

Enemy outside, that is better than enemy inside. Hare Kṛṣṇa. We shall try to make friends more in number, no difference there. But purity must be kept at any cost, purity of purpose, purity in practice. As much as possible it must be kept, the ideal. The ideal of the banner of the pure ideal must be held fast in hand. That is very rare in the world, the purity of purpose, the high ideal.

**Dhīra Kṛṣṇa Mahārāja:** Then what was the idea of Śrīla Bhaktisiddhānta Saraswatī Thākura and the non vegetarian youth hostel? He said in one place, “You can arrange non vegetarian food to be served.” At this youth hostel.

**Śrīla Śrīdhara Mahārāja:** Oh, Swāmī Mahārāja?

**Dhīra Kṛṣṇa Mahārāja:** No. Śrīla Bhaktisiddhānta.

**Śrīla Śrīdhara Mahārāja:** What did he say?

**Dhīra Kṛṣṇa Mahārāja:** About arranging non vegetarian food.

**Śrīla Śrīdhara Mahārāja:** He told that, “Those that are not vegetarian, they should be also given shelter in the Maṭha compound, and some nearby hostel we shall contract to supply food to them, in our compound. Those that are vegetarian they should be given *prasādam* from the Maṭha. And those who are non vegetarian they’ll also be accommodated in the Maṭha compound, and arrangement should be made with a nearby hostel, they will come with non vegetarian dishes to serve them within the Maṭha.”

I told that there will be a bad name of the Mission.

“No, no. Thousands births ago I have thought it fully. We must be of Vaikuṅṭha, unconditional. So our behaviour, conduct, must be unconditional for the service of Mahāprabhu. That is, whatever is necessary we shall be prepared for that, expectants, Vaikuṅṭha. Without any prejudice we shall come out to serve Mahāprabhu.”

**Aranya Mahārāja:** Guru Mahārāja, then is it possible that someone who’s a non vegetarian, is it possible for him to get *Hari-Nāma*, to be given *Hari-Nāma*?

**Śrīla Śrīdhara Mahārāja:** Generally it is not possible, we should think, but if we can expect that very soon he may give up that bad habit, with this idea he may be given *Hari-Nāma*. That with the confidence that very soon he’ll be free from that. Because with *prasādam*, he must take *prasāda*. And

non vegetarian that may not be offered to the Lord, so when he's taking non vegetarian not taking *prasādam*. So medicine is there but diet is not proper. Something like that, non vegetarian.

Vegetarian, non vegetarian, there are non vegetarian also, Jaimini, Jain, and others. There are vegetarian, so many. So many animals are also vegetarian. But vegetarianism, that is not everything. To take *prasāda* that is.

*yajña-siṣṭāśinaḥ santo, mucyante sarva-[kilbiṣaiḥ  
bhujate te tv agham pāpā, ye pacanty ātma-kāraṇāt]*

[“Virtuous souls are liberated from all sins arising from the five different kinds of violence towards all living entities, by accepting the remnants of foodstuffs from the five great sacrifices offered to the universal demigods. But miscreants who prepare food for their own gratification simply partake of sin.”] [*Bhagavad-gītā*, 3.13]

We shall take only *prasādam*. And what can be *prasādam*? Which is offered to Nārāyaṇa. It is written there these things may be offered to Nārāyaṇa. So the animal food cannot be offered to Nārāyaṇa, so we can't take that. And some other vegetable also, the onions, and something like that may not be offered to Nārāyaṇa. We must not take that. This is the - we shall take *prasādam*. *Avasesa, yajña yajña avasesa, [?] prasādam*. Whatever we shall take that must be connected with Absolute. Otherwise we'll be bound down, action reaction.

Begin in one place, and gradually take up and go on doing. But planning and not beginning, I don't want that. Begin work in some place and gradually it may be extended.

**Jayatīrtha Mahārāja:** Yes. We thought that here in Navadvīpa was the best place to begin...

**Śrīla Śrīdhara Mahārāja:** Yes, and also, your England centre that must have attention. You have your place there, and now outside they have got one centre, you have arranged for them a centre outside. That must be developed with much attention. Or do you think that the main centre will come within your clutches, eh?

**Jayatīrtha Mahārāja:** It's hard to say. It may be in due course of time.

**Śrīla Śrīdhara Mahārāja:** But anyhow at present your England centre that was very important there you must give some attention. Or your centre in England, or South Africa, those four should be strengthened, so attention should be given to that place first. And then in India in one place, preferably in Navadvīpa, then Purī. That is my opinion.

**Jayatīrtha Mahārāja:** As far as Navadvīpa is concerned, what about in proximity of this land that Hari Charan mentioned to you?

