

# EKA-SARANA (এক-শৰণ) : THE FORSAKING OF ALL DHARMAS

Sonaram Chutiya

Tr. by Arunava Gupta

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ATributeToSankaradeva.org presents the English Translation of Vaisnavite scholar Sonaram Chutiya's 'EK-SARANAT SARVA DHARMA TYĀG' (এক-শৰণত সৰ্ব ধৰ্ম ত্যাগ).

For the original paper in Assamese, click [here](#).

*Eka-Sarana, or Sole-Refuge to Krishna (God) - the path of Transcendental Devotion, is the main plank of Sankaradeva's creed, the pith and marrow of His religion, and we, at 'ATributeToSankaradeva.org' feel extremely proud and happy to present the English translation of three remarkable papers on this topic by the venerable Vaisnava scholar of Assam, Shri Sonaram Chutiya, former president of the Srimanta Sankaradeva Sangha and also a recipient of the Srimanta Sankaradeva Award. For the other two papers, click below: -*

- [http://www.tributetosankaradeva.org/bhakti\\_ratnakarara\\_adharat\\_eka\\_sarana\\_tattva\\_trans.pdf](http://www.tributetosankaradeva.org/bhakti_ratnakarara_adharat_eka_sarana_tattva_trans.pdf)
- [http://www.tributetosankaradeva.org/Sarana\\_trans.pdf](http://www.tributetosankaradeva.org/Sarana_trans.pdf)

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**Eka-Sarana** is the main substance of the *Gita*. The mul sloka (supreme sloka) of Eka-Sarana (Absolute-Refuge) is: -

sarva-dharman parityajya  
mam ekam saranam vraja  
aham tvam sarva-papebhyo  
moksayisyami ma sucah  
[Gita, 18.66]

Its [Assamese] translation: -

সৰ্ব ধৰ্ম এৰি এক-শৰণ সাক্ষাত ।  
সুদৃঢ় বিশ্বাসে সখি লৈয়োক আমাত ॥  
নকৰিবা ভয় হেৰা কৰো অঙ্গীকাৰ ।  
সমস্ত পাপতে মই কৰিবো নিস্তাৰ ॥  
[শ্ৰী শংকৰদেৱ]

sarva dharma eri Eka-Sarana sāksāt /  
sudridha bisvāse sakhi loiyoka Āmāt //  
nakaribā bhaya herā karo angikār /  
samasta pāpate Mai karibo nistār //  
[Sri Sankaradeva]

Again: -

গীতাত মাধৰে কহিলন্ত অৰ্জুনত ।  
তাজিয়োক সখি ধৰ্ম কৰ্ম তীৰ্থ ব্ৰত ॥  
কেৰলে শৰণ মোত লৈয়ো ধনঞ্জয় ।  
ৰাখিবো সৱাতে মই নকৰিবা ভয় ॥  
[শ্ৰী মাধৱদেৱ]

Gitāta Mādhave kahilanta Arjunata /  
tyajiyoka sakhi dharma karma tirtha brata //  
kevale Sarana mota loiyō Dhananjaya /  
rākhibo savāte mai nakaribā bhaya //

In the Gita, Madhava said to Arjuna,  
“Forsake, O Beloved Friend, all dharmas and karmas, tirthas and vratas [i.e., all rites and rituality].  
O Dhananjaya! Take refuge only in Me;  
I shalt keep (protect) Thee always, do not fear.”  
[Sri Madhavadeva]

In connection with interpreting (vyākhyā) this great sloka, Sri Sankaradeva has written: -

*“Madbhaktaiva sarvam bhavisyatiti drdha visvāsena vidhikainkaryam tyaktvā Madekasarano bhava  
| evam pravarttamānah karmatyāga nimittam pāpam syāditi mā sucah sokam mā kārsih atah tvam  
Mām saranam vraja yāhi | Māmeva saranam kuru | tvāmaham sarva pāpebhyo moksayisyāmi | -  
ityādi Bhagavadvacanānusārena tadekasaranatayā nirguna bhaktyaiva Bhagavat prāptirnānyatheti  
nirnitam |”*

