

-prakaraṇa, n., -pradarśana, n., -vidhvaṇsana, n., -saṃgraha-ṭīkā, f. N. of wks. — **māhātmya**, n., -muktāvali, f., -mukha-bhaṅga, m., -mukha-mardana, n., -vaṇśāvali, f., -vijaya, m., -vidhvaṇsana, n., -vedānta, m., -sahasra-nāma-bhāṣya, n., -siddhānta, m. (and *ṭa-bhaṇjana*, n., *ṭa-sāra*, m.), -stuti, f. N. of wks. **Madhvācārya**, m. = *madhva-guru*, W. **Madhvārtha-dhvaṇsinī**, f., **Madhvāhnikā**, n. N. of wks.

Madhvaka &c. See p. 781, col. 3.

Madhv-aksha &c. See p. 781, col. 2.

मन *man*, cl. 8.4. Ā. (Dhātup. xxx, 9; xxv, 67) *manutē, mānyate* (ep. also *ṭi*; 3. pl. *manvatē*, RV.; pf. *menē*, Br. &c.; *mamnathe, nāte*, RV.; aor. *āmata, āmanmahi*, Subj. *manāmahe*, *mananta*, p. *manānā*, q. v., RV.; *maṇsi, amansta*, Subj. *maṇsate*, Prec. *maṇsishṭa*, 1. pers. m. c. *maṇsiya*, ib.; *māṇsta*, AV., *stām*, TĀr.; *mandhvam*, Br.; *amanishṭa*, Gr.; fut. *maṇsyate*, Br., *ṭi*, MBh.; *manitā, manitā*, Gr.; *manishyate*, RV.; inf. *mantum*, MBh. &c., *māntave, ṭavat*, RV., *māntos*, Br.; ind. p. *matvā*, Up. &c.; *manitvā*, Gr.; -*matya*, Br. &c.; -*manya*, MBh. &c.), to think, believe, imagine, suppose, conjecture, RV. &c. &c. (*manye*, I think, methinks, is in later language often inserted in a sentence without affecting the construction; cf. g. *cādi* and Pāṇ. iv, 1, 106); to regard or consider any one or anything (acc.) as (acc. with or without *iva*, or adv., often in -*vat*; in later language also *ṭa*, to express contempt [cf. Pāṇ. ii, 3, 17], e. g. *rājyaṃ tṛṇāya manye*, 'I value empire at a straw,' i. e. I make light of it, = *laghu* *man* and opp. to *bahu* or *sādhu* *man*, to think much or well of, praise, approve), ib.; to think one's self or be thought to be, appear as, pass for (nom.; also with *iva*), ib.; to be of opinion, think fit or right, MBh.; Kāv. &c.; to agree or be of the same opinion with (acc.), MBh.; to set the heart or mind on, honour, esteem (with *na*, disdain), hope or wish for (acc. or gen.), RV. &c. &c.; to think of (in prayer &c., either 'to remember, meditate on,' or 'mention, declare,' or 'excogitate, invent'), RV.; AV.; to perceive, observe, learn, know, understand, comprehend (acc., Ved. also gen.), RV. &c. &c.; to offer, present, MBh.; Caus. (Dhātup. xxxiv, 36) *mānayati* (ep. also *ṭe*; aor. *amīmanat*; Pass. *mānyate*, to honour, esteem, value highly (also with *uru, bahu* and *sādhu*), AV. &c. &c.; (Ā.) *stambhe*, Dhātup. xxxiii, 35; *garvake*, ib., Vop.; Desid. (Dhātup. xxiii, 3) *mīmāṇsate* (rarely *ṭi*; *amīmāṇsishṭhās*, ŚBr.; *mīmāṇsyāte*, AV.; *mīmāṇsate*, *mīmanishate*, Gr.), to reflect upon, consider, examine, investigate, AV.; Br. &c.; to call in question, doubt ('with regard to,' loc.), ib.; Desid. of Desid. *mīmāṇsishate*, Gr.; Intens. *manmanyate, manmantī*, ib. [Cf. Zd. *man*; Gk. *μῆνω, μένω*; Lat. *meminisse, monere*; Slav. and Lith. *minėti*; Goth. *ga-munan*; Germ. *meinen*; Eng. *mean*.]

