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-darśana, am,* n. the act or faculty of seeing into the thoughts or intentions (of others). — *Matidā,* f. 'insight-giving,' N. of two plants (Cardiospermum Halicacabum and = *śimrīḍīkshupa,* = *balyā*). — *Mati-dvaidha, am,* n. difference of opinion. — *Mati-dhvaja, as,* m., N. of a nephew of Saskya-paṇḍita. — *Mati-nāra, as,* m., N. of a king. — *Mati-nirṇaya, as,* m. title of an artificial poem. — *Mati-niścaya, 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-gaṇi, is,* m., N. of a Paṇḍit. — *Mati-bheda, as,* m. change of opinion or of views. — *Matibhrama, as,* m. or *mati-bhrānti, is,* f. confusion of mind, perplexity; error, mistake, misapprehension. — *Mati-mat, ān, atī, at,* clever, intelligent, sensible, wise, prudent, judicious; (*ān*), 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-vibhraṇśa, as,* m. failure or infatuation of mind, madness. — *Mati-vibhrama, as,* m. confusion or error of mind, mistake. — *Mati-śālin, ī, inī, i,* 'possessing intelligence,' clever, intelligent. — *Mati-hīna, as, ā, am,* deprived of mind, without sense, stupid. — *Matīśvara* (°*ti-īś*°), *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 Śambara.

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, (*īśvara-manana,* meditation on the Supreme Spirit); prayer, (used in Nirukta VIII. 6, X. 42, to explain *manman*); (*ā*), ind., Ved. thoughtfully, prayerfully, (Sāy. = *mananena.*)

Mananīya, as, ā, am, to be thought or considered, to be reflected or meditated on, proper to be thought of, deserving thought or reflection, to be minded.

