'A Saint like That' and 'A Saviour' In Prakrit, Pali, Sanskrit and Tibetan Literature

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Prakrit tāi may represent Sanskrit tyāgin “one, who abandons [worldly-mindedness]”, tāpin “one, who exercises asceticism”, tāyin “one, who protects”, trāyin “one, who protects” according to PSM1. The Abhidhānarājendra2 limits itself to two various possibilities: tāi=tāpi(yi)n or trāyin. We are concerned with tāi usually interpreted as tāyin3 and trāyin respectively.

In Buddhist-Sanskrit texts tāyin is frequently mentioned. A metre of twelve syllables in a pāda occurring in the Mahāparinirvāṇasūtra4 II, Vorg. 12.9, p. 190-91 runs for instance as follows in his last two lines:

3. This term does not occur in classical Sanskrit. There is, however, the verb tāy (tāyate, tāyita) : 1. To spread, extend, proceed in continuous line, 2. To protect, preserve, and tāyanaṁ : 1. Proceeding well, succeeding, 2. Increase, growth (v. Apte).
4. Ernst Waldschmidt, Das Mahāparinirvāṇasūtra (MPS), Text in Sanskrit and Tibetisch verglichen mit dem Pali nebst einer Über-
'A SAINT LIKE THAT' AND 'A SAVIOUR': 47

śrutveha vākyam asitasya tāyināḥ
svarge ramante sugatasya śrāvakāḥ ||

A Pali parallel passage in Aṅguttara-Nikāya V, XXXIV = Vol. 3, p. 40 (PTS-edition) reads in the last two pādas:
katvāna vākyam asitassa tādino
ramanti sāgge sugatassa sāvakā ||

This is one example of many passages, where Buddh.-Skt. tāyin appears in the same context, in which corresponding Pali tādīn is embedded5. It has been noticed since long6 that Pali tādī(n) "such, such like, of such (good) qualities" is closely connected with Vedic Sanskrit tādṛś and tādṛṇa, as it is taught by Pāṇini VII.1. 83 in his Aṣṭādhyāyī7. The correspondence tāyī(ṇ) = tādī(ṇ) = tādṛ(ṇ) makes it clear enough that tāyī(ṇ) and tādṛ(ṇ) are also closely related to each other. On account of this we may try to translate the Skt.-quotation of the above mentioned MPS passage as follows: "After having heard the word of a saint like that (tāyināḥ) who is not attached (a-sitasya), the disciples of the Sugata take their delight in heaven."

sita in a-sitasya is certainly P.p.p. of the Skt. root sā, si 'to bind'.

5 Cf. Heinrich Lüders, Beobachtungen über die Sprache des buddhistischen Urkanons, herausgegeben von Ernst Waldschmidt, Akademie-Verlag Berlin 1954, § 108: Buddh.-Skr. tāyī (= P. tādī, Sk. tādṛś) "ein So-Gearteter". Lüders understands tāyī = tādī in association with the well known term tathāgata. He suggests that tāyin = Skt. tādṛś, in which intermediate ś has been dropped, has come from an Eastern Middle-Indic vernacular and was taken over unchanged, as it is a technical term (p. 94). See P. V. Bapat, Tāyin, Tāyī, Tādī in the D. R. Bhandarkar Volume, ed. B. Ch. Law, Calcutta 1940, pp. 249-258. Bapat (255) has shown that the interpretation of tāyī as a "protector" is of later origin, which is proved by the early Chinese translations of the Tripiṭaka. Bapat: "They simply show that the word was understood, in general, as an equivalent of "one who knows no sorrow", "one who has no superior", "a truthful man", "a holy man" in general, or an epithet of the Buddha or Bodhisattva."

6 R. C. Childers, A Dictionary of the Pali Language, London 1875: "tādī (adj.) like that, such [tādṛś]. The question is, if this term originally meant such as the Buddha or more in general such as a religious man ought to be, thus holy." Cf. Edgerton's BHSD under tāyin, Pali Text Society Dictionary under tādin.

This is fully confirmed by the Tibetan translation in the Mūlasarvāstivāda Vinaya quoted in Waldschmidt's MPS II, 12.9:

\[ \text{ma-beis skyob-pa de'i gsuñ thos-nas} \]

"Having heard the word of the Protector, who is not bound".

This Tibetan translation evokes another problem: it does not confirm tāyin as tādrś. Tibetan skyob-pa means "to protect, defend, preserve, save" according to Jäschke. This translation of tāyin agrees with that of the Mahāvyutpati-lexicon which gives trāyī (tāyī) = Tib. skyob-pa as the fifteenth epithet of Tathāgata amongst the 101 Tathāgatasya paryāya-nāmāni at its beginning. Going through different Buddh.-Skt. texts we will find that tāyin is regularly translated into skyob-pa wherever a Tibetan translation is available. As an example the Skt.-version of the Udānavarga I, 2 may serve, which reads in the first two pādas:

\[ \text{evam uktaḥ bhagavatā sarvābhijnena tāyinā} \]

The corresponding Tibetan reads: thams-cad-mkhyen-pa skyob-pa po (only what refers to the second pāda is quoted here).

