

**Manu.** COMP.—अंतर *n.* the period of a *Manu*; (this period comprises 4320000 human years; See *M.* i. 79; every such period is presided over by a *Manu*; six of these have already elapsed and the seventh is now going on; according to Hindu mythology seven more are to come).—अधिप. अधिपति. ईश्वर. पति *m.* a king, a sovereign. लोक *m.* the earth.—जात *m.* a man.—उद्येष्ठ *m.* a sword.—प्रणीत *a.* promulgated by *Manu*.—भू *m.* man, mankind.—राज *m.* an epithet of *Kubera*.—भ्रेष्ठ *m.* an epithet of *Vishnu*.—संहिता *f.* the institutes of *Manu*.

**मनुष्य** *m.* A man, a mortal, a person, पपावनास्वादितपूर्वमाशुगः कुतूहलेनेव मनुष्यशोणितम् *R.* III. 54. COMP.—ईद्र. ईश्वर *m.* a king, a prince, *R.* II. 2.—जाति *f.* the human race.—देव *m.* 1 a *Brahmana*; 2 a king, *R.* II. 52.—धर्म *m.* 1 human character; 2 the duty of man.—धर्मेन् *m.* an epithet of *Kubera*.—यज्ञ *m.* one of the five daily acts of piety consisting in the hospitable reception of guests.—लोक *m.* the world of mortals.—विश्व *f.*, विश *n.*, विशा *f.* mankind.

**मनु** *m.* 1 A fault, an offence, मूषेव मनुं परिकल्प्य मनुं मूषेव राषादुपजल्पतो मे *Bh.* V. II. 13; 2 mankind.

**मन्द** *m.* A wise man, a counsellor.

**मन्त्र** *vt.* or *vi.* 10. A (but also *Par.* in epic and after prepositions) (*pp.* मन्त्रित; *pres.* मन्त्रयते) 1 To consult, to deliberate, to ponder over मन्त्रयतेह

मन्त्रिभिः *M.* VII. 146; 2 to advise, to counsel, पांडवानयने तावन्मन्त्रयन् हितं मम *Bh.*; 3 to enchant with spells or charms; 4 to speak in general; (in this sense generally occurring in *pra'krita* passages and without distinction of *pada*, हला संगीतशालापरिसंवल्लकिताद्वितीया त्वं किं मन्त्रयन्त्यासिः *M.* II. 11.). WITH अनु-1 to win over; 2 to consecrate by *mantras*, विष्टुष्ट-श्च वामदेवानुमन्त्रितो मेध्योऽथः *Ut.* II.; 3 to take leave of. अभि- to consecrate by *mantras*, शुद्धश्चेद्मयोर्ध्वं मां तुलामित्यभि-मन्त्रयेत् *Yaj.* II. 102. आ- 1 (*Atm.*) to say, to speak, to tell, आमन्त्रयत संकुद्रः समितिं रक्षसां पतिः *Bt.* IX. 98; 2 to invite; 3 to consecrate by *mantras*; 4 (*Atm.*) to take leave of. उप- to persed. नि- to invite, तं न्यमन्त्रयत संभृतकर्तुर्मथिलः *R.* XI. 32, *M.* III. 188, *R.* XV. 59. परि- to consecrate by *mantras*. सन्- to consult, to deliberate. मन्त्र *m.* 1 A Vedic hymn addressed to any deity; (if metrical and intended to be recited loudly it is called a ऋच्; if in prose and intended to be repeated in a low voice it is called a यजुस्; if metrical and intended for chanting it is called a सामन्), *Bg.* IX. 16.; 2 the *Sanhita* portion of the *Veda* as distinguished from the *Brahmana* (*n.*) *q. v.*; 3 a charm, a spell, a magical formula, भोगीव मन्त्रीषधिरुद्धवीर्यैः *R.* II. 32, *v.* 57; 4 a formula sacred to any deity, *e. g.* ओं नमो भगवते वासुदेवाय; 5 consultation, counsel, advice, policy, secret, तस्य संवृतमन्त्रस्य गूढाकारोऽंगितस्यच *R.*

i. 20, *M.* VII. 58. COMP.—आराधन *n.* striving to obtain by incantations, मन्त्राराधनतयरेण मनसा नीताः इमंज्ञाने निशाः *Bhartr.* III. 4.—उद्भूत *n.* water consecrated by *Mantras*.—उप-ष्टम्भ *m.* encouragement by advice.—करण *n.* the Vedic texts.—कार *m.* a composer of hymns.—काल *m.* time of liberation.—कुशल *a.* skilled in giving advice.—कृत् *m.* 1 a composer of Vedic hymns, *R.* I. 61, *v.* 4; 2 one who recites a sacred text; 3 a counsellor, an adviser.—गंडक *m.* science, knowledge.—गुप्ति *f.* secret counsel.—गूढ *m.* a secret emissary, a spy.—जल, तोय *n.* the same as मन्त्रोदक *q. v.*—जिह्व *m.* an epithet of fire, अमृतं नाम यत्संतो मन्त्रजिह्वेषु जुहोति शोभेव मंदरधुन्ध-भूमितामेषिधवर्णना *Sis.* II. 107.—ज्ञ *m.* 1 a learned *Brahmana*; 2 a spy; 3 a counsellor.—इ, वाट *m.* a spiritual preceptor.—संशिक्ष *m.* 1 a *Brahmana* learned in the *Vedas*; 2 a seer of Vedic hymns.—सीधिति *m.* fire.—इश्व *m.* 1 a counsellor, an adviser; 2 a seer of Vedic hymns.—देवता *f.* the deity invoked in a *Mantra*.—निर्णय *m.* final determination after deliberation.—पद *n.* the words of a hymn.—पूत *a.* purified by *Mantras*.—प्रयोग *m.* application of charms.—बीज, बीज *n.* the essence of a charm; (generally the first syllable of a spell is considered to be its essence).—भेद *m.* breach of counsel.—मूर्ति *m.* an epithet of *S'iva*.—मूल *n.* magic.—यन्त्र *n.* a mystical diagram with a *Mantra*.—योग *m.* 1 the employment of *Mantras*; 2 magic.—चक्ष *a.*