

‘ 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 *tāyin*³ and *trāyin* respectively.

In Buddhist-Sanskrit texts *tāyin* is frequently mentioned. A metre of twelve syllables in a *pāda* occurring in the *Mahāparinirvāṇasūtra*⁴ II, Vorg. 12.9, p. 190-91 runs for instance as follows in his last two lines :

- 1 Pt. H. Tri. Seth, *Pāia-Sadda-Mahaṇṇavo* (PSM), Kalkatta *saṃvat* 1985 = 1928, p. 532.
- 2 *Abhidhānarājendraḥ Koṣaḥ* Śrīmad-Vijayarājendrasūriśvara-vira-citaḥ, Ratlām Śrī Vira saṃvat 2440 = Khistābdaḥ 1913, Vol. IV, p. 2220.
- 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 *tāyanam* : 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-

śrutveha vākyam asitasya tāyinaḥ
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 sagge sugatassa sāvakaḥ ||

This is one example of many passages, where Buddh.-Skt. *tāyin* appears in the same context, in which corresponding Pali *tādin* is embedded⁵. It has been noticed since long⁶ that Pali *tādi(n)* “such, such like, of such (good) qualities” is closely connected with Vedic Sanskrit *tādrś* and *tādrñ*, as it is taught by Pāṇini VII.1. 83 in his Aṣṭādhyāyī⁷. The correspondence *tāyi(n)* = *tādi(n)* = *tādr(ñ)* makes it clear enough that *tāyi(n)* and *tādr(ñ)* 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 (*tāyinaḥ*) 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’.

setzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, Teil II, Akademie-Verlag Berlin 1951.

- 5 Cf. Heinrich Lüders, *Beobachtungen über die Sprache des buddhistischen Urkanons*, herausgegeben von Ernst Waldschmidt, Akademie-Verlag Berlin 1954, § 108 : Buddh.-Skr. *tāyi* (= P. *tādi*, Sk. *tādrś*) “ein So-Gearteter”. Lüders understands *tāyi* – *tādi* in association with the well known term *tathāgata*. He suggests that *tāyin* = Skt. *tādrś*, in which intermediate *d* 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, Tāyi, Tādi* in the *D. R. Bhandarkar Volume*, ed. B. Ch. Law, Calcutta 1940, pp. 249-258. Bapat (255) has shown that the interpretation of *tāyi* as a “protector” is of later origin, which is proved by the early Chinese translations of the Tripitaka. 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 : “*tādi* (adj.) like that, such [*tādrś*]. 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*.
- 7 Otto Böhtlingk, *Pāṇini’s Grammatik*, Leipzig 1887, p. 384.

This is fully confirmed by the Tibetan translation in the Mūlasarvāstivāda Vinaya⁸ quoted in Waldschmidt's MPS II, 12.9 :

ma-bciñs 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 Jäschke⁹. This translation of *tāyin* agrees with that of the *Mahāvvyutpatti*-lexicon¹⁰ which gives *trāyī* (*tāyī*) = Tib. *skyob-pa*¹¹ 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 :

*evam uktaṁ bhagavatā sarvābhijñena tāyinā*¹² |

The corresponding Tibetan¹³ reads : *thams-cad-mkhyen-pa skyob-pa po |* (only what refers to the second pāda is quoted here).

8 The Mahāparinivāṇasūtra is included here in the Vinayaśūdrakavastu. In the Tibetan Tripiṭaka Peking Edition, Tokyo-Kyoto 1958, Vol. 44, the Mahāparinirvāṇasūtra 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.

9 H. A. Jäschke, A Tibetan-English Dictionary, London 1881, Reprinted : London 1949.

10 The Mahāvvyutpatti (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 sarvaṁ prajāhāti duḥkhaṁ ||* and p. 256, Var. lect. 3 a), n. 14.