Matā, mfn. thought, believed, imagined, supposed, understood, RV. &c. &c.; regarded or considered as, taken or passing for (nom. or adv.), Mn.; MBh. &c.; thought fit or right, approved, Yājñ.; Kāv.; Kām.; honoured, esteemed, respected, liked (with gen., Pāṇ. iii, 2, 188), Ragh.; Kām.; desired, intended, R.; m. N. of a son of Śambara, Hariv. (v. l. *mana*); n. a thought, idea, opinion, sentiment, view, belief, doctrine, MBh.; Kāv. &c.; intention, design, purpose, wish, MBh.; BhP.; commendation, approbation, sanction, L.; knowledge, W.; agallochum, L. — **khaṇḍana-stotra**, n. N. of wk. — **ma-ga**, see s. v. — **catusṭaya-parīkshā**, f. N. of wk. — **jña**, mfn. knowing a person's intention, Śrīngār. — **parīkshā**, f. N. of wk. — **bheda**, m. difference of opinion between (gen. and instr. with *saha*), VarBrS., Sch. — **bhedana**, n. N. of wk. — **yogīśa**, m. N. of a man, L. — **vacas**, mfn. heeding words or prayers (said of the Aśvins), RV. (cf. *mātava-casa*). — **vat** (*matā*), mfn. having an aim or purpose, ib. **Matāksha**, mfn. one well skilled in dice (as Śakuni), MBh. **Matānujñā**, f. admission of a fault in one's own reasoning while insisting on a similar one in that of the opponent, Nyāyas. **Matāntara**, n. another opinion or creed or sect, MW. **Matāvalambana**, n. the embracing a particular doctrine, ib. **Matāvalambin**, mfn. holding the doctrines of a particular sect, ib.

Matamga, m. 'going wilfully' or 'roaming at

will,' an elephant, MBh.; Śrutab.; a cloud, L.; N. of a Dānava, Hariv.; of a Muni and (pl.) his family, MBh.; Kāv. — **ja**, m. an elephant (-*iva*, n.), Kālid.; Kir.; (ā), f. (in music) a partic. Murchanā, Saṃgīt. — **tīrtha**, n. N. of a sacred bathing-place, Cat. — **deva**, m. N. of a fabulous being, Kathās. — **pāramēśvara**, m. N. of wk. — **pura**, n. N. of a city, Kathās. — **yajñāgni**, m. fire from the sacrifice of Matamga, Mcar. — **vāpī**, f. N. of a sacred tank or bathing-place, Vishṇ.; MBh. — **vṛitti**, f. N. of wk. — **sarasa**, m. N. of a lake, R. — **hataka**, m. N. of a man, Cat. **Matamgānucara**, m. the keeper or driver of an elephant, Suparṇ.

Matamginī, f. N. of a daughter of Mandara, Kathās.

