

quasi-prep. (= Pali, AMg. puratthima; § 22.15), orig. no doubt in *front*, a mg. which is possible in one or two passages, but as a rule, and prob. always, used in the sense of *eastern*, in the east, easterly: °time diśo bhāge Mv i.123.6, 8, 10, 12, 14; ii.34.19; iii.306.6 (in same vs LV 388.8 pūrvasmin vai for °time, with 'patchword' vai indicating secondary correction to pūrvasmin); °māyām (diśāyām) Mv ii.139.8; iii.116.1, 3; 410.12, 13; °maś ca anto iii.334.2, 3; other cases of adj., Mv i.26.1; 40.7, 8 (°mā diśā); ii.95.20 (also with diśā); 136.17; adverbs, °maṃ Mv iii.256.7, 8, in the east; °mena Mv i.194.2; 249.3; ii.31.6; iii.226.7; Suv 120.5 (prose); °me, Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, pp. 5, 171 (ms. 127 V 1); as prep., °time nagarasya Mv iii.186.16, to the east (possibly in front) of the city. Cf. **purima**, which however rarely means eastern or in front (of space), but regularly former, first (of time).

purākṛta, ppp. (for Pali purakkhata, Skt. puraskṛta, § 3.2), put in front: devaiḥ . . . °tās te LV 297.14 (vs).

Purāṇa (= Pali id.), n. of a sṭhapatī of Prasenajit, associate of Iṣṭidatta, Divy 77.27; 466.23, or Rṣidatta, spelled Rṣidatta in Av i.224.3, and Rddhidatta in mss. Av ii.9.7. He, and perhaps his associate, were doubtless referred to in MSV ii.70.4, which must contain a lacuna as well as more than one corruption. See also next.

Purāṣa (so ed. with mss.), n. of a former Buddha: Mv i.137.13. Senart's note rightly expresses doubt of the reading, which he says could at best represent Vedic Purāśād (once in RV). I suggest that Purāṇa is apt to be the true reading.

puri, m.c. for **pure**, q.v.

purima, adj. (also °maka, q.v.; = Pali id., also usually former; PTSD gives only this mg., but Jāt. v.398.29 proves that it can also mean eastern; in mgs. 1 and 2 based on Skt. puras or MIndic equivalent, in mg. 3 on Skt. purā, in both with -ima, § 22.15; cf. **purastima**; there is no 'Skt. purima' as alleged by PTSD), (1) rarely, eastern, = **purastima**: SP 9.3 (vs, purimā-diśāya); Mv ii.56.19 (vs, °mām diśam; same vs in Pali Jāt. v.398.29 °mam diśam); ii.163.3 (°mā diśā); iii.305.19 (°mām diśam; in same vs LV 387.18 pūrvikām); (2) front, esp. in °maṃ kāyam, front (part of the) body: Mv ii.126.5-6 (= kukṣi of LV 254.20, udara-chavi of Pali MN i.246.3); ii.131.15; 232.15; read prob. purimaṃ, adv., in front, Mv i.217.3 and 227.13 (mss. corrupt, Senart em. violently); (3) regularly, former, preceding (in time), ancient, first: SP 48.1; 49.3; 55.9; 93.3; 115.11; 351.12 (here previously mentioned; all these vss); LV (also only vss) 123.3; 161.21; 163.20, etc.; 363.5; 393.6; Mv (often in prose as well as vss) i.108.10; 142.11; ii.52.18; 200.12, 14; 206.15 (with mss. purimabhavajanetriye, of his mother in former births); 361.5; Suv 225.8 (vs); RP (vss) 39.3; 52.7; 59.8; Sukh 23.14 and 24.3 (vss); purime yāme, in the first watch of the night, Mv i.4.6; 228.12; ii.283.14 (in parallel LV 344.7 prathame); purimā koṭi Mv ii.148.3, the prior end (i. e. beginning, of the drama of the samsāra); adv. purime, = **pure** and **pūrve**, qq.v., of old, in former time: LV (vss) 167.13; 168.13; 169.9; 393.9; Śikṣ 177.7 (vs); purime bhavesu Mv ii.341.4 (vs, favored by meter, lit. formerly in incarnations; cf. purima-bhava Mv ii.361.5 et alibi; text bhavesu with 1 ms., v.l. bhavetsu, both hard to interpret); °meṇa, adv., formerly, RP 55.10 (vs).

purimaka, adj. (= **purima** 3), former: LV (vss) 165.3; 234.9; 366.5; Mv (mostly prose) ii.148.7; 170.18; 257.13; 302.13; 313.13; iii.179.7; 300.12; Gv 301.10 (vs); prob. with specifying -ka (§ 22.39), the former one, yathā so °ko śreṣṭhiputro Mv ii.170.18 (= prathamaka, id. 15).

purima-kāraka, m., °kā(h) n. pl., some sort of artisan or tradesman, in a list of occupations: Mv iii.113.14; 443.1 (so without v.l. both times, except one ms. in 443.1 °kāra). What makers of purima means is not clear, but this word can hardly be identified with the adj. **purima**.