13 Hermann Beckh, *Udānavarga*, Eine Sammlung Buddhistischer Sprüche in Tibetischer Sprache, Berlin 1911, p. 1.

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 *tāyī* or *tāpī* in a Sanskrit MS, one will certainly prefer *tāyī*¹⁴ when the corresponding Tibetan passage reads *skyob-pa*. And even in a case where *tāyī* occurs without having *skyob-pa* in the parallel Tibetan passage we may conclude that the Tibetan translator had no *tāyī* 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 term¹⁵ 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 *tādrś* 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 *tādrś*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

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

15 Lüders-Waldschmidt, *Urkanon*, § 108, p. 94.

16 Occasionally there appears *tādrṇaḥ* instead of *tāyinaḥ*, cf. Bernhard. *Udānavarga*, p. 256 quoted under Var. lect. 3d): (Chakr.) *devāpi tasya sprhayanti tādrṇaḥ*. Cf. n. 12 of my article.

first all the Śabdakośa at his disposal and Sanskrit paṇḍits 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 *atāyi* and *atāyiṣṭa* also belong mentioned in the Kāśikā (7th cent. A.D.) to Pāṇini III.1.61, further *tāyana* “proceeding well, successful progress” in Pāṇini (5th cent. B.C.) I.3.38: *vṛttisarga-tāyaneṣu kramaḥ* || We see that there is a Sanskrit root *tay* 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 Sanskrit 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 Hemacandrācārya (12th cent. A.D.) who teaches in *Abhidhānacintāmaṇi* IV. 24: *Tāyikās Tarjikābhīdhāḥ*, commenting on that: *tāyante Tāyikāḥ | tarjayanti Tarjikāḥ* ||¹⁸ “The Tāyika [are those who] protect (or spread), the Tarjika [are those who] threaten.”

Hemacandrācārya's *Haimadhātupārāyaṇam* clearly attributes the meaning of “protecting” to *tayi*: *tayi ṇayi rakṣaṇe ca | ca-kārād gatau | tayate teye tayitā | ṇin cāvaśyakeṭi ṇini tāyī* || (I.797) || and: *tāyṛḍ saṁtāna-pālanayoḥ | saṁtānaḥ prabandhaḥ | tāyate tatāye tāyitā |*¹⁹ *ṇin cāvaśyakeṭi ṇini tāyī* || (I.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 *skyob-pa* = “protector” wherever they meet *tāyin*. There is a fixed tradition about *tāyin* =

17 Cf. Monier-Williams, Sanskrit-English Dictionary, repr. Oxford 1951.

18 The *Abhidhānacintāmaṇi* of Kalikala Sarvagna Shri Hemachandracarya 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 Kāśikā. This passage is omitted by me.

20 *The Dhātupāṭha of Hemacandra*, ed. by Joh. Kirste, Wien Bombay 1901, p. 97 and p. 98.

“protector” embracing both the Jain lexicographer and Buddh.-Sanskrit-Tibetan lexicography²¹.

We may, therefore, conclude that the original correspondence $tāyi(n) = tādī(n) = tādṛ(ñ)$ had become obsolete at a later time and was replaced by the equation $tāyī = trāyī$ in both the Jaina and the Bauddha communities.

Let us now make an attempt to determine the position of *tāyin* in Jaina Literature. We already noticed that *trāyī* (*tāyī*) is mentioned as the fifteenth epithet of the *Tathāgata* in the Buddh. Mahāvvyutpatti-lexicon. In Hemacandrācārya's Abhidhānacintāmaṇi on the other side we do not find *tāyī* given as an epithet of a *Jina*. Epithets of a *Jina* like *Arhan*, *Pāragatas*, *Trikālavit*, etc. are mentioned HC. I. verse 24, 25 (o. c. p. 9), but no *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 Ardhamāgadhi Śvetāmbara-Jaina Canon, where in the long list of Mahāvīra's epithets no *tāyin* can be traced. Regarding this list I may refer to the beginning of the fourth aṅga, called Samavāe²², of the fifth, called Viyāhapannati²³, and of the sixth called Nāyādhammakahā²⁴, where no *tāyin* is traceable among the epithets of Mahāvīra. In the Uvaṅga also, whenever a complete list of Mahāvīra's epithets is given²⁵, *tāyin* is not mentioned among them. Hemacandrācārya's silence about *tāyin* as an epithet to Bhagavān Mahāvīra may indicate that he followed here the traditional line which did not have *tāyin* as a specific epithet of the *Jina*²⁶.

