The Bhāgavat Dharma, which is believed to have established its identity in the 3rd cent. B.C, crystallized by the end of the first millennium of the Christian era. Although a late work, the impact of the Bhāgavatam is pronounced on the religion and various cultures of India in general, and on the post-Ramanuja Vedānta in particular. Eclecticism, universality and the emphasis of the Bhāgavatam to bring philosophy to the practical levels have not only set apart among the vast literature of the Bhāgavatism that was available throughout India, but also attracted the western scholars such as Burnouf to introduce its translation in the Europe. The religion as preached by the Bhāgavatam indeed proves to be the lighthouse for the exclusive spiritual aspirants, but promises the best possible social life also unto those with only a casual interest in the spiritual life.

Indeed, there have been several valuable researches on the Bhāgavatam in the modern times apart from the classical studies carried out on the text by the ācāryas of various vedantic schools. ‘The Philosophy of the Śrīmad Bhāgavatam’ by S. Bhattacharya, ‘A critical study of the Bhāgavat Purāṇa’ by T.S. Rukmani, ‘Bhāgavata Purāṇa – A Critical Study’ by Sushila Desai, ‘The Bhāgavat Purāṇa-a literary study’ by S.S. Prasad, ‘The Advaitic Theist. of the Bhāgavat Purāṇa’ by D.P. Sheridan, ‘Bhāgavat Purāṇa: A linguistic study’ by A.S. Biswas, ‘A study of the Bhāgavat Purāṇa or Esoteric Hinduism’ by P.N. Sinha, ‘On the Archaisms of the Bhāgavat Purāṇa – Krishna: Myths, Rites, and Attitudes’ by J.A.B. van Buitenen, ‘Viraha Bhakti – the Early History of Krishna Devotion in South India’ by F. Hardy, ‘Śrīmad Bhāgavat nu tattvajñāna’ a research in Gujarati by Gita Mehta are but a few of the valuable modern researches on the Bhāgavatam. In addition to the academic works there are a vast number of books written in vernacular by various learned ‘kathākāras’ as well as ‘pāṇḍitās’, which, however, may not be considered as research works in the strictest sense.

The academic researches as mentioned above concentrate either on the philosophy of the Bhāgavatam or highlight a particular aspect of the book as their respective titles suggest. Some of those researches provide us with some basic insight in the practicality of the philosophy of the Bhāgavatam, which appears to me to be one of the outstanding characteris-
tics of the Book. However, I have focused on defining a way that could benefit alike the laity and an advanced adherent of the religious life. Philosophy finds meaning only if it is practicable, and practicability in regard to a philosophy is complete only if it is universally applicable. The Bhāgavatam searches for an answer to the problem that concerns every single human being, viz., the search for the peace unalloyed by the miseries.

It is my endeavour to bring out the principles of practice from the philosophy of the Bhāgavatam as understood by me with help of the works of my predecessors. It could, as if, be a manual on the Bhāgavata sādhanā. I do hope that my effort would benefit both, the academia and the seeker of values in life. Additionally, the study also provides a succinct support to modern man's search for the religion that spontaneously penetrates to the core of his being.

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यथा हि स्कन्धशाखानि तरोमूलावसे‌मन्यं
एवमाराधनं विष्णोः सर्वस्वामत्मन्नर्च हि