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8 The Mahāparinirvānasūtra is included here in the Vinayakṣudrakavastu. In the Tibetan Tripiṭaka Peking Edition, Tokyo-Kyoto 1958, Vol. 44, the Mahāparinirvānasūtra begins p. 210, Ne 218 b. 5 (end of the line) and ends p. 236, Ne 285 a. 5. It is followed by the report on the Council of Rājagṛha.


10 The Mahāvyutpati (Mvy) ed. Sakaki, Tokyo 1926 is a dictionary on Buddhist terms in Sanskrit, Tibetan and Chinese, which was composed at about 800 A. D.

tāyī (trāyī) is not mentioned in the Dharma-Saṁgraha, A Collection of Buddh. Techn. Terms, Oxford 1885.

11 The Chinese characters also mean "protect, protect well, save", as Mr. Imanishi from Tokyo kindly tells me.

12 It is my pleasure to refer to the recent publication of Franz Bernhard: Udānavarga, Sanskrittexte aus den Turfanfunden X, Band I, Abhandlungen der Akademie der Wissenschaften in Göttingen, Vandenhoeck & Ruprecht 1965. Compare here the last pāda of Uv XIX. 2: tāyī sa sarvāṃ prajahāti duḥkham || and p. 256, Var. lect. 3 a), n. 14.


Franklin Edgerton, Buddhist Hybrid Sanskrit Dictionary (BHSD) New Haven, 1953 under tāyin has already noticed the discrepancy between tāy (in) = Skt tādrś and its Tib. translation skyob-pa. He judges: "Tib. doubtless has a secondary popular etymology".
The consequence of the Tibetan way of translating tāyin can be observed in so many ways that in cases of doubts, if one should read tāyi or tāpī in a Sanskrit MS, one will certainly prefer tāyi\textsuperscript{14} when the corresponding Tibetan passage reads skyob-pa. And even in a case where tāyi occurs without having skyob-pa in the parallel Tibetan passage we may conclude that the Tibetan translator had no tāyi before him in his Sanskrit MS.

The question arises how tāyin, which obviously had its home in the Middle-Indic Prakrit sphere, could survive in its original form even in Sanskrit texts, though its meaning was determined as Protector and not by anything which could remind us of "Such a one". The argument that tāyin was taken over unchanged into Sanskrit, as it had become a technical term\textsuperscript{15} does not fully explain, why this term had not been sanskritized into trāyin throughout its occurrences, after the meaning "Protector" had been assigned to tāyin, as the Tibetan translations of this term show. The main presupposition for a correct transformation of a Prakritic word into Sanskrit was that its elements were of such a kind that they could be clearly ascertained. The tendency thereby is to return to a Sanskrit form which is supposed to be the original one. The task of transforming tāyin correctly into the corresponding Sanskrit form was not as easy as in the case of sammā-sambuddha for instance. In the case of tāyin a correct analysis of the term was necessary in order to reach tādṛś with which this word originally was connected. The Tibetan translation of tāyin shows clearly that the original meaning had changed. It was, therefore, nearly impossible to transform tāyin into tādṛś\textsuperscript{16} for those who were arranging Middle-Indic text on the ground of the changed meaning of a comparatively rare word, the original meaning of which had become obsolete.

How the meaning "protector" became attached to tāyin is clearly to see. We should try to realise, how a translator had to behave, who was going to translate such a term. He will certainly have consulted

\textsuperscript{14} So Cecil Bendall was not sure if āhāra-prajñātāpino is correct or o-tāyino in his edition of Sāntideva’s Śikṣāsamuccaya (p. 31.3 and n. 1), as ya and pa cannot be discerned in his Proto-Bengali-cum-Maithili MS.

\textsuperscript{15} Lüders-Waldschmidt, Urkanon, § 108, p. 94.

\textsuperscript{16} Occasionally there appears tādṛṇaḥ instead of tāyinaḥ, cf. Bernhard. Udānavarga, p. 256 quoted under Var. lect. 3d): (Chakr.) devāpi tasya spṛhayanti tādṛṇaḥ. Cf. n. 12 of my article.

