REVIEW OF THE STUDY

AND

ITS FINDINGS

The Vaddārādhane is one of the most valuable works in Old Kannada. It engaged the attention of scholars since the early days of modern research in India, i.e., since the days of the research activities of scholars like K.B. Pathak and J.F. Fleet: Indian Antiquary Vol. XII, 1883; and from 1931 when a Ms. of it was found in the Oriental Library, Mysore, it kept on extending several problems to the Kannada scholars and some other Orientalists. An attempt is made herein to present a coherent study of those and other problems concerning this work which are brought under four Aspects of this Study, viz., Religious, Social, Literary and Linguistic. For want of discovery of additional and early Ms. of the work, the problems of title, authorship and date cannot be dealt with as thoroughly and decisively as should be. Yet an attempt, within the scope of the present state of knowledge regarding the work, is made to present the study of these problems in the Introduction. The essentials of the present Study together with its findings can be reviewed in brief as follows:

(Introduction)

1) A survey of the textual and critical sources of
the Vaddārādhane, available so far, is taken with references
to the respective authors and their works maintaining the
chronological line as far as possible.

ii) Taking into consideration the opinions and sugges-
tions of scholars who have so far attended to the problems of
title, authorship and date of the work, noting some internal
evidences for the first time and using some of the results
accruing from some chapters of the present Study. It is pointed
out that 'Vaddārādhane' is not the title of this work, Sivakō-
tyācārya is not its author and the first quarter of the 10th
century (A.D.) is its plausible date.

iii) The sources of the stories in the Vaddārādhane
are presented with a few more details and some cross-references
to some of the chapters in this Study.

iv) Apart from the Ārādhana Kathākosa composed in
Sanskrit and Prakrit (including Apabhraṃśa), except the Vaddā-
rādhane in Old Kannada prose, in no other Dravidian or Modern
Indo-Aryan language is available any other Ārādhana Kathākosa
to appear in this rank so far. Hence it stands as a work of
great Oriental value. With this consideration, the summaries
of all the nineteen stories in it are presented in the Intro-
duction itself forming its last section. And such summaries
of the stories are presented for the first time in English.
i) The stories in the Vaddārādhane are based on the nineteen gāhās (1539-1557) in the Bhagavatī Arādhana of Sīvārya or Sivakotyācārya, an important and bulky Prakrit text (c. 1st cent. A.D.) belonging to the Pro-canon of the Digambaras. Hence the exact context of these gāhās in the plan of the contents of the Bhagavatī Arūḍhanā and their relation with the stories in the Vaddārādhane is the basic need of the thorough study of the work. Hence introducing Arūḍhanā, Arūḍhāna literature etc., the quintessence or brief survey of the contents of the Bhagavatī Arūḍhanā, with special stress on the religious context of the nineteen gāhās and their relation with the stories in the Vaddārādhane, in presented for the first time. Numerous references to important and significant gāhās are made in the course of the survey. At requisite points, the Sanskrit Commentary of Aparājita on the Bhagavatī Arūḍhanā is also taken into consideration.

ii) The problem of the author’s aim and the technical background of narration of stories in the Vaddārādhane is investigated for the first time mainly on the strength of some internal evidences and some of the gāhās in the Bhagavatī Arūḍhanā. Moreover the possible phase of the religious site of the Bhaktaprātīkhyāna or Samādhisthāna in the author’s time and region is hinted at.
iii) The stories in the Vaddārādhāne are classified under three heads and their religious contents are broadly analysed. The possible relation of some of such contents with the gahas in the Bhagavatī Ārādhanā is noted. A comparison of such contents with those of the corresponding stories in Hariṣena's Kathākosa is given whereever necessary. It is brought out that though the author aims at encouraging and exhorting the Ārādhakā, he also intends to instruct the lay community in an interesting and entertaining manner. As a result, it is shown, the stories in the Vaddārādhāne, as a whole, form vehicles of principal tenets and practices in Jainism. All this is done for the first time.

(II)

1) The problem of sifting the social data from stories in the Ārādhanā Kathākosas like the Vaddārādhāne is investigated for the first time. The possible difficulties and necessary precautions are noted and a broad but safe and practical course for the said purpose is indicated.