**Śrīla Śrīdhara Mahārāja:** I prefer that Madhyadvīpa where there is no Maṭha yet. Madhyadvīpa is empty, left. In all other places there are Maṭhas but in Madhyadvīpa no Maṭha. And still it is very convenient place, in the Calcutta and Navadvīpa, the short cut. That will be a very good place. Then next I think it will be that Vidyānagara, where Sārvabhauma Bhaṭṭācārya had his notable Sanskrit College of *nyāya śāstra*. And another place to commemorate where Nimāi Paṇḍita studied from His master, Gaṅgā dāsa. Gaṅgā dāsa was the professor and Nimāi studied. That is on the other side of the Ganges. Nimāi Paṇḍita where He got His education from Gaṅgā dāsa.

**Devotee:** Māyāpur.

**Śrīla Śrīdhara Mahārāja:** To commemorate...

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That is, within a mile from Māyāpur, Yoga-pīṭha. That Gaṅgānagara, that place is known as Gaṅgānagara.

**Jayatīrtha Mahārāja:** Modadrumadwīpa, Godrumadwīpa.

**Śrīla Śrīdhara Mahārāja:** No Godruma, that is Gaṅgānagara, maybe in the part of Rudradwīpa or something, Gaṅgānagara.

[21:47 - 22:03, ?]

...Mukunda-sanjay, that is not located properly. So in commemoration of these, either Mahāprabhu's teaching, or Mahāprabhu's studying, reading or teaching. Or Sārvabhauma Paṇḍita, some connection. If you open a college in the mood of Sārvabhauma, general appreciation you may have, that Sārvabhauma. Vidyāvācaspati, he was Guru of Sanātana, and brother of Sārvabhauma. The place is also preserved there. You can have a look.

So university, Navadwīpa, or anywhere which may be suitable, but preferably all these places. For a Maṭha in Madhyadwīpa, and for educational institute this Sārvabhauma and Mahāprabhu's concern, education, to commemorate.

**Jayatīrtha Mahārāja:** In Madhyadwīpa that Nṛsimha Poli.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Nṛsimha Poli is under Godruma, that side. This side Madhyadwīpa, just on the, continuing on this eastern banks of the Ganges, went this side, southern side extension, Madhyadwīpa.

**Bhāratī Mahārāja:** Mahārāja, \_\_\_\_\_ Jīva Goswāmī \_\_\_ *sat sandarbha* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** He put up in Rādhā-Dāmodara. Sometimes in the beginning in the *āśrama* of Rūpa Goswāmī, and next, Rādhā-Dāmodara.

**Bhāratī Mahārāja:** Śyāmānanda Prabhu.

**Śrīla Śrīdhara Mahārāja:** Śyāmānanda Prabhu met him perhaps in Rādhā-Dāmodara, because at that time Rūpa Goswāmī was not present, and Rūpa Goswāmī's last *bhajan-kuṭīra*, as well as *samādhi*, is in Rādhā-Dāmodara. So it seems that in his old age Rūpa Goswāmī was under the care of Jīva Goswāmī so his *bhajan-kuṭīra* is there. And just in front there is *samādhi* of Rūpa Goswāmī. So in his last days Rūpa Goswāmī, he was in charge of Jīva Goswāmī in Rādhā-Dāmodara. And Śyāmānanda took his *dīkṣā* from Rādhā-Dāmodara.

And Swāmī Mahārāja was also, translated *Bhāgavatam* from Rādhā-Dāmodara, though *Gītā* and *Back to Godhead* came from Calcutta, but *Bhāgavatam* came from Rādhā-Dāmodara.

[26:05 - 26:50, ?]

“*Eho bāhya āge kaha āra.*” [*Caitanya-caritāmṛta, Madhya-līlā, 8.59*] What is first attraction, then go deeper. Second attraction, go deeper. Further attraction carried by first attraction. “This is good. Oh, this is better. This is best.”

**Jayatīrtha Mahārāja:** Still I can't help but think that this position behind your own Maṭha will be good at least for a small Maṭha. If you'll allow me at least to get three *bigas* of land and make one small Maṭha for Govardhana, I can at least maintain one small space here. College we'll put in some other place in Calcutta, any place, but if you'll allow me some place nearby Your Divine Grace, otherwise my future is very dim. If I have to be so far as Madhyadwīpa I may forget about...

Devotee: \_\_\_\_\_ [?]

**Jayatīrtha Mahārāja:** I'm a lazy man.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

Devotee: \_\_\_\_\_ [?]