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first all the Sabdakośa at his disposal and Sanskrit paññits as well, the encyclopaedic knowledge of whom was proverbial in those days. They will have drawn his attention to the Sanskrit root tay (tayate) “to go towards, to protect”\(^{17}\) and tāy (tāyate, Pass. tan) “to spread, proceed in a continuous stream of line” and (=trai) “to protect”. To this group the aorist forms atāy and atāyīṣṭa also belong mentioned in the Kañikā (7th cent. A.D.) to Pāṇini III.1.61, further tāyanana “proceeding well, successful progress” in Pāṇini (5th cent. B.C.) 1.3.38: vṛttaśarga-tāyanēṣu kramaḥ || We see that there is a Sanskrit root tāy and tāy, which would easily present itself to a man, who was concerned with tāyin. Once tāyin was connected with Sanskrit root tāy no necessity was felt to sanskritize a term, which was regarded as Sanskritic from the origin of its root. This seems to be the reason, the main reason that the originally Prakritic term tāyin survived unchanged in Buddhist and in Jain Sanskrit texts as well, as we will see later. This viewpoint is fully confirmed by the great Jaina lexicographer Śrī Hēmacandrācārya (12th cent. A.D.) who teaches in Abhidhānacintāmaṇi IV. 24: Tāyikās Tārjikābhūdhāḥ, commenting on that: tāyante Tāyikāḥ | tarjāyanti Tārjikāḥ ||\(^{18}\) “The Tāyika [are those who] protect (or spread), the Tarjika [are those who] threaten.”

Hēmacandrācārya’s Haimadhātupūrāyanaṃ clearly attributes the meaning of “protecting” to tāyi: tāyi ṇaśi rakṣane ca | ca-kārād gatau | tayate teye tayitā | ṇin cāvasāyaketi ṇini tāyī || (1.797) || and: tāyṛd saṁtānās-pālanayoh | saṁtānāḥ prabandhaḥ | tāyate tatāye tāyitā | ....\(^{19}\) ṇin cāvasāyaketi ṇini tāyī || (1.806) ||\(^{20}\)

These examples show that the meaning “protector” was attributed to tāyin on the ground that lexicographers connected it with the roots tay and tāy which were regarded as Sanskrit roots. This also explains the fact that Tibetan translators translate skyb-pha = “protector” wherever they meet tāyin. There is a fixed tradition about tāyin =


\(^{18}\) The Abhidhānacintāmaṇi of Kalikala Sarvagna Shri Hēmacandra-

charya by Hargovindas and Behechardas, Bhavnagar, Veer era 2441, p. 383. The corresponding note in PW is incomplete.

\(^{19}\) The following text refers to Pāṇini III. 1.61 and to its Kañikā. This passage is omitted by me.

“protector” embracing both the Jain lexicographer and Buddhist-Sanskrit-Tibetan lexicography.

We may, therefore, conclude that the original correspondence \( \text{tāyī} (n) = \text{tādī} (n) = \text{tāḍr} (n) \) had become obsolete at a later time and was replaced by the equation \( \text{tāyī} = \text{trāyī} \) in both the Jaina and the Baudhāya communities.

Let us now make an attempt to determine the position of \( \text{tāyin} \) in Jaina Literature. We already noticed that \( \text{trāyī} (\text{tāyī}) \) is mentioned as the fifteenth epithet of the \text{Tathāgata} in the Buddhist Mahāvyutpatti-lexicon. In Hemacandrācārya’s \text{Abhidhānacintāmaṇi} on the other side we do not find \( \text{tāyī} \) given as an epithet of a \text{Jina}. Epithets of a \text{Jina} like \text{Arhan}, \text{Pārāgatas}, \text{Trīkālavít}, etc. are mentioned HC. I. verse 24, 25 (o. c. p. 9), but no \( \text{tāyī} \) is found among them. This situation is in full accordance with what we find in the list of epithets to Bhagavān Mahāvīra in the \text{Ardhamāgadhi Svetāmbara-Jaina Canon}, where in the long list of Mahāvīra’s epithets no \( \text{tāyin} \) can be traced. Regarding this list I may refer to the beginning of the fourth \text{āṅga}, called \text{Samavāc}, of the fifth, called \text{Viyāhapannati}, and of the sixth called \text{Nāyādhamma-khāhā}, where no \( \text{tāyin} \) is traceable among the epithets of Mahāvīra. In the \text{Uvaṅga} also, whenever a complete list of Mahāvīra’s epithets is given, \( \text{tāyin} \) is not mentioned among them. Hemacandrācārya’s silence about \( \text{tāyin} \) as an epithet to Bhagavān Mahāvīra may indicate that he followed here the traditional line which did not have \( \text{tāyin} \) as a specific epithet of the \text{Jina}.

