VII.

STATEMENT. 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 Purāṇa 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 Purāṇa are my own.

In short, the matter is taken from the works cited in the Bibliography but its -
critical analysis, exposition and interpretation and the evaluation of all the religions and spiritual literature dealt with in the Thesis from the Shakti point of view, are quite original.
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, Sufism, 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 viewpoint 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 Pāṇdits and
Saints of Gujarat 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 Vedâc 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 Bhâgavata Purâna and showed the twelve conclusions arrived at regarding the Bhakti cult of the Bhâgavata, as shown below:

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

Secondly, we have proved that the Bhakti of the Bhâgavata is non-sectarian and most catholic, as distinguished from the sectarian views of the Vaisnava acâryas.

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

Fourthly, it is proved that the Bhâgavata is the Pâramahaâsyâ-saâhitâ.
Fifthly, we have shown that the Bhagavata believes in the doctrine of the oneness of all life, as revealed in its aphorism -

Sixthly, we have proved that the Bhagavata 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 (Arja) is the condition precedent to God-realization.

Eighthly, we have shown that the Bhagavata is an authoritative work on Bhakti and as such it is worthy to be regarded as one of the Manusya-dharma as done by Sri Vallabha-caritram.

Ninthly, it is proved that the Bhagavata has illustrated and proved the truths of the Upanisads, as is evident from its Upakrama and Upasamhara (beginning and end).

Tenthly, it is shown that the current of Bhakti in the Bhagavata starts with Paru-Bhakti, passes through Navadhama Bhakti and culminates in Premlaksana Bhakti.
XII.

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

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 Drstānta Grantha. The Lord's song or speech (नाम व अनुष्ठान) is the Gītā, while the life history of the Lord is the Bhāgavata.