

mg. of Pali tādi(n) is also quite clear, *such* (= tādrś); doubt remains only as to whether this meant originally *such as the Buddha*, of the same quality as He, or *such as a religious man ought to be*, thus *holy, following the path of true religion*. On the Pali see esp. Childers s.v., also Senart on Mv ii.256.9, where BHS uses evamrūpa in nearly the same sense; Senart points out that tathārūpa glosses tādi in Dh. comm. Acc. to Childers tādi is usually applied to *holy men*, only rarely to Buddha. In BHS tāyin most often applies to Buddhas, but also fairly often to Bodhisattvas, and occasionally to other holy men. Once, at least, **tādrśaka**, q.v., is clearly applied to a Buddha, like tāyin. These facts all together make it seem clear to me that the etym. and original mg. are as stated above. It is true that Tib. (see on Mvy below) interprets tāyin as if for trāyin, rendering *protector* or the like; some modern scholars (Burnouf, Lotus 16, on vs 73 of Chap. 1; pw 7.345 'wohl nur fehlerhaft für trāyin') assume that this was the etym. and primary mg. of tāyin. But against this stands not only Pali but BHS **tādrśa(ka)**, **tādr(n)**. Tib. doubtless has a secondary popular etymology. The forms are typical of in-stems: tāyi n. sg. (SP 45.13; Mvy 15, 1746), tāyinaḥ gen. sg. (SP 69.2; 208.7, etc.), °nām gen. pl. (SP 176.8 etc.), tāyibhiḥ (LV 388.13), etc. Occasionally the mss. write corruptly tāpin (so Mv ii.349.12 text, prob. mere misprint; Mmk 98.8; 499.19; 599.20; 600.17). (1) Used of others than Bodhisattvas and Buddhas, *holy*: anigho tāyi tam āhu śrotīyam ti Mv iii.400.2; ariyo (mss., Senart āryo) tāyi pravuccati tathatvā 400.6; in iii.397.2 read, śramaṇo tāyi (mss. bhāvayī, Senart tādi, cf. 400.6) pravuccati tathatvā, *he is called in truth a monk, a holy man* (or, *one such as the Buddha*, or, *such as he should be*); tāyi sa sarvām (read °vam) prajāhāti duḥkham Ud xix.1, in later version of line which in oldest ms. reads prahāsate (= °syate) sarvabhavāni tādrśāḥ, *the holy man (men) gets (will get) rid of all misery (states of being)*; (2) used of Bodhisattvas (other than Śākyamuni in his last existence, when in laudations he is often given epithets of a Buddha, even before his enlightenment): SP 304.5 (vs; bud-dhaputrasya tāyinaḥ), 12; 306.1; Mv ii.370.1 (vs, buddha-putrāṇa tāyinaḥ); Sādh 93.10 (of Mañjuvāra = Mañjuśrī); Dbh 29(55).14(?reference not clear); (3) but most commonly of the Buddha (Śākyamuni) or of any or all Buddhas: Mvy 15 (text trāyī, tāyī, but Mironov tāyī without v.l.; Tib. skyob pa, *protector*); 1746 (tāyī; Tib. skyob ston, *protector-teacher*); SP 25.1; 45.13; 69.2; 116.9 (tāyinaḥ, *for the Buddha*; wrongly Kern); 176.8; 208.7; 303.13; 331.8; LV 122.20 (tāyino with v.l. for kāyī no); 388.13; 421.5; Mv ii.349.12 = iii.273.11; ii.351.8, 14; 352.15; 353.17; iii.109.20; 124.20; 445.17; Av ii.199.4; Suv 17.11; Śikṣ 260.11; Mmk 98.8; 125.15; 320.14; 375.10, 15; 442.9; 499.19; 599.20; 600.17; nikṣiptaḥ sādhu tāyinaḥ Divy 712.7. All these passages (except Mvy where the word is cited alone) are verses; they are not exhaustive, but it is doubtful whether tāyin occurs anywhere in prose.

tāraka, m. (°kā, f.; Skt. and Pali; °ka, said by Ratnach. to be nt., AMg.), *pupil of the eye*: °kaḥ Mvy 3945 = Tib. mig gi ḥbras bu, lit. *fruit* (cf. Eng. *apple*) of the eye.

Tārakākṣa (cf. **Tārākṣa**), n. of a mountain: Divy 102.29 (Nilodas Tār° ca parvatau).

Tārakopama, n. of a kalpa: ŚsP 309.9; AsP 366.12; 458.7.

tārapanyika, m. (**tarapanya** plus -ika; cited BR as tara°, but Mironov also tāra° with no v.l.), *ferryman*: Mvy 3804.

Tārā, n. of a Buddhist goddess: Mvy 4280; Dharma 4; Sādh 18.16 etc.; Mmk 10.16, at the head of a list of vidyārājīni; 40.10; 65.9, called 'compassion of Avalokiteśvara', Āryāvalokiteśvara-karuṇā; 69.16; 312.6; 576.11 etc.; 647.12 ff.