11) In accordance with the above plan, the picture of the contemporary society as obtained in the stories in the Vaddārādhāne is presented, under topics representing the varied social sections or facets, for the first time.
iii) Taking into consideration the unique spirit of the Jaina narrative literature, viz., instructing the laity in an interesting and entertaining manner, the possible impact of the stories in the Vaddārādhane on the contemporary and later society is presented for the first time. The social and ethical value of some of the contents of the text is brought out. Avadhī knowledge, an influential accomplishment of some Jaina saints, is justified by citing modern experiments in para-psychology and experiences of 'extra-cerebral perception'. Samādhimaṇḍana of the Jaina monk is shown as no suicide putting forth some additional evidences, scriptural and literary.

( III )

1) A comparative study of all the stories in the Vaddārādhane, from literary point of view, with the corresponding ones in the available Ārādhana Kathākosa, viz. of Harissena and Nemidatta is presented for the first time. It is shown that the author of this Kannada classic and Harissena had at least one common source; the former had also some additional sources which the latter had not; and one is not influenced by the other. Moreover it is found out and shown at length for the first time that the Vaddārādhane is a preserver of some rare motifs and information which would be of great value for those who are interested in Indian folk-lore, storyology and oriental matters.
ii) An alphabetical index of quotations of verses in Sanskrit, Prakrit and Kannada found in the Vaddaradhane is presented for the first time. The sources of several of these quotations are noted freshly. Some details about their sources are provided. Some information about the author, as reflected in the choice of these quotations and the manner of his quoting them, is pointed out.

iii) A thorough sketch of the literary style of the Vaddaradhane is presented for the first time: The literary peculiarities, most of which are the results of the influence of the Jaina canonical and exegetical literature and also, probably, of the author's sources, are enumerated with illustrations and textual references. The literary excellences are brought out in the same manner. And the author's literary genius is evaluated.

iv) A bird's eye-view of the beginning and growth of the early Kannada literature with special reference to the prose form of it is taken. The prose of the Vaddaradhane is compared with that of the Cauvūdarāya Purāṇa and the prose passages in the early Campūs of Pampa, Ponna and Renna for the first time and it is noted that the prose of the Vaddaradhaṇe stands nearer to the prose passages in these Campū works than the prose of the Cauvūdarāya Purāṇa and, in certain respects, nearest to the prose portions of the Pampa Phārata. It
is also pointed out that the Vaddārādhane is a unique prose work in the early Kannada literature and, in all probability, the earliest available one.

( IV )

i) A thorough and analytical linguistic study of the Vaddārādhane is a major problem for an exclusive undertaking; and hence only its salient linguistic peculiarities are presented and they, within this scope, are presented for the first time. Some of them are freshly noted and discussed. Some others are compared with those in the Cāvumdarāya Purāṇa and the early Campūs of Pampa, Ponna and Ranna. Some others are compared with similar ones in other Jain works. It is, thus, shown that the language of the Vaddārādhane is a type by itself. Then the study of some outstanding lexical and linguistic peculiarities is presented at length.

ii) The text of the Vaddārādhane is shown to be a repository of several rare native and other words, phrases and idioms. Some parallels of some of these are noted from Cāvumdarāya Purāṇa, Pampa, Ponna and Ranna. This study is thorough and is presented for the first time.

iii) The influence of Prakrit on the language of the Vaddārādhane is thoroughly brought out for the first time. Such influence indicates two points: The Prakrit source or
sources for the stories and the authors liking for the diction of the Prakrit literary speech.

iv) Lastly a new light is shed on the readings of several words, mostly names, in the text of the Vaddārādhane with observations and comments in each case for the first time. This attempt is based on a thorough comparative study of the corresponding stories in the available Ārādhana Kathākosas and a wide search in various other sources. This phase of study decisively points out at least one common Prakrit source for the author of the Vaddārādhane and Harisena and shows how the same words in the Prakrit original source take different forms with different authors. It also gives interesting clues to several scribal deformities found in the text.

To close up, this Study of the Vaddārādhane in its four aspects, each again having different facets, would lead one to gather a lucid impression that this classic is undoubtedly 'a precious jewel', finished with as many cuts of charm and excellence, in the 'diadem of the Kannada Goddess of Knowledge' — a valuable legacy, left about a thousand years ago, by an unknown Jaina scholar (a monk in all probability), one of the most important religio-ethical treatise, mirror to and moulder of contemporary and later society, a unique and earliest available prose narrative work and a covetable linguistic asset to the Kannada world and also a note-worthy literary piece for folklorists, storyologists and Orientalists at large.