Matī (in ŚBr. also *māti*), f. devotion, prayer, worship, hymn, sacred utterance, RV.; VS.; thought, design, intention, resolution, determination, inclination, wish, desire (with loc., dat. or inf.), RV. &c. &c. (*matyā*, ind. wittingly, knowingly, purposely; *matim* *√kri* or *dhā* or *dhri* or *ā-√dhā* or *sam-ā-√dhā* or *ā-√sthā* or *sam-ā-√sthā*, with loc., dat., acc. with *prati*, or *artham* ifc., to set the heart on, make up one's mind, resolve, determine; *matim* with Caus. of *ni-√vrit* and abl. of a verbal noun, to give up the idea of; *āhita-matī*, ifc. = having resolved upon; *vinivṛitta-matī* with abl. = having desisted from); opinion, notion, idea, belief, conviction, view, creed, ŚrS.; Mn.; MBh. &c. (*matyā*, ind. at will; ifc., 'under the idea of,' e. g. *vyāghra-m*, 'under the idea of its being a tiger'); the mind, perception, understanding, intelligence, sense, judgment, ŚBr. &c. &c. (in RV. also 'that which is sensible, intelligent, mindful, applied to Aditi, Indra and Agni); esteem, respect, regard, Kir.; memory, remembrance, L.; Opinion personified (and identified with Subalātmajā as one of the mothers of the five sons of Pāṇḍu, or regarded as a daughter of Dakṣha and wife of Soma, or as the wife of Viveka), MBh.; Hariv.; Prab.; a kind of vegetable or pot-herb, L.; m. N. of a king, Buddh. [Cf. Lat. *mens*; Angl. Sax. *ge-mynd*; Eng. *mind*.] — **karman**, n. a matter of the intellect, Kām. — **gati**, f. 'mental course,' mode of thought, Kāv. — **garbha**, mfn. 'filled with intelligence,' clever, intelligent, Śis. — **citra**, m. N. of Aśva-ghoṣha, Buddh. — **datta**, m. N. of a man, Cat. — **darśana**, n. the act or faculty of seeing into the thoughts or intentions (of others), R. — **dā**, f. Cardiospermum Halicacabum or = *śimṛiḍī*, L. — **dval-dha**, n. difference of opinion, MBh. — **dhvaja**, m. N. of a nephew of Śakya-paṇḍita, Buddh. — **nāra**, m. N. of a king, MBh.; Hariv.; Pur. — **nirṇaya**, m. N. of wk. — **niscaya**, m. a firm opinion, L. — **patha**, m. the path of reflection; *ṭham* *√nī*, to think over, Kāv. — **pura**, n. N. of a town, Buddh. — **pūrva** or *ṭvaka*, mfn. purposed, intended, Mn.; (*ṭvam, ṭve* and *ṭvakam*) ind. purposingly, wittingly, ib.; Gaut. — **prakarsha**, m. superiority of mind, cleverness, talent, Hit. — **bhadra-gaṇi**, m. N. of a scholar, Cat. — **bheda**, m. change of opinion, MBh. — **bhrama**, m. (Śāk.), -**bhrānti**, f. (L.) confusion of mind, perplexity, error, misapprehension. — **mat**, mfn. clever, intelligent, wise, MBh.; Kāv. &c.; m. N. of a son of Janam-ejaya, Hariv. — **mānusha** (?) and -**mukura**, m. N. of wks. — **ratna-muni**, m. N. of an author, Cat. — **rāja**, m. N. of a poet, ib. — **vat**, w. r. for -**mat**. — **vardhana**, m. N. of an author (also *ṭna-gaṇi*), Cat. — **vid**, mfn. knowing (one's) devotion or mind, VS.; TS.; AitBr. — **viparyaya**, m. an erroneous opinion, illusion, Vcar. — **vibhraṇśa**, m. failure or infatuation of mind, L. — **vibhrama**, m. = *bhrama*, R. — **vibhrānti**, f. id., L. — **sālin**, mfn. 'possessing intelligence,' clever, wise, Pañcat. — **hīna**, mfn. deprived of sense, stupid, Hit. **Matīśvara**, m. 'lord of mind,' the wisest of the wise (Viśva-karman), Hariv.

2. **Matya**, n. (for 1. see p. 776, col. 2) the means of acquiring knowledge (= *jñānasya kāraṇam*), Kāś. on Pāṇ. iv, 4, 97.

1. **Mana**, m. Indian spikenard, Nardostachys Jatamansi, L.; N. of a son of Śambara, Hariv. (v. l. *mata*).

2. **Mana**, in comp. for *manas*. — **āpa**, mfn. gaining the heart, attracting, beautiful, L. (cf. Pāli *ma-nāpa*). — **ṛiṅga** (*māna*), mfn. (prob. fr. *√2. ṛiṅj*) directing or guiding the mind, RV. x, 106, 8 (Sāy. *manasā prasādhanaṃ yasya sah*). — **nī**, see *mananya* below. — **rañjana**, mf(ā)n. delighting the mind of (comp.), Subh. — **vaśas** (?), m. N. of a

prince, VP. — **hanṣa**, m. (w. r. for *ṭno-h*?) a kind of metre, Col. **Manāpa**, mfn. = *mana-āpa*, Lalit.