**Jayatīrtha Mahārāja:** A small Maṭha should be allowed here.

**Aranya Mahārāja:** We'll take one aeroplane to fly from Madhyadwīpa...

**Jayatīrtha Mahārāja:** A small Maṭha, *bhajan-kuṭīra*...

**Śrīla Śrīdhara Mahārāja:** Helicopter rather, from this roof it will go.

Devotee: \_\_\_\_\_ fifteen, ten, twenty minutes in rikshaw.

**Jayatīrtha Mahārāja:** For big Maṭha all the disciples can stay there.

**Śrīla Śrīdhara Mahārāja:** And for a motorcar, in a car, how many minutes work?

**Dhīra Kṛṣṇa Mahārāja:** Car? Five minutes.

**Śrīla Śrīdhara Mahārāja:** Five minutes. This Madhyadwīpa project, five minutes.

**Dhīra Kṛṣṇa Mahārāja:** Over the bridge?

**Śrīla Śrīdhara Mahārāja:** You have not seen the place?

**Dhīra Kṛṣṇa Mahārāja:** No.

**Jayatīrtha Mahārāja:** We'll develop \_\_\_\_\_ [?] at least to build a *bhajan-kuṭīra* and small temple here. At least I need one small, three *bhigas* of land, and just a *bhajan-kuṭīra* and one temple of Girirāja. He has to allow me at least this much, to be just nearby.

**Dhīra Kṛṣṇa Mahārāja:** He wants a credit note. \_\_\_\_\_ Gupta Govardhana.

**Śrīla Śrīdhara Mahārāja:** The cat is out of the bag. He wants a place in Gupta Govardhana for his Girirāja.

**Jayatīrtha Mahārāja:** As a Dāsa Goswāmī Maṭha, Gupta Govardhana Mandeer. Just a small place only \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That is not small, that is \_\_\_\_\_ [?]

**Jayatīrtha Mahārāja:** I'll only take four *bhigas*, I'll take half a *bhiga*, one *kata* [?] I'll take.

I shouldn't be on his property, some distance away from his property. I can worship his property from a distance.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Aranya Mahārāja:** Just like Haridāsa Ṭhākura, he did not stay in Purī, but stayed just in the sight of the *cakra*. So he just wants to be able to see the *cakra* of your temple.

**Jayatīrtha Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Udistiti haya ninda laksan* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

**Devotees:** \_\_\_\_\_ [?]

**Dhīra Kṛṣṇa Mahārāja:** I think you'll have to accept Madhyadwīpa for now and pray for his mercy at some later date.

**Jayatīrtha Mahārāja:** I don't think that I'll be able to sustain myself. I don't know if it's possible for me to live so far away as Madhyadwīpa. Staying outside is one thing, but coming here to Navadwīpa and staying so far away as Madhyadwīpa, the idea is not appealing to me.

**Śrīla Śrīdhara Mahārāja:** That is *smaraṇarca* and this is *pāda-sevanam*. But Lakṣmī Devī here. She could not get entrance into *rasa*, Lakṣmī Devī. High command. Hare Kṛṣṇa.  
Gaura Hari. Gaura Hari. Gaura Hari. *Pāda-sevanam*.

**Jayatīrtha Mahārāja:** That is, that's *smaraṇam*, Kumāras, Madhyadwīpa.

**Dhīra Kṛṣṇa Mahārāja:** Satya Ṛṣi. Naimiṣāraṇya.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Dhīra Kṛṣṇa Mahārāja:** And Bhaktivinoda Ṭhākura said that Sūta Goswāmī he spoke to the sages of Naimiṣāraṇya about Mahāprabhu, about Gaurāṅga.

**Śrīla Śrīdhara Mahārāja:** Yes. Naimiṣāraṇya. And the *līlā* of Mahāprabhu was so intense that Mahādeva he was perplexed and left his own carrier, Nandī, and he took the swan, the carrier of Brahmā and ran towards the *līlā* ground. *Chari korova pancanam chari visasan hamsa vahana* [?] He lost his power of discrimination. Anyhow the Brahmā's *vahana* was near, he captured that and ran to see the *līlā* is going away, will pass away, he ran.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

