pramanti.] - Mati-karman, a, n. an act of the understanding, mental act. - Mati-gati, is, f. 'mental course,' mode of thought. — Mati-garbha, as, ā, am, 'containing intelligence,' clever, intelligent. — Mati-citra, as, m. epithet of Aśva-ghosha. — Mati-darsana, am, n. the act or faculty of seeing into the thoughts or intentions (of others). - Matida, f. 'insight-giving,' N. of two plants (Cardiospermum Halicacabum and = simrīdīkshupa, =balyā). - Mati-dvaidha, am, n. difference of opinion. - Mati-dhvaja, as, m., N. of a nephew of Saskya-pandita. - Mati-nāra, as, m., N. of a king. - Mati-nirnaya, as, m. title of an artificial poem. - Mati-niśćaya, as, m. a steadfast opinion, firm conviction. - Mati-pūrva, as, ā, am, 'preceded by mental purpose or design, purposed, intended; (am), ind. purposely, intentionally, wittingly, knowingly. - Mati-pūrvaka, am, ind. knowingly, purposely, wittingly. - Mati-prakarsha, as, m. superiority of mind, cleverness, talent. - Matibhadra-gani, is, m., N. of a Pandit. - Mati-bheda, as, m. change of opinion or of views. - Matibhrama, as, m. or mati-bhranti, is, f. confusion of mind, perplexity; error, mistake, misapprehension. - Mati-mat, ān, atī, at, clever, intelligent, sensible, wise, pmdent, judicious;  $(\bar{a}n)$ , m., N. of a son of Janamejaya. - Mati-mukura, as, m. title of a medical work. - Mati-vardhana, as, m., N. of a commentator (thought to have lived towards the end of the seventeenth century) .- Mati-vid, t, t, t, Ved. knowing (one's) devotion or (one's) aim. - Mati-vibhransa, as, m. failure or infatuation of mind, madness. - Mati-vibhrama, as, m. confusion or error of mind, mistake. - Mati-sālin, i, inī, i, 'possessing intelligence,' clever, intelligent. - Mati-hīna, as, ā, am, deprived of mind, without sense, stupid. - Matīsvara (°ti-īs°), as, m. 'lord of mind,' epithet of Viśva-karman.

2. matya, am, n. (for 1. see p. 732, col. 3), the means of acquiring knowledge; the exercise or

application of knowledge.

Matvā, ind. having thought; having believed; having considered; having known or understood; having remembered.

Mana, as, m. Indian spikenard, Nardostachys Jatamansi; N. of a son of Sambara.

Manana, as, ā, am, thoughtful, careful; (am), n. the act of thinking or considering, reflection, thought, intelligence, understanding, intrinsic knowledge or science (as one of the faculties connected with the senses), meditation, (isvara-manana, meditation on the Supreme Spirit); prayer, (used in Nirukta VIII. 6, X. 42, to explain manman;  $(\bar{a})$ , ind., Ved. thoughtfully, prayerfully,  $(\bar{say} = mana$ nena.)

Mananiya, as, a, am, to be thought or considered, to be reflected or meditated on, proper to be thought of, deserving thought or reflection, to be

Mananya (?), see Rig-veda X. 106, 8.

Manas, as, n. mind (in its widest sense as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will; (in phil.) the internal organ of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul (in this sense manas is always regarded in Hindu philosophy as distinct from the soul [ātman, purusha]; in the Sankhya system it is an internal organ standing between the organs of perception and the organs of action, as an eleventh organ which partakes of the nature of both [cf. indriya]; the Vedanta doctrine is very similar, and in both the appropriate functions or operations of manas are defined to be sankalpa, judging, and vikalpa, doubting; according to the Nyāya-sūtras, the property of the internal organ manas is its not giving rise simultaneously to more notions than one, hence in this philosophy it is held to be an atomic organ or inlet to the all-pervading soul, not allowing this latter, as the thinker or knower, to receive more than one thought or conception at