The translation of this vyākhyā (interpretation): -

সমস্ত গীতাৰ মৰ্ম উদধাৰিয়া আনি ।  
অৰ্জুনক কৃপায়ে কহন্ত চক্ৰপাণি ॥  
শুনিয়ে অৰ্জুন শূনা বান্ধৱ পৰম ।  
কহোঁ গুহ্যতমতো পৰম গুহ্যতম ॥  
সিজয় সমস্ত ধৰ্ম মোৰ ভকতিত ।  
সুদৃঢ় বিশ্বাস হেন কৰিয়া বুদ্ধিত ॥  
তেজি বিধি কিংকৰ যতেক ধৰ্ম গণ ।  
কেৰল মোতেসে এক হুয়োক শৰণ ॥  
কৰ্মত্যাগ নিমিত্ত সিজয় পাপচয় ।  
ইটো শোক নকৰিবা তুমি ধনঞ্জয় ॥  
যিহেতু আমাত তুমি লৈলাহা শৰণ ।  
সৰ্বপাপহন্তে মই কৰিবো ৰক্ষণ ॥  
[ৰামচৰণ ঠাকুৰ]

samasta Gitāra marma uddhāriyā āni /  
 Arjunaka kripāye kahanta Cakrapāni //  
 suniyo Arjuna sunā bāndhava parama /  
 kaho guhyatamato parama guhyatama //  
 sijaya samasta dharma mora bhakatita /  
 sudridha bisvāsa hena kariyā buddhita //  
*teji bidhi kinkara yateka dharma gana /*  
*kevala Motese Eka huyoka Sarana //*  
 karmatyāga nimitta sijaya pāpacaya /  
 ito soka nakaribā tumi Dhananjaya //  
 yihetu Āmāta tumi loilāhā Sarana /  
 sarbapāpahante Mai karibo raksana //  
 [Ramacarana Thakura]

Retrieving the essence of the entire Gita,  
 Lord Cakrapani tells Arjuna in the Gita,  
 “Listen, O My Most Beloved Friend!

I now reveal before you the Supreme Secret, the most confidential of them all -  
 Through My Devotion, all dharmas are realized;  
*therefore, knowing this, with unshakable resolution,*  
*forsaking all dharmas, the slaves of vidhi (rules, injunctions),*  
*take Eka-Sarana (Sole-Refuge) in Me alone.*  
 ‘Discarding karma, papa (sin) will occur’ -  
 let you not have this fear, O Dhananjaya!  
 Since you have taken Sarana (Refuge) in Me,  
 I shall save you from all sin”.

Studying the **Gita Sastra**, the thinkers of all religions of all regions of the world have obtained satisfaction. But the most surprising thing is that apart from **Mahapurusa Srimanta Sankaradeva and Madhavadeva**, no other Mahapurusa of the Hindu religion or the Sanatana Dharma has given primacy to this Eka-Sarana sloka of the Gita. Regarding this great tattva (Truth) – Eka-Sarana - what the Vaisnava scriptures have opined, let us have a look.

In the 2<sup>nd</sup> sloka of the **Bhagavata**, Vyasa Deva has declared: -

dharmah projjhitakaitavo ‘tra paramo nirmatsaranam satam  
 vedyam vastavam atra vastu sivadam tapatrayonmulanam /  
 SrimadBhagavate mahamunikrte kim va parairisvarah  
 sadyo hradyavarudhyate ‘tra krtibhih susrusubhistatksanat //  
 [Bhagavata, 1/1/2]

In this Bhagavata Sastra, only the Supreme Religion of Devotion to Isvara, of those true seekers devoid of matsara (arrogance) who are un-hypocritical ie. bereft of any desire, and **Sri-Krishna**, the Supreme Spirit and Supreme Soul Who is the eradicator of the three tapas (heats; flames) born out of maya (nescience), viz. (1) the ignorance regarding sanatana dharma, (2) the aversion towards God and (3) the feeling of aham (I-ness; false pride) in mind and body, and Who is the [Supremely] Beneficial Supreme Reality and Object to be known, has solely been determined. Whoever wishes to listen [to It] in this regard, in the heart of that Bhagavan Purusa (God Person), God presents Himself and is immediately captured.

