

but this seems hardly supported by Pali evidence; possibly Vin. ii.62.6-12 may imply it, but it is not very clear. There is also mention of **mūla-mānāpya** and **mūlāpakarṣa-mān°**, which are analogous to **mūla-parivāsa** and **mūlāpakarṣa-p°**, except that acc. to MSV iii.77.2 and 5 the repeated faults are concealed (altho the fault leading to the original mānāpya was, of course, unconcealed, 76.20-21; otherwise parivāsa, not mānāpya, would have been the penalty); in a similar case iii.81.16 ff. the original and repeated faults are all unconcealed, leading to mūla-mānāpya 82.9 and mūlāpakarṣa-m° 83.2; (4) nt. (= Skt. Lex. and Pkt. id., Sheth; Skt. and Pali mūlaka), *radish* (Tib. la phug); Mvy 5767 bāla-mūlam, *young radish*, and 5768 mahā-m°, *old radish*; (5) m., n. of a former Buddha: Mv iii.236.10. See **mūlaṃ**, **mūlāto**, **mūle**.

(**mūlaṃ**, as postpos., in Skt. rather rare, BR s.v. mūla 3, to (the neighborhood of), with gen.: (kumārasya) mūlaṃ allino Mv ii.32.1; gantum amukasya sārthavāhasya mūlam ii.90.3-4; rākṣasīnām mūlaṃ preṣito iii.296.17-18. Cf. **mūle**, **mūlāto**.)

mūlaka, m. (Skt. nt., only Gr. m.), an edible root, perh. *radish*: °kā bhakṣitavyāḥ Divy 511.21.

mūlagrantha, m., *original text* (of words attributed to the Buddha): Mvy 7673.

Mūlaphalguna (evidently same as Pali Moliya-phagguna; like him a friend of the nuns), n. of a Buddhist monk: MSV ii.143.17 ff.

Mūlamānuṣa, n. of a nāga king: Māy 247.25.

mūlasarvāstivāda, pl., n. of a school: Mvy 9078.

mūlāto, abl. of **mūla** used as postpos. with gen., *from; away from; as a result of, because of* (the phrase = the abl. of the dependent noun); cf. **mūlaṃ**, **mūle**: (teṣām sarva-)kāśikośalakā manuṣyā mūlāto prītā Mv i.350.7, ... *were pleased because of them; samanantara-prakrānto ca kāśirājā Śyāmakāśirīsa mūlāto Mv ii.215.7, ... from Ś.*; mama mūlāto gatvā 246.17 and 18, *going away from me*; (sa teṣām śakuntakānām, gen. for acc.) parirakṣati śakuntikānām (v.l. śā°) api mūlāto (etc., several similar phrases) 251.5 ff., *he protected those birds from fowlers, etc.*; Kuṣāṣya mūlāto palāyitvā 485.5, *fleeing from K.*, and similarly 20; vayasyakānām mūlāto nirdhāvitvā iii.34.17; nalinīye mūlāto ... putrā jāta, aparāṇām pi devīnām ... putraśataṃ jātam 152.8-9, *from N. were born ... sons, and from the other queens ... 100 sons*; mukto tāye piśācīniye mūlāto Mv iii.163.18, *escaped from that ogress* (Senart punctuates wrongly); icchāmi tava mūlāto putram 403.1, *I desire a son thru you (by your grace); addressing a tree supposed to have supernatural power*).

mūlāpakarṣa, see **mūla** (3).

mūlāpatti, f. (see **āpatti**), *radical sin*: Śikṣ 10.14 °śravaṇāt; 168.2; five, of a ruler, listed Śikṣ 59.11 ff. (no relation to the pañcāpatti-nikāyāḥ of Sūtrāḥ xi.4 comm., on which see Levi's note in Transl.); other mūlāpatti mentioned 60.9; and in 60.10 ff. detailed statement of eight mūlāpatti of beginners in the Mahāyāna.

mūlika, adj., (1) (Skt. Lex. id.) *living on roots* (as an ascetic practice): śatabhiṣyām jāto °ko bhavati Divy 647.1; mūliko brāhmaṇaḥ, sa mūlānām arthe 'nyatamaṃ parvatam abhirūḍhaḥ Av ii.125.6; aneka-mūlika, ep. of ascetic practices, (ātāpanaparitāpanaiḥ ...) aneka-mūlikair LV 248.17, *consisting of living on many roots*; (2) ifc. Bhvr., *having ... as cause*, = Skt. -mūlaka, and perh. corruption for this: kim-mūlikā (n. pl. m.) utpadyanti Mv iii.337.11, *having what source do they arise?*, but the normal Skt. -mūlaka is used in parallels below, 13, 16 ff., and kim-mūlaka 339.10; prob. read °laka.

mūlikā (cf. Skt. mūla, *capital*), *stock, supply*, in kāṣṭha-°kā, *stock, supply of wood*: Divy 500.9-10, 15.