What the occurrence of \( \text{tāi} \) in the \text{Svet}. Jaina Canon is concerned one can only observe that this term exists more for itself in its own

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21 Cf. Mahāvyutpatti 15.
22 For references vide \text{Suttāgame paḍhamo aṁso}, Pupphabhikkuṇā sampādio, Gurgā-Čhāvani (Pūrvapāṁjāb) 1953, p. 316.
23 Suttāgame p. 384, Viyāhapannati here under the name of Bhagavāi.
26 However, the list of epithets given in \text{Abhidhānacintāmaṇi} I. 24, 25 does not agree with that of the above mentioned canonical references.
specific weight, not included in a catalogue of terms and epithets. Let me quote some examples from the Uttarajjhayanásutta[27] which is the first in the Mūlasutta section of the Śvet. Jaina Canon. Utt. VIII. 9 reads as follows:

\[ pāṇe ya nāivāejjā/se samīya^28 tti vuccaï tāi | \\
 tao se pāvayaṁ kammaṁ/nijjāi udagaṁ va thalāo \|\]

Translation: “He, who does not destroy living beings; a saint like that (tāi) is called circumspect (samīya)\(^{30}\), thereupon the evil karma is going away from him as water from the tableland.”

The meaning given for tāi here would well suit the context. The semantic interrelationship between the two tāi and tādyñ is evident in our verse. The occurrence of tāi in the context of this verse is of special importance as this sacred term occurs in a stanza, which is composed in the rare metre of the older rhythmic movement of the āryā. This older form of the āryā is characteristic of the older layers

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27 Editions at hand: Uttarādhyayanasūtram, Samskritacchāyā-
padārthānvaya-mūlarthopetam, ātmajñānaprakāśikā-Hindi-bhāṣā-

Jarl Charpentier, The Uttarādhyayanasūtra edited, Upsala 1922.
Suttāgame Vol. II p. 977 beginning of Uttarajjhayanásuttaṁ

28 This is how Ātmārāmji reads. Charpentier (94) and Suttāgame II 987 read samīi tti. This term designates a holy man who is concerned with the five samīi : iriyā-bhāsesanādāne uccāre samīi iya | Utt. XXIV. 2, cf. W. Schubring, Die Lehre der Jainas, Berlin und Leipzig 1935, § 173.

29 The way how Ātmārāmji had this stanza printed shows that he recognized where the caesura falls. I am scanning :

\[
- - | \text{"-"} | - - | - / - \text{"-"} | - - | \text{"-"} | - - | - - |
\]

\[
\text{"-"} | \text{"-"} | - - | - / - \text{"-"} | \text{"-"} | \text{"-"} | \text{"-"} | - | - |
\]

This is exactly the older form of the āryā metre which was discovered by H. Jacobi, ZDMG 38, p. 555 ff., it was again discussed by L. Alsdorf in his article on Itthiparinā, Indo-Iranian Journal Vol. II, 1958, Nr. 4, p. 252–53.

of the Jaina Siddhânta, while the common āryā dominates in the younger strata of it. This shows that tāī in the sense of a "saint like that" is already at home in the earliest layers of the Jaina Canon.

In our verse tāī is connected with a saint who is taking care of not doing any harm to living beings and—as a saint like that—he is taking everything into account of not hurting any living creature while he is walking, talking, going on almsfood, receiving cloth etc, and observing nature's call.

Even more striking the semantic interrelationship between tāī and tādrū is expressed in the archaic solemn āryā of Utt. VIII. 4:

savvam gantham kalaham ca/vippajahe tahāvihām (he) bhikkhū | savvesu kāma-jaesu/pāsamāno na lippai tëī || 31

Translation: "A monk of such qualities should abandon all bondage and contention. He, who sees [the bitter consequences] in all sorts of pleasures, a saint like that will not be stained [with the Karma]." 32

Charpentier notes the Var. lect. tahāvihe before bhikkhū instead of tahāvihām. Both Ātmārāmjī (I. 310) and Charpentier (93) prefer tahāvihām. If we accept the reading tahāvihe "of such qualities", we get an attributive adjective connected with bhikkhū "a monk of such qualities", and gain the correspondent term of tāī. The expression "a monk of such qualities" refers to the previous verse Utt. VIII. 3, to the qualifications of a munivaro like Kapila kevalī, who is called vigaya-moho and nāna-dāmsaṇa-samaggo and clearly bears upon tāī the last word of this stanza. This correlation speaks strongly in favour of the old equation tāī = tādrū which appears to be still alive in this ancient verse.

Ātmārāmjī 33 understands tāī = Skt. trāyī and he translates: ātmā

31 This stanza is also composed in the archaic rhythmic movement of the older āryā. I am scanning:

---|---|``|``|``|``|``|``|``|``|``|---|---
---|``|``|---|``|``|``|``|``|``|``|---|---

32 Jacobi (33) translates: "All fetters (of the soul), and all hatred, everything of this kind, should a monk cast aside, he should not be attached to any pleasures examining them well and taking care of himself."