That which has determined **Naiskarmya** along with **Bhakti** (Devotion), the establisher of jnana and vairagya; for revealing such a **Bhagavata Sastra**, Lord Bhagavanta has been saluted.

namas tasmai Bhagavate Vasudevaya saksine /  
ya idam krpaya kasmai vyacacakse mumuksave //  
[Bhagavata, 12/13/20]

In other words, salutations have been offered to the Witness of All (sarva-saksi), Lord Vasudeva, He Who had revealed the instruction (*upadesa*) of the Maha-Bhagavata for the very first time before the Moksa-desiring Brahmā.

On the worldly plane, devotion to father and mother, and other social qualities are beneficial to body and mind, but Devotion to God is incomparable, *non-pareil*. [It is for this that one should be of extreme gratitude for those Great Souls Who show the path of Hari-Sevā which saves one from the death. It is for this reason that Risabha Deva, the Lord's Avatara, has given the following *upadesa* (counsel) to the sons: -

gururna sa syatsvajano na sa syat pita na sa syajjanani na sa syat /  
daivam na tatsyanna patisca sa syanna mocayed yah samupeta mrtyum //  
[Bhagavata, 5.5.18]

Meaning, through whose help one cannot protect oneself from the death [the cycle of trans-migratory existence] that dances over the head of man, that guru is not guru, that relative is not a relative, that father is not a father, that mother is not a mother, that god is not god, that lord is not lord. For this reason only, when guru Sukra attempted to prevent Bali from offering dāna (charity) [to Visnu] by saying to him, “sarvastasvam Visnavedattva mudha vartisyase katham” (“O Fool! How will you, by offering your all to Visnu, live!”), Bali had disregarded the advice of his own guru (Sukra). [Similarly,] Bhakta Vibhisana had disobeyed his elder brother Ravana, the Supreme Bhakta, Prahlada, his own father and guru, and Bharata, his own mother (Kaikeyi). Nanda, the king of the Gopas, and the other Gopas, for the satisfaction of Krishna, had sacrificed the worship (puja) of Indra and the Vipra-Patnis (Wives of the vipras) also did not listen to the prohibitory words of their karma-conceited vipra husbands.

In the *Brihannaradiya Purana*, it has been said: -

“Hari-bhakti paranam hi sanginam sangamasritah / mucyate sarvapapebhyo mahapatakavanapi //”

Meaning, in the company of the persons who are Hari-Bhakti Parayana, inclined to the Devotion of Hari, all sins of even the mahapatakis (great sinners) get destroyed.

In the *Hari-Bhakti-Sudhodaya*, it is found: -

“arcayitva tu Govindam tadiyannarcayantise / na te Visnu prasadasya bhajanam dambhikojanah //”

Meaning, that one who worships God, but does not worship His Devotees, that arrogant one never receives the Lord's kripā (Grace).

Siva, the Parama Vaisnava (Great Vaisnava), has said to Parvati: -

“aradhananam sarvesam Visnoraradhanam param / tasmad parataram devi tadiyanam samarcanam // ”  
[Padma Purana]

Meaning, among all pujas, the puja of **Visnu** is supreme. But superior even to Visnu-puja is the puja (worship) of the **Bhaktas**.

In the *Aditya Purana*: -

“ye me Bhakta-janah partha na me Bhaktasta te janah / Madbhaktanam ca ye bhakta mama bhaktasta  
te narah //”

Meaning, [**Krishna** says,] without doing devotion to My Bhaktas, nobody can become My Bhakta. Therefore, for becoming My Bhakta, no other sadhana (means) apart from Bhakti is necessary. Bhakti alone is, for the Bhakta, the most solid means.

In the *Skanda Purana* is found: -

“sa karta sarvadarmanam bhakto yastava Kesava //”

“O Hari! The one who hath become Thy Bhakta, for him, every religion is performed.”

After being defeated in battle by Vritrasura, the devatas (gods), taking **Sarana** (sole-refuge) in Bhagavanta, had said to Him:-

avismitam tam paripurnakamam  
svenaiva labhena samam prasantam /  
binopasarpatyaparam hi valisah  
svalangulenatitritatartti sindhum //  
[Bhagavata, 6/9/22]

Meaning, ‘O Lord! Only the fools rely on the assistance of others leaving Thee. They who seek the shelter of other deities may only be compared with such persons as who harbor the wish of crossing the ocean by catching hold of the tail of a dog’.