Mananya (?), see Ṛig-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 Hindū philosophy as distinct from the soul [*ātman, purusha*]; in the Sāṅkhya 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 Vedānta doctrine is very similar, and in both the appropriate functions or operations of *manas* are defined to be *saṅkalpa,* 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 *paramāṇu-rūpa,* in the form of an atom, and though distinct from the all-pervading soul is like it, *nitya,* eternal; in the Sāṅkhya *manas,* as the internal organ whose *vṛitti* or function is *saṅkalpa,* judging or determining, has a special connection with both *buddhi,* whose function is *adhyavasāya* or ascertainment, and *ahaṅkāra,* whose function is *abhimāna* or self-consciousness; and in the Yoga and Vedānta *manas* is connected with both these and a fourth, viz. *citta,* the organ of thinking, whose operation is said to be *anu-sandhāna,* investigation; in the Sāṅkhya *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 *ahaṅkāra* and *manas;* in the Vedānta *manas,* whose operation is judging and doubting, is specially associated with *buddhi,* whose function is said to be *niścaya* or ascertainment, these two being held to include under them *ahaṅkāra* and *citta,* and all four together constituting the whole *antaḥ-karaṇa* or internal instrument; in the Atharva-veda XIX. 9, 5, *manas* is enumerated after the five senses as a sixth; in the Ṛig-veda it is sometimes joined with *hṛid* or *hṛidaya,* 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 cintitaṃ karma,* an act thought of in the mind; *manaso javīyān,* swifter than thought, Ṛig-veda I. 183, 1; *manasi nihitaḥ,* impressed on the mind, Meghadūta 98; *manaḥ kṛi,* to direct the mind or thoughts towards any object, with loc. or dat., e. g. *pāpe* or *pāpāya kurute manaḥ,* he directs his mind to sin; *manaḥ sam-ā-dhā,* to recover the senses, collect one's self); excogitation, reflection, reflecting, opining; the thing excogitated (Sāy. = *stotra,* a hymn), invention; intention, design, purpose, inclination, will, wish, (*yadi manasā manyase,* if thou hast the inclination, if thou art minded; sometimes with dat., e. g. *manas tasmai cakre,* 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-m*°, intending or wishing to give his own daughter in marriage; *drashṭu-m*°, having 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 dohaḥ,* N. of a Sāman. — *Mana-āpa, as, ā, am,* gaining or winning the heart, taking the fancy, attractive, pleasing, beautiful. — *Mana-ṛinga, as, ā, am,* a word of doubtful meaning in Ṛig-veda X. 106, 8. — *Manaḥ-kānta* = *manas-kānta,* q. v. — *Manaḥ-kshepa, as,* m. 'tossing of the mind,' mental perplexity or confusion. — *Manaḥ-pati, is,* m. 'lord of the heart,' epithet of Vishṇu. — *Manaḥ-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. — *Manaḥpīḍā,* f. pain of mind, mental agony. — *Manaḥpūta, as, ā, am,* purified by the heart, pure in heart or intention, pure of mind, conscientious. — *Manaḥpraṇīta, as, ā, am,* dear to the heart, agreeable to the mind. — *Manaḥ-prasāda, as,* m. serenity or peace of mind. — *Manaḥ-prīti, is,* f. 'heart-joy,' gladness of heart. — *Manaḥ-śikshā,* f., N. of a book. — *Manaḥ-śilā,* f. realgar, red arsenic, (also written *manaḥ-śila, as,* m.) — *Manaḥśilā-guhā,* f. a cave of red arsenic. — *Manaḥśilā-candana-dhāvana, am,* n. a fluid prepared from red arsenic and sandal. — *Manaḥśilā-viccharita, as, ā, am,* inlaid with red arsenic, covered or smeared with red arsenic. — *Manaḥśiloccaya* (°*la-uc*°), *as,* m. a quantity or collection of red arsenic. — *Manaḥ-śīghra, as, ā, am,* swift as thought. — *Manaḥ-shashṭha, āni,* n. pl., scil. *indriyāṇi,* having the mind for a sixth (said of the five organs of sense). — *Manaḥ-saṅkalpa, as,* m. desire of the heart. — *Manaḥ-saṅga, as,* m. attachment of the mind, fixing the thoughts (on any object), constant reflection. — *Manaḥ-sad, t, t, t,* Ved. staying in the mind. — *Manaḥ-santāpa, as,* m. mental anguish or grief, sorrow of heart. — *Manaḥ-sāra-maya, as, ī, am,* forming the substance of the heart or mind. — *Manaḥ-silā* = *manaḥ-śilā,* q. v. — *Manaḥ-sukha, as, ā, am,* agreeable to the mind, of a pleasant taste. — *Manaḥ-stha, as, ā, am,* 'mind-staying,' abiding or dwelling in the heart. — *Manaḥ-sthirīkaraṇa, am,* n. the act of strengthening or confirming the mind. — *Manaḥ-sthairya, am,* n. firmness of mind. — *Manaḥ-svāmin, ī,* m., N. of a Brāhman. — *Manaḥ-haṃsa,* a kind of metre, four times ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –. — *Manaścit, t, t, t,* Ved. reflecting in the mind (in Śatapatha-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 Pāṇ. VI. 3, 4. — *Manasājñāyin* (°*sā-āj*°), *ī, inī, i,* perceiving with the soul, perceiving intellectually, Pāṇ. VI. 3, 5. — *Manasā-dattā,* f., see Pāṇ. 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-śaya, 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-tāpa, as,* m. 'burning of the mind,' mental pain, anguish, distress of mind, agony; remorse, repentance, compunction, regret. — *Manas-tāla, as,* m., N. of the lion on which Durgā is carried. — *Manas-tushṭi, 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 Durgā. — *Manas-tva, am,* n. intellectual state, the state or condition of mind. — *Manas-pāpa,* see Atharva-veda VI. 45, 1, and Prātiśākhya II. 79. — *Manas-maya, as, ī, am,* Ved. spiritual (as opposed to material). — *Manas-vat, ān, atī, at,* Ved. full of sense or spirit; containing the word *manas.* — *Manasvi-garhita, as, ā, am,* censured by the wise, despised by intelligent persons. — *Manasvi-tā,* f. intelligence, high-mindedness, magnanimity; hope, expectation, dependence. — *Manas-vin, ī, inī, i,* full of mind or sense, intelligent, clever, intellectual, prudent, wise; fixing the mind, attentive; (*ī*), m. the fabulous animal called Śarabha; N. of a Nāga; (*inī*), f., N. of the mother of the moon [cf. *manasi-ja*]; epithet of Durgā; N. of the wife of Mṛikaṇḍu; a virtuous woman or wife. — *Manogata, as, ā, 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, ā, am,* cherished or concealed in the mind, thought or meditated on secretly; (*ā*), f. red arsenic (= *manaḥ-śilā*). — *Mano-grahaṇa, am,* n. the act of seizing or captivating the mind; seizure of the mind. — *Mano-grāhin, ī, iṇī, i,* mind-captivating. — *Mano-grāhya, as, ā, am,* to be grasped or comprehended by the mind; seizing or captivating the mind. — *Mano-ja, as, ā, am,* or *mano-janman, ā, ā, a,* mind-born, heart-born; (*as* or *ā*), m. love, the god of love; [cf. *manasija.*] — *Mano-java, as,* m., Ved. the speed or swiftness of thought; (*as, ā, am*), swift as thought; quick in thought or apprehension; resembling a father (= *pitṛi-sannibha*), fatherly, paternal,