mūle (cf. **mūlaṃ**, **mūlāto**); Pali uses mūle sometimes in ways corresponding to some of these mgs., see Childers,

dvāramūle ṭhito, *at the door*), as postpos. with gen., or rarely at end of a cpd., may be used as periphrasis for loc. of governed noun in any sense: (1) *under* (here doubtless with persistence of lit. mg. of mūla), in pāda-mūle, *under the foot*: so kāṇḍo (mss. kaṇṭho) tasya rājño pāda-mūle sthitvā Mv ii.82.15, *the arrow, stopping under that king's foot*; mama pādāmūle ... nipatito 18; (2) *near* (of location): in comp., dvāramūle AsP 502.4; bhaṇḍa-mūle Mv ii.172.1, 2, *near the arbor*, see **bhaṇḍa**; with gen., tena ... brāhmaṇānām mūle sthitakena Mv i.310.15, *staying near (with) the brahmins*; varam tava mūle mṛtam na Viśākhamūle jīvitam (in the 2d form, a cpd.) 365.20, *better to die with you (in your company) than to live with V.*; ṛsisya mūle ii.96.19; 210.4, *in the presence of the ṛṣi*; (hastino, mss. °nā) mūle 454.5; (rathānām) mūle (mss.) āsati 456.19; mālākārasya mūle 463.20; (3) *towards, to* (of motion): mama mūla (Senart em. mūle) āgatā Mv i.364.22, *she came to me*; devīya mūle na kimcid aparīyaktam ii.66.8, *there was nothing that was not handed over to the queen*; gato Brahmāyusya mūle 78.16, *went to Brahmāyu(s)*; kumbhakāramahattarasya mūle allino 464.1, and similarly 19, 470.6; praviṣṭo devīya mūle iii.25.11; (4) *towards, in reference to* (of respect, disrespect, love, regard): brāhmaṇānām mūle abahumānam Mv i.309.15, *disrespect for the brahmins*; devīya mūli° meter requires short syllable; Senart mūle) i.204.16 = māyāya mūli ii.8.11 (vs), (obedience) *towards ...*; mama mūle premā (mss. °mnā; n. sg.) ii.65.15, *love-for me*; rājaputrasya mūle premnam iii.39.2; rākṣasīnām mūle sāpekṣā 76.15-16, *having regard for the ogresses*; parasparasya mūle ... premnam Mv iii.391.13.

mūṣati (= Pkt. mūsai, Sheth, = muṣati, § 28.36, Skt. muṣṇāti; ū blended with mūs, mūṣikā?), *steals*: fut. mūṣisyate Divy 281.8; inf. mūṣitu-kāmā 276.24; both prose.

Mūṣikāhairanyika, 'Mouse-goldsmith,' n. given to a merchant because of his history: Divy 501.3 ff.; a previous incarnation of Panthaka, 504.11.

mūṣi (= Pali mūsi), *rat or mouse*; in mūṣi-utkira, m., *rat-(mouse)-up-throwing*, i. e. earth dug up by rats or mice: Mv i.326.20 (prose) ye te bhavanti mūṣi-utkirā (v.l. °kilā; Senart em. mūṣotkirā) vā vāriparopitā (mss. °ropyā, °ropā) vā vārucchinnā (?em.) vā mṛttikā.

mṛgaka, m. (= Skt. mrga; -ka may be m.c.), *deer or animal*, in comparison with monks: mṛgākā va (so Senart em. for °kām ca) asaṅgacāriṇo praviviktā viharanti bhūkṣavaḥ Mv iii.421.6 (vs). See also **mṛgikā**.

mṛgacakra, nt., *the zodiac*: °kram Divy 630.20 (in a list of things studied by brahmins; foll. by naḥṣatragāṇo); mṛgacakraṅkavidyā- Gv 451.3; mṛgacakra-lipi, a kind of writing (the symbols for the signs of the zodiac?), LV 126.3 (Tib. translates literally).

mṛga-carya, adj., applied to some non-Buddhist ascetics who behave like deer: Śikṣ 332.3; cf. **mṛga(-vrata)**, also in cpd. LV 248.21, cited s.v. **kukkura-vratika**, and **mṛgaśrṅgavratin** (= this).

[**mṛgadāya**,] **mṛga-dāva**, m. (cpd. only recorded in BHS and as mīga-dāya in Pali, tho both constituents are Skt.), *deer-park*, almost exclusively used of the park **Ṛṣipātana**, °vadana, etc., at Benares, where Buddha is said to have first preached; the form °dāya is never recorded in mss., tho Senart adopts it by em. in Mv i.366.8, where the etym. offered seems naturally to call for it (but cf. LV 19.4 below): mṛgāṇām dāyo dinno mṛgadāve ṛṣipātane (mss.; Senart em. mṛgadāyo ti ṛṣipātano); the foll. all refer to the Benares park, usually in loc., **Ṛṣipātane** (°vadane, etc.) mṛgadāve: SP 69.12; LV 18.20; 19.4 (abhayadattāś ca) tasmin mṛgāḥ prativasanti iti ... mṛga-dāva iti samjñodapādi, cf. Mv i.366.8, above; LV 264.22; 402.3; 404.17; 407.16; 412.9; 413.1; Mv i.161.4, 323.14, 17; 330.4; 331.3; ii.138.2; iii.323.3; 330.17; Divy 464.16;