An echo of this message is found in the *Padma Purana* also: -

“yathadhritvasunah puccham tarttomicchetsaritpatim / tatha tyaktva Harim sevyamanyopasanaya  
bhavam //”

Meaning, attempting to cross the ocean seizing the dog’s tail and attempting to cross the world-ocean by worshipping other deities forsaking the [Supremely] worshipful **Sri-Hari**; both these attempts are of a similar kind.

How Devotion to Visnu saves the devotee from the dosas (faults; blemishes) of caste, varna etc., that is also worthy of attention. **Lord Sri-Krishna** [in the *Bhagavata*], says to Uddhava: -

bhaktih punatimannistha svapakanapi sambhavat //  
dharmah satyamayopeto vidya va tapasanvita /

madbhaktyapetamatmanam na samyak prapunati hi //  
[Bhagavata, 11.14.21-22]

‘My Ananya-Bhakti (Sole-Devotion) frees even the Candalas (outcasts) from the blemishes of caste and purifies them. Even if one be endowed with satya (truth) and daya (kindness), even that knowledge which is endowed with tapa (austerity) cannot completely purify a person who is devoid of My Devotion’.

Therefore, for the welfare of the jiva (individual), *the only requisite is Devotion to Visnu*, not any other dharma (path).

“smartavyah satatam Visnuvismartavyo na jatucit / sarvevidhinisedhah syuretayoreva kinkarah //”

“(In the field of dharma,) *the only duty to be performed is the non-stop remembrance (smarana) of Visnu*; what is not to be done is the non-remembrance (vi-smarana) of Visnu. All other vidhi-nisedhas (injunctions, positive and negative) are the servant (kinkara) of only these two [ie. the remembrance and non-remembrance of Visnu].”

**Srimanta Sankaradeva** also has said: -

সমস্ত লোকৰ ধৰ্মক এৰি ।  
বিষ্ণুৰ নামক সততে ৰডি ॥  
সিজনে যি গতি লভিবে সুখে ।  
সমস্ত ধাৰ্মিকে নপাইবে দুখে ॥  
জানিয়া হৰিক সততে শ্ৰব ।  
ক্ষনেকো নপাসৰিবাহা নৰ ॥  
যত মহাপুণ্য মহা পাতেক ।  
ই দুইৰো কিংকৰ জানা প্ৰত্যেক ॥  
[শংকৰদেৱ, পাষণ্ড মৰ্দন]

samasta lokara dharmaka eri / Visnura nāmaka satate radi //  
sijane yi gati labhibe sukhe / samasta dhārmike napāibe dukhe //  
jāniyā Harika satate smara / ksaneke napāsaribāhā nara //  
yata mahāpunya mahā pāteka / i duiro kinkara jānā pratyeka //  
[Sankaradeva, *Pāsanda Marddana*]

Of all realms, forsaking all religion / [but] with the **Name of Visnu** in constant recitation //  
the state that one happily obtains / all other dhārmikas do not, suffering pains //  
*knowing this, O man! always remember Hari / never even for an instant forget Hari //*  
all great merits there are, all great sins / know all as servants  
of these two means//

Lokacara or laukika practices and vedacara or the path of karma of the Vedas - liberation from these two cannot be achieved by the weak at heart nor can the mere thought of liberation do the job. In order to be able to extricate oneself from laukika and vedic karmas, one must [first] receive the Lord’s Grace. In his *upadesa* (advice) to king Pracinarbarhi, **Sri Narada Deva** has declared: -

yadayamanugrhnati bhagavanatmabhavitah /  
sa jahati matim loke vedeca parinisthitam //  
[Bhagavata, 4.29.46]

Meaning, in repeatedly contemplating [the Lord] in heart, at what time Bhagavanta bestows His favor, only at that time, that particular individual is freed from his adhering faith in the path of vedic karma and all laukika practices. The translation of it is given in the *Bhakti-Ratnavali* of Madhavadeva:-