once; according to this system manas is a dravya or substance; it is paramāņu-rūpa, in the form of an atom, and though distinct from the all-pervading soul is like it, nitya, eternal; in the Sankhya manas, as the internal organ whose vritti or function is sankalpa, judging or determining, has a special connection with both buddhi, whose function is adhyavasāya or ascertainment, and ahankāra, whose function is abhimana or self-consciousness; and in the Yoga and Vedanta manas is connected with both these and a fourth, viz. citta, the organ of thinking, whose operation is said to be anu-sandhana, investigation; in the Sankhya manas is, as it were, a portion or modification of buddhi, which is there called mahat as the 'great' source of the other internal instruments ahankara and manas; in the Vedānta manas, whose operation is judging and doubting, is specially associated with buddhi, whose function is said to be niśćaya or ascertainment, these two being held to include under them ahankara and citta, and all four together constituting the whole antah-karana or internal instrument; in the Atharvaveda XIX. 9, 5, manas is enumerated after the five senses as a sixth; in the Rig-veda it is sometimes joined with hrid or hridaya, the heart, cf. IV. 37, 2, X. 10, 13; in Manu VII. 6. with cakshus, the eye); the spirit or spiritual principle, the breath or living soul which escapes from the body at death (called asu in animals), mind, thought, imagination, conception, idea, fancy, (manasā cintitam karma, an act thought of in the mind; manaso javiyan, swifter than thought, Rig-veda I. 183, 1; manasi nihitah, impressed on the mind, Meghaduta 98; manah kri, to direct the mind or thoughts towards any object, with loc. or dat., e. g. pāpe or pāpāya kurute manah, he directs his mind to sin; manah sam-ā-dhā, to recover the senses, collect one's self); excogitation, reflection, reflecting, opining; the thing excogitated (Say. = stotra, a hymn), invention; intention, design, purpose, inclination, will, wish, (yadi manasā manyase, if thon hast the inclination, if thou art minded; sometimes with dat., e. g. manas tasmai ćakre, he felt an inclination for him; in this sense manas is occasionally used at the end of compounds, and even with the infin., like kāma, q.v., e. g. sva-kanyā-pradāna-mo, intending or wishing to give his own daughter in marriage; drashtu-m°, baving a mind to see, wishing to see); heart, affection, desire, longing after; disposition, mood, temper, good-will, favour; spirit, energy, mettle; N. of the twenty-sixth Kalpa; of lake Mānasa; manaso dohah, N. of a Sāman. - Mana-āpa, as, ā, am, gaining or winning the heart, taking the fancy, attractive, pleasing, beautiful. - Mana-ringa, as, ā, am, a word of doubtful meaning in Rig-veda X. 106, 8. - Manah-kānta = manas-kanta, q. v. - Manah-kshepa, as, m. 'tossing of the mind,' mental perplexity or confusion. - Manah-pati, is, m. 'lord of the heart,' epithet of Vishnu. - Manah-paryāya, as, m. (with Jainas) the state of mental perception which precedes the attainment of perfect knowledge,' epithet of the last stage but one in the perception of truth. - Manahpīdā, f. pain of mind, mental agony. - Manaḥpūta, as, ā, am, purified by the heart, pure in heart or intention, pure of mind, conscientious. - Manahpranita, as, a, am, dear to the heart, agreeable to the mind. - Manah-prasada, as, m. serenity or peace of mind. - Manah-prīti, is, f. 'heart-joy,' gladness of heart. - Manah-sileshā, f., N. of a book. - Manah-silā, f. realgar, red arsenic, (also written manaḥ-śila, as, m.) - Manaḥśilā-guhā, f. a cave of red arsenie. - Manahsilā-candana-dhāvana, am, n. a fluid prepared from red arsenic and sandal. - Manaháilā-vicchurita, as, ā, am, inlaid with red arsenic, covered or smeared with red arsenic. - Manahśiloccaya (°la-uc°), as, m. a quantity or collection of red arsenic. - Manah-sīghra, as, ā, am, swift as thought .- Manah-shashtha, ani, n. pl., seil. indriyāṇi, having the mind for a sixth (said of the five organs of sense). - Manah-sankalpa, as.