What the occurrence of *tāi* in the Śvet. Jaina Canon is concerned one can only observe that this term exists more for itself in its own

21 Cf. Mahāvvyutpatti 15.

22 For references vide *Suttāgame paḍhamo aṃso*, Pupphabhikkhuṇā saṃpādio, Gurgāo-Chāvanī (Pūrvapamjāb) 1953, p. 316.

23 Suttāgame p. 384, Viyāhapannatti here under the name of Bhagavaī.

24 Suttāgame I p. 942, line 2, cf. P. Steinthal, *Specimen der Nāyādhammakahā*, Dissertation, Leipzig 1881, p. 9, § 8.

25 E. Leumann, *Das Aupapātika-Sūtra*, Dissertation, Leipzig 1882, § 16, p. 28 and § 20, p. 33. The same text in Suttāgame Vol. II p. 3.22, p. 5.29 under the title of Ovavāiyasuttam. Cf. Suttāgame II p. 41.26 under *Rāyapasenaīyam*.

26 However, the list of epithets given in Abhidhānacintāmaṇi I. 24, 25 does not agree with that of the above mentioned canonical references.

of the Jaina Siddhānta, while the common *āryā* dominates in the younger strata of it. This shows that *tāi* in the sense of a “saint like that” is already at home in the earliest layers of the Jaina Canon.

In our verse *tāi* 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 *tāi* and *tādr̥ṇ* is expressed in the archaic solemn *āryā* of Utt. VIII. 4:

savvaṃ ganthaṃ kalahaṃ ca/vippajahe tahāvihaṃ (he) bhikkhū |
*savvesu kāma-jāesu/pāsamāno na lippaī tāi ||*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 *tahāvihaṃ*. Both Ātmārāmji (I. 310) and Charpentier (93) prefer *tahāvihaṃ*. 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 *tāi*. 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 *nāṇa-daṃsaṇa-samaggo* and clearly bears upon *tāi* the last word of this stanza. This correlation speaks strongly in favour of the old equation *tāi* = *tādr̥ṇ* which appears to be still alive in this ancient verse.

Ātmārāmji³³ understands *tāi* = 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 Ātmārāmji 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-jī’s (ca. 1100 A. D.) Commentary: *tāi trāyate rakṣaty ātmānaṁ 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. *Aya-rakṣhie* in Utt. XV. 2 and *āya-gutte*³⁴ 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 *tāi* means “protecting himself”.

Charpentier (307) does not share the Commentator’s view: “I prefer to regard *tāi* as identical with p. *tādin* = *tādrś* “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 article³⁵ 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 Udāna-varga XXIX.35 (Bernhard, p. 382) :

*gatādhvano viśokasya vipramukṭasya tāyinaḥ
sarvagranthaprahīṇasya 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.

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

34 See L. Alsdorf, *Uttarajjhāyā Studies*, Indo-Iranian Journal, Vol. VI, 1962-63, p. 117.

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 :

*paṭhavī-samo na virujjhati  
inda-khīlūpamo tādi subbato |  
rahado va apeta-kaddamo  
saṃsārā na bhavanti tādino ||*

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 saint.”

*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 *tādī*, *tāyī* and *tāī*: ‘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:

*prthivī-śadrśo na li p y a t e*  
*t ā y ī kīlavād aprakampayaḥ |*  
*hrada iva hi vinita-kardāmo*  
*niṣkaluṣā 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 *tāī* can be found in Utt. XI. 31 :

*samudda-gambhīra-samā dur-āsayā*  
*acakkiyā keṇai duppahaṃsiyā |*  
*suyassa puṇṇā viulassa tāīno*  
*khavittu kammaṃ gaim uttamaṃ gayā ||<sup>36</sup>*

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-egārasaṃ ajjhayaṇaṃ* together with the concluding verse 32 of this chapter. The meaning of *tāīno* rendered by ‘such holy men’ seems to fit better in the context, than the translation: ‘and take care of themselves’<sup>37</sup>.

Ātmārāmji<sup>38</sup> comments upon *tāīno* : *ṣaṭ-kāya kā rakṣaka – pālaka*,

36 Cf. Ātmārāmji’s text Utt. Vol. I, p. 465, and Charpentier p. 108. Metre is Vamśasthavali, the measured movement of which is correctly maintained throughout the four *pāda*. Cf. V. Sh. Apte, Sanskrit Prosody, *Metres with 12 Syllables in a quarter*, (13) in both issues Poona 1890 and Poona 1959, Vol. III, Appendix A.