প্রাচীন বর্হিৰ আগে কৈলা নিষ্ঠ কৰি ।  
যাক যি কালত অনুগ্রহ কৰ হৰি ॥  
তবে সিটো লৌকিক বৈদিক কৰ্ম পথে ।  
পৰম নৈষ্ঠিক মতি তেজিবে সততে ॥  
[পদ ২৫৬, ভক্তি-ৰত্নাৱলী, মাধৱদেৱ]

prācina barhir āge koilā nistha kari / yāka yi kālata anugraha kara Hari //  
tabe sito loukika boidika karma pathe / parama noisthika mati tejibe satate //  
[Pada 256, *Bhakti-Ratnavali*, Madhavadeva]

Before Pracina Barhi, he told certainly  
“On whichever person at whatever time, He does favor (*anugraha*), Lord Hari  
only then, his blinding faith in the path of laukika and vedic karma,  
that person will forsake, completely.”

[A very surprising thing; in the editions of the *Bhakti-Ratnavali*, edited by different individuals, published till now, the use [substitution] of the word ‘nāstika’ (atheistic) for ‘noisthika’ (pertaining to faith) has completely inverted the purport of the passage. This is either conspiratorial wickedness or rank ignorance (on the part of these publishers).]

It is further found in the *Srimad-Bhagavata*: -

aagyaayaivam gunan dosan mayadistanapi svakan /  
dharman santyajya yah sarvan mam bhajate sa sattamah //  
[Bhagavata, 11/11/32]

[The Lord’s Words]

The one, who, in spite of knowing fully well that guna (virtue) lies in observing My upadesa [as contained] in the vedas and the varnasrama dharma, and dosa (fault; demerit) lies in forsaking them, engages in My bhajana (*sole-devotion*), disregarding the words of the vedas, for Me, that one alone is the Best among the Sadhus (holy persons; virtuous ones).

It is our request that this sloka be compared with the Eka-Sarana sloka of the Gita (already referred to above). As an utterance emanating from the mouth of the Lord Himself, **Sri Sankaradeva** also has declared: -

তোমৰাসৰে মোৰ অৰ্থে আতি ।  
এৰিলা বেদধৰ্ম যত জ্ঞাতি ॥  
বাঢ়োক তোমাৰ প্ৰেম ভকতি ।  
ভৈলো অন্তৰ্ধান এহি যুগুতি ॥  
[ৰাস-ক্ৰীড়া, শংকৰদেৱ]

tomarāsave mora arthe āti / erilā bedadharmā yata jnāti //  
bādhoka tomāra Prema Bhakati / bhoilo antardhāna ehi yuguti //  
[Sankaradeva, *Rāsa-Kridā*]

[The Lord said to the Gopis]

For My sake you all have left all veda-dharma (principles enjoined by the Vedas) and even your own [loved] ones. Let your Loving Devotion to Me be enhanced; for this reason only I had disappeared [from your midst].

In spite of having got so many assurances from the Lord to His [single-minded] devotees forsaking karma-kanda (the path of ritualism) and veda-dharma, so many counsels of abhaya (fearlessness), so many blessings from Him, why is there so much of reluctance to relinquish karma and dharma? Is it not showing lack of faith in the *Gita* and the *Bhagavata* Which have the Words of God Himself as their verdict?

The ones who have set foot on the path of the **Lord's Bhakti**, if their wish [for obtaining the Lord's devotion] is sincere and genuine, then certainly other forms of dharmas are to be discarded, else they [the other dharmas] will prove to be impediments in the way of Bhakti.

Even if the one entering into the Bhakti Marga (Path of Bhakti), forsaking sva-dharma, becomes corrupt [ie., falls from the path of devotion] or dies before completion [of his sādhanā], then also, no harm (akalyāna) is done. **Narada Deva** [in the *Bhagavata*] has said to Vyasa Deva: -

tyaktva svadharmam caranambujam Harerbhajanpakko 'tha patettato yadi /  
yatra kka vyabhadramabhudamusya kim ko vartha  
apo 'bhajatam sva dharmatah //  
[Bhagavata, 1.5.17]

So that its meaning might be easily comprehensible to all, the kripālu (compassionate) Guru has written: -