**Dhīra Kṛṣṇa Mahārāja:** No one but Bhaktivinoda Ṭhākura has presented such information, or pastimes.

**Śrīla Śrīdhara Mahārāja:** No. It was in *Bhakti-ratnākara*. *Bhakti-ratnākara* is the first book that gave information about the *līlā*. *Caitanya-Bhāgavat* first, first book is *Caitanya-Bhāgavat* about Mahāprabhu. Then came *Caitanya-caritāmṛta*, then *Caitanya-maṅgala*. In Sanskrit also Murārī Gupta, most original. And then Śivānanda Sen's son, Kavi Karṇapūra, original literature. Murārī Gupta, Kavi Karṇapūra, in Sanskrit. And in Bengali, *Caitanya-Bhāgavat*, then *Caitanya-maṅgala*, *caritāmṛta*. Then more than a hundred years after, that *Bhakti-ratnākara*. Then there is one *Narottama-vilāsa*, afterwards. Then *Advaita-maṅgala*. There are so many books have written about. But the most authentic is *Caitanya-caritāmṛta*. Then there is one *Gaura-candrodaya* in Sanskrit, written in Orissa, one scholar in Oriya scholar, *Caitanya*, *Gaura-candrodaya*. Hare Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** But Mahārāja, my point is that Bhaktivinoda Ṭhākura he was here shortly. He was here only a few years ago, and still he's delivering original information about the pastimes of Caitanya Mahāprabhu.

**Śrīla Śrīdhara Mahārāja:** Yes. He came to that level of experience. Sometimes he was graciously shown that *līlā*. Our earnest hankering can take us to that plane, take us nearer there.

Bhaktivinoda Ṭhākura in his dream he's wandering in the sky taking *Hari-Nāma*. There is a court in the Yāmarāja quarter, he saw. Yāmarāja sitting with Brahmā, Nārada, and others, to discuss a point.

*api cet sudurācāro, bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]

[*Bhagavad-gītā*, 9.30]

"Whatever be his practices, but if he's exclusively given to Myself, he should be considered as pure devotee, *samyag vyavasito hi saḥ*. And whatever he's doing that is cent percent right."

Then,

*kṣipram bhavati dharmātmā, [śāśvac-chāntim nigacchati  
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]*

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." ] [*Bhagavad-gītā*, 9.31]

The next passage, "Very soon he will be a man of good practice, *dharmātmā*, dutiful." Now the question comes. "*Bhajate mām ananya-bhāk*, what is this *ananya-bhajan*?"

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." ] [*Bhagavad-gītā*, 18.66]

That is *ananya-bhajan*. Again he will be *dharmātmā* very soon. How to adjust?

*kṣipram bhavati dharmātmā, śāśvac-chāntim nigacchati  
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati*

"My devotees are never doomed, you go and promise to the public."

Then how to adjust that after he became *ananya-bhāk*, that he gave up all sorts of duties and surrendered to Kṛṣṇa, then *ananya-bhajan*. Then *kṣipram bhavati*, again he will be a dutiful man. How to adjust? What is the purpose behind when Kṛṣṇa delivered this *śloka*, this advice?"

Then someone saw Bhaktivinoda Ṭhākura there, he's walking on the sky, as if, taking *Hari-Nāma*. And then one suggested, "Oh, we may refer this to that devotee. He'll be able to give real meaning here."

Then Bhaktivinoda Ṭhākura was intimated and he went there. Then he was asked, "That what will be the adjustment? One, he's *ananya-bhāk*, he has left all sorts of duties and surrendered to Kṛṣṇa, that is *ananya-bhāk*, *bhajate mām ananya-bhāk*. Again in no time he will be seen that he's very dutiful, *dharma*, *svadharmā* means *varṇāśrama dharma*. How we can adjust?"

Then Bhaktivinoda Ṭhākura he told, *kṣipram bhavati dharmātmā, śāśvac-chāntim nigacchati, mantavyaḥ kavi*. "Who will be able to form that opinion, who will have faith that this *ananya-bhāk*, the exclusively devoted person, *sādhur eva sa mantavyaḥ*, he's really a *sādhur*, a pure man. Who can think that, he'll be *dharmātmā*. Not that *ananya-bhajana* man, but who will consider him to be pure, he will be seen in no time very dutiful in his life, *dharmātmā*."

In this way, I have in my *Gītā* I have done. I also say,

*api cet sudurācāro, bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ, [samyag vyavasito hi saḥ]*

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]

[*Bhagavad-gītā*, 9.30]

Try to attend it, *sādhur eva sa mantavyaḥ*, he should be thought to be reckoned certainly as *sādhur*, honest man. \_\_\_\_\_ [?] Is it? How it is possible that he should be considered an honest man, *sudurācāro*? *Sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*. Who's remarking, who's giving such remark, what he says that is all right. The man who's giving this remark, *mantavyaḥ*, the conclusion, that one who's a surrendered soul to Kṛṣṇa, whatever be his external practices, he should be thought to be of the purest type. Then, a little for, *sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*, the answer to that, that his remark is well considered. What he says that is true cent percent. Then comes, *kṣipram bhavati dharmātmā*. And who can give remark in such a way, he will be purified very soon.

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