33 Śrī Ątmārāmjī Mahāraj the late headmonk of the Sthānakvāsī Svetāmbara Jainas resided at Ludhiana/Panjab. Due to his unequalled memory His Holiness had the strength to lay down his
kā rakṣā karne vālā = “He, who protects himself.” By this translation Ātmārāmji and Jacobi closely follow Śrī Śāntisūri-ji’s (ca. 1100 A. D.) Commentary: tāī trāyate rakṣaty ātmānam durgater iti trāyī.

Of course one may argue that he who realises the bitter consequences of worldly pleasures is on his guard. However, what the meaning of “protecting himself” or “protecting his soul” is concerned a fixed terminology exists in the Jaina Siddhānta. Āya-rakkhe in Utt. XV. 2 and āya-gutte represents what may be rendered by “protecting his soul (from bad karman)” in English. The existence of such a particular terminology makes it unlikely that tāī means “protecting himself”.

Charpentier (307) does not share the Commentator's view: “I prefer to regard tāī as identical with p. tādin = tādṛś “like that, such”, a word that developed the meaning “like him” i. e. the Buddha and then “sanctified, holy”.

With regard to this viewpoint we may refer to Bapat’s remark (251): (3) “In Pali texts, however, we invariably get the word tādi and there also it is used both in the sense of the “Buddha” or a “holy disciple like the Arhat”. If one goes through the rich collection of materials presented in Bapat’s article one sees that also in the Buddhistic sphere there was originally no such specific link with a Buddha or a Bodhisattva.

An idea similar to that one expressed in Utt. VIII.4 has been put into words with regard to a tāyī in the Buddh.-Skt. text Udānavarga XXIX.35 (Bernhard, p. 382):

\[
gatādhvano viśokasya vipramuktaśya tāyinaḥ sarvagranthaprahiṇasya paridāgho na vidyate
\]

Translation: “There is no burning distress to such a holy man, who has gone his way, who is free from sorrow, who has become liberated, who has abandoned all fetters.”

Pāda c reminds us especially of the beginning of Utt. VIII.9.

profound knowledge in his books with the assistance of his suṣiṣya Śrī Jñānamuni, though his Holiness had lost physical eyesight. Besides the Utt. he edited Daśaśruta-skandha-sūtram, Lahaur 1936, and Anuyogadvārasūtram, Agra 1931.


35 Bapat’s article is referred to in n. 5 of this article.
Both the verses are permeated with the same spirit: the abandonment of all bondage.

This verse can also be traced in the Arahantavagga of the Pali Dhammapada VII.1 (90) (PTS edition, London, 1914, p. 13). The Pali version agrees word by word with the exception that there is not the corresponding tādino which we would expect, but sabbadhi.

However, there are three more verses in the same Arahantavagga of the Dhammapada, in which tādi and tādino occur: Dhp. VII.5 (94), 6(95), 7(96). Let me quote Dhp. VII.6 (95) as the most instructive example:

\[
\begin{align*}
paṭkāvi-samo na virujjhati \\
inda-khilūpamo tādi subbato \\
rāhado va apeta-kaddamo \\
saṁsārā na bhavanti tādino
\end{align*}
\]

S. Radhakrishnan, *The Dhammapada*, (With Introductory Essays, Pali Text, English Translation and Notes) Oxford University Press 1958 translates p. 91:

"Such a man who is tolerant like the earth, like a threshold; who does his duty, who is like a lake free from mud: to a man like that there is no circle of births and deaths."

Radhakrishnan's comment hits upon the point with regard to the meaning of tādi when he says: "The similes suggest the imperturbability of the s a i n t."

Tādi correctly denoted as a saint is clearly differentiated from tādisa by a fine nuance in its meaning here. Tādi is a saint who is like that, of such qualities expounded in this verse. We arrive here at the same meaning already observed with reference to the Ardhamāgadhī (AMJ) tāi quoted in the two stanzas of Utt. VIII.9 and Utt. VIII.4. Pali tādi and corresponding Prakrit tāi stand on a higher level than Pali Prakrit tādisa and tārisa, which simply means 'like that' or 'such a one'. The sacred term tādi has been chosen intentionally here and not the colourless word tādisa. The attentive reader who will compare other references of tādi in the Pali Canon will easily reach the same conclusion. In the Buddh.-Sanskrit circle the corresponding term tāyin was maintained for the same reason, as tāyin could differentiate itself conveniently from the profane tādrś. Another reason that tāyin was not changed, though the meaning of trāyin was assigned to it, is due to the changed outlook of later interpreters, who saw the Sanskrit root tāy 'to protect' in it, as we have already noted in page 50. We
will, therefore, not hesitate to translate tādi, tāyi and tāi: 'a saint like that' or 'such a saint'.