স্ব ধৰ্মক তেজি ভজে কৃষ্ণক সম্প্ৰতি ।  
তাত প্ৰেমপূৰ্ণ য়েৰে নভৈল ভকতি ॥  
ভৈল ব্ৰহ্ম যদিবা অল্পতে গৈল প্ৰাণ ।  
জানা নাহি তথাপি তাহাৰ অকল্যাণ ॥  
[শংকৰদেৱ]

sva dharmaka teji bhaje Krishnaka samprati /  
tāta premapurna yeve nabhoila Bhakati //  
bhoila bhraستا yadibā alpate goila prāna /

jānā nāhi tathāpi tākāra akalyāna //  
[Sankaradeva]

“The one who, forsaking sva-dharma (one’s dharma determined by one’s station in life), engages in the **bhajana of Krishna**, presently, even if he does not attain to the culmination of his Loving Devotion on account of his becoming corrupt or his passing prematurely, know that, even then, there is no akalyāna (harm) done to him.”

Again, question may arise, is not the repayment of the six 'rinas' (debts) the congenital responsibility of every varnasrami?

devatāpitribandhunāmrisibhutanrinām tathā / rini syāttadadhinasca varnādi janma mātratah //  
[Visnu Samhita]

These debts are (1) the debt to the gods (deva-rina), (2) the debt to the manes (pitri-rina), (3) the debt to the friends (suhrida-rina), (4) debt to the seers (risi-rina), (5) debt to the elements (bhuta-rina) and (6) debt to man (nara-rina) (nara-rina and suhrida-rina are held as one). How one can clear oneself of these five debts (rinas) is given in the Garuda Purana: -

“adhyapanam brahmayajnah pitriyajnastta tarpanam /  
homo daivo valirbhauto nriyajno'tithi pujanam //”

But that the Bhaktas are *completely free* from even these debts (rinas) is declared by **Siddha Karabhajana** before King Nimi in the Bhagavata: -

devarsibhutaptanrnam pitrnam na kinkaro nayamrni ca rajan /  
sarvatmana yah saranam saranyam gato Mukundam parihrtya karttam //  
[Bhagavata, 11/5/41]

**Mahapurusa Madhavadeva's** rendering makes the meaning of both these slokas very clear: -

পিতৃ ভূত পতি দেৱ ঋষি সুহৃদৰ ।  
উপজিলে আসম্ভাৰ ঋণি হোৱে নৰ ॥  
হোমে দেৱ ঋণ সুজে তৰ্পণে ঋষিৰ ।  
বলিদানে ভূত শ্ৰাদ্ধ আদিয়ে পিতৃৰ ॥  
সমভাৱে সুহৃদ সৰৰ সুজে ঋণ ।  
এহিমতে ঋণী সদা ভকতি বিহীন ॥  
কায় বাক্য মনে কৰি নিশ্চয় যিজন ।  
মুকুন্দৰ চৰণত পশিল শৰণ ॥  
তাৰ ঋণ সুজা সৰে গৈল সমস্তৰে ।  
নকৰিয়ো ঋণী আৰ নুহি সিটো নৰে ॥

pitri bhuta pati deva risi suhridara /  
upajile āsambāra rini hove nara //  
home deva rina suje tarpane risira /  
balidāne bhuta srāddha ādiye pitrira //

samabhāve suhrida savara suje rina /  
ehimate rini sadā bhakati bihina //  
kāya bākya mane kari niscaya yijana /  
Mukundara Caranata pasila Sarana //  
tāra rina sujā save goila samastare /  
nakariyo rini āra nuhi sito nare //

The manes, the masters of the bhutas (elements), the devas (deities; demi-gods), the risis and the suhridas (friends);

on taking birth a man falls in debt to these.

Through homas (kindling of the sacred fires), the debt to the deities is repaid, through tarpanas (oblations), the rishis’,

through sacrifice, the elements’ and through srāddhas etc, the fore-fathers’.

And through sama bhāva, the debt to the suhridas is repaid;

in this manner, the one who is bereft of devotion (bhakti) is perpetually in debt.

But the one who, resolving firmly in body (kaya), mind (mana) and speech (vakya),

takes **Sole-Refuge (Eka-Sarana)** at the **Feet of Mukunda**;

his debt to all these (five) entities is immediately repaid.

Even without performing any of these (five) rites, he is not indebted to them.

