

1. To consider, Man. 4, 224. 2. To learn, MBh. 1, 3878. Comp. pteple. of the fut. pass. *a-mimāṃsya*, adj. Not to be questioned, Man. 2, 10. Caus., and i. 10, *mānaya*, 1. To estimate highly, to honour, MBh. 3, 2424; also *Ātm.*, Chr. 43, 23. 2. To love, Rām. 1, 38, 8. 3. *Ātm.* † 1. To be proud. 2. † To be stupid. Anomal. pteple. of the pres. *Ātm.* in the signification of the Par. *mānayāna*, MBh. 3, 13111. *mānita*, Honoured, Chr. 28, 23. *mānya*, *mānanīya*, To be honoured, Bhartṛ. 2, 70; Rājat. 5, 337.—With the prep. अनु *anu*, 1. To assent, Man. 9, 97. 2. To approve, Rām. 2, 2, 13. 3. With *na*, To disown, Ragh. 16, 85. 4. To permit, Rām. 2, 21, 45. 5. To pardon, Çāk. d. 116. *anumata*, 1. Assented to, Man. 3, 4. 2. Concurring with. 3. Accepted, Daçak. in Chr. 184, 3. 4. Agreeable. 5. Beloved. n. Assent, Man. 5, 151; Vikr. d. 58. Caus. 1. To cause to approve, Rām. 2, 2, 8. 2. To honour, MBh. 3, 278. 3. To cause to agree, to bring in analogy with, Daçak. in Chr. 188, 1.—With अभि *abhi*, 1. To intend, Pañch. 15, 23. 2. To desire, Man. 10, 95. 3. To approve, MBh. 2, 1374. 4. To believe, Bhatt. 5, 71. 5. To consider, Pañch. iii. d. 154. 6. To surpass, MBh. 3, 1388. *abhimata*, 1. Wished. 2. Assented to. 3. Agreeable, Megh. 50. 4. Beloved, Pañch. i. d. 80. n. Wish, Hit. 57, 5, M.M. Comp. *An-abhimata-*, adj. disagreeable, Hit. 15, 2, M.M. *Yathā-abhimata + m*, adv. according to one's wish; how one lists, ad libitum, Pañch. 167, 24.—With अव *ava*, To despise, Man. 4, 133; Vikr. d. 30. 2. To offend, Man. 8, 84. Caus. To despise, Man. 2, 50.—With अभ्यव *abhi-ava*, To disdain, Man. 4, 249.—

With प्रति *prati*, Caus. To honour, Rām. 3, 53, 27.—With वि *vi*, *vimata*, 1. Disliking. 2. Disagreeing. m. An enemy (rather *mata* with *vi*). Caus. To disgrace, Çāk. d. 116. *vimānita*, Dishonoured, Pañch. i. d. 137.—With सम् *sam*, 1. To think, Rām. 3, 52, 2. 2. To resolve, Rām. 3, 53, 4. *sañmata*; 1. Assented to, approved; *açvapriṣṭhè sañmata*, A good horseman, Rām. 1, 19, 19. 2. Conformable. 3. Like, resembling, Chr. 32, 23. 4. Attached to. 5. Beloved, Man. 3, 39; Pañch. i. d. 65. n. Opinion, Hit. 48, 1. Comp. *Su-*, adj. much approved, honoured, Chr. 49, 14. Caus. To honour, Rām. 2, 16, 15; Chr. 22, 26.—Cf. *mnā*, *mati*; *ménos*; *mémora*, *avnó-maros* (= *mata*), *mátrn*, *mátaios* (not real, only imagined), *mávtis*, *paivomai*, *mñvcs*, *paiovai*, *mémaa*; Lat. monere, monstrum, monstrare, mentiri (cf. *mati*), mendax; Goth. munan, muns, munths (cf. *mantra*); A.S. manian, monian, ge-munan, mudh.

मन्म *man+ana*, n. 1. Minding, considering, Vedāntas. in Chr. 216, 1; cf. 21. 2. Understanding.

मन्स *man+as*, n. 1. Mind, Chr. 3, 8; Man. 1, 104; considered as seat of perception (MBh. 14, 668), and passion, the heart, Vikr. d. 19; Bhâg. P. 5, 11, 9. 2. The intellect, Vedāntas. in Chr. 206, 24; power of mind, Chr. 27, 7. 3. Purpose, Chr. 12, 23; Rājat. 5, 251.—Comp. *Anyā-* (cf. *anyad*), adj. 1. one whose mind is directed to another, Rām. 5, 35, 2. 2. fickle-minded, Hit. i. d. 110, M.M. 3. absent. *Ud-*, see s.v. *unmanas*, and adde, sorry, Vikr. 30, 10. *Eka-*, adj. one whose mind is directed to one object, intent, Rām. 4, 4, 20. *Durm°*, i.e. *dus-*, 1. n. perversity of mind, Rām. 2, 31, 20. 2. adj. dishcartened, sad, Bhâg. P. 1, 6,