

VII.

S T A T E M E N T. I.

Indicating the sources from which my information has been derived and the extent to which I have based my work on the works of - others and the portion of my Thesis which I claim as original.

As regards the first and the seventh chapters as well as the Appendix, the facts and ideas have been taken from the authoritative works on Devotion, Philosophy, Religion, Ethics and Mysticism given in the Bibliography. As regards the remaining chapters i.e. chapters 2 to 7 and 8, the matter is mostly derived from the Bhāgavata Purāna and the works based thereon as shown in the Bibliography. But the tracing of the Devotional current and its - different trends, in India and abroad, from the Vedic times down to modern times is quite original. Besides, the critical examination, exposition and interpretation of the Bhakti cult of the Bhāgavata Purāna are my own.

In short, the matter is taken from the works cited in the Bibliography but its -

VIII.

critical analysis, exposition and interpretation and the evaluation of all the religions and spiritual literature dealt with in the Thesis from the Bhakti point of view, are quite original.

IX

S T A T E M E N T. - II.

Showing in what particulars the work is based on the discovery of new facts by me and how the work tends to the general advancement of knowledge.

First of all, I made a critical study of the Devotional literature of the East and the West, as shown in the Bibliography.

Then, I tried to understand the Devotional current underlying the teachings of Vedic Wisdom, Buddhism, Tāntrism, Jainism, Nāthism, Santism, Sūfīsm, Christianity and Theosophy from the four volumes of the cultural Heritage of India as well as from other authoritative works shown in the Bibliography.

I then dived deep into the region of the Bhāgavata Purāṇa and the Bhakti literature of India. Thereafter I critically examined the above literature from the Devotional view point and culled out the Bhakti view and way of life.

The above critical study of world Devotion as well as my contact with well-known Pandits and

X.

Saints of Gujarāt gave me a "New Vision" whereby I could internally see and trace the ever-flowing current of Bhakti running through all these works from the Vedic times to the present times.

In the light of the above Devotional vision and insight I have chronologically traced, revealed and critically evaluated the Bhakti cult of the Bhāgavata Purāṇa and showed the twelve conclusions arrived at regarding the Bhakti cult of the - Bhāgavata, as shown below :-

First, the complete and comprehensive view of the Bhakti cult in India and abroad right from the Vedic times upto the modern times and the critical exposition and evaluation thereof is quite original.

Secondly, we have proved that the Bhakti of the Bhāgavata is non-sectarian and most catholic, as distinguished from the sectarian views of the Vaiṣṇava ācāryas.

Thirdly, the Bhāgavata proves the sovereignty of the path of devotion.

Fourthly, it is proved that the Bhāgavata is the Pāramahāṁsyā-saṁhitā.

XI.

Fifthly, we have shown that the Bhāgavata believes in the doctrine of the oneness of all life, as revealed in its aphorism -

Sixthly, we have proved that the Bhāgavata Bhakti is not pure emotionalism but a grand - synthesis of both Divine Love and Divine Wisdom.

Seventhly, it is shown that purity of the heart or morality or straightforwardness (Ārjava) is the condition precedent to God-realization.

Eighthly, we have shown that the Bhāgavata is an authoritative work on Bhakti and as such it is worthy to be regarded as one of the *यत्न धर्मप्रस्थान* as done by *Śrī Vallabhācāryaji*.

Ninthly, it is proved that the Bhāgavata has illustrated and proved the truths of the Upaniṣads, as is evident from its Upakrama and Upasamhāra (beginning and end).

Tenthly, it is shown that the current of Bhakti in the Bhāgavata starts with Parā-Bhakti, passes through Navadhā Bhakti and culminates in Premlakṣaṇā Bhakti.

XII.

Eleventhly, it is shown that the Bhāgavata has a universal appeal to all seekers of truth, as beautifully revealed by Līlāsuka.

Twelfthly, it is proved that the Bhāgavata is the amplification of the doctrines of the Gītā for the easy comprehension of all men and women. The Gītā is a Siddhānta Grantha while the Bhāgavata is a Dr̥ṣṭānta Grantha. The Lord's song or speech (श्रीकृष्णार्जुनसंवादनं) is the Gītā, while the life history of the Lord is the Bhāgavata.