About the religious conduct prescribed for the Vaisnavas, the *Vasistha Samhita* has clearly declared: -

“nityam naimittikam kamyam danam sankalpamevaca / daivam karma tatha paitram na kuryad  
Vaisnavo grihi //”

Meaning, for the Vaisnava householder, *there is no necessity of doing any nitya-naimittikas* (daily and occasional observances), sakama karmas (interested rituals), deva pujas (worship of deities), pitri tarpanas (oblations to the manes), danas (charities), samkalpas (vows) etc.

The direction of the *Skanda Purana*: -

“arcite deva devese abjasankhagadadhare / arcitah pitaro deva yatah sarvamayo Harih //”

“Worshiping the Conch-Discus-Mace-Lotus wielding **Lord Visnu**, the worship of all the manes (pitris) and all the gods (devatas) is done, because God (Bhagavan) is all-god [all-embracing] (sarva-deva-maya).”

And therefore do we close our discussion quoting the words of the ideal Dasya-Bhakta, the inquisitive **Uddhava**: -

tapatrayena ‘bhihatasya ghore samtapyamanasya bhavadhvanisa /  
pasyami nahanyaccharanam tavanghrividvatapatradamrtabhivarsat //  
[Bhagavata, 11/19/9]

কেৱলে শৰণ্যেদেৱ ঈশ্বৰ মাধৱ ।  
শুনিয়ে কৃষ্ণক যেন বুলিলা উদ্ধৱ ॥

হে কৃষ্ণ ইটো ঘোৰ সংসাৰ পন্থত ।  
তিনি তাপে অতিশয় হুয়া আছে হত ॥  
তযু পাদ-পদ্ম ছায়া ছত্র বিনে তাৰ ।  
নাহিকে শৰণ আৰ তাপ এৰাইবাৰ ॥  
তোমাৰ চৰন-যুগ ছত্র বিপৰীত ।  
ছায়া কৰি সৰ্বদিশে বৰিষে অমৃত ॥  
হোৱয় কৃতার্থ লৈলে তাহান্তে শৰণ ।  
এহিমাণে সংহৰিলো উদ্ধৱ বচন ॥

kevale saranya-deva Isvara Mādhava /  
suniyo Krishnaka yena bulilā Uddhava //  
he Krishna ito ghora samsāra panthata /  
tini tāpe atisaya huyā āche hata //  
tayu pāda-padma cāyā chatra bine tāra /  
nāhike Sarana āra tāpa erāibāra //  
tomāra Carana-yuga chatra bipolarita /  
chāyā kari sarbbadise barise amrita //  
hovaya kritārtha loile tāhānte Sarana /  
ehimāne samharilo Uddhava bacana //  
[Madhavadeva, Ratnavali]

Lord Madhava is the One and Only Saranya-Deva (Deity of Refuge). Listen to what Uddhava said to Krishna, “Oh Krishna! I am (almost) killed in this dreadful path of the world being victimized by the three sorrows. I have no other shelter to escape from their attack save and except the shade of the umbrella of Thy Lotus Feet. Thy Feet are an umbrella so wonderful that they shower nectar while spreading shade on all sides. The one who takes shelter (Sarana) in Them achieves [Supreme] Accomplishment”. At this I conclude the word of Uddhava.

The final siddhanta (verdict): -

ধৰমক কৰমক গৰবক ছোৰি ডাকি বোলহু ৰাম ৰাম ॥  
[মাধৱদেৱ]

“dharamaka karamaka garabaka chori dāki bolahu Rama Rama //”  
[Madhavadeva]

“Forsaking all dharmas (paths; religions), karmas (rituals; works) and garba (ego; pride), utter out aloud the Name of Rama”

[Source: - ‘EK-SARANAT SARVA DHARMA TYĀG’, ‘Vaisnava Pandit Sonaram Chutiya Racanawali’, Srimanta Sankaradeva Sangha, 1998;

Although we have tried our best to faithfully adhere to the original, we admit that it is impossible to convey the spirit of the original in the case of writings of this stature. As such, our translation is most imperfect and we seek forgiveness from all, including the author, for any lapse on our part – translator]

[For a brief background, see [http://www.tributetosankaradeva.org/eka\\_sarana.htm](http://www.tributetosankaradeva.org/eka_sarana.htm)]

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