The quoted Dhp. verse (VII.6) has its counterpart in the Sanskrit Udānavarga XVII.12 (Bernhard, p. 237), which also contains a parallel wording printed by me in spaced words:

prthivi-śadṛśo na līpyate
tāyi kilavad aprakampayaḥ |
hrada iva hi vinīta-kardāmo
nīkalusā hi bhavanti paṇḍitāḥ ||

Translation: "A Saint like that is not stained like the earth, he is like a [fixed] bolt not trembling, he is namely like a lake the mud of which has been removed, the respected wise men namely are free from impure things."

Further references about tāyin the reader will find in Uv. IV.7, XIX.2 already referred to, XXXII.1

Now let us turn to other passages in the Jaina Canon.

Another reference to tāi can be found in Utt. XI. 31 :

samudda-gambhirā-samā dur-āsayā
cakkiyā kṣenai dūppahamśiṣyā |
suyassa punṇā viulassa tāiṇo
khavittu kammapā gaim utṭamam gāyā ||

Translation: "[The bahuśruta], who are like the deep ocean, are difficult to be approached; they are fearless, they can hardly be hurt by anyone; full of rich knowledge are such holy men; after they have destroyed the karman they have reached the highest way (of final emancipation)."

This beautifully composed verse sums up the bahu-ssuya-egārasamā ajjhayaṇam together with the concluding verse 32 of this chapter. The meaning of tāiṇo rendered by 'such holy men' seems to fit better in the context, than the translation: 'and take care of themselves'.

Ātmārāmji comments upon tāiṇo: sat-kāya kā rakṣaka- pālaka,

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37 Vide Jacobi o. c., p. 49.

38 Utt. Vol. I, p. 465. The chaj-iva-niyā (niyāyā, nikāya) are referred to in the Dasaveyāliyasutta IV (Suttāgame p. 947) : pudhavi-kāiyā,
and translates the corresponding passage: 

\[
\text{vistar\-ta śruta jñāna se pari-}
\text{pūrṇa aur śat-kāya ka rākṣaka hotā huā bahu-śruta karmō kā kṣaya karke}
\text{uttama-gati - mokṣa ko prāpta ho jātā hai |}
\]

He understands tāī here still in a wider sense of 'a guardian over the six kāya'\textsuperscript{38}. I do not know which textual evidence has led him to this interpretation, which is repeated in his comment upon Utt. XXI.22 and Utt. XXIII.10.

There are the two other occurrences: tāī in Utt. XXI.22 and tāṇam in Utt. XXIII.10. As these two verses do not bring anything fundamentally new, they are not dealt with here.

There are a few other interesting references to tāī in the Addaijī' ajjhayaṇe, the sixth chapter in the second book of the Sūyagaḍa (Sūy.)\textsuperscript{39}, which is the second Aṅga in the Jaina Švetāmbara Canon, following Āyāre.

We read in Sūy. II.6,20 as follows:

\[
\text{navaṁ na kujjā vihune purāṇaṁ}
\quad \text{ciccāmaṁ tāī ya sāha evaṁ |}
\quad \text{eyāvayā bambaɥai tti vutta}
\quad \text{tass' oday'-aṭṭhī samane tti bemī |} \quad \text{\footnote{40}}
\]

Ardraka answers Gosāla:

"(Mahāvīra) will not accomplish\textsuperscript{41} a new (karman), he is shaking off the old one; having abandoned the wrong view, a saint like him (tāī) promulgates the following: of such a kind is the way of holy life (leading to mokṣa), as it was said; he, who is desirous of the benefit\textsuperscript{42} of it, is a śramaṇa, so I say."

\footnote{39} Ardrīya-chapter the discussions of prince Ardraka with Gosāla and others are related. I am quoting from Suttāgame I, p. 172.

\footnote{40} The metre is Upendravajrā in pāda a, and Indravajrā in pāda b, c, d.

\footnote{41} The optatives of kujjā and vihune are chosen for the sake of expressing himself respectfully.

\footnote{42} As in the following verses metri causa odae is written instead of udae, I am treating pāda d accordingly.
Jacobi (413) translates pāda b: ‘and thus the saviour said to others’. Here Jacobi follows the traditional way of later Sanskrit Commentators, who understand tāi = trāyī. The interpretation ‘a saint like him’ suits the context better, insomuch as the way of conduct of Mahāvīra is ascertained in the preceding pāda a and not his performance as a saviour. Both the interpretations of tāi as ‘a saviour’ or as ‘a saint like’ may be challenged by somebody, who would prefer to connect tāi with tyāgī. He may point out that tyāgī would go well together with ciccā = tyaktvā and with vih pute in pāda a. We have to admit that such an argument has to be considered. When we follow this way of reasoning, we should also take tāyī for tyāgī in the Buddh.-Skt. text Udānavarga XIX.2, last pāda: tāyī sa sarvam prajahāti duḥkham || (Bernhard p. 256). That we cannot take tāyī in this sense is proved by Tib. Ud. XIX.2, where Tib. skyob = Skt. trāyī is inserted (V. H. Beckh p. 63), and no equivalent for tyāgī! Our verse is the first of a complex of verses put into the mouth of Ārdraķa. The fourth verse (24) can be regarded as the continued exposition of this first one. As tāi next to nāi is also mentioned in verse 24 in a sense which is near to Skt. tādr (ś), we will prefer to understand tāi in this sense in verse 20 too and will not succumb to the temptation, to see tyāgin in it.