m. desire of the heart. - Manah-sanga, as, m. attachment of the mind, fixing the thoughts (on any object), constant reflection. - Manah-sad, t, t, t, Ved. staying in the mind. - Manah-santāpa, as, m. mental anguish or grief, sorrow of heart. - Manah-sāra-maya, as, ī, am, forming the substance of the heart or mind. — Manah-silā = manah-silā, q. v. - Manah-sukha, as, a, am, agreeable to the mind, of a pleasant taste. - Manah-stha, as, a, am, 'mind-staying,' abiding or dwelling in the heart. - Manah-sthirikarana, am, n. the act of strengthening or confirming the mind. - Manah-sthairya, am, n. firmness of mind. - Manah-svāmin, i, m., N. of a Brahman. - Manah-hansa, a kind of metre, four times ou-u-u-u-u-u-.- Manasćit, t, t, Ved. reflecting in the mind (in Satapatha-Br. X. 5, 33 = manasā cita). - Manasas-pati, is, m., Ved. the lord or presiding genius of the mental powers and life of men. - Manasā-guptā, f., see Pāņ. VI. 3, 4. - Manasājnāyin (°sā-āj°), ī, inī, i, perceiving with the soul, perceiving intellectually, Pan. VI. 3, 5. - Manasā-dattā, f., see Pāņ. VI. 3, 4. - Manasi-kāra, as, m. reflecting in the mind, reflection. - Manasi-ja, as, ā, am, mind-born, heart-born, mental; (as), m. love, the god of love or Kāmadeva; the moon. - Manasija-manda, as, ā, am, slow or inert in love. - Manasi-saya, as, ā, am, reposing in the heart; (as), m. love, the god of love; the moon. - Manas-kānta, as, ā, am, dear to the heart, pleasant, agreeable. - Manas-kāra, as, m. perfect consciousness, full perception, attention of the mind to its own sensations, consciousness of pleasure or pain. - Manas-keta, as, m., Ved. mental perception or conception, idea, notion. - Manas-tas, ind. from the heart, from the mind. - Manas-tapa, as, m. 'burning of the mind,' mental pain, anguish, distress of mind, agony; remorse, repentance, compunction, regret. - Manas-tala, as, m., N. of the lion on which Durga is carried. - Manas-tushți, is, f. satisfaction of mind, heart's content. - Manastejas, ās, ās, as, having the glory or vigour of Manas (Atharva-veda X. 5, 28). - Manas-tokā, f. epithet of Durga. - Manas-tva, am, n. intellectual state, the state or condition of mind. - Manas-papa, see Atharva-veda VI. 45, 1, and Prātišākhya II. 79.
– Manas-maya, as, ī, am, Ved. spiritual (as opposed to material). - Manas-vat, an, atī, at, Ved. full of sense or spirit; containing the word manas. - Manasvi-garhita, as, a, am, censured by the wise, despised by intelligent persons. - Manasvi-ta, f. intelligence, high-mindedness, magnanimity; hope, expectation, dependence. - Manas-vin, i, ini, i, full of mind or sense, intelligent, clever, intellectual, prodent, wise; fixing the mind, attentive; (i), m. the fabulous animal called Sarabha; N. of a Naga; (ini), f., N. of the mother of the moon [cf. manasi-ja]; epithet of Durga; N. of the wife of Mṛikaṇḍu; a virtuous woman or wife. - Manogata, as, a, am, 'mind-gone,' existing in the mind, resting or concealed in the mind or heart, passing in the mind; affecting the mind, desired; (am), n. that which rests in the mind or heart, what is passing in the mind, idea, thought, notion, opinion; wish, longing. — Mano-gati, is, f. 'heart's-course,' the heart's desire; (is, is, i), going whithersoever one will. - Mano-gamya, as, ā, am, conceivable by the mind. - Mano-gavī, f. wish, desire. - Manogupta, as, a, am, cherished or concealed in the mind, thought or meditated on secretly;  $(\tilde{a})$ , f. red arsenic (= manah-sila). - Mano-grahana, am, n. the act of seizing or captivating the mind; seizure of the mind. - Mano-grāhin, ī, inī, i. mind-captivating. - Mano-grāhya, as, ā, am, to be grasped or comprehended by the mind; seizing or captivating the mind. - Mano-ja, as, a, am, or mano-janman, ā, ā, a, mind-born, heart-born; (as or a), m. love, the god of love; [cf. manasija.] - Mano-java, as, m., Ved. the speed or swiftness of thought; (as, a, am), swift as thought; quick in thought or apprehension; resembling a father (= pitri-sannibha), fatherly, paternal,