It is prob. connected with AMg. purima as cited by Sheth (as a Deśi word) from Ohañijutti 265 (I have not found it in Ratnach.) cha ppurimā nava khoḍā; the word khoḍa = cleansing a part of a garment (see Ratnach. s.v.), and Sheth says purima, like khoḍa, is a part of the Jain cleansing ceremony, (prasphoṭana or) pratilekhana. If cleaning is the mg., our cpd. would perhaps mean professional cleaners (of clothes). I have no access to the Ohañijutti.

-**purusa**, see **kula-purusa**.

purusakāra (= Skt.), in °ra-phalam, one of the 5 phala (q.v.): Mvy 2274; sc. of karuṇā acc. to Sūtrā. xvii.31, comm., fruit consisting of heroic deed, because it brings happiness to others and penance. (austerity, tapas) to oneself, reading in text and comm. tāpaka instead of tāyaka, with Lévi's note in transl., but Lévi's transl. (qui éclaire le Moi) seems clearly wrong; it brings pain to oneself, pleasure only to others; tapas surely cannot mean illumination; it is this quality which makes it heroic; in more general sense Bbh 102.17, expl. 103.1-5, purusakāreṇa yadi vā kṛṣyā . . . sasyādikam lābhādikam ca phalam abhinirvartayati . . .

purusa-kāraka, nt. (l = °kāra, normally m.), manly performance: na °kam bhavati asmākam Mv iii.126.9, (if I do not do the bidding of the crow-king) I (shall) have no manly performance (fail in my duty; wrongly Senart's note).

purusa-damya-sārathi (= Pali purisa-damma-sā°; expl. Vism. 207.22 ff. essentially as here interpreted), charioteer (diver, tamer, controller) of human ones-that-need-to-be-tamed (= trained religiously; as Vism. indicates, dam = vi-nī, discipline); the figure clearly refers to taming animals, particularly horses, and indeed is no doubt directly based on Pali assa-damma-sārathi, q.v. in CPD; cf. such expressions as puruṣājāneya (see s.v. ājāneya), noble steed of a man. Ep. of a Buddha, or a Bodhisattva just before his attainment of Buddhahood. Often misunderstood; further evidence supporting the interpretation here given will be found below. Tib. (on Mvy 10, LV 3.4 etc.) skyes bu ḥdul baḥi (of human [to-be-] tamed ones, more lit. of [to-be-] tamed men) kha lo (b)sgyur ba (helm-governor = charioteer). In Tocharian yātāšlyes yāpy ā(śa)nt, leader of one to be tamed (omitting puruṣa; yāpy is uncertain, possibly helm as in Tib.). Regularly in cliché listing characteristics of a Buddha: SP 17.11; 65.6; 144.6; 156.4; LV 3.4; Mvy 10; Mv i.38.12; 238.15; 330.2; 331.1; 332.4; 335.16; Divy 54.13 etc.; Av i.65.12 etc.; Suv 168.10; in Mv i.4.9 (read with mss., and print the sentence as an āryā vs, not prose as in Senart) puruṣasimhasārathinā (Senart em. puruṣadamyā°), controller of lions of men, evidently meant as a much stronger variant of the usual term, but incidentally confirms our interpretation of the latter; so also does the epithet puruṣadamyasārathinā in another formulaic series of epithets applied to the Bodhisattva just before his enlightenment, in which several preceding epithets compare him to animals, such as puruṣarṣabhena, puruṣasimhena: LV 350.12; Mv i.229.9; ii.133.9; 284.19; 415.21; in less formulaic passages LV 428.5; abstr. °sārathi-tā, state of being . . ., meaning the state of Buddhahood which Bodhisattvas are to attain: Mv ii.260.11; 261.12.

pure, and m.c. **puri**, adv. (= Pali, AMg. pure, Skt. puras), in BHS only of time (but see **purebhāga**), formerly, before: quasi-adj., pure bhava LV 385.6 (vs) in a former existence, and (m.c.) puri bhavi LV 165.9 (vs), id.; tatpure Mv i.192.13 (vs), before that; as simple adv., pure LV 11.13; 282.21; Mv ii.34.17; 169.2 (see Senart's note), in a vs virtually repeated iii.148.11 and 185.9 (in the last Senart strangely em. to purā, tho mss. read pure, which he keeps in the other places, or v.l. puro); iii.445.13; RP 27.18; puri, only in vss m.c., LV 165.13; 169.1; 230.13; 352.19.