Sūy. II.6,24 reads:

\begin{quote}
  n' eganti-n'accantiya odae so
  vayanti te do vi guñ'odayammi |
  se odae sāi-m-ananta-patte
  tam odayam sāhai tāi nāi 43 ||
\end{quote}

Ārdraķa continues: “This benefit (gained by the wicked people, described in the intermediate verses 21–23) [may be] big, but [it will not be] beyond limitations; [thus] they move in a twofold way with regard to their benefit; the benefit, that has a beginning, but no end, this very benefit a saint like him (Mahāvīra), the noble Jnātṛ (Mahāvīra) promulgates (or: promotes, Skt. Vsādh).”

In this verse tāi and nāi stand side by side. Nāi is to be understood here in the sense of nāya–putta = Mahāvīra as in the case of the Jaina Śvetāmbara Dasaveyāliya-sutta VI. 21:

\begin{quote}
  43. In this verse pāda a is Indravajrā, pāda b Upendravajrā, pāda c is also Indravajrā, when we read se odae and not se udae in the beginning, as Suttāgame does; pāda d Upendravajrā is restored, Suttāgame p. 172,11 reads metrically wrong: tam udayam sāhayai tāi nāi ||
\end{quote}
'A SAINT LIKE THAT' AND 'A SAVIOUR': 59

na so pariggaho vutto, nāyaputteṇa tāīnā |
mucchā pariggaho vutto iha vuttaṁ mahesinām ||
(Suttāgame II, p. 961).

In this śloka tāī is linked with nāya-putta (=Mahāvīra-Svāmi). It is, however, doubtful if tāī is to be taken here as a particular epithet of Mahāvīra. It is more likely that tāī here also is an attribute denoting Bhagavān Mahāvīra as a "Saint like that ".

Now let us turn to the concluding postulate of this chapter in Sūy. II. 6, 55 (Suttāgame I, p. 174):

Buddhassa ānāč imam samāhiṁ
assīṁ su-ṭhiccā ti-viheṇa tāī |
tariṇuṁ samuddaṁ va mahā-bhav'-ogham
āyāṁvaṁ dhammaṁ udāharejjā ||

Translation: "[He, who has entered] into this contemplation according to the instruction of the Enlightened one, standing firm in it, is a saint like that in a threefold way, and who is of the disposition to cross the ocean-like immense flood of existence, he may expound the Dharma."

We have to see this verse in connection with the verses 49 and 50 of this chapter, where those are condemned, who, being ignorant, teach the Dharma (verse 49), and those are praised, who teach the complete Dharma, being attached to samāhi through the full kevala knowledge (kevalenaṁ punṇena nāṇena samāhijuttā) and who save themselves and others, as such, who are saved (je u tāranti appaṇa param ca tiṇṇā) (verse 50).

Special attention is to pay to the fact that tāī is connected with ti-viheṇa in verse 55 quoted above. This is a term, which is closely linked with the fulfilment of the five Great Vows (maha-vvaya). So we read, for instance, in Āyāre II. 15.1025 (Suttāgame p. 94): paccakkhāmi savvaṁ pānāivayaṁ. .jāvaj-jīvāe ti-viheṁ ti-viheṇaṁ manasaṁ vayasā kāyasā | "I will give up any kind of destroying living beings. .as long as life lasts in a threefold way: by thought, word or deed."

This will remind the reader of our first reference to tāī in Utt. VIII. 9, where such a cautious saint (tāī), who does not destroy living beings, is called circumspect (saṁiya).

44 The metre is Indravajrā in pāda a, b, d. The measured movement of pāda c is unsettled.
45 Cf. the parallel phrases in the Pali Canon: kāyena vācāya uda cetasa and kāyena vācāya manasa, vide PTSD.
These two verses agree here in the same way of looking at tāī, insomuch as they closely link it with the sacred Great Vows.

Reviewing the six references about tāī collected from the Jaina Svetāmbara Siddhānta⁴⁶ we may try to define tāī as follows: “Such a (cautious) saint, who is under the strict observance of the five Great Vows, who has abandoned all fetters and who is standing firm in the absolutely absorbed thought (samāhi) through the medium of kevala nāna.”