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

38 Utt. Vol. I, p. 465. The *chaj-jīva-niyā* (*niyāyā*, *nikāya*) are referred to in the *Dasaveyāliyasutta* IV (Suttāgame p. 947) : *puḍhavi-kāyā*,

and translates the corresponding passage : *vistr̥ta śruta jñāna se paripūrṇa aur ṣaṭ-kāya ka rakṣaka hotā huā bahu-śruta karmō kā kṣaya karke uttama-gati - mokṣa ko prāpta ho jātā hai* |

He understands *tāi* here still in a wider sense of ‘a guardian over the six *kāya*’<sup>38</sup>. 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 : *tāi* in Utt. XXI.22 and *tāiṇam* 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 *tāi* in the *Addaij*’ *ajjhayaṇe*, the sixth chapter in the second book of the *Sūyagaḍa* (Sūy.)<sup>39</sup>, which is the second Aṅga in the Jaina Śvetāmbara Canon, following *Āyāre*.

We read in Sūy. II.6,20 as follows :

*navam na kujjā vihuṇe purāṇam*  
*ciccāmaim tāi ya sāha evam |*  
*eyāvayā bambhavai tti vuttā*  
*tass’ oday’-atthi samane tti bemi ||*<sup>40</sup>

Ardraka answers Gosāla :

“ (Mahāvīra) will not accomplish<sup>41</sup> a new (*karman*), he is shaking off the old one; having abandoned the wrong view, a saint like him (*tāi*) 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<sup>42</sup> of it, is a *śramaṇa*, so I say.”

*āu-kāiyā, teu-kāiyā, vāu-kāiyā, vaṇassai-kāiyā, tasa-kāiyā*. About the six *kāya* the reader should consult Śrī Nathmaljī Svāmī’s book *Jīva-Ajīva*, sampāḍak : Jethmal Bhansālī, prakāśak : Śrī Jaina Svetāmbara Terapanthī sabhā, Śrī Ūmgaragarh, pp. 14-23. This book, written in Hīndī, is to be regarded as one of the best Introductions into the sacred Jaina terminology. Śrī Nathmaljī is a disciple of His Holiness Ācārya Tulsi.

39 In the *Ārdriya*-chapter the discussions of prince Ardraka with Gosāla and others are related. I am quoting from *Suttāgame* I, p. 172.

40 The metre is Upendravajrā in *pāda a*, and Indravajrā in *pāda b*, *c*, *d*.

41 The optatives of *kujjā* and *vihuṇe* are chosen for the sake of expressing himself respectfully.

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 *viḥuṇe* 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 sarvaṃ 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 Ārdraka. 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. *tādṛ* (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 :

*n' eganti-n'accantiya odae so  
vayanti te do vi guṇ'odayammi |  
se odae sāi-m-aṇanta-patte  
tam odayam sāhai tāi nāi<sup>43</sup> ||*

Ārdraka 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 *Jnātr* (Mahāvīra) promulgates (or : promotes, Skt. *Ṛsādh*).”

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 :

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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* ||

*na so pariggaho vutto, nāyaputteṇa tāiṇā |*  
*mucchā pariggaho vutto iha vuttaṃ mahesiṇāṃ ||*  
 (Suttāgame II, p. 961).

In this śloka *tāi* is linked with *nāya-putta* (=Mahāvira-Svāmi). It is, however, doubtful if *tāi* is to be taken here as a particular epithet of Mahāvira. It is more likely that *tāi* here also is an attribute denoting Bhagavān Mahāvira 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 ānāḥ imaṃ samāhiṃ*  
*assiṃ su-ṭhiccā ti-viheṇa tāi |*  
*tariṃ samuddaṃ va mahā-bhav’-oghaṃ*  
*āyāṇavaṃ dhammaṃ udāharejja<sup>44</sup> ||*

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 (*kevalaṇaṃ puṇṇena nāṇena samāhijuttā*) and who save themselves and others, as such, who are saved (*je u tāranti appāṇa paraṃ ca tiṇṇā*) (verse 50).

