PREFACE

It was during the academic year 1959-60, when I was reading the Vaddaradhane as one of the prescribed texts for my M.A. Examination — Subordinate Course, Prakrit being the Principal one — of the Karnatak University, that this classic captivated my mind. On one hand the material available for its critical study was meagre, Dr. A.N. Upadhye's learned Introduction to the Brhat-kathakosa being the main authoritative refuge for serious students and other scholars; on the other, its religio-ethical contents, a part of social life, i.e., of the monks and the laity in the main, reflected therein, considerable part of its literary style and some of its linguistic peculiarities often brought to my mind similar factors in some of the Jaina canonical, exegetical and other narrative works in Prakrit; and, thus, these facts developed in me an ardent desire to undertake a thorough study of this work. Afterwards too my mind kept on ruminating over such attempt for several days and it was by the beginning of 1962 that I could apply myself to this Study under the able guidance of Dr. R.C. Hiremath.

I, now, offer my salutations to the author of the Vaddaradhane, some so far unknown (Digambara) Jaina scholar — a monk in all probability, who left behind, about a thousand years ago, a valuable legacy to Indian literature in general
and Kannada literature in particular, which fascinated and inspired me to embark myself on a research-voyage like this with all the sincerity and love. Then I acknowledge my indebtedness to Prof. D.L. Narasimbachar whose edition (1959) of the same work I have used as the basis of this Study.

Words are inadequate to record here my deep sense of gratitude to Dr. R.C. Hiremath who spared neither pains nor time in extending to me his esteemed and positive guidance throughout the course of this Study. But for his genuine interest in the researches into the problems concerning the Vaddārādhane and his hearty sympathy for my steady labour and industry, I could not have presented this Study in the form and spirit in which it appears today.

I also owe a great debt of gratitude to Dr. A.N. Upadhye who showed similar interest in my pursuit of this Study, encouraged me with help and advice in respect of some queer points and provided me with some rare Prakrit texts from his rich personal library.

Moreover, I am very grateful to the Bombay University Library for lending me several rare books, to the Bhandarkar Oriental Research Institute, Poona for allowing me to use some Manuscripts from its huge stock and to the Karnatak College Central Library and Karnatak University Library for extending to me cooperation and help whenever I entered and worked in them.
Lastly, my thanks are due to all those whose help or cooperation of any kind aided me in the undertaking and completion of this Study.

DHARWAR,
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