Tārākṣa (cf. **Tārakākṣa**), n. of a rākṣasa: Divy 105.2, 6 (called a daka-rākṣasa), and by em. text 104.21, where mss. Raktākṣa, Raktāka (described as raktanētraḥ); he lives Nilode mahāsamudre.

tārāyana- (m. or nt.), once °ṇi, n. or epithet of the bodhi-tree, only noted in LV; Tib. śiñ sgrol rgyu, *cause-of-salvation-tree* (deriving from tārayati): °ṇa-mūle LV 381.3; 392.7; -samīpe 381.11; -mūlam 385.11; 396.17; 398.11; these both prose and vs; °ṇi-mūlam 387.4 (vs, meter requires long stem-final).

? **tārā-vana**, m., n. of a muhūrta, in list of them: °no (3 of 4 mss. °to) nāma muhūrtaḥ Divy 643.22; (all mss. **tārāḥ vacanaḥ**) 644.16.

tārāvarta, m. or nt., some kind of flower: °ta-puṣpam juhuyāt Mmk 684.25 (prose).

Tāriṇī = **Tārā**: Sādh 208.2 (prose), etc.

Tāreśvararāja, n. of a Tathāgata: Gv 80.26.

tāla, nt. (in Skt. only m., and so BHS usually), *palm-tree*: (sarvasmāc ca tālād ratnasūtrād, so read with Calc. for Lefm. °trā) dvitiye tālam avasaktam abhūt LV 273.22 (prose), and *from a jewel-thread* (extending) *from each palm-tree*, (each) *palm-tree was attached to the next*. As a measure of length or esp. height, **tāla**, *palm-tree*, occurs also in Skt. (BR), and much oftener in BHS, where previous translators often erroneously render *span*, esp. in the cpd. sapta-tāla; but this (= Pali satta-tāla) means, as in Pali, *seven palm-trees*, and so tāla regularly (confirmed by Tib., regularly śiñ ta la, *tāla-tree*). Acc. to Mv ii.313.3 ff. a tāla is one-eighth of a krośa, and eight times a **pauruṣeya** 3, q.v. In LV 14.11 the cakra-ratna of the cakravartin is saptatālam uccaīḥ; in LV 154.5 a metal figure of a boar (ayasmayī varāhapratimā) measures 7 tālas (read saptatālā as one word); in LV 273.19 a vedikā is saptatālān uccaistvena; in Av ii.104.4, 14 a throne is saptatālodgatam; in SP 428.10 kūtāgāram abhiruhya vaihāyase saptatālamātrena, *having mounted a tower-house seven tālas high in the air*. Most commonly used as a measure of height to which someone, esp. Buddha, magically rises in the air; one tāla only, tālamātram (vaihāyasam...) Mv i.239.18; iii.107.12, 13; 108.5; 411.13, 15; oftener sapta-tāla-mātram vaihāyasam abhyudgamya, or variations on this, SP 459.11; 465.7; LV 18.16 (here a Pratyekabuddha, rising 7 tālas, passes thru the 'fire-element', tejodhātu, and disappears); 350.20-21; Lañk 16.6; Divy 252.16.

tālaka, (1) nt. (= Skt. Lex. id. and Skt. tāla), *lock*: Mvy 5905 = Tib. sgo leags, *door-lock*; cf. **pratitālaka**; (2) nt., a kind of ornament, acc. to Tib. shaped like a palm-leaf: Mvy 6029 = Tib. rgyan ta la ḥdab.

Tāladhvaja, nt., n. of a city (in the south): Gv 154.20; 155.10. (In Skt. m. as n. of a mountain, and °jā, f., cited Lex. as n. of a city.)

tāla-mukta (Mvy) or **°ta-ka** (MSV), adj., designates a kind of person not to be accepted as a monk: Mvy 8796; MSV iv.68.14. Acc. to Chin. on Mvy, *one who mixes liquor* (from the palm tree) *with his food*. Tib. obscure, perhaps similar to Chin.

tālavanṭaka, nt. (= Pali °vaṇṭa, Skt. °vṛnta), (palm-leaf) *fan*: °kāni Mv ii.475.8; 477.5. See also **tālavanṭaka**. [tālavanṭa? see **kālavanṭa**.]

tālavanṭaka (nt., = °vaṇṭaka, Skt. Lex. °vṛntaka; no form with d otherwise known), *fan*: na °kam (adv.) Mvy 8529, (the monk's robe is to be worn) *not fan-wise*.

? **tālīka**, or **tānika**, Mv ii.311.6, n. or epithet of gems: tālikehi (v.l. tāni°) maṇihi. Senart has no note. (In Mv iii.442.8 read, instead of tālika, vetāḍika, or vai°, or °lika; Skt. vaiṭālīka; cf. iii.113.2.)

tālīśa, m., prob. an unctuous substance made from the (Skt.) tāliśa plant (= Pali tāliśa, tāliśsa): Mvy 5787 (see s.v. **kārīṣi**).

tāluka (AMg. tāluyā; Skt. tālu, nt. tāluka, and acc.