Special attention is to pay to the fact that *tāi* 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 savaṃ pāṇāvivāyaṃ. jāvaj-jīvāe ti-vihaṃ ti-viheṇaṃ manasā vayasā kāyasā<sup>45</sup> |* “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 *tāi* in Utt. VIII. 9, where such a cautious saint (*tāi*), who does not destroy living beings, is called circumspect (*samīya*).

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 udā cetasā* and *kāyena vācāya manasā*, vide PTSD.

These two verses agree here in the same way of looking at *tāi*, inasmuch as they closely link it with the sacred Great Vows.

Reviewing the six references about *tāi* collected from the Jaina *Svetāmbara Siddhānta*<sup>46</sup> we may try to define *tāi* 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 nāṇa*.”

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

In the Jaina Sanskrit texts, however, *tāyin* is connected with Mahāvīra as an epithet. Theodor Zachariae, *Beiträge zur Indischen Lexicographie*, Berlin 1883, p. 76 quotes : *Arhate Yogināthāya Mahāvīrāya Tāyine*, and : *namaḥ Śrīmad-Anantāya Vītarāgāya Tāyine*, from Mahendra's Commentary on Hemacandra's *Anekārthasaṃgraha*.

In Śrī Jināśenāsūri's *Harivaṃśapurāṇam*<sup>47</sup>, composed in Sanskrit at about the 8th century A.D. we read the following Śloka :

*Aṣṭamasyendra-juṣṭasya  
Kartre Tīrthasya Tāyine |  
Candraprabha-Jinendrāya  
Namaś Candrābha-kīrtaye ||*

Translation : “Veneration to Him, who is the eighth [Tīrtha kara], who is favoured by Indra, who is the actor, who is the ford, who is the guardian<sup>48</sup>, 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 Mahāvvyutpatti-lexicon, by the Sanskrit Commentators and by Hemacandrācārya's *Abhidhānacintāmaṇi* (12th cent. A. D.).

46 There are many more references about *tāi* in the AMg Canon. I may refer here only to the Śloka in *Dāsaveyāliyasutta* VII. 67: *Vibhūsā-vattiyaṃ c'eyaṃ buddhā mannanti tārisaṃ | sāvajja-bahulaṃ c'eyaṃ n'eyaṃ tāhiṃ seviyaṃ ||*

47 *Prakāśikā*: Maṇikyacandra-Jainagranthamālā-samitiḥ, Publisher : Nāthurām Premī, Hīrābāg, Bambaī, 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 *tāḍṛ* (ś) has also left its traces in the Ardhamāgadhi passages, which we consulted with regard to *tāi*. Already here we were allowed to witness a tendency to change the meaning of *tāi* understanding it in the sense of *trāyī* “Saviour”. It is interesting to observe that the semantic development of *tāi-tāyī* (n)<sup>49</sup> moved in the same direction in both the Jaina and the Bauddha circles towards *trāyī*, due 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 *tāi-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.<sup>50</sup>”.

To sum up our subject the following may be observed : In both the Communities of the Jaina and the Bauddha the sacred term *tāi* on one side, *tādī* and *tāyī* on the other exist to which the meaning ‘a saint like that’ can be assigned. In this sense *tāi* 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 Bauddha. The change of the meaning of *tāi* into this particular

49 The reason for the fact, that the Jaina Commentators never set *tāi* = *tāḍṛk* will be, that it was simply impossible for a later interpreter to see *tāḍṛk* in *tāi*, after intervowel *d* had been dropped. Prakrit *tāi* can only represent *tāpī* or *tyāgī* or *trāyī* or *tāyī*, but not *tāḍṛk*. Skt. *tāḍṛś* is represented by Prakrit *tārisa* or rarer by *tādīsa* only, vide Sheth's PSM. R. Pischel, *Grammatik der Prakrit-Sprachen*, Strassburg 1900, § 99 quotes *tāiṇaṃ* = *trāyīṇaṃ* too.

50 Paul Thieme, *The Comparative Method for Reconstruction in Linguistics*, in ‘Language in Culture and Society’ by Dell Hymes, Harper & Row, Publishers, New York, Evanston and London, p. 591 (right column).



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.