In all these cases tāī stands by itself not being used in a line as an epithet of Bhagavān Mahāvīra or of other Jina. In Śuy. II. 6.20 and 24 tāī also stands by itself and yet the close relation of tāī and Bhagavān Mahāvīra is demonstrably evident here.

In the Jaina Sanskrit texts, however, tāyin is connected with Mahāvīra as an epithet. Theodor Zacharias, Beiträge zur Indischen Lexicographie, Berlin 1883, p. 76 quotes: Arhate Yogināthāya Mahā-virāya Tāyine, and: namaḥ Śrīmad-Anantāya Vitarāgāya Tāyine, from Mahendra’s Commentary on Hemacandra’s Anekārthasamgraha.

In Śrī Jinasenasūri’s Harivaṁśapurāṇaṁ⁴⁷, composed in Sanskrit at about the 8th century A.D. we read the following Śloka:

Aśṭamasyendra-juṣṭasya  
Kartre Tirthasya Tāyine |  
Candraprabha-Jinendrāya  
Namaś Candrābha-kīrtaye ||

Translation: “Veneration to Him, who is the eighth [Tirtha kara], who is favoured by Indra, who is the actor, who is the ford, who is the guardian⁴⁸, to Candraprabha, the Lord of the Jina, to him, whose glory is like the splendour of the moon.”

Here we will not hesitate to see the meaning of “guardian or saviour” in tāyin, as this meaning is well attested by the contemporary Mahāvyutpatti-lexicon, by the Sanskrit Commentators and by Hemacandrācārya’s Abhidhānacintāmaṇi (12th cent. A. D.).

46 There are many more references about tāī in the AMg Canon. I may refer here only to the Śloka in Dāsāveyāliyasutta  
VII. 67: Vībhusā-vattiyām c’eyāṁ buddhā mannanti tārisāṁ |  
sāvajja-bahulaṁ c’eyāṁ n’eyāṁ tāihiṁ seviyāṁ ||

47 Prakāśikā: Maṇikyacandra-Jainagranthamālā-samitiḥ, Publisher: Nāthurām Premī, Hirābāg, Bambai, p. 2.

48 Var. lect. pālakāya, o. c., p. 2, noted under the line.
We have seen that the old correspondence tāyin = Pali tādi (n) = Sanskrit tādṛ (ś) has also left its traces in the Ardhamāgadhi passages, which we consulted with regard to tāī. Already here we were allowed to witness a tendency to change the meaning of tāī understanding it in the sense of trāyī “Saviour”. It is interesting to observe that the semantic development of tāī-tāyī(ṇ) moved in the same direction in both the Jaina and the Baudhāyaṇa circles towards trāyī, due the to conditions which have been explained in this paper. The meaning of “Guardian or Saviour” was finally accepted by both the communities, because it also suited the general tendency towards divinization of the sacred terminology at a later period.

With regard to the semantic development of tāī-tāyī towards trāyī, the principle laid down by Paul Thieme has to be kept in mind: “For one thing, a new meaning is not substituted in the way a new sound is, by a single act, so that the substitute appears in all contexts equally: “a new meaning” is really only our abstract formula for the fact that a word is used in certain contexts in which it was not used before and does not appear in others in which it did. New and old usage patterns may exist side by side for a long time."

To sum up our subject the following may be observed: In both the Communities of the Jaina and the Baudhāyaṇa the sacred term tāī on one side, tādṛ and tāyī on the other exist to which the meaning ‘a saint like that’ can be assigned. In this sense tāī can already be traced in the earlier layers of the Ardhamāgadhi Jaina Śvetāmbara Siddhānta. In later times at about the 7th or 8th century A. D. the meaning of this term changed into ‘Saviour, Protector’ as an epithet of the Tathāgata as well as of Mahāvira and other Tirthāṅkara. This became an established convention among both the Jaina and the Baudhāyaṇa. The change of the meaning of tāī into this particular

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49 The reason for the fact, that the Jaina Commentators never set tāī = tādṛk will be, that it was simply impossible for a later interpreter to see tādṛk in tāī, after intervowel d had been dropped. Prakrit tāī can only represent tāpi or tyāgi or trāyī or tāyī, but not tādṛk. Skt. tādṛś is represented by Prakrit tārīsa or rarer by tādisa only, vide Sheṭh’s PŚM. R. Pischel, Grammatik der Prakrit-Sprachen, Strassburg 1900, § 99 quotes tāṇam = trāyīnām too.

direction was favoured by the fact that a Sanskrit root tāy in the sense of trai ‘to protect’ offered itself.

This is a semantic process which developed according to its innate law crossing the barriers of different communities and sections disclosing the common innermost coherence of them and the tendency of human thought towards a Saviour.