Manah, in comp. for *manas*. — **kānta**, mfn., see *manas-k*. — **kshepa**, m. mental perplexity or confusion, Sāh. — **pati**, m. 'lord of the heart,' N. of Viṣṇu, Pañcar. — **paryāya**, m. (with Jainas) 'the state of mental perception which precedes the attainment of perfect knowledge,' N. of the last stage but one in the perception of truth, Sarvad. — **piḍā**, f. pain of mind, mental agony, MW. — **pūta**, mfn. pure in heart, mentally pure, Mn. vi, 46. — **pranīta**, mfn. dear to the heart or mind, MBh. xiii, 3503. — **prasāda**, m. serenity or peace of mind, MBh.; Sāh.; Suśr. — **priya**, mf(ā)n. dear to the heart, Kir. — **prīti**, f. gladness of heart, delight, Kathās. — **śik-shā**, f. N. of wk. (containing the Caitanya doctrine), Cat. — **silā**, f. (L. also *ṭla*, m.; cf. comp.) realgar, red arsenic, MBh.; Kāv. &c.; -*giri*, v. l. for *ṭlccaya*, R.; -*guhā*, f. a cave of red a°, MBh. (*ṭla-guhā*, Mṛicch. i, 12); -*candana-dhāvana*, n. a fluid prepared from r° a° and sandal, MW.; -*vi-cchurita*, mfn. inlaid with r° a°, Kum.; *ṭlccaya*, m. a quantity of red arsenic, R. — **śighra**, mfn. swift as thought, Kathās. — **sūka**, n. anguish of mind, Divyāv. — **shashṭha** (*mānaḥ*), mfn. having the mind for a sixth organ (said of the 5 organs of sense), AV. — **saṃvara**, m. coercion of the mind, Lalit. — **saṃkalpa**, m. desire of the heart, R. — **saṅga**, m. attachment of the mind, fixing the thoughts (on a beloved one; second stage of love), Pratāp. — **saṃcetanāhāra**, m. one of the 4 kinds of food (in a material and spiritual sense), Buddh. — **sād**, mfn. seated or dwelling in the mind, VS. — **saṃtāpa**, m. mental anguish or grief, Śāk. — **saṃunnati**, f. high-mindedness, R. — **saṃriddhi**, f. heart's content, BhP. — **sāra-maya**, mf(ā)n. forming the substance of the heart or mind, Hariv. — **siddhi**, f. N. of a goddess, Sindhās. — **silā**, w. r. for -*silā*. — **sukha**, mfn. agreeable to the mind, of pleasant taste, Suśr.; n. joy of the heart, BhP. — **stha**, mf(ā)n. abiding or dwelling in the heart, R. — **sthiri-karaṇa**, n. the act of strengthening or confirming the mind, Cat. — **sthairya**, n. firmness of mind, Kāv. — **sparsa**, mfn. touching the heart, BhP. — **svāmin**, m. N. of a Brāhman, Kathās.

Manaka, m. N. of a man, HPariś.

Manāna, mfn. thoughtful, careful, RV.; n. thinking, reflection, meditation, thought, intelligence, understanding (esp. intrinsic knowledge or science, as one of the faculties connected with the senses; Nir. viii, 6 = *manman*), Hariv.; Śāṅk.; Sarvad. (*ṭnā*, ind. thoughtfully, deliberately, RV.); homage, reverence, Sāy. on RV. i, 165, 4. — **grantha**, m., -**prakaraṇa**, n. N. of wks. — **yukta** and -**vat**, mfn. attended with homage, Sāy. **Mananādi-nighaṇṭu**, m. N. of wk.

Mananīya, mfn. (prob.) containing homage or praise (as a hymn), Nir. x, 5 (others 'estimable').

Mananya, mfn. deserving praise, RV. x, 106, 8 (Sāy. = *stūtya*, others 'fr. *mana-nī*, directing the mind').

Manayitṛi, mf(tri)n., Sāy. on RV. i, 124, 3.

Manas, in comp. for *manas*. — 1. -**cit**, mfn. (*√1. ci*) piled up or constructed with the mind (= *manasā citāḥ*), ŚBr. — 2. -**cit**, mfn. (*√2. cit*) thinking or reflecting in the mind, RV. ix, 11, 8 (others 'knowing the heart').

Mānas, n. mind (in its widest sense as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will, RV. &c. &c. (in phil. the internal organ or *antaḥ-karaṇa* of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul, IW. 53; in this sense *manas* is always regarded as distinct from *ātman* and *puruṣa*, 'spirit or soul' and belonging only to the body, like which it is—except in the Nyāya—considered perishable; as to its position in the various systems see for Nyāya and Vaiśeṣika, IW. 63; 67; 76, for Sāṃkhya and Vedānta, ib. 84; 109; 117; in RV. it is sometimes joined with *hrīd* or *hrīdaya*, the heart; Mn. vii, 6 with *cakṣus*, the eye); the spirit or spiritual principle, the breath or living soul which escapes from the body at death (called *asu* in animals; cf. above), ib.; thought, imagination, excogitation, invention, reflection, opinion, intention, inclination, affection, desire, mood, temper, spirit, ib. (ifc. after a verbal noun or an inf. stem in *ṭu* = having a mind or wishing to; cf. *drashtu-m* &c.; *manah* *√kri*, to make up one's mind; with gen.,